THE
MOALLAKAT,

OR
SEVEN ARABIAN POEMS,

WHICH WERE SUSPENDED ON
THE TEMPLE AT MECCA;

WITH
A TRANSLATION AND ARGUMENTS.

[Signature]

LONDON: P. CLAYSH, 1782

This preliminary ed. was sold unbound.
THE

POEM

OF

ANTARA.

HAVE the bards, who preceded me, left any theme unsung?
What, therefore, shall be my subject? Love only must supply my lay.
Dost thou then recollect, after long consideration, the mansion of thy beloved?

O bower of ABLA, in the valley of JIWAA, give me tidings of my love! O bower of ABLA, may the morning rise on thee with prosperity and health!

There I stopped my camel, large as a tower, the anguish of my passion having delayed the accomplishment of my bold enterprise,

Whilst ABLA was dwelling in JIWAA, and our tribe were stationed in HAZN, and SAMAAN, and MOTATHALLEM.

Hail, dear ruins, with whose possessors I had old engagements; more dreary and more desolate are you become, after the departure of my beloved OMM ALHEITHAM.
THE

POEM

OF

ANTAR.

THE ARGUMENT.

He begins with a pathetick address to the bower of his beloved ABLA, and to the ruins of her deserted mansion: he bewails her sudden departure, the distance of her new abode, and the unhappy variance between their respective clans: he describes his passion and the beauties of his mistress with great energy: thence he passes to his own laborious course of life, contrasted with the voluptuous indolence of the fair, and gives a forcible description of his camel, whom he compares to a male ostrich hastening to visit the eggs, which the female, whose usual neglect of them is mentioned by naturalists, had left in a remote valley. He next expatiates on his various accomplishments and virtues; his mildness to those who treat him kindly, his fierceness to those who injure him; his disregard of wealth, his gaiety, liberality; and above all, his military prowess and spirit of enterprise, on which he triumphantly enlarges through the rest of the poem, except four couplets, in which he alludes obscurely to a certain love-adventure; and, after many animated descriptions of battles and single combats, he concludes with a wish, that he may live to slay the two sons of DEMDEM, and with a bitter exultation on the death of their father, whom he had left a prey to the wild beasts and the vultures.
EXPANSION DE L’ISLAM JUSQU’À LA CHUTE DES OMEYYADES (750)

Expansion de l’islam au temps de Mahomet et des quatre premiers califes

- **Muhammad** (Mahomet)
- **Abû Bakr**
- **Umar ibn al-Khattâb**
- **Uthman ibn ‘Affân**

**Avance musulmane**

- **Ommeyyades, 668-750**
- **Conquêtes omeyyades**
- **Avance musulmane vers l’est**
- **Avance musulmane vers l’ouest**
- **Conquête de l’Espagne, 711-714**
- **Invasion arabe en royaume franc**

**Zones disputées entre musulmans et Byzantins**

- **Attaque de la flotte et des armées arabes contre l’Empire byzantin**
- **Sièges de Constantinople par les Arabes, v. 668-673 et 717-718**
- **Empire byzantin en 750**

- **Protectorat chinois sous la dynastie des Tang, 658-907**
- **Batailles**

**SAHARA**
Department of Archaeology

Landscape, environment and ancient industry in Idlib province, Syria

Julian Hesford (Nottingham);

J4Y - Environmental Archaeology,

COPPER & GLASS (Environment) - HESFORD, Julian

The University of

Nottingham

This project focuses on the glass industry in the landscape. It has been a unique opportunity to study the first time in the history, a large industrial complex of glass in Idlib. The results have been very detailed and have a significant impact on our understanding of the glass industry in the region. The project has also provided a model for future research in similar contexts.
A Treasury of Virtues
Sayings, Sermons and Teachings of ‘Alī
AL-QĀDY AL-QUḌĀ’Ī
with the
One Hundred Proverbs
attributed to
AL-JĀḤIZ
Edited and translated by
TAHERA QUTBUDDIN

NEW YORK UNIVERSITY PRESS
New York and London
THE 'ARABICK' INTEREST OF THE NATURAL PHILOSOPHERS IN SEVENTEENTH-CENTURY ENGLAND

EDITED BY

G. A. RUSSELL

E.J. BRILL
LEIDEN • NEW YORK • KÖLN
1994
AL-QĀDİ AL-QUḌĀĪ
A TREASURY OF VIRTUES
Sayings, Sermons and Teachings of Ḥalīl
with the
One Hundred Proverbs attributed to Al-Jāḥiẓ
languages, but also natural philosophers who consulted Pococke, and who, like John Wallis (1649–1703), owed their interest in Arabic mathematics to him. During the Civil War, the sequestrators of Laud’s estates tried illegally to take away the endowment for the Arabic lecture. It was the pressure from Pococke’s friends and admirers—such as Gerard Langbaine, provost for Queen’s, John Greaves, the Savilian Professor of Astronomy and John Selden, Burgess of the University—which compelled them to restore it. Furthermore, it was the petition from Oxford scholars, masters, and others, only two of whom were Royalists, which enabled Pococke to continue his two lectureships. When he came under threat of ejection from his ministry, it was again the leading Oxford scholars, including Seth Ward, John Wilkins, John Wallis, headed by John Owen (1616–1683) who warned the commission of the contempt they would draw upon themselves if they turned out Dr. Pococke for such an absurd charge as ‘insufficiency’, when his vast learning and accomplishments were the admiration of Europe."

His following was not confined to Oxford, but extended to Cambridge and London as can be deduced from the subscriptions for Dr. Pococke’s publications ventures. Edward Bernard (1638–96), for example, urges Dr. Pococke in 1671, (coming perhaps in the wake of the reception of the *Philosophus autodidactus*), to publish his translation of Arabic Proverbs (Chilihis) over which he had spent thirty to forty years."

The Encouragement was not inconsiderable. Dr. Castell had promised to secure a hundred Books for Cambridge and a still greater Proportion might be depended upon in Oxford, besides what the Assiduity of his good Friends in London such as Mr. Boyle, etc. might get off."

Boyle, for example remained in close contact, commissioning Dr. Pococke for translations, requesting explications of inscriptions, and showing concern over Dr. Pococke’s sickness which left him lame. Locke stands out against such a background. As Pococke’s eighteenth-century biographer, Twells, points out, ‘of all the Encomiums bestowed on our author after his Death, none was so full as that which was drawn up by the celebrated Mr. Locke.’ His contribution, an eleven-page long obituary letter, preserved in the Lovelace collection, leaves no doubt that a close relationship existed between Dr. Pococke and Locke. This is further corroborated by Humfrey Smith’s acknowledgment that of the ‘many letters’ from those ‘who were intimately acquainted’ with Dr. Pococke, he gained ‘a clearer and more distinct Idea of his great Worth’ from Locke’s ‘than from any other hand.’ In fact, encouraged by Locke’s letter, Smith further requests Locke to answer a list of specific questions about Pococke’s life to which he had found no information. Locke is not, however, able to comply in any greater detail because of

7. The portrait of Dr. Pococke (d. 1699) reproduced from L. Twells, *The Theological Works of the Learned Dr. Pococke, Sometime Professor of the Hebrew and Arabic Tongues, in the University of Oxford, and Canon of Christ Church, ...* in which is prefixed *An Account of his Life and Writings never before printed* (London: 1740).
O. A. RUSSELL

THE IMPACT OF THE PHILOSOPHUS AUTODIDACTUS: POCOCKES, JOHN LOCKE, AND THE SOCIETY OF FRIENDS

INTRODUCTION

In 1671, the year when Locke started on the first drafts of his Essay on Human Understanding, a bilingual text in Arabic and Latin was published at Oxford, entitled the Philosophus autodidactus (self-taught philosopher). The work depicted the development of the mind of a child from a tabula rasa to that of an adult, in complete isolation from society. By means of sensory experience and reasoning, without any innate ideas, he discovers the natural and physical sciences, God, and morality. One could call this work, with perfect justification, a case study for the main thesis of Locke’s Essay.

The Arabic narrative was Hayy ibn Yaqzan, written in the twelfth century by Ibo Tufayl (d.1185), the physician-philosopher under the Almohads in Muslim Spain. The Latin translation was made by Edward Pococke under the supervision of his father, Dr. Pococke, the first Laudian Professor of Arabic (1636) and the Regius Professor of Hebrew (1648), who provided the historical preface to the text.

The immediate question that arises is whether the appearance of this unique narrative and Locke’s drafting of the first versions of the Essay were purely coincidental or whether there is a connection. The reason for raising such a query is that the publication of the Philosophus autodidactus at Oxford comes at a turning point in Locke’s intellectual career. Scholars are largely agreed that it was in 1671 that Locke, for the first time in his writing, focused on the question of the nature of mind and its emergence out of experience without innate ideas. This empirical approach formed the nucleus of Locke’s theory of knowledge and of what subsequently came to be known as the British Associationist School of Philosophy. Prior to this period, Locke’s concerns were social, political, and practical and revealed no specific interest in the kind of epistemological issues which characterise his Essay.

The grounds for this dramatic shift in Locke’s thought have so far been unclear. It will be argued that Locke’s writing of the first drafts of the Essay

4. Title page of the Philosophus autodidactus. The translator was Edward Pococke, the eldest son of Dr. Pococke, the Laudian Professor of Arabic at Oxford.
ORIENTAL PHILOSOPHY.
Shewing 6407 b. 28.
The Wisdom of some Renowned Men of the East;
And particularly,
The profound Wisdom of Hai Ebn Tofdan,
both in Natural and Divine things;
Which he attained without all Converse with Men, (while he lived in an Island a solitary life, remote from all Men from his Infanty, till he arrived at such perfection);
Writ Originally in Arabick, by Abi Jaaphar Ebn Tophist;
And out of the Arabick Translated into Latin, by Edward Tocock, a Student in Oxford;
And now faithfully out of his Latin, Translated into English:

For a General Service.

Printed in the Year, 1674.
Imprimatur.

C. Alston.

1657.

THE HISTORY
OF Hai Eb'n Yockdan,
AN INDIAN PRINCE:
OR, THE Self-Taught Philosopher.

Written Originally in the Arabic Tongue,
by Ahu Jafar Eb'n Tophali, a Philosopher by Profession,
and a Mahometan by Religion.

Wherein is demonstrated, by what means and degrees,
Insight, Reason, improved by diligent Observation and Experience,
may arrive to the knowledge of natural things,
and from thence to the discovery of Supernatural, as more especially of God,
and the Consequences of the other Worlds.

Set forth not long ago in the Original Arabic,
with the Latin Version, by E. D. W. POCKET, M. A. and
Student of Corpus Christi, Oxon. 1674.

And now Translated into English.

LONDON,
Printed for Richard Churrell, in St. Paul's Churchyard,
and William Tonson Bookseller in Stury.
M DC LXXXVI.
The Improvement of HUMAN REASON,
Exhibited in the LIFE of Hai Ebn Yokdhan:
Written in Arabick above 500 years ago, by Abu Jaafar Ebn Tophail.
In which is demonstrated,
By what Methods one may, by the meer
Light of Nature, attain the Knowledge
of things Natural and Supernatural, more particularly the Knowledge of God, and the Affairs of another Life.
Illustrated with proper FIGURES.
Newly Translated from the Original Arabick, by SIMON OCKLEY, A. M. Vicar of Somersby in Cambridgshire.
With an APPENDIX,
In which the Possibility of Man's attaining the True Knowledge of GOD, and Things necessary to Salvation, without Instruction, is briefly consider'd.
LONDON: Printed and Sold by Edm. Pownall in Blackfriars, and J. Morphew near Stationers-Hall. 1704.

To the Reverend

Mr. Edward Pococke,
Rector of MINAL, in Wiltshire.

Reverend SIR,

Hai Ebn Yokdhan returns to you again, in a Dress different from that which you sent him out in. Wherever he comes, he acknowledges you for his first and best Master; and confesses, that his being put in a Capacity to travel thro' Europe, is owing to your Hand. I could not in Equity send him to any other Person, you being the sole Proprietor. And as your Learning enables you to do him Justice, so your Candor will incline you to pardon what is by me done amiss. Both which Qualifications you enjoy, as a Paternal Inheritance, descending from the Reverend and Learned Dr. Pococke, the Glory and Ornament of our Age and
Translation of Manchester John Rylands Arabic MS 690, ff.103b-104a:

1.a. 
1.b. 
1.c. 
1.d. 
1.e. 
1.f. 
1.g. 
1.h. 
1.i. 
1.j. 
1.k. 

Translation of Manchester John Rylands Arabic MS 690, ff.103b-104a:
AL-QÂDÎ AL-QUḌÂ'I
A TREASURY OF VIRTUES
SAYINGS, SERMONS AND TEACHINGS OF 'ALÎ
with the
ONE HUNDRED PROVERBS attributed to AL-JÂHÎZ

'Â'ISHAH AL-BÂ'UNIYYAH
THE PRINCIPLES OF SUFISM

Edited and translated by
TAHERA QUTBUDDIN

Edited and translated by
TH. EMIL HOMERIN
'Readers who think of al-Jāhiz as a sophist or a buffoon have a surprise coming. Montgomery's wrestling match with the Book of Living affords unexpected views of the 'Abbasid mind, and puts al-Jāhiz at the centre of the most vital and momentous debates of his age.'
Michael Cooperson, UCLA

'I've read a good number of books in the last 40 years. This is one of the most remarkable. "Oh strange new world that has such people in it." All of humanity is here in these rich, challenging, fascinating pages. Montgomery is a remarkable historian and a great writer.'
Rebecca Stott, University of East Anglia

Introduces the writings and textual world of al-Jāhiz, the 'father of Arabic prose'

Al-Jāhiz was a bibliomaniac, theologian and spokesman for the political and cultural elite, a writer who lived, counselled and wrote in Iraq during the first century of the 'Abbasid caliphate. He advised, argued and rubbed shoulders with the major power brokers and leading religious and intellectual figures of his day, and crossed swords in debate and argument with the architects of the Islamic religious, theological, philosophical and cultural canon.

His many, tumultuous writings engage with these figures, their ideas, theories and policies and thus afford an invaluable but much neglected window onto the values and beliefs of this cosmopolitan elite. And in a society obsessed with books and swamped with new types of information, al-Jāhiz was at the vanguard of a "knowledge revolution". In Praise of Books explores the centrality of books to al-Jāhiz's oeuvre, uncovering his full range of stances and opinions.

Key Features
• Includes numerous translations (many rendered into English for the first time) of individual works by al-Jāhiz
• Explores the cultural, intellectual and literary history of the 'Abbasids at the height of imperial power

James E. Montgomery is the Sir Thomas Adams's Professor of Arabic and Fellow of Trinity Hall at the University of Cambridge. He is author of The Vagaries of the Qasidah: On the Tradition and Practice of Early Arabic Poetry (1997).