Catalogue of the Arabic and Persian Manuscripts

IN THE

ORIENTAL PUBLIC LIBRARY

AT

BANKIPORE

VOLUME XV

(Arabic MSS.)

HISTORY
Catalogue
of the
Arabic and Persian Manuscripts
in the
Oriental Public Library
at
Bankipore
14507
Volume XV
(Arabic MSS.)
History
Prepared by
Maulavi Muinuddin Nadwi

091.4927
O.P.L.B.

Printed for the Government of Bihar and Orissa
by the Baptist Mission Press, Calcutta
and
Published by the Superintendent, Government Printing,
Bihar and Orissa, Patna
1929
CALCUTTA:

BAPTIST MISSION PRESS.
PREFACE.

The present volume, the fifteenth of the series, is the seventh dealing with the Arabic MSS. It contains notices of 156 MSS.; the first one hundred and fifty-five belonging to the important section, History. The remaining MS. has been classified as Travel.

The volume has been compiled by Maulavi Muinuddin Nadwi, the compiler of Vol. XII. Dr. Azimuddin Ahmad and Mr. E. A. Horne very kindly read through the proofs. The Maulavi is to be congratulated on the high standard of scholarship shown in this new volume.

Among the old and rare MSS. catalogued in this volume the following deserve particular attention:

No. 964. An interesting copy of Ta’rikh Ibn Abi’d-Dam, a very rare work.

No. 971. An old copy of the third volume of Al-Bidâyah Wa’n-Nihâyah, dated A.H. 892 = A.D. 1487.

No. 979. Bad’al-Khalq Wa Siyar al-Anbiyâ, a rare and exhaustive work on the biographies and legends of the prophets who preceded Muḥammad.

No. 988. An autograph copy of Al-Mawâhid al-Muḥammadiah, a commentary on At-Tirmidhi’s Shamâ’il an-Nabi, by Sulaimân al-Jamal, dated A.H. 1196 = A.D. 1782.

No. 989. A very old and remarkable copy of Abû Nu’aim’s Dalâ’il an-Nubûwat, dated A.H. 603 = A.D. 1207.

Nos. 1001-1006. A unique and very old copy of the seven parts of Wasilat al-Muta’abbidin, by ʿUmar al-Mallā’ al-Irbili, bearing an autograph note by the author.


No. 1039. A unique copy of Al-Maṣharî’s Al-Lubâb, dated A.H. 1198 = A.D. 1784, transcribed from the authors’ autograph draft.
PREFACE.

No. 1041. A fairly old MS. containing two rare historical works of Muḥibbaddin at-Ṭabarī.

No. 1051. A copy of Al-Mufid al-Ḥarīṣī's Al-Irṣād, dated A.H. 1092 = A.D. 1681. Very few other copies are known.


No. 1097. A copy of the fourth and fifth Bāb of Al-Kifāyah Wa'l-I'lam, a rare work on the history of Yemen; dated A.H. 948 = A.D. 1541.

No. 1098. An autograph copy of 'Iqd al-La'āl by 'Abdallāh bin Ṣalāh bin Dā'ir, dated A.H. 1018 = A.D. 1609.

No. 1101. A very rare and fairly old copy of Ibn Ḥazm's Jamharat an-Nasab, containing autograph notes by several eminent scholars, who studied from this copy, or to whom at one time or another it belonged.

Butler Palace,          J. A. CHAPMAN.

Lucknow, 24th January, 1929.
<table>
<thead>
<tr>
<th>Nos.</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>960-975</td>
<td>1-21</td>
</tr>
<tr>
<td>976-977</td>
<td>22-23</td>
</tr>
<tr>
<td>978-979</td>
<td>24-31</td>
</tr>
<tr>
<td>980-1040</td>
<td>32-103</td>
</tr>
<tr>
<td>1041</td>
<td>104-107</td>
</tr>
<tr>
<td>1042-1047</td>
<td>108-120</td>
</tr>
<tr>
<td>1048-1060</td>
<td>121-140</td>
</tr>
<tr>
<td>1061</td>
<td>141-142</td>
</tr>
<tr>
<td>1062</td>
<td>143</td>
</tr>
<tr>
<td>1063-1064</td>
<td>144-145</td>
</tr>
<tr>
<td>1065</td>
<td>146</td>
</tr>
<tr>
<td>1066-1067</td>
<td>147-148</td>
</tr>
<tr>
<td>1068-1083</td>
<td>149-164</td>
</tr>
<tr>
<td>1084-1086</td>
<td>165-167</td>
</tr>
<tr>
<td>1087-1089</td>
<td>168-176</td>
</tr>
<tr>
<td>1090-1094</td>
<td>177-181</td>
</tr>
<tr>
<td>1095-1100</td>
<td>182-194</td>
</tr>
<tr>
<td>1101-1111</td>
<td>195-204</td>
</tr>
<tr>
<td>1112-1114</td>
<td>205-207</td>
</tr>
<tr>
<td>1115</td>
<td>208-210</td>
</tr>
</tbody>
</table>
ARABIC MANUSCRIPTS.

HISTORY.

ANCIENT AND GENERAL HISTORY.

No. 960.

foll. 226; lines 19; size 8 × 5; 5 × 2 1/2.

كتاب المعارف

KITÁB AL-MA‘ÁRIF.

A fairly old copy of the Kitáb al-Ma‘árif, or “The Book of Facts,” a universal history containing, besides the genealogies of the Arabs, a great number of short biographical notices of eminent and learned men from the beginning of Islam to the author’s own time.

Author: Abū Muhammad ʿAbdallāh bin Muslim bin Qutaibah ad-Dinawari.

ابو محمد عبد الله بن مسلم بن قتيبة الدنزوري

Beginning:

الحمد لله و على الله علي محمد و آله و سلم قال أبو محمد عبد الله

بن مسلم بن قتيبة الدنزوري هذا كتاب جمعت فيه ماعرف ما يقتضى

على من أنعم عليه بشرف المجزرة الغ

The author, a philologist and grammarian of eminent talent, who occupies a high place as a historian, was born at Kūfah (see Fihrist by Ibn Nadim, p. 77) or Bagdad (see Al-Ansāb by As-Sam‘ānī, fol. 275b) in A.H. 213 = A.D. 828. Whichever be the place of his nativity, he settled down at Bagdad, where he completed his education. He was noted for the correctness of his information.

VOL. XV.
He composed a series of useful and instructive books, a complete list of which is given in the Kitāb al-Fihrīst, p. 77. Having acted for some time as a Qādī at Dinawar, he received the surname of Dinawari. Two accounts of his death are given by his biographers. According to one, while yet a Qādī at Dinawar he is said to have uttered all of a sudden a loud cry, and falling into a torpid state to have expired. The other account says he had eaten some Harisah (pottage), which brought about fever, terminating in his death. According to Ibn Nadīm, Kitāb al-Fihrīst, p. 77, he died in A.H. 270 = A.D. 884; while almost all the later biographers agree in placing his death in Rajab, A.H. 276 = A.D. 889. In De Slane’s translation of Ibn Khallīkān, vol. ii, p. 22, however, A.H. 296 = A.D. 909 is given as the date of his death. This is probably due to a defect in the copy from which the translation is made. The manuscript copy of the work in this library (vol. i, fol. 103\textsuperscript{b}) and the Cairo edition (vol. i, p. 251) both have A.H. 276 = A.D. 889. For more particulars of the author’s life see Abū’l-Fidā, vol. ii, p. 264; Buğyat al-Wu’āt, fol. 228\textsuperscript{b}; Mir’āt al-Janān, fol. 172\textsuperscript{a}; Dustūr al-I’lām, fol. 112\textsuperscript{b}; Mujmal Fāshī, fol. 87\textsuperscript{a}; Al-Ansāb by As-Sam’ānī, fol. 275\textsuperscript{b}; Nuzhat al-Alibbā’, fol. 101\textsuperscript{a}; and Brock., vol. i, p. 120.

The work was edited and published by F. Wüstenfeld, Göttingen, 1850. It was also printed in Cairo, A.H. 1300.

For other copies see Br. Mus. Suppl., No. 447; Goth., No. 1552; Paris, No. 1465; Berlin, No. 9410; and Rämpür, p. 647. See also Ḥāj. Khal., vol. v, p. 600; and Iktīfā’al-Qunūṭ, p. 68.

Written in a character between Naskh and Nasta’liq, with occasional marginal notes. The headings, not always in red, are in thick Naskh. The last folio is supplied by a later hand. Slightly worm-eaten and water-stained.

Not dated. Probably 16th century.

No. 961.

foll. 211; lines 17; size $8 \times 6$; $6\frac{1}{2} \times 3\frac{1}{2}$.


ta’rīkh ar-rūsul wa’l mulūk

TA’RĪKH AR-RUSUL WA’L MULŪK.

One of the volumes of the annals of Abū Ja’far Muḥammad bin Jarīr bin Yazīd bin Kaṣīr bin Ǧālib at-Ṭabarī, the greatest of the annalists, whose
works even after the lapse of a thousand years bear witness to his perseverence, indefatigable industry and extraordinary accuracy. His great commentary on the Qurān, his works on jurisprudence, and last but not least his extensive history eclipsed all the similar works of the early writers. He was born at Āmul (in Ṭabaristān), A.H. 224 = A.D. 838. Leaving his native place, he came to Bağdād, while still in his youth, where he received his early education, and heard traditions from the most famous traditionists of his age. After making extensive journeys through Ḥijāz, Syria and Egypt, he finally settled in Bağdād, where he remained till his death, always active in his pursuits and ready to impart the accumulated treasure of his researches to the pupils who thronged around him. Respected by his contemporaries and admired by his pupils, he is justly praised in high terms by his biographers. He is called a master of the highest authority, a Mujtahid Imām, whose sayings seemed the best that could be said, and whose opinions were based on the soundest principles, and were such as to be quoted as legal authority. His pupil, Abū Muḥammad al-Fārgānī (see Taǧkīrat al-Ḥuffāz, vol. ii, p. 278), informs us that in his early years our author followed and propagated the Shāfiʿiite doctrines, but that later on, when his own information had been extended, he discarded the opinions of others, replacing them by his own. According to his biographers, he spent about forty years in writing books at an average rate of forty leaves per day. He wrote his Ikhtilāf al-Fuqahāʾ (see Cairo, vol. iii, p. 3) at the request of Al-Muqtafi-billāh (A.H. 289-295 = A.D. 902-908), who offered him a handsome reward, which however he refused. Besides the present work and those mentioned in Brock., vol. i, p. 142, the following compositions are enumerated as his in the Taǧkīrat al-Ḥuffāz (vol. ii, p. 279):

- تأريخ الرجال (3) ; كتاب العدد و الترتيب (2) ; كتاب الفراقات (1) (4)
- كتاب الفقه (7)
- كتاب الفقه في الأصول (6)
- كتاب التفصيل في الفقه
- كتاب الفضائل (8)
- كتاب CST (8)

As-Samʿānī, in Al-Ansāb, fol. 367a, says that he was cruelly treated by the Hanbalites, who not only closed their own doors to him, but prevented others from visiting him. He was offered the place of Qādī, but refused to accept it, and remained contented with the small income left to him by his father. He died in Bağdād on Sunday, the 25th Shawwāl, A.H. 310 = A.D. 923. For further particulars of his life see Al-Ansāb by As-Samʿānī, fol. 367a; Taḥaqāt al-Kubrā by As-Subkī, vol. ii, fol. 204b; Taḥaqāt by Ibn al-Mulaqqin, fol. 8a; Taḥaqāt by Ibn Qādī Shuhbah, fol. 9a; Taḏkīrat al-Ḥuffāz, vol. ii, pp. 277-282; Mirʾāt al-Janān, fol. 190b; Taḥaqāt al-Mufas-
sirîn by Ad-Dâ'ûdi, fol. 88b; Ṭabaqāt al-Qurrâ by Ad-Dahabi, fol. 58b; Tahdīb al-Asmâ' Wa'l-Luğât, vol. i, fol. 26a; Ibn Khallikân (De Slane’s translation), vol. ii, p. 597; Dustûr al-I’lâm, fol. 84a; Mujâmil Faṣîhi, fol. 108b; and Kitâb al-Fihrist by Ibn Nadîm, p. 234.

The work has been edited and published by De Goeje, in three series, Leyden, 1879. The present volume, designated on the title-page as the 12th Juz of the work, corresponds to pp. 1975–2017 of the last volume of the second series and pp. 1–387 (middle) of the first volume of the third series of the printed edition. It begins with an account of the entrance of Abû Muslim al-Khurasâni (a great general of the ‘Abbâsids, who was put to death in A.H. 137=A.D. 755) into Marw, A.H. 129=A.D. 746, and extends to the middle of A.H. 158=A.D. 775. The last event relates to the imprisonment of Sûfîyân aṣ-Ṣawrî (d. A.H. 161=A.D. 777) and others at Mecca, by the order of Al-Manṣûr (A.H. 136–158=A.D. 754–775). The work has also been printed in Egypt in 13 volumes. The MS. opens thus:

راجع الحديث إلى حديث نصر وآخر الكرماني وبعث ابن مسلم حين

• ثم دخلت سنة ثلاثين ومالمة ألف

For other copies see Br. Mus., pp. 142, 545, 729; Berlin, Nos. 9414–22; Cairo, vol. v, p. 22; and Râmpur, p. 632. For abridgment, continuation, and Persian and Turkish translations see Hâj. Khal., vol. ii, p. 136; and Brock., vol. i, p. 142.

Written in elegant flat Naskh, the headings being in thick Şûfî. Water-stained throughout. The first few folios have been very much injured by damp and have been very badly mended.


The space after the colophon, besides other notes of little importance, contains one by the renowned Persian scholar, Muḥammad bin Muḥammad al-Lârî (d. A.H. 977=A.D. 1569), dated Sunday, the 13th Du’l-Qa‘dah, A.H. 958=A.D. 1551. The note runs thus:

 fiz, مطالعة هذى النسخة الشريفة داديا لمالله بطول البقاء، وعلى

الرقيق الفقير التحفيز الراوي عفو الله الإله الباري محمد بن محمد الشهير

بالعصر الليالي مولدا و الكبى موطنا و الشاعر مذهبا و كتب ذلك يوم

الاحد ثالث عشر من شهر ذي القعدة الصرام عام ثمانية و خمسين

و تسعة

•

The title-page contains a seal and signature of a certain Mirzâ Muḥammad Kâhan, dated A.H. 1120=A.D. 1708. Another seal, bearing the inscription الفقير العاج على بن أحمد القلماني is found on fol. 3a.
The MS. was presented to the library by Sayyid Ṣadraddin Ahmad of Būhār, A.H. 1303=A.D. 1885.

No. 962.

foll. 372; lines 23; size $12\frac{1}{2} \times 8\frac{1}{2}$; $9\frac{1}{2} \times 5\frac{1}{2}$.

MURŪJ AD-DAHAB WA MAʿĀDIN AL-JAWHAR.


Beginning:—

الحمد لله أكمل الحمد مستوجب الثناء والمجدد الغ

The author, a great traveller and historian, who derived his descent from Ibn Masʿūd, one of the Prophet’s companions, was a native of Bağhdād; but he dwelt for a considerable time in Egypt. He held the opinions of the Muʿtazalites (the rationalists of Islām, who hold the doctrine of free-will). In the introduction to the present work, the author briefly sketches his travels, and says that his rambles through the world were like the revolutions of the moon in the sky, and that in these travels he had intercourse with kings following different customs and having varied aspirations. He wrote several works, of which the following nine are mentioned in the introduction to the present work:—

1. Kitāb al-Ibānāh'ān Uṣūl ad-Diyānāh.
2. Kitāb al-Maqālāt fi Uṣūl ad-Diyānāt.
5. Kitāb al-Qiyās Wa'l-Ištihād.
8. Aḥḥār az-Zamān.

The last two were larger cyclopædias, the present work being an abridgment of them. He died in A.H. 345=A.D. 956. Yāqūt, vol. v, p. 148, however, places his death in A.H. 346=A.D. 957. For
further information respecting the author and his compositions see Tabaqät al-Kubrá by As-Subki, vol. iii, fol. 111a; Mir‘át al-Janán, fol. 211a; Kitáb al-Fihrist by Ibn Nadím, p. 154; Dustûr al-Ilám, fol. 128a; Abu‘l-Fidá, vol. ii, p. 264; and Brock., vol. i, p. 143.

The work was edited and published by Barbier de Meynard, with a French translation, Paris, 1861-77. It has been repeatedly printed in Egypt, viz., Bûláq, A.H. 1283; on the margin of Naṣ́h at-Tib, Bûláq, A.H. 1304; and on the margin of the Kâmîl of Ibn al-Asîr, Cairo, A.H. 1303.

For other copies see Berlin, Nos. 9427, 9774; Br. Mus. Suppl., Nos. 448-454; Paris, Nos. 1476-83; Leyden, No. 752; India Office, No. 700; Cairo, vol. v, p. 146; Kôpr., No. 1150; Ayâ Şûfiyâh, No. 3408; Wâliâddîn, No. 2452; and Âsâfiyâh, pp. 208-10.

The colophon runs thus:

نجز الكتاب المسمى بمراج الذهب تأليف الإمام الفاضل أبوالحسى
على بن التحسين بن علي بن عبد الله بن زيد بن عنبه بن عبد الله بن
عبد الرحمى بن عبد الله بن مسعود البذلى المؤلف في سنة الثلاث مائة
و بضع وثلاثين بعد الهجرة

Written in clear flat Arabic Nashâh, with the headings in red.
Dated A.H. 1278= A.D. 1861.
Scribe: احمد بن ابي بكر السهير بالشريفجي
The title-page contains the signature of I. G. Taylor.

No. 963.

foll. 85; lines 24; size 11½ x 8; 9½ x 5½.

الآثار الباقية من القرون الخالية

AL-ÂṢĀR AL-BÂQIYAH 'ANI'L-QURŪN
AL-KHÂLIYAH.

An old but defective copy of Al-Äsär Al-Bâqiyyah, a chronology of ancient nations, by Abu‘r-Raihân Muḥammad bin Aḥmad al-Birûnî
The MS. opens abruptly thus:

دارا مملک الفرس فقادا دار مملکه ولد بيت المقدس و اليهود
ساقتنا فامهم بترك تأريخ موسى و داود عليه السلام و التحول الى

تأريخه الع
The author, a great historian, philosopher and mathematician, a native of Bīrūn (a town close to Khwārizm), was born in A.H. 362 = A.D. 973. Possessing a natural taste for learning, he left his native place, and went to Khwārizm, where he completed his early studies and acquired that propensity and thirst after truth and unbiassed investigation which made him one of the wonders of the world. Leaving Khwārizm, he proceeded to Jurjān, where he attracted the notice of Shams-alma'āli Qubūs, the Amir of Jurjān and Ţabaristān (A.H. 388-403 = A.D. 998-1013; see Ibn Khallikān, De Slane's translation, vol. ii, p. 507), who made him one of his chief companions. It was during his stay at Jurjān that he composed the present work, which he dedicated to the Amir. He then returned to Khwārizm, where he was received with great distinction by Abu'l-Abbas Ma'mūn, the Shāh of Khwārizm, anecdotes of whose liberality to our author in particular and patronage and encouragement to scholars in general have been described in Nāmah-i-Dānishwarān, vol. i, p. 39, in words generally derived from the author's own works. From Khwārizm he proceeded to the court of Sultān Mahmūd of Čaznāh (A.H. 388-421 = A.D. 998-1030); but he, being a staunch convert to the Shāfi'i sect, persecuted our author for his philosophical views, and crowned his tyranny by finally consigning him to prison. Remaining for six months in prison, he at last gained his liberty thanks to the intervention of Ahmad bin Hasan Maimāndi (d. A.H. 431 = A.D. 1039; see Mujmal Fāṣīḥi, fol. 144b), the celebrated Wāzir of Sultān Mahmūd. He then returned to Khwārizm, where he was again received with open arms. In A.H. 407 = A.D. 1017, when Khwārizm-Shāh was put to death and his territories were annexed to the Dominions of Sultān Mahmūd, the author, afraid of being again taken to the court of Čaznāh, secluded himself, and applied himself to his old pursuits. After the death of Mahmūd, A.H. 421 = A.D. 1030, he again proceeded to Čaznāh, where wealth and honours were showered upon him by Sultan Mas'ūd I (A.H. 421-432 = A.D. 1030-1040), to whom he dedicated his valuable work, entitled Al-Qānūn fi'l-Hā'ī al-va'n-Nujum.

He corresponded with Avicenna, his great contemporary. There is an interesting account of this correspondence in Nāmah-i-Dānishwarān, vol. i, p. 42. Of his many valuable astronomical, historical and geographical works, which are said to have exceeded a camel load, and a large number of which are enumerated in Nāmah-i-Dānishwarān, vol. i, p. 43, only ten appear now to exist (see Brock, vol. i, p. 475).

The date of the author's death has not been settled by his biographers. As-Suyūtī, Buγyat al-Wu'āt, fol. 16b, states that he

The work was edited and published by Prof. E. Sachau, who gives in his preface a full notice of the life and works of the author. See “Chronologie Orientalischer Völker von Alberuni,” Leipzig, 1878, and the English version by the same scholar, London, 1879.

For other copies see Br. Mus. Suppl., No. 457; Paris, No. 1489; Cairo, vol. v, p. 2; and Ayā Šūfiyah, No. 2947.

The present copy is defective at the beginning as well as incomplete at the end. It corresponds with pp. 28–106 of the Leipzig edition.

Written in old Arabian Nasḵh.


No. 964.

foll. 197; lines 17; size 10 × 6½; 7 × 4.

التأريخ الإسلامي

AT-TA’RĪKH AL-ISLĀMI.

A rare but badly water-stained copy of a valuable and interesting compendious chronicle of Islam, from the date of the Prophet’s birth down to A.H. 627 = A.D. 1230, designated by Háj. Khal., vol. ii, p. 99, as Ta’rīkh Ibn Abī’d-Dam.

Author: Qādi Shīhābaddin Abū Ishāq Ibrāhīm bin ‘Abdallāh bin ‘Abdalmun‘im bin ‘Ali bin Muḥammad bin Fāṭik bin Muḥammad al-Hamdānī, called Ibn Abī’d-Dam al-Ḥamawi قاضي شهاب الدين ابوسعقت ابو ابراهيم بن عبد الله بن عبد المعلم بن علي بن محمد بن فاطم بن محمد الهمذاني الشهير بابن أبي الدم الحموي.

Beginning:—

الحمد لله الول الاخر الباطني الظاهر الغائر عالم السرور والمطلع على مائة الضاهر الذي لا تغيب عن علامة فلالة خاطرو لألفينة ناظر الغ

The author, who does not reveal his name in the text, was born at Ḥamāt (a town in Syria) in A.H. 583 = A.D. 1187. He passed his
early life in Bağdād, where he acquired a thorough knowledge of the sacred traditions and Muslim jurisprudence. For a time he lectured on traditions in Egypt and Syria, and subsequently was appointed Qādi of his native place by Al-Malik al-Muẓaffar Taqiaddin Maḥmūd (A.H. 626-642=A.D. 1229-1244), to whom he dedicated the present work. According to Ibn Qādi Shuhbah, fol. 77a, he was a master of the highest authority in religious matters and well acquainted with historical problems. Abu'l-Fidā (vol. iv, p. 480) states that he joined the embassy (رسيلة) sent to Bağdād; but fell ill at Ma‘arrah (a town between Aleppo and Hamāt) and returned to Hamāt, where he died in A.H. 642=A.D. 1244. The following four of his productions are enumerated by Ibn Qādi Shuhbah (fol. 77a):

(1) شرح مشكل الوسيط
(2) إدب القضاء
(3) النازع الكبير المستوفي
(4) كتاب فى التأريخ

The last of these is evidently the present work. In the body of it we find many references to his larger work, entitled At-Ta‘rīkh al-Kabīr. For further particulars of the author's life and works see Ṭabarqat al-Kubrā by As-Subki, vol. vi, fol. 161b; Ṭabarqat by Ibn Qādi Shuhbah, fol. 77a; Ṭabarqat by Al-Isnawi, fol. 99a; Abu'l-Fidā, vol. iv, p. 480; Dustūr al-İlām, fol. 49b; and Brock., vol. i, p. 346.

In the preface the author tells us that for a long time he had been anxious to compile a work for dedication to his patron, Al-Malik al-Muẓaffar Taqiaddin Maḥmūd. The execution of this design, says the author, was delayed owing to his difficulty in choosing a subject that would suit the taste of his royal patron. On his ascending the throne of his father, our author wrote the present work, which ends with an account of the king's reign and his justice.

The work, as proposed by the author in the preface, was to be a universal history arranged chronologically. It contains a good account of the Ayyūbids, chiefly derived from the work of 'Imādaddin al-Kātib al-İsfahānī (d. A.H. 597=A.H. 1201). The history of the 'Abbāsids is brought down to the fifth year of the reign of Al-Mustaṣir-billāh (A.H. 623-640=A.D. 1226-1242). The last event mentioned is the wedding of the author's patron, Al-Malik al-Muẓaffar, with the daughter of Al-Malik al-Kāmīl Muḥammad, the Sultān of Egypt (A.H. 615-635=A.D. 1218-1238), at Harrān in the month of Ṣafar, A.H. 627=A.D. 1230.

A copy of the work is noticed in Bodl., vol. i, No. 728.

Written in fair Naskh, with the headings in red. Foll. 162-197 are mounted on new margins. Short lacunae are found on foll. 32b, 60b, 63a, 63b, 160b and 193a.

Not dated. Probably 17th century.
The copy was collated with a defective MS. in A.H. 1091 = A.D. 1680, as stated in the following note at the end:

A seal bearing the inscription نصر من الله ونجى قريب, dated A.H. 1123 = A.D. 1711, is found on the title-page.

No. 965.

foll. 563; lines 15; size 10½ x 6¼; 8½ x 4¼.

The Same.

A transcription of the copy noticed above.
Written in fair Naskh.
Scribe: معمر عالم بباري.

No. 966.

foll. 339; lines 21; size 10 x 6½; 7½ x 4¼.

مَرَأَةَ الزُّمانَ فِي تَارِیخِ الدِّیْرَان

MIR‘ÁT AZ-ZAMÁN FÍ TA‘RÍKH AL-A‘YÁN.

A detached and imperfect volume of a historical work, without title or author's name.

The writer's occasional references to his grandfather as the author of Al-Muntakhhab and to Muwaffaqaddin Ibn Qudámah (d. A.H. 620 = A.D. 1223) as his teacher, and also a comparison of the headings of the chapters with those enumerated in the preface of the Mukhásar Mir‘át az-Zamán (No. 967 below) show that this is the second volume of the Mir‘át az-Zamán, a great historical work, from the earliest time down to A.H. 654 = A.D. 1256, compiled, in forty volumes, by Shamsaddin Abul-Muqaffar Yúsuf bin Qızuğlí bin 'Abdalláh, called Sibt Ibn al-Jawzí شمس الدين أبو المظفر يوسف بن قزغنل بن عبد الله الشهير بسبط ابن الجوزي.
The MS. opens abruptly thus:—

 رسول الله صلى الله عليه وسلم في قصة المهاجرين الأولين و أشتهيد

بدر قائد الوافدين و قائد البلاذري شهد مرتين في خلافة أي بكر الجع

The author, who was the daughter’s son of Abu’l-Faraj Ibn al-Jawzi (d. A.H. 597=A.D. 1201), was born in Bagdad, A.H. 582=A.D. 1186. He studied in his native city and became known as a distinguished historian and preacher. He settled permanently in Damascus, where he served as a professor in the ‘Izziyeh and Shibliyyah Madrasahs. He died on the 21st Du’l-Hijjah, A.H. 654=A.D. 1257. His funeral ceremony was attended by Sultan Nasir Salahaddin Yusuf of Aleppo (A.H. 648-653=A.D. 1250-1260). For the author’s life and works see Ibn Khallikân (De Slane’s translation), vol. i, p. 439; Al-Jawâhir al-Mudiyah, vol. ii, fol. 93a; Al-Ashâr al-Janiyah, fol. 151b; Tabaqât al-Mufassirin by Ad-Dâ’udi, fol. 132a; Mir’ât al-Janân, fol. 412a; Dustûr al-Ilâm, fol. 62a; Tâjât-Tabaqât, vol. vii, part i, fol. 217a; Al-Hadâ’iq al-Hasafiyyah, p. 255; and Brock., vol. i, p. 347.

The present volume contains the history of the Prophet and the first two Caliphs, extending from the middle of the second year of the Hijrah to the beginning of the twenty-first. It begins in the middle of a chapter containing the names of those companions of the Prophet who fell in the battle of Badr, and ends at the beginning of the biographical account of the great Muslim general, Khalid bin al-Walid (d. A.H. 21=A.D. 642).

A complete set of this valuable work is not extant. A few different parts are noticed in Br. Mus., pp. 145a, 554b; Br. Mus. Suppl., Nos. 465, 1170/1; Escur., No. 1639; Leyden, No. 756; München, No. 937; Bodl., vol. i, Nos. 682, 723; Ayâ Şûfiyyah, No. 3411; Goth., No. 1556; and Paris, Nos. 640-41. See also Hâj. Khal., vol. v, p. 481.

Written on thick creamy paper in elegant Naskh, with occasional rubrics. Short lacunae are found on foll. 226b, 243a, 244a, 245a and 246a.

MUKHTAŠAR MIR'ĀT AZ-ZAMĀN.

An incomplete copy of an abridgment of the preceding work.

The author's name is not mentioned in the text; but we learn from Ḥāj. Kḥal., vol. v, p. 482, that he is identical with Ḥubādīn Mūsā bin Muḥammad al-Ba'labakki, who made an abridgment of the Mir'āt az-Zamān and also wrote a continuation of it in four volumes, from A.H. 654=A.D. 1256 down to his own time.

Beginning:

الحمد لله الذي تفرد بالبقاء و القدم و حكم بالغفر على سائر


In the preface, the author tells us that he had been very fond of studying historical books from his early youth. He fortunately got a copy of the Mir'āt az-Zamān of Sībṭ Ibn al-Jawzi (No. 966 above), which he found to be very useful and the best of its kind. But as it was very extensive and not easily accessible to students, he thought it desirable to abridge the work in the present compendious form.

The present abridgment is divided into a Khutbah and numerous chapters, each being subdivided into several sections.

The principal subjects contained in the Khutbah are as follows:—

Divine existence and the creation of the world, fol. 6ª.
Significance of time, fol. 8ª.
Creation of the earth, fol. 10ª.
HISTORY.

The holy temple of Mecca, fol. 10ª.
Circumference of the earth, fol. 11ª.
The seven climates, fol. 12ª.
The earliest inhabitants of the earth, fol. 13ª.
The four early kings who ruled the whole world, fol. 13ª.
Creation of hell, fol. 14ª.
Creation of genii and devils, fol. 14ª.
The seven heavens, fol. 15ª.
Distance between each of the heavens, fol. 16ª.
Creation of the sun, the moon and the stars, fol. 16ª.
The Angels, fol. 19ª.
A description of Paradise, fol. 22ª.

The chapters containing the history of the Prophets are as follows:—

Adam, fol. 24ª; Hūd (Heber of the Bible), fol. 42ª; Šāliḥ, fol. 45ª; Abraham, fol. 48ª; Isaac, fol. 57ª; Jacob, fol. 57ª; Lot, fol. 58ª; Du’l-Qarnain (probably Alexander the Great), fol. 61ª; Joseph, fol. 69ª; Job, fol. 77ª; Jethro (father-in-law of Moses), fol. 82ª; Moses, fol. 84ª; Bal‘ām, fol. 98ª; Qārūn, (Korah of the Old Testament), fol. 99ª; Solomon, fol. 109ª; Jonah, fol. 131ª; Zacharias and John, fol. 103ª; Mary and Jesus Christ, fol. 107ª.

Incomplete at the end, as well as defective at several places in the middle. Foll. 109-124 should come after fol. 100.
Written in cursive Naskh.
Not dated. Probably 18th century.

No. 968.
fol. 191; lines 18; size 11 × 8; 7 × 5.

دول الإسلام

DUWAL AL-İSLÂM.

An abridged Muslim chronicle, from the year of the Prophet’s death down to A.H. 744 = A.D. 1343.

Author: Shamsaddin Abū ‘Abdallah Muḥammad bin Aḥmad bin ‘Uṣmân bin Qā’imāz ad-Dahabī, (d. A.H. 748 = A.D. 1348), for some account of whom see Lib. Cat., vol. xii, No. 700.

Beginning:—

الحمد لله العلی الكبير على الحمد له فانه فاعم الدولی و نعم

النصیر الـ
The work treats briefly of important political events, and gives obituary notices of eminent and learned men, beginning with an account of the Prophet's death and his interment in the house of his wife, 'Á‘ishah, A.H. 11 = A.D. 632. For a detailed history of the Prophet the author refers to his great annals, entitled Ta'rikh al-Islām, which he composed in twelve volumes (see Hāj. Khāl., vol. ii, p. 131). The present work was completed in Du'āl-Qa'dah, A.H. 715 = A.D. 1316; but subsequently it was brought down to A.H. 744 = A.D. 1343, under the heading Taḍ'īl (foll. 181-191). The last event mentioned is the execution of Ibrāhīm bin Yūsuf bin Abī Bakr al-Miṣrī, a Rāṣīdī, who was sentenced to death at Damascus, in Jumādā I, A.H. 744 = A.D. 1343, for abusing the Śahābah, and slandering the Prophet's wife 'Á‘ishah.

For other copies see Wien, No. 809; Leyden, Nos. 763-4; Br. Mus. Suppl., No. 471; Köpr., No. 1079; Cairo, vol. v, p. 56; Būhār, No. 195; and Rāmpūr, p. 636. See also Brock., vol. ii, p. 46; and Hāj. Khāl., vol. iii, p. 239.

Written in fair Naskh, within double red and blue-ruled borders. The headings are in red. Fol. 180 is blank.

Not dated. Apparently a very modern copy.

No. 969.

foll. 268; lines 15; size 11 x 8; 8 x 4½.

The Same.

Another copy of the same work, fully agreeing with the copy noticed above.

Written in bold Naskh, within red-ruled borders.

Fol. 252b is blank.

Not dated. Apparently a very modern copy.

No. 970.

foll. 463; lines 25; size 9½ x 6½; 6½ x 4½.

MIR'ĀT AL-JANĀN WA 'IBRAT AL-YAQZĀN.

A Muslim chronicle, from the first year of the Hijrah down to A.H. 750 = A.D. 1350.
The full title of the work, as given in the preface, is as follows:—

مرأة الجذان و عَرْضَةِ الْيَقِظَانِ فِي مَعْرُوفَةِ حَوَادِثِ الزِّمانِ وَتَقْلِبِ الأَحَالِ

الإنسان و تأريخ موت بعض المشهورين من الإعيان

Author: 'Afifaddin 'Abdallâh bin As'ad bin 'Ali bin Sulaimân al-Yâfî'i ash-Shâfî'i

عَقِيفِ الدِينِ عِبَّدِ اللَّهِ بِنَ اسْمَعِيلِ بِنْ عَلِيِّ بْنِ سَلِيْمَانِ البَلَاعِي

الشَّانِعِ (d. A.H. 768 = A.D. 1368; see Lib. Cat. vol. xiii, No. 908).

Beginning:—

قال عبد الفقير ............ أما بعد حمّد الله المتوفد بالله هبة

و الكمال اللغ

Regarding the sources and other particulars of the work see Berlin, No. 9452; and Br. Mus. Suppl., No. 473.

For other copies see India Office, Nos. 706-7; Paris, Nos. 1589-92; Br. Mus., No. 932; Köpr., No. 1144; Wien, No. 812; Bûhâr, No. 196; and Râmpûr, p. 464. See also Brock., vol. ii, p. 177; and Hâj. Khal., vol. v, p. 481.

The present copy is slightly incomplete at the end. It breaks off in the middle of the account of the author's teacher, Shaikh Nuraddin 'Ali bin 'Abdallâh at-Tawâshî (d. A.H. 748 = A.D. 1348).

Written in fair minute Naskh, within gold and coloured ruled borders, with an illuminated frontispiece. The headings are in red.

Not dated. Probably 16th century.

The title-page contains three illegible seals.

The work has been printed in Haidarâbâd.

No. 971.

foll. 265; lines 25; size 12½ x 8½; 9½ x 6½.

البداية و النهاية

AL-BIDÂYAH WA'N-NIHÂYAH.

The third volume of Al-Bidâyah Wa'n-Nihâyah, a general chronicle, brought down to A.H. 767 = A.D. 1366.

Author: 'Imâdaddin Abu'l-Fidâ' Ismâ'il bin 'Umar bin Kašîr al-Qurashî al-Busrawî

عَمَّادُ الدِّينِ أَبُو الْفَداَ عِسَامِيلِ بْنِ عُمَرِ بِنْ كَشَيْرِ البَصَرِي

He was born in A.H. 701 = A.D. 1301. He was brought up and educated at Damascus, where he attached himself for a
long time to the company of the great traditionist; Al-Mizzi (d. A.H. 742 = A.D. 1341), whose daughter he subsequently married. He also received lessons from Ibn Taimiyah (d. A.H. 728 = A.D. 1328) and Ad-Dahabi (d. A.H. 748 = A.D. 1348). On the latter's death he succeeded him as the principal of the Madrasah Ummaṣṣāliḥ, and subsequently became the head of the Dār al-Ḥadîṣ al-Asḥafiyah. Besides the present work and the well-known commentary on the Qurān, he wrote an abridgment of the Tahāḍīb al-Ḳamāl of Al-Mizzi and a biographical dictionary of the Shāfī'ite scholars. Ibn Ḥajar al-‘Aṣqalānī, in Ad-Durar al-Kāminah, vol. i, fol. 114a, describes him, on the authority of Ad-Dahabi, as a great traditionist, well-skilled in jurisprudence, history and several other branches of Islamic literature, and the author of several valuable works. He died in Egypt, A.H. 774 = A.D. 1373. See Ṣabaqāt by Ibn Qāḍī Shuhbah, fol. 1522; Ad-Durar-al-Kāminah, vol. i, fol. 114a; Dustūr al-Ilām, fol. 118b; Tabaqāt al-Mufassirin by ad-Dā‘ūdī, fol. 222; and Brock., vol. ii, p. 49.

The MS. opens thus:

في ربيع الأول منها قال ابن اخته ثم غزا رسول الله صلى الله عليه وسلم دومة الجندل الغني

On the title-page as well as in the colophon, the present MS. is designated as the third volume of the work. It is entirely taken up with the history of the Prophet, and extends from the middle of the fifth year of the Hijrah to the earlier months of the eleventh. It begins with the Prophet's expedition to Dūmat al-Jandal, and ends with an account of his death and the election of Abū Bakr as the first Caliph.

We learn from Ḥāj. Khal., vol. ii, p. 24, that the present work, which is divided into ten comprehensive volumes, is based on most authentic sources; and especially that that part of the work which treats of the history of the Prophet is a fine compilation of the early authorities textually quoted.

According to the following note on the last folio, the MS. dated the 30th Šafar, A.H. 892 = A.D. 1487, was collated, at Jāmi‘ al-Azhar, in Rabi‘ I, A.H. 892 = A.D. 1487, by ‘Abdalqādir bin Aḥmad al-‘Alawi with the copy belonging to the Shāfi‘uniyah College (founded by Saifaddin as-Saḥḥā, who died in A.H. 758 = A.D. 1357; see Husn al-Mujā‘arah, fol. 377b):

بلغ هذا الجزء من تأليف الصحابي عماد الدين ابن كثير - بلغ مقابلته حسب الجهد و الطاقة على الامل المنقول منه و هو الجزء ......... من رقف الشيطانية لجل ذلك و وجدنا مكتوبة في النسخة المذكورة انها
For other copies see Br. Mus., p. 143; Br. Mus. Suppl., No. 474; Landberg, No. 2; Houtsma-Brill, No. 175; Sprenger, Nos. 60, 61; Goth., No. 1568; Berlin, No. 9455; Cairo, vol. v, p. 19; and Wallaaddin, No. 2348. See also Ḥāj. Khal., vol. ii, p. 24.

Written in large Arabian Naskh, with the headings in red.

The title-page contains several seals and signatures of former owners of the MS.

No. 972.

foll. 160; lines 21; size $8\frac{1}{2} \times 6\frac{1}{2}; 5\frac{3}{4} \times 3\frac{3}{4}$.

RAWDAT AL-MANĀZIR FĪ 'ILM AL-AWĀ'IL WA'L-AWĀKHIR.

A compendium of general history, from the earliest times to A.H. 806 = A.D. 1403.

Author: Muhibbaddin Abu'l-Walid Muḥammad bin Muḥammad bin Maḥmūd, called Ibn ash-Shīhnhah al-Ḥanāfi al-Ḥalabī محب الدين أبو الوالي محمد بن محمد بن مهمند الشهير ابن الشيخ النافع الحلبی. He was born at Aleppo in A.H. 749 = A.D. 1348. He held the post of Qâḍī in his native city, where he died in A.H. 815 = A.D. 1412. See Al-Qabas al-Ḥawī, vol. ii, fol. 117a; Muntakhab as-Sulūk, fol. 88b; Hadâ’iq al-Ḥanāfiyyah, p. 308; Dustūr al-Ilâm, fol. 75b; Tâj at-Ṭabaqât, vol. ix, fol. 77a; and Brock., vol. ii, p. 141.

Beginning:

قال سيدينا شيخ الإسلام مصعب الدين ... الحمد الله الذي

الحسن كل شيء خلقه و بدأ خلق الإنسان مب طين نبأرك الله لحسن

الضالين المأمور

Vol. XV.
The work is divided into a *Miṣṭāḥ*, two *Miṣrā‘* and a *Khātimah*. The *Miṣṭāḥ* deals with the creation of the world, fol. 2a. The first *Miṣrā‘* contains a brief universal history, from Adam to Muḥammad's flight from Mecca to Medina, fol. 4b. The second *Miṣrā‘* is a short chronicle of Islam, from the beginning of the Hijrah to A.H. 806=A.D. 1403, fol. 26a. The *Khātimah* deals chiefly with the signs of the end of this world as foretold by the Prophet, fol. 145a.

For other copies see Berlin, No. 9456; Goth., No. 1573; Br. Mus. Suppl., No. 478; Paris, Nos. 1537–1541; Leyden, vol. ii, p. 153; Cairo, vol. v, p. 63; Nūr ‘Uṣmāniyyah, No. 3077; Ayā Ṣūfiyyah, No. 3233; and Walladdin, No. 2426. See also Háj. Khal., vol. iii, p. 491; and Iktifā‘ al-Qunū‘, p. 374.

The work has been printed in Egypt, A.H. 1290.
Written in Nasḵh, with the headings in red.
Dated A.H. 992=A.D. 1584.
Scribe: سليمان بن الحاج سالم.

---

No. 973.

foll. 132; lines 23; size $8 \times 5\frac{1}{2}; 6\frac{1}{4} \times 3\frac{1}{2}$.

**MUNTAKHAB AS-SULŪK LIMA’RIFAT DUWAL AL-MULŪK.**


The present abridgment omits the historical events, and consists of obituary notices of eminent and learned men, arranged chronologically.

The MS. is imperfect at the beginning, so the name of the author of the abridgment could not at first be traced. In the following note on fol. 1a, however, he reveals his name as Muḥammad al-Jamandā (†) bin ʻĪsā bin Dā’ūd al-Afgān al-Hindi, a native of Bajwārah in the Punjab:

**منبتِخَب الكتاب المسمى بالسلوك لدول الملوك تأليف الإمام العلامة الصحاب الملقى شيخ الإسلام شيب الدين أحمد بن علی بن عبد القادر بن محمد المقري المصري القاهرى الشافعي قاضٍ إنطخبه العبد المُفتقر**
History.

The notices extend from the beginning of A.H. 704 = A.D. 1304 to A.H. 844 = A.D. 1440, the last year recorded in the original text.

The colophon runs thus:

"تم هذا الكتاب بوفاة مؤلفه الفقيه إلى رحمة ربه أحمد بن علي المقرئي الشافعي ودعاه بالصبراء باب النصر على [عند] والده الشيخ
علاء الدين المقرئي يوم الجمعة سابع عشر رمضان"

Written in cursive Naskh, with numerous short lacunae. Fol. 82a contains a large gap marked with the words ميم اليابض Foll. 83–132 are supplied in a later hand. Not dated. Probably 18th century.


A seal and signature of a certain Muṣaffar Ḥusain bin Masihaddawlah is found on fol. 1b. A seal bearing the name of Zainaddin Aḥmad Khân Bahâdur, dated A.H. 1229 = A.D. 1814, is found on fol. 1a.

No. 974.

foll. 360; lines 24; size \(8\frac{1}{4} \times 6\frac{1}{4}\); 6 x 4.

عقد الجمان في تاريخ أهل الزمان

'IQD AL-JUMÂN Fİ TA'RİKH AHL AZ-ZAMÂN.

The second volume of the 'Iqât al-Jumân, a universal history, from the earliest times down to A.H. 850 = A.D. 1446.

Author: Badraddîn Abû Muḥammad Maḥmûd bin Aḥmad al-'Ainî بدر الدين أبو محمد محمود بن أحمد العيني (d. A.H. 855 = A.D. 1451; see Lib. Cat., vol. v, part i, No. 166).

The present volume begins with the account of the Prophet Abraham:

• فصل في قصة الخليل عليه السلام
The following are the principal subjects contained in this volume: Legends of the early Prophets, from Abraham to Christ, foll. 1b–231a; the ancient Persian dynasties, foll. 231a–257a; Pharaohs of Egypt, foll. 257a–281a; the ancient Greek kings, foll. 281a–283a; Byzantines or the Eastern Roman Empire, foll. 283a–288a; the ancient Greek and Roman philosophers, foll. 288a–291a; a brief account of the European nations, foll. 291a–293b; a few ancient kings or Râjâhs of India, foll. 294a–296b; a few ancient Chinese kings, foll. 296b–297a; Himyarite kings or Tubbas of Yemen, foll. 297a–305a; Abyssinians, foll. 305a–307a; kings of Hîrah, foll. 307b–313a; Gassânids, foll. 313a–318a; some kings who ruled in different parts of Arabia, foll. 318a–319b; genealogical account of eminent Arab tribes, foll. 319b–360b.

The entire work is divided into nineteen volumes. The present volume, which is designated in the colophon as the second Juz, was completed on Friday, the 10th of Rabî' II, A.H. 825=A.D. 1422.

The colophon runs thus:

تم الجزء الثاني من عقد الجمان للامام البدر مصموئ السني رحمه
الله المؤرخ بخطه يوم الجمعه آخر الغبار العاشر من ربيع الآخر سنة خمس
و عشرون و ثمان مائة

For other copies see Paris, Nos. 1842–4; Wâlîeddin, No. 2376; and Cairo, vol. v, p. 88. See also Hâj. Khal., vol. iv, p. 229; Brock., vol. ii, p. 53; and Iktifâ' al-Qunût, p. 376.

Written in cursive Naskh.
Dated A.H. 1143=A.D. 1730.
Scribe: محمد بن محمد السوري.

No. 975.

foll. 183; lines 21; size 8 × 6; 6¼ × 3⅜.

سيتم النجوم العوالى في إنباء الإسرائيل والتوالى
SIMT AN-NUJŪM AL-'AWĀLĪ FĪ ANBĀ‘ AL-AWĀ‘IL WA'T-TAWĀLĪ.

The second volume of the Ta‘rîkh al-Iṣâmî, a general Muslim history, from the earliest times to A.H. 1103=A.D. 1692.

Author: ‘Abdalmalik bin al-Ḥusain bin ‘Abdal-Malik asb-Shâfi‘i
HISTORY.

al-Iṣâmî. He was born in A.H. 1049=A.D. 1639, at Mecca, where he served as a professor in the Madrasah attached to the holy mosque. He made himself known as an elegant writer in prose and verse, and died in his native city on Friday, the 13th Sha’bân, A.H. 1111=A.D. 1699. See Silk ad-Durar, vol. iii, p. 139; Tâj at-Tabaqât, vol. xii, part i, fol. 63b; and Brock., vol. ii, p. 384.

The MS. opens with the following rubric:—

* ذكر خروج سليمان ابن صرد في الدوايين *

The entire work is divided into four Maqṣad and a Khâtimah, each being subdivided into several Bâb. The present volume, designated on the title-page as the second Juz, contains only a portion of the fourth Maqṣad and the Khâtimah. It begins with an account of the rebellion of Sulaimân bin Ṣurad at Tawwâbin, in A.H. 65=A.D. 685, against 'Abdalmalik (A.H. 65–66=A.D. 685–705).

Contents:—

Maqṣad IV.

Bâb III. Fâtimids, fol. 43a.
Bâb IV. Ayyûbids of Egypt and Syria, fol. 63b.
Bâb V. Turcomans or Bahri Mamlûks, fol. 69b.
Bâb VI. Circassians or Burji Mamlûks, fol. 75b.
Bâb VII. Ottoman Sultanâns of Turkey, fol. 91a.

The Khâtimah, which deals chiefly with the descendants of Abû Tâlib, is subdivided into three Bâb; the first, containing their genealogical tree, fol. 125b; the second, dealing with those who claimed sovereignty, fol. 139b; and the third, treating of those who ruled as Sharifs of Mecca, fol. 164a.

For other copies see Br. Mus., p. 573; Br. Mus. Suppl., Nos. 492–3; Berlin, No. 9478; Paris, No. 1563; and Cairo, vol. v, p. 69.

Written in cursive Nasîh, with the headings in red. Foll. 90b and 125a are blank.

Dated A.H. 1223=A.D. 1808.

Scribe: اسحبل بن عيسى بن اسحبل البصري.
HISTORY OF CREEDS AND SECTS.

No. 976.

foll. 177; lines 23; size 9½ × 6½; 7½ × 3½.

كتاب البلاء والنظر

KITĀB AL-MILAL WA’N-NIHAL.

The well-known history of creeds and sects; complete in two parts.

Author: Abu’l-Fath Muhammad bin ‘Abdalkarim bin Ahmad ash-Shahristani. He was born at Shahristan (a town in Khurasan) in A.H. 479 = A.D. 1086. The author of the Mir’at al-Janân, fol. 317a, describes him as a distinguished Imām, a doctor of the Muhammadan law, a well-versed traditionist, and a great theologian of the Ash‘arite sect. In A.H. 510 = A.D. 1116 he visited Baghdād, where he resided three years, and where a high degree of favour was manifested towards him by the public. He knew by heart a great quantity of traditions; his conversation was most agreeable, and he used to address pious exhortations to his auditors. He wrote several works, and died at his native town towards the end of Sha‘bān, A.H. 548 = A.D. 1153. For further particulars of his life see Ibn Khallikān (De Slane’s translation), vol. ii, p. 675; Mir’at al-Janân, fol. 317a; Tabaqāt by Al-Isnawi, fol. 137a; Tabaqat by Ibn al-Mullaqqin, fol. 105b; Tabaqat by Ibn Qādi Shuhbah, fol. 53b; Tabaqat al-Kubrā by As-Subki, vol. v, fol. 63a; Tāj at-Tabaqat, vol. vi, part i, fol. 251b; Dustūr al-I‘lām, fol. 74a; and Brock., vol. i, p. 428.

Beginning:

الحمد لله محمد الشافعي بجميع مصادره كلها على جميع أعماله كلها

*حمدا كثيرا طيبة مبارك كم هو اهل الله

For the contents of the work see Berlin, No. 2802. For other copies see India Office, Nos. 382, 383; Ayā Şu‘iyah, Nos. 2569, 2570; Nûr ‘Uşmâniyyah, No. 2216; Köpr., No. 322; Waliaddin, No. 2151; and Râmpûr, p. 322. For Turkish and Persian translations see Brock., vol. i, p. 428. See also Hāj. Khal. vol. vi, p. 116; and Iktifā‘ al-Qunû‘, p. 174.
The Arabic text was edited and published by W. Cureton in two vols., London, 1846. It was also printed in Būlāq, A.H. 1261.

Written in fair minute Naskh, within gold and coloured ruled borders. The headings are in red.
Slightly worm-eaten. Foll. 64⁵ and 65⁵ are blank.
Not dated. Probably 17th century.
A seal bearing the inscription اقوعي اسمى إلى الله, dated A.H. 1252=A.D. 1837, is found on the title-page.

No. 977.

foll. 289; lines 19; size 9½ x 5; 6½ x 2½.

The Same.

Another copy of the same work.

Beginning:—
قال الشيخ العلامة محمد بن عبد الكريم الشهرستاني لما وقعني
الله تعالى لمطالعة مقالات اهل العالم من ارباب الديانات و اهل
الأهواء و النحل............ اردت ان اجمع ذلك في مختصر يحتوي
جميع المذكورين به المتذificados و انتجلاء المتجلجلون الغ

Written in fair Naskh, with the headings in red.
Foll. 256–289 are supplied by a later hand. Several folios are badly worm-eaten.
Foll. 25⁵, 33⁵, 89⁵, 144⁵, 160⁵, 192⁵ and 200⁵ contain seals of a certain Muḥammad Aẓam.
Not dated. Probably 17th century.
HISTORY OF THE PROPHETS.

No. 978.

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

[رسالة في تاريخ الإنبىاء]

RISĀLAH FĪ TA'RĪKH AL-ANBIYĀ'.

A short tract containing a chronology of the Prophets, from Adam to Muḥammad, and their ages.

Author: Qādi Zainaddin 'Abdalbāṣīṭ bin Khalil bin Shāhin al-Malātī al-Ḥanafī قاضي زين الدين عبد الباست بن خليل بن شاهين الملاطي الهنفي.

On the title-page, the author is described as the most eminent scholar of his age. He lived under the Burji Mamlūk kings of Egypt, and held the post of Qādi. Ibn ʿIyās, in his Badʾīʿ az-Zuhūr (No. 1072 below), refers to him frequently as his Shaikh and teacher. Besides the present work, our author wrote a continuation of the Taʾrīkh al-Islām of Ad-Ḍahabi, A.H. 744–896 = A.D. 1343–1491, entitled Nāil al-Amal (a copy is described in Bodl., vol. i, No. 803), and a short chronological account of the Sultāns of Egypt (No. 1073 below). The fact that the latter work of the author concludes with the conquest of Egypt by Sultān Salīm I (A.H. 918–926 = A.D. 1512–1520), in A.H. 923 = A.D. 1517 shows that he was still alive then. Hence the date of his death, A.H. 920 = A.D. 1514, as given by Brock., vol. ii, p. 54, is evidently incorrect.

Beginning:

قَالَ الْشَّيْخُ الْإِلَمَ الْعَالِمُ الْعَالَمَةُ زَيْنُ الْدِīنِ عِبَادُ البَاسْتُ الصَّنَفِيِّ – إِمَّا بَعْدَ نُوحٍ عَلَى جَزِيلٍ نَوَاهُ الْصَّلاةَ وَ السَّلَامَ عَلَى سَيْدَانَا مَحْمُودٍ وَ صَحَبَهُ وَ أَلْهُ فَهُذَا رَسَالةُ لَطِيْفَةٌ مَّخْتَصَرَةٌ ظَرِيفَةٌ مَّبَارَكَةُ شَرْيَةٌ تَشْمَلُ عَلَى تَأْرِيخٍ مَا بَعْدَ الْإِنْبِياءِ الرَّبُّيِّينَ مِنَ الْمَدَدِ وَ الْسَّنَانِ وَ الْعَوْامِ وَ بَيْنَ اْوْلِي الْأَوْلِيَاءِ مِنْهُمْ عَلَى سَيْدَانَا وَ عَلِيَّمِ اْفْتَلُ الْصَّلاةَ وَ السَّلَامَ جَمِيعَهُمْ مِنْ كَلَّامِ الْعَلَماءِ الأَعْلَامِ وَ الْأَلَّهَةِ فِي هَذَا الْشَّيْخِ مِنْ أَيْامِ اْيْنِيَ مَحْمُودٍ عَلَيْهِمَا الْصَّلاةَ وَ السَّلَامُ وَ بَيْنَ اللهِ الْمَسْتَعِنَّ الْغَيْبِ
The tract concludes thus:—

This is a work of the Prophet Muhammad, from the creation of the world to the expedition of Abrahah (the Christian King of Abyssinia and Yemen) against Mecca to destroy the holy temple, Karbâh, in the year of Muhammed's birth; chiefly based on the Qur'an, its commentaries, and the Hadith.

The author’s name and the time in which he flourished cannot be traced. The following authorities are frequently quoted:—


Beginning:—

The tract concludes thus:—

This is a work of the Prophet Muhammad, from the creation of the world to the expedition of Abrahah (the Christian King of Abyssinia and Yemen) against Mecca to destroy the holy temple, Karbâh, in the year of Muhammed's birth; chiefly based on the Qur'an, its commentaries, and the Hadith.

The author’s name and the time in which he flourished cannot be traced. The following authorities are frequently quoted:—


Beginning:—

The tract concludes thus:—

This is a work of the Prophet Muhammad, from the creation of the world to the expedition of Abrahah (the Christian King of Abyssinia and Yemen) against Mecca to destroy the holy temple, Karbâh, in the year of Muhammed's birth; chiefly based on the Qur'an, its commentaries, and the Hadith.

The author’s name and the time in which he flourished cannot be traced. The following authorities are frequently quoted:—


Beginning:—

The tract concludes thus:—

This is a work of the Prophet Muhammad, from the creation of the world to the expedition of Abrahah (the Christian King of Abyssinia and Yemen) against Mecca to destroy the holy temple, Karbâh, in the year of Muhammed's birth; chiefly based on the Qur'an, its commentaries, and the Hadith.

The author’s name and the time in which he flourished cannot be traced. The following authorities are frequently quoted:—

The work is divided into forty Majalis (sittings), some of which are subdivided into several Bab, as follows:

Majlis I. On the creation of the earth, in the following seven Bab:

I. Fol. 3a. 
II. Fol. 7a. 
III. Fol. 10a. 
IV. Fol. 10a. 
V. Fol. 11a. 
VI. Fol. 11b. 
VII. Fol. 12a.

Majlis II. On the creation of the seven heavens, in the following seven Bab:

I. Fol. 13b. 
II. Fol. 14a. 
III. Fol. 14a. 
IV. Fol. 14b. 
V. Fol. 16b. 
VI. Fol. 17a. 
VII. Fol. 24b.

Majlis III. On the creation of the sun and the moon, fol. 25a.

Majlis IV. On the creation of Adam, in eleven Bab, as follows:

I. Fol. 32a. 
II. Fol. 33a. 
III. Fol. 36a. 
IV. Fol. 40a. 
V. Fol. 41b. 
VI. Fol. 47a.
HISTORY.

VII. Fol. 54b. 

VIII. Fol. 55b. 

IX. Fol. 57a. 

X. Fol. 60b. 

XI. Fol. 61b. 

Majlis V. Enoch, fol. 62a.
Majlis VI. Hârût and Mârût, fol. 64a.
Majlis VII. Noah, fol. 67a.
Majlis VIII. Hûd (probably Heber of the Bible), fol. 74b.
Majlis IX. 'Âd and his son Shaddâd, with a description of the latter's terrestrial paradise, called Iram, fol. 80a.
Majlis X. Šâlih, fol. 86a.
Majlis XI. The people of Ar-Rass (اصعاب الرس), fol. 91b.
Majlis XII. Abraham, in the following eight Bab:—

I. Fol. 96b. 

II. Fol. 98b. 

III. Fol. 104b. 

IV. Fol. 111b. 

V. Fol. 116a. 

VI. Fol. 121a. 

VII. Fol. 123b. 

VIII. Fol. 124b. 

Majlis XIII. Ishmael and Isaac, fol. 125b.
Majlis XIV. Lot, fol. 127b.
Majlis XV. Joseph, fol. 132b.
Majlis XVI. Mûsâ bin Mishâ, the grandson of Joseph, fol. 174b.
Majlis XVII. Job, fol. 175a.
Majlis XVIII. Du'l-Kifl (ذوالقالق), fol. 186a.
Majlis XIX. Jethro, the father-in-law of Moses, fol. 189a.
Majlis XX. Moses, in twenty-seven Bab, as follows:—

I. Fol. 191b. 

II. Fol. 191b.
الباب الثالث في ذكر حلية هارون وموسى
الباب الرابع في قتله الفني وخروجه من مصر وروده مدين.

الباب الخامس في دخول موسى أرض مدين وترويج شعب ابنه أيه.

الباب السادس في ذكر عصا موسى.

الباب السابع في خروج موسى باطله من مدين
وتكلم الله أيا في الطريق وارسله الي فوعون واخاه هارون معه.

الباب الثامن في دخول موسى و هارون على فوعون.

الباب التاسع في ذكر خروج موسى وهارون مع السحار يوم الرئلة.

الباب العاشر في قصة خراب مؤمن آل فوعون وامرأته ولهود ومقتليهم.

الباب العاشر في قصة آمنة آمنة فوعون.

الباب الثاني عشر في قصة بناء الصرح.

الباب الثالث عشر في ذكر الآباب.

الباب الرابع عشر في ذكر سفقة آباب وتفضيلا.

الباب الخامس عشر في قصة إسراء موسى ببني إسرائيل إلى البحر وكيفية نجاة موسى وقومه وهاكون فوعون وقومه.

الباب السادس عشر في ذكر ذهاب موسى إلى الجبل لمباقٍ فيه ما يتعلق بذلك.

الباب السابع عشر في قصة هارون وبني إسرائيل مع السامر.

الباب الثامن عشر في قصة قارون.

الباب التاسع عشر في قصة موسى وخضر.

الباب العشرون في ذكر ماتبيل بني إسرائيل.

الباب الثلاثون والعشرون في ذكر بناء بيت المقدس وثواب السكينة.
XXII. Fol. 283a. The second book of the Prophets in which it is stated that the Israelites, after crossing the Jordan, went into the land of Canaan and subdued the inhabitants. The events of the book are narrated from the perspective of the prophet Isaiah.

XXIII. Fol. 287a. The third book of the Prophets in which the prophet Isaiah describes the events that led to the division of the kingdom of Israel and the fall of Jerusalem.

XXIV. Fol. 291b. The fourth book of the Prophets in which the events of the book of Isaiah are continued, focusing on the prophecy of the coming of the Messiah.

XXV. Fol. 295a. The fifth book of the Prophets in which the events of the book of Isaiah are continued, focusing on the prophecy of the coming of the Messiah.

XXVI. Fol. 295b. The sixth book of the Prophets in which the events of the book of Isaiah are continued, focusing on the prophecy of the coming of the Messiah.

XXVII. Fol. 296b. The seventh book of the Prophets in which the events of the book of Isaiah are continued, focusing on the prophecy of the coming of the Messiah.

Majlis XXI. Joshua, fol. 299b.

Majlis XXII. On the prophets and kings who ruled over the Israelites after the death of Joshua, fol. 302a.

Majlis XXIII. Ezekiel, fol. 302b.

Majlis XXIV. Elias, fol. 304b.

Majlis XXV. Samuel, in the following five Bab:

I. Fol. 314b. The first book in which the events of the book of Samuel are narrated. The events of the book are continued from the perspective of the prophet Samuel.

II. Fol. 317a. The second book in which the events of the book of Samuel are narrated. The events of the book are continued from the perspective of the prophet Samuel.

III. Fol. 323b. The third book in which the events of the book of Samuel are narrated. The events of the book are continued from the perspective of the prophet Samuel.

IV. Fol. 324b. The fourth book in which the events of the book of Samuel are narrated. The events of the book are continued from the perspective of the prophet Samuel.

V. Fol. 328a. The fifth book in which the events of the book of Samuel are narrated. The events of the book are continued from the perspective of the prophet Samuel.

Majlis XXVI. David, in the following seven Bab:

I. Fol. 332b. The first book in which the events of the book of David are narrated. The events of the book are continued from the perspective of the prophet Samuel.

II. Fol. 336b. The second book in which the events of the book of David are narrated. The events of the book are continued from the perspective of the prophet Samuel.
III. Fol. 343b. الباب الثالث في قصة خروج ابن داوود و ما كان

IV. Fol. 344b. الباب الرابع في قصة اصطباب البيت

V. Fol. 346a. الباب الخامس في قصة حكم داوود و سليمان عليه السلام في العصر

VI. Fol. 347a. الباب السادس في قصة استغفاف داوود ابنه سليمان و ذكر بدو الخاتم

VII. Fol. 349b. الباب السابع في ذكر وفاة داوود عليه السلام

Majlis XXVII. Solomon, in the following four Bāb:—

I. Fol. 350b. الباب الأول في ذكر ملاخسة الله نبيه سليمان عليه السلام

II. Fol. 375b. الباب الثاني في قصة بلقيس ملكة سبا و الهدهد وما يقبل بها

III. Fol. 389b. الباب الثالث في غزوة سليمان ابا زوجة جراد و خبر شبايين اخذ خانته و سبب زوال ملكته

IV. Fol. 391b. الباب الرابع في ذكر وفاة سليمان عليه السلام

Majlis XXVIII. On the prophets Isaiah, Jeremiah, Daniel and Ezra, with an account of Nebuchadnezzar (بخت نصر), in the following five Bāb:—

I. Fol. 394b. الباب الأول في قصة شعباء عليه السلام

II. Fol. 398b. الباب الثاني في قصة ارميا

III. Fol. 400b. الباب الثالث في قصة دانيال عليه السلام

IV. Fol. 405a. الباب الرابع في قصة عزير ببن شرحيا

V. Fol. 408b. الباب الخامس في ذكر غزوة بخت نصر العرب و قصة برهخيا اب زكريا

Majlis XXIX. Luqmān, fol. 410b.

Majlis XXX. Balūqiyā, fol. 413b.

Majlis XXXI. Du‘l-Qarnain, in the following five Bāb:—

I. Fol. 420b. الباب الأول في ذكر نسائه و لقبه

II. Fol. 421a. الباب الثاني في ذكر بدء امرأة

III. Fol. 422b. الباب الثالث في ذكر بعض العادات التي كانت في أيام ذي القرنين
IV. Fol. 427a. \[ \text{بالباب الرابع في صفة سد ذي القرنين وما يتعلق به} \]

V. Fol. 429a. \[ \text{بالباب الخامس في دخيل ذي القرنين الظلمات} \]

* Majlis XXXII. On the prophets Zacharias, John the Baptist, Jesus and his mother Mary, in thirteen Bāb, as follows:—

I. Fol. 433b. \[ \text{الباب الأول في ذكر مولد مریم} \]

II. Fol. 437a. \[ \text{الباب الثاني قال الله تعالى هالذين دعا زكريا ربه} \]

III. Fol. 440a. \[ \text{الباب الثالث في ذكر نبوته وسنته} \]

IV. Fol. 443a. \[ \text{الباب الرابع في ذكر مقتول يحبس عليه السلام} \]

V. Fol. 444b. \[ \text{الباب الخامس في مقتل زكريا عليه السلام} \]

VI. Fol. 445a. \[ \text{الباب السادس في مولد عيسى عليه السلام} \]

VII. Fol. 449a. \[ \text{الباب السابع في ذكر رجوع مریم بنيها بعد الولادة} \]

* من بيت لعمه الى قومه

VIII. Fol. 450b. \[ \text{الباب الثامن في ذكر خروج مریم وعيسى الى مصر} \]

IX. Fol. 452a. \[ \text{الباب التاسع في صفة عيسى وحليته} \]

X. Fol. 452a. \[ \text{الباب العشرون في ذكر آيات والمعجزات التي ظهرت على عيسى في مباهة} \]

* علىهما السلام إلى بادها وما بعد موت هير ودوس

XI. Fol. 455a. \[ \text{الباب العادي عشر في ذكر رجوع مریم وعیسی} \]

XII. Fol. 456a. \[ \text{علىهما السلام إلى بادها وما بعد موت هير ودوس} \]

XIII. Fol. 457a. \[ \text{الباب الثاني عشر في قصة الجوازاتين} \]

* علىهما السلام إلى بادها وما بعد موت هير ودوس

Majlis XXXIII. The three Apostles who were sent by Jesus to Antioch, fol. 476a.

Majlis XXXIV. Jonah, fol. 479b.

Majlis XXXV. The Aḥāb al-Kahf, or the Companions of the Cave, fol. 486a.

Majlis XXXVI. Saint George, fol. 497b.

Majlis XXXVII. Shamsūn (a saint), fol. 505a.

Majlis XXXVIII. The Aḥāb al-Ukhduw, or the Companions of the Trench, fol. 506b.

Majlis XXXIX. Barṣisā (a saint), fol. 512b.

Majlis XL. Abrahah’s expedition against Mecca, fol. 517b.

Written in fair bold Naskh, with the headings in red. Dated A.H. 1278 = A.D. 1861.
HISTORY OF MUHAMMAD.

No. 980.

foll. 107; lines 11; size $8 \times 5\frac{1}{2}$; $5 \times 3$.

النبي

SHAMÀ'IL AN-NABĪ.

An account of the features, manners and character of the Prophet by Abū ʿĪsā Muḥammad bin ʿĪsā at-Tirmidī (d. A.H. 279 = A.D. 892; see Lib. Cat., vol. v, part i, No. 210).

Beginning:—

الحمد لله و سلام على عبادة الذين أصفقى قال الشيخ المحقق

ابو ʿĪsā محمد بن ʿĪsā بن سورة الترمذي رحمه الله العالم

The work, which consists entirely of traditions, is held to be the most reliable and authentic composition of its kind. It is divided into fifty-six chapters, a table of which is given in India Office, No. 133.

For other copies see Berlin, No. 9634; Paris, No. 712; Bashir Āğâ, No. 159; Waliaddin, No. 772; Ḥamidiyyah, No. 341; Nūr ʿUṣmāniyyah, Nos. 1168-75; Ayā Ṣāfiyyah, No. 764; Köpr., No. 354; Būhār, No. 21; and Rāmpūr, p. 94. See also Brock., vol. i, p. 162; and Háj. Khal., vol. iv, p. 70.

The work has been repeatedly printed in India, Egypt, and several other countries. For printed editions, see Iktifāʿal-Qunûṭ, p. 133.

Written in fair Naskh, with some marginal and interlinear notes. Slightly worm-eaten.
Not dated. Probably 16th century.
Three fly-leaves at the beginning, and one at the end, contain
miscellaneous notes and extracts from various books of Ḥadīṣ.

No. 981.

foll. 60; lines 21; size $8\frac{1}{2} \times 6\frac{1}{2}$; $5\frac{1}{3} \times 2$.

The Same.

Another copy of the same work, beginning as the above.
According to the following colophon, the present copy, dated
A.H. 1173 = A.D. 1759, was transcribed by 'Ali aṣh-Sharshābī, a
disciple of Shaikh 'Ali bin Aḥmad as-Sa'īdī al-'Adawi (d. A.H. 1189 =
A.D. 1775; see Silk ad-Durar, vol. iii, p. 206):

كتبه التهیم على الشرایح لنفسه غفر لله له ولوالدیه و للمسلمین
الجمعین و اخذها عن العلامة الشیعی على الصعیدي العدرا به نفعا لله
به أمین وكان الفراق منه يوم الجمعة ثاني عشرین شهر شوال سنة ١٩١

Written in fair Naskh, with marginal notes. The headings are
in red.

No. 982.

foll. 175; lines 25; size $10 \times 5\frac{1}{3}$; $7\frac{1}{4} \times 3\frac{1}{4}$.

Sharḥ Shāmā’ il An-Nabī.

A commentary on the Shāmā’il an-Nabī of At-Tirmidī, by
‘Isāmaddin Ibrāhīm bin Muḥammad bin ‘Arabshāh al-Isfara’īnī
عمام الدين ابراهيم بن محمد بن عربشاه الإسفرايني.
Beginning:

الحمد لله الذي جعل الإنسان مصطفى باكر الشامائل رعیة احمد

The author, a most diligent scholar of Transoxiana, who wrote
several useful works, was born at Isfarā’in, a town in the neighbourhood
of Naisāpūr. He was appointed professor in the Madrasah
founded by Shāhrūkh Mirzâ (A.H. 807–850 = A.D. 1404–1447); but
vol. xv.

For copies of the work see Escur., No. 1733; Köpr., No. 315; and Rāgīb Pāshā, No. 280. See also Ḥāj. Khal., vol. iv, p. 71.

Written in elegant Naskh, with an illuminated frontispiece, within double red and blue ruled borders.

Dated the 19th Rabiʿ II, A.H. 1030 = A.D. 1621.

No. 983.

foll. 23; lines 25-35; size 11 × 6½; 8 × 4.

شرح شمائل النبي

SHARḤ SHAMĀʾIL AN-NABI.

An incomplete and imperfect copy of a rare commentary on the same Shamāʾil an-Nabi of At-Tirmidhi, by Amīr Nasimaddin Muḥammad, commonly called Mirak Shāh.

Beginning:

الحمد لله و سلام على عبادة الذين أصطفى ائتمن هذا الكتاب الشريف

*

The author, Mirak Shāh, who flourished in the middle of the 10th century of the Hijrah, was the son of Amīr Jamāladdin 'Atāʾallāh al-Husaini (d. A.H. 930 = A.D. 1524), the author of a Persian work, entitled Rawdat al-Aḥbāb (see Lib. Cat., vol. vi, No. 496). Khwānd Amīr, in the Habīb as-Siyar, vol. iii, Juz iii, p. 349, while speaking of Mirak Shāh in the present tense, describes him as a well-versed traditionist and a man of great eminence and piety, adding that, like his father, he used to deliver lectures in the Sultaṇiyyah Madrasah of Harāt.

Numerous folios seem to be wanting after fol. 20. The present copy breaks off abruptly in the middle of the chapter باب صورة الضحى.

The first twenty folios are written in ordinary Nastaʿliq, and the rest in Nim-Shikastah; apparently, by different scribes.

Not dated. Probably 18th century.
The author, Mawlā Muḥammad al-Hanafi, who flourished in the middle of the 10th century of the Hijrah, was a disciple of Amīr Jamālāddin ‘Alā’ullāh al-Husainī (d. A.H. 930 = A.D. 1524), as appears from the following note on the title-page; a note, said to be a copy of one written by the author himself:

Khwānd Amīr, in the Ḥabīb as-Siyār, vol. iii, Juz iii, p. 349, while speaking of Mawlā Muḥammad al-Hanafi in the present tense, describes him as a man of vast learning and some piety; adding that he held the post of professor in the Sulṭānīyah Madrasah of Harāt.

The work was completed, as stated by the author at the end, on Tuesday, the 6th Jumādā I, A.H. 926 = A.D. 1520.

Written in small and close Nasta’līq, with some marginal notes marked with the words: من مสะดวกه. The headings are in red. Slightly water-stained.

Dated A.H. 935 = A.D. 1529.
Two seals bearing the inscription are found at the end. The title-page also contains three seals, but illegible.

No. 985.

foll. 136; lines 19; size $10 \times 7$; $7 \times 4$.

ШРН ШМА’ЙЛ АН-НАБИ.

The unique copy of a commentary on the same Shamā’il an-Nabī of At-Tirmidžī.

The author, who does not reveal his name, refers on fol. 86a to Sayyid Aṣīladdin, whom he calls استاذ الأستاذ (the teacher’s teacher). This Aṣīladdin, whose full name was Amīr Sayyid Aṣīladdin ‘Abdallāh bin ‘Abdarrahmān al-Husaynī aṣ-Ṣhirāzī, wrote a comprehensive history of the Prophet, entitled Durj ad-Durar (see Lib. Cat., vol. vi, No. 485), and died in a.h. 883–a.d. 1478. See Ḥabīb as-Siyar, vol. iii, Juz iii, p. 335.

Beginning:

الحمد لله و سلام على عبادة الذين أعطاهم قال الشيخ الحافظ
ابو عيسى محمد بن عيسى بن سورة الترمذي المصنف رحمه الله باب
مجالد في خلق رسول الله صلى الله عليه وسلم إلى هذا باب في بيان
أحاديث واردت في خلق رسول الله نج.

Written in fair Naskh, with quotations from the text in red. Not dated. Probably 18th century.

Two fly-leaves at the beginning contain a prayer to be recited on various occasions. A fly-leaf at the end contains a short extract from the Shamā’il of At-Tirmidžī.

No. 986.

foll. 275; lines 25; size $8\frac{1}{2} \times 6$; $6 \times 4$.

ШРН ШМА’ЙЛ АН-НАБИ.

A copious commentary on the same Shamā’il an-Nabī of At-
Tirmidžī, by Zainaddin ‘Abdarrā’auf Muḥammad bin Tāj al-‘Aрин bin
HISTORY.


Beginning:

She'ma'li al-nufas al-fasial in al-tdhdbit wa al-qadim wa 'awd al-arba' al-wadad

In the preface, the author mentions two commentaries on the Shamail of At-Tirmidhi, one by 'Ismaddin al-Isfarani (No. 982 above), and the other by Ibn Hajar al-Haiyami (d. A.H. 973 = A.D. 1565). The former, says our author, although a good production, contains some merely conjectural and hypothetical explanations; while the latter, based on the former, curtails important matter, and he zealously reprimands the author for spending time over unnecessary points. Our author, being requested by some of his learned friends, wrote the present work, selecting materials from both the commentaries, with handsome additions of his own. The former is referred to with the initial of its author's name, viz., 'Ism al-Hasam, and the latter with the word al-sharif. The work was completed, as stated by the author at the end, in A.H. 999 = A.D. 1591.

For other copies see Alger, No. 1666; Yeni, No. 241; Ragib Pasha, No. 281; Nur 'Usmaniyyah, No. 1034; Ayat Sufiyah, No. 601; and Asafiyah, p. 870. See also Hajj Khal., vol. iv, p. 71; and Brock., vol. i, p. 162.

The present copy was transcribed, as stated in the following colophon, from the author's original draft:

قال المؤلف رحمه الله تعالى قد وافقت الفرائع من هذا الكتاب الميمون ........ سنو 999 من هجرة المبعث للكتة الأخام عليه أفضل الصلاة و السلم و كتبت هذه النسخة المبكرة من نسخة أصل المؤلف على حسب الطاقة

Written in Naskh, with occasional rubrics. Foll. 106v and 107r contain short lacunae.

Dated the 16th Safar, A.H. 1056 = A.D. 1646.

A table of contents is prefixed to the work.

The title-page contains a short biographical notice of Na'dir bin Shumail, the well-known grammarian of Basrah, who died in A.H. 203 = A.D. 818.
No. 987.

foll. 334; lines 17; size $8\frac{1}{4} \times 6; 5\frac{1}{2} \times 3\frac{1}{4}.$

The Same.

Another incomplete copy of the same work. It corresponds with foll. 147b-285a of the preceding copy, and begins with the following chapter:—

باب ما جاء في صفة وضو الله صلى الله عليه وسلم


No. 988.

foll. 277; lines 27; size $9 \times 6; 7 \times 4.$

الموهاب البحمدي

AL-MAWÂHIB AL-MUḤAMMADIYAH.

An autograph copy of the author's copious commentary on the same Shamā'il an-Nabi of At-Tirmidhī, composed in A.H. 1196=AD. 1782.

Author: Sulaimān bin 'Umar bin Mansūr al-'Ujaili aṣh-Shāfi‘i al-Azhari, called Al-Jamāl سليمان بن عمر بن منصور العجيلي الشافعي الأذري الشهير بالجمل. He was born at Minyat al-'Ujail (a village in Egypt). He studied in Cairo; served there as professor in the Madrasah Al-Ashrafiyyah, and wrote, besides the present work, a glossary on the Taṣṣir al-Jalāla in As-Suyūṭī, entitled الفتوحات الألهية; a commentary on Al-Hizb al-Kabir of Aṣh-Shādhili (d. A.H. 656=AD. 1258), entitled القول المثير في شرح العرب الكبير; and a glossary on the Fath al-Wahhab of Abū Yahyā Zakariyya al-Anṣārī (d. A.H. 926=AD. 1520). He died in A.H. 1204=AD. 1790. See Iktifā' al-Qunū', p. 116; and Brock, vol. ii, p. 354.

Beginning:—

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

... أما بعد لما كانت معرفة احاديثه صلى الله عليه و سلم ابرهعلم...

و انفصلنا الغ.
We are told in the preface that the present work is really an abridgment of Al-Munâwi’s commentary on the Shamā’il an-Nabi of At-Tirmidî (No. 986 above), with some additions from sources to which the author constantly refers.

No copy of the work is noticed in any other catalogue.

Written in cursive Naskh, with occasional rubrics. The numerous additions and alterations and the general appearance of the MS. suggest that it is the author’s original draft.

Dated A.H. 1196 = A.D. 1782.

No. 989.

foll. 203; lines 23—25; size 10 × 6½; 7½ × 5.

DALÂ’IL AN-NUBŪWAT.

A fairly old copy of the Dalâ’il an-Nubūwat, a work containing proofs of Muhammad’s prophetic mission; complete in three Juz.

Author: Abū Nu‘aim Aḥmad bin ‘Abdallâh bin Aḥmad bin Ishâq al-Isfahâni, a well-versed traditionist and a Sufi of great eminence. He was born in Rajab, A.H. 336 = A.D. 948, or according to some in A.H. 334 = A.D. 946. In A.H. 356 = A.D. 967, he travelled to Bağdâd and subsequently visited other places, such as Baṣra, Kūfah and Naisâpûr, for the sake of acquiring knowledge. He wrote several books, and died at Isfahân on Sunday, the 21st Muḥarram, A.H. 430 = A.D. 1038. For his life and works see Tabaqât by Ibn al-Mulaqquīn, fol. 26°; Tabaqât by Al-Isnawi, fol. 228°; Tabaqât al-Kubrà by As-Subki, vol. iii, fol. 136°; Tabaqât by Ibn Qâdî Shuhbah, fol. 27°; Tadkirat al-Ḥuffâz, vol. iii, p. 291; Yâqût, vol. i, p. 806; Al-Ansâb by As-Samrâni, fol. 41°; Mir’ât al-Janân, fol. 253°; Ibn Khallikân (De Slane’s translation), vol. i, p. 74; Dustûr al-Ilâm, fol. 142°; and Brock., vol. i, p. 362.

Beginning:

الحمد لله و سلام على عبادة الذين أعطاهم خبر الشريعة الإمام العقلي العالم النكرة الحافظ سعد الحكيم ابن محمد بن سهل الإنصاري رجه الله قرآة عليه و نصي نسمع وذلك في سنة تسع و ثلاثين و خمس مائة في مفرّه
بدار الصلاة عمرها الله قال الخضر الشيخ الطفيق أبو سعد محمد بن محمد المطرز بحمد الله فرئة عليه في دائرة بابجمع وانا اسمع قال الخضر الإمام أبو نعيم أحمد بن عبد الله بن أحمد بن اسطف قرأت عليه قال الحمد لله

موالي النعم الجسام و مسدي الآد والعلم المغ

In this the scribe, Yahyā bin Abīl-Qāsim bin Abī Fīrâs al-Harrâni, tells us that he read the work in a. h. 539 = A.D. 1145 with Sa'd al-Khair Ibn Muḥammad bin Sahl al-Anṣâri (d. a. h. 541 = A.D. 1147; see Tabaqât al-Kubrâ by As-Subki, vol. v, fol. 228b), who himself had read it at Isfahān with Abū Sa'd Muḥammad bin Muḥammad al-Muṭarrīz (d. a. h. 503 = A.D. 1110; see Mir'āt al-Janân, fol. 286a), a pupil of the author.

The work is divided into thirty-five chapters, a table of which is given at the end of the preface, foll. 2a–4a.

For other copies see Br. Mus. Suppl., No. 510; and Cairo, vol. i, p. 341. See also Hajj. Khal., vol. iii, p. 237. The work has been printed at Haidarâbâd in a. h. 1320.

Written on old creamy paper in fair Nasâh.

The first folio is seriously damaged.

Dated Tuesday, the 5th Du‘l-Hijjah, a. h. 603 = A.D. 1207.

Scribe: بعده بن أبي القاسم بن أبي فراس بن بركات بن سعدان بن سالمه بن الرجاح الجرياني

No. 990.

foll. 66; lines 15; size 9 × 5½; 7 × 3½.

كتاب المعرج

KITĀB AL-MI'RĀJ.

A rare copy of a work on the Mi'râj, or the Prophet's ascension to heaven.

Author: Abūl-Qāsim 'Abdalkarîm bin Hawázin bin 'Abdalmalik bin Talhah bin Muḥammad al-Qushairi أبو القاسم عبد الكريم بن هوائي بن عبد الملك بن طللعة بن محمد القشيري (d. a. h. 465 = A.D. 1074; see Lib. Cat., vol. xiii, No. 828).

Beginning:—

*الحمد لله مؤيد الدين و ناصرة و مؤمن الحدق ب بصائر الخُلُق


The author tells us in the preface that the question of the
Prophet's ascension to heaven being the subject of serious controversy among Muslim divines, he gives in this work a correct and authenticated account to refute all disbelievers.

The work is divided into the following chapters:

Fol. 4a. باب ذكر الاختيار الواردة في المعلج
Fol. 31a. باب ذكر الامصلة في المعلج
Fol. 38a. باب في ذكر الخصائص التي خص بها نبينا صلوات الله عليه و سالمة في ليلة المعلج
Fol. 47a. باب واختلقو في رؤية الله سبعانه ليلة المعلج
Fol. 50b. باب ذكر لائحة المعلج
Fol. 54a. باب في ذكر ما قال شيوخ المنصورة في ذلك
Fol. 61a. باب في تفسير قوله و الحجم إذا هومن

No other copy of the work is known.
Written in good Naskh. Short lacunae are found on foll. 2a, 16a and 17a. The headings of the chapters are in red.

There are some marginal notes by Aḥmad bin Muḥammad bin Aḥmad bin ʿAbdalwahhāb al-Husainī al-Hasanī al-Miṣrī, and in one at the end he says that while studying the MS., A.H. 880 = A.D. 1475, he corrected it throughout.

No. 991.

foll. 341; lines 15: size 10 × 7; 6½ × 4.

الإفتاء بتعريف حقوق المصطفى

ASH-SHIFĀ' BITA'RĪF HUQŪQ AL-MUṢṬAFĀ.

A very authentic and reliable work on the excellencies and merits of the Prophet, and the obligations of people towards him, by Qādi Abu'l-Faḍl ʿIyāḍ bin Mūsā bin ʿIyāḍ al-Yahṣūbi al-Mālikī قاضي أبو الفضل عياض بن موسى بن عياض اليحصبي المالكی (d. A.H. 544 = A.D. 1149; see Lib. Cat., vol. v, part i, No. 207).

Beginning:—

• الحمد لله المنفرد باسمه السمي المختص بالملك الأعز الأحمي الم
For the contents of the work see Berlin, No. 2559. See also Br. Mus. Suppl., No. 159; India Office, No. 163; Paris, Nos. 1953-6; Goth., No. 719; Cairo, vol. i, pp. 245, 288; Leyden, No. 2,000; Hûr Lailû, Nos. 130, 131; Bashîr Ağâ, No. 157; Wâliaddîn, Nos. 764-769; Hamîdiyâh, Nos. 368-373; Yekî Jâmi', No. 262; Nûr 'Usmâ-nîyâh, Nos. 1126-1165; Ayâ Şûfiyâh, No. 745; Bûhâr, No. 24; Râmpûr, p. 658; and Köpr., No. 352. For commentaries and abridgment see Hâj. Khol., vol. iv, pp. 56-62; and Brock., vol. i, p. 360.

The work has been several times printed, viz., in Constantinople, A.H. 1264, 1290, 1293, and in Cairo, A.H. 1276 and 1312. It has been twice lithographed in India, viz., in A.H. 1279 and 1287.

Written in elegant Naskh, with an illuminated frontispiece, within gold and coloured ruled borders.

Dated A.H. 990 = A.D. 1582.

No. 992.

foll. 274; lines 19; size 12½ x 7½ ; 9 x 4½.

The Same.

A very good and valuable copy of the same work.

Beginning:—

و علامة و سلامه على خير خلقه محمد و آله و وصبه - أخبرنا الشیم

الجل الغفیق الامام الادیب الفاضل أبو عبد الله محمد بن احمد بن

جيبربن محمد بن جوبر بن سعید بن جیبرіل الباقی، بقرآنی عليه فی

الحادي و العشرين لجمادی الآخرة سنة ثلاث عشرة وسیت ماهة ببغیر

السکندریة قال اخبرنا الشیم الغفیق الامام الحسیب..... أبو عبد الله

محمد بن ابي محمد عبد الله بن الغفیق الامام العام الامام

عبد الله محمد بن عيسى التمیمی إجارة قال اخبرنا الغفیق الامام

الوحد المحافظ الفاضل الادیب علم الحفاظ أبو الفضل عیاض بن وصیر

عیاض الیحصیب رحمة لله سعا منه قال الحمد لله المتفرد باسمه

الاسمی اللہ
Written in beautiful Naskh, with a tastefully illuminated frontispiece, within gold, blue and black ruled borders. The words Qism, Bāb, and Fāsīl are generally written in gold, while the headings of the chapters are in red. Two fly-leaves at the beginning contain a table of contents of the work.

Not dated. Probably 17th century.

---

**No. 993.**

foll. 247; lines 23; size 8 × 5; 6 × 3.

The Same.

Another copy of the same work, beginning as usual. A large number of the folios are misplaced, while some are wanting. A fly-leaf, containing a biographical account of the author, is erroneously interposed in the text after fol. 241. The last folio, which is wrongly placed after fol. 242, contains the following colophon:

تمت الكتاب الشقاق... على يد النافذ الصغير الفقير إلى رحمة
ربه القدر الراجحي عفر الله و غفرانه على بن إبراهيم عفر الله له و لوالديه
و لجميع المسلمين كأن القراشي من نفسه يوم السبت الرابع و العشرين
من شهر صفر الخيري سنة أحدى و سبعين و مائة و ألف

Written in fair minute Naskh, with some marginal notes, derived from Al-Khafāji’s commentary (No. 997 below). In several places the ink has slightly corroded the paper.

Dated Saturday, the 24th Šafar, A.H. 1171 = A.D. 1757.

Scribe: على ابن إبراهيم.

---

**No. 994.**

foll. 290; lines 19; size 9½ × 6½; 6½ × 3½.

The Same.

Another copy of the same work.

Beginning:—

أخبرنا شيخنا و سيدينا الشيخ الغفيرة الإمام العالم العظيم المنفي محمد
المحدثين عامة المتحققين زكي الدين ابن محمد عبد العظيم بن عبد القويم
No. 995.

foll. 431; lines 17; size 9 x 6; 61/4 x 31/4.

شرح شفاء

SHARH ASH-SHIFA'.


Complete in two separate volumes.

Vol. I.

Beginning:—

 comprehensive

This concise but useful commentary, according to the colophon of vol. ii (see No. 996 below), was completed at Mecca in the middle of Ramadān, A.H. 1011 = A.D. 1603.

The present volume ends with the third Bāb of the first Qism, dealing with the prerogatives that the Prophet enjoyed according to the Qurān and the Hādiṣ.

For other copies of the work see Paris, No. 1958; Hamidiyyah, Nos. 331-334; Nūr 'Uṣmāniyyah, Nos. 997-1021; Ayā Ṣāfiyyah, No. 588; Köpr., No. 312; and Cairo, vol. i, p. 359. See also Brock: vol. i, p. 369; and Hāj. Khal., vol. iv, p. 61.

The work has been printed in two vols., Constantinople, A.H. 1290.
Written in fair Naskh, with an illuminated 'Unwán and a gilded frontispiece. The quotations from the text are in red.

Not dated. Probably 19th century.

No. 996.

foll. 380; lines 25; size 9 × 6; 6½ × 3¼.

The Same.

Vol. II.

The second volume of the same commentary, beginning with the second Qism, dealing with the obligations of people towards the Prophet.

The colophon runs thus:

فرخ مؤلفه رحمة الله و سلله لواست رمضان المبارک عام أحد عشر بعد الاربع من الهجرة النبوية إلى المدينة المنورة و ذلك بمكة المكرمة

المدينة.

The colophon is followed by a few short anonymous poems in praise of the present work.

Written in minute Naskh, with the headings in red. The quotations from the text are underlined with red.

Dated Thursday, the 17th Rabî’ II, A.H. 1226 = A.D. 1811.

No. 997.

foll. 546; lines 25; size 10½ × 6½; 8 × 4½.

نسم الرياف

NASİM AR-RIYĀD.

The first volume of a comprehensive commentary on the same work, by Shihâbaddin Aḥmad bin Muḥammad bin ‘Umar al-Khafājī al-Miṣri (d. A.H. 1069 = A.D. 1658; see Lib. Cat., vol. xii, No. 793).

Beginning:

الحمد لله الذي نور الفضائين ببعثة النور المبين الخ
We are told in the preface that the author, being dissatisfied with the brevity of the other commentaries, wrote the present work, and entitled it نسيم الرباط في شرح شفاء الفلاحي عياض. He completed it in A.H. 1058 = A.D. 1648.

The present volume ends with the following heading:

فصل في انشقاق الفصل حبص الشمس

For other copies of the work see Alger, Nos. 1673–6; Yeni, Nos. 238–40; Hûr Lailâ, Nos. 104–7; Hamîdiyyah, Nos. 335–7; Nûr 'Usmâniyâh, Nos. 983–96; Ayâ Şufiyâh, No. 592; Köpr., No. 302; Cairo, vol. i, p. 443; and Bûhâr, No. 25. See also Hâj. Khal., vol. iv, p. 61; and Brock., vol. i, p. 369.

The work has been printed in four vols., Constantinople, A.H. 1267.

Written in elegant Naskh, with quotations from the text in red.
Not dated. Probably 18th century.

---

No. 998.

foll. 291; lines 29; size 10½ × 6½; 8 × 4½.

The Same.

A detached volume of another copy of the same work, designated on the title-page as well as in the colophon as the second Juz, beginning with فصل واما البسروب الثالث فهو مختلف العالات and ending with فصل ومن معجزاته صلى الله عليه وسلم في احياء الموتى و كلامهم له.

Written in fair Naskh, with quotations from the text in red.
Not dated. Probably 18th century.

---

No. 999.

foll. 286; lines 35; size 11 × 7¾; 8½ × 5½.

The Same.

Another detached volume of the same work, designated in the following colophon as the third Juz:—

و قد تم الجزء الثالث من شرح الشفاء و يتلاوة الجزء الرابع والله

• أعمال و يتلاوة في الرابع فصل و أما قوله صلى الله عليه وسلم
Beginning:

Written in fair Naskh, with quotations from the text in red. Slightly water-stained. The first sixty folios are worm-eaten.
Not dated. Probably 18th century.

No. 1000.

foll. 398; lines 33; size 11\(\frac{3}{4}\) x 8; 8\(\frac{1}{4}\) x 5.
The Same.

Another copy of the second Juz of the same work, beginning

Written in fair Naskh, with quotations from the text in red.
Not dated. Probably 18th century.
The title-page contains a note in Turkish, dated A.H. 1227 = A.D. 1812, indicating that the MS. was once given by Ḥāfīz Waliaddin Pāshā to a Madrasah in Constantinople.

No. 1001.

foll. 83; lines 21; size 10 x 7; 7\(\frac{1}{4}\) x 5.

Wasīlat al-Muta‘ABBIDĪN ILĀ MUTĀBI‘AT SAYYID AL-MUrsALĪN.
The unique copy of a comprehensive work on the life, miracles, and distinctive attributes of the Prophet, based on traditions.
Author: Mu'īnaddin Abū Ḥafs ‘Umar bin Muḥammad bin Khidr al-Mallā’ al-Irbili al-Mawsilī

The work is divided into twelve books, each being subdivided into twenty chapters. The first, second, third, fifth and seventh books are wanting. The present volume, which is designated on the title-page as the fourth book, deals with the prayers of the Prophet, his recitation of the Qurān, his comments on some verses of the Qurān, his lectures, admonitions, precepts and interpretations of dreams.

Beginning:

كتاب اذكاره و دعوته و تفسيره و خطبه و مواضعه و إجابه وهو الكتاب الرابع من كتاب الوسيلة و عدد أبوابه عشرة بابا ........... الباب الأول في ذكره و تسبيره - كان على الله عليه و سلم كثير الذكر عنه على كل حال في قيامه و قعوده و سائر إحواله تعالى

The author, a native of Mawsil, was a man of great piety and vast learning, especially well-versed in Ḥadīṣ and Taṣfīr. Having renounced the world, he gave away his entire wealth to one of his disciples, and became a total pauper, so much so that he received his clothes from his followers. He earned his daily bread by filling up the ovens of bakers with fuel, and thus received the nick-name Al-Mallā‘. A large number of people, including learned men, jurists, noblemen and kings, had much faith in him, and flocked round him to seek his blessings. Every year in the month of Rabi‘ I, he held a mass meeting to celebrate the Prophet’s birth. The meeting was attended by the Governor of Mawsil and the other eminent men of the city, and poets recited their poems in praise of the Prophet.

It was under his instruction that Sultān Nūraddin Mahmūd bin Zangī (A.H. 541–569 = A.D. 1146–1174) erected a mosque and a madrasah in that part of the city of Mawsil deemed inauspicious, and in which, according to a popular belief, no one except such as were doomed to die, could erect a building. The Sultān, who endowed the madrasah and the mosque with a big estate, survived long, thus confounding the general belief and adding more fame to the miracles of our author. See Kitāb ar-Rawdatain, fol. 217b.

The exact date of the author’s death cannot be traced. From an autograph note, dated A.H. 569 = A.D. 1174, at the end of the sixth book (No. 1002 below), it may be inferred that he was alive at that time.
The twenty chapters of the present part are as follows:—

I. Fol. 3a. اَلْبَابُ الْأَوْلِي فِي ذِكْرَةِ اللّهِ وَتَسْبِيْحِهِ
II. Fol. 5a. الْبَابُ الْثَّانِي فِي كَيْفَيَةِ دُعَاءِهِ وَوْقَاتِ دُعَاءِهِ
III. Fol. 5b. الْبَابُ الْثَّالِثُ فِي ذِكْرَ دُعَاءِهِ بِكُرَّةٍ وَعَشْيَةٍ
IV. Fol. 8b. الْبَابُ الْرَّابِعُ فِي ذِكْرِ جَامِعِ اَدْمِيَتِهِ
V. Fol. 10a. الْبَابُ الْخَامِسُ فِي ذِكْرِ استِغْفارَةِ وَاسْتَعْذَابَةِ
VI. Fol. 12a. الْبَابُ الْسَّابِعُ فِي ذِكْرِ الْصَّلَوَةِ عَلَيْهِ
VII. Fol. 16b. الْبَابُ الْثَّامُنُ فِي ذِكْرِ اَذْكَارَةِ فِي بَيْتِهِ وَلِبْلَهِ
VIII. Fol. 17b. الْبَابُ الْثَّانِي مِنْ اَذْكَارَتِهِ عِنْدَا مَا بُعْرِضَ مِنْ الْعَمُّورِ وَالْعَوْادِتِْ
IX. Fol. 22a. الْبَابُ الْتَاسِعُ فِي ذِكْرِ دُعَاءِهِ بَعْدِ رَكْعَتِ الصَّبْرِ
X. Fol. 23a. الْبَابُ العَشَرُ فِي قِبَلَةٍ بَعْدِ صَلَةِ الصَّبْرِ وَيَقُولُهَا
XI. Fol. 24b. الْبَابُ الْعَاَشِدُ فِي مَعْرُوفِ أَنْ يَقُولَهَا بَعْدِ صَلَةِ الْيَلِيْدِ
XII. Fol. 25b. الْبَابُ الْثَّانِي مِنْ اَذْكَارَتِهِ بَعْدِ صَلَةِ العَشَرِ
XIII. Fol. 26b. الْبَابُ الْثَّامُنُ فِي ذِكْرِ قُوْلٍ بَعْدِ صَلَةِ الْمَغْرَفِ
XIV. Fol. 27a. الْبَابُ الْثَّانِي مِنْ اَذْكَارَتِهِ بَعْدِ الْعَشَاءِ وَالْقَمَاسَةِ
XV. Fol. 28a. الْبَابُ الْخَامِسُ فِي اَذْكَارَةِ وَأَدْمِيَتِهِ فِي الصَّحِيَّةِ وَالْعَمْرَةِ
XVI. Fol. 30b. الْبَابُ الْسَّادِسُ فِي ذِكْرِ تَأْوِيلِ الْقُرآنِ وَتَجْرِيَتِهِ
XVII. Fol. 33b. الْبَابُ السَّابِعُ فِي كَيْفَيَةِ قُرْآنِهِ وَحَرْفِ قُرْآنِهِ
XVIII. Fol. 38a. الْبَابُ الثَّامُنُ مِنْ آيَاتِ الْقُرآنِ
XIX. Fol. 48b. الْبَابُ الْثَّانِي مِنْ ذِكْرِ خَطِيَّةِ
XX. Fol. 66a. الْبَابُ العِشْرُ مِنْ ذِكْرِ موَاضِعِهِ وَوَصَافَةِ وَمَنَاطِقِ

The colophon runs thus:—

تم كتاب الذاكر و الدعوات و الخطاب و المواضع و الوعظ و تأويل الأحاديث و رضي الله أبا العالِمين ـ يُقلِّلُ كتاب الطهارة و الصلاوات وهو الكتاب الخامس من الوسيلة

vol. xv.

The title-page bears the following four seals:—
1. A seal bearing the inscription سمي جامع القرآن عثمان.
2. A seal bearing the name of Shaikh Muḥammad Fāḍil bin Shaikh Ḥāmid, dated A.H. 1114 = A.D. 1702.
3. A seal bearing the inscription يَا مُحَمَّد﴾.[430]
4. A seal bearing the name of Shaikh Bahādur, dated A.H. 1194 = A.D. 1780.

No. 1002.

Foll. 131; lines 21; size 10 x 7; 7½ x 5.

The sixth book of the same work. It deals with the Prophet's fasting, alms and the Ḥajj (pilgrimage), accompanied by his commandments and judgments.

Beginning:—

الكتاب السادس في ذكر صيامه وصيامه وحجة وعمرة وحكمه وقضايا وهو الكتاب السادس من كتاب الوسيلة وعده أبواب عشرين...

*بابا الف

The twenty chapters are as follows:—

I. Fol. 2ª. الباب الأول في ذكر صيامه قبل رمضان وذكر نزمه وفضله ورواة البال

II. Fol. 4ª. الباب الثاني في ذكر صيامه وصيامه وما كان يفعله في صيامه من التقيم وغيره

III. Fol. 6ª. الباب الثالث في ذكر صيامه في غير رمضان وصل الرملي فيه

IV. Fol. 8ª. الباب الرابع في قوله منذ انطارة وما كان يفتر عليه وقت فطرة

V. Fol. 9ª. الباب الخامس في ذكر صيامه في السفر والعصر وانطارة بعد الشروط في الصوم وآورى المتعلق على صيامه

VI. Fol. 10ª. الباب السادس في اعتكافه واعماله في رمضان
The colophon runs thus:—

In a note at the end, the scribe, Aḥmad bin ʿUmar bin Muḥammad bin Ibrāhīm bin Aḥmad, states that the present copy
was read in the presence of the author during several sittings, the last of which was held on Tuesday, the 6th Rabi’ I, A.H. 569 = A.D. 1174. Among those who attended these sittings, besides the scribe himself, were Abu’s-Sa‘ādāt ‘AbdAllāh bin al-Hasan bin ‘Ali ash-Shahrazūrī (who was born in A.H. 537 = A.D. 1143, and died in A.H. 571 = A.D. 1176; see Tabaqāt by Al-İsnawi, fol. 1384); his son, Najmaddin Abū Manṣūr; Sharafaddin Abū Manṣūr Muḥammad al-Alawi; Shaikh Abū Manṣūr ‘İsā bin Abīl-Qāsim; ‘Imādaddin Abū Muḥammad ‘AbdAllāh bin al-Hasan bin al-Husain bin Abī’s-Sinān ash-Shāhīd; his son, Abū Manṣūr Muḥammad; and Jamāladdin Abū’l-Barakāt ‘Ali bin al-Hasan bin ‘Ali bin al-Hasan bin ‘İmād. The note runs thus:—

سمع هذا المجلد وهو المجلد الثالث ويشتمل على الكتاب الخامس والسادس من كتاب رسلة المتبعدين على مؤلفة الشيخ الإجل السيد معين الدين ….. علم البديء وآل حفص عمر بن محمد بن الحضر الملك ….. و على في الدارين درجات السادة الإجلاجات: سيدنا السيد الإجل الإمام العالم الوحد الإكليل الرفيح حجة الدين تاج الإسلام قاضي القضاء جمال الملك بهاء الإسلام ….. إمام التورميني رئيس العلماء سيداً ….. أبو السعادات عبد القاهر بن الطوس بن على بن القسم الشرف زوري ثبت الله مجدته ….. و لولا الجليل السيد نجم الدين أبو منصر حضرة الله و السيد الجليل النقيب شرف الدين شيخ الإسلام أبو مصادر محمد بن … بن محمد بن محمد بن عبد الله العلوي دام علواً سمع الكتاب الأول و أكثر الثاني والشيخ الإمام العدل أبو مصادر عيسى بن أبي القسم ….. والشيخ الإمام العدل عماد الدين ابن محمد عبد الله بن الحسن بن الشهيد بن أبي السنان الشهيد و لولا أبو مصادر محمد و عم لم ذلك بقرأة الشيخ الإمام الإمام العدل جمال الدين ابن اليربات على أبي الحسن بن علي بن الحسن بن عماد معظم و عم المبلي بقرأة ….. ناسغ الكتاب أحمد بن عمر بن محمد بن إبراهيم بن أحمد ….. و ذلك في مجالس عدة آخرها الثلاثاء السادس شهر ربيع الأول سنة تسع و ستم و خمسمئة …..
The above note is attested by the author in his own hand thus:—


The title-page bears the same seals as are found in the preceding volume.

No. 1003.

foll. 79; lines 21; size 10 × 7; 7½ × 5.

The Same.

The eighth book of the same work. It deals with the Prophet's receiving deputations from various Arab tribes; his letters addressed to kings and chiefs of tribes; his appreciation of panegyrical poems and the rewarding of their authors; and his occasional utterance of foreign and strange words.

Beginning:—

The twenty chapters are as follows:—

I. Fol. 2a. 
II. Fol. 4a. 
III. Fol. 6a. 
IV. Fol. 7b. 
V. Fol. 10b. 
VI. Fol. 11a.

الباب الأول في ذكر وفد ثقيف
الباب الثاني في ذكر وفد تيمم
الباب الثالث في ذكر وفد بني عامر وفهد بنى سعد

* بكر

الباب الرابع في ذكر وفد الجازود بن عمرو وفهد

عبد القيم

الباب الخامس في ذكر وفد بني حنيفة

الباب السادس في ذكر وفد طي
الباب السابع في ذكر وفد زيد
الباب الثامن في ذكر وفد كندا وصرعد
الباب التاسع في ذكر وفد عطية بن أبي زهير
النفدي
الباب العاشر في ذكر وفد بن المثار ووقف
هيدان
الباب الحادي عشر في ذكر وفد مرة بن قيس و
وقف سلامان الذين دعا لهم
الباب الثاني عشر في ذكر مسائل سألها اليهود لما
وقدوا على رسول الله
الباب الثالث عشر في ذكر كتبه إلى الملك و
قبائل العرب وغيرهم
الباب الرابع عشر في ذكر استماعه الشعر وتمثله
بجواب المدد
الباب الخامس عشر في ذكر ما مدح به في
طقيلته إلى أن بعث
الباب السادس عشر في ذكر مدائج الصديق و
مدائح عمر وعلى
الباب السابع عشر في ذكر مدح ابن الز بعر و
كعب بن زهير والاعتش
الباب الثامن عشر في مدائح العباس بن مروان
وغيرو من الشعراوا
الباب التاسع عشر في ذكر ما قال عند سماح الشعر
وما فعله وجوائزه للشعراء
الباب العشرون في ذكر مانطلق به من غريب اللغة
العربية وما كتب به من اللغة العجمية
التركية والفارسية والعبرية وغيرها

The colophon runs thus:—

تم كتاب وقادة الوفود عليه ومدحي المادحين له وحمد الله رب
العالمين - يملوء كتاب خصائصه التي خص بها دون الأمة وما خصت به
امته دون الام وذكر ما خص به الزمان ومثل وهو الكتاب التاسع من
كتاب الوسيلة إنشاء الله تعالى.
Written apparently in the same hand as the above.
Not dated. Probably 12th century.
Fol. 41 should come after fol. 59.
A seal bearing the name of a certain Shaikh Bahâdur, dated A.H. 1194 = A.D. 1780, is found on fol. 2a.

No. 1004.
fol. 94; lines 21; size 10 × 7; 7 1/4 × 5.
The Same.
The ninth book of the same work. It deals with the distinctive attributes and prerogatives of the Prophet.

Beginning:—
كتاب الخصائص التي خص بها النبي على الله عليه وسلم درس امته و ما خصت به امته درس الأم و ما خص به امته درس الأم و ما خص به القرآن و ذكر فضله على سائر الأنبياء و فضل امته على سائر الأم و هو الكتاب التاسع من كتاب الوسيلة و عدة بواية عشرون بابا - الباب الأول في ذكر ما خص به في نفسه الخ

On the title-page, the present book is wrongly designated as the fifth.
The twenty chapters are as follows:—

I. Fol. 2a. الباب الأول في ذكر ما خص به في نفسه من شرف العشيرة و النسب و البيت و خاتم النبي و الغيامة

II. Fol. 11b. الباب الثاني في ذكر ما خص به في الكلمة و شرائط الكلمة مما وجب عليه في ذلك و ابيه له

III. Fol. 16a. الباب الثالث في ذكر ما خص به في الصدقه وما حرم عليه من البديعة وما ابيه له

IV. Fol. 18a. الباب الرابع في ذكر ما خص به في الصيام و ابيه له فيه

V. Fol. 18b. الباب الخامس في ذكر ما خص به في الحج وما ابيه له فيه
الباب السادس في ذكر ملخص به في الجهاد وغنى راية

الباب السابع في ذكر ملخص به في التغذية

الباب الثامن في ذكر ملخص به في الأكل وملحق به

الباب التاسع في ذكر ملخص به في التغيير على زهرة الحياة الدنيا

الباب العاشر في ذكر ملخص به في مساعدات الأمة

على إبراء دمهم من العطوق إذا انتصر عنهم من دين ودين وكتيرة ونعم ذلك

الباب العادي معرفا مبا به في تحريم خاتمة

الدين عليه واقتصاره بذلك

الباب التالي عشرف في ذكر عقلك لم تلاحظ وما ذكرناه وعالم ذكرنا

الباب الثالث عشر في ذكر ما خص به احاد امته

الباب الرابع عشر في ذكر ما خص به امته دون

الامام

الباب الخامس عشر في ذكر ما خص به الامان

الباب السادس عشر في ذكر ما خص به المكان

الباب السابع عشر في ذكر ما خص به بعض سور

القرآن وآيات منه

الباب الثامن عشر في ذكر نكره لما يتغير من

أحواله واطاعة على سر ذلك

الباب التاسع عشر في ذكر فضل النبي صلى الله عليه وسلم على سائر الأنبياء

الباب العشرون في ذكر فضل امته على سائر الامام

The colophon runs thus:

تم كتاب الخصائص، وله الحمد وله منه - يتلاو الكتاب العشرين
كتاب الوسيلة وهو كتاب سيرته في مدخله ومخرجه وجلوسه ومجلسه
وبعده وابتعاده وسيرته مع أصدقائه واهل بيته، والذين لم يحلهم
تعالى
It appears, from the original pagination of the folios, that foll. 79 and 81–88 should come in their proper order, but have been misplaced after foll. 88 and 70, respectively.

Written in fair Naskh, with occasional vowel-points.
Not dated. Probably 12th century.

No. 1005.

foll. 138; lines 21; size 10 x 7; 7 1/2 x 5.

The Same.

The tenth book of the same work. It deals with the customs, manners, and behaviour of the Prophet's daily life, his affection for his wives and children, his love for his companions, and his kindness to women and children. An alphabetical list of the names of his eminent companions is given at the end.

Beginning:

الكتاب العاشر في ذكر سيرته في مدخله ومخرجه ومعاملته مع
امعاشه واهل بيته و الناس اجمعين وهو الكتاب العاشر من كتب
الوسيلة وعدة إبراهيم عضوون بأنا لغ

The twenty chapters are as follows:

I. Fol. 2

II. Fol. 4

III. Fol. 12

IV. Fol. 19

V. Fol. 22

VI. Fol. 25

VII. Fol. 31

VIII. Fol. 33

IX. Fol. 45

X. Fol. 52

XI. Fol. 57
الباب الثاني عشر في ذكر حبته لبقية اصباحه العشرة و قوله فيهم.

الباب الثالث عشر في ذكر حبته لأهل بيتته و قوله فيهم.

الباب الرابع عشر في ذكر حبته لفاطمة و الحسن و الحسين.

الباب الخامس عشر في ذكر مناقب ازواجه و قوله في جميع اصباحه و حبه لمم.

الباب السادس عشر في ذكر زعيته للنساء و الصبيان و قوله لمم و سماعه للذف و الغناء.

الباب السابع عشر في ذكر تأديته بالهجران للرجال من اصباحه و للنساء من اهله.

الباب الثامن عشر في ذكر من سبه و لعنه و دعا له و دعا عليه.

الباب التاسع عشر في ذكر جامع لسيرته مع اصباحه و سيرتهم معه.

الباب العشرون في ذكر اسماء اصباحه و اسماء آباءهم زغم الله عليهم.

In the following colophon, we are told that the present copy was transcribed in A.H. 608=A.D. 1212 from the author's autograph copy, after the death of the author:

"يَتَلَوْتُ كِتَابَ سِيرَتِهِ فِي إِكَالهَ وَ ما أَكَالَهُ وَ شُرَبَهُ وَ مِشَارَبَهُ وَ لَبْسَهُ وَ مَلَابِسَهُ و سِيرَتَهُ مَعَ أَزْوَاجِهِ إِن شَاءَ اللَّهُ تَعَالَى - وَرَجَعَ مِنْهُ فِي الْعَشَرَ الْآخَرِ مِنِ المُحَرِّمِ مِنْ سِنَةٍ ثَانِيَةٍ وَ سِنَامَاةٍ مِّنْ أَعْلَى الْعَصُفِ وَ خَطِبَ رَحْمَة
اللَّهُ عَليهِ.

Written in fair Naskh, with occasional vowel-points.
The correct order of the folios should be thus: 1–4, 14, 6–13, 5, 15–124, 126–127, 125, 128–138."
The eleventh and twelfth books of the same work. The twelfth book, which is slightly incomplete at the end, is wrongly placed first.

The eleventh book (foll. 132a–218) deals with the Prophet's mode of living, the various kinds of food which he used to eat, the times of his taking food, the prayers which he recited before and after taking his meals, his ready acceptance of presents and invitations, his hospitality and entertainment of guests, his attire, sleeping dress, mats and bed, his use of collyrium at the time of retiring to bed, the number of his wives, the feasts he gave at the time of his marriage, his strict observance of equity among his wives, the slaves liberated by him, his servants, horses, camels, mules, asses, arms, tents, saddles, bridles and other belongings.

The eleventh book is slightly defective at the beginning, but only one folio, containing the table of contents of this book, is wanting. It begins abruptly thus:

The twenty chapters of the eleventh book are as follows:

I. Fol. 132a. باب في ذكر ما كان يعتمد قبل الأكل من
* الغسل والمسح

II. Fol. 135a. باب في ذكر ما كان يأكل عليه وآثنته وقوله
* بعد الفراخ من الأكل

III. Fol. 136a. باب في ذكر كيفية اكله وأوقات اكله

IV. Fol. 139a. باب في ذكر خبرة وادماه وقوله في الأدم

V. Fol. 142a. باب في ذكر اكله اللحم والثرود وقوله فيما

VI. Fol. 144a. باب في ذكر اكله القمر والربط والربيع

* وعضب وحمس وبرد والعمل

VII. Fol. 148a. باب في ذكر اكله الفاكهة والخضروات وقوله فيها

VIII. Fol. 152a. باب في ذكر جامع لادماها وانواع ماكله

IX. Fol. 154a. باب في ذكر ما تركه لم يأكله وأكله مع ذوي

* العاهات
باب في ذكر إجابته الدعوة وذكر ضيافته و قوله في ذلك

باب في ذكر محبته للبدية و قبوله لها و اثباته عليها وما رد منها وما قبل

باب في ذكر شربه و كيفية شربه و آنية شربه وما كان يقول إذا شرب

باب في ذكر انواع اشترته

باب في ذكر لبسه و ملابسه و قوله إذا ليس جديدًا و يوم لبسه

باب في ذكر أئمته مناهجه و نحوه وما كان يعتمد في نومه و بقاته

باب في ذكر نкахته و خطبته و مقدماته نسائه و عدة ارواحه

باب في ذكر عرسه و ولائم عرسه صلى الله عليه وسلم

باب في ذكر عدله بين نسائه و لعنة ليس

باب في ذكر موته ومن امتناع مني و ذكر موالاه ومن امتناع من عبد و الأمه

باب في ذكر دوابه و مطاءه و سلاحه و شاتاه و لقعته

The twelfth book (foll. 1a–131b) deals with the Prophet's visiting invalids and sick men, his amulets, his medicine and medical treatment, his diseases, especially the last illness, his last advice to his companions, his death and interment, the property left by him and the claimants to it, accompanied by a collection of elegies composed by his several male and female companions. The work ends with the miracles of the Prophet after his death, and those of his eminent companions, and of the saints and other pious men who flourished up to the middle of the 6th century of the Hijrah.

Beginning of the twelfth book:

كتاب في ذكر رقاة و استرقة وإطبهة وتطبيه و امرافه وموته وما ظهر من معجزاته بعد مماته وهو الكتاب الثاني [عشر] من كتاب الوسيلة وعدة أبواه عشرون باباً اخ...
Of the twenty chapters of the twelfth book, the second chapter (on the Prophet’s medicine and medical treatment) is wanting, while the third one (on the Prophet’s diseases and his last illness) is defective at the beginning. The remaining chapters are as follows:

I. Fol. 2a. 

IV. Fol. 13b. 

V. Fol. 14a. 

VI. Fol. 18a. 

VII. Fol. 21b. 

VIII. Fol. 34b. 

IX. Fol. 35b. 

X. Fol. 40b. 

XI. Fol. 41b. 

XII. Fol. 43a. 

XIII. Fol. 71b. 

XIV. Fol. 78a. 

XV. Fol. 88b. 

XVI. Fol. 100b. 

XVII. Fol. 110a. 

XVIII. Fol. 119a. 

XIX. Fol. 122b.
AL-MUKHTÁSÁR FÍ SÍRÁT ŞÁYYÍD AL-BÁSHAR.

An imperfect copy of a very rare work on the Prophet’s life, by Sharafaddin Abú Muĥammad ‘Abdalmu’min bin Khalaf at-Tuní ad-Dimyáti ash-Sháfi’i (d. A.H. 705 = A.D. 1306; see Lib. Cat., vol. v, part ii, No. 383). The work is divided into five parts, each subdivided into several Báb. The present copy, which consists of parts two to five, begins with the following Báb of the second part:

Contents:

PART II.

The features of the Prophet, fol. 1b; his hard living, fol. 3a; his swords, fol. 4b; his armour, bows and other weapons, fol. 5b; his horses, fol. 7a; his mules and asses, fol. 8a; his camels, fol. 8b; the foundation of the Prophet’s mosque at Medina, fol. 11b; the change

1 From the contents of this Báb it appears that the author closed his work in A.H. 555 = A.D. 1160, which may be taken as the date of composition.
of the Qiblah (the direction in which all Muslims must pray) from Jerusalem towards the Ka'bah, fol. 12\(^a\); the erection of the mosque of Qubā', fol. 14\(^a\); the beginning of the Adān (or the call for prayer), fol. 14\(^b\); the beginning of the fasting in Ramadān, the alms and prayer on the day of 'Id al-Fitr, and the sacrifice of animals on the day of 'Id al-Adhā, fol. 15\(^b\); the Minber (the pulpit from which the Khulābah or sermons are recited) of the Prophet, fol. 16\(^a\); the Șuffah (the corridors of the Prophet's mosque), and the Ashāb as-Șuffah (the companions of the Prophet who, owing to their poverty, lived in the corridors of the mosque), fol. 18\(^b\); the place where the Prophet usually held the funeral prayers, fol. 19\(^a\); the wearing apparel of the Prophet, fol. 19\(^b\); his gold and silver rings, fol. 23\(^a\); his silver-mounted iron ring and its engraving, fol. 23\(^b\); how the Prophet's ring fell into a well in the time of the third Caliph, fol. 24\(^a\); the sandals and shoes of the Prophet, fol. 24\(^b\); his Mīswāk (toothbrush), fol. 25\(^a\); his comb, collyrium box, looking-glass, etc., fol. 25\(^b\); his persistency in cutting his moustache, fol. 25\(^b\); the white hairs of the Prophet, fol. 26\(^a\); how the Prophet used to dye his hair with henna, fol. 27\(^a\); how he disliked black dye, fol. 27\(^b\); description of his hair, fol. 28\(^a\); how he used to draw blood from his body by cupping, fol. 28\(^b\).

**PART III.**

The military expeditions of the Prophet, from his first military movement, preceding the battle of Badr, to the treaty of Ḥudaibiyah, foll. 30\(^a\)-44\(^a\).

**PART IV.**

A continuation of the chapter on the Prophet's military expeditions, from the conquest of Khaibar to the preparation of the raid on Balqā' under Usāmah bin Zaid, foll. 44\(^b\)-62\(^a\).

**PART V.**

A brief chronicle of the prominent events connected with the Prophet's life, from the first year of the Hijrah to Rabi' I, A.H. 11 = A.D. 632, foll. 62\(^b\)-65\(^a\); how the Jews made an attempt to cast an enchantment over the Prophet, fol. 65\(^a\); how the Prophet was poisoned by a Jewish woman, fol. 66\(^b\); the Prophet's last visit to the cemetery of Baqī' and his prayer for his relatives and the Muslim martyrs, fol. 67\(^b\); the last illness of the Prophet, fol. 68\(^a\); the appointment of Abū Bakr as his successor, fol. 70\(^a\); the death of the Prophet, fol. 71\(^b\); the number of the days of his illness and the date of his death, fol. 72\(^b\).
The work is mentioned in Ḥāj. Khal., vol. iii, p. 635. No copy of the work is noticed in any other catalogue.

The present copy, dated Tuesday, the 26th Du‘l-Hijjah, A.H. 887 = A.D. 1483, was transcribed by Aḥmad bin ‘Alī al-Alwāḥi, who gives his name at the end of each part.

The colophon runs thus:—

نجز جميع الكتاب وَلله تعالى الحمد وَالمنه في يوم الثلاثاء سادس عشر من شعبان من الحجة الصفراء سنة سبع و٢٠٠٣ وثمانين وثمانية - علامة
نفسه قصير رحمة ربي [ أحمد بن علي الاواحي ] الراجي الوعو وَالمغرفة

له ولوالديه وَلما قرأاه ربي وَنظر فيه وَذي بَغدر ميما وَدائم...

The colophon is followed by a note written by Aḥmad bin Aḥmad bin ‘Alī al-Hudaidi, a disciple of Najmaddīn Ibn Fahd (d. A.H. 855 = A.D. 1480), who states that the scribe, Al-Alwāḥi, read the present work with him from beginning to end, and that he authorised him to narrate his teaching.

A fly-leaf at the end contains a note by the scribe, Al-Alwāḥi, who states that he also read this work under Fakhhraddīn Abū ‘Amr ‘Uṣmān bin Muḥammad ad-Dimī (d. A.H. 908 = A.D. 1503; see An-Nūr as-Sāfir, fol. 23ª), who traces his Iṣnād from the author, Ad-Dimyāṭī, through two intermediate links, viz., Abū Muḥammad ‘Abdarrāḥīm bin Muḥammad bin ‘Abdarraḥīm al-Hanafi (d. A.H. 851 = A.D. 1447; see Mu‘jam of Ibn Fahd, fol. 118ª) and Abū ‘Umar ‘Abdal’azīz bin Muḥammad bin Ibrāhīm bin Sa’dallāh bin Jamā’ah al-Kinānī (d. A.H. 767 = A.D. 1366; see Ad-Durar al-Kāminah, vol. i, fol. 293ª). The reading was completed in several sittings, the last of which was held on Friday, the 10th of Jumādā I, A.H. 900 = A.D. 1495. The note runs thus:—

الحمد لله وَكفى وَسلام على عبادة الذين أعطيفهم أما بعد فقد قرأ
العبد الغفير إلى الله تعالى الشيخ شهاب الدين أحمد بن عبد الغفير إلى
الله تعالى معز الدين علي بن الشيخ شهاب الدين أحمد الشهير باللواحي نفع
الله به على سيدا (و) صوانا عبد الغفير إلى الله تعالى الشيخ الإمام العالم
العلامة حافظ العصر نظر الدين أبي عمرو عثمان بن المرحوم الشيخ شمس
الدين محمد بن المرحوم عثمان الشهير بالديمي نفع الله بعلوه جميع كتاب
المزمى بالمعتصر في سير سيد البشر مع الإمام العالم الحافظ أبي محمد
The above note is attested by ‘Uṣmān bin Muḥammad ad-Dimī thus:—

*صحيح ذلك و كتبه أشعمان بن محمد الدمدي عفي الله عنه*

Written in small cursive Naskh, with the headings in red. The MS. seems to be somewhat defective after foll. 8⁰, 9⁰, 19⁰, and 70⁰.

---

**No. 1008.**

foll. 335; lines 29; size 11½ x 8; 8 x 4½.

**TAWSĪQ ‘URA’L-ĪMĀN FI TAFDĪL HABĪB AR-RĀHMĀN.**

A comprehensive work on the excellence, miracles, prerogatives and character of the Prophet, together with an account of some miracles of saints.

Beginning:—

الحمد لله ذي الربة و السلطان و النعمة و الامتنان

اما بعد هذا كتاب توثيق عرى الإيمان في تفضيل حبيب الرحمن وهو

مرتب على اربعة اركان الخ

The work, which is based on the Kitāb ash-Shifā' of Qādī 'Iyād (No. 991 above), is divided into four Rukn, each subdivided into several Qism and Bāb. The four Rukn are as follows:—

Rukn I. The excellence and miracles of the Prophet, fol. 4b.
Rukn II. His manners, character and special attributes, fol. 72a.
Rukn III. His ready assistance to those who called on him for help, fol. 178b.
Rukn IV. Some miracles of saints, fol. 249b.

The last Rukn is slightly incomplete at the end. It breaks off abruptly in the middle of the seventh Bāb, dealing with the virtues and miracles of the well-known ten companions, whose admission to Paradise was foretold by the Prophet.


Written in fair Nasḵb, with the headings in red.
Not dated. Probably 16th century.
Slightly worm-eaten and water-stained throughout. Foll. 332-335 are seriously damaged.

The title-page contains seals and signatures of several former owners of the MS., the earliest of which is dated A.H. 1023 = A.D. 1614.

No. 1009.

foll. 151; lines 32; size 11½ × 8; 8½ × 4½.

خلاصة السيرة النبوية و زيادة القصص المحدثة

KHULĀŠAT AS-SĪRAT AN-NABAWĪ-YAH WA ZUBDAT AL-QIṢAṢ AL-MUḤAMMADĪYAH.

A compendious work on the life of the Prophet, being an abridgment of the Sirat of Ibn Hishām.
The title-page reads thus:—

The title-page reads thus:—

Author: Abdallāh bin al-Ḥādī bin al-Imām al-Mu‘ayyad-billāh Yahyā bin Ḥamzah bin Rasūlallāh, b. a. d. 1330, wrote a voluminous work on the Zaidi law, entitled Al-Intisār, and commentaries on the Muqaddimah of Ibn Bābāshād (d. a. h. 500) and the Kāfiyah of Ibn Ḥājib (d. a. h. 546). This Al-Mu‘ayyad-billāh Yahyā died in the fort of Hiran in a. h. 547 (a. d. 1346), and was buried at Dimār. See ‘Aqīlat ad-Daman, vol. 76; See also Brock, vol. ii, p. 186, where it is stated that his death took place in a. h. 749 (a. d. 1348).

We are told in the preface that Abū Ishāq al-Muṭṭalibī (d. a. h. 518) wrote a comprehensive work on the life of the Prophet, which was subsequently abridged by ‘Abdalmalik bin Hishām (d. a. h. 518). As this abridgment of Ibn Hishām was still too lengthy and tedious for students, our author abridged it in the present concise form, omitting verses and long anecdotes.

The present abridgment, like the original text, is not divided into chapters. It treats briefly of the most prominent events connected with the Prophet's life, from his birth to his death, ending with an elegy on him, composed by Ḥassān bin Ṣābit.
Colophon:—
تم كتاب سيرة رسول الله… برسم مالكبا سيدنا القاضي
العلامة الزاهد الفيماحعمادي وسراج المتقي ونباسة الشيعة الميامين.
و نجل الأباب المطهرين يحيى بن الحسين طول الله عرفة.
وكان الفرار من زهر هذه النسخة المبارة خاصه يوم الأحد ثامس يوم من
شهر شوال سنة ثمانية ولف وذاك على يد الفقير…حسن
بن يحيى… آنسى عقبي الله عنه.

According to the above colophon, the present copy, dated A.H. 1080 = A.D. 1670, was transcribed by Yahyā al-Ānisī at the instance of Yahyā bin al-Husain, a nobleman of Sanʿā, who died in A.H. 1090 = A.D. 1679. See Nasamat as-Sahar, vol. ii, fol. 234a.

Written in Arabian Naskh, with occasional rubrics and some marginal notes. Foll. 53rd and 55th contain large gaps.

The title-page and the last folio contain several notes by former owners of the MS.

No. 1010.
fol. 331; lines 17; size 10 × 6\frac{1}{2}; 7\frac{1}{2} × 4.

المتقدقف في سيرة النبي المصطفى

AL-MUNTAQĀ FĪ SĪRAT AN-NABĪ
AL-MUṢṬAFĀ.


Beginning:—
الحمد لله الذي خلق نور محمد صلى الله عليه وسلم قبل الإنسيا،
[الشيام] ثم خلق من نورة العرش و السكرسي و اللوح و القلم… سبأ]
اما بعد فانه يقول بخادم الحجدين النبوية سيد [الدين] محمد بن المعاو
الكازرونی المدنی جعله الله مم جعل كتابه حجة كلمه الله.
Hāj. Khal., vol. vi, p. 167, curiously enough, mentions that the work was originally written in Persian by Muḥammad bin Mas‘ūd al-Kāzarūnī; and, after enumerating all the divisions, which exactly agree with those in the present copy, remarks that it was translated into Arabic by Al-Kāzarūnī’s son, ‘Affifaddīn.

An excellent account of this work is given in Lib. Pers. Cat., vol. vi, No. 484, where it has been held that the work was originally composed in Arabic, and that Hāj. Khal. has confounded the works of the father and the son. The Persian translation, rendered by ‘Affifaddīn, was completed at Shirīz in A.H. 760 = A.D. 1359, that is to say, two years after the death of Sa‘īdaddīn Muḥammad al-Kāzarūnī.

For the contents and other particulars of the work see Lib. Pers. Cat., loc. cit. For other copies of the Arabic text see Waliaddin, No. 883; and Yenī, No. 857. See also Br. Mus., No. 920, where it is designated as كتاب مروود المقبي.

Written in ordinary Nastaʿliq. Slightly worm-eaten.
Dated Friday, the 21st Rajab, A.H. 1257 = A.D. 1841.

No. 1011.

foll. 63; lines 17; size $7\frac{3}{4} \times 5\frac{1}{2}$; $5\frac{3}{4} \times 4$.

اِلْإِشْرَاهُ إِلَى سَيْرَةِ الْمُصْطَفّي

AL-ISHĀRAH ILĀ SĪRAT AL-MUṢṬAFĀ.


The full title of the work, as stated in Hāj. Khal., vol. i, p. 308, is الاشارة الى سيرة المصطفى وتأريخ من بعده من الخلفاء.

Beginning:

بعد حمد الله القهار وسلام على المصطفى المنتشر وآله

معجبه الاظمار ما طرد الليل الاظمار الغ

We are told in the preface that the author wrote the present work at the request of Qādī’l-Qudāt Jalāladdin (i.e. Muḥammad bin ‘Adbarraılmān bin ‘Umar al-Qazwīnī, who was born in A.H. 666 = A.D.
1267, and died in A.H. 739 = A.D. 1338; see Ad-Durar al-Kāminah, vol. ii, fol. 159°, extracting material from his other, more detailed, life of the Prophet, entitled Az-Zahr al-Bāsim fi Sirat Abīl-Qāsim (see Ḥāj. Khal., vol. iii, p. 545).


The present copy, like that noticed in Br. Mus. Suppl., No. 513, ends with a short elegy on the devastation of the Muslim lands by Tartars.

For other copies of the work see Br. Mus. Suppl., No. 513; Berlin, No. 9582; München, No. 448; Ayā Śūfiyah, No. 3164; and Cairo, vol. v, p. 9. See also Ḥāj. Khal., vol. i, p. 308; and Brock., vol. ii, p. 48.

In the following note on the title-page, the scribe, who does not reveal his name, states that the present copy was transcribed from that written by Qādi Jamāladdin Yusuf bin Sharafaddin Mūsā al-Malaṭī (d. A.H. 803 = A.D. 1401; see Tāj at-Ṭabaqāt, vol. ix, fol. 25°), whom the author had authorized to read the work in his presence and to copy it from his original:

"nellane munkatbat baykat al-murojim shaykh al-suffah baybobs wqaqī
darya al-marṣīya jamall ad-dīn yusuf bin sharf al-dīn musī al-malī ḍīq
Ajas al-musaff shaykh jamall ad-dīn al-muṣawwar baybq qarātun ilāhim wnellane mi aslāh
Qablatu al-natsēh suṣṣa bismi allāh"

Written in distinct fair Naskh on thick creamy paper, with some marginal notes. Not dated. Probably 17th century.

The last three folios have been supplied by a later hand, with the following note at the end:—
An account of the Prophet’s birth and his early life, concluding with his marriage with Khadijah, the daughter of Khuwailid.

Author:  Abu’l-Hasan Ahmad bin ‘Abdallāh bin Muḥammad al Bakri ابوعنس احمد بن عبد الله بن محمد البكري.

Beginning:
الحمد لله الذي خلق روح جميل محمد صلى الله عليه و آله قبل خلق الإرثاى............. وبعد فاعلها الإرثاى لسماع الأخبار الوداعة في شان فضائل النبي الكريم و الطالب لسماع الآثار المثبتة في بيان شمائل الرسول المكي المدني الهاشمي الغم.

The author, Al-Bakri, whose dates are not known, was evidently a Shi‘ah and a native of Baṣrah. In Br. Mus. Suppl., No. 514, it is suggested that he must have lived before a.h. 784 = a.d. 1382.

The present work, which for the most part contains fabulous accounts of the Prophet, was written, as the author tells us in the preface, to be recited in the religious assemblies usually held every year in the month of Rabi‘ I.

For the contents of the work see Berlin, No. 9525. For other copies see India Office, No. 1034 v; and Br. Mus. Suppl., No. 514 See also Háj. Khal., vol. i, p. 483; and Kāshf al-Hujub, fol. 20a.

The work has been printed, viz., in a.h. 1258.

Written in fair Naskh, within double red and blue ruled borders. A few folios after fol. 19 seem to be wanting.

Not dated. Probably 18th century.
No. 1013.

foll. 45; lines 21; size 7½ x 6; 5½ x 3½.

GAYAT AS-SU'ÚL FÍ KHAṢÁ'IS AR-RASÚL.


Beginning:—

أَمْنَ جَلَالُ اللَّهِ عَلَى أَفْضَالِهِ وَإِشْكُرَةِ عَلَى تَوَارِي أَلَٰهَهُ وَبَعْدَ فَهُذَا مَخْتَصِرُ نَافِعٍ إِنْ شَاءَ اللَّهُ طَآَعِي نِيْماً مَّعَيْنِيَا لَيْكُمَا بِخَصَائِصِ أَشَْرَف

المَكْطُوْبَيْنِ وَأَفْضَاءِ السَّابِقِيْنِ وَالْلَّهِيْنِ الْمَعْرُوفِ بَيْنَ الْتَّلْقَىِ

The work is divided into four Anwâr, each being subdivided into two Qism. Each Qism is again subdivided into numerous short Masâ'il. The four Anwâr are as follows:—

I. Fol. 2a.

* النَّعَى الْأَوَّلِ الْرَّاجِبَاتُ وَالْعَجْمَةُ فِي اِخْتِصَامِهَا بِهِ زِيَادَةً

II. Fol. 12a.

* النَّعَى الثَّانِي مَا اِخْتُصِ بِهِ مَلَّ اللَّهِ عَلَى وَسَلَّمَ مِنْ

* الْبَعْضَيْنِ وَذَلِكْ مَكْرُوْهُ

III. Fol. 17a.

* النَّعَى الْثالِثُ مَا اِخْتُصِ بِهِ مِنْ الْمَبَاحَاتِ وَالْطَّفِيقَاتِ

* تَوْسَعَةً عَلَيْهَا وَتَتَبِيِّنُهَا عَلَى أَنَّ مَا خَصَصَ بِهِ مَنْ

* الْبَعْضَيْنِ بِلَيْبِيهِ مِنْ طَاعَةٍ وَبِأَنَّهُ غَيْرَةٌ

IV. Fol. 29b.

* النَّعَى الْرَّابِعُ مَا اِخْتُصِ بِهِ مَلَّ اللَّهِ عَلَى وَسَلَّمَ مِنْ

* الْفَضَّلَيْنِ وَالْكَرَامَاتِ

The work ends with a Khâtimah, dealing with some especial miracles of the Prophet.

In the following concluding lines, we are told that the author wrote the present work at Cairo, in Rabi' II, A.H. 767=A.D. 1365, when he was still thinking of adding some new material:—

No. 1014.

•
fol. 150; lines 13; size 10 x 7½; 7½ x 5.
(MS. contains two separate works, bound together.)

fol. 1-79b.

I.
The Same.

An incomplete copy of the preceding work, beginning like the above and breaking off abruptly in the middle of the second Qism of the fourth Nau‘ (نوع).

II.

شيائل النبی

SHAMÂ’IL AN-NABĪ.

A defective copy of the Shamâ'il an-Nabi of At-Tirmidî (see No. 980 above).

Several folios at the beginning are wanting. It opens abruptly with a portion of the chapter dealing with the wearing apparel of the Prophet (بـ: (ب) ما جاء في لباس رسول الله قيلة بذت مكرومة قالت رأيت النبي صلى الله عليه وسلم و عليه اسم الله الح.)

Written in fair bold Naskh, with the headings in red. Not dated. Probably 17th century.
No. 1015.

foll. 29; lines 23; size 8 × 6; 5 × 4.

(Three tracts bound together.)

I.

Mawrid as-Sādī fī Mawlīd al-Hādī.


Beginning:

الحمد لله على ما من جمع من الفهم و ممن من الفهم و دفع من الستم

The author, a traditionist of some reputation and the teacher of ‘Umar Ibn Fahd al-Makkī (d. a.h. 885 = a.d. 1480), was born at Damascus in Muḥarram, a.h. 777 = a.d. 1375, and was educated at his native city under several eminent scholars. After completing his education he made a pilgrimage to Ḥaramain, and visited several other places, such as Egypt, Ba‘labakk and Aleppo. He held at Damascus the post of Imām of the Nāṣirī mosque; and subsequently, in a.h. 837 = a.d. 1434, he was appointed Principal of the Dār al-Ḥadīṣ al-As ráfiyāh. He wrote a large number of books, some in verse and others in prose. Besides the present work, the following compositions of his are enumerated in the Mu‘jam of Ibn Fahd (fol. 229b):

1.  جامع المختار في مولد المختار, in three vols.
2.  بديعة البيان عن موت الأعيان, a comprehensive versified work, containing altogether one thousand verses.
3.  مقدون الدور في علم الأثر, another versified work, on the science of tradition.
4.  اللطف الرائق في مولد خبر الخلافات, an account of the Prophet’s birth.
5.  السراج الروهام في ازدوج المعراج, an account of the Prophet’s ascension to heaven.
6. an account of the Prophet’s death.
7. a work on Hadīṣ.
8. an orthographical dictionary of such names of traditionists as are written similarly, and are therefore liable to be confounded with each other.
9. a treatise dealing with some errors found in the work of Ad-Dahabī, entitled Al-Muṣṭabīh.

He died at Damascus on Friday, the 27th Rabī' II, A.H. 842 = A.D. 1438. See Mu‘jam of Ibn Fahd, fol. 229b; Al-Qabas al-Ḥāwi, vol. ii, fol. 79b; Dustūr-al-I‘lām, fol. 146b; and Tāj at-Ṭabaqāt, vol. ix, fol. 190a.

No copy of the work is noticed in any other catalogue.

Written in fair Naskh. Dated Friday, the 23rd Rabī’ I, A.H. 1050 = A.D. 1640.

Scribe: Muhammad bin Ali bin ‘Umar bin Ahmad bin ibn Bakkur al-warāqī al-shāfi‘i.

II.

عرف التعريف بالمولود المشرف
URF AT-TA‘RĪF BI’L-MAWLID ASH-SHARĪF.

A short tract dealing with the Prophet’s birth and his distinctive attributes, by Shamsaddin Abūl-Khair Muhammad bin Muhammad bin Muhammad bin ‘Ali bin Yūsuf al-‘Umari ad-Dimashqī ash-Shirāzī, commonly called Ibn al-Jazari.

Beginning:

الحمد لله الذي جعل شعب ربيع الأول بالمولود الشريف ربيع القلوب
و جعله عن عبادة الغموم و أزال بوجوده الكروب

The author, Ibn al-Jazari, was born on the night of Saturday, the 25th Ramadān, A.H. 751 = A.D. 1350, at Damascus, where he was brought up and educated. He held several distinguished posts in his native city, and founded a Madrasah in which he delivered
lectures on the Qurān. In a.H. 798—A.D. 1396 he sailed from Alexandria for Brussa, where he gained the favour of Sultan Bayazid I (a.H. 792–805—A.D. 1389–1403). After the overwhelming defeat of Bayazid I, in a.H. 804—A.D. 1402, by Tamerlane, our author attached himself to the service of the latter, and proceeded with him to Samargand, where a large number of pupils thronged round him for lessons in Ḥadīṣ, Qurān and other branches of Muhammadan literature. After the death of Tamerlane, he was appointed Qādi of Shīrāz, where he settled permanently and wrote a large number of books. He died on Friday, the 5th Rabi‘ I, a.H. 833—A.D. 1429. See Mu‘jam of Ibn Fahd, fol. 275a; Tāj at-Ṭabaqāt, vol. ix, fol. 148b; Dustūr al-I‘lām, fol. 32a; Al-Qabas al-Ḥāwi, vol. ii, fol. 116a; and Mujmal Faṣiḥi, fol. 281b.

No copy of the present tract is noticed in any other catalogue.

Written in the same hand, and by the same scribe, as the first tract.

Dated Thursday, the 13th Rabi‘ II, a.H. 1050—A.D. 1640.

III.

تحقق المصم في عمل الهون

HUSN AL-MAQSAD FĪ ‘AMAL AL-MAWLID.

In this short tract the author, Jalaladdin abDarrahmān bin Abi Bakr as-Suyūṭi جال الدين عبد الرحمن بن ابي بكر السيوطي (d. a.H. 911—A.D. 1505; see Lib. Cat., vol. v, part i, No. 123), sets out to prove that the celebration of the Prophet’s birthday is fundamentally lawful in Islam.

Beginning:—

الحمد لله و سلام على عبادة الذين اصطفّى و بعد فقد وقع السوال عن عمل المولد النبوئي في شهر ربيع الأول ما حكمه من حيث الشرع و هل هو منجم ومجدوم و هل يثاب فاعله ان لا و الجواب عندي ان أصل عمل المولد الذي هو اجتماع الناس و قراءة ما نيسر من القرآن و زوايا الاختصاب الواردة في مبدأ امر الغيبي على الله عليه و سلم ما وقع في مولدة من الآيات ثم يبد لهم سماث ياكونو و ينصفون من غير زيادة على ذلك من البديع الذي يثب عليها صاحبه لما فيه من توظيف فنر الغيبي على الله عليه و سلم و ظهور الفرح و استبشر بمولادة الشريف المع
The tract begins with a short account of Al-Malik al-Muẓaffar Abū Saʿīd Kūbkuri of Irbil (a.h. 586–630 = A.D. 1190–1232), who is said to have been the first sovereign to celebrate the Prophet's birthday on a grand scale.

Another copy of the present tract is noticed in Berlin, No. 9544. See also Ḥāj. Khal., vol. iii, p. 69; and Brock., vol. ii, p. 157.

Written in the same hand, and by the same scribe, as the first tract.

Dated a.h. 1050 = A.D. 1640.

---

**No. 1016.**

foll. 244; lines 25; size 12 × 8; 8 × 5.

**BAHJAT AL-MAḤĀFIL WA BUĞYAT AL-AMĀṢIL.**

A compendious work on the life, features, manners and character of the Prophet.

Author: 'Imādaddin Abū Zakariyā Yahyā bin Abī Bakr al-ʿĀmirī ʿAbd al-dīn ibn Zaykā biyʿṣīb ibn Abī Nāṣr al-ʿĀmirī.

A short life of the author is given in a note on the title-page, where it is stated that he was a disciple of Muḥammad bin Muḥammad bin Muḥammad bin Muḥammad bin ʿAbdallāh bin Fahd al-Makkī (d. a.h. 871 = A.D. 1466; see Muʿjam of Ibn Fahd, fol. 278b), the author of *Kaṭāb al-ʾaṣrāf ʿalā al-dīn* and *Kaṭāb al-ʾaṣrāf ʿalā al-ṭabīḥ.* Besides the present work, our author wrote several other works, including *Al-Muṣṭafā fi ʿl-Ṭabīḥ* (see Ḥāj. Khal., vol. iii, p. 519; see Hand-list, No. 2858); and *ṣūrūl al-zamān.* He died on the 10th Jumādā II, a.h. 893 = A.D. 1488, and was buried at Qubbatu Kharad (قَبْطَةُ ٱلسَّرَّ) in Tihāmah. See also Brock., vol. ii, p. 72.

Beginning:—

- المصدح لله الواحد المترحيم سواء القاضي المثلا

Among his numerous sources, the author names the following in the preface:—

1. *As-Sirat al-Kubra,* by Muḥammad bin Ishāq al-Muṭṭalībī (d. a.h. 151 = A.D. 768).

2. An abridgment of the same, by ʿAbd al-Malik bin Hishām (d. a.h. 218 = A.D. 833).

The work is divided into three *Qism*, each being subdivided into several *Bāb*. The three *Qism* are as follows:—

*Qism* I. A short chronicle of the prominent events connected with the life of the Prophet, from the date of his birth to that of his death, in six *Bāb*, fol. 2v.

*Qism* II. The various names of the Prophet, his outward appearance, distinctive attributes and miracles, in four *Bāb*, fol. 168a.

*Qism* III. The manners, character, excellence and sayings of the Prophet, in four *Bāb*, fol. 183a.

The work was completed, as stated in a note at the end, on Sunday, the 14th Ramadān, *A.H. 855 = A.D. 1451*.

For other copies see Berlin, No. 9590; Paris, No. 1976; India Office, Nos. 173-5; Stewart, p. 33; Yeni, No. 825; Râmpûr, p. 653; and Āṣafiyah, p. 868.

Written in fair *Naskh*, with occasional marginal notes ascribed to Al-Ashkhār al-Yamānī (*d. A.H. 991 = A.D. 1583*), a short biography of whom is given on the title-page, where it is stated that he wrote a commentary on the present work (see No. 1017 below).

The first two folios are supplied in a later hand.

Dated Saturday, the 24th Muḥarram, *A.H. 932 = A.D. 1525*.

Several notes by former owners of the MS. are found on the title-page as well as at the end.

Six fly-leaves at the beginning contain miscellaneous notes and extracts from various books.

---

**No. 1017.**

foll. 296; lines 21; size 10 x 6 1/2; 7 1/2 x 4 1/2.

شرح *بِحْجَةَ الْبَحَائلِ*

**SHARḤ BAHJAT AL-MAḤĀFIL.**

A rare copy of a commentary on the preceding work.

The author does not reveal his name; but the fact that the
Present commentary includes verbatim all the notes by Al-Ash'khar al-Yamani, found in the margins of the preceding work, gives us reason to believe that it is the work of the same Al-Ash'khar, whose full name is Jamâladdin Abû 'Abdallâh Muḥammad bin Abî Bakr bin 'Abdallâh al-Ash'khar al-Yamani. He was a disciple of Ibn Ḥajar al-Ḥaiṣâmi (to whom he refers, as his Shaikh and teacher, in the present work, fol. 109, 75a, and 185a), and was born in A.H. 945 = A.D. 1538. Besides the present work, he wrote a versified work on grammar, entitled الفقه في النصر; a poem on the principles of law; a versified version of Al-Iṣlāḥ, a work on Shâfî'ī law by Sharaḍddin Ismâ'il bin Abî Bakr al-Muqrî al-Yamani (d. A.H. 837 = A.D. 1433); and an abridgment of a work of Abu'l-Ḥasan Āḥmad bin Muḥammad bin Ibrâhîm al-As̲h'ārî, entitled التفاحة في علم المساحة (see Hâj. Khal., vol. ii, p. 326). He died in A.H. 991 = A.D. 1583. See An-Nûr as-Sâfir, fol. 198a; and Al-La'âli al-Muḍîyah, fol. 263a.

Beginning:
الحمد لله قال الشيخ و ب إستعين و عليه التولّي - احمذك اللهم على ما اسبت مت نعمالك القوام الشوامل و اشتركي على ما أجزت من أئلك العوام القوامل .................. و بعد فان ببيجة المطال لللأمام المحافظ ابي زكريا يحيي بن ابي بكر العامري العلامة الفاضل ل ما كامت من الخس الكذب الفخ

Incomplete at the end. It breaks off in the beginning of the third Bab of Qism III.

No other copy of the work is known to exist.

Written in fair Nasta'liq, with quotations from the text in Naskh. Slightly water-stained and worm-eaten. Short lacunae are numerous.

Not dated. Probably 18th century.
No. 1018.

foll. 241; lines 31; size 11 × 7; 8 × 5.

العجَزاَت والخصائِص النبوِية

AL-MU’JIZAT WA’L-KHASA’IS AN-NABAWIYAH.

A work on the miracles and especial attributes of the Prophet, by Jalālādīn ‘Abdarrahmān bin Abī Bakr bin Muḥammad as-Suyūṭī (d. a.h. 911 = a.d. 1505; see Lib. Cat., vol. v, part i, No. 123).

In an endorsement on a fly-leaf at the beginning, the work is entitled Kījāyat at-Ṭālib al-Labiḥ Fi Khasa’īs al-Habīb, under which title the work has been printed in Ḵaḍarābdād (Deccan), a.h. 1319. In Ḥāj. Khal., vol. iii, p. 140, it is designated Al-Khasa’īs an-Nabawiyyah; but the author himself, in his autobiography given in the Ḥusn al-Muḥāḍarāh, fol. 82a, calls the work Al-Mu’jizat wa’l Khasa’īs an-Nabawiyyah.

Beginning:—

الحمد لله الذي أطلع في سماه البوأ سرلحا لمعا و قدما مغيرة

هذا كتاب مرقوم يشهد بفضله المقربون و سهاب مرقوم يعبيون بوابل الأطروش و القرابون كتاب نفيس جميل معلوه مى الكتب معل الدرا مى الكليل أو مرجع السجدة مى أرى التنزل المغ.

We learn from Ḥāj. Khal., vol. iii, p. 140, that As-Suyūṭī spent twenty years in collecting materials for the present work. In it he enumerates more than one thousand miracles and special attributes of the Prophet. Ḥāj. Khal. states further that the author wrote an abridgment of the present work, with the title Unmūḍaj al-Labiḥ ji Khasa’īs al-Habīb.

For other copies see Berlin, No. 2576; Paris, No. 1978; Alger, No. 1687; Cairo, vol. i, p. 338; Köpr., No. 283; and Ḁāṣafīyah, p. 624. See also Brock., vol. ii, p. 146.

Written in ordinary Naskh, with the headings in red. The first folio is supplied in a later hand.

Dated the 22nd Dū’l-Hijjah, a.h. 1001 = a.d. 1593.

A fragment of the preceding work, with the following spurious beginning:

The same.

It corresponds with fol. 147th to the end of the copy noticed above, and begins abruptly with a portion of the chapter on the Prophet's miracle in making water gush out from between his fingers

Written in cursive Naskh, with the headings in red.
Dated Monday, the 22nd Rabi' I, A.H. 1051 = A.D. 1641.
The title-page contains the signatures of several former owners of the MS. There is also a seal of Sayyid Şadraddin Aḥmad of Būhār, dated A.H. 1307 = A.D. 1889.
Author: Zainaddin 'Abdarra'uf Muhammad bin Taj al-Árifin bin 'Ali bin Zain al-'Abidin al-Haddâdi al-Munâwî, ash-Shâfi'i

(d. A.H. 1031 = A.D. 1622; see Lib. Cat., vol. v, part ii, No. 420).

Beginning:

الحمد لله تعالى و كفى و السلام على أشرف الرسل المصطفى و بعد
فيقول العبد الضعيف الواثق بمطر الطيف عبد الرحمن ابن المخازن هذه
عجالة سنية على الخصائص الدربية للجمال السبطي المسمى الموذج

*الطيب الغَنْمِيَّة*

We learn from Hâj. Khal., vol. i, p. 467, that besides the present work Al-Munâwî wrote a copious commentary on the Unmûdaj al-Labîb of As-Suyûti, entitled توضيح فقه الرواف المعيب.

The work is divided into two Bâb, the first dealing with the distinctive attributes of the Prophet, and the second with his special characteristics and prerogatives.

For other copies see Br. Mus., No. 186; and Cairo, vol. i, p. 290.

Written in good Naskh, with a tastefully illuminated frontispiece, within double red and blue ruled borders. The quotations from the text are in red.

Dated Tuesday, the 23rd Rabi' II, A.H. 1291 = A.D. 1874.

Scribe: مسكون أحمد.

---

No. 1021.

foll. 469; lines 25; size 10½ × 7½; 7 × 4.

المواهب اللدنية بالمغ المبدعة

AL-MAWĀHIB AL-LADUNIYAH BI'L-MINAH AL-MUḤAMMADIYAH.

The well-known life of the Prophet, by Shihâbaddin Abu’l-Abbâs Ahmad bin Muhammad bin Abi Bakr al-Khatîb al-Qasṭallâni ash-Shâfi’i.

Shehab al-Din al-Bulbul, bonnie past Muhammad bin Abi Bakr al-utkif al-qasralani shâfi’î (d. A.H. 923 = A.D. 1517; see Lib. Cat., vol. v, part i, No. 169).

Beginning:

رَبِّ أَنْذِرْنَا مِنِ الدُّنِيَا رَحْمَةَ ......... الْحَمْدُ للهِ الَّذِي أَطْلَعَ فِي سُلَاحِ
In Hâj. Khal., vol. vi, p. 245, where the work is said to be a very useful and good production of its kind, it is stated that As-Suyûṭî was much prejudiced against this work, and publicly made disparaging remarks about it, because Al-Qaṣṭallâni had quoted passages from one of his works without mentioning his name. Al-Qaṣṭallâni, having been informed of this by Shaikh al-Islâm Zakariyâ Al-Anşâri (d. A.H. 926=A.D. 1520), proceeded from Cairo to Ar-Rawdah to apologise to As-Suyûṭî in person.

It is stated at the end that the original draft of the work was finished on the 2nd Shawwal, A.H. 898=A.D. 1493, and that the author’s fair copy was completed on the 15th Sha’bân, A.H. 899=A.D. 1494.

For the contents of the work see Berlin, No. 9591. For other copies see Goth., No. 1795; München, Nos. 454, 455; India Office, Nos. 179, 180; Nür ‘Uşmâniyâh, Nos. 3432-41; Yeni, No. 905; Ayâ Şûfiyâh, No. 3489; Köpr., No. 1176; Hamidiyâh, No. 994; Cairo, vol. i, p. 434; Alger, Nos. 1689-91; Râmpûr, p. 661. See also Brock., vol. ii, p. 73.

The work has been printed, along with its commentary, by Az-Zarqâni (d. A.H. 1122=A.D. 1710) in eight volumes, Bûlûq, A.H. 1278. The text has been reprinted in Cairo, A.H. 1281.

Written in Naskh, with notes and emendations in the margins. Not dated. Probably 17th century.

A fly-leaf at the end contains a few Hadîş, dealing with the excellence of knowledge.

---

**No. 1022.**

foll. 246; lines 29; size $12 \times 8\frac{1}{2}$; $8\frac{1}{4} \times 5\frac{1}{2}$.

The Same.

Another incomplete copy of the same work, beginning as usual and ending with the fifth Maqṣad (on the Prophet’s ascension to heaven).

Written in fair Naskh, with the headings in red.

Dated A.H. 1185=A.D. 1771. According to a note at the end, foll. 98-116, 184-187 and 237-246 were supplied in a later hand in Jumâdâ I, A.H. 1217=A.D. 1802.
No. 1023.
fol. 218; lines 23; size 8×6; 6½×3½.

 latina

Hashiyah 'ala'l-Mawâhib Al-Laduniyyah.

A gloss on the preceding work, by Shamsaddin Muhammad bin Aḥmad al-Khaṭīb aš-Šawbari شمس الدين محمد بن أحمد الخطب الشوباري.

Beginning:

حمدًا لمن أثار [من] مشكّة محمد بصائر المواهب اللدنية ....

وبعد فبّدة حوافشي رقية و معان دقيقه جرتها عن كتاب المواهب اللدنية مما رجده بالخط شيطنا شمس الملك والدين خاتمة العلماء

• الرستقين محمد بن أحمد شهاب الدين الشوباري الغ

The author, Aš-Šawbari, a distinguished scholar, deeply-versed in Shâfi‘i law, and commonly called the Shâfi‘i of the age, was born at Shawbar (a village in Egypt) on the 21st of Ramadān, A.H. 977 = A.D. 1570. After finishing his primary education at home, he and his brother, Aḥmad aš-Šawbari (d. A.H. 1066 = A.D. 1656), journeyed to Munyatu Rūh, where both of them attended the lectures of Ahmad bin Ṭalî aš-Shinnawī (d. A.H. 1028 = A.D. 1619). Afterwards our author went to Cairo, where he was admitted to the Jāmi‘ al-Azhar. After completing his education there, he was appointed professor of Shâfi‘i law in the same institution. He wrote several works. Besides the present work, the following compositions of his are enumerated in the Khulāṣat al-Aṣār, vol. iii, p. 386:—

1. حاشية على 3; حاشية على شرح الفقه. 2; حاشية على شرح المنهج. 3; حاشية على العباد. 4; شرح الأربعين لابن حجر.

He died on the night of Tuesday, the 26th Jumādā I, A.H. 1069 = A.D. 1659. See Khulāṣat al-Aṣār, vol. iii, p. 385; 'Iqd al-Jawāhir wa’d-Durār, fol. 185b; Tāj at-Tabaqāt, vol. xi, fol. 160b.

We are told in the preface, as well as at the end, that the author originally wrote glosses in the margins of a copy of Al-Mawâhib al-Laduniyyah. One of his disciples (whose name is not mentioned) copied and arranged them in the present book.
For other copies see Berlin, No. 9594; and Cairo, vol. i, p. 334. Written in Arabian Naskh. The quotations from the text are marked by the word قوله in red.

Dated Wednesday, the 23rd Shawwal, A.H. 1076=A.D. 1666.

---

No. 1024.

foll. 347; lines 31; size 12 × 7 1/4; 7 1/4 × 4 3/4.

TAISIR AL-MATÂLÌB AS-SANÌYAH.

The first volume of a gloss on the same work, by Nûraddin Abu'd-Diyâ' 'Ali bin 'Ali ash-Shabrâmallisi نور الدين أبو الديه علي بن علي على الشعر المقال.

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

'TAISIR AL-MATÂLÌB AL-SUNNÀBI KAYSH ASRAR AL-SAWHÀ AL-LADDHÎ.

Beginning:—

الحمد لله الذي أشرق شمس سماة العلماء أهل الكرامة وجعلهم وبين انبياء إلى يوم القيامة الحاصل.

The author, Ash-Shabrâmallisi, was born at Shabrâmallis (a town in Egypt) in A.H. 997=A.D. 1589. When three years of age, he lost his eye-sight owing to an attack of small-pox. He learnt the Qurân by heart, and received his primary education at his native place; and then, in A.H. 1008=A.D. 1599, his father took him to Cairo, where he studied under 'Abdarrâ'uf al-Munâwî (d. A.H. 1031=A.D. 1622), 'Ali al-Halabi (d. A.H. 1044=A.D. 1634), 'Ali al-Ujhûrî (d. A.H. 1066=A.D. 1655), and several other eminent scholars. He acquired great knowledge in various branches of learning, and held the post of Principal of Jâmi' al-Azhar.

Al-Muhibbî, in the Khulâsat al-Asar, vol. iii, p. 174, tells us that Ash-Shabrâmallisi wrote a large number of books. Most of them were in the hands of his disciples; but they either reproduced them as their own, or lost them through carelessness. Besides the present work and those mentioned in Brock., vol. ii, p. 322, the following compositions of his are enumerated in the Khulâsat al-Asar (loc. cit.):—

1. حاشية على شرح الشمال لابن حجر.
2. حاشية على شرح الوقات الصغير لابن قاسم.
3. حاشية على شرح أبي شجاع لابن قاسم الغزى.
4. حاشية على شرح الجزيرة للقاسم زکريا.

He died on the night of Thursday, the 18th Shawwāl, A.H. 1087 = A.D. 1676. See Tāj at-Tabaqāt, vol. xi, fol. 224a; Khulāsāt al-Āṣar, vol. iii, p. 174; 'Iqd al-Jawāhir Wa'd-Durar, fol. 218b; and Brock., vol. ii, p. 322.

It is stated in the preface that, with the permission of the author, one of his disciples (whose name is not mentioned) began to collect and arrange the work in the end of Ramadan, A.H. 1072 = A.D. 1662. It was completed, as stated in the colophon, on Friday, the 19th Shawwāl, A.H. 1074 = A.D. 1664.

The present volume ends with the chapter on the treaty of Ḥudaiibiyyah between the Prophet and the Quraysh of Mecca.

For other copies see Berlin, Nos. 9595–8; Cairo, vol. i, p. 332; and Nūr 'Uṣmāniyyah, No. 3276.

The present valuable copy, dated Tuesday, the 10th Safar, A.H. 1104 = A.D. 1692, was transcribed by the author's disciple, Kha'lid bin Ibrāhim al-Laqāni (d. A.H. 1104 = A.D. 1692; see Silk ad-Durar, vol. ii, p. 81).

Written in cursive Naskh. The passages quoted from the text have been distinguished by the word قراء in red.

A seal, bearing the name of a certain Sayyid Muḥammad bin Sayyid Dīdār 'Alī, dated A.H. 1231 = A.D. 1815, is found on the title-page.

No. 1025.

foll. 297; lines 31; size 11\(\frac{1}{2}\) × 8\(\frac{1}{2}\); 8\(\frac{1}{2}\) × 2\(\frac{3}{4}\).

تاريخ النفس في احوال نفس النفس
TA'RĪKH AL-KHAMS FĪ AḤWĀL NAFS AN-NAFĪS.

The well-known work on the life of the Prophet, with a short chronicle of the Caliphs and other Muslim rulers, brought down to A.H. 982 = A.D. 1574; complete in two separate volumes.

Author: Ḥusayn bin Muḥammad bin al-Ḥasan ad-Diyārībaki al-Ẓāliki Ḥusain bin Muḥammad bin al-Ḥasan ad-Diyārībaki al-Ẓāliki.

The date of the author's death, A.H. 966 = A.D. 1559, as given in Ḥāj. Khaḍir, vol. iii, p. 177, and Br. Mus. Suppl., No. 517, must be incorrect, for the historical narrative in the present work is brought
down to a.h. 982=a.d. 1574. It ends with an account of the accession of Sultân Murâd III (a.h. 982-1003=a.d. 1574-1595) to the throne of the Ottoman empire, as appears from the following:—

Moreover, the author's contemporary, 'Abdalqâdir bin Shaikh, tells us in the An-Nûr as-Sâfir, fol. 193a, that the author, who was a distinguished scholar of Mecca, was appointed Qâdi of Medina in a.h. 981=a.d. 1573, and that he died in a.h. 990=a.d. 1582, for which year the words تع في صغر form a chronogram.

Vol. I.

Beginning:—

الحمد لله الذي خلق نور نبيه قبل كل آباء الخģ

The present volume ends with an account of the Prophet's marriage with Juwairiyah, the daughter of Al-Ârîş.

For the contents of the work see Berlin, No. 9467. For other copies see Goth., Nos. 1798-1800; Br. Mus. Suppl., Nos. 517, 518; Wien, Nos. 1177, 1178; Leyden, vol. v, No. 197; Paris, Nos. 1980-1983; Alger, Nos. 1585-1588; Cairo, vol. v, p. 50; Kôpr., No. 1035; Yenî, No. 847; İbrâhîm Pâşâ, Nos. 897, 898; Ayâ Şûfiyah, No. 3040; Nûr 'Uşmâniyah, No. 3117; and Wâliaddîn, No. 2357. See also Brock., vol. ii, p. 381; and Hâj. Khal., vol. iii, p. 177.

The work has been printed twice in Cairo, viz., in a.h. 1283 and 1302.

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

Not dated. Probably 17th century.

No. 1026.

foll. 228; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work.

Beginning:—

وقع ائتم عائشة رضي الله عنها وفي الاكتفاء و ائتم رسول الله صلى الله عليه وسلم على ناس صغر فنذك يعنى المتعلق حتى إذا كان قريبًا من المدينة قال اهل الانفس في الصقيقة المبهرة المطهرة الغ
Written in Naskh, within double red-ruled borders.
Not dated. Probably 17th century.

No. 1027.

foll. 212; lines 11; size $8\frac{1}{2} \times 6$; $4 \times 3$.

reib al-qulub fi mawlid al-mahbub

Rabi' al-Qulub Fī Mawlid Al-Mahbūb.

An account of the Prophet's birth, by 'Abdallāh bin Muḥammad Șiddiq al-Wā'iz al-Ahmādbādī. Abdallah bin Muhammad Siddig al-Waiz Al-Ahmadabadi. He was a native of Ahmadoabadd (Gujarat), and flourished in the middle of the 11th century of the Hijrah.

'Beginning:—

الحمد لله الذي اخرج في شهر ربيع الأول جواهر المحمدية

Raddar al-na'aw amr al-fawā'ir fī muḥājirih ĥūri al-muḥādī. Amā badd

فيقول البعد المتنز واق مولاى الغني ذي اللطف الخفيف عبد الله بن

Muḥammad Muḥammad al-Wā'iz al-Ahmādbādī. Ādamma Allāhu 'alaihu in 'abd al-lūd

بمود الناظر البعد والباذري النجف من أطهار نباء وبرواتب ورؤوس

in the uayri le'naqī al-bīm

We are told in the preface that in A.H. 1035=A.D. 1626, when

the author was staying at Medina, he made acquaintance with the

eminent scholars of that place. From them he received a large

number of books for study, and from these books he gathered

material for the present work.

The work begins with the excellence of the month of Rabi' I.

Slightly incomplete at the end.

Written in Naskh, with occasional rubrics.

Not dated. Apparently 19th century.
INSĀN AL-‘UYÜN FĪ SIRAT AL-AMĪN AL-MA‘MŪN.

The well-known work on the life of the Prophet, generally called 
As-Sirat al-Halabiyah; in two separate volumes.

Author: Nūraddin ‘Ali bin Burhānaddin Ibrāhīm bin ‘Abī Ḥamd bin ‘Ali bin ‘Umar al-Halabī al-Qāhirī ash-Shāṭīī. He died at the age of 75 on June 10, 1310 AD. The author was a scholar of Egypt, whom Al-Muḥibbi, in his Khulāṣat al-‘Aṣār, vol. iii, p. 122, describes as a great ocean of knowledge, was born in Cairo, A.H. 975 = A.D. 1567. He studied under ‘Ali bin Ġānim al-Maqdisī (d. A.H. 1004 = A.D. 1595), Muḥammad al-Khafājī (d. A.H. 1011 = A.D. 1602), Abūl-Mawāhib Muḥammad bin Muhammad al-Bakrī as-Sīdīqī (d. A.H. 1037 = A.D. 1628), and several other eminent scholars. He held the post of professor in the Madrasah as-Ṣalāḥiyah, wrote a large number of books, and died on the last day of Sha‘bān, A.H. 1044 = A.D. 1634. For his life and works see Khulāṣat al-‘Aṣār, vol. iii, p. 122; Tāj at-Tabaqāt, vol. xi, fol. 93a; and Brock., vol. ii, p. 307.

Vol. I.

Beginning:

In the preface the author mentions two other works on the life of the Prophet, viz., one by Abūl-Faṭḥ Ibn Sayyid an-Nās (d. A.H. 734 = A.D. 1334), entitled ‘Uyun al-‘Aṣār, and the other by Shamsaddin Muhammad bin Yūsuf ad-Dimashqī as-Sāliḥī (d. A.H. 942 = A.D. 1536), entitled Subhul al-Hudā wa’r-Raḥḥād Fi Sirat Khār al-‘Ibad. The former work, containing Isnād, is an exhaustive one; and the latter, though a good production, contains only well-known facts. Our author, being requested by his teacher, Abūl-Mawāhib Muḥammad bin Muḥammad al-Bakrī, wrote the present work from materials from the above two works, with additions of his own, distinguished
by the word قال. The author also quotes verses from two poems, viz., Al-Qaṣidat at-Tā‘iyah of Imâm 'Ali bin 'Abdallâh as-Subkî (d. A.H. 756= A.D. 1355), and Al-Qaṣidat al-Hamzîyah of Sharafaddin Abû Abdallâh Muhammad al-Bûṣîrî (d. A.H. 694= A.D. 1294), the author of the well-known poem, entitled Al-Qaṣidat al-Burdah.

For other copies see Br. Mus., p. 425; Br. Mus. Suppl., Nos. 1274-76; Berlin, Nos. 9604-11; Goth., Nos. 1801-5; Ref., No. 129; München, Nos. 449-51; Paris, Nos. 1999-2005; Yeni, No. 819; Alger, No. 1695; Hamidiyah, No. 887; Nûr 'Uşmâniyâh, No. 3049; Ayâ Sûfiyâh, No. 2978; and Bashîr Âgâ, No. 446. See also Hâj. Khal., vol. i, p. 458.

The work has been repeatedly printed in Cairo, viz., in A.H. 1280, 1292, and 1308.

The present volume ends with the following colophon:

\[ \text{ش} \text{اء لله تعالى} \text{أَل} \text{لَ} \text{الثَّانِي} \text{بَاب} \text{ال هِجَرَةِ} \text{إِلَى} \text{المَدِينَةَ} \]

Written in fair Naskh, with an illuminated frontispiece, within double red-ruled borders. Dated the 10th Safar, A.H. 1129 = A.D. 1717.

Scribe: Ahmad bin Muhammad al-Safî, Bâda' al-Shanî, Mâlik al-musri, Wâni.

The title-page of the present copy, like that noticed in Br. Mus. Suppl., No. 1274, contains the following chronogram for the author's death (A.H. 1044 = A.D. 1634):

\[ \text{رَكَّزَ} \text{الْجَفَانَ} \text{لَو} \text{حُم} \text{مَوَا} \text{عَلَيْهِ} \]

The title-page also contains several obliterated seals and signatures of former owners of the MS.

According to the following note at the end, the copy was read through and collated in the presence of Shihâbuddîn Ahmad bin 'Abdallâtâh al-Malwânî (d. A.H. 1181 = A.D. 1767; see Silk ad-Durâr, vol. i, p. 116):

\[ \text{قُرِىَتْ} \text{هذ} \text{ه} \text{النَسْخ} \text{ةُ} \text{هِي} \text{الجُزَّرُ} \text{ال} \text{أَوْلِي} \text{مَيْسَاءَ} \text{عَلَى} \text{الْبَالَِيِّ} \text{و} \text{بَلَغَتْ} \text{مِقْبَلَةً} \text{بِحَضْرَةَ} \text{السَّيَّمِ} \text{أَحْمَد} \text{شَهَابُ} \text{الدِّينِ} \text{الْمَلَوَانِيْ} \text{نَفَعَنَا اللَّهُ} \text{تَعَالَى} \text{بِهِ} \text{و} \text{الْمُسْلِمِينَ} \]

*
No. 1029.

foll. 286; lines 38-41; size 12 x 8; 9 x 5\frac{1}{4}.

The Same.

Vol. II.

The second volume of the preceding work, beginning with the chapter on the Prophet's emigration from Mecca to Medina. The last chapter is a short chronicle of the prominent events in the life of the Prophet.

Written in fair Naskh, with the headings in red. Dated A.H. 1266 = A.D. 1851.

Foll. 27-34, 54-79, 89-94, 197-206 and 278-286 are supplied in a later hand.

No. 1030.

foll. 151; lines 21; size 8 x 5; 6 x 3\frac{1}{4}.

النور الوهاج

AN-NUR AL-WAHHĀJ.

A treatise on the Mi‘rāj, or the Prophet's ascension to heaven, by Nūraddin Abū'l-Irhād ‘Ali bin Muḥammad Zain al-‘Abidin bin ʿAbdarrahmān al-Uḫṭūrī al-Mālikī.

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

النور الوهاج في الكلام على الأسراء والمعراج

Beginning:

قال الشيخ الإمام العالم العلامة............. ابوب الإرشاد على
الاجهوري المالكي لطف الله به في الدارين واعده على قلبه الربين
بمحمد و آله و مصدبه - الحمد لله الذي رفع سيدنا محمد صلى الله عليه
وسلم الى الامام الامام

The author, ‘Ali al-Uḫṭūrī, an eminent doctor of the Mālikī school of law, was born in Egypt, A.H. 967 = A.D. 1559, and studied under several eminent scholars, such as Muḥammad bin Ḥamād ar-Ramli (d. A.H. 1004 = A.D. 1595), Muḥammad bin Yaḥyā al-Qarāfī (d. A.H. 1008 = A.D. 1599), Ṣāliḥ bin Ḥamād al-Bulqīnī (d. A.H. 1015 = A.D. 1603).
1607), Aḥmad bin Qāsim al-‘Ībādī (d. A.H. 994=A.D. 1586), and others. Our author attained a profound knowledge in the various branches of learning, especially in jurisprudence, rhetoric, and logic; subjects on which he wrote valuable works. Besides the present work and those mentioned in Brock., vol. ii, p. 317, he wrote commentaries on the Tahdīb al-Mantiq of Taftāzānī (d. A.H. 791=A.D. 1389), the Nukhbat al-Fikr of Ibn Ḥajār al-‘Asqalānī (d. A.H. 852=A.D. 1449), and the Alfiyah of Ibn Mālik (d. A.H. 672=A.D. 1273). He was very popular as a teacher, and large numbers of pupils from distant places flocked round him. He died on the 1st of Jumādā I, A.H. 1066=A.D. 1655. See Khulāṣat al-Āsār, vol. iii, p. 157; ‘Iqd al-Jawāhir Wa’d-Durar, fol. 178a; Tāj al-Ṭabaqtāt, vol. xi, fol. 156b; and Brock., vol. ii, p. 317.

For other copies see Berlin, No. 2610; and Cairo, vol. i, p. 447. Written in fair Naskh, with occasional notes and emendations in the margins. Dated A.H. 1082=A.D. 1672.

Fol. 117-119, 127 and 128 are supplied in a later hand. Fol. 119b and 128b are blank. Fol. 149a contains a short lacuna.

Scribe: Sālih bīn Dāwūd al-Ḥabīb al-Shāfi‘ī.

No. 1031.

foll. 219; lines 21; size 8½ × 6; 6½ × 3½.

ابتسم الزهور في رياض الأخبار

IBTISĀM AL-AZHĀR FĪ RIYĀD AL-AKHBĀR.

Life of the Prophet Muḥammad; complete in two separate volumes.

Author: ‘Abdassālām bīn Ibīrāhīm bīn Ibīrāhīm al-Laqānī al-Mālikī. He was born in Cairo, A.H. 971=A.D. 1563, studied under his father, Barhānaddīn Ibīrāhīm al-Laqānī (d. A.H. 1041=A.D. 1631), and was appointed Principal of the Jāmi‘ al-Āzhar. Besides the present work, he wrote an account of the Prophet’s birth, entitled ترويح القواد بإعتلال خبر الولد; a commentary on his father’s work on theology, entitled جمجمة التوحيد; and another on a versified tract of Al-Jazā‘irī (A.H. 898=A.D. 1493) on the unity of God, entitled المنظومة الجوهرية. He died on Friday, the 25th Shawwāl, A.H. 1078=A.D. 1668. See Khulāṣat al-Āsār,
Vol. I.

Beginning:

We are told in the preface that the author wrote this work with the object of securing the Prophet's intercession on the day of judgment.

The work is divided into several Báb and a Khátimah. The present volume consists of the following Báb:

Báb I. Creation of the Prophetic light, fol. 5ª.

Báb II. How the Prophet's name was written on the divine Throne before the creation of the world, and his advent was foretold by the early Prophets and sages, fol. 18ª.

Báb III. The signs, observed before and immediately after the Prophet's revelation, foreboding his prophetic mission, fol. 20ª.

Báb IV. A historical account of Medina, its excellence and sanctity, fol. 88ª.

Báb V. How his father wedded his mother Aminah, the daughter of Wahb, and how that marriage was an announcement of the Prophet's mission, fol. 133ª.

Báb VI. The signs that appeared at the time of his birth, foreboding his great mission, fol. 143ª.

Báb VII. His nursing by Halimah Sa'diyah; the kind protection of his uncle, Abu Talib, after the death of his grandfather, 'Abdalmuttalib; God's protection from sin and idolatry; and his excellent and noble character from his very childhood, fol. 160ª.

Báb VIII. His features, manners and character, fol. 192ª.

No other copy of the work is known.

The present copy, dated the 30th Du’l-Hijjah, A.H. 1046 = A.D. 1637, is the author’s autograph, as appears from the following note on the title-page:

Written in cursive Nashī, with the headings in red.
No. 1032.

foll. 220-440; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, being a continuation of the preceding MS., beginning thus:

يا رسول الله صلى الله عليه وسلم نكما فقلا الله أكبر كبيرا و الحمد الله

•

كثيرا و سبحان الله بكارة و إصيلا الجم

It contains the following Báb:

Báb IX. The first appearance of the angel Gabriel before the Prophet, and the angel's inspirations of him, fol. 230b.

Báb X. His genealogy, with an account of his wives, children and relatives, fol. 266b.

Báb XI. An account of his attire, ring, seal, arms, camels, horses, and other belongings, fol. 292a.

Báb XII. A short account of his military expeditions, fol. 313b.

Báb XIII. An account of his distinctive attributes and miracles, fol. 364b.

The work ends with a Khátimah, dealing with the last illness of the Prophet, his death and burial, fol. 410a.

Written in the same hand as the above.

Dated A.H. 1046=A.D. 1637.

No. 1033.

foll. 105; lines 12-17; size 9\times 6\frac{1}{2}; 7\times 4.

نظم الدرر و البرجان

NAZM AD-DURAR WA’L-MARJÁN.

A compendious work on the Prophet's life, miracles, prerogatives and distinctive attributes.

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

• نظم الدرر و البرجان في تلخيص سير سيد الإنس و الجنان

Author: Awhadaddin Mirzâ Khân al-Biraki al-Jâlandhari

أوحد الدين ميرزا خان البركي الجالندери
The author, who was a native of Jalandhar (India), completed the present work, as he tells us in the colophon, on Thursday, the 2nd Dūl'-Hijjah, a.h. 1091 = A.D. 1680. The colophon runs thus:—

قال العبد الصغير مؤلفه قد فرحت مئذ تسويه هذا الكتاب الجليل
القدر الذي صنيف في الإسلام مثله قط فيما أظن يوم الثلاثاء ثاني
الحجة [sic] من سنة إحدى و تسعين بعد ألف

The contents of the work may be summarised thus:—

The prominent events connected with the Prophet’s life, his personal features, and various names and Alqāb (titles of honour), foll. 2⁴ᵇ–23ᵃ.

His noble character, prerogatives and special attributes, foll. 23ᵇ–74ᵇ.

His wives, children, relatives, freedmen, servants, messengers, and the ten most eminent companions, called العشرة البشرة, foll. 74ᵇ–86ᵃ.

His horses, mules, camels, weapons, attire, and other household belongings, foll. 86ᵃ–90ᵇ.

Some of his miracles, foll. 91ᵃ–102ᵇ.

His death and interment, foll. 102ᵇ–105ᵇ.

Another copy of the work is noticed in Āṣafīyah, p. 874.

The present copy was transcribed, as stated in the following note at the end, from the author’s autograph copy:—

كتبت و اتممت هذه النسخة من الذي كتبها المؤلف بخطه

Written in fair Naskh, with occasional rubrics.

Not dated. Apparently 19th century.

Scribe: محمد عسی.
No. 1034.

foll. 36; lines 28; size 9 x 5; 8 x 4.

نوقاية الأثر

NUQÂYAT AL-ÂSAR.

A short fragment of a commentary on the Khulâṣatu Siyari Sayyid al-Baghar, a work on the life of the Prophet by Muḥammad bin Abu’l-ʿAbbâs Aḥmad bin ʿAbdallâh at-Ṭabarî (d. A.H. 694= A.D. 1295).

In the following note at the beginning, apparently in the same hand as the text, the commentary is ascribed to a certain Shaikh Abû Bakr:

نقل من نقاية الأثر شرح خلافة سير سيد البشر عليه الصلاة و السلام

للشيخ أبي بكر رحمه الله الملك الأكبر

On fol. 4o the author refers to his teacher, Shaikh Zain al-ʿAbidin (probably Zain al-ʿAbidin bin ʿAbdallah bin Shaikh bin ʿAbdallah al-ʿAidarûs, who flourished in the middle of the 11th century of the Hijrah), in the following term:

و قد اتفرت شيخنا و استادنا مولانا و أولادنا قدرة المتعددين الشيخ زين العابدين رَحَمَهُ اللّه تعالى في أعلى عاليين في جزء اسماء من حضرة

الصحابه نيفا

The latest authority quoted (on fol. 11o) is Shihâbâddin Ahmad bin Muhammad bin ʿUmar al-Khaṭâbî (d. A.H. 1069= A.D. 1659), the author of the Nasîm ar-Riyâd (No. 997 above).

According to Háj. Khal., vol. iii, p. 165, the text is divided into twenty-four Faṣl. The present MS. contains the commentary on the fourth Faṣl, dealing with the Prophet’s military expeditions.

Beginning:

الفصل الرابع في ذكر غزواته صلى الله عليه وسلم وهي جميع غزوة

في القاموس غزاة غزوا ارادة وطلبه وقصيدة النج

Written in Nasîh, with some marginal notes.

Not dated. Probably 19th century.
AD-DURRAT AL-FARİDÂH.

A tract on the Prophet's journey to Syria with the merchandise of Khadijah, the daughter of Khuwailid bin Asad, and his subsequent marriage with her.

The full title of the work, given on the title-page, is as follows:

"الدرة الفردية في نجارة النبي وزواجه بالسيدة خديجة"

The author's name and his dates cannot be traced.

Beginning:

"قال حدثنا بعض إشياعنا و أبلغنا رحمة الله عليهم جميعين أنهم قالوا لما بلغ رسول الله صلى الله عليه وسلم من العمر أربعة وعشرون سنة وستة أشهر وعشرة أيام خرج يوم يشمى بين زمزم الماء"


Scribe: عبد الرحمن بن المرحوم محمد دادي شرائي.

__________________________________________

FATH AL-QARÎB.

A commentary on the author's own metrical work, entitled Mawâhib al-Mujîb Fi Khasâ'îs al-Ḥabîb, treating of the Prophet's distinctive attributes.

Author: Abu'n-Najâh Aḥmad bin ʿAli bin ʿUmar bin Ṣâliḥ bin Aḥmad al-'Adâwî al-Manînî al-Ḥanâfî

"ابن النجاح أحمد بن علي بن عمر بن صالح بن أحمد الحنفîي الصوفي المعروف بالمثنئي (d. A.H. 1172 = A.D. 1759; see Lib. Cat., vol. xii, No. 736).

Beginning:

"الحمد لله الذي خصنيا محمدًا صلى الله عليه وسلم بخصائص
على له بما قدرا واجدا بنداء أحكمت آياته وشرح له به صدرنا اللهم"

vol. xv.
In the preface the author tells us that he first composed a versified version of the Unmūḍaj al-Labīb of As-Suyūṭī, with the title Mawāḥib al-Mujīb. Later, at the request of his patron, whose name is not mentioned, he wrote the present commentary on this Mawāḥib al-Mujīb, extracting material from As-Suyūṭī's Al-Mu'jizāt wa'l-Khaṣā'īṣ an-Nabawiyah (No. 1018 above). He states further that, after writing the greater portion of the present work, he got a copy of Al-Munāwī's commentary on the Unmūḍaj al-Labīb of As-Suyūṭī (No. 1020 above), from which he also derived some material.

The present commentary, like the original text, is divided into two Bāb.

The work is mentioned in the list of the author's compositions given in Silk ad-Durar, vol. i, p.135; and in Tāj at-Ṭabaqāt, vol. xii, part ii, fol. 439b. See also Háj. Khal., vol. vi, p. 248. No copy of the work is noticed in any other catalogue.

Written in fair Naskh, with a beautifully illuminated frontispiece, within red-rulled borders.

Dated A.H. 1170= A.D. 1757.

Scribe: اسمعیل بن عبد الكريم الجرجی

The title-page contains the following verses in praise of the present work, written by Muḥammad Shākir al-'Umari:

خصائصٍ طه سمت نی الوریئ و فتی القویب لباسد شرح و حقیق فیها مقام الحبيب و هذا لعیمر اجمل المنام

This Muḥammad Shākir al-'Umari, an eminent scholar of Damascus, was born on the night of Tuesday, the 16th Shawwal, A.H. 1140= A.D. 1728. His father died, leaving him a boy of three years of age. After finishing his education in his native city, he proceeded to Constantinople, where he stayed about seven years, and became a favourite of Muḥammad Rāghib Pāshā (d. A.H. 1176= A.D. 1763). He held several distinguished posts under the Governments of Constantinople and Damascus; but subsequently he resigned the state service, and becoming a disciple of Shaikh 'Umar bin 'Abdal-Jalil al-Ḍagādādi (d. A.H. 1194= A.D. 1780), devoted himself to the study of the Sūfic literature. He died on Monday, the 26th Rabī' II, A.H. 1194= A.D. 1780. See Silk ad-Durar, vol. ii, pp. 183-189; and Tāj at-Ṭabaqāt, vol. xii, part ii, fol. 640b.
MAWLID AN-NABI.

The well-known work, containing an account of the Prophet's birth and of his early life, written in the rhymed prose commonly used for recitation on his birthday celebration.

Author: Ja'far bin Ḥasan bin 'Abdulkarīm bin Muḥammad bin 'Abdarrasūl al-Barzanjī ash-Shāfi’ī al-Madani جعفر بن حسن بن عبد الكرم بن محمد بن عبد الرسول البرزنجي الشافعي المدني

Beginning:

إبتداء الإمالة باسم الذات العليه فقول هو صلى الله عليه

 وسلم سيدنا محمد بن عبد الله بن عبد المطلب الغ

The author, a man of great piety and learning, was born at Medina in A.H. 1101 = A.D. 1690. He received his education at his native place, and became known for his elegant writing and profound knowledge in the Shāfi’ite law. He held the distinguished posts of Khatib (preacher) of the Prophet's mosque, and of Principal of the Madrasah attached to that mosque. He was also appointed the jurisconsult of the Shāfi’ites (منفی الشافعی) at Medina. He wrote several books, and died at Medina on Friday, the 27th Shā‘bān, A.H. 1177 = A.D. 1764. See Tāj at-Ṭabaqāt, vol. xii, part ii, fol. 482b; Silk ad-Durar, vol. ii, p. 9; and Brock., vol. ii, p. 384.

For other copies see Cairo, vol. i, p. 405; and Berlin, No. 9536. The work has been printed in Cairo, A.H. 1307.

No. 1038.

foll. 185; lines 21; size $8 \times 6$; $6\frac{1}{2} \times 4$.

(Two separate works bound together.)

foll. $1^{b}-89^{a}$.

I.

كتاب السيرة

KITÂB AS-SÎRAT.

Life of the Prophet, being an abridgment of the *Sirat ar-Rasûl* of Ibn Hishâm (d. a.h. 218 = a.d. 834).

Author: Shaikh Muḥammad bin 'Abdalwahhâb an-Najdi, the founder of the Wahhâbî sect, who was born in a.h. 1115 = a.d. 1704, and died in a.h. 1206 = a.d. 1792. See Lib. Cat., vol. x, No. 585.

Beginning:

بسم الله الرحمن الرحيم و بِنَبِيِّنَا مُسْتَعِينِينَ وَ عَلَى اللّهِ عَلَى مُحَمَّدٍ بِنِّ عَبَدِ اللّهِ بِنِّ عَبَدِ المَلِكِ بِنِّ هَاشِمِ بِنِّ عَبَدِ مُتَّنَافِ َيْبِنِ عَدَّانٍ

* The work concludes with a short history of the Caliphs, brought down to the time of Al-Ma'mûn (a.h. 198–218 = a.d. 813–833).

For another copy of the work see Br. Mus. Suppl., No. 220.

Written in cursive Naskh. Dated a.h. 1224 = a.d. 1809.

foll. $89^{b}-185^{a}$.

II.

كتاب الهدي النبوی

KITÂB AL-HADĪ AN-NABAWĪ.

A treatise dealing with the Prophet's character and manners, by the same author.

Beginning:

الحمد لله رب العالمين و اشهد أن لا إله إلا الله وحده لا شريك له و أشهد أن محمداً عبداً و رسولًا و بعد فأن الله سبحانه هو المتقيد بالخلق و الاختيار الغ

*
HISTORY.

Written in the same hand as the above.
Dated the 3rd Rabi' II, A.H. 1224 = A.D. 1809.

No. 1039.

foll. 168; lines 19; size 10 x 6; 8 x 4.

الباب
AL-LUBÂB.

An abridgment of the third volume of the Subul al-Hudâ Wa'r-Ra'shâd of Shamsaddin Abû 'Abdallâh Muḥammad bin Yûsuf as-Sâliḥî (d. A.H. 942 = A.D. 1536), dealing chiefly with the Prophet's noble qualities, business transactions, and the mode of his daily life, together with a collection of his prayers, commandments, judgments, etc.

Author: Qâdi Muḥammad Ṣanâʻallâh an-Naqšbandi al-Mujaddidi al-Maẓhâri. He was an eminent Ṣûfî and a most diligent scholar of Pânîpat (India). He studied Ḥadîṣ under the well-known Shâh Waliallâh Dîhlâwî (d. A.H. 1176 = A.D. 1762), and other branches of Muḥammadan literature under several other distinguished scholars. He soon achieved great knowledge, especially in Ḥadîṣ and jurisprudence, in which subjects he was designated as the Baihaqî of the time by Shâh 'Abdal'azîz Dîhlâwî (d. A.H. 1239 = A.D. 1824). After completing his education, he became a disciple of Shaikh Muḥammad 'Abîd (d. A.H. 1160 = A.D. 1747), and devoted himself to spiritual studies. Subsequently, he attached himself to the company of the famous Shaikh of the Naqṣbândiyah order, Mîrzâ Maẓhâr Jân-i-Jânân (d. A.H. 1195 = A.D. 1781), who gave him the title of 'Alam al-Hudâ. Besides the present work, our author wrote a detailed work on Muhammadan law, dealing with the diversities of the four Sunnite schools of jurisprudence; a commentary on the Qurân, entitled Taṣfir Maẓhâri; a work on the day of resurrection, entitled Taḏkirat al-Maʿâd; a work on the life and teaching of Shaikh Aḥmad Sirhindî (d. A.H. 1035 = A.D. 1625); and over thirty other treatises and tracts on various subjects. For some time he held the post of Qâdi, and died on the 1st Rajab, A.H. 1225 = A.D. 1810. See Hâdâʾiq al-Hanafiyyah, p. 465.

Beginning:

الحمد لله الذي هدانا سبيل الرشاد ورزقنا زاد المعاد
و بعد فيقول العبد الضعيف محمد ثناء الله الفقيربني المجدد

............
We are told in the preface that of the numerous works dealing with the character, manners, and the pious mode of living of the Prophet, the *Sabîl ar-Rashâd* (more properly, the *Subul al-Hudâ w’ar-Rashâd*; see Háj. Khal., vol. iii, p. 580) of Aş-Sâlihî is the best of all. Our author, at the request of his Shaikh, Mîrzâ Mazhar Jan-i-Jânân, abridged the third volume of that work. He used the following abbreviations for the authorities referred to, viz., خ for Al-Bûkhârî; م for Muslim; د for Abû Dâ’ûd; س for Nasâ’i; ج for Ibu Mâjah; ك for Mâlik; ن for Shâfi’î; for Aḥmad; ك for Al-Ḥâkim; طب for At-Ṭabarânî; مي for Ad-Dârimî; ج for Ad-Dârqûqî; ك for Ibn ‘Asâkir; حب for Ibn Hibbân; and به for Ibn Khuzaimah.

The contents of the work may be summarised thus:—

The Prophet’s character and manners, divided into numerous short Bâb, foll. 2b–42b.

The way of his purification and ablution, foll. 42b–48b.

His prayers, fasting, alms and the Ḥajj pilgrimage, foll. 49a–115a.

His business transactions, foll. 115b–118a.

His presents and gifts to his friends and companions, foll. 118a–120b.

His marriage, dowries and his strict observance of equity among his wives, foll. 120b–124b.

His sacrifice of animals, and his instructions for hunting, foll. 125a–127a.

His strictness in the fulfilment of oaths, vows, etc., foll. 127a–128a.

His dealings in war, foll. 128a–132b.

His mode of teaching his followers, foll. 132b–134a.

A collection of his comments on some verses of the Qurân, foll. 134a–138a.

His judgments, commandments and ordinances, foll. 138a–155b.

His love of God, and his support of the rights and claims of persons, foll. 156a–160a.

His opinion on poetry, foll. 160a–162a.

His fondness in giving sweet names to his companions by changing theirs, foll. 162a–163b.
His kindness to children and women, fol. 164a.
His forgiveness, foll. 165a-166a.
His strictness in fulfilling his promises, foll. 166a-167a.
His courtesy, morality, etc., foll. 167b-168b.
No other copy of the work is known.
The present copy, dated A.H. 1198=A.D. 1784, was transcribed, as stated in the following colophon, from the author's original draft, within his life-time:

\[\text{Written in Nasta'liq, with occasional rubrics.} \]
\[\text{Scribe: } \text{عبد بالغامي} \]

No. 1040.
foll. 120; lines 17; size \(8 \times 5\frac{1}{2}; 6\frac{1}{2} \times 3\frac{1}{2}\).

مولد رسول الله

MAWLID RASÚLALLĀH.

An account of the Prophet's birth and his early life, ending with his marriage with Khadijah, the daughter of Khuwailid.

The title of the work and the author's name are not mentioned in the present copy; but on the title-page of that noticed in Berlin, No. 9521, it is designated as مولد رسول الله. The authorship is there wrongly ascribed to Ibn al-Jawzi (d. A.H. 597=A.D. 1201). He is frequently quoted as an authority in the present work and spoken of as dead, as for instance on fol. 55b, where he is referred to thus:

\[\text{* و حكي أبو الغزلي الماجوزي رحمه الله} \]

The latest authority referred to (fol. 58b) is ‘Abdassalām al-Baġdādī, who was born after A.H. 770=A.D. 1369, and died in A.H. 859=A.D. 1455. See Al-Qabas al-Ḥāwī, vol. i, fol. 107a.

Beginning:

\[\text{الحمد لله الذي أبرز من طرفة عروس الحضرة مبعا مستمراً} \]
\[\text{ر اطلع في إناث كمال مرض الملاذ ومغرة مثباً وفرا منهما وخرج} \]
HISTORY OF THE DESCENDANTS AND RELATIVES OF MUHAMMAD.

No. 1041.

foll. 196; lines 19–21; size 10\(\frac{1}{2}\) × 7\(\frac{1}{2}\); 8 × 4\(\frac{1}{2}\).

(Two separate works bound together.)

foll. 1–131\textsuperscript{b}.

I.

ذخائر العقاب في مناقب ذروى القرن

DAKHĀ’IR AL-‘UQBA FĪ MANĀQIB DAWĪ’L-QURBĀ.

A history of the descendants and relatives of the Prophet, with their exploits and excellence.

The author, Muḥibbaddin Abu’l-‘Abbās ̊Aḥmad bin ‘Abdallāh ai-Ṭabari محب الدين أبو العباس أحمد بن عبد الله الطبري (d. A.H. 694= A.D. 1295; see Lib. Cat., vol. xii, No. 705), who does not reveal his name in the text, refers, on fol. 23\textsuperscript{b}, to his work entitled Ar-Riyāḍ an-Naḍīrah Fī Manāqīb al-‘Aṣharah in the following terms:

الباب الثامن في ذكر أمير المؤمنين علي أبي طالب عليه السلام

وقد بسطنا المقال وارسلنا المجال في ذكر مفاهيم في كتابنا المرسوم

الرياض النضرة في مناقب العشرة ونص ذاتī على جملة معاني

ما ذكرنا بمنه ان شاء الله تعالى.
In a copy of the present work noticed in Berlin, No. 9674, the authorship is wrongly ascribed to Muhammad Bāqir bin Muhammad Taqi al-Ḥusaini, the well-known Shi'ah scholar, who flourished in the 11th century of the Hijrah.

**Beginning:**

الحمد لله ﷺ على خصوص المخلوق و عموم النعمة و له الشكر على ما ألقى من عظام الغنى و كريم الاله. 

أما بعد آن الله عز و جل قد أعطى محمدًا صلى الله عليه و سلم على جميع من سواء و خصه بما عمه به من فضل الله الباه مل.

The work is divided into two Qism; the first dealing briefly with the excellence and virtues of the kinship of the Prophet; and the second comprising biographical notices of his descendants and relatives. Each Qism is subdivided into several Bāb and Faṣl, as follows:

**Qism I.**

**Bāb I.** The excellence and virtues of the kinship of the Prophet, fol. 2a.

It may be noticed here that a few folios after fol. 2b containing the major portion of the second Bāb dealing with the excellence of the tribe Quraisy are wanting.

**Bāb III.** The excellence of the descendants of Hāshim, fol. 3a.

**Bāb IV.** The excellence of the descendants of 'Abdalmuṭṭalib, fol. 4a.

**Bāb V.** The excellence of the Prophet's family (أهل البيت), fol. 4a.

**Bāb VI.** The Prophet's declaration that Fāṭimah, 'Ali, Ḥasan and Ḥusain were the inmates of his house, fol. 6a.

**Bāb VII.** Fāṭimah, fol. 8a.

**Bāb VIII.** 'Ali, fol. 23a.

**Bāb IX.** Ḥasan and Ḥusain, fol. 51b.

**Qism II.**

**Bāb I.** The descendants of the Prophet in the following eight Faṣl:

I. The exact number of the Prophet's children and the dates of their birth, fol. 70a.

II. Ibrāhim, fol. 71a.

III. Fāṭimah, fol. 73a.

IV. Zainab, fol. 73a.
V. Ruqaiyah, fol. 76a.
VI. Ummu Kulşûm, fol. 77a.
VII. Zainab, the elder daughter of Fâţimah, fol.79a.
VIII. Ummu Kulşûm, the younger daughter of Fâţimah, fol. 79a.

Bâb II. The uncles of the Prophet in the following three Faşl:
   I. The exact number of his uncles, fol. 81b.
   II. Ḥamzah, fol. 82a.
   III. ‘Abbâs, fol. 89b.

Bâb III. The children of the Prophet’s uncles in the following six chapters:
   I. The two sons of Abû Tâlib, viz., Ja’far, fol. 102a; and ‘Aqîl, fol. 116a.
   II. The eight sons of ‘Abbâs, viz., Faḍl, fol. 111b; ‘Abd-Allâh, fol. 112b; ‘Ubadallâh, fol. 119a; Qâṣm, fol. 119a; ‘Abdarrâhîm, fol. 119b; Ma’bad, fol. 120a; Kaşîr, fol. 120a; and Tammâm, fol. 120a.
   III. The five sons of Al-Ḥârîṣ, viz., Abû Sufyân, fol. 121a; Nawfâl, fol. 122a; Rabî’ah, fol. 123a; ‘Abdallâh, fol. 124a; and Al-Muḡîrah, fol. 124b.
   IV. The children of Zubair, viz., ‘Abdallâh, fol. 124b; Dûb-â’ah, fol. 125a; Umm al-Hikam, fol. 125a.
   V. The children of Abû Lahab, fol. 125a.
   VI. The children of Ḥamzah, fol. 125b.

Bâb IV. The Prophet’s aunts (father’s sisters), fol. 126a.

Bâb V. The children of the Prophet’s aunts, fol. 127b.

The work ends with a Khâtîmah, containing the following three Faşl:
   I. The Prophet’s mother, Âminah, fol. 129b.
   II. His foster-mothers, fol. 130b.
   III. His foster-brothers and -sisters, fol. 131a.

The last Faşl is slightly incomplete at the end; but only one folio seems to be wanting.

For other copies of the work see Berlin, No. 9674; and Goth., No. 1834. See also Ḥâj. Khal., vol. iii, p. 325; and Brock., vol. i, p. 361.
II.

السط الثمين في مناقب اعمال المؤمنين

AS-SIMT AŞ-SAMIN Fİ MANÂQİB UMMAHÂT AL-MU'MİNİN.

A work on the lives and merits of the Prophet's wives, by the same author.

Beginning:

الحمد لله كما يذكرني تعالى جلاله وله الشكر على ما أولى من عميم اسمه ......... إما بعد هذا مؤلف وسميتة بالسط الثمين وجمعت فيه ما ورد في مناقب اعمال المؤمنين مشتملا على كمية عددها معرزها جزء مجدهن مبينا علو درجتهم منبها على تفاوت مرتبتهن حاوية لما ورد مما ظفرت به في حق كل واحدة لجمالا وفضائل جامعا لما نقل فيه عنه

 على الله عليه و سلم مما يخص ويم تشرقا وفضائل البر.

The work is divided into a Muqaddimah, twelve Bab and a Khâtimah, as follows:—

Muqaddimah. The exact number of the Prophet's wives, their pedigrees, the times of their marriage with the Prophet, their virtues and excellence, and the Prophet's strictness in observing equity among them, fol. 132b.

Bab I. Khadijat al-Kubra, fol. 136a.

Bab II. 'A'ishah, the daughter of Abû Bakr, fol. 144b.

Bab III. Hafsa, the daughter of 'Umar, fol. 171a.

Bab IV. Ummu Salmah, the daughter of Umayyah, fol. 173a.

Bab V. Ummu Habibah, the daughter of Abû Sufyân, fol. 178b.

Bab VI. Sawdah, the daughter of Zama'ah, fol. 181a.

Bab VII. Zainab, the daughter of Ja'ish, fol. 174a.

Bab VIII. Zainab, the daughter of Khuzaimah, fol. 186b.

Bab IX. Maimunah, the daughter of Al-Harîsh, fol. 187b.

Bab X. Juwairiyah, the daughter of Al-Harîsh Ibn Abî Dirâr, fol. 188b.

Bab XI. Safiyah, the daughter of Huyai, fol. 189b.

Bab XII. The names of the twelve other women, who, according to some, were also married to the Prophet, fol. 192a.

Khâtimah. The Prophet's two female slaves, viz., Mariyah Qibtiyyah and Raihanah, fol. 196a.
No other copy of the present work is known.
Both works are written by the same hand in fair Naskhi, within double red-ruled borders. The headings are in red. Foll. 174 and 183 should follow foll. 182 and 173, respectively.
Not dated. Probably 17th century.
Four fly-leaves at the end contain an extract from the author’s other work, entitled Khulâṣatu Siyâri Sayyid al-Bashar.

HISTORY OF THE CALIPHS AND THEIR CONQUESTS.

No. 1042.

foll. 234; lines 23–26; size 13 × 8 1/2; 9 1/2 × 5 1/2.

(Two separate works bound together.)

foll. 1–43.

كتاب الردة

KITĀB AR-RIDDAT.

A work containing an account of the apostasy of the Arabs after the death of the Prophet, and the wars between his companions and Ṭulaiḥah bin al-Khuwaylid al-Azdi, Al-Aswad al-‘Ansî, Musailamah al-Kaḍdâb and others.

Author: Abû ‘Abdallâh Muḥammad bin ‘Umar bin Wâqîd al-Wâqîdî al-Madâni. Abû ‘Abdallâh Muḥammad bin ‘Umar bin Wâqîd al-Wâqîdî al-Madâni, an eminent scholar and an historian of vast learning, who wrote several well-known works on the conquests of the Muslims and other subjects. He was born in A.H. 130 = A.D. 747. He received traditions from Imâm Mâlik bin Anas (d. A.H. 179 = A.D. 795), Sufyân aṣ-Ṣawrî (d. A.H. 161 = A.D. 777), Ma‘mar bin Râshîd (d. A.H. 153 = A.D. 770), and others. Aḥ-Ḍâhibî and other biographers remark that Al-Wâqîdî was admittedly a man of high talents and attainments, but that the traditions narrated by him are of feeble authority. He held the post of Qâdi
in the eastern quarter of Bağdâd; and subsequently Al-Ma'mûn (a.h. 198–218 = a.d. 813–833), who treated him with marked honour, appointed him to fill the same post at 'Askar al-Mahdi. Besides the present work, and that noticed below, he wrote a history of the Prophet's campaigns entitled Kitâb al-Magâsi, which was edited and published by A. Kremer, Calcutta, 1856. A part of the same work, on the conquest of Mesopotamia, was edited and published by G. H. A. Ewald, Göttingen, 1827.

Our author died on Monday, the 11th Du'l-Hijjah, a.h. 207 = a.d. 823. See Mir'ât al-Janân, fol. 130a; Kitâb al-Fihrist by Ibn Nadîm, p. 98; Ta'zkirat al-Huffâz, vol. i, p. 319; Ibn Khallikân (De Slane’s translation), vol. iii, p. 61; Murâj ad-Dahab, fol. 248a; Al-Ansâb by As-Sam'âni, fol. 577b; Dûstûr al-I'lam, fol. 153a; Yâqût, vol. vii, p. 55; and Brock, vol. i, p. 135.

Beginning:

ربى ابو القاسم عبد الله بن حفص بن مهران البردعي أميرة الله تعالى
قال حدثني أبو محمد أحمد بن إعثم الكوفي قرأة عليه قال حدثني
ابو جعفر عبد العزيز بن المبارك قال حدثني نعيم بن مزالح المطيري
قال حدثني محمد بن عمر بن واقد الواقدي السلمي............ لى يحيى
النبي صلى الله عليه وسلم شميت اليهود و الفصارين باهل الإسلام و ظهر

The work ends on fol. 43b thus:

قال وكان خالد بن الوليد رضي الله عنه كلهما أحدث موضع من العراق
خرج من غزائه الخمس فيوجه به إلى المدينة إلى ابي بكر الصديق
The work is noticed by Háj. Khál., vol. v, p. 87. Written in fair Naskh, with the headings in red. Dated Sunday, the 25th Rabi‘ II, A.H. 1278 = A.D. 1861.

fol. 44–234.

II.

فتوح الشام

FUTÚH ASH-SHÁM.

A history of the conquest of Syria, ascribed to the same Al-Wāqūdī.

Beginning:—

قال أبو عبد الله محمد بن عمر الراتبي رحمه الله تعالى حدثني

أبو بكر أحمد بن يحيى بن الحسين ابن سفيان النخوري، قال لما مات رسول الله صلى الله عليه وسلم استخلف أبو بكر الصديق، رأى

الله عنه فقال في خلافته مسجدة ابن قيس النذاب الذي أدعى النبوة

وقتل أيضا السباح والأسود العنسي وعبيد طلحة بن خويلد إلى الشام

فلم فتحت اليمامة وقتل بفجحيفة وطاعت العرب لا ببكر الصديق

رضي الله عنه، كأني بعثت جيوشه إلى الشام الخ

The MS. ends with an account of the conquest of Cæsarea.

For other copies see Br. Mus., pp. 148–9, 425, 683; Paris, Nos. 1652–1661, 1689; Berlin, Nos. 9765–9775; Yeni, No. 237; and Ayá Şüfiyah, No. 3331.

The work was edited and published by W. Nassau Lees, Calcutta, 1854–62. It has been twice printed in Cairo, viz., in A.H. 1282 and 1309.

Written in fair Naskh. Dated Thursday, the 14th Rabi‘ II, A.H. 1298 = A.D. 1881.
No. 1043.

c. 113; lines 23; size 8 x 5; 5½ x 3¼.

KITAB AL-IMĀMAT WA'S-SIYĀSAT.

The well-known history of the Caliphs from Abū Bakr (A.H. 11-13 = A.D. 632-634) to Hārūn ar-Rašīd (A.H. 170-193 = A.D. 786-809), ascribed to Abū Muḥammad 'Abdallāh bin Muslim bin Qutaibah ad-Dinawarī (d. A.H. 276 = A.D. 889; see No. 960 above).

Beginning:

قال أبو محمد عبد الله بن مسلم بن قتيبة الدنوري أن

For the contents of the work see Berlin, No. 9412. For other copies see Br. Mus., p. 581; Cairo, vol. v, p. 13; Paris, No. 1566; and Br. Mus. Suppl., No. 519. See also Brock., vol. i, p. 122.

The work was printed in Egypt, A.H. 1322. A Latin abstract of the history of the first four Caliphs was published by A. Petersson, Lund, 1856, under the title: Expositio de quatuor primis Khalīfis.

Written in Naskh, with the headings in red.

Dated Monday, the 21st Ramaḍān, A.H. 1006 = A.D. 1598.

The title-page contains notes by three former owners of the MS.

The earliest is dated A.H. 1177 = A.D. 1764.

The last folio contains a short biographical notice of the author in a different hand.

No. 1044.

c. 114; lines 16; size 9½ x 6; 6¼ x 3¾.

RÅS MÅL AN-NADĪM.


The author does not reveal his name in the text; but Šalāhaddin
Khalil bin Aibak as-Safadi (d. A.H. 764 = A.D. 1363), who mentions the present work, in the preface to his biographical work Nakt al-Himyan fi Nukat al-Umyyan, as one of his sources, gives the author's name as Abu'l-'Abbâs Ahmad bin 'Ali bin Bânah. The bare fact that the author highly eulogises 'Ali, his descendants and friends, and curses the first three Caliphs, the Prophet's wife 'A'ishah and others, whom the Shi'ahs look upon as the opponents of 'Ali and his family, shows that the author professed the Shi'ah faith. The details of his life cannot be traced; but it is probable that he lived in the time of Al-Muqtasif-billâh (A.H. 530-555 = A.D. 1136-1160), with whose reign he closes his chronological sketches.

Beginning:—

الحمد لله رب العالمين و الصلاة و السلام على اشرف الخلق محمد و آله الطاهرین أما بعد هذا لباب في التواریث و نسب الغبر على الله عليه و آله و سلم و ولادته و أصحابه و تأريخ الخلافة و الأمثال الطيبة و المتضادة و الانتفاضات العجيبة و الأمر الغريبة مما يستفعى العالم المبزر

The author tells us in his epilogue that it was customary in 'Irâq (Mesopotamia) for the 'Abbâsid Caliphs, their viziers and other noblemen to employ men of the highest accomplishment and literary magnitude as their courtiers and companions, and to hold conversations with them on historical and literary subjects. When he visited Khurâsân, he was much grieved to find the people of that place void of all literary taste. There, he says, the men of the higher class wasted their time in playing chess and other useless games; the middle-class people took delight in singing melodious love songs, and in idle talk; while the favourite amusement of the low class people was to abuse each other, and to commit profligacy. The author, however, admits a few exceptions, one being his patron. He does not mention him by name, but says that he was very fond of literary pursuits, and that it was for him that he wrote his work.

The contents of the work may be summarised thus:—

Short notices of the Prophet's mother and the mothers of the Caliphs, fol. 1b.

An account of the Prophet's relatives, fol. 4a.

The names of some generous persons; persons who flourished either in the pre-Islamic period or in the beginning of Islam, fol. 6a.
The names of some obstinate opponents of the Prophet, fol. 7a.
How some persons in the pre-Islamic period abstained from
wine, fol. 8a.

Virtues practised in the pre-Islamic period, fol. 9b.
Famous markets of Arabia in the pre-Islamic period, fol 11a.
The names of some eminent secretaries to the Prophet, Caliphs
and other noblemen, fol. 13b.
The names of those companions of the Prophet who fought for
'Ali in the battles of Jamal and Siffin, fol. 14b.
The names of those companions of the Prophet who sided with
Mu'awiyyah in the battle of Siffin, fol. 15b.
The names of some eminent blind men, fol. 16b.
Customs and rites observed in the pre-Islamic period, some
of which remained lawful in Islam, fol. 17a.
The names of the famous Munāfiqīn, i.e., hypocrites in the time
of the Prophet, fol. 24b.

Notices of eminent persons crucified after the introduction of
Islam, fol. 25b.
The famous soothsayers of Arabia, fol. 29b.
A collection of historical and religious proverbs, fol. 40a.
Some riddles of historical significance, fol. 66a.
Historical notices relating to the Awā'īl, i.e., the origins of
things, and the persons who originated certain customs, practices, or
arts, fol. 68b.
An account of games, such as chess, backgammon, etc., fol. 78b.
The seven climates, fol. 81b.
An account of the town of Mecca and its holy temple (Ka'bah),
fol. 83a.
The character of some of the Caliphs, fol. 84b.
An account of the Prophet's horses and swords, fol. 88a.
A chronological sketch of the Caliphs from Abū Bakr to Al-
Muqtafi, fol. 92a.
The twelve Imāms of the Shi'a, fol. 107b.
The Imāms of the Bāṭinīyah sect, fol. 110b.
For other copies see Nūr ʿUṣmānīyah, No. 3296; and Yeni, No.
234. See also Ḥāj. Khal., vol. iii, p. 340.
Written in cursive Naskh, with occasional rubrics.
Dated Tuesday, the 1st Rabi' II, A.H. 1277 = A.D. 1860.
Scribe: Ṭūsīf b. Ṭūsīf, nol. 1, dawdd, b. ʿA热带m b. Ṭusīf, nol. 1, dawdd, b. ʿA热带m b. Ṭusīf.
Nine fly-leaves at the end contain miscellaneous notes and
extracts from different books.
No. 1045.

foll. 129; lines 17; size $7\frac{1}{2} \times 5\frac{1}{4}$; $6 \times 4\frac{1}{4}$.

FUTŪH AL-BAHNASĀ.

A history of the conquest of Bahnasā (a town in Egypt), with the following title:—

A history of the conquest of Bahnasā (a town in Egypt), with the following title:

The author's name is not given in the MS. The work was printed in Cairo, A.H. 1280, and has often been reprinted since. In these texts the author is called Muḥammad bin Muḥammad al-Muʿizz.

Among his numerous sources, the author names the following authorities in the preface:—

Muḥammad bin Ishāq (d. A.H. 151=A.D. 768).
Muḥammad bin 'Umar al-Wāqidi (d. A.H. 207=A.D. 823).
'Abd al-Malik bin Highām (d. A.H. 218=A.D. 834).
Abū Jaʿfar Muḥammad bin Jarir at-Ṭabarī (d. A.H. 310=A.D. 923).
Aḥmad bin Muḥammad bin Ibrāhim as-Saʿlabī (d. A.H. 427=A.D. 1036).
Maḥmūd bin 'Umar az-Zamakhsharī (d. A.H. 538=A.D. 1143).

Beginning:—

For other copies see Paris, Nos. 1690–1692; Berlin, No. 9096; Br. Mus., p. 150; Br. Mus. Suppl., No. 525; Ayā Şūfiyah, No. 3333; and Cairo, vol. v, p. 96.

Written in fair Naskh, with occasional rubrics. The last folio is in a later hand.

Dated A.H. 1117=A.D. 1705.
No. 1046.

foll. 360; lines 22; size 10 × 6; 7½ × 4.

الا كتباء في فصل الاربعه الخلفاء

AL-IKTIFĀ' FI FADL AL-ARBA'AT AL-KHULAFĀ'.

A work on the excellence and virtues of the first four successors of the Prophet, chiefly based on traditions.

Author: Ibrāhīm bin 'Abdallāh al-Wāsili ash-Shāfi'i al-Yamanī. His ancestors belonged to Yemen; but he himself settled permanently at Medina, where he wrote the present work in A.H. 963 = A.D. 1556. Other particulars of his life and the exact date of his death are not known.

Beginning:—

الحمد لله الصمد المجيد الفعال لما يريد النّغ

In the preface the author tells us that he wrote the present work at the request of some of his friends, and that he divided it into eight chapters; but the present copy, like that noticed in Bühâr, No. 200, consists of only the first five chapters, as follows:—

I. Foll. 3r-66a. الكتاب الأول كتاب التحقيق في ماجاه في نفّضل الخليلة على التحقيق المخصوص بالصدق والتصديق إلى بكر الصديق

II. Foll. 66a-160b. الكتاب الثاني كتاب القول الصواب في ما جاء في نفصل امیر المؤمنین ابي حفص عمر بن الخطاب رضي الله تعالى عنه على انفراد و فيه اثنان و عشرون

III. Foll. 161a-196b. الكتاب الثالث كتاب الغرر في نفصل الشياطین ابي بكر و عمر رضي الله تعالى عليهما على انفرادهما و فيه
الكتاب الرابع كتاب توجيه البرهان في ماجأ في فضل امير المومنين أبي عمران بن عفان رضي الله تعالى عنه على انفراد، وفيه سبعة عشر باباً وثلاثة فصول وخاصتة.

الكتاب الخامس كتاب استن المطالب في ماجأ في فضل أمير المومنين أبي الحسن على بن أبي طالب رضي الله تعالى عنه على انفراد، وفيه عشرون باباً وثلاثة عشر فصول.

The headings of the remaining three chapters, as given in the preface, are as follows:

VI. الكتاب السادس كتاب تبصرة الذاكر في ماجأ في فضل عمر بن باصر.

VII. الكتاب السابع كتاب الدرر المرعمة في ماجأ في فضل الخلفاء الأربعة، وفيه خمسة إبراء.

VIII. الكتاب الثامن كتاب الانتصار في ماجأ في فضل السادة الانتصار رضي الله تعالى عليهم، وفيه ستة إبراء.

The work was completed, as stated by the author at the end, on the 2nd Rabi' I, A.H. 963 = A.D. 1556. The MS. was copied from a transcription of the author's autograph, dated A.H. 966 = A.D. 1559. Written in fair Naskh, with the headings in red.

Dated A.H. 1129 = A.D. 1717.

The title-page contains a seal, dated A.H. 1216 = A.D. 1801, bearing the following inscription:

كس بيايد بجفنك أمامة حاجبي عبد الله هست آزادة

Two other seals, bearing the name of a certain Abú 'Abdallāh, dated A.H. 1211 = A.D. 1796, are found on fol. 2v as well as at the end.
The unique copy of a work dealing with the history of the four early successors of the Prophet, together with the excellence and virtues of his other companions, wives and children.

Author: Malik Aḥmad bin al-Malik Pīr Muḥammad al-Fārūqī Mulk Aḥmad bin al-mulk Pīr Muḥammad al-Fārūqī.

Beginning:

The author, who flourished towards the end of the 11th century of the Hijrah and belonged to India, exclaims in his preface on the stern endeavours of the Rāfidis (Shiʿahs) to preach their faith among the ignorant Sunnis, some of whom had actually embraced Rāfidism, while the belief of a large number of others was in a wavering condition. He states further that he, being ordered by his teacher, As-Sayyid al-Murtadā (d. a.h. 1067 = a.d. 1657; see the present work, fol. 3), wrote the present work, which contains Quranic verses, traditions and opinions of early divines and scholars concerning the excellent deeds and virtues of the companions of the Prophet, especially of the first four Caliphs.

The work is divided into a Muqaddimah, seven Bab and a Takmilah.

Contents:

Muqaddimah. A short history and genealogical account of the prophets from Adam to Muḥammad in the following five Fāsl:

1. Fol. 4*
I. Fol. 35°. الفصل الأول في ما أنزل الله في كتابه من الآيات الواردة فيه على ما سُمِّح به التفسير والكلام

II. Fol. 43°. الفصل الثاني فيما ورد فيه من لسان النبي صلى الله تعالى عليه وسلم

III. Fol. 55°. الفصل الثالث فيما ورد فيه من ثناء الصحابة رضي الله تعالى عليهم

IV. Fol. 69°. الفصل الرابع فيما ذكره العلماء من خصائصه وانفراده بعد الأنباء فيما احواله وعلمه وتبثاه عند وقته النبي صلى الله تعالى عليه وسلم

V. Fol. 94°. الفصل الخامس في الشهادات التي طعن بها الروافضة

Bāb II. History and excellence of 'Umar, in the following six Faṣl and a Khātimah:

I. Fol. 120°. الفصل الأول في الآيات الواردة فيه و الآيات التي نزلت موافقة لرئاه

II. Fol. 126°. الفصل الثاني فيما ورد فيه من لسان النبي صلى الله تعالى عليه وسلم
الفصل الثالث فيما ورد فيه من الآثار

الفصل الرابع في حقيقة خلافته و زده و مدله و
كرامته و سمعته و تقنيشلوحات الرعايا و
الأمراء و هجرته

الفصل الخامس فيما ورد من جميع مناقب الشيربين

أبي بكر و عمر

الفصل السادس في دفع الشبه و المطاعن و أحوال
الطاعون

Khátimah. Fol. 227a. خاتمه في ذكر نسبه و وفاته و عمره و نهاة
البداية عليه و وفاته و الأخبار بموته
وجمله الغلافة شريئ و اولاده رفي
الله تعالى علهم

Báb III. History and excellence of 'Ugmân, in six Faṣl and a
Khátimah as follows:

I. Fol. 236a. الفصل الأول في الآيات الواردة فيه
الفصل الثاني في الأحاديث الصادرة من في رسول
الله صلى الله تعالى عليه وسلم في حقه

II. Fol. 236b. الفصل الثالث في الأقوال الصادرة عن الصباح
رفي الله تعالى علهم في مناقبه

III. Fol. 242a. الفصل الرابع في فضائله رفي الله تعالى عنه

IV. Fol. 247b. الفصل الخامس في اجربة ما طعن به في اهل
الشلال و المروي و أحوال الطاغين نبي في الآخرة
والأولي

V. Fol. 253b. الفصل السادس في جميع مناقب الغلافة الثلاثة رفي
الله تعالى علهم

Khátimah. Fol. 265b. خاتمه في نسبه و شبابته و اولاده

Báb IV. History and excellence of 'Ali, in six Faṣl and a
Khátimah as follows:

I. Fol. 276a. الفصل الأول فيما ورد فيه من الآيات على ما خرجت
من التفسير و الأحاديث و الكلام
II. Fol. 278b. الفصل الثاني فيما ورد في شأنه من الرسول صلى الله تعالى عليه وسلم

III. Fol. 292b. الفصل الثالث فيما ورد فيه من آثار الصعابة والتابعين

IV. Fol. 299b. الفصل الرابع في فضائله وزده وعلمه وكالته

V. Fol. 317b. الفصل الخامس في ذكر المطاعن عنه رضي الله تعالى عنه

VI. Fol. 318b. الفصل السادس في جميع مناقب إخال الأربعة رضي الله تعالى عنهم

Khātimah. Fol. 322b. خاتمته في نسخه وواثقه ورايته رضي الله تعالى عنه

Bāb V. Virtues and excellence of other companions of the Prophet, in three Faṣl as follows:

I. Fol. 330b. الفصل الأول في آيات المنزلة على أشرف الأئمة في شان المهاجرين والأنصار المبشرين بالمرأة والرفيق في دار القرار

II. Fol. 335b. الفصل الثاني الحادثة الوردة في حقهم من رسول الله صلى الله تعالى عليه وسلم عموما وخصوصا

III. Fol. 338b. الفصل الثالث فيما أوجب على المؤمنين في حقهم

Bāb VI. An account of the Prophet's wives, in two Faṣl as follows:

I. Fol. 341b. الفصل الأول في آيات الوردة فيهم عموما وخصوصا

II. Fol. 344b. الفصل الثاني فيما تكشيت وما بيني وما عرضت نفسها عليه ومن من من قبله ومن معين

Bāb VII. An account of the Prophet's children, fol. 359a.

Takmilah. The various classes of saints and their duties, fol. 364a.

The author began to compile the work in Sha'bān, A.H. 1069 = A.D. 1659, and completed it in Rabī' II, A.H. 1091 = A.D. 1680, as stated in the following colophon:
HISTORY OF 'ALĪ AND HIS DESCENDANTS.

No. 1048.

foll. 25; lines 19; size 9½ x 5; 7 x 3½.

KHAṢĀ'IŠ 'ALĪ BIN ABI TĀLİB.

A work on the excellence, virtues and distinctive attributes of 'Ali bin Abi Ṭalib, based on traditions.


Beginning:

With the beginning thus summarised:

It is stated in the Taḏkiraṭ al-Huffāẓ, vol. ii, p. 267, that the present work, being restricted to the praise of 'Ali, led the public to
accuse the author of professing the Shi‘ah faith; but he was able to convince them that he wrote it especially for the people of Damascus, whom, in the course of his travels, he found to have no regard for ‘Ali.

The work, together with a Persian translation by Kabiraddin Aḥmad, has been printed in Calcutta, a.h. 1303. The Arabic text has been reprinted in Cairo, a.h. 1308.

Written in fair Nasta‘liq, within gold and black ruled borders. The headings are in red.

Dated a.h. 1129 = a.d. 1717.

Scribe: ʿAbd al-rasūl al-ʿazzā al-badḥashī.

The title-page contains the seal and the signature of a certain Sayyid Muḥammad ‘Abbās Mūsawī, dated a.h. 1266 = a.d. 1850.

---

No. 1049.

foll. 214; lines 14; size 8 × 5; 5 × 2½.

The Same.

Another copy of the same work, with an interlinear Persian translation by Muhammad Afḍal bin Ḥakīm Muḥammad Ḥāshim, an Indian scholar, who completed the translation, as stated in the colophon, on the 24th Du‘l-Hijjah, a.h. 1228 = a.d. 1813.

The Arabic text begins as in the other copy. The Persian translation begins thus:

شرح میکفر بنام خدا بروزی دهندگدنام و کافران را در دنیا و دهندگدنام را نه کافران را نه آخربن جمعی شهر ثابت است برای خدا پرورش کردنام تمام عالم و درود و سلام بر سردار ماهک فام پاک

ایشان محمد است ألمهم

The text is written in fair large Naskh, with vowel-points. The translation is written in a hasty Nasta‘liq, in red.

Dated a.h. 1228 = a.d. 1813.
No. 1050.

foll. 356; lines 15; size 10 × 6; 6 × 3½.

**UYÜN AKHBÂR AR-RIDÂ.**

Life, sayings and doctrines of 'Ali ar-Ridâ, the eighth Imâm of the Shi'âhs; complete in two parts.

Author: Abû Ja'far Muhammad bin 'Ali bin Husain bin Mûsâ bin Bâbawâîh al-Qumî


Beginning:—

الحمد لله الواحد القهار العزيز الحجبار الرحيم الغفور فاطر الأرض والسماء.

خالق الظلمة و الضياء مقدر الزمنة و الدهور. قال أبو جعفر محمد بن علي بن الحسين بن موسى بن بابويه القمي الفقهي، نزلت اليه مصنف هذا الكتاب اعانته الله على طاعته و وفقة لمرضاته، و فغ إلى قصيدتان من تصائد الصاحب الجليل كافي الكفاهة أبي القاسم اسمعيل بن عبّد الله بقاره ..... في اهداء السلام إلى الرضا علي بن موسى بن جعفر محمد بن علي بن الحسين بن علي بن أبي طالب عليهم السلام. فصنفت هذا الكتاب الطريقة المعمورة في.

According to the above, the work was written for As-Sâhib Abu'l-Qâsim Ismâ'il bin 'Abbâd, surnamed Kâfi'il-Kufât, who is described by his biographers as a man of high abilities and talents, a brilliant poet and the author of several works. He was born at Tâlaqân on the 16th Du'î-Qa'dah, A.H. 326 = A.D. 938. He held the post of Vizier under Mu'ayyidaddawlah Abû Mansûr, the King of Ispahan (A.H. 366-373 = A.D. 976-983), and subsequently under his brother, Fakhreddawlah Abu'l-Hasan 'Ali, the king of Rayy (A.H. 366-387 = A.D. 976-997), and died on Thursday, the 24th Safar, A.H. 385 = A.D. 995. See Ibn Khallikân (De Slane's translation), vol. i, p. 212; Buğyat al-Wu'ât, fol. 154a; Mir'ât al-Janân, fol. 231b; Al-Ansâb by As-Sam'âni, fol. 363b; Nuzhat al-Alîbûd, fol. 148b; Mujmal Fâsihi, fol. 127a; Muntaha'l-Maqâl, fol. 39b; Aşâr al-
Wuzarā', fol. 146²; Tâj at-Tabaqât, vol. iv, part ii, fol. 485ᵇ; and Brock., vol. i, p. 130.

The first part ends on fol. 167ᵃ, with the following colophon:

تم الجزء الأول من كتاب عيون الأخبار الورثا على بن موسى بن جعفر
صلوات الله عليه يتلوه ابن شاه الله تعالى في الجزء الثاني من الأخبار
المذمولة على الورثا صلوات الله عليه

The second part begins on fol. 168ᵃ thus:

وم من الأخبار المذمولة على الورثا عليه السلام ما حدثنا به أبو الحسن
محمد بن القاسم المغرير الجرجاني

For the contents of the work see Berlin, No. 9663. For other copies see München, No. 188; Paris, No. 2018; Br. Mus., No. 1619; India Office, No. 146. See also Hāj, Khal., vol. iv, p. 270; Brock., vol. i, p. 187; and Kashf al-Hujub, fol. 103ᵇ.


Scribe: حافظ فتح محمد

The MS. was presented to the Library by Sayyid Khurshid Nawwâb, whose seal is found at the end as well as on fol. 167ᵇ and 168ᵃ.

No. 1051.

foll. 201; lines 19; size $8\frac{1}{2} \times 6\,7\frac{1}{4} \times 3\frac{1}{4}$.

الإرشاد

AL-IRSHÂD.

A history of the twelve Imaṃs, divided into two parts, the first containing accounts of the life of 'Ali bin Abī Ṭālib, and the second those of the other Imaṃs.

Author: Abū ʿAbdallāh Muḥammad bin Muḥammad bin an-Nuʿmān bin ʿAbdassalām al-Ḥariṣi al-Bağdādi, surnamed Al-Mufid

ابو عبد الله محمد بن النعمان بن عبد السلام الحارثي البغدادي الملقب بالمفيد.
Beginning:

الحمد لِلّه علی ما امّه من معروفه و هدیه إلىه من سبيل طاعته

• وبعد فاتی مثبت بتوفیق لله و معروفه ماسالت

اِذَٰک اللّه إِثْبَاته صِی اسماة ائمّة البصیرین عليهم السلام و تاریخ اعیامهم و ذکر مشاهدهم و اسماء اولادهم و طرف من اخبارهم المغیدة لتعلم احوالهم

• تقف على ذلك و قوّة العارف بِمِنْه


The author, a great Shi‘ah scholar, deeply versed in Shi‘ah theology and jurisprudence, who belonged to Bağdad, was born in A.H. 338 = A.D. 950; or, according to some, in A.H. 336 = A.D. 948. He achieved much fame by his vast learning and great piety, and claimed to be the religious head of the Imamīyah sect of his time. The author of the Mir‘āt al-Janān says that ‘Aqūdaddawlah (A.H. 367–372 = A.D. 977–982) had special regard and respect for our author, and visited him frequently. He wrote more than two hundred works, most of which are enumerated by his disciple, Ahmad bin ‘Ali an-Najāšī, in the Kitāb ar-Ri‘āj, foll. 179b–182a. He died in his native city on Monday, the 3rd Ramādān, A.H. 413 = A.D. 1022, and was buried in his own house; but after a few years the body was exhumed and removed to the cemetery of Quraish, being there interred close to the shrine of Imām Abū Ja‘far al-Jawād (d. A.H. 220 = A.D. 835). For further particulars of the author’s life see Mir‘āt al-Janān, fol. 246b; Muntaha’l-Maqāl, fol. 192; Manhāj al-Maqāl, fol. 304; Kitāb ar-Ri‘āj by An-Najāšī, fol. 179; Talkhīṣ al-Maqāl, fol. 195b; Khulāṣat al-Aqwāl, fol. 87b; Naqdar-Ri‘āj, fol. 203b; Fihrist at-Tūsī, p. 314; Naḏd al-Īdāh, p. 314; and Brock., vol. i, p. 188.

Contents:

Part I.

A short biographical sketch of ‘Ali bin Abî Ṭālib, fol. 1b.
His excellence, miracles, prerogatives and justice, fol. 7b.
His sayings, precepts, admonitions and maxims, fol. 60b.

Part II.

Imām Ḥasan, fol. 95b.
An account of his descendant, fol. 100a.
An account of Imām Ḥusayn, and of his martyrdom at Karbalā, fol. 102a.
The excellence and virtues of Imám Ḥusain, together with an account of his sufferings, fol. 133b.

The number and the names of the children of Imám Ḥusain, fol. 135a.

Imám Zain al-'Ābidin 'Ali bin al-Ḥusain, fol. 135b.

The number and the names of the children of Imam Zain al-'Ābidin, fol. 140a.

Imám Muḥammad bin 'Ali al-Bāqir, fol. 140a.

The brothers of Imám al-Bāqir, fol. 143a.

The number and the names of the children of Imám al-Bāqir, fol. 144a.

Imám Ja'far bin Muḥammad aš-Šādiq, fol. 145a.

The number and the names of the children of Imám Ja'far Ṣādiq, fol. 153a.

Imám Abu'l-Ḥasan Mūsā Kāẓim, fol. 155a.

Miracles of Imám Mūsā Kāẓim, fol. 156b.

Excellence and virtues of Imám Mūsā Kāẓim, fol. 159b.

The death of Imám Mūsā Kāẓim, fol. 161a.

The number and the names of the children of Imám Mūsā Kāẓim, fol. 163b.

Imám 'Ali bin Mūsā Riḍā, fol. 164a.

Miracles of Imám Riḍā, fol. 166a.

The death of Imám Riḍā, fol. 170b.

Imám Muḥammad Taqī, fol. 171b.

Evidences and proofs relating to the Imāmat of Muḥammad Taqī, fol. 171b.

Virtues and miracles of Imám Muḥammad Taqī, fol. 173a.

The death of Imám Muḥammad Taqī, fol. 177b.

Imám Abu'l-Ḥasan 'Ali Naqī, fol. 178a.

Evidences and proofs relating to the Imāmat of 'Ali Naqī, fol. 178a.

Virtues and miracles of Imám 'Ali Naqī, fol. 179a.

The arrival of Imám 'Ali Naqī from Medina at Al-'Ashkar, and his death there, fol. 181b.

Imám Abū Muḥammad Ḥasan al-'Ashkarī, fol. 182b.

Evidences and proofs relating to the Imāmat of Ḥasan al-'Ashkarī, fol. 182b.

Virtues and miracles of Imám Ḥasan al-'Ashkarī, fol. 184b.

The death of Imám Ḥasan al-'Ashkarī, his burial place, and the number and the names of his children, fol. 189a.

Imam Muḥammad al-Mahdī, fol. 189a.
Evidences and proofs relating to the Imāmat of Muḥammad al-Mahdi, fol. 190a.
An account of those persons who had seen Imām Al-Mahdi, fol. 191b.

- Virtues and miracles of Imām al-Mahdi, fol. 192a.
- Signs and the time of the reappearance of Imām al-Mahdi, fol. 195b.

The work ends thus:
قال الشيخ السيد المفيد...............قد ارتدنا في كل باب من

 هذا الكتاب طرفاً من الاحرار بحسب ما احتمله الحال ولم نستقص ما جاء في كل مبني مهنة كراهة الانتشار في القول و مقاطعة المال و الاضرار و اثبناً مي اخبار الامام المهدي ما يشيء كل المتقدم منها في الاستفسار و اقريناً على كثير من ذلك لم مثل ما ذكرناه فاليغحي لي يفسنا أحد فيما ترتبنا من ذلك إلى الامال هل لا يحمله على عدم العلم مناه و السوء

 عنه و الافعال و فيما سمعنا من موطن الاحتجاج على امامية اليغمة عليهم السلام و مختصر مع اخبارهم كفاية فيما قدناه و الله ولى التوفيق

و هو حسناً و نعم الوكيل.

No other copy of the work is known.
Written in elegant Naskh, with occasional marginal notes, within red and blue ruled borders. Foll. 96–108 are slightly worm-eaten.

Dated Thursday, the 10th Jumādā I, A.H. 1092=A.D. 1681.

There are four seals on the title-page, three of which contain the inscription اللهم صلى على مهدي, dated A.H. 1194=A.D. 1780. The fourth bears the name of a certain Imām Bakbaḥ, dated A.H. 1222=A.D. 1807. Two seals bearing the name of Mīrzā Ḍagā Khān, dated A.H. 1239=A.D. 1823, are found on fol. 199b as well as at the end.
No. 1052.

fol. 186; lines 23; size $7 \frac{1}{2} \times 4 \frac{1}{2}$; $4 \frac{1}{2} \times 2 \frac{1}{2}$.

تذكرة خواص الامه في معرفة الامه

TADKIRATU KHAWASS AL-UMMAH 
FI MA'RIFAT AL-A'IMMAH.

A history of `Ali, his relatives and descendants, together with their excellence, virtues, and sayings.

Author: Shamsaddin Abu'l-Muzaffar Yusuf bin Qizugli bin ʿAbdallāh, called Sibt Ibn al-Jawzi شمس الدين ابراهيم يوسف بن فزعل بن عبد الله المعروف بسيب ابن الجوزي (d. A.H. 654 = A.D. 1257), for some account of whom see No 966 above.

Beginning:—

الحمد لله الواهب من الفعم كل كثير وجذيل
و بعد هذا كتاب في فضل الإمام العلم و الحبر العلم و السيد الكرم اخي
الرسول و بعل البطل و سيف الله المسلم سيد الأعفاء و زعيم العلماء
و أبي عم المصطفى الخ

The work is divided into twelve chapters, each subdivided into several sections. The twelve chapters are as follows:—

I. Genealogy of `Ali bin Abi Ṭālib, together with short biographical notices of his parents and brothers, fol. 2a.

II. His excellence and virtues, fol. 10a.

III. The number and the names of his children, fol. 29b.

IV. His succession to the Khilâfat and prominent events of his reign, fol. 30b.

V. His piety, abstinence, worship and godliness, fol. 55b.

VI. A collection of his lectures, sayings, precepts and poems, fol. 61a.

VII. An account of his martyrdom, fol. 89a.

VIII. Imám Ḥasan, fol. 97a.

IX. Imám Ḥusain, fol. 115a.

X. Muḥammad bin al-Ḥanafiyyah, fol. 140a.

XI. The Prophet’s wife, Khadijah, and his daughter, Fāṭimah, fol. 149b.

XII. Biographical notices of the following Imâms:—
(i) Zain al-ʿĀbidin ʿAli bin al-Ḥusain, fol. 160b.
(ii) Abū Jaʿfar Muḥammad al-Bāqir, fol. 167a.
(iii) Abū 'Abdallāh Ja'far as-Sādiq, fol. 170a.
(v) 'Ali bin Mūsā ar-Riḍā, fol. 175b.
(vi) Muḥammad al-Jawād, fol. 179b.

Fol. 181b contains a gap of several lines, with the following note in the margin:
أظن أن هذه النسخة قد ن发达 منها ذكر بقية الأئمة الثلاث عشر مرتين و هذا البيان يشهد بها والقبائل أن أن هنذا سقط كثير من الأخبار

For other copies see Leyden, No. 791; Rāmpūr, p. 633; and Būhār, No. 202. See also Brock., vol. i, p. 347.

Written in small and cursive Nastaʿlīq, with occasional vowels. The headings are in red. Foll. 6a—72b are written diagonally. Lacunae are found on foll. 2b, 99b and 181b. Fol. 185 is wanting.

Dated the 23rd Shawwāl, A.H. 1176= A.D. 1763.

Scribe: غلام مصطفى الصنعي.


Fol. 1b contains the seal and signature of a certain Muẓaffar Ḥusain, dated A.H. 1277= A.D. 1859. Two other seals of the same Muẓaffar Ḥusain are found at the end.

---

No. 1053.

foll. 353; lines 25; size 9½ x 6; 6½ x 3½.

كشف الغم في معرفة الأئمة

KASHF AL-ḠUMMAH FĪ MA'RIFAT AL-A'IMMAH.

Lives of the Prophet, his daughter Fāṭimah, and the twelve Imāms, together with their excellence, virtues and miracles; complete in two parts


VOL. XV.
Beginning:

حمد الله الذي الزمان كرامة النقوش ورقاقة للمسك بالسبد الأقوي

وشيد لنا يروع الإيمان الخ

In his preface the author tells us that, in order to popularise his work, he preferably quotes Sunni authorities, especially in dealing with the lives of the Prophet and the first three Imāms. The author of the Kashf al-Hujub (loc. cit.) tells us that Ṣaḥḥādīn as-Ṣafādī (d. A.H. 764=A.D. 1363), in the Fawāt al-Wafayāt, as well as other Sunni scholars, have spoken highly of the present work.

The first part, which contains the lives of the Prophet and ‘Ali, was completed, as stated in a note on fol. 144a, at Bağdad in the author’s house on the western bank of the Tigris on the 3rd Sha’bān, A.H. 678=A.D. 1279. The note runs thus:

صورة ما كان مكتوبا على مجددة الأصل بخط المصنف قدس الله
روحه ونور فضهنه نجذ الجزر الأول من كشف الغم في معرفة الأئمة على
يد جامعه إفراد عداد الله تعالى إلى رحمته، شفاعة ندبه لله عليه بي عيسى بن
أبي الفتح الإيلم عليه عفية الله عنه في ثالث شعبان من سنة ثمان
وسبعين وستمائة ببغداد في داره بالجانب الغربي على شاطئ دجله.

The second part begins on fol. 145b with a short chapter on the virtues of the descendants of ‘Ali, followed by biographical notices of Fāṭimah and the Imāms, as follows:

Fāṭimah, fol. 146a; Ḥasan, fol. 164a; Ḥusain, fol. 186b; Zain al-
ʿĀbidin, fol. 207a; Muhammad al-Bāqir, fol. 220a; Jaʿfar as-Ṣādiq,
fol. 231a; Mūsā al-Kāẓim, fol. 249a; ‘Ali ar-Riḍā, fol. 263b;
Muḥammad al-Qānī’, fol. 287b; ‘Ali al-Mutawakkil, fol. 297a; Ḥasan
al-Khālīṣ, fol. 306a; and Muḥammad al-Mahdi, fol. 316b.

The colophon runs thus:

نجذل الجزر الثاني من كتاب كشف الغم في معرفة الأئمة ونماذجه تم
الكتاب بساحة نكلا من نسخة مقلولة من نسخة مقلولة من نسخة بخط السيد
المرحوم مصدع الدين أبي جعفر الفضل بن يحيى بن علي بن مظفر بن
الطيب السكن، نسخة المشار إليها مقلولة من

نسخة الأصل بخط المصنف
For other copies see Ayā Ṣūfiyah, No. 3381; and Āṣafiyyah, p. 1552.

The work has been printed, viz., in a.h. 1294.

Written in beautiful Nasḫ, with a sprinkling of vowels, within gold and coloured ruled borders. There is a tastefully illuminated frontispiece at the beginning.

Dated Saturday, the 20th Shawwal, a.h. 965 = a.d. 1558.

Scribe: 甜甜الله بن شكر الله الكاشاني

A note, to be found at the end of each part, copied from the original copy, states that the copy was read in the presence of the author in several sittings, the last in Rabî‘ II, a.h. 692 = a.d. 1293.

The title-page contains three obliterated seals and a partly effaced note by a former owner about his purchase of the MS.

---

No. 1054.

fol. 219; lines 17; size 9½ × 5½; 6½ × 3½.

عمرة الطالب في نسب آل أبي طالب

'UMDAT AT-ṬÂLÎB FÌ NASAB AL ABĪ ṬÂLÎB.

A work containing a genealogical account of Abû Ṭâlib and his descendants, together with short biographical notices.

Author: Jamâladdîn Ahmad bin 'Ali bin al-Ḥusain bin 'Ali bin Muhannâ bin 'Utbaqah az-Zaïdi جمال الدين أحمد بن علي بن الحسين بن علي بن مهنة بن عتبة الزيدى

Beginning:

الحمد لله الذي خلق من العمار بشرا نجعله نسبا ومهما ورغم بعض

النام على بعض فصيرة أنظم قدره و أعظم ذكره

اما بعد فإن علم النسب علم عظيم المقدار ساطع الانوار أشار الكتاب الأعلى

اليه قلنا وجعلنا شعوبا وقبلنا لتعارفنا

The author, a well-versed genealogist, who traces his descent from 'Ali bin Abî Ṭâlib, belonged to the Shi‘ah sect. Besides the present work he wrote a genealogical work, entitled Bahr al-Ansâb, a copy of which is noticed in Cairo, vol. v, p. 17. He died, according to the Kasâf al-Hujub, fol. 103a, at Kirmân on the 7th Ṣafar, a.h. 828 = a.d. 1424.
The work was written in A.H. 802 = A.D. 1400 at the request of a certain Jalâladdin al-Hasan bin 'Ali, whom the author eulogises in the preface thus:

و النمس مثنى اسم الناس على و أكرمه الذي وهو الموالي الأعظم و الماجد الأكرم مرضي ممالك الإسلام مبين مناهج الحال والحزام ناظم دير المواهب في سلوك الرغبة و مقتل جيد الوجود بوحي المحقق ملال قرم آل ابن طالب في المشارق والمغارب ......... المؤيد بوكوب العز و الشكين فور الحقيقة و الفرية و الدين جلال الدين الحسن بن علي بن الحسن بن علي بن الحسن بن علي بن إحدم بن علي بن علي بن الحسن بن علي بن إحدم بن الحسن بن إحدم الحسن بن عمر بن يحصين بن زيد بن علي بن الحسن بن علي بن إبي طالب خليد الله تعالى على رشادة علي الوريدة و نصر بمالاء امداده أفضل الدرجة البشرية و لا زالت نمارق العز و الأكرم مشرفة بوطيلة نعله و سرادق المجد و الأعظم

منهجة رفع معله زيدت فضائله و إضافة

It is stated in Haj Khal., vol. iv, p. 259, that the author derived material for the work from the compositions of his two Shaikhs, viz., Abu'l-Hasan 'Ali bin Muhammed bin 'Ali as-Sufi an-Nassabah and Abu Nasr Sahl bin 'Abdallâh al-Bukhâri, and that he presented it to Tamerlane (A.H. 771-807 = A.D. 1369-1404).

The work is divided into a Muqaddimah and three Aśl. The third Aśl is subdivided into five Faşl, the first two of which are again divided into several Maqṣad.

Contents:

Muqaddimah. Genealogy of Abu Tâlib, with a short biographical notice.

Aśl I. The descendants of 'Aqîl bin Abi Tâlib, fol. 8b

Aśl II. The descendants of Ja'far at-Tayyar, fol. 10b.

Aśl III. The descendants of 'Ali bin Abi Tâlib, in five Faşl

as follows:

Faşl I. The descendants of Imâm Hasan, in the following two Maqṣad:

I. The descendants of Zaid bin Hasan, fol. 28a.
II. The descendants of Hasan al-Muṣannâ, fol. 45b.

Faşl II. The descendants of Imâm Husain, in the following six Maqṣad:

I. The descendants of Muhammad al-Bâqir, fol. 103b.
II. The descendants of 'Abdallâh al-Bâhir, fol. 136a.
III. The descendants of Zaid bin 'Ali, fol. 138b.
IV. The descendants of 'Umar al-Aṣḥāf, fol. 171b.
V. The descendants of Ḥusain al-Aṣghar, fol. 175a.
VI. The descendants of 'Ali al-Aṣghar, 191b.

Fasli III. The descendants of Muḥammad bin al-Hanafiyah, fol. 201a.
Fasli IV. The descendants of 'Abbās bin 'Ali, fol. 204b.
Fasli V. The descendants of 'Umar al-Aṭraf, fol. 207b.

The work ends with a chapter dealing with the technical terms generally used in genealogical works.

For other copies see Br. Mus., No. 346; Goth., No. 1755; Ibrāhīm Pāshā, No. 385; and Rāmpūr, p. 642. See also Brock., vol. ii, p. 199.

The work has been lithographed in Lucknow. See Iktifā' al-Qunū'ī, p. 100.

Written in fair Naskh, with occasional marginal notes and emendations, within double red and blue ruled borders. The headings are in red.

Dated A.H. 1245 = A.D. 1829.
Scribe: سید محمد باقر الجلالي الباجيتی.

Two fly-leaves at the beginning contain a list of the names of those genealogists who had written works on the genealogy of Āḥū Ṭālib and his descendants.

A leaf, inserted after fol. 64, contains a note criticising the author for this—that, contrary to the general belief, he does not consider the celebrated saint Shaiḥk 'Abdalqādir al-Jilānī (d. a.h. 561 = a.d. 1166) to be a descendant of Ḥasan bin 'Alī, on the ground that his grandfather's name was Jangī-Dūst (the lover of fighting), a name of Persian origin. The writer of the note refutes the author, stating that the name of the Shaiḥk's grandfather was Mūsā and that Jangī-Dūst was a Laqāb (surname) given to him by the Persians for his warlike spirit.

Two fly-leaves at the end contain the genealogy of a certain Sayyid 'Aqīmaddin, alias Mu'inaddin Khánum.

Three seals bearing the name of Sayyid Muhammad Bāqir, dated a.h. 1240 = a.d. 1824, are found on fol. 214b.
No. 1055.

foll. 179; lines 17; size 10 × 6; 6½ × 3½.

الفصول في معرفة الأئمة
AL-FUŠUL AL-MUHIMMAH FĪ MA’RIFAT AL-A’IMMAH.

A history of the twelve Imāms, by Nūraddin ‘Ali bin Muḥammad bin Aḥmad bin ‘Abdallāh, better-known as Ibn as-Ṣabbāḥ, a distinguished scholar and well-skilled calligrapher, who belonged to the Mālikī sect and was born at Mecca on the 4th Du‘l-Hijjah, A.H. 784=A.D. 1383. He studied under several eminent scholars of his native city, and attached himself for a long time to the company of Shaikh Jalāladdin ‘Abdalwāḥīd al-Murghīdī (d. A.H. 838=A.D. 1435; see Mu’jam of Ibn Fahd, fol. 135a). He wrote several works and died at Mecca on Monday, the 7th Du‘l-Qa‘dah, A.H. 855=A.D. 1451. See Mu’jam of Ibn Fahd, fol. 153a; Dustūr al-I‘lām, fol. 81b; and Brock., vol. ii, p. 176.

Beginning:

الحمد لله الذي جعل من صالح هذه الأئمة نصب الإمام العادل ...

In the preface, the author deprecates the rash and erroneous conclusion of those Sunnis who might possibly charge him with Rāfiḍīsm, and states that the celebrated traditionist, An-Nasā’i (d. A.H. 303=A.D. 915), and other Sunni scholars who had written similar works in praise of ‘Ali and his descendants, had been accused of Rāfiḍīsm. The preface ends with numerous quotations from canonical books of Ḥadīṣ on the holiness of the Prophet’s family.

The work is divided into twelve chapters, the first three being subdivided into several sections. The twelve chapters, treating of the twelve Imāms, are as follows:—
I. 'Ali bin Abi Ṭālib, fol. 8a.
II. Ḥasan bin 'Ali, fol. 87b.
III. Ḥusain bin 'Ali, fol. 99a.
IV. Zain al-ʿAbidin, fol. 117b.
V. Muḥammad al-Bāqir, fol. 122b.
VI. Jaʿfar as-Ṣādiq, fol. 129b.
VII. Mūsā al-Kāẓim, fol. 135a.
VIII. 'Ali ar-Riḍā, fol. 142a.
IX. Muḥammad al-Jawād, fol. 155b.
XI. Ḥasan al-Ḵalīṣ, fol. 166a.
XII. Muḥammad al-Mahdi, fol. 170a.

For other copies see Berlin, No. 9671; Paris, Nos. 1927, 2022—4; and Br. Mus. Suppl., No. 529. See also Ḥāj. Khal., vol. iv, p. 442.

Written in fair Nasḵh, with an illuminated frontispiece. The headings are in red.

Not dated. Probably 18th century.

The title-page contains a short biographical notice of the author, extracted from Ad-Dawʾal-Lāmiʿ of As-Sakhawi, a biographical sketch of whom is given in a fly-leaf at the beginning.

Two seals bearing the inscription ب ي باسبة, dated a.H. 1122—A.D. 1710, are found on the title-page.

No. 1056.

foll. 25; lines 14; size 6\(\frac{3}{4}\) × 4; 4\(\frac{1}{2}\) × 2\(\frac{1}{4}\).

[MAWĀLĪD AN-NABĪ WAʾL-AʾIMMAH.]

A short treatise treating briefly of the lives of the Prophet, his daughter Fāṭimah, and the twelve Imāms.

The author's name and the title of the work cannot be traced.

Beginning:—

الحمد لله حق حمدة و الصلوة على خير خلقه محمد و أهل بيته
طبيبي الإخبار الذين أذهب الله عفرم الرجس وطبرهم تطهيرا اما بعد
لم أرأيت ميل جماعة ق أبيعهم الله تعالى الى عمل مغتظر في ذكر موايل
النبي و الآية عليهم السلام متوفقة و حاجتهم الى جمع ذلك على وجه
In this we are told that the author, perceiving some people of his sect in need of a concise work on the lives of the Prophet and the Imâms, wrote the present treatise, dividing it into fourteen Bâb, each subdivided into five Faṣl, the first dealing with their names, Laqab and Kunyah; the second, with the dates of their birth; the third, with the period of their lives; the fourth, with the dates and causes of their death; and the fifth, with the number and the names of their wives and children. The fourteen Bâb treating of the lives of the Prophet, Fāṭimah and the twelve Imâms are as follows:—

I. The Prophet, fol. 2a; II. ‘Alî, fol. 5a; III. Fâṭimah, fol. 8b; IV. Hasan, fol. 10b; V. Hûsain, fol. 12a; VI. Zain al-‘Abidîn, fol. 14b; VII. Muḥammad al-Bâqîr, fol. 16a; VIII. Ja’far as-Sâdiq, fol. 17a; IX. Mûsâ al-Kâzîm, fol. 18b; X. ‘Alî ar-Riḍâ, fol. 19b; XI. Muḥammad at-Taqi, fol. 21a; XII. ‘Alî an-Naqî, fol. 22a. It may be noticed here that several folios after fol. 22, containing the last two Faṣl of Bâb XII, the whole of Bâb XIII on Ḥasan al-‘Askari, and the earlier part of Bâb XIV on Muḥammad al-Mahdî, are wanting.

Written in Naskh, with the headings in red. Fol. 18a contains a gap of several lines marked with the words بذا بيان من النسخة المكتوبة منها.

Dated a.h. 1081 = a.d. 1671.

Scribe: احمد بن علي بن ناصر
HISTORY.

No. 1057.

foll. 89; lines 15; size 8 x 5\(\frac{1}{2}\); 6\(\frac{3}{4}\) x 4.

MAWILD 'ALİ BIN ABİ TÂLÎB.

An account of the birth of 'Ali and of his marriage with the Prophet's daughter, Fâţimah.

The author's name is not known. The latest authority quoted is Ahmad bin 'Abdallâh al-Bakri, the author of the Kitâb al-Anwâr wa Miżtâh as-Su'ûr wa'lı-Afkâr (No. 1012 above).

Beginning:

الحمد لله الذي خلق الانبياء و الربعاء رحمة للعالمين و جعلهم مبشرين و منذرين لكافة الخلق لجميعنا اما بعد هذا ما رواه أبو محمد خلف لوط ابن يحيى الزلزلي في مولد يحيى واستادنا، ولؤيدة الإمام الهمام، و ليمت الضرغام

..............

العالمين الغارس الغالب على يبن ابي طالب اسد الله الغالب الغ

Written in fair Naskh. Slightly water-stained.

Not dated. Probably 18th century.

No. 1058.

foll. 66; lines 12; size 8 x 5\(\frac{1}{2}\); 6\(\frac{1}{2}\) x 4.

MAQTAL AL-ḤUSAIN.

A short treatise on the martyrdom of Imâm Ḥusain, together with an account of the battle of Karbalâ and of the incidents that followed it, such as the plunder of the camp of Imâm Ḥusain, the imprisonment of his wives and children, and the delivery of his head to Yazîd (A.H. 60-64 = A.D. 680-683).

The author's name is not known.

Beginning:

أعلموا يا أولى البيضاء أنكم إذ تغدون فما إ indeb الوحي إلا أنكم وإن الحكيم قد أعلمكم أن الدنيا ليست بدار قرار لأنها إذ لم تصفوا لموالكم فأعلموا أنها حكى.
The work ends with a short elegy on Imâm Ḥusain, beginning with the following lines:

وقفت على دار النبي محمد
فالفيتها قد اقتربت عوناتها

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

No. 1059.

foll. 146; lines 16; size 8½ × 6; 7 × 4.

اِثْرَةُ الْاَهْزَانِ

ISĀRĀT AL-ĀHZĀN.

A treatise containing an account of the martyrdom of Imâm Ḥusain and of his companions at Karbalā.

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

اثْرَةُ الْاَهْزَانِ عَلَى الْقَتِيلِ الْعَطْشَانِ

Author: As-Sayyid Dildār ‘Ali bin As-Sayyid Muḥammad Mu‘īn au-Naṣīrābādī

Beginning:

فَحَمَدَ اللَّهُ سَبِيعًا عَلَى مَا جَعَلَ الْخَتَبَ وَالْإِبَتَالَ; سِبْبًا لَمْ يُزِيدَ المَثَوْرَة

The author, a well-known Shı‘ah scholar, who wrote a large number of works, died in A.H. 1235 = A.D. 1819. See Kašf al-Ḥuṣub, fol. 28a.

We are told in the preface that the author, being dissatisfied with the brevity of his work, entitled Musakkīn al-Qulūb ‘Inda Faqd al-Maḥbūb (see Kašf al-Ḥuṣub, fol. 138a), wrote the present one, basing it on the most reliable and authentic sources.

The work is divided into two chapters, the first dealing with the importance of the great incident of Karbalā. The second, which is subdivided into several sections, contains a history of that incident.
The work ends thus:

و لنفظم الكلام في ذلك المقام فإن أحساء اختبار مصائبه عليهم
السلام مما لا ينتهى بالرسم في الدفتار الكبائر والطوامير الطوال تفيف.
بمثابة هذه المختصرات، العالم الله اولاً وأخيراً وباطناً وظاهراً


The title-page contains two seals, one bearing the name of a certain Sayyid Muḥammad, dated A.H. 1229 = A.D. 1814, and the other, the inscription جهان دبیة تقی, dated A.H. 1258 = A.D. 1842.

No. 1060.

foll. 101; lines 14; size 9 × 6½; 7 × 4.
(Three treatises bound together.)

foll. 1b-54a.

I.

مولد فاطمة الزهراء

MAWLID FĀTIMAH AZ-ZAHRĀʾ.

An account of the birth of the Prophet's daughter, Fāṭimah, and her marriage with ʿAli, the fourth Caliph.

The author's name is not known.

Beginning:

الحمد لله الذي انفرظ الظلمة بصنع فاطمة الزهراء سيدة نساء
العالمين ................... اما بعد فقد ى لى ان أورد في هذه النبحة
بعض ما خص فاطمة الزهراء بذلك خاتم النبيين وما خصها الله بها
من الفضل العظيم، قللا مما جريب لها من الآيات عند ولادتها وتزويجها

بأمر المؤمنين الج

The work ends thus:

هذا آخر ما أثبناه لاحبنا إبراهيم من حديث مولد سيدتنا

و مولانا وسننا فاطمة الزهراء على الأمام والكامل
II.

WAFÂT AWLÂD MUSLIM BIN 'AQİL.

An account of the martyrdom of the two young sons of Muslim bin 'Aqil, the cousin of Imâm Ḥusain.

The author's name is not known.

Beginning:

وَعَنْ أَبِي مَعَنْفَ قَالَ لَمْ أَقْتِلَ الْحَصَّيْنَ عَلَىِ اللَّهِ عَلَىِ الرَّحْمَةِ وَلَقَدْ أَسْتَعْلَمَ

III.

WAFÂT AN-NABI YAHYÂ BIN ZAKARÎYÂ.

An account of the martyrdom of the Prophet John.

The author's name is not known.

Beginning:

وَرَأَى نَبِيَّاً مُقَدَّمًا فِي رِوَايَةِ سَعِيدُ بْنِ عَبَّاسِ الْشَّعَابِيُّ لَا مَثَلَّ لَهُ

The work ends with an elegy on the Prophet John, which begins thus:

All the above treatises were transcribed by 'Abdallâh bin Ali bin Muḥammad. Written in cursive Naskh. Dated a.h. 1262 = a.d. 1846.

Seals and signatures of Nawwâb Sayyid Wilâyat 'Ali Khân are found on the title-page and at the end.
HISTORY OF THE ZAIDĪ IMĀMS.

No. 1061.

foll. 263; lines 35; size 12×8; 10×5½.

الآلي المذجه

AL-LA'ĀLĪ AL-MUḌĪYAH.

A unique copy of a full historical commentary on Šārimaddin Ibrāhīm's Al-Qaṣīdat al-Bassāmah, a poem in glorification of the Zaidi Imāms.

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

• الآلي المذجه الملتقطة من الوافع العذب في اخبار الامة الزيدية

The author's name, Sayyid Shamsaddin Āḥmad bin Muḥammad bin Šalāḥ ash-Sharafī, not given in the MS., is found in a note in the margin of the 'Aqīlat ad-Daman, fol. 124a (No. 1099 below). This Ash-Sharafī, who held the post of Muftī (jurisconsult) at Šan‘ā under the Zaidī Imāms, was a distinguished scholar of his age, especially well-versed in Zaidī law, on which subject he wrote several works. He died in A.H. 1054=A.D. 1644. See Ťabaq al-Ḥalwā, fol. 11a.

Beginning:—

الحمد لله رب العالمین و مالک يوم الدين فاطر المخلوقين و مبتدء السموات و الأزمن... رد فتاني رأيت لن اجمع لى و الأخوانى من المؤمنين جملاً من سير النبياء المرسلين وغير المرسلين و ذكر طرف من اخبار الصالحين محتاجاً و من سیر الامة البالغين و اخبار المذهين الغ

Finding that Al-Qaṣīdat al-Bassāmah of Šārimaddin contains brief allusions to the Zaidī Imāms, the author wrote the present commentary, extracting his material for the notices of the Imāms from the Al-Lawāḥiq an-Nādiyāh of Badraddin Muḥammad bin 'Ali ar-Ruḥaif (see Houtsma-Brill., No. 248), and, for other historical events, from the Murāj aṣ-Ṣīḥab of Al-Mas‘ūdī (No. 962 above).

The first line quoted from the Qaṣīdat is as follows:—

الدهر ذو عبر عظمى و ذئبر و صرفة شامل للبدر و الحضر
In his introduction, the author gives a short biographical notice of Šārimaddīn, whom he describes as an illustrious member of a family distinguished for learning; and says that he wrote a work on the principles of the Zaidi law, entitled *Al-Fuṣūl al-Lu'lu'iyyah*, a commentary on the *Al-Azhār* of Al-Mahdī-lidinallāh Aḥmad bin Yaḥyā (d. A.H. 840 = A.D. 1436), and several other works, and that he died at the age of eighty in Jumādā II, A.H. 914 = A.D. 1508.

The notices of the Zaidī Imāms, which form the bulk of the present work, are preceded by a history of the Prophets, from Adam to Muḥammad; a short history of the Caliphs from Abū Bakr to ‘Abdalmalik bin Marwān; and a long quotation from the *Qaṣidah* of Ibn ‘Abdūn (see Ḥāj. Khal., vol. iv, p. 519) on the ancient kings of Persia, Yemen and Syria, together with a biographical notice of its commentator, Abū'l-Walid Aḥmad bin ‘Abdallāh al-Makhzūmi, an eminent scholar and poet of Andalus (Spain), who was born in Cordova, A.H. 394 = A.D. 1004, held the post of Vizier under Al-Muftaḍīd Abū 'Amir 'Abbād (A.H. 434 – 461 = A.D. 1042 – 1068), and died at Seville in A.H. 463 = A.D. 1071. The short notices of the Imāms are in chronological order.

We learn from the *Ṭabaq al-Halwā* (loc. cit.) that our author wrote this work in three volumes, bringing down the history of the Imāms to the end of the reign of Al-Mu'ayyad-billāh Muḥammad bin al-Qāsim (A.H. 1029 – 1054 = A.D. 1620 – 1644). The present copy breaks off in the middle of the account of the life of Al-Ḥādi 'Ali (d. A.H. 836 = A.D. 1432; see ‘Aqlat ad-Daman, fol. 85b).

A copy of *Al-Qaṣidat al-Bassāmah*, with an anonymous commentary, is noticed in Br. Mus. Suppl., No. 540. No copy of the present commentary is noticed in any other catalogue.

Written in Arabian Naskh, with quotations from the text in red. Foll. 32-33, 80 and 256 should follow foll. 24, 64 and 260, respectively. Foll. 9b, 34b, 85b, 97a and 261b are blank. Several folios at the end are slightly damaged.

Dated A.H. 1155 = A.D. 1742.
HISTORY OF THE ĞAZNAWIDS.

No. 1062.

foll. 135; lines 15; size 12½ x 7½; 8½ x 4½.

AL-YAMİNE.

The well-known history of the two Ğaznavid sovereigns, Abû Mansûr Subuktigin (A.H. 366-387 = A.D. 976-997) and Yaмınad-dawlah Maḩmûd (A.H. 388-421 = A.D. 998-1030), written in a very pompous style.

Author: Abû Naṣr Muḥammad bin ‘Abdaljabbâr al-‘Utbi. He was one of the eminent scholars of the court of Sultân Maḩmûd Ğaznavî. He wrote the present work about A.H. 411 = A.D. 1020, and dedicated it to the grand Vizier Shâmsal-kufât Abû’l-Qâsim Ahmad bin Hasan al-Maimandi (d. A.H. 431 = A.D. 1039; see Âşâr al-Wuzarâ, foll. 117a-144a), who appointed him to the post of a chief officer of the postal department. (صاحب الپرده) at Ganj-Rustâq. He died in A.H. 427 = A.D. 1036. See Brock., vol. i, p. 314.

Beginning:

For other copies see Berlin, Nos. 9807-9; München, No. 423; Wien, No. 947; Leyden, Nos. 841-2; Br. Mus., No. 311; Br. Mus. Suppl., No. 548; India Office, No. 701; Paris, Nos. 1894-5; Cairo, vol. v, p. 176; Nûr ‘Uşmânîyah, No. 3145; Köpr., No. 227; Yeni, No. 229; Walladdin, No. 2372; Hamidiyah, No. 307; Ayâ Şûfiyâh, No. 3389; and Bûhâr, No. 215. A literal Persian translation by Muḥammad Karâmat ‘Ali is noticed by Pertsch, Berlin Catalogue, No. 441; and one by Abû’sh-Sharaf Naṣîh bin Sa’îd is noticed in Nûr ‘Uşmânîyah, No. 3089. A Turkish translation, based on the Persian version of Abû’sh-Sharaf, is noticed by Rieu, Br. Mus. Catalogue of Turkish MSS., p. 42.

The Arabic text has been twice lithographed in India, viz., Delhi, A.D. 1847, and Lahore, 1883. It was also printed in Cairo in the margins of Al-Kâmîl, A.H. 1290. An English translation was published by the Rev. James Reynolds for the Oriental Translation Fund, London, 1858.

Written in fair Nasta'liq, with marginal and interlinear notes. Two fly-leaves at the end contain a table of contents of the work.

Dated Monday, the 29th Jumâdâ I, A.H. 1252=A.D. 1836.

A seal bearing the name of a certain Muhammad 'Ali Hasan, dated A.H. 1244=A.D. 1828, is found at the end.

HISTORY OF TÎMÛR.

No. 1063.

foll. 189; lines 17; size 10 × 6½; 7 × 4.

مجلد المقدور في نواة تيمور

'AJÁ'IB AL-MAQDÛR ÊÊ NAWÁ'IB TÎMÛR.

The well-known history of Timûr, by Ibn 'Arabshâh.

Beginning:—

الحمد لله الذي على موال إرادته وتدبيرة تنسي مقاطع الأمور الغم.

Ibn 'Arabshâh, whose proper name was Shihâbaddîn Abu'l-Abbâs Aḥmad bin Muḥammad bin 'Abdallâh bin Ibrâhîm ad-Dimashqî al-Hanâfi, was born at Damascus in A.H. 791=A.D. 1392, and was carried off by Tamerlane to Samarqand, A.H. 803=A.D. 1400, where he received his education and became well-skilled in the Persian and Turkish languages. After a wandering life in Tartary, Crimea, and various parts of Asia minor, he came to Adrianople, where he gained the favour of Sulṭân Muḥammad I (A.H. 805-824=A.D. 1402-1421), who employed him to translate some Arabic books
into Turkish and Persian for his son, the prince Murād. Our author wrote a large number of works, and died at Cairo on the 18th Rajab, A.H. 854 = A.D. 1450. See Al-Qabas al-Ḥāwi, vol. i, fol. 50b; Ḥadāʾiq al-Ḥanafiyah, p. 320; Tāj at-Ṭabaqāt, vol. ix, fol. 234b; Dustūr al-Ilām, fol. 96a; Iktifā' al-Qunūṭ, p. 287; and Brock., vol. ii, p. 28.

The work was edited and published by J. Golius, Leyden, 1676. Since then it has been repeatedly printed, viz., in Cairo, A.H. 1285, 1305; in Calcutta, A.H. 1227, 1233; and in Constantinople, A.H. 1233.

For other copies see Berlin, Nos. 9731-2; Goth., Nos. 1840-2; Cairo, vol. v, p. 85; Hamidīya, No. 360; and Nūr ‘Usmāniya, No. 3393. A Turkish translation by Murtaḍā Naẓmizādah is noticed by Rieu, Br. Mus. Catalogue of Turkish MSS., p. 43. See also Ḥāj Khal., vol. iv, p. 190.

Written in fair Naskh, with the headings in red. Slightly worm-eaten.

Not dated. Probably 18th century.

No. 1064.

foll. 203; lines 14; size $10 \times 6\frac{1}{2}; 7 \times 4\frac{1}{2}$.

The Same.

A very splendid and valuable copy of the same work, beginning as the other. It is incomplete at the end, breaking off abruptly at the beginning of the following rubric:—

\* ذكر ما عزم ابن عثمان عليه عند انصباب ذلك الطوفان إليه

The present copy corresponds with foll. 1-96 of the other.

Written beautifully in elaborate bold Naskh on a gold ground, within ornamental borders. The margins are covered with tasteful and elaborate ornament in gold and colours. The headings are in red, and the interlinear spaces are covered with flowery ornaments. The editor's note at the beginning of the printed edition (Calcutta, A.H. 1233) is copied verbatim at the beginning of the present MS., indicating that it was copied from that printed edition only as a model of calligraphy and tasteful illumination.

Not dated. Evidently the middle of the 19th century.

The MS. was presented to the library by Sayyid Khurshid Nawwāb, the grandson of Nawwāb Wilāyat ‘Alī Khān, C.I.E. The seals and signatures of both of them are found at the beginning and end.

Vol. XV.
HISTORY OF AYYŪBIDS.

No. 1065.

foll. 234; lines 25; size $8\frac{1}{3} \times 6\frac{1}{4}$; $6\frac{1}{3} \times 3\frac{1}{4}$.

الروضتين في أخبار الدولتين

AR-RAWḌATAIN FĪ AKHBĀR AD-DAWLATAIN.


Author: Shihābaddīn Abū'l-Qāsim 'Abdarraḥmān bin Ismā'īl bin Ibrāhīm, commonly known as Abū Shāmah


Beginning:

الحمد لله الذي بلطفه تصلح الأعمال و بكرمه و جودته تدرك الآمال

• و على وفق مشيئة تنتصر الفعال الغي

The colophon runs thus:

هذا آخر الجزء الأول من كتاب الروضتين في أخبار الدولتين و يتلوه

إن شاء الله تعالى الجزء الثاني أوله ثم دخلت سنة إربع و سبعين

• و خمسات. قال العالم وكان شمس الدولة بن المقدم من أکثر الأمراء النج

The last Fasıl relates the assassination of the Vizier 'Aqūddaddawlah by a certain Muhīd (unbeliever) at Bagdad, in Du'l-Qa'dah, A.H. 573 = A.D. 1178, while on his way to Mecca.

For other copies see Berlin, No. 9812; München, No. 404; Wien, No. 898; Leyden, No. 819; Br. Mus., Nos. 313, 1228; Paris, No. 1700; Bodl., vol. i, No. 745; Cairo, vol. v, p. 64; Ayā Şuфиyah, No. 3214. See also Brock., vol. i, p. 317; and Iktifā' al-Qunū', p. 91.

The work has twice been printed in Cairo, viz., in A.H. 1287 and A.H. 1292.

According to a note at the end, the present copy was transcribed at the instance of Amir 'Abdalḥamid Bek Nāfi' from a MS. dated A.H. 734 = A.D. 1334.
HISTORY.

Written in fair Naskh, with the headings in red. Foll. 247a, 264a and 267a contain short lacunae.
Dated Monday, the 13th Jumâdâ II, A.H. 1278 = A.D. 1861.
Scribe: علي الآسيوي.

HISTORY OF TURKEY.

No. 1066.

foll. 62; lines 21-25; size 8 x 5½; 5½ x 4½.

تاريخ سلاطين آل عثمان

TA'RÎKH SALÂTÎN AL'UŞMÂN.


The author's name is not known; but in the following title, prefixed to the work by the hand of the copyist, he is said to have been a Turkish scholar:

تاريخ سلاطين آل عثمان لبعض موالى الزوام

Beginning:

على الله علي سيدنا محمد و آله وصحبه وسلم ولا حول ولا قوة إلا بالله

على العظيم و بعد فاعلم أن عثمان بيك الذي هو جد آل عثمان بن

أرطغرل بن سليمان وكان أرطغرل من جماعة آل سلجوق و هم سلاطين في

ولاءة العجم الغ

The following colophon suggests that the work is probably a translation of a Turkish work:

انتمى الموجود من المترجم و الله سبحانه و تعالى أعلم

Written in cursive Naskh, within double red-ruled borders. Slightly water-stained. Besides a large gap on fol. 39b, short lacunae
are found on foll. 2a, 23a, 25b, 30a, 31a, 34a, 35a, 36b, 42a, 43a, 44a, 45a and 48a.

Not dated. Probably 17th century.

No. 1067.

foll. 40; lines 21; size $8\frac{1}{4} \times 5\frac{1}{2}$; $6 + 2\frac{1}{4}$.

قلائد العقیمان نی فی فضائل آل عثمان

**QALĀʻID AL-ʻIQYĀN FĪ FADĀʻIL ĀL ʻUŞMĀN.**

A work on the merits and historical glories of the Ottoman dynasty, from its origin down to Sultān ʻUṣmān II (A.H. 1027–1031 = A.D. 1618–1622).

Author: Zainaddin Marfī bin Yūsuf bin Abī Bakr bin Ahmad bin Abī Bakr bin Yūsuf bin Ahmad al-Karamī al-Maqdisī al-Ḥanbali, the great Hanbalite scholar, described by Al-Muhībbi (Khulāṣat al-Asār, vol. iv, p. 358) as Imām, traditionalist, and a jurist of great talent. He was born at Tūr al-Karam, a village close to Nābulus. After receiving his early education in his native village, he travelled to Cairo, where he settled permanently and completed his education under several eminent scholars. He held the post of Principal of Jāmī' al-Azhar and subsequently that of Jāmī' Sultān Ḥasan. He wrote a large number of works. A list of them is given in the As-Suḥūb al-Wābilah, foll. 162a–154a. He died in Cairo, A.H. 1033 = A.D. 1624. See Khulāṣat al-Asār, vol. iv, p. 358; As-Suḥūb al-Wābilah, fol. 152b; Tāj at-Ṭabaqāt, vol. xi, fol. 63a; and Brock., vol. ii, p. 369.

Beginning:

قال الشیخ الإمام یوسف بن ابی بكر بن احمد الحنبلای المقدسي رحمة اللہ تعالی - الحمد للہ

الرحیم الرحمن الرحیم المعلم الملك الدین الغ

The work is a mere eulogium of the Ottoman Sultāns, whom the author, on the authority of the Durar al-ʻAqmān fi Aṣl Manbaʻ Āl ʻUṣmān of Ibn Abī’s-Surūr (see Ḥāj. Khal., vol. iii, p. 212), says were descended from an Arab ancestor of Hijāz. ʻUṣmān Bek Ġazı,
the eponymous founder of the Ottoman dynasty, the author tells us (fol. 3b), belonged originally to Hijaz, and came to Quniyah in A.H. 650 = A.D. 1252, where having married he settled permanently and founded the Ottoman house.

The work was completed, as stated by the author at the end, at Jami` al-Azhar in the beginning of Muharram, A.H. 1031 = A.D. 1621.

For other copies see Paris, No. 1624; Wien, No. 979; and Rampur, p. 643. A Turkish translation by Sha`ban Afendi is noticed in Nur `Usmaniyyah, No. 3404; and in Wien, No. 980. Written in fair Nasta`liq, with an illuminated `Unwân, within gold and black ruled borders. The headings are in gold.

Dated the 11th Du`l-Qa`dah, A.H. 1119 = A.H. 1707.


HISTORY OF EGYPT.

No. 1068.

foll. 276; lines 25–27; size 10 × 7; 7½ × 5½.

الإمام

AL-ILMÂM.

A comprehensive work containing, besides much miscellaneous historical matter, an account of the sack of Alexandria in A.H. 767 = A.D. 1365, by Peter I, the king of Cyprus (A.D. 1359–1369; see Encyclopaedia Britannica, 11th ed., vol vii, p. 545b).

The full title of the work, as stated by the author on fol. 10b, is as follows:—

الإمام فيما جرت من الأحكام والأمور المقضية من وقعة السكادرية

On the title-page, the work is wrongly designated the Mir`ât al-`Ajâ`ib of Abû` Abdallâh Muḥammad bin `Umar al-Wâqidi (d. A.H. 207 = A.D. 823).

The author does not reveal his name in the text; but occasional references to his native town, An-Nuwaïrah, as well as the nature of
the work and the date of composition, A.H. 776 = A.D. 1375, give us sufficient reason to believe that he was Muhammad bin Qasim bin Muhammad an-Nuwarî al-Mâlikî al-Iskандarî, who wrote, according to Ad-Durar al-Kâminah, vol. ii, fol. 219ª, a work of the same description in three volumes. Moreover, he explicitly calls himself, on fol. 165ª, the son of Qasim, in the following lines of a poem, composed in praise of his friend, Shaikh Sharafaddin Abû Hafs 'Umar Ibn Sayyid an-Nâs, a teacher in the Madrasah Mâlikiyah of Faiyum:—

ابن أبي قاسم مخلصاً لك بالدعا
يرجو الإجابة من الله النّاس

What the author does say of himself, fol. 91ª, is that he came to Alexandria in Du‘l-Hijjah. A.H. 736 = A.D. 1336; and, having found it a very lovely and beautiful city, settled there permanently. In A.H. 767 = A.D. 1365, when Alexandria was sacked by Peter I, our author fled with his family to An-Nuwarâh, where his aforesaid friend, Shaikh Abû Hafs 'Umar Ibn Sayyid an-Nâs, came to see him and to inquire of the fate of Alexandria (see fol. 165ª). The same year, after a short period of time, he returned to Alexandria to behold its devastated condition; and, having been much impressed by the ruins, he resolved to write the present work, which he began in A.H. 767 = A.D. 1365, and completed in A.H. 776 = A.D. 1375 (see fol. 91ª). The exact date of the author's death is not known.

Beginning:—

الحمد لله الواحد القهار العزيز الجبير المعز المخلص البديع الظالم
ذى العرش المجد والمملكة العظيمة

For the contents of the work see Berlin, No. 9815, where the author's name is not mentioned. A short fragment of the present work, wrongly entitled Mīrād al-'Ajā'ib, is noticed in Br. Mus. Suppl., No. 606. See also Hâj. Khal., vol. ii, p. 107, where the author's death is placed in A.H. 767 = A.D. 1365, which must be wrong.

Written in cursive Nasīkh, with the headings in red. Several folios are seriously worm-eaten.

Dated A.H. 809 = A.D. 1407.
HISTORY.

No. 1069.

foll. 50; lines 21; size 7½ x 5¼; 5½ x 3½.

NAIL AR-RĀ'ID FI'N-NĪL AZ-ZĀ'ID.

A treatise containing a descriptive account of the Nile, together with a history of its rising, and of the nilometer constructed from time to time by the rulers of Egypt from the beginning of the Hijrah down to the author's age.


Beginning:—

The author, who was an illustrious poet and well-skilled in elegant prose-writing, was born in Cairo on the 27th Shā'bān, A.H. 790 = A.D. 1388. He studied under Aḥmad bin 'Abdarrahim al-Īrāqī (d. A.H. 826 = A.D. 1423) and others, and made a pilgrimage to Mecca in A.H. 843 = A.D. 1440. He composed several works, and died in his native city on Tuesday, the 8th Ramadān, A.H. 875 = A.D. 1471. See Mu'jam of Ibn Fahd, fol. 42b; Ḥusn al-Muḥāḍarah, fol. 145a; and Al-Qabas al-Ḥāwī, vol. i, fol. 51b. See also Brock., vol. ii, p. 18, where the author's death is wrongly placed in A.H. 874 = A.D. 1470.

The work is divided into a Muqaddimah and six Faṣl, as follows:—

Muqaddimah. The beauties and distinctive glories of Egypt, especially of its river, the Nile, fol. 1b.

Faṣl I. The period of the rising of the Nile, fol. 11a.

Faṣl II. A brief historical account of the nilometer, fol. 11b.

Faṣl III. Some historical and geographical wonders of Egypt and the Nile, fol. 11b.
Faṣl IV. The way of finding out the year, in which the Nile may be expected to rise, fol. 40a.

Faṣl V. Opinions of some eminent physicians about the good quality of the water of the Nile, fol. 47a.

Faṣl VI. The way of filtering the water of the Nile, fol. 49b.

For other copies of the work see Paris, No. 2261; Br. Mus., No. 1328; and Ayā Sūfiyah, No. 3528.

Written in clear Naskh, with the headings in red. Slightly worm-eaten.

Not dated. Probably 18th century.


---

No. 1070.

foll. 111; lines 19; size 9 × 5 3/4; 6 × 3 1/2.

(Two separate works bound together.)

foll. 1a–95a.

I.

الفضلاء الباهورة في محاسن مصر والقاهرة

AL-FADÂʾIL AL-BÂHIRAH FĪ MAḤĀ-SIN MISR WA'L-QĀHIRAH.

A historical and descriptive account of Egypt and Cairo, by Ibn Zahir.

Beginning:—

الحمد الله الذي نارت بين البلاد في نفلها وصفاتها وجعل لكل

منها مزايا مخصصة بها ذرن اخواتها الغ

The author’s name, which is not mentioned in the text, appears in the following title prefixed by the hand of the copyist:—

كتاب الفضلاء الباهرة في محاسن مصر والقاهرة لمؤلانا الشيخ الامام

ابن ظهير عفر الله له وجميع المسلمين

The author is called Ibn Zahir in the copy noticed in Br. Mus. Suppl., No. 563, while in a Gotha MS., No. 1628, which appears to be the author’s autograph draft, he calls himself Muḥammad Abū Ḥāmid al-Qudsī al-Misrī. Dr. Rieu suggests that the two names
probably apply to the same person, Ibn Zahir being the patronymic of Abū Hāmid. This Abū Hāmid, who is described in the Badā‘i‘az-Zuhûr, fol. 169b, as a man of some reputation and learning and the author of several works, was born after A.H. 820 = A.D. 1417, and died in Safar, A.H. 888 = A.D. 1483. In other copies (Gotha, Nos. 1586, 1629), the work is wrongly ascribed to Ibn Zuhairah al-Makki (d. A.H. 792 = A.D. 1390).

In his short preface, the author alludes to the old rivalry between Egypt and Syria; but he connects himself with both of them, Syria having been the land where he was born and grew up, and Egypt being the home of his ancestors.

The date of composition, A.H. 869 = A.D. 1465, may be inferred from the following passage, fol. 53b, in which the author states that up to that time 482 years had passed since the death of Ibn Zâlîq. He died in A.H. 387 = A.D. 997 (387 + 482 = 869):—

The historical sketches of the rulers of Egypt, brought down to the reigning Sultân Al-Malik al-Ashraf Mahmûd al-Qâ‘itbâ‘i (A.H. 872–901 = A.D. 1468–1495), have been continued by another hand to Sultân Murâd III (A.H. 982–1003 = A.D. 1574–1595).

For the contents of the work see Br. Mus. Suppl., No. 563. For other copies see India Office, No. 718; Goth., Nos. 1586, 1628, 1629; Paris, No. 1767; Ayâ Sûfiyah, No. 3342; and Bûhîr, No. 217.


foll. 95b–111b.

II.

فضائل مصر

FADÂ‘IL MISR.

A short tract on the beauties, glories and privileges of Egypt, by ‘Umar bin al-‘Ås bin Yûsuf al-Kindî.

Beginning:—

الحمد لله رب العالمين قال عمر بن العباس بن يوسف الكندي هذا كتاب أمر بجمعه و حفظ على تأليفه الاستاذ اطلاع الله بقائه يذكر فيه الخبر مصر
In his short prefatory note the author, whose dates cannot be traced, tells us that he wrote the present work at the request of his teacher, whose name is not mentioned however, and that he drew material from the works of the following scholars:

Yazíd bin Abí Ḥabíb (d. A.H. 128 = A.D. 746; see Al-Kāshīf, fol. 149a).

‘Ubaídallāh bin Abí Ja‘far (d. A.H. 136 = A.D. 754; see ibid., fol. 88a).

Sa‘īd bin Kaṣīr bin ‘Ufair (d. A.H. 226 = A.D. 841; see ibid., fol. 48b).

‘Uṣmān bin Sāliḥ as-Sahmi (d. A.H. 219 = A.D. 834; see ibid., fol. 91b).

Yahyā bin ‘Uṣmān bin Sāliḥ (d. A.H. 282 = A.D. 895; see Ḥusn al-Muḥāda[r][a]rah, fol. 84b).

Abū ʿUmar Muḥammad bin Yūsuf al-Kindī (who flourished in the middle of the fourth century of the Hijrah).

For another copy of the work see Būhār, No. 217 II.

Written in cursive Naskh.

Not dated. Probably 18th century.

No. 1071.

foll. 216; lines 31; size \(9\frac{1}{2} \times 6\frac{1}{2}\); \(8 \times 5\).

حسن المحاقرة في أخبار مصر والقاهرة

HUSN AL-MUḤĀDA[R][A]RH FĪ AKHBĀR MIṢR WA‘L-QĀHIRAH.


Beginning:

الحمد لله الذي فازت بين العباد وفضل بعض خلقه على بعض حتى في المكّة و البلاط. ..................... هذا كتاب سميتة حسن المحاقرة
BADÅ’I’ AZ-ZUHÜR FĪ WAQÂ’I’ AD-DUHÜR.

A detached volume of a chronicle of Egypt, dealing with the period extending from A.H. 857= A.D. 1453 to A.H. 906= A.D. 1500, without title or author’s name.

The author’s occasional references to another work of his, entitled Nuzhat al-Umam fī’l-‘Ajâ’ib Wa’il-Hikam (see Ḥāj. Khal., vol. vi, p. 323), give us reason to believe that the present volume is the third part of the Badå’i’ az-Zuhür fī Waqå’i’ ad-Duhûr, a well-known chronicle of Egypt from the earliest times down to A.H. 928= A.D. 1522, written in four parts by Zainaddin Abu’l-Barakât Muhammad bin Ahmad, called Ibn Iyâs an-Nâşiri al-Ḥanafi.

This Ibn Iyâs, who belonged to a Circassian family of Egypt, was born on Saturday, the 6th Rabī’ II, A.H. 852= A.D. 1448. He studied under Jalâladdîn as-Suyûtî (d. A.H. 911= A.D. 1505), composed several works on history and geography, and died about
The present volume opens with the following verses:

انظر لما الفتح فيه فقل إم أول ترك علماؤنا الذي خلف
يستخرج القدر قارة الشبه كأنه مأمون في طريق العدم.

The above verses are followed by the following rubric:

ذكر سلطان الملك الأشرف أبو النصر سيف الدين إبن المعني
الفارسي فرح الظاهر برقوق وهو السادسة والثلاثون من ملوك الترك
و أولادهم بالديار المصرية وهو الثاني عشر من ملوك الجراكسة.


Contents:

Al-Malik al-Mu‘ayyad Abu’l-Fath Shihābaddin Ahmad, fol. 29a.
Al-Malik az-Zahir Abū Sa‘īd Khushqadam an-Nasiri, fol. 33a.
Al-Malik al-Ashraf Abu’n-Nasr Saifaddin Qā‘itbā‘i al-Mahmūdī, fol. 75b.
Al-Malik an-Nāsir Abu’lsa‘ādāt Nasiraddin Muḥammad, fol. 235b.
Al-Malik al-‘Adil Tūmānba‘i, fol. 287b.


Written in fair Nasīkh, with the headings in red. Besides short lacunae on foll. 211b and 214b, there is a large gap on foll. 188a, marked by the word بيا. Foll. 233–235 are blank.

Not dated. Probably 17th century.

The work has been repeatedly printed in Egypt, viz., Cairo, A.H. 1299, 1301, 1302, 1306, and Būlāq, A.H. 1312.
No. 1073.

foll. 15; lines 12–14; size 8½ x 6; 5½ x 4½.

[۱۰۷۳]

[RISÂLÂH FÎ MAN WALIYA MISR MIN AS-SALÂTÎN.]

A tract containing a short chronological account of the Sulṭâns of Egypt, from the beginning of the Ayyûbid dynasty to the conquest of the country by Salim I, the Ottoman Emperor (A.H. 918–926 = A.D. 1512–1520), who entered Cairo on Thursday, the first Mûharram, A.H. 923 = A.D. 1517.

Author: Qâdî Zainaddin 'Abdalbâsit bin Khalîl bin Shâhîn al-Malaṭî al-Hanâfî, according to the preface. For some account of whom see No. 978 above.

Beginning:—

أَنْ أَهْلُ الْإِيْمَانِ بِاللهِ وَلَا تُضَلُّوا إِلَى مَأْذِنِ الْكَفَاِرِ

The tract concludes thus:

* * *


No. 1074.

foll. 83; lines 19; size 7½ x 5½; 6½ x 3½.

TA'RîKH IBN ZUNBUL.

A history of the conquest of Egypt by Sulṭân Salîm I (A.D. 918–926 = A.D. 1512–1520), with the following title:—
كتاب تأريخ ماجيري للسلطان الغوري مع السلطان سليم ابن عثمان

رحمه الله تعالى

Author: Nūraddin Ahmad bin Abī’l-Hasan ‘Ali bin Ahmad al-Mahalli ash-Shāfi‘ī, commonly called Ibn Zunbul ar-Rammāl

نور الدين أحمد بن أبي الحسن علي بن أحمد المعاني الشافعي الشيرفي بابن زنبول الرمالم

Beginning:

هذه رسالة مشتملة على ما وثق لمولانا السلطان الأعظم و العظيم

المعظم مالك رقاب الأمم صاحب السيف والقلم

مكمال عرة الدولة العثمانية مبتد القواعد السلطانية مولانا السلطان بن السلطان

سليم خان بن السلطان بايزيد خان مع مولانا السلطان فانصوة الغوري

سلطان مصر و إعمالها رحمة الله عليهم جميعاً الق

The author, who flourished towards the end of the 10th century of the Hijrah, was a historian and geomancer of Egypt. The date of his death and particulars of his life are not known.

The narrative begins with the departure of Sulṭān Qānṣūh al-Ḥūrī (A.H. 906–922 = A.D. 1500–1516) from Cairo on Saturday, the 16th Rabī‘ II, A.H. 921 = 1515, and his encounter with Sultān Salim. There is an enumeration of the prominent officials in the various parts of his kingdom.


For other copies see Wien, Nos. 928, 930; Leyden, No. 2619; Paris, Nos. 1832–8; München, Nos. 411–3; Cairo, vol. v, pp. 21, 23, 173; Br. Mus. Suppl., Nos. 565-566; and Aṣafiyah, p. 186. See also Brock., vol. ii, p. 298.

Written in fair Naskh. The first folio is inserted by a later hand. A few folios, after fol. 4th, seem to be wanting. Foll. 1–4 are slightly water-stained.

Dated, A.H. 1114 = A.D. 1703.

Scribe: عبد الكريم الديناري

The title-page contains a seal bearing the inscription تركيلي على خالقى عبدة يعقوب, dated A.H. 1253 = A.D. 1837.
No. 1075.

foll. 179; lines 21; size 9½ x 6½; 5¼ x 3½.

MOZHIR AT- TAQDIS BIDAHAB
DAWLAT AL- FARANSIS.

A chronicle of daily occurrences in Cairo and other parts of Egypt during the French occupation, from the 10th of Muḥarram, A.H. 1213 = A.D. 1798, to the end of Sha'bān, A.H. 1216 = A.D. 1801.


Beginning:

History.

In the preface, after dwelling on the past greatness of Egypt and how decay had laid it open to foreign invaders, the author praises the reigning Sulṭān, Salīm III (A.H. 1203-1222 = A.D. 1789-1807), and his Vizier Yūsuf Pāshā, who had just been appointed Governor of Egypt after its evacuation by the French. He states further that the present work contains also some pieces in prose and verse, due to his learned friend Ḥasan bin Muḥammad al-ʿĀṭrār (d. A.H. 1250 = A.D. 1834), who had noted some events of the French occupation. The preface is followed by a Muqaddimah, dealing briefly with the past history of Egypt.

The work was completed, as stated by the author in the Khātimah, in Ramadān, A.H. 1216 = A.D. 1801. It is dedicated to the above-mentioned Yūsuf Pāshā.
For other copies see Br. Mus. Suppl., No. 571; and Cairo, vol. v, p. 153. See also Brock., vol. ii, p. 480.

The work has been translated into French by Cardin, and published by T. X. Bianchi, under the title of "Journal d'Abdarr-rahman Gabarti," Paris, A.D. 1838. A Turkish translation of the work by Muṣṭafā Bahjat Āfīndi has been printed in Constantinople, A.H. 1281.

Written in clear Naskh, with occasional rubrics.
Not dated. Apparently a modern copy.

No. 1076.

foll. 229; lines 23; size 9 × 6½; 7½ × 4½.

مجلب الآفاق في التراجم والأخبار

'AJÂ'IB AL-ÂŠÂR FI'T-TARÂJIM WA'L-AKHÂBÂR.

A chronicle of Egypt, from A.H. 1101=A.D. 1689 to the end of A.H. 1236=A.D.1820; complete in four volumes, each being divided into two parts.

By the author of the preceding work.

Vol. I, Part i.

Beginning:—

الحمد لله التدمر الولال الذي لا يزل ملته ولا يتحول الخ

The author tells us in his preface that he relates most of the events of the later period, viz., A.H. 1191-1236=A.D. 1777-1820, as an eye-witness, while material for the earlier period, viz., A.H. 1101-1190=A.D. 1689-1776, he gathered from the official records, narratives of his old contemporaries, inscriptions on tomb-stones and other authentic sources. The work deals with important historical events; and gives obituary notices of eminent and learned men, arranged chronologically.

The present part breaks off at the beginning of the following Fasıl (dealing with a period extending from A.H. 1162=A.D. 1749 to the end of A.H. 1173=A.D. 1760):—

فصل عود انعطف في ذكر حدادت مصر وتراجم عيناحها و ولاتها
من ابتداء سنة اثنين وستين ومائة و ألف إلى اواخر سنة ثلاثية
و سبعين.
The entire work was printed in four vols., Būlāq, A.H. 1297, and reprinted in the margins of the Kāmīn of Ibn al-ʿĀṣir, Cairo, A.H. 1303. A French translation by a group of Egyptian scholars, under the title "Merveilles biographiques et historiques", was published in Cairo, 1888–94.

In most MSS. the work concludes with A.H. 1220 = A.D. 1805. See Berlin, Nos. 9487–90; München, No. 400; Paris, Nos. 1861–6; Br. Mus., Nos. 1497–9; Houtsma, No. 187; Rosen Institute, No. 60; Cairo, vol. v, p. 83; and Rāmpūr, p. 641.

Written in Nasīḥ, within double red-ruled borders. Not dated. Apparently a very modern copy.

The correct order of the folios should be thus:—1–61, 70, 62–69, 71–135, 152, 155, 136–151, 153–154, 156–229.

———

No. 1077.

foll. 217; lines and size same as above.

The Same.


The second part of the first volume of the same work, treating of the period extending from A.H. 1162 = A.D. 1749 to A.H. 1189 = A.D. 1775.

Beginning:—

* ر اَلْفَلَاقُ ِنِفْضَرْ فِيْهِمُ ِغَابِلَةُ الأَخْ

Written in Nasīḥ, within double red-ruled borders. Not dated. Apparently a very modern copy.

———

No. 1078.

foll. 178; lines and size same as above.

The Same.

Vol. II, Part i.

The first part of the second volume of the same work, treating of the period extending from A.H. 1190 = A.D. 1776 to the earlier dates of Muḥarram, A.H. 1201 = A.D. 1786.

VOL. XV.
Beginning:

Written in Naskh, within double red-ruled borders.
Not dated. Evidently 19th century.

No. 1079.

foll. 205; lines and size same as above.
The Same.


The second part of the second volume of the same work, treating of the period extending from the later dates of Muharram, A.H. 1201 = A.D. 1786 to the end of A.H. 1212 = A.D. 1798.

Beginning:

Written in Naskh, within double red-ruled borders.
Dated Thursday, the 15th Ramadân, A.H. 1274 = A.D. 1857.
Scribe: حسن بن حسن بن ادريس الشافعي الد مهروي الخلوتي.

No. 1080.

foll. 227; lines and size same as above.
The Same.

Vol. III, Part i.

The first part of the third volume of the same work, treating of the period extending from the beginning of A.H. 1213 = A.D. 1798 to the earlier dates of Du‘l-Hijjah, A.H. 1215 = A.D. 1800.

Beginning:

Written in Naskh, within double red-ruled borders.
Written in fair Naskh, within double red-ruled borders. Not dated. Evidently the middle of the 19th century.

No. 1081.

foll. 235; lines and size same as above.

The Same.

Vol. III, Part ii.

The second part of the third volume of the same work, treating of the period extending from the later dates of Du'lı̇l-Hiğjah, a.h. 1215 = a.d. 1800 to the end of a.h. 1220 = a.d. 1805.

Beginning:—

وكان مغوها لسنا مشاركًا قد حذكنا اليوم و التجارب فعلها كانت للثواب.

Written in fair Naskh, within double red-ruled borders. Not dated. Evidently the middle of the 19th century.

According to a note at the end, the present volume was collated by Muhammad aṣ-Ṣabbaḡ ad-Dimyāṭi with the aid of some scholars of Jāmi‘ al-Azhar, in a.h. 1276 = a.d. 1859, for a certain ‘Abdallahīm Bek. The note runs thus:—

قابلة محمد الصباح الدمشقي مع بعض اهل العلم المجازرين بالجامع

الإزهر لسعادة صاحب الاحسان عبد الحميد بيك حفظه الله تعالى......

في سنة ست و سبعين و مائتين بعد الألف

No. 1082.

foll. 160; lines 25; size same as above.

The Same.

Vol. IV, Part i.

The first part of the fourth volume of the same work, treating of the period extending from the beginning of a.h. 1221 = a.d. 1806 to the earlier dates of Du’lı̇l-Hiğjah, a.h. 1227 = a.d. 1812.
Beginning:—

* TIMES *

Written in Naskh, within double red-ruled borders.
Not dated. Apparently a very modern copy.

No. 1083.

foll. 165; lines and size same as above.

The Same.

Vol. IV, Part ii.

The second part of the fourth volume of the same work, treating of the period extending from A.H. 1228= A.D. 1813 to A.H. 1235= A.D. 1819.

Beginning:—

In the following subscription, it is stated that the MS., which ends with A.H. 1235= A.D. 1819, is a complete one; and that the author, owing to his blindness, could not continue the work further:—

From the fact that the Būlāq edition concludes with A.H. 1236= A.D. 1820, it is evident, however, that our copy is slightly incomplete, the account of A.H. 1236= A.D. 1820 being wanting.

Written in Naskh, within double red-ruled borders. The headings are in red. Dated A.H. 1301= A.D. 1883.
HISTORY OF SYRIA.

No. 1084.

foll. 358; lines 21; size $8\frac{1}{2} \times 6$; $5\frac{1}{2} \times 3\frac{1}{2}$.

AL-UNS AL-JALİL BITA'RİKH AL-QUDS WA'L-KHALİL.

A history of Jerusalem and Hebron, brought down to the end of A.H. 900 = A.D. 1495, together with biographical notices of eminent and learned men who have flourished there.

Author: Qâdî Abu'l-Yumn Muqliraddîn ʿAbdarruhmân bin Muḥammad bin ʿAbdarruhmân al-ʿUmarî al-ʿUlaimî al-Ḥanbalî تابع

He was born at Jerusalem, as stated in As-Suḥub al-Wâbilah, fol. 64b, on the night of Sunday, the 13th of Ḍuʿl-Qaʿdah, A.H. 860 = A.D. 1456. He learnt the Qurān by heart at the age of ten years; and studied the various branches of learning under several distinguished scholars of his native city. In A.H. 880 = A.D. 1476 he travelled to Cairo, where he read the Ṣaḥīḥ of Al-Bukhārī in the presence of the Caliph Al-Mutawakkil, and attended the lectures of several other eminent scholars. In A.H. 889 = A.D. 1484 he was appointed Qâdî of Ramlah. Two years later, his jurisdiction of the Qâdîship was extended to Jerusalem, Hebron and Nâbulus. He continued in this post up to the conquest of the country by the Ottomans in A.H. 922 = A.D. 1516. The last days of his life he spent in prayer and the composition of books. Besides the present work and those mentioned in Brock., vol. ii, p. 43, he wrote the following works:

1. Fath ar-Rahmân, a commentary on the Qurān in two volumes.
2. Al-Wajiz, an abridgment of the preceding work.
3. Al-Ithāf, an abridgment of Al-Mardawi's work, entitled Al-Insāf.
4. Ad-Durr al-Munaddād, a work containing biographical notices of Ḥanbali scholars.

cit., and Muḥammad Amin al-Kurdi, in the Tāj at-Ṭabaqāt, vol. x, fol. 82a, say that he died in A.H. 928 = A.D. 1522.

Beginning:

الحمد لله المنفلض على خلقه بفتن ابراهيم الرحمة الخير

The author tells us, at the end, that he began to compile the present work on the 25th Du`l-Hijjah, A.H. 900 = A.D. 1495, and completed it within less than four months.

For other copies of the work see Br. Mus., pp. 161, 571; Br. Mus. Suppl., No. 573; Leyden, vol. ii, p. 175; Berlin, No. 9795; Goth., No. 1716; Paris, Nos. 1671–82; Yeni, No. 821; Cairo, vol. v, p. 16; Alger, No. 1611; and Ayā Sūfiyah, No. 2977.

The work has been printed in two volumes, Cairo, A.H. 1283. A French translation of some select portions has been published by Henri Sauvaire, Paris, 1886.

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

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

No. 1085.

foll. 180; lines 27; size 8 × 6; 6½ × 4.

The Same.

An incomplete and defective copy of the same work. A few folios are wanting at the beginning. It opens abruptly with the following words:

لا تجدية للبناء القديم لتأسسه و الله سبحانه اعلم و إما مدينة القدس فكانت ارتدها في ابتداء الزمان صعودا في ارادة و جبال

The MS. breaks off in the middle of the biographical account of Qādir Qudāt Shamsaddin Abū ‘Abdallāh Muḥammad bin Khairaddin Khalīl bin ‘Īsā al-Ḥanafī al-Bābāṭī (d. A.H. 828 = A.D. 1425). It corresponds with fol. 4b–143b of the copy noticed above.

Written in Naskh, within double red Ruled borders. The headings are in red. Water-stained and slightly worm-eaten.

Not dated. Probably 17th century.
HISTORY.

No. 1086.

foll. 37; lines 19; size 8 × 5½; 5⅝ × 3⅜.

(A MS. containing short fragments of two separate works.)

foll. 1b–15a.

I.

نهائية الأرب من ذكر ولاة حلب

NIHÂYAT AL-ARAB MIN DIKR WULÂT ḤALAB.

A unique copy of a short fragment of a history of the rulers and governors of Aleppo, brought down to the time of Al-Ḥâjj Ibrâhim Pâshâ.

Author: Shamsaddin Muḥammad bin Aḥmad bin Muḥammad al-Haskafi al-Ḥalabi aṣh-Shâfi‘i, known as Ibn al-Mullâ. He was born in A.H. 967 = A.D. 1560, and was brought up and educated under the direct care of his father. He made himself known by elegant prose and verse writing, and composed several works. He died at Aleppo in A.H. 1010 = A.D. 1602. See Khulâṣat al-Āṣar, vol. iii, p. 348; and Tâj aṭ-Ṭabaqât, vol. xi, fol. 23a.

This fragment deals with a period of only eleven years, viz., A.H. 732 = A.D. 1332 to A.H. 742 = A.D. 1342, and begins with the following Faṣl:

فصل في المائة السابعة من الخلافة العباسي على ضعفي

writing, and composed several works. He died at Aleppo in A.H. 1010 = A.D. 1602. See Khulâṣat al-Āṣar, vol. iii, p. 348; and Tâj aṭ-Ṭabaqât, vol. xi, fol. 23a.

This fragment deals with a period of only eleven years, viz., A.H. 732 = A.D. 1332 to A.H. 742 = A.D. 1342, and begins with the following Faṣl:

Fasıl:

Fasıl 2

A short fragment of an anonymous work, containing miscellaneous historical anecdotes, letters and traditions. It begins with a letter, addressed by Abû Bakr bin 'Ali Ibn al-Ḥujjah al-Hamawi (d. A.H. 837 = A.D. 1434) to Qâdî Fakhraddin 'Abdarrâḥmân bin 'Abdarrazzâq Ibn Makâni (d. A.H. 794 = A.D. 1392) at Cairo, describing the hardships and horrors of the siege of Damascus in A.H. 791 = A.D. 1389 by Al-Malik aṭ-Ẓâhir Barquq (A.H. 784–801 = A.D. 1382–1398). The first words are as follows:

قال أخبرنا الشيخ أبو كبر بن على المعرف بأبي حجة الصمص

writing, and composed several works. He died at Aleppo in A.H. 1010 = A.D. 1602. See Khulâṣat al-Āṣar, vol. iii, p. 348; and Tâj aṭ-Ṭabaqât, vol. xi, fol. 23a.

This fragment deals with a period of only eleven years, viz., A.H. 732 = A.D. 1332 to A.H. 742 = A.D. 1342, and begins with the following Faṣl:

Fasıl:

Fasıl 2

A short fragment of an anonymous work, containing miscellaneous historical anecdotes, letters and traditions. It begins with a letter, addressed by Abû Bakr bin 'Ali Ibn al-Ḥujjah al-Hamawi (d. A.H. 837 = A.D. 1434) to Qâdî Fakhraddin 'Abdarrâḥmân bin 'Abdarrazzâq Ibn Makâni (d. A.H. 794 = A.D. 1392) at Cairo, describing the hardships and horrors of the siege of Damascus in A.H. 791 = A.D. 1389 by Al-Malik aṭ-Ẓâhir Barquq (A.H. 784–801 = A.D. 1382–1398). The first words are as follows:

قال أخبرنا الشيخ أبو كبر بن على المعرف بأبي حجة الصمص

writing, and composed several works. He died at Aleppo in A.H. 1010 = A.D. 1602. See Khulâṣat al-Āṣar, vol. iii, p. 348; and Tâj aṭ-Ṭabaqât, vol. xi, fol. 23a.

This fragment deals with a period of only eleven years, viz., A.H. 732 = A.D. 1332 to A.H. 742 = A.D. 1342, and begins with the following Faṣl:

Fasıl:

Fasıl 2

A short fragment of an anonymous work, containing miscellaneous historical anecdotes, letters and traditions. It begins with a letter, addressed by Abû Bakr bin 'Ali Ibn al-Ḥujjah al-Hamawi (d. A.H. 837 = A.D. 1434) to Qâdî Fakhraddin 'Abdarrâḥmân bin 'Abdarrazzâq Ibn Makâni (d. A.H. 794 = A.D. 1392) at Cairo, describing the hardships and horrors of the siege of Damascus in A.H. 791 = A.D. 1389 by Al-Malik aṭ-Ẓâhir Barquq (A.H. 784–801 = A.D. 1382–1398). The first words are as follows:

قال أخبرنا الشيخ أبو كبر بن على المعرف بأبي حجة الصمص

writing, and composed several works. He died at Aleppo in A.H. 1010 = A.D. 1602. See Khulâṣat al-Āṣar, vol. iii, p. 348; and Tâj aṭ-Ṭabaqât, vol. xi, fol. 23a.

This fragment deals with a period of only eleven years, viz., A.H. 732 = A.D. 1332 to A.H. 742 = A.D. 1342, and begins with the following Faṣl:

Fasıl:

Fasıl 2

A short fragment of an anonymous work, containing miscellaneous historical anecdotes, letters and traditions. It begins with a letter, addressed by Abû Bakr bin 'Ali Ibn al-Ḥujjah al-Hamawi (d. A.H. 837 = A.D. 1434) to Qâdî Fakhraddin 'Abdarrâḥmân bin 'Abdarrazzâq Ibn Makâni (d. A.H. 794 = A.D. 1392) at Cairo, describing the hardships and horrors of the siege of Damascus in A.H. 791 = A.D. 1389 by Al-Malik aṭ-Ẓâhir Barquq (A.H. 784–801 = A.D. 1382–1398). The first words are as follows:

قال أخبرنا الشيخ أبو كبر بن على المعرف بأبي حجة الصمص

writing, and composed several works. He died at Aleppo in A.H. 1010 = A.D. 1602. See Khulâṣat al-Āṣar, vol. iii, p. 348; and Tâj aṭ-Ṭabaqât, vol. xi, fol. 23a.

This fragment deals with a period of only eleven years, viz., A.H. 732 = A.D. 1332 to A.H. 742 = A.D. 1342, and begins with the following Faṣl:

Fasıl:

Fasıl 2

A short fragment of an anonymous work, containing miscellaneous historical anecdotes, letters and traditions. It begins with a letter, addressed by Abû Bakr bin 'Ali Ibn al-Ḥujjah al-Hamawi (d. A.H. 837 = A.D. 1434) to Qâdî Fakhraddin 'Abdarrâḥmân bin 'Abdarrazzâq Ibn Makâni (d. A.H. 794 = A.D. 1392) at Cairo, describing the hardships and horrors of the siege of Damascus in A.H. 791 = A.D. 1389 by Al-Malik aṭ-Ẓâhir Barquq (A.H. 784–801 = A.D. 1382–1398). The first words are as follows:

قال أخبرنا الشيخ أبو كبر بن على المعرف بأبي حجة الصمص

writing, and composed several works. He died at Aleppo in A.H. 1010 = A.D. 1602. See Khulâṣat al-Āṣar, vol. iii, p. 348; and Tâj aṭ-Ṭabaqât, vol. xi, fol. 23a.
HISTORY OF MECCA.

No. 1087.

foll. 161; lines 25; size 8½ × 5½; 6½ × 3½.

TUHFAT AL-KIRAM BIAKHBAR AL-BALAD AL-HARAM.

A descriptive history of Mecca, being an abridgment of the author's more extensive work, entitled Shifah al-Qarâm, written in imitation of the Ta'rikh of Abu'l-Walid al-Azraqi (who died about A.H. 244 = A.D. 858).

Author: Taqiaddin Abu't-Tayyib Muhammed bin Ahamad bin Ali al-Fasî al-Mâlikî. He was born at Mecca on the night of Friday, the 20th Rabi' I, A.H. 775 = A.D. 1373. In A.H. 779 = A.D. 1377 he went with his mother to Medina, where he remained about nine years, and received his early education from a learned lady, Fatimah bint Ahmad bin Qasim al-Harrâzi (d. A.H. 783 = A.D. 1381; see Ad-Durar al-Kaminah, vol. ii, fol. 67). In A.H. 788 = A.D. 1386 he returned to Mecca, where he studied under 'Ali bin Ahmad an-Nuwaibi (d. A.H. 799 = A.D. 1397; see ibid., fol. 4b) and several other distinguished scholars. In A.H. 796 = A.D. 1394 he revisited Medina, and attended the lectures of the well-known historian, Ibn Farhun al-Ya'mari (d. A.H. 799 = A.D. 1397; see ibid., vol. i, fol. 13). In A.H. 797 = A.D. 1395 he set out on a long journey, and visited numerous towns...
of Egypt, Syria, Palestine and Yemen. In A.H. 807=A.D. 1405 he was appointed Qāḍi of Mecca; and subsequently, in A.H. 814=A.D. 1412, he held the post of Principal of the Madrasah Mālikiyah, in addition to his duties as Qādi. He was a well-skilled scholar, especially versed in the history and tradition of the Prophet. Besides the present work and those mentioned in Brock., vol. ii, p. 172, the following compositions of his are enumerated in the Mu'jam of Ibn Fahd (fol. 186a):—

1. هادى ذوى الأنفام إلٍّ تأريخ البلد الغرام, a compendious work on the history of Mecca.
2. نورى الصدور باختصار الدور, an abridgment of the author's own work on the history of Mecca, entitled Az-Zuhūr al-Muqtaqajah.
3. دليل سبيل النبأء للذهبي, a continuation of Ad-Dahabi's Biographical Dictionary of learned men.
5. تذكرى ذوى النبأءات, a collection of prayers.
6. كتاب في الآخريات, another work on prayer.
7. إرشاد الناسك إلٍّ معرفة الناسك على مذهب الإمامين الشافعي ومالك, a treatise on the rites and duties to be performed in the Hajj, according to the Imams Shafi'i and Mālik.
8. كتاب المتنع من اخبار الملوك و الخلافة و ولاية مكة, a history of the Kings, Caliphs and Governors of Mecca.

In A.H. 830=A.D. 1427 our author retired from the post of Qādi, on account of defective eyesight. He died on the night of Wednesday, the 2nd Shawwāl, A.H. 832=A.D. 1429. See Mu'jam of Ibn Fahd, fol. 185a; Dustūr al-I'lām, fol. 102b; Al-Qabas al-Hāwi, vol. ii, fol. 31b; Introduction (pp. vi-xiii) to the 2nd volume of Wüstenfeld's Die Chroniken der Stadt Mekka, Leipzig, 1859; and Brock., vol. ii, p. 172.

Beginning:—
البلد الحرام ثم أي بعد تسويد غالبية وترتيب ما بقي منه بجهل في
استطاعته فاختصرته في نحو نصف حجمه لئلا يحصل للنظر فيه بسبب
طولها ملل ولئلا يكون على المسافر في حمله أكثر وسبيته نصفه الكريم

باختصار البلد الحرام الغ

The author tells us here that after compiling the major portion of
his work, Shifā' al-Garām Biakhbār al-Balad al-Harām, he found it to
be very lengthy and wearisome for students, and therefore abridged it
in the present form, which is about one-half of the original.

The present abridgment, like the original, is divided into forty
chapters, as follows:—

I. Fol. 59b. الباب الأول في ذكر مكة المكرمة وحكم بيع دورها
   * واجبارتها

II. Fol. 13a. الباب الثاني في اسماء مكة المكرمة

III. Fol. 14b. الباب الثالث في ذكر حرم مكة وسبب تحريره
   * وتحديد واعماله وحدوده وما يتعلق بذلك

IV. Fol. 18a. الباب الرابع في ذكر شئ من الحاديد والآثار
   الدائمة على حرم مكة وحروما وشئ من
   الأحكام المختصرة بذلك وذكر شئ مما ورد
   في تعظيم الناس بعدها وحروما وفي تعظيم
   الذنب في ذلك وفي فضل العمر

V. Fol. 19a. الباب الخامس في الاحاديث الدائمة على أن مكة
   المكرمة افضل من غيرها من البلاد وان الصلاة
   فيها افضل من غيرها وغير ذلك من
   نفضتها

VI. Fol. 22a. الباب السادس في ذكر المجازرة بعدها وموت فيها
   وشي من فضل اهلها وشي من فضل
   الجدة ساحل مكة وشي من خبرها وفضل
   الطائف وشي من خبره

VII. Fol. 24a. الباب السابع في اختبار عمارة الكعبة المعظم

VIII. Fol. 28b. الباب الثامن في اسماء الكعبة المعظم وضافاتها
   وحليتها ومغاليقها وكسوتها وطيبها وخدمتها
   واسمائها وهدمة العيشي لها وقت نفعها
في الجاهلية والإسلام وبيان جهة المسلمين إلى الكعبة من سائر الأقاليم.

IX. Fol. 31b. الباب التاسع في بيان إجلال النبي صلى الله عليه وسلم في الكعبة، وبيان قدراً صلقته، وعدد دخوله صلى الله عليه وسلم الكعبة بعد هجرته إلى المدينة وآول وقت دخليّه.

بعد الهجرة.

X. Fol. 33b. الباب العاشر في توثيق دخول الكعبة المعظمة بِنِهما جاء من الأخبار الوارفة بعدم استحباب ذلك، وفيما بطلت نُبواً من الأمر الذي صنعها النبي صلى الله عليه وسلم في حكم الصلوة فيها، وآداب دخليّها.

XI. Fol. 35b. الباب الحادي عشر في ذكر شيء من فضائل الكعبة، وفضائل ركنيّها الحجّ الأسود والبياني.

XII. Fol. 38a. الباب الثاني عشر في فضائل الأعمال المتعلقة بالكعبة كالطوارئ بها والنظر إليها والجُمَع والعمرة وغير ذلك.

XIII. Fol. 41a. الباب الثالث عشر في الآيات المتعلقة بالكعبة المعظمة.

XIV. Fol. 42b. الباب الرابع عشر في ذكر شيء من إخبار الحجج الأسود.

XV. Fol. 44b. الباب الخامس عشر في الملكوم و المستجار و العظيم وما جاء في استجابة الدعاء في هذه المواضع وغيرها من الأماكن بِمِكة المشرفة و حرمها.

XVI. Fol. 47a. الباب السادس عشر في ذكر شيء من إخبار المقام.

XVII. Fol. 49b. الباب السابع عشر في ذكر شيء من إخبار الحجج الأسود، حمير اسمه عليه السلام و فيه بيان المواضع التي صلى فيها رسول الله صلى الله عليه وسلم حول الكعبة.
الباب الثامن عشر في شيخ من اختبار توسعه

المسجد العموم وعمومه وذره

الباب التاسع عشر في عدد اساطير المسجد العموم

ومفدتها وعدد مقدمتها وقائدها وابنها

واسماها وما مازاها و فيما صنع فيها لمصلحته

أو لتنفيع الناس به

الباب العشرون في ذكر شيء من خبر زمزم وسقاية

العبس يدعى الله منه

الباب العشرون في ذكر الآماكن المباركة

التي ينبغي لزيارتها الكاذبة بيمة المشرفة

و حرمها

الباب الثلاثون والعشرون في ذكر آماكن بيئة

المشرفة وحرمها

الباب الثلاثون والعشرون فيها بيئة من المدارس

والوسط والمقامات والبر كالمسة والآبار

والغير و المطار و غير ذلك من المآثر وما

في حرمها من ذلك

الباب الرابع والعشرون في ذكر شيء من خبر

بني الصف اس اس اس كندا ملكا مكة ونسبهم

و ذكر شيء من اختبار المماليق ملكا مكة

و نسبهم وذكور اس تتعلق بذلك

الباب الخامس والعشرون في ذكر شيء من جههم

ولاية مكة ونسبهم وذكر من ملك مكة من

جههم ومدة ملكهم لها وما وقع في نسبهم

من الخلاف ونواهد تتعلق بذلك

الباب السادس والعشرون في ذكر شيء من خبر

ام سعل عليه السلام

الباب السابع والعشرون في ذكر شيء من خبر

هاجر ام سعل وذر واولاد ام سعل واسنهم

و نواهد تتعلق بهم وذكر شيء من خبر بنى

ام سعل وذكر ولاية تابع بن ام سعل للبيت

الحرم
الباب الثامن و العشرون في ذكر ولادة اباد بن نزار
الباب التاسع و العشرون في ذكر من ولي الإجابة
بالنسبة إلى عوائق و مدافعة ومنى من العرب
في ولاية جزيرة و في ولاية خراعة و قرض...
علي مكة...

الباب الثلاثون في ذكر من ولي إنساء الشهر من
العرب بمكة...

الباب العاشرة و الثلاثون في ذكر شيء من خبر...
خراحة و وعكة مكة في الجاهلية و نسبهم...

الباب الثالث و الثلاثون في ذكر شيء من خبر...
قرش بمكة في الجاهلية و شيء من فضلهم...

الباب الثالث و الثلاثون في ذكر شيء من خبر...
قصة ابن كلاط و ترليتهم لما كان بيدة من
الجهاة و السقاية و الوفاة و الندوة و اللواء...
و القيادة...

الباب الرابع و الثلاثون في ذكر شيء من خبر...
الفجار والحيان...

الباب الخامس و الثلاثون لاجتماعهم في حلف...
الفضول...

الباب السادس و الثلاثون في ذكر شيء من خبر...
فمحة و فوائد تتعلق بذلك...

الباب السابع و الثلاثون في ذكر و عكة مكة المشتركة...
في الإسلام...

الباب الثامن و الثلاثون في ذكر شيء من العوائد...
المتعلقة بمكة...

الباب التاسع و الثلاثون في ذكر شيء من استغلال
مكة و سبيلاء في الجاهلية و الإسلام و شيء...
من خبر الصراحة و بمكة و ذكر شيء من...
أخبار الرخص و الغلاء و البقاء...

الباب الأربعون في ذكر الإسلام الذي كانت بمكة...
و حولها و شيء من خبرها و ذكر شيء من...
خبر أسوأ مكة في الجاهلية و الإسلام و ذكر
The work ends with quotations from several poems in praise of Mecca, composed by Muhammad Ibn Rusḥād al-Baġdādī (d. A.H. 662 = A.D. 1264; see Miṣ'at al-Janān, fol. 419°), Badraddin Ibn Jamā'ah (d. A.H. 733 = A.D. 1333; see Ad-Durar al-Kāminah, vol. ii, fol. 89°), Ibrāhīm bin ‘Abdallāh al-Qirātī (d. A.H. 781 = A.D. 1379; see ibid., vol. i, fol. 8°) and others.

The work was completed, as stated by the author in the colophon, in the last week of Muḥarram, A.H. 817 = A.D. 1414.

Another copy of the work is noticed in Paris, No. 1668. See also Ḥāf. Khal., vol. ii, p. 237.

Extracts from Shīfa'l-Qurān, of which the present work is an abridgment, have been published by F. Wüstenfeld, in his Auszüge aus den Geschichtsbüchern der Stadt Mekka von Muḥammed el-Fākihi, Muḥammed el-Fāsi und Muḥammed Ibn Dhuwhair, Leipzig, 1859.

Written in Naskh, with the headings in red. Dated Friday, the 3rd Jumādā I, A.H. 1100 = A.D. 1689.

Seals of Masihaddawlāh Ḥakīm ‘Ali Ḥasan Khān Bahādūr, dated A.H. 1264 = A.D. 1848 and of Muẓaffar Ḥussain, dated A.H. 1277 = A.D. 1860, are found at the beginning and end of the copy.

No. 1088.

foll. 214; lines 21; size 8 × 6; 5½ × 3½.

الاعلام باتلام بيت الله الحرام
AL-I'LĀM BIA'LĀM BAITALLĀH AL-ḤARĀM.

A historical account of Mecca and of its holy temple, Ka'bah, by Quthbaddin Muḥammad bin Aḥmad bin Muḥammad bin Qādī Khān Maḥmūd an-Nahrawālī al-Makkī al-Ḥanāfī قطب الدين محمد بن أحمد محمد بن قاضي خان محمود الشرواني المكي الحنفي

Beginning:—

الحمد لله الذي جعل المسجد الحرام آمناً و مثابة للناس ... ... ... و بعد فلما عتها النبي تعلَّم علم الشيف و جعلني من جيران بيته معظم المنيف توشقت نفسى إلى الاطلاع على علم الآثار و توشقت
The author, who belonged to a learned family of Gujarát (India), was born at Nahrawâlah. He settled permanently at Mecca, where he held the post of Mufti, and died in A.H. 990 = A.D. 1582. See An-Nûr as-Sâfir, fol. 194\(^b\); Brock., vol. ii, p. 381; and Iktifâ' al-Qunû', p. 83.

The preface includes a dedication to Sulţân Murâd III (A.H. 982–1003 = A.D. 1574–1595), in whose time the repairing of the holy mosque of Mecca was completed.

The work was completed, as stated by the author at the end, on the 7th Rabi 'I, A.H. 985 = A.D. 1577.

The work has been printed in Cairo, A.H. 1303.

For other copies see Berlin, Nos. 6065, 6066; Goth., Nos. 1708, 1709; Leyden, Nos. 798–801; Paris, Nos. 1037–1042; Br. Mus., Nos. 326, 327; Alger, No. 1610; Kôpr., No. 205; Yeni, Nos. 917, 818; Nûr 'Ugmâniyah, No. 3047; and Aşafiyah, p. 178. See also Hâj. Khal., vol. i, p. 362.

Written in fair Naskh, with the headings in red. Dated the 5th Rabi' I, A.H. 1018 = A.D. 1610.

A seal and signature of a certain Muḥammad al-'Aṭṭâr is found on the title-page.

---

**I'LM AL-'ULAMA', AL-A'LM BIBINA', AL-MASJID AL-ḤARAM.**

An abridgment of the preceding work, by Bahâ'addin 'Abdallâh bin Muhîbbaddin bin Abî 'Isâ 'Alâ'addin al-Quṭbi al-Hanafi al-Makki.

The present copy is slightly defective at the beginning. Only one folio from the preface seems to be wanting. It opens abruptly thus:

... النّي عِمْنانِ بُواَنْر جِوُوُدَةً وَ نَعِمَةَ وَ خَصُّا بِجُوُيَ حَيّةً بِهِ بُيُتَ الحَرَامِ وَ سَيِّئَى

... ما مَآَمَهُ وَ جَرَمَهُ ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ...
The author, who here calls himself a nephew of the author of the preceding work, was born at Ahmadabad (Gujarat) on Monday, the 19th Shawwāl, A.H. 961 = A.D. 1554; came with his father to Mecca, where he was educated under his uncle, Qutbaddin an-Nahrawāli (d. A.H. 990 = A.D. 1582), and Ibn Ḥajar al-Ḥaḍrami (d. A.H. 973 = A.D. 1565). After completing his education, he served as a professor in the Madrasah Al-Murādiyyah, founded by Sultan Murād III (A.H. 982–1003 = A.D. 1574–1595). In A.H. 982 = A.D. 1575 he was appointed Mufti of Mecca; and subsequently, about A.H. 990 = A.D. 1582, he was made Imām of Ḥaram. He was a good calligrapher, and well acquainted with several branches of Arabic literature. Besides the present work, he wrote a commentary on Al-Jāmī‘ as-Sāḥīh of Imām al-Bukhārī, entitled al-nimr al-jām al-zahir fī sāḥid al-baghari. Our author died at Mecca on Tuesday, the 15th Du‘l-Hijjah, A.H. 1014 = A.D. 1605. See Khulāṣat al-Asar, vol. iii, p. 8; and Tāj al-Tabaqat, vol. xi, fol. 20b.

We are told in the preface that the author, being requested by a certain nobleman, whom he does not name, abridged the preceding work, with some useful additions of his own, and that he continued the history of Mecca up to his own time.

The work is divided into ten Bāb and a Khātimah, as follows:—

I. Fol. 2b.  
الباب الأول في ذكر مواضع مكة المشرفة

II. Fol. 5b.  
الباب الثاني في بناء الكعبة المشرفة

III. Fol. 28b.  
الباب الثالث فيما كان عليه وضع المسجد الحرام إمام البقالة وصدر الإسلام وما احدث فيه من الزيادة وتوسيع

IV. Fol. 33b.  
الباب الرابع في ذكر زادة العباسيون في المسجد الحرام

V. Fol. 49b.  
الباب الخامس في ذكر الزيادات التي زيدت في المسجد الحرام بعد ترعة أمربره المهدي بين منصور العباسي

VI. Fol. 59b.  
الباب السادس فيما وقع من ترميم المسجد الحرام في دولة الشراكة
VII. Fol. 61b. الباب السابع فيما لسلاطين آل عثمان من الخيرات

VIII. Fol. 63a. الباب الثامن فيما للموجوم المقدس السلطان صليمان خان

IX. Fol. 68a. الباب التاسع فيما للموجوم المقدس السلطان صليمان خان

X. Fol. 71a. الباب العاشر فيما ذكر شفعة في إحسان..... مولانا السلطان

مراه خان

Fol. 83a. خاتمة في ذكر المواقع المباركة و الأماكن المأثورة بمساعدة المبارك

The work was completed, as stated by the author at the end, on Sunday, the 19th Shā'ban, A.H. 1000 = A.D. 1592.

No other copy of the work is known.

Written in elegant Naskh, with the headings in red, within gold and coloured ruled borders. Slightly worm-eaten. Not dated; probably 18th century.

HISTORY OF MEDINA.

No. 1090.

fol. 113; lines 15; size 7½ × 6; 6 × 4.

تحقيق النصرة بتلخيص معالم دار الهجرة

TAHQIQ AN-NUSRAH BI-TALKHIS MA‘ALIM DAR AL-HIJRAH.

A historical account of Medina and of its holy places, by Zainaddin Abū Bakr bin al-Ḥusain bin ‘Umar bin Muḥammad bin Yūnus al-Qurashi al-Uṣmānī al-Marāṣī ash-Shāfī. He was born in Cairo, A.H. 727 = A.D. 1327, studied under numerous distinguished scholars, and attained a profound knowledge in various branches of Arabic literature, especially in Ḥadīṣ and Shāfī’ī jurisprudence. Besides the present work, he wrote an abridgment of Az-Zahr al-Bāsim fi Sirat Abī‘l-Qāsim (a work on the life of the Prophet, by Abū ‘Abdallāh Muḥālātā’ī bin Qilīj al-Ḥikrī, d. A.H. 762 = A.D. 1361; see Ḥāj. Khal., vol. iii, p. 545), entitled روايات الرحمء; a complement to the commentary on Al-Baidawi’s Vol. xv.
Minhâj al-Wusûl, by Jamâladdîn al-Îsnawi (d. A.H. 772 = A.D. 1370), entitled  
الوفقیة بنت ابکر  
an abridgment of ʻAbd al-Gaffâr bin Muḥammad al-Miṣrî's Al-Hirz Al-Muw'add, entitled  
مناقع العصر المعد  
and a commentary on Al-Bârizî's Az-Zubâd, entitled  
العدم في شرح الزبد. He settled permanently at Medina, where he served as a professor in the  
Madrasah attached to the Prophet's mosque; and subsequently held the posts of Qâdî and Khâţîb of Haram. He died at Medina on  
Thursday, the 29th Du'îl-Hijjah, A.H. 816 = A.D. 1414. For his life see Mu'jam of Ibn Fahd, fol. 61a; and Brock., vol. ii, p. 172.  

Beginning:—
قال الشيخ الإمام العالم المحقق زمن الدين منفسي المسلمين إبکر  
بن الحسين المراغی العشاقی الشافعی المدرس بالحرم الشمالي .....  
الحمد لله الذي جعل المدينة الشريفة دار هجرة رسوله  
و أظهر بها بدر السنة العظيمة الغ  

The author tells us, in his preface, that the most complete and accurate work on Medina was Ad-Durrat aṣ-Ṣāminah fi Akhdâr al-Madinah of Muḥibbaddin Ibn Najjâr al- Baghdâdi (d. A.H. 643 = A.D. 1245); but its continuation written by Jamâladdîn Muḥammad bin  
Almâdh al-Mastârî (d. A.H. 741 = A.D. 1340), being in some points defective, moved him to combine both works into one, leaving out the  
Isnâd, and making useful additions of his own. The work was completed, as stated by the author at the end, on Saturday, the 12th of  
The work is divided into a Mugaddimah, four Bâb and a Khâtimah, each of which is subdivided into several Fâsl. The contents are described in Br. Mus. Suppl., No. 576.  
For other copies see Bodl., vol. i, Nos. 769, 852, vol. ii, p. 595;  
Lee, No. 112; Pertsch, No. 1713; Cairo, vol. v, p. 32; and Aṣâfiyah, p. 194. See also Hâj. Khal., vol. ii, p. 246.  
Written in Nashîb, with the headings in red.  
Dated Sunday, the 17th Du'îl-Qa'dah, A.H. 1238 = A.D. 1823.  
Foll. 100a-113b contain a collection of anonymous prayers, to be recited while visiting the tombs and holy shrines at Medina. Incomplete at the end.
A history of Medina, being an abridgment of the author's larger work, entitled افتقاء الروفا بأباخمار دار المصطفى.

Author: Nūraddīn Abu'l-Ḥasan 'Ali bin 'Abdallāh bin Aḥmad al-Ḥasanī as-Samhūdī aṣh-Shāfī'i. He was born at Samhūd (a village in upper Egypt) in the month of Safar, A.H. 844 = A.D. 1440. After receiving his early education from his father and other scholars of his native place, he travelled to Cairo in A.H. 853 = A.D. 1449, and attended the lectures of Muhammad bin 'Abdalμun'im al-Jawzari (d. A.H. 889 = A.D. 1484; see Al-Qabas al-Ḥāwī, vol. ii, fol. 80b), Yahyā bin Sa'dādīn al-Munāwī (d. A.H. 871 = A.D. 1466; see Mu'jam of Ibn Fahd, fol. 300a), Sa'd bin Muhammad ad-Dairī (d. A.H. 867 = A.D. 1462; see ibid., fol. 90a), and several other eminent scholars. In A.H. 873 = A.D. 1468 he proceeded on a pilgrimage to Haramain, and took up his abode in Medina, where he held the post of Muftī. He had collected a large number of valuable books, which were accidentally burnt while he was staying at Mecca in A.H. 886 = A.D. 1481. After this accident he made a journey to Cairo, where he appeared in the Court of Sulṭān Qā'imbā'ī (A.H. 873–901 = A.D. 1468–1495), who, at our author's request, founded a Library at Medina, and gave him the post of Librarian. He wrote a large number of works, and died at Medina on Thursday, the 18th Du'īl-Qa'dah, A.H. 911 = A.D. 1505. For his life and works see An-Nūr as-Sāfīr, fol. 28b; Al-Qabas al-Ḥāwī, vol. i, fol. 143b; Dūstūr al-Ilām, fol. 64b; and Brock., vol. ii, p. 173.

Beginning:

أما بعد حمد الله على آلهه تبارك اسمه، فقد سألت من طاعة نظم ومعمارته غريب أن اختصر تأمله المسمى بانتقاء الروفا، باختصار دار المصطفى صلى الله عليه وسلم وراعة فضله، وشرفه في خصراً مع توسط غير مفرط ولا مفرط هذا مع كونه بعد لم يقدر إتمامه، ولم يشكر إتمامه بسلوك في طريقة الاستيعاب، فلنجده إلى سواله لما رأيت من شغفه بذلك الغي.
The author tells us at the end that he completed the work at Medina on the 24th of Jumâdâ II, A.H. 886=A.D. 1481; but subsequent additions relating to an account of the then newly erected building of the Prophet’s mosque, which was seriously damaged by fire in the month of Ramaḍân, A.H. 886=A.D. 1481, were made in A.H. 888=A.D. 1483.

The work is divided into eight chapters, each being subdivided into several Fāṣl. The chapters are as follows:—

I. The various names of Medina, fol. 3b.
II. Its excellence; limits of the Ḥaram, etc., in 16 Fāṣl, fol. 9b.
III. Its pre-Islamic history; the Prophet’s arrival at Medina, and prominent events connected with his life, etc., in 12 Fāṣl, fol. 48b.
IV. History of the Prophet’s mosque; its surrounding houses and pavements; the market of Medina; houses of the Muhājirin (emigrants); fortification of the town, etc., in 36 Fāṣl, fol. 101b.
V. History of the Mosques in the neighbourhood of Medina; its cemetery; sanctity of the mount Uḥud; its martyrs, in 7 Fāṣl, fol. 238b.
VI. The wells of Medina; the Prophet’s landed properties; the mosques on the way between Mecca and Medina, etc., in 5 Fāṣl, fol. 290b.
VII. Valleys in the neighbourhood of Medina; its meadows; fertile places; mountains; rivers; an orthographical dictionary of the names of various places in the city and neighbourhood, in 8 Fāṣl, fol. 319b.
VIII. Rites to be observed in visiting the tomb of the Prophet, etc., in 4 Fāṣl, fol. 407b.

The work has been printed in two volumes in Egypt, A.H. 1327. For other copies of the work see München, No. 381; Escur., No. 1702; Leyde, No. 804; Br. Mus., No. 828; Bodl., vol. i, No. 731; Râmpûr, p. 650. See also Hâj. Khal., vol. vi, p. 450.

Written in fair Naskh, with an illuminated frontispiece. The headings are in red. Double red and blue ruled borders throughout.

Dated A.H. 1015=A.D. 1606.
HISTORY.

No. 1092.

foll. 180; lines 21; size 8 × 5½; 6 × 4½.

KHULÅṢAT AL-WAFÅ’.

The well-known history of Medina, abridged by As-Samhûdî from the preceding work.

Beginning:—

الحمد لله الذي شرف طابه و شرق القلب لسماع اخبارها المستطابة
و اختارها لحيته الذي اجتباه و عظم جناه على الله عليه وسلم و على
جميع آئل و الصحابة وبعد فقد شغفت باخبار الحبيبة المصابة و نشر
فضائلها و مثالها في ذري المصابة الخٰ.

In his short prefatory note the author tells us that at first he wrote an extensive history of Medina, entitled Al-Wafâ’, but subsequently abridged it under the title Wajâ’ al-Wafâ’ (the preceding work). He again abridged this latter work under the title Khulåsat al-Wafâ’.

The present abridgment, like the original, is divided into eight chapters, each being subdivided into several sections. The contents are described in Berlin, No. 9759.

For other copies see Berlin, Nos. 9759–61; München, No. 382; Wien, No. 892; Paris, Nos. 1634–6; Br. Mus., No. 329; Br. Mus. Suppl., No. 1284; Râgib Pâshâ, No. 974; Yemen, No. 848; Köpr., No. 1077; Cairo, vol. v, p. 50; Hamidiyah, No. 341; and Râmpûr, p. 635. See also Hâj. Khal., vol. vi, p. 450; Iktifâ’ al-Qunû’, p. 83; and Brock., vol. ii, p. 174.

The work has been printed in Bûlåq, a.h. 1285.

Written in minute Naskh, with the headings in red. Slightly worm-eaten and water-stained.

Dated the 27th Jumâdå II, a.h. 1076 = A.D. 1665.

Scribe:عبد الله بن عبد الله النجار الهجرزي العقلي.
No. 1093.

foll. 171; lines 21–25; size 11 × 6; 8½ × 3½.

The Same.

Another copy of the same work, beginning as the above.
Slightly incomplete at the end.
Written in fair Nasta'liq. Not dated; apparently 18th century.
Foll. 146–151 are upside down.

No. 1094.

foll. 401; lines 15; size 12 × 8; 8½ × 4.

The Same.

A very modern copy of the same work, beginning as the above.
Written in fair Naskh, with the headings in red. Dated A.H.
1313 = A.D. 1895.
The MS. was presented to the Library by Sayyid Khurshid
Nawwāb of Patna.

HISTORY OF YEMEN.
No. 1095.

foll. 170; lines 19; size 14 × 8; 10 × 6.

كتاب التيجان

KITĀB AT-TĪJĀN.

A history of the Himyarite Kings of Yemen, with references to
the legends of early prophets from Adam to Noah.

Author: Abū Muḥammad ‘Abd al-Malik bin Ḥishām bin Ayyūb

Beginning:

حدثنا أبو محمد عبد الملك بن هشام عن إسحاق بن موسى عن أبي
إدريس بن سنان عن جده لامه وهب بن عبد الله قرأ سنة وسبعين كتابًا
منها أنزل الله تعالى على جميع النبيين الغ
The author, who belonged to the tribe of Banū Maʿāfir of Yemen, and whose ancestors were natives of Baṣrah, was born in Egypt, where he settled permanently, and made himself known for his great knowledge in grammar, tribal genealogy, and history. He is the author of the well-known Sirāt ar-Rasūl, or history of the Prophet, which was edited and published by F. Wüstenfeld, Göttingen, 1858–60. He died in Egypt on the 13th Rabiʾ II, A.H. 218 = A.D. 833. For further particulars of his life and works see Mirʿat al-Janān, fol. 142a; Buqyāt al-Wuʿāt, fol. 250b; Ibn Khallikān (De Slane’s translation), vol. ii, p. 128; Dustūr al-ʿIlām, fol. 151a; Tāj at-Tabaqāt, vol. iii, part i, fol. 102b; Iktīfāʾ al-Qunūt, p. 64; and Brock., vol i, p. 135.

For the contents of the work see Br. Mus. Suppl., No. 578. For other copies see Berlin, No. 9735; and Asafiyah, p. 196. See also Ḥāj. Khal., vol. ii, p. 485.

The copy was transcribed, as stated in a note at the end, for Nawwāb Sayyid ʿAlī Bilgarāmī of Ḥaidarābād.

Written in fair large Nasḵh, with occasional notes and emendations in the margins.


Scribe: ʿAbū Jālāl ʿAbd Allāh bīn Muḥammad ʿAbd al-Muḥammad al-Sulṭānī

No. 1096.

foll. 48; lines 25; size 9½ × 6½; 7 × 4.

القصيدة الحميرية

AL-QAṢĪDAT AL-ḤIMYARIYYAH.

A Qaṣīdah, in glorification of the Ḥimyarite Kings of Yemen, by Nashwān al-Ḥimyari, with an anonymous historical commentary.

The author, whose full name is Abū Saʿīd Nashwān bīn Saʿīd bīn Nashwān al-Yamānī al-Ḥimyārī ʿAbū Saʿīd Nashwān bīn Saʿīd bīn Nashwān al-Yamānī al-Ḥimyārī, was born in A.H. 483 = A.D. 1090. He traces his descent from the Ḥimyarite Kings of Yemen, whose names and glorious memories are recorded in the poem. He was a brilliant scholar of his age, a distinguished poet and the author of the Shams al-ʿUlam, a dictionary in eight volumes, of which his son made an abridgment in two volumes, entitled Diwāʾ al-ʿUlam. Our author made himself master of several fortresses in the highlands of Yemen, and was regarded as

The Qasidah begins thus:

الأمرجد وهو يسيمر مراح
فاعمل لنفسك صالحا يا صالح

After the first eleven verses, the commentary begins as follows:

هود عليه السلام بن عابر بن شالخ بن ارفخشمش بن سام بن نوح بن لانک[ انک] بن متو شلخ بن اخفیخ وهو ادريس عليه السلام .........

... و انفق علماء كثير معرف علماء السير ان لرسل بعثه الله عز و جل بعد

نوح بشير و ذهير و امينا على الأرض هود عليه السلام وهو ابولعرب النه

The work ends with the last eleven verses of the Qasidah. The concluding lines, written in red, run thus:

ناسمع وعد و أعطيف و خذ

فاعمل لنفسك صالحا يا صالح

The Qasidah was published with a German translation by A. von Kremer, Leipzig, 1865, and with an English version, under the title of "The Lay of the Himyarites," by Capt. W. F. Prideaux, Sehore, 1879.

For other copies of the Qasidah see Br. Mus., p. 486; Br. Mus. Suppl., Nos. 584, 585, 1061, 1236; Berlin, Nos. 9736–8; Leyden, No. 670; Houtsma-Brill, No. 26; and Cairo, vol. iv, p. 311.

Written in cursive Nashk, with the headings in red. Dated the 6th Muharram, A.H. 1032 = A.D. 1622.

Three fly-leaves at the end contain the following five poems:

I. A poem by ‘Abdassalam bin ‘Abdalmalik an-Nazili, addressed to ‘Ali bin Mu‘ahammad Ibn Mu‘tair (d. A.H. 1041 = A.D. 1632; see Khulâsât al-Aṣgar, vol. iii, p. 189) and to his son, Aḥmad Ibn Mu‘tair (d. A.H. 1075 = A.D. 1665; see ibid., vol. i, p. 252), asking if the smoking of tobacco is lawful in Islam.
Beginning:

قول بعد حمد الله ذي المغنى
شكرًا لم ابدا في السرو العلوي

II. The answer of ‘Ali bin Muḥammad Ibn Muṭair to the question put to him in the above poem; composed in the same metre and with the same rhymes as the above.

Beginning:

المحمد صلى الله عليه وسلم
وترجمة معاني الذكر والسدن

III. The answer of Ḥāmid Ibn Muṭair to the same question; composed also in the same metre and with the same rhymes.

Beginning:

نعم جوابك يا ذاللفوم و الغطس
ومي به قطردا في البدر و [و] الغطس

IV. Another poem by the author of the first poem, addressed to ‘Ali bin Muḥammad Ibn Muṭair, acknowledging his reply to the first poem and asking him other legal questions.

Beginning:

شغنت صدري بما أردت من حكم
يا ابن الزيم و يا روحي و يا رحمي

V. The answer of ‘Ali bin Muḥammad Ibn Muṭair to the questions put to him in the preceding poem; composed in the same metre and with the same rhymes.

Beginning:

عليك مغفي سلام الله ذي الكرم
عبد السلام و رحمي لله ام ترم

The last poem is dated the 5th Safar, A.H. 1018 = A.D. 1609.
No. 1097.

foll. 177; lines 27; size 11 × 7; 9 × 6.

الكفاية و إلا فلتم

AL-KIFÂYAH WA’L-I’LÂM.

The fourth and fifth Bâb of a rare work on the history of Yemen, from the beginning of Islam to A.H. 803 = A.D. 1400, arranged according to kings or dynasties.

Author: Shamsaddin Abu’l-Hasan ‘Ali bin al-Hasan bin al-Wahhâs al-Khazrajî az-Zabîdi. He was a native of Zabîd. The author of Al-Qabas al-Ḥâwî, vol. i, fol. 140b, describes him, on the authority of ‘Izzaddin Ibn Fahd (d. A.H. 921 = A.D. 1515), as a great genealogist, historian, and well-skilled in elegant prose and verse writing. According to Haj Khal., vol. ii, p. 159, he wrote three historical works on Yemen, viz., (1) a comprehensive chronicle, being a history of the Rasûlîds; (2) a biographical dictionary of the eminent and learned men of Yemen; and (3) a third work on the history of Yemen, arranged according to kings and dynasties (the present one). He died towards the end of A.H. 812 = A.D. 1409. See Al-Qabas al-Ḥâwî, vol. i, fol. 140b; Dustûr al-I’lâm, fol. 42a; and Brock., vol. ii, p. 184.

On fol. 1a, which has apparently been inserted by a later hand, the work is wrongly stated to be Al-‘Uqûd al-Lu’lu’iyah fi Aḥbâr ad-Dawlat ar-Rasūliyyah (which work has been published in two vols. in the Gibb Memorial Series, 1913–1918). It is identical with the corresponding portions of the copy of Al-Kifâyah Wa’l-I’lâm fi man Waliya’l-Yaman min al-Islâm, noticed in Leyden, No. 805.

Beginning:—

الباب الرابع في ذكر اليمن ومن ملك منها وعدن وما يتعلق

بذلك - قال علي بن الحسن السفيضجي قابله الله بالقبول اليمن قط.

مبارك عظيم التفضل ظاهر الورد في فضله الخبرى وآثار الله.

The entire work is divided into five Bâb.

This MS. contains the last two Bâb, each being subdivided into several Faṣl.

Contents:—

Bâb IV. History of Yemen, in ten Faṣl, as follows:—

I. The excellence and glories of Yemen, fol 1a.
II. The spread of Islam in Yemen, and its Governors in the Prophet's time, fol. 4a.

III. The Governors of Yemen in the time of the four early Caliphs, fol. 7b.

IV. The Governors of Yemen in the time of the Umayyads, fol. 9a.

V. The Governors of Yemen in the time of the 'Abbāsids, fol. 10b.

VI. The rise of the Qarāmījah (an offshoot of the Shi'ah sect) in Yemen, fol. 15a.

VII. The Amīrs of Ṣan'ā, fol. 19b.

VIII. The Ṣulaiḥids, fol. 24a.

IX. The rulers of Ṣan'ā after the Ṣulaiḥids, fol. 30a.

X. The Zura'īds, fol. 35a.

Bāb V. History of Zabīd and of its rulers, in 12 Fāsī, as, follows:

I. The foundation of the town of Zabīd; and a history of the Ziyādíd dynasty, fol. 39b.

II. The Abyssinian Kings of Yemen, fol. 42b.

III. The Najāhids of Zabīd, fol. 46b.

IV. The Mahdīs or Banu'İ-Mahdi, fol. 51b.

V. The Ayyūbis of Yemen, fol. 58a.

VI. The foundation of the Rasūlíd dynasty, fol. 72b.

VII. Al-Malik al-Muẓaffar Yūṣuf, fol. 79b.


IX. Al-Malik al-Muʿayyad Dā'ud, fol. 100b.


XI. Al-Malik al-Afdal ʿAbbās, fol. 143a.

XII. Al-Malik al-Asḥraf Ismāʾīl, fol. 150b.

The work ends with an elegy on Al-Malik al-Asḥraf Ismāʾīl, who died on the night of Saturday, the 18th Rabī' I, A.H. 803 = A.D. 1400.

The elegy begins thus:

هو الدهر كرط بالماعلی كتابته
و عضت بالبياب حداد نوابه

Written in fair Naskhī, with the headings in red. Fol. 2 should follow fol. 7. Foll. 1 and 149-151 are inserted by a later hand. Foll. 11a, 14b, 19b, 20b, 22a, 23b, 64a, 87a, 130a, 138b, and 139b contain short lacunae.

Dated Monday, the 27th Muḥarram, A.H. 948 = A.D. 1541.
A history of the conquests and rule of Ja'far Pâshâ in Yemen, from A.H. 1016=A.D. 1607 to A.H. 1018=A.D. 1609.

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

\[
\text{عقد التّل بتصقيق ما سمح في أيام ولاية جعفر باشا من تصاريف الأحوال}
\]

Author: ‘Abdallah bin Ṣalâh bin Dâ‘ūr. He was a favourite and panegyrist of Ja‘far Pâshâ, who superseded Sinân Pâshâ (d. A.H. 1016=A.D. 1607; see the present work, fol. 16\(^\text{b}\)) in the government of Yemen, A.H. 1016=A.D. 1607. Our author is incidentally referred to in the ‘Aqilat ad-Daman, fol. 127\(^\text{a}\) (No. 1099 below), where he is described as an eminent scholar and jurist of his time. The exact date of his death and particulars of his life cannot be traced.

Beginning:—

\[
\text{الحمد لله الذي أكرمني بحسب آل عثمان الفرّام الذين جعلهم الله سلطنين البارين وخلفاء الإسلام اللغ}
\]

In his preface, written in a laboured and pretentious style, the author alludes to an historical work written by a certain scholar for Ja‘far Pâshâ, which, our author tells us, was a useless compilation, not worthy of dedication to a nobleman like Ja‘far Pâshâ. It was that work which moved him to write his.

Ja‘far Pâshâ ruled in Yemen about ten years, viz., A.H. 1016–1025=A.D. 1607–1616; but the present work deals only with the first three years of his rule. The work is divided into fourteen \(\text{Faşl}\), as follows:—

I. The excellence and virtues of Ja‘far Pâshâ, fol. 3\(^\text{b}\).

II. His appointment as Governor of Yemen, and his departure from Constantinople, fol. 4\(^\text{b}\).

III. Arrival of Sinân Pâshâ from Ṣan‘ā at Ta‘izz to meet Ja‘far Pâshâ, and then the former’s departure for the port of Mukhâ, fol. 13\(^\text{b}\).
IV. Arrival of Ja'far Pāshā from Ta'izz at Sanʿā, fol. 17b.

V. Ja'far Pāshā’s good policy and his peace treaty with Imām Qāsim al-Mansūr-billāh, fol. 23b.

VI. The march of the royal army against the rebellious chief, Amir 'Abdarrahīm, fol. 36b.

VII. The defeat of 'Abdarrahīm in the valley of Maswar and his pursuit by the royal troops, fol. 40b.

VIII. Miscellaneous reforms introduced by Ja'far Pāshā in the government of Yemen, such as the dismissal and execution of several incompetent and oppressive officers, appointed in the time of Sinān Pāshā, etc., fol. 46b.

IX. Further pursuit of 'Abdarrahīm by the royal army in the district of Ḥajjah, fol. 52b.

X. The resistance and stubborn attitude of 'Abdarrahīm, fol. 60a.

XI. The march of the royal army in the district of Ash-Sharaf to clear it of the rebels and to restore peace to the public thoroughfares, fol. 70a.

XII. The siege of the fort Mabyan, its conquest by the royal army, and the flight of 'Abdarrahīm disguised, fol. 73a.

XIII. The conquest of the fort Kuḫlān ash-Sharaf, and the surrender of 'Abdarrahīm, who was taken as a prisoner to the court of Ja'far Pāshā in Sanʿā, fol. 80a.

XIV. The conquest of the districts of Ar-Rimah, Al-Iṣābiyah and Al-Bur'iyah, fol. 86b.

The work ends with a eulogy of Ja'far Pāshā, whose just and wise rule restored peace and prosperity to Yemen, and who is said to have been a great patron of holy and learned men.

The following colophon suggests that the present copy is the author’s autograph:

كل الفرج من تصوير في اليوم التاسع عشر من شهر ذي القعدة
الحرم من سنة ألف وثماني عشرة بخط مؤلفه خادم الحضرة الجمعية
عبد الله بن صالح بن داعر

Written in good Naskh, within gold and coloured ruled borders.

The headings are in red.

Dated the 19th Dūl-Qa'dah, A.H. 1018 = A.D. 1609.

The title-page contains signed notes by several former owners of the MS.
No. 1099.
fol. 138; lines 38; size 12½ × 8½; 9½ × 6.

A general chronicle, with especial reference to Yemen, from the year of the Prophet's birth down to A.H. 1045 = A.D. 1636.

Author: Yaḥyā bin al-Ḥusain bin al-Mu’ayyad-billāh Muḥammad bin al-Qāsim bin Muḥammad bin ‘Alī aṣ-Ṣanʿānī, a chief of the Meḥrī tribe of the Mahra tribe, who was a merchant of Yemen.

Beginning:—

The author, a distinguished scholar, especially versed in Zaidi Ḥadīth, the grandson of Imām al-Mu’ayyad-billāh (A.H. 1029–1054 = A.D. 1620–1644), was born at Shahārah (a town in Yemen), where his father held the post of Governor. He was educated under Qādī Aḥmad bin Sa’daddin (d. A.H. 1079 = A.D. 1668; see Nasamat aṣ-Ṣaḥar, vol. i, fol. 85a) and several other eminent scholars. After
completing his education, he travelled to Ṣan‘ā, where he married the daughter of his uncle, ‘Ali bin al-Mu’ayyad-billâh, and settled there permanently. He visited Mecca, Medina and other holy shrines several times. He died at Shahârah in the month of Ṣafar, A.H. 1090=A.D. 1679. For further particulars of his life see Nasamat as-Sâḥar, vol. ii, fol. 234°.

According to a note on the title-page, in the same hand as the text, the author began to compile the present work in A.H. 1065=A.D. 1655. He based it on the following authorities:—

3. A continuation of the above work, by As-Sakhāwī (d. A.H. 902=A.D. 1497).
17. Al-Hadâ‘iq al-Wardiyah, by Ḥumâid ash-Shâhîd (d. A.H. 652=A.D. 1254; see the present work, fol. 63°).


22. *Ta’rīkh Ibn Wādīh*.


27. *Al-I‘lām bi’a’lām Baladallāh al-Ḥarām*, by the same (No. 1088 above).


32. *Sirat al-Imām al-Mahdi Ahmad*.

33. *Sirat al-Imām Ṣalāhaddīn*.


37. *Murūj ad-Dahab*, by Al-Mas‘ūdī (No. 962 above).


42. *Husn al-Muḥādarah*, by As-Suyūṭī (No. 1071 above).

Besides these sources, the author also derived material from the records of the original correspondence between Imám Al-Mutahhar bin Sharaafaddín and the Prime Minister of the Ottoman Sultán.

The work deals chiefly with the historical events of Yemen; but there are also entries relating to Mecca, Medina, Damascus, Bagdad, Egypt, Constantinople and other Muslim countries. Eclipses of sun and moon, conjunction of planets, and similar phenomena are carefully chronicled. There are also many obituary notices, relating mostly to eminent and learned men of Yemen. The last event related is the expulsion of the Turks from the port of Mukhá, in A.H. 1045 = A.D. 1636, by Imám Al-Mu’ayyad-billâh Muhammad bin al-Qâsim (A.H. 1029–1054 = A.D. 1620–1644).

Another copy of the work is noticed in Berlin, No. 9745, under the title: كتاب أنباء الرس في خبر اليمن.

The MS. was transcribed, as stated at the end, for a certain Qâdî Wajhaddin ‘Abdarrahmân bin Yahyá al-Anisi.

Written in Arabian Naskh, within black and red ruled borders.
Dated Thursday, the 16th Rajab, A.H. 1199 = A.D. 1785.

Scribe: مقيل بن عبده بن الحاج علي بن عبد الله.

---

**No. 1100.**

foll. 72; lines 31–39; size 12½ × 8½; 9½ × 6.

طبق العلوم ومحافٍ الألس والسلوقي

**TABAQ AL-ḤALWĀ WA SIHĀF AL-MANN WA’S-SALWĀ.**

A general chronicle, with especial reference to Yemen, from A.H. 1046 = A.D. 1636 to the month of Muḥarram, A.H. 1090 = A.D. 1679.

Author: As-Sayyid Fakhraddín ‘Abdallâh bin ‘Ali bin Muhammad bin ‘Abdal’al, known as Ibn al-Wazîr as-San‘ânî السيد فخر الدين عبد الله بن علي بن معاوی بن عبد الرحمن المعروف بابن الوزير الصنعاني.

He belonged to the noble family of Banu’l-Wazîr, and flourished in the beginning of the 12th century of the Hijrah. In the Nasamat as-Sâhar, vol. ii, fol. 26', he is described as the most accomplished poet of San‘â and the author of several works. He wrote, besides the present work and those mentioned in Brock., vol. ii, p. 399, a biography of his Shaikh, Jamâladdîn Abu’l-Husâin al-Ḥasan bin al-

**Vol. xv.**
Husain as-Šan‘âni (who was born in A.H. 1044 = A.D. 1635 and was alive up to Muḥarram, A.H. 1114 = A.D. 1703; see Nasamat as-Sahar, vol. i, fol. 145a), entitled نثر العبیریني عللّة العصر الأخیر.

Beginning:

الحمد لله الذي وعد الذين آمنوا وعملوا الصالحات ليستخلذهم في بلادة .................. وبعد فيقول الفقيرو إلى سواء العزيز القدر عبد الله بن علي بن محمد بن عبد العزيز ابن الوزير حملت الله بملبوسى العانية و التعاون الخ

In his short preface the author alludes to two historical works for the same period, one of them compiled for some Pāshā, and the other, which is the one he mainly follows, he describes as composed by one of the princes of Yemen.

The chronicle deals chiefly with the events of Yemen under three successive Imāms, viz., Al-Mu‘ayyad billâh Muḥammad (A.H. 1029–1054 = A.D. 1620–1644); Al-Mutawakkil ‘alallâh Ismā‘îl (A.H. 1054–1087 = A.D. 1644–1676); and Al-Mahdî Ahmad bin al-Hasan (A.H. 1087–1093 = A.D. 1676–1682). There are also entries relating to Hijāz, Syria, Mesopotamia, Egypt, Turkey and even Morocco. There are many obituary notices, relating mostly to scholars and eminent men of Yemen.

The work is divided into two Juz, the first of which ends on fol. 46b with A.H. 1080 = A.D. 1670. The second begins with A.H. 1081 = A.D. 1671 and ends with Muḥarram, A.H. 1090 = A.D. 1679. The last event related is the death of Śāliḥ bin Muḥammad al-‘Ansi at Ṣan‘â in the middle of Muḥarram, A.H. 1090 = A.D. 1679. In a copy noticed in Br. Mus. Suppl., No. 592, the historical events are brought down to the month of Shawwāl of the same year.

For other copies see Landberg-Brill, No. 246; and Āṣafiyyah, p. 200.

The MS. was transcribed, as stated at the end, for Qâdi Wajihaddîn ‘Abdarrahmân bin Yahyâ al-Ânisi.

Written in Arabian Naskh, within double red-ruled borders. Foll. 23a and 24a contain short lacunae.

Dated A.H. 1199 = A.D. 1785.

Scribe: عقيل بن عبد الله علي بن عبد الله

HISTORY OF ARAB TRIBES.

No. 1101.

foll. 163; lines 27; size 10 × 7; 7 × 4½.

JAMHARAT AN-NASAB.

A rare copy of a work on the genealogy of Arab tribes; complete in two parts.

Author: Abû Muḥammad ʿAlī bin Aḥmad bin Saʿīd bin Ḥazm bin Gālib al-Umawi al-Fārisī al-Andalusī, generally known as Ibn Ḥazm az-Zāhirī. He was born in the eastern quarter of Cordova, according to Ibn Khallikān (De Slane’s translation), vol. ii, p. 267, on Wednesday morning, the 30th Ramadān, A.H. 384 = A.D. 994; but Yaqūt, in the Muṯjam al-Udabā’, vol. v, p. 86, records his date of birth, on the authority of Al-Ja'iyāni’s Kitāb al-Ḥukamā’, as A.H. 383 = A.D. 993. He was first a follower of the Shāfiʿī sect, but subsequently abandoned it for that of the Zāhiriyyah (founded by Dāʿūd az-Zāhirī, who died in A.H. 270 = A.D. 883; see Mir’at al-Janān, fol. 170a). He held an exalted post in the court of Al-Mustadd-billah Hishām III (A.H. 418-422 = A.D. 1027-1031); but he subsequently resigned the post and devoted himself entirely to learning and study. Al-Yāfī, in the Mir’at al-Janān, fol. 260b, describes him as the most eminent scholar of his age, deeply versed in tradition, law, theology and philology, a man of noble character and some piety, a brilliant poet and the author of numerous valuable works. The number of his compositions reached, according to the Taḏkiraṭ al-Huffāẓ, vol. iii, p. 342, about four hundred volumes, consisting altogether of eighty thousand folios. He was so ardent in his attacks on the learned men, who had preceded him, that hardly a single one escaped the virulence of his language. By this conduct he became an object of hostility to his contemporaries; and consequently the sovereigns of the different provinces of Spain expelled him from their states. He died on Sunday, the 27th Sha’bān, A.H. 456 = A.D. 1064. For further particulars of his life and works see Yaqūt, vol. v, p. 86; Ibn Khallikān (De Slane’s translation), vol. ii, p. 267; Mir’at al-Janān, fol. 260; Taḏkiraṭ al-Huffāẓ, vol. iii, p. 341; Dustūr al-Iılmām, fol. 39b; and Brock., vol. i, p. 400.
Beginning:—

"قال أبو محمد علي بن أحمد بن سعيد بن حزم بن غالب الفارسي
الأندلسي رحمه الله - الحمد لله مبدي كله القرآن الأول ومقدم الدول
خالق الخلق باصف محمد صلى الله عليه وسلم بدين الحق إما بعد فإن
الله عز وجل قال لنا خلقناكم من ذكر و أنثى و جعلناكم شعوبا و قبائل
لتعارفوا إن أكرمكم عند الله أتقام الغُنَّ.

The scope of the work is thus defined by the author in the preface:—

"قال على نجمتنا في كتابنا هذا تواشي إباح قبائل العرب و تفرع
بعضها من بعض و ذكرنامن أعيل كل قبيلة مقذفا يكون من واقف عليه
خارجنا من الجهل بالانساب و منشأنا علي جمهورنا و بالله تعالى التوفيق و熨دنا
ولد عدنان لاذهم القروي صب ولد اسميعيل الدبيل بن إبراهيم التليل رسول
الله صلى الله عليه وسلم و ابن محمد السرول الله سيد ولد آدم عليه السلام
من عدنان و ابتدأنا من ولد عدنان بقريش لمشوه عليه السلام مئهم
و ابتدأنا من قريش بالقرب فالقرب منه عليه السلام ثم الأقرب فالقرب
من قريش و ابتدأنا من ولد قتطلان بالانصار رضى الله عزه و جل
الناس بذلك التقدم الله تعالى إياه في الفضل و ل فيما أظهر الله عز و جل
بأديهم من الدين و أوجب أم بذلك حقا على كل مسلم ثم الأقرب
فالقرب من النصار.

The work ends with a short genealogical account of some eminent Berber tribes in Andalusia and Saqir, the Israelites, and the Kings of ancient Persia.

Colophon:—

"و قد انتهى وأحمد الله إليه ما عانى الله تعالى عليه من جمعة
النسب التي يختص الناس إلى معرفتها.

For another copy of the work see Rampur, p. 633. See also Haj Khal., vol. ii, p. 629.

Mr. S. Khudá Bakbah, in his "Contribution to the History of
Islamic Civilization”, has published “Extracts from Ibn Ḥazm’s Jamharatu’n-Nasab”, pp. i-xxxv.

Written in rather cursive, but distinct and scholar-like Naskh, with the headings in bold characters. Fol. 7a contains two short lacunae, marked in the margin by the word كذا.

Not dated; probably 16th century.

The title-page and four fly-leaves at the beginning contain notes by several former owners of the MS. Among the writers, the following are worth noticing:—

I. ‘Abdalmalik bin ‘Abdassalâm bin ‘Abdalḥâfiż Ibn Da’sain al-Umawi, who gives a long genealogical table of his descent on the fourth fly-leaf, belonged to the Banû Da’sain family of Yemen. Ash-Shilli, in the ‘Iqdal-Jawâhir wa’d-Durar, fol. 22b, describes him as the wonder of his age, a man well-skilled in several branches of learning and the author of a large number of works. He died at Mukhâ on the 20th Rabi’I, a.h. 1006 = a.d. 1597. See Khulâṣat al-Âşâr, vol. iii, p. 88; ‘Iqâd al-Jawâhir, fol. 22b; and Tâj at-Tabaqat, vol. xi, fol. 14a.

II. Ibrâhîm bin Muḥammad bin al-Ḥusain, who belonged to the Banû Sa’daddin family of Syria, was born at Damascus, and died there in a.h. 1008 = a.d. 1599. See Khulâṣat al-Âşâr, vol. i, p. 33; and Tâj at-Tabaqat, vol. xi, fol. 17b.

The title-page also contains the following note, dated a.h. 1089 = a.d. 1678, by one Ḥasan bin Jâbir al-Ġaffârī:—

الحمد لله رب العالمين مِن مَّنى الله وَلله الحمد على عبدهم ربي
عبد ربي الفقير إليه حسن بن جابر الغفاري ومن الله تعالى بالشراة
الصحيح .................. بتأريخ شهر جمادي الأولى سنة تسعمائين
و ألف

The third fly-leaf contains a note, relating to the settlement of a financial dispute between ‘Abdallâh bin Ibrâhîm and Khwâjah ‘Ali, dated Tuesday, the 2nd Sha‘bân, a.h. 998 = a.d. 1590.

The fourth fly-leaf contains a short biographical notice and genealogical table of Muḥammad bin ‘Ali bin Muḥammad, called Sâhib Mîrbât (d. a.h. 658 = a.d. 1255; see Al-Mashra’ ar-Rawi, vol. i, part. ii, fol. 346b).
No. 1102.

foll. 80; lines 16; size $12\frac{1}{4} \times 8\frac{1}{4}; 9\frac{3}{8} \times 5$.

The Same.

An incomplete copy of the same work, beginning like the above and ending in the middle of the genealogical account of the Banû Mâlik bin Kinânah. It corresponds with foll. 1–71 of the preceding copy.

Written in fair Naskh, but not free from clerical errors. Not dated; apparently a modern copy.

No. 1103.

foll. 249; lines 21; size $9 \times 6; 8 \times 5$.

سيرة عنترة بن شداد

Sîrat 'Antarah bin Shaddâd.

The life and adventures of 'Antarah bin Shaddâd, the well-known poet and hero of the tribe of 'Abs, who died in A.D. 615; complete in eight separate volumes.

The author's name is not known.

Vol. I.

Beginning:—

الحمد لله الكريم المثنى المفعم بالجدود والمغة والحسن الموصوف

بالجمال والقدرة والسلطان الغيم

The work has two recensions. The original one, which is in thirty-two volumes, was twice printed in Cairo, viz., A.H. 1286 and 1307. The other, being an abridgment by some learned men of Syria, was published in ten volumes, Bairut, 1871. The first four parts of the latter version were translated into English by T. Hamilton, London, 1820. See Brock., vol. ii, p. 62; and Iktifâ’al-Qunû’, p. 289.

For other copies see Berlin, Nos. 9123–35; Br. Mus., pp. 319–324, 663–665, 697; Paris, No. 3688; München, No. 620; Wien, No. 783; Bûhâr, Nos. 37–47; and Leyden, No. 2562.

Written in cursive Naskh, within double red-ruled borders. Dated the 15th Ramaḍân, A.H. 1269 = A.D. 1851.

Scribe:  احمد بن إبراهيم.
HISTORY.

No. 1104.

foll. 309; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work.

Beginning:

لا يد عما لم ير فاراً نهصدلا لا بعده يحاس عنصت لاعبا

Written in the same hand.

No. 1105.

foll. 209; lines and size same as above.

The Same.

Vol. III.

The third volume of the same work.

Beginning:

قال عنما أرادت عفتت ليهم فائتته خصصته الغ

Written in the same hand.

No. 1106.

foll. 288; lines and size same as above.

The Same.

Vol. IV.

The fourth volume of the same work.

Beginning:

لا يد عما لم ير فاراً نهصدلا لا بعده يحاس عنصت لاعبا

ذلك سار البربع طالب رفقاته الغ
Written in the same hand.

Dated the 26th Du`l-Hijjah, A.H. 1269=A.D. 1851.

No. 1107.

foll. 270; lines and size same as above.

The Same.

Vol. V.

The fifth volume of the same work.
Beginning:

وَفِي الْأَلْلَهِ عَلَىِّ سَيْدَنَا ... قال الراوي فعندها...:

قال يا مولىنا ها انتم تدبرقلب العرب وما قد اجتمع من كل برو

سبب الله

Written in the same hand.

No. 1108.

foll. 280; lines and size same as above.

The Same.

Vol. VI.

The sixth volume of the same work.
Beginning:

وَفِي الْأَلْلَهِ عَلَىِّ سَيْدَنَا ... قال الراوي و إذا بغيره

طلعت بين ايديهم من ناحية العراق فقال عنثر لعوراة ارسل واحدة من

رجاله بأتيها بخبر هذه الغزارة الم

Written in the same hand.
No. 1109.

foll. 287; lines and size same as above.
The Same.
Vol. VII.

The seventh volume of the same work.
Beginning:

قال الرواي وقد اتاني من يرى في من وجه السود وكان ذلك احب الى من ذلك العدد السود الغ

Written in the same hand.

-------------------

No. 1110.

foll. 223; lines and size same as above.
The Same.
Vol. VIII.

The eighth volume of the same work.
Beginning:

قال الرواي ثم قفر الى بين الصغير و اشتهرين الفرقين و نادى

يا لبعد و عدنان الغ

The colophon runs thus:

قال الرواي و اقد رأيت في سير الالونين و تخبر المتقدمين قل اجد في السير احسن من سيرة عفتر و لا غرب منها لانها حول جميع النفوس ولم يسمع مثلها احد في الروم و لا في العجم .............. هذا ما اتبه

الينا من سيرة عفترين شداد

Written in the same hand.

-------------------
No. III.

foll. 106; lines 25; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7 \times 4$.

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

foll. 2$^b$-77$^b$.

I.

احادیث هوازین و غطان

AHĀDIṢ HAWĀZIN WA ĠATAFĀN.

A work containing the story relating to the war between the tribes Hawāzín and Ġatafān and their clans, 'Abs and Ḍubyān.

The author's name is not known. The principal authority quoted is Abū 'Abdallāh Muḥammad bin Iṣḥāq (d. A.H. 151=A.D. 768).

In the following spurious beginning, apparently supplied in a later hand, the work is wrongly designated as the Kitāb al-Iklīl:

بسم الله الرحمن الرحيم وعلى الله وعلى سيدنا محمد و آله وصحبه وسلم و بعد نعما كتاب الكلام التجامع النوير مسرى العرب و رائعا و أشعمها كوزيراء جهة و الغمام بن المنذر و عنترة بن شداد وغيرهم من مشاهير العرب الم

The Kitāb al-Iklīl is a great work on the history of Yemen, by Abū Muhammad Ḥasan Ibn al-Hāʾik al-Hamdānī (d. A.H. 334 = A.D. 945). According to Ḥāj. Khal., vol. i, p. 392, the entire work is contained in ten volumes. D. H. Müller has described the contents of the whole work in his Südarabische Studien, Sitzungsberichte der K. Akademie, Band LXXXVI, Wien, 1877, pp. 112-114. The eighth and the tenth volumes of Al-Iklīl are noticed in Br. Mus. Suppl. Nos. 580-582. See also Berlin, Nos. 6061 and 9377.

The full and correct title of the present work, however, is given in the following colophon (fol. 77$^b$):

تمت احاديث هوازين و غطان و الدرع و الضران و عباس و محيان

بائتم رواية و اكمل حکاية بحمد الله و عونه

The story begins with an account of the children of Zuhair bin Judaimah, and the marriage of his daughter, Al-Jumānah, with Nu'mān bin al-Mundir, the last Lakhmī chief of Hirah. Shās, one of the sons of Zuhair, conveys his sister, Al-Jumānah, to Nu'mān at
Hirah. When Shās returns home, a man, named Ṣa‘labah bin A‘rajam al-Ǧanawi, kills him in the way. This becomes a signal for a prolonged war between the tribes Ǧatafān and Hawāzin, to which Shās and his murderer belonged, respectively.

The main headings contained in the work are as follows:

Fol. 4v.

Fol. 11v.

Fol. 28v.

Fol. 34v.

Fol. 35v.

Fol. 59v.

Fol. 60v.

Fol. 61v.

Fol. 63v.

No other copy of the work is known.

Written in Arabian Naskh, with the headings in a large and thick character.

Dated Saturday, the 26th Shawwāl, a.h. 1031 = a.d. 1622.

foll. 78v–106v.

II.

حديث السرقة ابنة النعجان

HADĪS AL-ḤURAQAH IBNAT AN-NU‘MĀN.

A work containing the story relating to the war between the tribe Banū Shabān and the Persian King Nūshirawān for the princess Al-Huraqah, the daughter of Nu‘mān bin al-Mundir, the last Lakhmī chief of Hirah.

The author’s name is not known. His principal authority is Bishr bin Marwān al-Asadi.

Beginning:

حديثنا بشر بن مروان الاسمي قال حديثنا نريح بن نافع التميمي قال كان النعجان بن المنذر بن ماء السماء ملكاً من ملوك لحم الغنم.

The narrative begins with an account of the princess, Al-Huraqah, whose father was asked by the King Nūshirawān to give her to him in marriage. On being refused, Nūshirawān proclaims a war against him and invades his land. After the decay of her
father's power, the princess escapes and seeks the protection of Banū Shaibān, who defend her heroically and fight a series of battles with the Persian army.

The colophon reads thus:

توت حديث السورة ابنة النعمان و ما جرى في الحروب بين
كرسي بن شيبان إلى اجلها يحمد الله ومنه و فضله و كره نهار الجمعة
أربع و ثمانين ليلة خلقت على شهر في القعدة الحرام أحد شهر سنة
أحد و ثلاثين بعد النافث من هجرة رسول الله صلى الله عليه وسلم

The work has been printed in Bombay, A.H. 1305, under the title:

كتاب حرب بنى شيبان مع كرسي الوشيار في شأن السورة ابنة
النعمان بن المغذر بن مااء السماء

Written in the same hand as the above.
Dated Friday, the 24th Du‘l-Qa‘dah, A.H. 1031 = A.D. 1622.
Foll. 1°–2° contain a poem by a certain Ibrāhīm bin Mas‘ūd, addressed to his son, Abū Bakr, advising him to pay attention to learning.

Beginning:—

تَفَقَّتْ نُؤُادُكُ الْيَامُ فَنَا
وَتَفَصَّلَتْ جَسَمُ السَّاعَاتِ نجَّا

The poem consists altogether of 112 verses, as stated in the following lines at the end:—

وَقَدْ ارْمَنِتْهَا سِتَّا حَسَا
وَكَانَتْ قَبْلَ ذَٰلِكَ مَالَةٌ وَسْتَا

A copy of the poem is noticed in Berlin, No. 5229/7.
APPENDIX TO HISTORY.

No. 1112.

foll. 32; lines 15; size $8 \times 4\frac{1}{2}$; $6\frac{1}{2} \times 3$

كشف الصلالة عن وصف الزوله
KASHF AS-SALSALAH 'AN WASF AZ-ZALZALAH.

A short treatise containing a chronological account of some important earthquakes, from the earliest times down to the author's age.

Author: Jalâladdin Abu'l-Fadl 'Abdarrahmân bin Abî Bakr as-Suyûti (d. A.H. 911 = A.D. 1505; see Lib. Cat., vol. v, part i, No. 123).

Beginning:

الحمد لله و الشكره و الصلاة و السلام على خير نبي ارسله - هذه
• فوائد مفصلة سميتها كشف الصلالة عن وصف الزوله المغ

For the contents of the work see Berlin, No. 1433. For other copies see Goth., No. 669; Paris, No. 4658; and Ásafaiyah, p. 206. See also Háj., Khalb., vol. v, p. 208; and Brock., vol. ii, p. 147.

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

Not dated; probably 18th century.

No. 1113.

foll. 61; lines 15; size $9 \times 4\frac{1}{2}$; $6\frac{1}{2} \times 3$

الوسائل إلى معرفة الآوائل
AL-WASĀ'IL ILĀ MA'RIFAT AL-AWĀ'IL.

A collection of historical notices relating to the Awa'il, i.e., to the origin of things, and to the persons who originated certain customs, practices, or arts.

By the author of the preceding work.
Beginning:—

الحمد لله الأول فليس له آخر وشهد لي لا اله إلا الله وحدة لا شريك له ....................... وبعد هذا كتاب طيف جامع للرئائل الخصت فيه كتاب الرئائل للعسكرى ودعت عليه امامه ورتبه تزبداً سهلاً يه

The author tells us here that the work is really an abridgment of the Kitāb al-Awā'il of Abūl Hilāl Ḥasan bin ‘Abdallāh al-‘Askari (d. A.H. 395= A.D. 1005), to which he himself added considerable new material.

For the contents of the work see Berlin, No. 9369. For other copies see München, No. 467; Goth., No. 1551; Leyden, Nos. 851, 2409; and Būhār, No. 456. See also Ḥāj. Khal., vol. vi, p. 435; and Brock., vol. ii, p. 158.

Written in fair Naskh, within coloured ruled borders. The headings are in red. Short lacunae are found on foll. 39a, 44b, 48b, 57a and 61a.

Not dated; probably 18th century.

No. III14.

foll. 52; lines 15; size 8½ x 6; 6 x 3½.

محادرة الرئائل و مسامرة الإراخر

MUḤĀDARAT AL-AWĀ’IL WA MUSĀMARAT AL-AWĀKHİR.

A collection of historical notices relating to the origin of things and to the persons who originated them, being an enlarged edition of the preceding work.

Author: ‘Alā’addin ‘Ali Dādah bin Muṣṭafā al-Būsnawi, commonly called Shaikh at-Turbah علاء الدين علي دادا بن مصطفى البوسني المعروف بشيخ التربة. He was born at Mustār, in the province of Bosnia. After being educated, he attached himself to the company of Shaikh Musliḥaddīn bin Nūraddīn al-Khalwātī, who died at the time of the conquest of the fort Sigatwār by Sultan Sulaimān I (A.H. 926-974= A.D. 1520-1566), and was buried close to that fort. Our author, having devoted himself to the service of the shrine of that Shaikh, received the title of Shaikh at-Turbah. Subsequently,

Beginning:—

The work is divided into two Qism, the first being subdivided into 37, and the second into 4 Faṣl. The present incomplete copy consists of only the first twelve Faṣl of the first Qism.

For other copies see Wien, No. 822; Leyden, No. 852; Berlin, No. 9371; Paris, No 2079; Alger, No. 1566; Cairo, vol. v, p. 131; Nūr 'Uṣmānīyah, Nos. 4132–7; and Köpr., No. 1381. See also Ḥāj. Khal., vol. v, p. 416.

The work has been twice printed, viz., Būlāq, A.H. 1300, and Cairo, A.H. 1311.

Written in cursive Naskh.

Not dated; probably 19th century.
TRAVEL.
No. 1115.
foll. 26; lines 23; size 8x6; 6x4.

RIHLAT AL-ḤABASHAH.

An account of the author's journey from Shaharah (a town in Yemen) to Abyssinia.

The author's name is not mentioned in the text; but in the Nasamat as-Sahar, vol. i, fol. 163, he is said to be Qādi Sharafaḍīn al-Ḥasan bin Ahmad al-Ḥāmī al-Shabbāmī قاضي شرف الدين الحسن بن أحمد الحامي شبابمي. He was an eminent scholar of his age deeply versed in jurisprudence, well acquainted with the political affairs of the government of San'ā, and highly influential in the court of Imām Al-Mutawakkil 'alallāh Ismā'īl (A.H. 1054-1087 = A.D. 1644-1676), who deputed him as his envoy to the court of Fasiddās, the King of Abyssinia. Our author left the fort of Shaharah, as he states on fol. 5, on the 1st of Jumādā II, A.H. 1057 = A.D. 1647. He journeyed via Bilul, and entered the capital of Abyssinia on Friday, the last day of Safar, A.H. 1058 = A.D. 1648. He stayed there about nine months; set out on his return journey via Massawa towards the end of Du'l-Qa'dah, A.H. 1058 = A.D. 1648, and reached Yemen on the 4th of Rabi' I, A.H. 1059 = A.D. 1649. He died at Kawkabān, where he held the post of Qādi, on the 12th Du'l-Hijjah, A.H. 1071 = A.D. 1660. See Ṭabaq al-Halwā, fol. 22; Nasamat as-Sahar, vol. i, fol. 163; Khuļāṣat al-Asār, vol. ii, p. 16; and Brock., vol. ii, p. 402.

Beginning:

الحمد لله على ما آتااه مين الإيمان والثقة و
و بعد فانه سالن في وجه الامير السعيد وامنيه في لا شعبي
مضافته على طريقة المطبقة والإنصاف ان اصغ له ما ينبغي مداكرته
من سفرنا إلى الديار الصليبية واصلنا بملك الفرقة النصرانية والمملكة
المسيحية على امر مولانا امير المؤمنين....... المتوكيل على الله
رب العالمين استعين بن امير المؤمنين المنصور بالله الح
The work, as stated here, was written at the instance of the aforesaid Imám al-Mutawakkil-ʻalallāh.

Contents:—
The author's departure from Šahārah, fol. 4a.
His arrival at Mukhā, fol. 4b.
Account of the port of Bilul and the tribes that lived in its neighbourhood, fol. 5a.
The author's recitation of Khuṣbah in the name of Imám Al-Mutawakkil-ʻalallāh at Bilul; his departure from Bilul and journey through the tribal land, fol. 5b.
Account of the tribe Qālah, fol. 6a.
Description of a river in the land of the tribe Falāsah, fol. 11b.
Description of a Muslim town situated close to the capital of the King of Abyssinia, fol. 12a.
The author's arrival in the capital of the King of Abyssinia, fol. 12b.
Description of royal palaces, the attire of the King and his courtiers, etc., fol. 13a.
The politeness and hospitality of the King of Abyssinia, fol. 13b.
The author's private interview with the King of Abyssinia, fol. 14a.
The arrival of a Turkish envoy in the capital of Abyssinia, presumably to spy on the author, fol. 14b.
The author's request for the permission of the King of Abyssinia to return home ṣāḥ Massawa, fol. 15a.
The first accident of fire in the author's camp in the capital of Abyssinia, fol. 16a.
The period of the rainy season in Abyssinia, and peculiar products of nature and art, fol. 16b.
Account of Abūnā (Archbishop), who was then interned by the King of Abyssinia, fol. 17a.
Another accident of fire in the author's camp, fol. 17b.
Some dreams of the author foreboding his departure from Abyssinia, fol. 19b.
The author's departure from the capital of Abyssinia for his return journey, fol. 22b.
Outrageous attitude of some Christian tribes on the way to Massawa, fol. 23b.
The help of the Turkish army and the author's safe arrival at Massawa, fol. 24b.
The author's sailing from the port of Massawa and his arrival at Loheia, fol. 25b.
Vol. xv.
The work ends thus:

The title-page contains a poem, in praise of the work, by Ismâ‘îl bin Ibrâhîm bin Yaḥyâ al-Jaḥhâfî (d. a.h. 1097 = a.d. 1686; see Khulâșat al-Aṣâr, vol. i, p. 404). The poem begins thus:

Four fly-leaves, at the end, contain miscellaneous notes and extracts from various other sources.

A seal bearing the inscription, dated a.h. 1277 = a.d. 1860, is found at the end.

Printed by P. Knight, Baptist Mission Press, Calcutta.
"A book that is shut is but a block"

CENTRAL ARCHAEOLOGICAL LIBRARY
GOVT. OF INDIA
Department of Archaeology
NEW DELHI.

Please help us to keep the book clean and moving.

S. B., 148, N. DELHI.