Nomination Form
International Register of the Memory of the World
Manuscript “Al – Mustamlah Min Kitab Al – Takmila”

(ALGERIA)

ID code : [2016-102]

PART A - ESSENTIAL INFORMATION

1.0. SUMMARY

The National Library of Algeria proposed for inscription on the Memory of the World Register, the manuscript entitled « Al – Mustamlah Min Kitab Al – Takmila ».

عَنْوَانُ المَخْطُوطِ: "المُسْتَمَلِحُ مِنْ كِتَابِ التَّكْمِلَةِ"

The proposed manuscript is a biographical dictionary which presents an ensemble of Andalusian scholars selected for their fame at their time. It was written by the hand of Shams Al-dîn Abû 'Abd Allâh Muhammed b. Ahmad b. 'Uthman b. Kâymûz b. 'Abd Allâh-al-Turkûmûnî al-Fârîkî al-Dimashkî al-Shâﬁ’î, Al-Dhahabi, the renowned theologian and jurist acknowledged master of the science of hadith, he was also a great historian of Islam (Encyclopédie de l’Islam. T.II / p.221)

مؤلف المخطوط هو مؤرخ الإسلام العلامة شمس الدّين أبو عبد الله محمد بن أحمد بن عثمان بن قايمز بن عبد الله التركماني الفارقي الدمشقي الشافعي (673/1274-1348). (الزِرِكْلي مج. 5 / ص 326)

Imam Al-Dhahabi is known for his monumental work "Tarikh al-Islam al-kabir" (History of Islam) in fifty-two and by "Siyar A'lam an-nubala" (Life of Noble Characters) in twenty-three volumes which kind is connected this manuscript.


However, it must be stressed that through his work the Imam Al-Dhahabi has added several biographies, which are not included in the manuscript of Ibn Al-Abbar. Thus, Al-Dhahabi has not only enriched the content with valuable feedback and important information, but it also brought some corrections to certain errors and filled some gaps inherited in the work done by Ibn Al Abbar. He has combined the biographies of illustrious jurists, theologians, poets, writers, linguists, physicians, mathematicians, historians and other scholars and renowned Andalusian personalities in their time. Noteworthy is also the presence of from seventeen (17) biographical references of Andalusian female personalities. The writings of Imam Al-Dhahabi are distinguished by careful composition and constant references to his authorities.

What catches the attention in this context is the fact that a scholar Mashraqî in Damascus, who traveled to Cairo, Alexandria and Mecca, is interested in biographies of Muslim scholars and personalities and this Andalusian, despite the distance between countries and political
disruptions that occurred from time to time, between Muslim and Mashraq Maghreb in this period. He got to know the work of an Andalusian scholar who was born in Valencia has been the main Andalusian cities (Valencia, Cordoba, Denia and Murcia) and two large North African cities, Tunis and Bejaia). The work of abstract works is a tradition and Arab-Muslim speciality, the transmission of knowledge of a Maghreb to Turkmen shows both the circulation of books and interest in the cultural history of this period in the Muslim world. The majority of these works fall into universality by a translation in English, French and Spanish in particular.

This manuscript « Al–Mustamlah Min Kitab Al–Takmila », found in the National Library under the no. 1735, was not identified as a manuscript of the author Ad- Dhahabi, because it was for a longtime considered as lost, and so attributed by default to Ibn AL-Abbar(Al-Takmla). This identification was finally resolved on 2001, by Mr Amar Tamalt (Researcher at the Center Roi Faisal for the Islamic Research and Studies in Riyadh-Saudi Arabia since the year 2000). Mr Amar Tamalt, is indeed a specialist in the recognition of anonymous manuscripts.

After the identification of the manuscript, all the researchers believed that this copy is not a part of the book of 'Ibn Al-Abbar (Al-Takmila). Indeed, the orientalist D. Francesco Codera published it for the first time « Complementum Libri as-sila, à Madrid, Biblioteca arabico-hispana, en deux volumes numérotés V et VI 1888-1889 », annexing it to the initial work of Ibn Al-Abbar (Meouak M. p145), without being aware that this manuscript belonged in fact to the Imam Al-Dhahabi. Subsequently, all researchers namely Mohamed Bencheneb and Alfred Bel (African review. (1918 No. 59 / p.306) and others have relied on the work of CODERA and the confusion started, thinking that the work of Al-Dhahabi belongs to Ibn Abbar. After his discovery, the manuscript in question is subject to several in-depth studies, along with those who can be cited in the first printed edition of the manuscript «Al- Mustamlah Min Kitab Al - Takmila » published in Tunisia in 2008 by Bashar Awad Marouf, renowned researcher, expert in the writings of the Imam Al-Dhahabi, whose experience is more than fifty years of research and exploration. Additionally, two printed editions came to confirm that the manuscript belongs to the Imam Al-Dhahabi: coming from the work of Haroune Ben Abderrahmane Boulakrinat al Bacha published in the Lebanon in 2008 and Ali Ben Ahmed Al - Kindi Al Marar published in Abu Dhabi in 2009.

2.0. INFORMATION ON THE SUR AUTHOR OF PROPOSAL

Founded in 1835, the National Library of Algeria is one of the oldest cultural institutions of Algeria. It was hosted successively in several locations before being installed May 12, 1958 in its building, located at No. 1 of Frantz Fanon Avenue, an area of 4800 m2 and 17 km of linear shelves. A new project was initiated in the early 80. The new National Library of Algeria was inaugurated on 1 November 1994. It was built on 13 levels with a total area of 67,000 m2. The new headquarter was opened to the public April 16, 1998.

2.1. Name (natural or legal person)


2.2. Relationship to the proposed nominated documentary heritage: Ownership.

2.3. Person(s) to contact

- Hayat GOUNNI: Interim Director General of the National Library of Algeria
2.4. Contact details (address, phone, fax, email)

National Library of Algeria, 170 Rue Mohamed Belouizdad - Hamma the Annassers - Alger - Algeria – 16015

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3.0. IDENTITY AND DESCRIPTION OF THE DOCUMENTARY HERITAGE

3.1. Name and details of the proposed element


عنوان المخطوط"المستملح من كتاب التكميلة"، لمؤرخ الإسلام العلامة شمس الدين أبو عبد الله محمد بن أحمد بن عثمان بن قايماز بن عبد الله التركماني الفارقي الدمشقي الشافعي الذهبي المتوفى (73-648هـ / 1348-1274).

Translation of the title in French language: «chosen selections from the book of Al-Takmila ».

Description : The proposed work is a biographical dictionary brings together biographies of illustrious jurists, theologians, poets, writers, linguists, physicians, mathematicians, historians and other scholars and renowned Andalusian personalities in their time. It also contains seventeen (17) References Andalusian female personalities. This is an original manuscript written in Arabic language by the hand of the author Al-Dhahabi, which is certified by many researchers and experts on the writing of Al-Dhahabi, the date of the biographical work is in the 8th of the Hegira / 14th century. The manuscript is composed of 14 books and each book contains 2 to 16 pages; the 1st, 2nd and one part of the 3rd book have are lost, the number of page remaining is 118 pages, the beginning of the pages (3-13-23-31-41-55-65-75-89-96-111) of each book are written with letters of another hand at the top of the start of each carnet. The font of the leaf 118 is a biography of Abu Abdel-Allâh Mohammed b. Abdel-Allâh b. Daoud Al-Sanhaji, connu par Ibn Al-Ajarrum (672h/1273-723h/1323), (Mawsû‘at a‘lâm al-‘ulamâ’. V.1/p.33), and is not subject to citation in the appearing editions. The sheets (8-18-27-36-48-49-60-70-80-90-104-115-117) have a seal of the owner in an Arabic character حسبي الله وحکم وکفی (الفقر عثمان ابن واثي-1348).

The manuscript’s length is 19x13 mm, the rule is of 20 to 22 lines. The Arabic writing style Machriki beautiful oriental hand but old (end of the 7th century and beginning of the eighth century). It is written on Islamic paper without watermark anchor of brownish colour, hardback binding, original leather trim restored in the 19th century. The biographical dictionary begins with the letter، gīm(g)، ha(h)، mīm (m)، nūn (n)، sād(s)، ‘ayn(r)، ghayn (gh)، sīn(s)، shin(š)، wāw(w) et la lettre yā(y)، it lacks the following letters: alif (â)، bā(b)، tā(t)، th(t)، a part of the letter gīm(g) and the letter ha(h).
The sheets 119 to 121, carry a Qaçida (long poem) written by a hand from Maghreb, on western paper that has two types of watermark (one hand, one croissant). The poem is composed by 133 verses in honor of the Prophet, known under the title « Chekrâtizyya » "الشقراطيسية" the name of its author, Abd Allah B. Mohammed Koraichi Toûzeri Chekrâtisi . (466 H /1073). (ZEREKLY. AL-A’LAM).

The manuscript is covered with a white sheet having the following information "Arab Manuscript Library Museum of Algiers, under No. 26. sent to Minister of Education's request on the date of last 28 May. Colonel Mac CARThY ". The manuscript is in good condition, kept in a box of standardized conservation: preserved in the safe of the National Library of Algeria in the service of rare manuscripts and books under code No. 1735.

Translation: Beginning of manuscript: [In the name of Allah, the Entirely Merciful, the Especially Merciful.]

- The manuscript begins with ‘‘gim’’ (g).

[Alif 1] "Djaabir Ibn Mohammad Ibn Naam Al Hadramy’i Al Nahwy’i, AbouAyyoub Al Ichbily’i".

Heard from Shurayh Mohammad Ibn ‘Al Mouatta’aa’ and’ ‘Al Boukhaary’i’, and he learned the sciences of Arabic at Al Abi Qaasim Ibn Abi Al Rammaak and Hasan Ibn Al Mosallam he is so interested in her in a particular way and has mastered and has cleverly devoted to his teaching, he well knew, the book of ‘Sibawih’. And he also taught the readings of the Koran. He died in eighty-six, and was told: five hundred ninety-seven, while it has exceeded eighty years.

Translation: manuscript End

At the end of the copy (sheet 118) it is written: "End of Al Mustamlah li Kitab Al Takmila and praise be to Allah Alone, and prayers of Allah be upon Muhammad. I wrote the biographies of famous people and those who are close to their class and have thus excluded the unknown and those who are close to their category. Despite the fact that most people known are unknown to
us, because of the long distance between our country and the lack of connection between their narrative and ours, I gave them to know and be informed on things that concerns them. And there are certainly signs in this sufferer’s efforts to provide, those which include the masters of the person and the narrators who transmitted his narration with their nicknames. I then cited as it has been reported.

3.4. History / Source

The manuscripts’ documentary fonds are enriched thanks to Mr. Berbrugger, (1801/1869), conservator of the Library and Museum of Algeria who followed the expeditions of the French Army. The collection which he had assembled offers great interest, comprised by both by the number and the character of the works. These funds are form in a great number, by scattered fragments from Public Libraries attached to Mosques of Constantine and Private Libraries, during the occupation of the city by the French Army, (of Slane. Report addressed A.M. the Minister of Public Instruction p.1). The Manuscript Section in that time was composed by about 1100 manuscripts, from which more the 400 were collected during the expeditions in Mascara, of Tlemcen and of Constantine. (BERBRUGGER. 1860-p.18).

According to the general catalog of the manuscripts of the public libraries of France-1893, the (1-376) numbers come from Constantine for the greater part, almost all, there are marked with the letter C. Manuscript "Al - Mustamlah Min Al Kitab - Takmila" focuses on the first sheet the following reference (26 C).

It is evident that this copy is the one owned by Imam Al-Dhahabi, it is possible that it was transported after the death of its author, one way or another, in Mecca, or, Taqi al-Din Muhammad ibn Ahmad al-Faasi (775h/1373- 832h/1429) (Mawsū‘at al-lām al-‘ulamā’. V.4/p.550) where it was used. The latter has in fact taken information from the manuscript of Al-Dhahabi. Information which he copied in his book "Al-‘Iqd al-thāmīn fi tārīkh al-Balad al-Amīn ‘. With regard to the biography of d’Ahmad Ibn Thu’baan Ibn Abi Said ibn Hirz Al Kalbi known by his nickname Al Kalbi, Taqi al-Din al-Faasi says : “I copied this biography consequently from the calligraphy of Al-Dhahabi on his summary on « Takmilat Al Sila Al Bashkawalia L’Ibn Al Abbar ». This passage points to the fact that Al Faasi was amongst the hands of the original copy in its entirety. It is possible that one Algerian had bought the copy and brought it to Algeria. (Al-‘Iqd al-thāmīn fi tārīkh al-Balad al-Amīn. P. 13).


4.0. LEGAL INFORMATION

4.1. Owner of the documentary heritage (name and contact details)


Tel : 00213-21679717/ Fax : 00213-21671840

Address: 170 Street Mohamed Belouizdad - the Annassers - Algiers - Algeria – 16015

4.2. Custodian of the documentary heritage (name and contact details)

4.3. Legal status
(a) Ownership: public domain of the State.
(b) Responsible administration: National Library of Algeria, Public establishment Administrative under the Ministry of Culture.

4.4. Accessibility
The manuscript is accessible only through the digital media on CD, in the reading room dedicated researchers previously registered on presentation of proof of their research and identification. But the manuscript is sent to researchers studying the material realization of the book manuscript the aspect codicology.

4.5. Droits d’auteur
Under the public domain, the right is exercised by the National Library of Algeria.

5.0 EVALUATION OF THE SELECTION CRITERIA

5.1. The authenticity of the document is it established?
This manuscript meets the test of authenticity; original, written by the hand of its author Shams Al-dîn Abu 'Abd Allâh Muhammad B. Ahmad B. 'Uthman B. Qaymâz B. 'Abd Allâh at-Turkmânî al-Fâriqî ad-Dimashqî al-Shâfi’î al-Dhahabi. (673-748 H. /1274-1348).

Many indices corroborate with this affirmation, among those:
1) The writing style of Imam Al-Dhahabi who is well known to leading experts and researchers in the field of manuscript. Therefore, Al-Zerekly (1029-1087) in the biographical dictionary « AL-A’LAAM », he transmits us a model of his calligraphy (V.5. p.326).

2) Taqiy'uddine Muhammad ibn Ahmad al-Faasi (775h- 832h), made reference to the manuscript of Al-Dhahabi in his book Al-'Iqd al-thamîn fi târîkh al-Balad al-Amîn ‘’. Citing the biography ’d'Ahmad Ibn Thaw’baan Ibn Abi Said ibn Hirz Al Kalbi’’ known by his nickname Al Kalbi. Taqiy'uddine Al Faasi said: “ I copied this biography consequently from the calligraphy of Al-Dhahabi on his summary on « Takmilat Al Sila Al Bashkwalia L’Ibn Al Abbar ». This passage points to the fact that Al Faasi was amongst the hands of the original copy in its entirety. It is possible that one Algerian had bought the copy and brought it to Algeria. (Al-'Iqd al-thamîn fi târîkh al-Balad al-Amîn. P. 13).

"J'ai recopié cette biographie à partir de la calligraphie d'Al-Dhahabi dans son abrégé sur « Takmilat Al Sila Al Bashkwalia Li Ibn Al Abbar ». Ce passage souligne le fait, qu'Al Faasi avait entre les mains la copie originale dans son intégralité. (Al-'Iqd al-thamîn fi târîkh al-Balad al-Amîn. P. 13)."

3) Iman Al-Dhahabi made reference to his work in twos of his works:

"He extended «As Sila» of Ibn Bash’kawil, in a book of three volumes, which I summarized in a sole volume.

The second book « Siyar A’lam an-Nubula. (V.23-P. 337. Ligne. 12 »; where he worte :

«ورحمه تَصَانِيف جَمّة منْها "كتَمِلة الصّلة" في ثلاثة أسفَار، اختَرْت منه النَفَائُس.»

"And he has many works of which «Takmilat as Sila » in three volumes, where I extracted one selection"

4) A few additions that the author wrote on the margins attest that it is certainly of Al-Dhahabi, the following mentions on the margin the following biographies:

A’amr Ben Hichaam Abù al Qaassim al Azdi al Qurtubi [...], Isya, our master Ibn Haarun had cited the « Maqaamaat d’Al Hariri » under his tutelage, and he heard from him his « Maqaaamaat »; which is a masterpiece. And he accompanied it for a certain time. It took them a lot of science and was approved by him. (Mustamlah. F.93-Ref.1944), and Ibn Harun is Abu Mohammad Abdu Allah Ibn Mohammad Ibn Haarun Al Taa’i Al Qurtubi, dead in 802 of the hegira and he is one of the asters of Imam Al Dhahabi as indicated in the "dictionary of the masters of Al-Dhahabi. p. 274".

♦ "عليُّ بن أبي بكر بن محمد بن موسيّ، جَمَالُ الدّين، أبو الحَسَنِ التُّجِيبيُّ الأندَلُسيُّ الشاطبيُّ، نزيلُ دمشق روَى أبُو عبد الله الفاسيُّ عنْهُ الرائِيّة بسماعهُ لها من المؤلِّف. وهو جَيْحُ شيخنا الجُمَالُ عليّ بن يحيى بن عليّ السَّرَّوطي. (ص.87/ رقم.1900).

♦ The author Bashar Awad Marouf, in his work "Al-Dhahabi and his method in his book History of Islam," (الإسلام تاريخ كتابه في ومنهج الذهبي), cites the manuscript "Mukhtasar Al takmilah li Kitaab Al Silah" among the books of Al-Dhahabi, and says that he was unable to gain access to this work. (1976/p.237).

5.2. Are World significance, uniqueness and irreplaceable characters established?

The manuscript was written in the 8th AH and of great interest. It illustrates some aspects of one of the most significant civilizations in history. These aspects are, indeed, of great historical importance because they highlight the facets of a significant period in the history of Andalusia. The document is unique in that because it is not a copy but an original document which the only one copy is in possession of the National Library of Algeria.
5.3. One or more of the criteria (a) time (b) place (c) people (d) subject and theme (e) form and style are filled?

1. **The time**: The manuscript was written during the author's life (late seventh century and the early eighth century).

2. **The place**: The object of this proposal manuscript was written in the Eastern countries in Chama / Damascus, Syria.

3. **The people**: The author of the manuscript entitled "Al - Kitab Al Mustamlah Min - Takmila" is the Arabic historian and theologian ShamsAl Arabic-din Abu 'Abdallah Muhammad B. Ahmad B. Uthman B. Qaymâz B. Abdallah al- did Turkmani Fâriqî ad-Dimashqi al-Shafi'î al-Dhahabi, born in Damascus on 1 or 3 Rabi 'II 673 or 5 or October 7, 1274, as his nisba suggests, his ancestry was Turkish. He became blind seven years before his death, which took place in Damascus in 748/1348. At 18 years old according Stubki and Suyuti, he began the study of hadith. His main fields of study were the tradition, law and history. He taught hadith at Umm Salih madrasa in Damascus but could not succeed as he would have liked to Yusuf al-Mizzi (d. 742/1341) in the madrasa Ashrafiyya, do not fulfill the conditions that its founder had stipulated as to madhhhab of the candidate. According to the unanimous testimony of biographers, he counted among the greatest traditionalists of his time, perhaps even the greatest because he has been nicknamed al-muhaddith'asr (the traditionalist of the Era) and Khatam al-huffâz (the seal of hâfiz). It has left a rich theological heritage dealing readings variants the Koran, the hadith, history, biographies of hadith of the reporters, doctrines, principles of rights, etc. Some of his works have had great success in the East and West such as Ta'rikh al Islam al-Tabakat mashâhirwa-the-A'lam ... The writings of Imam Al-Dhahabi is distinguished by a careful composition and consistent references to the authorities. Many of these works are translated in English, French and Spanish. (Encyclopedia of Islam.p.221-ZEREKLY. p. 326)

4. **Subject**: The manuscript includes biographies of famous jurists, theologians, poets, writers, linguists, physicians, mathematicians, historians and other scholars and personalities of Andalusia, renowned in their time. We also note the quotation of seventeen (17) References to female Andalusia personalities.

5. **Social Importance / spiritual / community**: Historical Importance

6.0. CONTEXT INFORMATION

**Issues of rarity, integrity, threat and management that relate them to this nomination?**

6.1. **Rarity**: The manuscript is a rare document in the sense that it is a primary source for biographical study of Andalusian scholars, men and women; the writer has made corrections and additions important in many aspects of scholarly activities.

6.2. **Integrity**: The manuscript is composed of 14 books and each book contains 2 to 16 pages/leafs; the 1st, 2nd and a part of the 3rd book are considered lost, the number of pages remaining is 118 page. The biographical dictionary starts with the letter gīm(g), ha(h), mīm (m), nūn (n), sād(s), ‘ayn(r), ghayn (gh), sīn(s), shin(ş), hā(h), wāw(w) et la lettre yā(y), we are missing the following letters: alif (â), bā(b), tall(t), th(t), a part of the letter gīm(g) and the letter ha(h). The font of the leaf 118 is a biography of Abu Abdel-Allâh Mohammed b. Abdel-Allâh
b. Daoud Al-Sanhaji, connu par Ibn Al-Ajarrum (672h-723h). (ZEREKLY. AL-A´LAM), and is not subject to citation in the appearing editions. The sheets (8-18-27-36-48-49-60-70-80-90-104-115-117) have a seal of the owner in an Arabic character حسب الله وحده وكم الفقيه عثمان ابن والي ١٠٠.*