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Dazu auch: R. Hartmann in: *DLZ* 51.1930. Sp. 870-871; F. Taeschner in: *OLZ* 34.1931. Sp. 459-460.

589. at-Tamgrūtī, a. l-Ḥasan 'Alī b. a. 'Abdallāh (1003)TEMGRŪT

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## AN-NAHRAWĀLĪ

Quṭbaddīn Muḥammad b. Aḥmad b. Muḥammad b. Maḥmūd al-Makki an-Nahrawālī (geb. 917/1511, gest. 988/1580, s. GAS XIV, 541), verfaßte u.a. eine Beschreibung seiner zweiten Reise nach Istanbul im Jahre 965/1557. Seine Reise begann in Mekka, führte über Medina, Damaskus, Ḥimş, Ḥamāt, Aleppo, Adana, Afyonkarahisar, Kütahya, Iznik, Gebze nach Istanbul und ging von dort nach Alexandria, Kairo und nach Mekka zurück.

*al-Fawā'id as-sanīya fī r-riḥla al-madanīya wa-r-rūmīya*, ist erhalten im Autograph Istanbul, Veliyüddin 2240 (205 ff.), Studie und Teilübersetzung ins Türkische s. Ekrem Kāmil, *Hicrī onuncu – milādī on altıncı - asırda yurdumuzu dolaşan Arap seyyahlarından Gazzī-Mekki seyahatnamesi* in: *Tarih Semineri Dergisi* (Istanbul) 1/1937/5-90.

## AL-WAḤĪDĪ

Ḥuḡaiğ b. Qāsim al-Waḥīdī aus Aleppo war anscheinend als Arzt tätig, denn er verfaßte ein medizinisches Buch u.d.T. *Manḥağ al-aṭibbā' wa-šifā' al-aḥibbā'*. Sein uns erhaltenes Buch über seine Reise von Aleppo nach Mekka, die er 992/1584 unternahm, verrät seine starke Neigung abzuschweifen und hat keinen großen geographischen Wert.

Ḥ. Ḥalifa, *Kaşf az-zunūn* Sp. 1881. – Brockelmann G II, 361; Kračkovskij S. 673-674 (arab. Übers. S. 689-690); Kaḥḥāla III, 190.

*Riḥla* (von Aleppo nach Mekka), Hds. St. Petersburg, As. Mus. 607 (129 ff., vielleicht Autograph, s. Rosen, *Notices sommaires* No. 242, S. 193-196).

## AT-TAMGRŪTĪ

Abu l-Ḥasan 'Alī b. Muḥammad b. 'Alī wurde gegen 967/1560 in Tamgrūt, einem Dorf südlich von Marrakesch, geboren. Nach seinem

*n-nard*, verfaßt 979/1571, Hds. Oxford, Bodl. Pocock 16/1 (ff. 1-10, 979 H., s. Uri S. 66, No. 547), s. H.J.R. Murray, *The Earlier Arabic Literature of chess* in: *Journal of the Royal Asiatic Society* (London) 1937/169-176, bes. S. 170.

FUAT SEZGİN, GESCHICHTE DES ARABISCHEN SCHRIFTTUM  
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Studium gelang es ihm, als Sekretär in den Dienst des Šarifen Aḥmad al-Manşūr as-Sa'dī (reg. 986/1578-1012/1602) in Fes zu treten. Er wurde im Jahr 998/1589 von seinem Herrscher an der Spitze einer Gesandtschaft zum osmanischen Kalifen Murād III. nach Istanbul geschickt. Dabei wurde er von einem anderen Hofbeamten, dem Poeten Muḥammad b. 'Alī al-Fištālī (gest. 1021/1612), begleitet. At-Tamgrūtī starb 1003/1594 in Marrakesch.

Er schrieb anlässlich dieser Gesandtschaft eine Reisebeschreibung u.d.T. *an-Nafḥa al-miskīya fī s-sifāra at-turkiya*. Darin schildert er die Reiseroute ab Tetuan, wo die Delegation drei Monate lang auf ein Schiff von Algerien warten mußte. Über Oran, Ténès, Algier, Bougie, Tunis, Sūsa, al-Mahdiya, Safāqus und die Insel Djerba erreichten sie Tripolis. Nach etwa 40 Tagen Aufenthalt dort setzten sie die Fahrt nach Istanbul auf einem osmanischen Schiff fort. Die Rückfahrt nach Fes folgte fast der gleichen Route.

At-Tamgrūtī erzählt ausführlich von den Stationen der Reise und seinen Beobachtungen unterwegs. Von besonderer Bedeutung sind die Schilderung seines Aufenthaltes in Istanbul, seine Angaben über das hohe Niveau der Wissenschaften und darüber, daß die Bibliotheken und Buchläden voll mit Handschriften waren. Ferner informiert er uns ausführlich über das Wirtschaftsleben in Istanbul. Der Herausgeber und Übersetzer H. de Castries urteilt ziemlich negativ über den geographiehistorischen Wert des Reiseberichtes, wobei er anscheinend übertreibt. Fest steht, daß der Bericht von at-Tamgrūtī nicht allein das Produkt seiner Beobachtungen und Erlebnisse ist, sondern daß er auch geographische Quellen wie Abū 'Ubaid al-Bakrī und Abu l-Baqā' al-Balawī benutzt hat.

al-Ifrānī, *Şafwat man intaşar min aḥbār şulāḥā' al-qarn al-ḥādī 'aşar*, Fes o.J., S. 106; E. Lévi-Provençal, *Les historiens des Chorfa*, Paris 1922, S. 98-99; ders. in: EI<sup>IV</sup>, 696; H. de Castries, s.u.S. 190-191; Brockelmann S II, 679-680; Kračkovskij S. 454-456 (arab. Übers. S. 459-461); Zirikli V, 166; Kaḥḥāla VII, 222; A. Chtioui, *Al-Tamgrūtī et la navigation maritime d'après sa relation de voyage (XVIème siècle)* in: *Revue de l'Institut des Belles Lettres Arabes* (Tunis) 43/1980/293-308; 'Abdalqādir Zamāma, *Ma'a Abi l-Ḥasan at-Tamkurutī fī riḥlatihī ila l-Qusṭanṭīniya* in: *Revista del Instituto Egipcio de Estudios Islamicos en Madrid* 22/1983-84/127-136.

*an-Nafḥa al-miskīya fī s-sifāra at-turkiya*, die einzige bekannte Handschrift befand sich im Privatbesitz von H. de Castries und wurde von ihm heraus-

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characteristics of fellow Muslims. The Egyptians, suffering from lack of pride, endured arbitrary government from the Mamluks without reaction or rebellion (1898-9: 1, 121-1). He also disapproved of how Islam had been bureaucratised and corruption was tolerated in Ottoman Medina. He generalised:

All judiciary offices in eastern lands, whether in Egypt, Syria or the Hijaz, are acquired in return for money. Governors sell the offices of *imam* (prayer leader), *khatib* (sermoniser), *muezzin* (caller to prayer), *qadi* (judge) . . . to whoever offers best, without considering whether he has or not any competence for the office. This results in enormous dangers for Muslims and Islam. Concerning the office of judge, we have not heard, in all eastern lands, of a *qadi* whose judgements rely on the *shari'a* (sacred law). Their judgements depend on bribery, and a verdict may change many times during the same day in relation to the more or less great amount of the bribe.

(1898-9: 1, 128)

Al-'Ayyashi related the case of such a *qadi* who wanted to apply the *shari'a* to the affairs of prominent men in Medina, but ended by being assassinated. He concluded: "One can only complain to God" (1898-9: 1, 289).

Different ways of organising everyday life were especially disconcerting:

The teachers' custom in Medina is to vacation on Tuesdays and Fridays and classes meet on the other days, contrary to our custom of vacationing on Thursdays and Fridays in Morocco. When I was teaching in the Haram [Medina], they forced me to teach on Thursdays. It was hard for me because it was different from what we were accustomed to . . . I asked them and insisted upon replacing Thursdays with Tuesdays, but they obstinately refused. I was forced to follow their custom.

(1898-9: 1, 289)

Al-'Ayyashi could only console himself by reciting a verse of poetry: "If you come to a land in which all people are blind/Close your eye, even if you have only one eye!"

The differences noted by al-'Ayyashi include prayer ritual. In the Maliki school of law, Muslims let their arms down while standing in prayer, whereas, in the other schools, worshippers fold their arms on their chests. But this latter custom soon spread to eastern lands including those where the Maliki school had influence. It widely came to be assumed that only heretical people (*rafidi*) let their arms down. Al-'Ayyashi noted the ironic case of a western

Maliki accused, in a Syrian village, of being heretical for precisely that reason, even though his accusers were Maliki themselves (1898-9: 1, 292).

Often comparisons are realised through a theological challenge. It was customary for western Maliki *faqih*s to become involved in debates about the *hadith* (Prophet's traditions), and many of them like to report that they found their antagonists' knowledge weak. True to this tradition, al-'Ayyashi reported how in Jerusalem he outwitted an Egyptian Hanafi scholar, who was believed to be very learned (1898-9: 11, 321-2).

In some paragraphs, al-'Ayyashi generalised his comparisons:

Nomads of Darb, Hijaz, Tihama and Najd are the most ignorant and tough people among Arabs. Only few of them care about prayers or Ramadan. Common people, Arabs and Berbers, in our Morocco, are *faqih*s in comparison to them. In Morocco, no one, however ignorant he might be, and even if illiterate, would be ignorant about how to do his prayers.

(al-'Ayyashi 1898-9: 1, 313)

Here we meet the subjective aspect of comparison. When al-'Ayyashi decided to stay in Mecca for a long period, he justified it by saying that Mecca was the homeland for all the faithful. But, in the last pages of his *rihla* account, he showed just how deeply he was longing to return home: his thirty-month stay abroad seemed as if it had been a whole century (1898-9: 11, 418). Within the *umma*, therefore, al-'Ayyashi felt closer identification to his own country and people, for the things that differentiated him from eastern peoples were exactly those that linked him to his compatriots in Morocco.

#### Al-Tamgruti and his *rihla* to Istanbul: competition over the *umma*

If we look at another Moroccan, but of the sixteenth century, we will find similar sentiments. I have avoided choosing the text of another eighteenth-century traveller for two reasons: first, the chronological development of the themes in *rihla* literature is not my principal concern here; second, by the eighteenth century, Morocco and the Ottoman Empire had reached a kind of *modus vivendi* and *rihla* texts were less interested in expressing difference and competition.

The text of Abu'l-Hasan 'Ali al-Tamgruti is one of the earliest accounts of Moroccan-Ottoman relations in the late sixteenth century, when competition over legitimacy within the *umma* was still intense. Reading through *Kitab al-Nafha al-Miskiyya fi'l-Sifara*

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Abderrahmane El Moudjen "The ambivalence of rihla:

community integration and self-definition in Moroccan travel accounts, 1300-1800." s. 69-84 (79-83) ON: 18271

1085/May 1674 and his descendants from father to son without interruption have since been heads of the *zāwiya* of Tamgrüt. The latter contains the tombs of Muḥammad b. Nāṣir and his successors together in a mausoleum, rebuilt in 1869 after a fire and surmounted by a pyramidal cupola of green tiles, with a *djāmūr* with three golden balls on top. On the fine library there, see Muḥammad al-Mannūnī, *Dalīl makhtūṭāt Dār al-Kutub al-Nāṣiriyya bi-Tamghūt*, Rabat 1405/1985; Latifa Benjelloun-Laroui, *Les bibliothèques au Maroc*, Paris 1990, 280-5.

The *zāwiya* of Tamgrüt and the holy men who lived in it have formed the subject of a monograph by Aḥmad b. Kḥalīd al-Nāṣirī al-Salāwī [see AL-NĀSIR AL-SALĀWĪ], author of the *Kitāb al-Istiqṣā'*, entitled *Tal'at al-muṣhtarī fi 'l-nasab al-djāfarī* (2 vols. lith. Fās n.d. [1309]). Tamgrüt was the birthplace of Abu 'l-Ḥasan al-Tamgrūṭī [q.v.], a noted official of the Sa'dian court.

*Bibliography*: Ch. De Foucauld, *Reconnaissance au Maroc*, Paris 1888, 293; O. Depont and X. Coppolani, *Les confréries religieuses musulmanes*, Algiers 1897, 467; H. de Castries, *Notice sur la région de l'Oued-Draa*, in *Bulletin de la Société de Géographie de Paris*, xx (1880), 497 ff.; P. de Segonzac, *Au cœur de l'Atlas*, Paris 1910, 89-98; M. Bodin, *La zaouia de Tamegrout*, in *Archives Berbères*, Paris 1918, 259-95; E. Lévi-Provençal, *Les historiens des Chorfa, essai sur la littérature historique et biographique au Maroc du XVII<sup>ème</sup> au XX<sup>ème</sup> siècle*, Paris 1922, 99 n. 1 and 354.

(E. LÉVI-PROVENÇAL\*)

**AL-TAMGRŪṬĪ**, ABU 'L-ḤASAN 'ALĪ B. MUḤAMMAD B. 'ALĪ B. MUḤAMMAD, a Moroccan writer, a native of Tamgrüt [q.v.], died at Marrākush in 1003/1594-5 and was buried in the sanctuary of Kādī 'Iyād. He held an official position at the court of the Sa'dian Sultan Abu 'l-Abbās Aḥmad al-Manṣūr al-Dḥahabī (986-1012/1578-1602). He was placed by this ruler in charge of the embassy to Sultan Murād III in Istanbul along with another court dignitary, Abū 'Abd Allāh Muḥammad b. 'Alī al-Fiṣṭālī, d. 1021/1612-13. Al-Tamgrūṭī prepared an account of his journey (*riḥla*) which he called *al-Nafahāt al-miskīyya fi 'l-sifara al-turkiyya*: it was afterwards used, as one of his sources, by the author of the *Nuzhat al-ḥādī*, al-Ifrānī [q.v.] (or Ufrānī). It contains interesting information about the court of Marrākush at the end of the 10th/16th century. An edition, with a translation, of al-Tamgrūṭī's work by H. de Castries, appeared at Paris in 1929.

*Bibliography*: Ifrānī, *Safwat man intashar*, Fās n.d., 106; Kādīrī, *Nashr al-mathānī*, Fās 1310, i, 31 (tr. in *Archives Marocaines*, xxi, Paris 1913, 70), reproduced exactly by Ibn al-Muwaḳḳit, *al-Sa'ada al-abadīyya*, Fās 1336, i, 90-1; E. Lévi-Provençal, *Les historiens des Chorfa*, 98-9. (E. LÉVI-PROVENÇAL)

**TAMIL** [see LABBAI; MARAKKAYAR].

**TAMİM B. BAḤR AL-MUṬṬAWWĪ**, Arab traveller in Central Asia in early 'Abbāsīd times and the only Muslim one who has left us a record of his visit to the capital of the Uyghur Turks (pre-840) on the Orkhon river [q.v.] in Mongolia, most probably Qarabalghasun, the Khara Balghasun of the modern Mongolian Republic. It may be assumed that Tamīm was an Arab, possibly one of those settled within Khurāsān, and his *nisba* implies that he had been a fighter for the faith against pagans. He certainly seems to have been a great traveller in the steppes, since he says that he also visited the Turkish Kimāk [q.v.] and their king on the Irṭīsh river [q.v. in Suppl.] in Siberia. What is extant of his report has been recovered from the Mashhad ms. of Ibn al-Faḳīh's *K. al-Buldān*, though citations were earlier

known in e.g. Yāḳūt. Tamīm's report, perhaps dateable to 821, i.e. during al-Ma'mūn's caliphate, contains precious information on the Toḳuzghuz or Toghuzghuz Turks [q.v.] in particular, and supports the equation of them at this time with the Uyghurs.

*Bibliography*: V. Minorsky, *Tamīm ibn Baḥr's journey to the Uyghurs*, in *BSOAS*, xii (1948), 275-305. See also TOGHUZGHUZ.

(C.E. BOSWORTH)

**TAMİM B. AL-MU'IZZ LI-DĪN ALLĀH**, ABŪ 'ALĪ, poet and Fāṭimid prince, born in al-Mahdiyya (present-day Tunisia) in 337/949, died in 374/985 in Egypt (but Ibn Taghrībīrdī and Ibn Kathīr mention his death *sub anno* 368/978-9).

Though Tamīm was al-Mu'izz's eldest son, he was passed over as *walī al-'ahd*, successor to the Fāṭimid throne in the newly-founded capital al-Kāhira. The official reason given by al-Maḳrīzī (*al-Muḳaffā*, ii, 588), was the fact that Tamīm did not have any male offspring necessary to avoid problems for the dynasty in future, the throne being inherited from father to son. On the other hand, Tamīm's dissipated way of life and rumours about his involvement in a conspiracy by the sons of previous Imāms, like al-Kā'im and al-Mahdī, against al-Mu'izz, might have influenced the latter's decision too (see M. Canard, tr., *Vie de l'ustadh Jaudhar*, 213, n. 467).

After his younger brother Nizār had been installed in 365/976 as the Fāṭimid Imām al-'Azīz bi 'llāh, Tamīm concentrated on composing poetry only. Quite often his poems, especially some long *urđūzas*, were dedicated to the glory of the Fāṭimid dynasty, as represented in both his father's and his brother's reign. Tamīm's laudatory poems are moreover remarkable for some scattered references to the Ismā'īlī creed of the Fāṭimid family, and in this way Tamīm presented himself as a self-appointed propagandist of the dynasty. But these poems of his were quite often composed with an introductory section or *nasīb*. An elegant *takhalluṣ* was then necessary to ensure the smooth transition from the profane subject of love for some distant girlfriend to the more serious praise and love for the existing Imām (P. Smoor, *Fāṭimid poets and the "Takhalluṣ" that bridges the nights of time to the Imām of time*, in *Isl.*, lxviii [1991], 232-62).

Generally speaking, Tamīm's poems belong to different genres, among which are some *marthūyas*, elegies on the premature deaths of his brothers 'Abd Allāh and 'Aḳīl, on his father al-Mu'izz, and on the often violent deaths of his 'Alid ancestors during previous centuries. On the dynastic level, Tamīm as a Fāṭimid poet tried to compare with an earlier poet, sc. the 'Abbāsīd caliph Ibn al-Mu'tazz [q.v.], in some *naḳā'id* [q.v.] poems in which he contradicted his 'Abbāsīd adversary by pointing out how the 'Alid's right to the caliphal throne had been usurped.

Tamīm's more frivolous poetry is remarkable for its description of expeditions to a monastery, or to a wine tavern and its cup-bearers, both girls and boys. One poem (*Dīwān*, 440-2, rhyme *hunna*) holding descriptions of wine and beautiful girls, and finally entailing praise of Tamīm's brother the Imām al-'Azīz, came to be criticised severely, even after a time interval of some one hundred years, by the Fāṭimid Dā'ī al-Mu'ayyad fi 'l-Dīn al-Shūrāzī [q.v.] (see Smoor, *Wine, love and praise for the Fāṭimid Imāms*, in *ZDMG*, cxlii [1992], 94-100). As a counter-balance to his *muḍjūn*, or more probably as a matter of convention, Tamīm composed a small number of poems in an ascetic and pious mood (in the style of the *zuhdiyyāt*). He must have felt not a little admiration for Abū Nuwās, a few of whose poetic lines being quoted here and there

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# التاريخ والمؤرخون العرب في العصر الحديث

دراسة عن حركة التأليف التاريخي في أقطار الوطن العربي

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
Dem. No:	141484
Tas. No:	929 TAR. T

الدكتور أحمد طربين

الأستاذ المساعد للتاريخ الحديث في كلية الآداب بجامعة دمشق

14 Ocak 2014

المعروف بابن عسكر . ولد في بلدة ( شفشاون ) سنة ٩٣٦هـ / ١٥٣٠م ودرس أولا في مسقط رأسه ، ثم قام برحلات متعددة في النواحي الجبلية بشمالى مراكش وأقام مدة في تطوان وفاس سنة ١٥٥٦م ثم عينه السلطان عبد الله الغالب بالله قاضياً ومفتياً بمدينة قصر الكتامة ( القصر الكبير ) ١٥٥٩م ، وبعد وفاة والدته التي كانت تعيش معه انتقل الى مراكش ومنها الى فاس ، ثم عين قاضياً في شفشاون وغماره . وبعد وفاة السلطان المذكور ، ولاء السلطان محمد بن عبد الله قاضياً للقضاة ، وانضم ابن عسكر الى حزب هذا السلطان ضد منافسه مولاي عبد الملك ، وحارب في صفه مع حليفه الملك البرتغالي دون سباستيان في واقعة وادي المخازن الشهيرة ، وقتل مع مولاه ومع سباستيان في المعركة وذلك سنة ٩٨٦هـ / ١٥٧٨م <sup>(١)</sup> . له : « دوحه الناشر بمن كان بالمغرب من مشايخ القرن العاشر » <sup>(٢)</sup> عرف فيه بمشاهير مشايخ القرن العاشر ، وخصوصا مشايخه الذين أخذ عنهم .

### علي التمغروتي :

هو أبو الحسن علي بن محمد بن علي بن محمد التمغروتي ، كاتب من أهل تمغروت وهي قصبه وادي درعة بمراكش الجنوبية ، توفي بمدينة مراكش سنة ١٠٠٣هـ / ١٥٩٤م والتحق بحاشية السلطان أحمد المنصور فأوفده ببعثة الى استانبول ، فكتب « التفحات المسكية في السفارة التركية » ، وهي عبارة عن وصف تلك البعثة السياسية ، وبعد عودته أمره السلطان بأن يتحدث عنها بالتفصيل في رسالة . وسافر التمغروتي في سفارته سنة ١٥٨٩م في عهد مراد الثالث العثماني ، وكانت برئاسة عبد الله محمد بن علي الفشتالي المتوفى ١٠٢١هـ / ١٦١٢م ، وأفاد الافرائي من هذه الرسالة في كتابه نزهة الحادي ، وفي الرسالة كذلك أخبار طريفة عن البلاط المراكشي في نهاية القرن السادس عشر الميلادي <sup>(٣)</sup> .

G. A. L. s. 677 — ٦٧٧ — Brockelmann, supplement II (1)

(٢) طبع بفاس على الحجر سنة ١٣٠٩هـ .

(٣) ترجمها للفرنسية وعلق عليها كاستريزي في باريس ١٩٢٩ — H. de Castries, Paris 1929

انظر بروكلمان الدليل الثاني ص ٦٧٩ .

ويمتاز الكتاني بأن يعطي لكل من تراجمه قائمة ببليوغرافية مراكشية كاملة ، فكتابه لا غنى عنه لمن يتوفر على الكتابة عن تواريخ مدينة فاس ومحفوظاتها .

وبرغم أن المؤلف جامع للمعلومات ، ولكنه جامع شريف ، ان ترجمة الصلحاء والعلماء في كتابه عبارة عن خلاصة وجمع ما سبق وكتب عنهم ، مع التحرر من مسؤولية ما جاء بها . واذا كان هنالك بعض الثغرات — فيما يتصل بالمؤلفات التاريخية التي استعملها وسرد أسماءها — فقائمة مراجعه تكاد تضم أساساً طيباً للببليوغرافيا المراكشية ، مضافاً إليها مراجع العلوم الدينية الاسلامية البحتة . وقد نجح الكتاني في أن يجعل مؤلفه أشبه بقاموس ضخم لا محيص عنه للباحث في مصادر التراجم والسير المراكشية ، وفي معرفة تاريخ المؤلفين والمؤرخين والادباء الذين دفنوا بفاس وفيهم من مر ذكره بنا كان بن القاضي وغيره <sup>(١)</sup> .

ومن مؤلفات الكتاني أيضا :

« النبذة اليسيرة النافعة التي هي لأخبار السلالة الكتانية جامعة » و « الازهار العاطرة الانفاس بذكر بعض محاسن قطب المغرب وتاريخ مدينة فاس <sup>(٢)</sup> ، وواضح من عناوين الكتابين موضوعهما .

### بقية المؤلفين في التاريخ بمراكش :

نذكر فيما يلي أسماء المؤلفين ممن لم تتوصل الى دراسة مؤلفاتهم التاريخية ، ولم نجد عنها مصدرا يوضح بعض شأنها ، تماما كما فعلنا في عرضنا للمؤرخين المشاركة وآثارهم . وسنكتفي بذلك ريثما يتاح لنا أن ننظر في هذه المؤلفات التي لا يزال أكثرها مخطوطاً لما يتناوله الباحثون بالتحقيق والشرح وتثبيت النص الواجب في هذه الاحوال .

### ابن عسكر :

هو ابو عبد الله محمد بن علي بن عمر بن حسين بن مصباح الحسني الشفشاوني

(١) يشير الكتاني في فهرس الفهارس ج ١ ص ٢٠٩ ان ابن القاضي ألف فهرسة قدمها لمولاي زيدان السعدي ، وسماها « تنوير الزمان بقدم مولانا زيدان » .  
(٢) طبع بفاس على الحجر سنة ١٣١٤هـ .