

*Descriptive Catalogue*  
*of*  
***Rare Arabic Manuscripts***  
*preserved in*  
*Khuda-Bakhsh Library*

*Volume I*

Khuda Bakhsh Oriental Public Library  
Patna

**Collection of Prof. Muhammad Iqbal Mujaddidi  
Preserved in Punjab University Library.**

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پنجاب یونیورسٹی لائبریری میں محفوظ شدہ





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Khuda Bakhsh Oriental Public Library  
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*Khuda Bakhsh Fellow*

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## *Preface*

The descriptive catalogues of Arabic and Persian manuscripts preserved in the Khuda Bakhsh Library have been reprinted in 36 volumes, covering almost the half of its manuscript treasure. The idea of delving into the core collection from different angle riveted us on undertaking a scheme on the basis of these catalogues to produce separately lists of rare Arabic and Persian manuscripts. Persian work was assigned to Dr. Shayesta Khan which has already come out with the help of Md. Zakir Husain.

Arabic part of the scheme was entrusted to Md. Zakir Husain, Senior Research Fellow who has accomplished the work satisfactorily. This will be presented in three volumes, the first is now in your hands with a hope to meet a need of researchers. It comprises 233 rare manuscripts of Arabic, dealing with Quran, Hadith and Fiqh. These have been gathered under various headings and every heading has an alphabetical order. Every manuscript included has its own significance, some of them are very old and some have been scribed in author's life time while a few are exceptionally important, being the only surviving copy accessioned to our collection.

We are sure such efforts of the Library will prove to be an addition in the chapter of reference service.

*Habibur Rahman Chighani*

## TRANSLITERATION SCHEME

الف is indicated by vowels

ب	=b	ض	=d
پ	=p	ط	=t
ت	=t	ظ	=z
ث	= <u>ṣ</u> , <u>th</u>	ع	=ʿ
ج	=j	غ	= <u>g</u> , <u>gh</u>
چ	= <u>ch</u>	ف	=f
ح	=h	ق	=q
خ	= <u>kh</u>	ک	=k
د	=d	گ	=g
ذ	= <u>d</u> , <u>dh</u>	ل	=l
ر	=r	م	=m
ز	=z	ن	=n
ژ	=zh	و	=w
س	=s	ه	=h
ش	= <u>sh</u>	ء	=ʾ
ص	=ṣ	ی	=y

### Vowels with short sound

ـَ (زیر) = 'a' as in Rahmat

ـِ (زیر) = 'i' as in Nihāl

ـُ (پیش) = 'u' as in Numā

### Vowels with long sound

آ = 'ā' as in Sâlim

ای، ای، ای = 'î' as in Salîm; Bîdil

أ = 'û' as in Mahmûd

أ = 'au' as in Jaur

آی = 'ay' as in Fayd

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AL-QUR'ÂN

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No. 1118.

fol. 499 ; lines 9 ; size  $10\frac{1}{2} \times 6\frac{1}{2}$  ;  $5\frac{1}{2} \times 4\frac{1}{2}$ .

### AL-QURAN

An extremely valuable and very fine copy of the Qurân, from the pen of Jamâladdîn Abu'd-Durr Yâqût bin 'Abdallâh, surnamed Al-Musta'simî, a calligrapher of the highest repute and skill. It was he who improved the form of the Arabic character after Ibn Bawwâb (d. A.H. 423=A.D. 1032), and rendered it more regular and simple. According to the author of *Tadkirah-i-Khushnawisân*, it is his system (of written characters) which is yet followed ; but none has ever reached or pretended to reach his pitch of excellence. Amin Ahmad Râzî (d. A.H. 1002=A.D. 1593), in the *Haft Iqlim*, p. 117, tells us that, in his time, a specimen of Al-Musta'simî's writing was as rare and precious as a gem. He lived in Bagdad, where he died in A.H. 698=A.D. 1298. See *Al-Khamis*, vol. ii, fol. 222<sup>b</sup> ; *Dustûr al-I'lâm*, fol. 1<sup>54</sup> ; *Tadkirah-i-Khushnawisân*, p. 24 ; and *Brock.*, vol. i, p. 353. See also *Mujmal Faṣihî*, fol. 199<sup>b</sup>, where it is stated that he died in Rabî' I, A.H. 697=A.D. 1297.

Written in a very fine, small, closely written and fully vocalised *Naskh*, within gold and blue ruled borders ; the first, the middle and the last lines of every page being in a very beautiful large *Ṣulṣ* character, enclosed by illuminated borders of floral design. The titles of the Sûrahs, including the number of verses contained in each Sûrah, are written in elegant *Raiḥân*, in gold. The verses are divided by gold roses. The first two pages are richly illuminated.

Nine folios, after fol. 313, containing the last 19 verses of the *Sûrat an-Naml* (chapter xxvii) and the first 75 verses of the *Sûrat al-Qiṣaṣ* (chapter xxviii) are wanting.

The colophon, written within illuminated borders, runs thus :—

كتبه العبد الفقير الى الله الغنى ياقوت المستعصي في اواخر شهر  
رمضان المبارك من سنة ثمان و ستين و ستمائة حامدا على نعمه و مصليا  
على نبيه محمد و آله و مسلما كثيرا \*

Dated A.H. 668=A.D. 1269.

The title-page contains a seal, bearing the name of Zîbaddawlah Murîd Khân, dated A.H. 1170=A.D. 1757.

## No. 1127.

A roll of very thin and fine parchment 52 feet long and 3½ in. wide.

The Same.

An exceedingly valuable copy of the Qurân.

Written in a very minute Naskh, within gold-ruled borders; with an illuminated frontispiece.

Not dated; probably 15th century.

## No. 1132.

fol. 232; lines 15; size 13¼ × 8½; 8½ × 5½.

The Same

A valuable and splendid copy of the Qurân.

Written in elegant, closely written and fully vocalised Naskh on thick paper, within gold and coloured ruled borders. The MS, opens with a double page, containing *Sûrat al-Fâtiḥah* (chapter i) written in Şulṣ, white on a gold ground, and enclosed within richly illuminated borders. The margins of the next two pages are covered by elaborate and rich ornament, while the interlinear spaces are filled with a floral design in colours, and underneath it a gold line. The titles of the Sûrahs are in beautiful Şulṣ, white on a gold ground, but in some cases black on a blue ground. The verses are separated by gilt roses. Marginal ornaments, oblong and octangular, respectively, are employed to mark the end of every five and ten verses.

The last four pages contain a Persian poem, entitled *فالنامة* *كلام الله المجيد*, dealing with the method of consulting the Qurân for omens, beginning as follows:—

هر که از قرآن کشاید فال خویش  
بی شکنی واقف شود از حال خویش

The poem is written in a very elegant Nasta'liq, one line in gold on a blue ground and the next in white on a gold ground, the whole enclosed within richly illuminated borders.

In the colophon, dated A.H. 982=A.D. 1575, the scribe gives his name as Mir 'Alî al-Kâtib at-Tabrizî. He must not be confounded with his namesake, the celebrated inventor of the Nasta'liq character, who was a contemporary of 'Kamâl Khujandî (d. A.H. 803=A.D. 1401).

A fly-leaf at the beginning contains a *Maṣnawī* comprising the titles of 114 Sûrahs of the Qurân

Beginning:—

جملگی سوره‌های قرآنی  
گفت عامم برسم لقمانی

According to a note on the same fly-leaf, the present copy was once purchased by Mir Mannû for Rs. 3,070. This Mir Mannû, surnamed Mu'in al-Mulk Rustam Hind, was the son of I'timâddawlah Qamaraddîn Khân. He was appointed Governor of Lahore by Ahmad Shâh, the Emperor of Delhi, after the battle of Sarhind against Ahmad Shâh Abdâlî, in which battle Mir Mannû's father was killed, A.H. 1161=A.D. 1748. He died suddenly in A.H. 1167=A.D. 1754. See Beale's Oriental Biographical Dictionary, p. 277.

No. 1171.

fol. 30 ; lines 41 ; size  $10\frac{1}{2} \times 7$  ;  $9\frac{1}{4} \times 6$ .

The Same.

An exceedingly valuable and very fine copy of the Qurân in 30 foll.

According to the following colophon, dated Muharram, A.H. 1112 =A.D. 1700, this copy is from the pen of 'Abdalbâqî Haddâd, the celebrated calligrapher of Harât:—

تمت هذه التوسيد من كلام المجيد بحمد الله تعالى وحسن  
توفيقه محرم الحرام سنة اثنى عشر و مائة و الف حامدا لله على نعمه  
و مصليا على نبيه محمد و آله الطاهرين المطهرين كتبه العبد المذنب  
عبد الباقي حداد \*

This 'Abdalbâqî Haddâd, as stated in the *Tadkirah-i-Khush-nawîsân*, p. 125, came to India in the last years of the reign of Shâhjahân (A.H. 1037-1068=A.D. 1628-1658). He was well-skilled in writing Naskh, in which branch of calligraphy he surpassed all his contemporaries. He presented to Prince Muḥiyaddîn (afterwards Aurangzîb) several specimens of his calligraphy, including two splendid copies of the Qurân, one of them being in 30 foll. (probably the present MS.), and a copy of the *Ṣahîfah* of Imâm Zain al-'Âbidîn (see Hand-list, No. 1471). He was honoured by Shâhjahân with the



title of Yâqût-Raqam. Subsequently he left India to return to his home in Harât, leaving at Delhi a number of eminent pupils, some of whom also received the titles of Yâqût-Raqam and Yâqût-Raqam Khân. He was alive up to A.H. 1114=A.D. 1702, in which year he completed another copy of the Qurân (No. 1172 below). The exact date of his death and further particulars of his life are not known.

Written in small, closely written and fully vocalised Naskh, within gold and black ruled borders. Each of the thirty *Juz* of the Qurân, although they vary in length, has been very skilfully accommodated within two pages. The verses are divided by small gilt circles. The titles of the Sûrahs are in red. The interlinear spaces in the first two pages are filled with gold.

Slightly worm-eaten and water-stained.

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No. 1172.

foll. 372 ; lines 12 ; size  $5\frac{3}{4} \times 4$  ;  $3\frac{3}{4} \times 2\frac{3}{4}$ .

The Same.

A valuable and elegant pocket-Qurân.

Written by the same 'Abdalbâqî Haddâd on a gold ground in small and close Naskh, with all the vowel points and diacritical marks, within gold and coloured ruled borders. The first two pages are profusely illuminated. The beginnings of the four main divisions of each *Juz* are marked by ornaments in the margin. The end of each verse is marked by a cross in red. The signs of *Waqf*, *Wasl*, *Madd*, *Imâlah*, etc., are in red. The titles of the Sûrahs are also in red.

At the end is a prayer, to be recited after finishing the reading of the Qurân.

Dated A.H. 1114=A.D. 1702.

The MS. was presented by Fadl Imâm Khân Bahadur of Neora, near Patna.

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No. 1179.

foll. 137 ; lines 11 ; size  $23 \times 12\frac{1}{2}$  ;  $17 \times 9$ .

The Same.

A very splendid and exceedingly valuable large-size Qurân, with

an interlinear Persian version ; complete in three separate volumes.

Vol. I.

Beginning with *Sûrat al-Fâtiḥah* (chapter i) and breaking off abruptly with the following words of the 101st verse of *Sûrat al-Barâ'at* (chapter ix):—

وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُوا \*

---

No. 1180.

fol. 136 ; lines and size same as above.

The Same.

Vol. II.

Beginning at the point where the first volume ends in the 101st verse of *Sûrat al-Barâ'at* (chapter ix) and breaking off abruptly with the following words of the 39th verse of *Sûrat al-'Ankabût* (chapter xxix):—

وَلَقَدْ جَاءَهُمْ رَسُولٌ بِالْبَيِّنَاتِ \*

---

No. 1181.

fol. 144 ; lines and size same as above.

The Same.

Vol. III.

Beginning at the point where the second volume ends in the 39th verse of *Sûrat al-'Ankabût* (chapter xxix) and extending to the end of the Qurân.

All the above three volumes are in the handwriting of Qâdî 'Ismatallâh Khân, a calligrapher of great reputation and skill, who surpassed all his contemporaries in the writing of Naskh. He died in A.H. 1186 = A.D. 1772, leaving behind him several specimens of his remarkable penmanship. See *Tadkirah-i-Khushnawisân*, p. 127.

The text is written in excellent large Naskh, with all the vowel points and diacritical marks, within blue-ruled and broad gold borders. The titles of the Sûrahs, indicating in each case whether it

was revealed at Mecca or Medina, and giving the number of verses contained in each Sûrah, are written in a beautiful *Ṭalṣ* character, in white on a gold ground, within ornamental borders. The *Rukû'* (section) and the beginnings of the four main divisions of each *Juz* are marked by elaborate and beautiful ornaments in the margin.

The first four pages of the first volume and the last two of the third volume are very richly and tastefully illuminated.

The interlinear Persian version is written in elegant small *Nasta'liq*.

The colophon runs thus:—

کتبہ ہیچمدان عصمت اللہ خان در سنہ ۱۱۸۵ ہجری \*

Dated A.H. 1185=A.D. 1771.

At the end is a prayer, to be recited after perusing the Qurân.

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No. 1183.

fol. 605 ; lines 9 ; size  $10\frac{1}{2} \times 6\frac{3}{4}$  ;  $8\frac{1}{2} \times 5$ .

The Same.

An exceedingly valuable copy of the Qurân.

Written in elegant, large and fully vocalised *Naskh*, within gold and blue ruled borders. The titles of the Sûrahs are in red, within illuminated borders. The verses are separated by gilt circles. The *Rukû'* and the four main divisions of each *Juz* are marked in the margin by larger gilt circles. The first two pages as well as the last two are richly illuminated.

At the end is a prayer, to be recited after completing the reading of the Qurân.

The colophon runs thus:—

قد وقع الفراغ بتوفيق الله الحميد من تحرير هذا القرآن المجيد  
يهدى القريب والبعيد العبد الضعيف الذكيّف المحتجج الى رحمة الله  
عصمت الله برادر زاده ياقوت رقم خان مرحوم غفر الله ذنوبهما \*

According to the above colophon, the MS. is from the pen of 'Iṣmatallâh, the son of the brother of Muḥammad 'Arif, who was himself a good calligrapher and a disciple of the celebrated 'Abdal-bâqî Ḥaddâd, and was honoured by Shâh 'Âlam Bahâdur Shâh I (A.H. 1119-1124=A.D. 1707-1712) with the title of Yâqût Raqam Khân. 'Iṣmatallâh learnt the art of calligraphy from his afore-

said uncle, and lived in the time of Nawwâb Shujâ'addawlah of Audh (A.H. 1167-1188=A.D. 1753-1775). See *Tadhkirah-i-Khush-nawisân*, p. 126.

The title-page contains a seal of Bakhsî al-Mulk Saifaddawlah Najaf Quli Khân (d. A.H. 1205=A.D. 1790), dated A.H. 1191=A.D. 1777.

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No. 1184.

fol. 436 ; lines 12 ; size 13 × 8 ; 9 × 5.

The Same.

A copy of the Qurân, with an interlinear Persian version, and marginal notes, also in Persian.

The text is written in fair bold Naskh, with all the vowel points and diacritical marks, within gold and coloured ruled borders. The verses are separated by gilt roses. The four main divisions of each *Juz* are marked by marginal ornaments. The titles of the Sûrahs are in white on a gold ground, within rich borders. The title-page and a fly-leaf opposite it are occupied by geometrical and floral patterns in gold and colours. The first two pages of the MS. are richly illuminated.

The interlinear Persian version is written in fair Naskh, in red ink.

The following colophon is written in *Ṣulṣ*, white on a gold ground, within rich borders :—

• كتبه الفقير الحقير الشيخ عبد المجيد ولد ملا جيون

According to the above colophon, the MS. is from the pen of Shaikh 'Abdalmajîd, the son of Mullâ Ahmad Jiwan of Amaithî (d. A.H. 1130=A.D. 1718), the celebrated tutor of the Emperor Aurangzîb (A.H. 1069-1118=A.D. 1659-1707), and the author of several well-known works.

Not dated ; probably 18th century.

The last folio contains several seals and '*Arddidah*', the earliest of which is dated A.H. 1123=A.D. 1711.

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No. 1198.

fol. 218 ; lines 17 ; size 22½ × 12 ; 13½ × 7.

The Same.

A magnificent large-size Qurân, with an interlinear Persian

version, and a Persian commentary by Fathallâh bin Shukrallâh al-Kâshânî (d. A.H. 997=A.D. 1589; see *Kashf al-Hujub*, fol. 56<sup>b</sup>), entitled *Khulâsat al-Manhaj*.

The commentary begins thus:—

حمیدی چون کلمات ربانی بیغایت شائسته لطیفی است \*

The text and the commentary are both incomplete at the end. They break off abruptly with the 11th verse of *Sûratu Nûh* (chapter lxxi).

The text is written in beautiful large Naskh on a gold ground, with all the vowel points and diacritical marks, within richly illuminated borders. The interlinear Persian version is written in fair Nasta'liq, in red ink.

The commentary is written slantwise in the margins in good Nasta'liq, with quotations from the text in red ink. The interlinear spaces in the margins are filled with ornaments.

The verses are divided by illuminated circles. The titles of the *Sûrahs* are in blue on a gold ground, within rich borders. The margin of the first double-page is covered with excellent and very elaborate ornaments in gold and colours.

At the beginning are two fly-leaves containing the various titles of the Qurân.

Interleaved with sheets of blank vellum, and bound in painted and glazed covers of Kashmîri workmanship. The name of Bâdshâh Begam, for whom the MS. was prepared, is written thus on the edge of the right-hand cover of the MS. :—

بادشاه بیگم \*

This Bâdshâh Begam was the mother of Nawwâb Âsafaddawlah of Audh (A.H. 1188-1212=A.D. 1775-1797).

On the edge of the left-hand cover is written the name of the book-binder, Faql 'Alî.

Not dated; probably 18th century.

H.L. No. 2955

No. 2852

Foll. 413; lines 19; size 16×10, 12.5×6 cm

The same

A very valuable and old copy of the Qur'ân in a very minute but fully vocalized and elegant baḥr within red- and blue-ruled borders with a double

page 'unwân. Everywhere the word **الله** is in red. The verses are separated by gilt circles. Every juz begins with red ink. The titles of the sûrahs are in red, blue and gold colour. The last page is wanting. The manuscript ends thus:

سورة النصر مدنية ثلاث آيات .

Repaired in 1937.

Not dated, probably fourth century A.H.

The name of the scribe does not appear anywhere.

Presented to the Library by S. K. Bakbsh of Patna.

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H.L. No. 3282

No. 2869

The same

[A Qur'ân written on a roll of oil-paper, 35 cm long and 14.5 cm wide]

This copy of the Qur'ân is written on a silk pasted on an oil-paper with a brass hanger on both sides. Written in a fine Naskh with full diacritical marks with white spaces eight in number. Both the beginning and the end have a beautiful طغرى like the dome of the mosque. Some verses on the margins in the shape of thick borders are written in red. Every juz begins with red ink.

Slightly worm-eaten.

Repaired recently.

Not dated, probably eleventh century A.H.

The name of the scribe does not appear anywhere.

Presented to the Library by S. K. Bakbsh of Patna.

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H.L. No. 3337

No. 2884

The same

Foll. 398; lines 15; size 40 × 28, 24 × 15 cm

An old copy of the Qur'ân in a very large size with an interlinear Persian translation. Written in elegant Bahr with full vowel points in some peculiar way, the sign of the جدم being in a circle, within black-, blue- and gold-ruled borders. The first two pages which contain the *Sûrat al-Fatihah* (Chap. I) and the beginning of the *Sûrat al-Baqrah* (Chap. II) and the last two pages are richly illuminated and here the interlinear spaces are filled with gold.

The verses are separated by gilt circles like flower. The Persian translated versions are between Naskh and Shikastah in red. The titles of the sūrahs with the number of verses, indicating in each case whether it was revealed at Makkah or Madinah, are in gold, within decorated and colourful design. There are some notes on the margins throughout with some words in large Bahr in red and some in Naskh in black and blue. The first two pages of the beginning of every juz are richly and tastefully decorated. Marginal ornaments are employed to mark the end of the first, the half and the third quarters of every juz. The words الله and يا ايها are supplied with gold everywhere. The sign of the rukû' (section) is marked on the margin by red ink.

The MS. is worm-eaten and damaged.

Not dated, probably ninth century A.H.

The name of the scribe does not appear anywhere.

Presented to the Library by Muzaffar Nawâb of Gaya.

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# *Recitation of Qur'an*





No. 1283.

fol. 9; lines 15; size  $5\frac{1}{2} \times 3\frac{1}{2}$ ;  $4\frac{1}{2} \times 2\frac{1}{2}$ .

روضة الطرائف في رسم المصاحف

RAWDAT AT-TARÂ'IF FÎ RASM  
AL-MASÂHIF.

A versified work on the proper orthography of the Qurân.

Author: Burhânaddîn Abu'l-'Abbâs Ibrâhim bin 'Umar bin Ibrâhim bin Khalîl al-Ja'barî ar-Raba'î برهان الدين ابو العباس ابراهيم بن عمر بن ابراهيم بن خليل الجعبري الربيعي (d. A.H. 732=A.D. 1332; see Lib. Cat., vol. xii, No. 706).

Beginning:—

الله احمد علام الغيوب على آله حمد راجى العفو مبتلا

The last verse runs thus:—

بضوع مسكا ذكيا مؤنقا زهرا مطيبا طيبه الابكار , الأمل

No other copy of the work is known.

Written in fair Arabian Naskh, with occasional vowel points  
Foll. 2-3 should follow fol. 9.

Dated the Madrasah Nûriyah, Ba'labakk, Tuesday, the 3rd  
Muharram, A.H. 726=A.D. 1325.

Scribe: شهاب الدين احمد بن ابراهيم بن صالر البعلبي.

The title-page contains the author's autograph note, stating that the MS. was read in his presence by the scribe, Shihâbaddîn Ahmad bin Ibrâhim bin Şâlar al-Ba'li, whom he authorised to publish the work. The note reads thus:—

قرأ على هذه روضة الطرائف في رسم المصاحف الشيخ العالم العامل  
الفاضل الاديب الفقيه المقربى شهاب الدين احمد بن ابراهيم بن صالر  
البعلبي قراءة جيدة و اجزت له روايتها بشرطها كتبه ناظمها ابراهيم بن عمر بن  
ابراهيم الجعبري الخائلي حامدا و مصليا •

No. 1239.

foll. 45; lines 13; size 7×5; 5½×4.

مَقَدُّ اللَّائِلِي فِي الْقِرَآءَاتِ السَّبْعِ الْعَوَالِي

‘IQD AL-LA’ÂLÎ FI’L-QIRÂ’ÂT AS-SAB’  
AL-‘AWÂLÎ.

A unique copy of a metrical work, treating of the various readings of the seven canonical Qurân-readers, composed in the same metre and with the same rhymes as the *Hirz al-Amânî* of Ash-Shâtîbî (No. 1221 above).

Author: Aṣîraddîn Abû Ḥayyân Muḥammad bin Yûsuf bin ‘Alî bin Yûsuf bin Ḥayyân al-Ġarnâṭî al-Andalusî *أثير الدين ابو حيان محمد بن يوسف بن علي بن يوسف بن حيان الغرناطي الاندلسي*, one of the greatest authors that Spain under the Moors produced. He was born at Granada towards the end of the month of Shawwâl, A.H. 654=A.D. 1256, and received his early education there. In A.H. 679=A.D. 1280 he left Spain, and after some travels in the Ḥijâz and Syria settled permanently at Cairo, where he completed his education, and attached himself for a long time to the celebrated grammarian Bahâ’addîn Muḥammad bin Ibrâhîm Ibn an-Naḥḥâs al-Ḥalabî (d. A.H. 698=A.D. 1298). He studied under no less than 450 teachers, and established his reputation as a distinguished scholar. He was considered the greatest authority of his time in grammar, Ḥadiṣ and Tafsîr. He served as a professor in several Madrasahs, wrote a large number of books, and died on the 28th Ṣafar, A.H. 745=A.D. 1345. For further particulars of his life and works, see Brock., vol. ii, p. 109; Ad-Durar al-Kâminah, vol. ii, foll. 275<sup>b</sup>-278<sup>b</sup>; Ḥusn al-Muḥâdarah, fol. 135<sup>a</sup>; Buġyat al-Wu’ât, fol. 92<sup>a</sup>; Ṭabaqât by Ibn Qâḍî Ṣhuhbah, fol. 148<sup>a</sup>; Tâj at-Ṭabaqât, vol. viii, fol. 135<sup>a</sup>; and Dustûr al-I’lâm, fol. 35<sup>a</sup>. See also Ṭabaqât al-Mufasssîrîn by Ad-Dâ’ûdî, foll. 111<sup>b</sup>-113<sup>a</sup>, where the date of his death is incorrectly given as Thursday, the 30th Du’l-Ḥijjah, A.H. 734=A.D. 1334.

Beginning:—

بِعَمَدِكَ يَا اللَّهُ يَسْتَفْتِحُ الْمَلَا      وَبِالشُّكْرِ لِلْإِحْسَانِ اسْتَمْنَحُ الْإِلَهِي  
وَالصَّلَوَاتِ الطَّيِّبَاتِ الَّتِي زَكَتْ      أَوَالِي عَلَى الدَّاعِي إِلَى اللَّهِ مَرْسَلَا

The work, as its title clearly indicates, deals with the seven principal readings of the Qurân, and consists of 1044 verses, including a preface of 19 verses. Ibn Ḥajar al-‘Asqalânî, in Ad-Durar al-

Kâminah (*loc. cit.*), remarks that the '*Iqd al-La'ali* of Abû Ḥayyân al-Garnâṭi is far better in treatment and more useful than the *Ḥirz al-Amânî* of Ash-Shâṭibi.

The MS., dated the Ṣâlihiyah Madrasah, the 17th Jumâdâ II, A.H. 716=A.D. 1316, was transcribed from the author's original draft by his pupil, Shihâbaddîn Aḥmad bin Wajihaddîn Abdalkarim bin 'Abdarrahmân al-Abyâri, and was collated with the original with the help of the author himself in several sittings, the last of which was held on Thursday, the 27th Jumâdâ II, A.H. 716=A.D. 1316, as stated in the following note, in the author's own hand, on the title-page:—

قرأ على هذا القصيد من انشادي وكتبه من خطي وقابله معي  
بملي الفقيه انتمل العالم السري المحصل النبيل شباب الدين احمد  
بن الشيخ الامين انقذ وجيه الدين عبد الكريم بن عبد الرحمن اليبيري  
نعمه الله ونفعه و اجرت له ان يرويه عنى و ان يروى عنى جميع  
ما يجوز لى روايته و جميع ما صنفته في علم التفسير و النحو و لغة  
و القراءات و الفقه و الحديث و الادب و التاريخ و جميع ما انشئت من  
نظم و نثر و كانت قراءته على لهذا القصيد في مجالس آخرها يوم الخميس  
السابع و العشرين من شهر جمادى الآخرة سنة ست عشرة و سبع مائة كتبه  
ابو حيان محمد بن يوسف بن علي بن يوسف بن حيان \*

Written in fair Naskh, with occasional vowel points. Fol. 44 is blank; but there is no break in the text.

H.L. No. 3057

No. 2939

Foll. 372; lines 15; size 28.5 × 19, 21.5 × 11 cm

قراءة الأئمة السبعة

QIR'AT AL-A'IMMAH AL-SAB'AH

A unique and comprehensive work on the various readings of the seven

canonical Qur'ân-readers (قراء), by Muḥammad 'Ābid bin Aḥmad 'Alī al-Anṣārī al-Sindi al-Naqshbandī محمد عابد بن احمد الانصارى السندى .  
النقشبندى .

Beginning:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿٥﴾ الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ أَحْسَنَ الْحَدِيثِ عَلَى خَيْرِ نَبِيٍّ مَرْسَلٍ وَدَعَا إِلَى الْفَلَاحِ بِصَحِيحِ الْمَقَالِ وَوَصَلَ بِرَحْمَتِهِ كُلَّ مَنْتَطِعٍ وَوَضَحَ كُلَّ مَقْفَلٍ وَالصَّلَاةَ وَالسَّلَامَ عَلَى سَيِّدِنَا مُحَمَّدٍ الْمَشْهُورِ بِحَسَنِ الْإِخْلَاقِ وَالْهَيْبَةِ أُولَى الْفَضْلِ بِالِاتِّفَاقِ وَبَعْدَ فَيَقُولُ أَحَقْرَ عِبَادِ اللَّهِ تَعَالَى وَاحْوَجِيهِمْ إِلَى رَحْمَتِهِ وَرِضْوَانِهِ الْإِبْدِيِّ مُحَمَّدٍ عَابِدِ بْنِ أَحْمَدَ عَلَى السِّنْدِيِّ تَابَ اللَّهُ تَعَالَى عَلَيْهِ وَعَلَى وَالِدَيْهِ وَسْتَرَ عَيْبُوهُ وَغَفَرَ ذُنُوبَهُ إِنَّهُ طَالَ مَا لَا ذِي بَعْضِ طَلْبَةِ عِلْمِ الْحَدِيثِ وَسَالُونِي أَنِي الْخَصَّ لَهُمْ شَيْئًا مِنْ إِسَانِي فِي الْكُتُبِ الْمَعْتَبَرَةِ . . . . . فَاقُولُ قَدْ مِنْ اللَّهِ تَعَالَى عَلَيَّ وَ لَهُ الْحَمْدُ بِقِرَاءَةِ الْقُرْآنِ الْعَظِيمِ مِنْ فَاتِحَةٍ إِلَى خَاتِمَةٍ عَلَى قِرَاءَةِ الْأَئِمَّةِ السَّبْعَةِ الْمَشْهُورِينَ بِرِوَايَتِهِمُ الْارْبَعَةَ عَشَرَ الْمَحْصُورَةَ مِنْ طَرَفِهِمُ الْمَشْهُورَةَ . . . . . \*

We are told, in the preface, that the work was composed at the request of some students of traditions who requested the author to compile a small book containing his Isnād. He could not refuse their request and, as holy Qur'ân has first place, he started the work by writing down the traditions, regarding seven canonical readings.

The author, who belonged to Ḥanafī school, was born in the town of Siwan near Ḥayderabād, Sindh. After his early education he went to Yeman where he studied under the prominent scholars of the time. Soon he became master in different branches of learning, especially in Ḥadīth. Then he proceeded to Ṣan'â' Yeman (صنعائى يمن) where he married the daughter of the Vazir (minister). He also travelled to Egypt as the representative of the Imâm of Ṣan'â'. After that he returned home and settled at Niwâri, near Karachi (Pakistan). But after some time he went to Madīnah where he was appointed as the رئيس العلماء by the Governor of Egypt. He died in Madīnah on Monday in the month of Rabī'l, A.H. 1257 = A.D. 1841, and was buried in the cemetery called al-Baqī'.

Besides the present work, he wrote *Mawâhib al-Latifah 'Alâ Musnad al-Imâm Abi Hanîfah* (مواهب اللطيفه على مسند الامام ابى حنيفه), *Tawali al-Anwâr 'Alâ al-Dur al-Mukhtâr* (طواع الانوار على الدر المختار), *Minhat al-Bârî Bi Mukarrirât al-Bukhârî* (منحة البارى بمكررات البخارى), *Sharh Taysir al-Wasûl Ilâ Ahadith al-Rasûl* (شرح تيسير الوصول الى احاديث الرسول), *Tartîb Mûsnad al-Imâm al-Shafi'î* (ترتيب مسند الامام الشافعى), and *Sharh Bulûgh al-Marâm* (شرح بلوغ المرام) and *Hasr al-Shârid* (حصر الشارد). For other details of his life and work, see *Tadhkirah 'Ulamâ-i-Hind* by Raḥmân 'Alî, p. 202; *Hadâ'iq al-Ḥanafiyah*, p. 473; and *Lib. Cat.*, vol. v, part i, p. 156; *al-A'lâm*, vol. vii, p. 49 (second edition). All the reference books are arranged in alphabetical order in red.

This is an autograph copy as it appears from the following lines, folio 371<sup>a</sup>:

كامل هذا بخط جامع محمد عابد بن احمد الانصارى السندى النقشبندى

في رجب سنة ٢٤٣٠ بيندر المخا و الحمد لله الذى بنعمته و جلاله . . . . . \*

Folios 144, 145 and 148 are missing.

Folios 146 and 147 are blank.

No other copy of this work is mentioned in any of the catalogues available.

Written in Naskh.

No. 1211.

fol. 281 ; lines 12 : size 3½ × 6³ · 6½ × 5½.

كتاب الحججه فى لقرات السبعه

KITAB AL-ḤUJJAH FI'L-QIRÂ'ÂT  
AS-SAB'AH.

The first two parts of the *Kitâb al-Hujjah* (book of convincing argument), a very rare and old work on the various readings of the seven canonical Qurân-readers, described in *Hâj. Khal*, vol. v, pp. 93 and 134, as a commentary on the *Kitâb al-Qir'ât as-Sab'ah* of Abû Bakr Aḥmad bin Mûsâ, commonly called Ibn Mujaḥid (d. A. H. 324 = A. D. 936).

Author: Abū'Alī al-Ḥasan bin Aḥmad bin 'Abdalḡaffā" bin Muḥammad bin Sulaimān bin Abān al-Fasawī al-Fārisī ابو علي الحسن بن ابراهيم بن سليمان بن ابراهيم الفاسوي الفارسي, one of the greatest of grammarians. He was born at Fasā, a town in the province of Fars, in A.H. 288=A.D. 901. In A.H. 307=A.D. 919 he went to Bagdād, where he prosecuted his studies under Abū Bakr Muḥammad Ibn as-Sarrāj (d. A.H. 316=A.D. 929) and Ibrāhīm Ibn Saḥl az-Zajjāj (d. A.H. 310=A.D. 922), the greatest philologists of the time. He travelled over many countries, and stopped for some time at Aleppo, with Saifaddawlah Ibn Ḥamdān (A.H. 333—356=A.D. 944—967), by whom he was received in A.H. 341=A.D. 953. He had some conferences there with the famous poet, Al-Mutanabbī (d. A.H. 354=A.D. 965). Later on he proceeded to Fārs, where he gained the favour and high esteem of 'Aḡudaddawlah Abū Shujā' Khusraw (A.H. 338—372=A.D. 949—982), the second ruler of the Buwaihids of Fārs, for whom he composed his two famous grammatical works, viz., *Al-'Idāh* and *Al-Takmilah*. Ibn Khallikān (De Slane's translation, vol. i, p. 381) says that he was suspected of being a Mu'tazalite. Ibn Abī'd-Dam (*At-Ta'rikh al-Islāmī*, fol. 141<sup>b</sup>) says that the people of Bagdād regarded him as a greater grammarian even than the celebrated Al-Mubarrad (d. A.H. 285=A.D. 998). Our author wrote a large number of books. Besides the present work and those mentioned in Brock., vol. i, p. 114, the following compositions of his are enumerated by Yāqūt in the *Irshād al-Arib* (vol. vi, part iii, pp. 9—22):—

كتاب مختصر (iii); كتاب الايضاح الشعري (ii); كتاب ابيات الاعراب (i)  
 المسائل (vi); المسائل البغدادية (v); المسائل الحلبيه (iv); عوامل الاعراب  
 كتاب المقصور والمدود (ix); كتاب الاغفال (viii); المسائل القصرية (vii); الشيرازية  
 (xiii); المسائل المنثورة (xii); كتاب الترجمة (xi); كتاب نقض البذور (x)  
 كتاب التبع لكلام ابي علي الجبائي (xv); ابيات المعاني (xiv); المسائل الدمشقيه  
 (xviii); المسائل العسكريه (xvii); المسائل البصريه (xvi); في التفسير  
 (xx); المسائل المشكله (xix); المسائل المصلحة من كتاب ابن السراج  
 المسائل الكرمانيه;

He is called by some "Al-Fasawī" and by others "Al-Fārisī", with reference to his native town and province, respectively. He died at Bagdād on Sunday, the 17th Rabī' II, A.H. 377=A.D. 987. Ibn al-Aṣīr (*Al-Kāmil*, vol. ix, p. 36), however, places his death in A.H. 376=A.D. 986. For further particulars of his life see *Nāmah Dānīshwarān*, vol. i, pp. 513—21; Ibn Khallikān (De Slane's trans.

tion, vol. i, pp. 379—81); *Buġyat al-Wu'ât*, fol. 170<sup>b</sup>; *Yâqût*, vol. vi, part iii, pp. 9—22; *Nuzhat al-Alibbâ'*, fol. 145<sup>a</sup>; *Dustûr al-I'lâm*, fol. 90<sup>a</sup>; *Tâj at-Tabaqât*, vol. iv, part ii, fol. 189<sup>a</sup>; *Mir'ât al-Janân*, fol. 227<sup>b</sup>; *Muġmal Faṣiḥi*, fol. 126<sup>a</sup>; and *Brook.*, vol. i, pp. 113—4.

Ibn Jinnî, the author's pupil, in the introduction to his work, entitled *Al-Muhtasib* (No. 1213 below), makes the following remarks regarding the *Kitâb al-Hujjah* :—

فان ابا على رحمه الله تعالى عمل كتاب الحجة في انقراآت  
فتحارز فيه قدر حجة القراء الى ما يجفروا عنه كثير من العلماء و نحن  
بالله و له و اليه و هو حسبنا على ان الشيخ ابا علي رضي الله عنه قد كان  
وقتا حدث نفسه بعمله و هم ان يضع يده فيه و يبدأ به فاعترضت خولج  
هذا الدهر درنه و حالت هفواته بينه و بينه هذا على ما كان رحمه الله  
تعالى عليه من خلوسه و سروح فكرة \*

The MS. is defective at the beginning. It opens abruptly thus :—

..... قصده و المعونة عليه و هو حسبنا و نعم الوكيل - فتحة  
الكتاب - اختلفوا في اثبات الالف و اسقاطها من قوله جل و عز ملك  
يوم الدين فقرأ عاصم و الكسائي مالك بالالف و قرأ الباقرن ملك بغير  
الالف و لم يمل احد الالف من مالك النخ \*

On fol. 144<sup>b</sup>, the first part ends with these words :—

يتلوه في الجزء الثاني قوله تبارك و تعالى عشارة في سورة البقرة  
الحمد لله كما هو اهله و صلى الله على محمد نبيه المصطفى و آله \*

The second part, which is defective at the beginning, opens abruptly on fol. 146<sup>a</sup> with these words :—

..... فان شئت جعلته صفة و اضمزت الخبر .....  
و البغداديون فيما حكى لنا عنهم يجيزون في هذا و ينهون ان يكون الطرف  
من صلة المنفي المبني غير المنون فاما قوله تبارك و تعالى لا بشرى  
يَوْمئذٍ لِلْمُجْرِمِينَ فان جعلت بشرى في موضع تنوين جاز ان يكون يَوْمئذٍ  
من صلته و ان جعلته في موضع الفتح للنفي جاز ان يكون خبرا النخ \*



The second part ends on fol. 278<sup>a</sup> thus:—

يتلوه في الجزء الثالث ان شاء الله اختلفوا في اسارى تفرجه  
في اثبات الالف في الحرفين و اسقاطها و الحمد لله كما هو اهله و صلى  
الله على محمد نبيه و آله و سلم تسليما \*

There are several notes, at the end of both parts, giving the names of those who read the MS. with Tâjaddîn Abu'l-Yumn Zaid bin al-Ḥasan al-Kindî, whose signature is found on the title-page of part X (see No. 1212 below).

This Tâjaddîn Abu'l-Yumn, a great grammarian and Qurân-reader, was born at Bagdâd, A.H. 520=A.D. 1126. He settled permanently at Damascus, where he gained the special favour of the Amîr 'Izzaddîn Fârukh Shâh, a nephew of Sultân Şalâhaddîn Yûsuf al-Ayyûbî (A.H. 564—589=A.D. 1169—1193). Having accompanied the Amîr to Egypt, he had an opportunity of consulting the most valuable works preserved in the libraries of that country. He composed several instructive works, some of which are noticed by Hâj. Khal.; but unfortunately none of them is now extant. He died at Damascus on Monday, the 6th Shawwâl, A.H. 613=A.D. 1217. For his life see Ibn Khallikân (De Slane's translation, vol. i, pp. 546—549); Buġyat al-Wu'ât, fol. 196<sup>a</sup>; Mir'ât al-Janân, fol. 381<sup>a</sup>; Ṭabaqât al-Qurrâ' by Ad-Dahabî, fol. 135<sup>a</sup>; Dustûr al-I'lâm, fol. 118<sup>a</sup>; Al-Jawâhir al-Muḍiyah, vol. i, fol. 110<sup>a</sup>; Yâqût, vol. iv, p. 222; and Tâj at-Ṭabaqât, vol. vii, part i, fol. 53<sup>a</sup>.

Fol. 144<sup>b</sup> contains the following note, dated the 6th Rabî'î, A.H. 582=A.D. 1186, which tells us that the MS. was read in the presence of Tâjaddîn al-Kindî at several sittings:—

سمع هذه المجلدة على المولى الصدر الامام الكبير تاج الدين شرف  
الاسلام سيد العلماء ابي اليمن زيد بن الحسن بن زيد الكندي عبد الرحمن  
بن محمد بن ابراهيم الطبراني [و] حسام الدين ابو الحسن علي بن  
احمد بن مكى و تقي الدين عمر بن الحسن بن علي الموصلي و شهاب  
الدين ابو المحاسن سليمان بن الفضل بن الحسن البانياسي و رضي الدين عبد  
الجليل بن احمد الكوارى و موفق الدين ابو الجذان رضوان بن .....  
و علي بن ابي الفضائل الدمشقي و عمر بن فضل عبد الله الصرخدي

و ذلك في مجالس آخرها سادس ربيع الاول سنة اثنين وثمانين  
و خمس مائة •

This is attested by Tâjaddîn al-Kindî in his own hand thus:—

هذا صحيح و كتب ابو اليمن بخطه •

Another note, on the same folio, copied from Tâjaddîn al-Kindî's autograph note, and dated A.H. 623=A.D. 1226, reads thus:—

شاهدت بخط شيخنا تاج الدين رحمه الله في بيت الامام نجيب  
الله الكندي سلمه الله و سمع ايضا كتاب الحجة في القراءات لابي علي  
الفارسي وهي روايتي عن شيخني الامام ابي محمد عبد الله بن علي بن  
احمد قراءة عليه عن الشيخ ابي طاهر احمد بن علي بن عبد الله بن سوار  
المقري عن ابي عبد الله الحسين بن علي الامدي عن علي بن عيسى  
الربيعي عن ابي علي الحسين بن احمد بن عبد الغفار الفارسي المصنف  
و كنت سمعتها عليه بقراءة غيري قبل ذلك و كتب ابو اليمن الكندي -  
نقلته كما شاهدته ..... في صفر من سنة ثلاث و عشرين و ستمائة •

A note, in the margin of the same folio, a portion of which has been cut off by the binder, tells us of the reading of the MS. in the presence of the same Tâjaddîn al-Kindî at the grand mosque of Damascus at several sittings, the last of which was held on Wednesday, the 18th Du'l-Hijjah, A.H. 589=A.D. 1193.

Fol. 145 contains a lengthy note, dated the 'Azîziyah Madrasah, Damascus, Sunday, the 20th Du'l-Qa'dah, A.H. 606=A.D. 1210, giving the following names, among others, of those who read the book with Tâjaddîn al-Kindî:—

1. Qâdî Zakîaddîn Şadr ash-Shâm Abu'l-'Abbâs Ṭâhir bin Muḥammad bin 'Alî al-Qurashî (d. A.H. 610=A.D. 1214; see Ṭabaqât by Ibn al-Mulaqqin, fol. 115<sup>b</sup>).

2. Wajîhaddîn Abu'l-Faraj Ibrâhîm bin Yûsuf al-Ma'âfirî al-Bânî (d. A.H. 612=A.D. 1216; see Al-Jawâhir al-Mudîyah, vol. i, fol. 222).

3. Muḥammad bin Aḥmad Ash-Shâtîbî (d. A.H. 614=A.D. 1218; see Ṭabaqât al-Qurrâ' by Ad-Dahabî, fol. 138<sup>b</sup>).

4. Abu'l-Ḥasan 'Alî bin Abî'l-Ḥasan bin Abî 'Abdallâh al-Wâsiṭî (d. A.H. 617=A.D. 1220; see *ibid.*, fol. 141<sup>a</sup>).

5. Ismâ'il bin 'Abdallâh bin 'Abdalmuḥsin al-Anmâṭî (d. A.H. 619=A.D. 1222; see Ṭabaqât by Al-Isnawî, fol. 24<sup>b</sup>).

6. Zainaddin Abu'l-Husain Yahyâ bin Mu'ti bin 'Abdannûr az-Zawâwî an-Nahwî (d. A.H. 628=A.D. 1231; see *Buġyat al-Wu'ât*, fol. 333<sup>a</sup>).

7. Abu'l-Fath Mansûr bin 'Abdallâh bin Jâmi' ad-Darîr (d. A.H. 641=A.D. 1244; see *Ṭabaqât al-Qurrâ'* by Ad-Dahabî, fol. 152<sup>a</sup>).

8. Al-Muntakhab bin Abi'l-'Izz bin ar-Rashid al-Hamdânî (d. A.H. 643=A.D. 1245; see *ibid.*, fol. 151<sup>a</sup>).

9. 'Alamaddin Abu'l-Hasan 'Alî bin Muḥammad as-Sakhâwî (d. A.H. 643=A.D. 1245; see No. 1246 below).

10. Abu'l-Binâ' Maḥmûd, the son of 'Alamaddin as-Sakhâwî.

11. Al-Qâdî al-Muntakhab Kamâladdin Abu'l-Mufaḍḍal Yahyâ bin Muḥammad bin 'Alî al-Qurashî (d. A.H. 668=A.D. 1270; see *Ṭabaqât* by Ibn al-Mulaqqin, fol. 115<sup>b</sup>).

12. Ismâ'il bin Abî Ṭâlib al-'Attâr (d. A.H. 668=A.D. 1270; see *Ṭabaqât al-Qurrâ'* by Ad-Dahabî, fol. 155<sup>a</sup>).

13. Aminaddin Abu'l-'Abbâs Aḥmad bin 'Abdallâh, the nephew of Tâjaddin al-Kindî.

14. Abû Ishâq Ibrâhîm bin 'Abdalwahhâb bin Abi'l-Ma'âlî al-Khazrajî ar-Raihânî (who was alive up to A.H. 625=A.D. 1228; see *Ṭabaqât* by Ibn al-Mulaqqin, fol. 122<sup>a</sup>).

15. 'Azizaddin Abû Hâmid Muḥammad, the son of 'Imâdaddin Muḥammad al-Kâtib al-Iṣfahânî (d. A.H. 597=A.D. 1200; see *Husn al-Muhâdarah*, fol. 142<sup>b</sup>).

Fol. 278<sup>b</sup> contains a note, which tells us of the reading of the second part of the work in the presence of Tâjaddin al-Kindî at the grand mosque of Damascus at four sittings, the last of which was held on Wednesday, the 2nd Muḥarram, A.H. 590=A.D. 1194.

Another note, on the same folio, dated the 'Aziziyah Madrasah, Damascus, Sunday, the 27th Du'l-Qa'dah, A.H. 606=A.D. 1210, repeats, for the most part, the contents of that found on fol. 145. The following concluding words of this note are in Tâjaddin al-Kindî's own hand:—

عاد القاري لولدي ابي الفضل الكحل ابي عبد الله و ابي الفرح  
ما فاتهما من هذا الجزء فصح لهما سماع جميعه و كتب ابو اليمين بخطه \*

Fol. 281, which is the last folio of the seventh part of the work, contains two notes. The first tells us of the reading of this seventh part, in the presence of Tâjaddin al-Kindî, at the grand mosque of Damascus at three sittings, the last of which was held on Wednesday, the 7th Rabî' I, A.H. 590=A.D. 1194. It also states

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that Tâjaddîn al-Kindî was authorised to teach the book by Imâm Abû Muḥammad ‘Abdallâh bin ‘Alî bin Aḥmad an-Naḥwî in A.H. 540=A.D. 1146. The second note tells us of the reading of the seventh part, again in the presence of Tâjaddîn al-Kindî, at the ‘Aziziyah Madrasah, Damascus, at two sittings, the last of which was held on Sunday, the 17th Muḥarram, A.H. 607=A.D. 1210.

No other copy of the work is known.

Written in old Arabian Naskḥ, with occasional vowel-points. Fol. 280 should follow fol. 273.

The date of the copy is not given; but it must certainly be earlier than the date of the first note, viz., A.H. 582=A.D. 1186.

Slightly worm-eaten and water-stained.

Foll. 66<sup>a</sup>, 143<sup>b</sup>, 144<sup>a</sup>, 230<sup>a</sup>, 254<sup>b</sup>, and 273<sup>o</sup> contain seals of Ilyâs bin Muḥammad bin ‘Alî al-‘Arabî, a distinguished Qurân-reader of Damascus. \*According to Ad-Dahabî, Ṭabaqât al-Qurrâ’, fol. 142<sup>b</sup>, he died in A.H. 626=A.D. 1229.

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No. 1212.

fol. 149; lines and size same as above.

The Same.

The tenth part of the work noticed above.

Beginning:—

قرأ نافع و حفص عن عاصم أفٍ لكما - خفض ممنون - ابن كثير و ابن  
عاصم و الكسائي أفٍ لكما - خفض غير ممنون - قال ابو علي من نون فقل  
أفٍ جعله نكرة مثل غاقٍ و صهٍ و نحو ذلك من الاصوات و هذا التنوين  
فى الصوت دليل التنكير و من لم ينون جعله معرفة كانه فى المعنى  
الصوت الذي يعرف النخ \*

Incomplete at the end. It breaks off abruptly thus:—

و زعم بعض البصريين فى حذف هذه الذون انها لغة لغطان \*

Uniform with the preceding, and written by the same hand. The seals of Ilyâs bin Muḥammad bin ‘Alî al-‘Arabî are found on foll. 1<sup>b</sup>, 2<sup>a</sup>, 83<sup>a</sup>, and 148<sup>b</sup>.

Slightly worm-eaten and water-stained.

The title-page bears the signature of Tâjaddîn Zaid bin Ḥasan al-Kindî, for some account of whom see No. 1211 above.

No. 1235.

foll. 85; lines 15; size  $7\frac{1}{2} \times 5\frac{1}{2}$ ;  $6 \times 3\frac{1}{2}$ .

كتاب العنوان في القراءات السبع

KITÂB AL-'UNWÂN FI'L-QIRÂ'ÂT  
AS-SAB'

A very old and remarkable copy of a work, treating of the various readings of the seven canonical Qurân-readers.

Author: Abu't-Tâhir Ismâ'il bin Khalaf bin Sa'id bin 'Imrân al-Ansârî as-Şaqalî as-Saraqustî al-Miṣrî سعيد بن خلف بن عمران الانصاري الصقلي الرقسطي المصري. He was a native of Saraqustâh (Saragossa), a city in the east of Spain. He was an eminent grammarian and a great master of the sciences connected with the Qurân. He kept alive his zeal for study and for the communication of its results to the public till his death. Besides the present work, he abridged the *Kitâb al-Hujjah* of 'Abû 'Alî al-Fârisî (No. 1211 above) and *Al-Burhân fi Tafsîr 'Ulûm al-Qurân* of 'Alî bin Ibrâhim al-Hawfî (d. A.H. 430=A.D. 1038). He died in Egypt on Sunday, the 1st Muḥarram, A.H. 455=A.D. 1063. See Ibn Khallikân (De Slane's translation, vol. i, p. 218); Ḥusn al-Muḥâdarah, fol. 123<sup>b</sup>; Buġyat al-Wu'ât, fol. 153<sup>b</sup>; Dustûr al-I'lâm, fol. 63<sup>a</sup>; Ṭabaqât al-Qurrâ' by Ad-Dahabî, fol. 95<sup>b</sup>; and Brock., vol. i, p. 407.

Beginning:—

قال الشيخ ابو طاهر اسمعيل بن خلف المقرئ النحوي رضي الله  
عنه الحمد لله الذي انشأنا بقدرته وهدانا للاسلام و فطرته .....

MS. was read by Shihâbaddîn Sha'bân bin Râfi' bin 'Ulam al-Wâsiṭî in the presence of Kamâladdîn Abu'l-Ḥasan 'Alî bin Shujâ' bin Sâlim al-Hâshimî al-Qurashî al-'Abbâsî (d. A.H. 661=A.D. 1263; see Ṭabaqât al-Qurrâ' by Ad-Dahabî, fol. 156<sup>a</sup>). The writer of the note, Ibn bint Sa'd, was born at Dâriyâ in A.H. 629=A.D. 1232; and he died in Cairo, A.H. 719=A.D. 1319. See Ṭabaqât al-Kubrâ by As-Subkî, vol. vii, fol. 188<sup>b</sup>; and Ad-Durar al-Kâminah, vol. i, fol. 316<sup>a</sup>.

Another note by the same Ibn bint Sa'd is found on the title-page.

No. 1213.

foll. 202; lines 25; size 8½ × 6; 8 × 4½.

المحتسب في شرح الشواذ  
AL-MUHTASIB FÎ SHARH  
ASH-SHAWÂDD.

A rare copy of a work, treating of the disputed readings of the Qurân, based on the *Kitâb ash-Shawâdd* of Abû Bakr Ahmad bin Mûsâ, better known as Ibn Mujâhid (d. A.H. 324=A.D. 936).

Author: Abu'l-Fath 'Uṣmân bin Jinnî al-Mawṣili an-Nahwî  
ابو الفتح عثمان بن جني الوصلي النهوي

Beginning:—

اللهم انا نحمدك اتقى مدى الحامدين و نعترف بالانك كما  
ارجبت على المطيعين من عبادك المغترفين الخ \*

The author, a grammarian and philologist of eminent talent whose father was a Greek slave belonging to Sulaimân bin Fahd bin Ahmad al-Azdî, was born at Mawṣil some time before A.H. 330=A.D. 941. He was an assiduous disciple of Abû 'Alî al-Fârisî (d. A.H. 377=A.D. 987), to whom he attached himself for a period of about forty years. After the death of Al-Fârisî, he succeeded him as the chief philologist in Bâgdâd, and wrote, besides the present work, a large number of instructive books on the science of grammar, among which *Al-Khaṣâ'is*, *Sirr as-Ṣanâ'ah*, *Kitâb al-Lam'* and *Sharh Taṣrîf al-Mâzinî* are much admired. His works are remarkable for the way in which he has applied scientific principles to the study of grammar. His treatise on the principles of inflection has been translated into Latin, and was published by G. Hoberg, Leipzig, 1885. Our author also wrote a commentary on the *Diwân* of Al-Mutanabbî (d. A.H. 354=A.D. 965), which work he studied under the personal direction of the author. This commentary was the first of its kind, and became the chief source for later commentaries. He died at Bâgdâd on Friday, the 27th Ṣafar, A.H. 392=A.D. 1002. Ibn Abî'd-Dam (*At-Ta'rikh al-Islâmî*, fol. 143<sup>b</sup>), however, places his death in A.H. 386=A.D. 996. For the author's life and a complete list of his works see *Nâmah-i-Dânishwarân*, vol. i, p. 171. See also *Nuzhat al-Alibbâ'*, fol. 151<sup>b</sup>; *Yâqût*, vol. v, p. 15; Ibn Khallikân (*De Slane's translation*, vol. ii, p. 191); *Dustûr al-I'lâm*, fol. 33<sup>a</sup>;

*Min'ât al-Janân*, fol. 237<sup>b</sup>; *Buġyat al-Wu'ât*, fol. 257<sup>b</sup>; *Tâj at-Ṭabaqât*, vol. iv, part ii, fol. 304<sup>a</sup>; and Brock., vol. i, p. 125.

In the preface, the author makes mention of the *Kitâb al-Ḥujjah* of Abû 'Alî al-Fârisî (No. 1211 above) and of the *Kitâb ash-Shawâdd* of Ibn al-Mujâhid. The former, he says, exceeded the limits necessary for dealing with the subject. On the latter he depends for both matter and method. He also mentions as his authorities the names of the following two masters of the subject, with *Isnâd* (i.e., the names of the intermediate teachers through whom their teaching was derived):—

1. Abû Hâtim Sahl bin Muḥammad bin 'Uṣmân as-Sajistânî (d. A.H. 250=A.D. 864).

2. Abû 'Alî Muḥammad bin Aḥmad al-Mustanîr Quṭrub (d. A.H. 206=A.D. 821).

The following, quoted from the preface, will give a fair idea of the subject-matter and of how it is dealt with in the present work:—

و انا باذن الله بادي بكتاب اذكر فيه احوال ما شذ عن السبعة و قائل  
في معناه مما يريه الله عز اسمه و اياه استعين و هو كافي و نعم الركيل اعلم  
ان جميع ما شذ عن قراءة القراء السبعة و شهرتهم مغنية عن تسميتهم ضربين  
ضرب شذ عن القراءة عاريا من الصنعة ليس فيه الا ما يتناوله الظاهر فما  
هذه سبيله فلا وجه للتشاغل به و ذلك ان كتابنا هذا ليس موضوعا على  
جمع كافة القراءات الشاذة عن قراءة السبعة و انما الغرض فيه ابانة ما لطف  
صنعتة و اغربت طريقته و ضرب ثان و هو هذا الذي نحن على سمنه اعني  
ما شذ عن السبعة و غمض عن ظاهر الصنعة و هو المعتمد المقول عليه  
المولى جهة الاشتغال به و نحن نورد ذلك على ما روينا ثم على ما صح  
عندنا من طريق رواية غيرنا له لا نألوا فيه وجهة ما تقتضيه حال مثله من  
تأدية امانته و تحري الصحة في روايته و على اننا ننهي فيه على كذب  
ابي بكر احمد بن موسى بن مجاهد رحمه الله تعالى الذي وضعه لذكر  
الشواذ من القراءة ان كان موسوما به محنر الاجزاء عليه و ان هو اثبت  
في النفس من كثير من الشواذ المعكبة عن ليست له روايته و لا توفيقه  
و لا هدايته فاما ما روينا في ذلك فكتاب ابي حاتم سهل بن محمد بن

عثمان السجستاني ..... و رزينا ايضا في كتاب ابي علي محمد  
بن المستنير قطرب رحمه الله من هذه الشواذ صدرا كبيرا غير ان كتاب ابي  
حاتم اجمع من كتاب قطرب \*

The work is arranged according to Sûrahs of the Qurân.

Hâj Khal., vol. v, p. 105, describes the present work as a commentary on the *Kitâb ash-Shawâdd* of Abû Bakr Ahmad bin Mûsâ bin al-Mujâhid; but it is evidently an original work. The title given on fol. 1<sup>a</sup> is *كتاب المحتسب في شرح الشواذ*; and by the word شرح is understood an exposition, not a commentary. In *Buġyat al-Wu'ât* (*loc. cit.*), however, the work is entitled *كتاب المحتسب في اعراب الشواذ*.

Only two other copies of the work are known, one in the Library of Kuprîlizâdah, No. 29, and the other in the Library of Râgib Pâshâ, No. 13.

Two short notes are given at the end, reproducing the author's autograph notes on his own copy. The first begins thus *وما وجد بخط* and the second begins with the word *مؤلفه على ظهر الجلد من كتابه*. This shows that the present MS. was transcribed from a copy, which had been in the author's hands.

Written in ordinary Arabian Naskh.

Dated the 18th Jumâdâ II, A.H. 1068 = A.D. 1657.

Scribe: تاج الدين محمد الحنفي .

A flyleaf at the end contains a note, explaining the meaning of some Arabic idioms.

No. 1236.

fol. 113; lines 21; size  $7\frac{3}{4} \times 6$ ;  $6 \times 4\frac{1}{2}$ .

المستنير في القراءات العشرة

AL-MUSTANÎR FI'L-QIRÂ'ÂT  
AL-'ASHARAH.

A treatise on the ten readings of the Qurân, by Abû Tâhir Ahmad bin 'Alî bin 'Ubaidallâh bin 'Umar bin Siwâr al-Bagdâdî al-Muqrî ad-Darî *ابو طاهر احمد بن علي بن عبيد الله بن عمر بن سوار البغدادي المقرئ الضرب*

Beginning:—

الحمد لله ولي الانعام وبارئ الاجسام النخ \*

The author, whom Ad-Dahabî describes, on the authority of As-Sam'ânî, as a skilled Qurân-reader and a traditionist of eminent



talent, was born at Bagdâd in A.H. 412=A.D. 1021. He studied under 'Utbah bin 'Abdalmalik al-'Uṣmânî (d. A.H. 446=A.D. 1054), Abû Bakr Muḥammad bin 'Alî al-Khayyâṭ (d. A.H. 467=A.D. 1074), Ḥasan bin 'Abdallâh al-'Attâr (d. A.H. 447=A.D. 1055) and several other distinguished scholars. He lived a saintly life, and used to deliver lectures on the Qurân and Ḥadiṣ. He died at his native city in Sha'bân, A.H. 496=A.D. 1103. See Ṭabaqât al-Qurrâ' by Ad-Dahabi, fol. 101<sup>b</sup>, and Mir'ât al-Janân, fol. 282<sup>b</sup>.

The contents of the work, and its method of treatment, have been set forth on fol. 3<sup>a</sup> thus:—

وقد صنف اشياخنا رضي الله عنهم كتباً في اختلاف العشرة في  
الحروف عارية من الآثار والسنن مما تدعو الحاجة اليها وما روي من ذلك  
أما بعد فاني ذاكراً في هذا الكتاب ان شاء الله ما اختلف فيه القراء تسبعة  
المشهورون من أئمة الأمصار الخ .

We are told, in the preface, that the author had previously written a larger work on the various readings of the seven canonical Qurân-readers, entitled *Al-Ikti'â'*, which he subsequently abridged to suit beginners in the present concise work. No copy of his larger work seems to be extant; but it has been noticed by Hâj. Khal., vol i, p. 388.

For other copies see Berlin, Nos. 591-2; and Ayâ Şûfiyah, No. 58. See also Hâj. Khal., vol. iv, pp. 274-5.

The present MS. was transcribed by 'Abdalqawî bin 'Abdallâh bin Ibrâhîm bin Muḥammad al-Anmâtî as-Sa'dî, a great Qurân-reader of Egypt, who died in the month of Shawwâl, A.H. 646=A.D. 1248. See Ṭabaqât al-Qurrâ' by Ad-Dahabî, fol. 152<sup>a</sup>.

Written in fair Naskh, with occasional vowel points. Dated A.H. 632=A.D. 1234.

On fol. 86<sup>a</sup> the scribe, 'Abdalqawî al-Anmâtî, grants a certificate to his pupil, Shamsaddîn Abû 'Amr 'Uṣmân bin 'Alî bin Yaḥyâ al-Khashshâb, who read the MS. with him from beginning to end in the month of Rajab, A.H. 634=A.D. 1237. A similar certificate, dated A.H. 635=A.D. 1238, in the margin of fol. 85<sup>b</sup> runs thus:—

قرأ عليّ هذا الكتاب من اوله الى آخره وتلا عليّ بما فيه من الروايات  
الطرق صاحبها الشيخ الفقيه العالم المقرئ الضابط الاديب محمد الامجد  
شمس الدين ابو ع. رو عثمان بن الشيخ زكي الدين ابي الحسن علي بن

يحيى المعروف بالخشاب عصمه الله من الزلل ورفقه لصالح العمل  
و اجزت له ان يقرى به لمن شاء و احب في اي مصر حل من امصار  
المسلمين فهو اهل لذلك و مستحق له كتب ذلك بخط يده الفقير انى  
رحمة ربه المعترف بذنبه عبد القوي بن عبد الله بن ابراهيم بن محمد  
الانماطى فى العشر الاوسط من شهر ربيع الآخر من سنة خمس و ثلثين  
و ستمائة \*

Fol. 86<sup>b</sup> contains a note by 'Uṣmān bin 'Alī bin Yaḥyā, better known as Ibn hint Sa'd, dated A.H. 652=A.D. 1254, stating that the  
عن النبي صلى الله عليه وسلم و الصحابة و التابعين فاحببت ان اجمع  
كتابا اذكر فيه ما قرأت به على شيوخى الدين ادركتهم من القوآت تلاوة  
دون ما سمعت و اذكر فيه بعدة من السنن و الآثار و فضائل القرآن و ما جئ  
في ذلك و البحث على حفظ القرآن و الاقراء و تعليم العربية التي يتوصل  
بها الى البحث على المعاني الدقيقة و كل حرف قرأ به احد الائمة  
العشرة على ما اداه الى خلفنا سلفهم المتصلة اسانيد قراءتهم برسول الله  
صلى الله عليه وسلم \*

The work is mentioned by Haj. Khal., vol. v, p. 526, where he quotes an extract from the preface, and states that the work consists of 156 *Riwāyāt* (traditions).

The work has been used as an authority, particularly for the three additional readings of the Qurān, by several later writers, such as Ṣadaqah bin Salām bin Ḥusain al-Maṣḥarānī (see Br. Mus. Suppl., No. 90), Muḥammad bin Khalīl al-Qubāqibī, the author of *Idāḥ ar-Rumūz* (No. 1250 below), and others.

Another copy of the work is noticed in Nūr 'Uṣmānīyah, No. 91.

Written in fair Naskh, with the headings in red.  
Not dated; probably 15th century.

No. 1242.

foll. 141; lines 17; size  $7\frac{1}{2} \times 5\frac{1}{2}$ ;  $5\frac{1}{2} \times 3\frac{1}{2}$ .

مصطلح الاشارات

## MUṢṬALIḤ AL-ISHĀRĀT.

A rare copy of a work treating of six additional but reliable readings of the Qurân, other than the prevalent seven readings.

The full title of the work, as given in the preface, is as follows:—

مصطلح الاشارات في القراءات الزوائد المروية عن الثقات \*

Author: Abu'l-Baqâ' 'Alî bin. 'Uṣmân bin Muḥammad bin Aḥmad, better known as Ibn al-Qâṣih al-'Uḍrî al-Baġdâdî أبو البقاء علي بن عثمان بن محمد بن أحمد المعروف بابن القاصح العذري البغدادي (d. A.H. 801=A.D. 1399); for some account of whom see No. 1233 above.

Beginning:—

قال مؤلفه الفقير أبو البقاء علي بن عثمان بن محمد بن أحمد ابن القاصح العذري رحمه الله - انحمد الله الذي جعل القرآن لاهله شرفا و قورا وضاعف لهم ببركة تلاوته اجورا احمدة على ما اولى من النعم .....  
..... اما بعد فاني لما فرغت من القراءة بما تضمنه كتاب العنوان و كتاب الكافي و كتاب التيسير و قصيد الشاطبي تشوقت للقراءة بغيرها الخ \*

The six additional readings mentioned in the work are as follows:—

1. The reading of Abû Ja'far Yazîd bin al-Qa'qâ' al-Madani (d. A.H. 129=A.D. 747; see Mir'ât al-Janân, fol.68<sup>a</sup>).
2. The reading of Ibn Muḥaiṣin al-Makkî (d. A.H. 123=A.D. 741; see Ṭabaqât al-Qurrâ' by Ad-Dāhabî, fol. 18<sup>a</sup>).
3. The reading of Ḥasan bin Abi'l-Ḥasan al-Baṣrî (d. A.H. 110=A.D. 729; see Al-Kāshif, fol. 26<sup>b</sup>).
4. The reading of Ya'qûb bin Ishâq al-Ḥaḍramî (d. A.H. 205=A.D. 821; see *ibid.*, fol. 151<sup>a</sup>).
5. The reading of Sulaimân al-A'mash (d. A.H. 148=A.D. 765; see Ṭabaqât al-Ḥuffâz, vol. i, p. 138).
6. The reading of Kḥalaf bin Hishâm al-Bazzâr (d. A.H. 229=A.D. 844; see Al-Kāshif, fol. 36<sup>a</sup>).

In the preface, the author enumerates the following sources, from which he derived material for the present work:—

- I. *Al-Mustanir*, by Abū Ṭāhir Aḥmad bin 'Alī al-Baġdādī (No. 1236 above).
- II. *Irshād al-Mubtadi*, by Abu'l-'Izz al-Qalānisi (d. A.H. 521 = A.D. 1127).
- III. *Al-Mubhiġ*, by Sibṭ al-Khayyāt (d. A.H. 541 = A.D. 1146).
- IV. *At-Taḍkirah*, by Ṭāhir Ibn Ġalbūn (d. A.H. 389 = A.D. 998).
- V. *Mufridāt al-Qurrā'*, by Ḥasan bin 'Alī al-Ahwāzī (d. A.H. 446 = A.D. 1054).

Contents:—

Fol. 2 <sup>b</sup> .	باب اتصال قراءتي بقرءاء الائمة السنة و اتصال قراءتهم بالنبي صلى الله عليه و سلم *
Fol. 7 <sup>a</sup> .	باب الادغام الكبير
Fol. 8 <sup>b</sup> .	باب الادغام الصغير
Fol. 9 <sup>b</sup> .	باب النون الساكنة و التنوين
Fol. 10 <sup>a</sup> .	باب المد و القصر
Fol. 11 <sup>a</sup> .	باب الهمزتين من كلمة
Fol. 11 <sup>b</sup> .	باب الهمزتين من كلمتين
Fol. 12 <sup>a</sup> .	باب الهمز المفرد
Fol. 13 <sup>b</sup> .	باب مذهب الاعمش في الوقف على الهمز
Fol. 14 <sup>b</sup> .	باب الفتح و الامالة
Fol. 17 <sup>b</sup> .	باب السكت
Fol. 18 <sup>b</sup> .	باب الوقف على اواخر الكلم
Fol. 18 <sup>b</sup> .	باب الاستعاذة و البسمة

The rest of the work is arranged according to the Sûrahs of the Qurân.

For other copies, see Kûprilizâdah, No. 30; and Waliaddîn, No. 38.

Written in bold Arabian Naskh. Foll. 1-14 are supplied in a later hand.

Dated, the 18th Rabî' I, A.H. 787 = A.D. 1385.

A note at the end says that the MS. was collated with the author's original draft. Another note, in the margin of fol. 21<sup>a</sup>, tells us that the MS. was read in the presence of the author.

نكت الامالي على عقد اللآلي  
 NUKAT AL-AMÂLÎ 'ALÂ 'IQD  
 AL-LA'ÂLÎ.

A commentary by Abû Hayyân al-Andalusî on his own metrical work, entitled *عقد اللآلي في القراءات السبع العوالي* (No. 1239 above.)

Beginning:—

قال الشيخ الامام العالم العلامة فريد دهره وحيد عصره اثير الدين  
 ابو حيان محمد بن يوسف بن علي بن حيان الاندلسي هذه نكت كتبتها  
 على جبة الشرح المختص لقصيدتي في القراءات وسميتها نكت الامالي  
 على عقد اللآلي والله ينفع بذلك النخ \*

The passages quoted from the text are distinguished by the word *قوله*.

No other copy of the work is known.

The copy was transcribed, like that of the text noticed above, by the author's pupil, *Shihâbaddîn Ahmad bin Wajihaddîn 'Abd al-Karîm bin 'Abdarrahmân al-Abyârî* at the *Şâlihiyah Madrasah* on the 5th Jumâdâ II, A.H. 716=A.D. 1316.

Written in fair Naskh, with occasional vowel points.

The title-page contains a note by the celebrated traditionist, *Ibrâhîm bin 'Alî bin Ahmad al-Qalqashandî al-Maqdisî* (d. A.H. 922=A.D. 1516), who states that a portion of the MS., including text and commentary, was read in his presence, on the 9th Jumâdâ II, A.H. 912=A.D. 1506, by *Shaikh Zainaddîn 'Abdalqâdir bin Hasan bin Husain al-Fayyûmî*, and that among the hearers were *Az-Zain 'Abdalbâsiṭ al-Ḥaṣîrî*, *Ash-Shams Muḥammad al-Fakhrî* and *Az-Zain 'Abdarrahmân al-'Âsimî*, to each of whom he granted a general permission to transmit his narration to others. The note runs thus:—

قرأ على الشيخ زين الدين عبد القادر بن حسن بن حسين الفيومي  
 قطعة من اول القصيد و قطعة من اول النكت عليها كلاهما للشيخ العلامة  
 وحيد عصره ابي حيان الاندلسي تغمده الله برحمته وسمع ..... المشائخ

الزبن عبد الباسط العصيري و الشمس محمد الفخري و الزبن عبد الرحمن  
العاصمي و اجزت لكل منهم ان يرريهما عني و سائر مروياتي و اخبرتهم  
بروايتي لكتب الشيخ ابي حيان عن جماعة منهم والدي و جدي و شيخ  
الاسلام و الحفاظ ابن حجر..... في تابع شهر جمادى الآخرة سنة اثنى  
عشرون مائة و كتب ابراهيم بن علي القرشي المقدسي الاثري الشافعي  
القلقشندي حامدا مصليا مسلما \*

No. 1281.

fol. 75; lines 21; size  $9 \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

الوسيلة الى كشف العقية

## AL-WASÎLAH ILÂ KASHF AL-'AQÎLAH.

An old and remarkable copy of a commentary on the *Aqilat al-trâb al-Qaṣâ'id*, or metrical treatise on the proper orthography of the Qurân, by Abû Muḥammad al-Qâsim ash-Shâṭibî (d. A.H. 590 = A.D. 1194).

The author of the commentary does not reveal his name; but in the preface he calls the author of the text his teacher. We know him to have been 'Alamaddîn Abu'l-Ḥasan 'Alî bin Muḥammad bin 'Abdaṣṣamad as-Sakhâwî عبد الصمد بن محمد بن عبد الصمد السخاوي. He died in A.H. 643 = A.D. 1245. For some account of his life, see No. 1224 above.

Beginning:—

الحمد لله الذي بدأ المنن و اعادها و اسبغ النعم و افادها .....  
و بعد فان الله تعالى جعل الكتابة من اجل صنائع البشر و اعلاها الخ \*

For other copies see Wien, No. 1634; Berlin, No. 495; Paris, No. 610; Br. Mus. Suppl., No. 89; S. de Sacy, Notices et Extraits, vol. viii, p. 336; Cairo, vol. i, p. 47; and Râmpûr p. 56. See also Brock., vol. i, p. 410, and Hâj. Khal., vol. iv, p. 244.

Written in fair Naskh; with some marginal notes. The quotations from the text are in red. Slightly worm-eaten and water-stained.

Dated Friday, the 2nd Du'l-Qa'dah, A.H. 807 = A.D. 1405

Scribe: علي بن محمود بن محمد الملقب بصانع الشيرازي.

The title-page contains the following three notes:—

I. A note by 'Ali bin Sultân Muḥammad al-Harawî, the well-known scholar and the author of several works, who died in A.H. 1014=A.D. 1605, stating that the MS. once belonged to him:—

ملكه بالشراء الشرعي انقر عباد الله الملك الغني علي بن سلطان  
محمد الهروي لطف الله بهما بلطفه الخفي \*

II. A note by 'Alamallâh bin 'Abdarrazzâq al-Hanafî, stating that he purchased the MS. from the above-mentioned 'Ali bin Sultân Muḥammad al-Harawî:—

فاز بملكه بالشراء الشرعي منه سلمه الله و ابقاه الفقير الى الله الغني  
علم الله بن عبد الرزاق الكنفي \*

III. A note in Persian, dated the 1st Du'l-Hijjah, A.H. 1022=A.D. 1613, stating that the MS. was secured for a certain library (see below) after the death of Shaikh 'Alamallâh (the writer of the second note):—

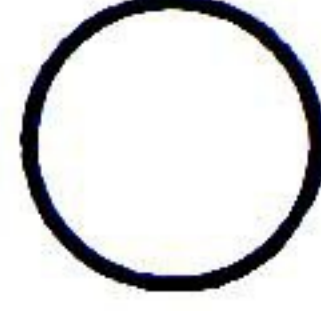
کتاب الوسیله فی شرح قصیده العقیله بخط نسخ جلد سیاه شکسته  
بایدت ..... از ترکه شیخ علم الله جمع کتاب خانه معموره شده بتاریخ  
ثرة ملا ذبی الحجة سنة ۱۰۲۲ هـ \*

This note is followed by a seal bearing the name of 'Abdarrahîm Khân, most probably the celebrated 'Abdarrahîm Khân, who bore the title of Khân Khânân. He was the son of Bairam Khân, the first prime minister of the emperor Akbar (A.H. 963-1014=A.D. 1556-1605), and died in A.H. 1036=A.D. 1627. Hence the library referred to in the note is evidently that of Khân Khânân.

The title-page also contains four seals, bearing the name of Qâdî Muḥammad Shari'atallâh Khân, dated A.H. 1211=A.D. 1797.

# *Qur'anic Commentaries*





H.L. No. 3198 B

No. 2944

Foll. 272; lines and size same as above

انوار التنزيل واسرار التاويل  
II

The second volume of the same work, extending from *Sûrat Banî-Isrâ'il* (Chap. XVII) at the point where volume one ends towards the end of the Qur'ân. Written on the same pattern as above. There is a seal at the end which has been destroyed by some mischievous hand.

The colophon runs thus:

و قد اتفق اتمام تعليق سواد هذا الكتاب ..... المشتمل على  
خلاصة اقوال اكابر الائمة ..... و التلخيص العارى عن الاسلال الموسوم  
بانوار التنزيل و اسرار التاويل ..... و فرغ من كتبه على بن ابراهيم  
الشيرازى اصرح الله احواله يوم السبت من شهر محرم الحرام سنة ثلاث  
و ثمانين و ثمانمائة الهجرية المحمدية صلوات الله و سلامه عليه و على  
آله اجمعين \*

Water-stained.

Repaired recently.

Dated: Saturday, Muharram, A.H. 883.

Scribe: على بن ابراهيم الشيرازى .

No. 1459.

fol. 407 ; lines 23 ; size  $8\frac{3}{4} \times 4\frac{1}{4}$  ;  $6\frac{1}{2} \times 2\frac{3}{4}$ .

بحر الدرر

## BAHR AD-DURAR.

A short commentary on the Qurân, according to Şûfi principles.

The work contains neither the title nor the author's name. At the beginning a table of the Sûrahs has been added in a later hand, prefaced as follows :—

فهرست تفسیر بحر الدرر که مشهور است به بقعة التفسیر فی لجة

ملا یسعه التقرير \*

Here as well as in a partly effaced note, containing particulars about the purchase of the MS. for the library of a certain Haidar 'Alî, the work is designated *Bahr ad-Durar*.

Accepting *Bahr ad-Durar* as the title of the work, we conclude that Mullâ Mu'in al-Miskîn bin Muḥammad al-Farâhî al-Harawî is its author. He mentions it, along with another work, in the preface of his detailed history of the Prophet, entitled *Ma'ârij an-Nubuwwat*, where he states that he had spent more than thirty years in the study of tradition and had collected materials for two works, viz., a commentary on the Qurân called *Bahr ad-Durar*, and a collection of forty traditions entitled *Rawdat al-Wâ'izîn*. This Mullâ Mu'in al-Miskîn, a man of great learning, died in A.H. 907 = A.D. 1501. For some account of his life and works see Lib. Cat., vol. vi, No. 486.

Beginning :—

الحمد لله الذي جعل مناظم كلامه مظاهر حسن صفاته و طوابع صفاته

مطالع نور ذاته الخ \*

The commentary on *Sûrat al-Fâtiḥah* (chapter i) begins on fol. 4<sup>a</sup> thus :—

الحمد لله رب العالمين الى آخر السورة - الحمد بالفعل و لسان

الکمال هو ظهور الكمالات و حصول انغايات من الاشياء الخ \*

The whole text is inserted verse by verse, distinguished by a red line above it. The commentary is chiefly mystical, and does not contain any reference to previous commentators.

A short notice of this work is given by Hâj. Khal., vol. ii, p. 17. No other copy is known.

Written in clear Indian Naskh, within red-ruled borders; with a decorated but faded 'Unwân. It appears from the old pagination of the MS. that fol. 8, which should come in its proper order, has been wrongly placed in binding after fol. 1. Foll. 82<sup>a</sup>, 86<sup>b</sup>, 94<sup>b</sup> and 327<sup>a</sup> contain short lacunæ.

Slightly worm-eaten and water-stained.

Not dated; probably 16th century.

The title-page contains nine seals, of which the following three are legible.—

1. A seal bearing the inscription از دل و جان شد غلام رسول.

2. A seal bearing the inscription لسان السلطان محمود الدولة منشي  
محمد صفدر علي خان بهادر \*

3. A seal bearing the name of Haidar 'Ali.

A seal bearing the inscription ادرکني يا محمد, dated A.H. 1082 = A.D. 1671, is found on fol. 407<sup>a</sup>.

No. 1372.

fol. 161; lines 23; size 9 × 5½; 6½ × 3.

بديع القرآن

## BADÎ' AL-QURÂN.

A rare copy of a work dealing with the rhetorical beauties of the text of the Qurân in all possible aspects, by 'Abdal'azîm bin 'Abdal-wâhid bin Zâfir, commonly called Ibn Abi'l-Aṣḥab al-'Adwânî al-Qairawânî al-Miṣrî اصبح الشهير بانى ابى العدواني القيرواني المصري. He died in A.H. 654 = A.D. 1256. For further accounts of his life and works see Husn al-Muhâḍarah, fol. 143<sup>b</sup>; Dustûr al-I'lâm, fol. 14<sup>a</sup>; and Brock., vol. i, p. 306.

Beginning:—

الحمد لله على ما من علينا به من معرفة كتابه و كشف لنا عن  
مكتون فصل خطابه و صلواته على خاتم انبيائه و خير احببه و على آله  
و اصحابه - هذا كتاب بديع القرآن الذي هو تمة للاعجاز المترجم ببيان

البرهان افردته من كتاب هو وظيفة عمري و ثمرة اشتغالي في ابان شببتي  
و مباحثي في اوان شيخوختي مع كل من لقينه من علماء العلماء  
و اذكياء الفضلاء الخ \*

The present work is a supplement to another work by the same author, entitled *Bayân al-Burhân fi I'jâz al-Qurân*, as we learn from the beginning quoted above. The title of the work, as given in the beginning and in the colophon, is *Badi' al-Qurân* (in Brock., *loc. cit.*, *Badâ'i' al-Qurân*). In a note on the title-page, it is wrongly designated *Bayân al-Burhân*.

In the preface the author enumerates the following works as his authorities:—

1. *Naqd ash-Shi'r*, by Abu'l-Faraj Qudâmah (d. A.H. 310=A.D. 922).
2. *Al-Badi'*, by Al-Mu'tazz (A.H. 251-255=A.D. 866-869).
3. *Hilyat al-Muhâdarah*, by Al-Hâtimî (d. A.H. 388=A.D. 998).
4. *Aş-Şcnâ'atâin*, by Abû Hilâl al-'Askari (d. A.H. 395=A.D. 1005).
5. *Al-'Umdah*, by Ibn Rashîq al-Qairawânî (d. A.H. 456=A.D. 1064).
6. *Taz'ifu Naqd ash-Shi'r*, by the same.
7. *Risâlat al-Âmidî fi'r-Radd 'Alâ Qudâmah*, by Abu'l Qâsim Ibn Bishr al-Âmidî (d. A.H. 371=A.D. 981).
8. *Al-Muwâzanah*, by the same.
9. *Kashf az-Zulâmah 'An Qudâmah*, by Muwaffaqaddîn 'Abdal-lâtif al-Bagdâdî (d. A.H. 629=A.D. 1231).
10. *An-Nuicat fi'l-I'jâz*, by Ar-Rummânî (d. A.H. 384=A.D. 994).
11. *Al-Jâmi' al-Kabir fi't-Tafsir*, by the same.
12. *I'jâz al-Qurân*, by Al-Bâqillânî (d. A.H. 403=A.D. 1012).
13. *Dalâ'il al-I'jâz*, by Al-Jurjânî (d. A.H. 471=A.D. 1078).
14. *Asrâr al-Balâgah*, by the same.
15. *I'jâz al-Qurân*, by Imâm Râzî (d. A.H. 606=A.D. 1209).
16. *At-Tafsir al-Kabir*, by the same (No. 1360 above).
17. *Sharh Asmâ'allâh al-Husnâ*, by the same.
18. *Al-Kashshâf*, by Az-Zamakhsarî (No. 1339 above).
19. *Tafsir al-Qurân*, by Ibn 'Atiyah (d. A.H. 542=A.D. 1147).
20. *Al-Wasîl fi't-Tafsir*, by Al-Wâhidî (No. 1325 above).
21. *Asbâb an-Nuzûl*, by the same.
22. *Fawâ'id al-Qurân*, by Qâdî 'Abdaljabbâr.
23. *Amşâl al-Qurân*, by Ibn Habîb al-Mâwardî (d. A.H. 450=A.D. 1058).

24. *At-Tamşil wa'l-Muḥādarah*, by Aṣ-Ṣa'ālibī (d. A.H. 429 = A.D. 1038).
25. *At-Ta'rif wa'l-I'lām*, by Abu'l-Qāsim 'Abdarrahmān as-Suhailī (d. A.H. 581 = A.D. 1185).
26. *Ar-Rawḍ al-Unuf*, by the same.
27. *Al-Amṣāl wa'l-Hikam*, by Abū Aḥmad Ḥasan al-'Askarī (d. A.H. 382 = A.D. 992).
28. *Al-Amṣāl*, by Abū Muḥammad Ḥasan bin 'Abdarrahmān ar-Rāmhurmuzī (d. A.H. 360 = A.D. 971).
29. *Dalā'il an-Nubuwwat*, by Al-Baihaqī (d. A.H. 458 = A.D. 1066).
30. *Al-Amṣāl*, by Abū 'Ubaid Qāsim bin Sallām al-Baghdādī (d. A.H. 224 = A.D. 838).
31. *Al-Amṣāl*, by Az-Zamakhsharī (d. A.H. 538 = A.D. 1144).
32. *Al-Amṣāl*, by Al-Maidānī (d. A.H. 518 = A.D. 1124).
33. *Al-Muṣannaf*, by Ibn Wakī' at-Tinnīsī (d. A.H. 393 = A.D. 1003).
34. *Ar-Risālah fi't-Tankūt 'Ala'l-Mutanabbī*, by Ibn 'Abbād (d. A.H. 385 = A.D. 995).
35. *Nahj al-Balāghah*, by Ash-sharif al-Murtadā (d. A.H. 436 = A.D. 1044).
36. *Nazm al-Qurān*, by Al-Jāhiz (d. A.H. 255 = A.D. 869).
37. *Al-Bayān Wa't-Tab'in*, by the same.
38. *Durrat at-Tanzil wa Gurrat at-Ta'wil*, by Ar-Rāzī.
39. *Tanqīḥ al-Balāghah*, by Muḥammad bin Aḥmad al-'Amīdī (d. A.H. 433 = A.D. 1041).
40. *Al-Faṣl wa'l-Waṣl*, by Ibn Abi'l-Barakāt.
41. *Sharḥ al-Ḥamāsah*, by At-Tabrizī (d. A.H. 502 = A.D. 1109).
42. *Al-Badī'*, by the same.
43. *Sharḥ al-Ash'ār as-Sittah*, by As-Sukkarī (d. A.H. 275 = A.D. 888).
44. *Sharḥ al-Maqṣūrah*, by Ibn Duraid (d. A.H. 321 = A.D. 933).
45. *Yatimat ad-Dahr*, by Aṣ-Ṣa'ālibī.
46. *Ajnās at-Tajnis*, by the same.
47. *Dumyat al-Qaṣr*, by Al-Bākhari (d. A.H. 467 = A.D. 1075).
48. *Kharīdat al-Qaṣr*, by Al-'Imād al-Iṣfahānī (d. A.H. 597 = A.D. 1201).
49. *Muḥādarāt al-Udabā'*, by Ar-Rāgīb al-Iṣfahānī (d. A.H. 502 = A.D. 1108).
50. *Sharḥ Saqī az-Zand*, by Al-Baṭalyūsī (d. A.H. 521 = A.D. 1127).

51. *As-Sabil ilā Ma'rifat Subul at-Tanzil*, by Ash-Sharif al-Murtadā.
52. *Al-Gurar wa'd-Durar*, by the same.
53. *Tanzih al-Anbiyā*, by the same.
54. *Taif al-Khayāl*, by the same.
55. *Jawāhir al-Qurān*, by al-Gazālī (d. A.H. 505 = A.D. 1111).
56. *Ihyā' 'Ulūm ad-Din*, by the same.
57. *Al-Majāz*, by Abū 'Ubaidah al-Basrī (d. A.H. 210 = A.D. 825).
58. *Ash-shifā' bi-Ta'rif Huqūq al-Muṣṭafā*, by Qāḍī 'Iyād (d. A.H. 544 = A.D. 1149).
59. *Qalā'id al-'Iqyān*, by Ibn Khāqān (d. A.H. 535 = A.D. 1140).
60. *Al-Maṣal as-Sā'ir*, by Ibn al-Aṣīr (d. A.H. 637 = A.D. 1239).
61. *Al-Waṣhī al-Marqūm*, by the same.
62. *Al-Iqnā'*, by Aṣ-Ṣāhib Ibn 'Abbād (d. A.H. 385 = A.D. 995).
63. *Al-Badī'*, by Abū Ishāq at-Ṭarābulusī (d. A.H. 600 = A.D. 1203).
64. *Al-'Iqd*, by Ibn 'Abd Rabbih (d. A.H. 328 = A.D. 939).
65. *Al-Badī'*, by Sharafaddīn at-Tifāshī (d. A.H. 651 = A.D. 1253).
66. *Al-Badī'*, by Ibn Munqid (d. A.H. 584 = A.D. 1188).

The work is divided into 109 *Bāb* as follows:—

I. Fol. 4 <sup>a</sup> .	الباب الاول و هو باب الاستعارة
II. Fol. 8 <sup>b</sup> .	الباب الثاني التجنيس
III. Fol. 9 <sup>b</sup> .	الباب الثالث الطباق
IV. Fol. 12 <sup>a</sup> .	الباب الرابع رد الاعجاز على الصدور
V. Fol. 12 <sup>b</sup> .	الباب الخامس البذهب الكلاصي
VI. Fol. 14 <sup>b</sup> .	الباب السادس الالتفات
VII. Fol. 16 <sup>b</sup> .	الباب السابع التمام و هو التتميم الاسم الاول لقدامة و الثاني للكانمي *
VIII. Fol. 18 <sup>a</sup> .	الباب الثامن الاستطراد
IX. Fol. 18 <sup>a</sup> .	الباب التاسع تاكيد المدح بما يشبه الذم
X. Fol. 18 <sup>b</sup> .	الباب العاشر تجامل العارف
XI. Fol. 19 <sup>a</sup> .	الباب الحادي عشر حسن التصيين
XII. Fol. 19 <sup>b</sup> .	الباب الثاني عشر الكناية
XIII. Fol. 20 <sup>a</sup> .	الباب الثالث عشر الافراط في الصفة
XIV. Fol. 21 <sup>a</sup> .	الباب الرابع عشر التشبيه

XV. Fol. 23 <sup>b</sup> .	الباب الخامس عشر عتاب المرء لنفسه
XVI. Fol. 24 <sup>a</sup> .	الباب السادس عشر حسن الابتدآت
XVII. Fol. 24 <sup>b</sup> .	الباب السابع عشر صحة الأقسام
XVIII. Fol. 29 <sup>a</sup> .	الباب الثامن عشر صحة المقابلات
XIX. Fol. 29 <sup>b</sup> .	الباب التاسع عشر التفسير
XX. Fol. 31 <sup>a</sup> .	الباب العشرون ائتلاف اللفظ مع المعنى
XXI. Fol. 32 <sup>a</sup> .	الباب الحادي والعشرون المساواة
XXII. Fol. 33 <sup>b</sup> .	الباب الثاني والعشرون الإشارة
XXIII. Fol. 34 <sup>a</sup> .	الباب الثالث والعشرون الورداف و يسمى ايضا التتبيع *
XXIV. Fol. 34 <sup>b</sup> .	الباب الرابع والعشرون التمثيل
XXV. Fol. 36 <sup>a</sup> .	الباب الخامس والعشرون ائتلاف الفاصلة مع ما يدل عليه صائر الكلام و هو من مخترعات قدامة *
XXVI. Fol. 36 <sup>b</sup> .	الباب السادس والعشرون التوشيح
XXVII. Fol. 37 <sup>a</sup> .	الباب السابع والعشرون الايغال
XXVIII. Fol. 38 <sup>a</sup> .	الباب الثامن والعشرون الاحتراس
XXIX. Fol. 38 <sup>b</sup> .	الباب التاسع والعشرون صوارية براء مهملة
XXX. Fol. 39 <sup>a</sup> .	الباب الثلاثون المرازنة
XXXI. Fol. 39 <sup>a</sup> .	الباب الحادي والثلاثون الترديد
XXXII. Fol. 39 <sup>b</sup> .	الباب الثاني والثلاثون التعطف
XXXIII. Fol. 40 <sup>a</sup> .	الباب الثالث والثلاثون التقويق
XXXIV. Fol. 41 <sup>a</sup> .	الباب الرابع والثلاثون التسهيم
XXXV. Fol. 41 <sup>b</sup> .	الباب الخامس والثلاثون التسميط
XXXVI. Fol. 42 <sup>a</sup> .	الباب السادس والثلاثون التورية
XXXVII. Fol. 42 <sup>b</sup> .	الباب السابع والثلاثون الترشيم
XXXVIII. Fol. 43 <sup>a</sup> .	الباب الثامن والثلاثون الامتخدام
XXXIX. Fol. 43 <sup>b</sup> .	الباب التاسع والثلاثون التغاير
XL. Fol. 44 <sup>a</sup> .	الباب الاربعون المماثلة
XLI. Fol. 44 <sup>a</sup> .	الباب الحادي والاربعون التسجيح
XLII. Fol. 44 <sup>b</sup> .	الباب الثاني والاربعون التعليل

XLIII. Fol. 45 <sup>a</sup> .	الباب الثالث و الاربعون الطاعة و العصيان
XLIV. Fol. 45 <sup>b</sup> .	الباب الرابع و الاربعون العكس و التبديل
XLV. Fol. 46 <sup>a</sup> .	الباب الخامس و الاربعون القسم
XLVI. Fol. 47 <sup>b</sup> .	الباب السادس و الاربعون السلب و الايجاب
XLVII. Fol. 48 <sup>a</sup> .	الباب السابع و الاربعون الاستدراك و الرجوع
XLVIII. Fol. 49 <sup>b</sup> .	الباب الثامن و الاربعون الاستثنا
XLIX. Fol. 51 <sup>a</sup> .	الباب التاسع و الاربعون التلغيف
L. Fol. 52 <sup>b</sup> .	الباب الخمسون جمع المختلفة و المؤتلفة
LI. Fol. 55 <sup>a</sup> .	الباب الحادي و الخمسون التوهيم
LII. Fol. 60 <sup>a</sup> .	الباب الثاني و الخمسون الاطراد
LIII. Fol. 61 <sup>a</sup> .	الباب الثالث و الخمسون التكميل
LIV. Fol. 62 <sup>a</sup> .	الباب الرابع و الخمسون المناسبة
LV. Fol. 64 <sup>b</sup> .	الباب الخامس و الخمسون التكرار
LVI. Fol. 65 <sup>a</sup> .	الباب السادس و الخمسون نفي الشيء بايجابه *
LVII. Fol. 66 <sup>a</sup> .	الباب السابع و الخمسون التفصيل
LVIII. Fol. 66 <sup>b</sup> .	الباب الثامن و الخمسون التذليل
LIX. Fol. 68 <sup>a</sup> .	الباب التاسع و الخمسون التهذيب
LX. Fol. 71 <sup>a</sup> .	الباب الستون حسن النسق
LXI. Fol. 72 <sup>a</sup> .	الباب الحادي و الستون الانسجام
LXII. Fol. 73 <sup>a</sup> .	الباب الثاني و الستون براعة التغلص
LXIII. Fol. 75 <sup>a</sup> .	الباب الثالث و الستون التعليق
LXIV. Fol. 75 <sup>b</sup> .	الباب الرابع و الستون الادمج
LXV. Fol. 76 <sup>a</sup> .	الباب الخامس و الستون الاتساع
LXVI. Fol. 77 <sup>a</sup> .	الباب السادس و الستون المجاز
LXVII. Fol. 79 <sup>a</sup> .	الباب السابع و الستون الايجاز
LXVIII. Fol. 88 <sup>b</sup> .	الباب الثامن و الستون سلامة الاختراع
LXIX. Fol. 89 <sup>b</sup> .	الباب التاسع و الستون حسن الاتباع
LXX. Fol. 90 <sup>a</sup> .	الباب السبعون حسن البيان
LXXI. Fol. 91 <sup>b</sup> .	الباب الحادي و السبعون التوليد
LXXII. Fol. 94 <sup>a</sup> .	الباب الثاني و السبعون التنكيت
LXXIII. Fol. 99 <sup>a</sup> .	الباب الثالث و السبعون النوادر



LXXIV. Fol. 101 <sup>a</sup> .	الباب الرابع و السبعون الالحاء
LXXV. Fol. 101 <sup>b</sup> .	الباب الخامس و السبعون الالتزام
LXXVI. Fol. 102 <sup>b</sup> .	الباب السادس و السبعون تشابه الاطراف
LXXVII. Fol. 103 <sup>a</sup> .	الباب السابع و السبعون التوام
LXXVIII. Fol. 104 <sup>a</sup> .	الباب الثامن و السبعون التخيير
LXXIX. Fol. 106 <sup>b</sup> .	الباب التاسع و السبعون التنظير
LXXX. Fol. 108 <sup>a</sup> .	الباب الثمانون التدبير
LXXXI. Fol. 109 <sup>b</sup> .	الباب العادي و الثمانون التمزيج
LXXXII. Fol. 110 <sup>a</sup> .	الباب الثاني و الثمانون الاستقصاء
LXXXIII. Fol. 112 <sup>a</sup> .	الباب الثالث و الثمانون البسط
LXXXIV. Fol. 115 <sup>a</sup> .	الباب الرابع و الثمانون العنوان
LXXXV. Fol. 116 <sup>a</sup> .	الباب الخامس و الثمانون الايضاح
LXXXVI. Fol. 126 <sup>b</sup> .	الباب السادس و الثمانون التشكيك
LXXXVII. Fol. 127 <sup>a</sup> .	الباب السابع و الثمانون العيدة و الانتقال
LXXXVIII. Fol. 128 <sup>a</sup> .	الباب الثامن و الثمانون الشماتة
LXXXIX. Fol. 128 <sup>b</sup> .	الباب التاسع و الثمانون التعمك
XC. Fol. 129 <sup>a</sup> .	الباب التسعون التندير
XCI. Fol. 129 <sup>b</sup> .	الباب العادي و التسعون الاسجال بعد المغالطة *
XCII. Fol. 130 <sup>a</sup> .	الباب الثاني و التسعون الفرائد
XCIII. Fol. 130 <sup>b</sup> .	الباب الثالث و التسعون الاقدار
XCIV. Fol. 131 <sup>b</sup> .	الباب الرابع و التسعون النزاعة
XCV. Fol. 132 <sup>a</sup> .	الباب الخامس و التسعون التسليم
XCVI. Fol. 133 <sup>a</sup> .	الباب السادس و التسعون الافتنان
XCVII. Fol. 135 <sup>a</sup> .	الباب السابع و التسعون المراجعة
XCVIII. Fol. 136 <sup>a</sup> .	الباب الثامن و التسعون اثبات الشيء للسي *
XCIX. Fol. 137 <sup>a</sup> .	الباب التاسع و التسعون الزيادة
C. Fol. 137 <sup>b</sup> .	الباب الموفى مائة الابهام
CI. Fol. 141 <sup>a</sup> .	الباب العادي و المائة التفريق و الجمع
CII. Fol. 141 <sup>b</sup> .	الباب الثاني بعد المائة القول بالموجب

- CIII. Fol. 142<sup>a</sup>. الباب الثالث بعد المائة حصر الجزى  
 CIV. Fol. 143<sup>b</sup>. الباب الرابع بعد المائة المقارنة  
 CV. Fol. 145<sup>a</sup>. الباب الخامس بعد المائة الرمز و الأيماء  
 CVI. Fol. 145<sup>b</sup>. الباب السادس بعد المائة المناقضة  
 CVII. Fol. 146<sup>b</sup>. الباب السابع بعد المائة الانفصال  
 CVIII. Fol. 154<sup>b</sup>. الباب الثامن بعد المائة الأبداع  
 CIX. Fol. 156<sup>a</sup>. الباب التاسع بعد المائة حسن الخاتمة

For another copy of the work see Cairo, vol. i, p. 312.

Written in fair Arabian Naskh, within double red ruled borders.

Dated the 27th Rabî'I, A.H. 1111 = A.D. 1699.

Scribe : يوسف الشنير بابن الوكيل الملوي .

The title-page contains a note by Muḥammad bin 'Abdallâh Ibn Humaid an-Najdî (d. A.H. 1295 = A.D. 1878), the author of *As-Suhub al-Wâbilah*, with reference to his purchase of the MS.

### No. 1378.

fol. 92 ; lines 24 ; size 8 $\frac{3}{4}$  × 5 ; 6 $\frac{1}{2}$  × 3 $\frac{1}{4}$ .

البرهان في ترتيب سور القرآن

## AL-BURHÂN FÎ TÂRTÎB SUWAR AL-QURÂN.

A rare work treating of the underlying connections of the Sûrahs of the Qurân one with another, designated by Hâj. Khal., vol. ii, p. 47, البرهان في تناسب سور القرآن.

Author: Abû Ja'far Aḥmad bin Ibrâhîm bin az-Zubair aṣ-Ṣaqafî al-'Âsimî al-Garnâṭî الزبير الثقفي العاصمي الغرناطي, the foremost traditionist and Qurân-reader of his time in Andalusia (Spain). He was born at Granada (or according to some at Jayyân) in A.H. 627 = A.D. 1230. He studied at Granada and Malaga under several eminent scholars. He learnt the various readings and correct pronunciation of the Qurân from Abdu'l-Ḥasan 'Alî bin Muḥammad bin 'Alî al-Gâfiqî ash-Shârî (d. A.H. 649 = A.D. 1251; see *Ṭabaqât al-Qurrâ*, fol. 154<sup>b</sup>) and Ismâ'îl bin Yaḥyâ bin Ismâ'îl al-'Attâr (d. A.H. 668 = A.D. 1269; see *ibid.*, fol. 155<sup>a</sup>), the great Qurân-readers of the time. After completing his education, he delivered lectures on the Qurân and Ḥadiṣ at Granada, where a large number of pupils thronged to him from far and near. One of

his pupils, Abu'l-Hayyân al-Andalusî (d. A.H. 745=A.D. 1345), describes him as a man of great eloquence and a scholar of the highest repute, deeply versed in Ḥadīṣ, Tafsīr, grammar and history. He wrote, besides the present work, a commentary on the Qurân, entitled ملاي التاويل (see Hâj. Khal., vol. vi, p. 102); an annotation to the grammatical work of Sibawaih (d. A.H. 180=A.D. 796), entitled تعليق على كتاب سيبويه (see *ibid.*, vol. v, p. 99); a continuation of the *Kitâb aṣ-Ṣilah*, a work containing biographical notices of eminent scholars of Andalus by Ibn Bashkuâl (d. A.H. 578=A.D. 1183); a work on the excellence of *Jihâd* (religious war), entitled سبيل الرشاد; a theological work, entitled ردع الجاهل عن اعتساف; في-افضل الجهاد; a biographical dictionary of his *Shaikhs*, entitled المعجم; and another biographical dictionary, entitled الاعلام بمن ختم به قطر (see Hâj. Khal., vol. i, p. 363). He had much trouble with the rulers of the country. Once he was imprisoned by a royal decree; but soon after he was appointed Imâm of Al-Jâmi' al-Kabîr at Granada. He died on the 12th Rabî'î, A.H. 708=A.D. 1308. See *Tadkirat al-Huffâz*, vol. iv, p. 275; *Mira'ât al-Janân*, fol. 442<sup>a</sup>; *Dustûr al-I'lâm*, fol. 59<sup>b</sup>; *Ad-Durar al-Kâminah*, vol. i, fol. 24<sup>b</sup>; *Ṭabaqât al-Mufasssîrîn* by Ad-Dâ'ûdî, fol. 3<sup>a</sup>; *Buġyat al-Wu'ât*, fol. 96<sup>b</sup>; *Ṭabaqât al-Qurrâ'*, fol. 172<sup>a</sup>; and *Tâj at-Ṭabaqât*, vol. viii, fol. 15<sup>b</sup>.

Beginning:—

الحمد لله الحكيم العليم العلي العظيم ذي الفضل العميم و الجود  
 القديم الذي ابتدأ الانسان بالنعم فرادى و مثنى و خلقه في احسن  
 تقويم بعد كونه نطفة من منى تمنى النخ \*

Before proceeding to treat of the subject, the author in an introductory *Bâb* (fol. 2<sup>b</sup>) explains what he means by ترتيب السور; and he arranges the rest of the work according to the *Sûrahs* of the Qurân.

No other copy of the work is known.

Written in fair Arabian Naskh, within double red ruled borders, Foll. 62 and 69 should be transposed.

Dated Saturday, the 1st Rabî'î, A.H. 1111=A.D. 1699.

Scribe: يوسف الشهير بابن الوكيل الملوي.

fol. 52 ; lines 24-28 ; size  $10\frac{1}{2} \times 7$  ;  $8\frac{1}{2} \times 5\frac{1}{2}$ .

البرهان في توجيه متشابه القرآن

AL-BURHÂN FÎ TAWJÎHI MUTA-  
SHÂBIH AL-QURÂN.

A treatise dealing with those verses of the Qurân which resemble each other closely.

Author: Burhânaddîn Tâjalqurrâ' Abu'l-Qâsir Maḥmūd bin Ḥamzah bin Naṣr al-Kirmânî بن القاسم محمود بن حمزة بن نصر الكرماني, a grammarian of considerable reputation. Yâqût (vol. vii, p. 146) describes him as the wonder of his age on account of his extraordinary intelligence and quickness of perception. He wrote, besides the present work, two commentaries on the Qurân, one entitled *Lubâb at-Tafsîr*, explaining the entire text, and another called *Garâ'ib at-Tafsîr wa 'Ajâ'ib at-Ta'wil*, confined to such passages as are open to rare and ingenious interpretations. Cf. Br. Mus. Suppl., No. 100. He also wrote the following grammatical works:—

1. *Al-Îjâz*, being an abridgment of *Al-Îdâh* of Abû 'Alî Ḥasan bin Aḥmad al-Fârisî (d. A.H. 377=A.D. 987).
2. *Al-Ifâdah fi'n-Naḥw*. See Hâj. Khal., vol. i, p. 370.
3. *An-Nizâmî*, being an abridgment of *Al-Luma'* of Ibn al-Jinnî (d. A.H. 392=A.D. 1002).
4. *Al-'Unwân*. See Hâj. Khal., vol. iv, p. 275.

He died some time after A.H. 500=A.D. 1106. See *Buġyat al-Wu'ât*, fol. 312<sup>a</sup>; Yâqût, vol. vii, p. 146; *Tabaqât al-Mufasssirin* by Ad-Dâ'ûdî, fol. 117<sup>a</sup>; and Brock., vol. i, p. 412.

Beginning:—

اخبرنا الشيخ الفاضل عفيف الدين شرف القراء فريد العصر ابو  
مكي محمد بن حامد بن محمد بن ابي نصر المقرئ الاصفهانى قال  
اخبرنا الامام الاجل الكبير فخر الدين جمال الاسلام زين النحلة ابو  
عبد الله نصر بن علي بن محمد الشيرازي في كتابه قال اخبرنا الامام  
تاج القراء ابو القاسم محمود بن حمزة بن نصر الكرماني رحمه الله ورضي  
عنه قال الشيخ الحمد لله الذي انزل القرآن على محمد ليكون للعالمين  
ذقيرا معجزا للانس و الجن ولو كان بعضهم لبعض ظهيرا الخ \*

In a short preamble the author describes the contents of the work as follows:—

و بعد فان هذا كتاب اذكر فيه الآيات المتشابهات التي تكررت في القرآن و الفاظها متفقة لكن وقع في بعضها زيادة او نقصان او تقديم او تاخير او ابدال حرف مكان حرف او غير ذلك مما يورث اختلافا بين الآيتين او الآيات التي تكررت من غير زيادة ولا نقصان و ابين ما السبب في تكرارها و الفائدة في اعادتها و ما الموجب للزيادة و النقصان و التقديم و التأخير و ابدال و ما الحكمة في تخصيص الآية بذلك دون الآية الاخرى و هل كان يصلح ما في هذه السورة مكان ما في السورة الاخرى التي تشاكلها ام لا ليجري ذلك مجرى علامات تزيد اشكالها و تمتاز بها عن اشكالها من غير ان اشتغل بتفسيرها و تأويلها \*

In his *Itqân*, p. 907, As-Suyûṭî (d. A.H. 911=A.D. 1505) mentions the present work with praise, but warns readers against the fanciful interpretations given by the author in his other work, entitled *Ġarâ'ib at-Tafsîr wa 'Ajâ'ib at-Ta'wîl*.

For other copies see Cairo, vol. i, p. 133, and vol. vii, p. 397. See also Hâj. Khal., vol. ii, p. 47.

An old copy. Written in clear Arabian Naskh, with occasional vowel-points. The text is introduced by the word *قوله* in red. The titles of the Sûrahs are in a bold character. Foll. 4-5 are supplied in a later hand.

Dated Hims, Wednesday, the 6th Du'l-Qa'dah, A.H. 747=A.D. 1347.

Scribe: ايوب بن ايوب بن صخر بن ايوب بن صخر العاصري

No. 1375.

foll. 41; lines 21; size  $9\frac{3}{4} \times 6\frac{1}{2}$ ;  $8 \times 5$ .

التذكر في افضل الانكار

AT-TIDKÂR FÎ AFDAL AL-ADKÂR.

A treatise in which the author seeks to prove that the reading and understanding of the Qurân is in itself a prayer, and indeed the greatest of prayers.

Author : Abû 'Abdallâh Muḥammad bin Aḥmad bin Abî Bakr bin Farah al-Anṣârî al-Mâlikî al-Khazrajî al-Qurtubî ابو عبد الله محمد بن احمد بن ابي بكر بن فرح الانصاري المالكي الخزرجي القرطبي, a man of great piety and vast learning. He wrote a large number of works, all of which are accounted very valuable by Ad-Dahabî and others. He died at Munyatu Ibn Khaṣîb (a village in Egypt) on the night of Monday, the 9th Shawwâl, A.H. 671=A.D. 1272. See Nafḥat-Tîb, vol. i, p. 422; Tabaqât al-Mufasssîrîn by Ad-Dâ'ûdî, fol. 78<sup>a</sup>; and Brock., vol. i, p. 415. See also Hâj. Khal., vol. ii, p. 254, where the author's death is placed in A.H. 668=A.D. 1269.

Beginning :—

قال الشيخ الفقيه الامام العالم العامل الزاهد الورع الاوحد ابو عبد الله محمد بن احمد بن فرح الانصاري الخزرجي الاندلسي ثم القرطبي رضى الله عنه آمين الحمد لله الذي جعل القرآن لنا طريقا اليه وسبيلا النج \*

The work is divided into forty *Bâb* as follows :—

- I. Fol. 4<sup>a</sup>. الباب الاول في ذكر ان القرآن كلام الله عز وجل و انه منزل غير مخلوق \*
- II. Fol. 4<sup>b</sup>. الباب الثاني في ذكر تنزيل القرآن و اسمائه و ترتيب سورة و آياته \*
- III. Fol. 6<sup>b</sup>. الباب الثالث في ذكر ان القرآن على سبعة احرف \*
- IV. Fol. 7<sup>a</sup>. الباب الرابع في ذكر ما ورد من الحديث في فضل القرآن العظيم و ان ابواب السماء تفتح عند قراءته \*
- V. Fol. 7<sup>b</sup>. الباب الخامس في ذكر ما ورد من علو القرآن على صائر كتب الله المنزلة \*
- VI. Fol. 8<sup>a</sup>. الباب السادس في ذكر ما جاء من تفضيل القرآن بعضه على بعض \*
- VII. Fol. 11<sup>a</sup>. الباب السابع في ان القرآن العظيم افضل الذكر اذا عمل به \*
- VIII. Fol. 12<sup>a</sup>. الباب الثامن في قوله تعالى ثم اورثنا الكتاب الذين اضطينا من عبادنا \*
- IX. Fol. 13<sup>a</sup>. الباب التاسع في فضل من أعطى القرآن

- و عمل به و ما له من الاجر \*
- X. Fol. 13<sup>b</sup>. الباب العاشر في مثل من قرأ القرآن و عمل به و ما له من الاجر \*
- XI. Fol. 13<sup>b</sup>. الباب الحادي عشر في الماهر بالقران و ما له من الاجر \*
- XII. Fol. 14<sup>b</sup>. الباب الثاني عشر في ذكر ما ورد ان القران حجة لك او عليك \*
- XIII. Fol. 15<sup>a</sup>. الباب الثالث عشر في ذكر الاداب التي ينبغي لعامل القران ان يلزم بها نفسه \*
- XIV. Fol. 15<sup>b</sup>. الباب الرابع عشر في الامر بتعليم القران و اتباع ما فيه و التمسك به \*
- XV. Fol. 15<sup>b</sup>. الباب الخامس عشر في ذكر ان افضل الخلق ايماناً من عمل بما في القران \*
- XVI. Fol. 16<sup>a</sup>. الباب السادس عشر في ذكر ما جاء في تلاوة القران في الصلاة و انها من افضل الاعمال \*
- XVII. Fol. 17<sup>b</sup>. الباب السابع عشر في ذكر المدة التي يستحب فيها ختم القران و فضل ذلك \*
- XVIII. Fol. 18<sup>b</sup>. الباب الثامن عشر في ذكر فضل ختم القران و ما يستحب ان يعمل فيه \*
- XIX. Fol. 20<sup>b</sup>. الباب التاسع عشر في ذكر ان القلوب تصدأ و جلاؤها تلاوة القران \*
- XX. Fol. 20<sup>b</sup>. الباب العشرون في ان العلم و القران ميراث الانبياء عليهم السلام \*
- XXI. Fol. 21<sup>a</sup>. الباب الحادي و العشرون في ذكر ما يجوز من السؤال بالقران عند تلاوته و ما لا يجوز \*
- XXII. Fol. 21<sup>b</sup>. الباب الثاني و العشرون في الامر بتعاهد القران بكثرة التلاوة \*
- XXIII. Fol. 21<sup>b</sup>. الباب الثالث و العشرون في تنزل السكينة لقراءة القران و الاضرب مداومة القران \*
- XXIV. Fol. 22<sup>a</sup>. الباب الرابع و العشرون في ذكر ثواب قارى القران و مستنعة و ما لهما من الثواب العظيم \*

- XXV. Fol. 23<sup>b</sup>. الباب الخامس و العشرون في ذكر ثواب من  
قرأ القرآن فاعربه \*
- XXVI. Fol. 24<sup>b</sup>. الباب السادس و العشرون في فضل قراءة  
السر على قراءة الجهر \*
- XXVII. Fol. 25<sup>a</sup>. الباب السابع و العشرون في فضل من تعلم  
القران او علمه \*
- XXVIII. Fol. 26<sup>a</sup>. الباب الثامن و العشرون في ذكر ما يدفع من  
البلاء من تعلم القران \*
- XXIX. Fol. 26<sup>a</sup>. الباب التاسع و العشرون في ذكر اخذ الاجرة  
على تعليم القران و ما ورد في ذلك  
من الحديث \*
- XXX. Fol. 26<sup>b</sup>. الباب الثلثون في اضاءة البيت الذي يقرأ  
فيه القران و كثرة خيرة \*
- XXXI. Fol. 27<sup>a</sup>. الباب الحادي و الثلثون في ذكر ما ورد في  
ترتيل القران و الاسترسال فيه و الانكار  
على من خالف ذلك \*
- XXXII. Fol. 28<sup>a</sup>. الباب الثاني و الثلثون في ذكر ما ورد في  
تحسين القراءة و ترجيعها بالصوت الحسن  
و ما قالت العلماء في ذلك \*
- XXXIII. Fol. 30<sup>b</sup>. الباب الثالث و الثلثون في ذكر الآداب التي  
تلزم حامل القران و قاربه من تعظيم  
القران و حرمة \*
- XXXIV. Fol. 35<sup>a</sup>. الباب الرابع و الثلثون في ما جاء في حامل  
القران و ما هو و من هو و في من عاداه \*
- XXXV. Fol. 35<sup>b</sup>. الباب الخامس و الثلثون في ذكر ما ورد في  
البكاء من خشية الله عز و جل عند  
سماع القران \*
- XXXVI. Fol. 36<sup>a</sup>. الباب السادس و الثلثون في الصعق و الخشية  
عند سماع القران و تلاوته \*
- XXXVII. Fol. 37<sup>a</sup>. الباب السابع و الثلثون في ذكر ما جاء ان  
القران شافع و مشفع \*
- XXXVIII. Fol. 37<sup>b</sup>. الباب الثامن و الثلثون في ذكر ما ورد في



من حفظ القرآن و نسيه \*

XXXIX. Fol. 38<sup>a</sup>. الباب التاسع و الثلثون في تحذير اهل القرآن  
و العلم من العجب و الرياء و الغيبة  
و الفحشاء \*

The fortieth *Bâb* (on the excellence of the *Sûrahs* and verses of the *Qurân* و آياته و آياته *القرآن* و آياته *القرآن*), with which the work ends, is defective at the beginning.

For another copy of the work see *Waliaddin*, No. 72.

A correct and very early copy. Written in fair Arabian *Naskh*.  
Fol. 39<sup>b</sup> is blank. Foll. 1-3, 38 and 39 are supplied in a later hand.  
Dated A.H. 740 = A.D. 1339.

H.L. No. 3992

No. 2966

Foll. 183; lines 19-23; size 21 × 12.7, 16.5 × 9 cm

تفسير الديلمي

### TAFSÎR AL-DAYLAMÎ

A commentary on the *Qur'ân*, according to *Shi'ah* principles, by *Abû Muhammad al-Hasan bin Abi'l-Hasan bin Muhammad al-Daylamî*, ابو محمد الحسن بن ابى الحسن بن محمد الديلمي.

Beginning:

الحمد لله حق حمده و صلى الله على رسوله محمد و آله و اصحابه اجمعين  
و سلم تسليما كثيرا اما بعد فان هذا تفسير بعض آيات القرآن التي يحتاج  
اليها الصوفية في احوالهم ..... و لما رايت الناس ينكرون عليهم نكرة  
باردة و يكا برونهم مكابرة قبيحة و قد كنت اشد الناس انكاراً عليهم الخ \*

The author, a *Shi'ah* scholar of great repute, was well versed in almost all the branches of Islamic learning. According to *Ibn Jawzî* (*d.* A.H. 597 = A.D. 1203; see *Lib. Cat.*, vol. x, No. 512) our author flourished in the seventh century A.H.

The present work deals only with those verses of the Qur'ân, which contain the ordinances of law and religion. The author has discussed the disputed points which formed the subject-matter of discussion for the religious divines. The work begins with *Sûrat al-Fâtiḥah* (Chap. I) and extends to the end of the Qur'ân.

Three fly-leaves at the beginning contain some miscellaneous notes. Folio 1<sup>a</sup> also contains a seal of آل محمد يوسف .

The names of the sûrahs and the words قوله تعالى are distinguished by red.

Besides the present work, the author wrote *Irshâd al-Qulûb* (ارشاد القلوب) (see Lib. Cat., vol. xxiv, p. 21, No. 2657).

The colophon runs thus:

تمت بعون الله الملك الوهاب و حسن توفيقه ..... هذه التفسير  
المسمى بديلمى فى يوم السبت وقت الضحى الخامس من شعبان سنة سبع  
و ثلثون و تسعمائة بيد العبد الضعيف النحيف الراجى الى رحمة الله تعالى  
سراج الدين بن شهاب الدين بن نظام الدين ..... عبد الرحمن بن  
ابوبكر صديق بن قحافه غفر الله لهم و لجميع المؤمنين و المؤمنات و المسلمين  
و المسلمات يا ارحم الراحمين \*

No copy of the work is known.

Written somewhere in Naskh and somewhere in Nasta'liq.

Slightly worm-eaten.

Dated: Saturday, the 5th Sha'bân, A.H. 937 = A.D. 1531.

Scribe: سراج الدين بن شهاب الدين .

H.L. No. 3467

No. 2968

Foll. 253; lines 27; size 25.2 × 17.8, 19 × 12.5 cm.

تفسير القرآن

TAFSIR AL-QUR'ÂN

A rare and comparatively old copy of the commentary on the Qur'ân

by Nūr al-Dīn 'Alī bin Nāsir al-Makki al-Shāfi'i, نور الدين على بن ناصر المكي الشافعي.

Beginning:

الم تر الى الذين يزعمون انهم آمنوا بما انزل اليك يعنى القرآن و ما  
انزل من قبلك من الكتب المتقدمة ..... يريدون ان يتحاكموا الى  
الطاغوت يريدون حال من الذين يزعمون ..... قال الشعبي كان بين  
رجل من اليهود و رجل من المنافقين خصومة ..... و قال الكلبي عن  
ابى صالح عن ابن عباس نزلت في رجل من المنافقين الخ \*

This is the fifth volume of the work, beginning from the above lines of *Sūrat al-Nisā'* (Chap. IV) extending to the end of *Sūrat al-Mā'idah* (Chap. V). Reference books available here do not provide us with any account of his life and works.

The colophon runs thus:

تم الجزء الخامس و ما قبله من الاجزاء بمكة المشرفة ظهر يوم السبت  
بتاريخ من شهر ربيع الاول عام ثمانية عشر و تسعمائة من تاليف سيدنا الامام  
العالم العلامة مفتي المسلمين الشيخ نور الدين على بن ناصر المكي الشافعي  
عامله الله و ايانا بما هو اهله على يد العبد الفقير الحقير المعترف بالتقصير  
المستجير من ذنوبه بعفو الله و السيد البشير فتح الله بن العفيف بن عبد القادر  
الهرمزي نسا و القادري حسبا و الشافعي مذهبا جعله الله ممن لا عليه  
و لانه و ختم بالصالحات اعماله و غفر له و لو الديه و لمالكه و لمن طالع  
فيه و لمن دعاهم بالمغفرة ..... و الحمد لله رب العالمين و صلى الله  
على السيد الاعظم محمد و آله و صحبه و سلم و حسنا الله و نعم الوكيل \*

No copy of the work seems to be recorded. The first page contains six seals, one seal bears the name of محمد حسن نبيرة شاه عالم and the rest are illegible. This page also contains some miscellaneous notes by the previous owners of this copy about the price and the purchase of the MS. A seal

also appears on page 498 bearing the inscription 'والله ذو الفضل العظيم'.

Written in Arabic Naskh with quotations from the text in red.

Slightly worm-eaten and repaired.

Dated: Saturday, Rabī'1, A.H. 918.

Scribe: فتح الله القادري الشافعي.

The name of the work on the title-page was badly damaged by worms and hence it could not be traced out.

No. 1326.

foll. 182 ; lines 30 ; size  $12\frac{1}{2} \times 8\frac{1}{4}$  ;  $10 \times 6\frac{1}{2}$ .

التهديب في التفسير

### AT-TAHDĪB FI'T-TAFSĪR.

A very rare and comprehensive commentary on the Qurān, by Al-Hākim Abū Sa'd Muḥsin bin Karāmah al-Juḥamī al-Baihaqī <sup>كرامة العجمي البيهقي</sup> <sup>الحاكم أبو سعد محسن بن كرامة</sup>, a Zaidī scholar, who flourished in the 5th century of the Hijrah. See Brock., vol. i, p. 412.

The work is divided into nine volumes. The second and fourth are wanting in the present set. Of the remaining volumes the sixth is dated A.H. 627 = A.D. 1230 ; while the others, transcribed for a certain Hasan bin 'Alī Hanash, of which the dates have been effaced, seem to be written in different and much later hands.

#### Vol. I.

Beginning:—

الحمد لله الذي هدانا للاسلام و دعانا الى دار السلام و من علينا  
بنبينا محمد عليه السلام و انعم علينا بضرور الانعام ..... اما بعد فان  
اولى ما يشتغل به المرء طلب العلوم الدينية التي فيها فوزه و نجاته النخ \*

The order observed in the work is as follows—first, a quotation from the Qurānic text, and then the explanation, divided into six parts, viz., (i) القراءة (various readings and correct pronunciation of the verse); (ii) اللغة (lexicography of difficult words); (iii) الاغراب (grammatical comments); (iv) المعنى (explanation of the verse); (v) النزول (the circumstances of revelation of the verse); (vi) الاحكام (the divine commands contained in the verse).

The present volume ends with the commentary on *Sûrat al-Baqarah* (chapter ii).

For other copies see Leyden, No. 1662, and Landberg-Brill, Nos. 214-5. See also Hâj. Khal., vol. ii, p. 482.

The colophon reads thus:—

وافق الفراغ من رقم هذا السفر المبارك الجليل الذي كشف عن  
معاني التنزيل آخر نهار السبت لعله سادس عشر شهر جمادى الآخر من  
شهر ..... بعناية مولاي المالک.....الحسن بن علي حنش \*

The colophon is followed by a poem in praise of the present work, beginning as follows:—

يا حاكم اني نسخت جميع ما . اثبتته فغدى بنسخي بينا

Written in elegant Arabian Naṣḥ. The passages of the text are written in a larger character in black ink, preceded by the words *قوله تعالى* in red.

Not dated; probably 17th century.

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No. 1327.

fol. 166; lines and size same as above.

The Same.

Vol. III.

The third volume of the same work, extending from the 117th verse of *Sûrat an-Nisâ'* (chapter iii) to the 13th verse of *Sûrat al-A'râf* (chapter vii).

Written in fair Arabian Naskh, within red-ruled borders. The passages of the text are written in vocalised Naskh in red ink, preceded by the words *قوله تعالى* in a larger character.

Not dated; probably 17th century.

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No. 1328.

fol. 184; lines 30; size  $13\frac{3}{4} \times 9\frac{1}{4}$ ;  $10\frac{1}{4} \times 6\frac{1}{2}$ .

The Same.

Vol. V.

The fifth volume of the same work, extending from the 34th

verse of *Sûratu Yûnus* (chapter x) to the 40th verse of *Sûratu Bani Isrâ'il* (chapter xvii).

Written in the same hand as the first volume.

Not dated; probably 17th century.

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No. 1329.

foll. 264; lines 25; size  $9 \times 6$ ;  $7\frac{1}{4} \times 4\frac{3}{4}$ .

The Same.

Vol. VI.

The sixth volume of the same work, extending from the 41st verse of *Sûratu Bani Isrâ'il* (chapter xvii) to the end of *Sûrat al-Furqân* (chapter xxv).

Written in fair Arabian Naskh. The passages of the text are in a larger character, preceded by the words *قوله تعالى* in red ink.

Dated A.H. 627 = A.D. 1230.

The title-page contains several notes by successive owners of the MS.

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No. 1330.

foll. 280; lines 21; size  $8 \times 5\frac{1}{2}$ ;  $6 \times 3\frac{1}{2}$ .

The Same.

Vol. VII.

The seventh volume of the same work, extending from the beginning of *Sûrat ash-Shu'arâ'* (chapter xxvi) to the end of *Sûrat as-Şaffât* (chapter xxxvii).

Written in small Arabian Naskh. The passages of the text are in a larger character, preceded by the words *قوله تعالى* in red ink.

Not dated; probably 16th century.

According to the following note on the title-page, the MS. once belonged to the library of Amir al-Mu'minin al-Mansûr-billâh (d. A.H. 1029 = A.D. 1620), the Imâm of Şan'â:—

من جملة كتب خزانة ..... امير المؤمنين المنصور بالله

رب العالمين حفظه الله تعالى \*

No. 1331.

fol. 270 ; lines 29 ; size 12 × 8 ; 8½ × 4¾.

The Same.

Vol. VIII.

The eighth volume of the same work, extending from the beginning of *Sûrat as-Şâffât* (chapter xxxvii) to the 20th verse of *Sûrat al-Hashr* (chapter lix).

Written in elegant Arabian Naskh, within red-ruled borders. The passages of the text are written in a larger character in red ink, preceded by the words *قوله تعالى* in black. Fol. 268 and 269 contain short lacunæ.

Not dated ; probably 17th century.

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No. 1332.

fol. 242 ; lines and size same as above.

The Same.

Vol. IX.

The ninth volume of the same work, extending from the 21st verse of *Sûrat al-Hashr* (chapter lix) to the end of the Qurân.

Written in the same hand as the preceding volume.

Not dated ; probably 17th century.

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No. 2790

fol. 57 ; Lines 31 ; Size 16 × 6 ; 8 × 6.

AL-MAJMÛ'AH

The present Majmû'ah contains three works on different subjects by the same author.

fol. 1<sup>b</sup> - 5<sup>b</sup>.

I  
(الحاشية على تفسير الفاتحة)

AL-HÂSHIYAH 'ALÂ TAFSÎR AL-FÂTIHAH

A very rare and valuable copy of an authoritative gloss by Al-Qûnawî

on some difficult passages of his own well-known commentary upon sūrat al-Fâtiḥah (سورة الفاتحة), entitled *I'jâz al-Bayân fi Kashf Ba'd Asrâr Umm al-Qur'ân* اعجاز البيان في كشف بعض اسرار القرآن. For a copy of which see Lib. Cat. xviii, 1456-7, where it has been noticed under the title *I'jâz al-Bayân fi Tafsîr Umm al-Qur'ân* اعجاز البيان في تفسير ام القرآن

The author, whose full name is Şadraddîn Abu'l Ma'âlî Muḥammad bin Ishâq bin Muḥammad al-Qûnawî صدر الدين ابوالمعالى محمد بن اسحاق بن محمد القونوى, was one of the greatest şûfî scholars (d. 672/1273 ; see Lib. Cat. xiii, 873).

Beginning :—

الحمد لله رب العالمين وبعد فهذه كلمات على حل بعض الفاظ تفسير الفاتحة  
للإمام صدر الدين القونوى وهي له أيضا رحمه الله..... قال..... في حل قوله في  
شرح الفاتحة المرتبة الجامعة بين الغيب..... اعلم ان غرضي من هذا التعليل في  
الارادة الخ -

The gloss has not been referred to in the books of reference or mentioned in any catalogue. The present copy bears neither the author's name nor the title. A misleading statement (e.g. حاشية فنارى بر شرح) on the cover would suggest that the present gloss is by Şamsaddîn al-Fanârî (d. 834/1431). But the following passage in the beginning of the text (fol. 1<sup>b</sup>):

فهذه كلمات على حل بعض الفاظ الخ -

indicates beyond any doubt that the gloss also is by al-Qûnawî, the author of the commentary itself.

No other copy of the work is known.

Neither in H. Kh. nor in Brock.

H.L. No. 4071

No. 2958

Foll. 235; lines 23; size 27 × 20, 15 × 14 cm

حاشية على تفسير الكشاف

**HASHIYAH 'ALĀ TAFSĪR AL-KASHSHĀF**

A gloss on *al-Kashshâf* of al-Zamakhsharî by Muḥammad bin al-Ḥasan



bin Abd al-Malik al-Hamdâni, محمد بن الحسن بن عبد الملك الهمداني (d. A.H. 521 = A.D. 1127).

Beginning:

الحمد لله الذي حاست الافكار في مبادئ انوار كبريائه و صمديته  
و قامت الانظار في مطالعه اسرار عزته و فردانيته و شهدت ذرات المحدثات  
على كمال قدرته و الوهيته و دلت اجزاء السموات و الارضين على نهاية  
علمه و جلاله حكيمه ..... و اسال اودية القلوب بقدر ما من علوم  
القران الخ \*

In the preface the author says that among the commentaries on the Qur'ân he had studied, he found *al-Kashshâf* a perfect one, containing the sayings of the prominent commentators and other scholars and the analysis of rhetoric and prosody. The commentators of the different schools have been referred to in the present work.

For further particulars of the author, see Ibne-Khallakan (De Slane's translation), vol. i, p. 281; Haj. Khal., vol. v, p. 609; and Ibn al-Athir, vol. x, p. 456.

Besides the present work the author left the following works:

- (1) *al-Ma'ârif al-Muta'âkhira*.
- (2) *'Unwân al-Siyr*.

Every sûrah begins with bold letters. Written in Arabian Naskh. The text of the commentary is quoted with the word قوله in bold letters throughout. Slightly worm-eaten and water-stained.

A few pages at the end are wanting and thus the MS. ends abruptly with the lines of *Sûrat al-Hajar* (Chap. XIV).

The work is not arranged according to the sûrahs of the Qur'ân.

No copy of the work seems to be recorded.

Not dated, probably tenth century A.H.

The name of the scribe does not appear anywhere.

No. 1354.

fol. 362; lines 29; size  $10\frac{1}{2} \times 6\frac{1}{4}$ ;  $7\frac{1}{4} \times 3\frac{3}{4}$ .

حاشية على الكشاف

HÂSHIYAH 'ALA'L-KASHSHÂF.

A gloss on *Al-Kashshâf* of Az-Zamakhsharî, by Sa'daddîn Mas'ûd

bin 'Umar at Taftâzânî عمر التفازاني (d. A.H. 791 = A.D. 1389; see Lib. Cat., vol. x, No. 500).

Beginning:—

الحمد لله الذي انزل على عبده الكتاب و لم يجعل له عوجا و بين  
فيه لاولى الالباب بيذات و حججا نزهه بالحق مصدقا لما بين يديه من  
الكتاب و انطقه بالصدق محققا لما يعرل عليه في كل باب .....  
..... و بعد فان كتاب الكشاف للشيخ العلامة احله الله من  
فضله دار المقامة قد طار عيت جائزة قدرة كالامطار في الاقطار و صار امر  
فداهة ذكره كالامثال في الامصار النخ \*

We learn from Hâj. K̄hal., vol. v, p. 187, that the present work was abridged from the *Futûḥ al-Gaib* of At-Tibî (No. 1349 above) and that the author left it incomplete. The work was composed, as stated by Hâj. K̄hal. (*loc. cit.*), in A.H. 789 = A.D. 1387.

The work is divided into two parts. The first part, which extends from the beginning of the Qurân to *Sûratu Yûnus* (chapter x), is very well known. The second part, viz., from the beginning of *Sûrat aṣ-Ṣâd* (chapter xxxviii) to the end of *Sûrat al-Qamar* (chapter liv), is comparatively little known.

In the present copy, the first part ends on fol. 302<sup>a</sup>, with the following colophon:—

قد تم الشرح المرتب على وفق ترتيب الكتاب بعون الله الملك

الروهاب \*

The second part, which is incomplete at the end, begins on fol. 303<sup>b</sup>, and breaks off abruptly in the beginning of *Sûrat al-Fath* (chapter xlviii) thus:—

قوله فيزدادرا يقينا الي يقينهم ..... على ان اليقين  
نفسه يقبل الزيادة و البعض على ان ذلك بزيادة المؤمن به من العقائد  
و الاعمال و السكينة في البعض السكون و الاطمينان الي ما علم و في  
البعض الوقار و العظمة او الرحمة و عدم الجفاء و الغلظة ..... \*

Fol. 302<sup>a</sup> contains the following note, dated Friday, the 13th Rabî' I, A.H. 834 = A.D. 1430:—

قد تم سماع الزمراوين عن الاستاذ الفاضل الكامل افضل الفضلاء و اعلم  
العلماء المرسوم بصلاح الدين موسى المدعو بقاضي زادة سلمه الله و ابقاه

في بلدة سمرقند صانبا الله تعالى في حصن واليها في مدرسة امان  
الزمان الخ بيلك بن شاه رخ سلطان ابقى الله تعالى ظلال عاطفته على  
رؤس الانام في اليوم الثلاثاء الثالث من شهر ربيع الاول سنة اربع و ثلاثين  
و ثمان مائة و قد اتفق الفراغ من كتابة الشرح في اليوم الجمعة الثالث  
عشر من شهر ربيع الاول السنة المذكورة على يد الفقير الى الله الغني  
عبد الله بن علاء الدين الخزرياتي \*

From the above we learn that the MS. was read in the presence of Qâdizâdah Şalâhaddîn Mûsâ at Samarqand, in the Madrasah founded by Ulug Beg (A.H. 851-853=A.D. 1447-1449), the eldest son of Sultân Shâh Rukh Mîrzâ. This Qâdizâdah was one of the four astronomers employed at the observatory of Samarqand in the 9th century A.H. See Habîb as-Siyar, vol. iii, p. 159, and Br. Mus. Pers., p. 456<sup>a</sup>.

For other copies see Berlin, No. 793; Escur., No. 1412; Nûr 'Uşmâniyah, No. 557; Ayâ Şûfiyah, No. 364; Kûprîlizâdah, Nos. 189-91; Râgib Pâshâ, No. 168; Yenî, No. 134; Hûr Lailâ, No. 75; Hamîdiyah, No. 168; Cairo, vol. i, p. 204; Âsafîyah, p. 544; and Râmpûr, p. 30.

Written in Nasta'liq, within gold and blue-ruled borders; with some marginal notes.

Scribe: عبد الله بن علاء الدين الخزرياتي .

No. 1475.

fol. 260; lines 20; size  $9\frac{1}{4} \times 5\frac{3}{4}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

زبدة البيان في تفسير آيات الاحكام

ZUBDAT AL-BAYÂN FÎ TAFSÎR ÂYÂT  
AL-AHKÂM.

A rare copy of a work on the ordinances of law and religion which are derived from the Qurân.

Author: Ahmad bin Muhammad al-Ardabilî الاردبيلي a great jurist of the Shî'ah sect. The author of Muntaha'l-Maqâl, fol. 28<sup>a</sup>, on the authority of Muhammad Bâqir bin Muhammad Taqî al-Majlisî, describes him as a great scholar like Al-Hillî (d. A.H. 726=A.D. 1326), possessing a thorough knowledge of all branches of Muhammadan literature. He composed, besides the present work, a commen-

tary on the *Irshâd al-Adhân* of Al-Hilli, entitled *Majma' al-Fawâ'id wa'l-Burhân*; a gloss on the *Sharh at-Tajrid* of Al-Qûshjî (d. A.H. 879 = A.D. 1474); a work on the principles of the Shî'ah faith, entitled *Hadiqat ash-Shî'ah*; and a treatise on the Shî'ah law, entitled *Az-Zubdah*. He died at Mashhad in A.H. 993 = A.D. 1585. See *Muntaha'l-Maqâl*, fol. 28<sup>a</sup>, and *Kashf al-Hujub*, fol. 81<sup>b</sup>.

Beginning :—

اعلم ان هنا فائدة لابد قبل الشروع فى المقصد من الاشارة اليها وهي  
ان المشهور بين الطلبة انه لا يجوز تفسير القران بغير نص و اثر حتى قال  
الشيخ الحجة ابو علي الطبرسي قدس الله سره في تفسيره الكبير و اعلم  
انه قد صح عن النبي صلى الله عليه و آله و عن الائمة عليهم السلام ان تفسير  
القران لا يجوز الا بالاثر الصحيح و النص الصريح الخ \*

In the preface the author explains the meaning of *Tafsîr*, and its distinction from *Ta'wil*. The work is divided into 14 *Kitâb* (books), as follows :—

I. Fol. 3 <sup>a</sup> .	كتاب الطهارة
II. Fol. 22 <sup>a</sup> .	كتاب الصلوة
III. Fol. 63 <sup>a</sup> .	كتاب الصوم
IV. Fol. 76 <sup>b</sup> .	كتاب الزكوة
V. Fol. 89 <sup>b</sup> .	كتاب الخمس
VI. Fol. 92 <sup>b</sup> .	كتاب الحج
VII. Fol. 132 <sup>b</sup> .	كتاب الجهاد
VIII. Fol. 137 <sup>a</sup> .	كتاب الامر بالمعروف و النهي عن المنكر
IX. Fol. 143 <sup>b</sup> .	كتاب البيع
X. Fol. 159 <sup>b</sup> .	كتاب العقود
XI. Fol. 179 <sup>a</sup> .	كتاب النكاح
XII. Fol. 227 <sup>a</sup> .	كتاب المطاعم و المشارب
XIII. Fol. 238 <sup>b</sup> .	كتاب الموارث
XIV. Fol. 245 <sup>a</sup> .	كتاب الحدود

No other copy of the work is known.

Written in fair Naskh. The passages of the Qurân are marked by red lines above them.

Dated A.H. 995 = A.D. 1587.

Three fly-leaves at the end contain an extract from the *Sharḥ Āyāt al-Aḥkām* of Mīrzā Muḥammad bin 'Alī al-Astarābadī (d. A.H. 1028=A.D. 1619).

The title-page bears the seals and signatures of Nawwāb Sayyid Wilāyat 'Alī Khān and Sayyid Khurshīd Nawwāb of Patna City.

fol. 163<sup>b</sup>—340<sup>a</sup>.

2789/XVI

## شرح الاسماء الحسنی

### SHARḤ AL-ASMĀ' AL-ḤUSNĀ

The above title is borrowed from Hāj. Kh., iv, 26, where the work is fully described. The present ms. bears the title *Risālat fī Tafsīr Asmā'allāh Al-Ḥusnā* رسالة في تفسير اسماء الله الحسنی. The work deals with hundred and one names of God, contained in the Holy Qur'ān and tries to explain their virtues according to the Ṣūfī doctrine. It appears from a perusal of the text that the author has made an exhaustive study of the Qur'ān for the purpose and in each case has referred to a particular verse (آية) and chapter (سورة).

In most cases, the author has based his version on the following authoritative works on the subject :

- (i) *Al-Asmā' wa Aṣ-Ṣifāt* الاسماء والصفات (noticed in Hāj. Kh., iv, 23, under title *Sharḥ Asmā' [Allāh] Al-Ḥusnā*) by Abū Bakr Aḥmad bin Ḥusain bin 'Alī al-Baihaqī أبو بكر احمد بن حسين بن 'Alī al-Baihaqī (d. 458/1066 ; see Lib., Cat. x, 492), mentioned in the text as أبو بكر محمد البيهقي (fol. 269<sup>a</sup>) see also Hāj. Kh., iv, 26.
- (ii) *Al-Maqṣad Al-Asnā fī Sharḥ Asmā' Allāh Al-Ḥusnā* المقصد المسمى في شرح اسماء الله الحسنی by Abū Ḥāmid Muḥammad bin Muḥammad al-Gazzālī (d. 505/1111) see Sarkīs, 1415.
- (iii) *Sharḥ Maā'nī Asmā' Allāh Al-Ḥusnā* شرح معاني اسماء الله الحسنی by Abu'lḥukm 'Abdassalām bin 'Abdarrahmān commonly called Ibn Barrajan al-Ishbīlī (d. 536/1141), for a copy of which see Br. Mus., 1612 (erroneously mentioned in the text as ابن مرجان (fol. 269<sup>a</sup>))

The procedure adopted by the author is that he first mentions a name of God with reference to a particular verse (آية) and chapter (سورة), and then narrates in each case what has been said by the three

abovementioned authorities. It is also mentioned in each case whether the aforesaid authorities agree with each other or not (cf. Hâj. Kh. loc. cit.)

The names or attributes, thus arranged in this work, number in all 146 (see *Sharḥ Fuṣūṣ al-Hikam* by the same author, No. 2789/22 below fol. 422<sup>a</sup>).

Beginning :—

الحمد لله الواحد ذاتا و صفاتا و افعالا المنفرد وحده بالديمومية كمالا.....وبعد  
فقد استخرت الله تعالى في ذكر شئى من معانى الاسماء الالهية الواردة فى الكتاب  
العزیز مرتبا لها على حکم ما وردت فيه من اول الفاتحة الى سورة الناس الخ -

Author: 'Afifaddîn Sulaimân bin 'Alî bin 'Abdallâh at-Tilimsâni  
عفيف الدين سليمان بن علي بن عبد الله التلمساني, a great ṣūfî and a man of piety  
and learning. He has been spoken of in high terms by eminent ṣūfîs.  
He was one of the great ṣūfî poets, known for their mystical poems.  
His son, Muḥammad bin Sulaimân was also a great poet. (see No. 2795/ii,  
below). He composed several works on different branches of learning.  
Besides the present work and those mentioned in Brock. (i, 200, 258,  
433, 455,) we have been able to find out the following works of him :—

(i) A commentary upon *Al-Qaṣîdat At-Tâ'iyah* (*Dastûr al-I'lâm* fol. 26<sup>b</sup>).

(ii) *Sharḥ Al-Fâtiḥah* (cf. present ms. foll. 301<sup>a</sup>, 319<sup>a</sup>).

On account of his mystical views, he was called heretic by no less a personage than *Ad-Dahabî* (d. 748/1348). The author of *Mir'ât al-Janân* (fol. 434<sup>b</sup>), while defending the author, has tried his level best to accuse *ad-Dahabî* of bigotry and prejudice against ṣūfîs. He was a pupil of *Ash-Shaikh al-Akbar Ibn al-'Arabî*. Born in 613/1216 and died in 690/1291. For further particulars of his life see *Dastûr al-I'lâm* fol. 26<sup>b</sup>; *Mir'ât al-Janân* fol. 434<sup>b</sup>; *Nafaḥât al-Uns*, fol. 262; *Safînat al-Auliyâ'* p. 312; See also H. Kh. loc. cit.; and Brock., i, 285 and Suppl.

No other copy is known.

Not in Brock.

Fol. 5b-9a

2821/II

كتاب ما اتفق لفظه و اختلف معناه

*Kitâb mâ Ittafaqa Lafzuhû wa Ikhtalafa Ma'nâhu*

A rare, old and probably unique copy of a valuable tract on lexicon.

It treats of those words of the Qur'ân which have several meanings.

Beginning :

قال المبرد هذه حروف الغناها من كتاب الله عز وجل متفقة الالفاظ مختلفة  
المعاني ..... و اما اتفاق اللفظين و اختلاف المعنيين فذهب وجدت  
شيئا اذا اردت وجدان الضالة و وجدت على الرجل من الموجدة النخ \*

Author : Abu'l 'Abbâs Muḥammad bin Yazîd aṣ-Ṣumâlî al-Azdî  
ابول عباس محمد بن يزيد الثمالي الازدي  
al-Baṣrî better known as al-Mubarrad the great grammarian of his age. He was born in البصرة الشهير بالمبرد,  
210/826 and studied under Abû Ḥatim as-Sijistânî (d. about 250/564) and  
Abû 'Uṣmân al-Mâzinî (d. 249/863). He is highly spoken of by his contem-  
poraries. He wrote many works, of which *Al-Kâmil* (Sarkis, 1613) is the  
most celebrated. His death took place in Shauwâl, 285/Nov. 898. For  
further particulars of his life and a complete list of his works see *Mu'jam*  
*al-Udabâ'*, VII, 137-45 ; *Târîkh Baġdâd*, III, 380-87 ; see also Brock., I, 108,  
and Suppl.

Written in scholarly Naskh. Not dated. Apparently in or about 888  
A.H., the handwriting being identical with that of the MS. No. 2821/I above.

The work has been edited by Professor 'Abdal'azîz Maiman of Muslim  
University, Aligarh. It was printed and published by Muhibba-ddin al-  
Khaṭîb at his Salafiyaḥ Press, Cairo, in A.H. 1350 (pp. 44). The publisher,  
al-Khaṭîb, in his *Khatimah* (pp. 40-41) wrongly asserts that the MS. was  
transcribed between the sixth and seventh centuries A.H. However, we  
agree with him in the opinion that the present MS. is perhaps the single  
extant copy in the world (see also No. 2821/I above).

No. 1339.

fol. 689 ; lines 27 ; size 13½ × 10 ; 9½ × 6½.

الكشاف عن حقائق التنزيل

AL-KASHSHÂF 'AN ḤAQÂ'IQ  
AT-TANZÎL.

A very fine, old and exceedingly valuable copy of the well-  
known commentary on the Qurân, by Jârallâh Abu'î-Qâsim  
Maḥmûd bin 'Umar bin Muḥammad az-Zamakḥsharî جار الله ابو القاسم  
محمود بن عمر بن محمد الزمخشري ; complete in one volume.

Beginning:—

الحمد لله الذي انزل القرآن كلاما مؤلفا منظما النخ \*

The author, a learned doctor of eminent talent and consummate ability, is recognized as a supreme authority in several branches of learning, especially in Quranic interpretation, traditions, grammar, philology and rhetoric. He was born at Zamakbshar (a village in Khwârizm) on Wednesday, the 27th Rajab, A.H. 467=A.D. 1075. He visited Bagdâd, where he studied grammar and philology under 'Alî bin Muẓaffar an-Naisâpûrî, Abû Naṣr al-Iṣfahânî and Shaikh al-Islâm Abû Muḍar Mansûr. He remained for a long time at Mecca; hence his title Jârallâh (the neighbour of God). He composed several admirable works on different subjects. He was a great expounder of Mu'tazalite principles. He died at Jurjâniyah (the ancient capital of Khwârizm) on the 9th Du'l-Hijjah, A.H. 538=A.D. 1144, after his return from Mecca. See Ibn Khallikân (De Slane's translation), vol. iii, pp. 321-7; Nuzhat al-Alibbâ', fol. 174<sup>a</sup>; Buġyat al-Wu'ât, fol. 312<sup>b</sup>; Mir'ât al-Janân, fol. 312<sup>a</sup>; Al-Jawâhir al-Muḍiyah, vol. ii, fol. 61<sup>b</sup>; Tabaqât al-Mufasssîrîn, fol. 117<sup>b</sup>; Al-Ansâb by As-Sam'ânî, fol. 155<sup>b</sup>; Al-Aṣmâr al-Janiyah, fol. 138<sup>b</sup>; Hadâ'iq al-Hanafiyah, p. 219; Dustûr al-I'lâm, fol. 58<sup>a</sup>; Tâj at-Tabaqât, vol. vi, part i, fol. 182<sup>a</sup>; and Brock., vol. i, p. 290.

The work reveals the rhetorical beauties of the Qurân, and explains its dictates on Mu'tazalite principles. It was composed, as stated in the preface, at the request of Abu'l-Ḥasan 'Alî bin 'Îsâ bin Ḥamzah bin Wahhâs, the 'Sharîf of Mecca; and was completed, as stated in the colophon, in the Madrasat al-'Allâmah, Mecca, Monday, the 23rd Rabî 'II, A.H. 528=A.D. 1134.

For other copies see Berlin, Nos. 769-88; München, Nos. 84-7; Paris, Nos. 597-603; Br. Mus., Nos. 64-7; Br. Mus. Suppl., Nos. 104-6; India Office, Nos. 52-6; Ayâ Şûfiyah, Nos. 242-52; Kûprilizâdah, Nos. 124-37; Yenî, Nos. 84-91; Nûr 'Uṣmâniyah, Nos. 396-414; Cairo, vol. i, p. 189; Bashîr Âġâ, No. 46; Hûr Lailâ, Nos. 37-9; Ḥamîdiyyah, Nos. 101-7; Waliaddin, Nos. 228-46; and Râmpûr, p. 38.

The work was edited by W. Nassau Lees, Khâdim Ḥusain and 'Abdalḥaîy, and published in Calcutta, 1856. It has been twice printed in Egypt, viz., at Bûlâq, A.H. 1281, and at Cairo, A.H. 1307.

The extremely elegant appearance of the MS., as well as the seals found on foll. 154<sup>a</sup>, 399<sup>a</sup>, 641<sup>a</sup> and 689<sup>b</sup>, which run thus من خزينة كتب السلطان الاعظم شاه رخ بهادر, suggest that the present valuable copy was prepared for the Royal Library of Sultân Shâh



Rukh Bahâdur (A.H. 807-850=A.D. 1404-1447) of the Timurid dynasty. Another MS., bearing the seal of this Royal Library of Sultân Shâh Rukh, is described in Lib. Cat., vol. x, No. 518.

The title-page contains two seals of Malikattujjâr Mahmûd, surnamed Khwâjah Jahân. This Mahmûd was a man of great learning, and the author of several works in prose and verse. Mullâ 'Abdarrahmân Jâmi (d. A.H. 898=A.D. 1492) corresponded with him, and has incorporated some of his letters in his works. Mahmûd served as vizier under Nizâm Shâh Bahmanî (A.H. 865-867=A.D. 1461-1463). In the reign of Muhammad Shâh II (A.H. 867-887=A.D. 1463-1482), he was put to death, in the 78th year of his age, A.H. 886=A.D. 1481. See Beale's Oriental Biographical Dictionary, p. 231

Below one of the seals of Mahmûd there is an 'Arddidah, dated the 29th Sha'bân, A.H. 876=A.D. 1472. Another 'Arddidah, dated A.H. 872=A.D. 1468, is found at the end.

The following note on the title-page, written in gold within a decorated circle, tells us that, in A.H. 1003=A.D. 1594, the present MS. was taken into the famous library of Ibrâhim 'Âdil Shâh of Bijâpûr (A.H. 987-1035=A.D. 1579-1626):—

تفسیر کشاف تمام در یک جلد بخط نسخ از روی نسخه که در دست مصنف بود نوشته شده در سنه ۸۳۴ با سکه یمنی نورس عالم پناه ابراهیم عادل شاه خلد الله ملکه جلد سیاه با کنج و ترنج و شش نارک طلا نوبسته جمع کتاب خانه شد بتاریخ ۱۹ ماه صفر سنه ۱۰۰۳ \*

A seal bearing the name of Qâbil Khân, the servant of 'Âlamgir Bâdshâh, dated A.H. 1096=A.D. 1685, is found at the end. This Qâbil Khân was Librarian of the Imperial Library, Delhi, in the time of Aurangzib (A.H. 1069-1118=A.D. 1659-1707). Several other seals, but of little importance, are found on the title-page as well as at the end.

The MS. was transcribed from the author's autograph copy.

Written in beautiful Naskh, within gold and blue ruled borders, with an illuminated frontispiece. The entire text of the Qurân is written in the margin, in gold

The present binding of our copy is probably the same as that referred to as follows in the note quoted above جلد سیاه با کنج و ترنج و شش نارک طلا.

Dated the 8th Du'l-Qa'dah, A.H. 834=A.D. 1431.

No. 1414.

foll. 277 ; lines 23 ; size 11 × 7½ ; 5½ × 5¼.

كشف اسرار البيان عن آداب حملة القرآن

KASHF ASRÂR AL-BAYÂN 'AN ÂDÂB  
ḤAMALAT AL-QURÂN.

A treatise on the merit attached to the recitation of the Qurân and on the regard due to those who teach and transcribe the Holy Book.

Author: Muḥammad bin al-Ḥasan bin Yûsuf bin Khâzim bin Hâshim al-Ḥadiṣî al-Biqâ'î ash-Shâfi'î محمد بن الحسن بن يوسف بن خازم بن هاشم الحديثي البقاعي الشافعي. He was a native of Biqâ', a village in Syria, and flourished in the time of Al-Malik az-Zâhir Saifaddîn Barqûq (A.H. 784-801 = A.D. 1382-1398).

Beginning:—

الحمد لله الذي هدانا الى دين الاسلام وفضلنا بكرمه وجوده على  
سائر الانام برسالة الينا اكرم خلقه عليه افضل الصلوة والسلام .....  
اما بعد فان الله تعالى من على امة محمد بدين الاسلام وارساله اليهم نبيه  
محمدا عليه افضل الصلوة والسلام وكرمهم بكتابه العزيز الذي هو افضل  
الكلام النخ \*

The work is divided into 17 chapters, as detailed below. The 17th chapter is subdivided into two sections, the first explaining difficult words used in the work, and the other containing biographical notices of persons named therein.

- |                              |                                                                    |
|------------------------------|--------------------------------------------------------------------|
| I. Fol. 3 <sup>a</sup> .     | الباب الاول في لاخلاص و احضار النية في جميع<br>الاقوال و الافعال * |
| II. Fol. 5 <sup>a</sup> .    | الباب الثاني في فضل القرآن و فضل تعليمه                            |
| III. Fol. 6 <sup>a</sup> .   | الباب الثالث في فضل تلاوة القرآن                                   |
| IV. Fol. 8 <sup>a</sup> .    | الباب الرابع في فضائل سور القرآن و آياته                           |
| V. Fol. 13 <sup>b</sup> .    | الباب الخامس في فضل تعليم القرآن                                   |
| VI. Fol. 14 <sup>b</sup> .   | الباب السادس في فضل اهل القرآن                                     |
| VII. Fol. 15 <sup>a</sup> .  | الباب السابع في اكرام اهل القرآن                                   |
| VIII. Fol. 16 <sup>b</sup> . | الباب الثامن في آداب معلم القرآن                                   |
| IX. Fol. 21 <sup>b</sup> .   | الباب التاسع في آداب متعلم القرآن                                  |

- X. Fol. 24<sup>a</sup>. الباب العاشر في آداب حامل القرآن  
 XI. Fol. 28<sup>a</sup>. الباب العاشر عشر في آداب الناس كلهم مع القرآن  
 XII. Fol. 33<sup>a</sup>. الباب الثاني عشر في آداب القراءة  
 XIII. Fol. 61<sup>b</sup>. الباب الثالث عشر في استعجاب قراءة السور والآيات  
 في اوقات و احوال مخصوصة \*  
 XIV. Fol. 65<sup>a</sup>. الباب الرابع عشر في كتابة القرآن  
 XV. Fol. 68<sup>b</sup>. الباب الخامس عشر في اكرام المصحف  
 XVI. Fol. 70<sup>a</sup>. الباب السادس عشر في وعيد ناسي القرآن  
 XVII. Fol. 70<sup>b</sup>. الباب السابع عشر في ضبط الفاظ الكتاب

In the following note on fol. 199<sup>b</sup> the author states that he completed the original draft of the work on Monday, the 26th of Jumâdâ I, A.H. 765=A.D. 1364, and that he added certain new material in A.H. 799=A.D. 1397, when he made a fair copy of the whole at Tall al-Akhdar, a village in the district of Ba'labakk:—

و كان الفراغ من تأليفه و جمعه ليلة الاثنين بين العشائين لسنة  
 و عشرين يوما خلت من جمادى الاولى سنة خمس و ستين و سبعمائة ثم  
 زدت فيه اشياء كثيرة عند نقلي له الى هذا الكتاب تبويضا في سنة تسع  
 و تسعين و سبعمائة و كان فراغى منه بهذا الكتاب يوم الاحد قريبا من انظر  
 لثمان مضت من شهر شعبان المبارك عام تسعة و تسعين و سبعمائة بانقل  
 الاخضر من البقاع العزيزي عمل بعلبك المحروسة في ايام الملك الظاهر  
 برفوق خلد الله ملكه و ادام دولته العادلة \*

In a note on the title-page, 'Uṣmân bin Muḥammad bin Khalil al-Muqrî ash-Shâfi'î (d. A.H. 841=A.D. 1437; see Mu'jam of Ibn Fâhd, fol. 136<sup>b</sup>), a disciple of the author, states that he read this treatise with the author in several sittings, held at the mosque of Tamnîn, a village in the district of Ba'labakk, and that some of these sittings were also attended by his two fellow-students, viz., Aḥmad bin Sulaimân bin Idrîs, commonly called Ibn al-Amîr, and Shamsaddîn Muḥammad bin 'Abdallâh bin 'Iwad at-Talkhâwî. He states further that the author granted him general permission to narrate his teaching; a permission also granted, at his request, to his daughter, Fâṭimah, as well as to other students. The note runs thus:—

الحمد لله حق حمدة و صلى الله على محمد سيدنا و عبده و بعد فقد

قرأت جميع هذا الكتاب وهو كتاب كشف اسرار البيان عن آداب حملة  
القران على مؤلفه و منشييه سيدنا العبد الفقير الى الله تعالى القاضي  
شمس الدين ابي عبد الله محمد بن الفقير الى الله تعالى ابي علي  
الحسن بن الفقير الى الله تعالى جمال الدين نبي المحاسن يوسف بن  
خازم بالخاء المعجمة و الزاد ابن هاشم الحديثي الشافعي نفع الله بفوائده  
في عدة مجالس آخرها يوم الاربعاء سابع شهر المحرم سنة .....  
و كانت القراءة المذكورة للكتاب المذكور خلا باب ضبط المشكلات منه بجامع  
قرية تمنين السفلى من البقاع البعلي من بلاد الشام و سمع الكتاب المذكور  
بقرايتي خلا فوات يسير ..... احمد بن سليمان بن ابريس  
الشهير بابن الامير و الشيخ شمس الدين محمد بن عبد الله بن عوض  
الطلخاوي احد العدل بمركز باب قلعة دمشق و قد اجاز لي ان اروى عنه  
هذا الكتاب و جميع ما الفه و صنفه و ما يجوز له و عنه روايته بشرطه عند  
اهله و كذا اجاز لمن سمع هذا الكتاب او شيئاً منه ما اجازني به و اجاز  
ايضا لابنة كاتبه فاطمة بسوالى قاله و كتب عثمان بن محمد بن خليل  
المقري الشافعي مؤذن مصلى العيدين بدمشق \*

The above note is attested by the author in his own hand  
thus:—

اجزت للمذكورين رواية الكتاب المذكور عني و جميع مصنفاتي و ما  
يجوز لي روايته بشرطه عند اهله و قرأ علي جميع هذا الكتاب من اول  
الخطبة الى اول باب ضبط الالفاظ الشيخ عثمان بن محمد المذكور قراءة  
متقنة ..... بعدة مجالس آخرها التاريخ المذكور فيه نفع  
الله تعالى كتبه محمد بن الحسن بن يوسف بن خازم بن هاشم الحديثي  
الشافعي عفى الله تعالى عنه \*

The MS. is in the author's own hand. The copious additions,  
alterations and the general appearance of the MS. suggest that it is

probably the revised draft referred to above.

No other copy of the work is known.

Written in Arabian Naskh, with numerous gaps.

Dated A.H. 799=A.D. 1397.

No. 1373.

foli. 138 ; lines 19 ; size 10 × 6 $\frac{2}{3}$  ; 7 × 4 $\frac{1}{2}$ .

مجاز القرآن

## MAJÂZ AL-QURÂN.

A work on the rhetorical beauties of the text of the Qurân, complete in two separate volumes.

Author: 'Izzaddîn Abû Muḥammad 'Abdal'azîz bin 'Abdasalâm bin Abi'l-Qâsim bin Ḥasan bin Muḥammad bin Muḥaddab, surnamed Sultân al-'Ulamâ' as-Sulamî ad-Dimashqî عبد العزيز بن عبد السلام بن ابي القاسم بن حسن بن محمد بن صيذب الملقب بسلطان العلماء السلمي الدمشقي .

Vol. I.

Defective at the beginning. It opens abruptly thus:—

خلوا و كانوا كما ذكرناه و كذلك قوله فانجيذاه و الذين معه برحمة  
 منا تقديره و الذين آمنوا معه بدليل قوله لنخرجنك يا شعيب و الذين  
 آمنوا معك و كذلك نظيره و اما ضعف الفاعل و المقبول بالمصدر فقد  
 قيل انه من مجاز الحذف و قيل انه من مجاز المبالغة في الصفة الخ \*

The author, whom As-Subkî (Ṭabaqât al-Kubrâ, vol. vi, fol. 195<sup>a</sup>) calls a master of the highest authority in religious questions, was born at Damascus, A.H. 577=A.D. 1181. He completed his study of jurisprudence under Shaikh Fakhraddîn Ibn 'Asâkir (d. A.H. 620=A.D. 1223) and Saifaddîn Abu'l-Ḥasan al-Âmidî (d. A.H. 631=A.D. 1233), and heard traditions from Qâsim bin 'Alî Ibn 'Asâkir (d. A.H. 600=A.D. 1203) and several other famous traditionists of the day. For a time he delivered lectures in the Zâwiyah Gazâliyah and other similar institutions in Damascus; and later on he became the Khatîb and Imâm of Jâmi' al-Umawî. He was highly respected by Aş-Şâliḥ Ismâ'il (A.H. 635-643=A.D. 1237-1245), the ruler of Damascus, under whose patronage he passed a considerable period of his life in that city. When Aş-Şâliḥ Ismâ'il, in consequence of the treaty made with the Crusaders, ceded to them the town of Şafad and the fort of Şaqîf, our author vehemently protested against this procedure, and

dropped Aş-Şâlih Ismâ'il's name from the *Khuṭbah*. Shaikh Abū 'Amr 'Uşmân bin 'Umar Ibn Ḥâjib (d. A.H. 646 = A.D. 1248), another influential scholar, sided with our author. Consequently, in A.H. 639 = A.D. 1241, both the learned divines were expelled from Damascus. Our author proceeded to Cairo, where Al-Malik aş-Şâlih Najmaddin Ayyûb, the then ruling sovereign of Cairo, received him with great distinction, and made him the *Khatib* and *Qâdî* of *Jâmi'* 'Amr bin al-'Âş. When this Sultân built the celebrated college, known as *Madrasat aş-Şâlihîyah*, our author received the professorial chair of *Shâfi'ite* law.

When Al-Malik aş-Şâlih Najmaddin of Cairo besieged Damascus, and a treaty of peace was concluded between Aş-Şâlih Najmaddin and Aş-Şâlih Ismâ'il, our author was once more received into favour by the latter and was appointed *Khatib* of the *Zâwiyah Gazâliyah*, and was subsequently raised to the dignity of the *Qâdî* of Damascus. After a time, Aş-Şâlih Ismâ'il again concluded a treaty with the Crusaders, to which 'Abdal'azîz once more objected, with his consequent dismissal. He was, however, again taken into favour, and remained in favour till he breathed his last on the 9th Jumâda I, A.H. 660 = A.D. 1262. Of his many valuable works, *Al-Qawâ'id al-Kubrâ* and *Kitâb Majâz al-Qurân*, says As-Subkî, are sufficient to prove his high authority in religious matters. His celebrated pamphlet in defence of *Ash'arite* tenets is discussed at great length by As-Subkî in the *Ṭabaqât al-Kubrâ*, vol. vi, foll. 195-219. For further particulars of his life and works see *Mir'ât al-Janân*, fol. 417<sup>a</sup>; *Dustûr al-I'lâm*, fol. 64<sup>a</sup>; *Mujmal Faṣihî*, fol. 187<sup>b</sup>; *Ṭabaqât* by Ibn al-Mulaqqin, fol. 55<sup>a</sup>; *Ṭabaqât* by Al-Isnawî, fol. 78<sup>b</sup>; *Ṭabaqât* by Ibn Qâdî *Shuhbah*, fol. 49<sup>a</sup>; and *Brock.*, vol. i, p. 430.

The entire work is divided into 48 *Faṣl*, each subdivided into several *Anwâ'*. The present volume contains the first 47 *Faṣl*, the last of which deals with *الجمع بين الحقيقة و المجاز في لفظ واحد*. It was abridged by As-Suyûtî, under the title *Majāz al-Fursân ilâ Majāz al-Qurân*. See *Hâj. Khal.*, vol. v, p. 380.

For other copies see *Br. Mus.*, No. 834; and *Ḥamidiyah*, No. 111.

The colophon reads thus:—

تم الجزء الاول من كتاب المجاز بحمد الله و عونه يتلوه الجزء الثاني  
و هو الفصل الثامن و الاربعون في امثلة حذف المضافات علي ترتيب  
السور و الآيات و به اختتام الكتاب و وافق الفراغ من هذا الجزء في ليلة  
يسفر صباحها عن تاسع عشرين المحرم الحرام سنة سبع و ثمانين و ستمائة \*

An old copy. Written in Arabian Naskh, with occasional vowel-points.

Dated the 29th Muharram, A.H. 687=A.D. 1288.

Scribe: يونس بن عبد المجيد ..... الارمني

2 789/XVI

fol. 263<sup>b</sup>—268<sup>b</sup>.

## مرآة العارفين فيما يتميز بين العابدين

MIR'ÂT AL-'ÂRIFÎN FÎMÂ YATAMAYYAZ BAIN AL-'ÂBIDÎN.

A short and very rare treatise treating of the beauties and secrets of *Sîrat al-Fâûḥaḥ*, as understood and discovered by Ṣûfis. An attempt has been made to explain the various aspects of *Al-Fâûḥaḥ* by drawing circles and dividing them into different parts as practised in Geometry.

Beginning:—

الحمد لله الذي اخرج من النون ما ادرج في القلم وابرز الى الوجود ما كثر في  
العدم..... اما بعد فاني اجبت سواك ايها الولد الصالح لما سالتني ان اثبت وارتبه  
لك في المختصر شيئاً مما قدر الله لي في تحقيق فاتحة الكتاب الخ -

The work has not been mentioned in any catalogue. Our ms. is also silent as to its authorship. Hâj. Kh. v, 483, however, refers to a work *مرآة العارفين* by Ibn al-'Arabî. In the absence of any evidence to the contrary, there is no difficulty in accepting Ibn al-'Arabî as the author of the present work. But the following passage in the text (fol. 265<sup>b</sup>):

كما قال الشيخ الكامل المكل الفرد الجامع ابن عربي نفعنا الله به آمين  
انا القران والسبع المثاني وروح الله لا روح الا واني

in which Ibn al-'Arabî is referred to by the author as an authority, does not support Hâj. Kh's statement. Another work with the title *كتاب مرآة العارفين* is noticed in *Âṣafiyaḥ* 723 and *Râmpûr* 364, but without establishing its authorship. It seems to be another work.

No other copy of the work is known. According to Brock., *Suppl. i.* 801, a work entitled *Mir't al-'Ârifîn* (*مرآة العارفين*) ascribed to Ṣadraddîn is noticed in Paris 6640.

# *Principles of Tradition*





H. L. No. 3183

Fol, 7<sup>b</sup>-29<sup>b</sup>

No. 2978

II

تحقيق منيف الرتبة لمن ثبت له شريف الصحبة

TAḤQĪQ MUNĪF AL-RUTBAT LI-MAN THABAT  
LAHŪ SHARĪF AL-ṢUḤBAT

A rare and useful work on the science of Ḥadīth, by Ṣalāh al-Dīn al-'ulā'ī, صلاح الدين العلائي.

Beginning :

اما بعد حمد لله الذي وسع كل شئ رحمة و علما و فضل من اجتهاده  
بما آتاه من جميل الرغائب و جزيل النعمى ..... و الصلاة و السلام على  
سيدنا محمد المبعوث ..... المسئلة الاولى فيما يثبت به اسم الصحبة حتى  
ينطلق على من قام به اسم الصحابي و في ذلك مذاهب متباينة الاول و هو  
الذي عليه جمهور اهل الحديث الخ \*

His full name was Abū Sa'īd Khalīl bin Kaykaldī bin 'Abd-Allāh al-'ulā'ī al-Dimishqi, ابو سعيد خليل بن كيكلدى بن عبد الله العلائي الدمشقى, a great scholar, traditionalist and debator. He was born in Dimishq in A.H. 694 = A.D. 1295 and was educated there. He founded a Madrasah in Quds in A.H. 731 and died in A.H. 761 = A.D. 1359. For his life, see al-A'lām, vol. i, p. 299; al-Ans al-Jalīl, vol. ii, p. 451; al-Fihris al-Tamihidī, p. 166; Fihris al-Fahāris, vol. i, p. 117; al-Na'imī, vol. i, p. 59; al-Durar al-Kāminah, vol. ii, p. 90, and ذبلا طبقات الحفاظ, by Husayni and al-Suyūti. Among his compositions, the following are given in al-A'lām, vol. i, p. 299 :

١ -  
٢ -  
٣ -

القواعد (فى اصول الدين)  
الاربعين فى اعمال المتقين  
الوشى المعلم (فى الحديث)

٤ -	المجالس المبكرة
٥ -	المسائل
٦ -	النفحات القدسية
٧ -	منحة الرائض ( في الفرائض )
٨ -	كتاب المدلسين
٩ -	مقدمة نهاية الاحكام
١٠ -	برهان التيسير في عنوان التفسير
١١ -	كشف النقاب عما ردى الشيخان للاصحاب
١٢ -	أثارة الفوائد المجموعة
١٣ -	احكام المراسيل
١٤ -	حكم اختلاف المجتهدين

No copy of the work seems to have been recorded.

Written in Naskh. Not dated. Probably fourteenth century A.H.

The handwriting is identical with that of the preceding MS.

According to the colophon, the work was completed in A.H. 753. It runs thus :

قال مولفه رحمه الله تعالى و رضى عنه فرغت من كتابه و مخا [sic]  
بيت المقدس ٢٤ من شهر ربيع الاخر سنة ٧٥٣ و الحمد لله رب العالمين \*

Fol. 29<sup>b</sup>-32<sup>a</sup>

2978/III

## التذكرة في علم الحديث

### AL-TĀDHKIRAT FĪ 'ILM AL-ḤADĪTH

A work on the science of Ḥadīth by Sirāj al-Dīn 'Umar bin 'Alī bin Aḥmad al-Anṣārī al-Shāfi'ī better known as Ibn al-Mulaqqin, سراج الدين . عمر بن على بن احمد الانصارى الشافعى المعروف بابن الملحق

Beginning :

احمد الله على نعمائه واشكره على آلايه و اصلى على اشرف الخلق  
محمد و آله واسلم و بعد فهذه تذكرة في علوم الحديث يتنبه بها المبتدى  
..... فصل اقسام الحديث ثلاثة صحيح و حسن و ضعيف فالصحيح  
ما سلم من الطعن في اسناده..... و الحسن ما كان اسناده دون الاول  
في الحفظ والاتقان..... والضعيف ما ليس واحدا منها و  
انواعه..... الخ \*

The author was well versed in tradition, jurisprudence and biography. He was born in Cairo (Egypt) in A.H. 723 = A.D. 1323. He wrote 300 books. Besides the present composition the following deserve special mention:

1. اكمال تهذيب الكمال فى اسماء الرجال
2. الاعلام بفوايد عمدة الاحكام
3. ايضاح الارتباب فى معرفة ما يشتبه و يتصعب من الاسماء و الانساب
4. التوضيح لشرح جامع الصحیح

He died in Cairo in A.H. 804 = A.D. 1401. For other details of his life and work, see al-A'lām, vol. ii, p. 720; Cairo, vol. i, p. 227; Āṣafiyah, p. 640; Ḥaj-khal, vol. ii, p. 270.

For another copy of the work, see al-A'lām, p. 720. According to the colophon the work was completed in A.H. 763.

It runs thus:

قال مؤلفه رحمه الله تعالى فرغت من تحرير هذه التذكرة فى نحو ساعتين  
من صبيحة يوم الجمعة سابع عشرين جمادى الاولى من سنة ثلاث و ستين  
و سبعمائة \*

Written in Naskh. Not dated. Probably fourteenth century A.H. The name of the scribe does not appear anywhere.

H.L. No. 3194

No. 2989

Foll. 283; lines 31; size 30 × 20, 22½ × 12½ cm

الهدى السارى مقدمة فتح البارى

### AL-HADI AL-SĀRI MUQADDIMAT FATH AL-BĀRI

A long and detailed Muqaddimah to the popular commentary, Fath al-Bāri (see above), by the same Ibn Hajar al-'Asqalanī, ابن حجر العسقلانى

Beginning:

الحمد لله الذى شرح صدور اهل الاسلام بالسنة . . . . . اما بعد فان

اولى الخ \*

The colophon runs thus:

و كان الفراغ من نسخة هذه المقدمة فى سابع شهر جمادى الاول من  
شهور سنة اثنين و تسعين و الف بعد الهجرة النبوة . . . . . العبد الحتير  
. . . . . عيسى بن عبد الله الوسيمى بلداً المالكي مذهباً الاحمدى حرقة عنى

ربه عنه و عن و الديه و لمن نظر الى اسمه و دعاله بالمغفرة و الرضوان \*

For another copy of the work, see Lib. Cat., vol. v, part I, p. 49.  
The title-page contains six seals, as the following :

- |       |                             |
|-------|-----------------------------|
| ( ١ ) | يا محمود ١١٣٨               |
| ( ٢ ) | بهادر شيخ شيخ بهادر ١١٩٤    |
| ( ٣ ) | احمد بن ابراهيم             |
| ( ٤ ) | عبد الجبار عفى عنه          |
| ( ٥ ) | اللهم اجعلنى حامداً محموداً |

and the sixth one is illegible.

Previously the MS. was under the possession of حامد ابن عبد المجيد  
گجراتى .

Written in Arabían Naskh, within double red-ruled borders.

Dated the 7th Jamâda, I, A.H. 1092.

Scribe : عيسى بن عبد الله .

*Tradition*

137419

جزء فيه استدراك ام المؤمنين

JUZ'UN FÎH ISTIDRÂK UMM AL-MUMININ

A rare work, dealing with the traditions narrated by Ḥadrat 'Ā'ishâh (wife of the Prophet) and her authority among the traditionalists, by Abû Mansûr 'Abd al-Muḥsin bin Muḥammad bin 'Alî al-Baġhdâdî, أبو منصور عبد المحسن بن محمد بن علي البغدادي, a scholar and traditionalist of the fifth century A.H.

Beginning:

اخبرنا الشيخ الامام الثقة الحافظ ابو عبد الله الحسين بن محمد بن خسرو البلخي قال قرأت على الشيخ الاجل السيد ابي منصور عبد المحسن بن محمد بن علي البغدادي رضي الله عنه في اول جمادى الآخرة سنة اربع وثمانين و اربعماية قلت له اخبرك رضي الله عنك ..... انه دخل على عائشة رحمها الله فقال لها ان ابا هريرة يقول من ادركته صلاة الغداة و هو جنب فلا صوم له الخ \*

No copy of the work seems to have been recorded.

Written in Nasta'liq. Not dated, apparently early fourteenth century A.H.

Its handwriting is similar to that of the preceding work.

H.L. Nos. 3416-3424

No. 3076

Foll. 60; lines 21; size 19×11½, 15×8½ cm

المجموعه

AL-MAJMU'AH

A rare and old collection of works on Ḥadīth, by Jalâl al-Dîn 'Abd



al-Rahmân al-Suyûtî (d. A.H. 911=A.D. 1505; see Lib. Cat., vol. v, part i, — p. 3), containing nine treatises.

Fol. 1<sup>b</sup>-6<sup>a</sup>

الاسفار عن قلم الاظفار

### AL-ISFĀR 'AN QALAM AL-AZFĀR

A work on Ḥadīth, dealing with the cutting of the nails by al-Suyûtî.

Beginning:

الحمد لله و سلام على عباده الذين اصطفى هذا جزو لطيف في اداب

قلم الاظفار الخ \*

For another copy of the work, see above No. 3071/II.

Written in Naskh.

Dated: A.H. 958.

Scribe: خضر بن سليمان بن عمر المالكي الحميري الازهرى .

Fol. 6<sup>b</sup> is blank.

H.L. No. 2956

No. 3016

Foll. 266; lines 19; size 20½ × 16½, 15 × 9½ cm

اسنى المطالب فى صلة الاقارب

### ASNA' AL-MATĀLIB FĪ ṢILAT AL-AQĀRIB

A rare copy of the collection of Ḥadīth, not mentioned in Sarkis, p. 81, and for the work the author relied upon the six canonical collections of Ḥadīth, by Ahmad bin Muḥammad bin 'Ali bin Ḥajar al-Haythumî, احمد بن محمد بن على بن حجر الهيتمى .

Beginning:

قال شيخنا و سيدنا و مولانا العالم العلامة ..... شيخ الشيوخ  
مفتى الحجاز و العراق ..... ابو عبد الله احمد ابن حجر الهيتمى المكي  
الانصارى ..... الحمد لله الذى عظم ..... و نور قلوب اوليائه الخ \*

This great author was born in Egypt in A.H. 909=A.D. 1503. He completed his studies in Jâmi' Azhar and also attended the lectures in

the different institutions of Egypt where he mastered different branches of learning. He worked as a teacher for some time. He settled finally in Makkah where he was appointed as a professor of Hadith and of Shāfi'i jurisprudence. He died in Makkah in 974=A.D. 1666. For his life, see Sarkis, p. 81; Cairo, p. 374; -al-A'lām, vol. i, p. 77; and Lib. Cat., vol. v, part i, p. 202. Brock. and al-A'lām wrongly fix the date of his death in A.H. 973=A.D. 1665.

Besides the present work the author composed 70 works on different subjects. The following works are mentioned in Sarkis, part i, p. 81:

- ( ١ ) الاعلام بقواطع الاسلام
- ( ٢ ) تحفة الاخبار فى مولد المختار
- ( ٣ ) تحفة المحتاج لشرح المنهاج
- ( ٤ ) تطهير الجنان و اللسان
- ( ٥ ) الجوهر المنظم فى زيارة القبر المكرم
- ( ٦ ) حاشية على الايضاح فى المناسك لامام النودى
- ( ٧ ) الخيرات العسان فى مناقب الامام الاعظم
- ( ٨ ) الزواجر عن اقتراف الكبائر
- ( ٩ ) شرح الاربعين حديثاً النودية
- ( ١٠ ) شرح قصيدة البردة
- ( ١١ ) شرح على مختصر با فضل الحضرمى المشهور با لمقدمة الحضرمية
- ( ١٢ ) الصواعق المحرقة فى الرد على اهل البدع
- ( ١٣ ) الفتاوى الحديثية
- ( ١٤ ) الفتاوى الكبرى الهيتية الفقية
- ( ١٥ ) فتح الجوار فى شرح الارشاد
- ( ١٦ ) الفتح المبين فى شرح الاربعين
- ( ١٧ ) كف الرعاع عن محرمات اللهو و السماع
- ( ١٨ ) مناسك الحج
- ( ١٩ ) المنى الملكية فى شرح البمزية
- ( ٢٠ ) الذخيرة الجليلة فى الخطب الجزيلة

No copy of the work seems to have been recorded.

Written in Naskh with occasional diacritical marks. Not dated, probably eleventh century A.H.

The title-page contains some notes by the previous owner.

There is also a note by the scribe which runs thus:

و كتب هذا الكتاب برسم الفقير احمد بن الفقر ناصف عرف بابن  
زيان الشوبرى الشافعى الاحمدى عفى الله عنهما بمنه و كرمه امين \*  
Scribe: احمد بن الفقر ناصف عرف بابن زيان .

## No. 2801

fol. 338 ; lines 15-27 ; size 6 × 4 ; 8½ × 6.

## AL-MAJMŪ'AH

A valuable *Majmū'ah*, consisting of 19 independent works on different subjects by different authors, the handwriting also being different. The cover bears a misleading statement (viz. *هذا مجموع غالبه في النحو*) to the effect that most of the treatises in this collection are on syntax.

fol. 1<sup>b</sup>—50<sup>b</sup>.

## I

الصاق عوار الهوس بمن لم يفهم الاضطراب  
في حديث البسمة عن انس

ILŞÂQ 'AWÂR AL-HAWAS BI MAN LAM YAFHAM  
AL-IDṬIRÂB FÎ ḤADİŞ AL-BASMALAT 'AN ANAS

صليت خلف النبي ﷺ و ابى بكر و عمر و عثمان رضى الله عنهم فكانوا يستفتحون بالحمد لله  
رب العالمين as narrated by Anas bin Mâlik (d. 91/709), one of the highly  
respected companions of the Prophet.

By Ahmad bin Muhammad bin 'Alî bin Hajar al-Haişamî احمد بن محمد  
بن علي بن حجر الهيثمى (d. 23rd Rajab 974 A.H./3-2-1567). For full parti-  
culars of his life see Lib., Cat., v, ii, 382. See also No. 2801/12 below, where  
the exact dates of his life are established.

Beginning :—

رب يسر واعن واختم احمدك اللهم ان حفظت (Sic) هذه الشريعة  
الغراء .. اما بعد فهذه ضيابة [Sic] جمعت من فن علم الحديث ومتعلقاته ما لم  
تخط به كبار مصنفاته . الخ

The work was originally planned in refutation of some allegations  
made by certain irresponsible persons against the author to the effect that  
he had in the course of criticising the *Ḥadiş al-Basmalaḥ* of Anas bin Mâlik  
in his lectures made unpleasant remarks about the person of the esteem-

ed companion of the Prophet (vide foll. 1<sup>b</sup>—4<sup>b</sup>). Later on it developed into a learned thesis on some important points of ḥadīṣ and Uṣūl al-Ḥadīṣ. Besides the preliminary remarks, it is divided into a muqaddimah, 4 maqṣad and Khātimaḥ, as follows:—

- Foll. 4<sup>b</sup>. مقدمة في تعريف الحديث الصحيح وتوابعه.  
 المقصد الاول في الشاذ.  
 Foll. 7<sup>b</sup>. I.  
 Foll. 8<sup>b</sup>. II. المقصد الثاني في المعلن بعله حقيقية.  
 Foll. 14<sup>b</sup>. III. المقصد الثالث في بيان الاضطراب وما يناسبه.  
 Foll. 15<sup>b</sup>. IV. المقصد الرابع في ذكر امور مهمة منها البديع المتغرب  
 ومنها.....الخ  
 Foll. 38<sup>b</sup>. خاتمة في بيان ما وقع فيه ذلك المعترض الذي علم مما مر في الخطبة  
 وما بعدها. الخ

No other copy is known.

Not in H. Kb.

The colophon of the scribe reads thus:—

كان الفراغ من تحريره نهار..... اول يوم من شهر رمضان وقت الضحى  
 بقلم العبد الفاني عز الدين بن سليمان القحطاني..... بتاريخ سنة ١٢١٩ من الهجرة  
 النبوية.....

It was collated with the original, studied and corrected by a certain scholar, who does not reveal his name, as appears from the occasional marginal corrections and following colophon:—

بلغ مطالعة مع مراجعة ما اشكل في الام وهو لا يخلو عن سقم وقد طلنت  
 [Sic] بما عساه يكون مصححان قدر الله وظفرنا بنسخة صحيحة سنقابل عليها وكان  
 انتمى المطالعة من؟ مقابلة الا فيما اشكل في آخر يوم الاحد ليلة ١٢ شهر العقدة  
 الحرام سنة ١٢٢٠ بمدينة زبيد.

Afterwards it was collated with another valuable copy owned by one 'Abdallâh bin 'Umar bin Yahyâ Bâ'alwî. The colophon runs thus:—  
 بلغ مقابلة على نسخة معتبرة لسيدنا الحبيب عبدالله بن عمر بن يحيى با علوى على  
 (Sic اعلى) الله مقامه و عمر بشريف التقوى لياليه و ايامه و نفعنا به و باسلافه.  
 آمين.....

Written in cursive Naskh.

Dated 1219/1804.

Scribe:— عز الدين بن سليمان القحطاني

## الامام با حديث الاحكام

## AL ILMÂM BI AHÂDÎŞ AL AĤKÂM.

An old copy of an abridgment by the author of his larger work known as *Imâm fi Ahâdiş al Aĥkâm*, a big work on a collection of *Ĥadiş* which are the sources of the ordinance of jurisprudence, in 20 volumes.

Author: *Muĥammad bin 'Alî bin-Wahab* محمد بن علي بن وهب commonly known as *Ibn Daqiq al 'Id*, born in A.H. 625 = A.D. 1228. He was formerly a follower of the Maliki school; but something turned his mind from that school, and made him a follower of the *Shâfi'i* school. In A.H. 695, after serving as a professor of Maliki and *Shâfi'i* jurisprudence in certain institutions in Egypt, he was appointed *Qâdi* of the same place, and continued to serve as *Qâdi* till his death in A.H. 702 = A.D. 1302. He is commonly accepted as an authority by jurists and traditionists.

For the author's life, see *Ad Durar al Kâminah*, vol. ii, fol. 399; *Rafâ al 'Isr*, fol. 204; *Huffâz*, vol. iv, p. 273; *Brock.*, vol. ii, p. 263.

Beginning:—

قال الشيخ الامام العالم الحافظ المحدث تقي الدين ابو الفتح محمد بن الشيخ الامام عجد الدين ابى الحسن علي بن وهب بن مطيع القشيري رضى الله عنه الشيرباني دقيق العيد... .. الحمد لله منزل الشرائع و الاحكام و مفصل الحلال و الحرام ... .. و سميته كتاب التمام باحاديث الاحكام و شرطي فيه ان لا اورد الاحديث من و ثقة امام من مركبي رواة الاخبار و كان صحيحاً على طريقة اهل الحديث الحافظ النخ \*

The work is rare; only one copy is noticed in *Kupr.*, p. 250.

Written in good *Naskh*, twenty-three years after the author's death, in A.H. 725.

Scribe: عبد الله المستغفر.

A note on the title-page says that the following verses, composed by 'Abdal'aziz bin 'Abdal'azim al Mâlîkî in praise of the author and his works, which were contained in the autograph copy, are also quoted here on the title-page of the present copy:—

شوهده علي ظهر نسخة من الامام بخط مؤلفه الامام الحافظ تقي

الدين ... لعبد العزيز بن عبد العظيم بن عبد الوهاب المالكي •

جوزيت بالحسن من الاسلام  
يا واضع الامام في الاحكام  
اختصت فيه فوائد السنن التي  
هي عمدة الفتى لكل امام  
نبهت فيه على الصحيح واهله  
وبسرت مطو يا من الافهام  
جعلته كنزاً لكل مدرس  
واعانة لافادة العالم  
داويت ادواء الخلف فمالها  
بالنلس امام مع الامام

No. 386.

fol. 46; lines 25; size  $7\frac{1}{4} \times 3\frac{1}{2}$ ;  $7 \times 4\frac{1}{2}$ .

البذل الماعون في

فضل الطاعون

AL BADL AL MÂ'ÛN FÎ FADL AT  
ṬÂ'ÛN.

A most valuable and old copy of Al Badl al Mâ'ûn fi Fadl at Ṭâ'ûn, a work on Ḥadiṣ dealing with the origin of plague, with a definition of it and remarks regarding the abandoning of places affected by the plague, and regarding the entering into those areas, holding that Muslim victims to the disease were to be deemed martyrs.

By Ahmad bin 'Alî bin Ḥajar al 'Āsqalânî احمد بن علي بن حجر العسقلاني (d. A.H. 852 = A.D. 1449; see Lib. Cat., vol. v, part i, p. 49).

Beginning:—

الحمد لله علي كل حال و نعوذ بالله من حال اهل النار و نسأله  
العفو في الدنيا و الآخرة انه هو العفو الغفار ... . اما بعد فقد تكرّر سؤال

الاخوان نفع الله بهم في جمع الاحاديث الواردة في الطاعون و شرح غريبه  
النج \*

The author occasionally offers explanations of certain of the Hadīṣ. The work is divided into the following 5 Babs :—

- I Foll. 1-4 الباب الاول في مبداءه.
- II. Foll. 5-23 الباب الثاني في تعريفه.
- III. Foll. 24-32 الباب الثالث في بيان كون الطاعون شهادة للمسلمين.
- IV. Foll. 33-35 الباب الرابع في حكم الخروج من البلد الذي يقع بها  
و الدخول اليها
- V. Foll. 36-42 الباب الخامس في ما يشرع فعله بعد وقوعه

The work was composed in A.H. 833.

For other copies of the work, see Lied, No. 2034; Br. Mus. Suppl., No. 1505; Cairo, vol. vi, p. 117; Kupr., No. 255.

\* The MS. is not dated; but an autograph note of the author on fol. 10<sup>a</sup>, which tells us that the MS. was studied by Burhānaddīn (d. A.H. 841 = A.D. 1438) under him (the author), and that during his study of it the MS. was compared with the original (بلغ برهان الدين ابراهيم), gives us reason to hold that the present copy was written in or before A.H. 841.

Written in good Naskh.

Foll. 43-46. A treatise on 20 Hadīṣ, entitled 'Amal al yaum wa al Lailah, dealing with prayers for day and night, by Ibn Hajar 'Asqalānī.

Written in fair Naskh, but on different paper from the earlier foll

Beginning .

الحمد لله و سلام على عبادة الدين اصطفى اما بعد فقد انتقيت في  
هذا الجزء عشرين حديثاً من صحاح الاحاديث و حسناتها فيما يقوله المؤلف  
في يومه و ليلته النج \*

The present treatise was composed in A.H. 848, as appears from the following colophon : قال جامع شيخنا شيخ الاسلام شهاب الدين احمد بن علي قدتم في صبيحة العادي و العشرين من سوال سنة ثمان و اربعين و ثمانمائة

Though the scribe does not reveal his name, yet the words (" the compiler, my teacher, said ") in the above colophon lead us to suppose that the scribe was a pupil of Ibn Hajar, the author.

No. 442.

foll. 78 : lines 27 : size  $9\frac{1}{2} \times 6\frac{1}{2}$  :  $6\frac{1}{2} \times 3\frac{1}{2}$ .

التنقيذ و الإيضاح

## AL TANQĪD WA AL 'ĪDĀH.

A very correct and valuable copy of a commentary on the preceding work, compared with the autograph copy by the commentator's son.

By Abū'l Faḍl 'Abdarrahīm bin Ḥasan bin 'Abdarrahmān Al 'Irāqī العرّاقى، the most eminent and reliable traditionist of his age, who was also known for his special merits in the Qur'ānic branches and jurisprudence. He has composed many useful works on those subjects. He was born in Mihrān (a place near Cairo), A.H. 725 = A.D. 1325; As he was brought up in 'Irāq, he is known to us as Al 'Irāqī. He, in order to complete his studies, visited Syria, Arabia, Alexandria, Emessa, Aleppo, Heliopolis and some other places. He worked as professor of Ḥadīṣ and jurisprudence in the institutions of different countries and cities. In A.H. 788, he was appointed Qādī and Khatīb of Medina. He spent his later years in Egypt, i.e., from A.H. 795 till his death in A.H. 806 = A.D. 1406, devoting himself mostly to Amālī (i.e., sittings for the teaching of tradition by dictation).

For his life and works, see Brock., vol. ii, p. 65; Al Qabs al Hāwī, fol. 102; Tabaqāt Ibn Shuhba, fol. 187.

Beginning:—

الحمد الذي ألهم لا يضح ما ألهم و أفهم الاصطلاح و لو شاء لم يفهم.....  
و بعد فان احسن ما صنف اهل الحديث في معرفة الاصطلاح كتاب علوم  
الحديث لابن الصلاح \*

The commentator, in the preface, mentions the following two Shaikhs, under whom he studied the text, and received the Sanad for narrating the same:—

I. خليل بن كيكلي (d. A.H. 761 = A.D. 1361).

II. بهاء الدين عبد الله (d. A.H. 777 = A.D. 1377).

The colophon tells us that the commentary was composed in A.H. 702.

Only one other copy of the work is noticed, viz., in Jeni, Nos. 295-6.

The following note below the colophon, and the autograph note by Ahmad (d. A.H. 826 = A.D. 1422; see No 318 above), the com-



mentator's son, repeated in several places in the margin, tell us that, in A.H. 811, the present copy was thoroughly compared by him with the autograph copy.

The note below the colophon runs thus:—

تمت مقابلة هذا الكتاب و مراجعته بتبويض المصنف وهو الامام  
الحافظ المسند افضل المحدثين في زمانه شيخ شيوخنا المولى المسند  
زين الدين عبد الرحيم العراقي اوائل ربيع الاخر في سنة الحادية العشر بعد  
الثمانائة من الهجرة النبوية بالمدينة المنصورية \*

The autograph note in the margin runs thus:—

بلغ سماء و بحثا باصل كتبه احمد بن العراقي \*

Written in fair Naskh. Undated; but the note below the colophon, quoted above, indicates that the present copy was made in or before A.H. 811.

Foll. 76<sup>b</sup>-78 contain the copy of a letter of Salafi (d. A.H. 576 = A.D. 1180) to Zamakhshari (d. A.H. 538 = A.D. 1143), requesting him for a Sanad, and Zamakhshari's reply with a Sanad granted by him to Salafi.

H.L. No. 3099

No. 2999

Foll. 241; lines 25; size 32½ × 23, 20½ × 11 cm

التهديب سنن ابي داود

### AL-TAHDHĪB SUNAN ABĪ DĀ'UD

A rare commentary on Sunan Abi Dā'ūd by Abū 'Abd-Allāh Muḥammad bin Abi Bakr al-Qayyim, better known as Ibn al-Qayyim al-Jawziyah, ابو عبد الله محمد بن ابي بكر القيم المعروف بابن القيم الجوزية .

Beginning:

قال الشيخ الامام العلامة شمس الدين محمد بن قيم الجوزية الحنبلي  
غفر الله له الحمد لله رب العالمين و العاقبة للمتقين . . . . . اما بعد فان  
اولى ما صرفت اليه العناية و جرى المتسابقون الخ \*

The author, a follower of the Hanbali school and a prominent scholar of the Islamic branches of learning, was born in A.H. 691 = A.D. 1299. He studied under Ibn Taymiyah and others. The author left more than 20 works on different subjects.

He died in A.H. 751 = A.D. 1350.

For other details of his life, see *al-Durar al-Kâminah*, vol. ii, fol. 265; *Ṭabaqât Ibn Rajab*, fol. 275; *Brock.*, vol. ii, p. 106. See also *Lib. Cat.*, vol. v, part ii, p. 56.

The colophon runs thus:

فرغ هذا الكتاب في بلدة الطيبة المدينة المنورة على صاحبها افضل  
الصلوة و التسليم بيد اضعف العباد محمد على ابن محمد حسن ..... في  
يوم الخميس عشرين رمضان المبارك سنة ١٢٩٤ الف و مائتين و اربع و تسعين  
من هجرة النبوي صلى الله عليه و آله و صحابه و سلم اجمعين \*

No copy of the work seems to be recorded.

The title-page contains a seal of ابو طيب محمد شمس الحق عظيم آبادي .

Written in ordinary Nasta'liq in the holy city of Madinah.

Dated: Thursday, 20th Ramadan, A.H. 1294.

Scribe: محمد على ابن محمد حسن .

3079/XV

ثبت الشبراوي

### THABT AL-SHABRÂWÎ

A rare work on *Ḥadīth*, dealing with *Isnād* and *Ijāzah*, by 'Abd-Allāh bin Muḥammad bin 'Āmir al-Shabrâwî al-Shâfi'î, عبد الله بن محمد بن عامر الشبراوي الشافعي .

Beginning:

يقول الفقير عبد الله بن محمد بن عامر الشبراوي الشافعي ستر الله عليه  
الحمد لله الذي به القوة و الحول و منه المنة و الطول و الصلوة و السلام  
..... و بعد فلما قدر المولى عز و جل بالاجتماع بافضل وزراء الدولة  
الخاقانية و اكمل فضلاء العصابة العثمانية الخ \*

The author, a poet and jurist, was born in A.H. 1091 = A.D. 1680 and died in A.H. 1171 = A.D. 1758.

Besides the present work, he composed the following works:

ديوان شعر

مفاتيح الا لطاف في مدائح الا شراف

For his life and work, see al-A'lâm, vol. iv, p. 274 (second edition);  
Sik̄ al-Durar, vol. iii, p. 107.

No copy of the work seems to be recorded.

Written in Naskh.

Not dated, probably early fourteenth century A.H.

The name of the scribe does not appear anywhere.

The title-page contains a note by Muḥammad Shams al-Ḥaq.

Fol. 98<sup>b</sup> is blank.

Fol. 99<sup>a</sup> contains a note by Muḥammad Shams al-Ḥaq.

Fol. 99<sup>b</sup> is blank.

No. 211.

fol. 269; lines 22; size 10 × 6; 9 × 5.

A portion of Jami' Tuḥmudī, designated here:—

المجلد الاول من كتاب الجامع الكبير

Beginning with the Isnād, this:—

اخبرنا الشيخ الامام العالم الفقيه الورع رضي الدين شرف  
الاسلام ابو اسحق ابراهيم بن محمد بن ابراهيم الجزري رضي  
الله تعالى عنه قراءة عليه و انا اسمع في شهر رمضان من سنة  
احدى و سبعين و خمسمائة قال انبأنا الشيخ الامام الحافظ الصالح  
الثقة ابو الشح عبد الملك بن ابي القاسم بن ابي سهل الكروخي  
رضي الله تعالى عنه قراءة عليه و انا اسمع في شهر سنة  
خمس و اربعين و خمسمائة ببغداد قال حدثنا القاضي الزاهد  
ابو عامر محمود بن القاسم بن محمد بن محمد الازدي رحمه قراءة  
عليه و انا اسمع في ربيع الاول من اثنين و ثمانين و اربعمائة و  
اخبرنا الشيخ ابو نصر عبد العزيز بن محمد بن علي بن ابراهيم  
الترياقى و الشيخ ابو بكر احمد بن عبد الصمد بن ابي الفضل  
بن ابي الحامد العورجى رحمهما الله تعالى قراءة عليهما و انا  
اسمع في ربيع الاخر من سنة احدى و ثمانين و اربعمائة قالوا

انبأنا ابو محمد عبد الجبار بن محمد بن عبد الله ابي الجراح  
الجراحي المروزي المرزبالي قراءة عليه — قال حدثنا ابو عباس  
محمد بن فضل الحبوبي المروزي الشيخ الثقة — قال حدثنا ابو  
عيسى محمد بن عيسى بن سورة الحافظ رحمة الله تعالى — ابواب  
الطهارة — باب ما جاء لا تقبل صلاة بغير طهور — قال حدثنا  
قتيبة الخ

and ending with the chapter—

### النهي عن ضرب الخدام

Corresponding with the printed copy, Mirath edition, A.H. 1282  
= A.D. 1865, pp. 1-226, vol. i. The text has been collated with several  
copies of note.

The colophon runs thus:—

الحمد لله رب العالمين حمدا دائما مباركا فيه كما يحب ربنا  
وبرضاه — وصلي الله وملائكته — علي خير خلقه محمد  
النبي الامي الولي المصطفى سيد المرسلين — وخاتم النبيين  
و علي آله و اهل بيته و صحابته — اجمعين — صلاة دائمة  
الي يوم الدين . . . و كتب علي بن احمد بن هبة الله  
المعروف بابن الكزاية الخطيب (sic) العمري و هو يستغفر الله —  
من الزيادة و النقصان و يسأل الله العفو و الرضوان كتبه  
لنفسه نفعه الله به و غفر لمن نظر فيه و دعا له بالعتق من النيران  
و لجميع المسلمين و ذلك مع وفق الشراع منه في يوم الاثنين  
مستهل شهر ربيع الاخر من سنة و سبعين و خمسمائة

Written in bold and good Naskh.

Dated A.H. 572.

علي بن احمد بن هبة الله المعروف بابن الكزاية Scribe

## II

## حصر الشارح

ḤAṢR AL-SHĀRID

A rare work on Isnād of Ḥadīth, by Muḥammad 'Ābid bin Aḥmad 'Alī al-Sindhī (d. A.H. 1257=A.D. 1841; see Lib. Cat., vol. v, part i, p. 156; see also Ḥasanāt al-Akḥbār, p. 275).

Beginning:

الحمد لله الذي انزل احسن الحديث على خير نبي مرسل و دعا الى  
الفلاح بصحيح المقال ..... و بعد فيقول افقر عبادالله تعالى .....  
محمد عابد بن احمد على السندی تاب الله تعالى عليه وعلى والديه .....  
بعض طلبة علم الحديث و سؤلوني ان الخص لهم شيئاً من اسانيدى فى الكتب  
المعتبره الخ \*

No copy of the work seems to have been recorded.

Written in Naskh. Not dated, apparently fourteenth century A.H.

The last page is supplied by some later hand.

The title-page contains some notes by Abū al-Ṭayyib Muḥammad Shams al-Ḥaḡ, dated A.H. 1325.

H.L. No. 3108

No. 3013

Foll. 301; lines 18; size 32×20, 24×12 cm

نخائر المواريث فى الدلالة على مواضع الاحاديث

DHAKHĀ'IR AL-MAWĀRITH FĪ AL-DALĀLAT  
'ALĀ MAWĀDĪ' AL-AḤĀDĪTH

A rare copy of the collection of the traditions of the six canonical collections, in two volumes.

Author: 'Abd al-Ghanī bin Ismā'il bin 'Abd al-Ghanī bin Ismā'il bin Aḥmad bin Ibrāhīm bin Ismā'il bin Ibrāhīm bin 'Abd-Allāh bin Muḥammad bin 'Abd al-Raḥmān bin Ibrāhīm bin Sa'd-Allāh bin Jamā' al-Nāblisī

ابراهيم بن اسمعيل بن ابراهيم بن عبد الله بن محمد بن عبد الرحمن بن ابراهيم  
بن سعد الله بن جماء النابلسي الدمشقي الحنفي

Beginning:

الحمد لله الكبير المتعال المفيض ذخائر الموارث بانواع الاحاديث  
..... اما بعد فيقول العبد الفقير الى مولاه الخير عبد الغنى بن اسمعيل  
بن عبد الغنى ..... النابلسي الدمشقي الحنفي ..... لما كانت كتب  
الحديث الشريف الذي جامعة لانواع الروايات ..... باسرار العلوم  
و الدراريات و حاوية لاسانيد المختلفة الخ \*

The author, a great scholar and poet, was born in Dimishq in A.H. 1050=A.D. 1641. He travelled to Baghdâd, Palestine, Lebân, Hijaz and Egypt. He died in Dimishq in A.H. 1143=A.D. 1731. Besides the present work the author left the following compositions:

- |        |                                                      |
|--------|------------------------------------------------------|
| ( ١ )  | الحضرة الانسية في الرحلة القدسية                     |
| ( ٢ )  | تعطير الانام في تعبير المنام                         |
| ( ٣ )  | علم الفلاحة                                          |
| ( ٤ )  | نفحات الازهار على نسائم الاسعار                      |
| ( ٥ )  | ايضاح الدلالات في سماع الالات                        |
| ( ٦ )  | ذيل نفحة الريحانة                                    |
| ( ٧ )  | خلعة الذهب الابريز في الرحلة الى بعلبك و بقاء العزيز |
| ( ٨ )  | الحقيقة و المجاز في رحلة الشام و مصر و العجاز        |
| ( ٩ )  | قلائد المرجان في عقائد اهل الايمان                   |
| ( ١٠ ) | كذب الحق المبين في احاديث سيد المرسلين               |
| ( ١١ ) | اباحة الدخان                                         |
| ( ١٢ ) | شرح المقدمة السنوسية                                 |
| ( ١٣ ) | رسحات الاقلام في شرح كفاية الغلام                    |

For his life, see al-A'lâm, vol. ii, p. 531; Silk al-Durar, vol. iii, p. 30.

In the preface the author says that he has relied on the collections of **Hadith** on Bukhâri, Muslim, Abu Dâ'ûd, Tirmidhî, al-Nasâ'i, Ibn Majâ and Muwatfa and he uses the following abbreviations for them:

صحیح البخاری for

م	for صحيح مسلم
د	for سنن ابى داؤد
ت	for سنن الترمذى
س	for سنن النسائى
ه	for ابن ماجه
ط	for موطا لا امام مالك

He says that previously such types of books were written by Abû Muḥammad Khalaf bin Muḥammad al-Wâṣṭī (d. A.H. 401=A.D. 1010), Abû Mas'ûd Ibrâhîm bin Muḥammad al-Dimishqî (d. A.H. 401=A.D. 1010) and by Abû al-Qâsim 'Alî bin al-Ḥasan bin 'Asâkir (d. A.H. 571=A.D. 1175).

The work is divided into following seven *bâbs*:

- ١ - الباب الاول فى مسانيد الرجال من الصحابة اعمل الكمال
- ٢ - الباب الثانى فى مسانيد من اشتهر منهم بالكنية
- ٣ - الباب الثالث فى مسانيد المبهمين من الرجال على حسب ما ذكر فيهم من الاقوال
- ٤ - الباب الرابع فى مسانيد النساء من الصحابيات
- ٥ - الباب الخامس فى مسانيد من اشتهر منهن بالكنية
- ٦ - الباب السادس فى مسانيد المبهمات من النساء الصحابيات
- ٧ - الباب السابع فى ذكر المراسيل من الاحاديث

The names of the traditionalists are arranged in an alphabetical order.

The colophon says that the present work was copied for Abu Tayyib Muḥammad Shams al-Ḥaḡ Di'anwi from a copy of Muḥammad bin Ismâ'il bin Ibrâhîm al-Maymanî, better known as al-Shanâwi.

No copy of the work seems to have been recorded.

Written in Naskh.

Dated: 26th Ramaḡân, A.H. 1328.

Scribe: فتح محمد.

toll. 301<sup>a</sup>—309<sup>b</sup>

2801/XV

## الروض المنهم فى فضائل ماء زمزم

AR-RAUD AL-MUNAMNAM FÎ FADÂYIL MÂ' ZAMZAM

An exceedingly valuable copy of a short work on Mâ' Zamzam (ماء زمزم) explaining fully its virtues, and other connected points. The work is based wholly on Ḥadîṣ and the opinions of eminent

traditionists and lawyers.

Beginning :—

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَبَعْدَ فَيَقُولُ فَقِيرٌ رَبِّهِ سَالِمُ الْحَضْرَمِيِّ الْمَكِّيُّ الْحَمْدُ لِلَّهِ  
الَّذِي شَرَفَ زَمْرَمَ عَلَى سَائِرِ الْمِيَاهِ حَتَّى مَاءِ الْكُوْثَرِ لِلنَّسْلِ بِهِ لِلصَّدْرِ الشَّرِيفِ  
الْمَحْمَدِيِّ..... وَبَعْدَ فَهَذِهِ فَوَائِدٌ نَافِعَةٌ فِيمَا يَتَعَلَّقُ بِمَاءِ زَمْرَمَ وَبُتْرَاهَا - الخ

Author : Sâlim al-Haḍramî al-Makkî المكي الحَضْرَمِيُّ السَّالِمُ. The works of reference do not provide us with any account of the author. However, we have come to know by a perusal of the whole work that he was a Shâfi'î scholar since he refers to the Shâfi'î scholars as exponents of his own *madhab*, in the following term :—

(fol. 309<sup>a</sup>) وَاِمَا مَذْهَبِنَا فَالْمَنْقُولُ عَنِ الْمَأْوَرَدِيِّ فِي الْحَاوِي وَالْاِمَامِ النَّوَوِيِّ

فِي شَرْحِ الْمَهْذَبِ - الخ

and that he was alive in the latter part of the 12th century A. H., as he refers to an incident of 1174 and 1175 A. H. (fol. 302<sup>a</sup>). Scholars of the tenth and the eleventh centuries A. H. have been extensively quoted.

Like the author, the work also has not been mentioned in any catalogue.

The present ms. seems to be the original autograph copy of the author. Frequent corrections, alterations and additions suggest this assertion.

The colophon of the author which reads thus, also bears an authoritative correction and alteration (fol. 309<sup>b</sup>):—

هَذَا احْرَمًا اَرَدْتُ جَمْعَهُ عَلَى حَسَبِ الطَّاقَةِ وَاِسَالِ (اللَّهِ) الْعَظِيمِ رَبِّ الْعَرْشِ  
الْكَرِيمِ اِنْ يَعْجُرْ نَفْعُهُ وَيُحْسِنُ وَقَعَهُ - الخ

Written in cursive Arabian Naskh.

Water-stained and seriously damaged. Some marginal corrections lost in binding.

Not dated. Apparently 12th century A. H.

The arrangement of the folios is altered in binding. It should have been arranged as follows :—fol. 301, 304, 306, 307, 305, 302, 303, 309, 308<sup>b</sup>, 308<sup>a</sup>.





H.L. No. 2962

No. 3035

Foll. 242; lines 29; size 26 × 17½, 20 × 12 cm

روضة العلماء

### RAWḌAT AL-'ULAMĀ'

A rare copy of the work containing explanation of difficult passages with explanations of those Ḥadīth contained in the work which relate to points of theology and jurisprudence. The work is divided into 105 *bābs*.

Author: Abū 'Alī al-Ḥusayn bin Yaḥya al-Bukhārī, al-Zandūstī,  
ابو علي الحسين بن يحيى البخارى الزندوستى.

Beginning:

قال الشيخ الفقيه الزاهد ابو علي الحسين بن يحيى البخارى الزندوستى

..... اشكر الله تعالى كثيرا و اسبحه بكرة و اصيلا و استغفره عن جميع

سياتي قديما و حديثا ..... اما بعد فاني قد كنت صنفت هذا الكتاب

و املية مرارا على الاصحاب الخ \*

The date of the author's death is not fixed by his biographer.

But as the present work was copied in A.H. 884, it is evident that the author flourished in ninth century A.H. or earlier.

The author in the preface says that the present work is the second work on the subject which he composed at the request of his friends. An abridgement of the work is made by Muḥammad Tayrwi (d. A.H. 1016=A.D. 1608).

For another copy of the work, see Ḥaj. Khal., vol. iii, p. 505.

The title-page contains some miscellaneous notes regarding the ownership of the MS.

Written in Naskh. Slightly water-stained.

Fol. 1<sup>b</sup>-3<sup>a</sup> contains the index of the work.

Dated: A.H. 884.

Scribe: احمد بن بهادر السيفى .

fol. 259 ; lines 44 ; size 10 x 7 ; 8 x 5½.

رياض الافهام في شرح عمدة الاحكام  
 RIYÂD AL AFHÂM FÎ SHARḤ 'UMDAT  
 AL AḤKÂM.

An old copy of the rare commentary on the 'Umdat al Aḥkâm of Taqîaddîn 'Abdalḡani (d. A.H. 600 = A.D. 1203), a work on a collection of Ḥadîṣ which are the sources for the ordinances of jurisprudence, collected from Bukhârî and Muslim. The commentary consists of an explanation of difficult passages and words, with their philology, pointing out how the jurists interpret the Ḥadîṣ in support of their versions.

By Abû Ḥafṣ 'Umar bin 'Alî bin Sâlim bin Ṣadaqa ابو حفص عمر, commonly known as Tâjaddîn al Fâkihânî, a well-known Mâlikî jurist and philologist of Alexandria. He visited Mecca on a pilgrimage, passing through Damascus in A.H. 730 ; and, shortly after his return to his native place, he died in A.H. 731 = A.D. 1331. See, for his life, Ad Durnal Kâminah, vol. ii, fol. 108.

Beginning:—

الحمد لله المتوحد بالكبرياء و الكمال المتفرد بالعزة و الجلال .....  
 اما بعد فانه لما عزم جماعة من الطلبة علي قراءة كتاب عمدة الاحكام ..... اردت  
 ان اجمع في هذا التعليق ما يمضي في اثناء ذلك من المباحث المحققة  
 ..... و سميته رياض الافهام في شرح عمدة الاحكام \*

The following abbreviations are used by the commentator in the present work:

- I. ع. for Qâḍî 'Iyâd (d. A.H. 544 = A.D. 1149).
- II. ح. for Muḥiaddîn an Nawawî (d. A.H. 676 = A.D. 1278).
- III. ق. for Taqîaddîn bin Daqîq (d. A.H. 702 = A.D. 1302).

We are not acquainted with any other copy of the present work.

The following colophon of the author, transcribed by the scribe gives as the date of composition A.H. 710.

قال المصنف رحمه الله تعالى و كان الفراغ من تصنيفه في الكوفة  
 الثانية يوم الاربعا في اثنا عشر جمادي الاولى سنة عشر و سبعمائة \*

Written in good Naskh. Dated, A.H. 792.  
Scribe : قاسم بن محمد بن مسلم المائكي

H.L. No. 3246

No. 3005

Foll. 124; lines 19; size  $19\frac{1}{2} \times 11\frac{1}{2}$ ,  $12 \times 8$  cm

شرح شمائل الترمذی

## SHARH SHAMĀ'IL AL-TIRMIDHĪ

A commentary on the above work, by Shaykh Muḥammad al-Ḥanafī, who flourished in the beginning of the tenth century A.H. The date of his death is not given by his biographers. According to Haj. Khal., vol. iv, p. 71, the work was completed in A.H. 926.

A few pages at the beginning as well as at the end are wanting.  
The MS. abruptly begins thus:

كقوله اصدقه في موية وقد امتروا ..... و قد يقال عن مالك  
و عن ربيعة حالان عن مضمون ..... على الله اخل فالتقدير الخ \*

For another copy of the work, see Haj. Khal., vol. iv, p. 71.  
Written in 'Arabian Naskh. Not dated, probably tenth century A.H.  
Slightly worm-eaten.

## AS-SAHĪH

No. 191.

foll. 198; lines 22; size  $8 \times 6\frac{1}{2}$ ;  $6\frac{1}{4} \times 5\frac{1}{4}$ .

An exceedingly valuable and old copy of a portion of Ṣaḥīḥ Muslim, containing autographs of numerous eminent traditionists who studied this copy. It consists of the first thirteen parts of the entire work, and breaks off with the last chapter of كتاب النكاح.

The second part, containing the first half of the كتاب الايمان, is wanting.

From the several notes found in this copy it is evident that it was written before A.H. 486.

Beginning with 'Isnād thus:—

اخبرنا الشيخ الزكي ابو بكر محمد بن زاهر الطوسي قال  
 اخبرنا الحاكم ابو بكر محمد بن ابراهيم الفارسي قال اخبرنا محمد  
 بن عيسى بن عمرو الجلودي قال حدثنا ابو اسحق ابراهيم  
 بن محمد بن سفيان قال حدثنا ابو الحسن مسلم بن الحجاج قال  
 التمد لله رب العالمين و العاقبة للمتقين الخ

At the end of each part are found two notes.

The first contains the names of the traditionists, such as:—

ابو لعيم عبد الله بن الحسن الحداد (d. A.H. 517 = A.D. 1123).

ابو سعيد احمد بن محمد البغدادي (d. A.H. 540 = A.D. 1126).

عبد الله بن مرزوق الهروي (d. A.H. 557 = A.D. 1143).

عبد الجليل بن عبد ابو احد المعروف بكوباه (d. A.H. 553 = A.D. 1141).

and others who studied from this very copy under ابو بكر محمد بن زاهر الطوسي in A.H. 486.

The second also contains the names of several traditionists who studied Ṣaḥīḥ Muslim from this copy under الامام ابو بكر عبد الله بن اسماعيل in A.H. 561.

From a note on fol. 12<sup>b</sup> it appears that this MS. originally consisted of two volumes, written by the eminent traditionist ابو العباس احمد بن ثابت الطريقي, who died after A.H. 520.

See Ansāb Sum'ānī, fol. 222<sup>a</sup>:—

هذه النسخة تشتمل على مجلدين حمراوين بخط الخافظ ابو

العباس الطريقي

Written in good Naskh:

No. 202.

fol. 341; lines 21; size 10 × 7; 7½ × 5.

A commentary believed to be unique on Ṣaḥīḥ Muslim from كتاب الشرائع to the end of كتاب الحدود, dealing with the explanation of.

words used in Muslim and discussions on the opinion of four Imāms.

The full name of the commentator is not given anywhere, but in the following colophon, dated A.H. 826, the scribe calls him شمس الملة و الدين, Shams al Millat waddin:—

قد وقع الفراغ من تحرير هذا المجلد من شرح المسلم رحمه الله  
من تصانيف الشيخ الامام قدوة الانام حجة اهل الاسلام مبين  
التيقنات و الدقائق حلال المشكلات كشاف المعضلات الشيخ شمس  
الملة و الدين شكر الله سعيه و متع الله المسلمين بطول بقائه  
بمعد و اله في عشرين من شهر الضفر ختمه الله بالخير و النثر  
من شهرور سنة ست و عشرين و ثمانمائة الهجرية

And from the words متع الله المسلمين بطول بقائه in the colophon, it appears that the commentator was still living in A.H. 826. In *Tabaqāt ash Shāfi'iyah* by Qaḍī Shāhbah, fol. 207<sup>a</sup>, and in *Uns al Jalil fi Tarikhi al Quds wal Khalil*, fol. 480<sup>a</sup>, is mentioned the name of Shamsaddin Abū Shams al Din Abū 'Abd al Muḥammad bin 'Aṭā'allah Arrāzī, who is said to have written a commentary on *Ṣaḥiḥ Muslim*, and who died in A.H. 829 = A.D. 1426. It would not be unreasonable to believe that the present commentary is the work of the aforesaid Shamsaddin.

In several places the commentator refers to former parts of his commentary on other chapters and books of *Ṣaḥiḥ Muslim*, such as:—

كتاب الصوم	كتاب الصلوة	كتاب الابار
	كتاب الزكوة	كتاب البيوع

On the fly-leaf, there are some notes and 'Arḍidāhs which are not legible. I am not acquainted with any other copy of the work.

Written in good Naskh. Dated A.H. 826.

## MU'ALLAL.\*

No. 301.

foil. 340 ; lines 25 ; size 11 x 7½ ; 7 x 5½.

تلل الحديث

## 'ILAL AL ḤADĪṢ.

A rare work on a collection of Mu'allal Ḥadīṣ. The entire work is in four volumes, of which the fourth volume and the larger portion of volume i are wanting. The last 13 foll. (1-13) of volume i, beginning abruptly thus:—

عنه و حدث محمد بن محمد البغدادي عن محمد بن عبد الله نمير  
بن محمد بن بشر فوهم في اسناده في موضعين النخ \*

and ending thus:—

آخر الجزء و يتلوه انشاء الله تعالى جل و علا ..... سئل عن حديث  
عمر بن سعيد للذين احسنوا الحسنى النخ \*

are bound up with the second volume in the present copy of the work

## VOLUME II.

Beginning:—

سئل عن حديث عمر بن سعيد النجلى عن ابي بكر الصديق في  
قوله تعالى للذين احسنوا الحسنى ... قال النظر الى وجه الله و قال هو

\* A Musnād Ḥadīṣ, having a defect, either in the Isnād or in the text, which cannot be easily traced, is called Mu'allal. This defect removes the Ḥadīṣ from the category of Ṣaḥīḥ Ḥadīṣ to that of untrustworthy ones. The definition given by the traditionists runs thus:—

والمعنى ما فيه علة و اصطلاحاً (اي في حديث و اسناده) علة (اي عيب خفي  
عامض) خفية قاذحة (اي في صحة الحديث مانعة عن العمل به) \*

See 'Alī Qārī's commentary on Nukhba, fol. 336. Ḥāz. K̄hal., in vol. ii., p. 35, remarks that a number of the traditionists turned their attention to this important branch of the traditions, and composed works on it. Among them the present work, and the works of the following, are noted for their special value:—

- I. Muslim bin Ḥajjāj (d. A.H. 261=A.D. 875).
- II. Muḥammad bin 'Abdallāh al Ḥākīm (d. A.H. 405=A.D. 1014).

### حديث رواه أسراييل بن يونس النخ \*

This volume deals with the defects pointed out in Musnad Ḥadīṣ, transmitted from the Prophet by the following Ṣahābī (companions of the Prophet), Abū Bakr, 'Umar, 'Uṣmān, 'Alī, Ṭalḥa, Zubair, 'Abdarrahmān bin 'Auf, 'Abdallāh bin Mas'ūd, Mas'ūd bin Jabal and Abū Darr, and partly deals with the defects in some Musnad Ḥadīṣ, narrated by Abū Hurairah (a well-known Ṣahābī).

Author: Abū'l Ḥasan 'Alī bin 'Umar ad Dāraqutnī, ابو الحسن، علي بن عمر الدارقطني، an author of two other well-known works on Ḥadīṣ, viz., As Sunan and Al Mu'talaf, was a follower of the Shāfi'ī school. He was born, in A.H. 306 = A.D. 918, in Dār al Qutn (a big Maḥallah in Baḡdād); and, because of his birth-place, he is commonly known as Dāraqutnī. He spent some time, for the purpose of educating himself, in the following places: Baṣra, Kūfa, Baḡdād and Wāsiṭ, and studied the following branches of Arabic literature under the foremost traditionists and scholars of his age, such as:—

I. Qur'ānic branches under Muḥammad bin Ḥasan an Ḥaqqāsh (d. A.H. 351 = A.D. 961).

II. Jurisprudence under Abū Sa'd Ḥasan bin Aḥmad bin Yazīd bin 'Isā (d. A.H. 328 = A.D. 939).

III. Philology under Muhammad bin Hasan bin Duraid (d. A.H. 321 = A.D. 930).

IV. Ḥadīṣ under Abū Ṭalīb al Baḡdādī (d. A.H. 324 = A.D. 935) and 'Alī bin 'Abdallāh al Mubashshir (d. A.H. 324 = A.D. 935).

Dāraqutnī, on account of his masterly command of Arabic learning, secured a special fame and gained a wide-spread reputation. Khaṭīb Baḡdādī, a well-known historian and traditionist, calls the author Imām in Ḥadīṣ, jurisprudence and philology. قال الخطيب كان (الدارقطني) فريد عصره ..... و امام وقته اتقى اليه علم الاثر و المعرفة بمذاهب العلماء و بالادب و الشعر. See Mir'at al Janān, fol. 232<sup>b</sup>.

A number of the traditionists, such as Ḥākim (d. A.H. 405 = A.D. 1014), Abu Na'im Isfahānī (d. A.H. 430 = A.D. 1038), and others, studied Ḥadīṣ under him, and transmitted copious traditions on his authority. In his old age he travelled to Egypt, where he was warmly welcomed, and his merits specially appreciated by Al Fadl bin Ja'far bin Muḥammad (d. A.H. 391 = A.D. 1000), the minister of Kāfūr, the fourth King of the Ikhshidid dynasty. This minister also was a good scholar and traditionist; and, in addition to his responsible duties, he was very fond of learning and devoting his time to literary attainment. He had long had it in his mind to compose a work on Musnad Ḥadīṣ, and hence Dāraqutnī's arrival induced

him to compile the same. He accordingly commenced the work, with the assistance of Dâraqutnî, and in a short time completed it. Dâraqutnî was sufficiently rewarded by the minister for his labour, and shortly after he returned to Baġdâd, where he died in A.H. 385 = A.D. 995, and was buried near the tomb of Ma'rûf Karkhî, a well-known Sûfi, who died in A.H. 201 = A.D. 812. The author was renowned for his memory. Barqânî (d. A.H. 425 = A.D. 1035), a pupil of his, says that Dâraqutnî used to dictate the materials of the present work to him from memory; and he (Barqânî) arranged those materials in the form of a book. Thus the present work was composed: *قال الخطيب في ترجمة الدارقطني سألت البرقاني هل كان ابو الحسن يملئ عليك العالم من حفظه قال نعم وانا الذي جمعتهما وقرأ الناس من نسختي* See Huffâz, vol. iii., p. 201. Hence each Hadîş of the present work is preceded by the words: *سئل الدارقطني عن حديث النخ* (Dâraqutnî was asked to point out the merits of the Hadîş). For the author's life and works, see Huffâz, vol. iii., p. 199; Mir'ât al Janân, fol. 232<sup>b</sup>; Isnâwî, fol. 181<sup>a</sup>; Brock., vol. i., p. 165. The present volume, which is incomplete for want of a few foll. at the end, concludes thus:—

*سئل عن حديث سعيد بن المسيب عن أبي هريرة عن النبي صلى الله عليه وسلم قال ليفتقن كما يفتقن التمر عن حباله فقال يرويه الزهري \**

The work is not mentioned in any catalogue.

Written in good Naskh; not dated, apparently 5th century A.H.

### No. 302.

foll. 260; lines 23; size 9½ x 7; -7 x 3½.

### الجلد الثالث

## AL MUJALLAD AS ŞÂLIŞ.

The third volume of the preceding work, dealing with the defects of the remaining Musnad Hadîş, narrated by Abû Hurairah.

Beginning.—

*سئل عن حديث يروي عن سعيد المسيب عن أبي هريرة عن النبي صلى الله عليه وسلم اذا قلم احدكم في الليل فلا يدخل يده في الاناء حتى يحدث فقال يرويه الزهري و اختلف منه فرواه ابو زاعي النخ \**

Written in good Naskh, in a later hand; dated. A.H. 1309



fol. 269 ; lines 23 ; size  $3\frac{1}{2} \times 7 : 7 \times 3\frac{1}{2}$ .

المجلد الخامس

## AL MUJALLAD AL KHĀMIS.

The fifth and the last volume of the above work. dealing with the defects in the Musnad Ḥadīṣ narrated by some male and female companions of the Prophet.

Beginning :—

و سئل عن حديث حراز عن النبي صلى الله عليه وسلم قال انتم  
اصبحتم ..... فقال يرويه الزهري القسم بن عبد الرحمن الانصاري النخ \*

The colophon runs thus :—

آخر مسند النساء من كتاب العلل \*

The scribe, who does not reveal his name, says that he transcribed the present copy in A.H. 1309, from a copy dated A.H. 708.

The present and preceding volumes are written in the same hand.

H.L. No. 3179

No. 3000

Foll. 334; lines 25; size  $30 \times 21\frac{1}{2}$ ,  $24\frac{1}{2} \times 14\frac{1}{2}$  cm

عون المعبود شرح سنن ابي داود

## 'AWN AL-MA'BŪD SHARḤ SUNAN ABĪ DĀ'ŪD

A rare commentary on Sunan Abī Dā'ūd, by Abū 'Abd al-Raḥmān Sharf al-Ḥaḡ, better known as Muḥammad Ashraf bin Amīr bin 'Alī bin Ḥaydar al-Ṣiddīqī al-Aẓīmābādī, ابو عبد الرحمن شرف الحق الشهير بمحمد اشرف, in two volumes (complete in four volumes).

Vol. I

Beginning :

الحمد لله الذي بنعمته تتم الصالحات ..... اما بعد فيقول العبد  
الفقير الى الله تعالى ابو عبد الرحمن شرف الحق الشهير بمحمد اشرف بن امير

بن علي بن حيدر الصديقي العظيم آبادي . . . . . ان هذه الفوائد المتفرقة  
و الحواشي النافعة على احاديث سنن الامام الهمام المجتهد المطلق ابي داود  
. . . . . وسميتها بعون المعبود على سنن ابي داود الخ \*

In Sarkis, vol. ii, p. 1344, as well as in the beginning of the present MS. the authorship of the work is ascribed to Muhammad Ashraf but in *Hayât Ba'd al-Mamât*, p. 344, it is ascribed to Abû al-Tayyib Muhammad Shams al-Haq. Hence a great confusion arises.

In my opinion, though this work has been compiled by Muhammad Ashraf, his elder brother, Muhammad Shams al-Haq, rendered immense help to the author and so some biographers have attributed the authorship of this work to Muhammad Shams al-Haq.

He was born in Patna in the latter part of the thirteenth century A.H. He was the younger brother of Abû al-Tayyib Muhammad Shams al-Haq, a great traditionalist of his age. This great scholar (ابو الطيب محمد شمس الحق) was born in A.H. 1273=A.D. 1857 in Patna and finally settled in Diânwân, a village in Patna. He received his early education from Muhammad Ibrâhim (d. A.H. 1282=A.D. 1866; see *Hayât Ba'd al-Mamât*, p. 35). Both the brothers completed their studies under Sayyid Nadhir Husayn Dihlawî (d. A.D. 1902, see *Hayât Ba'd al-Mamât*). Abû al-Tayyib Muhammad Shams al-Haq went to Makkah where a large number of persons gathered round him and received education and obtained *Ijâzâh* from him. He composed many works on different branches of Islâmic learning. Among his works the following are the most important:

- |        |                                              |
|--------|----------------------------------------------|
| ( ١ )  | غاية المقصود شرح سنن ابي داود                |
| ( ٢ )  | عديّة اللوزعي به نكات الترمزي                |
| ( ٣ )  | شرح مقدمه مسلم                               |
| ( ٤ )  | افادة الرسوخ بمعرفة الشيوخ                   |
| ( ٥ )  | التعليق المغنى على الدار القطنى              |
| ( ٦ )  | رفع الالتيباس عن بعض الناس                   |
| ( ٧ )  | اعلام اهل العصر باحكام ركعتى الفجر           |
| ( ٨ )  | المكتوب اللطيف الى سيد الشريف                |
| ( ٩ )  | اقوال الصحيبه فى احكام النسيكه               |
| ( ١٠ ) | القول المحقق فى اخفاء البهائم                |
| ( ١١ ) | عقود الجمان                                  |
| ( ١٢ ) | التحقيقات العلى باثبات فريضة الجمعة فى القرى |
| ( ١٣ ) | الكلام المبين فى الجبر بالتامين              |
| ( ١٤ ) | الرساله فى رد التعزيبه                       |

Besides, a large number of his works have not yet been published. He died in A.H. 1329=A.D. 1911. For other details of his life and work, see Sarkis, vol. ii, p. 1344; Qâmûs al-Mashâhir, part ii, p. 20; Hayât Ba'd al-Mamât, p. 344; and Aşafiyah, vol. i, p. 610. The date of Muḥammad Aşraf's death is not given by his biographers. Even Sarkis, vol. ii, p. 1344, and Hayât Ba'd al-Mamât say nothing about the date of his death.

H.L. No. 3118

No. 3000

Foll. 144; lines 25; size  $32\frac{1}{2} \times 22\frac{1}{2}$ ,  $26 \times 14$  cm

Vol. II

Beginning:

الحمد لله و كفى و سلام على رسوله الذى اصطفى ..... كتاب  
الزكوة اختلف فى اول وقت فرض الزكوة فذهب الاكثر الى انه دفع بعد  
الهجرة الخ \*

The MS. ends in the following lines of *باب من سمي السحور الغداء* :

فقال النبي صلى الله عليه وسلم ان و سادك اذاً لطويل عريض .....  
قال القاضى معناه ان جعلت تحت و سادك الخيطين ..... اى الخيط الاسود  
و الابيض \*

For another copy of the work, see Sarkis, vol. ii, p. 1344.

The work was lithographed in A.H. 1313.

Written in Nasta'liq. Not dated, probably fourteenth century A.H.

The handwriting differs from place to place.

The name of the scribe does not appear anywhere.

No. 475.

foll. 94 ; lines 11 ; size  $10 \times 6\frac{1}{2}$  ;  $7 \times 4$ .

القطعة من الصحيح المسلم

AL QIT'AT MIN AŞ ŞAḤIḤ AL MUSLIM.

A fragment of Al Jâmi' by Muslim (d. A.H. 231 = A.D. 875). See Lib. Cat., vol. v, part i, Nos. 188-191. The present fragment corresponds with foll. 1-30 of No. 188. It was written for the Royal Library of Iskandar bin Bahlûl (A.H. 894-922 = A.D. 1483-1516), the

second King of the Lodi dynasty (see Lane-Poole, p. 300), as appears from the following note on the title page, written in gold within an illuminated space : برسم خزانة الكتب . السلطان الهادى الفاضل الكامل المعاهد . في سبيل الله ابي الفتح اسكندر شاه ابن بهلول خلد الله ملكه و خلفته

The present copy begins with the *Ḥadīth*, thus .—

به نستعين و لاحول ولا قوة الا بالله العالى العظيم اخبرنا قراءة عليه  
الشيخ الامام الوالد ابو الخير بن منصور رحمه الله قال انا الشيخ الفقيه  
الامام شرف الدين ابو بكر احمد السراجي رحمه الله قراءة عليه و سماعا  
في الحرم الشريف سنة خمس و ثلثين و ستمائة بباب الذروة .....  
يقول سمعت مسلم بن الحجاج رحمه الله يقول الحمد لله رب العالمين الخ .

It ends with the Chapter النار عليه و جب عليه النار .

Written in beautiful *Naskh*. Not dated ; apparently written within the years A.H. 894-922.

No. 321.

fol. 4 ; lines 11 ; size 9 × 6 ; 5¼ × 3½.

قطعة من معجم ابن جميع

### QIT'AT MIN MU'JAM IBN JAMĪ'.

A fragment of an old and reliable copy of the rare work, *Mu'jam Ibn Jamī'*, containing 7 *Ḥadīṣ*, transmitted from the author's seven *Shaikhs*.

By *Muḥammad bin Aḥmad bin Muḥammad bin Aḥmad bin 'Abdarrahmān bin Yahyā bin Jamī'* محمد بن احمد بن محمد بن احمد بن عبد الرحمن بن يحيى بن جميع , a Syrian traditionist of repute, who travelled in various Islāmic countries in order to study the *Ḥadīṣ* under various *Shaikhs*; hence he is called *ذو الرحلة الكثيرة* (a great traveller). A traditionist, who journeys to different countries for the purpose of collecting and learning *Ḥadīṣ*, acquires the reputation of an authority in *Ḥadīṣ*, and becomes known as *ذو الرحلة*.

He was born in A.H. 205 = A.D. 917, and died in A.H. 402 = A.D. 1013. See *Bustān al Muḥaddiṣin*, fol. 62<sup>b</sup>.

Beginning:—

غالب بن وزير ثنا عبد الله بن وهب بن معاوية بن صالح عن ابي

الزاهرية عن جبير بن يقين عن معاذ بن جبل قال قال رسول الله صلى الله عليه وسلم إذا أحببت رجلا فلا تساره \*

The colophon runs thus:— هذا آخر كتاب المعجم و الحمد لله رب العالمين.

A note at the end of the colophon says that the present MS. was compared carefully with the copy from which it was transcribed: *قوبل بالأصل المنقول حسب الطاقه*. Another worm-eaten note, below the note just referred to, says that the present copy was compared by certain traditionists with their own copies. Foll. 3-4 contain Sanads, of which the oldest one is dated A.H. 606, which suggests that the present copy was written in or before that year.

### No. 251.

foll. 23; lines 25; size  $7\frac{1}{2} \times 5\frac{1}{2}$ ;  $5\frac{1}{4} \times 3\frac{1}{2}$ .

### • القول المسدد

### AL QAUL AL MUSADDAD.

A work opposing the theory of certain traditionists that the Musnad of Ahmad bin Hanbal includes false Hadis.

By Ahmad bin 'Ali bin Muhammad bin 'Ali bin Hajar al 'Asqalani, أحمد بن علي بن محمد بن علي بن حجر العسقلاني, who died in A.H. 852 = A.D. 1449. For his life see the present vol., p. 49, no. 159.

Beginning:—

الحمد لله الحكيم فلا يتوجه الانتقاض لا حكامه ولا الانتقاد لا قواله  
فلا يخشى عليه مثقال الذر من الوجود ولا أخف من مثقاله الخ

In the preface Ibn Hajar says that he studied a treatise under his teacher Hafiz Zainaddin al 'Iraqi (d. A.H. 806 = A.D. 1404), who in the said work had pointed out that nine Hadis in the Musnad were false Hadis. Ibn Hajar made notes of all doubtful points on the margin of the said treatise, and in A.H. 819 wrote the present work in defence of the Musnad. 'Iraqi's treatise has been transferred *verbatim* to the present work, and each of the nine Hadis is followed by Ibn Hajar's defence.

وقد رأيت قبل ان نخوض في حديث الاجوبة او توجه الرد او تعبه  
ان اذكر سياق ما اوردته الشيخ على الولا على نص ما كتبه في المذكور

ثم اذكر من الأحاديث المذكورة على طريقة اهل الحديث من خير  
تعسف ولا تكلف

'Irâqi's treatise begins on fol. 2<sup>b</sup> thus:—

الحمد لله وسلام على عباده الذين اصطفى واشهد ان لا اله الا الله  
وحده لا شريك له الخ

'Irâqi tells us in the preface that in A.H. 750 he was asked by some of his Hanbali friends to collect the false and weak Ḥadīṣ found in the Musnad; but, thinking that there were very few such Ḥadīṣ in the said work, he took no notice of his friends' request. Subsequently, in A.H. 760, while studying the Musnad under *علي بن الحسن*, he found that the Musnad contained many weak Ḥadīṣ and some false Ḥadīṣ; hence the present work.

On fol. 5b Ibn Ḥajar begins his replies thus:—

الحديث الاول منها سعيد بن المسيب الخ - قوله ان رسول الله  
صلى الله عليه وسلم لم يقله ولا عمر ولا سعيد

This treatise is followed by Ibn Ḥajar's reply concerning fifteen more Ḥadīṣ of the Musnad which are said by Abū 'l Farj 'Abdarrahmān al Jawzī (d. A.H. 597 = A.D. 1250) to be false Ḥadīṣ. Ibn Ḥajar quotes these fifteen Ḥadīṣ, and defends the Musnad.

The author's colophon quoted here gives the date of composition as A.H. 819:—

قال مؤلفه عامه الله تعالى بلطئه فرخت منها تسع عشرة وثمانائة

The colophon is followed by a note in which the scribe, *محمد بن خليل*, says that in A.H. 848 he studied the present work under the author with *Shamsaddin* as *Sakhāwi* (d. A.H. 893 = A.D. 1490), and received the sanad for narrating the Ḥadīṣ in the work.

رواية كاتبه محمد بن خليل اللخمي عن المؤلف مساعاً بقرأه الشيخ  
شمس الدين السخاوي . . . . . ثالث عشر من شوال سنة ثمان واربعين

This sanad is verified by Ibn Ḥajar himself, thus:—

الحمد لله وسلام على عباده الذين اصطفى السماع والاجازه  
صحيحان قاله وكتبه احمد بن علي بن حجر الشافعي حشر الله له

Ibn Ḥajar made several corrections on the margin of the present copy with his own hand.

A note on fol. 5<sup>b</sup> says that the present copy has been compared with the autograph copy by the author himself:—

مَسَاعاً وَمَقَابِلَةً بِأَصْلِ مُؤَلَّفِهِ عَلِيٍّ مُؤَلَّفِهِ لَطْفِ اللَّهِ تَعَالَى بِهِ

The work seems to be rare. We are not acquainted with any other copy of the work.

Written in good Naskh, A.H. 840.

No. 438.

fol. 29; lines 26; size  $9\frac{1}{2} \times 6\frac{1}{2}$ ;  $7\frac{1}{2} \times 9\frac{1}{2}$ .

كِتَابُ الْكِفَايَةِ فِي مَعْرِفَةِ

أَسْوَءِ الرَّوَايَةِ

## KITÂB AL KIFÂYAH FÎ MA'RIFAT AL UŞÛL AR RIWÂYAH.

An old and extremely valuable copy of Al Kifâyah, one of the most useful works on the Science of Ḥadīṣ, but unfortunately incomplete, containing only Parts vi and vii of the work. In fact, no library appears to possess a complete copy. The two parts contained in the present copy discuss the question of whether, if the narration is not verbatim but is expressed in the narrator's own words, and yet the sense of the Ḥadīṣ is correct, it may be accepted as valid; and if so, under what conditions. The present copy was for some time in possession of Prince Aḥmad (the son of the famous Sulṭān Ṣalāḥaddīn), and bears the autograph notes of Prince Aḥmad and of many traditionists and scholars, male and female, who studied from this copy.

Author:—Abū Bakr Aḥmad bin 'Alī bin Ṣābit al Khaṭīb al Baḡdādī أبو بكر أحمد بن علي بن ثابت الخطيب البغدادي, known as a very prominent traditionist and historian of Baḡdād. He was born in a village of Irāq, A.H. 392 = A.D. 1002, where he received his education. In A.H. 411, to acquaint himself thoroughly with Islamic literature, he undertook journeys to different Islamic countries, such as Baṣra, Syria, Nishāpūr, Egypt, Mecca, Medina and Baḡdād. He permanently settled in the last-mentioned place. He composed nearly 100 works, most of them on tradition, history and biography. He bequeathed his library, containing all his compositions and collections, for the use of the Muhammadan public of Baḡdād. He died in A.H. 463 = A.D. 1071, and was buried near the tomb of Biṣhr Ḥāfi, a well-known Ṣufī of Baḡdād. For his life and works, see Ḥuffāz, vol. iii, p. 331; Brock., vol. i, p. 329 (where A.H. 403 is a misprint).

for 463, as the date of the author's death).

Foll. 1-13. Part vi. The present part is defective at the beginning. It begins abruptly thus:—

مدرق مؤمن عليه يحدث ..... اخبرنا احمد بن محمد بن عبد الله  
الكاتب قال انبأنا احمد بن جعفر بن مسلم الجبيلي نا احمد بن موسى  
الجوهري نا الربيع بن سليمان قال قال الشافعي حاكياً عن سائل سألته قد اراك  
تقبل شهادة من لا يقبل حديثه الخ \*

The present part consists of the following 14 Bâbs.

- I. fol. 1. باب ما جاء في رواية الحديث على اللفظ و من رأى ذلك
- II. fol. 2. باب ذكر الرواية ممن لم يعجز ابدال كلمة بكلمة
- III. fol. 3<sup>a</sup>. باب ذكر الرواية ممن لم يعجز تقديم كلمة على كلمة
- IV. fol. 3<sup>b</sup>. باب ذكر الرواية ممن لم يعجز زيادة حرف واحد ولا حذفه و ان  
كان لا يغير المعنى
- V. fol. 4<sup>a</sup>. باب ذكر الرواية ممن لم يعجز ابدال حرف بحرف و ان كانت  
صورتها واحدة
- VI. fol. 4<sup>b</sup>. باب ذكر الرواية ممن لم يعجز تقديم حرف على حرف
- VII. fol. 5<sup>a</sup>. باب ذكر الرواية ممن كان لا يرى رفع حرف منصوب و لا نصب  
حرف مرفوع او مجرور و ان كان معناه سواء
- VIII. fol. 5<sup>b</sup>. باب في اتباع المحدث على لفظه و ان خالف اللغة الفصيحة
- IX. foll. 6-7. باب ذكر الرواية ممن كان لا يرى تغير اللحن في الحديث
- X. fol. 8<sup>a</sup>. باب ذكر الحكاية ممن قال لا يجب اداء حديث رسول الله  
صلى الله عليه وسلم على لفظه و يجوز رواية غيره على المعنى الخ \*
- XI. fol. 8<sup>b</sup>-9<sup>a</sup>. باب ذكر الرواية ممن اجاز النقصان في الحديث و لم يعجز  
الزيادة فيه
- XII. fol. 9<sup>b</sup>. باب ما جاء في تقطيع المتن و تصريفه في الابواب
- XIII. fol. 10. باب ذكر الرواية ممن قال لا يجب قادية الحديث على الصواب
- XIV. fol. 11<sup>a</sup>. باب ذكر العجبة في اجازة رواية الحديث بالمعنى

In the last Bâb, the author refers to another work of his own dealing with the same subject, thus:—

و قد ذكرنا طرقه على الاستقصاء باختلاف الفاظها في كتاب اوردنا له \*

In the colophon, it is stated that the present copy is a transcription of a reliable copy, studied under the two pupils of Khatib Bagdâdî, and annotated with their autograph notes. Two of these



notes, relating the facts mentioned below, are quoted at the end of the present copy.

I. Copy of the first note, dated A.H. 515, runs thus:—

على الاصل سمعت جميعه بقرأتي على الشيخ الامام ابي الحسن  
محمد بن محمد بن مرزوق بن عبد الرزاق الزعفراني يوم الخميس تاسع  
عشرين ذي القعدة من سنة خمس عشرة و خمسائة و كتب محمد بن  
محمد بن احمد بن البلال الوراق \*

The above note tells us that Muhammad bin Muhammad al Warrâq studied the work, in A.H. 515, under Muhammad bin Marzûq (d. A.H. 517 = A.D. 1123), one of the pupils of Khâtîb.

II. Copy of the second note, dated A.H. 530, runs thus:—

وفيه ( الاصل ) قرأت جميع هذا الجزء سواء من اخيرة على والدي  
ابي محمد يحيى بن علي بن محمد الطراح بحق اجازته من الخطيب  
فسمع ذلك ابنتاي عزيزة وست الكتبة و ذلك في رجب سنة ثلثين  
و خمسائة و كتبه علي بن يحيى بن علي بن محمد الطراح \*

This note tells us that 'Alî bin Yahyâ bin 'Alî bin Muhammad At Tarrâh studied the work, in A.H. 530, under his father Yahyâ, a pupil of Khâtîb; and, further, it is stated that 'Azîza and Sittal Katabah, the daughters of 'Alî bin Yahyâ, joined their father in a study of the present work.

The above note is followed in the original by an attestation made by Yahyâ, the father of the above-mentioned 'Alî, and is reproduced in our copy.

It runs thus:—

هذا صحيح و كتب يحيى بن علي بن محمد الطراح \*

The present part bears the following 5 notes of the traditionists and scholars who studied from our copy.

(i) The first note runs thus:—

سمع جميع هذا الجزء هو السادس من كتاب الكفاية لابي بكر الخطيب  
رحمه الله تعالى و الجزء الخامس على الشيخة الصالحة الصبية الاميلية  
ست الكتبة نعمة ابنة علي بن يحيى بحق سماعها من جدشا يحيى  
بن علي بن محمد الطراح باجازته من الخطيب صاحب الكتاب المولى  
الاجل الملك المحسن العالم العامل الورع الزاهد الحافظ الفاضل الجامع

لاشتات الفضائل يمين الدولة سيد الملوك و السلاطين ابو العباس احمد بن  
الملك الفاضل صلاح الدنيا و الدين سلطان الاسلام و المسلمين مستنقذ بيت  
الله المنهدس من ايدي الكافرين ابي المظفر يوسف بن ايوب بن شادي  
ادا الله سعده و رضي عن سلفه ..... و الفقيهان ابو اسحق برهان  
الدين ابن محمد بن مصمّم بن عبد الله الصوفي المصري و عفيف الدين  
ابراهيم بن محاسن بن شادي التاجر البغدادي بقراءة اسمعيل بن عبد  
المحسن ابن الانماطي الانصاري و هذا خطه رضي الله به و غفر لهم و ذلك  
بالمزمل العلوي المجسني بدمشق في مجلس واحد ليلة السفر من ثالث  
رجب سنة احدى و ستمائة و لله المنة \*

Ismâ'il bin 'Abdallâh bin 'Abdalmuhsin Ibn al al Anmâtî (d. A.H. 619 = A.D. 1220), the scribe of the present note, and the author of *القصيدة الخاقانية* (a poetical work on the various modes of reading the Qur'ân; see Berlin, No. 486). says that he and Abû'l 'Abbâs Ahmad,\* one of the twelve sons of the famous Sultân Şalâhaddîn (A.H. 569-589 = A.D. 1169-1193), and the owner of the present copy, studied the work in A.H. 601 under a female traditionist, Ni'mah bint 'Alî bin Yahyâ, commonly called Ummu 'Abdalgani (d. A.H. 604 = A.D. 1204; see *Al Mashîkhat*, No. 322 above, fol. 228); and that two other scholars, whose names are mentioned in the note, joined them. The sitting for study took place in 'Alawi Manzil of Damascus. Ni'mah, a famous and reliable female traditionist, who received authority for narrating the present work from her grandfather (see Note No. II above), is one of the 6 female *Shaikhs* of 'Alî bin Ahmad al Maqdisî (d. A.H. 690 = A.D. 1291), the author of *Al Mashîkhat*.

(ii) The second note runs thus:—

سمع جميعه و هو السادس من الكفاية للخطيب البغدادي رحمه الله و ما  
بعده و هو السابع منه تلى الشيخة الاصيلية الصالحية الصبية ست [الكتبة]  
نعمة ابنة علي بن يحيى بن الطراح بسماعها من جدها ابي محمد  
يحيى باجازته من الخطيب المؤلف الشيخ الامام العالم الفقيه الاوحد عماد  
الدين ابو المجد اسمعيل بن هبة الله بقرانه و اخوة ابو اسحق ابراهيم نورالدين  
و عز الدين ابو مطيع يحيى بن هبة الله بن احمد الفقيه الشافعي اليزدي

\* Historical works usually mention only those five sons of Sultân Şalâhaddîn, who ruled after him; but it is known that he had seven other sons, of whom Prince Ahmad was one.

و عز الدين ابو محمد عبد العزيز بن عثمان بن ابي طاهر البديلي و ابن اخيه ابو المظفر يوسف بن يعقوب و زين الدين ابو الحسن على بن يوسف بن محمد الاصفباني..... و عبد الرحمن بن يونس بن ابراهيم التونسي و ابو الحجاج يوسف بن كلثوم بن احمد العيسى و عبد الجليل بن عبد الجبار بن عبد الواسع الابهري تاب الله عليه و السماع بخطه و ذلك في يوم الاثنين سبع رمضان المبارك سنة اثنين و ستمائة بمدرسة الملك العزيز رحمه الله بمحرسة دمشق حرسها الله تعالى و صح و ثبت و الحمد لله وحده و الصلوة على رسوله \*

This note tells us that Ismâ'il bin Hibatallâh (d. A.H. 654 = A.D. 1255; see *Ṭabaqât Ibn Mulaqqin*, fol. 109) and many others studied from the present copy in a sitting under a female traditionist, Ni'mah (mentioned in the preceding note). The sitting took place, in A.H. 602, in the Madrasah 'Aziziyah of Damascus, founded by King 'Aziz (A.H. 589-595 = A.D. 1192-1198), one of the five sons of Sultân Ṣalâhaddîn who ruled after him.

(iii) The third note runs as follows:—

سمع جميع هذا الجزء وهو السادس من الكفاية للخطيب على الشيخة الصالحة الجليلة ست الكتبة نعمة بنت علي بن يحيى بن الطراح بسماءها من جدنا باجزته من الخطيب بقراءة ابراهيم بن سمنان بن عيسى المزانبي و هذا خطه و ابو الفضل عبد الباري ابن يحيى بن عوض المقدسي و نجم الدين ابو عبد الله محمد و ابو الطاهر اسماعيل و ابو اسحق ابراهيم و ابو عمر و عثمان بنو الامام زين الدين ابي الحسن على بن محمد بن عني جميل انصاري المغافري خطيب المسجد الاقصى في ذي الحجة سنة ثلث و ستمائة \*

The above note gives us to understand that, in A.H. 603, Ibrâhîm bin Samnân and 'Abdalbârî bin Yahyâ (traditionists of the 7th century A.H.) and some others studied the work from the present copy under Ni'mah, the female traditionist mentioned in the above note.

(iv) The fourth note is transcribed by 'Alî bin Mas'ûd (d. A.H. 704 = A.D. 1304) in an abridged form from the note, dated A.H. 599, written in the original copy. It runs thus:—

سمع علي ست الكتبة بذت الطراح بقراءة كاتب السماع في اصله ابي  
الفتح محمد بن الحافظ عبد الغني بن عبد الواحد المقدسي جماعة منهم  
الشيخ ابو عمر محمد بن احمد بن محمد قدامة و اولاده احمد وزينب  
و عائشة و خديجة و خضر و عبد الرحمن ..... في ثالث المحرم سنة  
تسع و تسعين و خمسمائة نقله علي بن مسعود من الاصل مختصرا •

The above note tells us that, in A.H. 599, Abû'l Fath Muhammad bin 'Abdalgani (d. A.H. 613 = A.D. 1213), the scribe of the original note, and many others studied from the original copy under Ni'mah, the female traditionist.

(v) The fifth note runs as follows:—

سمع جميع هذا الجزء و هو السادس من كتاب الكفاية علي الشيخ  
الفقيه الى الله نجم الدين ابي بكر محمد بن علي بن المظفر Sic بحق  
سماعه لجميعه من ست الكتبة بسندها فيه و باجازته من الحافظ ابي محمد  
انتاسم باجازته من طاهر بن سنبل عن الخطيب بقراءة مالكة الشيخ الامام  
المحدث ابي الحسن علي بن مسعود بن نفيس الموصلي ثم العجلي  
الشيخ الصالح بن سلمان بن جابر البوازي و ابوبكر بن محمد بن علي بن  
سلطان الرسغيني و صلاح الدين ابو الحسن محمد بن محمد بن احمد بن  
بدر البعلبكي ثم الدمشقي و صح و ثبت بجامع دمشق في يوم الثلاثاء  
منتصف جمادى الاولى سنة سبع و ستين و ستمائة و سمعه ما قبله الى  
الاول علي بن عبد الكافي بن عبد الملك الربعي الشافعي حامدا لله تعالى  
و مصليا على نبيه \*

The writer of the above note, 'Ali bin 'Abdalkâfi\*, says that, in A.H. 667, he and Abû'l Hasan 'Alî bin Mas'ûd (d. A.H. 704 = A.D. 1304), who came into possession of the present copy after Prince Ahmad, studied the work, with some others, under Najmaddin Muhammad bin 'Alî in the Jâmi' Masjid of Damascus. Ibn Rajab, in *Ṭabaqât*, vol. iv, fol. 106<sup>b</sup>, gives us to understand that Abû'l

\* We notice discrepancies in the statements of the biographers about the date of death of 'Alî bin 'Abdalkâfi, a famous traditionist, known also as a good scribe. *Dahabî*, in *Ḥuffâz*, vol. i, p. 281, places his death in A.H. 662 (اثنين و) ; while *Ibn Mulaqqin*, in *Ṭabaqât*, fol. 259, mentions his death in A.H. 682. The present autograph note of 'Alî bin 'Abdalkâfi, which is dated A.H. 667, is documentary authority for rejecting the date given by *Dahabî* and accepting that given by *Ibn Mulaqqin*.

Hasan 'Alî collected a large number of books, which he bequeathed to the public of Damascus.

Foll. 15-29. Part vii. The title-page of the present part bears the following autograph note of Prince Aḥmad, the son of Sultân Şalâḥaddîn, remarking that he studied from the present copy:—  
سماع لا حمد بن يوسف بن ايوب عفى الله عند

The present part begins with two Isnâds, the first of which runs thus:—

اخبرنا الشيخ ابو الحسن محمد بن مرزوق بن عبد الرزاق الزعفراني  
رضي الله عنه قال انبأنا الشيخ الحافظ ابوبكر احمد بن علي بن ثابت بن  
احمد الخطيب \*

The second, which is noted on the margin, runs thus:—

اخبرتنا نعمه بنت علي بن يحيى بن علي الطراح قراءة عليا وانا  
اسمع في ليلة النصف من رجب سنة احدى و ستمائة بدمشق اخبرنا  
جدي يحيى بن علي قراءة عليه سنة ثلثين و خمسمائه اخبرنا الحافظ ابوبكر  
احمد بن علي بن ثابت الخطيب اجازة قال الخ \*

This part is divided into the following 13 Bâbs:—

- I. foll. 15 17. باب ذكر الرواية من كان يذهب الى اجازة الرواية على  
المعنى من السلف و سياق بعض اخبارهم في ذلك
- II. fol. 18<sup>a</sup>. باب ما جاء في ارسال الراوي للحديث اذا سئل بعد ذلك  
عن اسناده فذكرة
- III. foll. 18<sup>b</sup>-19<sup>a</sup>. باب ما جاء في المحدث لم يتبعه باسناد آخر ويقول  
عند منتهى الاسناد مثله يعني مثل الحديث المتقدم هل يحوزان  
يروى الحديث الثاني مفردا و يساق فيه لفظ الحديث ام لا
- IV. fol. 19<sup>b</sup>. باب ما جاء في تفريق النسخة المدرجة و تجديد الاسناد  
المذكور لمتونها
- V. fol. 20<sup>a</sup>. باب في المحدث يروي حديثا عن شيخ ينسبه فيه ثم يروي  
بعضه عن ذلك الشيخ احاديث يسميه و لا ينسبه
- VI. fol. 20<sup>b</sup>. باب في استنبات الحافظ ماشك فيه من كتاب غيره او حفظه
- VII. fol. 20<sup>b</sup>. باب ذكر الرواية عن قال حدثنا فلان و نسي فلان
- VIII. fol. 21<sup>a</sup>. باب فيمن و جد في كتابه خلاف ما حفظه عن المحدث
- IX. foll. 21<sup>b</sup>-22<sup>a</sup>. باب في ان الحافظ اذا نسي حديثا سمعه من شيخ

و لم يتيقن حفظه في حال سماعه لم يجزئه ان يرويه نازلا عن  
ضبطه عن ذلك الشيخ

- X. fol. 22<sup>b</sup>. رواه الا بما رواه  
من اصل كتابه
- XI fol. 22<sup>b</sup>. روايته في رواية له في رواية  
XII. fol. 23<sup>a</sup>. روايته من كتبه لسوء  
حفظه و ذكر الشرائط تلويحه
- XIII. fol. 24. من الكتاب من اجازة الرواية من الكتاب  
الصحيح و ان لم يحفظ الراوي ما فيه
- XIV. foll. 25-26. روايته حديثا فشكل  
سمعه ام لا
- XV. fol. 27. باب في المقابلة و تصحيح الكتاب

The present part is followed at the end by five notes, dated A.H. 599, 601, 602, 603, 667 respectively, which agree verbatim with those noticed in Part vi above. In addition to the above, we notice an autograph note by Ismâ'il bin Raṭīsh (d. A.H. 654 = A.D. 1255), a prominent traditionist and author of several works, of the 6th century.

As already stated, a complete copy of this valuable work is not mentioned in any catalogue. For some other parts of the work, see Berlin, No. 1039; Lied, No. 1737; Cairo, vol. i, p. 244.

Written in fair Naskh. Not dated; apparently 6th century  
A.H.:



H.L. No. 3003

No. 3042

Foll. 241; lines 17; size 20 × 17, 12½ × 9 cm

الكتاب اللطيف

## AL-KITĀB AL-LAṬĪF

A rare and useful work on *Ḥadīth* by al-Shaykh Jamāl al-Dīn bin al-Jawzī, الشيخ جمال الدين بن الجوزي. A few pages at the beginning are wanting and the work abruptly begins thus:

به وما قد موا عليه و تيقن ..... لا يغالط نفسه ثم ان الماك  
يكتب و الملك يعلم و الجنة في السماء ..... قال بعض ملوك الهند لابنه  
يا بنى ..... شهوتك فغابها فان ظفرت بها الخ \*

The work is divided into 51 *bābs* and arranged according to the arrangement observed in works of jurisprudence.

The author was born in A.H. 511 or 512. He died in A.H. 597 = A.D. 1201 (see Lib. Cat., vol. v, part i, p. 89). See also *Āṣafīyah*, vol. i, p. 632; and *al-A'lām*, vol. iv, p. 89 (second edition).

The colophon runs thus:

تم الكتاب اللطيف تاليف العالم العامل الاجل ..... الشيخ جمال  
الدين بن الجوزي ..... و صادف الفراغ منه آخر نهار الخميس في يوم  
جادی عشر من شهر شوال المبارك من شهر سنة تسعة و خمسين و تسعمائة  
من الهجرة برسم العبيد الفقير الحقير ..... ظاهر بن محمد بن علي بن  
شرف الدين الخ \*

Some occasional notes are found on the margins.

Worm-eaten and repaired.

Written in Naskh.

Dated: Thursday, 11th Shawwâl, A.H. 959.

Scribe: ظاهر بن محمد بن علي بن شرف الدين

No. 440.

fol. 113; lines 23; size  $7\frac{1}{2} \times 5$ ;  $4\frac{1}{2} \times 3\frac{1}{2}$ .

كتاب معرفة انواع الحديث

KITÂB U MA'RIFAT I 'ANWÂ'AL  
ḤADÎṢ.

(Also called Muqaddimatu Ibn' Aṣ Ṣalâh.)

A very old and valuable copy of the Kitâb Ma'rifati Anwâ' al Ḥadîṣ, compared and revised by the author himself. It is a very useful work on the Science of Ḥadîṣ, divided into 65 Naw'. The materials in the present work are taken from Khatîb Baġdâdî's compositions on the Science of Ḥadîṣ.

Author: Taqiaddin Abû 'Umar 'Uṣmân bin Ṣalâhaddin Abi'l Qâsim 'Abdarrahmân bin Mûsâ bin Abî Naṣr bin Aṣ Ṣalâh ash Shahrâzûrî تقي الدين ابو عمر عثمان بن صلاح الدين ابي القاسم عبد الرحمن بن شاهرزوري, a scholar of repute in the Qur'ânic branches, tradition and jurisprudence, and specially noteworthy for his skill in removing the discrepancies of Ḥadîṣ. He was born in A.H. 577 = A.D. 1181, and studied under his father and many others. He worked as professor in the Madrasah Ṣalâhiyah of Jerusalem. In A.H. 616, he was appointed professor of Shâfi'î jurisprudence in the Madrasah Rawâhiyah of Damascus. Shortly after, he took his seat as a professor of the Juwainiyah Madrasah. Later on, King Ashraf bin Mûsâ (A.H. 626-635 = A.D. 1228-1337) of the Ayyûbids appointed him the first professor in a Madrasah built by him in Damascus known as Ashrafiyah; where he worked till his death in 643 = A.D. 1243. For his life and works, see Ṭabaqât Ibn Shuhba, fol. 86; Brock., vol. i, p. 359.

Beginning:—

قال الشيخ ..... تقي الدين ابو عمر عثمان ..... ربنا آتنا من  
لذتك رحمة ..... هذا وان علم الحديث من افضل العلوم الفاضلة \*

For other copies of the work, see Cairo, vol. i, p. 352; Râmpûr Library, p. 128. The work was lithographed in Lucknow, A.H. 1304.

The colophon runs thus:—



آخر الكتاب و الحمد لله حق وحده و الصلوة على محمد نبيه و عبده  
و سلم نجزنى العشر الاوسط من شهر رمضان المبارك من سنة سبع و ثلاثين  
و سبعمائة \*

Written in good Naskh. Dated, A.H. 637.

The following autograph note of the author gives us to understand that the MS. was studied under him: -- الحمد لله بلغ قراءة على كتبه: --  
مؤلفه عثمان.

H.L. No. 3189

No. 3063

Foll. 258; lines 27; size 26 × 18½, 19 × 13 cm

كشف الاستار عن زوايد

**KASHF AL-ASTĀR 'AN ZAWĀYID**

A rare work on Musnad Ḥadīth. The full title of the work runs thus :  
كشف الاستار عن زوايد مسند الامام البرار

The work is divided into 15 *kitābs* and again subdivided into several *bābs*. The present copy contains the following *kitābs* :

- |                   |                   |                           |
|-------------------|-------------------|---------------------------|
| ١ - كتاب الزكاة   | ٢ - كتاب الصيام   | ٣ - كتاب الحج             |
| ٤ - كتاب الاضاحى  | ٥ - كتاب البيوع   | ٦ - كتاب الايمان و النذور |
| ٧ - كتاب الاحكام  | ٨ - كتاب اللفظة   | ٩ - كتاب الغضب            |
| ١٠ - كتاب الوصايا | ١١ - كتاب الفرائض | ١٢ - كتاب العتق           |
| ١٣ - كتاب النكاح  | ١٤ - كتاب الطلاق  | ١٥ - كتاب الغبايات        |

Author: al-Imâm al-Bazzâr, الامام البرار. His full name is Ahmad bin 'Amr bin 'Abd al-Khâliq Abû Bakr al-Bazzâr, احمد بن عمر بن عبد الخالق  
ابو بكر البرار. He was a native of Baṣrah and a great traditionalist. He narrated traditions in old age at Iṣfahân, Baghdâd and Syria. He died at Ramlâ in A.H. 292 = A.D. 905. See al-A'lâm, vol. i, p. 182 (second edition).

The work begins abruptly thus:

حدثنا عبد الله بن احمد يعنى بن شوبه ثنا ابو اليمان ثنا سعيد بن  
ستان عن ابى الزاهرية كثير بن مرة عن ابن عمر عن النبى صلى الله عليه  
وسلم الخ \*

At the beginning four pages containing index and two pages of the MS. are supplied by some later hand in Nasta'liq.

Written in cursive Naskh. Water-stained.

A few pages at the end are wanting and the work abruptly ends with the Ḥadīth of *باب في نعيم اهل الجنة*.

No copy of the work seems to have been recorded.

Not dated, probably tenth century A.H.

The name of the scribe does not appear anywhere.

No. 203.

fol. 137; lines 25; size 9 × 7; 7½ × 4½.

الجزء الثاني من كشف مشكل الصحيحين

THE SECOND OF THE FOUR PARTS OF  
KASHF AL MUSHKIL AS ṢAḤĪḤAIN.

A very rare commentary on the difficult portion of Ḥadīṣ, narrated in Ṣaḥīḥ Bukhārī and Muslim. Traditions are arranged under the Musnad of each Ṣaḥābī from whom Bukhārī and Muslim narrated Ḥadīṣ in their Al Jāmi', giving the total number of Ḥadīṣ narrated from the prophets, by those Ṣaḥābīs, and numbers of the Ḥadīṣ narrated in Ṣaḥīḥain.

By Abū a'l Farj 'Abdarrāḥmān bin 'Alī bin Muḥammad Al Jawzī al Bekrī al Baġdādī, *ابو الفرج عبد الرحمن بن علي بن محمد ابن الجوزي البكري البغدادي*, a descendant of the second Khaṭīf, was born in Baġdād. There are some conflicting statements regarding the date of birth of this author. Yāfi'ī fixes the author's date of birth A.H. 508, but subsequently adds that according to some he was born in about A.H. 510. The later date is given in Ḥuṣṣāz, and, according to Ibn Aṣīr, as referred to in Brock., vol. i., p. 500, he was born in A.H. 510. Ibn Rajab, in Ṭabaqāt al Ḥanābilah, vol. i., fol. 264, however, after discussing the three dates, namely, A.H. 508, 509, and 510, says that

according to an autograph note of the author, he was born in A.H. 511 or 512.

و وجد بخطه لا احقق مولدي خيرانه مات و الذي في سنة  
اربع عشر و قالت الوالدة كان لك العمر نحو ثلاث سنين  
فعلى هذا يكون مولده سنة احدي عشرة او اثنتي عشرة

This date agrees with that given by Muḥammad bin Aḥmad bin 'Umar bin al Ḥusain bin Khalaf al Baḡdādī, better known as Ibn al Qaṭi'ī, ابن القطيعي (d. A.H. 634 = A.D. 1236). Ibn al Jawzī lost his father at the age of about three years, in A.H. 514 = A.D. 1120. After the death of his father he was placed under the charge of Shaikh Ibn Nāṣir (d. A.H. 556 = A.D. 1161), whose name the author mentioned on fol. 7\*. He took keen interest in the education of the orphan, and in course of time gave him lessons from the Musnad of Imam Aḥmad bin Ḥanbal and other works. He travelled to different countries for the sake of learning, and, according to Ḍahabī, studied under eighty-seven shaikhs. Jawzī made himself master of all the branches of Muḥammadan literature, and, referring to this, Yāfi'ī and some other biographers say that Jawzī was Imām of his time. As an eloquent preacher he had no equal anywhere, and it is stated that his sermons, which attracted not less than ten thousand persons, were attended by kings, nobles and khalifs. According to the statement of his grandson, Shamsaddin Abū 'al Muzaffar Yūsuf Qizuglū, commonly called Sibṭ Ibn al Jawzī, سبط ابن الجوزي (d. A.H. 654 = A.D. 1257). Ibn Jawzī copied out 20,000 books with his own hand. The same Sibṭ Ibn al Jawzī states that Ibn Jawzī converted 20,000 infidels to Islām, and one lakh of people pronounced repentance of their sins on his hand, as the result of his preaching. The total of the works composed by Ibn Jawzī as given by Sibṭ Ibn al Jawzī is 250 or more, while Ḍahabī remarks that up to his time he did not know any other author who had written such a large number:—

ما علمت احدا من العلماء — صَنَّفَ ما صَنَّفَ هذ الرجل الخ

Ibn Jawzī died in A.H. 597 = A.D. 1250.

The present volume beginning thus:—

كشف المشكل من مسند ابي بكره و اسمه تقيع . . . و جملة  
ماروي عن رسول الله صلي الله عليه و سلم مائه و اثنان و ثلاثون

حديثا اخرج له منها في الصحيحين اربعة عشر حديثا فمن المشكل  
في الاول الخ

On fol. 97<sup>a</sup> the author refers to his other work *Talqih* (تلقيح). See Brock., vol. i., p. 500. In the MS. copy of *Ṭabaqāt al Huffāz*, vol. ii., fol. 98<sup>a</sup>, as well as in the printed copy of the same, vol. iv., p. 134, we find that Ḍahabī, probably by mistake, calls this work *Kashf Mushkil aṣ Ṣiḥāh*, كشف مشكل الصحاح, which he says is in four volumes. The *Kashf al Mushkil aṣ Ṣaḥīḥain* is distinctly mentioned in the list of the author's compositions given by Ibn Qaṭī'i and Ibn Rajab; neither refers to *Kashf Mushkil aṣ Ṣiḥāh* by Ibn Jawzī. See also Ḥāj. Khal., vol. v., p. 215. The work is not mentioned in any catalogue.

For the author's life see: *Huffāz*, vol. iv., p. 134; *Ṭabaqāt al Ḥanābilāh*, vol. i., by Ibn Rajab, fol. 264<sup>a</sup>; Ibn *Khallikān*, vol. i., p. 279; *Mir'at al Jinān*, fol. 371<sup>b</sup>; Brock., vol. i., p. 500.

Contents:—

- fol. 1<sup>a</sup>. كشف المشكل من مسند ابي بكره
- fol. 5<sup>a</sup>. كشف المشكل من مسند بريده بن الحبيب
- fol. 8<sup>a</sup>. كشف المشكل من مسند عائد بن عمرو المزني
- fol. 8<sup>b</sup>. كشف المشكل من مسند سمرة بن جندب
- fol. 10<sup>a</sup>. كشف المشكل من مسند معقل بن يسار المزني
- fol. 11<sup>a</sup>. كشف المشكل من مسند مالك بن الحويرث
- fol. 11<sup>b</sup>. كشف المشكل من مسند جندب بن عبد الله
- fol. 12<sup>b</sup>. كشف المشكل من مسند معيقب
- fol. 13<sup>a</sup>. كشف المشكل من مسند مجاشع و مجالد ابني مسعود
- fol. 13<sup>a</sup>. كشف المشكل من مسند يعلى بن امية

- fol. 13<sup>b</sup>. كشف المشكل من مسند معاذ بن جبل
- fol. 14<sup>a</sup>. كشف المشكل من مسند ابي بن كعب
- fol. 17<sup>a</sup>. كشف المشكل من مسند ابي طلحة زيد بن مهمل
- fol. 18<sup>a</sup>. كشف المشكل من مسند عبادة بن الصامت
- fol. 19<sup>b</sup>. كشف المشكل من مسند ابي ايوب الانصاري
- fol. 22<sup>a</sup>. كشف المشكل من مسند ابي بردة هاني بن نيار
- fol. 22<sup>b</sup>. كشف المشكل من مسند زيد بن ثابت
- fol. 24<sup>a</sup>. كشف المشكل من مسند عمرو بن عوف المزني
- fol. 25<sup>a</sup>. كشف المشكل من مسند ابي لبانه الانصاري
- fol. 25<sup>b</sup>. كشف المشكل من مسند عتبان بن مالك
- fol. 25<sup>b</sup>. كشف المشكل من مسند سهل بن حنيف
- fol. 27<sup>b</sup>. كشف المشكل من مسند قيس بن عبادة
- fol. 28<sup>a</sup>. كشف المشكل من مسند اسيد بن حضير
- fol. 28<sup>a</sup>. كشف المشكل من مسند كعب بن مالك
- fol. 30<sup>b</sup>. كشف المشكل من مسند ابي اسيد مالك بن ربيعة الساعدي
- fol. 32<sup>a</sup>. كشف المشكل من مسند ابي قتادة الانصاري
- fol. 37. كشف المشكل من مسند ابي جهيم الانصاري

fol. 37.

كشف المشكل من مسند ابي الدرداء الانصاري

fol. 39<sup>a</sup>.

كشف المشكل من مسند ابي حميد عبد الرحمن بن سعد

الساعدي

fol. 40.

كشف المشكل من مسند عبد الله بن سلام رضي الله تعالى

fol. 41<sup>a</sup>.

كشف المشكل من مسند سهل بن ابي حشة

fol. 42<sup>a</sup>.

كشف المشكل من مسند ظهير بن رافع

fol. 42<sup>b</sup>.

كشف المشكل من مسند رافع بن خديج

fol. 44<sup>a</sup>.

كشف المشكل من مسند عبد الله بن زيد الانصاري

fol. 45<sup>a</sup>.

كشف المشكل من حديث مسند عبد الله بن يزيد الخطمي

fol. 45<sup>b</sup>.

كشف المشكل من مسند ابي مسعود الانصاري

fol. 48<sup>a</sup>.

كشف المشكل من مسند شداد بن اوس

fol. 48<sup>b</sup>.

كشف المشكل من مسند النعمان بن بشير

fol. 49<sup>b</sup>.

كشف المشكل من مسند عبد الله بن ابي اوفى

fol. 51<sup>a</sup>.

كشف المشكل من مسند زيد بن ارقم

fol. 52<sup>a</sup>.

كشف المشكل من مسند ثابت بن الصحاك

fol. 53<sup>a</sup>.

كشف المشكل من مسند البراء بن عازب

fol. 59<sup>b</sup>.

كشف المشكل من مسند زيد بن خالد الجهني

- fol. 60<sup>b</sup>.  
كشف المشكل من مسند مهمل بن سعد بن الساعدي الانصاري
- fol. 66<sup>a</sup>.  
كشف المشكل من مسند مالك بن صعصعة
- fol. 66<sup>a</sup>.  
كشف المشكل من مسند كعب بن حجرة
- fol. 67<sup>b</sup>.  
كشف المشكل من مسند سلمة بن الاكوع
- fol. 71<sup>a</sup>.  
كشف المشكل من مسند عبد الله بن العباس
- fol. 111<sup>a</sup>.  
كشف المشكل من مسند ابي عبد الرحمن عبد الله بن عمر  
بن الخطاب

Beside the present work and the works mentioned by Brock., vol. i., p. 500, the following compositions of the author are enumerated by Ibn Rajab and other biographers:—

COMMENTARIES AND THE VARIOUS READINGS OF THE QUR'ÂN.

- |                                                                            |                                                                       |
|----------------------------------------------------------------------------|-----------------------------------------------------------------------|
| (1) كتاب المغني في التفسير<br>in 81 parts.                                 | (6) الاشارة الي القرأة المختارة<br>in 4 parts.                        |
| (2) تيسير البيان في تفسير<br>القرآن                                        | (7) تذكرة المنتبه في حيون<br>المشتبه                                  |
| (3) كتاب تذكرة الاديب في<br>اللغة في تفسير الغريب<br>in 1 vol.             | (8) ورود الاخصان في فنون الا<br>فنان, in 1 part.                      |
| (4) نزهة النواظر في الوجوه و<br>النظائر, in 1 vol.                         | (9) عمدة الراشح في معرفة الناسخ<br>و النسخ, in 5 parts.               |
| (5) النواظر في الوجوه و النظائر<br>an abridgment of the<br>preceding work. | (10) المصطفى با كف اهل الرسوخ<br>في علم الناسخ و<br>النسخ, in 1 part. |

## THEOLOGY.

- (1) منهاج الوصول الى علم الاصول, in 5 parts.  
 (2) بيان خفلة القائل بقدم افعال العباد  
 (3) غوامض الا لهيات  
 (4) مسلك العقل, in 1 part.  
 (5) منهاج اهل الا صابة, in 1 vol.  
 (6) السر المصون  
 (7) دفع شبهة التشبيه, in 4 parts.

## TRADITION, LITERATURE AND TASAUF.

- (1) نفي النقل  
 (2) كتاب النزهة, in 2 vols.  
 (3) ارشاد المریدین فی حکایاب السلف الصامحین  
 (4) ثقیضة الناقل  
 (5) خرد الاثر, in 39 parts.  
 (6) كتاب المديح  
 (7) كتاب العلل المتنا هية في الا حاديت الواهيه  
 (8) اعلام العالم بحقائق ناسخ الحديث و منسوخه  
 (9) السهم المصيب  
 (10) اخاير الذ خائر  
 (11) العوائد  
 (12) موت الخضر  
 (13) جزء المشيخة  
 (14) جزء المسلسلات  
 (15) المحتسب في النسب  
 (16) منتجب المنتجب  
 (17) نسيم الرياض  
 (18) اللؤلؤ  
 (19) كنز المذكر  
 (20) كتاب اللطف  
 (21) كنوز الرموز  
 (22) كتاب النخيس  
 (23) زين العيص  
 (24) الشاهد و المشهود  
 (25) انلهب  
 (26) المد هش  
 (27) فتوح الفتوح  
 (28) التعادي الملوكية  
 (29) معادثة العقل  
 (30) لقط الجمان



- (31) معاني المعاني  
(32) المقعد المقيم  
(33) ايقاظ الوسنان  
(34) النبات  
(35) نزهة الا ديب  
(36) منتهي المتسهل  
(37) تحفة الواحظ  
(38) احكام الا شعار  
(39) كتاب الا ذكيا  
(40) الحك علي حفظ العلم  
(41) اعلام الا حبا باغلاط الا حيا  
(42) تحريم المتل  
(43) كتاب الصباح  
(44) كتاب عطف العلماء علي  
الا مرء و الامراء علي  
العلماء  
(45) النصر علي مصر  
(46) المجيد العضدي  
(47) الفجر النوري  
(48) ثبات الخطاء و الصواب عن  
احاديث الشهاب  
(49) كتاب النور في فضل الايام  
و الشهور  
(50) المختار من الا شعار  
(51) تقريب الطريق  
(52) كتاب الرياضة  
(53) منهاج الا صابه في محنه  
الصحابة  
(54) ذخيرة الوحظ  
(55) الرجز المشوف  
(56) ادس و المحبة  
(57) المطرب الملبب  
(58) الصلاحي  
(59) زاد الانوار  
(60) منهاج العابدين  
(61) عقد العناصر في دم خليفة  
الناصر  
(62) كتاب ذم عبد القادر  
(63) غريب الحديث  
(64) ملح الاحاديث  
(65) الفصول الوعظية  
(66) المعتبر  
(67) المحادثات  
(68) زاهر الجواهر  
(69) الخواتيم  
(70) المرتقى

- (1) مناقب ابراهيم بن ادهم (12) طرائف الطرائف في تاريخ السوائف  
 مناقب السفیان الثوري (13)  
 مناقب المعروف الكرخي (14)  
 مناقب رابعة العدوية (15)  
 مسير العزم الساكن الي (16) الفاخر في ايام الامام الناصر (4)  
 اشرف الا ماكن  
 المختار من اخبار الا خيار (17) مناقب ابي بكر (5)  
 حجة المنتظر بشرح احوال (18) فضائل عمر بن عبد العزيز (7)  
 الحضرة  
 ذكر كبار الحفاظ (19) مناقب امام الشافعي (9)  
 اشرف الموالي (20) فضائل العرب (10)  
 مناقب اصحاب الحديث (21) مناقب فضيل بن عياض (11)

## JURISPRUDENCE.

- (1) اسباب الهداية لا رباب (6) الانصاف في مسائل الخلاف (1)  
 البداية  
 كتاب درء اللوم و الضيم في (7) كتاب معتصر المختصر (2)  
 صوم يوم الغيم  
 المنفعة في المذاهب الاربعة (8) كتاب النبذة (3)  
 كشف الظلمة (4)  
 العبادات الخمس (5)

The colophon runs thus:—

كمل نصف مشكل الصحيحين لابي الفرج ابن الجوزي رحمه الله  
 تعالى علي يد افقر العباد لرحمه ربه العلي محمد بن محمد  
 بن علي الحسيني الشهير بالطنطاوي

Written in good Naskh, within gold ruled borders, bearing headpiece at the beginning.

Not dated, apparently 12th century A.H.

Scribe محمد بن محمد بن علي الحسيني

## AL AMÂLÎ.\*

No. 317.

foll. 8 ; li.æs 17 ; size 9 x 6 ; 6 x 4½.

الجزء فيه مجالس من امالى ابى القاسم

ومن حديث ابى محمد الحسن بن الخلال

AL JUZ'UFÎHI MAJÂLIS MIN AMÂLÎ  
 ABÎ'AL QÂSIM WA MIN ḤADÎṢ  
 ABÎ MUḤAMMÂD AL ḤASAN  
 BIN MUḤAMMAD AL  
 KHALLÂL.

A fragment of 8 foll., consisting of an incomplete portion of Amâli Abî 'al Qâsim and certain other Ḥadiṣ, narrated by Ḥasan al Khallâl.

Foll. 1-2 : Incomplete portion of 'Amâli ; contain only the first fol. of the first Majlis and the last fol. of the last Majlis. The intermediate Majlises and some Ḥadiṣ of the first and the last Majlis are wanting in this copy.

By Abû'al Qâsim 'Abdalmalik bin Muḥammad bin 'Abdallâh bin Bishrân ابو القاسم عبد الملك بن محمد بن عبد الله بن بشران, a traditionist of the 5th century A.H., who was alive in A.H. 428, and studied under Da'raj bin Aḥmad (d. A.H. 351 = A.D. 962) ; see Ḥuffâz, vol. iii, p. 97.

Beginning :—

قُرئ على السيد الاجل الامام قاضى القضاة جمال الاسلام ابى بكر محمد  
 بن المظفر بن بكران بن عبد الصمد بن سلمان الشامي و اذا سمع وابني  
 ابو الفتح محمد يسمع فاقربه اخبركم بل حدثكم الشيخ ابوالقاسم عبد الملك  
 بن محمد بن عبد الله بن بشران في ربيع الاول سنة ثمان و عشرين و اربعمائة

\* Al Amâli refers to a work on Ḥadiṣ, comprising the traditions dictated by the Shaikhs to their pupils, while sitting for teaching of the Ḥadiṣ. The teaching of Ḥadiṣ, by means of dictation in a special Majlis (sitting) formed for the same, was one of the methods observed by former traditionists. More than 25 works on the present subject are noticed in Ithâf, p. 24 ; Hâj. Khal., vol. i, p. 115.

بغداد قال اخبرنا ابو محمد دعلج بن احمد بن دعلج ..... اتيت رسول الله  
على الله عليه وسلم وهو يجمع الخ \*

The above-quoted beginning, and the following note on the title-page, tell us that in Bagdād in A.H. 428 'Alī bin Hibatallāh and his son, Abū'al Fath, studied the present work under Muḥammad bin Muẓaffar (d. A.H. 488 = A.D. 1095; see Ṭabaqāt Ibn Shuhba, fol. 420), who transmitted the Ḥadīṣ of Amālī from Abū'al Qāsim, and the other Ḥadīṣ from Khallāl:—

الجزء فيه مجلس من امالي ابي القاسم بن بشران ومن حديث  
ابي محمد الحسن بن محمد الخلال رضى الله عنهما اخبرنا بذلك عنهما  
السيد الاجل قاضي القضاة ابوبكر محمد بن المظفر بن بكران الشامي .....  
سماع على بن هبة الله بن عبد السلام و ابنه ابي الفتح محمد \*

The present Amālī ends with the following note at the end of the last Majlis, which says that the MS. was studied by a group of traditionists in A.H. 487 under Muḥammad bin Muẓaffar, noted above.

بلغت سماء من اوله الى آخره على قاضي القضاة محمد بن المظفر بن  
بكران الشامي اطال الله بقاءه... في شهر رمضان سنة سبع و ثمانين و اربعمائة \*

Foll. 2<sup>b</sup>-8<sup>a</sup> contain some Ḥadīṣ, narrated by Abū Muḥammad al Ḥasan bin Muḥammad bin Ḥasan bin al Khallāl بن محمد بن حسن الخلال, a traditionist remarkable for his memory, who was born in A.H. 352 = A.D. 963 and died in A.H. 439 = A.D. 1048.

Beginning:—

وقرى على الاجل قاضي القضاة ابي بكر محمد بن المظفر بن بكران  
الشامي ونحن نسمع اخبركم الشيخ ابو محمد الحسن بن محمد الحسن  
الخلال ..... قال قال رسول الله صلى الله عليه وسلم من قتل دون ماله فهو  
شهيد \*

The notes on the title-page say that in A.H. 548 the MS. was studied by reliable traditionists of that period.

The note on fol. 2<sup>a</sup>, dated A.H. 487, suggests that the MS. was written in or before that year.

Written in good Naskh on thick paper.

## المجموعه

## AL-MAJMU'AH

A collection of works on Ḥadīth, by different authors, containing six treatises.

Fol. 1<sup>a</sup>-1<sup>b</sup>

## I

## الاجازة.

## AL-IJĀZAH

An autograph copy of Ijāzah granted by Ḥusayn bin Muḥsin al-Anṣārī to Muḥammad Shams al-Ḥaḡ.

Beginning:

\* الحمد لله الذى اجازهملى العمل الصحيح المقبول احسن اجازة الخ \*

Written in ordinary Naskh.

Dated: A.H. 1325.

Fol. 2<sup>a</sup>-28<sup>a</sup>

## II

## ثبت القواقجى

## THABT AL-QĀWQJĪ

A work on Ḥadīth, dealing with Isnād, by Muḥammad bin Khalīl bin Ibrāhīm al-Qāwqjī al-Mashīshī, commonly called Abū Maḥāsīn al-Ḥanfī al-Ṭarāblīsī, محمد بن خليل بن ابراهيم القواقجى المشيشى المشهور بابى المعاسن , الحنفى الطرابلسى, a scholar and traditionalist who died in A.H. 1306=A.D. 1889.

For his life and work, see Sarkis, vol. ii, p. 1490.

Beginning:

الحمد لله الذى وصل من اتقطع اليه بصحيح التقوى ..... اما بعد  
فيقول راجى فيض مولاه الوفى محمد بن السيد خليل القواقجى الحنفى حفه الله  
و احبابه باللفظ الحنفى ..... لما كان علم الحديث من اشرف العلوم فى

Written in Naskh

Not dated, apparently early fourteenth century A.H.

The name of the scribe does not appear anywhere.

Fol. 28<sup>b</sup>-36<sup>b</sup> are blank.

Fol. 37<sup>b</sup>-54<sup>b</sup>

### III

ثبت عبد الرحمن

#### THABT 'ABD AL-RAḤMĀN

A work on Ḥadīth, dealing with Isnād, by 'Abd al-Raḥmān bin al-Shaykh Muḥammad bin 'Abd al-Raḥmān al-Dimishqī al-Kuzburi, عبد الرحمن بن الشيخ محمد بن عبد الرحمن الدمشقي الكزبري. He was born in A.H. 1184=A.D. 1771 and died in A.H. 1262=A.D. 1846; see a note by Muḥammad Shams al-Ḥaq on fol. 54<sup>b</sup>.

For his life, see al-A'lām, vol. iv, p. 110 (second edition), Muntakhibāt al-Tawāsikh, p. 666, and Idāḥ al-Maknūn, vol. i, p. 345.

Beginning:

الحمد لله الذي رفع لمن وقف ببابه قدرا و اعلى لمن انتطع لعز جنابه

في الملاء الاعلى . . . . . اما بعد فيقول العبد الفقير الى مولاه الغنى

عبد الرحمن ابن الشيخ الامام محمد الكزبري الخ \*

The work was composed in A.H. 1260.

No copy of the work seems to have been recorded.

Written in good Naskh.

Dated: A.H. 1292.

Scribe: حاجي مراد على .

Fol. 55<sup>a</sup>-58<sup>b</sup> are blank.

Fol. 59<sup>b</sup>-103<sup>a</sup>

### IV

ثبت الشيخ محمد الامير

#### THABT AL-SHAYKH MUḤAMMAD AL-AMĪR

A work on Ḥadīth, dealing with Isnād, by Muḥammad bin Muḥammad bin Aḥmad bin 'Abd al-Qâdir al-Maghribî, commonly called al-Amîr al-Malki,

محمد بن محمد بن أحمد بن عبد القادر الفربى الشهير بالامير المالكى  
1154=A.D. 1742 and died in A.H. 1232=A.D. 1817.

For his life and work, see al-A'lâm, vol. vii, p. 298 (second edition);  
Fihris al-Fahâris, vol. i, p. 92, and Brock. Suppl., vol. ii, p. 738.

Beginning :

الحمد لله الأول الآخر النافع المقدم الموقر الجامع و اشهد ان لا اله الا  
الله و ان محمدا عبد الله و رسوله ..... اما بعد فيقول الفقير ابو محمد  
محمد بن محمد الامير عامله الله بلطفه الخبير هذا جمل من اسانيد اسانيد  
الامام مشائخ الاسلام الخ \*

The book has been published (see al-A'lâm, vol. vii, p. 299).

Written in good Naskh.

Dated : A.H. 1292.

Scribe : حاجى مراد على ولد مقصود على مرحوم .

Fol. 103<sup>b</sup>-107<sup>b</sup> are blank.

Fol. 108<sup>b</sup>-182<sup>b</sup>

v

الدرر السنية

### AL-DURAR AL-SANIYAH

A work on Hadîth, dealing with Isnâd. The full title of the work runs  
thus: الدرر السنية فيما علا من الاسانيد الشنوانيه by Muhammad bin al-  
Shaykh 'Alî bin al-Shaykh Mansûr al-Shanwânî, بن محمد بن الشيخ على بن  
الشيخ منصور الشنوانى, a scholar and jurist of his time in Egypt. He was  
appointed a professor in the University of al-Azhar.

He died in A.H. 1233=A.D. 1817.

For his life and work, see al-A'lâm, vol. iii, p. 953, and Sarkis, vol. ii,  
p. 1150.

Beginning :

نحمدك يا و اصل المنقطع اليك اذا اسند اموره لك و اتكل عليك  
فسلست عوائيدك الحسنى ..... اما بعد فيقول فقير رحمة ربه و اسير

..... محمد بن الشيخ على بن الشيخ منصور الشنواني الخ \*

Written in Naskh.

Not dated, apparently thirteenth century A.H.

The handwriting is similar to that of the preceding work.

Fol. 183<sup>a</sup>-186<sup>b</sup> are blank.

Fol. 187<sup>b</sup>-209<sup>b</sup>

VI

مدارج الاسناد

MADĀRIJ AL-ASNĀD

A work on Ḥadīth, dealing with Isnād of the books studied, by Qāḍī Irtadā 'Alī Khān bin Mūṣṭa'fā 'Alī Khan. He was born in A.H. 1198=A.D. 1785. He studied under Muḥammad Ibrāhīm Bilgarāmi and Ḥayder 'Alī Sandili. After the death of his father he was appointed as a Judge in Madrās. He died in A.H. 1251=A.D. 1836.

Besides the present work he wrote the following works :

رساله فرائض - ٤ نقد الحساب - ٣ نفائس ارتضائيه - ٢ حاشية ميرزا احمد ملا جلال - ١  
شرح قصيدة برده - ٥

(See Tadhkira-i-'Ulamā'-i-Hind, p. 21).

Beginning:

الحمد لله الواصل من انقطع عما سواه اليه ..... اما بعد فيقول العبد  
الضعيف الراجي رحمة ربه القوي الباري ابو على محمد الملقب بارتضا العمري  
الصفري الجوفاموي البخاري \*

Written in good Naskh.

Dated: A.H. 1292.

Scribe: حاجي مراد على .

No. 462.

fol. 171 ; lines 17 ; size 7 x 5½ ; 5 x 4.

المجموعه في الحديث

AL MAJMŪ'AH FĪ AL ḤADĪṢ.

An old and exceedingly valuable copy of a Majmū'ah, containing 12 rare treatises on Ḥadīṣ, written in the beginning of the 8th century A.H. It bears several autograph Sanads and autograph notes of the chiefs, nobles, traditionists (male and female) and scholars,



numbering not less than 1,500 in all, of the 8th century A.H., who studied from the present copy of *Majmû'ah* in Damascus. We notice that, in A.H. 763, one Aḥmad bin Ya'qûb bin Ishâq bin Khwâja, a scholar of our province (Bihar) studied from the present copy in Damascus (see Sanad II, on treatise No. VI). This most valuable possession of the Library was in the use of scholars of Damascus until A.H. 838. See Sanad No. VI, on treatise No. XII. In A.H. 1179 it fell into the hands of one Muṣṭafâ bin 'Alî, a scholar of Ḥamât, as appears from the following note on fol. 14<sup>a</sup> :—

الحمد على نعمه تشرف بتمامك هذا المجموع متعجلى الخطوط  
السادة الحفاظ والمحدثين الكرام فقير عفور به مصطفى بن علي حموي  
زادة جعل الله التقوى زادة النخ \*

The 12 treatises referred to above are as follows.

Foll. 1-13. I. *الابدال العوالي* Al Abdâl al 'Awâlî. \* A rare treatise, containing 31 'Awâlî Ḥadîṣ, the narrators of which are known for their great longevity. Thirty Ḥadîṣ are taken in the present work from *الغيلانيات*, a work on 'Awâlî Ḥadîṣ by Abû Bakr Muḥammad bin 'Abdallâh bin Ibrâhîm (d. A.H. 359 = A.D. 969), and one Ḥadîṣ of the same category is taken from *Al Fawâ'id* of Mazkî (d. A.H. 362 = A.D. 972).

Author: Abû'l 'Abbâs Aḥmad bin 'Abdalḥalîm bin 'Abdallâh bin Muḥammad *ابو العباس احمد بن عبدالحليم بن عبد الله بن محمد*, commonly known as Ibn Taimîyah *ابن تيمية*, a scholar and an author of great repute, belonging to the Ḥanbalî school, known for his special merits and masterly abilities in tradition, jurisprudence and theology. He composed more than 300 works on different branches of Islamic literature. He was born in A.H. 661, and studied under his father and a large number of scholars and traditionists. (For the 40 *Shaikhs* of the author, see the present *Majmû'ah*, treatise No. XII.)

The author was a scholar of great independence of mind, and was recognised as a great critic. He engaged in controversy with many contemporary scholars and Ṣûfîs. He did not hesitate even to differ on certain points from the four Imâms (Abû Ḥanîfa, Mâlik, Shâfi'i and Aḥmad bin Ḥanbal); and boldly criticised many early authorities, Ṣûfîs, theologians and traditionists. His boldness and independence, as well as his prejudice against highly esteemed Ṣûfîs and scholars of early times, aroused bitter resentment against him, and led to his being frequently removed from the post of professor of several institutions, and more than once being sent to prison.

Ibn Ḥajar, in Ad Durar, tells us that, in A.H. 709, Ibn Taimiyah withdrew some of his views, being convinced of his own error. He was sent to jail for the last time in A.H. 726 for condemning the practice of visiting tombs (مسألة زيارة القبور), and died in jail in A.H. 728 = A.D. 1328. Though he was criticised for his prejudice and opposition to accepted views, yet his merits and scholarship were unanimously admitted. For his life and works, see Ḥuffāz, vol. iv, p. 228; Ad Durar al Kâminah, vol. i, fol. 94; Ar Radd al Wâfir; Brock., vol. ii, p. 100.

Beginning:—

اخبرنا ابو حفص عمر بن محمد بن طبرزد البغدادي المؤدب قال  
انبأنا ابو القاسم هبة الله بن محمد عبد الواحد بن احمد بن حصين  
الشيدي قال انبأنا ابو طالب محمد بن محمد بن ابراهيم بن غيلان البرزاز  
قال انبأنا ابوبكر محمد بن عبد الله بن ابراهيم الشافعي البرزاز قال الحديث  
الاول:—

حدثنا بشر بن موسى الاسدي ثنا زكريا بن عدي انبأنا عبد الله بن عمر  
عن عبد الله بن عقيل عن جابر قال خرجت مع رسول الله صلى الله عليه  
و سلم الى امرأة من الانصار في نخل يقال لها الاشواف ففرشت لرسول الله  
صلى الله عليه و سلم تحت صور يقال لها المرشش فقال رسول الله صلى  
الله عليه و سلم الآن يأتيكم رجل من اهل الجنة فجاؤا ابوبكر ثم قال الآن يأتيكم  
رجل من اهل الجنة فجاؤا عمر ثم قال الآن يأتيكم رجل من اهل الجنة  
قال لقد رأيتني مطاطباً رأسه من تحت الصور ثم يقول الملبم ان شئت  
جعلته علياً فجاؤا علي ثم ان الانصارية ذبحت شاة و صنعتها فاكلنا و اكلنا  
فلما حضرت الظهر قام فصلى وصلينا ما نوضاً و لا توفضاً فلما حضرت العصر  
صلى و صلينا ما توفضاً و ما توفضاً (ت) عن عبد بن حميد عن زكريا ابن  
عدي النخ \*

Each Ḥadīṣ is followed by one of the following abbreviations, indicating the work in which the Ḥadīṣ is found.

ت for Turmūdī, خ for Bukhārī, م for Muslim, ق for Darquṭnī's Sunan, د for Dâramī, ن for Nasâ'ī.

The present treatise was composed before A.H. 682, as appears

from Sanad No. I attached to the present treatise, described below

The colophon and Sanad No. IV, described below, give us to understand that the present MS. is a transcription of the autograph copy; and that Aḥmad bin 'Abdallāh (d. A.H. 749 = A.D. 1349) was both scribe and owner of the copy at the time.

Written in fair Naskh. The MS. is not dated; but we may conclude that it was written in or before A.H. 732, which is the date of the Sanad last referred to.

Our copy contains a note and 8 Sanads, of which the first three Sanads are copies of those contained in the original autograph copy of the treatise, while the rest belong exclusively to the present copy.

Sanads:—

I. Dated, Damascus, A.H. 682. The writer of the Sanad, who does not reveal his name, says that, in A.H. 682, Qâsim bin Muḥammad al Barzâlî (d. A.H. 739 = A.D. 1339) and many others (male and female), mentioned in the Sanad, studied the work at the house of Barzâlî in Damascus under Zainab bint Makkî (d. A.H. 688 = A.D. 1291; see *Mir'ât al Janân*, fol. 432), a famous female traditionist, commonly called ام احمد; and that an Ijâza was granted by her to all who attended the sitting.

سمع هذه الأحاديث على الشيخة ام احمد زينب بنت مكي بن علي بن كامل الحراني بسماعها من ابن طبرزد بقراءة مفتقيها الامام تقى الدين احمد بن عبد الحكيم بن عبد السلام بن تيمية الحراني القاسم بن محمد بن يوسف بن البرزالي و خديجة بنت الشيخ sic بن شيخ عثمان الرزمي و آخرون يوم الخميس لانتصاف جمادى الآخرة سنة اثنين و ثمانين و ستمائة بمنزل البرزالي المذكور ..... بدمشق و اجازت \*

II. Dated, Damascus, A.H. 684. The writer of the present Sanad, who does not mention his name, says that, in A.H. 684, Şafiaddin al Armawî (d. A.H. 723 = A.D. 1323) and many others studied the work at the Dâr al Ḥadîṣ Ashrafiyah (a famous institution of Ḥadîṣ in Damascus) under Badraddin Aḥmad bin Shaibân (d. A.H. 685 = A.D. 1288); and that an Ijâza was granted by Badraddin to all who attended the sitting.

سمعا على الشيخ بدر الدين احمد بن شيبان بن تغلب الشيباني بسماعه من ابن طبرزد بقراءة صفى الدين محمود ابي بكر الارموي جمال الدين يوسف بن الزكي بن عبد الرحمن بن يوسف المزني ..... و صح

يوم الخميس من شعبان سنة اربع و ثمانين و ستمائة بدار الحديث الاشرافية  
بدمشق و اجاز لهم •

III. Dated, Madrasah Diyâ'iyah of Damascus, A.H. 684. The writer of the Sanad, who does not give his name, says that, in A.H. 684, Şafiaddin Al Armawî (noticed in the above Sanad), Ismâ'îl bin Yûsuf, Fâtimah bint Aḥmad (noticed in Ad Durar, vol. ii, fol. 139) and many others studied the work at the Madrasah Diyâ'iyah of Damascus under 'Alî bin Aḥmad al Maqdisî (d. A.H. 690 = A.D. 1291), the author of Al Mashîkhat (No. 322 above); and that an Ijâza was granted by the same 'Alî Maqdisî to all who attended the sitting.

سمعنا على الشيخ فخر الدين على بن احمد بن عبد الواحد بسماعه  
من ابن طبرزد بقرأة صفى الدين المذكور عز الدين عبد الرحمن بن شيخ  
ابراهيم بن عبد الله بن شيخ ابي عمر و اخوة ابو عبد الله محمد و فاطمة  
بنت احمد و علي بن عبد الله بن عبد الرحمن ابن السراج ... و اسمعيل  
بن يوسف بن احمد ... ..  
يوم السبت رابع عشرين رمضان سنة اربع و ثمانين و ستمائة بالضيائية سفح  
اقاسيون و اجاز لهم مايجوز له روايته \*

IV. Dated, Madrasah Diyâ'iyah of Damascus, A.H. 732. The writer of the Sanad, Muḥammad bin Yahyâ al Maqdisî (d. A.H. 759 = A.D. 1359), says that, in A.H. 732, Muḥammad bin 'Abdallâh (d. A.H. 793 = A.D. 1393) and his brother, Aḥmad bin 'Abdallâh (d. A.H. 749 = A.D. 1349), the scribe and owner of the treatise, studied the work from the present copy at the Madrasah Diyâ'iyah of Damascus under their father, 'Abdallâh bin Aḥmad (d. A.H. 737 = A.D. 1337), the writer of Sanads II and III attached to treatise No. II below; and that a group of scholars, including the writer of the Sanad, attended the sitting.

سمع جميع هذا الجزء على الشيخ الامام الحافظ الزاهد بقية السلف  
محب الدين ابي محمد عبد الله بن شيخ الامام شباب الدين احمد بن  
الامام محب الدين عبد الله بن احمد بن محمد بن ابراهيم المقدسي ...  
بقرأة ولده الفقيه المحدث الفاضل المفيد شمس الدين ابي بكر محمد  
اخوة صاحب الجزء و كاتبه المحدث الفاضل الذكي المحصل شباب الدين  
ابو الفتح احمد وفق الله توفيق اهل طاعة ..... و محمد بن يحيى .....

المقدسي وهذا خطه و صح ذلك ..... سنة اثنين و ثلاثين و سبعة مائة  
بالضياية بسفح جبل قاسيون \*

V. Dated, the Monastery of 'Izzaddin of Damascus, A.H. 732. The writer of this note, Ahmad bin 'Abdallah, noticed in the above Sanad as the scribe and owner of our copy, says that, in A.H. 732, Jamâladdin Muhammad bin Yûsuf (d. A.H. 741 = A.D. 1341) and he himself studied the present treatise at the Monastery of 'Izzaddin under Jamâladdin Yûsuf bin 'Abdarrahmân al Mizzi (d. A.H. 742 = A.D. 1342), the author of Tuhfa (see Lib. Cat., vol. v, part i, No. 229) and the brother of Muhammad bin Yûsuf, mentioned above.

قرأت هذا الجزء كله على شيخنا الامام الكافي البارع الناقد الحجة  
عمدة الكافي جمال الدين ابي الحجاج يوسف بن الزكي عبد الرحمن بن  
يوسف المزني بسماعه الاحاديث المنتقاة .....  
فسمعه اخوة الصالح ابو عبد الله محمد و صح ذلك بكرة يوم الثلاثاء السادس  
عشر ذي الحجة سنة اثنين و ثلاثين و سبعمائة بخانقاه عز الدين ابن القلانسي  
بسفح قاسيون و كتب احمد بن عبد الله بن المحصب عبد الله بن احمد بن  
ابي بكر محمد بن ابراهيم المقدسي عفى الله عنهم الخ \*

The above note was attested by Jamâladdin al Mizzi, under whom the work was studied, thus:—

صحيح ذلك و كتب يوسف بن الزكي عبد الرحمن بن يوسف المزني \*

VI. Dated, the Madrasah Şâlihîyah of Damascus, A.H. 732. The writer of the Sanad, Muhammad bin 'Alî bin Hasan bin Hamza al Husainî (d. A.H. 732 = A.D. 1332), says that, in A.H. 732, he studied the work from the present copy at Madrasah Şâlihîyah under Ismâ'il bin Yûsuf, noticed in Sanad No. III, with a group of traditionists mentioned in the Sanad; and that an Ijâza was granted by him to all who attended the sitting.

قرأت هذا الجزء ..... على الشيخ المسند مجد الدين اسمعيل بن  
يوسف بن احمد بن محمد المقدسي .....  
..... و صح ذلك و ثبت يوم الجمعة سابع عشرين شوال سنة اثنين و ثلاثين  
و سبعمائة بالصالحية و اجاز لنا جميع مروياته و كتب محمد بن علي بن  
حسن بن حمزة الحسيني عفى الله عنه \*

VII. Dated, the Jâmi' Muẓaffarî of Damascus, A.H. 732. The writer of the present Sanad, Muḥammad bin 'Alî al Ḥusainî (the writer of Sanad No. VI above), says that, on the 27th Shaḥwâl, A.H. 732, Muḥammad bin Aḥmad and he himself again studied the work from the present copy at Jâmi' Muẓaffarî under Abû'l 'Abbâs Aḥmad bin 'Abdallâh bin Aḥmad al Ḥamawî (d. A.H. 735 = A.D. 1335), a traditionist and supervisor of endowments of Damascus. See Ad Durar, vol. i, fol. 35. The said Abû'l 'Abbâs granted an Ijaza to both of them.

ثم قراءة في التاريخ المذكور على الشيخ الجليل الكبير شهاب الدين  
ابو العباس احمد بن عبد الله بن احمد البارزي الحموي بسماعه من ابن  
البخاري بسماعه من ابن طبرزد و سنده ... فسمع المحدث شمس الدين  
ابو عبد الله محمد بن احمد و صح هذا بالمظفري و اجاز لنا جميع  
مروياته كتب محمد بن علي الحسيني •

VIII. Dated, the Ashrafiyah Madrasah of Damascus, A.H. 741. The writer of the Sanad, who does not reveal his name, says that, in A.H. 741, Muḥammad bin Ḥasan bin Naqîb (a traditionist of the 8th century A.H.; see Ad Dûrar, vol. ii, fol. 436), with a group of male and female scholars not less than 40 in number, studied the work from the present copy at Madrasah Ashrafiyah under the following four Shaikhs, who granted an Ijâzâ to all the students attending the sitting.

- i. Mizzi (d. A.H. 742 = A.D. 1342), the author of Tuḥfâ. See Lib. Cat., vol. v, part i, No. 229.
- ii. Taqîaddîn Aḥmad bin Muḥammad bin Aḥmad, a traditionist of the 8th century A.H.
- iii. Muḥammad bin Ismâ'îl bin Ibrâhîm al Khabbâzî (d. A.H. 756 = A.D. 1356).
- iv. Aḥmad bin Ibrâhîm bin Ismâ'îl al Tanûkhî (d. A.H. 743 = A.D. 1343).

سمع الغيلانيدت على المشائخ الاربعة السادة الاخيار الكناظ جمال الدين  
بن الكججاج بن الزكي عبد الرحمن بن يوسف المزني وتقى الدين احمد بن  
صلاح الدين محمد بن احمد بن بدر البعلي و شمس الدين محمد بن اسمعيل  
بن ابراهيم بن الخبز و شهاب الدين احمد بن ابراهيم بن اسمعيل التذوخي  
..... بقراءة شمس الدين ابي عبد الله

محمد بن حسن بن النقيب الجماعة ..... يوم الجمعة حادي  
عشرين ربيع الاول سنة احدى و اربعين و سبعمائة بدار الحديث الاشرفية  
بدمشق و الحمد لله رب العالمين \*

IX. Dated, the Madrasah Ashrafiyah of Damascus, A.H. 736. The writer of the Sanad, 'Umar bin 'Abdallâh bin Ahmad (d. A.H. 781 = A.D. 1381), says that in A.H. 756 he, with a group of students not less than 60 in number, studied the work from the present copy at the Madrasah Ashrafiyah under Shaikh Muhammad bin Ahmad bin Ibrâhîm (d. A.H. 780 = A.D. 1380); and that the Shaikh granted an Ijâza to all the students.

قرأت جميع هذا الجزء و فيه ثلاثون حديثاً من الغيلانيات و حديث  
واحد من الفوائد الزكي على الشيخ الصالح المعمر صلاح الدين ابي عبد الله  
محمد بن الشيخ تقي الدين احمد بن الشيخ عز الدين ابراهيم بن شرف الدين  
عبد الله بن شيخ ابي عمر محمد بن احمد بن محمد بن قدامة المقدسي  
..... فسمعه الجماعة ابراهيم بن  
الشيخ شمس الدين عياد الرحمن بن علي بن عبد الرحمن بن ابي عمر ...  
..... و صح ذلك في يوم الخميس  
تاسع تشرين شوال سنة ست و خمسين و سبعمائة بدار الحديث الاشرفية  
بسفح قاسيون و اجاز لهم مايرويه و كتب عمر بن عبد الله بن احمد بن محمد  
بن ابراهيم المقدسي تقي الله تعالى عنم النخ \*

Foll. 15-19. II. Ar Ruba'iyât Min al Ruba'iyât Min Sahîh Muslim. A treatise on a collection of those 25 Hâdiş from Sahîh Muslim (see Lib. Cat., vol. v, part i, No. 188) which are transmitted by Muslim (d. A.H. 261 = A.D. 875) from the Prophet through four intermediate sources.

By Aminaddîn Muhammad bin Ibrâhîm bin Muhammad al Wânî أمين الدين محمد بن ابراهيم بن محمد الواني, a famous traditionist and scholar of Damascus, who died in A.H. 735 = A.D. 1335; see Ad Durar, vol. ii, fol. 188. The following note on the title-page tells us that Amin al Wânî compiled the present treatise for his father, who studied it under one Radiaddîn.

جزء فيه احاديث رباغيات من صحيح مسلم بن حجاج رحمه الله من  
اواخر الربع الاول من الكتاب من ميغادين سمعها الشيخ برهان الدين ابراهيم

بن محمد الواني مؤذن جامع دمشق على الرضى ابن البرثاني انتقاء  
لجله ولده الامام امين الدين محمد \*

Another note on the title-page gives us to understand that the author collected the 25 Ḥadīṣ in the present work from a copy of Ṣaḥīḥ Muslim; written by Ibn Qudāmah (d. A.H. 620 = A.D. 1223), a very reliable traditionist of the 7th century A.H.

Beginning with the Isnād of Ibn Qudāmah's copy, thus:—

اخبرنا ابو اسحق ابراهيم بن عمر بن مصر بن فارس الواسطي التاجر  
قراءة عليه و نحن نسمع نا ابو القاسم منصور بن عبد المنعم بن عبد الله بن  
محمد الفراوي سنة اثنين و ستمائة بنيسابور قال نا الامام ابو عبد الله  
محمد بن الفضل بن احمد الفراوي الصاعدي نا ابو الحسن عبد الغافر  
الفارسي قال نا ابو احمد محمد بن عيسى ثنا الامام ابو الحسن مسلم بن  
الحجاج القشيري قال الحديث الاول:—

حدثنا قتبة بن سعد ناليت ح و حدثنا محمد بن ربيع نا الليث  
بن ابن شهاب عن انس بن مالك رضى الله عنه انه اخبره رسول الله  
على الله عليه و سلم كان يصلى العصر و الشمس مرتفعة \*

At the end of the treatise, viz., on fol. 20, are seven Sanads, dated A.H. 664, 665, 665, 666, 666, 667, 668, transcribed from Ibn Qudāmah's copy of Ṣaḥīḥ Muslim.

Foll. 21-25 contain the Sanads and notes (18 in number) of those who studied from our copy of the present treatise.

Sanads:—

I. Dated, Damascus, A.H. 724. The writer of the Sanad, Muḥammad bin Yaḥyâ (see Sanad IV, treatise No. I), says that, in A.H. 724, 'Abdallâh bin Aḥmad (d. A.H. 737 = A.D. 1337) and his two sons, Abû Bakr Muḥammad (d. A.H. 793 = A.D. 1393) and Abû'l Fath Aḥmad (d. A.H. 749 = A.D. 1349), and one daughter, Khudaija, with a group of traditionists not less than 30 in number including the writer of the Sanad, studied from the present copy under the following 3 Shaikhs near the Jâmi' Aqram of Damascus; and that an Ijâza was granted by them to those who attended the sitting.

i. Yûsuf bin Muḥammad bin Sulaimân (d. A.H. 728 = A.D. 1328).



- ii. Ahmad bin 'Abdallâh bin Ahmad (d. A.H. 730 = A.D. 1330).
- iii. 'Abdarrahmân bin Muhammad bin 'Abdalhamîd, a traditionist of the 8th century A.H., noticed in Ad Durar, without the date of his death being given.

سمع جميع هذا الجزء على المشائخ الثلاثة الامام العالم ... يوسف ...  
 بن محمد ... بن سليمان بن ابي العز بن وهب بن عطاء ... الكنفي  
 ... وشهاب الدين ... احمد ... بن عبد الله بن احمد بن محمد بن ابراهيم  
 وزين الدين عبد الرحمن بن محمد بن عبد الحميد بن عبد البادي  
 المقدسئين الكنبليين ..... بقراءة صاحب الجزء الشيخ ... عبد الله  
 بن المسمع الثاني و اولاده ابوبكر محمد و ابو الفتح احمد و ام الخير خديجة  
 ..... و محمد بن يحيى بن محمد ..... و هذا خطه و صح  
 ذلك في يوم السبت الرابع و العشرين من شهر جمادى الاولى سنة خمس  
 و عشرين و سبعمائة ..... بالقرب من جامع الاقصر بسفح قاسيون .....  
 و اجازوالنا جميع مايجوز له روايته الخ \*

II. Dated, the Jâmi' Masjid of Damascus, A.H. 724. The writer of the Sanad, 'Abdallâh bin Ahmad (d. A.H. 737 = A.D. 1337), says that in A.H. 724 he and many others, not less than 30 in number, studied from the present copy in Jâmi' Masjid of Damascus under the following 3 Shaikhs; and that an Ijâza was granted by them to all who attended the sitting.

- i. 'Alî bin Muhammad bin 'Umar bin 'Abdarrhâmân (d. A.H. 729 = A.D. 1329).
- ii. Shâkir bin Isma'il bin Ibrâhim (d. A.H. 726 = A.D. 1326).
- iii. 'Alâaddîn Abî Daigam, noticed in Ad Durar without the date of his death being given, a traditionist of the 8th century A.H.

سمع جميع هذا الجزء على المشائخ الثلاثة نجم الدين ... على بن  
 محمد بن عمر بن عبد الله الازدي و جلال الدين ... شاكربن اسمعيل بن  
 ابراهيم التنوخي و علاء الدين ابي ضيغم ..... بن عبد الله العلمي ...  
 بقراءة كاتب السماع عبد الله بن احمد بن المحب المقدسي ..... يوم

الجمعة ثامن و عشرين جمادى الاخرة سنة اربع و عشرين و سبعمائة بجامع دمشق المحروسة و اجازوا لهم جمع ما يجوز لهم روايته الخ \*

III. Dated, the Madrasah Diyâ'iyah of Damascus, A.H. 725. The writer of the present Sanad, 'Abdallâh bin Ahmad, noticed above as the writer of the Sanad No. II, says that in A.H. 725 he, with a group of scholars not less than 50 in number, studied from the present copy at the Madrasah Diya'iyah of Damascus, under the following 6 Shaikhs; and that a joint Ijâza was granted by them to all who attended the sitting.

- i. Ibrâhim bin Muḥammad al Wânî, the father of the author of the present treatise, noticed in Ad Durar without the date of his death being given.
- ii. Muḥammad bin Ahmad bin Abî'l Haijâ' (d. A.H. 726 = A.D. 1326).
- iii. Muḥammad bin 'Alî bin Ahmad al Maqdisî (d. A.H. 726 = A.D. 1326), the son of the author of Al Mashikhat (No. 322 above).
- iv. Muḥammad bin Abî Bakr bin Tarkhân (d. A.H. 735 = A.D. 1335).
- v. Zainab bint 'Abdarrahmân (d. A.H. 737 = A.D. 1337).
- vi. Muḥammad bin Abî Bakr Ad Dâ'im (d. A.H. 743 = A.D. 1343).

سمع جميع هذا الجزء على المشائخ الستة ..... برهان الدين  
 ابي اسحق ابراهيم بن محمد الوائلي و شمس الدين ... محمد بن احمد  
 بن ابي الهيجاء ... و شمس الدين ... محمد بن احمد بن عبد الواحد  
 ابن البخاري و محمد بن ابي بكر بن محمد بن طرخان و شمس الدين  
 ... محمد بن ابي بكر بن احمد بن عبد الدائم بن نعمة و ام عبد الله  
 زينب بنت ... عبد الرحمن بن ابي عمر بن قدامه ..... نقرأه كتب  
 السماع عبد الله بن احمد ابن المحب المقدسى ..... يوم الخميس  
 الرابع من جمادى الاولى سنة خمس و عشرين و سبعمائة بالمدرسة الضيائية  
 بسفح قاسيون و اجازوا لهم من مروياتهم \*

IV. Dated, the Jâmi' Muzaffarî of Damascus, A.H. 725. The writer of the present Sanad, Muḥammad bin Yahyâ, noticed above

as the writer of Sanad No. I, says that in A.H. 725 he, with a group of scholars not less than 30 in number, studied from the present copy at Jâmi' Muẓaffarî of Damascus under the following 2 Shaikhs; and that an Ijâza was granted by them to all who attended the sitting.

i. Muḥammad bin Ibrâhim bin 'Abdallâh (d. A.H. 748 = A.D. 1348).

ii. 'Abdallâh bin Ibrâhim bin 'Abdallâh (d. A.H. 731 = A.D. 1331).

سمع جميع هذا الجز على الشيخين الاخوين ... الامام ابي عبد الله محمد و ابي محمد عبد الله ابني الامام عز الدين ابراهيم بن عبد الله بن ابي عمر بن محمد بن احمد بن محمد بن قدامه المقدسي .....  
و محمد بن يعقوب بن محمد بن سعد بن عبد الله المقدسي و هذا خطه و صح ذلك في يوم الاثنين العشرين من جمادى الآخرة سنة خمس و عشرين و سبعمائة بالجامع المظفري بسفح جبل قاسيون و اجازنا جميع مروياتهم \*

V. Dated, the Madrasah Najîbiyah of Damascus, A.H. 725. Muḥammad bin Yahyâ, noticed as the writer of the above Sanad, is also the writer of the present Sanad. He tells us that, in A.H. 725, 'Abdallâh bin Aḥmad (the writer of Sanad No. II above) and many others studied the present copy at Madrasah Najîbiyah under Aḥmad bin 'Abdalmuḥsin bin Ḥasan (d. A.H. 726 = A.D. 1326).

سمع جميع هذا الجز على القاضي الامام ..... احمد بن عبد المحسن بن حسن الدمشقي ..... بقراءة الشيخ ..... عبد الله بن احمد بن المحب بن عبد الله بن احمد بن محمد بن ابراهيم المقدسي ... ابداة ابوبكر محمد و ابو الفتح احمد ..... و محمد بن يحيى بن محمد بن سعد المقدسي و هذا خطه و ذلك في يوم الاربعاء التاسع و العشرين من جمادى الآخرة سنة خمس و عشرين و سبعمائة بالمدرسة النجبية بدمشق \*

VI. Dated, the Jâmi' Masjid of Damascus, A.H. 725. The same Muḥammad bin Yahyâ, noticed above, is the writer of the present Sanad. He tells us that in A.H. 725, with a group of scholars not less than 50, he studied the present work in Jâmi' Masjid of Damascus

under the two following Shaikhs; and that an Ijâza was granted by them to all who joined the sitting.

- i. Muḥammad bin Musallam (d. A.H. 726 = A.D. 1326).
- ii. Muḥammad bin Muḥammad bin Ni'mah, a traditionist of the 8th century A.H.

سمع جميع هذا الجزء على الشيخين سيدنا ... محمد بن مسلم بن ملك بن مزروع ... و محمد بن محمد بن نعمه بن احمد بن جعفر ... محمد بن يحيى بن محمد بن سعد المقدسي و هذا خطه ... و صح ذلك في يوم الاربعاء الثاني و العشرين من شهر جمادى الاخرة سنة خمس و عشرين و سبعمائة بجامع دمشق المحروسة و اجازنا جميع ما يجوز لهما  
روايته \*

VII. Dated, the Masjid of Arza of Damascus, A.H. 725, written by the same Muḥammad bin Yaḥyâ. He tells us that he again, with a group of scholars, studied the present copy under a female traditionist, Ummu Ibrâhim; and that an Ijâza was granted by her to all who attended the sitting.

و سمعه بالقراءة في التاريخ المذكور على الشيخة الصالحة ام ابراهيم  
..... و اجازت لنا جميع ما يجوز له روايته \*

VIII. Dated, the old Mosque (مسجد عتيق) of Damascus, A.H. 728. 'Abdallâh bin Aḥmad, noticed as the writer of Sanad No. II and of many other Sanads referred to above, is also the writer of the present Sanad. He tells us that with some others he, in A.H. 728, studied the present copy at the Masjid 'Atiq of Damascus under Muḥammad bin Ibrâhim bin 'Abdallâh (d. A.H. 748 = A.D. 1348): and that an Ijâza was granted to all who attended the sitting.

سمع جميع هذا الجزء على الشيخ ..... محمد بن ابراهيم بن عبد الله ... بن محمد المقدسي ..... بقراءة كاتب السماع عبد الله بن احمد ..... سنة ثمان و عشرين و سبعمائة بالمسجد العتيق و اجاز لهم  
جميع مروياته \*

IX. Dated, the Qâsiyûn of Damascus, A.H. 731; and written by Muḥammad bin Yaḥyâ, the writer of Sanad No. I and of many other Sanads noticed above. He tells us that, with a group of scholars

not less than 60 in number, he studied the present copy in A.H. 731 under the following two Shaikhs; and that an Ijâza was granted by them to all who attended the sitting.

- i. Qâsim bin Muḥammad al Barzâlî (d. A.H. 739 = 1339).
- ii. Muḥammad bin Mahmûd as Salamî (d. A.H. 738 = A.D. 1338)

« مع جميع هذا الجزء على الشيخين الامام العلامة الاوحد البارح  
الحجة العاظم الناقد مؤرخ الشام ... القاسم بن محمد بن يوسف البرزالي  
..... و محمد بن زين الدين محمود بن ابي طاهر السلمي .....  
..... بقرأة مالكه ..... محب الدين ابي محمد عبد الله بن احمد  
المقدسي ..... و صبح ذلك يوم الثلاثاء الحادى والعشرين من  
شهر رجب سنة احدى و ثلاثين و سبعمائة بسفح قاسيون و اجاز الجماعة  
منا يجوز لهما روايته \*

X. Dated, the Jâmi' Muẓaffarî of Damascus, A.H. 732, and written by Ḥaṣan bin Muḥammad an Nâbulusî (d. A.H. 772 = A.D. 1372). He tells us that, in A.H. 732, he joined the sitting held at Jâmi' Muẓaffarî for the study of the treatise under the following two Shaikhs, who granted an Ijâza to all the students (20 in number).

- i. Muḥammad bin Ibrâhîm (d. A.H. 748 = A.D. 1348).
- ii. Muḥammad bin Abî Bakr ad Dâ'imî (d. A.H. 743 = A.D. 1343).

الحمد لله قرأت هذا الجزء على الشيخين عز الدين ابي عبد الله محمد  
بن ابراهيم بن عبد الله بن ابي عمر بن قدامه ..... و شمس الدين  
ابى عبد الله محمد بن ابي بكر بن عبد الدائم ..... فسمعه الجماعة .....  
و اجازا و صبح ذلك في يوم السبت الخامس من شعبان سنة اثنين  
و ثلاثين و سبعمائة ..... بالجامع المظفرى ... و كنبه حسن بن محمد  
النبلسي \*

XI. Dated, the Masjid 'Atîq, close to the Madrasah of Abu 'Umar, A.H. 732. It was written by Qinjuq, the Governor of Damascus, who, according to Ad Durar, vol. ii, fol. 151, died in A.H. 771 = A.D. 1371. He tells us that, in A.H. 732, he and Ibrâhîm bin Abî Bakr bin Ya'qub bin Al Malik al 'Âdil (d. A.H. 746 = A.D. 1346) one of the descendants of King 'Âdil (A.H. 635-637 = A.D. 1238-1240)

see Ad Durar, vol. i, fol. 11), with a group of scholars not less than 50 in number, studied the work from the present copy under Shaikh Muḥammad bin Aḥmad bin Ḥâzim, a traditionist of the 8th century A.H., who granted an Ijâza to all who attended the sitting.

سمع رباعيات من صحيح مسلم على الشيخ الصالح ..... أحمد بن  
 محمد بن حازم بن حامد بن حسن المقدسي ..... عماد الدين إبراهيم بن  
 أبي بكر بن يعقوب بن الملك العادل أبي بكر محمد بن أيوب .....  
 وكتب السماع قنجدق بن بيدغان العلاني .....  
 يوم السبت ثاني عشر شعبان سنة اثني و ثلاثين و سبعمائة بالمسجد العتيق  
 مجاز دار القرآن لمدرسة أبي عمر بسفح قاسيون ظاهر مدينة دمشق .....  
 و اجاز الشيخ للسامعين ما يجوز له روايته \*

XII. Dated, the house of Al Wânî in Damascus, A.H. 732. It was written by Muḥammad al Khaṭîb (d. A.H. 735 = A.D. 1335). He says that, in A.H. 732, he and Ḥasan Nâbulusî, the writer of the above-mentioned Sanad No. X, with a group of scholars not less than 20 in number, studied the work from the present copy under Shaikh Ibrâhim bin Muḥammad al Wânî, the father of the author of the present work; and that an Ijâza was granted by him to all who attended the sitting.

سمع جميع هذا الجزء على الشيخ الاجل ..... إبراهيم بن محمد  
 بن أحمد الواني ريس المعذنين بجامع دمشق... بقراءة الامام... بدر الدين  
 حسن بن محمد بن صالح بن محمد الذابلسي ..... و محمد بن  
 محمد بن محمود الخطيب و هذا خطه و صح ذلك في يوم الاثنين حادي  
 و عشرين شهر شعبان سنة اثنين و ثلاثين و سبعمائة بمنزل المسمع .....  
 بدمشق المدرسة و اجاز لنا جميع ما يجوز له روايته \*

XIII. Dated, the Monastery Samsâṭiyah of Damascus, A.H. 732. It was written by 'Abdallâh bin Aḥmad, noticed as the writer of Sanad No. II and of many others. He studied at the Samsâṭiyah Monastery, with a group of traditionists, under the following two Shaikhs; and an Ijâza was granted by the latter to all who attended the sitting.

- i. 'Alī bin Muḥammad bin Mamdūd (d. A.H. 736 = A.D. 1336).
- ii. 'Umar bin 'Abdallāh bin 'Abdalāḥad (d. A.H. 744 = A.D. 1344).

سمع جميع هذا الجزء على الشيخين الصالحين الجليلين الزاهدين  
 علي بن محمد بن ممدود بن جامع بن عيسى البغدادي  
 ..... و الفقيه العالم عمر بن عبد الله بن عبد الاحد ..... بقرأة  
 كاتب السماع عبد الله بن احمد ... المقدسي ..... و صح ذلك في يوم  
 الاحد الخامس عشر من ذي القعدة سنة اثنين و ثلثين و سبعمائة بالخطابة  
 السمسطية جوار جامع دمشق و اجازا لهم \*

XIV. Dated, Damascus, A.H. 739. The writer of the present Sanad, Ibrāhīm bin Muḥammad bin Abī Bakr al Ḥasanī, a traditionist of the 8th century A.H., says that, with a group of 10 traditionists, he studied the work from the present copy in A.H. 739 under Ṣafīyah bint Aḥmad, a female traditionist, who died in A.H. 741 = A.D. 1341. An Ijāza was granted to all who attended the sitting.

سمع جميع هذا الجزء على الشيخة الصالحة صفية بنت احمد ...  
 المقدسي زوجة الشيخ بهاء الدين علي بن عمر ..... و كاتب السماع  
 ابراهيم بن محمد ابي بكر الكمني ..... سنة تسع و ثلثين و سبعمائة  
 و اجازت \*

XV. Dated, Damascus, A.H. 734. It was written by Aḥmad bin 'Abdallāh (d. A.H. 749 = A.D. 1349), the owner and scribe of treatise No. I. He studied the work from the present copy in A.H. 734 under Bahā'addīn 'Alī bin 'Umar (d. A.H. 749 = A.D. 1349) and his wife, Ṣafīyah, noticed in the above Sanad. A number of traditionists, not less than 30 in number, joined the sitting; and an Ijāza was granted by them jointly to all who attended the sitting.

قرأته عليها و على والد اولادها بهاء الدين علي بن عمر بن احمد بن  
 عمر بن ابي بكر ..... فسمعه برهان الدين بن الحافظ قطب الدين  
 عبد الكريم و ابن المسمع ..... و صح يوم الاربعاء ثالث عشر ربيع الاول  
 سنة أربع و ثلثين و سبعمائة و اجازا كتبه احمد بن عبد الله ابن المحب \*

XVI. Dated, the Manzil of Saifaddin Qinjuq in Damascus, A.H. 737. It was written by 'Abdallâh bin Ahmad, the writer of many Sanads referred to above. He says that he and Saifaddin Qinjuq, the Governor of Damascus (see Sanad No XI, above), with a group of scholars not less than 100 in number, studied under the following 6 Shaikhs, who jointly granted an Ijâza to all the students who attended the sitting :—

- i. Jamâladdin Yûsuf al Mizzî (d. A.H. 742 = A.D. 1341).
- ii. Muḥammad bin Muḥammad bin Ḥasan an Nâ'ib (d. A.H. 750 = A.D. 1350)
- iii. 'Alî bin Muḥammad bin Mamdûd (d. A.H. 736 = A.D. 1336).
- iv. 'Abdallâh bin Ḥusain (d. A.H. 735 = A.D. 1335).
- v. Ahmad bin Muḥammad bin Ahmad (d. A.H. 742 = A.D. 1342).
- vi. 'Alâaddin Abî Daigam Qarâsunqur, a scholar of the 5th century A.H.

سمع جميع هذا الجزء على الشيخ ..... ابي الحجاج يوسف بن  
 الزكي بن يوسف المزني ..... و محمد بن الحسن بن ابي الحسن ابن  
 نباتة المصري و علي بن محمد بن ممدود ... البغدادي ..... و عبد الله  
 بن الحسن بن النائب و احمد بن محمد بن احمد ... المقدسي .....  
 و علاء الدين ابي ضيغم قراسنقر بن عبد الله العليمي .....  
 ..... بقراءة كاتب السماع عبد الله بن احمد المقدسي ابتداء احمد و عمر  
 ..... و سيف الدين قنچق بن بيدغان العلاني .....  
 و صح يوم الاحد سادس عشر شعبان سنة سبع و ثلاثين و سبعمائة بمنزل سيف  
 الدين قنچق \*

XVII. Dated, the Jâmi' Muẓaffarî of Damascus, A.H. 745. It was written by Ahmad bin 'Alî al Kurkî, a scholar of the 5th century. He, along with other scholars, studied the present treatise under Muḥammad bin Ibrâhim bin 'Abdallâh (d. A.H. 748 = A.D. 1348) by whom an Ijâza was granted to the students who joined the sitting.

قرأت هذا الجزء على الشيخ ..... محمد بن ابراهيم بن عبد الله بن  
 ابي عمر ... المقدسي ..... و صح ذلك و ثبت يوم السبت رابع عشر



شوال سنة خمس و اربعين و سبعمائة بالجامع النظفري بسفح جبل قاسين  
و اجاز لي ان اروي جميع ما يجوز له روايته بشرطه و كتبه متلفظا بذلك  
احمد بن علي الكربي •

XVIII. This note, dated A.H. 747, tells us that Ahmad bin 'Abdallâh (d. A.H. 749 = A.D. 1349), with a group of ten traditionists, studied the present treatise at Dâr al Ḥadîṣ al Ashrafiyah of Damascus under Muḥammad bin Ibrâhîm, referred to in the preceding Sanad.

Foll. 26-46. III. Juz'un fi hi Min 'Awâlî al Ḥadîṣ. A treatise consisting of 70 'Awâlî Ḥadîṣ and 3 'Âṣâr, transmitted from 19 Shaikhs of the author, arranged in alphabetical order.

By Qâsim bin Muḥammad bin Yûsuf al Barzâlî قاسم بن محمد بن يوسف البرزالي, a famous scholar and a reliable traditionist of Damascus. He studied under 2,000 Shaikhs, whom he mentions in Al Mu'jam, a big work of his in 26 volumes. He is commonly known as مؤرخ الشام (the historian of Syria). He composed a continuation of الروضتين في اخبار الدولتين, a well-known history of Egypt by Abû Shâmî (d. A.H. 665 = A.D. 1268); see Hand-list, No. 2323. He is known as a good scribe, like his father, Muḥammad bin Yûsuf (see p. 223 below); and he transcribed a number of works. For his autograph, see Sanad on fol. 237<sup>b</sup>, Al Mashîkhat, No. 322 above, and Sanad No. I, Treatise No. VI, below). He died in A.H. 739 = A.D. 1339; see Ad Durar, vol. ii, fol. 147.

The scribe, 'Umar bin 'Abdallâh (d. A.H. 781 = A.D. 1381), gives us to understand in the colophon that Barzâlî composed the present treatise in the month of Jumâda I, and died a few months later, in the month of Dû'l Hijja. The scribe also mentions the 19 Shaikhs from whom he quotes the Ḥadîṣ in the present treatise, transmitted from three Shaikhs: (i) Abû 'Alî Ḥanbal (d. A.H. 604 = A.D. 1204); (ii) Ibn Ṭabarzad (d. A.H. 607 = A.D. 1207); (iii) Zaid bin Ḥasan al Kindî (d. A.H. 613 = A.D. 1213).

Beginning:—

اخبرنا الشيخ الامام الحافظ علم الدين ابو محمد القاسم بن محمد بن يوسف البرزالي قراءة عليه و نحن نسمع في جمادى الاولى سنة تسع و ثلاثين و سبعمائة و فيها مات رحمه الله ... الشيخ الاول اخبرنا الشيخ جمال الدين ابو العباس احمد بن ابي بكر بن سليمان بن علي بن سالم الدمشقي المعروف بابن الحموي قراءة عليه و انا اسمع قال انا ابو حفص عمر بن محمد

بن طبريز البغدادي قراءة عليه و انا حاضر في مستهل جمادى الاولى سنة  
ثلاث و ستمائة بالجامع المظفري بسفح قاسيون قال انا ابو القاسم هبة الله ابن  
محمد بن عبد الواحد بن الحصين الشيباني قراءة عليه و انا اسمع في سنة  
خمس و عشرين و خمسمائة قال ابو طالب محمد بن محمد بن ابراهيم بن  
غيلان البرزاز قال انا ابوبكر محمد بن عبد الله بن ابراهيم الشافعي ثنا ابوبكر  
احمد بن عبيد الله ثنا روح بن عبدة ثنا عثمان بن غياث انا ابو نصر  
بن ابي سعيد الخدري رضي الله عنه انه قال يمر الناس على حشر  
جنم •

The scribe, in the above passage, tells us that he studied the work under Barzâlî in the month of Jumâda I, A.H. 739, the year in which the treatise was composed.

Muḥammad bin Yaḥyâ (d. A.H. 759 = A.D. 1359), the writer of many Sanads belonging to Treatise No. II, tells us in the following autograph Sanad that, in the month of Jumâda I, A.H. 739, 'Umar bin 'Abdallâh, the scribe, studied the present treatise at Jâmi' Muzaffarî of Damascus under Barzâlî; and that a group of scholars, not less than 40 in number, including the writer of the present Sanad, joined the sitting, an Ijâza being granted by Barzâlî to all the students.

قرأت جميع هذا الجزء علي مخرجه الشيخ الامام العلامة الاوحد البزار  
الحجة مؤرخ الشام عمدة الحفاظ و المحدثين علم الدين ابي محمد القاسم  
بن محمد بن يوسف البرزالي الاشبلي الشافعي ..... فسمعه  
صاحب الجزء و كاتبه ..... زين الدين ابو حفص عمر بن شيخنا .....  
محب الدين ابي محمد عبد الله ..... و صح ذلك و ثبت في يوم  
الثلاثاء عاشر جمادى الاولى سنة تسع و ثلاثين و سبعمائة بالجامع المظفري بسفح  
قاسيون و اجاز المسمع الجماعة المذكورين جميع ما يجوز له روايته و عدتهم  
اربعون نفسا و كتب محمد بن يحيى بن محمد بن يحيى ... المقدسي •

Foll. 49-60. IV. جزء فيه من عوالى الحديث. Juz'un fi hi Min 'Awâlî al Ḥadiṣ. A treatise by Barzâlî (d. A.H. 739 = A.D. 1339), the author of treatise No. III. It consists of 50 'Awâlî Ḥadiṣ, transmitted from 6 female Shaikhs of Barzâlî, arranged in alpha-

betical order. It was composed, like the last treatise, in A.H. 739, the year in which the author died.

'Umar bin 'Abdallâh (d. A.H. 781 = A.D. 1381), the scribe, tells us in the following note at the end that, in A.H. 739, he transcribed both these treatises of Barzâli (Nos. III, IV) from the autograph copies. كتبه من خط مخرجه الشيخ الجافظ علم الدين القاسم المذكور رحمه الله  
 عمر بن عبد الله بن احمد بن المعجب في شعبان سنة تسع و ثلاثين و سبعمائة \*

The present treatise is followed by a Sanad, dated the Jâmi, Muzaffarî of Damascus, A.H. 739, written by Muḥammad bin Ḥasan bin Ali bin 'Umar al Maqdisî, a traditionist of the 8th century A.H. He says that; on the 13th of Jumâda I, A.H. 739, he studied the present copy, with a group of 40 scholars, at Jâmi' Muzaffarî under the author of the treatise. An Ijâza was granted by Barzâli to the students who attended the sitting.

سمع هذا الجزء على مخرجه الشيخ ... القاسم بن محمد بن يوسف  
 البرزالي ..... و كتب الاسماء محمد بن حسن بن علي بن عم  
 بن احمد المقدسي و هذا خطه و صح ذلك في يوم الثلاثاء العاشر من  
 جمادى الاولى سنة تسع و ثلاثين و سبعمائة بالجامع المظفرى بسفح قاسيون  
 ظاهر دمشق و اجاز المسمع الجماعة جميع ما يجوز له روايته و تدتهم اربعون  
 نفساً \*

Two foll. at the end of the present treatise are blank.

Foll. 64-81. V. Juz'un fi hi Min Awâli al Ḥadîṣ. An autograph copy of a collection of 'Awâli Ḥadîṣ transmitted by 'Abdallâh bin Ḥasan (d. A.H. 732 = A.D. 1332), Chief Justice of Syria, from 15 male and 6 female Shaikhs.

By Muḥammad bin Yahyâ bin Muḥammad al Maqdisî محمد بن يحيى بن محمد المقدسي, a prominent traditionist of Damascus, who died in A.H. 759 = A.D. 1359. See Ad Dûrar, vol. ii, fol. 545. As noted above, he is the writer of Sanad No. IV, Treatise No. I, and of Sanads Nos. IV, V, VI, VII, IX, Treatise No. II. The fact that he studied under so many Shaikhs, and received Ijâzas from them, proves the merit of the author in tradition. The author tells us, in the following autograph note, that he composed the present treatise for 'Abdallâh bin Aḥmad, the narrator of the Ḥadîṣ collected in the work.

جزء فيه من عوالي سيدنا الشيخ الامام العالم البارع. الاوحد الزاهد  
 بقية السلف جمال العلماء مفتى المسلمين قاضى القضاة شرف الدين ابي

محمد عبد الله بن الشيخ ..... الحسن بن الشيخ ..... عبد الله بن  
 الشيخ ..... عبد الغني بن عبد الواحد بن علي بن مسرور  
 المقدسي الحاكم بالشام المحروسة ..... حرفه له ..... كاتبه .....  
 محمد بن يحيى ..... المقدسي \*

The following colophon tells us that the present treatise was  
 composed in A.H. 731: القضاة قاضي شيوخ من عوالي شيوخ قاضي القضاة  
 شرف الدين العنبري فيه خمسة عشر شيخاً بالسمع و عن ستة بالاجازة كتبه منتثبه محمد  
 بن يحيى ..... المقدسي في الخامس و العشرين عن رجب ستة احدى و ثلاثين  
 و سبعمائة بسفح جبل قاسيون \*

Beginning:—

اخبرنا الشيخ العدل سديد الدين ابو محمد الملكي قرأه عليه و انا  
 اسمع في جمادى الآخرة سنة احدى و خمسين و سبعمائة الخ \*

The present copy ends with the following Sanad, dated, Damascus,  
 A.H. 731. written by 'Abdallâh bin Ahmad (d. A.H. 737 = A.D. 1337),  
 the writer of Sanad No. II, Treatise No. II. He tells us that, with  
 a group of 30 scholars, he studied the work from the present copy  
 under the above-mentioned 'Abdallâh bin Hasan, the narrator of  
 these 'Awâli Ḥadîṣ, who granted an Ijâza to all the students who  
 attended the sitting, which took place at his house in Damascus

سمع جميع هذا الجزء على المخرج له سيدنا الشيخ ..... ابي  
 محمد عبد الله بن الامام حسن بن شرف الدين ابي موسى عبد الله بن  
 الشيخ الامام الحافظ ابي محمد عبد الغني بن عبد الواحد ..... بقرأة  
 كاتب السماع عبد الله بن احمد المحب المقدسي ابنه ابو الفتح احمد  
 و الجماعة السادة ..... سنة احدى  
 و ثلاثين و سبعمائة بمنزلة المسمع بسفح قاسيون ظاهر دمشق و اجاز لهم المسمع  
 ايده الله رواية جميع ما يجوز له روايته \*

The writer of the Sanad adds a note, in which he mentions the  
 date of death of 'Abdallâh bin Hasan, thus:—

توفى قاضي القضاة شرف الدين المخرج له هذا الجزء ..... في  
 ليلة الخميس مستهل جمادى الاولى سنة اثنين و ثلاثين و سبعمائة .....

و دفن بعد ان يصلى عليه بالجامع المظفري بسفح قاسيين و دفن بتربة  
الشيخ ابن عمر \*

Foll. 85-90. VI. ثلثيات عن مسند احمد بن حنبل *Ṣulāṣiyât Min Musnadî Aḥmad bin Ḥanbal*. A collection of 39 'Awâlî Ḥadîṣ of Musnad (see Lib. Cat., vol. v, part i, No. 242), transmitted by Aḥmad bin Ḥanbal (d. A.H. 241 = A.D. 855) from the Prophet through 3 intermediate narrators.

By Qâsim bin Muḥammad bin Yûsuf al Barzâlî قاسم بن محمد بن يوسف البرزالي (d. A.H. 739 = A.D. 1339); see Treatise No. III above.

Beginning with Isnâd, thus:—

اخبرنا ابو علي حنبل بن عبد الله بن الفرج بن سعادة الرصافي  
المكبر قراءة عليه و نحن نسمع قال انبأنا ابو القاسم هبة الله بن محمد بن  
عبد الواحد الشيباني قال انبأنا ابو علي الحسين بن علي بن المذهب  
التميمي الواعظ في سنة سبع و ثلاثين و اربعمائة قال انبأنا ابوبكر احمد بن  
جعفر بن حمدان بن ملك بن شبيب القطيعي في المحرم سنة ست  
و ثلاثين و ثلاثمائة قال حدثنا ابو عبد الرحمن عبد الله بن احمد بن حنبل  
قال حدثني ابي ابو عبد الله حدثنا ابن زياد ثنا زياد بن علاقة بن اسامة  
بن شريك رضى الله عنه فان الله عز و جل لم يزل داء الا انزل معه شفاء الا  
الموت و الهرم \*

Aḥmad bin 'Abdallâh (d. A.H. 749 = A.D. 1349), the scribe, says in the colophon that he transcribed the present treatise from an autograph copy, in A.H. 736. Fol. 90 contains copies of 11 Sanads of eminent traditionists of the 7th century A.H., written on the copy of Musnad from which the 39 Ḥadîṣ in the present treatise are taken. The Sanads are dated A.H. 652, 674, 675, 682, 683, 683, 684, 684, 687, 688, 689.

The following 7 Sanads belong to the present copy of the treatise.

I. An autograph Sanad, dated the Dâr al Ḥadîṣ Nûriyah of Damascus, A.H. 735, written by Barzâlî, the author of the treatise. He says that Aḥmad bin 'Abdallâh, the scribe, studied the present work from this copy under him, and compared it with the original autograph copy. Barzâlî granted an Ijâza to the scribe, whose father, 'Abdallâh, was one of his Shaikhs.

سمعه على صاحبه الفقيه المحدث المقرئ الصالح شهاب الدين  
ابو الفتح احمد بن شيخنا الامام ..... محب الدين ابي محمد عبد الله  
بن احمد المقدسي ... و قابلت نسخته هذه ..... سنة خمس و ثلاثين  
وسبعمائه بدار الحديث الذورية و اجزت له جميع ما يجوز لي روايته  
و كتب القاسم بن محمد بن يوسف البرزالي عفى الله عنه •

II. The same Ahmad bin 'Abdallâh, in the following Sanad, dated A.H. 736, mentions that, with a group of 20 scholars, he studied under his father, 'Abdallâh, from the present copy.

قرأت جميع هذا الجزء على سيدي و مولائي و شيخني و والدي ابي  
محمد عبد الله بن المحب المقدسي ... فسمعه جماعة ..... و صح  
ذلك يوم الاحد ثامن عشر من المحرم سنة ست و ثلاثين و سبعمائة .....  
كتب احمد بن عبد الله بن احمد ... المقدسي عفى الله عنهم •

This Sanad is attested by 'Abdallâh (d. A.H. 737 = A.D. 1337), the father of Ahmad thus: هذا صحيح كتبه عبد الله بن احمد بن المحب المقدسي.

III. The above mentioned 'Abdallâh in the following autograph Sanad, dated the Madrasah Diyâiyah of Damascus, A.H. 736, says that his two sons, Ahmad, the scribe of the copy, and Muhammad, with a group of 40 traditionists, male and female, studied under him; and that he granted an Ijâza to all the students.

سمع جميع هذا الجزء من لفظي ..... ولد ابي ابوبكر محمد و احمد  
وقبما الله تعالى و ابي بطانة و المحدثون .....  
و صح ذلك في يوم الخميس التاسع عشر ربيع الاول سنة ست و ثلاثين  
و سبعمائة بالمدرسة الضيائية بسفح قسيران و اجزت لهم كتبه عبد الله بن احمد  
بن المحب المقدسي عفى الله عنهم •

IV. The same 'Abdallâh, in another autograph Sanad, dated the Dâlih of Damascus, A.H. 736, says that Muhammad bin Yahyâ (d. A.H. 759 = A.D. 1359), author of treatise No V above, studied from the present copy, with a group of 30 scholars, under him; and that he granted an Ijâza to all the students.

سمعه على أيضا بقراءة المحدث الفاضل شمش الدين محمد بن يحيى

بن سعد .....  
 ..... و صح ذلك في يوم الثلاثاء سادس عشرين جمادى الاولى سنة ست  
 و ثلاثين و سبعمائة ..... بحبل قاسيون باعاليه مكان يعرف بالداله و اجزت  
 لهم كتبه عبد الله بن احمد ..... المقدسي \*

V. Muḥammad (d. A.H. 793 = A.D. 1393), the second son of the above-mentioned 'Abdallāh, who studied the present copy (see Sanad No. III above) and treatise No. II (see Sanad No. IV of that treatise) under his father, tells us that in A.H. 763, with a group of 40 scholars, he studied the present copy at Jâmi' Amavî of Damascus under Qâdî Aḥmad bin Muḥammad (d. A.H. 764 = A.D. 1364), from whom all the students received an Ijâza.

سمع جميع هذا الجزء و هو منتهى من ثلاثيات مسند امام احمد بن  
 محمد بن حنبل رضى الله عنه ... على الشيخ الامام العالم المسند المعمر  
 الرئيس القاهري بدر الدين محمد بن محمد بن احمد الرفاق ...  
 ..... بقراءة كتبه محمد بن عبد الله بن احمد .....  
 و صح ذلك و ثبت في يوم الاحد تاسع عشرين شوال سنة ثلاث و ستين  
 و سبعمائة ..... بالجامع الاموي بدمشق و اجالنا مايجوز جميع له روايته \*

VI. The above-mentioned Muḥammad, in the following auto-graph Sanad, says that in A.H. 763, when he was studying the present copy at Madrasah Ṣalâhiyah of Damascus under Muḥammad bin Aḥmad bin Ibrâhîm (d. A.H. 780 = A.D. 1380), one Aḥmad bin Ya'qûb bin Ishâq bin Khwâja al Kirazî al Bihâri al Hindî al Hanafî, and some others, joined the sitting; and that an Ijâza was granted by the Shaikh to all the students.

ثم قرأته على الشيخ الامام ... صلاح الدين ابي عبد الله محمد بن  
 الشيخ تقي الدين احمد بن الشيخ ابراهيم بن عبد الله المقدسي .....  
 فسمعه ابني محمد و الشيخ الصالح سعد الدين سعد الله بن بهاء الدين عمر  
 بن سعد الاسفرائيني و الشيخ انصالح شرف الدين احمد بن يعقوب بن  
 اسحق بن خواجه الكرازي البهاري الهندي الحنفي و صح ذلك و ثبت

في يوم السبت خامس شهر ذي قعدة المحرم سنة ثلاث و سعين و سبعمائة  
بالجبل الرباط القلانسي بالصلاحية و اجاز لنا ما يجوز له روايته •

VII. 'Umar bin 'Abdallâh (d. A.H. 781 = A.D. 1381), the scribe of the following Sanad, says that in A.H. 763, with a group of 40 scholars, he studied the present copy at Madrasah Ashrafiyah of Damascus under Shaikh Muḥammad bin Aḥmad bin Ibrâhîm, noticed in the preceding Sanad, and that all the students received an Ijâza.

قرأت هذا الجزء وهو منتقى من ثلاثيات مسند الامام احمد بن  
حنبل ..... على شيخنا الشيخ انصالح ..... ابي عبد الله  
محمد بن الشيخ تقي الدين احمد بن الشيخ عز الدين ابراهيم بن عبد الله  
بن شيخ الاسلام ابي عمر محمد بن احمد بن قدامه ..... المتدسي ...  
..... و صح ذلك في يوم الاثنين  
ثالث عشر من صفر سنة ثلاث و ستين بدار الحديث الاشرفية بسنج قاسيون  
و اجاز لهم ما يرويه كتب عمر بن عبد الله بن احمد المكب المتدسي \*

Fol. 94 is blank.

Foll. 95-107. VI.1. الاربعون البلدانية Al Arba'ûn Al Buldâniyah. A collection of 40 Hadîṣ of 40 Shaikhs belonging to 40 different places taken from Al Mu'jam (No. 319 above).

By Abû 'Abdallâh Muḥammad bin Aḥmad Ad Dahabî ابو عبد الله محمد بن احمد الذهبي, a famous author and scholar, and an authority often quoted in history, biography, tradition and jurisprudence. He was born in A.H. 673, and studied under numerous Shaikhs whom he enumerates in his work, Al Mu'jam al Kabîr. He died in A.H. 748 = A.D. 1348, leaving behind him a large number of pupils and compositions. Brock., in vol. ii, p. 46, mentions the existence of 21 works in different libraries For his life, see Ad Dûrar, vol. ii, fol. 219.

Dahabî tells us, in the preface, that the desire to compose an Al Arba'ûn Al Buldâniyah was prompted by the similar compositions of Salâfi, Ibn 'Asâkir and others. The result was the present composition and two other Arba'ûns, viz., Arba'ûn from Mu'jam Abi Bakr and Arba'ûn from Mu'jam Ibn Jumai' (see No. 321 above).



Beginning:—

الحمد لله على نعمه و اشهد ان لا اله الا الله و اشهد ان محمدا عبده  
و رسوله ..... ثم اني قد كنت سمعت الاربعة البلداية للحافظ  
السلفي و الاربعة البلداية للحافظ ابن العساكر النخ \*

Aḥmad bin 'Abdallāh (d. A.H. 749 = A.D. 1349), the scribe, tells us in the following colophon that he transcribed the present copy for his own use, in A.H. 735.

آخر الاربعة البلداية للطبراني تخرج شيخنا شمس الدين محمد بن  
محمد الذهبي علقها لنفسه احمد بن عبد الله بن احمد المحب المقدسي  
في شعبان سنة ٧٣٤ \*

The present copy contains one Sanad, dated, Damascus, A.H. 735, written by 'Abdallāh, the father of the scribe. The scribe and many others studied from the present copy under two Shaikhs, one Zainab bint Yaḥyâ (d. A.H. 742 = A.D. 1342), and the other Mizzî (d. A.H. 742 = A.D. 1342), who jointly granted an Ijâza to all the students.

سمع جميع هذا الجزء من المعجم الصغير للحافظ ابن القاسم الطبراني  
على الشيخة الصالحة المسندة الكبيرة ام عمر زينب بنت الخطيب  
بدر الدين يحيى بن ائشخ العلامة عز الدين عبد العزيز بن عبد السلام .....  
و على شيخنا ..... جمال الدين ابي الحجاج يوسف الذكي عبد الرحمن  
بن يوسف المزني ..... بقراءة كاتب السماع عبد الله بن احمد و اولاده  
احمد ..... سنة خمس و ثلاثين و سبعمائة و اجازا لهم جميع ما يجوز لهما  
روايته

Foll. 109-117. VIII. الاربعة Al Arba'ûn. A collection of 40 Ḥadīṣ from Al 'Ādâb by Baihiqî (d. A.H. 458 = A.D. 1066).  
By Aḥmad bin 'Abdallāh عبد الله احمد بن عبد الله. He was a leading scholar and traditionist of Damascus of the 8th century A.H. Several Sanads and notes, on the treatises referred to above, tell us that he studied under his father and a large number of other Shaikhs. He is the scribe of Treatise No. VII and of some of the Sanads and notes. He died in A.H. 749 = A.D. 1349; see Ad Dûrar, vol. i, fol. 86.

Aḥmad bin 'Abdallāh, in the following passage, says that he transmitted the Ḥadīṣ of Al 'Ādāb from Ayyūb bin Ni'mah (d. A.H. 730 = A.D. 1330), one of his Shaikhs.

Beginning:—

اخبرنا الشيخ زين الدين ابو الصبر ايوب بن نعمة بن محمد بن نعمة  
المقدسي الكحال قال ابناذا الشيخ الامام شرف الدين ابو عبد الله محمد  
بن عبد الله بن ابي الفضل الميرسي قراءة عليه وانا اسمع في سنة ست  
و اربعين و ستمائة قال ابناذا ابو القاسم منصور بن عبد المنعم بن الفضل بن  
احمد الصاعدي الفراوى قال ابناذا ابو محمد عبد الجبار بن محمد بن  
الخولاني قال ابناذا الامام الحافظ \*

### الحديث الاول

اخبرنا ابو عبد الله الحافظ ..... من احق بحسن الصحبة  
قال انك قال ثم من قال امك قال ثم من قال ابوك الخ \*

Three Sanads, dated A.H. 646, 708, 711, written on the copy of Kitāb al 'Ādāb, are transcribed verbatim at the end of the present copy.

The present copy contains 4 Sanads granted to the traditionists who studied from it.

I. Dated, Damascus, A.H. 724, written by 'Abdallāh (d. A.H. 737 = A.D. 1337), the author's father. He says that he and his two sons, Aḥmad and Muḥammad, with a group of traditionists, studied from the present copy under Ayyūb bin Ni'mah (d. A.H. 730 = A.D. 1330), who granted an Ijāza to all the students.

سمع جميع هذة الاربعين على الشيخ ..... ابن الصبر ايوب بن نعمة  
بن محمد بن نعمة المقدسي ..... بقراءة كاتب السماع عبد الله  
بن احمد بن المحب المقدسي ابناذا احمد , محمد .....  
و صح ذلك في يوم الجمعة ثامن عشر شهر ربيع الآخر سنة اربع و عشرين  
و سبعمائة بدمشق و اجاز لهم \*

II. Dated, Damascus, A.H. 730, written by 'Abdallāh, the writer of the preceding Sanad. He says that a group of traditionists,

including his third son, joined the sitting (an Ijâza being granted jointly to all the students), when he was studying the treatise again under the following two Shaikhs:—

- i. Ayyûb bin Ni'mah (d. A.H. 738 = A.D. 1338).
- ii. Abû Bakr bin Muḥammad bin 'Abdarrahmân (d. A.H. 738 = A.D. 1338).

سمع جميع هذا الاربعة على الشيخين المسندين الصالحين .....  
 ابن الصبر ايوب بن نعمة بن محمد بن نعمة المقدسي ..... و عماد الدين  
 ابي بكر بن محمد بن عبد الرحمن بن محمد بن عبد الجبار المقدسي  
 بقرأة كاتب السماع عبد الله بن احمد و ابنه عمر حاضر .....  
 و صح ذلك في يوم الثلاثاء السادس عشرين من شهر ربيع الاول سنة ثلثين  
 و سبعمائة ..... جواز دمشق و اجاز لهم جميع ما يحوز له روايته الخ \*

III. 'Umar bin 'Abdallâh (d. A.H. 781 = A.D. 1381), the son of the 'Abdallâh mentioned in the above Sanad, gives us to understand that his two sons, Abû Bakr and Yûsuf, with a group of traditionists, studied under him at Dâr al Ḥadîṣ Ashrafiyah of Damascus in A.H. 778; and they were granted an Ijâza by him.

سمع جميع هذا الجزء من لفظي بسماعي فيه اصلا قرأة عليه و انا حاضر  
 على الشيخين المذكورين اعلاء بسماع الاول و اجازة الثاني من المرزسي ...  
 سمعه ابنائى ابوبكر و يوسف ..... و صح ذلك في يوم الاثنين سابع عشرين  
 جمادى الاولى سنة ثمان و سبعين و سبعمائة بسفح جبل قاسيون و اجزت لهم  
 كتبه عمر بن عبد الله بن احمد المحب المقدسي عفى الله تعالى عنهم  
 و لله الحمد و المنة \*

IV. Sanad, dated Damascus, A.H. 873, written by Muḥammad bin Muḥammad al Khaidarî (d. A.H. 894 = A.D. 1489). He says that, with a group of traditionists, he studied under 'Abdarrahmân bin Yûsuf at Taḥhân (d. A.H. 845 = A.D. 1441); and that an Ijâza was granted by him to all the students.

الحمد لله سمع هذه الاربعة على الشيخ الامام العالم المسند زين الدين  
 عبد الرحمن بن يوسف بن احمد بن الطحان الكدبلى باجازته من الكاظم  
 ابي بكر محمد بن عبد الله بن احمد بن المحب ..... بقرأة محمد بن

محمد بن عبد الله الخيزري و هذا حطه عفى الله عنه الفاضل عمو الدين  
علي بن سايمان بن احمد المرادوي و صح ذلك يوم الخميس حادي  
وعشرين رجب سنة سبع و ثلاثين و ثمانمائة ... بسفح قاسيون و اجازلنا  
المسمع •

A note on the title-page says that the MS. was in possession of Muḥammad bin Fahd al Makki, the author of Al Mu'jam (see Hand-list, No. 2429).

Fol. 121. IX. *Al Arba'ûn*. An incomplete autograph copy of *Arba'ûn*. Only one fol. containing one Ḥadiṣ remains, the other foll. containing 39 Ḥadiṣ being wanting.

By Muḥammad bin Yahyâ يحيى بن محمد, the author of Treatise No. V, noticed above.

Foll. 125-132. X. *Al Arba'ûn*. A collection of 40 Ḥadiṣ from Ṣaḥiḥ Muslim; see Lib. Cat., vol. v, part i, No. 188.

By an anonymous author. The following words in the Sanad, dated A. H. 668, quoted at the end of the present copy: *ومدة الاربعون جميعا* (the 40 Ḥadiṣ of the present work are taken from the second volume of Ṣaḥiḥ Muslim, belonging to the Madrasah Diyâ'iyah), suggest that it was composed before A. H. 668. The present copy is defective for the want of a larger portion of the preface. It begins abruptly with the Isnâd, thus:—

قالوا ابذاننا ابو اسحق ابراهيم بن تيمر بن مضر بن فارس الواسطي  
التاجر قراءة عليه و نحن نسمع بجامع دمشق بالغزالية منه قال انا ابو القاسم  
منصور بن عبد المنعم بن عبد الله بن محمد الفراوي .....  
الحديث الاول قال حدثنا يحيى بن يحيى قال قرأت على مالك عن نعيم  
بن عبد الله عن ابي هريرة رضى الله قال قال رسول الله صلى الله عليه  
وسلم على انقذ المدينة ملائكة يدخاها الطاعون والدجال نوح

It appears, from Sanad No. X below, that Muḥammad bin Tuḡrul was the scribe and owner of the present copy.

Foll. 133-135<sup>a</sup> contain copies of Sanads, dated A. H. 662, 665, 666, 668, written on the copy of Ṣaḥiḥ Muslim belonging to the Madrasah Diyâ'iyah of Damascus, from which the present 40 Ḥadiṣ are collected.

Foll. 135<sup>b</sup>-137<sup>b</sup> contain the following 11 Sanads and notes of

the traditionists who studied from the present copy, of which the first 9 are dated A.H. 717, and the last two A.H. 736.

I. A note, dated Damascus, A.H. 717, written by Muḥammad bin Tuḡrul aṣ Ṣairafi (d. A.H. 737 = A.D. 1337). He says that, with others, he studied the present treatise under Barzâlî (d. A.H. 739 = A.D. 1339).

قرأت جميع هذه الاربعة على الشيخ الامام الحافظ الاوحد البارح  
جمال الحفظ مؤرخ الشام عمدة المحدثين علم الدين مفيد الطالبين ابي  
محمد القاسم بن محمد بن يوسف البرزالي ..... و صح ذلك في يوم  
الاثنين ثامن عشر سنة سبع و عشرة و سبعمائة عند قبر زكريا جوار دمشق  
المحروسة و كتب محمد بن طغرل الصيرفي \*

II. Dated, the Monastery Khâtûniyah of Damascus, A.H. 717, written by Mizzi (d. A.H. 742 = A.D. 1342). He says that he and Muḥammad bin Tuḡrul, the scribe, jointly studied from the present copy under Ḥasan bin Ahmad bin Muẓaffar (d. A.H. 724 = A.D. 1324); and that an Ijâza was granted by Ḥasan to both of them.

سمع جميع هذا الاربعة ... على الشيخ الامام العالم ... الحسن بن  
احمد بن مظفر الخطيري ..... بقراءة محمد بن طغرل ... و كتب السماع  
محمد بن يوسف بن الذكي عبد الرحمن بن يوسف المزني .....  
صح ذلك ... يوم الاثنين الثامن عشر رجب سنة سبع عشرة و سبعمائة ...  
واجاز لنا المسمع جميع ما يجوز له روايته ٥

III. Dated, the Monastery Khâtûniyah of Damascus, A.H. 717, written by Muḥammad bin Tuḡrul, noticed in the above Sanad. He says that, with a group of three traditionists, he studied the treatise under Ismâ'il bin 'Îsa, a traditionist of Damascus of the 8th century A.H.; and that a joint Ijâza was granted by the same Ismâ'il to all the students.

قرأت جميع هذه الاربعة ... على الشيخ ..... اسمعيل بن عيسى بن  
مسعود بن هرون بن يوسف المقدسي ..... فسمعه ..... و صح ذلك سنة  
سبع عشرة و سبعمائة بالخانقاه الخاتونية ..... كتبه محمد بن طغرل ٥

IV. Dated, the Jâmi' Ashrafi of Damascus, A.H. 717, written by the same Muḥammad bin Tuḡrul. He says that he, and Barzâlî

(d. A.H. 739 = A.D. 1339), and many others studied for the second time from the 29th Ḥaḍīṣ till the end under Muḥammad bin 'Imād, a traditionist of the 8th century A.H.; and they received an Ijāza from him.

سمع من اول الحديث التاسع و العشرين الى آخر الجزء على الشيخ  
الجليل الاميل العدل الرعي شمس الدين ابي عبد الله محمد بن العماد  
سعد الله بن حامد بن عتبة القرشي ..... بقراءة الامام ... القاسم بن  
محمد بن يوسف ... البرزالي احمد بن شمس الدين محمد بن خضر بن  
مسلم الحنفي و محمد بن طغرل المعروف بابن الصيرفي و هذا خطه  
سنة سبع عشرة و سبعمائة بالجامع الاشرفي و اجاز لنا \*

V. Dated, Damascus A.H. 717; written by Mizzi (d. A.H. 742 = A.D. 1342). He says that he and Muḥammad bin Tuḡrul, with a group of 6 scholars, studied under Sālim bin 'Abdarrahmān (d. A.H. 726 = A.D. 1326); and that an Ijāza was granted to all the students.

سمع جميع هذه الاربعة ..... على الشيخ الجليل ... سالم بن عبد  
الرحمن بن عبد الله القلانسي الشافعي ..... بقراءة الفقيه محمد بن طغرل  
الصيرفي ... الجماعة السادة ... و كاتب السماع محمد بن يوسف بن  
الذكي بن عبد الرحمن ..... و اجاز لنا جميع ما يجوز له روايته \*

VI. Dated, Damascus, A.H. 717; written by Muḥammad bin Tuḡrul, the writer of Sanad No. I. He says that, with a group of traditionists, he studied the treatise under Yūsuf \* bin Muḥammad bin 'Uṣmān; and that an Ijāza was granted by him to all the students.

قرأت جميع هذه الاربعة ..... على الشيخ يوسف بن محمد بن  
عثمان بن السرخسي ..... فسمعه ..... سنة سبع عشرة و سبعمائة  
و اجاز لنا جميع ما يجوز له روايته كتبه محمد بن طغرل الصيرفي \*

VII. Dated, the Manzil of Muḥammad bin 'Abdalmalik, close to the Madrasah 'Ādiliyāh, A.H. 717; written by Muḥammad bin Tuḡrul,

\* Ibn Hajar, in Ad Durar, vol. ii, fol. 325, places Yūsuf's death in A.H. 711; but the present Sanad gives us every reason to hold that he was alive in A.H. 717.

the writer of Sanad No. I. He says that the present treatise was studied under Muḥammad bin 'Abdalmalik bin Ismâ'il bin 'Âdil (d. A.H. 727 = A.D. 1327), one of the descendants of King 'Âdil of the Ayyûbid dynasty, by a group of scholars, which included the two sons of the above-mentioned Muḥammad bin 'Abdalmalik, viz., 'Ali and 'Abdalmalik; Aḥmad bin 'Umar, a noble of Damascus and one of the descendants of King 'Âdil; and many others. An Ijâza was granted by the same Muḥammad bin 'Abdalmalik to all the students.

سمع جميع هذه الاربعة ... على المولى السيد اجل الغزي المجاهد  
العضد النصير الملك الكامل سيد الامراء اشرف الملوك و السلاطين ابي  
المعالى محمد بن المولى الملك السعيد فتح الدين ابي محمد عبد  
الملك بن السلطان الملك الصالح عماد الدين ابي الغداء اسمعيل بن  
السلطان الملك اعادل سيف الدين ابي بكر محمد بن ايوب بن شادي  
اعز الله نصره و رفع قدره ... بسماعه لجميع الصحيح من ابن عبد الدائم  
بسندة بقرأة الامام ... القاه بن محمد بن يوسف البرزالي ولدا المسمع  
على في الخمسة و بعد ذلك في الثالثة و مظفر الدين ابو العباس  
احمد بن الملك المغيث فتح الدين عمر بن الملك الفائز ابراهيم بن  
السلطان الملك اعادل ابي بكر بن ايوب ..... و ذلك في يوم  
الاربعاء السابع و العشرين من شهر رجب سنة سبع و عشرة بمنزل المسمع  
جواز المدرسة العادلية و اجاز للجماعة السامعين جميع ما يجوز له روايته \*

VIII. Dated, the Manzil of 'Ali bin Muḥammad, north of the Jâmi' Masjid of Damascus, A.H. 717; written by Muḥammad bin Tuḡrul. He says that he and Aḥmad bin 'Umar, a noble of Damascus and one of the descendants of King 'Âdil, with a group of scholars, studied under Shaikh 'Ali bin Muḥammad bin 'Umar (d. A.H. 729 = A.D. 1329). An Ijâza was granted by him to all the students.

قرأت جميع هذه الاربعة على الشيخ الامام ..... علي بن العدل  
عماد الدين ابي عبد الله محمد بن عمر بن عبد الرحمن بن عبد الواحد بن  
محمد بن مسلم بن الحسن بن عبد الله بن محمد الازدي دمشقي

الشافعي فسمع حفيده حسن بن شهاب الدين ابي القسم عبد الله و مظفر  
الدين ابو العباس احمد بن فتح الدين عمر بن الملك. الثائر بن الملك  
العدل و صارم الدين ابراهيم ..... و صح ذلك و ثبت في يوم  
الخميس الثامن و العشرين من شهر رجب سبع و عشرة و سبعمائة بمنزل  
المسمع شمالي جامع دمشق المحروسة و اجازلنا ما يحوز له روايته كتبه  
محمد بن طغرل بن عبد الله الصيرفي \*

IX. Dated, the Mosque of Al Malik al-Qâhir of Dâmascus, A.H. 717, written by Muhammad bin Tuğrul. He says that he and Muhammad bin Jamâladdin (the Imâm of the Khâtûniyah Monastery of Damascus, and a scholar of the 8th century A.H.), with some others studied the present treatise under Shaikh Ahmad bin Abî Bakr bin Muhammad bin Tarkhân (d. A.H. 736 = A.D. 1336) who granted an Ijâza to all the students.

سمع جميع هذا الجزء على الشيخ الاجل الاصيل العدل تقي الدين  
ابي العباس احمد بن ابي بكر بن محمد بن طرخان بن ابي الحسن  
الدمشقي الصالحى بسماعه من ابن عبد الدائم ..... و محمد بن جمال  
الدين عبد الرحمن بن علاء الدين على الكندي امام الختونية .....  
و محمد بن طغرل بقراءته و هذا خطه و صح ذلك في يوم الاثنين التاسع  
و عشرين ذي القعدة سنة سبع عشرة و سبعمائة ..... بمسجد ملك القاهر  
و اجازلنا جميع مروياته \*

X. Dated, the Monastery of Damascus, A.H. 736. Written by Husain bin 'Umar (d. A.H. 779 = A.D. 1379), a traditionist of Damascus and the owner of the copy of Al Mashikhat, No. 322 above. He says that he and Muhammad bin Tuğrul as Şairafî, the scribe and owner of the present copy, with a group of scholars, jointly studied under 'Alâaddîn Abû'l Hasan 'Ali bin Abî al Ma'âlî (d. A.H. 737 = A.D. 1337) The same 'Alâaddîn granted an Ijâza to all the students.

سمع جميع هذه الاربعة ... على الشيخ المقرئ علاء الدين ابي  
الحسن علي بن ابي المعالي بن خضر التنوخي ... بقراءة صاحبها  
و كاتبها الشيخ المحدث ..... ناصر الدين ابي المعالي محمد بن



طغرل الصيرفي ... الجماعة ... و كاتب السماع الحسين بن عمر بن حبيب الدمشقي و صح ذلك وثبت في يوم الثلاثاء ثاني عشر ذي الحجة سنة ست و ثلاثين و سبعمائة بخانقاه خاتونية و اجاز لهم \*

XI. Dated, the Madrasah of Sharafaddin of Halab, A.H. 736, written by Muhammad bin Tuḡrul. He says that, with a group of traditionists not less than 20 in number, he studied the work from the present copy under the following two Shaikhs, who granted an Ijāza to all the students :—

(i) Muḥammad bin Ṣāliḥ; a traditionist of the 8th century A.H.

(ii) 'Alī bin 'Alī bin Ibrāhīm (d. A.H. 740 = A.D. 1340).

سمع جميع هذه الاربعة ... على الشيخين الفاضلين ... ابي عبد الله محمد بن عفيف الدين بن صالح بن ابي العلاء بن ابي محمد بن صالح بن محمود ..... الاسدي الجيلي والقاضي علاء الدين ابي الحسن على بن على بن ابراهيم ... الانصاري ..... بقراءة كاتب السماع محمد بن طغرل الصيرفي ... سنة ست و ثلاثين و سبعمائة بمدرسة شرف الدين ابن العجمي بمدينة حلب و اجازنا جميع مروياته \*

Foll. 138-139. XI<sup>a</sup>. الجزء فيه من حديث يحيى بن محمد بن ماعد. XI<sup>a</sup>. Al Juz' fihī min Ḥadīṣ Yaḥyâ bin Muḥammad bin Ṣâ'id. Contains the four Ḥadīṣ narrated by Yaḥyâ bin Muḥammad bin Ṣâ'id, a prominent traditionist, who died in A.H. 318 = A.D. 930; see Ḥuffâz, vol. ii, p. 337.

Beginning :--

اخبرنا الشيخ الجليل المسند عزالدين عبد العزيز بن عبد المنعم ابن الفضل الكراني قراءة عليه وانا اسمع في سنة احدى و ثمانين و ستمائة ..... فقال (رسول الله) يا ايها الناس ان هذا من غنائمكم فادوا الخيط والمخييط و ما دون ذلك و ما فوق ذلك فان الغلول عار على اهله يوم القيمة النجم \*

Foll. 140-145. XI<sup>b</sup>. الجزء فيه من حديث 'بي الربيع' A' Juz' fihi min Ḥadīṣ Abī ar Rabī'. A collection of 45 Ḥadīṣ from a work on Ḥadīṣ by Abūr Rabī' Sulaimān bin Dâ'ūd (d. A.H. 234 = A.D. 848). For Sulaiman's life, see Ḥuffâz vol. ii, p. 53.

Beginning:—

ثنا ابو الربيع سليمان بن داود الزهري العتكي ثنا ابن المبارك عن  
محمد بن يسار عن قتادة قل للمؤمنين يغضو من ابصارهم قل عما لا يحل  
لهم و يحفظوا فروجهم عما لا يحل لهم \*

At the end of the present copy are reproduced 18 notes, dated A.H. 465, 465, 525, 526, 531, 532, 584, 595, 596, 597, 598, 556, 553, 557, 681, 681, 683, 685, made by traditionists on the original copies of the works on Ḥadīṣ of Yahyâ and Sulaimān, referred to above.

The present copy also contains three original Sanads, dated A.H. 701, 735, 733, written by 'Abdallâh (d. A.H. 737 = A.D. 1337); Mizzi (d. A.H. 742 = A.D. 1342), the author of 'Tuḥfa' (see Lib. Cat., vol. v, part i, No. 229), and Barzâlî (d. A.H. 739 = A.D. 1339), the author of Treatise No. III above, respectively.

Foll. 151-171. XII. الاربعون Al Arba'ûn. A collection of 40 Ḥadīṣ from the 40 most well-known Shaikhs of Ibn Taimiyah (d. A.H. 728 = A.D. 1328), see treatise No. I above.

By Aminaddîn Muḥammad bin Ibrâhim al Wânî امين الدين الواني (d. A.H. 735 = A.D. 1335), the author of treatise No. II above.

A note on the title-page, which runs thus: اردعون حديثاً مخرجه عن كبار مشيخة احمد بن عبد الحكيم بن تيميه العراني تخريج المحدث العافظ امين الواني tells us that Aminaddîn composed the present work for Ibn Taimiyah, referred to above, under whom the present copy was studied by several traditionists; see Sanads

Nos. I and II, described below.

Beginning:—

الحمد لله و نستعينه و نشجده و نستغفر من شرور انفسنا و من سيئات  
اعمالنا من يبدد الله فلا مضل له و من يضلله فلا هادي له و اشهد ان لا اله  
الا الله وحده لا شريك له و اشهد ان محمدا عبده و رسوله ... الحديث الاول  
اخبرنا الامام احمد بن عبد الدائم ... المقدسى قراءة عليه و انا اسمع سنة  
سبع وستين و ستمائة ..... قال خرج رسول الله صلى الله عليه  
و سلم و اصحابه فاحرمنا بالحج ... رواه النسائي و ابن ماجه ... مولدته في

صفر سنة خمس و سبعين و خمسمائة و توفى يوم الاثنين رجب سنة ثمان  
و ستين \*

The date of the birth and death of each of the 40 Shaikhs, and a reference to the work in which the Hadiṣ is found, are noted below each Hadiṣ.

The present copy contains the following 6 Sanads, dated A.H. 721, 724, 793, 837, 838, 838.

I. Dated, the Dâr al Hadiṣ Sakriyah of Damascus, A.H. 721, written by Muḥammad bin Ibrâhîm al Wanî, the author of the treatise. He says that he and Dahabî (d. A.H. 748 = A.D. 1348), the author of treatise No. VI above, with some others, studied the present MS. under Ibn Taimiyah, who granted an Ijâza to all the students

سمع هذا الجزء على المخرج له سيدنا و شيخنا ..... ابى  
العباس احمد بن الشيخ ... بن عبد الحكيم ... بن عبد الله بن محمد بن  
تيمية الحراني فسح الله تعالى في مدته بسماعه من شيوخه بقرأة الشيخ  
... شمس الدين عبد الله بن احمد بن عثمان الذهبي السادة .....  
و محمد بن ابراهيم بن محمد بن احمد الواني و هذا خطه ..... سنة  
احدى و عشرين و سبعمائة بدزالكديث السكربة بدمشق و لجازلذا ما  
يجوزله روايته \*

II. Dated, the Dâr al Hadiṣ Sakriyah of Damascus, A.H. 724, written by Muḥammad bin Râfi' (d. A.H. 774 = A.D. 1374; see Brock., vol. ii, p. 33). He, with a group of traditionists, such as 'Abdallâh bin Ahmad (d. A.H. 737 = A.D. 1337), Ṣawâb bin 'Abdallâh (d. A.H. 726 = A.D. 1326), a friend of Ibn Taimiyah, and many others, studied the present MS. under Ibn Taimiyah, who granted an Ijâza to all the students.

سمع جميع هذا الجزء على من خرج له شيخنا الامام .....  
ابو العباس احمد بن عبد الحكيم ..... بن عبد السلام بن عبد الله  
بن تيمية الحراني مد الله في عمره ... بقرأة الامام عبد الله بن احمد بن  
عبد الله المقدسي ..... و صاحبه الطراشي ... و كاتب السماع  
محمد بن رافع بن ابى محمد بن محمد السلامي ..... عام اربعة

و عشرين و سبعمائة بدار الحديث السكريه بدمشق و اجاز لهم ما يرويه و تلفظ  
بذلك •

III. Dated, the Qâsiyûn of Damascus, A.H. 793. The writer of the Sanad, who does not reveal his name, says that Khatib Hanbal bin Muḥammad, with five other traditionists, studied the work under Aḥmad bin 'Imâd al Maqdisî (d. A.H. 798 = A.D. 1398), who granted an Ijâza to the students attending the sitting.

الحمد لله سمع جميع هذا الجزء و فيه اربعون حديثا خرجها ابن الوانبي  
الشيخ الاسلام ابي العباس احمد بن تيمية عن كبار مشائخه على المسند  
شباب الدين احمد بن العماد ابي بكر بن العز ... المقدسي ... بقرأة الامام  
الخطيب حنبل بن محمد بن محمد الاقفسي ... و صح ذلك يوم السبت  
سابع عشرين صفر سنة سبع و تسعين و سبعمائة بمنزل المسمع بسفح قسيون  
ظاهر دمشق و اجاز لهم \*

IV. Dated, Damascus, A.H. 837, written by Muḥammad bin Abî Bakr bin Ruzain, a traditionist of the 9th century A.H. He says that, when he and his two brothers ('Abdalwahhâb and Aḥmad) were studying from the present copy under their elder brother, 'Abdallâh, Muḥammad bin Khaidarî (d. A.H. 894 = A.D. 1489) and some others joined the sitting.

الحمد لله قرأت جميعه على اخي ابي محمد عبد الله بن ابي بكر بن  
عبد الرحمن ... فسمعه اخوة ابو بكر عبد الوهاب و ابو الخير احمد و الفاضل  
ابو الخير محمد بن محمد بن عبد الله الخيصرى و صح ذلك و ثبت يوم  
الثلاثاء سادس عشر شوال سنة سبع و ثلثين و سبعمائة ... و اجاز و كتب  
محمد بن ابي بكر بن رزين \*

V. Dated, the house of 'Abdarrahmân bin Abî Bakr of Damascus, A.H. 837, written by Muḥammad 'Umar bin Fahd al Makkî (d. A.H. 885 = A.D. 1480), the author of Al Mu'jam; see Hand-list, No. 2429. He says that he and Aḥmad bin 'Abdallaṭif (d. A.H. 841 = A.D. 1440), with a group of scholars, studied from the present copy under 'Abdarrahmân bin Abî Bakr (d. A.H. 838 = A.D., 1437), who granted an Ijâza to all the students.

الحمد سمع جميع هذا الاربعين على الاصيل زين الدين ابى الفرج  
 عبد الرحمن بن القاضي عماد الدين ابى بكر القاضي زين الدين عبد الرحمن  
 بن ابى بكر محمد بن احمد بن القاضي تقي الدين سليمان بن عمر بن حمزة  
 القرشي العمري المقدسي الصالحى ... بقراءة الفاضل شباب الدين ابى  
 العباس احمد بن عبد اللطيف بن موسى بن عميرة المخزومي .....  
 و كاتب هذه الا سطر محمد المدعو عمر بن فهد بن محمد بن ابى الخير  
 بن مخلد المكي ..... سنة سبع و ثلاثين و سبعمائة بمنزل المسمع ...  
 و اجاز لكل منا جميع ما يجوز له روايته \*

VI. Dated, Damascus, A.H. 738, written by Muḥammad al Khaidarī (d. A.H. 894 = A.D. 1489). He says that he studied the work under Shaikh 'Abdarrahmān mentioned above, who granted an Ijāza to him.

الحمد لله قرأت جميع هذه الاربعين على الشيخ زين الدين عبد الرحمن  
 بن القاضي عماد الدين ابى بكر بن عبد الرحمن المقدسي .....  
 و صح فى يوم الثلاثاء رابع المحرم سنة ثمان و ثلاثين و سبعمائة و اجاز لي  
 غير مرة \*

No. 337.

fol. 71; lines 25; size 9½ x 5½; 8 x 5.

المحرر في الحديث

## AL MUḤARRAR FÎ AL ḤADÎŞ.

A very rare work on a collection of Ḥadîş without Isnād, dealing with points relating to jurisprudence. The traditions in the present work are collected from the six canonical collections of traditions and from the following works: Musnād of Imām Aḥmad bin Ḥanbal (d. A.H. 241 = A.D. 855), Kitāb al 'Anwā' by Ibn Ḥayyān (d. A.H. 354 = A.D. 965), Mustadrak by Ḥākim (d. A.H. 405 = A.D. 1014). The arrangement and divisions of the present work are the same as in the works on jurisprudence. The author occasionally remarks upon the genuineness of a Ḥadîş.

Author: Muḥammad bin Aḥmad bin 'Abdalḥādī bin 'Abdalḥamid bin 'Abdalḥādī محمد بن احمد بن عبد الحادي بن عبد الحميد بن عبد الحادي

a follower of the Hanbali school, who was known for his special merits in Hanbali jurisprudence, as well as in tradition. He was born in A.H. 704 = A.D. 1304, and studied under many eminent scholars of his age, spending the greater portion of his time under the tutorship of Ibn Taimiyah (d. A.H. 728 = A.D. 1328). The famous historian and traditionist, Dahabi (d. A.H. 740 = A.D. 1340), and some others speak very highly of his merits and his authority. He died in A.H. 744 = A.D. 1344. He lived for 40 years, during which he completed his studies and worked for a few years as a professor in certain institutions of Damascus. He composed 20 works, among which: تنقيح التحقيق in two volumes and الاحكام الكبرى in eight volumes are specially noted for their usefulness.

For the author's life and works, see Ad Durar al Kāminah, vol. ii, fol. 214; Tabaqāt Ibn Rajab, fol. 269.

Beginning:—

قال الشيخ الإمام ابو عبد الله محمد بن احمد بن عبد الهادي بن عبد الحميد بن عبد الهادي بن يونس بن قدامة المقدسي الحمد لله رب العالمين و الصلوة والسلام على محمد خاتم النبيين و على آله و صحبه اجمعين اما بعد فهذا مختصر يشتمل على جملة من احاديث النبوية في الاحكام الشرعية انتخبته من كتب الائمة المشهورين الخ \*

Ibn Hajar, in Ad Durar, says that the present work is an abridgment of Ilmām (see above Nos. 336-37) with a few alterations and additions, and gives high praise of its usefulness (والمحرر في الاحكام). (اختصرة عن الامام وجودة جدا الخ).

Neither the work nor the author is mentioned in Brock., or in any other catalogue.

Written in fair Naskh. Dated, A.H. 1310.

No. 241.

fol. 344; lines 20; size 9½ × 6½; 7½ × 4.

مسند ابي داود الطيالسي

MUSNADU ABÎ DÂ'ÛD AT ṬAYÂLASÎ.

An old and extremely rare copy of Musnad Ṭayâlasî, containing a

collection of Musnad Ḥadīṣ.

By Sulaimān bin Dā'ūd, سليمان بن داود, commonly called Abū Dā'ūd Aṭ Ṭayālasī, the well-known traditionist of Baṣra, who studied Ḥadīṣ under شعبه بن حجاج البصري (d. A.H. 150 = A.D. 767), ابن عون البصري (d. A.H. 160 = A.D. 777), and others. He died in A.H. 204 = A.D. 820. For his life see: Ḥuffāz, vol. i., p. 522; Mir'āt al-Janān, fol. 108b; Ḥāj. Khal., vol. ii., p. 231.

Beginning with Isnād thus:—

به نستعين رب تم بعونك اخبرنا القاضي ابو المكارم احمد بن محمد بن عبد الله بن عبد الرحمن بن محمد بن قيس اللبان المعدل قراءة عليه وانا اسمع باصفهان في سنة اثنين وتسعين وخمسمائة قيل به اخبركم ابو علي الحسن بن احمد بن الحسن الحداد المثري قراءة عليه وانت تسمع في محرم سنة اثنتي عشرة وخمسمائة فاقربه قال اخبرنا الامام ابو نعيم احمد بن عبد الله بن احمد بن فارس الـ حافظ قراءة عليه وانا اسمع (في المحرم سنة اثنين وعشرين واربعمائة) اخبرنا ابو محمد عبدالله بن جعفر بن احمد بن فارس (قراءة عليه في اربع واربعين وثلاثمائة) قال حدثنا ابو بشر يونس بن حبيب قال حدثنا ابو داؤد الطيالسي قال احاديث ابي بكر رضي الله تعالى عنه

The portions within brackets in the above Isnād were added by some readers, apparently of the 7th century A.H.

The present Musnad is divided into eleven Parts, most of which begin with Isnād.

Part I., foll. 1-38.

Part II., foll. 39-97.

Part III., foll. 78-108.

Part IV., foll. 109-126.

Part V., foll. 127-158.

Part VI., foll. 159-199.

Part VII., foll. 200-229.

Part VIII., foll. 230-256.

Part IX., foll. 257-286.

Part X., foll. 287-317.

Part XI., foll. 318-344.

Each Part except the ninth, which is slightly defective at the end, bears towards the end autograph sanads and notes of male and female traditionists, numbering not less than 300 in all, of the 7th and 8th centuries A.H., who studied from the present copy. Of these the following are important:—

I., fol. 344. Sanad dated A.H. 685. The writer of this sanad, who does not reveal his name, says that 'Afifaddin Abū Ibrāhīm Ishāq bin Yahyā (d. A.H. 715 = A.D. 1315), the owner of the copy, Abū 'l-'Ulā

Mahmūd al Bukhārī (d. A.H. 700 = A.D. 1300), As'ad Hamza (d. A.H. 735 = A.D. 1336), and others, while studying a copy of the work belonging to the Madrasah Nūriya under 'Alī bin Ahmad bin 'Abdulwāhid (d. A.H. 690 = A.D. 1291), in the Madrasah Diyā'iya, Damascus, compared the present MS. with that copy and received sanads for narrating the Ḥadīṣ of the present work from 'Alī bin Ahmad, a pupil of Qādi Abū al Makārim Ahmad bin Muḥammad (d. A.H. 597 = A.D. 1202) and Abū Ja'far Muḥammad bin Ahmad (d. A.H. 603 = A.D. 1206). It is also stated here that the students finished all the eleven parts of the MS. in eleven sittings, each of which is marked on the margin.

سمع جميع هذه المجلدة وهي جميع كتاب المسند تأليف الامام  
 ابي داود الطيالسي رحمة الله على الشيخ الامام الاعلم الكبير العلامة  
 بقية المشائخ مسند الشام رحلة الطلبة فخر الدين ابي الحسن علي بن  
 احمد بن عبد الواحد بن احمد المقدسي قراءة باجازه من ابي المكارم  
 احمد بن محمد بن عبد الله بن النبان و ابي جعفر محمد بن احمد  
 الحميداني بسايعهما من ابي علي الحداد وبساع شيخنا المسع  
 ايضا من اوله الى قوله في ترجمة عدي بن حاتم وسواله النبي صلى  
 الله عليه وسلم عن ابيه وقوله ان ابي كان يحل الرحم الحديث ومن  
 اول مسند النساء إلى الافراد عن انس بن مالك ومن ترجمة هذاض  
 عن ابي هويره الى اخر الكتاب عن الامامين موفق الدين ابي محمد  
 عبد الله بن محمد قدامة وعز الدين الشح محمد بن الحافظ عبد  
 الغني بن عبد الواحد بن علي بن سرور المقدسي بساع موفق الدين  
 بن ابي الشح محمد بن عبد الباقي بن البطي بساعه من ابي الفضل  
 احمد بن الحسن بن احمد الحداد وبساع عز الدين من ابي المكارم  
 اللباني المذكور بساعه من ابي الحسن احمد الحداد بسايعهما من  
 الحافظ ابي نعيم احمد بن عبد الله بن احمد بن اسحق عن ابي محمد  
 عبد الله جعفر بن احمد بن فارس عن ابي بشر يونس بن حبيب بن  
 عبد القاهر العجلي عن الامام ابي داود سليمان بن داود بن الجارود  
 الطيالسي رحمة الله عليه بقراءة الشيخ الامام الاعلم نور الدين ابي  
 الحسن علي بن مسعود بن نثيس الموصلي ثم الحلبي ابقاه الله الصاحبة  
 السادة الفضلاء صاحب هذه النسخة المولى الصدر الامام العالم  
 الرئيس النزيل حثيف الدين ابو ابراهيم اسحق بن يحيى بن ابراهيم



الاموي ادام الله فضائله والولد السعيد، مؤيد الدين ابو المعالي اسعد  
 بن الصدر الكبير الرئيس عز الدين ابو يعلى حمزه بن الصدر الكبير  
 مؤيد الدين اسعد بن المشر التميمي المعروف بابن اثنانسي بفوات  
 المجلس الاخير وقد اعيد له فكل له سماع جميع هذا الكتاب وشهاب  
 الدين ابو العباس احمد بن عمر بن محمد بن علي الصالح الكاتب  
 وابو الفضل يوسف وابو العباس احمد ابنا الشيخ شعبان بن يونس بن  
 شعبان بن ابي الفتح العدوي وعلاء الدين ابو الحسن علي بن عثمان  
 بن احمد بن اليزدي وابو العباس احمد وابو عبد الله محمد ابنا عبد  
 العزيز بن احمد بن المعلم الساغوري، وشمس الدين ابو الفضل عبد  
 الاحد وابو الفتح عبد الملك وابو عبد الله محمد بنو سعد الدين ابي  
 محمد سعد الله بن عبد الاحد بن سعد الله بن نخيم الحرائي ومثبته  
 الامامه ابو العلاء محمود بن ابي بكر بن ابي العلاء بن علي بن ابي العلاء  
 البخاري الكلباذي الفرضي اصلحه الله وسمع بفوات المجلس الاول  
 والسابع شمس الدين ابو حفص عمر بن الشيخ العلامة شرف الدين  
 ابي العباس احمد بن ابراهيم بن سباع الفراري وسمع المجلس الاول  
 والثالث والسابع الشيخ حسن بن صدقه بن ابي الفضل الحرائي الضرب  
 وسمع المجلس الثالث والخامس والسادس والسابع الفقيه شمس الدين  
 ابو عبد الله محمد بن ابراهيم بن غنائم المهندس واخوتها ابو  
 بكر وعلي واحمد وسمع المجلس الرابع والخامس والسادس  
 شيخنا العالم شهاب الدين ابو الطاهر احمد بن يونس بن احمد بن  
 بركة الاربلي وسمع المجلس الثالث والرابع منصور بن محمد بن  
 علي القضاعي الدمشقي واخوه ابراهيم وسمع المجلس الخامس  
 عمر بن حسن وصح وثبت احد عشر مجلسا وهي معلمة كلها في  
 الحواشي اخرها يوم الاثنين الخامس والعشرين من صفر سنة خمس  
 وثمانين وستمائة بالجامع المظفري وبالمدرسة الضيائية بسج قاسيون  
 ظاهر دمشق المحروسة واجاز الشيخ المسمع فخر الدين المذكور فسح  
 الله مدته لمن سمعه او شبا منه جميع ما يجوز له روايته والحمد لله  
 وحده وصلوته على سيدنا محمد النبي الامي وآله الطاهر بن امهات

المومنين وكانت القراءة من نسخة الوقف بدار الحديث النورية وعرضت  
بها هذه النسخة حال القراءة وصح وثبت

It is attested by 'Ali bin Ahmad 'Abdalwāhid, mentioned above, thus:—

صح ذلك كتبه علي بن احمد بن عبد الواحد المقدسي

A similar sanad, agreeing almost verbatim with this, and attested likewise by the same 'Ali bin Ahmad 'Abdalwāhid, is found on fol. 38<sup>b</sup>.

II., fol. 255<sup>a</sup>. A note dated A.H. 707 says that the writer of this, 'Abdallah bin Ahmad bin 'Abdallah (d. A.H. 737 = A.D. 1337), studied the work jointly with Dahabi (d. A.H. 740 = A.D. 1348), Ba'li (d. A.H. 723 = A.D. 1323), and others, from the present copy, under Ibn an Nuḥās (d. A.H. 710 = A.D. 1310), in the Madrasah Ashrafiya of Damascus.

سمع جميع هذا الجزء وهو الثامن من مسند ابي داؤد الطيالسي  
على الشيخ الناقل المسند المعمر كمال الدين ابن الفضل اسحق بن  
ابي بكر ابراهيم بن النحاس بساعه من ابي العجاج يوسف بن خليل  
بساعه (sic) بقرأة الامام العالم الحافظ شمس الدين ابو عبد الله محمد  
بن احمد بن عثمان الذهبي فخر الدين عبد الرحمن بن محمد بن عبد  
الرحمن البعلي وشمس الدين محمد بن سالم بن عبد الناصر والشيخ  
محمد بن احمد بن سلمان وكاتب السماع عبد الله بن احمد بن عبد  
الله المقدسي عفي الله عنهم يوم الاثنين الثالث عشر من المحرم  
سنة تسع وسبعمائة بدار الحديث الاشرفيه بدمشق حوال قلعتها  
وصلوته على سيدنا محمد وآله وسلم

III., fol. 218. A note dated A.H. 675 says that Yūsuf bin 'Abdarrāḥmān al Mizzi, the author of Tuhfah (Nos. 229-232), and 'Abdallah bin Muḥammad bin Tarkhān (d. A.H. 735 = A.D. 1335), and others, studied this copy under 'Ali bin Ahmad bin 'Abdalwāhid al Maqdisi in Damascus.

سمع جميع مسند ابي داؤد الطيالسي على الشيخ الامام الفقيه  
بقية المشائخ فخر الدين ابي الحسن علي بن احمد بن عبد الواحد  
ابن البخاري المقدسي باجازته من ابي المكارم اللبان وابي جعفر  
الصيدلاني من ابي علي الحداد بقرأة وجيه الدين عبد الرحمن  
البيستي ابو عبد الله محمد بن ابي بكر بن محمد بن طرخان وحسن

ويحيى بن ابراهيم بن احمد واحمد بن الشريف محي الدين يحيى بن  
ابي طالب الحسني وكاتب السماع يوسف بن الزكي عبد الرحمن بن  
يوسف المزني واخرون في مجالس اخرها يوم الثلاثاء العاشر من جمادى  
الاولى سنة خمس وسبعين وستمائة بسفح جبل قاسيون

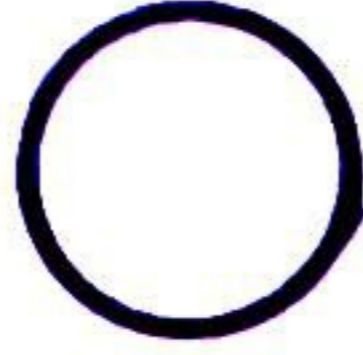
IV., fol. 196<sup>b</sup>. A note dated A.H. 713 says that 'Abdallah bin Khalil al Makkî (d. A.H. 777 = A.D. 1377) studied this copy under the owner of the copy, 'Afifaddin, who studied the work under Ibn Khalil (d. A.H. 648 = A.D. 1250) and under 'Ali bin Ahmad al Maqdisi.

الصد لله قرأت هذا الجزء وهو الخامس من مسند الطيالسي على  
الشيخ الامام العالم الفاضل المحدث المسند حفيص الدين اسحق بن  
يحيى الامدي بسامعه فيه علي ابن الخليل وسامعه علي الفخر ابن  
البخاري مسندهما وصح بمنزله بسفح قاسيون رابع عشر من رمضان  
سنة ثلاث عشرة وسبعمئة قال ذلك كتبه الثبير الي الله تعالى عبد  
الله بن محمد بن ابي بكر بن خليل المكي

V., fol. 160<sup>a</sup>. The female traditionists Fâtimah, Khudaija, and Zainab studied this copy under the above-mentioned 'Afifaddin and under Al Mizzi, the author of Tuḥfah.

The copy, though not dated, was evidently written in or before the 7th century A.H. No other MS. copy of the work seems to be extant.

A printed edition of the work, exclusively based on this MS., but omitting the notes and sanads, appeared from the Dā'irat al Ma'ārif Press, Hyderabad, 1902.



## AL MASÂNÎD\*

No. 481.

fol. 259 ; lines 20 ; size 8 x 6 ; 7 x 5.

مسند ابي عوانه

### MUSNADU ABÎ 'UWÂNĀH.

The first volume and the first fol. of the second volume of a very valuable and old copy of a rare work, Musnad Abî 'Uwānah, compared by reliable traditionists and studied by them. The remaining portion of the 2nd volume and other remaining volumes are wanting. The author collected Ḥadīṣ in the present work from Al Jāmi' by Musīim bin Ḥajjāj (d. A.H. 261 = A.D. 875 ; see Lib. Cat., vol. v, part i, No. 188). The work is divided into several Kitābs, which are sub-divided into Babs ; and each Bab is again subdivided into several Biyāns and Ṣifāts. The present copy contains the three following Kitābs : (i) كتاب الايمان (ii) كتاب الطهارات (iii) كتاب الصلوة. For a full description of the contents, see No. 482 below.

Author : Ya'qūb bin Ishāq bin Yazīd يعقوب بن اسحاق بن يزيد, com-

\* Al Masānīd generally applies to a work containing a collection of Musnad Ḥadīṣ, arranged separately under each Ṣahābī (companion of the Prophet) from whom the Ḥadīṣ is transmitted. See Bustān al Muḥaddiṣīn, fol. 236, where it is described thus :—

اگر بر صحابه ترتیب دهند مثلا روایات ابریکر صدیق را جدا نویسند و روایات  
عمر بن الخطاب را جدا انرا مسند نامند \*

The term sometimes refers to works on Musnad Ḥadīṣ, in which the above-mentioned arrangement is not adhered to ; see, for example, Musnad, No. 481 above, and Musnad ad Dārīmi (Lib. Cat., vol. v, part i, No. 253). Musnad Abi Da'ūd at Ṭayālasī (Lib. Cat., vol. v, part i, No. 241) is generally supposed to be the first work on the subject.

monly called Abu 'Uwānah (أبو عوانة), one of the greatest authorities of his age in Ḥadīṣ and Shāfi'i jurisprudence. He studied Ḥadīṣ under Yūnus bin 'Abdal 'Alā (d. A.H. 264 = A.D. 878) and some others; and attended lectures on jurisprudence under Muzanī (d. A.H. 264 = A.D. 878) and Rabī' (d. A.H. 270 = A.D. 884), the pupils of Imām Shāfi'i (d. A.H. 204 = A.D. 820). He was the first scholar to introduce the Shāfi'i jurisprudence and Shāfi'i's compositions into Isfārahān.

Ṭabarānī (d. A.H. 360 = A.D. 971), the author of *Al Ma'ājim* (see No. 319, above), transmitted Ḥadīṣ on his authority. Brock., vol. i. p. 161, mentions the author's death in A.H. 310 = A.D. 925; but Ḥākim (d. A.H. 405 = A.D. 1014), on the authority of Abu 'Uwānah, and Ḍahabī, in *Ḥuffāz*, vol. iii, p. 2, say that the author died in A.H. 316.

Foll. 1-258; the first volume. It is defective at the beginning and begins abruptly thus:—

رسول الله صلى الله عليه وسلم ... بين الاعمال و الفرائض اذا ادانا  
بالتقول و انعمل دخل الجنة ... حدثنا احمد بن سنان .....  
عن انس بن مالك قال نبينا في القرآن ان نسأل رسول الله صلى الله عليه  
و سلم من شئ فكلن يعجبنا ان يجي العاقل من اهل البادية \*

The colophon quoted below tells us that the present copy was transcribed in A.H. 615.

آخر السفر الاول من مسند ابي عوانة رضى الله عنه و يتلوه انشاء الله  
في النبي بليه ان النبي صلى الله عليه وسلم في الكسوف ثمان ركعات و اربع  
سجدات ..... كتبه ... عبد الرحيم بن عبد الخالق ..... الشافعي  
و ذلك في خامس و عشرين سنة خمس و عشر و ستمائة \*

The present copy has the following two notes at the end.

I. Muhammad bin Yūsuf al Barzālī, \* in an autograph note, tells

\* Ḍahabī, in *Ḥuffāz*, vol. iv, p. 215, and Ya'fi'i, in *Mir'at al Janān*, fol. 460, mention Barzālī's death in A.H. 663 و ستمائة و ستين و ثلث و ستمائة; but this date must be rejected in the face of the fact mentioned even by Ḍahabī, in *Ḥuffāz*, vol. iv p. 295, and by Ibn Ḥajar, in *Ad Durar*, vol. ii, fol. 147, that his son, Qāsim, was born in A.H. 665. Ibn Ḥajar further quotes Qāsim's statement that he studied under his father in A.H. 673, which gives us reason to hold that Barzālī died after A.H. 673. Muhammad Barzālī, besides being a prominent traditionist of his age, was specially known as a good scribe and swift writer. He transcribed a number of works. We notice that he transcribed *Tārikhu Ibn 'Asakiz*, a well-known biographical work in 80 volumes, of which two

us that the present copy was compared with the original copy belonging to Dīyā'addīn Muḥammad bin 'Abdalwāhid, (d. A.H. 643 = A.D. 1243), the founder of Madrasah Dīyā'iyah of Damascus.

بلغت المعارضة باصل الضياء ابي عبد الله محمد بن عبد الواحد المقدسي و منه كان النقل و رسمه جماعة حين المعارضة و اسمائهم على الاصل و كتب محمد بن يوسف البرزالي \*

II. One Ismā'il bin Ibrāhīm, in the following autograph note, says that, in A.H. 696, he studied the work from the present copy under Kamāladdīn Muḥammad, the son of the famous author, 'Umar bin Fārid (d. A.H. 632 = A.D. 1232).

بلغت قراءة من باب الاباحة ..... الى آخر هذا السجل على الشيخ كمال الدين محمد بن الاديب بن علي بن فارص بحق اجازته من الشيخين ابي بكر النعيم بن عبد الله بن عمر الصفار و ابي المظفر عبد الرحيم بن سعد بن عبد الكريم السمعاني ..... و ذلك في مجالس سنة ست و تسعين و ستمائة \*

The two following mutilated Waqfnāmas, one written at the beginning of the first volume and the other on the title-page of the second volume, tell us that the entire set of volumes was bequeathed by Maḥmūd bin 'Ali \* (d. A.H. 799 = A.D. 1399), the Royal tutor (استاذ دار العالي) of Az Zāhir, the King of Egypt, to a Madrasah founded by the said Maḥmūd. The Waqfnāmas expressly enjoin that these volumes are not to be taken out of the Madrasah. The first Waqfnāma runs thus:—

جميع هذه المجلدة من مسد ابي عوانة و ما بعدها من المجلدات ذلك sic الذين ينفقون به على الوجه الشرعي و جعل مقرة لخزانة الصدر sic و ذلك بمدرسة sic بقاهرة المحروسة و شرط الواقف ان لا يخرج ذلك sic من المدرسة المذكورة \*

volumes, dated A.H. 614, 615, are found in our Library. See Hand-list, Nos. 2470-71.

\* This Maḥmūd, as mentioned by Ibn Ḥajar, in Ad Durar, vol. ii, fol. 580, was a scholar and one of the most wealthy men of Cairo; and for a considerable time, he was the tutor of the Royal house of Az Zāhir, the king of Egypt. He founded a Madrasah in Cairo, near the باب زويلة, to which he bequeathed a large number of books, consisting of the collection of Ibn Jumā'ah (d. A.H. 733 = A.D. 1333) purchased by him.

The second Waqfnâma runs thus :—

الحمد لله رب العالمين وقف ... الاشرف العالي الجمالي محمود استاذ  
دار العالي الملك الظاهري اعزة الله بالصالحات جميع هذه المجلدة و ما  
قبلها و ما بعدها من المجلدات من مسند ابي عوانه وقفاً شرعياً على طلبه  
العلم الذين ينتفعون به على الوجه الشرعي و جعل مقرة بمدرسة التي  
بناها ..... و شرط الواقف ان لا يخرج من المدرسة المذكورة .....  
و جعل النظر في ذاك لنفسه ايام حياته و بعده لمن sic النظر بمدرسة ...  
جعل ان يزيد في شرط sic دون غيره. ... سنة سبع و تسعين و سبعةائة \*

Fol. 259; the first fol. of the 2nd volume. Begins with the  
Isnâd, thus :—

اخبرنا الامام العالم مفتي خراسان ابوبكر القاسم بن ابي سعد بن  
عمر العصور رحمه الله بقراءتي عليه بالمدرسة الشرقية بشاذيخ في سنة ثمان  
و تسع و ستمائة قلت له اخبركم ابو الاسعد هبة الله بن عبد الواحد بن  
عبد الكريم بن عوازن القيشري رحمه الله قل انا ابو محمد عبد الحميد بن  
عبد الرحمن البهيري ح و اخبرنا ابو المظفر عبد الرحيم بن ابي سعد  
بن عبد الكريم بن محمد السمعاني قراءة عليه و انا اسمع بمرور سنة ثمان  
و ستمائة قل ابو البركات عبد الله بن محمد الفضل بن احمد الفراءي قراءة عليه  
بنيسابور بمدرسة ابي نصر بن ابي الخير قل ابذان ابو عمر عثمان بن محمد  
بن عبد الله المحمى قراءة عليه قالا ابذان ابو نعيم عبد الملك بن الحسن  
الاسفرائيني قل انا ابو عوانة يعقوب بن اسحاق الحافظ الاسفرائيني رحمه الله  
... ان النبي صلى الله عليه وسلم على الكسوف ثمان ركعات و اربع  
سجدة في ركعتين الخ \*

The only mention of a complete copy of the work is in Köpr.,  
Nos. 401-406.

The present valuable copy was purchased for the Library in  
1916 by Mr. Abû'l Hasan Khân, the late Librarian and brother of  
the Founder.

## MUSNAD-U-IMAMI AHMAD BIN HANBAL

No. 245.

fol. 242; lines 23; size 9 × 6½; 7½ × 5.

Another old and valuable copy of part of the same Musnad. It consists of two classes of Musnad in 12 parts, and comprises 1776 Hadis, corresponding with pp. 400-500 of vol. iii., and pp. 1-88 of vol. v. of the printed edition.

A note on the title-page says that the copy was for some time in the possession of Sayyid Ismā'il of Egypt.

It would appear from a mutilated note on fol. 242 that the MS. was studied in A.H. 733.

سمعت جميع السند الصحيح الجامع السند عن الصحابة الثقات  
المكيين والمدنيين عن مسند الامام الحافظ ابو عبد الله احمد بن  
حنبل شيخ الحافظ السهالي (sic) سنة ثلث وثلثين وسبعائة

Another note towards the end tells us that Ahmad az Zaftāwi, a descendant of Sirāj al Hindī, Qādi al Qudāt of Egypt (d. A.H. 773 = A.D. 1372, see Husn al Muḥādarah, fol. 234), sold this copy to the Madrasah Muḥmūdiya in Samarqand; and another note towards the end says that in A.H. 633 the present copy was compared with a copy of the Musnad by Shaikh Muhammad Khalil al Makkī (d. A.H. 648 = A.D. 1250).

بلغ مقابلة وساماً علي السند علي الشيخ الزاهد الورع امام  
المسلمين الشيخ محمد الخليل المكي سنة ثلاث وثلثين وستائة

Towards the end of the 11th part a note on fol. 202b says that it was studied by Ahmad bin Muhammad bin 'Umar bin 'Abdallah bin 'Abd an Nāṣir under Shaikh Muhammad al Khalil. This Ahmad, according to the autograph note of his father, was born in A.H. 603.

ولد احمد الشهير بسعيد احمد بن محمد بن عمر . . . . يوم الجمعة  
شعبان سنة ثلاث وستائة احسن الله العاقبة

محمد بن عمر بن عبد الله بن عبد الناصر  
بن احمد بن اسمعيل

Written in good Naskh, in or before A.H. 633.



## AL AḤĀDĪṢ AL QUDSĪYAH.\*

No: 293.

fol. 20: lines 21 ; size 7 × 5 ; 5 × 3½.

مشكاة الأنوار

### MISHKĀT AL ANWĀR.

A collection of 101 Ḥadīṣ Qudṣī (also called Ḥadīṣ Ilāhī), divided into three classes and arranged in three parts; each part contains

\* Any statement made by the Prophet on the strength of that which he received from God, either in a dream, or in Ilhām (divine revelation), is called Ḥadīṣ Qudṣī. The definition given by the traditionists runs thus:—

الحديث القدسي ما اخبر الله تعالى به نبيه بالانام او بالمنام فاخبر عليه الصلوة والسلام بعبارة نفسه

See Daṣṭūr al 'Ulama, fol. 177.

'Alī bin Ibrāhīm al Baġdādī, in his work Ad Durr aṣ Ṣamīn, on fol. 9a, remarks that as far as he knew no one else, prior to the author of Mishkāt al Anwār, had turned his attention to collecting Ḥadīṣ Qudṣī and composing a work on the subject. (لم اعلم احدا اعتنى بجمعه و ظفر بحصرة قبل الشيخ) Ar Riyād al-Firdausiyah fi Jama' al Aḥādīṣ al Qudṣiyah, a work on a complete collection of Ḥadīṣ Qudṣī by the present author (Muḥiaddin), is mentioned in Ad Durr aṣ Ṣamīn. A work on 40 Ḥadīṣ Qudṣī by 'Alī Qārī (d. A.H. 1014=A.D. 1605) is mentioned in Berlin, No. 1523. Al Ithāfāt as Saniyah, a work on the present subject by 'Abdarra'ūf al Munāwī (d. A.H. 1053=A.D. 1642), is noticed in Ḥāj. Khal., vol. i., p. 39. Another work on 80 Ḥadīṣ Qudṣī, collected from the six canonical collections of traditions, is noticed in Ithāf, p. 5.

the Ḥadīṣ of a particular class. In addition to the usual beginning and colophon of the work, each part comprises a separate beginning and colophon.

The beginning of the work runs thus:—

رضي الله تعالى سيدنا محمد و آله الطاهرين قال العبد الفقير الى الله  
تعالى ابو عبد الله محمد بن علي بن محمد بن احمد بن الطائي الاندلسي  
الحمد لله رب العالمين و العاقبة للمتقين ..... اما بعد فاني لما وقفت  
..... جمعت هذه الاربعين بمكة سنة تسع و تسعين و خمسمائة و شرطت  
فيها ان تكون من الاحاديث المسندة الى الله تعالى خاصة و ربما اتبعها  
اربعين من الله تعالى مرفوعة اليه غير مسندة الى رسول الله صلى الله عليه وسلم  
مما رويتها و قيدتها ثم اردفتها باحد و عشرين حديثا فجاءت واحدا و مائة  
حديث الالكهية \*

Part I., foll. 1-10<sup>b</sup>, contains 40 Ḥadīṣ with Isnād, commencing from the author's Shaikh and ending with God through the Prophet (الاحاديث المسندة الى الله تعالى).

Beginning thus:—

الحديث الاول حدثنا محمد بن قاسم قال نا ابو القاسم احمد بن  
محمد قال نا ابو عبد الله الحسن بن علي الطبري عن ابي الحسن عبد  
الغافر بن محمد عن ابي احمد sic ثنا مسلم قال نا عبد الله بن عبد الرحمن  
بن ام الدارمي قال نا مروان يعني ابن محمد الدمشقي قال ثنا سعيد بن  
عبد العزيز عن ربيعة بن يزيد عن ابي ادريس الخولاني عن ابي ذر  
عن النبي صلى الله عليه وسلم فيما روى عن الله تعالى قال يا عبادي  
اني حرمت الظلم على نفسي و جعلته بينكم محرما الخ \*

The colophon of this part runs thus:—

قال العبد الفقير الى الله سبحانه محمد بن علي بن العربي انتهت  
لاربعون على ما شرطته فيه ..... انتهى الجزء الاول \*

under the title of *Al Aḥādīṣ al Qudsiyah*. Ibn Ḥajar in *Ad Durr*, fol. 399, vol. ii, mentions a work on 40 Ḥadīṣ Qudsi by Ibn Daqiq (d. A.H. 702 = A.D. 1302).

Part II, foll. 10<sup>b</sup>-14<sup>a</sup>, contains 40 Ḥadīṣ, quoted without Isnād, as قال الله (God said); but the author notes below each the names of the authors from whom he takes the Ḥadīṣ (الاحاديث المرفوعة الى الله تعالى).

Beginning:—

وب يسر بركة نبيك عليه السلام خبر اول قال الله عز وجل نبيه  
وخليله عليه السلام ما هدا الرجل الشديد \*

The present part ends thus:—

قال العبد الفقير الى الله تعالى وانتجت الاربعون المرفوعة الى الله  
سبحانه من غير اسناد كما شرطه \*

Part III, foll. 11-20, contains 21 Ḥadīṣ, quoted without author's Isnād: but the Isnād of the Ḥadīṣ as given in reliable works is quoted below each. (المتندة باسناد الكتب التي خرجتها منا لا باسنادي)

Beginning:—

الجزء الثالث و صلى الله على سيدنا محمد و آله الحديث الاول  
قال رسول الله صلى الله عليه وسلم تضمن الله عز وجل لمن خرج في  
سبيله الخ \*

This part ends thus:—

وهو الحديث الواحد و مائة من الاحاديث الالبية \*

Author: Abû 'Abdallâh Muḥammad bin 'Ali bin Muḥammad bin Aḥmad bin 'Abdallâh al 'Arabî at Ṭâ'î, ابو عبد الله محمد بن علي بن محمد بن احمد بن عبد الله العربي الطائي الحاتمي 'Arabî, an eminent Ṣūfî theologian and propounder of many theories and principles of asceticism and Ṣūfism (see Futūḥât Hand-list, Nos. 1356-60), and the author of more than 500 works on the different branches of learning, mostly on Ṣūfism and theology. He was born in Murcia, where he was brought up. At the age of eight years he was taken away to Ishbiliyah, where his father was a minister to the Governor of the place. There, from A.H. 568 to 598, he continuously devoted his time to completing his studies of the main branches of Arabic literature, and studied under numerous scholars, Ṣūfî theologians and traditionists. The love of learning induced him to visit Syria, Egypt, Bagdād, Kḥurāsān and Arabia, and especially Mecca, where he remained for a number of years and composed a number of works. At the end of A.H. 608 he proceeded to

Damascus, where he permanently settled and composed a large number of works. It is stated in *Ad Durr aṣ Ṣamīn*, by Firuzābādī (d. A.H. 817 = A.D. 1414), that he saw an autograph *Ijāza* (license) granted by the author to the ruler of Damascus. The *Ijāza* contains mention of his compositions, which exceed 500 in number. Several works on jurisprudence, tradition and commentaries on the *Qur'ān* by our present author are also known. In his old age, the author undertook to compose a big commentary on the *Qur'ān*; and his commentary in 99 volumes extends from the *Sūra Fātiḥa* to *Sura Kaḥf* as far as the *Āya* *و علمنا من لدنا علما الآية*; but he did not survive to finish it. He died in Damascus, A.H. 638 = A.D. 1240, leaving behind him a large number of disciples and pupils. See *Ad Durr aṣ Ṣamīn*, Brock., vol. i., p. 441.

For other copies of the work, compare Berlin, No. 1469; India Office, 658; Br. Mus., 918.

The following colophon of the author, quoted by the scribe, says that the present work was composed in A.H. 599 in Mecca:

انتهى الكتاب بالحرم الشريف ..... سنة تسع و تسعين و خمسمائة

The present copy is a transcription of an autograph copy.

Written in good *Naskh*.

Dated, A.H. 691.

Scribe: *ابراهيم بن محمد*.

## AL MASHIKHAT.\*

No. 322.

fol. 250; lines 21; size 10 × 7; 8¼ × 5.

المشيخة مع التخریج

## AL MASHIKHAT MA'A AT TAKHRĪJ.

An old and extremely valuable copy of *Mashikhat Ma'a 'At*

\* *Mashikhat* refers to a work on a collection of traditions, transmitted only from the *Shaikhs* who are admitted as authorities on the *Ḥadīṣ* and are specially reckoned as professors of the same. The *Shaikhs* in *Mu'jam* are arranged in alphabetical order, in *Mashikhat* in serial order. More than 15 authors are known, who composed works on this branch. For these works, see *Hāj. Khal.*, vol. ii, p. 273.

Takhrij, a work consisting of additional references to the traditions of Ibn al Bukhârî's *Mashîkhat*, a collection of traditions transmitted by Ibn al Bukhârî from his 65 male *Shaikhs* and 6 female *Shaikhs*. By Ibn az Zâhirî, a pupil of Ibn al Bukhârî. The traditions, with *Isnâd* of Ibn al Bukhârî's *Mashîkhat*, have been transferred verbatim to the present work; and each *Ḥadîṣ* is followed by references to the other works on *Ḥadîṣ* in which it is found, as given by Ibn az Zâhirî.

The *Mashîkhat* with *Takhrij* is in 13 parts, containing traditions transmitted from 62 male and 6 female *Shaikhs*; but a continuation of the same by Ibn az Zâhirî and *Mizzî* is designated here the 14th part of the work, and contains traditions transmitted from 3 male *Shaikhs*.

The author of *Mashîkhat*, whose full name runs thus, 'Alî bin Ahmad bin 'Abdalwâhid bin Ahmad bin 'Abdarrahmân as Sa'dî al Maqdisî al Bagdâdî *علي بن احمد بن عبد الواحد بن احمد بن عبد الرحمن المقدسي البغدادي* (ابن البخاري). He was born in Damascus, A.H. 595 = A.D. 1198, and studied there under his father, uncle and several other persons. He left the place, and travelled to Jerusalem, Alexandria, Emessa, Aleppo and Bagdâd, and studied in those places under 65 male and 6 female *Shaikhs*, from whom he gathered the *Ḥadîṣ* in this work. Ibn al Bukhârî, by means of trade, earned considerable wealth during the course of his journeys; and it is said that on his return to Damascus he bequeathed a large amount of his money to the *Madrasah Diyâ'iyyah*, founded by his uncle. From A.H. 621 till his death in A.H. 690 = A.D. 1291 he spent his life as a professor of *Ḥadîṣ* in the *Madrasah Diyâ'iyyah* and other institutions of Damascus. His reputation as a professor of *Ḥadîṣ* spread far and wide. Hundreds of students of tradition flocked round him to hear his lectures on *Ḥadîṣ*. His notes and *Sanads* on the *Musnâd Tayâlasî* (No. 241, Lib. Cat., vol. v, part i) prove him to have been an authority on *Ḥadîṣ*.

His autograph is found on fol. 344 of *Musnâd Tayâlasî* attesting the *Sanad*, which runs thus:—

صح ذلك كتبه علي بن احمد عبد الوهاب \*

Ibn Rajab, on the authority of *Dahabî*, remarks that the present author was the last traditionist who, in transmitting the *Ḥadîṣ* from the Prophet, based his narration on the eight reliable intermediate sources: *وهو آخر من كان في الدنيا بينه وبين رسول الله صلى الله عليه وآله رجال ثقات*. As stated above, the author devoted the greater portion of his life to the teaching of *Ḥadîṣ*; hence no other composition of the author, except the present one, is known to us. For the author's

life, see *Ṭabaqāl Ibn Rajab*, fol. 202.

The full name of the author who added the *Takhrīj* (references) runs thus: Jamāladdīn 'Abū'l 'Abbās Aḥmad bin Muḥammad bin 'Abdallāh, commonly called Ibn az Zāhiri, جمال الدين ابو العباس احمد بن محمد بن عبد الله المشهور بابن الظاهري. He was born in Aleppo, A.H. 626 = A.D. 1226, and studied under the author of *Mashīkhat* and under several other persons. He died in A.H. 699 = A.D. 1299, see *Huffāz*, vol. iv, p. 271. Ibn az Zāhiri submitted a copy of *Mashīkhat* with *Takhrīj* to Ibn al Bukhārī in Damascus, who approved of the additions. A very large number of the traditionists studied from this very copy under Ibn al Bukhārī.

A short account of the author of *Mashīkhat*, written by some one unknown, not dated, apparently 8th century A.H., is found on the folio attached to the title page, which runs thus:—

ترجمة الشيخ فخر الدين ابن البخاري المخرج له هذه المشيخة  
على وجه الاختصار هو تلميذ بن عبد الواحد ..... ولد سنة خمسين و تسعين  
و خمسمائة ... و اول ما سمع سنة تسعين و ستمائة و توفي الى رحمة الله في  
ثاني ربيع الاخر سنة تسعين و ستمائة و دفن بسفح قاسيون \*

The title page bears the following Sanad and notes:—

I. A Sanad, not dated; apparently the 8th century A.H. The writer of the Sanad, who does not reveal his name, says that in A.H. 730 Fakhraddīn Muḥammad bin 'Abdarrāḥmān bin Muḥammad bin 'Abdarrāḥmān al Ba'li (d. A.H. 732 = A.D. 1331) and others studied the work at the Madrasah 'Aṣrūniyah in Ḥalab in five sittings under the following two *Shāikhs*:—

I. Muḥammad bin Abī Bakr an Naqīb (d. A.H. 745 = A.D. 1345)..

II. Bahā'addīn (d. A.H. 744 = A.D. 1344).

Husain bin 'Umar (d. A.H. 779 = A.D. 1397) and others joined the sittings, and a licence to narrate the Ḥadīṣ was granted by the two above-mentioned *Shāikhs* to the scribe of the note and the students who attended the sittings. During their studies the present MS. was compared with the one they studied.

الحمد لله سمع جميع هذه المشيخة وهي ثلاثة عشر جزءاً مشتمل  
على اثنين و ستين شيخاً من الرجال و ست نسوة من الشيخات على  
سيدنا ... ابي عبد الله محمد بن ابي بكر بن ابراهيم بن عبد الرحمن بن  
نقيب الشافعي ..... و الشيخ بقاء الدين ابن اسحق بن ابراهيم بن

محمد ... بسماعنا ... من المخرجة له ... فخر الدين ابي الحسن تني  
ابن البخاري بقراءة ... فخر الدين محمد بن عبد الرحمن بن محمد  
بن عبد الرحمن البعلبكي جماعة اسمائهم على النسخة المقررة مننا وتعرض  
بهدية النسخة حال القراءة منهم الامام المحدث محي الدين عبد القادر بن  
ابراهيم بن محمد بن ابراهيم الحنبلي والحسين بن عمر بن حسن بن  
حبيب الدمشقي ..... مع ذلك في خمسة مجالس سنة ثلثين  
وسبعمائة بالمدرسة العصرية بحلب و اجاز لمن سمع ما يجوز انهما روايته •

II. An autograph note by Husain bin 'Umar (d. A.H. 779 = A.D. 1397), who is mentioned in the above Sanad, and inherited the MS. from his father, 'Umar (d. A.H. 726 = A.D. 1326), says that he studied the present MS. twice, once in Halab, A.H. 730 (see above Sanad), and again in Damascus, A.H. 733 (see Sanad on fol. 237<sup>b</sup>).

سمع هذه المشيخة بحلب و دمشق حسين بن عمر •

III. A note indicating the fact that the first part was also studied by 'Umar, the father of the above-mentioned Husain, and the former owner of our copy, runs thus *بسماعنا لما لكه عمر بن حسن بن* A similar note is found at the end of each part. These notes are based on the statements contained in Sanad, No. II, on fol. 238<sup>a</sup>, in which it is mentioned that 'Umar studied the work from the present copy.

IV. An autograph note by Muhammad bin Hasan al Halabi (d. A.H. 876 = A.D. 1472), commonly called *ابن الحاج*, an eminent Hanafi scholar, who in his note says that the MS. was in his possession for some time.

يثق بلطف الله الخفي محمد بن الحسن المشتهر بابن الحاج

الحنفي •

Foll. 1-16 : Part I. Contains Hadis from the following four Shaikhs \* :

1. I. Ahmad bin 'Abdalwahid (d. A.H. 623 = A.D. 1223), the father of Ibn al Bukhari.
2. II. Muhammad bin Kamil (d. A.H. 603 = A.D. 1203).

\* The Arabic numerals indicate the complete series of 62 Shaikhs; the Roman numerals indicate the Shaikhs mentioned in each separate part of the work.

3. III. Abû'l Hasan ai Makki (d. A.H. 603 = A.D. 1203).

4. IV. Abû Muhammad Sa'd (d. A.H. 603 = A.D. 1203).

It is claimed by the author that no one except himself received authority for transmitting Hadîş from the 2nd and the 3rd Shaikhs: hence, after the Hadîş of the 2nd and the 3rd Shaikhs, he remarks thus:—

ليس على وجه الأرض من يروى عنه سواي •

Beginning:—

اخبرنا الشيخ الامام بقية المسندين رحلة وقته وحسة دهره ملحق  
الاحفاد بالاجداد فخر الدين ابو الحسن علي بن احمد المقدسي اذابه الله  
الحنه و ايانا برحمته بقرايتي عليه غير مرة قات له اخبرك والذك الامام  
شمس الدين مفتي المسلمين ابو العباس احمد بن ابي احمد  
عبد الواحد بن احمد بن عبد الرحمن بن اسمعيل بن منصور السعدي  
الحنبلي قراءة عليه و انت تسمع بحمص المحروسه شهر رجب من سنة  
احدى و عشرة و ستمائة انا ابو السعادات نصر الله بن عبد الرحمن بن محمد  
بن عبد الواحد القزاز قراءة عليه و انا اسمع ببغداد في المحرم من سنة ثلاث  
و ثمانين و خمسمائة انا ابو الحسن المبارك بن عبد الجبار بن احمد الصيرفي  
المعروف بابن الطيوزي انا ابو الحسن علي بن احمد الفايي انا ابو عبد الله  
احمد بن اسحاق بن خربان القنصي و ابو عبد الله محمد بن ابراهيم جارست  
... فالانا ابوبكر محمد بن بكر بن محمد بن عبد الرزاق بن داسه ن عبد الله  
بن عمر نا الواييد بن مسلم بن نور بن يزيد عن خاند بن سعدان بن  
عبد الرحمن بن عمر السنمي عن عرباض بن سارية رضى الله عنه قال على لنا  
رسول الله صلى الله عليه وسلم الغداة ثم اقبل علينا فوعظنا موعظة بليغة  
ذرفت منها العيون و وجلت منها القلوب فقال قائل يا رسول الله ان هذه  
الموعظة مودع فمذا تعد اليذا قل اوصيكم بتقوي الله و النسم و الطاعة  
و ان عبدا حبشيا فانه من يعش منكم فسيري اختلافا كثيرا فعليكم بسنتي  
و سنة خلفاء الراشدين المهديين عضوا عليهما بالذواجد و اياكم و محدثات الامور  
فان كل بدعة ضلالة •



Ibn az Zâhirî, after quoting verbatim the Ḥadīṣ transmitted by Ibn al Bukhârî, enumerates the works in which the traditions are found. thus:—

هذا حديث شامي الاسناد حدث به الامام احمد بن حنبل في مسنده ..... رواه ابو داؤد في السنه - ورواه الترمذي في العلم \*

It appears from the following note, to be found at the end of the present part as well as at the end of each remaining part, that the present copy was arranged in 13 parts, according to divisions made by Ibn az Zâhirî:—  
اخرا الجزء من تجزئة المخرج

The following notes are found at the end of the present part.

I. Says that the present MS. is a transcription of a copy written by Şafiaddin al Armawî (d. A.H. 723 = A.D. 1323), and that it was compared with the same.

بلغ مقابلة بالاصل المنقول وهو بخط صفى الدين محمود الترمزي \*

II. One Muḥammad bin Damilkû says that he studied from the present copy in the Madrasah Jabâr Kasiyah, founded by جهر كس الخليلي (d. A.H. 791 = A.D. 1391), under Shaikh Ibrâhîm (d. A.H. 724 = A.D. 1324). بلغ قراءة على الشيخ ابراهيم العطار بمدرسة جهار كسيه وكتبه محمد بن دميلكو : (1324)

III. Muḥammad bin Fahd (d. A.H. 885 = A.D. 1480), in the following autograph note, tells us that in A.H. 836 he studied from the present copy in Damascus under a famous female traditionist, 'Â'isha, commonly called ابنة الشرائحي.

بلغت قراءة في الاول على ابنة الشرائحي بسج قاسيون بدمشق كتبه محمد المدعو عمر بن فهد المكي في سنة ست و ثلاثين و ثمانمائة \*

Muḥammad bin Fahd, in his work Al Mu'jam, mentions 'Â'isha as one of his Shaikhs, and corroborates the fact mentioned in the above autograph note, thus:—

قرأت علينا (عائشه) مشيخة ابن البخاري و ذيلها و الترجمة الملحقه

بها \*

Foll. 17-31: Part II. Contains Ḥadīṣ from two Shaikhs:

5. I. Abû 'Alî Ḥanbal bin 'Abdallâh (d. A.H. 604 = A.D. 1204).
6. II. Abû'l Ma'âlî bin Muḥammad (d. A.H. 606 = A.D. 1206).

The present part bears the following notes at the end, and in addition to these notes identical with I and II at the end of the first part.

I. An autograph note by Ibrâhîm bin Yûnus al Ba'li (d. A.H. 740 = A.D. 1341), who, in his note, says that Fakhraddîn al Ba'li (d. A.H. 732 = A.D. 1332) studied the work in A.H. 730, in Halab, under Muḥammad bin Naqîb (d. A.H. 745 = A.D. 1345) and Bahâ'addîn (d. A.H. 744 = A.D. 1344).

بلغ انحاء فخر الدين ابن البعلي قراءة على قاضي القضاة شمس الدين ابي عبد الله محمد بن النقيب و بهاء الدين ابن تصرون بسماعه من ابن البخاري و ذاك بمدينة حلب في يوم السبت مستهل ذي الحجة سنة ثلاثين و سبعمائة كتبه ابراهيم بن يونس البعلبكي \*

It is evident that the present note is an abstract of the Sanad on the title-page (see above).

II. One Ibrâhîm al 'Ajlûnî (d. A.H. 872 = A.D. 1470) tells us that he studied the work under Shaikh 'Alî al 'Ajlûnî (d. A.H. 872 = A.D. 1470) the Shaikh 'Alî.

III. An autograph note by Ḥusain bin 'Umar (d. A.H. 779 = A.D. 1397), to whom this copy once belonged, who in the Sanad on fol. 237 says that in A.H. 733 he studied the work from the present copy in Damascus.

بلغت قراءة في الاول على شيخنا انحاء علم الدين البرزاني في يوم الاربعا ثالث عشر ذي الحجة سنة ٧٣٣ بدار الحديث النورية بدمشق كتبه الحسين بن عمر حبيب الدمشقي \*

The close resemblance of the handwriting of the present note to that of the Sanad on the title-page strongly suggests that the scribe of the Sanad was Ḥusain bin 'Umar.

Foll. 32-50: Part III. Contains Ḥadîṣ from two Shaikhs and a few Ḥadîṣ from a third Shaikh:

7. I. Abu 'Umar Muḥammad bin Aḥmad al Maqdisî (d. A.H. 607 = A.D. 1207).

8. II. Muḥammad bin Wahab bin Salamân (d. A.H. 606 = A.D. 1206).

9. III. 'Umar bin Muḥammad (d. A.H. 607 = A.D. 1207).

The present part, besides notes identical with those at the end of the 2nd part, contains the following notes towards the end:—

I. A note by an anonymous person, who, on the evidence of the Sanad, No. I, on fol. 250, remarks that Muḥammad bin Khaidarî (d. A.H. 894 = A.D. 1489) and his sister, Sâ'ira, studied the work under 'Ā'isha (d. A.H. 836 = A.D. 1434), a female traditionist referred

to in the note, No. III, at the end of the 1st part.

II. Some one, on the evidence of the Sanad on fol. 240<sup>b</sup>, remarks that in A.H. 736 Muḥammad bin Tuḡrul (*d.* A.H. 736 = A.D. 1336) studied the work under 'Alī bin Ibrāhīm aṣ Ṣairafī (*d.* A.H. 740 = A.D. 1340), in Ḥalab.

بلغ السماع فى الاول علي ابن الصيرفي بحلب سنة ٧٣٦ بقراءة

محمد بن طغرل \*

Foll. 51-68 : Part IV. Contains the few remaining Ḥadīṣ from the third Shaikh referred to in the 3rd part and Ḥadīṣ from the following two Shaikhs :

10. I. Al Khidr bin Kāmil (*d.* A.H. 608 = A.D. 1208).

11. II. Gālib bin Abī Muḥammad (*d.* A.H. 608 = A.D. 1208).

All the notes at the end of this part are the same as at the end of the 3rd part.

Foll. 69-80<sup>a</sup> : Part V. Contains Ḥadīṣ from the following four Shaikhs :

12. I. 'Abdaljalil (*d.* A.H. 610 = A.D. 1210).

13. II. Abū'l Futūḥ Muḥammad bin 'Alī (*d.* A.H. 612 = A.D. 1212).

14. III. Muḥammad bin 'Abdallāh (*d.* A.H. 612 = A.D. 1212)

15. IV. 'Abdalwāhid bin Ismā'il (*d.* A.H. 613 = A.D. 1213)

The present part, in addition to notes identical with those at the end of the previous part, contains the following note towards the end :—

بلغ كاتبة قراءة علي والده الحافظ العلامة برهان الدين سبط ابن العجمي

و اجاز بسوالي و كتبه احمد بن ابراهيم المحدث \*

Aḥmad bin Ibrāhīm, the scribe of the above note, says that he studied the work from this copy under his father, Ibrāhīm (*d.* A.H. 841 = A.D. 1339), and received the Sanad for narrating the present work from his father

Foll. 80<sup>b</sup>-106 : Part VI. Contains Ḥadīṣ from three Shaikhs :

16. I. Abū'l Yaman Zaid bin Ḥasan al Kindī (*d.* A.H. 613 = A.D. 1213).

17. II. Abū'l Faṭḥ Muḥammad bin 'Abdalḡanī (*d.* A.H. 613 = A.D. 1213).

18. III. Abū Aḥmad Shujā' (*d.* A.H. 613 = A.D. 1213)

The notes at the end of this part are the same as in the previous part.

Foll. 107-129 : Part VII. Contains Ḥadīṣ from six Shaikhs :

19. I Hibatallâh bin Aḥmad (*d. A.H. 614 = A.D. 1214*).
20. II. Abû'l Ḥajjâj Yûsuf (*d. A.H. 614 = A.D. 1214*).
21. III. Ibrâhîm bin 'Abdalwâhid (*d. A.H. 614 = A.D. 1214*).
22. IV. 'Abdaşşamad bin Muḥammad (*d. A.H. 614 = A.D. 1214*).
23. V. Abû Muḥammad 'Abdalwahhâb (*d. A.H. 615 = A.D. 1215*).
24. VI. Abû'l Futûḥ Muḥammad bin Maḥmûd (*d. A.H. 615 = A.D. 1215*).

The notes at the end of this part are the same as at the end of the preceding part.

Foll. 130-147 : Part VIII. Contains Ḥadiş from five Shaikhs :

25. I. Aḥmad bin 'Abdallâh as Salamî (*d. A.H. 615 = A.D. 1215*).
26. II. Abû'l Barakât Dâ'ûd bin Aḥmad (*d. A.H. 616 = A.D. 1216*).
27. III. Aḥmad bin Muḥammad al Anşârî (*d. A.H. 616 = A.D. 1216*).
28. IV. 'Abdallâh bin 'Umar (*d. A.H. 616 = A.D. 1216*).
29. V. Muḥammad bin 'Umar (*d. A.H. 618 = A.D. 1218*).

The notes at the end of the present part are the same as in the previous part.

Foll. 148-167 : Part ix Contains Ḥadiş from six Shaikhs :—

30. I. Muḥammad bin Kḥalaf (*d. A.H. 618 = A.D. 1218*).
31. II. Abû Muḥammad Hibatallâh (*d. A.H. 618 = A.D. 1218*).
32. III. Abû'l Ḥasan 'Alî bin Şâbit (*d. A.H. 618 = A.D. 1218*).
33. IV. Abû 'Abdallâh Muḥammad bin Ibrâhîm (*d. A.H. 618 = A.D. 1218*).
34. V. Abû 'Abdallâh al Ḥasan (*d. A.H. 620 = A.D. 1220*).
35. VI. 'Abdallâh bin Aḥmad (*d. A.H. 620 = A.D. 1220*).

All the notes at the end are the same as in the previous part.

Foll. 168-184 : Part x. Contains Ḥadiş from nine Shaikhs :—

36. I. 'Abdalqawî (*d. A.H. 621 = A.D. 1221*).
37. II. Muḥammad bin Ḥasan (*d. A.H. 622 = A.D. 1222*).
38. III. 'Umar bin Badr (*d. A.H. 622 = A.D. 1222*).
39. IV. 'Abdarrahmân bin Ibrâhîm (*d. A.H. 624 = A.D. 1224*).
40. V. Ḥusain bin Hibatallâh (*d. A.H. 626 = A.D. 1226*).
41. VI. 'Abdassalâm bin Aḥmad (*d. A.H. 626 = A.D. 1226*).
42. VII. 'Umar bin Karam (*d. A.H. 629 = A.D. 1229*).

43. VIII. 'Abdallâh bin 'Abdalġani (d. A.H. 629 = A.D. 1229).  
 44. IX. Abû 'Ali Ḥasan bin Aḥmad (d. A.H. 630 = A.D. 1230).

The notes at the end are the same as in the previous part.

Foll. 185-202 : Part xi. Contains Ḥadiṣ from seven Shaikhs :—

45. I. Ḥasan bin Yaḥyâ (d. A.H. 632 = A.D. 1232).  
 46. II. Aḥmad bin 'Umar (d. A.H. 633 = A.D. 1233).  
 47. III. Murtadâ bin Ḥâtim (d. A.H. 634 = A.D. 1234).  
 48. IV. 'Abdallâh bin 'Umar (d. A.H. 635 = A.D. 1235).  
 49. V. Mukarram bin Muḥammad (d. A.H. 635 = A.D. 1235).  
 50. VI. Ja'far bin 'Alî (d. A.H. 636 = A.D. 1236).  
 51. VII. Muḥammad bin Ṭarḡhân (d. A.H. 637 = A.D. 1237).

Foll. 203-219 : Part xii. Contains Ḥadiṣ from eleven Shaikhs :—

52. I. Ḥusain bin Yûsuf (d. A.H. 637 = A.D. 1237).  
 53. II. Zâfir bin Ṭâhir (d. A.H. 642 = A.D. 1242).  
 54. III. Abû Sulaimân 'Abdarrahmân (d. A.H. 643 = A.D. 1243).  
 55. IV. Muḥammad bin 'Abdalwâhid (d. A.H. 643 = A.D. 1243). The uncle of Ibn al-Bukhârî.  
 56. V. Abû Muḥammad 'Abdarrahmân (d. A.H. 642 = A.D. 1242).  
 57. VI. Yûsûf bin Khâlid (d. A.H. 648 = A.D. 1248).  
 58. VII. 'Abdalwâhîb bin Zâfir (d. A.H. 648 = A.D. 1248).  
 59. VIII. Abû'l Qâsim bin 'Abdarrahmân (d. A.H. 651 = A.D. 1251).  
 60. IX. 'Umar bin Sa'id (d. A.H. 655 = A.D. 1255).  
 61. X. Aḥmad bin 'Abdaddâ'im (d. A.H. 668 = A.D. 1268).  
 62. XI. Naṣrallâh bin Ḥasan (d. A.H. 648 = A.D. 1248).

Ibn az Zâhirî, relying on his memory, states that Parts i-xii complete the list of male Shaikhs, from whom Ibn al Bukhârî transmitted the Ḥadiṣ; and the succeeding part contains Ḥadiṣ from female Shaikhs, as appears from the following colophon :—

قال المخرج رحمه الله هذا آخر ما تيسر جمعه مما وقع لنا من حديث  
 شيوخ شيخنا فخر الدين من الرجال انبهم الله في الجنة واذكر في  
 الجزء الذي يليه ما وقع لنا من حديث عن سمع منه من النساء •

But, later on, Ibn az Zâhirî mentions some more male Shaikhs of Ibn al Bukhârî, see Part xiv.

Foll. 220-237<sup>a</sup> : Part xiii. Contains Ḥadiṣ from six female

Shaikhs :—

- I. Ummu 'Abdalġani (d. A.H. 604 = A.D. 1204)
- II. Zainab (d. A.H. 616 = A.D. 1216).
- III. Ummu 'Abdalġakam (d. A.H. 623 = A.D. 1223).
- IV. Râbi'ah (d. A.H. 620 = A.D. 1320).
- V. Ruqaiyah (d. A.H. 621 = A.D. 1221).
- VI. Âminah (d. A.H. 631 = A.D. 1231).

Foll. 237<sup>b</sup>-240 : An autograph Sanad, dated A.H. 733, granted by Qâsim bin Muġammad al Barzâlî (d. A.H. 739 = A.D. 1339) to his pupil, Ĥusain bin 'Umar (d. A.H. 779 = A.D. 1397), the owner of our copy. The Sanad tells us that Ĥusain bin 'Umar studied the entire work from the present copy under the above-mentioned Barzâlî in the Madrasah Nûriyah of Damascus, in ten sittings, and that authority for narrating the Ĥadiş of the present work, as well as some other works, was given to Ĥusain bin 'Umar by Barzâlî.

قرأ على جميع هذه المشيخة المخرجة للشيخ فخر الدين على  
المقدسى المعروف بابن البخاري تخرج الشيخ جمال الدين الظاهري رحمة  
الله وسمى ثلاثة عشر جزءاً و الجزء المذيل عليها و فيه ثلاث تراجم ترجمة ابن  
مسلمة الحنفى المخرج المذكور و ترجمة عبد المجيب الحنفي و ابن البن  
ذيل بهما على المشيخة الحافظ جمال الدين امري صاحب هذه النسخة  
الفقيه الفاضل المحدث الرئيس العدل شرف الدين ابو عبد الله الحسين  
بن الشيخ الامام العالم المحدث الصدر الكبير العدل الرضي زين الدين  
ابو حفص عمر بن حسن بن حبيب الدمشقي نفعه الله بانعم و نفع به  
و قابل نسخته هذه معي حال القراءة و صحبتها ذلك في مجالس عشرة اولها  
يوم الاربعاء ثالث عشر ذي الحجة و آخرها يوم الخميس الثامن و العشرون  
منه من سنة ثلاث و سبعين و سبعمائة بدار الحديث النورية بمدرسة دمشق  
و اجزت له رواية ذلك عني و رواية جميع ما يجوز لي روايته و بسمعه  
و بالشروط المعتبرة في ذلك ... ..  
... ..  
... ..  
و كتب ابو انقاسم بن محمد بن يوسف البرزالي التشبيلي ثم الدمشقي  
غفر الله له و رحمه و الحمد لله رب العالمين \*

In a note, below the Sanad, Barzâli remarks that 'Aqiaddin al Bukhârî (d. A.H. 735 = A.D. 1335) and others also joined the sittings.

II. A Sanad on foll. 238-240<sup>a</sup>, written by the above-mentioned al Barzâli, dated A.H. 687, gives us to understand that Ahmad bin Ibrâhîm al Farâzî (d. A.H. 705 = A.D. 1305) studied the present MS. under the author of *Mashîkhat* (Ibn al Bukhârî). in eleven sittings, at Jâmi' 'Umar in Damascus. A group of traditionists numbering more than 500, male and female, whose names are mentioned in the Sanad, including 'Umar bin Hasan, the owner of the present copy, and Barzâli, the scribe of the present Sanad, joined the sittings; and Ijâza (permission) to narrate the Ḥadîṣ was granted by Ibn al Bukhârî, the author, to all students who attended the sitting. The Sanad runs thus:—

سمع جميع هذه المشيخة وهي ثلاثة عشر جزءاً على المنخرجة له  
 الشيخ السيد الامام العامل ..... ملحق الاصغر بالاكبر فخر الدين ابي  
 الحسن على بن الشيخ الامام العلامة شمس الدين ابي العباس احمد بن  
 عبد الواحد المقدسي الحنبلي المعروف بابن البخاري نفع الله بديكته بروايته  
 عن الشيوخ المذكورين بقراءة الشيخ الامام العلامة ..... بقية السلف شرف  
 الدين ابي العباس احمد بن ابراهيم السباع الفزازي الجماعة السادة .....  
 ... ..  
 و صاحب هذه النسخة الفقيه الفاضل المحدث زين الدين ابو حفص عمر بن  
 حسن بن حبيب الدمشقي ... .. و كاتب السماع  
 القاسم بن محمد بن يوسف بن محمد البرزالي و صح و ثبت في مجالس  
 احد عشر سنة سبع و ثمانين و ستمائة بالجامع المظفري ظاهر دمشق \*

'Umar bin Hasan, the owner of our copy, was a traditionist, and held the post of *حسبه* or Inspector of Weights and Measures of Halab. After his death, in A.H. 726 = A.D. 1326, his son, Husain bin 'Umar, inherited the MS.

III. A Sanad on fol. 240<sup>b</sup>, dated A.H. 736, written by Muhammad bin Tuḡrul, commonly called Ibn aṣ Ṣairafî (d. A.H. 737 = A.D. 1337), tells us that, in A.H. 736, the scribe of the Sanad studied the *Mashîkhat* and its continuation from the present copy, under 'Ali bin Ibrâhîm aṣ Ṣairafî (d. A.H. 740 = A.D. 1340), in six sittings, in Halab.

A group of male and female traditionists, noted in the Sanad,

numbering not less than 200, joined the sittings; and Ijâza for narrating the Ḥadīṣ was granted by 'Alī bin Ibrāhīm to all the students who attended the sittings.

The Sanad runs thus:—

سمع جميع هذه المشيخة الامام المسند فخر الدين ابن البخاري هذه  
تخريج ابن الظاهري وهي ثلاثة عشر جزءاً و الجزء المذيل عليها وفيه ثلاث  
تراجم ترجمة ابن مسلمة الحقبا المخرج المذكور و ترجمة عبد المجيب  
الحبري و ابن ابن ذيل بهما على المشيخة شيخنا الحافظ جمال الدين  
على التلميذ الصدر الفاضل المحدث الكبير علاء الدين ابي الحسن علي  
بن ابراهيم بن علي بن ابراهيم بن ابي القاسم بن جعفر الانصاري ابن  
الصيرفي ..... بقراءة كاتب السماع محمد بن عبد الله بن طغرل المعروف  
بابن الصيرفي عفي الله عنه و الجماعة السادة ... .. و صح  
ذلك و ثبت في مجالس اخرها يوم السبت ثالث عشر جمادى الاولى  
سنة ست و ثلاثين و سبعمائة ..... بحلب المحرسة و اجازهم المسمع جميع  
ما يجوز له روايته \*

Foll. 241-249: Part xiii. Continuation of the *Mashikhat* with *Takhrīj*, by Ibn az Zāhirī and Mizzī, containing the Ḥadīṣ of Ibn al Bukhārī transmitted from his three male *Shaikhs*, omitted by Ibn az Zāhirī from the previous parts.

Foll. 241-242: Contains the Ḥadīṣ which were noted by Ibn az Zāhirī himself, after completing the work in 13 parts, as the Ḥadīṣ transmitted by Ibn al Bukhārī from his *Shaikh*, Ibrāhīm at Tanūkhī, in A.H. 626.

The Ḥadīṣ is followed, as usual, by a reference by Ibn az Zāhirī to the works in which it is found.

The Ḥadīṣ opens thus:—

اخبرنا الشيخ ابو القاسم الحسن بن ابراهيم بن هبة الله بن مسلمة  
التنوخى و انا اسمع في ثاني شهر رمضان سنة عشرين و ستمائة بانجام  
المظفرى بدمشق..... ان النبي صلى الله عليه وسلم قال سوا عشر فكم  
فان تسوية الصف من تمام الصلوة \*

Foll. 242-249: Contains the Ḥadīṣ which were noted by Mizzī (d. A.H. 742 = A.D. 1342) as the Ḥadīṣ transmitted by Ibn al Bukhārī



from his two Shaikhs, and omitted by Ibn az Zâhirî from Mashikhat Ma'a-at-Takhrij. Mizzî, who was one of Ibn al Bukhârî's pupils (see, for his life, Lib. Cat., vol. v, part i, p. 141), quotes the Ḥadîṣ of Ibn al Bukhârî transmitted from the following two Shaikhs, and gives references to the works in which they are to be found.

I. 'Abdalmujîb (*d.* A.H. 604 = A.D. 1204).

II. Hasan bin 'Alî (*d.* A.H. 625 = A.D. 1225).

Beginning:—

و مما الحقه الامام جمال الدين ابو الحجاج يوسف بن الزكي عبد  
الرحمن بن عبد الرحمن بن يوسف المزني بذلك شيخان - الشيخ الاول  
اخبرنا الشيخ الامام العامل الاجل الكبير عبد المجيب بن ابي القاسم الخ \*

The present part ends thus:—

اخر ما ذيل على هذه المشيخة الحمد لله و صلى الله على محمد  
و آله و صحبه \*

The present part contains the following notes, in addition to notes identical with those contained in the preceding part:—

I. Some one, in the following note, says that, in A.H. 687, Ṣafiaddin al-Armawî (*d.* A.H. 723 = A.D. 1323) and Ṣafiaddin Muḥammad bin 'Abdarrahmân (*d.* A.H. 715 = A.D. 1315) studied the present continuation under Ibn al Bukhârî.

سمع هذا الذيل اخرجه المزني على الشيخ فخر الدين بقراءة عفى  
الدين اليرموي القرا في الشيخ عفى الدين محمد بن عبد الرحيم اليرموي \*

This note gives us every reason to hold that the Ḥadîṣ noted therein is admitted by Ibn al Bukhârî to be a Ḥadîṣ narrated by him.

II. Almad bin Ibrâhim, the scribe of the following note, says that he studied the present work with Ibn Hajar, the famous author (*d.* A.H. 852 = A.D. 1449; see, for his life, Lib. Cat., vol. v, part i, p. 49), under Ibrâhim (*d.* A.H. 814 = A.D. 1438), the father of the scribe.

سمعت جميع هذه المشيخة ..... على و الدي الحافظ برهان الدين  
بن اسحق ابراهيم المحدث بقراءة الحافظ العلامة شهاب الدين احمد بن  
حجر ..... كتبه احمد بن ابراهيم \*

Fol. 250 bears two Sanads:—

I. A Sanad, dated A.H. 837, written by Muḥammad bin Muḥam-



(The MS. must never be allowed to be taken out of the Library.) The facts noted above may, perhaps, be among the reasons for this remark of the founder; but it is also to be noted, as Mr. V. C. Scott O'Connor states, on the authority of Professor Jadunath Sarkar, in his 'An Eastern Library,' p. 7, that the present MS. is one of two MSS. which the founder believed (as revealed to him in a dream) to have been read in the Library by the Prophet himself.

No. 305.

fol. 229; lines 27, size  $8\frac{1}{2} \times 6\frac{1}{2}$ ;  $8 \times 3\frac{1}{2}$ .

معاني الآثار

MA'ÂNÎ AL ÂŞÂR.

Also designated *Sharḥ u Ma'âni al Âşâr* and *Az Ziyâdât Min Sharḥ Ma'âni al Âşâr*.

An old, correct, and valuable copy of the first volume of *Ma'âni al Âşâr*, a work on *Mukhtalaf al Ḥadiṣ*, dealing with the removal of discrepancies in traditions, especially those relating to points of jurisprudence, either by explanation (after referring to the Qur'ân, Ḥadiṣ and a majority of the opinions of reliable traditionists and jurists) or by pointing out where one Ḥadiṣ is cancelled by another, owing to discrepancies which cannot be removed.

Author: Abû Ja'far Ahmad bin Muḥammad Aṭ Ṭahâwî, أبو جعفر أحمد بن محمد الطحاوي, an eminent Ḥanafî traditionist and jurist, who was born in Ṭahâ (a village in Egypt). A.H. 229 = A.D. 843 was noted by some of his biographers to be the date of his birth, while, according to Ṭahâwî's own statement, quoted in *Al Jawâhir al Muḍiyyâh*, fol. 44<sup>b</sup>, he was born in A.H. 239 = A.D. 853: قال أبو سعيد بن يونس قال لي الطحاوي ولدت سنة تسع وثلاثين ومائة. He studied Ḥadiṣ under his father and some others, among them Yûnus bin 'Abdallâh (d. A.H. 264 = A.D. 878) and Sulaimân bin Shu'aib (d. A.H. 268 = A.D. 882). He spent a considerable period of time in studying jurisprudence under his maternal uncle, 'Ismâ'il bin Yahyâ al Muzanî (d. A.H. 264 = A.D. 878), a well-known Shâfi'i jurist and a pupil of Imâm Shâfi'i. Ṭahâwî, like his uncle Muzanî, was a follower of the Shâfi'i school; but differing from Muzanî in some principles, he gave up the Shâfi'i school, and became a follower of the Ḥanafî school, and undertook to study Ḥanafî jurisprudence and attended lectures delivered by Ahmad bin Mûsâ in Egypt. In A.H. 268 he travelled to Syria, where he also studied Ḥanafî jurisprudence under Abû

Hâzîm 'Abdalhamîd bin 'Abdal'azîz (d. A.H. 292 = A.D. 904), a Hanafî scholar and Chief Justice of Syria. Soon after, Ṭahâwî's authority as an author, jurist and traditionist was unanimously admitted. A number of traditionists, such as Ṭabarâni (d. A.H. 360 = A.D. 971) and others, quoted Ḥadîṣ on his authority. He composed several works on different subjects; and the present one is the first composition of the author. He died in A.H. 321 = A.D. 933. For his life and works see *Al Jawâhir al Muḍiyyah*, fol. 446; *Ṭabaqât al Ahnâf* by 'Alî Qârî, fol. 986; *Huffâz* vol. iii, p. 29; *Brock.*, vol. i, p. 173.

Beginning:—

اخبّرنا الشيخ الامام العالم شيخ الاسلام برهان الدين ابو الفتح مسعود  
بن شجاع الاموي ..... قال ابو جعفر احمد بن محمد بن سلافة  
الازدي الطحاوي رحمه الله سألني بعض اصحابنا من اهل العلم ان اضع  
له كتابا اذكر فيه الآثار الحاثرة عن النبي صلى الله عليه وسلم في الاحكام  
التي يتوهم اهل الالحاد والضعفة من اهل الاسلام ان بعضها ينقض بعضها  
لقلة علمهم بنسخها ومنسوخها وما يجب العمل به بما يشهد له من الكتاب  
الناطق والسنة المجتمع عليها واجعل لذلك ابوابا اذكر في كل كتاب منها  
ما فيه من المناسخ والمنسوخ وتزويل العلماء واحتجاج بعضهم على البعض  
واقامة الحججة بما صح عندي الخ \*

The author says in his preface that some heretics, owing to their ignorance of *Ikhtilâf al Ḥadîṣ*, especially of *Naskh Ḥadîṣ*, because of the existence of discrepancies, disputed the genuineness of certain Ḥadîṣ; hence the present composition. The author, in dealing with the explanation of Ḥadîṣ, in some cases strongly supported the opinion of Hanafî jurists, for which Baihaqî (d. A.H. 458 = A.D. 1066) condemned him. Hâj. *Khal.*, vol. ii, p. 286, defends the author thus: *لعمري هذا تعامل ظاهر من هذا الامام في شأنه: هذا الاستاذ المتمتع الذي* كتاب الصحیح لا یجد عدیاً ولا یصوم of the

The following colophon tell us that the present volume was transcribed in Jerusalem, A.H. 735, by 'Alî bin Mansûr al Hanafî (d. A.H. 740 = A.D. 1339; see *Ad Durar*, vol. ii, fol. 81<sup>b</sup>):  
الاول فی نبار الثلثاء جمادى الاولى سنة خمس و ثلاثين و سبعمائة بالقدس الشريف  
على يد العبد الفقير الى عفوره علي بن منصور الحنفي \*

The title of the work, which is written in beautiful gold Naskh, is followed by a note, written in an illuminated space by the scribe, telling us that the present MS. was transcribed for one Bashîr bin 'Abdallâh, a noble of Jerusalem of the 8th century A.H. : أول الريادات : من شرح معاني الآثار - برسم خزانة العبد الفقير الى الله بشير بن عبد الله غفر له ولمن قرأ فيه ودعا له بالعفو والمغفرة \*

Another note, on the title page, gives us to understand that the present MS. was in possession of Mutawakkil 'Alâallâh : من كتب المتوكل : على الله رحمة الله عليه. This Mutawakkil 'Alâallâh (A.H. 1054-1087 = A.D. 1644-1674), as we know, was one of the rulers of Şan'â (in Yaman) known as an Imâm ; see Lane Poole, p. 103. He was also a good scholar and traditionist. Though he was a follower of the Zaidî school, yet his love for learning made him free from prejudice: The merits of scholars in his time, especially of authors and professors, were highly appreciated by him. He composed an Arba'in and a commentary on Jâmi' al Uşûl (Nos. 223-224) ; see Khulâsat al Aşar, vol. iii, p. 411. He was very fond of books, and collected a large number which, as counted by his son, reached 13,000 in number : وفي هذه الأيام جمع عز الاسلام كتب والده المتوكل على الله فحصلت ثلاثة عشر ألف كتاب ; see Tabq al Halwâ, vol. 72 (Hand-list No. 2313).

There are other but mutilated notes on the title page.

H.L. No. 3304

No. 3021

Foll. 321; lines 25; size 25½ × 17½, 19 × 12½ cm

معرفة السنن والآثار

### MA'RIFAT AL-SUNAN WA AL-ĀTHĀR

A valuable copy of the work, by Abû Bakr Ahmad bin Husayn bin 'Ali al-Bayhaqi, ابو بكر احمد بن حسين بن علي البيهقي, a famous scholar, traditionalist and theologian of the Shâfi'i school (d. A.H. 485 = A.D. 1066). For his life, see Mir'at al-Janân, fol. 260; Isnawi, fol. 72; Brock., vol. i, p. 363; al-'Alâm, vol. i, p. 37; and Lib. Cat., vol. x, p. 10.

**Beginning:**

الحمد لله رب العالمين و صلى الله على رسوله محمد و آله اجمعين  
 اخبرنا ..... الشيخ الامام ..... على بن الحسن بن هبة الله بن عبد الله  
 ..... قال اخبرنا الشيخ الامام الحافظ ابوبكر احمد بن الحسين الخ \*

For another copy of the work, see *Haj. Khal.*, vol. v, p. 633.

Six pages at the beginning contain the index of the work.

Written in Arabian Naskh. Not dated, probably tenth century A.H.

Slightly worm-eaten.

A seal of *ابوطيب محمد شمس الحق* is found at the beginning as well at the end. It ends thus:

آخر المجلد الاول و الله اعلم يتلوه ان شاء الله تعالى كتاب الجنائز  
 و صلى الله على سيدنا محمد و اله و صحبه و سلم و حسبنا الله و نعم الوكيل  
 . احمد شكر المصري عفا الله عنه .  
 Scribe:

No. 298.

fol. 230 ; lines 18 ; size  $7\frac{1}{2} \times 5\frac{1}{2}$  ;  $5\frac{1}{2} \times 3\frac{1}{2}$ .

المتاعد الحسنه

## AL MAQÂSID AL ḤASANAḤ.

A collection of a large number of *Mashhûr* Ḥadiṣ from various works, arranged in alphabetical order.

By Abû 'Abdallâh Muḥammad bin 'Abdarrahmân as Sakhâwî, ابو عبد الله محمد بن عبد الرحمن السخاوي. According to Zainaddîn, the author's pupil, he was born in Egypt, A.H. 831 = A.D. 1428, see *Al Qabs al Hâwî*, fol. 227<sup>a</sup>; while Brock., vol ii., p. 35, fixes the author's birth in A.H. 830 = A.D. 1427. The author, after completing his studies in his native place, visited *Dimyât*, Alexandria, Mecca and Medina, where he attended lectures on different branches of Arabic learning. The author has enumerated the entire number of his *Shaikhs*. with details, in his work *Buġyat ar Râwî*, in three volumes.

He worked as a professor of the different branches of Arabic literature in the following Madrasahs of Egypt :—

- |                    |                 |
|--------------------|-----------------|
| I. Kāmiliyah.      | III. Zāhiriyaḥ. |
| II. Sarḡtamshīyah. | IV. Barqūqiyah. |

He died in Medina, A.H. 902 = A.D. 1497. and left behind him a large number of works on history, biography, tradition and jurisprudence. 19 works of the author, including the present one, are mentioned in Brock.

For author's life, see Al Qabs al Hāwī, fol. 227, Brock., vol. ii., p. 35.

Beginning :—

الحمد لله مميّز الخبيث من الطيب ..... وسميت المقام  
الحسنة في بيان كثير من الاحاديث المشتهرة \*

The author, in the preface, says that in the present composition; he has paid particular attention to distinguishing genuine from weak and false Ḥadīṣ. For other copies of the work, see Cairo, vol. i., p. 427; Jeni, 297.

The MS. is written by two scribes: foll. 1-208 are written in fair Naskh, not dated, apparently 9th century A.H.; foll. 209-230 in rough Naskh, dated, A.H. 577.

A note on the margin on fol. 1<sup>b</sup> tells us that the present copy was studied by some one under the author; and bears an autograph note of the author ( هذه النسخة عليا بلغ المصنف و خطه في آخرها ).

The autograph note referred to above is found at the end, which is much mutilated; the passages which are distinguishable run thus :—

الحمد لله و سلام على عبادة الذين اصطفى اما بعد فيقول جامع  
هذا الكتاب قرأ sic الشيخ الامام الفاضل ..... مفيد الطالبين لوالحسن  
اليمني الشافعي sic \*

This note suggests that Abū'al Ḥasan ash Shāfi'i studied under the author; and the words used in the note اما بعد فيقول جامع هذا الكتاب (hereafter the compiler of the present work says) give us reason to hold that it is an autograph note.

fol. 89; lines 15; size  $9\frac{1}{2} \times 6$ ;  $7\frac{1}{2} \times 6$ .

الملاخص لما في الموطأ من الحديث المسند

AL MULAKHKHAS LI MÂ FÎ 'L MUWATTA'  
MIN AL HADÎS AL MUSNAD.

An abstract of the Musnad Ḥadīṣ of the Muwaṭṭa' narrated through 'Abdallāh 'Adarraḥmān al Qāsim al Miṣri (d. A.H. 191 = A.D. 806).

By Abū 'l-Ḥasan 'Ali bin Muḥammad bin Khalf al Ma'āfirī al Qarawī al Qābisī, ابو الحسن علي بن محمد بن خلف المعافري, who was born in Qairawān A.H. 324 = A.D. 935, and studied under Abū 'l-Ḥasan 'Ali bin Muḥammad bin Masrūr ad Dabbāga, ابو الحسن علي بن محمد بن مسرور الدباغ. In A.H. 352 = A.D. 963 he travelled to Mecca where he performed the pilgrimage in A.H. 353 and studied Bukhari's al Jāmi' under Abū Zaid al Marwazī, ابو زيد المروزي. He then went to Egypt, where he studied in A.H. 357 under Ḥamza bin Muḥammad bin 'Ali bin 'Abbās Al Miṣri, حمزة بن محمد بن علي بن عباس المصري (d. A.H. 357 = A.D. 967), and returned to his country Qairawān, where he died in A.H. 403 = A.D. 1012. Ḥuffāz, vol. iii., p. 279, and Nukat al Himyān fi Nukat al 'Umyān, fol. 65\*, say that the author was blind and that in his compositions he was helped by his pupils and friends.

For his life and works, see Ibn Khallikān, vol. i., p. 339; Ḥāj. Khal., vol. vi., p. 266.

Beginning with Isnād thus:—

حد ثنا السيد الشريف ذو النسبين الطاهرين نجم الدين ابو  
عمر عثمان بن الشيخ الفقيه الامام ابي علي حسن بن علي سبط  
الامام الشريف ابي بستم الفاطمي قال حدثنا شيخنا الفقيه المحدث  
الجاظ ابو القاسم خلف بن عبد الملك بن بشكوال مساحا عليه—  
قال حدثنا الشيخ الفقيه ابو محمد عبد الرحمن بن محمد عتاب  
قراءة عليه-- قال حدثنا الشيخ الفقيه حاتم بن محمد الطرابلسي



قراءة عليه قال حدثنا مؤلفه الشيخ — الامام ابو الحسن علي بن محمد قال رضي الله عنه الحمد لله جيدا كثيرا طيبا مباركا فيه احده على ما انعم الخ

Abū 'l Hasan in the preface says that he has dealt with the Musnad Ḥadīṣ of Muwaṭṭa' narrated with the words — حدثنا انبأنا سمعنا, and omitted those Musnad Ḥadīṣ narrated with the words سمعت — بلغني; further, he states that he arranged the Ḥadīṣ according to the names of traditionists from whom Mālik had narrated Ḥadīṣ in Muwaṭṭa'. The names of the traditionists are arranged in the following alphabetical order:—

ا ب ت ث ج ح خ د ذ ر ز ط ظ ك ل م ن ص ض ع غ ف ق  
س ش و ه ي

This order, he says, was then current in his country. That, as a token of his respect to the prophet, he has dealt first with those traditionists whose names begin with the word Muḥammad.

The number of Ḥadīṣ, as well as of the traditionists, are given in each chapter:—

		Ḥadīṣ.	Traditionists.
fol. 8-20 <sup>a</sup>	باب الحمدئين	112	11
fol. 26 <sup>b</sup> -33 <sup>a</sup>	باب الالف	29	6
fol. 33	باب التاء	1	4
fol. 33 <sup>b</sup>	باب الجيم	5	1
fol. 34 <sup>a</sup> , 34 <sup>b</sup>	باب الهاء	7	2
fol. 34 <sup>b</sup> , 35 <sup>a</sup>	باب الخاء	6	4
fol. 35 <sup>a</sup> , 35 <sup>b</sup>	باب الدال	3	1
fol. 35 <sup>b</sup> , 36 <sup>b</sup>	باب الراء	5	1
fol. 36 <sup>b</sup> , 41 <sup>b</sup>	باب الزاء	24	3
fol. 41 <sup>b</sup>	باب الطاء	1	1
fol. 42 <sup>a</sup> , 43	باب اليم	6	5
fol. 43 <sup>a</sup> , 51 <sup>a</sup>	باب النون	73	3

		Ḥadīḡ.	Traditionists.
fol. 51 <sup>a</sup> -52 <sup>a</sup>	باب الصاد	5	3
fol. 52 <sup>a</sup>	باب الضاد	1	1
fol. 52 <sup>a</sup> , 57 <sup>b</sup>	باب العين	121	17
fol. 67 <sup>b</sup>	باب الفاء	1	1
fol. 68 <sup>a</sup> , 75 <sup>a</sup>	باب السين	46	6
fol. 75 <sup>b</sup>	باب الشين	1	1
fol. 75 <sup>b</sup> , 81 <sup>a</sup>	باب الهاء	36	3
fol. 81 <sup>a</sup>	باب الواو	1	1
fol. 81 <sup>a</sup> -88 <sup>a</sup>	باب ألياء	35	7

fol. 88<sup>a</sup>-89. Four Ḥadīḡ narrated by the three traditionists who are known by their Kunyah كنية.

The present work is very rare, not being mentioned in any catalogue. Beside the present work the following works of this author are enumerated in Ḥuṣṣāz, vol. iii., p. 297:—

- (1) كتاب السَّهْد
- (2) المنثذ من شبه التاويل
- (3) كتاب المنبه للشطن من خوائل الشطن
- (4) كتاب المناسك

Written in good Naskh.  
Dated A.H. 628.

H.L. No. 3209

No. 3025

Foll. 43; lines 19; size 21½ × 12, 15½ × 7½ cm

منتخب شرح الصدور

**MUNTAKHAB SHARḤ AL-ṢUDŪR**

A selected work on the collection of the traditions of the six canonical collections, dealing with descriptions of death and grave, by Jalāl al-Dīn

'Abd al-Rahmân al-Suyûfî, جلال الدين عبد الرحمن السيوطى (d. A.H. 911=A.D. 1505, see Lib. Cat., vol. v, part i, p. 3).

Beginning:

الحمد لله الذى ايقظ من يشاء من سنة الغفلة و صل الله على محمد و على آله و اصحابه الـجـلة هذا منتخب الاحاديث التى ذكرت فى الرسالة شرح الصدور فى بيان حال الموت و القبور باب بدأ الموت قال ابن شيبه فى المصنف عن الحسن قال لما خلق الله آدم الخ \*

The colophon runs thus:

قد تم منتخب شرح الصدور فى احوال الموت و القبور يوم الاربعاء ثلثة و عشرون من شهر شعبان المعظم سنة الف و مائة و خمسة عشر من هجرة . . . . . بيد احقر عباد الله الصمد عبد الرحيم ابن شيخ فتح محمد و سنة سبعة و اربعين من جلوس محمد اورنگزيب بهادر بادشاه عالمگير غازى فى مقامات قلعه راج گره الخ \*

Written in Naskh. Every chapter begins with red.

Slightly worm-eaten and repaired.

No copy of the work seems to be recorded. Neither in Haj. Khal. nor in Brock.

Dated: 23rd Sha'bân, A.H. 1215.

Scribe: عبد الرحيم ابن شيخ فتح محمد

## *Principles of Jurisprudence*

*Hanafi, 217*

*Maliki, 231*

*Shafi'i, 238*

*Hanbali, 241*

*Shi'i, 243*

*Zaidi, 245*

No. 1409.

fol. 222; lines 29; size 9½ x 6½; 8 x 5.

التحقيق

AT TAḤQÎQ.

A valuable and old copy of a well-known commentary on *Muntakhab* (see No. 1495 above), remarkable for its critical acumen. It was composed subsequently to the same author's *Kashf al Asrâr* (see No. 1491 above), at the request of friends of the commentator. After dwelling on the great importance of this branch of learning, which he places next to theology, the author of the commentary tells us that a detailed commentary of *Muntakhab* was required, hence the present work.

By 'Abûd-dîm 'Abd-al-'azîz bin Ahmad bin Muhammad al Bukhârî, (d. A.H. 730 = A.D. 1329, see No. 1444 above.)

Beginning —

الحمد لله الذي عهد عيني السلام ..... قال الخير  
 عبد العزيز بن احمد بن محمد اليتيمي .....  
 علي وشيخي ..... محمد بن محمد بن ابي الطيموني

For other names of the present commentary see *Litt.*, No. 1314; *R. Mus.*, No. 1574; *R. Mus. Suppl.*, No. 261; *Essen.*, No. 1143; *Jour.*, no. 1, p. 249; *Asiatic.*, Nos. 3, 4, 12, 19. The present work was lithographed in Lucknow in A.H. 1295. For a lithograph copy see *Sand.* in the printed index, No. 274.

The following notation of the scribe indicates that he was a pupil of the commentator —

بقر لشيخنا تلميذنا اعظمه شيخنا الحكيم .....  
 عبد العزيز بن احمد بن محمد اليتيمي .....  
 يدعبد القدر نظام بن محمد بن منصور اليتيمي .....  
 حيا .....

Written in year 730. Date A.H. 801.

Scribe: محمد بن منصور اليتيمي

No. 1513.

foll. 85; lines 15; size 5½ × 4; 4 × 2.

تنقيح الاعول

## TANQÎH AL UŞÛL.

An old copy of a well-known work on Jurisprudence. The author in the present work refers chiefly to Uşûl Bazdawî (No. 1489 above), also to Maḥsûl (No. 1560 below) and Uşûl Ibn Ḥâjib (see No. 1541 below).

Author: 'Ubai dallâh bin Mas'ûd bin Tâj ash Shari'ah Maḥmûd bin Şadr ash Shari'ah Aḥmad bin Jamâladdîn bin 'Abdallâh bin Ibrâhim bin Aḥmad al Maḥbûbî عبيد الله بن مسعود بن تاج الشريعة محمود بن صدر الشريعة أحمد بن جمال الدين بن عبد الله بن إبراهيم بن أحمد المحبوبي, a well-known Ḥanafî scholar of his age, who composed several works on Jurisprudence, of which six are enumerated in Brock., vol. ii, p. 214. He studied under several scholars, of whom Burḥânaddîn Maḥmûd, the author's grandfather, is specially mentioned by him in the preface of another work, viz., Sharḥ al Wiqâyah (see No. 1622 below). He died in A.H. 747 = A.D. 1346; see Mujmal Faṣiḥi, fol. 216<sup>a</sup>; Tâj at Trâjim, p. 118; Tabaqât al Aḥnâf, fol. 371; Ḥadâ'iq al-Ḥanafiyah, p. 284; Brock., vol. ii, p. 214; Ḥâj. Khal., vol. ii, p. 315. The last-named authority in vol. vi, p. 373, states incorrectly that he died in A.H. 745; while 'Alî Qârî, in his Tabaqât, fol. 138<sup>b</sup>, is also incorrect in speaking of him as a scholar of the 7th century A.H., and as having died some years after A.H. 680.

Beginning:—

اليه يصعد الكلم الطيب النخ \*

For other copies of the work see Berlin, No. 4293; Goth. No. 933.

Written in ordinary Naskḥ. Dated A.H. 863.

Scribe: عبد الله بن أحمد.

The anonymous author of a note on the margin of fol. 34<sup>a</sup> tells us that he studied from the present MS. in A.H. 1126.

No. 1526.

foll. 364; lines 35; size  $11\frac{1}{2} \times 7\frac{1}{2}$ ;  $7\frac{1}{2} \times 3\frac{1}{2}$ .

تيسير التحرير.

## TAISÎR AT TAHRÎR.

A very useful and detailed commentary on at Taisir of Ibn Humâm (d. A.H. 861=A.D. 1457), a famous work on the principles of Jurisprudence, for a copy of which see India Office, No. 331.

By Muḥammad Amin محمد امين, commonly called Amîr Bâdshâh امير بادشاه, a famous scholar of the 10th century A.H. who was alive in A.H. 987=A.D. 1579; see Lib. Cat., vol. xiii, No. 938. On fol. 221<sup>b</sup> he refers to one of his Shaikhs, viz., Abû Sa'id al 'Ulâ'i ابو سعيد العلاني.

Beginning:—

سجان من نور العقل بنوره ورتب احكام الوجود قبل ظهوره .....  
 اما بعد ..... الفقير الي رحمة محمد امين الشهير بامير بادشاه  
 الحسيني نسباً الحنفي مذهباً ..... دعنتي هذه المناسبة ان اسميه  
 تيسير التحرير الخ \*

The commentator in the preface tells us that he made use of a commentary on the same text by Amîr al Hâjj al Halabî (d. A.H. 876=A.D. 1472) and a large number of other works on the subject.

Only one other copy of the present commentary is known to us, viz., Cairo, vol. ii, p. 243.

Written in Naskh. Not dated; apparently 10th century A.H.

Two 'Arddidâhs of the 12th century A.H. are found on the title-page.

No. 1523.

foll. 115; lines 23; size  $8\frac{1}{2} \times 4\frac{1}{2}$ ;  $7 \times 3\frac{1}{2}$ .

الحاشية على التلويح

## AL HÂSHIYA TU 'ALÂ AT TALWÎH.

An annotation of Talwîh (see No. 1517 above), remarkable for its critical acumen. The author takes pains to refute the attacks

directed against the author of Talwiḥ by those who had produced other glosses on this commentary.

By Aḥmad bin Yaḥyâ bin Maḥmûd bin Sa'addin at Taftâzânî احمد سيف الدين, commonly called سيف الدين التفتازاني. His name is wrongly given in Berlin, No. 7211, as Aḥmad bin Muḥammad bin Yaḥyâ. The present author was a great-grandson of Taftâzânî, the author of Talwiḥ. He held the responsible post of Shaikh al Islâm in Hirât, where he died in A.H. 916 = A.D. 1510; see Ḥabib as Siyar, vol. iii, Juz, iii, p. 343; Ta'liqât As Saniyah, p. 55; Brock., vol. ii, p. 218. Ḥaj. Khal., vol. ii, p. 218, says that he died in A.H. 906; but this date is not supported by the other biographers.

The present copy of the work begins without the preface, thus:—

قوله احكم بكتابه اصول الشريعة النخ هذه العبارة الوثيقة النخ \*

Only one other copy of the work is known to us, viz., Râmpûr, No. 30.

Written in Naskh. Dated A.H. 1047.

Scribe: حسام الدين بن شيخ سلطان الدهلوي.

The scribe's colophon runs thus:—

هذه العاشية الشريفة المشيخ ..... احمد تفتازاني المشهور بشيخ  
لاسلام الهروي نور الله مرقدة وقع الفراغ من كتابة هذه النسخة الشريفة  
حسام الدين ابن شيخ سلطان الدهلوي في شهر رمضان سنة ١٠٤٧ \*

On the title-page a note which is followed by a seal, dated A.H. 1107, tells us that one Muhammad Ja'far Qâdir was at one time the owner of the MS.

No. 1508.

fol. 240; lines 17; size 13 × 9½; 8½ × 5½.

الشرح تلى المنار

ASH SHARHU 'ALÂ AL MANÂR.

A detailed and useful commentary on Manâr (See No. 1502 above).

By Mullâ 'Abdassalâm Diwah ملا عبد السلام ديوة, an Indian scholar of Diwah (in Awadh), who, besides the present work,



composed a commentary on Tahdib al Mantiq. He was a pupil of 'Abdassalâm Lâhûrî (d. A.H. 1037 = A.D. 1627); see Tadkira'i 'Ulamâ'i Hind, p. 269, which, however, does not give the date of his death. From a marginal note (chronogram) on fol. 8<sup>a</sup> we learn that he died in A.H. 1042 = A.D. 1632:—

شیخ عبد السلام مولانا اوستاد سر ہمہ فضلاء  
سال فوتش چو از خرد جستم . خردم گفتم افضل علماء

Foll. 1-7, contain quotations from other works of the commentator; and fol. 8<sup>a</sup> quotations from certain other works.

The commentary begins on fol. 8<sup>b</sup>, without preface, thus:—

قوله بسم الله الرحمن بدأ كتابه بان جعله مبدأه ولا يلزمه من هذا  
انه جعله جزءاً الكتاب \*

We are not acquainted with any other copy of the work.

Written in Nasta'liq. Not dated; apparently 12th century

A.H.

No: 3121

Folios 264; lines: 21; size 25×16; 16.5×8.5

مجموعۃ الاصول فی اصول الامام ابی حنیفہ

MAJMU'AT' AL-USÛL FÎ USÛL AL-IMÂM

ABI HANÎFÂ

Part 3

A work of an anonymous author on principles of Jurisprudence.

Beginning :

كتاب البيوع الاصل ان البيع شرع لدفع النزاع الذي يكون حراماً  
وللانتفاع ايضاً وان المال عين طاهر متبدل منتفع به -

End :

ان يرد على الورثة ثلث العبد الموهوب و ان يفسخ العقد فيرد كل العبد و

اخذ الموهوب له عبد نفسه -

The third part of the work on Hanafite Principles of Jurisprudence beginning with كتاب البيوع and ending with كتاب الهبة; each كتاب consisting of several باب and فصل each of them beginning with the word الاصل

This part contains the followings Kitâbs :—

Folio 1b	١ - كتاب البيوع
Folio 78a	٢ - كتاب الصرف
Folio 84b	٣ - كتاب الكفالة
Folio 100b	٤ - كتاب الحوالة
Folio 108a	٥ - كتاب القضا
Folio 126a	٦ - كتاب الشهادة
Folio 147a	٧ - كتاب الرجوع عن الشهادة
Folio 150b	٨ - كتاب الوكالة
Folio 176b	٩ - كتاب الدعوى
Folio 204a	١٠ - كتاب الاقرار
Folio 218b	١١ - كتاب الصلح
Folio 231a	١٢ - كتاب المضاربة
Folio 243b	١٣ - كتاب الودعة
Folio 249a	١٤ - كتاب العارية
Folio 251b	١٥ - كتاب الهبة

The content combines principles and points of the Hanafite Jurisprudence. - Folio 100b reads:—

كتاب الحوالة الاصل ان الحوالة في الشريعة نقل الدين من ذمة المحيل الى ذمة المحتال عليه فصارت الحوالة نقلاً شرعياً والدين وصف شرعى يظهر اثره في المطالبة فجاز ان يؤثر النقل الشرعى في الذى يثبت شرعاً كالدين - اما العين فحسى فلا ينتقل بالنقل الشرعى بل يحتاج الى النقل الحسى و لهذا خصت الحوالة

بالديون فالمديون يسمى محيلاً والداين يسمى محلاً و مختالا و المال يسمى محالا به  
و مختالا به و الذي قبل الحوالة يسمى محلاً و مختالاً عليه -

Written in Naskh.

Not dated. Probably 11th century A.H.

Accn. No. 3513

H. L. No. 3234

No. 3122

Folios 271; lines 21; size 24.5×16, 16.5×8.5

### THE SAME

#### Part 4

Beginning :

الاصل ان حاجة الناس أصل في الشرع للعقود فشرعت الاجارة لترتفع  
حاجة الناس و كل شئ يحتاج الناس اليه -

End :

صار تاركا لدعواه لان الامتناع عن اخذ الحق بعد الدعوى عند القاضي  
يكون تاركا للدعوى و على هذا تخرىج المسائل - تم الكتاب -

Continuation of the above in the uniform pattern. This fourth volume  
beginning with كتاب الاجارة and ending with كتاب الحثي contains the following  
Kitabs :—

Folio 1b	١— كتاب الاجاره
Folio 24b	٢— كتاب الاكراه
Folio 29b	٣— كتاب الحجر
Folio 34a	٤— كتاب الماذون
Folio 45b	٥— كتاب الغصب
Folio 58b	٦— كتاب الشفعة

Folio 80a	٧- كتاب الفقه
Folio 92b	٨- كتاب المزارع
Folio 96b	٩- كتاب المسافات
Folio 100a	١٠- كتاب الذبايح
Folio 104a	١١- كتاب الاضحية
Folio 111a	١٢- كتاب الكراميه
Folio 123a	١٣- كتاب احياء الاموات
Folio 130a	١٤- كتاب الاشربة
Folio 131b	١٥- كتاب الصيد
Folio 138b	١٦- كتاب الرهن
Folio 169b	١٧- كتاب الجنائيات
Folio 185b	١٨- كتاب الدييات
Folio 217b	١٩- كتاب القمامه
Folio 227a	٢٠- كتاب الوصايا
Folio 258b	٢١- كتاب الختنى

Folio 113a reads :—

الفصل الثانى فى اللبس لا يحل للرجل لبس الحرير بعد الطبخ و لبس  
الديباج ولو كان لبس فى الحرب و يحل للنساء عند ابى حنيفة و عندهما لا بأس  
بلبس الديباج و الحرير فى الحرب لان الحاجة ماسة اليه فى الحرب فانه يرد  
الحديد لقوته ولا يحل لبس الحرير والذهب للرجال الا قدر اربعة اصابع  
مضمومة و عند البعض مفتوحة لان النبى عليه السلام خرج و باحدى يديه حرير  
و بالاخرى ذهب فقال دذان حرامان على ذكور امتى حل لانا هم الا ان  
القليل عفو و هو قدر اربع اصابع آه -

Written in Naskh.

Not dated. Probably 11th century A.H.

No. 1530.

foll. 235; lines 15; size  $9 \times 5\frac{1}{2}$ ;  $5\frac{1}{2} \times 3\frac{1}{2}$ .

مسلم الثبوت

## MUSALLAM AŞ ŞUBÛT.

A very reliable and beautiful copy of Al Musallam, written 24 years after the author's death. The work is better known under the title of Musallam Aş şubût, which is a chronogram indicating the date of composition, viz., A.H. 1109, and is also mentioned in the preface. It contains a brief exposition of the principles of Jurisprudence of the Ḥanafî school, and criticises the principles of other schools of Jurisprudence. The author, in the preface of his gloss on the present work (quoted *in extenso* on the margin of the MS.), cites the following works of the Ḥanafî, Mâlikî and Shâfi'î schools as his authorities (from which also he derived his views on the Ḥanbali school, no independent authority on that school being available to him):—

(i) Uşûl al Bazdawî (No. 1489 above). (ii) Uşûl u Sarakhsî. (iii) Kashf al Asrâr (No. 1491 above). (iv) Kashf al Manâr. (v) Badî'. (vi) Commentary on Badî'. (vii) Tauḍih (No. 1515 above). (viii) Talwih (No. 1517 above). (ix) Taḥrîr of Ibn Humâm. (x) Taḥrîr. (xi) Taisir at Taḥrîr (No. 1526 above). (xii) Al Maḥṣûl (No. 1560 below). (xiii) Aḥkâm Al 'Âmudî. (xiv) Muntahâ. (xv) Mukhtaṣar al Muntahâ (No. 1541 below). (xvi) Sharḥ al Mukhtaṣar of Qâḍî 'Adud (No. 1545 below). (xvii) Gloss of Sayyid Sharîf on Mukhtaṣar (No. 1550 below). (xviii) Gloss of Abhurî on Mukhtaṣar (No. 1548 below). (xix) Sharḥ ash Sharḥ of Taftâzânî (No. 1549 below). (xx) Gloss of Mirzâjân (No. 1556 below). (xxi) Ar Rundî. (xxii) An Nuqûd. (xxiii) Minhâj of Baiḍâwî. (xxiv) Sharḥ al Minhâj by Isnawî.

The author criticises the views of Al Muḥkam of Amânallâh Banârasî, a contemporary author, these criticisms being preceded by the word قيل. The work is divided into the following five sections:—

- |                                                 |                    |
|-------------------------------------------------|--------------------|
| I. Foll. 1-113.                                 | مقالات المبادئ     |
| II. Foll. 114-206 <sup>a</sup> .                | الأصول الأربعة     |
| III. Foll. 206 <sup>a</sup> -219 <sup>a</sup> . | الترجيحات القياسية |
| IV. Foll. 219 <sup>b</sup> -220 <sup>a</sup> .  | التكملة            |

V. Foll. 220<sup>b</sup>-235.

الغاية في الاجتهاد

The work is arranged on much the same plan as that adopted in Uṣul Ibn Ḥājib (see No. 1541 below). In most Indian Madrasahs, and in many Madrasahs of other countries, it has been used as a text-book in the higher classes ever since it first appeared.

Author: Qāḍī Muḥibballāh bin ‘Abd ash Shākūr قاضي محب الله بن عبد الشكور. He belonged to the Malik tribe of Bihār sharif, and is the most eminent scholar which our province has produced. The present work and a work of his on Logic, entitled Sullam, are always cited as authorities. He was born in Kara, a village near Bihār sharif, and studied in different parts of India under several scholars, notably (i) Quṭbaddīn ash Shamsābādī (d. A.H. 1121=A.D. 1709; see Subḥat al Marajān, fol. 182), and (ii) Quṭbaddīn As Sahūlawī (d. A.H. 1103=A.D. 1691, see the preface of the gloss No. 1536 below).

Our author paid a visit to the Emperor Aurangzib (A.H. 1069-1118=A.D. 1659-1707), when the latter was in the Deccan. The Emperor appointed him Qāḍī of Lucknow; and there, in a disputation with Amānullah al Banārasī, a ṣadr of Lucknow and the author of Muḥkam al Uṣūl, he won a great reputation. Soon after, Aurangzib made him Qāḍī of Hyderabad; and a few years later appointed him tutor of his grandson, Rafī‘ al Qadr, with whom our author went to Kabul, when Rafī‘ al Qadr’s father, Prince Muḥammad Mu‘azzam, was Governor. In A.H. 1118 Muḥammad Mu‘azzam returned to India, and next year, on Aurangzib’s death, was proclaimed Emperor under the title of Shāh ‘Ālam, a few months after ascending the throne he appointed our author Ṣadr aṣ Ṣudūr of India, and honoured him with the title of Fādīl Khān; but in the same year (A.D. 1707) our author died. For his life and works see Subḥat al Marajān, fol. 182<sup>a</sup>; Ma‘āshir al Kirām, p. 211; The Ency. of Islām, vol. i, p. 117; Beal’s Biographical Dictionary, p. 211; Journal of the Asiatic Society of Bengal, 1913, vol. ix, p. 295; Ḥadā’iq al Ḥanafiyah, p. 431; Tadkirai ‘Ulamāi Hind, p. 175. The last-named authority tells us that he was buried near the tomb of Shāh Farīdaddīn Ṭawīla Bakḥsh in Chāndpura, a Mahallah of Bihār sharif.

Beginning:—

الحمد لله الذي نزل الآيات و ارسل البينات ..... اما بعد فيقول  
الشكور الصبور محب الله بن عبد الشكور ..... و سميته المسلم  
..... ثم الجملي مالك الملكوت ان تاريخه مسلم الثبوت الخ \*

The work has been repeatedly printed and lithographed. For a most reliable copy, revised by the author, see Rampûr, No. 100.

Written in beautiful Nasta'liq. Dated A.H. 1144.

Scribe: عبد محمد المدعو بمحمد عارف بن ابي محمد بن شاه بن محمد صالح بن عبد الله القريشي الاسدي المنكلكوتي

At the end there are two notes by the scribe. He tells us, in the following note, that in A.H. 1144 he was in the service of Nawwâb Ikhlas Khân in Shahjahanâbad, and transcribed the work for him in that year:—

تم كتاب المسلم للعلامة ..... الشيخ محب الله البهاري ... في اوان ملازمة النواب اخلاصخان ..... كتبه العبد الضعيف عبد محمد المدعو بمحمد عارف بن ابي محمد بن محمد شاه بن محمد صالح بن عبد الله القريشي الاسدي ..... في بلدة دار الخلافة شاهجهان آباد .....  
سنة ١١٤٤ \*

This note is followed by the scribe's seal.

In a second note the scribe tells us that the author followed the arrangements contained in Mukhtasar of Ibn Hajib. (see No. 1541 below).

In the first five folios the scribe describes the contents of the work; and in the margin of the MS. he has transcribed *in extenso* a gloss prepared by the author of the text.

The beginning of the gloss runs thus:—

الحمد لله الذي جعل العلم حجة و دليلا ..... و اعلم انه قد جمع  
بفضله لدي حين تصنيفي لهذا الكتاب من كتب الحنفية كتاب البزدوي  
..... و من كتب الشافعية المحصول لا مام .....  
..... و من كتب المالكية المختصر و المنتهى لابن حاجب و اما  
الحنبلية فلم يصل الي كتاب لهم في هذا العلم و انما نقلت مذهبهم من  
هذه الكتب المسطورة النخ \*

For a copy of the present gloss see Bûhâr Lib. Cat., vol. ii, No. 139.

No. 1495.

foll. 86 ; lines 11 ; size 7½ × 5½ ; 4½ × 3½.

المنتخب في الامول

## AL MUNTAKHAB FÎ AL USÛL.

A concise work, known also as *Husamî*, expounding the important principles of Muhammadan Law. Occasionally, the author criticises the principles adopted by the Maliki, Shafi'i and Hanbali Schools: It is a standard work, taught in almost all Madrasahs; and various commentaries and glosses on it have been produced; see Hâj. Khal., vol. vi, p. 442. 'Alâuddîn 'Abdal'aziz al Bukhârî, who wrote one of those commentaries (see No. 1499 below), speaks of it as follows, declaring that it surpasses all other compendious works on the subject:—

غيران المختصر المنسوب الى شيخ الاسلام ..... حسام الملة و الدين  
..... محمد بن محمد بن عمر الاخسيكتي ..... فاق سائر  
التصانيف المختصرة في هذا الفن بحسن التهذيب ..... متانة التركيب  
فلذلك شاع فيما بين الانام بعدا و قربا النخ \*

Author: *Husâmaddîn Muhammad bin Muhammad bin 'Umar al Akhsikaşî* \* *حسام الدين محمد بن محمد بن عمر الاخسيكتي*, a famous scholar of the 7th century A.H. He was not a voluminous writer; but the present and two other works (see Brock., vol. i, p. 381) are generally noted by his biographers as evidence of his great scholarship. He died in A.H. 644=A.D. 1246; see *Al Jawâhir al Muđiyah*, vol. ii, fol. 43; *Tabaqât* by 'Alî Qâri, fol. 131; Brock., vol. i, p. 381.

Beginning:—

اما بعد حمد الله على نواله و الصلوة على رسوله محمد و آله فان  
امول الشرع ثلاثة انكتاب و السنة و اجماع الأمة \*

For other copies of the work see Br. Mus., No 2; India Office, Nos. 293-7; Cairo, vol. ii, p. 260; Râmpur, Nos. 50-52; Aşafiyah Library, Nos. 117, 2, 51.

\* The present word is read as *Akhsikatî* by a few scholars (see Brock, vol., i, p. 381). Some one on the title-page quotes the following passage from *Al Jawâhir al Muđiyah*, vol. ii, fol. 115, regarding the correct reading of the name



The work has been repeatedly printed in India and in Cairo.

A printed copy of the work, dated A.H. 1294, is noticed in *Asafiyah, loc. cit.*

The colophon runs thus :—

فرغ من تصحيح هذا النسخة الشريفة المباركة في اوائل شهر الله  
المبارك شعبان بعين الله المبارك الديان سنة تسع وثمانين و سبعمائة  
على يدى العبد الضعيف داؤد بن سليمان عفي الله عنهما \*

Written in good Naskh. Dated A.H. 789.

Scribe : داؤد بن سليمان.

## Maliki Principles of Jurisprudence

No. 1540.

fol. 46; lines 15; size  $9\frac{1}{2} \times 6\frac{1}{2}$ ;  $7 \times 4$ .

الانصاف بذكر اسباب الخلاف

### AL INṢĀF BI DIKRI ASBĀB AL-KHILĀF.

A work on the principles of jurisprudence, of which no other copy is known to us. The author deals with the variance of opinions among jurists, which he ascribes mainly to philological causes and differences in the meanings attached to words. The title is not given anywhere in the body of the work; but we have borrowed the title given above from a note on the title-page, which runs thus:—

كتاب الانصاف بذكر اسباب الخلاف تأليف ابي محمد عبد الله بن  
محمد بن السيد البطليديسي الانلسي المالكي \*

The work is divided into the following 8 *Bāb*:—

- I. Foll. 3<sup>b</sup>-11<sup>a</sup>. الباب الاول في الخلاف العارض من جهة اشتراك الالفاظ واحتمالنا للتاويلات الخ \*
- II. Foll. 11<sup>b</sup>-22<sup>a</sup>. الباب الثاني في الخلاف العارض من جهة الحقيقة والمجاز \*
- III. Foll. 22<sup>b</sup>-31<sup>a</sup>. الباب الثالث في الخلاف العارض من جهة الافراد والتركيب \*
- IV. Foll. 31<sup>b</sup>-33<sup>a</sup>. الباب الرابع في الخلاف العارض من جهة العموم والخصص \*
- V. Foll. 33<sup>b</sup>-45<sup>a</sup>. الباب الخامس في الخلاف العارض من جهة الرواية \*
- VI. Fol. 45<sup>b</sup>. الباب السادس في الخلاف من قبل الاجتهاد والقياس
- VII. Fol. 46<sup>a</sup>. الباب السابع في الخلاف من قبل النسخ
- VIII. Fol. 46<sup>b</sup>. الباب الثامن في الخلاف من قبل الاباحة

The author's name is not given anywhere in the body of the

work; but the above note and the Isnâd (dated A.H. 516) quoted below tell us that 'Abdallâh al Baṭlayûsi is the author:—

وب زدني علماً اخبرنا الفقيه الفاضل ابواسحق ابراهيم بن محمد  
المتقن بن ابراهيم اللخمي البستي قدم علينا بثغر الاسكندرية و قرأته عليه  
في شهر رمضان سنة ثلاث و عشرين و خمسمائة قال قرأت على الفقيه  
الفاضل ابي محمد عبد الله بن محمد بن السيد البطليوسي ..... في  
جمادى الاولى سنة ست عشرة و خمسمائة الخ \*

Author: Abû Muḥammad 'Abdallâh bin Muḥammad bin Sîd al-Baṭlayûsî, a Mâlikî scholar of the 5th century A.H., who was specially versed in tradition, jurisprudence, theology, and philology. He was born in A.H. 441, and studied under eminent scholars. Brock., vol. i, p. 427, enumerates three other works of our author; and, in addition, the following works of his are mentioned by his biographers:—(i) شرح الموطأ (ii) اصلاح الغلل الواقع في (iv) شرح ديوان المتنبي (iii) شرح سقط الزند (v) كتاب المثلث (v) الجمل. He died in A.H. 521=A.D. 1127 (see Mir'ât al Janân, fol. 301; Buḡyat al Wu'ât, fol. 226<sup>a</sup>; Qalâ'id al 'Iqyân, fol. 138).

Beginning:—

الحمد لله مسبغ النعم ..... و اني لما رأيت الناس  
قدا طنّبوا في التأليف و املوا الناظرين بانواع التصنيف في اساليب  
معروفة ..... صرفت خاطري الى وضع كتاب في اسباب  
الخلاف الواقع بين الامة الخ \*

Written in fair Naskh. Not dated; apparently 12th century A.H., and evidently a transcription of a copy containing an Isnâd, dated A.H. 516, as indicated above.

No. 1548.

fol. 188; lines 29; size 9½ × 6; 7 × 4.

الحاشية على شرح المختصر

AL HÂSHIYATU 'ALÂ SHARḤ AL-  
MUKHTAṢAR.

A very useful gloss on the commentary (see No. 1545 above),

composed in A.H. 777.

By Saifaddīn Aḥmad al Abhurī سيف الدين احمد الابهرى. Dr. Hidāyat Ḥusain, in Būhār Lib. Cat., vol. ii, No 138, supposing the colophon of the scribe of his copy dated A.H. 845 to be the colophon of the author, incorrectly states that he flourished in the 9th century A.H. He belonged to the 8th century. In the preface, quoted below, he refers to the author of the commentary (who died in A.H. 756) as a teacher of his own; and in the following colophon he says that he composed the present gloss in A.H. 777 in a Madrasah Rashīdiyyah of Khawārazm:—

تم بحمد الله تأليفه في شهر ربيع الاخر سنة سبع و سبعين وسبعمائة  
ببلدة خوارزم في المدرسة الرشيدية الشافعية النخ \*

Beginning:—

الحمد لله الذي شرع الاحكام ..... وبعد فان شرح المختصر في علم  
الامور اعتنى بتصنيفه استادنا العلامة ..... عضد الحق والدين عبد الرحمن  
بن احمد الايجي قدس الله روحه النخ \*

Only one other copy of the work is known to us, viz., Būhār Lib. Cat., vol. ii, No. 138.

Our author also wrote a gloss on Mawāqif, a work on theology by Qāḍī 'Aḍud; for a copy of which see Berlin, No. 1801.

The title-page bears the names of previous owners of the copy.

Written in good Naskh. Dated A.H. 892.

Scribe: محمد بن خليل بن ابراهيم.

No. 1544.

fol. 280; lines 25; size  $9\frac{1}{2} \times 6\frac{1}{2}$ ;  $7\frac{1}{2} \times 4\frac{1}{2}$ .

الشرح على مختصر الامور

ASH SHARHU 'ALĀ MUKHTAṢAR  
AL UṢŪL.

A very rare copy of a commentary on Mukhtaṣar al Uṣūl (No. 1541 above) of which no other copy is known to us.

By Sulaimān bin Aḥmad bin Zakarīyā Qūrashī al Asadī سليمان بن احمد بن زكريا القرشي الاسدي.

No account of the author can be traced; but the period to which he belongs can be indicated as follows. The latest of the authorities

quoted (fol. 179<sup>b</sup>) is M̄ḥmūd Al Urmawī the author of al Ḥāṣil, who died in A.H. 683=A.D. 1284. The work is dedicated to Sultān 'Alāaddīn of Persia; obviously 'Alāaddīn II, who reigned from A.H. 696-700=A.D. 1296-1300. The first known reference to the present work is found in No. 1545 below, which was composed in A.H. 734.

Beginning:—

الحمد لله الذي عنت لعظمته الوجوه ..... و الصلوة على رسوله  
المبعوث بالحق ..... اما بعد فانه يقول العبد الضعيف سليمان بن احمد  
بن زكريا القرشي الاسدي ..... لما رأيت المختصر المشهور في اصول الفقه  
للعلامة جمال الدين ابي عمر عثمان ..... المالكي ..... و خدمت  
به خزانه سلطان سلاطين الزمان ..... علاء الدين و الدنيا الخ \*

Written in fair Naskḥ. Not dated; apparently 7th century A.H. Folios 17-80 and the last folio are written in a different hand and are later additions.

### No. 1542.

fol. 188; lines 27; size 10×7; 8×5.

شرح مختصر الاصول

## SHARḤU MUKḤTAṢAR AL USŪL.

A detailed commentary on Mukḥtaṣar (No. 1541 above), expounding the views held by jurists on theological, philosophical, and philological principles. The work was dedicated to a king, probably of the Tartar dynasty, since we know that the author was a favourite scholar of Tartar Kings. No other copy of the work is known to us; but there is a reference to it in Lib. Cat., vol. iv, No. 30 among the other compositions of the author, and in Ḥāj. Khal., vol. vi, p. 171, who, however, does not describe its contents.

Commentator: Quṭbaddīn Maḥmūd bin Mas'ūd bin Muṣliḥaddīn Ash Shīrāzī قطب الدين محمود بن مسعود بن مصلح الدين الشيرازي, an accepted authority in logic, philosophy, theology, and philology. He died in A.H. 710=A.D. 1310 (see Lib. Cat., vol. iv, No. 30). The following couplets were composed, on the occasion of his death, by the author of Tārīḫ Banākati, fol. 92<sup>b</sup>:—

روز یکشنبه قریب عصر سال ذال و یا  
یا و زا بگذشته در تبریز از ماه صیام  
روح پاک قطب دین محمود شیرازی برفت  
سوی فردوس برین با صد هزاران احتشام

The commentary consists of two volumes.

Vol. I.

Beginning:—

ربنا علیک توکلنا ... و الیک المصیر حمد الله اوائی ما استفتح به ذکر  
ثم الصلوة علی رسوله ..... فان معاشر اخوانی ... اکثروا المعاودة علی  
ملتسین لهم ان اشرح لهم مختصر منتهی السؤل و الامل ..... رأیت  
ان اکتب الشرح المذكور اداء لحقوق العاجلة ..... و اتحف به حضرة  
العلیة ..... اعلم ان لسيف الامدی رحمه الله تعالی کتابا جامعافی  
اصول الفقه سماة بالاحکام ..... ثم ابن العاجب اختصر هذا الكتاب علی  
ترتیبه ..... ثم اختصر النخ \*  
مسئلة اذا قال النخ \*

The first volume ends thus:—

No. 1543.

Vol. II.

fol. 145; lines 27; size 10 × 7½; 8 × 5.

Continuation of the preceding volume. It begins thus: کنا نعمل  
او كانوا. This volume ends with the praise of God and the Prophet  
thus:—

فنقول الحمد لله لم یفتح بانضل من حمدة خطاب و ام یختم باحمد  
من ذکرة کتاب حمدا یطیر الیه النفوس العلویة ..... ثم افضل الصلوة  
و السلام و امثل التحیات علی زبدة اللیالی و الايام محمد خیر الانام .....

و الله حسبي و نعم الحبيب \*

Both volumes are written in Naskh. Not dated; apparently 8th century A.H.

The facts that the author's colophon is followed by no colophon of the scribe, and that there are frequent alterations and corrections, suggest that the MS. is an autograph copy.

The following note on the title-page of the first volume tells us that in A.H. 955 the MS. belonged to a certain Fudail bin 'Ali bin Ahmad al Jamali:—

وصل في ملك الفقير الى الله تعالى فضيل بن علي بن احمد بن  
محمد الجمالي ... سادس صفر سنة ٩٥٥ ع \*

No. 1545.

fol. 167; lines 23; size 11 × 7; 7 × 4.

شرح مختصر الاعمال

## SHARḤU MUKHTAṢAR AL UṢŪL.

A well-known commentary on Mukhtasar (see No. 1541 above), composed in A.H. 734 (cf. author's colophon in No. 1546 below). The author of *Ḥabīb as Siyar*, vol. iii, p. 38, says that *Shāh Shujā'* of Persia (A.H. 759-786=A.D. 1357-1384) studied the present work under *Qiwāmaddīn*. For numerous glosses and annotations, see *Hāj. Khal.*, vol. vi, p. 172, and *Brock.*, vol. i, p. 306.

Commentator: 'Aḍudaddīn 'Abdarrahmān bin Ahmad bin 'Abdalḡaffār al 'Ijī Ash Shāfi' *عبد الدين عبد الرحمن بن احمد بن عبد الغفار الايجي الشافعي*, a famous Shāfi'ī scholar of the 8th century A.H. who was born in 'Ij (in Shirāz) in A.H. 701. He received his early education under his father. On his father's death, in A.H. 712, he studied for a considerable period of time under Tājaddīn al Hanakī, a pupil of Qāḍī Baiḍāwī (d. A.H. 685=A.D. 1286); and completed his education under eminent professors of various branches of learning. His first appointment was that of teacher in the Madrasah Sultāniyah of Shirāz, where he established a reputation among Persian scholars for his success in solving difficult problems connected with theology and philology. *Khawāja Muḡammad* (d. A.H. 736=A.D. 1335), a well-known minister of Persia, appointed him Qāḍī in a District of Shirāz; and he dedicated one of his works,

entitled *Al Fawâ'id al Giyâsiyah*, to the said minister. On the latter's death in A.H. 736 king Mubârizaddîn (A.H. 713-759=A.D. 1313-1357) appointed him Qâdi of *Shabânkâr*; and the prince who was afterwards *Shâh Shujâ'* (759-786=A.D. 1357-1384) studied the *I'dâh* of Ibn Hâjib (see Hand-list, No. 1523) under him, our author receiving a reward of 5,000 Dinars (Gold Mohurs). During the whole period of his service he continued to deliver lectures on philology, theology, and jurisprudence, and students came to him from all parts. When, however, *Shabânkâra*, where he was Qâdi, was captured by 'Imâdaddîn, the ruler of *Kirmân*, on account of his loyalty to king Mubârizaddîn he was imprisoned in the fort at *Dairamiyah*, where he died in A.H. 756=A.D. 1355. For his life and works see *Ṭabaqât Subki*, vol. vi, fol. 210; *Ad Durar al Kâminah*, vol. i, fol. 550; *Ṭabaqât of Qâdi Shuhba*, fol. 138; *Buġyat al Wu'ât*, fol. 333<sup>a</sup>; *Tâj at Ṭabaqât*, vol. iii, fol. 340<sup>a</sup>; *Habîb as Siyar*, vol. iii, p. 125; *Brock.*, vol. ii, p. 208; *Târikh Guzîda*, p. 808, who speaks of him as a reformer of Islâm in the 8th century A.H. *مجدد قرن ثامن*.

Beginning :—

الحمد لله الذي برأ الأنام و عممهم بالاكرام \*

For other copies of the work see Berlin. No. 4375; Paris, No. 801; Br. Mus., No. 1605; India Office, Nos. 299-301; Algec, Nos. 966-7; Yeni., Nos. 334-5; Râmpûr, Nos. 82-83; *Âsafiyah*, No. 11.

The margin of the MS. contains quotations from the gloss, No. 1548 below.

Written in Naskh. Dated A.H. 865.

Scribe : درویش محمد بن شیخ علی بن نصرت بن داؤد.



## Shafi'i Principles of Jurisprudence

No. 1562.

fol. 123; lines 15; size  $7 \times 4\frac{1}{2}$ ;  $4\frac{1}{2} \times 2\frac{1}{2}$ .

الشرح على منهاج الاصول

### ASH SHARHU 'ALÂ MINHÂJ AL- USÛL

A very useful commentary on Minhâj al Uṣûl, composed in A.E. 734.

By Shamsaddîn Maḥmûd bin 'Abdarrahmân al Iṣfihânî شمس الدين محمود بن عبد الرحمن الاصفهاني. He died in A.H. 749=A.D. 1348 (see Lib. Cat., vol. x, No. 521).

Beginning:—

الحمد لله حق حمدة و الصلوة على محمد و آله النخ \*

Only one other copy of the MS. is known to us, viz., Paris, No. 799.

Written in Naskh. Not dated; apparently 9th century A.H.

The first two folios are written within gold-ruled borders.

A note on the title-page, giving us the date of death of the commentator as well as of the author of the text, runs thus:—

هذا شرح منهاج الاصول للبيضاوي المتوفى سنة ٦٨٥ و الشرح للامام  
شمس الدين ابي اثناء محمود بن عبد الرحمن الاصفهاني المتوفى  
سنة ٧٤٩ \*

No. 1558.

foll. 22; lines 23; size 9½ × 6; 8 × 6.

الكتاب الجامع في الاجتهاد  
والفتوى والتقليد

AL KITÂB AL JÂMI' FI AL IJTIHÂD  
WA AL FATWÂ WA AT TAQLÎD.

An old copy of a work on jurisprudence, believed to be unique. It deals with Ijtihâd (legislation) and Taqlid (adherence to the views of religious leaders), and according to a note of the scribe on the title-page is an appendix of Kitâb al Burhân, a rare work on jurisprudence by the same author. The present work is divided into two parts.

Foll. 1-15. Part I.

This part deals with Ijtihâd (legislation).

Beginning:—

كتاب الاجتهاد القول في تصويب المجتهدين و ذكر وجوه الاختلاف  
فيه اعلم و فتك الله ان ما يجري فيه كلام العلماء الى المسائل القطعية والى  
المسائل المجتهدية النخ \*

The contents are as follow:—

Foll. 1-2<sup>a</sup>. Prefatory notes on Ijtihâd.Foll. 2<sup>b</sup>-3<sup>a</sup>.

مسئلة في الرد على العنبري

Foll. 3<sup>b</sup>-8<sup>a</sup>.

مسئلة في تصويب المجتهدين في الفروع

Foll. 12<sup>a</sup>-15. باب القول في جواز التعبد في حضرة رسول الله صلي

الله عليه و سلم بالقياس \*

The colophon runs thus:—

كامل كتاب الاجتهاد بعون رب العباد النخ \*

The scribe, in the following note below the colophon, says that he transcribed the present part in A.H. 730:—

نجز يوم الاربعاء و هو اليوم السادس و العشرون من شهر ذي الحجة  
اخر شهر سنة ثلثين و سبعمائة النخ \*

## Foll. 16-22. Part II.

The second part deals with Taqlid.

The contents are as follow :—

Foll. 16-18<sup>a</sup>. Prefatory notes on Taqlid.

Foll. 18<sup>b</sup>-20<sup>a</sup>. فصل اذا وقعت العادة و فيبا على المجتهد تكليف \*

Foll. 20<sup>b</sup>-22. فصل اذا لم يكن في البلدة التي بها المستفتي الاعلم  
واحد فيقلده الخ \*

The colophon runs thus :—

كتاب التقليد و بتمامه تم الكتاب و الحمد لله عالى ما من به من  
التمام الخ \*

The scribe, in the following note below the colophon, says that he transcribed the present part in A.H. 730 :—

اتفق الفراغ من تعليقه... من يوم الجمعة الثالث عشر من شهر  
المحرم... سنة ثلاثين و سبعمائة الخ \*

Author: Abu'l Ma'âli 'Abdalmalik bin Abi Muhammad 'Abdal-  
lâh bin Yûsuf al Juwainî بن ابي محمد عبد الله بن يوسف الجويني  
a famous scholar of the 5th century A.H., who died in  
A.H. 478=A.D. 1085 (see Lib. Cat., vol. X, No. 493).

Foll. 8<sup>b</sup>-10<sup>a</sup>. فصل ذهب بعد اصحاب ابي حنيفة الى ان كل مجتهد  
مصيب في اجتهاده \*

Foll. 10<sup>b</sup>-11<sup>a</sup>. فصل في القول بالاشبه

Fol. 11<sup>b</sup>. فصل فان قال قائل اذا اجتهد المجتهد فيقابل في ظنه  
رجعان من الاجتهاد و لم يترجم احدما على الاخر \*

The note of the scribe on the title-page, which indicates that the present work is an appendix of Kitâb al Burhân, runs thus :—

الكتاب الجامع في الاجتهاد و الفتوي و التقليد و ما يتعلق به الذي  
هو تمة البرهان من تلخيص الامام ابي المعاني عبد الملك بن يوسف  
الجويني الخ \*

Written in bold Naskh. Dated A.H. 730.

## HANBLI PRINCIPLES OF JURISPRUDENCE

No. 1565.

fol. 245; lines 21; size  $7 \times 5\frac{1}{2}$ ;  $4\frac{1}{2} \times 3$ .

التحبير شرح التحريير

### AT TAḤBĪR SHARḤ AT TAḤRĪR

A very useful commentary on the *Taḥrīr* of Mardāwī in three volumes, of which the first is wanting in the present copy. *Hāṣ. K̄hal.*, vol. ii., p. 212, mentions the text; but no mention of the present commentary or its author is found in any catalogue. It is clear, however, that both are by the same author, since in the following passage on fol. 286<sup>b</sup> of the third volume of his commentary the author says that he borrowed the materials, both for text and commentary, from a work of Ibn Mufliḥ (*d.* A.E. 731 = A.D. 1359):—

اعلم ان الترجيحات التي ذكرتها في هذا المختصر و شرحه نقلتها من  
مختصر ابن مفلح \*

The author gives reasons in every case for preferring the views of the Hanbali school to those of other schools of jurisprudence.

#### Vol. II.

Beginning:—

قوله البسمة بعض آية النخ \*

Author: 'Alī bin Sulaimān bin Muḥammad bin Aḥmad al Mardāwī المرداوي. He was born in A.H. 820 in Mardā, where he was brought up and received his early education. In A.E. 838 he left Mardā for Damascus, where he received his higher education under eminent professors of that place. Thereafter, our author visited Cairo and Mecca, where also he studied Ḥadīṣ and jurisprudence. Besides the present text and commentary, may be mentioned the following works of our author:—  
(i) الانصاف. (ii) التنقيح. (iii) الدر المنقي. (iv) الجوعر المجموع. (v) المنيل العذب. (vi) الكنوز. He died in A.H. 885 = A.D. 1480; see *As-Suḥub al Wābilah*, foll. 185–187; *Al Qabs al Hāwī*, fol. 141<sup>b</sup>.

Written in good Naskh. Dated A.H. 924.

Scribe: محمد بن علي الطرابلسي.

The scribe, in the following note at the end, tells us that he transcribed the present copy for his own use:—

اتبعي الجزء الثاني و يتلوه الجزء الثالث و اوله باب المجلد و  
الحمد لله رب العالمين فرغه و علقه لنفسه و لمن شاء الله بعدة فقير رحمة  
به العلي محمد بن علي الطرابلسي سنة اربع و عشرين و تسعمائة \*

This note is followed by another, which runs as follows:—

بلغ مقابلة حسب الطاقة ..... رابع شوال سنة سبع و اربعين  
و تسعمائة \*

This note says that in A.H. 947 the MS. was compared with another copy of the commentary.

## SHI'A PRINCIPLES OF JURISPRUDENCE

No. 1569.

fol. 97 ; lines 9 ; size  $10\frac{1}{2} \times 6\frac{1}{2}$  ;  $7\frac{1}{2} \times 6\frac{1}{2}$ .

غاية البادي

### GĀYAT AL BĀDĪ.

A commentary on the preceding work, composed in A.H. 697 during the life-time of the author of the text, by one of his pupils, as is stated in the preface. *Kāshf al Ḥuḥub*, fol. 104<sup>a</sup>, says that the commentary was composed for one 'Abdalmuṭṭalib al 'Alawi a Ḥusaini. The name of the commentator is not known.

Beginning:—

نحمدك اللهم بفتح الكلام ..... اما بعد ..... لما رأيت شيخنا  
المعظم ..... حسن بن يوسف المطهر الحلبي ادام الله ظله ..... قد  
وضع مقدمة في اصول الفقه ..... عزمتم ان اشرحها شرحا وسميتها  
بغاية البادي في شرح المبادي النخ \*

We are not acquainted with any other copy of the work.

Written in Naskh. Not dated ; apparently 10th century A.H.

No. 1581.

fol. 218 ; lines 19 ; size  $8\frac{1}{2} \times 6$  ;  $6 \times 4$ .

غاية المأمول

### GĀYAT AL MĀ'MŪL.

A commentary on *Zubdat al Uṣūl* (No. 1580 above), composed in A.H. 1027 during the life-time of the author of the text.

In the present MS. the commentator's name is given as follows:—  
Jawwād bin Sa'd bin Jawwād جواد بن سعد بن جواد. In another copy  
(No. 1582 below), it is given as Muḥammad only ; while in an auto-  
graph copy in the Râmpūr Library it is given as follows:—

Mullâ Muḥammad Jawwād bin Sa'd سعد بن جواد بن سعد. He is  
commonly called Al Jawwād al Kâzimî الجواد الكاظمي. He was a

pupil of the author of the text to whom he refers as استاذنا (my master).

Beginning:—

فحمدك يا من وفقنا لسلوك طريق العمل بكتابه المبين .....  
 بعد فيقول العبد الفقير ..... جواد ابن سعد ابن جواد المشتهر بالجواد  
 الكاظمي ..... كتاب زبدة الاصول لشيخنا و استاذنا ..... محمد  
 العاملي البخ \*

For other copies of the work see Âsafiyah, No. 114; and Râmpûr, No. 84, which is an autograph copy, dated A.H. 1027.

Written in fair Naskh. Dated A.H. 1200.

The MS. is one of those presented to the Library by Khurshid Nawwâb of Patna City.

## Zaidi Principles of Jurisprudence

H.L. No. 2626

No. 2836

Fol. 90; lines 21; size 8" x 5½"; 5½" x 3½"

### Al-Majmû'ah

The present majmû'ah consists of three works on principles of jurisprudence ( اصول الفقه ) and Ḥadīṣ by different authors.

Fol. 1-79<sup>a</sup>.

I

التعليقة على الخلاصة

### At-Ta'liqat 'alâ Al-Khulâṣah

The above title appears on the cover. The MS. does not bear any clue to the title of the original text or to its author. However, a careful survey of the MS. and the comparison of its opening portions with the beginning given in Berlin, 10277, reveals that the present MS. is a commentary on the difficult passages of *Kitâb Al-Khulâṣat an-Nâfi'ah bi al-Adillat al-Qâṭi'ah* ( كتاب الخلاصة النافعة بالادلة القاطعة ) a work on *Uṣûl al-Fiqh* according to the Zaidî school by *Shihâbaddîn Ahmad bin al-Ḥasan bin Muḥammad bin al-Ḥasan ar-Raṣṣâs* (d. 22 Muḥarram, 621/17-2-1224; for the work and the author, see Brock., Suppl., i, 700).

Beginning:

بسم الله الرحمن الرحيم - كلام الشيخ رضى الله عنه فى هذا الكتاب  
يشتمل على اربعة فصول احدهما فى وجه ما بدا به و ثنى به و ثلث  
و معانى ذلك النج \*

The commentary proper runs thus (fol. 2<sup>b</sup>):

قوله على نعمه و لفتكم على النعمة بفائدتين الاولى فى حقيقة النعمة



و الثانیته فی قسمتها الخ ..... قوله الذی هدانا للاسلام  
الهدی علی ضربین اصلی و فرعی فالامل هو التمکین و هو خلق الآلة  
و القدرة الخ \*

Commentator: Badraddîn As'ad bin Manşûr منصور بن اسعد بن منصور.  
The name of the commentator does not appear anywhere in the main body of  
the MS. The above-mentioned name has been given on the cover in the  
following note in the same hand:

هذه التعليقة على الخلاصة تالیف بدر الدين اسعد بن منصور ذكره  
فی كتاب السير جزاه الله عنا خير الجزاء \*

In the absence of any evidence to the contrary, we may accept the above-  
mentioned As'ad bin Manşûr as the author of the present commentary.  
Unfortunately, books of reference, available here, do not provide us with  
any account of him. However, it becomes evident from an examination  
of the contents that the commentator was a staunch follower of the Zaidî  
school. As regards his period, the MS. does not throw any light. However,  
it is certain that he flourished between the seventh and eleventh centuries  
A.H. (see colophon of the scribe quoted below).

It ends with the following passage (fol. 79<sup>a</sup>):

و اعلم ان العصر لا يخلو من امام قائم او من هو صالح لذلك و ان لم يقم  
بظاهر الآيات التي قضت بوجوب الامامة .....  
لقوله صلى الله عليه و آله اربعة الى الولاية الخير والله الموفق للصواب تمت  
التعليقة عن الله رب الخليقة ..... فجزا الله مولفها عنا \*

The work seems to be very rare. Haj. Kh. fails even to notice the  
original text. Brock., i, 403 and Suppl., mentions the text and some  
commentaries upon it but not the present commentary. Hence, no other  
copy seems to be extant.

Slightly worm-eaten and water-stained. Repaired recently. A very  
correct copy. Written in good and clear Naskh, the headings being in good  
Şulş. References to the original text with the words قوله also being in red.

Dated Thursday, the 3rd Ramadân, 1054/24-10-1644.

The scribe who does not reveal his name, in the following colophon  
(fol. 79<sup>a</sup>):

و افق الفزاع من زبرها ضحى يوم الخميس ٣ شهر رمضان العظيم البركة  
من شهر سنة ١٠٥٤ من هجرته صلى الله عليه و سلم برسم الفقيه الفاضل

\* ..... فخر الدين محمد بن احسن .....

says that he transcribed the present MS. for one Fakhraddin Muhammad bin Ahsan.

Neither in Haj. Kh. nor in Brock.  
Fol. 79<sup>b</sup> is blank.

No. 1590.

fol. 31; lines 35; size 11 × 8; 9 × 7.

توضيح المسائل العقلية

## TAUDÎH AL MASÂ'IL AL 'AQLÎYAH.

A work on the principles of jurisprudence, in which the author criticises the views of the four Sunnî schools of jurisprudence.

Author: 'Imâdaddîn Yahyâ bin Muḥammad bin Ḥasan bin Ḥumaid bin Mas'ûd al Muqrânî بن محمد بن حسن بن حميد بن مسعود المقراني, a famous Zaidî author. The date of his death is not known; but he was alive in A.H. 972, the date of composition of one of his works, viz., Fath al Ġaffâr, as given in Br. Mus. Suppl., No. 426. For other works of his see Berlin, Nos. 4931, 4938-40, 4948, 10296.

Beginning:—

الحمد لله واهب العقول و جاعلها قابلة لانظار الفحول ..... و يعد  
فانها لما اضطربت مسالك الانام ..... وضعت هذه الذبذة اللطيفة الخ \*

Only one other copy of the present work is known to us, viz., Berlin, No. 4947.

A note on the title-page, giving particulars of the title of the work and its author, runs thus:—

كتاب توضيح المسائل العقلية و المذاهب الفقهية في اصول العدليه  
..... تاليف القاضي الاجل عماد الدين يحيى بن محمد حسن بن

حميد بن مسعود بن عبد الله المقراني ..... الزيدي مذهباً \*

Written in Naskh. Dated A.H. 961.

There are two notes (one at the beginning and the other at the end), dated A.H. 963, written by a pupil of our author, viz., 'Abdallâh bin Aḥmad bin Şâliḥ, and containing praise of the author and his work. Two folios at the beginning contain quotations from other works.

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## *Jurisprudence*

*Hanafi, 251*

*Shafi 'i, 320*

*Hanbali, 355*

*Shi 'i, 361*

*Zahiri, 366*

*Zaidi, 369*



## Hanafi Jurisprudence

fol. 241-244.

2787/XXI

(XXII of the series.)

### اصابة الغرض الاعم فى العتق المبهم ISĀBAT AL-ĠARAD AL-AHAMM FĪ AL-'ITQ AL-MUBHAM.

An exceedingly valuable copy of a treatise containing discussion relating to *Al-'Itq Al-Mubham* العتق المبهم, i.e. offering freedom to a slave in vague and ambiguous terms.

Beginning:—

الحمد لله الملك العلام ..... و بعد فيقول العبد الصغير  
حسن الشرفلالى ..... سميتها اصابة الغرض الاعم فى العتق المبهم الخ \*

Written in Naskh. Water-stained and damaged.

The present MS. seems to be an autograph. Hence, it is very valuable. It also contains some additions by the author to his original draft.

The original work ends on fol. 243<sup>b</sup> and the author's colophon, in which he says that the work was composed in the beginning of Rabi' II, 1058 A.H., reads as follows:

..... والله الموفق للصواب فى مستهل ربيع الثانى سنة ثمان  
و خمسين و الف و صلى الله على سيدنا ..... تم \*

This date of composition fully agrees with that given in Cairo, iii. 22. However, the following note, on the margin of fol. 243<sup>b</sup>:

كتبه مؤلفه فى شوال سنة ١٠٥٩ \*

indicates that the present MS. was transcribed by the author himself in Shawwal 1059/October 1649.

Fol. 244 contains additions to the original draft beginning as follows (244<sup>a</sup>):

ثم تجددت لنا نعمة بفائدة حصل بها معرفة الفرق بين ما اذا  
انكر المولى الخ \*

and ending with (244<sup>b</sup>):

..... لمقام الاباحة بعد الضطر و قد بسطنا ذلك فى جواب

الحادثة و اثبتناه فى المسودة للسراجة ..... تمت \*

The following short note in the end:

فى ربيع الثانى سنة ١٠٦٩

indicates that these additions were made in Rabî' II, 1069/Dec. 1658, Jan. 1659, that is to say, only a few months before his death.

fol. 129-135<sup>b</sup>.

2787/X

(XI of the series; X wanting.)

تحفة اعيان الفنا بصحة الجمعة و العيدين فى الفناء

TUHFAT A'YÂN AL-FANÂ' BI ŞIḤĤAT  
AL-JUMU'AT WA AL-'ÎDAIN FÎ  
AL-FINÂ'.

A treatise discussing the validity of performing the prayers of 'Îdain, and Jumu'ah in open spaces close to towns. It was composed in A.H. 1067.

Beginning:—

الحمد لله الذى منَّ على المؤمنين بايجاد العلماء المحققين  
فى كل زمن ..... و بعد فيقول ..... حسن الشرنبلالى هذه فوائد جليلة  
... بصحة صلاة الجمعة فى فناء الامصار و بيان تعريفه و تحديده بمقداره  
..... و سميها تحفة اعيان الفناء الخ \*

For other copies see Sulaim, 1044/11; see also Brock. Suppl., ii, 431/22.

Written in good Naskh. Dated Wednesday, 14 Du'l Hijjah 1071/31-7-1661.

The present MS. is very old and valuable. It was transcribed in 1071 A.H., only two years after the death of the author (which took place in 1069 A.H.) and four years after the composition of the work (which was concluded in 1067 A.H.), as appears from the scribe's colophon, which reads thus:—

و قد وجدنا تاريخ نسخة المؤلف فى شهر ذى الحجة الحرام  
سنة سبع و ستين و الف تمت بحمد الله تعالى على يد الفقير موسى

البرهيمي الحنفى يوم الاربعاء رابع عشر شهر ذى الحجة الحرام ختام  
سنة واحد [sic] و سبعين و الف و الحمد لله الخ \*

Scribe: موسى البرهيمي الحنفى.

No. 1779.

foll. 64; lines 19; size  $8\frac{1}{2} \times 9$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

تسعة رسائل

### TIS'ATU RASÂ'IL.

A remarkable and extremely ingenious MS., which contains within one composition nine different treatises on various branches of Islamic learning, one of the treatises being in Persian. It was dedicated to the Emperor Jahângir (A.H. 1014-1037 = A.D. 1605-1627). Unfortunately the present copy is defective at the end, and consequently treatises Nos. I, III, IV and VIII are incomplete, while treatise No. V is altogether wanting.

Author: Muḥammad Sharif Kanbû كنبو شريف, a scholar of the 11th century A.H., who flourished in the reign of the Emperor Jahângir.

The treatises referred to above are as follows:—

I. foll. 1-64. Reading the MS. from right to left in the usual way we have a treatise on jurisprudence, entitled *Mulhim al Gaib* ملجم الغيب. In the present copy this treatise is defective at the end.

Beginning:—

الحمد لله حري الحمد على اسدائه ..... فيقول شريف الوضيع  
بواة الله تعالى ارفع جذانه ان هذا كتاب عجيب فى الفقه ..... مشتمل  
على العلوم فى ضمنه ..... وجعلته ذريعة لاستلام عتبة السلطان ..  
أبو المظفر نور الدين جبانگير ..... و سميته ملجم الغيب \*

II. foll. 1-59<sup>a</sup>. Reading the first word (or letter) of each line, written in red ink, from the top of the page downwards, we have a treatise on Etymology *الرسالة فى الصرف*.

It begins thus:—

الحمد لله الذى صرف هوائى نحو جذابه ..... و اعلم ان الاسماء

رباعى و ثلاثى و خماسى الخ \*



III. foll. 59<sup>b</sup>-64. Reading the first word (or letter) of each line of these folios, written in red ink, from the top of the page downwards, we have a treatise which is a commentary on Sûratu Fâtiha الرسالة في تفسير سورة الفاتحة. The letters having diacritical points are avoided in the present commentary. The present treatise is incomplete in our copy and ends abruptly thus:—

ولا مصدر لاة \*

Beginning:—

الحمد كل الحمد الخ \*

IV. foll. 1-64. Reading the word (or letter), written in red ink, which comes next in each line as we proceed from right to left across the page, from the top of the page downwards, we have a treatise on Syntax الرسالة في النحو.

It begins thus:—

الحمد لله حق حمده و الصلوة على رسوله ..... و بعد فهذه رسالة

في النحو الخ \*

This treatise is incomplete in our copy and ends abruptly thus:—

هو بحرف الجر ..... و الاضافة \*

Treatise No. V on Wad' الرسالة في الرفع is altogether wanting in our copy.

VI. foll. 1-55<sup>a</sup>. Reading the third word (or letter) in each line, written in red ink, from the top of the page downwards, we have a treatise on Logic الرسالة في المنطق.

It begins thus:—

حمدنا على نواله و اجلى على نبية ..... الدلالة ..... وهى ثلاثة

اقسام مطابقة ان دل على تمام ما وضع له الخ \*

VII. foll. 56-64. Reading these folios in the same manner as treatise No. VI, we have a treatise containing anecdotes of Châr Yâr رسالة در قصه چار يار.

It begins thus:—

بسم الله الرحمن الرحيم لا احصى ثناء عليك ..... ما جوار

برادر بوديم \*

The present treatise is incomplete at the end in our copy.

VIII. foll. 1-38. Reading the last word (or letter) in each line, written in red ink, from the top of the page downwards, we have a treatise on Dialectics الرسالة في المناظرة.

It begins thus:—

الحمد لله و سلام على عبادة الذي امطنى النخ \*

IX. foll. 39-64. Reading these folios in the same manner as treatise No. VIII, we have a treatise on the principles of Ḥadīṡ. الرسالة في اصول الحديث.

It begins thus:—

بسم الله الرحمن الرحيم الحمد اوليه و الصلوة على نبيه ..... علم

الحديث النخ \*

We are not acquainted with any other copy of the work.

A note at the end of the title-page, indicating the author's name, runs thus:—

الرسالة المسماة بملجم الغيب من مصنفات مولانا محمد شريف كنبو \*

Written in Nasta'liq. Not dated; apparently 11th century A.H.

No. 1941.

foll. 89; lines 26; size  $9\frac{1}{2} \times 7\frac{1}{4}$ ;  $8\frac{1}{2} \times 5\frac{1}{2}$ .

التعليقة على درر الفرائض

AT TA'LÎQATU 'ALÂ DURAR AL FARÂ'ID.

An old but incomplete copy of a gloss on Durar al Farâ'id of Amīr Jamâladdīn 'Alī bin Ḥusain, who flourished in the 6th century A.H. The name of the author of the gloss is not known; but we may assume that he was a scholar of the 7th century A.H., since he quotes several authors of that century and none of the 8th century A.H. It opens abruptly thus:—

لهو الهم و العمة لا تترك الجدة النخ \*

A complete copy of the present gloss is noticed in Berlin, No. 4746.

Written in Naskh. Dated A.H. 723.

The colophon runs thus:—

تنت هذه التعليقة على كتاب درر الفرائض ..... بخط مالك

..... ابراهيم بن مطر ..... و كان الفراغ من زبرة ..... سنة ثلاث  
و عشرين و سبعمائة \*

Scribe: ابراهيم بن مطر .

Eight folios at the end contain a gloss on the difficult points of the text, by an unknown author. It begins thus :—

تعليق على مسائل مشكلات في كتاب الدرر في الفرائض النخ \*

Written in Naskh. Not dated ; apparently 8th century A.H.

No. 1593.

fol. 154 ; lines 13 ; size  $8\frac{1}{2} \times 6$  ;  $5 \times 3\frac{1}{2}$ .

الجامع الصغير

AL JĀMI' AS ṢAGĪR.

A beautiful copy of a well-known work on the 1,532 points of jurisprudence of Imām Abū Ḥanīfa (d. A.H. 150 = A.D. 767), which were transmitted from Abū Ḥanīfa to the author through Imām Abū Yūsuf (d. A.H. 182 = A.D. 798), at whose request the present work was compiled. The present arrangement of the work, which originally consisted of 40 *Kitāb* subdivided by later jurists into several *Bāb*, was made by Abū Tāhir ad Dabbās, a jurist of the 4th century A.H.; and the work, as so arranged, was transcribed by Ahmad bin 'Abdallāh who studied it under Abū Tāhir in Bagdād in A.H. 322, as we are told in a note at the beginning.

Author: Abū 'Abdallāh Muḥammad bin Ḥasan bin Ash Shāibānī الشيباني ابو عبد الله محمد بن حسن الشيباني, commonly called Imām Muḥammad ( امام محمد ), the second of the two chief exponents of the school of jurisprudence founded by Abū Ḥanīfa. He was born in Wāsiṭ, A.H. 132, and was brought up in Kūfa, where he studied under Abū Ḥanīfa and Abū Yūsuf, the first of the two great exponents referred to above. Imām Muḥammad studied Ḥadīṣ under Imām Mālik (d. A.H. 179 = A.D. 795), the founder of the Mālikī school. Many scholars, both of the Ḥanafī and the Mālikī schools, studied under our author. Imām Shāfi'ī (d. A.H. 204 = A.D. 819), the founder of the Shāfi'ī school, was his pupil; and Imām Ahmad bin Ḥanbal (d. A.H. 241 = A.D. 855), the founder of the Ḥanbalī school, learnt jurisprudence from his works. He composed more than 600 works, of which eight are enumerated in Brock., vol.

i, p. 171. He died in Rai in A.H. 189 = A.D. 804; and Caliph Hārūn Rashīd (A.H. 170-193 = A.D. 784-809), who was present at the time of his burial in Rai, said that he buried jurisprudence in his person. For our author's life and works see Mir'āt al Janān, fol. 109<sup>b</sup>; Tahdīb al Asmā, fol. 27<sup>a</sup>; Al Jawāhir al Muḍiyah, vol. ii, fol. 7<sup>b</sup>; Ṭabaqāt by 'Alī Qārī, fol. 119<sup>b</sup>; Ṭabaqāt al Ahnāf, fol. 67<sup>a</sup>; Muḥmal Faṣihī, fol. 55<sup>a</sup>; Ḥadā'iq al Ḥanafiyah, p. 126; Flügel, p. 283; Goldziher, vol. i, p. 36; Brock., vol. i, p. 171.

Beginning:—

الحمد لله رب العالمين و صلواته على سيدنا محمد و آله و اصحابه  
اجمعين و بعد فان محمد بن الحسن رحمه الله تعالى وضع كتابا في الفقه  
وسماه الجامع الصغير و قد جمع فيه اربعين كتابا من كتب الفقه ولم  
يدوب الابواب لكل كتاب منها كما بويت الكتب المبسوط ثم ان القاضي ابا  
طاهر الدباس بوبه و رتبته ليسهل على المتعلمين حفظه و دراسته ثم ان الفقيه  
احمد بن عبد الله بن محمود تلميذة كتبه عنه ببغداد في داره و قرأ عليه  
في شهر سنة اثنين و عشرين و ثلثمائة كتاب الصلوة باب ما ينقض الوضوء  
و مالا ينقضه ... محمد عن يعقوب النخ \*

For various commentaries on the present work see Hāj. Khal., vol. ii, p. 554.

Two MS. copies of the work are noticed in Cairo, vol. iii, p. 32.

The work was printed in Bûlâq in A.H. 1302, and lithographed in Delhi in A.H. 1291. For a lithographed copy of the work see Âsafiyah, No. 1.

The contents of the work are fully described in two folios at the beginning.

Written in beautiful Naskh. Dated A.H. 783.

The first two folios of the work are written on a gilt ground.

The scribe's colophon runs thus:—

تم الكتاب الجامع الصغير تصنيف محمد بن حسن صاحب الامام  
الاعظم ابي حنيفة رضي الله عنه و ابوابه مرتبة بترتيب شيخ الامام ابي  
طاهر الدباسي ... بكتابة الفقير الحقير حسن بن يوسف النكيداري .....  
سنة ثلاث و سبعين و سبعمائة النخ \*

Scribe : حسن بن يوسف النكيداري .

One Mullâ 'Alimullâh in A.H. 1249 came into possession of the present MS., cf. note on the title-page.

### No. 3184

Folios 272; lines 16-22; size 24.5×16.5, 14.5×9

### جواهر الفتاوى

### JAWÂHIR AL - FATÂWÂ

Author : Imâm Rukn ad-Dîn Abû Bakr Muḥammad b. Abu'l Mufâkhir  
b. 'Abd ar-Rashîd al-Kirmânî عبد الرشيد الكرماني ابو المفاخر بن محمد بن ابى المفاخر

Beginning :

الحمد لله الذى اكرم علماء الامة بالاجتهاد . . . قال الصدر الشهيد والخير  
السعيد ركن الملة و الدين بهاء الاسلام و المسلمين ابو بكر محمد بن ابى المفاخر  
بن عبد الرشيد الكرماني -

End :

ان طريق التصحيح باسقاط سهم الدور فقال امتعنت عن النظر فى كتبه  
و فرح فرحا شديدا ثم كان يفتخر انا تليذ جارية من جواهر ابى يوسف  
رحمه الله تعالى -

As the author of the work has described in the preface, it is a collection of Fatâwâ of the Imâms of Bukhârâ Khurâsân, Kirmân and Mâwarâ an-Nahr. It also includes among others, the fatâwâ of the contemporary Mufti Jamâl ad-Dîn Muṭahhar b. Ḥusain b Sa'd b. 'Alî al-yazdi The work contains different Kitâbs and each kitâb contains 6 Bâbs in the following order :

الباب الاول من فتاوى الامام ركن الدين ابى الفضل عبدالرحمن محمد الكرماني -  
الباب الثانى من فتاوى قاضى القضاة مفتى العصر جمال الدين المطهر بن حسين بن سعد بن على بن بنزاد  
اليزدي -

الباب الثالث من فتاوى الشيخ الامام عطار بن حمزه السغدى -  
الباب الرابع من فتاوى نجم الدين ابى حفص عمر بن محمد بن احمد النسفى -

الباب الخامس من فتاوى قاضى القضاة عمدة الدين محمد لشرىبة ابى محمد سليمان بن الحسين الكرماني  
المعروف بقاضى محمد -

الباب السادس من فتاوى ائمة المعتبرين و علامتنا المتأخرين مع ذكر اسمائهم -

Written in Nasta'liq.

Not dated : Probably 11th century A.H.

Accn. No. 342I

H. L. No. 3140

No. 1627.

fol. 160 ; lines 33 ; size 10 × 7 ; 8 × 4½.

الحاوي القدسي

AL HĀWĪ AL QUDSĪ.

A very useful work on jurisprudence, divided into three *Qism*.

The first two deal with those fundamental principles of theology and jurisprudence with which, in the author's opinion, all students of jurisprudence should be acquainted. The third *Qism* deals with 1010 important points of jurisprudence. The work was composed in Jerusalem, which the author visited in A.H. 590. The author, in the colophon quoted below, tells us that his materials are taken from the following works:—

(i) I'tiqād by Ṭahāwī. (ii) Tamhīd of Nasafī. (iii) Ishārāt of Māturīdī. (iv) Taqwīm. (v) Uṣūl of Bustī. (vi) Al Jām'ī aṣ Ṣaḡīr (see No. 1593 above). (vii) Mukhtaṣar al Qudūrī (see No. 1600 above). (viii) Ṭahāwī. (ix) Irshād. (x) Mujaḥ al Fargānī. (xi) 'Uyūn al Fatāwā. (xii) Zallat al Qārī. (xiii) Alfāz al Kufr. (xiv) Al Ḥiyal. (xv) Al Farā'id. (xvi) Ḥairat al Fuqahā'.

Author: Aḥmad bin Muḥammad bin Sa'īd al Ġaznawī احمد بن محمد بن سعيد الغزنوي, a Ḥanafī scholar of the 6th century A.H., who was born at Ġazna in A.H. 523. He studied several branches of Islamic learning, but is specially known for his merits in theology and jurisprudence. Three of his works are noticed in Brock., vol. i, p. 378; and, in addition, the following three works are enumerated in Tāj at Ṭabaqāt:—(i) Ar Raudah. (ii) Iktilāfāt al 'Ulūm. (iii) Raudat al Mutakallimīn. He died in A.H. 593 = A.D. 1196. For his life see Al Jawāhir al Muḍiyah, vol. i, fol. 125; Tāj at Ṭabaqāt, vol. vi, part II, fol. 175; Brock., vol. i, p. 378.

Beginning:—

الحمد لله الذي هدانا لهذا الذي كنا لنهتدي لولا أن هدانا الله \*  
 الحمد لله الذي هدانا لهذا الذي كنا لنهتدي لولا أن هدانا الله \*

The colophon runs thus:—

و قد حوى بحمد الله تبارك و تعالى ..... ك اعتقاد  
 الطحاوى و تمديد النسفى و اشارات ماتريدى و تقويم الدلوسى و اصول  
 البستى و في الفروع ك لجامع الصغير و مختصر القدورى و الطحاوى و  
 الارشاد و موجز الفرغانى و عيون الفتاوى و زلة القارى و الفاظ الكفر  
 الفرائض و حيرة الفقهاء النخ \*

Only one other copy of the work is known to us, viz., Cairo, vol. iii, p. 40.

Written in good Naskh. Dated A.H. 994.

Scribe: عبد الرحيم بن عبد الباسط بن احمد السلمونى

A complete index of the work is contained in three folios at the beginning.

The title of the work is written on a gilt ground, in bold and beautiful Naskh.

No. 1728.

fol. 52; lines 23; size 8 × 5½; 5½ × 3½.

الحدود و الاحكام

AL HUDÛD WA AL AḤKÂM.

A very useful concise work on jurisprudence, composed in A.H. 873.

Author: 'Alî bin Majdaddin Muḥammad bin Muḥammad bin Mas'ûd bin Maḥmûd bin Muḥammad bin Fakhraddin ar Râzi al Bistâmî علي بن مجد الدين بن محمد بن محمد بن مسعود بن محمود بن البسطامي a famous scholar and author of the 9th century A.H., who was born in A.H. 803. He is commonly known as مصنف since he composed one of his works, viz., Sharḥ al Misbâḥ, at the extremely early age of twenty. In all, he was the author of over one hundred works. Two of his works, viz., Sharḥ al Wiqâyah and Sharḥ al Hidâyah, are mentioned on fol. 4<sup>a</sup> of the present work, thus: وهبنا و جوهرة اخرى كثيرة ذكرناها في شرح الوقاية و الجدايه. He died in A.H.

875=A.D. 1470; see *Hadâ'iq al Hanafiyyah*, p. 331; *Tâj at Tabaqât*, vol. ix, fol. 573; *Hâj. Khal.*, vol. iii, p. 25.

Beginning:—

الحمد لله الذي انزل على عبده الحدود ..... و بعد فيقول  
العبد ..... علي بن مجد الدين بن محمود بن مسعود الشاه روى  
البساطامي ..... سميت كتاب الحدود و الاحكام النخ \*

The detailed contents of the present work are as follows:—Foll. 3-6<sup>a</sup> كتاب الطهارة. This *Kitâb* is sub-divided into three *Bâb*, viz.: (i) باب التيمم. (ii) باب المسح. (iii) باب الحيض. Foll. 6<sup>b</sup>-8<sup>a</sup> كتاب الصلوة. Fol. 8<sup>b</sup> كتاب الزكوة. Fol. 9<sup>a</sup> كتاب الصوم. Fol. 9<sup>b</sup> كتاب الحج. Fol. 10 كتاب النكاح. Fol. 11<sup>a</sup> كتاب الرضاع. Foll. 11<sup>b</sup>-17 كتاب الطلاق. This *Kitâb* is sub-divided into the following six *Bâb*: (i) باب اليبلاء. (ii) باب الخلع. (iii) باب التديبير. Fol. 18 كتاب الحدود, Fol. 19<sup>a</sup> كتاب اللقيط. Fol. 19<sup>b</sup> كتاب الجهاد. Fol. 19<sup>a</sup> كتاب الرقة. Fol. 19<sup>b</sup> كتاب اللفظ. Fol. 20<sup>a</sup>-25 كتاب المفقود. Fol. 20<sup>a</sup> كتاب الأبق. Fol. 19<sup>b</sup> كتاب اللفظ.

This *Kitâb* is sub-divided into the following two *Qism*, viz.: (i) شركة الوقف. Fol. 26<sup>a</sup>-29. (ii) شركة الوجوه. Fol. 26<sup>b</sup>-29. This *Kitâb* contains the following *Bâb*, viz., باب الاقالة. Fol. 29<sup>b</sup> كتاب الكفالة. Foll. 30-33<sup>a</sup> كتاب الحوالة. Foll. 33<sup>b</sup>-35 كتاب ادب القاضي. Fol. 37<sup>a</sup> كتاب الاقرار. Fol. 37<sup>b</sup> كتاب الدعوى. Fol. 36<sup>a</sup> كتاب الوكالة. Fol. 36<sup>b</sup> كتاب المضاربة. Fol. 37<sup>a</sup> كتاب العارية. Fol. 39<sup>a</sup> كتاب المكاتب. Fol. 41 كتاب الاجارة. Fol. 40<sup>a</sup> كتاب الهبة. Fol. 39<sup>b</sup> كتاب المأذون. Fol. 44 كتاب الحجر. Fol. 43 كتاب الاكراه. Fol. 42 كتاب الولاء. Fol. 47<sup>a</sup> كتاب القسمة. Fol. 46<sup>b</sup> كتاب الشفعة. Fol. 46<sup>a</sup> كتاب الغصب. Fol. 45 كتاب الزكاة. Fol. 48<sup>a</sup> كتاب الذبائح. Fol. 47<sup>a</sup> كتاب المسافة. Fol. 47<sup>b</sup> كتاب الزراعة. Fol. 49<sup>a</sup> كتاب احياء الاموات. Fol. 49<sup>b</sup> كتاب الكراهية. Fol. 48<sup>b</sup> الاضحية. Fol. 50<sup>a</sup> كتاب الرهن. Fol. 50<sup>b</sup> كتاب الصيد. Fol. 49<sup>b</sup> الاشربة. Fol. 51<sup>a</sup> كتاب الديات. This *Kitâb* contains the following *Bâb*, viz., باب القسامة. Fol. 52 كتاب المعامل. Fol. 53 كتاب الرصايا.

The colophon, indicating the date of composition of the work, runs thus:—

اتفق اتمام تأليفه ..... سنة ثلاث و سبعين و ثمانمائة \*

Only one other copy of the work is known to us, viz., Cairo, vol. iii, p. 40.

Written in Naskh. Dated A.H. 1072.



Scribe: سليمان بن الحداد.

For some time the MS. was in the possession of 'Abdulḡani Shaikh Zādah, Sayyid Faiḡī, 'Abdullāh and Shamsuddīn Muḡammad, scholars of the 12th century A.H. Their seals and notes are found on the title-page.

No. 1611.

fol. 247; lines 25; size 11 × 6½; 9 × 4½.

الحقائق المنظومة

### AL ḤAQĀ'IQ AL MANZŪMAH.

An old copy of a commentary on Manzūmah (No. 1609 above), composed at the request of the commentator's friends and pupils.

By Maḡmūd bin Muḡammad bin Dā'ūd al Lu'lu'ī al Bukḡarī *بن محمود بن داؤد اللؤلؤي البخاري*, a well-known Ḥanafī scholar of the 7th century A.H. He was born in Bukḡarā in A.H. 627, and studied different branches of Islamic learning under reputed professors of each subject. In jurisprudence, he is known to us as a pupil of Zarnūji, who was a pupil of the author of *Hidāyah* (No. 1629 below). He is recognised as an authority in theology, philology, and jurisprudence. He was killed in the Civil War in Bukḡarā in A.H. 671 = A.D. 1272; see *Al Jawāhir al Muḡīyah*, vol. ii, fol. 62; *Tā'*, at *Tarājm*, fol. 38; *Ḥadā'iq al Ḥanafiyah*, p. 260; *Cairo*, vol. iii, p. 41. The date of his death given by Brock., vol. i, p. 428, viz., A.H. 627, is incorrect.

Beginning:—

الحمد لله الواحد بذاته الواحد في صفاته ..... و بعد فيقول محمود  
بن محمود بن داؤد اللؤلؤي البخاري ..... و سينه الحقائق  
المنظومه النخ \*

Two other copies of the work are noticed in *Cairo*, vol. iii, p. 41.

Written in Naskh. Dated A.H. 727.

Defective ink has spoilt the present copy.

The title-page contains quotations from various works.

A note at the end gives the date of the death of King Az zāḡar al Barqūq, viz., A.H. 801. A seal bearing the inscription *لسان السلطان* is found at the beginning.

No. 1721.

foll. 48 ; lines 21 ; size 11 × 6½ ; 7½ × 3½.

دستور القضاة

## DASTÛR AL QUDÂT.

A very concise work on jurisprudence ; but useful to the Qâdi (judges) for ready reference on points of jurisprudence. The work is divided into the following 22 short *Bâb* :—

VOL. XIX, PART II.

C

- |           |                                                                               |                                                                                                                     |
|-----------|-------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------|
| I.        | Fol. 1-4 <sup>a</sup> .                                                       | الباب الاول فى الطهارة                                                                                              |
| II.       | Foll. 4 <sup>b</sup> -10 <sup>a</sup> .                                       | الباب الثانى فى الصلوة                                                                                              |
| III.      | Foll. 10 <sup>b</sup> -12 <sup>a</sup> .                                      | الباب الثالث فى الصوم                                                                                               |
| IV.       | Fol. 12 <sup>a</sup> -15 <sup>a</sup> .                                       | الباب الرابع فى النكاح                                                                                              |
| V-VI.     | Foll. 15 <sup>b</sup> -17.                                                    | Contain part only (the beginning) of <i>Bâb v</i> (الباب الخامس فى الطلاق).<br><i>Bâb vi</i> is altogether wanting. |
| VII-VIII. | Foll. 18-23, containing <i>Bâb vii</i> and the beginning of <i>Bâb viii</i> . |                                                                                                                     |
|           | Foll. 24 <sup>a</sup> -26 <sup>a</sup> .                                      | Contain the last portion of <i>Bâb viii</i> .                                                                       |
| IX.       | Foll. 26 <sup>b</sup> -29 <sup>a</sup> .                                      | الباب التاسع فى الدعوى                                                                                              |
| X.        | Foll. 29 <sup>a</sup> -30 <sup>a</sup> .                                      | الباب العاشر فى الاجارة                                                                                             |
| XI.       | Foll. 30 <sup>b</sup> -32 <sup>a</sup> .                                      | الباب الحادى عشر فى الشهادة                                                                                         |
| XII.      | Fol. 32 <sup>b</sup> .                                                        | الباب الثانى عشر فى الكفالة                                                                                         |
| XIII.     | Fol. 33 <sup>a</sup> .                                                        | الباب الثالث عشر فى الوكالة                                                                                         |
| XIV.      | Fol. 33 <sup>b</sup> .                                                        | الباب الرابع عشر فى الشركة                                                                                          |
| XV.       | Fol. 34.                                                                      | الباب الخامس عشر فيما يصير الكافر مسلماً                                                                            |
| XVI.      | Foll. 35-36.                                                                  | الباب السادس عشر فيما يصير المسلم كافراً                                                                            |
| XVII.     | Fol. 37 <sup>a</sup> .                                                        | الباب السابع عشر فى الحرب                                                                                           |
| XVIII.    | Foll. 37 <sup>b</sup> -39 <sup>a</sup> .                                      | الباب الثامن عشر فى القصاص                                                                                          |
| XIX.      | Foll. 39 <sup>b</sup> -40 <sup>a</sup> .                                      | الباب التاسع عشر فى الزيارة                                                                                         |
| XX.       | Foll. 40 <sup>b</sup> -42 <sup>a</sup> .                                      | الباب العشرون فى السماع                                                                                             |
| XXI.      | Fol. 42 <sup>b</sup> .                                                        | الباب الحادى والعشرون فى البنييد                                                                                    |
| XXII.     | Foll. 43-48.                                                                  | الباب الثانى والعشرون فى المسائل المتفرقة                                                                           |

Author: Şadr bin Rāşhîd bin Şadr at Tabrizî صدر بن رشيد بن صدر

صدر التبريزي , commonly called Qâdi Khawâja ( قاضي خواجه ), a Hanafi scholar and a Qâdi of Persia. The date of his death is not known to us; but the fact that he does not quote any author of the 9th century A.H., along with the fact that the author of *Fatâwâ Hammadiyah* (see No. 1723 below), who flourished at the beginning of the 9th century A.H., quotes the present work, suggests that our author was a scholar of the 8th century A.H.

Beginning:—

الحمد لله الذي اعانني على جمع هذه المسائل ..... قال  
العبد الضعيف ..... صدر بن رشيد بن صدر التبريزي المدعو بقاضي خواجه  
عصمه الله تعالى في الدارين جمعت الروايات المعتمدة من الكتب المعتمدة  
وسميته دستور القضاة الخ \*

Only one other copy of this work is known to us viz., Râm-pûr, No. 196.

Written in Nasta'liq. Dated A.H. 1119.

Scribe: محمد نقي طالب علم.

The following note on the title-page says that, in A.H. 1225, one Gulâmjilâni of Cuttack purchased the present MS. for the use of his son Afdal 'Ali:—

في التاريخ هشتم شعبان سنة ١٢٢٥ هجري بدوي على صاحبه  
التحية والسلام في مقام بلدة كتك من احوال صوبه اديسا غلام جيلاني  
فاروقي ..... جهت مطالعه نور چشم افضل على سامه الله تعالى .....  
خريد ساخت \*

No. 1740.

foll. 57; lines 23; size  $8\frac{1}{2} \times 6\frac{1}{2}$ ;  $5\frac{1}{2} \times 4$ .

الذخائر الاشرفيه

AD DAKHÂ'IR AL ASHRAFÎYAH.

An old copy of *Ad Dakhâ'ir Al Ashrafiyah*, transcribed during the lifetime of the author. It is a work on jurisprudence. It deals with various difficult points of jurisprudence, each taking the form of question and reply (مسئلة وجواب); and is divided into several *Kitâb*. The authority mainly relied on is a work compiled on similar lines, viz., *At Tahdîb* of Ibn al 'Izz. The present work was composed in A.H. 894.

Author: 'Abdalbarr bin Muḥammad bin Muḥammad عبد البر بن محمد, commonly known as Ibn ash Shihna ابن الشحنة, a famous Ḥanafī scholar of the 10th century A.H. He was born in Ḥalab A.H. 551, and studied under distinguished scholars in Cairo and Jerusalem, among the latter being the well-known jurist, Qâsim Quṭlûbağâ (d. A.H. 579=A.D. 1474). He composed several works, of which five are enumerated in Brock., vol. ii, p. 83. He died in A.H. 921=A.D. 1515; see Ḥadâ'iq al Ḥanafiyah, p. 362; Brock., vol. ii, loc. cit.; Cairo, vol. iii, p. 50.

Beginning:—

الحمد لله الذي كشف بالعلماء كل مشكل ..... و بعد فان  
الفقة عماد الدين ..... و سميته بالذخائر الاشرفيه في الغاز الحنفية الخ \*

For other copies of the work see Goth., No. 1031; Cairo, vol. iii, p. 50; Aṣafiyah, No. 116.

The following note at the end gives the date of composition as well as the date of transcription:—

قال المؤلف ابقاء الله تعالى وكان الفراغ من تأليفه شجر جمادى  
الاخيرة سنة ٨٩٤ ونجز هذا الكتاب ..... شجر ذي قعدة ..... سنة  
اثنى عشر و تسعمائة \*

Written in Naskh. Dated A.H. 912.

In A.H. 1158 the MS. was in the possession of one Ġulâm Naqsh-band, whose note is found on the title-page.

fol. 130-133.

2784/XIV

الذخيرة الكثيرة في رجاء مغفرة الكبيرة

AD-DAKHĪRAT AL-KAŞĪRAḤ FĪ RAJĀ'  
MAGFIRAT AL-KABĪRAḤ.

A treatise dealing with a theological discussion on the disputed point between Ibn Ḥajar al-Haiṣamī (d. 974/1567) and Mir Bādshāh al-Bukhārī (d. 987/1579; Brock. Suppl., ii, 583) whether an approved pilgrimage (حج منبرور) will secure كفارة (atonement) for heinous sins (كبائر).

By Nizamaddin Yahya bin Saifaddin as-Sirami

Beginning:—

الحمد لله المطلع على الظواهر و السرائر..... اما بعد فيقول  
المفتقر..... على بن سلطان محمد القارى لما رأيت كلام الامامين  
الهمامين احدهما من اعلم علماء الشافعية و ثانيهما من افضل فضلاء  
الحنفية فى عصرهما و هما الشيخ ابن حجر المكى و المير بادشاه  
البخارى..... حيث نفى الاول تكفير الكبائر مجملا بسبب اداء الحج  
المبرور و اثبته الثانى مطلقا من غير تفصيل الخ \*

For other copies of the work see Berlin, 4058; Cairo, vii, 25, 73, 132, 631.

The work was printed with three other treatises of the author at Bûlaq, A.H. 1287 (Sarkîs, 1793).

Written in closely written good Naskh. Dated the night of Sunday, 22 Shawwâl 1053/24-12-1643.

Scribe: محمد على بن محمد ولى البخارى.

The following colophon of the scribe tells us that the copy was transcribed from an autograph copy:—

تمت الرسالة على يد الفقير الى الله تعالى محمد على بن محمد  
ولى البخارى..... ليلة الاحد ثانى عشرين شهر شوال..... سنة ثلاث  
و خمسين و الف و نقلت من خط المؤلف و قوبلت عليها الخ \*

The following note, by the scribe, on the title-page indicates that he transcribed the present MS. for his own collection:—

من كتب الفقير الى الله محمد على بن محمد ولى البخارى  
عفا الله عنهما..... \*

No. 3188

Folios 114b-161b; lines 11; size 19.5×14.5, 13.5×8.5

رسالة احكام اراضى الهند

## RISÂLAH AḤKÂM ARÂDÎ AL - HIND

Author : Qâḍî Muḥammad A'lâ b. Ḥâmid at - Thânawî

( 12th century A. H. ) قاضى محمد اعلى بن حامد التهانوى

The author is a known Ḥanafî scholar of 11th-12th century A. H. Kashshâf Istilâḥât al-Funûn is his well known work. He was appointed Qâḍî of Thâna during Awrangzeb's regime. ( See Nuzhat al Khawâṭir Vol. VI p. 278 ).

Beginning :

الحمد لله الملك العلام مفيض العلوم على الانام ... و بعد فيقول العبد  
الضعيف الراجى الى ربه العلى الاعلى قاضى محمد اعلى بن حامد بن مولانا اتقى علماء  
زمانه محمد صابر الفاروقى التهانوى تغمدهم الله بغفرانه و ادخلهم فى درجة العلماء  
المرضىين برضوانه قد سبق الى اوهام اكثر علماء هذا الزمان ان اراضى بلاد  
هند خراجية -

End :

وهى تسقى من ماء الخراج او كانت من توابع الارض الخراجية انتهى  
فقوله و تسقى آه معناه اذ لم يكن تبعا للارض و تسقى بماء الخراج او كانت  
تابعة لارض خراجية فهى خراجية بقريضة المقابلة فتدبر و يشير الى -

This treatise contains Islamic injunctions regarding landed property in India. The author holds that it is not a non-taxable property. The work is

divided into three chapters. A few pages are missing at the end. In the first chapter (الباب الاول) the author describes the meaning of دارالحرب and دارالاسلام and says thus :

اعلم ان دارالحرب بصير دارالاسلام بشرط واحد وهو اظهار حكم الاسلام فيها قال محمد في الزيادات انما يصير دارالاسلام دارالحرب عند ابي حنيفة بثلت شرايط احدها اجراء احكام الكفار على سبيل الاشتهار فان لا يحكم فيها بحكم الاسلام و الثاني ان يكون متصلة بدار الحرب لا يتخلل بينهما بلدة من بلاد الاسلام و الثالث ان لا يبقى فيها مؤمن و لا ذمي امنا بامانه -

Defective at the end.

Written in Nasta'liq.

Not dated : Probably 13th century A. H.

Accn. No. 6573

H. L. No. 3662/3

fol. 118-119<sup>a</sup>.

2784/XII

رسالة في الجمع بين الصلاتين

## RISÂLAT FÎ AL-JAM' BAIN AŞ-ŞALÂTAIN.

A treatise containing a *Fatwâ* on the subject of الجمع بين الصلاتين (the performance of two prayers at a time on the excuse of illness). The subject was referred to the author for opinion in 823 A.H. (according to the Hanafi school) when the Sultân Al-Mu'ayyad (815-824/1412-1421) of Burji Mamluk dynasty fell ill. According to the Hanafi school it is invalid, but it is valid according to the Mâlikî, the Shâfi'î, and the Hanbalî schools. The author being a member of the Hanafi school allowed the Sultân (a follower of the Hanafi school) to do so on the ground that it was valid for a Hanafi to follow the view of any of the three schools in cases like that. Hence, the *Fatwâ* is of great value for the student of Hanafi law.

Author: Nizâmaddîn Yahyâ bin Saifaddîn as-Sirâmî نظام الدين

يقول العبد الفقير الى رحمة ربه الغنى الكبير يعقوب بن سيف الدين السيرامى  
 in 833/1429; see Brock., i, 295 and Suppl., where a gloss by the author  
 on al-Muṭawwal of at-Taftâzânî (d. 791/1389) is mentioned.

Beginning:—

يقول العبد الفقير الى رحمة ربه الغنى الكبير يعقوب بن  
 سيف الدين السيرامى الحنفى..... اما كان سنة ٨٢٣ عرض لسلطان  
 مصر الملك المؤيد ابى النصر خلد الله تعالى ملكه..... مرض  
 مشتمل على وجع مغرط..... فاستفتانى عن الجمع بين الصلاتين  
 بعذر المرض تقليدا لمن يرى جواز ذلك من الائمة فانتيه بجواز  
 التقليد الخ \*

No other copy seems to have been recorded.

Written in scholarly Naskh. Dated Shawwâl 1090/Nov. 1679.

The colophon of the scribe reads thus:—

تمت الرسالة بحمد الله على يد الفقير حسن بن على العجيمى  
 عاملهما الله باحسانه بثغر جدة المحروسة فى سلخ شوال سنة ١٠٩٠ \*

Scribe: حسن بن على العجيمى .

Hasan bin 'Ali al-'Ujaimî was a distinguished Ḥanafî scholar of  
 11th century A.H.; see Lib. Cat., x, 579.

Fol. 119<sup>t</sup>, bears some useful remarks on the subject, probably  
 by the scribe himself, as it is in the same hand. It goes to the extent  
 that a Ḥanafî may follow the Fatwa of any one of the learned doctors  
 of Islâm, when necessary, as would appear from the following con-  
 cluding remarks:—

وقد نقل بعض هذا ابن امير حاج..... و انه لايلزم  
 احد [sic] ان يتمذهب بمذهب احد الائمة بحيث ياخذ باقواله كلها  
 و يدع اقوال غيره انتهى و المقصود من هذا بيان جريان الخلاف  
 فى جواز تقليد الصحابة فمن بعدهم فتكون حكاية الاجماع على المنع  
 من تقليد غير الائمة الاربعة مخدوشة و ان فى عبارة ابن اميرحاج موافقة لما  
 يفهم من كلام مولف هذه الرسالة المحقق السيرامى من الميل الى  
 القول بجواز تقليد غير الائمة الاربعة متى صح النقل عنهم و بالله التوفيق \*



No. 3200

Folios 1a-3½a; Lines 24; Size 32×23, 26×15.5

الرسالة في حكم الحجاب

## AR - RISÂLAT FÎ HUKM AL - HIJÂB

Author : Husain b. Muḥsin al-Anṣārī al-Yamānī اليماني  
(d. 1327 A.H. = 1910 A D)

Beginning :

الحمد لله رب العالمين و الصلوة و السلام على افضل الانبياء و المرسلين  
محمد وآله الطاهرين . . . و بعد وصل الى الفقير اسير التقصير سؤال من الولد  
الاعز الاديب النجيب محمد الزبير المقيم بقربة ذبانوان ضلع عظيم آباد و طلب  
من الحقير الجواب عليه -

End :

و حجاب عام لجميع المؤمنات وهو قوله تعالى في سورة النور وقل  
للمؤمنات يدنين عليهن من جلابيبهن ذلك أدنى ان لا يعرفن الآية و الله سبحانه  
تعالى اعلم -

A letter addressed to Muḥammad Zubair ad-Diyānwi regarding Hijāb  
(Veil), in the form of question and answer.

Written in Nasta'liq.

Dated. 1311 A. H.

Accn. No. 3539

H. L. No. 3260

## رسالة في الدخان

## RISÂLAH FÎ AD-DUKHÂN

Authors : Various Jurists of Ḥanafî, Shâfi'i and Mâlîki School.

Beginning :

الحمد لله . . . جواب محمد بن محمد بن فتح الله بن علي الملقب بمولات المالكي

المدني - الجواب الصواب -

End :

قال الفقير الى الله خالد بن احمد بن محمد بن عبدالله المالكي الجعفري يابي

جعفر بن ابي طالب حامداً و مصلياً و مسلماً سوال آخر -

The work contains the verdicts (فتاوى) of various Ḥanafî, Maliki and Shâfi'i jurists on the problem of smoking. The استفتاء (seeking verdict) runs as follows :

ما قول علماء الدين وفقهاء المسلمين نفع الله بهم و بعلمهم آمين في الدخان المشهور المسمى بالتباك هل هو معروف ام منكر وهل شربه حسن او مستقبح و هل هو ماثور مشهور ام محدث مبتدع وهل فيه نفع موقوف على اصله ام مضر وهل الاشتغال به معتول شرعاً و عقلاً ام لا وهل شربه بالاسواق وغيرها مغل بالعدالة والمرؤة خصوصاً بعد ورود المنع عن العلماء ام لا -

The verdicts of the three schools are unanimous i. e. smoking is not permissible under Islamic law. The verdict of the Shâfi'ites runs as below :

جواب الشافعي: الحمد لله رب العالمين و صل الله على سيدنا محمد و آله وصحبه

اجمعين لاشبهة في ان شرب الدخان امر مبتدع مستحدث ولا يمتري ذو انصاف

خال من الاعتساف في ان شربه قبيح مستقبح -

Defective at the end.

Written in Naskh.

Not dated. Probably 11th century A.H.

Accn. No. 873

H. L. No. 783

No. 1697.

foll. 352; lines 31; size 10×7; 8½×5.

رمز الحقائق

## RAMZ AL ḤAQĀ'IQ.

A well-known concise commentary on *Kanz ad Daqā'iq* (No. 1693 above), composed in A.H. 818, the year in which the commentator was involved in a series of troubles referred to in the preface.

By Badraddīn Abū Muḥammad Maḥmūd bin Aḥmad bin Mūsā al 'Ainī العيني موسى أحمد بن أحمد بن موسى العيني، a famous Hanafi scholar of the 9th century A.H., who died in A.H. 855=A.D. 1451 (see Lib. Cat., vol. v, part i, No. 166).

Beginning:—

ان اجل ما يستعمل به اللسان بالبيان الخ \*

For other copies of the work see Berlin, Nos. 4579-80; Paris, Nos. 899-900; India Office, No. 265; Yenî, Nos. 451-53; Āşafiyah, Nos. 29-32; Râmpûr, Nos. 230-32.

The present commentary was printed in Bûlâq in A.H. 1285. It has been lithographed in India at the Raḍawî Press and again at the Aḥmadî Press in A.H. 1287.

Written in Naskh. Dated A.H. 952.

Scribe: سليمان بن سليمان بن سلمان الحنبلي.

The colophon of the scribe runs thus:—

و كتبه العبد الفقير المعترف بالعجز و التقصير سليمان بن سليمان بن سلمان الحنبلي مذهبها ..... و كان الفراغ من نسخه يوم الاثنين المبارك سنة اثنين و خمسين و تسعمائة \*

Two folios at the end contain quotations from different works of jurisprudence.

No. 1652.

foll. 411; lines 31; size  $11\frac{1}{2} \times 7\frac{1}{2}$ ;  $7\frac{1}{2} \times 5\frac{1}{2}$ .

سراج الظلام و بدر التمام

SIRĀJ AZ ZALĀM WA BADR  
AT TAMĀM.

A commentary on Durar al Muḩtadī of Hāmili (d. A.H. 796=A.D. 1393). The text is a versified version of Bidāyat al Muḩtadī, of which Hīdāyah (Nos. 1629-30 above) is the commentary. For a copy of Durar al Muḩtadī see Rāmpūr, No. 195.

Commentator: Abū Bakr bin 'Alī bin Muḩammad al Haddādī al 'Abbādī az Zabīdī al Yamānī *ابوبكر بن علي بن محمد الحدادي العبادي*, commonly called Raḩīaddīn *رضي الدين*, a Hanafī scholar of the 8th century A.H. He was born in 'Abbād, a part of the town of Zabīd, in Yamān, and studied under his father and others. Though a rich man, he earned his daily bread by transcribing MSS. He was the author of upwards of 20 works; but only four of these works are enumerated in Ṭabaqāt al Khawāṣṣ. He died in Zabīd in A.H. 800=A.D. 1397. For his life and works see the passage from Ṭabaqāt al Khawāṣṣ, quoted at the end of the MS., and Brock., vol. ii, p. 189.

Beginning:—

الحمد لله فاطر السموات و باسط الارض ... هذا كتاب الفقه شرح المنظومة  
النسفي ..... الفقيه ..... سراج الدين ابو بكر بن علي بن موسى  
الهاملي ..... و سميت سراج الظلام و بدر التمام \*

We are not acquainted with any other copy of the work.

Written in good Naskh. Dated A.H. 970.

Scribe: شمس الدين بن علاء الدين المكي النهرواني. The name of the scribe appears in a note on the title-page.

The passage quoted from Ṭabaqāt al Khawāṣṣ begins thus:—

الفقيه ابو بكر بن علي بن محمد بن محمد الحدادي .....  
و كانت و فاته سنة ثمانمائة ..... هذه الترجمة نقلتها بخطي من كتاب

The passage referred to above is quoted by one Muḥammad bin Shamsaddin. The title-page contains notes of a few persons of the 12th century A.H. in whose possession the MS was for some time.

No. 1622.

fol. 176; lines 17; size 10 × 7; 6½ × 5.

سياسة الدنيا والدين

## SIYÂSAT AD DUNYÂ WA AD DÎN.

A unique and beautiful copy of work expounding the religious principles of the Ḥanafî school and the political principles based thereon, composed specially for the use of Kings, Governors and Amirs. The materials are taken principally from Siyar al Kabir of Imâm Muḥammad (see No. 1593 above) but also from certain other works.

The following note on the title-page, written on a gilt ground, tells us that the present copy was transcribed for the Library of Sâlâr (d. A.H. 701=A.D. 1301: see Ad Durar al Kâminah, vol. i, fol. 458<sup>a</sup>), the famous Governor of the reign of King Nâsiraddin Muḥammad of the Bahr-Mamluk dynasty (see Lane-Poole, p. 81):—

كتاب سياسة الدنيا و الدين برسم خزانة المقر العالي المولوي الاميري  
الاجلي الكبيري العالمي العادلي المجاهدي المرابطي السيفي سلا  
الملك الناصري اعز الله انصاره وضاعف اقتداره \*

Neither work nor author is mentioned in any catalogue; but the latter belongs to the 6th century A.H. since, in the following passage on fol. 112<sup>a</sup>, he quotes one of his Shaikhs, viz., Abu'l Ḥasan 'Alî al Balakhî, who died in A.H. 548=A.D. 1153:—

اخذنا الشيخ الامام الزاهد برهان الدين البلخي ... من الشيخ  
الامام ركن الاسلام بكر بن محمد بن علي الزنجري قال حدثنا الشيخ  
الامام ابو محمد عبد العزيز بن احمد العلواني قال حدثنا الشيخ الحافظ  
..... قال سمعت انس بن مالك ..... قال فغضب العجاج بن  
يوسف و قال لولا كتاب امير المؤمنين لفلت \*

Again, on fol. 112<sup>b</sup>, he refers to a Ḥadīṣ transmitted to him by the above-mentioned Shaikh in Damascus in A.H. 529, as follows:—

روى الشيخ الامام الزاهد برهان الدين ابوالحسن علي بن حسن  
البلخي رحمه الله تعالى سنة تسع و عشرين و خمسمائة بدمشق عن الشيخ  
الامام زين بن معاوية ..... بمكة حرسها الله تعالى الخ \*

The author, in the preface, tells us that he composed the present work for one Amir Shihâbaddin. This is most probably Shihâbaddin Mahmûd. (A.H. 529-533=A.D. 1134-1138), a king of the Atâbeg dynasty of Damascus who was known as Amir Shihâbaddin.

The work is divided into the following 27 *Bâb* and five *kitâb* :—

- I. Foll. 2-6. *بَابُ الْاِعْتِقَادِ الصَّحِيحِ وَ الْاِيْمَانِ الصَّرِيحِ*
- II. Foll. 7-10. *بَابُ مَنْ يَصْلِحُ لِلْاِمْنَانَةِ وَ مَنْ لَا يَصْلِحُ*
- III. Foll. 11-13. *بَابُ مَا يَجِبُ مِنْ طَاعَةِ اَوْلَى الْاَمْرِ وَ مَا لَا يَجِبُ \**
- IV. Foll. 14-19<sup>a</sup>. *بَابُ فَضْلِ الْجِنَادِ وَ الرِّبَاطِ وَ الْغَزْوِ وَ الْحَرْسِ فِي سَبِيلِ اللّٰهِ تَعَالَى \**
- V. Foll. 19<sup>b</sup>-20<sup>a</sup>. *بَابُ الْاِمَارَةِ مَنْ يَصْلِحُ وَ مَنْ لَا يَصْلِحُ لَهَا*
- VI. Foll. 20<sup>b</sup>-23<sup>a</sup>. *بَابُ الْبَيْعَةِ وَ كَيْفِيَّتِهَا وَ بَيَانُ الْاِسْتِخْلَافِ*
- VII. Foll. 23<sup>b</sup>-24<sup>a</sup>. *بَابُ وِصَايَا يَوْصِي بِهَا الْجَيْوشُ وَ السَّرَايَا وَ الْاَصْلُ فِي هَذَا الْبَابِ \**
- VIII. Foll. 24<sup>b</sup>-27<sup>a</sup>. *بَابُ مَا يَقْتَضِ مِنَ الْاَشْجَارِ وَ مَنْ لَا يَقْتُلُ مِنَ الْكُفَّارِ وَ مَا يَصْنَعُ بِالْكَرَاعِ \**
- IX. Fol. 27<sup>a</sup>. *بَابُ الْوَقْتِ الَّذِي يُخْرَجُ فِيهِ الْمَسَافِرُ وَ مَا بَكَرَهُ مِنْ ذَلِكَ \**
- X. Foll. 27<sup>b</sup>-29<sup>a</sup>. *بَابُ خَيْرِ اَعْدَادِ الرِّفَاقِ وَ السَّرَايَا وَ الطَّلَاعِ وَ الْجَيْوشِ \**
- XI. Foll. 29<sup>b</sup>-30<sup>a</sup>. *بَابُ الرِّبَايَاتِ وَ الْاَلْوِيَّةِ وَ اِخْتِلَافِ الْوَانِيَا*
- XII. Foll. 30<sup>b</sup>-32<sup>a</sup>. *بَابُ الْمَلَامَةِ يَعْرِفُ بِهَا الْمُسْلِمُ وَ شِعَارَةَ فِي الْعَرَبِ وَ لِبَسِ الْعِمَائِمِ \**
- XIII. Foll. 32<sup>b</sup>-34<sup>a</sup>. *بَابُ الْاِخْتِيَالِ وَ شَبَاهِمَا وَ صِفَاتِهَا وَ الْبَرَكَةِ فِي اَيِّ نَوْعٍ مَعْنَى وَ بَيَانُ الْاِحْكَامِ الَّتِي تَعْلُقُ بِهَا \**

- XIV. Foll. 34<sup>b</sup>-36<sup>a</sup>. باب السباق على الخيل وغير ذلك
- XV. Foll. 36<sup>b</sup>-39. باب كيفية القتال ووصف الصفوف و تعبئة الجيوش و جواز المبارزة و حمل الرؤس و ما يكره من ذلك و ما لا يكره \*
- XVI. Foll. 40-43<sup>a</sup>. باب الفئتين يقتلان احدهما مسلمة و الاخرى كافرًا او كلتاهما مسلمتان الخ \*
- XVII. Foll. 43<sup>b</sup>-48. باب تفصيل الجيوش و السرايا و الامراء
- XVIII. Foll. 49-50. باب السرية يتبعها سرية ما يشاركونهم من الغنيمه و ما لا يشاركونهم \*
- XIX. Foll. 51-53<sup>a</sup>. باب لبس الحرير و استعمال الذهب و الفضة في الحرب و ما يجوز منه و ما لا يجوز \*
- XX. Foll. 53<sup>b</sup>-57. ابواب الامان باب ما يجوز امانه و من لا يجوز \*

- XXI. Foll. 58-59<sup>a</sup>. باب النزول على الحكم
- XXII. Foll. 59<sup>b</sup>-62. باب احكام السرايا المختلفة في الامان
- XXIII. Foll. 63-66<sup>a</sup>. باب الغنائم و قسمتها و ما للامام ان يصنعه فيها \*

- XXIV. Foll. 66<sup>b</sup>-67. باب من يرضخ له من الغنيمه و من لا يرضخ له قبل القسمة او بعدها \*

- XXV. Foll. 68-69. باب مسائل متفرقة
- XXVI. Foll. 70-74. باب ما يؤخذ به اهل الذمة من الجزية
- XXVII. Foll. 75-78. باب قتال اهل البغي

Foll. 79-89<sup>a</sup>. كتاب الطهارة. This *kitāb* is sub-divided into the following two *Bāb* :—

- I. Foll. 79-85<sup>a</sup>. باب حكم المياه و العذران و الأبار و كيفية الرضوء و الغسل \*
- II. Foll. 85<sup>b</sup>-89<sup>a</sup>. باب الطهارة عند العذر كالتييم و المسح على الجبار و مسح الخف وغير ذلك \*

Foll. 89<sup>b</sup>-111. كتاب الصلاة. This *kitāb* is sub-divided into the following four *Bāb* :—

- I. Foll. 89<sup>b</sup>-98. باب الترتيب في الصلوة وكيفيتها
- II. Foll. 99-103<sup>a</sup>. باب الصلوة ذوات الخطب يشتمل على الجمع والاعياد \*
- III. Foll. 103<sup>b</sup>-108. باب الصلوة ذوى الادعية يشتمل على ثلثة فصول \*
- IV. Foll. 109-111. باب الصلوة و ما يذكر عند لقاء العدو من الدعوات و ما يذكر في اليوم و الليلة و سائر الاوقات وغير ذلك \*

Foll. 112-133. كتاب الزكوة و الصوم. This *kitāb* is followed by three supplementary *Bāb*, as under:—

- I. Foll. 134-142. باب مناسك الحج
- II. Foll. 143-152<sup>a</sup>. باب جواز البكاء على الموتى و اباحة مداواة الجرحى و كراهية نقل القتلى و تحريم القضيب و الدف و الغناء و الشاعد \*
- III. Foll. 152<sup>b</sup>-155<sup>a</sup>. باب اكل العيال و ترك الحرام و فضيلة الاكتساب \*

Foll. 155<sup>b</sup>-167. كتاب الصيد و الذبائح. This *kitāb* is sub-divided into the following four *Bāb*:—

- I. Foll. 155<sup>b</sup>-157<sup>a</sup>. باب كيفية الاصطياد
- II. Foll. 157<sup>b</sup>-159<sup>a</sup>. باب من يحل صيده و من لا يحل
- III. Foll. 159<sup>b</sup>-161<sup>a</sup>. باب ما لا يحل اكله من الحيوان
- IV. Foll. 161<sup>b</sup>-167<sup>a</sup>. باب ما يحل به الاصطياد من الجوارح و الآلات

The work ends with the following two supplementary *Bāb*:—

- I. Foll. 167<sup>b</sup>-170. باب ما يجزى على السنة العوام فيخرجون به من دائرة الاسلام \*
- II. Foll. 171-176. باب بيان احكام المرتدين و ذراريهم و اموالهم

Beginning:—

الحمد لله ذى النعم المتظاهرة و القسم المتوافرة..... و بعد فان الله جل ثنائه..... و لقد خصه الله تعالى الامير الاجل الكبير العالم العامل الكافي الكامل المجاهد المرابط الغازي... ملجأ اهل الايمان شباب الدين.....



على ابن يوفقني بتأليف كتاب يصلح لحضرته ليعمل بمقتضاه في سياسته...  
... وسميته سياسة الدنيا و الدين المنسوب الى الامير العادل شهاب الدين \*

Written in bold Naskh. Not dated, but it was written in or before A.H. 701, since it was transcribed for the Library of Salâr referred to above, who died in A.H. 701.

No. 3171

Folios 1-17b; lines 20; size. 19.5 × 17.5, 15 × 9

سيف القضاة على البغاة

SAIF AL - QUDÂT 'ALA AL - BUGHÂT

Author : Muhi ad-Din Sulaimân Bawâzân al-Kâfanjî

(d 879 A.H. = 1484 A.D) عى الدين سليمان بوازن الكانجى

The author is a well known Hanafi Jurist, who was born in 788 A. H./ 1386 A.D. and died in 879 A H./1484 A.D.

Beginning :

الحمد لله الذى جعل الشريعة منهاجا للعالمين و بعث و شرف القوم  
اشرف الرسل رحمة للعالمين ... و بعد فهذا سيف القضاة على البغاة و تذكرة  
لاولى الابواب و تصفية لقلوب الطلاب مشتمل على ثلاثة ابواب -

End :

و لكن تركه احب بل اوجب لذى الانصاف و ترك الاعساف فياجب  
ذا ان صح ذلك و لاحول و لا قوة الا بالله العظيم و صلى الله على سيدنا محمد  
و آله و صحبه و سلم -

A work on Hanafi Jurisprudence regarding the judgement ( القضا )  
vis-a-vis the circumstances divided into the following 2 Bâbs —

Fol. 1b—8a    الباب الاول في الاصطلاحات  
Fol. 8b—17    الباب الثاني في مرصدين

Written in Naskh.

Not dated. Probably 12th century A.H.

Accn. No. 3599

H. L. No. 3316/1

No. 1592.

fol. 387; lines 23; size  $8\frac{1}{2} \times 5$ ;  $6\frac{1}{2} \times 5$ .

شرح الجامع الكبير

## SHARHU AL JÂMI' AL KABÎR.

The present work is a commentary on Al Jâmi' Al Kabîr of Imâm Muḥammad (d. A.H. 189 = A.D. 804; see No. 1593 below) by Maḥmûd, as is evident from the fact that the opening passage, quoted below, is identical with that quoted in Hâj. K̄hal., vol. ii, p. 566, as his work. The following note of the scribe, at the beginning, to the effect that the present work is Al Jâmi' aṣ Ṣaġîr of Imâm Muḥammad (see No. 1593 below), is certainly incorrect:—

هذا كتاب الجامع الصغير في الفقه للإمام محمد [بن] حسن الشيباني صاحب أبي حذيفة رضي الله عنهما \*

The full name of Maḥmûd, the commentator, runs thus:— Maḥmûd bin Aḥmad bin 'Abdassaiyid bin 'Uṣmân bin Naḍr bin Maḥmûd bin Aḥmad bin 'Abdassaiyid bin 'Uṣmân bin Naḍr bin 'Abdalmalik al Bukhârî al Ḥaṣîrî. He is commonly called Jamâladdîn جمال الدين, and was a distinguished Ḥanafî scholar of the 6th century A.H. He was born in A.H. 546. He visited several places, and studied under a large number of Shaikhhs of

whom he gives a complete list in one of his works. In *Hadīṣ* he is chiefly known as a pupil of *Manṣūr Farāwī* and *Muaiyyid Ṭūṣī*, and in jurisprudence as a pupil of *Qāḍikhān* (see No. 1594 below). *Jamāladdīn* was appointed a professor of jurisprudence in the *Madrasah Nūriyah* of Damascus, and became a recognised authority on jurisprudence. Kings, nobles and scholars studied under him. King *ʿĪsā* (A.H. 615-624=A.D. 1218-1227), of the *Ayyūbid* dynasty, studied the present work and other works on jurisprudence under him. He composed a work on jurisprudence, entitled *Khairu Maṭlūb*, for King *Nāṣir Dāʿūd*, who also studied under him. Besides the present work and three works noticed in Brock., vol. i, p. 380, he is also known as the author of the two following works:— (i) An enlargement of the present commentary in 8 volumes. (ii) A commentary on *Siyar al Kabīr*. He died in A.H. 636=A.D. 1238. For his life and work see *Al Jawāhir al Muḍīyah*, vol. ii, fol. 59; *Tāj at Tarājim*, fol. 48; *Ṭabaqāt* by *ʿAlī Qārī*, fol. 137; *Ḥadāʾiq al-Ḥanafiyah*, p. 251.

Beginning:—

أحمد لله شارح الأحكام ..... يقول محمود بن أحمد بن  
عبد السيد الحصري ..... و بالغت في الإيضاح بالفظائر  
و الشواهد \*

We are not acquainted with any other copy of the present commentary; but the enlargement in 8 volumes, referred to above, is noticed in *Cairo*, vol. iii, p. 17.

Written in *Naskh*. Dated A.H. 1138.

Scribe: محمد عطار.

### No. 1594.

fol. 223; lines 21; size  $9\frac{1}{2} \times 6\frac{1}{2}$ ;  $7 \times 4\frac{1}{2}$ .

الجلد الثاني من شرح  
الزيادات

## AL JILD AṢ ṢĀNĪ MIN SHARḤ AZ ZIYĀDĀT.

An old copy of the second volume of a commentary on the *Ziyādāt*, of *Imām Muḥammad* (see No. 1593 above). For a copy of

the text see Cairo, vol. iii, p. 27.

By Fakhraddīn al Ḥasan bin Manṣūr al Ūzjandī فخر الدين منصور الوزجندی, commonly called Qādikhān قاضيخان, a well-known jurist of the 6th century A.H., who was born in Ūzjand in Iṣfahān in A.H. 515. He studied under his grandfather, Maḥmūd bin ‘Abdal‘azīz, and others. Aḥmad bin Kamāl Pāshā mentions him as one of the Muṣṭahādīn (independent expounders of jurisprudence).

He died in A.H. 592 = A.D. 1195. See, for his life and works. Al Jawāhir al Muḍiyah, vol. i, fol. 90<sup>b</sup>; Ṭabaqāt by ‘Alī Qāri, fol. 78<sup>a</sup>; Ṭabaqāt al Aḥnāf, fol. 216; Tāj at Ṭabaqāt, vol. vi, fol. 174; Muḥmal Faṣīḥi, fol. 173<sup>b</sup>; Ḥadāiq al Ḥanāfiyah, p. 231; Brock., vol. i, p. 376.

Beginning:—

كتاب الوكالة باب من الوكالة التي تبطل في الواحد وتجزئ في  
الجمع و البضاعة والنفقة بني الباب على ان الوكالة تحتل الجهالة  
انيسيرة النخ \*

A complete copy of the present commentary is noticed in Cairo, vol. iii, p. 74.

Written in bold Naskh. Dated A.H. 640.

Scribe: ابوبكر بن خير خان.

The scribe's colophon runs thus:—

تم الجزء الثاني من شرح الزيادات لقاضي خان كتبه العبد الضعيف  
ابو بكر بن خير خان ..... سنة اربعين و ستمائة النخ \*

The following note on the title-page tells us that one Muḥammad bin Anas in A.H. 799 was the owner of the MS.:— ملكه محمد بن  
انس سنة ٧٩٩ .

No. 1743.

fol. 231; lines 19; size 11 × 9½; 8½ × 4½.

شرح مواهب الرحمن

SHARḤU MAWĀHĪB AR RAḤMĀN.

A commentary on a part of Mawāhib Ar Raḥmān (see No. 1741 above), viz., from Kitāb at Ṭahārat to Kitāb Madārabat.

By ‘Abdallaṭif bin Jamāl bin Ḥumaid al Fatanī عبد اللطيف

بن جمال بن حميد الفتي, an Indian scholar of Gujârât, who flourished in the 11th century A.H.

Beginning:—

ثناء عليك و كل تحميد فهو ثناء منك ..... و بعد فان العبد  
المذنب ..... عبد اللطيف بن جمال بن حميد الفتي ..... يقول  
لما رأيت كتاب مواهب الرحمن لابراهيم بن موسى بن ابي بكر بن شيخ  
على الطرابلسي كنزا جامعا ..... اردت ان اكتب عليه شرحا النخ \*

We are not acquainted with any other copy of the work.

Written in fair Naskh. Not dated; apparently 11th century A.H.

No. 1711.

fol. 362; lines 11; size 8×6; 6×4.

عيون المذاهب الكاملی

'UYÛN AL MADÂHÎB AL KÂMILÎ.

A valuable concise work on jurisprudence in which the author compares the views of the Hanafi with those of the Shâfi'i, Mâlikî and Hanbali schools. The present work was dedicated to Sha'bân bin Al Malik al Kâmil (A.H. 746-747 = A.D. 1345-46) of the Bahr Mamlûk dynasty.

Author: Qiwâmaddîn Muḥammad bin Muḥammad al Kâkî al Khujandî قوام الدين محمد بن محمد الكاكي الخجندی, a Hanafi scholar of the 8th century A.H., who was born in Bukhâra, where he studied under 'Abdal'azîz (No. 1491 above) and Ḥusâmaddîn Şagnâqî (No. 1434 above). Thereafter he visited Cairo, where he was appointed Muftî. Two works of his are known to us, viz., a commentary on Hidâyah (Nos. 1629-30 above) and the present work. He died in A.H. 749 = A.D. 1348. See, for his life, Hadâ'iq al Hanafiyyah, p. 286; Brock., vol. ii, p. 198; Cairo, vol. iii, p. 82.

Beginning:—

الحمد لله باسط الارض و رافع السماء ..... و بعد فاني  
لما رأيت علم الفقه اعظم العلوم اردت ان اجمع فيه مختصرا ..... ثم لما  
تيسر الفراغ جعلته تحفة الى حضرة ..... مولانا السلطان ابن السلطان

شہباز بن محمد الملک الكامل ..... وسميته عين المذاهب الكاملی \*

For other copies of the work see Cairo, vol. iii, p. 87; Yeni, No. 519; Köpr., No. 638.

Written in bold Naskh. Dated A.H. 997.

Scribe: حمودة بن علي بن عبد الرزاق الحنفی.

### No. 3189

Folios 310; lines 19; size 25.5×15.5, 19×10

فتاویٰ علی ابراہیم خانی

### FATĀWĀ 'ALĪ IBRĀHĪM KHĀNĪ

Author : Muḥammad Ihsān al - Jā'isī

Beginning :

الحمد لله الذي ميز ذرع الانسان من جنس الحيوان بالنطق والكلام و انزل  
علينا كتابا لتبين طريق النظام -

End :

و اخذل من خذل دين محمد صلى الله عليه و آله و سلم -

A rare work on Hanafi Jurisprudence composed in 1197 A. H. named after 'Alī Ibrāhīm Khān Bahādur, a scholar and Qāḍī of Benāras in the 12th century A. H. The work is divided into 40 Faṣls and the last part is divided into 10 Aṣls.

The work is inclusive of all the aspects relevant to the subject. Reliable sources and authorities are frequently cited. In the first chapter the author discusses القضاء as follows :—

اعلم ان القضاء في اللغة جاء بمعنى الالزام و لذلك يقال للحاكم انه قاض  
بمعنى انه يلزم الاحكام رعيته و بمعنى التقدير كما يقال قضى فلان على فلان  
بالنفقة اي قدرها و بمعنى الامر كما قال الله تعالى و قضى ربك ان لا تعبدوا

الا اياه اى امر بعدم العبادة لغيره و فى الشريعة عبارة عن فصل الخصومات  
و قطع المنازعات -

Written in Nasta'liq

Not dated : Probably 13th century A.H.

Accn. No. 3260

H. L. No. 2989

No. 1785.

fol. 388 ; lines 23 ; size 11 × 7 ; 8½ × 4½.

الفتاوى النقشبندية

## AL FATĀWĀ AN NAQSHBANDĪYAH.

A rare copy of a useful composition on jurisprudence, the materials of which are taken from the following works?—(i) *Khulāṣah* (No. 1616 above). (ii) *Khizānat al Muftīn* (Nos. 1712-13 above). (iii) *Qunyah*. (iv) *Munyah* (No. 1689 above). (v) *Mudmarāt*. (vi) *Fatāwā Zahiriyah* (Nos. 1678-79 above). (vii) *Fuṣūl Ushtrushanī* (No. 1681 above). (viii) *Fatāwā Sirājiyah* (No. 1674 above). (ix) *Al Hidāyah* (Nos. 1629-30 above). (x) *Qāḍī Khān* (No. 1623 above). (xi) *Fatāwā Hammādiyah* (No. 1723 above). (xii) *Khizānat ar Riwāyah* (No. 1735 above). (xiii) *Fatāwā Ibrāhimshāhiyah* (No. 1749 above). (xiv) *Khizānat al Fiqh*. (xv) *Jāmi' ar Rumūd* (No. 1672 above). (xvi) *Sharḥ al Wiqāyah* (No. 1654 above). (xvii) *Tuḥfat al Fuqahā'* (No. 1605 above). (xviii) *Kāfi*. (xix) *Kifāyah* (No. 1640 above). (xx) *Fatāwā Tātārkhāniyah* (Nos. 1715-1717 above). (xxi) *Dastūr al-Qudāt* (No. 1721 above). (xxii) *Fatāwākhāniyah*. (xxiii) *Ḥasb al-Mufti* (No. 1752 above). (xxiv) *Jawāhir al Fatāwā*. The present work was dedicated to the Emperor Aurangzib (A.H. 1069-1118=A.D. 1659-1707).

Author: Mu'inaddīn Muḥammad bin Khwāja Maḥmūd an-Naqshbandī معین الدین محمد بن خواجه محمود النقشبندی, a famous scholar of Kashmīr. Besides the present composition, the following works of his are known to us: (i) *Kanz as Sa'adat*, (ii) *Risālah Ridwāniyah*. He died in A.H. 1085=A.D. 1674; see *Tadkira 'Ulamā'i Hind*, p. 229.

Beginning:—

التحمد لله رفع اعلام العلماء العاملين ..... اما بعد فيقول العبد  
الضعيف ..... معين الدين محمد بن قدرة العارفين ..... خواجه  
محمود النقشبندی العلوي الحسني ..... ابو المظفر محيى الدين  
محمد اورنگ زيب عالم كير بادشاه فاروت ان اتحف لحضرتة العلية هدا  
التاليف الشريف \*

Only one other copy is known to us, viz., Râmpûr, No. 411.

The present copy is defective at the end.

Written in Nasta'liq. Not dated; apparently 12th century A.H.

No. 1643.

fol. 318; lines 30; size  $10\frac{1}{2} \times 7\frac{1}{2}$ ;  $8 \times 4$ .

فتح القدير

FATH AL QADÎR.

A well-known commentary on Hidâyah, composed in A.H. 829. The present copy is complete in four volumes, written at different dates by different scribes. The fourth volume was written during the life-time of the author, and was compared with an autograph copy.

Vol. I.

Beginning:—

الحمد لله رب العالمين على ما الهم النخ \*

Commentator: Kamâladdîn Muḥammad bin 'Abdalwâhid bin 'Abdalḥamîd as Siwâsî كمال الدين محمد بن عبد الواحد بن عبد الحميد السيواسي, commonly called Ibn al Humâm ابن الهمام, a well-known jurist of the 9th century A.H. He was born in Alexandria, and studied different branches of Islamic learning under distinguished professors of Alexandria and elsewhere in Egypt. We are told by the commentator, in the preface, that he studied the text under 'Umar bin 'Ali al Kattân (d. A.H. 829=A.D. 1425), a famous authority on Hidâyah, who was called Qârî al Hidâyâh. Five works by our author are enumerated in Brock., vol. ii, p. 225. He died in A.H.





No. 1645.

foli. 31; lines 31; size 10½ × 7; 8 × 5.

Vol. III.

Continuation of the preceding copy.

Written in Naskh. Dated ا.ه. 890.

Scribe : عيسى بن علي العجمي.

The MS. was at one time in the possession of a certain Jalûladdîn bin Khairaddîn, whose note on the title-page runs thus:—ملكه من فضل الله و كرمه العبد الفقير جلال بن خير الدين الحنفى This is followed by a note of the above-mentioned Uşmân Qâdi of Constantinople.

No. 3191

Folios 35; lines 19; size 25.5 × 17, 19 × 9

كتاب الآداب والاحكام

KITÂB AL - ÂDÂB WA AL - AḤKÂM

Author : Anonymous

Beginning :

لقوله عليه السلام لو رعيت بكراع الى كراع لاجبت و لو اهدى الى كراع بقلب ولو ينبغي ان يمتنع عن الاجابة لبعده المسافة كما لا يمتنع بفقر الداعي ولا يقصد بالاجابة قضاء شهوة البطن ولا كن ينوى الاقتداء بسنة رسول الله و ينوى الله تعالى اكرام اخيه لقوله عليه السلام من اكرم اخاه المسلم فانما يكرم الله تعالى -

End :

و ليس في غسل الميت استعمال القطن في ظاهر الروايات وعن ابي حنيفة انه يجعل القطن المحلوج في منحره و فمه و بعضهم قالوا في صماخ اذنيه ايضاً و قال بعضهم في دبره ايضاً وهو قبيح في ابراهيم شاهي من المحقق و في شرح الكرخي سئلت ابا حنيفة هل يخشى فم الميت و مسمعه و انفه بالقطن ويوضع على

وجهه قال ان فعلت فهو حسن و ان تركوا فهو حسن وسأله هل يخشى در الميت  
قال لا بأس به -

The work is an anthology of various points of jurisprudence, discussed in the famous books on the subject. However, several other sources have also been used, among them 'فتاوى البخارى', 'فتاوى الحجية', 'خزانة الجلالى', 'المضمرات', 'غرائب المسائل', 'نوادير الفتاوى', 'ملقط الناصرى', 'بستان ابى الليث فقيه', 'الشمونى', 'نصاب الاحساب', 'فتاوى الفراء خوانية', 'نواذر الفتاوى', 'ملقط الناصرى', 'بستان ابى الليث فقيه', 'الشمونى', 'نصاب الاحساب', 'فتاوى الفراء خوانية' which are not generally quoted by other jurists.

Defective at both sides.

Written in Nasta'liq.

Not dated : Probably 12th century A.H.

Accn No. 537

H. L. No. 4355

No. 1800.

foll. 327 ; lines 31 ; size  $8\frac{1}{2} \times 5$  ;  $7\frac{1}{2} \times 4$ .

مجمع البركات

## MAJMA' AL BARAKÂT.

A useful work on jurisprudence, at first entitled 'Ajâ'ib al-Barakât, but afterwards (at the suggestion of Muhammad Yâr Khân, Governor of Shâhjahânâd) given its present title, as indicated in the preface quoted below; composed in Shâhjahânâd A.H. 1110, and dedicated to Aurangzib. The following works are quoted in the present composition:—(i) Hidâyah (Nos. 1629-1630 above). (ii) Kifâyah (No. 1640 above). (iii) Nihâyah (No. 1634 above). (iv) Fath al Qadîr (Nos. 1643-48 above). (v) Fatâwâ 'Âlamgiri (Nos. 1789-1792 above). (vi) Muhiṭ Saraḥsî. (vii) Muhiṭ Burhânî. (viii) Al Kâfi. (ix) Al Khulâṣah (No. 1616 above). (x) Sharḥ Mukhtaṣar al Wiqâyah of Abu'l Makârim (No. 1668 above). (xi) Sharḥ Mukhtaṣar al Wiqâyah of Barjandî (No. 1671 above). (xii) Ma'din Sharḥ al Kanz. (xiii) Tab'in Sharḥ al Kanz (Nos. 1693-94

above). (xiv) *Sharḥ al Wiqāyah* (No. 1654 above). (xv) *Muḥmarāt*. (xvi) *Tad'īl*. (xvii) *Sharḥ Majma' al Bahrain*. (xviii) *Fatāwā Tôtār Khāniyah* (Nos. 1715-1719 above). (xix) *Fatāwā Sirājiyah* (No. 1674 above). (xx) *Fatāwā Zāhiriyyah* (Nos. 1778-79 above). (xxi) *Khizānat ar Riwayate* (No. 1736 above). (xxii) *Fatāwā Qādikhān* (No. 1623 above). (xxiii) *As Sirāj al Wahhāj* (No. 1603 above). (xxiv) *Munyat al Muṣalli* (No. 1689 above). (xxv) *Baḥr ar Rā'iq* (Nos. 1699-1702 above). (xxvi) *Al Jawharat an Naiyarah*. (xxvii) *Kanz al 'Ubbād*. (xxviii) *Al Fuṣūl al 'Imādi* (No. 1685 above). (xxix) *Al Fatāwā al Hammādiyyah* (No. 1723 above). (xxx) *Fatāwā Qrā Khāniyah*. (xxxi) *Al Ġarā'ib*. (xxxii) *Khizānat al Muftin* (Nos. 1712-13 above).

Author: Abu'l Barakāt bin Shaikh Ḥusāmaddīn bin Shaikh Sultān bin Shaikh Ḥāshim bin Shaikh Ruknaddīn bin Maulānā Jamāl Khān Al Mufti Ad Dihlawī ابو البركات بن شيخ حسام الدين بن شيخ سلطان بن شيخ هاشم بن شيخ ركن الدين بن مولانا جمال الدين المفتي الدهلوي an Indian scholar of the 12th century A.H., who flourished in the reign of Aurangzib.

Beginning:—

الحمد لله الذي فر قلب الموحدين ..... اما بعد فان العبد المتوسل الى الله تعالى ..... ابو البركات بن شيخ حسام الدين بن شيخ سلطان بن شيخ هاشم بن شيخ ركن الدين بن مولانا جمال خان المفتي الدهلوي ..... لما كانت الروايات اشتاتا ..... جمعها ..... ورتبته ترتيباً ..... في هذا المختصر ..... وجعلت ذلك تحفة لخدمة سلطان الاسلام ..... معي الدين محمد اورنگ زيب ... ثم انى قد ذهبت الى جناب مجمع الحسنات محمد يار خان ..... ناظم دار الخلافة شاه جهان آباد ..... وقال دفعة ان كان اسم هذا المختصر مجمع البركات فهو انسب النسخ \*

Only one other copy of the work is known to us, viz., Rāmpūr. No. 515. The present copy was transcribed for Qādī Wahīd addīn. Written in Naskh. Not dated; apparently 12th century A.H. Scribe: سيد هدايت الله .

The colophon of the author, quoted by the scribe, runs thus:—

تم بعون الله هذا المختصر ..... تأليف العبد الضعيف ابر البركات  
بن حسام الدين ..... من شهر ذى الحجة سنة الف و مائة و عشرين  
البلدة المعظمة ..... دار الخلافة شاه جهان آباد ..... وارجو عن  
كرمه ان يشفع ببدا المختصر الرالدان ..... محمد اسمعيل و محمد  
دولت \*

No. 2782.

fol. 122; lines 25; size 8×6; 8×3½.

المجموعه

### AL-MAJMŪ'AH.

It is a collection of forty-one treatises on miscellaneous questions of Muslim law. The treatises were originally in the form of pamphlets, but after the author's death his son Ahmad (see fol. 2) reduced them into the form of a book, adding a prefatorial note in the beginning of the first treatise. In the said note Ahmad calls the *Majmū'ah Ar Rasā'il Az-Zainiyāh fi madhab al-Hānafiyyāh* (الرسائل الزينية في مذهب الحنفية). This collection of Ibn Nujaim's *Rasā'il* should not be confounded with a collection of his *Fatāwā* entitled *الفتاوى الزينية* (see Lib. Cat., xix, ii, 1758; Berlin, 4831). The prefatorial note runs as follows:—

لا اله الا الله سبحانه الله المنزه عن الاشياء و النظائر الحمد لله  
المتفضل بغفران الصغائر و الكبائر و لا اله الا الله وحده لا شريك له العالم  
بما في الضمائر ..... و بعد  
فيقول العبد الضعيف احمد بن نجيم الحنفى ان والده الشيخ الامام العلامة  
العبر البحر الفياحه ..... المرحوم الشيخ زين بن الشيخ المرحوم  
ابراهيم بن المرحوم نجيم الحنفى ..... قد ألف رسائل .....  
في فقه مذهب الحنفية ..... فاردت بعون الله تعالى  
ان اجدد ما نحن بصدده في بعض كرايس على ترتيب تأليفهم [sic]  
ليسهل الكشف عنهم [sic] بعد تسميتهم [sic] بالرسائل الزينية في مذهب  
الحنفية نسبة الى المؤلف فاقول وبالله التوفيق المستعان و المعين الخ \*

The compiler, who is the son of the author, says in the following passage that he arranged the present *Majmû'ah* in the form of a book one month after the death of his father (fol. 2<sup>b</sup>):—

..... وكان ذلك بعد وفاة المرحوم بشهر فى شعبان و تاريخ وفاة المرحوم صبيحة يوم الاربعاء ثامن رجب الفرد سنة سبعين و تسعمائة \*

This also establishes beyond any doubt the exact date of Ibn Nujaim's death, e.g. Wednesday, 8 Rajab 970/4-3-1563; see also Brock. Suppl., ii, 425.

Some *Rasâ'il* of this *Majmû'ah* have been compiled separately also as would appear from the notices below. Similarly different copies of the *Majmû'ah* have been noticed in different catalogues, comprising varying numbers of *risâlahs*. As for example, the Berlin copy, No. 4831, consists of only 34 *risâlahs*, while the Cairo, iii, 52, contains 43 *risâlahs*.

For other copies of the work (besides Berlin and Cairo, *loc. cit.*) see Gotha, 1142; Alger, 1024; Yeni, 638; see also Brock., ii, 310; and Suppl.

The work has been printed under the title *الرسائل الزينية فى المسائل العنقية* (comprising 41 *risâlahs*) with *Gamz 'Uyûn al-Başâ'ir*, etc. of Ahmad bin Muhammad al-Ḥamawî (d. 1098/1687). See Sarkis, 265.

Written in good Naskh. Not dated; apparently 12th century A.H. We are told in the colophon (see fol. 122) that our copy is transcribed from an autograph copy. In A.H. 1278 the MS. came into the possession of one Salmân Al-Khalfâwî as it appears from the following note on the title-page:—

دخل فى نوبة الفقير سلمان الخلفاوى الحسنى القادري .....

..... سنة ١٢٧٨ \*

fol. 3<sup>b</sup>-8<sup>a</sup>.

I.

الخير الباقي فى جواز الوضوء من الفساقى

AL-KHAIR AL-BÂQÎ FÎ JAWÂZ AL-WUDÛ' MIN AL-FASÂQÎ.

A treatise containing discussions from the Ḥanafî point of view regarding the validity of *Wudû'* (وضوء) from the waters of the basins commonly used in the Madrasahs for the purpose. It was composed in A.H. 931.

Author: Zain al-'Ābidīn bin Ibrāhīm bin Nujaim al-Miṣrī  
 زين العابدين بن ابراهيم بن نجيم المصرى , commonly called Ibn-Nujaim,  
 ابن نجيم . He died in Rajab 970/March 1563; see Lib. Cat., xix,  
 ii, 1699. For further bibliography see also Brock. Suppl., ii, 425.

Beginning:—

الحمد لله الذى انزل من السماء ماء طهورا ..... احمدة على  
 نعمه وفضله ..... و بعد فقد قال العبد الضعيف زين  
 بن نجيم الحنفى لما كثر الكلام فى مسألة الوضوء من الفساقى .....  
 سألتى بعض الاصدقاء ان اكتب له رسالة فى المياة .....  
 سميتها الخير الباقى فى جواز الوضوء من الفساقى النخ \*

For other copies of the work see Berlin, 3637; Paris, 976/2;  
 Cairo. iii, 117; Râmpûr, i, 191.

fol. 8<sup>b</sup>-10<sup>a</sup>.

II.

### رسالة فى افعال الصلوة

## RISALAT FI 'AF'ĀL AŞ-ŞALĀḤ.

The full name of this treatise is Ar-Risâlah fi Dikr Al-Af'âl  
 allatî Yuf'al fî Aş-Şalâḥ 'Alâ Qawâ'id Al-Madâhib Al-Arbâ'aḥ  
 . الرسالة فى ذكر الافعال التى يفعل فى الصلوة على قواعد المذاهب الاربعة

It expounds the compulsory acts performed in the prayers  
 (صلوات) according to the four schools of Muslim law, viz. Mâlikî,  
 Ḥanafî, Shâfi'î and Ḥanbalî'

By the same author.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام على سيدنا محمد و آله  
 و صحبه اجمعين و بعد فهذه مقدمة لطيفة مشتملة على ذكر الافعال التى  
 تفعل فى الصلوة على وجه اللزوم اجمالا على المذاهب الاربعة النخ \*

For other copies see Berlin, 3594; and Brock. Suppl., ii, 426.

القول النقي في الرد على المفتري

AL-QAUL AN-NAQÎ FÎ AR-RADD  
'ALÂ AL-MUFTARÎ.

A treatise discussing the conditions of stipends from endowments for the purposes of charity. The views of reliable Hanafi jurists are referred to in the present work. It is followed by a concise supplement of the treatise under notice by the author himself.

By the same author.

Beginning:—

الحمد لله الذي ينصر الحق و لو بعد حين ..... و بعد  
فهذه رسالة شريفة مختصرة ..... اشتملت على نقل كلام الثقة من  
علماء الحنفية فيما يتعلق بالوظائف في الاوقاف ..... و في آخرها  
تمة مشتمله على مسائل مبهمة النخ \*

For other copies of the present treatise see Berlin, 4770; and Brock. Suppl. ii, 426.

foll. 14<sup>b</sup>-15<sup>b</sup>.

المسئلة الخاصة في الوكالة العامة

AL-MAS'ALAT AL-KHÂSSAH FI AL-  
WAKÂLAT AL-'ÂMMAH.

A treatise containing a discussion on the delegation of general powers to a Wakîl. A few cases concerning the subject have been quoted and discussed. It was composed in A.H. 964 in reply to a question on the subject referred to the author.

By the same author.

Beginning:—

الحمد لله وكفى و سلام على عبادة الذين اصطفى و بعد فقد سُئلت  
عن التوكيل العام فكتبت فيه هذه الرسالة و سميتها المسئلة الخاصة  
في الوكالة العامة النخ \*

For other copies of the work see Berlin, 4835; and Brock. Suppl., ii, 427.



رفع الغشاء عن وقتى العصر و العشاء

RAF' AL-ĠISHĀ' 'AN WAQTAI AL-  
'AṢR WA AL-'ISHĀ'.

A treatise expounding the principles of the Ḥanafī school of jurisprudence regarding the proper time for the 'Aṣr and the 'Ishā, two of the five compulsory prayers. It was composed in A.E. 952 when a question on the subject was put to the author.

By the same author.

Beginning:—

نحمد لله الذى ينصر الحق و لو بعد حين ..... و بعد فبذة  
رسالة فى وقتى العصر و العشاء على مذهب الامام الاعظم ابى حنيفة  
النعمن ..... فاقول ..... و بعد تسميتها برفع الغشاء عن وقتى  
العصر و العشاء الخ \*

For other copies of the present work see Berlin, 3592-3; and Brock. Suppl., ii, 426.

التحفة المرغية فى الاراضى المصرية

AT-TUḤFAT AL-MARDĪYAH FĪ AL-  
ARĀDĪ AL-MIṢRĪYAH.

A very useful treatise containing discussions relating to the management of some plots of bequeathed land in Egypt. It was composed in A.H. 958, when a question on the subject was referred to the author.

By the same author.

Beginning:—

نحمد لله الذى فضل العلم و اهله ..... و بعد فيقول العبد الضعيف  
زين بن نجيم الحنفى لما كثر الكلام فى سنة ثمان و خمسين و تسعمائة  
فى حتم المبايعه من بيت المال ..... سألنى جماعة ان اكتب رسالة  
مختصرة ..... سميتها التحفة المرغية فى الاراضى المصرية الخ \*

For other copies of the work see Berlin, 5623; Wien, 919/2; and Brock. Suppl., ii, 426.

foll. 26<sup>b</sup>-28<sup>a</sup>.

VII.

رسالة في تحليف الطلاق بالابراء

RISÂLAT FÎ TAHLÎF AT-TALÂQ  
BI AL-IBRÂ'.

A treatise containing discussions on a case of conditional divorce which occurred in Egypt in the time of the author. The aforesaid discussion is chiefly based on the views of reliable Hanafî jurists. It was composed when the author was asked to answer the question on the subject.

By the same author.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام على سيدنا محمد .....  
و بعد فقد وقعت حادثه في زماننا على ان رجلا قال لزوجته منى ظهرت  
لى امرأة غيرك او ابرأتنى من مبرك فانت طالق واحدة تمكين بها  
نفسك الخ \*

For other copies of the work see Berlin, 4668; and Brock. Suppl., ii, 426.

foll. 28<sup>b</sup>-32<sup>b</sup>.

VIII.

رسالة في الاقرار

RISÂLAT FÎ AL-IQRÂR.

It contains discussions on a suit of agreement once decided by a Mâliki Qâdî and again the said suit was brought for trial in the court of a Hanafî Qâdî by the other party. The case was referred to the author for opinion.

By the same author.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام على سيدنا محمد .....  
و بعد فقد وقعت مسألة في زماننا ان امرأة .....

اقرت عند حاكم مالكي المذهب لابنتها ..... و حكم المالكي بموجب ذلك حكما صحيحا ثم ادعت ..... و سمع دعواها حاكم حنفي \*

foll. 32-40.

IX

### تحرير المقال في الاستبدال

## TAHRIR AL-MAQAL FÎ AL-ISTIBDÂL.

A treatise containing a discussion on the conditions of exchange in the bequeathed properties noted in the Waqfnâmah by the person who executed the same.

By the same author.

Beginning:—

الحمد لله الذي احكم الدين و ابدت ..... و بعد فقد وقعت  
حادثه دعت الى كتابة رسالة في تحرير كلام المشائخ في الاستبدال  
للقف ..... و الكلام فيها في مسائل الاولى اذا شرط الواقف الاستبدال  
قال ابو يوسف الوقف و الشرط صحيحان النخ \*

For other copies of the work see Berlin, 4771; and Brock. Suppl., ii, 426.

foll. 41<sup>a</sup>-43.

X.

### رسالة في الطعن و الطاعون

## RISÂLAT FÎ AT-TA'N WA AT-TÂ'ÛN.

A work based on Ḥadîṣ, dealing with the origin and description of plague and the evacuation of plague-stricken places and the entry into these areas, and holding that Muslim victims of the disease were to be deemed martyrs. It was composed in A.H. 950, when there was a serious outbreak of plague in Egypt.

By the same author.

Beginning:—

الحمد لله مقدر الارزاق ..... و بعد فهذه جملة  
من الفوائد المتعلقة بالطعن و الطاعون جمعتها مما جمعه الشيخ جلال الدين  
السيوطي ..... حين وقع بمصر في سنة خمسين و تسعمائة النخ \*

For other copies of the work see Berlin, 6372 ; and Brock. Suppl., ii, 426.

foll. 43<sup>b</sup>-46<sup>a</sup>.

XI.

فى الرشوة و اقسامها

## FÎ AR-RASHWAḤ WA AQSÂMIHÂ.

A treatise on bribery and its various kinds. The difference between bribery and present (هدية) has been explained by the author in the work under notice.

By the same author.

Beginning:—

الحمد لله الذى ينصر الحق و لو بعد حين ..... و بعد فهذه  
رسالة مختصرة فى بيان الرشوة و اقسامها ..... و بيان الفرق بينها و بين  
الهدية ..... فنقول الرشوة لها معنيان لغوي و اصطلاحى النخ \*

For other copies of the work see Berlin, 4956; and Brock. Suppl., ii, 426.

foll. 46<sup>a</sup>-47.

XII.

فى الكنائس المصرية

## FÎ AL-KANÂ'IS AL-MISRIYAH.

A treatise containing discussions on the erection of new churches or Jewish synagogues in the countries governed by Muslim kings. It was composed in A.H. 967 when a question on the subject was referred to the author by the reigning king.

By the same author.

Beginning:—

مسئلة كنيسة حارت [حارة] زويلة التى قفلت فى زمن الشيخ  
محمد ..... امر السلطان فى سنة سبع و ستين و تسعمائة ان ينظر فيها  
بالشرع النخ \*

For other copies see No. 2783/12 below; and Brock. Suppl., ii, 426.

رسالة في اقامة القاضى التعزير على المفسد عن غير توقف على مدع

RISÂLAT FI IQÂMAT AL-QÂDÎ AT  
TA'ZÎR 'ALÂ AL-MUFSID MIN  
GHAIR TAWAQQUF 'ALÂ  
MUDDA 'IN

A treatise containing the discussion that the Qâdî is empowered to punish the accused persons in some criminal cases without waiting for a complainant. It was composed in A.H. 968; see the colophon quoted below.

By the same author.

Beginning:—

الحمد لله وكفى وسلام على عبادة الذين اصطفى وبعد فهذه  
رسالة في اقامة القاضى التعزير على المفسد من غير توقف على مدع  
..... فنقول وبالله التوفيق النخ \*

The colophon runs thus:—

هذا ما تيسر جمعه فى نصف يوم الاحد تاسع شهر شوال المبارك  
..... سنة ثمان وستين وتسعمائة النخ \*

رسالة في دخول اولاد البنات تحت لفظ الولد او الاولاد

RISÂLAT FI DUKHÛL AULÂD AL-  
BANÂT TAHT LAFZ AL-WALAD  
AU AL-AULÂD.

A treatise containing the discussion that the daughter's sons have got the same right as the sons of sons in the *Waqf 'Alâ al-Aulâd*, i.e. *Waqf* executed in favour of sons and their descendants. The variance of opinion on the subject is also dealt with in the work under notice.

By the same author.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام على اعلم الخلق اجمعين  
..... و بعد فهذه رسالة فى مسألة دخول اولاد البنات تحت لفظ  
الولد او الاولاد و بيان الاختلاف النخ \*

A copy of the present MS. is mentioned in Brock. Suppl., ii, 426.  
foll. 54<sup>a</sup>-55<sup>a</sup>.

XV.

رسالة فيما يسقط من الحقوق و ما لا يسقط

RISÂLAT FÎ MÂ YASQUT MIN AL-  
HUQÛQ WA MÂ LÂ YASQUT.

A treatise containing discussions on the rights that cease by  
abolition ( اسقاط ) and those which do not cease by the same.

By the same author.

Beginning:—

الحمد لله و سلام على عبادة الذين اصطفى و بعد فهذه رسالة فيما يسقط  
من الحقوق بالاسقاط و ما لا يسقط فذكر فى جامع الفصولين من الفصل الثانى  
و العشرين النخ \*

A copy of the present MS. has been mentioned in Brock. Suppl.,  
ii, 427. See also Berlin, 4832/2.

foll. 55<sup>b</sup>-57<sup>a</sup>.

XVI.

رسالة فى الاقطاعات و محلها

RISÂLAT FÎ AL-IQTÂ'ÂT  
WA MAḤALLIHÂ.

A treatise containing discussions on the realization of the revenue  
or tithe from the assigned lands ( الاقطاعات ).

By the same author.

Beginning:—

الحمد لله و سلام على عبادة الذين اصطفى و بعد فهذه رسالة  
فى بيان الاقطاعات و محلها و من يستحقها النخ \*

For other copies see Berlin, 4832 ; and Brock. Suppl., ii, 426.

رسالة فيمن يتولى الحكم بعد موت الباشا

RISÂLAT FÎ MAN YATAWALLÂ AL-  
HUKM BA'D MAUT AL-BÂSHÂ.

A treatise containing discussions on the temporary management of the province just after the death of the Pâshâ (governor) till the appointment of a new Pâshâ. It was composed in A.H. 960, when Basha 'Ali al-Khiṣṣî of Egypt died and a question on the subject was referred to the author.

By the same author.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام على افضل الخلق اجمعين  
و بعد فهذه رسالة في حكم من يتولى الحكم بعد موت نائب البلد  
المسمى في زماننا بالباشا قبل ان يبلغ السلطان خبر موته الفتها لما مات  
المرحوم الباشا على الخصى في سنة ستين و تسعمائة الهـ \*

A copy of the present treatise is mentioned in Brock. Suppl., ii, 427.

رسالة في السفينة اذا غرقت او انكسرت

RISÂLAT FÎ AS-SAFÎNAH IDÂ  
ĠARAQAT AU INKASARAT.

A treatise containing discussions that the person who hires a boat is liable to pay the fare fixed for the same when the boat sinks or is broken in the way.

By the same author.

Beginning:—

الحمد لله وحده سئلت عن شخص استاجر سفينة ليبتاع بها على الوجه  
الشرعى ..... فغرقت في اثناء الطريق ..... فهل يلزمه اجرة  
المسافة الهـ \*

## رسالة خائر بيك

## RISÂLAT KHÂ'IR BEK.

A treatise dealing with the decision of the dispute which had occurred in Egypt between the public and the Mutawalli of the Waqf of Khâ'ir Bey. The dispute arose over the condition of certain charities made in the Waqfnamah executed by Khâ'ir Bey, a chief in the court of Nâsir Muhammad (901-904/1495-1498) of Burji Mamlûk dynasty. The subject was referred to a group of scholars including our author by the Governor of Egypt.

By the same author.

Beginning:—

الحمد لله رب العالمين و بعد فقد وقعت حادثة هي ان خائر بيك  
ملك الامراء [sic] زعموا ان شرط للمستحقين في كتاب وقفه لكل وظيفة معلوما  
و شرط لنفسه الزيادة و النقصان ثم بعد سنين اظبر المستحقون اقوالهم  
..... و وقعت منازعة من [sic] بين المستحقين و المتولى فامر  
الحاكم بجمع العلماء و النظر في ذلك فكنت ممن عين للحضور فاحببت  
ان اكتب شيئا في ذلك النخ \*

## رسالة في مكاتيب الاوقاف و بطلانها

RISÂLAT FÎ MAKÂTÎB AL-AUQÂF  
WA BUTLÂNIHÂ.

A treatise in which the terms and the conditions generally noted in the documents are discussed. It was composed in refutation of those who said that the Qâdi must accept all the conditions recorded in the documents.

By the same author.



Beginning:—

الحمد لله الذى ينصر الحق و لو بعد حين و ينشر العدل فى الخلق  
..... و بعد فقد وقفت على هذا المكتوب فوجدته غير موافق للمطلوب  
..... الاصل فى المحاضر و السجلات ان يبالغ فى الفكر و البيان  
فى الصريح النخ \*

The above title is derived from Cairo, iii, 54<sub>20</sub>.

fol. 68<sup>a</sup>–70<sup>a</sup>.

XXI.

رسالة فى شرط فى وقف الغورى فى شيخ الغورية

RISÂLAT FÎ SHARṬ FÎ WAQF AL-  
GŪRÎ FÎ SHAIKH AL-GŪRĪYAH.

A treatise discussing fully the conditions laid down in the Waqf-nâmah executed by Sultân Qânsû al-Gûri (873–901/1468–1495) of the Burjî Mamlûk dynasty. It was composed under the order of Sultân Salîm (918–926/1512–1520). The name of Sultân Salîm is omitted in this copy but is found in MS. No. 2783/14 below.

By the same author.

Beginning:—

الحمد لله الذى ينصر الحق و لو بعد حين ..... و بعد فهذه  
رساله كتبها بعد الطلب حين وصل الامر الشريف عن حضرة مولانا الامام  
اعظم ايد الله ملكه النخ \*

The above title is taken from Cairo, iii, 54<sub>21</sub>.

fol. 71<sup>a</sup>–73<sup>b</sup>.

XXII.

رسالة فى عمرة وقفية اختلفت الاجوبة فيها

RISÂLAT FÎ ŞŪRAT<sup>IN</sup> WAQFĪYAT IKH-  
TALAFAT AL-AJWIBAH FÎHÂ.

A treatise containing questions and the author's answers to the same and criticisms on these answers directed by someone against the author. The questions are concerning cases of al-Waqf 'alâ al-Aulâd, one of the chapters of Kitâb al-Waqf dealt with in the works of jurisprudence. The criticisms referred to above are refuted by the author in an independent treatise (see No. 2782/23 below).

By the same author.

VOL. XXV.

Beginning:—

الحمد لله و سلام على عبادة الدين اصطفى و بعد فقد كنت اجبت  
على سوال رفع الی من نحو سنة ثم بعد مدة احضر الی ورقة فيها جواب  
لبعض من ینسب الی العنقية النخ \*

The title is taken from Cairo, iii, 54<sub>22</sub>.

fol. 73<sup>b</sup>-76.

XXIII.

رسالة فی ما استقر علیه الحال فی الجواب عن صورة الوقفية

RISÂLAT FÎ MA'STAQARRA 'ALAIH  
AL-HÂL FÎ AL-JAWÂB 'AN  
SÛRAT AL-WAQFÎYAḤ

A treatise containing refutations of the criticisms directed against  
the author mentioned in treatise No. 2782/22 above.

By the same author.

Beginning:—

الحمد لله الذى جل عن المعارضة و المناظرة ..... و بعد  
اعوذ [sic] بالله من الخطأ و الضلل ..... الكلام على هذا الجواب

fol. 76<sup>b</sup>-78<sup>a</sup>.

XXIV.

من وجوه النخ \*

[رسالة فی الطلاق المعلق]

[RISÂLAT FÎ AT-TALÂQ AL-  
MU'ALLAQ.]

A treatise embodying a reply to the question repeatedly referred  
to the author concerning a case of conditional divorce which occurred  
at Cairo.

By the same author.

Beginning:—

الحمد لله و سلام على عبادة الدين اصطفى و بعد فقد وقعت حادثة  
بالقاهرة و تكررت و كثر السؤال عنى لى لو علق رجل بصورة متنى تزوجت  
على امرأتى زوجة اخرى بنفسى او بوكيلى او بفضولى او بطريقتى  
من الطرق النخ \*

7B

The work was composed on Friday, 10 Jumâda I, 969/16-1-1562, as appears from the concluding note of the author, which reads thus:—

كتبها الفقير زين بن نجيم فى الضحوة الكبرى يوم الجمعة عاشر  
جمادى الاولى سنة تسع و ستين و تسعمائة الخ \*

In Cairo, iii, 54<sub>24</sub>, the treatise is called رسالة فى نكاح الفضولى .

fol. 78<sup>b</sup>-80<sup>a</sup>.

XXV.

رسالة فيما تسمع فيه الشهادة حسبة

### RISÂLAT FÎMÂ TUSMA' FÎHI AŞH- SHAHÂDAH ḤASBAT<sup>AN</sup>.

A treatise supporting the author's own opinion previously expressed on a legal point.

By the same author.

Beginning:—

الحمد لله و سلام على عبادة الذين اصطفى و بعد فقد وقعت حادثة  
اشترى رجل جارية تركية و مكثت عنده اياما ثم طلبت البيع فاتى بها  
الى السوق ..... فاجبت بانهم ان اخروا الشهادة بغير عذر فسقوا  
و لا تقبل شهادتهم الخ \*

The work was composed in the end of Shawwâl 969/June 1562, as noted in the following colophon by the author:—

علقه الفقير زين بن نجيم الحنفى فى اواخر شوال عام [sic] سنة  
تسع و ستين و تسعمائة من الهجرة الخ \*

fol. 80<sup>a</sup>-82<sup>a</sup>.

XXVI.

رسالة فى متروك التسمية عمدا

### RISÂLAT FÎ MATRÛK AT- TASMIYAH 'AMAD<sup>AN</sup>.

It discusses the intentional omission of the Tasmiyah (saying (بسم الله الرحمن الرحيم) before commencing eating and drinking and the eating of the meat of animals and birds slaughtered, intentionally omitting the Tasmiyah.

By the same author.

Beginning:—

الحمد لله على ما انعم و الصلوة و السلام على افضل من علم و بعد  
فهذه رسالة فى متروك التسمية اذكر فيها الاختلاف بين الائمة و دليلهم  
على وجه الاختصار النخ \*

The work was composed in the beginning of A.H. 970, as stated by the author in the introduction (see fol. 80<sup>a</sup>).

Another copy of the work is mentioned in Brock. Suppl., ii, 427.

fol. 82<sup>a</sup>–85<sup>a</sup>.

XXVII.

رسالة فى تعليق طلاق المرأتين بتطبيق الاخرى

RISÂLAT FÎ TA'LÎQ ṬALÂQ AL  
MAR'ATAIN BI ṬATLÎQ  
AL-UKHRA

A treatise discussing the question of the divorce of two wives of a man, having three, being conditional on the divorce of the third. It was composed when a question on the subject was referred to the author by 'Abdarrahmân, Chief Justice of Egypt.

By the same author.

Beginning:—

الحمد لله و سلام على عبادة الدين اصطفى و بعد فهذه رسالة  
فى مسألة تعليق طلاق المرأتين بتطبيق الاخرى ..... طلب منى  
بيانها قاضى القضاة عبد الرحمن النخ \*

A mention of the work is made in Berlin, No. 4831/24.

fol. 85<sup>a</sup>–86<sup>a</sup>.

XXVIII.

رسالة فى المرتبات فى الاوقاف

RISÂLAT FÎ AL-MURATTABÂT  
FÎ AL-AUQÂF.

A treatise dealing with certain cases of Waqf, advocating strict adherence to the conditions laid down by the Wâqif . واقف .

By the same author.

Beginning:—

سؤال فى واقف رتب وظائف من جملتها مدرس حنفى و طلبة  
و شرط فى المدرس ان يكون حنفيا اصيلاً النخ \*

In Cairo, iii, 54<sub>20</sub>, the treatise is called رسالة فى ترتيب الوظائف  
بشرط الوقف .

Foll. 86<sup>b</sup>-87<sup>b</sup>.

XXIX.

رسالة فى صورة دعوى الاستبدال

### RISÂLAT FI ŞÛRAT DA'WÂ AL-ISTIBDÂL.

A treatise discussing the validity of the condition of exchange made in the Waqfnâmah. The author quotes reliable authorities on the subject.

By the same author.

Beginning:—

الحمد لله رب العالمين بعد السلام التام و تقبيل الياى الكرام  
و الادعية العظام ..... ان الفقير المحب المخلص اطلع على هذا  
المكتوب فوجدته غير مانع من القال و القيل فى المستقبل النخ \*

The title is borrowed from Cairo, iii, 54<sub>30</sub>.

fol. 87<sup>b</sup>-88<sup>a</sup>.

XXX.

رسالة فى فسخ الاجارة الطويلة

### RISÂLAT FÎ FASKH AL-IJÂRAT AT-TAWÎLAH.

A treatise discussing that the mortgage for a long period of the Waqf property is invalid under the law, and that the transaction is liable to be cancelled by the Qâdî.

By the same author.

Beginning:—

صورة دعوى فى فسخ الاجارة الطويلة ادعى فلان بن فلان الفلانى  
..... فيجب المدعى عليه بان الاجارة الطويلة فى الوقف واجبة  
الفسخ النخ \*

For other copies see Berlin, 4833; and Brock. Suppl., ii, 427.

رسالة فى الحكم بالموجب بالصحة

RISÂLAT FÎ AL-ḤUKM BI'L-MÚJAB  
BI AŞ-ŞIḤḤAH.

A treatise containing criticisms on a document of mortgage of the Waqf property for a period of more than three years. The author holds that the mortgage of the Waqf property is only maintainable under the law for a period *not exceeding* three years.

By the same author.

Beginning:—

الحمد لله رب العالمين بعد السلام التام ..... بان. الفقير قد اطلع

على مكتوب الاجارة النخ \*

The above title is taken from Cairo, iii, 54<sub>32</sub>, and it seems to have been deduced from the following passage in the text (fol. 88<sup>b</sup>):—

و قد قال الشيخ ..... و اما الحكم بالموجب بفتح الجيم فمعناه

الحكم بموجب الدتوى الثابتة بالبينة النخ \*

foll. 89<sup>a</sup>-91<sup>a</sup>.

XXXII.

رسالة فى صورة بيع الوقف لا على وجه الاستبدال

RISÂLAT FÎ ŞÛRAT BAI' AL-WAQF  
LÂ 'ALA WAJH AL-ISTIBDÂL.

A treatise expounding that the sale of the Waqf property is generally illegal; and that in the interest of the Waqf it is only valid for the purpose of exchange.

By the same author.

Beginning:—

الحمد لله رب العالمين اما مسألة كون مبيع الوقف لا على وجه

الاستبدال فاسدا أو باطلا النخ \*

A copy of the present MS. is mentioned in Brock., ii, 427.

رسالة في بيان الكبائر والصغائر

RISÂLAT FÎ BAYÂN AL-KABÂ'IR  
WA AŞ-ŞAĠA'IR.

A theological treatise discussing the heinous and the trivial sins (كبائر و صغائر) and the punishment relating to either.

By the same author.

Beginning:—

الحمد لله و سلام على عباده الذين اصطفى و بعد فهذه رسالة  
في بيان الكبائر والصغائر الخ \*

رسالة في الاستصحاب وما تفرع عليه

RISÂLAT FÎ AL-ISTISHÂB WA MÂ  
TAFARRA'A 'ALAIH.

A treatise discussing instances of *Istishâb*, one of the principles of jurisprudence. Al-Istishâb is defined as follows:—

الحكم بثبوت امر في وقت بناء على ثبوته في وقت آخر \*

(Assertion about the existence of a thing at one time on the basis of its existence at another.)

By the same author.

Beginning:—

الحمد لله و كفى و سلام على عباده الذين اصطفى فهذه رسالة  
في الاستصحاب و ما تفرع عليه من المسائل الفقهية هو كما في التجريد  
الحكم ببقاء امر محقق لم يظن عدمه ..... و الاولى ما في العناية من  
انه الحكم بثبوت امر في وقت بناء على ثبوته في وقت آخر -

رسالة فى النذر بالتصدق

RISALAT FÎ AN-NADR BI  
AT-TAŞADDUQ.

A treatise discussing the subject of making a vow for charity  
النذر بالتصدق .

By the same author.

Beginning:—

الحمد لله رب العالمين و سلام على عباده الذين اعطى و بعد فهذه

رسالة فى النذر بالتصدق الخ \*

A treatise entitled النذر بالتصدق is mentioned in  
Brock., ii, 427.

foll. 104-112<sup>b</sup>.

XXXVI.

رسالة فى الحكم بالموجب بلا دعوى احد

RISÂLAT FÎ AL-HUKM BI'L-MÚJAB  
BILÂ DA'WA AHAD.

A treatise discussing the invalidity of passing orders in cases  
uncontended by anyone.

Beginning:—

الحمد لله الذى ينصر الحق و لو بعد حين ..... و بعد فيقول العبد  
الفقير ..... زين بن نجيم الحنفى لما اصطلح القضاة فى زماننا و قبله  
بازمان يسيرة الحكم بلا تقدم دعوى و خصومة و كثر السؤال عن ذلك  
بالقاهرة و تكرر منى الافتاء بعدم صحته الخ \*

In Cairo, iii, 55<sup>37</sup>, the treatise is called  
رسالة فى الحكم بلا تقدم دعوى و خصومة .

foll. 112<sup>b</sup>-113<sup>b</sup>.

XXXVII.

رسالة فيما يبطل دعوى المدعى من قول او فعل

RISÂLAT FÎ MÂ YUBTIL DA'WA AL-  
MUDDA'Î MIN QAUL AU FI'L.

A treatise expounding the words and the acts of the claimant  
which damage his claims and titles.

By the same author.



Beginning:—

الحمد لله و سلام على عبادة الدين اصطفى و بعد فقد ذكر في القنية  
من باب ما يبطل دعوى المدعى من قول او فعل قال سمعت  
شيخ الاسلام النخ \*

fol. 113<sup>b</sup>-114<sup>b</sup>.

XXXVIII.

رسالة في مسألة الجبايات و المعشرات الديوانية

RISÂLAT FÎ MAS'ALAT AL-JÎBÂYÂT  
WA AL-MU'SHARÂT AD-DÎWÂNÎYAH.

A treatise on taxes and tithes.

By the same author.

Beginning:—

الحمد لله و سلام على عبادة الدين اصطفى فهذه رسالة في مسألة  
الجبايات [sic الجبايات] و الراتبات و المعشرات الديوانية النخ \*

In Brock. Suppl., ii, 426, a copy of the work is mentioned under  
the title . في مسألة الجبايات و المرتبات و المعشرات .

In the present MS. the word الجبايات is erroneously written  
as الجنايات.

fol. 114<sup>b</sup>-116.

XXXIX.

رسالة في الدعوى

RISÂLAT FÎ AD-DA'WA.

A treatise on important legal topics selected from reliable  
works on jurisprudence and arranged in the following nine *bâb*:

(i) باب البيع , (ii) باب الدين , (iii) باب النكاح , (iv) باب الصلح ,  
(v) باب الوديعة , (vi) باب الوصية , (vii) باب الوكالة , (viii) باب الميراث ,  
(ix) باب الضمان و الاقرار .

By the same author.

Beginning:—

الحمد لله و سلام على عبادة الدين اصطفى و بعد فهذه رسالة جمعها  
من كتب الفتاوى المجموعة عندي و جعلتها ابوابا النخ \*

In Cairo, iii, 55<sub>40</sub>, the work is called رسالة في الدعوى المرتبة على ابراب الفقه.

foll. 116-121<sup>a</sup>.

XL

رسالة في الحدود في الفقه

## RISÂLAT FÎ AL-HUDÛD FÎ AL-FIQH.

A treatise on the definitions of technical terms used in works of Muslim law. It was composed at the request of some of the author's friends.

By the same author.

Beginning:—

الحمد لله الواحد الاحد الفرد الصمد ..... و بعد فيقول العبد  
الضعيف زين بن ابراهيم بن نجيم المصرى ..... قد سألتنى بعض الاخوان  
ان اجمع له حدودا في الفقه ... فكتبت هذا على حسب التيسير الخ \*

foll. 121<sup>a</sup>-122.

XLI.

رسالة في اسقاط الحق

## RISÂLAT FÎ ISQÂT AL-HAQQ.

A treatise dealing with the rights which are nullified by renunciation ( اسقاط ).

By the same author.

Beginning:—

اما حق الشفعة فانه يقبل الاسقاط فان الشفيع لو ابطل شفيعته بطلت  
و اما حق الرجوع في الهبة فلا يقبل الاسقاط الخ \*

The treatise should not be confounded with No. 2782/15 above having a similar title.

The colophon of this Majmû'ah runs thus:—

هذا آخر ما وجد بخطه رحمه الله تعالى على النسخة المنقول

عنها الخ \*

No. 3199

Folios 6b-42b; lines 16; size 32 × 22, 25.5 × 14

مجموعة المكاتيب

## MAJMŪ'AT AL - MAKĀTĪB

Author : Husain b. Muḥsin al-Anṣārī al-Yamānī الحسین بن محسن الانصاری الیمانی  
(d. 1327 A.H. = 1910 A.D.)

Beginning :

الى جناب مجنا العلامة البنيه والفاضل الفهامة الفقيه . . . محمد المكنى  
بابي الطيب المدعو بشمس الحق بن امير بن علي بن حيدر -

End :

و الرسالة التي لدينا بعض الحنفية في سنة . . . ان شاء الله ارسالها اليكم  
اذا وصل الينا جواب هذا الخط -

A collection of 51 letters on different topics of Jurisprudence, addressed to Shaikh Shams al-Haq of Diyānwān, Bihar, (d. 1329 A.H. = 1911 A.D.), a known Muḥaddith contemporary to the author.

Written in Nasta'liq.

Not dated : Probably 14th century A H.

Accn. No. 3539

H. L. No. 3260/1

No. 1720.

foll. 269 ; lines 25 ; size 7½ × 4 ; 5½ × 2½.

مطالب المؤمنین

## MAṬĀLIB AL MU'MINĪN

A concise but useful work on jurisprudence, based on various reliable authorities from the 3rd down to 7th century.

Author: Badr bin Tāj bin 'Abdarrahīm al Lāhūrī بدر بن تاج بن 'Abdarrahīm al Lāhūrī, an Indian scholar of Lahore. The works of reference do not provide us with any account of the author; but on fol. 128<sup>a</sup> the author refers to Diyā'addīn as Sunāmī as one of his teachers, thus: قال العبد اصلاحه الله تعالى سمعت شيعي واستاذي الامام العامل الكامل: ضياء الدين السنامي. The said Diyā'addīn was a contemporary of Nizāmaddin Auliyā (d. A.H. 725=A.D. 1324); see Tadhkirat 'Ulamāi Hind, p. 102. Hence our author was a scholar of the 8th century A.H.

Beginning:—

الحمد لله الاول بلا بداية ..... وبعد قد قال المفتقر الى الله  
الباقي بدر بن تاج بن عبد الرحيم اللاهوزي ..... وسميته مطالب  
المؤمنين النخ \*

Only two other copies of the work are known to us, viz. Rāmpūr, Nos. 554-55.

Written in good Naskh. Not dated. apparently 11th century A.H.

A seal of one 'Abdallāh to whom the MS. once belonged, dated A.H. 1168, is found on the title-page.

No. 1612.

fol. 228; lines 27; size 11 × 7½; 7½ × 5

ملتقى البحار

## MULTAQĀ AL BIḤĀR.

An old and valuable copy of a very useful commentary on Manzūmah (No. 1609 above), composed by the commentator for his son.

By Muḥammad bin Maḥmūd bin Muḥammad Aṣ Sadidī az Zauzanī محمد بن محمود بن محمد السديدي الزوزني. Brock., vol. i, p. 428, mentions our author, but not the period to which he belonged; but it is evident that he was a scholar of the 7th century A.H. since the author of Al Jawābir al Muḍiyah (d. A.H. 775) tells us that our author's father, Maḥmūd, was alive at the beginning of the 7th century A.H., and that our author's son, 'Abdal'aziz, who studied this commentary under him, flourished at the end of that century.

The present commentary is divided into two volumes.

Beginning:—

و احمدة على بدائع كرمه ..... قال مولانا و استاذنا ابوالمفاخر  
محمد بن ابي القاسم محمود بن ..... الزوزني ..... اني ذاك في  
هذه الصحيفة ما التمس مني ..... اوسط اولادي ..... الولد الاعز  
عبد العزيز النخ \*

Only one other copy of the present commentary is known to us  
viz., Yenî., No. 474.

The colophon runs thus:—

تم النصف من ملتقى البحار بحمد الله تعالى و يتلوه في النصف  
باب مقالات الثاني على خلاف مذهب الامام الشيباني \*

The following passage from Al Jawâhir al Muḍiyah containing  
a biographical account of the commentator, is quoted on a fly  
leaf:—

و هو محمد بن محمود بن محمد ابوالمفاخر السديدي الزوزني  
تفقه على الامام محمود المروزي و تفقه عليه و لده عبد العزيز ملتقى البحار  
شرح المنظومة و وزن بلدة كبيرة من هرات كذا في طبقات الحنفية  
اعبد القادر القرشي النخ \*

No. 1741.

fol. 138; lines 17; size  $8\frac{1}{2} \times 6$ ;  $6 \times 3\frac{1}{2}$ .

مواهب الرحمن

MAWÂHIB AR RAḤMÂN.

A concise work on jurisprudence, compiled on the same lines as  
Majma' al Baḥrain (see No. 1614 above).

Author: Ibrâhîm bin Mûsâ Aṭ Ṭarâbulusî al Ḥanafî بن ابراهيم  
موسى الطرابلسي الحنفي, a Ḥanafî scholar of the 10th century A.H. He  
was born in Ṭarâbulus in A.H. 843, and received his early education  
in his native place; but he completed his studies of different branches  
of Islamic learning in Damascus and Cairo. He settled permanently  
in Cairo, where a number of scholars studied under him. He died in

A.H. 922=A.D. 1516; see *An Nûr as Sâfir*, fol. 112<sup>a</sup>; *Hâj. K̲hal.*, vol. vi, p. 243; *Brock.*, vol. ii, p. 83.

Beginning:—

العمد لله الذي جعل مواهب الفقه ذخيرة لهداية الانام النخ \*

For two other copies of the work see *Yeni*, No. 478; *Āṣafiyah*, No. 74.

Written in good *Nasikh*. Dated A.H. 958.

Scribe: محمد بن بركات الصفدي.

The title-page contains quotations from different works.

The MS. was at one time in the possession of one Muhammad bin Yahyâ Qâbil, whose note is found on the title-page.

No. 1650.

fol. 225; lines-16; size 10×7; 8×4.

الجلد الثاني من نصب الراية

## AL JILD AŞ ŞÂNÎ MIN NAŞB AR RÂYAH.

The second volume of *Naşb ar Râyah*, being a collection of the *Ḥadîṣ* used in *Hidâyah* (Nos. 1629-30 above), giving in each case the *Isnâd* and a reference to the work in which the *Ḥadîṣ* is found. The first volume of the work is wanting.

Beginning:—

الحديث الثالث قال صلى الله عليه وسلم من كان يومئذ بالله

و اليوم لآخر ..... رواه ابن حبان في صحيحه و رواه البيهقي \*

Author: 'Abdallâh bin Yûsuf az Zaila'î al Ḥanafî بن عبد الله بن يوسف الزيلعي الحنفي, commonly called *Jamâladdîn az Zaila'î*. جمال الدين الزيلعي الحنفي. He died in A.H. 762=A.D. 1360 (see *Lib. Cat.*, vol. xviii, part ii, No. 1357).

The colophon runs thus:—

هذا آخر تخریج احاديث الهداية من تالیف الامام العلامة فخر المحدثين

مفيد الطالبين جمال الدين عبد الله بن يوسف الزيلعي الحنفي \*

Only one other MS. copy of the work is known to us, viz., Āsafiyah, No. 124; but the work was lithographed in Lucknow in A.H. 1301, see Iktifâ' al Qunû', p. 143.

Written in good Naskh. Not dated; apparently 8th century A.H.

No. 1619.

foll. 293; lines 25; size  $11\frac{1}{2} \times 8\frac{1}{2}$ ;  $7\frac{1}{2} \times 4\frac{1}{2}$ .

الجزء الثاني من وجيز المحيط

AL JUZ AŞ ŞÂNÎ MIN WAJÎZ  
AL MUHÎT.

The second volume of Wajiz al Muḥîṭ of Raḍiaddin as Sarakḥsî (d. A.H. 544=A.D. 1149), mentioned in the last notice. The present volume contains the following 39 *kitâb* of the work:—

I. Foll. 1-38.	كتاب الايمان
II. Foll. 39-41.	كتاب النذور
III. Foll. 42-45 <sup>a</sup> .	كتاب الكفارات
IV. Foll. 45 <sup>b</sup> -55 <sup>a</sup> .	كتاب الاستحسان
V. Foll. 55 <sup>b</sup> -58 <sup>a</sup> .	كتاب التحري
VI. Foll. 58 <sup>b</sup> -61 <sup>a</sup> .	كتاب اللقيط و اللقطة
VII. Foll. 61 <sup>b</sup> -62 <sup>a</sup> .	كتاب الأبق و المفقود
VIII. Foll. 62 <sup>b</sup> -68.	كتاب العاوية
IX. Foll. 69-76.	كتاب الهبة
X. Foll. 77-87.	كتاب الوقف
XI. Foll. 88-92.	كتاب الصيد
XII. Foll. 93-98 <sup>a</sup> .	كتاب الاضحية
XIII. Foll. 98 <sup>b</sup> -104.	كتاب الشركة
XIV. Foll. 105-113 <sup>a</sup> .	كتاب المضاربة
XV. Foll. 113 <sup>b</sup> -120 <sup>a</sup> .	كتاب المزارعة
XVI. Foll. 120 <sup>b</sup> -124 <sup>a</sup> .	كتاب الشرب
XVII. Foll. 124 <sup>b</sup> -125 <sup>a</sup> .	كتاب الاشربة
XVIII. Foll. 125 <sup>b</sup> -136 <sup>a</sup> .	كتاب الشفعة

XIX. Foll. 136 <sup>b</sup> -141.	كتاب القسمة
XX. Foll. 142-161.	كتاب الاجارة
XXI. Foll. 162-171.	كتاب ادب القاضي
XXII. Foll. 172-179 <sup>a</sup> .	كتاب الشهادات
XXIII. Foll. 179 <sup>b</sup> -180.	كتاب العدالة و التزكية
XXIV. Foll. 181-183.	كتاب الاستخلاف
XXV. Foll. 184-187 <sup>a</sup> .	كتاب العيل
XXVI. Foll. 187 <sup>b</sup> -198 <sup>a</sup> .	كتاب الدعوى
XXVII. Foll. 198 <sup>b</sup> -205.	كتاب الاقرار
XXVIII. Foll. 206-208.	كتاب تصرفات المريض
XXIX. Foll. 209-214.	كتاب الصلح
XXX. Foll. 215-222.	كتاب الوكالة
XXXI. Foll. 223-230.	كتاب الكفالة
XXXII. Fol. 231.	كتاب الحوالة
XXXIII. Foll. 232-240.	كتاب الرهن
XXXIV. Foll. 241-249 <sup>a</sup> .	كتاب المأذون
XXXV. Foll. 249 <sup>b</sup> -267.	كتاب القصاص
XXXVI. Foll. 268-272.	كتاب الحدود
XXXVII. Foll. 273-278.	كتاب السرقة
XXXVIII. Foll. 279-286.	كتاب الغصب
XXXIX. Foll. 287-292.	كتاب الرصايا

Beginning :—

كتاب الايمان باب معرفة اليمين اصله قول النبي صلى الله عليه و سلم  
من حلف على يمين و رأى غيرها فليات بالذي هو خير ثم لم يكفر عن  
يمينه و قوله من حلف ان يطيع الله فليعطه و من حلف ان يعصى الله  
فلا يعصيه الخ \*

The present volume ends abruptly (with the chapter باب الوصية  
و لو اوصى بثلاث عماله للمساكين لاوصى ان يعترف كله thus: (للفقراء و المساكين  
الى مسكين).



It is clear from the following notes on the title-page that the present copy of the work consisted of three volumes, of which we possess the second volume only. One of these notes says that Muḥammad bin Muḥammad 'Abdal'azîm was presented by his father in A.H. 1035 with the present volume as well as a preceding volume:—

الحمد لله سبحانه صار هذا المجلد و الذي قبله من كتب العبد  
الفقيه محمد ابي الفضل بالهدية من والده الاعز محمد عبد العظيم المكي  
الكوفي ..... سنة ١٠٣٥ \*

Another note, which runs as follows:—  
الحمد لله على نعمة ثم صار هذا المجلد و الذي بعده و به تمام الكتاب في ملك الفقيه عبد الله ابن محمد المكي, tells us that the present volume and a succeeding (concluding) volume came into the possession of 'Abdallâh, son of Muḥammad Makki, who died in A.H. 1074=A.D. 1663.

The title-page also contains a quotation from Ṭabaqât Kafawî, dealing with the life of the author, which begins as follows:—

من ترجمة المصنف ..... الشيخ الامام محمد بن محمد الملقب  
رضي الدين ابن الامام برهان الاسلام السرخسي ..... اخذ العلم  
من صدر الشهيد حسام الدين ..... و كان و فاته سنة اربع و اربعين  
و خمسة \*

On fol. 1<sup>b</sup> the above-mentioned Muḥammad bin Muḥammad 'Abdal'azîm quotes a note of his father, made on the margin of a copy of Ṭabaqât Kafawî, drawing attention to the distinction between the Muḥit of Sarakhsî and the Muḥit of Burhânî, and criticising the author of Al Jawâhir al Muḍiyah, who took these to be one and the same work (see No. 1618 above). This note runs as follows:—

رأيت بخط الوالد العزيز علي هامش نسخة له من طبقات الشيخ  
محمود بن سليمان الكفوي في ترجمة الشيخ الامام السرخسي مصنف  
هذا الكتاب ماصوته:—

الحمد لله سبحانه يقول كاتب الاحرف محمد المكي عبد العظيم قد  
احطت خبرا بجميع ما قاله عبد القادر في الجواهر في عدة مواضع

من طبقاته و كتبت على اكثرها فظن لي ظهورا بينا انه لم يفرق بين  
صاحبى المحيطين لعل ظنه انهما واحد و ان لا محيط الا للرضوي فخطب في  
كتابه في عدة مواضع بما لا يسع ايرادها هنا و اعلم ان الصواب الذي لا محيد  
عنه ان البرهاني محيط كبير للامام برهان الدين محمود بن الامام تاج الدين  
احمد بن عبد العزيز البخاري و تاج الدين هذا هو اخ الصدر الشهيد حسام  
الدين عمر بن عبد العزيز و بيتهم بيت كبير ببخاري يعرفون ببني مائة ...  
و عبد العزيز ابو تاج الدين هو الصدر الكبير و يعرف ببرهان الائمة و بالصدر  
الماضي و ببرهان الدين الكبير و هو تاميد شمس الائمة السرخسي و اما  
المحيط الرضوي فهو المنسوب الامام رضي الدين محمد بن محمد السرخسي  
تلميذ صدر الشهيد ..... و هو عندي بفضل الله تعالى في اربع مجلدات  
ضخام جدا و له الوسيط و الوجيز و اما البرهاني فهو اكبر من الرضوي و قفت  
عليه ايضا من كتب المرحوم ..... عبد الكريم القطبي مفتي مكة  
المكرمة ..... و هو الذي جعله صاحب التاتارخانية اصلا و هو الذي  
توهم عبد القادر صاحب الجواهر المضية و غيره انه المحيط الكبير الذي  
لا وجود له في ديواننا و انه من تصنيف الرضي ..... هذا آخر ما  
رأيت بخطه العزيز دامت افادته \*

The MS. is written in bold Naskh. Not dated; apparently  
9th century A.H. Two seals of Mufti Taqiaddin, dated A.H. 1195, are  
found on the title-page.

## Shafi'i Jurisprudence

Fol. 128<sup>b</sup>-142<sup>a</sup>.

2824/VII

اجوبة عن اسئلة

Ajwibatun 'an As'ilatin

A very rare and valuable copy of a useful work consisting of informative answers to questions relating to miscellaneous points of Fiqh. It contains in all thirty-one questions and answers. The questions were addressed to the author from *Hadramaut* (South Arabia) in 1036 A.H. about a year before his death and the answers recorded in the present MS. are only the first drafts except the answer to the first question (see the beginning quoted below). They mainly relate to the difficult or doubtful passages occurring in authoritative works of *Shâfi'i* jurists.

Beginning:

بسم الله الرحمن الرحيم - الحمد لله رب العالمين .... و بعد فقد وردت  
في كراسة من جهة حضر موت على سيدنا .... السيد عمر بن عبد الرحيم  
في عام ست و ثلاثين بعد الالف عدة اسئلة فاخرتمته المنبة بعد ان كتب  
على بعضها اجوبته هذه لكن من غير تحرير و لا تبويض لما عدا جواب السؤال  
الاول .... فلينحصر الآخذ بشئ من تلك الاجوبه لما عسى ان يكون من  
سبق القلم الخ \*

After the introduction of the compiler, the work proper opens thus:

بسم الله الرحمن الرحيم - الحمد لله رب العالمين و الصلوة و السلام الاتمان  
الاکملان ..... و بعد فهذه اجوبه عن اسئلة وردت من بعض فضلاء حضر  
موت ..... اخصر فيها لفظ السؤال و اقتصر في جوابه على اقل مجزئ  
خشبة الملل \*

The first question begins thus (fol. 128<sup>b</sup>):

الاول قال شيخ الاسلام ابن حجر في التكملة في شرح قول المتن و اكمله  
ازالة القدر قال المصنف و ينبغي ان يتفطن من يغتسل من نحو الرقيق لدقيقة

وهى انه .... الخ \*

The answer to the above opens as follows (fol. 128<sup>b</sup>):

الجواب اعلم وفقك الله .... ان الفتير لم يزل متشكلاً لما وقع فى هذه

الدقيقة من اعتبار الترتيب الخ \*

Author: 'Umar bin 'Abdarrahîm al-Baṣrî al-Ḥusainî ash-Shâfi'î al-Makkî  
عمر بن عبد الرحيم البصرى الحسينى الشافعى المكى, one of the most prominent  
shâfi'î scholars of the eleventh century A.H. He originally belonged to  
Baṣrah but later on settled at Mecca. He attended the lectures of  
al-Imâm Shamsaddîn Muḥammad ar-Ramlî (d. 1004 A.H.), Shihâbaddîn  
Aḥmad bin Qâsim al-'Ibâdî (d. 994/1586; see No. 2824/I above) and other  
learned men of the age. Many other people also studied under him and  
made their mark in different branches of learning. He wrote useful notes  
(حواشى) on *Tuḥfat al-Muḥtâj* (for which see Lib. Cat., XIX, 1844-47; see also  
Sarkîs, 82) of Ibn Hajar al-Haiṣamî (d. 974/1567). These have been printed  
on the margin of *Tuḥfaḥ* (see Cairo edition, 4 volumes, 1282 A.H.; and Sarkîs,  
loc. cit.). Brockelmann fails to take notice of these even in his 'Supplement'.  
Similarly, he wrote a gloss on *Al-Bahjat al-Mardîyah* (a commentary upon  
*Al-Alfiyah* of Ibn Mâlik, for which see Lib. Cat., XX, 2092) of as-Suyûṭî (d.  
911/1505; for a copy of the commentary see Lib. Cat., XX, 2100-1; see also  
Sarkîs, 1076). Aṣḥ-Shillî, 'Uqûd al-jawâhir, fol. 117<sup>b</sup>, also makes mention of  
his 'judicial decisions' in the following terms:

وله فتاوى مفيدة

He was an erudite scholar as well as a great ṣūfi. He wrote a treatise  
(رساله) in elucidation of the following verse of Ibn al-Farîḍ (d. 632/1235;  
see Lib. Cat., XXIII, 2527):

وما الودق الا من تطلب ادمعى و ما البرق الا من تطلب زفرتى

which is full of mystic expressions and discussions and bears testimony to  
his deep knowledge of mysticism.

The treatise has been quoted verbatim in 'Uqûd al-jawâhir, fol. 118<sup>a</sup>-  
122<sup>a</sup>.

He died at Mecca on Thursday, the 28th Rabî' II, 1037/27-12-1627 (cf.  
'Uqûd al-jawâhir, fol. 116<sup>b</sup>). Al-Muḥibbî mentions 'Thursday, the 18th or  
28th Rabî' II, 1037 A.H.' as the alternative dates of the author's death  
and prefers the 18th in the following passage (*Khulaṣat al-Aṣar*, III, 212):

و كانت وفاته مع اذان الظهر يوم الخميس الثامن عشر و قيل الثامن  
العشرين من شهر ربيع الثانى سنة سبع و ثلاثين و الف و دهن الخ \*

But the 18th Rabi' II, 1037, does not fall on Thursday. It falls on Monday, corresponding with the 17th December, 1627, whereas the 28th Rabi' II, 1037, falls on Thursday. Hence the statement of ash-Shillf seems to be accurate. For further details of the author's life and literary attainments see 'Uqûd al-jawâhir wa ad-Durar, fol. 116<sup>b</sup>-122<sup>b</sup>; *Khulâsat al-Aḡar*, vol. III, pp. 210-12; *Sulâfat al-'Aḡr*, fol. 55<sup>b</sup>-56<sup>a</sup>.

No copy of the work seems to have been recorded.

The colophon of the compiler, who seems to be a pupil of the author and does not reveal his name, reads as follows (fol. 142<sup>a</sup>):

تم الكلام هذا آخر ما رقمه شيخنا و سيدنا . . . . السيد عمر بن عبد الرحيم  
السيني تغمدت الله برحمته \* . . . . .

The present MS. is very valuable, as it was transcribed within two years from the death of the author, as appears from the following marginal note in the same hand (fol. 142<sup>a</sup>):

و الحمد لله بلغ مقابلة على اصله بحسب الطاقة و الامكان . . . .  
سنة ١٠٣٩ \*

which goes to say that the present copy was collated carefully with the original in 1039 A.H.

Written in scholarly Naskh. Not dated. Apparently in or before 1039 A.H.

Neither in Haj. *Kh.* nor in Brock.

## ADAB AL-FUTYĀ.

A work expounding the duties of a Mufti (an officer in the Islamic State who gives authoritative decisions on specific points of Muslim law referred to him). The writer holds on the authority of Hadīṣ that it is invalid for the Mufti to take remuneration for giving the decisions. It is divided into the following twelve short *bāb* :—

- |                              |                                                               |
|------------------------------|---------------------------------------------------------------|
| I. Fol. 48 <sup>a</sup> .    | باب التثبيت في الفتيا وما فيها من السر                        |
| II. Fol. 49 <sup>b</sup> .   | باب وجوب الفتيا على من تامل لذلك و تحريم<br>اخذ العوض عليها * |
| III. Fol. 50 <sup>a</sup> .  | باب لايجب في كل مسألة                                         |
| IV. Fol. 51 <sup>b</sup> .   | باب من ترك في [ sic ] الطلاق لظن                              |
| V. Fol. 52 <sup>a</sup> .    | باب لايفعل العالم لادري                                       |
| VI. Fol. 54 <sup>a</sup> .   | باب التحري في العبارة اذا افتى                                |
| VII. Fol. 54 <sup>a</sup> .  | باب ما يفتى به الفتوى                                         |
| VIII. Fol. 54 <sup>a</sup> . | باب افتاء العالم بعبارة (؟ بعضرة) من هو اخب                   |
| IX. Fol. 55 <sup>a</sup> .   | باب تلقب المفتي و ما يجب من حاله                              |
| X. Fol. 55 <sup>b</sup> .    | باب زجر المفتي من ساء ادبه                                    |
| XI. Fol. 55 <sup>b</sup> .   | باب المفتي يفتى بالظاهر الخ                                   |
| XII. Fol. 56 <sup>a</sup> .  | باب ما يحتاج الناس الى سوال العلماء في الجنة الخ              |

By Jalaladdin as-Suyuti

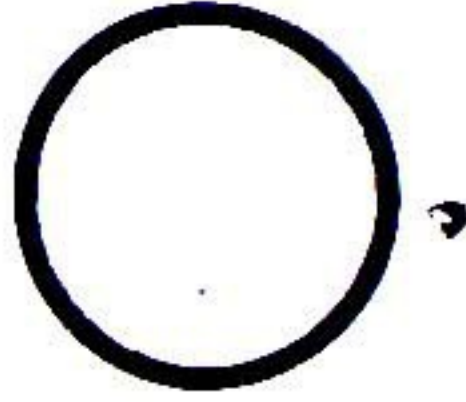
Beginning:—

الحمد لله و سلام على عبادة الذين اصطفى هذا جزء اوردت فيه

الاحاديث الواردة في آداب المفتي الخ \*

We are not acquainted with any other copy of the treatise, but a mention of the same is made in the list of the author's works ; see *Husn al-Muḥadarah*, fol. 164. In *Haj. Kh.*, i, 213, the work has been mentioned under title *Ādāb al-Fatwā* ( آداب الفتوى ).

Not in Brock.



No. 1817.

fol. 261; lines 19; size  $9\frac{1}{2} \times 6\frac{1}{2}$ ;  $7\frac{1}{2} \times 4\frac{1}{2}$ .

الجلد الثالث عشر من استقصاء المذهب

AL JILD AS ŞÂLIŞ 'ASHAR MIN  
ISTIQAŞÂ' AL MADHAB.

An old copy of the 13th volume of an exhaustive commentary on the Muhaddab of Abû Ishâq Shîrâzî (*d.* A.H. 476=A.D. 1083).<sup>1</sup> For a copy of the text see Cairo, vol. iii, p. 280. Yâfi'î in the passage quoted below from Mir'ât al Janân, fol. 375, tells us that the present commentary, consisting of 20 volumes, extends up to كتاب الشهادات of

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<sup>1</sup> Abû Ishâq's death in A.H. 476 is commonly accepted (see Brock, vol. i, p. 387), but a note on the title-page of MS. No. 1817 below states that Abû Ishâq was alive in A.H. 499=A.D. 1105.

the text, and remains unfinished :—

وشرح المذهب شرحا لم يسبق الى مثله في قريب من عشرين مجلدا لكنه لم يكمله وبلغ فيه كتاب الشهادات \*

The present volume is defective at the beginning, and opens abruptly thus :—

فقدم على الجدة الوكيل \*

The present (thirteenth) volume contains a commentary consisting of the following *Kitâb* :—

- |                    |              |
|--------------------|--------------|
| I. Foll. 1-109.    | كتاب الهبة   |
| II. Foll. 110-168. | كتاب العتق   |
| III. Foll. 169-261 | كتاب المكاتب |

Commentator: Abû 'Umar 'Uṣmân bin 'Îsâ al Hadbânî ابو عمر ضياء الدين, commonly called Diyâ'addîn عثمان بن عيسى الهدباني, a well-known Shâfi'î jurist, who was a professor of the Madrasah of Amir Jamâladdîn in Cairo. He is also known to us as the author of another work, viz., a commentary on Al Lum', a work on the principles of jurisprudence. Diyâ'addîn died in A.H. 602 = A.D. 1205. See Mir'ât al Janân, fol. 375; Hâj. Khal., vol. vi, p. 274.

We are not acquainted with any other copy of the work.

The colophon of the present volume runs thus :—

كامل الجزء الثالث عشر من كتاب استقصاء المذهب في شرح المذهب من المعاملات وبتلوة في الجزء الذي يليه كتاب الفرائض وذلك رابع عشر شهر رمضان المعظم ..... سنة اربع وخمسين وستمائة من الهجرة النبوية بالقاهرة المحروسة بخط العبد الفقير الى رحمة الله تعالى محمد الجنيد العبدى الحموى النخ \*

From this we learn that the succeeding volume begins with كتاب الفرائض.

Written in bold Naskh. Dated Cairo A.H. 654.

Scribe : محمد الجنيد العبدى الحموى.



No. 1818.

fol. 261 ; lines 23 ; size  $9\frac{1}{2} \times 6\frac{1}{2}$  ;  $7\frac{1}{2} \times 4\frac{1}{2}$ .

الجلد الثالث من الاقليد لدرء التقليد

AL JILD AŞ ŞÂLIŞ MIN AL IQLÎD  
LI DAR' AT TAQLÎD

An old copy of the third volume of a commentary on Tanbîh of Abû Ishâq Shirâzî (d. A.H. 476=A.D. 1083). For a copy of the text see Cairo, vol. iii, p. 210. The complete commentary consists of six volumes. The present volume begins thus:—

باب صلوة العيدين شرعية صلوة العيد معلومة من فعله صلى الله  
وعليه وسلم والخلفاء الرشدين الخ \*

It ends thus:—

وفي الصحيح ان الله طيب لا يقبل الا الطيب والله سبحانه

اعلم \*

Commentator: Abû Muḥammad 'Abdarrahmân bin Ibrâhim al Fazârî al Badrî al Mişrî al Firkâh ابراهيم بن ابراهيم الفراري (Tâjaddîn), a Shâfi'i scholar of the 7th century A.H. He studied under several scholars, but he is chiefly known as the pupil of Ibn Şalih (d. A.H. 643=A.D. 1245). He was the author of several works, of which five are enumerated in Brock., vol. i, pp. 321, 387, 389, 397. He died in A.H. 690=A.D. 1291. See Ṭabaqât Subkî, vol. vi, fol. 176: Ṭabaqât by Qâdî Shuhba, fol. 99; Brock., vol. i, p. 397.

We are not acquainted with any complete copy of the present commentary. The second volume is noticed in Berlin, No. 4461.

The present MS. is also one of the books bequeathed by Maḥmûd (see No. 1813 above); and the title-page contains the same Waqfnâmah.

Written in good Naskh. Not dated; apparently 7th century A.H.

No. 1824.

foll. 148; lines 19; size  $10\frac{1}{4} \times 7\frac{1}{2}$ ;  $7\frac{1}{2} \times 4\frac{1}{2}$ .

الجزء الخامس عشر من البحر المحيط

AL JUZ' AL KHÂMIS 'ASHAR MIN  
AL BAHR AL MUHÎT.

The 15th part of an exhaustive commentary on the Wasit of Gazzâlî (d. A.H. 505=A.D. 1111). For a copy of the text see Cairo, vol. iii, p. 289. A Waqînâmah on the title-page of MS. No. 1825 below says that the entire commentary is in 32 parts. The present part of the commentary extends from كتاب التغليس to كتاب الرحمن. It is defective at the beginning and opens abruptly thus:—

عداء تسجيلا على نفهه بخلاف مشهور العدالة \*

Commentator: Ahmad bin Muhammad al Qamûlî احمد بن محمد القمولى, a well-known Shâfi'î scholar of the 8th century A.H. universally accepted as an authority in jurisprudence and philology. He was appointed a professor of the Madrasah Fakbriyah in Cairo and afterwards a professor of the Madrasah Fâiziyah in Egypt. He died in A.H. 727=A.D. 1326. For further particulars of his life see Lib. Cat., vol. xxviii, No. 1360.

Only two parts of the present work, viz., part i and part ii, are noticed elsewhere, viz., in Cairo, vol. iii, p. 196

Written in Naskh. Not dated; apparently 8th century A.H.

A note at the beginning indicating the author's name and title of the work runs thus: الجزء الخامس عشر من البحر المحيط على الوسيط للقمولى.

No. 1825.

foll. 209; lines 20; size  $10 \times 7$ ;  $7 \times 4\frac{1}{2}$ .

الجزء العشرون من البحر المحيط

AL JUZ' AL 'ISHRÛN MIN AL  
BAHR AL MUHÎT.

The 20th part of the preceding work. It begins thus:—

قال الشيخ الامام حجة الاسلام ابو حامد رحمه الله الباب الثاني

الفكاح من المجر \*

The colophon runs thus:—

تم الجزء العشرون بحمد الله و عرفه و حسن توفيقه تصنيف العبد  
الفقير الى الله الشيخ نجم الدين احمد بن محمد القمولى نعمة الله  
برحمته و اسكنه فسيح جنته بمنه و كرمه البحر المحيط في شرح الوسيط  
و يتلوه في الجزء الحادي و العشرين كتاب الطلاق \*

The founder of the Library, in a note at the beginning, remarks that this is an autograph copy (عذا مجلد من مجلدات بحر المحيط بخط مصنفه). This, however, is not the case; the MS. was clearly transcribed after the commentator's death, since the scribe, in the above-quoted colophon, uses the phrase *نعمة الله برحمته* (a phrase used for the dead) in referring to the author of the commentary.

The title-page contains the *Waqfnâmah* referred to in No. 1813 above.

Written in Naskh. Not dated; apparently 8th century A.H.

fol. 139<sup>b</sup>—145<sup>a</sup>.

2801/XII

## تحذير أئمة الاسلام عن تغيير بناء البيت الحرام

TAHDİR A'IMMAT AL-ISLÂM 'AN TAGYİR BINÂ' BAIT  
AL-LÂH AL-ḤARÂM

A very rare copy of a short and useful work warning against introducing alteration in the structure of *Ka'bah*. The work is based on *Hadiş* and sayings of eminent jurists, especially of the *Shâfi'ite* school.

By *Wajihaddîn 'Abdarrahmân bin 'Abdalkarîm bin Ibrâhîm bin 'Alî bin Ziyâd al-Gaişî al-Muqşirî az-Zabîdî ash-Shâfi'î* بن عبد الرحمن بن أبي بكر بن زيد الغيثي المصري الزبيدي الشافعي.  
عبد الكريم بن ابراهيم بن علي بن زياد الغيثي المصري الزبيدي الشافعي.

Beginning:—

الحمد لله رب العالمين و به الاعانة..... اما بعد فقد كتب الى بعض محققى الحجاز  
انه حصل اختلاف بين فقهاء مكة في جواز..... هدم شئ من الكعبة المشرفة. الخ

The author, one of the most prominent scholars of the 10th century A. H., was born in Zabîd (Yemen) in Rajab, 900/April, 1495. He first learnt to recite the Qur'ân and committed it to memory. He completed his study under Shaikh al-Islâm Abu'l 'Abbâs Ahmad bin Aṭ-Ṭaiyib aṭ-Ṭanblâwî (d. 948/1541 ; for his life see An-Nûr As-Sâfir foll. 116<sup>b</sup>—118<sup>b</sup>), and other eminent scholars of the place. Afterwards he took to the profession of teaching and giving religious instructions to enquirers. He performed the Ḥajj pilgrimage in A.H. 942/1536 and achieved the benefits of association with the learned men of the holy cities. After his return from the pilgrimage, his fame travelled far and wide and students flocked to his lectures. He succeeded his teacher 'Abu'l 'Abbâs aṭ-Ṭanblâwî (d. 948/1541) after his death as a teacher and jurist. He lost his eyesight in 964/1557 ; but inspite of this he continued his cherished work with the help of his learned son Shaikh 'Abdassalâm, who died

No. 1831.

foll. 344 ; lines 34 ; size 12 × 8 ; 8½ × 5.

التلخيص

## AT TALKHÎS.

An abridgment of two works of Ibn Mulaqqîn, viz., Al Badr al Munîr and Khulâsat, in which he collected the Ḥadîṣ quoted in Fath al 'Azîz of Râfî'î (for an abridgment of which see No. 1826 above). The author of the abridgment added some useful notes, which are preceded by the words فائدة، تنبيه، and قلت.

By Shihâbaddîn Ahmad bin 'Ali al Hajar al 'Asqalânî شهاب الدين أحمد بن علي بن حجر العسقلاني. He died in A.H. 852=A.D. 1449. See Lib. Cat., vol. v, part i, No. 159.

Beginning:—

الحمد لله مخرج الحي من الميت و مخرج الميت من

الحي النخ \*

For other copies of the work see Cairo, vol. i, p. 282 ; Berlin, No. 1346 ; Râmpûr, No. 60.

Written in Naskh. Dated A.H. 1045.

Scribe : زيد بن معروضه بن صالح.

The present MS. is one of the books of the Şan'â Library; see Lib. Cat., vol. v, part ii, No. 305, where a description of the said library is given.

No. 1813.

fol. 198; lines 20; size 10×7; 7×4.

الجزء التاسع من الحاوي الكبير  
AL JUZ AT TÂSI' MIN AL HÂWÎ  
AL KABÎR.

An old copy of the 9th volume of Al Hâwi Al Kabîr, a very useful and most comprehensive work on jurisprudence, divided into 31 volumes, of which we have three, viz., the present volume, vol. xxi and vol. xxvi (see Nos. 1814-15 below). It begins with

كتاب الرهن thus:—

قال الشافعي رحمه الله تعالى اذن الله تعالى في الرهن النخ \*

Author: Abu'l Hasan 'Alî bin Muḥammad bin al Ḥabîb Al Mâwardî ابو الحسن علي بن محمد بن العيب الماردي, a distinguished Shâfi'î scholar of the 5th century A.H. He studied in Baṣra and Bagdâd under eminent scholars; and was one of the favourite scholars in the court of the Caliph Qâ'im (A.H. 422-467=A.D. 1030-1074), who appointed him Chief Justice of Ustawa (in Nişâpur). Our author left several compositions, of which nine are enumerated in Brock., vol. i, p. 386. He died in A.H. 450=A.D. 1058; see Mir'ât al Janân, fol. 258; Isnawî, fol. 415; Ṭabaqât Ibn Mulaqqin, fol. 56; Ṭabaqât Subkî, vol. iv, fol. 233; Ṭabaqât Qâdi Shuhba, fol. 110; Mujmal Faṣihî, fol. 148.

A complete copy of the present work in 23 volumes is noticed in Cairo, vol. iii, p. 216.

The colophon of the scribe runs thus:—

آخر الجزء التاسع و الحمد لله وحده و يتلوه في اول العاشر مسألة  
قال الشافعي و ان وجد بعض ماله نفع الله به النخ \*

The present MS., MS. No. 1814 and MS. No. 1819 below were among those bequeathed by Maḥmûd (d. A.H. 799=A.D. 1396),

the Royal tutor of Az Zâhir, the king of Egypt, to a Madrasah founded by him. This we learn from a Waqfnâmah, dated A.H. 779, on the title-page, in which it is also stated that the complete work consists of 31 volumes. The same Waqfnâmah is quoted and described in this Lib. Cat., vol. v, part ii, No. 481.

Written in Naskh. Not dated, apparently 6th century A.H.

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No. 1814.

fol. 202; lines 19; size 10×7; 7×4½.

الجزء الحادي والعشرون من الحاوي الكبير  
AL JUZ AL HÂDÎ WA AL 'ISHRÛN  
MIN AL HÂWÎ AL KABÎR.

The 21st volume of Al Hâwî Al Kabîr (No. 1813 above). It begins with كتاب الرضاع thus:—

قال الشافعي قال الله تعالى فيمن حرم من القرابة و امباتكم اللاتي

ارضعنكم النخ \*

It ends with the *Bâb* الفقة القتل انعمد thus:—

اخر الجزء الحادي والعشرين ..... و يتلوه في اول الثاني باب

الخيار في القصاص \*

Written in Naskh. Not dated; apparently 6th century A.H.

This volume formed part of the same bequest as No. 1813 above; and the same Waqfnâmah is found on the title-page.

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No. 1815.

fol. 209; lines 20; size 10×7; 7×4½.

الجزء السادس والعشرون من الحاوي الكبير  
AL JUZ' AS SÂDIS WA AL 'ISHRÛN  
MIN AL HÂWÎ AL KABÎR.

The 26th volume of Al Hâwî Al Kabîr (No. 1814 above). It begins thus: كتاب الصدقة: ومن يضاعف عليهم الصدقة. and ends with كتاب السبق و الرمي.

Written in Naskh. Not dated; apparently 6th century A.H.  
The present MS. also contains on the title-page the Waqfnâmah referred to in No. 1813 above.

H.L. No. 2933

No. 2827

Fol. 172; lines 34; size 8" x 6"; 7" x 5"

### Al-Majmû'ah

A very valuable copy of a Majmû'ah, consisting of two works on different subjects by one and the same author.

Fol. 1-S<sup>2b</sup>.

I

الدررى المضية شرح الدرر البهية

### Ad-Darârî Al-Mudî'ah Sharh Ad-Durar Al-Bahîyah

A valuable copy of an authorized commentary by Muhammad bin Ali ash-Shaukânî (d. 1250/1835 cf. Taqwimul Âm (تقويم العام) on his own work on jurisprudence entitled *Ad-Durar Al-Bahîyah* (الدرر البهية).

Beginning:

احمد من امرنا بالتفقه فى الدين و اشكر من ارشدنا الى اتباع سنن  
المرسلين . . . . . و بعد فانى لما جمعت المختصر الذى سميت به الدرر البهية  
. . . . . سالتى جماعة من اهل الانتقاد و الفهم الناقد . . . . .  
ان اجلى عليهم عروس ذلك المختصر . . . . . و سميت هذا الشرح  
الدرارى المضية شرح الدرر البهية الخ \*

Some account of the author's life is given in Lib. Cat., VII, 330. It may be added here that the present author, Muhammad bin 'Ali bin Muhammad bin 'Abdallâh ash-Shaukânî (محمد بن على بن محمد بن عبد الله الشوكانى) who is the most learned authority of the later ages, was born on the 28th Du'l Qa'dah, 1173/2-7-1760, at Hujrat Shaukân (هجرة شوكان) in Yemen. He

studied in Şan'â', the capital and metropolis of the country. He made his mark very soon. While studying in Şan'â', he began to teach pupils, compose treatises and give decisions on matters relating to Law. After completing his study, he forsook the Zādî doctrines and became a strict *Sulafî* (سلفى) in theology as appears from his booklet *At-Tuḥaf fi Muḍâhib as-Salaf* (التحف فى مذاهب السلف; see Sarkîs, 1160). As regards fiqh, he discarded *Taqlîd* (تقليد) as he says clearly in his short work *Al-Qaul Al-Mufîd fi Adillat Al-Ijtihâd wa Al-Taqlîd* (القول المفيد فى ادلة الاجتهاد و التقايد; see Brock., Suppl., II, S19). In short, he was *Mujtahid-i-Mutlaq* (مجتهد مطلق) in Islamic Law and its principles (فى الاصول و الفروع). He wrote many works, of which 24 have been enumerated in Brock., Suppl., II, S18-9. For further particulars of his life and works see his autobiography in *Al-Badr At-Tâli'*, II, 214-225; *Ithâf an-Nubalâ'*, 409-412; *Nail al-Auṭar* (in the beginning of Vol. I, Bûlaq. 1297; by Ḥusain bin Muḥsin as-Sub'î); Sarkîs, 1160; see also Brock., loc. cit.

For other copies see *Âşafiyah*, ii, 1152-4. The work has been printed in Delhi, 1289, with an interlinear Urdu translation by Nawwâb Şiddîq Ḥasan Khan (d. 30th Jumâdâ II, 1307/20-2-1890; see Brock., Suppl., II, S59).

The work also has been versified by Muḥammad bin 'Alî bin Şâlih al-'Imrânî aş-Şan'ânî (d. 1264/1848), cf. Brock., loc. cit.

Written in cursive Naskh very correctly.

Dated Tuesday, the 7th Rabi' I, 1244/18-9-1828 (تقويم العام 1244) (during the lifetime of the author). The colophon of the scribe (who prefers to omit his name in the present MS. but mentions the same in the following MS.) reads thus (82<sup>b</sup>):

انتهى نسخ من اردناه . . . . . ظهر يوم الثلاثاء . . . . . اليوم السابع من العشر  
الاولى فى الشهر الاول من العشر الاخرى فى السنة الرابعة من العشر الخامسة  
من المائة الثالثة بعد الالف الثانى من الهجرة النبوية . . . . . كتبه الفقير  
الحقير . . . . . غفر الله \*

The scribe in the following note on the cover:

يسر من له الامر ابتداء زبر هذا الزبر . . . . . فى اليوم الخامس من العشر  
الثانى فى الشهر التاسع من العام الثالث فى العشر الخامس من القرن الثالث  
عشر من الهجرة المصطفوية . . . . . والله يعين على التمام \*

gives 15 Ramadân, 1243/1-4-1828, as the date of the beginning of the transcription of the present MS.

The cover and the last folio contain several autographs and notes of the



scholars who studied from this copy. The dates range between 1245 and 1262 A.H.

In one of these notes, which reads thus (on cover):

كان ابتداء القراءة على سيدى البدر شيخ الاسلام المؤلف حفظه الله فى شهر  
جماد آخر سنة ١٢٤٧ \*

a certain scholar, whose name could not be traced, says that he began to study the present MS. from the author in Jumâdâ II, 1247/1840.

A fly-leaf in the beginning also bears some notes and autographs, in addition to the full contents of the work.

Fol. S3 contains some useful extracts.

2824/III

رسالة اهل مكة

### Risâlat Ahl Makkaḥ

A rare copy of a short treatise on Fiqh, dealing with some points relating to the pilgrimage and the sacrifice of animals. It was written for the citizen of Mecca when some difference arose between the jurists of the place.

By Taqîaddîn 'Alî bin 'Abdalkâ'fî as-Subkî تقي الدين على بن عبد الكافي السبكي, the famous Shâfi'î scholar of the eighth century A.H. (d. 756/1355; see for details Lib. Cat., XIII, 907; and Brock., Suppl., II, 102-3).

Beginning:

بسم الله الرحمن الرحيم و صلى الله على سيدنا محمد و آله و صحبه و سلم  
قال شيخ الاسلام . . . . . تقي الدين السبكي . . . . . هذه رسالة الى اهل مكة شرفها  
الله تعالى لما حصل لعلمانها من الاختلاف فى الافاقى اذا وصل الى مكة قبل  
اشهر الحج معتمرا ثم قرين من مكة أو تمتع هل يجب عليه دم ام لا . . . . . الخ الخ

The MS. bears no title. The above has been derived from the introduction of the text (see the beginning quoted above). No copy seems to have been recorded. However, a work entitled رسالة اهل مكة has been included in the list of his works given by the author's son 'Abdalwahhâb as-Subkî (d. 771/1370; see Lib. Cat., XII, 766) in his *Tabaqât ash-Shâfi'iyat al-kubrâ*, vol. VI, p. 214.

Written in scholarly Naskh. Not dated. Probably twelfth century A.H.

Neither in Haj. Kh. nor in Brock.

Fol. 77<sup>b</sup> contains miscellaneous verses.

fol. 274<sup>b</sup>—277<sup>b</sup>.

2801/XIII

رسالة في حكم المتولد بين مغلظ و آدمي  
RISĀLAT FĪ ḤUKM AL-MUTAWALLID BAIN MUĠALLAḌ  
WA ĀDAMI

A valuable autograph copy of a short treatise, dealing with the different aspects of one born with the features of men and other beings, whether it will be treated as a human being by jurists in the affairs of daily life. The work fully narrates the opinions of the different jurists, mostly of the Shāfi'ite school, on all the problems, which arise on this question.

Beginning:—

الحمد لله الذي خص العلماء بحل المشكلات وأدأبهم في سهر الليالي للسعادات  
..... وبعد فقد سألني بعض الاخوان ان اجمع اطراف ما يتعلق باحكام المتولد  
بين مغلظ و آدمي لان احكامه كثيرة - الخ

The author or compiler of the work does not reveal his name. However, he says in the following passage in the introduction (fol. 274<sup>b</sup>) that he based the present work upon the informations which he collected from the lectures of his teacher, Shaikh Shihābaddīn al-Qalyūbī (d. 1069/1659 ; see *Khulaṣat al-Aṣar*, i, 175-6) :

فاستخرت الله تعالى ورجعت فيها هذه الرسالة بحسب ما اطلعت عاينه  
وسمعته من تقرير [Sic] خصوصا الاستاذ الاعظم..... شيخني و استاذي الشهاب  
القليوبي فسح الله في مدته -

Moreover, the words فسح الله في مدته suggest that the work was composed during the life-time of ash-Shihāb al-Qalyūbī (see also the colophon quoted below). He also refers more than once to Shaikh Nūraddīn 'Alī bin 'Alī ash-Shabrāmali (d. 18-10-1087/25-12-1676 ; see *Lib., Cat.*, xv, 1024) as his teacher (fol. 277<sup>a</sup>, 277<sup>b</sup> etc.). Other Shāfi'i lawyers of the 10th and 11th centuries are also quoted. In view of the above, we are in no doubt that the author was a scholar of the Shāfi'ite

school, who flourished in the latter part of the 11th century A.H.

The title is derived from the introductory note of the compiler (see beginning quoted above).

The ms. seems to be an autograph, as the compiler in his colophon in the end (fol. 277<sup>t</sup>)-gives separate dates for the composition and the transcription as follows :—

وجمعت ليلة الخميس المبارك خامس شهر المحرم سنة احد [Sic] وستين و الف  
من الهجرة النبوية.....ومن كتابتها يوم الثلاثاء سابع عشرين ذى القعدة الحرام  
من شهور سنة ثمان و سبعين و الف و حسبنا الله و نعم الوكيل - الخ

that is, he composed the work on the 5th Muḥarram 1061/19-12-1650, and concluded the transcription of the present copy on 27, Ḍu'lQa'daḥ, 1078/29-4-1668.

Written in hasty Arabian Naskh.

Dated 27-11-1078/29-4-1668.

No. 1843.

fol. 440 ; lines 37 ; size  $10\frac{1}{2} \times 8\frac{3}{4}$  ;  $8\frac{1}{2} \times 5\frac{1}{2}$ .

سرور الراغبين

## SURÛR AR RÂĠIBÎN.

A detailed commentary on Minhâj (No. 1840 above), of which this appears to be the unique copy, composed in A.H. 908. It was transcribed during the lifetime of the commentator.

Commentator: Shamsaddîn Muḥammad bin Aḥmad Ad Dairûṭî الديروطي شمس الدين محمد بن احمد الديروطي, a Shâfi'î scholar of the 10th century A.H. who was alive in A.H. 956=A.D. 1549, the year in which the present-MS. was transcribed (see the colophon of the scribe quoted below).

Beginning :—

قال الشيخ الامام العامل العلامة شمس الدين محمد بن احمد  
الديروطي افاض الله من بخر جودة..... الحمد لله الذي اوضح لمن اراد  
هدايته..... و بعد فهذا شرح على منتهج الفقه لشيخ الاسلام ابي زكريا  
يعقوب النوروي..... و سميته سرور الراغبين في شرح منتهج الطالبين

الخ \*

Written in *Nasḥ*. Dated A.H. 956.

Scribe: أحمد بن أحمد بن إبراهيم المصري.

The phrase *إدام الله أيامه*, which is found in the following colophon of the scribe, tells us that the commentator was alive in A.H. 956:—

قال مؤلفه إدام الله أيامه ..... وذلك في ثالث عشر ربيع الأول  
سنة ثمان وتسعمائة ..... مسطرها العبد الفقير أحمد بن أحمد بن إبراهيم  
المصري ..... الأزهرى ..... لخدمة سيدنا ..... الشيخ علاء الدين  
الدمشقي الشافعي ..... سنة ست وخميس وتسعمائة \*

The above colophon also tells us that the MS. was transcribed for one 'Alâ'addîn Ad Dimashqî.

A note on the margin of fol. 439<sup>b</sup> tells us that the present MS. was compared with an autograph copy of the work.

Fol.64a-74a

2824/II

شرح أبيات الدماء

### Sharḥ Abyât Ad-Dimâ'

A copy of a very rare commentary upon *Abyât ad-Dimâ'* (أبيات الدماء; *Manzûmat ad-Dimâ'*, *Dimâ' al-Ḥajj wa al-I'timad* و ماء الحج منظومة الدماء، و الاعتماد; cf. Brock., Suppl., II, 255) a versified treatise on Fiqh of Sharafaddîn Ismâ'îl bin 'Alî bin Abî Bakr bin 'Abdallâh al-muqri (d. 537/1143; see Lib. Cat., XXIX, ii, 1869). It deals with the sacrifices of animal's mask in the course of al-Ḥajj (الحج) and al-'Umrah (العمرة).

By 'Abdalmalik bin Jamâladdîn al-'Iṣāmî bin Ṣadraddîn bin 'Iṣām al-Isfarâ'înî (عبد الملك بن جمال الدين العصامي بن صدر الدين بن عصام الاسفرائني) a scholar of considerable repute and encyclopaedic knowledge (d. 1037/1627; see Lib. Cat., XX, 2127).

Beginning:

بسم الله الرحمن الرحيم و به نستعين الحمد لله تعالى على جزيل انصافه  
..... و بعد فهذا تعليق لطيف على أبيات الدماء نظم الشيخ ..... شرف الدين

اسماعيل بن المقرئ تغمة الله برحمته . . . . . قال رحمه الله . . . . . اربعة لى  
اقسام اربعة بدليل الاستقراء الشرعى و هو مبتدا و الخبر قوله دماء حم  
والدما جمع دم الخ \*

The original text is written in red.

The present commentary was completed on the night of Monday,  
19th Du'l Hijjah, 1026/8-12-1617, as appears from the concluding note  
of the commentator which runs as follows (fol. 74<sup>a</sup>):

قال الشارح قدتم تأليف هذا الشرح بعد العشاء الآخرة من ليلة الاثنين  
تاسع عشر ذى الحجة الحرام من السنة السادسة و العشرين بعد الالف . . . \*

Only two commentaries of *Abyât ad-Dimâ'* have been mentioned in  
Brock., loc. cit. The present commentary does not seem to have been  
recorded.

Written in scholarly Naskh. Not dated. Probably twelfth century  
A.H. See No. 2824/V below.

Scribe: احمد بن عبيد الله بن حمد .

Neither in Haj. Kh. nor in Brock.

The cover bears miscellaneous quotations. It also bears a signature  
of some previous owners of the MS., dated 1232 A.H.

The book contains many pages which are charred.

Fol. 74<sup>b</sup> bears miscellaneous extracts dealing with some points of Fiqh

Fol. 78<sup>a</sup>-119<sup>a</sup>.

2824/IV

IV

شرح ابيات الدماء

### Sharḥ Abyât Ad-Dimâ'

A valuable and rare copy of another commentary upon *Abyât ad-Dimâ'*  
of Ibn al-Muqrî (d. 837/1433; see No. 2824/II above).

Beginning:

الحمد لله رب العالمين و صلى الله على سيدنا محمد . . . . . و بعد  
فهذا توضيح على ابيات الامام العلامة اسماعيل بن المقرئ فى الدماء الواجبة  
على الصاج و المعتمر . . . . . قال رحمه الله تعالى بعد ابتدائه بالبسملة  
لفظا و خطا اذ جلالة تقتضى الجزم . . . . . اربعة النجس فيها استقراى دم

Commentator: 'Alī bin Abī Bakr bin 'Umar bin Aḥmad bin 'Abdarrahmān bin Muḥammad al-jamāl bin Abī Bakr bin 'Alī bin yūsuf bin Ibrāhīm bin Mūsā bin Dirgām bin Ta'ān bin Ḥamīd al-Ansārī al-Khazrajī alī bin Abī Bakr bin 'Umar bin Aḥmad bin 'Abdarrahmān bin Muḥammad al-jamāl bin Abī Bakr bin 'Alī bin yūsuf bin Ibrāhīm bin Mūsā bin Dirgām bin Ta'ān bin Ḥamīd al-Ansārī al-Khazrajī بن يوسف بن ابراهيم بن موسى بن ضرغام بن طعان بن خميد الانصاري الخزرجي a prominent shāfi'i scholar of the eleventh century A.H. He was born at Mecca in 1002/1593-4. He learnt the correct pronunciation of the Qur'ān under the eminent qurrā' of the time and studied grammar, prosody (العروض) and Uṣūl under the 'sibwaih of his time', 'Abdalmalik al-'Iṣāmī (d. 1037/1637; see No. 2824/II above). Similarly he studied Tafsīr, Ḥadīṣ, fiqh, and other Islamic sciences under prominent specialists of the age as Shaikh al-Islām Umar bin 'Abdarrahīm al-Baṣrī ash-Shāfi'i (d. Rabi' II, 1037/1627; see *Khulāṣat al-Aṣar*, iii, 210-12), Burhānaddīn Ibrāhīm al-Laḡānī al-Mālikī (d. 1041/1631; see *Lib. Cat.*, V, ii, 456), 'Abdarrahmān al-Khiyārī al-Madanī (d. 1056/1646; see *Khulāṣat al-Aṣar*, II, 367-8), Shihābaddīn Aḥmad bin Muḥammad al-Khafājī (d. 1069/1659; see *Lib. Cat.*, XII, 794), and others. A great number of students studied under him also, prominent among them being Abū 'Alwī Muḥammad bin Abī Bakr bin Aḥmad ash-Shillī al-Ḥadramī (d. 1093/1682; see *Lib. Cat.*, XII, 660), 'Abdallāh bin Muḥammad Ṭāhir, Aḥmad al-Bajalī, Aḥmad Bāqushair (d. Thursday, 17th Rabi' II, 1075/27-10-1664; see *Khulāṣat al-Aṣar*, I, 251-2), Ḥasan bin 'Alī al-'Ujaimī (d. 1113/1702; *Brock.*, II, 392, and *Suppl.*; cf. also *Lib. Cat.*, X, 579, where no exact date is given) and others. He wrote many works on different subjects, of which the following have been mentioned by his pupil Ash-Shillī al-Ḥadramī (d. 1093/1682) in 'Uqūd al-jawāhir wa ad-Durar, fol. 194<sup>a</sup>):

- (١) المجموع الرضاح على مناسك الايضاح \*
- (٢) كافي المحتاج لفرايض المنهاج \*
- (٣) فتح الفياض بعلم الفراض \*
- (٤) قرّة عين الرائض في فنى العسلب و الفرائض \*
- (٥) المذلل في الفرائض \*
- (٦) النفحة المكية شرح النفحة القدسية لابن الهائم \*
- (٧) النقول الواضحة الصريحة في كون العمرة قبل النفر صحيحة \*
- (٨) رسالة في التقليد \*
- (٩) شرح ابيات الجلال السيوطي التي اولها يتبع الفرع في انتساب اباة \*
- (١٠) فتح الوهاب شرح نزهة الاحباب \*
- (١١) النفحة العجازية في الاعمال الحسابية \*

- (١٢) تحرير المقال فى قول ابن المجدى فى التشريك اشكال \*
- (١٣) الدر النضيد فى ماخذ القران من القصيد \*
- (١٤) المواعب السنية فى علم الجبر والمقابلة \*
- (١٥) شرح الياسمية فى الجبر والمقابلة \*
- (١٦) رسالة فى احكام النون الساكنة والتنوين \*
- (١٧) وصلة المبتدى بشرح نظم در المهندى \*
- (١٨) الابيات فى صوغات الابتداء \*
- (١٩) شرح الابيات \*
- (٢٠) الانتصار النفيس لجناب محمد بن ادريس \*

Besides the above-mentioned works, our author composed like his Shaikh 'Abdalmalik al-'Isâmi (d. 1037/1627; see No. 2824/II above) two commentaries (detailed and concise) upon *Abyât ad-Dimâ'* of al-Muqrî (d. 837/1433; see No. 2824/II above), as appears from the following statement of ash-Shillî al-Hadramî (cf. 'Uqûd al-jawâhir, loc. cit.):

و منها . . . . شرحان على ابيات ابن المقرئ فى دماء الحج يسمى كفاية المحتاج بشرح دماء ابن المقرئ فى المعتمر والحاج و صغير يسمى عجالة المحتاج \*

The present MS. does not bear sufficient data to determine whether the present commentary is the detailed one or the concise one. His death took place in 1072/1661-2. For other details and a full account of his life and works, see 'Uqûd al-jawâhir, fol. 193<sup>a</sup>-195<sup>a</sup>.

No other copy seems to have been recorded. Written in scholarly Naskh with occasional marginal notes. Dated Wednesday 24th Sha'bân, 1126/25-8-1714. The colophon of the scribe, who does not reveal his name, reads thus (fol. 119<sup>a</sup>):

و قد وقع الفراغ من كتابة هذا يوم الاربعاء يوم اربعة و عشرين شهر شعبان سنة ١١٢٦ سنة و عشرين بعد المائة و الالف من الهجرة النبوية . . . . \*

The present commentary was completed on 2nd Du'l Hijjah, 1071/19.7-1661 (e.g. only one year before the death of the author) as appears from the following passage at the end (fol. 119<sup>a</sup>):

قال تلميذ مولفه الفاضل الشيخ محمد ادريس قال مولفه مولانا و سيدنا . . . . . الشيخ على بن ابى بكر الجمال الانصارى . . . . . تم تسويده ثانى الحج الحرام احد شهر سنة ١٠٧١ من الهجرة النبوية الخ \*

The present MS. was transcribed from a copy of the work, written by the above-mentioned ash-Shaikh Idris, a pupil of the author, dated Wednesday, 18th Du'l Qa'dah, 1075/24-5-1665 (e.g. four years after the death of the author), as appears from the following concluding remarks of the scribe (fol. 119<sup>a</sup>):

و كتبه هذه النسخة من نسخة بخط تلميذه الشيخ ادريس المذكور قال  
في آخرنا و كان الفراغ صبح الاربعا ثامن عشر من شهر القعدة على يد العبد  
الفقيه ادريس بن احمد ادريس الشافعي.... كذا رايت في آخر نسخة بخطه \*

The cover and the concluding folio contain some biographical notes on the author (of the present commentary) in a later hand. However, they are entirely based on 'Uqu'd al-jawâhir of ash-Shilli.

Fol. 119<sup>b</sup>-120<sup>a</sup> bear miscellaneous extracts.

No. 1821.

fol. 125; lines 31; size 10½ x 7; 8 x 4½.

الجلد الرابع من شرح التنبيه

## AL JILD AR RÂBI' MIN SHARH AT TANBÎH.

The 4th volume of another commentary on the Tanbih of Abû Ishâq Shirâzî (d. A.H. 476=A.D. 1083). The present volume begins thus:—

قال كتاب الجنائيات اقول هي جمع واحدها جنابة وهي مصدر  
جني على نفسه و اهله جنابة الخ \*

Commentator: Badraddin Muḥammad bin Bahâdur bin 'Abdallâh at Turkî al Misrî Az Zarkashî التركي بدر الدين محمد بن بهادر بن عبد الله المصري الزركشي, a Shâfi'î scholar of the 8th century A.H., who died in A.H. 794=A.D. 1391. See Lib. Cat., vol. v, part i, No. 158.

No complete copy of the present commentary is known. A copy of the first volume is noticed in Berlin, No. 4466.

Written in Naskh. Dated A.H. 876.

Scribe: محمد بن احمد بن ابي النجاء.



No. 1859.

foll. 232 ; lines 45 ; size  $14\frac{1}{2} \times 9\frac{1}{2}$  ;  $12 \times 7\frac{1}{2}$ .

شرح الحاربي الصغير

## SHARH AL HÂWÎ AS ŞAGÎR.

An old copy of a very useful commentary on Hâwî (No. 1858 above) which stands midway between the comprehensive commentary of 'Alâ'addîn Tûsî and the more concise commentary of Diyâ'addîn Tûsî.

Commentator : 'Alî bin Ismâ'il bin Yûsuf al Qûnawî علي بن اسماعيل بن يوسف القونوي, commonly called 'Alâ'addîn علاء الدين, a distinguished Shâfi'i scholar of the 8th century A.H. He was born in Qûniyah in A.H. 668, and studied there till A.H. 692. In A.H. 693, he went to Damascus, where he completed his studies, and was appointed a Professor of the Madrasah Iqbâliyah. Thereafter he visited Egypt, where he worked as a Professor of the Madrasah Tûlûniyah. In A.H. 727 he returned to Damascus, where he was appointed Chief Justice, in which capacity he continued to serve with distinction until his death in A.H. 729=A.D. 1328. He is known to us as the author of the following works, viz. : (i) the present work, (ii) Al Ibtihâj, (iii) Sharh Kitâb at Ta'âruf, (iv) Mukhtaşar al Ma'âlim fi al Uşûl. For his life and works see Ad Durar al Kâminah, vol. ii, fol. 14<sup>a</sup> ; Isnawî, fol. 390 ; Tabaqât by Qâdî Shuhba, fol. 124 ; Brock., vol. ii, p. 86.

Beginning :—

الحمد لله باعث الرسل و موضح السبل الخ \*

For other copies of the work see Berlin, No. 4512 ; Cairo, vol. iii, p. 236.

Written in good Naskh. Dated A.H. 738.

Scribe : حسن بن علي بن حسن.

foll. 220<sup>b</sup>—258<sup>b</sup>.

2801/X

شأن الغارة في من أظهر تهوراً في الحناء و عواراً

SHANN AL-ĠĀRAH FĪ MAN AẒHAR TAĤAWWURAHŪ FĪ  
AL-HINNĀ' WA 'AWĀRAHŪ

A rare work on Fiqh treating of الحناء (The Lawsonia Inermis or a Eastern Privet used for dying hands and feet on festive occasions; Hughs, p. 175, ii.), whether it is valid for men to dye their hands and feet whith it without any excuse (عذر). The work is based on Ḥadīṣ and sayings of eminent jurists of the Shāfi'i school. It originated in refutation of some jurists of Yemen who wrongly pronounced it to be valid. (fol. 220<sup>b</sup>, 221<sup>a</sup>).

By Aḥmad bin Muḥammad bin Ḥajar al-Haiṣamī (d. 974/1567; see No. 2801/1 above and 2801/12.) below.

Beginning:—

قال الامام..... بن حجر الهيثمي..... احمدك اللهم ان اكملت لامة دينها  
التويم وبيئت لها معالم الصراط المستقيم..... واما بعد فانه ورد على بمكة المشرفة  
زادنا الله تعظيما و تكريما في موسم سنة اثنين (؟ اثنين) وخمسين و تسعمائة  
مصنعات ثلاثة..... في حكم الحنا للرجال من غير عذر اثنان منها في اباحتها و واحد  
في تحريمه و طلب منى ابانة الصواب..... فتوخيت الاجابة . الخ الخ

The work has not been noticed in any catalogue. H. Kh., and Brock., both fail to mention it. The title does not appear anywhere in the main body of the ms. It has been taken from the following note on the cover:—  
شن الغارة فيمن اظهر تهوره في الحنا و عواره لشيخ الاسلام و المسلمين  
شهاب الدين احمد بن حجر الهيثمي رحمه الله -

Similarly, the author's name also does not appear in the main body of the ms. But the following reference by the author in the text (fol. 255<sup>a</sup>):

..... كما بسطت الكلام عليها في افتاء طويل ذكرته في كتاب تحذير الثقات عن استعمال الكفتة و القات .

indicating that the work تحذير الثقات عن استعمال الخ (see No. 2801/6 above) was his composition proves beyond doubt that the present work is also by Ibn Ḥajar al-Haiṣamī, the author of تحذير الثقات. As regards the title, however, we have succeeded in finding out an indisputable evidence in support of that given on the cover. In the work noticed below (No. 2801/12), consisting of an authentic biographical sketch of the author, the present ms. has been mentioned among his works in the following term, (fol. 269<sup>a</sup>):

وشن الغارة على من ابدى تقوله في الحنا و عواره الفه لما ورد عليه ثلاث مؤنقات من اليمن اثنان في اباحتهم للرجال مطلقا و واحد في تحريمه .

the explanatory note of which (beginning with الفه) agrees fully with the introduction of the author given in the present ms. (fol. 220<sup>b</sup>), already mentioned in the beginning. The slight difference in the wording of the two titles is immaterial in as much as the meaning of the two is the same.

Written in ordinary Naskh.

The scribe's father Muṣṭafâ bin Faṭḥallâh al-Ḥamavî was a well-known scholar of the 12th century A. H., whose death took place in 1123/1711. see Silk ad-Durar (iv, 178)

The scribe's colophon reads thus:—

وقع الفراغ من هذه النسخة ضحى يوم الخميس ثلثي عشر شهر جمادى الثاني (sic الثانيه) سنة الف و مائة و سبع عشرة و كتبها لنفسه الفقير على بن مصطفى بن فتح الله الحموي..... بمكة زادها الله تشريفا - الخ

In which he says that he transcribed the present ms. for his own use.

Dated Thursday, the 12th Jamâdâ, II, 1117/20-9-1705.

Scribe: على بن مصطفى بن فتح الله الحموي

Fol. 259 is blank.

fol. 135<sup>b</sup>—219<sup>b</sup>.

2801/IX

## الفتاوى المباركة

### AL-FATÂWÂ AL-MUBÂRAKAḤ

A very rare copy of an important work on Muslim Law, consisting of two sets of judicial decisions on legal questions by two different scholars. The decisions (فتاوى) were given in answer to questions addressed from Yemen to two eminent authorities of the time (10th century A. H.), living then at Mecca and belonging to the Shâfi'i school of Muslim Law viz., Abu'l Ḥasan al-Bakrî أبو الحسن البكري and Ibn Ḥajar al-Ḥaiṣamî ابن حجر الهيتمي. The answers of the two scholars bear separate titles. The compiler has combined the two into one. Each question is followed first by the reply of al-Bakrî and then by that of Ibn Ḥajar al-Ḥaiṣamî.

The name of the compiler does not occur anywhere in the ms.



تلميذه الامام.....شهاب الدين احمد بن حجر بجواب دال على فضله...  
وقد رقت الجميع مقدا لجواب الشيخ البكرى ثم بعده جواب ابن حجر بحسب  
ما تيسر لي..... فاقول قال شيخنا الامام البكرى فسح الله في مدته. الخ

The compiler's introduction coming to an end, al-Bakrī's work opens thus (foll. 153<sup>b</sup>–154<sup>b</sup>):

بسم الله..... الحمد لله رب العالمين..... وبعد فهذه اسئلة وردت على من  
اليمن عمره الله..... و اجراه على عوائد بره..... وسميت ذلك الاجوبة الحسنة  
عن اسئلة (Sic الاسئلة) اليمنية..... الفصل الاول. الخ الخ

After the completion of al-Bakrī's answer to the first question, the work of Ibn Hajar al-Haiṣamī opens thus (fol. 155<sup>b</sup>):

وقال الامام ابن حجر..... بسم الله الرحمن الرحيم الحمد لله رب العالمين  
..... وبعد فهذه اسئلة وردت على من بعض نواحي حضر موت..... فاجبت عنها  
مع لصق [Sic] الحال و تشنت البال..... فشرعت في ذلك و سميتها بكتاب  
المرعا (ع) الاخضر من فتوى ابن حجر. الخ الخ

The process of each question, being followed first by the reply of al-Bakrī and then by that of Ibn Hajar, is continued throughout the work.

The ms. bears no title. A note on the cover in another hand calls the work المرعا الاخضر في فتوى ابن حجر which is not correct in view of the work of al-Bakrī's also being included in the same. The above title (i. e. الفتاوى المباركة) has been derived from the concluding portion of the compiler's note at the end which runs thus (fol. 219):

..... والله اعلم تمت الفتاوى المباركة بحمد الله و حسن توفيقه و الحمد لله

رب العالمين -

The questions mainly relating to four kinds, have been arranged under the following 4 fasl, (fol. 154<sup>a</sup>):—

- I. الفصل الاول في ما يملك من المياه المباحة وما لا يملك
- II. والفصل الثاني في ما يتعلق بحكم الاراضى التى تشرب دفعة واحدة
- III. والفصل الثالث في ما يتعلق بحكم الاراضى التى تشرب على التعاقب
- IV. والفصل الرابع في ما يتعلق بحكم انقسام الماء بين الشركاء (ء) في سواقي متعددة

The remaining questions and answers on miscellaneous points

(مسائل متفرقة) have been arranged under a *Khâtimah* (according to the arrangement generally adopted in the works on *fiqh*) as follows:

	Fol. 181°.	الخاتمة في المسائل المتفرقة على ابواب الفقه كل مسألة في بابها الخ
I.	Fol. 181°.	باب الآنية
II.	Fol. 183°.	باب التيمم
III.	Fol. 185°.	باب الزكاة
IV.	Fol. 191°.	باب الصيام
V.	Fol. 193°.	باب البيع
VI.	Fol. 199°.	باب بيع الاصول والثمار
VII.	Fol. 201°.	باب الصلح
VIII.	Fol. 202°.	باب الاقرار
IX.	Fol. 203°.	باب الغارية
X.	Fol. 204°.	باب العصب
XI.	Fol. 205°.	باب الوقف
XII.	Fol. 206°.	باب الجمالة
XIII.	Fol. 209°.	باب السير
XIV.	Fol. 211°.	باب الاضحية
XV.	Fol. 211°.	باب القضاء على الغائب
XVI.	Fol. 214°.	باب القسمة
XVII.	Fol. 219°.	باب الدعاوى والبيئات

In the following notes at the end of the answers of each of the two scholars, the compiler goes to testify that all the answers were replied by the two scholars as arranged alternatively, those of al-Bakrî preceding (fol. 219°):—

الحمد لله قال جميع ما ذكر من هذه الاجوبة اى الاول كاتب هذه الاحرف،  
الشيخ الامام.....مجد بن مجد بن عبد الرحمن.....البكرى الصديقى  
الاشعري.....

قال جميع الاجوبة المتأخرة على كل سوال الامام العالم... شهاب الدين  
احمد بن محمد بن حجر... المصري الهيثمي... نفع الله به وارضاه.....  
والله اعلم.....

Slightly worm-eaten and water-stained.

Written in Arabian Naskh. Not dated. Probably 11th century A. H. There are also occasional marginal notes indicating the views of certain other scholars of the time on the points discussed in the text.

A copy of *Al-Ajwibat Al-Hasanaḥ 'an Al-As'ilat Al-Yamaniyah* is mentioned in Brock., Supp., ii, 978, among those works which could not be identified. The authorship is ascribed to Abu'l-Ḥ. M. Tâjal'arîfîn al-Bakrî aṣ Ṣiddîqî, which is quite in keeping with our copy.

No. 1819.

fol. 289; lines 21; size 10½ × 7; 8 × 5.

الجزء السادس من كفاية النبيه في شرح التنبيه  
AL JUZ' AS SÂDIS MIN KIFÂYAT  
AN NABÎH FÎ SHARḤ AT  
TANBÎH.

The 6th volume of a very useful commentary on Tanbih of Abû Ishâq ash Shirâzî (d. A.H. 476=A.D. 1083), written during the lifetime of the commentator. The complete commentary consists of 12 volumes. The present 6th volume begins thus:—

باب الاحرام وما يحرم فيه اتحرام كما قال النواوي فيه الدخول  
في حج او عمرة - سمي احراما الخ \*

Commentator: Ahmad bin Muhammad bin 'Alî al Bukhârî Al Miṣrî Ash Shâfi'î, commonly called Ibn Ar Raf'a ابن الرفعة, a famous Shâfi'î scholar of the 5th century A.H. He was born in Egypt in A.H. 645, and studied under several scholars. The following compositions of our author are cited as evidence of his scholarly attainments in jurisprudence:—(i) Al Maṭlab, a commentary on Wasîṭ, in 40 volumes. (ii) Al Kifâyah (the present work), in 12 volumes. (iii) Al Mukhtaṣar fi Hadm al Kanâ'is. He was at first a Hisbah (inspector of weights and mea-

ures), and afterwards a professor of the Madrasah Magribiyah in Egypt. He died in A.H. 710=A.D. 1310. See *At Ṭabaqât* of Subki, vol. vi, fol. 298; Isnawî, fol. 220; Brock., vol. i, p. 387. Ibn Shuhba, fol. 109, says that he died in A.H. 707.

No complete copy of the present commentary is traceable, but six volumes are noticed in Cairo, vol. iii, p. 277.

Written in Naskh. Dated A.H. 708.

Scribe: علي بن ايوب بن يوسف البكري الشافعي.

The colophon runs thus:—

تم الجزء السادس من كفاية انبييه في شرح التنبيه بحمد الله  
و عونه و يتلوه في الجزء السابع انشاء الله تعالى باب الاطعمة و كان انقراغ  
من نسخه يوم السبت الحادى و العشرين ..... سنة ثمان و سبعمائة \*

The present MS. was compared with the autograph copy of the work, as we learn from the following note at the end:—

بلغ هذا الجزء مقابلة على اصل المصنف بخطه بيده \*

The following note on the title-page, written in old Naskh, tells us that Muhaddab referred to in No. 1817 above was composed in A.H. 499; and that the present note was found on a copy of Tanbih containing an autograph note of the author on this said copy:—

و جد على نسخة من نسخ التنبيه مكتوب علينا خط المصنف فرغ  
الشيخ الامام ابواسحاق الشيرازي من تصنيف كتاب المهدب في شهر  
رمضان سنة تسع و تسعين و اربعمائه الخ \*

It was one of the books bequeathed by Mahmûd (see No. 1813, above); and the title-page contains a Waqfnâmah by him.



المقدمة فى صلوة الظهر بعد الجمعة

**Al-Muqaddimah fî Şalât Az-zuhr Ba'd  
Al-jumu'ah**

A correct and rare copy of a short work on Fiqh, dealing with the validity of *Şalât az-zuhr* (صلوة الظهر) after *Şalât al-jumu'ah* (صلوة الجمعة) or otherwise. The author deals with the subject according to the *shâfi'* school of law. It is based upon the sayings of the eminent *shâfi'* jurists.

By Nûraddîn Abu'd-Diyâ' 'Alî bin 'Alî ash-Shabrâmallisî, نورالدين ابوالضياء ابراهيم بن علي بن علي الشبراملسى a prominent *shâfi'* scholar of the eleventh century A.H. (d. 18th Shawmâl, 1087/25-12-1676; see for details Lib. Cat., XV, 1024).

Beginning:

الحمد لله رب العالمين و افضل الصلاة و اشرف التسليم على سيدنا .....  
اما بعد فقد قال الشيخ الولى ..... ابو الضياء الشبراملسى على المحفوف  
بلطف العلى ..... قد وقع البحث من بعض اهل العصر عن حكم صلوة الظهر  
بعد الجمعة فبينت حكم ذلك كما ترى فنقول تحرير ذلك ان يقال هو مبنى  
على جواز تعدد الجمعة و عدمه الخ \*

The work was dictated by the author and arranged in book-form with the assistance of 'some scholars' (بعض الفضلاء) as appears from the following concluding remark of the compiler, who seems to be a pupil of the author (fol. 123<sup>b</sup>):

هذا آخر ما املاه شيخنا ابو الضياء نور الملة و الدين على الشبراملسى  
..... و كان ذلك الاملاء بمعاونة بعض الفضلاء [ع] باحضار المواد و اسماع العبارات  
و حسن تلخيص ما يقرا \*

The above-mentioned observations are quoted from a copy which was completed on Monday, 2nd Şafar, 1088/26-3-1677, as is evident from the following colophon (fol. 123<sup>b</sup>):

نقل ذلك من خط كاتبه ابو [sic] الطيب الشربينى و ذلك انه و افق

الفراغ منه يوم الاثنين ثانى صفر من سنة ١٠٨٨ و الحمد لله اولا و آخر النج \*

A copy of the work has been noticed in Berlin, 3813, but the beginning and the end thereof do not agree with those of the present copy.

Written in scholarly Naskh.

Dated Friday, the first day of Ramadân, 1125/11-9-1713.

The colophon of the scribe reads thus:

و كان الفراغ من كتابه هذه الرسالة الشريفة ظهر الجمعة اول يوم من شهر  
رمضان من سنة ١١٢٥ على يد الفقير..... احمد بن عبيد الله بن حمد  
غفر الله لهم \* .....

Scribe: احمد بن عبيد الله بن حمد.

Fol. 124<sup>b</sup> bears answers to miscellaneous questions put to the author.

### No. 3207

Folios 28; lines 19—21; size 18.5×14.5, 13×7

منظومة الزبد في الفقه

### MANZŪMAT AZ - ZUBD FI'L FIQH

Author : Abu'l 'Abbâs Ahmad b. Husain b. Hasan b. 'Ali b. Arsalân  
ar-Ramlî ash-Shafi'i أبو العباس احمد بن حسين بن حسن بن علي بن ارسلان الرملي الشافعي

The author was born at Ramlah, a place in Palestine, in 773 A. H. =  
1371 A. D., migrated to Quds in his old age and died there in 844 A. H. =  
1440 A. D., He wrote a number of books on jurisprudence & traditions such as:

(١) تصحيح الحاوي (٢) شرح ابى داؤد (٣) شرح البخارى (٤) طبقات الشافعية

(al - 'Âlâm Vol. 1, p. 115).

Beginning :

الحمد لله لا اله الا هو ذا الجلال  
و شارع الحرام و الحلال  
ثم صلاة الله مع سلامي  
على الرسول المصطفى التهامي

End :

والآل والصحب و من لهم قفا  
و حسبنا الله تعالى و كفى

A versified work in Shâfi'i jurisprudence, divided into a Muqaddamah, a Khâtimah and 96 Bâb. The author starts the preface (مقدمه) with the following verses in which he defines الإيمان :

اول واجب على الانسان  
و النطق بالشهادتين اعتبارا  
ان صدق القلب و بالاعمال  
معرفة الاله باستيقان  
اصحة الايمان من قدرا  
يكون ذا نقص و ذا كمال

and in Khâtimah he says thus :

من تقسه شريفة ابيه  
ولم يزل يمنح للعالي  
يربأ عن اموره الدنيه  
يسهر في طلابها الليالي

The colophon reads :

وافق الفراغ من هذه النسخة المنظومة المسماة بالزبد نهار الاثنين خامس عشر ذى الحجة الحرام  
سنة ٩٩٠ من الهجرة النبوية على ما كنها أفضل الصلاة والسلام على يد افقر العباد طه بن الشيخ -

Written in Naskh.

Dated : 990 A.H.

Accn. No. 3587

H. L. No. 3291

## Hanbali Jurisprudence

No. 1881.

fol. 322; lines 21; size  $10\frac{1}{2} \times 6\frac{1}{2}$ ;  $7\frac{1}{2} \times 5$ .

تقرير القواعد

### TAQRÎR AL QAWÂ'ID.

The above is the title given on the title-page; but in *Ad Durar al Kâminah*, vol. i, fol. 550, the work is entitled *Al Qawâ'id al Fiqhiyah*. The plan followed by the author in the present work is to formulate, one by one, the principles of jurisprudence, and after each to enumerate the various points which follow from that principle.

Author: 'Abdarrahmân bin Ahmad bin Rajab al Baġdâdi عبد الرحمن بن احمد بن رجب البغدادي, a famous Hanbali scholar of the 8th century A.H. He died in A.H. 795=A.D. 1392. See *Lib. Cat.*, vol. v, part i, No. 281.

Beginning:—

الحمد لله الذي مهد قواعد الدين بكتابه المحكم و شيد معاهد العلم  
بخطابه ..... اما بعد فهذه قواعد مهمة ..... تضبط للفقهاء اصول  
المدشب ..... و تنظم له منشور المسائل في سلك واحد الخ \*

A note on the title-page, containing the author's name and the title of the work, runs thus:—

كتاب تقرير القواعد و تحرير الفوائد تاليف الشيخ الرئيس الامام العلامة  
المحقق رئيس الاصحاب اوجد العلماء زين الدين ابي الفرج عبد الرحمن  
بن رجب الحنبلي رحمه الله تعالى

The contents of the work are described in ten folios at the beginning.

We are not acquainted with any other copy of this valuable work.  
Written in Naskh. Dated A.H. 809.

The following note on the title-page tells us that the MS., in A.H. 1070, was in the possession of Hamza bin Yûsuf (d. A.H. 1070=A.D. 1659) ملكه العبد الفقير حمزة بن يوسف الحنبلي عفي عنه بمنه

الفواكه العذاب في من لم يحكم السنن الكتاب  
 AL-FAWÂKIH AL-'IDÂB FÎ MAN LAM YUḤAKKIM  
 AS-SUNNAT WA AL-KITÂB

A valuable copy (written during the lifetime of the author) of a work, discussing some controversial points of theology and Muslim law. It was composed in A. H. 1211/1797, when the author was deputed by 'Abdal-azîz bin Sa'ûd (1179/1766—1218/1803, Amîr of Najd, to Mecca to discuss with the learned men of the holy city, about the main controversial points stressed by Shaikh Muḥammad bin 'Abdalwahhâb (d. 1206/1792 ; see 'No. / below) and his followers (see Ad-Durar As-Saniyah wa At-Tuḥfat Al-wahhâbiyat An-Najdiyyah p. 55 ; and Ibn Ḡannân, ii, 226).

By Aḥmad bin Nâsir bin 'Uṣman al-Ma'marî an-Najdî ناصر بن أحمد بن ناصر بن عثمان العمري النجدي, one of the prominent pupils of Shaikh al-Islâm Muḥammad bin 'Abdalwahhâb (d. 1206/1792) and an eminent scholar of his age. Born and bred in Najd, he was closely associated with the founder of the so called wahhâbî movement. He studied under him, his brother Sulaimân bin 'Abdalwahhâb (d. 1208/1793-4) and his pupil Shaikh Ḥusain bin Ḡannâm (d. 1225/1810), the author of *Raudat al-Afkâr wa al-Afham*. After the death (A.H. 1206) of the founder, the present author was counted among the few eminent learned men then living ; and it was due to his vast learning, that he was deputed by the Amîr of Najd to Mecca to argue with the learned men of the holy place. He also held the post of Qâḍî (judge) in 'Dar'iyah, the first capital of the Sa'ûdî Empire, during the reign of Sa'ûd bin 'Abdal Aziz (1218/1803—1229/1814). His death took place in the middle of Du'l Hijjah 1225/January, 1811. Some account of his life is given in 'Unwân al-majd fî Târîkh Najd, i, 152, 149, 175.

Beginning :—

المسئلة الا ولى ما قولكم فيمن دعا نبيا او وليا واستغاث به في تفريج الكربات  
 .....الحمد لله احمده و استعينه و استغفره..... اما بعد فان الله تعالى اكمل لنا  
 الدين ورسوله قد بلغ البلاغ المبين الخ

The title of the work and the name of the author do not appear

anywhere in the body of the main ms. It opens abruptly with :

المسئلة الا اول ما قولكم الخ

No other copy of the work seems to have been noticed but it' has been printed as a part of *Majmu'at Ad-Durar As-Saniyah* (pp. 55—90) compiled by Sulaimân bin Saḥmân an-Najdî (Cairo 1341). In the printed copy a short introduction is added. The deputation of the present author to Mecca and his mission have also been mentioned in *Rauḍat al-Afkâr* (See II, 226 Bombay Edit, 1337 A. H.) where the present *risâlah* has been quoted verbatim.

The colophon of the scribe reads thus (fol. 29<sup>b</sup>) :

تم بقلم الدقيير راجي عفوره ابراهيم بن سالمين بيوم ثاني عشر من سفر (؟ صفر)  
من هجرة (؟ الهجرة) النبوية الخ

Scribe : ابراهيم بن سالمين

The ms., written as the preceding is dated 1224 A. H./1809, that is to say, during the life-time of the author (d. 1225/1810). Hence it is very valuable.

### No. 3257

Folios 9; lines 23; size 33 × 21, 21.5 × 12

مجموعة ثلاثة رسائل

### MAJMU'ÂH THALÂTHA HRASÂ'IL

Author : Muḥammad Hayât b. Ibrâhim as - Sindi al - Madani  
(d. 1163 A.H. = 1750 A.D.)

The author, a noted scholar of tradition, was born in Sind, flourished and died at Madina in 1163 A. H. = 1750 A. D. He wrote :

شرح الترغيب و الترهيب للمنذرى (٣) مقدمه في المقاييد (٢) تحفة المحبين في شرح الاربعين النووية (١)  
شرح الحكم المطايب (٤)

(See الاعلام Vol. 6, p. 344)

The *Majmû'ah* contains the following three short treatises :

(1)

Folio 1-3a

فتح الغفور في وضع الايدي على الصدور  
 FATH AL - GHAFÛR FI WAD' AL - AIDÏ  
 'ALÂ AŞ - ŞUDÛR

Its beginning follows exactly the pattern of the books on traditions which is as below :-

الحمد لله ... اما بعد فهذه رسالة مسماة بفتح الغفور في وضع الايدي على الصدور قال الامام احمد في مسنده نا يحيى بن سعيد عن سفيان قال ثنى سماك ... قال رأيت رسول الله صلعم ينصرف عن يمينه و عن يساره و رأيت يضع يده على صدره -

The issue of putting hands on the chest while performing prayers (اصلوة) has been discussed in the light of the tradition. The treatise ends with the following saying of the Prophet :

لا يؤمن احدكم حتى يكون هواه نعا لما جئت به هل ينشئ لمتقى آثاره ان يفعل ذلك و لو في بعض الاوقات - اللهم اهدنا ... الى صراط مستقيم -

The colophon runs as follows :

تم فتح الغفور في وضع الايدي على الصدور لمولانا حياات السندی ۳۰ صفر سنة ۱۳۰۱ اللهم اغفر لکاتبه -

(2)

Folio 3b - 6b

الايقاف على سبب الاختلاف  
 AL - ÎQÂF 'ALÂ SABAB AL - IKHTILÂF

This treatise deals with the causes leading to differences among the jurists. It begins with :

سبحان الذي قسم حكيمته الاحلام في الانام و جعلهم مختلفين في الافهام فهذه ايقاف على سبب الاختلاف -

and ends with :

وربما يصيب المتأخر و الله اعلم بالصواب واليه المرجع و المآب ...  
 اوبارك وسلم -





commonly called *عبد السلام بن عبدالله بن محمد بن تيمية الحنبلية الحنبلية* Ibn Taimiyyah *الشهير بابن تيمية*, the well-known scholar and Muḥaddiṣ and the most learned authority of all ages in all branches of Islamic learning. He died on 22 Du'l Qa'dah 728/29 Sept., 1328. Some account of his life and works is given in Lib., cat., v, ii, 462. For further particulars of his life and full discussion about his tenets and works see *jilâ' al-'Ainain fi Muḥâkamat al-Aḥmadain* of Khairaddîn al-Âlûsî (d. 1317/1899 ; cf., Brock., Supp., ii, 787) ; *Al-Qaul Al-Jalî fî Tarjamat ash-Shaikh Taqîaddin Ibn Taimiyyah al-Ḥanbalî* by Şafiaddîn al-Ḥanafî al-Bukhârî (d. 727/1327).

For a comprehensive bibliography and a complete list of his works see Brock., Supp., ii, 119—128. See also Sarkis, 55—60.

The work does not appear to have been recorded in any catalogue. However it was printed in *Majmû'at ar-Rasâ'il al-kubrâ (مجموعة الرسائل الكبرى)*, at Cairo in 1323, 1325, 1328 A. H. see Brock., Supp., ii, 120, 125/128 ; and Sarkis, 57, 59.

Written in ordinary Naskh' Dated Thursday, 23 Muḥarram 1224 9. 3. 1809.

Scribe : *ابراهيم بن سالمين بن سرحان*

The colophon of the scribe reads thus (fol. 15<sup>a</sup>) :

*تم الكتاب المبارك بعد الظهر يوم الخميس يوم ثلاثة و عشرين من شهر محرم (Sic المحرم) سنة ١٢٢٤ من هجرة (Sic الهجرة) النبوية..... بقلم راجي عفوره..... ابراهيم ابن سالمين ابن سرحان*

Shi'i Jurisprudence

No. 3234

Folios 128-157; lines 12; size 19×14, 14.5×8

رسالة العقود و الايقاعات

RISÂLAH AL - 'UQÛD WA AL - IQÂ'ÂT

Author : Anonymous.

Beginning:

الحمد لله حمدًا كثيرًا كما هو أهله... أما بعد فهذه جملة كاهلة ببيان صيغ  
العقود و الايقاعات اذ كان لابد من معرفتها -

End:

له أقسام واحكام و جميع ذلك في مواضعه من كتب الاصحاب رحمهم الله  
تعالى فلنطلب من هناك -

A work on Shi'ah Jurisprudence dealing with العقود و الايقاعات  
At first the author describes العقد and says :

و اعلم ان العقد صيغة شرعية لا بد لها من متخاطبين و لو بالقوة يترتب  
عليها نقل ملك او سقوط حق او حل فرج او تسلط على تعرف و العقود عقد  
البيع و القرض و الرهن و الصلح و الضمان و الحوالة و الكفالة و الوديعة  
و العارية و الوكالة و السبق و الرماية و الجمالة و الشركة و المضاربة و  
الاجارة و المزارعة -

In the following passage the author describes الايقاع

الايقاع صيغة شرعية يكفى فيها الواحد يترتب عليها قطع وصلة او نقل  
ملك او استحقاق حق او عقوبة او سقوط ذلك - و الايقاعات الطلاق و الرجعة

و الظهار و الايلاء و اللعان و العتق و التدبير و الايمان و النذور و العهد  
و الحجر و الشفعة -

Written in Naskh.

Not dated. Probably 11th century A. H.

Accn. No. 652

H. L. No. 4326/3

No. 1896.

fol. 127; lines 21; size 10 × 7½; 7 × 5.

شرايع الاسلام

### SHARĀ'Ī' AL ISLĀM.

An old copy of this standard work on jurisprudence, in two volumes. The present copy of the work is divided into four *Qism*. For various commentaries and glosses see Hāj. Khal., vol. iii, p. 360.

Vol. I.

Beginning:—

اللهم اني احمدك حمدا يقل في انتشاره حمد كل حامد الخ \*

Author: Najmaddin Abu'l Qâsim Ja'far bin Muhammad bin Yahyâ bin Sa'id al Hillî بن يعقوب بن محمد بن يعقوب بن سعيد الحلي, a famous author of the 7th century A.H., known as Al Muhaqqiq al Awwal (المحقق الاول), i.e., the doyen among doctors of jurisprudence. He was born in Hillah in A.H. 602, and studied under distinguished scholars of his age. The following works of the author are known to us: (i) The present work, (ii) abridgment of the present work, (iii) Al Mu'tabar, (iv) Al Masâ'il al Ġaribah, (v) Al Masâ'il Al Mişriyah, (vi) Al Maslak, (vii) Al Mi'râj, (viii) At Tanbih. Our author died in Hillah A.H. 676=A.D. 1277, in consequence of a fall from the top of his house. For his life and works see Muntaha al Maqâl, p. 75; Qisas al 'Ulamâ'i, 276; Amal al Âmil, p. 36; Majâlis al Mu'minin, fol. 289<sup>b</sup>; Kashf al Hujub, fol. 85; Br. Mus. Suppl., No. 332; Brock., vol. i, p. 406.

For other copies of the work see Leid., No. 1792; Br. Mus., No. 1607; Âsafiyah, No. 54; Râmpûr, No. 245.

The work has been frequently lithographed and printed.

The following note at the end, dated A.H. 702, tells us that Ḥasan bin Muṭahhīr, most probably Ḥasan bin Muṭahhīr al Ḥillī (d. A.H. 726 = A.D. 1325; see No. 1907 below), studied from the present copy:—

انتهاء ايد الله قراءة و بحثاً و فهما و غبطاً ..... سنة اثنين و سبعمائة  
..... و كتب حسن بن مطهر حامداً و مصلياً \*

This is followed by another note, dated A.H. 830, written by Muḥammad bin 'Alī al Ḥusainī, who studied from the present copy. It runs thus:—

انتهاء ايد الله قراءة و بحثاً ..... سنة ثلاثين و ثمانمائة ..... كتب  
محمد بن علي بن علي ..... الحسيني \*

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### No. 1897.

fol. 173; lines 21; size 10 × 7½; 7 × 5.

### Vol. II.

The second volume of the preceding work. It begins with كتاب النكاح, thus:—

كتاب النكاح و اقسامه ثلاثة القسم الاول في النكاح الدائم النخ \*

The present volume and the preceding volume are written in good Naskh, by the same scribe. Dated A.H. 702.

Scribe: يعقوب.

There are marginal notes throughout the copies.

This MS. was among those presented to the Library by Sayyid Şafdar Nawwâb of Patna.

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## No. 3240

Folios 34; lines 17; size 16,5×13, 12.5×6

كشف الريب و المين عن حكم صلوة الجمعة و العيدين

KASHF AR-RAIB WA AL-MAIN 'AN HUKM  
ŞALÂT AL-JUMU'AT WA AL-'ÎDAIN

Author : Ahmad b. Muḥammad 'Alī b. Muḥammad Bâqir al-Işfahâni,  
known as al-Bahbahâni بالبههاني المعروف باقر الاصفهاني المعروف بالبههاني  
(B. 1191 A. H. = 1777 A. D.)

Beginning:

احمد من احمد باحمده نيران والكفرو الضلالة . . . اما بعد فيقول المحتاج  
الى ربه الغنى احمد بن محمد بن محمد باقر الاصفهاني المشهور بالبههاني . . .  
اني لما دخلت بلدة عظيم آباد من حدود بهار . . .

End:

واستحب الشهيد في الروضة صلوة النجبة لوعظيت في المساجد لعذر او غير  
والنص ينافية وههنا مستحبات وادعيات كثيرة من ارادها فليطلبها في الكتب  
المطولة -

An autograph copy on صلوة الجمعة و العيدين divided into two Maṭlabs  
(الفصل) and each Maṭlab subdivided into a preface, (المقدمة) chapters  
and a conclusion (الخاتمة). In the preface of the first Maṭlab the author  
describes صلوة الجمعة in the absence of Imâm and his successor as follows:

مقدمة لا بد قبل الشروع في المتصود من تحقيق ما هو محلي الوفاق و الخلا  
بين العلماء ليكون الناظر فيه على بصيرة اعلم انه لا خلاف بين الاصحاب

وجوبها مع الامام ونائبه الخاص واما مع عدمها كزمان الغيبة فقيه اقوال الاول  
الوجوب العيني وهو الظاهر من جماعة من القدماء والمتأخرين -

At the end of the above Maṭlab the author describes *نتجيات في يوم الجمعة*  
as follows :

خاتمة في ذكر بعض مسنونات ذلك اليوم يستحب في يوم الجمعة التنفل  
بعشرين ركعة زيادة عن كل يوم بربع ركعات سواء صلى الظهر او الجمعة و في  
وقتها خلاف في الاخبار -

Written in Naskh.

Dated : 10 Shawwâl al-Mukarram 1224 A. H.

The following colophon shows that the work was composed at  
'Azimâbâd and completed on 10 Shawwâl al-Mukarram, 1224 A. H.

قد فرغ من تسويدها . وولفها العبد مع قلة الكتب والاسباب و كثرة  
الغموم و الهموم بمفارقة الاخوان و الاحباب الاجلة في عشرة ايام كاملة في  
البلدة المذكورة في شهر شوال المكرم من شهر سنة اربعة و عشرين بعد الالف  
من الهجرة المقدسة -

A note on the title page and last page indicate that this manuscript  
was in the library of Mir Wâlâyat 'Ali Khân Bahâdur ( Patna city ) and two  
seals, denoting the proprietorship of his library, dated 1209 A. H. are also  
found on the same pages.

The title page also contains a seal of نواب خورشيد .

Accn. No: 1166

H. L. No. 1032

## Zahiri Jurisprudence

No. 1894.

fol. 321; lines 18; size  $10 \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 3$ .

الجلد الاخير من المبسوط

### AL JILD AL AKHIR MIN AL MABSÛT.

The last volume of Mabsûṭ, a famous and very reliable work on jurisprudence. It begins thus: *فما صورة اللوث فالاصل فيه قصة الانصار وقيل* and ends with *كتاب الدعوى والبيانات*, عبد الله بن مهمل. The first volume is fully described in Br. Mus. Suppl., No. 331.

Author: Abû Ja'far Muḥammad bin Ḥasan bin 'Alî at Ṭûsî ابو جعفر محمد بن حسن بن علي الطوسي, a distinguished Shi'a author of the 5th century A.H., who died in A.H. 460 = A.D. 1067; see Lib. Cat., vol. v, No. 266.

Only one other MS. copy of the work is known to us, viz., Br. Mus. Suppl., *loc. cit.*; but the work was printed in Ṭih-rân in A.H. 1271. For a printed copy see Hand-list of printed books, No. 385.

Written in good Naskḥ, within gold-ruled borders. Not dated; apparently 10th century A.H.

The following note on the title-page, along with a seal dated A.H. 1105, tells us that the present MS. was at that date in the possession of 'Abdallâh, a son of the famous author, Ṣadraddîn Shîrâzî (*d.* A.H. 1050 = A.D. 1640):—

الثقة بالله وحده. مما ثبت فيه التصرف لراقم هذه الاحرف .....

عبد الله ابن صدر الدين محمد انشيرازي \*

No. 1892.

fol. 42; lines 23; size  $11\frac{1}{2} \times 7$ ;  $9\frac{1}{2} \times 5\frac{1}{2}$ .

مراتب الاجماع

### MARÂTIB AL IJMÂ'.

The unique copy of a work, dealing with the points of jurisprudence on which all Muslim jurists agree. The work ends with a *Bâb*, wherein are stated those theological doctrines belief in which is necessary for all Muslims. The preface contains critical notes on

Ijmâ' (agreement among all Muslims on certain points of jurisprudence). Neither the title nor the author's name is given anywhere in the body of the work; but a note on the title-page, which runs thus: كتاب مراتب الاجماع جمع الامام ..... ابي محمد علي بن سعيد . . . . . tells us that the present work is Marâtib al Ijmâ' by Ibn Ḥazm Al Undulusî . This we may accept in view of the fact that our author refers to Yûsuf as one of his teachers, and that, in Ḥuffâz, vol. iii, p. 341, the said Yûsuf is mentioned as one of the teachers of Ibn Ḥazm. The full name of Ibn Ḥazm runs thus: Abû Muḥammad 'Alî bin Aḥmad bin Sa'id Ibn Ḥazm Al Undulusî . . . . . a distinguished author of the 5th century A.H. He was at first a follower of the Shâfi'i school, but afterwards became an adherent of the Zâhirî school, founded by Dâ'ûd az Zâhirî (d. A.H. 270=A.D. 883). He died in A.H. 456=A.D. 1063. See Lib. Cat., vol. xv, No. 1101.

Beginning:—

الحمد لله الذي لامعقب لحكمه ولا راد لقضائه ..... اما بعد فان  
الاجماع قاعدة من قواعد الملة الحنيفة ..... حدثنا يوسف بن  
عبد الله القاضي النخ \*

The work is divided into the following 39 Kitâb:—

I. Foll. 2 <sup>b</sup> -4 <sup>a</sup> .	كتاب الطهارة
II. Foll. 4 <sup>b</sup> -6.	كتاب الصلوة
III. Fol. 7 <sup>a</sup> .	كتاب الجنائز
IV. Foll. 7 <sup>b</sup> -8 <sup>a</sup> .	كتاب الزكوة
V. Fol. 8 <sup>a</sup> .	كتاب الركاز
VI. Foll. 8 <sup>b</sup> -9 <sup>a</sup> .	كتاب الصيام
VII. Foll. 9 <sup>b</sup> -10 <sup>b</sup> .	كتاب الحج
VIII. Foll. 10 <sup>b</sup> -13 <sup>a</sup> .	كتاب التفليس
IX. Fol. 13 <sup>a</sup> .	كتاب الحجر
X. Fol. 13 <sup>a</sup> .	كتاب الغصب
XI. Fol. 13 <sup>a</sup> .	كتاب اللقطة و الضالة
XII. Fol. 13 <sup>b</sup> .	كتاب الأبق
XIII. Fol. 13 <sup>b</sup> .	كتاب الاجارات
XIV. Fol. 13 <sup>b</sup> .	كتاب الصلح



XV. Fol. 13 <sup>b</sup> .	كتاب الرهن
XVI. Fol. 13 <sup>b</sup> .	كتاب الاكراه
XVII. Fol. 13 <sup>b</sup> .	كتاب الرديعة
XVIII. Fol. 13 <sup>b</sup> .	كتاب الوكالة
XIX. Fol. 14 <sup>a</sup> .	كتاب الحوالة
XX. Fol. 14 <sup>a</sup> .	كتاب الكفالة
XXI. Foll. 14 <sup>a</sup> -16 <sup>a</sup> .	كتاب النكاح
XXII. Foll. 16 <sup>a</sup> -18 <sup>a</sup> .	كتاب الطلاق و الخلع
XXIII. Foll. 18 <sup>a</sup> -19 <sup>a</sup> .	كتاب الرضاع و النفقات
XXIV. Foll. 19 <sup>a</sup> -21 <sup>a</sup> .	كتاب البيوع
XXV. Fol. 21 <sup>a</sup> .	كتاب الشفعة
XXVI. Fol. 21 <sup>b</sup> .	كتاب الشركة
XXVII. Fol. 21 <sup>a</sup> .	كتاب القراض
XXVIII. Fol. 21 <sup>b</sup> .	كتاب القرض
XXIX. Fol. 22 <sup>a</sup> .	كتاب العارية
XXX. Fol. 22 <sup>a</sup> .	كتاب احياء الاموات
XXXI. Foll. 23 <sup>a</sup> -26 <sup>a</sup> .	كتاب الفرائض
XXXII. Foll. 26 <sup>a</sup> -31 <sup>a</sup> .	كتاب الرصايا
XXXIII. Foll. 31 <sup>b</sup> -32 <sup>a</sup> .	كتاب الحدود
XXXIV. Foll. 32 <sup>a</sup> -33 <sup>a</sup> .	كتاب الشهادة
XXXV. Fol. 33 <sup>b</sup> .	كتاب الاشرية
XXXVI. Fol. 34 <sup>a</sup> .	كتاب الديات
XXXVII. Fol. 34 <sup>a</sup> .	كتاب القسامة
XXXVIII. Foll. 34 <sup>a</sup> -38.	كتاب الصيد و الذبائح
XXXIX. Foll. 39-42.	كتاب العتق

Written in Naskh. Dated A.H. 1057.

Scribe: علي ابن محمد.

The title-page contains two seals, one by Fyyâdaddin, dated A.H. 1100, and the other by one Muḥammad, dated A.H. 1125.

## Zaidi Jurisprudence

H.L. No. 750

No. 2837

Fol. 260; lines 20; size 8½" × 6"; 6" × 4"

### Al-Majmû'ah

The present MS. has been noticed in Lib. Cat., XIX, 1591, as comprising only one single work, which is quite misleading (cf. also No. L 2836/2 above). It consists of two separate works on theology and Ḥadiṣ by prominent scholars belonging to the Zaidī sect.

Fol. 1-210<sup>a</sup>.

I

### الإحكام شرح تكملة الأحكام

### Al-Ihkâm Sharḥ Takmilat al-Aḥkâm

A very rare and valuable copy of a useful and detailed commentary upon *Takmilat al-Aḥkâm wa at-Taṣfiyat min Bawâṭin al-Āṣām* of al-Mahdi li Din al-Lâh Aḥmad bin Yaḥyâ al-Murtadâ (d. 840/1436-7; see No. L 2836/2 above).

By Badraddîn Muḥammad bin 'Izzaddîn bin Muḥammad bin 'Izzaddîn bin Ṣalâḥ bin al-Ḥasan المعروف بمحمد بن عز الدين بن محمد بن عز الدين بن صلاح bin better known as al-Muftî بالمفتى, a prominent Zaidī scholar of eleventh century A.H. He belonged to a prominent learned family of Yemen. His grandfather Muḥammad bin 'Izzaddîn bin Ṣalâḥ was a prominent scholar of the tenth century A.H. (see *Al-Badr at-Tâli'*, ii, 202-3). His father 'Izzaddîn also was a reputed scholar of his time as appears from the following reference in the text (fol. 146<sup>a</sup>):

” . . . . و قد جزم و الدنا السيد الامام عز الدين [بن] محمد بن عز الدين بن صلاح فى شرح البدر الذى بلغ فيه الى اوائل باب الوشوء فى مجلد ضخيم و اتركه الحكماء النخ \* ”

Born and bred in such a healthy atmosphere, our author made his mark and became well known for his mastership in jurisprudence (الفروع). Prominent scholars took instructions from him such as al-Qâdi Ṣârimaddîn Ibrâhim bin Yaḥyâ as-Suhûli (d. 20 Jumâdâ, I, 1060/22-5-1650), as-Saiyid Aḥmad bin 'Alî ash-Shâmî and others. Of his compositions, the following have been mentioned by ash-Shaukânî (*Al-Badr at-Tâli'*, ii, 203-4):

(i)

البدر السارى (فى اصول الدين)

(ii)  
(iii)  
the present commentary  
and (iv)

و شرحه واسطة الدرارى  
شرح تكملة البحر

الانتظار (فى العروخ)

His death took place in Sha'bân, 1039/March, 1630 or 12 Sha'bân, 1050/17-11-1640 or Ramadân, 1050/Dec., 1640. For further particulars see Al-Badr at-Tâli', loc. cit.

Beginning (1<sup>b</sup>-2<sup>b</sup>):

الحمد لله الذى كمل احكام الشريعة الاحمدية ..... و الصلوة و السلام  
الاتمان الاكملان على الذى ..... و على آله الطيبين الطاهرين  
..... و بعد فانى لما طالعت شرح تكملة الاحكام النفيس .... للعالم  
الكامل .... احمد بن يحيى بن حابس كثر الله من فوائده .... لم ازل اسم  
نظرى فى رباح جذاته و انصب شبك تأملى فى مشارح عدلاته .....  
فبز من عطفى و حرك من نشاطى ان احدم ذلك المشروح بما يجرى مجرى  
الشرح ..... و سميته بالاحكام شرح تكملة الاحكام النخ \*

The commentator in his introduction (a portion of which has been quoted above) says that, having come across a commentary upon the same (entitled شفاء الاسقام الى توجيه التكملة للاحكام for which see Berlin, 4913; and Brock., Suppl., ii, 246) by Shamsaddin Ahmad bin Yahyâ bin Ahmad Hâbis, a scholar of eleventh century A.H., he was induced to compose the present commentary.

For other copies see Brock., loc. cit. Written in cursive Naskh, the text being in red. There are occasional but useful marginal notes in different hands, some of which said to be reproduced from the commentator's autograph notes (see fol. 188<sup>a</sup>, 91<sup>a</sup>, 59<sup>a</sup>, etc.).

Dated Sunday, the 28th Ramadân, 1085/16th Dec., 1674.

The colophon of the scribe reads as follows (fol. 209<sup>b</sup>):

تم الكتاب بمن الله و كرمه ليلة الاحد .... ثامن و عشرين من شهر رمضان  
سنة ١٠٨٥ بخط الفقير الى ربه .... الحسن بن احمد بن جميل \*

Scribe: الحسن بن احمد بن جميل

Fol. 210-213<sup>a</sup> contain miscellaneous extracts. Some fly-leaves in the beginning also bear miscellaneous extracts and verses. The MS. also bears signatures of some previous owners of the MS.

Fol. 1 should come after the fly-leaves.

یحییٰ بن سیف الدین السیرامی،  
 نظام الدین، ۲۶۵/۲۶۸  
 یحییٰ بن محمد بن سعید، ۱۷۲  
 یحییٰ بن محمد المقتانی، عماد الدین، ۲۴۷  
 یعقوب بن اسماعیل بن یزید، ابو عوانہ، ۱۸۳  
 الیمانی = حسین بن محسن  
 الیمینی = ابوبکر بن علی

الناہلیسی = عبد الغنی بن اسماعیل  
 النجادی = احمد بن ناصر  
 النخوی = عثمان بن جنی  
 النقشبندی = محمد بن خواجه محمود  
 الہدبانی = عثمان بن عینی  
 الہمدانی = محمد بن الحسن  
 الہیشی = احمد بن محمد بن علی



۶۶	ابوالقاسم	۸۸	محمد بن علی بن وھب
	محمود بن محمد بن داؤد اللؤلؤی	۲۳۲	محمد بن علی الشوکانی
۲۶۲	البخاری	۱۹۰	محمد بن علی العربی الطائی
	محمود بن مسعود الشیرازی، قطب الدین ۲۲۴	۱۳۷	محمد بن محمد بن احمد المغربي الامیر المالکی
	المردادی = علی بن سلیمان	۲۲۹	محمد بن محمد الاخسیکی، حسام الدین
۶۱	مسعود بن عمر الفتازانی، سعد الدین ۶۱	۲۴۳	محمد بن محمد البکری، ابوالحسن
۱۱۰، ۱۰۳، ۱۰۲	(الامام) مسلم	۰	محمد بن محمد الکاکی الخجندی،
	المصری = عبد العظیم بن عبد الواحد	۲۸۲	قوام الدین
	المصری = احمد بن محمد	۲۱۳	محمد بن محمود الزوزنی
	المصری = زین العابدین بن ابراهیم	۱۶۷، ۱۵۸	محمد بن یحیی بن محمد المقدسی
	المعافری = علی بن محمد	۶۶	محمد بن یزید الازدی، ابوالعباس
	المعمری = احمد بن ناصر		محمد بن یوسف، ابوجیان الغمناطی
۳۷	معین المسکین بن محمد الفراهی، ملا	۳۲، ۱۴	الاندلسی
	المغربی = محمد بن محمد بن احمد	۱۰۲	محمد الحنفی، الشیخ
	المفتی = محمد بن عزالدین		محمود بن احمد البخاری الحصاری،
	المقدسی = علی بن احمد	۲۷۹	جمال الدین
	المقدسی = محمد بن یحیی		محمود بن احمد بن موسی العینی، ابو محمد
	المقرانی = یحیی بن محمد	۲۸۲	بدر الدین
	المنکی = سالم		محمود بن حمزة الکرمانی، ابوالقاسم ۴۷
	المنکی = علی بن ناصر		محمود بن عبد الرحمن الاصفهانی،
	المنکی = محمد بن عبد الرحیم	۲۳۸	شمس الدین
	ملا عبد السلام دیوبند = عبد السلام دیوبند	۸۸	محمود بن علی بن وھب
	الموصلی = عثمان بن جنی		محمود بن عمر الزمخشری، جاد الله

محمد بن احمد الانصاری المالکی،	قاضی خواجہ = صدر بن رشید
۴۹ ابو عبد اللہ	القوری = احمد بن محمد
محمد بن احمد بن محمد	القونوی = علی بن اسمعیل
۱۱۱ محمد بن احمد الديروطی، شمس الدين	القونوی = محمد بن اسحاق
۳۲۶ محمد بن احمد الذهبي، ابو عبد الله	الکاظمی = جواد بن سعد
۱۶۳ شمس الدين	الکافضی = سليمان بوازن
محمد بن احمد بن عبد الهادی	الکاکي = محمد بن محمد
۱۷۶ محمد بن اسحاق القونوی، ابو المعالی	الکرماني = محمد بن ابوالمفأخر
۵۹ محمد بن بهادر بن عبد الله التركي	الکرماني = محمود بن حمزة
الزرکشی، بدر الدين	اللاهوری = بدر بن تاج
۳۴۱ محمد بن حسن البقاعي	الولوی = محمود بن محمد
محمد بن حسن بن علی الطوسی، ابو جعفر	المالکی = محمد بن احمد
۳۶۴ محمد بن حسن الشيباني، ابو عبد الله	الماوردي = علی بن محمد
۲۵۶ محمد بن الحسن الهمداني	المبرد = محمد بن يزيد
۶۰ محمد بن خليل، ابوالمحسن الحنفی	محمد بن عبد الشکور، قاضی
۲۷۷ الطرابلسی	۵۵ محسن بن کرامه البیهقی، ابوسعید
۱۳۶ محمد بن خواجہ محمود النقشبندی،	المحقق الاول = جعفر بن محمد
معین الدين	۲۲۰ محمد امین، امیر بادشاہ
۲۸۴ محمد بن الشيخ علی الشنواني	محمد بن ابراهيم بن محمد الوانی،
۱۳۸ محمد بن عبد الرحمن السخاوی، ابو عبد الله	۱۷۳، ۱۴۶ امین الدين
۲۹۱ محمد بن عبد الواحد، ابن الهمام	محمد بن ابوالمفأخر بن عبد الرشید
۲۸۵ محمد بن عزالدین بن محمد، مفتی	۲۵۸ الکرمانی
بدر الدين	۹۲ محمد بن ابی بکر القیم الجوزیه
۳۶۷	



عابد بن احمد على الانصارى السندى، محمد ۹۶'۱۴ ۲۶۵	عبد البر بن محمد ابن الشحنة	۲۳۳	السيرامى = يحيى بن سيف الدين سيف الدين احمد الابهرى
عبد الرحمن بن ابراهيم الفرازى ۳۲۶ ۳۲۲	عبد الرحمن بن ابى بكر السيوطى، ابو الفضل ۳۱۳' ۲۱۳' ۸۴		سيف الدين التفتازانى = احمد بن يحيى السيوطى = عبد الرحمن بن ابى بكر الشافعى = عبد الرحمن بن احمد الشافعى = على بن ناصر الشبراوى = عبد الله بن محمد الشربلالى = حسن بن عماد شريف كنبو، محمد الشنوانى = محمد بن الشيخ على الشوكانى = محمد بن على الشجر زورى = عثمان بن صلاح الدين الشيبانى = محمد بن حسن الشيرازى = محمود بن مسعود
عبد الرحمن بن احمد الايجى الشافعى ۳۳۶	عبد الرحمن بن احمد بن رجب البغدادى ۳۵۳	۲۵۳	صدر بن رشيد، قاضى خواجه تبريزى ۲۶۲
عبد الرحمن بن الشيخ محمد الدمشقى ۱۳۷	عبد الرحمن بن عبد الكريم الزبيدى، وجيه الدين ۳۲۸		صلاح الدين العلالى = خليل بن كيكلى الطائى = محمد بن على العربى الطحاوى = احمد بن محمد الطرابلسى = ابراهيم بن موسى الطرابلسى = محمد بن خليل الطوسى = محمد بن حسن الطيالىسى = سليمان بن داود
عبد الرحمن بن محمد بن جوزى	ابو الفرج ۱۲۵' ۱۲۲		
عبد الرحيم بن حسن العراقى، ابو الفضل ۹۱	عبد السلام ديوبه، ملا ۲۲۱		
عبد العزيز بن احمد البخارى علاء الدين ۲۱۸	عبد العزيز بن عبد السلام الدمشقى ۷۲ ۷۲		
عبد العظيم بن عبد الواحد المصرى ۳۸	عبد الغنى بن اسمعيل النابلسى ۹۶		
عبد اللطيف بن جمال الفتنى ۲۸۱	عبد الله بن محمد البطليوسى، ابو محمد ۲۳۲		
عبد الله بن محمد الشبراوى ۹۳	عبد الله بن يوسف الزيلعى الحنفى، جمال الدين ۳۱۵		



۱۰۰	الرملی = احمد بن حسین	الحسین بن یحییٰ البخاری الزندستی
	الزبیدی = عبد الرحمن بن عبد الکریم	الحصیری = مود بن احمد
	الزکشی = محمد بن بهادر	الحلی = جعفر بن محمد
	الزنجشیری = محمود بن عمر	الحنفی = ابراهیم بن موسیٰ
	الزندستی = الحسین بن یحییٰ	الحنفی = عبد الله بن یوسف
	الزوزنی = محمد بن محمود	الحنفی = محمد بن خلیل
	الزیلعی = عبد الله بن یوسف	الحنفی = محمد
۳۵۵	زین العابدین بن ابراهیم بن نجیم المصمی	حیات بن ابراهیم السدی، محمد
۲۹۲-۳۱۱		الخجندی = محمد بن محمد
۹۹	سالم الحضرمی المالکی	الخطیب البغدادی = احمد بن علی بن ثابت
	السبکی = علی بن عبد الکافی	خلیل بن کیکلی العلانی الدمشقی، ابوسعید
	السخاوی = علی بن محمد	الدارقطنی = علی بن عمر
	السخاوی = محمد بن عبد الرحمن	الدمشقی = خلیل بن کیکلی
	السرخسی = رضی الدین	الدمشقی = عبد الرحمن بن الشیخ محمد
	السرقاتی = اسمعیل بن خلف	الدمشقی = عبد العزیز بن عبد السلام
	سعد الدین تفتانانی = مسعود بن عمر	الدهلوی = ابرو البرکات بن حسام الدین
۲۷۸	سلیمان بوازن الکافجی، محی الدین	الدیروطی = محمد بن احمد
۲۳۳	سلیمان بن احمد الاسدی	الدیلمی = الحسن بن ابی الحسن
۱۷۸	سلیمان بن داؤد الطیالسی، ابوداؤد	الذهبی = محمد بن احمد
۱۷۳	سلیمان بن داؤد ابوالریح	المازی = علی بن محمد الدین
۶۵	سلیمان بن غل، التمسانی، عقیق الدین	الربعی = ابراهیم بن عمر
	السندی = حیات بن ابراهیم	رضی الدین = ابوبکر بن علی
۳۱۲	السندی = عابد بن احمد	رضی الدین السرخسی

تاج الدين الفاكهاني = عمر بن علي	الايحي = عبد الرحمن بن احمد
تبريزي = صدر بن رشيد	البخاري = احمد بن محمد ابن الرفعه
تفتازاني = احمد بن يحيى	البخاري = الحسين بن يحيى
تفتازاني = مسعود بن عمر	البخاري = عبد التبريز بن احمد
التمساني = سليمان بن علي	البخاري = محمود بن احمد
التهانوي = اعلى بن حامد	البخاري = محمود بن محمد
الجباسي = احسان	بدر بن تاج بن عبد الرحيم اللاهري ۳۱۳
الجبشي = محسن بن كرامه	البرزالي = قاسم بن محمد
الجبجيري = ابراهيم بن عمر	البنار = احمد بن عمر
جعفر بن محمد الحلبي، ابوالقاسم	البسطامي = علي بن محمد الدين
۳۶۰ نجم الدين	البصري = عمر بن عبد الرحيم
جلال الدين السيوطي = عبد الرحمن	البطلوسي = عبد الله بن محمد
بن ابي بكر	البغدادى = علي بن عثمان
جمال الدين = محمود بن احمد	البغدادى = احمد بن علي
جمال الدين الزيلعي = عبد الله بن يوسف	البغدادى = احمد بن علي بن ثابت
۲۴۳ جواد بن سعد، ملا محمد	البغدادى = عبد الرحمن بن احمد
الجواد الكاظمي = جواد بن سعد	البغدادى = عبد المحسن بن محمد
الجويني = عبد الملك بن ابو محمد عبد الله	البقاعي = محمد بن الحسن
الحسن بن ابي الحسن الديلمي، ابو محمد ۵۲	البكري = محمد بن محمد
الحسن بن احمد الفارسي، ابو علي ۱۸	البيههاني = احمد بن محمد علي
حسن بن عمار الشربلالي ۲۵۲، ۲۵۱	البيهقي = احمد بن حسين
الحسن بن منصور، فخر الدين قاضي ۲۸۱	البيهقي = محسن بن كرامه
حسين بن محسن الانصاري اليماني ۲۷۰، ۲۷۱	تاج الدين الفرازي = عبد الرحمن بن ابراهيم

۲۵۴	احمد بن ناصر بن عثمان المعمرى البغددي		الابهرى = سيف الدين احمد
۲۲۱	احمد بن يحيى تفتازانى، سيف الدين	۲۸۳	احسان الجائسى، محمد
	الاحسيكى = محمد بن محمد	۴۵	احمد بن ابراهيم الغرناطى، ابو جعفر
	الاردبيلى = احمد بن محمد	۲۰۸	احمد بن حسين البيهقى، ابوبكر
	الازدى = محمد بن يزيد	۳۵۱	احمد بن حسين الرملى، ابو العباس
	الاسدى = سليمان بن احمد	۱۸۷	احمد بن حنبل، امام
۲۴۶	اسعد بن منصور، بدر الدين	۱۴۱	احمد بن عبد الحلیم ابن تيميه، ابو العباس
	الاسفرائينى = عبد الملك بن جمال الدين	۳۵۷ ۱۶۴	احمد بن عبد الله
۲۴	اسماعيل بن خلف السرقسطى، ابو الطاهر	۱۲۴	احمد بن عثمان بن عبد الخالق البزار
۱۱۰، ۱۰۸	اشرف بن امير العظیم آبادى، محمد	۲۷	احمد بن على البغدادى، ابوطاهر
	الاصفهانى = احمد بن محمد على	۱۱۴	احمد بن على بن ثابت الخطيب البغدادى
	الاصفهانى = محمود بن عبد الرحمن		احمد بن على بن حجه العسقلانى
۲۶۷	اعلى بن حامد التهانوى، قاضى محمد	۳۲۹، ۱۱۲، ۸۹، ۷۹	
	الوانى = محمد بن ابراهيم	۱۲۴	احمد بن عمربن عبد الخالق البزار
	الامام البزار = احمد بن عمر	۳۴۷	احمد بن محمد ابن الرفعه البخارى المصرى
	امير بادشاه = محمد امين	۶۲	احمد بن محمد الاردبيلى
	الامير المالكى = محمد بن محمد بن احمد	۲۵۹	احمد بن محمد بن سعيد الغزنوى
	الاندلسى = على بن احمد	۲۰۶	احمد بن محمد الطحاوى، ابو جعفر
	الاندلسى = محمد بن يوسف		احمد بن محمد بن على بن حجه الهيثمى
	الانصارى = حسين بن محسن	۳۴۵، ۳۴۳، ۸۴	
	الانصارى = عابد بن احمد على		احمد بن محمد على بن محمد باقر الاصفهانى
	الانصارى = على بن ابى بكر	۳۶۲	البيههانى
	الانصارى = محمد بن احمد	۳۲۷	احمد بن محمد القمولى

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ابن القاصح = علی بن عثمان	ابراہیم بن موسی الطرا بلسی الحنفی ۳۱۴
ابن القیم الجوزیہ = محمد بن ابی بکر القیم	ابن ابی الاصبیح المصری = عبد العظیم
ابن الملقن = عمر بن علی بن احمد	بن عبد الواحد
ابن نجیم المصری = زین العابدین بن	ابن البخاری = علی بن احمد
ابراہیم	ابن تیمیہ = احمد بن عبد الحلیم
ابن الہمام = محمد بن عبد الواحد	ابن الجمیم = محمد بن احمد بن محمد
ابوالبرکات بن شیخ حسام الدین	ابن الجوزی = عبد الرحمن بن علی
۲۸۹	ابن حجر العسقلانی = احمد بن علی بن حجر
۲۷۳	ابن حجر الہیثمی = احمد بن محمد بن علی
ابوبکر بن علی الیمینی، رضی الدین	ابن حزم الاندلسی = علی بن احمد
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ابوعبد الرحمن شرف الحق = اشرف بن امیر	ابن الشمنہ = عبد البر بن محمد
ابوعوانہ = یعقوب بن اسحاق	ابن الصلاح الشہرزوری = عثمان بن
ابوالمحاسن الحنفی الطرا بلسی =	صلاح الدین
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		استدراك ام المؤمنين
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## حرفِ آغاز

خدا بخش لائبریری میں محفوظ عربی اور فارسی مخطوطات کی توضیحی فہرستیں ۳۶ جلدوں میں دوبارہ طبع ہو چکی ہیں۔ یہ تقریباً ہمارے نصف قلمی سرمایہ کا احاطہ کرتی ہیں۔ ایک خیال آیا کیوں نہ ہمارے اس اہم ذخیرے کی تحقیق ایک مختلف زاویہ سے کی جائے۔ لہذا فیصلہ کیا گیا کہ موجودہ توضیحی فہرستوں کی بنیاد پر عربی و فارسی مخطوطات کی علیحدہ سے فہرستیں مرتب کی جائیں۔ ایک اسکیم وضع ہوئی جس کے تحت ڈاکٹر شائستہ خاں کے سپرد فارسی کا کام ہوا جو محمد ذاکر حسین کی مدد سے منظر عام پر آچکا ہے۔

اسکیم کا عربی حصہ محمد ذاکر حسین، سنیئر ریسرچ فیلو کو دیا گیا جنہوں نے بحسن و خوبی اسے تمام کیا۔ یہ تین جلدوں میں پیش کیا جائے گا جس کی پہلی جلد اس وقت آپ کے ہاتھ میں ہے۔ ہمیں امید ہے کہ تحقیق کاروں کی یہ ایک ضرورت کو پورا کر سکے گی۔ یہ فہرست ۲۳۳ نادر عربی مخطوطات پر مشتمل ہے جو قرآن، حدیث اور فقہ سے بحث کرتے ہیں۔ ان مخطوطات کو مختلف عنوانات کے تحت یکجا کیا ہے اور ہر عنوان کے تحت الفبائی ترتیب کا اہتمام کیا ہے۔ ان میں سے ہر مخطوطے کی ایک خاص اہمیت ہے۔ بعض بہت قدیم ہیں۔ کچھ ایسے ہیں جو مصنف کے عہد میں لکھے گئے ہیں اور بعض غیر معمولی اہمیت کے حامل ہیں کیونکہ انکا صرف واحد نسخہ ہمارے ذخیرے میں موجود ہے ہمیں یقین ہے کہ کتابخانے کی یہ کاوشیں مراجمی خدمات کے باب میں ایک اضافہ ثابت ہونگی۔

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خدا بخش کے نادر عربی مخطوطات

ہی

# توضیحی فہرست



جلد اول

خدا بخش اور نیشنل پبلک لائبریری