Catalogue
of the
Arabic and Persian Manuscripts
in the
ORIENTAL PUBLIC LIBRARY
at
BANKIPORE

14502

VOLUME X
(Arabic MSS.)

THEOLOGY

Prepared by
MAULAVI ABDUL HAMID

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PREFACE.

The present is the tenth volume of the Catalogue of Arabic and Persian MSS. in the Oriental Public Library at Bankipore, and the fourth dealing with Arabic MSS. The subject of the volume is Theology, in which important branch of Muslim learning scholars have always received special encouragement at the hands of Caliphs, Sultans, Governors and Amirs, to whom the greater part of the works on this subject are consequently dedicated. The collection here catalogued is notable for the number of works on Theology by Indian authors.

The volume has been compiled by Maulavi Abdul Hamid, who is to be congratulated on the success with which he has traced the original texts, especially in the case of those glosses and annotations that, beginning without a preface, did not indicate what texts they are dealing with. He has also succeeded, by a careful and painstaking examination of the MSS. and the marginal notes contained in them, and of works of reference, in identifying the title and authorship of several works, where particulars of these were not to be found in the MSS. themselves.

The volume contains notices of 161 MSS., including 3 MSS. of mixed contents, which comprise altogether 21 treatises.

Among old and rare MSS. described in the volume, the following deserve special notice:—

No. 493. Giyāš al Umam, a very rare work on Imāmat and Khilāfat, by Imām al Ḥaramain, a prominent author of the 5th Century A.H. Dedicated to Niẓām al Mulk, the famous Minister of Bağdād.


No. 521. A very old and beautiful embellished copy of a commentary on Tawāli', made in A.H. 740, nine years before
the commentator’s death. The commentary was dedicated to Amir Qausun, Viceroy of Egypt.

No. 528. A very old copy of Minhaj as Sunnah, made in A.H. 811 for the Royal Library of Malik Nāsir Aḥmad (A.H. 803−829 = A.D. 1400−1426), one of the kings of the Rasulid dynasty. The MS. was for some time in the Ṣanʿā Library of Yaman for a brief account of which see Library Catalogue, volume v, part ii, No. 305.


No. 564. An autograph copy of an exceedingly valuable and voluminous work on Sunni theology, believed to be unique. Dated A.H. 810.


No. 584. A rare Arabic translation of Tuḥfa Iṣnā ʿAshāriyyah, a famous Persian work on theology.

No. 588. A rare commentary on Taṭṭif, the work of Ṭabdalʿazīz, the successor of Muḥammad bin Ṭabdalwahhāb as leader of the Wahhābī school.

No. 595. A very valuable copy of a commentary on Tajrid made by Sirājaddin al Hindi (d. A.H. 773 = A.D. 1371), an Indian scholar and a pupil of the commentator, afterwards Chief Justice of Cairo.


No. 623. A beautiful copy of Ḥaqq al Ḥaqq, compared with a copy revised by the author.
Nos. 631-32. Three volumes of a comprehensive work composed by a group of Shi‘a scholars, deputed by Ibrāhim Khān, Governor at different times of Kashmir, Lahore, Bihar, Bengal and other places.

No. 643. A copy of Majmū‘ah, containing 15 treatises on Zaidi theology by scholars of that sect studied by Muḥammad bin Ḥusayn, the grandson of Qāsim Manṣūrbillāh (d. A.H. 1029 = A.D. 1620), a famous Zaidi Amir and Imām of the Zaidi sect. The present MS. was for some time in the Šan‘ā Library of Yaman.

This is the second volume that Maulavi Abdul Hamid has contributed to the great Catalogue, vol. v, part i (1920) and part ii (1925), having been his work. Maulavi Abdul Hamid long ago served his apprenticeship to Islamic learning, in the all-important but most difficult domain of theology. With the appearance of this new volume (its publication in the year following the publication of volume v, part ii, is a matter for great congratulation) he is to be accredited a Master. I could wish that I was one of the Caliphs, Sultans, Governors and Amirs referred to in the opening paragraph, that at my hands Maulavi Abdul Hamid might receive some special encouragement. But he has an enduring reward. Dynasties will pass, and many changes will be on the face of the earth, but Islamic theology will endure, and have its students, and Maulavi Abdul Hamid’s volumes will be an indispensable part of their apparatus.

**Imperial Library:**

*Calcutta, 1st May, 1926.*

J. A. CHAPMAN.
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ARABIC MANUSCRIPTS.

THEOLOGY.

SUNNĪ THEOLOGY.

No. 485.

foll. 3; lines 27; size $9\frac{1}{2} \times 7\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

الفقه الأكبر

AL FIQH AL AKBAR.

A well-known manual of Islāmic Theology, containing a brief exposition of the Islāmic faith and doctrines, according to the views of orthodox Muḥammadians. The theories and dogmas of certain other Islāmic sects, which originated in the first and in the beginning of the second century a.h., are criticised, directly and indirectly, by the author.

Author: Imām Abū Ḥanīfa Nuʿmān bin Ṣābit al Kūfī (d. a.h. 150 = a.d. 767; see Lib. Cat., vol. v, part i, No. 174), the famous Imām and founder of the Ḥanafi school.

Beginning:—

هذا كتاب الفقه الأكبر من تأليف الإمام الأعظم أبي حنيفة نعمان بن ثابت الكوفي ردّ عليه عنده..... قال في اصل التوحيد و ما يضع الاعتقاد عليه يجب أن يقول امنت بلله الله

Shibli (a prominent Indian author of our day), in Sirāt Nuʿmān, a work on Abū Ḥanīfā's life, states emphatically (p. 117) that Abū Ḥanifa is not the author of the present work, though its authorship is generally ascribed to him. This statement he bases on the strength of two principles, viz., درايت (testing the correctness of the fact by a full consideration of the circumstances) and روایت (narration).

VOL. X.
So far as narration is concerned, he gives us to understand that no trace of the work is to be found in the 2nd, 3rd and 4th centuries A.H.; and the oldest work, to his knowledge, in which the present composition is mentioned is كتبalthough by Bazdawi (d. A.H. 482 = A.D. 1089), an author of the 5th century A.H.

In contradiction of the statement referred to above, however, we notice that, besides others, the following standard authors and authorities of the 4th century A.H. held the present work to be a composition of Abū Ḥanifa, and wrote commentaries on it.

I. Abū Mansūr Māturīdī (d. A.H. 331 = A.D. 944), a follower of the Ḥanafi school and the founder of the Māturīdiyyah school of theology, composed a commentary, in which he asserts, on the strength of reliable narration, that the work is by Abū Ḥanifa, as appears from the following:—

قال ابن المنصور الماتريدي رحمه الله قد سألتموني أكمل الله بالتقوي أي أشرح لكم الفقه الأكبر الذي ينسب إلى أبي حنيفة بسانيه فيما

I. Abūʾl Liʿlī as Samarqandi (d. A.H. 383 = A.D. 993), a famous Ḥanafi scholar and a reliable author of his age, composed a commentary on the present work, which he describes as a work of Abū Ḥanifa. (For copy of the same see Cairo, vol. ii, p. 43.)

Bazdawi does more than mention the work (as stated by Shiblī); he composed a commentary on it. (For a copy of this commentary, see Eṣeṣir, No. 995.)

Shiblī, in the following passage from the work referred to above, actually alleges that all the commentaries on the present work were composed in the 8th century A.H., or in subsequent years:—

اس كتاب كي جنبي شريحين هولين سب اثنيين صدي مين

It is thus evident from what we have said that Shiblī, on the point of narration, altogether fails to prove his claim, basing it as he does on very imperfect information.

On the point of Dirāyat (دراية), the following unwarranted observations led Shiblī to reject Abū Ḥanifa’s authorship.

I. Shiblī holds that the present work is characterised by a style of writing and by constructions similar to those employed by later scholars; and that such were introduced into the Arabic language long after Abū Ḥanifa’s death.
II. The use of the words جوهر (substance) and وعى (accident), in a philosophical sense, is found in the present work; but according to Shibli, these words had not come into use in that sense in Abū Hanifā's time.

III. Though translations of some (Greek) philosophical works into Arabic were made in the reign of the Caliph Maḥṣūr (A.H. 136-158 = A.D. 754-775), yet no trace of the use of these two words is found in that period.

For the reasons noted below, however, we differ from the foregoing observations and conclusions of Shibli.

I. Shibli does not quote any instance from the present work in support of his first observation mentioned above, namely, that the style of writing adopted by the author is of a period later than Abū Hanifā. Hence we may dismiss this observation of Shibli's as unfounded. On the contrary, we may note that the present work does not follow any systematic arrangement, such as that adopted by the authors of a later period, which fact supports our view that it is by an author of an early period.

II. Shibli does not support by any quotation his statement that the use of the words referred to above, in their philosophical sense, was unknown in Abū Hanifā's time. The theory of Abū'l Huḍail 'Allāf, the founder of the Huḍailiyah school of theology, who was born in A.H. 131 and died in A.H. 235, that speech, one of the attributes of God, is accident (気軽 کلام اعرائی), see fol. 74b of the MS. No. 564 below, indicates that the word وعى came into use some time before. The following passage, however, throws light on the use of the word وعى (accident), in its philosophical sense, in Abū Hanifā's own time:

نقل ان ابا حنیفة رحمه الله سُئل عن الكلام في الاعراض والجسم
قال لله عمربن عبيد وهو نتم على الذن والكلام في هذا الفصل

(See 'Ali Qārī's Commentary, p. 43.)

From the above passage we learn that 'Umar bin 'Ubaid, the pupil of Wāsil bin 'Aṭā' (d. A.H. 131 = A.D. 749) and a contemporary of Imām Abū Hanifā, originated the use of the word وعى, in its philosophical sense. The use of the word وعى (accident) necessarily suggests the use of the complementary word جوهر (substance).

III. Historians tell us, and Shibli does not deny, that many theological theories were originated in and before Abū Hanifā's time, and that the Muhammadans were even then divided into a certain number of sects; further, that Imām Abū Hanifā is specially known for his discussion and criticism of other creeds.
It is also admitted by historians that translations of certain philosophical works were made in the reign of the Caliph Maṣūr, who was the contemporary of Abū Ḥanifa; and that the two Muʿtazili schools of theology were organised in Abū Ḥanifa’s time, viz., the Wāsiliyyah by the above-mentioned Wāsīl bin ‘Aṭā’, and the ‘Umarīyyah by ‘Umar bin ‘Ubaid, while a work on theology by the same Wāsīl bin ‘Aṭā’ was also composed. See Al Awāl, fol. 539. In such circumstances, and without having any direct evidence to the contrary, it is quite unreasonable to say that the use of these two important words, in their philosophical sense, was unknown in Abū Hanifa’s time. It is also unreasonable to believe that a scholar like Abū Ḥanifa, who is specially known for his treatment of the subject, was ignorant of the use of these two important words. Hence it is evident that we are not precluded on grounds of Dirāyat from holding the present work to be a composition of Abū Ḥanifa. Kardari (d. A.H. 827 = A.D. 1424) in Manāqib, a work on Abū Ḥanifa’s life (recently printed in Hyderabad), tells us (p. 107), in a passage quoted below, that the theory that Abū Ḥanifa was not the author of the present work, was originated by the Muʿtazili sect, who claimed Abū Hanifa as one of their number, but discovering criticism of their doctrines in the present work, were compelled to start the theory that he was not the author.

This theory, started by the Muʿtazilis, spread so much in later times that even some Sunnī scholars adopted the same view.

Written in good Naskh. Dated a.H. 826.
Scribe: حافظ محمود بن ملانا نظام الدين الخوارزمي.
No. 486.

foll. 40; lines 19; size $10 \times 6\frac{1}{2}$, $7\frac{1}{2} \times 3\frac{1}{2}$.

**SHARḤ AL FIQH AL AKBAR.**

A rare commentary on the preceding work, dedicated to Sultān Ulūg Beg (A.H. 850—853 = A.D. 1447—1450) of the Timurid dynasty.

By ‘Alā’addin ‘Ali al Bukhārí, a scholar of the 9th century A.H. The works of reference at our command do not enable us to ascertain the date of death of this scholar. Only one other copy of the work is known, viz., that in the Râmpûr Library (see printed list, No. 287); but there is no mention of the date of death of the author. However, the fact that the present commentary was dedicated to Sultān Ulūg Beg suggests at once that its author was a scholar of the 9th century A.H. A scholar of the name of ‘Alā’addin ‘Ali, (d. A.H. 879 = A.D. 1474), who was a favourite of the same Sultān and dedicated some of his works to him, is known to us (see No. 598 below); but he is commonly known as Qûshjî.

Beginning:—

الحمد لله الواحد في ذاته الواحد في مفاته إرسل محمدًا

قصد أن إشرح نسخة في أصول الدين لجل تعفة السلطان ...

مغيث الدولة و الدين الغ يغرة .... قال المفتخر إلى الله علاه الدين

على البخاري إصل التوحيد وما يصح اعتقاد عليه الغ

Written in Nasta’liq. Dated A.H. 1087.
No. 487.

foll. 19; lines 19; size $10 \times 6\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

**SHARH AL FIQH AL AKBAR.**

A commentary on Al Fiqh Al Akbar, the preceding work.

By Abū'l Muntahā Aḥmad bin Muḥammad Al Mağnisāvi (أبو المنثاني أحمد بن محمد المنقسي)

There is no mention in any catalogue of the date of death of the commentator, or of the century to which he belonged; nor does the present manuscript help us to trace the same. Our copy is without the colophon, but the colophon of the commentary quoted in Ḥāj. Khal., vol. ii, p. 91, which runs thus:

" ثم الشرح سنة تع و ثلاثين و سبعانة" tells us that the commentary was composed in A.H. 939. Hence the commentator was a scholar of the 10th century A.H.

Beginning:

```
الحمد لله الذي هدانا إلى طريق أهل السنة و الجماعة النّى
```

For other copies see Berlin, Nos. 1929—30; Goth., No. 641; Leipzig, No. 1087.

The present commentary has been printed at the Dā'irat Al Ma'ārif Press, Hyderabad, A.H. 1321.


No. 488.

foll. 118; lines 19; size $10 \times 6\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

**SHARH AL FIQH AL AKBAR.**

A well-known commentary on Al Fiqh Al Akbar, mentioned in almost all the catalogues.


Beginning:

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الحمد لله واجب الوجود ذي الكرم و الفضل و الجود
```
THEOLOGY.

The commentary has been lithographed in Delhi, A.H. 1269, as well as at some other presses.

Written in Nasta'liq. Not dated; apparently, 12th century A.H.

No. 489.

foll. 132; lines 19; size 9½ x 6½, 7 x 4.

The Same.

Another copy of the same. Written in good Naskh. Not dated; apparently, 12th century A.H.

No. 490.

foll. 23; lines 25; size 9 x 6; 7 x 4.

العیدة والامتناء

AL ḤAIDAT WA AL I‘TIDÂR.

A collection of disputations and debates on a famous theological point, the doctrine of the divine creation of the Qur’ân (خلق القرآن), which took place between the author and Abū 'Abdarrahmān Al Marisi (d. A.H. 218 = A.D. 833), one of the most prominent Mu'tazili scholars in the court of the Caliph Al Mā’mūn (A.H. 198–218 = A.D. 813–833). The author, in the preface, tells us that immediately the news reached him that the doctrine referred to above had been given out by Marisi, he left Mecca for Bāġdād, with the object of opposing Marisi and his doctrine. On his arrival in Bāġdād, he made himself known to the Caliph, and expressed his desire and the object of his visit to him. The Caliph, who was known for his keen interest in theological questions, arranged a debate on the present point between the author and Marisi. The Caliph himself took the chair, as arbitrator and president of the debate. As we learn from the biographers, the sound and reasonable arguments of the author soon attracted the attention of those attending the debate as well as of the Caliph, and were so highly appreciated by them that cries of لحسن (well done) were showered on the author. The debate continued for ten days. In the end, Marisi failed to reply to the arguments of the author; and the debate was decided by the Caliph in the latter's favour, who gives us to understand in the present work that
he was rewarded with 10,000 Dinār by the Caliph, as appears from
the following:—

* قال الأمام أحمد بن عبد العزيز ثم أمرني بعشرة آلاف درهم *

Author: 'Abd al-'azīz bin Yāḥyā bin Muslim Al Kināni al Mālikī
Abdelazīz bin Yahyā bin Muslim Al Kinānī Al Mālikī, a prominent leader of the
orthodox Muḥammadians, specially known as a critic of the doctrines of
other Islāmic sects. He studied under Imām Shāfi‘ī (d. A.H. 204 = A.D. 820; see Lib. Cat.,
v. part ii, No. 304), and other known scholars of his age. He died in A.H. 240 = A.D. 854. See Īsnawī, fol. 17;
Subki, vol. ii, fol. 39; Mir‘at Al Janān, fol. 156a.

Beginning:—

قال عبد العزيز بن مسلم بن عبد الله بن مسلم بن أسد بن الكعابي
أصل بني وآنا بمكة هم نملاء ما قد أظهر بشر من غيات المرسي
ببغداد عن القول بخلق القرآن ودعاء النفس إليه لله وَالله

For other copies of the work see Berlin, No. 1440; Br. Mus.
Suppl., No. 171.

Written in fair Naskh. Dated A.H. 1301.

No. 491.

كتاب السنن

foll. 98; lines 16; size 8 × 4½; 5½ × 3½.

KITĀB AS SUNNAH.

A very rare work in two parts, bound in one volume, consisting of
criticism and objections chiefly directed against the views adopted
by Mu'tazilis and Jahamis, and also against the doctrines of other
sects. The author bases his version on the Qur'ān, Ḥadīṣ, and the
opinion of Imām Ahmad bin Hanbal (d. A.H. 241 = A.D. 855; see Lib.
Cat., vol. v, part i, No. 242), the founder of the Hanbali school. The
author remarks that there is no efficacy in prayers offered under an
Imām professing either of those two creeds.

Author: Abū 'Abdarrāḥmān 'Abdallāh bin Āḥmad bin Ḥanbal
Abdu lrahim bin Ahmad bin Hanbal, the son of the above-mentioned
Imām Ahmad bin Hanbal. He, like his father, was known for his
opposition to the new creeds; and he devoted all his powers to
support the orthodox Muhammadians. He was born in A.H. 213, and studied under his father and many others. He was granted several Sanads for narrating Ḥadīṣ by a number of the reliable traditionists of his age. He is held an authority of his age in Al ‘Ila, one of the critical branches of Ḥadīṣ; see Lib. Cat., vol. v, part ii, No. 301. Abū Ya‘lā, in his Tabaqāt, fol. 76, remarks that he collected valuable information and materials which he added to that branch of Ḥadīṣ, as appears from the following:

• ر أ ما العلل فقد جود عنة و جاء عنة بعالم يصبي غيرة الغ

Foll. 1—43, part i.

Beginning:

الحمد لله رب العالمين و على لله على محمد النبي الرحمة
وعلى آل محمد لجميع قال الإمام أبو عبد الرحمن عبد لله بن الإمام
إبي عبد الله أحمد بن محمد بن حذبل زغي لله عفما...... وقد سيل
عما قاله العلماء في الفهمية ...... سمحت أبي من قال القرآن ممنقول
فهو كاذب الغنا

Foll. 44—98, part ii.

Beginning:

قال الإمام أبو عبد الرحمن عبد لله حذختي إبي ثرا جرير عن
عطاو...... عن أبي عربس قال أراوا ما خلق لله القلم ثم قال له اكتب
• قال ما اكتب قال اكتب ما هو كاذب إلى يوم القيامة الغ

The present part is defective at the end.
Dahabi, in كتاب العلم (see No. 530 below), quotes the present work as one of those on which he relied.
Both parts are written, in fair Naskh, by the same scribe. Dated A.H. 1284.
ARABIC MANUSCRIPTS.

No. 492.

foll. 322; lines 19; size $11\frac{1}{2} \times 8$; $8\frac{1}{2} \times 6$.

الأسماء والصفات

AL ASMĀ' WA AŞ ŞIFÂT.

A work expounding theologically the different names of God, and the attributes of God connected therewith. The author in every case supports the theories of the orthodox Muhammadans, and bases his version on the Qur'ân, Hâdîs, and the majority of reliable authorities. In some cases, the theories of other sects are criticised and opposed by the author.

Author: Abû Bakr Aḥmad bin Ḥusain bin 'Ali al Baḥaqqī، a famous scholar, traditionist, theologian and author, who composed 20 works on tradition, theology and other subjects. Besides the present work, and the ten works mentioned in Brock., vol. i, p. 363, the following works of the author are mentioned in Mir‘ât al Janân, fol. 260.

- كتاب الفرقان
- كتاب المدخل
- كتاب الفقه
- كتاب الأصول
- كتاب الأصول
- كتاب الأصول
- كتاب الأصول
- كتاب الأصول
- كتاب الأصول
- كتاب الأصول

The author was born in Khusrawjird, a village in the district of Bâhâq, in Nishâpûr, a.h. 384. He died in a.h. 458 = A.D. 1066. See Brock., vol. i, p. 363; Mir‘ât al Janân, fol. 260; Isnâwî, fol. 72.

Beginning:

أخبرنا الشيخ الإمام المعظم أحمد بن الحسين بن علي البقي،
كتب اسماء الله حسب نصاته وصفاته التي قال كتب الله سبحانه ... ودلت
عليه سماة رسول الله صلى الله عليه وسلم أو دل عليه اجماع سلف هذه الامة
قبل وفوق الغروة وظهور الدعوة.

The work is not mentioned in Brockelmann. A printed copy, however, will be found in the Bûhâr Library, Calcutta.

Written in fair Naskh.

Not dated; apparently, 12th century a.h.

Foll. 18-119 are written in an older hand, apparently of the 8th century a.h., which suggests that they formed part of an old and imperfect copy to which were added foll. 1-17, 120-322, supplied in a later hand.
THEOLOGY.

No. 493.

foll. 139; lines 23; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

GIYĀŞ AL UMAM.

(Also called Al Ġiyāş.)

A very rare and valuable work on the Khilāfat and Imāmat (the theory of the succession of the Caliphs and Imāms after the Prophet), not noticed in any catalogue, though the work is just mentioned in Ḥāj. Khal., vol. ii, p. 60. The present work deals mainly with the following points:—necessity for the succession of the Caliphs and Imāms after the Prophet; obedience to the Caliphs and Imāms; the necessity of appointing only one Imām at a time, the necessary qualifications for and principles of his appointment; the religious and political duties of the Caliphs; the circumstances under which they are liable to be deposed. The work was dedicated by the author to Ġiyāşaddin Nizām al Mulk, the well-known Minister of Bağdād, who was killed in a.h. 485 (see 'Āşār al Wuzārā', fol. 305). The alternative title of the work (Al Ġiyāş) has reference to the above-mentioned Wazīr.

It is divided into the three following Rukūns:

I. foll. 6-79a

II. foll. 79b-102a

III. foll. 102b-139

The first Rukn is sub-divided into the following 8 chapters:

I. foll. 6-7a

II. foll. 7b-14

III. foll. 15-20a

IV. foll. 20b-26a

V. foll. 26b-42a

VI. foll. 42b-44a

VII. foll. 44b-46a

VIII. foll. 46b-79
Author: Abū’l Ma‘āli ‘abdalmalik bin Abi Muḥammad ‘abdallāh bin Yūsuf al Juwaini أبو المعالي عبد الملك بن أبي محمد عبد الله بن يوسف الجويني, the most prominent scholar and author of the 5th century A.H., whose undisputed authority in theology and jurisprudence is recognised all over the Islamic world. Gazzālī (d. A.H. 505 = A.D. 1111), the famous author of the well-known work, Iḥyā’ ‘Ulūm, attended his lectures for a considerable period. The scholars of Mecca and Medina offered to our author the title of امام الخواميس (the leader of the scholars of Mecca and Medina). He belongs to the Shāfi‘i school, and is of the Ash‘ari persuasion. He was born in Bush-taniqān, a famous place in Nishāpūr, and studied under his father and many others. He completed his studies in the 19th year of his age; and soon after, at the age of 20, on his father’s death, he succeeded him as a professor of the Nishāpūr Madrasah, the institution where he had studied. Some years later, the influence of the Mu‘tazilis and their serious dispute with the Sunnis compelled the author to leave the place. Thereafter, he visited Bağdad, Iṣfahān, Mecca, and Medina; and during his stay at these places, he delivered lectures on theology and jurisprudence. It is said that nearly 300 men daily attended his lectures. The fame of his learning led Ǧiyāşaddin Niẓām al Mulk, the above-mentioned Minister, to appoint our author a professor of the Madrasah in Nishāpūr known as Niẓāmiyyah, which post he filled for 30 years. He died in A.H. 478 = A.D. 1085, leaving behind him a large number of pupils and 15 works, of which eight are mentioned in Broek, vol. i, p. 389. His compositions on theology and jurisprudence, in particular, are regarded as thoroughly critical and authoritative. For his life see Ibm Mulaqqin, fol. 64; Subkī, vol. iv, fol. 168; Mirʿāt al Janān, fol. 273; Isnawi, fol. 145; Madinat al ‘Ulūm, fol. 119.

Beginning:
قال الشیم الإمام امام الخوامیس أبو المعالی عبد الملك...
الجوینی... العمد لله الحی القدوم الذی باردناه کل رشد وتغیی
و هذَ ها اذا لم غیاب الامم... فاشتر الغیاثی الخیم

The present copy was transcribed in A.H. 1310 from a defective copy, in which there were lacunae in the text. Hence the same defect is found in the present copy, these lacunae being indicated as follows: مکیدین فی الامام (so it is in the original).

The copy is carelessly and incorrectly written. For a very correct copy of the work see foll. 45-51 of MS. No. 564 below, where the present work is quoted verbatim.
AL TAMHĪD FI BAYĀN AL TAWHĪD.

A very valuable work on theology, containing a brief exposition of Sunni theological theories, with references in each case to the views of philosophers, Mu'tazilis, and some other sects. The author throughout the work supports the orthodox Muhammadans, and opposes other creeds. In cases where the two groups of the orthodox Muhammadans, viz., 'Ash'arī and Māturīdī, differ in their views, the author, being a member of the Māturīdī school, supports the views of that school. The first chapter of the work, which defines understanding and wisdom, is of the nature of an introduction.

Author: Abū Shakīr Muḥammad bin 'Abd as-Sayyid bin Shu'aib al Kashshī, a Ḥanafi scholar of the 5th century, A.H., belonging to the Māturīdīyah school of theology. The biographical works to which we have access do not provide us with any account of the author; but that he was alive in A.H. 448, we may conclude from the fact that he studied under Abdal'azīz bin Aḥmad al Ḥalwā'ī, who died in A.H. 448 = A.D. 1055, and that he also studied in Samarqand after A.H. 460, as appears from the following two passages (fol. 44b):

i. قال سمعت من الشافعي الإمام أبي محمد عبد العزيز بن أحمد
   الحلوانی الدخانی مره في إماليته الغ

ii. قال المتندي (ابو شكور) سمعت من الشافعي الإمام الزاهد
   أبي بن مصطفى بن حمزة الطيب السمرقندي في سنة نيف
   وستين و اربعمائة و كنت متتفقها عنده و تلقفت منته كتاب السؤله.

Beginning:

* الصمد اللہ الذي ذي الأمى و الاكرام اللہ

The work was printed in Cairo, A.H. 1338.

For other copies of the work see 'Âṣīfiyyah, Nos. 381-452; Râmpūr Library, Nos. 34-35.

Written in fair Naskh. Not dated; apparently, 10th century A.H.
No. 495.

foll. 107; lines 21; size $9 \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

The Same.

Another copy of the same. Written in Nastā'liq. Dated A.H. 1204.

A complete index of the entire contents in two foll., written apparently by the scribe of the MS., is attached above the title-page.

No. 496.

foll. 102; lines 22; size $10 \times 6$; $7\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of the same. Written in Nastā'liq. Not dated; apparently, 13th century A.H.

No. 497.

foll. 28; lines 19; size $6 \times 3$; $6 \times 3$.

شرح رسالة الدورة الفاخرة

SHARHU RISĀLATI AD DURRAT AL FĀKHIRAH.

A commentary on Ad Durrat Al Fākhirah, a treatise on the resurrection of the dead and points relating to the day of judgment, by Ġazzālī (d. A.H. 505 = A.D. 1111). For a copy of this treatise, see Berlin, No. 2735.

Neither the commentary nor the commentator is elsewhere known to us. The fact that he quotes many authors, of whom the latest is Ibn Ḥajar (d. A.H. 852 = A.D. 1449), suggests that the commentator is a scholar of the 9th century A.H.

Beginning:—

الحمد لله الذي شرفنا بالتمهيد المغوص في بحر العلمات الزاخرة ... ...

... أحمدنا أن شرفنا لخدمة السادة النجوم الأليغ

Many foll. in the middle, and some at the end, are wanting.

Written in fair Nasḵ. Not dated; apparently, 10th century A.H.
No. 498.

SHARH AL QUSTĀS AL MUSTAQĪM.

An autograph copy of the commentary on Al Qustās, a treatise by Gazzālī (d. A.H. 505 = A.D. 1111), containing an account of his disputation with a Shī‘a scholar on the foremost disputed points between the Sunnī and Shī‘a creeds. This disputation took place in the course of Gazzālī’s journey to Damascus. See, for a copy of the treatise, Berlin, No. 1724.

By Muḥammad Qādī bin Sayyid Muḥammad al Lālāzārī, commonly called Tāhir, a Qādī of Constantinople, who composed the present commentary after he had resigned the post of Qādī, as appears from the following passage in the preface:—

لما انفصلت عن قضاء مدينة أبي أيوب الأنصاري… استغلت

بمطالعة الكتاب المسمى بالقسطاس… فشرعت في شرح بعض كلامه...

The commentator, in his preface, refers to Constantinople by its secondary name among Muhammadians, viz., Madinatu Abī Ayyūb al Anṣārī, since Abū Ayyūb, a companion of the Prophet, was buried in Constantinople.

A note on the title-page, which runs thus: شرح القسطاس للشجاع مهند قاضي إبني الله بالخط الباخر للمؤلف (the commentary in the hand writing of its compiler) gives us reason to hold that the present copy is an autograph copy; and this is borne out by the frequent corrections and alterations. The fact that the copy is dated A.H. 1199 tells us that the author was alive in that year.

Beginning:—

المحمد الله الذي أبدى ملكه إبناً ملأ عيانه علوم الدينين و شيد قواعد

العقائد بين جواهر القرآن ومنجاه العبادين …… و بعد يقول العبد

القير محمد قاضي بديعة إبنا أيوب الأنصاري المدعو بطاهر إبى السيد

الشجاع محمد الله زارى كان الله لهما لما انفصلت عن قضاء مدينة

إبنا أيوب الأنصاري رفيق الله فقنته أشتغلت بمطالعة الكتاب المسمى

بالقسطاس المستقيم …… فشرعت في شرح بعض كلامه...
Written in Nasta‘liq. Dated, A.H. 1199.
A note on the title-page tells us that the MS. was for some time in the possession of ‘Ārif Halimi, a Qâdi of Constantinople.

No. 499.

foll. 45; lines 16; size $8\times 4\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

<NAME>.

(Designated on the title-page, Risālah i‘tiqādiyah.)
A well-known work on theology, expounding briefly the chief dogmas of the Sunnis, with a refutation of the heretical doctrines held by other sects.


Beginning:—

توكلت على الحفيذي لمبوت إبدا العهد لله ذي الجلال
والإكرام ...... قال الشيخ الإمام الجل رئيس الإمة ...... أبو المعين
الفشفي ...... أعلمنا أي اعتقدت معينة الله ووحدة الغ "

For other copies of the work see Goth., Nos. 100/3; Wien, No. 1523; Munich, No. 892; Paris, No. 1232; Br. Mus. Suppl., No. 175; Cairo, vol. ii, p. 42.

Written in Nasta‘liq. Not dated; apparently, 10th century A.H.

No. 500.

foll. 164; lines 13; size $8\frac{1}{2} \times 4\frac{1}{2}$; $4\frac{1}{2} \times 4$.

شرح تقلائد نسفي.

SHARH U ‘AQÂ‘ID AN NASAFÎ.

A commentary on ‘Aqā‘id Nasafi, a well-known treatise on theology by Nasafi (d. A.H. 537 = A.D. 1142). For a copy of this treatise see Hand-list, No. 2639/3.
By Sa'daddin Mas'ûd bin 'Umar at Taftâzânî, a prominent Shâfî scholar of his age and an author of great erudition, who composed a number of works on philology, theology, jurisprudence and logic, which were recognized in his own life-time and have been highly appreciated by the scholars of later times. Several works of the author have been introduced into the courses of studies in the Madrasahs of different countries. He was born in Taftâzân (a city in Khorâsân) A.H. 722, and studied under Qutbaddin (d. A.H. 766 = A.D. 1364), Qâdi 'Aqüd (d. A.H. 756 = A.D. 1346), and others. He was one of the favourite scholars of Timûr's court. We have already mentioned in Lib. Cat., vol. v, part ii, No. 356, that a defeat from Sayyid (d. A.H. 816 = A.D. 1413) in a certain literary dispute was a great blow to our author, and caused his death in A.H. 791 = A.D. 1389. See Brock., vol. ii, p. 215.

Beginning:—

الحمد لله المتسود بفضل ذاته وكمال فضائل الغ

The fact that the present commentary was composed as long ago as A.H. 768, and up to this day is still one of the standard books taught in almost all Madrasahs, and that scholars have composed a number of glosses and annotations on it, is evidence of the merit and usefulness of the commentary, which has been repeatedly printed here in India and in Cairo.

For other copies of the work see Bodl., vol. i, p. 427; Berlin, No. 1656; Râmpur, Nos. 208, 215.

Written in Nasta'liq. Not dated; apparently, 11th century A.H.

No. 501.

foll. 65; lines 17; size 9½ x 6; 6½ x 4.

The Same.

Another copy of the same. Written in Nasta'liq. Not dated; apparently 12th century A.H.
No. 502.

foll. 74; lines 16; size 9 × 6; 5½ × 3¼.

The Same.

Another copy of the same. Written in Nasta‘liq. Not dated; apparently 12th century, A.H.

No. 503.

foll. 132; lines 9; size 11¼ × 6½, 7 × 3.

الحااشية العالى شرح المعائد

AL ḤÂSHIYATU ‘ALÂ SHARH AL ‘AQÂ’î‘D.

A very popular gloss on the preceding commentary (Nos. 500—502 above).

By Ahmad bin Mûsâ, commonly called Al Khayâli, a scholar of Constantinople, looked upon as a specialist of his age in jurisprudence and theology. He was a great favourite of Maḥmûd Pâşhâ, the Minister of Sultan Muḥammad II (A.H. 855—886 = A.D. 1451—1481) of the Ottoman dynasty; and he dedicated the present gloss to the former. The Sultan, who expected the gloss to be dedicated to him, was at first displeased with the author; but afterwards, in recognition of his special merit, was induced to appoint him a professor of the Sultanîyah Madrasah of Brussa. There is some uncertainty as to the date of the author’s death. In Berlin, No. 1966, as well as in Brock., vol. i, p. 427, A.H. 860 = A.D. 1456 is given as the date of his death; while in Cairo, vol. ii, p. 13, we find the date given as A.H. 862. The former of these dates we are bound to reject in view of the fact mentioned in India Office, No. 390, that the author completed one of his works in A.H. 862. The author of Ḥaddâ‘îq Al Ḥanafiyah, p. 328, puts Khayâlî’s death in A.H. 870, but does not support his statement in any way. Hence we cannot say more than that the author died in or after A.H. 862.

Beginning:

إما بعد الحمد لمستانجل وصلأ على سيد رسله ﷺ قال الشارح

• الذكر عن الله تعالى بلطفه الخطيير الغ
THEOLOGY.

In order to increase the utility of the present gloss among teachers and students, numerous scholars have written annotations on it.

For other copies of the gloss see Berlin, Nos. 1966–70; Goth., No. 673. It was printed in Cairo, A.H. 1297.

Written in Nasta’liq. Not dated; apparently 12th century A.H.

No. 504.

foll. 64; lines 14; size 9 × 6; 8 × 3.

The Same.

Another copy of the same, beginning without the preface, thus:

• قَالَ الْشَّافِعِي مَلَكَ الْفَصَّالِبِ عَامَّالِهِ اللَّهُ تَعَالَى بَلْطَفَهُ النَّخْطِيرِ المَلِك

Written in Nasta’liq. Not dated; apparently 12th century, A.H.
The present copy bears marginal notes throughout. It was purchased with other MSS. in A.D. 1921.

No. 505.

foll. 41; lines 17; size 9½ × 5½; 6½ × 3½.

The Same.

Another copy of the same, beginning without the preface, thus:

• قَالَ الشَّافِعِي مَلَكَ الْفَصَّالِبِ عَامَّالِهِ اللَّهُ تَعَالَى بَلْطَفَهُ النَّخْطِيرِ المَلِك

Written in Nasta’liq. Dated 1210 Fasli era = A.D. 1803.

No. 506.

foll. 63; lines 15; size 11½ × 6½; 7 × 3.

The Same.

Another copy of the same, beginning without the preface, thus:

• قَالَ الشَّافِعِي مَلَكَ الْفَصَّالِبِ عَامَّالِهِ اللَّهُ بَلْطَفَهُ النَّخْطِيرِ المَلِك

Written in Nasta’liq. Dated A.D. 1898.
No. 507.

foll. 189; lines 25; size $9\frac{1}{4} \times 5\frac{1}{4}; 6\frac{1}{4} \times 3\frac{1}{4}.$

BAHR AL AFKĀR.

A very useful annotation on Khayālī’s gloss (see Nos. 503–506 above). The author of this annotation has made some attempt to remove discrepancies arising between the theologians and the philosophers.

By Ḥasan bin Ḥusain bin Mūhammad. He worked as a professor in different institutions of Egypt. Though the date of the author’s death is not to be traced in the works of reference, yet the fact that his annotation was dedicated to Iḥyāʾ Pāshā, of the 10th century A.H., gives us reason to hold that the author was a scholar of that century. Hāj. Kbal., in vol. ii, p. 27, prefers the present annotation in many respects to that composed by Qarā-Kamāl, a pupil of Khayālī (for a copy of the same, see Berlin, No. 1972).

Beginning:—

الحمد لله دل على إنجاب دأته تقدم الصفات …… وبعد يقول

المستنادي إلى الله الصمد حسن بن حسين بن محمد …… و سبيته

بصير الإفخار …… قال الشراح الفصیر عامله الله تعالى بلطفه التقطير

ٌف في المجمل الفصیر العالم بالامر وقيل المراد به البلغ في العلم المم

The present annotation is not mentioned in Brockelmann; but a copy of the work is known to us in the Rampūr Library (No. 19).

Written in fair Nasḵb. Not dated; apparently 12th century A.H.

No. 508.

foll. 113; lines 29; size $12 \times 8\frac{1}{4}; 10 \times 5.$

The Same.

Another copy of the same. Written in Nasta’liq. Not dated; apparently 13th century A.H. The present copy begins without preface, thus:—
The present MS., along with other MSS., was presented to the Library by Maulavi 'Abdal Majid of Patna in 1914.

No. 509.

coll. 147; lines 29-29; size 9½ × 8; 7 × 4⅟₂.

الحااشية على حاشية الخيالي

AL ḤĀSHIYATU 'ALĀ ĤĀSHIYAT AL KHAYĀLĪ.

A very useful annotation on Khayālī's gloss (see above Nos. 503-506), containing a critical examination of a number of theological points.

By Mullā 'Abdalḥakim as Siyālkuti, a very prominent scholar of India, known for his special merits in philology, theology, and logic. He completed his studies under Kamāladdīn Kashmirī. Mujaddid Ālī Sānī (d. A.H. 1035 = A.D. 1626) named the author as Āfīnāt Pīnāb (the sun of the Panjāb). His compositions received special recognition from the students and scholars of his age, as they have also from those of later times up to the present date. Mullā 'Abdalḥakim, in virtue of his masterly ability, gained the special favour of Shāh Jahān (A.H. 1037-1069 = A.D. 1628-1659). Shāh Jahān twice made the author a present of Rs. 6,000—an amount of silver equal to the author's own weight. He also granted him a permanent Jagir, producing a considerable income. This Jagir, after the author's death, was continually in the possession of his descendants till the reign of the last Muğal Emperor; but later the Jagir was escheated to the Crown, on account of failure of heirs. He died in A.H. 1067 = A.D. 1657. This is the generally accepted date; though Brock., in vol. ii, p. 417, gives A.H. 1060 as the date of his death. See Subḥat al Marjān, fol. 153; Ḥadā'īq al Ḥanafiyyah, p. 415.

Beginning—

اعزما چیز به رشاح الالس و ابحر ما تجلی به عقد الہیان حمد

 ولمجب الغ
Written in Nasta’liq. Not dated; apparently 12th century, a.h. The present copy is a transcription of a copy dated a.h. 1092.

No. 510.

foll. 156; lines 25; size 9½ × 6; 6½ × 3.

الحاشية على حاشية الخيالي

AL ḤĀSHIYATU ‘ALĀ ḤĀSHIYAT AL KHAYĀLĪ.

A revised edition of the preceding annotation, dedicated by the author (‘Abdalhakim) to Shāh Jahān. The preface of the present copy and the text of foll. 1–6 differ from, while, with a very few slight alterations, the text from قوله و يجوز طلف القصة على القصية till the end agrees verbatim with, the preceding MS. The additions to the text, in foll. 1–6, are largely made up of praise of Shāh Jahān, so that we may conclude that the author undertook the revision with the express object of dedicating the work to the Emperor.

Beginning:—

يا من تقدس ذاته عن احاطة انكار ...... و بعد فيقول العبد المسكيين

• عبد الحكيم بن شمس الدين الغ

The present annotation has been lithographed in Lucknow, a.d. 1891, and again in Dīhilī, a.d. 1870.

Written in Nasta’liq. Not dated; apparently 11th century a.h.

No. 511.

foll. 137; lines 17; size 9½ × 5½; 6 × 3½.

الحاشية على حاشية الخيالي

AL ḤĀSHIYATU ‘ALĀ ḤĀSHIYAT AL KHAYĀLĪ.

Another annotation of Khayālī’s gloss (see Nos. 503–506 above), explaining difficult passages and points. The name of the author of the present annotation does not appear in the body of the work, but a note on the title-page which runs thus:—حاشية عبد الحكيم بحاشية—
THEOLOGY.

Khāli ḫaṭir, suggests that the author is ‘Abdalḥakim, the author of the two other annotations, Nos 509-510 above.

Beginning:—

الحمد لله على النعمة و الصلاة و السلام على حبيبنا و رسوله خاتم

النبياء و على آله و أعجبيه الإله

The above is mentioned by Ḥāj. Ḫal.; vol. ii, p. 127, as the beginning of an annotation on Khayāl’s gloss by ‘Abdalḥakim; which is additional evidence as to its authorship. Moreover, in some places, the text of the present annotation agrees verbatim with that of the two annotations referred to above.

Written in Nasta’liq. Not dated; apparently 13th century a.h.

No. 512.

foll. 150; lines 25; size 10  7; 8 5½.

تَلْبِيس ابنٍ لِبِس

TALBĪSU IBLĪS.

A most valuable work on theology, expounding briefly the dogmas and theories of orthodox Muḥammadān اهل السنة والجماعة, with a refutation of some other creeds of Muslim and non-Muslim sects. Each such refutation is preceded by the words تَلْبِيس ابنٍ لِبِس (deception of the Devil); and in each case the author explains how people have been misled by these deceptions. The work is divided into 13 chapters. The first four chapters contain a description of the orthodox school of theology, with directions to follow the same, and warnings against other schools. The 5th chapter contains a description and refutation of the dogmas and theories of non-Muslims, such as Philosophers, Sophisters, Magi, the Naturalistic School, Zoroastrians, Jews, Christians and some others. Chapters 6-13 contain a description and refutation of certain innovations, including mystical and theological theories and newly introduced ceremonies, adopted by different classes and sects of Muḥammadāns. The author throughout relies on the Qur’ān, Ḥadīṣ, and philosophical reasoning to support his version. The author is sometimes criticised for his prejudice against the Ǧūfīs, whom he takes severely to task in the present work. The titles of the 13 chapters are as follows:—
الباب الأول في الأمر برزوم السنة وجماعة
الباب الثاني في فتح اليد ويبديغ
الباب الثالث في التقدير من فن أبيس وتدبير ماة
الباب الرابع في معرفة القيس والقرور
الباب الخامس في تنبيه في العقيدة والديناء
الباب السادس في تنبيه على العلماء في فنون العلم
الباب السابع في تنبيه على الرأة والسلطان
الباب الثامن في تنبيه على العباد في فنون العبادات
الباب التاسع في ذكر تنبيه على الزهد
الباب العاشر في ذكر تنبيه على الصوفاء
الباب الحادي عشر في ذكر تنبيه على المتقنين بما يشبه الكرامات
الباب الثاني عشر في ذكر تنبيه على العوازم
الباب الثالث عشر في ذكر تنبيه على الكل الغ

Foll. 1–78 are written in Naskh; and the rest is written in Nastaʿlīq. Not dated; apparently 13th century A.H.
The work is not mentioned in Brockelmann; but it was once lithographed in Delhi, and again in Cairo, A.H. 1337.

No. 513.
fol. 50; lines 21; size 9½ × 6½; 7 × 4.

AL HIDĀYATU MIN AL IʿTIQĀD.

A commentary on Badʾ Al Amāli, a versified treatise on theology, composed in A.H. 569 by 'Ali bin 'Uṣmān. For a copy of this treatise see Hand-list No. 2564/1.
By Muḥammad bin Abī Bakr Ar Rāzī محمد بن أبي بكر الرزئي, a Ḥanāfī scholar of the 8th century A.H. Some one has, noted on the title-page, as well as at the beginning of the work, that Abūl Qāsim bin Ḥasan Al Bakri is the author of the present commentary. This,
however, we cannot accept, as the beginning of our commentary entirely differs from the beginning of Abū'l Qāsim's commentary, as quoted in Lied, No. 2904. On the other hand, it agrees verbatim with the beginning of Ar Rāzi's commentary, as quoted in Br. Mus. Suppl., No. 177, which leaves no room for doubt that Ar Rāzi and not Abū'l Qāsim is the author of the present commentary.

Beginning:

الحمد لله الملك المحمود ... المذرة من الجبات و الحدد
فسميتة هداية من الاعتقاد لكفرة نفعه بين العباد الخ

For other copies of the present commentary see Cairo, vol. ii, p. 60; Berlin, Nos. 2409-10; Br. Mus. Suppl., No. 177.
Written in fair Naskh. Dated A.H. 1284.
A note at the end tells us that the present copy is a transcription of a copy dated A.H. 1090.
Scribe: احمد بن محمد الزراز.

No. 514.

foll. 24; lines 19; size 10 × 6½; 7½ × 3½.

شرح قصيدة بدء الإمالي

SHARḤU QAṢİDATI BAD' AL AMĀLĪ.

(Also designated Ḍaw' Al Amālī.)

Another commentary on Bad' Al Amālī, mentioned in No. 513 above.

By Mullā 'Ali bin Sulṭān Muḥammad Al Qārī (d. A.H. 1014 = A.D. 1605; see Lib. Cat., vol. v, part i, No. 237). He composed the present commentary in A.H. 1010, after completing his commentary on Al Fiqh Al Akbar, see No. 488 above.

Beginning:

الحمد لله الذي رجب وجود ذاته ... ف يقول الملتهج إلى
رحمة ربه البازري علي بن سلطان محمد القاري الخ

For other copies of the present commentary see Berlin, Nos. 2415-18; Paris, No. 1251; Br. Mus. Suppl., No. 861; Rāmpūr Lib., No. 225.
Written in Nasta'liq. Not dated; apparently 12th century A.H.
No. 515.

foll. 86; lines 17; size 8½ x 6; 6½ x 4.

حافية التفصيل على قصيدة بدء الإمالي

ْحاشية التفصيل على قصيدة بدء الإمالي

َاشْشِيَاط عَلَى تْاْقْسِيْر ْعَلَى تْاْقْسِيْر ْعَلَى تْاْقْسِيْر ‘آلاِ قّاَشْيَدْتَي بَدْة’ أَلْ آمْلَي.

A rare gloss on the same Bad' Al Amâlî noticed above (Nos. 513-514).

By Muḥammad Zain bin Zain Al 'Abidin bin Idrîs Al Mâlikî محمد زین بن زین العبّاد بن ادریس المالکی, a Mâlikî scholar. No mention of him, or of the century to which he belonged, is to be traced in the works of reference; but, on fol. 53⁴, he mentions Ibrâhîm Al Liqâni Al Mâlikî (d. A.H. 1041 = A.D. 1631) as his teacher (قال العارف بالله سيدى إبراهيم اللغاني المالكي), from which we may conclude that he is a scholar of the 11th century A.H.

Beginning:

اللهم صلى و سلم على سيدنا محمد و آله و صحابه الحمد الله ذي الجلال و الحمة ... فيقول العبد الفقير محمد زين بن زين العبّاد بن ادریس

المالکی الغ

Written in fair Naskh. Dated A.H. 1200.

No. 516.

foll. 21; lines 26; size 8½ x 5½; 7 x 3½.

شرح قصيدة بدء الإمالي

ْشْرَحْ قّصِيْدَة بْدْة’ أَلْ آمْلَي

A commentary on the same Bad' Al Amâlî, devoted chiefly to a theological and philological explanation of the text.

By Muḥammad bin Muḥammad محمد بن محمد, commonly called Ar Rafî' (ار رفيق). The works of reference do not enable us to trace any account of the commentator; but the fact that he quotes many authors, the latest of whom are scholars of the 11th century A.H., and that in the colophon which runs thus: — ثم شرح قصيدة بدء — 仿佛 the Amâlî in his biographies, in خمس ذي الحجة سنه 1134; he tells us that the
present commentary was completed in A.H. 1143, gives us reason to hold that he was a scholar of the 12th century A.H. The frequent corrections and alterations found in the present copy suggest that it is an autograph copy and the original draft of the author.

Beginning:

الحمد لله القديم الذي جلى من الحدثين ودليل على قدمه القديم
و الحديث ... قال عبد الحق، إلى الله البديع، محمد بن محمد
المعلق بالربيع الليل

Written in fair Naskh. Dated A.H. 1143.

——

No. 517.

foll. 60; lines 16; size 9×9; 6×4.

المعالم في اصول الدين

AL MA'ALIM FI USUL AD DIN.

A copy of the first of the five parts of Al Ma'alim, expounding briefly how the main points of theology are supported by logical and philosophical principles and reasoning. Below each point are given the appropriate principles and reasoning. Al Ma'alim is a work which contains an exposition of the logical and philosophical principles and reasoning relating to the following five branches of Islamic learning, viz., Theology, Jurisprudence, Muhammadan Law, Polemics and Dialectics, divided into five Naw' (parts). Each Naw' has a separate beginning, and is regarded as an independent composition, being designated separately thus:

(i) Al Ma'alim fi usul Ad Din. (ii) Al Ma'alim fi usul Al Fiqh. (iii) Al Ma'alim fi Al Fiqh. (iv) Al Ma'alim fi 'Adab an Nazr wa Al Jadl. (v) Al Ma'alim fi Al Khilāfiyyāt.

The present part of Al Ma'alim is divided into the following 10 chapters; and each chapter is sub-divided into certain Ma'salah.

I. foll. 1-4a.
II. foll. 4b-9a.
III. foll. 9b-15.
IV. foll. 16-23.
V. foll. 24-29a.
VI. foll. 29a-34.

VII. foll. 35-42.

VIII. foll. 43-47.

IX. foll. 48-54a.

X. foll. 54b-60.

Author: Fakhr ad-Din Abu 'Abdallah Muhammed bin 'Umar al Khatib ar Razi. A most prominent scholar and philosopher, and the leading Sunni author of his age, belonging to the Shafi'i school, he composed a number of works on different subjects, both in Arabic and Persian. Most of these works are on scientific branches, such as philosophy, theology, logic, astronomy, and astrology. His compositions are looked upon as the standard authorities on the subjects referred to above. He is also the author of the well-known theological commentary on the Qur'an, known as At Tafsir al Kabir (printed in Cairo in 8 volumes); see Hand-list, Nos. 329-39. Some works of his on jurisprudence are also noticed. He was born in A.H. 543 =A.D. 1049, and flourished during the reign of Sultan Alâeddin (A.H. 596-617 =A.D. 1199-1220), the last king of the Khwârazm Shâhi dynasty, for whom he specially composed Ḥadâ'iq al Anwâr, a work in Persian, being an encyclopaedia of the sciences, containing a description of 60 branches of learning (for a copy of the same see Buhâr Lib. Cat., vol. i, No. 216). The author took an active part in supporting Sunni doctrines, and opposed the doctrines of Shâ'ia and other sects. Bâqir Dâmâd, a Shâ'ia scholar, in his work, An Nibrâs, fol. 6 (see No. 627 below) shows bitter prejudice against the author, and calls him امام المشكنين (the leader of the throwers of the people into doubt), and refers to him in most opprobious language, as appears from the following:

أربئذ ذي حكي من شهاب المشكنين ما احکا فض لله فقاه وفل

سيف لسانه وزمي قلبه وذروه ما أجر أبالمطابع وامكية واقفرة

Fakhr ad-Din ar Razi died in Harât, A.H. 606=A.D. 1209. See Mi'rât al Janân, fol. 376; Subki, vol. vi, fol. 145; Mujmâl Fasîhi, fol. 176; Brock., vol. i, p. 506, where 32 Arabic works of the author are enumerated.

Beginning:

الحمد لله خالق الإبداح و خالق الإبداح رواج الله

A copy of the present Ma'alîm is mentioned in Cairo. vol. ii, p. 55.
Theology.

The colophon runs thus:—

* تم كتاب المعامل في الكلام *

Written in Nasta'liq. Dated A.H. 1095.
Scribe: عبد العزيز بن مكارم.

No. 518.

foll. 301; lines 23; size $6 \times 4\frac{1}{2}$; $4\frac{1}{2} \times 3\frac{1}{2}$.

الفصل شرح المحصل

AL MUFASSAL SHARH AL MUHAMMAD.

An old and very valuable copy of a commentary on Muḥassal, a work by Fakhraddin ar Rāzi (see No. 517 above), expounding the principal theological dogmas and theories, and supporting the same by reference to the views of ancient philosophers and the philosophers of Islām. For a copy of Muḥassal see Escur., No. 650/5.

By Najmaddin 'Ali bin 'Umar al Qazwini al Kātibī, commonly called دیزمین. He is known for his special merits in philosophy, logic and theology. Besides the present and other commentaries, the author composed five original works, which are enumerated in Brock., vol. 1, p. 466; of which the following two works, viz., Aḥ-Shamsiyah on logic and Hikmat al ‘Ain on physics and metaphysics, have been highly appreciated, and a number of commentaries composed on them.

The present commentator died in A.H. 675 = A.D. 1276. See Brock., loc. cit; تاریخ is Guzida, p. 845; Ḥābib as Siyar, vol. iii, part i, p. 61.

Beginning:—

الحمد لله الذي انقطع بعدونا العالم وجود العقلائق و انشا بقدرته

انتهاء انواع العقلائق الغ

The commentator, in his preface, tells us that he composed the present commentary at the request of one Qāḍī Muḥiaddin Abū'l Hasan bin Izzaddin bin 'Abdalhamid al Qazwini. For other copies of the commentary see Leid, No. 1572; Brill., No. 565; Paris, No. 1254. A few foll. at the end are wanting in the present copy.

Written in fair Naskh. Though the copy is not dated, yet the paper and writing suggest that it was written in the 8th century A.H. A seal found on the title-page, as well as on several foll. of the MS., running thus:— من كتب خزينة سلطان شاه رخ بجاودر— tells us that the
present MS. belonged to the Royal Library of Sultan Shâh Rukh
(A.H. 807-850 = A.D. 1404-1447) of the Timurid dynasty. Another
seal tells us that the MS. was bequeathed to a Madrasah in Persia,
known as the Sultanîyah A'zamiyyah, founded by the above-men-
tioned Shâh Rukh.

No. 519.

foll. 30; lines 15; size $9\frac{1}{4} \times 5$; $5\frac{1}{2} \times 3$.

اِلْعَلَامُ الْمُدَّٰقِي وَ عَقِيْدَةُ أرْبَابِ الْمَقْلِ

I'LÂM AL HUDA WA 'AQÎDATU ARBÂB AT TUQÂ.

A manual of Islamic dogmas, dealing with the fundamental
articles of the Muhammadan faith, composed in Mecca, divided into
10 chapters.

Author: Shihâbaddin 'Umar bin Muhammed as Suhrawardi
شَهَابُ الدِّينِ عُمَرُ بْنِ مُحْمَّدٍ السُّحْراوِدِي,
the most eminent scholar and Sûfi
of his time. The author was the nephew of Abû an Najib as
Suhrawardi (d. A.H. 563 = A.D. 1168), founder of the Suhrawardiyah
order. He was born in Suhraward, A.H. 539, where he was brought
up, and received his early education. Afterwards, he left his native
place for Bagdad, where he completed his studies, and received
spiritual training from his uncle, and from Shaikh 'Abdal Qâdir al
Jili (d. A.H. 561 = A.D. 1166). Shortly after, his reputation for
learning and devoutness spread far and wide. He composed works
on Sûfism, theology, and some other branches of Muhammadan
literature, of which 'Awârif al Ma'ârif, a work on Sûfism, is recognised
as the best standard work on the subject. He died in A.H. 632 = A.D.
1234, leaving behind him a large number of pupils and disciples.
For his life and works see Ightiyâr ar Rafiq, fol. 80; Isnawi, fol.
252; Mir'ât al Janân, fol. 396; Brock., vol. ii, p. 440.

Beginning:

الحمد لِلّهِ الْمُكْرِمُ رَفِعَ نُشَاةَ الْعَمَيْةِ عَنْ بِصَائِرِ أهْلِ الْرَّوْدَادِ الْغَمِيَّةِ

For other copies of the work see Berlin, No. 1742; Cairo, vol.
vii, p. 554.

Written in good Nashk. Dateâd A.H. 1093.
THEOLOGY.

No. 520.

foll. 220; lines 15; size $7 \frac{1}{2} \times 5 \frac{1}{2}$; $4 \frac{1}{2} \times 3 \frac{1}{2}$.

SHARHU TAWALI' AL ANWAR.

A very old copy of a commentary on Tawali', a theological work on metaphysics, by Baidawi (d. A.H. 685 = A.D. 1286). See, for a copy of the text, Berlin, No. 1772.

By 'Ubaidallah bin Muhammad al Farqani, a well-known Shafi'i scholar and Qadi of Tabriz, who composed several works on theology and jurisprudence. He spent the latter portion of his life in the study of tradition, and composed a commentary on Masabih, a well-known work on Hadis. See, for a copy of this work, Lib., Cat., vol. v, part ii, No. 344. He died in A.H. 743 = A.D. 1342. See Ad Durar al Kaminah, vol. ii, fol. 624; Brock., vol. ii, p. 198; Habib as Siyar, vol. iii, part i, p. 131. The commentator dedicated the present composition to the Minister, Mubarak Shah, who was killed in A.H. 711 (see Ad Durar, vol. ii, fol. 176), from which we may conclude that the present commentary was composed before A.H. 711.

Beginning:—

أحمد الله حمدًا يتقاءصر عن إدراك غيابه على العقل يأيها رأيت

إن اتحف به مباركشاه - قال - وبعد فقصص الكتاب مرتب على مقدمه

نثأ كتب أقول العلم

Quotation from the text is introduced by the word قال, and the commentary by the word قول.

For other copies of the commentary see Berlin, Nos. 1775-76; Bodl., No. 146; Escur., No. 1161.

Written in good Naskh. Dated A.H. 772.

Scribe: احمد بن محمود الاقصائي.
No. 521.

doll. 154; lines 27; size 10\(\frac{1}{2}\) × 7\(\frac{1}{4}\); 7\(\frac{1}{2}\) × 4\(\frac{1}{2}\).

مطالع الانثار

MATĀLIʿ AL ANẒĀR.

A very old copy of a detailed commentary on Tawāliʿ (for which, see preceding notice), dedicated to Amir Qausūn (d. a.h. 742 = a.d. 1342), who was raised to the rank of Viceroy by Naṣīraddin Muḥammad (a.h. 698–708 = a.d. 1298–1308), one of the kings of the Bahr Mamlūk dynasty.

By Shamsaddin Maḥmūd bin 'Abdarrahmān al Ḥifānī, a scholar known for his special merits in theology, philology, and logic. He was born in Ḥifānī, a.h. 674, where he completed his studies under his father and many others. In a.h. 724 he left Ḥifānī for Mecca on a pilgrimage. In the beginning of a.h. 725 he started for Damascus, where he worked for some time as a professor of the Rawāhiyyah Madrasah, and composed certain works. Shortly after, the above-mentioned Amir Qausūn called the author to Egypt, where a special institution was opened for him by the Amir. The present commentator spent the rest of his life in this institution, delivering lectures and composing works. In a.h. 749 = a.d. 1348 he was attacked by plague, and died. See, for his life and works, Ad Durar al Kāminah, vol. ii, fol. 578; Br. Mus. Suppl., No. 186; Brock., vol. ii, p. 110.

Beginning:—

الحمد لله الذي تحده بوجه الوجدة ودوام البقاء ... ومبينه بمالع الانثار ... قال الحمد لم رجب وجوده ... أقول على هذة الخطبة بمسائل الدين بعموم مطالب الدين الخ

For other copies of the present commentary see Berlin, Nos. 1777–85; Goth., No. 645; Br. Mus. Suppl., No. 186; Rāmpūr Library, Nos. 299–302.

The present copy is not dated; but a note on the title-page tells us that it was written in a.h. 740, nine years before the author's death.

A lithographer copy of the commentary, dated a.h. 1305, is noticed in the Rāmpūr Library, No. 298.

Written in good Naskh.
THEOLOGY.

No. 522.

foll. 197; lines 21; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of the preceding work. The commentator's preface is omitted in the present copy; and a short preface has been added by some unknown person, thus:

الحمد لله رب العالمين و الصلاة على سيدنا محمد و آله و أصحاب

الجميع لله

The commentary, after the preface, begins thus:

قل الحمد لمن وجب وجوده ...... أوصل فصي هذه الخطبة بمعظم

* مطالب الدين التغ

Written in Nasta'liq. Dated A.H. 975.
Scribe: نعمة الله بن اسم الله.

No. 523.

foll. 139; lines 25; size $8\frac{1}{4} \times 5$; $6\frac{1}{2} \times 3\frac{3}{4}$.

حاشية مطالب الانتظار

HAISHIYATU MATÂLI AL ANZÂR.

A very useful gloss, being mainly an annotation on Isfahâni's commentary (Nos. 521-22 above), and also containing notes on the gloss of Sayyid (d. A.H. 816 = A.D. 1413; see Lib. Cat., vol. v, part ii, No. 356). For a copy of Sayyid's gloss see India Office, No. 595.

By Mu'in bin Hasan bin Mu'hammad at Tûnî al Isfahâni. معين بن حسن بن محمد التوني الأصفهاني. The present gloss and its author are noticed in Râmpûr Library, No. 132; but the date of the writer's death is not stated, nor do the works of reference help us to discover the century to which he belonged. The fact, however, that the writer of the gloss addresses Sayyid Sharif as سيدنا (my master), and that he does not quote any other glosses composed later than Sayyid, suggest that he was a scholar of the 9th century A.H. This is further supported by the fact that Ma'had al Bukhâri, a scholar of the 10th century A.H., in his gloss (see No. 525 below) quotes the writer of the present gloss.

VOL. X.
Beginning:—

الحمد لله الذي لا إله إلا هو الحدي القديم لتأخذة سفه ولا نمؤم
أما بعد يفوق المفقور إلى الله الغني معيين بن حسن بن محمد التوني
فقد فوائد متصلة بالشرح المشهور بطراح النظر قد كتب جمعتها فيما
سلف من السلم مما استفادت من أعظم العلماء والنقوتين من كتب
القدماء …… ظهرلي بالفكر …… فاردت أن جمعها …… إن تكون نذكرة
للإخوان والقواعد المفيدة التي علقتها على هذا الشرح سيدها وسيد البشر
…… استاذ جماهير العلماء المتبعرين وسلطان أعظم المتخلرين شريف
الحق والدين الخ

Written in fair Naskh. Not dated; apparently 11th century

A.H.

No. 524.

foll. 321; lines 23; size 9 × 5; 6 × 3.

The Same.

Another copy of the preceding gloss.
Written in good Naskh. Not dated; apparently 11th century

A.H.

No. 525.

foll. 119; lines 25; size 7 × 4½; 5½ × 3.

(حاشية مطالع الأنظار)

HÃ’SHIYATU MATÂ’LI’ AL ANZÂ’AR.

A very rare annotation on Maḥmūd al Isfahān’s commentary
(Nos. 521-22 above). The notes on the preface and on the Muqad-
dimah, which should be contained in the annotation, are wanting
in the present copy. Otherwise it is a complete annotation, begin-
ning with الكتاب الأول في المكلافات, the first main division of the work,
corresponding with fol. 19th of No. 521. The title of the present
annotation does not appear either at the beginning or at the end.
On the contrary, a misleading note on the title-page\(^1\) tells us that the present work is a gloss on Ṣharḥü Mawāqif (No. 535 below), whereas a careful examination of the contents shows that it is a gloss on the commentary, No. 521. The writer of the gloss does not mention his name either at the beginning or end of the work; but, on fol. 95\(^b\), he mentions his name incidentally as Maḥmūd al Bukhārī, as appears from the following:—

الفصل السادس الحمد لله الذي بسُب في وجود مذاعنة عقول العقلاء
وتعزز إلى معرفة دعاه وصول العلماء وصلوة السلام على سيدنا
صمدود ... وبعد فقبول المختاج إلى الله الجبار محصون البخاري
احسن الله حاله وانجح آما له ... هذه قليلة من الشبهة والبرادات
ويسيرة من الإجوبة والترديدات ... علقفت على سبيل الاستعجال ان

Maḥmūd bin Ni'matallāh al Bukhārī.

Two works of his are mentioned in India Office, Nos. 556, 559; but no account of the author, the date of his death, or the century to which he belonged, are given. That he was a scholar of the 10th century a.h. appears, however, from the following facts: that on fol. 90 he quotes Tūnī (see No. 523 above); that he dedicated another gloss (see Hand-list, No. 1540) on Al Fawā'id ad-Diyā'iyyah by Jāmī (d. a.h. 898 = a.d. 1492) to the Emperor Bābar (a.h. 909–937 = a.d. 1503–1530); and that he refers to Jāmī in the said gloss with the words رقمة سورة, a term which is always used of the dead.

Beginning:—

قوله (المصفف) الكتاب الأول في الممكّنات يجوز أن يراد بالمكنك
هذا التكرير العام المقيد بجوانب العدوّم واليّ يراد بالمكنك الخاص ولكن
يف Quảng الكتاب الأول يه باعتبار إلغاب إجزاء ذلك الكتاب أو باعتبار أي المقصود
نما هو بيان أحوال الممكّنات وذكور الامور العامة في الباب الأول من هذا

Written in fair Nasta'liq. Not dated; apparently 12th century.

\(^{1}\) On the strength of this note the present MS. has been wrongly described in Handlist No. 1180; nor was the name of the author given, having been traced subsequently.
No. 526.
fol. 73; lines 5; size 7 1/4 x 5 1/2; 3 1/2 x 2 1/2.

'UMDAT AL 'AQâ'ID.

(Also designated Al 'Aqidat Al Hâfiziyah.)

A treatise on theology, expounding Sunni dogmas, with a refutation of the doctrines of the Shi'a and other sects. The present work was edited by W. Cureton and published in London, A.D. 1843, under the title of 'Umdat u 'Aqidat i Ahl as Sunnah, or "Pillars of the Creed of the Sunnites."

Author: Hâfizaddin Abâl Barakât 'Abdallah bin Ahmad bin Mahtmûd an Nasafi, a well-known scholar of the Hanafi School, who composed several works on the Qur'anic branches, jurisprudence and theology. He died in A.H. 710 = A.D. 1310; see Brook., vol. ii, p. 196. ‘Ali Qârî in his Tabaqât, fol. 128b, gives the date of the author's death as A.H. 701; but A.H. 710 is a date supported by several authors.

Beginning:

الحمد لله رب العالمين و الصلاة على رسول محمد و أهله و جموعين
قال الصدر حافظ البلاء و الذين أبو البركات عيد الله بن أحمد بن محمود الحنسي ... هذا المختصر عملة عقيدة أهل السنة و الجماعة الخ

For other copies of the work see Berlin, Nos. 1988-90; Leid, No. 217; Br. Mus., No. 1485; India Office, Nos. 434-36.
Written in good Naskh. Dated A.H. 981.
No. 527.

foll. 85; lines 29; size 10 × 7½; 7 × 5.

A rare and detailed commentary on the preceding work, dedicated to one Qâdî 'Abdalmu'min.

By Ahmad bin A'ud bin Dânishmand al Hanafi. No account of the commentator is found in the works of reference, with the sole exception of Hâj. Khalâj. who, in vol ii, p. 39, tells us that he was a scholar of the 8th century A.H. This is supported by the fact that the commentator quotes several authors, the latest of whom is Taftâzâni (d. A.H. 791 = A.D. 1389), whom he mentions on fol. 47a thus:

• وذكر التفظاناني في شرح المقامة أن السحر امر خارق للمادة الغ

Beginning:

الحمد لله لم تثبت وجودة بالبرهان القطعية ووجب وجودة بالمحجج الساطعة .... و بعد فقد صنف حافظ النحى والملة مقيدة .... ارتدت ان اشرح ابا شيخا و ابايا .... و سيمه كتاب الافتقاء في شرح عيدة

• الاعتقاد الغ

Written in fair Naskh. Not dated; apparently 10th century A.H.

The MS. was for some time in the possession of one Khalil Muḥammad, the Imâm of Jâmi' Umawi of Damascus, as appears from the following note:

الحمد لله من كتب الفقيه خليل محمد إمام الجامع الشريف

• العموى
No. 528.

foll. 207; lines 43; size 11½ × 8½; 9 × 6½.

كتاب الزيد على الواقف

KITÂB AR RADD 'ALÁ AR RÂFIDÎ.

(Also designated Minhâj as Sunnah; see Háj Khal., vol. ii, p. 353.)

An old and valuable copy of a refutation of Minhâj al Karâmâh (also designated Minhâj al Istiqâmâlî; see Háj. Khal., p. 353), a work which deals mainly with the Imâmât question and some other Shî‘a doctrines, by Hillî (d. A.H. 726 = A.D. 1325; see No. 594 below). For a copy of Minhâj al Karâmâh see India Office, No. 471/3.


Beginning:

الحمد لله الذي بعث النبي مبشرين و مذنبين ... أما بعد قد
احضر إلى طائفة من أهل السنة والجماعة كتابا صنف بعض شيوخ
الرافضة في عصرنا ... وهذا المصنف سمي كتابه منهج الكرامات في
معرفة الإمامات الجم.

Ibn Taimiyâh as Sunî and Hillî as Shî‘a were contemporaries, and prominent scholars, known for their bitter prejudice against each other. Ibn Taimiyâh refers to Hillî in the preface as بعض شيوخ الرافضة في عصرنا (one of the Râfídîs of his age). Each of the points dealt with by Hillî is fully criticised and refuted by Ibn Taimiyâh, who deals at length with the objections to the Shî‘a theory regarding the Ġaibah of the 12th Imâm (see, for this theory, No. 591 below), and totally rejects the same on the basis of the Qur’ân and Hadîq and for other reasons. It is said that the Shî‘a authors of his age, as well as of succeeding times, were unable to answer the present work. The work was printed in Cairo, A.H. 1340.

The colophon runs thus:

تم الكتاب ... فرغ من نسخته ... سنة أحمد عشرة و ثمانية

 يوسف بن عمر العطاب بني

Written in good Naskh. Dated A.H. 811.
Scribe: يوسف بن عمر العطاب. There are two important notes, one on the title-page, written in gold, which runs thus:—

برسم الخزانة العالية السلطانية الأمامية العظمية ...... الناصرية

الصلاحية الرسولية العثمانية خلد الله ملك مالكها ونصرة أمين

The other, at the end, runs thus:—

وذلك برسم الخزانة الممورة السعيدة المنصورية الملكية المأكلية

الناصرية عمرها الله بقيها مالكها و خلد الله ملكها ونصره أمين

Both these notes give us to understand that the present copy was transcribed for the Royal Library of Nāṣir Aḥmed (A.H. 803–829 = A.D. 1400–1426), one of the kings of the Rasulid dynasty.

From certain other notes at the end, it appears that the MS. was for some time in the Library of Amir Ṣanʿā (see, for a brief account of Amir's Library, Lib. Cat., vol. v, part ii, No. 305).

No. 529.

foll. 25; lines 20; size $9\frac{1}{2} \times 6$; $7 \times 4$.

شرح الإيمان و الإسلام

SHARH AL 'ĪMĀN WA AL ISLĀM.

A treatise explaining the true meaning of the words, 'Imān and Islām, and pointing out the differences in the technical sense of the two words. The author quotes, in support of his views, the Qur'ān, Ḥadīth, and the opinion of reliable authorities.

A note on the title-page tells us that the treatise is by Ibn Taimiyah, see No. 528 above; but no mention of this treatise is found in any list of the author's compositions contained in the books of reference. A treatise with the same title by Muḥammad bin Sulaimān az Zubairi (d. A.H. 317 = A.D. 929) is mentioned in Munich, No. 893 (see Brock., vol. i, p. 180); but this is obviously a much earlier work, since the present treatise contains quotations from authors of the 6th century A.H. See fol. 10b, where Sharh al Maḏhab by Qāḍī Abū Yaʿlā (d. A.H. 560 = A.D. 1164; see Ibn Rajab, vol. i, fol. 163) is quoted thus: حكا عنهم القاضي أبو علي في سرح المذهب. Hence, in the absence of any strong evidence to the contrary, we may accept the statement contained in the note referred to above.
Beginning:

الحمد لله نستعينه و نستغفره ... اعلم أن الإيمان و الإسلام يجتمع فيهما الدين لأنه وقد كثر الكلام في حقيقة الإيمان و الإسلام و نزاعهم و اغترابهم وقد صاغت في ذلك مجدات ... فنقول قد فرغ النبي صلى الله عليه وسلم في حديث جبريل ... بين مسمى الإيمان الإسلام والإحسان

Written in good Naskh. Not dated; apparently 10th century A.H.

No. 530.
foil. 73; lines 25; size $9\frac{1}{2} \times 6$; $7\frac{1}{2} \times 4$.

كتاب العلول

KITĀB AL 'ULŪW.

A work treating of the exaltation of God on his heavenly throne (عَلُوّ اللَّهِ), a doctrine based on verses of the Qur'ān and on Hādiṣ, an important and much disputed point of theology. The author supports the views of orthodox Muhammadans on the subject, and quotes the opinions and statements of reliable authorities from the second century down to his own time.

Author: Shamsaddīn Abū 'Abdallāh Muḥammad bin Ahmad Ad Dāhābī, one of the prominent scholars of the 8th century A.H., who died in A.H. 748 = A.D. 1348. See Lib.-Cat., vol. v, part ii, No. 462 7.

Beginning:

الحمد لله العلي العظيم بِالعرش العظيم على نعمة الله السابقة

The present work, according to the author's statement in the preface, is a continuation of his own treatise on the subject composed in A.H. 691.

A copy of the work is mentioned in Berlin, No. 2313.

Written in fair Naskh. Not dated; apparently 11th century A.H.
Theology.

No. 531.

foll. 9; lines 18; size $6\frac{1}{4} \times 5$; $4\frac{1}{4} \times 3\frac{1}{4}$.

The Same.

Another, but incomplete, copy of the preceding work, described on the title-page as the 3rd part of that work, thus:

الجزء الثالث من كتاب مسائلة علم الله تعالى مما جمعه محمد بن أحمد الذهبي

The present copy (which corresponds with foll. 51a–67b of No. 530) is most probably 300 years older than the latter. It begins abruptly thus:

و روى الصحابي عبد الغني رضي الله عن أبو الحسن البكاري وغيرهم

بأسنانهم في جمجم عقيدة الشافعي الم

The present 3rd part ends thus:

• رواة الطغيب في تأريخه زمن عبد الله بن محمد القرشي

Written in fair Naskh. Though the copy is not dated, yet the paper and writing suggest that it was written in the 8th century A.H.

No. 532.

foll. 149; lines 21; size $8\frac{1}{4} \times 6$; $7\frac{1}{4} \times 3\frac{1}{4}$.

الكافيّة الكافية في انصار الفرقة الناجية

AL KĀFIYATU ASH SHĀFIYAH FĪ INTIṢĀR AL FIRQAT AN NÂJIYAH.

A versified theological work, containing an exposition of the doctrines of orthodox Muhammadans, and refuting the doctrines of other sects. It consists of 5,828 couplets, each of which ends with the letter ل. Hence the work is known as Qasīdā'i Nūniyah. Hajj Khal., vol. ii, p. 127, wrongly designates it Qasídatu Lamīyah.

Author: Abū 'Abdallāh Muḥammad bin Abī Bakr bin Ayyūb al Qaiyimi (d. A.H. 751 = A.D. 1350; see Lib. Cat., vol. v, part ii, No. 323).
The preface begins thus:—

The work comprises several Fāṣls, in addition to a detailed Muqaddimah (introduction) and a Khātimah (epilogue). The Muqaddimah includes a short historical introduction to the subject; while the Khātimah contains a description of Paradise, and a statement of those necessary acts which qualify men to enjoy eternal life therein. Nearly all the important points of theology are dealt with in verse in the several Fāṣls.

Only one other MS. copy of the work is noticed, viz., in Berlin, No. 2092; but the work was printed in Cairo, A.H. 1338.

Written in fair Naskh. Dated A.H. 1190.

No. 533.

foll. 113; lines 27; size $12 \times 8\frac{1}{2}; 9 \times 4\frac{1}{2}$.

The Same.

Another copy of the preceding work. Written in bold Naskh, Dated A.H. 1243.

No. 534.

foll. 167; lines 19; size $10 \times 7\frac{1}{2}; 8 \times 5\frac{1}{2}$.

The work contains a description of Paradise and of the blessings of God enjoyed therein, with a refutation of the attacks directed against orthodox Muhammadans on this subject by the Mu'tazili and Jahami sects. The author supports the views of the orthodox school, quoting verses from the Qur'an, Ḥadīṣ, and the opinions of reliable
THEOLOGY.

authorities. Biographers of the author say that no one prior to him had ever composed such a useful work on the subject.

Author: Abū ʿAbdallāh Muḥammad bin Abī Bakr bin Ayyūb al Qaiyimi (d. A.H. 751 = A.D. 1350; see No. 532 above).

Beginning:

الحمد لله الذي جعل جهات الفردوس عبادة نزولاّ ... وبعد فمك
كتاب أجنيدت في جمعه وترتيبه ... فمو للمحترمين سلوا و المشتاق
إلى تلك العلاين جلوة وسمتته حادي إلا رواج إلى باناد الأفراح الأبد.

For other copies of the work see Berlin, No. 8798; Paris, No. 1387; Leid, No. 2023; Cairo, vol. ii, p. 133. The work was printed in Cairo in A.H. 1340, along with Iʿlām al Mūqīʿin.

Written in good Nashkh. Not dated; apparently 8th century A.H.
Foll. 2–12 and foll. 159–165 (which are dated A.H. 1292) are supplied in a later hand.

No. 535.

foll. 311; lines 33; size 10½ × 7½; 7½ × 4½.

شرح المواقف

SHARH AL MAWĀQIF.

A well-known commentary on Mawahif, a famous treatise on the scholastic theology, divided into 8 Mawqaf, by Qāḍī Aḍud (d. A.H. 756 = A.D. 1356).

By 'Alī bin Muḥammad, commonly called As Sayyid Aḥš Sharif Al Jurjānī, the šaykh al ḥadāth al mūʿāththi (d. A.H. 816 = A.D. 1413; see Lib. Cat., vol. v, part ii, No. 356).

The present copy, as well as the succeeding MS. which is another copy of the same, begins without preface, thus:

• غم خطبة كتابه الأشرة إلى مماثل علم الكلام النج

The preface of the commentary, as given in the India Office copy (No. 438), begins as follows:

• سببنا من تقدست سبحة جمال الله

In this preface, it is stated that Sayyid completed the present commentary in A.H. 708; and that he dedicated it to Sulṭān-Ǧiyāṣad-din, the grandson of Timūr, who was dethroned in A.H. 809.
The great excellence and usefulness of the present commentary account for its universal popularity among scholars, who ever since the commentator's own day have continued to write glosses and annotations upon it.

For other copies of the commentary see India Office, Nos. 438-45; Berlin, Nos. 1801-02; Leid, No. 1548; Paris, Nos. 2393-94; Cairo, vol. ii, p. 29.

Written in beautiful Naskh, within gold-ruled borders. Has a frontispiece. Not dated; apparently 9th century A.H.

No. 536.

foll. 342; lines 27; size $9\frac{1}{4} \times 7\frac{1}{4}$; $7\frac{1}{4} \times 4\frac{1}{4}$.

The Same.

Another copy of the same.

No. 537.

foll. 319; lines 24; size $6\frac{1}{4} \times 5\frac{1}{4}$; $7 \times 4$.

Hashiyat al Chalabi 'alâ sharh al Mawahif.

A well-known gloss on Sharh al Mawaqif (see No. 536 above).

By Hasan bin Muhammam Shâh al Fanâri, commonly called Al Chalabi al-jâli, a famous author and scholar, known for his special merits in the Qur'anic branches, jurisprudence and theology. The author, after completing his studies, was appointed teacher in a Madrasah in Adrianople, where he composed a gloss on Tahlı (see Hand-list, No. 704). A few years later he visited Cairo, where he attended the lectures of a certain professor, specially known for his lectures on philology; and on his return from Cairo he was appointed professor in the Iznâq Madrasah of Constantinople. He was born in A.H. 840, and died in A.H. 886 = A.D. 1481. For his life and other works see Brock., vol. ii, p. 229; Hadâ'iq al Ḥanafiyyah, p. 338.
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Beginning:—

الحمد لله الذي تولىتمت القيم في كبراه ذاته و تصيغت الورهام

في عظمة صفاته الغ

For other copies of the work see Berjin, No. 1107; Cairo, vol. ii, p. 16.
A printed copy of the gloss is noticed in the 'Asifiyah Library, No. 322.
Written in fair Naskh. Not dated; apparently 10th century A.H.

No. 538.

foll. 338; lines 21; size 10 x 6; 7 x 3½.

الحاشية على شرح المواقف

AL HÂSHIYAT U ‘ALÂ SHARH AL MÂWÂQIF.

A very detailed gloss on Sharh Al Mawâqif (No. 535 above), explaining the text from the theological and philological points of view

By ‘Abdalâhkîm As Siyâlkûtî (d. A.H. 1067 = A.D. 1656). See No. 509 above.

Beginning:—

اللهم لك الحمد يا وافد و بكاني مزيد كرمك .... أما بعد
نها قلاً فبايند بل قولك علقتها على شرح المواقف .... عند قراءة قرأ العين

بذا الغريب عبد الله الملقب باللبيب الغ

‘Abdalâhkîm, in the preface, tells us that the present composition is, with certain additions, a collection of the notes which he made on a copy of Sharh Al Mawâqif, studied under him by his son, ‘Abdallâh, commonly known as Al Labîb, himself the author of a gloss on Al Mutawwal (see Handlist, No. 2798).

One Muhammâd ‘Askârî tells us, in a note at the end, that the present copy was compared in A.H. 1106 with a copy belonging to ‘Abdallatîf, the grandson of ‘Abdalâhkîm.

Written in Nastâ'liq. Not dated; but the above note suggests that it was written in or before A.H. 1106.
No. 539.

foll. 432; lines 21; size 10 × 6½; 7 × 3½.

The Same.

Another copy of the same Written in Nasta‘liq. Not dated; apparently 11th century A.H.

No. 540.

foll. 193; lines 15; size 8½ × 4½; 5 × 2½

الكاشفية على الأمور العامة

AL ḤĀSHIYAT ‘ALÂ AL ‘UMÛR AL ‘ĀMMAH.

A beautiful copy of a well-known gloss on the first part of the second chapter of Sharî Mawâqif, on fundamental principles (الأمور العامة), an important branch of theology, of which Indian scholars of later times have been particularly fond. The large number of compositions by Indian scholars on the present subject, and their very numerous annotations on the present gloss, afford abundant evidence of their devotion to the subject. The present gloss was dedicated to Aurangzaib (A.H. 1069–1118 = A.D. 1659–1707).

By Mir Muḥammad Zâhid bin Muḥammad Aslam Al Harawi، commonly known as Mir Zâhid, the most prominent scholar of his age, and a writer on theology, logic and some other branches of literature. He studied under his father and many others. His father held the rank of Yak Hazârî (commander of one thousand) in the reign of Shâh Jahân. Our author’s literary attainments and merits were fully appreciated by Shâh Jahân (A.H. 1037–1069 = A.D. 1628–1659), who first appointed him Hisbah, Inspector of Weights and Measures in the Army, and then official news-writer to the Government in Kabul. After Shâh Jahân’s death, the author was honoured by Aurangzaib, being given a respectable post in Kabul, where he settled permanently. He died in A.H. 1101 = A.D. 1689. See Subḥat al Marjān, fol. 156a; Ḥadâ’iq al Ḥanîfiyah, p. 428; Taḍkîra i Ulmâ’ Hind, p. 188.

Beginning—

نعمبک يا من قصرت من رصف كمال السفه العلماء العالمين
توليه ماله بخصاص المعمى يتعلم أن المبادر منه أن الأمور العامة لحوال
الواجب والجوهر والعرض المغ
The work was printed in the 'Alawi Press, Delhi, A.D. 1879, and in Lucknow, A.H. 1263.

For other copies of the work see Râmpûr Hand-list, Nos. 90-92; Âṣiffiyah Hand-list, No. 34; India Office, Nos. 451-52.

The present copy is written in beautiful Naskh, within gold-ruled borders. It has a frontispiece. The copy is not dated, but a note, dated A.H. 1102, on the title-page, suggests that it was written in or before that year.

A note, followed by a seal, on the title-page, tells us that the MS. was for some time in the possession of Dâ‘ûd Khân Quraishî, an officer of Panj Hazărí in the reign of Aurangzaib, who was appointed Governor of Allahábád in A.H. 1080 = A.D. 1670; see Beale, p. 119. This note is followed by another, dated A.H. 1102, written by Ibn Mihr Jân, who tells us that he received the present copy from the above-mentioned Dâ‘ûd Khán.

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No. 541.

foll. 110; lines 19, size 10½ x 5½; 7 x 3.

The Same.

Another copy of the preceding gloss, beginning, without preface, thus:—

قوله مالا يختص الام ان المبادر منه ان الأمير العامة

Written in Nasta‘liq. Not dated; apparently 12th century A.H.

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No. 542.

foll. 67; lines 29; size 10½ x 5½; 7 x 3.

The Same.

Another copy of the same gloss, beginning, like the above copy, without the preface.

Written in Nasta‘liq. Dated A.H. 1141.
No. 543.

foll. 71; lines 28; size 12 × 6; 10½ × 4½.

العلمية على حاشية مير زاهد

AL ḤĀSHIYATU 'ALĀ HĀSHIYATI MĪR ZĀHID.

A very useful annotation of Mir Zāhid’s gloss (Nos. 540–42 above), containing useful critical notes.

By Qādī Mubārak bīn Muḥammad Dā‘īm al Fārūqī al Gupāmu‘ī, the most widely recognized Indian scholar of his age in theology and logic, and known for his controversies on logical points with Maulavi Ḥamdallāh (d. A.H. 1160 = A.D. 1747). His commentary on Sullam (see Hand-list, No. 1982) is one of the standard books for higher studies in logic in India. He was born in Gūpāmu‘, a village in the Hardoi district of Oudh. He died in A.H. 1162 = A.D. 1748. See Taḍkira‘i ‘Ulamā‘ī Hind, p. 174.

Beginning, without preface, thus:—

قوله ان المنبادر من المتقدم كما كان موضوع العلم هو المعلوم

For other copies of the work see Rampūr printed list, Nos. 71-72; India Office, No. 453.

The present copy (which is defective at the end) bears three Arqddīdahs, without name, dated A.H. 1192, 1197, 1201, respectively.

Written in Nasta‘liq. Not dated; but most probably written in or before A.H. 1192.

No. 544.

foll. 57; lines 20; size 10 × 5½; 8 × 4½.

The Same.

Another copy of the same, defective at the end, like the preceding copy.

Written in Nasta‘liq. Not dated; apparently 12th century A.H.
THEOLOGY.

No. 545.

foll. 134; lines 17; size 9½ x 6½; 6½ x 4.

العاهية على حاشية مير زاهد

AL ḤÂSHIYATU 'ALÂ ḤÂSHIYATI MİR ZÂHID.

An annotation containing detailed notes on Mir Zähid's gloss (Nos. 540-42 above).

By Maulavi Barkatullâh, designated Barkat 'Ali in the Râmpûr Hand-list, No. 74; an Indian scholar of the 12th century A.H. He dedicated the present work to Amîr al Umarâ' in Dâlîh (d. A.H. 1184 = A.D. 1770; see Beale, p. 290).

Beginning:

يا من حمدة أول مواقع الكلام و آخر المقاعد .... قوله انت تعلم ان المتّبادر من اجل انت خبير ان الشائح في عرّفهم استعمال لغة الاختصاص في المحمولات بالطبع الغ

For another copy of the present work see Râmpûr Hand-list, No. 74.

Written in Nastaʿliq. Not dated; apparently 14th century A.H.

No. 546.

foll. 151; lines 21; size 9½ x 6; 7½ x 3½.

The Same.

Another copy of the same. Written in Nastaʿliq. Not dated; apparently 14th century, A.H.
العامة على حاشية مير زاهد

AL ḤÂSHIYATU ALÂ ḤÂSHIYATI MİR ZÂHID.

An annotation of Mir Zâhid's gloss (No. 540 above).
By Maulavi Zahûrallâh bin Muḥammad Wâli bin Ḥulâm Muṣṭafâ, a Mufti and scholar of Lucknow. He was born in A.H. 1174, and studied under his father and his uncle, Mullâ Muḥammad Hasan. He is the author of some other glosses on different works; see Tadkira 'Ulamâ' Hind, p. 100. The date of his death is omitted by his biographers; but since we know of certain of his pupils who studied under him in the 13th century A.H., we can place it in that century.

Beginning: —

الحمد لله رب العالمين و الصلاة على رسول الله محمد و آله و أصبهاء اجتمعين ...... قال المصنف أي مالا يختص الغرء اعلم أنه قد رفع في تنبيه معنى الأمور العامة عبارات مضطربة الغرء

The use, with reference to the author, of the word سلمه (an invocation only used of a living person) in a note on the title-page, which runs thus: — حاشية مولوي ظهير الله سلمه at once suggests that the present copy was written in the author's lifetime.

Written in Nasta'liq. Not dated; apparently 13th century, A.H.

No. 548.

foll. 454; lines 18; size 8½ x 5¾; 6 x 3¾.

العامة على حاشية مير زاهد

AL ḤÂSHIYATU ALÂ ḤÂSHIYATI MİR ZÂHID.

An annotation containing detailed notes on Mir Zâhid's gloss (No. 540 above); much appreciated in India, these notes being remarkable for their critical acumen.
By ‘Abdal ‘Ali Muḥammad bin Nizāmaddin, commonly called Bahr al ‘Ulum (the Learned), known throughout India for his special merits in logic, theology, philosophy and jurisprudence, and for his useful compositions in the Arabic and Persian languages on those subjects. He was born in Lucknow, where he studied under his father and some others. He completed his studies at an early age, being granted a sanad of competency by his father at the age of 17. He delivered lectures for some time in Lucknow; but unfortunately some unhappy event forced him to leave that place for Shāhjahanpūr. However, shortly after, at the request of the Nawwāb of Rāmpūr, he went there, and was appointed Principal of the State Madrasah, where he served for nearly 5 years. It is said that so great was the rush of students that the Nawwāb, being unwilling to meet the expense, refused some admission. Bahr al Ulum, in displeasure at this action of the Nawwāb, resigned his service. Meantime, he was requested by Munshī Sadraddin to accept the post of Principal of the Būhār Madrasah in Bardawan (Bengal). This he did, and worked there for some years. It was here that he composed تَامَّتْ نِامَه, a work in Persian on the events connected with the day of resurrection. See Būhār Lib. Cat., vol. i, No. 132. From Būhār he went to Madras; where he worked as a professor for some years, and died in a.h. 1225 = a.d. 1810. This is the date given by the authors of Ḥadā’iq al Ḥanafiyah, p. 467; of the Rāmpūr Hand-list, No. 69; and of the ‘Āṣifiyah Library, No. 376. On the other hand, the author of the first volume of the Būhār Library Catalogue gives the date of his death as a.h. 1226; whereas the author of Taṣkira’i ‘Ulamā’i Hind, p. 123, and Dr. Hīdāyat Husain, in Būhār Lib. Cat., vol. ii, p. 163, say that he died in a.h. 1235. The date a.h. 1235 may safely be rejected, however, in view of the fact that Ḥāfiz Gulām Muḥammad, in his work, As-Saulat al ‘Abqariyah (see No. 584 below), which was composed in a.h. 1227, mentions Bahr al Ulum as his teacher, and uses the words قدس الله الباري متوا، which are always used of a deceased person, thus indicating that Bahr al Ulum was no longer alive in a.h. 1227. As regards the other dates given, viz., 1225 and 1226 a.h., we have no clue as to which should be preferred.

Beginning:

إن اجَّلَ كَلَمٌ يَنطَلِقُ بِالسُّلَسْلَةِ ... إِمَّا بَعْدُ يَقِيُّ الْعَبِيدُ الْرَّاجِيِّ ...

عبد العلي مصمد بن نظام الدين الباي بحر العلم، ابن العباس ابن نظام الدين الباي

إن الأمر العامة من أجل العلم العقلية ... توله إليه مالاً بخصص الج

اعلم أنه قد وقع في تفسير الأمر العامة عبارات مفطرة الخ

14502
The author, in the preface, gives some description of Sharh al Mawaqif and of the gloss upon it by Mir Zähid.

For other copies of the work see Râmpûr, Nos. 68–70; ‘Âşifiyah, No. 376.

Written in Nasta’liq. Not dated; apparently 13th century A.H. Maulavi Sa’îd of Patna (see Lib. Cat., vol. v, part i, No. 227) tells us, in an autograph note at the beginning, that the MS. was for some time in his possession.

No. 549.

foll. 216; lines 17; size 12½ x 8; 8 x 3½.

The Same.

Another copy of the same, beginning without the preface, thus:

قوله ايا مال يختص الله علم انه قد وقع في تفسير النبات العامة

عبارات مضطربة للغ

Written in Nasta’liq. Not dated; apparently 14th century A.H.

No. 550.

foll. 120; lines 17; size 8 x 5; 5½ x 2½.

شرح المعالج العضدي

SHARHU AL 'AQA’ID AL AĐUDIYAH.

(Also known as ‘Aqâ’id u Mullâ Jalâl.)

A very popular commentary on ‘Aqâ’id Ađudiyah, a treatise on the principles of faith written, from the Sunni standpoint, by Qâdi Ađud (d. A.H. 756 = A.D. 1355). For a copy of this treatise see Br. Mus. Suppl., No. 1206/3.

By Jalâluddin Muḥammad bin As’ad Aṣ Ŝîdiqî Ad Dawwânî جلال الدين محمد بن اسعد الصديقى الدواني, a distinguished philosopher of his age, known for his special merit in philosophy, logic, theology and jurisprudence. He is commonly known as معفق دواني (the scholar of Dawwân). He was born in A.H. 830 in Dawwân, a district in Gâzarûn, where his father was a Qâdi. He worked as a professor of
THEOLOGY.

the Madrasah Aitam in Shiráz, and then as a Qāḍī of the same place.
He is the author of a number of works, most of them on the subjects
referred to above. In all, 35 works of his are enumerated in Brook.,
vol. ii, p. 217. The literary disputes between the author and
Ṣadraddin Aš Shīrāzī (d. A.H. 930 = A.D. 1523) are not unknown
to scholars. See, for the subject of one of these disputes, No. 603
below. He died in A.H. 907 = A.D. 1501; see Rieu, Persian Cat.,
vol. ii, p. 4429; Brock., vol. ii, p. 217; Ḥabīb as Siyar, vol. iii,
part iv, p. 111.

Beginning:—

يا من وفقا لتحقيق العقائد الإسلامية..... وبعد فيقول المحتاج
إلى ربه الغني محمد بن اسمع الصديقي الدواني انعقائد العضدية
لم تدع قاعدة من اصول الدينية الم

Dawwānī, in the preface, tells us that it is the first commentary
to be written on the treatise; but an earlier commentary by Muḥam-
mad ad Dāmānī is noticed in Cairo, vol. ii, p. 38; Cf. Library
Handlist, No. 2634/2.

The present commentary, which was composed in Marv, A.H.
905, is the last composition of the author. Though technically a
commentary, it is looked upon as an independent work on the subject.
Hence it is known as 'Aqā'id Mullā Jalāl; has been introduced into the
course of studies in theology in many Madrasahs; and many scholars
have written glosses and annotations on the same.

The present work was printed in Constantinople, A.H. 1232;
Cairo, A.H. 1296; Delhi, A.D. 1879.

For other copies of the work see Rāmpūr Library, Nos. 202-6;
'Āṣifiyyah Library, Nos. 21, 127, 373; Berlin, No. 1994; Leid,
No. 2026; India Office, Nos. 445-48, 466/1.

Written in Nasta'liq. Dated A.H. 1085.

No. 551.

foll. 58; lines 21; size 11 × 7; 8 × 34.

The Same.

Another copy of the same. Written in Naskh. Dated A.H.
1116. It is noted, at the end, by one Jān 'Ali, that the present MS.
was purchased for the Royal Library of Akbar II. (A.H. 1221–53 =
A.D. 1806–37). One Mulla Muhammad bin Ahmad bin Rasul, in a note on the title-page, tells us that in A.H. 1193 he taught students from the present copy in the presence of a number of scholars, who appreciated his mode of teaching. This note reminds us that one of the qualifications for teachers in former times was to teach in this way in the presence of scholars.

No. 552.

foll. 84; lines 21; size 9½ × 5½; 6½ × 6¼.

العامة على شرح العقائدين العضويين

AL ḤĀSHIYATU 'ALĀ SHARH AL 'AQĀ'ID AL AḌUDĪYAH.

(Also known as Khanqahiyyah.)

An incomplete copy of a well-known gloss on Dawwani's commentary (No. 550 above), composed in A.H. 1000. Defective at the end.

By Yusuf bin Muhammad Jân al Qarâbaghi, one of the eminent scholars of the 11th century. He was born in Qarabag, a village in Hamaqan. He died about A.H. 1034 = A.D. 1624; see Khulusat al Asar, vol. iv, p. 510. Hâj. Khal., vol. ii, p. 27, says that he died about A.H. 1030 = A.D. 1620.

Beginning:—

كيف لا محمد ركيف أحمد .... فيقول اللهج .... شبيه بالطائفة المغلاة

The author composed the present gloss, which is his first composition, at a Khanqah of Samarqand. Hence it is sometimes known as Khanqiyyah. He dedicated the gloss to Sufi Abu Hâmid Khalilallâh.

For other copies of the work see India Office, No. 459; Râmpûr, Nos. 116–117. A printed copy of the gloss, dated A.H. 1289, is noticed in Râmpûr, No. 15.

Written in Nasta’liq. Dated 1102 A.H.
THEOLOGY.

No. 553.

foll. 106; lines 15; size 11½ x 5½: 8½ x 4.

The Same.

Another copy of the same, also defective at the end. Written in Naskh. Not dated; apparently 14th century A.H.

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No. 554.

foll. 47; lines 23; size 9½ x 5½; 7 x 3½.

العاصية على شرح العقائد العضدية

AL ḤĀSHIYATU 'ALĀ SHARḤ AL 'AQĀ'ID AL AḌŪDĪYAH.

A gloss on Dawwâni’s commentary (No. 550 above), explaining the theological points either omitted, or dealt with very briefly, by Dawwâni. In some cases a philological explanation of the words is also given.

By ‘Abdalḥakîm as Siyâlkûti (d. A.H. 1067 = A.D. 1656; see No. 509, above).

Beginning:

هو إنسان الضمير راجع إلى لفظ النبي المذكور مرتين فان التعذير
• مستغاد ما الاسم لما تقبله راجع إلى المطلق المذكور ضمنا تومه اليمين

Two copies of the gloss are mentioned in Râmpûr, Nos. 111-13. The colophon runs thus:

تمت إضاثية الميمنة من مصفائف عبد الحكيم السياكوتی على
• شرح العقائد مولانا جلال الدين الجزايري

Written in fair Nasta‘liq, within gold-ruled borders. Bears a frontispiece. Not dated; apparently 12th century A.H.
FAKHR AL ḤAWĀSHĪ.

An annotation of Dawwānī’s commentary (see No. 550 above), and on its gloss, No. 552 above.

By Muḥammad bin ‘Abdal’aziz, an Indian scholar of the 12th century A.H., who completed the present annotation in A.H. 1118. The writer, on fol. 37*, mentions his father’s Persian work كشف الغطاء on Khilafat, which is also incidentally mentioned in Persian Cat., vol. viii, p. 90. ‘Abdal’aziz, the father of the writer, was a poet, known as ‘Izzat. He held a mansab of 700 in the reign of Aurangzaib, and died in A.H. 1091 = A.D. 1680, see Beale p. 3.

Beginning:—

الحمد لله الذي خصصنا بمراتب الإدراك و التمثيل و الصلاة و السلام
على من علمنا بأن العلم شيخ عزيز لبعظما لاعبد عزيزه بعد يقول
العبد المفتقر إلى رحمة الله ..... محمد بن الشيخ في اهل التمثيل المدعو
بفطر الدين ان هذه فوائد شريفة ..... متعلقة بشرح العقائد
العديدة و حواشي اليوسفية وكان شروط ذلك في آخر خلافة الإمام ...
عالم كبير بابنشا غزاري محمد اوزنج زبيب و اختتامه سنة مائة و الف
ر ثماني من الهجرة ... و سمته بفطر الحواشي على كشف الحواشي
اللغ

Written in Nasta’liq. The frequent corrections and alterations suggest that the present is an autograph copy.
No. 556.

A gloss on Dawwání’s commentary (No. 550 above), containing logical explanations of the points requiring such explanations.

By Mulla Nizâmaddin bin Qutbaddin as Sihålawi, the father of Bahr al Ulûm (d. A.H. 1225 = A.D. 1810; see No. 548, above). He studied under his father, and under Amânallâh al Banâрасi (d. A.H. 1133 = A.D. 1720). Fatiha’i Farâq, the ceremony observed on his completing his studies, was performed by a Sûfi, Gulâm Naqshband (d. A.H. 1126 = A.D. 1714). He received spiritual training from Abdarrazzaq al Hansawi. The fame of his advanced learning and of his able teaching spread far and wide, and students flocked round him to complete their higher studies under him. He died in A.H. 1161 = A.D. 1747, leaving behind him a large number of pupils. See Taḏkira’i Ulamâ’i Hind, p. 42; Ḥadâ’q al Ḥan-fiyah, p. 445.

Beginning, without preface, thus:—

قوله هو انسان الغ، لا يرتقب اي حامل الضمير مذكوراً وهو الغني.

Ifa الخصوصية انما جاءت من تلقاه لم التعريف فهو الاستدلال صراحته الغ

The author’s name does not appear anywhere in the text; but a note on the title-page, which runs thus:— حاشية ملا نظام الدين والد بحر العلم برشرح عقائد جالبي, tells us that the present gloss is by Mulla Nizâmaddin. This is confirmed by the fact that the author of the gloss, No. 557 below, quotes the following on fol. 12b from Nizâmaddin’s gloss, a passage which will be found on fol. 6b of the present MS.:—

A copy of the present gloss is noticed in Râmpûr, No. 281. Written in Nasta’liq. Dated A.H. 1249.
No. 557.

No. 558.

AL ḤASHIYATU ‘ALÂ SHARH AL ‘AQĀ‘ID AL AḌUDĪYAH.

A gloss on Dawânî’s commentary (No. 550 above), containing explanations of difficult points and passages.

By Mullâ Kamâladdin as Sihâlawî, a prominent scholar of India, who studied under Mullâ Niżâmaddin (see No. 556 above). He died in A.H. 1175 = A.D. 1761; see Taḏkira‘i ‘Ulamâ’i Hind, p. 173.

Beginning:—

قال الشراح هو انسان اقول المعرف باللام هو المطلق مع التخصيص

العامل من قبل اللام فهو عربي لا يمنع الاطلاق الغ

For two other copies of the gloss see Râmpûr, Nos. 1118–9.
Written in Nasta‘ilq. Not dated; but a seal on the title-page (dated, A.H. 1177) of one Badradduţa, in whose possession the MS. was for some time, suggests that our copy was written in or before that year.

AL ḤÂSHIYATU ‘ALÂ SHARH AL ‘AQÂ‘ID AL AḌUDÎYAH.

A very useful gloss on Dawânî’s commentary (No. 550 above), containing critical and exegetic notes.

By ‘Abdarrâḥmân bin ‘Abdarrasûl ar Raḥmânî, an Indian scholar of the 12th century A.H. He quotes early authors, and occasionally criticises them.

Beginning:—

يا من دل علي ذاته بنزغة من مجانية وصنعة……

و بعد فيقول الغفير إلى التائيد السبحتي عبد الرحمن بن عبد الرسول
THEOLOGY.

No. 559.

foll. 71; lines 16; size $10 \times 6\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

The Same.

Another copy of the same. Written in Nastaʿliq. Not dated; apparently 14th century A.H.

No. 560.

foll. 386; lines 27; size $8\frac{1}{2} \times 5\frac{1}{2}$; $7 \times 5\frac{1}{2}$.

SHARḤ AL MAQĀṢĪD.

A very popular commentary by Saʿdaddin al Taftāzānī (d. A.H. 791 = A.D. 1389; see No. 500 above) on his own concise treatise on theology, called Al Maqāṣīd; composed in Samarqand, A.H. 784.

The present copy, omitting the original preface, for which is substituted a short preface by some one else, begins thus:

لک الکھدّم و المنه و علی رسولک و اصҐفاته الصّلوا و التحیة و بک الامعا۰عّة و منک التوئیق و علیک التوکل و الیک التفویض

The original preface of the commentary (see pp. 1-2 of the printed edition, Constantinople, A.H. 1277) begins thus:

لک الکھدّم یا می بیدّة ملکوت کل شی صبّا اعتمادة و می عفادة

ابتدآ کل حی و عید معا۰عّة الیم
The present copy, and the above referred to printed copy, agree verbatim from the passage
اًعْلَمَ الْأَلْقَابُ فَقْةُ نَظْرُهَا كَمَا مَعْرُوفُ حَقَائِق
الْأَشْيَاءِ كَمَا هِيَ الْعُجُبُ
(which is the beginning of the commentary) to the end.
The present commentary is one of the standard works for higher studies in Theology.

For other copies of the work see India Office, No. 461; A. S., No. 2364; Kopr., Nos. 854-55; Cairo, vol. ii. p. 26.

Written in fair Naskh. Not dated; apparently 10th century A.H., but foll. 1-144 are supplied in a later hand.

No. 561.

foll. 310; lines 17; size $10\frac{1}{4} \times 5\frac{1}{4}; 7 \times 3\frac{1}{2}$.

تَذْهِيبُ التَتْذِيبِ

**Tadhīb at Tadhīb.**

A detailed commentary on the 2nd part (Theology) of At Tadhīb, a work of Sa'daddin at Taftāzānī (d. A.H. 791 = A.D. 1389; see No. 500 above), which is divided into two parts, the first of which is on Logic. Sa'daddin's object in this composition was to indicate the connection between theology and logic, and to show how the study of the former is based on that of logic. For a copy of the 2nd part (Theology) see Hand-list, No. 2634/1.

By Abū Yūsuf Muhammad bin Ya'qūb al Banbani, a scholar of the 11th century A.H.; see Lib. Cat., vol. ii, No. 474.

Beginning:

إِلَّاَمُ أُقْدَمَ وَجَذَابُ الْقَدَسِ وَالْمُرْبِدِينَ مَحْفُوزَ بِالجِبَّرِ وَمَعَالَم
الْحَجِّ وَقَبْلَ الْمَضْرَبِ، وَالْبَصِيرَةُ مَعْلُوَّفَ فِي الْمَلِكِ وَالْمَكْلُوْرِ، . . . . فَيَقُولُ
الْقَيْبُ الْفَضْلُ الْبَنَبَيِّي وَأَبْوَعْسِفُ مُحْمَدٌ بْنُ يَعْقُوبِ الْبَنَبَيِّي وَسَمِئَةٌ
بِتَذْهِيبِ التَتْذِيبِ إِلَّاَمُ

The commentary is a rare one, only one other copy of the same having been noted, viz., Ḥāṣifīyah Library, No. 183.

Written in Nasta'liq. Dated A.H. 1193.
No. 562.

toll. 88; lines 21; size $8 \times 5\frac{1}{2}$; $6 \times 4\frac{1}{2}$.

**AL IŞÂBÂTU Fİ DURRAT AL QALÂ'İD.**

A rare commentary on Durrat al Qalâid, a versified treatise dealing with the main points of theology, and containing 100 couplets, composed in A.H. 793 by some Hanafi scholar, whose name is not known. The commentator himself could not trace the author's name, as appears from the following passage in the commentary:

و النظم بعض الفضائل السابقين من النحافة


Beginning:

الحمد لله و لى الفتح باسط البضوع على أهل الأرض و السماء الحمداء

*•

As we are told by the commentator in the preface that, the present commentary was composed in Medina, A.H. 1057.

The following couplets in Durrat al Qalâid indicate the title of the work, date of composition, and number of couplets contained in the same.

باشم إذا على الصمد

والفرد القدم الأبد

سميتها بدرة القلائد

وفرة الأصول بالعقائد

إيانتها في ملة لم تردد

فليس فيها مي كسور العدد

من سنة الثلاث وتسعين

وعسماة مضت سعينا

A note at the end tells us that the present MS. was compared with an autograph copy of the commentary.

Written in fair Naskh. Dated A.H. 1087.
No. 563.

foll. 84; lines 19; size $8 \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

أعماله في شرح المسأرة

AL MUSÂMARAH FÎ SHARH AL MUSÂYARAH.

A commentary on Al Musâyarah, a work expounding the principles of faith of the orthodox Muhammadans, by Kamâladdin Ibn al Humâm (d. A.H. 861 = A.D. 1456). For a copy of Musâyarah see Berlin, No. 1826. As we are told by its author, Al Musâyarah is an abridgment of Al Qudsiyah, a work on theology by Gazzâli (d. A.H. 505 = A.D. 1111).

By Kamâladdin Abu'l Ma'âli Muḥammad bin Aḥmad al Maqdisi Ash Shafi'i, a scholar of the 10th century A.H., belonging to the Shafi'i school and the Qâdiriyah order of Ṣufism. He studied under Ibn al Humâm (the author of the text) and Ibn Ḥajar (d. A.H. 852 = A.D. 1449). He is the author of several original works and annotations. He died in A.H. 906 = A.D. 1500; see An Nûr as Sâfir, fol. 147a; Brock., vol. ii, p. 226.

Beginning:—

حمدا لى رسم على صفحات الكتايب دليل توحيدة .... و بعد
فبدأ توضيح كتاب المسأرة في العقائد . . . . . . . . . . تأليف شيخنا كمال الدين
محمد ابن الهمام.

For other copies of the work see Leid, No. 2038; Cairo, vol. ii, No. 53; Alger, No. 559.

Written in Naṣkh. Not dated; apparently 11th century A.H.
No. 564.

foll. 407; lines 39; size 10½ x 7; 9½ x 6.

AL KITÂBU FÎ 'ILM AL KALÂM.

An autograph copy of a voluminous and exceedingly valuable work on Sunni Theology, believed to be unique, which deals elaborately with practically all the points of the subject, enumerating the theories and views of nearly all the Muhammadan sects, and quoting numerous reliable authorities. The object of the author in the present work was to make so complete a survey of the subject that the readers of his work would have no need to consult many different works on the present branch of learning. Unfortunately, we have only one volume of the work, and that defective. Even in this one volume, however, we notice that more than 1,000 authors are referred to, and passages from their works are quoted. On foll. 49⁵-51 of the present volume, the treatise الغياثي by ِImâm al Haramain (d. A.H. 478 = A.D. 1085; see No. 493 above) is quoted verbatim nearly in its entirety.

The larger portion of the following works is also quoted verbatim in the present volume:—

I. the الإسهامات و الصفات by 'Abdal Qâhir al Bağdâdi (d. A.H. 429 = A.D. 1037).

II. شعب الإبلان by ِHalimi (d. A.H. 403 = A.D. 1012).

III. اللفظ الإصلاني by ِGazzâli (d. A.H. 505 = A.D. 1111).

The contents of the present incomplete volume are as follows:—

I. foll. 1-52. Part (incomplete) of the 9th Bâb of the 3rd Kitâb on Imâmât and Khilâfat.

II. foll. 53-97a. 10th Bâb of the 3rd Kitâb on conversion, and on apostasy from Islâm, with warnings against the same الباب العشر من الكتاب الثالث في الردة.

III. foll 97b-98a. Khatimah (epilogue) to the preceding chapter خاتمة فيها يعمل به توبة المرتد.

IV. foll. 98b-407. 4th Kitâb, subdivided into 10 Bâbs الكتاب الرابع و يشمل على عشرة أبواب.

(i) foll. 98b-147a. 1st Bâb of the 4th Kitâb, defining 'îmâm الأول من أبواب شعب الإبلان في الكتاب.

(ii) foll. 147b-407. 2nd Bâb (incomplete) of the 4th Kitâb, on
belief in the Prophet and in other prophets

The subject proper of this 2nd Bab is not reached in the portion contained in the present MS., which is occupied with a long preliminary discussion (foll. 148-407) of belief in God and His attributes which, according to the following words of the author, is an essential preliminary to belief in His Prophet:

و رحِّل الإيمان بعمامة اسماء الله وصفاته لأقتصر العقائد التي سبق وضعها و تحديثها بمعانيها وأثبات السؤال على الله عليه وسلم باللغة الدالة عليها فإن تصديقه في الرسالة يأتي على قولها منه النغ.

The preliminary discussion referred to above appears to be concluded at the beginning of a succeeding volume; for the present volume ends with the theological definition of مقت، one of the 99 names of God, while the next begins with the definition of another (and the last) of the 99 names of God, as appears from the following words of the colophon:

و بِثُلُوْةٍ فِي الْنِّسَيْ بَعْدَ اسم المقت جِلَّ وَ عَلِيٌّ.

On fol. 67b, the author refers to the 2nd (missing) Kitâb of the present work, containing a history of the origin of heretical theories and innovations in Islam, thus:

اعلم وقفتا لله وياك قدمنا القول في منشأ الضلالات والبدع كما ذكر الشهيرتي في اولئك الكتاب الثاني من تأليفنا.

The theories of the Galatyyah and some other sects regarding the Reekoning of God, which are not generally known, are described on fol. 380b thus:

و مَنِي اثبات المجلسة عن الخلق . . . وفي هذا ابطال من اثكر محاسبة الصانع عن عبادة كما ذهب الى الغلطية من الجمعية و ابطال قول من قال ان الحساب مع المؤمنين دون الكافرين كما ذهب الى ثام سالم البصري . . . ومنها ابطال قول هشام القرطبي . . . لن هشاما حرم.

•

•
On fol. 71ª, the author refers to the Shaitâniyyah (شیعیانه) sect, who deny the personality of Satan, and to some of their theories, which are not generally known, thus:

אמה الشريفة أصحاب شیطان الطاق علیه يعین القول بکثير من
تشبهات الراقي و زاد عليهم بقوله إن اللّه تعالى يعلم الإشياء إذا قدرها
• و إرادتها و التقدير عند الإرادة و الرادئة فعل الیغ

Author: ‘Abd Allâh Abû Bakr bin Hasan an Nawai. The works of reference do not provide us with any account of the author; but the author himself, in the colophon quoted below, tells us that he was born in Nawâ, and settled in Damascus, and that he completed the present volume of the work in A.H. 810 = A.D. 1407:

وقع القراء من هذا السفر المبارك على يد مؤلفه عبد الله أبي بكر
ابن حسّن النويي مولدا ثم دمشقي ....... وكان القراء منه ... يوم الجمعة
ثالى ذي القعدة سنة عشرة و ثمانية ....... و الصاد المحمد لله علي
• كل حال ...... و يتلوه بعده اسم المقيت اللّغ

Hence he was a scholar of the 9th century a.h. The author mention his Shaikh (teacher), Abû Bakr al-Mausili (d. a.h. 797 = A.D. 1395; see Brook., vol. ii, p. 166), on fol. 399ª; and refers to his work, Futûh Ar Rahmân, thus:

قال شيخنا أبو بكر الموصلي قدس الله في كتابه المسمى بغفروه
• الرحمن الغ

The fact that more than 1000 authors are quoted in the present volume, and that it contains most useful material and valuable information, testify fully to the author's scholarship and his mastery of the subject. So far as we know, no one else has ever composed such a detailed work on the subject.

The present volume begins abruptly thus:

لازم ولا يتعدى كقولنا ....... يتعلق بمقتضاء لغيرة كوسفنا بانه عالم
• قادر اللّغ

The larger portion of fol. 1–12 is damaged.
Written in fair Naskh. Dated A.H. 810.

vol. x.
No. 565.
foll. 52; lines 21; size 9 × 6 ½; 6 ½ × 5.

الصباح

AL MISBĀH.

A rare commentary on Umm al-Barā’īn, a well-known work on mystic theology, by Sanūsī (d. A.H. 895 = A.D. 1490). For a copy of the text see Berlin, No. 2006. The present is an abridgment of the commentator’s larger commentary on the same work, known as Al Jawāhir as-Ṣaman.

By Muḥammad bin ‘Abdarraḥīm bin Ibrāhīm bin Ḥanafi. The dates of the commentator are not mentioned in our biographical works; but the fact that he quotes many authors in this work, the latest of whom is Ḥāmid al-Khaṭābī (d. A.H. 1069 = A.D. 1658), suggests that he was a scholar belonging to the 11th century A.H. According to Berlin, No. 4547, he died about A.H. 1100 = A.D. 1688.

Beginning:—

الحمد لله الذي تفرد بوجوب الوجود و انافض جودة على كل موجود

و بعد يقول الفقيه إلى ربه الكريم محمد بن عبد الرحيم بن إبراهيم

بن حسن الكنفخي............ قد كنت شرحا أم البراهين...........

شراحا سينه الجوهر التميمي ثم رأينه كبير الصمام..... فشرح في شرح

لها متوسط ...... و سينه بالمصباح الأخ

Written in fair Naṣḵh. Dated A.H. 1199.
Scribe: حافظ محمد امين.
THEOLOGY.

No. 566.

 foll. 40; lines 17; size $8\frac{1}{2} \times 5\frac{1}{2}; \ 6\frac{1}{2} \times 4$.

AL ḤĀSIYYATU 'ALĀ SHARḤ AL HUDHUDĪ LI UMM AL BARĀḤĪN.

(Designated, in Cairo, vol. ii, p. 21, Al Ḥawāshi al Bahiyah.)

A detailed annotation of Ṣanūsī's Umm al Barāhīn (mentioned in the preceding notice) and of the commentary on this work by Hudhudi (for a copy of which see Berlin, No. 2019).

By Shaikh Husain an Namāwi, a scholar of the 11th century A.H.; see Cairo, vol. ii, p. 21, where three copies of the present annotation are mentioned, the oldest of these being dated A.H. 1097. In Berlin, No. 2019, referred to above, Hudhudi is stated to be a scholar of the 12th century A.H.; but if, as stated above, Shaikh Husain (who annotated Hudhudi's commentary) belonged to the 11th century, this is obviously a mistake.

Beginning:—

الحمد لله رب العالمين و الصلاة و السلام على النبى محمد ﷺ ولديه و نبئته و نجاحه...

Written in good Naskh. Dated A.H. 1182.

No. 567.

 foll. 353; lines 19; size $9 \times 5\frac{1}{2}; \ 7 \times 3\frac{1}{2}$.

AL YAWĀQĪT WA AL JAWĀHIR.

A work on theology, treating of those special points of theology which are the subject of dispute between the Šūfis and orthodox Muhammadans. The author, in the present work, gives his whole attention to removing these differences of opinion, holding that in every case it is only by misinterpretation and misapprehension of the sense
of the words used by the Sūfis in the expression of their views that these differences arise. The author claims that the present work is the first composition ever composed on the subject. The work is fully analysed in Flügel, Z.D.M.G., vol. xxi, p. 271.

Author: ʿAbdalwahhāb bin Aḥmad bin ʿAli ash-Shaʿrānī, the most prominent Sūfi scholar and author of his age in Cairo, who received spiritual instruction from nearly 100 ʿlā Michāxs. See Al Lawāqīḥ, Hand-list, No. 2446, foll. 328–404. He composed a number of works on different subjects. In all, 46 works of the author are noticed in Brock., vol. ii, p. 338. He died in A.H. 973= A.D. 1565; see Tāj at Ṭabaqāt, vol. x, fol. 497; Al Khīṭat at Tawfiqiyah, vol. xiv, pp. 109–112; Huart, p. 380; Nicholson, p. 448; Brock., loc. cit.; Z.D.M.G., vols. xx, p. i, xxi, p. 271. This is the date generally accepted by the biographers, and is that mentioned in almost all the catalogues; but Ḥāj Khal., in his different volumes, viz., vol. i, p. 482, vol. iv, p. 37, and vol. vi, p. 285 gives the following different dates: A.H. 960, 973, 976.

Beginning:

الحمد لله رب العالمين و أملى و أسلام على سدانا محمد و على
سائر الأنبياء اهل…. هذا كتاب الفقه في علم العقائد و سيرته بالواقعية
و الجوهر في بيان عقائد الأكثر…. وذلك إذ جمعنا في عقائد على
السادات الطالقين إذ لم يخلق كليم قسمنا إما أهل نظر و استدلال و إما أهلا
كِشف وإخبار فإنا لما خوضنا له ففي الشريعة أن كليم احدي
الطائفتين مغالف للأخرى فقصدت في الكتاب الجمع بينهما…. و هذا
لا أعلم أبدا سيقفي إليه الغَ

For other copies of the work see Br. Mus., No. 187; India Office, No. 674; Goth., No. 898; Wien, No. 1922; Berlin, No. 2039; Alger, No 926.

The work has been several times printed in Cairo, viz., in A.H.
1277, 1305, 1306, 1308.

Written in fair Naskh. Not dated; apparently 11th century A.H.
THEOLOGY.

No. 568.
fol. 208; lines 22; size $11 \times 7$; $8 \times 4\frac{1}{2}$.

AṢ ŠAWĀ’IQ AL MUḤRIQAH.

A work discussing and defending the rightful claims to the succession of the first five Caliphs; and, in particular, those of the first three Caliphs, whose rightful claims have been criticised by the Shi’a sects. The author upholds Sunni views on the subject strongly, condemning those of the Shi’as. The present work is a supplement to the author’s work on the succession of the first two Caliphs, composed in Mecca, A.H. 950. It is divided into 3 Muqaddimahs, 10 Chapters and a Khatīmah. Several Shi’a authors composed works in refutation of our present work. See Kāshf al Ḥujub, fol. 45b. Aṣ Šawā’ir, by Shustari (d. A.H. 1019 = A.D. 1610; see No. 623 below), is the best known work on the subject. For a copy of which see Būhār Lib. Cat., vol. ii, No. 112.

Author: Shihābuddin Ahmad bin Muhammad bin ‘Ali bin Ḥafar al Haiṣami (d. A.H. 974 = A.D. 1566; see Lib. Cat., vol. v, part i, No. 283).

Beginning:—

الحمد لله الذي اختص نبيه الغل

For other copies of the work see Berlin, Nos. 2128-30; Goth., No. 861; Br. Mus. Suppl., No. 192; India Office, Nos. 181-4. The work was printed in Cairo, A.H. 1307, and again in A.H. 1308.

Written in fair Nasḵ. Dated A.H. 1090.
Scribe: مملکر

No. 569.
fol. 140; lines 19; size $7\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 2\frac{1}{2}$.

‘ISMAT AL ANBIYĀ’.

A very rare work, not mentioned in any catalogue, dealing exclusively with ‘Iṣmat al Anbiyā (sinlessness of the prophets), one of the points of theology. This point is dealt with in almost all theological works; but separate compositions on the subject are few in number. A work on the present subject, under the same title, by Fakhraddin ar Rāzī (d. A.H. 606 = A.D. 1209; see No. 517 above) is mentioned in Berlin, No. 2528. The present work is divided into a Muqaddimah and the following 3 Faṣls:
الفصل الأول في بيان ابن الأنباء عليه الصلاة و السلام
مع تصريح عن الكفر الكبير

الفصل الثاني في بيان عصمه عليه الصلاة و السلام
عن العبادي الذي دون الكفر

الفصل الثالث في بيان القصص من هذا الجنس المنسوبة

The author dedicated the present work to Prince Mu'izzaddin Muḥammad Kāmrān (d. A.H. 964 = A.D. 1556; see this Library’s Persian Cat., vol. ii, pp. 215–222).

Author:—'Abdallāh bin Shamsaddin bin Jamāladdin al Anṣāri عبد الله بن شمس الدين بن جمال الدين الانتصاري. He belonged by descent to the Anṣāri tribe of Arabia. Some of his ancestors settled in Sultānpūr (in Lahore), where the author was born. As we are told by his biographers, he was a scholar and Şūfī of great repute, and flourished during the reign of Humāyūn (A.H. 937–963 = A.D. 1530–1556), who honoured him for his literary attainments with the title of Shaikh al Islām and, as a Şūfī, with the title of Makhdūm al Mulk.

He was so strict and orthodox a Sunni, that he held that the 3rd Daftar of Rauḍat al Aḥbāb (see this Library’s Persian Cat., vol. vi, Nos. 496–97) was not by Jamāladdin (d. A.H. 926 = A.D. 1519), but was a later Shi'ā addition, seeing that Jamāladdin was a known supporter of the views of the Sunnis, whereas the 3rd Daftar contains passages supporting Shi'ā views. This was the subject of dispute between our author and ʻAbdallaqādir Badāyūnī, the author of the well-known Muntaḳab ab at Tawārīkh. (For a description of the dispute, see Muntakhab at Tawārīkh, this Library’s Persian Cat., vol. vii, No. 536, fol. 346.) Our author, shortly after his return from Mecca, died in Gujarāt, A.H. 990 = A.D. 1582; see Muntakhab at Tawārīkh, loc. cit.; Taḏkiraʼi ʻUlamāʾi Hind, p. 103, where the present work is mentioned in the list of his compositions, but is not described. The author of Ḥadāʾiq al Hanafiyyah, p. 397, mentions our author’s death in A.H. 1006 = A.D. 1597.

Beginning:—

بِك اعتصم يا عزيز يا كريم و من ينقص بِلله فقد هدئ إلى مراع
مستقيم .... و بعد يقول عبد المعتصم بِجبل الله البازي عبد الله
بني شمس الدين بن جمال الدين الإنصاري عصمته بِله في خلف القول
و ماظهر من أنه سيؤتي آخر الزمان في هو المقلب بِمعدين محمد
كاملين من الله على النزى بالفلايدة .... و سيمنه بصصة الإنباء ... متحفًا

ذالك الملك الذي تلقى الناس لمرة بالقبول الع
THEOLOGY.

The use, in the preface, of the verb عصمة in several different forms is noteworthy.

Written in fair Naskh. Dated A.H. 1133.
Scribe:  شهيد عبد الله.

No. 570.
foll. 110; lines 15; size 7½ x 5½; 5½ x 3.

إتصاف المرتد بجوهرة التوحيد

ITHĀF AL MURĪD BI JAWHAR AT TAWHĪD.

The present work is an enlargement of Irshād al Murid, a concise commentary by the same author on Jawhar at Tawhīd, a versified treatise on theology by the commentator's father, Ibrāhīm al Liqānī (d. A.H. 1041 = A.D. 1631). For a printed copy and MS. of the treatise see Rāmpūr Library, Nos. 201-202.

Author: 'Abdassalām bin Ibrāhīm al Mālikī al Liqānī, son of the above-mentioned Ibrāhīm al Liqānī, the author of Jawhar at Tawhīd. For his scholarship and merits, he is regarded as the equal of his father in tradition, theology and some other branches of learning. He succeeded his father as professor of Al Jāmi' al Azhar, the well-known institution of Egypt. He is the author of several works. He died in A.H. 1078 = A.D. 1668. For his life and works see Khulāṣat al Aṣār, vol. ii, p. 417; Brock., vol. ii, p. 307.

Beginning:

الحمد لله الذي رفع لاهل السنة المصمدة في خلاقين إعلامه

For other copies of the work see Munich, Nos. 148-149; Paris, Nos. 1281-82; Alger., Nos 705-7. The work was printed in Cairo, A.H. 1282.

Written in fair Naskh. Dated A.H. 1139.
Scribe: سيد محمد بن عبد الله الكاتبي.

No. 571.
foll. 97; lines 23; size 9 x 6; 5½ x 3½.

The Same.

Another copy of the same.
Written in good Naskh. Not dated; apparently 13th century.
ARABIC MANUSCRIPTS.

No. 572.

foll. 99; lines 19; size $8 \times 5\frac{1}{2}$; $5\frac{1}{2} \times 8$.

The Same.

Another copy of the same.

Written in fair Naskh. Dated A.H. 1203.

Scribe: حسن بن عبد الرحمن.

No. 573.

foll. 6; lines 23; size $8\frac{1}{2} \times 6$; $7 \times 4$.

فِيِّضٌ الْآلهِ المُتَأَلِّل بَلَاءُ كُرَامَاتِ الْأَرْخِيّاءِ
في الحَيَاةِ وَ بَعْدٍ الْمَتَّاتِ

FAID AL ILĀH AL MUTA‘ĀL BI IŚBĀTI KARĀMĀT AL AWLĪYĀ’
Fi Al Ḥayāt Wa Ba‘D
AL MAMĀT.

A treatise discussing the validity of miracles associated with Saints, both during their lifetime and after their death. The subject of miracles after death is one of the disputed theological points, even among orthodox Muhammadans.

Author: Aḥmad al-Jawhari, a scholar, Šūfi and disciple of ʿAbdalwahhāb ash-Shaʿrānī (d. A.H. 973 = A.D. 1565), belonging to the 11th century A.H. One Šūfi Aḥmad bin Muḥammad al Jawhari, who died in A.H. 1075 = A.D. 1664, is noticed in ʿIqd al Jawāhir, fol. 198°; but no composition of his is mentioned. Hence we cannot be certain that he is the Jawhari, the author of the present treatise.

Beginning:—

الحمد لله رب العالمين ... قال الشيخ أحمد الجوهري ... أعلم

*وَفَقَّنَا لَمْ تُهُوَ الْحَقَّ الْمَبْنِيَ الْغُرُوبُ*

The present is a transcription of an autograph copy. No other copy of the treatise is known to us.

Written in fair Naskh. Not dated; apparently 13th century A.H.
MUTTASI’AT AL MĪDÂN FĪ IṢBĀT WAᦢ AL WAZN WA ’ĀLAT AL MĪZĀN.

A very rare work, dealing exclusively with the theological question of the divine record of the good and bad actions of men, and of the scales in which those records will be weighed on the Day of Judgment, according to the views of orthodox Muhammadans, based on the Qur’ān and Ḥadīṣ. The Mu’tazilī and some other sects of Muhammadans explain those passages of the Qur’ān and Ḥadīṣ allegorically, and take them to be figurative representations of God’s system of justice. The work also deals with some other connected points.

Author: ‘Abdalqādir bin Muḥammad bin Ṭāhir bin Mubārak bin ‘Abdallāh ar Rāshīdī, a Qāḍī of Constantine (in Africa), of the 11th century A.H., belonging to the Mālikī school.

Beginning:—

At the end the author gives us his genealogical table, in which he traces his descent from ‘Ali, the 4th Caliph.

Written in Maqrābi character. Not dated; apparently 11th century A.H.
No. 575.

foll. 9; lines 23; size $8 \times 5\frac{1}{2}; \ 6\frac{1}{2} \times 4$.

حاشية على رسالة علامات الساعة

HĀSHIYATU 'ALĀ RISĀLAT I 'ALĀMĀT AS SĀ'AH.

An annotation of the gloss of 'Ali al Aţhūrī (d. A.H. 1066 = A.D. 1656) on the treatise of Ibn Abi Zaid, which describes the signs of the times, heralding the Resurrection and the Day of Judgment.

By 'Ali ash Shaibani علی الشبینی, a scholar of the 11th century A.H., a pupil and disciple of the above-mentioned 'Ali al Aţhūrī.

Beginning:

الحمد لله رب العالمين و الصلاة و السلام ... على سيد المرسلين

و على آله و صعده لجميعين ... و بعد يقول العبد الغصير إلى ربه الغفري

على الشبینی الشافعي هذه رسالة تتعلق بعلامات الساعة عن سيدی

علي الا جهوري في حاشية على رسالة ابن أبي زيد ... قال سيدی

الإ جهوري أول اشترط الساعة خروج الترك الع

No other copy of the present annotation is known to us.
Written in fair Nasèkh. Not dated; apparently 12th century A.H.

No. 576.

foll. 18; lines 17; size $9 \times 6\frac{1}{2}; \ 7 \times 6\frac{1}{2}$.

الجونة المصوره

AL AJWIBAT AL MIŠRĪYAH,

A treatise containing the replies of the author to 53 questions, most of them relating to points of theology, addressed to him in 75 couplets by one Muḥammad Sibt Aḥmad. The treatise consists of 54 couplets as well as prose, and was composed in A.H. 1100.

I. Foll. 1–2. Contents. The questions (in 75 couplets).
II. Foll. 3–4a. The replies (in 54 couplets).
III Foll. 4b–18. Detailed replies to the questions (in prose).

Author: Muḥammad bin ‘Abdalbāqi bin Yūsuf az· Zarqānī مُحَمَّد بن عَبْد البَقَّي بن يُوسُف الزْرَقَانِ, an eminent scholar of Egypt of the
الحمد لله و کفی و سلام علیه عیادت al-dinin امکانی اطمینانی نقد جاویدی بعض
الناس باسئلة جمعها من امامی شتی و جعلها نظما و الله اعلم بالمقامه الم

In its versified form, the first question, which enquires whether it is true that there were men like ourselves before the time of Adam, begins thus:

"لك الصمد يا مـين و عفوـت سـئل و حسن ختام الـبـيال الموت ينزـل وهـل تبـننا خلق و كـن لـم دـنا و فـن الـرض فـقلا نـانوا و عاـشوا و طولوا"

The reply to this point, which is in the negative, runs thus:

"بدأت بحمـد الله اذ هـو أرـل و بعد اصـلي عليـم الـذي هـو اقتـل فماـحـه اصـلي قـبيل آدم وماـم مـا قـبيله تـنفـقـل"

The same question, with the reply in prose, begins thus:

"اوربا هـل كـن قـبيل آدم و امام .... جوابه هذا شـي لا يـضـح كـما ذكـة غير لواـحد الأـع"

Written in fair Naskh. Dated A.H. 1279.

No. 577.
fol. 23; lines 21; size 9×6½; 7×4.
The Same.
Another copy of the same. Written in good Naskh. Dated A.H. 1289.
Scribe: إبنا النجبا صالخ سعد.
No. 578.

foll. 10; lines 21; size 8½ × 6½; 5½ × 4.

رَد الْجَاهِلِيَّةِ إِلَى الصَّوَابِ
و
الْحَقِّ الْيَقِينِ

RADD AL JÂHIL ILÂ AS ŠAWâB
WA
AL ḤAAQQ AL YAQÎN.

(Two small treatises on two different points of theology by the same author, bound in one volume.)

Foll. 1–8. Radd Al Jâhil Ilâ As Šawâb. A treatise discussing the theological point whether the attribution of supernatural powers to human beings, alive or dead, is to be taken in its literal sense or in an allegorical sense only, such powers being derived from God and to be attributed to Him alone. The question of praying to dead saints for assistance is also discussed, and is held by the author to be valid. The present treatise was composed in less than a single day in A.H. 1090.

Beginning:—

النَّعْمَانُ اللَّهُ شَارَعُ الأَحْكَامِ وَمُبَيِّنُ الْحَلَالِ وَالْحَرَامِ.... أَمَّا بعْدُ فَيَقُولُ

العبد الغَفِيرُ.... عبد الغَفِيرُ بن إسحَاقِ الفَازِرِ السُّلَيْمَانِيَ الْجَاهِلِيُّ القَدَرِي

الفَقِيِّ الشَّافِعِيَ. .... هذَهُ رَسَالةُ عِمَّالِهَا فِي مَصْحُوَتِ النَّطْسِ السَّيِّدِيِّ إِلَى كُلِّ شَيٍّ

بِحَسَبِ الْظَّهَرِ عَلَى يَدِ الأَنْسَابِ الْوَلَدِيَّةِ وَغَيْرَةِ مِنْ الْمَيْتِ وَالْحَيِّ الْيَقِينِ.

The colophon runs thus:—

عِنْفَانَا هذَهُ الرَّسَالةُ إِلَّا نَصْفٌ يَوْمٍ سَنَةٌ لَحَدِيَّةٍ وَتَسْعِينَ رَبْعَةٍ

غَيْرَةُ

Foll. 8*-10. Al Ḥaqq Al Yaqîn. A treatise discussing briefly the theory that mankind came into existence out of non-existence, and that everything human must ultimately perish. The present treatise was composed at one sitting in A.H. 1108.

Beginning:—

النَّعْمَانُ اللَّهُ شَارَعُ اَلْعَلِيمُ.... هذَا كِتَابُ كَوْمٍ.... عِمَّالِهِ فِي

سَمَّى وَلَحَدِيَّةٍ يَوْمُ الثَّلَاثَاءِ وَالْسَّابِعُ عُشْرِينُ مِنْ مَصْرِفَةِ ثَمَّةٍ وَمَائَةٍ
THEOLOGY.

Rلف ... و سيما الحب اليقين ... أعلم أن كل أنسان حادث
جميعه ليس منه شيء قديم الغُلِّ

Author: 'Abdalqani bin Ismā'il An Nābalusī, the most famous Ḥanafi scholar and author of his age, who composed a large number of works. In all, 85 works of the author are enumerated in Brock., vol. ii, pp. 345–48. He received spiritual training under two orders of Ṣūfism, viz., the Qādiriyah and the Naqshbandiyah. He was born in a. h. 1050, and died in Damascus a. h. 1143 = a. d. 1730. See Silk Ad Durar, part iii, pp. 31–38; Tāj at Tabaqāt, vol. xii, fol. 557.

Both the treatises are written in Naskh, and by the same scribe. Not dated; apparently 12th century a. h.

No. 579.

foll. 12; lines 35; size 10 × 7; 7 × 4.

AŞ ŞÂRAM AL HINDI.

A treatise composed in Mecca, a. h. 1094, consisting of replies to a series of questions relating to the mystical and theological doctrines of a famous Indian Ṣūfī, Mujaddid as Sihrindi1 (d. a. h. 1035 = a. d. 1626), contained in his Maktūbāt (for a copy of which see this Library's Persian Hand-list, No. 1388). The questions referred to above were sent by Indian scholars to the scholars of Mecca in a. h. 1093, with the object of eliciting their views on the doctrines of Mujaddid.

Author: Hasan bin 'Ali al Ḥanafi 'Ajami, a famous scholar of the 12th century a. h., who had settled permanently in Mecca. See Ḥadā'iq al Ḥanafiyah, p. 456. He was a disciple of the famous Ṣūfī of Mecca, Ibrāhīm bin Hasan al Kūrānī (d. a. h. 1101 = a. d. 1689; see Silk Ad Durar, vol. vi, p. 5).

Beginning:—

الحمد لله رب العالمين و العاقبة للمنتفعين اما بعد فقد ورد من الهند
إلى الصورين في أثنا ثلاث رسعين شوال عن أحمد السرهندي وعِن

1 The present spelling is that given in Subhat al Marajan, fol. 107; but commonly the word is spelt Sarhandi.
The author tells us, in the preface, that when the above-mentioned questions reached the scholars in Mecca, he was asked by his Shaikh, Ibrahim al Kûrâni, to reply on the subject. He further refers briefly to the punishments (imprisonment in Guwâliyr Fort, and the tearing-out of his beard) inflicted on Mujaddid by the Emperor Jahângir (A.H. 1014-1037 = A.D. 1605-1627) only for uttering doctrines reflecting on the merits of the first Caliph. The other mistaken and harmful doctrines of Mujaddid, which would have brought still more severe punishments on his head, were not brought to the notice of the Emperor by his contemporaries, since they had mercy on him.

The following eminent Sufis and scholars, who criticised Mujaddid’s Maktûbat, are quoted:—


II. Ibrahim al Kûrâni (d. A.H. 1101 = A.D. 1691).


Each of the unlawful doctrines of Mujaddid, taken from Maktûbat, which is translated into Arabic prefaced by the word منفية (written in red ink), is fully discussed and refuted. It is held by the author that Mujaddid was guilty of the serious sin of infidelity.

Written in fair Naskh. Dated A.H. 1118.
No. 580.

foll. 357; lines 19; size $11\frac{1}{2} \times 6\frac{1}{2}$; $9 \times 4\frac{1}{4}$.

الحمد لله البالغ

**HUJJAT AL ALLĀH AL BÂLĪGÂH.**

A beautifully written and illuminated copy of an excellent work, looked upon as a standard authority on theology, and marked by special critical acumen. The work deals with the main theological points, and is based on the Qur'ān, Ḥadīṣ and the opinions of reliable authorities.

Author: Ahmad bin 'Abdarrāḥim, commonly called Shāh Wali-Allāh (d. A.H. 1176 = A.D. 1762; see Lib. Cat., vol. v, part i, No. 125).

Beginning:—

الحمد لله الذي نظرا على ملة الإسلام الخير

The work has been repeatedly lithographed in India, and was printed in Bûlāq, A.H. 1294.

Written in Nas'ta'liq. Dated A.H. 1240.

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No. 581.

foll. 4; lines 16; size $6\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

**AL KHARĪDAT AL BAHĪYAH.**

A versified treatise on theology, containing 70 couplets, dealing with certain important points of the subject.

Author: Ahmad bin Muḥammad al 'Adawi ad Dardiri, a scholar of the 12th century A.H. He was born in A.H. 1127, and died in A.H. 1201 = A.D. 1786; see Brock., vol. ii, p. 353. The author himself composed a commentary on the present treatise; for a copy of which see Berlin, No. 2454. A gloss on this commentary, by Ahmad bin Muḥammad as Ṣâwî (d. A.H. 1241 = A.D. 1825), is mentioned in Cairo, vol. ii, p. 18.

Beginning:—

يقول راجي رحمة القدر

في أحمد المشهور بالدرري

الحمد لله العلي الواحد

العالم المنفرد الغني المخلد

Written in fair Naskh. Not dated; apparently 13th century
No. 582.

foll. 27; lines 21; size $8\frac{1}{2} \times 6\frac{1}{4}$; $5\frac{1}{2} \times 4\frac{1}{2}$.

الدر النفيس في اخلاص كلمة التوحيد

AD DURR AN NADĪD Fī IKHLĀSĪ KALIMAT AT TAWHĪD.

A theological treatise on the subject of visiting tombs, and praying to departed saints for assistance (الدعاء بالإستعارة), specially near their tombs. The author holds that the visiting of tombs is valid, to the extent permitted by the Prophet; but that prayers for assistance, addressed to dead persons in the faith that they can exercise their influence on our behalf, are invalid in Islām.

Author: Muḥammad bin 'Alī ash-Shawkānī (d. A.H. 1250 = A.D. 1834; see Lib. Cat., vol. v, part ii, No. 330). He was a scholar of independent spirit, and was not a follower of any of the four schools (Hānafī, Mālikī, Shāfi‘ī and Ḥanbalī). In his work, Al Qaul al Mufīd, he holds that it is not compulsory in Islām to be a follower of any of these four schools.

Beginning:

الحمد لله لا إله إلا هو أعظم من هو

The author says, in the preface, that the present work consists of replies to questions referred to him by one Ahmad bin Muḥammad.

The present copy, which is a transcription of an autograph copy, was compared with the latter in A.H. 1292.

The treatise was recently printed (A.D. 1923) in Cairo.

Written in fair Nashk. Dated A.H. 1292.

Scribe: Ḥusayn bin Muḥammad.

No. 583.

foll. 29; lines 11; size $8 \times 6$; $6 \times 3\frac{1}{4}$.

تسبيلات الفلسفه

TASWĪLĀT AL FALĀSIFAH.

A very useful manual, containing brief refutations of the philosophical theories relating to physics and metaphysics which are contrary to Islāmic principles. The author divides such theories into three classes.
Theology.

i. Theories directly contrary to Islamic principles are dealt with under the heading (Fictions of the Philosophers).

ii. Theories not inconsistent with Islamic beliefs are dealt with separately.

iii. Theories in agreement with the Qur'an are denoted by the words For the rest, the arrangement and divisions of the present work are the same as in Hidayat al-Hikmat, a well-known work on philosophy by Asiraddin (d. A.H. 663 = A.D. 1264; see Brock., vol. i. p. 464).

The work is divided into two main divisions and includes a Khātimah (epilogue). Each of the two main divisions of the work is subdivided into three Fanns.

I. - (Physics).

i. Foll. 1—8°. The first Fann deals briefly with indivisible atoms, matter and form, motion, place and time. The first Fann in the first division.

ii. Foll. 8°—14. The 2nd Fann deals with the heavens, the universe and the celestial spheres. The second Fann in the second division.

iii. Foll. 15—19. The 3rd Fann deals with the elements, divided into two parts. The third Fann in the third division.

II. - (Metaphysics).

i. Foll. 20—23°. The first Fann deals with the principles, classes and divisions of existence. The first Fann in the first division.

ii. Foll. 23°—26. The 2nd Fann deals with the existence of God and His attributes. The second Fann in the second division.

iii. Foll. 27—29. The 3rd Fann deals with the angels. The third Fann in the third division.

III. The Khātimah (epilogue) summarises in 5 lines the rejected and accepted theories.

Beginning:

"بسم الله الرحمن الرحيم " و نصيحت على رسوله الرجيم، وبعد
فهذه تسويلات عن النفس الغلاسه مع شيء ما فيما يبنا إلى القلاب الجواب، و ما النقل
على الله القوي الغالب و إليه الاحتياج، وأنا عبد الله رب القلاب الغيير أبو
" سعيد ظهير الحق "، a well known scholar, of the 13th century A.H., of Patna. This author is mentioned incidentally in Mir'at al-Kaunain, p. 452; Hasrat in his Kulliyat, fol. 108°, gives the date of his death as A.H. 1279. One Mu-

Vol. X.
The present work is an Arabic translation of Tuhfa' Iṣnā'ashariyyah by Shāh 'Abdal'Azīz (d. A.H. 1239 = A.D. 1824), the most popular of all the works in Persian which have been written in refutation of the Shi'a doctrines and in condemnation of their observances. Hence the present work is the subject of numerous controversial compositions on the part of both the Shi'a and Sunni communities.

By Hāfiz Gulām Muḥammad bin Shaikh Muḥiaddin bin Shaikh 'Umar, commonly called Hafta, a scholar of Madras of the 13th century A.H., who mentions Bahr al 'Ulūm (see No. 548 above) as his teacher, thus: Shigga al-Majd. Abū 'Abd Allāh bin Mūsā al-Nasirī: Qad Qasar al-lā bi'īr al-mayyā. The present translation was completed in Madras, A.H. 1227, during the lifetime of the author of Tuhfa' Iṣnā'ashariyyah. The object of the translator, as he says in the preface, is to extend the usefulness of Tuhfa, and to facilitate its study among Arabic scholars who are not acquainted with the Persian language. The translator occasionally adds certain useful notes of his own.

Beginning:

ان 'احق كلمة حسنني تعبر بها نواحي الغطاب والكتاب وامتد بسما فيتنين تبهر منذّلا لوالات الجليل وختان حمراب مجيب ... أما بعد.

فولي الهد السطيف ... المحافط غلام محمد أبي الشيخ معي الدين أبي الشيخ عمر المدعو بالسليمي ... سيمية بالترجمة العبقرية والصلة الجيدية ما زيد في بعض المقام ما يفاسبه من الكلام ... من شرفه الفوائد الخ.
Theology.

The translation begins on fol. 3⁴, thus:

قال المؤلف إدام الله تعالى بفاتحة ورفقة نِعْمَة الله لقاءة باسم الله الرحمن الرحيم
الحمد لله وكرسي وسلام على عبادة الذين استغفري ... إما بعد نقول ... غلام
حلم ... بن الشييخ ... أحمد الدهلوي و هذه الرسالة سميت بالتصغة الأثنا
* عشية ... ولقيت هذه الرسالة بنصيحة المؤمنين وفضحة الشياطين المغ

The present work ends thus:

اختتمت الترجمة العقدية ...... سنة ألف وما ستين ر و سبع وعشر
* ولم

The work seems to be rare; not being mentioned in any catalogue.
Written in good Nasḵā. Dated a.h. 1229.
Scribe: غلام أحمد.

Wahhābi Theology.

No. 585.

foll. 32; lines 19; size 9½ × 6½; 7 × 4.

كتاب التوحيد

Kitāb at Tawḥīd.

A work briefly expounding certain principles and doctrines of the Wahhābi school, divided into 63 Bābs. (The theories and doctrines of this school are described at great length in the following two works, viz., As Šawā‘īq and Miṣbāḥ Al Anām; see Nos. 588–589, below.)

Author: —Muḥammad bin ‘Abdalwahhāb an Najdi, the founder of the Wahhābi School, whose full name runs thus: — Muḥammad bin ‘Abdalwahhāb bin Sulaimān bin ‘Ali bin Muḥammad bin Aḥmad bin Rāshid bin Yazid bin Muḥammad bin Yazid bin Muṣḥarr. He was, originally, a follower of the Ḥanbālī school; but afterwards originated a new school, called after his father the Wahhābi School, just as the Ḥanbālī school was named after the
father of the founder of that school. Hence the present author is sometimes known as 'Abdalwahhâb. He was born in 'Ainîyah (a city in Najd), A.H., 1115 = A.D. 1703. He went through a course of Arabic literature under his father and some others. He spent some years in travel in different parts of Arabia, and in the study of the Qur'anic branches, tradition and jurisprudence. He also spent some time at Ispahan in the society of learned men. In A.H. 1153 he returned to his native place, where he organised the new school, and began to preach and to proselytise. We are told by two reliable contemporary scholars, the author of As Šawâ‘iq (No. 588 below) and the writer of the Taqrîd on the same, that Muhammad bin 'Abdalwahhâb put forward a number of unsound principles and unwarranted theories, and so strictly limited the scope of Islam that it would hardly be possible for us to count even one-third of the entire Muhammadan population, either of the past or the present age, as embraced within it. According to the principles of his school, even many leaders of Islam, including leading Sâfis and scholars, are guilty of infidelity, and as such are liable to be declared non-Muhammadans. However, a large number of the people of Najd adopted his views. His growing influence excited the opposition of the rulers of the district, who compelled him to leave the place. He left Najd for Darîyâh, where he took asylum under the protection of the Amir of that place, Muḥammad bin Sa‘ûd, who favoured him and showed him marked sympathy. Soon after, he gave the Amir his daughter in marriage; and this greatly strengthened his position. This matrimonial alliance, together with the arresting power of his personality, gave a great impetus to his cause; and thus the number of his followers increased considerably. In A.H. 1170, he and the Amir jointly, with the object of establishing a new independent empire, declared a Jihâd (holy war) against Muhammadan kings, chiefs and rulers, who disregarded the doctrines of his school. The author of As Suhub on fol. 171a, tells us that a number of scholars, who opposed his views, were killed under his orders; and that he specially deputed a man to kill his own brother, Sulaimân, for composing Al Faṣl al Khiṭâb, a work containing a full criticism and refutation of Muḥammad bin 'Abdalwahhâb's doctrines. This Jihâd was successful in certain parts of Arabia. On the Amir's death in A.H. 1179 A.D. 1765, his son 'Abdal'aziz, and the grandson of the founder of the school, succeeded him, and continued fighting, giving fresh impetus to the new school. In A.H. 1206, after the founder's death, 'Abdal'aziz combined in his own person the religious as well as the military leadership, and in this joint capacity pushed his conquests to the remotest corners of Arabia. He wrote
a letter to Fath 'Ali Shah, the king of Persia, drawing his attention briefly to the innovations adopted by the Shi'a sect, and explaining the main principles of his school. For this letter and the King's reply to it, see Persian Hand-list, No. 1334. The writer was suddenly killed by a Persian fanatic in A.H. 1218 = A.D. 1803. He was succeeded by his eldest son, Sa'ūd, who was as talented as his father, and even braver. He captured Mecca and Medina, and nearly the whole of Arabia fell under his sway; while he also gained many notable victories over the Turks. His death in A.H. 1229 = A.D. 1814, however, arrested the progress of the Wahhābī dynasty. 'Abdallāh, the son of Sa'ūd, succeeded his father. Personally brave, he lacked the gifts requisite for a religious leader, and could not maintain his hold over the Arab tribes. In A.H. 1233 = A.D. 1817, he was taken prisoner by Ibrāhīm Pashā, the leader of an expedition against him organised by the Turks and by Muḥammad 'Ali, the first Khedive of Egypt. He was sent to Constantinople, where he was beheaded in that year. Amin Shāmī (d. A.H. 1252 = A.D. 1836), in his work, Ar Radd al Muḥtār, in the chapter on دغ, makes the following interesting reference to these events:

كما وقع في زماننا في اتباع عبد الهدائب النجدي خرجوا في النجد و تغلبوا على الصربيين وكانوا ينتحلون مذاهب المفتيلاكة لنمنعهم اقتتالاً أنهم هم المسلمون وأن من خالف اعتقادهم مشركون و استباحوا بذلك قتل أهل السنة والجماعة و قتل علمائهما حتى كسر الله شوكتهم و ظفر بهم عساكر المسلمين عام ثلثا و ثلاثين و رمائيين و ألف

Though this defeat decisively destroyed the power of the Wahhābī dynasty, yet the doctrines of the school and the reforms introduced by its founder spread in certain countries, even in India. The first leader of the Wahhābī movement in India was Sayyid Ahmad, who was slain in A.D. 1831, in an engagement with the Sikhs under Shir Singh.


Beginning:—

كتاب التوحيد و قول الله تعالى ما خلت تجبي و الإنس ليعبدن و قوله لقد بعثنا في كل امة رسول الله
For a copy of the present work see Br. Mus. Suppl., No. 220/2. The work was recently printed in Cairo, a.h. 1342. Written in fair Naskh. Dated a.h. 1258.

No. 586.
fol. 14; lines 21; size 8½ × 6; 6 × 4.

أصول الإيمان

UŞUL AL 'IMÂN.

Another work by the same Muḥammad bin 'Abdalwahhāb noticed under No. 585 above, expounding certain other doctrines of his school, divided into 12 Bābs.

The following note on the title-page tells us that the present is a revised and enlarged edition of the work, with certain additions by one of the author's sons:

هذا كتاب أصول الإيمان تأليف الشيخ الإمام محمد بن عبد الوهاب

• النجدي وقد زاد فيه بعض أواضحة حسنة.

Beginning:

باب معرفة الله والإيمان به ........ عن أبي هريرة رضي الله قال قال

رسول الله صلى الله عليه وسلم أنه اغفني الشرك عن الشرك وسعى عمل عما

شرك فيه معي غيري تركته وشرك رواه مسلم الأح.

Written in fair Naskh. Not dated; apparently 13th century a.h.

No. 587.
fol. 13; lines 28; size 12 × 8½; 10 × 5½.

شرح رسالة محمد بن عبد الوهاب

SHARH U RISĀLAT I MUḤAMMAD BIN 'ABDALWAHHĀB.

A rare commentary on a treatise of Muḥammad bin 'Abdalwahhāb (for whose life see No. 585 above). The treatise enumerates certain acts and dogmas professed by Muḥammadans which, being in the author's opinion contrary to Islamic principles and laws, stamp the doers and believers of the same as polytheists.
The name of the commentator is not known to us; but the fact that he refers to the author as `my teacher' gives us reason to hold that he was one of his pupils, and is accordingly a scholar of the 13th century A.H.

Beginning:

قال رحمه الله محمد بن عبد الوهاب الحمد الله رب العالمين و على الله على محمد و آله و سلام روى مسلم في صحيحه عن عمر بن عبيسة السلمي الخ

Written in fair Naskh. Not dated; apparently 14th century A.H.

No. 588.

fol. 291; lines 19; size 10½ x 6½; 7½ x 4.

الصوادق و الرمود

AŞ ŞAWĀ'IQ WAAR RU'ŪD.

A rare commentary on At Taṭrif, a work of 'Abdal'aziz, who succeeded Muhammad bin 'Abdalwahhab as leader of the Wahhabi school; for both of whom see No. 585 above. At Taṭrif is a work expounding the dogmas and theories of the school, composed by 'Abdal'aziz in the form of a general notification addressed to the scholars and Qadis of the world, inviting them to subscribe to the views of the said school. In the opinion of its author this treatise was based on such sound principles, and contained such excellent reasoning, that it was his firm belief that no one would be able to refute it. Hence the present commentator put himself forward to write a commentary refuting the author's views, and succeeded in refuting them by reference to the Qur'an, Hadith and the works of reliable authors.

The commentary is preceded by a detailed Muqaddimah, divided into the following 5 Mawqafs, which contain an account of Muhammad bin 'Abdalwahhab and a description of his dogmas and theories, together with a criticism and refutation of the theory given out by the followers of the Wahhabi school, that their doctrines agree with those of Ibn Taimiyah (d. A.H. 728 = A.D. 1328), Ibn Qaiyyim (d. A.H. 751 = A.D. 1351) and Ibn Muflih (d. A.H. 761 = A.D. 1361), the well-known doctors of the Hanbalí school.
The commentary proper begins on fol. 68, thus:

و هذا أول الشرع في شرح رسالة التطريف وتذكير ما فيها من الزور

* و النذب و التحريف العام

Each passage of the text is quoted verbatim, and is underlined. The explanation of each underlined passage is followed by a refutation.

The preface of the text runs thus:

الحمد لله رب العلمين، و العافية للمتقترين، واعدوا الى الظلمين
قال الله تعالى ان الدين عبادة الإسلام و رأس الإسلام شهادة ان الله الا الله
و الصلاة و السلام على محمد خاتم الأنبياء و المرسلين و على آله و صحبه
أجمعين من عبد العزيز ابن سعود الى من يقرأ من العلماء، والقضاة في
الخريجيين و الشام و العراق و سائر علماء الشرق سالم عليهم و رحمة الله و بركاته

Commentator: — Abdallâh bin Dâ’ûd az Zubairî, a scholar of vast information, who was born in Zubair (Basra), and studied under Muḥammad bin Fîruz (d. A.H. 1216 = A.D. 1801) and some others. He died in A.H. 1225 = A.D. 1810; see As Ṣuḥûb, fol. 155b, where the present commentary is mentioned, with the remark that it is not only a commentary on At Tatfîf, but is also to be regarded as an excellent independent work in refutation of the Wahhâbî dogmas.

Beginning: —

الحمد لله الذي جعل الانفعال مشيقتنا اقول فسأدعي ما ليس فيه
كدبته شواهد الفحول و من اتبع هداه فقد قال بنانة …… إما بعدنفاه لما أظهر
ابن عبد الوهاب …… و دعى إلى ما مارخفه من الا باطل و ابتدع و شهر
THEOLOGY.

89

سيف الغزنة على المسلمين و أمر بتكفيرهم و قتلهم جميعاً .... و جزم
بتضليل الامة من سلتهما عام وزعم أنه لا يصح الإسلام إلا يديه و اوجب الهجوة
له و أرسل كتبه و رسائله إلى البلدان بأهلهها بزعده على توحيد الرحمن
فإن تبعه و ترك ما هو عليه فهو المؤمن و مي خالقه فهو الكافر
المشرك و أن كل من أكابر العلماء الغ

Copies of two eulogistic reviews (in 8 foll.) of the present work are attached at the beginning.

i. Foll. 1-4a. Copy of the review, dated A.H. 1210, by Muhammad bin Firuz, teacher of the commentator, as noticed above.

ii. Foll. 4b-8. Copy of the review, dated A.H. 1210, by one Muhammad bin 'Abdallatif.

The dates of the above-referred to reviews suggest that the present commentary was composed in or before A.H. 1210.

Written in fair Naskh. Dated A.H. 1270.

No. 589.

foll. 138; lines 19; size 7½ x 5½; 5 x 3½.

مصباح الاقلام - جلاء الظلم

MISBAH AL ANAM WA JALÂ' AŽ ZALÂM.

A rare work in refutation of the theories and doctrines of Muhammad bin 'Abdalwahhab, the founder of the Wahhabî school (see No. 585 above), divided into 17 Fasl.'s. The present work, which was composed in Mecca, is the second of the two works of this author on the subject. The author refers in the present work to his earlier work on the subject, which is known as السيف الباتر لعنف المنكر علي الأكابر

Seven reliable works on the same subject by different authors are quoted and referred to by our author, of which he specially mentions the work No. 588 above.

Author: 'Alawi bin Ahmad bin Hasan bin 'Abdallâh bin Ahmâd bin al Huaddâd, a Shafi'i scholar of Arabia, who flourished in the 13th century A.H.

Beginning:—

الحمد لله كشف الكبرى و مجلى الخطب الخ
منهاج التنزيه

MINHÂJ AT TANZÎH.

A Wahhâbi work in refutation of Šûlî al-Ikhwân, which comprises a Muḥâkamah (comment and decision) on the disputed points between Muḥammad bin 'Abdalwâhhâb and others, composed by Dâ'ûd bin Sulaimân, a scholar of Bağdâd of the 13th century a.h.

Author: 'Abdallâṭîf bin 'Abdarraḥmân bin Ḥâṣan  عبد اللطيف بن عبد الرحمن بن حسن, a Mufti of Najd of the 13th century a.h., belonging to the Wahhâbi school. In the preface he tells us that the above-mentioned Šûlî al-Ikhwân is not worthy to be called a Muḥâkamah, as its author did not take an impartial view in that work, but rather himself took part against Muḥammad bin 'Abdalwâhhâb. Hence the present work was written in refutation of the same. The passages from Šûlî al-Ikhwân are introduced by the words, قال العراقي and the refutation by the word the jwâb.

Beginning:—

الحمد لله الذي بعث في الأميين رسولين تلموا عليهم آياته …… و قد رفع
إلى رسالة سماها علم الخوّل نبيها ممّا تحرّف الكلام والكذب على أهل
العلم عن معرفة اللغة.

The following note on the title-page indicates the author's name as well as the title of the work:—

منهاج التنزيه و التقديس في الرد على المبطل دؤد بن سليمان بن
جرحيس لشيخنا علامة الوقت مغني الديار الفجيرة …… عبد اللطيف
ابن الشيخ عبد الرحمن بن حسن
The colophon runs thus:—

The work seems to be rare, not being mentioned in any catalogue. Written in fair Nasāḥ. Not dated; apparently 13th century A.H.

**SHĪ'A THEOLOGY.**

**No. 591.**

foll. 235; lines 24; size 10 × 7; 7 × 4.

**TAMĀM AN NI'MAH FĪ IŞBĀT AL-GAIBAH WA KASHF AL HAIRAH.**

(Designated, in Kashf al Ḥujub, fol. 120, Kitāb Al Gaibah.)

A rare work, containing a detailed exposition of the Shi'a theory that Muhammad bin Hasan, the 12th and last Imām of their sect, is not dead, but is alive, though he is out of our sight. (This theory is called Al Gaibah.) According to Shi'a belief, the above-mentioned Imām will reappear at the appointed time; and full particulars of when that time will be are given in the present work. In support of his theory, the author enumerates in detail cases of Gaibah which have happened to other prophets, and quotes several Ḥadīṣ on the point. The present theory is criticised by Ibn Taimiyah, a Sunnī scholar (see No. 528 above).

In the preface, the author tells us that he was led to compose the present work because of the disbelief in Al Gaibah of the people of Nishāpūr and their hesitation to accept the doctrine, and also because of a dream in which ‘Ali (the 4th Caliph) urged him to write it.

Author: Abū Ja'far Muhammad bin ‘Ali bin Husain bin Mūsā bin Bābwaih al Qummi
Beginning:

الحمد لله الواحد الفرد الصمد الصلي قادر الحكيم ... قال الشيخ
ابو جعفر محمد بن علي بن حسين بن نصري بن بابويه القمي ... إن الذي دعاني إلى تأليف كتابي هذا إني لما قضيت وطري من
زيارة علي بن موسى الرشمي ... رجعت إلى نيسابور وعمرت بها فوجدت
كثيرا من المختصفين إلى من الشيعة قد حائرتم الغيبة ودخلت في أمر
القائم عليه السلام الشيبة وعدلوا عن طريق التسليم إلى الإمار والمقالة
لغ

Only one other copy of the work is known to us, for which see
Berlin, No. 2721, where the work is designated
كمال الدين وتنم الفهم في الكتاب الغيبة وكشف الجبرة.
Written in fair Naskh. Dated A.H. 1044.

No. 592.

foll. 258; lines 19; size 9 x 5¼; 7 x 3½.

الاحتجاج

AL IHTIJÂJ.

A collection of the controversies of the Prophet with idolaters,
Jews and Christians, also of the controversies of the 12 Imâms with
their opponents, relating to theological and legal points. The con-
roversies take the form either of public expositions of doctrine, or
of set debates, or of written disputations. The main object of the
author, in his collection of the controversies of the 12 Imâms, is to
obtain support for the Shi'â theories and their legal system from the
records of those controversies, which deal almost exclusively with
the subject of Imâmât and important legal points. The author, first
of all, in an introduction to the work, upholds the admissibility under
Islamic law of controversy on religious topics on the authority of the
author of the Qur'ân, Hadîq, and standard works.

Author: Abu Mansur Ahmad bin 'Ali bin Abi 'Talib at Tabrasi
ابو منصور أحمد بن علي بن أبي طالب الطبري. There are two authors
known as Ṭabarṣi, one being our author, and the other Rāḍīlādīn at Ṭabarṣi (d. A.H. 548 = A.D. 1153). Some authorities confuse the two, and have ascribed the present work to Rāḍīlādīn—as, for example, India Office, No. 166, and Brock., vol. i, p. 405. On the other hand, Ibn Shahr Ṭashūb (d. A.H. 588 = A.D. 1192; see Kašf al Ḥujub, fol. 141), in his work, Al Ma‘ālim, and the author of Muntahā al Maqāl, fol. 256, together with certain other biographers, are emphatically of the belief that Abū Mansūr is the author of the work. See Kašf al Ḥujub, fol. 89, where the present point is discussed and the authorship of Rāḍīlādīn is rejected. The date of the death of Abū Mansūr is not given by his biographers; but it would appear that he belonged to the 6th century A.H. from the fact that he mentions Abū Ja‘far Mahdi, a traditionist of the 6th century A.H., as one of the Shaikhs from whom he received direct transmission, as appears from the following passage on fol. 21a:—

١٣٢٨

حَدِيثُنِی الیه السَّید یَعْفُر مَعْمَد بن یَعْفُر شَیْخُ الصُّدُور ابْو عَبْد الدّلِّ... مَعْمَد بن یَعْفُر شَیْخُ السَّعِید ابْو یَعْفُر مَعْمَد
بن عَلِی بن یَعْفُر بن مَوسَى بن بَابویه الکَمی الْخُّ

Further, the above-mentioned Shahr 'Ashūb, who died in A.H. 588 = A.D. 1193, refers to Abū Mansūr in words used only of the dead, which gives us reason to hold that he died before A.H. 588. Four other works of Abū Mansūr, viz., مُفَاتِیر ِالْعُلَمَاءِ , الكَتَابُ فِی الفَقْهِ, فضائل الزهاء, تأريخ الأئمة, and all these are mentioned by his biographers. For the first two see Kašf al Ḥujub, fol. 112b, 142, respectively, and for the last two works see Muntahā al Maqāl, fol. 256.

Beginning:—

الحمد لله المتعالی عن صفات المجلسين الغُنِی

For other copies of the work see India Office, No. 166; ‘Āṣifiya Library, No. 549.

Written in good Naskh. Not dated; apparently 10th century A.H.
No. 593.

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

TAJRĪD AL 'AQĀ'ID.

A well-known and useful, concise treatise on theology, divided into the following 6 Maqāṣids:

(i) On the essential and the accidental (fundamental principles); (ii) On the attributes of the Maker and of His attributes; (iv) The nature of the mission of a Prophet; (v) The nature of the mission of an Imam; (vi) The end of the world. Each Maqṣad is sub-divided into several Faṣls.

Author: Abū Jaʿfar Naṣīraddīn Muḥammad b. Muḥammad b. al-Ḥasan b. Ṭūsī, the most prominent Shiʿa scholar of Persia of his age, learned in scientific branches such as philosophy, theology, logic, astronomy and astrology. Most of his compositions are on these subjects, and are regarded as standard authorities. He is the author of a large number of works in the Arabic and Persian languages; of which 25 Arabic works are mentioned in Brock., vol. i, p. 508. The author was the director of the astronomical observatory at Marāğa. He is also known as an active politician. It was on his advice that Halākū Khān attacked Bāġdād; and he was the prime mover in the famous and lamentable events of A.H. 656, which ended in the slaying of the Caliph Muṣṭaʿsim (A.H. 640–656 = A.D. 1242–1258), along with several thousand Abbasides, in Baḡdād. The author is sometimes criticised for the inappropriate language used of the Sunnis and the first three Caliphs in the 4th and 5th Maqṣads of the work; but Aṣīladdīn, the author's son, defends his father from this charge, pointing out that he did not live to complete the work, and that the 4th and 5th Maqṣads in question were added by Hūlī, (d. A.H. 726 = A.D. 1326; in regard to whom see No. 594 below), one of his pupils, who is generally regarded by the Sunnis as prejudiced against them. Cf. the following passage found in Cairo, vol. ii, p. ii:

كل الناس مختلفين في ائ هذا الكتاب (التجريد) لخواجه نصير الدين إم لا فسأت إبن خواجة أميل الدين هي تحت قال كان والذي وقع إلى باب الإمامة وتنوع في كله أن المطر
Theology.

Apart from the points disputed by the Sunnis, the work has been generally appreciated; and a number of scholars of both the Sunni and Shī'a sects have devoted careful study to it, and have produced commentaries, glosses, and annotations on it, to which Ḥāj. Khal., vol. i, p. 63, refers, as follows:

- وهو كتاب مشهور اعتنِى به الفصول و كلاموا فيه بالرسم والتفاسيل


- اما بعد حمد و لاجب الوجود ... سميت بتجريد العقائد

For other copies of the treatise see Berlin, No. 1745; Leipzig, No. 109–21; Pet., No. 242; Bodl., vol. i, Nos. 129, 172, 520; Escur., Nos. 615, 641, 648, 687. The text has been printed along with printed commentaries on the work.

Written in Nasta'īlīq. Dated a.H. 1068.

No. 594.

foll. 135; lines 15; size $6 \times 3\frac{1}{2}$; $5 \times 2\frac{1}{4}$.

Sharḥ Tajrīd al Kālām.

(Designated, in Muntahā al Maqāl, Kašif al Mūrād.)

An incomplete copy of a commentary on the 3rd and 4th Maqṣads of the preceding treatise. A note written by some reader on the title-page, running thus:

إِبَاتُ شِرَحٍ تِجْرِيذٍ جَمَالِ الْدِّينِ الْمَعْلُوْمِ في الحَلَى,

tells us that the present MS. is part of the commentary on Tajrid by Hillī. Passages from the text, which are quoted verbatim, are introduced by the word قال, and the commentary on the same by the word أقول, which we know from Ḥāj. Khal., vol. i, p. 63, was the system observed by Hillī in his commentary. Further, the passages quoted from Hillī's commentary by other commentators on Tajrid (see Nos. 594, 596, 797 below) are found verbatim in the present MS. We may, therefore, accept the statement.
contained in the above-mentioned note that the present MS. is part of Hilli's commentary on Tajrid, composed in A.H. 694. The beginning of the commentary, as given in India Office, Nos. 471–14, 694, is as follows:

*الحمد لله القاهر سلطانه العظيم شانه اعظم*

The present incomplete copy begins thus:

قول المقصود الثالث في اثبات الصانع تعالى وصفاته وآثاره و فيه فصول الأول في وجودة تعالى الموجد (الموجود) ان كان واجباً فهو الطلب، و الا استلزم لاستحالة الدور و التسلسل اقول يزيد اثبات واجب الوجود تعالى وبيان صفاته وبيان ما يجوز عليه وبيان مال يجوز وبيان افعاله و أثاره انفاذ

Hilli, whose full name is as follows: Jamâl al-Dîn Hasan bin Yûsuf bin ‘Ali bin Al Mu'tahhir al Hilli جمال الدين حسن بن يوسف بن علي بن المطهر العلي was a prominent Shi'a scholar, jurist and author of his age. He was born in A.H. 648. He studied religious subjects under his father and some others, and the scientific branches under Tûsî (see No. 593, above). Though Hilli is not regarded as the equal of Tûsî in philosophy and logic, yet he surpasses his teacher in tradition and jurisprudence. His compositions on different branches of learning exceed 500 in number. He is specially known among Sunnis for his prejudice against them; and is criticised for the inappropriate language which he uses of the Sunnis and of the first 3 Caliphs. He died in A.H. 726 = A.D. 1326. See Brock., vol. ii, p. 164; Muntahâ al Maqâl, fol. 92a; Manhaj al Maqâl, fol. 73a; Ḥabîb as Siyar, vol. iii, p. 112.

For another and complete copy of the commentary see India Office, No. 471–14. The work was lithographed in Tâhrân, A.H. 1310. Written in Nasta'liq. Dated A.H. 1032.

Scribe: محمد قرابقى.

No. 595.

foll. 144; lines 24; size 8½ x 5½; 5 x 3½.

تاسديد القراءة

TASDĪD AL QAWĀ'ID.

A very valuable copy of a commentary on Tajrid (see No. 593 above). The present is the earlier of the two famous commentaries
on the work by two well-known Sunni scholars, and is known as

The commentator praises the text and its author at length in his preface; but, on points of difference between Shi‘a and Sunni doctrine, he does not fail to criticise the views of the author, and to point out his misapprehensions. The commentary proved itself specially useful to scholars; and scholars, both Sunni and Shi‘a, have composed glosses on it and annotations.


By Shamsaddin Mahmūd bin ‘Abdarrahmān al Isfahānī (d. A.H. 749 = A.D. 1348; see No. 521 above).

Beginning:

الحمد لله المثنود بوجود الوجود ...... و سعينه بتقديم القراءات الم

For other copies of the work see Leid, No. 2009; Br. Mus. Suppl., No. 182; India Office, No. 406.

The following colophon, and a note below the same, tell us that the present MS. was transcribed from an autograph copy of the commentary by Qāḍī Sirājaddīn al-Hindi, one of the author's pupils.

The colophon runs thus:

وقع الغفار من تعليقه (من نسخة المصنف التي بخطه) يوم

الإبعان ففي السابع والعشرين سنة اربع و ثلاثين و سبعينة.

The note below the colophon runs thus:

هذا الشرح بخط القاضي سراج الدين البغدادي ثميد الشرح

The scribe, Qāḍī Sirājaddīn al-Hindi, whose full name is ‘Umar bin Ishāq bin Ahmad, was a native of Delhi who, after completing his studies in India, left that country for Egypt, where he attended the lectures of the present commentator for a considerable period; and soon after he was appointed a Qāḍī of the place, and finally was raised to the rank of Chief Justice. He died in A.H. 773 = A.D. 1371; see Ad Durar al Kāminah, vol. ii, fol. 93; Raf‘al Isr, fol. 183.

No. 596.

foll. 194; lines 27; size 9½ x 5½; 7½ x 4½.

The Same.

Another beautifully written copy of the preceding commentary. Written in Naskh, within gold-rulled borders. It bears a frontispiece.
A complete index of the contents in five foll., written by the scribe of the copy, is found at the beginning. Not dated; apparently 9th century A.H.

Scribe:  
ٍشفر العالم الخلف الملقب بنجيب.

No. 597.

foll. 363; lines 23; size 9 × 5½; 6½ × 2¾.

العائمة بلَّين تسويد القوام

AL ḤÂSHIYÂTU ‘ALÂ TASDÎD AL QAWÂ‘ID.

A very popular and useful gloss on the preceding commentary, which was introduced into the course of higher studies in Theology in the Madrasahs of Constantinople during the life-time of the writer of the gloss. Many scholars have directed their special attention to the present gloss, and have produced several annotations of the same. See Ḥāj. Khal., vol i, p. 63.

By ‘Alî bin Muḥammad, commonly called As Sayyid asb Sharif al Jurjâni (d. A.H. 816 = A.D. 1413; see Lib. Cat., vol. v, part ii, No. 356).

Beginning:—

قوله اما بعد حمد واجبة الوجود على نعمة حسن بالذكر من عفاني

العالي على ما هو خص به أعنى الوجود الذي دأبه

For other copies of the work see Berlin, Nos. 1748–50; Leipzig, No. 388; Br. Mus. Suppl., No. 183; India Office, Nos. 407–8; Cairo, vol. ii, p. 17.

Written in Nasta’liq. Not dated; apparently 9th century A.H.

No. 598.

foll. 389; lines 25; size 9½ × 5; 6½ × 3.

شرح تجرید الكلام

SHARHU TAJRİD AL KALÂM.

The second of the two well-known commentaries on, Al Tajrid referred to under No. 595 above, and known as the الشرح الجديد (the new
commentary), dedicated to Sultan Abu Sa'id (A.H. 855-872 = A.D. 1452-1467) of the Timurid dynasty. The present commentary, besides incorporating the materials of Isfahani's commentary, contains many useful explanations and critical notes, specially on the disputed points between the Shi'as and Sunnis. This makes it a more comprehensive piece of work than Isfahani's; and it has been much more often annotated than the latter, which testifies to its superior value as a work of reference. See Haj. Khal., vol. i, p. 63.

By 'Ala'addin 'Ali bin Muhammad al Qushji, the favourite scholar of Sultan Ulug Big (d. A.H. 850-853 = A.D. 1447-1449) of the Timurid dynasty. He was a scholar of special fame in his age in Philosophy, Theology, Logic, Astronomy and Mathematics. His father was one of the servants on the staff of Ulug Big; and the author, in his boyhood, used to look after his falcons. Hence he is known as Qushji (the falconer). Thus he gained the favour of Ulug Big from his very boyhood. He studied under Qajizadah (d. A.H. 815 = A.D. 1402) and many others. He completed his studies in Kirmân, where he composed a treatise on the Moon. On his return from Kirmân to Samarqand, he presented the treatise to Ulug Big, who was famous for his devotion to Astronomy and Astrology. The Sultan's work on astronomical and chronological tables, under the title of جيد سلطاني جيد سلطاني, which was composed with the co-operation of the author, is looked upon as a standard work on the subject. The Sultan fully appreciated the treatise of the young scholar, and recognised his merits, and appointed him director of the Astronomical Observatory which he himself had erected in Samarqand. Qushji, some time after Ulug Big's death, came to Tabriz, and made himself known to Hasan, the Sultan of Tabriz. Hasan, marking the intelligence of our author, deputed him to Constantinople to discharge the responsible political task of negotiating a treaty of peace between himself and Sultan Muhammad II (A.H. 855-886 = A.D. 1451-1481) of the Ottoman dynasty. On the success of his mission, he received special recognition from both the Sultans, and returned to Tabriz. Soon after, Muhammad II called our author to Constantinople. On his way there, he composed a work on Mathematics, which he entitled Risâla'i Muhammadiyah; and this he presented to the Sultan on his arrival. He was at first appointed the personal adviser of the Sultan; but his literary tastes led the author to request the Sultan for an appointment in the education service, and he was appointed Principal of the Madrasah Ayâ Şüfiyah. He died in A.H. 879 = A.D. 1474. See Brock., vol. ii, p. 234; Rieu, Persian Catalogue, vol. ii, p. 456; Hadâ'iq al Hanafiyyah, p. 332.
The preface of the commentary is wanting in our copy, which begins without the preface, thus:

اما بعد حمد واجب الوجود على نعمانه وصلوة وسلم على سيد ابنبيته وكرم إجادة إى على الله وإصغائه الذين هم موضوعون بالكرم وزيادة

The preface of the commentary, as given in Ḥâj. Khal., vol. i, p. 63, begins thus:

خیر الكلام حمد الملك العالم الغـ

For other copies of the work see Wien, No. 1535; Pet., Nos. 195, 229, 303; India Office, Nos. 409-16.

The present commentary was lithographed in Persia, a.h. 1274.

Written in good Naskh. Dated a.h. 932.

Scribe: قاسم بن زين العابدين.

Sayyid Ṣafdar Nawbâb of Patna presented the present MS. to the Library in A.D. 1906.

No. 599.

foll. 296; lines 27; size 9½ x 5; 6½ x 3.

The Same.

Another copy of the preceding commentary, beginning like the above. Written in Nasta‘lîq. Dated Hyderabad a.h. 1026.

Scribe: نظام الدين أحمد الملقب بفلك الجليلي.

No. 600.

foll. 348; lines 21; size 8½ x 5½; 5½ x 3.

The Same.

Another copy of the same. Written in beautiful Naskh, within gold-ruled borders. Bears a frontispiece. Not dated; apparently 11th century a.h.
THEOLOGY.

No. 601.

foll. 164; lines 17; size 10½ x 6½; 7 x 3½.

The Same.

Another (but incomplete) copy of Qushji's commentary, containing the commentary on the 2nd Maqṣad of At Tājrid, and corresponding to foll. 135-306 of copy No. 598 above.

Beginning:

المقصود الثاني في الجواهر و الاعراض و فيه نصوص الأول في الجواهر
والاعراض قد مباحثها على مباحث الاعراض أي وجود الاعراض متوقف
على وجود الجوهر •

Written in Nasta'liq. Dated A.H. 1267.
Scribe: محمد ماتق السهاني.

A misleading note on the title-page, which runs thus: المقصود الثاني على النجوع من شرح جمال الدين حسن بن يوسف بن علي بن المطهر العلي tells us that the present MS. is a copy of the commentary on the 2nd Maqṣad of At Tājrid by Hilli (see No. 594, above). On the strength of this note, the present commentary has been wrongly ascribed to Hilli in the Hand-list, No. 1216.

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No. 602.

foll. 116; lines 15; size 8 x 4½; 5 x 2.

The Same.

Another incomplete copy of Qushji's commentary, covering the 3rd Maqṣad of At Tājrid, and corresponding to foll. 306b-389 of copy No. 598 above.

Beginning:

المقصود الثالث في أثبات الصالح تعالى و مغايته و أثاره و فيه نصوص
الفصل الأول في وجودة تعالى الموجود أن كان واجباً فهو المطلوب والإ
استلزمه استعمالاً الادور و التسلسل استدل على وجود الواجب تعالى بانه
لا شك في وجودة الغ

Written in Nasta'liq. Dated Shirāz, A.H. 1076.
Scribe: معبد علي ابن حاجي يوسف شیرازی.
AL ḤĀSHIYATU AL QADĪMAH 'ALĀ SHARḤ AT TAJRĪD.

A very old copy of the first of the three glosses by Dawwānī on Qūshjī’s commentary (see No. 598 above), containing annotations of the commentary from the beginning to the chapter مبادأة عمل فلكي. The present gloss is commonly known as Al-Ḥāshiyat Al-Qadīmah, and is greatly esteemed by scholars. It was dedicated to Sultān Khalil Bāyandri (A.H. 883–884 = A.D. 1478–1479).

By Muḥammad bin ʿAbd al-Ṣāliḥ al-Ṣāliḥī ad Dawwānī (d. A.H. 907 = A.D. 1501; see No. 550 above). Ṣadraddin, a contemporary scholar, on noticing the great popularity of the present gloss, attempted to displace it in the popular favour and to win superior fame by a gloss of his own on Qūshjī’s commentary (see No. 606, below), in which he criticised Dawwānī’s work. Dawwānī, in reply to this challenge, composed another gloss (see No. 605 below). Again, Ṣadraddin wrote a gloss known as Al-Ḥāshiyat Aṣṣ Šāniyāh (see No. 607 below), in refutation of Dawwānī’s second gloss. Finally, Dawwānī wrote a third gloss, fully criticising and refuting Ṣadraddin, to which Ṣadraddin failed to reply. Hāj. Khal., vol. i, p. 163, tells us that long after Dawwānī’s death and some time after the death of Ṣadraddin, Gyāṣaddin (d. A.H. 949 = A.D. 1542; see No. 622 below), Ṣadraddin’s son, composed a gloss in reply to Dawwānī’s third gloss referred to above. Ṣadraddin failed to win superior fame over his rival; but, at the same time, he succeeded in securing recognition of his own merits.

Beginning:

الحمد لله رب العالمين و الصلاة و السلام على محمد و امهنته اجتمعين ... قوله في الحاشية لم يرد به معيناً التم أقول مرادة بالزيادة في الجملة الزيادة بوجه ما و ذلك ليس معنى ثالثًا كما ظننا الغ *

For other copies of the present gloss see Berlin, Nos. 1757–9; Br. Mus, Suppl., No. 184; India Office, Nos. 417–20; Rāmpūr, Nos. 95–99; Ḥāṣifiyāh, No. 395.

Written in Nastalīq. Foll. 1–30 are supplied in a later hand. Dated A.H. 974. A note on the title-page tells us that one Qādī
THEOLOGY.

Gulam Mustafâ purchased the present MS. at Shâhjahânâbâd in the reign of Farrukh Siyar (A.H. 1124–1131 = A.D. 1713–1719).

No. 604.

foll. 100; lines 27; size 9 x 6; 8 x 3.

The Same.

Another copy of the same, having marginal notes throughout. Written in Nasta’līq. Not dated; apparently 12th century A.H.

No. 605.

foll. 366; lines 19; size 9 x 5½; 6½ x 3½.

الحاشية الجديدة على شرح التجريد
AL ḤÂSHIYAT AL JADÎDATU ‘ALÂ SHARH I AT TAJRÎD.

The second of the three glosses of Dawwânî on Qushjî’s commentary (for some account of which see No. 603 above), extending up to the chapter ماهية. The present gloss was composed in A.H. 890, in reply to Šadraddîn’s first gloss (see No. 606 below).

Beginning:—

لا حول ولا قوة إلا بالله العلي العظيم .... اللهم اهدنا الصرط المستقيم

و بعد فانا قد كنت في سالف الزمان حواشي على شرح

tajrid al-a'wil

Dawwânî tells us, in the preface, that he was not desirous of replying to Šadraddîn, since he well knew that the great popularity of his first gloss was the main cause of the rivalry and jealousy of Šadraddîn; but repeated requests of his friends compelled him to compose the present gloss, in reply to Šadraddîn. Šadraddîn’s words are introduced verbatim with the word قوله, and Dawwânî’s refutations with the word اقتول.

For other copies of the work see Âsîfiyah Library, No. 357; Râmpûr, Nos. 98-99.

Written in good Nasta’lîq. Dated A.H. 1109.

Scribœ: محمد اعظم فاروقی.
No. 606.

foll. 147; lines 19; size $8\frac{1}{2} \times 4\frac{1}{2}$; $6 \times 3\frac{1}{4}$.

الحاشية الأولى على شرح التجريد

AL ḤĀSHIYAT AL‘ULĀ ‘ALĀ SHARH AT TAJRĪD.

The first of the two glosses on Qushjī’s commentary, written by Ṣadraddīn in reply to Dawwānī. The present work was written in refutation of Dawwānī’s first gloss (see No. 603 above), and was dedicated to Sultān Bāyazīd (A.H. 886–918 = A.D. 1481–1512) of the Ottoman dynasty.

By Ṣadraddīn Muḥammad al Ḥusainī ash Shirāzī, a noble and scholar of Shirāz, known for his merits in theology and philosophy. He was born in Shirāz, A.H. 828; and was assassinated by Bāyandarī Turkamān in A.H. 903 = A.D. 1497, and not in A.H. 930 = A.D. 1523, as given in Haj. Khal., vol. ii, p. 200; Kaḥf al Ḥijub, fol. 49. See for his life Majlis vii of Majālisal Mu’mīnīn; At Ta’līqātās Sāniyah, p. 39; Brock., vol. ii, p. 204.

Beginning:—

صدriority إيمان التجرید …… حمود فرد بالبدء، تقدس من مشاكلة

المثال و الکفاية …… و بعد ينقول القدير التفتر السهير بصدر الحسيني

الشیرازی شرح الله صدره و بفع قدرة الغم.

The present gloss, after the passage quoted above (which agrees verbatim with that of the second gloss of Sadraddin, No. 607 below), runs thus:—

قد امليت لك إبناذكى المحقق الوحدى على شرح الجديد

للتجريد …… والمتم مفك إن التبادر على الكفاية قبل التأمل …… ثم

عيلك الانكار والاعتراف …………… هو العلم باحوال المبدأ والمعاد انت.

Between the words and utterance, in the passage quoted above, certain words are omitted in our copy. These can be supplied from the passage, as quoted verbatim (for refutation) in No. 605 above.

No other copy of the work is known to us. Written in Nasta’liq.

Dated A.H. 1107.

The following note on the title-page tells us that one Mir Muḥammad Ḥādí Ḥusain, an Indian scholar, who lived in the reign of Aurangzib, asked his son, Muḥammad Ibrāhīm, to make the
present copy of the gloss; and he completed the transcription in A.H. 1087 at Shâhjâhanâbad:

مرر محمد هادي حسين عقیع عنه ابن حاشیه را در شاہ جهان آباد در سنه 1087

استکشاف نموذج ما نظریه از عریز بدر خردار قرآن العیس محمد بن ابراهیم طال عمره

This note is attested by the seals of both the scholars mentioned above, that of Mir Muhammad Hâdi Husain being affixed above the note and that of Muḥammad Ibrâhim at the end.

No. 607.

foll. 323; lines 28; size $9\frac{1}{4} \times 5\frac{1}{4}$; $6\frac{1}{4} \times 3$.

الحاشیة الكاذبة لعلي شرح التجريد

AL HÂSHIYAT AŠ ŞÂNIYAH 'ALÂ SHARH AT TAJRİD.

The second of the two glosses by Sadraddin ašr Shirâzî, written in reply to Dawwâni's second gloss, No. 605 above. The present gloss was also dedicated, like the first, to Sultan Bâyazid. After the common beginning quoted in the notice on No. 606 above, the present gloss runs thus:

قد كنت كنت لولا على الشرح التجريد ما سنع لي في السماح المطالعة و أوان المباحثة و المفاضلة ثم لاح لي أنه يقع بعض الإجلاء اشتباه و إن بعضما من ضعفه الطلب عن صوب الاستعaneous يتحول فينظر إلى ما يقول لجلالة شانه لا ينظر إلى ما يقول

For other copies of the work see India Office, Nos. 424-25; Munich, No. 295.

Written in Nasta'liq. Not dated; apparently 11th century A.H. Foll. 1-2 are supplied in a later hand.
No. 608.

foll. 280; lines 17; size $9\frac{1}{2} \times 5$; $6\frac{1}{2} \times 2\frac{1}{2}$.

AL ḤĀSHIYAT ʿALĀ ḤĀSHIYAT AD DAWWĀNĪ.

A detailed annotation of Dawwānī’s first gloss (No. 603 above), containing also an independent gloss on that portion of Qushjī’s commentary (No. 598 above), which was not dealt with by Dawwānī. The quotations from the text of At Tajrid (No. 593 above) are introduced by the words قال المصنف. Passages from Qushjī’s commentary are introduced by the words قال الشارح, and quotations from Dawwānī’s gloss by the word قوله.

By Mīrzājān Ḥabīb allāh ash Shīrāzī, a well-known scholar of Shīrāz and a pupil of Dawwānī, who was specially known for his merits in theology, philosophy and jurisprudence. His glosses and annotations in respect of works embracing the subjects referred to above are especially appreciated by scholars.


Beginning:

قال المصنف أما بعد حمد، واجب الوجود على نعمائه القول، لابعد

إن يقال في ترك الموضوع هنما إماما طيف الغيم.

For other copies of the work see Berlin, No. 1761; Br. Mus., No. 387; India Office, Nos. 421–22; Rāmpūr Library, Nos. 104, 106; ’Ashīfiyah Library, No. 8.

Written in Nasta’liq. Dated a.h. 1012.

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No. 609.

foll. 128; lines 17; size $7\frac{1}{2} \times 5$; $4\frac{1}{2} \times 2\frac{1}{2}$.

The Same.

Another (but incomplete) copy of the preceding work, beginning abruptly thus: قال الشارح تذكر: ثم ذكر اللهم ي_AB..، and corresponding to foll. 204–276 of the preceding MS.
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Written in Nasta'liq. Dated A.H. 982.
Scribe: نفر الله بن شريف العسيلي الشيسي، one of the most prominent Shi'a scholars of his age, who died in A.H. 1019 = A.D. 1610; see No. 623 below.

No. 610.
fol. 196; lines 27; size 6½ x 5½; 5½ x 2.

الحاشية على حاشية مراجع جان
AL ḤĀSHIYAT U 'ALĀ ḤĀSHIYATI MIRZĀJĀN.

A collection of detailed notes on Mirzājān's annotation (No. 608 above) as well as on Dawwānī's gloss (No. 603 above), composed in Isfahān, A.H. 1064. The main object of these notes, as stated by the author, is to correct the frequent mistakes committed by Mirzājān.


Beginning:—

الحمد لله رب العالمين و الصلاة على خير خلقه محمد و أله إبراهيم قولة لا يبعد ابن ذاك في ترک الموسرف إيماء لطيف إلى أخر الحاشية

يمكن توجيه الحاشية بوجوه الم

Written in good Naskh, within gold-ruled borders. Not dated; apparently 11th century A.H.

No. 611.
fol. 72; lines 25; size 8¼ x 5½; 7 x 3½.
The Same.

Another copy of the preceding work in two volumes, of which the present MS. contains the first, beginning like the preceding copy, and ending thus:—لعل اجتماعًا من حديثين على ماه الظاهر تبدو. It corresponds with fol. 1–137 of No. 610 above.
No. 612.

foll. 311; lines 25; size 8½ x 5; 4½ x 2½.

Vol. II.

Continuation of the preceding volume, beginning thus:

 قوله فيرد أن المرکبات الطیلیة قیل يتمکن أن یکون الحصر اغناها إلى
• مسوبی المرکبات الطیلیة من المسمومات الممکناء الخ

Corresponds with foll. 137th-196 of No. 610 above.

It is stated, at the end, that the present copy in two volumes is a transcription of an autograph copy, bearing the following colophon, which tells us that the work was composed in Isfahān, a.h. 1064:

• قد وقع الصفح من تسويده ... سنة اربع رستین و الف على بد

 مؤلفها الفقیر الراحلی عفری به حسين بن جمال الدين محمد الفاهسی

Written in fair Nasḵh. Not dated; apparently 13th century a.h.

Scribe: ابن شيخ قطب الدين الجیلایی.

Muḥammad Bakhsh, the father of the founder of the Library, in the following autograph note in Arabic, remarks that he purchased these two volumes at an English auction in a.h. 1282:

• قد انتقل هذا الكتاب الى ملك اقل العباب و احوجم يوم يندع مناد

الفقیر العلی میسیر محمد بخش خان بالبعید السلطانی اعنى بدک نیلم

النجزیة في تاريخ عشر من جمادی الثانیة سنة الف و مائتين اثنا

و ثمانین من البهرة الفیروزیه

No. 613.

foll. 79; lines 25; size 10 x 6; 7 x 5½.

الجاهلیة على الجاهلیة المدنیة

AL ḤĀSHIYAT U 'ALÁ AL ḤĀSHIYAT AL QADÌMAH.

An incomplete copy of an annotation of Dawwání’s gloss, No. 603 above.

By Jamālādīn Maḥmūd ʿal Shīrāzī a scholar of Shīrāz.
A copy of the present work is noticed in Râmpûr, No. 105; but the date of the author's death is not mentioned in that or any other catalogue. He repeatedly refers, however, in the present work to Dawwânî (d. A.H. 907 = A.D. 1510) as his teacher, from which we may conclude that he himself was a scholar of the 10th century A.H. Jamâlâddin, on fol. 12b, points out in the following passage that, in regard to certain points of philosophy, Dawwânî contradicts himself in two of his works, viz., in his gloss No. 603 above, and in Sharh Hayâkil an Nûr (see Hand-list, No. 1901):

The fact that Mahmûd aš-Širâzî, in referring to Dawwânî in the present work, employs the word قدس سرّ (used always of the dead), at once suggests that the present annotation was composed after Dawwânî's death in A.H. 907.

Beginning:—

وقوله قدس سرّ لم يريد به معنى الّغ إعلم أن سيد المعطفيين قدس سرّ لما رأى أن المتعرف في الخطط توجيه الصلوة بعد البقاء على الله عليه وسلم إلى المتعدد على طريقتي الشيعة واهل السنة إرادان يحمل كلام المعطفي المغ

Written in Nasta'liq. Not dated; apparently 11th century A.H.

No. 614.

foll. 158; lines 16; size $7 \times 4\frac{1}{2}$; $4\frac{1}{2} \times 3\frac{1}{4}$.

العاشية على حاشية الخفري

AL ḤÂSHIYAT U 'ALÂ ḤÂSHYAT AL KHIDRÎ.

An annotation of the gloss of Khîdrî, a scholar of the 9th century A.H., on the 3rd Maqṣad of At Tajrid (see No. 593 above) and the commentary by Qushjî (see No. 598 above) on the same. For a copy of Khîdrî's gloss see Berlin, No. 1762. The present annotation was dedicated to Sulṭân Sulaimân (A.H. 1077–1108 = A.D. 1666–1694), a Persian king of the Safavid dynasty.
By Mirzâ Muhammad bin Hasan aś Shîrwâni, commonly called Mullâ Mirzâ (ملا میرزا), a pupil of Khûnsâri (see No. 610 above). The present annotation and its author are mentioned in Kashf al Ḥujub, fol. 48; but the date of the author's death is not given. From the fact that he was a pupil of Khûnsâri (d. A.H. 1098), and that he dedicated the present annotation to Sultân Sulaimân, as mentioned above, we may conclude that he flourished in the 11th century A.H.

Beginning:—

خیر ما يشع به معاقد الكلام ... الحمد لله الذي نتقرب بالتجريد ...

كتاب التجريد من مصنفات ... نصير الملَّة و الدین ... و شرح الجديد

للفرشجي ... وكانت الحوالی الخضرة عليه ... وهي مع ذلك معلق 

ناظره ما خفی من اسرارها ... في أيام الدولة الغافرة ... أبو العظفر

شاہ سلیمان الحسني الموسوی وجعلها تحتفة لحضوره البحب

The present copy is defective at the end.
Written in Nasta'liq. Not dated; apparently 13th century A.H.

No. 615.

foll. 160; lines 32; size 10½ x 5½; 7½ x 3.

الحافیة على شرح التجريد

AL ḤĀSHIYAT Ú ‘ALĀ SHARḤ AT TAJRĪD.

A very useful critical gloss on the first Maqṣad of At Tajrid (No. 593 above), which deals with the āmūr al-‘umāma (fundamental principles). The author quotes the following commentaries and glosses, viz., Ḥillî's commentary, No. 594 above; Qushjî’s commentary, No. 598 above; Isfahâni's commentary, No. 595 above; Sayyid Sharîf's gloss, No. 597 above; Dawwâni's glosses, Nos. 603, 605 above; Sadraddîn's glosses, Nos. 606, 607 above; Mirzâjân's gloss, No. 608 above; Mahmûd aś Shârizi's gloss, No. 613 above; and a gloss by one Shâh Fathallâh, as to whom see below.

The name of the author does not appear anywhere in the work. Neither author nor gloss is mentioned in the books of
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reference. The fact that he quotes Mirzá Muḥammad Astrā- bādī (d. A.H. 1028 = A.D. 1618) thus: سبعت هذا من عاليةمرزا محمد الاسترابادي مد ۳۳۳ and employs, in referring to him, the phrase used of living persons, viz., محمد ۳۳۳, gives us reason to hold that he was a scholar of the 17th century, A.H.; and that the gloss was composed in or before A.H. 1028. The writer of the gloss frequently refers to his teacher, without mentioning his name, and always in the words: ائذاء مدعله or قال الاستاذ. The fact that he employs, in referring to his teacher, the same phrase (مدعله) which he uses for Mirzá Muḥammad in the passage quoted above, gives us some reason to think that Mirzá Muḥammad was his teacher. On fol. 72a he mentions Shāh Fathallāh as a teacher of his teacher, thus: هذا ما سمعت عن استاذنا نقلنا عن استاذنا شاه فتح الله; and on fol. 46 he refers to a literary dispute between the above-mentioned Shāh Fathallāh and Mirzājān (d. A.H. 994 = A.D. 1586; see No. 608 above). The wording of the preface and his support of Shi‘a doctrines at once suggest that the writer of the gloss was a Shi‘a scholar.

Beginning:

الحمد لله رب العالمين و تعالى الله على محمد وعلى ر أبها الطاهرين

قال المصنف رحمه الله أبدا بعد محمد ر乒乓 الموجود على نعمه انتما

أومصركتنابه بمحمد الله وسبحانه قبل قوله اما بعد كاما هو داب المصنفين

يوجبين احدهما الإيجاز بملال المذكرة في هذا الكتاب واثبات

المطلب وهذا نوع من براعة الاستهلال المغ

In A.H. 1165, one Ḥāfiz Raḥmat Khān was in possession of the present MS.; as appears from a note on the title-page, followed by his seal, dated A.H. 1165.

A seal, dated 1182, of one Muḥammad Șibgatallāh Khān is found on the title-page.

The title-page also bears two ‘Arḍdidas, dated A.H. 1192, 1198, respectively.

Written in fair Naskh. Not dated; apparently 12th century A.H., in or before A.H. 1165.
تنقیدات ملا حسین بغدادی

TAQ‘IDAT U MULLÂ HUSAIN BAĞDÂDI.

Another gloss on the 1st Maqṣad of At Tajrid (No. 593 above). The works referred to in the preceding gloss are also quoted here.

By Mullâ Husain al Bağdâdi ملا حسین بغدادی, a Shi‘a scholar of Bağdâd of the 11th century. Neither author nor work is mentioned in any catalogue. The author of Kaṣḥ al Hujub, on fol. 105⁴, mentions our author’s son, Darwi’sh ‘Ali, and his work, Ǧunyat al Adib; but he does not provide us with the date of death of Darwi’sh ‘Ali, or mention the century to which he belonged. Hence no clue as to the date of our present author can be obtained from the above statement. The fact, however, that the author, in his present work, refers to his teacher (without name) as follows: اناد مدلله or قال الاصتاذ, and on fol. 35 mentions Shâh Fatḥallâh as a teacher of his teacher, thus: ثم اناد مدلله ناقة عن استاذه شاه فتح الله ان ضمير يرجع يمكن ان يرجع إلى المستدرك gives us every reason to believe that he was a contemporary of the author of gloss No. 615 above, and hence was a scholar of the 11th century a.h. The latter author also refers to Shâh Fatḥallâh as a teacher of his teacher, and uses the same phrases in referring to his own teacher اناد مدلله or قال الاصتاذ; from which we may conclude that both scholars were pupils of the same teacher. Further, the date of transcription of the present MS., viz., a.h. 1062, tells us that the work was composed before that year.

Beginning:—

قال المصنف رحمه الله اما بعد حمد واجب الوجود على نعمانه اعلم أنه رحمه الله تعالى عدل في صدر كتابة عن الإسلوب المشهور و اختار اسلوب غريبًا ... قال الاصتاذ مدلله في ترك الموضوع اشارة إلى ان ذاته لا تعقل بكتبه اللغ

Written in Shafi‘u’āmiz Nasta‘liq.
No. 617.

fol. 220; lines 21; size 8 × 5½; 6 × 3.

SHAWĀRĪQ AL ILHĀM.

A commentary on the 1st Maqṣad of At Tajrid (No. 593 above), explaining difficult passages and points of philological and theological interest.

By ʿAbdarrazzāq bin ʿAli bin al Ḥusain al Lāhijī, a well-known scholar of Persia of the 11th century A.H. He was a pupil of ʿṢadraddin ash-Shirāzī (d. A.H. 1050 = A.D. 1640; see No. 629 below). He worked as professor in the College of Qum. He is also known as a good poet and the author of a great Diwan. His poetical name is Fayyād. He was a favourite scholar of Shāh ʿAbbās II (A.H. 1052–1077 = A.D. 1642–1666), of the Safavid dynasty of Persia, to whom he dedicated his Persian work on theology, Gauhar i Murād (for copies of which see Persian Hand-list, No. 1316; Rieu, Persian Cat., vol. i, p. 32). The date of the present commentator's death is not mentioned by his biographers. The fact that, as stated above, he dedicated one of his works to Shāh ʿAbbās II, who did not succeed to the throne until A.H. 1052, suggests, however, that he died somewhat later than the year, A.H. 1050, mentioned by Dr. Hidāyat Ḥusain; see Būhār Library Cat., vol. ii, p. 102, where an annotation of Khidrī's gloss (see No. 614) by the present commentator is mentioned.

Beginning:—

ربنا إن للج بينا و بين قومنا بالحق و أنت خير الفاتحين اما بعد
الحمد لله الذي هدانا لهذا وم ما كنا نثبت و لو لان هدانا الله...
نقول العبد الراجي و بب لب الله الراجي عبد الرزاق بن علي بن حسين
الراهجي ... و سميته شوارق الامام في شرح تجرد الكلام المغ

The present work is only mentioned in Kashf al Ḥujub, fol. 48; but it has been printed in Tihrān, A.H. 1280.

Written in fair Naskh. Dated A.H. 1233.
No. 618.

foll. 167; lines; size 9 x 5½; 6 x 3.

MA'ĀRIJ-AL FAHM.

A commentary by Jamāladdin Ḥasan bin Yūsuf al Hilli (d. A.H. 726 = A.D. 1326; see No. 594 above) on his own concise text-book of theology, called Naqmal Barāhin.

Beginning:—

الحمد لله على ما اولانا من التوفيق و هداها الى سواء السبيل ...... اما بعد لما وفقنا الله فيما سلف من الوقت بإمام مقدمة في علم الكلام ...... و سميناها بنظم البارايين ...... رأينا ان ابني شرحا وسماها بمعرض الفهم الغ

The beginning of the text runs thus:—

الحمد لله الوحيد في ذاته المتفرق في عفافه الغ

Hilli tells us in the preface that the text of his treatise was extremely concise, and was not sufficiently helpful to the students; hence the present commentary.

A note on the title-page which runs thus:—

هذا كتاب موسي بمعرض الفهم في شرح النظم وهو نظم البرايين في اصول الدين كاهما من مصنفات النحوس العام جمعة العامية على العامة ملك المشائط والمحتقين سلطان الافضل و المدنيين ركن الإسلام والمسلمين جمال الحق و الملة و الدين ابن منصور حسن بن الشيخ الفقيه السيد صديق الملة و الدين يرسفين بن المظهر العلي indicates the title of the work as well as its author's name.

On the margin of the title-page, the following saying of 'Ali, the 4th Caliph is quoted:—

قال امير المؤمنين عليه الصلاة و السلام عن كتاب هذة:—

* الحروف على كتابه فيكون قادرا على مطالعته

Another note, followed by a seal dated A.H. 1150, tells that the MS. was for some time in the possession of Mirzá Muḥammad, commonly called 'Aqá Mirzá, a noble of the court of Muḥammad Sháh (A.H. 1131–1161 = A.D. 1719–1748).
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For other copies of the commentary see Berlin, No. 1796; India Office, No. 4711–6.
Written in Nastaʿlīq. Not dated; apparently 13th century a.h.

No. 619.
fol. 198; lines 32; size 9 x 5½; 6 x 3.

Kitâb al-alfîn

A work containing 2,000 arguments, of which the first one thousand are in support of the claim of 'Ali to the Khalîfah, and the rest in refutation of Sunni arguments in favour of the claims of the first three Caliphs. The present copy, which is defective at the end, contains only 1,019 arguments, corresponding to pp. 1–260 of the Tîhrân (printed) edition, dated a.h. 1248.

Author: Jamâladdîn Hasan bîn Yûsuf al-Ḥillî (d. a.h. 726 = a.d. 1326; see No. 594 above).
Beginning:

الحمد لله مظاهر الحق بنصب الإدلاء الواضح غ

The work is not mentioned in Brock.; but it was printed in Tîhrân, a.h. 1248.
Written in good Naskh. Dated a.h. 1124.
Scribe: Muhammad bîn Maʾmur al-Qurayshî.

No. 620.
fol. 169; lines 16; size 7½ x 4; 5 x 2½.

al-lumây al-maqḍâridîn

Al-lawâmiʿ al-miqdâdiyyah.

(Designated in Brock., vol. ii, p. 199, Al Lawâmiʿ Al Ilâhiyyah fi Al Mabhâhî Al Kalâmîyyah.)

A rare work on the philosophical views and theological theories relating to metaphysics, dispensations of the prophets, Imâmat, and the beginning and end of the world, divided into 11 Lâmiʿ, each of which is sub-divided into several Faṣîls.

Author: Miqdâd bîn ʿAbdallâh bîn Hûsain bîn Muḥammad as Siyûrî Al-Asâdi, a
Shi'a scholar of repute, known for his special merits in philosophy and theology. He refers in the present work to his commentary on Nahj al Mustarshid of Hilli (d. A.H. 726 = A.D. 1326; see No. 594 above). He composed a commentary on the Qur'an known as Kanz al 'Irifān. For a copy of which see Hand-list, No. 310. The year of the author's death is not mentioned by his biographers; but Brock., in vol. ii, p. 199, tells us that he was alive in A.H. 800, as is evident from the fact that the present work was composed in A.H. 804 = A.D. 1401, as appears from the following colophon of the author, quoted at the end of the present copy:

والمسؤل عن السادة العلماء والأئمة الفضلاء ممب علما على

الكتاب إنه يدل ماعاسة أن جيدة في الكلام من الطفيلي في النظام

من الرسول النبوي وان يفتر بذيل العقود والعقول والعلوم عند كرام الناس

نأمل ولمحمد الله ورده ووقع الفراء من تصميه يوم الإبراهيم تاسب

عشر شهر جمادى الأولى سنة أربع وثمانمائة كتب مصطفى العبد مقداد

ابن عبد الله الأسدي غفر الله له ولوالديه.

The author of Kaṣḥ al Ḥujub, on fol. 136a, mentions another work of our author known as Al Masā'īl al Miqdādiyyah.

Beginning:

لاسجات لجلال مبديع انطلاق بآيات وجواب وجودة هويات الشياء

أغيب تيار بحار الوعيته عقول العقلاء الغ

The present copy is defective for the want of some foll. containing certain portions of the preface, as well as a portion of the 1st Lāmi'. Only one other copy of the work is mentioned, viz., in Munich, No. 153.

Written in fair Naskh. Dated A.H. 1056.

No. 621.

fol. 336; lines 22; size 10 × 7; 8 × 3.

المجلة مَرَأَة المنجِي

AL MUJALLI U' MIR'ĀT AL MUNJĪ.

A rare commentary on the commentator's own work, Masālik Al Afhām, the theme of which is the fundamental agreement in general
between the theories of the theologians and the theories of the philosophers, and specially between the mystic theories of the Sūfis and the theories of the Intuitionists (Ishráq’īn). The author removes apparent differences between them by means of explanations based on reliable works of theology, Sufism and philosophy, and maintains that the difference is one of technical phraseology only; whereas, at bottom, the sense is the same. Points upon which the philosophers and Sufis are in agreement, whenever these have any indirect bearing on Shi‘a views, are used to support the latter. The work is divided into a Muqaddimah, two Qisims, and a Khâtīmah. Regarding the composition of the present commentary, the author tells us that in a.h. 894, after his return from Mecca to ‘Iraq, he found a very eager desire on the part of the students to master the text of his work, Masālik al Afham, and the gloss, Nūr al Munji, composed by him on the same; and being repeatedly asked by them for a detailed explanation of the text and the gloss, he composed the present commentary in a.h. 896.

By Muhammad bin ‘Ali bin Ibrāhim bin Abi Jumhūr, a famous Shi‘a scholar, who flourished in the 9th century a.h. He was specially noted in his age for his merits in philosophy, theology, jurisprudence and logic; and produced some useful works on these subjects. He obtained special fame for his success in a disputation, held at Mashhad in a.h. 878, with Mullā Harawi, a Sunni scholar, on the Khilafat question and some other points relating to jurisprudence. For a full account of this, see Manāzir Jumūriyyah, a Persian work, a copy of which is mentioned in Būhār Library, vol. i, No. 114; also Majlis V of Majālis al Mu‘minin. Another work of this author on theology, known as Zād al Musāfirin (زاد المسافرين), is specially esteemed. See, for his life and works, Rawdat al Jannāt, p. 523; Nāma‘i Dānishwarān, p. 733; Brock., vol. ii, p. 200.

Beginning:

اللهم يا ذا العين الجميل و الطول العظيم .... ثم أنتم الرسالة

الموسوءة بمسائل الكلام في علم الكلام ... وكانمت على مواقع منها حاشدة

رفيعة ... بعض السادة ... الفجر المنجي ... لما قدمت العراق وكانت

الخدمة المباركة ...ركة المشيدة سنة اربع و تسعين و ثمانينية ...... اشتغل

بقرا أنها و تحصيلي معانيها جامعه من اعيان الطلبة و ازددموا على استطلاع

مطالبه ... لاني قد جمعت في أكثر مساعلي و مسلك مباحثها
Kashf al Haqa'iq al Muhammadiyah.

A detailed commentary on the treatise of Sadraddin ashl Shirazi (d. A.H. 930 = A.D. 1523; see No. 605 above), called Risala fi A'la'at al Wajib, dealing with the divine nature and attributes, which Sadraddin composed in competition with Dawwani (d. A.H. 907 = A.D. 1501; see No. 603 above), who had written a treatise with the same title on the same subject.

By Giyasuddin Mansur bin Muhammad al Husaini, son of the above-mentioned Sadraddin. Like his father, he was known for his special merits in philosophy, theology and logic; and is the author of several works. He died in A.H. 949 = A.D. 1542; see Brock., vol. ii, p. 414; Majlis VII of Majalis al Mu'minin.

Beginning:—

A copy of the text, without the preface, is noticed in India Office, No. 468. The beginning of the text, as given in the present commentary, runs thus:—
THEOLOGY.

No other copy of the commentary is known to us.
Written in Nasta‘liq. Dated a.h. 1022.
Scribe: اسعید بن محمد الكاتب الشيرازی

No. 623.

foll. 528 ; lines 27 ; size 11 x 6½ ; 6½ x 5.

احقاق الحق

IHQÂQ AL HAQQ.

A polemical work containing a detailed refutation of Ibtlâl u
Nahj al Bâtîl, which was composed by Faḍl bin Rûzbahân (a Sunni
scholar of Isfahân of the 9th century a.h.) in reply to Nahj al Haqq,
a work written in refutation of the theological theories and legal ideas
of the Sunnis by Hilli (d. a.h. 726 = a.d. 1326; see No. 594 above),
and dedicated to Sultân Khudâbanda Muhammad (a.h. 703-716 = a.d.
1303-1316). For a copy of Nahj al Haqq, see India Office, No. 437.
The author of the present work first quotes verbatim passages from
Hilli’s work, introducing these with the words
قال المصنف رفع الله درجته (The author said: May God elevate his dignity), these passages
from Hilli being followed by verbatim quotations from Faḍl bin
Rûzbahân’s work, prefaced by the words
قال الناصب خفضه الله (The member of the Naṣībîyah sect said: May God thrust him downwards!)
The prejudice of the author against the Sunnis is thus
revealed by his speaking of a Sunni scholar as a member of the Naṣībîyah sect, a sect which totally rejects ‘Ali’s Khilâfat; and in
the preface he uses most abusive language of Faḍl Rûzbahân. The
latter author, supporting his refutation of Shi‘â doctrines entirely
by quotations from Shi‘â works, our author does the same, supporting
his refutation of Sunni doctrines by quotations from their works.

Author: Nûrallâh bin Sayyid Sharîf al Mar‘ashi al Ḥusaini ash
Shustari, a noted Shi‘â scholar of
a Mar‘ashi Sayyid family of Shustar (Persia), and the author of several
Arabic and Persian works, who came to India in a.h. 993, and was
presented by Ḥākim Abûl Fâth (d. a.h. 997 = a.d. 1588) to the
Emperor Akbar, who in A.H. 995 appointed him Qaḍī of Lahore. The present work, which was composed in A.H. 1014, from the violence with which it attacks the Sunnis, and especially the Sunni Caliphs, inflamed the feelings of the Sunnis against the author. The Emperor Jahāngir (A.H. 1014–1037 = A.D. 1605–1627), at their instance, put the author to death in A.H. 1019 = A.D. 1610, on which account, he has been declared a Shahīd (martyr) by the Shī‘a sect. He was buried in Agra. See Kāshīf al Ḥujub, fol. 9; Raudat al Jannat, p. 222; Taḍkīra‘i ‘Ulamā‘i Hind, p. 245; Muntakhab at Tawārikh, vol. iii, p. 137; Z.D.M.G., vol. xxix, p. 676. Dr. Rieu, in Persian Catalogue, p. 337, mentions the author, but does not give the date of his death. His merits as a scholar and as a stylist, both in Arabic and Persian, were fully recognised even by Sunni scholars, in spite of his sectarian intolerance. For his autograph see No. 609 above, which is transcribed by him.

Beginning:

•

الحمد لله الذي جعل مقام شيعة الحق عليّاً النّ.

The following colophon tells us that the work was completed in Agra, A.H. 1014:

وقد اتفق نظام هذه الآلية التي ونشحت عوالي المعالم في سلك شبور سنة الف واربع عشر فبي بلدة أكورة أكورة بلاد انتذها الكفر وكفر واستعمل فيها الشيطان مكره.

The work is not mentioned in Brock.; but for three other MS. copies of the work see Rampūr, p. 281; Asiatic Society Cat., p. 27; Buhār Lib. Cat., vol. ii, No. 119.

The work was printed in Tihrān, A.H. 1273.


Scribe: ʿAbd al-rasūl bīn Shīē ʿAbd al-qādir bīn Ḥusayn al-daʿī al-ḡurūī, who says, in a note at the end, that he compared his transcription with a copy revised by the author himself.
THEOLOGY.

No. 624.

foll. 56; lines 13; size $8\frac{1}{2} \times 5\frac{1}{4}; 6 \times 3\frac{1}{2}$.

الإيقاظات

AL'I QĀZĀT.

A work dealing briefly with the theory of خلق الأنعام (the creation not only of men but even their actions by God), from the philosophical and theological standpoints. The present theory is the basis of two important theological points وقدر جبر and باتر العلم (predestination and free will). The author tells us, in the preface, that the present work is an independent composition on the subject, though he had dealt with it in the relevant chapters of his other compositions, such as Ar Rawāshih.

Author: Muhammad Bāqir bin Muḥammad ad Dāmād محمد باتر بن محمد الداماد, a Shi‘ā scholar of great repute. He was a native of Astarabād, but settled permanently in Isfahān. He completed his studies in Mashhad. He was specially noted in his own age for his masterly ability in philosophy, logic and theology; and was known by the title of باتر العلوم (master of learning). He was surnamed Dāmād by his father, who was the Dāmād (son-in-law) of ‘Alī bin ‘Abd ‘Āli, the famous Shi‘ā Mujtahid; and hence many authors refer to him as Sayyid Bāqir Dāmād. Our author is warped by his prejudice against the Sunnis; but his compositions on the subjects mentioned above are looked upon as standard authorities by scholars of both sects. He died in a.H. 1040 = A.D. 1630. See for his life Khulāṣat al Ašr, vol. ii. p. 341; Nujūm as Samā‘, p. 46. Dr. Rieu in Persian Cat., vol. ii, p. 835, supports the present date, quoting the following chronogram of a contemporary: عروس علم كتب را صردة داماد. The author of Sulāfāt al ‘Ašr, fol. 244°, wrongly holds that this author died in a.H. 1031. Brock., vol. ii, p. 341, also wrongly gives the date of the author's death as a.H. 1070 = A.D. 1659.

Beginning:

الحمد لله رب العالمين حق حمدٌ والصلوة على خيره من خليته محمد وعلى آله والمعصومين بعترته... وقال سأله تؤثيم لله عليك سجاء فيوفات القدس عن مسألة خلق الأعمال وقد اتفقت حقها في عيننا العقلية... وفي كتابنا لمراعم

Written in beautiful Nashkh. Not dated; apparently 11th century
No. 625.

foll. 71; lines 21; size $9\frac{1}{2} \times 5\frac{1}{2}; \ 6\frac{3}{4} \times 4\frac{1}{4}.$

تقويم الإيمان

TAQWîM AL 'ÎMÂN.

A work in which are expounded those important theological theories relating to metaphysics which are in full agreement with philosophical theories.

The work is divided into the following 5 Faṣls:—

i. Foll. 1–12.

ii. Foll. 13–21.

iii. Foll. 22–34.

iv. Foll. 35–53.

v. Foll. 54–71.

Author: Muḥammad Bāqir bin Muḥammad ad Dāmād محمد باقر بن محمد الداماد (d. A.H. 1040 = A.D. 1630, see No. 624 above).

Beginning:—

تقدست يا من الأنوار ظلائك وتمجدت يا من الذوات أفعالك ....

أما بعد فل أحوج المقدّسين إلى الله الغني محمد باقر الداماد الحسيني

For other copies of the work see India Office, No. 581; Buhâr Lib. Cat., vol. ii, No. 101.

Written in beautiful Naskh, within gold-ruled borders. Bears a frontispiece. Not dated; apparently 11th century, A.H.

No. 626.

foll. 121: lines 21; size $8 \times 5\frac{1}{4}; \ 6\frac{3}{4} \times 4\frac{1}{4}.$

التعليقات على تقويم الإيمان مع الإيضاحات

AL TA'LÎQâT 'ALÂ TAQWîM AL 'ÎMÂN MA'Ā AL 'IQûDÂT.

Two works of Muḥammad Bāqir Dāmâd, bound in one volume.

Foll. 1–84. At Ta'liqât (التعليقات). A commentary by Muḥam‐
THEOLOGY.

mad Bāqīr Dāmād (d. A.H. 1040 = A.D. 1630; see No. 624 above) on his own work, Taqwim Al 'Imān, for which see No. 625 above.

Beginning:—

الحمد لله رَبِ الْعَالَمِينَ وَالصَّلَوَةُ عَلَى سَيْدِ الْمُسْلِمِينَ ... وَبَعْد

فَهذَا مَعَالَاتُ عَلَى كِتَابٍ تَقْوِيمِ الْإِيمَانَ ... قُوْلُهُ تَنْدِسَتُ الْقُدُسُ الْأَطْهَرُ اسْمُ

 مصدرِ الفَجْرِ

No other copy of the commentary is known to us.

Foll. 84–121. Al 'Iqāzāt (الإيقاظات). For another copy of this work see No. 624 above.

Both volumes are written in beautiful Naskh, within gold-ruled borders, and by the same scribe. Not dated; apparently 11th century A.H. The handwriting of the present MS. is identical with the handwriting of No. 624 above.

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foll. 42; lines 21; size 8½ x 5½; 6 x 3½.

No. 627.

نباس الظباء

NIBRĀS AD DIYĀ'.

A treatise on the important Shi‘ā theological theory of the possibility of any thing happening contrary to the divine foreknowledge). The present theory is the basis of Taqiyāh, the important Shi‘a doctrine. (See, for description of the same, Hughes’ Dictionary of Islam, p. 628.)

By Muḥammad Bāqīr bin Muḥammad ad Dāmād  محمد باقر بن محمد داماد (d. A.H. 1040 = A.D. 1630; see No. 624 above).

Beginning:—

سيئانكم اللعبم و بصمكم ...... يعترضون على ما قد ورد في أحاديث سيدتنا المعصومين ...... في شرح باب البداء الخ

The author, in the present work, refutes the Sunnis who oppose the above-mentioned theory, and holds that without admitting its validity it is hardly possible to defend the belief, common to both sects, in the efficacy of prayer (اْذنية). He further quotes certain Ḥadīṣ from the six Sunnî canonical collections of traditions, interpreting
them in favour of the theory. A Shi'ā Ḥadīṣ in its support is quoted which runs thus:—

ما بدأ الله بدءاً كما بدأ له في اسمه إذا امرأته بذبحه ثم فذاة

بدع عظيم الله

For many other Ḥadīṣ on the subject the author requests the reader to refer to the chapters designated باب البداية in the second and third Shi'ā canonical collections of traditions (see Lib. Cat., vol. v, part i, Nos. 263, 268). The same author, in dealing with the present point on fol. 168 of No. 628 below, tells us that the theory بدءة is only valid as regards Qadr (fore-knowledge), and is invalid as regards Qadā' (fore-ordination from all eternity), as appears from the following:—

ويقال للنفس السماوية كتاب المعروض والاثبات لوقوع ذلك فيما يفعله فيما مما يتعلق بالقدر من صور ما سيكون في المستقبل من الحوادث المقدرة الزمنية وربما يقال كتاب المعروض والاثبات للزمان لكونه عالم التغيير والتبديل والتصرم والتجمد فهو كتاب القدر العفني بحسب اخبار مراتب الوجود في الاحياء وبالجملة الإمر في كتاب القدر على خلاف الإمر في ام الكتاب الذي هو القضاء الأول إذ لا تغير ولا تبدل ولا معروض ولا اثبات فيه اسلام و هذا معني جواز البداية في القدر لافي القضاء الم

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

No. 628.

foll. 195; lines 24; size 10 × 6½; 7 × 3½.

المسات

AL QABASÂT.

A rare and valuable work on those theological theories which are liable to be confounded with those of philosophy. The author bases his views on the Qur'ān, Ḥadīṣ and the opinions of the ancient philosophers and the philosophers of Islam. Philosophical theories, which are contrary to Islamic doctrine, are fully criticised and refuted. The main points dealt with in the present work are as follows:— the
divine essence; God's attributes; His eternal being, without beginning or end; the divine fore-ordination from all eternity; the divine fore-knowledge; the creation of the world; how the world came into existence and whether it will come to an end; time; motion; matter and form. The work is divided into the following 10 Qabaṣāt.

i. Foll. 2-13.

ii. Foll. 14-29.

iii. Foll. 30-45.

iv. Foll. 45a-53.

v. Foll. 53b-69.

vi. Foll. 70-92.

vii. Foll. 93-100.


ix. Foll. 136b-161.

x. Foll. 161-195.

Author: Muḥammad Bāqir bin Muḥammad ad Dāmād (d. A.H. 1041 = A.D. 1630; see No. 624 above).

Beginning:—

الحمد لله الواحد الأحد الصمد الصمد مَجِيِّسٌ كَلِّ يَوْمٍ اَما بعِدَ
فَلْحَجَّ الْمَطْلُوبِينَ ....... مَجِيِّسٌ كَلِّ يَوْمٍ اَما بعِدَ
يَقُولُ يَا مَلَكَ حَسَبِيٌّ وَلَيۡكُنَّ ... فَنُصِبَنَا ....... إِنَّ أَنَّدُ"
The author tells us, in the preface, that the question as to whether the world will come to an end is one of the most disputed points between the ancient philosophers and the philosophers of Islam, and that the theory of the eternity of the world is totally against Islamic belief. He notes that Abū ‘Ali Sina, the most famous philosopher of Islam, known to Europe as Avicenna (d. A.H. 428 = A.D. 1036; see Lib. Cat., vol. iv, No. 19) discussed the subject, but failed to arrive at any certain conclusion. Hence, in the present work, the author deals with this point among others. He often refers to Abū ‘Ali Sina as شريكان في التعلم (my colleague in learning). For other copies of the work see 'Ashifiyah, No. 48; Buhār, Lib. Cat., vol. ii, No. 328, where a defective copy of the work is mentioned.

Written in fair Naskh. Not dated; apparently 11th century A.H.

The MS., in A.H. 1173, was in the possession of one Mir Muhib-ballāh; and, in A.H. 1192, one Ilāhdād Khān purchased it from the above-mentioned Mir, as appears from their seals and notes at the beginning.

No. 629.

fol. 170; lines 15; size 9½ × 5; 6½ × 3½.

شواهد الروبية

SHAWÂHID AR RUBÜBİYAH.

A work on theology, in which the fundamental Islamic dogmas relating to metaphysics are compared with the philosophical theories. The latter, when contrary to Islamic dogma, are fully criticised and refuted. The author claims that the present work is far more comprehensive than those of his predecessors on the subject. It is divided into 5 Masḥhads, and each Masḥhad is subdivided into certain Shawâhid and Ishrāq.

Author: Ṣadraddin Muhammad bin Ibrāhim Ash Shirāzi محمد بن إبراهيم الشيرازي, a prominent doctor of philosophy of Shirāz, who flourished in the 11th century A.H. He was noted for his special merits in philosophy, theology and logic. He was the pupil of Muhammad Bāqir Damād (d. A.H. 1040 = A.D. 1630; see No. 624 above). He is the author of several works on the subjects referred to above, which are frequently quoted by scholars. He died in Basrā, A.H. 1050 = A.D. 1640, on his way to Mecca; see Sulāfat al Aṣr, fol. 251b; Rieu, Persian Catalogue, vol. ii, p. 829a, where he refers to Zīnat At Tawārīkh and Ṣobineau, Religions de L’Asie, p. 84, for details of the author’s life.
Beginning: —

الحمد لله الذي تجلّي القلوب العارفين بإسراً وعدد
و بعد قالوا وإن الفقير العطير محمد الشهر يبدع في الدين الشافعي نور الله
بصريته في معرفة الدين قد أطلعت على مشاهدة شريعة ابنه مما تيسر
لأحد الوقوف عليها ... بل تفردت بابور شريعة خلت عن مثلها زمر
الوليدين الْمُنْعِلَين

Written in Nasta’liq. Dated A.H. 1122.
Scribe: علي نقي بن محمد نقي ساماني.

No. 630.
fol. 130; lines 30; size 9 × 5; 7 × 4.

AL ՀAQÂ’IQ.

A rare work dealing with certain important theological, theosophical and ethical questions. The author bases his work chiefly on the Qurân, Hadîq and the sayings of Imâms; and also refers to some other reliable works, especially Ihyâ’ al ‘Ulüm by Gazzâlî (d. A.H. 505 = A.D. 1111). The work is divided into 6 Maqṣâds, and each Maqṣâd is subdivided into several chapters and Faṣls.

Author: Muhammâd bin Murtaqâ, commonly called Al Muḥsin al Kâshi. He died after A.H. 1090 = 1679; see Lib. Cat., vol. v, part i, No. 272.

Beginning: —

الحمد لله الذي نور قلوبنا بذور الإيمان ..... و بعد نقول الفقير
إلى الله سبحانه محمد بن مرتضي المدعو بمحسٍ ابني. ٍذكر ...
في هذا الكتاب من إسراز الدين ... و إنما أخذته من كتاب الله وسنة
سيد المسجلين و حاديثت الآلمة المعصومين و أضافت إليه ما وجدت في
كتب علماء الدين و لسما كتاب احياء علماء الدين.

In the colophon quoted below, the author tells us that the material collected in the present work, and the methods of exposition observed, are seldom found in other works; and that he composed the
present work in the course of a few months, in a.h. 1090, at the age of 83 years.

أعلم أن ما أوردناه وحققا في هذه المقالات والأبواب من الإسرار الدينية و ما أشرنا إليه من رموز العقائد و ما بسطنا الكلام فيه من بيان الاختلاف المعمود والمذمومة... فلما يوجد ففي تيارة من الكتب بهذا التنقيح وتهذيب... لقد فتقذى لله لجمعها وتثبيتها في مدة أشهر قلائل من سنة تسعين والف حين كذبت أشرقت على الرحيل وكان قد مضى من عمره ثمانية وثمانون ونافذ قليل الغ

Written in Nasta’liq. Not dated; apparently 12th century a.h.

No. 631.

foll. 422; lines 23; size 12 x 8; 5½ x 5.

البياني الإبراهيمي

AL BAYĀD AL IBRĀHĪMI.

A big work in several volumes, bringing together almost all the attacks, quoted from their different Arabic and Persian works, directed by Sunni scholars against the theological views and legal ideas of the Shi‘a, with a refutation of each point on behalf of the latter, supported by copious quotations from the works of the Sunnis themselves. The work was compiled by a group of Shi‘a scholars deputed for this purpose by Ibrāhīm Khan, the son of ‘Ali Wardi Khān, Governor at different times of Kashmir, Lahore, Bihar, Bengal and other places, and an orthodox Shi‘a, who raised the influence of Shi‘a in his time to a great extent. He died during the reign of Bahādur Shāh (A.H. 1119–1124 = A.D. 1707–1712); see Beale, p. 173. We have failed to notice any composition on the part of Sunnis in refutation of the present work.

The author of Kashf al Hujub, fol. 26°, tells us that he noticed seven volumes of the present work, and mentions the beginning of each volume, with a short description of its contents. Neither the beginning nor the contents of our present copy correspond with any of the seven volumes referred to by him; but some one has noted on the title-page that the present MS. is the first volume of the work.
THEOLOGY.

Beginning:

الحمد لله الذي هدانا لتصديق نبيه الكريم ... المقدمة الأولى

في الاستدلال يقوله تعالى انما يريد الله ليذهب عنكم الرحمن الآية

The present volume, after an explanation of the Aya Tațhîr انما يريد الله ليذهب عنكم الرحمن الآية, is occupied with accounts of 'Ali, Fâtimah, Hasan and Husain.

No. 632.

foll. 432; lines 21; size 11½ × 7½; 8½ × 4½.

Another volume of the preceding work, beginning thus:

قد كفر اليتامى والخوارج *

The present volume is one of the volumes noticed by the author of Kašh al Ḥujûb. It deals with the Khilâfat of Abû Bakr, the first Caliph.

Both volumes are written in good Naskh. Not dated; apparently 13th century A.H.

No. 633.

foll. 181; lines 28; size 11 × 7½; 8 × 5½.

عمار الإسلام

'IMĀD AL ISLĀM.

A big work on Shi'a theology, in 5 volumes, containing 5 Maqsads, the subject-matter of which is as follows:

i. Divine essence and attributes.
ii. 'Adl, or divine justice.
iii. Dispensations of the prophets.
iv. Succession of the Caliphs after the Prophet.
v. End of the world.

Each volume covers one Maqṣad, and has a separate beginning. Volumes ii and iii are wanting in the Library copy.

Author: Sayyid Dildâr 'Ali bin Sayyid Mu'inâdîn An Nasir-âbâdî دادار علي بن سيد معين الدين الفصیر آبادی, a famous Indian Shi'a

vol. x.
Mujtahid, scholar and author of Lucknow, who flourished in the 13th century A.H. He completed his studies of the scientific branches of learning under famous Indian scholars, such as:—Sayyid Ġulām Ḥusain Dākanī, Maulavi Ḥaidar ‘Ali, Maulavi Bābālāh and others. He left India for Karbalâ, where he studied Ḥadīṣ, Jurisprudence and Principles of Jurisprudence under Āqā Bāqir Bahbahānī (d. A.H. 1205 = A.D. 1790) and Sayyid ‘Ali Ṭabâṭabâ’i (d. A.H. 1231 = A.D. 1815). Thereafter he visited Mashhād, where he received an Ijāza from Sayyid Mahdî, the famous traditionist and scholar of Mashhād. For a copy of Ijāza see Kaṣf al Ḥujub, fol. 4a. On his return to Lucknow, he gained special fame as a lecturer on religious subjects and as an author. He composed a number of works in Arabic and Persian. He was the first Shi’a scholar of India to proclaim himself Mujtahid of the Shi’a sect in India; and he introduced the Friday prayer (صلاة الجمعة) and congregational prayers (صلاة جماعة). He was born in Naṣīrābād in A.H. 1166, and died in Lucknow in A.H. 1235 = A.D. 1819. See Kaṣf al Ḥujub, fol. 102; Taḏkira‘i ‘Ulmâ’i Hind, p. 60.

Vol. I.

Beginning:—

الحمد لله المنجلي لطافته وظاهر ببسخته الغ

Written in fair Naskh. Not dated; apparently 13th century A.H.

No. 634.

foll. 277; lines 25; size 11 x 7½; 8 x 5½.

Vol. IV.

Beginning:—

الحمد لله حمدًا كثيرًا وصلوًة وسلام على سيد المرسلين وعترته

المعصومين الغ

Written in fair Naskh. Not dated; apparently 13th century A.H.
THEOLOGY.

No. 635.

foll. 279; lines 25; size 11×7¾; 8×5½.

Vol. V.

Beginning:—

الحمد لله الذي يحيي العظام وهي رميم الخ

Written in fair Naskh. Not dated; apparently 13th century A.H.

These three volumes of the work were presented to the Library by Şafdar Nawwâb of Patna in A.H. 1322.

ZAIĐĪ THEOLOGY.*

No. 636.

foll. 74; lines 15; size 8½×6; 5¼×3½.

الأساس لعقائد الاكياس

AL ASĀS LI 'AQĀ'ID AL AKYĀS.

A rare work expounding briefly the important dogmas and theological theories of the Zaidi school.

* The Zaidi sect, who are the followers of Zaid bin 'Ali (see Lib. Cat., vol. v, part i, No. 273), had its origin in the schism which also gave rise to the Imāmiyah sect. On the appointment as Imām of Imām Ja'far Şādiq (d. A.H. 148=A.D. 765), the followers of Zaid bin 'Ali repudiated the Imāmat of the former and proclaimed the latter their legal Imām, while those who remained faithful to Ja'far Şādiq and his successors became known as the Imāmiyah sect; see Al Milal, p. 207; Mukhtasār Ad Duwal, p. 206. In A.H. 280=A.D. 893 Imām Hādi Yahya, one of the successors of Zaid bin 'Ali, founded a Zaidi dynasty in Yaman, which has continued down to the present day; see Al La'âli (Library Handlist, No. 2303); Anbâ'az Zaman; Ṭabq al Ḥalkâ; Lane Poole, pp. 102, 103. Among the Zaidi Imāms, the following are recognised as two authors of special prominence:—

(ii) Manṣūrullâh Qâsim (A.H. 1000-1029=A.D. 1591-1620), the author of No. 636.
Author: Qāsim bin Muḥammad bin Rasūllāh, the author of repute known as Mansūrbillāh, a famous Imām of the Zaidi sect and Amīr of Yaman. He was born in A.H. 967, and died in A.H. 1029 = A.D. 1620. See Brock., vol. ii, p. 405; Khūlāsāt al Aṣār, vol. iii, p. 293; Anbā' az Zaman, foll. 122–131.

Beginning:—

الحمد لله الذي فلق الإبطاح في تلوب العلوم ... وبعد فتائه لماكان

علم الكلام مس أجل العلوم قدراً الغ

Only one other copy of the work is mentioned, viz., in Berlin, No. 5145, where the contents of the work are fully described. The present work is regarded as the standard authority on Zaidi theology; and a number of Zaidi scholars have composed commentaries on the same. Aḥmad bin Muḥammad Aṭṭār Shārafi (d. A.H. 1054 = A.D. 1644), the well-known Zaidi scholar, and the author of Al La‘āl Al Muḍliyah (see Hand-list No. 2303), composed two commentaries on the present work. See Ṭabq al Ḥalwâ, Lib. copy fol. 11a.

The present MS. was transcribed in the time of the Zaidi Imām Mu‘ayyid (A.H. 1029–1054 = A.D. 1620–1644), the successor of the author.

Written in fair Nasḵ.

No. 637.

foll. 294; lines 23; size 8 × 5 1/4; 5 1/2 × 4 1/4.

النبراس

AN NIBRĀS.

A work comprising a full refutation from the Sunni standpoint of the points contained in the preceding treatise.

Author: ‘Abdalwahhāb bin Abī ‘Abdallāh bin Abī al Ḥasan, a Sunni scholar of the 11th century A.H., who composed the present work in A.H. 1062; see Cairo, vol. i, p. 57, where the only other known copy of the work is noticed.

On the title-page of our copy, the author is designated by some one ‘Abdarraḥīm instead of ‘Abdalwahhāb.

Beginning:—

حمد الله الذي ابلى بطولان انوار المثنائي قواعد العقائد

Written in fair Nasḵ. Not dated; apparently 12th century A.H.
No. 638.

JAWĀB U AHL AS SUNNAH Fī
NAQDİ KALĀM ASH SHĪ‘AT
AZ ZAIDĪYAH.

A rare work, containing a complete refutation of the attack made against orthodox Muhammadans on the subject of the Imāmat by a Zaidi scholar, a contemporary of the author.

Author: Muḥammad bin Ismā‘īl al Amīr, a famous Amīr and scholar of Ṣan‘ā‘ (in Yaman). He was originally a follower of the Zaidi school, but afterwards became a strict Sunnī, and one of their most influential supporters. He died in a.H. 1182 = a.D. 1769; see Lib. Cat., vol. v, part ii, No. 339.

Beginning:—

الحمد لله تعالى نستعينه ونستعفر وننوه بالله من شرور انفسنا ومن

* سيأتي أعمالنا... أما بعد فاتنا قد فعل الفيذا كتبكم الذي فيه اعتراض النَّغ

Each point of the attack of the Zaidi scholar, who is quoted verbatim, is introduced with the word قوله, and is refuted by the author in passages beginning with the word نقل

The first point of the attack is quoted thus:—

فأما قوله أن سبب الاختلاف بين السائل والمSELUL وهو أن عليًا

عليه السلام فإنه حاربه معويته بن أبي سفيان

* The reply begins thus:—

فتقول هذا ممايدل على جهل المعتضر أو تجاهاله

The colophon runs thus:—

فقد تبين بما ذكرنا لكل مصنف إريب ولم يله قلب مذيب جهل

هذا المعتضر واشتباهه بما عليه أهل البيت عليه السلام وان دعوتي

اتباعهم ومجتهده كذب النَّغ

Written in fair Naskh. Dated a.H. 1215.
KASHFİYAH THEOLOGY.

No. 639.

foll. 63; lines 14; size 9×6½; 6½×4.

Risâlatu Jawâbî Suwâl as Sâ'il Fî al Firqat al Kashfiyâh.

A work containing the author's replies to the questions sent to him relating to the theories of Ahmad bin Zainaddin Al Ihsâ'i, who was the founder of the Kashfiyâh sect, a branch of the Shi'âs which had its rise in the 13th century A.H., and was a prominent scholar, the author of several works.

Author: Kazîm bin Qâsim al Husaini ar Rishiti, a scholar of Persia of repute, and at one time Mujtahid (religious leader) of the Imâmiyâh sect, though afterwards he became a follower of the Kashfiyâh school. On his identifying himself with this school, the Shi'a authorities removed him from office, and publicly notified that no regard was to be paid to his words as Mujtahid.

The notification referred to above, which is quoted verbatim by the present author on fol. 42, runs thus:

إن السيد الكاظم قد خرج من الدين وعن منذهب المسلمين وقد أعرض عنه جميع العلماء و عن تقليدة جميع المؤمنين الذين اذئبوا في إعلامكم به لا يجوز تقليدة فأخذ مسألة من المسائل الدينية.

In the present work the author defends the theories of the Kashfiyâh school, and quotes in their support many reliable works of the Imâmiyâh sect. The work was composed in A.H. 1258.

Beginning:

الحمد لله الذي اشرده من استرشدة إلى سبيل الرشد واصل من استبدا إلى على الغاية وأقصى المراد ... أما بعد قوله العبد الجانبي ... كاظم بن قاسم الصغيري الرشي ... شيخنا ... الشيخ أحمد بن زين الدين الحساني ... والمنسوبون إلى هذا الجناح ... هم 

المسلمون بالكشفي الم.

For another work of the author, known as Ar Risâlatu fi Ajwibati Suwâlât Sayyid Husain, see Kaashf al Hujub, fol. 32a.

Written in Nastâ'îq. Not dated; apparently 14th century A.H.
ISLAMO-CHRISTIAN CONTROVERSY.

No. 640.

foll. 132; lines 13; size 6×6; 6×7.

البراهين السبأطية

AL BARĀḤĪN AS SĀBĀṬĪYAH.

A work in refutation of Christian dogmas, and in support of the mission of Muhammad, containing also some account of the Prophet. The work is divided into three Maqālās, a Muqaddimah, and a Manzār. Maqāla (i) contains the refutation referred to above; Maqālās (ii) and (iii) contain a vindication of the mission of Muhammad, and some account of the Prophet. The Muqaddimah and Manzār contain, respectively, a brief statement as to the necessity for the present composition and a brief account of the author. The author, in dealing with Christian dogmas, relied on the authorised version of the Bible, prepared in A.D. 1604 under the orders of James I, the King of England. The English translation is quoted in Arabic characters, each passage quoted being followed by an Arabic translation and an explanation in Arabic. The work was composed in India, and was dedicated to As‘ād Pāsha, a Minister of the Turkish Government. A note on the title-page tells us that 600 copies of the work were printed in Calcutta, and were distributed by the author in different countries, as follows: 100 copies in Mecca and Medina; 50 copies in ‘Umnān; 50 copies in Yaman; 100 copies in Basra and Baghād; 50 copies in Constantinople; 100 copies in India; 100 copies in Persia. This note is followed by another, enumerating the most important events that took place in the world in A.H. 1229.

Author: Jawwād Sābāṭ bin Ibrāhīm Sābāṭ al Hanafi. He traces his descent from ‘Alī, the fourth Caliph. He was born in Arabia, in A.H. 1188, where he was brought up and studied. He visited several Islamic countries, and learnt from the eminent scholars of those places. He studied Persian in Persia under Mullā Sādiq in A.H. 1202. Finally he came to India, where he learnt Urdu. He also studied logic and some other branches of science under Muhammad Afḍal ‘Ali of Patna and ‘Abdarrāḥmān. After visiting some other places in India, he came to Calcutta, where he acquired a reputation for learning among the Muhammadans.
Soon after he came to Calcutta, he decided to compose a work on the above subject as a result of his observation of the two following facts:

(i) Progress of Christianity through the publications of the British and Foreign Bible Society.

(ii) That all sects of Muḥammadans devoted themselves almost exclusively to refutation of each other, and neglected the composition of works in refutation of the beliefs of Christianity and of other non-Muhammadan religions.

The better to succeed in his object, he devoted himself to the study of English, sought frequent interviews with Europeans and other Christians, and even embraced Christianity temporarily, actually declaring himself a Christian under the name of نَاثِرُ الْكَانُونَ. In A.H. 1215 he was appointed by the British and Foreign Bible Society translator of the Bible into Oriental languages. The position strengthened his social influence among the European officials of Calcutta. In A.H. 1225 Aḥmad bin Muḥammad Ash Shirwâni (d. A.H. 1256 = A.D. 1840; see Būhār, Lib. Cat., vol. ii, p. 468), the author of Nafḥat al Yaman, came to Calcutta, and succeeded in establishing friendly relations with our author, who recommended him to a European official for an appointment in the College of Fort William, where he was appointed an instructor in Arabic literature. Soon after Aḥmad Shirwâni, by his frequent visits to him, secured the full confidence of the author; who, one day, disclosed his secret motive and placed before him a MS. copy of his As Sarâ‘ir (a work in refutation of Christian dogmas), and also showed him the materials for the present work. Aḥmad Shirwâni, however, actuated by jealousy and ill-will towards our author, gave out the secret, and informed the European officials and Christians of Calcutta of the author’s real views; while, on the other hand, he spread a report among the leading Muhammadans of Calcutta that the author had compelled some of his servants to become Christians. As a result our author lost the respect both of the Europeans and Muhammadans. See for a full account of these events the Muqaddimah and Manzâr of the present work. However, the author, with great difficulty, completed the present work, and arranged for its publication in A.H. 1229. He left Calcutta for some other places in India, and then returned to Arabia. The date of his death is not known to us. The author of Taḍkîrâ‘i ‘Ulamâ‘i Hind, p. 44, not being acquainted with the present composition or the same author’s As Sarâ‘ir, referred to above, describes him as a Christian. Our author composed 24 works in Arabic, Persian, and Urdu on different subjects. In addition to other works, of which we know he
was the author, such as As Sarāʿir, Al Barāḥin (the present work) and the ten works mentioned in the Taḏkiraʾi ʿUlamāʾi Hind, the following compositions of his are enumerated in the present work:—

(i) ترجمة شاعرة الفنوقية.
(ii) ترجمة غلالة الحصاد من العربي إلى الفارسي.
(iii) ترجمة الأخبار المنصرمية من الفارسي إلى العربي.
(iv) شرح رسالة الزهديه.
(v) المراسلات الساطعية.
(vi) الخيالات الساطعية.
(vii) النظم الساطعية.
(viii) ترجمة الأحساء بالفارسية.
(ix) ترجمة الأحساء بالعربية.
(x) نصيحة الأخبار.
(xi) آتيف العشاق.
(xii) النصبات الساطعية.

Beginning:—

الحمد لله الملك المعبدو و المتنب لوجود الغ

As an example of the curious effect of transliterating English into Arabic characters, the following passage (being the first verse of the Athanasian creed), which is the first of such passages occurring in the work (see fol. 13 of Maqāla i) may be quoted:—

هو سو أزول لبي سوود بيدور ال ثفكس ات ازنيسوري ذت هي

(Whosoever will be saved before all things it is necessary that he hold the Catholic faith.)

The Arabic translation of the above passage runs thus:—

اعلمن أنه يلبغي انس يريد النجات ان ينمسك بالاعتقاد المجاني

Towards the end of his work the author refers to a number of well-known contemporary scholars of different countries. Among these he mentions the following scholars of Patna (ʿAzīmābād), on fol. 127a:—(i) Gulâm Naʿīr ʿAzīmābādī, (ii) Ashraf Ḥusain ʿAzīmābādī, (iii) Afḍal ʿAlī ʿAzīmābādī, (iv) Ḥakīm Gulām Murtadā, (v) Shuʿaib al Ḥaqq al Bihārī, (vi) Maulavi Aḥmad ʿAzīmābādī, (vii) Abūl Ḥasan ʿAzīmālādī, (viii) Zain al Ḥabīn ʿAzīmābādī, (ix) Aʿīnallāh ʿAzīmābādī.
For another copy of the work see Râmpûr Library, No. 22.
The present MS. is a transcription of the printed copy dated
A.H. 1229.
Written in fair Naskh. Not dated; apparently 13th century A.H.

No. 641.

foll. 78; lines 22; size 12 x 7; 8 x 4½.

لوامع الإسرار

LAWAMI: AL ASRAR.

A work written as a refutation of Miftâh al Khazâ’in, an Arabic
work by a Christian author, whose name is not mentioned, in support
of Christianity and exalting Christianity above other religions. The
work is divided into three Qutbs and a Khâtîmah, and subdivided into
several Bâbs and Faâls. The first Qutb deals with Muhammadanism,
and the prophetic mission of Muhammad and of Jesus Christ.
The second and the third Qutbs contain a refutation of the views expressed
in Miftâh al Khazâ’in. The Khâtîmah comprises the author’s dispu-
tations with certain Jews and Christians on points relating to the
Islamic religion. The writer does not mention by name the author of
Miftâh al Khazâ’in, referring to him always as صاحب مفتاح الغزائي
(the author of Miftâh al Khazâ’in). The present work was dedicated
to Sultân As Sayyid Sa’îd of ‘Umân (A.D. 1803–1856; see Beale, p. 357).

Author: Sulaimân bin Ahmad bin Husain bin ‘Abdaljabbar
Sâlimân bin Ahmad bin Husain bin ‘Abd al-Jabbar, a scholar of the 13th century
A.H., who composed the present work in A.H. 1240.

Beginning:

نحمدك الله على ما هديتنا إليه من الشمس بالدين الزكيم
فقول خادم الدين المحمدي ... سليمان بن أحمد بن حسین بن
عبد المجيد ... وسميته بلوام الإسرار ... وصيته تحفة لمجلس الملك
المطاع السيد السعيد السيد الغ

Written in fair Nastâ’îq. Not dated; apparently 13th century
A.H.
No. 642.

foll. 36; lines 13; size $6 \times 6 \frac{1}{2}$; $6 \times 4$.

البدء الساطع في ملة النبي الشافع

AL BAD' AS SATI' FI MILLAT AN NABI ASH SHAF'I.

A work written in refutation of a work by a certain Christian Padre, one composed, in the form of questions with the Padre's replies, in seven chapters. In it a comparison is made between Muhammad and Jesus Christ, and between Muhammadanism and Christianity, to the advantage of the latter in each case. Our author quotes each chapter of the Padre's work verbatim, and then proceeds to refute it.

Author: Ibrāhīm ar Rufā'ī, Einbāhī al-nuwayyi, a scholar of the 13th century A.H.

Beginning:

نحمدك يا سيد سبل الرشاد ... وبعد نقول راجب رحمة الكر

الرحيم عبده الوعري إيبراهيم لما وقعت على السؤال التي شيعها بعض القاسيين زاعما بها إبطال دين المسلمين ... وسمته البدء الساطع في ملة النبي الشافع

Written in fair Naskh. Dated A.H. 1252.

MIXED CONTENTS IN THEOLOGY.

No. 643.

foll. 142; lines 22; size $11 \times 8$; $8 \times 5$.

الجمع

AL MAJMÚ'AH.

The present Majmú'ah contains 15 treatises on different points of Zaidī theology by Zaidī scholars, and was one of the MSS. bequeathed
to the Şan‘â Library (see Lib. Cat., vol. v. part ii, p. 21) by Muhammad bin Hasan, the grandson of Qâsim Manṣûr (d. a.h. 1029 = a.d. 1620; see No. 636 above). In the following autograph note on the title-page of the first treatise, the above-mentioned Muhammad bin Hasan gives us to understand that he studied that treatise, in a.h. 1037, under one Muhammad Siddiq:

فَشَرَّعتُ فِي هَذَا اِنْتَكَابَ الْبَجِيلِ نَبَيْ الْآبِينِ 12 شُهْرٍ رَجِب

سنة 1037 على التفعيلة العارف محمد الصديق ... وكتب الفقيه إلى الله

مَجَادِلُ بِنْ حِسَنِ بْنِ امْيِرِ الْمُؤْمِنِينِ الْقَاسِمِ بْنِ مُحَمَّدِ

The 15 treatises referred to above are as follows:

Foll. 1-16. Al Ḥikāyatu Min Al Aqwâl Al ‘Āṣimati ‘An Al I’tizâl. A treatise in refutation of the opinion of those who hold that the theological theories of Manṣûrbillâh (d. a.h. 614 = a.d. 1217), one of the leading Zaidi Imams and rulers in Yaman, and those of the Mu‘tazili sect are the same. The author quotes from the works of Manṣûrbillâh, in order to make clear what his real views were, and how they differed from those of the Mu‘tazili sect. The treatise is divided into four Fâsils.

Author: As Sayyid Hamîdân bin Yahyâ bin Hamîdân bin Qâsim, a prominent scholar of the Zaidi school. He traces his descent from ‘Ali, the fourth Caliph. His biographers do not tell us the date of his death or the century to which he belonged; but from the fact that he composed treatise No. XI below during the lifetime of the above-mentioned Manṣûrbillâh, we know that he was a scholar of the 7th century A.H. Again, we notice, at the end of the same author’s treatise No. IX below, a copy of a note written in praise of the author and his treatise by Maḥdî Lîdinallah, who died in a.h. 656; which, referring to our author in terms which show that he was alive at the time the note was written, suggest that the two scholars were contemporaries.

Beginning:

امابعد حمد من نعمه لا تختصي و متعامدة لا تستقصي ... فاثن وما ظهر كثير من الأقول التي ابتدعها أهل الاعتقال في بعض من يدعى من شيعة الإمام المنصور بالله ... دلعني ذاك إلى حكايته جملة من فوائد

كتبه المتضمنة لتحقيق مذهبه لينهي الفرق بين التشريع والاعتقال الع.

For another copy of the present treatise see Br. Mus. Suppl., No. 212/6.
THEOLOGY.

Foll. 17–39a. II. Tanbih Al Gâslîn ‘An Mağâliń Al Mutawahhitîn. A treatise written in refutation of certain theories of theologians and philosophers, pointing out the errors committed by them; divided into 5 Faşls. By Ḥamîdân حميدان, the author of treatise No. I above.

Beginning:—

•

ﺎمَا ﺑَعْد ﺣَدَّة ﺩِى اﻟْعِرْزة وُاﻟْطُول وُاﻟْقُوَّة وُاﻟْواصِلُ ﴿الْهَيْلَ﴾

For another copy of the treatise see Br. Mus. Suppl., No. 212/3.
Foll. 39b–47a. III. Kitâb Tanbih I ʿAlî Bâb Al-Ṭâni I Waraṣat Al Kitâb. A treatise which seeks to reconcile utterances of the Zaidî Imâms in which there are apparent discrepancies; divided into six Faşls.

By Ḥamîdân حميدان, the author of treatises No. I and II above.

Beginning:—

•

ﺎمَا ﺑَعْد ﺣَدَّة ﻏَيْرِ ﻤَرْضِ ﻤَنْ ﻲُتْقَرَأُ عَلَيْهِ ﻣَعْرِفَ ﻣِنَ اﻟْاُدَاءِ ﴿الْغَيْل﴾

For another copy of the present MS. see Br. Mus. Suppl., No. 212/2.
Foll. 47b–55a. IV. Al Muntaza Al Awwal Min Al Aqwâl Al Aʾimmah. A treatise in which are discussed the necessity for the institution of the Imâmat, and the conditions for appointment to the same.

By Ḥamîdân حميدان, author of treatises Nos. I–III above.

Beginning:—

•

ﺎمَا ﺑَعْد ﺣَدَّة ﻋَلَى ﺧَﻼلِ ﺑِلْوَاءِ ﺑُنْعُمَ ﴿اَلْغَيْل﴾

For another copy of the present treatise see Br. Mus. Suppl., No. 212/4.

By Ḥamîdân حميدان, author of treatises Nos. I–IV above.

Beginning:—

•

ﺎمَا ﺑَعْد ﺣَدَّة ﻋَلَى ﺧَﻼلِ ﺑِلْوَاءِ ﻤِنْ ﻤَعَانِ ﴿اَلْغَيْل﴾

For another copy of the treatise see Br. Mus. Suppl., No. 212/5.

By Ḥamîdân حميدان, author of treatises Nos. I–V above.
Beginning:

صلی‌الله علی سیدنا محمد و آله و سلم -
حمدآ و شکرا دائما طول اباد مضاعفا مجزا ارا حج الامد الم

Mutawakkil ‘Alallah (d. A.H. 697 = A.D. 1297), a famous scholar of the Zaidi school, calls this treatise رسالۃ الموتیة الفرعاء الممعتزة, the treatise which overthrows (literally, shakes the shoulders of) the Mu’tazili sect.

For another copy of the treatise see Br. Mus. Suppl., No. 212/10.

Foll. 66b-68a. VII. المسائل الباقية عن معاي الفقه المعاينة. Al-Masā‘il Al-Bāḥiṣāt ‘An Ma‘ānī Al-Aqwâl Al-Hādiṣât. A treatise written in refutation of certain theories which, according to the Zaidi school, are innovations introduced by orthodox theologians. These theories are quoted under the heading مسألة; and the refutation of each theory is headed كيف يجوز.

By Hamidān, the author of treatises Nos. I–VI above.

Beginning:

صلی‌الله علی سیدنا محمد و آله و سلم تسليما مسألة كيف

یجوز التفکر في إثبات ذات اللہ سبحانه و تعالى الف

For another copy of the treatise see Br. Mus. Suppl., No. 1220/15.

Foll. 68b–107. VIII. التصريح بنعم الصريح. At Taṣrīḥ Bi Maḏḥab Aṣ-Ṣarîh. An exposition of Zaidi theological theories, together with a brief refutation of theories of philosophers and theologians of other sects which are contrary to the same. The work is divided into five sections (موضوع), each being sub-divided into several Fasls.

By Hamidān, the author of treatises Nos. I–VII above.

Beginning:

أحمد اللہ تعالى حمد معتذر بوحدانيته الف

The author, in dealing with the Khilāfat of ‘Ali, quotes, on fol. 75, a Ḥādiṣ transmitted by Maṇṣūribillah, as follows:—من نصب—عن أبي ذر
على نفسي الطاعة بعده ديوکاتر. [Whoever will oppose ‘Ali’s Khilāfat after me (i.e., the Prophet) is an infidel.] The authenticity of this Ḥādiṣ, however, Sunni scholars totally reject.

For another copy of the present treatise see Br. Mus. Suppl., No. 212/1.
Hasan bin Muhammad bin Hâdi (d. about A.H. 670) in praise of the present treatise, and of treatises Nos. IV and V above, and of their author.

Foll. 108–109. IX. اربع مسائل من كتاب الله عنه. Arba‘u Masâ‘il Min Kalâmîhi Râdiya Allâh ‘Anhu. A collection by an unknown author from certain works of Hamîdân in which that writer has refuted the four tenets of the Şifâtîyâh sect relating to God and His attributes.

Beginning:—

تذكرة يشتمل على اربع مسائل من كتاب الله عنه يعني من كلام السيد نور الدين حمیدان إنقتدم ذکة ...... الأولى سوالون عن النظر في الصانع ... الجواب عن ذلك ان النظر في الآدابة الدالة ... ليدل علي أن الصانع غير القادر إلا

•

For another copy of the treatise see Br. Mus. Suppl., No. 212,9.
At the end of this treatise is a copy of the note of Mahdi Lîdinallâh in praise of (Hamîdân) and his works referred to above.


By Hamîdân, the author of treatises Nos. I–VIII above.

Beginning:—

•

حمد الله على جزيل الله و الصلاة على محمد خاتم انبياء الله

On the margin of the last fol. of the treatise we find a copy of a note by one Qâdi Abû ‘Abdallâh Muhammad, in which he says that he studied the work under the author.

Foll. 117b–124. XI. المسائل الشنوية والشبه العشوية. Al Masâ‘il Aah Shatatwiyah Wa Aash Shubah Al Hâshewiyah. A treatise by Hamîdân (See No. X above) in refutation of a work by Shaikh ‘Imrân bin Hasan bin Nasîr, in which he attacked the Imâm of the Zaidi Imâms.

Beginning:—

هذا جواب المسائل الشنوية والشبه العشوية مما رسل كتاب الشيخ

•

The author was evidently a contemporary of Mansûrbillâh (d. A.H. 614 = A.D. 1217), a Zaidi Imâm and ruler of Yemen, of whom he speaks in language used of reigning sovereigns (خادم الله منك); and the work must have been composed during the latter's lifetime.
For another copy of the treatise see Br. Mus. Suppl., No. 1220/20, where it is entitled المسائل المبخرة وال슈بة العشيرة.

Foll. 125–126. XII. رسالة في أبيات معجزات علي. Ar Risālatu fi Iṣbāṭi Muʾjizāt LiʿAli. A treatise in refutation of one Sadidaddin, a Sunni scholar of the 8th century a.h. (see also No. XIII below), who, while admitting that ʿAli possessed the power known as Karāmat (a term applied to the miracles of other pious Muslims), denied the Zaidi belief in the possession by ʿAli of the power known as Muʿjiza, a term usually applied only to the miracles of the Prophet.

By an anonymous author of the Zaidi sect, of the 8th century a.h.

Beginning:—

سألت تعميكم الله ... فقلت اعظ معارضا فقال حديث السطل

و المنديل لم يعلم علي السلام و الفضائل التي كانت له على عبد رسول الله

على الله عليه وسلم ... و امثال من الفضائل الخلاصة للعامة ...

و قال الطلب هذه معجزة و المعجزة لا تكون إلا للنبي كيف جعلتها علي

على السلام النج


Beginning:—

و الحمد لله و سلما على محمد و آل نبينadecimal، نسيرة النجاة ...

أما بعد يا إيها الأك الظهير سديد الدين إدام الله مدة حييتكم ... فقد

كانت وردت إلى مسائل الأولى واجبتها بالجواب الذي تحققت ثم ورد منك جواب و اعطرض لم تسلك فيه طريقه المجيبين و أنا آلي أورد ما ذكرته واجيب عنه الن...

The style of writing, and the language used in the beginning of the present treatise referring to treatise No. XII above, suggest that both treatises are by the same author. That he was a scholar of the 8th century a.h. we conclude from the fact that he uses the phrase ادام الله حيوي (prayer for longevity in referring to Sadidaddin); and we know from Berlin, No. 6277, that the latter died about a.h. 745.
THEOLOGY.


By Aḥmad bin Ḥasan bin Muḥammad bin Ḥasan bin Ar Rašāṣ, a Zaidi scholar of the 7th century A.H., who was alive in A.H. 655; see Anbā' az Zaman, fol. 63.

Beginning:—

الحمد لله الذي من علینا بالسلام..... وبعد ذلك لمارأیت طائفة

من الشیعة... قد خرجت من مذهب اهل البيت عليه السلام...

ابعدت این الذکری فی هذا المختصر جملة من نظمات علی بن أبي طالب

عليه السلام فمنها ما هو متنور ومنها ما هو في حكم المنوزر المع

The present treatise has the following note at the beginning which indicates the title of the treatise as well as the author's name:—

كتاب الشاباب النقيب في مناقب على ابن أبي طالب نعیم الشیم

الجل الوحد العالم العامل الوجود الكامل بهاء الدين و زین

الموحدین أحمد بن حسین بن محمد بن حسین الوصی رضی الله عنه

و إخإن و جعل الجنة مقرة و مؤاواة


By Muḥammad bin Amir al Mu'tahhir bin Yahyā bin Hādi, who died in A.H. 729 = A.D. 1329; see Anbā' az Zaman, fol. 75.

Beginning:—

الحمد لله الولو بلي (بلا) ابتداء و الأخربيلي (بلا) انتهاء خالق

الإنسان الم

All the above treatises are written in fair Nasīkh, by the same scribe, viz., אדב God be upon Muhammad son of Baki al-Qasimi. Not dated; apparently 10th century A.H.
No. 644.

foll. 39; lines 25; size $4 \times 6\frac{1}{2}$; $6 \times 5\frac{1}{2}$.

AL MAJMÚ‘AH.

The present Majmû‘ah contains four treatises, together with quotations from certain works of other authors, on different points of theology, written in good Naskh by the same scribe throughout, and dated A.H. 1093.

Foll. 1–14a. I. الرسالة في أصول اسالة الزيدية. Ar Risâlatu fi Ajwabati As‘ilat az Zaidiyati. A treatise containing the replies to certain questions attacking the Sunni sect, sent to the author while he was in Damascus. Two important questions, among others, are as follows:—

(i) Why a particular sect, viz., the Sunnis, should call themselves اهل السنة و المجاهمة.

(ii) Was this designation given to them by the Prophet or some companion of the Prophet; for, if not, this must be a fictitious designation and an innovation in religion.

By Muhammad bin Badraddin bin Balbân محمد بن يدر الدين بن بالبان, a Hanbali scholar of Damascus, who is known to us as the author of several works. He died in A.H. 1083 = A.D. 1663. See As Suhub, fol. 237. The present work is not mentioned in the list of his compositions given in As Suhub; but it is mentioned there that he took much interest in opposing the Zaidi sect, which goes to confirm the statement contained in a note on the title page of the present MS., that Muhammad Balbân is the author.

Beginning:—

الحمد لله الذي انثر السنة ونثر اعلامها ... و أظهرها على سائر الفقه ... و بعد ... و أعلم أنه قد أورد بعض متبعي الزيدية بعض اعترافات على اهل السنة المحمدية فاجيبت أن أجيب عنها الم ...

A note at the end tells us that the present MS. was transcribed ten years after the author's death, and was compared with the autograph copy.

Foll. 14b–32a. II. الرسالة في اصول اسالة الزيدية. Ar Risâlatu fi Ajwabati As‘ilat az Zaidiyati. A treatise containing replies to certain questions relating to theology, the subject matter of which is similar to that of the questions referred to in treatise No. I above. These questions,
which were sent to the author through one Jamāladdīn Muḥammad bin ‘Abdalwahhāb, are quoted verbatim by the author, and are as follows thus:

(i) لا وَلَمْ يُنَظَّرَ فِيهِ مَذَاهِبُ الأَرْزَعَةِ

(ii) مَذَاهِبُ الأَرْزَعَةِ وَانْتَقَابِهِمْ فَهُمُ الْذِّنَانِ إِنْتَصَّوْا وَحَصَّوْا

(iii) مَا وَقَعَتْ تَكْفِیمَهُمْ مِنْ ذَكْرِ اُهِلْ بِلِّينِ الْثَنِّیِّ فَأَنْكَمْ فِي كَتَابِ الْحَدِیْثِ

(iv) تَنْفِرُونَهُمْ.... وَتَنْفِرُ جُرُؤَهُمْ مِنْ كَفِیمَ يُعْرِفُونَ مَنْ هُوَ دُوْنِهِمْ

The replies follow after, thus:

الحمد لله الذي بنعمة ثمان الصالحتين قال الله ولا حق من الحق يدعوكم إلى الخير وابحرون بالعرفة الإلية

Beginning:

الحمد لله الذي البديع من الفضائل ... وبعد فقده رفع علينا سوال من بعض سادة الرودة على يد الشير جمال الدين محمد بن عبد الوهاب النيمي اليمني الغ

Author: Ahmad bin Muḥammad Yūnus Ṣafiaddin al Qushshāshī

Ahmad bin Muḥammad bin Yūnus Ṣafiaddin is a prominent scholar of Arabia and the author of several works. He died in A.H. 1071 = A.D. 1660. See Khulāṣat Al ʿAṣar, vol. i, p. 343; Brock, vol. ii, p. 392, where some account of him is found, although the scribe in the following note at the beginning tells us that he could not trace any such account.

This work is an exposition of the Aḥadīth of the Prophet, Ṣaḥīḥ al-Bukhārī and Ibn Khūlūn's opinion is that Ahmad al Qushshāshī Nūʿī, Siwmātul Qawā'id, al-Jawāb al-Mukhtasar ʿAn As Suwāl ʿAṣ Ṣānī Wa Aṣ Sāliṣ. Additional replies, in a concise form, to questions ii and iii dealt with in the above treatise, by the same Ahmad al Qushshāshī, the author of treatise No. II. In the present treatise the author
frequently quotes Muḥammad bin Ḥaḍramawī (d. A.H. 994 = A.D. 1586; see Brock., vol. ii, p. 339.)

Beginning:

الحمد لله رب العالمين إنما قيل لاهل الإشاعرة والماندريدية أهل السنة ولجماعة لوقوفهم عند سنة صلى الله عليه وسلم اللّه

Scribe: حسن بن علي.

The same is, no doubt, the scribe of treatises Nos. I and II above, since the handwriting of all these treatises is identical.

Fol. 33b. Contains some verses in praise of the Prophet and his descendants composed by Muḥammad al Bakrī, who is frequently quoted in treatise No. III above.

Foll. 34–35a. Verses from certain works of Subki (d. A.H. 771 = A.D. 1370), in which are contained certain questions and replies relating to the theological doctrines and decrees existing eternally in the Divine mind, and the Divine pleasure). The questions are by Ibn al Baqiqi, a Mu'tazili scholar of the 7th century A.H., and the replies by ʿIbrāhīm bin ʿAla, the teacher of Subki, and by Muḥammad bin Sa'd, the pupil of Baidawi (d. A.H. 685 = A.D. 1286).

Questions.

إذا ما قضى ربى بغيري سألتكم
فما يرضي مني من خلقتي
فها يرضي بالقضياء
فهل أنا باشاً يضع شئتي
فهل أنا باشاً باتبع مشيتي

Fol. 35b–36. Quotations from different works on different points of theology.

Foll. 37–39. IV. الرسالة المنظومة في العقيدة. Ar Risālālātu Al
Munżumat fi Al 'Aqidat. A unique copy of a versified treatise on theology, by Aḥmad bin Muḥammad, the grandson of Imām Shafi'i (d. A.H. 204 = A.D. 820). Isnawi, fol. 259, mentions the author as a reputed scholar of his age. The fact that the author was a son of the daughter of Imām Shafi'i, who died at the beginning of the 3rd century A.H., suggests that our author belongs to the same century.

Written in fair Naskh.

Beginning:—
الحمد لله القديم البديع رب الأبالام مقدّر الأقدار
و مبَّذل الظلالاً بالأنوار
مَتَّوح في ذائه وصفاته
مقدّس عن كل وعف طالبي

No. 645.
fol. 7; lines 24; size 8 x 5; 7 x 5.

المجموّع

AL MAJMŪ'AH.

The present Majmū'ah contains two treatises, which are both autograph copies, written in Mağribi characters.

Foll. 1-4. 1. الرسالة في شرح صفقة السمع. Ar Risālatu fi Sharhi Siyat As Sama'. An explanatory note on the passage in the 'Aqidat of Sanūsî (d. A.H. 895 = A.D. 1490), for which see No. 565 above, dealing with Sama' (the power of hearing), one of the Divine attributes.

By Muḥammad bin Muḥammad Ad Dāqqāq Al Mālikī, a famous Mālikī scholar and Ṣūfi of the 12th century A.H., who, leaving his native place (Fās), came to Medina, where he permanently settled. He studied under the eminent scholar, 'Abdarrahmān bin 'Abdal Qādir, and others. We are told by his biographer that in Medina he spent his life in teaching religious works and delivering lectures on the same. He died in Medina, A.H. 1150 = A.D. 1737, leaving behind him a large number of pupils. He was buried in the famous cemetery called Al Baqī'. See Silk Ad Durar, vol. iv, p. 122.

Beginning:—
الحمد لله رب العالمين وحسيبنا الله ونعم الوكيل ورحلمولا وقوة إلا
بالله العلي العظيم وصلوت وسلام على سيدنا محمد ... و بع فقد ذُكرت
في درسِي للعُقَيد السقِيسة تعريف السمع...
The colophon, in which the name of the author is indicated, the author's name runs thus:

كُنيتُ العبد النقيب إلى رحمتِ ربي محمد بن محمد 
الدقاق المغربي المالكي

Foll. 5-7. II. الرسالة في شرح صفة السمع. Ar Risālatu fi Sharhi AṣṢifat AṣṢama'. A supplement to the preceding note.

By Muḥammad bin Ṭaḥyyib al-Mālikī, a Mālikī scholar of the 12th century A.H. and a contemporary of the author of the preceding treatise. He was born in Fās, A.H. 1110, where he was brought up and received his education under his father and many others. His biographer tells us that he studied under 180 Shaikhs. He visited Syria, Egypt and Arabia; and finally settled in Medina, where he passed his life in teaching and composing works. He died in Medina, A.H. 1170 = A.D. 1756, and left behind him a large number of pupils and 50 compositions. See Silk Ad Durar, vol. iv, p. 91.

Beginning:

يا عى جلست ارفاعه القدسية عن الإشبة و الغائبر الغم

The following colophon indicates the name of the author:

المفتقر إلى معرفته و معرفته محمد بن الطيب المالكي الحج

THE END.

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Theology

Bibliography

Arabic

Persian

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