Catalogue
of the
Arabic and Persian Manuscripts
in the
ORIENTAL PUBLIC LIBRARY
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BANKIPORE
14504
Volume XII
(ARABIC MSS.)
BIOGRAPHY
Prepared by
MAULAVI MUINUDDIN NADWI

Printed for the Government of Bihar and Orissa by the Baptist Mission Press, Calcutta and Published by the Superintendent, Government Printing, Bihar and Orissa, Patna, 1927
The present is the twelfth volume to be published of the Catalogue of Arabic and Persian MSS. in the Oriental Public Library at Bankipore. It contains notices of 174 Arabic MSS.; the first one hundred and sixty-six belonging to the important section, Biography. This section comprises a considerable number of very rare and some unique works, including several early and exceedingly valuable Ṭabaqāt and Tādkirah of traditionists, jurists, saints, poets and other scholars. The remaining eight MSS. are arranged under the headings Cosmography, Geography, and Topography.

The compiler of this volume, Maulavi Munuddin Nadwi, was engaged in the compilation of a work of a similar nature for the Asiatic Society of Bengal, Calcutta, until two years ago, when his services were secured as an additional cataloguer of our MSS.

As one possessing a sound knowledge of the Arabic language, a scholarly instinct, and exceptional keenness for research, he had no difficulty in bringing to his new task the same standard of scholarship shown in the already published volumes of his two colleagues.

Several of the MSS. described in this volume are defective and incomplete, some being without titles and authors' names; others containing wrong and misleading endorsements. The cataloguer has spared no pains to ascertain the true facts, and to collect all the information possible to obtain from the original sources available to him. He has been successful in identifying works and their authors, the periods in which they flourished, and the circumstances in which they wrote their works. He has enriched the notices of many MSS. by adding useful and interesting information of great biographical and bibliographical value, and he has shown exceptional intelligence in the decipherment of the many ugly and carelessly written notes with which the MSS. abound; in ascertaining the scholars who studied from our copies, and the Kings, Amirs and other eminent persons to whom they once belonged.

Special attention may be drawn to the following rare and old manuscripts described in the volume:—
No. 646. An old and fair copy of Kitâb al-Ansâb of As-Sam'âni, which once belonged to the Imperial Library of Akbarâbâd.

No. 647. An elegant copy of Lubb al-Lubûb Fi Taḥrîr al-Ansâb, dated a.H. 959 = A.D. 1552, bearing notes by several eminent scholars.

No. 648. A very old and valuable copy of Tahdîb al-Asmâ' wa'l-Luqât, dated a.H. 724 = A.D. 1323, bearing autograph notes by several eminent scholars.


Nos. 665-686. Tâj at-Ṭâbaqât, a reliable and comprehensive work, of which the present is believed to be the unique copy.


No. 702-704. Usd al-Gâbah, a very early and valuable copy, in three separate volumes; the first and the third of which contain autograph notes by two well-known scholars, Tâjaddîn as-Subkî and 'Ali al-Halâbi. The volumes are dated a.H. 693 = A.D. 1294 and a.H. 694 = A.D. 1295, respectively.


No. 749. The unique and an old copy of Ikhtiyar ar-Rafiq, dated A.H. 913 = A.D. 1507.

No. 750. A very fine copy of the rare Ad-Durr aš-Šamīn Fi Manāqib aš-Shāikh Muḥiyaddin.

No. 778. An excellent and old copy of Taṣāqāt al-Ḥanābilah of Abīya’lā al-Ḥanbali, dated A.H. 637 = A.D. 1240, containing autograph notes by several eminent scholars, who studied from this copy, or to whom at one time or another it belonged.

No. 785. The unique copy of As-Suhub al-Wābilah, a biographical dictionary of Ḥanbali scholars.

No. 788. Buqyat al-Wu’ūt, an old copy, transcribed 13 years after the author’s death, dated A.H. 924 = A.D. 1518.

Nos. 796–797. Nasamat aš-Sahar, a rare biographical dictionary of the Shi‘ah poets.


No. 804. A copy of Buqyat al-‘Ulamā’ Wa’r-Ruwūt by As-Sakhāwī, bearing autograph Marginal notes by the author, dated A.H. 894 = A.D. 1489.

No. 805. Tuhfat aẓ-Ẓaman by Al-Aḥdal, a rare work containing biographical notices of eminent and learned men of Yemen.


This volume of the catalogue was revised (in manuscript and in proof) by Mr. E. A. Horne and Dr. Azimu’din Ahmad. I have only to add, if I may, my personal word of appreciation of and encouragement to Maulavi Muinuddin Nadwi in his scholarly labours, hoping that in his and Maulavi Abdul Hamid’s good hands the preparation of the volumes needed to complete the catalogue of the Arabic MSS. will progress rapidly.

Imperial Library.

Calcutta, 14th February, 1927.

J. A. CHAPMAN.
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ARABIC MANUSCRIPTS.

BIOGRAPHIES (GENERAL).

No. 646.

foll. 389; lines 33–35; size 13 x 8 ½; 7 ½ x 5 ½.

Kitab Al-Ansab

A general biographical dictionary, arranged alphabetically according to Ansab (patronymics or family-names).

Author: Tahjuddin Abu Sa'd 'Abdal Karim bin Mun'ammad bin Mansur at-Tamimi as-Sam'ani al-Shafi'i. He was born at Marw on the 21st Shawal, A.H. 506 = A.D. 1113. For the sake of knowledge, he journeyed to numerous places. The number of his teachers surpassed four thousand; even, according to some, seven thousand. He died at Marw on the 1st Rabi' I, A.H. 562 = A.D. 1167. For his life and works, see Ibn Khalikān (De Slane's translation), vol. ii, p. 156; Tabaqat by Ibn Qadi Shubah, fol. 56b; Tabaqat by Ibn al-Mulaqqin, fol. 45b; Tabaqat by al-Insawi, fol. 124a; Tabaqat al-Kubra by As-Subki, vol. v, fol. 273b; Ithaf an-Nubala', p. 299; and Brock., vol. i, p. 329.

Beginning:

الحمد الله الذي فتح أبواب الرجاء و منع أسباب المواهب المم

In the preface, the author tells us that during his journey to Transoxiana he met his Shaikh and teacher, Abu Shujah, 'Umar bin Abi'l-Husain al-Bistami, who persuaded him to write the present work, which he commenced at Samarqand in A.H. 550 = A.D. 1156.

VOL. XII.
For other copies of the work, see Br. Mus., Nos. 345, 1286; Köpr., No. 1010; Bashir Āgā, No. 445; Ayā Ṣūfīyah, Nos. 2976, 2980; Būhār, No. 244; and Rāmpūr, p. 625. See also Ḥāj. Khal., vol. i, p. 456.

The work has been reproduced in facsimile, from the MS. in the Br. Mus., by the Trustees of the Gibb Memorial, A.D. 1912.

Written in fair minute Naskh, within red and blue ruled borders. The headings are in red. There are numerous short lacunae throughout our copy. Foll. 25 and 26–37 are misplaced; they should follow foll. 128 and 46, respectively.

Not dated. Probably, 14th century.

The present copy once belonged to Mawlānā Āḥmad (probably Mullā Āḥmad of Tatta, who was murdered by Mīrzā Fūlād Birlās, at Lahore, in A.H. 996 = A.D. 1588. See Beal’s Oriental Biographical Dictionary, p. 41). In A.H. 996 = A.D. 1588, the MS. was purchased for the Imperial Library of Akbarbād from one Mūhammad Muḥsin Khān, as stated in the following note on the title-page:

A similar note on the title-page, in a different hand, runs thus:

Besides these notes, there are several seals and ‘Arḍdīdah, mostly belonging to officials of Akbar the Great (A.H. 963-1014 = A.D. 1556-1605).

No. 647.

foll. 70; lines 23; size 8½ x 6; 6½ x 4½.

لأب اللباب في تصور الأنساب

LUBB AL-LUBĀB FĪ TAḤRĪR AL-
ANSAB.

Beginning:—

الحمد لله المنيء على الاشتاء والانساب المغ

According to Háj. Khal., vol. i, p. 456, Abû‘l-Hasan ʿAli bin Mūhammad Ibn al-ʿAsîr (d. A.H. 630 = A.D. 1232) made an abridgment of As-Samʿâni’s Kitâb al-Ansâb (No. 646 above), with the title Al-Lubâb, completing it in A.H. 615 = A.D. 1218. As-Suyūṭi again abridged this Al-Lubâb, under the title Lubb al-Lubâb Fi Tahārî al-Ansâb, but making some additions of his own. These are generally distinguished by the words قتت at the beginning and انتهى at the end.

It is stated in the colophon that the work was completed on the 17th Šafar, A.H. 873 = A.D. 1468, having occupied only ten consecutive days in composition.

For other copies, see Cairo, vol. v, p. 120; Paris, No. 2,800; Brill, vol. ii, p. 193; and Râmpûr, p. 645. See also Brock., vol. i, p. 330; and Háj. Khal., vol. i, p. 456.

The present work has been edited and published by P. J. Veth, Leyden, A.D. 1830–2.

Written in distinct fair Naskh, with the headings in red. Notes and emendations in the margins suggest that the copy has been collated throughout.

Dated, A.H. 959 = A.D. 1552.

Scribe: عبد الكرم بن ابي بكر بن جامع العبيتي الازهري.

The title-page contains signed notes of the following scholars, to whom the MS. has at some time belonged:—

1. Qūṭbaddîn bin ʿAlâ‘addîn al-Makkî al-Ḥanafî (d. A.H. 990 = A.D. 1582). For his life and works, see An-Nûr as-Ṣâfîr, fol. 194r.
No. 648.

foll. 373; lines 27; size $10 \times 7\frac{1}{2}$; $7\frac{1}{2} \times 5\frac{1}{2}$.

**TAHDĪB AL-ÂSMĀ' WAL-LUGĀT.**


The work is divided into two parts, the first of which contains biographical notices of the persons mentioned in the following works. The second deals with the technical words used in those works:—

3. **Al-Tanbih**, by the same.
5. **Al-Wajīz**, by the same.

**Beginning:**

الحمد لله حالم المصنوعات وباري البديات والن"".

Both parts are arranged in alphabetical order, except that the names beginning with Muḥammad have been placed first in honour of the Prophet's name.

For other copies, see Berlin, No. 8505; and Cairo, vol. iv, p. 167. See also Brock., vol. i, p. 397; Iktifā' al-Qunū', p. 101; and Hāj. Khal., vol. ii, p. 477.

The first part of the work has been edited and published by F. Wüstenfeld, Göttingen, A.D. 1842–7.

The present copy was transcribed at Damascus in the Dār al-Ḥadīṣ at-Tāhiriyah, the first part by Yūsuf bin Khīdr bin 'Umar al-Maqdisi, and the second by his brother, Muḥammad bin Khīdr. Written in fair Naskh. Dated, A.H. 724 = A.D. 1324.

The title-page and fol. 227ª bear autograph notes by the following scholars, to whom the copy has once belonged:—


Two fly-leaves at the end contain miscellaneous notes and extracts from other works.

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**No. 649.**

foll. 224; lines 27; size $11 \times 7\frac{1}{2}; \ 7\frac{3}{4} \times 4\frac{1}{2}$.

فِنيات الآيائل و إتمام إنجاء الزمان

**WAFAYAT AL-A’YÂN WA ANBÂ’ ABNÂ’ AZ-ZAMÂN.**

A valuable copy of the well-known biographical dictionary of Ibn Khallikân; complete in two separate volumes.

The author, Ibn Khallikân, whose full name is Shamsaddîn Abû’l-‘Abbâs Aḥmad bin Muḥammad bin Ibrâhîm bin Abî Bakr al-Barmakî al-Irbîlî شمس الدين أبو العباس أحمد بن محمد بن إبراهيم بن أبي بكر البرمكي الأربلي, and who was born in Irbil (a town near Mawṣil) in A.H. 608 = A.D. 1211, held the post of Qâdi in Egypt, and subsequently the post of Qâdi al-Quḍât (Chief Justice) in Syria. In his old age, he devoted himself to teaching in the Madrasahs Al-Amîniyâh and An-Najîbîyâh at Damascus, where he died in A.H. 681 = A.D. 1282. For notices of his life, see Husn al-Mubâdaraḥ, fol. 280a; Mirât al-Janân, fol. 428a; Tabaqât by Al-İsnâwî, fol. 88b; Tabaqât by Ibn al-Mulaqqîn, fol. 60b; Tabaqât al-Kubrâ by As-Subkî, vol. vi, fol. 126a; Tabaqât by Ibn Qâdi Shuhbah, fol. 97a; and the introduction of De Slane’s translation.

**Vol. I.**

Beginning:—

кар مولانا الإمام ................ بعد حمد الله الذي نقر بالبقر. 

We are told in the preface that the work treats of the biographies of men of all classes, except the companions of the Prophet. The author does not include either the names of the Tābi’in (the followers of the companions of the Prophet), except those worthy of special notice. The work was commenced in Cairo, A.H. 654 = A.D. 1256, and was completed on Monday, the 20th of Jumâdâ II, A.H. 672 = A.D. 1274.

For the author’s autograph copy of the two volumes, see Br.
Mus., No. 1505, and Br. Mus. Suppl., No. 607. For other copies, see India Office, No. 703; Paris, No. 2050; Cairo, vol. v, p. 174; Goth., No. 5873; Yekî Jâmî’, No. 254; Hamidiyyah, No. 1000; Waliaddîn, No. 2454; Köpr., No. 255; Ayâ Şûfiyah, Nos. 2992–2995; Berlin, Nos. 9853–9863; and Calcutta Madrasah, p. 43.

The work has been edited and published by F. Wüstenfeld, Göttingen, A.D. 1835–43, and also by M. G. De Slane, Paris, A.D. 1838–42. It has been repeatedly printed in Egypt, A.H. 1275, 1299, and 1310. An English translation by M. G. De Slane has been published in four vols., London, 1843–71.

For continuations, abridgments, and Persian translation, see Hâj. Kâhl., vol. vi, p. 452; and Brock., vol. i, p. 327.

Written in elegant Nasḵḵ, within gold, red and blue ruled borders, with two separate illuminated frontispieces at the beginning of each part of this volume. Foll. 98a–99a, blank.

The MS. has once belonged to Sir Gore Ouseley, who died in A.D. 1844. See Buckland’s Dictionary of Indian Biography, p. 324.

The title-page contains two ‘Arddidah, the earlier of which is dated A.H. 1192 = A.D. 1778. There are also two seals, one of them bearing the name of Mullâ Bâz Kâhân, the son of Alî Kâhân, dated A.H. 1162 = A.D. 1749, and another, the name of Muḥammad Šibqatal-lâh Kâhân, dated A.H. 1182 = A.D. 1768.

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**No. 650.**

foll. 270; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, beginning with the life of ابرادٰبیضبیض بن الیدبیض بن عبید الله بن مکحول.

Written in the same hand as the above.

Not dated. Probably, 16th century.

The last folio contains several ‘Arddidah, and also a note, which indicates that the present copy was once purchased for the Imperial Library of Delhi in the 21st year of the reign of Shâhjahân (A.H. 1037–1069 = A.D. 1628–1659). The note is followed by a seal of the said Emperor, dated A.H. 1056 = A.D. 1646.
No. 651.

foll. 231; lines 22; size $\frac{7}{12} \times \frac{5}{12}$; $6 \times 3\frac{1}{4}$.

MUKHTASAR WAFAYAT AL-A'YÂN.

A rare copy of an abridgment of the preceding work, by Muḥammad bin Nājī, with the following title:—

Mukhtasar K̄tāb R̄fīāt al-Àmān wa 'Anbā' Āibā' al-R̃mān al-Faqīhī al-Ālamī Muhammad bin 'Abd Allāh al-Dājū'i Muhammad bin Nājī,

Ḥāj. Khal., vol. vi, pp. 452–455, enumerates several abridgments of Ibn Khallikān's Wafayāt al-A'yān; but there is no mention of the present work. Brock., vol. ii, p. 239, mentions one Muḥammad bin Nājī, who flourished in the latter part of the 8th century of the Hijrah; but the present work is not included in the list of his compositions.

Beginning:—

الحمد لله و سلام علي عبادة الذين أصطفيهم الغ

In the present abridgment, numerous notices included in the original work are omitted, as are also all quotations from the poetical writings and letters of the subjects of the biographies.

The notices are arranged in alphabetical order, beginning with بحترام الدفعتي أبو عمرو and ending with بحترام الدفعتي أبو عمرو.

The colophon runs as follows:—

قال الفقيه محمد بن ناجي رحمه الله تعالى قال المصدر [ثُمَّ] الكتاب الذي سمته رفيات الامان و انتبه بإمام الزمان محمد الله تعالى يوم الاثنين العشرين من جمادي الآخر سنة 72 المفردة ....... وكان الفرغان من رقم هذه النسخة المبكرة أن شار الله تعالى عقيل أول الظهر يوم

الخمس تاسع شهر رجب من سنة 999.

Written in Naskh, mostly without diacritical points. Dated, Thursday, the 8th Rajab, A.H. 999 = A.D. 1591.

Short lacunae are found on foll. 45b, 190a, and 230a.
The last folio contains a short extract from كتاب السلوک ادول الهاموك،
the well-known work of Abû‘l-‘Abbâs Ahmad bin ‘Ali al-Maqrizi
(d. A.H. 845 = A.D. 1442).

No. 652.

foll. 110; lines 21–25; size 10½ × 7½; 7½ × 5.

NUKAT AL-HIMYÂN FI NUKAT AL-'UMYÂN.

A biographical dictionary of prominent men who were either
born blind or lost their eye-sight and became totally blind, from the
beginning of Islam to the time of the author.

Author: Salâhaddin Abû’s-Safâ Khalî bin Aibak as-Safadi
صالح الدين ابّن الصفاء خليل ابن ابّن الصفدي. He was born in Safad (a town in
the province of Damascus), A.H. 696 = A.D. 1296. According to his
own statement, his father did not care to educate him; but at the age
of twenty he himself applied his mind to study. He studied under
several renowned scholars, such as
- Ibn Yusuf bin Abû Hairîm al-Masî (d. A.H. 729 =
  A.D. 1329),
- Ibn Sîdî al-Nasîr (d. A.H. 734 = A.D. 1334),
- Avatar (d. A.H. 768 = A.D. 1367),
- Abû Hairîm Muhammad bin Yusuf (d. A.H. 745 = A.D. 1344), and
- Yusuf bin Mudarrash al-Masî (d. A.H. 742 = A.D. 1341). Our author soon
acquired a considerable knowledge in various branches of learning,
and became an authority in Arabic literature. He was a good
caligrapher, and copied about five hundred books. He served as a
writer in government offices in Egypt and Damascus, and then as
Secretary to the Government of Halab. He also held the post of the
Head-Treasurer (وكيل بيت المال) of Syria. He died in A.H. 764 =
A.D. 1363. For his life, see Tabaqât al-Kubrâ by As-Subki, vol. vii,
fol. 136v; Tabaqât by Ibn Qâdi Shuhbah, fol. 153a; Dustûr al-Illâm,
fol. 80a; and Ad-Durâr al-Kâmînîn, vol. i, fol. 199a.

Beginning:—

•

In his preface, the author tells us that in the course of preparing
the present work he consulted the following three works, in which
separate chapters are devoted to accounts of blind men:—

1. كتاب المعارف, by Ibn Qutaibah (d. A.H. 276 = A.D. 889).

3. رأس عمال الدين, by Abū'l-'Abbâs Aḥmad bin 'Alī bin Bānah. The notices are arranged in alphabetical order, beginning with أبوسن بن مسيرة الإعماي and ending with إبراهيم بن استحقاق الفرير.

For another copy of the work, cf. Berlin, No. 9866. See also Brock., vol. ii, p. 32.

Written in fair Naskh. Foll. 1-24 and 105-110 were inserted by محمد بن اسحاق العموسي in A.H. 1302 = A.D. 1884; while the rest of the copy seems to be somewhat older. Four fly-leaves at the end contain a list of the contents of the work.

No. 653.

foll. 45; lines 27; size 11 × 7; 8 × 5.

[DIKR AL-ÂSMĀ' AL-MADKÛRÎN FĪ JÂMI' AL-UMMAHĀT.]

Biographical notices of those persons whose names occur in the well-known work on the principles of law, according to the Mâlikî School, by Ibn Ḥajîb (d. A.H. 646 = A.D. 1248), entitled Jâmi' al-Ummahât, also designated Mukhtâsar al-Muntahâ.

The title of the present work cannot be traced; but in the last line the work is described as follows:—

و هذا آخر ما تبناجمعه من ذكر الأسماء المذكورين في جامع الأئمة

The author’s name, Muḥammad bin 'Abdassalâm, appears in the following imperfect colophon:—

فَرَغَ مِنْهُ مَولَعَهُ حَبِيبُ رَبِّهُ ﻣُحمدُ بْنِ عبد الَّذِي. في اليوم المبارك

الجديد عشرة شوال المبارك سنة ... وجعله من العالمين و العاملين

The author repeatedly refers to another work of his, entitled غنية الأواق في تصحيح ابن الحاجب (see foll. 23b and 43b), which cannot be traced anywhere. The latest authority quoted is 'Abdarrâhîm bin al-Husain bin al-'Irâqî, who was born in Egypt, A.H. 725 = A.D. 1325, and died at Cairo in A.H. 806 = A.D. 1404. Al-'Irâqî was a teacher of the author, and was still alive when the present work was under compilation, as appears from the following quotation (fol. 38b):—
For Al-'Irāqī's life and works, see Al-Qabasal-Ḥāwi, vol. i, fol. 102b; Tabaqāt by Ibn Qādī Shuhbah, fol. 187b; Tāj at-Ṭabaqāt, vol. ix, fol. 76b; and Brock., vol. ii, p. 65.

Beginning:—

It is much to be regretted that the top corner of the last folio has been torn off, since it would appear to have contained information regarding the author's visit to the tomb of Ibn Ḥājib at Alexandria as well as the date of compilation of the present work, etc.

The work is arranged under the following main headings:—

1. The Prophets; Muḥammad, Abraham, and Christ, fol. 1a.
2. The four Caliphs, fol. 3a.
3. The companions of the Prophet, fol. 5b.
4. The followers of the companions of the Prophet, fol. 12a.
5. The contemporaries and pupils of Imām Mālik, fol. 20a.
6. The eminent doctors of the Māliki school and other learned men, fol. 24b.
7. A Faṣl dealing with names of persons and titles of the books, referred to in the Jāmi‘al-Ummahāt, with regard to the authenticity of which there is some doubt, fol. 36a.
8. A biographical account of ‘Uṣmān bin ‘Umar, called Ibn Ḥājib, the author of the Jāmi‘ al-Ummahāt, fol. 43b.

In a note at the end, the scribe (موسى بن عثمان بن عبد الرحمن الدحلي، suffix) says that the present copy was transcribed from the
BIographies.

author's autograph copy, and collated with the same in A.H. 899 = A.D. 1494. Written in clear Arabian Naskh, with the headings, which are repeated as marginal headings, in red. There are numerous gaps and lacunae throughout.

No. 654.

foll. 320; lines 27; size $10\frac{1}{2} \times 7\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

الدیر الكامنة في اعيان الباءة الطائنة

AD-DURAR AL-KÂMINAH FÎ A'YÂN AL-MI'AT AŞ-ŞÂMINAH.

A comprehensive biographical dictionary of learned and eminent men, who lived in the 8th century of the Hijrah; complete in two separate volumes.


Vol. I.

Beginning:

الحمد لله الذي يحي ويميت وله اختلف الليل والنهار

... أما بعد فبدأ تعليق مفيد جمعت فيه تراجم من كل في المائة الثامنة من الهجرة النبوية من ابتداء سنة إحدى وسبع سنة الى آخر سنة شماني

مأية من الإعيان والعلماء والملوك وال أمراء والكتاب والوزراء والآباء

و الشعراء الع

The biographical notices are arranged in strict alphabetical order, beginning with إبراهيم بن أحمد بن أبي بكر بن عبد الله بن عبد المنعم البالي. The present volume ends with عطية بن هلال والصفار بن عبد الرحمن بن محمد بن علي بن الجلاب. The present volume ends with عطية بن هلال and concludes with أبشر بن عبد الرحمن بن محمد بن علي بن الجلاب.

We are told, at the end of the second volume, that the author completed this work in its original form in A.H. 830 = A.D. 1426; but that he went on adding to it down to A.H. 837 = A.D. 1433. Even then, however, he had not completely carried out his plan, having still unutilised material for supplementary notices.
The sources, on which the work is based, are fully described in Br. Mus. Suppl., No. 613. For other copies, see Paris, No. 2077; Cairo, vol. v, p. 53; Walladdin, No. 2417; Wien, No. 1172; Bûhâr, No. 271; and Râmpûr, p. 635. See also Brock., vol. ii, p. 70; and Hâj. Khal., vol. iii, p. 217.

No. 655.

foll. 354; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, beginning with علي بنbrahim بن اسم المصري الجندلي and ending with بونس النوروزي.

Both volumes are dated, A.H. 1313 = A.D. 1896; and were transcribed by 'Ali bin Muḥammad ar-Rifā'i in Ḥaydarābād, at the instance of the founder of the library.

Written in fair Naskh, with numerous gaps and short lacunae, marked with the words: بيضاء في الأصل, within double red-ruled borders. The headings are in red.

A list of the contents is prefixed to each volume.

No. 656.

foll. 158; lines 29; size $6\frac{1}{2} \times 4\frac{1}{4}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

دستور الإعلام بعورة الإعلام

DUSTûR AL-I'LĀM BIMA'RIFAT AL-A'LĀM.

A most concise biographical dictionary of saints, Šûfis, traditionists, jurists, poets, writers, kings, Amirs and other eminent men, from the first year of the Hijrah down to the beginning of the twelfth century.

The work was originally compiled by Jamāladdin Muḥammad bin 'Umar bin Muḥammad bin Aḥmad at-Tamimi at-Tūnisī, commonly called Ibn 'Azām جمال الدين محمد بن عمر بن محمد بن أحمد التميمي التونسي الشهير بابن عزم; but subsequently additions to it were made by the following scholars:—
1. Qūṭbaddīn Muḥammad bin Aḥmad al-Makkī an-Nahrawālī (d. a.H. 990 = A.D. 1582). For his life and works, see Brock., vol. ii, p. 381; and an-Nūr as-Sāfīr, fol. 194b.

2. Zainaddīn bin Muḥammad bin Aḥmad al-Baṣrawī (d. a.H. 1102 = A.D. 1691). For his life and works, see Tāj at-Ṭabaqāt, Mujallad xii, part i, fol. 7b; Silk ad-Durār, vol. ii, p. 120; and the present work, fol. 19b.

3. Ibrāhīm bin Muḥammad bin Kamāladdīn Muḥammad bin Ḥamzah al-Husainī (d. a.H. 1120 = A.D. 1708). For his life and works, see Silk ad-Durār, vol. i, p. 22; and Tāj at-Ṭabaqāt, Mujallad xii, part i, fol. 222b.

4. Ibrāhīm bin Sulaimān al-Jinnī (d. a.H. 1108 = A.D. 1696). For his life and works, see Silk ad-Durār, vol. i, p. 6; and Tāj at-Ṭabaqāt, Mujallad xii, part i, fol. 49b.

The author of the original work, Ibn ‘Azam, was born in Tunis, a.H. 816 = A.D. 1413. He left Tunis for Egypt in a.H. 837 = A.D. 1433, and attended the lectures of ‘Umar al-Baslaqūnī (d. a.H. 842 = A.D. 1438) and other eminent ‘Ulamā. In a.H. 840 = A.D. 1436, he made a pilgrimage to Ḥaramain, and for a long time stayed at Medina, where he studied Ḥadiq under Sirājaddīn ‘Umar bin Muḥammad al-Kāzarūnī (d. a.H. 865 = A.D. 1461; see Al-Qabas al-Ḥavī, vol. ii, fol. 167a). In a.H. 847 = A.D. 1443, he came back to Egypt and studied Ḥadiq under the celebrated traditionist, Ibn Ḥajar al-‘Asqalānī (d. a.H. 852 = A.D. 1449). He also visited several towns of Syria and Palestine. In a.H. 849 = A.D. 1446, he revisited Mecca and settled there permanently.

Besides the present work and those mentioned in Brock., vol. ii, p. 173, the following compilations of the author are enumerated in the Mu‘jam of Ibn Fahd, fol. 248b:—

1. الكتب الكبيرة من وظائف ابن القاسية و القامة
2. الوافي على العقيدة بوقيات الطريقة
3. تقريب المطالب الشاسعة بوقيات المائة المائة

The author’s main business was copying books and selling them, especially the more popular books of Shaikh Muḥiyaddīn Ibn al-ʿArabī (d. a.H. 638 = A.D. 1240). The author died at Mecca, a.H. 891 = A.D. 1486. For full details of his life, see Mu‘jam of Ibn Fahd, fol. 248b.

Beginning:—

الحمد لله الذي تفرد بما ليس لغيره العزة والغزاة العلى
The work is arranged in alphabetical order, the notices under each letter being classified according to the following five Qism:

1. الأول في من اشتهى باسم كمالك و العبد و العجاج
2. الثاني فيمن اشتهى بتينة كأبي الأسود و أبي داود و أبي تمام
3. الثالث فيمن اشتهى بنسبة أو سبب أو لقب كالكوفي و العزوي و قطب و كراغ النمل •
4. الرابع فيمن اشتهى بالبر و ابن الابناء و ابن الإببائي
5. الخامس فيمن اشتهى بصاحب كتاب الغلاني و البلدان •

الغلانة •


Written in fair Nasḵh, with the headings in red. Dated, A. H. 1123 = A. D. 1711. Slightly damp-stained.

Scribe: محمد بن عبد الله السلمي.

There are two notes on the title-page, the first of which contains a very short biographical sketch of our author, extracted from Sahāwī’s Ad-Ḏaw’ al-Lāmi’, and the second, a biographical notice of Ḥamzah bin Aḥmad al-Husaini (d. A. H. 874 = A. D. 1469).

The MS. was presented to the library by Dr. ‘Azīmaddin Aḥmad of Patna city (in the name of his brother, the late Ḥakīm Fāhimaddin Aḥmad).

No. 657.

foll. 160; lines 25; size 7 × 5½; 5 × 2¾.

AL-QABAS AL-ḤĀWĪ LĪGURARI ḌAW’ AS-SAKHĀWĪ.

An abridgment of As-Sahāwī’s Ad-Ḏaw’ al-Lāmi’ Fi A’yān al-Qarn at-Tāsi’, a work containing biographical notices of eminent scholars, who flourished in the 9th century of the Hijrah; complete in two separate volumes.

He was born in A.H. 880 = A.D. 1475, and died in A.H. 936 = A.D. 1529. See Dustûr al-I'llâm, fol. 73a; Haj. Khal., vol. iv, p. 122; and Brock., vol. ii, p. 304.

Vol. I.

Beginning:

الحمد لله الذي وفقنا ما من عبادة إلى إتقان، إثر أنقل عبادة الخ

In his preface, the author, after dwelling on the importance of biographical works, tells us that, in A.H. 927 = A.D. 1521, he received a copy of *Ad-Daw' al-Lâmî* from Jarallah al-Makki (d. A.H. 954 = A.D. 1547). Some years previously, viz., in A.H. 916 = A.D. 1510, he tells us that he had requested Jarallah’s father, ‘Izzaddin ‘Abdal ‘Aziz (d. A.H. 921 = A.D. 1515), to show him the afore-said book; but ‘Izzaddin refused to do so, on the ground that some of the notices in the book contained disparaging remarks, which ought not to be made public. This statement of ‘Izzaddin drew our author’s attention to the contents of the work, which he perused carefully, and found to consist of the following four classes of entries:

I. Lives of those scholars, who are praised for their vast learning and excellent character.

II. Lives of those scholars, whose learning is said to be limited.

III. Shorter notices of scholars, who are referred to disparagingly.

IV. Shorter notices of persons of quite ordinary merits, not worthy of the attention of the biographer.

He then goes on to say that, in the present abridgment, he has omitted the unpleasant remarks found in the original, and has added useful information from other sources, such as the work of biography of Jalâladdîn as-Suyûtî (probably, the Buğyat al-Wu’ât), ‘Izzaddin Ibn Fahd al-Makki’s al-Mu’jam, and Jarallah bin ‘Izzaddin’s al-Mu’jam. The symbols used to distinguish these additions are defined thus:

و علم انني اذا قلت كلم سلمب الصل علي الترجمة سلمب كلمة إنني بهدف و الاصل انني تلميذ معلمي ثم ان كلم المرجع من مشايخي الذين الخذت منهم ذكرت ما وقعت لي ومعه و ربما زدت في الترجمة من كلم شيخنا العلامة جلال الدين السيوطي او من معجم شيخنا الحافظ عزالدين ابن فهد المكي و اذا كنا من معجم وله اصلنا المحدث فهد الدين جلال الله حيث أقول انني تلميذي شيخنا فالمرداد الأول وعالم شيخنا الثاني الجليل لفد أقبلنا تلميذنا الثالث جعلنا من الاختيار وربما صرحنا باسمائهم و الأول لمراعاة الاختصار.
The author of the abridgment states further that he has also supplied the dates of the death of those persons, who died after the compilation of the original work.

The work is arranged in alphabetical order, beginning with إبراهيم بن أحمد البزبي الإفريقي. The present volume ends with the account of عمر بن خليل بن الفرس الكردي.

The present MS. was transcribed from the author's autograph copy, as stated in the following note at the end:

١٣٥٠ هـ

Biographical notices of the following three scholars (who do not find a place in the work) are added from other sources, in a different hand, in the margins of foll. 51b, 58b, and 155b, respectively:

1. Shihâbadîn Âhmâd bin Muhammad bin ‘Usmân al-Khalîlî al-Qudsî (d. a.h. 805 = a.d. 1402), extracted from Al-Uns al-Jalîl.

2. Shihâbadîn Âhmâd ar-Ramî (d. a.h. 957 = a.d. 1550), extracted from the Nuskhat al-Wujûd.

3. Şâ’inâddin ‘Ali al-Îsfahânî (d. a.h. 835 = a.d. 1432). No reference is given for this notice.

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No. 658.

foll. 130; lines and size same as above.

The Same.

Vol. II.

The second volume of the preceding work, beginning with عمر بن مسلم واللبني.

A note by the scribe in the margin of the last folio runs thus:

أقلو وبَّانِهَ النَّوْعِيَقُ هذا اَخْرَجَ مَرْحَبَهُ بِكَرَاسَةٍ بِرَقِّيٍّ مَنَّ السَّوْدَة بِخَطٍ

المولِفُ رحمه الله تكَتِبْتُه وَأَرَجَّحَ اللَّهُ سَبَحَانَهُ لَيْنَ يَعْلَمُنَا بِالْعَلَامَةِ كَمَا مِن

بابِدِئَانِهُ لِنَفَسِ المَوْلِفِ رحمه الله تعالى لم يَكُمِّلَ البَيْضَةَ لِكَنَّ السَّوْدَةَ نَهْأَةٌ

بِخَطِهِ.
The present copy is defective after fol. 121a; and the notices (arranged alphabetically under proper names) are wanting after the account of Mūsā bin Aḥmad as-Subki, as are also parts of that portion of the work dealing with the Kunyahs. Four folios, 122a to 125b, apparently meant for the insertion of notices, are left blank.

Both volumes are written in fair Nashīḥ, with lacunae and gaps in many places. The headings, which are also repeated in the margins, are in red. Dated, A.H. 1023 = A.D. 1614.

Scribe: ʿAbd al-Razzāq bīn ʾAbd al-Ḥamīd al-Shirbānī.

Short notices, from other sources, of the following eminent learned men are written in a different hand in the margins of foll. 22b, 55a, 87b, 119a, 119b, 122a and 125b, respectively:

1. Shamsaddīn Muḥammad bīn Ibrāhīm ṣāḥṢ Shīrwānī (d. A.H. 873 = A.D. 1468), from the Tārīkh Ibīn Ṭīyās.
2. Muḥammad bīn Ḥasan bīn Ṭālī al-Bayānī (d. A.H. 822 = A.D. 1419). No reference is given for this notice.
5. Muḥammad Faṣīḥaddīn an-Niẓāmī (d. A.H. 919 = A.D. 1513), from the Ḥabīb as-Siyār.
6. Saʿdaddīn Masʿūd at-Taftāzānī (d. A.H. 916 = A.D. 1510), from the Ḥabīb as-Siyār.

No. 659.

foll. 245; lines 23; size 10½ × 6½; 7½ × 4½.

النور السائر في أخبار القرن العاشر

AN-NūR AS-SĀFĪR FĪ AḵHBAR AL-QARN AL-ʿĀSHĪR.

A work containing biographical notices of eminent scholars and Ṣūfis of the 10th century of the Hijrah, arranged chronologically.

Author: Muḥḥyaddīn Abū Bakr ʿAbdallāḥ bīn Shāṭh bīn ʿAbdallāh bīn Shāṭh bīn ʿAbdallāh bīn al-ʿAidarūs al-ʿAlawi مسحي الدين إبراهيم عبد القادر بن شيخ بن عبد الله بن شيخ بن عبد الله بن العيدروس العلوي. The author, who belonged to the well-known Al-ʿAidarūs vol. XII.
family of Yaman, was born at Aḥmadābād (Gujarat) on Thursday, the 20th Rabi‘ I, A.H. 978 = A.D. 1570. He gives us his autobiography in the present work (foll. 170a-175a); and in the list of his works contained therein we may note the following, besides those mentioned in Brock., vol. ii, p. 419:—

The work was completed at Aḥmadābād on the 12th Rabi‘ II, A.H. 1012 = A.D. 1603, as stated in the following colophon:—

For other copies see Br. Mus., No. 937; Būhār, No. 273; and Rāmpūr, p. 650. See also Brock, vol. ii, p. 418; and Hāj. Khal., vol. vi, p. 392.

Written in fair Nasḵh, within red and blue ruled borders. Dated, A.H. 1113 = A.D. 1702.


The title-page also contains a seal and signature of one Muhammad bin ‘Abdallāh al-Lahdī al-Aḥmadi al-Anṣāri aṣh-Shāfi‘i, dated A.H. 1122 = A.D. 1710. There is also a note by ‘Abdallāh bin Sayyid
A work containing biographical notices of eminent scholars of the 11th century of the Hijrah, from A.H. 1001 to A.H. 1093, arranged chronologically.

Author: Jamaladdin Abū 'Alawi Muḥammad bin Abī Bakr bin Ahmad ašh-Shillī-al-Ḥadrarni. He was born at Tarīm (a town in the province of Ḥadrarnaut), in the middle of Sha'ban, A.H. 1030 = A.D. 1621. He studied under his father and several other distinguished scholars. After finishing his education, he visited India, and then made a pilgrimage to Haramain. In A.H. 1072 = A.D. 1661 he accepted the post of professor in the Madrasah attached to the holy mosque of Mecca; but he served only a few years, and then resigned on account of ill-health.

Besides the present work, and that mentioned in Brock., vol. ii, p. 383, the following works of the author are enumerated in the Khulāṣat al-Aṣar (vol. iii, p. 336):—

1. رسالة في المنظر; 2. رسالة في علم البيقات; 3. رسالة في علم المجيب; 4. رسالة في معرفة الله تعالى وخلق الآيات; 5. رسالة في معرفة الله تعالى وخلق الآيات; 6. رسالة في النحو والصرف; 7. رسالة في الأصول والشريعة.


Beginning:—

For other copies see Br. Mus., No. 938; and Rāmpūr, p. 641. See also Brock., vol. ii, p. 383.
Written in ordinary Nasā'ī, with many lacunae and blank spaces. Dated, A.H. 1313 = A.D. 1895.
Scribe: ʿAbd Allāh b. ʿAbd Allāh b. ʿAbd Allāh.

No. 661.

foll. 279, lines 23; size $13\frac{1}{2} \times 9\frac{1}{2}; \ 6\frac{1}{4} \times 5\frac{1}{2}$.

khulāṣat al-aṣar fī aʿyān al-qarn al-ḥādī ʿashar.

A well-known biographical dictionary of learned and holy men, who lived in the 11th century of the Hijrah; complete in four volumes.

Author: Muḥammad Amīn b. Faḍlallāh al-Muhībbī. He was born in Damascus, A.H. 1061 = A.D. 1651. He studied under his father and several other eminent scholars. After finishing his education, he made a pilgrimage to Ḥaramain, and also visited several places in Asia Minor and Egypt. Subsequently, he came back to Damascus, where he served as a professor in the Madrasah Al-Aminiyah. Our author wrote several books, which won general appreciation. Besides the present work, and those mentioned in Brock., vol. ii, p. 293, the following compositions of the author are enumerated in the Silkad-Durar, vol iv, p. 86—:

1. كتاب عالمي.
2. قدس السبيل فيما في لغة العرب من الدخل.
3. اللاموس علي اللاموس.


Vol. I.

Beginning:

The present volume ends with the account of ʿAbd Allāh b. ʿAbd Allāh b. ʿAbd Allāh b. ʿAbd Allāh b. ʿAbd Allāh.

Copies: Berlin, No. 9893; Ref., No. 369; Paris, No. 2083; Wien, No. 1192; Br. Mus., Nos. 1304/5 and 1648. See also Brock., vol. ii, p. 293.

The work was edited and published by Muṣṭafā al-Wahbī in Egypt, A.H. 1284.
BIographies.

No. 662.

foll. 276; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, beginning with حسن بن نعيم and ending with المدة عبد الكرم.

No. 663.

foll. 278; lines and size same as above.

The Same.

Vol. III.

The third volume of the same work, beginning with عبد الكرم بن محمد بن عبد الرحمن بن محمد قامى العسكر and ending with سنان.

No. 664.

foll. 301; lines and size same as above.

The Same.

Vol. IV.

The fourth volume of the same work, beginning with محمد بن يوسف الرخلي الفدسي and ending with عبد العزيز البهائي.

Written in ordinary Naskh. It is to be observed that the editor's note at the end of the printed edition (A.H. 1284 = A.D. 1867) is copied verbatim at the end of the present volume, indicating that all these volumes were copied from the printed edition. All are in the same hand.
No. 665.

foll. 320; lines 26-30; size 14½ x 9½; 13 x 8¾.

تاج الطبقات

TĀJ AṬ-ṬABAQĀT.

A reliable and comprehensive work, of which the present is believed to be a unique copy, comprising biographical notices of the Prophet Muḥammad, companions of the Prophet, saints, Ṣūfis and eminent scholars, from the beginning of the Hijrah era up to the end of the 12th century, arranged chronologically.

Author: Muḥammad Amin bin Muḥammad ʾas-Ṣāliḥ an-Naqqāshbandī al-Kurdi al-Ayyūbi. Our author traces his genealogy from Sultān Ṣalāḥaddin Yūsuf al-Ayyūbi, the celebrated Saladin (A.H. 564-589 = A.D. 1169-1193). He also mentions that Ḥasan bin Mūsā al-Kurdi al-Bāni, of whom he gives a biographical notice (Mujallaḍ xii, part ii, fol. 385), was one of his ancestors. This Ḥasan bin Mūsā, who was the author of several works, died in A.H. 1148 = A.D. 1735. See Brock., vol. ii, p. 345.

Details of the author's life and the exact date of his death are wanting; but, from the colophon of the last Mujallaḍ (No. 686 below), it appears that he lived up to the end of the 13th century of the Hijrah, as he finished the compilation of the said Mujallaḍ in A.H. 1299 = A.D. 1882, and was still thinking of compiling another Mujallaḍ, comprising biographies of the 13th century A.H.

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

تاج الطبقات الأولياء العارفين والعلماء العاملين


Beginning:

الحمد لله المنفرد باسمه الأسمى المختص بالملك الأعز الحمدي

In his preface the author tells us that he had been very fond of literary pursuits from his early youth, and previous to the present compilation had written the following works:

1. A treatise on the science of agriculture, entitled توضيب الطالبين في حساب أهل البادية والزوارف.
2. An astrological work, entitled "Qawā'id al-jinn fī 'ixrāj mu'amal al-Insān.
3. An Arabic translation of a Turkish work, entitled "Fi tajjallat al-dhikr al-samayfīh min tājullat al-salam.
4. An Arabic translation of another Turkish work, entitled "Tarjama al-fusūl fī waḥīdah al-shawâb al-Abdarrahmān 'Afdīnā bi 'Irāq (South America).
5. A daily note-book, or "Rūz namah.

He tells us further that he was actually engaged in the compilation of a detailed work on Sufism, and had already completed more than four volumes, when he was one day inspired in a dream to compile the present work. At first he hesitated to take up such a difficult task, owing to the want of materials; but fortunately, when he was staying at Mecca, he found there many useful books suitable for his purpose. He enumerates the following works as his authorities:

1. Al-Isfā'āb, by Ibn 'Abdalbarr (No. 692 below).
4. Tabaqāt al-Kubrā, by As-Suyūṭi (d. 911 = A.D. 1505).
7. An-Nūr as-Sāhib, by 'Abdal Qādir al-'Alawī (No. 659 above).
8. Ad-Daw' al-Lāmī, by As-Sa'diṣhāwī (d. 902 = A.D. 1497).
10. Lawiṣīq al-Anwār, by Ash-Sa'īrānī (No. 753 below).
12. Tabaqāt an-Nawīqīn, by As-Suyūṭi (No. 788 below).
15. Sharḥ ar-Risālāt al-Qushā'iriyyah, by Zakariyyā al-Anṣārī (d. 1520).
17. Dalil ash-Shaqqā'iq an-Nu'māniyyah, by 'Āshiq Bābā (d. 979 = A.D. 1571).

The entire work is divided into twelve *Muḥallad*, each treating of a century; and most of these are subdivided into several parts. The present part of the first *Muḥallad* embraces the period from the first to the fourteenth and the earlier months of the fifteenth year of the Hijrah.

Beginning with the account of ʿAbām al-fāʾīmīn wa-Sayd al-muḥallīn Muhammad bin ʿAbd al-lāh bin ʿAbd al-muttaṣib aṯ-ʾamāʾa ʿidda ʾanfūl bin ʿamār, and ending with that of ʿAbām al-fāʾīmīn wa-Sayd al-muḥallīn aṯ-ʾamāʾa ʿidda ʾanfūl bin ʿamār, the colophon at the end of the last *Muḥallad* suggests that all

A table of contents, drawn up by one Muḥammad bin ʿAbdallāh al-Manṣūrī, is prefixed to each part.
BIographies.

No. 666.

foll. 340; lines and size same as above.

The Same.


The second part of the first Mujallad, embracing the period extending from the later months of the 15th up to the end of the 44th year of the Hijrah.

Beginning with the account of نعيم بن عبد الله الفروشي and ending with that of عفية بن أبي سفيان.

No. 667.

foll. 340; lines and size same as above.

The Same.


The third part of the first Mujallad, embacing the period extending from A.H. 45 to the earlier months of A.H. 67.

Beginning with the account of مسلمة بن يحيى and ending with that of ابنة بن قيس.

No. 668.

foll. 307; lines and size same as above.

The Same.


The fourth part of the first Mujallad, embracing the period extending from the later months of A.H. 67 up to the end of A.H. 100.

Beginning with the account of عبد الرؤف بن حاتم الطائي and ending with that of عبدالرحمان بن مؤمل.
No. 669.

foll. 356; lines and size same as above.

The Same.


The first part of the second *Mujallad*, embracing the period extending from A.H. 101 up to the end of A.H. 150.

Beginning with the account of الخليلة سيدنا عمر بن عبد العزيز and ending with that of الإمام الأعظم النعمان بن ثابت بن النعمان أبو حنيفة.

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No. 670.

foll. 220; lines and size same as above.

The Same.


The second part of the second *Mujallad*, embracing the period extending from A.H. 151 up to the earlier months of A.H. 178.

Beginning with the account of الشيخ محمود بن اسحاق الشهابي أبو علي بن عبد الله الكوفي and ending with that of Sheikh Abu Sulaiman al-Basri.

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No. 671.

foll. 257; lines and size same as above.

The Same.


The third part of the second *Mujallad*, embracing the period extending from the later months of A.H. 178 up to the end of A.H. 200.

Beginning with the account of Sheikh Abu Sulaiman al-Basri and ending with that of Sheikh Abu Sulaiman al-Basri.
No. 672.

foll. 350; lines and size same as above.

The Same.


The first part of the third *Mujallad*, embracing the period extending from A.H. 201 up to the earlier months of A.H. 245.

Beginning with the account of the شيخ حبيب بن الوالي بن حبيب and ending with that of the شيخ أبو الفيض ثوبان بن إبراهيم.

No. 673.

foll. 349; lines and size same as above.

The Same.


The second part of the third *Mujallad*, embracing the period extending from the later months of A.H. 245 up to the end of A.H. 300.

Beginning with the account of the شيخ أبو ثراب عسكر بن حسم النخشي and ending with that of the شيخ محمد بن الفضل بن إسحاق أبو سعيد الفيسايري.

No. 674.

foll. 350; lines and size same as above.

The Same.

Vol. IV, part 1.

The first part of the fourth *Mujallad*, embracing the period extending from A.H. 301 up to the earlier months of A.H. 345.

Beginning with the account of the شيخ أحمد بن إسحاق العبدي and ending with that of the شيخ محمد بن حبيب بن أمية بن عمرو.
No. 675.

foll. 454; lines and size same as above.

The Same.

Vol. IV, part 2.

The second part of the fourth Mujallad, embracing the period extending from the later months of A.H. 345 up to the end of A.H. 400.

Beginning with the account of {الشیخ} {ابو عبد الله} {محمد بن احمد بن أحدن} {الشیخ} {المعتمد} {بن محمد بن محمد بن محمد بن} {مکحول} {السقی}.

No. 676.

foll. 247; lines and size same as above.

The Same.


The second part of the fifth Mujallad, embracing the period extending from A.H. 470 up to the end of the fifth century.

Beginning with the account of {الشیخ} {محمد بن هبة} {الله} {ابو} {الحسن} {الزرق} {الشیخ} {معمر بن هبة} {الله} {الزرقی}.

and ending with that of {الشیخ} {معمر بن هبة} {الله} {الزرقی}.

It is to be noticed that the first part of this fifth Mujallad, embracing the period A.H. 401 to 469, is wanting.

No. 677.

foll. 310; lines and size same as above.

The Same.

Vol. VI, part 1.

The first part of the sixth Mujallad, embracing the period extending from A.H. 501 up to the earlier months of A.H. 558.

Beginning with the account of {الشیخ} {سليمان} {بن} {الفرنسی} {الشیخ} {حسن} {بن} {علي} {بن هشام} {السولی}.

and ending with that of {الشیخ} {حسن} {بن} {علي} {بن} {هشام} {السولی}. 
BIographies.

No. 678.

foll. 332; lines and size same as above.

The Same.

Vol. VI, part 2.

The second part of the sixth Mujallad, embracing the period extending from the later months of A.H. 558 up to the end of the sixth century.

Beginning with the account of the sheikh Ali bin Muhammad bin al-Husayn and ending with that of the sheikh Abi al-Qasim, the sheikh Muhammad bin Ibrahim al-Muaffak and the sheikh Muhammad bin Khalf bin Abd al-Majid.

No. 679.

foll. 240; lines and size same as above.

The Same.


The first part of the seventh Mujallad, embracing the period extending from A.H. 601 up to the earlier months of A.H. 658.

Beginning with the account of the sheikh Muhammad bin Abd al-Wahhab bin Khalf and ending abruptly in the middle of the life of the sheikh Muhammad bin Ahmad bin 'Abbasi bin Abu al-Rahim, Ahmad bin 'Abbasi bin 'Abbasi bin 'Abbasi bin Abd al-Wahhab bin Ahmad bin Talib.

No. 680.

foll. 222; lines and size same as above.

The Same.


The second part of the seventh Mujallad, embracing the period extending from the earlier months of A.H. 658 up to the end of A.H. 700.

Beginning at the point where the previous part ends in the account of the sheikh Muhammad bin Ahmad bin 'Abbasi bin Bani 'Abbasi and breaking off abruptly in the middle of the account of the sheikh 'Abbasi bin 'Abbasi bin 'Abbasi bin 'Abbasi bin Abd al-Wahhab bin Ahmad bin Talib.

It may be noticed here that the account of the sheikh remains unfinished.
No. 681.

foll. 301; lines and size same as above.

The Same.

Vol. VIII.

The eighth *Mujallad*, comprising the biographies of those who lived in the 8th century.

Beginning with احمد بن عبد الرحمن الدمشقي and ending with ظهير الدين الخلوتي.

No. 682.

foll. 359; lines and size same as above.

The Same.

Vol. IX.

The ninth *Mujallad* of the same work, containing the lives of those who lived in the 9th century.

Beginning with the account of الشيخ علي بن سيدى القطب الا وحد الشيخ محمد بن أبي بكر بن عبد الرحمن and ending with that of محمد ونا.

No. 683.

foll. 302; lines and size same as above.

The Same.

Vol. X.

The tenth *Mujallad* of the same work, embracing the period extending from A.H. 901 to A.H. 985.

It may be noticed that no account of the years A.H. 986 to 1000 is found in the present copy.

Beginning with the account of محمد بن عمر بن محمد بن شوبان الدروسي and ending with that of حامد بن محمد الشهير بابن الشيخ دورو.
No. 684.

foll. 275; lines and size same as above.

The Same.

Vol. XI.

The eleventh Majallad, containing biographies of those who flourished in the 11th century.

The first part of the twelfth Majallad, embracing the period extending from A.H. 1101 up to the earlier months of A.H. 1152.

Beginning with the account of

The second part of the twelfth Majallad, embracing the period extending from the later months of A.H. 1152 up to the end of the 12th century.

The colophon runs thus:

بسم الله رحمه إلهalong with the narrative of the subsequent events of the 12th century.
COMPANIONS AND TRADITIONISTS.

No. 687.

foll. 56; lines 24; size 9 × 6; 7 × 5.

[كتاب في اسماء الرجال]

(KITÂB FÎ ASMÂ‘ AR-RIJÂL.)

Fragment of a work containing biographical notices of the companions of the Prophet and of the traditionists who followed them, without title or author's name.

In an endorsement in the margin of fol. 19, the work is said to be a fragment of Al-Mû’talîf wa’l-Mukhtalîf, by ‘Abdalgâni al-Azdi (d. A.H. 409 = A.D. 1018); but internal evidence shows that it is a portion of some work by Imâm Al-Bukhârî (d. A.H. 256 = A.D. 870). All the statements made in the work have been narrated directly from those Shaikhs from whom, as we are told by Ad-Dahabi and Al-Ijlawni, Imâm Bukhârî received traditions, and who flourished long before the afore-said ‘Abdalgâni al-Azdi; for instance, Abû ‘Ashîm (d. A.H. 212 = A.D. 827), Abû Nu’aim (d. A.H. 219 = A.D. 834), Âdam bin Abî Iyâs (d. A.H. 220 = A.D. 835), and Ismâ’il bin Abî Uwais (d. A.H. 226 = A.D. 841). Moreover, in a note by some scholar in the margin of fol. 4491, where biographical accounts of Harâm bin Hakim and Harâm bin Mu‘awiyyah are given, the writer says that Bukhârî (most probably, meaning the author of the present work) has wrongly
guessed that these men were two different persons while, as a matter of fact, they were one and the same person. The note runs thus:

\[\text{حَرَامُ بُنِّ حُكَيم وُحَرَامُ بِنِ مُعَوْيَة هَمَّا رَجُلٌ واحِدٌ وَرَضِمُ البَغَارَّيْيَ فِي أَخْرَاجِهِ اَنْبَأَتَا اَثْنَيْنِ}\

We learn from Haj Khal. Khal., vol. ii, p. 117, that Imam Bukhārī wrote three biographical books dealing with the traditionists; the first a large work, entitled \textit{At-Tārīkh al-Kabīr}; the second, a work of medium size, entitled \textit{At-Tārīkh al-Awsat}; and the third, a shorter work, entitled \textit{At-Tārīkh aṣ-Šaqīr} (see No. 688 below). The present MS. is possibly a fragment either of \textit{At-Tārīkh al-Kabīr} or \textit{At-Tārīkh al-Awsat}.

From the original pagination of the MS., it appears that eight folios are wanting at the beginning. It opens abruptly with the words:

\[\text{قَالَ لِي إِبْرَاهِيمَ بْنَ المَنْذَرِ عِنْ إِبْرَاهِيمَ بْنِ مُحَمَّدَ بْنِ عَبْدِ الْعَزِيزِ بْنِ عَمْرَانَ}\
\[\text{لَمْ يَشَهَّدْ يَدَاهَا فِي جَهَنَّمِ مَائَةَ رَجُلٌ لَّكُلِّ رَجُلٍ بَرْعَ مَائَةٌ دِينَارٍ وَكَانَ عَذَابُ بِنِ عَقَبَ فِي نَفَاذِهَا الْمَ}\

The first complete notice relates to the account of Muhammad bin Abu Ubaydah. The work is arranged in alphabetical order, except that the names beginning with Muḥammad have not been placed first.

The MS. breaks off abruptly in the middle of the account of Khālid bin Yūsuf bin Saffān.

Apparently a very old copy. Written in Nasḵ, with occasional notes and emendations in the margins. Not dated. Probably, 12th century.

\[\text{No. 688.}\
\text{foll. 175; lines 13; size } 12\frac{1}{2}\times 9; 8\frac{1}{2}\times 5\frac{1}{4}.\
\]

\[\text{التَّارِيْخُ الصُّغِيرُ}\
\text{AT-ṬĀRĪKH AṢ-ŠAQĪR.}\
\]

A well-known work containing notices of the companions, their followers, and other subsequent traditionists.

Author: Abū 'Abdallah Muḥammad bin Ismā'il al-Bukhārī al-Juʿfi (\(d.\) A.H. 256 = A.D. 870).
For his life, see Lib. Cat., vol. v, part i, No. 129.
Beginning:

أخبرنا أبوذر عبد بن أحمد بن محمد البكري ... قال حدثنا محمد بن اسماعيل ... كتاب الخصوص من تاريخ النبي صلى الله عليه وسلم...

و المجاهدين والانصار وطبقات التابعين لهم باحسن ومن بعد هم الم...

Cf. Berlin, No. 9914, where the contents of the work have been fully described. See also Râmpûr, p. 623; Bûhâr No. 221; and Hâj. Khal., vol. ii, p. 117.

Distinctly written in bold Nâskh, within red and blue ruled borders. Dated, a.h. 1293 = a.d. 1876.

The work has been lithographed in Allâhâbâd, a.h. 1324.

No. 689.

foll. 325; lines 22; size 13½ × 8; 10 × 5½.

(A MS. containing two separate works, bound together.)

foll. 1-102a.

I.

The Same.

Another copy of the preceding work.

Begins as above.

Written in fair Nâskh. Dated, a.h. 1315 = a.d. 1898.

foll. 105a-325.

II.

أسماء رجال الصحيحين

ASMA' RIJÂL AŞ-ŠAḤÎḤAIN.

A biographical dictionary of those traditionists, whose names occur in the Şâhib Bukhârî and the Şâhib Mûsîmî.

Author: Abû'l-Fadl Muḥammad bin Tâhir bin 'Alî al-Maqdisî.

The author, who was himself a great traditionist, and well acquainted with the lives of traditionists, was born in a.h. 448 = a.d. 1056, visited numerous places for the sake of acquiring learning, and finally settled in Hamadân. He died in Bağdâd, a.h. 507 = a.d. 1113, on his way back from Mecca. See Taḏkîrat al-Ḥûffâz, vol. iv, p. 39.

Beginning:

قال الحافظ أبو الفضل محمد بن طاهر المقدسي رضي الله تعالى عنه ... المعهد الله على كل حال و آمما كل حاجة و سوال الله...
BIographies.

The work contains biographical notices of those traditionists who are mentioned in the Şâhih Bukhârî and the Şâhih Muslim, and accounts of whom were subsequently given in two separate works, viz., اسامه رجال مجمىء البخاري by Abû Naṣr Aḥmad bin Muḥammad al-Kalâbādî (d. A.H. 398 = A.D. 1007) and اسامه رجال صدوق مسلم, by Abû Bakr Aḥmad bin 'Ali al-Ịsfahânî (d. A.H. 428 = A.D. 1036). The author has incorporated the above two works in the present, after making some necessary additions and alterations. See Ḥāj. Khal., vol. i, p. 289.

Written in bold Naskh, with the headings in red. Foll. 103a–104b are blank.

Dated, A.H. 1315 = A.D. 1898.

No. 690.

foll. 36; lines 19; size 8×7; 6½ × 4.

كتاب الضعفاء الصغير

KITÂB AD-DU‘AFÂ’ ÅS-SÂGîR.


Beginning:—

لاخبرنا الشهيد أبو علي الحسن بن أحمد العدّاد المقرئ قراءة عليه ونا اسم في شهر الله الامام رجب سنة تسع وخمس مائة ابن ابي نعيم أحمد بن عبد الله بن أحمد بن اسحاق الحافظ ببسط محمد بن يوسف الدان الصوفي قراءة عليه في ذي الحجة سنة ست عشرين واربعاًة ابن ابو أحمد محمد بن أحمد بن النطفي الراقي بجزآن قال تقرأ على اسم بن موسى الجوازي، ابن أبو عبد الله محمد بن اسماعيل البخاري، باب اللف ابراهيم بن اسماعيل بن مجمع بن جارية الانصاري، نروي عنه، وهو كثير الوعيم الخ.

Besides the present work, Imâm Bukhârî wrote another biographical dictionary of the unreliable traditionists, entitled Kitâb ad-Du‘afâ’ al-Kabîr. See Ḥāj. Khal., vol. iv, p. 118.
Written in fair Naskh.
Not dated. Apparently, a very modern copy.
The work was printed in A.H. 1323.

No. 691.

foll. 26; lines 18; size $8\frac{1}{2} \times 6$; $6 \times 4\frac{1}{2}$.

كتاب البنفردات والوحدان

KITÂB AL-MUNFARIDÂT WAL-WUHDÂN.

A biographical treatise dealing with those male and female companions of the Prophet, and their followers, who are distinguished by the fact that each is said to have narrated but one Ḥadīṣ to one single person.

Author: Abūl-Ḥusain Muslim bin al-Ḥajjâj al-Qushairi مسلم بن الحجاج القشراي (d. A.H. 261 = A.D. 875). See Lib. Cat., vol. v, part i, No. 188.

Beginning:—

قال الخدروني أبو محمد الحسين بن احمد السمرقندي بقرائي عليه
بنيساپور ......... قال سمعت ابا الحسين مسلم بن الحجاج القشراي ينقول
تنمية من روی عنه رجل أو إمرأة حفظ أو حفظت من رسول الله صلى الله
عليه وسلم شيئاً من قول أو فعل ولا يورى على كل واحد منهم الا واحد من

* مشهور التابعين الثلاثي في الرواية عن الخ

A copy of the work is noticed in Asafiyyah, p. 786.
Written in fair Nasta'liq. Not dated. Apparently, a very modern copy.

No. 692.

foll. 144; lines 19; size $13\frac{1}{2} \times 8\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

الاستيعاب في معرفة الأصحاب

AL-ISTĪ'ĀB FĪ MĀ'RIFAT AL-ÂSHĀB.

The first volume of the well-known biographical dictionary of the companions of the Prophet, complete in five separate volumes.
Author: Abū 'Umar Yūsuf bin 'Abdallāh bin Muḥammad bin 'Abdalbarr an-Namari al-Qurtubi أبو عمر يوسف بن عبد الله بن محمد بن عبد البر النموي القرطبي. The author was a great traditionist and historian of his time, and was born at Cordova on Friday, the 24th Rabi’ II, A.H. 368 = A.D. 978. He held the post of Qâḍî of Lisbon, and died at the age of 95 in Shâṭibah, on the 30th Rabi’ II, A.H. 463 = A.D. 1071. For his life, see Taḏkirat al-Huffāz, vol. iii, p. 324; Al-Ansâb by As-Sam‘âni, fol. 447a; Ithâf an-Nubalâ’, p. 442; and Ibn Khallikân (De Slane’s translation), vol. iv, p. 398.

Vol. I.

Beginning:—

قَالِ .... النَّحِيَّةُ بُلْبِشَةٌ رَبِّ الْعَالَمِينَ جَامِعُ الْأَوْلِيَاءِ وَالْآخِرِينَ النَّجْم

The present volume ends abruptly in the middle of the account of the sâhibin bin ‘Ali bin abi Taibah.

For other copies see Br. Mus., No. 1623; Br. Mus. Suppl., No. 623; Brill-Houtsma, No. 195; Cairo, vol. i, p. 225; Hamidiyah, No. 202; Ayâ Şûfiyah, No. 453; Köprü, Nos. 238–241; Bashir Ağâ, No. 85; Calcutta Madrasah, p. 42; Bûhâr, No. 228; and Râmpûr, p. 133. See also Háj. Khal., vol. i, p. 276; and Brock, vol. i, p. 368.

The work was printed in two volumes at Haidarâbâd (Deccan), A.H. 1318.

No. 693.

foll. 152; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, beginning with what remains over from the preceding volume of the account of the sâhibin bin ‘Ali bin abi Taibah and ending with that of.

No. 694.

foll. 205; lines and size same as above.

The Same.

Vol. III.

The third volume of the same work, beginning with the account of the sâhibin bin ‘Ali bin Qâjâmah ibnîn al-wâli al-qâim and ending with that of al-muṣlim al-masâwi’i al-qâmil.
No. 695.

foll. 171; lines and size same as above.

The Same.

Vol. IV.

The fourth volume of the same work, beginning with the account of عَلَيْ بْن ِعَبَدِ اللَّهِ. The alphabetical series of proper names ends on fol. 166b, with بروز الجملي. There follows the كُتُبُ الْكِتَابِ, containing the accounts of those who are known by their Kunyah, arranged also alphabetically. The volume ends abruptly in the middle of the account of ابوامية المخزومي.

No. 696.

foll. 167; lines and size same as above.

The Same.

Vol. V.

The fifth volume of the same work, beginning with what remains over from the preceding volume of the account of ابوامية المخزومي. The Kunyah end on fol. 87b, with ابوزرده. There follows the كُتُبُ الْنساء, a chapter containing notices of the female companions of the Prophet, beginning with ابً ورقة ابوي بنت عبد الملك and ending with.

All the above five volumes were transcribed by مَرْضَى هَايَدَرَ أَلِي at Lucknow, a.h. 1316 = A.D. 1898. Written in fair Naskh, with the headings in red.

No. 697.

foll. 188; lines 17; size $8 \times 5\frac{1}{4}$; $5 \times 3$.

تَقْيِيدُ الْمَهْمَلِ وَتَبْيِيزُ الْمَشْكُول

TAQYİD AL-MUHMAL WA TAMYİZ AL-MUSHKIL.

A biographical dictionary, which deals with those names, Nisbah and Kunyah mentioned in the Al-Jāmi‘ aṣ-Ṣaḥīḥ of Imām Bukhārī and in the Al-Jāmi‘ aṣ-Ṣaḥīḥ of Imām Muslim, which, because of their similarity to each other, are liable to be confounded.
Author: Abu 'Ali al-Husain bin Muhammad bin Ahmad al-Gassâni al-Jaiyânî.

The author, Al-Jaiyânî, a good philologist and traditionist of Spain, was born in A.H. 427 = A.D. 1035. He began his travels for the purpose of acquiring learning in A.H. 444 = A.D. 1052, served as a professor of Hâdis in the famous Cordova University, and died on the 12th of Sha'bân, A.H. 498 = A.D. 1105. See Taqkirat al-Huffâz, vol. iv, p. 31; and Ibn Khallikán (De Slane's translation), vol. i, p. 458.

Beginning:

الحمد لله رب العالمين و العاقبة للمتوفين ...

و بعد يرحمك الله فاتك سالمتي إن اجتمع لك ما أشتبق عليك مما يأتلف خطه و يختلف لفظه عن اسماء الزوانى و كذاهم و نسبهم من الصحابة والتابعين ومن بعدهم من الخلفين ومن ذكر في الكتب الصحفين الخ

Incomplete at the end. The MS. breaks off abruptly in the middle of the account of Aibn Askâb.

A copy of the work has been described in Berlin, No. 10161. See also Háj. Khâl., vol. ii, p. 397; and Brock., vol. i, p. 368.

Apparently, an old copy. Written in fair Naskh, with the headings in red. The old folios have been re-mounted on new margins.

Not dated. Probably, 16th century.

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No. 698.

foll. 203; lines 23; size 9 1/4 x 6 1/4; 7 x 4 1/4.

الكامل في اسماء الرجال

AL-KAMĀL Fī ĀSMĀ' AR-RIJĀL.

A biographical dictionary of those traditionists whose names occur in the famous six canonical books of Hâdis.

Author: Taqiaddin 'Abdalghanî bin 'Abdalwahid bin Surûr al-Jammâ'ilî al-Maqdisî. He was born at Jammâ'il (a village in the vicinity of Nâbûlus) in A.H. 541 = A.D. 1146. In his early youth he left his home for the sake of acquiring learning, and visited Damascus, Baghdad, Egypt, Hamadân, Isfahân and other centres of Islamic culture and learning. In A.H. 570 = A.D. 1174 he revisited Alexandria,

Beginning:—

الحمد لله على جميع نعمة عدد خلقه وكله حمدًا يرجع المزید

* من ضلله وكرمه الخ

According to the Taḏkirat al-Ḥuffāz, the work was originally divided into ten parts. The present MS. is designated on the title-page as the first part. It ends with the account of اسباط أبي السبع الصربي.

The work was finally arranged by the author's son, Jarāladdān Abū Mūsā 'Abdallāh (d. A.H. 627 = A.D. 1229), as stated in the following note on the title-page:—

الجزء الأول من الكمال في اسماء الرجال...... تاليف الشيخ الإمام

َنَتَيِّ الدْين أبي مَحَمَّد عبد الغُفْل يِن بَن عبد الوَلَد بَن عَلَي بَن سَيْبَر

المقدسي ترَتَّيب وَلادة التُحَاظ جِمال الدُّين أبي موسى عبد الله زجَبما الله

* تعالى

For other copies see Berlin, No. 9924/5; Br. Mus. Suppl., No. 625/6; Cairo, vol. i, p. 244; and Calcutta Madrasah, p. 43. See also Brock., vol. i, p. 356; and Hāj. Khal., vol. v, p. 240.

Written in good Naskh, with occasional vowel-points. Several folios contain marginal notes, which are said to have been copied from those written by An-Nawawi (d. A.H. 676 = A.D. 1278) in the margins of the original copy. Not dated. Probably, 15th century.
BIographies.

No. 699.

foll. 226; lines 21; size $9\frac{1}{4} \times 7\frac{1}{2}$; $7\frac{1}{4} \times 5\frac{1}{2}$.

TAHDĪB AL-KAMĀL.

The present MS. is defective at the beginning as well as at the end. It contains neither title nor author's name; but in an endorsement on fol. 1r it is said to be *Tahdīb al-Kamāl*, which is a revised and enlarged edition of 'Abdalghani al-Maqdisi's *Al-Kamāl* (No. 698 above).


We learn from Háj. Khal., vol. v, p. 240, that Al-Mizzī left this work incomplete; and that it was subsequently continued by 'Alātaddīn Muğaltā'ti bin Qilīj, who divided it into thirteen volumes. Muğaltā'ti was born in A.H. 689 = A.D. 1290, and died in A.H. 762 = A.D. 1361. For his life, see Ad-Durar Al-Kāminah, vol. ii, fol. 299a.

For other copies see Berlin, No. 9930/1; Paris, Nos. 2089-91; Br. Mus., No. 1635; Br. Mus. Suppl., No. 627; Cairo, vol. i, p. 233; Hamidiyah, No. 226; Köpr., No. 272; and Asaifiyah, vol. i, p. 779. See also Brock., vol. i, p. 360, where the present work is erroneously described as an abridgment of the work by Muḥammad bin Mahmūd bin al-Hasan bin an-Najjār al-Baḍādī (d. A.H. 643 = A.D. 1245), entitled *al-Kamil fi Muraqqa' al-Riǧal*

Plainly written on thick creamy paper in bold Arabian Naskh, with the headings always in red.

There are several marginal notes by Muḥammad bin Ibrāhīm bin al-Muhandis, who tells us that he read this MS. before its author, and collated it with the autograph copy, at Damascus in A.H. 718 = A.D. 1318. Ibn al-Muhandis, the writer of these notes, was one of the teachers of the celebrated traditionist, Ad-Dahābi. He was born in A.H. 665 = A.D. 1267, and died in A.H. 733 = A.D. 1333. For his life, see Ad-Durar al-Kāminah, vol. ii, fol. 93b; and Taḏkirat al-Ḥuffāẓ vol. iv, p. 294.
No. 700.

foll. 166; lines 20; size 10 × 7½; 7⅓ × 5½.

الكشف في معرفة أسماء الرجال

AL-KÂSHIF Fî MA‘RIFAT ASMÂ‘
AR-RIJÂL.

An old and exceedingly valuable copy of Al-Kâshîf, an abridgment of Al-Mizzi's Tahdîb al-Kamâl (No. 699 above), by Shamsaddin Abû 'Abdallâh Muḥammad bin Aḥmad bin 'Uṯmân bin Qā'imâz ad-Dahâbi. A well-known traditionist and historian, born in Damascus on the 3rd Rabî‘ II, A.H. 673 = A.D. 1274. At the age of eighteen, our author left his home and visited several towns of Syria, Egypt, and Hijâz, where he studied under numerous eminent scholars. The number of his teachers surpassed twelve hundred. He served as a professor in several Madrasahs of Damascus, and wrote many useful works. He died on the 3rd Dūl-Qa‘dah, A.H. 748 = A.D. 1348. See Tabaqât al-Kubrâ by As-Subkî, vol. vii, fol. 4b; Tabaqât by Al-İsnâwî, fol. 101b; Tabaqât by Ibn Qâdî Shuhbâh, fol. 145a; Mir‘ât al-Janân, fol. 458b; Ad-Durar al-Kâmînâh, vol. ii, fol. 109a; Muntażâb as-Sulûk, fol. 38a; Dûstûr al-I‘lâm, fol. 50b; and Brock., vol. ii, p. 46.

Beginning:

الحمد لله والشكر لله ...

Iqâl Muhammad bin Aḥmad bin al-ḏahhibi

Sāmuhu l-llāh ḥaḍara maḥтar na‘fûf in rājāl al-ṯâb‘ as-sîn as-sâbîgân wa l-sânî

• al-a‘rîba muqṭânī ṣâ bi‘l-kamâl l-ṣifīna l-ṣaḥâfa al-mazî l-gh

The notices are arranged in alphabetical order, beginning with Aḥmad bin Ibrâhîm al-Mawṣûlî.

For other copies see Cairo, vol. i, p. 242; Köpr., No. 386; Escur., No. 1779; Aṣâfîyâh, p. 786; Bûhâr, No. 232; and Râmpûr, p. 138. See also Ḥâj Jâhîj, vol. v, p. 3.

The present valuable copy, dated A.H. 733 = A.D. 1333, was transcribed within the life-time of the author by Abû‘l-Ḥâfîs as-Subkî, as stated in the following colophon:

• Wûq al- minha fīb as-sâb‘ as-sâb‘i nûfûf l-lâh min kâtabthu fī al-thânî wa l-ʿâshiri

• Al-râjîl as-sâhîr as-sab‘ wa allâh wa ṣu‘ma‘anâ.
The scribe, Abū'l-Fatḥ, whose full name was Taqiaddin Muḥammad bin ‘Abdallatif as-Subkī, was born in the month of Rabi‘ II, A.H. 705 = A.D. 1305. He was an eminent scholar, held several distinguished posts in Egypt and Syria, and died at Damascus on Saturday, the 12th Dū‘l-Qa‘dah, A.H. 744 = A.D. 1344. For notices of his life, see Ad-Durar Al-Kāminah, vol. ii, fol. 166ª; Tabaqāt by Al-İnawi, fol. 129ª; Tabaqāt by Ibn Qāḍī Shuhbah, fol. 146ª; Tabaqāt al-Kubrā by As-Subkī, vol. vii, fol. 29ª; Tabaqāt by Ibn al-Mulaqqin, fol. 150ª; and Mir‘āt al-Janān, fol. 458ª.

Written on thick creamy paper, in beautiful Naskh, with marginal notes and emendations.

Foll. 40–49, are of paper of a reddish tint. Foll. 94–99 and 150 are seriously water-stained.

The title-page bears the seal and signature of Abū Bakr `Abdallāh, a teacher of the Madrasah As-Sadr al-`Āli (مدرسة الصدر العالي) at Qandiyah, dated A.H. 1179 = A.D. 1765.

No. 701.

foll. 249; lines 27; size 10 x 6; 8 x 4¼.

تقریب التدییب

TAQRĪB AT-TAHDĪB.


Ibn Ḥajar al-‘Asqalānī first abridged Al-Mizzī’s Tahdīb al-Kamāl (No. 699 above) in a work entitled Tahdīb at-Tahdīb. He then abridged this latter work in a more concise form, entitling it Taqrīb at-Tahdīb.

Beginning:

الحمد لله الذي رفع بعض خلقه على بعض درجات... أما بعد نافي

لما فرغت من تهذيب تدذيب الكامل في اسماء الرجال الذي جمعت فيه

مقصود التهذيب لحافظ عصرة ابن الصهوجة الدزجي المغ

The contents of the present work have been described in Berlin, Nos. 9954–5. See also Cairo, vol. i, p. 232; Aṣafiyah, p. 776; Rāmpūr, p. 136; and Brock., vol. i, p. 360. In Ḥaj. Khal., vol. v, p. 243.
it is stated that the composition of the work was completed on the 9th Jumādā II, a.h. 808 = a.d. 1405; but in the colophon of the present copy, the date of completion is given as a.h. 824 = a.d. 1421. The colophon runs thus:

قال المؤلف ... فرغت من تعليقه يوم الأربعاء، أربع عشر جمادي الآخرة

* سنة 824 *

Written in Nashīḥ, with marginal notes and emendations throughout. Foll. 151 and 238–249 are supplied in a later hand. Foll. 224 and 225 should be transposed.

The present copy was collated with the original at Mecca by one Jalāl [bin] Shāikh 'Abdalmalik, commonly known as Al-Muttaqī, as stated in the following note at the end:

بلغت بالمقابلة بوسط الطاقة والإمكان بعون عفادة الرحمان من مدينه وعمزته في مكة المعظمة نباهة بيست الله زادها الله شروحا وتعظهما ... كتبه

* الغفير المذنب جلال [بن] شيخ عبد الملك الشهير بالمنقي عفني عنه *


The work has been repeatedly printed and lithographed in India, viz., in a.h. 1271, a.h. 1290 and a.h. 1308.

No. 702.

foll. 256; lines 27; size 14 × 9¼; 9¼ × 7.

اين معرفة في معرفة الصحابة

USD AL-GĀBAH FĪ MA'RIFAT AŠ-SAḤĀBAH.

A very old and valuable copy of the Usd al-Gābah, the well-known biographical dictionary of the companions of the Prophet, complete in three separate volumes. The first and the third of these are written in the same hand, and are dated, a.h. 693 = a.d. 1294, and a.h. 694 = a.d. 1295, respectively; while the second, which is not dated, seems to be written in a different and much later hand.

The author, who was a great traditionist and historian, was born on the 4th of Jumâda I, A.H. 555 = A.D. 1160, at Jazîratu Ibn ‘Umar (in Mesopotamia), where he was brought up and received his early education. He went, with his father and his two brothers, Majdaddin Abû’s-Sā’îdât Mubârak (d. A.H. 606 = A.D. 1209) and ‘Îyâ’îddin Abû’l-Fâthî Naṣrâllâh (d. A.H. 637 = A.D. 1239), to Mawṣîl, where he received lessons from Abû’l-Faḍîl ‘Abdallâh bin âhmad at-Ṭûsî, the Khâṭîb of the city (see As-Subkî, vol. v., fol. 243d). He then proceeded to Bağdâd, where he attended the lectures of Ya’îsh bin Sâdâqah al-Furâṭî (d. A.H. 593 = A.D. 1197; see Al-Isnawi, fol. 180a), Ibn as-Sukainah (d. A.H. 607 = A.D. 1211; see ibid., fol. 125b), and other eminent scholars. Subsequently, he made a journey to Syria and Jerusalem, where he completed his education under numerous distinguished scholars. Afterwards, he returned to Mawṣîl, where he settled permanently, and devoted himself to study and to the composition of the valuable works which he left behind him. The contemporary biographical writer, Ibn Khallîkân, whose father was an intimate friend of our author, says that the latter’s house was a centre of union for the learned men of the city and for strangers. Ibn Khallîkân personally met him, in A.H. 626 = A.D. 1229, at Aleppo; and found him to be a man of the highest accomplishments and the most excellent qualities, but extremely modest. Besides the present work, he wrote the Kitâb al-Kâmîl il-Târîkh, a well-known universal history, from the earliest times down to A.H. 628 = A.D. 1231; which has been edited and published by C. J. Tornberg, in 14 vols., Leyden, A.D. 1851–76, and reprinted in 12 vols., Cairo, A.H. 1290–1303. He also abridged the Kitâb al-Ansâb of As-Sam‘âni (No. 646 above), incidentally pointing out the errors of that author and enriching the work with valuable new material (see Ḥâj. Khâl., vol. i, p. 456). He died at Mawṣîl in the month of Śâbâbân, A.H. 630 = A.D. 1234. See Ibn Khallîkân (De Slane’s translation), vol. ii, p. 288; Ṭabâqât by Ibn al-Mulaqqin, fol. 128a; Ṭabâqât by Al-Isnawi, fol. 24a; Ṭabâqât by Ibn Qâdi Shuhyah, fol. 73; Ṭabâqât al-Kubrâ by As-Subkî, vol. vi, fol. 245b; Ta’dîkrat al-Ḥuffâz, vol. iv, p. 191; Mir’ât al-Janân, fol. 393b; and Brock, vol. i, p. 345.

The present volume ends with the account of سيف بن ملك بن أبي الأشمع.

Written in beautiful Nâshî, with occasional vowel-points. A
tastefully ornamented square on fol. 1\textsuperscript{a}, inscribed with the title of the work and the author's name, has been partly torn off; but the contents have been supplied in a later hand. At the bottom of the same folio there is another piece of illuminated writing, mostly effaced, but in which the following words can be read: بدائم الورق البشاق و السعادة : and the name. These words, as well as the extremely elegant appearance of the MS., suggest that this ornamentation contained the name of some nobleman, for whom this valuable copy was prepared. The title-page also contains an illegible seal and the signatures of several persons to whom the MS. belonged at one time or another.

Dated, the 2nd Ramadān, a.H. 693 = A.D. 1294.

Scribe: عبدا لمغ ن إلى الموت بن ابن إبراهيم بن علي بن بدرالباني.

The first and third volumes contain valuable marginal notes, the writer of which does not reveal his identity; but in the following note on the title-page, by one Amīn al-Madani, a teacher in the Madrasah attached to the holy shrine of the Prophet at Medina, he is said to be Al-Ḥāfiẓ Tājaddīn as-Subkī (d. a.H. 771 = A.D. 1369):

قداطعت علي هذه النسخة فوجدتهما من أجل الفسيح و إعادة و عليها حواشي و تقييدات و غيض و تحرير بخط المحافظ ابن السيك منوفي سنة 771 و كثيرا ما ينقل عن الذهبية في المشتري و عن الرشاطي و عن ابن فضل الله المبدي في مسألة الإصبار و عن المفتي في المستدرك و على إنساب السمعاني وعن اسماء الدعائي و عليها خط العلامة علي الصليبي المنوفي سنة 630 م صاحب السيرة الطهربية المسماة باين السкийرون في سيرة الأمين المأمون - انتهى و كتبه أمين المدني المدرس بالبرفية النبوية سنة 1308

An autograph note by 'Ali bin Ibrāhīm al-Ḥalabī (d. a.H. 1044 = A.D. 1634) is found at the end of the present volume. It is identical with that given at the end of vol. iii (see No. 704 below).

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No. 703.

foll. 338: lines and size same as above.

The Same.

Vol. II.

The second volume of the preceding work, beginning with معلم بن جعفره and ending with نانج الشن و العلف.

BIographies.

No. 704.

folL. 239; lines and size same as above.

The Same.

Vol. III.

The third volume of the same work, from باب العين و الألف to the end.

The following note by ‘Ali bin Ibrāhim al-Ḥalabi ash-Shāfi‘i (referred to in No. 702 above) appears at the end:

١۰۱

أَلَّا يَمَن يَبْقِيٓ بِالْوُقُوفٍ عَلَى الْجَزءِ الثَّانِيٰ الْعَفْقِ يَعِيَّ الْعَلَّبَى الْشَّانِعِ.

فِي اللَّهِ عَلَيْهِ صَلَّوتٌ وَسَلَّمَ.

No. 705.

folL. 212; lines 23; size 12×7½; 9×5.

الرياح النشرة في فضائل العشرة

AR-RIYĀD AN-NADIRAH FĪ FADĀ‘IL AL-‘ASHARAH.


Author: Muḥibbaddin Abū’l-‘Abbās Aḥmad bin ‘Abdallah at-Ṭabarī al-Makki, commonly known as Al-Muḥibb at-Ṭabarī. He was one of the teachers of the famous traditionists, Ad-Dimyāṭī and Aḍ-Ḍahabī. He was the foremost traditionist of Ḥijāz in his time, and was born at Mecca on the 27th Jumādā II, A.H. 615 = A.D. 1218. He compiled several works, mostly based on traditions. He is generally blamed for his somewhat uncritical quotations from weak and unauthentic traditions. For a long time he was the teacher of Al-Malik al-Muẓaffar Yūsuf, the second of the Rasūlid rulers of Yaman (A.H. 647–694 = A.D. 1249–1295). Our author died on the 11th Jumādā II,
a.H. 694 = A.D. 1295. For his life, see Al-Khaţzraţ, vol. i, p. 277; Tabaqāt by Ibn Qâdî Shuhbâh, fol. 96a; Tabaqāt by Al-Îsnawî, fol. 156a; Tabaqāt by Ibn al-Mulaqqîn, fol. 61a; Mîr'ât al-Janân, fol. 436b; and Tâj at-Tabaqāt, vol. vii, part ii, fol. 421b.

Beginning:

الحمد لله مخصوص من يشار برحمة الغُلم

The contents of the work have been fully described in Berlin, No. 9657. See also Cairo, vol. v, p. 65; Walliâddin, No. 573; Landberg-Brill, No. 232; Âsâfiyâh, p. 1552; Leyden, No. 1748; Brock., vol. i, p. 361; and Hâjî Khal., vol. iii, p. 520.

Foll. 211a–212a contain an extract from the well-known commentary on Bûkhârî's, the jami' al-sûrah al-Îmân, by Ibn Hâjar al-'Asqalânî, which is chiefly concerned with the question of the existence of the Prophet Khîdr, who is supposed by some Muslims to have discovered and drunk from the fountain of life, and who will live, they believe, till the end of this world.

On fol. 206b, a large lacuna.


A seal bearing the inscription ابوبالمكارم عنا عنه, dated a.H. 1297 = A.D. 1879, is found on fol. 1b.

The work has been printed in Egypt.

No. 706.

foll. 13; lines 15; size 6 × 4; 4 × 3.

(A MS. containing two separate works, bound together.) fol. 1b–6a.

I.

.faces al-ţibî al-Jâ'ârî.

'Awâlî Mâshîkhât Al-Ja'ârî.

A tract containing short biographical notices of some of those Shaikhss under whom the author, Al-Ja'ârî, received his education, and from whom he obtained certificates.

Beginning:

قال الشيخ الإمام العالم العامل العلاماء وحيد عصرة وفريد دهره أبي محمد يروح الدين ابن إبراهيم بن عمر ابن إبراهيم الجعبري الشفعي سمع لله بيقائه استغفرت الله تعالى واصبرت على إراد الرواة أن يروي مروياته

The author tells us, in his short prefatory note, that the number of his Shāikhs or teachers exceeded two hundred; but the present tract deals only with a few of the most eminent of them.

The tract begins with a notice of Shamsaddīn Muḥammad bin ‘Umar ad-Dā‘ī al-Wa‘ṣīṭī al-‘Abbāsī. The date of his birth is given as A.H. 777 = A.D. 1375; but this is an obvious clerical mistake, for he was born in A.H. 577 = A.D. 1181, and died in A.H. 668 = A.D. 1269. See Tabaqāt al-Qurrā‘ by Ad-Dahabi, fol. 155ᵇ.

The tract ends with a notice of Jamāladdīn Sulaimān bin al-Ḥasan, known as Ibn Naqīb al-Ḥanāfī (d. A.H. 698 = A.D. 1299; see Ḥusn al-Muḥādarah, fol. 232ᵃ).

Another copy of the work is noticed in Cairo, vol. vii, p. 545.

II.

foll. 7ᵇ–13ᵇ.

الهبات الهنائية في البصمات الجعفريات

AL-HIBĀT AL-HANĪYÂT FĪ’LMU-ŞANNAFÂT AL-JA‘BARĪYÂT.

Another tract by the same Al-Ja‘barī, containing a list of more than one hundred works, which the author had written on various subjects in prose and verse up to the end of A.H. 725 = A.D. 1325.

Beginning:

قال الشيخ الإمام ......... وبعد هذه أسماء الكتاب التي صنفت

على أنواع العلماء نظما وفصول الله تعالى بها و أعظم أجزاء النص

vol. XII.
Another copy of this tract is noticed in Cairo, vol. vii, p. 545. Written in Naskh, with the headings in red. Not dated. Apparently, 16th century.

No. 707.

foll. 140; lines 35; size 11½ x 8; 9½ x 5½.

Ṭabaqāt al-Ḥuffāz.

A well-known work containing biographies of eminent traditionists, from the beginning of Islam down to the author's own time, arranged in twenty-one Ṭabaqāt; complete in two separate volumes.

Author: Shamsaddin Abū 'Abdallāh Muhammad bin Āḥmad bin 'Uṣmān bin Qā'īmāz ad-Dahabi شمس الدين أبو عبد الله محمد بن أحمد بن عمران بن قائم الزهبي (d. a.h. 748 = a.d. 1348), for some account of whom see No. 700 above.

Vol. I.

Beginning:—

أن الحمد لله سبحانه وتعالى ونقدست اسماؤه وصفاته ومعجزاته و埂لله

The present volume ends with the life of Abū Īsā Muḥammad bin 'Īsā at-Tirmidi (d. a.h. 279 = a.d. 892).

Foll. 39-49 are wrongly placed after foll. 28.

According to a note on the title-page, the MS. was presented to the library by Maulavi 'Abdalqayyum of Haidarābād (Deccan) in a.h. 1312.

The present work has been printed in Haidarābād, a.h. 1315; and an abridgment, by As-Suyūṭi (d. a.h. 911 = a.d. 1505), has been edited and published by F. Wüstenfeld, Göttingen, a.d. 1834.

No. 708.

foll. 198; lines and size same as above.

The Same.

Vol. II.

The second volume of the preceding work, beginning with Ibn Mājah al-Qazwīnī (d. a.h. 273 = a.d. 886), and ending, on foll. 196ª,
BIographies.

with Abūl-Ḥajjāj Yūsuf al-Mizzi (d. A.H. 742 = A.D. 1341). At the end, there are short notices of those traditionists under whom our author studied Hadīṣ.

Both the volumes are written in fair Naskh. Dated, A.H. 1048 = A.D. 1638.

Scribe: ʿAlī b. ʿAbd Allāh b. ʿAbd ar-Rahmān ... al-Muwādī.

No. 709.

foll. 189; lines 19; size 9 × 6½; 6½ × 4.

المسته في اسماء الرجال

AL-MUSHTABIH FĪ ASMĀʾ AR-RIJĀL.

A dictionary of such names and Nisbah of traditionists, as are liable to be confounded with each other.

By the same Ad-Dahabī.

Beginning:

الحمد لله الذي لم ينتخذ وادا ولم يشرك في الملك أحدا إلا الغ

We are told, in the preface, that the present compilation is based on the works of ʿAbdalghani bin Saʿīd al-Azdi (d. A.H. 409 = A.D. 1018), Ibn Mākulā (d. A.H. 487 = A.D. 1094), Ibn Nuqtah (d. A.H. 629 = A.D. 1231), and Abūl-ʿAlāʾ al-Farāḍī (d. A.H. 700 = A.D. 1300).

The present work has been edited and published by De Jong, Leyden, A.D. 1881.

Written in Naskh, within double red-ruled borders. Dated, A.H 1034 = A.D. 1625.

Scribe: ʿAlī b. Muḥammad b. ʿAbd the Dālī.

No. 710.

foll. 88; lines 25; size 10½ × 7½; 7½ × 5½.

ميزان الاعتمال في نقد الرجال

MĪZĀN AL-IʿTĪDĀL FĪ NAQD AR-RIJĀL.

The first volume of the Mizān al-Iʿtīdāl, a work containing notices of traditionists with a criticism of their reliability as transmitters of traditions, by the author of the preceding work; the notices arranged in alphabetical order.
The present copy is imperfect at the beginning as well as at the end; and numerous folios are wanting after fol. 78. It opens abruptly thus: من اخرج له في كتابه من الألفية السبعة الغ. The notices extend from حفص بن عمر الا بلي to ابان بن أسحق.

For other copies see Berlin, No. 9939; Cairo, vol. i, p. 254; Br. Mus. Suppl., No. 630; Aṣafiyaḥ, p. 790; Köpr., Nos. 1178–80; Ayā Şûfiyaḥ, Nos. 3488–92; and Râmpûr, p. 139. See also Háj. Khal., vol. vi, p. 282; and Brock., vol. ii, p. 47.

The work has been lithographed in Lucknow, A.H. 1301.

Written in old Arabian Nasḫ, with notes and corrections in the margins throughout the copy. Not dated. Probably, 16th century.

No. 711.

foll. 63; lines 25; size 10½ × 7½; 7½ × 5½.

The Same.

A short fragment of the same work, beginning abruptly with the words:—

عبد الله بن المبارك اخترنا ابو المعالي الابروهي انا زيد بن هبة الله

* * *

The notices extend from الحسين بن علي to اساميل بن عيسى البغدادي.

The contents, included in the present fragment, differ slightly from the corresponding contents in the copy noticed above.

The MS. was read before the author and collated with his original copy, as appears from the following note on the margin of fol. 4:—

* بلغت المقابله و العرض باصل المصنف و السماع عليه

Written in fair Nasḫ, with marginal notes and emendations. Not dated. Probably, 14th century.
Biographical notices of those traditionists and eminent scholars whose names occur in another well-known work of the author, entitled مَكْىَةَ الْمَصَابِيحِ.

Author: Muḥammad bin 'Abdallāh al-Khaṭīb at-Tabrizi محمد بن عبد الله الخطب البتريزي, who flourished in the first half of the 8th century of the Hijrah. See Lib. Cat., vol. v, part ii, No. 349.

Beginning:—
اللهم بِكُم نستعين و عليكم نتوكل سيدناك الليم نعمك على نعمك
بِجميع مَكَابِيحِ الْغُيُورِ

The work is divided into two chapters. The first contains notices of the companions of the Prophet and of their followers, arranged in alphabetical order and in three sections, the first dealing with the male companions, the second with the female, and the third with the followers of the companions of the Prophet. It may be observed that notices of those who are known by their Kunyah have been included in the same alphabetical arrangement, according to the initial letters of their Kunyah. The second chapter contains notices of scholars and traditionists, who left any original works behind them, beginning with أبو زكريا معي الدين and ending with امام مالك بن انس بعيبي بن شرف النوري.

At the end, the author states that he completed the present work on Friday, the 20th Rajab, a.h. 740 = a.d. 1340; and that he presented it to his Shaikh, Al-Husain bin 'Abdallāh bin Muḥammad at-Ṭibī (d. a.h. 743 = a.d. 1342), who highly appreciated it, as he had formerly appreciated the author’s other work, entitled مَكْىَةَ الْمَصَابِيحِ.

For other copies see Berlin, No. 9928; Āṣafīyah, p. 772; and Râmpûr, p. 134. See also Hâj. Khal., vol. v, p. 567; and Brock., vol. ii, p. 195.

Written in different hands both Nāškh and Nasta’liq. Not dated. Apparently, 16th century. Slightly water-stained.

The title-page is covered with seals, signatures and 'Arrdidah. Among the twelve seals on the title-page, only the following five are legible:—
ARABIC MANUSCRIPTS.

2. A seal bearing the inscription اللهم صل على محمد الشهيد وآله عصمة الله بن نعمة الله.

A seal bearing the name of عزیز النسباء خاتون, dated A.H. 1241 = A.D. 1825, is found on fol. 2a.

No. 713.

fol. 88; lines 21; size 10 × 5½; 7½ × 3½.

The Same.

Another copy of the preceding work, beginning as above. Written in Nīm-Shikastah. According to the scribe's statement at the end, the clerical errors are due to defects in the copy from which the present MS. was transcribed. Dated, A.H. 1204 = A.D. 1789.

Scribe: محمد أفضل.

Four fly-leaves at the beginning contain the two following short tracts, written in a different hand:

1. An anonymous tract on the science of tradition, beginning:—

الحمد لله الذي لم يزل عالما قدرا.... أما بعد فان التصانيف في إعلان اهل الحديث قد كثرت ونستوي واختصرت نسائفي بعض الأخوان ان نخص له المهم من ذلك فاجتباه الني سواله رجاء الإدراج في تلك المسالك المغ.

2. A short tract by the celebrated Jalāl ad-Dīn as-Suyūtī (d. A.H. 911 = A.D. 1505), proving that the descendants of Zainab, the daughter of 'Ali, the fourth Caliph, have equal claims with the descendants of Hasan and Hussain, the grandsons of the Prophet, to be called Sharif.

Beginning:—

الحمد لله رب العالمين و هو حسبب و كريم و سلام على عباده الذين امطفيي.... علي بن أبي طالب رضي الله عنه رقي من الأولاد الذكور. ا haciendo una referencia a las otras dos versales 1 y 2. Un de los más importantes.
لائحة FOR OTHER COPIES OF THIS SECOND TRACT SEE BERLIN, NO. 9401; PARIS, NO. 4261; GOHT., NO. 91; CAIRO, VOL. VII, P. 245. SEE ALSO HAJ. KHAL., VOL. IV, P. 184, AND BROCK., VOL. II, P. 150.

WRITTEN IN ORDINARY NASHK.

No. 714.
fol. 14; lines 17; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4$.

التبئين لأسماء المدالسين

AT-TABYIN LIASMA' AL-MUDALLISIN.

A work containing biographical notices of those traditionists who, with intent to deceive, have related traditions which they pretended to have received from well-known and reliable shaikhs, but have omitted to mention the names of the inferior shaikhs, from whom they actually received those traditions.

Author: Burhanaddin Abu'l-Wafah Ibrâhim bin Muhammad bin Khalil al-Halabi ash-Shafi'i. He is also called Sibat ibn al-Imami, i.e., the grandson of Ibn al-'Ajami, because his mother belonged to the Al-'Ajami family of Halab. His forefathers were natives of Tripoli in Syria; but he was born at his mother's home, Halab, in A.H. 753 = A.D. 1352. His father having died in his infancy, his mother took much pains for his education, and travelled with him to Damascus, where he learnt the Qur'an by heart. Thence they returned to Halab, where our author continued his education in the Maktab attached to the orphanage, founded by Naqraddin at-Tawashi. After completing here his early education, he made a prolonged tour for the sake of acquiring learning, and visited several towns of Syria, Egypt, and Tunis, where he attended the lectures of numerous eminent scholars. Our author gained a profound knowledge of Hadis, in which subject he produced several valuable works, some of which, according to his biographers, were lost during the horrible invasion of Tamerlane. He died at Halab on the 26th Shawwal, A.H. 841 = A.D. 1438. See Mu'jam of Ibn Fahd, fol. 7b; and Al-Qabas al-Hawi, vol. i, fol. 19b.

Beginning:—

الحمد لله رب العالمين و العاقبة الملقين ... اما بعد هذا تعليق في اسماء المدالسين كنفانت قد جمعت قد قديما في سنة اثنانين و سبعين و سبعناة
ARABIC MANUSCRIPTS.

The notices are arranged in alphabetical order, beginning with

For other copies see Berlin, No. 9946; and Bodl., vol. ii, No. 379. See also Háj. Khal., vol. ii, p. 188; and Brock., vol. ii, p. 67.

Written in hasty Naskh. Not dated. Probably, 18th century.

No. 715.

foll. 35; lines 10; size $6\frac{1}{4} \times 4\frac{1}{2}$; $3\frac{1}{4} \times 2\frac{1}{4}$.

TADKIRAT AT-ŢALIB.

A rare work by the same author, containing short biographical notices of the Mukhadramín, or those traditionists who, though they lived in the time of the Prophet, did not see him or embraced Islám after his death.

Beginnning:—

Cf. Háj Khal., vol. ii, p. 263, where the work is given its full and proper title, viz.,

In his preface, the author tells us that the present work is the first of its kind, no other work exclusively devoted to accounts of the Mukhadramín traditionists being extant in his time. He further states that, as regards the notices of 42 of the Mukhadramín, he collected the materials from the works of Muslim bin al-Ḥajjāj (d. A.H. 261 = A.D. 875), Abú ‘Amr bin as-Ṣalāḥ (d. A.H. 643 = A.D. 1245) and Abdarrahím bin Husain al-‘Irāqi (d. A.H. 806 = A.D. 1404). These notices are distinguished by the following abbreviations, viz., م for Muslim, ع for Ibn as-Ṣalāḥ, and ع for Al-‘Irāqi. The materials for the remaining notices have been gathered from other sources.

The alphabetical series of proper names begins with the حنف بن وقیس and ends with the بدر بن عمر. It is followed by additional chapters, containing Kunyah, patronymics, and names of female traditionists, arranged in alphabetical order.
It is stated, in the colophon, that the work was originally compiled in A.H. 793 = A.D. 1391, but that further additions to it were made down to the middle of A.H. 918 = A.D. 1415, when the work was completed in its present final form.

The present copy was transcribed from one written by the author’s pupil, ‘Umar bin Muḥammad bin ‘Umar bin Khidr (d. A.H. 873 = A.D. 1468), at Ḥalab, in A.H. 838 = A.D. 1434.


Scribe: احمد بن متعب صيغة الله 

Some additional notices of Mukhadramin, mostly extracted from the Taqrib at-Tahdib of Ibn Ḥajar al-‘Asqalānī (No. 701 above), are written in the margins of several folios, apparently in the same hand as the text.

The title-page contains a copy of the Sanad, which was granted by the author to one of his pupils, ‘Umar bin Fahd al-Makki (d. A.H. 885 = A.D. 1480), and was written in the author’s own hand on the copy from which our MS. was transcribed.

No. 716.

foll. 15; lines 19; size 9\(\frac{1}{2}\) x 6\(\frac{1}{4}\); 6\(\frac{1}{4}\) x 4.

النهاية بين اسم بالاختلاط

AL-IGTIBĀT BIMAN RUMIYA BI’L-IKHTILĀT.

A tract by the same author, containing notices on those traditionists who are generally regarded as responsible in their old age for a confused narration of Ḥadīṣ.

Beginning :

الحمد لله رب العالمين و العاقبة لل المنتقين ... اما بعد هذا كتاب جمعته

على حروف المعجم في معرفة من خلاف في عمرة من التفاصيل وغيرهم

The notices are arranged in alphabetical order, beginning with سكورة بنت عبد الله ابن بن جمعة . Cf. Berlin, No. 9947. See also Ḥāj. Khal., vol. i, p. 368; and Brock., vol. ii, p. 67.

The author tells us in the concluding lines that he completed the tract at Ḥalab on the 2nd Jumādā I, A.H. 818 = A.D. 1415.

Written in hasty Naskh. Not dated. Probably, 18th century.
No. 717.

foll. 233; lines 33; size $11 \frac{1}{2} \times 8 \frac{1}{2}$; $9 \frac{1}{2} \times 5 \frac{1}{2}$.

الصاحبة

AL-ISÂBAH FÎ TAMYÎZ
AŞ-ŞAḤÂBAH.

A well-known biographical dictionary of the companions of the Prophet, complete in five separate volumes.


Vol. I.

Beginning:—

الحمد لله الذي احصى كل شيء عددًا المم

The work has been described in Berlin, No. 9948. For other copies see Nûr 'Uṯmânîyah, Nos. 660-670; Ḥamidiyyah, No. 206; Ayâ Şuﬁyah, Nos. 2955-2959; Kôpr., No. 245; Walliaddin, No. 479.

The present volume breaks off abruptly in the middle of the account of Zâhir bin al-Aswad.

A seal bearing the inscription "أبو الفضل ناصر الدين محمد اجمل محمد" is found on the title-page.

The work has been printed in four volumes, in the Bibl. Ind. Series, Calcutta, A.D. 1856-1873.

No. 718.

foll. 128; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, beginning with what remains over from the first of the account of Zâhir bin al-Aswad and ending with that of 'Umar bin al-Rahmân.
No. 719.

foll. 245; lines and size same as above.

The Same.

Vol. III.

The third volume of the same work, beginning with باب العين and breaking off abruptly with the account of قبيلة بن وقاص الإسحاسي. Foll. 8, 10 and 196 are seriously damaged.

No. 720.

foll. 224; lines and size same as above.

The Same.

Vol. IV.

The fourth volume of the same work, beginning with قبيلة المخزي and breaking off abruptly in the middle of the account of يوسف الأنصاري.

No. 721.

foll. 201; lines and size same as above.

The Same.

Vol. V.

The fifth volume of the same work, beginning with what remains over from the fourth of the account of يوسف الأنصاري. The alphabetical series of proper names ends on fol. 1a, and is followed by a chapter containing Kunyah, beginning with ابومية الغزاري and ending with إسم يحيى.

All these five volumes are written by one and the same scribe, in ordinary Naskh, within red-ruled borders. The headings are written in red. Illuminated frontispieces and title-pages of an ordinary kind have been supplied to the first and the second volumes. Not dated. Probably, 17th century.

Water-stained throughout. In several places the ink has corroded the paper.
No. 722.

foll. 294; lines 31; size $11 \times \frac{6}{8}; 8 \times \frac{4}{3}$.

The Same.

Vol. I.

The first volume of an old copy of the same work, beginning as usual and ending with حروف الراو.

Written in good Naskh, with a tastefully illuminated title-page. Not dated. Probably, the latter part of the 15th century.

There is a valuable note in the margin of the title-page, a portion of which has unfortunately been cut off by the binder, in which the writer says that the present copy was presented by Al-Malik al-Ashraf Saifaddin Abû'n-Nasr Qâyiṭbâ'i al-Maṭmûdî, as a religious endowment, to the Madrasah of Bâbassalâm, a well-known gate of the holy mosque of Mecca. Qâyiṭbâ'i al-Maṭmûdî (A.H. 873-901=A.D. 1468-1495) was a most accomplished Mamlûk King of Egypt. He erected numerous religious and other public buildings throughout his kingdom, especially in Hijâz, where he constructed an iron pavilion on the sacred tomb of the Prophet; and he rebuilt the great Mosque of Medina, adding to it a separate building for a Madrasah. He also founded the above-mentioned Madrasah of Mecca, to which the present MS. was presented. See Târikh Ibn Iyâs, foll. 75b-232b; Risâlah by 'Abdalbâsi, foll. 12b-13a; and Husn al-Muḥâdarah, fol. 345a.

No. 723.

foll. 293; lines 31; size $11\frac{1}{8} \times 7\frac{1}{2}; 9\frac{1}{4} \times 5\frac{1}{4}$.

The Same.

Vol. IV.

The fourth and last volume of the same work, from حروف الراو to the end.

In the colophon, the scribe states that the present copy of the work was made from a transcription of the author's autograph copy; and further that the original work contained an additional chapter, designated الميمات, but that this chapter could not be traced by the copyist of the transcription referred to. The colophon, copied from the above-mentioned transcription, runs thus:—
TABŠĪR AL-MUNTABIH BITAHİR AL-MUSHTABIH.

A dictionary of such names and Nisbah of traditionists, as are written in a similar way and liable to be confounded.

By the same Ibn Ḥajar al-Asqalani.

Several folios are wanting at the beginning. The MS. opens with the account of Bāṭanah, ʿAbd al-Wahhab al-Turkī.

The work is an improved and enlarged edition of Al-Mushtabiḥ of Ad-Dahabi (No. 709 above). According to the following colophon, the work was completed on the 17th Jumādā I, A.H. 816 = A.D. 1413:

For a detailed account of the work, as well as its sources, see Br. Mus. Suppl., No. 632. See also Aṣafiyah, p. 774; Kháj. Khal., vol ii, p. 182; and Brock., vol. ii, p. 68.

The present copy was transcribed by the author's disciple, ʿAḥmad bin ʿAbdarrahmān bin Sulaimān al-Juḥānī, who was born in Cairo, A.H. 792 = A.D. 1390, and died in A.H. 875 = A.D. 1470. For his life see Al-Qabasal-Ḥāwi, vol. i, fol. 39b.

No. 725.

foll. 50; lines 24; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4\frac{1}{2}$.

The Same.

Another incomplete copy of the same work, ending with a portion of the chapter: حَرِيفِ الصَّادِ المُهْمَلِ.

Beginning:—

الحمد للّه جَمِيعُ النَّاسِ لِيَوْمٍ لاَّ رَبِّ فِيهِ الْغَيْر


No. 726.

foll. 13; lines 25; size $7\frac{1}{2} \times 5\frac{1}{2}$; $5 \times 3\frac{1}{2}$.

الترجمة الغيشية بالترجمة الليثية

AL-MARḤAMAT AL-ḠAISĪYAH BI‘Ṭ-TARJAMAT AL-LAISĪYAH.

Life of Imām Abū‘l-Ḥāriṣ Laiṣ bin Sa‘d al-Fahmī al-Fārisī, with a collection of traditions narrated by him and called غوالي الحديث.

By the same Ibn Ḥajār al-‘Aṣqalānī.

Beginning:—

الحمد للّه الذي فضل بعض خلقه على بعض درجات

اما بعد فان جماعة من الأخوان التمسوا انداد مختلفا من اخبار فقه الديار

المصرية التي الصارت الليث بن سعد وشيئا من عوالي حديثه تذكيره لعهد

ربصرة لمن يخفى عليه حال من تهله الغ

Laiṣ bin Sa‘d al-Fahmī, the great jurist and traditionist of Egypt, who derived his origin from an Iṣfahān family, was born in Egypt, A.H. 94 = A.D. 712. In A.H. 113 = A.D. 731, being then twenty years of age, he made a pilgrimage to Mecca, and heard traditions delivered by Nāfī‘ (d. A.H. 117 = A.D. 735), Zuhri (d. A.H. 124 = A.D. 742), ‘Atā
bin Abi Rabâh (d. A.H. 114 = A.D. 732) and other eminent traditionists of Hijâz. He also travelled to ‘Irâq, and heard traditions narrated by Hishâm bin ‘Urwa (d. A.H. 146 = A.D. 763). Laiš bin Sa’d studied Ḥadîş under not less than fifty Tâbi’in (followers of the companions of the Prophet). His credibility as a traditionist and jurist is fully recognised. Imâm Shafî’î said of him: “Laiš bin Sa’d was a more learned jurist than Imâm Mâlik; but his disciples and friends could not exalt him sufficiently.” He was also noted for his generosity and liberality. He enjoyed a yearly income of five thousand dinár; and this sum he spent in gifts and other charitable ways. He died in Egypt on Friday, the 15th of Sha‘bân, A.H. 175 = A.D. 791. For accounts of his life see Husn al-Muhâdara, fol. 138b; Taḏkiraṭ al-Ḥuffâz, vol. i, p. 202; Al-Ansâb by As-Samâ‘î, fol. 434b; Al-Ikmâl, fol. 180b; Al-Muğni, fol. 84b; Al-Kâshîf, fol. 113b; and Ibn Khallikân (De Slane’s translation), vol. ii, p. 543.

A copy of the work is noticed in Berlin, No. 10121. See also Brock., vol. ii, p. 70; and Hâj. Khal., vol. v, p. 491.

Written in Naskh, with occasional rubrics.

Dated, A.H. 848 = A.D. 1445.

The present copy was collated with the original, at the shrine of Imâm Laiš, as stated in the following note in the margin of the last folio:

بلغ مقابلته عند خريج الإمام الليث

No. 727.

foll. 309; lines 27; size 10½ × 6½; 7½ × 4½.

البعجم

AL-MU‘JAM.

A biographical dictionary of the male and female traditionists, under whom the author received his education, and from whom he obtained Sanad.

Author: Najmaddin ‘Umar bin Muḥammad bin Muḥammad bin Fahd al-Makkî al-‘Ashari ash-Shafî’î. He was born at Mecca in A.H. 812 = A.D. 1409. After learning the Qurân by heart, and being initiated in the various branches of Muhammadan literature by his father, Taqiaddin Muhammad (d. A.H. 871 = A.D. 1466), he travelled to Egypt, Syria and Palestine, where he attended the lectures of numerous tradition-
ists and obtained their Sanad, which he subsequently arranged in
book-form. The number of his teachers or Shaikhs, whose biographies
are contained in the present work, surpassed eleven hundred. Besides
the present work, our author compiled a supplement to the historical
work by Taqiddin Muhammad bin Aḥmad al-Fāsi (d. A.H. 832 =
A.D. 1429), entitled العقد الثمانى في تاريخ البلد الأثنين. He died on Friday,
the 7th Ramadān, A.H. 885 = A.D. 1480. For his life see Al-Qabasal-
Hāwi, vol. ii, fol. 9b.

Some folios are wanting at the beginning. The present copy opens
abruptly with the words: و ثقته بالبدر محمود العجلوني و أخذ من خاله
الشمس العزابي حسن بن محمد البعلبكي. It ends with the life of
يونس بن حسن بن علي محمد بن زكريا البربري.

The work was completed at Mecca, in A.H. 861 = A.D. 1457; and
the present copy was transcribed by the author's son, 'Abdal'aziz bin
'Umar bin Muḥammad bin Muḥammad bin Fahd al-Makki (d. A.H.
921 = A.D. 1515), in A.H. 906 = A.D. 1500, as stated in the following
lines at the end: —

و قد انتهى الغرض مما ارتدت جمعة من مشايخنا الذين سمعت منهم
واجازل تي الرواية عنهم .... وكان القراء من تسود ذلك في آخر يوم
الخميس حادي عشر شوال سنة احدى و ستين و ثم سهالة بمغرنا بركة
المشرفة جناة الجمعية المعظمة .... وكان القراء من هذه النسخة المادة
في يوم الخميس تاسع عشري ربيع الثاني سنة ست و سبعين بمغرنا
بكة المشرفة و كتبه ابن مؤلفة القراء إلى لطف الله و عونه أبو العمير و
ابو فارس محمد المدعو عبد العزيز بن محمد المدعو عمر بن محمد بن
محمد بن أبي الطير محمد بن فهد الباشي المكي الشافعي.

For another copy of the work see Berlin, No. 10131. See also
Brock., vol. ii, p. 175.

Foll. 306a–309b contain a list of the Sanad, which were granted
to our author by his Shaikhs.

Written in fair Naskh, with numerous lacunae throughout. The
headings are in red.

In a note in the margin of fol. 305b, Muḥammad bin 'Abdallāh
bin Ḥumaid al-Ḥanbali (d. A.H. 1295 = A.D. 1878) tells us that, in A.H.
1285 = A.D. 1868, he extracted considerable material from this book for
his work, entitled السعب الوافلة علي ضراو العمالة (No. 785 below).
No. 728.
fol. 8; lines 23; size 7 × 5½; 5 × 2½.

الإلتقادات

AL-ILHĀQĀT.

A tract containing eleven Sanād, granted to ʿUmar bin Muḥammad bin Fahd al-Makki (d. a.H. 885 = A.D. 1480) by different Shaikhs. Each Sanād is followed by a list of the names of those scholars, from whom the Shaikh himself had received Sanād. All the Sanād are dated a.H. 839 = A.D. 1435.

The present copy is defective at the beginning. It opens abruptly with the latter portion of the list of the names attached to the sixth Sanād, beginning with زيد بن ثابت العجلوني.

We learn from Al-Qabas al-Ḥāwī, vol. ii, fol. 11a, that ʿUmar bin Fahd had collected his Sanād in book-form; and it is probable that the present tract is a supplement to that collection, as the word الإلتقادات suggests.

The present copy was transcribed at Mecca by ʿAḥmad bin . . . . bin ʿAbdallāh al-ʿAṣārī, in a.H. 899 = A.D. 1493, as stated in the following colophon:

فرغ نقلها و ترتيبها لغالب هذه الإلتقادات العبد الغفير الله رحمته
الغني أحمد بن . . . . بن عبد الله اثري بملكة المشرفة صفح أبي قبيس
في ربيع الأول سنة 899 لله يحسن لغتكمها •

Written in bad Nashk.

In a note written in a different hand in the margin of fol. 1a, the tract is wrongly described as a table of contents of the biographical work, entitled القوام اللامع في القرن التاسع.

No. 729.
fol. 45; lines 17; size 7 × 5; 5 × 4.

[إسماء الرجال]

[ASMAʾ AR-RIJĀL.]

A list of the names, arranged in alphabetical order, of the Shaikhs from whom the following traditionists got permission to narrate Ḥadīṣ:

vol. xii.

In the following note at the beginning, the authorship of the present work is ascribed to Shamsaddin Abū’l Khair Muḥammad bin ‘Abdarrāḥmān as-Sakīwī (d. A.H. 902 = A.D. 1497):—

* The names of the Shai'kh, contained in this alphabetical list, begin with Ibrāhīm bin Ahmād, called Ibn Aminaddawlah, and end with Yusuf bin Mu'ammar, called Ibn al-Fākhīr.

Fol. 45a contains another short list, compiled by Muḥammad bin Ahmād bin ‘Ali al-Fāsī (d. A.H. 832 = A.D. 1429), of the names of the Shai'kh, who granted permission for transmitting Ḥadīṣ to most of the traditionists of Egypt.
Written in rough Naskh. Water-stained throughout. Foll. 29–32 have been rendered illegible. Not dated. Probably, 16th century.

No. 730.

foll. 156; lines 21; size 9 × 7½; 7 × 4.

اسماء الرجال

ASMĀʾ AR-RIJĀL.

A work containing biographical notices of those traditionists whose names occur in the same author's work, entitled جامع الصحاح, also known as مجمع بحار الأنوار في ترازات التنزيل وLabelText the al-akhbar, a well-known dictionary of the rare words used in the Qur'an and traditions.

Neither the title of the work nor the author's name are mentioned in the text. In the following anonymous note on the title-page, it is suggested that the work is by Muhammad bin Tāhir as-Siddiqi al-Fattanī (d. A.H. 986–A.D. 1578), and entitled:— اسماء رجال جامع الصحاح

هذه النسبة في اسماء رجال كتب جامع الصحاح و اغلب مؤلفها

الشیخ محمد بن [ی] طاهر الغنی مولف كتاب جامع البخار

Though the biographers of Muhammad bin Tāhir al-Fattanī do not enumerate the present work in the list of his compilations, there is every reason to believe that he is the author. He is certainly the author of the well-known dictionary mentioned above (مجمع البخار), to which he refers on fol. 195v in the following terms:—

قد ذكروا ذلك في خاتمة مجمع البخار

Besides this, in the preface, he praises his teacher, Shāikh 'Ali bin Husamaddin al-Muttaqi (d. A.H. 975–A.D. 1567); and we know from the Akhbār al-Akhyār (p. 322) that no work of Al-Fattanī is without a eulogy of this teacher. For the life of Al-Fattanī see Lib. Cat., vol. v, part ii, No. 315.

Beginning:—

نعمدک لله مرنعت اعلام هذا الدين الصفوي علي كواهل

ائمة السفّة الغراة الخ

In the preface, the author tells us that it was while he was studying Hadīṣ under Shāikh 'Ali al-Muttaqi that he formed the project of compiling the present work, and began to collect materials. He further proceeds to tell us that when he had completed it, he was
anxious to find out some proper person to whom he might suitably dedicate the work. Meanwhile, he was summoned to court by the reigning emperor, who received him with marked respect; and thus our author got an opportunity to present his work personally to that emperor. The latter's name is not mentioned in the dedication; but evidently he is Akbar the Great (A.H. 963-1014=A.D. 1556-1605), who, at the time of his conquest of Gujrat, received our author in audience with much respect and kindness. See Akhbâr al-Akhyâr, p. 322; Subhât al-Marjân, p. 43; Itthâf an-Nubalâ, p. 397; Ma'âsir al-Kirâm, fol. 85b; Hadâ‘iq at-Hanafîyah, p. 385; and An-Nûr as-Sâfîr, fol. 183b.

The work is arranged in three Faṣl, the first of which, consisting of several Asma‘, is chiefly occupied with a short biography of the Prophet. The second, extending only to two folios, contains some account of certain other prophets. The third Faṣl is divided into two Naw, the first of which deals mainly with the ten most eminent companions of the Prophet, called العشيرة المبشرة; the second, which forms the bulk of the work, comprises notices of other male and female companions of the Prophet, their followers (تابعين), and other traditionists, arranged in alphabetical order.

Written in fair Naskh, but with numerous clerical errors. The headings are in red.

A note on the title-page, by ‘Abdarrahmân bin Mu‘ammad Aslam al-Hanafi, a former owner of the MS., tells us that it came into his possession at Aurangâbâd in A.H. 1147=A.D. 1734. Hence we cannot accept the statement contained in a note, written in another hand, at the end, to the effect that the present copy was transcribed in A.H. 1148=A.D. 1735. The general appearance of the MS. suggests, however, that it was written towards the end of the 17th century.

The present copy contains a table of contents at the beginning.

The title-page contains a short biography of the author, extracted from the Akhbâr al-Akhyâr.

No. 731.

 foll. 120; lines 19; size 8½ x 6; 5 x 3½.

الغني في اسماء الرجال

AL-MUGNİ Fİ ASMÂ‘ AR-RIJÂL.

An orthographical dictionary, by the author of the preceding work, of those proper names and Nisbah, especially those of tradition-
ists, which are written in a similar way and are therefore liable to be confounded, accompanied by occasional short biographical notices.

Beginning:

- الحمد لله الذي نضل بني آدم بتعليم الاسماء الم

The work is arranged alphabetically; and under each letter, following the proper names, there is a separate section for *Nisbaḥ*. The last two folios contain brief notices of the Prophet, his four Caliphs, the well-known four Sunnite Imāms, and the authors of the six canonical books of Ḥadīṣ.

For other copies of the work see Ḡasfiyah, p. 788; and Būhār, No. 242.

Written in fair Naskh, within double red-ruled borders. Not dated. Probably, the latter part of the 17th century.

A seal bearing the inscription ابوع الكام عقي منه, dated A.H. 1197 = A.D. 1783, is found on the title-page.

The work has been twice lithographed at Delhi, viz., in A.D. 1873 and 1891.

No. 732.

foll. 243; lines 25; size $9\frac{1}{4} \times 6\frac{1}{4}$; $6\frac{1}{4} \times 3\frac{1}{4}$.

الإكمال في اسماء الرجال

AL IKMÂL FÎ ÂSMA‘ AR-RIJAL.

A biographical dictionary of those traditionists and eminent scholars whose names are mentioned by At-Tibrizi (who flourished in the first half of the 8th century of the Hijrah) in his *Mishkât al-Masâbîh*.

Author: `Abdalḥaq bin Saifaddin ad-Dihlawi إبصالح بن سيف الدين الدحلوي (d. A.H. 1052=A.D. 1642). For his life see Lib. Cat., vol. vi, No. 490.

Beginning:

- الحمد لله الذي نضل بني آدم بتعليم الاسماء الم

It is stated in the preface that the author compiled the present work after completing his well-known Persian commentary on the *Mishkât al-Masâbîh*, entitled لمعات التنقيح في شرح مشكاة المصائب.

The preface contains no account of the plan followed; but the main body of the work is arranged alphabetically, and this is preceded by short biographical accounts of the four early Caliphs and the wives and descendants of the Prophet. The alphabetical series begins
on fol. 30h with ابن الله and ends on fol. 220a with سورة. It is followed by a supplement, designated تقديم في أصحاب الكتب, containing notices of some eminent scholars, beginning with إمام مالك بن ابن جعفر وحيد بن محمد بن سالمة الطحاوي and ending with انس.

The work is not mentioned in any catalogue; but it is commonly met with in India.

The present copy was transcribed at the request of the founder of the library, in A.H. 1297 = A.D. 1879.

Written in neat Naskh, but with numerous clerical errors and short lacunae. The headings are in red.

Scribe: آنا محمد هادي بن آنا كلب علي.

No. 733.

foll. 28; lines 21; size 9 x 6; 6 x 4.

(A MS. containing two separate works, bound together.)

foll. 1b–15b.

I.

[رسالة في رجال الصحيحين]

[RISĀLA FĪ RIJĀL AS-SAḤĪḤAIN.]

An anonymous tract, containing an alphabetical list of the names of those companions of the Prophet whose narratives are found in theṢaḥīḥ Bukhārī and theṢaḥīḥ Muslim.

Beginning:

الحمد لله رب العالمين و العافية للمنتبين ... باب اسماء الصحابة

• الذين اخرج عنهم في الصحيحين المم

The author, who does not reveal his name, completed the work in Jumādā I, A.H. 1048 = A.D. 1638, according to the following statement at the end:

• وقع الإتمام في أواخر جمادي الأول سنة 1048

Written in fair Naskh, with occasional rubrics.

foll. 16b–28b.

II.

طبقات الرؤاه و مناديق الصدقة

TABAQĀT AR-RUWĀT WA ṢANĀDIQ AL-ḤUKĀT.

Another tract, containing names of those companions of the Prophet by whom traditions were narrated.
Author: Muṣṭafā bin Ḥamzah bin Ibrāhīm

Beginning:—
الحمد لله رب العالمين... باب عدد الإحاديث المرتبة عن رسول
الله صلى الله عليه وسلم بعيد عن الأملك حصره غير أن جماعة من أهل
العلم بالقدر في تتبعها وحرصوا ما ابتغهم الع

The work consists of several Bāb, each of which contains the
names, arranged alphabetically, of those companions who narrate a
given number of Ḥadīṣ. Only those companions are omitted (380, in
all) who narrated but a single Ḥadīṣ, as the author tells us in the
following concluding lines:—

اصحاب الواحد من الرجال و النساء ثلاث مائة و ثمانون و نيفا

In the colophon, we are told that the present work is an extract
from the Talqīh of Ibn al-Jawzī (d. A.H. 597 = A.D. 1200):—

هذه مقلدة من كتب التلقيح لل şeyخ الإمام العالم العلامة جمال الدين
ابي الفرج عبد الرحمان بن علي بن محمد بن الجوزي

Both the above tracts are written in the same hand.

No. 734.

foll. 30; lines 25; size 8½ x 6; 6 x 4.

مختصر الأسانيدين

MUNITAKHAB AL-ASÂNĪD.

In this work the author, ʿĪsā al-Jaʿfārī, gives a list of the
numerous books which his Shaikh, Shamsaddin Abū ʿAbdallāh
Muḥammad bin ʿAlāʾaddin al-Bābīlī al-Qāhīrī ash-Shāfīʿi (d. A.H.
1077 = A.D. 1666; see Khulāṣat al-Asār, vol. iv, p. 39), read under
his various teachers, together with their Isnad and occasional
references to their lives.

The full title of the work, as stated at the end, is: مختصر الأسانيدين
في وصل المصنفات والأجزاء والمصنفات.
Beginning:

... وعُلي لله علي سيدنا محمد و آله و مهجة و سلم - نعمدخ

الليم يا من وصل من انقطع اليد فانصل سنداء بالعمر الوثقيي.... و بعد فلم

تزل سنة الاستناد في هذه الامة ينطوي إلى غزائمها غوارب الاعتراب الم

The author, whose full name is Abū Maktūm 'Īsā bin Muḥammad bin Muḥammad bin Aḥmad bin ‘Āmir al-Maʿrībi al-Jaʿfari أبو مكتوم عيسى بن محمد بن أحمد بن عمير المغربي الجعفري, was born at Zawāwah (in Morocco). He travelled to Algeria, where he studied under Abūʾṣ-Ṣalāḥ 'Ali bin 'Abdalwāḥid al-Anṣārī (d. A.H. 1057 = A.D. 1647); and having married his daughter, he remained with him more than ten years. On the death of his wife and father-in-law, he left Algeria for Tunis, where he read under several distinguished scholars. In A.H. 1062 = A.D. 1652, he made a pilgrimage to Mecca, where he stayed in the Dāʿūdiyah monastery until the end of A.H. 1063 = A.D. 1653. Afterwards, he made a journey to Egypt, where he attended the lectures of Aḥmad al-Khafaji (d. A.H. 1069 = A.D. 1659), Muḥammad aṣh-Shawbari (d. A.H. 1069 = A.D. 1659), Aḥṣ-Shābramallisi (d. A.H. 1087 = A.D. 1676) and others. He then revisited Mecca, where he settled permanently, and served as a teacher in the Madrasah attached to the Masjid al-Harām. Besides the present work, he wrote a treatise containing biographical notices of his Mālikī Shaikhs. He died at Mecca in A.H. 1080 = A.D. 1669. See Ḳhulāṣṭ al-Asār, vol. iii, p. 240.

The author tells us in the preface that, in A.H. 1070 = A.D. 1659, with a number of other students, he read several books under the above-mentioned Shamsaddin al-Bābili, who granted them all a general permission to transmit his teaching and writings to others. At the request of his fellow-students, he wrote this work, in which are collected the best Isnād of the afore-said Shaikh.

Written in fair Naskh.

Not dated. Probably, 18th century.
No. 735.
fol. 47; lines 21; size $8\frac{1}{4} \times 6\frac{1}{4}; 6\frac{1}{4} \times 4\frac{1}{4}$.

الغواد الدراءي

AL-FAWĀ'ID AD-DARĀRĪ.

Life of Abū 'Abdallah Muḥammad bin Isma'īl al-Ju'fī al-Bukhārī (d. A.H. 256= A.D. 870), with a bibliographical account of his works.

Author: Isma'īl bin Muḥammad bin 'Abdalghani al-Jarrāḥī ash-Shāfī‘i al-Ijlawnī

He was born at Ijlawn, a village in Syria, A.H. 1087= A.D. 1676. In A.H. 1100= A.D. 1688, he made a journey to Damascus, where he studied under several scholars, such as Shaikh 'Abdalghani an-Nabhulusi (d. A.H. 1143= A.D. 1731), Abū'l-Mawāhib al-Ḥanbali (d. A.H. 1126= A.D. 1714), Āḥmad al-Ǧazzī (d. A.H. 1143= A.D. 1731), 'Abdallāh al-Ijlawnī (d. A.H. 1112= A.D. 1700), Yūnus al-Miṣrī (d. A.H. 1120= A.D. 1708) and 'Abdarrāḥīm al-Kābulī (d. A.H. 1135= A.D. 1722). He soon acquired a considerable knowledge of various branches of Muhammadan literature, especially of Hādīq, on which subject he compiled several useful works. For a long time he served as a professor in the Madrasah attached to the Umawī Mosque at Damascus, and died in the month of Muḥarram, A.H. 1162 = A.D. 1748. See Silk ad-Durār, vol. i, pp. 259-272; and Tāj at-Tabaqāt, vol. xii, part ii, fol. 373°.

Beginning:

The work is divided into four chapters, as follows:

Fol. 1°.

الباب الأول في بيان مواناد الإمام البخاري وبدء امرة ونشأته وفي بيان نسبه

Fol. 9°.

الباب الثاني في بيان رحلته الواسعة لأخ العلم من الاظفار وبيان شبرخه

Fol. 17°.

الباب الثالث في ما ورد في أهل الحديث ومنهم البخاري.

Fol. 23°.

الباب الرابع في بيان تصابفه المفيد.

Written in ordinary Naskh, with marginal notes and emendations. Dated, A.H. 1151= A.D. 1739.

The present copy was read before the author three times, as appears from the following note on fol. 23°:

بلغ مقابلة وقراءة على مؤلفه حفظه الله تعالى أولا و ثانيا وثالثاً.
AL-MANZŪMĀH FĪ ASMĀʾ AḤLI BADR.

A versified tract, containing the names of those companions of the Prophet who took part in the battle of Badr.

Author: Ahmad bin 'Ali al-'Uṣmānī al-Manīni al-Miṣrī. He was born at Manin on the 12th Muḥarram, A.H. 1089 = A.D. 1678. At the age of thirteen years, he went to Damascus, where he studied under several scholars; and he was then appointed professor in the Madrasahs, 'Adilīyah, Sulaimānīyah and As-Samīsāṭīyah. Subsequently, he held the post of Qāḍī at Qārā, and then the post of Khaṭīb in the Umayy Mosque of Damascus. He composed about twelve hundred verses, and produced several valuable books. Besides the three works mentioned in Brock., vol. ii, p. 282, the following compositions of his are enumerated in the Silk ad-Durar, vol. i, p. 135:


Beginning:

"Qol Ahmad ibn al-ʿubd wa-as sab manṣīfī Shaybīn al-nas"

The tract concludes thus:

"W al-hamd Allāh wa-tawfīqī l-jumāʿa al-muṣāmīrī tawfīqī"

BIographies.

No. 737.

foll. 15; lines 17; size $9 \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

حباب الاحباب

\textbf{HIBAB AL-AHBBĀB}.

A short tract, containing a mere alphabetical list of the names of those companions of the Prophet whose fathers also enjoyed the companionship of the Prophet, taken chiefly from \textit{الاستبعاد في سيرتها} \textit{ابوبكر عبد الله بن أبي قصادة} (No. 692 above), beginning with \textit{요سف بن عبد الله بن سالم} and ending with \\
Author: Muḥammad Abū Bakr bin Ṭabdarrāḥmān محمد ابو بكر بن عبدالرحمن. The exact years in which our author flourished cannot be traced.

Beginning:—

الحمد لله الذي شرف الإنسان و خصصهم ببدائع الإبداع و روائع

الحسان الغ

Written in ordinary Naskh. Not dated; 19th century.

\hline

\textbf{SHI'AH TRADITIONISTS.}

\hline

No. 738.

foll. 210; lines 15; size $10\frac{1}{2} \times 7$; $8 \times 4$.

كتاب الرجال

\textbf{KITĀB AR-RIJĀL}.

A most reliable biographical dictionary of the Shi'ah traditionists, edited and re-arranged in strict alphabetical order by Muḥammad Taqī al-Khādim al-Anṣāri.

Author: Abū'l-ʿAbbās Aḥmad bin ṬAli bin Aḥmad bin al-ʿAbbās- Ḥan-Nafāṣī اب 圾 العباس احمد بن علي بن احمد بن العباس النجاشي, the
great Shi'ah traditionist, who was born in A.H. 372 = A.D. 983, and
died at Maṭrābād in A.H. 450 = A.D. 1058. See Khulāṣat al-Aqwāl,
fol. 13ª; Naqd ar-Rijāl, fol. 19ª; Manhāj al-Maqāl, fol. 25ª; Mun-
taha’l-Maqāl, fol. 25ª; Naḍd al-Idāh, p. 32.

The editor's preface begins:

الحمد لله على ما رهب ...... أنا السيد أبو إبن المعاني محمد
تقى الخادم الإنصاري مع تضيع مناعي و انخفاص شرعي و قسري
تغوصت في لجة بصر النشاشي مارأيت لتحصيل المرام احسن من النجاشي
فرتبته على ترتيب خروف الهجد ليسرع في حصوله النج

The work begins:

الحمد لله رب العالمين و صلّوه على سيدنا محمد النبي و أهله بنته
الطاهرین الغ

The author, in a short preface, tells us that when he came to know
that some opponents of the Shi'ah sect were ignorantly reproaching
them with having no authoritative evidence as to the origin of their
faith and beliefs, he determined to compile the present biographical
dictionary, dealing with Shi'ah traditionists and authors, with an
enumeration of their works as far as he could trace them.

The work is arranged alphabetically, except that the names of a
few companions of the Prophet and of ‘Ali have been placed first.
The alphabetical series of proper names begins on fol. 5ª with
أدم بن ناسق and ends on fol. 207ª with
بوبع أبو الكفر and it is followed by
Kunyah beginning with
ابو بوب انباري and ending with
For another copy of the work see Aṣafiyyah, p. 780. See also
Kashf al-Ḥujub, fol. 116ª.

Written in Naskh, with a few marginal notes and emendations.
The headings are in red. Fol. 98ª is blank.
Dated, A.H. 1292 = A.D. 1875.
Scribe: 

The title-page contains a short biography of the author.
Nineteen fly-leaves at the end contain miscellaneous notes and
extracts from various books.
No. 739.

foll. 96; lines 23; size 10½ x 6½; 7 x 4½.

KHULĀSAT AL-AQWĀL FĪ MA'RIFAT AR-RIJĀL.

A short biographical dictionary of the Shi'ah traditionists.

Author: Jamāladdīn Ḥasan b. Yūsuf b. 'Alī b. al-Muṭahhar al-Ḥilli

The author, Al-Ḥilli, a great Shi'ah jurist, was born on the 19th Ramaḍān, A.H. 648 = A.D. 1250. In the present work, on foll. 15a-16a, he gives us a short autobiography, accompanied by a list of the works, about sixty in number, which he had compiled prior to the composition of the present work. According to the Majālis al-Mūminīn, p. 276, he ably and successfully represented the Shi'ah sect in a religious debate which took place before Sultān Muḥammad Khudā Bandah Uljā'ītū, the King of Persia (A.H. 693-706 = A.D. 1294-1307); who, as a result of his arguments, proclaimed himself a Shi'ah. Our author died on the 21st Muḥarram, A.H. 726 = A.D. 1325. See Muntaha'l-Ma&qāl, fol. 73b; Naqd ar-Rijāl, fol. 61a; Manhaj al-Ma&qāl, fol. 92a; Ḥabīb as-Siyār, vol. iii, p. 112; and Majālis al-Mūminīn, p. 276.

Beginning:

الحمد لله مركش عبادة إلى سبيل السداد وهاديهم إلى طريق الفقع
في المعامل والمعاد الغ

The author tells us in the preface that numerous biographical works had been written, dealing with the Shi'ah traditionists, but that they were either over-concise, or more diffuse in treatment than the present work. He further proceeds to say that he has dealt in a concise but efficient fashion with only those traditionists who are unanimously recognised either as wholly reliable or wholly unreliable. For that class of traditionists whose reliability is doubtful, he refers to another more comprehensive work of his, entitled كشف المقال في معرفة الرجال.

The work is divided into two Qism and a Khātimah. The first Qism (foll. 1b-63a) deals with reliable, and the second (foll. 64b-89a) with unreliable traditionists. The Khātimah is subdivided into eight sections, termed نائدة.
For other copies of the work see Berlin, No. 9926; Bûhâr, No. 277; and Paris, No. 1108. See also Kashf al-Ḥujub, fol. 56a; and Brock, vol. ii, p. 164.

Written in fair Naskh. Our copy contains marginal notes said to have been transcribed at Lahore, in A.H. 1023 = A.D. 1614, from a copy of the work belonging to a certain Ḥâjî Naṣrâ, as stated in the following note at the end:

كتاب أكثر نحوه على طريق الاستعجال العبد المذب الراجي إلى
ربمه ربي الغني أبو الحسن محمد بن المستعجني عفني عنهم في بلدة
لاهرم من نسخة الفاضل الثقي النقي حاجي حلافي نصرا سلما لله في 3 ربيع
الإيل سنة 1926

Scribe: محمد امين المستعجني.
Not dated; but the above-mentioned marginal notes were transcribed in A.H. 1023 = A.D. 1614.
Slightly worm-eaten.

No. 740.

foll. 174; lines 19; size 8½ × 5; 6 × 4.

The Same.

Another copy of the same work, agreeing in all respects with the preceding.
Foll. 36 and 37 have been misplaced after foll. 32 and 40, respectively.
Written in Nim-Shikastah, with a few marginal notes. Dated, A.H. 1126 = 1714.
Scribe: جلال الدين محمد.

No. 741.

foll. 257; lines 12; size 7½ × 6; 5 × 3.

تلميح الانقول في تحقيق الرجال

TALKHĪŠ AL-AQWÂL FĪ TAḤQĪQ AR-RIJÂL.

A biographical dictionary of eminent Shi‘ah traditionists.
Author: Mîrzâ Muḥammad bin ‘Ali bin Ibrâhîm al-Astrâbâdî
میرزا محمد بن علي بن ابراهیم الاقرابادی. He died at Mecca in A.H.

Beginning:—

الحمد لله على عبادة الذين اصطفى إما بعد فنذا كتاب تلخيص الاقوال في تحقيق احوال الرجال قد أثبت فيه الناسخ على ترتيب الزويف المعجم مراعياً لل--) الأول ثم الثاني وهكذا الخٰ

The work has been fully described in Br. Mus. Suppl., No. 634. See also India Office, No. 716; Aṣafiyah, p. 776; Brock., vol. ii, p. 385; and Kashf al-Ḥujub, fol. 39\(^{a}\).

Written in elegant Nashk, with a few marginal notes. The headings are in red. Dated, A.H. 1047 = A.D. 1637.

The first and the last two folios are supplied in a later hand. Foll. 251-253 have been placed upside down.

Two seals bearing the inscription سيد محمد عباس مرسووي, dated A.H. 1262 = A.D. 1847, are found on a fly-leaf at the beginning.

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No. 742.

foll. 392; lines 25; size 11\(\frac{1}{2}\) x 7; 8 x 4.

منهج المقال في تحقيق احوال الرجال

MANHAJ AL-MAQĀL FĪ TAHQĪQ AHWĀL AR-RIJĀL.

Another biographical dictionary of the Shi‘ah traditionists, compiled on a more comprehensive scale by the same author.

Beginning:—

الحمد لله المتعالي في عزجالله في الإشبة و الشؤائر الخ

The work is also called معجم الأقوال في تحقيق احوال الرجال. See Kashf al-Ḥujub, fol. 130\(^{a}\). The work has been fully described in Br. Mus. Suppl., No. 635. See also Rāmpūr, p. 139; and Brock., vol. ii, p. 385.

The present copy was transcribed at Najaf in A.H. 1044 = A.D. 1634. Written in good minute Nashk, with a tastefully illuminated but faded frontispiece, within gold and blue ruled borders. Fol. 262\(^{a}\) is blank.

Scribe: اسماعيل بن سالم النجفي.
No. 743.

foll. 260; lines 21; size $10\times6\frac{1}{2}$; $7\frac{1}{4}\times3\frac{1}{2}$.

ناقد الرجال

NAQD AR-RIJĀL.

A biographical dictionary of the Shi‘ah traditionists.

Author: Muṣṭafā bin al-Ḥusain at-Tafrīshī al-Ḥusainī مصطفى بن hüsein التفريشي الحسيني

The author, At-Tafrīshī, who lived in the earlier part of the 11th century of the Hijrah, was a pupil of Ṣaḥīḥ ʿAbdallāh bin al-Ḥusain at-Tustāri (d. A.H. 1021 = A.D. 1612), a short biographical account of whom is given on fol. 123a.

Beginning:

*الحمد لله خالق الليل والنهار العالم بعضفيات الصمادرو الأسمراء الم

Full particulars of the work are given in Br. Mus. Suppl., No. 636. See also Kashf al-Ḥujub, fol. 154a; and Brock., vol. ii, p. 411.

Written by more than one scribe, in different hands, Ṣaḥīḥ and Nastaʿliq. In a note at the end, the last Juz is said to be written by a certain Ḥasan ‘Ali. Occasional notes, additions, and emendations are written in the margins throughout the copy. Not dated. Probably, about the end of the 11th century of the Hijrah.

Slightly water-stained. Foll. 2–5 have been misplaced, and should follow after foll. 231.

Four seals bearing the name of a certain Muḥammad bin Ḥusain, dated A.H. 1216 = A.D. 1801, are found on the first and the last folios.

No. 744.

foll. 240; lines 32; size $11\frac{1}{4}\times8$; $9\frac{1}{4}\times6$.

منتهى المقال في احوال الرجال

MUNTAHA'L-MAQĀL FĪ 'AḤWĀL AR-RIJĀL.

A work containing biographies of Shi‘ah scholars and traditionists, arranged in alphabetical order.

Author: Abū ʿAlī Muḥammad bin Ismāʿīl bin 'Abdaljabbār bin Saʿdaddīn al-Karbalāʾي

أبو علي محمد بن اسماعيل بن عبد الجبار بن سعد
SAINTS AND SÛFÎS.

No. 745.

foll. 198; lines 17; size 7 x 5; 6 x 4.

\( \text{بحمدنة الإسراز و معدن الأنوار} \)

\text{BAHJAT AL-ASRÂR WA MA'DIN AL-ANWÂR.}

The life, virtues, miracles and sayings of Shaikh 'Abdalqâdir al-Jilâni (d. a.H. 561= a.D. 1166), with short biographical notices of his eminent followers.
Author: Nūraddin Abūl-Hasan 'Ali bin Yūsuf bin Jarir ỉš-Shaṭṭānanwī. He was born in Cairo, A.H. 647 = A.D. 1249, read under several eminent scholars, and served as a professor in the Madrasah attached to the mosque of Tūlūn. He died in A.H. 713 = A.D. 1314. See Ad-Durār al-Kāminah, vol. ii, fol. 42b.

Beginning:

• استفخ باب العين بابيدي محامد لله عزر جل الله


The work has been printed in Cairo, A.H. 1304.

Written in fair Naskh. Dated, A.H. 787 = A.D. 1385. Fol. 31, which has been misplaced, should follow fol. 37.

Scribe:  عبد الرحمن بن محمد بن عبد الرحمن بن الغلغي.

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No. 746.

foll. 307; lines 19; size $8\frac{1}{2} \times 6\frac{3}{4}$; $5\frac{1}{4} \times 4$.

The Same.

Another copy of the same work, beginning as above.

Written in fair Naskh, with occasional vowel-points, within double red-ruled borders. Dated, A.H. 986 = A.D. 1578.

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No. 747.

foll. 430; lines 17; size $11 \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4$.

The Same.

Another copy of the same work, fully agreeing with the above. Foll. 25 and 32, which have been misplaced, should follow foll. 31 and 24, respectively.

Written in Naskh, with numerous short lacunae. Not dated.

Probably, 19th century.

Foll. 1–157 are slightly water-stained.
MUKHTAŞAR BAHJAT AL-ANWÂR.

An abridgment of the preceding work, designated at the beginning کتاب المنخص من بیجیة الایسرا فی مناقص عویض الصدایی.

The name of the author of this abridgment cannot be traced. Hâj. Khal., vol. ii, p. 71, simply mentions an abridgment of the Bahjat al-Asrâr, without giving the name of its author.

Beginning:—

العید لله نصمدة و نستعينه و نعود بالله می شور انفسنا... اما بعد

نیهه جمل می مناقص الشیخ العارف العالم العامل الیثیبی عبد القادر

الکیانی........ لخصرت بیا می کتاب الشیخ الفقیر العالم العالم المقری

فی الین ابن الحسن علی بن يوسف بن جنیر بن معاضد بن فضل

الشافیی الیلیمی عرف با لشطفو فی الذي سماه بیجیة الایسرا و معدن

الانوار الغ

The work ends with the following verses:—

نیتت به خلقت الیال وکن فی کافی مملوک لکل میتی

و کن مثل طعم الیاء حلوا [و] باردا

الکبید العیا لكل رفیق

The present copy was transcribed at the tomb of Ibrâhîm ‘Adil Shâh, the King of Bijâpûr (A.H. 941-965 = A.D. 1535-1557).

Written in good Naskh, with an illuminated frontispiece, within gold and coloured ruled borders. Not dated. Probably, 17th century.

Scribe: جلال الدين بن مولانا علي.
No. 749.

foll. 118; lines 19; size $8\frac{1}{2} \times 9$; $5 \times 3\frac{1}{2}$.

أختيار الرفيق لطلاب الطريق

IKHTIYÂR AR-RAFİQ LI-ŢULLÂB AT-ŢARÎQ.

A work, believed to be unique, containing biographical notices of eminent saints and Sufis, from the earliest times down to the author's own age, arranged alphabetically.

Author: Shihâbaddîn Abû l-'Abbâs Ahmad bin Salâmah al-Maqdîsî. He was a preacher in a certain mosque of Egypt, where he lived a saintly life in the Khânqâh; but on account of the envy aroused among his fellow-Shaikhs by his impressive sermons, he was compelled to remove to the Khânqâh of Sarnâqûs, where he died in Â.H. 769 = A.D. 1367. See Ad-Durar al-Kâminah, vol. i, fol. 42b.

Beginning:

الحمد لله الذي أبدى انوار معرفته لقلوب العباقرين المغ

We are told in the preface that the author, who compiled the work at the request of some of his intimate friends, based it on the following authorities, viz., Ḥilyât al-Auliya' of Abû Nu'aim al-Isfahânî (d. Â.H. 430 = A.D. 1038), the Šifat as-Sâfîwah of Ibn al-Jawzi (d. Â.H. 597 = A.D. 1200), the Manâqib al-Âbrâr of Ibn Khamis al-Mawsili (d. Â.H. 552 = A.D. 1157), the Ṭabaqât as-Sâfiyîn of Muḥammad as-Sulamî (d. Â.H. 412 = A.D. 1021), and the Risâlat al-Quṣairiyah of Abûl-Qâsim al-Quṣairî (d. Â.H. 465 = A.D. 1074).

The notices begin with Yusuf bin al-husn and end with Ibrahim bin Adam al-razî.

The work was completed on the 1st Sha'bân, Â.H. 740 = A.D. 1340, as stated in the following colophon:

قال مؤلفته رحمة الله تعالى و رضى عنه فرغت من تأليفه صبيحة

الثنين المبارك غزاة شعبان المبارك سنة اربعين و سبعمائه

Written in fair Naskh, with occasional vowel-points. The headings are in red. Dated, Â.H. 913 = A.D. 1507.

The pages of this copy have been remounted, the old folios having been supplied with new margins. Several folios seem to be wanting after fol. 78. Foll. 109-118 are slightly damaged.

Scribe: Mâmid bin Abîd al-lutfî al-jârimî al-azâri
No. 750.

foll. 10; lines 31; size 11 × 8; 8 × 5.

al-dīr al-thawīn fī manāqib al-shaykh muḥīyaddin

AD-DURR AS-SAMIN FĪ MANĀQIB ASH-SHAIKH MUḤĪYADDĪN.


The author does not reveal his name in the text. In the following note at the end, he is said to be Abū-l-Ḥasan ʿAli bin Ibrāhīm bin ʿAbdallāh bin Ibrāhīm bin Yūsuf al-Qārī al-Ḍaḥī.

الدر الثمين في مائج الشیخ معی معی الدين رفیع الله عنه تأليف
الشیخ الكامل..... ابرحی بیعی بن ابن عراهم بن عبد الله بن ابراهیم بن
یوسف القاپی البغدادی دوزان الله ر و بالی من الرحمه فتوحه

ʿAli bin Ibrāhīm was a contemporary of Qādī Aḥmad bin Abī Bakr, called Ibn ar-Riḍād al-Yamanī (d. a.H. 821=A.D. 1418; see Al-Qabas al-Hāwi, vol. i, fol. 34a), to whom he formally presented the work, according to the following statement in the preface:

و بعد فیذة رسالة سیتھا الدیر الثمين فی مائج الشیخ معی و الصمود التیریمین و ارسلها إلى الصنو المعزوز والحرص الشکر والهدی لحمد
ابن الورد الصوفي الیمنی لا زالت آتات فضلہ مسطوره

Beginning:

الحمد لله العلي العليم القدير الحكم الجليل المنیر عی الشیخ

The work is divided into two chapters, the first of which contains a short biographical account of Ibn al-ʿArabī, while in the second are enumerated the works containing his sayings and his compositions.

A fine copy. Written in good Naskh. The correct order of the folios should be thus: 1, 7, 2, 4, 3, 6, 5, 8, 9 and 10.

Not dated. Probably, 18th century.
No. 751.

foll. 53; lines 11; size $7 \times 5\frac{1}{2}$; $6 \times 3\frac{1}{4}$.

اشفة الناظر

**GIBṬAT AN-NĀZIR.**

A short but very useful work on the life, virtues, and miracles of Shaikh 'Abdalqādir al-Jilānī (d. A.H. 561 = A.D. 1166).


Beginning:—

الحمد لله الذي قال على تشيّيف مرادة في تشيّيف اهل وداعه

The work is divided into eight chapters, as follows:—

I. Fol. 2ª. الباب الأول في ذكر مولده

II. Fol. 4ª. الباب الثاني نشأته المروعة وأشتغاله بالعلوم الشرعية

III. Fol. 29ª. الباب الثالث في ذكر مشائخه

IV. Fol. 30ª. الباب الرابع في بيان إحواله

V. Fol. 33ª. الباب الخامس في ثناء الناس عليه

VI. Fol. 39ª. الباب السادس في ما نقله اهل عصره من الكرامات

VII. Fol. 52ª. الباب السابع في نبذة من بلغ كلامه

VIII. Fol. 53ª. الباب الثامن في وفاته

It appears, from the original pagination of the folios, that foll. 11, 20-21, and 30 should come in their proper order, but have been misplaced after foll. 19, 10 and 11, respectively.


The work has been edited and published by Sir E. Denison Ross, Calcutta, A.D. 1903.
No. 752.
foll. 127; lines 27; size $8\frac{1}{2} \times 4\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

QALĀ‘ID AL-JAWĀHİR.

A detailed life of Shaikh 'Abdalqâdir al-Jilânî (d. A.H. 561=A.D. 1166), with an account of his descendants and followers.

Author: Muḥammad bin Yaḥyâ bin Yūsuf at-Tâḏīfî al-Ḥanbalî. He was a native of Halab, and died in A.H. 963=A.D. 1556. See As-Suḥub al-Wâbilah, fol. 150a.

Beginning:—

الحمد لله الذي فتح الولائى طرق المديي المغ

We are told in the preface that, being dissatisfied with the brevity of the account of Shaikh 'Abdalqâdir al-Jilânî given in التاریخ المعتبر في ایمن من عبر of Al-'Ulaimî (d. A.H. 927=A.D. 1521), the author wrote the present work, basing it on most trustworthy sources.

The contents and plan of the work are thus set forth in the preface:—

ابنها بعد ان ذكر نسبه الشريف بتخلقه وخلقه وعمله و علمه وعظمه وقوله وقولة وماروقه الله من الولد وعظم الولائى له اعترافا بحقه وذكر شيئا من مناقبهم ومن مناقب من انتهى الى جذابه ورم الزوق نفسه بتوبة بابه فل او علم قدر الابداع من شرف المتربوع وزيد في انتبه منعظم الابداع وذكر مولده وذاته وانتم ذلك بشي من مناقبهم وما قيل فيه

Another copy of the work is noticed in Cairo, vol. v, p. 113. See also Hâj. Khal., vol. iv, p. 565; and Brock., vol. ii, p. 335.
The work has been printed in Cairo. A.H. 1303.
Written in fair, minute, Nasḵh. Dated, A.H. 1145=A.D. 1732.
Scribe: احمد بن محمد بن عبد الله الصموري.
No. 753.

foll. 404; lines 23; size $9 \times 5\frac{1}{4}$; $7\frac{1}{2} \times 3$.

لوائحة الأنوار في طبقات الأخيار

LAWĀQIḤ AL-ANWĀR FĪ TĀBAQĀT AL-AKHYĀR.

A well-known work, containing biographical notices of eminent saints and Sūfis from the earliest times down to the author's own age.

Author: Abû'l-Mawāhib 'Abdalwahhāb bin Ahmad bin 'Alī ash-Sha'rānī.

The author, Ash-Sha'rānī, who was a great Šūfī as well as a distinguished scholar, was born in A.H. 899 = A.D. 1493. In A.H. 911 = A.D. 1505, he went to Cairo, where he was invested with the khirqa, or spiritual robe, by Jalālāddīn as-Suyūtī (d. A.H. 911 = A.D. 1505). Our author settled permanently in Cairo, where he spent a saintly life, and wrote a large number of valuable works on theology and Šūfīsm. He died on Monday, the 11th Jumādā I, A.H. 973 = A.D. 1565. See Tāj at-Tabaqāt, vol. x, fol. 248a.

Beginning:—

الحمد لله الذي خلَع على أوليائه خلَع انعامه فهم بذلك له

HAMMADUN AL-Æ

The work was completed on the 15th Rajab, A.H. 952 = A.D. 1545, as stated in the following lines at the end:—

قول مؤلفه ....... كل الفراغ من كتابها خامس عشر رجب الفرد سنة

اثنين و خمسين و تسعمئة


The work has been twice printed in Cairo, A.H. 1292 and 1311.

Written in fair Naskh. Not dated. Probably, 18th century. Short lacunae are found on foll. 397b, 398a, 399b, 400a, 401b, and 402a.

There are two seals on the title-page, one of which bears the name of a certain Abûl-Fath Muhammad Imâmaddin and the other that of a certain Muḥammad Najib Khân.
The MS. was obtained from the Āṣafiyyah library of Ḥaidarābād, in exchange for some other books, as appears from the following note on the last folio:

این نسخه که در مبادله بعض کتب که در کتاب خانه آمیزه موجود نبود بکتاب خانه موسوم به امیریت پیشکی انتبری راکه بازگی پور بناد زموده مولوی خدا بخش خان بهادر داده شد غزه رییع الثاني سنه ۱۲۳۲.

No. 754.

fol. 29; lines 23; size 9×7; 7×3.

 رسالة في مناقب الشيخ محمد

RISĀLAH FĪ MANĀQIB ASH-SHAI KH MUḤAMMAD.

A life of Shaikh Muḥammad Qarahbāği, a Turkish saint (d. A.H. 956= A.D. 1549), with an account of his miracles and sayings.

Author: Muḥammad bin Muṣṭafā bin Ḥabīb bin Muḥammad Qarahbāği محمد بن مصطفى بن حبيب بن محمد قارباغي.

The author, Muḥammad bin Muṣṭafā, a descendant of the saint Muḥammad Qarahbāği, was born in Arḍrūm, A.H. 1070= A.D. 1659. After finishing his education at home, he went to Constantinople, where, having secured the patronage of his cousin, Shaikh al-Islām Faḍḍallāh ʿAfīndi, he entered the State service, and soon became Qāḍī of Galtāh. In A.H. 1115= A.D. 1703, after his patron, Faḍḍallāh ʿAfīndi, had unfortunately been killed in a riot at Adrianople, our author was exiled by a royal decree to Brussa, where he remained about thirty years, and died on the 13th Ramaḍān, A.H. 1146= A.D. 1734. Besides the present work, he left behind him a useful work on politics and several treatises on various legal points. See Taṭ ʿaṬabaqāt, vol. xii, part i, fol. 295b.

Beginning:

الحمد لله المبدي المعيد الأول الفرد المجيد الم.

We are told in the preface that the work was compiled at the instance of the afore-said Shaikh al-Islām Faḍḍallāh ʿAfīndi.

The biographical account of the saint Qarahbāği is followed by two Fasl, the first of which contains short biographical notices of the saint’s two sons, Wali Muḥammad and Ḥabīb Muḥammad (d.
A.H. 1025 = A.D. 1616), and the second notices of his two grandsons, 
Muṣṭafā Āfīndī (d. A.H. 1068 = A.D. 1658) and Muḥammad Āfīndī 
(d. A.H. 1104 = A.D. 1692).

Scribe: حاجي داوود بلغی.

No. 755.

foll. 124; lines 17; size $8\frac{1}{2} \times 6; 6 \times 3\frac{1}{2}$.

اصفّى الموارد

AṢFAʿL-MAWĀRID.

A life of Shaikh Khālid ash-Shahrazūrī an-Naqshbandi al-
Mujaddidi, with short biographical notices of his Shaikhs, friends and 
relatives, entitled اصفى الموارد من سلسلة احوال الأمام خالد.

Author: Shaikh ʿUṣmān bin Sanad al-Baṣrī. He wrote also a history of Baḡdād, from A.H. 1198 to 
1250 = A.D. 1784 to 1834, entitled مطالب السعود بطيب اخبار الولی داوود, 
which has been printed in Bombay, A.H. 1304. He died in A.H.

Beginning:—

الحمد لله الذي صبر تراجم وجوه الغرام وجوه الدراجم والمحاسن

• العيون والغزنوی مأثرهم انسل عين كل خيرو اثر الگ

Shaikh Khālid ash-Shahrazūrī, who was of Kurdish origin, was 
born at Qarah-Dāq (a village five miles from Sulaimānīyah) in A.H.
1190 = A.D. 1776. He made a pilgrimage to the Ḥaramain, and there 
he was induced by a certain Indian Sūfī to proceed to India for the 
purpose of obtaining the Sanad and the Ḳhirqa (spiritual robe) of the 
Nqshbandiyah order. He reached Delhi, after a prolonged 
journey through Persia, Turkistan, and Afghanistan. He then became 
a disciple at Delhi of Shāh ʿAbdallāh (d. A.H. 1240 = A.D. 1824; see 
Khazināt al-ʿAsifīya, vol. i, p. 693), who authorised him to admit 
disciples to the Nqshbandiyah, Ḳādiriyah, Suhrawardiyah, Kubbawīyah and Ḥijrīyah orders. He also attended at Delhi the lectures 
of the well-known Shāh ʿAbdalʿazīz Dihlawī (d. A.H. 1239 = A.D. 1824), 
and received a Sanad from him. He returned home via the Persian 
Gulf, and on his arrival at Sulaimānīyah in A.H. 1226 = A.D. 1811, he 
was received with great honour. He served as a professor in the
Biographies.

Madrasah Al-Isfahāniyah at Az-Zawrā', and wrote several treatises against Wahhābi doctrines, the creed of that sect at that time prevailing throughout Arabia and Mesopotamia. He died in A.H. 1231 = A.D. 1816.

The work was compiled at the request of ʿUbaydallāh bin ʿUbaydallāh al-Ḥaidarī, a biographical account of whom appears on fol. 115ᵃ⁻¹²₀ᵇ.

Scribe: عبد الله بن عيسى بن اسماعيل.

Commentators on the Qurān.

No. 756.

foll. 132; lines 17; size 9½ x 6; 7 x 4.

طبقات المفسرين

TABAQĀT AL-MUFASSIRĪN.

Biographical notices of 314 eminent scholars, who wrote commentaries on the Qurān, arranged alphabetically.

Author: Shamsaddin Muḥammad bin ʿAlī bin Aḥmad ad-Dāʿūdī al-Mālikī شمس الدين محمد بن علي بن أحمد الداوودي المالكي. He was one of the pupils of the celebrated Imām Jalāladdin ʿAbdarrāḥmān al-Suyūṭī (d. A.H. 911 = A.D. 1505), wrote the present work in A.H. 941 = A.D. 1534, and died in A.H. 945 = A.D. 1538. See Brock., vol. ii, p. 289.

Beginning:—

الحمد لله و كفي و سلم على من اصطفى - و آلل و معصي له و خلفه - و بعد فقد ألف العلامة شمس الدين محمد بن علي بن أحمد الداوودي المالكي تلميذ النحاة عبد الرحمن بن جلال الدين السيوطي قدس سرهما و ذكر الله غرهمهما طبقات المفسرين جميع فيها متقدمي العصر و المناخرين - مربما على حروف المعجم فقال إلى...
In Ḥāj. Kbal., vol. iv, p. 152, the present work is said to be the best ever compiled on the subject; and it is said to begin, without any preface, with the notice of ابلن. The present copy, however, would appear to be somewhat incomplete, since the notices commence with بوسف بن موسى الكوفي. They end with إبراهيم بن احمد.

Another copy of the work is noticed in Cairo, vol. v, p. 81.

Written in fair Nasḥ, with an illuminated frontispiece, within red and blue ruled borders.

Dated, A.H. 1293 = A.D. 1876.

Scribe: قاسم علي الجعفريادي.

A seal bearing the name of Abū’l-Makârim, dated A.H. 1297 = A.D. 1880, is found on fol. 1b.

READERS OF THE QURÂN.

No. 757.

foll. 189; lines 23; size $11\frac{1}{2} \times 5\frac{1}{2}$; $9\frac{1}{2} \times 5\frac{1}{2}$.

طبقات القراء

ṬABAQÂT AL-QURRÂ’.

Biographies of eminent readers of the Qur'ān, beginning with the renowned founders of the seven versions (القراء السبعه) and ending with the author’s contemporaries, arranged chronologically, in 17 Ṭabaqat.

Author: Shamsaddin Abū ‘Abdallāh Muḥammad bin Aḥmad bin ‘Uṣmān bin Qā'imāz ad-Dahabī شمس الدين أبو عبد الله محمد بن أحمد بن عثمان بن قائم الزدهبي (d. A.H. 748 = A.D. 1348), for some account of whom see No. 700 above.

Beginning:—

الحمد لله و سلام على عبادة الذين أضافوا و أشهدان لا اله الا الله
وحدث لا شريك له مالعم نور و اختلف و اشهد أن مصدق عبادة و رسوله
سعد الشرفاء و حسنا الله و كفيف اما بعد هذا كتاب معرفة المشهورين من
القراء الأعلى - أولي السناد و اللتقان - و التقدم في البلدان - على الطبقات والزمان الأخرى

Contents:

I. Fol. 1. 

II. Fol. 4.

III. Fol. 8.

IV. Fol. 17.

V. Fol. 29.

VI. Fol. 38.

VII. Fol. 50.

VIII. Fol. 59.

IX. Fol. 73.

X. Fol. 84.

XI. Fol. 95.

XII. Fol. 105.

XIII. Fol. 118.

XIV. Fol. 131.

XV. Fol. 148.

XVI. Fol. 158.

XVII. Fol. 178.

As he tells us in the following lines at the end, the work was revised by the author, with additions and alterations, in A.H. 730 = A.D. 1330:

فرغ محمد بن الذهبي المؤلف من هذه [النسخة] المبكرة و فيما زيادات و تقديم و تأخير من المسودة في ربع الآخرسة ثلاثين و سبعمائة

For other copies, see Paris, No. 2048; Berlin, No. 9943; and Köpr., No. 1116. See also Ḥāj. Khal., vol. iv, p. 150; and Brock., vol. ii, p. 46.

Foll. 184b–189b contain supplementary biographical notices of readers of the Qurān, in two parts. The first, as we are told in the
following note, is said to have been copied from the author's autograph additions, and the other to be a selection from the *Daul Tabaqát al-Qurrá* of 'Alífaddín al Maṭārī (whose name is given in Ḥāj. Khal., vol. iv, p. 150, as At-Ṭabarī):—

This is a continuation of the previous note.

Written in Naskh, originally without diacritical points, which, according to a note at the end, were subsequently added at Haidarābād, in A.H. 1213 = A.D. 1798, by a scholar, who does not reveal his name.

- Dated, A.H. 1180 = A.D. 1766.
- Scribe: ʿAlī b. Mālikī.
- A table of contents is prefixed to the work.
- The title-page contains a short biographical sketch of the author, extracted from the *Tabaqát al-Kubrā* of As-Subkī.

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**ḤANAFITE JURISTS AND SCHOLARS.**

No. 758.

foll. 200; lines 17; size 11 × 7 ½; 9 × 5 ½.

الجواهر المصيّبة في طبقات الحنفية

**AL-JAWĀHIR AL-MUḌĪYAH FĪ TABAQĀT AL-ḤANĀFĪYAH.**

A biographical dictionary of Ḣanafite scholars and authors, complete in two separate volumes.

Author: Muḥiyyaddīn Abū Muḥammad ʿAbdalqādir bin ʿAbīl-Wafā Muḥammad al-Quraşī al-Miṣrī. He was born in Shaʾbān, A.H. 696 = A.D. 1297, and studied in Cairo and Mecca under numerous scholars, such as Ḥasan al-Kurdi (d. A.H. 720 = A.D. 1320), ʿAlīm ad-Dimyāṭī
(d. A.H. 749= A.D. 1348), Ibrāhīm at-Tāhirī (d. A.H. 728= A.D. 1328), ʿAbdallāh aṣ-Ṣanḥājī (d. A.H. 724= A.D. 1324), and others. He produced several useful works on the Hanafite law, and died in A.H. 775= A.D. 1373. For his life, see Husn al-Muḥāḍarah, fol. 117a; Ad-Durar al-Kāminah, vol. i, fol. 298a; and Ḥadāʾiq al-Ḥanāfiyāh, p. 294.

Vol. I.

Beginning:—

الحمد و العظمة و الكبرى و رفيع الاسماء الحسنى الأخ

The biographical notices are preceded by a Mugaddimah, which is divided into three chapters, dealing respectively with the names of God, the genealogy of the Prophet, and the life of Imaṃ Abū Ḥanīfah (d. A.H. 150= A.D. 767). The present volume breaks off in the middle of the account of محمد بن إبتدأ بن يوسف بن اسمعيل بن شاه الخوارزمي.

For other copies, see Berlin, No. 10020; Būhār, No. 254; and Ḥāfiyāh, p. 780. See also Brock., vol. ii, p. 80, and Ḥāj. Khal., vol. ii, p. 648.

The work has been printed in Ḥaidarābād (Deccan).

No. 759.

fol. 184; lines and size same as above.

The Same.

Vol. II.

The second volume of the preceding work, which begins by completing the account of الخوارزمي and ends with the account of ابن يعيش. The biographical notices are followed by a Khātimah, designated كتاب المجامع, consisting of notes on miscellaneous historical and religious matters.

A fly-leaf at the end contains a biography of the author, extracted from المنهاج الصائلي و المستندي بعد الزمان of Yūsuf bin Taġribirdī (d. A.H. 874= A.D. 1469).

Both volumes are written by one and the same scribe, in ordinary Indian Nastaʿlīq, with numerous lacunae. Not dated. Probably, 18th century.
No. 760.

Foll. 152; lines 23; size 8 × 5½; 6½ × 3½.

عقد الجمان في مقاتب أبي حنيفة النعمان

'UQÛD AL-JUMÂN FÎ MANÂQIB ABÎ HANÎFAT AN-NÛ'MÂN.

A comprehensive biography of Imâm Abû Hanîfah (d. A.H. 150 = A.D. 767), together with an account of his eminent disciples.

Author: Shamsaddin Abû 'Abdallâh Muhammad bin Yusuf bin 'Ali bin Yusuf ad-Dimashqi as-Sâlihi ash-Shâfî. He was born at Damascus, but settled in Cairo, where he lived in the Khânqâh of Barqûqiyyah, and died on the 14th Sha'bân, A.H. 942 = A.D. 1536. See Brock., vol. ii, p. 304; and Hâj. Khal., vol. iv, p. 238.

Beginning:—

الحمد لله الذي جعل العلماء ورثة الأنبياء و اختار منهم الأئمة

المتجهدين في فروع الشريعة الأولياء، فس أحبهم كلهم فقد فاز و دخل في زمرة

الانتقاه و من انقضى احد منهم فقد ظلم نفسه وهو من الأعبياء الع

Having, in A.H. 938 = A.D. 1531, come upon a work containing disparaging remarks about Imâm Hanîfah, our author was moved to write the present work, in which he defends the said Imâm, and gives an account of his pious mode of living, his literary eminence, and distinctive attributes, together with an account of his eminent disciples.

The work is divided, as follows, into a Muqaddimah, 26 chapters, and a Khâtîmah:—

Fol. 3a. المقدمة تشمل على ستة فصول

Fol. 14a. الباب الأول في نسبه و تاريخ مولده و صحته

Fol. 17a. الباب الثاني فيما ورد في تنشر الذبي صلي الله عليه وسلم

Fol. 19a. الباب الثالث في تبرك أبي حنيفة رضي الله عنه من

Fol. 25a. الصعبة و من سبع منهم

Fol. 35a. الباب الرابع في ذكر بعض شيوخه

Fol. 57a. الباب الخامس إلى ذكر بعض الآخرين عنه العديدين و الفقه

Fol. 60a. الباب السادس في مبدأ امرأة و نشأة و غلبها العلم

الباب السابع في إنتهاء جلوسه للإفادات و التدريس
الباب الثامن في ذكر الأصول التي بني عليها مذهب
الباب التاسع في بعض خصائصه التي اختلف بها عن غير من
الأئمة
الباب العاشر في ثناء الأئمة عليه وعلى فقههم وتعظيمهم له
الباب العادي عشر في شدة اجتبياده في العبادة وقيامه الليل
كله وكترة ملائمه بالليل وقرانه القرآن كله في ركعة
الباب الثاني عشر في خوبه ووراقيه لرده سبعانه و تعالى
الباب الثالث عشر في كورمه وجوده ومعادله ومواضيعه
الباب الرابع عشر في زهده وعائلة
الباب الخامس عشر في فهو من فرقته وفرائه
الباب السادس عشر في زكائه وطهيه وأقواله المكتبة عن
الأئمة

الباب السابع عشر في جعل من مكارم إخلاقه غير ما تقدم
الباب الثامن عشر في كلهم من كبرهم ورده جواز الأعراء
والخلقهم وغيرهم من أرباب الدولة

الباب التاسع عشر في إخلاقه في ملبه
الباب العشرون في بعض حكمة ومواعظه وآدابه
الباب العادي والعشرون في عرض الأعماق والخلق عليه
القضاية ونورة من الولابات و雇主ها من ذلك وضريمه له

الباب الثاني والعشرون في ذكر احرف قبل أنه كان

الباب الثالث والعشرون في بيان كتيرة حديثه وكونه من
امراء الحفاظ

الباب الرابع والعشرون في سبب مرمه ووفاته وانه
مات شهدا وابين دفين و ما يتعلق بذلك و ما سمع
من نهجه صلى عليه

الباب الخامس والعشرون في بعض مماته حسنة رآها
هو وزاه له في حياته وبعد وفاته وبيان رد مماته
ذكروت بقصد ذلك

الباب السادس والعشرون في بعض ما قال فيه من الشعر
الغاشية تشمل على أربعة فصول

vol. XII.
The work was completed towards the end of Rabii II, a.h. 939=a.d. 1532, as stated in the following colophon:—

قال مؤلفه ابن أقر الطلق إلى عفو الحق محمد بن يوسف بن علي بن يوسف الدمشقي الصالحي القادر نزيل البرقوقية التي بصبراء القاهرة خارج باب النصر. فنبعت من تأليفه في امرأة شهر ربيع الآخر سنة سبع وثلاثين وتسعة٠.

The above colophon is followed by a short biographical notice of the author, written in the same hand as the text.

For other copies, see Wien, No. 1180; Yeni, No. 876; Ayâ Şûfiyah, No. 3309; Cairo, vol. v, p. 90; and Râmpûr, p. 670.

Written in Naskh, with the headings in red. Not dated. Probably, 18th century.

A seal bearing the name of Sayyid Hamîdaddîn Aḥmad, alias Nûralhudâ, dated a.h. 1257=a.d. 1841, is found on the title-page.

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No. 761.

foll. 49; lines 19; size 7½ x 5; 6½ x 3¾.

طبعات السادة الجلفية

TABAQÂT AS-SÂDAT AL-ḤANAFIYAH.

A work containing biographical notices of well-known doctors of the Hanafite school, from Imam Abu Ḥanîfah (d. a.h. 150=a.d. 767) to Aḥmad bin Sulaimân bin Kamal Pâshâ (d. a.h. 940=a.d. 1533).

Neither the title of the work nor the author's name is given in the text. In a note on the title-page, the work is ascribed to Aḥmad bin Muṣliḥaddîn Muṣṭâfâ Tâshkuprizâdâh (d. a.h. 968=a.d. 1560). This, however, appears to be a mistake. It is not included among the works attributed to this author; and, indeed, seems to be identical with the Tabaqât as-Sâdat al-Hanafîyâh of 'Abdallâh as-Suwaïdî (died c. a.h. 950=a.d. 1543), which, according to the copy described in Berlin No. 10026, has the same beginning and contents as the present work.
Beginning:

The author, in his preface, tells us that the Hanafite jurists can be divided into the following seven groups or Ṭabaqāt, all of which, with the exception of the seventh, are mentioned in the Berlin copy:

1. الطبقة الأولى طبقة المحتجدين في الشريعات كاللامة السنة المذكورة و من سلك مصلحهم من الأئمة
2. الطبقة الثانية طبقة المحتجدين في المذهب كلاميده أصحاب الطبقة الأولى
3. الطبقة الثالثة طبقة المحتجدين في المسائل التي لا رواية فيها عن مصلح المذهب
4. الطبقة الرابعة الطبقة أصحاب التحرير من المقلدين كالرازي والحرابي
5. الطبقة الخامسة طبقة أصحاب التحرير من المقلدين كأبي حسن القدوري و مصلح البداية
6. الطبقة السادسة طبقة المقلدين القادرين على تميز بين القوي و الضعيف و ظاهر الرواية
7. الطبقة السابعة طبقة المقلدين الذين لا يقدرون على تميز المذكور في المستور و لا يفرقون بين الغث و السمين و لا يعبرون الشمال عن البين بل يجمعون ما يوجد في التدوين كعناصر الليل

Written in ordinary Nashk, within double red-rulled borders, with a tasteless frontispiece.

Emendations and corrections have been made in the margins throughout the copy.

Dated, a.h. 1103 = a.d. 1692.

Four fly-leaves at the beginning contain miscellaneous notes and extracts from various sources.
ARABIC MANUSCRIPTS.

No. 762.

foll. 85; lines 13; size 8½ × 5½; 6 × 6¼.

الخروات الحسان في معاقب الإمام أبي حنيفة النعبان

AL-KHAIRĀT AL ḤISĀN FĪ MANĀ-QĪB AL-IMĀM ĀBI ḤANİFAT AN-NU‘MĀN.

A well-known biography of Imām Abū Ḥanīfah (d. A.H. 150= A.D. 767).


Beginning:—

الحمد لله الذي اخْتَصَّ العُلَماء بِرَزْقَةِ الإِصْبَاهٍ النَّاعِمِ

In the preface, the author tells us that his original draft of a life of Imām Abū Ḥanīfah, which he lent to a friend for copying, having been lost, he was obliged to rewrite it, and based the present work on the ‘Uqūd al-Jumān of Muḥammad bin Yūsuf ad-Dimashqī (No. 760 above).

The contents of the work have been described in Berlin, No. 10003. See also Cairo, vol. v, p. 51; Brock. vol. ii, p. 389; and Ḥāj. Khal., vol. iii, p. 182.

Written in fair Naskh, with a few marginal notes. The headings of the chapters are in red. Not dated. Probably, the first half of the 19th century.

The work has been twice printed in Cairo, A.H. 1305 and 1311.

No. 763.

foll. 178; lines 17; size 8½ × 5; 5½ × 2½.

الآثار الجنبية في اسماء الحنفية

AL-ÂŚMÂR AL-JANĪYAH FĪ ASMÂ’ AL-ḤANÂFĪYAH.

A biographical dictionary of eminent jurists of the Ḥanafite school.

BEGINNING:

الحمد لله ربّ الربّين السماء في الفضل والطول والنعمان العليم

The title of the work is not given in the text; but in the Khulāṣat al-Asar, vol. iii, p. 185, and the Hadā'iq al-Hanafiyyah, p. 399, it is called Jāmiʿ al-ʿAman al-ʿIlmī fi ʿĀman al-ʿIlmī. In a note at the top of fol. 1r, however, the work is designated حديثة الفضل والنعمان العليم.

In the preface, the author states that he compiled the present work, after completing his well-known commentary on the Musnad of Imām Abū Ḥanīfah (d. a.h. 150 = a.d. 767), entitled مسند الإمام شرح مسند الإمام (see Lib. Cat., vol. v, part i, No. 237).

The first fifty folios are devoted to the life of Imām Abū Ḥanīfah, divided into several Faṣlī. The alphabetical series of proper names begins on fol. 50r with إبراهيم بن أحمد بن محمد حموية and ends on fol. 153r with يونس بن القاسم; and this is followed by additional chapters, containing Kunyah, notices of female jurists, and Ansāb. The work ends with a Khātimah, called كتاب الجامع, which is divided into a large number of Fā'idah, dealing with miscellaneous legal and religious matters. Following the Khātimah comes a Faṣlī, containing a few supplementary notices of the Hanafite jurists of Yemen, extracted from the Tīrās Aʿlām az-zaman Fi Tabaqāt Aʿyān al-Yaman of 'Ali bin ʿHasan al-Khazrajī (d. a.h. 812 = a.d. 1409).

Another copy of the work is noticed in Būhār, No. 256.

Foll. 42 and 52 are misplaced, and should follow after foll. 51 and 41, respectively.

Written in fair Naskhī, but with clerical errors. Dated, a.h. 1076 = a.d. 1665.

SCRIBE: 'Abd al-Rahmān bin Salām.

No. 764.

foll. 193; lines 17; size 10½ x 7; 7½ x 4½.

[ΚΑΤΑ'ΙΒ ΑΛ-ΜΟΥΤΑΗΔΙΝ.]

A work containing biographical notices of eminent doctors of the Hanafite school, without title or author’s name.
The work seems to be based on the *Katāʿīb Aʿlām al-Akhṭâr* of Maḥmūd bin Sulaymān al-Kaffawī (d. A.H. 990 = A.D. 1582), to whom our author refers on almost every page. The latest work quoted is the *Ad-Durr al-Mukhtâr* of Al Ḥaskafī, who died in A.H. 1088 = A.D. 1677.

Beginning:

فَاتِحَةَ الْكِتَابِ وَقَبْلَهَا خَمْسَةٌ مَّتَالِبٌ المَتَلِبِ الْأَوْلِيَّ فِي حَدَّ الْغَفَّة

المطلب الثاني في الإجتهاد المطلب الثالث في رِسْمِ المَفْتَى المطلَب

الرابع في طبقات الفقهاء السبعة المطلب الخامس في إمكانيات المسائل الغ

The work consists of an introduction, termed فَاتِحَةَ الْكِتَابِ, and six *Katāʿīb* (lit., battalions). The introduction is subdivided into five Matālīb, dealing, respectively, with the definition of law; the significance of *Ijṭihād*, or legal scholarship; the duties of a *Muftī*, or jurist; consult; the seven classes of jurists; and the twenty-five principles of jurisprudence.

The six *Katāʿīb* are as follows:

I. Fol. 15a. كِتَابَةُ طِبْقَةِ المُجْتَهِدِينَ فِي الْشُرْعِ وَفِي الْكِتَابِ الْأَوْلِيَّ

II. Fol. 30b. كِتَابَةُ طِبْقَةِ المُجْتَهِدِينَ فِي الْمَذْهِبِ وَعِقَانِهِم

III. Fol. 63a. كِتَابَةُ طِبْقَةِ المُجْتَهِدِينَ فِي الْمَسَائِل

IV. Fol. 115b. الكِتَابَةُ الْرَّابِعَةُ طِبْقَةُ اسْعَابِ الْتَّغْرِيب

V. Fol. 143b. كِتَابَةُ طِبْقَةِ اسْعَابِ التَّغْرِيب

VI. Fol. 170a. كِتَابَةُ طِبْقَةِ الْمَنْبِحِينَ فِي الْغَفَّر

Written in fair Nastāʿīq. The following folios are blank, viz., 79a, 81b, 101a, 119b, 128b, 130b, 134a, 138b, 144, 147b, 150b, 152a, 154b, 156a, 158b, 161a, 163a, 165b, 168b, 170a, 174b, 176b, 178b, 182b, 183a, 185a, 187b, and 189a.

Not dated. Apparently, 19th century.
BIographies.

SHÁFI‘Í JURISTS AND SCHOLARS.

No. 765.

foll. 226; lines 30; size 6½ x 5; 5½ x 3½.

تَبيِن كَذَب الْمُفْتَرِي

TABYİN KADIB AL-MUFTARĪ.

A very old copy of a work on the life and merits of Imám Abú’l-Hasan al-Ash’ári ash-Sháfi‘í, the celebrated founder of the Ash’ári school of theology (d. A.H. 324=A.D. 936), accompanied by short biographical notices of his prominent disciples and followers.


The author, who was the most eminent traditionist of Syria of his age, was born on the 1st Muḥarram, A.H. 499=A.D. 1105. He received his education at Baḡdád, in the famous Nizâmiyyah College; and served at Damascus as a professor in the Dâr al-Ḥadîṣ An-Nûriyyah, an institution which was founded, chiefly on his account, by Al-Malik al-‘Adîl Nûraddín Mahmûd bin Zangî, the then ruler of Syria (A.H. 541-569=A.D. 1146-1173). Our author died at Damascus, A.H. 571=A.D. 1176. For his life, see Tabaqât al-Kubrâ by As-Subkî, vol. vi, fol. 15b; Taḏkírat al-Huffâz, vol. iv, p. 122; Tabaqât by Al-Insawi, fol. 16a; Tabaqât by Ibn al-Mulaqqin, fol. 46b; Tabaqât al-Mufassîrîn by Ad-Dâ‘ûdî, fol. 62b; Mir‘ât al-Janân, fol. 343b; Dustûr al-Lâm, fol. 96b; and Ibn Khallikân (De Slane’s translation), vol. ii, p. 252.

Beginning:

الحمد لله الذي منح اهل التحقيق في توحيد بصائر أهل السنة المجتهد

The work consists of the following chapters:

- ذكر تسمية أبى الحسن رحمة الله عليه و نسبه و الأمر الذي فارق عقيدة أهل الاعتراف به
  - مبادىء من النبي صلى الله عليه وسلم عن بشارته بقدوم
    - ابن موسى و أهل اليمن
  - Fol. 5b

- Fol. 11b
The above chapters are followed by a systematic refutation of the false allegations made against Imām Aš’āri by his opponents.

For other copies of the work, see Ref., No. 149; Leyden, No. 901; and Escur., No 1796. See also Ḥāj., Khal., vol. ii, p. 187, and Brock., vol. i, p. 331.

Written in old Arabian Naskh. The first six folios are supplied in a later hand.

In the following note at the end, apparently in the same hand as the text, the scribe is said to be Abū Ja‘far al-Qurtubi, whose proper name is Aḥmad bin ‘Ali bin Abī Bakr bin Ismā‘il al-Qurtubi (d. a.h. 596 = a.d. 1199; see Tabaqāt al-Qurrā‘ by Abī-Dahabi, fol. 132b):

* خط أبي جعفر القرطبي أمام دار الحديث دمشق

The above note is followed by an original Samā‘ (written by the same Aḥmad bin ‘Ali al-Qurtubi), saying that the present copy was read before the author’s son, Abū Muhammad Qāsim bin ‘Ali (d. a.h. 600 = a.d. 1203), at several sittings, the last of which was held on Monday, the 3rd Dū‘l Qa‘dah, a.h. 581 = a.d. 1186.
A comprehensive biographical dictionary of Shafi'i scholars, complete in seven separate volumes.

Author: Tājaddin Abū Nasr 'Abdulwahhāb bin 'Alī bin 'Abdal-Kāfi as-Subki ash-Shafi'ī. He was born in Cairo, A.H. 727 = A.D. 1327, and settled with his father in Damascus, where he studied under the well-known Shamsaddin ad-Dahabi (d. A.H. 748 = A.D. 1348). He attained a profound knowledge in several branches of learning, especially the Shafi'ite school of law, in which he claimed to be one of the supreme authorities. He was appointed Qādi of Damascus, but was subsequently suspended and imprisoned for two months. After his release, he was reinstated as Qādi. He also served in numerous academies of Syria and Egypt. He compiled three biographical dictionaries of Shafi'ite scholars, the present being the most comprehensive. The titles of the other two are تَابِعَات الشافعية الصغرى and تابعات الشافعية الوسطى. Besides these, he produced several other useful works, mostly on Shafi'ite jurisprudence and Muhammadan theology. He died on the 7th Dūl-Hijjah, A.H. 771 = A.D. 1370. For his life, see Ad-Durar al-Kāminah, vol. i, fol. 309a; Dustūr al-I'lam, fol. 62a; and Tabaqāt by Ibn Qādi Shuhbah, fol. 157b.

Vol. I.

Beginning:
قال سيدينا العبد الفقير إلى الله تعالى ... الحمد لله نحمده

The work is divided into seven Tabaqāt, the names included in each Tabaqah being arranged in alphabetical order, except that out of respect for the Prophet the names beginning with Aḥmad or Muḥammad are in every case placed first. The present volume ends with the account of النجات بن شريم النقال الغزازمي.

Copies: Berlin, No. 10037 (fragment); Paris, No. 2100; Yeni, No. 870; Ayā Şafiyyah, Nos. 3299-3301; Cairo, vol. v, p. 78;
Ràmpûr, p. 640; and Bûhâr, Nos. 257-263. See also Hâj. Khal., vol. iv, p 139; and Brock., vol. ii, p. 89.
Foll. 56b, 59a, 67b and 93a contain short lacunae.
The work has been printed, in six volumes, in Egypt, A.H. 1324.

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No. 767.

foll. 277; lines and size same as above.
The Same.
Vol. II.

The second volume of the same work, beginning with the account
of the father of Muhammad ibn Yusuf al-Amuri
ibn Husain ibn Muhammad ibn Yazid ibn 'Ubayd al-'Imtâzî.
Fol. 1b contains a gap of about four lines. There are also short
lacunae on foll. 128b, 263a, 275a and 275b.

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No. 768.

foll. 278; lines and size same as above.
The Same.
Vol. III.

The third volume of the same work, beginning with the account
of the father of Muhammad ibn 'Abd al-Rahman al-Qarab ibn Muhammad al-Qâfi ibn
al-Murâshî.
Lacunae are found on foll. 14a, 15a, 17a, 163a and 226a.
No. 769.
fol. 275; lines and size same as above.
The Same.
Vol. IV.

The fourth volume of the same work, beginning with the account of اسمعى بن زاهر بن محمد بن عبد الله بن محمد بن علي الف قاسم النجاتي and ending with that of نصر بن إبراهيم بن نصر بن إبراهيم بن داود المقدسي.
Lacunae are found on fol. 25b, 35a, 49b, 86a, 129b, 253b and 265a.

No. 770.
fol. 276; lines and size same as above.
The Same.
Vol. V.

The fifth volume of the same work, beginning with the account of نصر بن سهر بن علي العراقي إبر الف قاسم نزيل البصرة and ending with that of عبد المحسن بن عبد المنعم بن علي الكوفطي ثم الشيرازي.
Lacunae are found on fol. 1b, 31a, 82a, 86a, 136a, 146b, 152a, 154b, 157b, 161a, 192a, 215a, 242b and 243b.

No. 771.
fol. 338; lines and size same as above.
The Same.
Vol. VI.

The sixth volume of the same work, beginning with the account of عبد الملك بن زيد بن يساس بن زيد بن تالد بن جميل السلمي and ending with that of محمد بن أحمد بن إبراهيم بن حيدر.
About two lines at the bottom of fol. 183a, and one line at the bottom of fol. 275a, have been penned through. Besides a gap of about four lines on fol. 75a, there are short lacunae on foll. 15a, 58b, 63a, 78b, 79a, 80b, 85a, 105b, 109b, 111a, 112b, 120a, 135b, 139a, 216a, 231a, 277a, 334b and 335a.
No. 772.

foll. 323; lines and size same as above.

The Same.

Vol. VII.

The seventh volume of the same work, beginning with the account of محمد بن عبد الرحمن بن الشهير شهاب الدين اللبان and ending with that of يوسف بن عبد المجيد بن علي بن داوود المدالي.

Lacunae are found on foll. 1b, 46b 47a, 53a, 65a, 190b, 223b, 260a, 266b, 298b, 299b and 301a.

All the above volumes are written by the same hand in ordinary Nashi. The headings of the chapters and the names are in red. Dated, the 9th Rajab, A.H. 1294 = A.D. 1877.

A table of contents is given at the beginning of each volume.

Scribe: عمر بن عوض بن عبد الله بن عمر بن عوض بن عبد عبد بن أحمد بن أحمد بن ياقوت باجمال.

No. 773.

foll. 253; lines 20; size 10×7; 7½×4½.

طباقات الفقهاء الشافعية

ṬABAQĀT AL-FUQAHĀ’ ASH-SHĀFI’ĪYAH.

Biographical notices of the Shāfi‘i jurists, arranged alphabetically according to the names by which they are popularly known.

Author: Jamāl add Din Abū Muḥammad ‘Abd ar-Rahim bin al-Hasan bin ‘Ali al-Insawi ash-Shāfi‘i جمال الدين أبو محمد عبد الرحمن بن الحسن بن علي الأنصاري الشافعي.

According to the author’s own statement (fol. 33b), he was born in Isnā, A.H. 704 = A.D. 1305. In A.H. 721 = A.D. 1321, he arrived at Cairo, where he attended lectures of the well-known Taqiaddin ‘Ali as-Subki (d. A.H. 756 = A.D. 1355) and other eminent scholars. He served as a professor in the Madrasahs Al-Mukkiyah, Al-Fārisiyah, and Al-Fādiliyyah. He also delivered lectures on the Qurān in the mosque of Tūlūn. For some time he held the post of Chief Treasurer and the post of Muḥtasib in Egypt; but he subsequently resigned these posts, and devoted all his time to the cause of learning. He was well-versed in Shāfi‘i law, in which branch of learning he produced
several useful works. Besides the present work, and those mentioned in Brock., vol. ii, p. 91, the following compositions of his are enumerated in the Tabaqat by Ibn Qâdi Shuhbah, fol. 156b:

1. اللوازم البراق في الجمع.
2. جواهر البلاغ.
3. البداية في أوصاف الكفاية.
4. شرح معروض ابن الحاجب.
5. الفوارق.

He died on the 18th Jumâdâ I, A.H. 772 = A.D. 1370. For his life, see Ḥusn al-Muḥâdarah, fol. 210a; Ad-Durar al-Kâmînah, vol. i, fol. 285a; Duštûr al-I’lâm, fol. 8a; Tabaqât by Ibn Qâdi Shuhbah, fol. 156a; and Tabaqât by Ibn al-Mulaqqin, fol. 143b.

Beginning:—

الحمد لله مبادي الاحياء واحياء الأمور الغ

The first eight folios are devoted to biographical notices of Imâm Shâfi’î and his contemporary followers. The alphabetical series of notices begins on fol. 9a, with إنا على الله.

The colophon says that the work was commenced some time before A.H. 750 = A.D. 1349, and was completed on the 21st of Shawwâl, A.H. 769 = A.D. 1368.

A short but useful précis of the preface, which contains a detailed account of the work, is given in India Office, No. 709, and Br. Mus. Suppl., No. 643. See also Ref., No. 142; Ḥâj. Khal., vol. iv, p. 143; and Brock., vol. ii, p. 90.

The present MS. was transcribed from an old copy of the work, which was written during the lifetime of the author and collated in his presence.

Written in fair Naskh, with the headings in red, within double red ruled borders. Dated, A.H. 1312 = A.D. 1894.

A table of contents is prefixed to the work.

Scribe: علي بن السيد محمد بن علي بن عبد الله الرضاوي.

No. 774.

foll. 186; lines 27; size $10\frac{1}{4} \times 7\frac{1}{4}$; $7 \times 4\frac{1}{4}$.

العقد المذهب في طبقات حملة الذهب

AL-‘IQD AL-MUDAHHAB FÎ TABAQÂT ḤAMALAT AL-MADHAB.

Biographies of eminent doctors of the Shâfi’î school, from the time of Imâm Shâfi’î to A.H. 780 = A.D. 1378.
Author; Sirājaddīn Abū Ḥafṣ ‘Umar bin ‘Ali bin Aḥmad bin Muḥammad al-Ansārī al-Andalusi ash-Shāfī‘ī, better known as Ibn al-Mulaqqīn

His ancestors were originally natives of Andalus, i.e. Andalusia in Spain; but his father, ‘Ali bin Aḥmad (d. a.h. 727 = a.d. 1327), who was a well-known grammarian, settled permanently in Cairo, where our author was born on Rabī‘ I, a.h. 723 = a.d. 1323. He gives us a short autobiography, with a detailed list of his numerous compositions, on foll. 154b–155b. He tells us that he lost his father, when he was little more than a year old. His mother then married one ‘Īsā al-Maqīribi al-Mulaqqīn, a teacher of the Qurān in the mosque of Tālūn, after whom our author is generally called Ibn al-Mulaqqīn. He compiled numerous works on various subjects; but according to the Tabaqāt ash-Shāfi‘iyah by Ibn Qādī Shuhbāh, fol. 191a, as well as Al-Qabas al-Ḥāwi, vol. ii, fol. 3b, a large number of these compositions were unfortunately burnt during the author’s lifetime. He died on the 6th Rabī‘ I, a.h. 804 = a.d. 1401. For his life and works, see Ḥusn al-Muḥādarah, fol. 216a; Tabaqāt by Ibn Qādī Shuhbāh, fol. 191a; Dustūr al-Ṭāmīm, fol. 138a; Al-Qabas al-Ḥāwi, vol. ii, fol. 3b; and Brock., vol. ii, p. 92.

Beginning:—

The work is divided into three Tabaqāt, the first two being subdivided, respectively, into 34 and 36 short Tabaqāt. The notices, included in each Tabaqah, are arranged in alphabetical order.

Foll. 156a–186a consist of a supplement to the same work, compiled by the author himself, and designated Kāna al-dīl ‘alā ṭābi‘at ‘Ilm al-fiqh fī muṣūr al-muṣūr al-dīn ‘alā ‘ilm al-walīn, arranged in alphabetical order, except that out of respect for the Prophet the names beginning with Muḥammad have been placed first.

For other copies, see Berlin, No. 10039; Leyden, No. 898; Bodl., vol. ii, No. 129; and Cairo, vol. v, p. 89. See also Hājī Khal., vol. iv, p. 233.

The present copy was transcribed at the instance of the founder
of the library in A.H. 1313=A.D. 1895. The scribe, Sayyid Muḥammad ar Rifa‘ī, states, in a note at the end, that he transcribed it from a copy, dated A.H. 775=A.D. 1374, and also transcribed in their proper places the subsequent additions by the author, found in the margins of the said copy.

Written in fair Naskh, within double red-ruled borders. The headings are in red.

A table of contents is prefixed to the work.

No. 775.

foll. 233; lines 25; size 8 × 6½; 7½ × 4½.

foll. 1–210b.

I.

نابلات الشافعية

TABAQĀT ASH-SHĀFI‘ĪYAH.

Biographies of eminent jurists of the Shafi‘i school, from the time of Imām Shafi‘i (d. A.H. 204=A.D. 820) to A.H. 840=A.D. 1436.

Author: Abū Bakr bin Aḥmad bin Muḥammad bin ‘Umar, known as Ibn Qādī Shuhbah al-Asadi. He was a great Shafi‘i jurist of Syria; was born in Rabī‘ I, A.H. 779=A.D. 1377; and died on the 11th Dūl-Qa‘dah, A.H. 851=A.D. 1448. See Dustūr al-I‘lām, fol. 112a; Ḥāj. Khal., vol. iv, p. 143; and Brock., vol. ii, p. 51.

Beginning:

الحمد لله الذي رفع قدر العلماء وجعلهم بمثلة النجوم في

•

السماء الغامرة

The work is divided into 29 Tabaqāt, or chronological groups. The first Tabaqah contains notices of those persons who received their education directly from Imām Shafi‘i. The second comprises notices of scholars who flourished up to the end of the third century of the Hijrah. Each of the remaining Tabaqah covers a period of twenty years. Within each Tabaqah, the names are arranged alphabetically.

Copies: Berlin, No. 10040; Br. Mus., No. 370; Br. Mus. Suppl., No. 644; Goth., No. 1763; Cairo, vol. v, p. 36; Paris, No. 2102; Būhār, No. 264; and Aṣa‘fīyah, p. 784.

Written in fair Naskh, with the headings in red. Dated, A.H. 913=A.D. 1507.
Foll. 1–126 are water-stained. Foll. 59 and 60 are seriously damaged. Foll. 118, 130 and 133 are supplied in a later hand.

The title-page, as well as fol. 210\textsuperscript{b}, contain the notes and signatures of the former owners of the MS. The title-page also contains a short biography of the author, extracted from the Naṣṣ al-ʻIqyān of Jalāladdin as-Suyūṭi (d. a.H. 911=a.d. 1505).

foll. 211\textsuperscript{a}–233\textsuperscript{b}.

II.


c:\u0627\u0644\u0639\u062f\u0631\u0628\u0648\u0631 \u062c\u0633\u0648\u0633\u0648\u0627\u0644 \u0628\u0631\u0627\u062a\u0644\u0648\u0627\u062c\u0629\u0648\u0627\u0647\u0627\u0644\u0648\u0629\u0648\u0627\u0647\u0627\u0644\u0648\u0629

KITĀB AD-DAIL WA TAKMIL'ATU TABAQĀT ASH-SHĀFI'IYAH.

A supplement to the same work, designated on fol. 211\textsuperscript{a}

The author of the supplement does not reveal his name in the text; but we learn from Ḥāj. Khal., vol. iv, p. 143, as well as from Al-Qabas al-Hāwi, vol. i, fol. 67\textsuperscript{a}, that it was compiled by ʻIzzaddin Ḥamzah bin ʻAḥmad al-Ḥusaini (d. a.H. 874=a.d. 1469), a disciple of Ibn Qāḍi Shuhbah, and the author of several works.

Beginning:

- المحمد الله رض العالمين و الصلوات على أشراف المرسلين الخ

The supplement is arranged in alphabetical order, and is divided into six Qism, as follows:

I. Fol. 211\textsuperscript{b}.

II. Fol. 216\textsuperscript{a}.

III. Fol. 220\textsuperscript{a}.

IV. Fol. 222\textsuperscript{a}.

V. Fol. 227\textsuperscript{a}.

VI. Fol. 231\textsuperscript{b}.


No. 776.

foll. 322; lines 15; size 10½ × 7; 7½ × 4.

Another copy of the same work, in two volumes.
BIographies.

Vol. I.

From the beginning of the work up to the end of the 21st Tabaqah.

No. 777.

foll. 257; lines and size same as above.

Vol. II.

From the 22nd Tabaqah to the end of the work.

Both volumes were transcribed in this library from the copy noticed above (No. 775), and are written in fair Nasḫī.

Dated, A.H. 1340 = A.D. 1921.

Scribe: محمد عالم جاه.

A table of contents is prefixed to each volume.

HANBALITE JURISTS AND SCHOLARS.

No. 778.

foll. 273; lines 17–19; size 13 x 9; 10 x 7.

طبقات الحنابلة

TABAQÂT AL-ḤANÂBILAH.

Biographical notices of Ḥanbali scholars, from the time of Imām Ahmad bin Muḥammad bin Ḥanbal (d. A.H. 241 = A.D. 855) to A.H. 512 = A.D. 1118.

Author: Abū‘l-Husain Muḥammad bin Muḥammad bin al-Ḥusain bin Khalaf bin al-Farrā’, called Ibn Abīya’lā al-Ḥanbalī.

He was born on the 15th Sha‘bān, A.H. 451 = A.D. 1059; and received his early education from his father, who died leaving him a boy of seventeen years of age. Our author continued his education under Aṣḥ-Sharīf Abū Ja‘far ‘Abdalkhāliq (d. A.H. 470 = A.D. 1077), and acquired a profound knowledge in the Ḥanbali school of law. Besides the present work, the following compositions of his are enumerated

VOL. XII.
in the Tabaqāt al-Ḥanābilah by Ibn Rajab al-Ḥanbali (vol. i, fol. 58ᵃ):—

المُمطَّلبة في الفتح. 3; المفردات في أصول الفقه. 2; المجمع في الفروع. 1.

شرف الإتباع وصرف الإبداع. 5; إيضاح الأداة في اليم على الفروع الضالة المضلة. 4

بنزهته معلوبة بن أبي سفيان.

He was killed on the night of the 10th Muharram, A.H. 526= A.D. 1131, by a party of burglars, who supposed him to be in possession of some wealth. See Tabaqāt al-Ḥanābilah by Ibn Rajab, vol. i, fol. 58ᵇ; and Mir‘āṭ al-Janān, fol. 307ᵇ.

Beginning:—

حُدّثنا الشيخ الإمام الحافظ أبو العزة عبد المغفار بن حرب بن زهير الحصري قال حدثنا القاضي الأوحد السعيد الشهيد أبو الحسين محمد بن محمد بن الحسين بن خلف بن الفراء الحنفي، ومن يغيب عنه من لفظه وكتابه وذلك في سنة أربع وعشرين وخمس مائة قال الحكيم الله العلي العظيم السميع البصير الغ

The first eight folios are devoted to a genealogical table and short account of Imām Aḥmad Ibn Ḥanbal. The work is divided into six Tabaqāt, in the first two of which the names are arranged alphabetically, and in the rest, chronologically. The last notice is that of Abūl-Barakāt Tālḥah bin Aḥmad (d. A.H. 512= A.D. 1118).

Another copy of the work is noticed in Būhār, No. 265. See also Ḥāj. Khal., vol. iv, p. 135.

An excellent and very early copy. Written on thick creamy paper in beautiful Nashk, with vowel-points. Dated Friday, the 8th Dū‘l-Qa‘dah, A.H. 637= A.D. 1240.

Scribe: Muḥammad bin ʿAbd al-Jalīl bin Muḥammad bin ʿUmar al-Ṭabarī.

Both the title-page and the last folio contain the notes and signatures of a number of scholars, to whom the MS. once belonged or who studied from this copy. A note by Ḥasan bin ʿAli bin ʿUbayd al-Mardāwī al-Maqdīsī ʿaṣ-Sālīḥi (d. A.H. 916= A.D. 1510; see As-Suḥub al-Wābilah, fol. 46ᵃ) on the title-page runs thus:—

العمود لله مثنى العائمين - نظرة وتصفية الابن الفارقي المبرع في الفن. القوي حسن بن علي بن ʿAbd al-Ḥamīd بن إبراهيم الماردی السعيد الفنودي عامل الله تعالى فغلي فل الغنفي في ذي تعداد سنة ست وسبعين وثمان مائة.
Another note, dated A.H. 819 = A.D. 1416, on the same title-page runs thus:

الحمد لله رب العالمين - انتقل بالبنتياج الشرعي إلى ملك
كتابه بحمد الله و حسن توجهه بهذا الكتاب العبد القشير إلى رحمة ربه عمر
بن محمد بن .... المقدسي العبدي في الله عنه و عن جميع
المسلمين و عن والديه في شهر سبتمبر ثم مناsteam لحسن الله
عاتبها في خير و عافية

No. 779.

foll. 149; lines 25; size 9 1/2 x 6 1/2; 6 1/4 x 4 1/2.

طبقات الحنابلة

TAABAQT AL-ḤANĀBILAH.

Another biographical work on Hanbali scholars, being a continuation of the preceding work. It is arranged chronologically, and covers the period from A.H. 460 = A.D. 1067 to A.H. 751 = A.D. 1350. Complete in two separate volumes.


Vol. I.

Beginning:—

الحمد لله رب العالمين الرحمن الرحيم ... قال الشيخ الإمام العالم
المقري زين الدين أبو الغور عبد الرحمن بن شهاب الدين أبي العباس
أحمد بن حسن بن رجب رحمه الله تعالى هذا كتاب جمعته و جعلته
ذيله على كتاب طبقات فقهاء اصحاب الإمام أحمد للقاضي أبي الحسن
* محمد بن القاضي أبو يعلى الغ

The present volume ends with the account of Naṣrallāh bin ‘Abdal’azīz al-Ḥarrānī (d. A.H. 600 = A.D. 1203).

For other copies, see Ref. No. 375; Būhār, No. 266; and Kōpr. No. 1115. See also Ḥāj. Khal., vol. iv, p. 135; and Brock., vol. ii, p. 107.


Scribe: عبد الله بن محمد بن عبد الله بن تلفيق التقيمي العبدي.
No. 780.

foll. 143; lines and size same as above.

The Same.

Vol. II.

The second volume of the preceding work, beginning with the account of 'Abdalghanî bin 'Abdalwâhid al-Maqdisî (d. A.H. 600=A.D. 1203) and ending with that of Muḥammad bin Abi Bakr Ibn Qaiyım al-Jawziyyah (d. A.H. 751=A.D. 1350).

Written in the same hand as the above. Lacunae are found on foll. 1b, 2a, 7a, 18b, 103b, and 109b.

No. 781.

foll. 194; lines 15; size 10½ x 6; 8½ x 4½.

Another copy of the same work, in four volumes.

Vol. I.

Beginning like the first volume of the preceding copy and ending with the account of Abdalwahhâb bin 'Abdalwâhid ash-Shirâzî (d. A.H. 538=A.D. 1144).

No. 782.

foll. 238; lines and size same as above.

Vol. II.

Beginning with the account of Muḥammad bin 'Ali as-Šâ'iğ (d. A.H. 538=A.D. 1144) and ending with that of Naṣrallâh bin 'Abdal'azîz al-Ḥarrânî (d. A.H. 600=A.D. 1203).

No. 783.

foll. 237; lines and size same as above.

Vol. III.

Beginning with the account of 'Abdalghanî bin 'Abdal-Wâhid al-Maqdisî (d. A.H. 600=A.D. 1203) and ending with that of Aḥmad bin ‘Īsâ al-Maqdisî (d. A.H. 643=A.D. 1246).
Biographies.

No. 784.

foll. 181; lines and size same as above.

Vol. IV.

Beginning with the account of Yahyā bin ʿAli al-Faraḍī (d. A.H. 643 = A.D. 1246) and ending with that of Ibn Qāyim al-Jawziyyah (d. A.H. 751 = A.D. 1350).

All the above four volumes were transcribed by Mūḥammad ʿAlāʾ, the scribe of this library, in A.H. 1338 = A.D. 1919. Fair Naskh.

No. 785.

foll. 170; lines 29; size 11 1/4 x 8 1/4; 9 1/2 x 5 1/4.

السحيب الزابل على شروائط الحنابلة

AS-SUHUB AL-WĀBILAH 'ALĀ ʿDARĀʾIH AL-ḤANĀBILAH.

A biographical dictionary of Hanbali scholars, who flourished from A.H. 751 = A.D. 1350 down to the author’s time.

Author: Mūḥammad bin ʿAbdallāh bin ʿAli bin ʿUṣmān bin Ḥumaid an-Najdi al-Ḥanbali مُحَمَّد بن عَبْد الْلَّه بن عَلِي بن عَمْرَان بن حمِيْد النَّجْدِي الحنَبْلِي.

A short life of the author, Mūḥammad an-Najdi, has been inserted by his pupil, Ṣāliḥ bin ʿAbdallāh bin Ibrāhīm, at the end of the present copy, where it is stated that he was born at ‘Unaizah (a village in Najd) in A.H. 1236 = A.D. 1820, studied under Qādī ʿAbdallāh bin Ṭubaidarrāhman, called Abā Buṭāin (d. A.H. 1282 = A.D. 1865), and made a pilgrimage to Mecca, where he completed his education under Mūḥammad bin al-Hudaibī (d. A.H. 1261 = A.D. 1845). He also visited Yemen, Syria, Egypt, Mesopotamia and Nābulus, where he made the acquaintance of the eminent Ḥanbali scholars of the time, and collected materials for the present work. He held the post of Mufti at Mecca; and died at Ṭāʾif on the 12th Shaʿbān, A.H. 1295 = A.D. 1878.

Beginning:

- أحمد من رفع مقدار العلماء و جعلهم إعلاماً للرعاء

In the preface, the author points out that Zainaddin ʿAbdarrahmān al-ʿUlaimi (d. A.H. 927 = A.D. 1521) compiled a supplement to
the Ṭabaqāt of Ibn Rajab al-Ḥanbali (No. 779 above), which contained biographical notices of those Hanbali scholars who flourished from A.H. 751 = A.D. 1350 to A.H. 927 = A.D. 1521, and that since then no biographical work on the Hanbali scholars of the subsequent period had been compiled. He states further that, since Al-ʿUlaimi’s work was neither exhaustive nor commonly available, he had thought it desirable to begin the present work from A.H. 751 = A.D. 1350, carrying it down to his own time. Amongst the numerous sources for his work, he mentions the very copy of the Muʿjam of Ibn Fahd, bearing an autograph note of the present author, which has been described in this catalogue (see No. 727 above).

The notices begin with ابراهيم بن احمد بن عبد الهادي بن عبد الصمد the al-Maqdisi الصالحي and end with يوسف بن بعيبي بن شريم بن يوسف الطور كومي. There follows a short list of names of those whom the author had found incidentally mentioned in certain books, but concerning whom he could trace no biographical details. The work ends with a chapter containing notices of female scholars, beginning with آسية بنت محمد نشوان بن ابراهيم الدمشقي and ending with شوقى

The work was completed at Mecca on the 12th Jumādā II, A.H. 1288 = A.D. 1871, as stated in the following lines at the end:—

قد انتهت نقلة من المسودة الثانية جامعه الحكر الراحلب اطف ربه العلي عبدة محمد بن عبد الله بن حميد التذابلي مشاهي الحنابلة بعمة المشروفة ...... ووافق ذلك بعد عادة الظهر من يوم الأحد ثاني عشر جمادي الآخرة من شهر سنة 1288 ختمها الله على جميع المسلمين بخير وذلك بخطته أن يدثر محمد باشا في جانب باب الزيارة مكة المشروفة

The present copy was transcribed at Mecca, from the author’s autograph copy.

PHYSICIANS.

No. 786.

A well-known work containing lives of eminent physicians, from the earliest times down to A.H. 652 = A.D. 1254.

Author: Muwaffaq ad-Din Abù'l-'Abbâb Aḥmad bin al-Qâsim, commonly known as Ibn Abi Usâibâ'ah as-Sa'dî al-Khazraji

He was born in Cairo, towards the end of the 6th century of the Hijrah; studied in Syria under several eminent physicians; in A.H. 634 = A.D. 1236 was given the post of chief physician of the Nûriyah hospital at Damascus; and was subsequently appointed medical adviser to Amir ʿIzz ad-Din Aidamir bin ʿAbdallâh, the chief of ʿṢarghâd. He died in A.H. 668 = A.D. 1270 See Iktifâ’ al-Qunûš, p. 103; and Brock., vol. i, p. 325.

Beginning:

The contents of the work are described in Berlin, No. 10,058. See also Br. Mus. Suppl., No. 647; Cairo, vol. v, p. 92; Râmpûr, p. 642; and Hâj. Khal., vol. iv, p. 288.

The work has been edited and published by A. Müller, Königsberg, A.D. 1884; and was reprinted in Cairo, A.H. 1300.

Written in fair Nastaʿlīq, within red and blue ruled borders. The headings of the chapters and the first word of each article are written in red, and repeated in the margins in bold Naskh. Dated, A.H. 1287 = A.D. 1851.

The first folio is inserted in a later hand, after which one or two folios seem to be wanting. Lacunae are found on foll. 3b, 58b, 100a, 154b, 162a, 171b, 178a and 181b.

A fly-leaf at the end contains a biographical sketch of Ḥakīm Muḥammad Kâşim of Delhi (d. A.H. 1149 = A.D. 1736).
LEXICOGRAPHERS AND GRAMMARIANS.

No. 787.

foll. 181; lines 11; size $8 \times 5\frac{1}{2}; 6 \times 3\frac{1}{2}$.

نزهة الأدباء في طبقات الأدباء

NUZHAT AL-ALIBBA' FĪ ṬABAQĀT AL-UDABĀ'.

Biographies of lexicographers and grammarians, from ʿAli, the fourth Caliph, down to a.h. 542 = A.D. 1147, arranged in chronological order.

Author: Kamāladdin Abūl-Barakāt ʿAbdarrahmān bin Muḥammad bin ʿUbardallāh bin Abī Saʿīd al-Anbārī كمال الدين أبوالبارك أبｄ الرحمان بن محمد بن عبادة الداير بن أبي سعيد الإثنابي. He was born at Anbār (a village about ten miles from Bağdād) in Rabī' II, a.h. 513 = A.D. 1119; came to Bağdād in his early youth, and settled permanently there. He studied in the Nizāmiyyah college, and attained a profound knowledge of philology, in which branch he produced several valuable works. In his old age, he renounced worldly society, and devoted his time to study and prayer. He died on the 9th Shaʿbān, a.h. 577 = A.D. 1181. See Buğyat al-Wuʿāt, fol. 237a; Ṭabaqāt by Ibn Qadī Shubhah, fol. 56a; Ṭabaqāt by Al-Isnawi, fol. 22a; Ṭabaqāt by Ibn al-Mulaqqin, fol. 110a; Ṭabaqāt al-Kubrā by As-Subkī, vol. v, fol. 259a; Mirʿāt Al-Janān, fol. 347a; and Ibn Khallikān (De Slane's translation), vol. ii, p. 95.

Beginning: —

الحمد لله خالق الإنسان الذي علمه البيان الغَ

* The work ends with the life of the author's teacher, Hibatallāh bin ʿAli, called Ibn ash-Shajari (d. a.h. 542 = A.D. 1147).

Another copy of the work is noticed in Râmpūr, p. 649. See also Ḥāj. Khal., vol. vi, p. 322; and Brock., vol. i, p. 282.

The work has been lithographed in Cairo, a.h. 1294.

Written in fair Naskh, within red and blue ruled borders. The headings are repeated in the margins in red.

Dated, a.h. 1314 = A.D. 1896.

Scribe: قاسم علي حيدر ابادي.
BIographies.

No. 788.

foll. 364; lines 19; size \(9\frac{1}{2} \times 6\frac{1}{2}; 6\frac{1}{2} \times 4\frac{1}{2}\).

BUGYAT AL-WU'AT FI TABAQAT AL-LUQAWIYIN WAN-NUHAT.


Beginning:—

*الحمد لله خالق الوجود ومعده ومائج الفضل ومليمه الخب*

We are told in the preface that the author first of all, in A.H. 868=A.D. 1463, compiled an extensive biographical dictionary, in seven volumes, of lexicographers and grammarians, of which he produced an abridgment at the time of his visit to Mecca in the following year. The present work is a further abridgment, containing notices of only those lexicographers and grammarians whose names occur in another work of the author's, entitled الفتوح القريب, which is a glossary of the well-known work on grammar, entitled مغني الباب, by Ibn Hisâm (d. A.H. 761=A.D. 1360).

The work was completed in Ramâdân, A.H. 871=A.D. 1466.

Copies: Br. Mus. Suppl., No. 649; Cairo, vol. v, p. 19; Köpr., No. 1117; Brill-Houtsma, No. 211; Berlin, No. 10,062; Wien, No. 1175; Br. Mus., No. 1644; Yeni, No. 873; Râmpûr, p. 626; and Bûhâr, No. 268. See also Háj. Khal., vol. iv, p. 151; and Brock., vol. ii, p. 156.

The work has been printed in Egypt, A.H. 1311.

Written in fair Naskh, with the headings in red. Dated, the 8th Rabi' I, A.H. 924=A.D. 1518.

Besides several large gaps on foll. 264a, 291a and 334, there are short lacunae on foll. 63a, 132a, 198a, 254a, 264a, 283a, 326a, 346a and 362a.

The title-page contains a seal bearing the inscription *سيد محمد عباس موسوي*, dated A.H. 1262=A.D. 1846.
POETS.

No. 789.

foll. 172; lines 22–24; size $8\frac{1}{2} \times 6\frac{1}{4}$; $6\frac{1}{4} \times 4\frac{1}{4}$.

ـ طبقات الشعراء

TABAQAT ASH-SHU'ARÂ.

A work containing biographical notices of 198 eminent poets, who flourished from the pre-Islamic period down to the beginning of the third century of the Hijrah, with quotations from their poems.

Author: Abū Muḥammad Ḥabīb bin Muslim bin Qutaibah ad-Dinawari.

The author, who was a grammarian and philologist of eminent talent, was born in Baġdād (or, according to some, at Kūfah) in A.H. 213 = A.D. 828. Having served for some time as a Qāḍī at Dinawar, he came to be known by the surname of Dinawari. He died in Baġdād, A.H. 276 = A.D. 889. For the life and the works of the author, see Mir'āt al-Janān, fol. 172a; Dustūr al I'lām, fol. 112b; Nuzhat al-Alībbâ', fol. 101a; Buğyat al-Wu'āt, fol. 228b; Ibn Khalīkān (De Slane's translation), vol. ii, p. 22; and Brock., vol. i, p. 120.

Beginning:—

قال أبو محمد عبد الله بن مسلم بن قتيبة هذا كتاب الغناء في الشعراء خيّرت فيه من الشعراء و ا잠ائهم و أقدارهم و حواليهم في اشعارهم الغناء

The biographical notices are preceded by a useful introduction, dealing with the various classes and beauties of Arabic poetry.

For other copies, see Berlin, No. 7394; and Cairo, vol. v, p. 79. See also Häj. Khal., vol. iv, p. 144.

The work has been printed in Leyden, A.D. 1875, and subsequently in Egypt in A.H. 1332.

Written in fair Naskh, with several short lacunae which, according to the scribe’s statement at the end, were found in the original copy.

Dated, A.H. 1314 = A.D. 1896.

Scribe: علي بن السيد محمد الوقافي.
No. 790.
fol. 615; lines 25; size 8\(\frac{1}{2}\) \(\times\) 6\(\frac{1}{2}\); 8 \(\times\) 4\(\frac{1}{2}\).

**KITĀB AL-ÂGÂNĪ.**

A well-known work containing biographical notices of singers and poets, from the earliest period down to the author's time, with copious quotations from their works, divided into 21 parts.

Author: Abū'l-Faraj ‘Alī bin al-Ḥusain bin Muḥammad bin Aḥmad al-Umawi al-İṣfahânī. Born at Isfahān in A.H. 284= A.D. 897, he eventually settled in Bağdād, and became one of the most distinguished scholars of that city. He was specially well acquainted with the pre-Islamic history of the Arabs and their tribal genealogy. He died on the 4th Dū’l-Hijjah, A.H. 356= A.D. 967. See Yaqūt, vol. v, p. 149; Mir'at al-Janān, fol. 216a; Dustār al-I-lām, fol. 9a; Ibn Khallikān (De Slane's translation), vol. ii, p. 249; and Nicholson's Literary history of the Arabs, p. 347.

Beginning:

\[ \text{الحمد لله وحده و علويه على نبينا خاشع و على سائر الأنبياء} \]

* عامَةَ الإِلَهَ.

We learn from Ḥāj. Kḥal., vol. i, p. 366, that the author spent fifty years in collecting materials for the present work, which is not only the earliest but, by general admission, the best of its kind. It was presented to Saifaddawlah bin Ḥamdān, the ruler of Aleppo (A.H. 333–356= A.D. 944–967), who rewarded the author with one thousand dinārs.

The present copy consists of twenty parts, the twenty-first being wanting.

For other copies, see Br. Mus. Suppl., No. 650; Brill-Houtsma, No. 121; and Rāmpur, p. 578. See also Brock., vol. i, p. 146.

Twenty parts of the work were printed in Būlāq, A.H. 1285, and the last or twenty-first part was published by Brünnow, Leyden, A.D. 1888. The complete work has been reprinted in 21 vols., Cairo, A.H. 1323.

Written in fair minute Naskh, with the headings in deep red. Dated, the 3rd Jumādā I, A.H. 1100= A.D. 1688.

Scribe: \[ \text{عَيْدُ الرَّسُولِ بِنْ شَجَيَّ عَمَدُ القَادِرَ بِنْ شَجَيَّ حَمَاسُ الدِّينِ الْأُهْرَامِي} \]

The title-page contains a seal bearing the inscription لَيْمَنْ السُّلَاطَانِ مَعْمُودُ الدُّوْلَةِ مُنْشِئُ مَعْمُودُ سَعْدُ عَلَيْهِ خَلَى بَهَادِر, dated A.H. 1277= A.D. 1860.
No. 791.

foll. 159; lines 17; size $8 \times 6; 7 \times 5$.

YATİMAT AD-DAHR.

A fragment of the well-known work, entitled نتيمة الدهر في معاسن أهل العصر, containing biographical notices of eminent poets, with specimens of their compositions.

Author: Abu Manṣūr 'Abdalmalik bin Muḥammad bin Ismā‘il aš-Ṣa‘ālibi

Abū ‘Abd al-Malik bin Muḥammad bin Ismā‘il aš-Ṣa‘ālibi

The author, Aš-Ṣa‘ālibi, a standard authority in Arabic philology, was born at Nisāhpūr in A.H. 350= A.D. 961, and died in A.H. 429= A.D. 1038. For his life, see Dustūr al-İ‘lām, fol. 28b; and Ibn Khallikân (De Slane’s translation), vol. ii, p. 129. See also Mihrāt al-Janān, fol. 253b, where it is stated that his death took place in A.H. 430= A.D. 1039.

The entire work consists of four Qism, each of which is subdivided into several parts. The present fragment contains a portion of the first Qism only, extending from Chapter IV, which treats of the poets of Syria, to Chapter X, which treats of the poets of Mawṣil.

Copies: Br. Mus. Suppl., No. 1110, iii; Paris, Nos. 3308-12; Goth., No. 2127; Berlin, Nos. 7401-6; and Ašaťiyah, p. 344. See also Brock., vol. i, p. 284; and Hāj. Khal., vol. vi, p. 508.

Written in old Nasḫ, with vowel-points. Slightly worm-eaten. Not dated; apparently, 16th century.

The complete work, of which the present MS. is a fragment, has been printed in four volumes at Damascus, A.H. 1302.

No. 792.

foll. 133; lines 17; size $11 \frac{1}{4} \times 7 \frac{3}{4}; 7 \frac{1}{4} \times 4$.

DUMYAT AL-QAŞR WA ‘USRAT AHL AL-‘AŠR.

Another work on the lives of the poets, being a continuation of the preceding work.
BIographies.

Author: ‘Ali bin Abi ‘Ali al-Hasan bin ‘Ali bin Abi ‘Ali b. Tayyib al-Bakharzi. He was a native of Bakharz (a tract of country near Nisapur), and was himself an illustrious poet as well as a distinguished prose-writer. He was murdered at Bakharz, in an assembly on the occasion of a pleasure party, in a.H. 467 = A.D. 1075. See Yaqut, vol. v, p. 121; Al-Ansab by As-Samani, fol. 57b; Mirat al-Janân, fol. 265b; Tabaqat by Al-Isnawi, fol. 42b; Tabaqat by Ibn al-Mulaqin, fol. 31a; Tabaqat al-Kubra by As-Sabki, vol. iv, fol. 227a; Dustur al-Islam, fol. 16b; and Ibn Khallikan (De Slane’s translation), vol. ii, p. 323.

The present copy has no preface. It begins immediately with the heading of the first chapter.

The contents of the work have been described in Berlin, No. 7409. See also Wien, Nos. 366–8; Goth., No. 2128; Paris, No. 3313; Br. Mus., No. 573; Brock., vol. i, p. 252; Hâj. Khal., vol. iii, p. 238.

Written in bold Naskhi, within double red and blue ruled borders. Dated, a.H. 1203 = A.D. 1876.

Scribe: نوَّن نُوَعَن.


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No. 793.

foll. 254; lines 23; size 10 × 6; 7½ × 3½.

ریحانة الابله وزهرة الحياة الدنيا

RAIHANAT AL-ALIBBA’ WA ZAHMAT AL-HAYAT AD-DUNYA.

Biographical notices of poets, who flourished in the author’s time.

Author: Shihabaddin Ahmad bin Muhammad bin ‘Umar al-Khafaji al-Misri. He was born in Cairo, where he was brought up and educated under the direct care of his father. In a short autobiography at the end of the present work, he gives us a detailed account of his education and literary pursuits. From this we learn that, after the early education which he received from his father, he completed his studies under the following eminent scholars in the various branches of learning named below, viz., in grammar, rhetoric, and logic under his maternal uncle, the ‘Sibawaih of his time,’ ‘Abu Bakr ash-Shawwâni (d. a.H.
1019=A.D. 1610); in Ḥanafite and Shāfī‘ite jurisprudence under Shaikh al-Islām Muḥammad ar-Ramli (d. A.H. 1004=A.D. 1595), and under a scholar, known as the ‘Shāfī‘ of his time,’ Nūraddin ‘Ali Ẓiyādi (d. A.H. 1024=A.D. 1615); in Ḥadīth under ‘Ali bin Ḥanīf al-Maqdisi (d. A.H. 1004=A.D. 1595); and in other subjects under Muḥammad as-Ṣāliḥi (d. A.H. 1039=A.D. 1629). He also received lessons in medicine from Dā‘ūd al-Bāṣir (d. A.H. 1008=A.D. 1599). After completing his education, our author made a pilgrimage with his father to Haramain; and afterwards, in A.H. 1020=A.D. 1611, he proceeded to Constantinople, where he joined the state service, and held the post of Qâdî in Romailia. Sultan Murâd IV (A.H. 1032-1047=A.D. 1623-1640), being impressed by his ability, promoted him to the post of Qâdî of Salonica, where he remained for a long time and attained much prosperity. Later on, he was appointed a Qâdî in Egypt; but, for some reason, was dismissed from that post. The grand Mufti, Yaḥyâ bin Zakariyâ (d. A.H. 1053=A.D. 1643), at Constantinople, whither our author now betook himself, had been greatly annoyed by certain unflattering references to himself in the present work, and at first refused to receive him; but later on he became favourably disposed towards him, and our author was reinstated as Qâdî in Egypt, where he spent the last days of his life, and wrote several valuable works. He died on Tuesday, the 12th Ramaḍān, A.H. 1069=A.D. 1659. For the author's life and works, see Khulāsat al-Āṣar, vol. i, p. 331; 'Iqd al-Jawāhir, fol. 187a; 'Iktīfâ' al-Qunû', p. 351; Dustūr al-Ilâm, fol. 43a; Brock., vol. ii, p. 285; and Hadâ'iq al-Hanafiyyah, p. 415.

Beginning:

حمدًا لى شرح عيون البصائر في رياض الفعم المغ

The work is divided into four Qism, the first dealing with the poets of Syria, the second with the poets of Magrib, the third with the poets of Mecca, and the fourth with the poets of Egypt.

For other copies, see Brill-Houtsma, No. 83; Paris, No. 2134; Br. Mus. Suppl., No. 1123; Cairo, vol. iv, p. 259; Râmpûr, p. 594; and Ayâ Sûfiyâh, No. 4021. See also Hâj. Khal., vol. iii, p. 524.

The work has several times been printed in Egypt, viz., in A.H. 1273, 1295 and 1306.

Written in Naskh, within double red-ruled borders. Some of the headings are written in light green, and the others in red.

Dated, the 15th Jumâdâ II, A.H. 1102=A.D. 1691.

Scribe:  محمد التربكي المالكي.

A seal bearing the inscription لسان الملك محمد الدولة محمد صافر علي خال بهادر, dated A.H. 1277=A.D. 1860, is found on the title-page.
No. 794.

foll. 428; lines 15; size 7\(\frac{1}{2}\) × 5; 4\(\frac{1}{2}\) × 3.

The Same.

Another copy of the same work. Defective at the beginning. It opens abruptly thus:

ام روزة عنا غذت في دار اغتصانها ورق بلغس مونس

Written in fair Naskh, within double red-rulled borders. Dated, A.H. 1081 = A.D. 1671.

No. 795.

foll. 301; lines 27; size 10 × 6; 7\(\frac{1}{2}\) × 3\(\frac{1}{2}\).

سلامة العمر في محاسن اعيان العمر

SULÂFAT AL-‘ÂSR FÎ MAHÂSIN A’YÂN AL-‘ÂSR.

Biographical notices of the poets who lived in the 11th century of the Hijrah, with specimens of their compositions.


The author, Sayyid ‘Ali Khān, whose grandmother belonged to the royal Ṣafavīd family of Persia, was born at Medina on the 15th Jumādā I, A.H. 1052 = A.D. 1642. He received his education from the learned men of Mecca and Medina. In A.H. 1068 = A.D. 1657, he came to Golconda (India) to join his father, who had married the daughter of ‘Abdallāh Qutb Shāh of Golconda (A.H. 1020–1083 = A.D. 1611–1672) and had settled there. Suffering ill-treatment at the hands of Abū’l-Ḥasan Shāh (A.H. 1083–1098 = A.D. 1672–1687), our author, with his whole family, fled to the court of Aurangzib, who was then at Burhānpūr. Aurangzib received him with marks of honour, and conferred upon him the title of Khān and the command of 15,300 horsemen; and he held several distinguished posts under that Emperor. He subsequently made a pilgrimage to Mecca, Medina, and other holy places. Afterwards he went to Iṣfahān, to the court of Sulṭān Ḥusain Ṣafawi, the king of Persia (A.H. 1105–1135 = A.D.
1694–1722); but as the Sultan did not show any marked favour towards him, he went to Shiraz, the native place of his ancestors, and spent his last days there as a professor of the Madrasah Mansūriyah. He compiled several useful works, and died in A.H. 1117 = A.D. 1705. See Subhat al-Marjān, p. 85; and Nasamat as-Sahar, vol. ii., fol. 77a.

Beginning:

يا من أردة جواهر الكلام حقائق الشفاء النع

The work was completed on the 7th Rabi' II, A.H. 1082 = A.D. 1071. It is divided into five Qism, which have been fully described in Berlin, No. 7418. See also Br. Mus., No. 1647; Wien, No. 409; Ásafiyah, p. 338; Bāhār, No. 270; Kasīf al-Hujub, fol. 83b; and Brock., vol. ii., p. 421.

Written in ordinary Naskh, with the headings in red. Dated, A.H. 1110 = A.D. 1699.


No. 796.

foll. 252; lines 24; size 8½ × 6½; 6 × 3½.

نسبة السعرني من تشيع وشعر

NASAMAT AS-SAHAR FĪ MAN TASHAYYA‘ WA SHA‘AR.

A biographical dictionary of the Shi‘a poets, from the earliest times down to the author’s age, complete in two separate volumes.

Author: Diyar‘addin Abu Ishaq Yusuf bin Yahya bin al-Husain bin al-Mu‘ayyad-billah al-Hasani as-San‘ani. The author, who belonged to the Zaidi sect, was the son of Yahya bin al-Husain (d. A.H. 1090 = A.D. 1679; see the present work, vol. ii., fol. 234b), a nobleman of San‘a. The author was born in A.H. 1080 = A.D. 1669, as we know from a reference in vol. ii, fol. 238b, which tells us that his father made a pilgrimage to Mecca in A.H. 1087 = A.D. 1676, when he (the author) was a boy of only seven years of age. The date of his death cannot be traced.
BEGINNING :

We are told in the preface that, except for one or two poets of the Kaisaniyah sect and a few Sunni poets who had shown especial regard for 'Ali and his descendants and have been dealt with incidentally, the work contains exclusively lives of those poets who belonged to the Imamiyah, the Isma'iliyah, and the Zaidiyah sects.

The present volume contains lives of the following poets:

2. Abu'l-Hasan Ibrâhim bin Aḥmad al-Yâfi'i (d. a.H. 1110 = A.D. 1699), fol. 89.
10. Aḥmad bin Munîr bin Aḥmad bin Muflîh at-Tarabulusi (d. a.H. 548 = A.D. 1153), fol. 389.
15. Aḥmad bin al-Ḥusain bin 'Abdallâh ar-Ruqâ'i aș-Ṣan'âni, fol. 609.

VOL. XII.
23. Aḥmad bin Nāṣir bin 'Abdalḥaqq as-Ṣan'ānī, fol. 82a.
30. Abū'l-Ḥasan Ismā'īl bin Abī Yaḥyā Muḥammad bin al-Ḥasan, fol. 101b.
33. Abū'l-Walid Aṣḥija' bin 'Umar as-Sulami, fol. 113b.
34. Aiman bin Ḥarīm bin Fātik al-Asadi, fol. 120a.

* The author curiously tells us that this 'Abbāsid Caliph had professor the Imāmiyyah belief regarding Imāmat, and that he had proclaimed himself to be a Naqib of the hidden Imām, al-Mahdi.
† The date seems to be incorrect. According to Ibn Khalikān (De Slane’s Translation), vol. i, p. 96; Buγyat al-Wu'tāt, fol. 105a; and Mīrāt al-Janān, fol. 257a, Abū'l-'Alā al-Ma'arrī died in A.H. 449 = A.D. 1057.
37. Abūl-Ḥusain Tājaddawlāh bin as-Sulṭān Abī Shuṭā 'Aḍudaddawlāh Khusraw bin Ruknaddawlāh bin Buwahī ad-Dallāmī, fol. 124b.
42. Tājaddīn Jaʿfar bin Muḥammad bin Zakiaddīn, called Ibn Maʿīyā (معبده), fol. 137b.
43. Abūl-Faḍl Juʿaifarān bin 'Alī bin Aṣḡār bin as-Sāri bin 'Abdarrahmān al-Anbārī, fol. 138b.
44. Abū Firās al-Ḥāriṣ bin Abīl-ʿAlā Ḥamdān bin Ḥamdūn aṣh-Shāmī (d. A.H. 357 = A.D. 968), fol. 141b.
50. Ad-Dāʾi al-Ḥasan bin Idrīs bin 'Alī bin al-Ḥusain bin Idrīs bin al-Ḥasan bin 'Abdallāh bin 'Ali, called Al-Anf, fol. 160b.
51. Qādi Sharaafaddīn al-Ḥasan bin Aḥmad al-Ḥaimī, fol. 163b.
54. Ḥasan bin 'Abdallāh bin Mahdī bin al-Qāsim bin Mahdī bin 'Abdallāh al-Ḥasanī aṣ-Ṣanʿānī, fol. 170b.

* The date seems to be incorrect. According to Ibn Khallikān (De Slane's Translation), vol. i, p. 387, Aṣḥ-Shaikh al-Majīd died in A.H. 482 = A.D. 1089.


59. Ḥusain bin ‘Alī bin Mūsā al-Khayyāṭ as-Ṣan‘ānī, fol. 184⁹.


62. Ḥusain bin Muḥammad bin Ṣha‘bān al-Jaḥḥāfī, fol. 192⁹.


64. Ḥusain bin ‘Abdaṣṣamad al-‘Āmulī, fol. 195⁹.


72. Ar-Rabāb bint Imra‘ilqais bin ‘Adī, the wife of Imām Ḥusain, fol. 214⁹.


76. Qāḍī Zaid bin Ṣāliḥ bin Abī‘r-Rijāl al-Yamānī (d. A.H. 1114= A.D. 1702), fol. 227⁸.
79. Sadif bin Maimûn, fol. 236b.
80. As-Sarî bin Aḥmad ar-Raffā’ (d. A.H. 362 = A.D. 972), fol. 238ª.
82. Abû Muḥammad Sa‘îd bin Muḥammad as-Simhî, fol. 242ª.
84. Sha‘bân bin Salîm bin ‘Uṣmân aṣ-Ṣan‘âni ar-Rûmî, fol. 246.
85. Aq-Dâhhâk bin Qais al-‘Anaf at-Tamîmî (d. A.H. 68 = A.D. 687), fol. 249b.

Colophon:

For other copies, see Berlin, No. 7423; and Āṣafîyah, p. 344. Written in Naskh, with the headings in red. Dated, A.H. 1197 = A.D. 1783.
The title-page contains signatures of several persons to whom the MS. at one time or another belonged.

No. 797.

foll. 275; lines and size same as above.
The Same.
Vol. II.
The second volume of the same work, containing lives of the following poets:—

* According to the Mirāʿat al-Janân, fol. 63b, Imám Zaid bin ‘All was killed in A.H. 121 = A.D. 739.
4. Abū'T-Ṭufail 'Āmir bin Wāsilah bin 'Abdallāh al-Kinānī aṣ-Ṣaḥābī (d. A.H. 110 = A.D. 728; see Al-Kāshīf, fol. 63a), fol. 15a.
5. Abū'l-Hasan 'Abdallāh bin Mu’tāwiyah bin 'Abdallāh bin Ja’far al-Hāshīmī al-Ja’fari, fol. 15b.
10. Al-Imām Abū'l-Ḥasan 'Abdallāh bin Ḥamzah bin Sulaimān bin Ḥamzah bin 'Ali, surnamed al-Manṣūr-billāh (d. A.H. 614 = A.D. 1217; see 'Aqīlat ad-Daman, fol. 57b), fol. 28b.
11. 'Ala'addīn Maḥmūd Khwārizm Shāh (A.H. 596-617 = A.D. 1199-1220), fol. 30b.
15. 'Abdalhādī bin Muḥammad aṣ-Sawdī, fol. 37b.
25. Qâdi Abûl-Qâsim ‘Ali at-Tânûkhi (d. a. h. 342 = A.D. 953), fol. 54b.
29. Saifaddawlâh ‘Ali bin ‘Abdallâh bin Aḥmad bin Ḥamdân (d. a. h. 356 = A.D. 967), fol. 63b.
42. سليمان آل معتکف بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس بن ال‌عباس 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64. Muḥammad bin ‘Ali bin Maḥmūd aš-Šāmī al-‘Āmuli, fol. 145b.


66. Ašḥ-Sharif Abū’l Ḥasan Muḥammad bin Aḥmad bin Muḥammad bin Aḥmad bin Ibrāhīm Ṭābāṭbā bīn Ismā’īl ad-Dibāj al-Ḥasanī al-Isfahānī, fol. 150b.


70. Abū’l-Qāsim Muḥammad bin Wahb al-Ḥimyari al-Baṣrī, fol. 158b.


73. Abū Bakr Muḥammad bin Aḥmad al-Kḥabbāz al-Balādī, fol. 163b.


82. Muḥammad bin al-Ḥusain at-Ţūsi, fol. 185.

83. Sayyid Muḥammad bin al-Muṭahhar bin Muḥammad al-Ḥasanī al-Jurmūzī, fol. 186.


85. Abū Salmah Muṭi’ bin Ṣiyās al-Ḳinānī al-Kūfī, fol. 188.


88. Abū ’Abdallāh Maṇṣūr bin Zibriqān bin Salmah an-Namārī al-Khazraji, fol. 201.


94. Abū’l Muqāṭīl Naṣr bin Naṣr al-Ḥulwānī, fol. 212.


98. Sayyid Jamāladdīn Ḥāṣhim bin Yahyā al-Ḥasanī as-Sanʿānī, fol. 221.


102. Abū ’Abdallāh Yahyā b. al-Ḥusain bin al-Muʿayyad-
BIographies.

139


The work ends with a Maqâmah, written in imitation of the volume of Bâdi’azzamâm al-Hamaḍâni (d. A.H. 398 = A.D. 1008).

The work was completed on the 13th Rajab, A.H. 1111 = A.D. 1699, as the author tells us in the following colophon:—

قال جامع مؤلف الوصف إلى الله يوفق بن يحيى بن الحسين بن

المؤلف، برفع الله، أبو الحسين محمد بن المنصور، بالله، ابن محمد القاسم، بن

محمد الحسيني، النسب اليمني، الصناعي، المولد، والنشأة. سيت

مؤلف، هذا اسمه السحور، ذكر من، تشيع، وشعر، ثم بن محمد، الله، كما أردت

منصب، السحر، بجواهر الأفكار، وشوارد الإبتكار، مشتملاً، بالتحلي، والبريق،

والجذور، الفظم، وكم تأتي في، ثلاث، عشر، رجب

سنة، أحدث، عشرة، سنة، واللف.

Both volumes are written in the same hand.

Foll. 67-68 have been wrongly placed after fol. 74 in binding. Some folios are wanting after fol. 18.

Two fly-leaves at the beginning contain a table of the Arabic names of the days and months prefaced by a note, explaining an easy method of finding the first day of every month of the Hijrah era from that table.

No. 798.

foll. 57; lines 23; size 8 x 6; 6 x 4.

(Three tracts bound together in one volume.)

foll. 1-29.

I.

طارف البقاء و تأله

TĀRIF AL-MAJD WA TĀLIDUH.

A treatise containing biographical notices of the author's father, 'Abdalqâdir, and of his grandfather, Abū Bakr, with quotations from the poems composed in their praise on various occasions by their friends and contemporary poets.

The full title of the work, as stated in the preface, is: طرف المجدد و تأله فيما مصد به سيدى الوالد و والدة.

Author: Yaḥyā bin 'Abdalqâdir bin Abī Bakr بعثي بن عبد القادر بن أبي بكر.

The author, the date of whose death is not known, was the son of Shaikh 'Abdalqâdir, who served as a preacher in the holy mosque of Mecca during the reign of Sultān Aḥmad III (A.H. 1115-1143= A.D. 1703-1730). Our author's grandfather, Abū Bakr, who held several distinguished posts under the Sharifs of Mecca, died in A.H. 1119=A.D. 1707. See the present work, fol. 9b.

Beginning:—

الحمد لله على نواله و الصلاة و السلام على سيدنا محمد و صحبه و أله و بعده فيقول عبد الفقير اللالد بجذابة المستمسك بعترته و كتابه بعثي بن عبد القادر بن أبي بكر الصديق، اطف الله به و بلغه غاية إهله قد التمس من لجاهه غنم و مخالفة إشارة غرم جمع ما مدق به سيدى الوالد و والدة الذان هما كسرفهما لي طرف المجدد و تأله و إذا بذلك
BIographies.

Written in Arabian Naskh.
Not dated. Probably, the latter part of the 18th century.

foll. 30–39.

II.

بيت قصيد الصدق

BAITU QAṢĪD AṢ-ṢIDQ.

Another work on the life of the aforesaid Shaikh 'Abdalqâdîr, the full designation of which, as given in the preface, is: بيت قصيد الصدق من ذلك الطرز توجهه عن اعيان بني الصديق مفتي الحجاز.

Author: Muhammad bin 'Ali bin Faḍlallâh al-Ḥusaini at-Ṭabarî محمد بن علي بن فضل الله الحسيني الطبري.

The author, who flourished in the middle of the 12th century of the Hijrah, was an intimate friend of Shaikh 'Abdalqâdîr, who was alive at the time the present work was written, as appears from the following benedictory prayer at the end:

دام سيدنا رأيا ارج انطال ... محفوذا بعين عناية الملك
المتجل في النفس والاذهال و الملح

Beginning:

الحمد لله الذي جعل نظام محاسن الكلام داب الامامة جلالة الكلام الملا

The author tells us, in his preface, that in a previous work of his, viz., a detailed history of the Ḥasanî Sharifs of Mecca, entitled اتحاف فضلاء الرحمن بأية ودالة بني الحسن, he had written a short account of Shaikh 'Abdalqâdîr, which was included in that work along with short notices of certain other eminent scholars; but being dissatisfied with the brevity of this earlier account which he had written of the Shaikh, he had written the present work, devoted entirely to his life.


foll. 40–57.

III.

A tract, without any title, containing poems composed by Shaikh 'Abdalqâdîr on different occasions, collected and arranged by his son Yaḥyâ, the author of the first treatise.
Beginning:

السيد الوليد ممتدا حضرة مولانا المرحوم الشريف سعد بن زيد في اثناء رمضان سنة 1088 م. من مجرد الكامل المرفل في تلميحاتي و البستان الأول مصرف و ذلك عند ما باشر خطبة عيد رمضان في السنة المذكورة.

The first of the poems, which was composed in praise of Sa'd bin Zaid, the Sharif of Mecca, in A.H. 1108 = A.D. 1697, and was presented to him by the Sheikh on the day of 'Id al-Fitr after his recitation of the usual Khutbah of the 'Id prayer, begins thus:

قدت جيد الملك عقدا
فسما علا حلا و عقدا.

The present tract is written in the same hand as the first and seems to be a continuation of the same.

BIographies relating to particular localities.

BA'GDAD.

No. 799.

foll. 217; lines 21; size 10½ x 6½; 8 x 4.

مختصر تاريخ بغداد

MUKHTASAR TARIKH BA'GDAD.

An abridgment of the Tārikh Ba'gdad, a biographical dictionary of the celebrated men of Ba'gdad, by Abū Bakr Aḥmad bin 'Ali bin Šābit al-Khaṭib al-Ba'gdādi (d. A.H. 463 = A.D. 1071).

Author of the abridgment: Abū'l Yumn Mas'ūd bin Muḥammad bin Aḥmad bin Ḥāmid bin 'Ubaid al-Bukhārī. He was born in Bukhārā, but came with his father to Ba'gdad, where he settled permanently, and died
there in A.H. 491 = A.D. 1098. For his life, see Al-Jawāhir al-Muḍiyah, vol. ii, fol. 65b.

Beginning:—

الحمد على .... (sic) ....... وتتجاوز العلم الجزيئا احاطة ...

 وهذا الكتاب الذي صفحه الشيخ أبو بكر أحمد بن علي بی ثابت الخطيبي البغدادي رحمه الله و سماه تاريخ بغداد كتاب جليل في هذا العلم نفس قد تعب فيه و سهر و اطالة الزمان و الله تعالى يثيه و يحسن إليه الا أنه طويل و للاطالة آفات و أعيدها المال و الملل داعية الترك و قد استنفرت الله تعالى و اختصرته و ذكرت اسماء الرجال الذين ذكروا في تزويجه علينا.

The first three folios of the MS. are of a general character, and include a description of the palace of the Caliph, Muqtaḍir-billâh (A.H. 295–320 = A.D. 908–932), and of the reception of the Greek ambassador in the former’s court. The present abridgment, like the original, is divided into two parts; and the biographical notices are arranged in alphabetical order, excepting that the names beginning with Muḥammad have been placed first. The first part ends abruptly on fol. 118b, in the middle of the account of علی بن حمزة بن ابودهبد السدري المروى بالكسائي, with the following subscription, transcribed from the original copy:—

آخر الجزر الأول ويلغ في الثاني ............. وإفق الغراغ منه في عاشوریب الأول من سنة اثنتي و اربعين و سبعماثة على يد الفقيه الى الله تعالى مسعود بن احمد بن ابي القاسم العباسي.

The second part begins on fol. 121b with the concluding portion of the account of ابجدزکسبی and ends with a chapter containing biographies of the female scholars of Bağdâd, beginning on fol. 213b with خديجة بنت محمد بن علي and ending with Zawja المهدی.

For other copies, see Bûhâr, No. 243, and Berlin, No. 9850. See also Háj. Khal., vol. ii, p. 120; and Brock., vol. i, p. 329.

Written in fair Naskh, with numerous short lacunae. Foll. 118b−121a are blank.

Not dated. Probably, 18th century.
DAMASCUS.

No. 800.

foll. 223; lines 29; size 10 × 6½; 8½ × 5½.

تاريخ دمشق

TÂRÎKH DIMASHQ.

A rare biographical dictionary of the celebrated men of Damascus.


We learn from Háj. Khal., vol. ii, p. 130, that Ibn 'Asâkir wrote the present work in imitation of the Târîkh Bağdâd of Ahmâd bin 'Ali al-Khaṭib al-BAğdâdî (vide supra), and divided it into eighty parts, or Muyallad.

The present MS. contains the 31st and the 32nd parts; but the latter is wrongly placed first. The 31st part (foll. 112a–223b) begins abruptly with a portion of the account of 'Āsim bin Abîn-Najâd (d. A.H. 128 = A.D. 745), and ends with the following colophon:—

آخربالجيزعالشرينبعدالثلثمائةوهوآخرالمجلدالحاديوالثانيين
منالصلالمذكورمنبعضالقائمتجزئةثمانمائةجزءوفيالفثماثماً
• مائةكراسةمنالنسخةالثانيةوجمبيهاتشتمعلإثنتانمجلدات

The 32nd part (foll. 1–111) ends with a portion of the following chapter:—

ذكرمن اسمه عبد الله على ترتيب الصرف في اسماء آبائهم
• وإجادةهم

The last notice is that of 'Abdallâh bin Busr Abû Şafwân.

Contents:—
Fol. 2a. ذكر من اسمه عائذ
Fol. 2b. ذكر من اسمه عبادة
Fol. 16b. ذكر من اسمه عاد
Fol. 20a. ذكر من اسمه عباس
Fol. 79ª. ذكر من اسمه عبد الله على ترتيب الحروف في اسماء
*ساماء و إبائين

Fol. 130ª. ذكر من اسمه العابد

Fol. 133ª. ذكر من اسمه عمار

Fol. 215ª. ذكر من اسمه عائذ الله

No complete set of this valuable work is known to exist anywhere.
A few of the different parts are described in Br. Mus., pp. 592, 177ª, 771ª; Br. Mus., Suppl., No. 658; Berlin, No. 9781; Goth., No. 1775; Cairo, vol. v, p. 25; Paris, No. 2137.

It would appear, from the colophon quoted below, that the present valuable copy, dated the Madrasah Mu’iniyiah, Damascus, A.H. 614= A.D. 1217, was transcribed by Muḥammad bin Yusuf al-Birzālī (d. A.H. 636= A.D. 1239) from one written by the author’s son, Al-Qāsim (d. A.H. 600= A.D. 1203):

آخَرُ الْجَزَرِ العَشَرُينَ بعِدَ الثَّلثاءَةِ وَهُوَ أَخَرُ الْمَجَالِثِ الثَّانِيَةِ وَ الْثَّلثاءَةِ

من تجريد جزء و تجليل ثلاثين مجلدة بخط القلم بن الحافظ المؤرخ المصدف بهذا الكتاب رحمه الله وهي النسخة الثانية، ومنها نقل كتاب هذه الأحرف محمد بن يوسف بن محمد بن أبي يداس البزالي الشيباني و علقة الله بدمشق بالمدرسة المعينة عمرا الله تعالى يوم

*السُّمَّاءُ من شهير ربيع الآخر سنة أربع عشرة و سنتان

Written in fair Magribi Nashkh. In the 32nd part, foll. 101–2 have been misplaced; they should come after fol. 111. Foll. 55 and 56 are supplied in a later hand. Foll. 108–111 are seriously water-stained.

Eleven Samâ’, or certificates of audition, with dates ranging from the 24th of Shawwâl, A.H. 618= A.D. 1221 to Şafar, A.H. 619= A.D. 1222, are noted by the scribe, Al-Birzâlî, in the margins of foll. 43ª, 60ª, 73ª, 88ª, 107ª, 125ª, 140ª, 156ª, 171ª, 187ª and 202ª. These indicate that the scribe studied the present MS. under the author’s disciple, Qâdî Abû Nasr Muḥammad bin Hihatallah bin Muḥammad ash-Shirâzî (d. A.H. 635= A.D. 1237; see Ṭabaqât by Al-Iṣnâwî, fol. 140ª), in several sittings, sometimes held in the great mosque of Damascus and sometimes at the house of the said Qâdî.

In the Samâ’, on fol. 140ª, quoted below, our scribe adds that he studied the MS. also under Shīhâbaddin Abû’l-Maḥâsin Sulaimân bin Faḍl al-Bâniyâsî, a disciple of the author, in the Madrasah al-‘Adiliyâh, on Thursday, the 12th of Rabi’ I, A.H. 615= A.D. 1218:
 بلغت سماها بقرأتي من أول الجزء و عرضا بالاسلم على الفقيه

القاضي أبي نصر محمد بن هبة الله بن محمد الشيازي بسماه من
المصنف و الملحق في إجازته منه و إبناه أبو الفضل محمد و أبو المفاخر
على و أبو الثنااء محمد بن أبي بكر بن حمزة البنداني و كتب محمد بن
يوسف بن محمد بن أبي يساس الزرائي الشربيلي يوم الثلاثاء العشرين
من شوال سنة ثلاث عشرة و ستمائة بمثل القاضي بدمشق و سمعته قبل
ذلك على شباب الدين أبي المحاسن سليمان بن الفضل بن الحسن
البانيسي بسماه من المصنف و الملحق في إجازته بقراءة عبد العزيز بن
هلال بن أبو الطاهر اسماعيل بن الأندلسي و ابنه أبو بكر محمد و عبد العزيز بن
عثمان الأبليلي و محمد بن محمد البلغني و اخوة سليمان يوم الخميس
ثاني عشرة شهر ربيع الأول سنة خمس عشرة و ستمائة بالمدرسة العادلة

At the end of each of the two parts are seven Samâ', transcribed
from the original. These relate to the reading of the said original,
in the presence of the author, by different pupils of his, in several
sittings. The dates of these Samâ' range from Friday, the 9th of
Jumâda I, A.H. 562 = A.D. 1167, to Friday, the 14th of Jumâda II,
A.H. 562 = A.D. 1167.

No. 801.

foll. 197; lines and size same as above.

The Same.

The fifty-first and the fifty-second parts of the work noticed
above.

The first two folios have been misplaced; they should come
after fol. 101, at the beginning of the fifty-second part.

The fifty-first part begins abruptly on fol. 3º, with a portion
of the account of 'Ali, the fourth Caliph, and ends on fol. 101º, with
the following colophon:

آخر الجزء العاشر بعد النصفان من الفرع و هو آخر المجاد
الحادي و الثامن من النسخة.

The fifty-second part begins with the account of 'Ali bin
al-Muqallad al-Kinâni, surnamed Sadid al-Mulk (a renowned nobleman
of Syria, and chief of the fort of Shaizar, who died in A.H. 475 = A.D. 1082), and ends with the chapter  حروف الغاز في اباد من اسمه عمر. The last notice is that of 'Umar bin al-Khattāb, the second Caliph.

Contents:

Fol. 4a. حروف الظاف في اباد من اسمه علي
Fol. 40b. حروف العين في اباد من اسمه علي
Fol. 71b. حروف الغين في اباد من اسمه علي
Fol. 72a. حروف القاف في اباد من اسمه علي
Fol. 72b. حروف الكاف في اباد من اسمه علي
Fol. 73b. حروف الهجاء في اباد من اسمه علي
Fol. 73c. ذكر من ا замеча عمار
Fol. 103a. حروف اللحن في اباد من اسمه علي
Fol. 103b. حروف اللاء في اباد من اسمه علي
Fol. 106a. حروف اليم في اباد من اسمه علي
Fol. 111b. ذكر من اسمه عمارة
Fol. 120b. ذكر من اسمه عمار
Fol. 156b. ذكر من اسمه عمرو
Fol. 168a. ذكر من اسمه عمر - حروف اللف في اباد من اسمه عمر
Fol. 172a. حروف اليم في اباد من اسمه عمر
Fol. 174a. حروف الهجاء في اباد من اسمه عمر
Fol. 174b. حروف القاف في اباد من اسمه عمر
Fol. 178a. حروف الظاف في اباد من اسمه عمر


Nine Samâ‘ are noted by the scribe in the margins of foll. 29a 39b, 99b, 115a, 134b, 156b, 175a, 191b and 197b. The first three Samâ‘ record the reading of the 51st part in the presence of the author’s nephew, Fâkhriddin Abû Mansûr ‘Abdarrahmân bin Muḥammad bin al-Ḥasan (d. A.H. 620 = A.D. 1225; see Tabaqāt al-Kubrâ by As-Subkî, vol. vi, fol. 181b). The remaining six record the reading of the 52nd part before another nephew of the author’s, Zain al-Umanâ’ Abû-l-Barakât al-Ḥasan bin Muḥammad bin al-Ḥasan (d. A.H. 627 = A.D. 1220; see Tabaqāt al-Kubrâ by As-Subkî, vol. vi, fol. 169a), in several sittings held at the great mosque of Damascus. Portions of practically all the Samâ‘ have been cut off by the binder, including the dates, except in the case of the last five, the dates of which range
from Monday, the 12th of Rabi' II, A.H. 617 = A.D. 1220, to Sunday, the 10th of Jumādā I, A.H. 617 = A.D. 1220.

Five Samā' at the end of the 51st part, and one at the end of the 52nd, have been transcribed from the original, and record the reading of the said original, in the presence of the author, in several sittings held at the great mosque of Damascus during the period from Thursday, the 7th of Rajab, A.H. 563 = A.D. 1168, to the 25th of Rajab, A.H. 563 = A.D. 1168. Among those who attended these sittings were Qādi Abū Naṣr Muḥammad bin Hibatallāh asḥ-Shirāzī, (d. A.H. 635 = A.D. 1237; see Ṭabaqāt by Ibn Qādi Shuhbah, fol. 75a) and the author's three nephews, Zain al-Umanā' Abū'l-Barakāt al-Ḥasan, Abū Mansūr 'Abdarrāḥmān, and Abū'l-Muẓaffar 'Abdallāh (who died in A.H. 591 = A.D. 1195; see Ṭabaqāt al-Kubrā by As-Subki, vol. v, fol. 246a).

Five volumes of this great work have been printed in A.H. 1330 under the title التاریخ الكبير. The edition has been issued from the Raudat asḥ-Shām Press with notes and corrections made by 'Abdal qādir Afindi Badrān.

SPAIN.

No. 802.

foll. 205; lines 21; size 12½ × 7; 9½ × 4½.

قلاع اللعیان فی محاصل الامام

QALĀ'ID AL-'IQYĀN FĪ MAḤĀSIN AL-A'YĀN.

Biographical notices of elegant writers and poets of Spain, with quotations from their works.

Author: Abū Naṣr al-Fathī bin Muḥammad bin 'Ubaiddallāh bin Khāqān al-Qaisī 

The author, a most elegant writer of Spain, was born at Şakhrat al-Walad, in the province of Granada; and was put to death in Morocco in A.H. 535 = A.D. 1140, but according to some in A.H. 529 = A.D. 1134. For his life, see Yaqūt, vol. vi, p. 124; Ibn Khallikān
(De Slane's translation), vol. ii, p. 455; Mir'ât al-Janân, fol. 310b; Tâjat-Tabaqât, vol. vi, part i, fol. 157a; and Dustûr al-I'lam, fol. 101b.

Beginning:—

الحمد لله الذي رضى لنا السلام حتي انقاد في اعفنا الغ

The contents of the work have been fully described in Berlin, No. 7410. See also Paris, Nos. 3318–23; Alger, No. 1727, Nûr 'Uşmâniyâh, No. 4144; Br. Mus. Suppl., No. 664; Goth., Nos. 2130–2; Brock., vol. i, p. 339; Hâj. Khâl., vol. iv, p. 566.

The work was edited and published by Sulaimân al-Ḥârî'iri, Paris, a.h. 1277, and reprinted in Bulaq, a.h. 1283.

Written in fair Naskh, with vowel-points, within double red-rulled borders. The headings are in various colours. Foll. 46b, 134b and 162b are blank.

Dated, the 26th Shawwâl, a.h. 1136 = A.D. 1724.

The last folio contains a short biography of the author, extracted from the Wajayât al-'A'yn of Ibn Khallikân.

Three fly-leaves at the end contain several notes and extracts from various other sources.


EGYPT.

No. 803.

foll. 148; lines 20; size 11¾ x 8½; 8½ x 5.

رفع الاسرار عن قصة مصر

RAF' AL-ISR 'AN QUDÂT MISR.

Lives of the judges of Egypt, from the time of the conquest of Egypt by 'Amr bin al-'Âz (d. a.h. 43 = A.D. 663) down to the end of the 8th century of the Hijrah.

Author: Shihâbaddîn Âhmad bin 'Ali, called Ibn Ḥajar al-'Asqalânî (d. a.h. 852 = A.D. 1449). See Lib. Cat. vol. v, part i, No. 159.
Beginning:

• الحمد لله الذي لا معقب لحكمه ولا أداة فضائته إلـ

We are told in the preface that a certain Shamsaddin Muḥammad bin Dāniyal (d. A.H. 710 = A.D. 1310) composed a poem, containing the names of all the Qādis of Egypt down to his own time, at the instance of Qādi’l-Qudāt Abū ‘Abdallāh Muḥammad bin Ibrāhīm bin Sa‘dallāh (d. A.H. 733 = A.D. 1333; see Ad-Durar al-Kāminah, vol. ii, fol. 89b). Subsequently, another scholar composed a continuation of this poem, including the names of the later Qādis down to the end of the 8th century of the Hijrah. The Qādis, whose names occur in these two poems, form the subject of the present biographical work, which was composed by the author at the request of his friends and based on the Akhbār al-Qudāt of Abū ‘Umar al-Kindi (who died about A.H. 360 = A.D. 971), and the continuation of that work by Ibn Dūlāq (d. A.H. 387 = A.D. 997; see Ḥusn al-Muḥādarah, fol. 280a). The author also derived materials from the Qudāt Misr of Ibn al-Muyassir (see Ḥāj. Khal., vol. 1, p. 189); the Akhbār Misr of Qutbaddin ‘Abdalkarim bin ‘Abdannūr al-Halabī (d. A.H. 735 = A.D. 1335; see Ad-Durar al-Kāminah, vol. 1, fol. 300a); and the Tārikh Misr of Taqaddin Ahmad bin ‘Ali, known as Ibn al-Maqrizī (d. A.H. 845 = A.D. 1442). Regarding the arrangement of the work, our author himself, as he tells us, divided it into several Tabaqāt on a chronological basis; but from the following note, at the end, it appears that the work was subsequently abridged, corrected and rearranged on an alphabetical basis, by ‘Izzaddin Aḥmad bin Ibrāhīm al-Ḥanbali (d. A.H. 876 = A.D. 1471; see As-Suhub al-Wābilah, fol. 12b):

قد كان المصنف أولا صنفه على الطبقات فاستعاره فسندنا العلماء
عزالدين الحذلي منه وكتب منه لنفسه نسخة ورتبها على الترتيب
مع الاختصار والتبديل على ما وجد فيه من سباق القلم وغير ذلك

The notices begin with the account of Ibrāhīm bin Isḥāq al-Qārri, and end with that of Yūnus bin Muḥammad al-Maqdisi, being followed by the usual chapters on those who are known by their Kunyah and Laqab.

For other copies, see Paris, No. 2149; Cairo, vol. v, p. 60; and Âṣafiyah, p. 336. See also Brock., vol. ii, p. 70; and Ḥāj. Khal., vol. iii, p. 473.

The present copy, which is written in fair Naskh, was transcribed at the instance of the founder of the library. Dated, A.H. 1310 = A.D. 1893.

A table of contents is prefixed to the work.
BIographies.

No. 804.

foll. 294; lines 19; size $6\frac{1}{2} \times 5\frac{1}{2}$; $4\frac{1}{2} \times 3\frac{1}{2}$.

BGHAT AL-'ULAMĀ' WA'R-RUWĀT.

Lives of the judges of Egypt, who flourished in the 9th century of the Hijrah, being a continuation of the preceding work.


The present copy, which is slightly defective, wanting one or two folios from the preface, opens abruptly thus:—

على المعرفة، أُعِيْضتُ من ذكر كثير ممن لا يُؤتِّه النَّعَمُ

The biographical notices are arranged in alphabetical order, beginning with الابْراهِيم بن مُحَمَّد بن عِبَد اللَّه بن سَعد الفُقَامِي and ending with ابن مُحَمَّد بن مُحَمَّد بن عبد السلام ابن مُعْطَف بن عبد السلام.

For other copies, see Paris, No. 2150; and Leyden, No. 905. See also Haj. Khal., vol. ii, p. 60; and Brock., vol. ii, p. 35.

The present copy was transcribed, as stated in the colophon, at the holy mosque of Mecca, within the author's life-time, in A.H. 894= A.D. 1489. To the three marginal notes, on foll. 18ª, 103ª and 131ª, which are written in a different hand, is appended the remark هذا خط المؤلف, meaning that these notes are in the author's handwriting.

Written in Arabian Naskh, with a few marginal notes. The headings are in red. Foll. 180 and 189 are misplaced, and should come after foll. 188 and 179, respectively. Foll. 264ª and 290ª contain short lacunae.

Scribe: علی بن احمد بن علي بن عمر بن ابي بكر بن سالم الشهير: بالشوال الطي.
YEMEN.

No. 805.

foll. 233; lines 26; size 8 x 5 1/2; 6 x 4.

TUHFAT AZ-ZAMAN FI TÂRÎKH SÂDÂT AL-YÂMAN.

An abridgment of the As-Sulûk fi Ṭabaqât al-ʻUlamâ’ wa-l-Mulâk of Muḥammad bin Yūsuf al-Janâdi (d. A.H. 732 = A.D. 1332), with useful additions, by Badraddin Abû ʻAbdallâh al-Husain bin ʻAbdarrâhmân bin Muḥammad al-Hasanî, called Al-Ahdal. He was born at Al-Fâkhriyyah, A.H. 779 = A.D. 1378; visited Al-Marâwiʻah in A.H. 795 = A.D. 1393, and Abyât Husain in A.H. 798 = A.D. 1396, in pursuit of learning; and studied under several eminent scholars. Our author visited Mecca no less than five times. He produced several works on various subjects. Besides the present work and those mentioned in Broek., vol. ii, p. 185, the following compositions of his are enumerated by his disciple, ʻUmar Ibn Fahd, in the Al-Muʻjam (No. 727 above), fol. 76b:—

Our author died at Abyât Husain on Thursday, the 9th of Muḥarram, A.H. 855 = A.D. 1451. For his life, see Al-Qabas al-Ḥawî, vol. i, fol. 65b; and Al-Muʻjam by Ibn Fahd, fol. 76b.

Beginning:—

الحمد لله المتوسط بالعظمة و الكبرى و التي لما وقعت على تاريخ القاضي العلامة إبي عبد الله محمد بن يوسف بن يعقوب بن جبريل المعروف بالدهر الجزدي نسبة إلى الجذيف المعشر المعروف تغمة الله
Contents:

1. Life of the Prophet, fol. 4a.
2. Those learned companions of the Prophet who visited Yemen, fol. 8b.
3. The followers of the companions of the Prophet and other early scholars and holy men, who lived in various parts of Yemen, fol. 13b.
4. Short notices of Imám Abú Hanifah, Imám Mālik and the authors of the six canonical books of Hādiṣ, fol. 27a.
5. Those eminent men who visited or went to live in Yemen about the beginning of the third century of the Hijrah, with a short account of Imám Shāfī‘i, whose doctrines of jurisprudence were first published in Yemen, fol. 30a.
7. The Qārāmītah, an off-shoot of the Shi‘ah sect, who came into existence in Yemen about the end of the third century of the Hijrah, fol. 47b.
8. Biographical notices of learned and holy men of Yemen, from the beginning of the fourth century of the Hijrah down to the author's time, arranged geographically, fol. 53b.

The present copy is incomplete at the end, and breaks off with the words:

"وَ مِنْ عَلَمٍ صَعِدةٍ فِي أَخْرَ الْعَالَةِ التَّامِمَةٍ وَ أَوْلِ الْتَاسِعَةِ جَمِيعًا"

A fragment, which apparently contains the last portion of the work, is described in Br. Mus. Suppl., No. 670. See also Brock., vol. ii, p. 184; and Háj. Khal., vol. ii, p. 227.

Written in ordinary Naskh, with occasional notes and emendations in the margins. Not dated. Probably 18th century.

A table of contents is prefixed to the work.
TURKEY.

No. 806.

foll. 130; lines 19; size $7\frac{1}{2} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

العقد المنظوم في ذكر أفاذل الروم

AL-'IQD AL-MANZUM FÎ DIKR AFÂDIL AR-RUM.

A work containing biographical notices of learned men who lived under the Ottoman Sultâns, from the time of Sulaimân I (A.H. 926–974= A.D. 1520–1566) down to the 10th year of the reign of Murâd III (A.H. 982–1003= A.D. 1574–1595).


Beginning:

يا من قدر الآجال وجعل لها مددًا لغير

We learn from Ḥâj. Khal., vol. iv, p. 66, that the present work is a continuation of the Ash-Shagâ'iq an-Nu'mânîyah of Ţâshkuprizâdah (d. A.H. 968= A.D. 1560). Both works have been printed at Cairo, A.H. 1299–1310, along with the text of Wafâyât al-A'yân by Ibn Khallikân, in the margin of which they are printed.

Copies: Berlin, Nos. 9883-4; Ref., No. 135; Paris, No. 2163, Br. Mus., No. 960; Wien, No. 1183; Cairo, vol. v, p. 89; Râmpûr, p. 641.

Written in fair Naskh, with the headings in red. Dated, Tuesday, the 22nd Muḥarram, A.H. 1039= A.D. 1629.

Scribe: فضل بن علي بن çok محمد جمال الدين

A fly-leaf at the beginning contains the seal and signature of one Mirzâ Muḥammad bin Mu'tamad Khân, dated A.H. 1137= A.D. 1724.
HADRAMAUT.

No. 807.

foll. 375; lines 17; size 9 x 6½; 6½ x 4.

الشعر الرومي في مناقب بني عمرو

AL-MASHRA' AR-RAWI FI MANÀQIB BANI 'ALAWI.

Biographical notices of the descendants of 'Ali, the fourth Caliph, especially of those who settled in the province of Ḥadramaut, complete in three separate volumes.

Author: Jamāladdīn Abū 'Alawi Muḥammad bin Abī Bakr bin Aḥmad bin Abī Bakr bin 'Abdallāh ash-Shillī al-Ḥadramī جمال الدين أبو علي مهمن بن أبي بكر بن أحمد بن أبي بكر بن عبد الله الشيلي الحدري (d. A.H. 1093= A.D. 1682), for some account of whom see No. 660 above.

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


II. البرقه المشيدة في الدرقه الأدنى, by 'Ali bin Abī Bakr bin 'Abdarrahman as-Saqqāf (d. A.H. 895= A.D. 1490; see the present work, vol. iii, fol. 151a).

III. غرر البهاء الضوائي في مناقب السادة بني عمرو, by Muḥammad bin 'Ali Bā 'Alawi (d. A.H. 960= A.D. 1553; see An-Nūr as-Sāfir, fol. 127a).

IV. الفرقان الواق باخبر السادة الأشراف, by 'Umarr bin Muḥammad bin Aḥmad Bā 'Alawi (d. A.H. 972= A.D. 1564; see the present work, vol. iii, fol. 228b).

V. المنيل الصافي, by 'Abdallāh bin 'Abdarrahman bin Hārūn an-Nahwī (d. A.H. 984= A.D. 1576; see an-Nūr as-Sāfir, fol. 181b).

VI. العقد النبوي, by Shaikh bin 'Abdallāh al-'Aidarūs (d. A.H. 919= A.D. 1513; see An-Nūr as-Sāfir, fol. 50b).

VII. الفروض السائر, by Shaikh 'Abdalqa'īr (see No. 659 above).

The whole work is divided into a Muqaddimah, two chapters and a Khātimah. The Muqaddimah deals chiefly with the excellence
and virtues attaching to blood-relationship with the Prophet. The first chapter contains a genealogical account of the descendants of 'Ali, their dispersion in different places, and an account of the 'Alawis, who settled in Tarim, a city in the province of Ḥadramaut. The second chapter contains biographical notices of the 'Alawis, arranged in alphabetical order, except that the names beginning with Muḥammad have been placed first, as a mark of respect for the Prophet's name. The Khātīmah deals with the ceremonies and miraculous circumstances associated with a number of Khīrqah (or spiritual robes), used in some houses of the 'Alawis of Ḥadramaut.

Vol. I.

Beginning:—

* الحمد لله الذي يشرح بعارف العوارف صدر أولئك

The present volume ends with the first section of the second chapter, containing notices of those persons whose names were Muḥammad.

The colophon runs thus: انتهت تراجم المحمدین و با نتائجها بدء—: المصنف رضي الله عنه ذكر الباقيان من السادة العلويين على ترتيب حروف الalchemy مبتدأ بذكر إبراهيم على شروط الكتاب .

A copy of the work is noticed in Āṣafiyah, p. 342.
Written in bold Nasḵ. The first fol. is supplied in a later hand.
Dated, the 30th Shawwāl, A.H. 1265 = A.D. 1848.
Scribe: عبد الواجب بن عیدروس بن عبد الرحمن بن علي العلوی.

No. 808.

foll. 294; lines and size same as above.

The Same.

Vol. II.

Beginning with the notice of إبراهیم بن علي بن علي بن محمد بن عبد القادیر بن شیخ بن عبد الله عبد الرحمن بن محمد بن شیخ بن عبد الله العیدروس and ending with that of عبد الواجب بن عیدروس بن عبد الرحمن بن علي العلوی.

Written in the same hand as the above. Foll. 1–13 are added in a later hand.

Dated, the 7th Rabiʿ I, A.H. 1265 = A.D. 1848.

The last folio contains a seal of the State Library of Ḥaidarābād,
with a note by 'Imâd al-Mulk, an official of the Nizâm's Government, in which he states that the present copy was presented to this library in exchange for other works.

No. 809.

foll. 260; lines and size same as above.

The Same.

Vol. III.

Beginning with the account of عبد الله بن أبي بكر بن عبد الرحمن السقاف and ending with the Khatimah (fol. 244*).

Written in the same hand as the above.

Dated, the 14th Rabi‘ II, A.H. 1265 = A.D. 1848.

All three volumes have been collated by one Shihâbaddin Muḥammad bin 'Abdallâh bin al-Ḥusain al-'Alawi, as stated in the following note at the end:

بلغ مقابلة ذلك الكتاب عندي و أنا العبد اضعف عبد الله الجمعين

* محمد بن عبد الله بن الحسين شهاب الدين العلي سامعه الله

INDIA.

No. 810.

foll. 416; lines 14; size 9½ × 6; 7½ × 4.

سبعة المرجان في أفقر هندوستان

SUBHAT AL-MARJÂN FÎ ÂŞÂR HINDUSTÂN.

A work containing biographical notices of eminent scholars of India, arranged in chronological order.

Author: Mir Ḡulâm 'Ali al-Ḥusainî al-Wâsiṭî al-Bilgârî, poetic-

Beginning:

• تبارك من جعل السبعة المعلقة حيرة لعيون العقلا، العُلَم

The entire work is divided into four chapters, as follows:

I. On the excellence and eminence of India, fol. 4b.
II. Biographies of learned men of India, fol. 36a.
III. On Rhetoric, both in Sanskrit and Arabic literature, fol. 174b.
IV. On Love, both from the Indian and Arabian points of view, fol. 314b.

The first and the third chapters really comprise two separate works of the author, entitled Shammāmat al-Anbar and Tasalliyat al-Fuwād, respectively; but he has incorporated them in the present work. The date of composition, A.H. 1177 = A.D. 1763, is obtained from the following chronogram:

• تجلو البصرة سبعة المرجان

Written in Naskh, with the headings in red. On foll. 291b, 292b, 293b, and 294a, short spaces have been left blank for diagrams. Not dated. Apparently, 19th century.

The work has been lithographed in Bombay, A.H. 1303.

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No. 811.

foll. 149; lines 17; size 8½ × 5; 6 × 3.

The Same.

Another copy of the same work, containing only the first two chapters.

The following colophon suggests that the present is an autograph copy, written by the author, Al-Bilgārāmī, himself:

نُسِمَت بعوته تعالى هذه النسخة على يد مؤلفه الفقير أرَاد التحسيني
الولسطي البلغرامي عفني عنه في النصدي عشر من شوال العام سنة
ثمانين والغاء والغاء

Written in fair Naskh, with occasional rubrics.

Dated, the 11th Shawwāl, A.H. 1180 = A.D. 1767.
COSMOPHONY AND GEOGRAPHY.

No. 812.

foll. 113; lines 17; size 11 × 7; 8 × 4.

MARĀṢID AL-ITTILÂ, 'ALĀ ASMĀ' AL-AMKINAH WA'L-BIQĀ'.

An abridgment of Yāqūt al-Ḥamawi's well-known geographical work, entitled Mu'jam al-Buldān, made by the author himself.

On the title-page, the work is wrongly ascribed by the Scribe to Abū Bakr Āhmad bin Mūsā bin Mardawaih, who died in a.H. 478 = a.D. 1085. The real author, Yāqūt, mentions on fol. 42a the name of his patron and intimate friend, Qādī Jamāladdīn Abū'l-Ḥasan 'Ali bin Yūsuf al-Qiṭī (d. a.H. 646=a.D. 1248); and in the following passage, on fol. 76a, he mentions another work of his, entitled Al-Mabdad wa'l-Ma'āl (see Háj. Khal., vol. v, p. 362):

و قد ذكرت قصة هؤلاء الزيدية في كتاب المبدأ والملال

The same work is again referred to on fol. 94b, thus:

و قد ذكرت فيها كتاب المبدأ والملال في التاريخ

Again, the latest date referred to is a.H. 625=a.D. 1228, long after the death of Abū Bakr, to whom the work has been wrongly ascribed.

For the present abridgment, as well as other abridgments of the Mu'jam al-Buldān, see Háj. Khal., vol. v, p. 623.

The present MS. does not contain any preface, and begins at once with an account of Abah:

آبة بالباء الموحدة قال أبو سعد قال الحافظ أبو بكر أحمد بن موسى بن موسى أنه كان له كتاب من سلطة منها جزءين بن عبد الحميد آل البيت سنن الروي

The author, Yāqūt, a scholar well-versed in geography, whose full name is Shihābuddīn Abū Abdallāh Yāqūt bin Abdallāh ar-Rūmī al-Ḥamawi. شهاب الدين أبو عبد الله ياقوت بن عبد الله الرومي الحموي.
was born in A.H. 575 = A.D. 1179. In his childhood, he was carried off as a captive to Bagdad, where he was sold to a merchant who, in order to make him a useful hand for his business, sent him to school. There he acquired a considerable knowledge in various branches of learning, and was subsequently employed by his master as a travelling agent, in which capacity he visited numerous distant places. In A.H. 596 = A.D. 1199, following a disagreement with his master, he was given his freedom. Beginning as a copyist, he soon became a great dealer in books. In A.H. 613 = A.D. 1216, he went to Khurasan, and stayed for some years at Marw, where he wrote his famous geographical dictionary, Mu'jam al-Buldân (which has been edited and published by F. Wüstenfeld, in six vols., Leipzig, A.D. 1866–73). In A.H. 616 = A.D. 1219, he joined the army of 'Ala'addin Muhammed, the King of Khwarizm (A.H. 596–617 = A.D. 1199–1220); but, on the defeat of this army by the invading Tartars, he fled to Aleppo, where he arrived in a miserable condition, and settled permanently. He wrote several valuable works, and died on the 20th Ramadân, A.H. 626 = A.D. 1229. See Mirât al-Janân, fol. 390b; Ibn Khallikân (De Slane's translation), vol. iv, p. 9; Dustûr al-I'lam, fol. 154b; and Iktifâ' al-Qunû', p. 56.

For other copies, see Paris, No. 2232; Goth., No. 1506; Yeki Jâmi', No. 2338; and Cairo, vol. v, p. 146.

An abridgment of the Mu'jam al-Buldân by Şafiaddin 'Abdal-mu'min bin 'Abdalhaqq (d. A.H. 739 = A.D. 1338), with the title معاصِر الأعلام على اسماء الأ مكة و البقاع, has been edited and published by Juynboll, Leyden, A.D. 1850–64.

A modern copy; and incorrect. Written in fair Nachk, within double red and blue ruled borders.

Not dated. Apparently, about the end of the 19th century.

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No. 813.

foll. 147; lines 13; size 9 x 5 1/2; 7 x 4.

The Same.

Another copy of the preceding work. It has also no preface, and is identical with the copy noticed above.

A modern copy. Written in fair Nachk, with the headings in red. Foll. 120b and 121a are blank.

Not dated. Apparently about the end of the 19th century.
No. 814.

foll. 346; lines 15; size 15 × 10; 12 ½ × 6.

A fragment of the geography of Zakariyyā bin Muḥammad bin Mahmūd al-Qazwīnī, described in Berlin, No. 6043, under the title, ‘Ajāʾib al-Buldān.

The author, who traced his descent from the Prophet’s companion 'Anas bin Mālik, was born at Qazwīn in A.H. 600 = A.D. 1203. He held the post of Qādī, at Wāsīṭ and at Ḥillah, under the last ‘Abbāsid Caliph, Al-Musta’sim-billāh (A.H. 640–656 = A.D. 1242–1258), and died in A.H. 682 = A.D. 1283. See Brook., vol. i, p. 481.

The work is divided into four Muqaddimah and seven Iqlīm (climates); but the present fragment contains only the first four Iqlīm. It begins abruptly with the following words:

من الجنوب إلى الشمال عرفة وإنها مختلفة الطول والعرض

الإقليم الأول الذي ثلاثة من المشرق إلى المغرب نحو..... آلاف فرسخ الم

The Iqlīms are as follows:

I. Fol. 1b.
II. Fol. 42b.
III. Fol. 85b.
IV. Fol. 184a.

The fourth Iqlīm breaks off in the middle of the account of Hamadān.

For other copies, see Br. Mus., pp. 441a, 737a; Br. Mus. Suppl., No. 697; Goth., No. 1526; Paris, Nos. 2235–38; Yeki Jāmi’, No. 2334; Cairo, vol. v, p. 2; and Walliaddin, No. 2334. See also Háj. Khal., vol. iv, p. 186.

The work has been edited and published by F. Wüstenfeld, in two vols., Göttingen, A.D. 1848.

No. 815.

foll. 157; lines 21; size 10 × 7; 7 × 4½.

مجالب المخلوقات وغرائب الموجودات
'AJÂ'IB AL-MAKHLÜQÂT WA GARÂ'IB AL-MAWJÚDÂT.

The second Muqâlah of the 'Ajâ’ib al-Makhlûqât, or Wonders of Creation, by the author of the preceding work.

According to Háj. Khal., vol. iv, p. 188, the work is divided into four Muqaddimah and two Maqâlah. The present copy, which contains only the second Maqâlah, dealing chiefly with natural history, begins with the following prefatory note:—

الحمد لله الذي خلق فسوى وذني قادر فنديي..... أما بعد فنقد اردنا ان نذكر بعض مجالب مادون فلك القرم من كرة الابرج عجيب أثارها وكرة البواء وسبعها وامبارها وكرة الامام وحیوانها و بيارها و كرة الأرض وجبالها وانهارها وفوايد عادنها وخصاس نباتها وأشجارها

The contents of this Maqâlah fully agree with those of the copy noticed in Berlin, No. 6161.

For other copies, see Br. Mus. Suppl., Nos. 698, 699; Rosen, Institut, No. 64; India Office, Nos. 723–25; Goth. Nos. 1503–8; Paris, Nos. 2173–80; Cairo, vol. v, p. 85; Kôpr., No. 201; Nûr ‘Uşmâniyâ, Nos. 3024–27; and Ayâ Süfiyâ, No. 2938.

The work has been edited and published by F. Wüstenfeld, Göttingen, A.D. 1848; and a portion of it has been translated into German by Dr. Ethê, Leipzig, A.D. 1868. The text has been printed in Cairo, A.H. 1309, on the margins of Ad-Damiri's Hayât al-Hâiwân.

A Persian translation of the work was lithographed in Tehran, A.H. 1264; and another edition of the same version was printed in Lucknow, A.H. 1283. See Brock., vol. i, p. 481; and Iktifâ’ al-Qunû’, p. 53.

Written in fair Naskh, with the headings in dark red. Slightly water-stained, and worm-eaten.

Dated, Friday, the 22nd Ramadân, A.H. 995 = A.D. 1587.

Scribe: حسيين بن عبّاس الباهري.

The title-page contains several seals and 'Arddidah, two of which are of great importance, viz., one of Mahâbat Khatîn Shâhjahânî
COSMOGRAPHY AND GEOGRAPHY.

(d. A.H. 1085 = A.D. 1674), and the other of 'Abdarrashid Dailami (d. A.H. 1085 = A.D. 1674), the celebrated calligrapher of Shâh Jahân's court.

No. 816.

foll. 113; lines 25; size 10 × 7; 7½ × 5.

Kharîdat al-‘Ajâ'ib wa Farîdat al-‘Gará'ib.

A cosmographical work by Zainaddin Abû Ḥāfs 'Umar bin al-Muẓaffar bin ‘Umar bin Muḥammad bin Abîl-Fawâris bin 'Ali al-Ma'arri al-Halabi, better known as Ibn al-Wardi. An eminent grammarian and an elegant writer, as well as a good historian and a jurist of Aleppo. He was born at Ma'arrat an-Nu'mân in A.H. 668 = A.D. 1269; studied under Qâdî-l-Qudât Sharáfaddin Abû'l-Qâsim Hibatullah bin Najmaddin al-Bârizi (d. A.H. 738 = A.D. 1338; see Ad-Durar al-Kâminah, vol. ii, fol. 318); and held the post of Qâdî at Aleppo and other places. He subsequently resigned his position as Qâdî; and devoting himself entirely to the cause of learning, produced a large number of books. He was also a good poet. As-Subki, in his Ţabaqât al-Kubrâ, vol. vii, fol. 294, remarks that the verses of Ibn al-Wardi are more precious than jewels and sweeter than sugar. Ibn Ḥajar al-‘Asqâlânî, in his Ad-Durar al-Kâminah, vol. ii, fol. 60, says that he was in possession of a very fine copy of the Diwân of Ibn al-Wardi. He died at Aleppo in A.H. 749 = A.D. 1348. See Ad-Durar al-Kâminah, vol. ii, fol. 59; Buğyat al-Wu'ât, fol. 293; Ţabaqât al-Kubrâ by As-Subki, vol. vii, fol. 294; Ţabaqât by Ibn Qâdî Shuhbah, fol. 142; Muntakhab as-Sulûk, fol. 41; Tâj al-Ţabaqât, vol. viii, fol. 153; Dustûr al-‘lâm, fol. 154; and Brock, vol. ii, p. 140.

Beginning:—

We are told in the preface that, in compiling the present work, the author consulted the following authorities, viz., the Murûj ad-Dahab of Al-Mas'ûdî (d. A.H. 346 = A.D. 957); the Sharh at-Taḏkirah of Naṣîraddin at-Ţusi (d. A.H. 672 = A.D. 1273); the Taqwim al-Bilād of Al-Balkhî (d. A.H. 340 = A.D. 951); Al-Masâlik wa'l-Mamâlik of Al-

For the contents of the work, see Berlin, No. 6046. For other copies, see Goth., Nos. 1514–17; Paris, Nos. 2188–2206; Alger, No. 1533; Br. Mus., p. 611a; Br. Mus. Suppl., No. 701; Cairo, vol. v, p. 46; Ayâ Śâfiyah, No. 2611; Ḥamidiyah, No. 937; Nûr ‘Uṣmâniyah, No. 3020; Aṣâfiyah, p. 584; India Office, No. 726; and München, No. 461. See also Hâj. Khal., vol. iii, p. 132.

The work has been edited and published, with a Latin translation, by Hylander, Lund, A.D. 1823. The text has been again edited and published by Tornberg, under the title, Fragmentum libri Margarita mirabilium, etc., Upsala, A.D. 1835–39. It has been repeatedly printed and lithographed in Cairo, A.H. 1276, 1280, 1289, 1298, 1302, 1303 and 1309.

The present copy contains the following appendices:—

I. Qala’dâ [الدر] المنثور في ذكر البعث و النشور, a poem on the day of resurrection, by ‘Abdā‘ aziz bin Aḥmad ad-Dirînî (d. A.H. 694= A.D. 1295; see Ibn Qâdi Shuhbah, fol. 101a), fol. 106b.

Beginning:—

الله تعالى ممّا الجال في الفكر
ولا حكّم فيه إلاّ ما من الحكم مقتدر

II. جدول فيه حساب الغالب والمغلوب, a table intended for taking omens and foretelling success or defeat, fol. 109a.

III. نفصل في موضوع الشطرنج وما فيه من الحكم, a poem by Muhammad bin Śâliḥ Ibn al-Habbâriyah (d. A.H. 504= A.D. 1110; see Ibn Khallikân, vol. iii, p. 150), on the game of chess, fol. 109b.

Beginning:—

الشاة لا يحض إذا دخلت
لا يلزمه من أعظم الدواهي

IV. لامية ابن الوردي, a poem by Ibn al-Wardi, the author of the Kharidat al-‘Ajâ‘îb, fol. 111a.

Beginning:—

اعتزذ ذكر الأئمّاتي والغزل
وقل الفضل وجانب من هزل
COSMOGRAPHY AND GEOGRAPHY.

V. A poem by one Muhammad al-Mahdi, addressed to the jurists of Constantinople, inviting their opinion on a matter relating to his wife's claim to certain property, as a note prefixed to the poem explains, fol. 112°.

Beginning:

أرجوا الغياث بناءة الإسلام
و ممؤيديه بالسيطلالم

Written in Magribi Naskh, with the headings usually in red, and some in light green. A map of the world occupies foll. 3b and 4a. A sketch of the Ka'bah is given on fol. 31a.

Foll. 91–100 are wrongly placed after fol. 110. Fol. 3a is blank. Dated, the 9th Rabî‘I, A.H. 1192 = A.D. 1778.

Scribe: محمد بن عبد الرحمن بن الطاهر.

No. 817.

foll. 139; lines 21; size 8 × 5½; 6 × 4½.

The Same.

Another copy of the preceding work.
It has the same appendices as the copy noticed above, with the exception of the two last.
Written in Naskh, with the headings in red.
Not dated. Probably, about the end of the 18th century.
Scribe: أحمد المعيشي الشامعی الإوزيري.

No. 818.

foll. 110; lines 29; size 11½ × 8; 9 × 6.

The Same.

Another copy of the same work.
It has only one appendix, viz., the first.
Written in Maqribi Naskh, with the headings in red. Fol. 107b contains a blank space; but there is no break in the context.
Dated, A.H. 1244 = A.D. 1828.
A work giving a topographical account of Damascus, with a description of the beauties of the place and copious poetical quotations. The title as given above is that contained in the preface, fol. 2a. The author does not reveal his proper name; but, in quoting his own verses on foll. 37b and 52b, he refers to himself by his Nisbah, Al-Badri (تال مؤلفه البدري). In Háj. Khal., vol. vi, p. 323, where the present work is mentioned, the author’s name is given as Abú’l-Baqá’ ‘Abdallâh bin Muḥammad al-Badri al-Miṣri ad-Dimashqî ash-Shâfî’î أبو البقّاد عبد الله بن محمد البدری المصري الديمشقی الشافعی. Elsewhere, however, viz., in vol. iii, pp. 339 and 605 and vol. iv, p. 311, Háj. Khal., calls the author Taqiaddîn al-Badri ad-Dimashqî ash-Shâfî’î when referring to three other works of his, viz., راحة الأرواح في العيش (composed in Cairo, A.H. 869 = A.D. 1464; see Paris, No. 3544); غرفة الصباح في وصف وجوه الأرواح (composed in A.H. 871 = A.D. 1466; see Br. Mus., No. 1423). In a copy of the present work, noticed in Cairo, vol. v, p. 165, the author’s name is given as follows:—Taqiaddîn Abú’s-Sidq Abû Bakr Ibn Muḥammad, known as ‘Abdallâh al-Badri. In a copy of another work of the author’s, نظرة البدرية في من ترده و ناب من البدرية, noticed in Berlin, No. 8826, his name is given as Abû’t-Tuqâ’ Abû Bakr bin ‘Abdallâh al-Badri. The name of the author in this form is also found on the title-page of a copy of the present work, noticed in Br. Mus. Suppl., No. 705. With regard to the date of the author’s works, we note that an original draft of one of his works, المطالع البدرية في المنار الهفريه, which is noticed in Bodl., vol. ii, No. 300, is dated A.H. 880 = A.D. 1475; while, in the present work the author refers, on fol. 21a, to Qâ’itbâî (A.H. 873–901 = A.D. 1468–1495) as the reigning Sultân.

The MS. is slightly defective at the beginning. It opens abruptly thus with the following words of the preface:
Contents:

1. A collection of traditions on the various excellencies of Damascus, fol. 2a.
2. The foundation of the city, and its early historical glories, fol. 4a.
3. Its conquest by the companions of the Prophet, fol. 7b.
4. The foundation of the Umayyi Mosque of Damascus and a sketch of its history, fol. 9a.
5. A description of the fort of Damascus, fol. 10b.
6. A description of the central part of the city, situated between two canals, fol. 18b.
7. A description of different pleasant spots, magnificent palaces, mosques and Madrasahs, fol. 19b.
8. A full description of the various kinds of flowers, fruits, vegetables and other local agricultural products, fol. 28b.
9. An account of the fine cloth-weaving industry of world-wide fame, fol. 79b.
10. An account of the tombs of celebrated and holy men buried in Damascus, fol. 82b.

For other copies of the work, see Cairo, vol. v, p. 165; Br. Mus. Suppl., No. 705; Nûr ‘Uşmáníyâh, No. 3448; and Ayâ Şûfyâh, No. 2501. See also Brock., vol. ii, p. 132.

Written in fair Naskh, with rubrics.
Foll. 1–23 and 71–84 are supplied in a later hand.
Not dated. Probably, 17th century.
The following note, signed "G. C. R.," is found on a fly-leaf at the beginning:

"Nozhetu'l enâm fi Mah'âsinu'l-meshâmm [sic], on the excellencies of Damascus."
"A book that is shut is but a block"

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