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The Sālīm Bin Ya‘qūb Ibādī Manuscript Library in Jerba, Tunisia

*A Preliminary Survey & Inventory**

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Abstract

This article offers a summary of a recent project aimed at the conservation and preliminary inventory of the Bin Ya‘qūb (Ben Yaqoub) family library in the village of Guīzīn (Guezin) on the island of Jerba, Tunisia. The inventory, carried out from September to December 2015 with generous funding from a Collection Care and Emergency Response Grant from *The Islamic Manuscript Association* (TIMA), sought to insure the long-term protection of this collection as well as to compile a preliminary inventory of its contents. This article provides an overview of the survey, including its stated goals and the extent to which it realized those objectives. The second half of the article provides a preliminary inventory of the library’s contents.

Keywords

Ibādī – Ibādīyya – Ibaḍite – Jerba – Djerba – Tunisia – private library – conservation – inventory

Introduction

Maghribi Ibādī manuscript libraries represent rich archives for both the history of the Ibādī Muslim community and broader history of Northern Africa. Alongside the better-known manuscript collections of the Mزاب valley in Algeria, a

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handful of family libraries on the Tunisian island of Jerba also house important collections of Ibādī manuscripts.¹ Compared to their Algerian counterparts, however, most of the island's collections remain unknown outside a small circle of specialists and far less effort has gone into documenting their holdings.

I offer here a summary of a recent project aimed at the conservation and preliminary inventory of one such collection in Jerba: the Bin Ya'qūb (Ben Yaqoub) family library in the village of Guīzin (Guezin). The inventory, carried out from September to December 2015 with generous funding from a Collection Care and Emergency Response Grant from *The Islamic Manuscript Association* (TIMA), sought to insure the long-term protection of this collection as well as to compile a preliminary inventory of its contents. This article provides an overview of the survey, including its stated goals and the extent to which it realized those objectives. The second half of the article provides a preliminary inventory of the library's contents.²

The Sālim b. Ya'qūb Library

The eponymous founder of the Bin Ya'qūb library, Shaykh Sālim b. Muḥammad b. Ya'qūb (d. 1991), was born on the island of Jerba in Tunisia in 1903 (Figure 1). His education eventually brought him to Tunis, where he studied at the Zaytūna Mosque before continuing his studies in Cairo.³ Ibādī scholars,

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- 1 On the history of the Ibādī communities of Jerba see: Farhat Djaabiri, *Niẓām al-'azzāba 'ind al-ibādīyya bi-Jarba (L'Organisation des azzaba chez les ibadhītes de Jerba)* (Tunis: Institut National d'Archéologie et d'Art, 1975); Virginie Prévost, "La renaissance des ibadites wahbites à Djerba au xe siècle," *Folia Orientalia* XL, 2004, 171–191; Muḥammad Maryamī, *Ibādīyyat Jarba khilāl al-'aṣr al-ḥadīth* (Tunis: Kullīyat al-ādāb wa-l funūn wa-l insāniyyāt bi-Manūba, 2005); Paul M. Love, "Djerba and the Limits of Rustamid Power. Considering the Ibādī Community of Djerba under the Rustamid Imāms of Tāhert (779–909 CE)," *Al-Qantara* 33, no. 2 (2012): 297–323.
 - 2 The research for this article was made possible thanks to the generous funding of a Collection Care and Emergency Response Grant from The Islamic Manuscript Association (TIMA) in 2015. The views, opinions, findings and conclusions of the author(s) expressed herein are those of the author(s) and do not state or reflect the views or policies of The Islamic Manuscript Association Ltd. ('The Association') or its members and employees. The Association disclaims any liability or responsibility arising from or in connection with errors and omissions, as well as for the accuracy, legality, and reliability of any information contained herein.
 - 3 On the life of Sālim b. Ya'qūb, see 'Alī al-Būjadīdī, "Al-Shaykh Sālim b. Ya'qūb: ḥayāt rajul wa-tajribat jil," *Majallat al-ḥayāt* 12 (2012): 170–182.



FIGURE 1
Shaykh Sālim b. Ya'qūb in his library in 1983
 PHOTO BY DR. WERNER SCHWARTZ,
 PROVIDED BY THE OWNER AND USED
 WITH HIS PERMISSION)

students, and traders had been making Cairo their home since the late-16th century when a *waqf* endowment created the *Wikālat al-jāmūs* (the 'Buffalo Agency'), an Ibādī traders' lodge, library, and school in the Ibn Ṭulūn district.⁴ While in Cairo, Sālim studied at both al-Azhar Mosque and in the *Wikāla*, counting among his teachers its director (*nāẓir*) the Algerian reformer, journalist, and political activist Abū Ishāq Ibrāhīm Aṭfayyish (1886–1965).⁵

Sālim spent his five years in Cairo collecting and copying manuscripts and printed books. By the time he returned to Jerba in 1939, he had amassed an impressive collection of both printed and manuscript materials that today makes up the core of the Bin Ya'qūb library. Shaykh Sālim's book, *The History of Jerba (Tārikh jazīrat Jarba)*, republished and reedited posthumously in three different editions, reflects the richness of the sources he collected for his

4 The only historical monograph to date on the history of the *Wikālat al-jāmūs* is that by Aḥmad Muṣṭah, *al-Waqf al-jarbī fī miṣr wa-dawruhu fī l-tanmiya al-iqtisādiyya wa-l-ijtimā'iyya wa-l-thaqāfiyya min al-qarn al-āshir ilā al-qarn al-rābi' 'ashar al-hijriyyayn (wikālat al-jāmūs namūdhajan)* (Kuwait: al-Amāna al-'amma lil-awqāf, 2012).

5 Muḥammad Ṣāliḥ Nāṣir Bābā'ammī, ed., *Mu'jam a'lām al-ibādīyya (Dictionnaire des hommes illustres de l'Ibadisme, les hommes du Maghreb)*, vol. 2 (Beirut: Dār al-Gharb al-Islāmī, 2000), 24–26.

library.⁶ Throughout the latter half of the 20th century, he shared the contents of his collection with Northern African and European researchers and the bibliographies and footnotes of many studies attest to his generosity.

The Conservation Project

Following Shaykh Sālim's death in 1991, the library remained closed to researchers and students. In the spring of 2015, I met with the current owner of the library, the founder's grandson Dr. Nājī Bin Ya'qūb to discuss the possibility of developing a conservation strategy for the manuscript holdings in the library. As we talked about the potential future of the collection, he told me that his goal would be to relocate the contents of the library from his family farm in Guezin to the town of Houmt Souk, where researchers could use them. Lacking professional training in manuscripts, he had at that time not yet taken steps to survey the collection or take stock of its condition. As a preliminary step in the long-term conservation of the manuscripts in the library, I developed a proposal for a project that would allow for an assessment the current condition of the manuscripts and the total number of titles. The second part of the project would then be an inventory of those titles and the purchase of acid-free archival boxes for the manuscripts to protect them from the elements in the library. A third component of the project aimed at minor repairs to the library structure (e.g., broken windows, cracked ceilings).

With the financial support of a Collection Care and Emergency Response Grant from *The Islamic Manuscript Association* (TIMA), I returned to Jerba in September 2015 to take a closer look at the collection and record the total number of titles and a range of measurements for the storage boxes. At the start of the project I had understood from Dr. Nājī that the collection numbered some 100–150 titles. After an initial survey, however, it quickly became clear that the number of titles was much larger. In addition, I discovered that the bindings of many of the manuscripts had been removed since the last time a photograph of the collection had been taken in 2013 (Figure 2). Dr. Nājī explained he had removed the bindings because of pest damage and had unfortunately not taken any photographs or made any notes regarding the

6 Sālim Bin Ya'qūb, *Tārikh jazīrat Jarba wa-masājidihā al-'ilmiyya*, ed. Farhat Djaabiri, 2nd ed. (Tunis: Cérés Editions, 2006); Sālim Bin Ya'qūb, *Tārikh Jarba wa-'ulamā'ihā al-ibāḍiyya* (Houmt Souk: [Independently published], 2009). Another self-published edition appeared in 2013 under the abbreviated title *Tārikh Jarba wa-'ulamā'ihā*.



FIGURE 2
Photograph of (most of) the manuscript collection in the library of Shaykh Sālīm b. Ya'qūb in January 2015. By this point, most of the bindings had been removed and manuscripts had been placed in brown paper sleeves.

PHOTO BY AUTHOR

original bindings. Thankfully, he had not yet removed all the bindings and I could stop the process from continuing.

After taking some initial measurements of both bound manuscripts and fragments, we drew up a list of storage box measurements for purchase. Although I had initially planned to purchase the archival boxes from a local company in Tunisia, import restrictions proved much stricter than I had anticipated. In the end, it proved easier for me to fly to Paris and purchase the boxes and folders directly from *Art Doctor*, a company specializing in conservation equipment.⁷ I then returned to Jerba with the materials, where we began the inventory (Figure 3).

Inventory Summary

The preparations and inventory took place over several sessions in October, November, and December 2015. The caretaker of the library declined to allow me to carry out the inventory on site inside the library for reasons of propriety,

⁷ Information on the company is available on their website: <http://www.artdoctor.fr/en/>.

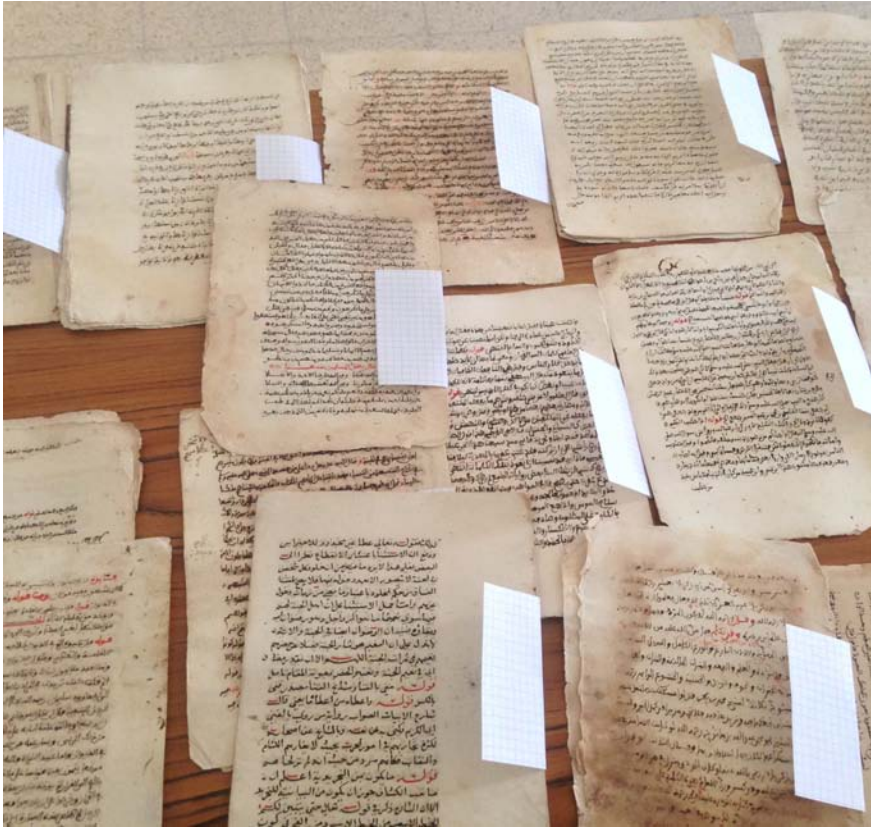


FIGURE 3 *Manuscript fragments being sorted during the inventory*
PHOTO BY AUTHOR

which necessitated the transfer of the manuscript collection to the town of Houmt Souk in cardboard boxes. Having moved the manuscripts to the waiting room of his dental clinic in the center of the town, we worked from there for the remainder of the project (Figure 4). I was also told by Dr. Nāji in advance of our beginning the inventory that I was not permitted to share any images of the manuscripts since he has the intention of selling digital images of the manuscripts to researchers in the future. This is, I suspect, following the model used by the other major Ibādī library on the island, the El Barounia library, which sells digital images at 1 EU per page.⁸

8 The El Barounia library belongs to the well-known Al-Bārūnī family and recently opened a new library facility in the main town of Houmt Souk, complete with a reading room, lecture hall, and accompanying printed books library. It appears to have inspired a number of



FIGURE 4 *Photograph of the author writing out inventory labels for fragments in the salon of the dental clinic*
PHOTO BY NĀJĪ B. YA'QŪB

As a first step, we assigned inventory numbers to each title or bound volume according to the following system:

1. The letter *sīn* (س) followed by a number was assigned to each bound volume with a binding cover, whether consisting of a single or multiple titles.
2. The letter *kāf* (ك) followed by a number was assigned to each title that was either complete or near complete but lacked a binding cover. Some titles were groups of unsewn quires while others were still loosely sewn together.
3. The letter *qāf* (ق) followed by a number was assigned to each fragment that bore a written heading identifying the text.
4. The letters *dāl 'ayn* (دع) followed by a number were assigned to each unidentified fragment.

other families on the island to attempt similar projects. See: <http://elbarounia.com/> [accessed 7 June 2017], or <https://www.facebook.com/elbarounia/>.

The preliminary inventory resulted in the following numerical breakdown:

Bound volumes: 14 (containing some 20–30 titles)

Complete/Near Complete Manuscripts: 23 gatherings of quires (comprising 34 titles)

Fragments with Headings: 296

Unidentified Fragments: 381

This system evolved out of discussions regarding the history of the collection. According to Dr. Nājī, most of the bound volumes of the first category (labelled *sīn*) were bound by a Jewish bookbinder on the island following Shaykh Sālīm's return from Cairo in 1939. Many of the texts of the second category (labelled *kāf*) were also bound but Dr. Nājī had recently (2014) removed them due to pest damage. As for the third category of texts (labelled *qāf*), I was told by Dr. Nājī that he and his brothers had written these headings on many of the fragments many years ago at the direction of their grandfather. Later in his life, Shaykh Sālīm lost his eyesight and had instructed his grandsons to recite the first few lines of each text and then write the heading that he dictated to them in its top margin. At times, these headings correspond to specific titles of texts while at other times they refer simply to the genre of the text. The inventory below reproduces only the original headings with no reference to their contents. Any additions or clarifications to those headings not original to the manuscripts appear in brackets ([]). Manuscripts of the fourth category (labelled *dāl 'ayn*) bear no heading or other immediate indication as to their contents. Many of these fragments may very well belong to manuscripts in other categories. As I was neither given time to study these fragments in detail nor allowed to photograph them, no information on them appears in the inventory below.

Having assigned a number to each of the volumes and titles, we then began the boxing process. We placed three or four bound volumes per large box, creating separators from acid-free board to ensure that the volumes would not shift when the boxes moved. We first placed fragments in acid-free folders before grouping them into batches inside boxes. We labelled each manuscript with thin sheets of paper bearing an inventory number. We did not write inventory numbers directly on any of the manuscripts because we anticipate a full catalog (with a corresponding new system of inventory) to be made in the future.

It is important to note finally that the items listed in the inventory do not include the equally valuable personal archive of Shaykh Sālīm b. Ya'qūb himself. Unfortunately, the current owner of the library did not allow me to include those manuscripts in the project. The archive comprises hundreds of papers,

notebooks, and copies of manuscripts in Shaykh Sālim's hand and it is regrettable that these items were not included in the survey.

Preliminary Collection Inventory

The following preliminary inventory consists of the first three categories of manuscripts described above. I would like to emphasize that the titles below are those carried by the manuscripts themselves. Various factors—chiefly, time—prevented me from confirming the relationship between these headings and the contents of the manuscripts. I have also attempted to preserve the orthography of the headings original to the manuscripts (e.g. the presence or absence of a *hamza*, dots under a *yā'*, or the presence of a *shadda*). Any additions or clarifications appear between square brackets [] or in the footnotes. Any errors in transcription are my own.

Category One (س): Bound Manuscript Volumes (with Binding Covers)

	Inventory
Heading(s)	
الجزء الثاني من الكشاف تفسير القرآن ⁹	س 1
حاشية المحشي على شرح العدل والإنصاف للإمام الشيخ أحمد الشماخي ¹⁰	س 2
[مجموع فيه عدة نصوص غير معرفة] ¹¹	س 3

9 Possibly a portion of the well-known work of *tafsir* by the Persian Mu'tazili theologian Maḥmūd b. 'Umar al-Zamakhsharī (d. 538/1144–1145) entitled *al-Khashshāf 'an ḥaqā'iq al-tanzil wa-'uyūn al-aqāwīl fī wujūh al-ta'wīl* (Beirut: Dār al-Ma'rifa, 2009).

10 A well-known *hāshīya* attributed to the Jerban scholar Abū 'Abdallāh Muḥammad b. 'Umar b. Abī Sitta al-Qaṣbī al-Sidwīkīshī (d. 1088/1677). Abū 'Abdallāh Muḥammad composed so many commentaries that he earned the moniker "al-Muḥashshī", the glossator. The commentary is a *hāshīya* of the *mukhtaṣar* by Abū l-'Abbās Aḥmad b. Sa'īd al-Shammākhī (d. 928/1522) of the *Kitāb al-'adl wa'l-inṣāf fī uṣūl al-fiqh* by Abū Ya'qūb Yūsuf al-Sadrātī al-Warjalānī (d. 570/1174–1175). On the *hāshīya*, see Martin H. Custers, *Al-Ibādīyya: A Bibliography* (Vol. 2: *Ibādīs of the Maghrib*), 2nd edition, vol. 2 (Hildesheim: Georg Olms Verlag, 2016), 372; 376–377.

11 This composite manuscript contains several fragments bound together but lack of time prevented me from identifying their titles.

- س 4 [مجموع فيه:]¹²
- [الجزء الأول من] كتاب الموجز في أصول الدين لابي عمار عبد الكافي الوارجلاني¹³
- الجزء الثالث من كتاب الايضاح في المعاملات المتوفي اخر القرن الخامس الهجري
[كذا]¹⁴
- أصول العلامة تبغورين بن عيسى الملسوطي وعليه تعليقات للشيخ يوسف بن محمد المصعبي
الجريني المتوفي ١١٧٨ هـ¹⁵
- شرح مقدمة متن كتاب النيل للشيخ عمر بن يحيى الباروني¹⁶
- س 5 كتاب السؤلات لأبي عمرو عثمان بن خليفة المارغني السوفي الإباضي المتوفي في اخر القرن
الخامس هـ¹⁷
- س 6 شرح الجهالات [فيه أجزاء من شرحي الملسوطي وأبو عمار عبد الكافي التناوتي]¹⁸
- س 7 [شرح الارجوزة]¹⁹

- 12 The titles given here are listed on f. 1^a of the composite manuscript labelled *sin* 4.
- 13 Abū ‘Ammār ‘Abd al-Kāfi b. Abī Ya‘qūb b. Ismā‘il al-Tanāwutī al-Warjālānī (d. before 570/1174), *Kitāb al-mūjaz fī taḥṣīl al-su‘āl wa-takhlīṣ al-ḍalāl*. See Custers, *Al-Ibādīyya*, 2:479–480.
- 14 Presumably the third volume of the famous work of fiqh by Abū Sākin ‘Āmir b. ‘Alī b. ‘Āmir b. Isfāw al-Shammākhī (d. 792/1390), *Kitāb al-īdāh*. See Custers, *Al-Ibādīyya*, 2:406–411. It could also refer to a different work given that the date in the title (5th century *hijrī*) is much earlier.
- 15 Abū Ya‘qūb Yūsuf b. Muḥammad al-Muṣ‘abī (d. 1187/1773), *Hāshiyat al-Muṣ‘abī ‘alā uṣūl Tibghūrīn*. See Custers, *Al-Ibādīyya*, 2:341.
- 16 According to the title, the text is a *sharḥ* of the *Kitāb al-nūl wa-shifā’ al-‘alīl* by ‘Abd al-‘Azīz b. Ibrāhīm al-Thamīnī (d. 1223/1808), on which see Custers, *Al-Ibādīyya*, 2:452–454. While several commentaries have been written on this book, I have failed to find reference elsewhere to this particular *sharḥ* attributed to this author.
- 17 The *Kitāb al-su‘ālāt* is normally attributed to Abu ‘Amr ‘Uthmān b. Khalīfa al-Mārighnī al-Sūfī (d. 6th/12th c.) but some have instead attributed it to his teacher, Abū al-Rabī‘ Sulaymān b. Yakhlaf al-Mazātī (d. 471/1079). See Custers, *Al-Ibādīyya*, 2:433–435.
- 18 The attribution of the *Kitāb al-jahālāt* is uncertain. It has long been regarded as a work of Tibghūrīn b. ‘Isā al-Malshūṭī (d. 6th/12th c.), on whom see Custers, *Al-Ibādīyya*, 2:295–297. It is often accompanied, as it is in this manuscript, by a commentary by Abū ‘Ammār ‘Abd al-Kāfi al-Tanāwutī (d. before 570/1174). Notes from the inventory suggest this copy is accompanied by a *commentary* attributed to Tibghūrīn al-Malshūṭī. On similar anonymous (i.e. unattributed) manuscript copies of this work, see “Anonymous: *K. al-Jahālāt*” in Custers, *Al-Ibādīyya*, 2:63.
- 19 The *urjūza* referred to in the title is more widely known as *al-Lu’lu’ā*. The manuscript

- س 8 [مجموع فيه:]
 جزء من [كتاب الديانات للشيخ عامر الشماخي²⁰
 جزء من [كتاب الوضع²¹
 جزء من [كتاب الجامع الصحيح في الحديث²²
 س 9 الجزء الثاني من تفسير هود²³
 س 10 كتاب في النحو
 س 11 [مجموع فيه:]
 جزء من [كتاب اللقط لأبي عزيز الباروني²⁴
 قصيدة بخط والد الشيخ سالم بن الحاج محمد بن سعيد بن داود بن يعقوب²⁵
 جزء من [بيان الشرع²⁶

appears to be a copy of the *Sharḥ al-lu'la'a* by Abū l-Fāḍl Qāsim b. Abī al-Rabī' Sulaymān al-Shāmmākhī (d. 1265/1848). See Custers, *Al-Ibādīyya*, 2:400–402. The title itself appears here in brackets because I was unable to compare my notes with an image of the first folio of this manuscript.

- 20 A part of larger work known simply as *al-Aqīda*, this is a part of the *Kitāb al-diyānāt* by Abū Sākin 'Āmir al-Shammākhī (d. 792/1390). See Custers, *Al-Ibādīyya*, 2:404.
- 21 Abū Zakariyā Yaḥyā b. al-Khayr b. Abī al-Khayr al-Jannāwanī (6th/12th c.), *Kitāb al-waḍ'* [sometimes, *Kitāb al-waḍ' fī uṣūl al-fiqh* or *Kitāb al-waḍ' mukhtaṣar fī l-uṣūl wa-l-fiqh*]. See Custers, *Al-Ibādīyya*, 2:249–252.
- 22 The title would suggest this is the *Kitāb al-jāmi' al-ṣaḥīḥ* or *al-Musnad* attributed to the early Ibādī Imam of Basra al-Rabī' b. al-Ḥabīb b. 'Umar al-Azdī (d. 2nd/8th c.), on whom see Martin H. Custers, *Al-Ibādīyya: A Bibliography*. (Vol. 1: *Ibādīs of the Mashriq*), 2nd edition, vol. 1 (Hildesheim: Georg Olms Verlag, 2016), 427. However, the first folio of this part of the manuscript introduces it as “al-juz' al-awwal min *Kitāb al-tartīb*,” which is the standard recension of this earlier work arranged by the famous Maghribi scholar of the 6th/12th c., Abū Ya'qūb Yūsuf b. Ibrāhīm al-Sadrātī al-Warjalānī known by variant titles of the *Kitāb al-tartīb fī l-ṣaḥīḥ*, on which see Custers, *Al-Ibādīyya*, 2:497–500.
- 23 An early work of Ibādī *tafsīr* attributed to Hūd b. Muḥakkim al-Hawwārī (d. 3rd/9th c.?) known as the *Tafsīr kitāb Allāh al-'Azīz li-Hūd b. Muḥakkam al-Hawwārī* [also *al-Huwwārī*]. See Custers, *Al-Ibādīyya*, 2:161–162.
- 24 Abū [l-]'Azīz b. Ibrāhīm b. Abī Yaḥyā Zakariyā al-Bārūnī (d. 746/1345–1346), *Kitāb al-luqaṭ*. Also known as the *Luqaṭ Abī l-'Azīz*. See Custers, *Al-Ibādīyya*, 2:112–113. Several variants of the title *Kitāb al-luqaṭ* appear on the 'title page.'
- 25 According to the title, the text is in the hand of Shaykh Sālim's father, Muḥammad b. Sa'īd (d. early 20th c.?).
- 26 Abū 'Abdallāh Muḥammad b. Ibrāhīm al-Kindī (d. 508/1115), *Bayān al-shar'*. Given that

- س 12 كتابان مختصر العدل وشرحه للامام الكبير الشيخ أحمد بن سعيد الشماخي المتوفي في احدى
الجمادين ٩٦٧ رحمه الله²⁷
- س 13 روض[ة] المشتاق لزهرة الإشراق للشيخ عمر التلاتي²⁸
- س 14 الجزء الثاني من كتاب الطبقات²⁹

Category Two (ك): Complete or Near Complete Titles (without Binding Covers)

Inventory

	Heading(s)
1 ك	من المدونة الكبرى مدونة ابي غانم الخراساني ³⁰
2 ك	من كتاب قواعد الإسلام للشيخ إسماعيل الجيطالي في الفقه ³¹
3 ك	الضمانات من الديوان نسخ أحمد بن رمضان [الغول؟] سنة 1200هـ ³²
4 ك	السیر للشماخي ³³

this work includes some 73 volumes, this is no doubt a very short excerpt! See Custers, *Al-Ibādīyya*, 1:323–326.

- 27 Both this abridgement of and accompanying commentary on the famous work of Ibādī fiqh entitled the *Kitāb al-ʿadl wa-l-inṣāf* by Abū Yaʿqūb Yūsuf b. Ibrāhīm al-Sadrātī (d. 6th/12th c.) are attributed to Abū l-ʿAbbās Aḥmad b. Saʿīd al-Shammākhī (d. 928/1522).
- 28 Abū Ḥafṣ ʿUmar b. Ramaḍān al-Jarbī al-Tulātī (d. 13th/19th c.), *Kitāb rawḍat al-mushtāq li-zuhrat al-ishrāq*. See Custers, *Al-Ibādīyya*, 2:469.
- 29 Abū l-ʿAbbās Aḥmad b. Saʿīd al-Darjīnī (d. 670/1271), *Kitāb ṭabaqāt al-mashāyikh bi-l-maghrib*. See Custers, *Al-Ibādīyya*, 2:137–138. This manuscript is written in the hand of Shaykh Sālim himself, copied while he was living in Cairo in the 1930s. The colophon [f. 119^a] gives the date of 11 Ramaḍān 1357 (3 November 1938).
- 30 Abū Ghānim Bishr al-Khurāsānī (d. early 3rd/9th c.), *al-Mudawwana*. See Custers, *Al-Ibādīyya*, 1:207–211.
- 31 Abū Ṭāhir Ismāʿīl b. Mūsā al-Jayṭālī (d. mid-8th/14th c.), *Qawāʿid al-islām*. See Custers, *Al-Ibādīyya*, 2:267–270.
- 32 The *Kitāb al-ḍamānāt* from either of two collective works: the *Dīwān al-ashyākh* or *Dīwān al-ʿazzāba*. Considerable confusion persists among specialists regarding these two works. See Custers, *Al-Ibādīyya*, 2:52–59.
- 33 Abū al-ʿAbbās Aḥmad b. Saʿīd al-Shammākhī (d. 928/1522), *Kitāb al-siyar*. See Custers, *Al-Ibādīyya*, 2:397–400.

- ك 5 حاشية الشيخ محمد بن ابي ستة على الجزء الثالث من كتاب الايضاح³⁴
- ك 6 [من أصول الدين³⁵
- ك 7 حاشية المحشي على مقدمة التوحيد³⁶
- ك 8 هذه حاشية للشيخ محمد المحشي على كتاب قواعد الاسلام³⁷
- ك 9 من كتاب شرح المنظومة الجادوية للشيخ أبي عفيف صالح الجادوي³⁸
- ك 10 أجوبة الشيخ أحمد الشماخي³⁹
- ك 11 فقه مالكي صاحبه [كذا]
- ك 12 كتاب الجمان في أخبار الزمان للشهبي [كذا]⁴⁰
- ك 13 [مصحف غير كامل]
- ك 14 [تفسير مؤلفه غير معروف]
- ك 15 [مجموع فيه:]

- 34 A commentary mostly likely by Abū ‘Abdallāh Muḥammad ‘Umar b. Abī Sitta al-Sidwīkī-shī, known as “al-Muḥashshī.” (d. 1088/1677) on the *Kitāb al-idāh* of Abū Sākin ‘Āmir al-Shammākhī (d. 792/1390).
- 35 This title appears many times throughout the inventory list and at least in some instances refers to the *Kitāb uṣūl al-dīn* by Tibghūrīn b. ‘Īsā al-Malshūṭī (d. 6th/12th c.), also known as the *Aqīdat Tibghūrīn b. ‘Īsā*. An additional fragment of this text is included in the composite manuscript *sīn* 4 listed above. See Custers, *Al-Ibādīyya*, 2:297–299. The top right margin has the following added in a different hand: “*fi al-shuḥḥa*.”
- 36 A commentary by “al-Muḥashshī” (see *sīn* 1 above) on this *Aqīdat al-tawḥīd*, attributed to Abū Ḥafṣ ‘Umar b. Jamī‘ (d. 7th/13th c.), who is traditionally thought to have translated the work into Berber. See Custers, *Al-Ibādīyya*, 2:368; Bābā‘ammī, *Muḥjam a’lām al-ibādīyya*, 2:317–318. The words “*uṣūl al-dīn*” are written in a different hand in between the words “al-muḥashshī” and “alā” in the title.
- 37 A commentary by al-Muḥashshī (see *sīn* 4 above) on al-Jayṭālī’s *Qawā’id al-islām* (see *kāf* 2 above). Below the larger heading in a different hand: “*fi-‘ibādāt*.”
- 38 An anonymous commentary on the work known as *al-Manzūma al-Jāduwīyya* attributed to Abū ‘Afīf Ṣāliḥ b. Zakarīyā b. ‘Īsā (d. 12th/18th c.). See Custers, *Al-Ibādīyya*, 2:240–241.
- 39 *Ajwiba (responsa)* attributed to Abū l-‘Abbās Aḥmad b. Sa’īd al-Shammākhī (d. 928/1522). See Custers, *Al-Ibādīyya*, 2:389–391.
- 40 Presumably *Kitāb al-jumān fi mukhtaṣar akhbār al-zamān* attributed to Abū ‘Abdallāh Muḥammad al-Shaṭībī (d. 9th/15th c.), on which see “Ḥawl ta’līf *Kitāb al-jumān fi mukhtaṣar akhbār al-zamān* (li-Abī ‘Abdallāh al-Shaṭībī),” *Da’wat al-ḥaqq: majalla shahriyya tu’nā bi-l-dirāsāt al-islāmīyya*, 83. Available online at: <http://www.habous.gov.ma/daouat-alhaq/item/1880> (accessed on June 3, 2017).

- تقريرات وتعليقات على مقدمة متن كتاب النيل للشيخ عمر بن يحيى الباروني⁴¹
- سؤال الشيخ عمر الباروني الى الشيخ سعيد بن عيسى الباروني⁴²
- كتاب اللقظ [كذا] للشيخ أبي عزيز إبراهيم الباروني⁴³
- كتاب الرد على من زعم أن اسماء الله مخلوقة [كذا] للإمام أبي خزر بن زلتاف الإباضي
[كذا] الحامي من علماء القرن الرابع هـ⁴⁴
- ك 16 كتاب الاحكام من الديوان⁴⁵
- ك 17 [مجموع فيه:]⁴⁶
- كتاب نكت البيان على شرح النونية وهو حاشية للعلامة الشيخ الامام الفاضل قطب الأئمة
محمد بن يوسف اطفيش⁴⁷
- شرح العلامة الشيخ قاسم الويراني الجري على نونية ابي نصر⁴⁸
- شرح للقصيدة المذكوره للعلامة الويراني ايضا مكررا
- كتاب الديانات للشيخ عامر الشماخي وشرحها [كذا]⁴⁹
- ك 18 الجزء السادس من معارج الآمال على مدارج الكمال في الجنائز⁵⁰
- ك 19 كتاب طبقات في المشائخ⁵¹
- ك 20 كتاب مفتاح العلوم للعلامة سكاكي وشرحه⁵²

41 See the fourth text in composite manuscript *sīn* 4 above.

42 Correspondence between the commentator on the previous text in the same composite manuscript and Abū ‘Uthmān Sa‘īd b. ‘Īsā al-Bārūnī (d. 1284/1868), on whom see Bābā‘ammī, *Mu‘jam al-‘ālam al-ibādīyya*, 2:184.

43 Cf. *sīn* 11 above.

44 Abū Khazar Yaghla b. Zaltāf al-Wisyanī (d. 380/990), *K. al-radd ‘alā man za‘ama anna asmā’ allāh makhluqa*. See Custers, *Al-Ibādīyya*, 2:506.

45 Another book from either the *Dīwān al-‘azzāba* or *Dīwān al-ashyākh*. See *kāf* 3 above.

46 The following titles appear on a summary of the manuscript’s contents in blue ink on f.1.a.

47 Muḥammad b. Yūsuf b. ‘Īsā Iṭfayyish (d. 1132/1914), *Ḥāshiyat sharḥ al-nūniyya*. See Custers, *Al-Ibādīyya*, 2:188.

48 Qāsim b. Yaḥyā al-Jarbī al-Wīrānī, *Sharḥ al-nūniyya*. Custers, *Al-Ibādīyya*, 2:504.

49 See *sīn* 8 above.

50 Abū Muḥammad ‘Abdallāh b. Ḥumayyid al-Sālīmī (d. 1132/1914), *Ma‘ārij al-āmāl ‘alā madārij al-kamāl bi-naẓm mukhtaṣar al-khiṣāl*. See Custers, *Al-Ibādīyya: A Bibliography*, 1:520–522.

51 See *sīn* 14 above.

52 A non-Ibādī work by Abū Ya‘qūb Yūsuf b. Abī Bakr Muḥammad al-Sakkākī (d. 626/1229), *Miftāḥ al-‘ulūm*. See Heinrichs, W.P., “al-Sakkākī”, in: *Encyclopaedia of Islam*, Second Edi-

- ك 21 حواشي نفيسة على شباك ابن الهائم في المناسخت⁵³
- ك 22 [مجموع فيه]:⁵⁴
- ١ كتاب أبي خزر⁵⁵ يغلا بن زلتاف الحامي الإباضي في الرد على من خالفه في اسماء الله⁵⁶
- ٢ جوابات الاثمة عبد الوهاب بن عبد الرحمن الرستمي وابنه الامام أفلح⁵⁷
- ٣ كتاب [الجهالات] في أصول⁵⁸ الدين للشيخ تبغورين بن عيسى المملشوطي من علماء
اوائل القرن الخامس الهجري⁵⁹
- ٤ رسالة الشيخ يعيش الزواغي الجربي الى اهل أريغ من جهة قسنطينة في اواسط القرن
السابع الهجري⁶⁰
- ك 23 [مجموع فيه]:⁶¹
- شرح عقيدة التوحيد للشيخ عمر التلاقي⁶²
- رفع التراخي شرح عمر التلاقي على مختصر الشماخي في العدل والإنصاف أصول الفقه⁶³

tion. Edited by: P. Bearman, Th. Bianquis, C.E. Bosworth, E. van Donzel, W.P. Heinrichs. Consulted online on 09 June 2017 http://dx.doi.org/10.1163/1573-3912_islam_SIM_6509.

- 53 A commentary by Abū Ḥafṣ 'Umar b. Ramaḍān al-Jarbī al-Tulātī (d. 13th/19th c.) on the *Shubbāk al-munāsakhāt* by Aḥmad b. Muḥammad b. 'Imād al-dīn b. 'Alī, known as Ibn al-Hā'im (d. 815/1412). On al-Tulātī see Custers, *Al-Ibādīyya*, 2:461.
- 54 The following titles appear on a summary of the manuscript's contents on f.1.a.
- 55 These first three words of the title were written in pencil, while the remainder of the title and the other titles in the list of contents are in blue ink.
- 56 See *sīn* 15 above.
- 57 'Abd al-Wahhāb b. 'Abd al-Raḥmān b. Rustam (d. 208/823–824) and Aflaḥ b. 'Abd al-Wahhāb second and third Imams of the Rustamid dynasty based in Tahert. See Custers, *Al-Ibādīyya*, 2:3 & 39; Cyrille Aillet and Muḥammad Ḥasan, "The Legal Responsa Attributed to Aflaḥ B. 'Abd Al-Wahhāb (208–258/823–72). A Preliminary Study," in *Ibadi Jurisprudence: Origins, Developments, and Cases*, ed. Barbara Michalak-Pikulska and Reinhard Eisener (Hildesheim: Georg Olms Verlag, 2015), 137–146.
- 58 The original hand listed the work as a copy of the *Kitāb al-jahālāt* but this was crossed out by a later hand and replaced with the words "fī uṣūl al-dīn."
- 59 See *kāf* 6 above.
- 60 Ya'īsh b. Mūsā al-Khayrī al-Jarbī al-Zawwāghī (d. 787/1385). Cf. *Risālah ilā ṭalabat Arīgh*, Custers, *Al-Ibādīyya*, 2:542.
- 61 The following titles appear on a summary of the manuscript's contents on f.1.a.
- 62 Commentary by Abū Ḥafṣ 'Umar b. Ramaḍān al-Jarbī al-Tulātī (d. 12th/18th c.). See Custers, *Al-Ibādīyya*, 2:461–462.
- 63 Another commentary by Abū Ḥafṣ 'Umar al-Tulātī, *Raf' al-tarākhī fī sharḥ mukhtaṣar al-Shammākhī*. Custers, *Al-Ibādīyya*, 2:468–469.

Category Three (ق): Manuscript Fragments with Headings

Inventory			
		ق 21	كتاب ما طهر وما نجس
Heading(s)		ق 22	التوبة والموت والوصية
أصول الدين	ق 1	ق 23	الطلاق
كتاب في أصول الدين	ق 2	ق 24	فتاوي [كذا] من المواريث
فتوى	ق 3	ق 25	الإمامة
في الحساب	ق 4	ق 26	من الحج
من الديوان	ق 5	ق 27	من الجزء الاول من الايضاح
عقيدة التوحيد	ق 6	ق 28	سبب رجوع الأشعري
من حاشية المحشي على صحيح الربيع	ق 7	ق 29	رؤية الله مستحيلة
[بن حبيب]		ق 30	في الدعاء
من جامع الصحيح في الحديث	ق 8	ق 31	اقوال البرادي
من الجامع الصحيح	ق 9	ق 32	من كتاب الوضع
جامع الربيع	ق 10	ق 33	من اخر كتاب الوضع
جامع الربيع	ق 11	ق 34	من كتاب الوضع
كتاب الجامع الصحيح بالحديث	ق 12	ق 35	من كتاب الرهن من الايضاح
متن صحيح الربيع	ق 13	ق 36	في الوصايا من كتاب الايضاح
أسئلة وفتاوى	ق 14	ق 37	من ج 4 من [كتاب] الترتيب
النكاح	ق 15	ق 38	مسائل تحض الحج
من كتاب الوضع	ق 16	ق 39	قال جابر بن زيد
قصيدة الذمياني	ق 17	ق 40	فتاوى في النذور
في الخشوع في الصلاة	ق 18	ق 41	السير
المفقود	ق 19	ق 42	كتاب الدليل والبرهان
أحاديث	ق 20	ق 43	من كتاب الجواهر للبرادي ⁶⁴

64 An additional heading was crossed out that appears to read: "Kitāb al-jawāhir li-l-shaykh Qāsim al-Barrādī al-Jarbī fī-l-tārīkh."

ق 44	حاشية لابي عبد الله محمد بن عمر ابي	ق 64	تاريخ
	سنة شرح العقيدة	ق 65	تاريخ
ق 45	رسالة في اصول الدين	ق 66	تاريخ
ق 46	أصول الدين	ق 67	فقته ⁶⁶
ق 47	من اصول الدين	ق 68	فقته
ق 48	الديانات اصول الدين	ق 69	فقته
ق 49	فتاوى - عقيدة	ق 70	فقته
ق 50	صلاة	ق 71	فقته
ق 51	مسائل [؟] في الصلاة	ق 72	فقته
ق 52	صلاة	ق 73	فقته
ق 53	صلاة	ق 74	الصوم
ق 54	صلاة [مكتوب في الهامش الأيسر:	ق 75	فقته
	فقته محشي]	ق 76	مبادئ الصوم
ق 55	صلاة	ق 77	من كتاب الايضاح
ق 56	صلاة	ق 78	محشي
ق 57	الطهارات	ق 79	ذكر الفرق الاسلامية للشيخ [كذا]
ق 58	الصلاة	ق 80	شرح السؤالات
ق 59	الدعائم	ق 81	الهبة والبيوع
ق 60	من كتاب العدل والانصاف لابي	ق 82	فتوى
	يعقوب في اصول الدين	ق 83	فتوى
ق 61	رسالة الشيخ عامر الشماخي رحمه الله	ق 84	أصول الدين أجوبة على سؤالات
	في الديانات ⁶⁵	ق 85	أصول كتاب على عقيدة التوحيد لابي
ق 62	تاريخ		سليمان التلاتي
ق 63	تاريخ	ق 86	النونية للتلاتي

65 Below this main title in a different hand: "matn al-diyānāt."

66 Top left margin in different hand: "masā'il mukhtalifa."

ق 107	كتاب اصول الدين للشيخ تبغورين بن عيسى المشوطي الاباضي رحمه الله	ق 87	شرح النونية
	وهو من علماء أوائل القرن السادس الهجري	ق 88	اسلاميات
		ق 89	مسند الربيع بن حبيب
		ق 90	الزواج
ق 108	من كتاب الجهالات	ق 91	الحيض
ق 109	كلام الشيخ تبغورين في اصول	ق 92	الجزء الثالث في البيوع
ق 110	جزء من كتاب الجهالات	ق 93	هذه كرارس مفترقة من حاشية المحشي
ق 111	أصول الدين		الشيخ محمد بن ابي ستة على الجامع
ق 112	أصول الدين		الصحيح للامام بن حبيب رحمه الله
ق 113	أصول الدين	ق 94	في الولاية والبراءة
ق 114	أصول	ق 95	في اعمال الحج
ق 115	كتاب مقاييس الجروح للشيخ إسماعيل الجيطاني رحمه الله	ق 96	في موت الغائب [/] في الصلح [/]
ق 116	في الزكاة	ق 97	كتاب السؤالات
ق 117	من شرح كتاب الدينات للتلاتي	ق 98	من السؤالات
ق 118	من شرح الدينات	ق 99	من كتاب السؤالات
ق 119	من شرح الدينات	ق 100	كتاب السؤالات
ق 120	من كتاب المؤلف في التاريخ بلوغ المعاني [كذا]	ق 101	كتاب السير ناقص ٢٤ صفحة من أوله
		ق 102	من سير الشماخي
ق 121	منظومة في فن البحث وشرحها	ق 103	من كتاب سير الشماخي ⁶⁷
ق 122	الجزء الثاني من كتاب شرح الاصول	ق 104	الرؤية
	الدينية مشتملا على تلخيص معاني النونية ⁶⁸	ق 105	من متن المنظومة الجادوية
		ق 106	من المنظومة الجادوية

67 Additional crossed out heading: "fi uṣūl al-fiqh."

68 This title comes from the incipit as the fragment has no heading in the margin.

ق 123	مسائل مفيدة لأبي خزر	ق 140	أصول الدين
ق 124	للشيخ أحمد الشماخي في الرد على الغدامسي	ق 141	أصول الدين
ق 125	رد الشيخ قاسم الشماخي على الشيخ سليمان الجادوي	ق 142	أصول الدين
ق 126	أحمد بن قاسم الشماخي	ق 143	أصول الدين
ق 127	الجزء الثاني من كتاب الايضاح ⁶⁹	ق 144	أصول الدين
ق 128	رسائل للشيخ أحمد بن سعيد الشماخي المتوفي ٩٢٨	ق 145	أصول الدين
ق 129	من آثار الشيخ أحمد بن سعيد الشماخي	ق 146	أصول الدين
ق 130	جواب الشيخ ابي العباس أحمد بن سعيد الشماخي في الحبس ⁷⁰	ق 147	أصول الدين
ق 131	رسائل الشيخ احمد الشماخي في صفات الله تعالى	ق 148	في صفات الله أصول الدين
ق 132	من در الشماخي على الغدامسي	ق 149	أصول الدين
ق 133	للشيخ أحمد الشماخي	ق 150	في اصول الدين
ق 134	اعراب القران (للشماخي الشيخ احمد)	ق 151	أصول الدين
ق 135	من اصول الدين	ق 152	أصول الدين
ق 136	اصول الدين	ق 153	اصول الدين
ق 137	مقدمة التوحيد اصول الدين (حاشية للمحشي)	ق 154	الرؤيا عند الاشعرية
ق 138	أصول الدين	ق 155	أصول الدين
ق 139	أصول الدين	ق 156	اصول الدين
		ق 157	أصول الدين
		ق 158	من كتاب الوضع أصول الدين
		ق 159	اصول الدين [/] الأشعرية وتناقض اقوالهم
		ق 160	من أصول الدين
		ق 161	أوراق هامة في اصول الدين
		ق 162	أصول الدين

69 This title comes from the colophon as the fragment has no heading in the margin.

70 This title comes from the incipit as the fragment has no heading in the margin.

ق 163	اصول الدين	ق 186	كتاب مفيد
ق 164	أصول الدين	ق 187	على الاثار فتاوى ⁷¹
ق 165	اصول الدين	ق 188	في المواريث
ق 166	أصول الدين	ق 189	فرائض أبي عمار
ق 167	اصول الدين	ق 190	الورثة والبيع
ق 168	سيرة ابن عبد السلام	ق 191	الهبة
ق 169	منقول من اخر كتاب الوضع في الكفارات	ق 192	في الميراث
ق 170	من حاشية كتاب الوضع	ق 193	في الميراث
ق 171	من كتاب القناطر	ق 194	في الميراث
ق 172	احكام الصيد	ق 195	الميراث
ق 173	مسائل من شيخ سليمان بن ابي بكر الشماخي سنة 1112هـ فتاوى	ق 196	في الميراث
ق 174	مجهول / آثار وروايات قديمة	ق 197	في الميراث
ق 175	فقه	ق 198	القسمه [كذا]
ق 176	القسمه	ق 199	من كتاب الموجز
ق 177	أصول الدين	ق 200	من متن الرحبية في فرائض الميراث
ق 178	في توثيق في عقود البيع	ق 201	من المنظومة الرحبية في الميراث
ق 179	فوائد مختلفة	ق 202	من كتاب الوضع
ق 180	فقه	ق 203	من كتاب الموجز لابي عمار عبد الكافي
ق 181	فقه	ق 204	من كتاب الصوم
ق 182	فقه	ق 205	فقه
ق 183	اجسام الأنبياء لا تخل بعد موتهم	ق 206	من كتاب قواعد الاسلام
ق 184	من كتاب القناطر	ق 207	حديث
ق 185	الوصايا	ق 208	من كتاب الطبقات للدرجيني
		ق 209	في الرهن وكيفيته
		ق 210	من كتاب تبين أفعال العباد

71 Additional heading in a different hand: "al-mawārith l-Abī 'Ammār."

ق 232	رسالة في الكلام على الصفات للشيخ	ق 211	الجزء الثاني من حاشية الجرجاني على
	الامام الكافيجي		الرازي ⁷²
ق 233	شرح التسمية في المنطق	ق 212	المعاملات
ق 234	الشيخ يونس بن تعاريت	ق 213	في المعاملات
ق 235	الجزء الاول من كتاب الايضاح ⁷⁴	ق 214	فقه [/] حاشية
ق 236	من كتاب الاحكام	ق 215	الجزء 2 من البيوع من ديوان الأشياخ
ق 237	كتاب سير ابي الربيع سليمان المزاتي		[كذا]
ق 238	السير للشماخي	ق 216	في البيوع من كتاب
ق 239	من كتاب سير ابي زكرياء بن ابي بكر	ق 217	في البيوع
	الوارجلاني	ق 218	البيوع
ق 240	من تاريخ ابي زكريا	ق 219	كتاب الطهارات
ق 241	الطبقات	ق 220	فتاوى
ق 242	من كتاب سير الشماخي نسخ ١٢٤٢ هـ	ق 221	فتاوى
ق 243	من كتاب الجواهر للشيخ قاسم البرادي	ق 222	للد[م؟]نفيد هذه حواشي [لصيقة؟]
	[كذا]		على عصام الدين
ق 244	قسمة المحاصات	ق 223	الله تعالى لا يرى دنيا واخرى
ق 245	من كتاب الاحكام للشيخ يحيى	ق 224	حاشية للمحشي على كتاب الوضع
	الجنائني	ق 225	كتاب الجهالات
ق 246	زوات الإرحام	ق 226	شرح الدينات
ق 247	من سير الوسياني	ق 227	كتاب الحقوق ⁷³
ق 248	فتاوى على الوص[ية؟]	ق 228	حاشية الحفيد على عصام
ق 249	شرح النونية للشيخ اسماعيل الحيطاني	ق 229	الجزء الأول من الايضاح
	[كذا]	ق 230	استحالة رؤية الله
ق 250	شرح النونية	ق 231	القضاء والقدر

72 This title comes from the colophon as the fragment has no heading in the margin.

73 This title comes from the colophon as the fragment has no heading in the margin.

74 This is one of multiple versions of the same title on the same folio.

ق 270	التاريخ فتوى	ق 251	من شرح القصيدة النونية
ق 271	فتوى	ق 252	اصول الدين شرح النونية
ق 272	عذاب القبر [؟]	ق 253	شرح النونية
ق 273	فيه ما حل وما حرم	ق 254	شرح النونية أصول الدين
ق 274	مسائل على رأي الشافعي	ق 255	الجزء الرابع من كتاب الايضاح في الهبة
ق 275	مسائل مختلفة لعلماء مغاربة	ق 256	من كتاب قواعد الاسلام
ق 276	كتاب الفرائد والقلائد [كذا] ⁷⁵	ق 257	فقه
ق 277	من كتاب الطهارة ⁷⁶	ق 258	هذه حاشية على عقيدة التوحيد للشيخ أحمد الشماخي
ق 278	احكام قرأة [كذا] القرآن	ق 259	الصوم
ق 279	مساجد الجزيرة جربة وعلماء تاريخ	ق 260	فقه ما يتعلق بالصوم
ق 280	رد على من يقول ابوال بهائم	ق 261	اصول الدين
ق 281	(نكار) ⁷⁷	ق 262	في الحقائق فتاوى
ق 282	رسالة المارغني في الفرق الإباضية	ق 263	الصلاة
ق 283	مسائل تاريخية فقهيه [كذا]	ق 264	مسائل من الصلاة
ق 284	إعراب الشيخ قاسم بن سليمان	ق 265	اصول الدين
ق 285	الشماسي للبيتين في طهارات لايضاح رسالة ابي عمرو عثمان المارغني السوفي في فرق الاباضيه [كذا]	ق 266	علماء ال[؟] تاريخ
ق 286	متن اللؤلؤ وهي منظومة الشيخ قاسم	ق 267	في النكاح
ق 287	الشماسي في التوحيد وهنا غير تامه [كذا]	ق 268	في الميراث
ق 287	قطع من حاشية جمع الجوامع	ق 269	من كتاب رهن الايضاح عن ابي مسور

75 This title comes from the colophon as the fragment has no heading in the margin.

76 This title comes from the first few lines as the fragment has no heading in the margin.

77 Parenthesis are original to the manuscript. An additional heading appears next to this one but I was unable to decipher it.

ق 288 فتاوى للشيخ سعيد الجادوي	ق 294 بحث في القدرة والفعل
ق 289 اخر كراس من حاشية على صحيح الربيع	ق 295 جواب الشيخ العالم العلامة احمد بن الحاج بن ابي القاسم المصعبي
ق 290 بقية خطبة [؟] المختار وما معها	الغردواي لبعض المخالفين في الجزائر
ق 291 ابن النظر الدعائم	ق 296 باب في الاداب والحكم من كتاب المستطرف مختصرا
ق 292 ابن النظر	
ق 293 لابن النظر	

Category Four: Unidentified Manuscripts

As noted above, the final category (labeled *dāl 'ayn*) includes the remaining 381 unidentified fragments (ranging from single folios to a few quires). Unfortunately, Dr. Nāji declined to allow me to spend more than a few seconds with each of these manuscripts, giving me only enough time to assign them an inventory number. He likewise declined to allow me to take photographs that might have permitted me to study them in more detail. As a result, I was unable to include more than their total number here in the inventory.

Conclusion

The project encountered unexpected difficulties, many of which stemmed not from technical or environmental challenges but rather from differences in the perceived value of the manuscript collection. Working with private manuscript libraries often requires finding a compromise between achieving the goals and interests of scholarship and respecting the wishes of the manuscripts' owner(s). In the case of the Bin Ya'qūb library, the manuscripts carry scientific and sentimental value since they represent both an important collection of Ibadi texts and the life story and personal archive of the current proprietor's grandfather, Shaykh Sālīm b. Ya'qūb. Moreover, since the owner of this library sees the collection as a potential source of revenue in the future, he perceives the manuscripts as holding an additional monetary value. Throughout the project, he often limited my access to and time with the manuscripts and this required additional, lengthy discussions on the purpose of the project. Understanding and negotiating these competing perceptions of value is an important part of the ethical dimension of working with private manuscript

libraries. One must not forget, after all, that private libraries are just that: the *private* possessions of individuals.

Despite not being permitted to photograph the entire collection and having only limited time to study and analyze the manuscripts themselves, I believe that the project achieved its principal goals. Its purpose was twofold. First and foremost, the project was aimed at conserving the collection. All items in the library were assigned inventory numbers and placed in acid-free folders and boxes before being stored in a new aluminum storage cabinet. The project also achieved its second goal of offering an inventory list that provides researchers with a sense of the contents and state of the collection. In these ways, the project succeeded and marks a step forward in accumulating data on Ibadi manuscripts in the Maghrib.

Nevertheless, the project was from the very beginning only a preliminary step in the conservation of this important collection. Many additional family documents and perhaps even additional manuscripts remain in the library structure on the family estate. Identifying and cataloging the hundreds of fragments (both labeled and unlabeled) listed in the inventory will also require much time and effort. It is my hope that the doors of the library will be opened in the future to a team of researchers, who can work toward completing a full catalog of the manuscripts in the library and beyond these first steps described here.

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