Catalogue
of the
Arabic and Persian Manuscripts
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Oriental Public Library
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Bankipore
14506
Volume XIV
(Persian MSS.)
Commentaries on the Qurân, Hadîş, Law, Theology and Controversial Works
Prepared by
Maulavi Abdul Muqtadîr
Khan Bahadur
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Printed for the Government of Bihar and Orissa by the Baptist Mission Press, Calcutta
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1928
This is the ninth volume of the Catalogue of the Persian MSS. to be published and the fourteenth of the whole work. It contains notices of 234 MSS., making with the 1,110 MSS. noticed in the preceding eight volumes, a total of 1,344.

The MSS. described in this volume are classed under the heads of commentaries on the Qur'an, Hadith, Law, Theology and Controversial Works.

Of the MSS. noticed, the following may be mentioned as the most interesting and worthy of attention:

No. 1111. Anis ul-Muridin, a commentary on the twelfth chapter of the Qur'an, forming a part of Abū Naṣr Aḥmad bin Aḥmad bin Naṣr ul-Bukhāri's Tāj ul-Qiṣas (see No. 482) who wrote it at Balkh in A.H. 475 = A.D. 1082.

Nos. 1112-1113. Tafsir-i-Zāhidi, a rare and old commentary on the Qur'an by Abū Naṣr Aḥmad bin Ḥasan bin Aḥmad Sulaymāni ur-Rārūḥakī, who wrote it at Bukhārā in A.H. 449 = A.D. 1057, in two volumes.

Nos. 1114-1116. Rūḥ ul-Janān, a portion of a very extensive, rare and old commentary on the Qur'an by Jamāl ud-Din Abul Futūḥ Ḥusayn bin 'Alī bin Muḥammad ul-Khazā'ī, in three separate volumes; dated A.H. 734.

No. 1124. Jawāhir ul-Tafsir, a very good copy of the first volume of an extensive commentary on the Qur'an, by Ḥusayn Wā'iz Kāshīfī, composed in A.H. 891 = A.D. 1486. The MS., not dated, was written apparently at the beginning of the 16th century.

No. 1126. Mawāhib-i 'Aliyyah, a very correct, valuable and exceedingly interesting copy of Ḥusayn Wā'iz Kāshīfī's well-known commentary on the Qur'an. The MS., a most beautifully written one, is dated A.H. 941. It was bequeathed by Jalāl ud-Din Muḥammad bin Muḥammad bin Aḥmad ul-Jāmī to the sacred tomb of his grandfather.
Ahmad-i Jam, surnamed Zandpil, the world-wide reputed saint of Jam (d. A.H. 536=A.D. 1141), from where it was stolen, and some way or other found its way to this library.

No. 1127. Another splendid and beautifully written copy of the same Mawâhib-i Aliyyah containing several important and interesting seals of the nobles of Aurangzib's time.

No. 1175. Tarjumat ul-Jaridah, a rare commentary on Abul Qasim Shâtibi's (d. A.H. 590=A.D. 1194) famous Qasidah on the correct reading of the Qur'an, written for Givâsh ud-Din Muhammed bin Rasha'id, the celebrated Wazir of Sultan Abu Sa'id (A.H. 716-736=A.D. 1316-1335), by Qasim bin ul-Hâj Ibrahim bin Muhammed Qazwini.

No. 1176. Hall-i Mutâshâbâhi Mamzûj, a rare, valuable and very useful work, being an index of the pauses (بَقَى) to be observed in reading the Qur'an, composed in A.H. 882=A.D. 1477 by Muhammed bin Yusuf ul-Hâfiz ul-Istahâni.

No. 1177. Qawâ'id ul-Qur'an, a very good copy of a treatise on the correct reading of the Qur'an, composed for Abul Gazi 'Ubayd Ullah Bahâdur Khan of Transoxania (A.H. 939-946=A.D. 1532-1540), by Yar Muhammed bin Khudâ Dâd Samarqandi.

No. 1186. Sharh-i Sufar us-Sa'adat, an autograph and collated copy of 'Abd ul-Haq Dihlawi's well-known commentary upon Majd ud-Din Firuzabadi's Sufar us-Sa'adat.

No. 1189. Arba'in, a very beautifully written and illuminated copy of Jami's Persian paraphrase of the forty sayings of the Prophet.

No. 1190. A copy of Mu'in ul-Miskin's Raudat ul-Wa'izin, transcribed from his autograph copy.

No. 1223. An old and correct copy of Mas'ud bin Mahmud bin Yusuf us-Samarqandi's Salat-i Mas'udi, dated A.H. 891.

No. 1227. Fiqh-i Bâburi, a rare work on Muhammadan civil and ecclesiastical law, written for the emperor Bâbur in A.H. 925 = A.D. 1519, by Nûr ud-Dîn bin Qûth ud-Dîn bin Aḥmad bin Zayn ud-Dîn ul-Khâwāfi.

J. A. CHAPMAN.

Imperial Library, Calcutta.
23rd November, 1927.
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PERSIAN MANUSCRIPTS.

COMMENTARIES ON THE QURÂN.

No. IIII.

foll. 142; lines 17; size $9 \times 5\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{1}{4}$.

انیس المربدین و روزگاFeel the触摸

ANİS-UL-MURİDİN WA RAUḌAT-UL-MUḤİBBİN.

A commentary on the سورة يوسف, that is to say the twelfth chapter of the Qurân.

Author: Abû Nasr Aḥmad bin Aḥmad bin Naṣr ul-Bukhârî: ابوب نصر أحمد بن احمد بن نصر البخاري

Beginning:—

قصة يوسف صديق قplx بالشیخ الامام (الامام) زاهد (الزاهد)

ابو القاسم بن محمد بن حسن الجبهاني رحمة الله شاگردان از مس

درخواستند الزه

This work, which the author wrote in Balkh, a.h. 475 = a.d. 1082, forms a part of the تاج القصص (foll. 92a, line 16-183a, line 9), noticed under No. 482.

Written in fair Nasta’liq.

Dated a.h. 1001.

No. IIII2.

foll. 503; lines 25; size $13\frac{1}{2} \times 7\frac{1}{2}$; $9 \times 4\frac{1}{2}$.

تفسير زاهدی

TAFSİR-I ZĀHIDĪ.

A very rare and old Persian commentary on the Qurân, complete in two separate volumes.

VOL. XIV.
Author: Abū Naṣr Āḥmad bin Ḥasan bin Āḥmad Sulaymānī ur-Rārūhāki

According to Āṣaf Lib. Catalogue, vol. i, p. 564 (where a copy of the work is noticed), the author died in A.H. 658 = A.D. 1259. This wrong date seems to be a clear mistake for that of the death of Mukhtār bin Māhmūd bin Muḥammad uz-Zāhīdī, the author of the well-known commentary on Qūdūrī. See Jawāhir-ul-Muḍiyah, vol. ii, fol. 63b.

Vol. I.

The following few lines, with which this first volume begins, give some particulars of the author and the work:

الحمد لله الذي انزل القرآن نورا مبينا، قال الشیع الإمام العجل
العالم الراشد الاستاد المجاهد، تاج المفسرين، ابن انصر أحمد بن
الحسين بن احمد سليماني الزراوحي، في تفسير كامل لله تعالى وإملاء

في بضعة أيام الناس من شوال سنة تسع عشرو خمسية.

It would appear from the above that the commentator wrote the work in Būkhārā, and completed it on the 9th day of Shawwāl, A.H. 519 = A.D. 1125. On fol. 411b, vol. ii, the author refers to a serious outbreak of a pestilence in Būkhārā in A.H. 449 = A.D. 1057.

The above lines are immediately followed by the commentary on

اقبیل بالله من الشیطان الرجیم.

This volume comprises the commentary from the beginning of the Qurān to the end of Sūrah 17 (بیت اسرائیل).

The text of the Qurān, overlined in red, is introduced by the word قولوا.

A copy of the work is in the Rāmpūr Library. Another is to be found in the Government of India Collection at the Asiatic Society of Bengal, Calcutta.

Written in fair small Naskh within gold and coloured borders with an illuminated head-piece.

The colophon is dated 4 Rabi‘ II, A.H. 1125, and runs thus:

الحمد لله قد تم بعونه نصف الأول من تفسير الزاهدي زمن قد

محمد كرم بن محمد شريف بن محمد كرم.... بتاريخ الرابعة من

ربع الثاني في يوم الأحد بسنا الف وعمة وخمسة وعشرين من هجرة

نيبی الأعیان

In the colophon of both volumes the work is called تفسير زاهدي, but the full name of the author is given in the preface.
**No. 1113.**

foll. 418; lines and size same as above.

Vol. II.

Continuation of the preceding copy, comprising the commentary from Sūrah 18 (al-‘ādām) to the end of the Qurān.

Beginning:—

*سورة الْعَمَيْنَ - كَلَا مُكَيَّةً وَ اَلْهِيْ ثُنَّىٰ وَ تَسْعَى آيَةَ آلهِ

This volume, called in the colophon the second *Daftār* of Zāhīdī’s commentary, and written by the same scribe مَعْمَدٌ اَکْرِمٍ, is dated Friday, 21 Ramaḍān, A.H. 1122.

---

**No. 1114.**

foll. 118; lines 21; size $11 \times 8\frac{1}{2}; 8\frac{1}{2} \times 6\frac{1}{2}$.

روح الجنان

**RŪḤ-UL-JANĀN.**

A portion of a very extensive, rare and old commentary on the Qurān, in three volumes.


In the colophon of the third volume, where the author is called أبو الفتح الحسين مَعْمَدْ اَکْرِمْ الزراوي, the work is designated روح الجنان و روس الجنان. Háj. Khal., vol. III, p. 488, does not give any particulars about the work or the author, but simply remarks روس الجنان في التفسير.

The author of the *Kašf-ul-Ḥujub*, p. 294, who calls the work روح الجنان و روح الجنان, also does not help us in ascertaining the time in which the author flourished, but says that the entire work consists of twenty volumes:—

روح الجنان و روح الجنان في تفسير القرآن في عشرين مجلداً

بالفارسية اجمال الدين أبو الفتح الحسين بن علي بن محمد الخزاعي الزراوي.

Regarding the number of volumes of Abūl Futūḥ’s commentary on the Qurān, Nūr Ullah Shūstari, in his Majālīs, fol. 251b, says that
the Persian commentary, complete in four volumes, is perhaps extant also in eight volumes, and that the remaining volumes pertain to the Arabic commentary. It is further stated in the Majālis that Abul Futūḥ was a contemporary of the author of Kāshshāf (d. A.H. 538 = A.D. 1143), and that his grandfather Khwājah Imām Abū Sa'īd wrote the work.

Vol. I.

Two folios from the beginning, containing the preface and the earlier part of the commentary upon the first Sūrah (الفاتحة), are missing. The MS. opens abruptly with the folio marked ٣, and the first verse commented upon runs thus:

الزَّكَاتُ لِلرَّحْمَانِ ۛ وَتَفَصِّلْ إِنَّ بُرَءَتْ اكْرُوهُمْ كَذَٰلِكَ كُلُّ كَرَّارٍ كَرَّ بَقِ.

The next verse commented upon is:

This first volume comprises the following Sūrahās:

الفاتحة on fol. 3a.
البقر on fol. 4a.
آل عمران on fol. 68a.
النساء on fol. 100a.

It concludes with a portion of the commentary upon the verse

وَأَذْلِكَ لِيُبَيِّنَ لَكُمْ مِنَ الْقُرْآنِ مَا نُقِيبُوا بِهِ لَهُمْ إِلَّا ارْتُدُّوا.

No. 1115.

foll. 119-230 (112); lines and size same as above.

Vol. II.

The second volume, in continuation of the preceding copy.

The first verse commented upon runs thus:

إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا - بِدِيرَتَيْنِ كَفَى بُدْوٍ وَ هِنَثُ خَدَّمَيْنِ

تعالى بِهرهْ نُجْبَى نُطَاهُ بَلۡي وَ شَمَرُ كُنَفَدَه وَ بَادِشُ دَهَّدَهُ

Contents:

المَبارِدة on fol. 134a.
الانعام on fol. 162b.
العَرَاف on fol. 185b.
البقر on fol. 214b.
التوبة on fol. 226a.
The last words commented upon are:

• و لوكه المشركون يا إيا الذي

No. 1116.

foll. 231-351 (121); lines and size same as above.

Vol. III.

Continuation of the preceding copy, extending from the latter portion of Sūrah al-Qūra'ah to the end of Sūrah al-Kifār. It opens with the commentary upon

آمنوا أيها الذين آمنوا كتب الله لكم بالمتاز فلكنه:

Contents:

- يونس on fol. 246a.
- هود on fol. 258a.
- يوسف on fol. 269b.
- رعد on fol. 293a.
- إبراهيم on fol. 302a.
- حجر on fol. 308b.
- نحل on fol. 313b.
- بيتي إسرائيل on fol. 322a.
- كهف on fol. 332b.

All three volumes are written in a learned Naskh by the scribe تاج الدين علي عمر الظواهري. The colophon of the third volume, dated Harāt, Rabi‘ I, a.h. 734, runs thus:

فقد وقع الغانم في كتابة هذة الفصل الأول من روح الجذان وروض الجذان في تفسير القرآن جمعه الصدر الابن الإمام الزاهد العالم جمال الملك ودائم قطب السلام والمسلمين أبو الفتح الحسيني محمد الرازي رحمه الله وله هذا خط العبد الضعيف الصغير الراجحي إلى رحمة الله عليه تاج الدين علي عمر الظواهري فقر الله له ولوالده وجميع المومنين و المومنات ببادلة هزاة من تنال الله عن ائتاف في الآخر ربيع الأول سنة اربع وثلاثين وسبعمائة •
The following note at the end of the third volume assigns the ownership to Sayyid Safdar Nawwâb of Patna:

تفسیر روح الجنان مكتوبة سنة ۸۷۳ ه ممولة ۲۶ معفر نواب عظيم

آبادی

No. 1117.

foll. 360; lines 27; size 13 x 8½; 11 x 5½.

بدر موج

BAHîR-I MAWWÎJ.

A very extensive commentary on the Qurân, complete in four volumes.

Author: Qâdi Shihâb-ud-Dîn Malik-ul-Ulamâ bin Shams-ud-Dîn bin 'Umar uz-Zâwuli ud-Daulatâbâdi: قاضي شیخ الدول شمل العلما بین شمس الدين بن عمر الواعلي الدولتبابدي.

The author, who was born in Daulatâbâd, was a pupil of Maulâna Khwâjâgi and Qâdi 'Abd-ul-Muqtadîr of Dîhli. On the eve of Timûr's invasion of Dîhli, Shihâb-ud-Dîn fled from Dîhli with Maulâna Khwâjâgi. The latter settled in Kâlpî, while our author came to Jaumpûr. Here he was received with honour by the reigning king Sulṭân Ibrâhîm Shârqi (A.H. 804–844 = A.D. 1401–1440), a great patron of learning. Shortly afterwards the king honoured the author with the title of Malik-ul-Ulamâ and appointed him Qâdi-ul-Qudât of Jaumpûr. The author's father Shams-ud-Dîn was also a good scholar, and wrote a commentary upon the Kâfiyâh of Ibn-i Hâjib. See Brock., vol. ii, p. 220.

Shihâb-ud-Dîn died in Jaumpûr, 25 Rajab, A.H. 849 = A.D. 1445, and was buried on the southern side of Sulṭân Ibrâhîm Shâh's mosque. See Ma’âşir-ul-Kirâm (Library Copy), fol. 83b. See also Subhât-ul-Marjân, p. 39; and Hadâ’iq-ul-Ḥanâfiyâh, p. 319. The author of the Akhyâr-ul-Akhîyâr, p. 169, says that Shihâb-ud-Dîn, who was a scholar of great reputation, was also well versed in poetry.

Besides the present work the author wrote the following:

حواشي كالية.
ارشاد در علم نجو.
بديع الميزان دن فن بلاغت.
شرح يزوين در اصول فقه تا بحت امر.
COMMENTARIES ON THE QUR'AN.

A short notice of the author, copied by the donor from the Subḥat-ul-Marjān, is found on a fly-leaf at the beginning of the first volume.

Vol. I.

In the preface the author dedicates the work to his royal patron Sultān Ibrāhīm Shāh, and enumerates several works as those consulted in writing the present commentary.

This volume extends from the beginning of the Qur'ān to the end of the Sūrah al-an'am.

A copy of the work, comprising the first eight Sūrahs, is noticed in Ethé, Ind. Office Lib. Cat., No. 2679.

The first volume of the commentary has been lithographed at the Nawal Kishore Press, Lucknow, 1880.

No. 1118.

foll. 356; lines and size same as above.

Vol. II.

The second volume, in continuation of the preceding copy, comprising Sūrahs al-ālām to al-‘ālām.

The earlier portion of this volume, foll. 1–39b, line 9, forming the latter portion of Sūrah al-an'am, is a repetition of foll. 325–360 of the preceding copy.

No. 1119.

foll. 305; lines and size same as above.

Vol. III.

The third volume of the above work, comprising Sūrahs al-‘ālām to al-sādāt.
No. 1120.

foll. 273; lines and size same as above.

Vol. IV.

The fourth volume, extending from Sūrah ص to the end.
All four volumes, written in a careless Nasta'liq by an illiterate scribe, are full of clerical mistakes. The verses of the Qurān commented upon are omitted in many places, and sometimes the commentary is too.

This last volume is dated 1 Rabi' 1, A.H. 1265.

No. 1121.

foll. 387; lines 21; size 12½" × 8½"; 8½" × 4½".

Another copy of the fourth volume of the Bahr-i Mawwāj, comprising Sūrah ص to the end.

Beginning:

• ص - صاد حرفًا إز حروف معجم آمَنَ ألمَ

Written in ordinary Nasta'liq within coloured borders.
The colophon is dated a.h. 1101, the 34th year of Aurangzib's reign.

No. 1122.

foll. 438; lines 20; size 12½" × 10; 8½" × 6½".

A copy of the first volume of the Bahr-i Mawwāj, comprising the commentary from the beginning of the Qurān to a portion of the āyāt; beginning as usual.

This volume breaks off with the commentary on the verse ناذا هي تلَقَف ما بالقرون.

No. 1123.

foll. 315; lines and size same as above.

The second volume of the above, being a continuation of the preceding copy; beginning with the commentary on the verse توقَع الْعَقِد و بطل ما كانوا يعملون.
This volume breaks off with the verse towards the end of the text.

Both volumes are written in learned Naskhī with copious emendations on the margins written in the same hand as the text itself.

Not dated; 17th century.

No. 1124.

foll. 415; lines 29-30; size 12½ x 8; 8 x 5.

جوهر التفسيـر لتنفیذ الأعمـر

JAWĀHIR UT-TAFSĪR LI TUḤFAT-UL-AMĪR.

The first volume of a very extensive, but rare, commentary on the Qurān.

Author: Ḥusayn Wāʿiz Kāshīfi

Beginning:

نبذة عن القرآن الكريم - زينت فاتحة هر كتاب وزیر خاتمة هر خطاب جزایا؛ تنزیل رب الآيات جملت كلمة آله

The author Husayn Kāshīfi (d. A.H. 910 = A.D. 1505), who has already been mentioned, vol. vi, No. 498, says in the preface to his smaller commentary, the موهب عليه (see No. 1126), that he undertook, at the request of Mīr 'Ali Shīr, to write this extensive commentary in four volumes; but, after finishing the first volume, he was prevented by many hindrances from continuing the work. He therefore wrote the smaller commentary to satisfy his patron.

The present MS. comprises the commentary on the first three Sūrahs, preceded by a detailed introduction to the science of the Qurān and its exegesis, divided into four آل اصل, each subdivided into several عونوان, as follows:

I. fol. 3ª. در بین شمله از فضایل قرآن و ذکر بعضی از اسامی آن و مقابله حدوث و قدام و حقیقت تکلیم و کیفیت سماح عنوان, in four

II. fol 7ª. در جامعیت قرآن و انشاب علوم دینیه از آن و بیان علیمی که تملق بقران دارد و انجه مفسر را از دانستی آن عنوان, in five

چاره نیست.
III. fol. 13th.  در ذكر الفاتحة كم مفصل متداول است وبيان برهان عنوان أزمان من معاني هايك ازْرَانَ. in eight

IV. fol. 19th.  عنوان در تراي متفرقه in six.

The introduction, with nothing to mark that it is finished, but as if it still continued, proceeds with the commentary on بسم الله, fol. 32th, and the first Sūrah (الفاتحة), fol. 46th.

The commentary on the second Sūrah (البقر) begins thus on fol. 122th:

- ابن سورة را در قرآن بكثرة عدد آيات نظير ليست

The commentary on the third Sūrah (آل عمران), begins thus on fol. 290th.

سورة بزروقور است متضمن احكم و اخبار و منطوي بر حقائق

It would appear from the concluding lines in this volume that the author completed the work in A.H. 891—A.D. 1486, expressed by the word:

- فيض

چون بذوب فيه غشت تمام

فيض اور باد تأقلمت تمام

The three parts, viz. the introduction, the commentary on the second and the third Sūrah, are respectively designated (most probably by the scribe of the copy) جلد فيجوم - جلد دوم - جلد اول; but at the end the commentator himself calls the entire commentary مجلد اول 'the first volume':

- بديستياري تزويق الهي ............. مجلد اول از كتاب جواهر التفسير

 لنصفة الخير اسمت تمام يام است एँथम باقي مجلدات از اعانت حضرت

 rahatsız العطيات مرجع است و مامل

The statement of Häj. Khal., vol. ii, p. 641, that the Jawâhir-u-Tafsir of Kâshîfi is a commentary on the الوهابي and the third Sūrah (آلو مامرة الالقر) and that the preliminary portion deals with the science of Exegesis, shows that he (Häj. Khal.) did not take into account the commentary on the first Sūrah (الفاتحة), which Kâshîfi includes in his introductory portion. See Dr. Ethë's remarks on this point (Bodl. Lib. Catalogue, No. 1805). The جواهر التفسير in J. Aumer, p. 127, and the Cat. des MSS. et Xylographes, p. 247, is a wrong designation for Kâshîfi's smaller commentary, the
as both the opening lines of those copies and their date, A.H. 897 clearly prove. Parts of this volume are noticed in Rieu, i, p. 11. A larger volume, like the one noticed below, is mentioned in Ethé, India Office Lib. Catalogue, No. 2680.

Written in learned small Naskh with an illuminated double-page ‘Unwān at the beginning and head-pieces on foll. 1⁰, 122⁰, and 290⁰. Two illuminated stars at the beginning.

The colophon is dated the 23rd day of Safar. The year is not given; apparently beginning of the 16th century.

No. 1125.

foll. 554; lines 25; size 14 × 9; 9 × 6.

The same.

Another copy of Kāshīfī’s Jawāhir-ut-Tafsīr, comprising the first volume and a portion of the second.

Beginning as above.

Introduction, fol. 1⁰.

First Sūrah, fol. 62⁰.

Second Sūrah, fol. 154⁰.

Third Sūrah, fol. 372⁰.

Fourth Sūrah, fol. 518⁰, begins with a short preface, thus:

بسم الله الرحمن الرحيم - خطة قدس است بملك قديم
بعد از تمييز فوائد موضوع بيانين و تأييد مباني ثناخبازن وافق اسراز
بسبب المثنى الغناء

In this short preface Kāshīfī says that after concluding the first volume, he presented it to his patron Mir ‘Ali Shir, at whose request he commenced to write the second volume in Dūl-hijjah, A.H. 892 = A.D. 1486. It breaks off in the middle of the explanation of the verse

 فلا تك أينك لا يؤمنون حتى يحكموك فيما شجرا بذؤم

Foll. 1–171 have thin paper pasted over them, and the contents are mostly illegible.

Written in fair Naskh within gold and coloured borders. The first two pages are gorgeously embellished. Other illuminated frontispieces are on foll. 1⁰, 154⁰, 372⁰ and 518⁰.

The colophon of the commentary on the third Sūrah is dated 26 Dūlqa’d, A.H. 975.
No. 1126.

foll. 600; lines 31; size 10\frac{1}{4} \times 6\frac{3}{4}; 5\frac{1}{2} \times 3\frac{1}{4}.

Mawâhib-i 'Aliyyah.

A very correct and exceedingly valuable copy of the well-known commentary on the Qurân by Husayn Wâ'iz Kâshifi, complete in one volume.

Beginning: —

بعد از تمهيد قواعد معاذ الدين و تأسيس مباني تفاحونی حضرت

We learn from the preface that the author undertook to write this work for his patron Mir 'Ali Shir, in Muḥarram, A.H. 897=A.D. 1492 (i.e. five years after he commenced to write the second volume of his larger commentary, Jawâhir-ut-Tafsir; see No. 1124).

At the end the author quotes the following Rubâ'i, composed by his son, in which the day of the month, on which the work was completed, is ingeniously used as a chronogram: —

با خامه که این نامه اقبال نوشت
و انجام صنعت بایمه الغال نوشت
کفتم مه و روز رسل تاریخ نویس
فی الحوال دوم شهر زهوار نوشت

The numerical value of the words دوم شهر زهوار is equal to A.H. 899=A.D. 1494.

The work is usually styled Tafsir-i Ḥusayni تفسیر حسینی. For other copies see Rieu i, pp. 9-11; and Supplement, p. 1; E. G. Browne, Cambridge Catalogue, pp. 37-40; Dorn, S. Peters burg Catalogue, p. 247; Aumer, München Catalogue, p. 127; Ethé, Bodl. Lib. Catalogue, Nos. 1805-1808; Ethé, Ind. Office Lib. Catalogue, Nos. 2681-2690; Cal. Madrasah Lib. Catalogue, p. 60; Fleischer, Leipzig Catalogue, p. 390; Mehren, Copenhagen Catal., p. 3, etc. A Turkish translation of the work was made by Abul Fadl Muḥammad bin Idris Bîdîsî, who died A.H. 982=A.D. 1574.

The commentary on the first half of the Qurân (Sûrahs to the الكیف) comprises foll. 1-302, the remaining portion covers the second half.
This valuable MS. contains two seals, one small and the other large, found throughout the copy. They are impressed on the margin of every third or fourth folio, but unhappily all of them have been ruthlessly obliterated by some mischievous hand. I have, however, made an attempt to decipher them, but I am not sure of the correct reading. Of the two seals, the smaller one, dated A.H. 980, seems to read thus:—

\[ \text{وقف رغة زندة فيل احمد جام} \]

The larger one, without any date, has a Rubā'i in the outside circle which I have attempted to read thus:—

\[ \text{ توفيق قو يتحم ز فضال علم} \\
\text{أين درج اللى كه نصيرت نظم} \\
\text{از دل كرم وقف باخلاص تمام} \\
\text{برغوه جد خوشتني احمد جام} \]

In the centre of this larger seal is found the following inscription:—

\[ \text{واتله جلال الدين محمد بن محمد بن احمد الجامي} \]

The seals show clearly that Jalāl-ud Din Muḥammad bin Muḥammad bin Aḥmadul-Jāmī bequeathed this valuable MS. to the sacred tomb of his ‘grandfather’ Ahmad-i Jām, surnamed Zandpil, i.e. Shaykh-ul-Īslām Abū Naṣr Aḥmad bin Abul Hasan un-Nāmaqī ul-Jāmī, the world-wide celebrated saint of Jām, who was born A.H. 441 = A.D. 1019, and died A.H. 536 = A.D. 1141 and who has been mentioned in this Catalogue (vol. i, p. 30) as the author of a Diwān.

In some places the seals have been disfigured; in others, obliterated. Marks of scratches are also visible in several seals. Three seals at the end of the copy have been very artfully erased and several of them, towards the beginning, have been carefully illuminated so that they should not be recognised.

The above facts show that this valuable MS. was stolen from the sacred tomb of the great saint Aḥmad-i Jām, and some way or other found its way to this Library.

Frequent marginal emendations and notes, and the word بلغ, occasionally found on the margins, show that the copy received a careful revision and collation.

Written in beautiful and very minute Nasḵb within gold and coloured borders, with sumptuously decorated ‘ūnwāns on the first two pages. The text of the Qurān, written with diacritical points, is overlined in red.
The following colophon, dated Tuesday, 1 Dulqa'd, A.H. 941, is found at the end of the first part, fol. 302a.

تمت بقرار روزة شفته أول إز ماذا ذكر القعدة في سل نصص
وجمل وليم دراقت نازم بيشين بخط عبد الفضييف النحيف راجي
إلى رحمة الله المذان جلال الدين محمود بن برهان حافظ كلام ملك
العالم

No. 1127.

foll. 546; lines 27; size 10½ x 6½; 7 x 4.

The Same.

A very correct and splendid copy of the same commentary, complete in one volume.

Beginning as the other.

The second half of the commentary, comprising Sūrahs 274

کیعس - در مواریب موقیان بادیه از مواریب الہی المخ

The marginal corrections, and the word,بلغ, found in several places, show that the MS. was revised and collated.

Written in beautiful minute Nasta'liq within gold and blue borders, with an illuminated frontispiece at the beginning.

Not dated; apparently 17th century.

The fly-leaf at the beginning contains several interesting seals. One of them, bearing the figures 1087 on the left side and 19 in the centre, contains the following lines:

زلف شفنشناء کون و مكان
محمد رنا شد رنادار خان

From this we can conclude that Muḥammad Wafā received the title of Wafādār Khān in A.H. 1087 (A.D. 1676), the nineteenth year of 'Ālamgir's reign.

Another seal, this one of Kamāl, of 'Ālamgir's time, in which the date is illegible, can be read thus:

شایع عالمگیر را اطلس نت و احسان برکمال
The modern seal of one Ibrāhīm, dated A.H. 1200, contains the following inscription:

رَحْمَتُ حَقَّ زَيْبٍ فَضْلٌ عِمَّ
شَهِيْدُ شَامِلٌ بِصَالِ اِبْرَاهِيم

A seal of 'Abd Ullah Khan of 'Ālamgir's time, dated A.H. 1075, reads thus:

عبد الله خان خاندان زاد شاه عالمگیر

The seals of Nawwāb Sayyid Vilāyat-'Ali Khān and Sayyid Khwurshid Nawwāb of Patna are found at the beginning and end of the copy.

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**No. 1128.**

foll. 504; lines 27; size 12 x 8; 9 x 5½.

The Same.

Another copy of Husayn Wā'iz Kāshifi's Mawāhib-i 'Aliyyah, complete in one volume; beginning as usual.

The commentary on the first half of the Qurān, viz. Sūrahs to the end of 1-261⁰; the remaining portion covers the second half.

Written in ordinary Nasta'liq within red borders.

The colophon of the first half is dated A.H. 909.

The MS. is in a damaged condition, especially the latter portion, which is badly worm-eaten.

---

**No. 1129.**

foll. 546; lines 19; size 9½ x 6⅓; 6⅓ x 3⅓.

The Same.

The first half of Kāshifi's Mawāhib-i 'Aliyyah, beginning as usual.

It extends from the beginning of the Qurān to the end of 1-261⁰.

Written in fair Nasta'liq within gold borders with gorgeously illuminated 'Unwāns in the first two pages.

Not dated; 18th century.

Scribe: Nār Muḥammad.
No. 1130.

foll. 508; lines and size same as above.

The second half of the above, comprising Sūrahs ал-ғاتحة to الْقُوْم الصَّالِحِينَ.

Beginning:

• ۢبِيْعَصَ - ذِرُ مِوَاهِب مُوَفَّيْنِ بَادِيهُ اَز مِوَاهِب الْمَيْمَ أَلْـَّهُ

Not dated; written by the scribe of the preceding copy.

---

No. 1131.

foll. 216; lines 29; size 12 x 7; 9 x 5.

The Same.

The same commentary by Kāshīfī, complete in two volumes.

Vol. I.

Beginning as usual.

This first half of the commentary comprises Sūrah الْقُوْم الصَّالِحِينَ to بنى إسْرَائِيلِ.

Written in fair Naskh within gold and blue borders with an illuminated ‘Unwān and a head-piece.

---

No. 1132.

foll. 236; lines and size same as above.

Vol. II.

The second half of the above, extending from the beginning of Sūrah الْقُوْم الصَّالِحِينَ to the end of the Qurān.

Beginning:

الْحَمَدُ لَلَّهِ الَّذِي أَنزَلَ عَلَى عِبَادَةِ النَّاَبِثِ ثَثَانِيْسٌ مِرْخَادًاَوَد

• رَاسِتَ الْأَلْـَّهِ

Written by the scribe of the preceding copy.

The last folio bears the seal of Qābil Khān of ‘Alamgīr’s time. Another seal on the same folio is illegible.

Not dated; apparently 17th century.
No. 1133.

foll. 422; lines 27; size $12 \times 8\frac{1}{2}$; $7\frac{1}{4} \times 5$.

The Same.

The first half of the same commentary, comprising Sūrah Sūrah 56: felaa' to the end of Sūrah 30: Bani Israel.

A correct copy. Written in learned Naskh within red borders. The first five folios are written in a different hand.

Not dated; apparently 17th century.

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No. 1134.

foll. 376; lines 25; size $10\frac{3}{4} \times 6\frac{1}{2}$; $7\frac{1}{4} \times 4$.

The Same.

Another copy of the first half of the same work, extending from the beginning of Sūrah 62: al-kahf to the end of Sūrah 29: al-kahf.

A good copy. Written in good Naskh with occasional marginal notes.

Not dated; apparently 17th century.

The seals of Nawwāb Sayyid Vilāyat 'Ali Khān and Sayyid Khwurshid Nawwāb of Patna are found at the beginning and end of the copy.

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No. 1135.

foll. 447; lines 21; size $12 \times 8\frac{1}{2}$; $10\frac{3}{4} \times 5$.

The Same.

A defective copy of the first volume of Kāshīfī's Mawāhib-i 'Aliyyah, beginning as usual.

There is a lacuna after a few lines of the preface. The commentary extends to a portion of Sūrah 56: felaa'.

The MS. is worm-eaten and water-stained. There are several gaps towards the beginning of the copy.

Written in ordinary Nasta'liq.

Not dated; 19th century.

vol. xiv.
No. 1136.

foll. 433; lines 27; size 12½ × 6½; 10½ × 4.

The Same.

A copy of the latter half of Kâshîfî's Mawâhib-i 'Aliyyah, comprising the commentary from the end of the Qurân. Written in careless Indian Ta'liq within coloured borders.
Dated A.H. 1236.
The MS. is in a damaged condition.

No. 1137.

foll. 99; lines 11; size 8¾ × 5½; 5¾ × 3¼.

The Same.

The concluding portion of Kâshîfî's Mawâhib-i 'Aliyyah, containing the commentary upon the last chapter of the Qurân. Beginning:

جوہر حضرت رسالت پناہ مسیحہ مسیح عليه وعلم دعوت آشکارا کر

QRAN BR_FILX Q_F fit

The commentary is followed by the earlier portion of the 8th Chapter of the Qurân, beginning with و لآو نا and ending with the Sûrah al-Mas, with an interlinear paraphrase in Persian.
Written in ordinary Nasta'liq.
Dated Dulqa'd, A.H. 1009.

No. 1138.

foll. 8; lines 11; size 6½ × 4½; 4½ × 2½.

A collection of verses occurring in the Mawâhib-i 'Aliyyah of Husayn Kâshîfî.
Beginning:

بسم الله بقام خدامی سرائی پرستان الرحمن بخشیدنی بر خلق آلم

The collector's name could not be traced. The verses, some of which are followed by a short explanation, are not in any order.
Written in Nim Shikast.
Not dated; 19th century.
No. 1139.

foll. 419; lines 25; size 11 x 7; 8½ x 4.

Tafsir-I Fatihat-Ul-Kitab.

A detailed commentary on the first Surah (الفاتحة) of the Qur'an.
Commentator: Mu'in bin Ḥājī Muḥammad ul-Farāhī مولانا معين بن حاجي محمد الفراهي.

Beginning:

ربنا انتان صانع رحمة و هنالك من امرئنا رشدا الحمد لله

The author has already been mentioned in connection with his popular work معارة المبيرة. See No. 486.

The commentary which, according to the author's statement in the following work, seems to form a part of his larger commentary, entitled حدائق العقابي, deals with the miraculous or supernatural power of the Qur'an; its legendary and historical events; the circumstances connected with the revelation of the Surah الفاتحة; its pre-eminence, and the virtues of some of the letters and words in the Qur'an, etc., etc.

After a long discussion on the preliminary formulae امواد بالله and the commentary on the الفاتحة begins on fol. 157a. The explanations are intermixed with sayings of the Prophet, distinguished saints and eminent persons, illustrated by anecdotes. The latter portion of the work is devoted to the events which are to take place after death, the day of resurrection, hell, paradise, etc., etc.

On the title-page the work is called اسرار الفاتحة and so on the margin of the Habib-us-Siyar (Library MS. No. 466); but in the Hadā'iq-ul-Hanafiyyah, p. 358, it is called تفسير فاتحة الكتاب. A commentary on سورة بيسف by this author is noticed below.

Written in fair Naskh.
Dated 9 Jumādā I, a.h. 1109.
Scribe: حافظ نور محمد ولد جان محمد الهربلي.
Marks of collation are found throughout the copy.
No. 1140.
foll. 296; lines 21; size 9×5½; 6½×3½.

تفسیر سورة يوسف

TAFSÎR-I SÛRAH-I YÛSUF.

A commentary on the سورة يوسف.

Author: Mu'in bin Ḥâjî Muḥammad ul-Farâhî.

Beginning:

ربنا اتنا من لدنك رحمه وهي لنا من أمرنا رشدا آل‌بильно

The author says in the preface to the present work that after writing the commentary on the سورة والفاتحة and البقرة, entitled وحدائق العقابین, he was thinking of writing a commentary on سورة يوسف، when some of his friends, interested in the Qurānic stories, requested him to begin with the commentary upon سورة يوسف. So he wrote this commentary, which, he says, will form a part of his تفسیر يوسف.

In the beginning the author dwells at length upon the characteristic qualities and peculiar benefits of سورة يوسف.

Written in fair ناسک within coloured borders with an illuminated head-piece.

Not dated; 17th century.

No. 1141.

ffoll. 279; lines 21; size 10×6½; 6½×4.

The Same.

Another copy of Mullâ Mu'in's commentary on سورة يوسف; beginning as above.

Written in fair Nasta'liq within gold and coloured borders with an illuminated head-piece. The original folios have been mounted on new margins.

Several seals of Shâh Jahân's time are found at the beginning of the copy.

A note at the end says that the MS. was purchased at Shâhjahân-âbâd from a book-seller Ḥafiz İbrahim in a.H. 1076.

Not dated; 17th century.

Scribe: خليل الله الفرّشي العباسي.
No. 1142.

foll. 350; lines 19; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of Mu'ın's commentary on سورة يوسف, beginning as above.
Written in ordinary Indian Ta'liq with occasional marginal notes.
Dated Ramadân, A.H. 1104.
The seals of the late kings of Oude are found at the beginning and end of the copy.

No. 1143.

foll. 302; lines 20; size $10\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

The Same.

A damaged and defective copy of Mullâ Mu'ın's commentary on سورة يوسف.
The MS. is defective both at the beginning and end. It opens abruptly thus:

نا تماشىلى باخ رضوان ﷺ نذى رقبش بعمايجي•

corresponding with the last line on fol. 22a of the preceding copy. It breaks off with the commentary on the verse انى هو العليم العليم.
Written in careless Indian Ta'liq.
Not dated; 19th century.

No. 1144.

foll. 323; lines 28; size $13\frac{1}{2} \times 7\frac{1}{2}$; $9\frac{1}{4} \times 4\frac{1}{4}$.

ترجمة الخواص

TARJUMAT-UL-KHAWAS.

An extensive Shi'ah commentary on the Qurân, complete in two volumes.
Author: 'Ali bin Hasan uz-Zawwâri علي بن حسن الزواري.
In the preface the author says that his main object in writing the commentary was to show that some verses of the Qurân apply to,
and were meant for, 'Ali bin Abi Ṭālib—a fact not mentioned by other commentators.

A versified chronogram, found at the end of the second volume, expresses the date of the completion of the work, A.H. 946 = A.D. 1539:

\[
\text{از فضل الله جون بتمام رشد}
\]
\[
\text{تاريماً رمي از فضل الله است عيان}
\]

The words are equivalent to 946.

The work and the author are mentioned in Kashf-ul-Ḥujub, fol. 33a. A copy of the work is noticed in Ethé, Ind. Office Lib. Cat. No. 2691. See also Rieu i, p. 12b, where a copy of the first half of a Shī'ah commentary, which seems to be identical with the present volume, is described. Another copy, in two volumes, comprising Sūrah 1–18 is noticed in the Būhār Library Cat., vol. i, p. 109.

Vol. I.

Beginning:

\[
\text{حمد بعهد وشكر بعهد منعمي را سرد كه شقائق حقائق خرافي را در}
\]
\[
\text{حدائق صدور انسان بشگفایاند الال}
\]

The first volume extends from the beginning of the Qurān to the end of the الكیف.

No. 1145.

foll. 346; lines and size same as above.

Vol. II.

The second half, or the continuation of the preceding copy, comprising Sūrah 19 to the end of the Qurān.

Beginning:

\[
\text{کبیعیص - آرده اند كه حضرت رسالت را ...... سه صورت است}
\]

Both volumes are written by محمد کاظم ابن عیسی ابن محمد المداني in ordinary Nasta'liq within gold and coloured borders with an illuminated head-piece at the beginning of the first volume. Marginal emendations are found here and there in both volumes.
The first volume is dated Shawwâl, A.H. 1078, and the second, Rajab, A.H. 1079.

Five seals, four of which are illegible, are found at the end of the second volume. The legible one bears the inscription شجاع علي خان ببادر and is dated A.H. 1230.

No. 1146.

foll. 316; lines 28; size 13½ × 8½; 8½ × 5.

KHULÂŞAT-UL-MANHAJ.

Another Shi‘ite commentary on the Qurâân, complete in two volumes. Lith. Teheran, 1864.


Maulânâ Fatâh Ullaâ, son of Maulânâ Shukr Ullaâ of Kâshân, was a good theologian and well versed in medicine and philosophy. According to Kasht-ul-Hujub, p. 208, he died at Kashmîr in A.H. 978 = A.D. 1570. For further particulars of the author and the work see Rieu i, p. 12 and iii, p. 1077; Ethé, Bodl. Lib. Cat. No. 1809; Ethé, Ind. Office Lib. Cat. Nos. 2692–2695; C. Stewart's Cat., p. 171; Bühár Lib. Cat., vol. i, p. 111.

Fatâh Ullaâ wrote a very extensive Persian commentary on the Qurâân, in five volumes, entitled مثنى الصادقین فی الزم المغالطین (see Ethé, Bodl. Lib. Cat. No. 1809 where a complete copy is mentioned) of which the present work is an abridgement. Other works of the author are تنیه البلاغة (a commentary on the البلاغة, or the discourses and letters of 'Ali bin Abi Tâlib, collected by Sayyid Rađî-ud-Dîn), composed in A.H. 955 = A.D. 1548; and a Persian translation of Jamâl-ud-Dîn Hasan ul-Hilli’s قواعد الأحكام.

Vol. I.

Beginning:—

ٌحمدی چون کلمات رباني بی غایت شایسته لطیفیست که از معض

جلالا وفی ابتدی بواسطة جواد بالغ

It comprises the first half of the work, closing with the end of Sûrah al-Kafîf.
No. 1147.

foll. 413; lines and size same as above.

Vol. II.

The second half of the *Khulāṣat-ul-Manhaj*, being a continuation of the preceding copy.

It extends from the end of the Qurān.

Beginning:

سُورَةُ هُز़م - از ابی بیں کے باب رواہت است کے رسول صلى الله عليه و سلم فی خود کے شرکہ سورةُ هُز़م بپہواندن آئِنَّ

Both volumes are written by the same scribe in beautiful minute *Naskh* within gold borders with an illuminated head-piece at the beginning of each volume. Marks of collation are found throughout both volumes.

The colophon at the end of the second volume is dated 20 Jumādā II, a.h. 1099.

Scribe: یابو العمس.

The seals of Nawwāb Sayyid Vilāyat 'Ali Khān and Sayyid Khwurshid Nawwāb of Patna are found at the beginning and end of both volumes. A note by Sayyid Muḥammad Ismā‘īl (son of the above Sayyid Khwurshid Nawwāb), dated 21 July, 1903, and found at the beginning of the first volume and at the end of the second, says that he presented these volumes to the Library in honour of the visit of the Hon'ble H. Bourdillon to the Library.

No. 1148.

foll. 450; lines 23; size 12 x 8; 8½ x 5½.

The Same.

Another copy of the first volume of the *Khulāṣat-ul-Manhaj*, comprising the first half of the work, closing with the end of Sūrah al-Kaff. Beginning as usual.

Emendations, marginal notes and explanations are found throughout the copy.

Written in fair *Naskh*.

Dated a.h. 1078
COMMENTARIES ON THE QURĀN.

The work is wrongly designated "the commentary by Maulānā Kāshī" in the colophon:

A note on the fly-leaf at the beginning assigns the ownership of the MS. to Sayyid Šafdar Nawnāb of Patna:

No. 1149.

foll. 581; lines 27; size $13\frac{1}{2} \times 9; 10 \times 6\frac{1}{4}$.

The Same.

A copy of the second volume of the Khulāsat-ul-Manhāj, extending from the beginning of Sūrah al-Mūmin to the end of the Qurān.

Beginning:

Written in ordinary Indian Ta'lliq. Occasional marginal notes. The colophon says that the scribe Muhammad Akram of Sultānpūr, Lahore, transcribed this copy at the request of Āqā Karbalā'ī Muḥammad Afḍal, A.H. 1166.

No. 1150.

foll. 404; lines 31; size $9\frac{1}{2} \times 5\frac{1}{4}; 7\frac{1}{2} \times 4$.

TAUḌĪH.

A slightly defective commentary on the Qurān, entitled توضيح. Some few lines from the beginning are wanting, and the MS opens abruptly thus:

The beginning of the work, as given in the Būhār Library copy (see Būhār Lib. Cat., vol. i, p. 115), is:

Hamd Allāh kā Bahstāda Bīrāmahāmade Tārāmī Mūmināda Mādha da Hađada Mār
Mūmināna Rā wa Bīm Nāmaīnd (1) Mār Kāfāra Rā Bībān Kāndēda Hālāl Rā Hūmām
The first five lines of the Būhār Library copy are wanting in the present MS.

The author, who does not reveal his name, says in the preface that he wrote this commentary in a concise form for the use of beginners, and Mooslms in general, basing it on trustworthy works such as كشف زید و دینوری for which he gives the abbreviations د and ك.

The text of the Qur'ān is written in red.

Written in ordinary Naskh.

Not dated; 16th century.

No. 1151.

foll. 341; lines 19; size 9½ × 6; 7 × 3½.

اصدق البيان

AşDAQ-UL-BAYĀN.

A commentary on the Qur'ān.

Beginning:

الحمد لله رب العالمين و الصلاة و السلام .... اما بعد بداية اذكَر

The name of the commentator could not be traced. The full title of the work, as given in the preface, is اصدق البيان في نص القران مرّات و مواعظ الرحمن, but on a fly-leaf at the beginning it is called the second fourth part of the Haqā'iq-ut-Tafsīr.

The date of composition of the work is also not given, but the commentator's frequent reference to the Yūsuf Zulaikha of Jāmī (d. A.H. 893 = A.D. 1492), who is mentioned as 'deceased,' proves that it was written not long after the death of that celebrated poet.

The MS. comprises the commentary on Sūrahss seventh to seventeenth, as follows:

Sūrāt Isrā', on fol. 6a; Sūrāt Nūn, on fol. 57b; Sūrāt 'Ad, on fol. 77a; Sūrāt Yusuf, on fol. 114b; Sūrāt Hūd, on fol. 140a; Sūrāt Al-'Imran, on fol. 166b; Sūrāt Al- Kahf, on fol. 211b; Sūrāt Al-Mūminūn, on fol. 224a; Sūrāt Al-Baqara, on fol. 235a; Sūrāt Al-Tafshil, on fol. 245a; Sūrāt Al-Maṣdūd, on fol. 271b; Sūra of the vegetation; on fol. 313b.

A list of the contents is given at the beginning.
COMMENTARIES ON THE QURÂN.

Written in fair Nasta'liq.
Dated, Dulqa'd, A.H. 1038.
The MS. is damaged and worm-eaten.

No. 1152.

foll. 543; lines 19; size 12 x 7; 8 x 4.

An anonymous commentary on the Qurân.
The author, who does not reveal his name, says at the beginning that he wrote this commentary in easy Persian for friends who took an interest in reading the Qurân.

Beginning:—

• دیو اکثریتلستی ذوق ثالوث قران دارند ر بقم مضمون

The date of completion, A.H. 1059 = A.D. 1649, is expressed by the following versified chronogram at the end:—

تاریخ تسام این زهاتف
تفسیر کلام حق بحق بود

Written in ordinary Nasta'liq.
The colophon, dated 23 Rabi' II, A.H. 1101, runs thus:—

تام شد بتاریکت بیست و سی ووم شهر ربيع الثاني سنه 1011 هجری
حق ملک شیخ محمد ولد شیخ جان محمد این شیخ نور محمد
جلوس میمندت مانسوس سنه 32 در محم شهنشاه عالمکر اورنگ
زینب بهادر غازی خدالله ملکه و سلطنته ...

Scribe: مداری.

No. 1153.

foli. 137; lines 21; size 9 x 5; 7 x 3½.

بیعت المعاني

BAHR-UL MA'ÂNÎ.

A commentary on the last chapter of the Qurân, comprising Sûras سلسلة النسائم.

Author: Muhammed bin Khwâjagi bin 'Aţâ Allah, entitled Khund Miân محمد بن خواجگی بن عطا الله المدعو بخند مبان.
Beginning:—

الحمد لله الذي انزل على عبد الكتاب ... بعد ميكويد اضعف

* عباد الله

At the beginning the author mentions the following works consulted by him:—

- کشاف - کشف - بعرموق - مغني - زاهدي - زنجاني - تعقيق - تقرير مخالف
- نوشیم - عکس - اتفاق - مدارک

Written in a careless Indian Ta'liq.
Dated Sha'bán, a.h. 1088.
Scribe: قافی عمرو ولد مصحم مولانا جمال الدین.

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No. 1154.

تفسیر آیة الكرسي

foll. 55; lines 14; size $6\frac{1}{4} \times 3\frac{2}{4}$; $4\frac{1}{4} \times 2\frac{4}{4}$.

TAFSİR-I-ÂYAT-UL-KURSİ.

The characteristic qualities and peculiar benefits of the آیة الكرسي. Author: Muḥammad Baqir bin Muḥammad Taqī محمد باقر بن محمد تمیت.

Beginning:—

بفترین مقالی که عرش الكمال کرسي نشیان باراگ که جبروت تواند

* برد - الیم

Muḥammad Baqir, the well-known Shi‘ah apostle, who was born at Isfahān, a.h. 1038 = A.D. 1629, and died there, a.h. 1110 = A.D. 1698, dedicates this small work to Shāh Sulaymān Ṣafawī. In the conclusion he refers to his بحار الانوار.

Written in good Nasta’liq within gold borders.
Not dated; 19th century.
The MS. belonged to Sayyid Šafdar Nawwāb of 'Azīmābād.

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No. 1155.

foll. 297; lines 28; size $9 \times 5\frac{1}{4}$; $7\frac{3}{4} \times 4$.

A fragment of a Persian commentary on the Qurān, extending from الماعون to سورة تمر.
It opens with the commentary upon the verse

"أَمَّمَ هَوِّقَانَتِي ... إِنَّ اللَّيْلَ سَجَدًا أَوْ قَامًا إِلَى مُصْلِيٍّ

It breaks off in the middle of the commentary upon the ma'āroon.

Written in hasty but learned Naskh, with marginal notes and emendations.

Not dated; 17th century.

No. 1156.

foll. 180; lines 16; size 9 × 5; 6 1/2 × 3 1/2.


Beginning:

لاَكَ التَّحْدِيدُ يَمِسُ بَيْدَةَ الْمَلْكَ وَهُوَ عَلَى كُلّ شَيْءٍ قَدِيرٍ

In the preface the author quotes and the sources as his sources.

Written in ordinary Naskh, with occasional marginal notes.

Not dated; 18th century.

No. 1157.

foll. 381; lines 14; size 10 1/4 × 6; 7 1/2 × 4.

FATH-UR-RAḤMÂN.

An easy Persian commentary on the Qurân, complete in two volumes.

Author: Aḥmad bin ʿAbd-ur Raḥîm, popularly known as Wali Ullah Dihlawi.

Vol. I.

Beginning:

حمدُ نَا مَعْمُودٍ خُدَّامٍ رَا بَيْنَكَ وَ تَعَايِنِكَ كَّبْرَ فَرَاغَ نَامِهُ قَوْلًا وَأْيُرَا نُدْـٗكَ خَوْدَ نَازِلٍ سَاهِتَ أَلَٰمٗ

...
The author, a well-known prolific Indian writer (d. A.H. 1176 = A.D. 1762), says in the beginning that the commentary is intended for those who are ignorant of the Arabic language, and especially for Indians and beginners. We are further told that he first wrote a commentary on the آلف عمران (Alf عمران) and after intervals one on one-third and then on two-thirds, and finally on the whole Quràn. He commenced to write the work in A.H. 1150 = A.D. 1737, and completed it in A.H. 1151 = A.D. 1738. He then adds that through the kind aid of his friend Khwâjah Muḥammad Amin the work received a wide circulation among the public and was introduced in several Madrasahs, and many transcriptions were secured.

The present volume comprises the commentary from the beginning of the Quràn to the end of the سورة مريم. The full title of the work, as given in the preface, is وجوه الرحمن بترجمة القرآن. Lith. Delhi, 1866.

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No. 1158.

foll. 334 (382-715); lines and size same as above.

The second volume of the Fatḥ-ur-Rahmân, being a continuation of the preceding copy, and comprising the commentary from the beginning of سورة رقیق to the end of the Quràn.

The commentary is followed by a glossary, comprising foll. 703b-715a, added by the scribe of the copy Ṣafî Ullah bin Shaykh Faqîr Ullah صفي الله بن شيخ فقير الله who completed the transcription on Friday, 27 Rabi‘ II, A.H. 1181, having undertaken it at the order of his spiritual guide Muḥammad ‘Âshiq. The glossary begins thus:

الحمد لله المستعان و الصلوة على نبي آخر الزمان و آلله و صحبه ألم

In the preface to the glossary Ṣafî Ullah says that in the commentary he found several marginal notes, some in Arabic and some in Persian, which he collected and arranged, سورة by سورة, for the benefit of readers.

Both volumes are written in ordinary Ta’liq by the same scribe.
No. 1159.  
foll. 406; lines 23; size $10\frac{1}{4} \times 6\frac{3}{4}$; 8 × 4.

FATH-UL-'AZIZ.

A fragment of a well-known exhaustive commentary on the Qurán.

Author: Sháh 'Abd-ul-'Aziz Dihlawí: مولانا شاه عبد العزيز دهلوي.

Beginning:—

بسم الله الرحمن الرحيم - بلى، خذائي بخشائذده مهراني در تسميه این

* اسم را اختبار فنوده الله *

Sháh 'Abd-ul-'Aziz, son of the celebrated saint and scholar Sháh Wali Ullah of Dihli, was, like his father, a most prolific writer. He has been repeatedly mentioned in this Catalogue. According to a note on a fly-leaf at the beginning of the present MS. 'Abd-ul-'Aziz composed this work in A.H. 1200 = A.D. 1785, and died on Sunday, 7 Shawwál, A.H. 1239 = A.D. 1823.

The author of the انتقاه النبی, p. 296, according to whom 'Abdul-'Aziz was born in A.H. 1159 = A.D. 1746, says that the Fath-ul-'Aziz consists of two big volumes.

The present MS. begins at once, without a preface, with the commentary on بسم الله الرحمن الرحيم followed by the commentary on الفاتحة. It extends to the middle of Sūrah al-baqr and ends with the comments upon the verse

* و ان تصوموا خير لكم ان كنتم تعملون *

In the following note, written in a later hand at the end, the work is called تفسير عزيزي. It is also said here that this copy is the first volume.

Lithographed, Bombay, 1889.

Written in ordinary Indian Ta’liq.

Not dated; beginning of the 19th century.
No. 1160.

coll. 263; lines 17; size $11\frac{1}{2} \times 8\frac{1}{2}$; $9 \times 6$.

FATH-UL 'AZIZ.

A portion of Shâh 'Abd-ul-'Aziz's Tafsir-i Fath-ul-'Aziz, comprising the commentary on the twenty-ninth chapter of the Qurân.

Beginning:

بسم الله الرحمن الرحيم

"است فما سورة مكية، است يا مدني، وبروايت ابي عباس مكية است

Written in ordinary Nasta'liq.

Not dated; 19th century.

No. 1161.

coll. 341; lines 15; size $9 \times 5\frac{1}{2}$; $6\frac{1}{2} \times 4$.

TAFSIR-I FATH-UL-'AZIZ.

A portion of Shâh 'Abd-ul-'Aziz's Tafsir-i Fath-ul-'Aziz, comprising the commentary on the last chapter of the Qurân.

Beginning without any preface:

"سورة تساهل و ابي سورة را تداب نيز ميگويند مكي است الم

An Urdu translation of this portion of the commentary was lithographed at the Iftikhar Press, Delhi, A.H. 1308.

Written in ordinary Ta'liq.

Not dated; 19th century.
No. 1162.

foll. 353; lines 17-23; size $9 \times 6\frac{1}{2}$; $6 \times 4\frac{1}{4}$.

تفسير دايل الرحمن

TAFSIR-I DALIL-UR-RAHMĀN.

An exhaustive Shi'ah commentary on the Qurān.

Author: Dalil-ur Raḥmān b. Khayr-ud-Dīn

Beginning:

سیاس خداوندیه پور دگر عالمیان است و کلام مقدسان مثل ذات

آقتس در سبک علم

•

In the beginning of the work the author says that he commenced the composition on the 27th of Rajab, A.H. 1214 = A.D. 1800, during the reign of Shāh ʿĀlam.

The work is complete in six volumes, bound separately.

This first volume of the work comprises the commentary upon the first five chapters of the Qurān. It concludes with an explanation of the verse

و كان الله شاكرًا عليه.

---

No. 1163.

foll. 417; lines and size same as above.

The second volume of the Tafsir-i Dalil-ur-Rahmān, being the continuation of the preceding copy. It comprises chapters VI-X and opens thus:

مردی پیشاپیت یاران کرد الغ

The first verse commented upon is

لا يعَب الجهر بالسوء الغ

---

No. 1164.

foll. 644; lines and size same as above.

The third volume of the preceding work comprising chapters XI-XV, and beginning:

یعنی درون عذر خواهد آورد الیکم بسوم شما اذ ار جنگ بار گردید

az بتک

VOL. XIV.
It ends with the verse

"قال الام اقل لك انك لي تسيطع معنى صبراء"

No. 1165.

foll. 558; lines and size same as above.

The fourth volume of the above work, comprising chapters XVI-XX, and beginning:

"قال گفت خضر جواب سومي عليهما السلام الام اقل لك يا نفسكم من ترا در اول مصاحبت كه انك بدستي كه تو إذ في ذلك قليه المومئين.

It ends with the commentary on the verse.

No. 1166.

foll. 565; lines and size same as above.

The fifth volume of the above Tafsir, comprising chapters XXI-XXV, and beginning:

"إئن بنؤون لى حبيب بارزة رحمل ما أرحب اليك لنتيه وحي كردة شست بسومي تو اى فرسانته شدة"

It ends with the commentary on the verse.

No. 1167.

foll. 631; lines and size same as above.

The sixth or last volume of the same Tafsir, comprising chapters XVI to the end of the Qur'an, and beginning:

"سورة الاحتفاء - مكة وهي خمس وثلاثون آيات يعني سورة احتفاف در مكة معظمها فازل شدة و أبى سي وفهي آيت تست ابو امامه از أبي بن كعب رواية كرهه."
All the volumes are written in ordinary Indian Ta'liq by the same scribe.

Not dated; 19th century.

The seals of the Nawwabs Sayyid Vilayat 'Ali Khan and Sayyid Khwurstid Nawwab are found at the beginning and end of each volume, and a note, also found at the beginning and end of each volume, says that these volumes belonged to the Library of the first-named Nawwab. Another note, found at the beginning of the sixth volume, says that all these volumes were purchased for rupees thirty-two for Mu'azzar Husayn in Jumâdâ II, A.H. 1274.

No. 1168.

foll. 325; lines 11; size 11 × 7; 7 × 4.

أحسن العدایق

AHSAN-UL ḤADÂ'IQ.

A commentary on the سورة بيسف, followed by a glossary.

Author: Ṣafdar 'Ali bin Haydar 'Ali

颔 in the prefacing or the exordium.

Beginning:—

الحمد لله الذي فص لنا أحسن القصص و الإخبار الغم

We learn from the preface that the author wrote this commentary in Faydâbad, Rabî' II, A.H. 1253 = A.D. 1837.

The glossary explains the difficult words occurring in the Sûrah. It comprises foll. 239a–325a. The words explained are arranged according to the first and last letters.

Beginning of the glossary:—

جواهر فرهنگ و لطایف لغات مرکاشف اللغات را روست ۲۸

Written in clear Indian Ta'liq within coloured borders.

Not dated; 19th century.
No. 1169.

foll. 293; lines 17-21; size $11 \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

تفسير مظهر الحق

TAFSIR-I MAZHAR-UL-ḤAQ.

An extensive commentary on the Qurān. The arrangement is that all the verses relating to a particular subject, such as prayer, the reading of the Qurān, etc., are grouped in a chapter, and then commented on. Neither name of author nor title of the work is given; but in several places a later hand has written تفسير مظهر الحق. See Aṣaf. Lib. Cat., vol. i, p. 566.

There is no preface, but internal evidence tends to suggest that the entire work consists of three volumes. The MS. begins with the lists of the contents of all three volumes. The present MS., comprising the third volume, is divided into 136 chapters.

Beginning:

• الحمد لله الذي انزل على عبده الكتاب ولم يجعل له عوجاً الم

Written in careless Indian Ta'liq.
Not dated; 19th century.

No. 1170.

foll. 265; lines 21; size $10\frac{1}{2} \times 6$; $8\frac{1}{2} \times 4$.

A fragment of an extensive commentary on the Qurān.

The first folio bears the pagination mark $592$ (592). After the first three lines it begins with the commentary on the Sūrah حجرات thus:

بسم الله الرحمن الرحيم - يا إيا الذين أمذهو - إسكنانيك إيمان أوردة

• إيد بعضا و رسول را ... لا تقدموا بيش مداريد همّ أمرى إز أموراً الم

The MS. breaks off with the commentary on الكاثرون.
Written in different hands with marginal notes and emendations.
Not dated; 19th century.
No. 1171.

foll. 209; lines 15; size 9½ x 6¾; 7 x 4¾.

TAFSIR-I SÛRAH-I YÛSUF.

A commentary on سورة يوسف without the author's name.
Beginning:——

الحمد لله رب العالمين ...... بدناتك يا كتاب جمع كربة آخذ در

بدين يوسف بين يعقوب عليه السلام با آياته قرار و اشارته و نكته

Written in careless and ugly Indian Ta'liq.
Not dated; 19th century.

No. 1172.

foll. 165; lines 17; size 8 x 6; 5½ x 3½.

عالمات نجوم القرآن

‘ALAMÀT-I NUJÚM UL-FURQĀN.

A concordance of the Qurān, arranged alphabetically with reference to the ركع (sections) and جزء in each of them.
Author: Ibn Muḥammad Sa'id Muṣṭafā.
Beginning:——

حمد ورسيد متعالي از مقياس قياس سواار جذاب احدثت است

The author commenced to write the work in the thirty-fourth regnal year of Aurangzīb, and completed it in A.H. 1103= A.D. 1691, expressed by the title علامات نجوم القرآن.
A copy of the work is noticed in Ethé, Ind. Office Lib. Cat. No. 2707.
Written in fair Naskh.
Dated 17 Jumādā II, A.H. 1226.
No. 1173.

foll. 304; lines 11; size 9 x 5; 6 x 3.

The Same.

Another copy of the preceding work.
Written in ordinary Naskh within gold and coloured borders,
with an illuminated head-piece.
Not dated; 19th century.

EXPLANATORY WORKS ON THE QURÂN.

No. 1174.

foll. 27; lines 20; size 10 x 6 ½; 8 x 4 ½.

مستخلص المعاني

MUSTAKHLAS-UL-MA'ĀNÎ.

A short glossary of the Qurân, explaining the principal words
and expressions occurring in it.

Beginning:—

الحمد لله رب العالمين والمعاقبة للمتقين .. . أما بعد الملك لله

تعالى كه جون بعضها أو اصجاب ما آلم

The author, who does not reveal his name, tells us in the
preface that he wrote this work at the request of some friends who
had neglected their studies in their youth, and now in their old age
wanted to learn the meaning of the Qurân without studying such
books as are used by children.

The words are explained Sûrah by Sûrah, but the arrangement
is that after the first Sûrah there follows Sûrah 114 and then the
Sûrahs are taken in order from 113 backwards to 2.

The work was lithographed, Bareilly, 1866.
Written in ordinary Indian Ta'ilq.
Dated Rajab, A.H. 1250.
Scribe: Sīdb al-Sa'dr al-ʿAlī ibn Sīdb Mīr.

No. 1175.

foll. 215; lines 17; size $8 \times 5\frac{1}{2}$; $5\frac{3}{4} \times 3\frac{1}{2}$.

ترجمة الجريدة

TARJUMAT-UL-JARİDAH.

A Persian commentary on Abul Qāsim Shātibi's (d. A.H. 590 = A.D. 1194) famous Qaṣidah on the correct reading of the Qurān.

Author: Qāsim bin ul-Ḥāj Ibrāhim bin Muḥammad Qazwini:

قاضم بن الحاج إبراهيم بن محمد قزويني.

Beginning:

الحمد لله الذي أنزل على عبادة الكتاب ووعيد من تلاة وعمل الله

The commentator gives us to understand that after frequenting the lectures of several eminent scholars of Fārs, Ḥijāz, Yaman and Shām, he wrote an Arabic commentary on the Qaṣidah of Shātibi, which however could not be understood by Persian students. He therefore wrote the present short commentary.

The work is dedicated to the Wazīr, whose name is introduced after a series of honorific titles:

شرید الحق والدنيا و الديين فيث الإسلام و المسلمين محمد ابن

الدولي المتخدوم الأعظم .... غياث الحق والدنيا والدين رشيد الإسلام و عون المسلمين ....

This is most probably Ġiyāṣ-ud-Muḥammad bin Rashīd (A.H. 728–736 = A.D. 1327–1335), the celebrated Wazīr of Sultān Abū Saʿīd (A.H. 716–736 = A.D. 1316–1335).

For the Arabic Qaṣidah see Ḥāj. Khal., vol. iii, p. 41; Noldeke, Geschichte des Qorans, p. 337; J. Aumer, Arab. Catalogue, p. 20; Loth, Arab. Catalogue, p. 8. See also Ethé, Ind. Office Lib. Cat. No. 2702, II.
Written in Nasta‘liq.
Not dated; 16th century.

No. 1176.

| fol. 95 | lines 15 | size 9 × 5½ | 5 × 2½ |

سورة فاتحة الكتاب مدينة و هي سبع آيات - بسم الله الرحمن الرحيم

The work seems to have been written on the system of Sajâwandi's work, entitled وقفي سجاوندي. The words are arranged in order of their occurrence, Sûrah by Sûrah.

Written in good Naskh.
The original folios have been mounted on new margins.
Not dated; 17th century.
No. 1177.

foll. 58; lines 13; size $10\frac{1}{2} \times 6\frac{2}{3}$; $3\frac{3}{4} \times 2\frac{1}{4}$.

QAWĀ'ID-UL-QURĀN.

A treatise on the correct reading of the Qurān.
Author: Yār Muḥammad bin Khudā Dād Samarqandi

Beginning:

حمد بی حد و نقاوی بی عد حضرت ظاہریا کہ قرآن مجید الیم

The author dedicates the work to Abul Ğāzi 'Ubayd Ullah Bahādor Khān (who reigned in Transoxania, A.H. 939-946=A.D. 1532-1540), and divides it into twelve chapters. See Ethé, India Office Lib. Catalogue, No. 2703 (where a copy of the work is described); Āṣaf. Lib. Cat., vol. i, p. 308.

Written in learned Naskh, with marginal annotations.
Not dated; 17th century.

No. 1178.

foll. 37; lines 15; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3$.

The Same.

Another copy of the Qawā'id-ul Qurān, beginning as above.
Written in ordinary Nasta'liq with marginal notes.
Dated, Rajab, A.H. 1189.
Scribe: هدايت الله جونپوری

No. 1179.

foll. 180; lines 21; size $10\frac{1}{2} \times 6$; $7 \times 3\frac{1}{2}$.

IRSHĀD-UL-QĀRĪ.

A work on the correct reading and reciting of the Qurān.
Author: Ibn Ibrāhīm Muṣṭafa ul-Qārī

Beginning:

لأ تأليف مصحف حمدت توحيد وى نقطة از كتب ... خرشيده

The author divides the work into a Muqaddimah, five chapters and a Khâtîmah.

In the Khâtîmah the author tells us that he wrote this work in five years during the course of his pilgrimage to the holy shrines of the Imâms: He commenced the work at the holy tomb of ‘Ali, and finished it at the shrine of Imâm Ḥusayn. He dedicates the work to Maulâna Muḥammad Bâqîr. The date of completion of the work, given at the end, is Ḍu‘l-Hijjah, A.H. 1078=A.D. 1668.

Written in ordinary Nasta‘liq.

Dated A.H. 1134.

Scribe: نجم الدين جعفر طيار.

---

No. 1180.

foll. 133; lines 15; size 8½ x 6; 6½ x 3½.

ترجمة التفيد في مقدمة التجويد

TARJUMAT-UL MUFİD FI MUQAD-DIMAT-UT-TAJWÎD.

A paraphrase in Persian of Abul Khayr Muhammad Shams-ud-Din bin Muḥammad bin Muḥammad bin Jazari ushima-Shâfi‘i’s (d. A.H. 833=A.D. 1430) famous Qasîdah on the correct reading of the Qurân See Hâj. Khal., vol. vi, p. 78.


Beginning:

يقول راجي عفو رب سامع محمد بن الجزی الشافعي يعني میگوید

امید دارنده عفو الرب.

This portion of the MS., written in ordinary Nasta‘liq, is dated Shâhjahânâbâd, Thursday, 25 Ramadân, A.H. 1145.

Scribe: حافظ دیندار بن شیخ عمر بن شیخ رحمة الله.

Foll. 71–133. Farâ‘îd-ul Fawâ‘îd. Another paraphrase of the same Qasîdah of Jazari, closely agreeing with the above.
Beginning:—


This latter portion, written by the same scribe, is dated, Rabī', I, A.H. 1145.

No. 1181.

foll. 31; lines 15; size $5\frac{1}{2} \times 3\frac{1}{4}$; $3\frac{1}{2} \times 2$.

 رسالة ترأت

RISÂLÂH-I QIR'ÂT.

A small tract on the correct reading of the Qurân.


Beginning:—

الحمد الله رب العالمين ... جلّ جلّه هو الّذى أتى الله واحيى الي

عفو الله الخ

The author divides the tract into a Muqaddimah, twelve Fasl and a Khâtîmah.

The original tract is preceded by a fragment on the same subject, entitled رسالت المسند النجريد, and dated Muḥarram, A.H. 1048.

Towards the end is found another tract on the same subject, which begins thus:

بدان اصداف الله في الدنيا كجميلة حروف بيست هشت هبرنفة

All are written in good Naskh by the same scribe.

The original folios are mounted on new margins.

No. 1182.

foll. 12; lines 11; size $8 \times 5\frac{1}{4}$; $6 \times 4$.

نيفقة الرحماني

TUHFAT-UR-RAHMÂNÎ.

A small tract on the correct reading of the Qurân, divided into five chapters.
Beginning:
الحمد لله رب العالمين ... بداية ارتدت الله تعالى في الدارين

In the conclusion the work is called نهقة الرحمنى در تجويذ فراى
Written in ordinary Ta‘liq, with occasional marginal notes.
Not dated; 19th century.

SUNNĪ ḤADĪṢ.

No. 1183.

foll. 227; lines 5; size 8½ × 5½; 6½ × 4.

مهاب الأخبار

SHIHĀB-UL-AKHBĀR.

A collection of Ḥadīṣ, without the Isnāds, relating to religious
and moral precepts, consisting of short sentences, each followed by a
Persian paraphrase.

Beginning:
الحمد لله حق حمدة والصلاة على نبينا محمد وعترته

According to the preface the collection was made by Qādī Imám
Jamāl-ud-Din ‘Abd Ullah Muḥammad ibn Salāmat Ja‘far ul-Miṣrī (d.
Catalogue, No. 148, etc.

The first Ḥadīṣ runs thus on fol. 1b:

انما الأعمال بال движات - كارها به نبى آست الج

According to Ḥāj. Khal. and others the work contains one
thousand Ḥadīṣ. A note on the title-page, written in the same hand
as the text, says that the MS. is only the second half of كتاب الشهاب
كتاب الشهاب; and at the end it is said to be the first Juẓ of

The MS. is in a hopelessly damaged condition, but see No. 1184. A good portion of the text has been rendered illegible by the chemical action of the ink, while many folios are missing.
Written in bold Naskh.
Not dated; apparently 15th century.

No. 1184.

foll. 25; lines 14; size $9 \frac{3}{4} \times 6 \frac{1}{4}$; $7 \frac{3}{4} \times 4 \frac{1}{4}$.

The Same.

A copy of the Shīhāb-ul-Akhbār, transcribed from the preceding copy, beginning as above.
Written in fair Nasta'liq.
Dated A.H. 1337.
Scribe:  نصیحه أحمد دیباجی ساکن نهرت گیا

No. 1185.

foll. 150; lines 20; size $7 \times 4 \frac{3}{4}$; $5 \times 3$.

سفر السعادات

SUFAR-US-SA'ÂDAT.

A large collection of Ḥadīṣ relating to the life, character and teaching of the Prophet.

The full name of the author with his pedigree is Abū Tāhir Majd-ud-Dīn Muḥammad bin Ya'qūb bin Muḥammad bin Ibrāhīm bin 'Umar bin Abī Bakr bin Aḥmad bin Maḥmūd bin 'Īdrīs bin Faḍl Ullāh bin Shaykh-ul-Islām Abī Isḥāq ul-Kāzarūnī, better known as Shaykh Majd-ud-Dīn ul-Firuzābādī ul-Luḡawi ul-Quraṣḥi ut-Taymi ul-Bakri ush-Shāfiʿī.

ابو طاهر محمد الدين محمد بن يعقوب بن محمد بن إبراهيم أبو عمر بن أبي بكر بن أحمد بن محمد بن ادريس بن نفان الله بن شيخ الإسلام أبي اسحاق الكازرونى الشیخ مجدد الدين الفیروزآبادی اللغوی القروشی

الذیمی البکری الشافعی

Beginning:

• بعد از حمود و ثنا، حضرت کبیرا و دیگر بیا بیامنی بر سرور انباها الامر
According to a note, copied from 'Abd-ul-Ḥaq's commentary on the present work (see the following No.), the author was born in Kāzarūn (near Shīrāz), in Rabi' I, A.H. 729=A.D. 1328, and died in Zabīd on the night of the 20th Shawwāl, A.H. 817=A.D. 1414. He studied first in Shīrāz and then in Wāṣīt and Bağdād. He came to Constantinople, where he was received with great honours by Sultān Murād (A.H. 761-792=A.D. 1360-1389). A detailed notice of his life will be found in Tāj-ul-ʿArūs, vol. i, p. 13. See also Wüstenfeld, Gesch. No. 464; Brock., vol. ii, p. 181. The author has immortalised his name by writing the famous Arabic dictionary القاموس (see Loth. Arab. Cat. No. 1005; Berlin, No. 6972; Paris, Nos. 4263-4277; Brit. Mus. Suppl. No. 874; Hāj. Khal., vol. iv, p. 492. Printed, Calcutta, 1817; Būlāq, A.H. 1289, 1301-1303; Cairo, A.H. 1281; lithographed, Lucknow, 1885; Bombay, A.H. 1272. See also Ellis, vol. ii, pp. 275-278).

The present work, also called صرواط المستقيم, is divided into an Introduction (باب خاتمه), several chapters (باب تاج), and a Conclusion (خاتمه باب). With numerous subdivisions called Faṣl. A full list of the contents is given at the beginning of the copy. A copy of the work, with a full description of its contents, is noticed in Ethé, India Office Lib. Cat. No. 2656.

The copy contains numerous marginal notes, but most of them have been cut down by the binder.

Written in ordinary Naskh.

Dated A.H. 1103.

Scribe: قرآن محمد باختری.

A seal of عبادت الله, dated A.H. 1252, is found on the title-page.

No. 1186.

foll. 564; lines 23; size 12 × 6 1/2; 7 3/4 × 4.

SHARḤ-I SUFAR-US-SAʿĀDAT.

A well-known Persian commentary upon Majd-ud-Din Fīrūzābādī's Sufar-us-Saʿādat (also called صرواط المستقيم) (see the preceding No.)

Commentator: 'Abd-ul-Ḥaq bin Sayf-ud-Din Dihlawī.
Beginning:

- سبحانه لَا عِلْمٌ لَّا إِلَّا مَا عَلِمَنَا إِنْكَ إِنتَ الْعَلِيمُ الْحَكِيمُ أَلْحَمَّ

The author, with his takhallus Ḥaqqi, has been repeatedly mentioned in this catalogue.

In the preface the author enumerates a large number of works referred to in his commentary. The preface is followed by an introduction divided into two Qism. The first treats of the science of Ḥadīṣ and of the authentic collections, and the second, of the Imāms of the four schools.

The contents of the work have been fully described by W. Pertsch, Gotha Arab. Cat., p. 55. See also Rieu, i, p. 15; Ethé, India Office Lib. Cat. No. 2656; Calcutta Madrasah Lib. Cat., p. 63; Ḥāj. Khal., vol. iii, p. 599; Flügel, Vienna Cat., vol. iii, p. 449, where the work is designated مُرَاطَةَ الْمُسْقِيْم. The commentary was lithographed, Lucknow, 1885.

The following subscription at the end suggests that this valuable copy is due to the penmanship of the commentator himself:

- ثم أَنَّهُ كَانَ تَسْوِيَّةُ هَذَا الْكِتَابِ بَيْنَ الْصِّلَوَاتِينِ مِنْ يَوْمِ الْإِثْنَانِ الْرَّابِعِ والْعَشْرِينِ مِنْ شَهْرِ جِمَادَى الْأَخْرَى سَنَةَ سَتِّ عَشَرِ وَالْفِيلِ وَالْحَمْدُ لِلَّهِ ثُمَّ تَمَّ اِسْتِنْسَاهُ هَذِهِ النَّسْخَةُ وَمِقْبَالَهَا عَلَى يَدَ مُؤَلِّفِهِ الْفُقِيرِ إِلَيْهِ السَّلاَمُ بِنَيَّةِ الْأَفْقِ بِإِنْفَضَاءِهِ بِسَبْعِ الْأَفْلِلِ بَيْنَ الْإِثْنَانِ الْسَّلَامُ وَالْعَشْرِينِ مِنْ جِمَادَىِ
- الآخِرَى سَنَةَ الْفِيلِ وَثَلَاثِ عِشرَينِ مِنْ هِجْرَةِ سَيْدِ الْإِثْنَانِ وَالْأَخْرِينِ . . . .

It would appear from the above note that 'Abd-ul-Ḥaq finished the composition of the commentary on 24 Jumādā I, A.H. 1016= A.D. 1607, and that he finished the transcription and collation of this copy on 27 Jumādā II, A.H. 1033= A.D. 1623.

Written in learned Naskh with numerous notes and emendations. The original folios have been placed in new margins.
No. 1187.

foll. 50; lines 17; size 9½ x 5; 7 x 3½.

ṣerf al-sādāt

SHARAF-US-SÅDÅT.

A collection of forty traditions of the Prophet, relating to the prerogatives, and the love and respect due to the descendants of the Prophet, with explanations in Persian.

Author: Qādi Shīhāb-ud-Dīn bin Shams-ud-Dīn bin ʿUmar Daulatābādī. Qādi Shīhāb-ud-Dīn bin Shams-ud-Dīn bin ʿUmar Daulatābādī.

Beginning:

الحمد لله رب العالمين والغافرة للmpegين ... أما بعد عرض ميدارد

... بنده درگاه نبوي للغ

The author has already been mentioned in connection with his commentary on the Qurān, بعمر مروج (see No. 1117).

The title of the work is not given in the text, but we find the following endorsement on the title-page: الجزء الأول من كتاب شرف السادات, and it seems probable that the work is identical with the مناقب السادات mentioned in the Ḥadāʾiq-ul-Ḥanafiyah, p. 319, and also noticed in Aṣaf. Lib. Cat., vol. i, p. 286.

It is divided into ten Bāb, each of which begins with verses from the Qurān, followed by four traditions of the Prophet, and then by some precepts of Muḥammadan law.

Written in bad Indian Taʿliq, with occasional marginal notes.

Not dated; 19th century.

Scribe: عبد الله بن بعقوب.

No. 1188.

foll. 47; lines 17; size 9 x 6; 6 x 4.

The Same.

Another copy of the same Sharaf-us-Sādāt, beginning as above.

The MS. has been repaired and many folios are mounted on new margins. The earlier part of the copy contains copious emendations and marginal notes. Patches of thin paper are found throughout the copy.
Written in ordinary Nasta’liq.
Dated 9 Dulqa’d, the 25th regnal year (?)

No. 1189.
fol. 8; lines 9; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

ترجمة أربعين

TARJUMAH-I ARBA'İN.

A very good copy of Arba’inin, or the forty sayings of the Prophet, with a paraphrase in Persian verses, by Jāmi'. See vol. ii, No. 181-II.
The Arabic text, written in gold, is in beautiful Naskh, and the paraphrase, in good Nasta’liq. Illuminated head-piece.
Not dated; 17th century.
Scribe: محمد مرد.

No. 1190.
fol. 315; lines 17; size $10\frac{1}{2} \times 6$; $7\frac{1}{2} \times 3\frac{1}{2}$.

روضة الولائم

RAUDAT-UL-WÂ'IZîN.

A collection of forty traditions.
Author: Mu‘in bin Háji Muḥammad ul-Farâhī معین بن حاجی محمد الفراءی.
Beginning:—

رنا آننا می لدنک ...... حمیده مصباح ارواح مستثنان اشعا

شمس لاهوتی الیم

The author, better known as Mu‘in-ul-Miskin, has already been mentioned in connection with his more popular work معارج النبوة (No. 486). He says in a wordy preface to this work that he was requested by some of his friends to arrange his religious lectures (which he delivered in the Jāmi’ Masjid of Harât) in the form of a book. Hence the composition.

VOL. XIV.
According to the author's statement the work is divided into two Daftars. The first Daftar, of which the MS. seems to be a portion, consists of forty Majlis, each represented by a Hadīṣ. In the preface to his Rūmāt al-waqtīn, the author says that his Muraqqa' al-nubūya, Fī āhadīth sājīd al-muslimīn, consists of four volumes (see also Ḥāj. Khal., vol. iii, p. 511).

Each Hadīṣ is followed by a detailed explanation in Persian, interspersed with verses from the Qurān and sayings of distinguished saints and poets. The concluding portion of the work treats of divine love, mysticism, etc.

The preface is preceded by a short note in which it is said that the MS. was transcribed from the author's autograph copy:

من كتاب الأربعين المسحي بروعة الواقفين من مجموعات معين
المسكين وهو المتحليته باويل الاحاديث والقول المشتغل عليه زاهر
جواهر المعقول والمنقول قد جمعت لطيفها اللطيفي المثير من كل
خزينة ودبابة ومن النصائح اتمامها وكتب من خط المصحف رحمة

الله عليه ... 

The first Hadīṣ begins on fol. 36b; the second on fol. 123b; the third on fol. 174a; the fourth on fol. 262a.

The MS. breaks off at the end of the fourth Hadīṣ with the following hemistich of a verse:

جوهر نظر در کومست کودم ازین غم رسمت

Written in fair Nasta'liq.
Not dated; 17th century.

No. 1191.
fol. 144; lines 23; size 9½ × 5½; 8 × 4.

شرح شايب النبي

SHARH-Ī SHAMĀ‘IL-UN-NABI.

A Persian commentary on the Shamā’il un-Nabi of Abī ‘Īsā Muḥammad bin ‘Īsā Tirmidhī (d. a.h. 279 = a.d. 892).
Commentator: Ḥājjī.
Beginning:—

In the concluding lines the commentator, who designates himself
الفقر العظيم إلى رحمة الله الرعوي المسمى بالعاجي
blaqet al-mug.

On fol. 3a the commentator mentions the name of Shaykh Shihab-ud-Din Ahmad, better known as Ibn-ul-Hajar ul-MakkI (d. A.H. 973 = A.D. 1565), whom he calls his master, and refers to his Arabic commentary on the Arabic original of the present work. On fol. 5a the commentator incidentally mentions that he repeatedly visited the sacred house in which the Prophet was born, and also that for several years he studied Hadis in the neighbouring Madrasah from Maulana Sadiq Muhaddis, a pupil of Mir Jamal-ul-Din Muhaddis (d. A.H. 926 = A.D. 1520), the author of the Raudat-ul-Ahbab (see No. 496). The commentator seems to be identical with Haji Muhammad Kashmiri, who in the list of his works given at the end of his commentary on Hisn Hussain (see No. 1419) names the present work.


A copy of the present commentary is noticed in Buhar Lib. Catalogue, vol. i, p. 121.

Written in ordinary Ta'liq.

Dated, Shah Jahanabad, 16 Jumada I, the fourth regnal year of Farrukh Siyar.

Scribe: Falam Muhammad ibn Shah Quli.

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1 He originally belonged to Hamadân. One of his ancestors came with Sayyid 'Ali Hamadânî to Kashmir, where he was born. He died in A.H. 1006 = A.D. 1597. See Taqkirah-i 'Ulama-i Hind, p. 46.
No. 1192.

foll. 162; lines 18; size $11\frac{1}{4} \times 6\frac{1}{4}$; $8 \times 4$.

\textbf{SHARH-I SHAMĀ'IL-UN-NABI.}

Another Persian commentary on Abū ʿĪsā Muḥammad bin ʿĪsā bin Saurah Tirmidī's (d. A.H. 279 = A.D. 892) well-known work, also called ʿIsmāʾilī, containing a collection of authentic traditions relating to the person, character, practices and moral teachings of the Prophet.

Beginning:

\begin{center}
\textit{بسم الله - شروع میکنم در جمع و تالیف ابن کتاب صنف بقام}
\end{center}

\begin{center}
\textit{خداوند لله}
\end{center}

The work begins at once with the Arabic text, followed by the Persian commentary, without any preface or prolegomena by the commentator, whose name could not therefore be ascertained.

The headings of the fifty-four Bāb, into which the work is divided (see Loth., loc. cit.), are written in red, and the original text is always marked with a red line.

Notes and emendations are occasionally found on the margins.

Written in fair Indian Ta'liq.

Dated A.H. 1272.

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No. 1193.

foll. 415; lines 33; size $16\frac{1}{4} \times 10$; $11\frac{1}{4} \times 6\frac{1}{4}$.

\textbf{ASHI' 'AT-UL-LAMA'ÂT.}

A detailed commentary on Wali-ud-Dīn Muḥammad bin 'Abd Ullah ul-Khaṭīb ūt-Tabrīzī's Arabic work, ʿAshī'.

The name of the commentator has often recurred in this Catalogue. He tells us in the preface that after his return from pilgrimage he commenced to write simultaneously two commentaries on the Mishkât; viz. one in Arabic and another in Persian. He finished the Arabic commentary first, and then the Persian, of which he had written only half. According to a note by the commentator at the end of a copy of the fourth volume of this commentary (see Rieu, i, p. 14) he began the work at Dihli in the middle of A.H. 1019 = A.D. 1610, and completed it there in Rabi' II, A.H. 1025 = A.D. 1616. In the said note he adds that during the same period he also wrote an Arabic commentary, entitled, which was shorter than the Persian, the former containing about 80,000 and the latter 130,000 lines.

The full title of this commentary is لمعات الشاخش المشكاوة. The present MS., comprising the first volume, extends from the beginning to the end of كتب المناسك.

Comp. Rieu, loc. cit.: Ethê, Ind. Office Lib. Cat. Nos. 2654-2655. The commentary was lithographed in four vols., Lucknow, 1873.

Written in ordinary Nasta'liq with an illuminated head-piece.

Not dated; 18th century.

No. 1194.

foll. 560; lines 29; size 14 x 9; 9 x 5 1/2.

The second volume or the continuation of the preceding copy, beginning with كتاب الفن, and ending with كتاب المبايع.

A good copy, written in small Nasta'liq.

Not dated; 17th century.

Scribe: جمال الدين محمد بن بني حمره عرب.

A note at the end, dated the forty-fourth regnal year of Aurangzib, says that the MS. once belonged to Shâh Darwish 'Ali bin Muham-
mad Shâkir, who purchased it for three hundred and twenty rupees. The note is preceded by a seal, dated A.H. 1109, bearing the following inscription:

- دعوة بود به نعمت حق شاكر

No. 1195.

foll. 561; lines 25; size 11½ x 6½; 9 x 4½.

نَسِير الفارِعي

**TAYSIR-UL-QÂRÎ.**

The well-known Persian commentary on the famous Šahîh of Imâm Abû ‘Abd Ullah Muḥammad bin Ismâ‘îl Bukhârî (d. A.H. 256 = A.D. 870, but according to our commentator, fol. 5°, A.H. 255 = A.D. 869).

Commentator: Nûr-ul-Haq, نور العق الدرك البخاري نسیب و شاعر جهان ساختی متفنن

Beginning:

- بسم الله و الحمد لله والصلاة والسلام على رسول الله وعلى آلله

... ما بعد ابن صحیفة کرامت و نمایه شرافت الالم

The commentator was the son of the famous prolific Indian writer Shaykh ‘Abd-ul-Haq Dihlawi. Besides the present work he wrote a general history of India from Mu‘izz-ud-Din bin Sâm to the accession of Jahângîr, A.H. 1014 = A.D. 1605. This history, which he entitled زیدة التواریم الغایبیة حقی, is a revised and enlarged edition of his father’s سود مسلم صاحب. He died in A.H. 1073 = A.D. 1663; see Hadâ’iq-ul-Ḥanafiyah, p. 418; Khazînât-ul-Âshfîyâ, p. 989; Elliot, Hist. of India, vol. vi, p. 182; Rieu, i, p. 224; Ethê, Ind. Office Lib. Cat. No. 290.

The Taysir-ul-Qârî, with its full name نَسِير الفارِعی نی شرح صمیم البخاری (lithographed in five volumes, Lucknow, A.H. 1305) is noticed in Ethê, Ind. Office Lib. Cat. No. 2659.

The Arabic original has been repeatedly printed and lithographed; see Ellis, Cat. of Arabic Books, British Museum, vol. ii, p. 200.

The present MS. comprises the commentary from the beginning to the latter portion of the book صوم يوم النصر and breaks off with the
following words: .......
Written in fair Indian Ta'liq.
Not dated; 19th century.

No. 1196.
foll. 574–1225 (651); lines 23; size \(11\frac{3}{4} \times 7\frac{1}{2}; \ 8 \times 4\frac{1}{2}\).
The Same.
A portion of the preceding commentary on Bukhārī's Ṣaḥīḥ, from the beginning of كتاب البیع to the end of كتاب المناقِب, corresponding to p. 232, vol. ii, to the end of vol. iii, of the lithographed edition.
Beginning:—

البیع جمع بیع است جمع آورده برای اشارت آن

Written in the same hand as the preceding copy.
Not dated; 19th century.

No. 1197.
foll. 494; lines 20; size \(11 \times 6\frac{1}{2}; \ 8 \times 4\).
The Same.
Beginning:—

البیع جمع بیع است جمع آورده برای

An index of the contents is given at the beginning.
Written in ordinary Indian Ta'liq.
Not dated; 19th century.
Two seals, both of which are defaced, are found at the end of the MS.
No. 1198.

foll. 286; lines 25; size 10½ × 6½; 8 × 4.

The Same.

This copy of Nūr-ul-Haq’s commentary on Saḥīḥ Bukhārī extends from the beginning of كتاب الفلكل to the end of كتاب الأدب. 

Beginning:

كتاب الفلكل – اهره كود نكتم در امر لغت بمعني وطبي است

•

Written in Indian Ta’liq.

Not dated; 19th century.

No. 1199.

foll. 325; lines and size same as above.

The Same.

The present MS. is a continuation of the preceding copy, extending from the beginning of كتاب الأدب to the end of كتاب النوح.

Beginning:

باب الزراعة وهما تار قوما فطعهم - در بياى زبارت كرس كسي
•

Written in the same hand as the above.

The earlier portion of the MS. is worm-eaten and damaged in many places. Patches of thick paper pasted here and there render the text illegible. Some folios towards the end are mounted on new margins.
No. 1200.

foll. 466; lines 21; size 10 1/4 x 6 3/4; 7 3/4 x 4.

SHUMUS-US-SÂHIRAH FÎL UMÛR-UL ÂTIYAH.

A Persian commentary on Jalâl-ud-Dîn Suyûtî’s Arabic work Budûr-us-Sâhirah fi Umûr ul-Âkhirah (composed A.H. 884 = A.D. 1479), which consists of a collection of Hadîs relating to the incidents of the day of resurrection, paradise, hell, etc.


Beginning:

ضمن كلامي كله بياض صفحتان صفحه رو سود بيرلی زينت


In the preface the commentator says that he wrote this work at the desire of some of his intimate friends for the convenience of those who, on account of their ignorance of the Arabic language, could not get access to the Arabic original, the most trustworthy Arabic work of Suyûtî.

The Arabic text is distinguished by a red line drawn above it. Written in ordinary Ta‘liq, with an illuminated head-piece. Not dated; 18th century.
No. 1201.

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

Kitab al-akhil

KITÅB-UL KHAYL.

A collection of Ḥadīṣ, with a Persian paraphrase, relating to the Prophet’s fondness for horses.

Author: Naṣīr-ul ʿHaq. نصير العق

Beginning:

• يا من دل بذاته على ذاته رشمد بوحدانیته نظام مصنوعاته اللو

The author, a teacher of the Imperial Madrasah, says that he collected these traditions relating to the Prophet’s fondness for horses from several reliable works, and translated them into Persian for his royal patron Abul Muṣaffar Muʿin-ud-Din Muḥammad Farrukh Siyar (A.H. 1124–1131 = A.D. 1713–1719).

The work deals with a short description of horses in general. The names of the horses belonging to the Prophet, with a detailed description of each, is given at the end of the work.

The title of the work is not given in the text itself, but is taken from an endorsement on the title-page.

A splendid copy. Written in beautiful Nastaliq, with an illuminated head-piece.

Not dated; 19th century.

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No. 1202.

foll. 302; lines 21; size $11 \times 6\frac{1}{2}$; $8\frac{1}{2} \times 4$.

MUSAFĀ Sharḥ-i Muwatṭā‘.

The well-known Persian commentary on the famous collection of Ḥadīṣ by Imām Mālik bin Anas bin Abī ʿĀmir bin ʿUmar bin Ḥârıṣ, who according to this work, fol. 3a, was born in A.H. 93 = A.D. 712, and died on Sunday, 10 or 14 Rabī’ 1, A.H. 179 = A.D. 795.

Commentator: Shāh Wali ʿUllah Dihlawi. For his life and other works see under گرای از حسن (No. 1286).
Beginning:

This work, very popular in India, was completed in A.H. 1179 = A.D. 1765, for which several chronograms are given at the end. Lithographed in Dihli, A.H. 1293. Comp. Asaf. Lib., vol. i, p. 686.

The work is divided into several Kitâb, subdivided into Bâb. The first Kitâb, كتاب الصلوّة, begins on fol. 11b and the last كتاب سير النبي, on fol. 289b. Written in fair Nasta'liq, with copious notes and explanations on the margins.

Dated 5 Muharram, A.H. 1206.

Scribe: سيد نافر علي لکنوي.

No. 1203.

foll. 412 (pp. 825); lines 17; size 9 1/2 × 6; 6 3/4 × 4.

The Same.

This volume of Shâh Wali Ullah’s Muṣaffâ comprises the latter half of the work, and begins with كتاب البیوع والمعاملات, thus:

كتاب البیوع والمعاملات كتاب در بیان احكام متعلقه بانواع بین الالف

In the beginning it is endorsed: شرح عموتا قلمي جاد ثاني.
Written in a careless Indian Ta'liq. A modern copy.

No. 1204.

foll. 57; lines 12; size 9 1/2 × 6 1/2; 7 × 3 1/2.

لباب الأخبار

LUBÂB-UL-AKHBÂR.

A collection of 400 traditions of the Prophet, relating to Muhammadan theology and law, with a paraphrase in Persian by Mahmûd سعیدمود.
Beginning:

The original collection in Arabic, compiled by Ahmad bin Abd Ullah, was printed at Bombay, A.H. 1280. See Loth. Arab. Catalogue, p. 48a; Stewart’s Catalogue, 164, xliv.

The present work, like the Arabic original, is divided into forty Babs, each containing forty traditions.


Written in fair Indian Ta’liq.
Not dated; 18th century.

No. 1205.

foll. 48; lines 31; size 10\frac{3}{4} \times 6\frac{1}{4}; 8\frac{1}{2} \times 4\frac{1}{4}.

SAB‘IN.

A collection of 70 traditions of the Prophet, with explanations in Persian.

Author: Guiyas-ud-Din Husayn غیاث الدين حسین.

Beginning:

In the preface the author says that while he was studying books on Hadiṣ, he made a collection of traditions from them. He then adds that after finishing his work, entitled خروق, he directed his attention to the said collection of Hadiṣ from which he selected these seventy.

Of the authorities quoted by the author the latest is Jâmi, who died, A.H. 898 = A.D. 1492. The work is not divided into chapters or sections. On the title-page the work is called شرح مشاکت شریف.

Written in fair Nasta’liq.
Dated Bihār, a.h. 1156.
Scribe: محمد اکمل شیبازی.

No. 1206.
foll. 131; lines 18; size 9\(\frac{1}{2}\) × 6; 7 × 4.

هدایة الفوی إلى النهج الصوی
HIDÂYAT-UL-ḠAWĪ IL'AL MANHAJ-US-SAWĪ.

A Persian commentary on Jalāl-ud-Dīn Suyūtī's (d. a.h. 911= A.D. 1505.) well-known Arabic work منیم السوی فی الطب نبوي. For the Arabic original see Brock., vol. ii, p. 147; Ḥāj. Khal., vol. vi, p. 221.

Commentator: Muḥammad Ǧağj bin Nāṣir-ud-Dīn Muḥammad Nā'īṭī محمد غوت بن ناصر الدين محمد نایطي.

Beginning:—

سیاس بیقیلس مر حکیمی را که یروش بادام علیمت خشک دماغی

*بیمار کدّة عدن را گخ

Written in fair Taʿliq, with occasional notes on the margins. Not dated; 19th century.

No. 1207.
foll. 607; lines 19; size 10\(\frac{1}{2}\) × 6; 8\(\frac{1}{2}\) × 4\(\frac{1}{4}\).

منبع العلم
MANBA'-UL-ILM.

A Persian commentary on Imām Muslim bin Ḥajjāj ul-Qushayri's well-known Saḥīḥ or Collection of Ḥadīṣ.

Commentator: Fakhr-ud-Dīn Mujib-Ullah فخر الدين محیب الله.

Beginning:—

محمد بیحذد ر سیاس بیقیلس ر ثانوی بی انتبا شاهنشاهی را

سِرد آلِع
In the preface the commentator says that his father (evidently Nūr-ul-Haq; see No. 1195), towards the close of his life, wrote a commentary on the Saḥīḥ of Muslim, entitling it منبع العلم في شرح صحيح البخاري. His father died soon after, and did not consequently revise the commentary, two or three copies of which had been made by that time. As this unrevised work of his father contained some defects and doubtful points, he (Mujib-Ullah) revised it, and improved it by making suitable additions and alterations. He adds that in his work he received valuable assistance from the compositions of his grandfather (جدی) Shaykh 'Abd-ul Haq.

The commentary itself begins thus with:

كتاب الإيمان - إيمان در لغت بمغنى تصديق مطلق است و در شرع

and extends in the present copy up to the end of باب ركوب المصلى.

It breaks off with the following words:

حدثنا يحيى بن يحيى الخلاب، ابن عبد الله بن جعفر، المسوري، عن

اسماعيل بن محمد بن سعد بن عمار بن سعد بن أبي واقع، ...

Written in ordinary Indian Ta'liq.
Not dated; 19th century.

No. 1108.

foll. 431; lines 21; size 12 x 8; 9 x 5½.

شرح شيخ الإسلام

SHARH-I-SHAYKH-UL-ISLĀM.

A commentary upon the Saḥīḥ of Bukhari.

Commentator: Muḥammad, entitled Shaykh-ul-Islām, a grandson of Shaykh 'Abd-ul-Haq Dihlawi محمد الملقب به شيخ الإسلام نبئه شيخ عبد الحق دلوي.

Beginning:

انجح بيش از شريع اثنين كتاب مستطاب باب دانست جهد چیدر

است الغ
ERRATA.

P. 62, line 21  ..  ..  Read No. 1208 for No. 1108.
The work was lithographed on the margin of the Taysîr-ul-Qâri, Lucknow, a.h. 1305.

In a subscription at the end of the third volume of the lithographed edition it is said that the commentator flourished in Shâhjahanâbâd in the reign of Muḥammad Shâh, and was still alive at the time of Nâdîr Shâh's invasion. He was buried by the side of Shaykh 'Abd-ul-Ḥaq Dihlawi. According to the author of the Ḥadâ'iq-ul-Hanafiyah, p. 468, Shaykh-ul-Islâm was a lineal descendant of 'Abd-ul-Ḥaq Dihlawi and the son of Hâfīz 'Abd us-Samad Fâkhr-ud-Dîn Muḥaddîs. He is the author of رسالته طرد الإوهام and كشف الغطاء. His son Salâm Ullah, author of several works, died in a.h. 1229 or 1233 = A.D. 1813 or 1817.

The commentary seems to be for the most part an abridgment of Nûr-ul-Ḥaq's Taysîr-ul-Qâri, the arrangement of both works being the same.

The present MS. extends from the beginning of the Şâhîh to the end of كتاب الصلوة of Bab Bînol for the mukaddimah.

Written in ordinary Indian Ta'liq.
Dated 8 Shawwâl, a.h. 1264.

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No. 1209.

coll. 516; lines and size same as above.

The Same.

This copy of Shaykh-ul-Islâm's Tafsîr comprises the commentary from the beginning of كتاب الشروط Bab of Bab al-shurûṭ the language of the language to the end of Bab al-shurûṭ the language of the language.

Beginning:—

باب الشروط مع الناس بالقول شرطها كله با مردوم بمجرد گفتن

كنند بزبان

Written in the same hand as the preceding copy.
Siraj-ul-Hidayat

A collection of Hadiṣ from Muḥammad bin 'Abd Ullah ul Khaṭīb's famous Mishkāt, with a Persian paraphrase and explanation.

Author: Siraj-ud-Dīn Ḥusayn bin Sayyid Bahā-ud-Dīn Shāh Jahānabādī.

Beginning:

الحمد لله الذي نستعينه ونصلي على محمد وآله وصحبه

•

عجيزُ گنج‌گهر

The author says in the preface that as the Mishkāt was an extensive work, he made a selection from it for the convenience of readers without changing the system and arrangement of the original. He also says that in some places he has inserted 'Abd-ul-Ḥaq Dīhlawi's translation (of the Mishkāt, see Nos. 1193-1194) without any addition or substraction. He further adds that the Mishkāt contains 6,000 Hadiṣ, while in his present work he has dealt with only 2,500 Hadiṣ.

The date of composition, as given in the preface, is A.H. 1250 = A.D. 1834.

The author of the Taḏkirah-i 'Ulamā-i Hind, p. 71, says that Ḥakīm Sirāj-ud-Dīn, a good scholar and an eminent physician of Shāhjahānabād, is the author of the following works:

• جراح دین و انتخاب حجاب کلام و علم رموز و عقل انزا و حکمت
• ایمانی و سراج منیر و سراج هدایت و لب لباب مثنوی مولانا رم
• و دستور العمل علمائی متفقدین و عقلائی سابقین و مجموعہ گل و رباہین
• و قانون العلاج

The work itself begins with كتاب الإيمان on fol. 16b and ends on fol. 364b.

The original work is preceded and followed by numerous notes, quotations, extracts from other works, all relating to the subject treated by the author, with many interleaves, and it is almost certain that the MS. is a draft copy by the author himself.
The colophon is dated A.H. 1252.
Written in a careless and hasty Indian Ta'liq, with copious notes and annotations throughout.

SHI'I HADIS.

No. 1221.

foll. 371; lines 19; size $11 \times 6\frac{1}{2}; 7 \times 3\frac{1}{2}$.

ترجمة ندب شاهي

TARJUMAH-I QUTUBSHAHI.

The well-known Persian translation of Bahá-ud-Din Muhammed ul-'Amuli's (see No. 291) collection of Forty Traditions (اربعين), by Muhammed bin 'Ali, better known as Ibn-i-Khatun ul-'Amuli محمد بن علي المشتر به ابن خاتم العامل, who wrote it at the desire of Sulṭán Muḥammad Qutb Shāh of the Qutb Shāhī dynasty.

Beginning:—

لى از تحو حديث معرنات را تبریئن
رب ترجمه رفع نو تنزل میبین

From the subscription, which Bahá-ud-Din wrote in A.H. 1029 = A.D. 1620, and in praise of this translation, which is found at the end of this copy as well as in many others, it is evident that the translator finished his work in, or immediately before, that year. The date of translation given in the Hand-list of the Āṣafiyyah Lib., vol. i, p. 684, is A.H. 1028. Another copy of the work is noticed in the Būhār Lib. Catalogue, vol. i, p. 122.

A neat and good copy. Written in fair Nasta'liq on gold sprinkled papers, with an illuminated head-piece.

A marginal note at the end says that the copy was collated in Ṣafar, A.H. 1059.

Not dated; apparently 17th century.

VOL. XIV.
Scribe: محمد ناطق بن قاضي محمد مالک.

The seals of Nawwāb Sayyid Vilāyat 'Ali Khān and Sayyid Khwurshid Nawwāb of Patna are found at the beginning and end of the copy.

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**No. 1212.**

foll. 324; lines 17; size 9½ × 6; 6½ × 3½.

The Same.

Another copy of Ibn-i Khâtûn ul-‘Āmuli’s Persian translation of Bahá-ud-Din ‘Āmuli’s Arba‘in, beginning as usual.

Bahá-ud-Din’s note in praise of the translation, generally found at the end of other copies, is given here at the beginning immediately after the list of contents. The work itself begins on fol. 14b.

Written in ordinary Nasta’liq.

Not dated; 18th century.

---

**No. 1213.**

foll. 344; lines 19; size 11½ × 7; 7½ × 3½.

The Same.

A good copy of the Tarjumah-i Quṭub Shâhī, with a detailed index of the contents occupying foll. 1b–15a, but without the subscription found at the end of the preceding copy. Beginning as usual on fol. 16b.

Written in fair Naskh, with illuminated frontispieces on foll. 1b and 15b.

The index (on fol. 15a), is dated 20 Muḥarram, A.H. 1058. On the same folio as well as on the title-page is a seal, dated A.H. 1085, with the following inscription:

العبد المذنب بِهَا الْدِّينِ بِنِّ مُحَمَّدِ عَفْيِ عَنْـهُما

The seal on the title-page is followed by the following note:

دخَل في نوبة الفَقِير إلى الله الغفُر بِهَا الْدِّينِ مُحَمَّدِ الْلِّيْثِي

الصَّرَائِيْرَ (؟) عَفْيِ عَنْـهُما بِمَدِينَةٍ وَكَرْمٍ
The colophon is dated Ḥaydarābād, 20 Ramadān, a.h. 1059.
Scribe: ʿAbd al-lah Bnad ʿAbd al-lah.
The seals and signatures of Nawwāb Sayyid Vilāyat ʿAlī Khān and Khwurshid Nawwāb of Patna are found in several places.

No. 1214.

foll. 391; lines 15; size $9\frac{1}{4} \times 5\frac{3}{4}$; $7 \times 3\frac{3}{4}$.

The Same.

A very modern copy of the Tarjumah-i Quṭub Shāhi, with Bahā-ud-Dīn's subscription at the end.

The translation and explanation of most of the traditions are omitted, and the MS. breaks off at the beginning of the fortieth tradition.

Written in a careless and ugly Indian Taʿliq.
Not dated; 19th century.

The seals of Nawwāb Sayyid Vilāyat ʿAlī Khān and Khwurshid Nawwāb of Patna are found at the beginning and end of the copy.

No. 1215.

foll. 380; lines 19; size $8\frac{3}{4} \times 4\frac{3}{4}$; $6\frac{1}{4} \times 3$.

The Same.

Another copy of the Tarjumah-i Quṭub Shāhi, beginning as usual.

Written in fair Nasḵb.
Not dated; 19th century.

Several seals of the late kings of Oude are found at the begin-

ning and end of the copy.
No. 1216.

foll. 78; lines 42; size $10 \times 6; 7\frac{1}{2} \times 4\frac{1}{2}$.

TALKHĪS-I TARJUMAH-I QūTUBSHĀHĪ.

An abridgment of Ibn-i Khatun's Tarjumah-i Qutub Shahi (see No. 1211), by Gulam Husayn Khan bin Sayyid Hidayat 'Ali Khan Tabatabai, the well-known author of the Siyar-ul-Muta-akh-khirin (see No. 582).

Beginning:—

الحمد لله الذي جعل العلم علماً للمباداة الكبيرة

In a short preface Gulam 'Ali says that as there were some defects in Ibn-i Khatun's Tarjumah-i Qutub Shahi, and as some of the explanations given therein were too difficult to be understood, he, with a view to removing those defects, wrote the present abridgment.

Written in minute Nasta'liq.

Dated 19 Ramaqdan, A.H. 1202.

The original folios are mounted on new margins. The seals of Nawwab Sayyid Vilayat 'Ali Khan and Khwurshid Nawwab are found at the beginning and end of the copy.

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No. 1217.

foll. 128; lines 29; size $9\frac{1}{2} \times 5\frac{1}{2}; 6\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of Gulam Husayn Khan's abridgment of Ibn-i Khatun's Tarjumah-i Qutub Shahi, beginning as above.

Written in the same hand as the preceding copy.

Scribe: عامر سالم علي.

This copy also bears the seals of Nawwab Sayyid Vilayat 'Ali Khan and Khwurshid Nawwab of Patna.
No. 1218.

The preface, due to the translator, begins thus:

حمد بعدم ثنائی بیعید قیومی را که عقول ذریات آدم از ادراك آن

The author of the Kashf-ul-Ḥujub, p. 548, says that according to the original Arabic (مکارم الأخلاق) was written by Shaykh Abī Naṣr ul-Ḥasan bin Faḍl bin Maulānā Amin-ud-Dīn ʿUt-Tābarsī, but that Kafʿamī in his ʿUsbāb ascribes the authorship to Shaykh Raḍī-ud-Dīn bin Shaykh Abī ʿAlī ʿUt-Tābarsī.

The heading at the beginning of the present copy supports the statement of ʿUt-Tābarsī that the Makārim-ul-Akhlaq was written by Ḥasan bin ‘Alī bin Faḍl-ʿUt-Tābarsī, whose full name is again given thus by the present translator on fol. 2a:

اما بعد چهین گوید مولف این کتاب شیخ العالم الغافل النفي نظر الصحاج والصومان الشريفين أبو نصر الحسنى بن علي الغضب الطبرسي

The name of the translator does not appear in the text. A copy of this translation is noticed in the Madrasah Lib. Cat., p. 64. Another Persian translation, entitled مکارم الأدب, by Naṣīr-ud-Dīn Muḥammad bin ʿAbd ul-Karim ul-Anṣārī ul-Astarābādī, who wrote it in the reign of Shāh Ṭahmāsp (A.H. 930-984 = A.D. 1523-1576), is noticed in Rieu, i, p. 15a. A third, by ʿAlī bin Ṣifūr ul-Bistāmī, is noticed in this Catalogue under No. 1220. Another, entitled مکارم الكرام is mentioned in Kashf-ul-Ḥujub, p. 121.

The author of the Kashf-ul-Ḥujub, loc. cit., who notices the present translation, says that he did not succeed in tracing the translator’s name. According to the concluding lines in the following copy the translation was completed on 7th Shaʿbān, A.H. 1064 = A.D. 1653, for which the title مکارم الأخلاق forms a chronogram.
The arrangement of the twelve chapters into which the work is divided exactly agrees with that of the Arabic original.
Written in ordinary Ta'liq.
Dated Aḥmadābād, Gujarāt, 17 Jumādā II, A.H. 1002 (1102 ?)
Scribe: محمد صالح بن حافظ سيرازي.

Two seals of Muḥammad Ibrāhīm Ḥusaynī, of Ḍalāmīr's reign, and one of Muḥammad Ḥādī Ḥusaynī, and another, which is not quite legible, are found at the beginning of the copy.

No. 1219.

foll. 355; lines 15; size 11 × 7; 8 × 4.

The Same.

Another copy of the Persian translation of 'Ali bin Faḍl ut-Ṭabarsi's Makārim-ul-Akhlāq, beginning as above:—

حمد بیحذاذ و ثلثی بیعد قیوسی را تمام

Written in fair Naskh.
Not dated; 18th century.

No. 1220.

foll. 427; lines 17; size 11 1/2 × 7; 7 1/2 × 3 1/2.

ترجمة مكارم الأخلاق

TARJUMAH-I MAKĀRIM-UL-AKHLĀQ.

Another Persian translation of Abū Ali bin Faḍl ut-Ṭabarsi's Arabic work Makārim-ul-Akhlāq.
Translator: 'Ali bin Ṭifūr عليه بين طيفر البسطامي. (See No. 507.)
Beginning:—

یا نام تو عنوان کتاب الأخلاق
وصف تو كتابة رواق نه طاق

* In the preface the translator says that one of his friends Mīr 'Alī Shīr bin Sayyid 'Abd Allāh bin Mīr 'Abd-ul Karīm ul-Māzandarānī, being eagerly desirous of studying the Makārim-ul-Akhlāq of Abū
'Ali bin Faḍl ut-Tabarsī, collected several Persian translations of the work. As none of the translations were faithful, and in most instances were incorrect, he requested the present translator to make a correct and faithful translation of the Arabic original. Hence the present translation.

Like the Arabic original it is divided into twelve Bāb, each of which is subdivided into several Faṣl:

Bāb I. in five Faṣl, on fol. 6b.

Bāb II. in three Faṣl, on fol. 33b.

Bāb III. in six Faṣl, on fol. 42b.

Bāb IV. in four Faṣl, on fol. 51b.

Bāb V. in six Faṣl, on fol. 61b.

Bāb VI. in ten Faṣl, on fol. 76a.

Bāb VII. in thirteen Faṣl, on fol. 107b.

Bāb VIII. in ten Faṣl, on fol. 156b.

Bāb IX. in eight Faṣl, on fol. 196a.

Bāb X. in five Faṣl, on fol. 220b.

Bāb XI. in five Faṣl, on fol. 296a.

Bāb XII. in seven Faṣl, on fol. 342b.

The date of completion of the translation, given at the end, is Muḥarram, a.h. 1065 = A.D. 1655.

Written in ordinary Nasta‘īq.

Not dated; 19th century.

Scribe: عبد العزيز ولد مولانا شاهفظر مشيد باب مازندة راني عليا بادي.
No. 1221.

foll. 234; lines 25; size 11½ x 6½; 7½ x 4.

**SHARḤ-I KĀFĪ.**

A Persian commentary on the fourth, fifth, sixth, and seventh books (كتاب) of Abū Ja'far bin Muḥammad bin Ya'qūb bin Isḥāq ur-Rāzī ul-Kulīnī's (d. A.H. 328 or 329 = A.D. 940 or 941) famous work الكافي.

Commentator: Mullā Khalil bin Ġāzī ul-Qazwīnī, مل خليل بن غازی القزوینی.

Mullā Khalil, a well-known Shi'ah scholar of Qazwin, was a pupil of Bahā-ud-Dīn 'Āmulī (d. A.H. 1030 = A.D. 1621).

The author of the Sulāfat-ul-'Asr (a contemporary biographer of Khalil) remarks that Khalil, a noteworthy scholar of his time, wrote two commentaries on Kulini’s Kāfī: one in Arabic, entitled الکافي الصنایعی and another in Persian, called السند القرآنی. That in A.H. 1064 = A.D. 1653, while Khalil was engaged in writing the Arabic commentary, Shāh 'Abbās II entered Qazwin and requested the author to write the Persian commentary. He commenced the work the same year, and completed it in twenty years, in A.H. 1084 = A.D. 1673, dividing it into thirty-four books. Khalil was held in high estimation by Shāh 'Abbās II, and died in A.H. 1089 = A.D. 1678.

His other works are:

- شرح عدة الامول
- رسالت در جمعه
- حاشیه بر تفسیر مجمع البيان
- رسالت نهجیه
- رسالت قومیه

Āqā Raḍī Qazwīnī was his pupil. His son Mullā Sulaymān was also a scholar. For his life see Nujūm-us-Samā, p. 101.

According to the index given on fol. 18b of the Būhār Lib. copy (Būhār Lib. Cat., vol. i, p. 125), the work consists of thirty-three books (كتاب) or even thirty-four, if the كتاب الوضعة is added, but it, according to another authority, does not belong to the original work
In the present copy the number of books is sometimes given as thirty but generally as thirty-three or thirty-four.


Contents of the present copy:

**Book IV.**

The commentary begins thus on fol. 1b:

١٤٩

أصل كتاب الإيمان والكفر - شرح - ابن كتاب جهلهم است أسي كتاب  
كه جزء كتابن كاذب ابر جعفر محمد بن يعقوب كليني رحمه الله تعالى  
است - الإيمان كرديدي بربر ببت رب العالمين المٌٍّ

It is subdivided into two hundred and nine Bāb, the first of which, styled باب طينة المؤس والكفر, begins on fol. 2b. The date of completion of the commentary on this book, given at the end, is Jumādā II, a.h. 1068 = a.d. 1657. According to the statement at the beginning the Arabic original consists of thirty books.

The colophon is dated Rabi‘ I, a.h. 1118.

**Book V.**

كتاب الدعا; beginning on fol. 209b:

الحمد لله الذي قال في كتابه ...... و بعد جوهر نواب همايون اشرف  
اقدم على حكم الله ملكه وسلطانه بارتاد العدل والحسان المٌٍّ

Here the commentator says that after finishing the commentary on كتاب الإيمان and كتاب الصفة, كتاب التوحيد, كتاب العقل (the first four books of the kalakāf), he commenced the commentary on the fifth كتاب الدعا (كتاب الدعا) of the thirty-three or thirty-four books of al-Kāfi in Jumādā II, a.h. 1068 = a.d. 1657. That portion of the work is subdivided into sixty Bāb. The date of completion, given at the end, is Rabi‘ II, a.h. 1069 = a.d. 1658.

The colophon is dated Jumādā II, a.h. 1118.
BOOK VI.

According to the statement made here the Arabic original is said to consist of thirty books.

This portion of the commentary was finished in Jumâdâ I, A.H. 1069 = A.D. 1658.

The date of transcription given in the colophon is Rajab, A.H. 1118.

BOOK VII.

Here again the Arabic original is said to contain thirty books.

In the conclusion it is said that the commentator ends with this seventh book, after which the commentator will begin with the first book of the sixth volume, which is the first book of the seventh volume.

The date of completion given at the end is Jumâdâ II, A.H. 1069 = A.D. 1658.

The colophon is dated Sha‘bân, A.H. 1118.

The name of the scribe, given in the colophon, runs thus:

A correct and good copy. Written in fine minute Naskh.

The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Khwârhîd Nawwâb of Patna are found at the beginning and end of the copy.
No. 1222.

foll. 234; lines 25; size 11½ × 7; 7½ × 4.

The Same.

Khalil bin Gâzî ul-Qazwini’s commentary on the eleventh book (كتاب الصلاة) of Kulini’s الكتاب الصلاة.

Beginning:

• الجاعل الصلاة عماد الإسلام تعظيما للصلاة

In the beginning the commentator says that after finishing the commentary on كتاب الإيمان والكفر، كتاب العبد، كتاب التوحيد، كتاب العقل، كتاب العبادج، كتاب الطبارة، كتاب “القصور”، كتاب فضل القرآن، كتاب الدعاء، كتاب الجنازة, he took up كتاب الصلاة, the eleventh book, in Rajab, A.H. 1072 = A.D. 1661. It is subdivided into one hundred and three Bab, the first of which, styled باب نصل الصلاة, begins on fol. 3b.

The date of completion, given at the end, is 10 Jumâdâ II, A.H. 1071 (1072 ?) = A.D. 1660 (1661 ?).

A note at the end says that this is Mullâ Khalîl’s commentary on Kulini, that is to say, upon فروع كتاب.

Written in minute Naskh with an illuminated head-piece.

Not dated, 18th century.

Seals of Nawwâb Sayyid Vilâyat ‘Ali Khân and Khwurshid Nawwâb of Patna are found at the beginning and end of the copy.
LAW AND THEOLOGY.

SUNNĪ LAW.

No. 1223.

foll. 183; lines 21; size $9 \times 6\frac{1}{4}$; $7\frac{1}{4} \times 4\frac{1}{4}$.

صلاة مصعود

ŠALÂT-I MASʿÛDĪ.

A very old copy of the well-known work on the prescribed prayer and religious rites according to the Ḥanafite school.

Author: Masʿūd bin Maḥmūd bin Yūsuf us-Samarqandi مصعود بن محمود بن يوسف السمرقندي.

Beginning:

الحمد لله الذي وعد الجنة للمطيعين بكرمه ومنته وفتح باب التوبة على المذنبين بفضله ورحمة الخ

The work, of an early origin, is well known, being invariably quoted by subsequent writers on the subject. It was edited by Maḥmūd bin Ismāʿīl Mangalūrī, Bombay, 1887, and, with marginal notes, by MUḥammad Yār, Lahore, 1892.

A list of the sources on which the work is based is found at the end of the copy. The latest are the Hidâyah, by Burhân-ud-Dīn Margínānī (d. A.H. 593 = A.D. 1197) and the Hayrat-ul-Fuqahā, composed in A.H. 695 = A.D. 1295 (see Būhār Lib. Cat., vol. i, p. 83). Again the author of the Miftâḥ-ul-Jinân, written about A.H. 757 = A.D. 1356 (See Rieu, i, p. 40; Ethé, Ind. Office Lib. Cat. No. 2565), mentions this work as one of his sources. It is therefore evident that the work was written in the first half of the eighth century. Hāf. Khal., vol. iv, p. 108, mentions the work without adding any particular: صلاة المصعود.

In the beginning the present volume is said to be the second Daftar of the work: دفتر دوم صلاة مصعود. It is divided into twenty-five sections, called Bāb, the first on موضع مسج (fol. 3a), the second on
(fol. 10b), the third on كرامت مكان نائم (fol. 21a). Sections IV-XXIV are devoted to the various kinds of prayers and the rites and observances connected with them. The twenty-fifth section treats of سجادات.

The first and the second Daftar of the work are noticed in the Aṣaf. Lib. Hand-list, vol. ii, p. 1122.

At the end of the copy are found the following three useful lists:

1. Names of Ṣaḥābis.
2. Names of 'Ulamā and Mujtahids.
3. Names of the works referred to by the author.

A list of the contents of the work is given at the beginning of the copy.

An old and correct copy. Written in learned Nasta'liq.

Dated 2 Ramaḍān, a.h. 891.

No. 1224.

foll. 280; lines 15; size 8½ x 6; 6 x 3½.

The Same.

Another copy of the second Daftar of the same Ṣalāt-i Mas'ūdi, beginning and ending as above.

Written in ordinary Ta'liq, with occasional marginal notes.

Dated Rabi' II, a.h. 1086.

Scribe: محمد عابد بن مالك.

No. 1225.

foll. 382; lines 18; size 9½ x 6½; 7 x 3½.

فواائد فیروز شاهی

FAWĀ'ID-I FIRŪZSHĀHĪ.

A unique copy of an encyclopaedia of Muhammadan law according to the Sunnite doctrine, with discussions on theological, moral,
ethical and philological questions closely connected with it, based on numerous quotations from standard works.

Author: Shafar Muḥammad ul-'Aṭṭārī

Beginning:—

الحمد لله التميم الحنّان الذي خلقنا مِن الإنسان و أنطق لسان

• بِالبيان والبرهان آللّه

In the conclusion the author says that he dedicated the work to Abūl Muẓaffar Sulṭān Fīrūz Shāh, by whom the author evidently means Fīrūz Shāh Tuʿlaq of Dihli, who reigned from A.H. 752–790 = A.D. 1351–1388. Neither of the two historians of Fīrūz Shāh, viz. Barani and 'Affif, mentions the present work and its author, nor are they mentioned by the author of the history of Fīrūz Shāh سیرت دیروز سامی نقد نیروز شامی, noticed under No. 547. A work of similar nature, entitled نقد نیروز شامی, originally compiled by Şadr-ud-Din Yaʿqūb Muẓaffar Kirmānī, and edited after his death at the request of Fīrūz Shāh Tuʿlaq, is noticed and fully described in Ethé, Ind. Office Lib. Cat. No. 2564.

In some of his verses the author adopts the takhallus Shafar.

The work is divided into 115 Bāb. This number, says the author, can be obtained by multiplying بِي by ي and و by ج, i.e. 10×10 and 5×3 or 100+15=115. Each Bāb is subdivided into several Faṣl.

Contents:—

fol. 11a. باب أول در علم وجعل

fol. 39b. باب دوم در علم وسیم واسط وعلم وظائف الیمان

fol. 44a. باب سِم در احکام شرع ومعرفت مذهب سنّت وجماعت و بیان فعال مختار

fol. 46a. باب پنجم در این و برای موضوعی که حره را دران

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fol. 51b. طبّة انتفا

fol. 54a. باب هفتم در آبها و حوضها وقاه

fol. 57a. باب هشتم در قضاء حاجت
باب نهم در عسواک و كلمة تبهج
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و منى
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باب سيردهم در مسجد
باب جبردهم در قبالة
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باب نزدهم در زوقة
باب بيستم در سفاة و صدقة و قرض
باب بيستم و يكم در روزة
باب بيستم و دوم در توانيم و سعر ومعروف شبا قدر
باب بيستم و سيوم در ديدن ماهيا
باب بيستم و دوم در عيدين
باب بيستم و ينعم در حيح
باب بيستم و شمش در جمعه
باب بيستم و غفتم در كلم الله تعالى
باب بيستم و هشتم در ذكر باري تعالى
باب بيستم و نهم در دور رسول و نسب و حليه و ميلاد
واب وفات و عدد زنان
باب سيام در تواريق انيبا و خلافة خلفاء راشدين و اسمي عشيرة
ميشرة و اسمي اصبع كيف ضمان الله عليهم اجمعين
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باب سي و دوم در اسم معروف و نسي منكر
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باب سی و چهل و نیم در معرفت انسان و انسان حیوانات

باب سی و چهل و نیم در تفکر و معنی نیت و معرفت در عمل دل

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باب سی و وشم در معرفت انسان و انسان حیوانات

باب سی و وشم در فضیلت بشر بر ملت و عهد ملیک بر هر آدمی ملک و بین مسلمانان ذار بندگان که کجا

باب سی و وشم در سلم و مصافحه و معانی

باب سی و وشم در فضیلت بشر بر ملت و عهد ملیک بر هر آدمی ملک و بین مسلمانان ذار بندگان که کجا

باب سی و نهم در سنبله ابراهیم خلیل عليه السلام

باب چهل در سفر

باب چهل و یکم در الله و نعما و احیاء رسول و وقوع سنی و علم البیان

باب چهل و دوم در وما ادعیه که در بین باب داخل نشده است باباویه که مناسب است درج کرده شد

باب چهل و سیم در نماز حا و ادیه

باب چهل و چهارم در حقیقت و عقوق

باب پنجاه در ملل رحم و نبک داشند نیشان و بیوی زمان و تعیید دختران و نیک داشند مملوک

باب پنجاه و وشم در مید و ذمی و احکام مانی و مسلم

باب چهل و نیم در قصبات و اجابت دومه

باب چهل و وشم در مناظع ماکولات

باب پنجاه در ملل رحم و نبک داشند نیشان

باب پنجاه و وشم در تکای کورد زن و داشتن زمان
باب بنجها ودوام في وزن عروس بضانه وعدل مبان زنان
ولبد وطي ودحواره بالآر عاجل من مباد وبستين
زين بذكارة وبريدة شهوة زين بذ وشناخت حمل

باب بنجها نسيم دير درد وس وفقر درح را نام نماد
و در رضوان وبرورش بهد وداب

باب بنجها وديم در طلاق وخلع وعدة

باب بنجها ونُهم در أيل وظاهر

باب بنجها وشم في نفقه

باب بنجها ونُهم في سنكي زنان ونزمي باهل بيت
و بريد ازميل

باب بنجها وشم في خلق نعوي وفوا عبيد وفوايد خاموش
و سخن باندبيه كفتين

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ومواسات واحسال با خلق

باب ششتم در خوف ورجا

باب شست ويكم في أدب وتوافق وكفر

باب شست ودوم في عدل ورحمت وظلم وتعدي ورُد
ادب مظلوم

باب شست وسمي في حلم وتحمل وعفر وخشم وغصب
ومكاث

باب شست ويشارم في محاد وقل بدل وطهر وفال وطم
و قناة

باب شست ونُهم في مجم وربا ومذمة دنيا

باب شست وشم في عمسيت وسخن قطبي ومراح ومذج

باب شست وهند في راست كفتين ـ ومن مابن مانص
ومعي لغتم

باب شست وهند في خندة وكره وغم والاندو وعلا وابن

باب شست ونُهم في بازي وشطر

VOL. XIV.
باب هفظت در بوشیدن جامه و فضل عمامه و انفیشوم و بوشیدن
زیر و نفره و مس و لویه و آهن و خساب کرد.

باب هفظت و یک در اطاعت امرو و کرم و دولت و خدمت
باب هفظت و دوم در مسموعت و مشتر و رواب و صعبت و وفا
باب هفظت و سبیم در بد کرد و دل کسی بسخ خسته
کرد و در عدل کتاب

باب هفظت و چهارم در عیب کرد و طنه زدن و بینان نهادن
باب هفظت و چهارم در اراد و مکاتب و مدیر کورداندین بنده
باب هفظت و پنجم در حکمی بندید معمور و حکم کنیزک وام ولد
باب هفظت و هفتم در هم در سلام و الهه
باب هفظت و هفتم در اجارت و زراعت و شرکت

باب هفظت و هفتم در بیع

باب هفظت و یک در امانت و عارب و درهم و عصب
باب هفظت و دوم در لفظ و لفظ و جعل
باب هفظت و سوم در عشر و خراج و جوره و معروف اموال
و گن و گان

باب هفظت و چهارم در اکواه و قذف و ابایة و مفرط لفه
حراهم و منفعت خوردن حلال

باب هفظت و پنجم در اسباب موجبات فقر و اسباب فراموشی
و در چهار که از درد کس زشت و نا سقوط است
باب هفظت و ششم در کلبه کنفر و در ارتداد و حکم رنگ گان
در دنیا و نیت تعظیم او اکرم مردم بذین مبیلا شوند
باب هفظت و هفتم در خواب

باب هفظت و هفتم در سکوت و بیرون آمدن از خانه و در
رفنگان و رفنگ راه و نشست و خاستن
باب هفظت و نهم در عطسه و فرار و ادب انداختن آب
دمه و بیشی
باب نهم در تنظیم موسی و شاد کردندن اور و حاجت روا
کوری و شفاعت کرد.
باب نود و پیک در پلیج کل و شاته کرد و موزه و کفش
* پیشینه و آلیه بیدن
باب نود و دوست در حجاب و بیهام و نامه نوشتن
باب نود و مسوم در مذهب و عادت
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* ib.
باب نود و نیم در حواله و ضمانتکری و ادای وام غیری

باب نود و ششم در ملتقان
باب نود و هفتم در تداری
باب نود و هشتم در دزدی
باب نود و نهم در غنیت و زنا و لواحم و حسد و تعزیز
باب صد و قلم در قصاص و دیده و جنایات و ملتقان
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باب صد و دهم در تعزیت و مصیبت و اطعام اهل میت
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باب صد و پانزدهم در اثرت
باب صد و دوازدهم در زیارت
باب صد و سیزدهم در قیامت و بخت و صفت صور
باب صد و چهاردهم در صفت بیشتر و دوز و اعتراف
باب صد و پانزدهم در احکام آخرب
The authorities quoted by the author are:

- تزگیب الصولة - گناهیة الشعبی - صولة مسعودی - کنز العباد
- مفاتیح المسائل - جامع الصغری - لباب الاحادیث - نصاب الاحتساب
- بداية - رغبة الصدر - بستان نعیة ابو الیسی - زاد الزراوح - شرعۃ الإسلام
- حس العیسی - نوادر الفتری - فتاوى کبری - جوامع الفقه - هداه

- مسقط - اخلیق الناصری - کشف المجهوب - مختصر القدری - سراجیه
- مرداد العباد - منتقب الیخبار - رساله مولانا شمس الدين یعیی
- مجموعه شمسی - قصص الانبیاء - رساله صدر الإسلام - رساله حجة الإسلام
- خلاصة الصولة - شرح کریمی - زاد الفقهی - گلستان سعیدی - فتاوى نسفي
- واقعات ناطقی - فتاوى سیدنی - كتاب السعادة - زدۃ الصالحين - اربعین
- مطلوب المسلمین - شرح طمحاری - منائع - شرح العلائی etc. etc.

The Persian poets referred to are:

- شمس الدين دیبر - خسرو - سعیدی - نظامی - خاقانی
- امیر حسین - هام الدین تبریزی

Written in good Nasta‘liq on thick paper. Foll. 223–238 and 248–297 are written in good Naskhi. Spaces for rubrics are left blank in some places.

The MS. is not dated at the end, but the following note on the title-page, apparently written in the same hand as the text, says that it was transcribed at Jaunpūr in Rajab, a.h. 977:

این کتاب که موسوم است بفیؤاد فیؤود شاهی در بلده پر سرور جونی‌ور
استکتب کرده شد بتأریخ شهر رجب المربع سنه سبع و سبعین و تسعمایه

العدد مفعول به میر

There are some marginal notes towards the beginning of the copy.

A full list of the contents, given at the beginning, occupies foll. 2b–11a.
FATĀWĀ-Ī BARAHNAH.

A well-known compendium of Muhammadan theology and law according to the Ḥanafite school.

Author: Naṣīr-ud-Dīn Lāhaurī, poetically surnamed Binā’ī, نصیرالدین لاهوری البنای.


Beginning:

الحمد لمابخدا جهان را چه یکنست برافکمل ومدرادست اله

The work ends with a long notice on the life of Imām Abū Ḥanifah, followed by short biographical notices of eminent Shaykhs, Jurors and Traditionists.

The following incident related by the author suggests that he was engaged in writing the book in A.H. 997=A.D. 1588:

On fol. 223a the author says that while he was engaged in writing the prerogatives of Imām Abū Ḥanifah in this book, he eagerly desired to catch a glimpse of the Imām's noble features and appearance, when, to his great delight, he happened to see him in a dream on Wednesday night, the 13th of Rābī' II, A.H. 997=A.D. 1588.


Written in careless Nasta'liq, with notes and explanations throughout the copy.

Spaces for headings are left blank in many places. The original folios are placed in new margins.

Not dated; 17th century.

Scribe: نیکبر ماًب اذر دومه ساکن پرکنه هوت.
No. 1227.

foll. 174; lines 23; size 10×6; 8×3¼

FIQH-I BĀBURI.

A rare work on Muhammadan civil and ecclesiastical law in all its branches, comprising purification or ablutions, prayers, alms, fasting and pilgrimage.

Author: Nūr-ud-Dīn bin Quṭb-ud-Dīn bin Aḥmad bin Zayn-ud-Dīn ul-Khwāfī

Beginning:—

رَسُوْمَ يَعْتَصَمُ بِاللَّهِ فَقِدْ هَدِىَ إِلَىٰ عِرَاطٍ مُسْتَقَبِمٍ كَتَابُ فَقِهٍ بَابِرٍ

We learn from the preface that for a long time the author cherished the idea of writing some work as a means of introduction to the presence of the emperor Bābūr, to whose ancestors the author's forefathers had been indebted; but that owing to a series of obstacles he could not carry out the plan until A.H. 925=A.D. 1519 when, with the object of visiting the Haramayn, he undertook a long journey, and after reaching the vicinity of the royal territories succeeded in obtaining an introduction to the royal presence. Soon afterwards he received the imperial order to write an authentic work in Persian on Muhammadan law. Hence the present composition. The author then proceeds to say that he based his composition on the following seven standard works, which he represents by symbols as follows:—

ش - شرح قايين - كافي - هدايه

As for the author's own additions he chooses the symbol ن.

The work comprises five Books (Kitāb) with numerous subdivisions and a Conclusion (Khātimah), as follows:—

I. كتب الطهارت, on fol. 3b.
II. كتب الصلوه, on fol. 38a.
III. كتب الركوه, on fol. 127a.
IV. كتب الصوم, on fol. 146b.
V. كتب العج, on fol. 156b.
The *Khātimah*, on the rites and observances of visiting the sacred tomb of the Prophet, begins on fol. 172b.

Written in ordinary Nasta'liq.

Dated 12 Dhu`l-hijjah, a.h. 1081.

Scribe: ʿAbd Allah ʿAbdu ʾDawūd.

The last folio is in a later hand.

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No. 1228.

foll. 211; lines 17; size $7\frac{3}{4} \times 5$; $5\frac{3}{4} \times 3\frac{1}{2}$.

مجدي خانی

MAJMUʿ-ʿI KHĀNĪ.

A compendium of Muhammadan law, treating of purification and ablution, prayers, alms, fasting and pilgrimage.

Author: Kamāl Karim چمال کرم.

Beginning:—

حمد و سپاس مر یادشافی را گه دار الملك دولت اپاده نییانی

بعزت دین اسلام رسائیده ارست.

The work is dedicated to a certain general Bahrām Khān, who, says the author, freed Deogir from infidels and filled it with the followers of ʿIslām.

For further particulars and other copies of the work see Ethé India Office Lib. Catalogue, Nos. 2572–2574 (where the author is called Kamāl Karim Nāgaurī); Ethé, Bodl. Lib. Catalogue, Nos. 1782 and 2376. Lithographed, Lahore, a.h. 1315.

Written in ordinary Taʿliq.

Not dated; 18th century.
No. 1229.

foll. 370; lines 21; size $10\frac{1}{4} \times 6\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

MANÂFI-'UL-MUSLIMÎN.

A Persian translation and explanation of Şarḥ-i Viqâyah, a popular work on Muhammadan law.

The origin of this translation is that Burhân-ud-Din Abul Hasan 'Ali bin Abî Bakr bin 'Abd-ul-Jalîl ul-Margînî (d. A.H. 593= A.D. 1197) wrote the well-known work, al-hidâya, which is esteemed as a standard work on Muhammadan law, according to the Hanafite School (see Hâj. Khal., vi, pp. 479-495; G. Flügel, iii, p. 202; J. Aumer, Arabic Catalogue, pp. 89-91; printed, Calcutta, A.H. 1234; English translation by C. Hamilton, London, 1791, second edition by S. G. Grady, London, 1870). Imâm Burhân-ush-Shari'at Maḥmûd bin Ṣadr-ush-Shari'at made an abridgment of the said Hidâya and entitled it 'Ubayd Allah bin Mas'ûd bin Tâj-ush-Shari'ât (d. A.H. 747= A.D. 1346 wrote, in an abridged form, an Arabic commentary, entitled Sharḥ wâqiyâ Sharḥ wâqiyâ. The present work is a Persian translation of this Sharḥ wâqiyâ.

Translator: 'Abd-UL-Jamîl bin Maḥmûd bin Muḥammad us-Sâfi

Abdul Jamîl bin Muhammad bin Ahmad al-Sâfî

Beginning:

الحمد لله رب العالمين و الصلاة ..... اللهم لا تحرم لنا شفاعتهم

We learn from the preface that the translator at first avoided the inclusion of the Arabic text in his translation; but at the desire of Maulânâ Burhân-ud-Din Muḥammad, grandson of Maulânâ Mu'în-ud-Din Maḥmûd, he added the Arabic text to the translation in its present form.

The Şarḥ-i Viqâyah is very popular, and is freely used as an authority on Muhammadan law. It was printed in Calcutta, 1848.

The work is divided into many Kitâb, Bâb and Faṣl.

Written in fair Nasta'liq.

Dated A.H. 1033.

Scribe: آدم بن مولى بونس
No. 1230.

foll. 286; lines 17; size 9 × 5¾; 5¾ × 3½.

ـ ترتیب فی الصلوة ـ

TARGĪB-FIŠ-ṢALĀT.

"Inducement for Prayer." An exhaustive work on legal prayers and purification.

The MS. is defective at the beginning and the author's name could not be found in the text. It opens abruptly, thus:

......

عظم امور دینی بخشیریا از عوام مسلمان کاهل نماز دیدم اخ

The work seems to be identical with the ترتیب الصلوة of Muḥammad bin Aḥmad-uz-Zāhid mentioned by Ḥāj. Khal., vol. ii, p. 282, which like the present is divided into three Qism, and a copy of which is mentioned in Āṣaf. Lib. list, vol. ii, p. 1114.

The first Qism treats of legal prayers.
The second is on purification.
The third is on impurities.
The author quotes a large number of works as those on which he has based his composition. He generally quotes the views and decision of all the four Imāms in respect of a مصلحة.

Spaces for rubrics have been left blank in many places. Marginal notes occasionally.

Written in ordinary Nasta'liq.
Not dated; 18th century.

No. 1231.

foll. 162; lines 18–21; size 9 × 5¾; 7 × 3½.

کنز الدیاقـ

KANZ-UD-DAQÂ‘IQ.

A Persian translation of Ḥāfiz-ud-Dīn un-Nasafi's (d. a.h. 710 = a.d. 1310) Arabic work Kanz-ud-Daqâ’iq on Muhammadan civil and religious law, according to the Ḥanafite School.
The name of the translator, as given in the present copy, is Nasr Ullah bin Muhammad Jamal ul-Azdawi, popularly called al-Kirmâni. In the following copy the name appears thus: نصر الله بن محمد جمال الازدوي المعروف بالكرماني. For other readings of the name see Ethé, India Office Lib. Catalogue (No. 2575) where five copies of the work are mentioned. See also W. Pertsch, Berlin Catalogue, p. 250; E. G. Browne, Camb. Catalogue, p. 51. A commentary on the Kanz-ud-Daqâ'iq, entitled أبو محمد نصر الدين عثمان بن علي بن محمد زيلعي البني الطلب (d. A.H. 743 = A.D. 1342), is mentioned in the Hadâ'iq-ul-Hanafiyyah, p. 283.

The Kanz-ud-Daqâ'iq, edited with notes by Muhammad Mirzâ Khân, was lithographed, Lahore, 1870.

Beginning:

الحمد لله الذي أرفع مناهج الشريعة والسلام و أورد مناهل التكليف الغ

The contents of the work have been fully described in Ethé, Ind. Office Lib. Catalogue, loc. cit.

The present copy is in a damaged condition. Spaces for rubrics have been left blank throughout the copy and patches of thick paper pasted here and there render the text illegible in many places.

Written in ordinary Nasta'liq.

Not dated; 18th century.

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No. 1232.

foll. 167; lines 20; size $11 \times 6\frac{1}{2}$; $8 \times 4\frac{1}{2}$.

The Same.

A neatly written copy of the same Kanz-ud-Daqâ'iq, beginning as above.

Written in fair Ta'liq.

Not dated; 18th century.

This copy was presented to the library by 'Abd-ul-Karîm, a Sub-Inspector of Police, Patna, on 29 August, 1913.
No. 1233.

foll. 195; lines 22; size $12 \times 7\frac{3}{4}$; $8\frac{3}{4} \times 4\frac{3}{4}$.

The Same.

Another copy of the same. The name of the translator, as given in this copy, is نصر الله بن محمد بن محمد جمال الأزدي المعروف بالكرماني.

A list of the contents is prefixed at the beginning of the copy.
The MS. is in a damaged condition.
Written in ordinary Ta'liq.
Dated, Chittagong, A.H. 1129.

No. 1234.

foll. 118; lines 11–15; size $9\frac{1}{4} \times 5\frac{3}{4}$; $6\frac{3}{4} \times 3\frac{3}{4}$.

مفتاح الصلاة

MIFTĀḤ-US-ṢALÂT.

A treatise on purification or ablutions and prayers.

Beginning:

الحمد لله رب العالمين و الصلاة على رسوله ... بدآن تانیك

A copy of the work is noticed in Ethé, Ind. Office Lib. Catalogue No. 2587, where the work is said to have been written in A.H. 1061 = A.D. 1651. In the conclusion of the present copy we are told that the author wrote it for the use of one of his sister's sons Ahmad bin Sulaymān.

The author frequently refers to بعمر الرايق.

According to Edwards, Catalogue of the Printed Persian Books in the British Museum, p. 210, the Miftāḥ-us-Ṣalāt, by Fatḥ Muḥammad Burhānpurī, was lithographed in Lahore, A.H. 1288, and again, A.H. 1293.

Written in ordinary Ta'liq.
Dated 5 Jumādā II, A.H. 1255 = 15 August, 1839.
Scribe: محمد محمود الحق ابن مولوي نور الإسلام.
No. 1235.

foll. 89; lines 23; size $12 \times 7\frac{1}{2}$; $10 \times 2\frac{3}{4}$.

كتاب الحدود

KITÂB-UL-ḤUDÛD.

A work on Muhammadan Penal Law, treating of punishments of defined extent.

There is no preface to the work and it begins thus:

بسم الله الرحمن الرحيم - كتاب حدها ودر این كتاب جند باب

Neither the author's name nor the title of the work is given, but in an endorsement on the fly-leaf it is called كتاب الحدود.

The work seems to be a translation of the portions and of the well-known Arabic work تناویعالمی، a vast compilation of legal opinions by Hanafi doctors, collected by order of Alamgir (Aurangzib), by Shaykh Nizām and other Indian Jurists. The six chapters of the كتاب الحدود and the four of the كتاب السرقة extant in the present MS agree entirely with the Arabic original (Calcutta edition, vol. ii, pp. 201–263). The Arabic original was printed in Cairo, A.H. 1282; Calcutta, 1828–1835, in six volumes; Lucknow (reprinted from the Calcutta edition), A.H. 1292.

The present translation seems to be identical with the one by Muhammad Najm-ud-Din Khan Qâdi-ul-Qudât محمد نجم الدين خان قاضي القضاة (printed, Calcutta, 1813. See Edwards, Catalogue of the Persian Printed Books in the British Museum, p. 510).

Works frequently quoted are:


Contents:

كتاب حدها

باب اول در بيان تفسیر حد مواقف شرع و بيان رکن حد و بيان

شريعة حد و بيان حكم حد

باب دوم در بيان زنا

fol. 1ª
فصل در بین چکونتکی حدها و اقلمت حددها
باب سیم در بیان وظی که مرجب حد است
باب چهارم در شیادت پرنا و رجوع از ایان شهادت
باب پنجم در حید شرباب
باب ششم در بیان قدف
فصل در بیان تعزیر

کتاب سرقت
باب اول در بیان سرقت
باب دوم در بیان آن دردیاها که دست بریده می شود دریس و در
باب آن دردیاها که دست بریده نمی شود در آن
فصل در بیان حرز
فصل در بیان چکونتکی دست برود و تابت کردنیدی آن
باب سوم در بیان چهارمی که پیانا کند درد آن جهنر را در
مال دردی
فصل 86ا.
باب چهارم در بیان حكم قطع الطرق

Written in fair Nasta‘i’līq on half margin, the remaining half containing notes in English, apparently those of the Englishman for whom the copy was made.

Dated A.H. 1256.

No. 1236.

fol. 5ب.
fol. 10ب.
fol. 19ا.
fol. 33ب.
fol. 36ا.
fol. 49ب.
fol. 56ا.
fol. 64ا.
fol. 73ا.
fol. 78ا.
fol. 84ا.
fol. 86ا.

A short treatise on legal rites and observances relative to prayer.
The MS. is defective at the beginning, and opens abruptly thus:

یکم درخ لائی اوالتهید بسم الله ابتداء لائ المفعول اذا

It is a commentary on some Arabic work. The Arabic text is written in bold Naskh. The commentary or the explanation is also in Arabic, but in rare cases one or two phrases in Persian are also found.
The work is divided into eight Bāb, as follows:

I. fol. 9b.     الباب الأول في بيان القواعد
II. fol. 17b.   الباب الثاني في الواجبات
III. fol. 24b.  الباب الثالث في بيان المسان
IV. fol. 31b.   الباب الرابع في المستحبات
V. fol. 40b.    الباب الخامس في المحرمات
VI. fol. 41b.   الباب السادس في المكروهات
VII. fol. 51b.  الباب السابع في العبادات
VIII. fol. 52b. الباب الثامن في المفاسدة

Written in fair Naskh.
Not dated; apparently 17th century.

No. 1237.
fol. 129; lines 17; size $8 \times 5\frac{1}{2}$; $5\frac{1}{4} \times 3\frac{1}{2}$.

DASTÚR-Ul-FARĀ'ID.

A modern, but useful, work on the law of inheritance and the division of property.

Beginning:

الحمد لله رب العالمين والمعتقة للفتىين ... بدأ استذك الله
 تعالى كه جرون شائع قدمو ومبدع حكيم مشكورة دل ابن ضعيف را از مصابح

علم برذوز گردانند الغ

The author, who does not reveal his name, tells us in the preface that his knowledge of the law of inheritance had acquired for him a world-wide reputation, and that he had written several works in Arabic on that subject. But as those works were not easily understood by students of Persian, he wrote the present work for their benefit. He adds that he has based it on the laws of Imám Abū Ḥanīfah, but has also quoted the opinion of Imám Shāfi‘i, so that it may be serviceable to the followers of both the Imāms.

The work is divided into thirty chapters (Bāb) as follows:

1. fol. 6b.     باب أول في فضيلة علم مواضع و تعالى آن
2. fol. 7b.     باب دوم في بيان كيفه جرون كسي از ذا جيني برود اول ازمات

واچه ابدنا کنند
باب سوم در بیان آنکه اگر مهره را وام باشد و مالش باشد
* حکم او چگونه باشد

باب چهارم در بیان آنکه محمت از آنکه در نیش باشد و از
که درست نیشاد و آن ویت که درست نیشاد
* حکم او چگونه باشد و چگونه باید کرد

باب یکم در بیان اصبع فواض که ایشان کیا ند
* و چنداند و مثبت ایشان چگونه باید داد
و هرکس با وجود دیگری میراث برد یا نه برد

باب دوم در بیان مصبات که ایشان گیان ند و چنداند
* و حکم ایشان چون تبا نا باشند وکه باشد و این با
اصبع فواض باشند چه باشد و کدام ارزان
اویل ترابند از دنیا و کدام از ایشان معروهم
* چند دیگری را از میراث

باب هفتم در بیان حجیب و حرام که چیست و بر چند
* نوع است

باب هشتم در بیان ره کردی بر اصبع فواض که معنی
رد چه باشد و حکم او چیست و چگونه ره باید کرد
* و برکه ره در برکه کرد و برکه در نباید کرد

باب نهم در بیان قول که چیست و برکه قول شود
* و برکه قول نشد

باب دهم در بیان مناسبت و حکم آن

باب یازدهم در بیان متشابه النسب

بابدوازدهم در بیان فرزند لعیا و فرزند زنا و لفیت و
* در بیان آنکه لفیت چیست و حکم او چیست

باب سیزدهم در بیان ذوی الازح که ایشان گیان ند
* و چنداند و حکم ایشان چیست و کدام بک از
ایشان از دیگری اولیت تاباد و ایشان چیست
* میراث برند وبا وجود که معروف شوند

باب چهاردهم در بیان مولی الموالات که ایشان باشد
* و حکم او چه باشد
15. فلکس- 89\textsuperscript{a}.
باب باندند در بیان آنته کسمی اقرار کرد که فلکس
برادر منست با خواهر منست با یسر منست با
برادر زاده یا مادرزاده یا جد یا پدر یا مادر یا جد
با گوید که قرایت از قرآن منست این اقرار
درست باشد یا نه

16. فلکس- 92\textsuperscript{b}.
باب شانزدهم در بیان آنته اگر بیماری با تندرستی و میت
کند که جمله مال مرا بیگانگی دهید این و میت
درست باشد یا نه

17. فلکس- 93\textsuperscript{a}.
باب هفدهم در بیان آنته اگر مرده یا هیچ وارث نیاشد
مال اوآ چه باید گرده ببین المال باید داد و یا
بکسی دیگر باید داد و حکم آن چه شرید

18. فلکس- 93\textsuperscript{b}.
باب هفدهم در بیان آنته کهند کروده و از ورگه که ایشان
میراث نباید داد و از میراث معیشت باشند

19. فلکس- 96\textsuperscript{a}.
باب بیستم در بیان میراث حمل اگر زنی حامل باشد و
شوهیش از دنیا برود آن حمل را یسر باید گرفت
و یا یک دختر و یک پسر باید گرفت یا بیشتر
و اگر میراث قسمت کنند و بعد ازان حمل مرده
آبید یا بر خلاف آن باشد که ایشان حکم کرده اند
حکم آن قسمت که کرده باشند چه چونه باشند
و چه چنین کرده

20. فلکس- 99\textsuperscript{a}.
باب بستم در بیان مفقود و حکم آن

21. فلکس- 101\textsuperscript{a}.
باب بست و یکم در حکم استبان و مال ایشان و میراث
برای ایشان از کسی با کسی از ایشان

22. فلکس- 101\textsuperscript{b}.
باب بست و دوم در بیان آنته اگر جامعه در آب
موفق شدند بر در زیباییه باید زرخانه شوند بر یا بمرگ
خوشبختی بیشتر و کسی ندادند که کدام از ایشان بیشتر مرده
است بعضی از ایشان از بعضی میراث نباید بانی و حکم میراث
برای ایشان چه چونه باشند و چه چونه قسمت باید کرده

23. فلکس- 102\textsuperscript{a}.
باب بست و سوم در بیان آنته درمیان زن و شوهر طلاق
اند در بیماری و یا تندرستی و یکی از ایشان بیشتر و دیگری
از و میراث برد و یا نبود
باب بست و چهارم در بیان آنکه خاتمی کیست و حکم او در میراث چیست

باب بست و پنجم در بیان آنکه مرتد و زندیق از کسی میراث بردند یا نیرند و شخصی که نیمی او آزاد باشد و نیمی او باده باشد حکم میراث او چه باشد

باب بست و ششم در بیان آنکه اهل کفر از یکدیگر میراث بردند یا نیرند و چگونه بردند و در بیان آنکه زنی و مردی کافر اند و این اشان فرزندان عقلی انده اگر مادر و بدر طفل مسلمان شوند حکم آن طفل چه باشد اگر یکی از فرزندان کافر بعد از مرگ پدر و پیش از قسمت میراث مسلمان سه سال حکم او چه باشد

باب بست و هفتم در بیان حساب فرایش که هر مسئله از چند باشد و چگونه برد باشد آرود

باب بست و هشتم در بیان قسمت ترکت که میان میراث خواران چگونه قسمت باید کرد اگر بعضی از میراث خواران بر چهاری از میراث مخل کند آن مخل درست باشد یا یکی اگر درست باشد حکم او چه باشد و باقی میراث را میان باقی میراث خواران چگونه قسمت باید کرد

باب بست و نهم در بیان دانستن تباین و توافق و نتائج و تداخل مبان مدادهای

باب سی ام در بیان مسائل امتیانی و مسائل فربه از هر نوعیکه پرسند

Written in ordinary Ta'liq.
Dated 22 Jumâda II, a.h. 1254.

No. 1238.
fol. 233; lines 13; size \(9\frac{1}{4} \times 5\frac{1}{4} \times 7\frac{1}{4} \times 3\).
The Same.
Another copy of the same Dastûr-ul-Farâ'îd, beginning as above.
Written in legible Indian Ta'liq.
Dated A.H. 1130.
Scribe: محمد عارف.
vol. XIV.
No. 1239.

foll. 264; lines 15; size $8 \times 5\frac{1}{2}$; $5 \times 3\frac{1}{2}$.

**Hayyat ul-Qulûb.**

A work on the regulations and ordinances for the pilgrimage to Makkah and Madinah.

Author: Muhammad Hâshim bin 'Abd-ul Gafûr Sindi محمد هاشم بن عبد الغفور سندي.

Beginning:—

سببانلاقيلعلمننالاعالننا.....إماماعدميكويدفقيرتحتیر

برقصيراميدريربرحمتضرتملكغنىمحمدهاشمبنعبدالغفور

سندMichelle.

The full title of the work, as given in the preface, is Hayyat al-Qulub في ديار المحبوب. The author says that he commenced the work on Wednesday, 8th Rajab, A.H. 1135= A.D. 1722. The author of the Ta'dkirah-i 'Ulamâ-i Hind, p. 253, who fixes the date of Hâshim's death in A.H. 1174=A.D. 1760, says that Háji Hâshim Sindi, a pupil of Diyâ ud-Din, was a most influential and leading 'Alim, so much so that hundreds of infidels embraced Islâm through his influence. The same author adds further that Hâshim was on friendly relations with the ruling chiefs and kings, such as Nâdir Shâh, Ahmad Shâh and others with whom he kept up intercourse by letters, and who strengthened the cause of Islâm according to his wish and advice.

The work is divided into a Muqaddimah and twelve Bâb, with numerous subdivisions, fully enumerated at the beginning. They are as follows:—

**Muqaddimah**, in three Faşl, fol. 2ª.

*Bâb I.* در بيان انحرام كه أهل فاراي قد حرم وعمروه است, on fol. 28ª.

*Bâb II.* در صفت دخول مكة معتسه وذكر مسرونات ومستحبات آن, on fol. 60ª.

*Bâb III.* در بيان طواب وانواع آن وانه متعلق است بآن از مسائل, on fol. 76ª.

*Bâb IV.* در بيان سعي بين الصفا والمرءة, on fol. 109ª.

*Bâb V.* در بيان انله متعلق است از مسائل به ما بين السعي والوقف on fol. 118ª.
Bab VI.  در بیان وقوع بعترات, on fol. 124a.
Bab VII.  در بیان مزدلفه و احکام آن, on fol. 138b.
Bab VIII. در بیان انحیه متعلق است از مناسک بینا, on fol. 143a.
Bab IX.  در بیان طواف زائرین, on fol. 149b.
Bab X.  در رمي جمار و ما يتعلق بها, on fol. 152a.
Bab XI.  در ذكر طواف و داع, on fol. 161a.
Bab XII.  در ذكر احکام عمل, on fol. 166a.

The work, with its full title حبيس القلوب في زيارة المعبر, was lithographed in Bombay, 1882.
Written in ordinary Ta'liq.
Dated Makkah, 15 Jumada II, a.h. 1226.

No. 1240.

foll. 18; lines 25; size 11½ x 7½; 9½ x 5½.

مسائل اربعين
MASA'I-IL-I ARBA'IN.

A collection of forty questions and their answers in respect of certain customs, rites and observances, the legality of which is doubtful, by Sayyid Abu Muhammad Jalisari.

Beginning:—
الحمد لله الذي خلق من الماء بشرًا فجعله نسبًا وصبرًا وبعث
في الأميين رسول الغ

We learn from the preface that in a.h. 1255= a.d. 1839, when Muhammad Khan Zamān Khan, son of Muhammad Yār Khan, of Bhikampur, Parganah Kole, Aligarh, came to Shāhjahānābād, he put thirty-five questions to Abū Sulaymān Muhammad Ishāq, grandson of Shaykh 'Abd-ul-'Aziz Dihlawī, and asked him to reply to them. The collector of these questions and answers, Abū Muḥammad Jalisari, then says that at that time he was present in the city and he was requested by the aforesaid Muḥammad Ishāq to write down his answers to those questions. He then proceeds to say that he added five more questions to those thirty-five, and
collected all in the form of the present book entitling it

سمايل اربعین

في بيان سنت سيد المسلمين

Written in fair Ta'liq.

Not dated; 19th century.

No. 1241.

foll. 193; lines 23; size 12½ × 8; 9 × 4½.

تنوير البدار

TANWIR-UL-MANÂR.

A Persian commentary on Ḥâfiz-ud-Din Abul Barakât 'Abd Ullah bin Aḥmad Nasa'î’s (d. A.H. 710 = A.D. 1310) well-known work Manâr- ul Anwâr on the principles of jurisprudence (أصول فقه).


Beginning with an Arabic preface:

الحمد لله الذي أحكم أصول الشريعة العروة الخ

For the Arabic original and its numerous commentaries see Ḥāj. Khal., vol. vi, p. 121. See also Loth, Arab. Catalogue, Nos. 312-318, etc.

For the life of the commentator, who is better known as ‘Bahîr ul-'Ulûm’, and his other works, see No. 82.

The Arabic text is written in red Naskh and the commentary in ordinary Nasta'liq.

Dated A.H. 1232.

The MS. was copied for one 'Abd-ul Ḥamid, whose seal, dated A.H. 1213, bearing the following versified inscription, is found at the beginning and end of the copy:

زد دممان خدا نست امید

بنده عامي ترين عبد الحميد
No. 1242.

A treatise on prayers and other legal rites and observances.
Author: Muhammad Gaug 'Ali bin Ha'fiz Muhammad Mu'izz Ullah مухammad غوُث علي بن حافظ محمد معر الله.

Beginning:

الحمد لله الذي جعل الفجر والتراب طهوراً والأرض مسجداً لله

The author tells us in the preface that he wrote this treatise at the request of a friend named Bādal Shāh.

The date of completion given at the end is Tuesday, 8 Dulḥijjah, A.H. 1237 = A.D. 1821.
Written in careless Indian Ta'liq.
Dated A.H. 1239.
On the title-page there is a seal of the author in which he calls himself محمد غوث علي قاضي بلدة فرغ آباد.

No. 1243.

A short religious tract on faith, ablation and prayer.
Author: Quṭb-ud-Dīn bin Muḥammad Ḥiyāṣ-ud-Dīn فتُب الدين بن محمد حياث الدين.

Beginning:

الحمد لله رب العالمين...... بدائن اسديد الله تعالى في الدارين

The tract is of little value and seems to have been written by a man of ordinary knowledge.
The Persian tract (foll. 1–7) is followed by an Arabic one on the same subject.
Written in ordinary Naskh.
Dated A.H. 1244.
The MS. is in a damaged condition and the paper is getting brittle.
No. 1244.

foll. 96; lines 13; size 9½ × 6; 6 × 4.

A tract on Muhammadan law.

Author: Bahádúr Khán Ḥanafi Ṛahímpúrī

Beginning:

الحمد لله والمنة كه دربن أيام غرباء، و علمًا أهل سندت در أكثر بلاد

هندرسن البلغ

In the preface the author tells us that a large number of the Sunnis of India being disgusted with the illegal principles and observances of ignorant Darwishes, wanted to get correct information about the principles and customs of the Prophet, his descendants and Asḥāb, and accordingly they put several questions to Sayyid Maḥbúb ‘Ali Ḥanafi, to which the latter replied. The author then collected these answers in the form of the present book, in A.H. 1245 = A.D. 1829. The questions, one hundred in number, relate to various points on Muhammadan law.

Written in ordinary Ta‘līq.

Dated Rabi II, A.H. 1249.

No. 1245.

foll. 76; lines 15; size 9½ × 6; 6½ × 3½.

ماية السائل في تحسيل الفضائل

MIAT-UL-MASÂ‘IL FÎ TAHSÎL-UL-FAḌÂ‘IL.

A collection of one hundred questions, with answers, relating to some customs, rites and observances and beliefs, the legality of which is controverted or doubtful, compiled by Aḥmad Ullah bin Dalīl Ullah Şiddiqi ul-Adnâmi احمد الله بن دليل الله صديقي الادنامي.

Beginning:

حمد بيعهد واحد حققي را سرد كه ...... و هزاران هزار شكر بر انوااع

زعم دارين كه أعظم ترهين توحيد است الله.
In the preface the compiler says that one day some of the descendants of the Timurid kings came to his master, Shaykh Muḥammad Iṣḥāq bin Shaykh Muḥammad Afḍal ul-Fārūqī al-Muḥaddīṣ-ud-Dīhlawi, a pupil of Shāh ‘Abd-ul-‘Azīz bin Shāh Wali Ullah Muḥaddīṣ-ud-Dīhlawi, and placed before him ninety written questions and requested him to write answers to them on the basis of standard works on Muḥammadan theology and law for the information and guidance of Moslems and themselves. The compiler then proceeds to say that to these ninety questions he added ten more, and these one hundred questions with his master’s answers to them form the present book, which he has entitled مَايَةُ السَّائِلِ في تَحْصِيلْ النَّفَاطِلِ بَيْنَ الْاَلْدَةِ الشِّرْعِيَةِ وَتَرْوَى الْأَمْرِ الْبَنِيَّة. He adds that he wrote this treatise in A.H. 1245 = A.D. 1829.

The first question begins thus on fol. 3a.

شَرِيكُ كَرَاهِيَاتِي غَيْرِ خَداً بِخَدَا دِرَجَةً الْغَيْبَةِ

Lithographed, with marginal notes, Lucknow, 1877.
Written in fair Ta’liq.
Not dated; 19th century.

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**No. 1246.**

foll. 65; lines 14; size 9 × 6; 6 × 3½.

The Same.

Another copy of Aḥmad Ullah’s مَايَةُ السَّائِلِ, beginning as above.
Written in ordinary Ta’liq.

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**No. 1247.**

foll. 103; lines 15; size 9½ × 6½; 7 × 3½.

**TUḤFAT-UL-MUSLIMĪN.**

An exposition of the principal rites and observances of Islam, according to the Ḥanafi law.
Author: Jān Muḥammad bin Abū Saʿīd Anṣārī ul-Jālindhari.

Beginning:

• حامداً لله رب العالمين و مصلياً على رسوله سيد المرسلين

It is doubtful if the author is identical with Maulavi Jān Muḥammad Lāhaurī noticed in the Ḥadāʾiq-ul-Ḥanāfīyah, p. 475, where the present work is not included in the list of works given. He was born in a.h. 1193 = a.d. 1779, and died on the 10th of Muḥarram, a.h. 1268 = a.d. 1852. He was a great scholar and a good preacher and his pupils were Muḥammad 'Ālim, Muḥammad Karāmat Ullaḥ, Gulām Muḥammad Multānī, Fakhr-ud-Dīn and others. His compositions are رسائل أثبات - زيده التفسير و التذكير - شرح قصيدة بردة - رسائل رواضة - رسائل عقاب وعنف - خلافت حضرت معاوية رسائل عفويت جمعه - رسائل حرمت تنباء - معراج نامه - شرح قصيدة امالي.

The work is divided into two main chapters, each with numerous subdivisions. The first treats of the articles of faith and the second, of deeds of the_world. In the second chapter the author deals with ablution, legal prayers, almsgiving, fasting, pilgrimage, etc.

A list of the contents is given at the beginning of the copy.

Written in ordinary Taʿliq.

Dated Dūḥijjah, a.h. 1239.

Scribe: حافظ عبد الصمد

No. 1248.

foll. 201; lines 11; size 8½ × 5¼; 6⅜ × 4.

SIRĀJIYAH.

A Persian paraphrase of Sirāj-ud-Dīn Abū Tāhir Muḥammad bin Muḥammad bin ‘Abd-ur-Rasḥid us-Sajāwāndī’s (who flourished about a.h. 600 = a.d. 1203) famous work السراجية on the law of inheritance and property, according to the Hanafite School. For printed editions and commentaries see Loth. Arab. Cat. Nos. 239-248; Ḥajj Khal., iv, p. 399; Brock., vol. i, p. 378. See also Brit. Mus. Arab. Cat. p. 409; etc.

Translator: Mir Shaykh bin Nūr-ud-Dīn Muḥammad ul-Yawānī میر شیخ بن نور الدين مهندروائي.
Beginning:—
الحمد لله الذي جعل العلماء ورثة الأنبياء وفرض طلب العلم على
كل مسلم الخ

The Arabic text is written in red.
A very modern copy. Written in ordinary Ta'liq, for ١٠٧٢ هـ.
Dated 1851.
Scribe: عبد الحق ولد محمد هاشم قريشي.

No. 1249.

fol. 22; lines 14; size 10\frac{1}{4} \times 7; 8 \times 4.

شواهد الجمعة

SHAWĀHID-UL JUM'AH.

A treatise on the legality, excellence and virtues of the Friday prayer.

Author: Muḥammad ‘Ali Ḥabib Qādirī Phulwārāwī محمد علي حبيب قادري بطلماروي.

Beginning:—
الحمد لله الذي المعارج العليا الذي جعل الجمعة من أكبر شعائر
الإسلام الخ

The author, who adopted the takhllus Naṣr, has been mentioned under No. 447 in connection with his Diwān. He says that as some people of his province had doubts about the legality of the Friday Prayer, he wrote the present treatise, consisting of legal decisions (in support of the legality of the prayer) collected from well-known standard works on Muhammadan law.

According to the concluding lines the author completed the work on 20 Ḍulqā'ad, A.H. 1279 = A.D. 1862.

Written in fair Ta'liq.

Dated 12 Ramaḍān, A.H. 1281.

A note on the title-page, due to the author himself, says that he presented this MS. to Maulāvī Muḥammad Saʿīd (poetically surnamed Hasrat, see No. 448) on Friday, 13 Ramaḍān, A.H. 1281.
SHI'I LAW.
No. 1250.
foll. 101; lines 14; size $7\frac{1}{4} \times 4\frac{3}{4}$; $5\frac{1}{4} \times 2\frac{1}{4}$.

AL-JA'FARĪYAH.

A Persian translation of 'Ali bin 'Abd-ul-'Āli ul-Kurki's Shi'ite work on purification, ablution and prayer.

Beginning:

شكر و سپاس و ستایش مربوط به عید میلاد پسندیدن، تاریخ منقله مطابق انسان را که از جمله مطابق انسان را

According to Kashf-ul-Hujub (Lib. copy, fol. 44a) 'Ali bin 'Abd-ul 'Āli ul-Kurki wrote the Arabic original in Jumādā II, A.H. 917 = A.D. 1511, and died in A.H. 945 = A.D. 1538.

It would appear from the preface that the translator, who does not reveal his name, made the translation during the lifetime of the author of the Arabic original to whom he refers thus:

وحيد عصره و فرد

The work begins with a Muqaddimah on the excellence and virtues of prayer, after which comes the chapter on purification and ablution, and ends with the chapter on prayer.

Written in fair Nasta'liq.

Not dated; 18th century.

The name of Sayyid Şafdar Nawwāb of Patna, to whom the MS. evidently once belonged, appears at the beginning of the copy.

RISĀLAH-I ŞAYDIYAH.

A treatise on legal precepts concerning hunting, the slaying of animals, laws relating to the chase of animals, etc., etc.

Author: Husayn ul-Ḥusayni uṭ-Ṭabāsī, entitled Şadr-i Jahān

حسین الحسنی اطبیی المخاطب به صدر جهان.
Beginning:—

We learn from the preface that the author wrote this work at the desire of the reigning king Qutub Shah (of Golconda) ابوعالله حنفي, whom he generally accompanied in his hunting excursion.

The work, divided into a Muqaddimah, ten Bāb and a Khatimah, deals with descriptions of the various species of animals, their qualities and the legal decisions of the Imāms in respect of their being lawful or unlawful to eat. In the latter portion of the work, the names of the animals are arranged in alphabetical order. The Persian name of each animal is followed by its equivalents in Turkish and Dakhni, after which the opinion of the heads of the various sects is given under the word حکم; then follows the use and properties of its flesh and parts of the body given under حکمت. The author invariably quotes the decision of the Imāmīyah school, to which he probably himself belonged.

A copy of the work is mentioned in the Būhār Lib. Catalogue vol. i, p. 174. For another similar treatise see the same Catalogue, p. 86.

Written in clear Naskh, with an illuminated head-piece and 'Unwān.

Not dated; apparently 17th century.

No. 1252.

foll. 37; lines 15; size 8½ × 6½; 6½ × 5.

 رسالة صديقه

RISÂLAH-I ŞADİYAH.

A damaged and badly written and incomplete copy of a treatise on legal precepts relating to animals as to their being lawful or unlawful to eat, translated from some Arabic work.

The preface is wanting, and neither the name of the author nor the title of the work could be ascertained. It opens abruptly thus:—
The arrangement is that the name of an animal is given at first in Arabic, followed by its Persian and Hindi equivalents. Then follows the legal opinion (الحكم) of the different schools in respect of its being lawful or unlawful to eat and then its use and properties (الخواص).

Written in a careless ugly Ta’liq.
Not dated; 19th century.

No. 1253.

foll. 320; lines 19; size \(10\frac{1}{2} \times 7\); \(8 \times 5\).

JAMI’-I ‘ABBÂSÎ.

A complete copy of the popular exposition of Shi‘ite law.
Author: Bahâ-ud-Din Muḥammad ul-‘Âmulî

Beginning:—
الحمد لله رب العالمين و الصلوة على أشرف الأرعين ... أما بعد ...

The author, who has been mentioned (No. 291), says in the preface that he wrote this work at the request of Shâh ‘Abbâs Šafawi (A.H. 996-1038 = A.D. 1588-1628) for the use and benefit of the Shi‘ah sect.

The work is divided into twenty Bâb (enumerated at the beginning). Bahâ-ud-Din died soon after completing the first five Bâb, and the work was continued and completed by Nizâm bin Husayn Sâwaji, who in the preface at the beginning of the sixth Bâb (fol. 117b) says that after Bahâ-ud-Din’s death on 12 Shawwâl, A.H. 1031 = A.D. 1622, he was directed by the king to complete the work. According to the concluding lines Nizâm completed the work in Safar, A.H. 1032 = A.D. 1623.

The work was lithographed at Lucknow, A.H. 1264, and at Tabriz, A.H. 1277. Comp. Rieu, i, p. 25; E. G. Browne, Camb. Catalogue, p. 63; J. Aumer, p. 130; Flescher, No. 338; etc.
Written in fair Naskh with occasional notes and emendations on the margins.

Not dated; 17th century.

A seal of محمد علي dated A.H. 1190, is found on the title-page.

No. 1254.

foll. 357; lines 15; size $11\frac{1}{4} \times 7\frac{1}{4}$; $9 \times 5\frac{1}{4}$.

The Same.

A copy of Bahá-ud-Din 'Amuli’s first five Báb of the Jámi’-i 'Abbási, beginning as above.

The present MS. consists of two parts:

Part I, bearing the pagination 1–155, comprises the text of the first five Báb of the Jámi’-i 'Abbási.

Part II, pp. 1–560, is a commentary on the same five Báb, by Ibn-i-Khátün, that is to say, Muḥammad bin ‘Ali, better known as Ibn-i Khátün ul-‘Amuli, the author of the Tarjumah-i Qutub Sháhi, which is a translation of Bahá-ud-Din ‘Amuli’s اربعين (see No. 1211).

The glosses are arranged with reference to the pages and lines of the text in the present copy.

The colophon says that the transcription of this gloss, entitled Háshiyah-i Ibn-i Khátün, composed by Sháms-ud-Din Muḥammad, better known as Ibn-i Khátün ul-‘Amuli, was completed on 19 Shá’bán, A.H. 1310.

At the beginning of the copy is a versified treatise on the five fundamental duties of Islám according to the Shi’ah school by Háfízí. It begins thus:

{"quote":"أي دل اول يكرتو بسم الله كن إدا شكرت نعمت الله"\n
The treatise is interleaved with glosses on the same.

Written in ordinary Ta’liq.

Scribe: سيد مظهر حسين.
No. 1255.

foll. 467; lines 15; size $9\frac{1}{4} \times 4\frac{3}{4}$; $5\frac{3}{4} \times 2\frac{1}{4}$.

The Same.

The last fifteen Bāb of the Jāmi‘-i Abbāsi (see No. 1253).

Beginning:—

الحمد لله رب العالمين، والصلاة والسلام على خاتم النبيين

أما بعد جيود همك، هممت ولا نهمت بدادة كان همايون أخ

Written in good Naskh.
Not dated; apparently 17th century.
The date A.H. 955, given in a later hand at the end of the copy, is a falsification.
The seals of Nawwāb Sayyid Vilāyat ‘Ali Khān and Sayyid Khwurshid Nawwāb of Patna are found at the beginning and end of the copy.

No. 1256.

foll. 124; lines 15; size $9 \times 5\frac{3}{4}$; $6\frac{1}{4} \times 4$.

The Same.

Another copy of the first five Bāb of Bahā-ud-Din ‘Āmulī’s Jāmi‘-i ‘Abbāsi, beginning as usual.
Written in careless Indian Ta‘liq.
Dated 4 Dulqa‘d, A.H. 1231.
Scribe: قربانعلی.

No. 1257.

foll. 35; lines 13; size $5\frac{3}{4} \times 3\frac{1}{4}$; $3\frac{3}{4} \times 1\frac{3}{4}$.

ترجمة الصلاة

TARJUMAT-US-SALĀT.

A Persian translation of the Arabic recitations, invocations and Quranic passages used in the daily prayers.

Author: Muḥammad bin Murtaḍā, better known as Muḥsin ul-Kāshī: محمد بن مرثى المدعو محسن الكاشی.
Beginning:

هرکه نگویا بتو خماموش به
هرچه نیاد تی فراموش به

سیاس و سیاست مکریمی را که با کمال کبریا و عظمت آلی

Mullā Muḥsin of Kāshān, whose original name was Muḥammad bin Murtadā, was a Shī‘ah scholar of great reputation. He was a pupil of Mullā Şadrā (d. A.H. 1050=A.D. 1640), who gave him his daughter in marriage. He received the takhlīṣ Fayḍ from his master. The author of the Nujjums-Samā, who gives a notice of Muḥsin’s life occupying pp. 119–125, says that in the treatise in which Muḥsin enumerates the works composed by him from the age of 20 he observes that he wrote the treatise at the age of 83, in A.H. 1090=A.D. 1679. It is therefore evident that he was born in A.H. 1007=A.D. 1598. The wide reputation of Muḥsin’s sanctity and scholarly ability attracted the attention of Shāh ‘Abbās II (A.H. 1052–1077=A.D. 1642–1647), who called him from Kāshān to Iṣfahān in A.H. 1067=A.D. 1656, and made him his constant companion. There are conflicting statements about the date of Muḥsin’s death. Brocklemann, vol. ii, p. 200, where he wrongly calls the author Muḥassin ul-Kāshi, says that he died about A.H. 911=A.D. 1505, but in the same volume, p. 413, he gives the date as A.H. 1106=A.D. 1694. Others place the author’s death about A.H. 1040=A.D. 1630. The author of the Kāshf-ul-Ḥujub and other reliable authorities say that Muḥsin died after A.H. 1090=A.D. 1679. A very good account of the author is given in Browne’s Hist. of Persian Literature in Modern Times, pp. 432–435. The author of the Nujjums-Samā, loc. cit., says that according to a statement of Muḥsin’s pupil Ni‘mat Ullah Jazā’iri, Muḥsin left, besides a Diwân, about two hundred books and treatises. The following may be enumerated here:

(1) كتاب الصافي در تفسیر قران مجید که فراه از تالیف آن در سنه 975 هـ بود.
(2) كتاب الاصغری که منظبی از تفسیراتی است.
(3) كتاب الواقی مشتمل بر پادرا از جزء است.
(4) كتاب الشاقی و آن منظبی از واقی است.
(5) كتاب الفواد مشتمل بر تهذیثی که در ترتب اربعه مشهورة.
(6) مذكور نيست.
This date of composition of the مفاتيح الشرعى، viz. A.H. 1042 = A.D. 1632, is also given in the Kashf-ul-Ḥujub, p. 538, but see Būḥār Lib. Cat., vol. ii, p. 213, where a copy of the work is noticed in which the author is said himself to have given the date of composition as A.H. 1090 = A.D. 1679. I do not understand this, for I cannot find the date anywhere in that work.

* كتاب الفتح والضمير في خلاصة مختصره

* كتاب تطوير الخلق كه منتخبى إز بين علم الخلق است

* كتاب علم اليقين في أصول الدين

* كتاب المعافر كه ملخص كه كتاب علم اليقين است

* كتاب عين اليقين في أصول الدين

* كتاب أصول المعافر كه خلاصة لمحمات عين اليقين است

* كتاب الفحصة البيضاء في احياء الأحياء للغزالي

* كتاب المحققين ملخص كتاب محققين البيضاء

* كتاب قرة العيون

* كتاب الكلمات المكذوبة

* كتاب الكلمات المتغيره كه منتزع إز كلمات مكذوبة است

* كتاب اللغوي كه انتخاب كلمات مكذوبة است

* كتاب كلمات مصنوعه في بيان توحيد

* كتاب الكلمات السرية المتزعة من اذهان المعصومين

* كتاب جلا الله القلب في بيان انواع ذكر القلب

* كتاب تشریح العالم في بيان هياطات العالم وحركات الالاتك والمعاصر

* كتاب انوار الحكمة كه مختصر إز عين اليقين است

* رسالة اللباب در كييفيت علم باري تعالى
• رسالة اللب في معنى حدوث عالم
• رسالة ميزان القيمة
• رسالة مرارة الانحرافات في حقائق بيشت ودوزح
• كتاب فهم القلب في حقائق احكام برباطي إنسان
• كتاب تفسير المواهب في تعليقات بر تفسير كشفي موسوم به مواهب عليه
• كتاب شرح مفصلة كاملة سجادية في انحاء محتاج به شرح است باختصار
• كتاب الكلمات الطريق في منشأ اختلاف است
• كتاب بشارة الشيعة الإمامية
• كتاب الأربعين في مناقش حضرت إمام المؤمنين
• كتاب سفينة النجاة في بيان أنه مأخذ احكام شريعة منحصر
• كتاب محكم القرآن والحديث في
• رسالة حق صح في كيف يتم تحصيل فقه كردن في دين مبين
• كتاب الأصول الاستعمالية مشتمل برده إصول القرآن والحديث
• كتاب توضيل المعجم في انتخاب كشف المعجم تأليف سيد ابن طاوس
• كتاب نقد الأصول التقليدية مشتمل برخلاءة علم إصول فقه رأو أن أول تصنيف إلست
• كتاب اصول العقائد في إصول خمسة
• كتاب منبجج النجاة في بيان طلب أن علمي كله فريضة است
• برهر مسلم
• كتاب قريحة الضراعه في دعاها منشأ منقوله عن حضرات
• آئمة طاهرية
• كتاب منتجب الارزاب مشتمل بإذكار ودعوات شبيب ورؤى وهمه ih سال
• کتاب اهم ما يعمل مشتمل بر اعمال مهمات شریعت مطبوع
• کتاب الخطب مشتمل برصد خطبه از خاطمه‌ای جمعه و عیدیر
• رساله شباب ثانی در تحقيق رجوب عینی نماز جمعه
• رساله ابوب الجهل فارسی در بالین احکام نماز جمعه و آداب آن
• (the present work)
• رساله ترجمه الصلوة
• رساله مفتاح الخیر فارسی متعلق به قه نماز
• رساله ترجمه الظهر فارسی
• رساله اذکار الصلوة
• رساله ترجمه الزکوة فارسی
• رساله ترجمه الصیام فارسی
• رساله ترجمه العقائد فارسی
• رساله موسومه به السانع الغیبی در تحقيق معنی ایمان و کفر
• رساله راه صواب فارسی در سبب اختلاف مذاهب اهل اسلام
• تحقيق معنی اجماع
• رساله شرایط الیمان فارسی
• رساله ترجمه الشیرعه فارسی
• رساله اذکار مبه
• کتاب رفع والدنغ فارسی مشتمل بر دفاع آیات و رفع بلایات بقرآن و دعا و توعیذ و خیر آن
• رساله آیینه شاهی فارسی که مختصری از ضیاء القلب است
• رساله وصف الخیل فارسی در شنایختی اسیبها بموجب احادیث
• رساله زاد السالک در آداب سلیک طریق حق
• رساله النخبه الصغری مشتمل بر خلاصه طرہات و معلوم
• رساله تعلیقات نخبه الصغری مشتمل بر تفصیل مجملات آن
• رساله ضوابط الحمس در احکام شک و سوء و نسیان در نماز
(76) رساله جهاز الامورات مشتمل بر مسائل متعلقه بجنيا
(77) رساله در بيان انجرت جوزتي بر عبادات
(78) رساله در تحقيق ثبوت ومي برزن باكرة در تزويج
(79) رساله غفية الإيام در معروفت ساعات و ايام از احاديث
اهل البيوت
(80) رساله معيار الساعات فاسي
(81) رساله موسم بالاحجار الشداد والسيريف الحداد در ابطال
جوهر الافراح
(82) رساله محاكمه مشتمل بر محاكمه ميلان در فامل از مجابدين
اماميه در معنى تقيه
(83) رساله رفع الفنفه در بيان حقيقت علم و علماء و معني زهد
وعبادات
(84) كتاب فهرست أنواع العلوم
(85) رساله اجوبه مكتوبات منطخبه از كتب علم و اهل معروفت
و اشعار ايشان
(86) رساله شرح الصدر كه در ذكر مجمل احوال و سواوین عمر خود
تصنيف كرده
(87) رساله انصاف در بيان طريق حصول علم باسراز دين و كيفيت
سعي و كوشش خود در تحصيل يقين
(88) رساله خلاصة الذاكر در زدت دعاها و اذكار باليد هر كار و هر وقت
(89) رساله منطخب اخوان الصفا
(90) رساله منطخب بعض ابواب فتوحات مكيه محي الديني عرب
(91) رساله منطخب مكانيب كتاب الديني يعشي
(92) رساله منطخب مثنوی مولوي روم
(93) رساله قلازی قدس در غزليات و قطعه و مراثي
We learn from the preface that the author wrote this work for the convenience of those who did not know Arabic, and divided it into eight Gates (در).

A Persian translation of سورة قدر, سورة فاتحة, وسم الله, اموذ بالله and سوره اخلاص is also given.

The work is mentioned in Kashf-ul-Ḥujub, p. 117.
A beautiful copy. Written in elegant Naskh.
Dated A.H. 1069.
Scribe: محمد قاسم المشهدي.
SHI'I LAW.

No. 1258.

foll. 420; lines 27; size 12 × 8; 8½ × 5½.

لوامع ماحجة‌لراني

LAWĀMI‘-I ȘĂHIBQIRĂNÎ.

A Persian commentary on Ibn-i Bābawayh's (d. A.H. 381=A.D. 991) well-known Shi'ah traditional work on law, entitled كتاب من لا بعثره الفقه, in three volumes.

Commentator: Muḥammad Taqi bin Maqṣūd ‘Ali Majlisi محمد تقی بن مقصد علي مجلسي.

Beginning:

حميدة باطلم اشجار ومعاد احجار برصفحات ليل ونهار النم

Shaykh-ul-Islam Muḥammad Taqi, father of the celebrated Mullâ Muḥammad Bâqir Majlisi, was born at Isfahān, A.H. 1003=A.D. 1594. He was a pupil of Bahá-üd-Din ‘Āmilī and Mullâ ‘Abd-Ullah Shūstāri, and died in A.H. 1070=A.D. 1659.

We learn from the preface that before writing the present work he wrote a detailed Arabic commentary (entitled روضة المنتقين) upon Ibn-i Bābawayh's work, and dedicated the same to his royal patron Shâh ‘Abbâs II, who requested him to translate it into Persian. Hence the present work, which is also dedicated to the Shâh.

Other works written by him are:

See No. 1261. شرح صحيفه كامله سجاديه - كتاب حديثه المنتقين

رسالة در احكام رفع و رسالة ميسوطة در احكام حج

For his life see Nujûm-us-Samâ, pp. 59–64.

The Arabic original (see Rieu, Arab. Supplement, No. 330; Āṣaf. Lib., vol. ii, p. 676), comprising four Juz in two volumes, was lithographed, Lucknow, A.H. 1307.

A copy of the present work is noticed in Rieu, Supplement, p. 13. See also Kashf-ul-Hujub, p. 481. The date of completion, given at the end of this volume, is Shawwâl, A.H. 1065=A.D. 1654.

The present MS. (vol. i), extends from the beginning of the work to the end of باب الجماعة، corresponding to p. 134, Juz I of the lithographed edition. The chapter entitled باب نسل البيت begins separately after an illuminated head-piece, on fol. 158b.

Written in good minute Naskh, with an illuminated head-piece.
Persian Manuscripts.

No. 1259.

foll. 266; lines 25; size 10½ × 6½; 7 × 4½.

Vol. II.

A continuation of the preceding copy, extending from the beginning of باب وجب الجمعة و فضلا و من وضعت عنه بالصلوة والخطبة فيها to the end of باب الاعتكاف (Juz i, p. 135 to Juz ii, p. 67, lithographed edition).

The date of completion of this part, given at the end, is محرم, A.H. 1066 = A.D. 1655.

Written in the same hand as the preceding copy.

Not dated; 18th century.

No. 1260.

foll. 359; lines and size same as above.

Vol. III.

A continuation of the preceding copy, comprising the commentary from the beginning of باب الفروض باب علل الجماعة to the end of (Juz ii, p. 67 to the end of Juz ii, lithographed edition).

Beginning:

الحمد لله رب العالمين......باب علل الجماعة قال الشيخ المصنف آل

The chapter entitled باب الابتداء بعبوة والختم بالمدينة begins separately after an illuminated head-piece on fol. 274b.

According to the concluding lines the author completed this portion in شوال, A.H. 1066 = A.D. 1655.

The commentary on Juz 3 and 4 is wanting.

All three volumes are written by one scribe. The original folios are mounted on new margins.

Not dated; 18th century.
SHI'ITE LAW.

NO. 1261.

foll. 304; lines 15; size $8\frac{1}{2} \times 6$; $5\frac{1}{3} \times 3$.

حديقة العقدين

HADIQAT-UL MUTTAQIN.

A work on legal prayer, ablution, fasting, pilgrimage, alms, and other rites and observances of Islam, according to the Shi'ite school.

Author: Muhammed Taqi bin Majlisi ul-Isfahani محمد تقی بن مجلسی الإصفهانی

Beginning: —

الحمد لله رب العالمین ..... اما بعد چنین کو یک امیر فداکر است عباد اللہ

الغری محمد تقی بن مجلسی الإصفهانی کا ایین رسالت ایست در یبان

عبادات الغری

Muhammed Taqi, who has been mentioned under No. 1258, says in the preface that he wrote this work at the request of some of his religious brethren. It is divided into a Mugaddimah, five Bāb and a Khâtimah, enumerated at the beginning of the work.

A versified Hindûstání translation of the chapter on صوم (Fasting) made at the request of one Akbar ‘Alî Khân Nawwâb, in A.H. 1216 = A.D. 1801, is given on the margins of foll. 267–288.

According to Nujûm-us Samā, p. 62, the author wrote the present work in A.H. 1064 = A.D. 1653.

Written in fair Naskh, with numerous notes and explanations on the margins.

Dated A.H. 1227.

NO. 1262.

foll. 444; lines 11; size $9\frac{1}{3} \times 6$; $6\frac{1}{2} \times 3\frac{1}{3}$.

The Same.

Another copy of Taqi Majlisi's Hadiqat-ul-Muttaqin, beginning as above.

This copy is slightly defective towards the end, and breaks off with the words اليوم اکملت لكم دينكم يعني امروز دین شما زا کامل کردنیدم و نعمت خود را بر شما نهام کردم....., corresponding to fol. 285b, line 14, of the preceding copy.
Written in ordinary Ta'liq.
Not dated; 19th century.
The seals of Nawwāb Sayyid Vilāyat 'Ali Khān and Sayyid Khwurshid Nawwāb of Patna are found at the beginning and end of the copy.

No. 1263.

foll. 225; lines 17; size $8\frac{3}{4} \times 5$; $6\frac{1}{4} \times 3$.
The Same.
Another copy of Taqi Majlisi's Hadiqat-ul Muttaqin, beginning as usual.
The copy contains numerous notes and emendations on the margins.
Written in ordinary Nasta'liq.
Dated 28 Dhu'l-hijjah, a.h. 1089.
The originalfolios are placed in new margins.
A seal of Sayyid Muḥammad Afḍāl, dated a.h. 1126, is found on the title-page.

No. 1264.

foll. 352; lines 14; size $7\frac{1}{4} \times 4\frac{1}{4}$; $5\frac{1}{4} \times 2\frac{3}{4}$.
The Same.
Another copy of Taqi Majlisi's Hadiqat-ul Muttaqin, beginning as usual.
Written in fair Ta'liq.
Not dated; 19th century.

No. 1265.

foll. 69; lines 12; size $7\frac{1}{4} \times 4$; $4\frac{3}{4} \times 2\frac{3}{4}$.

RISĀLAḤ-I ḤAJJIYAH.
A treatise on the sacred rites and ceremonies to be observed by Shi'ite pilgrims.
Beginning:

الحمد لله الذي جعل البيت مثابة للفناس و أمنا و عين ام الغ

The name of the author is not given, but in the concluding lines it is said that the work is an extract from the رسلة حجيه of Maulânâ Muḥammad Taqî, that is to say, the great Shi'ah divine Muḥammad Taqî Majlîsî (d. A.H. 1070= A.D. 1659).

The work is not divided into chapters or sections, but rubrics on the margins serve the purpose of headings.

Written in fair Nasta'liq.

Dated 15 Ramaḍân, A.H. 1246.

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No. 1266.

foll. 546; lines 13; size 9 ×5 ½; 6 ½ × 4.

تحفة الايبار

TUHFAT UL ABRÂR.

A work on the rites and observances of prayer according to the Shi'ite school.

Author: Muḥammad Bâqîr, ibn-i Muḥammad Taqî محمد بابر ابن محمد نقي.

Beginning:

الحمد لله الذي نجد بالملك فلا ندلله في ملكوت الله

The author, Muḥammad Bâqîr, has been repeatedly mentioned in this Catalogue (see Nos. 500-502). The work is divided into a Muqaddimah, a few chapters and a Khātimah.

The original work is followed by a treatise on لحكام شكوك, beginning on fol. 517ª :

الحمد لله الذي خلق الإنسان علمه البيان ونزع الشكوك

الشبلات الغ

Written in ordinary Indian Ta'liq.

Not dated; 19th century.
No. 1267.

foll. 92; lines 9; size $6\frac{1}{2} \times 4\frac{3}{4}$; $4\frac{1}{2} \times 3$.

إداب حج

ÅDÅB-I ḤAJJ.

A Shi'ah treatise on the regulations and ordinances for the pilgrimage.

Beginning:—

الحمد للهملكلعمالمبعود في المشاهة لظام والصلة والسلام

على خيرى حج البيت الحرام المغ

In the colophon, dated Murshidâbâd, 4 Rabi' II, A.H. 1151 = A.D. 1738, it is said that these rules and ordinances were collected by Ḥâji Zayn-ul 'Abidin.

The work is divided into a Muqaddimah and three Bāb.

Written in careless Indian Ta'lliq.

Not dated; 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Sayyid Khwûrshid Nawwâb of Patna are found at the beginning and end of the copy.

No. 1268.

foll. 433; lines 23; size $14 \times 8\frac{1}{2}$; $9\frac{1}{2} \times 5$.

جامع الزنوي

JÂMI‘-UR-RADAWÎ.

A Persian commentary on Shaykh Najm-ud-Din bin Abî Qâsim Ja‘far ul-Hilli’s (d. A.H. 676 = A.D. 1277) well-known Shi‘ite work Sharâ‘i’-ul-Islâm on Muhammadan theology and law.


Beginning:—

الحمد لله الذي ارضي بعبادته سبل الوصول إلى رضاه وسبل رضى

Râzâ al-‘îm.
The work begins with a wordy preface by the commentator, devoted to praise of some of the leading persons of Kashmir, such as Abul Mansur Khan, Afrasiyab Khan and his son ‘Ali Riḍā. The commentator then says that he wrote this commentary at the request of the aforesaid ‘Ali Riḍā, and that the date of beginning the work, A.H. 1161 = A.D. 1748, is expressed by the title جامع الرضوی.


Spaces for rubrics are left blank in many places.
Written in ordinary Ta’liq.
Dated Lucknow, A.H. 1248.
Scribe: میر امامعلی این میر قدرت علی این میر نظر علی رضوی.

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No. 1269.

foll. 341; lines 15–17; size 9½ x 6; 6½ x 4.

مشرید العوام

MURSHID-UL-‘AWĀM.

A work on Muhammadan ecclesiastical law, according to the Shi‘ite school, treating of purification, ablution, prayers, alms, fasting and pilgrimage.

Author: Abul Qāsim ibn ul-Hasan ul-Jīlānī ابی القاسم ابن الحسن الجيلاني.

Beginning: —

الحمد لله رب العالمین ......... اما بعد جنین غوید اقل عباد الله

ابوالقاسم ابن الحسن الجيلاني كه ابن جنین كلمة است دریان مسایل

• عبادات الغ

The author’s father was a native of Jīlān, but the author himself was born at Chāplāq, in Qum. He was a pupil of Aqā Bāqir Bahbahānī, and, according to Nujūm us-Samā, p. 340, wrote the following works: —

1) قوانین الامول فی اصول الغقه
2) جامع الشتات
The author completed his وقائع قروانين in A.H. 1205= A.D. 1790, and
died shortly after the death of Aqā Sayyid ‘Ali Ṭabāṭabā’ī which took
place in A.H. 1231= A.D. 1815.

The work comprises five Kitāb, each subdivided into numerous
sections:—

The first Kitāb, كتاب الطهارة, fol. 2ᵇ.
The second Kitāb, كتاب الصولة, fol. 49ᵇ.
The third Kitāb, كتاب الصوم; fol. 178ᵇ.
The fourth Kitāb, كتاب الجرح, fol. 251ᵃ.
The fifth Kitāb, كتاب الركوة, fol. 268ᵇ.

Written in clear Nastaʿlīq, excepting the first sixty-four folios
which are in ordinary Taʿliq.

Not dated; 19th century.

The seal of Nawwāb Sayyid Vilāyat ‘Ali Khān of Patna is found
at the beginning and end of the copy.

No. 1270.

foll. 233; lines 15–19; size 9½ × 6; 7 × 4.

The Same.

An incomplete copy of the same Murshid-ul-‘Awām, beginning
as above.

This copy extends to the end of كتاب الصوم, corresponding with
fol. 250ᵇ of the preceding copy, and the last two Kitāb, viz. كتاب الجرح
and كتاب الركوة, are wanting.
Written in fair Nasta‘liq, excepting foll. 158–233, supplied in a later hand in a careless Indian Ta‘liq.

The latter portion of the MS., due to one، سيد راحط حسين، is dated 1 Dulqa‘ad, A.H. 1228.

The seals of Nawwâb Sayyid Vilâyât ‘Ali Khân and Khwurshid Nawwâb of Patna are found in several places in the MS.

No. 1271.

foll. 82; lines 15; size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4\frac{1}{2}$.

QÛT-I LÂYAMÛT.

A treatise on purification, ablution and other preliminary observances for prayer.

Author: Āhmad bin Muḥammad ‘Ali bin Muḥammad Bâqir ul-Iṣfahânî, commonly called, al-Bahbahânî.

Beginning:—

الحمد لله معز المؤمنين ومدل الغافلين وراعع درجات العلماء

•

The author, who has been mentioned in connection with his popular work جهان نما (No. 628), says in the preface to this work that he wrote this treatise at the request of some of his friends in Murshidâbâd, Bengal. The date of completion, given at the end, is 12 Ramâdân, A.H. 1222 = A.D. 1875. The month of Ramzan the year of the second year of the caliphate of the fourth year of the hajj to the mouth of the holy month.

The concluding portion of the work is devoted to legal rites and observances relating to the dead.

The work is divided into numerous sections نصTEL enumerated in the list of contents given at the beginning of the copy. In the conclusion the author says that this is the first Juz of the treatise قوت لايموت and that it will be followed by the second Juz dealing with fasting and prayer صوم وامتكاف.

Written in ordinary Ta‘liq.

Dated 12 Jumâdâ, A.H. 1228.

Scribe: سيد خورشيد علي اثنان عشري رضوي.

The seal of Nawwâb Sayyid Vilâyât ‘Ali Khân of Patna is found at the beginning and end of the copy.
No. 1272.

Fol. 144; lines 17; size 9½ × 6; 7½ × 4.

SABIL-UN-NAJÂT.

A work on legal prayers, fasting and almsgiving, according to the Shi'ah faith.

Author: Aḥmad b. Muḥammad 'Ali b. Muḥammad Bāqir ul-Iṣfahānī, better known as Bahbahānī.

Beginning:

الحمد لله الذي جعل أبواب الصولا مفتنين خزائن الرحمة ألم

The author who has been repeatedly mentioned in this catalogue in connection with other works, in the work entitled قوت لا يموت (see No. 1271) promised a second Juz on prayer and fasting, and the present work is most probably the second Juz under a separate title. The author says in the preface that on his arrival in India people complained of the abstruse style of his قوت لا يموت, and requested him to write an easy tract on prayer and fasting. This he did on the eve of his departure from India. He dedicates the work to Muḥammad 'Ali Khān Bahādur Qāchār (born A.H. 1203 = A.D. 1788, died A.H. 1237 = A.D. 1821), the eldest son of Fath 'Ali Shāh Qāchār.

According to the concluding lines the author completed the work at 'Azīmābād in Rajab, A.H. 1236 = A.D. 1820.

The work begins with a short introduction on the legal binding of prayers and fasting, and comprises two Matlab, and a Khātimah, as follows:

مطلب أول دریان احکام نمازهای وابسته است مشتمل برسه مقصد و خاتمه
on fol. 4a.

مطلب دوم در احکام روزه است مشتمل بردو نفل و خاتمه
on fol. 119a.

خاتمه در احکام فقره مشتهل برچهار مقام
on fol. 139a.

Written in careless Ta'liq, with marginal notes.
Not dated; 19th century.

The seals of Nawwāb Sayyid Vilāyat 'Ali Khān and Sayyid-Khwurshid Nawwāb of Patna are found at the beginning and end of the copy.
No. 1273.

foll. 185; lines 15; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3$.

The Same.

Another copy of the Sabil-un-Najât, beginning as above.
Written in clear Nasta'liq.
Not dated; 19th century.
Scribe: سید وارث علی .
The seal and signature of Nawwáb Sayyid Vilâyat 'Ali Khân of Patna are found at the beginning of the copy.

No. 1274.

foll. 141; lines 15; size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of Ḥmam bin Muḥammad 'Ali ul-Bahbahâni’s Sabil-un Najât, beginning as above.
Written in ordinary Ta'liq.
Not dated; 19th century.
Scribe: سید خورشید علی ساکن معظمہ مغلیہ باغ کشیری .
The seal of Nawwáb Sayyid Vilâyat 'Ali Khân of Patna is found at the beginning and end of the copy.

No. 1275.

foll. 128; lines 15; size $9\frac{1}{2} \times 6$; $7 \times 4\frac{1}{2}$.

The Same.

Another copy of al-Bahbahâni’s Sabil-un-Nijât, beginning as above.
Written in ordinary Indian Ta'liq.
Not dated; 19th century.
The seals of Nawwáb Sayyid Vilâyat 'Ali Khân and Sayyid Khwurshid Nawwáb of Patna are found at the beginning and end of the MS.
No. 1276.

foll. 87; lines 18; size $7\frac{3}{4} \times 4; 5\frac{1}{2} \times 1\frac{1}{2}$.

نطبچ

NAKHBAH.

A small tract on purification or ablutions, and prayers, according to the Shi'ite School.

Author: Muḥammad Ibrāhīm ul-Īṣafānī bin Muḥammad Ḥasan ul-Khurāsānī

Beginning:—

حمد و ثنای بی‌ححد و احصا مخصوص بارگاه کبریائیست الم

The work is mentioned in Kashf-ul-Ḥujub, p. 578, where the author (d. a.h. 1261 = A.D. 1845) is called محمد ابراهیم بن محمد حسن الاصفهانی الغراسانی المعروف بالكراسی.

It is divided into two Maqṣad, with many subdivisions, termed Bāb, Paṣl, Mabhaṣ, etc.

The first Maqṣad on purification begins on fol. 1b. The second on prayers نماز, on fol. 40b.

Spaces for rubrics have been left blank in several places.

Written in a hasty Nastaʿliq.

Dated Ramaḍān, a.h. 1244.

The seal of Nawwāb Sayyid Vilāyat ʿAli Khān of Patna is found at the beginning and end of the copy.

No. 1277.

foll. 265; lines 17; size $10 \times 5\frac{1}{2}; 6 \times 3\frac{1}{2}$.

لواعم الرضوید

LAWĀMİ‘-UR-RADAWĪYAH.

A work on Muḥammatan law according to the Shi'ite school.

Author: Sayyid Muḥammad bin Mīrzā Māʾṣūm ʿUr-Radāwī ut-Tūsī

Beginning:—

الحمد لله على ما انعم كنا علم الإنسان مالم يعلم وخلق اللوح

بالقلم الخ.
From the preface, which seems to have been written by another man, it would appear that the author wrote this work at the request of some of his Shi'ah friends. According to Kashf-ul-Hujub, p. 481, where the present work is mentioned, the author, better known as Muḥammad Qāṣîr (but Naṣîr in the Lib. copy, fol. 128°) ul-Maṣḥhadi, died in A.H. 1253 = A.D. 1837. See also Taḏkirah-i 'Ulamâ-i Hind, p. 378, where he is said to be a pupil of Muḥammad Mahdi Bahr ul-'Ulûm and Āqâ Sayyid 'Ali.

The full title of the work, given in the preface, is لواعم الرضوان في احكام الشرعية. The subjects treated are as follows:—

كتاب خمس؛ كتاب الكلوة؛ كتاب الصوم;
كتاب خمس، fol. 208°; كتاب الكلوة، fol. 94°; كتاب الصوم، fol. 216°.

Written in fair Naskh.
Dated A.H. 1249.
Scribe: مروى عباس.

No. 1278.

foll. 66; lines 12; size 8 × 5½; 6 × 3½.

جوهر الأئمة

JAWĀHIR-UL-A'IMMAH.

A short treatise on Muhammadan law, with special reference to the various legal rites and ceremonies connected with a child after its birth, according to the Shi'ah doctrine.

Author: Anjāb انجب.

Beginning:—

شکر مبرئ از ریا و حمد منزه از خطاب سازوار کرده است الغم

The work is divided into twelve chapters, each designated by a figurative name.

In the preface the author introduces his name thus: بنده مفید بحسب و نسب بدیع العصر منغیلس با نجیب حاجی مغربی.

Written in ordinary Indian Ta'liq. ابن كتاب جوهر الأئمة تصنيف حاجی مغربی.

Not dated; 19th century.
Scribe: كوجر مل.
The MS. is water-stained.
vol. xiv.
SUNNĪ THEOLOGY.

No. 1279.
foll. 114; lines 15; size 8 x 5; 5½ x 2¼.

الطائف غياثیّه

LATĀ'IF-I ĞIYĀSIYAH.

A treatise on scholastic theology.

Beginning:—

حمد بيبعد وبي نبيات ومدح بيبعد وبيغيايت حضرت جلال آن

خدايرا كه واجب الوجودي جذات اورا ممکن ليست آلگ

Neither the title of the work nor the author's name is given in the text, but on the title-page and the colophon the work is called لطائف غياثیّه, and in both places it is ascribed to Imām Fakhr-ud-Dīn Rāzī:

الطائف غياثیّه للامام فخر الدين رازی

In the preface we are told that the author wrote the work after forty years' study, and dedicated it to Sulṭān Muḥammad bin Malak Shāh. This seems impossible. Fakhr-ud-Dīn Rāzī was born in A.H. 544 = A.D. 1149 and died in A.H. 606 = A.D. 1209, while Sulṭān Muḥammad bin Malak Shāh reigned from A.H. 498-511 = A.D. 1104-1117, i.e. before Rāzī was born.

A copy of the work, ascribed to the same Imām Fakhr-ud-Dīn Rāzī, is described in Rieu, i, p. 27. The work is divided into three Magālāt, described in Rieu, loc. cit. See also Āṣaf. Lib., p. 1354, where the work is ascribed to the same Fakhr-ud-Dīn Rāzī.

Written in ordinary Nasta'liq.

Not dated; 18th century.

No. 1280.
foll. 110; lines 21; size 8½ x 5; 6½ x 2¼.

The Same.

Another copy of the preceding work.

In the colophon the work is called the لطائف غياثیّه of Fakhr-ud-Dīn Rāzī, and on the title-page, لطائف فخر الدين رازی.
SUNNİ THEOLOGY.

A list of the contents is given at the beginning.
Written in good Nasta'liq, with an illuminated head-piece.
Not dated; 18th century.
Scribe: عبد القدوس.

No. 1281.

foll. 50; lines 21; size 8½ × 5; 7 × 4.

 بحيثة المعلومة

TUHFAT-US-SALÂT.

A treatise on the excellence, pre-eminence and legal bindings
of sending blessings on the Prophet (صلى الله عليه وسلم).

Author: حسین واشیق کاشیفی

Beginning:—

لاحمد الله الہ و انت المحمود على اسم حبيب محمد السیدین

The author, repeatedly mentioned in this Catalogue, divides the
work into a Muqaddimah, eight Faṣl and a Khâtimâh. See Ḥāj.

The author refers to a very large number of works.
The date of completion, given in Ḥāj. Khal., loc. cit., is Ramadān,
A.H. 899=A.D. 1493.

Written in close Nasta'liq.
Not dated; 18th century.

No. 1282.

foll. 310; lines 23; size 9 × 4½; 6 × 2½.

براهین قاطعه

BARÂHÎN-I QÂTİ'AH.

A Persian translation and explanation of Şihâb-ud-Din Aḥmad
bin Ḥājar ul-Hayṣami ul-Makki's (d. A.H. 973=A.D. 1565) well-
known work المراعي المفرزه, defending the claims of Abû Bakr, 'Umar
and 'Uṣmân to the caliphate, against Shi'ahs and heretics.
Translator: Kamâl-ud-Din bin Fakhr-ud-Din Jahrami.

Beginning:

الحمد لله الذي فضل......... محمد صلى الله عليه و على آله

We learn from the preface that Aḥmad bin Ḥajar wrote the translation at Makkah in A.H. 950=A.D. 1543. The translation was made by Kamâl-ud-Din, A.H. 994=A.D. 1585, in the time of Sulṭân Ibrâhîm ʿĀdil Shâh II of Bijâpûr (A.H. 988-1036=A.D. 1580-1626), during the regency of Dilâwar Khân. The translator then says that he has not disturbed the system and arrangement of the original, except that he has based his translation and explanation on مسلم - صحيح بن خزيمة - جامع البيان - تفسير كشاف - تفسير كبير, etc., etc.

For the Arabic original, which according to the translator's preface, is divided into Muqaddimât, ten Bâb, and a Khâtimah, see Hâj. Khal., iv, p. 110; Loth, Arab. Catalogue, p. 44; etc., etc.

For other copies of this translation see Bûhâr Lib. Cat., vol. i, No. 113; Ethé, Ind. Office Lib. Cat. No. 2571. Lithographed, Lahore, 1895.

Written in minute Naskh.
The original folios are mounted on new margins.
Dated 3 Rabî' II, A.H. 1086.

No. 1283.
foll. 49; lines 19; size 11½ x 8; 7½ x 4½.

تكميل الإيمان

TAKMIL-UL-ĪMĀN.

A very popular exposition of Sunni theology, treating of the fundamental points of faith, by the celebrated Indian author Shaykh 'Abd-ul-Ḥaq of Dihli (d. A.H. 1052=A.D. 1642).

Beginning:

الحمد لله رب العالمين........ اما بعد ميكويد فقير حقي فقير أضعف عبيد

الله القوي الباري. *
For other copies see Rieu, ii, p. 827; Munich Catalogue, p. 128; Asaf. Lib., p. 1336; Rieu, p. 827; Ethé, Bodl. Lib. Cat. No. 1789; Ethé, Ind. Office Lib. Cat. Nos. 2583-2585.

The work has been repeatedly printed in India. A Hindustani translation, entitled سبيل العنان, has also been published in India.

Written in fair Nasta’liq with copious interlinear and marginal notes.

Not dated; a very modern copy.

No. 1284.

foll. 73; lines 15; size $8\times4\frac{1}{4}$; $5\frac{3}{4}\times3$.

The Same.

Another copy of ‘Abd-ul-Ḥaq Dihlawi’s Takmil-ul-Imān, beginning as usual.

The MS. contains valuable marginal notes and emendations, but unfortunately it is in a damaged condition. The original text is followed by some poetical extracts.

Written in fair Nasta’liq.

Not dated; 18th century.

Scribe: محمد حليف.

A seal, dated AH 1177 and bearing the inscription يا شيخ عبد القادر شير لله, is found at the beginning and end of the copy.

No. 1285.

foll. 22; lines 15; size $8\frac{1}{4}\times5$; $5\frac{3}{4}\times3$.

فصولت صلوة

FAḌĪLAT-I ȘALÂT.

A treatise on the advantages and excellence of invoking blessings (درود) on the Prophet.

Author: Shaykh ‘Abd-ul-Ḥaq Dihlawi.

Beginning:—

بدانه فوايد صلوة نبروهة عليه أكمل الصلوة ر النجاح از حد احصا

• متجارز است الخ
The author, who has been repeatedly mentioned in this Catalogue, bases the work on Hadīṣ and sayings of eminent persons.

The name of the author is given in the colophon as well as on the title-page.

Written in ordinary Taʿliq.

Not dated; 18th century.

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**No. 1286.**

foll. 506; lines 19; size $10\frac{1}{4} \times 6\frac{1}{2}$; $7 \times 4$.

**IZĀLAT-UL-KHAFĀ ‘AN KHILĀFAT UL-KHULAFĀ.**

A work on Sunni theology.

Author: Shāh Wali Ullah Dihlawi.

Beginning:—

١٠٠َلاَ هَوَّلَّيْنَى أَحْيَانَ أَشْفِقَ الرَّسُلُ دَعَأَٓ

Shāh Wali Ullah Āḥmad bin ‘Abd-ur Raḥīm bin Wajih-ud-Dīn Shāhid bin Muʿazzam bin Manṣūr Dihlawi, was born on Wednesday, 4 Shawwāl, a.h. 1114 = A.D. 1702. In his early life he applied his mind towards studies and very shortly made himself the master of all the branches of Muhammadan literature. In a.h. 1143 = A.D. 1730 he went to Mecca where he received the Khirqah of Ṣūfism from Shaykh Abū Ṭāhir Madani, and enjoyed the society of the learned men of that place. He returned to Dihli on 14 Rajab, a.h. 1145 = A.D. 1732, and died in a.h. 1176 = A.D. 1762. He is the author of several works and the following are enumerated in the Ḥadāʾiq-ul Ḥanāfiyāh, p. 448; Ithāf, p. 428; IGHAL (the present work),
SUNNI THEOLOGY.

In the preface the author says that as in his time the Shi‘ah faith had thrown a very large number of people into confusion regarding the Khilāfat of the first four Khalifahs, he wrote the present work dealing with the significance of the Caliphs, the necessity of their existence, etc., etc. For the author see also Nos. 1157 and 1202.

The work is based on Quranic verses and traditions of the Prophet, and is divided into two Maqṣad, subdivided into several Fāṣl.


Written in ordinary Indian Tā‘liq.

Dated Sha‘bān, A.H. 1213.

Scribe: حاچی گل محمد.

No. 1287.

foll. 380; lines 17; size $9\frac{1}{2} \times 5\frac{1}{2}; 7 \times 4\frac{1}{2}$.

The Same.

A defective and incomplete copy of Shāh Wali Ullah's Izālat-ul Khafā (see No. 1286), beginning as above.

The MS. is defective towards the end, and breaks off with the following words:

اذا فشحنا لك فشحنا مبينا ليغفر لك الله ......

Written in careless Indian Tā‘liq.

Not dated; 19th century.

No. 1288.

foll. 233; lines 19; size $9\frac{1}{4} \times 5\frac{1}{2}; 7 \times 3\frac{3}{4}$.

QURRAT-UL ‘AYNAYN.

A well-known Sunni work on the praiseworthy qualities and merits of the first two Khalifahs and their superiority over the other two, based on Hadīṣ and the sayings of holy men.

Author: Shāh Wali Ullah Dīhlawī شاه ولي الله دهلوی.
Beginning:

*الحمد لله الذي بعث عبده محمد صلى الله عليه وسلم*

The author (d. A.H. 1176 = A.D. 1762), who has been repeatedly mentioned in this Catalogue, says in the preface that he wrote the work at the request of his brother Khwâjah Muhammad Amin. The author's genealogy, tracing his descent from the second Khalifah 'Umar, and a detailed account of his life are given in the Ithâf, p. 428.

A copy of the work is noticed in the Bûhâr Library Cat., vol. i, No. 128. See also Aşâf. Lib., p. 1352.

The full title of the work is قرّة العينين في تفضيل الشيخين.

The work was edited with marginal notes by Muḥammad 'Abd-ul-Aḥad, Dihli, A.H. 1310.

Written in ordinary Ta'liq.

Not dated; 19th century.

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No. 1289.

foll. 174; lines 15; size 10 × 6½; 7½ × 3¾.

قصر الآمال بذكر حال المال

Qaṣr-Il Âmâl Bi Dîkr-i ɏâl Ul-Mââl.

A work relating to the incidents immediately before and after death, the day of resurrection, paradise, hell, etc.

Author: Muḥammad Rafi’-ud-Din محمد رفيع الدين.

Beginning:—

سبحان ربك رب العزة عما يصفون ...... وبعد ابتي رساله ابست

مسمى به قصر الآمال بذكر حال المال ديبيل احوال ميت از حين

احتضارا رقت دخول جنت يا نار الغم

---

Rafi’-ud-Din bin Farid-ud-Din Khân Murâdâbâdî was an eminent Indian scholar. He studied Hâdiṣ under Maulavi Khâyr-ud-Din Sûrâtî, a pupil of Shaykh Muḥammad Hayât Sindi and also of Shâh Wali Ullah Dihlawi. He enjoyed the learned society of Shâh 'Abd-ul-'Azîz Dihlawi, and subsequently became a disciple of Shaykh Muḥammad Ǧâūs Lâhâuri. He performed a pilgrimage to Makkah and wrote a book containing a description of the Haramayn. His
other compositions are: ترجمة عين العلم - حلول الكيب بذكر الجيب - تذكرة الملوك - كتاب الأذكار - تذكرة المشايخ - كتاب المنور - شرح أربعين نور - شرح عينة الطالبين and تأريخ انطلاقة, etc. He died of dropsy on 15 Dul-hijjah, A.H. 1218 = A.D. 1803. See Ḥadāʾiq-ul-Ḥanafiyyah, p. 463; Tadhkira-i Ulama-i Hind, p. 66.

In the preface the author tells us that his work is a translation of Jalāl-ud-Din Siyūṭi's (d. A.H. 911 = A.D. 1505) شرح الصدر حال الموتى in the qibla and دور السائرة في احوال الآخرة, to which he added some useful information from other sources.

The work is divided into two sections, called Maqṣad, as follows:

Maqṣad I, fol. 1b

Maqṣad II, fol. 88b


No. 1290. fol. 388; lines 19; size 12½ x 8; 8½ x 5.

TUḤFAH-I AŞNĀʾ 'ASHARĪYAH.

The well-known work of Shāh 'Abd-ul-ʿAziz Dihlawi (d. A.H. 1239 = A.D. 1823) written in refutation of the Shiʿah faith.

Beginning:

الحمد لله و炊ى و سلام على عبادة الدين اعطى الخ

Shāh 'Abd-ul-ʿAziz, whose chronogrammatical name Gūlām Ḥalim expresses the date of his birth, A.H. 1159 = A.D. 1746, has been repeatedly mentioned in this Catalogue. Printed A.H. 1269, 1295, and, in Calcutta, 1215. See Āṣaf. Lib., p. 1334. It is to be noticed that Edwards in his Catalogue of the
Persian Printed Books in the British Museum treats 'Abd-ul-'Aziz and Ġulâm Halim as two different persons, and mentions the present work under Ġulâm Halim (p. 223) and not under 'Abd-ul-'Aziz (p. 4).

Written in clear Ta‘liq within gold borders, with an illuminated frontispiece and a double-page 'Unwân.

Not dated; 19th century.

A detailed list of the contents and several versified chronograms expressing the author's death, are given at the beginning of the copy.

No. 1291.

foll. 11; lines 13; size 8 x 6; 6 ½ x 4 ½.

ступил ُحسن

SIMT-UL-ḤASAN.

A short tract denouncing some of the heretic customs prevalent among the Muḥammadans.

Author: Sayyid 'Abd-ul-Qâdir bin Ismâ'il Malikaḥpûrî سید عبد القادر بن اسمعیل ملک‌خپوری.

Beginning:

الحمد لله رب العالمین والعاقبة للمتقین ولا عدوان الا على

* الظلمین الخ

The tract is of little value and seems to have been written by a man of little learning and information. According to the concluding lines, it was completed in Bombay, ʿA.H. 1214 = A.D. 1799.

Written in ordinary Ta‘liq.

Dated 22 Muḥarram, ʿA.H. 1273.

Scribe: عبد الله.
SUNNĪ THEOLOGY.

No. 1292.

foll. 71; lines 15; size 9½ x 6; 8 x 4.

إيضاح الحق و الصريح

İDĀH-UL-ḤAQQ-I WAS-ṢARĪH.

A treatise relating to faith and belief in certain rites, customs, and observances, the legality of which is questioned by writers on Muhammadan law.

Author: Muḥammad Ismā'īl.

Beginning:—

الحمد لله الذي يحيى ويمتت وهو على كل شيء قدير

The author tells us that in his time people, having abandoned the laws of the Prophet, had introduced a great many unlawful customs and rites, particularly in respect of the 'dead' (ميت). He therefore wrote this work at the request of one Maulavi Taqāḍul 'Ali.

The author seems to be identical with Muḥammad Ismā'īl bin 'Abd ul-Ǧānī bin Shāh Waḥīd Ullum Dihlawī, mentioned in the Taqāḍarī ‘Ulamā'i Hind, p. 179. He died in Dulqa'd, a.h. 1246 = a.d. 1830 at Bālākot in the Punjab, and his following works are well-known:—

(1) رسالة اصول فقه
(2) رسالة توحيد
(3) صرائط مستقيمة
(4) تنویر العينين
(5) تقویة الإیمان

(See the following No.)

According to the preface the work is divided into a Muqaddimah, two Bāb and a Khātimah. The divisions are not marked or distinguished by rubrics. It appears that the copy comprises only the Muqaddimah, in which بدعوت and its various kinds are explained.

Written in ordinary Ta'liq.
Not dated; 19th century.
No. 1293.

foll. 100; lines 17; size 9½ x 6; 5½ x 3½.

 Chịu     ạịụ ụfọ ọzọ

ŞIRÂT-UL-MUSTAQAİİM.

A treatise on scholastic divinity.
Author: Muḥammad Ismā'il.
Beginning:

• حمديه شاپان شاپان بارگاه بی نیاز مطلق باشد در حیطة بین الغ

We learn from the preface that the author (see No. 1292) constantly listened to the admonitions and learned discourses of the saint Sayyid Aḥmad (still alive in A.H. 1239 = A.D. 1823), whose name he introduces here after a series of honorific titles. He collected the sayings of the saint in the present form for the benefit and guidance of the public. We are further told that 'Abd-ul-Ḥayy, who, like the author, was a disciple of the saint, contributed the second and third Bāb, which likewise were sayings of Aḥmad, collected by 'Abd-ul-Ḥayy. The life, teachings and miracles of Sayyid Aḥmad are given in مختصر احمدی (see No. 1415).

The work, divided into a Mughaddimah, four Bāb and a Khātimah, treats of divine love, prophetic mission, and the spiritual progress of the soul through its various stages, with a virulent refutation of the act of certain so-called Şûfīs; etc.

Spaces for the insertion of headings have been left blank throughout.

The work was edited by 'Abd-ur-Raḥīm Şafīpūrī and Muḥammad 'Ali Rāmūrī, Calcutta, A.H. 1238.

Written in ordinary Nastaliq.
Not dated; 19th century.
SUNNĪ THEOLOGY.

No. 1294.

foll. 41; lines 14; size 9 × 6; 7 × 4.

BURHĀN-UL-‘ĀRIFĪN.

A theological tract based on the sayings of the Prophet, ‘Ulamā, and saints from the Sunni standpoint.

Beginning:—

الحمد لله رب العالمين ....... حدیث صحیح از مسیح مصطفی

على الله عليه وسلم و سلماً علمًا و مشایخًا جمع كردم الله

The name of the author could not be traced. According to the author's statement in the preface the tract consists of twenty-three Bāb relating to creation, Death, the Soul, Satan, Patience, the angel of Death, Munkir and Nakir, the Šur of Isrá'īl, resurrection, etc., etc. The contents of the Bāb as described in the preface do not closely agree with the text. This discrepancy seems to be due to the carelessness of the scribe.

Written in a careless Indian Ta'liq.

Not dated; 19th century.

No. 1295.

foll. 47; lines 15; size 8½ × 5½; 6½ × 4.

ذخیرہ الإسلام

DAKHĪRAT-UL ISLĀM.

A refutation of the heresies and illegal customs and observances prevalent among Muhammadans.

Beginning:—

حمد بی حمد مومصمی را کہ جو کوئہ ہا نعمت برمہ ضعفًا عطا

فرموده اللہ

The author, who does not reveal his name, divides the work into two Bāb (each sub-divided into six Fāsl) and a Khālīmah, as follows:—
No. 1296.

foll. 88; lines 13; size $6\frac{1}{4} \times 3\frac{3}{4}$; $4\frac{3}{8} \times 2\frac{3}{8}$.

SIRĀJ-UL-QULŪB.

A short exposition of Sunni theology, treating of the creed and religious obligations according to the Sunni faith.

Author: Nūr Muḥammad.

Beginning:—

• سیاس بیقباس و ستایش قدسی اساس مرداوریال alm

In a short preface the author tells us that he collected the materials for his work from the works of his predecessors. The work is not divided into any chapters or sections. The subjects treated are knowledge and its different kinds; the existence and unity of God, faith, the five fundamental duties of Islām, prophecy (نبوت), creation, the Khilāfat and miscellaneous matters.

The original tract is followed by a small tract on the five principal duties of Islām.

Written in ordinary Ta'liq.

Not dated; 19th century.
SHÍ'AH THEOLOGY.

No. 1297.

foll. 31; lines 11; size 8½ × 5; 5½ × 3.

A Sunni treatise in proof of the belief that the Prophet’s parents are ناجي i.e. they will go to Paradise.

Beginning:—

کلمه لا احصى كشايد الغ

Neither the name of the author nor the title of the work is given in the text, but on the title-page is found the following endorsement:

رسالة دلالل ناجي بوس والدين آنحضرت علم

The author cites evidences from the Quràn, Ḥadīș, Tafsîrs and the sayings of holy men.

Persian paraphrases of Arabic quotations are generally given on the margins.

Written in ordinary Ta'liq.

Not dated; 19th century.

SHÍ'AH THEOLOGY.

No. 1298.

foll. 321; lines 22; size 10 × 6; 7 × 4.

کامل بهائی

KAMIL-I BAHÂ’Ī.

A Shī'ah theology (kalām).

Author: Ḥasan bin ‘Ali bin Muḥammad bin Ḥasan ut-Ṭabarî ul- Māzandarânî.

حسن بن علي بن محمد بن حسن الطبري المازندراني
Beginning:

The author, a native of Mâzandarân, eulogises Shâms-ud-Dîn Muḥammad bin Šâhib-ud-Dîwân, and mentions A.H. 675 = A.D. 1276, as the current year. This Shâms-ud-Dîn, as we know, was the famous prime minister who played an important part in the reign of Jalâlûd-Dîn and his son Abâqâ Khân, and who was executed in A.H. 683 = A.D. 1284. The author adds that he was the first man who wrote Shi'i books for the reigning king, and mentions two other works previously written by him viz. Manâqib al-Tabarîn and Manâqib al-Tabarîn wa Manâqib al-Mu'amalât. The work is mentioned in Kashf-ul-Hujub p. 420.

It is a controversial work in support of the Shi'i tenets, especially with regard to the prerogatives of 'Alî and his right to the Imâmat.

The author generally supports the Shi'i faith by refuting Sunni doctrines. The earlier part of the work treats of 'knowledge,' 'gifts,' 'God's existence and attributes,' etc. In the latter portion of the work the author dwells at length upon the prerogatives of 'Alî's descendants, and the evils and atrocities of Mu'awiyah and Yazid, raking up malignant slanders against them as well as against those who denied 'Alî's right to the Khilâfât.

In conclusion the author says that he spent twelve years in collecting proofs and evidence to refute his enemies, and that during this period he wrote several other books, one of which he mentions as Maxûr Mawakif al-Dîn al-Razi.

Written in ordinary Naskh with occasional emendations on the margin.

Not dated; 16th century.

The seal of Nawwâb Sayyid Vilâyât 'Ali Khân of Patna is found at the beginning and end of the copy.
SHI'AH THEOLOGY.

No. 1299.

foll. 212; lines 21; size 10 × 6 ½; 7 × 3 ½.

TAWDĪH-UL-ANWAR.

A controversial work in defence of the Shi'ah faith, especially with regard to the prerogatives of 'Ali and his descendants, and the former's claims to the Imāmat.

Author: Najm-ud-Dīn Khidr b. Muḥammad b. 'Ali ur-Rāzi ul-Jabalruḍī. نجم الدين خضر بن محمد بن علي الرازي الجبل روضي

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

افضيت آنحضرت بالله باب ثابت شد ار امام بايد بعد الم

Neither the author's name nor the title of the work could be traced, but in an endorsement on the title-page the work is called توضيح الآنوار في رد شبهات الأمور. The author of the Kashf-ul-Ḥūṣub, p. 145, who designates the work RISĀLĀH-I HASANĪYAH.

A controversial work in the form of fiction, in support of the Shi'ah faith, in which the excellence of the Shi'ah tenets, especially with regard to the prerogatives of 'Ali and his descendants, is demonstrated.

VOL. XIV.
Beginning:—

According to Rieu i. p. 30, the work was translated from an Arabic original by Ibrāhīm bin Wālī Uḥlā Astarābādī in A.H. 958= A.D. 1551, and dedicated to Shāh Tahmāsp. In an endorsement on the first page of the present copy the Arabic original is ascribed to Junayd, a pupil of Imām Ja'far.

The work begins at once with the following narrative. A certain merchant of Bağdād had bought a well-educated slave girl named Hasaniyyah, who had spent forty years in the haram of Imām Ja'far Ṣādiq. The merchant sells the girl to Hārūn Rasḥid for the fabulous price of one hundred thousand dinār on the understanding that she would defeat, in debate, all the Sunnī 'Ulamā of the age. Hārūn then assembles all the Ulamā of Bağdād and Baṣrāh, and a debate takes place between the slave girl and Ibrāhīm Niẓām, the leading 'Alīm of the age. Ibrāhīm Niẓām is defeated, and the slave girl is awarded to her master, the merchant, with a liberal gift. See Kashf-ul-Ḥujub, p. 196.

The work has been printed in Persia, A.H. 1248.

Written in ordinary Ta'līq, with blank spaces in several places.

Not dated, 19th century.

No. 1301.

foll. 193; lines 21; size 9½ × 5; 6½ × 3½.

اظهار الحق

IZHĀR-UL-ḤAQ.

A compendium of Shī'ah theology, treating of the prerogatives of 'Ali and his descendants, and in support of the former's right to the Imāmat.

Author: 'Abd Ullah bin 'Abd Ullah Shūshtāri.

عبد الله بن عبد الله

شوشتری

اما بعد التصد والصلوة میکوید مؤلف این مسودات عبد الله بن

عبد الله که اگرچه فضلاء نامدار و علماء عالیمدار
SHI'AH THEOLOGY.

The author says in the preface that as a very large number of the Qur'anic verses and Ḥadīṣ in favour of the Shi'ah sect had been omitted in the books of his predecessors, he wrote this work, basing his arguments mostly on such Qur'anic verses and Ḥadīṣ.

In some places the author puts forward his argument in the form of an answer to a question; but in most instances he quotes a Qur'anic verse or a Ḥadīṣ and comments upon each from a Shi'ah point of view.

A copy of the work is mentioned in the Āṣaf. Lib. Handlist, p. 1332. Lithographed, a.h. 1280.

According to a note on the title-page the work was written in a.h. 1039 = A.D. 1629. The MS. seems to be defective towards the end, and breaks off with the following words:

لا يكيف رسول بعضت امام برلی اکثر مهد تعذر دارد و از کجا كه
بعضی را میسر نیست....

Written in Ta'liq. Not dated; 18th century.

The MS. is in a damaged condition and the paper is becoming brittle.

A seal of one میثم علي خان پاراد, dated a.h. 1262, is found on the title-page.

The seals of Nawwāb Sayyid Vilāyat ‘Ali Khan and Sayyid Khwurshid Nawwāb are found at the beginning and end of the copy.

No. 1302.

foll. 104; lines 20; size 8 1/2 × 5; 5 1/2 × 3 1/2.

آئیات مکتوبه

KALIMĀT-I MAKNŪNAH.

A mystico-theological work consisting of a collection of one hundred sayings of Imāms and Šūfis in Arabic, with comments in Persian.

Author: Muḥammad bin Murtaḍâ, better known as Muḥṣin:

Muḥammad بن مرثیه الدعوء به محسن.

Beginning:

الحمد لله الأول في أخريته الآخر في أولره الباطن في ظاهرته الع...
The author has already been mentioned in connection with his work ترجمة الصلوة (see No. 1257).

The title of the work expresses the date of completion of the work, A.H. 1057 = A.D. 1647.

The work is noticed in Rieu ii, p. 829.

See also Kashf-ul-Hujub, p. 475. Lithographed, Bombay, A.H. 1296.

A table of the contents of the work is given at the beginning of the copy.
Written in fair Nasta'liq.
Not dated; 18th century.
Some seals of the ex-kings of Oude are found at the beginning and end of the copy.

No. 1303.

foll. 153; lines 26-27; 8½ × 5; 5½ × 3.

شرح كلمات مكنونه

SHARH-I KALIMÂT-I MAKNÎNAH.

A Persian commentary upon Muḥsin Kâshâni's Kalimât-Maknûnah. (See the preceding No. 1302.)

Commentator: Muḥammad Ḥusayn bin Muḥammad Hâdî ul-'Uqayli ul-'Alawi

Muhammad bin Muhammad Hadi al-Üqayli al-'Alawi

Beginning:

الحمد لله المظاهر ذاته بذاته بمظاهر صفاته وسمائه واعماله العالية

We learn from the preface that when the Kalimât-i Maknûnah was brought to the notice of the eminent saint and scholar Mir Muḥammad 'Ali ul-Ḥusayni, he made some comments upon the work. These the commentator, together with a commentary of his own, included in the present work.

Written in the same hand as the preceding.
Dated Murshidâbâd, A.H. 1190.

Several seals of the late ex-kings of Oude are found at the end of the copy.
No. 1304.

foll. 272; lines 19; size $9\frac{1}{2} \times 5; 6\frac{1}{2} \times 3$.

Gauhar-i Murâd.

A work on Shi'ah theology.

Author: 'Abd-ur-Razzâq bin 'Ali bin Ḥusayn ul-Lâhiji

بِن علی بَن حسین الامه‌یی

Beginning:—

• گوهر مراد که غواص فکرت را از دریاچه حیرت در کف انیشته‌ی الم

The author (died about A.H. 1060 = A.D. 1650), who has already been mentioned (No. 313), says in the preface that he wrote this work for Shâh 'Abbâs II (A.H. 1052–1077 = A.D. 1642–1666).

The work is divided into a Mugaddimah, three Maqâlât and a Khatimah, described by Rieu i. p. 32a. See also Kashf-ul-Ḥujub, p. 477. Lithographed, Persia, 1855.

A table of contents, given at the beginning of the copy, occupies foll. 1a–4a.

Written in fair Nasta'liq.

Not dated; 19th century.

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No. 1305.

foll. 402; lines 23; size $11 \times 6; 7\frac{1}{2} \times 4$.

Fawz-un-Najât.

A Shi'ah work in support of 'Ali’s claims to the Imâmat, with a detailed account of his eleven successors.

Author: Mu'izz-ud-Din Muhammad Urdistânî

مَعِيز-الدین محمد اردستانی

Beginning:—

• خمیس که حامدان ملایع اعلی و ذاکران کرب، غیبت از ادامه آن علج می‌آید مسمومدورا سرا سست اخ.
The author tells us in the preface that he lived at Haydarābād for a long time in the service of ' Abd Ullaq Quṭub Shāh (A.H. 1035-1083=A.D. 1625-1672), for whom he wrote the present work. It ends with a Magnāwī poem in praise of that king. In this poem the author says that he spent a year and a half in writing this book and completed it in A.H. 1058=A.D. 1648.

The preface is introduced by an introductory line in red in which the title of the work and the author's name appear thus:—

كتب نور الفجعات في معنة الإله الطاهرین ..... من تالیفات
مولوی معاذ الدين محمد اردستانی

Also on fol. 2а the author refers to the title thus: و آنوا وسیله: نور الفجعات ..... سارد.

A copy of the work, without title and the author's name, is noticed in Rieu i. p. 32. See also Bûhâr Lib. Cat., vol. i, Nos. 117-119.

The work is divided into a Muqaddimah, on the significance of the Imāmat, fol. 3а; a Bāb, treating of 'Ali's right to the Imāmat, followed by a detailed account of his eleven successors, fol. 9а; and a Khatīmāh, containing miscellaneous observations, fol. 396а.

Written in a learned Ta'liq.

Dated Multān, Šafar (year not given), apparently 18th century.

Seals of Nawwāb Sayyid Vilāyat 'Ali Khān and Sayyid Khwurshīd Nawwāb are found in the MS.

No. 1306.

foll. 477; lines 17; size 10½ x 7; 6½ x 3½.

The Same.

Another copy of Mu'izz-ud-Dīn Muḥammad Urdistānī's Fawz-un-Najāt, beginning as in the preceding copy.

In an endorsement on a fly-leaf at the beginning as well as in one at the end, the work is called أثبات الامامت.

Written in fair Nasta'liq.

Not dated; 19th century.

The seals of Nawwāb Sayyid Vilāyat 'Ali Khān and Nawwāb Sayyid Khwurshīd Nawwāb are found in several places.
SHI‘AH THEOLOGY.

No. 1307.

foll. 673; lines 17; size \(8 \times 4\frac{1}{2}\); \(6\frac{1}{2} \times 3\).

The Same.

Another copy of Muḥammad Urdistānī’s Fawz-un-Najāt.

Beginning as usual:

\[\text{حمدی کہ حامدن ملاو اعلی آلی} \]

Written in ordinary Ta‘liq.

Not dated; 19th century.

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No. 1308.

foll. 528; lines 15; size \(8\frac{1}{2} \times 5\); \(6\frac{1}{2} \times 6\frac{1}{2} \times 3\frac{1}{2}\).

The Same.

Another copy of the preceding work, beginning as usual.

Written in fair Ta‘liq.

The first three folios and some towards the end are supplied in a later hand.

Not dated; 19th century.

The seal of Nawwāb Sayyid Vilāyat ‘Ali Khān is found at the beginning and end of the copy.

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No. 1309.

foll. 67; lines 18; size \(9\frac{1}{2} \times 6\); \(6\frac{1}{2} \times 3\frac{1}{2}\).

رسالة سید مرتنی

RISĀLAH-I SAYYID MURTADA."
Neither the author's name nor the title of the work is found in the text, but in two endorsements on fly-leaves at the beginning it is called رسالة مريد مرتضى علم الهدي در اصول و فروع. The author frequently quotes the by Sayyid Sha'irf (d. A.H. 816 = A.D. 1413).

The work is divided into four Bāb, as follows:

Bāb I. Existence and attributes of God, fol. 1a.
Bāb II. Prophecy, fol. 10a.
Bāb III. Imāmah, fol. 11b.
Bāb IV. Resurrection, fol. 49b.

Written in fair Naskh with an illuminated frontispiece.
Dated Jumādā II, the 24th, regnal year (?). Apparently 18th century.

No. 1310.

foll. 106; lines 21; size 8 1/2 x 5 1/2; 6 1/2 x 4 1/2.

ردد الخوارج

RADD-UL-KHAWÂRIJ.

A Shi'ah tract on the claims of 'Ali and his descendants to the Imāmat.

Author: Qâdi Zâdah قاضي زادة.

Beginning:

كس نامه انوار جلبي نفويسد
تا يرسى أو هوا العلي نفويسد

In the preface the author, who designates himself as قاضي زادة, says that he wrote the work at the request of Shâh 'Abbâs Safawi ul-Mūsawi ul-Husaynî.

The work consists of a Muqaddimah, a Qâ'idah and a Khâtîmah. The subjects treated are the meaning and significance of the Imāmat, the necessity for an Imām, and the claims of 'Ali and his descendants to the Imāmat.

The title of the work ردد الخوارج is given in the colophon.

Written in Nim-Shikastah.

Dated 29 Dul-hijjah, A.H. 1229.

The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Sayyid Khwurshid Nawwâb are found at the beginning and end of the copy.
No. 1311.

foll. 421; lines 19; size $10\frac{1}{2} \times 6\frac{1}{2}$; $8 \times 4$.

A well-known work on Muḥammadan theology and ethics, from the Shi'ite standpoint.

Author: Muḥammad Bāqir bin Ṭaqī ul-Majlisi

Beginning:—

آلِی حَمَد و جِوادِرْنِا تَصْفْحُه بَارِگَا جِلال كَرْبَانِ الْغِ

The work is divided into numerous sections. For a detailed description see Browne, Camb. Catalogue, pp. 64–69. See also W. Pertsch, Berlin Cat., pp. 47 and 75; Bûhár Lib. Catalogue, vol. I, p. 123. In the concluding lines it is said that the author finished the work in Jumādā II, A.H. 1073 = A.D. 1662. Printed at Teheran, A.H. 1240; Lucknow, A.H. 1304 and in Sulṭān-ul Maṭābī', A.H. 1268.

Written in fair Nasta'liq, with an illuminated head-piece.

Not dated; 19th century.

No. 1312.

foll. 286; lines 21; size $8\frac{3}{4} \times 4\frac{1}{4}$; $6\frac{1}{4} \times 2\frac{3}{4}$.

The Same.

Another copy of Muḥammad Baqir’s ‘Ayn-ul-Ḥayāt, complete in two separate volumes.

Beginning as above.

The present MS., comprising the first half of the work, breaks off with the words:—

ئِی بَسْ مَلِلَب سَی از منْع کَرْدِی ثو ایِن بود کَه آزارِی بَتو نُرْسِد

Written in ordinary Nasḵb, with an illuminated head-piece.

Not dated; 19th century.
No. 1313.

foll. 316; lines and size the same as above.

The continuation of the preceding copy, beginning with the words:

* بنو نصر و جزيرهمَّ مكرَّرَة طبع تو باشند بنظر تو نيايد الخ

Both volumes are written in the same hand by one scribe.

The seals of Nawwāb Sayyid Vilāyat 'Ali Khān and Sayyid Khwurshid Nawwāb of Patna are found at the beginning and end of both the copies.

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No. 1314.

foll. 269; lines 17; size $9 \times 5\frac{1}{2} $; $6 \times 3$.

حلية المتقون

**HILYAT-UL-MUTTAQĪN.**

Another Shī‘ah work on the practices and observances of daily life based on the precepts and examples of the Imāms.

Author: Muḥammad Bāqir bin Muḥammad Taqī ul-Majlīsī

محمد باقر بن محمد تقی المجلسي

Beginning:—

* التحم الله الذي حلي النيابة باحسن حلية المتقين الخ

The author who has been repeatedly mentioned in this Catalogue, refers in the preface to his former work 'Ayn-ul Hayāt (see Nos. 1311–1313), and says that he wrote the present work at the request of some friends who wanted him to write a short work on the practices and observances of the holy Imāms. According to the concluding lines the author completed the work on the 5th Rajab, a.h. 1079 = A.D. 1668. Comp. Rieu, i, p. 20, and Supplement, p. 110; W. Pertsch, Berlin Catalogue, pp. 313 and 314.

The work is divided into fourteen Bāb and a Khātimah, with numerous subdivisions, enumerated at the beginning. Printed in Teheran, a.h. 1248; Lucknow, 1884.

Written in ordinary Naskh.

Not dated; 18th century.

Scribe: محمد إبراهيم.
The seals of Nawwāb Sayyid Vilāyat 'Alī Khān and Sayyid Khwurshīd Nawwāb are found at the beginning and end of the copy.

No. 1315.

foll. 339; lines 19; size 10 × 6; 8 × 3½.

حق اليقين

HAQQ-UL-YAQĪN.

A complete exposition of Shi'ah theology dealing with the principal dogmas and theories of Islām from the Shi'ite standpoint.

Author: Muḥammad Bāqir bin Muḥammad Taqī ul-Majlīsī

Beginning:

الحمد لله الواحد الأحد الفرد الصمد الع

This is the very popular work of the well-known Shi'ah author Bāqir Majlisī, who has been repeatedly mentioned in this Catalogue. The work is described in Rieu, i, p. 33a. See also Kashf-ul Ḥujub, fol. 44a; Būhār Lib., vol. i, p. 94.

Printed in Teheran, A.H. 1241.

Written in ordinary Ta'liq.

A note on the title-page says that the copy was written by Abūd al-latif al-ḫusaynī at Lucknow in A.H. 1147.

No. 1316.

foll. 61; lines 15; size 8½ × 6; 6½ × 4.

رسالة رجعت

RISĀLAH-I-RAJ'AT.

A tract in support of the Shi'ah belief that the existence and rise of the Şafawī dynasty of Persia was predicted by the Prophet and the Imāms.

Author: Muḥammad Bāqir Majlīsī

Beginning:

الحمد لله رب العالمين ....... چنین گوید فقیر خاکسار محمد باتر

م محمد تلی حشرهما لله مع الامام ابن ابی بکر.
In support of his argument the author quotes two Ḥadīṣ from the Prophet and twelve from the Imāms, followed by Persian paraphrases and explanations.

The work is dedicated to the reigning king Shāh Sulaymān Šafawi. See Kāshf-ul-Ḥujub, fol. 70h.

In the colophon the work is called رسالة رجعت.

Lithographed, Lucknow, 1884.

Written in ordinary Taʿliq, with notes and corrections.

Not dated; 19th century.

No. 1317.

foll. 48; lines 15; size $10 \times 6\frac{1}{2}; 7\frac{1}{2} \times 4$.

 رسالة مناظرة

RISĀLAḤ-I-MUNĀZRĀH.

A controversial Shiʿah treatise in defence of ‘Ali’s claim to the Imāmat.

Beginning:

الحمد لله الذي هدينا لهذا وما كنا لنتدعي لولا أن هدينا الله الغ

The name of the author could not be traced. The work, divided into a Muqaddimah and three Dalil, treats of ‘Ali’s exclusive right to the Imāmat.

A beautiful copy. Written in clear bold Nastaʿliq.

Not dated; 18th century.

The title of the work is taken from a note on the title-page, where it is said that the MS. was written by Muḥammad Afḍal Ṣāḥib:

 رسالة مناظرة نوشته میر محمد افضل صائب

It is doubtful whether this Muḥammad Afḍal Ṣāḥib is identical with the eminent poet of the same name and takhallus who died in A.H. 1151 = A.D. 1738 and whose Diwān is mentioned under No. 393.
HIDÂYAT-UL-MUḌALLÎN.

A controversial work in which the author exposes the falsehood of the Christian faith and demonstrates the excellence of Islâm from the Shi'ah point of view.

Author: 'Ali Quli Jadid-ul Islâm.

Beginning:

سپاس بی‌قیاس صانع بن نظیری را سزارا است که گلستان جهان را
از آنتاب صنع او فرداَ

We learn from the preface that the author, whose parents were Christians, spent his time in studying Christian books; and that, impressed by the falsehood of that religion, he embraced Islâm. He further adds that as a priest (پادشاه) he enjoyed the respect and full confidence of the Christian community. After his conversion to Islâm he wrote a book in English containing his refutation of the tenets of Christianity for, so he says naively, the guidance and use of Christians. Subsequently he was requested by Shâh Sultân Husayn Šafawi (A.H. 1105–1135=A.D. 1693–1722) to write a book in refutation of the Christian faith. He therefore translated his English book into Persian for the use of Shi'ahs.

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

هدایات المضیئین و تقویت المؤمنین

and it is divided into four volumes, as follows:

1. جلد اول: در رد اصول دین نصاری و ثبوت اصول دین محمدی از کتب ایشان
2. جلد دوم: در رد فروع نصاری و ثبوت فروع دین محمدی از کتب ایشان
3. جلد سوم: در اثبات ذهوب و خاتیم و علامات بعد شرط رسول
   علی اللہ علیه و آله از کتب ایشان
4. جلد چهارم: در اثبات امامت حضرات ایمه موصولین و ظهور علامات
   زمان قائم آل محمد صلوات اللہ علیهم موفق کتب ایشان

SHI'AH THEOLOGY.

No. 1318.

foll. 433 (pp. 865); lines 17; size 12½ × 8½; 8½ × 4½.
The present MS. comprises the first volume.
Written in clear Ta’liq.
The colophon, dated 14 Dūlḥijjah, a.h. 1266 = 19 October, 1850, says that the MS. was written at مَهِمِّكَايُون by order of Nawwāb Akbar 'Ali Khān, son of Nawwāb Fayyāḍ 'Ali Khān bin Nawwāb Hayāt Šāhīb.

No. 1319.
fol. 68; lines 17; size $9\frac{1}{2} \times 6$; $7\frac{1}{2} \times 4\frac{1}{2}$.
A slightly defective copy of a Shi‘ah theological tract on the prerogatives of 'Ali and his descendants and the former’s claims to the Imāmat.
Author: Ġulām Husayn bin Hīdāyat ‘Ali Khān Ṭabā Ṭabā’ī.
The MS. is defective at the beginning as well as towards the end, and the title of the work could not be traced. It opens abruptly thus in the middle of the preface:

ٍلايت خود بانیه حق داند بان بکرد تا يوم المحشرکه

• روز عرض اکبر است امید نجات از میالک عقوبات تواناد داشت الگ

The author, whose name appears on fol. 10v, is well known for his historical work Siyar-ul-Muta’akhkhirin سیر المتأخرين. See Nos. 582-584.

He tells us that by chance he happened to peruse the Fawātiḥ of Mir Ḥusayn Maybuḍī تواریخ میر حسین میبودی (see No. 927), in which he found several Ḥadīṣ narrated according to the Sunni doctrine, but the true sense of which was not known to the public. He therefore wrote this work explaining the real sense of those Ḥadīṣ in the Fawātiḥ.

It is to be noticed that the Fawātiḥ of Maybuḍī consists of seven sections called ناجحه, the last of which is devoted to the prerogatives of 'Ali and the history of his life. The present work therefore includes Ġulām Husayn’s observation on the Seventh Fātiḥah of the Fawātiḥ, beginning on fol. 11v.
The MS. breaks off with the following words:

• اگر اشاعرة انکار آن نمایند باطل نمی توانند بود بلکه

Written in ordinary Ta’liq.
Not dated; 19th century.
The seal and signature of Nawwāb Sayyid Vilāyat ‘Ali Khān are found in several places.
TUHFĀH-I ḤAYDARĪYAH.

An explanation of some of the difficult Ḥadīṣ and verses of the Qurān and some difficult questions of Muḥammadan law, etc., according to the Shi'ite School, with explanations of some difficult Persian verses and Muʿammās.

Author: Muḥammad ʿAlī bin Muḥammad Qāsim uṭ-Ṭabarsī.

Beginning:

* ستایشبانزاویش و نیایش بی آلایش شایسته ایغ

We learn from the preface that the author came to Lucknow during the time of Gāzi-ud-Din Ḥaydar Khān (A.H. 1229–1243 = A.D. 1813–1827) for whom he wrote the present work.

The work is divided into two Manzār and a Khātimāh, as follows:

منظر اول برخی از احادیث مفصله و در حل بعضی آیات مشکله که درک مقامده، on fol. 3a.

منظر دوم، در بین بعضی از مسائل متفاوتہ و نکات لطیفه و حل برخی از عبارات مشکله کلامیہ، on fol. 112b.

خانیه در بین بعضی از اشعار مشکله و حل برخی از معیمیات و انفاز کد فهم مراد، on fol. 173b.

The date of completion of the work, given in the concluding lines, is A.H. 1233 = A.D. 1817.

Written in ordinary Indian Taʿliq.

Not dated; 19th century.
No. 1321.

foll. 56; lines 19; size 9½ × 6; 7½ × 4½.

TUHFAT-UL MUḤIBBĪN.

A Shi‘ah tract on the excellence and prerogatives of 'Ali and the other Imāms.

Author: Ahmad bin Muḥammad 'Ali bin Muḥammad Bāqir ul-Iṣfahānī ul-Bahbahānī (see No. 628).

Beginning:—

الحمد لله الذي اختار مصضاً من المضطرون

The author tells us in the preface that he wrote this tract in Fayḍābaḍ at the request of his brethren.

The work is divided into a Muqaddimah, six Faṣl and a Khātimah, enumerated at the beginning.

The date of composition given by the author at the end is A.H. 1221 = A.D. 1806. The work is not mentioned in the Kashf-ul Ḥujub.

Contents:—

Muqaddimah, fol. 1a

Faṣl I, fol. 2a

Faṣl II, fol. 3a

Faṣl III, fol. 5a

Faṣl IV, fol. 6a

Faṣl V, fol. 7b

Faṣl VI, fol. 11b

Khātimah, fol. 22b

* در بيان قاعدة كه معرَّف بـِنْ قَبْلِ از شروع
* در مقصود الاسم است
* در بيان افضلت الله اطهار است از جميع مماليك
* سرولی حضرت خاتم النبیین
* در افضلت حضرت خاتم الأنبياء از حضرت اول
* الأوميه
* در بيان آنست كه حضرت امیر المومنین افضل از
* باتي ایمه طاهرین می باشند
* در بيان يکی بودن ایمه احده عشر است در شرایط و
* علم و فضالت
* در بيان زندگی بودن حضرت رسول و حضرات ایمه
* اطهار در قولابل جماعتیه
* در بيان عصمت النيبه و أوميه است
* در بيان معملي است از اخبار وارد از طریق
* اهل
No. 1322.

foll. 14; line 19; size 9½ x 6; 7½ x 4½

در فقه العلماء

TANBĪH-UL-GÂFILĪN.

A Shi'ah tract.

Author: Aḥmad bin Muḥammad ‘Ali ul-Bahbahānī

عثمان بن محمد علي البهبهاني. See No. 1321.

Beginning:

الحمد من كتاب العلماء على الاتقان والشكر لمن انتصر به قلوب الأبرياء

The author states in the preface that when he reached this country (most probably Fayḍābād) he found the Moslem residents quite ignorant of the true faith, and they demanded from him some information about the Shi'ah Muttaḥids Bahā-ud-Dīn ‘Āmilī and Mullā Muḥsin Kāshānī. They also put to him some questions relating to the Shi'ah tenets and belief. Hence the present composition.

The work is mentioned in the Kashf-ul-Ḥujub, fol. 40a.

The date of composition, given by the author at the end, is Ramaḍān, A.H. 1221 = A.D. 1806.

Written in ordinary Ta'liq.


Scribe: ذو الفقار على رغبي.
No. 1323.

foll. 64; lines 16; size $9\frac{1}{4} \times 6$; $7 \times 4$;

رسالة حسنیه

RISÂLÂH-I ĤASANÎYAH.

A compendium of Shi‘ah theology.

Beginning:

حمد بیعد رثنائی بی عد مر راجب الوجودی را که نظام اصول

• از فیض وجود اوسط الغ

The name of the author is not given. The work, divided into a Muqaddimah and two Bâb, treats of the fundamental points of faith; proofs of the existence and attributes of God; prophetic mission; the Imâmat, citing at great length the proofs of the rightful claims of ‘Ali and the other Imâms; the future state, prayer, fasting, legal alms and pilgrimage. The work is mentioned in Kashf-ul-Ḥujub, Lib. copy, fol 53v.

Written in fair Indian Ta‘liq.

Not dated; 19th century.

The seals of Nawwâb Sayyid Vilâyat Āli Khân and Sayyid Khwurshid Nawwâb of Patna are found at the beginning of the MS.

No. 1324.

foll. 345; lines 19; size $3 \times 7\frac{1}{2}$; $9\frac{1}{2} \times 5$.

فواید آمنیه و مواضع حسنیه

FAWĀ‘ID-I ĀSAFĪYAH-WA MAWĀ‘IZ-I HASANÎYAH.

A Shi‘ah work relating to the special privileges and peculiarities of the Friday and other congregational prayers, the prerogatives of ‘Ali and his descendants, and the former’s claims to the Imâmat, and other legal and theological points relating to Shi‘ah tenets.


میتیت بی عبد الهادی الرضوی النقوی الہندی النصری بادی
Beginning:—

According to the author of the Nujum-us-Sama, p. 346, Dildar 'Ali was a descendant of Imam 'Ali Naqi in the twenty-third degree. He was born in Ja'is, Naishabour, about A.H. 1166 = A.D. 1752. In his early days he received his training from several Indian scholars of great reputation, such as Sayyid Gulam Husayn Dakhani, Ilahabadi; Mullâ Haydar 'Ali son of Mullâ Hamd Ullah Sandilawi and Bab Ullah, pupil of Hamd Ullah. He subsequently went to Karbalâ, where he studied jurisprudence and Hadîth under Aqa Bâqir Bahbahâni, Aqa Sayyid 'Ali Tabâtabâ'î and Sayyid Mahdi Shahrastâni, and at Najaf under Bahir-ul-Ulum Aqa Sayyid Mahdi Tabâtabâ'î Barughandi. In A.H. 1194 = A.D. 1780 he visited Mashhad, where he learnt a great deal from Sayyid Mahdi bin Sayyid Hidâyat Ullah Isfahâni. He then returned to his native country, and finally settled at Lucknow, where he and his family enjoyed the favour of Nawwâb Hasan Ridâ Khan. He died (during the time of Gazi-ud-Din Haydar) on the 19th of Rajab, A.H. 1235 = A.D. 1819. He left five sons, viz. (1) Sayyid Muhammed, (2) Sayyid 'Ali, (3) Sayyid Hasan, (4) Sayyid Mahdi and (5) Aqa Sayyid Husayn. He also left behind a large number of pupils, prominent among them being: (1) Sayyid Muhammed Quli Khan, (2) Yâd 'Ali, who wrote a Persian commentary on the Qur'an, (3) Mirza Fakhr-ud-Din Ahmad Khân, better known as Mirza Ja'far, (4) Mir Murtaqâ, the author of رساله در اوزان شمعه عربی and رسالة إسرا Yesterday'smiracle of the month (5) Mirza Muhammed Khalil and (6) Sayyid Ahmad 'Ali ul-Muhammedâbâdi.

The author of the Nujum-us-Sama loc. cit., enumerates the following works of Dildar 'Ali:—

- كتاب أساس المعول
- كتاب مواضع حسنى
- شرح باب الصوم حديثة المنقولين انفرد مجلس
- شرح باب الزكوة از كتاب مذكور
- كتاب مرأة العقول كمملقب به عماد الإسلام است در بذم
- مجلي فحشي
- كتاب شهاب ثواب
The work consists of a course of lectures delivered at the request of Hasan Rıdâ Khan from the 13th of Rajab, A.H. 1200 = A.D. 1785 to the 7th of Sha‘bân, A.H. 1201 = A.D. 1786. The course consists of fifty-one lectures called مرجعه.

The full title of the work, as given in the preface, fol. 3b, is خواص آصفیه و مروت حسنه, but in the Kashf-ul-Hujub, p. 570, it is called simply مروت حسنه. A detailed account of the contents is given at the beginning of the work.

A copy of the work is noticed in Bûhâr Lib. Catalogue, vol. i, p. 89.

Written in ordinary Ta’liq.
Dated Shawwâl, A.H. 1244.
Scribe: امیر بیگ.

The seal and signature of Sayyid Vilâyat ‘Ali Khan are found at the beginning and end of the copy.
No. 1325.

foll. 103; lines 15; size 9½ x 6; 6½ x 4.

شواهد فدكية

SHAWĀHID-I FADAKĪYAH.

A Shi‘ah work in proof of Fātimah’s, Hasan’s and Ḥusayn’s exclusive right to the revenue of Fadak (a place near Khaybar).


Beginning:—

الحمد لله على ما خلقنا للعباده ...... اما بعد عرش من مير-اکرم علي به تعیم قلم

حقیقت رس و برمانی دالی صبیغ نفس الع

The author wrote this work in refutation of a treatise, entitled تبصرة ‘الإبیمان (see, ʿAṣaf. Lib., p. 1334), written in Banaras by one Hakim Salāmat ʿAli Khān Ṭabib, son of Shaykh Muḥammad ‘Ajib, of Dhili, in which it was said that the Prophet had declared that the revenue of Khaybar should be distributed among his children and family and to the poor.

The date of composition, a.h. 1237 = a.d. 1821, is expressed by the following chronograms at the end:—

(1) میٰر اکرم علي به تعیم قلم
کرذ قبط کلام نامبیٰان
گفت هاتف که سال تالیف ش
ذوالفقهار امام اول خوان
کرذ قبط کلام نامبیٰان

(2) میٰر اکرم علي به نص حلي
سال تاریخ آن خرد فرمود
سمر طاقی و ذوالفقهار علي

(3) اینا هذه شواهد فدکیه

The quotations from the work are introduced by the word قوله and the author’s reply by جواب.

Written in fair Indian Ta’liq.
Not dated; 19th century.

The seals of Nawwáb Sayyid Vilâyat 'Ali Khán and Sayyid Khwurshíd Nawwáb are found at the beginning and end of the copy.

No. 1326.

foll. 251; lines 18; size 10½ x 5½; 7½ x 4.

MÚ'TAMAD-USH-SHÍ'AH.

A Shi‘ah treatise on the significance of the Imámât and the necessity for it, and in proof of 'Ali’s right to the Imámât.

Author: Husayn 'Ali .

Beginning:—

• حافظان قانون اسلام را میدارند اذعان و قرار بمعاد باشد الغ

... ....

According to the preface the author dedicated the work to Gâzî-ud-Dîn Haydar (A.H. 1229–1243 = A.D. 1814–1827), the eldest son of Nawwáb Sa‘ádat 'Ali Khán of Awadh. The date of composition, A.H. 1238 = A.D. 1822, is expressed by the chronogram تؤویض آتنا عشره.

Written in fair Ta‘liq.

Dated, Lucknow, 4 Jumâdâ I, A.H. 1239.

The seals of Nawwáb Sayyid Vilâyat ‘Ali Khán and Sayyid Khwurshíd Nawwáb of Patna are found at the beginning and end of the copy.

No. 1327.

foll. 283; lines 9; size 9½ x 7½; 6½ x 5.

NAŠR-UL-MU’MININ.

A Moslem refutation of the Jewish tenets, from the Shi‘ite standpoint.

Author: Mirzâ Kázîm bin Ġulám 'Ali Lakhnawi .
Beginning:

الحمد الله الجليل الحمدي إلى سواء السبيل والصلاة الصالحة...

In the preface the author tells us that he wrote this work at the request of the noble, 'Umdat-ul-Mulk Imdâd Hüsayn Khân Dulfqâr Jang. According to the concluding lines the author finished the work in Ramadân, A.H. 1265—A.D. 1849.

The work consists of five Muqaddimah, three Maqâṣad and a Khâtîmah as follows:

Muqaddimah I on fol. 5a:

Muqaddimah II on fol. 51b, in two:

Muqaddimah III on fol. 55b:

Muqaddimah IV on fol. 58a:

Muqaddimah V on fol. 80a:

Maqâṣad I on fol. 116b:

Maqâṣad II on fol. 145a:
Maqsad III on fol. 170⁺:

*Mcqсад سوم در بیان افضلیت حضرت خیرالانام و ایبو کرام بضرورت اسلام*

Khā'timah on fol. 258⁺, in five حکایات and one

*خاتمه در مکالمه بعضی از یهودیان با سید انس و جان و امیر مؤمنان و گفتگوی یکی از ایشان با حضرت سلمان و مجازت دیگری با مرمی مسلمان و آن مشتمل است بر پنجم حکایات و یک روایت*

The work ends with the author's ملاحظات in prose and verses.

The work is mentioned in the Kashf-ul-Ḥujub, fol. 152⁺.

Written in fair Ta‘liq and Naskh.

Dated Shā‘bān, A.H. 1271.

Scribe: سید تراب.

The seal of Nawwāb Sayyid Vilāyat ‘Ali Khan’s library is found at the beginning and end of the copy.

No. 1328.

foll. 63; lines 11; size 8½ x 5½; 7 x 4.

اهتمادات

I'TIQĀDĀT.


Beginning:—

الحمد لله الملك الذي خلق السماوات والأرض وهو علم

*بذات الصدر*

The translator tells us in the preface that he translated the aforesaid Arabic treatise at the request of some of his Shī‘ah friends, on the eve of his departure from Tabriz.

The work is divided into 34 Bāb, treating of the Shī‘i faith
in the Unity of God; His attributes; fate and destiny; the soul; death; resurrection; events that are to occur after death; the prophets; pilgrimage; angels; the prerogatives and excellence of the descendants of 'Ali, etc., etc.

The Arabic original is mentioned in Kashf-ul-Hujub, fol. 15b. Another Persian translation, entitled حل العقائد, is noticed under No. 1329.

Written in fair Ta'liq.
Not dated; 19th century.

The seals of Nawwāb Sayyid Vilāyat ʿAli Khān and Sayyid Khwurshīd Nawwāb are found at the beginning and end of the copy.

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No. 1329.

foll. 44; lines 20–24; size 12 × 7½; 9 × 5½

حل العقائد

HALL-UL-'AQĀ'ID.

An exposition of the creed and religious obligations according to the Shi'a faith, being a translation and explanation of Shaykh Abū Ja'far Muḥammad bin 'Ali bin Ḥusayn bin Mūsā bin Bābawayh ul-Qummī's (d. A.H. 381 = A.D. 991) work on that subject.

Translator: Muḥammad bin Shams-ud-Dīn Muḥammad ul-Astārābādī محمد بن شمس الدين محمد الاستراويدي.

Beginning:

• ورد زمان حال و مقال ذرات موجودات حمد مبديي أست الغ

The translation, like the original, is divided into forty-four chapters, fully enumerated at the beginning.
Written in ordinary Ta'liq. The text is distinguished by a red line drawn above it.

Dated a.h. 1204.

The following note on the title-page says that the MS. once belonged to Muḥammad Khaļīl bin Sulṭān Dā‘ūd Mirzā bin Shāh Sulayman ul-Ḥusaynī ul-Mūsawi us-Safawi: رسالة شرح عقائد شيخ ابن بابوية قمي زوج من متملكات اقل السادات محمد خليل ابن مرحم السفائر سلطان داوُد ميرزا ابن شاه سليمان الفرساني الدومري إثر الله برهانهم بانزدهم شهر ذالملجع سنة 1204 هجري دبلة مرشد آباد بنغازه مرقوم شه
The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Sayyid Khwurshid Nawwâb are found at the beginning and end of the copy.

No. 1330.

foll. 101; lines 11; size 8 × 5½; 6 × 3½.

ابصار الستصررين

ABSÂR-UL-MUSTAB-ŞİRÎN.

A Shi‘ah tract containing a most violent attack upon the three Khalîfahs, Abû Bakr, ‘Uşmân and ‘Umar, and on the Sunni faith in general.

Author: 'Abd-ur-Raḥmân bin Muḥammad bin Ḥusayn bin Naẓar 'Ali bin Murtadâ Qulî Shīrāzī.

The author, a resident of Dībal, says in the preface that like his parents he was a follower of the Imâm Abû Ḥanîfah, but subsequently accepted the Imâmîyâh faith. In the work he first narrates some uninteresting stories in connection with his acceptance of the Shi‘î faith. Throughout this work he abuses Abû Bakr, ‘Umar and Uşmân in the most filthy language, calling them dogs, thieves, etc. There is hardly any valuable information in the work, and it seems that the author’s real motive in writing it was to rake up slander and calumnies against the above-named Khalîfahs.

Written in fair Indian Ta‘liq.

Not dated; 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Sayyid Khwurshid Nawwâb are found at the beginning and end of the copy.
No. 1331.

foll. 17; lines 9; size 10½ x 6¾; 7 x 4.

This page contains a religious text titled "RISĂLÂH-I-YŬHANNA." The text is written in Arabic and mentions Yūhanna Bani Isrā’il ul-Misri (Yohanan son of Israel the Egyptian) as its author. The content discusses an account of a religious debate that took place between the author, who was a former Jew, and lawyers from the four Islamic schools: Ḥanafi, Mālikī, Shāfi‘ī, and Ḥanbali.

The beginning of the text states the following:

الحمد لله على الآله والشكور على نعمة الله والصلاة على محمد و آله

• إما بعد جنود يوحننا بني اسرائيل المصري الخ

In the preface, the author notes that after a careful study of all religions, he found Islam to be the true religion and accepted it; but, finding that there were so many controversial points among the four sects of Islam, he went to the Madrasah-i Mustansariyah at Baghdad, where he held a discussion with the lawyers of all the sects, and finally adopted the Rafi‘i faith.


Written in clear bold Nasta‘liq,
Not dated; 19th century.

The seals of Nawwâb Sayyid Vilâyat ‘Ali Khân and Sayyid Khwurshid Nawwâb are found at the beginning and end of the copy.
CONTROVERSIAL WORKS.

No. 1332.

foll. 593; lines 25; size 13½ × 9; 9 × 6.

ترجمة احتقاق الحق
TARJUMAH-I IḤQAQ-UL-ḤAQ.

A Persian translation of Sayyid Nūr-Ullah Shūstari’s Iḥqāq-ul-Ḥaq, a controversial work in support of the Shī‘ah tenets, with special regard to the prerogatives of ‘Ali and his descendants.

Beginning:—

الحمد لله رب العالمين والصلاة والسلام على رسوله محمد و آله

الطيبين والطاهرین المغ

Qāḍī Nūr-Ullah Shūstari has been noticed in connection with his well-known work Majālis-ul-Mu’minin (No. 720).

A copy of the Arabic original is preserved in this library (Handlist No. 1131). See also Kashf-ul-Ḥujub, fol. 9a.

It would appear from the concluding portion of the present translation that Faḍl bin Rūzbehān bin Faḍl Ullah bin Muḥammad Khīlī, a Sunnī, wrote a refutation of the work of Jamāl-ud-Dīn Ḥasan bin Yūsuf bin Muṭṭahhar-ul-Ḥillī, beginning it in Rābi‘ II, A.H. 909 = A.D. 1503 and finishing it on Friday, 3 Jumādā II of the same year. In Rābi‘ I, A.H. 1014 = A.D. 1605 Nūr Ullah Shūstari wrote in Agrah the Iḥqāq-ul-Ḥaq in defence of Ḥilli, fiercely opposing Faḍl bin Rūzbehān. The present work is a translation of Nūr Ullah’s Iḥqāq-ul-Ḥaq.

The translation of Ḥilli’s work is introduced thus:—

• گفت مصنف بلند کنن الله تعالی درجه اورا ……

That from Faḍl bin Rūzbehān:—

• گفت ناصب پست کنن الله تعالی اورا ……

While Nūr-Ullah’s own begins thus:—

مکیویم مس
Written in fair Naskh.
Not dated; apparently 18th century.
A note on the title-page, dated A.H. 1322, says that the MS. once belonged to Safdar Nawwāb Raḍawī ʿAzīmābādī.
The seal of Nawwāb Sayyid Vilāyat ʿAlī Khān of Patna is found at the beginning and end of the copy.

No. 1333.
fol. 97; lines 27; size 9 x 6; 7 x 4.
رَدِّ رَسَالَةَ رَدُّهُ
RADD-I RISĀLAH-I RADDIYYH.
A controversial work.
Author: Muḥammad Ḥusayn bin Muḥammad Hádi ul-ʿUqaylī ul-ʿAlawī Muḥammad Ḥusayn bin Muḥammad ʿAbdu ʿAlī al-Maʿīżī.
Beginning:
الحمد لله رب العالمين الذي نفع درجة نبينا ﷺ على درجات
•
الله إذين رأيخرج وجعله خاتم النبيين المُغ

The circumstances which led to the composition of the present work are that ʿAbd-ul Majīd bin ʿAbd-ul ʿAzīm Māzandarānī, who came to Fayḍābād (in India), from Naḍaf in A.H. 1193 = A.D. 1779, wrote a treatise in refutation of a Ḥadīṣ quoted by Muḥammad Bāqīr ṫṭāṣī in his Bihār-ul Anwār and Jalāʾul ʿUyūn from the Kharāʾīj-ul Jarāʾīh of Quṭb Rāwandī. In explaining this Ḥadīṣ Bāqīr ṫṭāṣī passed disparaging remarks upon Zayd bin Hasan bin ʿAlī and some other members of the Prophet’s family. Nūr Muḥammad ʿAlī ul-Ḥusaynī, who died in Murshidābād on 7 Shawwāl, A.H. 1195 = A.D. 1780, wrote a treatise in refutation of ʿAbd-ul-Majīd’s treatise. Muḥammad Ṣāliḥ, who was then residing in Murshidābād, wrote in Ramadān, A.H. 1195 = A.D. 1780, a criticism, entitled ردَّ رَسَالَةَ رَدُّهُ or simply رَدِّ رَسَالَةَ رَدُّهُ upon ʿAlī-ul Ḥusaynī’s treatise. The present work is a reply to Muḥammad Ṣāliḥ’s criticism.
The text from Muḥammad Ṣāliḥ is introduced thus: قَالَ الْعَالَمُ المَعْتَرْضُ, and the author’s own argument by اَوْلِ.
Written in minute Taʿliq.
Dated, Murshidābād, 10 Shaʿbān, A.H. 1196.
The corrections and emendations found throughout the copy as well as the date in the colophon suggest that the MS. is an autograph copy.

No. 1334.

foll. 165; lines 15; size 9½ x 5¼; 6½ x 3¼.

حجة الينى

اَلْحَجَّةُ الْيَنِينُ

HUJJAT-UL-HIND.

A work in refutation of Hindû mythology, and in support of the doctrines of Islam.

Author: Ibn ‘Umar Mihrâbî.

Beginning:—

الحمد لله رب العالمين والعتبة للملترين..... اما بعد ميكلود

دعاگوی کافهُ اهل إسلام كمترین همه بندگان امیدوار بفیض فضل وکبی

ابن عمر معربی ستقى الله ثراة الغ

The work is written in the form of dialogue between a شارک (a species of talking-bird) and a طوطی (a parrot), in which the former puts questions and the latter replies to them. The account of the fabulous origin of the work, as mentioned in the preface, is given in Rieu, i, p. 29. See also C. Stewart, p. 84; Biblioth. Sprenger, No. 715; Āṣaf. Lib., p. 1338.

Written in ordinary Ta’liq.

Dated 2 Dulqa’d, the fourth regnal year of Muḥammad Shâh.

Scribe: جمال محمد بن حافظ نیر محمد ابن حافظ كمال محمد جبراني.

No. 1335.

foll. 244; lines 16, size 10 x 6½; 7 x 4.

صلوت غضفریه

ŠAULAT-ı ČADANFARİYAH.

A Sunni denunciation of the Shi’ite custom of "temporary marriage" (متعہ).

Author: Muḥammad Rashid-ud-Din محمد رشید الدين.
Beginning:

الحمد لله الذي أنزل الكتاب نورا مبينا لن سلمت عينا

Rashid-ud-Din Khan Dihlawi, a pupil of Rafi'-ud-Din bin Shah Wali Ullah Dihlawi, was a scholar of great reputation. Besides the present work he wrote several treatises in refutation of Shi'ah works, and died, according to Tadjkirah-i 'Ulamâ-i-Hind, p. 63, in A.H. 1249=A.D. 1833, but according to the two chronograms, خاتم للعلماء and رشيد بجذب رسيد on the fly-leaf at the beginning of the following copy he died in A.H. 1243=A.D. 1827.

We learn from the preface that in A.H. 1237=A.D. 1821, the author's pupil Maulawi Mamlûk 'Ali, brought to him a treatise, entitled بارقة غيغية, on the legality of "temporary marriage" written by Dildâr 'Ali's son Sayyid Muhammed, and requested him to write a work in refutation of the same treatise. It is further said that Mamlûk 'Ali also brought with him some letters from Maulawi Muhammed Hasan Sahâranpûri and others, requesting the author to write a refutation. Hence the present composition.

A copy of the work is noticed in Bûhár Lib. Catalogue, vol. i, p. 102.

The full title of the work is صوت غضفره وشركت عمره لقبيش كر سفيده. Written in ordinary Indian Ta'liq, by order of Maulawi Muhammed Sa'id.

Dated Rabi' II, A.H. 1265.

No. 1336.

fol. 124; lines 23; size 12 × 7; 10 × 5.

The Same.

Another copy of the same Şaulat-i Ğađanfariyah, beginning as above.

Written in fair Ta'liq.
Dated A.H. 1240.
A controversial tract, containing a letter from 'Abd-ul-'Aziz, grandson of Muhammad bin 'Abd-ul-Wahhâb, the founder of the Wahâbi sect, to Fath 'Ali Shâh, King of Persia (A.H. 1212–1250 = A.D. 1798–1834), and the latter's reply.

Beginning:—

'Abd-ul-'Aziz's letter is preceded by a short introduction in Arabic. In this letter 'Abd-ul-'Aziz passes some disparaging remark on the action of the inhabitants of Najaf in encouraging the custom of worshipping the sacred tombs there, and in doing other things that in his opinion were sinful. He then adds that with a view to discouraging such action he killed a large number of the inhabitants of the place, and he requested the king to do the same, saying that if the king did not take steps to stop the evils, he ('Abd-ul-'Aziz) would adopt severe measures. The letter is followed by the king's reply, in which he severely condemns 'Abd-ul-'Aziz, and warns him to be careful in future. For 'Abd-ul-'Aziz and further particulars see Arab. Cat. No. 588.

The colophon, dated A.H. 1219, says that the MS. was transcribed by order of Abul Fath Sulhtân Muhammed Mirzâ Safawi for Sir Gore Ouseley.

Written in ordinary Nasta'liq.

The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Sayyid Khwurshid Nawwâb of Patna are found at the beginning and end of the copy.
CONTROVERSIAL WORKS.

No. 1338.

foll. 217; lines 16; size 10 × 6½; 7 × 3½.

تَنْبِيَهُ السَّفِيَه

TANBĪH-US-SAFĪH.

A Sunni refutation of Shi'ah theology.

Author: Sayf-ud-Din Asad Ullah Multāni 

Beginning:—

الحمد لله الذي بحق الحق ربت الباطل و لواركة المجرمون الأثم

The author tells us in the preface that in A.H. 1220 = A.D. 1805, when with the object of visiting the sacred tomb of Shâh Badi' ud-Din Madâr he was staying in Makanpûr, he came across a book printed at a European Press in Calcutta. Such a print, says the author, being unknown in that part of the country, aroused his curiosity, and after purchasing it he studied it closely. He found that the book, entitled موارم الأليات, that is to say, the موارم of Dîdâr 'Ali (see No. 1340), was written by some Shi'ah in refutation of the theological doctrines treated in the popular work Tuhfah-i Aṣnâ 'Ashâriyâh (of Shâh 'Abd-ul 'Azîz Dîhlawi). Asad Ullah then wrote the present work in refutation of the Șawârim and entitled it تَنْبِيَهُ السَّفِيَه.

The work consists of twelve عقيدة. In the conclusion of the last, with which the MS. ends, the author says that he will deal further with other points in some other place.

First 'Aqidah on fol. 2a.
Second on fol. 12b.
Third on fol. 26a.
Fourth on fol. 31a.
Fifth on fol. 33a.
Sixth on fol. 43b.

The seventh and the eighth 'Aqidah are not distinguished by any rubric.

Ninth 'Aqidah on fol. 74a.
Tenth on fol. 77b.
Eleventh on fol. 114a.
Twelfth on fol. 155b.

Written in ordinary Ta'liq.
Not dated; 19th century.

VOL. XIV.
No. 1339.

foll. 136; lines 21; size 12×9; 9½×7.

نُزهة الأئتْنا مشرِّع

NUZHAT-UL-ÄSNÄ 'ASHARİYAH.

A Shi'ah work in refutation of Shāh 'abd-ül 'Aziz Dīhlāwī's well-known work تُحَفَّة أئتْنا مشرِّع which he wrote in refutation of the Shi'ah tenets.

Author: Mirzā Muḥammad bin 'Ināyat Aḥmad Khān Dīhlāwī مَرزا مَعْمَد بعائشْت احمد خاَن دِهْلَوی.

Beginning:—

الحمد لله الذي فقهنا في الدين ووفقنا لسلوك شرائع الإسلام المُنِّ.

The author of the Kashf-ul-Hujub, p. 579, who fixes Mirzā Muḥammad's death in A.H. 1235= A.D. 1819, says that he saw only five volumes of the work, viz. the first, the third, the fourth, the fifth and the ninth. The Āṣaf. Lib., p. 1358, possesses vols. I, IV and IX. The present MS. comprises the ninth volume. Another title of the work given on the title-page, as well as in the colophon, is نصمة المرعَميين, which in Kashf-ul-Hujub, p. 581, is however ascribed to Mirzā Kāzim 'Ali bin Ǧūlām 'Ali ul-Lakhnawi.

Printed in A.H. 1235.
Written in fair Ta‘liq.
Dated, Ḥājipur, 14 Shawwal, A.H. 1240.
Scribe: مَقَصُود عَلَى دوْسَت مَعْمَد بِن صَنَمَع لله.

The seal of Nawwāb Sayyid Vilāyat 'Ali Khān is found at the beginning and end of the copy.

No. 1340.

foll. 493; lines 16; size 8×4½; 5½×2½.

صوَام الأَلْبَات

SAWĀRIM-UL-ILĀHIYÂT.

A Shi'ah refutation of Shāh 'abd-ül 'Aziz Dīhlāwī's well-known Sunni theological work تُحَفَّة أئتْنا مشرِّع (see No. 1290).
CONTROVERSIAL WORKS.

Author: Sayyid Dildar 'Ali bin Sayyid Muhammad Mu'in
Sayed Dildar Ali bin Sayed Muhammad Mu'in

Beginning:
الحمد لله الذي تفرد بالقدم و اسم ما كل شيء بتقدم العدد

The author who has been mentioned under No. 1324, wrote this work in refutation of the fifth Bâb, on آليات, in the Tuhfah-i Aṣnâ 'Ashariyyah of Şâh 'Abd-ul-'Azîz.

The work has been printed in Calcutta, a.h. 1218. A refutation of this work, by Sayf-ud-Din Asad Ullah Multâni, is noticed under No. 1338. For other copies see Aṣaf. Lib., p. 1348.

Written in ordinary Naskh.

Not dated; 19th century.

No. 1341.
foll. 39; lines 15; size $9\frac{3}{4} \times 6$; $6\frac{1}{4} \times 4$.

ازاحة اللّه في رّح بن الحسن الحسس

IZÂHÂT-UL-ĞAYY FÎ RADD-I 'ALD-UL-ḤAYY.

A treatise in refutation of the Şirât-ul-Muṣtaqîm of 'Abd-ul-Hayy and Ismâ'il, for which see No. 1293.

Author: Sayyid 'Ali bin Ḥasan ul-'Askarî, better known as Musharraf 'Ali Sayyid Ali bin Hassan al-Askari the Shehri, with minor corrections.

Beginning:
الحمد لله الذي يتم فورة ولو كرر للشرك والصلوة والسلام على

According to the author of the Kashf-ul-Ḥujub, fol. 13a, the author died after a.h. 1240—a.d. 1824.

In refuting the Şirât-ul-Muṣtaqîm, the author vehemently attacks 'Abd-ul-Ḥayy and Ismâ'il as well as their spiritual guide Şâh Aḥmad.

The work consists of a Muqaddimah and a few Faṣl.
Written in ordinary Ta'liq.
Not dated; 19th century.
RISĂLĂH-I MUNĂZARAH.

A controversial treatise.

Beginning:

الحمد لله الذي الحق عزه يعلم ولا يعلم اما بعد برسانه

The work is introduced by a preface written by Āhmād bin Maḥmūd Fārūqī of Shāhjahānābād, a pupil of Salāmat Ullah Kasbī. This Kasbī was the teacher of Muḥammad Sa'īd Ḥasrat of Phulwārī (whose Diwān has been mentioned under No. 448), and died according to a chronogram in Ḥasrat’s Diwān, fol. 112a, on Saturday, 3 Rajab, A.H. 1281 = A.D. 1864; see also Beale’s Oriental Biographical Dictionary, p. 209. In the preface we are told that on the 10th of Muḥarram, A.H. 1249 = A.D. 1833 Salāmat Ullah was delivering a lecture on the painful events of the siege of Karbalā and the martyrdom of Ḥusayn, basing his narrative on the well-known Sunnī work سر الشهادتين (of the great Indian scholar Shāh ‘Abd-ul-’Azīz of Dīlī). This aroused the anger of a Shī‘ah opponent (most probably Sayyīd Muḥammad Sīdī Muhammad who in the جواب استفتا, No. 1343, is said to be the writer of the Istifṭā), who not only refuted the lecture on the ground that according to the Sunnī tenets there was no evidence in support of the martyrdom of Ḥusayn (i.e. he was killed and not martyred), but also wrote an Istifṭā (a form of question demanding legal opinion), in which he cited some points from Sunnī works to prove that the Sunnīs had no faith in the martyrdom of Ḥusayn and that they supported the Khīlāfat of Muʿāwiyyah and Yazīd. The Istifṭā was then sent to Kasbī for a legal opinion, but he refused to undertake the unpleasing task of writing a refutation. Later on one Muftī Zuhûr Ullah wrote a short reply to the Istifṭā. The opponent being dissatisfied with the reply wrote a refutation of it, entitled نمرة الخلافة (see No. 1334), and insisted on getting a satisfactory reply from Salāmat Ullah. Hence the present reply, which Salāmat Ullah dictated to his pupil Āhmād Fārūqī. The work was completed in A.H. 1250 = A.D. 1834 (see fol. 331b).
Written in fair Indian Ta'liq.
Not dated; 19th century.

No. 1343.
fol. 35; lines 12-17; size $9\frac{1}{2} \times 7\frac{1}{2}$; $7 \times 5$.

JAWÂB-I ISTIFTÂ.

A controversial tract written in reply to the Istiftâ of Sayyid Muḥammad Sīd Mūhammad, particulars of which are to be found in the *Rīsâla* (see No. 1342).

Beginning:

الحمد لله وکفی بالصلوة على حبيبه المصطفى وعلى آله

• إصلاحه الشرفاء الحفصاء الخ

The author, who does not reveal his name, laments the death of his friend Rashid-ul-Islâm, and says that he wrote this reply at the request of his friends.

Foll. 17-35 contain the letters which passed between Sayyid Muḥammad and Salâmat Ullah, also found in No. 1342, foll. 5-16.

Written in ordinary Indian Ta'liq.
Dated A.H. 1249.

No. 1344.
fol. 179; lines 12; size $7\frac{3}{4} \times 5$; $5\frac{1}{2} \times 3$.

ŠAMARAT-UL-KHILÂFAT.

A Shi`ah controversial work, written in connection with the religious dispute which took place on the 10th of Muḥarram, A.H. 1249=A.D. 1833, referred to in detail under No. 1342.

Author: Sayyid Muḥammad Sīd Mūhammad.

Beginning:

الحمد لله الذي وقفنا لتبذاج السنة السنيه وقفنا

•
The present work is a refutation by Sayyid Muhammad of the جواب استفسا (see the preceding No.).
See Kashf-ul-Hujub, fol. 41b.
Dated A.H. 1263.
Scribe: سید مرا.
The above is followed by another Shi'ah tract containing vehement attacks upon the Sunnis, written in connection with the same dispute, beginning on fol. 73b:—

سیاستانه ما اجل شانه و اجلی برهاشه امتحان الحق و ابانه

Written in ordinary Nasta'liq.
"A book that is shut is but a block"

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