CHESTER BEATTY MONOGRAPHS
No. 3

A VOLUME IN THE AUTOGRAPH OF
YĀQŪT THE GEOGRAPHER
(574–626/1179–1229)

A BRIEF DESCRIPTION
WITH A REPRODUCTION OF THE MANUSCRIPT OF
THE TAMĀM FĀSHIH AL-KALĀM OF IBN FĀRIS

BY
A. J. ARBERRY

LONDON
EMERY WALKER LIMITED
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Yāqūt b. 'Abd Allāh al-Rūmī al-Ḥamawī, famous for his dictionary of illustrious men (Irshād al-arīb) and his geographical lexicon (Mu'jam al-buldān), was born in 574/1179 somewhere in Rum of Greek parents. As a boy he was captured for the slave market, and bought at Baghdad by 'Askar, a semi-literate merchant of Hamat, who being in need of someone to keep his accounts sent the lad to grammar school. In due time he dispatched his slave far afield upon business; but presently a clash of temperaments led to manumission and dismissal. Yāqūt thereupon earned his living as a copyist, and furthered his education by studying under such teachers as Muḥīb al-Dīn al-'Uqbarī (538–616/1134–1219) and Ibn Ya'īsh (550–643/1155–1245). His former master sought and effected a reconciliation after some time, gave him money, and sent him on a commission to Kish; on his return, Yāqūt found that 'Askar was dead and his family in need. He therefore provided for the widow and children, and with the rest of his savings set himself up in business, partly as a bookseller.

As so often happened in families newly won to Islam, Yāqūt found sectarian controversy an attractive interest, and was strongly affected by what he read in some Khārījī literature he chanced upon. In 613/1216 he ventured to begin an anti-Shī'ite argument in the markets of Damascus, and was so provocative in his abuse of 'Alī that the crowd set upon him and he was fortunate to escape with his life. The governor of the city, on hearing of the affray, would have taken him, but he hurried through Aleppo, Mosul, Irbil, and so to Khorasan and Khwarizm, where he turned back before the advancing Tartar hordes. His long flight brought him to Merv, not yet desolated and rich in libraries; it was there that he planned his great geographical dictionary, no doubt stimulated by what he had seen and heard on his travels.
The remainder of his fascinating career need not detain us. The present paper is concerned with his sojourn in Merv, and one of the uses to which he put his time there. Our new source of information is a precious manuscript in the Chester Beatty collection, from which we have derived so much pleasure and instruction in recent years. This volume, which is described here for the first time, contains 48 folios in the authentic autograph of Yaqūt; a fine, clear, scholarly naskh hand, as the reproduction shows. Its contents are as follows:

1. Foll. 1–28. *Kitāb al-Faṣīḥ*, by Abu ’l-‘Abbās Aḥmad b. Yahyā Tha’lab (d. 291/904), the celebrated treatise on correct grammatical usage in Arabic, concerning which Yaqūt informs us elsewhere that the calligrapher Abū Muḥammad al-Arzānī (d. 415/1024) used to make a copy every day at Baghdad and sell it for half a dinar, which he expended on wine, meat, and fruit. The present copy was transcribed from one in the handwriting of Abu ’l-Ḥasan ‘Alī b. Ubaid Allah al-Simsī al-Lughawī (d. 415/1024), a grammarian of great exactness and a most reliable copyist, complete with his marginal glosses (fol. 28b):

منقول من خط أبي الحسن على بن عبيد الله السكسي اللغوي باحاثيه حروفًا حرفًا

Yaqūt has added a reading-note on fol. 1a of the manuscript which is partly illegible; so much of it as can be read is as follows:

سُم جمع هذا الكتاب على [......] قاضى القضاة شيخ مشايخ الإسلام (؟)

الإمام بإسهال الدين حجة الإسلام والمسلمين أبي المحاسن يوسف بن رايع بن تيميم أسْفِ الله ظُلِّله بقراءة شهاب الدين ابن حفص عمر بن مكي بن سَرْحا القلاصي الشريف جمال الدين أبو المحاسن عبد الله بن محمد بن عبد الله الهاشمي وابن موسى عسي بن سليم المالكي وابن الله بن عمران ابن جعفر الجعفرى وابن الله بن أحمد بن محمد القفصي وابن محمد بن ابرهيم الأغزاطي وابن محمد بن علي بن أحمد السعيدى اللحمنى وابن يكير عبد الله بن محمد بن مويض الهضياني وابن إبراهيم محمد وهو في أواخر السنة الخامسة وظاهر الدين إبراهيم بن علي بن يوسف المعروف بابن الشاعر وابن عبد الحسن بن [.....]

الطَّرِّوسِي وابن محمد بن خالد القيساري وابن محمد بن سلطان بن أبي الفضل المرحبي

1 See Brockelmann, i. 479–80, Suppl. i. 880, with literature there quoted.

2 Ibid. i. 118, Suppl. i. 181.


From this entry it appears that after his return from Persia, Yaqūt read his manuscript in a study-group organized by Baha‘ al-Dīn Abu ‘l-Maḥāsin Yūsuf b. Rāfī‘ b. Tamīm b. Shaddād al-Ḥalabī, the eminent biographer of Saladin, who was appointed by Saladin’s son al-Malik al-Ẓāhir as Qādī of Aleppo; it was evidently at Aleppo that the class took place and the entry was inscribed. Ibn Shaddād in a sprawling cursive has countersigned the notice as correct. The isnād which Ibn Shaddād quotes is respectable enough, even though two of the transmitters have not been traced. The author related the book to Abū ‘Umar Muḥammad b. ‘Abd al-Wāḥīd al-Lughawī al-Zāhīd, better known as Ghulām Tha’lab (d. 345/957), the famous grammarian and philologist. The next two links are obscure, but we return to daylight with the name of Abū ‘Abd Allāh Muḥammad b. Barakāt b. Hilāl al-Miṣrī (d. 520/1126), grammarian, philologist, and centenarian, who read the book at Cairo in

1 Ibn Shaddād died in 632/1234; see Brockelmann, i. 316–17, Suppl. i. 549–50, with references.
2 Yaqūt’s return to Aleppo in 619/1222 was facilitated by the vizier Jamāl al-Dīn al-Shaibānī, see Brockelmann, i. 480.
3 Ibid. i. 119, Suppl. i. 183–4.
515/1121 with Ibn Shaddād's direct informant, Abū Bakr Yahyā b. Sa’dūn al-Azdī al-Qurṭubi (d. 567/1172), lecturer in Mosul.¹

Yāqūt collated his transcription twice with his archetype (fol. 28 b):

قُوِيلَ بِالأَصْلَ امْتَنَعَهُ فِي صَحِبِ رَبِّهِ اللَّهِ وَقُوِيلَ ثَانِيًا وَصَحِب

By an old error in binding, fol. 28 has lost touch with its successor which has become fol. 39. Here we read that the original copyist al-Simsimī himself collated his transcription:

وَكَانَ عَلَٰ لِوَجْه์ دُرْجَةٍ مَا صُرَتْهُ

We thus have the additional benefit of the tradition of Ibn al-Anbārī (d. 328/940), the great Kufan philologist.² Finally, Yāqūt appends his own colophon, giving the date for his completion of the transcription as 18 Ṳamaḍān 615 (8 December 1218).

فَوَرَغَ مِن إِنْسَاهُ بِمَرَضِهِ شَاهِجٌ فِي عَشْرَةِ الْحَيَاتِ إِنْصَافٌ عَشْرَةِ لِيْلَةٍ خَلَتِ مِنْ شَهْرٍ

This copy of the Kīṭāb al-Fāṣīḥ has therefore every right to be considered extremely correct.

2. Foll. 29–38. Tamām Fāṣīḥ al-kalām, by Abu 'l-Ḥusayn Ahmad b. Fāris b. Zakariyyā al-Hamadhānī al-Qazwīnī al-Rāzī (d. 395/1005), a supplement to the preceding work. The present unique copy, which was formerly in private possession in Najaf,³ was transcribed by Yāqūt from

² Brockelmann, i. 119, Suppl. i. 182–3.
³ Ibid. Suppl. i. 198.
the author’s holograph dated Ramadān 393 (July 1003), at Muhammadiya (fol. 38 a):

وكتَب احمد بن فارس بن زكريا بخطه في شهر رمضان سنة ثلاث وتسعين وثمانية بالمحمدية

Yāqūt mentions this manuscript in the *Mūjam al-buldān*:

ووقع في برو كتاب اسمه تمام النصيح لابن فارس ومسجل وقد كتب في آخره وكتب احمد بن فارس بن زكريا بخطه في شهر رمضان سنة 393 بالمحمدية فغبرت ذهراً أسال عن موضع بنواحي الجبال يعرف بهذا الاسم فلم أجد لأين ابن فارس في هذه الأيام هناك كان حياً حتى وقعت على كتاب محمد بن أحمد بن الفقيه فذكر فيه قال جعفر بن محمد الرازي لما قدم المهدي الرازي في خلافة المنصور بني مدينة الري التي بها الناس اليوم وجعل حريته خندقاً وبنى فيها سجداً جامعاً وجرى ذلك على يد عمار بن أبي الخصيب وكتب اسمه على حائطها وتم عملها سنة 80، وجعل لها فصيلاً يطرف به قارئين آخرين. وسماها المحمدية فأهل الري يدعون المدينة الداخلة المدينة وسمون الفصائل المدينة الجارحة والخصم المعروف بالزبيدية، في داخل المدينة بالمحمدية... فلم وقعت على هذا فرج عنى، وان كان في

In the present manuscript Yāqūt has later annotated on the margin of fol. 38 a the summary of his research:

المحمدية محلة بالري هي بين السور البرانية والسور الداخلة.

Yāqūt refers again to Ibn Fāris’s autograph in the *Irshād al-arbil*, ii. 6, where either the author’s memory has failed him or Margoliouth’s text needs to be emended:

وفقد خط كتبه على كتاب النصيح تصميفه، وقد كتب في سنة احد وتسعين وثمانية

Yāqūt’s own transcription was completed on Sunday morning, 7 Rabi’ ii. 616 (22 June 1219) (fol. 38 a–b):

قال ناسخ هذه النسخة هذا جمعه صورة خط الإمام ابن الحسين ابن فارس رحمه

الله فاما انا فانى فرحت من نسخ هذه النسخة بكرة الامام سبع ربع الآخر سنة

2 The text must now be emended to 393.
3 *Sic*; in a second context where this passage is quoted (iv. 357) the word is correctly given as فرخى and así is glossed as meaning خذقه.
4 In iv. 357 this is spelt الرويدى .
5 The word المرة has dropped out, see iv. 357.
The text of the *Tamām Faṣīḥ al-kalām* is given in the accompanying facsimile reproduction.

3. Fol. 39. After the colophon of the *Kitāb al-Faṣīḥ* to which we have referred above, Yāqūt some time later added a quotation from the *Lahn al-ʿāmma* of Abū Ḥātim al-Sijistānī (d. ca. 250/864), a work on colloquialisms which has unfortunately not survived, but of which we were aware from references in al-Āmīdī and in the *Irshād al-arib*.1 As this appears to be the only considerable passage of this book preserved, a transcription of it is given here.

1 See Brockelmann, Suppl. i. 167 (the reference to the *Irshād al-arib* should read iii. 87).
4. **Foll. 40–48 a.-kitāb al-ḥurūf.** A considerable fragment of a monograph on the particles, incomplete at the beginning and without indication of authorship. Works bearing this title are recorded under the following names.

(a) Abū 'Amr Ishaq b. Mirār al-Shaibānī (d. 206/821).
(b) Abu 'I-Ḥasan 'Alī b. Ḥāmza al-Kisā’ī (d. 189/805).
(c) ʿIsā b. 'Umar al-Kūfī al-Hamadhānī.

None of these books appears to have survived.

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1 Brockelmann, Suppl. i. 179 with reference.
3 Irshād al-arīb, vi. 101.
4 Ibid. vii. 144.
Yaqūt made his transcription from a copy in the hand of Abu 'l-Hasan 'Umar b. Abī 'Umar al-Sijistānī. The transcription was completed during Muḥarram 616 (March–April 1219):

وَفَرَغَتْ مِنْ نَقْلِهِ مِنْ خَطِّ ابِي الْحَسَنِ عُمَرِ بْنِ ابِي عُمَرِ السِجِّسْتَانِيِ بِمَرَضِ الشَّاهِجِانِ
في مَحْرَمِ سَنَةِ سَتِّ عَشْرِ وَصَمْتَانِ وَكَتَبَ يَاقُوتُ بْنِ ابِي عُمَرِ السِجِّسْتَانِيِ بِمَرَضِ الشَّاهِجِانِ
على سَوَابِقِ نَعْمَهِ

Such in brief is the description of this remarkable souvenir of Yaqūt's sojourn in Merv. By good chance we possess two autobiographical notes on this episode of his life, which cast a revealing light on the author's mood and activities during those halcyon months before catastrophe descended, and are a poignant reminder of the treasures of literature and learning which perished during the holocaust of the Tartar invasions.

The first of these two documents is an extract from a letter written by Yaqūt to the vizier Jamāl al-Dīn al-Shaibānī from Mosul in 617/1220, a petition which secured him leave to return to Aleppo. The letter is quoted in full by Ibn Khallikān; the passage here reproduced is from De Slane's translation.¹

The place where I stopped was called Marw ash-Shāhjān, which (latter) word, according to the explanation given by them, means the soul of the sultan. I found there some works treating of the sciences and of literature, volumes composed by men of intelligence, and, whilst I studied them, I forgot family and country, and thought no longer of sincere friends nor of my home. Amongst them I discovered some stray volumes which I had long sought for, and some works which I had ardently desired. To them I applied with the avidity of a glutton and, having assigned to them a place from which they could not easily depart, I began to browse in these gardens, to admire the beauty of their form and of their contents, to let my eyes rove freely over these pasture grounds, to enjoy these detailed accounts, these compendiums, and to think that I should remain in that quarter till I became a neighbour of (those who repose under) the earth:

‘When adversity attacks me with troops having sadness and expatriation in the van, I lay for them an ambuscade of which the two chiefs are a lamp and a book; and I pass the night in relating, of Fortune’s character, things so wonderful that their truth would excite doubt. I dispel my cares by quiet, as the cares of others are dispelled by wine.’

¹ *Biographical Dictionary*, iv. 17–19.
(So things continued) till the catastrophe arrived by which Khorāsān was overwhelmed with ruin, with evil all-destroying and with desolation. Now, I declare on my life and by Allah! that it was a country beautiful in all its parts, charming in all its regions; a fertile garden enjoying an air pure and languishing (mild), and in which the trees inclined their branches with delight at the singing of the birds. In it the rivulets shed tears whilst each flower smiled at the other; the breath of the zephyr was sweet and the temperature of the climate healthy. . . . How numerous were its holy men pre-eminent for virtue! how many its doctors whose conduct had for motive the conservation of Islamism! The monuments of its science are inscribed on the rolls of time; the merits of its authors have redounded to the advantage of religion and of the world, and their productions have been carried into every country. Not a man of solid science and sound judgment but emerged like the sun, from that part of the East; not a man of extraordinary merit but took that country for his setting-place or longed to go and join its inhabitants. Every quality truly honourable and not factitious was to be found among them and, in (the garden of) their sayings, I was enabled to cull the roots of every generous impulse. Their children were men, their youths heroes, and their old men saints; the testimonies of their merit are clear; the proofs of their glory are manifest; yet, strange to say! the sultan who reigned over these provinces abandoned them with unconcern and said to himself: 'Take to the open country, or else you will encounter perdition.' So, he hastened off as a young ostrich runs away and, when he began to look about, where nothing was to be seen, he thought that he perceived a man or many men (in pursuit of him). . . . The people of infidelity and impiety roamed through those abodes; that erring and contumacious race dominated over the inhabitants; so that those palaces were effaced off the earth as lines of writing are effaced from paper, and those abodes became a dwelling for the owl and the raven: in those places, the screech-owls answer each other's cry, and in those halls, the winds moan responsive to the simoom. Old friends who enter there are filled with sadness; Iblis himself would bewail the great catastrophe.

Our second autobiographical fragment is contained in Yāqūt’s great geographical dictionary; it gives a more detailed picture of the places where he conducted his studies, and it is interesting to speculate which of the institutions he mentions possessed the precious volume that was the original of his own transcription.¹

In Merv are two mosques belonging to the Ḥanafīs and the Shāfiʿīs, united by the wall connecting them. There I stayed for three years, and found no fault in it

¹ Mu’jam al-buldân, viii. 35–6. This passage is summarized in Le Strange, Lands of the Eastern Caliphate, 401–2; the translation there is marred by some strange errors.
save the guinea-worm, which affects its inhabitants, whereof they suffer greatly, scarcely any escaping it every year. But for the misfortune of the Tartars’ descent upon that city and their laying it waste I would never have left it to my dying days, so helpful, kindly and courteous are its people. Moreover, many fine books were there upon all the foundations of knowledge; when I left the city, ten libraries were extant in it that had been charitably endowed, the like of which for abundance and quality of books I never saw in all the world. Two libraries were in the mosque. One was called the 'Aziziya; it had been bequeathed by a man called 'Azīz al-Dīn Abū Bakr ʿAtīq al-Zanjānī, or ʿAtīq b. Abī Bakr. He had been brewer to Sulṭān Sanjar; at first he sold fruits and aromatic herbs in the market of Merv, but later became Sanjar’s vintner, enjoying high favour with him. In this library were 12,000 volumes or thereabouts. The other mosque-library was called the Kamāliya, but after whom I know not. Also at Merv was the library of Sharaf al-Mulk Abū Saʿd Muḥammad b. Mansūr, housed in his college; he died in 494 (1101), and was a Ḥanafi. There was the library of Niẓām al-Mulk al-Ḥasan b. Isḥāq, likewise in his college. Two libraries came from the Sam’ānis; another was in the 'Amādiya college, while yet another derived from Majd al-Mulk, one of the later ministers of Merv. The Khātūnīya libraries were in her college, while the Dūmairiya library was in a Sūfī convent there. They were all easy of access; my house in Merv was never without two hundred volumes or more, that I had without pledge, though their value was 200 dinars. Among these I browsed, drawing abundantly upon their precious contents; and so great was my love for them that they made me forget every other country, and rendered me oblivious to my very kith and kin. Most of the information recorded in this book and others that I have compiled was gathered in those libraries. . . . When I left Merv in 616 (1219), the city was never more beautiful.

And now one of the treasures fondly examined by Yaqūt in Merv, and transcribed in his own splendid handwriting, has become available to the world of scholarship, thanks to the generosity of Mr. A. Chester Beatty, its present possessor.

1 "Irq madīnī, see also Ḥamd Allāh Mustaufi, Nuzhat al-qulūb (tr. Le Strange), 154.
2 Minister to Malikshāh the Saljūq (1072–92).
3 The celebrated Niẓām al-Mulk, vizier to Alp Arslān and Malikshāh, murdered by the Assassins in 485/1092.
4 For this learned family see Ibn Khallikān (tr. De Slane), ii. 156–9.
5 Presumably founded by ʿAmīd al-Daula, son of the vizier Fakhr al-Daula, himself a vizier, admired by Niẓām al-Mulk, who was deposed from office in 472/1080; see Shadrūt al-dhahab, iii. 370–1.
6 No doubt established by Khātūn al-ʿĪsma, daughter of Malikshāh, for whom see Ibn Khallikān, iii. 445.
لا يمكنني قراءة النص العربي على الصورة.
لا يوجد نص يمكن قراءته بشكل طبيعي من الصورة المقدمة.
كُنْتَ أَحَدَ خَالِدِينَ، فَأَنْصَرْتَ عَلَى الْمُشْرِكِينَ، فَإِنْ أَنَّكَ دَرَجَتَ عَلَى الْحَكِيمَةِ وَمَا كَانَ لِلْآَخَرِينَ أَنْ يَكُونَ لَهُمْ خَيْرُهُمْ.

فَأَنْتَ رَبِّي وَأَنتَ دَبَّرَتِي، فَأَنْتَ مَنْ يُقَدِّرُ، وَأَنْتَ الْحَكِيمُ الْ عَلِيمُ.

فَتَغَيَّرَتِ الْأَزَامُ وَالْأَكْشَافُ وَالْأَمْسِكَا، فَأَنْتَ الْجَبَّارُ الْقَهْرُ.

فَتَأْمَرْتُ بِالْبَدْنِ بَيْنَيْهَا وَالْبَعْضِ عِنْدَكَ، فَأَنْتَ الْمَلِكُ الْحَقِّ.

فَأَنْتَ الْمَلِكُ الْمَلِكِينَ، وَأَنْتَ الْحَكِيمُ الْعَلِيمُ.

فَأَنْتَ الْمَلِكُ الْمَلِكِينَ، وَأَنْتَ الْحَكِيمُ الْعَلِيمُ.

فَأَنْتَ الْمَلِكُ الْمَلِكِينَ، وَأَنْتَ الْحَكِيمُ الْعَلِيمُ.

فَأَنْتَ الْمَلِكُ الْمَلِكِينَ، وَأَنْتَ الْحَكِيمُ الْعَلِيمُ.

فَأَنْتَ الْمَلِكُ الْمَلِكِينَ، وَأَنْتَ الْحَكِيمُ الْعَلِيمُ.

فَأَنْتَ الْمَلِكُ الْمَلِكِينَ، وَأَنْتَ الْحَكِيمُ الْعَلِيمُ.

فَأَنْتَ الْمَلِكُ الْمَلِكِينَ، وَأَنْتَ الْحَكِيمُ الْعَلِيمُ.

فَأَنْتَ الْمَلِكُ الْمَلِكِينَ، وَأَنْتَ الْحَكِيمُ الْعَلِيمُ.
باب ما ذكرنا في أعلاه. من الصعب العثور على مفتاح لقراءة النص بشكل صحيح.
لا يمكنني قراءة النص العربي في الصورة المقدمة.
لاTrail 4 ترتفع 7°، وتضمن الإجابة الجوية للجغرافيا. يُشجع الجغرافون على استخدام الأدوات العصرية لجمع البيانات وتحليلها. يُمكنهم استخدام الأنظمة الحاسوبية لمعرفة المعلومات الجغرافية المفصلة وتوزيعها بشكل فعال. كما يمكنهم استخدام الأدوات الفيزيائية للإجابة على بعض الأسئلة الجغرافية. يُشجع الجغرافون على استخدام الأدوات العصرية لجمع البيانات وتحليلها. يُمكنهم استخدام الأنظمة الحاسوبية لمعرفة المعلومات الجغرافية المفصلة وتوزيعها بشكل فعال. كما يمكنهم استخدام الأدوات الفيزيائية للإجابة على بعض الأسئلة الجغرافية.
ولهُ الشريَّةُ والوكالةُ والسلطةُ والإتفاقُ. والشرعُ والإتفاقُ.

الشرعُ والعدلُ والإنسانيَّةُ والعدلُ المُمَطَّرُ، والعدلُ المُمَطَّرُ. مصَّارَعَةُ الأُلَّفَةُ وتولاَءُ تولاَء. في يدِمُهُ الرَّدُّ، والmemsetُ والمُصَّارَعَةُ.

هذا الشيءُ والعدَلُ الذي كُتِبَ في النَّشْرِ. لم تكنُ مَلْءَةُ الإنسانُ، والإنسانُ والإنسانُ. وسُكِّنَ النَّشْرُ.

فيما مضى إلى الفَتْرَةٍ. ومَن يقُولُ أنَّهُ. هو الذي كُتِبَ النَّشْرُ.

ينبئُهُ بالسَّلَامُ على لَهِ. وفي دُلُوَّةِ النَّشْرِ. وحَكِيمَةُ اللهِ، وحَكِيمَةُ اللهِ.

فإنَّ النَّشْرَ، وهمَّهُ أنْ يَحْكُمَ، وهمَّهُ أنْ يَحْكُمَ.

ففِنَّ النَّشْرَ، وهمَّهُ أنْ يَحْكُمَ. وهمَّهُ أنْ يَحْكُمَ.

ففِنَّ النَّشْرَ، وهمَّهُ أنْ يَحْكُمَ، وهمَّهُ أنْ يَحْكُمَ.

ففِنَّ النَّشْرَ، وهمَّهُ أنْ يَحْكُمَ، وهمَّهُ أنْ يَحْكُمَ.
لا يوجد نص يمكن قراءته طبيعياً من الصورة.
لا يستطيع القراءة الآليّة هذه المقطعية بشكل دقيق من حيث النص العربي، ولكن يمكن أن نقرأ جزءًا منه على النحو التالي:

"لا يستطيع القراءة الآليّة هذه المقطعية بشكل دقيق من حيث النص العربي، ولكن يمكن أن نقرأ جزءًا منه على النحو التالي:

لا يستطيع القراءة الآليّة هذه المقطعية بشكل دقيق من حيث النص العربي، ولكن يمكن أن نقرأ جزءًا منه على النحو التالي:
وَفَلَّى الْأَحْيَانُ بِمَعْرُوفٍ فَقُلْنَا اللَّهُ أَعْلَمَ بِهِ يَوْمَ وَرَجُلٌ يَطَأَّرُ
كَلِمَةً فَغَيَّرُوا مَا ظَنُّوا وَأَنْماَلُوا لَهُ أَنْ لَا يَجَلِّلُهُ اِلَّهُ وَأَنْ لَا يَجَلِّلُهُ اِلَّهُ
فِي مَعْرُوفٍ كَلِمَةً يَطَأَّرُ بِهِ وَيَلْتَمِسُ وَمَا ظَنُّوا وَأَنْماَلُوا
فِي مَعْرُوفٍ كَلِمَةً يَطَأَّرُ بِهِ وَيَلْتَمِسُ وَمَا ظَنُّوا وَأَنْماَلُوا
اِلَّهُ أَعْلَمَ بِهِ يَوْمَ وَرَجُلٌ يَطَأَّرُ
لا يوجد نص يمكن قراءته بشكل طبيعى من الصورة المقدمة.
لا يوجد نص يمكن قراءته بشكل طبيعي من الصورة المقدمة.
فاصح هو السنيور وفواتهم واصبح لدأ وألوط
رعب عمود الأفشاء عند من عين على علم
وخذليان البغاخ بل البلدة والتناظر وخفت
مثالية وغيرو معلم إلى الذبابة والمتبقي هو
أعلى
بفري النافورة وقمت صرخة المغني إذا استنمام
اجل لنبرتية معطلة الدهر المفتوح بالأعمال
أمهال كأثرت بالعمامة وقمت دلائل في فك
والتدنية الرسمية وآهر ابنه بتلقه إلى أكاديمية
ذكولي ثم تفسرت وخفت العدوان الكاذب والقوق
المهايئ إذا اكرير نهج يتحرار وظيل لاح العزوب
إذا بار ولح إذا اكادماله للالمين
وقد آخذ مائدة وجاء عليه أفرح بالعمل المفيد
باشعار
قوال سمعت فيه وأفداه إذا أسلحة يبدو
وأطلعت وأفع لوناً ونفر مرادس إلى أزرائه
ونور لعنة علمه واصبر الدرب اذهبه واجه
المهايئ إذا سقوت طيلة
بايم الحنان والفزع من
تنعى بخطاذ الأكل والأنبوب وتوبيه يضر
طرحال مجلسته بالأدب وتفاوعه
رعيل لا لأصل ما مرده فلذ عينه وعذبة
المفروض بعبدة وخصب ألفة إذا كان

لأعمال
لا يمكنني قراءة النص العربي من الصورة.
لا نقول إلا أدعية الله وحده وحده وحده ولا إله إلا هو سبحانه وتعالى، كما يقول الشيعة والمعاصرون من العلماء.}

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لا يوجد نص يمكن قراءته بشكل طبيعي من الصورة المقدمة.
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