CATALOGUE
OF THE
ARABIC AND PERSIAN MANUSCRIPTS
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PREPARED FOR THE GOVERNMENT OF BIHAR AND ORISSA UNDER THE SUPERVISION OF
SIR E. DENISON ROSS, KT., C.I.E., PH.D.
Catalogue
of the
Arabic and Persian Manuscripts
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VOLUME V.
TRADITION
Part I.

Prepared by
MAULAVÎ ABDUL ḤAMîD

PATNA
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1920
PREFACE.

The present volume of the Bankipore Catalogue is the first of two volumes which are to be devoted to Arabic works relating to the Traditions of the Prophet. This branch of Arabic literature is specially well represented in the collection made by the late Maulavi Khuda Baksh who was deeply versed in this subject.

Maulavi Abdul Hamid, who has been entrusted with the description of these manuscripts, is himself thoroughly versed in the science of Ḥadiṣ, and in regard to Sunni Tradition his views may be accepted as representing the attitude towards the classics of this subject held by Indian Sunni Muslims of to-day.

The Maulavi’s training was originally on purely Arabic lines, and he only acquired his knowledge of English and the European methods of research at the conclusion of his Arabic studies. As supervisor of his work I have purposely allowed what he says to stand, for the most part, as he wrote it: and it will be seen that, with the exception of his references to Brockelmann’s invaluable Geschicht der Arabischen Literatur, he has gone direct to Arabic sources for his information. He has made a careful study of all the sanads and notes by well-known scholars with which the MSS. abound, and has been at pains to ascertain the dates of the scholars and traditions here represented.

The present volume deals with 172 manuscripts, and comprises the following branches of tradition:—

(1) The six canonical collections of Sunni Tradition.
(2) The Masānīd of Sunni Tradition.
(3) The four canonical collections of Shi'a Tradition.
(4) The Masānīḍ of the Zaidis.
(6) The Arba‘īnīyāt of the Shī‘as.
(7) The Arba‘īnīyāt of the Zaidis.

A further volume under preparation will contain the remaining branches of the subject. Special attention may be drawn to the following MSS.:—


No. 191. A very early copy of Muslim’s Ṣaḥīḥ bearing the autograph of numerous eminent traditionists.


No. 203. A very rare commentary on difficult portions of Bukhārī and Muslim.

No. 211. A portion of the Jāmi’ of Turmūḍī transcribed in A.H. 572.

No. 241. A fine old copy of the Musnad of Abu Dā’ūd.

No. 245. This is the unique MS. on which the Hyderabad printed edition (1902) was based.


E. DENNISON ROSS.
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*The Muwaṭṭa’, according to Qāḍī ‘Iyāḍ (d. A.H. 451=A.D. 1149; see No. 297), Ibn Al-Asfir (d. A.H. 606=A.D. 1209; see Nos. 223–24) and some others, is regarded as one of the six canonical collections, while a number of the traditionists, instead of the present work, include Ibn Māja.*
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### FOUR CANONICAL COLLECTIONS OF SHI‘A TRADITIONISTS

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ARABIC MANUSCRIPTS.

TRADITION.

No. 121.

foll. 420; lines 15; size 8 x 6; 6 x 3.

الموطأ

AL MUWATTA'.

A collection of Hadīṣ (traditions) which, before the composition of the six canonical collections,* was looked upon as the first and foremost authority in Şahîh Hadīṣ.

Author: Ābū 'Abdallāh Mālik bin Anas al-Ąṣbaḥī, the second of the four learned doctors who were the exponents of their faith. He is sometimes called Imām-u-Dār al Hijrah, and was born in Medina in A.H. 93 = A.D. 711. Dahabi, after mentioning the dates of the author’s birth, A.H. 96 and 92, given by other biographers, emphatically says that A.H. 93 is the correct one.

Ḥāj. Khal., vol. vi., p. 285, followed by Brock., vol. i., p. 175, however, gives the date of Mālik’s birth A.H. 97 = A.D. 715. Mālik studied Hadīṣ under the eminent traditionists, Ābū Bkhr Mūsaḥ Mūsā bin Ṭabǎqāt al Qurra’ by Dahabi, fol. 21*. A large number of scholars and traditionists narrated traditions from him. In the Muqaddimah of

Tanwir al Hawalik (a commentary on this work, see the following No. 123) it is stated, on the authority of Ibn Abdalbarr (d. A.H. 463 = A.D. 1070) that Malik spent forty years in the composition of the present work, and that after finishing it he submitted it to seventeen learned traditionists of Medina, who unanimously declared it to be correct; hence the author entitled it "الموطأ". Malik died in Medina A.H. 179 = A.D. 795, and was buried in the cemetery called Al-Raq".


Beginning:

وقوف الصلوة قال حدثني يعجل ابن يعجل الليطي عن
مالك الح

The "الموطأ" exists in various forms, in which the traditions are narrated from different sources, differing in number of Hadîş and their arrangement. The present copy contains Hadîş narrated through Yahyâ bin Yahyâ al Laiši (d. A.H. 234 = A.D. 848) and is more reliable and popular than the other collection of Muwaṭṭa' narrated by others.

For other copies see Brit. Mus., No. 1590; Berlin, 1143; Paris, 675–78. The work is fully described in Berlin, No. 1143. The work was lithographed in Dihlî, A.H. 1291; and printed in Tunis, A.H. 1284; Cairo, A.H. 1280; Lahore, A.D. 1889.

Written in ordinary Naskh.
Dated A.H. 1233.

Scribe Salih bin Muhammad al-Murakkhi

No. 122.

foll. 119; lines 22; size 10 × 6; 7 × 4.

الموطأ برواية محمد بن حسن الشيباني

AL MUWATTA' BI RIWÂYAT MUHAMMAD BIN ḤASAN ASH SHAI'BÂNÎ.

Another copy of Al Muwatta' narrated by Abû 'Abdallâh Muhammad bin Ḥasan Ash Shi'bânî, better known as Imam Muhammad, who died
in A.H. 189 = A.D. 804. Below each Ḥadīṣ Imām Muḥammad has quoted the opinions of Imām Abū Ḥanīfah whom he defends in controversial points.

Beginning:

Because of theصلوة قال محمد بن الحسن الصغير مالك بن إسحاق يزيد بن زيد مولى أبي هاشم عن عبد الله بن رافع مولى سلمة زوج النبي صلى الله عليه وسلم عن أبي هبره الله سألة عن وفاة الصولة الف

For other copies see: Berlin, 1144; Brit. Mus., 1590; Cairo I., 328.
The work has been printed in Ludhyānā, a.h. 1291; and Lucknow, a.h. 1297.
Written in good Nashk, dated a.h. 1005.
The name of the scribe is hopelessly wormed and only reads thus لوده بن مصعود ميان

---

No. 123.

foll. 230; lines 20; size 10 x 6; 7 x 4½.

تنوير الحوالك

TANWIR AL ḤAWÂLIK.

A rare commentary on the Muwaṭṭa' narrated through Yahyā bin Yahyā al Laṣī (see No. 121). By Abū 'l Faṣl 'Abdarrāḥmān bin abī Bakr bin Muḥammad bin Abī Bakr Jalālāddin as Suyūṭī.

Abū الفصل

عبيد الرحمان بن أبي بكر بن محمد بن أبي بكر جلال الدين السيوطی

This eminent author was born in Rajab, a.H. 849 = a.D. 1445. As he was born in the Library of his father he is generally called ابن الكتب (the son of the books). One week after his birth he was named 'Abdarrāḥmān by his father, and the Kunyah (كتابة) Abū 'l Faṣl was given to him by Abī Ḥamīd bin Ḥarīm al Kinān (d. a.H. 876 = a.D. 1471). While Suyūṭī was still young his father died in a.H. 855 = a.D. 1451, leaving the young author under the charge of Kamālāddin Ibn al Humām (d. a.H. 861 = a.D. 1458).
At the age of about eight years Suyūṭī learnt the Qur’ān by heart, and subsequently, after a short period of seven or eight years, he began to study jurisprudence, literature, and Arabic grammar. The commentary on the Istiʿāḍah (استعذابة) was the first of his compositions, which he wrote in A.H. 866 and which he presented to his teacher ‘Alamaddin al Balqānī, who highly appreciated the work, and whose lectures Suyūṭī continuously attended till A.H. 868, in which year Balqānī died. After Balqānī’s death he attended for some time the lectures of Shaikh al Islam Sharafad din al Manawi (d. A.H. 871 = A.D. 1466), and then attended for four years continuously the lectures on Ḥadīṣ under Taqiaddin as Samani al Ḥanafi (d. A.H. 872 = A.D. 1467). He also studied under Muhyyiaddin al Kāfiji (d. A.H. 879 = A.D. 1774) continuously for ten years, from whom he received a remarkable sanad for narrating Ḥadīṣ. He studied Ḥadīṣ from many of the eminent traditionists, whose number, according to his own statement in Ḥusn al Muhāḍarah, is not less than 150. In the course of his studious life he once took a fancy to learning logic, but finding that Ibn Ṣalāḥ seriously objected to the acquirement of that branch of science, Suyūṭī gave up the idea for ever.

As a voluminous writer Suyūṭī stands unequalled. In Ḥusn al Muhāḍarah, fol. 162ª, he says that prior to the composition of that work he had already composed three hundred books—

وقد بلغت مؤلفاتي الي الآن ستة مئة

while the author of An nūr as Sāfīr remarks that Suyūṭī left behind him altogether about six hundred books—

وصلت مصنفاته نحو الستمائة

Brock., vol. ii., p. 143, enumerates 316 works of this great author. He died in A.H. 911 = A.D. 1505 after three days’ illness, and was buried in the western side of Bab al Qarāfah, in Egypt.


Beginning:—

الحمد لله الذي بعث النبي صلي الله باوضح المسالك
و نور ين رجاء كل حالك ... و يعد فهذا تعليق لطيف على
موطًا آمام مالك بن انس رضي الله عنه
In the preface the commentator states that the present work is an abridgment of Kashf al-Muqattâ', the larger commentary on the same Muwaṭṭa'. He further adds that he has based the work on the system and principles of his Tawshîh, a commentary on Bukhārī, for which see No. 168.

Although the work is mentioned by Ḥāj. Khal., vol. vi., p. 265, it is not mentioned in any catalogue.

Written in good Naskh.
Dated a.h. 1300.
Scribe ابن محمد بن عبد الله

No. 124.

foll. 200; lines 21; size 9½ x 6; 7 x 4.

An incomplete copy of the same Tanwîr al-Ḥawâlîk, beginning as above and ending with the Ḥadiq—

عن عطا بن عبد الله الفراساني الله قال حديثي شيخ سوق

البرم بالكوفة الح

Corresponding with fol. 172x of the preceding copy.
Written in ordinary Naskh.
Not dated, apparently 12th century a.h.

No. 125.

foll. 322; lines 18; size 10 x 6; 7 x 9½.

الموسى شرح الموطأ

AL MUSAWWÂ SHARH AL MUWAṬṬA'.

A commentary on the Muwaṭṭa' narrated through Yahyâ al-Laisî (see No. 121).

By ʿAbdarrâḥîm ad-Dîblâwî, better known as Shâh Waliyallah (شَاهٌ وَلِیُ اللّه) an eminent
Indian Şāfiʿ and traditionist, who, according to Ithāf an Nubalā, p. 428, traces his descent from 'Umar the second Caliph, was born in a.h. 1114 = a.d. 1702. At the age of five he gained admission to a maktab. At an early age he applied his mind to study, and after getting the Qur'ān by heart and finishing مشرح مال جاميٕ and other branches of literature, he, at the age of fifteen, completed all the courses of Indian Madrasahs, and adopted his father as a spiritual guide. After his father's death in a.h. 1126 he engaged in delivering lectures for many years, and in a.h. 1143 he went to Mecca and then to Medina, where he made acquaintance with the scholars and traditionists of those places, and received the sanad for narrating Ḥadīṣ and a Khīrqa from the eminent Şāfiʿ and traditionist, أبو طاهر محمد بن إبراهيم المدنى (d. a.h. 1145 = 1732 a.d.).

See Walīallah's Sanad on Bukhāri, No. 134, and Tāj at Tabaqāt, Part 13, fol. 485. He returned to India in a.h. 1145 and, after spending some of his time in delivering lectures and composing works, died in a.h. 1176 = a.d. 1762.

Beginning:—

الصد لله الذي انزل على عبده الكتاب خليماً. . . أما بعد فقيل للعبد الفقير إلى رحمة الله الكريم احمد المدعو بولي الله

 Ibn Ābd ar-Rahīme al-

The explanations of Ḥadīṣ as interpreted by different 'ulamā, are given below each Ḥadīṣ, while in each chapter the commentator explains the difference of opinion of the Imāms Abā Ḥanīfah and Shāfiʿ. The date of composition of the work, as given by the commentator himself, is a.h. 1164.

For Shāh Walīallah's life and works, see Brock., vol. ii., p. 418; Ithāf an Nubalā, by Siddiq Ḥasan Khān Bhopāl, p. 428; Ḥadā'iq al Ḥanafiyah, by Maulavi Faqir Muḥammad, p. 447; and Taḍkira-i-Ulamā-i-Hind, p. 110. The work has been lithographed in the Fārāqī Press, Dihli, a.d. 1902.

Beside the present work and the works mentioned by Brock., vol. ii., p. 418, the following works of Shāh Walīallah are enumerated in the Ḥadā'iq al Ḥanafiyah, p. 447:—

(1) ازاله العفان عل غلافة الطفلا
(2) مصطل, a Persian commentary on Muwaṭṭa'.
(3) فيض العجمين
(4) الدرب العليم.
النهاية

النهاية في مسائل الصوام

النهاية الكبير في اصول التفسير

النهاية في حكم الاجتهاد والتقليد

النهاية في الجمل

النهاية الكبير

هناك

الطاف القدس

مثال مرضية في النصيحة والوصية

النهاية في بيان سبب الاختلاف

النهاية المصنون

لمعاب

معاب

المقدمة السنية في انتصار الفرقة السنية

فتح الرحمن

النهاية العاري

هناك اللفت

فرة العلماء في تفضيل الشيعة

البدر الباعثة

زياروات

رمزية تفهيمات

Written in good Naakhi.
Dated a.h. 1265.

Scribe ~النهاية عبد الرحمن بن قاضي أسماعيل
No. 126.

foll. 687; lines 71; size $11 \times 6\frac{1}{2}; 7 \times 4\frac{1}{2}$.

Another copy of the same.
Written in good Nasta’liq.
Dated A.H. 1262.

No. 127.

foll. 337; lines 21; size $9\frac{1}{2} \times 6; 7\frac{1}{2} \times 4\frac{1}{2}$.

Muhallâ Sharh al Muwatta’.

An incomplete copy of a commentary on the Muwatta’, dealing for the greater part with the variance of the opinions of the Muhammadian jurists.

By Salâmalâh bin Shaikh al Islâm bin Fakhreddin, سلام الله بِن شيخ الإسلام بن فخر الدین, who, according to Ḥadâ‘iq al Ḥanafiyah, p. 468, and Ta’dkira-i Ulama-i-Hind, p. 76, studied almost all the Muhammadian literature from his father Shaikh al Islâm, and received the sanad for narrating Ḥadîṣ from his father and other eminent traditionists. He died according to some in A.H. 1229 = A.D. 1813 and according to others in A.H. 1233.

Beginning:—

الحمد لله الذي أشرف معالم السنن وأعلامها واعلاها...

The commentator in the preface says that from his youth he was very fond of learning Ḥadîṣ, which he learnt from the work of his ancestor ‘Abdalhaqq ad Dihlawi, the eminent traditionist of India (d. A.H. 1052 = A.D. 1642), as would appear from the following:—

و بعد فيقول العبد المنبتاق — سلام الله بِن شيخ الإسلام ابن فخر الدين ابن علم الحديث هو كلام خير الالام ... و التي قد كتب من اول ريغاني و بدي عنثواني كلفنا ولنا في اقتضاء...
The MS. breaks off with a portion of the

In the title-page the date of composition, A.H. 1215, is expressed by

The authors of Ḥadāʾiq al Ḥanafiyyah and Taqkira-i-Ulamā-i-Hind, however, give the wrong chronogram,

which is equal to A.H. 387. Beside the present composition the following works of the authors are enumerated in Ḥadāʾiq al Ḥanafiyyah, p. 468:

(1) Arabic: رمالة في اصول الحديث
(2) Arabic: كمالين حاشية تفسير جاليلين
(3) Persian: ترجمة صحيح يزاري
(4) Persian: ترجمة شمس الوردي

Written in good Naskh.
Not dated, apparently 13th century A.H.

No. 128.

foll. 89; lines 15; size 9½ x 6; 7¼ x 6.

الخلاص لما في الوطا من الحديث المستند

AL MULAKHKHAS LI MĀ FĪ 'L MUWĀṬṬA'
MIN AL ḤADĪṢ AL MUSNAD.

An abstract of the Musnad Ḥadiṣ of the Muwāṭṭa' narrated through ʿAbdallāh ʿAdarrahmān al Qāsim al Miṣrī (d. A.H. 191 = A.D. 806).
By Abū 'l-Ḥasan 'Ali bin Muḥammad bin Khalf al Maʿāfīrī al Qarawi al Qabisi, who was born in Qairawān A.H. 324 = A.D. 935, and studied under Abū 'l-Ḥasan 'Ali bin Muḥammad bin Masrūr ad Dabbāga, he travelled to Mecca where he performed the pilgrimage in A.H. 353 and studied Bukhari's al Jāmi' under Abū Zaid al Marwazi. He then went to Egypt, where he studied in A.H. 357 under Ḥanża bin Muḥammad bin 'Ali bin 'Abbās Al Miṣri, and returned to his country Qairawān, where he died in A.H. 403 = A.D. 1012. Ḥußāq, 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; Ḥaj. Khal., vol. vi., p. 266.

Beginning with Isnād thus:

أبو้นا السيد الشريف ذو السببين الطاهرين لهم الدين أبو عمر عثمان بن الشيخ الثقيف الإمام ابن علي حسن بن علي سبط الإمام الشريف ابن بسام الناظر قال حدثنا حضرة الثقيف المحدث الحافظ أبو القاسم خلف بن عبد الملك بن هشام مهاج عليه قال حديثنا الشيخ الثقيف أبو محمد عبد الرحمن بن محمد عتاب قراءة عليه قال حديثنا الشيخ الثقيف عائشة بن محمد الطراويشي قراءة عليه قال حديثنا مولته الشيخ الإمام أبو الصن علي بن محمد قال رضي الله عنه المحدث لله حمدًا كثيرًا طيبًا مباركًا فيه ابناه علي ما الفم الخ

Abū 'l-Ḥasan in the preface says that he has dealt with the Musnad Ḥadīṣ of Muwaṭṭa’ narrated with the words — حدثنا أينانأ معاوية بلال بن يزيد — and omitted those Musnad Ḥadīṣ narrated with the words معاوية بن كعب بن مسعود; further, he states that he arranged the Ḥadīṣ according to the names of traditionists from whom Mālik had narrated.
Hādiṣ in Muwattā’. The names of the traditionists are arranged in the following alphabetical order:

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 Hādiṣ, as well as of the traditionists, are given in each chapter:

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בַּאֲבַד הָאָרֶץ

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בַּאֲבַד הָוָא

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1

foll. 81b–88a

בַּאֲבַד הָיָה

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foll. 88–89. Four Ḥadīṣ narrated by the three traditionists who are known by their Kunyah گنیه.

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 Ḥuffāż, vol. iii., p. 297:

1. كتاب المنهاج
2. المنهاج من شبه الطويل
3. كتاب المنهاج للفتن من غوات النحاتين
4. كتاب المنهاک

Written in good Naskh.
Dated A.H. 628.

No. 129.

foll. 652; lines 21; size 12 × 8; 6¼ × 4.

الجماع الصحيح

AL JĀMIʿ AS ŠAḤĪH.

A collection of Ṣaḥīḥ Ḥadīṣ. It is the first of the six canonical collections of traditions (صحاح مئة).

Author: Muḥammad bin Ismāʿīl bin Ibrāhīm bin al Muġirah al Juʿfī al Bukhārī, محمد بن إسماعيل بن إبراهيم بن المغيرة البخاري, who was born in Bukhārā, 13th Shawwāl, A.H. 194 = A.D. 810. This eminent author, whose undisputed celebrity as an authority in traditions remains up to this age not only unsurpassed but unequalled, has been the subject of numerous notices by eastern and western Orientalists. Mr. J. H. Rose, vol. iii., p. 383, very curiously gives
us to understand that the author was born in Arabia. See Al Hādi as Sāri, fol. 215, and Ikmāl, fol. 224a, where it is distinctly said that the author was born in Bukhārā, after which he was surnamed Al Bukhārī, ننسب إلى بخارى لله ولد فيها يوم الجمعة لثلاث مهتماء عشرة خمس من شوال, Mr. A. Vambéry also supports the above statement when he says that ʿAbdallāh al Faqih, surnamed Al Bukhārī, the greatest Muḥammadan jurisconsult, first saw the light in 194 (810) in the last-mentioned town Bukhārā. (History of Bukhārā, p. 68.)

At an early age Bukhārī lost his father, who, it is said, was a good traditionist for his time. The young Bukhārī, then under the care of his only brother and his mother, was sent to a Maktab to receive his primary education, but his love for Ḥadîṣ, which, according to his own statement, was divinely inspired in him, induced him to alienate himself from the Maktab and to place himself under the tutorship of some eminent traditionists, one of whom was Dākhilī. The wonderful genius of Bukhārī, coupled with his sheer devotion to the study of tradition and traditionists, secured for himself, in a very short time, vast information on the subject, and it is narrated by the author himself that one day when Dākhilī was giving lectures, Bukhārī corrected him in some Ḥadīth which Dākhilī had to accept and correct his own book according to Bukhārī’s version:—

قال أبو جعفر محمد بن أبي عاصم الزرقي قلت للبخاري كيف كان بدو أدرك قال الهمة حفظ الحديث في الكتب وأي عمر سبعين أو أقل وخرجت من الكتب بعد العمر فيعلل اختلاف الناس والاختلاف في الحديث وعمر في فيها براعا على الناس فسأبه عن أبي الزبير عن إبراهيم فثلت له باب الزبير لم يرو عن إبراهيم فانتهرني فثلت له أربعين إلى الأصل إن كان فدخل وخرج فقال لي كيف يا علامة قلت هو زبير بن عدي عن إبراهيم فأخذ التلميذ مني وأصلمه

(Aṭ Tabaqāt al Kubrā, vol. ii., fol. 60a.)

After getting by heart the works of Ibn al Mubarak (d. A.H. 181 = A.D. 797) and Waki (d. A.H. 197 = A.D. 812) and acquiring a complete knowledge of the theories and ideas of the اصحاب الراي (followers of opinion), Bukhārī, with his mother and brother, proceeded to Mecca. After a short time his brother Almād and his mother returned to Bukhārā where the former died shortly afterwards. Bukhārī stayed at Mecca and spent his time in the study of Ḥadīṣ and in making thorough enquiries
about the traditionists, and then went to Medina, where he, at the age
of eighteen, composed **التاریخ الكبير** by the side of the prophet's tomb.
From Medina Bukhārī, with a view of collecting more Ḥadīṣ, proceeded to
distant parts of Islamic countries. It was said that once when Bukhārī
came to Bagdād the traditionists of the place organised a meeting for
testing Bukhārī's knowledge of Ḥadīṣ, and engaged ten experts, each
with ten traditions changing their wordings and Isnād or Catena.

At first Bukhārī pleaded his ignorance, but when they had finished
the reading of Ḥadīṣ he called each of them by turn and recited all
the Ḥadīṣ with correct wordings and Isnād. By this time Bukhārī
had established his reputation as the greatest authority in Ḥadīṣ, and
wherever he happened to pass the night, hundreds of students flocked
round him, and it is said that upwards of 70,000 pupils were taught by
himself his Al Jāmi'.

When Bukhārī came to Nishāpūr, Muḥammad bin Yahyā al Ḍubli
(d. A.H. 258 = A.D. 872) and other traditionists, being jealous of the
author's reputation, spread a false report that Bukhārī had declared
heterodox opinions on the subject of the creation of the Qur'ān, which
created a great sensation among the public. In the meantime it so
happened that Bukhārī incurred the displeasure of the Governor of
Bukhārā by refusing to hold a Ḥadīṣ class which the Governor wanted
to reserve specially for his sons. The Governor, taking advantage of
the aforesaid false report against Bukhārī, turned the author out of
Bukhārā.

Referring to this malicious report the author himself says:—

قال محمد بن إسماعيل البخاري قلت لبني عبد الله أحمد بن
حبيب النافع بن ميخائيل قصد بيتي أعجب الدنيا أقول لك ولكن أقول
فإن الكورد ضللاً فرد哈利ع الله الذي من أهل الله البهجة كلام الله
ليست منه شيء مخلوق و من قال أن مخلوق أو شيء من مخلوق
فهو كافر

and again says:—

قال يا أبي عمر احتفظ ما أقول لك من زعم من أهل ليسبابور
و قوس و الري و هندان و بغداد وكوفة و بصرة و مكة ومدينة
إني قلت لفيت بالقرآن مخلوق فهو كاذب فاني لم آكل

Ṭabaqāt al Hanābihālah, by Abū Ya'la, fol. 115v.

From Bukhārā the author came to Khartank, two miles from
Samarqand, where he died in A.H. 256 = A.D. 870. The author devoted
sixteen years to the composition of the present work, consisting of 7275 traditions, which he selected from among 600,000;—

قال البخاري اخرجت هذا الكتاب من نسخة سنة ألف حديث و صنفت في سبع عشرة سنة


Mr. F. F. Arbuthnot, in his History of Arabic authors, p. 39, is surely wrong in saying that Bukhārī selected seven thousand two hundred and seventy-five of the most authentic out of ten thousand, all of which are regarded as being true, because, as stated above, Bukhārī himself says that he made the present selection containing 7,275 out of 600,000. Mr. Arbuthnot again wrongly interprets the meaning of حديث غير صحيح as “false Ḥadīṣ”; but I should like to refer to Ibu Ṣalīh’s Muqaddimah, fol. 3a, who says that حديث غير صحيح does not mean “false Ḥadīṣ,” but that it simply means that in the narrative of such a Ḥadīṣ the specified conditions of Ḳnād are not fulfilled;—

كذلك إذا قالوا في حديث الله غير صحيح فليس ذلك قطعاً بالله كتاب في نفس الامر اذ قد يكون صدقا في نفس الأمر وانما المراد الله لم يصح اسناده علي الشرط المذكور

Beginning:—

باب كيف كان بدر الوفي الي رسول الله صلى الله عليه و سلم و قول الله عزوجل انا اوجينا الياب كما اوجينا الي لوح و النبيين من بعدنا عز نعمة القيم ءغ

The reason for the composition of the work, as stated in Tahdīb al Āsma‘, which quotes Bukhārī, is given thus;—That one day when Bukhārī was sitting before his Shaikh, Ishāq bin Rāhāye (d. A.H. 233 = A.D. 847), some of his (Bukhārī’s) friends requested him to compile a work containing a collection of Ṣaḥīḥ Ḥadīṣ. It is further stated that he was encouraged to compile the present work in one of his dreams.

(1) اما سبب تأليفه و تصميمه فروا من ابراهيم بن معقل النسفي قال قال البخاري كنت عند محمد بن راهويه فقال بعض
The title of the work as given by the author himself is ال��ن في الصحيح البخاري ذكره ابن الصلاح

The work has been most largely commented. See for its various commentaries Hâj. Khal., vol. ii., p. 512; Brock., vol. i., p. 158; and Al Fawâ'id ad Darâri, fol. 27*. The work has been repeatedly printed. A French translation was also published by O. Houdas and W. Marçais, Paris, 1903–1906.


This complete copy of Al Jâmi’ is written in ordinary Nasta’liq with a frontispiece.

The following colophon, dated A.H. 775, says that the scribe احمد بن عمر بن محمد بن عمران محمد بن أبي طالب (who was a good Muhaddis of his time, was born in A.H. 718 = A.D. 1318 and died in A.H. 796 = A.D. 1393; see Ad-durar al Kâmînah, vol. i., fol. 57*), wrote the present copy for his older son جنيد, who made it a waqf to the students:—

تم الكتاب الجامع الصحيح للإمام العظيم محدث أهل الحديث

بي عبد الله محمد بن إسحاق البخاري رضي الله تعالى عنه و
ارضاه علي يد اقل عباد الله و حاجتهم إلى عفو الله تعالى و
TRADITION.

The fact that the copy is written in Nasta'liq hand, which was invented by Mir 'Ali Tabrizi,* suggests that the above colophon with its date and scribe does not belong to this copy, but is only a copy of the MS. from which it is transcribed. From the appearance of MS. it seems that it was written in the 10th century of the Hijra.

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No. 130.

Fol. 223; lines 21; size 17 x 12; 11 x 5.

The same.

A neat and beautiful copy of Al Jāmi complete in three volumes.

Vol. I.

Beginning as usual and ending with the chapter الاستعارة للعروس عندינת.

This volume contains the first nine juz’ and a portion of the tenth juz’, each of which is divided into three parts by the scribe.

All of the divisional juz’ are written on the margin in red ink within a gilt circle.

---

* Mir 'Ali Tabrizi, the inventor of Nasta'liq hand, flourished during the reign of Timur (Tamerlane) (A.H. 771-806), and was contemporary of Kamál Khujandi (d. A.H. 803); see Majahils al Mu'minin, vol. i., fol. 529; Mir'at al 'Ālam, fol. 421; Mir'at-i-Afšânumâ, fol. 206.

Vol. V.
No. 131.

foll. 242; lines 21; size 17 × 12; 11 × 5.

Vol. II.

The continuation of the preceding copy, ending with a portion of the nineteenth juz'.

No. 132.

foll. 320; lines 21; size 17 × 12; 11 × 5.

Vol. III.

The continuation of the preceding copy, ending with thirtieth or the last juz' of Al Jāmi'.

The following colophon says that all these three copies were written for the Royal Treasury of 'Ala'addin Shāh Husain bin Sayyid Ashraf al Husaini, the king of Bengal (A.H. 905–A.H. 927). See Tārikh-i-Pirīshīta, vol. ii., p. 587, and Tabaqāt-i-Akbarī, p. 526.

و الصمّد لله وعهد و الصلوّة—علي وسوله محمد و آله وصحبه
و عثرته و السلام قد حصل الفراغ من تنفيذ هذا الكتاب الجامع
الصحيح الباقي بعون الله و توفيقه يوم الاربعاء المبارك—
الثاني من شهر جمادى الأولى سنة احديل عشر و تسعونة على
يذ الفقير الكثير محمد بن زيدان بعض المعروف بشيخكي
المرواني عفر له الله و لوالديه—و لن دعا له بالتوبة و العفوة
و جميع المسلمين آمني رب العالمين—و قد هذبت هذه النسخة
الشريفة بمن عزة السلطان الأعظم الخليفة العظمى —الذي لايزور
ولا يرازي وهو غني إبن برازي و أجيل ان برازي—و اعظم من
ملك البلد —و ساس العباب هانان و اعلام ميزان —و مكانان —و
انداهم راحة و بيانان —و اشعيم جانا و جنانا —و اقواهم دينا
و ابنا —و اروعهم سيفا و سنا —و انطيهم ملكا و سلطانًا و
اشتهيَ عدلاً و احساناً من شديد قواعد الدين، بعد أن كادت تتهدم 
و استتبِق حضارة الكرم حين أرادت أن تنعم، و رفع روابط
المعاني أوان ما هزب الانكسار و جدد مكارم الشرعة و قد آذنت
بالاندراس، عالم السلطة، والقادة، وسياده، و الدين، غياءه
الإسلام، والمسلمين كهف الثقلي، وظل الله في الثقلي مورد
فرايح عوائد السني، و العوائد الهواني، ابن المطر، حسين، شاه
في سيد أخطر الصעיدي، خلد الله، الملكه، و سلطانه، و اعلل امره، و
شامه، شعر
من أم بابتك لم تبرح جوارحة
تروى احاديث ما اوليت من منى
فالعين عن قوة، و الكف عن صلة
و الة الشبي، عن شير و السمع عن حسن
الذي تشرف صفائح الكون بعذاب آثاره، وشق على
اكاسرة النهر، و قياسرة العصر، شق غياراه، و اوجب على نفسه
القدسية، ان لا يحكم الا بعدل، وجعل البرايا في ظله مستبررين
بنعة من الله، و فضله، شعر
فما دام شجاعه يتلبب كفة
فلا فلكل من دعوى المكارم من حل
و ما دام في اللبي، يبز حسانه
فلا ناب في الدنيا، ليليه، ولا عديل
رب كما يجعله، اشعقة شمس معدله، رافعة لظلم الظلم عن
كافة الأنام، يجعل خيام بناءه، مكدودة بأوتاد الأبد و اطباب اطباب
الدوام، بهذه الهياشي، القرشي، معهد عليه، افضل الصولة، و اكل
العالم، و علي الله، و صحب الكرام، و عترة العالم، شعر
Arabic Manuscripts.

Written in beautiful Naskh.
Dated Yakdalah, * the capital of Bengal, a.h. 911.
Marginal notes throughout the copy. The first volume has a sumptuous illuminated double-page 'unwān in the beginning. An index of the whole work is attached in the beginning of the first volume.

Scribe  محمد بن يزيد بن محمد بن المعرّف بن مواجكى آل الدرائي

No. 133.

foll. 370; lines 18; size 12 × 9½; 9 × 6.

Another copy of Al Jāmi', complete in two volumes.

Vol. I.

Beginning as usual and ending with chapter الله ائمن لاصحابي

No. 134.

foll. 404; lines 18; size 12 × 9½; 9½ × 6.

Vol. II.

The continuation of the preceding copy, ending with the last Ḥadīṣ of Al Jāmi'.

The following colophon says that both the copies were written in the Jāmi' Masjid of Dihli, and twice revised and corrected by the scribe  شيخ محمد بن شيخ فیروز مسعود بن شيخ مواليف الفقہ البلجرمی

* Yakdalah, or Akdala, was the seat of residence of Al A’dinin Shâh Husain, the King of Bengal (a.h. 905-927); see Charles Stewart's "History of Bengal," p. 111. Charles Stewart, ibid., in footnote, p. 84, says: "Akdala is placed by Major Rennell, in his Bengal Atlas, at a short distance to the north of Dacca; it is not to be found in the common maps, nor have I met with any account of it."
TRADITION.

traditionist and saint of India and the author of the famous work Ḥujjat Allāh al Balighah (d. a.h. 1176 = a.d. 1768: See Brook., vol. ii., p. 418):—

"..."

Another note at the end says that the two volumes were again corrected, with the addition of vowel points, by Muhammad Faḍlūl, by the order of Shāh 'Alām (a.h. 1179–a.h. 1221).
الجَدِّ الله الذي ينعمه تتم الصلاة عليه - و علي فضله المعول في جميع العاثاب - و اشهد أن لا إله إلا الله و اشهد أن محمدا عبدي و رسول الله عليه و علي الله و عصبه و سلم إما بعد فن انغاما في الله عز و جل الفاضل الصلاة السلام لمحمد بن شيخ بير بن الشيخ أبي الفتح العمري نسبا – البلتاجي إصلا و الآدابي مولدا و منذنا قرأ على الإمام الصحيح المسند تصنيف الإمام العجة أمير المؤمنين في الحديث لب عبد الله مسند ابن اسمايل البخاري رحمه الله تعالى جميعه إلا فوزا و هو من كتاب المواقيس إلى باب كيف يفيض العبد المنتاب من كتاب الهيئة. فأنعم على بقراءة غواجه محمد أمين - و قرأ على أيضا أطرافا من سائر الكتب الستة و من موطئ الإمام مالك بن إنس و من مسند الحافظ ابن عبد الله بن عبد الرحمن الذاوي و من مستكوة المصايخ - فاجزب له أن يروي يعني هذى الكتب كلها و كذلك اجتفز له أن يروي يعني كل ماح معايده الله من مروياتي بشرح الرواية المعترجة عند أهل هذا النهان وقد أجفناه بصحيح البخاري جميعه شيخنا أبو طاهر مصطفى بن إبراهيم الكردي المدني الخ... كتب ببداية الحديث إلى رحمة الله الكريم الودود ولي الله احمد بن عبد الرحمن بن وجهة الدينين من مصونين بن أحمد بن مصطفى عفي الله عنه و عنهم جميعين و اثنين و أياهم بإسلامه الصالحين العمري نسبا – الد هنلي و طنا – الأشعري عفيده و الصوفي طريقة – الصنفي عمال – و الصنفي و الشافعي تدريساً
The handwriting of the above is thus verified by Shāh Waliullah's son:

این خط ولد برگوار اسمه ی فرهاد
کتبی عالی‌اخیر محمد رفیع الدین

fol. 379-386. A collection of Ḥadīṣ from different chapters of other canonical books.

fol. 386-404. A very rare treatise called—

الفضل العظيم في السلسل من حديث النبي الأمين

by Shāh Waliullah, containing a collection of Ḥadīṣ Musalsal.

Contents:

fol. 386. الصديق السلسل بالولایة
fol. 387. الصديق السلسل بقراءة سورة الصف
fol. 387. الصديق السلسل يقول اذا احبك فقل
fol. 388. الصديق السلسل بالصافعية

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أحاديث مسلسلة بالمقدمين
حديث مسلسل بالفصل
أحاديث مسلسلة بحرف العين في أول اسم كل راوي
الحديث مسلسل بالقراء
الحديث مسلسل بالشعراء
الحديث مسلسل يوم العيد
حديث مسلسل بنسبة كل راوي يجي من بلد وما قبيلة

This treatise also bears a sanad dated A.H. 1160 granted by Shâh Walliâlah to his pupil, Sheik Muhammad, the scribe.

الحمد لله قد قرأ علي هذه الرسالة كلها صاحب النسخة اغونا
الصالح الشيخ محمد -احسن الله تعالى و اصل حامله فاجزت له
روايتها علي على أن فيها بعض شيء من الفلال في ضبط الأسماء
لا فيما في اسماء المغارة ...
كتب هذه السطور مؤلفها الثائر ولي الله عفني الله عنه في
وائل مجرم صبه 1120 غرب ساعة من يوم الجمعة
No. 135.

foll. 511; lines 25; size 14 × 9; 10 × 6.

Another complete copy of Al Jāmi', beginning as usual. Illuminated frontispiece.
Written in good Naskh.
Not dated, apparently 13th century.

No. 136.

foll. 242; lines 15; size 10 × 8; 7 × 5.

An old copy of the first part of Al Jāmi', beginning with the following Isnād:

و الصد الله و صلّي الله عليه سيدنا محمد و صلى الله صحبة الجمعين
أخبرنا الشيخ الإمام الزاهد ابن الوثاب عبد الأول بن عيسى بن
شعيب بن إبراهيم بن عمل الصوفي قرأة عليه و قال لنا
إسمع في شهر سنة النذير و خمسين و خمسين سنة قيل له أخبركم
جمال الإسلام ابن الصن عبد الرحمن بن محمد بن النذر بن معاذ
الداودي قرأة عليه و أنه تسمع ببوسغ في ذي التعدة في
شهر سنة خمس و ستين و اربعين سنة قال إخبارنا ابن محمد عبد
الله بن أحمد بن حمود السريسي قرأة عليه و ليس تسمع في
عشرة أحداث و ثلاثين و ثلاثمائة قال إخبارنا ابن محمد عبد
الله بن يوسف بن مطر الفراشي تقرأ في سنة ستة عشرة و ثلاثمائة
قال حدثنا الإمام ابن عبدالله محمد بن إسحاق بن المغيرة
العفيفي البخاري قرأة عليه مرتين مرتين تقرأ في سنة ثمان و اربعين
و مائتين و مرة أخرت بخاري سنة الثماني و مائتين و خمسين قال
كيف كان بذو الريح النسل رسول الله صلى الله عليه وسلم الع
and ending with the chapter إعداد المرأة على زوجها, corresponding with p. 1-160 of vol. I. of the edition printed in Egypt, A.H. 1304.

Written in good Naskh.

Dated A.H. 778.

The colophon runs thus:

كمل الجزء الأول بعد الله و عونه و يتوليه في الذي يبه الجزء الثاني بزيارة الخبر و كان الفراق منذ يوم الجمعة رابع و عشر من جمادي الأول (الاول) من شهور سنة ثلاث و سبعين و سبعاً، من الهجرة.

Scribe إبراهيم بن يوسف بن علي المغربي المريني.

No. 137.

foll. 571; lines 19; size $9\frac{1}{2} \times 7; 7 \times 4$.

Another part of the first volume of Al Jāmi'; beginning as in the first copy and ending with the فصة عكل و عرينة. Some foll. at the beginning and at the end are supplied in a later hand.

The MS. was compared and corrected by Jamāladdīn al Muḥaddīq al Ḥusainī, the author of Rawdat al Ahbāb (who died in A.H. 926 = A.D. 1520, see Rieu, p. 147), as would appear from the following note on fol. 307$:—

بلغ التقابل و التصحح كتبه الكثير جمال الدين المحدث

السني، يجعل الله تعالى لعالم ثمرة التحقق واجدًا و صيره

في عنة العبودية راكعا و ساجدا.

Similar notes in the hand of the said Jamāladdīn are to be found in many places, and we may therefore conclude that this copy was written before or during his lifetime.

In good Naskh.
No. 138.

fol. 472; lines 21; size 10 × 7½; 0½ × 4.

Another copy of Al-Mujallad al Awwal of Al-Jāmi'; beginning as usual and ending with chapter of فضل عائشة. Corresponding with the volume II., p. 213, of the printed edition.

The following worm-eaten note, dated a.h. 921 on the titlepage by the scribe, says that he copied out the present MS. from Jamāluddin al Ḥusainī's (d. a.h. 926 = A.D. 1520) copy with the marginal notes in his handwriting:—

أعلموا الغوالب رحمكم الله أنني اتتبع هذا الكتاب واحصل من نسخة كتب السيد الموهوب السيد (sic) جمال الملك ولي الدين عثمان الله عليه كبر من مواضعها بلغ... التي أكتب ما كتب السيد بالتفنن وصوابًا كتب على تلك النسخة... حرره عبد الجليل إلى رحمة رحمه الغني — المشهور بجمال المصدق الصوفي عフィ الله عنهما وطول الله عمره — سنة أحد وعشر وتسعنا ثلث ونرجو من الله تعالى (sic) كتب عبد الحق بن أبي مسعود

Written in ordinary Naskh.

Scribe  عبد الحق بن أبي مسعود

No. 139.

fol. 238; lines 15; size 10 × 7; 7 × 5.

Another copy of Al Jāmi' as Sahih, beginning with the first Ḥadīṣ of the chapter باب إتباع الجمان، and ending with the chapter باب الدين, corresponds with p. 154, vol. i. to p. 29, vol. ii. of the
edition printed in Egypt, A.H. 1304. The first fol. is missing, and the MS. abruptly opens thus:

 قال سمعت موعية بن سويد مطرن عن البراء بن عازب قال
 امرنا النبي صلى الله عليه وسلم بسبيع ونهان من سبيع أمورنا
 بثباج الخنازير وعيادة البهريش واجابة الداعي ونصر المظلوم
 وابرار الشام ورد السلام وتسبيح العاطس ونهان عن ائية الفضة
 وعائم الذهب والجبر والدباج والشيش والبتراء

The following colophon says that this copy is the second part of Al Jami', out of eight parts:

 آخر الجزء الثاني من اجزاء ثمانية و يتعلق في الجزء الثالث
 كتاب الوكالة الفاخرة لله تعالى و السعد لله وعده و صلى الله
 علي سيدنا محمد جانم النبيين و امام المرسلين ورضي الله
 عن أصحاب رسول الله اجمعين آمين نسّمه لشفه اقل عباد الله
 واعوجهم محمد بن علي المقدري الشافعي الصوفي الشهير
 في الفضيلة بحماة المروية غثر الله له و لوالديه و لجميع
 المسلمين بنه و كرمه - أنه ارحم الراحرين بتاريخ نهار الجمعة
 تاسع عشر في شهر جمادي الآخرة من شهر سنة ثلث و سبعين
 وثاني ماله

Written in good Nashkh.
Dated A.H. 873.

Scribe محمد بن علي المقدري الشافعي الصوفي المعروف بابن المقدري

No. 140.

foll. 543; lines 20; size 10 × 7; 7 × 5.

Another old copy of Al Jami' as Sahih.
This part begins with the chapter ياب اتباع النساء الخنازير,
ends with a portion of Tafṣīr, corresponding with p. 103, Vol. I. to p. 70, Vol. III. of Egypt edition, dated A.H. 1304. foll. 1–62, 141–230, and 247–380 are supplied in a later hand. There are several sanads of eminent traditionists, who, after giving lessons from this copy to their pupils, permitted them to narrate Ḥadīṣ from this work and other sources.

Some of them are as follows:

I.

Sanad, dated A.H. 918 on fol. 543*, granted by ʿAbdalḥaqq bin Muḥammad as Sanbāṭi ash-Shāfīʿī, to his pupil Shamsaddin Muḥammad bin Shaikh Nāraddin, toms the ḥadīṣ. In this folio the latter is mentioned.

The measurement used is the width of the page in the book. A fractional measurement would be illogical in this context.

This ʿAbdalḥaqq, who received a sanad for narrating Ḥadīṣ from Ibn Ḥajar al-ʿAsqalānī (d. A.H. 852 = A.D. 1449), was born in Sanbāṭ in A.H. 842 = A.D. 1438 and died in Mecca in A.H. 931 = A.D. 1524. See An Nūr as-Sāfīr, fol. 77*.

II.

Dated A.H. 904 ʿUṣmān bin Muḥammad bin ʿUṣmān ad-Diyami, who was born in A.H. 821 = A.D. 1418 and died in A.H. 908 = A.D. 1503. See An Nūr as-Sāfīr, fol. 46*, and, like the former, received a sanad from Ibn Ḥajar and granted one to his pupil Barakāt bin ʿAbdarrahmān bin ʿAlī bin Idrīs-al-Ḥanbalī, the sanad of which the following is a part.

The sanad concludes with the statement that the author of this work, Ibn Ḥajar al-ʿAsqalānī, had received a sanad from ʿAbdalḥaqq, the successor of Shamsaddin, who in turn had received a sanad from Ibn Ḥajar. The sanad is a chain of transmission from one traditionalist to another, each of whom had received a knowledge of the Ḥadīṣ from the previous one in the chain.

The sanad is written in Arabic script on a page of a book, with some notes and corrections in the margin. The sanad consists of a series of personal names, each followed by a date and a location, indicating the place where the Ḥadīṣ was transmitted. The sanad is a common feature of Hadith literature, and it is used to establish the authenticity of the Ḥadīṣ by tracing its transmission back to the Prophet Muhammad and his companions.
III.
By Muḥammad bin Aḥmad an Najjār to his son Abūl Yamān:

قرأ وما قبلها الولد العزيز أبو اليمن بارك الله و أجبر له ذلك وما يجوز لي روايته—محمد بن أحمد النجار

IV.
By same Muḥammad to his other son Muḥammad bin Muḥammad bin Aḥmad an Najjār:

قرأ الولد الفاضل أبو (sic) السمي محمد بن أحمد هذا الجزء وما قبله وأجبر له رواية ذلك وجميع ما يجوز لي روايته—محمد بن أحمد النجار

No. 141.

foll. 518; lines 19; size 10 × 7; 7 × 5.

This copy is a continuation of the preceding MS. ending with the last chapter of Al Jāmī'. foll. 1–25 and 170–301 are supplied in a later hand.

This copy and the preceding are written in same hand, a good Nasḥk.

Dated a.H. 732.

The colophon runs thus:

تم و كمل صحح البجاري بحمد الله و عهد و خس توفيقه و صلواته علي سيدنا محمد و علي الله و اصحبه و سلم هرف و كرم وكان الفراعان من نسبه من نهار الاحد ثالث عصري ربيع الآخر من شهر ستة اثنين و تسعين و سبعين كتبه العبد الثقيل الراجي عفر ربه الثدير—علي بن محمد بن احمد بن يوسف بن اسماعيل التوقجي الكابن الفاقعي
No. 142.


At the end of this MS. is a sanad granted by محمد بن علي بن احمد بن يوسف بن اسماعيلertilityالنوفي الكاتب fertility to مسأبا bin حسین bin Ali, on the authority of the sanad which he received from شمس الدين بن علي abdullah Muhammadi al Ba'li (d. a.h. 793 = a.d. 1391: see As Sahab al Wabilah, fol. 266) to his pupil, محمد بن علي بن احمد الشهر الصوفي الشافعي fertility, the scribe of the present copy:

صد الله رضه العاليم قرأ علي هذا الجزء, و انظر في اصل صحيح — الاذ في الله تعالى بين الدين ابن عبد الله محمد بن علي بن احمد الشهر الصوفي الشافعي اعذر الله تعالى وهو كاتب هذا الجزء قرأه صحيحة معنیة يثفع صاعي علي هيضنا idiotic الإمام العاليم خمس الدين ابن عبد الله محمد بن اليونانية تفعده الله تعالى برغمه يثفع صاعية من المعين، شاهد الذين احمد الحجار المعروف ابن الحنة قال، اخبرنا الشيخ منaji الدين الزيدي قال اخبرنا ابن الوصف سبدده الكتاب في الولاء الجزء الأول — من هذا الكتاب قرأته به، وكان فواق قرأته من هذا الجزء في مجالس أخرى ساعد علي شهر عوائل سنة الينين و ثلاثيين، وثاني مائة perfume, اعمل الله يحماه يغفر و عافية

كتبت MOSAEL بن الصهبن بن محمد بن علي بن محمد بن
بني الرجال ابن عبد الله اليوناني علي الله عهد
This Mūsā, who, according to the author of Mu'jam Ibn Fahd, is a descendant of 'Ali, the fourth caliph, was born in A.H. 762 = A.D. 1361 and died in A.H. 840 = A.D. 1436. See Mu'jam Ibn Fahd, fol. 320a; As Suḥab al Wābilah, the continuation of Ḥāfiz Ibn Rajab's Tabaqāt al Ḥanābilah, fol. 312.

It is said in this sanad that Muḥammad bin ‘Ali bin Ahmad al Miṣrī ash Shāfī‘ī ash Šāfī, the scribe of the MS., finished the reading of this copy in A.H. 832.

The MS. is written in good Naskh.

The colophon runs thus:—

آخر المجلد الثاني من صحيح البخاري يتلوه في الثالث كتاب البيوع ان شاء الله تعالى
علي يد الشهير مهدي بن علي بن أحمد الفائقي الصوفي
المصري عفي الله عبه—و حسانا الله و نعم الوكيل و علي
الله علي ميدنا مهدي و آله و صحب و سلم تسليماً

No. 143.

foll. 233; lines 13; size 11 x 7; 7 x 5.

This copy is a continuation of the preceding MS. beginning with the Kitāb al Buyūţ, كتاب البيوع, and ends with chapter Da‘wat al Yahūdī wan Naṣrānī, باب دعوة اليهودي و النصارى, corresponding with pp. 25-230 of vol. II.

This copy is written by same scribe, in same hand, and bears the same sanad.

The colophon runs thus:—

نجز الجزء الثالث، بعد الله و عونه، ينبلغ ان شاء الله تعالى
في أول الجزء الرابع باب دعاء النبي صلي الله عليه و سلم لل
الإسلام
No. 144.

 foll. 530; lines 15; size 9 x 7; 6 x 4.


Scribe محمد زمان بن محمد فارس السرهيدي الصدغي

No. 145.

 foll. 540; lines 15; size 9 x 7; 6 x 4.

This volume is a continuation of the preceding copy, written by same scribe and ending with the last Hadiş of Al Jami'.

The colophon runs thus:

الله رب العالمين و السالم عليه سيد المرسلين محمد و و صحابه جميعن هذا آخر الكتاب الجامع الصحيح للامام الحافظ الشافئي ابن عبد الله محمد بن اسماعيل رضي الله تعالى عنه و على الله على سيدنا محمد و الله و صحابه وسلم

ذره محمد زمان ابن (ابن) محمد فارس السرهيدي الصدغي غزالة

ولوالديه
No. 146.

foll. 217; lines 23; size 11 x 9; 7 x 6.

Another copy of Al Jami\textsuperscript{1}, containing the last five parts.

Part 26 on fol. 1\textsuperscript{a}, beginning with the chapter—

باب قول الرجل جعلني الله فداك

and ending with the chapter—

المكترون هم المقتلون


Part 27 on fol. 33\textsuperscript{a}, beginning with the chapter—

قول النبي صلى الله عليه وسلم ما احب أن لي مثل أحد ذهبًا
corresponding with pp. 85–116, Vol. IV.

Part 28 on fol. 122\textsuperscript{b}, beginning with the chapter—

ميراثات المرأة و الزوج مع الولد و غيره

and ending with the chapter—

اميراثات الأخوات مع البنات

corresponding with pp. 116–151, Vol. IV.

Part 29 on fol. 122\textsuperscript{b}, beginning with the chapter—

الأهم علي النبي في النوم

and ending with the chapter—

امام من دعي الى صلالة الله

corresponding with pp. 151–184, Vol. IV.

Part 30, on fol. 167\textsuperscript{b}, beginning with the chapter—

ما ذكر النبي صلى الله عليه وسلم و حض على اتفاق اهل العلم

and ending with the last chapter.
The colophon runs thus:

كل نسخ البخاري في يوم الاثنين في سابع عشر ذي الحجة مين شهير سنة سبع و مبين و ثمانين سنة من الهجرة النبوية على صاحبها افضل الصلاة و السلم على يد العبد الفقير المعترف بالتفصيل محمد بن محمد بن يوسف الاعتلاني الفاعلي غفر له الله و لوالديه الغ

Written in ordinary Naskh.
Dated A.H. 867.
Scribe محمد بن محمد بن يوسف بن علي الاعتلاني الفاعلي

No. 147.
fol. 201; lines 19; size 10 x 7; 8 x 5.

The last part (styled here الجزء السادس) of Al Jami', beginning
with باب العب في الله.

It would appear from the colophon that this is the last of the six juz' into which the scribe divided the complete work. This scribe copied the present MS. from a copy which was divided into thirty juz', and belonged to Nasiriyah Madrasah of Egypt, which was founded by 'Adil, king of Egypt (A.H. 694-696 = A.D. 1294-1296), and completed in A.H. 703 by Nasiraddin Muhammad (A.H. 698-708 = A.D. 1298-1308). See Husn al Muhadarah by Suyuti, f. 377آ.

تم الجزء السادس من كتاب البخاري من تجزية سنة و هي من
اصل نسخ مدرسة الناصرية من تجزية ثلاثين و هي من خمسة اجزاء
من الاصل ببعض الله و حسب نظرته في نهار الاثنين نام على عشر
ربع الأول سنة معي و ثلاثين و نماذجة على يد اضعف عباد الله
و اخويهم الله ابن (ابي) البيعة احمد بن محمد المصري

A note below the colophon says that this copy was read by Badraddin al Bahwati in the presence of Yûnus al Qahiri and Ibn Hajjar al 'Asqalani (d. A.H. 852 = A.D. 1449).
الجذر التاسع و العشرين

Another copy of Al Jāmi', containing the 29th part, beginning with the chapter—

قول النبي صلى الله عليه وسلم مستورون بعدي امورا تنكرونها

and ending with the chapter—

أئم من دعى إلى ضالة وعشي سنة مهيئة

The following note, at the end of this copy, says that the present copy was once compared with a reliable copy by Muhammad bin al Kūrki, an eminent traditionist of Damascus, who, according to Suḥāb al Wāḥilāh, fol. 229°, died in A.H. 851 = A.D. 1447:

الله احمد— بلغ مثابة باصل معتمد مصدر فضح النفا الله تعالى

محمد بن الكركي

The colophon runs thus:

اخر الجذر التاسع و العشرين من نجارة ثلاثين و يعوذ النفا
الله تعالى في الجزء الثلاثين - باب ما ذكر النبي صلى الله عليه وسلم وحلف على الفقاهة أهل العلم.

No. 149.
fol. 105; lines 11; size 8 × 6; 6 × 5.

الجزء الثلاثين

The 30th part of Al Jami’, the continuation of the preceding copy and ending with the last chapter of Bukhārī.

It bears on the title-page a Waqf Nāma, or deed of trust, dated A.H. 817, in which it is said that Fakhraddin, a Wazir of Egypt (A.H. 816-820; see Husn al Muḥādrah, fol. 368v), gave this MS. for public use, in Jami’ Umawi in Damascus.

Both the copies are written in good Naskh in same hand.

Not dated, apparently 8th century A.H.

Scribe إسماعيل بن قاسم الصنشي

No. 150.
fol. 297; lines 20; size 8 × 6; 6½ × 5.

اعلم الحديث في شرح معاني كتاب النجاح الصحيح

I’LĀM AL ḤADĪS FĪ SHARHI MA’ÂNĪ AL KITĀB AL JĀMI‘ AS ŠAHĪH.

Also called by Ibn Khallikān and Hāj. Khāl. ‘I’lām as Sunan,’ and by Qaṭī ‘Shahbah,’ and Brock. ‘I’lām al Bukhārī.’
A commentary on difficult traditions in Bukhari, with occasional discussion on the various opinions of the four Imams.

By Abu Sulaiman Hamd (wrongly called Ahmad by Sa'ulibi, as pointed out by Dahabi and Subki—

و وهم ايومنصر الفعلي في البيتية حينما ساءه أحمد بن مصدق
Tabaqat al Hujaz, vol. iii., p. 223.

ذكره ايومنصر الفعلي في البيتية وساه أحمد وهو غلط
Tabaqat as Subki, vol. iii., fol. 19ª) bin Muhammad bin Ibrahim al Khatib al Busti. This eminent author, who was born in A.H. 319 = A.D. 931, studied jurisprudence under Abu Bakr al Fathani (d. A.H. 336 = A.D. 947) and Qasimi Abu Ali Abu Hurera (d. A.H. 340 = A.D. 951), and learnt Hadis from Abu Musa Ahmad bin Mouslim the Barmi, Ahmad bin Al-‘Utaybi (d. A.H. 340 = A.D. 951) in Mecca, and from Mouslim bin Uthman bin_qosim Aby Abbas al Asm (d. A.H. 346 = A.D. 957). He also visited Byeria, Bagdad, Iraq, and other places to learn Hadis, and became so skilled in tradition that other subsequent traditionists, such as Aby ‘Abd Allah Mouslim bin ‘Abd Allah al Muwafiq, Abi al-Bayl (d. 405 = A.D. 1017); Abi al-Hassan Ahmad bin ‘Abd al-Muhtasib Ahmad bin Ahmad al-Asfahani (d. A.H. 406 = A.D. 1015) and others, narrated Hadis from him. He died in A.H. 388 = A.D. 998.

The MS. is slightly defective at the beginning and opens abruptly thus:

كلمة و انا عاملة تركيبتها ايجابا و مثبوتا و لو ان رجول علماء واعدوا و هما انا لعشوا و تعلموا للغبر أت الشهير أو الفمام لنعلم سابعة لما كانت طهارة و لا عبادة و فوته انا لكل امره يفيد معني انا غير الأول الذي

On fol. 62ª the commentator says that in his Ma'alin as Sunani (a commentary on Sunani Abu Da'ud) he wrongly interpreted the meaning of some Hadis, which he corrects here thus:

فقال من صيل قارئا فهو أفضل و من صيل قارئا فله نصف اجر الفهم و من صيل قارئا فله نصف اجر القاعد كما أتولاه
Beside the three works mentioned by Brock, vol. i., p. 165, the following works of the commentator, enumerated by Dahabi Subki and Ibn Khallikan:

1. Ḥajj Aṣma' al-casīl
2. Kitāb al-aglāz
3. Kitāb al-shajā'ī
4. al-Gūthā 'an al-kalām
5. Kitāb Shān al-duʿāʾa

One of his works, entitled Kitāb al-sarrāj, mentioned by the commentator himself on fol. 7r, seems to be quite unknown to his biographers.

Towards the end the commentator says that in dealing with the Hadīth he has generally commented in concise form, but that some he has felt obliged to deal with at greater length:

هذا متنحى المثال فيما تسير من تفسير أحاديث الجامع الصحيح وقد انتصرنا الكلام في عامتها إلا في مواضع لم لجذ في اشتباه القول بما لا شك لها وغموض معانيها الغ

Kirmānī, in his commentary on Bukhārī (see No. 153), refers to this work on fol. 2r, and remarks that the present work is not a commentary (ṣahr) on Bukhārī's Al Ḥāmi', but only a note on the work:

وكتاب الشيخ العالما إني سليمان أحمد (عمد) ابن محمد بن إبراهيم الطائي شكر الله مساعةيه، فيه تكاء متنفرقات ولفائف على سبيل الطراف ليس لما هولانج الشرح موضوعه ل

The work seems to be rare; Brock., vol. i., p. 159, mentions only one MS. in A. S. 687.

The colophon, dated 1133, runs thus:

"غُر كَتَاب أَعْلَمَ اَلْعَلَّامَاتِ فِي شَرَح مَعَانِي كَتَابِ الْجَامِعِ الصَّالِحِ
لأَبَي عبد اللَّه الْبَصَائِرِ وَتَفْسِير غَرَبِهِ وَإِيضَاح مَسْتَفْلَفِي تَصْنِيفِ الْإِمام
أَبِي سَلِيمَانِ حَمَد بن مَحَمَد الطَّافِي رَجُل اللَّه تَعَالَى وَكَانَ الْأَفْعَالِ
مَن تَتَأَمَّم هَذَا الْكَتَابُ الْمَفِيدُ يَوْمَ الْأَلْثِيمِ رَابِعُ جَمَادِي الْأَولِ
۱۱۳۳ مَهْرَنَ."

Written in ordinary Naskh.
Dated a.h. 1133.
Scribe  محمد بن المرجوم الشيخ سليمان بن أحمد

---

No. 151.

foll. 109; lines 13; size 8 x 5½; 6 x 4½.

شواهد التوضيح و التصحيف لمشكلات
الجامع الصحيح

SHAWÂHID AT TAŬDĪH WAT TASHĪH
LI MUSHKILÂT AL JÂMIʿ AS SAḤĪH.

A grammatical commentary on Bukhârî, dealing with the parsing of difficult Hadîs.

By Jamâloddîn Muḥammad bin Ṭabdallâh bin Mâlik at Ṭâ'î al Jâîyâni, who was born in Damascus, a.h. 600 = a.d. 1203, and studied under
‘Alamaddin as Sakhawi (d. a.h. 643 = a.d. 1245). He travelled over Syria, Ḥalab, and other countries, where he attended the lectures of the eminent traditionists. He knew almost all the branches of Arabic literature, and was specially well versed in grammar, Qirā‘at, and lexicography, in which he was unanimously admitted an authority. Jamāladdin was a comprehensive writer, and fifteen of his works are mentioned in Brock., vol. i., p. 298, while Ibn Maktūm Tājaddin (d. a.h. 794) in one of his poems enumerates twenty-eight works of this eminent author.

فجعلتها عشرون تتلو ثمانياً
فندكتها نسمةً و حفظاً ليس لها.

See Bugyat al Wu‘āt, fol. 38°. Jamāladdin died in a.h. 672 = a.d. 1273.

Beginning:—

جامدالله رب العالمين و ملائِمًا على محمد سيد المرسلين و علی الله و اصحابه الطيبين الظاهرين هذا كتاب مسيح و شواهد التوضيح و التصحيح لليكال الباقم الصحح.

The work has been lithographed in Mujtabā’i Press, Dihli, in a.d. 1911. For other copy comp. Escur., 141.

For his life and other works see: Mirāt al Janān, fol. 417°; ʻAt Tabaqāt by Isnāwī, fol. 447°; Bugyat al Wu‘āt, fol. 37°; Brock., vol. i., p. 298.

A note dated a.h. 808 on the margin of fol. 106° says that the present copy was compared by Ibrāhīm bin ‘Abdallāh:—

بلغ مثابرة على حسب الا مكان فصخ انها الله تعالى ابراهيم
ین عبد الله ... سنة ثمان وثمانين سنة.

Another note, dated a.h. 1034 on the margin of the same folio, says that this copy was once read through by Madyan bin ʻAbdarrahmān al Miṣrī, who, according to Khulāṣat al Aṣar, was an eminent scholar and physician of Egypt, and who composed several works, namely:—

(1) ربعان الشبا في مراتب الاداب
(2) ربعان الابلاب
(3) قاموس الطبا في المفردات

and was still alive in a.h. 1044 = a.d. 1731:—
The scribe Ahmad bin Ibrâhîm bin Muḥammad bin Idris bin Babājûk bin Shâban was a Qâdi of Shiraz, and died in A.H. 725 = A.D. 1324. See Ad Durar al Kâminah, fol. 72, vol. i.

No. 152.

foll. 5; lines 14; size 10 x 7; 7 x 5.

A prayer and an index to Bukhâri's Al Jami'. This is a prayer which Abû 'l-Haiṣam Muḥammad bin Makkî bin Muḥammad al Kusmaîhani (d. A.H. 389 = A.D. 998) used to read after finishing Bukhâri, and which he dictated to his pupil, Abu Darr 'Abd bin Ahmad al Harawi (d. A.H. 434 = A.D. 1042), as would appear from the following heading:—

الدعاء الذي كان أبو الهيثم رضي الله تعالى عنه يصممه الكتاب قال الشيخ العاليم أبو ذر عبد بن احمد البوروي رضي الله تعالى عليه انقل علينا الشيخ أبو الهيثم عبد خمنه الكتاب الصحيح لمحمد بن اسحاق البغدازي رضي الله تعالى عنه

The prayer beginning thus on fol. 1:—

الحمد لله حمد معترف بهذبه ومستعasan برية الح
TRADITION.

fol. 2r. Contains the numbers of the books, كتب, of Al Jāmi' which are not narrated through Abū Darr, as we learn from the following heading:—

ذكر عدد الكتب التي يشمل عليها الجامع من غير رواية أبو دار

fol. 2v. The number of chapters of Al-Jāmi'.

foll. 3-5. The numbers of Ḥadīṣ in each book of Al Jāmi' which are narrated through Abū Darr.

The colophon runs thus:—

كمل جمع الديوان بحمد الله و حسن توفيقه و عونه و بركته و
منه و ذلك خمسة مضتين من شهر جمادي الأول (الأولي) الذي
من سنة أحد عشر و مسغامة

From the words كمل جمع الديوان, as well as from the condition of the copy, it is evident that the MS. has been torn out from a collection of other MSS.

Written in good Naskh.

Dated a.h. 711.

No. 153.

foll. 369; lines 29; size 11 x 8; 8 x 5.

الكتاب الأدراي في شرح البخاري

AL KAWÂKIB AD DARÂRÎ FÎ SHARHI AL BUKHÂRÎ.

A commentary on Bukhārī in two volumes.

Vol. I.

By Muḥammad bin Yūsuf bin 'Ali al Kirmāni, محمد يوسيف بن علي الكرباني البغدادي, who was born in Kirmān a.h. 719 = a.d. 1319, but as later on he settled in Bagdad he is called Bagdādī.
He studied under his father and other eminent scholars of Kirmān. In search of knowledge he travelled to distant countries, such as Shirāz, Mecca, Egypt and Bağdād, and in the first-named place he read under Qādī ʿAṣūd addīn (d. A.H. 756 = A.D. 1355) all his compositions which Kirmānī finished in twelve years, and according to his own statement in the preface he studied al Jāmiʿ under Naṣīrnādīn Muḥammad bin al Qāsim (d. A.H. 761 = A.D. 1360) in Jāmiʿ Azhar in Egypt, and under Abū ʿl Ḥasan ʿAbdū ʿAli bin Yūsuf az Zarnādī (d. A.H. 758 = A.D. 1357) and Muḥammad bin Aḥmad bin ʿAbdallāh bin ʿAbdal Muṭṭī (d. A.H. 776 = A.D. 1374) in Mecca.

Kirmānī died in A.H. 786 = A.D. 1384.

Beginning thus:—

الحمد لله الذي انعم علينا بعالم النعم و اعظمها و نائلها

هنعمة الإسلام

and ending with the chapter—

السلام

In the preface the commentator says that as the three commentaries on Bukhārī, written by Ibn Baṭṭāl, Khāṭṭābī and Muğlāṭāʾī at Turki, did not fully explain the difficulties and omitted many points which required explanations, he wrote the present commentary explaining words, with their philology, and giving the meaning of technical terms used in al Jāmiʿ, with discussions on the opinions of the Jurists. The commentator has given short notices of the lives of all traditionists mentioned in Bukhārī, and quotes the following authorities as his basis:—

إسماء حفاظ صحيح البخاري

A work on the notices of the traditions of Bukhārī by Abū Naṣār Aḥmad bin al Ḥusain al Bukhārī al Kalabāḏī (d. A.H. 389 = A.D. 998).

التفهيد المهمة


كتاب الإجمال


جامع الإصول


The preface concludes with a short account of Bukhārī's life.

Ibn Ḥajar ridiculously remarks that one of the three commentaries on Bukhārī condemned by Kirmānī in the preface of present work is Quṭbaddīn al Ḥalabī's (d. A.H. 735 = A.D. 1335) commentary:—
و قد عاب في خطبه على شرح ابن بطال ثم علي شرح القطب العلمي وشرح مغلظائي

See Ad Durar al Kāminah, vol. ii., fol. 565, while in the preface of the present copy Kirmānī distinctly names the three following commentaries on Bukhārī and does not refer at all to Ḥalabī's commentary, as would appear from the following:—

كتاب الا مام ابن العص بن علي بن خلف المالكي المغربي المعروف ابن البطال ابنه هو غالياً في فقه الإمام مالك رحم
الله تعال اي عنه من غير تعرض لما هو الكتاب مصنوع له — وكتاب
الشيخ العالمة ابن ملیکان ابن أحمد (عبد) بن محمد بن ابراهيم
القطالي شكر الله مساعدته في كتب متفرقة وكتاب علي سبيل
الطرائف لا هو لفظ الشرح موضوع له — واعما الذي الله
العلم المشهور المغلظائي التركي المصري وهو (فهو) يكتب تعليم
الظرفاء اشبه وصفي تصحيح التعريبات امثل — كأنه من
العالمة عن مقاصد الكتاب على ضمان — و من شرح الناظر و
توضيح معانيه علي امان

foll. 1-130 are supplied in a later hand.
The following note on the title-page says that the MS. was purchased in A.H. 1190 by ‘Abd al-Basit bin Ma‘nawī Rustum ‘Ali bin Mullā Ashgar ‘Ali al-Qinnawī, an eminent traditionalist of Qinnawī, who, according to Ithāf an Nubalā, p. 309, was born in A.H. 1156 = A.D. 1743, and had a valuable library of his own, and died in A.H. 1223 = A.D. 1808:—

العالم هو الله تعالى لكنه سبحانه بفضل اعظل التصرف بالشرا
لعبة الضعيف عبد الباست بن مولوي وسمعتي بن مولوي اصغر
علي الثروجي غفر له و لوالديه بركة ما في هذا الباب — وكان
وف تتضمن في التاريخ لاجع عشر من شوال سنة الف و
ما ل وتسعين من هجرة النبي صلى الله عليه وسلم —
For the present work comp. Goth., 592-4; Bodl., i., 90-1; Eser., 1546; Alger, 442-4; Raqib, 505-6; Berlin, 1194; Jeni, 217-222; A.S., 654-670; Hāj. Khal., vol. ii., 523; Brock., vol. i., p. 158.

For the commentator's life and other works see Ad Durar al Kāsimah, fol. 565.

No. 154.

fol. 354; lines 29; size 11½ × 8; 8 × 5.

Vol. II.

The second volume of the preceding work, beginning with the chapter الكفيل في السلام and ending with the last chapter of Bukhārī.

The date of composition of the present work given at the end is A.H. 775.

Both the volumes are written in good Nashkh.

Dated Mecca, A.H. 943.

وفق الله مسجلاً و تعالی الكرم العنان التدین الا حسن لمسه هذا الكتاب الشريف بِلَّد الله العظيم المبارک و وافق ختمه المبارك (sic) .. الكعبة الشريفة شرفها الله تعالی و رفع قد رها مثابًا للركذ اليماني .. ذلك في يوم الابنين الطائي عشر من شهر رجب الفرد سنة ثلاثة واربعين و تسعمائة من الهجرة النبوية عليه افضل الصلاة و السلام .. كاتبه الفقيه الشيخ المعترف بالزوال والتقدير السائل من الله العفو و العافية و الرزق ابراهيم بن محمد بن المرتضى اليماني

Scribe ابراهيم بن محمد بن المرتضى اليماني
No. 155.

foll. 480; lines 27; size $11\frac{1}{2} \times 7$; $8 \times 5$.

Another copy of Al Kawâkib ad Darâî, beginning as in copy No. 153, and ending with the chapter of, corresponding with fol. 354 of copy No. 153.
Written in ordinary Naskh.
Not dated, apparently 11th century A.H.

No. 156.

foll. 477; lines 21; size $10 \times 6\frac{1}{2}$; $8 \times 4$.

الجزء الثاني من الكواكب الدراري

Vol. II. of the preceding commentary, beginning with and ending with chapter اسماع مسلمان الفارسي.
The colophon runs thus:

التهييل الجزء الثاني من الكواكب الدراري شرح اليعاري تاليق
الأمام العالمة هماد الدين الكرماني ويتوله في أول الفلكه كتاب
البخاري

No. 157.

foll. 430; lines 21; size $11 \times 6\frac{1}{2}$; $8 \times 4$.

الجزء الثالث من الكواكب الدراري

Vol. III.
Continuation of the preceding copy, ending with last chapter of Bukhârî.
Both the volumes are written in good Naskh. Not dated, apparently 11th century A.H.
No. 158.
fol. 189; lines 24; size 11 x 7; 8 x 4½.

التنقيح للفاظ الجامع الصحيح

AT TANQĪH LI ALFĀZĪ-AL JĀMĪ‘
AŠ SAHIH.

A commentary on Bukhārī’s work Al Jāmī‘.
By Badrādīn Muhammad bin Bahādur bin ‘Abdallāh at Turkī al Miṣrī az Zarkashi, who was born in A.H. 745 = A.D. 1344, and studied in Cairo under Jamāladdin al Isnawi (d. A.H. 772 = A.D. 1370) and Sirajaddin al Balqīnī (d. A.H. 805 = A.D. 1403). He travelled in Damascus and Halab, where he attended the lectures of Ibn Kaṣīr and ‘Adra’ī (d. A.H. 783 = A.D. 1381).

Having renounced the world, Zarkashi devoted the latter part of his life to the study of Sufism, and engaged himself in compiling books and delivering lectures, and was subsequently appointed Shaikh of the monastery of Karimaddīn, in Qarāfah, Egypt. He died in A.H. 794 = A.D. 1392.

Beginning:—

الحمد لله على ما عم بالإنعام و خص بالبهان و الأفهام و 
الصلاة و السلام على مسندنا خير الأئم البعوت بجامع 
الكلام الع

In the preface the commentator says that in the present work he has dealt only with the difficult passages in Bukhārī and those traditionists whose names are likely to be confounded with others.

According to al ‘Asqalānī the present work is only an abridgement of Zarkashi’s draft of a commentary on Bukhārī, a portion of which the said ‘Asqalānī declares to have seen.

و شرع في شرح البخاري فتركه مسوده و قتم على بعضها و 
ولخص منه التفتيج
See Ad Dur al-Kāminah, fol. 263. For the other copies compare Berlin, 1195-8; Paris, 696; Ref. 343; Br. Mus., No. 181; A.S., 682. For the author’s other works and life see Ad Durar al-Kāminah, vol. ii., fol. 262; Tabaqat ash-Shāfi‘iyah, Qādī Shahbah, fol. 175v; Brock, vol. ii., p. 91.
Written in ordinary Nasakh. Not dated.

No. 156.

t. 261; l. 32; s. 11 x 7½; 8 x 5.

اليد ي الساري مقدمة فتح الباري

AL HADĪ AS SĀRĪ MUQADDIMAT-U-FATH AL BĀRĪ.

A long and detailed Muqaddimah to the popular commentary Fath al Bâri (see below), containing the preliminary principles of the work and a detailed account of Bukhāri's life.

Author:—Ibn Ḥajar al-‘Asqalānī, the well-known traditionist and scholar of his age, whose full name is Aḥmad b. ‘Ali b. Muḥammad b. ‘Alī b. Maḥmūd b. Aḥmad b. Aḥmadīl al-‘Asqalānī al-Miṣrī ash-Shāfi‘ī, commonly called Ahmad bin Ali bin Mahmud bin Ali bin Musa bin Ahmad, who, according to his own statement in Rāf al-Isr, fol. 34r, was born in Egypt A.H. 773 = A.D. 1372, and originally belonged to ‘Asqalān. In his infancy he lost his mother, and shortly after, in A.H. 777 = A.D. 1375, his father died, leaving him in the charge of Zki al-dīn Abu Bakr, who admitted Ibn Ḥajar in the sixth year of his age to a local maktab. When nine years of age Ibn Ḥajar learnt the Qur’ān by heart, while only two years after he could correctly and fluently recite as Imām in the Tarāwih prayers in Ramadan. In the same year Ibn Ḥajar proceeded to Mecca in the company of Zakiaddin, and there he joined the Ḥadīṣ class under Abu ‘Uṣayf al-dīn ‘Abd Allāh al-Nisābiyyī (d. A.H. 790 = A.D. 1388), from whom he took lessons on the Sahih al-Bukhārī. After returning from Mecca in A.H. 786 he lost his patron...
Z. kiaddin in A.H. 787 = A.D. 1385 (see Ad Durar al Kāminah, fol. 280, vol. i.), after which he was placed under the supervision of ٍمحمد بن علي بن محق بن عمر بن أبي يكر بن العطار المصري.

Ibn Ḥajar now directed his attention to the study of history and biography, and also devoted a portion of his time to the study of Ḥadīṣ under ٍمحمد الدين محق بن محق بن محق بن زين الدين أبي الفختنة (d. A.H. 815 = A.D. 1412) and other eminent traditionists. It was in A.H. 792 that Ibn Ḥajar began to take keen interest in studying Arabic literature, of which he made himself a master in a very short time, and began to compose verses in the praise of the Prophet. Towards the end of A.H. 796 he travelled to different places, such as Cairo, Alexandria, Mecca, and visited the towns and villages of Arabia, and in course of his travels he learnt Ḥadīṣ from the eminent traditionists of different places. While in Yaman he made the acquaintance of the celebrated ٍمحمد الدين الكجرازي, the well-known author of Al Qāmus, who presented a copy of the work to Ibn Ḥajar. He then came to Cairo, and again left the place for Syria where he learnt Ḥadīṣ in different towns and villages of the province.

Ibn Ḥajar at first received the sanad, for narrating Ḥadīṣ from Sirajaddin al Baqinqu (d. A.H. 805 = A.D. 1402), and then from Ḥāfiz Zainaddin al ‘Irāqi, who died in A.H. 806 = A.D. 1404, and whose lectures on Ḥadīṣ the author attended for not less than ten years.

It was in A.H. 808 that Ibn Ḥajar devoted his attention to the composition of books.

In A.H. 814 he was appointed professor of Ḥadīṣ in Jamāliyah Madrasah, and then became the head of the Monastery of Babrisiyah. In A.H. 822 = A.D. 1419 he was appointed professor of the Shāfi‘i class in the Mu‘ayyadiyah Madrasah, Cairo, and four years after he was offered Qādiship of Cairo by King Ashraf Saifaddin (A.H. 825-842 = A.D. 1422-1453); but ٍمحمد بن عبد الدائم بن موسى ٍمحمد الدين البسوي (d. A.H. 831-A.D. 1426), supported by others, maliciously and falsely gave out that, according to the condition of the trust deed of ٍمدرسنة one person could not jointly take the charge of both the appointments; so Ibn Ḥajar was removed from the professorship. Subsequently he produced the deed of trust, and, after proving that the deed did not contain such a condition, was reappointed as professor in the said institution. He was repeatedly dismissed from and reappointed to his offices, and with such fluctuations he continued his active life till A.H. 850. Two years later he died in Egypt A.H. 852 = A.D. 1449 and was buried at Qarafsah. It is said that it rained heavily at the time of his funeral prayers, and that Shihāb
Mansūrī, who was present on the occasion, extemporised the following two pathetic verses suitable to the occasion:

قد بكث السحب على
تاغي النضة بالعطر
و انهم الركی الکی
کان مشیدا بالسیر

Beginning:

الحمد لله الذي ضرح صدور اهل الإسلام بالسنة الخ

The work is divided into ten chapters described in Berlin, No. 1201. The numerous works of this illustrious author are mentioned in Brock., vol. ii., p. 67, and Mu'jam Ibn Fahd, fol. 31³. One of his works, غبطه الناظر (a copy of which is preserved in this Library), dealing with the life of Shaikh Abdal Qadir al Jilānī (d. A.H. 561 = A.D. 1166), was edited and published in Calcutta, A.D. 1903, by Dr. E. Denison Ross.

For the present work compare Berlin, 1201-2; India Office, 125; Brit. Mus., 1812; Alger, 446-7; Jenī, 211; A.S., 625-33.


For the author’s life see: Raf’a al Iṣr, fol. 34⁴; Mu'jam Ibn Fahd, fol. 31³, and Brock., vol. ii., p. 67.

Written in good Naskh.

Not dated, apparently 10th century A.H.

No. 160.

foll. 280; lines 27; size 9 ½  x 7 ½.

Another copy of the same Muqaddimah al Fatḥ al Bārī.

Written in ordinary Naskh.

Dated A.H. 1111.
No. 161.

foll. 140; lines 33; size 15 x 10; 11 x 7.

Another copy of the same.
Written in good Nashī, within gold ruled and red borders, bearing a frontispiece in the beginning.
Dated A.H. 1011.
The following note at the end says that this copy was compared by Sayyid Maḥmūd and Mulla ‘Umar:

بلغ مثابة علم حسب الطاقة و الاجتهاد مصد مصود و من عمر
نور الدين مصود الهاشمي

Scribe

No. 162.

foll. 139; lines 33; size 15 x 10; 11 x 7.

الجزء الأول من فتح الباري

The 1st Juz’ of Fath al Bārī.
A popular and exhaustive commentary on Bukhārī, by Ibn Ḥajar al ‘Asqālānī. See No. 159.
Beginning:

الحمد لله الذي شرح صد و اهل الإسلام بالهدي الغ

This is the commentary on Bukhārī which Ibn Ḥajar promised in the Muqaddimah mentioned above. He began the composition in A.H. 817 and finished in A.H. 842. The entire work is divided into ten volumes. See Ḥaj. Khal., vol. ii., p. 527.

In the preface he says that in order to avoid lengthiness he has used abbreviations in quoting traditions. In the beginning Ibn Ḥajar traces the different sources of his Isnāds to Bukhārī’s work Al Jāmi’, but he says that he has only dealt with the Ḥadīṣ narrated by Abū Ḍarr (d. A.H. 434 = A.D. 1042) from his three following shāikhs:
TRADITION. 53

2. أبو الهيثم محمد بن مكي الكشمي (d. A.H. 389 = A.D. 998).
3. أبو محمد عبد الله بن أحمد السروسي (d. A.H. 381 = A.D. 993).

The present volume ends with the commentary of the chapter

الشعرفي المسيد

No. 163.

 foll. 180; lines 33; size 15 x 10; 11 x 7.

الجزء الثاني

The 2nd Juz' of the above, ending with commentary of the chapter:

ما جاء في النطوع مفهوم - مفهوم

The colophon runs thus:

تم الجزء الثاني من فتح الباري سرح البخاري لى صبره تعالى الله لعله أمين وعلوه انفاج الله تعالى ابناً يدخل النطوع

No. 164.

 foll. 188; lines 33; size 15 x 10; 11 x 7.

الجزء الثالث

The 3rd Juz' of the above, ending with the chapter:

من نذر السمي الالي الكعبة

The last seven Juz' of this work are wanting.
All the three Juz' are written in good Naskh by the scribe of the above-mentioned Muqaddimah.
This copy also bears the note found at the end of the copy of the Muqaddimah mentioned above.
For other copies see: Berlin, 1203–5; Ref., 27; Paris, 297; Jeni, 210–12; A. S., 626–32, 634–653; Koper, 316–21.
The present commentary with its Muqaddimah has been printed at Bulâq, A.H. 1200.

No. 165.

foll. 292; lines 30; size 10 × 7; 8 × 5.

Another old copy of the 3rd Juz' of Fath al Bari.
Beginning with the chapter—

إِمْسَاطِاء

and ending with the chapter—

الدعا على عبد الجموئين

The following much-wormed note on the title-page says that the present MS. was in the possession of 'Alamallâh bin 'Abdarrazzaq al Makkî al Hanafi:

من مسِّ الله تعالى و سجاته (sic) على اضطر عبادة (sic) علم الله بن عبد الزقاق الكسي العتفي — العبدرومي اصل الله حلاله (sic)

Written in good Nashkh.
Not dated, apparently 10th century A.H.

A seal bearing the name of Nawras Ibrâhîm (نورس ابراهيم) is found in the beginning of this copy. Nawras, as we know, was the favourite word of Ibrâhîm 'Adil Shah II. Bijâpur (A.H. 987–1035 = A.D. 1579–1626), which he chose for his seals and coins, as mentioned in Basâtin-i-Salaţîn al Islâm, fol. 114b:—

طبع ركيم بانهاكه كنورس بن خیم مکتی و سلطان و لویدار کلشن جها نداری و غلافت بود لجی نورس را بینان عرش کردی
TRADITION.

Another seal of Qâbil Khân (فابلخان), a noble of ʿAlamgir's court, is fixed at the end.

No. 166.

foll. 250; lines 23; size 8 x 6; 6 x 4.

عمدة القاري

'UMDAT AL QÂRÎ.

A portion of a popular, useful, and extensive commentary on Bukhârî, in two volumes.

Vol. I.

Beginning with the chapter—

إذا طول الامام وكان للرجل حاجة فخرج الخ

and ending with the chapter—

السجود علي سمعة أعظم


The commentator Badraddin Abû Muḥammad Maḥmûd bîn Aḥmad bîn Mûsâ bîn Aḥmad bîn Ḥusain bîn Yûsuf al 'Aīnî al Ḥanâfî, بدر الدين ابو مصّد محمد بن احمد بن موسى بن احمد بن حسان بن يوسف الحنفي, according to Ibn Ḥajar's Râf'al Isr, was born in Ḥalâb, a.h. 762 = a.d. 1360, but, according to Ibn Fahd-al Makkî (Mu'jam, fol. 292a), he was born in 'Aintâb. It seems probable that the commentator was born in Ḥalâb, and that in his early age he went to 'Aintâb, where his father was a Qâḍî and where he was brought up and educated. After studying Arabic grammar and literature under جبريل بن صالح بن اسرائيل, a pupil of Taftâzânî (d. a.h. 791 =
A.H. 1389), he came to Ḥalab in A.H. 783, where he studied Ḥālīṣ and other subjects under Yusuf ibn Musa ibn Mūsā al-Mūṣaffa (d. A.H. 803 = A.D. 1401), and from there went to Damascus and then to Jerusalem, where he made the acquaintance of Ṣūfī ‘Alā‘ādīn, chief professor of Zāhiriyah Madrasah, Cairo, who, being pleased with ‘Ainī’s moral disposition and intelligence, took him to Cairo in A.H. 888 and admitted him in the monastery called Al Barqūqiyah, where ‘Ainī, according to his own statement in the preface of the printed copy, studied Ṣāḥīḥ al Bukhārī under ‘Abd al-Razīq ibn Ḥusnī al-‘Iraqī (d. A.H. 806 = A.D. 1404).

In A.H. 789 he was provided with a post in that monastery by ‘Alā‘ādīn. After ‘Alā‘ādīn’s death in A.H. 890 ‘Ainī was removed from the monastery by one Amir Jarkas al-Khalīlī (see Ad Durar al-Kāminah, vol. 327). After visiting Ḥalab ‘Ainī again came to Cairo, where he studied Ḥālīṣ under several eminent traditionists. In A.H. 801, he, through the recommendation of a certain Amir, was appointed Hisbah (ibn Suheil), or inspector of weights and measures of Cairo. A year later he was appointed Qādi. In the meantime he wrote a commentary on Ma‘ānī al-Aṣār, to which he refers in the preface thus:

ثم لما عدت إلى الديار المصرية ديار غبر و امنية أقمت
بها برعة من الشريف مستغل بالعلم الشريف ثم اخترع شرح
على كتاب معالي الآثار الغ

After four years of service as Hisbah and Qādi, during which he wrote the commentary upon the fourth canonical collection of Traditions, he was involved in a series of troubles and difficulties, till his anxieties were removed in the reign of Mu‘āy y (A.H. 815–825 = A.D. 1412–1421), to which he refers thus in the preface:

ثم انشأت شرحًا على منسن أتي داود السيستاني بوأه لله دار
الجناح فعاقبني من عوائق الدحر ما شغلي عن التنميم و
استولى علي من الهيمن ما يخرج عن العصر والتشميم ثم لما
انجلع علي ظلمها و نجلع علي قدامة في هذه الدولة المؤدية
و الأيام الزاهرة السنية لديسي إلى شرح هذا الكتاب أمر
حصلت في هذا الباب الغ

He was again appointed the Hisbah of Cairo in A.H. 819, and shortly after was made the Nāẓar ‘Awqaf, or supervisor of endowments.
In the conclusion of the work (printed copy) he says that he began the composition of this commentary in Rajab, a.h. 820, and finished the first part in Du al Hijjah of the same year, and completed the second part in a.h. 821. (But see Hajj Khal, vol. ii., p. 527, where it is wrongly said that 'Aini began the composition in a.h. 821.) In a.h. 822 he was appointed professor for giving lectures on Hadis to Hanafi students, while in the same year Ibn Hajar was also appointed a lecturer on Hadis to Shafi'i students. It so happened that during this time the minaret of Jami' Mu'aiyad needed repairing and that Ibn i Hajar, cutting a joke with 'Aini, wrote the following two lines to the caliph Al-Mu'aiyad:—

لِجِامِعِ مُولَانَا المُوِيدُ رُوَّلِي
منازِمَةٌ بالْصَّنِّ منْهَوٍ وَ بَلْزَمِينَ
تَلْوَى وَ قَدْ مَاتَ لَعَنَّ التَّمْتَدَّ امْهَلْوا
فَلِيْسَ عَلَى جَسَدِي أَضْرَمَ النَّعْيِنَ

To which 'Aini replied thus:—

منَارَةٌ كَعُروَسُ الصَّنِّ اذْ جَلَبَتْ
وَ هَدَى مِنْهَاء اللَّهِ وَ النَّدَر
قَالُوا اسْجَبْ عَيْنَ قَلَفَ ذَا غَطَّ
مَا أَوْجَبَ الْهَدْمِ الْأَخْسَةُ الْمَيْرَ

'Aini in his commentary (which he completed in a.h. 847) has made serious attacks on Ibn Hajar's commentary Fath al Bari. In defence of which Ibn Hajar began to write the discussion, but did not survive to finish it. See Hajj Khal, vol. ii., p. 534. 'Aini died in a.h. 855 = A.D. 1451.

'Aini was highly esteemed by kings and nobles. Besides being a scholar of vast learning he was a swift writer, so much so that he transcribed in one night the complete Mukhtasar u-Quduri of Aba 'l Hasan Ahmad bin Muhammad Quduri (d. a.h. 362 = A.D. 972). He founded the Madrasah 'Ainiyah (also called Badriyah), close to Jami' Azhar, and left all his books to that institution.

For 'Aini's life and works see: Rafi al Idr, fol. 297b; Husn al Muhaddarah, fol. 378b; Mu'jum Ibn Fahid, fol. 292b, and Brock., vol. ii., p. 52.
For other copies compare Berlin, 1206–9; Paris, 698–700; Alger, 448–58; Jeni, 213; Brock., vol. i., p. 159.
The present commentary was printed in Constantinople, A.H. 1310.

No. 167.

foll. 258; lines 23; size 8 x 6; 6½ x 4.

Vol. II.

The continuation of the above, ending with the commentary on the chapter—

التكبير والغسل بالصحيحة والصلاة عند الأثرة والصرب

Corresponding with pp. 152–352 of Vol. III. of the printed edition. These two copies are written in ordinary Naskh. Dated A.H. 1092.

Scribe مسلمان الشموري

No. 168.

foll. 284; lines 24; size 8 x 6; 6½ x 4.

التوسيع على النجاح الصحيح

AT TAWSHIH 'ALĀ AL JĀMI' AS ṢAHIH.

A commentary on Bukhārī, dealing with the difficult passages as regards wording, vowel points, and the names of traditionists which are liable to be confounded with others.

By Abū 'l Faḍl 'Abdarrahmān bin Abī Bakr bin Muḥammad bin Abī Bakr Jalaladdin as Suyūṭī.

For his life see No. 123.
Beginning:—

الصد الله الذي أجلز لنا السنة وجعلنا بأن جعلنا من حملة السنة الغ

In the preface Suyuti says that he wrote the present commentary on the model of Zarkashi's commentary on the same work (see No. 158), but that he made his present commentary more valuable by adding useful notes and explanations.

الذي يجري مجري تعليق الإمام بدر الدين الزركشي المسال بالتمشيق ويفتره لنا حواد من الفوائد والزوايد يستعمل على ما ينتج الهه التاري و المستمع من ضبط احواله وفسير غريبه

The work is very rare; no complete copy is found in any library. See Brock., vol. i., p. 159.

From the following note at the end dated A.H. 984 it appears that this copy was studied and revised before Shaikh al Isam 'Abdal Mu'ti, who died in A.H. 998. See An nur as Safir, fol. 370:—

بلغ قراءة و مقابلة ويعم علي سيدنا ويركنا وبيضنا الشيخ

الحافظ شيخ الإسلام عبد المعطي بن الشيخ حسن إبي كبير المكي

الداني إطال الله بقية بتاريخ الأحد 17 جمادي سنة

Written in a good Naskh.
Dated 983.
No. 166.
foll. 477; lines 26; size 12 × 8; 9 × 5½.

الجزء الثاني و الثالث من إرشاد الساري
في شرح البخاري

THE SECOND AND THIRD JUZ' OF
IRSHĀD AS SĀRĪ.

A well-known commentary on Bukhārī, bound in one volume.
The 2nd Juz' begins with—

كتاب الجمعة

and ends on fol. 182r with the chapter—

ضرار الموثول

Corresponding with pp. 280-392 of the second volume of the Cawnpur
edition a.h. 1284.

The 3rd Juz' begins on fol. 182v with the chapter—

و جواب الزكاة

and ends with the chapter—

المعتكشف يدخل رأسه البيوت للمفسل

Corresponding with the third volume of the above edition.
The commentator, Shihābuddīn Aḥmad bin Muḥammad bin Abī Bakr bin ‘Abdalmalik bin Aḥmad bin Muḥammad bin ‘Alī al Qaṣṭallānī,
شاهب الدين أحمد بن أبي بكر بن عبد الملك بن أحمد بن محمد
بالغزالي, was born in Egypt, a.h. 851 = A.D. 1448, and
studied Ḥadīṣ under Khālid al Azhari (d. a.h. 905 = A.D. 1499) and
other eminent traditionists. He went to Mecca in a.h. 884 and again
in 894, and on each occasion stayed there for one year.
TRADITION.

It is said that Qaṣṭallānī once quoted certain passages in one of his works from Ṣuyūṭī (d. A.H. 911 = A.D. 1505), but did not mention the latter's name. Ṣuyūṭī, it is said, was annoyed with this action of Qaṣṭallānī, and was not satisfied till the latter apologised to him personally. Qaṣṭallānī died in A.H. 923 = A.D. 1517, and was buried in the Madrasah 'Ainfiyāh in Egypt. See above, No. 166.

In the preface of the printed edition it is said that this commentary, which is based on Fath al Bāri, is written in an easy style and that it surpasses Kirmānī's commentary Al Kawākib ad Darārī.

The Muqaddimah attached to the 1st Juz' is divided into the following five Fāsils:

1. الفصل الأول من المقدمة في فضيلة أهل الصيدلة
2. الفصل الثاني في ذكر أول من دون الصيدلة والسند
3. الفصل الثالث في نبذة لطيفة جامعة لفرائد فوايد مصطلح أهل الصيدلة
4. الفصل الرابع فيما يتعلق بالبخاري في صحيته من تقرير شرطه وتحريره وضبطه وترجمته
5. الفصل الخامس في ذكر نسب البخاري ونسبه ومولده وبدع وامره

In the fifth Fāsil the commentator says that he completed this commentary in A.H. 916, and that in A.H. 917 he compared the text of his commentary with the copy of Al Jami' written by 'Ali bin Muḥammad al Ḥāshimi al Yumaini al-Ba'ili (d. A.H. 701 = A.D. 1301).

Besides the eight works of the commentator mentioned in Brock., vol. ii., p. 72, the following works are enumerated in An nūr as Sāfīr:

1. الأثواب المضية
2. الروض الزاهر في مناقب شيخ عبد القادر
3. تفقة السامع والثاري بتمثيل صحيح البخاري
For other copies compare Berlin, 1210–11; Paris, 701–3; India Office, 9 27–8; Alger, 460–73; Köper, 322–5; Râqib, 291–4.

For author's life and works see: An nûr as Sâfîr, fol. 115v; and Brock., vol. ii., p. 73.

The commentary was printed in Lucknow, 1876 a.d.; Bâlâq, 1304–5; Cairo, 1307.

Written in good Naskh.

Not dated, apparently 11th century a.h.

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No. 170.

foll. 200; lines 31; size 11½ × 8; 10 × 6½.

Another copy of the preceding commentary, in four volumes.

Vol. I.

Beginning abruptly with the commentary on the chapter—

ذكر شرار الموئل

and ending with the commentary on the chapter—

من اراد ان يعتكف ثم بدأ الح

corresponding with the last page of the second volume and pp. 1–362 of the third volume of the printed edition.

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No. 171.

foll. 220; lines 31; size 11½ × 8; 10 × 6½.

Vol. II.

The continuation of the above, ending with the commentary on the chapter—

الصلح بين الغرما، و أصحاب الميراث

No. 172.

foll. 461; lines 31; size 11¾ x 8; 10 x 6½.

Vol. III.

Beginning with the commentary on the chapter—

فضائل أصحاب النبي صلى الله عليه وسلم

and ending with the commentary on the chapter—

القراء من أصحاب النبي صلى الله عليه وسلم

Corresponding with pp. 64-386 of the sixth volume, and pp. 1-366 of the seventh volume of the printed edition.

No. 173.

foll. 325; lines 31; size 11¾ x 8; 10 x 6½.

Vol. IV.

The continuation of the preceding copy, ending with the commentary on chapter—

الأخذ بالبدائل


All these copies are written in ordinary Naskh.

Not dated, apparently 12th century A.H.

No. 174.

foll. 108; lines 31; size 11 x 7; 9 x 9.

A portion of the same commentary; beginning abruptly with the commentary on the chapter—
ARABIC MANUSCRIPTS.

and ending with the commentary on—

التكبر عند العرب

Written in ordinary Naskh.
Dated A.H. 1102.
Scribe أبو يكر بن رجب الطولوني

No. 175.

foll. 278; lines 30; size 11 × 7; 9 × 6.

الجزء الرابع من ارشاد الساري

The 4th Juz of the same commentary.
Beginning with the commentary on the chapter—

ما يكره من رفع الصوت في التكبر

and ending with the commentary on the chapter—

السلام عمر بن القطب رضي الله تعالى عنه

Written in good Naskh.
Not dated, apparently 12th century A.H.

No. 176.

foll. 536; lines 37; size 12 × 8; 8½ × 5.

Another copy of the above-mentioned commentary.
Beginning with the chapter—

غزوة خبيثة

and ending with the commentary on the chapter—

أكل المفرط


Written in ordinary Naskh.

Not dated, apparently 11th century A.H.

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No. 177.

foll. 456; lines 21; size 10 × 6; 8 × 4½.

قطعة من الجزء الثاني والثالث والرابع

fol. 1–238r. A portion of the 2nd Juz or part of the same commentary.

Beginning with the commentary on the chapter—

ما قبل في أولاد المشركين

and ending with the commentary on the chapter—

استقبال التأسيمين والثالثة على الدابة


foll. 238v–328v. A portion of the 3rd Juz or part.

Beginning with the commentary on—

كتاب الصوم

and ending with the commentary on the last chapter of—

كتاب الصوم

Corresponding with pp. 278–362 of vol. iii. of the printed edition.

Beginning with the commentary on—

كتاب البيوع

and ending abruptly with the commentary on the chapter—

جوار أبي بكر في عهد النبي صلى الله عليه وسلم و عهده.

Corresponding with pp. 1–124 of vol. iv. of the printed edition.

No. 178.

foll. 292; lines 32; size $11\frac{1}{2} \times 7\frac{1}{2}$; $8 \times 5\frac{1}{2}$.

الجزء العاشر

The tenth Juz or part of the preceding commentary.

Beginning abruptly with the commentary on the chapter—

من استعان عبدا اوصبياً

and ending with the commentary on the last Hadīṣ of Bukhāri.

Corresponding with pp. 59–302 of vol. x. of the printed edition.

Written in ordinary Naskh.

Not dated, apparently 12th century a.h.

No. 179.

foll. 170; lines 23; size $11 \times 7$; $7 \times 4\frac{1}{2}$.

التعليقات علي أبواب البخاري

AT TA‘LIQ, ‘ALÂ ABWÂB AL BUKHÂRÎ.

A commentary on the headings of the chapter of Bukhârî’s al Jâmi’ by the eminent Šâfi and traditionist of India, Shâh Waliyallah bin ‘Abdarrahim Ad Dihlawi, who died in a.h. 1176 = a.d. 1762.
Beginning:

الحمد لله وصلى الله على سيدنا محمد وآله وصحبه وسلم، أما بعد، فيقول النقيب إلى رعية الله الكريم المدعو بولى الله بن عبد الرحمن.

The work is printed in Dārrat al Maʿārif, Ḥādhrābād, a.h. 1321. The MS. wants a few folios at the end. Written in ordinary Naskhī. Not dated.

No. 180.

foll. 32; lines 21; size 8½ x 6; 6½ x 4½.

جمع النهاية

JAM 'AN NIHAYAH.

A collection of more than three hundred Ḥadīṣ of Al Jami' without Isnād. By 'Abdallah bin Sa'd bin Abī Jamarah, عبد الله بن سعد بن أبي جمرة, an eminent Ṣūfi and a distinguished scholar who was born in Africa, a.h. 591 = a.d. 1114. He travelled to various countries for the sake of learning. In his old age he settled in Cairo where he died in a.h. 675 = a.d. 1276, leaving behind him many pupils and disciples, and was buried in the جامع مقسم, in Cairo.

Beginning:

قال الشيخ أبو محمد عبد الله بن سعد بن أبي جمرة ابن زيد الندسي الصمدد جمعه وصلوته والسلم علي محمد الجبرة من غلته وفلا كأنما (كان) الصديب وحفظه من أقرب الوسائل الع

The title of the work given in the preface is——

جمع النهاية في بدؤ الباب الباب

The work has been printed in Cairo, a.h. 1311. For the other copies see Br. Mus. 461; Cairo, i., 326.
For Abū Jamarah's works and life see: Lawaqih al Anwār, by Sha'rāni, fol. 207a; Hāj. Khal., vol. iii., p. 618; Tāj al tabaqāt, fol. 20a; Brock., vol. i., p. 372.

No. 181.

foll. 215; lines 35; size 12 × 8; 9 × 6.

جَمِيع النهایة و شرحه بحجة النفوس

JAM 'AN NIHÂYAH WA SHURHUHU
BAHJAT AN NUFÛS.

A collection of more than three hundred Ḥadīṣ from Bukhāri's Al Jami' (see above, no. 180), with a commentary by 'Abdallāh bin Sa'd bin Abī Jamarah of a theological as well as a theosophical nature.

The first Juz or part of the commentary Bahjat an Nufus beginning abruptly on fol. 29a thus:

و تعين علي لواب الحق — فإنطلقت به حديثاً ... هذا حديث محتوي على فوائد كثيرة من أحكام وإداب الع

It ends with the commentary on the Ḥadīṣ—

عن أبي هريرة قال النبي صلى الله عليه ثلاثة لا يكلمه الله ولا ينظر إليهم يوم القيامة

For the author's life and his works see Br. Mus., 461b; Berlin, 1221; Münich, 117; Paris, 695; Alger, 478.
For other copies see Br. Mus., 461a, 1505.
No. 182.

foll. 200; lines 35; size 12 × 8; 9 × 6.

الجزء الثاني

Continuation of the preceding commentary. Both the parts are written in ordinary Naskh. Not dated, apparently 9th century A.H.

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No. 183.

foll. 37; lines 22; size 8½ × 6; 6 × 4½.

المرائي

AL-MARÂ'I.

A collection of dreams of Abû Jamrah, or persons on whose statement Abû Jamrah had a full reliance, or persons whose correctness of statement was testified to by the Prophet in the dreams of Abû Jamrah. All these dreams, numbering sixty-nine, relate to the merit of Abû Jamrah’s work, Bahjat an Nufûs. For the author and the work, Bahjat an Nufûs, see the preceding No. 181.

Beginning:—

الصاد لله صلى عليه وسلم ... و بعده هذا كتاب جميع فيه كل مارأئ من المرائي الدالة على فضله معلوم البخاري الذي سميته بهجة النفوس ... ولم أذكر منها إلا مارأيتين أنا أو من لا يملك في دينه و صدق أو من الغربن عنده صيدنا محمد صلى الله عليه وسلم في نويم الله صديق فيما تله ... عليه لي

For other copies see: Br. Mus. 1468; Cairo, 416; Berlin, 1222.
التجريد الصحيح لا حديث الجامع الصحيح

AT TAJRĪD AṢ SĀRĪH LI AHĀDIS AL JĀMI‘

AṢ SĀHĪH.

An abstract from the Ḥadīṣ of Bukhārī, omitting the Isnāds and repeated Ḥadīṣ.

By Shihābuddin Aḥmad bin Aḥmad bin ‘Abdal laṭīf Aṣh Shārji az Zabādi al Ḥanafi, who was born in A.H. 812 = A.D. 1410. According to his own statement in the preface, he studied Ḥadīṣ under Abū ar-liabī Sulaimān bin Ibrāhīm al ‘Alawi (d. A.H. 784 = A.D. 1382), Muhammad bin Isám Zainādīn Abī Bekr bin al Ḥusain al ‘Uqānī (d. A.H. 816 = A.D. 1413), Taqīuddīn Abū Aṭṭayib Muḥammad bin Aḥmad al Fāsī (d. A.H. 832 = A.D. 1429) and Shamsuddīn Abū al Khāir Muḥammad bin Muḥammad bin Muḥammad (d. A.H. 833 = A.D. 1429), and received the sanad for narrating Ḥadīṣ from each of them.

He died in Zabīd A.H. 893 = A.D. 1488.

Beginning:

الصاد لله الباري النور العلوي الوهاب الشافع الرزاق

الميدل بالنعم قبل الا سطاق

In the preface the author says that, in order to avoid confusion, he has omitted from the present abstract, all the traditions which are repeated by Bukhārī with different Isnāds. Brock., vol. ii., p. 194, does not mention the present work. Its commentary, entitled عون الباري بعل ادله اليساري, was printed in Bulāq, A.H. 1297. See Iktifā al
Qunũt, p. 694. For the author's life and works see: Brock., vol. iii.,
p. 190; Al Qabr al Hâwi, fol. 30*.

The present work was composed in A.H. 889, as would appear from
the following colophon:—

قال مولى مسيدةنا و مولانا و سيثنا الإمام العلامة الصافن
المتعمق أبو العباس زين الدين احمد بن احمد بن عبد اللطيف
السفرجي كان الله له و جزاه خيرا فرغته من تجريدته يوم الأربعاء
الرابع والعشرين من شهر شعبان الكرم احد شهر من سبع و
ثمانين و ثمانية

An index of the contents is given at the end of the copy.
Written in good Nashkh.
Dated A.H. 1039.

No. 185.
fol. 548; lines 19; size $10\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3$.

Masâbih al Islâm.

A copy apparently unique of selections from Bukhârī's Al Jâmi'.
The selections consist chiefly of Musnad traditions, with only a few
Mu'llāq and repeated traditions, with a very few exceptions omitting
the Isnâds throughout. In dividing the work into books and chapters
the author has followed the system observed in the Mishkât, with a few
additions and alterations.

By an anonymous author.

Beginning:—

الصد لله الذي نزل ابن عروة كتابةً بيدًا متناه
على النبي المكنين الايسين الذي لم يجعل له الثاني ارسله
منه وصيغة ونذيرا ودعا إلى الله باذنه و صرحاً منيرا
وقد من مشكونة الآلهة الباهرة مصاهيب الإسلام اللى اما بعد فلما كان
الجامع الصحيح لله مام ... أي عبد الله محمد بن إسماعيل
البخاري ... مفتتح على صاحب الأحاديث مع الاسماء وكان
فيه تكرير وابتسام كثيرة ... وكان الا سماء الاية مغنية عن الا هنداء
و لم يفق الآن كهار غردي بما قصده و اراد -- التقية انفعلا
حامة الأحاديث المسندة مع بعض التعليقات حاذقة للعربية
و مستطا للمفكر رائد الا غردي في بعض الا، و قاب مريباً على
ترتيب الشكلة كتاباً وابوغاً مع زيادة ونقصان وتفيير يسيب

The author does not give the title of the work anywhere, but in the
colophon it is called Maṣābiḥ al-Islām.

The following colophon, dated A.H. 1111, says that this copy was
written by the order of Muhammad Amir Khān (d. A.H. 1133 = A.D.
1721), the Chief Counsellor of the Emperor Muḥammad Shāh of Dehli
(see Beale's Dictionary, p. 260).

قد استراح من هد النهي و مد الايام لتصير ب مصابح الاسلام
من هد به لكثير الأنام خص الله مولى بالفضل والاكرام بأمر
الامير الكبير الهمام الهواذ المفضل المقام صدر الصدور و مدار
المهام محمد أمير خان ابنه الله تعالى على كور النيلي و
الآيام. و مورر الفهور و الاواع العبد الضيف المستهائم فقيه
الله عي德拉 مازركه من الاقام يوم الاثنين سابق شحر الف
و مادة و اعدد عشر من هجيرة غير اليره و علي الله و صبه و سلم

Written in good Naskh. Dated A.H. 1111.
Scribe Fāṭir Allāh
No. 186.

foll. 528; lines 17; size 11 × 7; 7½ × 4½.

Another copy of the same.

Written in good Naskh.
Not dated, apparently 12th century A.H.

No. 187.

foll. 23; lines 23; size 8½ × 6; 6 × 4.

شرح ثلاثيات البخاري

SHARH ŠULÂŞİYÂT AL BUKHÂRÎ.

A commentary on twenty-two Ḥadîṣ of Al Jâmi', which Bukhârî abstracted from his Al Jâmi', and which he received in direct tradition from the Prophet through only three intermediate narrators. By Aḥmad bin Aḥmad bin Muḥammad bin Ibrâhîm bin Muḥammad bin 'Alî bin Muḥammad al Wafâ'î ash Shâfi'i al Miṣrî, who was born in Egypt A.H. 1014 = A.D. 1605. In A.H. 1027 he began to study Ḥadîṣ and other subjects from the following eminent scholars and traditionists:

(1) ابراهيم البلغاتي برحان الدين
    (d. A.H. 1041 = A.D. 1634).
(2) أبو العبد علي بن ابراهيم البلغاتي
    (d. A.H. 1044 = A.D. 1637).
(3) احمد بن محمد بن علي الملقب بشهاب الدين المعروف
    بالغنيمي الأنصاري
    (d. A.H. 1049 = A.D. 1642).
(4) احمد بن محمد الملقب بشهاب الدين الطفاحي
    (d. A.H. 1069 = A.D. 1659).
(5) محمد بن احمد الشموري
    (d. A.H. 1089 = A.D. 1659).
Ahmad 'Agami received his spiritual training from Şūfi Yūsuf al Wafā'i (d. a.h. 1051 = A.D. 1645), who invested him with a Khirqa of the Wafā'iyyah Order founded by ʿAbd al-ʿAzīz al-Ḥāfiẓ al-Burjarmī (d. a.h. 907 = A.D. 1404).

Being a man of wonderful genius Ahmād 'Agami made himself master in all the branches of Muhammedan literature and soon established his reputation as an eminent saint and scholar. He was an ardent admirer of books, and it is said that he collected an extraordinarily large number on various subjects, and that people from distant countries flocked round him for reference and help. He died in Egypt a.h. 1086 = A.D. 1676.

Beginning:—

The commentator in the preface traces the connection of his source of narration of the Ḥadiṣ of Al Jāmi' from Ibn Hajar. It is further stated that this commentary is based on Irshād as Sāri.

The commentaries on twenty-two Ḥadiṣ are to be found respectively on foll. 4a, 5b, 7a, 8a, 10a, 10b, 12a, 12b, 13b, 14a, 16b, 17b, 17a, 18a, 18b, 19a, 20a, 21a, 22b, 22b.

The date of composition at the end is a.h. 1080.


The work is rare; one copy is mentioned in Köper, No. 298; see Brock., vol. i., p. 159.
No. 188.

foll. 526; lines 27; size 11 × 6; 7½ × 4½.

The second of the six Canonical Collections of Traditions.
Author: Abū 'al Ḥasan Muslim bin Ḥajjāj al Qushairī an Naisābūrī.

Beginning with Isnād:—

The fact that the earliest biographers do not fix the date of birth of this great author has caused some controversies among the later biographers. Brock, vol. i., p. 161, places Muslim’s birth A.H. 202 or 206; but it should be noticed that the former date is not given by any biographer; while Ibn Khallikān, vol. ii., p. 91, distinctly rejects this date, which he says he imperfectly remembers to have heard from his master, Ibn Ṣalāḥ, Abī Ṣalāḥ; and later on correctly fixes the author’s date of birth in A.H. 206 = A.D. 821.

Muḥammad bin ‘Abdullāh al Khaṭīb at Tibribī, followed by some later biographers, stands alone in fixing the author’s birth in A.H. 204. Considering that most reliable biographers, such as Ibn Ṣalāḥ, Ibn Khallikān and Namawi, agree in stating that Muslim died at the age of 55, in A.H. 261 = A.D. 875, we must conclude that the author was born in A.H. 206 = A.D. 821. After learning the Qurān by
heart in all the seven forms of Qirâ‘at, Muslim devoted his attention to the study of jurisprudence and other literature, with which, it is said, he made himself thoroughly acquainted in a very short time. In A.H. 218, he wholly devoted himself to the study of tradition, and placed himself under the charge of the most eminent traditionists of his time, such as:

(d. A.H. 226 = A.D. 841).

(d. A.H. 221 = A.D. 836).

(d. A.H. 227 = A.D. 842).

(d. A.H. 241 = A.D. 855).

After travelling all over the well-known educated Islâmic country he made himself master of the subject and began to spend his time in composing the works. As an authority in tradition Muslim is not reckoned inferior to Bukhârî, whose lectures at Naisâpûr Muslim attended for a considerable period of time. As regards style and arrangement preference is generally given to Muslim, but in correctness of narration and other respects Bukhârî stands foremost. Muslim died in A.H. 261 = A.D. 875, at the age of fifty-five years.

This work consists, according to Háj. Khâl., of 4,000 Hâdiq selected from three lakhs of Hâdiq, according to Muslim’s own statement quoted in Tabaqat al huffâz, vol. ii., p. 166.

In the preface the author says that he will deal with the following three kinds:

1. الاول ما رواه الصفاظ المتثنئين
2. الثاني ما رواه المستورون في الصفاظ والانتفاع
3. الثالثما ما رواه الضعفاء المتروكون

while the text contains only the first two kinds. Referring to this, Abû ‘Abdallâh al Hâkim and Abû Bakr al Baihiqi remark that Muslim did not live to complete the third kind. Beside the present works, the following works of the author are enumerated in Huffâz, vol. ii., p. 166:

i. المسند (الكبير) على الرجال
ii. كتاب الامام، و الكميل
iii. كتاب الوحدان
iv. كتاب الافراد
v. كتاب الإقران
vi. كتاب سوالات أحمد بن حنبل
vii. كتاب عمرو بن شعيب
viii. كتاب الاتفاق باحب السباع
ix. كتاب منائع بالماني
x. كتاب منائع الفورى
xi. كتاب منائع شعبه
xii. كتاب من ليس له إلا روا واحد
xiii. كتاب المضرمين
xiv. كتاب أولاد الصحا بة
xv. كتاب وهم المحمد بن
xvi. كتاب الطبقات
xvii. كتاب افراد الشاميين

The present work was repeatedly printed in Calcutta and Dehli.
For its various commentaries see Haj. Khal., vol. ii., p. 556, and
For the author's life see تباقات Abû Ya'la, fol. 139a; تباقات Al
الخفاج, vol. ii., 165; Ibn Khallikân, vol. ii., p. 91; تلذيب Al Asma by
Namawi, fol. 144a; مراجع Al Jinân, fol. 167a; Al Kamâl fi Asmâ ar
Rijâl, fol. 102, and Brock., vol. i., 160.
Written in clear Naskh. Not dated, apparently 9th century A.H.
Corrections and marginal notes are not frequent.
No. 189.

Foll. 322; lines 21; size 13 x 8; 8 x 5.

Another copy of Sahih Muslim.

Beginning:—

اعبرنا الشيخ المسدا أبو عبد الله بن اسماويل بن ابراهيم
الرئيسي الحزي المعروف بابن الجبار بثراي في عليه بدمشق في
الرحلة الأولى ... أما بعد فانكم رحمكم الله الع

and ending with a portion of

كتاب النكاح.

Foll. 1–4, containing an abridgment of the Muqaddimah of Nawawi
and Suyutti's commentary on Sahih Muslim, by Nasiraddin bin Siraj
Muhammad, the scribe of the present copy
and the following copies.

I.

The abridgment of the Muqaddimah of Nawawi, beginning thus:—

الصد الله و حعدوه و الصلوة علي من اللنبي بعده — أما بعد فان
الثقتين نصير الدين ارئاد يغطه كتاب شرح مسلم فيقول الخ

II.

Abridgment of Muqaddimah of Suyutti, beginning thus:—

الصد الله و حعدوه و الصلوة و السلام علي من اللنبي بعده ...
فان الثقتين كتب على حواشي مسلم ثم بعد ذلك رأيت أن
السيوطی كتب تعليقاتا اعتصريه شرح النووي الخ
No. 190

foll. 367; lines 21; size $18 \times 8$; $8 \times 5$.

The continuation of the preceding work. The margin of both the copies contains an abridgment of Nawawi's commentary on Ṣaḥīḥ Muslim composed and written by the scribe نصر الدين.

Both the colophons found respectively at the end of Ṣaḥīḥ Muslim and of the abridgment, say that both the volumes were written at Mecca in a.H. 1022.

Written in good Naskh.

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No. 191.

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

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 الإيمان, is wanting.

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

Beginning with Ḥınad thus:—

اخبرنا الشيخ الزكي ابن بكر محمد بن زاهر الطوسي قال
اخبرنا الحاكم ابن بكر محمد بن إبراهيم الثامسي قال اخبرنا محمد
بن عيسى بن عمروه الجاردي قال جدنا ابن إبراهيم
بن محمد بن سفيان قال جدنا ابن الصن مسلم بن العمتج قال
الحمد لله رب العالمين و العافية للمتتين اللعت

At the end of each part are found two notes.
The first contains the names of the traditionists, such as:

ابو نعيم عبد الله بن الصين الحداد (d. A.H. 517 = A.D. 1123).

ابو مسعود أحمد بن محمد البغدادي (d. A.H. 540 = A.D. 1152).

عبد الله بن مروزوق الهرمي (d. A.H. 557 = A.D. 1143).

عبد الجليل بن عبد أبو أحمد المعروف بكوياه (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 Sahih Muslim from this copy under

الإمام ابو بكر عبد الله بن إسماعيل in A.H. 561.

From a note on fol. 12b it appears that this MS. originally consisted of two volumes, written by the eminent traditionist

ابو العباس أحمد بن قايين الطبري, who died after A.H. 520.

See Ansâb Sumâ′î, fol. 222a:

هذه النسخة تحتوي على مجلداتين حمارتين ينطوي من الغاف دون أبو العباس الطبري

Written in good Naskh.

No. 192.

foll. 375; lines 15; size 9 × 6; 7 × 5.

المنهج في شرح مسلم بن الحجاج

AL MINHÂJ FI SHARH I MUSLIM BIN AL HAJJÂJ.

VOL. I.

A popular commentary on Sahih Muslim, complete in five separate volumes, written in different hands.
By Abū Zakariyā Yahyā bin Shafīr bin Ḥusayn bin Jumā bin Ḥizam al-Ḥazāmī al-Ḥarānī ash-Shafi'ī, commonly called Muḥiaddin an-Nawawī. The commentator was born in Nawā, Damascus, A.H. 631 = A.D. 1233. In A.H. 649 he went to Damascus and was admitted to the Madrasah Rawāhiyyah, where he studied continually for two years, and in A.H. 651 he went to Mecca and then to Medina. In the course of his travels he studied under the following traditionists and scholars:—

كمال الدین بن اممعق المغربي (d. A.H. 653 = A.D. 1255).
شمس الدین عبد الرحمان بن نوح النجدي (d. A.H. 654 = A.D. 1255).
شرف الدین عبد الغبری بن موسی بن عبد النفس الاصداری (d. A.H. 662 = A.D. 1263).
عبد الكريم بن عبد الصمد بن محمد بن الجرستاني (d. A.H. 662 = A.D. 1263).
ابو الیاف حافظ النابلی (d. A.H. 663 = A.D. 1264).
ابو اسماعیل الکردی (d. A.H. 668 = A.D. 1269).
معمر بن حسن بن عمر بن مسیحید (d. A.H. 670 = A.D. 1272).

From A.H. 660 he was busily engaged in writing the numerous works ascribed to him. On the death of Abū Shāma in A.H. 665, Nawawī succeeded him as professor of Dār al-Ḥadīq Ashrafīyyah in Damascus. Later he visited Jerusalem, and then returned to his native place, where he died in A.H. 676 = A.D. 1278.

This vol. begins with a Muqaddimah, and deals with the life of Muslim and the merits of his work Al Jami'.

Beginning of the Muqaddimah:—

الحمد لله رب الجواز الذي جعله نعمه عن الأخبار بالتعذاب

The Commentary begins on fol. 13° thus:—

قال الإمام ابن المسحي مسلم بن المهاجر:—الحمد لله رب العالمين

انباآ بالحمد لله وصيف أن يهربه الإ

كتاب الأيمي.

The following note on the title page says that in A.H. 1043 the MS. was in the possession of Maḥmūd bin Abī Bakr Al Azhari, commonly known as Al Mujtabid ash-Shafi'ī, an eminent scholar of Damascus, vol. v.
who, according to Khulāṣat al Aṣar, vol. iv., p. 317, died in A.H. 1067 = A.D. 1667:

The present commentary has been printed in Cairo, in five volumes, in A.H. 1283, Delhi A.H. 1302.

For the other copies of the present work comp. Berlin, 1234; A.S., 690-704; Jeni, 244; Rāgib, 308-9.

For the author's life and other works see: Tabaqāt al Ḥuffāz, vol. iv., p. 259; Mira‘t al Janān, fol. 425v; Tabaqāt ash Shāhiyyah, by Qādī Shabib, fol. 93v; Tabaqāt, by Isnawī, fol. 458v; Brock., vol. i., p. 394.

Written in good Naskh, apparently 9th century A.H. Foll. 296-375 are supplied in a later hand.

No. 193.

foll. 204; lines 23; size 10 × 7½; 8 × 6.

المجلد الثاني

Vol. II., or the continuation of the preceding vol., beginning with كتاب صلوبة الغربة and ending with أخر المجلد الثاني من هجر صميح مسلم رحمه الله يتوله في الغالب أن هؤلاء تعالى كتاب الجمعية و الصمود لله رب العالمين قال مؤلفه صلى النواوي عليه السلام عنده في يوم الاربع الخامس عشر من شهر ربيع الآخر سنة ثلاثين و سبعين و ستمائة — تغلب هذا من خبر الشيخ معين الدين النواوي أصبه الله و
TRADITION.

83

Written in good Naskh, dated a.h. 736.
Scribe: ابوبكر بن يوسف بن عثمان الغزاري عفیل الله عند و غفرله

No. 194.

coll. 245; lines 21; size 8½ X 6½; 7 X 5.

الهجلد الثالث

Vol. III. of the same, beginning with the كتاب الجمعه and ending with the last chapter of كتاب الصلوة.

The colophon runs thus:—

The scribe ابی فرح, whose full name was Aḥmad bin Farah bin al Lakhmī asš Shāfiʿī, was born in A.H. 624 = A.D. 1226. He was an eminent traditionist of his time, and scribe of numerous works. He died in A.H. 699 = A.D. 1299, as would appear from the following biographical note at the end, and see also Ṭabaqāt al Hūfāz, vol. iv., p. 277:—

الحمد لله رب العالمین و صلی الله عليی مسیح و علی صبی و سلم هذا الجزیر المبارك بپس الشیخ الامام العالم الذاکر الفقیه. الزاهد شیخ المحدثین شهاب الدين ابی العباس احمد بن فرح بن احمد المتقی الشافیی الامشیی نزل دمشق كان مولده في
ال/YYYY/و و/or عصر ن/و و ستة عشر سنة (عصره) الفرخ كلم الله تعالى--و حج و سبع بصر من شيخ الشيوخ عبد العزيز الانصاري و الشيخ عز الدين بن عبد السلام و غيرهما و سبع بد مشق من أحمد بن عبد الدائم و ابن أبي البيض و خلق--و عني بهذا الشفاعة ثم أقبل على تقييد الألفاظ و فهم المتون و مذاهب العلماء. و كان له حكمة أقرانه المدنية و كان صدقاً متعلقاً و كتاب الكثير يخفه النصر و منه الكمال لعبد الغني النمدي في أربع مجلدات و هذ الكتاب و غير ذلك و افاد خلافا و تخرج به جماعة و كان مقيماً يربه أم الصالح و بمزولة بها توفي مبطونا في جمادي الآخرة (الأخيرة) سنة سبع و سبعين و ستنة و هي سنة فاران و فيها ماب خلق رحمهم الله تعالى.

Written in good Naskh, dated A.H. 618.

No. 195.

foll. 232; lines 22; size $7\frac{1}{2} \times 5\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

الجلد الرابع

The fourth volume of the same, beginning with كتاب النكاح and ending with كتاب الجهاد.

Foll. 127–232 are supplied in a later hand.
Written in good Naskh. Not dated, apparently 8th century A.H.
No. 196.

foll. 185; lines 27; size 10\(\frac{1}{4}\) × 7\(\frac{1}{2}\); 8 × 6.

The fifth volume of the same, beginning with كتاب الصيد, and ending with the last chapter of Sahih Muslim.

Foll. 1, 17, 26–96 are supplied in a later hand, apparently 10th century A.H.

Written in good Naskh. Not dated, apparently 7th century A.H.

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No. 197.

foll. 357; lines 30; size 11\(\frac{1}{4}\) × 7\(\frac{1}{2}\); 9 × 5\(\frac{1}{2}\).

Another complete copy of the same in two volumes.

Vol. I.

Beginning like the first vol. of the preceding copy, and ending with the chapter إلا و قاتب الذي نهي عن الصلاة فيها. Corresponding with fol. 199b of the second volume.

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No. 198.

foll. 259; lines 30; size 11\(\frac{1}{4}\) × 7\(\frac{1}{2}\); 9 × 5\(\frac{1}{2}\).

Vol. II.

Beginning abruptly with chapter تصريح الزکوة على رسول الله باب العدود كفارة لصلاة الله عليه وسلم لاهلها. Corresponding with the foll. 90–245 and foll. 1–166 of the third and fourth volumes.

Both the volumes written in ordinary Naskh. Not dated, apparently 12th century A.H.
No. 199.

foll. 108; lines 24; size 10 \times 7; 7\frac{1}{4} \times 5\frac{1}{2}.

Another incomplete copy of the fifth volume of the same, beginning abruptly with the commentary on the chapter اكل دواء و استصحاب التداوي, and ending with the last chapter of Muslim. Corresponding with foll. 72-185 of the preceding fifth volume.

The following colophon gives the date of composition of the last vol. of the present work, A.H. 675, and the date of transcription, A.H. 710:

قال — فرعت منه أول يوم الاثنين التالى و العشرين من سنة خمس و سبعين و ستامائه — كمل الكتاب المبارك علي يد اعف
اللق الطهير علي بن محمد (sic) الفاضعي غفر له و لوالديه و جميع المسلمين و ذلك في الثاني و العشرين من شهر
رابع الأول سنة عشر و سبعمائه

Written in good Naskh. Dated A.H. 710.
Scribe علي بن محمد. . . الفاضعي

No. 200.

foll. 298; lines 33; size 11 \times 6; 8 \times 5.

الجزء الأول من اكمال الاكمال

The first of four Juzs, or parts, of Ikmāl al Ikmāl, also called by Ḥāj. Khal., vol. ii., p. 546, Ikmāl u ikmāl al Mu‘lim.

An extensive commentary on Ṣaḥīḥ Muslim.

By Abu ‘Abdallāh Muḥammad bin Khalfā al Obi al Mālikī, a pupil of Muḥammad bin Muḥammad bin ‘Urfah, محمد بن محمد بن عوفه (d. A.H. 803 = A.D. 1400), who died in A.H. 827 = A.D. 1424. See Brock., vol. i., p. 160, but Aḥmad bin Aḥmad in his biographical work, An Nail Ibtihāj, on the authority of
the statement of Abdarrahmân Aṣ Sâlibî (d. A.H. 878 = A.D. 1470), a well-known pupil of the commentator, emphatically says that the commentator died in A.H. 828 = A.D. 1425.

Beginning:

الحمد لله العظيم سلطانه — العليم فضلها و إحسانعل

The commentator in the preface says that the present work is only a collection of the following four commentaries:

I.

Al Mu'lim, by Ma'ázirî (d. A.H. 536 = A.D. 1141).

II.

Ikmâ, by Qaşî Iyâdî (d. A.H. 544 = A.D. 1149).

III.

Al Mu'fîhim limâ ashkala Min Talkhîsh Kitâbî Muslim, by Qarṭâbî (d. A.H. 656 = A.D. 1258).

IV.


Further, he stated that he observed the following abbreviations in his work:

م for Ma'ázirî

ع (عابض) for Iyâdî

ق (قازري) for Qarṭâbî

م (محي الدين) for Muqaddim

and the word shaikh refers to his teacher Muhammad bin Muḥammad bin 'Urfa, and the word قلب refers to himself.

The colophon runs thus:

کمل الجز الأول من اكما اكما المعلم في شرح صحيح الدائم تقدمه الله برحمته للشيخ الثقيب المدرس الغليظ التاضي بي عبد الله مصطفى بن خلفة الثالثي - المالكي . تقدمه الله برحمته و يعلوه اشتهى الله تعالى في الجز الثاني كتاب الزكوات.

For the other copies see: Much., 120; Alger, 490-1; Raghib, 306-7; Brock., vol. i., p. 160.

For the other work of the commentator, see Ḥâj. Khal., vol. iv., p. 416, and vol. v., p. 476; An Nail Ibibhâj, p. 287.

Written in good Nashâ. Not dated, apparently 11th century A.H.

Scribe احمد الشهيربا بن هاني التلوياني
No. 201.

foll. 238; lines 31; size $10\frac{1}{2} \times 8\frac{1}{2}$; $8 \times 5\frac{1}{2}$.

Another copy of the same Juz, or part, ending abruptly with the chapter صلة الجمعه.

The MS. is hopelessly damaged.
Written in Magribi character. Not dated, apparently 9th century A.H.


foll. 341; lines 21; size $10 \times 7$; $7\frac{1}{2} \times 5$.

A commentary believed to be unique on Ṣaḥīḥ Muslim from كتاب الفرائض, كتاب الأحاديث, 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 الملكة و الدین, Shams al Millat waddin:—

قد وقع الفرائض من تحرير هذا المجلد من شرح المسلمين رحمه الله من تحليف الشيخ الإمام قدوة الأنام عزه أهل الإسلام مبين العقائض و الدفائض عالد المكلفان كشف المعضاذ الشیخ شمس الملكة و الذي سكر الله مسية و متبع الله المسلمین بطول بتائه بمحمد و الله في عشرين من شهر الصفر ختمه الله بالخير و الظلم من شهر سنة مسی و عشرین و ثمانیة الهجرة

And from the words مطيع الله المسلمين بطول بتائه in the colophon, it appears that the commentator was still living in A.H. 826. In Ṭabaqāt ash Shāfi‘iyah by Qaḍī Shahbah, fol. 207°, and in Uns al Jalil fi Tarikh al Quds wal Khalil, fol. 480°, is mentioned the name of Shamsaddin Abū ’Abdallah Muḥammed bin ‘Aṭāallah Arrāzī, who is said to have written a commentary on Ṣaḥīḥ Muslim, and who died in A.H. 829
TRADITION.

= 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 Šaḥīḥ Muslim, such as:

كتاب الابن
كتاب الصوم
كتاب الزكاة
كتاب البيع

On the fly-leaf, there are some notes and 'Arjiddāhs which are not legible. I am not acquainted with any other copy of the work.
Written in good Nashkh. Dated A.H. 826.

No. 203.

foll. 137; lines 25; size 9 x 7; 7½ x 4½.

الجزء الثاني من كشف مشكل الصحيحين

THE SECOND OF THE FOUR PARTS OF

KASHF AL MUSHKIL AŚ ŠAḤĪḤAIN.

A very rare commentary on the difficult portion of Hādiṣ, narrated in Šaḥīḥ Bukhārī and Muslim. Traditions are arranged under the Munad of each Šaḥābī from whom Bukhārī and Muslim narrated Hādiṣ in their Al Jāmī', giving the total number of Hādiṣ narrated from the prophets, by those Šaḥābīs, and numbers of the Hādiṣ narrated in Šaḥīḥain.

By Abū a'l Farj 'Abdarrahmān bin 'Ali bin Muḥammad Al Jawzī al Bektī al Baḡdādī, a descendant of the second Khalif, was born in Bağdād. There are some conflicting statements regarding the date of birth of this author. Yāfī 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 Ḥuffāz, and, according to Ibn Aṣīr, as referred to in Brock., vol. i., p. 500, he was born in A.H. 510. Ibn Ṭaḥāb, in Taḥaqāt al Ḥanābīlah, 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.

This date agrees with that given by Muḥammad bin Ahmad bin ‘Umar bin al Ḥusain bin Khalaf al Bagdādi, better known as Ibn al Qaṭīrī, (d. A.H. 634 = A.D. 1236). Ibn al Jawzi 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. 7v. He took keen interest in the education of the orphan, and in course of time gave him lessons from the Musnad of Imam Ahmad bin Ḥanbal and other works. He travelled to different countries for the sake of learning, and, according to Dahabi, studied under eighty-seven shaikhs. Jawzi made himself master of all the branches of Muḥammadan literature, and, referring to this, Yaḥyā and some other biographers say that Jawzi was Imám 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 Muẓaffar Yūsuf Qizngūlī, commonly called Sibt Ibn al Jawzi, (d. A.H. 654 = A.D. 1257). Ibn Jawzi copied out 20,000 books with his own hand. The same Sibt Ibn al Jawzi states that Ibn Jawzi 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 Jawzi as given by Sibt Ibn al Jawzi is 250 or more, while Dahabi remarks that up to his time he did not know any other author who had written such a large number:

ما علمت اعدا من العلماء — تست الف مصنف هذ الرجل الع

Ibn Jawzi died in A.H. 597 = A.D. 1250.
The present volume beginning thus:

کشف المشكل من مسند أبي بكر و اسمه تليع ...و جملة ماروي عن رسول الله صلى الله عليه وسلم ماله و اثنان و ن٬و
On fol. 97* the author refers to his other work Talqīḥ (تلقح). See Brock., vol. i., p. 500. In the MS. copy of Ṭabaqāt al Ḥuffāz, vol. ii., fol. 98*, as well as in the printed copy of the same, vol. iv., p. 134, we find that Ḏahabī, probably by mistake, calls this work Kasf Mushkil as Ṣihāḥ, which he says is in four volumes. The Kasf al Mushkil as Ṣāliḥain is distinctly mentioned in the list of the author's compositions given by Ibn Ḥaṭīb and Ibn Rajab; neither refers to Kasf Mushkil as Ṣihāḥ by Ibn Jawzī. See also Ḥāj. Khal., vol. v., p. 215. The work is not mentioned in any catalogue.


Contents:—

fol. 1*.

كشف المشكل من مسند أيوب بكره

fol. 5*.

كشف المشكل من مسند بریده بن الصصيب

fol. 8*.

كشف المشكل من مسند عائذ بن عمرو المزني

fol. 8*.

كشف المشكل من مسند سمرة بن جندب

fol. 10*.

كشف المشكل من مسند معطر بن يسار المزني

fol. 11*.

كشف المشكل من مسند مالك بن الجوزري

fol. 11*.

كشف المشكل من مسند جندب بن عبد الله

fol. 12*.

كشف المشكل من مسند معيقيب

fol. 13*.

كشف المشكل من مسند ماجسح ومجادل ابن مسعود

fol. 13*.

كشف المشكل من مسند يعلى بن امية
الموكل من مسند معاذ بن جبل
الموكل من مسند أبي بن كعب
الموكل من مسند أبي طلحة زيد بن سهل
الموكل من مسند عبادة بن الصامت
الموكل من مسند أبي ابروب الإنصاري
الموكل من مسند أبي بردة هاني بن نيار
الموكل من مسند زيد بن ثابت
الموكل من مسند عمر بن عوف العزلي
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الموكل من مسند عبيdan بن مالك
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الموكل من مسند أميد بن حضير
الموكل من مسند كعب بن مالك
الموكل من مسند أبي أميد مالك بن ربيعة الساعدي
الموكل من مسند أبي قطادة الإنصاري
الموكل من مسند أبي جهيم الإنصاري
TRADITION.

fol. 37.
كشف المشكل من مسند أبي الدرباء الإنصاري

fol. 39.
كشف المشكل من مسند أبي حمید عبد الرحمن بن سعد

الباعدي

fol. 40.
كشف المشكل من مسند عبد الله بن سالم رضي الله تعالى

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كشف المشكل من مسند سهل بن أبي حفصه

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كشف المشكل من مسند ظهير بن زائف

fol. 42.
كشف المشكل من مسند زائف بن خديج

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fol. 45.
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fol. 48.
كشف المشكل من مسند هداد بن اوس

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كشف المشكل من مسند النعمان بن بشير

fol. 49.
كشف المشكل من مسند عبد الله بن أبي أو في

fol. 51.
كشف المشكل من مسند زيد بن ارقم

fol. 52.
كشف المشكل من مسند ثابت بن الصحاب

fol. 53.
كشف المشكل من مسند البراء بن عازب

fol. 59.
كشف المشكل من مسند زيد بن عائش الجهني
Besides 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'ān.

(1) كتاب المغبني في التفسير, in 81 parts.
(2) تيسير البيان في تفسير القرآن.
(3) كتاب ذكره الأديب في اللغة في تفسير العرب.
(4) نزهة النواظر في الوجوه و النظراء, in 1 vol.
(5) النواظر في الوجوه و النظراء (an abridgment of the preceding work).
TRADITION.

Theology.

(1) مسالك العقل, in 1 part.
(2) رياض الاداب إلا الصادقة, in 1 vol.
(3) النور المコミュニ, in 5 parts.
(4) النور الصالح, in 1 part.
(5) غرمش الاهاب, in 4 parts.

Tradition, Literature and Tashawup.

(1) المحتسب في النسب
(2) كتب السلالة
(3) نسخ الامام في حيثیات
(4) اللوّام
(5) غرر الأثر
(6) كتاب المذبح
(7) كتاب العقل المتینة في
(8) الامام الفینپ
(9) السهم المصيب
(10) السماوین
(11) الوعائد
(12) مواس الخضر
(13) جزء المشابهة
(14) جزء المسالمة
(15) المحتسب في النسب
(16) كتاب المنصوب
(17) نسخ الرياض
(18) اللوّام
(19) كنز المذکور
(20) كتاب اللطف
(21) كنز الرومن
(22) كتاب الفینپ
(23) زین العصیف
(24) الفرهاد والمشهر
(25) الامام
(26) المدهش
(27) فتح الفتح
(28) التعادي الملوكیة
(29) محايدة العقل
(30) لفظ الحمام
(31) معاني المعاني
(32) المقدّد المليّم
(33) ابناط الوسنان
(34) النبات
(35) زهرة الدب
(36) ممستى المشهيل
(37) تحقير الوعظ
(38) احكام الأشعار
(39) كتاب الأذكياء
(40) الصم على حفظ العلم
(41) اعلام الأحياء باغلال الأحياء
(42) تقرير العمل
(43) كتاب المصباح
(44) كتاب عطف العلماء على الايام و الامراء على العلماء
(45) النصر على مصر
(46) المجيد العضدي
(47) الفهر السويري
(48) ثبات الغطاء، و الصواب عن احاديث المهاب
(49) كتاب النور في فضل الايام و الشهر
(50) المختار من الأشعار
(51) تقريب الطريق
(52) كتاب الرياضة
(53) منهج الانصاب في محتى الصباح
(54) ذخيرة الوعظ
(55) الرجع الغرور
(56) الأنس و المحبة
(57) النطر البلح
(58) الصلاحي
(59) زاد الانوار
(60) منهج العبادين
(61) عهد الصناع في دم علیة
(62) كتاب ذم عبد القادر
(63) غريب العبد
(64) ملح الاعاد
(65) الفصول الوعظية
(66) المعتيت
(67) المصاديات
(68) زاهر الجواهر
(69) العواتم
(70) المرتقيل
TRADITION.

HISTORY AND BIOGRAPHY.

مناقب ابراهيم بن ادهم (12)

طرائف الطرائف في تاريخ السوالف

مناقب السفيان الفوري (13)

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مناقب بغداد (3)

مسير العزم الساكن الي (16)

الفاغر في أيام الإمام الناصر

اغرف الا ماكين

مناقب اليعس بكر (5)

المختار من اخبار الا خيار (17)

مناقب علي (6)

عيالة المستنصر بفرح احوال (18)

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فضائل سعيد بن مساب (8)

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مناقب اصحاب الصديقه (21)

فضائل فضيل بن عياش (11)

JURISPRUDENCE.

اسباب الهدایة لا رواب (6)

الانصاف في مسائل الطلاف (1)

البداية

كتاب معنصر المعنصر (2)

كتاب درر اللوم و الضيم في صوم يوم الغيم (7)

كتاب السبهة (3)

الشجاعة في المذاهب الأربعة (8)

كشف الظلمة (4)

العبادات الشمس (5)

The colophon runs thus:

كمل نصف مشكل الصمغيين الى الفرج ابن الحوزي رحمه الله
تقال على بد اغتن العباد لرحمه ربه العلي محمد بن محمد

السيدي الشهير بالطنطاوي
Written in good Naskh, within gold ruled borders, bearing a headpiece at the beginning.

Not dated, apparently 12th century A.H.

Scribe محمد بن محمد بن علي الصبيحي

No. 204.

foll. 504; lines 19; size 14 × 10; 10 × 7.

الجمع بين الصحيحين

AL JAM' U BAIN AS-SAHIHAIN.

A collection of Ḥadīṣ from Ṣaḥīḥ Buhkārī and Muslim.

By Abū ʿAbdallāh Muḥammad bīn Ṭabīʿa Ṣulṭān bīn ‘Abdallāh bīn Ḥumayd al Azdi al Ḥumaydī al Andalūsī al Muḥārīqī, who was born in Muḥārīqī some time before A.H. 428 = A.D. 1029, and studied under many traditionists and scholars, among whom the two foremost are: Ibn ‘Abdal Barr al Qarṭābī al Mālikī (d. A.H. 463 = A.D. 1070) and Ibn Ḥazm (d. A.H. 456 = A.D. 1064). It is said that Ḥumaydī learnt for a considerable period of time under Ibn Ḥazm, studying all his compositions. He travelled to Mecca, ʿIrāq, Syria, Egypt and Quṣṭṭa, and finally settled in Bagdād. Dahābī says that Ḥumaydī first travelled to Mecca in A.H. 448, and met there with Karimah al Marwazi, a well-known female traditionist of Mecca ولقي بِمكَّة كَرْيَمَةِ السَّمَّارَةِ أُولَى رَعْلَتِهَا وَكَانَ فِي سِنِّ ثَامِن (وَارْمِعِينَ); but referring to this account the author states, on fol. 502, that he repeatedly studied Buhkārī under Karimah bīn Aḥmad bīn Muḥammad bīn Ḥātim al Marwazi, as would appear from the following Iṣnād of the author to Ṣaḥīḥ Buhkārī and Muslim, mentioned on fol. 502ª:—

فَاْكَأَمَا اسْتَنَادُنَا في هَذِهِ الكُتُبِينَ فَقَدْ رَوَى كَتَابُ الْإِمَامِ اِيْبِي عَبَدِ الله

البَهَارِي بِالْمَغْرِبِ عَلَى غَيْرِ وَاحِدَةٍ مِنِ شِبْعَةٍ بَعْشِيْنَانِ مَهْتَدَى

تَقُضِّيْيِإِيْبِيَ عَبَدِ اللَّهِ مُحَمَّدٍ بْنِ يُوسُفٍ بْنِ مُحَمَّدٍ بْنِ صَالِحٍ بْنِ بَشَرٍ
العيسى، ولي ما انعيبها عينًا
لكن لاقف (الوقف) ما جمعه من كتب
على الذين ليهم في نفسها غرض
أو رغبة في اقتنا العلم والادب
و ما اريد سوى حسن الدعا، و من
رب السما، جزاء السعي والطلب
والله ينصر من يقضي عزيتنا
فيها و يرفعه في ارتفاع الربت
امضيتها بنت لله محتسبًا فيها
فيها النقوب و رضوانا و لصرب (الفسب)
شهدت ربي و أهل الذين فاعتسبوا
فيها الشهادة على فعل محتسب
لازلت ابدأ تعبين مهدكم
با لصالحات التي تمثل علي العضل
و من يبدلها بعد السماج له
فقد تعرض للآلات و العطب
هَمْمِيْدُ دَيْدُ ١٧٨٨ = ا.م. ١٠٠٥. يَهُبُّوْنُدُهُمُ السِّمَّاءَ مَعْنًى مُثَّلَّةٍ
تَبِيعُ دِرْ مِسَاعِيَهُ بِمُصَلَّب
اْعِيذَةُ وَجِيْمِ النَّاسِ كِلِّهِم
مِنْ أَنْ يَبْوَأْ بِضَظِّ اللَّهِ وَعَضْب
يَأْرَبُ افْتَنَّنِ لِنَا فَاعْصِمْ جَمَاعَتِنَا
مِنْ كُلِّ بَائِثَةٍ فِي الدِّينِ وَالْبَصَب
وَمِنْ دَعَا لِيَ بِالْغَفِّرَانِ فَاقْضًى لِهِ
بِالْفَيْزِ فِي كُلِّ مَوْجُودٍ وَمَرْتَبٍ
وَانْفِعْ بِكُنْنِي مِنْ يِسَعِي رَضْاَكَ بِهَا
وَارْفِعْ بِالْعَلْمِ فِي مُبْرِرِ وَمَرْتَبٍ
هَذَا يَضْعُفْ وَقُدْ اسْتَأْمِسَنَّ نَظُرَهُ
وَفِي الْإِلَادَاءِ لَهُ فُعْنُ مِنْ النَّفْرِ

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while no reference to these classes is found anywhere in the text of MS. Each Musnad is divided into the three following sub-classes:—

ابتعد عليه إفراد البخاري إفراد مسلم

Beside the present work mentioned by Brock., vol. i., p. 368, the following works of the author are enumerated by Ḍahabi and Ahmad bin Muḥammad al Muqri:—

كتاب تأريخ الإسلام
(2) جودة المفتيس في أخبار علماء الأندلس
(3) كتاب الذهب المسبوك في وعظ الملوك
(4) كتاب من ادعى الأمان من أهل الأيمان
(5) كتاب مفاطرات الاصدقاء في الكتابات واللقاء
(6) كتاب تسهيل الفن العلم النروسي
(7) كتاب ذم النمية
(8) كتاب ما جاء من السيسي وسبيله في غزوة الحار
(9) كتاب الأمير السعيدة

The work is rare. Brock., vol. i., p. 368, says that only one copy is mentioned in Cairo, vol. i., p. 325.
Towards the end of fol. 502*–504* a chapter on the cause of the variance of opinion of the four Imāms is added.


Written in good Naskh. Not dated, apparently 11th century.
No. 205.

foll. 431; lines 27; size 12 × 9; 9 × 5½.

الجُمِعُ بِنِّي الصَّحَاحِينِ

AL JAM‘ U BAIN AS ŞĀḤIHAIN.

Another work consisting of the collection of Ḥadīṣ from Bukhārī and Muslim.

By ‘Abdalḥaq bin ‘Abjarrahmān bin ‘Abdallāh, commonly called Abā Muḥammad al Azdī al Jāḥbīlī and Ibn al Kharrāt. He was born in A.H. 510 = A.D. 1116, and studied Šāhīḥ Muslim under Abū thāmī Ṣulṭān, and received the sanad for narrating Ḥadīṣ from Ḥāfiz Abū Bakr bin Usākār, and travelled to distant countries, and finally settled in Bījāyah, a town on the shores of a river of Afriqa or Magrib, where he was appointed Khaṭīb. It is stated in Al Mu’jīb fi Talkhīṣ Akhūr al Magribī, edited by R. Dozy, 2nd edition, p. 197, that Abū Yūsuf Ya’qūb Amīr al Mu’minīn, (A.H. 580–595 = A.D. 1184–1199), wanted to kill ‘Abdalḥaq for not mentioning his name in the Khutbah of Friday Prayer; but as soon as Ya’qūb had uttered his intention of killing him, he died (A.H. 581 = A.D. 1185).

The preface is wanting. The MS. opens thus:

كتاب الإيمان و الإسلام و فيه سنة أبواب―الباب الأول في
فضائلهما الغ

The work is divided into the following books:

fol. 1r.

كتاب الإيمان و الإسلام

fol. 20b.

كتاب العلم

fol. 23b.

كتاب الطهارة

fol. 37b.

كتاب الصلاة
كتاب الزكوة

كتاب الصوم

كتاب الحج و العمرة

كتاب النكاح

كتاب الطلاق

كتاب العدة و الاستراء.

كتاب العتق و التدبير و المكاتب و حقوق المماليك

كتاب الإيمان و النذور

كتاب البيوع

كتاب الكسب و طلب المال

كتاب الدين

كتاب الرهن

كتاب الهبة

كتاب الزمان و الحرب و احياء الموت

كتاب اللحظة
كتاب العيد والذبائح

كتاب التصاص والدية والفسامة

كتاب العدود

كتاب الفائدة والأمارة والقضاء

كتاب الجهاد (is defective at the end)

كتاب الصبر (is defective at the beginning)

كتاب الذاكر والدعوات

كتاب الأدب

كتاب الأطعمة

كتاب اللباس والزيينة

كتاب الطب والرقي

كتاب محقق العالم

كتاب الفصائل

كتاب القسمة وما يتعلق بها

Each book is subdivided into Fāṣls and Furūʿ.
For other copies comp. Br. Mus., 1563; Cairo, 325; Goldziher M. St., ii., 270.

Besides the works mentioned in Brock., vol. i., p. 371, the following are enumerated in Ḥuffāz, vol. iv., p. 144:—

1. كتاب المعتدل من الحديث
2. كتاب في الوقائع
3. كتاب جامع من الكتب السبعة
4. كتاب حافظ


Hadīṣ omitted by the scribe in the copy, are noted on the margin in different hands.

Written in ordinary Najshk.

Not dated, apparently 11th century.

No. 206.

foll. 347; lines 20; size 11½ x 8; 8 x 5.

الجلد الرابع من المستدرك

The Fourth Volume of the Mustadrak.

A collection of Saḥīḥ Hadīṣ not mentioned by Bukhārī (see above, nos. 129-49), nor by Muslim (see above, nos. 188-91), but, according to the author’s view, coming under the category of Saḥīḥ Hadīṣ, according to the conditions laid down by Bukhārī and Muslim. Dahabi, however, maintains that almost all the Hadīṣ in this work cannot be reckoned as Saḥīḥ Hadīṣ (والربيع ابن في المستدرك) أحاديث كثيرة ليست علي شرط الصحة بل فيه احاديث موضوعة (عما المستدرك باخراجها); see Ḥuffāz, vol. iii., p. 242.

By Muḥammad bin ‘Abdallāh bin Muḥammad al Ḥākim an Naisābūrī, محمد بن عبد الله بن محدث العاكم النيسابوري ابن الربيع. He was born in A.H. 321 = A.D. 933, and from
his boyhood began to study Ḥadīṣ under his father and others. At the age of twenty, in A.H. 341, he journeyed to ‘Irāq, and in the same year, after performing a pilgrimage to Mecca, began to travel far and wide in order to acquire a fuller knowledge of Muḥammadan literature. Dahabi, vol. iii., p. 242, says that Ibn al Baiyī studied under about two thousand wise men, and that as a traditionist and author he secured a wide reputation. Some of his biographers attack him as a Rāfīʿī (رافضي), while Dahabi and some others call him a Shīʿī (شیعی); see Huffaz, vol. iii., p. 248. It is strange that Subki, who defends Ibn al Baiyi and calls him Sunni, basing his statement on the opinion of different biographers, should mention Dahabi as one of his sources. Ibn Baiyi died in A.H. 405 = A.D. 1014.

Beginning:—

تسمي ازواج رسول الله صلى الله عليه وسلم في الاجهليه
و الإسلام ... حديثنا أبو العباس محمد بن يعقوب، حدثنا أبو
امامه عبد الله بن اسلام الليمي - ثنا حجاج بن يحيى منيع عن
جده عبد الله بن زياد عن الزهري، قال تزوج رسول الله صلى
الله عليه وسلم اثني عشرة امرأة

Beside the author's works mentioned in Brock., vol. i., p. 166, the following are enumerated in Huffaz, vol. iii., p. 242:—

(1) تأريخ ليسبير
(2) كتاب مزكي اخبار
(3) المدخل الي علم الصحاب
(4) كتاب الاكليل
(5) فضائل النافعين


See also: Goldziher, 273; Hāj. Khal., vol. v., p. 321.

Contents:—

fol. 1*

تسمية ازواج رسول الله صلى الله عليه وسلم
في الاجهليه و الإسلام
ذكر سواري رسول الله صلى الله عليه وسلم

ذكر بنات رسول الله صلى الله عليه وسلم

ذكر بنات عبد المطلب عمة رسول الله صلى الله عليه وسلم

ذكر أم هاني بنت أبي طالب ابنة عم النبي صلى الله عليه وسلم

ذكر الفماه بنت عبد الله القرشية

ذكر أم عبد الله ليليل بنت أبي حضرة القرشية

ذكر فاطمة بنت الخطاب

ذكر اسماء بنت معبد بن زيد

ذكر ليثة بنت عبد الله بن عمر

ذكر سهيلة بنت سهيل

ذكر أم حبيبة بنت جخش

ذكر فاطمة بنت أبي حبيش

ذكر فاطمة بنت المطلب القرشية

ذكر أم ابيه مولاة رسول الله صلى الله عليه وسلم
ذكر اروى بس كبر الوضوء

ذكر ضباعة بس الزبير

ذكر إمامًا بس حمزة بن عبد المطلب

ذكر رمامة (أم رمامة)

ذكر أم كثوم بس عقبة

ذكر أم خالد بس خالد

ذكر فاطمة بس عبيبة بن ربيعة

ذكر حنة بس جعش

ذكر أم قيس بس محسن رضي الله تعالى عههما

ذكر عدامه (عدامة) بس وهب

ذكر فاطمة بس أبي حميش رضي الله تعالى عههما

ذكر برة بس أبي بحراة رضي الله عنها

ذكر خبيبه بس أبي بحراة رضي الله عنها

ذكر أم فروة بس أبي قطافة
ذكربه اميلية بن سفيان رضي الله تعالى عنها

ذكر برائرة مولده عائشة

كتاب مناقب الصحابة رضي الله تعالى عنهم

كتاب الإحكام

كتاب الاطباع

كتاب الأشربة

كتاب البر والصلاة

كتاب اللباس

كتاب الطب

كتاب الإضاحي

كتاب الذبائح

كتاب التوبة والثواب

كتاب الإذاب

كتاب الإيمان والبدور

كتاب الرفائق

كتاب الفرائض
Kitab al-صادد

Kitab TabaHir al-رؤيا

Kitab al-رفق

Kitab al-الفض

Kitab al-الهوان

The colophon, dated a.H. 1026, says that this copy is the fourth or the last volume of the Mustadrak, written in a.H. 1026:—

آخر كتاب الأهوال وهو الآخر كتاب الجمع الصحيح المستدرك

تاليف الحاكم الإمام ابن عبد الله محمد بن عبد الله بن محمد بن

حمدية... وكان الرابع من تزويره ضحي يوم الاثنين من شهر

رمضان 1026

No. 207.

foll. 401; lines 27; size 9¾ × 7; 7 × 5.

مشارق الأنوار على صحاح الأنوار

MASHÂRIQ AL ANWÂR 'ALÂ

SIHÂH AL ÂSÂR.

A commentary on the difficult words and phrases of Muwaṭṭa', Bukhāri and Muslim, with the correction of the mistakes as to the Ḥadīṣ, Isnād, names and distinctive places of the traditionists, made by scribes and traditionists, by Abû al Faḍl 'Iyāḍ bin Mūsâ bin 'Iyāḍ al Yaḥṣabî as Šubtî al Malîkî, أبو الفضل عيّاش بن موسى بن عيّاش.
His grandfather originally belonged to Andalus (Spain), but the author was born in Sabta, A.H. 476 = A.D. 1083, where he settled. He studied under the Imam Abu al-Abbās al-Gassānī, from whom he first received the sanad for narrating Ḥadīṣ, and after the death of Ḥassānī, in A.H. 498, he travelled to Andalus and studied under various traditionists and scholars in Qarṭaḥa, where, according to his own statement in the preface, he received the sanad for narrating Ḥadīṣ of Muwaṭṭa', Bukhārī and Muslim. 'Iyād was appointed Qādī of Granada in A.H. 532, and died in Morocco in A.H. 544 = A.D. 1149.


The work is arranged in the following alphabetical order:

'Abdarrāḥmān bin Moḥammad bin 'Ali bin Ahmad (8th century A.H.) says in his Bahr al Wūqūf, fol. 76 (Bankipore Library copy), that this order of the letters was observed in former times in Africa.

Beginning:

الصدد لله مظاهر دينه المبين — وحائطه من شبه المباظرين الغ

The work is mentioned in Alger, 540; Cairo, i., 420.

Written in good Nashkh.

Not dated, apparently 9th century A.H.

Scribe عبد الله بن شمس الدين محمد الموسوي

No. 208.

fol. 366; lines 25; size 11 × 6½; 7½ × 4.

سن أبي داًو

SUNAN U ABĪ DÂ'ŪD.

The 3rd of the six canonical collections of traditions, in two parts, bound in one volume.
Part I.

Beginning with the Isnâd thus:—

أَعْبُرُكُمّ بِاللهِ ٱلدِّيْنِ ٱلَّذِي نَفْسِي لَمْ أَتْوَيْنِ مِنْهُ ۖ وَإِنَّى لَكُمْ وَلَدًا ۚ وَأَعْبُرُكُمّ بِبُعُودِي ۚ ۖ وَإِنَّى لَكُمْ وَلَدًا

Author: Abû Dâ'ûd Sulaimân bin Ash'aq as Sijistâni, مسلمان بن عثمان السجزي, was born in Sijistan A.H. 202 = A.D. 847. There is some controversy regarding his birthplace, سهمستان. Some assert it to be a village in Başra (see Yâqût, vol. iii., p. 44), while others take it to be the well-known town in Harât, and the latter statement is supported by the later biographers, such as the author of Ansâb-u-Samâni, fol. 166, Wafât al a'yân, vol. i., p. 214, and Huffaz, vol. ii., p. 177. He studied many branches of Muhammedan literature, travelled to Hijaz, Egypt, and Syria, and attended lectures by many renowned traditionists, such as إمام أحمد بن حنبل, d. A.H. 241 = A.D. 855, and عبد الله بن مسلمة التعميمي, d. A.H. 221 = A.D. 836.

Abû Dâ'ûd secured an exceptional reputation in Hadîṣ, and was unanimously admitted to be the Imâm of the subject. It is stated in Huffaz, vol. ii., p. 177, and Mir'ât al Janân, fol. 172a, on good authority, that the Hadîṣ was as easy for him as the iron was soft for the prophet Dâ'ûd, لين لاي بني داود المجد، كعالي لناوعد الجديد. Many traditionists have narrated Hadîṣ from him; among them the following are the foremost: Abû 'Isâ Turmâdi (d. A.H. 279 = A.D. 829) and Abû 'Abdarrâhman Nasâ'i (d. A.H. 303 = A.D. 915), authors of the 4th and 5th canonical collection of traditions. Abû Dâ'ûd finally settled in Başra, where he died in A.H. 275 = A.D. 888.


According to the author’s own statement, quoted in Huffaz, vol. ii., p. 179, the present work consists of four thousand and eight hundred Hadîṣ selected from some 500,000. Tablet Abû Ya'la, fol. 67, and Ibn Khallikân, vol. i., p. 214, tell us that it was highly admired by Imâm Aḥmad bin Ḥanbal, to whom the author submitted
it for approval. It is his only work. Foll. 1–4 contain a collection of various Isnāds of several Mashāikh for narrating the Sunan of Abū Da‘ūd. These Isnāds, according to the colophon, Part I., were copied from a copy of the Sunan, dated A.H. 612, written by Futūh Burhānaddin, an eminent traditionist, who died in A.H. 619. See Ḥuffāẓ, vol. iv., p. 175.

Scribe: احصى بن عبد العسيّن البغدادي

Part II.

Beginning with the Isnād thus:

اخبرنا الشيخ الفقهاء أبو العصى علي بن خلف التلميذي— كتاب الفروع و...

and ending with the last Ḥadīṣ of the Sunan.

For other copies see: Berlin, 1246–48; Munich, 121; Paris, 707/8; Bodl., i., 207; Alger, 494; Jeni, 208.

The work has been printed in Delhi A.D. 1890 = A.H. 1307, Cairo A.H. 1280 = A.D. 1863, Lucknow A.H. 1305 = A.D. 1888.


Both the parts are written in one hand; good Naskh.

Not dated, apparently 10th century A.H.

No. 209.

foll. 191; lines 22; size 8 × 6½; 7 × 5.

الثالث لسنن أبي داود

A very old copy of the 3rd or the last part of the Sunan, beginning with the باب شرح السنة, and ending with the last Ḥadīṣ of the Sunan, corresponding with p. 183–275 of the Delhi printed edition, dated A.H. 1272.

The following colophon says that the present copy was written in Alexandria, dated A.H. 576, and compared with a copy which belonged to Sanad bin ‘Inān al Azdī, مند بن عبان الإزدي (d. A.H. 541 = A.D. 1146, see Ḥusn al Muḥādasharah, fol. 224f), who had
compared his copy with the copy belonging to Ṣarṭūṣ, d. a.h. 520 = a.d. 1126, from whom Ṣanād b. ‘Inān had got permission to narrate the Sunan:—

In the same colophon the anonymous scribe says that he studied the whole work under Abū ʿAlī Ṭāhir, whose full name is Abū ʿAlī Ṭāhir Ismāʿīl b. Makkī b. Ṣaʿīd Ḥajjārī, d. a.h. 581 = a.d. 1185; see Husn al-Muḥāḍarah, fol. 2244; and Ḥujjāz, vol. iv., p. 100.

Fol. 181–191 contain a copy of the letter of Abū Dāʾūd to the people of Mecca, regarding the merits of the present work. This letter is quoted here on the authority of Abū Bekr Muḥammad b. Walīd at Ṣarṭūṣ, d. a.h. 520 = a.d. 1126, but in the printed edition the same letter is quoted without authority.

The above note is verified by 'Abd al Majid bin Dalil al Kindi himself, thus:—

الامر علي ما ذكر وكتبه عبد المجيد بن دليل في تاريخه

Another note, dated A.H. 634, says that the Ḥadiṣ, marked in red (from foll. 1-72v), were studied by Abû al Barakât Aḥmad bin 'Abdallâh bin Muḥammad, (d. A.H. 671 = A.D. 1243, see Ḥusn al Muḥādrah, fol. 185v), and other traditionists mentioned in the note, under Muḥammad Abd al Mu’ti bin Muḥammad bin 'Abd al Mu’ti, who received the Sanad from the aforesaid 'Abd al Majid bin Dalil:
This note is also verified by Muḥammad ‘Abd al Muʿṭī bin ‘Abd al Muʿṭī himself, thus:

محمّد عبد المعطي (sic)

Written in ordinary Naskhī.


foll. 315; lines 25; size 14 x 9; 10 x 5.

الجامع للترمذي

AL JAMI'

A complete copy of the 4th canonical collection of tradition.

Author: Abū ʿĪsā Muḥammad bin ʿĪsā at Turmūdī ʿAǧ-ṭahrīr, ترمذي أبو عيسى مأمون بن عيسى الترمذي الضرير. The word ترمذي is pronounced in three ways: Tirmid, Tarmid, and Turmud; but
Samʿāni remarks that scholars generally pronounce it Turmuḍ, والدِي يَقُولُ المَتَعَفُّون وَأَهْلِ السَّمَأَةِ بِضَمَّ النَّافَاءِ وَالنَّمَيِّ (see Ansāb, fol. 70b). According to some he was born in Mecca, A.H. 209 (see Ilkâm il Asma‘ ar Rijāl by ‘Abd al-Ḥaqq ad Dehlawi, fol. 229); but the earlier biographers, such as the authors of Ansāb, Waḥīṭ, Ḥußāz, and Mirāṭ al Janān, etc., do not fix the date and place of his birth, while Şalaḥaddin aṣ-Ṣafī merely remarks in Nukat al Ḫumān, fol. 87b, that he was born in the beginning of the 3rd century A.H. Abū Ḥusayn studied Ḥadīṣ under traditionists such as: قَتِيبة بن مَعَيْدَ (d. A.H. 240 = A.D. 854); علي بن جعفر (d. A.H. 242 = A.D. 856); أبو مصطفى محمد بن إسحاق البحاري (d. A.H. 244 = A.D. 858); and the author of the 1st canonical collection of tradition. Many well-known traditionists narrated Ḥadīṣ from him.

Ḥußāz, on the authority of some reliable sources, remarks that Turmuḍ had an exceptionally good memory, and was admitted on all hands to have been the Imām of Ḥadīṣ in his time. He adds that Turmuḍ shed so many tears in the fear of God that he at last lost his eyesight. Abū Ḥusayn died in Turmuḍ, A.H. 279 = A.D. 829.


Beginning:—

كتاب الطهارة
باب ما جاء للاعتمق صلة وغير طهور

For other copies compare: Berlin, 1246; Munich, 121; Paris, 707; Alger, No. 494; Jenī, 208; Kūper, 194; A. S., 445–6; Bodl., i., 207.

The work has been printed in Cairo, A.H. 1280 = A.D. 1863; Lucknow, A.D. 1888 = A.H. 1305; and with marginal notes in A.D. 1890 = A.H. 1307.

For the various commenters of the present work see: Ḥajj. Khal., vol. ii., p. 548, and Brock., vol. i., p. 161.

Written in ordinary Naskh.

Not dated, apparently 13th century A.H.
الملج داول من كتاب الجامعة الكبير

Beginning with the Isnād, thus:

إخبرنا الشيخ الإمام العالم الث berhasil رضي الله عنه، وانا أسمع في شهر رمضان من سنة
اربعين وخمساء قال إنانا الشيخ الإمام الرايعي
الثقة أبو الفتح عبد الملك بن أبي القاسم بن أبي سهل الكروغي
رضي الله تعالى عنه قراءة عليه، وانا أسمع في شهر سنة
خمس واربعين وخمسة تبادل قال حديثنا الثامن الزاهد
ابن عامر مصمو بن القاسم بن محمد بن محمد الأزدي رحمه قراءة
عليه، وانا أسمع في ربيع الأول من اثنين وثمانين واربعون، و
أخبرنا الشيخ أبو نصر عبد العزيز بن محمد بن علي بن ابراهيم
الثريقي، وشيخ أبو بكر أحمد بن عبد الصمد بن أبي الفضل
ابن أبي العامد العورجي رحمهم الله تعالى قراءة عليها، وانا
اسمع في ربيع الآخر من سنة اثني عشر وثمانين واربعون، قالوا
إننا أبو محمد عبد الجبار بن محمد بن عبد الله ابن الجراح
البروني الرازي، قراءة عليه قال حديثنا أبو عباس
محمد بن فضل المزهري الرازي، الفتح الثقة قال حديثنا أبو
عباس محمد بن عيسى بن سورة الرازي، قراءة عليه، الله تعالى،-
باب الطهارة، باب ما جاء لاتقبل صلوة غير طهور، قال حدثنا
نتهاة الغ
and ending with the chapter—

النهي عن ضرب الدماء

Corresponding with the printed copy, Mirath edition, A.H. 1932 = 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 حدا دائما مبارك فيه كما يجب وما يرضي وولي الله وملكته — على خير خلقه محمد النبي الأمي الولي المصطفى سيد المرسلين وعالم السبعين وعلي الله وauction his صحبة جمعين — صلة دائمة الى يوم الدين وكتب علي بن أحمد بن هبة الله المعروف بنى الكزاء العطيب (sic) العمرة وهو يستغفر الله من الزيادة ونقصان وسأل الله العفو والرضوان كتبه لنفسه تلقه الله به وغضبت لمن نظر فيه ودعا له بالعتيق من البشر وجميع المسلمين وذالك مع وفق الفراق منه في يوم الاثنين مستهل شهر ربيع الآخر من سنة ومسبعين وخمسين.

Written in bold and good Naskh.
Dated A.H. 572.

Scribe: علي بن أحمد بن هبة الله المعروف بابن الكزاء

No. 212.

foll. 229; lines 19; size $13 \frac{1}{2} \times 9 \frac{1}{2}$; $10 \times 7$.

A portion of the Jami' Turmuqi, designated here:

الجز الثاني
Beginning with the following Isn̄ād:

أخبرنا الشيخ أبو الفتح عبد الملك بن أبي القاسم بن أبي مهل الكروشي قرآة عليه و أنا اسمع فاطره قال: الأخذنا أبو بكر أحمد بن عبد الله القروشي و أبو نصر عبد العزيز البرتقي و القاضي أبو عاصم محمد بن القاسم الأزدي قال: الأخذنا أبو محمد عبد البهاي ابن محمد البرتقي قال: الأخذنا أبو عاصم محمد بن عاصم البرتقي.

and ending with the Ḥadīṣ of the chapter:

ما جاء على الجلس في الطريق


Written in a beautiful Naskh.

Not dated, apparently 6th century A.H.

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No. 213.

fol. 283; lines 17; size $12\frac{1}{2} \times 8\frac{1}{2}$.

Another copy of Jāmi‘ Turmūdī, beginning with the chapter of——

الطمأة

and ending with the last Ḥadīṣ of Turmūdī; corresponding with vol. ii. of the printed edition.

Written in ordinary Nasta‘īlīq.

Not dated, apparently 13th century A.H.
No. 214.

foll. 324; lines 15; size 9 × 6¼; 6⅔ × 4.

Another fragment of Jami', designated here:

الجزء الثاني

Beginning with the Ḥadīṣ:

حدثنا الامام – نا – مالك عن اسماع بن عبد الله بن أبي طلحة عن أبي هريرة عن أبي وافد الليفي – أن رسول الله صلى الله عليه وسلم بينما هو جالس في المسجد والناس معه إذ أقبل ثلاثة شیر

and ending with the last Ḥadīṣ of Jami' Turmūdi; corresponding with the printed edition, vol. ii., pp. 109–264.

Written in good Naskh.

Dated A.H. 1292.

Scribe علی بن احمد بن مصطفی غیاث البکندری الصنفی

No. 215.

foll. 211; lines 20; size 12¾ × 8; 9 × 6.

المجتبی

AL MUJTABÂ.

The 5th canonical collection of traditions also called As Sunan aṣ-Ṣaḡīrāh or aṣ-Ṣuğrā, abridged from the author's larger work called As Sunan Kabbirah or al Kubrah, in two volumes.

Beginning with Isnād thus:

Vol. I.

حدثنا الشيخ الإمام الثقیب العالم المحدث منبی الشیرین ابن عبد الله محمد بن اسماعیل بن ابی الصیف الدینی قال حدثنا
الشيخ الفاضل العبد بن عبد الرحمن ععيد بن عبد اللهزاد بن عبد الدوكر بن عبد الرحمن بن عبد الدوكر بن عبد الرحمن بن عبد الرحمن بن عبد الرحمن أبي نصر أحمد بن المحتسب المحتسب المحتسب.

قال اهلاً الشيخ العظيم الشهير بن الكبار الذي من العلماء. أخبركم الشيخ الفاضل العبد بن عبد الرحمن ععيد بن عبد الدوكر بن عبد الرحمن بن عبد الرحمن بن عبد الرحمن بن عبد الرحمن أبي نصر أحمد بن المحتسب المحتسب المحتسب.

قال اهلاً الشيخ العظيم الشهير بن الكبار الذي من العلماء. أخبركم الشيخ الفاضل العبد بن عبد الرحمن ععيد بن عبد الدوكر بن عبد الرحمن بن عبد الرحمن بن عبد الرحمن بن عبد الرحمن أبي نصر أحمد بن المحتسب المحتسب المحتسب.

The usual beginning—

باب تأويل قول الله عز وجل إذا قسمت إلي الصلوة الغ

is given here on the margin.

Author: Abu 'Abdarrahman Ahmad bin Shu'aib bin 'Ali bin Sinan bin Bahr al Khurasani, who was born in Nasirah in Khurasan A.H. 215 = A.D. 830, where he studied Hadith under Qadiya bin Sweid (d. A.H. 240 = A.D. 855).

He travelled to Hijaz, Iraq, Egypt, and Syria, and studied under the following traditionists:—

عبيد بن راهويه (d. A.H. 233 = A.D. 848),

همام بن عمر (d. A.H. 245 = A.D. 860),
TRADITION.

Abū Kābir Mūhammad ibn al-'Alāʾ
(d. a.H. 248 = a.D. 863),
Mūhammad ibn 'Abd al-Mūsawi
(d. a.H. 244 = a.D. 859),

and finally settled in Egypt. According to Ikmāl, fol. 229°, Ḥusn al-Muḥāḍarah, fol. 170, and Ḥāj. Khal., vol. i., p. 479, the author made the present abridgment at the request of a certain Anīr of Egypt. It is stated in Ḥuffaz, vol. ii., p. 268, that the Khāṣṣa'īṣ 'Alī of Nāṣir'ī, in which he restricted himself wholly to the praise of 'Alī the 4th Khalīf, led the public to accuse him of professing the Shi'i doctrine. He was, however, able to convince them that he wrote it specially for the people of Damascus, whom in the course of his journeys he had found to have no regard for 'Alī. As this abridgment contains a selection of Ṣaḥīḥ Hādīṣ only, it is regarded as one of the canonical collections of traditions. Nāṣir died in a.H. 303 = a.H. 915.

Besides the works mentioned in Breck., vol. i., p. 162, the following are enumerated in Ḥuffaz, vol. ii., p. 268, Ḥusn al-Muḥāḍarah, fol. 170°, and Ikmāl, fol. 229°:—

(1) Fāṭāl al-Ṣamā'ī (3) Mīṣlīd Mālīk
(2) Mīṣlīd al-'Uli


The present work has been printed in Delhi, 1850; Cawnpore, 1882; and Cairo, 1895.

From the following note—

 שהם מימא תואדה במצד איני משמת

made by the scribe on the margin of the title-page, it appears that the scribe commenced to transcribe the copy in Jumād I. a.H. 1239.

The present volume ends with كتب الزكوة.

No. 216.

foll. 227; lines 20; size 12½ × 8; 9 × 6.

Vol. II.

Continuation of the above, ending as usual with the last Ḥādīṣ of Al Muṣṭafā.
Both the volumes are written in good Naskh, foll. 102-227 are supplied in a later hand.

Colophon runs thus:—

احتر كتاب الابنيرة وهو آخر كتاب المجتبي

No. 217.

foll. 303; lines 25; size 11½ × 7¼; 10 × 5.

A correct and complete copy containing both vols. i. and ii. of the above work, beginning as usual with the chapter—

تأويل قول الله عز و جل يا ابيها الذين امتنوا إذا قسمتم الي

الصلوة الح

Written in ordinary Nasta'liq.

Dated A.H. 1258.

No. 218.

foll. 57; lines 24; size 8 × 8½; 8 × 5.

A good and old, but unfortunately incomplete, copy of the preceding work. It has been divided by the scribe into several parts, of which the present copy contains the 7th and 8th parts and a portion of the 10th.

Part vii., foll. 1-36, begins abruptly thus:—

عن الزهري قال اخبري سالم عن ابيه قال رأيت النبي صلى الله عليه وسلم إذا اعجه السير في السفر يؤمر صلة المغرب حتى يجمع بينهما وبين العما

Corresponds with foll. 33-72 of the preceding copy, and ends thus:—

لجز الجز و يعلمون انها الله تعالى في الذي يليه باب السالم
TRADITION.

Part viii., foll. 37-56\textsuperscript{o}, begins with the chapter—

السلام

and ends with the chapter—

قدر الثورة في صلوبة الكسوف

Corresponds with foll. 72\textsuperscript{a}-90\textsuperscript{a} of the preceding copy:

الجزء الثامن من السنن الأثرية عن رسول الله صلى الله عليه وسلم تأليف أبي عبد الرحمن أحمد بن هشيم بن بكر النسالي رواية أبي بكر أحمد بن مجد بن اسحاق البستي عنه رواية القاضي أبي نصر أحمد بن الصبيخ بن الكبار رواية الشيخ أبي مجد عبد الرحمن بن محمد الدولة مساعاً للشيخ أبي الحسن مجد الفخر بن مهبه الانتصاري

Part x. (part), foll. 57\textsuperscript{a}-57\textsuperscript{b}, begins with the chapter—

الامر بالولازر

and ends with a portion of—

باب وقت الولازر

Corresponds with fol. 101\textsuperscript{a}.

The MS. has been annotated by several famous traditionists of the 6th century A.H., such as—

ابو الفضل محمد بن ناصر بن محمد بن علي البغدادي

(d. A.H. 550 = A.D. 1153)

ابو البركات عبد الرحمن بن مجد

(d. A.H. 577 = A.D. 1180)

ابو النجيب عبد الناصر بن عبد الله بن محمد بن عمومه السهر ورد

(d. A.H. 563 = A.D. 1166)

ابو الفرج عبد الرحمن بن علي بن محمد البرزي

(d. A.H. 597 = A.D. 1200)

and others who had studied the present work under—

ابو الحسن سعد الفخر بن محمد بن مهل الانتصاري

(d., according to Mir'ât al Janân, fol. 313\textsuperscript{b}, A.H. 541 = A.D. 1144).
Some of the notes mention the fact that the four daughters of فاطمة - زينب - ليلى - رابعة, had studied the present work under their father.

Written in good Naskh.

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No. 219.

foll. 67; lines 33; size 11½ x 8; 9 x 6.

زهر الربيع علي المجلبيل

ZUHAR AR RUBÂ 'ALÂ AL MUJTABÂ.

A commentary on Nasa'i's Mujtabâ, by 'Abdarrahmân as Suyûtî (for his life, see above, pp. 3, 4), on the model of his commentary on Bukhârî (see no. 169).

Beginning:—

الحمد لله لاحصل منه و الصلاة و السلام على مسجد الذي

اشترطت الوارد

He says in the preface that the want of a commentary on Nasa'i's Mujtabâ induced him to write the present one. The preface includes a short biographical notice of Nasa'i. The Mujtabâ has been printed with the present commentary in Delhi, 1850; Cawnpore, 1882; Cairo, 1895.

According to the colophon, Suyûtî wrote the present commentary in a. H. 904:—

قال المؤلف رحمه الله تعالى فرغسه من تأليفه يوم الجمعة

رابع الأولى سنة اربع وتسعمائة

Written in good Naskh.

Dated Medina, a. h. 1115.

ثم زهر الربيع علي المجلبيل من الإمام السالى رحمه الله

بعد صلاة الظهر بساعة من ثمانية لمس من شهر
SUNANU IBNI MAJA.

The 6th canonical collection of traditions.

Author: Abū 'Abdallah Muḥammad bin Yazid al Qazwīnī, commonly called Ibn Māja (born A.H. 209 = A.D. 824). He studied Ḥadīṣ under the traditionists Abū Tāhir (d. A.H. 254 = A.D. 868), and several authors of repute have taken him as their authority for Ḥadīṣ.

He died in A.H. 273 = A.D. 886.


Beginning:

قال انا أبو زرعة طاهر بن محمد بن طاهر المقدسي الصوفي باب اتباع سنة رسول الله صلى الله عليه وسلم حديثا أبو بكر بن أبي بكر بن هشيمة حومنا شرياك عن الامام علي بن أبي صالح عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم ما امر تكم به فصدوه وما نهبتكم عنه فانتهوا

This work is divided into thirty-two Bābs, subdivided into 1,500 chapters, and contains 4,000 Ḥadīṣ.

Some authorities take Muwattā' as the 6th canonical collection of traditions, against the opinion of the majority who give that place to Sunan i Ibn i Māja. Dahabī and Yaḥṣī mention Ibn Māja as a historian.
and one well versed in Tafsir, and Ibn Khallikân says that Ibn Mâja wrote a commentary on the Qurân and a history, which, however, do not seem to be in existence.

For other copies see Paris, 706; Br. Mus., 1564; Alger, 492–3; Kagib, 259–60; A. S., 542–44; Köper, 293.
The work has been lithographed in Delhi, 1282.
The colophon runs thus:—

اخرى كتاب من ابن ماجة——الحمد لله رب العالمين و صلي الله علي مسجد و الله و اصحابه الجمعين تمام شهد ابن ماجة بتاريخ
بسم و دويم شهر ذي الحجة 1026

Written in good Nasta'liq.
Dated A.H. 1262.
Scribe مجد بن قادر علي

No. 221.
fol. 189; lines 21; size 10 × 7; 8 × 4½.

شرح سن ابن ماجة

SHARHU SUNANI IBNI MÂJA.
The 2nd part or Juz of the commentary on Ibn Mâja (جزء ثاني) containing the commentary on the chapter—

فصول كل شعر جماعة

and ending with the commentary on the chapter—

النهي عن انشاء السوال في المسجد

Commentator: Abû ‘Abdallâh Muğlâtâ’î bin Qiliq bin ‘Abdallâh ‘Alââaddin al Bakjari al Hâkî al Hanaîfî, was born in A.H. 698 = A.D. 1290. He studied most branches of Muhammadan literature, but was a specialist in biography and tradition. He was appointed teacher of Hadîth in Madrasah Zâhiriyah in Cairo. Hûn al
Muhādarah, fol. 174, says that he wrote more than a hundred works, but few of them are known to his biographers. He died in a.H. 762 = A.D. 1361. See Ad Durar al Kāminah, fol. 540°; Ḥusn al Muhādarah, fol. 174°; Haj. Khal., vol. i., p. 477; Brock., vol. ii., p. 48.

Beginning:\n
باب نص كل شعر جنباته حديثا مضر بن علي الحكيمي نا
العرب بن ويدي بن ثنا مالك بن دينار عن محمد بن ميراث عن
إي هريرة قال قال رسول الله صلى الله عليه وسلم أن نص كل
شعر جنباته فاغسلوا الشعر واتقوا البصر قلد هذا حديث لممارى
ابي داود اتبعه العرب حديثه مكنكر وهو ضعيف كذا في كتاب
اللؤلؤي الع

Besides the works mentioned by Brock., vol. ii., p. 48, the following are enumerated in Tāj at Tabaqāt, vol. viii., part i., fol. 381:\n
1. دليل علي النجديب
2. ذيل علي المؤلف
3. جمع أوهام النجديب
4. والمستلف
5. شرح أبي داود

The following colophon gives the date of composition a.H. 739:\n
آخر الجزء الثاني من ويبدل الجزء الثالث باب الصلوة
في اعتفال الأول فرغ من هذه المجلدة في شوال سنة تسع وثمانين
وسبعمائة

The colophon is followed by a note, signed by the commentator, in which he says that in a.H. 741 he himself arranged the folios of this MS. in the Zāhiriyah Madrasah. The handwriting of the note and of the text are the same; the present copy is thus an autograph.

الصمد الله امتن الله تعالى لجمع هذه المجلدة بالمدرسة الظاهرة
وذالك في مستهل صفر اعديت واربعين وسبعمائة مغلطائي

There are marginal notes throughout the copy.
Written in good Nashī.
Dated a.H. 739.
مصابح الزجاجة على سنن ابن ماجة

MISBÂH AZ ZUJÂJAH 'ALÂ SUNANI IBNI MÂJA.

A commentary on the Sunan of Ibn Mâja, following the same lines as the author's commentaries on the other five canonical collections of traditions.

Author: 'Abdarrahmân bin Abî Bakr as Suyûtî (see above, no. 219).

Beginning:

صدّ المهدّل والاكرام والصلوة والسلام على رسول الله محمد صيد الأنام الخ

In the preface, which contains a short life of Ibn Mâja, he says that he promised in his commentary on Bukhârî (see Tawshûh, fol. 1* to write a commentary on each of the six canonical collections:

وقد عزمت على أن اضع على كل من الكتب السنة كتابًا على

هذا النقط

The colophon runs thus:

هذا آخر تعليق على سن ابن ماجة والصدّ لله على كل حال
ووافق الفراعنة من رجال هذه النسخة المباركة ضومة نهار الاثنين
26 من شهر هلال من سنة 1117 من الهجرة النبوية على صاحبها أفضل
الصلاة والسلام بالدينة المنورة على يد اثنتين العباد وأيهم
على ربهما، رضي الله علیهما، محمد بن جابر غنر الله له ولوالديه، ونساءه
ولايانه ولأعيانه في الله والصدّ لله رب العالمين

The present commentary and the الناجاة الطيبة were lithographed on the margin of the edition of Ibn Mâja published in Delhi, A.H. 1282.
For other copies see Br. Mus., 1564; Alger, 492-3; Ragib, 259-60; Brock., vol. i., p. 163.
Written in ordinary Naskh in Medina, a.H. 1116.

Scribe محمد بن جابر

No. 223.
fol. 415; lines 30; size $13\frac{1}{2} \times 10$; $9 \times 6$.

جامع التسول إلى أحاديث الروسل

JÂMÎ’ AL USÛL ILÂ AḤÂDĪṢ AR RASÛL.

A collection of the traditions of Bukhârî, Muslim, Muwaṭṭa’, Tarmudi, Abû Dâ‘ūd and Nasa‘i, in two volumes.

By Majdaddîn Abû as Sa‘âdât al Mubârak bin Abî al Kâram Muḥammad bin Muḥammad bin ‘Abdallâh bin ‘Abd al-Wâhid Shâbâni Ibn al Aṣîr al Jazâri,

مجدالدين أبو السعادات البازرك بن
ابنه الكرم محمد بن عبد الكريم بن عبد الواحد الشيخاني
ابن الأثير الجزري

Vol. I.

Beginning:

الحمد لله الذي أوضح لمعالم الإسلام سبيله وجعل السنة للحكم

دليل

The author was born, a.H. 544 = A.D. 1149, in Jazîratu Ibn ‘Umar, where he was brought up and educated. He travelled to Maṣal (where he settled permanently) and Baġdâd, and amassed a vast knowledge in all the branches of Islamic literature. According to his own statement, fol. 18-19⁰, he attended lectures on the following six works under several traditionists:——

I. Bukhârî, in Maṣal, a.H. 588 = A.D. 1192, under——

شيخ جمال الدين زين الإسلام أبو عبد الله محمد بن
سرايا بن علي بن نصير بن أحمد بن علي

k. 2
II. Muslim, in Ma’ṣal, a.H. 585 = a.D. 1189, under—

أبو ياسر عبد الوهاب بن عببة الله بن عبد الوهاب البغدادي

from whom he received a sanad for narrating the Ḥadīṣ of Muslim—and

ضياء الدين شيخ الإسلام أبو أحمد عبد الوهاب بن علي بن علي

الإمام

III. Muwaṭṭā’, in Ma’ṣal, a.H. 588 = a.D. 1192, under—

أبو بكر يعلى بن سعيد بن تمام القرطبي الأردني

IV. Turmuqṭī, in Ba’gdād, a.H. 586 = a.D. 1190, under the aforesaid—

أبو أحمد عبد الوهاب

V. Abā Dā’ūd, in Ba’gdād, under the same.

VI. Nasa’ī, in Ba’gdād, a.H. 586 = a.D. 1190, under—

أبو القاسم بن لعيس بن صدقة

His two younger brothers, ʿIzzaddin Abū ʿl-Ḥasan (d. a.H. 630 = a.D. 1232) and ʿDiyyāʾaddin (d. a.H. 637 = a.D. 1239), were also specialists in some branches of Arabic literature, and the former composed the famous historical work, Al Kāmil. Abū ʿl-Barakāt al Mustaftī remarks that Majdaddin was a famous scholar of his age (see Ibn Khallikān, vol. i., p. 441). He at first entered the service of Mujāhidaddin ʿQāʾīmāz (قائماز) bin ʿAbdallah (d. a.H. 595 = a.D. 1199), the Governor of Ma’ṣal, for writing letters to kings and nobles; and subsequently, of ʿIzzaddin Musʿūd I. (a.H. 576–589 = a.D. 1180–1193), the fifth king of the Atābaks of Ma’ṣal. After the death of ʿIzzaddin Musʿūd I., he continued to enjoy the same favour from the king’s son, Arslān Shāh I. (a.H. 589–607 = a.D. 1193–1210). An attack of paralysis compelled him to retire from the royal service. Ibn Khallikān says that Majdaddin spent his last days in the composition of books and in prayer, and that he was constantly surrounded by scholars, who helped him in his literary productions. Majdaddin built a rest-house in a village of Ma’ṣal, and bequeathed all his property for the endowment of the same under a trust deed. Shortly afterwards he died, in a.H. 606 = a.D. 1209.


The confusing arrangement and omissions of Ḥadīṣ in the Tajarīd (a similar collection of Ḥadīṣ by Ibn Ruzain, d. a.H. 513 = a.D. 1119)
induced him to write the present work. He supplied all the omissions, arranged the Ḥadīṣ in a more systematic order, and gave explanations of all difficult Ḥadīṣ. He mentions the Jamʿ bain ʿṢahihain (see No. 204 in this volume) as his source for Bukhārī and Muslim, and for the remaining four he relied on his own copies of the works.

The following abbreviations have been observed in the present work:  for Bukhārī,  for Muslim,  for Muwatta',  for Abū Dā'ūd,  for ʿNasāʾī. The work is divided into three Rukns: I. deals with the science of tradition and the author's Isnād; II. contains Ḥadīṣ arranged in alphabetical order, subdivided into 129 Books, 131 Bābs, 513 Fāṣls, and 291 Far's, followed by an appendix, called كتاب اللواحق, dealing with Ḥadīṣ omitted from Rukn II.; III. contains explanations of difficult Ḥadīṣ, lives of the Prophet, his descendants and companions, and a detailed description of the contents of the work, subdivided into three Fanns and six Qismas.

The present volume comprises Rukn I. and the first portion of Rukn II., ending with the letter ـ.

The title of the work is written on a gilt ground, within a golden circle.

No. 224.

foll. 392; lines 30; size 13½ × 10; 9 × 6.

Vol. II.

Continuation of the same, containing the latter half of Rukn II. and the whole of Rukn III. It begins with the letter ـ thus:

حرف العين ويستعمل على سنة كتاب - كتاب العلم - كتاب العفو - كتاب العتق - كتاب العدة - كتاب العارية - كتاب العميل - الكتاب في العلم وفية سنة فصول الفصل الأول في الص ب عليه

For other copies of the work see: Berlin, Nos. 1311–16; Br. Mus. Suppl., No. 145; Jeni, 181–93; Cairo, i., 294; Rampore Library, Nos. 66–70.

Both the volumes are written in beautiful Naskh. Dated a.H. 843.

Scribe محمد بن مرتضي بن المجتني الصيني
No. 225.

foll. 351; lines 25; size 9 ½ × 5 ½; 7 × 3 ½.

الفصول شرح جامع النصول

AL FUŠUL SHARHU JÂMIʿ AL UŠÛL.

A rare commentary on the preceding work.

The name of the commentator is not given anywhere in the work, but on the title-page the following note, by an anonymous writer, says that it was composed by ʿAli bin Husâmaddîn al Muttaqi, على بن حسام الدين المنطيق (d. A.H. 977 = A.D. 1569; see Brock., vol. ii., p. 384).

الكتاب هو من مؤلفات الشيخ علي بن حسام الدين المنطيق وكتابة مؤلفه

The biographers of ʿAli bin Husâmaddîn do not mention the present work in the list of his compositions, but on comparing the present MS. with the autograph copy of Jawâmiʿ al Kilam, جوامع الكلم, by this author, see Hand-list, No. 1411, it is found that the handwriting of the two MSS. is identical. This fact, and the frequent corrections and alterations in the present MS., support the statement of the anonymous note, and leave little doubt that the present copy is an autograph of ʿAli bin Husâmaddîn.

Beginning:—

الحمد لله الذي أرنا بالاقتضاء بالسنة وأعطانا علمها بالسنة

The commentator in the preface says that he undertook the present work in view of the fact that to his knowledge there did not exist any commentary on the Jâmiʿ al Ušûl.

The colophon runs thus:—

ِحتّفنا الله تعالى من آئمة الدارين وعصننا الله من أئذاء التامين ونصرنا على المنافقين وإعاذا من عذاب الكافرين

Written in good Naṣkh.
Not dated, apparently 10th century A.H.
TAJRĪD AL UṢŪL MIN AHĀDIṢ AR RASŪL.

An abridgment of the Jāmi‘ al Uṣūl, excluding the Isnād and repeated Ḥadīṣ, in two volumes.

Vol. I.

Beginning:—

الحمد لله رب العالمين عبد الله الهادي بن عبد الرحمن بن أبي طالب بن عبد الرحمن بن قاضي النجاة شمس الدين إبراهيم بن البارزي العموري

By Hibatallah bin Qāḍī al Quḍāt Najmaddin bin ‘Abdarrahim bin Qāḍī al Quḍāt Shamsaddin Ibrāhīm bin al Bārizī al Ḥamawi, who was born in Ḥamāt, in A.H. 645 = A.D. 1247, and studied under his father, grandfather, and some others, such as Shaikh ‘Izzaddin Abu’l ‘Abbas Aḥmad bin Ibrāhīm al Wāsīṭi al Fāruṣi (d. A.H. 694 = A.D. 1294), and Jamāladdin Muḥammad bin ‘Abdallah bin Mālik (d. A.H. 672 = A.D. 1273). He received a sanad from Shaikh ‘Izzaddin bin ‘Abdassalām (d. A.H. 660 = A.D. 1262). In a short period he made himself master and specialist in Muḥammadan Law, and surpassed all the scholars of his age in that branch of learning. He secured for himself a world-wide reputation and general respect, and in a short time became Qāḍī of his native place, a post which was held by his ancestors in times past. The fact that he did not accept any salary or remuneration for the post testifies to his pious feelings. Even when discharging the responsible duties of Qāḍī, he did not give up the idea of learning, and devoted part of his time to composition. It is stated in Taḥqīq Iḥn Shāhba, on the basis of reliable authorities, that he composed nearly fifty works, and collected a large number of books for his own use. He repeatedly performed pilgrimages, became blind in his latter days, and died in A.H. 728 = A.D. 1328.

The author in the preface says that he studied the Jāmiʿ al Uṣūl under ʿAbd al-ʿAzīz al-Dīn, who studied under Majdaddin, the author of Jāmiʿ al Uṣūl. He further adds that as the work, Jāmiʿ al Uṣūl, was a lengthy one, it was not utilized by the public, hence the present abridgment. The Ḥadīṣ, repeated Ḥadīṣ, and commentaries on Ḥadīṣ, with few exceptions, are omitted.

Beside the present work and works mentioned in Brock., vol. i., p. 388, vol. ii., pp. 86, 116, the following works of the author are enumerated by Ibn Shahba in his Ṭabaqāt, fol. 131b:-

(1) روضات الجنان في تفسير القرآن
(2) الممثيل
(3) شرح الفاطمية
(4) كتاب الوفا
(5) شرح البهجه
(6) كتاب المجهر من مسند امام الشافعي
(7) تعييز العجز
(8) الدرجة في صفه الجل والعموة
(9) كتاب الزيد
(10) كتاب المبتكر في الجمع بين مسائل المعصور والمحضور

The present work is mentioned in Köpr., 257; Jeni, 138.
On the title-page it is noted within a red circle that the present copy was transcribed for the library of Ḥusain bin Abi Bekr bin Ibrahim an Nazil, a scholar of the 10th century a.h.

يرسوم غزائه الثلبية الوجه النبيل الرحب الوجيه شرف الدنيا
والدين الصبيين ين أي بكر بن الراهيم الديني

The aforesaid Ḥusain bin Abi Bekr records in the margin of the title-page the date of birth of his son, Abü Ahmed Abu'l-Maḥāsin, in a.h. 911.

ولد الولد السعيد المبارك الرحيم الميمون الجمعة أن شاء الله
تعميل أبو أحمد أبو المنصور بن حسین بن أي بكر بن داوود الديني
شهر ربيع الآخر سنة أهده عمر وسماحة اسمه الله نبات الصالحين الخ
رسم الله الرحمن الرحيم

الحمد لله رب العالمين على ما اعلم وصلوته على سيدنا محمد المصطفى وعلى آله وصحبه وسلم. وبعد فقد أجازنا ورد النجيب من أمده الله Bend توفيته وإليه رسولنا الله في عالمه وجعله عالما صالما من سلفه. روايه كتب التفسير والصحيح والفقه واللغة والأصول والفرائض والحساب وكلما نحوزنه روايته. إن هذه الإجازة تأتي في الثامن والعشرين من شهر ذي القعدة عام أتاي عشر وسعماة. كتب ذلك القشيري المعترف بالقعرض والتفسير عبد الرحمن نباني بكر الصديق بن إبراهيم ابن أحمد بن زيد وكذلك قرأ عليه الولد المذكور جميع كتاب تجويد الأصول المختصر من جامع الأصول في أحاديث الرسول للإمام العالم شرف الدين عبد الرحيم الصموئل الباجوري وقد أجازنا له روايته.

Foll. 2-3 contain a different work on Ḥadīṣ.
Fol. 3 contains a sanad, dated a. h. 1044, granted by 'abdallah, the grandson of Husain bin Ibrahim an Nazili, to his son.
Written in good Naskh.
Dated a. h. 901.

Scribe علي بن داود بن أحمد الغني الصيمي
No. 227.

foll. 111; lines 32; size 12½ × 9; 9½ × 7.

Vol. II.

Continuation of the same, beginning:

ترجمة الأبواب التي أولتها ضادولم برو في حرف الضاد
حرف الضاد وفيه كتاب

Written in a later ordinary Naskh. Dated A.H. 1185.

Scribe ِبن محمد ِبن يحيى

No. 228.

foll. 330; lines 34; size 13 × 8; 10 × 5½.

تيسير الوصول إلى جامع الأصول

TAISIR AL WUSUL ILA JAMI' AL USUL.

Another abridgment of the Jami’ al Usul, arranged in alphabetical order.

By Abu ‘Abdallah ‘Abdarrahman bin ‘Ali bin Muhammad bin ‘Umar bin ‘Ali bin Yusuf Wajhaddin ash Shaibani az Zabidi bin Daiba’, who was born in Zabid, A.H. 866 = A.D. 1461. A few months after his birth his father ‘Ali went to India, where he died in A.H. 870 = A.D. 1471; hence ‘Abdarrahman was brought up by his maternal grandfather, Sharafaddin Abul Ma’ruf Isma’il bin Muhammad al Mubārizi, who took every possible care and interest in his education, and trained him personally. He also received education
from his maternal uncle, Muḥammad Ṭa‘īyib bin Ismā‘īl bin Muḥammad al Mubārizī, محمد طيبد بن اسماعيل بن محمد البازري. In a.H. 883 he studied كتاب الزيد (a work on jurisprudence by Hibatallāh, d. a.H. 728 = a.D. 1338) under ‘Umar bin Muḥammad al Ashʿāri (d. a.H. 887 = a.D. 1482). At the end of the same year he went to Mecca with only seven Dinars, which he had inherited from his father, and performed his first pilgrimage. He returned from Mecca to Zabīd four days after his grandfather’s death in a.H. 884 = a.D. 1479, and stayed there for about a year with his uncle, and at the end of 885 a.H. = a.D. 1480, he proceeded to Mecca for the second time, and then returned again to Zabīd, where he visited Aḥmad bin Aḥmad bin ῤabdallāṭif az Zabīdi, أحمد بن أحمد بن عبد الله الطيفي الأزدي (d. a.H. 893 = a.D. 1487), and studied under him the six canonical collections of traditions and other collections of Ḥadīṣ, and after completing his study under him he attended lectures on jurisprudence under Jamāladdin Abū Aḥmad at Ṭabarī. In a.H. 896 = a.D. 1490 he performed a third pilgrimage, and in a.H. 897 = a.D. 1491 met Muhammad bin ‘Abdarrahmān as Sakhāwi, محمد بن عبد الرحمن السخاوي (d. a.H. 902 = a.D. 1497) in Mecca, and attended lectures on Ḥadīṣ under him. He then returned to Zabīd and composed كتاب الكوف (a history of Zabīd, which was highly appreciated by Shihābuddin al Malik az Zāfīr ‘Amīr bin Ṭāhir (a.H. 894–923 = a.D. 1488–1517), the fourth king of the Tāhirids of Yaman, who called the author to his court in Yaman, and showed him great favour. A few months afterwards he made an abridgment of the Bugyata Mūstafīd, and entitled it Al ‘Iqād al Bāhir fi Tarīkh dawlati bani Ṭāhir, العقد الباهر في تاریک دولت بنی طاهر, dealing particularly with the accounts of the Tāhirid Dynasty. Soon after he was appointed a teacher of Ḥadīṣ, in Zabīd, where he continued to deliver lectures till his death in a.H. 944 = a.D. 1537.

For his life see: An Nūr as Sāfīr, fol. 214; Hāj. Khal, vol. i., p. 275.

Beginning:—

الحمد لله الذي يسر الوصول إلى جامع الأصول من حديث الرسول

The author in the preface mentions that sanads for narrating Ḥadīṣ of the Tājrid al Uṣūl were granted to him by Aḥmad bin Aḥmad az Zabīdi and Muḥammad bin ‘Abdarrahmān as Sakhāwi. The author at the end gives the date of composition, a.H. 916.

For other copies compare Paris, 730; Alger, 498; Rāgīb, 251; Cairo, 293.

This work has been lithographed in Calcutta, a.H. 1252 = a.D. 1836.
Beside the present work and works mentioned by Brock., vol. ii., p. 480, the following are enumerated in An Nūr as Sāfīr, fol. 223*:

1. كتاب غاية المطلوب
2. كشف الكتم
3. مصباح المشكاة
4. كتاب المعراج
5. مولد النبي

The following colophon, written on a gilt ground within two circles on foll. 328* and 330*, says that the present copy was transcribed by Aḥmad bin Ṣalāḥ al Khawlānī for Bilāl Muḥsin bin Aḥmad Rājiḥ:

الحمد لله الذي وقتي لا تأمَّم هذَّ الكتَّاب الجليل النفي مَعُ صِلَائِهِ العُصْرِ من نَهَارِ النَّهيِم لَلَّهُ ثَانِي عَشْرِ شَهْوَرِ بِعَمِّ النَّارِ بِالْأَوَّلِ مِنْ شَهْوَرِ سَنَةِ النَّبيِّ وَقُمَوْنَ وَمَتَّةَ بَعْدَ الْأَلْفِ مِنْ الهِجَرَةِ النَّبُوِّيَّةِ إِلَيْهَا صَاحِبَهَا أَفْضَلُ الْصَّلَاةِ وَالسَّلَامَ وَانَا أَفْتَرِ عِبَادَ اللهِ الْيَهُوَهِ وَلَحْوِهِمْ لَدِيَّ إِنَّ اِحْمَدَ بْنَ صَلَاحِ الدُّولَيْنِيّ يُرْسِمَ مَالِكَةَ اللَّهِ الْإِلَّهِ فِي الْلَّهِ الكَرِيمِ السَّامِحِ بِذَلِلِ مَوْسِعَ بْنِ اِحْمَدِ رَاجِعِ الْعُمَّ

Written in good Naskh.
Dated A.H. 1152.

No. 229.

foll. 253; lines 32; size 12½ x 8½; 9 x 6.

تحفة الأشراف بعرفة الأطراف

TUḤFAT AL ASHRÂF BI MA‘RIFAT AL AṬRÂF.

A collection of the traditions of the six canonical collections, and of the following works on tradition which are, in the author's opinion, equivalent to the six canonical collections in genuineness and some other respects.
TRADITION.

(1) كتاب المتشائل by Turmūdī.
(2) كتاب العلل by Turmūdī.
(3) عمل اليوم والليلة by Nasa’i.
(4) كتاب المراميل by Abū Da’ūd.

The traditions are arranged under the Musnad of those Ṣahābi (Companions of the Prophet) from whom the Ḥadīṣ is narrated. The names of the Ṣahābi are arranged in alphabetical order. The entire work is in four volumes.

Vol. I.

Beginning:—

الملل لله رب العالمين واشهد ان لا إله إلا الله وحده لا شريك له
الأولين والآخرين واشهد ان محمد عبده ورسوله ام المتقين وعائلا

Author: Abū’l Ḥajjāj Yūsuf bin ‘Abdarrāḥmān bin Yūsuf bin Jamāladdin al Mizzi al Qudā’i al Kalbī ash Shāfī’,

was born in Ḥalab A.H. 654 = 1254 (Brock., vol. ii., p. 64, wrongly fixes birth in A.H. 643), and was taken as a child by his father to Mizzi, where he was brought up. In A.H. 675, he studied under ‘Ali Ibn Abī ‘l Khaɪr and others the six canonical collections and the following works:—

(1) كتاب العليل

(2) مسند إمام أحمد بن حنبل

(3) معجم طبرانی

In A.H. 683 he left Mizzi for Arabia and Egypt, where he attended lectures on different branches of Arabic literature, and soon distinguished himself as a traditionist and scholar. In A.H. 704 he came to Damascus, and settled there permanently. For the next twenty-three years and a half he taught Ḥadīṣ in the Ashrafiya Madrasah. From A.H. 727 he devoted his time to composition and transcribing MSS. (he is known as a good scribe), and in A.H. 742 = A.D. 1314 he died.


In the preface he says that he relied on the collections of Ḥadīṣ by
Bukhārī and Muslim, and on the works Aristocratic (which are a sort of index to the Hadīṣ of Bukhārī and Muslim), two independent works bearing the same name, by Ibrāhīm bin Muḥammad ad-Dimishqī (d. a.h. 401 = A.D. 1010), and Khalaf bin Muḥammad al-Wāsīṭ (d. a.h. 481 = A.D. 1010).

For the Hadīṣ of the remaining four canonical collections, and for the four works on Hadīṣ mentioned above, the author relied upon the work of Abū l-Qāsim bin ‘Asākir (d. a.h. 571 = A.D. 1175). Abū l-Hajjāj prefers the arrangement and style of his work, consequently he observed the same style and arrangement in his own work. He began the work in a.h. 696 and completed it in a.h. 722:

وكان الشروع فيه يوم عاشوراً سنة سبع والسبعين وستمائة وخمسمائة

in the thirteenth of the latter year, and he observed the same style and arrangement in his own work. He began the work in a.h. 696 and completed it in a.h. 722.

For other copies of the work see Berlin, nos. 1374–57, and Alger 499–500.

Written in good Naskh, in different hands.
Not dated, apparently 10th century A.H.

No. 230.

foll. 172; lines 32; size 12½ × 8½; 9 × 6.

Vol. II. and a portion of Vol. III. of the same.

Vol. II.

Beginning:

من مسجد عبد الله بن غياس بن عبد المطلب بي هاشم الترميسي الخ

Vol. II. ends on fol. 101v, and on 102a Vol. III. begins thus:

عبد الله بي عبد الله بي عمر الخطب

and ends abruptly with the following heading:

من مسجد عبد الله بي عمر الخطب

Written in ordinary Naskh by different hands.
Not dated, apparently 10th century A.H.
No. 231.

foll. 224; lines 32; size $12\frac{1}{4} \times 8\frac{1}{2}$; $9 \times 6$.
Continuation of Vol. III. of the same.
Beginning:

ومن مساعد عبد الله بن عمر بن هلال

Written in ordinary Naskh.
Dated A.H. 1259.

No. 232.

foll. 314; lines 32; size $12\frac{1}{4} \times 8\frac{1}{2}$; $9 \times 6$.
Vol. IV. of the same.
Wrongly designated in the title-page as 3rd part (الجزء الثالث).
Beginning:

معيد من مسبب المفضومي عن اليه هريرة

Written in ordinary Naskh.
Dated A.H. 1126.
This manuscript and the preceding one are written by the same scribe.

No. 233.

foll. 171; lines 27; size $10\frac{1}{4} \times 7$; $7 \times 5$.

النكت التطرف على الطرف

AN NUKAT AZ ŽIRÂF 'ALÂ AL ĀTRÂF.

A work believed to be unique, containing a collection of Ḥadīṣ not included by Mizzi in his work, Tuhfat al Ashraf (see preceding Nos. 229-32), and corrections of the mistakes committed by him in the same.
For his life see the present vol., p. 49, No. 159.
* e. Beginning:—

العذب لله الذي لا تتعلق احكائه ولا ينفذ ولوكان البجر مدادا

Ibn Ḥajār in the preface says that the work تفعئة الاعراف is unanimously admitted to be an authority on the subject, but when he devoted his time to reading and studying the work he noticed several omissions of Ḥadīṣ, and mistakes, which he sometimes noted in separate papers, and sometimes on the margin of his own copy of the Tuhfah. Subsequently he found that the following authors:—

I. Muṣṭafā’i at Turki (d. A.H. 762 = A.D. 1361);
II. Ḥāfiz Ibn Kašīr (d. A.H. 774 = A.D. 1373);
III. Ḥāfiz ‘Abdarraḥīm ‘Irāqī (d. A.H. 806 = A.D. 1404);
IV. Wali addīn bin ‘Abdarraḥīm al ‘Irāqī,

had also pointed out the omissions and mistakes of Mizzi, which they noted down on the margins of their copies of the Tuhfah, and on which they had composed small treatises. After that, Ibn Ḥajār discovered that Mizzi himself had collected some of the omitted Ḥadīṣ in his small treatise لواحق الاعراف. It is said in the preface that Ibn Ḥajār, at the request of some of his friends, composed the present work, basing it on his notes and on the treatises of the authors mentioned above.

A note on the title-page, copied from an autograph note on the title of the autograph copy of An Nukat, says that Ibn Ḥajār, in A.H. 839, collected the materials for the present work, together with the notes on the margin of his own copy of تفعئة الاعراف and other notes made by him in A.H. 805.

النكت الاعراف على الاعراف جمع الفقير أحمد بن علي بن حجر
التابع علمنا من حواشي نسختنا من كتاب الأعراط للعازمي في
أواخر سنة تسع وألفين وثمانمائة، وكتب كتب منه بيبي يسيرا
في سنة خمس وثمانمائة، ثم صلى فيه الشهد والله المستعان هكذا
وجدد ذلك بخط جامعه تفجه الله تعالى برحمة بأول نسخته المنثور

هذا منها
The title-page bears the two following notes by persons in whose possession the MS. was for some time.

(i) Written in a.h. 999, by Şafiaddin bin 'Alä' aš-Safawi, ملكة اضعف الله القوى صفي الدين بن علي الصفوى صفي الله قلبه لصفاء صيغته عام 999.

(ii) Written by Yahyä bin 'Isä, فضل ربه القدير إلى الله تجعل نع مملى.

Another note on the margin of the last fol. says that the present copy has been compared with the autograph copy, بلغ مقاربة باصل المصنف الذي هو يحفظ وليه الصد والمنة.

Ibn Ḥajar in the following colophon gives the date of his notes on the margin of the Tuḥfat as a.h. 802, and the date of completing the present composition, comprising those notes, as a.h. 839.

آخرما جمعته من حواشي الأطراف والله الصد والمنة العفو علقت سنة ثمانين وثمانية وتسع وخمسين وبين ثلثين ومنامانة عام تسع وثلاثين وثمانية.

The colophon is certified to be Ibn Ḥajar’s colophon by the scribe thus:—

هذا لفظه وأعريضه ومي خطه فعمه الله برمته أكملت ذلك يوم الخميس سابع المصم ومئة وخمسين وثمانية بالمسجد الصرام كتب محمد المدعو عمر بن فهد المكي الهاشمي.

The scribe, a well-known traditionist, author of Al Mu'jam and a pupil of Ibn Ḥajar, died in a.h. 885 = a.d. 1480. See Brock, vol. ii., p. 175.

Written in Magribi character.

Dated a.h. 857.

Foll. 2–21 and foll. 57–69 are written in good Naskh, by a different hand from the rest of the MS. The condition of the MS. suggests that the scribe obtained possession of the foll. numbered above belonging to an older MS., and then transcribed the remaining portions from the autograph copy.
MAJMA' AZ ZAWÂ'ID WA MANBA' AL FAWÂ'ID.

A collection of the traditions which, in the author's opinion, are worth being added to the Ḥadîṣ of the six canonical collections.

By Nûraddîn bin Abû `I Ḥasan bin `Alî bin Abî Bakr bin Sulaimân bin Ḥajar al Haṣamî, an eminent scholar, Sûfî and traditionist, who was born in a.h. 735 = a.d. 1334, and died in Cairo in a.h. 807 = a.d. 1405.

For his life see: Ḥusn al Muḥâdarah, fol. 176; Tâj at Tabaqât, vol. ix., fol. 90°; Brock., vol. ii., p. 76. Hajj Khažîn, in vol. ii., p. 360, says the author collected the materials from the following works:—

I. Musnad of Imâm Ahmad bin Ḥanbal, d. a.h. 241 = a.d. 855.
II. Musnad by Abî Bakr al Bazzâz, d. a.h. 292 = a.d. 905.
III. Musnad of Abû Ya'la al Maṣalî, d. a.h. 446 = a.d. 1064.
IV. Three Ma'âjîm, Al Mu'jam as Saqūr, Al Mu'jam al Awsâṭ, and Al Mu'jam al Kabîr, by Sulaimân bin Abî Ḥanîfî at Tabārânî, d. a.h. 360 = a.d. 971.

Beginning abruptly thus:—

هذا قلم نسأل ولم يصداها فقال مالكم لا تكلمون ولا تذكرون الله قولوا الله احمد والحمد لله وسماو الله وصداقه الله

The present copy is the first of the four parts, as would appear from the following colophon:—

تم الجزء الأول من أربعة أجزاء من مجمع الزوائد بصدقة الله تعالى

A few foll. at the beginning are wanting.
For another copy see Cairo, vol. i., p. 349. The work is not printed.
Written in good Naskh.
Dated a.h. 1021.

Scribe Muhammad bin al-Hajj Nâṣir bin Muhammad
TRADITION.

AL MASÂNÎD.

No. 235.

foll. 45; lines 22; size 10½ × 6; 7 × 5½.

MUSNADU ABÎ ḤANîFA.

A collection of Musnad Hâdi, i.e. Hâdi related from the Prophet in the proper chain of Isnâd.

By Imâm Abû Ḥanîfa Nu'mân bin Sabît al Kâfî, the founder of the Ḥanâfî school, and the first of the four founders of the four sects of Sunnis. The date of birth of this Imâm is much confused by his biographers. The author of Al Jawâhir al Muqîyyah mentions three dates, viz. A.H. 61, 63, and 80, and holds the last date as correct, the generally accepted year. Almost all his biographers agree that the Imâm died in A.H. 150 = A.D. 767, and it has been mentioned by several reliable biographers that he died at the age of 70. This at once suggests that he was born in A.H. 80 = A.D. 699. This date is supported by the statement of the Imâm's son Hâmid (d. A.H. 196 = A.D. 812) and his grandson Isma'îl (d. A.H. 212 = A.D. 828), both of whom say that he was born in A.H. 80 = A.D. 699.

See No. 238, Jam'û Masânîdi Abî Ḥanîfa, fol. 9°, and see Abû Mûsâ Abî Ḥamîd Abî Ḥusayn bin Abî Ḥanîfa, fol. 9°. See Ibn Khallîkân, vol. ii., p. 163. Beside these statements we have Abû Ḥanîfa's own statement regarding his date of birth in a.H. 80 in the present Musnad, fol. 45°.

After devoting a short time to preliminary education, he engaged in trade, when Imâm Shu'bi al Kâfî (d. A.H. 109 = A.D. 728, see Ansâbû Sam'ânî, p. 334) advised him to continue his studies. By his advice Abû Ḥanîfa left trade and began to study the different branches of Islamic literature under various traditionists and scholars, and mostly under Shaikh Hâmid Abî Sulaimân (d. A.H. 120 = A.D. 738),
a well-known lecturer and professor of jurisprudence in Kūfa, and in a short period he secured a wide reputation for learning. and commanded the highest respect for his knowledge. In a.h. 129 Abū Ḥanīfa was appointed a lecturer at Kūfa in Hammād’s place, and the fame of his lectures reached distant countries within a very short time, and people from every quarter began to flock to him. Although he has not narrated a very large number of traditions, he is generally admitted to be an authority on the same. He devoted the greatest part of his time to delivering lectures and holding discourses with atheists and infidels, whom he overcame. These discourses gained for him a world-wide celebrity, and in a very short time he was declared Imām. He thus founded the Ḥanafī school, which is regarded as most reasonable and philosophical.

Imām Mālik, the founder of the Mālikī school (for his life see the present volume, p. 1), in connection with Abū Ḥanīfa’s powers of reasoning and argument, remarks that if Abū Ḥanīfa had intended to prove a wooden pillar to be one of gold, he could easily have done so.

قائل لمالك هل رأيت أبا عبيده قال نعم لو كتبت في هذه السارة أن يجعله ذهباً لقلم يعبة


Abū Ḥanīfa’s authority in jurisprudence is unanimously admitted. As regards his merit, Imām Shāfi‘ī, the founder of the Shāfi‘ī school (d. a.h. 204 = A.D. 820), says that he who wishes to learn jurisprudence must have recourse to Abū Ḥanīfa.

من ارادان يصير في الفقه فهو عيال على أبي حنيفة وكان أبو

غنيفه مم وفق له الفقه


Abū Ḥanīfa was widely known for his devotion and piety. On account of his piety, and fearing the responsibilities of Qādīship, he more than once refused to accept the post of Qādī of Kūfa. In the reign of Marwān II. (a.h. 127–132 = A.D. 744–750) he had to suffer punishment when he declined the post of Qādī, and was obliged to leave Kūfa for Mecca. In the reign of Ja‘far Mansūr, the second Abbāsid Caliph (a.d. 136–158 = A.D. 754–775), he came back to Kūfa, and towards the end of a.h. 150 he was called by the Caliph to Baghdād, and offered the post of chief judge (قاضي القضاة), but he declined the appointment. The Caliph, on hearing of the refusal, ordered the Imām to be brought to him immediately by force, and gave him two alternative orders, either to take the appointment or go to jail. The Imām preferred the latter. A few days afterwards
the Imām was called to the court and again asked to accept the appointment. But the Imām did not alter his mind, and refused more strongly than before. The Caliph became very angry, and ordered him to be punished publicly with ten stripes daily. The Imām preferred this disgraceful punishment to the acceptance of the appointment. This tyranny, which continued for ten days, ended in the death of the great Imām Abū Ḥanīfa, which took place in Bağdad in A.H. 150 = A.D. 767. He was buried in the cemetery called Al Khairurān. It is said that his funeral prayers were attended by fifty thousand people, and that they were repeated not less than six times. He left behind him a son, Ḥammād, and a large number of followers and pupils, and even to this day the number of his followers greatly exceeds that of the followers of the other three schools.


Beginning:—

الحمد لله الذي شرع لنا دينًا قوياً وهداياه إله صرطاً مستقيماً الخ

The Musnad of Imām Abū Ḥanīfa, like the Muwaṭṭa of Imām Mālik (see present vol., No. 121), exists in sixteen forms, in which the traditions are narrated from different sources (see for the details of fourteen forms, present vol., No. 238). The present Musnad is collected by Mūsā bin Zakarya bin Ibrāhīm bin Muḥammad bin Saʿīd al Ḥaṣkafi (d. a.h. 650 = a.d. 1252), and is narrated with his Iṣnād to Abū Ḥanīfa.

أما بعد فهذه مسند الإمام أبي حنيفة رضي الله تعالى عنه برواية

المسكين ذو الاستدامة عن حماد بن سليمان مسلم الآشوري

Beside the present, the following works of the Imām are mentioned by Mulla ʿAli Qārī in his Ṭabaqāt, fol. 14a–15b:—

الفئة الأكبر (1)

كتاب الوجائيا (2)

العالم والتعلم (3)

The existence of the third work cannot be traced at present in any catalogue, but Mulla ʿAli Qārī in the same Ṭabaqāt mentions the names of persons who had seen the work, and expresses his desire to write a commentary on the same if he could get a copy of it.

علي إذا ظهرت بالعالم والمتعلم اشرعت بعون الله
After carefully searching the list of 'Ali Qârî's compositions, we do not find any commentary on the work, hence it appears that 'Ali Qârî did not succeed in getting a copy of the same.

Beside those mentioned above, the following works—

(1) كتاب الأوسط
(2) كتاب المتخصص

are mentioned by the authors of Ḥadâ‘iq al Ḥanafîya as being Abû Ḥanîfa's compositions, but the existence of these two works is also not traced. In the present Musnad, towards the end, we find that a few Ḥadîth have been directly transmitted by Abû Ḥanîfa from the Sahâbi Anas bin Mâlik (d. A.H. 92 = A.D. 687); but the truth is that he had not received any Ḥadîth from him (see Ḥuffâz, vol. i., p. 151). Mullâ 'Ali Qârî, in his commentary, No. 237, has a long discussion on the point, but fails to give us any final opinion on the subject. The present Musnad is not mentioned in any catalogue, but it was printed in the Aṣṣâh al Maṭâbî' of Dehli in A.D. 1903.

The present MS. bears two seals of

المتوكل علي الله المنان بن مولا نورالذين ميكان

one towards the end and another on the title-page.

Written in good Nashk.

The present MS. and MS. No. 122 are both written in the same hand, with the same date (A.H. 1005), by the scribe نواب بن معدوم ميكان

No. 236.

fol. 96; lines 10; size 9 x 6½; 6½ x 3.

Another copy of the same, beginning like the above.

The following note was written (apparently in the 14th century A.H.) by Bashiruddin Ahmad, who says that he studied a few Ḥadîth of the present Musnad under Maulawi Muhammad Ishâq ad Dehlawi, a well-known Indian traditionist and Arabic scholar, who received the sanad for narrating Ḥadîth from his grandfather Shâh ‘Abd Allâh ‘Azîz (d. A.H. 1228 = 1813). Maulawi Muhammad Ishâq died in Mecca in A.H. 1262 = A.D. 1846 (see Ḥadâ‘iq al Ḥanafîyah, p. 473).

بسم الله الرحمن الرحيم

الحمد لله رب العالمين و الحافظ للمتدين والتصدّي والسلام على

رسوله مصطفى وآلله واصحابه اجمعين إما بعد فتول بغير الدين احمد
Sharḥ Musnad Abī Ḥanīfa.

No. 237.

By Mullā 'Ali bin Sultan Muḥammad al Qārī al Hirawī, a well-known scholar, traditionist, and the author of a large number of compositions. He was born in Herat. The date of his birth is not given by his biographers. 'Ali Qārī travelled to Mecca, where he thenceforward permanently resided, and studied there under Shaikh 'Abdallah as Sindhī al Makki (d. a.h. 996 = A.D. 1589), Shihābaddin Ibn Ḥajār al Haiṣami (d. a.h. 973 = A.D. 1566), Shaikh Qutbuddin Muḥammad bin Muḥammad al Ḥanāfi al Makki (d. a.h. 990 = A.D. 1583), and other scholars and traditionists. His natural intelligence and industry made him a master of learning. In a short time the fame of his learning and the reputation of his authorship spread far and wide. Though 'Ali Qārī's compositions are less in number than those of Suyūṭī, they are highly regarded and more valued than Suyūṭī's, as 'Ali Qārī based his work on critical investigation as well.
as on quotation from others, while Suyūṭī (see No. 123) based his work generally on quotation.


Beginning:—

الصد الله الذي هدانا إلى الخير الصفيف آمًا بعد آمًا خادم الكتاب الشديد والصدام القويم على بن سلطان مسجد الثوري إن هذا فتح لطيف وشرح شريف للمستورد المستند إلى الإمام الأعظم

On fol. 2r, 'Ali Qārī says that Shaikh 'Abdallah as Sindhi (d. A.H. 996 = A.D. 1589) reads the name of the narrator of the Munṣad as Qhaskaft, but 'Ali Qārī, referring to Al Jawāhir al Muḍiyyah, corrects it as Ḥaṣkaft:

الفصحي بفتح الخاء المعجمة وسكون الصاد المهمل فذا مفتوعة فكاف فيها نسبة كذا رأيته مضبوطًا بخط شريفًا مولانا عبد الله السديهي رحمه الله تعالى لكن في الجواهر النضبة في طبقات الصيفية للشيخ عبد القادر الثريسي الفصحي بفتح الخاء المهملة وسكون الصاد المهملة وفتح الكاف وفي اخرها ألفاء نسبة إلى حصن كيف مدينة

من دياريكر

The title of the commentary is not mentioned anywhere in the present work, but 'Ali Qārī incidentally mentions its title as Musnad al Anām in the preface of his work Ṭabaqāt al Aḥnāf (see Hand-list, No. 2451), thus:—

اما بعد فيقول الواثق بكرم ربي الباري علي بن سلطان مسجد الثوري لما وفقتنا الله بسمائه بلطفه الطيفي وتوفيقه الوحي على كتابة

مسند الأئم شرح مسند الإمام

The following colophon, which has been copied from an autograph copy, gives the date of composition as A.H. 1012, in Mecca:—

كتب مؤلفه علي بن سلطان مسجد الثوري عاملة ربي الباري بلطفه الطيفي وقومه الوحي بمكة المكرمة المكرمة وقرون الكورة العظمى يوم الجمعية المباركة من مشهور عام النبي النبي
A note below the colophon gives the date of transcription as A.H. 1083.

Another note below the above note says that the present MS. is a copy of an autograph copy.

The present commentary with its text was printed first in A.H. 1300 = A.D. 1884, at the Muḥammadi Press, Lahore, and again at the Mujtaba'i Press, Dehli, A.D. 1903.

Written in good Naskh.
Dated A.H. 1083.

No. 238.

foll. 464; lines 25; size 9½ x 4; 9 x 6.

جمع مسائيد أبي حنيفة

JAM‘U MASÂNİDİ ABİ ḤANİFA.
(also called Musnadu Khwârazmi, مسند خوارزمي)

A collection of Musnad Ḥadiṣ transmitted from Abü Ḥanîfa, by the following 14 authors:—

I. Abû Muḥammad ‘Abdallah bin Muḥammad bin Ya‘qûb bin al Ḥarîṣ al Ḥarîṣî, أبو مصعب عبد الله بن مصعب بن يعقوب بن الحارثي (d. A.H. 340 = A.D. 952, see al Jawâhir al Muḍīyah, fol. 130).

II. Ḥâfiz Abû’l Qâsim Ṭalḥa bin Muḥammad bin Ja‘far, الحافظ أبو البسمة طلحة بن محمد بن جعفر (d. A.H. 380 = A.D. 992).

III. Ḥâfiz Abû’l Ḥasan bin Muḥammad bin Muṣaffar bin Mūsâ bin ‘Īsâ bin Muḥammad, الحافظ أبو الصنيع بن مصعب بن موسي بن عيسى بن محمد (d. A.H. 374 = A.D. 986).

IV. Ḥâfiz Abû Na‘îm Aḥmad bin ‘Abdallah bin Aḥmad al Iṣfahâni, أبو نعيم أحمد بن عبد الله بن أحمد الإصفهاني (d. A.H. 430 = A.D. 1039).


VII. Ḥasan bin Ziyād al Luʾluʾi, (d. A.H. 204 = A.D. 820).


IX. Ḥāfiz Abū Bakr Abūmad bin Muḥammad bin Khālid, (d. A.H. 305 = A.D. 821).

X. Ḥāfiz Abū ʿAbdallah Muḥammad bin Ḥusain bin Muḥammad bin Khusrāw, (d. A.H. 523 = A.D. 1129).

XI. Imām Abū Yūsuf Qāḍī al Qudāt, (d. A.H. 182 = A.D. 797). The collection of Musnad traditions narrated by Abū Yūsuf is called نسخة أبي يوسف.

XII. (a) Imām Muḥammad bin al Ḥasan aṭ-Ṭḥibānī, (d. A.H. 180 = A.D. 804). The collection of traditions narrated by Imām Muḥammad is called نسخة الإمام محمد.

(b) A few Musnad Ḥadīṣ quoted by Imām Muḥammad from Abū Ḥanīfa which are mentioned in his work al-ʿAṣār.


XIV. Abū al Qāsim ʿAbdallah bin Muḥammad bin Abī al ʿAwām, (d. A.H. 405 = A.D. 1014).

Author: Abūʾl Muʾāyyid Muḥammad bin Muḥammad al Khawārazmi, who was born in Khawārazm in A.H. 593 = A.D. 1197. He studied jurisprudence under Ṭāhir bin Muḥammad al Ḥafṣī, and travelled to Baġdād and Damascus, where he studied Ḥadīṣ, and then returned to Khawārazm, of which
place he was appointed Khaṭīb and Qāḍī. A few years later he resigned
the appointment and went to Mecca to perform the pilgrimage, and
from Mecca he came to Egypt, and then to Damascus, and thence
to Bağdād, where he delivered lectures on jurisprudence till his death
Brook., vol. i., p. 169.

Beginning:—

يقول اضعف عباد الله تعالى واحترام واحترام إلينا عورته واقترحه
محمد بن محمد الخوارزمي مولداً لله الذي سئاناً بطوله من:
اصف اللؤلؤ الشواذ

The author, in his preface, says that when he was in Syria he heard
that some ignorant Syrian, out of evil motive and malice, condemned
Abū Ḥanīfa for his weakness in Ḥadīṣ, and for having left no composition
on the same; hence the present work.

No MS. copy of the work is mentioned in any catalogue, but the
work was printed in Dehli in a.h. 1300 = a.d. 1884, and again at the
Dāirat al Maʿārif Press, Hyderabad, in 1916.

Written in good Naskh.
Dated a.h. 1246.

No. 239.

foll. 188; lines 15; size 101/2 × 6½; 9 × 5.

Another correct copy of the first part of the same, designated here as
الجزء الأول من مسند الآم, corresponding with foll. 1-296 of the
preceding copy.

Written in good Naskh.

Scribe

محمد كامل بن صالح مسند الكتايب الصنفي مذهباً
No. 240.

 foll. 225; lines 16; size 11 1/2 x 7 1/2; 9 x 5.

[Sharḥ Musnad Abī Ḥanīfa]

A commentary on the Musnad of Abū Ḥanīfa, transmitted from him by Hasan bin Ziyād al Luḥnī (d. A.H. 204 = A.D. 820), and according to Ḥārisi’s (d. A.H. 340 = A.D. 952) narration, arranged by Qāsim bin Ḥasan (d. A.H. 879 = A.D. 1474). The arrangement and division are the same as are generally observed in Arabic works on jurisprudence. A note on the margin of the title-page says that the present commentary is by Mulla ‘Abīd Sindhi, on the Musnad according to the narration of Ḥāṣkafī. This however cannot be so, since the text does not agree with Ḥāṣkafī’s work (see above, No. 235). The contents of the text are exactly the same as those of the Musnad according to Ḥārisi’s narration, mentioned in Berlin, No. 1255.

Mullā ‘Abīd Sindhi was born in Sindhi, and was taken to Arabia by his father, who settled there. He received his education in Yaman, acquiring considerable knowledge in many branches of learning, especially in Ḥadīṣ. He died in Medina in A.H. 1287 = A.D. 1841, and was buried in the cemetery called al Baqī’ī. It has been mentioned in Ḥadāq al Hanafiyya, p. 473, that ‘Abīd composed a commentary on the Musnad under the title of Al Mawāhib al Latṭifah. The present copy is incomplete, and begins abruptly with كتاب التكاح, and the name of the commentator as well as that of the commentary are not found.

The commentator refers in some places to Yaman, and praises it very highly. On fol. 172v, he says that he secured an autograph copy of the commentary by Mullā ‘Ali Qārī (see No. 237).

لكني وجدت الفرج بخط علي القاري بديع منورة على صاحبها
فضل الصلوة والسلام في سنة ثلاثين ومائة ولف

This fact and the above note taken together give some reason to think that the commentary is by Mullā ‘Abīd Sindhi. For that author’s life, see Ḥadāq al-Hanafiyya, p. 473.
Beginning:

كتاب النكاح أبو حنيفة من الفاضل بن عبد الرحمن بن عبد الله
بن مسعود الكوفي يكتب بإياء عبد الرحمن تولى الثقة بالكرة

The work has not been printed.
Written in ordinary Nasta'īq.
Not dated, apparently 13th century A.H.

No. 241.

foll. 344; lines 20; size 9 1/2 × 6 1/2; 7 1/2 × 4.

مسند أبي داود الطيالسي
MUSNADU ABĪ DĀʿŪD AṬ ŢAYĀLASI.

An old and extremely rare copy of Musnad Ṭayalasi, containing a collection of Musnad Ḥadīṣ.

By Sulaimān bin Dā'ūd, commonly called Abū Dā'ūd Aṭ Ṭayalasi, the well-known traditionist of Baṣra, who studied Ḥadīṣ under ʿAbī ʿAmr al-Buṣrī (d. A.H. 150 = A.D. 767), and others. He died in A.H. 204 = A.D. 820. For his life see: Ḥuffāẓ, vol. i., p. 322; Mīrāt al-Janān, fol. 108b; Ḥājī Khal., vol. ii., p. 231.

Beginning with Isnād thus:

به نستعين ربي ثم بعون ناك أخربنا الثقان قديم الكارم أحمد بن
مجاهد بن عبد الله بن عبد الرحمن بن مجاهد بن قيس اللبان البعد
قرأة عليه وآنا أسمع باصفهان في سنة أربعين وثمانين وخمسناثول فيل
به اخربكم أبو علي الصين بن أحمد بن الشمس الحداد المظري قراءة
عليه وآنا أسمع في محرم سنة الثنتي عشرة وخمسناثول فاقتربه قات
أخربنا الإمام أبو لعيم أحمد بن عبد الله بن أحمد بن فارس الطاف
قراءة عليه وآنا أسمع في المحرم سنة ثمانين وعشرين واربعمائة) أخبرنا
ابو ماجد عبد الله بن جعفر بن أحمد بن فارس (قراءة عليه في أربع
واعتبى وللمعارة) قال حدثنا أبو بشير يونس بن حبيب قال حدثنا أبو
داؤود الطياري قال ادعي أي ابني 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 Munasad is divided into eleven Parts, most of which
begin with Isnād.

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., fdl. 344. Sanad dated A.H. 685. The writer of this sanad, who
does not reveal his name, says that 'Ashīfāddin Abū Ibrahim Iṣḥāq bin
Yahyā (d. A.H. 715 = A.D. 1315), the owner of the copy, Abū 'l-'Ulā
Maḥmūd al Bukhārī (d. A.H. 700 = A.D. 1300), Aṣ'ad Hamza (d. A.H. 735
= A.D. 1336), and others, while studying a copy of the work belonging
to the Madrasah Nūrīya under 'Ali bin Aḥmad bin 'Abdalwāḥid (d. A.H.
690 = A.D. 1291), in the Madrasah Dimā'iya, Damascus, compared the
present MS. with that copy and received sanads for narrating the Hādiq
of the present work from 'Ali bin Aḥmad, a pupil of Qāḍī Abū al
Makārim Aḥmad bin Muḥammad (d. A.H. 597 = A.D. 1202) and Abū
Ja'far Muḥammad bin Aḥmad (d. A.H. 603 = A.D. 1206). It is also
stated here that the students finished all the eleventh parts of the MS.
in eleven sittings, each of which is marked on the margin.

سمع جميع هذه المجلدة وهي جميع كتاب المسند تأليف الإمام
ابي داؤود الطياري رحمة الله على الشيخ الإمام الكبير العالم
بقية المشايخ مسند الإمام رحلة الطولة فقره نسبه إلى الصنعي بن
أحمد بن عبد الواحد بن أحمد المدني قرآة باجائزه من أبي المكارم
أحمد بن مصعب بن عبد الله بن الليبان وأبي جعفر محمد بن احمد
الصيداني بسماهم من أبي علي الصناد ويسماع شيئاً مسمع
إياهم من أواه إلى قوله في ترجمة عدي بن عثمان وسواه النبي صلى
الله عليه وسلم عن أبيه وقوله أن أبي كان يصد الروم المدفون، ومن أوا من مسجد النسا إلى الأفراد عن ابن السهاب، ومن رجاء عفاض عن أبي هريرة إلى آخر الكتاب عن الإمامين موفق النبي أي محمد نفسه في محمد قدامة وزع الدين الفتح محمد بن الطأطس عبد الله بن عبد الواحد بن علي بن مسرور المقدسي بسماع موفق الدين عن أبي الفضل أحمد بن الصبير بن أحمد الحداد وبسماع عبد الدين من أبي المكارم اللباني المذكور بسماعه من أبي الصبير أحمد الحداد بسماعهما من الطأطس أي نعم أحمد بن عبد الله بن أحمد بن أسماع عن أبي محمد عبد الله خضر بن أحمد بن فارس عن أبي بكر بن حبيب بن عبد الناصر الخرتي عن الإمام أي داود سليمان بن داود بن الهارود الطيالي رجاء الله عليه بقرة الشيخ الإمام الأعلى نور الدين أبي الصبير علي بن مسعود بن نفيس الموصلي ثم جليل أبي إثداء الله الصماعة السادة القيال صاحب هذه السمة الأولي الصدر الإمام العالم الرئيس النبيل عفيف الدين أبو إبراهيم إسماع بن يهودي إبراهيم الأمدي آدم الله فضائله ولولد السعيد مودى الدين أبو المعالي مسعود بن الصدر الكبير الرئيس عز الدين أبو يحيى حمزه بن الصدر الكبير مودى الدين إسماع بن المظفر الحاجي المعروف بأبا القاضي بقوام الجامع الأخير وقذايعه له فكيل له مساعي جميع هذا الكتاب وشهاذ الدين أبو العباس أحمد بن عمر بن محمد بن علي الصالحي الكاتب وأبو الفضل يوما واثب العباس أحمد ابن الشيخ شعبان بن سوس بن شعبان بن أبي الفتح العدواني وعلاء الدين أبو الصبير علي بن عثمان بن أحمد بن الزيدي واثب العباس أحمد واثب عبد الله محمد ابن أبي عبد العزيز بن أحمد بن المعلم الساعدوري وشمس الدين أبو الفضل أحمد واثب الفتح عبد الملك واثب عبد الله محمد بن سعد الدين أبي مجد سعد الدين أبو عبد الواحد مسعود بن أبي بكر بن أبي العلاء بن علي بن أبي العلاء.
البخاري الكذبائي الفرضي أصله الله وبصيرة المجلس الأول والثاني في الدين أبو ختص عمر بن الصيعان العالمه هرف الدين أبي العباس أحمد بن إبراهيم بن مسعود الفردي وسمع المجلس الأول والناس، والساع الشيخ عمرو بن صدرة بن أبي الفضل الوجاهي الضرير وسمع المجلس الثالث والخامس والسادس والساع الثامن همس الدين أبو عبد الله محمد بن إبراهيم بن غنانم المهندس ونحوهما أبو بكر قوستان وعلي وابن أحمد وسمع المجلس الرابع والخامس والسادس فيهما العالم شهاب الدين أبو الطاهر أحمد بن يوسف بن احمد بن بروك الأولي وسمع المجلس الثالث والرابع منصور بن محمد بن علي القاضي المندسي وعند إبراهيم وسمع المجلس الخامس عمر بن حسبر ونحوه وثبت له احمد ميلس وفية معلمة كلها في اليوبير الواعظين انها يوم الاثنين الخامس والعشرين من شهر جمادى الآخرة فتغطي الواسع ونون النطاق والجامع المتفرع والمدرسة القيصية بصنع قاسيون ظاهر دمشق المصورة وأجاز الشيخ السمع فيله الذكور فسح الله مديتها ليوم مسيرة وأعبرية منه جميع ما يجوز له روائيه وصدق الله وعده وصلته على يدينا محمد النبي الأمي وآله الطاهر وابن اهتداء المؤمنين وكانت القراءة من نسخة الوقف بدار الحديث النبوي وعوضت بها هذه السمة فعال القرآن ونحوه

It is attested by 'Ali bin Ahmad 'Abdalwahid, mentioned above, thus:

ايجوز لك قراءة علي بن أحمد بن عبد الواحد النحاسي

A similar sanad, agreeing almost verbatim with this, and attested likewise by the same 'Ali bin Ahmad 'Abdalwahid, is found on fol. 38v.

II, fol. 255v. 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), Bali (d. A.H. 723 = A.D. 1323), and others, from the present copy, under Ibn an Nuhaas (d. A.H. 710 = A.D. 1310), in the Madrasah Ashrafiya of Damascus.

مع جميع هذا الجهد، وهو الناس من مسند أبي داود الطيالي على الشيخ الفاضل المسند المعلم كمال الدين أبي الفضل اسمه لي
III., fol. 218. A note dated A.H. 675 says that Yusuf bin 'Abdarrāhmān al Mizzi, the author of Tuhfah (Nos. 229-232), and 'Abdallāh bin Muḥammad bin Tarkhān (d. A.H. 735 = A.D. 1335), and others, studied this copy under 'Ali bin Aḥmad bin 'Abdalwāḥid al Maqdisī in Damascus.

سمع جميع مسند أبي داود الطيالسي على الشيخ الإمام القرقية
بتية المفتاح فخور الدين أبي الحسن علي بن أحمد بن عبد الواحد
ابن البخاري المقدسي 받아زته من أبي الفكامر اليوان وأبي جعفر
الصيدلاني من أبي علي العداس بتراثه وجهه النبي عبد الرحمن
البصري ابن عبد الله مسند ابن أبي بكر بن مسند ابن طرخان وحسن
وصه ل بإبراهيم بن أحمد بن عبد الرحمن ومعين بن
ابن طالب الشماني وكاب السماع يوسف بن الزكي عبد الرحمن بن
يوسف المزي وغيرهم في مجالسآخرها يوم الفلكاء العاشور من جمادي
الأولى سنة خمس وسبعين وسطع الله يبع جبل قاسيون

IV., fol. 196°. A note dated A.H. 713 says that 'Abdallāh bin Khalīl al Makki (d. A.H. 777 = A.D. 1377) studied this copy under the owner of the copy, 'Afifaddin, who studied the work under Ibn Khalīl (d. A.H. 648 = A.D. 1250) and under 'Ali bin Aḥmad al Maqdisī.

الحمد لله قدَّر هذا الجزء وهو الخامس من مسند الطيالسي على
الشيخ الإمام العالم الفاضل المحدث السيد عفيف الدين اسمع بن
يحيىordable بهبهمه على أبي الفكامر وسماعه على الفكامر ابن
البخاري مساءدهما وصح من منزله يبع قاسيون ربع عشر من رمضان

VOL. V.
V., fol. 160v. The female traditionists Fāṭimah, Khudaija, and Zainab studied this copy under the above-mentioned ‘Affāddīn 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.

No. 242.

foll. 600; lines 15; size 10 × 6; 7 × 3.

MUSNADU IMĀMI AHMAD BIN ḤANBAL.

A collection of Musnad Ḥadīṣ.

By Abū ‘Abdallāh Ahmad bin Muḥammad bin Ḥanbal, founder of the Ḥanbali school. He traced his descent from the prophet ʿIbrāhīm, and was born on the 12th Rabi‘, A.H. 164 = A.D. 700, in Baġdād, where he was brought up. He was originally a follower of the Imām Shāfi‘i (d. A.H. 204 = A.D. 820), and studied jurisprudence under him in Baġdād for a considerable time. Afterwards he attended lectures on Ḥadīṣ for four years under Ḥusayn bin Bashīr (d. A.H. 188 = A.D. 804), who, it is said, knew by heart 20,000 traditions. See Ḥuffāẓ, vol. i., p. 226. In Yaman he studied under ‘Abdarrazzāq (d. A.H. 211 = A.D. 827) and others.

He is an admitted authority on tradition. Bukhārī and Muslim have quoted Ḥadīṣ from him. He was severely and repeatedly punished by the Caliph Mutawakkil-billah (A.H. 232–247 = A.D. 847–861) for not supporting the theory of Ṭabāqāt (Creation of the Qur’ān), and finally for the same reason he was sent to jail. Shortly after his release from jail he died at Baġdād in A.H. 241 = A.D. 855. For his life and work see: Ḥuffāẓ, vol. ii., p. 118; Mir‘āt al Janān, fol. 156; Ibn
TRADITION.


The present copy is designated on the title-page as the First Volume; it corresponds with vol. i., Cairo edition, a.h. 1313, and with a portion of vol. ii., pp. 1-58.

Beginning with Ismâd thus:—

قال الشيخ حنيف الله بن محمد بن عبد الواحد بن أحمد بن الصي
الシャهاني قراءة عليه وانا اسمع... قال حديثا عبد الله... قال
حديثا أبي... قال إذا سمعت من رسول الله صلى الله عليه وسلم
حديثا الغ

According to the author’s son ‘Abdallah, the 40,000 Ḥadîṣ included in this work consist of selections from 700,000.

قال أبو عبد الله خرج أبي المسند من سبعمائة الف حديث.

See Subki, vol. i., fol. 430e.

It is stated by reliable authorities that ‘Abdallah arranged the present collection in order after his father’s death, and divided it into the following 18 classes:—

I. مسنّد عشره مبهرة
II. مسنّد اهل البيعة
III. مسنّد ابن مسعود
IV. مسنّد ابن عمر
V. مسنّد ابن عمر واي ومسنّه
VI. مسنّد عباش
VII. مسنّد ابن عباش
VIII. مسنّد أبي هریره
IX. مسنّد ابن مالک
X. مسنّد ابي مسعود القدري
XI. مسنّد جبر بن عبد الله
XII. مسنّد مكيتين
XIII. مسنّد مدفعين
XIV. مسنّد كوفيتين
XV. مسنّد بصريتين
XVI. مسنّد هامتين
XVII. مسنّد انصار
XVIII. مسنّد نساء

Later on, Ibn Malik Qaṭî'i (d. a.h. 360 = A.D. 972), the pupil of ‘Abdallah bin Imâm bin Ḥanbal, divided the work into several parts, which Ḥasan bin ‘Ali, the pupil of Qaṭî'i, arranged in 172 parts. The present copy contains nine classes of the Musnad according to ‘Abdallah’s division of the work.

For other copies of the work see: Berlin, 1257; Houstama, 702;
Cairo, 135; Hadž, 125, 448-9; A.S., 890-93; Dâmâd Pašha, 389-93; Kûpr., 411; Damascus, 253-9.
Written in ordinary Nasta’liq.
Not dated; apparently 13th century A.H.

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No. 243.

foll. 231; lines 45; size 12 x 9; 10 x 8.

Another copy of the Musnad, containing five classes of Musnad; designated on the title-page as the Second Volume.


These two classes of the Musnad are written in a very fine Naskh.
Dated Damascus, A.H. 1127.

Scribe احمد بن محمد بن عبد الله

According to the colophon on fol. 69b, these two classes of Musnad consist of eleven parts of Qaṭī‘i’s division of the work.

III. Foll. 70-122. مسند شامیسین, corresponding with vol. iv., pp. 89-238, of the printed copy.


These last three classes are written in good Naskh.
Dated A.H. 1128.

Scribe محمد البغدادی

The scribe, in the colophon, designates these portions as the second part of the Musnad.
No. 244.

foll. 256; lines 45; size 12 × 9; 10 × 5.

Continuation of the above copy, designated here as the Third Volume, containing the following two classes of the Musnad.


It consists of 13 parts according to Qaṭi‘i’s division, as would appear from the following marginal notes:

Marginal note on fol. 1: السابع عشر من مسند أحمد بن حنبل
Marginal note on fol. 126: التاسع والعشرون من مسند أحمد بن حنبل

It is stated in the following colophon that the scribe transcribed the present copy from a reliable copy belonging to the Madrasah of Abū 'Umar in Damascus, bearing the old notes of the traditionists who studied from the copy:

اخر مسند الامام علي النامي . . . قال كتبه احمد بن مسند بن عبد الله الدموي . . . قد كتب هذا المسند . . . على الأصل المثلول عليه هذه النسخة المباركة وهي النسخة الموقوفة على مدرسة الشيخ أي عمر . . . وهي نسخة جميلة المقدار مقرورة على عدة مسائل اخرى ومسائل ثناه ثقية

Written in very fine Naskh.
Dated a.h. 1127.

Written in good Naskh.
Dated a.h. 1128.

Scribe محمد البغدادي
No. 245.

foll. 242; lines 23; size 9 × 6 ½ ; 7 ½ × 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 Hadīṣ, 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 Ismāʿīl of Egypt.

It would appear from a mutilated note on fol. 242 that the MS. was studied in a.H. 733.

Another note towards the end tells us that Aḥmad az-Zaftāwī, a descendant of Sirāj al-Hindī, Qāḍī al-Quḍāt of Egypt (d. a.H. 773 = a.D. 1372, see Ḥusn al-Muḥāḍarah, fol. 234), sold this copy to the Madrasah Muḥmādiya in Samarkand; 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 Muḥammad Khalil al-Makki (d. a.H. 648 = A.D. 1250).

بلغ مقابلة وساعًا على المسند علي الشيخ الزاهد الوعر امام المسلمين الشيخ محمد الطيل المكي سنة ثلث وثمانين وستمائة

Towards the end of the 11th part a note on fol. 2026 says that it was studied by Aḥmad bin Muḥammad bin ʿUmar bin ʿAbdallah bin ʿAbd an Naṣir under Shaikh Muḥammad al-Khalīl. This Ahmad, according to the autograph note of his father, was born in a.H. 603.

ولد أحمد الشهير بسعيد أحمد بن محمد بن عمر... يوم الجمعة

شعبان سنة ثلث وستمائة احسن الله العافية

محمد بن عمر بن عبد الله بن عبد الناصر

ابن أحمد بن ايسميل

Written in good Naṣkh, in or before a.H. 633.
No. 246.

foll. 261; lines 35; size $11\frac{1}{2} \times 8$; $8\frac{1}{2} \times 5$.

Another copy of part of the same Musnad, designated here as the 5th part, \(\text{ال الجزء الخامس}\).

The present part begins with \(\text{Hadīṣ}\) of Musnad narrated by the Prophet’s wife and other females, and ends with the last \(\text{Hadīṣ}\) of the same, corresponding with pp. 29–467 of vol. vi. of the Cairo edition.

The following colophon says that the present copy was written in a.H. 1124, and the transcription of the present part, as well as the previous parts, was made in Mecca.

Written in good Naskh.

Scribe سليمان بن محمد بن خليل

No. 247.

foll. 583; lines 29; size $13 \times 9\frac{1}{2}$; $10 \times 7$.

Another copy of the same Musnad, in four volumes, of which the fourth or last volume is wanting.

Vol. I.

Beginning as usual, and ending with the last \(\text{Hadīṣ}\) of Abū Ramṣa Taimi, corresponding with vol. i. and vol. ii., pp. 1–227, of the Cairo edition.

Written in good Naskh.

Not dated; apparently a.H. 1301.
No. 248.

foll. 571; lines 29; size 13 × 9½; 10 × 7.

Vol. II.

Beginning with the Musnad of Abû Huraira, and ending with the last Ḥadīṣ of Musnad Jâbir bin ‘Abdallah al Anṣârî, corresponding with vol. ii., pp. 228–475, and vol. iii., pp. 1–400, of the printed edition.

Written in good Naskh.
Dated A.H. 1302.

No. 249.

foll. 425; lines 29; size 13 × 9½; 10 × 7.

Vol. III.

Beginning with the Musnad of Ṣafawân, and ending with the following:—

 حدثنا عبد الله حدثني إبراهيم بن أسعد لنا ابن المبارك عن يونس بن الزهري حدثني عبد الله بن عبد الله بن عبادة يعني مسعود أن رجلًا من أصحاب النبي صلى الله عليه وسلم حدثه النبي صلى الله عليه وسلم قال إذا كان أخذكم في الصُّلُوة فلا يرفع بصبه إلى السماء


Written in A.H. 1307.

The MSS. Nos. 247–249 were presented to the Library by ‘Abdalmajid, a zamindar of Patna, in 1914.
No. 250.
foll. 339; lines 25; size 8 × 5½; 6½ × 4½.

HAŞHİYATU MUSNADI AHMAD BIN ḤANBAL.

An incomplete copy of a gloss on the Musnad of Ahmad bin Hanbal, dealing with the difficult words and passages used in it.

By an anonymous author. He quotes various authors; the latest of them is Mulla 'Ali Qarî (d. a.h. 1014 = a.d. 1605), whom he mentions on fol. 302 thus:

وردت المعقل القاري في شرح الشافع

In the Itthaf an Nubla, p. 142, it is said that Abû l-Hasan 'Abdalhâdî (d. a.h. 1139 = a.d. 1730) compiled a gloss on the Musnad in 50 Kirasa, each Kirasa = 10 foll. The present incomplete copy consists of 34 Kirasa. There is some reason to think 'Abdalhâdî to be the author of the present gloss.

Beginning:

الحمد لله رب العالمين وصلى الله على مسائنا محمد وصفيه وسلم

And this is the place which I have selected for the Musnad of Ahmad bin Hanbal for the benefit of the student and the student of the student. And the selection is done on the basis of the study and the meaning of the words and the synonyms of the words, and it has been done in the usual way.

A note, dated a.h. 1312 = a.d. 1894, on the title-page says that the Librarian of the Aṣifya Library of Hyderabad gave the MS. to the founder of this Library, and received certain MSS. from him for the present copy.

أين نسخة غاشية مسند الإمام أحمد رحمه الله در مبادله بعضي كتاب كه

Where the copy is a little damaged in the place of the Imam Ahmad, may he be made whole, and other books are also received by the Librarian of the Aṣifya Library of Hyderabad from the founder of this Library.
النبرير يرفع بالكير يربيع ينها بنا لمودة مولوي خذ العبض عن باددر
دادر دارد

۲ ربيع الثاني سنة ۱۳۱۳
مطابق ۳ اكتوبر سنة ۱۸۹۶ ع

The present gloss is not printed.
This copy bears three seals of the Aṣḥiyya Library.
Written in Nashk.
Not dated; apparently 12th century A.H.

No. ۲۵۱.

foll. ۲۳; lines ۲۵; size ۷\(\frac{1}{2}\) × ۵\(\frac{1}{2}\); ۵\(\frac{1}{4}\) × ۳\(\frac{1}{8}\).

التقول المسدد

AL QÂUL AL MUSADDAD.

A work opposing the theory of certain traditionists that the Musnad of Aḥmad bin Ḥanbal includes false Ḥadīṣ.

By Aḥmad bin ‘Ali bin Muḥammad bin ‘Ali bin Ḥajar al ‘Asqalānī, ʻAbd bin ʻAbd bin Muḥammad bin ʻAbd bin Ḥajar al Ḥajar al Ḥajar, who died in A.H. 852 = A.D. 1449. For his life see the present vol., p. 49, no. 159.

Beginning:

النبرير يرفع بالكير يربيع ينها بنا لمودة مولوي خذ العبض عن باددر
دادر دارد

In the preface Ibn Ḥajar says that he studied a treatise under his teacher Ḥāfiz Zainaddin al Ḥaqq (d. A.H. 806 = A.D. 1404), who in the said work had pointed out that nine Ḥadīṣ in the Musnad were false Ḥadīṣ. Ibn Ḥajar 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. Ḥaqq’s treatise has been transferred verbatim to the present work, and each of the nine Ḥadīṣ is followed by Ibn Ḥajar’s defence.
TRADITION.

Then as far as the hadiths mentioned. Upon this he wrote:

'Trāqi's treatise begins on fol. 2ª thus:—

"The hadiths of Ibn Hajar on the authenticity of the hadiths and the hadith of the Prophet is authenticated and there is no need to repeat it."
A note on fol. 5\textsuperscript{v} says that the present copy has been compared with the autograph copy by the author himself:

سماعاً ومقابلة باصل مولفه على مولفه لطف الله تعالى به

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. 252.

fol. 175; lines 24; size $9 \times 6\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

المنتخب كمسند عبد بن حميد

**AL MUNTAKHAB MIN MUSNADI 'ABD BIN ĤUMAID.**

An abridgment from the author's larger work, called Al Musnad al Kabîr, consisting of Musnad Ḥadîṣ.

**Author:** 'Abd bin Ḥumaid bin Naṣr, supported by Dahâbî in Ḥufaz, vol. ii., p. 115, and Mir'ât al Janân, fol. 162, calls him 'Abdalhamîd. The following note on the title-page of this copy states that the real name of the author is 'Abdalhamîd, but that he is commonly known as 'Abd bin Ḥumaid; and this statement most probably is correct.

هذا مسند العافظ المحدث عبد الصمد الشرير عبد بن حميد

Trustworthy authors, such as Dahâbî and Yaqût, hold that the author belongs to Kus in Samarqand, while some others say that he belongs to Kûsh, a village in Jurjân. Towards the end it has been noted that Kus, with Poîlîn, is correct: بالاسنان المهلهلة على الصحيح

'Abdalhamîd, after receiving his education in different branches of learning, studied Ḥadîṣ under traditionists who are reckoned among the best authorities on Ḥadîṣ, such as:

\[ \text{d. A.H. 206} = \text{A.D. 842}, \]

\[ \text{d. A.H. 203} = \text{A.D. 839}, \]

\[ يزيد بن هارون, \]

\[ محمد بن بشير. \]
TRADITION,

173

علي بن عاصم (d. A.H. 201 = A.D. 837),
حسن بن علي الجعفي (d. A.H. 203 = A.D. 839),
أبو إسحاق (d. A.H. 201 = A.D. 837),

and others. Muslim and Tirmidhi, the authors of the 2nd and 4th canonical collections, have repeatedly admitted his authority in Hadis, and quoted Hadis from him. He died in A.H. 249 = A.D. 863. For his life see: Ḥubbāz, vol. ii., p. 115; Mirāţ al Janān, fol. 162; Yāqūt, vol. iv., p. 274; Hāj. Khal., vol. ii., p. 390; Berlin, No. 1116; Brock., vol. i., p. 157.

For other copies of the work compare: Berlin, 1261; Goth, 590; Jeni, 568; Köpr., 456. The work has not been printed.

Beginning with Isnād thus:

أخبرنا الشيخ الصالح الفقهاء الإمام أبو بكر محمد بن مسعود بن
بهرون الطيب البغدادي مسلمًا عليه في سنة ثلثة وستمائة قال البكاء
الشيخ الإمام أبو الوفد عبد الأول بن عيسى بن شهيب الجزري
الصوفي قال أنا أبو الصني عبد الرحمن بن محمد الداوسي قال البكاء
أبو محمد عبد الله بن محمد بن خزيمة السريسي قال أنا أبو اسمق
أبراهيم بن ح acum الفاسي الغربي قال البكاء أبو محمد عبد الصمد
بن نصر الكسي قال حدثنا يزيد بن هارون البكاء اسمعيل بن أبي خالد
عن قيس بن أبي حذام عن أبي بكر الصديق رضي الله تعالى عنه
قال الكمال تفرقون هذه الآية يا أبا الدين إمروا علينا في التسكم الخ

The colophon runs thus:

أخر المنطبة من مسند عبد بن حميد الكسي رحمه الله عليه

The scribe of this copy, 'Abdarrāhman bin 'Usmān, towards the end, in his note dated A.H. 1310, says that the present MS. is a copy of an old one, which was compared with a copy bearing the notes of traditionists who studied in A.H. 553, under Sharif Yūnus who received the sanad for narrating the Hadis of the present work from Abī 'l Waqt (d. A.H. 553 = A.D. 1159).

Written in ordinary Naskh.
Dated A.H. 1310.
No. 253.

foll. 270; lines 23; size 13 × 9\(\frac{1}{2}\); 9 × 6.

مسنود الدارمي

MUSNAD AD DÂRIMÎ.

A collection of Musnad Ḥadîṣ.

By Abû Muḥammad 'Abdallah bin 'Abdarrahmân bin Bahram ad Dârîmî as Samarqandi (ابو محمد عبد الله بن عبد الرحمن بن بهرام السمروقدي), who was born in A.H. 181 = A.D. 818, and studied Ḥadîṣ under traditionists whose authority on the subject is undisputed, such as:

- łączûn Shimîl (d. A.H. 203 = A.D. 839),
- یزيد بن هارون (d. A.H. 206 = A.D. 842),
- سعيد بن عامر (d. A.H. 208 = A.D. 844),

and others. He shortly proved himself a very prominent Muḥaddîṣ and was soon admitted to be an authority on the subject. Reliable traditionists of his age, such as:

- Muslim (d. A.H. 261 = A.D. 877),
- Abû Dâ’âd (d. A.H. 275 = A.D. 888),
- Turmûdî (d. A.H. 279 = A.D. 892),

narrated Ḥadîṣ on his authority.


Beginning:

باب ما كان عليه الناس قبل مبعث النبي صلى الله عليه وسلم من الجهل والضائة حدثنا محمد بن يوسف عن مشيان عن الأعمش عن أبي وأبي الليل الع

Ibn Ṣalâh (d. A.H. 643 = A.D. 1245) included the present work in Masâni’d (works on Musnad Ḥadîṣ); while some others, such as Irâqî (d. A.H. 806 = A.D. 1404) and Ibn Ḥajar (d. A.H. 852 = A.D. 1449), do not count it as a work on Musnad Ḥadîṣ.
TRADITION.

The work is highly regarded as genuine Ḥadīṣ, and according to some is considered equivalent to the six canonical collections. It is said in Ḥuffāẓ, vol. ii., p. 115, that Dārīmī compiled a commentary on the Qur’ān, which, however, does not seem to be extant.

For another copy of the work compare Lied, 1726. The work has been lithographed in Cawnpore, A.H. 1293 = A.D. 1877. Written in Nasta’liq. Dated A.H. 1225.

Scribe مُحَمَّد عِلَيْم

No. 254.

foll. 224; lines 23; size 9 × 5½; 7½ × 4.

Another copy of the same. Written in ordinary Naskh. Not dated; apparently 13th century A.H.

The present copy begins with Isnād thus:—
The above Isnâd says that 'Afšîdîn Junâid, the eldest son of Jalâl Aḥmad bin 'Umar bin Muhammad bin 'Umar al Balbâni (d. A.H. 796 = A.D. 1393), traditionist and scholar of the 9th century A.H. (see the present vol., p. 16), studied the present work under the female traditionist Fâtimah bint Aḥmad bin Qâsim (d. A.H. 783 = A.D. 1343, see Ad Durar al Kâminah, vol. ii., fol. 135), who studied the work under Raḍîdîn Abî Bakr Ibrâhim bin Muhammad al Ṭabarî (d. A.H. 722 = A.D. 1322, see Ad Durar al Kâminah, vol. i., fol. 69*), and received the sanad for narrating the Ḥadîṣ of the present Musnad from the above-mentioned Raḍîdîn. The continuation of the sources of Raḍîdîn for narrating the Ḥadîṣ of the present work ends with the author.

The above Isnâd gives us sufficient reason to hold that the original copy from which the present MS. has been transcribed belongs to the 9th century A.H.

No. 255.

foll. 198; lines 19; size 9½ × 7; 6½ × 4½.

البِلْدَةِ الأُولَى مِنْ فُرْدُوسِ الْاَخْبَارِ

AL JILD AL AWWAL MIN FIRDAUS
AL AKHBÂR.

The First Volume of Firdaus al Akhbar, also called Musnad ad Dailamî.

A collection of 10,000 Musnad Ḥadîṣ, with omission of Isnads, arranged in alphabetical order.

Author: Abû Shujâ' Shirwâih bin Shâhriyâr bin Finnâ Khusrân, أبو شجاع شيرويه بن شهريار بن فننا خسراو. He was born in Ḥamadân, A.H. 445 = A.D. 1053, where he studied Shâfi‘î jurisprudence and Ḥadîṣ under Yâṣûf bin Muhammad bin Yâṣûf al Mustâlâmî, a Shâfi‘î jurist and traditionist of the 5th century A.H., and several others. In Iṣfâhân he studied under ‘Abdalwahhâb bin Mundâ (d. A.H. 512 = A.D. 1118).
After that he travelled to Baghdad, and then to Qazwin, where he attended lectures of scholars and traditionists on Ḥadiṣ and other branches of learning. He died in a.H. 599 = A.D. 1115.

For his life and works see: Brock., vol. i., p. 344; Mirʿat al Janān, fol. 293v; Ḥußāz, vol. iv., p. 55.

It is stated in Ḥaj. Khal., vol. ii., p. 260, that the author’s son Shahriyar bin Abī Shujāʾ (d. a.H. 558 = A.D. 1162) enlarged the present work by adding some Ḥadiṣ and Isnād omitted by his father, and entitled it Musnad al Firdaus, and that this was abridged by Ibn Ḥajar (see No. 256).

The present copy is without the preface, and begins thus:

ذكر الإحاديث الأوائل- فصل منها ما خلق الله عز وجل - احتضانا بعضه لعباس وأبو هريرة وعبادة بن الصامت اول ما خلق القرآن بينده ثم خلق النور وهي الدوامة فأل أكتب الله

The usual beginning, given in Ḥaj. Khal., vol. ii., p. 264, runs thus:

أن احسن ما نطق به الناظرون إلى

For other copies of the work see: Cairo, vol. i., p. 382; Berlin, 1278.
The work has not been printed.
Written in good Naskh.
Not dated; apparently 7th century a.H.

No. 256.

foll. 312; lines 29; size 10 × 7; 7½ × 5.

تسبيد التووس بمسند الفردوس

TASDĪD AL QAUS BI MUSNAD AL FIRDĀUS.

An abridgment of Musnad al Firdaus, arranged in alphabetical order. Musnad al Firdaus consists of 17,000 Ḥadiṣ.

By Ahmad bin 'Ali bin Muḥammad bin Ḥajar al 'Asqalānī, who died in a.H. 852 = A.D. 1449
(see No. 59).

vol. v.
Beginning:
الحمد لله الملك العظيم المنفرد بالملك الأسري السامي العلم المطلع
على الضائر ... اما بعد فاتي كتب أريل ضيضا الإمام ... المكتب
بابي الفضل العراقي ... يكشف كثيرا عن الاعاده العربية ...
من مسند القردوص الخ

In the colophon Ibn Ḥajar says that he completed the present work
in Muharram A.H. 852 (ten months before his death):

وكان الفراغ من تعليقته يوم السبت الثالث من المحرم سنة الثمانين
وخمسين وثمانين آله

The words هكذا في البياض الأصل, "thus in the draft," and
"thus in the original," frequently noted on the margin, suggest
that the present MS. was transcribed from an autograph copy. The
following note, written by one Muhammad Murtaḍa, suggests that this
copy was written before the author's death in A.H. 852.

المحمد لله وحده كتب هذا الكتاب قبل وفاته مؤلفه العالم ابن حجر
العثايلي رحمة الله عليه بيرو عشرين عاما والمهد أعلم - كتب محمد
مرتضى غفر له

Fol. 1 has been supplied in a later hand, apparently 11th century A.H.
The work is not mentioned in any catalogue.
The founder of the Library notes on the title-page that he paid
100 rupees for the present copy.
Written in good Na-ḵh.
THE SHI'A CANONICAL COLLECTIONS
OF TRADITIONS.

No. 257.

foll. 158; lines 55; size 11 x 6; 6 x 5½.

الكافى

AL KÂFI.

The First of the four Shi'a canonical collections of traditions.

Author: Muḥammad bin Ya'qūb bin Ishāq al Kūlinī. The author was a native of Kulin (according to some Kalin) in Rai. He left several other works, viz.:

1. كتاب الرسائل
2. كتاب الرد على الترامشة
3. كتاب تعمير الرواية

and died, according to most authorities, in A.H. 328 = A.D. 939. Tūsf and a few others place the date in A.H. 329 = A.D. 940.

For his life see: Wajiz, fol. 6ª; Manhaj al Maqāl, fol. 317; Majālis al Mu'minin, fol. 230ª; Kashf al Ḥujub, fol. 112ª; Muntahā al Maqāl fi 'Ilm ar Rijāl, fol. 196ª; Talkhiṣ al Maqāl, fol. 201ª; Brock., vol. i., p. 187.

The author devoted fully twenty years to the composition of the work. It comprises 1699 Ḥadīṣ, and is divided into thirty-four Books.

The entire work is in two volumes.

Vol. I.

Contains the following four Books:

I. كتاب العقل, foll. 1-8.

II. كتاب التوحيد, foll. 8-23.
III. كتاب الضالة, foll. 24-90.
IV. كتاب الإيمان والكفر, foll. 91-150.

Beginning:

الصد للذكراه لعمدته المعبد لقدرته الباطغ في سلطانه...

اما بعد فقد فهمت ما شكبت من اصطلال دهرا على الجهالة الع...

Books V.-VII., viz. كتاب فضل القرآن, كتاب الدعاء, and كتاب العشر، are not found in this copy.

For other copies of the work, see: Berlin, 1855; Loth, 144; Br. Mus. Suppl., 150. For commentaries, see: Berlin, 1850-58.

A volume of the work, containing the first seven Books, was lithographed in Persia A.H. 1281 = A.D. 1863, and the whole work, comprising 34 Books, was lithographed in two volumes in A.D. 1900.

Written in beautiful Naskh, with an illuminated head-piece.
Dated A.H. 1109.

No. 258.

foll. 583; lines 23; size 14 x 8; 8½ x 4.

Vol. II. of the above.

Contains Books VIII.-XXXIV.

This volume begins with كتاب الطهارة thus:

ابن طهور الماء قال ابن جعفر مصمد بن يعقوب الكلابي حديثي
علي بن ابراهيم بن هاشم النوامي الماء. كله ظاهر الخ

and ends with كتاب الروضة, the last Book.

Written in good Naskh.
Dated A.H. 1150.
No. 259.
The same.
foll. 549; lines 33; size 11½ × 6; 8 × 4.

A slightly defective copy of Vol. II, beginning with كتاب الطهارة, and ending with كتاب الإيمان والندور والتوافر. The last two Books, كتاب الروضه, are wanting.

Written in beautiful Naskh, within red ruled borders, with an illuminated head-piece.

Scribe حسن بن إبراهيم بن عبد الله.

A note on fol. 297v and the colophon say the present copy was transcribed in A.H. 1196, for a Shī‘a Qādi Shaikh Ibrāhim.

No. 260.
The same.
foll. 339; lines 37; size 12 × 7, 8½ × 4.

Vol. II.

Beginning with كتاب الطهارة, and ending with كتاب المعيشة, corresponding with foll. 1–260 of MS. No. 258.

Written in good Naskh.
Dated A.H. 1105.

No. 261.
The same.
foll. 316; lines 37; size 12 × 7, 8 × 4.

Vol. III.

The continuation of the above, beginning with كتاب النكاح, and ending with كتاب الإيمان والندور, corresponding with foll. 261–583 of MS. No. 258.
No. 262.

foll. 384; lines 25; size 10 x 6, 7 x 3½.

شرح الكافي

SHARH AL KÂFI.

An incomplete copy of a commentary on Al Kâfi, in two parts bound in one volume.

By an anonymous author. He has quoted several works in this commentary, the latest being Asmâ' ar Rijâl by Muḥammad Amin Astarābādī (d. A.H. 1028 = A.D. 1629).

According to Kashf al Ḥujub, fol. 92b, commentaries on Kâfi were written by Bāqir Dâmad (d. A.H. 1041 = A.D. 1632) and Khalil bin Ġâzi (d. A.H. 1091 = A.D. 1682).


The colophon runs thus:

هذا اخر ما اردنا شرحه من كتاب الإيمان والكفر

Part II., foll. 149-398. Commentary on كتاب الدعا.

Ends abruptly thus:

روي عن ابن أبي عمر عن يحيى بن عمران الطيبي عن ذريعة عن أبي عبد الله عليه السلام - قال فصيحتها يا الليل

Written in Nasta‘liq.

Not dated; apparently 13th century A.H.
No. 263.

foll. 341; lines 25; size 10 x 6, 8 x 3½.

كتاب من لا يحضره الفقيه

KITÂB MAN LÂ YAHÎDURUHU 'L FAQÎH.

The Second of the four Shi'a canonical collections.

Author: Abû Ja'far Muḥammad bin 'Ali bin Husain bin Mūsâ bin Bābawāhi al Qummi, a traditionist and famous author, who composed nearly 300 works on different branches of learning. The date of his birth has not been determined by his biographers. He came to Bagdad in A.H. 355 = A.D. 966, and there delivered lectures on Ḥadîṣ and jurisprudence, which were attended by large numbers of pupils. Numerous traditionists have quoted Ḥadîṣ from him. He died in A.H. 381 = A.D. 991.

For his life and works, see: Manhaj al Maqāl, fol. 295; Kashf al Ḥujub, fol. 148; Taḥkîṣ al Aqwâl, fol. 300; Muntaha al Maqâl, fol. 47; Fihrist Ţūsî, No. 661; Majâlis al Mu'minîn, fol. 231.

The author of Majâlis al Mu'minîn, basing his statement on Ţûsî's work, gives A.H. 331 as the date of the author's death:—

شیخ طوسي در كتب که هم شیخ طوسی جمله حافظ حادیه بهبود بهتر از از اخبار بوده و در مبان علماء، قی کسی مانند او در حفظ و کشف علم پیدا نمده و قرب به صد صفحه دارد و در سال سده صد و سی و یک در بلده ری وناده یافت

The words "ضمن صد و سی و یک" = 331 are found in all the manuscript copies of Majâlis, as well as in the lithographed Tebrân edition, thus placing Qummi's death in A.H. 331. In the Asiatic Society's edition of Ţûsî's work, No. 661, as well as the Oriental Public Library manuscript copies, there is no mention of Qummi's death.

The same mistake in author's date of death (A.H. 331) is found in the biographical notice of the author quoted from Najâshî's Asmâ' ar Rijāl in the lithographed edition dated Lucknow, A.H. 1307. The Oriental Public Library manuscript copy of Asmâ' ar Rijâl gives the date A.H. 381. Brock., vol. i., p. 187, mentions two dates for the author's death, namely, A.H. 381 and 391; but the later date is not found in any of the biographical works noted above.

Fol. 1° contains an incomplete portion of the Sanad (sources of the author for the Ḥadîṣ of the present work).
For a complete copy of the work and the Sanad, see the lithographed edition.

The work begins abruptly on fol. 2v, thus:


dr. Elle Einsel aq. Fad al, Salam Fad aq. da el aq. 

It is stated in the preface that the work was composed at the request of the author's friend Muhammad bin Ishâq, a noble of Balâkh, and that prior to the present composition he had already composed 244 works (166 works of the author are enumerated in Manhaj al Maqâl). It consists of 5,963 Ḥadîṣ of the following two kinds:

1. Musnad Ḥadîṣ numbering 3,913,
2. Mursal Ḥadîṣ numbering 2,050,

and is divided into 666 Bâbās.

The present copy is incomplete, wanting a few lines at the beginning.

For other copies of the work see: Berlin, Nos. 4,782–3; Pet. 250; Paris, 1,108; Br. Mus., No. 905; India Office, 283; Bodl., ii, Nos. 84–86.

Written in good Nasīkh.

Not dated; apparently 10th century A.H.

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No. 264.

The same.

fol. 318; lines 20; size 13 × 7½; 9 × 5.

Another incomplete copy of the same, designated the First Part (الجزء الأول).

Beginning:


No. 265.

The same.

fol. 122; lines 21; size 11 × 6; 7 × 3½.

Another incomplete copy of the same, beginning as the above, and ending with the Ḥadīṣ of the chapter معرفة الكبائر, corresponding with vol. i., ii., and a portion of vol. iii. (pp. 1–192) of the lithographed edition.

Written in ordinary Naskh.
Not dated; apparently 13th century A.H.

No. 266.

fol. 415; lines 20; size 10 × 7, 6 × 7½.

تهذيب الأحكام

TAHDĪB AL AḤKĀM.

The Third of the four Shi'a collections of traditions.

Vol. I.

Beginning:—

المدد لله ولي الصمد ومستقته وصلى الله على خير خلقه محمد
والله وسلم تسليما كبيراً لله

Author: Abū Ja'far Muḥammad bin Ḥasan bin 'Ali at Ṭūsī. The author, a well-known scholar and traditionist, was born in A.H. 385 = A.D. 995, and studied Ḥadīṣ under Muḥammad bin Muḥammad An Na'īmī (d. A.H. 413 = A.D. 1053) and some others. He travelled to ʿIrāq in A.H. 408, and then to Bagdād, where he permanently settled near the Bāb al Karkh, and delivered lectures on Ḥadīṣ and on other subjects till A.H. 448. In that year the author, on account of a serious dispute between the Shi'as and Sunnis of Bagdād, was obliged to leave the place for Najaf, where he died in A.H. 460 = A.D. 1068.

But the authors of the following works all say that Ṭūsī died in A.H. 460 = A.D. 1068:—

(1) Majālīs al Muʿminīn, fol. 246⁵;
(2) Muntaha al Maqāl, fol. 183;
(3) Manhaj al Maqāl, fol. 230⁶;
(4) Talkhīṣ al Aqwāl, fol. 222⁷;
(5) Al Wajīz, fol. 7⁸.

The author in the preface says that the present work mostly consists of the Ḥadīṣ used in Al Muqamma'ah, a religious work by his teacher Muḥammad bin Muḥammad An Na'īmī, but partly of Ḥadīṣ taken from other works.

Beside the present work and the works mentioned in Brock., vol. i., p. 404, the following are enumerated among his compositions by the author himself in Fihrist Ṭūsī:—

1. كتاب المهاية
2. كتاب المفصّل في الإمامه
3. تلخيص كتاب الشافعي
4. كتاب ما لا يسمع المكلف إلا بالله
5. كتاب العدة في اصول الفقه
6. مسائل العدف مع الكل
7. كتاب ما يعتقل وما لا يعتقل
8. كتاب المبسط
9. مقدمة في المدخل إلى علم الكلام
10. مسالة في الأحوال
11. كتاب الإيجاز في القرونين
12. مسالة في العمل بخبر الواحد
13. مسالة في تجريم الشفع
14. المسائل الصنبلية
15. المسائل الرحيظه
16. المسائل الدمشقية
17. كتاب في تفسير القرآن
18. المسائل الرازية
19. المسائل في الفرق بين النبي والإمام
20. المسائل الطبية
21. كتاب النقش على ابن هاذان
22. مسائل ابن الراح
23. انبي الوحيد
24. مختصر المساح
25. الاقتصاد فيما يجب على العباد
26. المسائل الإلياسية
27. مختصر اختبار المفتخر
28. كتائب العامه
29. المسائل الجازية
30. هداية المسترشدين
31. كتاب اختبار الرجال
32. مثلث العصين

and beside these, the following works of the author are enumerated in Muntaha al Maqāl:

1. كتاب في تفسير القرآن
2. شرح المقدمه
3. كتاب تمهيد الأصول

The present copy ends with كتاب الجهاد.

For other copies of the work see: Bodl., ii., 87, Hand-list of Aṣafiyah Library, Hyderabad, Nos. 187–188.

Written in good Naskh. Fol. 1–10 have been supplied in a later hand.

Dated A.H. 1073.

Scribe يوسف بن احمد بن صالح بن معين البخاري
No. 267.

The same.

foll. 515; lines 21; size $9\frac{1}{2} \times 7, 7 \times 5$.

Another copy of the first volume, beginning and ending as above.
Written in good Naskh.
Dated A.H. 1091.
The second vol. of the work, which is wanting, contains the following Kitāb:

I. كتاب الدين
II. كتاب الكفالةء
III. كتاب الشمساءء
IV. كتاب العولاءء
V. كتاب الشهادات
VI. كتاب القضايا والاحكام
VII. كتاب المكاسب

No. 268.

foll. 375; lines 23; size $10 \times 7\frac{1}{4}, 8\frac{1}{4} \times 4\frac{1}{2}$.

Vol. III.

The third vol. of the Tahdīb, beginning with كتاب المكاح abruptly thus:

السن بن معبد بن قاسم بن محمد بن سالم القراء عن جرير عن عبد الله

and ending with the last Hadīs of كتاب الدواف.

Written in good Naskh.
Not dated; apparently 11th century A.H.

Scribe عبد المهدي بن حاجي بن عبد الصسين
No. 269.

foll. 350; lines 25; size $11\frac{1}{2} \times 6\frac{1}{2}$; $7 \times 4$.

الاستبصار

AL ISTIBSÂR.

The Fourth of the Shi'a collections of traditions.

By the author of the preceding work.

The difference between the present composition and the Tahdib mentioned above, as stated by the author himself in his work Fihrist (No. 620), is that the Tahdib contains the two following classes of Ḥadīṣ:—

(1) Ḥadīṣ in the narration of which all the traditionists agree;

(2) Ḥadīṣ transmitted from some traditionists, but not narrated by others.

The present work contains only the Ḥadīṣ of the latter class:—

كتاب الاستبصار فيما اختلف من الأخبار وهو يتمتع على عدة
كتاب تهذيب الأحكام غير أن هذا الكتاب مقتصر على ذكر ما
اختلاف من الأخبار والأول يجمع الذاكر والوفاق.

Beginning:—

الحمد لله ولي الصد ومستطعه والصلوة والسلام على خيرته
والظاهر من عصره الح

The work is divided into 925 Books, and contains 5511 Ḥadīṣ.

For other copies of the work see: Berlin, 1772–6; Pet. 56. The work was printed in Tehran in A.H. 1322 = A.D. 1903.

Written in beautiful Naskh, with a head-piece at the beginning.

Dated A.H. 1057.

Scribe محمد الباقر المشبهدي
No. 270.
The same.

foll. 324; lines 27; size $11 \times 9\frac{1}{2}; 8 \times 4$.

Another copy of the same, beginning and ending like the above.
Written in good Naskh.
Dated A.H. 1095.

Scribe: احمد بن محمد بن مبارك بن عيسى بن ابراهيم الساري

No. 271.
The same.

foll. 379; lines 25; size $12\frac{1}{2} \times 7\frac{1}{2}; 8\frac{1}{2} \times 4$.

Written in good Naskh.
Dated A.H. 1074.
The MS. bears on the title-page, as well as on the last page, seals of Nawâb Wilâyat–Ali Khân of Patna, and of his son Khurshâid Nawâb, who presented the MS. to the Library in 1898.

No. 272.

foll. 398; lines 20; size $8\frac{1}{2} \times 5; 8\frac{1}{2} \times 3$.

الوفى

AL WÂFÎ.

An incomplete copy of a work containing the above four Shi'a canonical collections of the Ḥadîş, with explanation of the difficult words.

By Muhammad bin Murtada, محمد بن مرتضى, commonly called al Muḥsin al Kâshî (المحسى الكاشي), a well-known scholar and author of numerous works, who died shortly after A.H. 1092 = A.D. 1679. See Kâshî al Ḥujub, fol. 195b.
Brock., in vol. ii., p. 201, mentions Al Muḥassin al Kāshī (الخصّي الكاشي), giving the date of his death as A.H. 911 = A.D. 1505, and enumerates As Ṣāfī fi Tafsīr al Qur'ān as one of his compositions; and again in the same vol., p. 413, mentions Al Muḥsin al Kāshī as a scholar of the 12th century A.H., and enumerates Al Kalimát al Māknūnah min 'Ulam al Ḥikmah as one of his works; while Kashf al Ḥujub, on fol. 97, 12 and 157, says that the author of the above two works is the author also of the present work, and that he died shortly after A.H. 1092 = A.D. 1679.

Beside the present work the following four compositions of the author are enumerated in Kashf al Ḥujub:—

I. Al-maṣāhib al-ṣāhibi
II. Lūwaḥal-bāriṣ
III. Al-muṣāba al-bīṣām
IV. Mīraḍal-anṣār

The entire work is in fifteen parts. The present copy contains only two parts, viz. the 4th and 5th.

Part 4th, foll. 1-141.

Beginning:—

الحمد لله والصلاة والسلام على رسول الله ثم على آل بيسب رسول الله - كتاب الطهارة

Written in good Nashk, A.H. 1128.
Foll. 141-143 are blank.
Foll. 143-148 contain the index to the present work.

Part 5th, foll. 149-398.

Beginning with كتاب الصلاة. This part is defective towards the end.

The following abbreviations are observed in the work: & for يب; من لا يحضره الفقيه for At Tabājieb; كا for Al Kāfī; من for Istīṣār.

Written in good Nashk.

Not dated, apparently 13th century A.H.
ZAIDî MUSNAD.

No. 273.
Foll. 80; lines 15; Size 8 x 5 1/2; 5 x 3.

المسند

AL MUSNAD.

An incomplete copy of the Musnad Ḥadīṣ, designated here as Musnadu Zaid.

Author: Zaid bin ‘Ali bin Ḥusain bin ‘Ali bin Abī Ṭālib, زيد بن علي بن حسين بن علي بن أبي طالب. This author is the son of Zain al-‘Abidin ‘Ali (d. A.H. 95 = A.D. 713), the grandson of ‘Ali, the fourth Caliph, and was one of the famous Imāms, whose followers are known as Zaidiyah. He was induced by the people of Kūfah to claim his hereditary Khilifat, and to fight against Hishām (A.H. 105-125 = A.D. 724-743), the tenth of the Omayyid Caliphs. In A.H. 122 = A.D. 740 he marched against the Caliph, but very few of Kūfah people joined him. Consequently in the same year he was killed at Kūfah. See Manhaj al Maqāl, fol. 138v; Berlin, No. 968; Mukhtasar ad Duwal, p. 206; Taqrib at Tahjib, p. 86; Anbā’ az Zaman, fol. 12; Al Milal, p. 207.

The present copy is defective at the beginning as well as at the end. Beginning abruptly with the Ḥadīṣ of the chapter صلاة المريض thus:

عليهما السلام يصلي المريض قلنا فان لم يطلع فبالسا

and ending abruptly with the Ḥadīṣ حديثي الام ابن الصيسي thus:

زيد بن علي عن أبيه عن جده امير المؤمنين علي علية السلام

قال له رجل يأمير المؤمنين ومنى الرجل في الدعل الواحدة
The Isnād for the present work, quoted on fol. 72, runs thus:

خُذَةً عبد العزيز بن إسحاق بن جعفر البغدادي قال حدثني
ابن القاسم علي بن محمد الكوفي قال حدثني سلمان بن إبراهيم
الخواري جدهي أبا مي قال حدثني نصر بن مراحم المنقري قال
سمعه هذا الكتاب من إني خالد الوسطي الع

On fol. 72 the scribe quotes a statement of 'Abdāl 'Azīz bin Ishāq (an eminent Zaidī traditionist, who was alive in A.H. 326 = A.D. 937, see Manhāj al Maqāl, fol. 180), who gives us to understand that almost all the followers of Zaid who had studied the work under him were killed in the revolution of A.H. 122, except Abū Khalīd al Wāsīṭī, who, it is said, studied the present work under the author:

قال عبد العزيز بن إسحاق.... قال إبراهيم سألت إنا خالد
رحمة الله تعالى كيف سمعت هذا الكتاب عن الإمام زيد بن علي
قال سمعتني من كتاب مهت قد وطأه وجمعه فما بقى من أحبابه زيد بن
علي فمن سمى القتلة اللاذري

In another note on the same folio the scribe says that Abūl Qāsim 'Ali bin Muḥammad al Kūfī, arranged the work in the order observed in other works of jurisprudence.

Contents:

Foll. 1–9, from a portion of chapter صلة العريسided deduced (previous chapters of كتاب الصلوة and the whole of كتاب الطهارة are wanting).

Foll. 10–18, from chapter غسل النبي to chapter غسل البيت of كتاب الطهارة.

Foll. 19–24, from chapter كتاب الصوم to chapter كتاب الصيام (some chapters of كتاب الصوم are wanting).

Foll. 25–40, from chapter الرجل يضيع to chapter فضل الص (some chapters of كتاب النكاح are wanting).

Foll. 41–48, from chapter فضل التكلبه to chapter كتاب البيع (some chapters of كتاب البيع and almost all the chapters of كتاب البائع are wanting).

Vol. V.
Foll. 40, باب نكاح العبيد.
Foll. 50–52, from chapter كتاب الطلاق of the ملأ السن، (previous chapters of كتاب الطلاق are wanting).
Foll. 53–60, كتاب الصدود.
Foll. 61–65, كتاب السهر.
Foll. 66–73, كتاب الفرائض.
Foll. 74–79, كتاب فضل العلماء.

Fol. 80 contains a collection of Ḥadīṣ from certain Sunnī works.

The present work is very rare and not mentioned in any catalogue.

For other works of the author, see Berlin, Nos. 9881, 10224, 10237, 10265.

Written in good Naskh.
Not dated; apparently 9th century a.h.
SUNNĪ ARBA'ĪNĪYĀT.*
(Works of forty Ḥadīṣ narrated by the Sunnī traditionists.)

No. 274.

A work containing a collection of forty Ḥadīṣ with a commentary on the same. By Abū Naṣr Muḥammad bin ‘Alī bin ‘Ubaydallāh bin ʿAbd Allāh bin ‘Abd Allāh ibn Sulaymān ibn Wādān, a scholar and a Qāḍī of Maṣṣal, who died in A.H. 494 = A.D. 1101; see Ḥāj. Khal., vol. i., p. 50; Brock, vol. i., 355.

The present Arba‘īn has been transmitted from the Qāḍī by his pupil Abū ʿAbd Allāh Muḥammad ibn ʿAbd Allāh as Salafī (who died at the age of 106 years in A.H. 576 = A.D. 1180). Salafī regarded the Ḥadīṣ of the work as genuine, but other traditionists have condemned the present work for including a few weak Ḥadīṣ.

Beginning:

حدثنا الشيخ الإمام أبو طاهر أحمد بن محمد بن أحمد السلفي الأصفهاني قال أبو نصر محمد بن علي بن عبيد الله بن أحمد بن صالح بن سليمان بن ودعان حاكم الموصل . . . الصديق الأول عن النبي ﷺ مالك قال خطبها رسول الله صلى الله عليه وسلم على أئمة الجماعة.

* The Prophet in some Ḥadīṣ is said to have declared special regard for those who remembered any forty Ḥadīṣ. Consequently numerous traditionists composed works containing such collections. ‘Abd Allāh bin Mubārak al Mawardi (d. A.H. 131 = A.D. 756), see No. 282, Sharḥ al Arba‘īn, fol. 160), is the first traditionist who composed a work comprising 40 Ḥadīṣ. Later on, works containing 40 Ḥadīṣ came to be regarded as a special branch of Ḥadīṣ.
ARABIC MANUSCRIPTS.

Each Ḥadīṣ is followed by its commentary. The commentary of the first Ḥadīṣ begins thus:

الشرح الجدلي تأليف الأجداد وهو المقطع (مقطع) الألف والذاخن

For other copies of the Arbaʿīn, see Berlin, Nos. 1458–60; Cairo, vol. i., p. 409. No printed edition of the work has appeared.

The present MS., dated a.H. 730, is a transcription of the copy written by Zakarya bin Yahya bin Zakarya, author of Risala fi al ʿAmal (see Berlin, No. 5864).

Written in a very clear Naskh.

Scribe: علي بن عبد الهادي بن محمد بن يحيى المستقلي

a traditionist of the 8th century a.h. For his work, see No. 279.

No. 275.

foll. 29; lines 9; size 9½ x 6; 4½ x 3.

الأربعين

AL ARBAʾĪN.

A collection of forty Ḥadīṣ.

Author: Abū Zakarya Yahya bin Sharf an Nawawi (d. a.H. 678 = a.D. 1278). For his life, see No. 192.

Beginning:

قال الشيخ العلامة معي الدين النووي ... الصد لله رب العالمين

فهو السموات والأرضين ... اما بعد فقدروننا عن علي بن أبي طالب وعبد الله بن مسعود ... ان رسول الله صلى الله عليه وسلم

قال من حفظ على امرئ اربعين حديثا الغ

For other copies of the work see: Berlin, Nos. 1476–7; Rap, 389; München, 127; Lied, 1746–7; Br. Mus., 878; Paris, 386–744; Cairo, vol. i., p. 264; Brock., vol. i., p. 396. The present Arbaʾīn with the commentary (No. 283) was printed in Cairo a.H. 1307 = a.D. 1891, and the text was separately printed in Cairo in the same year.
For the commentary on the work by the author himself see No. 278, and for a treatise by the author dealing with the philology of the difficult words used in the Arba'in see No. 279, foll. 60*-63.

Written in good Naskh.
Dated A.H. 1026.

Scribe Muhammad bin Shihab al-din al-rashawi.

One Sulaiman bin Ahmad al Malikhi, a scholar of the 11th century A.H., studied from the present copy, as appears from the following note:—

طالع في هذا الكتاب وأورع فيه شهادة ان لا اله الا الله وان مصدقا رسول الله وناسل الله سبحانه ان توقف عليه الإسلام...كتب الفقيه مسلمان بن أحمد المليجي

On the title-page, as well as the last fol. of the MS., are various extracts from different works.

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No. 276.

foll. 20; lines 13; size $8\frac{1}{4} \times 5\frac{1}{4}$; $5 \times 3\frac{1}{2}$.

Another copy of the same work.

Written in good Naskh.
Not dated, apparently 11th century A.H.
Marginal notes are not frequent.

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No. 277.

foll. 13; lines 18; size $10 \times 6$; $8 \times 4$.

Another copy of the same.

Written in Nasta'liq.
Not dated, apparently 13th century A.H.

One Maulavi 'Abdalmajid, a zamindar of Patna, presented the present MS. to the Library in 1914. The title-page bears a Sanad granted by
Maulavi Muhammad Sa'id, a well-known Arabic scholar of Patna, who died in A.H. 1304 = A.D. 1888, to his pupil 'Abdalqadir bin 'Atiqallah:

الصد الله رب العالمين وبعد فقراً على وسلم هذه الأربعين ...
من أولها إلى آخرها عبد القادر بن سيد عبد الله ... قال ذلك
بفمه ورقة بقلمه
محمد سعيد بن واعظ علي عن الله عنهم

No. 278.

foll. 38; lines 17; size 8 × 6; 6 × 3½.

شرح الأربعين

SHARH AL ARBA'IHN.

A commentary on the above work, by the author himself.
Beginning:—

الصد الله رب العالمين قيام السواب والاربعين .... دل العديف
على أن النية معيار السنة الغ

For other copies of the commentary, see Cairo, vol. i., p. 403. A printed copy of a Cairo edition, without date, is noticed in Rampore Hand-list, No. 189.
The text is written in Naskh and the commentary in Nasta'liq.
Not dated, apparently 12th century A.H.

No. 279.

foll. 63; lines 23; size 10 × 7; 7½ × 5.

شرح الأربعين

SHARH AL ARBA'IHN.

An autograph copy of a commentary on the above Arba'in (No. 275), by 'Ali bin 'Abdalqadir bin Muhammad bin Yahyá al 'Asqalání, علي بن عبد
The work as well as the commentator is not mentioned in any catalogue. No mention of his life is given in biographical works, but the above-mentioned colophon gives us reason to believe that he was a Syrian scholar of the 8th century A.H., who died after A.H. 733 = A.D. 1333. The copy is defective at the beginning. It begins abruptly with the commentary on the 4th Ḥadīṣ thus:

في هذا أكابر ومتى رسول الله صلى الله عليه وسلم ولم يضع حبر على حجر ولا لينة على لينة الماء

Foll. 60v–63 contain a treatise by Nawawi, dealing with the philology of the difficult words used in Ḥadīṣ in the Arba'īn (No. 275).

Beginning:—
قال جامع الأربعين وهذا أنا ذكر من مختصرا في ضبط الناظر مرتين لعل يغلظ في شيء منها وليستغني بها حافظها بما مراجعة غيره

The MS. is written in a very clear bold Naskh.
Dated A.H. 733.

No. 280.

foll. 141; lines 27; size 10 × 7; 8½ × 5½.

شرح الأربعين

SHARḤ AL ARBAĪN.

A commentary on Nawawi's Arba'īn, by Muḥammad bīn ʿAbdāl Masʿūd al Ḥanafi, Muḥammad bīn ʿAbd al-Muḥammad al-Masʿūdī al-Hanafi, a scholar of the

Beginning:—

الحمد لله المصوّد بكل لسان المفعود لكلمته ومنعته في كل زمان

The colophon runs thus:—

قال جامع مصود بن مصود اسمده في الدارين وكان أمراع منه من هذا التعليق .... شهر ربيع الآخر سنة ثمان واربعين وبعمائة

Only one other copy of the present commentary is mentioned, see Cairo, vol. i., p. 264.

Written in good Nashk.
Dated A.H. 840.

Foll. 1-3 are supplied in a later hand.
The scribe does not reveal his name anywhere in the MS.

No. 281.

foll. 471; lines 17; size 7½ × 5; 6 × 4.

جامي‘ العلام والحكام

JâMI‘ AL ‘ULÛM WAL HIKAM.

A commentary on Nawawi’s Arba‘in, by ‘Abdarrahmân bin Aḥmad bin Rajab al Baḏdādī, commonly called Ibn Rajab, a well-known Ḥanbali scholar and traditionalist, who was born in Baḏdād, A.H. 706 = A.D. 1306, where he was brought up and received his education. Thence he travelled to Damascus, where he permanently settled, and studied under—

Muḥammad bin Ismâ‘îl (d. A.H. 735 = A.D. 1335),
Ibrahim bin Da‘ūd al ‘Attâr (d. A.H. 745 = A.D. 1345),

and others. From Damascus he went to Egypt, where he studied under Abû Fath al Mandâmî and Qalânsî, the well-known traditionalists of Egypt. He secured a good reputation as an author as well as a scholar, and died in A.H. 785 = A.D. 1383. For his life and works see: Ad Durar al Kâmînah, fol. 550; As Suhab al Wâbilah, fol. 117; Brock., vol. ii., p. 107.
Beginning:

قال الشيخ الإسلام العلامة الوحد شرف الإسلام مفتى الأئام الشيخ زين عبد الرحمن بن الشيخ الإمام العلامة شهاب الدين أحمد بن شيخ الإمام رجب البغدادي ... الصد لله الذي أكل لنا ديناً وامتن علينا النعمة الع

For other copies of the work see: Berlin, 1492; Cairo, vol. i., p. 355. The work has not been printed.

Written in good Naskh.

Dated A.H. 790.

Scribe: عبد القادر بن مصطفى, a pupil of Ibn Rajab.

The last fol. bears an autograph Sanad, dated A.H. 790, granted by Ibn Rajab to the scribe:

قرأ علي هذا الكتاب ... من جمعي وتأليفي وشرح الأربعين النموذج ... وقابل نسخته من اصلي وصftp هذه النسخة بصد الله ... وأجبر له روايته عني مع رواية ما يجوز لنا روايته ... يوم الثلاثاء جمادي الأول سنة سبعين وسبعاء ده محرم الصوم.”

قاله وكتبه عبد الرحمن بن رجب الممالي عفني الله عنه.

The above Sanad also tells us that the present copy was compared with the autograph copy by the scribe, while he studied the present work under Ibn Rajab.

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No. 282.

fol. 119; lines 19; size 7\frac{1}{2} \times 5\frac{1}{2}; 5 \times 3\frac{1}{2}.

شرح الأربعين

SHARH AL ARBA'IN.

An incomplete copy of the commentary on Nawawi’s Arba’In by Muḥammad bin Muḥammad ad-Daljī, محمد بن محمد الدلجي, a scholar and traditionist of Egypt, who died in A.H. 947 = A.D. 1540. See Brock, vol. i., p. 397; Gotha, No. 617.
Beginning:--

الصد لله رافع اعالم العلة الزهرا، بلوماع آيات الكتاب وحكم مباني احكام الشرعة الغرابة الخ

In the preface the commentator traces his Isnâd for transmitting the Ḥadîṣ of the Arba‘în (No. 275) from Aḥmad bin ‘Abdalwâhîd al Miṣrî, a traditionist of the 8th century A.H. (see Berlin, No. 1490). The MS. ends abruptly, thus:--

وسام حفتائق التوبة فعلى ككتاب المنازل

Only one other copy of the work is mentioned, see Gotha, No. 617.
Written in good Naskh.
Not dated, apparently 11th century A.H.

No. 283.

foll. 169; lines 21; size 9½ × 5½; 7 × 3½.

الفتح المبين

AL FATH AL MUBIN.

A popular commentary on Nawawi’s Arba‘în, by Aḥmad bin Muḥammad bin ‘Ali bin Ḥajar al Hâṣumî, Ahmed bin محمد بن علي ابن حجر الهيسمى.

This great author and commentator was born in Abu’l Ḥâṣum (a Maḥâllah in Egypt), A.H. 909 = A.D. 1503. This date is found in a treatise dealing with the life of the author by one of his pupils (see Hand-list, No. 11/2632). The latter quotes the author’s own statement regarding the date of his birth: "ولد رحمه الله تعالى ورضي عنه كما شاهدهما بطلة بن علي الهيسمى . . . اواخر سنة تسع وتسعة عشرة.

The author of An Nūr as Sâfîr (see Hand-list, No. 2386) also supports this date; while Brock., vol. ii., p. 388, wrongly places the author’s birth in A.H. 911 = A.D. 1505.

The author, like the author of Fath al Bâri (see No. 159), is commonly called Ibn Ḥajjar. The reason given to us by his biographers for his being so called is that one of his ancestors was habitually given to silence, so he became known as حجر (stone). Hence the author is
known as Abu Hurairah (son of stone). He lost his father at an early age. Shamsuddin ash-Shinnawi (d. A.H. 933 = A.D. 1528) and Abu'l Hamawi, well-known scholars of Egypt, took him in their charge and gave him his early education. In A.H. 924 Shinnawi admitted him in the Madrasah Jama' Azhar. In a very short time (A.H. 929) Ibn Hajar completed his study at that institute. During the course of his study in Jama' Azhar he also attended lectures on different branches of learning in other institutions of Egypt. From about the end of the same year he was continually engaged for four years in teaching work in Egypt. In A.H. 933 he proceeded to Mecca and performed his first pilgrimage, and during his two years' stay in Mecca he secured Sanads from the eminent traditionists of the place. In the beginning of A.H. 935 he returned to Egypt and employed himself in teaching, and devoted part of his time to composition. During eight years as a teacher in Egypt Ibn Hajar gained a wide-spread reputation. In A.H. 939 he performed a second pilgrimage to Mecca, and came back to Egypt towards the end of the same year. In A.H. 940 he left, with all the members of his family, for Mecca, where he settled permanently, and was appointed professor of Hadis and of Shafi'i jurisprudence. He was acknowledged to be a specialist in the latter branch. He composed 70 works on different branches of the subject, and died in A.H. 974 = A.D. 1666. (Brock, wrongly fixes the date of his death in A.H. 973 = A.D. 1665.)

Beginning:

الحمد لله الذي وفق طالئة من علماء كل عصر لمقياه مبا عباء

الحاديث الاعظم

In the colophon, Ibn Hajar says that he compiled the present commentary in two months, A.H. 951:—

قال مولاه تغمده الله برحمته ورضوانه ابتدأ هذا الشرح الثنا

الفتحه وفرغ عنه من هنا هلائل المحرم سنة احد وخمسين وسبع وثلاث

For other copies of the commentary see: Berlin, 1493-6; Paris, 748; India Office, 169; Cairo, vol. i., p. 379. The present commentary was printed in Cairo A.H. 1307 = A.D. 1891.

Written in good Nashkh.
Dated A.H. 1004.

Scribe

لور الدين علي بن رمضان
No. 284.

foll. 253; lines 16; size 10 × 5½; 5 × 3.

السمين المعين

AL MUBÍN AL MU'ÍN.

A commentary on Nawawi's Arba'ín, by 'Ali bin Sulṭán Muḥammad al Qāri, who died in A.H. 1014 = A.D. 1605 (see No. 236).

Beginning:

السمين المعين

For other copies of the work see: Berlin, No. 1497; Cairo, vol. i., p. 396. A printed copy of the Cairo edition is noticed in Raf' as Sutur, p. 45.

Written in beautiful Naṣkh, within gold-ruled borders.

No date; apparently 11th century A.H.

Marginal notes are found throughout the MS.

No. 285.

foll. 37; lines 17; size 7 × 3½; 5 × 2½.

شرح الأربعين

SHARH AL ARBA'ÍN.

A commentary on Nawawi's Arba'ín, by Sa'íd bin Muḥammad al Muftí.

The commentator (an Indian scholar) says in the preface that he studied the Arba'ín under Muḥammad 'Ismatullah bin Māhmūd al Bukhārī, a scholar of the 10th century A.H., and the author of the Ḥāshiya 'Ala Sharḥi Mulla Jāmī (see Hand-list, No. 1541). The date of the composition of the present commentary, as given in the colophon, is A.H. 1015.
Beginning:
الحمد لله على الأكرام وعليه نبى الصلوة وسلام وعلى آله وصحبه البارة الكرام... أما بعد فيقول العبد الشعيف إلى الله المعين محمد صفيد

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

The following note on the title-page says that, in A.H. 1152, the MS. was placed in the Royal Library at Aurangābād, Deccan, known as Khujista Bunyād (see Giyās, p. 159, شهريسمت در دکن):—

باب سنه ۱۱۵۲ هجره مقامه در بلدة طبيعة خیسته بی‌پیاد ۵ ربيع
النافی من مذکور داخل کتب‌الله سرار نموده هذ

No. 286.
fol. 14; line 28; size 10 × 6; 7 × 5.

تحفة الجمهور

TUHFAT AL MUHIBBIN.

A commentary on Nawawi’s Arba’în, by Shaikh Muḥammad Ḥayāt as Sindhi, شیخ محمد حیات السندی.

The author was born in ʿÂdilpore (in Sindh), where he was brought up and educated. At an early age he travelled to Arabia, and studied Ḥadīṣ under traditionalists of Mecca and Medina, such as—

شيخ أبو الصنف بن عبد الهادي (d. A.H. 1134 = A.D. 1722),

عبد الله بن سالم البصري

and others. He permanently settled in Medina, where he was appointed a professor of Ḥadīṣ. Muḥammad Fākhīr, an Indian poet and Arabic scholar of Allahabad, who went to Medina in A.H. 1156, and studied
Hadīṣ under him, describes in his Maṣnawi Muḥammad Ḥayāt's teaching at Medina, in the following Persian verses:

درس فرمای مسجد نبوی
پیام رشیدی محضوفی
آن محمد عیبت بهشت بلند
محدثه بقی قوی پیوند
بیان الله زمره الاعبان
سر من عکاکیا او بادا
جان من نذر رضایی او بادا

Muḥammad Ḥayāt died at Medina in A.H. 1163 = A.D. 1752, and was buried in the cemetery called al Baqī'.

For the commentator's life see İtḥāf an Nubala, p. 403.

Beginning:

الصد حمدًا يليق به والصارم الطالب على حبيبه وأهله وصحبه ...
اما بعد هذا شرح لطيف على الأرچين ... جميعها الإمام الفقيه
محي الدين أبو زكريا يحيى الدوسي

The present commentary is not mentioned in any catalogue, and seems to be rare.

The present MS. was written in Medina A.H. 1144, during the life of the commentator, as appears from the following colophon:

تدعوا في شهر رمضان يوم السبیع المبارك خلفه من احذئ
عشر يومًا سنة الفی ومامه واربعة وأربعین ... بالمدينة

Scribe سید عبد الوهاب بن سید عمر
No. 287.

 foll. 56; lines 13; size 8½ × 5½; 5½ × 3½.

Kitâb al Arba‘în.

An autograph copy of Arba‘în, believed to be unique, by Aḥmad b. Abi Bakr b. Aḥmad b. ‘Alî b. Ismâ‘îl al Ḥanbalî al Qâdirî, a follower of the Hanbalî school, and belonging to the Qâdirî order, who was born in Ḥamât, A.H. 763 = A.D. 1364, where he was brought up, and studied under his father and others.

After his father’s death in A.H. 782, he travelled to Heliopolis, Emessa, Damascus, Cairo and Aleppo, in which places he studied Ḥadîṣ and other branches of Islamic literature under fifty scholars. Their names are mentioned in the work by the author.

In A.H. 787 he performed the pilgrimage to Mecca. In A.H. 806 his masterly knowledge of jurisprudence induced the authorities of Aleppo to appoint him as a Qâîî of the place, where he continued his services as Qâîî till his death in A.H. 840 = A.D. 1437.

For his life and works see As Suhâb al Wâbilah, fol. 27. Brock., vol. ii., p. 107, wrongly places the author’s death in A.H. 831 = A.D. 1428.

Beginning:—

الحمد لله الذي من علينا بالتبغ سنة نبينا محمد سيد المرسلين
وجعلنا من نظم في سلاط طلبة الحديث

The author in the preface says that he studied under fifty Shâîkhs, and having collected forty Ḥadîṣ he added ten Ḥadîṣ from his remaining ten teachers, with a view to showing the complete number of his teachers:

ثم اتبع ثلاث الرواية من مفتاح عشر

Beside the present work and the works mentioned in Brock., vol. ii., p. 107, the following works of the author are enumerated in As Suhâb al Wâbilah:—

(1) الدرب والدلي في فضائل الشهور والاليام
(2) كتاب في المتبايلاناد
Contents:

Foll. 1r–13r. 14 Ḥadiṣ transmitted by the author from 14 Shaiḥs of Ḥamāt.

Foll. 13r–15r. 2 Ḥadiṣ transmitted from 2 Shaiḥs of Emessa.

Foll. 15r–20r. 8 Ḥadiṣ transmitted from 8 Shaiḥs of Heliopolis.

Foll. 20r–41r. 15 Ḥadiṣ transmitted from 15 Shaiḥs of Damascus.

Foll. 41r–48r. 5 Ḥadiṣ transmitted from 5 Shaiḥs of Egypt.

Foll. 48r–56r. 6 Ḥadiṣ transmitted from 6 Shaiḥs of Aleppo.

Written in good Naskh.

Dated Ḥalab, a.h. 837, as appears from the following colophon:

وكان فراغ مؤلفته وجامعه العبده الشهير الفقيه إلى الله اسمه بن
ابن بكر بن احمد بن علي بن اسماعيل العلي الفاردي... بتاريخ
ثمان الأربعة، منتصف ذي القعدة، الحرام سنة سبع وثلاثين وثمانية.

The last fol. bears an autograph Sanad dated a.h. 738, granted by the author to his pupil, Abu’l Khair Muḥammad.

No. 288.

foll. 20; lines 25; size 7 × 5½; 5 × 3½.

الاربعين المستبائنا

AL ARBA‘ĪN AL MUTABĀ‘ĪNAH.

A collection of forty-five Ḥadiṣ, by Shihābaddin Āḥmad bin Ḥajar al ‘Asqalānī, (d. A.H. 852 = A.D. 1449, see No. 159). The Ḥadiṣ of different Ismā’īls (مطباقة الموتوت والاسانيد) are collected in the present work.

Beginning:

الحمد لله الذي على صفاته المستبائنة صفاف الصفوات وأرسل
سيدنا مصدا صلي الله عليه وسلم بالآيات الن
Ibn Hajar himself designates the work as Arba‘in (forty), but he says in the preface that, in collecting the Hadīṣ narrated by all well-known ‘Abdādīlah (traditionists named ‘Abdullah), he found five in excess of forty; thus the work contains 45 Hadīṣ, and completes the number of famous traditionists named ‘Abdullah. According to the author’s own statement in his work Raf al Iṣr, fol. 35 (see Handlist, No. 2745), he completed the present work in the Madrasah Shaikhuniyah, Egypt, a.h. 808:

واملاً الاربعين المتباينة بالمهمولة ثمانية وثمانية

Only one other copy of the work is mentioned, viz. Berlin, No. 1519.

Fol. 20 bears the following Sanad, dated a.h. 838, granted by Ibn Hajar to the scribe of the Sanad, Yānūs bin Fāras al Qādiri (d. a.h. 866 = a.d. 1463, see Taq at-Tabaqat, vol. ix., fol. 532) and others, who studied the present MS. jointly with the scribe under Ibn Hajar in the Madrasah Munkadiriyyah, close to Ibn Hajar’s house in Cairo, a.h. 838:

الصد للرب العالمين وبعد فقد سمع جميع هذه الجزء وفيه خمسة واربعون حديثاً متباينة المتن والاسلام مع ما في الثلاثاء من الكلام على الأحاديث ... على مولانا ونوفار قاضي الشقاقة شيخ الإسلام حافظ العصر استاد أهل العلم النجفيين شهاب الدولة والدين ابن الفضل أحمد بن الشيخ الإمام العام العالمه نور الدين ابن الصناعي على ابن محمد بن علي بن علي ومحرر المدائلي فاضي الله في إجلاع واعد علينا من يركه بقراء الشيخ الإمام العام مجي الدين ابن البصا، عبد التادر بن الشيخ شمس الدين أبي عبد الله محمد بن محمد الطبري الفاضي للفاء الله به الشقاقة الإمام العامه افقي الشقاقة شهاب الدين أبي البيعة أحمد بن جمال الدين أبي المعاسين يوسف بن محمد الفرخجي الفاضي والشيخ الإمام العامه افقي الشقاقة عز الدين محمد بن محمد بن عبد السلام الفرخجي والشيخ الإمام العامه مجي السلمين بدر الدين محمد بن محمد بن عبد النعيم الباجي الباجي والشيخ الإمام تاج الدين بن محمد بن شهاب الدين أحمد بن نور الدين على الإباضي والفاعل البارع شهاب الدين أبي الفضل أحمد بن صدر الدين محمد بن رواق والفقيه نور الدين أبي الصناعي على ابن محمد مجي الدين عبد التادر بن شرف الدين محمود الصناعي الفاضي

Vol. V.
The above Sanad is attested by Ibn Hajar himself, thus:

السمع والإجازة صحيحان قاله وكتبه أحمد بن علي بن حجر الشافعي

The handwriting of the above Sanad and that of the present MS. are identical; it appears therefore that Ynus bin Faras, the writer of the Sanad, is the scribe of the present copy. The date of the above Sanad also suggests that the MS. was written in or before A.H. 888.
No. 289.

foll. 30; lines 10–15; size 8½ × 6; 7½ × 5.

الأربعين

AL ARBA‘IN.

A collection of forty Ḥadīṣ, by Mūḥammad bin Yūṣuf bin Abī Bakr, مصمد بن يوسف بن أبي بكر.

One Mūḥammad bin Yūṣuf (d. A.H. 763 = A.D. 1363) is mentioned in Ḥāj. Khal., vol. i., p. 62, as the author of an Arba‘in which deals with Ḥadīṣ on the Ḥajj (pilgrimage) only; but the present work does not contain any Ḥadīṣ on that subject.

Mūḥammad bin Yūṣuf az Zarnādī (d. A.H. 730 = A.D. 1330) is mentioned in Berlin, No. 1551, as the author of an Arba‘in. But no description of the Arba‘in by Zarnādī is to be found in the Berlin or any other catalogue; therefore it is not possible to say whether that work and the present Arba‘in are identical.

Beginning:—

الحمد لله رب العالمين والعاقبة للمتقاتنين ولا عدون إلا علي
الظلمين ... أما بعد فان العبد المذنب مصمد بن يوسف بن أبي بكر
رمشة الله عليه

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

Foll. 1–10 are written in Naskh, and foll. 11–30 in Nasta‘liq. Not dated, apparently 12th century A.H.
SH'I'A ARBA'IN.

No. 290.

foll. 169; lines 18; size 8½ × 4½; 5½ × 2½.

الاربعين وشرحها

AL ARBA'IN WA SHARHUHU.

A collection of forty Ḥadīṣ, with commentary, by Bahá'addin Muḥammad bin Ḥasan bin 'Abd-as-samad al Ḥarīṣi, بهاء الدين مصمد بن حسن بن عبد الصمد الحارثي.

This famous Shi'a author, who composed more than sixty works on different subjects, was born in A.H. 953 = A.D. 1546, and died in A.H. 1031 = A.D. 1622. For his life and work see: Khulāṣat al Aṣar, vol. iii., p. 440; Rieu, Persian Catalogue, No. 25; Br. Mus. Supp., No. 673.

Beginning:—

إن احص حديث تحلل الناس بواهر عفائته... وبعد فان الفقيه إلى الله بها الدين مصمد العاملي... وهذه ازروهن حديثاً من طريق اهل البيت... واردوه كل حديث يحتاج إلى البيان لما يرقف الطالبين على سبيله

The following author's colophon, quoted here by the scribe, gives the date of composition, A.H. 995:—

الفق الفراخ من مشاهلة ضوء يوم الاثنين ثالث العشري الثالث من شهر رمضان الصامدة من العشري العاشر من المائة العاشره

A MS. copy of this work is mentioned in the Rampore Library (printed list, No. 187). The work was lithographed in Tihrān A.H. 1322 = A.D. 1903.
At the end the MS. bears seals of Nawâb Wilâyat 'Ali Khân and his son Khurshaid Nawâb, who presented the MS. to the Library in 1898. Dated Shirâz, A.H. 1065.

Scribe بہاء الدین محمد الیشی

No. 291.
The same.
Foll. 187; lines 17; size 8½ × 6; 6 × 3¾.
Another copy of the same.
Written in Naskh.
Dated A.H. 1108.
Scribe عبدالکریم
ZAIĐI ARBA'IN.

No. 292.

foll. 88; lines 31; size 11 × 7; 8½ × 4.

الأنوار المسية

AL ANWÂR AL MUDÎYAH.

A commentary on Sâliqâ’s Arba’în, by Yaḥya bin Ḥamza, a well-known author and Zaidi Imâm, who was born in A.H. 669 = A.D. 1271, and was proclaimed Imâm in A.H. 720 = A.D. 1320. He died in A.H. 749 = A.D. 1349. For his life and works see Br. Mus. Suppl., No. 343-353.

Beginning:—

الحمد لله وحده وحده وحده وحده

العليم الذي علّم على من يليق بعده العمد للله

The commentator says in the preface that after compiling a commentary on Nahj al Balâgah (see Hand-list, No. 1853), he wrote the present commentary, on the basis of a reliable copy of Al Arba’în as Sâliqâ’iyah corrected by the author himself:—

اني لما وقفت على الأحاديث الاربعينية السائلية وحصنها ساعة

ببلغ المصيف

He quotes in some places Ḥadîqat al Ḥikmat, a commentary on the Arba’în by ‘Abdullah bin Ḥamzah (d. A.H. 613 = A.D. 1285).

The work is rare, not mentioned in any catalogue.

Written in good Nasîkh.

Not dated, apparently 9th century A.H.

* This Arba’în is known as Al Arba’în as Sâliqâ’iyah, a collection of forty Ḥadîs by Sayyid Abâ Ṭâlib al Ḥusain bin Muḥammad bin Mahdî al Ḥusaini as Sâliqâ (see Br. Mus. Suppl., No. 156).

THE END.
"A book that is shut is but a block"

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