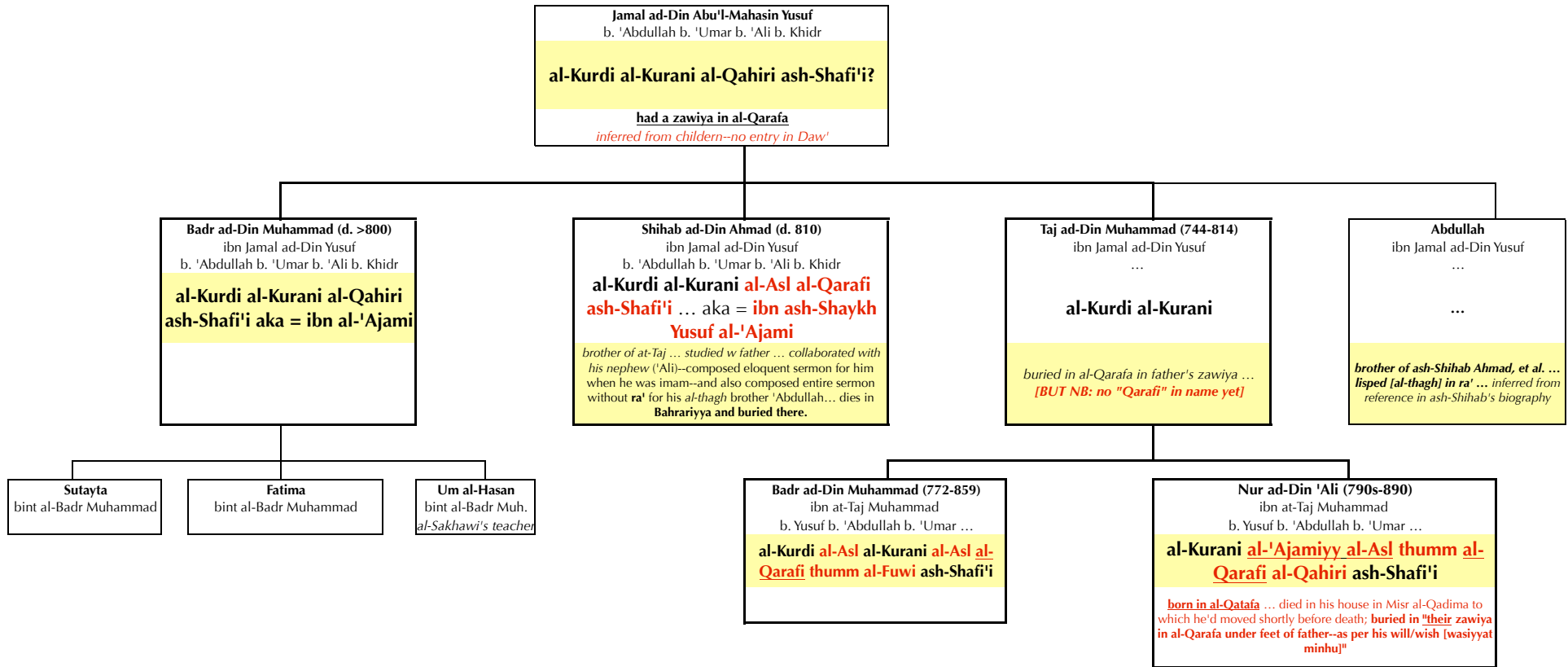


Figure 1. Al-Kurani then al-Qarafi Family (9th/15th-c.)



Notes:

- This is the minimal family—culled from entries & references in as-Sakhawi's Daw' al-Lami'; it is likely that there are additional members who do not appear in this diagram.
- Members who received their own separate entries in Daw' are represented by a thick-lined box; others, inferred from references within these entries (but without their own entries) appear in thinner-lined boxes.
- Interestingly—though not surprising—the emphasis on different origin (when the Kurani al-asl, and al-'ajami) appears more consistently as the family settles in/assimilates more into Cairene society [e.g. ash-Shihab and his br
- **Unrelated but interesting note: the father is the 8th/14th-c Sufi master who had a zawiya so popular it attracted even Jews—and we have a moving letter from an abandoned wife petitioning the Nagid re this problem, vi. Kurani Sufi shaykh that he had practically moved to his “ribat” in the Qarafa [see also el-Leithy, Coptic Culture... pp. *-*]. I will mention the case in Report B (Dhimmi and the Qarafa) since the case appears in a**

- Entries:

- Jamal ad-Din Abu'l-Mahasin Yusuf... CHECK Ibn Hajar, Durar & Dhayl ad-Durar
- al-Badr Muhammad (d. 800s) = Daw' 10: 94 (#303);
- Taj ad-Din Muhammad (d. 814) = Daw' ** → Sakhawi heard of him from his son, Nur ad-Din 'Ali;
- Shihab ad-Din Ahmad (d. ??) = Daw' 2: 247-8 (#694) [entry also referred to in that of his nephew 'Ali];
- Badr ad-Din Muhammad [#2, d. 859] = Daw' 10: 32 (#89);
- Nur ad-Din 'Ali (d. 890) = Daw' 6: 26-27.