

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 the Memory of the World Register, the manuscript entitled « *Al – Mustamlah Min Kitab Al – Takmila* ».

عنوان المخطوط : "المُسْتَمْلَحُ 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 Muhammad b. Ahmad b. 'Uthman b. Kàymâz b. 'Abd Allâh-al-Turkumânî al-Fârikî 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 الدين أبو عبد الله محمد بن أحمد بن عثمان بن قايماز بن عبد الله التركماني الفارقي الدمشقي الشافعي الذهبي (748-673هـ/1274-1348). (الزرغلبي. 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.

The manuscript [*Al – Mustamlah Min Kitab Al – Takmila*] is registered in the abstract of the book « *Al-Takmila li Kitab as Sila* » of the Andalusian historian and traditionalist, *Abû 'Abd Allâh Muhammed b. 'Abd Allâh b. Abî Bakr b. 'Abd Allâh b. 'Abd Al-Rahmân b. Ahmed b. Abi Bakr Al-Kuda'î, dit Ibn Al Abbar* (595H-658H/1199-1260), (Encyclopaedie of Islam. V.VIII / p673)

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 Mashraqné 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 Maghrab* 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 specialty, 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-Takmila)*. 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)

National Library of Algeria - Ministry of Culture-Democratic and Popular Republic of Algeria.

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

- Hayat LAOUEDJ: Senior Librarian Archivist. Head of the department of Scientific Research of the Publications.

2.4. Contact details (address, phone, fax, email)

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

Tel : 0021321679717/ Fax :0021321671840

Email address: direction.generale.bnalger@gmail.com - Mob: +213-770508558

Email address: hlaouedj@gmail.com : Mob: +213-667198779

3.0. IDENTITY AND DESCRIPTION OF THE DOCUMENTARY HERITAGE

3.1. Name and details of the proposed element

Entitled: Manuscript « *Al – Mustamlah Min Kitab Al – Takmila* » of the Arabic historian and theologian ShamsAl-dîn Abu 'AbdAllâh Muhammad B. Ahmad B. 'Uthman B. Qaymâz B. 'AbdAllâh at-Turkmânî al-Fâriqî ad-Dimashqî al-Shâfi'î al-Dhahabî, (673-748 H. / 1274-1348).

عنوان المخطوط "المستملح من كتاب التكملة"، لمؤرخ الإسلام العلامة شمس الدين أبو عبد الله محمد بن أحمد بن عثمان بن قايماز بن عبد الله التركماني الفارقي الدمشقي الشافعي الذهبي المتوفى (673-748 هـ / 1274-1348).

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), (Mawsū‘at a‘lām al-‘ulamā’. 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 وحده وكفى (الفقيه عثمان ابن والي-١٠٢٠).

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), shīn(s), shin(š), hā(h), 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 poeme is composed by 133 verses in honor of the Prohpet, known under the title « Chekrâtizyya » " الشقر اطيسية " 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.

بداية المخطوط [بسم الله الرحمن الرحيم]

يبدأ المخطوط بحرف جيم (gim).

1 – [1 أ] "جابر بن محمد بن نام الحضرمي النحوي، أبو أيوب الإشبيلي". سمع من شريح بن محمد "الموطأ" و " البخاري"، وأخذ علم العربية عن أبي القاسم ابن الرماك وأبي الحسن بن مسلم، وغني بها وتحقق بمعرفتها، وقعد لإقرانها عن اتساع باع وإطلاع. وكان يعرف "كتاب سيبويه". وأقرأ القراءات. توفي سنة ست وتسعين، وقيل: سنة سبع وتسعين وخميس مئة، وقد جاوز الثمانين.

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.

نهاية المخطوط

وجاء في آخر النسخة (ورقة 118):

["أجزر المستملح من كتاب التكملة"، والحمد لله وحده وصلى الله على محمد. كتبت المشهورين ومن يقاربهم وحدفت المجهولين ومن يقاربهم، على أن أكثر المشهورين بالنسبة إلينا مجهولون لبعد الديار وعدم اتصال روايتهم بنا، ولكن كتبتهم لأتعرّف بهم وأدرى شأنهم، وفيه شيء متعب تطلبه، وهو ذكر شيوخ الرجال والرواة عنه بكناهم، فكتبتهم كما ذكر".]

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 surmenants 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 thank 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 fonds 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 Minster 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 a‘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-thamīn fī tāriḫ 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-thamīn fī tāriḫ al-Balad al-Amīn. P. 13).

"J'ai recopié cette biographie à partir de la calligraphie d'Al-Dhahabi dans son abrégé sur « *Takmilat Al Sila Al Bashkawalia 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-thamīn fī tāriḫ al-Balad al-Amīn. P. 13).

4.0. LEGAL INFORMATION

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

National Library of Algeria - Ministry of Culture - Algerian Democratic and Popular Republic.

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)

National Library of Algeria - Ministry of Culture - Algerian Democratic and Popular Republic.

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-Dhahabî*. (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 refrence to the manuscript of Al-Dhahabi in his book *Al-'Iqd al-thamîn fî 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 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-thamîn fî 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 Bashkawalia 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 fî târîkh al-Balad al-Amîn. P. 13).

◆ [أحمد بن ثعبان بن أبي سعيد بن حرز الكلبي، يعرف بالبكي لطول سكناه بمكة، نزل إشبيلية، وقيل: اسم أبيه عثمان: رحل وحج وسمع من أبي معشر الطبري كتابه "التخليص" وصحبه طويلا، ... وعمره وأسن وكثر الانتفاع به. توفي بعد الأربعين]. نقلت هذه الترجمة هكذا من خط الذهبي، في اختصاره تكملة الصلة البشكوالية لابن الأبار، قال: وقيل: اسم أبيه عثمان. وقوله: بعد الأربعين، يعني وخمسائة.

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

- ♦ The first book « *Tarikh al-Islam wa Wafayat al-Mashahir wa-al-A'lam*. (V.48-P.364-Ligne.13 ; where he wrote : « كمل "الصلة" البشكو الية بكتاب في ثلاثة أسفار، اختصرته في مجلد »
 "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 wrote : «وله تصانيف جمّة منها "تكملة الصلة" في ثلاثة أسفار اخترت منه النفاس»
 "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[...], I sya, our master *Ibn Haarun* had cited the « *Maqaamaat d'Al Hariri* » under his tutelage, and he heard from him his « *Maqaamaat* » ; which is a masterpiece. And he accompanied it for a certain time. It took him a lot of science and was approve 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 it he is one of the asters of Imam Al Dhahabi as indicated in the "dictionary of the masters of Al-Dhahabi. p. 274".

♦ [عامر بن هشام، أبو القاسم الأزدي القرطبي] [...]، قلت: قرأ عليه شيخنا ابن هارون "مقامات الحريري"، وسمع عليه مقاماته، وهي بدیعة، ولازمه مدة وأكثر وتخرّج به. (ص93-رقم.1944)، وابن هارون هذا هو: أبو محمد عبد الله بن محمد بن هارون الطائي القرطبي، توفي سنة 802هـ، وهو من شيوخ الذهبي]. (معجم شيوخه. ج.1ص. 274).

♦ “*Ali Ibn Abi Bakr Ibn Mohammad Ibn Mousaa, Djamaal Uddine, Abù Al Hasan Al-Tudjibiù al Andalusi Al Chaatibi*, resident of Damascus. He said in the end “ And he is the gradfather of our master Al Djamaal Ali Ibn Yahyaa Ibn Ali Al Churuti. (Mustamlah. F.87-Ref.1900) ». It should be noted that Al Churuti died in the year 721 of the Hegira, and it is one of the masters of the Imam Al-Dhahabi as mentioned in “ the dictionary of the masters of Al-Dhahabi (341/V1) (معجم شيوخ الذهبي)

♦ "علي بن أبي بكر بن محمد بن موسى، جمال الدين، أبو الحسن التّجيبّي الأندلسي الشاطبي، نزيل دمشق روى أبو عبد الله الفاسي عنه الرائيّة بسماعه لها من المؤلف. وهو جدُّ شيخنا جمال علي بن يحيى بن علي الشُّروطي. (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 ومنهجه 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'i 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 *Subki* 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 *madhhab* 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 emaining is 118 page. The biographical dictionary starts with the letter gîm(g), ha(h), mîm (m), nûn (n), sâd(s), 'ayn(r), ghayn (gh), sîm(s), shin(š), hâ(h), wâw(w) et la lettre yâ(y), we are missing the following letters: alif (â), bâ(b),tâ(t), th(t), a part of the letter gîm(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 حسبي الله وحده وكفى الفقير عثمان ابن والي-١٠٢٠ ().