

Works by al-Shaykh Yusuf al-Asīr

Books

(In thematical chronological order)

►Literature

1. **Sharḥ Kitāb Aṭwāq-udh-Dhahab fil-Mawaʿiẓ wa-l-Khuṭab** liz-Zamakhshari ¹
(Commentary on *Collars of Gold in Moral Allocutions* by Az-Zamakhshari), in Arabic, literary commentary, published.

Beirut: Maṭbaʿat Jamʿiyyat al-Funūn, 1293 AH, 72 pages; Beirut: al-Maṭbaʿal-ʿAdabiyyah, 1894 AD, 2nd edition, 112 pages; Egypt: Abd-ul-Ḥāmid Ḥanafī, 1370 AH, [1950 AD ?], 108 pages. It is comprised of 100 articles on exhortation, guidance, maxims, and ethics. Asīr’s commentary is in agreement with Mirza Yūsuf’s commentary of Az-Zamakhsharī’s book, entitled “Qalāʾidul-Adab fī Sharḥ Aṭwāq-idh-Dhahab” (Necklaces of Literature in the Evaluation of Gold Collars).

2. **Al-Rawḍ-ul-Aryaḍ, (The Verdant Garden)** in Arabic, vertical poetry, published.

Diwan “composed by the *ʿAllāma* (most learned) scholar and the one who is a fathomless ocean of perception, the most skilled man of learning Shaykh Yusuf Afandi Al-Asīr” Beirut: al-Maṭbaʿah al-Lubnāniyyah, 1306 AH, [1888 AD], 80

¹ Abū Qāsim Maḥmūd Az-Zamakhsharī (1075-1144 AH), was a renowned imām during his time and an expert in the Arabic language, the art of eloquence, and exegesis. He was born in Zamakhshar and lived in Mecca for some time. He traveled between several countries before returning to Gorgan, where he passed away. He subscribed to the Muʿtazilite theological doctrine and was greatly opposed to Sufism. His most famous books, apart from *Aṭwāq-idh-Dhahab* include: *al-Kashshāf* on Qurʾanic exegesis, *Asās al-Balāgha*, *al-Mufaṣṣal*, *al-Fāʿiq* on obscure Ḥadīths, and *Nawābiḡh al-Kalām*.

pages. The diwan includes twenty-eight poems on praise, four muwashahāt (girdled poetry), four elegies, and nine pieces of *taqrīz* (encomium or praise of a literary work), in addition to the dating of births and deaths and the construction of mosques. An addendum, on the last three pages of the diwan, includes three pieces of *taqrīz* dedicated respectively to: Shaykh Ibrahim Al-Aḥḍab, Shaykh Qāsim Abī Ḥassan al-Kastī, and the assembler of this diwan, Ibrahim al-Majdhub. Most of poems in this diwan are composed on the *baḥr tawīl* (long metre), and the letter *R* is the dominant letter.

3. **Majmū‘ Al-Asīr, (Al-Asīr’s Compilation)** aphorisms, manuscript.

“Handwritten by Al-Asīr, it is a collection of poetry and prose of all literary genres. It also includes the *dīwan* (anthology) of Ma‘tūq bin Shihāb al-Dīn (...) It comprises 672 pages.”¹

4. **Sayf-un-Naṣr** or **Sayf-ul-Afkār (Sword of Victory or Sword of Thought)**, Arabic, play, missing

A play written “with the aim of raising funds for the purchase of equipment for the newspaper *Thamarāt al-Funūn* at the beginning of its inception”²

➤ **Law**

5. **Al-Majallah, (The Magazine)** in Arabic, Language revision and editing, (Law), published.

Maṭba‘at-ul-Adab, 1904, 272 pages. It covers the laws of jurisprudence and adjudication in correspondence with Islamic law. Edited by a committee of judicial

¹ Muḥsin Al-Aḥmar, “al-Shaykh Yusuf Al-Asir, 1815-1889 AD / 1230-1307 Ah., Ḥayātuhu wa Nitājuhu (Lebanese University, 1970), 23. Thesis submitted for the certificate of competence for teaching at secondary level, supervised by Dr. Jabbur ‘Abd al-Nūr, Lebanese University, 1970. However, Al-Aḥmar mentions on page 65 of his thesis (as copied from the second page of al-Majmū‘) that the anthology is for the aforementioned Ma‘tūq’s father, Shihāb-ud-Dīn Al-Mūsawī.

² Phillipe de Tarrazi, *Tārīkh As-Sihāfah al-‘Arabiyyah: Yaḥtawī ‘alā Akhbār kul Jarīdah wa Majallah ‘Arabiyyah Ḥaharat fil-‘Ālam Sharqiyyan wa Gharbiyyan ma‘ Rusūm Ashābihā wal-Muḥarrirīn fihā wa Tarājim Mashāhīrihim*, vol. 1 (Beirut: al-Maṭba‘al-Adabiyya, 1913), 137.

scholars, it was established as a constitutional benchmark. As it seems Al-Asīr did not participate in the authorship, but rather in the correction of the text in two stages: the first stage consisted of editing the text and it contained quite a few errors and the second stage consisted of “proofreading while preserving the original substance of the text.” It consists of 1851 clauses and the footnotes were al-Asīr’s commentaries. In addition to the introduction and the definition of Islamic jurisprudence and its merits, al-Majalla consists of 16 volumes, each comprising several sections, which in turn are divided into several chapters with several subsections.¹

➤ Religion

6. **Sharḥ Rā'id-ul-Farā'id (Commentary on the Champion of the Religious Deontology)**, in Arabic, *Fiqh* (Islamic jurisprudence), published

Beirut: [publisher unknown], 1290 AH, [1873? AD], 276 pages; B'abdā: al-Maṭba'ah al-'Uthmāniyyah, 1318 AH, 287 pages. This book (the edition of 1318 AH) includes al-Asīr's *urjūza* (*rajaz* poem) “Ra'id-ul-Farā'id” (consisting of 522 verses composed in the *rajaz* metre), which he wrote on requisites in Islamic jurisprudence (inheritance, apportionment, and moral reckoning) along with commentary following the Hanafi doctrine, despite his being a Shafiite. The book consists of a homily, introduction, fifteen parts (six sections and nine chapters), followed by notes (pages 268-284), conclusion (pages 285-286) and index (page 287).

➤ Applied and Natural Sciences

7. **Risālat-ul-Jarād** (Report on Locusts), in Arabic, natural sciences, published

Beirut: 1865, (twelve pages providing an insight into locusts, their types and history).

¹ Muḥsin al-Aḥmar, “Ash-Shaykh Yūsuf- ul-Asīr,” 128-127.

➤ **Languages**

8. **Kitāb Irshād-ul-Warā fī Takhti'at Jawf-il-Farā** (Guiding Mankind towards Invalidating the Belly of the Onager), linguistic discourse, published

“*al-Irshad* (guidance) is by the scholar Shaykh Yusuf-ul-Asūr and *al-Jawf* (belly) is by Nasif al-Yaziji,” Istanbul: Maṭba‘at al-Jawā’ib, 1290 AH, [1873 AD], 93 pages.

9. **Rad-ush-Shahm li-s-Sahm**, (The Chivalrous Intercepting the Arrow) in Arabic, linguistic discourse, published

Istanbul, Maṭba‘at al-Jawā’ib, 1291 AH, [1874 ? AD], 56 pages. It is al-Asūr’s rebuttal to Sa‘īd al-Shartūnī’s *As-Sahm-uṣ-Ṣa’ib fī Takhti'at Ghunyat-it-Ṭālib* (The Correctly Hitting Arrow in Faulting Ghunyat at-Ṭālib), which is a criticism of Aḥmad Fāris Ash-Shidyāq’s *Ghunyat-ut-Ṭālib wa Muniyat-ur-Rāghib fīṣ-Ṣarfī wa-n-Naḥū wa Hurūf al-Ma‘ānī*.

10. **Kitābun ‘ala Nasaq-il-Ma‘ājim**¹ (Book in the Form of a Lexicon), in Arabic, lexicon, missing.

11. **Ṭakhti'at-ud-Duktūr Bishārah Zalzal**² (Confuting Doctor Bishara Zalzal), in Arabic, linguistic discourse, missing.

12. **Ḥujaju Kulliyāt Abi-l-Baqā’ al-Ḥusayni al-Ḥanafī**³ (The Universal Arguments of Abi-l-Baqā’ al-Ḥusayni al-Ḥanafī), in Arabic, linguistic discourse, missing.

¹ Muḥsin al-Aḥmar, “ash-Shaykh Yusuf Al-Asir,” 24.

² Muḥsin al-Aḥmar, “ash-Shaykh Yusuf Al-Asir,” 24.

³ Muḥsin al-Aḥmar, “ash-Shaykh Yusuf Al-Asir,” 24.