CATALOGUE RAISONNE OF
THE BÜHÄR LIBRARY
II
CATALOGUE RAISONNÉ OF THE 
BŪHĀR LIBRARY

VOLUME II

CATALOGUE OF THE 
ARABIC MANUSCRIPTS 
IN THE BŪHĀR LIBRARY

BY

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Khān Bahādur, Ph.D.

Professor of Arabic and Persian, Presidency College, Calcutta,
and Fellow of the Calcutta University.

CALCUTTA
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1923
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It was stated in Volume I of the "Catalogue Raisonné of the Bāghar Library" (Calcutta, 1921) that the cataloguing of the Arabic manuscripts had been begun in 1905 to 1906 by Maulavi Abul Khair Muḥammad Yūsuf, and that what Shams-ul-Ulama' Dr. Hidāyat Husain was appointed to do was to revise and complete what the other had begun. A comparison of Maulavi Abul Khair Muḥammad Yūsuf's and Shams-ul-Ulama' Dr. Hidāyat Husain's notices has shown that the 'Shams-ul-Ulama' had much more to do than revise and complete his brother-scholar's work: he had to write a new catalogue. I have therefore omitted Maulavi Abul Khair Muḥammad Yūsuf's name from the title-page.

The manuscripts deserving of special mention on account of their excellence in calligraphy and illumination are:—Man Lā Yahdururu'l Fāṣidh (No. 50), Dalā'il al-Khairat (No. 60), Munajāt Amir al-Mu'minīn (No. 64), as-Saḥīfāt al-Kāmilah (Nos. 65, 66 and 68), al-Ikhtil bi Sāliḥ al-A'mal (No. 75), al-Asfār al-Arba'a (No. 331), Kalimat Maknūna (No. 409), and Diwān 'All (No. 426).

From the point of view of uniqueness or rarity the following manuscripts, among others, deserve special mention:—Sharīl Mīshkāt al-Maṣābih (No. 35), Kurb al-Insād (No. 49), Kīfayat al-Āthār (No. 51), Riyāḍ as-Salikīn (No. 72), at Ta'ilkāt 'alārī Hāshiyā al-Khīdrīyah (No. 91), Nahj al-Mustarshidūn (No. 94), Anwār al-Malakūtī (No. 95), at-Taqdisāt (No. 102), Miftāḥ al-Ā'īr (No. 128), Sharīl Zubdat al-Uṣūl (No. 146), Kanz al-Fawā'id (No. 181), Madarik al-Aḥkām (No. 183), al-Ikhtilā' fi Faḍl al-Araba'at al-Khula'īf (No. 200), Isṭāf Ikhwān as-Sa'īf (No. 201), al-'Umda (No. 203), Kītāb al-Ya'ān (No. 204), al-Kashkūl fi mā Jarā 'All Al ar-Rasūl (No. 205), Miftāḥ an-Najā' fi Manākib Āl al-'Abā' (No. 208), Manākib Ahi Ba'tt (No. 210), Tarājim al-Hūṣūf (Nos. 252-253), Tabāqāt al-Hanbalīya (No. 265), Zahr ar-Riyāḍ (No. 269), al-Hāshiyā 'Ālā Hāshiyat al-Khāta't (No. 401), Rasā'il Ibn al-Amīd (No. 412) and Ifām Nahj al-Baligha (No. 413, II).

The Arabic collection cannot boast of possessing any MS. of an early age, but the following works may be of some interest for the students of Arabic paleography:—

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Shams-ul-Ulama' Dr. Hidāyat Husain has compiled his Catalogue on fuller lines than those of Volume I, devoted to the Persian
manuscripts. Biographies have been given; also references to earlier biographies, and to notices of manuscripts in other collections.

The following are references used: "Asiatic Society Cat." = Shams-ul-'Ulamā' Mirzā Ashraf 'Alī's Catalogue of the MSS. in the Asiatic Society of Bengal; "Bankipur Cat." = the "Māhbūb al-Albāb" by Khān Bahādur Maulavi Khudā Baksh; "Rampur List" = the hand-list of the Rampur State collection; "Hyderabad List" = the shorter hand-list of the Hyderabad State collection published in 1900, not the fuller list in two volumes published in 1916.

Our thanks are due to the Government of Bengal for placing the services of Shams-ul-'Ulamā' Dr. Hidāyat Husain at our disposal, and to the Government of India for their generous provision of the funds required.

J. A. CHAPMAN.

Imperial Library, Metcalfe Hall,
Calcutta, 17th December, 1923.
SCHEME OF TRANSLITERATION.

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<th>Signal</th>
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<td>'a</td>
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<th>Signal</th>
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Note: The table above shows the transliteration of Arabic letters into English sounds.
SYNOPSIS OF CONTENTS.

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Various Readings and Orthography of the Kur'ān.

No. 1.

foll. 51; lines 24; size 9 1/4 × 7; 7 1/2 × 5 1/4.

كتاب التيسير

KITĀB AT-TAISĪR.


Beginning:

الحمد لله المفجر بالذكر منطول بالأنعام فيه

The author says in the preface that he composed the present short work on the seven "Readings" of the text of the Kur'ān at the request of his friends and pupils, and concerning each reading he quotes two reliable "narrations" of that "Reading." Before dealing with the "Readings" of the text of the Kur'ān, the author gives a short account of the "Seven Readers" of the text of the Kur'ān and some of their pupils.

For chapters of the work see Berlin Cat. No. 579.

For copies see Bodleian Cat. Vol. II., p. 875; Cairo Cat. Vol. I., pp. 34, 40, 43; Gotha Cat. No. 550; India Office Cat. No. 41; Berlin Cat. Nos. 579-589; Brill's Cat. 1885, No. 319; Rosen, Marsigli Collection, No. 56; British Mus. Cat. pp. 696, 715, 3786; Br. Mus. Supp. No. 84; Rampur List, p. 46; Hyderabad List, Fann Tajvid Nos. 1 and 26; and Bankipur Cat. p. 95.

Lithographed, Dehlī, A.H. 1328.

Headings of chapters are in large character. The last folio has been supplied in a modern hand. Slightly injured by worms. Written in Naskh. Not dated, apparently 14th century.
Commentaries on the Kur'ān.

No. 2.

foll. 452; lines 29; size 14½ x 10; 11 x 7½.

A well-known commentary on the Kur'ān, by Abū al-Fathi Muhḥammad bin 'Umar al-Zamakhshāri. He was born at Zamakhshar in Khawārizm in A.H. 467, A.D. 1074. The early part of his life was spent in travelling for the sake of study. He made the pilgrimage to Mecca, and on account of his lengthy sojourn there, he obtained the surname of Ḥarālāh, the neighbour of God. He died in the town of Jurjāniya in A.H. 538, A.D. 1143. He was a Mu'tazila and his commentary is full of the doctrines of the sect. For his life see Ibn Khallikān (Teherān edition) Vol. II., p. 197; Mir'at al-Janān, (library copy), Vol. II., fol. 163; Tāj at-Tarājim, p. 53; Nuzhat al-Alibbā', p. 469; al-Fawā'iḍ al-Bahyā, p. 87; Brockelmann, Gesch. d. Arab. Litter. Vol. I., p. 289.

Beginning:

This commentary is well-known in the Islamic world and is especially famous for the light that it throws upon the grammatical, rhetorical and philological aspects of the Kur'ān. Ibn Khallikān, (Teherān edition), Vol. II., p. 198, says that "az-Zamakhshāri began his preface with the words الحمد لله الذي خلق القرآن (praise be to God who created the Kur'ān). But when his friends said to him, 'if you use the word خلق (created), no orthodox Muhammadan will use it', he changed the word خلق (created) to جعل (created) which also according to Mu'tazila doctrines, means created, though this word has different significations to the orthodox people. Later on this word جعل was replaced by orthodox people to revealed.' This work was completed in Rabī' II, A.H. 528, A.D. 1134. See Hājī Khalīfā, Vol. V., p. 179.

For copies see Berlin Cat. Nos. 769-87; Paris Cat. Nos. 597-603; Munich Cat. Nos. 84-6; British Mus. Cat. pp. 62-7; British Mus. Supp. No. 104; India Office Cat. Nos. 52-6; Algiers Cat. Nos. 320-5; Aya Sofia Cat. Nos. 242-52; Kopruluzādah Cat. Nos. 124-37; Yeni Jāmi Cat. Nos. 84-91; Nūrī Osmanīya Cat. Nos. 396-414; Cairo Cat. Vol. I., p. 189; Rampur List p. 38; Asiatic
Society's Cat. p. 4; Bankipur Cat. p. 638 and Hyderabad List, Fann Tafsir, No. 7.

For supercommentaries see Haiji Khalifa, Vol. V., pp. 179–198; and Berlin Cat. Nos. 788–799.

This work has been edited by W. N. Lees and Mawlavi Khadim Hussein and 'Abd al-Hai, Calcutta, 1856–59. Also printed with the glosses of 'Ali bin Muhammad al-Jurjani, Cairo, A.H. 1307.

Fol. 2 has been bound the wrong way round. Injured at the end by damp. Damage by worms commences from fol. 321 and goes on increasing up to the end. On the title page the MS. bears a few seals among which we observe the seals of Shah Jahân also. The words of the Kur'an are written in red ink, there are gold and coloured lines round the pages and the whole MS. has been bordered with modern paper.

Written in beautiful Naskh. Not dated, apparently 15th century.

No. 3.

foll. 197; lines 21; size 9½ × 5½; 6¼ × 3½.

THE SAME.

An incomplete copy of the work noticed above.

It begins with the commentary on سورة الأنفال and ends abruptly with the commentary on the verse وسَى رَذَّابَهَا. The words of the Kur'an are written in red ink and the first two foll. are ornamented with gold and have a beautiful 'Umâda at the beginning.

Written in fine Naskh. Not dated, apparently 17th century.

No. 4.

foll. 438; lines 27; size 8½ × 6; 6½ × 4.

انون التنزيل واسرار التأويل

ANWAR AT-TANZIL WA ASRAR AT-TA'WIL.

A most popular commentary on the Kur'an by Nasir ad-Din 'Abdallah bin 'Umar bin Muhammad al-Baidawi. He was born at Baidâa, a little town in Fars. His father, 'Umar bin Muhammad, was a grand Kadi of that province. He himself held the Office of Kadi of Shiraz for a

Beginning:

الحمد لله الذي نزل القرآن على عبده ليكون العالمين نذيراً للغ

This commentary is chiefly based on az-Zamakhshāri’s al-Kashshāf, but in it the author has added much matters in refutation of Mu'tazilite doctrines, and other matters drawn from other sources. It is the favourite commentary of the Sunnis in the east. See Ḥāji Khalīfa, Vol. I., p. 469.

For copies, see Berlin Cat. Nos. 817-823; Leyden Cat. Nos. 1676, 2606; India Office Cat. Nos. 70-93; Madrid Cat. No. 124; Munich Cat. No. 88; Escurcia Cat. Vol. I., No. 1296; Rampur List, pp. 20-22; Bankipur Cat., p. 11; Asiatic Society's Cat., p. 1; and Hyderabad List, Fann Tafsīr Nos. 30-34.


The work has been edited by Fleischer in 2 Vols., Leipzig, 1844-48; and in Bulaq with the supercommentary by Šaikhzāda al-Khafājī, A.H. 1283, A.D. 1866; and in Constantinople, A.H. 1303, A.D. 1885 (with the commentary of Jalālīn in the margin). It has been lithographed in Lucknow, A.H. 1282, A.D. 1865 and in Bombay A.H. 1277, A.D. 1860.
D.S. Margoliouth has translated and explained the commentary of al-Baidâvî on Sura II, called Sura al-'Imrân, which is printed under the title of Chrestomathia Baidawiana, London, 1894.

The first 3 fol. have been recently added. Gold and blue lines are round the pages with a beautiful 'Urnân at the beginning. The verses of the Kur'ân are in red ink. The first and last fol. bear the seals of Sulaimân Jah and Amjad 'Ali.

Written in good Naskh. Not dated, apparently 16th century.

No. 5.

foll. 208; lines 25; size 10 × 6; 3 × 4½.

العاصية على انوار التنزيل

AL-HÂSHIYA 'ALÀ ANWÂR AT-TANZÎL.

A supercommentary to al-Baidâvi's commentary on the Kur'ân (see No. 4) by 'Isâm ad-Dîn Ibrahîm bin Muhammâd bin 'Arabshâh al-Istfrâ'îni. He was a professor in the college built by Shâhrukh Mirzâ in Hirât during the reign of Sultân Husâin Baikarâ, A.H. 873-911, A.D. 1468-1505. But owing to some reason or other he gave up the appointment and went to Bukhârâ where he died in A.H. 944, A.D. 1537. See Habib as-Siyar, juz' III, Vol. III., p. 348; and Broekelmann, Gesch. d. Arab. Litter. Vol. II., p. 410.

Beginning:—

الحمد لله الرحمن الرحيم، رحمن يحيى إلى مراتب المستقيم فر 항

تعد الذي نزل القرآن على عيدة ليكون للعالمين ذنيراً للغ

For copies see Berlin Cat. Nos. 836-7; British Mus. Suppl. No. 117.; Índia Office Cat. No. 84; Aya Sofía Cat. Nos. 324-34; Rampur List, p. 27; Bankipur Cat., p. 125; Hyderabad List., Fann Tafsîr No. 62; and Asiatic Society's Cat., p. 2.

The first 34 foll. are in one hand and the rest in another. The foll. are not in proper order; foll. 33-48 should come after foll. 24, fol. 49 after fol. 32, fol. 196 after fol. 194 and fol. 197 after fol. 195.

Wrongly designated on the title page as Rawdât al-Jannât by Jamâl ad-Dîn al-Karâmâni.

Written in ordinary Nasta'îlî. Not dated, apparently 18th century.
No. 6.

foll. 402; lines 22; size 9 1/4 x 4 1/4; 6 3/4 x 3.

العاجلية على انوار التفزييل

AL-HÂSHIYA 'ALÂ ANWÂR AT-TANZÎL.

A supercommentary to al-Baidâvi's commentary (see No. 4) of the Kur'ân, by ملأ عبد الحكيم بن شمس الدين السياقلتی Mullâ 'Abd al-Hâkim bin Shams ad-Dîn as-Siyâlkûtî. He was born and brought up at Siyâlkût in the Punjab. He was the pupil of Mawlânâ Kamâl ad-Dîn al-Kashmîrî and was regarded by his contemporaries as a most sound and perfect scholar. During the time of the Emperor Jahângîr (A.H. 1014–1037, A.D. 1605–1628) he was teaching students in his native land, but in the Emperor Shâh Jahân's reign (A.H. 1037–1069, A.D. 1628–1659) he came to Dehli. The Emperor received him with marked consideration and favour, bestowed on him several villages as Jâ'îgîr and ordered him to teach students and compose books. He died on the 18th Rabî' I, A.H. 1067, A.D. 1656. Azâd Bilgîrâmî in Subhât al-Marjân, p. 66, has enumerated 15 works of this author. See Khulâsat al-Athar, Vol. II., p. 318; Hâdâ'îk al-Hanafiya, p. 401; and Brockelmann, Gesch. d. Arab. Litter. Vol. II., p. 417.

This copy is defective; two foll. are missing at the beginning. The first line of the MS. runs as follows:

لا نرق بدينما في اللغة الا انه قد رد من التفزييل انتواز نجما نجما

على سبيل التدزييل الو

In the preface of the lithographed copy we find that the author dwells upon the benevolence and justice of Shâh Jahân, to whom he dedicated this work.

For copies see India Office Cat. Nos. 90–1; Aya Sofia Cat. Nos. 301–2; Râghib Cat. Nos. 140–1; Cairo Cat. Vol. I., p. 166; Asiatic Society Cat., p. 2; Rampur List, p. 28; Hyderabad List, Fann Tafsîr No. 53.

It has been lithographed, Dehli by Muhammad 'Abd al-Majîd. Foll. 13–18, should come after foll. 10; and foll. 11 and 12 after foll. 18. Some foll. are missing after foll. 223 and after foll. 395. Two foll. are blank after foll. 12. The words of al-Baidâvi are introduced with the word تفزييل in red ink. Wrongly described on the first fol. as تفزييل سورة طلقة. Slightly injured by worms. The MS. ends abruptly with the following words:

قولة و انها يصي اللى قولة ابن الطلغ

No. 7.

A fragment of a supercommentary on al-Baidawi’s commentary known as Anwār at-Tanzil (see No. 4) by Shihāb ad-Dīn Aḥmad bin Muḥammad bin ʿUmar al-Khaṭṭājī al-Miṣrī. He first studied under his uncle, Abū Bakr ʿAsh-Shanawānī and then became a pupil of Shāikh al-ʿĀlam Muḥammad ar-Ramlī and other prominent Ulama of his time. After finishing his studies, he proceeded with his parents on a pilgrimage to Mecca. From there he came to Constantinople and soon became a Kādī in Romania. Sultan Murād being convinced of his ability, appointed him a Kādī of Salonica. Later on he was given the Kādiṣhip of Egypt, but owing to some reason or other he was dismissed from his post. He then undertook a journey to Constantinople. First he went to Damascus and then to Aleppo and from there he arrived at Constantinople. Yaḥā bin Zakariya, the chief mufti of the Capital, refused to receive him, but later on he became favourably disposed towards him and al-Khaṭṭājī was again given the Kādiṣhip of Egypt. He died on the 12th Ramadān, A.H. 1069, 23rd May, A.D. 1658. For details of the author’s life see Khulāṣat al-Āthār, Vol. I., p. 331; his autobiography at the end of his work, called Rāhīnāt al-ʿAlībbā, p. 350; Wüstenfeld, Gesch. No. 571; and Brockelmann, Gesch. d. Arab. Litter. Vol. II., p. 255.

The MS. is imperfect at the beginning and the first words are:

ومع جربه فاطمة الله الصغرى إلى أن التسمية

It contains only a portion of the glosses on Sūrat al-Bakr.

For copies see Yeni Cat. Nos. 108–117; Rāghib Cat. Nos. 103–110; Algiers Cat. Nos. 338–9; Hyderabad List, Fann Tafsīr, No. 35; and Bankipur Cat., p. 473.

This supercommentary is known by the name of ʿInāyat al-Kaḍi wa Kifāyat ar-Rādī and is published in 8 Vols. at Būlāk, Egypt, A.H. 1283, A.D. 1866.

Wrongly designated on the top of the first fol. as حاشية نسج الكسرة على 18th century

Written in ordinary Nasta'liq in different hands. Not dated.
No. 8.

foll. 30; lines 21; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

العاصفة على أنوار التنزيل

AL-ḤĀSHĪYA ‘ALĀ ANWĀR AT-TANZİL.

A supercommentary to al-Baidāvi's commentary (see No. 4) of Sūrat al-Ḥamd by Mūllā Ḥāmid bin ‘Abd ar-Rahīm al-Jawnpūrī. He was an eminently scholar of Jawnpūr. As he could not prosper in his native land, he came to Dehli where he was included by Shāh Ālam (A.H. 1173–1202, A.D. 1759–1788) among the learned men of his court. Later on he became a tutor of the prince Abū Naṣr Muḥammad ad-Din Muḥammad (Akbār II, A.H. 1221–1253, A.D. 1806–1837). In the last part of his life, he returned to his native place where he died. See Tajallī Nūr, p. 93.

Beginning:—

الحمد لله الذي هدانا لهذا وما كنا نبدي لولا أن هدانا الله المٰلٰک

The author says in the preface that during his lectures on al-Baidāvi, he found that many commentators of it had not paid sufficient attention to some abstruse passages of the book and had remained very far from grasping the real sense of them. Consequently he had been led to prepare a supercommentary of al-Baidāvi in order to explain the more subtle and difficult points of the said work.

Half of fol. 10α and the whole of fol. 10β are blank. The last six foll. have been replaced, evidently not long ago.

Written in Nastaʿlīk. Not dated, apparently 18th century.

No. 9.

foll. 406; lines 25; size $14 \times 9\frac{1}{2}$; $10\frac{1}{2} \times 6$.

جامع التفسیر

JĀMI‘ AT-TAFĀSĪR

A fragment of a commentary on the Kurʾān, imperfect both at the beginning and at the end.

Beginning:—

البلاطة أخير بمعكة كل شيء فقال وله كل شيء إلى جميع الإشياء داخلة في رأس ودهم الم

On fol. 16 commences and its commentary runs as follows:—
It ends abruptly with the commentary on the Sūra al-Suns and the concluding words of the MS. are:

A note, in red ink, in a hand differing from that of the MS. on the top of the first extant fol. of this commentary, calls it جامع التفسير معرفة تفسير شاهي

There is in the Rampur Library a commentary on the Kur'an entitled Tafsir Shahi. Unfortunately that commentary is also incomplete and covers the first three chapters. Its author is Ahmad bin 'Abd Muhammed bin Sultan 'Ali bin Fatullah al-Badakhshi. It was written in A.H. 1057, A.D. 1647; as the chronogram شاه تفسير in the following passages of the preface indicates:

Shah 'Abd al-'Aziz in his work, Tuhsa Ithna 'Ashariya, p. 233 also cites Tafsir Shahi.

The verses of the Kur'an are sometimes written in red ink, and sometimes overlined with red ink. In foll. 67-68a, 69-70, and 285b-287 the copyist leaves larger space between the lines than usual in the MS. One volume of the MS. seems to have been completed on foll. 26a and another on foll. 26b, because from foll. 27b and 26b the commentary commences with the usual headings of a new volume. Foll. 26b, 27a, 260b and 261a are blank but without causing any break in the MS. Slightly injured by worms. Written in Nasta'lik. Not dated. C. 18th century.

No. 10.

foll. 221; lines 17; size 6×3½; 4½ × 2½.

TAFSIR SūRAT YūSUF.

A commentary on the 12th Sura of the Kur'an, called Sura Yusuf, containing also an account of the prophet Yusuf.

Regarding its author, Dr. Loth, in his Catalogue of the India
Office, No. 114, says, "It is ascribed to the celebrated Ghazzali (d. A.H. 503)." On fol. 135a the author mentions as his own work the Kitab al-Ahyaa (admitted on all hands to be a work of al-Ghazzali); so there can be no doubt that the book under notice was, indeed, written by that al-Ghazzali. His full name was Hujjat al-Islam Zain ad-Din Abû Hâmid Muhammad bin Muhammad al-Ghazzali. He was born in A.H. 450, A.D. 1059 (not in A.H. 441, A.D. 1049 as given by Huart in his History of Arabic Literature, p. 265) at Ghazala, a dependency of Tûs in Khurasan. After studying in his native land, he went to Jurjan for further studies and then proceeded to Naisabûr where he sat at the feet of the Imam al- Haramain Abû'l Ma'âli 'Abd al-Malik al Juwaini, died, A.H. 478, A.D. 1055 (for his life see De Slane, Ibn Khallikân, Vol. II., p. 120), under whose instruction he became a profound scholar. After the death of his master he attached himself to the famous Vizir Nizâm al-Mulk (for his life see De Slane, Ibn Khallikân, Vol. I., p. 413) who in A.H. 484, A.D. 1091 (not in A.H. 446, A.D. 1054 as written by Huart, p. 265) appointed him as the Principal of the Nizâmiya College at Baghdâd. But in the month of Dhul Ka'da, A.H. 488, November, A.D. 1095, he gave up all the occupations in which he had been hitherto engaged and gave himself up to asceticism and dervishhood. He then undertook the pilgrimage to Mecca and, on his return, proceeded to Syria and stopped for sometime at Damascus. He then set out for Jerusalem, where he applied himself with ardour to the practices of devotion and visited the holy monuments and venerated spots of that sacred ground. He next passed on to Egypt and remained for some time at Alexandria, and finally returned to his native land, where he died in A.H. 505, A.D. 1111.

The word Ghazzali is also pronounced with double Z as Ghazzâli. De Slane in the translation of Ibn Khallikân's Biographical Dictionary, Vol. I., p. 80 says, "Ghazzâli is a derivative from Ghazzal (cotton spinner), formed after the system generally followed by the people of Khawârizm and Jurjan, who form Kashâr (a fuller) from Kassâri; and form 'Attâr (a druggist) from 'Attâr. Some pronounce Ghazzali with a single Z, deriving it from Ghazâla, the name of a village in the dependencies of Tûs; but this pronunciation differs from the one in general use, though as-Sam'âni has adopted it in his Ansâb." For his life, see Ibn Khallikân (Teherân edition) Vol. II., p. 37; Subki, al-Tabakât al-Kubrâ, Vol. IV., pp. 101-182; Yâkût, Mu'jam al-Buldân, Vol. III., p. 560; Nafa'hât al-Ums, p. 422; Gosche, Ghazzali's Leben und Werke, in Abhandlungen der Berliner Akademie, 1858, pp. 239-311; Munk, Mélanges de philosophie, p. 336; Schefer Christoma-

Beginning:

• المحمد الله الذي شهدت المكونات بوحدانيته

In Rampur List, p. 31, this commentary is named ad-Durr al-Baidā.

For copies see India Office Cat. No. 114; Hyderabad List, Fann Tafsir, No. 6; Rampur List, p. 31.

The verses of the Kur'ān are marked partly with red and partly with black ink. Slightly worm-eaten.

Written in Naskh. Not dated, apparently 17th century.

Copyist

No. 11.

foll. 102; lines 16; size 7½ x 4½; 5½ x 3.

الور النظيف في فصول القرآن العظيم
AD-DURR AN-NAZĪM FĪ FADĀ'IL
AL-KUR'ĀN AL-'AZĪM.

A treatise on the excellence and the mystic virtues of the Kur'ān by Muhammad bin Ahmad bin Suhail al-Jawzi known as Ibn al-Khajshāb. He flourished in A.H. 650, A.D. 1252. See Brockelmann, Vol. I., p. 414. In Madīnat al-'Ulūm, fol. 181a, this work is attributed to 'Afīf ad-Din Abū Muhammad 'Abdallāh bin Asa'd bin 'Alī al-Yāfī i ash-Shāfi'i, died, A.H. 767, A.D. 1365 or A.H. 768, A.D. 1366. See for his life No. 196. But Ellis in his Cat. of the Printed Books, Br. Mus., Vol. II., p. 140 says that it is wrongly ascribed to 'Abdallāh bin As'ad al-Yāfī.'

Beginning on fol. 47b:

• المحمد الله الذي اطلع من أفق كتابه العزيز

For copies see Berlin Cat. No. 452; Leyden Cat. No. 2195; Paris Cat. No. 643; Derenburg, No. 1329; and Bankipur Cat. p. 272. See also Hāji Khalifa, Vol. III., p. 157.

Printed, Cairo 1890; and lithographed, Lucknow, 1885. The MS. is incomplete and ends abruptly with these words:

• فقية أو واعظ أو متمظم قبل قوله و اثرب في القلوب نأدبًا علميما قوله تعالى...
Foll. 91-102 are a little defective on account of the pasting of some strips of paper over the writing. Foll. 1-45a contain a commentary in Persian by Burhân bin Shihâb ad-Din ‘Abdallah al-Jâmi on an-Nasafi’s treatise called al-Akâ’id. Foll. 45b–46a are blank but without causing any break in the MS. Foll. 46b-47a contain no text but the names of the owners.


No. 12.

foll. 454; lines 19; size 9½ x 5½; 6½ x 3.

الاتقان في تلويح القرآن

AL-ITKÂN FÎ ‘ULŪM AL-KUR’ĀN.

A work on the exegetical Sciences of the Kur’ân by Abû’l Fadl Jalâl ad-Din ’Abd ar-Rahmân bin Abi Bakr bin Muḥammad as-Suyûṭî. He belonged to a Persian family who had been residing for three hundred years at Suyûtî in Upper Egypt; but he himself was born at Cairo in A.H. 849, A.D. 1445. He studied under renowned teachers in every branch of Islamic learning. In A.H. 889, A.D. 1464 he went on the pilgrimage to Mecca. On his return, through the influence of his master, ‘Alam ad-Din Bułkînî, he was appointed the senior professor of jurisprudence at the Shaikhûniya Madrasa at Cairo. He lost his post in A.H. 906, A.D. 1501. On the death of Ibn Ballân, the successor to his professorial chair, the same appointment was again offered to him, but he refused it. He died in retirement on 18th Jumâdâ I, A.H. 911, 17th October, A.D. 1505.

as-Suyûṭî most probably wrote a larger number of books than any other Islamic writer. Brockelmann, Gesch. d. Arab. Litter, Vol. II., pp. 143–158 contains the names of three hundred and sixteen works written by as-Suyûṭî. Flügel (Hâji Khalîfa Vol. VI., p. 666) has drawn up a list mentioning five hundred and sixty one of his works.

Beginning:

This work was completed by the author in A.H. 878, A.D. 1473.

For copies see Berlin Cat. Nos. 423–24; Leyden Cat. No. 1096; Paris Cat. Nos. 656–8; Aya Sofia Cat. No. 63; Algiers Cat. No. 314; Cairo Cat., Vol. I., p. 120; Rampur List, p. 19; Bankipur Cat., p. 9; and Asiatic Society Cat., p. 1.

This work has been edited by Mawlavis Basheerood-Deen and Noorul Haqq, with an analysis by A. Springer in the Bibliotheca Indica, Asiatic Society of Bengal, 1852–54, and also in Cairo, A.H. 1278 (A.D. 1861) and in A.H. 1306 (A.D. 1888).

Foll. 1–9 are somewhat worm-eaten, foll. 2b, and 3b are completely pasted over with thin paper. Marginal corrections are occasional. It has been compared with the original from which it has been copied. Stained with damp.


Commentaries upon the Kur'an according to the Shi'a School.
No. 13.

foll. 309; lines 21; size $10\frac{1}{2} \times 7$; $6\frac{1}{2} \times 4\frac{1}{2}$.

TAFSİR AL-IMĀM J'FAR AŚ-SĀDIK.


The commentary is preceded by an introduction, foll. 1 to 9a, treating in general the various useful subjects connected with the meaning of words and with the abrogated and abrogating verses of the Kur'an.
The introduction begins:


The commentary begins on fol. 96 as follows:


This commentary is narrated by Muḥammad bin Ibrāhīm bin Ja'far an-Nu'mānī on the authority of his father and others from the said Imām. an-Nu'mānī was a pupil of Muḥammad bin Ya'qūb al-Kulainī who died in A.H. 328, A.D. 939 or A.H. 329, A.D. 940 (vide Rawḍāt al-Jannāt, p. 550) and was a recognised authority on Hadīth. He died in Syria. For other particulars of his life see Aml al-Āmil, p. 58; Muntaha'ī Makāl, p. 252; Shu-Dhūr al-Ikān, Vol. II., fol. 17; and Rawḍāt al-Jannāt, p. 555.

Dr. Loth in his catalogue of the India Office, No. 50, states that Abū'l Hasan 'Alī bin Ibrāhīm (bin Ḥāshīm al-Kummi), who flourished in the fourth century, is the author of a commentary founded chiefly on the alleged sayings of Imāms Abū Ja'far (Muḥammad Bākīr) and Abū 'Abdallāh (Ja'far aṣ-Ṣādīk). The general description of the book, which is given in the said catalogue, shows that the MS. under notice is identical with that of the India Office, and I am of opinion that the narrator of the commentary is Muḥammad bin Ibrāhīm bin Ja'far an-Nu'mānī and not 'Alī bin Ibrāhīm bin Ḥāshīm al-Kummi as supposed by the learned doctor. No doubt al-Kummi is also an author of a commentary which begins as follows:


But his commentary is not founded on the authority of Imām Ja'far. See Kashīf al-Hujub, p. 131. The only commentary which is composed on the sayings of the said Imām is by an-Nu'mānī. See Kashīf al-Hujub wa'l Astār, p. 130; and also Bihār al-Anwār, Vol. I., p. 7, in which the author, Muḥammad bin Muḥammad at-Takī al-Majlīsī, has included this whole commentary in the 19th Vol. of the said book which deals with Kitāb al-Kur'ān.

For copies see India Office Cat. No. 50; and Asiatic Society Cat., p. 2.

This MS. is much worm-eaten and papers have been pasted on many foll. The text of the Kur'ān is marked with red line.
Written in ordinary Naskh. The Colophon runs thus:

No. 14.

The MS. is defective at the beginning and begins abruptly as follows:

The beginning of the commentary of Sūrat al-Ḥamd on fol. 10a runs thus:
For copies see Hyderabad List, Fann Tafsir, No. 112.

It has been lithographed in Teheran under the editorship of Yusuf bin Ibrahim al-Kajuri, A.H. 1268 (A.D. 1851).

The 6 foll. of the MS. at the beginning are much defective. Two foll. are annexed at the end of the MS., which contain a discussion about the authorship of the commentary.

Written in fine Naskh. The colophon runs thus:

فرع من كتابة التفسير العزيز المعجم للجهاز المحتاج إلى رحمة ربه

Muhammad bin Shimagh Ahmad bin Ebrahim al-Mashhadi, Ghar bin Dheh and as-Snobin in the time of the Prophet. He wrote the commentaries one hundred and sixty-five times.

No. 15.

foll. 454; lines 33; size 14 x 81/2; 10 x 51/4.

Majma' Al-Bayan Li 'Ulum Al-Kuran.

Vol. I.


Beginning:

The first volume, which was not printed with the other volumes, was published in A.H. 1881. Al-Fadl was a scholar of great learning and a prominent figure in the world of Shi'a Islam. He was the author of many works, including this commentary on the Kur'an.

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Cat. p. 671; Bodl. Cat. Vol. I., p. 50; Rampur List, p. 40; Asiatic Society, Govt. Collection Nos. 889–890; Hyderabad List, Fann Tafsîr, Nos. 15–16; and Bankipur Cat., p. 767.

The first two pages of the MS. are decorated with a beautiful 'Umsân at the beginning. Throughout the MS., on the margins, there are gold lines placed between coloured lines. Foll. 2 and 3 are somewhat damaged in the middle. Kur'ân verses are written in red ink. This volume ends abruptly with the commentary of the last but a few verses of سورة يوسف. It bears the seal of Wâjîd 'Ali Shâh.


No. 16.

foll. 453; lines 33; size 14×8½; 10×5½.

THE SAME

Vol. II.

The second volume of the work noticed above. This volume is a commentary on the remaining part of the Kur'ân up to the end, by the same author.

Beginning:

الرسول و الذين آمنوا معه مثى نصر الله لابن نصر الله قريب وهذا

• يعيد anguish

The lower part of fol. 1a is blank, as the commentary on Sûra Yûsuf ends here. There are similar blank spaces on foll. 75a, 173b and 262b. On fol. 1b begins the commentary on Sûra ar-Ra’d سورة الرعد with the following line:

الحمد لله رب العالمين و الصلاة و السلام على محمد و أبى الطاهرين الأخيار

• سورة الرعد الغموض

Foll. 174a, 263a, 356b and 357a are blank. At the end there is an index of all the Sûrahs. This volume also has the seal of Wâjîd 'Ali Shâh, the last King of Oudh.

The two volumes constitute a complete and apparently correct copy of this work. Both the volumes have been lithographed at Teheran.

Written in the same hand and same year as the preceding volume.
No. 17.

Jawāmi' al-Jāmi'.

A commentary on the Kur'ān by Abū 'Alī al-Faḍl bin al-Hasan bin al-Faḍl at-Tabarsī, died A.H. 548, A.D. 1153. For his life see No. 15.

Beginning:

الحمد لله الذي أكرمنا بكتابه الكريم ومن علينا بالسمع والمثل والإيمان والقرآن

The author says in the preface that, after writing Majma' al-Bayān, he read for the first time az-Zamakhsharī's al-Kašshāf, and took extracts from it, which he published as a separate book under the title al-Kāfi ašš-Shāfī. Finally, at the request of his son Abū Naṣr al-Hasanī, when the author's age passed 70, he combined the contents of both his works in a more abridged form and named it Jawāmi' al-Jāmi'. Sometimes this work is also designated as Jāmi' al-Jawāmi'. Hāji Khalifa, Vol. V., p. 401, wrongly attributes the work to Abū Ja'far Maḥmammad bin al-Hasan bin 'Alī at-Tūsī (died A.H. 458, A.D. 1065 or A.H. 460, A.D. 1067, see No. 52, and not in A.H. 561, A.D. 1165 as given by Hāji Khalifa).

The author, regarding the period of composition, says in the epilogue as follows:

هذا آخر كتاب جامع الجامع وله الصمود والشجاعة والثواب والثواب، وله الشجاعة في يوم السبعمين عشر من شهر محرم، فرائی منه بعض الله

For copies see India Office Cat. No. 64.

It has been lithographed at Teheran.

The verses of the Kur'ān from the beginning up to fol. 13o are written in red ink, and after that they have been written in black ink, but marked with a red line. The MS. contains many marginal notes.

Written in fair Naṣḵ. Dated A.H. 1082.
No. 18.

foll. 398; lines 15; size 10½ × 6½; 6½ × 3½.

KANZ AL-`IRFÂN FI FIKH AL-KUR'ÂN.


Beginning:

الصدقة الله الذي انزل على جدته الكتاب لكل شى طب النواة وجعله لتصدوق

It is a commentary of those verses of the Kur'ân which deal with injunctions and prohibitions. See Kashf al-Ḥujub wa'l Astār, p. 475.

For copies see Hyderabad List, Fann Tafsîr, No. 93.

The verses of the Kur'ân are marked with red lines. The upper part of each fol. has been pasted over with a different kind of paper. The last fol. has been recently replaced.


No. 19.

foll. 388; lines 20; size 9½ × 7; 6½ × 4½.

NUR ATH-THAKALAIN.

Vol. 1.

Beginning:

الحدثة الله الذي نزل القرآن على عبد الله بن عباس

This work is based on different reliable sources, such as Tahdhib al-Ahkam by Abū Ja'far Muhammad bin al-Hasan bin 'Ali al-Tusi, died, A.H. 458, A.D. 1055, or A.H. 460, A.D. 1067, see No. 52, Kitab al-Ihtijaj by Ahmad bin 'Ali al-Tabarsi, Majma' al-Bayan and so on. This commentary is in four volumes and our copy contains the commentary of the Kur'an from the beginning up to the end of Surat al-An'am.

For copies see India Office Cat. No. 106.

Foll. 11–14 are missing, and foll. 37 has been bound by mistake in a wrong way. There are seals of Amjad 'Ali Shah and others. Marginal corrections are occasional.

Written in ordinary Naskh. The colophon runs thus:

No. 20.

foll. 395; lines 12; size 9 x 6; 7 x 4½.

ZAIN AL-FATA Fİ TAFSİR HAL ATĂ.

A commentary on the Sura of the Kur'an, by Abū Muhammad Ahmad bin Muhammad bin 'Ali al-'Ašimi.

It begins abruptly:

• وسماته أصدق السواء وامله اركى الحروف المع

The author says in the preface that after finishing his commentary on the Sūra ar-Rahmān, he composed the present book at the request of his friends. Foll. 29–33 contain traditions regarding the excellence of 'Ali bin Abī Ṭalib. The work is divided into ten chapters as follows:
The last four chapters do not exist in the present copy. Foll. 386b and 387a are left blank. The latter part of the MS. is worm-eaten.

Written in ordinary Naskh in different hands. Dated A.H. 1271.

Traditions.

No. 21.

foll. 290; lines 7; size $7\frac{1}{4} \times 4 ; 4\frac{1}{2} \times 2$.

SHAMĀ' IL AN-NABĪ.

A collection of Traditions concerning the person, manners and character of the Prophet by Abū Isā Muḥammad bin ʿĪsā at-Tirmidhī. He was born at Būgh near Tirmidh, a small town on the bank of the Oxus in Central Asia. He studied Traditions under al-Bukhārī (died, A.H. 256, A.D. 869) and travelled all over the Islamic countries in search of Traditions. He died in his native land in A.H. 279, A.D. 892. About the pronunciation of the word Tirmidh, Dr. Slane in his translation of Ibn Khallikān, Vol. II., pp. 602 and 679 says: "The word Tirmidh is pronounced differently. Some say Tarmidh, and some Tirmidh; the inhabitants themselves pronounce it Tarmidh; the pronunciation which was long familiar to us was Tirmidh; but persons, who pretend to exactness and possess information on the subject, pronounce it Tarmulh. Each of these pronunciations has its partisans,
who give reasons in support of their respective opinions." See also Sam'āni, Kitāb al-Ansāb (Gibb Memorial Series), p. 1056 and Yākūt, Mu'jam al-Buldān, Vol. I., p. 843.


Beginning:

الحمد لله و سلام على عبادة الذي أعطى قال الشيخ أبو عيسى محمد

إبن عيسى ابن سورة النجدي رحمة الله عليهم

It is a most reliable work of its kind, and is divided into 55 chapters.

For copies see India Office Cat. No. 133; Berlin Cat. No. 9634; Rampur List, p. 94; Hyderabad List, Fann, Hadith, No. 124; and Asiatic Society Cat. p. 9.

For commentaries see Hājī Khalifa, Vol. IV., p. 70; and Berlin Cat. Nos. 9635-9640.

It has been printed in Cairo, A.H. 1273, 1306 and with an Urdu translation in Calcutta, A.H. 1252. For other editions see Ellis, Cat. of Arabic books, Vol. II., p. 197 and Iktīfā' al-Ḳunūṭ, p. 133.

The first two pages are beautifully decorated with a fine 'Umād at the beginning. Gold and coloured lines are in the margin. Here and there are some glosses. Vocalised throughout. Headings of chapters are in red ink. A list of contents has been recently added at the beginning.

Written in beautiful Naskh. Not dated. C. 18th century.

No. 22.

foll. 9; lines 4; size 11½ × 6½; 8 × 3½.

العلية البباركة

AL-HULYAT AL-MUBARAKA.

A description of the personal features of the Prophet. It is an extract from the chapter called باب ما جاء في خلق رسول الله صلى الله عليه وسلم of the famous work called Shama'il an-Nabi, by Abu 'Isa Muhammad bin 'Isa at-Tirmidhī, died, A.H. 279, A.D. 892. See No. 21, for both the author and the entire work.
Beginning on fol. 2a:

• حدثنا سفيان بن وقاص حدثنا جميع بن عمير .......... قال سالس

• خالصي هندي أبي هالة وكان من طبقة دعابة على لله عليهم وسلم الخ.

From fol. 4a the description of the personal features of the Prophet begins. It has an interlinear Persian translation.

On fol. 1a the utility of writing out and reciting an account of the personal features of the Prophet, is expounded in Persian. It contains only one Tradition. The title page has several seals, among which we notice the seal of Muhammad Shâh, dated A.H. 1133. The first two foll. are beautifully decorated with two fine ʻUnwâns at the beginning. Gold rules, and coloured lines are found all through.


No. 23.

foll. 723; lines 21; size 10×6½; 8½×4½.

شرح السنة

SHARH AS-SUNNA.


Beginning:

• العلم الدیني لم يتخذ ولدنا ولم يسن له شريك في الملك الن.

This work is divided into three parts, bound together in one volume. The first part commences on fol. 2b as follows:

• كتاب الإيمان قال الله تعالى على لسانين الذين لله بلم يسمع وكثير الم.

The second part commences on fol. 241b as follows:

• باب الوزن الثلاث وبخمس وسبع وأكثر الم.
The third part begins on fol. 445b as follows:—

• باب النخل والمتنصر المغلغ

For copies see Berlin Cat. No. 1295; Cairo Cat. Vol. I., p. 357; Yeni Cat. No. 235; Rampur List, p. 90; Asiatic Society Cat. (Govt. Collection) No. 356. See also Háji Khalifa, Vol. IV., p. 37.

The headings of all the chapters are written in large red or black letters. The beginnings of the separate Traditions are also written in red ink. Fol. 241a and the greater part of fol. 444b and of fol. 445a are blank but without causing an interruption in the book. It is slightly worm-eaten and pasted over in many places.


No. 24.

 foll. 207; lines 25; size $7\frac{1}{4} \times 5\frac{1}{4}$; $6\frac{1}{4} \times 3\frac{1}{4}$.

الغافل في حقوق المسلمين

ASH-SHIFÁ' Fí HUKÚK AL-MUŞTAFÁ.

A book on Traditions relating the character, the habits and the prerogative of the Prophet by أبو الفضل عياث بن موسى البحتري السبتي المالكي Abú'l Faḍl ‘Iyāḍ bin Mūsā al-Yahṣūbī as-Sibṭi al-Malikī. He was born at Sibta (Ceuta) on the 15th Sha'bān in A.H. 476, December 1083. He came to Spain in pursuit of learning and studied at Cordova. He was appointed Kādi of his native town. In A.H. 532, A.D. 1137 he was transferred to Grenada in the same capacity, but he did not remain there for long. He died at Morocco on Friday, the 7th Jumādā II (but according to some biographers in Ramadān), A.H. 544, 13th October, A.D. 1149. The word Yahṣūbī, pronounced also Yaḥṣabī and Yaḥṣibī, means descended from Yahṣūb (or Yaḥṣab or Yaḥṣib) bin Mālik, the progenitor of a Himyarite tribe. For further particulars of his life see Ibn Khallikān (Teheran edition), Vol. I., p. 428; adh-Dhaḥabī; Tadhkīrat al-Hūfī, Vol. IV., p. 99; Bustān al-Muḥadithīn, p. 129; Itaḥāf an-Nubalā', p. 329; Wüstenfeld Gesch. No. 246; and Brockelmann, Gesch. d. Arab. Litter., Vol. I., p. 369.

Beginning:—

• الصمد الله المتفق ب باسم السمي المختص بالملك إنه الحمي المغلغ

The book contains four parts, each of which is called Kism, and is subdivided into several chapters. A list of the Kisms and chapters is given in Berlin Cat. No. 2559. It is the most authen-
tic and reliable work of its kind. Häji Khalifa, Vol. IV., p. 58 says that "no similar work is composed in Islamic literature."

For copies see Berlin Cat. Nos. 2559-63; Paris Cat. Nos. 1953-6; Br. Mus. Suppl. Cat. No. 159; Munich Cat. No. 447; Cairo Cat. Vol. I., pp. 245, 288; Gotha Cat. No. 719; India Office Cat. No. 163; Leyden Cat. No. 2000; Bankipur Cat. p. 598; Asiatic Society Cat., p. 27; and Hyderabad List, Fann Hadith, No. 106.

For commentaries and abridgement, see Häji Khalifa, Vol. IV., pp. 56-62; and Berlin Cat. Nos. 2564-2566.

It has been printed in Constantinople in A.H. 1264 (A.D. 1847); 1290 (A.D. 1873), 1293 (A.D. 1876), in Cairo A.H. 1276 (A.D. 1859), and lithographed in India, A.H. 1287 (A.D. 1869). The MS. is vocalised from beginning up to middle of fol. 1698. The headings are generally written in red ink. Coloured marginal lines are to be found here and there. It is stained by damp. Foll. 201-207 are bordered with thick paper. Marginal corrections are occasional.

Written in ordinary Naskh. Dated A.H. 1178. Scribe احمد ساعد ربانة باشا مدينة مغيرة شرفها الله تعالى

No. 25.

foll. 436; lines 23; size 12½ × 6; 9½ × 4½.

شرح الفتا

"SHARH ASH-SHIFÁ'."

A portion of an extensive commentary on 'Iyád bin Músá's work called ash-Shifá' (see No. 24), by Shéhád ad-Din Ahmad bin Muhammad bin Umar al-Khafájí al-Misírí, died in A.H. 1069, A.D. 1658 (see for his life No. 7). The text of ash-Shifá' shows that this copy commences with the commentary of the latter half of the 5th chapter called الباب الثاني which is described as the second section of the 2nd part. The section concludes with the phrase فِي تكؤل الله تعالى له المحاسن خلقًا خلقًا of the first part.

It begins abruptly:

- وَمَا أَهْوَى مِنْهُ وَلاَ يَنْبُهُ عَلَى مَضَارِعٍ تَقْعُلُ مِنْ الشِّهَابَةِ

Compare Vol. I., p. 549, line 19th of the printed copy of the same, Constantinople, A.H. 1317. It ends with the commentary of the chapter فِي عَجَابُ الْأَلْمَةِ وَمَقَالِدِ الْأَلْمَةِ to the 4th section of the fourth section

4
The first volume of an extensive collection of Traditions by Majd ad-Din Abû’s Sa‘ādât Mubârak bin Abî’l Karam Muḥammad bin Muḥammad ʻAsh-Shâ‘ibâni, known as Ibn al-ʻAtîr al-Jazâ’iri. He was born in A.H. 544, A.D. 1149 in the city called Jâzîra bin Ūmar, situated on the Tigris, and hence he is surnamed al-Jazâ’iri. After passing his early youth in that place he went to Mosul and entered into the service of Muḥâjid ad-Din Kâ‘îmâz (for his life, see De Slane, Vol. II, p. 510), the Lieutenant-Governor of that place, and was employed by him to write his correspondence. After the imprisonment of Kâ‘îmâz he served ‘Izz ad-Dîn Mas‘ûd bin Mawdûd, the Lord of Mosul. After that prince’s death, his son Nûr ad-Dîn Arsâlân Shâh (see De Slane, Vol. I., p. 174) treated Ibn al-ʻAtîr with much consideration and showered his favours upon him. Ibn al-ʻAtîr served him for some time in the capacity of Secretary of State, till a disease prevented him from further fulfilling the duties of his office. He gave up that appointment and confined himself to his house where he wrote many useful books. He died at Mosul on Thursday, the 29th Dhî‘l Hijja, A.H. 606, June, A.D. 1209.

There were three persons known by the surname of Ibn al-
Athīr. These three persons were brothers and well-known authors. One of these was our author who was the eldest brother. The second brother was the well-known historian, the author of al-Kāmil; his full name was Abū’l Ḥasan ‘Ali bin Abī’l Karam Muḥammad bin Muḥammad ash-Shaibānī, known as Ibn al-Athīr al-Jazārī; he died in Sha’bān A.H. 630, May–June, A.D. 1233 (for his life, see De Slane, Ibn Khallikān, Vol. II., p. 288). The third brother was Diyyā‘ ad-Dīn Abū’l Fath Nasrallāh bin Abī’l Karam Muḥammad bin Muḥammad ash-Shaibānī, known as Ibn al-Athīr al-Jazārī, the author of al-Maṭhal as-Sā‘ir fi Adāb al-Kātib wa’š-Shā‘ir, and died on Monday, the 29th of Rabī‘ II, A.H. 637, 28th November, A.D. 1239 (for his life, see De Slane, Vol. III., p. 541).


Beginning:

الحمد لله الذي أرضع لمعالم الإسلام سيبة وجعل السنة على الحكام دليلاً.

The whole work is divided into three parts, called ar-Rukn al-rā‘i. The first part or al-rā‘i al-‘alā‘, fol. 1b, deals with miscellaneous subjects concerning the science of Tradition. The second part or al-rā‘i al-ṣā‘i‘i, fol. 16a, contains Traditions arranged in alphabetical order. In this part the author inserts the contents of the six authentic collections of Traditions by al-Bukhārī, at-Tirmidhī, Abū Dā‘ūd, an-Nisā‘ī, and Ibn Mā‘ja. The third part is devoted to biographical notices of Companions of the Prophet and the Traditionists in alphabetical order.


The volume under notice contains the first part and Traditions of the second part up to the letter Z حرف إ لناظ. Fol. 300b is blank but without causing any break in the MS. Headings of all chapters are in red ink. There are coloured rules in the margin throughout. Foll. 7 to 17 of the MS. are a little damaged in the middle by insects.

Written in ordinary Nasta‘īlīk. Dated A.H. 1115. Scribe
No. 27.

foll. 230; lines 27; size 12½ × 8½; 10½ × 6½.

THE SAME.

Vol II.

This volume contains a portion of the third part and also a portion of the second part of the work, of which the previous book (No. 26) is only the 1st volume. By mistake, the portion which belongs to part III, has been placed at the beginning of this volume and it terminates abruptly on fol. 110b.

Beginning:—

الفن الثالثي من الركن الثالث في السماء والكни الألف والبئوض والألقاب والنسب.

* يشتمل على أبعة أبواب للغ

From fol. 111ο, part II, the book commences abruptly as follows:—

ذروة في قوله لا بيع على بيع بعض فلما حاجة إلى اعادته الغ

This fol. is very much damaged. It seems to me that many foll. are missing from this volume.

The first volume (No. 26) terminated with letter ٣ (حرف النازل), and in the present volume the letter ١ (حرف العين) commences from fol. 166b. Fol. 43 should come just after fol. 40, fol. 49 after fol. 47, fol. 54 after fol. 52, fol. 53 after fol. 54, and fol. 181 after fol. 174. Worm-eaten.

Written in bad Nasta'lik. Not dated. C. 18th century.

No. 28.

foll. 210; lines 25; size 10 × 7½; 7½ × 5½.

تجرین الأصول في احاديث الرسول

TAJRID AL-UṢUL FĪ AHĀDĪTH AR-RASUL.

Vol. I.

Beginning:

الحمد لله رب العالمين حمد الشاكرين والصلاة والسلام على سيد المسلمين الع

The author has (following the plan of the original book of which his is an abridgement) arranged all chapters in this book in alphabetical order. He has not quoted the full names of his authorities, but uses abbreviations which are written throughout the book in red ink. These abbreviations are explained on fol. 2a. Foll. 2a to 4a contain lives of al-Bukhāri, Muslim, at-Tirmidhī, Abū Dā'ūd, and an-Nisā'ī, the best known and most reliable authorities of Traditions.

For other copies see Munich Cat. No. 129; Cairo Cat. Vol. I., p. 278; Berlin Cat. No. 1317; Kopřiluzádah Cat. No. 257; Yeni Cat. No. 173; Nūrī Osmāniya Cat. No. 714.

A few foll. at the beginning are much injured by insects. The headings of all chapters are written in bold character. This volume ends with those Traditions which come under the heading of حرف الأصاء.

This copy seems to be a correct one, as it has been twice collated, once in A.H. 947 (A.D. 1540) with its original (which has been compared with the copy of the jurist Nūr ad-Dīn al-Husain bin'Abī Bakr ar-Ramlī) and again with the said jurist's copy itself, as the Colophon says:

قويل وصحح على امتداد المنسوخ منه وقول الآصل على نسخة شيخنا الفقه نور الدين الحسيني بن أبي بكر الرملي منع الله حياته وفرزت الميتابة نهار الشمس السادس عشر من ربيع الآخر سنة سبع و أربعين بعد نسماثة بالحمد لله على ذلك وقولي مرة أخرى على نسخة الفقهية العلماء سيدنا الحسين

Written in fine Naskh. Dated A.H. 940. Scribe

أحمد بن محمذ بن عبد الله بن محمد بن علي بن سليمان بن

عبد الرحمن بن أحمد بن اسعد المغربي نسية والشامعي مذهبا

No. 29.

foll. 169; lines 25; size 11½ x 8; 9½ x 6.

THE SAME.

Vol. II.

The second volume of the work noticed above commencing with Traditions coming under the letter ض.
Beginning:—

• حَرْفُ الْضَّادِ وَفِيهِ كُتَابُ الْضِيَاءَةُ الْغَيْمِ

About one fol. at the end has not been copied, as the following remark of the scribe indicates:—

• سَقَطٌ مِّنَ الْمَنْصُوبٍ قَدْ عَرَضَهُ نَفَذَا وَجَدَ أَمْلٌ وَهُمْ بَعْدَهُ

The MS. proper begins from fol. 9b. The preceding foll. have been added through a mistake. They (foll. 1 to 8) are pages from the well-known book on Traditions called as-Sahiḥ by Abūl Hasan Muslim bin al-Hajjāj al-Kushairī an-Naisābūrī, died on the 25th Rajab, A.H. 261, 6th May, A.D. 875. These foll. contain a few chapters of the section of Kitāb al-Īmān of the said work. Fol. 10 contains traditions quoted from the middle of a section called باب الدليل على أن مات على التوحيدي دخل الجنة and these begin with the following:—

ٍثَمْ قَالَ ثَانِيًا مِّنَ الْجِمَالِ قَلْتُ لِي بِكَ يَا رَسُولُ اللَّهِ وَسَعِدُكَ قَالَ هُدُدُ تَدْرُسِي

ما حقِّ اللَّهِ على العباد التعدي

Compare Ṣahiḥ al-Muslim (lithographed with the commentary of an-Nawawī, Delhi, A.H. 1280), p. 44. Fol. 8 ends abruptly with traditions of the chapter called باب بيان الوصوطة في الإيمان from the said work, with the following words:—

· ليسَ النَّاسُ على كل شَيْءٍ حَتَّى يَقُولوا اللَّهُ خَلَقَ كُل شَيْءٍ فَيُحْلِقُهُ

Compare Ṣahiḥ al-Muslim, same edition, p. 79.

Written in ordinary Naskh. Not dated, apparently 16th century.

No. 30.

foll. 109; lines 17; size 10½ x 5½; 7¾ x 3¾.

 مشاَرِقَ الانْوَارَ الْفُرْوِيَةِ مِنْ مَكِّ«الاخْبَارِ الْأَحْكَامِ»

MASHĀRIK AL-ANWĀR AN-NABAVIYA MIN SIHĀH AL-AKBĀR AL-MUṢṬAFAVIYA.

An authentic collection of Traditions alphabetically arranged by Ṣāeb Rif‘ī al-Miṣrī, authenticated by Muhammad bin al-Husayn al-Saghānī al-Hindi. He was born at Lāhūr, A.H. 577, A.D. 1181. His pedigree can be traced up to the Caliph ‘Umar (A.H. 13-23, A.D. 634-644). He is called as-Saghānī as one of his forefathers emigrated from
Şaghān, in Māwarā ‘an-Nahr (Transoxiana) and settled at Lāhūr. From the early part of his life he devoted himself assiduously to the acquisition of learning under his father, and after having completed his studies went to Baghdād in A.H. 615, A.D. 1218. He twice visited India on affairs of state from the Baghdād Court. The first time he visited India was in A.H. 617, A.D. 1220, and after remaining there for seven years returned to Baghdād in A.H. 624, A.D. 1227. The date of his second visit is not known, but he came on the same errand and went back to Baghdād in A.H. 637, A.D. 1239 where he died, A.H. 650, A.D. 1252. His corpse, according to his instruction, was carried to Mecca, and was interred there. See Tāj at-Tarājim, p. 17; I‘lām al-Akhyār, (library copy), fol. 275; al-Faw‘id al-Bahiya, p. 29; Subhāt al-Majān, p. 28; and Brockelmann, Gesch. d. Arab. Litter., Vol. I., p. 360.

Beginning:

This work contains 12 chapters, and, according to Hāji Khalīfa, Vol. V., p. 547, it contains 2246 Traditions. The author instead of giving the full names of al-Bukhārī and Muslim uses the abbreviations Kh, and mīm, for them respectively. The letter K, after a Tradition indicates that both of them agree about its authenticity.

For copies see Berlin Cat. No. 1322; Paris Cat. No. 737; Br. Mus. Cat., p. 713a; Br. Mus. Suppl. Cat. No. 145; Algiers Cat. No. 476; Yeni Cat. Nos. 280–4; Cairo Cat. Vol. I., p. 308; Upsal Cat. No. 394; and Rampur List, p. 113.

For commentaries and glosses see Hāji Khalīfa, Vol. V., p. 547; and Berlin Cat. No. 1327.

It has been lithographed with an Urdu translation, called Tuḥfat al-Akhyār, Lucknow, A.H. 1319.

Foll. 1 to 13 contain marginal notes, written in a minute character, mostly taken from books not specified. It is vocalized throughout. Worm-eaten. Foll. 95–104 are much damaged; the ink has eaten away the paper in many places. Headings of chapters and abbreviations are in red ink. Coloured lines are in the margin. On the title page it bears the seal of Kādī al-Kudjāt Hāmidallah which has the date A.H. 1208 (A.D. 1793).


Scribe مصعب علي بن عنايت الله
No. 31.

foll. 217; lines 32; size 14½ × 9½; 10½ × 7.

كتاب التذوق والتهيوب

KITĀB AT-TARGHĪB WA‘T TARHĪB.


Beginning:

الحمد لله المعبد المبعي التذوق ذي العفو الواسع والعقاب

الشديد الغ

In this book Traditions prompting to good actions are placed separately, but side by side with those advising the avoidance of evil. The author wrote this work at the request of some of his friends, after he had written other books on Traditions. This MS. is divided into two parts, bound together. The second part begins on fol. 105b as follows:

بسم الله الرحمن الرحيم وله نستعين كتاب النكاح وما يتعلق به الن

For copies see Berlin Cat. Nos. 1328–31; Paris Cat. Nos. 740–1; Yeni Cat. Nos. 175–6; Cairo Cat. Vol. I., p. 284; Rampur List, p. 70; and Bankipur Cat., p. 97.

Printed in the margin of Miṣḥkāt al-Maṣābīḥ at Dehli, A.H. 1327.

Headings of chapters and the word ʿAn ʿайн, with which the Traditions begin, are in red ink. The margins of fol. 178a contain in a different hand some Traditions which the copyist has omitted. Throughout the MS. coloured lines are in the margin. From fol. 214a up to the end of the MS., there are short lives of Tradition-
ists in alphabetical order. The first eight foll. are somewhat
damaged at the bottom. The MS. is slightly worm-eaten. The
second part is in bolder characters than the first one, but is in
the same hand.

Written in ordinary Naskh. No dated. C. 18th century.
Scribe

No. 32.

foll. 799; lines 15; size 9¾ x 5; 5¾ x 3.

MISHKAT AL-MAŠĀBIH.

A very popular collection of Traditions, by Wali ad-Din Muḥammad bin ‘Ab-
dallāh al-Khaṭīb at-Tabrīzī. He was an eminent Traditionist
and flourished in the first half of the 8th century, Hijra. See
Itḥāf an-Nubalā', p. 149; Hājī Khalifa, Vol. V., p. 567; Huart,
History of Arabic Literature, p. 228; and Brockelmann, Gesch. d.

Beginning:

The work is an enlarged recension of an older book by al-
Husain bin Maṣʿūd al-Farrā' al-Baghāvī, died, A.H. 516, A.D. 1122
(see No. 23), entitled Maṣābih as-Sunna. At-Tabrīzī completed
this work on the last day of Ramadān, A.H. 737, A.D. 1336.

For copies see Berlin Cat. No. 1292; Gotha Cat. No. 597;
Cairo Cat., Vol. I., p. 420; India Office Cat. No. 152; Rampur
List, p. 113; Hyderabad List, Fann Ḥadīth, No. 77; Bankipur
Cat., p. 711; Asiatic Society Cat., p. 11; and Calcutta Madrasa
Cat., p. 7.

For commentaries see Hājī Khalifa, Vol. V., pp. 567-572.

It has been repeatedly printed and lithographed in Egypt and
India, see Ellis, Catalogue of Arabic Books, British Museum, Vol.
II., pp. 124-5. It has been translated into English by Captain
A. N. Matthews and printed, Calcutta, A.D. 1810.

A table of contents has been added by a modern hand at the
beginning of the volume. The headings of all chapters and the
word ʿUṣūlān with which a tradition commences, are written in red ink.
Coloured and gold lines are throughout in the margin. The first
two foll. are decorated with a beautiful ʿUṣūlān at the beginning
The MS. is slightly worm-eaten. The borders of fol. 796–799 have been altogether supplied with a different kind of paper.
Written in a very fine Nasîh. Not dated. C. 17th century.

**No. 33.**

foll. 353; lines 25; size $10\frac{1}{2} \times 6$; $7\frac{1}{2} \times 3\frac{1}{2}$.

**THE SAME.**

Another copy of the above work. It begins in the same manner as the former one. It has a beautiful ‘Uma‘în at the beginning. Headings of chapters and beginnings of all Traditions are in red ink.
Written in ordinary Nasîh. Not dated. C. 18th century,

**No. 34.**

foll. 440; lines 30; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{2} \times 4$.

**SHARK MISHKÂT AL-MAṢÂBIH.**

A portion of a commentary on Mishkât al-Maṣâbîh (see No. 32) by ʿHasan bin ʿAbdallâh bin Muhammad at-Taiyibi. He was a contemporary of Wâli ad-Dîn Muhammad bin ʿAbdallâh al-Khaṭîb at-Tabrîzî, the author of Mishkât al-Maṣâbîh, and it was at at-Taiyibi’s suggestion that at-Tabrîzî composed his work Mishkât al-Maṣâbîh. He died in A.H. 743, A.D. 1342. See Hâfîz Khalaifa, Vol. V., p. 567; and Brockelmann, Gesch. d. Arab. Litter., Vol. I., p. 364, Vol. II., p. 64.

This portion begins with the commentary on the chapter on marriage كتب النكاح as follows:

- كتاب النكاح هو في اللغة الضم و يطلق على العقد الخ

The commentator has adopted several abbreviations for the authorities which he consulted in writing this commentary. The letters he stand for: مت, موم, شرح السنة حني; للكلمة السنة; شرح السنة; فض, فضيب, الفاطم; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافعی; الشافي
India Office Cat. No. 157; Rāghib Cat. No. 321; Yeni Cat. Nos. 245, 259; Rampur List, p. 103; Hyderabad List, Fann Ḥadīth, No. 82; and Asiatic Society Cat., p. 10.
Lithographed at Delhi.

The text of the Mishkāt is introduced with the word قولة. The headings of chapters and the abbreviations which the commentator has used for his different authorities are in red ink. The MS. is slightly worm-eaten. The first two fol. are partially pasted with thick paper. The last fol. is a little damaged and also pasted with paper. From the beginning up to fol. 119 the transcript seems to be of the 8th century Hijra. From fol. 120 up to the end the MS. is in a different hand.

Written in Naskh. The date is not very legible. Only the words حمید بن محمد ابی سعید لله can be deciphered. Scribe محمد محمد

No. 35.

foll. 218; lines 27; size 14½ x 8½; 10½ x 5½.

SHARH MISHKĀT AL-MAṢĀBIH.

A concise commentary of the Mishkāt al-Maṣābiḥ (see No. 32) based chiefly on at-Ṭayyibī’s commentary (see No. 34), by ‘Ali bin Muḥammad bin ‘Ali, known as as-Saiyid ash-Sharif al-Jurjānī, died, A.H. 816, A.D. 1413. See for his life No. 289. ‘Ali al-Kārī in his commentary of Mishkāt al-Maṣābiḥ, Vol. III., p. 17, had denied the authorship of this commentary by as-Saiyid ash-Sharif al-Jurjānī and gave two reasons in support of his statement. The first reason is that this commentary is not mentioned in the list of the works by al-Jurjānī, and the second is that it is inconceivable that an author of such erudition and distinction could have been satisfied by merely abridging the work of at-Ṭayyibī without adding any comments of his own. These are the words of ‘Ali al-Kārī:—

WHO: و هو مشهد بان خلاصة الطيبي حاشية من السيد الشرف على المشاكل

HOW: هو مشهد بان الناس وهو بعيد جداً إما لا قاله غير مذكور في اسم النص

Mention: ثانياً أنه مع جلالته كيف يختصر كلم الطيبي، اختعلها مجرد لا يكون

Lead: لا تصرف فيه أبداً.
I am personally inclined to ascribe the authorship of this commentary to al-Jurjānī, notwithstanding the two above arguments which 'Alī al-Kārī puts forward against such an assumption, for the following reasons:—

as-Sakhāvi in his work ad-Daw al-Lāmī mentions, on the authority of a great-grandson of al-Jurjānī this book among his other works. Then, again, it is not correct to say that the book is a mere abridgement of al-Tāiyyibī's work. al-Jurjānī has added remarks and comments of his own, though, indeed, their number is small. Further Ḥājī Khalifa, Vol. V., p. 568, remarks that as-Saiyid ʿas-Sharīf wrote a commentary on al-Miṣḥāt.

Though the book begins abruptly, its identity has been established by the fact that a passage which the Miṣḥāt al-Mafātīḥ quotes from al-Jurjānī's commentary, Vol. III., p. 16, is also found in this book, on fol. 155b.

The commentary without any preface begins on fol. 4b as follows:

قوله التحتم لله مطلق يتناول حمد الله تعالى نفسه ورفع حمد ما كان

من ارفع حامد النج

Foll. 1-4a contain a treatise by al-Jurjānī on the science of Tradition and the technical terms used in it. This treatise begins:

هذا مختصر جامع لمعرفة علم الحديث مرتب على مقدمه ومقدمة

خاتمة الغ

In ad-Daw al-Lāmī' where the works of al-Jurjānī are enumerated, it has been named as

الفضيلة للطيب في اصول الحديث

For copies see Cairo Cat. Vol. I., p. 332.

All the quotations from the Miṣḥāt al-Maṣāḥīḥ follow after the word "قوله" which is written in red ink. The MS. is somewhat soiled by damp. Foll. 1-9 and 240–248 have been partially bordered with modern paper. The commentary on the last chapter of the Miṣḥāt باب ثواب هذه الأعمال commences on fol. 248b but it ends with the following words:

إلى قال سبع مرات وقيل من كلم الله علیه وسلم والمراد به

التكثير

It is noted on the title page that Saiyid Jamāl ad-Dīn is the author of the work.

No. 36.

A portion of a commentary on Mishkât al-Masâbih (see No. 32) by Ali bin Sultan Muhammad al-Kâri al-Harawi. He was born at Hirât, but the greater part of his life was spent at Mecca where he studied Traditions and other branches of learning under eminent 'Ulamâ', like Ahmad bin Hajjar al-Makki (see No. 44), etc. He is the author of many useful books. He died in Mecca in A.H. 1014, A.D. 1605, and neither in A.H. 1016, A.D. 1607 as given by Hajji Khalifa, Vol. II., p. 548, nor in A.H. 1044, A.D. 1634 as in Hajji Khalifa, Vol. I., p. 242. For further particulars of his life see Khulâsat al-Atfar, Vol. III., p. 185; at-Ta'llikat as-Sauliya, p. 10; Hadâ'ik al-Hanafiya, p. 399; and Brockelmann, Gesch. d. Arab. Litter., Vol. II., p. 394.

This portion commences with the commentary of the chapter called باب قيام شهر رمضان and begins abruptly as follows:

في مثل العشر الخير فذكر مما ينبغي ذئب كميا ينفعني أن لا يطرقه • خلاف اللم

See printed copy of this commentary Vol. II., p. 168. It also ends abruptly with the commentaries on Traditions, imploiring the mercy of God and asking forgiveness for sin, as follows:

• هل نغظه وان هم بما نعملوا اشهد الله اه سيدة واحده قال ابن مالك وانما

This commentary is called Mirkât al-Mafâtîh and is said to have been completed in A.H. 1008, A.D. 1599. See Hajji Khalifa, Vol. V., p. 558.

For copies see India Office Cat. Nos. 158-60; Br. Mus. Suppl. Cat. Nos. 140; Algiers Cat. No. 510; Râghib Cat. Nos. 319-20; Yeni Cat. Nos. 246-54; Cairo Cat Vol. I., p. 416; Rampur List, p. 110; Hyderabad List, Fann Hadith No. 78; and Bankipur Cat. p. 725.

It was printed in Egypt in five volumes, A.H. 1309.

Foll. 31-40 should go just after fol. 489 and some foll. are missing after foll. 466, 506 and 517. This commentary includes the text of the Mishkât, overlined with red ink. From fol. 499 up to the end of the volume the inner edges are pasted with thick paper, and consequently many words cannot be read. The
MS. is slightly worm-eaten and gold and coloured lines are round each page. ERRONEOUSLY inscribed on the first fol. مَنْ يُقَرِّرُ شَرْح
مشكاة عبد العظيم

No. 37.
 foll. 233; lines 24; size 9½ × 5½ : 7 × 3½.

حمدة الماري شرح مجموع البخاري

‘UMDAT AL-KARĪ SHARH SAHĪH AL-BUKHĀRĪ.

An incomplete volume of an extensive commentary upon Abū Abdallāh Muhammad bin Ismā‘īl al-Bukhārī’s (died, A.H. 256, A.D. 869) famous work on Traditions called al-Jamī‘ as-Saḥīh by

Badr ad-Din Abū Muhammad Mahmūd bin Ahmad bin Mūsā al-‘Ainī. He was born on the 17th Ramadān, A.H. 762, 22nd July, A.D. 1360 at ‘Aintāb, on the north of Aleppo, and hence he was surnamed al-‘Ainī. He studied law under his father who was a Kādī of ‘Aintāb. After the death of his father he visited various Syrian towns, undertook a pilgrimage to Mecca, and returned from there in A.H. 788, A.D. 1386. He settled finally at Cairo and served the Government there in various capacities. In A.H. 829, A.D. 1425 he became the supreme Kādī of the Hanafites, and held this appointment for twelve consecutive years. He died on the 4th Dhū’l Hijja, A.H. 855, 29th December, A.D. 1451. For further particulars of his life see Husan al-Muhādara, Vol. I., p. 218; al-Khitāṭ al-Jadīda, Vol. VI., p. 10; al-Fawā‘id al-Bahiyya, p. 86; Wüstenfeld, Gesch. No. 489; Encyclopaedia of Islam, p. 213; and Brockelmann, Gesch. d. Arab. Litter., Vol. II., p. 52.

This commentary was published in Constantinople in A.H. 1308 (A.D. 1890) in eleven volumes. The MS. under notice comprises portions of the 2nd and 3rd volumes. It begins abruptly with the commentary on the chapter called كتاب مواقيت الصلاة, the first line of the MS. being:

• كتاب في بيان احكام مواقيت الصلاة والفروغ عن بيان الطهارة باوانها لغ

In the printed copy this chapter occurs on p. 504 of the 2nd volume. Our MS. also ends abruptly at fol. 232 with the following words:

• لو كانت فِنَّا لَمْ نَمُرَّهَا بالإعادة وحديث

See Vol. III., p. 17, line 22 of the printed copy.
The commentator commenced his work in A.H. 821, A.D. 1418, and completed it in A.H. 847, A.D. 1443.

For other copies see Berlin Cat. Nos. 1206-9; Paris Cat. Nos. 698-700; Algiers Cat. Nos. 448-458; Râghib Cat. Nos. 300-5; Yeni Cat. Nos. 213-16; Nûrî Osmâniya Cat. Nos. 854-61; Aya Sofia Cat. Nos. 671-8; Rampur List, pp. 97-8; and Hyderabad List, Fann Hadith, No. 32.

For other commentaries on al-Bukhârî see Hâji Khalîfâ, Vol. II., pp. 512-541; and Berlin Cat. No. 1225.

The last fol. of the MS. has been bound in by mistake. It is a page of some work dealing with the law of inheritance. The text of al-Bukhârî is overlined with red ink. The borders of many foll. have been supplied with thick paper. A line or two at the top of foll. 2b, 4b, 5a, 6a and 7a are unreadable on account of some paper being pasted. The ink is faded on foll. 3a and 232b. The MS. is slightly worm-eaten. By mistake this MS. has been named on the title page Kitâb Farjârî Sharh Sahîh Bukhârî. It bears a seal of Aurangzib.


No. 38.

foll. 342; lines 19; size $11\frac{3}{4} \times 7\frac{3}{4}$; $7\frac{3}{4} \times 3\frac{3}{4}$.

MUKHTASAR AL-BUKHÂRÎ.

An abridgement of the famous collection of Traditions, commonly known Sahîh al-Bukhârî.

The name of the author could not be traced.

Beginning:—

The author says in the preface that after omitting isnâds, he entirely rearranged Sahîh al-Bukhârî on the method of Mîshkât al Maṣâbiḥ (see No. 32).

All the margins have been bordered with a different kind of paper. The headings of chapters and the beginnings of Traditions are written in red ink. The MS. is slightly worm-eaten.

No. 39.

foll. 495; lines 21; size $8\frac{1}{2} \times 6$; $6\frac{1}{4} \times 3\frac{1}{4}$.  

الجامع المعفر

AL-JAMI' AS-SAGHIR.

A collection of Traditions from authentic sources arranged alphabetically by أبو الفضل جلال الدين عبد الرحمن بن أبي بكر بن محمد السيوطي Abū'l Fadl Jalāl ad-Dīn 'Abd ar-Rahmān bīn Abī Bakr bīn Muḥammad as-Suyūṭī, died, A.H. 911, A.D. 1505. For his life see No. 12.

Beginning:—

الحمد لله الذي بعث على الناس كل مائة سنة من يجدد هذه الامة امردينبيلاالله

The preface shows that this book is an abridgement of Jāmi' al-Jawāmi' by the same author.

For copies see Berlin Cat. Nos. 1353-60; Paris Cat. No. 766; Yeni Cat. Nos. 194-7; Cairo Cat., Vol. I., p. 321; Br. Mus. Suppl. Cat. Nos. 147-50; Rampur List, p. 76; Bankipur Cat., p. 145; Asiatic Society Cat., p. 7; and Hyderabad List, Fann Hadith, Nos. 85-88.

For commentaries on this work see Hājī Khalīfa, Vol. II., p. 550 and Berlin Cat. No. 1368.

It was printed in Būlāk, A.H. 1286.

The first 200 foll. have been supplied in a modern hand. The headings and the first word of each Tradition are in red ink.

Written in ordinary Naṣāk. The colophon runs thus:—

ثم محمد الله وعوله وحسي تنفيذه عن يد العبد الفقير ....・・・ محمد عبد الرحمن الشهير بالساجي وذالك في شهر ربيع الأول لخمسة عشر خلت منه سنة 539 غنرالله له ووالديه

No. 40.

foll. 270; lines 27; size $10\frac{1}{4} \times 6\frac{1}{2}$; $7\frac{1}{4} \times 4\frac{1}{4}$.

الخصائص الكبرى

AL-KHASA'IS AL-KUBRA.

A work on the special attributes of the Prophet that distinguished him from all other human beings, by أبو الفضل جلال الدين عبد الرحمن بن أبي بكر بن محمد السيوطي Abū'l Fadl Jalāl ad-Dīn 'Abd ar-Rahmān bīn Abī Bakr bīn Muḥammad as-Suyūṭī, died on the
18th Jumādā I, A.H. 911; 17th October, A.D. 1505. For his life see No. 12.

A few pages are missing at the beginning; and the identity of the book is established by a comparison with passages from the printed copy of the same work under the title of Kifāyat at-Ṭālib al-Labib fi Khasāʾī al-Ḥabīb.

It begins abruptly:

••

For copies see Berlin Cat. No. 2567; Paris Cat. No. 1978; Algiers Cat. No. 1087; Cairo Cat. Vol. I., p. 338; Kopruluzâdah Cat. No. 283; and Hyderabad List, Fann Hadith, Nos. 268–9. Printed at Hyderabad, Deccan. Foll. 75b and 106b are blank with the remark بياض صحح. Foll. 109, 127 and 128 are missing. Foll. 110 is placed after foll. 111. Foll. 124 should come just after foll. 121. Foll. 169 is placed after foll. 170 of which again the second page wrongly comes before the first. In foll. 33b and 34 rubriks are omitted. Foll. 35–36 are a little damaged by the pasting of papers. The headings of each chapter and the beginnings of the Traditions are in red ink. Marginal glosses are here and there. A list of the chapters of the book is affixed in a modern hand. Written in Naskh, but in different hands. Not dated. C. 17th century.

No. 41.

foll. 81; lines 19; size 10½ × 6½; 7 × 3½.

الفوز العظيم في لغة الكلم

AL-FAUZ AL-ʿAZĪM Fī LIKĀʾ AL-KARĪM.

A treatise describing the condition of a man after his death, by Abûʾl Faḍl Jalal ad-Dīn ‘Abd ar-Rahman bin Abī Bakr bin Muḥammad as-Suyūṭī, died, A.H. 911, A.D. 1505. For his life see No. 12.

Beginning:

الحمد لله الذي جعل الموت وسيلة إلى لقانه في الصلاة والسلام على سيدنا

••

••

The preface says that the author has abridged the present book from his more detailed work on the same subject called Sharḥ al-Sūdūr fi Sharḥ Hāl al-Mawṭa waʾl-ʿĀbbūr.

From colophon, we know that the composition of this work was concluded in A.H. 882, A.D. 1477.

For copy see Cairo Cat. Vol. I., p. 168.
The headings of chapters are written in red ink. The whole MS. has been bordered with modern paper. It is much injured by insects.


No. 42.

foll. 228; lines 19; size $12\frac{1}{4} \times 7\frac{1}{2}; \ 8\frac{1}{2} \times 4\frac{1}{4}$.

البدر السافرة في أمور الآخرة

AL-BUDÜR AS-SAFIRA FĪ UMŪR AL-ÂKHIRA.

A work describing in detail the nature of a man's existence after he will emerge from his grave, by Abu'l-Fadl Jalâl ad-Din 'Abd ar-Rahmân bin 'Abî Bakr bin Muḥammad as-Suyûtî, died, A.H. 911, A.D. 1505. For his life see No. 12.

Beginning:

الحمد للّه الذي خلق السماوات والأرض وجعل الظلمات والغفور الغفور

The author states in the preface that he wrote the present book in fulfilment of the promise which he made in the preface of Kitâb al-Barzakh of writing a book about man's resurrection, his state in the next life, etc. The book is founded solely upon the Kur'ān and Traditions.

For copies see India Office Cat. No. 176; Aya Sofia Cat. No. 1676; Algiers Cat. No. 853; Cairo Cat. Vol. II, p. 146; Hyderabad List, (Library of Failsûf Jang) No. 514. Also see Hâji Khalîfa, Vol. II., p. 30.

It was lithographed, India, A.H. 1311.

It is divided into 169 chapters and an epilogue. A list of them is annexed at the beginning of the volume. The headings and the beginning of each Tradition are in red ink.


No. 43.

foll. 142; lines 8; size $8\frac{1}{2} \times 5\frac{1}{2}; \ 6 \times 3\frac{1}{4}$.

مرحباً بخص

SHARH AL-BARZAKH.

A book describing the condition of a man in the grave, by an unknown author.
Beginning:—

The author of this book, after following the general custom of Divine praise and asking His blessings for the Prophet, says:—

I think that it is most probably an abridgement of as-Suyuthi's work called Sharh as-Sudur fi Sharh Awhal al-Mawta wa'l Kubur, as the arrangements and wordings of the chapters generally tally. Haji Khalifa Vol. II., p. 266 also mentions an abridgement of as-Suyuthi's at Tadhkira bi Awhal al-Mawta wa'l Akhira by an unknown author. Wrongly designated on the first fol. تفسير آيات الأحكام
In the colophon it is named as شرح برزخ إلى سفيان

No. 44.

foll. 344; lines 28; size 10 1/2 × 6 1/2; 6 1/2 × 3 1/2.

AR-ZAWAJIR 'AN IKTI'RAF AL-KABA'IR.

A work describing the grievous sins and founded upon Traditions, by Ahmad bin Mu'ajjammad bin Ali bin Hajir al-Haitami al-Makkii Awham bin Mu'ajjammad bin Ali bin Hajir al-Haitami al-Makkii. He was born in Egypt in A.H. 909, A.D. 1503 according to an-Nu'r as-Safir (the library copy, fol. 127a). But Rieu in his Arabic Suppl. Cat No. 192, has given two dates, viz. A.H. 907, A.D. 1501, and A.H. 911, A.D. 1505, as the date of his birth. The latter date is given also by Brockelmann in his work Gesch. d. Arab. Litter., Vol. II., p. 388. He studied in Cairo and, after making several pilgrimages to Mecca, he at last settled there in A.H. 940, A.D. 1533. He is called mufi of Hijaz. He died, according to an-Nu'r as-Safir (the library copy fol. 126b) in A.H. 974, A.D. 1566. But both Rieu (in his Arabic Suppl. Cat. p. 117, on the authority of Kawkab as-Sa'ira) and Brockelmann (Vol. II., p. 388) fix the year of his death at A.H. 973, A.D. 1565; and Khulusat al-Athar, Vol II., p. 427, gives the date of his death as A.H. 994, A.D. 1586. He was given the surname of al-Haitami from his early dwelling place, Mahallat Abi'l Haitam, in the Gharbiya province of Egypt. For other particulars of his life see an Nu'r as-Safir
Beginning:

The author says in the preface that he made use of the work of Abū 'Abdallāh adh-Dhahabī (died, A.H. 748, A.D. 1348), called Kitāb al-Kabā'ir wa Bayān al-Mahārīm on grievous sins and began to write this work in A.H. 953 (A.D. 1546) in Ummal-Kurā (Mecca). The book consists of an introduction, two parts, and an epilogue. The introduction or المقدمة, beginning on fol. 2a, gives the definition of grievous sins. The first part or الباب الأول, beginning on fol. 16b, treats of the "mental sins" أئطبس الانفاته and the second part or الباب الثاني, beginning on fol. 77b, deals with the "external sins" أئطبس الظاهرية. The 2nd part is subdivided into separate chapters in the order usually adopted by Shāfī'ī jurists in their law book. The epilogue or الخاتمة deals with four subjects as below:

I. Repentance, beginning on fol. 324b.
II. The day of judgment, beginning on fol. 328a.
III. Hell, beginning on fol. 335a.
IV. Paradise, beginning on fol. 338a.

For copies see Cairo Cat. Vol. II., p. 160; India Office Cat. No. 185; and Bankipur Cat., p. 342.

This work was printed at Būlāk, A.H. 1284, and at Cairo, A.H. 1310. The first fol. has a 'Urūqān and the space between the lines on the first two pages is gilded. It has gold and coloured lines in the margin. Headings of chapters are in bold letters and marked with red ink. At the end of the MS. some prayers for protection from cholera have been inserted.


No. 45.

foll. 6; lines 11; size 12 × 6½; 8½ × 4½.

كتاب الزربعين

KITĀB AL-ARBA‘ĪN.

A collection of forty Traditions without the Collector’s name. Beginning:
These Traditions deal with different religious subjects, such as prayer, reciting the Kur'an, giving alms, etc.
For a copy, see Berlin Cat. No. 1542.
The MS. has been bordered with modern paper. It is damaged on account of ink which has caused folio to stick to each other. Gold and coloured lines are round each page. Vocalised throughout.

No. 46.
fol. 287; lines 17; size 8 × 5; 6½ × 3½.

AL-FATH AL-MUBIN FI SHARH AL-ARBA'IN.

An elaborate commentary upon the forty select Traditions of Yahyá bin Sharaf an-Nawawi (died, A.H. 676, A.D. 1278) by Ahmad bin Muhammad bin 'Ali bin Hajar al-Haitami al-Makki, died, A.H. 973, A.D. 1565. See for his life No. 44.

Beginning:

The author says in the preface that the forty Traditions which an-Nawawi (died, A.H. 676, A.D. 1277) collected were most authentic and contained much matter about Ithám and that he consequently ventured to write a short commentary upon them to elucidate their meanings and to explain in a concise manner the injunctions and prohibitions which they contained.

The first Tradition begins on fol. 24b as follows:

This MS. contains 42 Traditions instead of 40.
For copies see Berlin Cat. Nos. 1493–6; Paris Cat. No. 748; India Office Cat. Nos. 169, 170; Cairo Cat., Vol. I., p. 379; Ram-
pur List, p. 102; Bankipur Cat. p. 375; Hyderabad List, Fann Hadith No. 258; and Asiatic Society Cat. p. 9.


The book has been printed in Cairo A.H. 1307 (A.D. 1890) with the glossary of al-Mudābighī.

Some foll. are missing after fol. 286. The MS. is pasted here and there with thick paper. The text is written in red ink up to fol. 278b, and afterwards marked with red lines.

Written in different kinds of bad Naskh. Not dated, C. 18th century.

No. 47.

t. 100; lines 23; size 11x7; 7½x3½.

TADHKIRAT AL-MAWDŪ'ĀT.

A treatise on Traditions falsely attributed to the Prophet, by مَحمد بن طاهر بن علي الكنداني Muhammad bin Tahir bin 'Ali al-Fatani. He was born at Patan in Gujarāt, A.H. 914, A.D. 1508. After completing the course in his native land, he proceeded to Mecca for higher studies. He studied Traditions there with eminent scholars, such as Ibn Ḥajār al-Haṭībī, who died, A.H. 973, A.D. 1565 (see No. 44) and others. He acquired much learning from 'Ali bin Ḥusain ad-Dīn al-Mustakī, who died, A.H. 975, A.D. 1567, and also became one of his devoted disciples in the Kādirī and Shādhilī orders. After his return to his native land, he tried his utmost to spread learning and to uproot the doctrines of Muhammad al-Jawnpūrī who had claimed to be the Mihdī of his time. These doctrines much prevailed amongst the Buhras, a tribe of Gujarāt to which Muhammad bin Tahir belonged.

In A.H. 980, A.D. 1572, Akbar (A.H. 963–1014, A.D. 1556–1605) set out to conquer Gujarāt. After its conquest he conferred honour on Muhammad Tahir by tying with his own hand the turban on his head, as, he thought, it was incumbent on him (Akbar) to spread the true principles of Islam. When Kān Aʿẓam 'Azīz Mūhammad Kūkaltāsh was appointed governor of Gujarāt he helped Muhammad Tahir in uprooting the new doctrines of the said Mihdī. But when 'Abd ar-Rahīm Kān Khānān came as governor after the said Khan 'Aẓam, Muhammad Tahir suffered much trouble at the hands of the followers of the Mihdī, and proceeded to the Court of Akbar in Akbarabād for redress. On his way he was murdered at Ujjain by some followers of the Mihdī in A.H.
986, A.D. 1578. He is the author of many books. The word Fatan is an arabicized form of Patan, otherwise called Naharwala. For other particulars of his life see Akhbar al-Akhbar, p. 272; Subhat al-Marjān, p. 43; at-Talikat as-Saniya, p. 67; Abjad al-Ulūm, p. 895; Ittahāf an-Nubalā', p. 397; and Brockelmann, Gesch. d. Arab. Litter., Vol. II., p. 416.

Beginning:—

الحمد لله الذي ميز الخبيث من الطيب واحذر الصديق بالعلم

The author says in the preface that 'Abd ar-Rahmān bin 'Ali called Ibn al-Jauzī, died, A.H. 597, A.D. 1200, had written a book on this subject; but as the latter had included many authentic Traditions in the category of forged ones, he compiled the present book from reliable sources, in order that it might be of some use to the students of Traditions. The book is divided into a prologue and several chapters, a list of which is prefixed at the beginning.

For copies see Rampūr List, p. 69; Asiatic Society's Cat., p. 6; Hyderabad List, Fann Hādith, No. 133.

It has been lithographed in India.

Fol. 2 and 3 of the list should go after fol. 5. The MS. is defective at the end and is worm-eaten. The borders have been supplied with thick modern paper. A few fol. are missing after fol. 1.

Written in bad Naṣkh. Not dated, apparently 18th century.

No. 48.

foll. 105; lines 23; size $10\frac{1}{4} \times 6\frac{1}{4}$; $8\frac{1}{4} \times 4\frac{1}{4}$.

تذكيرة المنسوبات

TADHKIRAT AL-MAWDŪ'ĀT.

A work on spurious Traditions by علی بن سلطان محمد القارئ البورجي 'Ali bin Sultān Muḥammad al-Kārī al-Harawi, died, A.H. 1014, A.D. 1605 (see for his life No. 36).

Beginning:—

الحمد لله الذي إنزل القرآن العظيم القديم

The author in the first 13 foll. describes the punishment of those who compose spurious Traditions and at the end of the said foll. says that his intention in writing this work is to collect all those sayings which have been wrongly attributed to the Prophet. This work is divided into several chapters called ياب, and these
chapters are arranged in alphabetical order. The full title of the work is "البيانات السنية في تقليد الإحاديث الموضوعات." See Hājī Khalīfa, Vol. VI., p. 472.

For copies see Berlin Cat. No. 1636; Cairo Cat. Vol. I., p. 404; Vol. VII., pp. 122, 401, 514; Aya Sofia Cat. Nos. 938-9; Algiers Cat. No. 552; Bankipur Cat., p. 709; and Hyderabad List, Fam Hādith, No. 177.

It was printed in Egypt, A.H. 1289, A.D. 1872 and lithographed at Lahore, A.H. 1302, A.D. 1884.

The headings of chapters are in red ink. Colored lines are in the margin.

Written in ordinary Naṣḥ. The colophon runs thus:

شیعه مذهب

Shi'a Traditions.

No. 49.

foll. 164; lines 15; size 7½ × 4½; 5½ × 3.

کرب الأساند

KURB AL-ISNĀD.

A collection of Shi'a Traditions. Biographers differ about its authorship. Some attribute it to Abul-ʿAbbas ʿAbd Allah bin Ṣaʿd bin Abū ʿAbd Allāh bin Jaʿfar bin al-Ḥusain bin Mālik bin Jāmiʿ al-Hīmīrī al-Kūmī, and others to his son Abū Jaʿfar Muḥammad bin ʿAbd Allāh bin Jaʿfar al-Hīmīrī al-Kūmī. See Bihār al-Anwār, Vol. I., p. 5. The former was the author of several works. He came to Kūfah about A.H. 290, A.D. 902 and many people heard Traditions from him. He is regarded as a trustworthy authority by Shi'a Traditionists. The date of his death is not known. For further details of his life, see Sprenger, Fihrist Tūsī, p. 189; Rijāl an-Najjāshī, p. 152; Shūdhrūr al-Ik̄yān, Vol. I., fol. 360; Muntahaʾl Makāl, p. 183; and Kashf al-Hujūb, p. 411.

The latter, viz. Abū Jaʿfar Muḥammad bin ʿAbd Allāh was also a reliable authority on Traditions. The date of his death, also, is not known. See Rijāl an-Najjāshī, p. 251; and Muntahaʾl Makāl, p. 279. This work is divided into three parts.
The first part beginning on fol. I:

It narrates those Traditions which the author has attributed to al-Imām Ja'far as-Ṣādiq (died, A.H. 148, A.D. 765), who was the eldest son of al-Imām Muḥammad al-Bākīr (born, A.H. 57, A.D. 676 and died in A.H. 113, A.D. 731, or A.H. 114, A.D. 732 or A.H. 117 A.D. 735 or A.H. 118, A.D. 736; vide Ibn Khallikân, Teheran edition, Vol. II., p. 23). For the life of al-Imām Ja'far as-Ṣādiq see No. 13. This part commences with various kinds of prayers which the Imām Ja'far has narrated on the authority of his father. Towards the end it deals with miscellaneous religious subjects.

The second part commences with Traditions which al-Imām Mūsā Kāẓīm has narrated. He was the son of al-Imām Ja'far as-Ṣādiq and is considered the seventh Imām. He was born in Madīna, A.H. 128, A.D. 745 or A.H. 129, A.D. 746; and died in A.H. 183, A.D. 799 or A.H. 186, A.D. 802. For details of his life see Ibn Khallikân (Teheran edition), Vol. II., p. 256.

The second part beginning on fol. 74b:

This part begins with matters connected with ablution and prayer without any heading up to fol. 88.

The other chapters are as below:

fol. 89a,

" 89a. בַּאָ ברָ" שלע ברם המְירְס
" 89a. בַּאָ ברָ" שלע ברהֲעָה בָּרְפְּדָה
" 90a. בַּאָ ברָ" שלע בָּרְפְּדָה
" 90b. בַּאָ ברָ" שלע בָּרְפְּדָה
" 90b. בַּאָ ברָ" שלע בָּרְפְּדָה
" 91a. בַּאָ ברָ" שלע בָּרְפְּדָה
" 91b. בַּאָ ברָ" שלע בָּרְפְּדָה
" 92a. בַּאָ ברָ" שלע בָּרְפְּדָה
" 93b. בַּאָ ברָ" שלע בָּרְפְּדָה
7
The third part narrates the Traditions which the author attributes to al-Imām ‘Allī ar-Riḍā bin Māsā al-Kāṣīm. He was born in Madīna, some say in A.H. 151, A.D. 768; and others in A.H. 153, A.D. 770 and died at Tūs, A.H. 202, A.D. 817 or A.H. 203, A.D. 818. He is considered the eighth Imām. For details of his life, see Ibn Khallikān, Teheran edition, Vol. I., p. 348.

This part beginning on fol. 138a:—

This part deals with different religious subjects without any headings. Fol. 115a, 160, 161b, 162, 163b and 164a contain lacunae.

For copies see Asiatic Society (Gort. Collection) No. 746.

**No. 50.**

foll. 535; lines 25; size $12\frac{1}{2} \times 7\frac{1}{2}$; $8\frac{1}{2} \times 5$.

**MAN LÀ YAHDURUHU'L FA'KĪH.**

One of the four celebrated collections of Shi'a Traditions by 'Abū Jaʿfar Muhammad b. Ḥusayn b. Bābūya al-Kūmī aṣ-Ṣadūk. In his prime of life, A.H. 355, A.D. 966, he went from Khurāsān to Baghdaḍ, and many learned men of the place became his pupils. Malik Rukn ad-Din Dailamī (A.H. 320-366, A.D. 932-976) had a great regard for our author and used to treat him with great respect. It is said that he was the author of three hundred books. An-Najjāshī, in his Kitāb ar-Rijāl, p. 276, enumerated 193 works of this learned author. He died in Rai, A.H. 381, A.D. 991. For further particulars of his life, see Tūsī's al-Fihrist, p. 304; Muntaha' Makāl, p. 282; Aml al-Āmil, p. 65; Najjāshī, Kitāb ar-Rijāl, p. 276; Rawḍāt al-Jannāt, p. 557; and Brockelmann, Gesch. d. Arab. Litter., Vol. I., p. 187.

**Beginning:**

。。。。。。。

قل الشيخ السيد الفقهي ابن جعفر محمد بن علي بن الحسين بن باويه الفقيه مصنف هذا الكتاب قدس الله ربه اما بعد فلان لا أعرف

This work is one of the four Canonical Books (al-Kutub al-Arba'a) which are held in the highest veneration by the Shi'a sect. The other three books are (1) al-Kāfī fi 'Ilm ad-Din by Abū Ja'far Muḥammad bin Ya'kūb al-Kulainī, died, A.H. 328, A.D. 939, or A.H. 329, A.D. 940; (2) al-Istibṣār; and (3) Tahdhib al-Aḥkam, both by Abū Ja'far Muḥammad bin al-Ḥasan bin 'Ali at-Tūsī, died, A.H. 458, A.D. 1065 or A.H. 460, A.D. 1067. See for his life No. 52.

It is divided into four parts which are bound together. The first part begins on fol. 2a and deals with ablution and prayer. The second part begins on fol. 21b and treats of legal alms, fasting and pilgrimage. The third and fourth parts treat of civil and
criminal laws. The third part begins on fol. 325b and the fourth part begins on fol. 429b. The number of Traditions which this work contains is 5963. See Kashf al-Hujub, p. 563.

For copies see Berlin Cat. No. 4782–3; Petersburg Cat. No. 250; Paris Cat. No. 1108; Br. Mus. Cat., p. 415; India Office Cat. No. 289; Bodl. Cat. Vol. II., p. 91; and Bankipur Cat. p. 766.


It is a splendid copy. The first fol. of each part has a beautiful 'Unwân, and the fourth part, beginning fol. 429b, besides having the usual 'Unwân on the first fol., has also another 'Unwân on fol. 444a. The tops of several chapters of second, third and fourth parts are thickly gilded. Marks of pause are in gold and the names of the Imâms are either in gold or red letters. Vocalized throughout. On the margins, there are some occasional notes and gold and coloured lines are throughout the MS. It bears the seals of Sulaimân Jâh and Amjad 'Ali, etc. The work ends on fol. 516a and fol. 517b–535 contain a treatise by the same author on the LSAFID.

This treatise has also a 'Unwân at the beginning:

Written in a very elegant Naskh. Each part has a separate colophon; the colophon of the 4th part, fol. 515b, runs thus:

اما بعد وقوع الفتران من أتمام هذا الكتاب المستphants الموسيم بعصر المفيد في اللغة بن عيده محمد بن محمد بن علي بن العصم بن موسى بن بابويه الذي عاصمه عبد الله بعفرائها و اسمه بجامعه بقولة حسب الأمر الصاحب الأكرم ويوزير المكرم خادم عبد الله ونامع أولى الله حافظ ارباب الاستحلاف والاستعانة معين الماموريون بالعادة والاطاعة زائر مشاهد مصباح الوثبة وساق عينه على بن موسى الرضا الداخل في زمرة حجاج بيت الله الحرام وثوابه في جميلة زوار ميد اللام عليها عمليات الله الملك العالم الأعلى القوى حاجيان محمد حسن بن بكر بكر بك الشديد الرضوي أشد الله دورة وإجالة وأحسى في الدارين حالة ومالا على يد انحراف الله الملك الصادق محمد صادق بن حاجيان محمد الحالظ لهام المصطلح الرضوي سلام الله على من حكّ بها عفّى عفّا وما عسا آخر أوان اختام
No. 51.

foll. 171; lines 19; size $7\frac{1}{8} \times 4\frac{3}{8}$; $5\frac{1}{2} \times 2\frac{3}{8}$.

KIFĀYAT AL-ATHAR Fī'N NUṢŪS AL'AL A'IMMATA'L ITHNĀ 'ASHAR.

A work dealing with those Traditions which are exclusively applicable to the twelve Imāms and show their superiority over others. With regard to the authorship of the work, reliable authorities differ in their opinions.

(1) Some say that Abū Ja'far Muḥammad bin 'Ali bin al-Husain bin Bābūya al-Ḳummi aṣ-Ṣadūq, died, A.H. 381, A.D. 991 (for his life see No. 50), was the author of the book.

(2) Others consider Muḥammad bin Muḥammad bin a-Nu'mān al-Baghdādi, known as aṣh-Shāikh al-Mufīd, to be its author. aṣh-Shāikh al-Mufīd was born in A.H. 336, A.D. 947 or A.H. 338, A.D. 949. While he was young he accompanied his father to Baghdad. He became a great orator and debater. He is a recognised authority among the Imāmites. He died in A.H. 413, A.D. 1022. For further particulars of his life see Tūsī, al-Fihrist, p. 314; Muntaha'l Maḳāl, p. 291; Rawḍāt al-Jannāt, p. 563; and Brockelmann, Gesch. d. Arab. Litter., Vol. I., p. 188.

(3) But according to Muntaha'l Maḳāl, p. 224, the real author of the book is 'Ali bin Muḥammad bin 'Ali al-Khazzāz ar-Rāzī al-Ḳummi. He was a pupil of aṣh-Shāikh aṣ-Ṣadūq, died, A.H. 381, A.D. 991 (see No. 50) and was an undisputable authority in matters connected with religion. He is also the author of Kitāb al-Īḍāh fī Usūl ad-Dīn.

This third opinion is corroborated by Rawḍāt al-Jannāt, p. 388 and Kashf al-Hujub, p. 471. Dr. Aḥlwardt in his Berlin Cat. No. 9675 has been quite misled about the authorship of this work.
Beginning:

The author in the preface says that he had found a class of people of ordinary learning who thought that there were no reliable Traditions about the eminence and superiority of the Imāms, and consequently he composed the present work from trustworthy sources in order to prove their eminence. The beginning of our copy differs from that of Berlin Cat. in the first few words but after the word "ام أبعد" the two copies are identical.

For copies see Berlin Cat. No. 9675; and Asiatic Society, Government Collection, No. 825.

There are lacunae of about a line in fol. 16a, 19b, 22a, 25a, 26b, 42b, 48a, 50a, 53a, 55b, 56b, 59a, 63a, 66b, 68b, 70b, 72a, 73b, 84b, 90a, 95b, 99a, 102b, 114b, 119a, 122b, 123a, 125b, 130b, 137b, 145b, 148b, 151b, 152a, 154b, 158b, 165b and 170.


No. 52.

foll. 407; lines 25; size 12 × 7; 8½ × 4.
This work is one of the Four Canonical Books (al-Kutub al-Arba’a) of the Shi’a Sect. It is divided into three parts. The first and second parts treat of عيادات and the third part, which begins on fol. 219b, deals with معاملات. The first is subdivided into three hundred chapters or أبواب. The second part contains two hundred and seventeen chapters. The third part has three hundred and ninety-eight chapters. All these chapters are arranged according to the system prevalent in books of jurisprudence. The number of Traditions, which the work contains, is five thousand five hundred and eleven. See Kashf al-Hujub wa’l Astâr, p. 42.

For copies see Berlin Cat. Nos. 1272–6; and Bankipur Cat. p. 30.

It has been lithographed, Lucknow, A.H. 1307.
Foll. 1b and 404b are beautifully decorated. Foll. 404b–407 is an appendix in which the author gives his Isnâds for Traditions, omitted in the book. The inner margins of foll. 1–9 and 397–407 are pasted over with thick paper. Marginal notes are on the earlier portion of the MS. Gold and coloured lines are in the margins throughout.

Written in good Naskh. The 1st and 2nd parts were copied in A.H. 1046 and the third part in A.H. 1048. Scribe سيد محمد بن مير محيي طاهر الشهدي.

No. 53.

foll. 252; lines 25; size 13×6; 10½×m4½.

Kitâb al-Hadîth.

A portion of a work on Imâmite Traditions, defective both at the beginning and end. It is most probably a commentary on the famous work of Muhammad bin Ya’qûb bin Ishâq al-Kulainî, died, A.H. 328, A.D. 939, or A.H. 329, A.D. 940, which is known al-Kâfî fi ‘Ilm ad-Dîn. It begins abruptly as follows:

و الرضع يه جريب عني أبي عبد الله عليه السلام قال وجد في حجر أنى

الله الحَمِيد

After seven lines a new chapter begins thus:

باب فضل الكتابة و المسجد العمرو و مكة و الحرم زيد شرفا ك الضعمة

عنه أبي الزيتة عن زارة قال كنت قادرا إلى جفن أبي جعفر عليه السلام الغ

It ends abruptly with the chapter called

Prayers.

No. 55.

fol. 145; lines 15; size 10½ × 7½; 7½ × 3½.

fol. 1-9a

I.

حَزَب الْبَرُ الكِبَرِ

HIZB AL-BARR AL-KABIR.


إذا جاءك الذيين يومغون الْمٓ

For copies see Berlin Cat. No. 3875; Leyden Cat. No. 2200; and Asiatic Society Cat., p. 31. Lithographed in a Collection of Prayers called مجمع طيف at Cairo, A.D. 1865. Vocalised throughout. Written in ordinary Naskh. Not dated. C. 19th century.

fol. 9a-12

II.

حَزَب الْلَطْفِ

HIZB AL-LUTF.

Another prayer by the same author. Beginning:

ْيَقُولُ اللَّهُ مَا أُولِي الْأَمْرِ عَلَيْهِمْ وَيَقُولُ الْمَلَائِكَةُ مَا أُولِي الْأَمْرِ عَلَيْهِمْ

For copy see Berlin Cat. No. 3896, 2. Vocalised throughout.
Written in the same hand and in the same year as those of the preceding one.

foll. 176–145

III.

কুব্বা আব্দুল্লাহ ও সলতানের ও আলী

KITĀB AL-FAWĀʾID WAʾS %D1%82ALAT WAʾL ʿAWĀʾID.


Beginning:

الحمد لله رب العالمين يجممع معامدة على اسغ من جميع عوائد الغم

This work contains altogether 100 or chapters. See Hājī Khalīfa, Vol. IV., p. 482.
For copies see Gotha Cat. No. 1271; Derenbourg, No. 779; Cairo Cat. Vol. II., p. 207, Vol. V., p. 349; and Rampur List, p. 154. In Paris Cat. Nos. 765, 955, 2, Abū l Ḥasan ʿAlī al-ʿAlawi is mentioned as its author.

Printed Cairo, A.H. 1297, A.D. 1880.
An incomplete list of contents is given in foll. 13 and 14a. Foll. 14b, 15, 16 and 17a are left blank, evidently for writing the contents of the book. The word القادة and the numbers of the chapters are written in red ink.


No. 56.

foll. 160; lines 18; size 8 × 5½; 6 × 3½.

THE SAME.

Another copy of the work noticed in No. 55, III. It begins on fol. 17b and ends also on fol. 151a as the previous one. Foll. 1–12a contain some Persian letters, Persian verses and several figures of amulets. Foll. 12b–14b contain a prayer in the form of a poem called دعاء الكجلوارية.

Beginning:

بدأت باسم الله روحي به اهتدت إلى كشف اسرار بإطمنان انضروت
Foll. 1-5 and 205-252 have been bordered with thick paper and a portion of fol. 4 has become defective on account of paper pasted over it. Some portions of the text also, from foll. 223 to 252, are similarly defective. Gold rule and coloured margin all throughout. Written in two hands, foll. 1-101 in one hand and the rest in another.


**No. 54.**

foll. 62; lines 30; size $10\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{3}{4} \times 4\frac{3}{4}$.

روضة الجنان

RAWDAT AL-JANAN.

A portion of a work on Imamite Traditions. It is imperfect at the beginning and end. On the first fol. it has been named, in a modern hand, كتاب روضة الجنان.

It begins abruptly as follows:—

"بسم الله الرحمن الرحيم كتاب الدوران واكتفاء واحكام وضمانات
ووسائل باب الدين وحكمها ميل بن زيد بن جعفر بن محمد العشري
من ابن القداح عن ابن عبد الله عن آبائه عن على عليه السلام قال إياك
و الدين فإنه مداخل بالغبار ومهمة بالليل ونصاطب في الدنيا الم.

It is divided into the following chapters:—

fol. 1a.

كتاب الدوران

باب الفرض واحکامه

باب الفضل بين الناس

باب التفاصیل وضمانات

باب الخوارج

باب الوکالات

كتاب الفضاء والاحکام والمفتيین

باب آداب الاحکام

باب كيفية الحكم والمضار

باب البیضات وتقابلات أو يرجم بعضها على بعض وحكم القرعة

باب البیضات

باب من الزيادات في الفضایا والاحکام
كتاب الكاسب
كتاب التجارة
باب عقود البيعة
باب بيع المضمون
باب البيع بالنقود والنسية
باب العقوب الموجبة للرد
باب إنتباه الحيوان
باب الإجارات
باب بيع التمار
باب بيع الواحد بالاثنين وأكثر من ذلك وما يجوز منه
و ما لا يجوز
باب العزو المجازفة
باب بيع الماء والملع منه
باب لحكم الوضو
باب أجرة السماراء الدالية
باب النقل والجفيرة
باب الشقة
باب الرهن
باب الوديعة
باب العارية
باب الشركة والمضاربة
باب الزراعة
باب الإجارات
باب من الزيادات

Almost all the borders have been pasted over with a different kind of paper. Headings of chapters are in red ink. Slightly worm-eaten. Lacunae are in foll. 11b, 23b, 24a, 27, 60a and 62b. Fol. 26a is blank but without any break in the MS. At the end of each Tradition, a mark of pause is given in red ink. The name and seal of مظفر حسيني بن مسيح الدولة are on the first fol. It ends as follows:---
In Rampur List, p. 157, this prayer is attributed to Hūjjat al-İslām Zain ad-Dīn Abū Ḥāmid Muḥammad bin Muḥammad al-Ghazālī, died, A.H. 505, A.D. 1111 (for his life see No. 10). Lithographed, Cairo, 1865, and also in Bombay with a commentary. Foll. 15–17a contain figures of amulets and several prayers. Foll. 15b–160 contain miscellaneous matters, such as figures of amulets, Persian lines and prescriptions. There are corrections in the margin occasionally.

Written in Naskh. The colophon runs thus:

كل الفروائع إلى كتاب هذا الكتاب المبارك يوم الخميس السادس والعشرين من شهر ربيع الآخر من سنة ألف ومائتين وعشرين من هجرة
على الله عليه وسلم يقول السفير إلى ربي القدر رفعتي بن محمد بن عون
نفر الله له ولوالديه ولجميع المسلمين والمسلمات إنهم قريب مجيب
لدعوات وذلك في يندر بني نفي.

No. 57.

foll. 149; lines 13-17; size 4½ × 2½; 3½ × 1½.


I.

الحص الحصين من كلام سود البولساني

AL-HIŞN AL-HASİN MIN KALĀM SAIYID AL-MURSİLĪN.


One fol. is missing from the beginning. Our copy begins:

لَفظ المعصور السامين بدأ فيه النصيحة وخرجته من الحاديث

الصحيحية الم.
For copies see India Office Cat. Nos. 345–47; Paris Cat. Nos. 1169–71; Lithman, Princeton University Library List, p. 79; Cairo Cat. Vol. I., p. 336; Munich Cat. No. 130; Bankipur Cat. p. 171; Hyderabad List, Fann Adi'ya, No. 1; and Rampur List, p. 78.


Foll. 2b–3a contain the names of the works (with their abbreviations) cited in this book. Coloured and gold lines are on each page. Abbreviations are written in red ink throughout the book. Here and there are corrections in the margin. In fol. 101a, the author gives the time and place of its composition, viz. in A.H. 701 at Damascus when it was besieged by Tamarlane. It was composed in order that the author might be saved from the atrocities of Tamerlane by virtue of this work.

Written in fine Nashkh. Dated A.H. 921. Scribe عُمَاد بن جَمَال

MIFTĀH AL-HISN AL-HASĪN

A commentary by ابن الجزاري Ibn al-Jazari on his own work noticed above. See No. 57—I.

Beginning:

يقول الفقيه إلى رحمه الله تعالى محمد بن محمد بن

الجزاري، وفقه الله تعالى لما فيه رشدة الحسن ثقفه ثم علّم وخلى الله عليه

مجد خلافة الأ拜

This commentary was composed in A.H. 831, A.D., 1427, after the lapse of forty years at Shirāz. See Hā́jī Khalīfa, Vol. III., p. 73.

For a copy see Rampur List, p. 117.

Quotations from the text are headed with the word قوله in red ink. Coloured and gold lines are round each page. Fol. 102b has a beautiful 'Unwan. On the last fol. there are names of two previous owners of the book.

Written in minute Nashkh. The colophon runs thus:

كتب العبد الإقلاع عبد بن جمال الأفريدي تاب الله عليه وفقره، وأنا عليه من كتب

في أواصر شعبان المسمى عبد شيخ وعمله جامعا مصلحا مسلما.
No. 58.

foll. 63; lines 8; size 10 1/2 × 6 1/2; 5 1/2 × 3 1/2.

THE SAME.

Another imperfect copy of the work noticed in No. 57—1.

Beginning:

لا الله الا الله عَدّة للقائه اللهم صل علي سيد الفانق محمد وصمد وآله

It ends abruptly on fol. 40b as follows:

إِنَّ الَّذِينَ آمَنُوا وَأَنْبِيَاتُنَا آتٍ عَلَيْهِمْ وَآتٍ عَلَيْهِمْ حَضُبًا

The prayer containing this line comes under the heading, إن الَّذِينَ آمَنُوا وَأَنْبِيَاتُنَا آتٍ عَلَيْهِمْ. See lithographed copy, Lucknow, A.H. 1306, p. 51. Lacunae are numerous. Foll. 41-42 contain نَبَيْت, نماس - أصيل etc. Fol. 43a contains some verses of the Kur'an from the chapter أَلَمْ تَنَفَّذَ أَبَاهُ التَّكْذِيبِ الْأَلِيِّ. Foll. 44-53a contain verses of the Kur'an and some prayers, and foll. 54b-63 some other prayers with a Persian introduction. Foll. 43b, 53b-54a, 59b, 60a, and 61a are blank. Borders are replaced by modern paper. Written in bad Naskh. Not dated. C. 19th century.

No. 59.

foll. 98; lines 23; size 7 1/2 × 4 1/2; 5 × 3.

شرح الحص الصرامي

SHARH AL-HIŠN AL-ḤAŠIN.

Our author should not be confounded with another scholar called Muhammad al-Hanafi. His full name was Muḥammad bin Hamzat al-Hanafi al-'Aintābī. He was the author of a commentary on Tafsīr al-Baidāyī and Glosses on al-Khayālī. He died in A.H. 1111, A.D. 1699. See Silk ad-Durar, Vol. IV, p. 38.

One or two foll. are missing from the beginning of the MS. It begins abruptly as follows:—

انما لَا أُؤْيَهُا انْشَهَاذًا لْذَلِكَ الْجُمُونُ

For other commentaries see Hājī Khalifa, Vol. III., pp. 71–74. The identity of the book has been established by comparing some of the passages of this commentary with the passages of Mulla Hanafi’s commentary found in the margin of al-Ḥiṣn al-Ḥaṣin, lithographed, Najm al-‘Ulūm Press, Lucknow, A.H. 1306. Fol. 238 is blank with the remark مَجِيِبِ الْبَيْضَاء. Some foll. are missing after fol. 30. The three foll. at the beginning are also misplaced. Foll. 18 and 47 as well as the last fol. bear the seal of حَامِدُ الله الْطَّارِئُ dated A.H. 1203. The book is worm-eaten and pasted with thick paper. Passages of the text are sometimes marked with black lines, but not always. The space for writing the word قوله is blank throughout the book. Erroneously named


No. 60.

foll. 99; lines 12; 7½ × 4½; 5½ × 3½.

DALĀ‘IL AL-KHAIRĀT.

A famous book of prayers by أبو عبد الله محمد بن سليمان بن أبي بكر الجوزلي Abū ‘Abdallāh Muḥammad bin Sulaimān bin Abī Bakr al-Jazūlī. He was an eminent Maghrībi saint and was poisoned, from the effect of which he died on the 16th Rabi‘ I, A.H. 870, 7th November A.D. 1465. For details see Ithāf an-Nubalā’, p. 79; and Brockelmann, Gesch. d. Arab. Litter., Vol. II., p. 252.

Beginning:—

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ وَعَلَى اللَّهِ عَلَى سَيْدِنَا مُحَمَّدٍ وَعَلَى أَلِهِ وَصَلْبِهِ وَمَعَمِّدِهِ الْمَجِيدِ الَّذِي هَدَانَا اللَّهُ لِلَّيْلَ وَالْفَصْرِ وَالسَّلَامُ عَلَى مُحَمَّدٍ نَبِيِّ اللَّهِ ﷺ.
Haji Khalifa, Vol. III., p. 235, regarding this work, says:

هذا الكتاب أية من آيات الله في الصلوة على النبي صلى الله عليه
وسلم يواظب بقرائه في الضياف والخاضق، وسما بيادنا الروم

For copies see Berlin Cat. Nos. 3919-20; Br. Mus. Cat. pp. 94-101; Br. Mus. Suppl. Cat. No. 251; India Office Cat. No. 350; Gotha Cat. No. 897; Cambridge Hand List, p. 72; Cairo Cat. Vol. II., pp. 4-8, 235, Vol. VII., p. 339; Munich Cat. No. 172; Vienna Cat. No. 1706; Paris Cat. Nos. 1180-90; Upsal Cat. Nos. 400-1; Rampur List, p. 150; Bankipur Cat. p. 273; and Asiatic Society Cat. p. 33.

Printed, St. Petersburgh, 1842; Cairo, 1287, 1291, 1304, 1305, 1307, 1308. Lithographed, Delhi, 1287; Cawnpur, 1298. For other editions see Ellis, Cat. of the Printed Books, Br. Mus. Vol. II., p. 363.

The headings of foll. 15, 16b, 26b, 36b, 47b, 58b, 71b, and 83b, are very beautifully decorated. There are marginal notes in Persian. On foll. 14b and 15a are beautiful drawings, representing the Ka‘ba and the sacred shrine of the Prophet. All headings are in white ink on gold surface. The word اللهم throughout the book is written in red ink. Each line of the text is separated from the other by a line in gold. Gold and coloured lines are in the margin.


No. 61.

foll. 96; lines 10; size 8 × 5; 6 × 3½.

THE SAME.

Another copy of the book noticed above. Headings of foll. 1b, 15b, 25b, 34b, 44a, 55b, 67a and 78 are decorated. On foll. 13b and 14a are coloured drawings, representing the sacred tomb of the Prophet and the Ka‘ba. Coloured lines are round each page. Each line of writing is separated from the next one by four parallel lines. The words محمد اللهم and are written in red ink. Double coloured and gold lines are round each page.

Written in Naskh. The colophon runs thus:

حروف الكتاب دلائل الطيارات عن يد الضعيف عبد الله بن كرم الله تبارك
الله ذنهرب وسرعاه ي عليه يا رحمي يا رحيم بذاريني بسم وشم الله ديوان

يوم شفيه باثام رسيد سنة 1271 هـ.
No. 62.

foll. 106; lines 9; size 10 × 6½; 7¼ × 4½.

THE SAME.

Another copy of the work noticed above. It has an interlineary Persian translation in red ink. It ends in the middle of fol. 1035. Foll. 1035–106 contain another prayer, which is named as دعاء ختم الدائئل i.e. the prayer which one should read after finishing the Dalā’il al-Khairāt. This prayer begins on fol. 1035:

اللَّهُ أَشْرَحْ بِالصُّلُوْةِ عَلَى النُّبِيِّ عَلَيْهِ الْعَلَمَ عَلَيْهِ وَاللَّهُ مَلِكُ الْعَالَمِينَ

Foll. 1b, 2a, 21b, have 'Unūnas. Borders of foll. 1b, 2a, 21b, 22a, 31b, 32a, 52b; 53a, 62b, 63a, 83b, 84a, 97b, 98a, 105b, and 106a are decorated. Foll. 19b and 20a contain coloured drawings representing the sacred tomb of the Prophet and the Ka’ba. On the borders of several foll. and also on the last fol. the name غوث is written as that of the owner of the book. Double coloured and gold lines are in each page.


Shi’a Prayers.

No. 63.

foll. 54; lines 9; size 6½ × 4½; 4½ × 2½.

كتاب الدعاء

KITĀB AD-DU‘Ā’.


Beginning:

اللَّهُ بِذُكْرِكَ استَفَلَحَ مِنْيَ مِنْ تَأْخُذِكَ وَبِذُكْرِكَ استَفَلَحَ مِنْ تَأْخُذِكَ اللَّهُ

The title-page bears names of previous owners of the MS. Corrections in the book are made in red ink. Vocalized throughout. Gold and coloured lines are round each page.

No 64.

fell. 6; lines 9; size 7 × 3½; 5½ × 2½.

MUNAJAT AMIR AL-MU'MININ.

A prayer in five-lined stanzas, attributed to 'Ali bin Abi Tālib, d. A.H., 40. A.D. 660.

Beginning:

يا سامع الدعاء ويا راعي السماء الابديت

For copies see India Office Cat. No. 371, IV; and Rampur List p. 158.

It has been lithographed together with other prayers in a book called الصحفة العلوية, Bombay, A.H. 1305.

The 5th line of each stanza is written in bold characters. The first page has a beautiful 'Unwān. It has minute decorative paintings of nature in gold. The name of the copyist is written as لا فوقد المستعصي by forgery. The title page has the seal of أحمد شاه بادشاه غازي.

Written in beautiful Naskh. Not dated. C. 18th century.

No. 65.

fell. 141; lines 12; size 8½ × 4½; 6 × 2½.

AŠ-SAḤIFAT AL-KĀMILA.


Beginning:

حذفنا السيد الجليل نجم الدين بناء الشرف أبو الحسن معتمد بن العسنين
ابن أحمد بن علي بن محمد بن عمر بن يحيى العلوي العصيسي

........
Scholars differ as regards the name of the transmitter of this book to posterity. Some say that 'Umair bin al-Mutawakkil bin Hārūn al-Rashīd was the narrator of this book while others think that 'Umair's father al-Mutawakkil bin Hārūn narrated it. For a full discussion, see Muntaha’ī Makāl, p. 251. See also Tūsī’s al-Fihrist, p. 262, and Kashī al-Hujub, p. 367. This work is also designated as-Sahifat as-Sajjadiyya, because as-Sajjad was one of the names of the said Imām.

With regard to the source, origin and number of prayers which the book contains, see India Office Cat. No. 334. There is a supplement or الملخصات which begins on fol. 1266 and is divided into two parts. The first part contains seven general prayers. The second part contains seven other prayers for each day of the week.

For copies see Berlin Cat. No. 3769; India Office Cat. No. 334; Paris Cat. Nos. 1174–75; Cairo Cat. Vol. II, p. 219; Br. Mus. Suppl. No. 247; Rampur List, p. 154; Hyderabad List, Fann ad’iya, No. 13; and Bankipur Cat. pp. 455, 458.


The first two foll. are splendidly gilded with a beautiful ‘Uṣūns at the beginning. The headings of all the prayers are also gilded. Vowel-points are to be found throughout. On foll. 8–9, a list of prayers is given. One prayer of the supplement, named ذكر آل محمد عليه السلام has been omitted by mistake in the body of the book and consequently it has been copied in the margin of fol. 129α. An interlinear Persian translation is written in red ink. It is noted in the margin of fol. 139α that the Persian translation was completed in A.H. 1101. Many useful notes in Persian are also in the margin. Gold and coloured lines are round each page. Two foll. are also added at the end of the MS. which contain some more prayers, written in a different hand, but not with so much care and labour as the work itself. One fol. is added at the beginning which also contains two prayers.

Written in fine Naskh. Dated A.H. 1094.
No. 66.

foll. 137; lines 13; size 8½ × 4½; 6 × 3.

THE SAME.

Another copy of the preceding work. It begins and ends as the above one. It is a very beautiful and elegant copy. The heading of the first fol. is decorated. The heading of each prayer is written in white ink on a gold surface. In foll. 1, 2, 7, and 8 the words مِنُونَة and دعاء are in gold ink. Prayers are written on coloured paper. The first, seventh, and thirteenth lines are written in bold characters between gold lines in each page. Vowel-points are throughout.


Scribe خواجه محمد شريف هوري.

No. 67.

foll. 176; lines 11; size 4½ × 2½; 3½ × 1½.

THE SAME.

Another copy of the previous book. It begins and ends as the two previous MSS. The first two pages are ornamented with a beautiful 'Unwán at the beginning. Gold and coloured lines are round each page. Headings of the prayers are in red ink. Slightly worm-eaten. Vocalised throughout.

Written in Naskh. The colophon runs thus:

كتاب السعد محمد قاسم بن محمد حسين بقليم شهر ربيع الثاني

سنة ۱۰۲6

No. 68.

foll. 103; lines 14; size 6 × 3½; 3½ × 2.

THE SAME.

*Another, but imperfect, copy of the same. It begins abruptly with the heading of the second prayer as follows:

وكان من دعاءه على السلام بعد هذا التحميد الصلة على رسول الله صلى

الله عليه وسلم والحمد لله الذي من علمنا بمحمد ونبيه الخ

Fol. 87a contains a note on the utility of the prayer called دعاءه في تمجيد الله.
Margins of foll. 88a, 98a and 100b contain three prayers. Foll. 100b–102 contain a poem with the following heading:

من كلام أمير المؤمنين ويعسوب الدين إسد الله الغالب علي بن أبي طالب عليه السلام في المقلجان.

The first couplet of the poem is:

لك الصمد إذا الجود والمعجزة العلي
تبادرت تعزى من تشاد وتعن

The poem altogether contains 27 lines and is given on p. 120 of the Şahifa ‘Alaviya, lithographed, Bombay, A.H. 1305.

For copies of the poem see Berlin Cat. No. 3900, and Rampur List p. 158.

Fol. 103 contains another prayer with the heading: اعتظم دعاء الصباح.

Headings of prayers are in gold ink. There are marks of pause in gold or red ink. Gold rules and coloured margins throughout. The margins bear corrections. Foll. 2, 5, 10, 13, 17, 22, 26, 29, 42, 45, 49, 54, 58, 61, 64, 71, 74, 77, 82, 85, 88 and 95 are of coloured paper. All the folios of the book are sprinkled with gold. Vowel-points throughout. Fol. 103b has been pasted over with different paper, and hence the name of the copyist and date of transcription cannot be ascertained.

Written in very fine Nashib. C. 16th century.

No. 69.

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

أدييه أيام سبعة

AD’IYA AIYAM SAB’A.

A treatise containing seven prayers, each of which is fixed for a special day of the week. These seven prayers have been copied from the 2nd part of the supplement of as-Şahīfat al-Kāmila (see No. 65) by al-Imam Zain al-‘Abidin d. A.H. 94, A.D. 712. See No. 65.

The prayer for Sunday begins as follows:

fol. 2a. 

For Monday:

fol. 3a.

For Tuesday:

fol. 5a.
For Wednesday:
fol. 6b.
الحمد لله الذي جعل الليل ليلًا والجمام وميذان الليل

For Thursday:
fol. 8a.
الحمد لله الذي أذهب الليل مظلمًا بقدر سماه

For Friday:
fol. 9b.
الحمد لله الذي ألهم قدام الإنشاء والإحياء للغ

For Saturday:
fol. 11a.
بسم الله كلمة المقصصين ومثلة المنصورين لله

On the last fol. there is another prayer for دفع ربا (driving off cholera). Double gold rules are in the margin. Vowel-points throughout. The heading of each prayer is gilded. Slightly worm-eaten. Fol. 9 should come before fol. 8, fol. 11 after fol. 8. Some foll. are missing after fol. 7.


No. 70.
fol. 193; lines 17; size 8¼ × 5½; 6¾ × 3½.

شرح الصيغة الكاملة

SHARḤ AS-SAHĪFAT AL-KĀMILA.

A commentary on al-Imām Zain al-‘Abidin’s work on prayers called as-Sahifat al-Kāmila (see No. 65), by Muhammad ‘Abd al-Mu‘min Muhammad Bākir bin Muhammad al-Husaini ad-Damād. He was a native of Astrābād but settled at Isphahan. He studied at Mashhad and became a great scholar in all branches of philosophy and theology. He received the surname of Dāmād from his father who was the Dāmād or son-in-law of the famous mujṭahid ‘Ali bin ‘Abd al-‘Āli, and was known as Dāmād. Our author is consequently well-known as Saiyid Bākir Dāmād. He died at Najaf in A.H. 1040, A.D. 1630 or A.H. 1041, A.D. 1631. For his life see Nujūm as-Samā‘ p. 46; Shudhūr al-Ikān, Vol. II., fol. 63; and Rieu, Persian Cat., Vol. II., p. 825.

Beginning:

الحمد لله الذي جعل لوح الأمر، الخلق صحيحة كتبته، وكلماته

رحب فأثار الطلاق إلى غفي النيّة، عبد الصنبل الدليل محمد بن محمد

يدعي بقتراش داماد الصنفي الم.
Passages of the original text are written in red ink. Foll. 176 to 182a (middle) contain the or supplement of as-Sāḥifat al-Kāmilā. One prayer called دعاء في الفذال الله عزوجل which in other copies occurs after the prayer named دعاء في تمجيد الله عزوجل has been omitted in this MS. From the middle of fol. 182a to the middle of fol. 190b are written fifteen other prayers. The remaining foll. up to the end of the MS. contain four different prayers named حَرَز. All prayers have vowel-points, and also the commentary up to foll. 5. Foll. 139b and 142a contain big lacunae. The title page bears an undecipherable seal with the date A.H. 1239. Much injured by insects.

Written in good Nas̱hī. Not dated. C. 18th century.

No. 71.

foll. 47; lines 19; size 9 × 5; 6 × 2\textfrac{1}{2}.

THE SAME.

Another incomplete copy of the above commentary. It begins as the previous copy, and ends with the commentary on the thirty-eighth prayer called دعاء في الانتصار. The concluding words are:

فيتوبهم انه قوله عليه السلام صلى الله عليه في مصبوب على كلما أهل اللغة

و الله يبدي من يشار إلى مرايا مستحيط.

Only a few words of the text, which are occasionally marked with red lines over them, are quoted in this copy with the word تَوَلَّى in red ink. Seals of Sulaimān Jah, Amjād ‘Ali and Wājid ‘Ali of Lucknow are on the title page and last fol. Slightly worm-eaten.

Written in Nas̱hī. Not dated. C. 18th century.

No. 72.

foll. 502; lines 25; size 8\textfrac{1}{2} × 4\textfrac{1}{2}; 6\textfrac{1}{2} × 2\textfrac{1}{2}.

رَياض السالكين في شرح صحيح سيد العبادين

RIYĀD AS-SĀLIKIN FĪ SHARH ŠAḤIFAT SAIYID AL-‘ĀBIDĪN.

A commentary on al-Imām Zain al-‘Abidīn’s famous work on prayers called as-Šāhīfat al-Kāmilā (see No. 65) by صدر الدين علي بن
Sadr ad-Din 'Ali bin Ahmad bin Muhammad Mašūm al-Husaini ash-Shirāzī, known as as-Sayyid 'Ali Khān al-Madani. He was born on the 15th Jumāda I, A.H. 1052 (A.D. 1642) in Madīna. He received his early education from the learned men of Mecca and Madīna. In A.H. 1066, A.D. 1655, he left Mecca for Golconda, the Deccan (India) to meet his father, who having married the daughter of 'Abdallāh Kūṭūb Shāh (A.H. 1020–1083, A.D. 1611–1672), the ruler of the Deccan, had settled there at that time. He arrived at Golconda on Friday the 22nd, Rabī' I, A.H. 1068, A.D. 1657. After the death of Kūṭūb Shāh, when Sulṭān Abāl Hasan (A.H. 1085–1098, A.D. 1672–1687) succeeded him, the family of as-Sayyid 'Ali Khān was maltreated by the new Sulṭān. Accordingly he fled to Aurangzīb (A.H. 1069–1118, A.D. 1659–1707) who was then engaged in the conquest of the Deccan and was then at Burhānpūr. Aurangzīb received him with honour and conferred upon him the mansūb (i.e. rank) of the command of 1,500 men. When Aurangzīb proceeded to Aurangābād, he was accompanied by as-Sayyid 'Ali Khān, and the latter was left in charge of the place when Aurangzīb went to Ahmadnagar. Subsequently Aurangzīb placed him in charge of the famous Fort of Berar, named Mahūr, and he was made dīwān of Burhānpūr thereafter. After some time he took leave of Aurangzīb and proceeded with his whole family on pilgrimage to Mecca and Madīna, whence he also proceeded on a visit to the holy places of Baḥdād, Karbalā', Najaf, Tūs, etc. Afterwards he went to Ispāhān, and met Sulṭān Husain Ṣafavī (A.H. 1105–1135, A.D. 1694–1722), but as he felt that he was not duly received and respected by the Sulṭān he went to Shīrāz, where he passed the remainder of his life in teaching pupils as a professor of the Madrasa Manṣūriyya. He died in A.H. 1117, A.D. 1705, or A.H. 1120, A.D. 1708, and not in A.H. 1104, A.D. 1692; as given by Brockelmann, Vol. II., p. 421, as the present work, according to Kashīf al-Ḥujub, p. 300, was completed in A.H. 1106, A.D. 1694. He is the author of many works. Some of them are Ansār ar-Raḥīm fi Ansār al-Bāṭī (a work on Arabic rhetoric, composed in A.H. 1095), Sulḫat al-‘Aṣr al-‘Aṣr (a literary history of his contemporary writers), Shārk al-Irshād (a commentary on ad-Dawlatābādī’s work on syntax called al-Irshād), Thirāz al-Lughah (dictionary of Arabic), Kitāb Ahwāl as-Shābā wa‘Tāhīn wa‘Ulamā (a biographical work about the Companions of the Prophet, Followers of those Companions and ‘Ulamā’). See Amīl al-Āmil, p. 51; Rawdāl al-Jannāt, p. 421. Shudhūr-al-Ikhyān, Vol. I., fol. 402; Subḥat al-Marjān, p. 85, and Nujūm as-Samā‘, p. 176.

Beginning:
This is a very extensive commentary in fifty-four parts, each called a رَوْذَة. Each has a new preface. Our copy only contains the commentary on twenty-six رَوْذَات. The 7th and 8th Rawdas have been included in the sixth Rawda, and likewise the 17th Rawda in the 18th Rawda without any separate preface. Most of the Rawdas bear the date of their composition at the end.

Lithographed at Teheran, A.H. 1271.

Passages of the original text are in red ink. The first two pages are illuminated with an 'Unsān at the beginning. Gold and coloured lines are in the margin. The inner edges of the pages have been supplied with a different kind of paper, and likewise the outer edge of foll. 481–502. Marginal notes are occasional. Each Rawda has a colophon. From the colophon of the commentary on the preface, fol. 49a, it appears that this portion was written by order of the author. It runs thus:

تم على يد كتابه أحمد باهر مولى إمام الله له الفعلة التامة

The earlier portion (foll. 1–295) of this copy is very correct. It bears corrections and signature of the commentator who revised it himself in A.H. 1098 as the following note on fol. 49a indicates:

بلغ قرة و إكرام بسم الله تعالى وكتب مولده علي بن أحمد الصقلي

عن الله علما و ذلك لخمس عشرة خلوا من ذي الفعدة العجام سنة 1098

والله الحمد

On fol. 295 the following remark, probably, in the handwriting of the author is found:

ينقلو في المعاجد الثاني شرح دعائه عليه السلام إذا استقل من ذونه أو تضرع في طلب الغفر من عونه و هو الدعاء السادس عشر من الصحيفة الكاملة لسيد العابدين صلى الله عليه

From the colophon of the 26th Rawda, fol. 502b, it appears that it was composed in A.H. 1101.
Written in two different hands of Naskh. The earlier portion was copied by محمد بن النشير محمد بن عبد السلام and on fol. 168a the date of transcription is given A.H. 1098. The latter portion is not dated. C. 17th Century.

No. 73.

foll. 309; lines 16-20; size 8×6; 5½×4.

مصباح المنهاج الكبير

Miṣbāḥ al-Muṭahājżid al-Kabīr.

A collection of prayers by أبو جعفر محمد بن الحسن بن علي الطبري Abū Jaʿfar Muhammad bin al-Ḥasan bin ʿAli at-Ṭūsī, died, A.H. 458, A.D. 1065; or A.H. 460, A.D. 1067. See No. 52.

Beginning:

الحمد لله ولى الصدر مسئوله........ ساثر ليدكم الله أن أجمع عبادات السنة ما يذكر مذببا وملا يذكر واضيف إليها الدعاء المختارة عند كل عبادة على وجه الاختصار دون التنويع الغ

The author has abridged this book in a concise form and named it مصباح المنهاج الصغير. See Kāshf al-Ḥujub, p. 528.

For copies see Berlin Cat. No. 3513; and Asiatic Society Cat. p. 36; also see India Office Cat. No. 371-XI.

Our MS. is divided into two volumes bound together. The first vol. ends on foll. 175b, and the second vol. begins on foll. 176 as follows:

دعاء ليلة السبت مرورى علیي بن أبي طالب عليه السلام تعلم منه جبرئيل حيث رأى الع

Foll. 1-2, 98-115, 170-176, 202-209 and 304-309 have been recently replaced. The rest of the foll. are in two old hands. From the beginning up to foll. 224a, with the exception of foll. recently added, it is in one hand, and the rest with the same exceptions is in another. Foll. 225-303 are much injured by insects. Marginal corrections are numerous.

Written in Naskh. The colophon runs thus:

قد نفر هذا الكتاب بعون الله الملك الوهاب على يد عبد الشهيف عامر محمد بن الشيخ عبد الحكيم بن الشيخ محمد صادق في يوم السبت الثاني
No. 74.

foll. 307; lines 21; size $11\frac{1}{2} \times 7\frac{1}{2}$; $8 \times 4\frac{1}{2}$.

THE SAME.

Another copy of the work noticed above. It begins in the same way as the other. A few lines are missing from the end. Headings are in red letters. Foll. 303-304 are pasted over at the bottom with thick paper, and consequently the last lines of those foll. cannot be read. Foll. 295-307 are somewhat soiled on account of damp. Double coloured lines are round each page. A list of contents has been added in a different hand at the beginning. Among other seals and signatures, we notice the seal of Muhammad Shâh.


No. 75.

foll. 524; lines 21; size $8\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 3$.

الإقبال بصلال الاعمال
AL-IKBAL BI ŠALIH AL-A'MAL.

A book of pious rites and prayers for individual days throughout the year by Abûl Kâsim Radî ad-Dîn 'Ali bin Mûsâ bin Ja'far bin Muhammad bin Tâ'ús al-'Alavi al-Hasâni. He was born on Thursday, 15th Mu'arram, A.H. 589 (A.D. 1193), remained for about fifteen years in Baghdad, and then went to Hilla, and from there to Mashhad, after which he returned to Baghdad. He is the author of many books. He died on Monday, 5th Dhul Ka'ada A.H. 664 (A.D. 1265). See Aml al-Āmil, p. 55; Rawdât al-Jannât, p. 392; and Shudhûr al-'Ikyân, vol. I., fol. 513.

Beginning:

بِإِنَّمَا أَمْرَ الَّذِي هَلِيَا بِهِ مَلِی مَنْ قَدِرَةٍ وَأَثْنَىٰ عَلَیْهِ بَلَسَان

The author, in this book, has given prayers and ceremonies of the adab, each of which is to be uttered and observed on one parti-
cular day of the year only and not more than once in a year. The colophon indicates that at first the author divided the book into two parts. The first part contained the religious observances for the months of Dhûl K'ada and Dhûl Hijja, and the second part included the ceremonies from the month of Muḥarram up to the month of Shabān. Subsequently the author changed the order. In the first part (foll. 1-355) he wrote the observances for Muḥarram till Ramadān, and in the second part (fol. 356-524) from Shawwāl up to the end of Dhûl Hijja. See Kashf al-Hujub, p. 55.

A list of all the chapters is given on foll. 2b-8a. The ink of the first page is much faded. Fol. 156 and a portion of fol. 356a are blank. The first two pages are decorated with a beautiful 'Uṣūnā at the beginning; gold-ruled margins are to be found throughout. Headings are in gold letters. Prayers are vocalised. The name of the book as given on the title page, viz. كتاب الإقبال ابن مظهر العلي، is erroneous. Names of different owners are found on the title page. The title page and the last page bear, among other seals, the seal of احمد شاه غازي. Foll. 355 and 524 indicate that the MS. was compared by مولانا المريخو محمد باقر المحسسي.

Written in beautiful Naskh on gold-sprinkled paper. The colophon runs thus:—

قد وقع النافع في كتابة هذه النسخة المباركة في يوم حادي عشر محرم شهر شعبان المبارك سنة 1300 على يد اثنين العباد الى الله تعالى، وحوجوم إلى عفوريه كتب علي الكاظمي.

No. 76.

foll. 191; lines 21; size 12½ × 7; 9 × 4½.

THE SAME.

Another but imperfect copy of the previous book. After quoting three lines from the beginning of the preface and after leaving a blank space, it begins abruptly on foll. 2a as follows:—

الملاكية وبيثحري ونهى بعضهما بعضا لما يعطى الله هذه الامة إذا انظرنا الف.

This vol. deals only with the observances of the month of Ramadān. As the month of Ramadān is considered very sacred by Muḥammadans, some one probably made this copy for his personal use. The first two pages are illuminated. It has a
beautiful 'Unsān at the beginning. Prayers are vocalized. The MS. is somewhat stained with damp. Marginal notes are occasional. The inner edge of the pages is pasted over with thick paper. Headings of chapters are in red ink. On the title page the book is erroneously named بُنَاد اَلْإِلَهِيَّ شَيْعُ الطَّالِقَنِهِ


No. 77.

foll. 388; lines 15; size 7½ × 4½; 6 × 3½.

مَعِجَةُ الدَّعَوَاتِ وَمُنْفِقِ العَفَائِاتِ

MUHAJJ AD-DA‘WĀT WA MANHAJ AL-‘INAYAT.

A book of prayers by ابِي القاسم زُهَيْرِيُّ الدَّيْنِيُّ عُلُوّيُّ بِنَ مُوسَى بْنُ جعفر بْنُ محمد بن طَارِقُ الْعَلْوِيُّ الصُّحِيْفِيِّ Abūl Kāsim Raḍī ad-Dīn ‘Alī bin Mūsā bin Ja‘far bin Muḥammad bin Ta‘ūs al-‘Alawī al-Hasanī, died, A.H. 664, A.D. 1265. See for his life No. 75.

Beginning:—

العمَّدَ الَّذِي ابْتَدَأَ بِالْحَصَنٍ وَدَعَاءَ إِلَى مَعْرُوفِهِ بِلَسَانِ ذَلِكَ

البرَّهَانُ النَّغَمٌ

In this work the author has collected all those prayers which are attributed to the Prophet and to the Imāms. Before each prayer, the name of the person, from whom that prayer emanated, is mentioned. See Kashf al-Hujub, p. 572. Ḥājī Khalifa, Vol. VI., p. 273, names this work as مَعِجَةُ الدَّعَوَاتِ وَمُنْفِقِ العَفَائِاتِ.

All headings are in red ink. Double coloured margins are on the border with a beautiful 'Unsān on the first page. On the margin there are various corrections, and occasionally some notes in Persian. From the colophon, it appears that the author completed this book on Friday, the 7th Jumādā I, A.H. 662, and that he died on Monday, the 5th Dhū’l Ka‘āda, A.H. 664. The book is erroneously named on the title-page مَعِجَةُ الدَّعَوَاتِ لِلشَّيْخِ الْبَهَائِيِّ.

A lacuna occurs on fol. 19a.

Two fol. are added at the end, which also contain some prayers in a different hand.

Written in beautiful Naskh. The colophon runs thus:—

حرَاءُ اَلْمَعْفَفِ عِبَادَ اللهِ الْعَلَمِيُّ بْنُ مَحْمُوَدٍ بْنُ نَافِيَةُ تَمْمَهَا فِي أَخْرَجَ

ربِيعِ الْرَّوْلِ مِنَ الْشَّهْرِينِ بَعْدَ مَوْلَايَةِ الرَّفِّ مِنَ الْهَجَرَةِ.
No. 78.

A collection of different prayers.

I.

A chapter of the Qur'an called al-Kahaf.

II.

A prayer ascribed to al-Imam Zain al-'Abidin, died, A.H. 94, A.D. 712 (see for his life No. 65).

Beginning:

أتباع باخص مقاتلك وعز جلافك وجامع اسمائك الام

III.

Another prayer by an unknown author.

Beginning:

الله على الذي الهمي العزيز الراشدي الكريم المثلي المدني

The heading, in Persian, is in a modern hand. The name given to it is probably due to the fact that it contains the names of the twelve Imams.

For copies see India Office Cat. No. 371, XVII; and Munich Cat. No. 187.

IV.

A prayer by Ahmad bin Jashan 'Alaviyat al-Irshâni. An-Najjâshi (died, A.H. 405, A.D. 1014), in his work Kitâb ar-Rijâl, p. 64, has mentioned the author and this book, and has named it al-I'tikâd. See also Kashf al-Hujub, p. 214.
Beginning:—

V.

A prayer which ought be recited in the morning and evening by al-Imām Zain al-Ābidin. See No. 65, fol. 19a.

Beginning:—

VI.

A prayer by al-Imām Zain al-Ābidin for recitation at the time of seeing a new moon. See No. 65, fol. 85a.

Beginning:—

We find also this prayer on p. 157 of as-Ṣaḥifat al-ʿAlaviya lithographed, Bombay, A.H. 1305.

Foll. 1 and 6 are recently replaced. Gold and coloured lines are on each page with a beautiful 'Umnān on fol. 15b. Marks of pause are in gold. The title page contains some of the names of God.

Written in Naskh. The colophon runs thus:—

No. 79.

foll. 47; lines 11; size 6½ × 4½; 5½ × 2½.

KITĀB AL-AD-DĪYA.

A treatise containing five different prayers.

foll. 1-24a.

I.

Dūʿāʾ AL-JAWSHAN AL-KABĪR.

Beginning:

For copies see Berlin Cat. No. 3649; Munich Cat. No. 191; India Office Cat. No. 371, III; and Rampur List, p. 144.

We notice this prayer in al-Ṣahifat al-Ḫusainiyya, pp. 154–182, lithographed in Bombay without any date and in Lucknow with a Persian interlinear translation, A.H. 1288.

foll. 24a–35a.

II.

DUʻĀ’ AL-JAWSHAN AŠ-SAGHĪR.


Beginning:

For other particulars see India Office Cat. No. 371, III.

foll. 35a–39.

III.

DUʻĀ’ AS-SAMĀT.

Another prayer.

Beginning:

For copies see India Office Cat. No. 371, III; and Rampur List, p. 144.

Lithographed, Lucknow, A.H. 1871. For other editions see Ellis, Cat. Vol. II., p. 489.

foll. 40–46a.

IV.

A PRAYER.

Another prayer but without any title.
Beginning:
الله عليه وسلم ورث وبارك على النبي ﷺ الصديق العزيز المخلصي الفرشي
• المكية المدنية الغة

This prayer is identical with the prayer noticed under the heading دعاء درارة أمام. See No. 78, III.

foll. 46b-47a. V.

دعاء المعرج
DU'Ā' AL-MI'RĀJ.

Another prayer with the above title.
Beginning:
الله أنتي عبادي يا من أقره بالعبودية كل معبون اله

Six lines are written in Persian before the prayer commences, in which it is stated that the Prophet had taught this prayer to 'Ali bin Abī Ṭālib, d. A.H. 40, A.D. 660, and that its advantages are numerous.

foll. 47a-47b. VI.

دعاء تضاء الحواشي
DU'Ā' KADĀ' AL-HAWĀ'IJ.

Another prayer with the above title.
Beginning:
يا سلام المؤمن المحسن البحر الجبار اللغ

This prayer was taught to 'Ali bin Abī Ṭālib by the Prophet and came from the former to Salmān al-Fārisī, d. A.H. 33, A.D. 653.

On the lower margin of fol. 47, a short prayer is written with the following remark:

نقل من خط الشيخ البكم ... يباه الله والدي محمد النعيمي ...
• معمود للذين الأمراض والرجوع يرطب على العضد إليه الله

Gold and coloured lines are round each page. The first fol. has a beautiful 'Unwān. Here and there are corrections in the margin. Slightly worm-eaten. On foll. 17-24, the upper edge of the pages is partially supplied with different paper, and wholly so from fol. 25 up to end of the MS.

No. 80.

foll. 32; lines 11–14; size 8½ × 5½; 5½ × 2½.

كتاب الإدیة

KITAB AL-AD'IA.

A collection of prayers.
Fol. 1b contains a few verses of the Kur'ān.

foll. 2–6a.

I.

A prayer without any name.

Beginning:

سبحان الله العظيم و بصادة بصحة من الله ما أتفرع الله

Marks of pause are in gold. Foll. 2, 3a, 4a, and 6a have gold lines.

foll. 6–11a.

II.

Another Prayer.

Beginning:

الحمد لله الذي لا إله إلا هو الملك الحكيم الحكيم القديم النور

In the margin of fol. 11a this prayer has been named دعاء سم الليل. In Persian in a different hand some one has written the manner of its recitation. Foll. 10–15 are coloured paper. See India Office Cat. No. 372, II.

foll. 11–12.

III.

Another Prayer.

Beginning:

ي السلام المؤمن المبكي الوزير الجبار المتكثر الطاهر المظهر للم

It is also on coloured paper. See No. 79, VI.

foll. 12b–15a.

IV.

Another Prayer.

Beginning:

رب من ذا الذي دعاك فلم تجد و من ذا الذي سالك فلم تجد

For a copy see India Office Cat. No. 371, VII.

It is written on coloured paper. Fol. 15b is blank. Fol. 16a contains a few verses of the Kur'ān between golden embroidery.
with a beautiful 'Unsūn. Fol. 17b also contains two verses from the Kur'ān and the rest is blank.

foll. 18-20a.  

V.  

Another Prayer.  

Beginning:—  

•  

Fol. 20b contains a prayer with the following remark below it:  

دعای نور بری دفع تب  

foll. 21-23.  

VI.  

دعاء الجوسی الکبر  

DU'Ā' AL-JA'WSHAN AL-KABİR.  

A prayer by Zain al-'Ābidin, d. A.H. 94, A.D. 712. See for his life No. 65, and for this prayer No. 79, I.  

Beginning:—  

•  

It is an incomplete copy. There is a blank space from the middle of foll. 23a to foll. 29a. Foll. 29b-30a contain a short prayer against pain in the eyes, with the history of the origin of this prayer in red ink. Fol. 30b is blank. Fol. 31a, again, contains another short prayer for removing the influence of charms together with an account of the origin of this prayer written in red ink. Fol. 31b is blank. Fol. 32 contains another prayer to undo the influence of incantations. All the prayers are vocalised. Written in Nashkh. Not dated. C. 19th century.

No. 81.  

foll. 415; lines 8; 8½ × 5; 6½ × 3½.  

كتاب الإدعية  

KITĀB AL-AD'ĪYA.  

A book containing a collection of prayers.  

Foll. 1-73 contain the following sūras of the Kur'ān:—  

(1) سورة يس foll. 1-10.  

(2) سورة الرحمٍ foll. 10b-15.  

(3) سورة الصافات foll. 15b-26.  

(4) سورة الدخان foll. 27-30a.  

(5) سورة الجمعة foll. 30a-33a.  

(6) سورة المفاتيح foll. 33b-35b.
From fol. 73b, the several prayers begin as follows:

I.

DU‘Ā’ ŠABĀḤ.


Beginning:

اللهم يا مس دلوا لسنا الصباح بنطق تبلجه الله

For copy see India Office Cat. No. 371, IV.

In the margin of foll. 73b and 74a remarks are quoted in Persian on the utility of this prayer, from Muḥammad Bākīr bin Muhammad Mu‘min al-Khurāsānī’s work called Mafātīḥ an-Najāt.

II.

TAA‘KĪBĀT.

A collection of several prayers. The first prayer begins as follows:

الحمد لله الذي خلق السماوات والجذور والظلال والذور المغطاة

These prayers are taken from Sādiq bin Ahmad’s prayer-book called an-Nukḥba. In the margin of the MS. the use and merits of most of these prayers are written.

III.

Another prayer.

Beginning:

سبحان الله و الحمد لله ولا علی إلا الله الجم

This prayer is taken from the prayer book of Muḥammad Bākīr bin Muḥammad Taḳī al-Majliṣī (d. A.H. 1110, A.H. 1698), named Mīkbās al-Maṣābih.
foll. 166b–183.

IV.

دعاء كميل

DU‘Ā’ KUMAIL.

Another prayer.
It begins on fol. 166b as follows:—

اللهم إني أسألك برحمتك الذي سعت كل شيء

It has a Persian preface beginning on fol. 166b:—

ولأني دعاء جامع كامل است ومن تم ين جميع مطالب دنيا وآخر

هست اللهم

It has also an interlinear Persian translation. Lithographed, Lucknow, A.H. 1238. See also Ellis, Cat. Vol. II., p. 489.

fol. 184a.

V.

دعاء خواب بن ديين

Another prayer for escaping evil dreams.
Beginning:—

وعود بما عادت به ملائكة الأله المقربون اللهم

Foll. 184a–184b are on متاع. Foll. 185–188 contain some other prayers with a Persian preface.

fol. 188b–266.

VI.

This portion contains the following prayers, attributed to al-Imám Zain al-Abidin. See No. 65:—


دعاء عليه السلام إذا نظرالى البلاط

" 191–196.

في رداع كيد الإعداء " " " "

196b–198.

" إذا عرفت لله مهمة " " " 

198b–209.

" في مقام الحقوق " " " "

209b–218.

" في ذكر التوبة وطلبها " " " "

218b–222.

" في طلب الحواس " " " "

222b–223.

" في الاستغارة " " " "

223b–228.

" عند الشدة والجحد " " " "

" في اشتكال إلى طلب المغفرة " " " "

228b–230b.

" من الله جال جلاله " " " "
All these prayers are found in the work called الصحيفة السجاديه. See No. 65. The headings of prayers are mostly written in red ink on gold ground. Vocalised through out with an interlinear Persian translation in red ink.

Another Prayer.

It begins on fol. 268a as follows:

This prayer has a Persian preface, and is named in the heading در ببان اعمال شب ندر. It has also an interlinear Persian translation written in red ink.

A prayer attributed to al-Imam Zain al-Abidin, d. A.H. 94, A.D. 712. See for his life No. 65, and for the prayer No. 79, I.

Beginning:

A prayer attributed to al-Imam Musa al-Kazim, d. A.H. 183, A.D. 799. See for his life and the prayer No. 79, II.
Beginning:

- أخيكم من عدو انتقم على سيف عداوته الغل

foll. 331b-333a.  
X.  
Another prayer.

This prayer is without a title.

Beginning:

- استغفر الله زمي ر أتوب إليه

This prayer is to be recited on the 19th night of a month. It has also an interlinear Persian translation in red ink. At the end of this prayer, the manner of its recitation is indicated in Persian.

foll. 333b-375.  
XI.  
دعاء سحور

Two prayers for removing the effect of enchantment.

The first prayer begins:

- اللهم إني أسألك من بابك الغلا

The second prayer begins on fol. 338a as follows:

- آمي ل تودني بعتمناك الغلا

It has a Persian preface and an interlinear Persian translation in red ink. Though from the title it would seem as if these foll. contain one prayer, yet there are two prayers as mentioned above.

foll. 375b-384.  
XII.  
زيارة حضرت امير الموميين روز عاقورة

A prayer which should be recited on the 10th Muḥarram at the time of visiting the tomb of 'Ali bin Abī Talib.

Beginning:

- السلام عليك يا رسول الله السلام عليك يا صفوة الله الغلا

It has a Persian interlinear translation in red ink. The heading is in Persian.

foll. 384b-410b  
XIII.  
زيارة حضرت امام حسین

A prayer to be recited when visiting Imām Ḥusain’s shrine.
Beginning:

السلام عليكم يا أبا عبد الله السلام عليكم يا أبي رسول الله الملا

It has a Persian interlinear translation in red ink. The mode of its recitation has been written in Persian.

foll. 410b–415.

XIV.

زيارة آخر زين ماضية

Another prayer which should be recited on the 10th day of Muharram.

Beginning:

السلام عليكم يا وارث أدم صفوة الله الملا

There is a Persian interlinear translation in red ink. It has also a Persian preface. Foll. 1a and 2a are splendidly decorated. A list of contents has been added in the beginning. Double coloured lines are in the margin.


No. 82.

foll. 118; lines 8–13; size 6 × 4; 4½ × 2.

كتاب الادعية

KITĀB AL-AD′IYA.

A collection of various prayers.

Foll. 1–7a Contain a Persian treatise, named at the beginning رسالة لإمت وجوديه, attributed to Farid ad-Din Mas′ūd surnamed Ganjshakar. He was a disciple and Khalifa of ūṭb ad-Din Bakhtiyār, settled at Ajwadhan, now known as Pákpatan in the province of Multān, and died in A.H. 664, A.D. 1265. See Safinat al-awliyā', p. 96; Journal Asiatic Society, Vol. V., p. 635; Thornton's Indian Gazetteer under Pāk Puttan; and Rieu, Persian Cat. Br. Mus. Vol. I., p. 41b.

Beginning:

رساله إمت وجوديه من كلام حضرت سيد فريد شكرک‌خان قدس الله اسمه

At the end of fol. 7a it has been named رساله دم و قدم از حضرت شيم فريد شكرک‌خان. Fol. 7b is blank. Foll. 8–13 contain an incom-
plete treatise on sexual intercourse, and at the end there are some prescriptions for إمساك، increasing the sexual power. From fol. 14α different Arabic treatises commence as follows:

foll. 14–17. I.

دعاء مجمع

A morning prayer.

Beginning:

الله يأولج الوجود ويأولج الطير والجود الم نفع

The whole prayer is vocalised. Fol. 18α contains two Persian notes with the title (a) طريق ختم حضرت (b) ختم حضرت بیبر دستگیر خواجه حبيب الله ذوشهربی قدس الله تعالى سره

foll. 18b–42. II.

A collection of prayers without any name.

Beginning:

استغفر لله العظيم الذي لا إله إلا هو الحسبي القوي اللع

It has a Persian interlinear translation. The words الله - الصلاوة - ﻪم - لا إله إلا هو - and are written in red ink throughout the book. Fol. 42b contains another short prayer. Fol. 43 contains a prayer with the remark دعاء حضرت عائض كه هو روز مي خواند بعد هر نار. Fol. 44–46α contain another prayer with the following heading مناجات بعد ابزار نصبه. Fol. 46α has another prayer with instructions in Persian. Fol. 47 has a diagram with the remark طريق معرفة رجال الغيب. Fol. 48 has دعاء رجال الغيب with instructions in Persian. Fol. 49α contains دعاء قنوت.

foll. 49b–56. III.

دعاء أمير المومنين


Beginning:

يا سامع الدعاء و يرافع السماء البينت
See for this prayer No. 64. It has an interlinear Persian translation. In some places red ink is used, and in others black. The 5th line is in red ink. In the margins there are Persian lines in praise of 'Ali bin Abi Talib. Many words on the borders of foll. 51-53 have been cut away at the time of binding.

foll. 57-67.

DEHAD SIRAYINI

A mystic poem with the above title. It begins on fol. 59a:—

ٍإِنَّا الْمُوجُودُ ْنَاطِلِينَ تَجَدُنَّى فَإِنَّ ْمَطَابِ سَوَاتٍ لَّمْ تَجَدُنَّى

For a copy see India Office Cat. No. 372, IV. Foll. 57-58 contain a Persian poem with the heading استاد دعااء which begins:—

جَنَّيْنِى َكَفُنَّدَ مَارا إِهْلِ إِسْتَادَ بِرَجُّ بَيْكَ إِيْشَاءٍ نُورُ حَقِّ بَدَٰد

After each Arabic line, a Persian translation in poetry is given. In the margin opposite each line writing in red ink indicates the use of the line and also the number of times it should be recited. On fol. 67a there is one couplet without translation. Some foll. are missing after fol. 67. Fol. 68a contains a poem and two figures of amulets.

foll. 68b-70.

MANAJAT

A prayer in verse called MANAJAT. Beginning:—

ٌخَذْ بِلَفْغَكْ يَا أَلْهِيَ مُسِيِّلَ الْحُسْنَ إِلَى الْبَيْتِ

It has a Persian translation in verse.

foll. 71-79a.

VI

DMURD GIBOT EHSAN

Another Prayer. Beginning:—

ٍالْلَّهُ لَجِئِل اِفْتِضُمْ عَلَوْانَكَ عَدْدًا عَلَى

Fol. 79b contains two verses. Fol. 80a has a note with the headings طريق حضرت تقيبند ابن امست. Fol. 81b contains some lines and a prescription for gonorrhoea. Foll. 82-85 give some lines of the famous poem known as القصيدة الغزوية.
Beginning:----

These lines are on coloured paper.
For copies see Rampur List, p. 154.

 foll. 86-99.

VII.

اوراد اسپوع

Seven prayers, one for each day of the week, by Muḥī ad-Dīn Abū Muḥammad ʿAbd al-Kādīr bin Abī Ṣāliḥ Mūsā al-Jīlī al-Baghdādī, died, A.H. 561, A.D. 1166. See for his life No. 119.

Beginning:----

* هو النبي لا الله الا هو الجميل الرحمن الرحيم المغ

The prayers are as follows:----

fol. 86a.

ورد يوم الأحد

88a.

الاثنين

89b.

الثلاثاء

90b.

الأربعاء

91b.

الخميس

93a.

الجمعة

98a.

السبت

For copies see Berlin Cat. No. 3771.

Foll. 100-101 quote verses from the Kur’ān.

Foll. 102-107 contain two شجرة in Persian, and the last one, which begins on fol. 104a, bears the title شجرة طبيبة تأديب. Foll. 107b-109 contain another prayer with the following heading in Persian:-----

* دعا روايت أست از حضرت ابن عباس رضى الله عنه

Foll. 110-111 contain seven كلمة, and also mention an 8th one, named كلمة هشقام استعقار, which has been omitted in copying. Foll. 112-114a give some Urdu verses in praise of ‘Ali bin Abī Ṭālib. Foll. 114b-115a are blank. Fol. 115b contains the dates of birth and death of the twelve Imāms and others. Fol. 116a contains the names of the Sūras which ought to be recited at the time of seeing a new moon. Fol. 116b contains two figures of
amulets. Fol. 117 contains the first four verses of a prayer which begins as follows:

أَلِيِّ بَنِي عَمَّانِي اِنْتَصِرْ بِاللَّهِ وَقَدْ دَعاَكَا

Fol. 118 should go before fol. 44. Pages in the inner edge are pasted over with thick paper.

Written in different hands. Not dated. C. 18th century.

No. 83.

foll. 8; lines 15; size $9\frac{1}{2} \times 5\frac{1}{4}$; $5\frac{1}{2} \times 3$.

كتاب الزوارتين

KITĀB AZ-ZIYĀRATAIN.

foll. 1-4b.

I.

كتاب زيارة النبي

A collection of prayers to be recited at the time of visiting the sacred tomb of the Prophet. The author is unknown.

It begins abruptly without any preface as follows:

أول ما يدخل من باب السلام يقام رجله اليمنى و يأخير رجله الشمال الغم.

For a copy see Berlin Cat. No. 4078, I.

Gold and coloured lines are round each page. It has a beautiful 'Unsūn at the beginning. Headings of prayers are in red ink. Vocalised throughout.


foll. 4b-8.

II.

كتاب زيارة أهل البقعة

A collection of prayers to be recited at the tombs of illustrious persons buried in the cemetery of Madina, by an unknown author.

Beginning:

السلام عليك يا سيدنا عثمان الغم

The different prayers to be recited for different persons are as follows:

fol. 4b.

زيارة سيدنا عثمان بن عفان

زيارة نافع بن بنت سلمان

زيارة حليمة مروية البني صللم
No. 84.

foll. 24; lines 18; size 9 × 6; 6½ × 4.

foll. 1–12a.

اربعين سورة

ARBA'IN SŪRA.

A collection of forty chapters or سورة from the Old Testament.
Beginning:—

At the end of these chapters there is another prayer with the heading دعاء موسى عليه السلام. All the headings are in red ink. Gold and coloured lines are round each page. The first fol. has a beautiful 'Unwān.

The Arabic version of the book of Enoch, the prophet. Beginning:

الحمد لله على صلواته ونعمته الغنيمة

It contains 28 chapters each called صف hippocampus. The heading of each is in red ink. It has a beautiful ْعمر٢٦٣٨٨ at the beginning and gold-coloured lines are throughout the book. The flyleaf bears the seal of Muḥṣafar Ḥusain bin Masih ad-Dawla, dated A.H. 1277. Slightly worm-eaten.

Written in the same hand and same year as those of the above.

Scholastic Theology,
No. 85.
foll. 197; lines 17; size 7½ × 3½; 5½ × 2½.

KUNÚZ AL-JAWĀHIR.

A work on scholastic theology preceded by a discourse on medical science. The name of the author is not mentioned in the book itself or its preface. On the title-page, some one has named the book Kunúz al-Jawahir and Kunúz ْعمر٢٦٢٨٨, and has given Fakhr ad-Din ar-Razi as the name of the author. Fakhr ad-Din ar-Razi was a well-known author, whose full name was Fakhr ad-Din Muḥammad bin ‘Umar ar-Razi, and who died, A.H. 606, A.D. 1209. See for his life No. 317.

But from the perusal of the following passages of fol. 192a, it appears that the author flourished during the reign of the Caliph Muktasfībīllah (A.H. 530-555, A.D. 1136-1160):—

فِيجب أن يكون الخليفة عالياً فائداً كُرُوماً جوياً ..... ويكون على

عصر رسول الله صلى الله عليه وسلم كما انفق في عصرنا لخلقيته الإمام

المتلقى بالله استماع الشرائط والزوال واللولاق لمثلى في ذاته حتى سابق

الخلافة وستقيم بجمال مغاظته متع الله المسلمين بطول يقراه وفؤاد جهانه

So, I think, ar-Razi cannot have been the author.
The first fol. is defective, and begins as follows:

The chapters are as follows:

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fol. 3a. المقالة الأولى في الطب وفيها خمسة أبواب

الفصل الأول في تشريح الإبدان وكيفية خلق الإنسان

الفصل الثاني في تشريح الإبدان وكيفية هيئة الأعضاء

الفصل الثالث في تشريح العظام والعضلات والعرق وفيه أربعة نصوص

الفصل الأول في عدد العضلات وكيفية وفعاها

الفصل الثاني في تشريح العظام

الفصل الثالث في تشريح العصب

الفصل الرابع في العرق والشرائين

المقالة الثانية في الطب وفيها ستة أبواب

الفصل الأول في بيان النبض

الفصل الثاني في كيمايت وكيفياته

الفصل الثالث في حقيقة النبض وإشاراته

المقالة الثالثة في الألومات وفيه نصي

المقالة الرابعة في الألومات وفيه نصي

المقالة الخامسة في حفظ الصحة وفيه نصي

المقالة السادسة في ظاهر حفظ الصحة الجسدانية

المقالة السابعة في حفظ حفظية صحة الروحانية

المقالة الثامنة في الألومات وفيه نصي

المقالة التاسعة في الألومات وفيه نصي
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الفصل الأول في توحيد ذانه
الفصل الثاني في وحدة ذاته تعالى

الباب الثاني في تشريحا سما وصفاته
الفصل الأول في تشريحا السما وصفاته
الفصل الثاني في زيادة التحقق في بيان الصفات

الباب الثالث في امر الله تعالى فيه نصلي
الفصل الأول في ظهرا الامر
الفصل الثاني في تحقق الامر

الباب الرابع في نهله وخلق ربه فنصل
الفصل الأول في ظهرا اعماله
الفصل الثالث في حقائق أعماله

الباب الخامس في ترتيب الموجودات على الله فيه ثلاثة فصول

الفصل الأول في كيفية خلق العالم وابتدائه
الفصل الثاني في بيان الخبائر الواردة في نظا
الفصل الثالث في كيفية خلق آدم

الباب السادس في بيان السراي العلمي الجامع في جميع الموجودات

المقالة الثالثة في النبوا وفيها سبعة أبواب

الباب الأول في النبوة ورسالته وفيه اربعة فصول
الفصل الأول في بيان النبوة والرسالة وما يتلاهما
الفصل الثاني في حقيقة النبوة والرسالة
الفصل الثالث في مرتبات الشبه والرسل
الفصل الرابع في تفضيل نبينا عليه السلام

الباب الثاني في الالهي وفيه نصلي
الفصل الأول في ظهرا الالهي وبيانه
الفصل الثاني في حقيقة الالهي ومراتبه

الباب الثالث في المعجزة والكرامة وفيه ثلاث فصول
الفصل الأول في المعجزة وحقيقة
الفصل الثاني في مرافق المعجزات والصحة

في ظهور كل معجزة في وقت من الأوقات

الفصل الثالث في التزام

أباب الرابع في الروآيا وفيه فصول

الفصل الأول في ماهية الروآيا

الفصل الثاني في مرافق الروآيا

أباب الخامس في الشريعة وفيه فصول

الفصل الأول في بيان الشريعة وماهيتها

الفصل الثاني في تفصيل الشرائع

أباب السادس في دعوة الإنياء وكيفيتها وفيها بيان

الفترة الناجية وفيه ثلاث فصول

الفصل الأول في ماهية دعوة الرسول وكيفيتها

الفصل الثاني في كيفية دعوة رسولنا ونبينا سيدنا

محمد عليه السلام

الفصل الثالث في بيان الفترة الناجية

أباب السابع في بيان المخلافة وفيه ثلاثة فصول

الفصل الأول في أئمة المخلافة

الفصل الثاني في شرائط المخلافة

الفصل الثالث في أخص المخلاف

Hāji Khalīfa, Vol. V., p. 259, mentions Kunūz al-Jawāhir, but without quoting the beginning or giving the author's name.

Headings of chapters are in red ink. Marginal corrections are occasional. Foll. 196 and 197 are pages from the jadwal which the author had written for this book. It has several seals and names of previous owners, among them is also a seal of Jahāngīr. Worm-eaten. The MS. ends with the following line:

و جرت الخلافة فيهم بطلا بعد طولا بعد طور إلى انتمائهم إلى الدول

وقلنا الموالاة المختنق بلبل وقد ذكرنا اسمهم في الجدول ليكون اختفاء

أقرب ما تكون لبكون لله تعالى رحمة

No. 86.

foll. 95; lines 7; size \( \frac{6}{4} \times \frac{4}{4} \); \( \frac{4}{4} \times \frac{2}{4} \).

A treatise on the fundamental articles of the Muhammadan faith, called the 'Aḥā'īd, by Shihāb ad-Dīn 'Umar bin Muḥammad as-Suhrawardi. He was born, A.H. 539, A.D. 1144; studied under his uncle Abūn Najīb Abū'l Khāir who died in A.H. 563, A.D. 1168 (vide de Slane, Translation of Abn Khallikān, Vol. II., p. 150), and also sat at the feet of as-Sayyid Muḥī ad-Dīn 'Abd al-Kādīr al-Jilānī al-Hasani al-Husainī died, A.H. 561, A.D. 1165 (see No. 119). He also met with other learned men of his time and acquired considerable proficiency in the sciences of jurisprudence and controversy. He was an eminent ṣūfī and died at Baghdad in Muḥarram, A.H. 632, September 1234. Brockelmann, Vol. I., p. 440, has erroneously named him 'Umar bin 'Abdallāh as-Suhrawardi. Suhrawardi means belonging to Suhraward which is a village near Zanjān in Persian 'Irāk. For details of his life see de Slane Translation of Ibn Khallikān, Vol. II., p. 382, Nafaḥāt al-Uns, p. 544; Safinat al-awliya', p. 112; and Brockelmann, Gesch. d. Arab. Litter. Vol. I., p. 440.

Beginning on fol. 135:—

For the chapters of the work, see Berlin Cat. No. 1742.
The book was composed in Mecca. See Ḥājī Khalīfa, Vol. I., p. 361.
For copies see Berlin Cat. No. 1742; and Cairo Cat. Vol. VII., p. 554.
Foll. 1–9 contain a short dissertation on the unity of God, without giving its author's name.

Beginning:—

For copy of this treatise see Berlin Cat. No. 2475.
Foll. 11–12 contain an account of the author of Ilām al-Hudā from Nafaḥāt al-Uns in the handwriting of Sadr ad-Dīn al-Buhārī, the donor of the Bohar Library. A list of the chapters of Ilām al-Hudā is also added at the end of the volume in his handwriting.
Written in ordinary Nasta'liq. Dated A.H. 1306. Scribe حسيب الدين

No. 87.

foll. 242; lines 23; size $6\frac{1}{2} \times 3\frac{1}{2}$; $4\frac{1}{2} \times 2$.

شرح تجريد العناند

SHARH TAJRID AL-'AKÂ'ID.

A commentary upon the theological treatise of Nasîr al-Dîn Abû Ja'far Muhammed bin Muhammed at-Tusi (d. A.H. 672, A.D. 1273), entitled Tajrid al-Kalam, by Jamâl ad-Dîn Hasan bin Yusuf bin 'Ali bin al-Mu'âthhar al-Hilli. He was born on the 20th Ramadan A.H. 648 (A.D. 1250), at Hilla. He studied religious subjects under his father, and philosophy, logic, etc., under Nasîr ad-Dîn Abû Ja'far Muhammed bin Muhammed at-Tusi. He was the greatest Shi'a docttor of his time, and was commonly designated as al-'Allâma. His works chiefly dealing with religious subjects, are often referred to as authorities of undisputed merit. Muhammed bin al-Hasan al-Hurr al-'Amili in his work Aml al-Âmil, p. 40 enumerated no less than 69 works of this learned author. He died on the 11th Mu'arram, A.H. 726, (A.D. 1325). See Habib as-Siyar, Vol. III., p. 112; Aml al-Âmil, p. 40; Muntaha'l Ma'kal, p. 105; 'Kisa' al-'Ulum', p. 145; Rawdat al-Jannât, p. 171; and Brockelmann, Gesch. der. Arab. Litter. Vol. II., p. 164.

Beginning:

• 

The full name of this commentary is Kashf al-Murâd fi Sharh Tajrid al-I'tikâd. The author completed it on the 16th Rabi, I, A.H. 694 (A.D. 1294). See Kashf al-Hujab wa'l Astâr, p. 469; and Hâji Khalifa, Vol. II., p. 194.

For copies see India Office Cat. No. 471, XIV; and Bankipur Cat. p. 402.

It has been lithographed, Teheran, A.H. 1310.

The text is introduced with the word تال, and the commentary begins with the word اتل, both written in red ink. Foll. 1-40, 44, 45 and 236-242 have been bordered with thick paper.

From foll. 2-9, 11-13 and 15, one side has been pasted over with thin paper. Much injured by insects.

No. 88.

foll. 336; lines 21; size 8 x 5; 5½ x 3½.

العائشة الجديرة الصدرى

AL-ḤASHIYAT AL-JADĪDAT AṢ-ṢADARĪYA.

A supercommentary on Kūshji’s commentary upon Naṣīr ad-Dīn at-Ṭūsī’s theological treatise entitled Tajrīd al-‘Aḵā'id, by Mīr Ṣadr ad-Dīn Muḥammad bin Mīr Ghayāth ad-Dīn Maṅṣūr aṣ-ṢHIRAZĪ. He was born in Shirāz, A.H. 828, A.D. 1424, and was an eminent philosoper and theologian of his time. He was slain by the Bāyandārī Turkomans in A.H. 903, A.D. 1497, and not in A.H. 930 (A.D. 1523) as given by Hājī Khalīfa, Vol. II., p. 200. See at-Ta’līkāt as-Sānīya, p. 39; Rawdāt al-Jannāt p. 135; and Brockelmann, Gesch. d. Arab. Litter. Vol. II., p. 204. He is often confounded with Mullâ Ṣadr ad-Dīn Muḥammad bin ʻĪbrāhīm aṣ-ṢHIRAZĪ (a pupil of Mullâ Bâkîr Dāmād) died in A.H. 1050, A.D. 1640. Beginning:—

مصدر كلام إبلاج التجريد ...

It was dedicated to the Ottoman Sulṭān Bayazīd ategori of Jalāl ad-Dīn Muḥammad bin Asʻad ad-Dawwānī, d. A.H. 908, A.D. 1502 (see for his life No. 98). See Hājī Khalīfa, Vol. II., p. 200. For copies see Munich Cat. No. 295; India Office Cat. No. 424; and Rampur List, p. 494.

Foll. 1–38 have been supplied in a modern hand; also foll. 78–84 are written differently from the rest. The top borders of foll. 77–85 have been largely pasted over with modern papers. Foll. 39–40 have been bordered with different paper. On foll. 41–106 the lower borders have been pasted over with different paper. Blank spaces left in the MS. for the insertion of the word مَعْلُومَة in red ink have not been filled in.

No. 89.

foll. 38; lines 28; size 7×4½; 5×3.

HĀSHIYAT AL-KHĪDRĪ 'ALĀ SHARḤ AT-TĀJĪRĪD.

A supercommentary on the commentary of Kūshjī upon Naṣīr ad-Dīn at-Ṭūsī’s treatise on scholastic theology entitled Tajrīd al-Kalām, by Shams ad-Dīn Muḥammad bin Ṭāhī Khādīrī. He was a pupil of Shādī ad-Dīn Muḥammad bin Ghayṭād ad-Dīn Manṣūr, died, A.H. 903, A.D. 1497 and not of Sa’d ad-Dīn as supposed by Ḥājī Khalīfa, Vol. II., p. 269. He flourished during the reign of Shāh Ismā’īl Safavīd (A.H. 907–930, A.D. 1502–1524). He is the author of many works. The date of his death is not known. Brockelmann, Vol. I., p. 511 has wrongly named him Ahmad bin Muḥammad al-Hafarī. The word al-Khādīrī has been spelt as al-Khafarī by Loth, in the India Office Cat. No. 416; and as al-Khādīrī by Ahlward, Berlin Cat. No. 1762. I have followed Flügel transliteration in Ḥājī Khalīfa, Vol. II., p. 203. See Rawḍāl al-Jannāt, p. 135; and Kashf al-Hujub, p. 179.

Beginning:—

الحمد لله رب العالمين و الصلاة على سيد المرسلين و آله الطيبين الطاهرين
فقول الغليظ إلى الله الغني محمد بن أحمد الخضري هذه تعلیقات انتققت
مني الم"م

The author wrote the glosses only on the third part, the meticulous commentary treating of metaphysics in the third chapter of the commentary of the author on the third part of the commentary treatment of metaphysics.

For copies see Berlin Cat. No. 1762; India Office Cat. No. 416; and Hyderabad List, Fann Kalām, No. 37.

Blank spaces left in the MS. for the insertion of the word "تولى" in red ink have not been filled in. Foll. 37–38 contain quotations from different authors on various problems connected with theology. On the top of the first fol. the MS. bears the seal of Ḥākīm Ṭāṣīr ad-Dawla ‘Alī Ḥasan Khān, with the date A.H. 1264. Slightly worm-eaten.

No. 90.

foll. 73; lines 17; size 7½ x 4½; 5½ x 3.

Annotations by Abd ar-Razzāk bin 'Ali bin al-Ḥusayn al-Lāhijī on al-Khīḍrī’s supercommentary on Kūshjī’s commentary on the book of scholastic theology called Tajrīd al-Kalām. Al-Lāhijī was a pupil of Sadr ad-Dīn aṣ-Ṣaḥḥ al-Shirāzī, and a professor in the College at Kūm. His poetical name was Faiyād, and he was the author of a large dīwān. He died about A.H. 1050, A.D. 1640. See Rawḍāt al-Jannāt, p. 352; Kiṣāṣ al-‘Ulamā’, p. 109; Nujūm as-Samā’, p. 88; and Kāshf al-Ḥujub wa’l Astār, p. 173.

Beginning:

In this work the author wrote glosses on the supercommentary of al-Khīḍrī which deals with the third chapter of the third book. The glosses are marked with red ink up to fol. 17a. The rest are without any marks. Gaps of about ½th of an inch in length occur between the passages of the glosses and the supercommentary. Foll. 59–68 are a little damaged by insects, and pasted over with thin paper. Foll. 62 should go before fol. 61; fol. 65 should come after fol. 58, and some foll. are missing after fol. 62. According to a note on fol. 1, the MS. belonged to Hakīm Muṣaffar Ḥusayn, son of Masīḥ ad-Dawla. This note is dated 26th December 1869. The title page also contains the names and seals of previous owners.

No. 91.

text follows:

Annotations by Mirzā Ibrāhīm bin Mullā Ṣadr ad-Dīn Muḥammad bin Ibrāhīm ash-Shirāzī on al-Kīḍrī’s super commentary on Kūshji’s commentary on at-Tūsī’s work on scholastic theology entitled Tajrid al-Kalām. Mirzā Ibrāhīm was a pupil of his father, the well-known philosopher of his time. His views in respect of Sufism were quite contrary to those of his father who was a great supporter of Sufi doctrines. He is also the author of a Persian commentary on the Kur’ān, called ‘Urwat at-Wuthkā. He died in the reign of Shāh ‘Abbās II, A.H. 1052–1077, A.D. 1642–1667, in A.H. 1070, A.D. 1659. See Rawḍāt al-Jannāt, p. 331; Kiṣāṣ al-‘Ulamā’, p. 122; and Nujūm as-Samā‘, p. 88.

Beginning:

- Ya há wāl la ʾl-lā há wāl la ʾl-lā há wāl li yūl mā há lā há wāl

In this work the author annotates only the third chapter on divinity called the montasch al-thalāth fil athsat al-saḥīfa wa siffatih. The quotations from the super commentary are marked with a gap of about ¾ inch in length, which, evidently, the copyist left blank in order to write the word tūn in red ink. Marginal notes are here and there. The inner edge of each fold is supplied with a different paper. Worm-eaten in places, some of which have been pasted with thick paper. Written in ordinary Naskh. Not dated. C. 18th century.

No. 92.

text follows

Beginning:

قال المصفن اما بعد حمد واجب الوجود على نعمة لا يعد ان يقال
في ترك الموضوع هكذا إجمالاً لطيف الم

This glossary is very popular among scholars. It deals only with the 2nd chapter, called المقصد الثاني في الجوهر والاعراض of ad-Dawwānī’s work.

For copies see Berlin Cat., No. 1761; India Office Cat. No. 421; Bankipur Cat. p. 178; Rampūr List, p. 294; and Hyderabad List, Fann Kalām, No. 8.

The quotations from the text, Tajrid al-‘Aḵāʾid, commence with the word قل المصفن—those quotations which refer to Kūshji’s commentary begin with قال الشارح, and those from the hashishīة quantēs are headed by قل قولته and are in red ink. The words قال قولته and قل قولته are in red ink. From the beginning up to fol. 88b, there are numerous marginal notes. Slightly worm-eaten.

Written in clear but coarse Nastaʿlīk. Dated A.H. 1081.

No. 93.

foll. 59; lines 17; size 9½×6; 7×3½.

منهجات على الحاشية القديمة

MINHIYĀT ‘ALĀ’L HĀSHIYAT AL-KADĪMA.

Notes on the glosses of Mīrzā Jān to ad-Dawwānī’s supercommentary on Kūshji’s commentary on at-Ṭūsī’s theological treatise, called Tajrid al-Kalām. The name of the author of the Notes is not mentioned, but as fol. 28r says that the writer of these notes was a pupil of ad-Dawwānī, and as the word Minhiya or Minhiyāt is a technical word in India used for the glosses and notes which an author writes upon his own work, I am of opinion that the author of these notes is میرزا جان حبیب الله الشیرازی Mīrzā Jān Ḥabīb-allāh ash-Shirāzī, died, A.H. 994, A.D. 1586. For his life, see No. 93.

The work begins abruptly:

• قوله و ذلك قد يتوهم ان المعذر فی التفضیل القيادة الم
It contains a short explanation of some of the difficult passages of the hadith by Mirzâ Jân.

Written in ordinary Nasta'lik. Dated A.H. 1312.

No. 94.

foll. 26; lines 18; size $8\frac{1}{2} \times 5\frac{1}{2}; 6 \times 3$.

NAHJ AL-MUSTARSHIDIN.


Beginning:

الحمد لله المنذر من الصغر والضال المرشد إلى سبيل الصواب في المعاش والمال الخ

The author wrote this treatise at the request of his son. It is divided into the following chapters, called فصول:

fol. 1a. الفصل الأول في تقسيم المعلومات
" 2a. الفصل الثاني في أقسام المفاهيم
" 2a. الفصل الثالث في أحكام المعلومات
" 3a. الفصل الرابع في أحكام الموجودات
" 9b. الفصل الخامس في أثبات واجب الوجود
" 12a. الفصل السادس في أحكام الصفات
" 13a. الفصل السابع في ما يستحسن عليه تعالى
" 14b. الفصل الثامن في العدل
" 16a. الفصل التاسع في فروع العدل
" 17b. الفصل العاشر في الفيروز
" 19a. الفصل الحادي عشر في الإمامة
" 22a. الفصل الثاني عشر في الأمر بالمعروف
" 22b. الفصل الثالث عشر في العصى المتعاد
At the end of the work the author names his other three works on scholastic theology as follows:

See also Kasf al-Hujub, p. 597.

Headings of chapters are in red ink. Foll. 12 and 13 are in different hands. The title page contains some lines of as-Sayid Murtaḍā and others.

At the end it has a seal containing the following words:

المتوسل باللطف على بن حسن بن حسن بن علي

One side of the border has been changed with thick paper. Marginal notes are here and there. Slightly worm-eaten.


Scribe: غيث الدين علي بن جلال الدين محمد بن غياث الدين علي

No. 95.

foll. 144; lines 13-17; size 6½ x 5; 4½ x 3¼.

الزوار المليك في شرح البائورت

ANWĀR AL-MALAKŪT FĪ SHARḤ AL-YĀKŪT.


Beginning:

الحمد لله ذي القدر الظاهر والعرفة البالغة القدر

The book is divided into 15 sections called the مقصود each of which is subdivided into several chapters. The sections are as follows:

fol. 2b. المقصود الأول في النظر وما يتعلق به

,, 12b. المقصود الثاني في الجوهر والعرض
القصد الثالث في أحكام الجواهر و الإعجاز

القصد الرابع في الموجودات

القصد الخامس في إثبات الصانع

القصد السادس في استناد صفاته إلى وجهة تعالى

القصد السابع في العدل

القصد الثامن في الأفعال و الإعجاز

القصد التاسع في إفعال القلوب

القصد العاشر في التكليف

القصد الحادي عشر في الإطلاق

القصد الثاني عشر في اعتراضات الخصوم في التوحيد

والعدل والجواب عليه

القصد الثالث عشر في الوعد والوعيد

القصد الرابع عشر في الفناء

القصد الخامس عشر في الإمامة

According to the Colophon the original text was composed in A.H. 684, A.D. 1285. It runs thus:

See Kashf al-Hujub wa’l Astâr, p. 70.

The original text and the commentary begin with قال and تول, respectively, in red ink. Foll. 1-118 and 142-144 have been recently replaced. Only foll. 119-141 are in an old hand. Lacunae are on foll. 37b, 42a, 46, 47a, 48a, 49-52, 55a, 56b, 57a, 70b, 72b, 92a, 109 and 113b. Headings of chapters are in red ink.


No. 96.

foll. 306; lines 27; size 11½ × 6½; 8½ × 4.

البصري مُرَأة الينجَي

AL-MUJLI MIR’AT AL-MUNJI.

A commentary by محمد بن علي بن أبي جمْعُو الحصائِنِي Muḥammad bin ‘Alī bin ‘Abī Jamḥūr al-Iḥsā’ī on his own treatise

Beginning:—

•

The author had written another commentary on his treatise Masâlik al-Akhâm and named it al-nur al-munjilî min al-‘ilam hasîbah masâlik al-‘ilam; but when in A.H. 894, A.D. 1488, he visited ‘Irâk, many students read with him this commentary, in which he had treated many theological matters cursorily. On his explaining those theological matters, the students requested him to write those points in detail; and in compliance with their request he wrote the present work. Many points in this book have been explained according to the views of the Sufis. Consequently many Ulâmâ of the Imamiya sect held that it was not a reliable book. See Kâshf al-Hujub, p. 488 and Rawdât al-Jannât, p. 525. This commentary was completed at Mashhâd in the last part of Jumâdâ II, A.H. 895, A.D. 1489. See Kâshf al-Hujub, p. 488.

Quotations from the original text are introduced with the word تولى, and those from the first commentary with the word تولى. The first page is illuminated. Gold and coloured lines are on each page. On foll. 1-23 and 273-306 the borders have been altogether changed with thick paper. Foll. 24-60, 246, 246 and 260-265 have been partially changed. Between foll. 221-222, 224 and 225 some foll. are missing, and four blank leaves have been inserted for this purpose. It is worm-eaten, and foll. 297-305 are much damaged whilst many words are unreadable on account of pasting.

Written in fine Nasta‘îlik. The colophon runs thus:—

وكان الغراب من كتابة هذا الكتاب المستطاب في أولى البربر من شهر سنة

ربع وستين وتسعمائة وقد نقلته من نسخة نقلت على المصطفى وقرأت عليه

وقد كتبنا في محررت حمد... في ظل معة السلطان الأعظم... ظل الله

سمى خليل الله المخلص بنطاب شاه... وانا العبد المختار إلى الفيض

القدس قاسم الطبي في شهر رجب سنة 1020.

Beginning:

الحمد لله الذي تولىت الانهام في كفهار ذائه و تعصرت الوهام في عظمة صفات الالغ

For copies see Berlin Cat. Nos. 1807-9; India *Office Cat. Nos. 446-7; Casiri, Nos. 1495; 1532; Yeni Cat. Nos. 738-40; Rampur List, p. 29; and List of Arabic and Persian MSS. Asiatic Society of Bengal, 1908, No. 321.

For other glosses and supercommentaries, see Hâji Khalifa, Vol. VI., pp. 236-241; and Berlin Catalogue, No. 1812.

Printed at Cairo in A.H. 1272.

Quotations from Sharḥ al-Mawākif are headed with the word تالس in red ink. It is worm-eaten but mended with thin paper. The inner edges of all fol. are changed with a different paper. The first fol. has been supplied by a different hand.

Written in ordinary Nastaʿlīk. The colophon runs thus:—

اتفاق القرآن من تعليق كملة هذه النسخة المباكرة في يوم الحد خامس عشرة شهريه المريض عام ست و تسعين و تسعامة الهرة الفيرونة على ساكبها السلام على يد فيض رحمة ربي الجليل محمد ابن السعيد الجمال المصري

التصريح
No. 98.

foll. 145; lines 17; size 9½×5; 6½×2½.

حامية مريح المواقف

HĀSHIYA SHARH AL-MAWĀKIF.

A supercommentary on al-Jurjānī's commentary on al-Ḥijj's work on scholastic theology called al-Mawākif by مير محمد زاهد بن محمد اسم العلم الحسنلي الهورى الكابل مير محمد زاهد bin Muhammad Aslam al-Hasani al-Harawi al-Kabuli. He was born in India, and studied under his father and other scholars. He went to Shah Jahān (A.H. 1037–1069, A.D. 1628–1659) who made him one of his officials and sent him to write the account of Kabul in A.H. 1064, A.D. 1653. After the death of that monarch, he also served Aurangzib (A.H. 1069–1119, A.D. 1659–1670) and died in A.H. 1101, A.D. 1689. For details of his life see Subḥat al-Marjān, p. 67; Ma‘āthir al-Kirām, p. 206; and Hādā’ik al-Hanafīya, p. 428.

Beginning:—

نحذدك يا من قصرت عن وصف كماله السنه العلماء العام

This work deals with the supercommentary on the first part of the second chapter of Sharḥ al-Mawākif on Universal matters (الامور العامة). The author dedicated it to Emperor Aurangzib.

For copies see India Office Cat. Nos. 451–2; Rampur List, pp. 292–3; Hyderabad List, Fann Kalam, No. 34; and Bankipur Cat. p. 726.

This supercommentary is very popular in India and several scholars wrote glosses on it. In the Rampur List, pp. 290–2, eighteen glosses are mentioned.

Foll. 142–5 are in different hands. Quotations from شرح المواقف are introduced with the word قولة, in red ink. Much injured by insects. Marginal glosses are numerous. It bears a seal, dated A.H. 1277.

No. 99.

foll. 231; lines 17-31; size 3½ x 5; 5 x 2½.

Foll. 1-67.

I.

شرح العقائد العضدية

SHARH AL-'AKA’ID AL-'A'DUDIYA.

A commentary on Aqūd ad-Dīn al-Ijī’s treatise on theology, called al-‘Akal' id al-‘A'dudiyah, by Jalāl ad-Dīn Muḥammad bin As’ad as-Siddīkī ad-Dawwānī. He was born in A.H. 830, A.D. 1427 at Dawwān, in the district of Kāzarūn where his father was a kādī. He lived in Shirāz as kādī of Fārs and as a professor of the Madrasat al-Aitām. He died in A.H. 907 or 908, A.D. 1501 or 1502. See Habib as-Siyar, Vol. III., Juz IV., p. 111; at-Ta’līkāt as-Sanīyā, p. 39; Rieu, Persian Cat. Vol. II., p. 4426; and Brockelmann, Gesch. d. Arab. Litter. Vol. II., p. 217.

Beginning:—

يا من رفقة لتحقيق العقائد الإسلامية

According to Hāji Khalifa, Vol. IV., p. 217, this commentary is the last work of ad-Dawwānī who completed it in Rabī’ I, A.H. 905 (A.D. 1499).

For copies see Berlin Cat. No. 1999; Leyden Cat. No. 2026; India Office Cat. Nos. 455-8; Dernbourg, No. 706; Ramūr List, p. 309; Bankipur Cat. p. 367; and Hyderabad List, Fann Kalām, No. 22.

For glosses and supercommentary see Hāji Khalifa, Vol. IV., p. 217; and Berlin Cat. No. 1999.

It has been printed with a supercommentary in the margin at Constantinople, A.H. 1232, A.D. 1817, at Cairo, A.H. 1296, A.D. 1879; at St. Petersburg A.H. 1313 and at Dehli A.H. 1289. See Ellis, Cat. of Arabic books in the British Mus. Vol. I., p. 473.

The original text is written in red ink. It contains profuse notes in the margin, and many slips and leaves have been inserted, containing many notes from different works mostly specified where the note ends.

Written in fine Nastālīk. The colophon runs thus:

ثم سويد هذه النسخة العجيبة الغريبة الرسالة البدية المعظمة الموسومة بشرح العقائد العضدية الجلالية في الليلة الثامنة عشر من شهر ذي القعدة المنظم في سلك شهر سنة الفر وتسهين ورابع من السنين الفجرية في
II.

القواعد الخطابية

AL-FAWĀ'ID AL-KHĀKĀNIYA.

A short treatise on divine existence by Abū Naṣr bin Mawlānā Hasan.

Beginning:

* سبقنا الملك ذي المنجد و الجور المنصف ينمل المغ

This treatise was written at the request of Sayyid Subhān Kūli Muhammad Bahādur Khān. In the course of his discussion the author quotes the name of al-Ḳarābāghī, who died about A.H. 1034, A.D. 1624 (see No. 99 IV), as his authority. This gives a rough idea of the time of the composition of the book. The lower part of fol. 72b, about one-third of it, is blank.


Foll. 74–75a contain Arabic and Persian quotations from different authors.

III.

العقائد العضدية

AL-‘AKĀ’ID AL-‘ADUDĪYA.

A short dissertation on theology by Abū ʿAṭūd ad-Dīn ʿAbd ar-Rahmān bin Ahmad bin ʿAbd al-Ghaffār al-Jījī ʿash-Shāfī. He was born after A.H. 680, A.D. 1281 at Īj, a dependency of Shirāz, and studied with Taj ad-Dīn al-Hanakī, a pupil of al-Ḳādī Naṣīr ad-Dīn al-Baḍāvī (died A.H. 685, A.D. 1286). He was a great doctor of law and a Kādir. He died in A.H. 756, A.D. 1355, at the fort of Diraimīyān, where he was imprisoned by the ruler of Kirmān. See Tabakāt al-Kubrā, Vol. VI., p. 108; Ḥāhib as-Siyar, Vol. III.,

Beginning:

الحمد لله على نolute والصلاة على نبيه و آله الن

Hāji Khalifa, Vol. IV., p. 217, says that it is a very useful treatise, and that it was the last composition of al-Kādī ‘Aḍud ad-Dīn al-Ījī. For commentaries, etc., see the same Vol., pp. 217–219, and Berlin Cat. No. 1999. The margin of fol. 75r contains a short note from the commentary of Mukhtasar al Wīkāya on the six known creeds such as al-Khārijī, Rāḍī, etc. The margin of fol. 76 contains a short life of Ash‘arī from Kitāb al-Ansāb of as-Sam‘ānī, died, A.H. 582, A.D. 1187. Foll. 77–80a contain Arabic and Persian quotations from different authors.

Written in Naskh. Dated A.H. 1098.

Foll. 80–231.

الأخياء المخاطفية

AL-ḤĀSHĪYAT AL-KHĀNKĀHIYA.

A supercommentary to ad-Dawwānī’s commentary (see No. 99, I) on Aḍud ad-Dīn al-Ījī’s treatise on theology called al ‘Aḵārid al-Āṣudiya (see No. 99, III) by Yūsuf bīn Muḥammad Jān al-Karābāghī al-Muḥammad asb-Shāhī. He was born at Karābāgh, a village of Hamadān, and he was one of the eminent scholars of his time. He died about A.H. 1034, A.D. 1624. See Khulāṣat al-Āthar, Vol. IV., page 510. Hāji Khalifa, Vol. IV., p. 217, says that Karābāghī died about A.H. 1030, A.D. 1620.

Beginning:

كيف لا أحمد وكيف أحمد لس لم يعذرنا بما عضنا الهم

The author dedicated this work to the famous saint Abū Ḥāmid Khalīlīlāh, whom he visited in his Khankhā or monastery at Samarkand, and hence the book is called al-Ḥāshiyyat al-Khanḵāhīya. The following remark of the colophon shows that this supercommentary was the first work of al-Karābāghī, while the commentary was the last composition of ad-Dawwānī. It was composed, according to the note on the last fol. in the beginning of Rabi’ I, A.H. 999, A.D. 1590, al-Karābāghī, besides this supercommentary mentioned above, wrote another supercommentary on the same work, in which he

For copies see India Office Cat. No. 459; and Hyderabad List, Fann Kalām, No. 22.

It has been lithographed with marginal notes by Muḥammad Rāḵim Sahibzāda, Lucknow, A.D. 1875, and also at Dehlī in A.H. 1289.

The quotations from the commentary are introduced with the word توله. Profuse notes are in the margin. Many slips of paper, containing notes, are inserted in the book.

Written in good Nastaʿlīk. The colophon runs thus:—

قد اختبى تسويت هذه الجعالیة الموسيمة بالطاقمیة على يد اضطلاع عباد الله الباقی إبن مولى محمد أمین الموسيم بالساقی في اليوم العشیرین می شهر شعبان المعظم المنتظم في سلك شهر سنة الف وخمس وثسعین می السنین البجیة على ماحیا افضل السلوام والتحیة.

No. 100.

foll. 62; lines 15; size 8½ × 5½; 4½ × 2½.

حاشیة شرح العقائد الجامیة

ḤĀSHIYA SHARH AL-‘AḲĀ‘ID AL-JALĀLĪYA.

An incomplete copy of a supercommentary on ad-Dawwānī’s commentary (see No. 99) on al-‘Aḳā‘id of Aḏud ad-Dīn al-Īji (see No. 99, III). The name of the author of the supercommentary is not mentioned anywhere in the body of the text. On the title page, in an old hand, the name of the author is written as al-Khaṭīb (الخطيب). On fol. 50b the author refers to another work of himself, called حاشیة شرح الموافق, a supercommentary to as-Saiyid ash-Sharīf al-Jurjānī’s commentary on Aḏud ad-Dīn al-Īji’s al-Mawākif, a famous work on scholastic theology. As Māwī ad-Dīn Muḥammad bin al-Khaṭīb is the only supercommentator of شرح الموافق who bears the appellation al-Khaṭīb, I am inclined to think that the writer of this supercommentary may be the same scholar. He wrote several supercommentaries on famous works and died in A.H. 901, A.D. 1495. See Ḥāji Khalifa, Vol. VI., p. 238.
Beginning:

Bism Allah al-Rahman al-Rahim wa ala Allah ala al-Siddiq Muhammad wa ala Wali Allah wa Salam quole

ad-Dawwani is quoted as the shahar al-alam. Quotations from the commentary are headed with the word transcribed in red ink. The greater part of fol. 60a is blank. Marginal notes are in the earlier portion of the MS. It is incomplete at the end. Outer edges from fol. 15 up to the end of the MS. are changed with thick paper. The inner edges of all the folia are also supplied with the same kind of paper. Slightly worm-eaten.


No. 101.

foll. 132; lines 15; size 10 × 6½; 7½ × 3½.

التقويمات

AT-TAKVİMAT.

A work on scholastic theology by محمد باقر بن محمد الحسيني الداماد Muhammad Bākīr bin Muḥammad al-Ḥusainī ad-Dāmad, died, A.H. 1040, A.D. 1630. See for his life No. 70.

Beginning:

In this work the author discusses the glorification and sanctity of God, and proves the origin of all existence to be in God. It is sometimes designated by the name Takvim al-Iman. The work is divided into five parts, each called a فصل, and subdivided into many chapters called تقويمات. Detached paragraphs are introduced with the word تصحيح.

For copies see India Office Cat. No. 581, III and IV.

Our copy is defective at the end, as the fifth part is absent from it. It contains the preface which is not found in the India Office copy. See India Office Cat. No. 581, III. Fol. 4a is blank. It has glosses here and there. Borders have been supplied with modern paper. Coloured lines in the margin. Foll. 111–132 are stained with damp. The title page contains some quotations from a book (not specified) about جعل مركب جعل بسيط and جعل اكتر.

No. 102.

foll. 111; lines 15; size $10\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

التقديسات

AT-TAKDĪSÁT.

A work on scholastic theology, in which the unity and sanctity of God are proved by philosophical discussion, by محمد باقر بن محمد COMPONENT النصفي الداماد Muḥammad Bākīr bin Muḥammad al-Husainī ad-Dāmād, died, A.H. 1040, A.D. 1630. See for his life No. 70.

Beginning:—

يا هويا مي هويا مي ل هو الا هو ال

The author, in this work, in addition to philosophical discussion, gives in places appropriate quotations from the Kur'ān, marked with a red line. Borders have been supplied with modern paper. Coloured lines in the margin. The MS., as noted at the end, was from a copy which had been copied from the original.


No. 103.

foll. 24; lines 27; size $9\frac{1}{4} \times 5\frac{1}{4}$; $6\frac{1}{4} \times 3$.

نبراس الضياء

NIBRĀS AḌ-ḌIYĀ'.

A treatise on the meaning of the word al-Badā' al-badā', by محمد باقر بن محمد COMPONENT النصفي الداماد Muḥammad Bākīr bin Muḥammad al-Husainī ad-Dāmād, died, A.H. 1040, A.D. 1630. See for his life No. 70.

Beginning:—

سبعاتك للام و بعملك تعالى جذوك و تعالظم مجدك الف

For copies see Rampur List, p. 323.

At the end of the work one fol. is added which contains a philosophical discussion about the creation of the world. Foll. 1–9, 11–14 and 23–24 have been supplied in a different hand.

No. 104.

A work on scholastic theology by Kamr ad-Din bin Muniballâh bin Inâyatallâh al-Husainî al-Aurangâbâdî. He was born in A.H. 1123, A.D. 1711 at Aurangâbâd. He studied in India all branches of learning, and became a disciple of his father in the Naqshbandi order. On the 20th Jumâda I, A.H. 1174, A.D. 1760, he started for Madîna with his two sons, Nûr al-Hudâ and Nûr ‘Ali, and arrived there on the 17th Dhûl-Hijja of the same year. From there he proceeded on pilgrimage to Mecca, and arrived there on the 4th of Dhûl-Hijja. He then returned to his native land. He died on the 2nd Rabi‘ I, A.H. 1193, A.D. 1779. For details see Hadâ’ik al-Hanafiya, p. 452.

Beginning:—

الله فور السماوات و الأرض مثل نور، كمشيوها فيما مصابح المصابح في

*زجلجة المغ.

The work is divided into 7 sections, each called the al-Mażâh al-An’ûr, which are again subdivided into chapters, called the an’ûr al-nûr, and hence the book is named Mażâh al-An’ûr.

The chapters are as follows:—

الفول. 22a.  

النور الأول إنوار هي كالصباح الصادق يتقدم ظهورها

على طلوع الفضول

" 34b.  

النور الثاني إنوار تشبيهاً أراها المشائين

النور الثالث إنوار ينادي إليها المتكونون

" 75a.  

النور الرابع في إنوار اشترقت بها قلوب الإشرافين

النور الخامس إنوار حركة شرح الله بها صدور الصوتية الصافية

116b.  

النور السادس إنوار ثارت فيها شياطين الشكوك

والإرهاص حيث يقتنون السموع و أكثرهم الكاذبون

النور السابع إنوار تكشف بها توحيد الموجود عند

التأليفين بوحدة الوجود

147b.  

1689.
The author composed this work in A.H. 1164, A.D. 1750. Many marginal notes on foll. 1-6a. Slips of notes inserted between foll. 3-5. Headings of chapters in red ink. Many borders have been changed to thicker paper. Worm-eaten.

No. 105.

foll. 160; lines 15; size $12\frac{1}{4} \times 8\frac{1}{4}$; $8\frac{1}{4} \times 5\frac{1}{4}$.

بحر المذاهب

BAHR AL-MADHÄHIB.

A work on scholastic theology by ‘Abd al-Wahhāb al-Kudwāt al-Kannauiji. He was an eminent scholar of his time and flourished during the reign of Farrukh Siyar (A.H. 1124-1131, A.D. 1713-1719). He is also the author of Kitāb aṣ-Ṣalāt (on jurisprudence) and Miftāh aṣ-Ṣarf (on grammar). He received the title of Nawwāb Mun'im Khan from the Mogul Court. See Hādā'ik al-Hanafīya, p. 454; and Brockelmann, Gesch. d. Arab. Litter. Vol. II., p. 417.

Our copy is incomplete, both at the beginning and at the end. It begins abruptly as follows:

• اساس الشرائع و الاحكام ومقياس قواعد عقائد الإسلام الخ

The preface shows that the book was completed in A.H. 1125, A.D. 1713. The author dedicated this work to the Emperor Farrukh Siyar.

For copies see Berlin. Cat. No. 1851 and Rampur List, p. 284. Fol. 1 contains the list of books which the author consulted in composing this work.

The work is divided into (1) a prologue; (2) four sections of the fatwas, each subdivided into several chapters; and (3) an epilogue of the fatwas.

Rubrics of the prologue and of the first section run as follows:

المقدمة في حد العلم و موضوعة و نزاعه و تعريفات

fol 2a.

ال촉목 건사에 هذا الغن

" 34a.

الفئ الأول في مذهب أهل السنة و الجماعة

The rubrics of all the other sections and of the epilogue are omitted. Lacunae are numerous after fol. 114.
No. 106.

foll. 23; lines 22; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

RISÁLAT AL-KARÁBÁGHÍ.

A short treatise on scholastic theology by Yúsuf bin Muhmmad Ján al-Karábághí al-Muhammad ash-Sháihí, died, about A.H. 1034, A.D. 1624. See for his life No. 99, IV.

Beginning:

- كيف نحمدك يا م هو الحمد والحمد والحمد

Many foll. are missing. Fol. 21 should come before fol. 20, and fol. 11 should go after fol. 13. Occasional notes in the margin. Injured by insects.


No. 107.

foll. 210; lines 17-25; size $8\frac{1}{2} \times 4\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

HÁSHIYAT AL-KHAYÁLÍ.

Glosses on al-Khayálí’s supercommentary on at-Taftázání’s commentary on Nasafi’s treatise on theology, called al-‘Aká’íd an-Nasafiyya, by Mullá ‘Abd al-Ḥakim bin Shams ad-Din as-Siyálkútî, died, A.H. 1097, A.D. 1686. See No. 6.

A few foll. of the beginning are missing. It begins abruptly as follows:

النحور في الصحاح النحور العالم المنتقى ونقل عنه النحور العالم

البليغ في العلم الم

The author dedicated this work to the Emperor Sháh Jahán, A.H. 1037-1068, A.D. 1628-1658. This gloss is called Zubdat al-Afkár.

For other glosses on al-Khayálí’s supercommentary see Ḥáji Khalífa, Vol. IV., p. 225; and Berlin Cat. No. 1972.

For copies see India Office Cat. Nos. 397-8; Gotha Cat. No. 675; Bankipur Cat. p. 170; Hyderabad List, Fann Kalám, No. 31; and Asiatic Society Cat. p. 25.
A treatise about the locality of God on 'Arsh. The name of the author is not mentioned in the text. On the title page, under the name of the work ('Arsh al-'Ula), the author's name is given as adh-Dhahabi. But a careful reading of the book itself shows that it was not composed by adh-Dhahabi, as on fol. 127a the author of the treatise says:—

• اثنى عليه الخطيط في تاريخه و الدهبي وغيرهما
  al-Khaṭṭābī in his history and adh-Dhahabī and others have praised him—.

According to Ḥājī Khalīfa, Vol. V., p. 115, three persons had written on the subject of the locality of God on 'Arsh. One of them was Ibn abi Shaiba Muḥammad bin 'Uthmān, died, c. A.H. 235, A.D. 849. The second was Ibn Tāmiyya, died, A.H. 728, A.D. 1328; and the third was adh-Dhahabī, died, A.H. 748, A.D. 1348. As adh-Dhahabī is quoted as an authority in the body of the text, as mentioned above, it is evident that the book under consideration is a composition of later date. The name of the author could not be traced, but the following passage on fol. 104a:—

• ونص بذلك معتبرين و بما كان عليه أحمد بن حليم نصر الله رجبه
  خالفة و عم خالفة قوله مجانين لفه الأمام الفاتي و الرئيس الكامل الذي
  إنما من الله به الحق عند ظهور الفلال و لدنه به المبناج و قمع به المبتدعين الم
  shows that the writer of the book was a follower of al-Imām Aḥmad bin Muḥammad bin Ḥanbal, died, A.H. 241, A.D. 855.

Beginning:—

الحمد لله الذي ارتفع على عرشه في السماء و جلا بألفين قلب مغرة

• إصفياء الخ
The MS. after praising God and invoking His blessings on the Prophet, his descendants and companions, abruptly passes to the subject matter, i.e. the Localisation of God on the 'Arsh, without a preliminary discourse.

The work is divided into two chapters. The first chapter or فصل begins on fol. 2α as follows:

فصل في الدليل على أن اللّه تعالى فوق العرش فوق المخلوقات مباني
لبا ليس مداخل في شيء مما وعلي أن علمه في كل مكان بالكتاب والسنة
و المجام الصحف والتابعين الع

The second chapter, فصل, commences on fol. 48α and runs thus:

فصل وهذه جملة من أقول التابعين وهو أول وقت سمعت مقالة من
فقراء اللّه تعالى فوق العرش الح

The work ends with a quotation from the Gunnya of the most eminent saint, Muhī ad-Dīn Abū Muḥammad 'Abd al-Kādir bin Abī Ṣāliḥ Mūsā al-Jīlī al-Baghdādī, died, A.H. 561, A.D. 1165 (see for his life No. 119) and the concluding words of the text are as follows:

سمعت شيخنا ابن البسورة يقول سمعته الشيخ عزالدين بن
عبد السلام بعصر يقول ما تعرف أحدا كراماته متناورة إلا الشيخ عبد القادر
رضى اللّه عنه قد صنف العلماء كتبا في كراماته وفضائله ومكاناته المدهشة
مات أحداث وسنين خمسمائة

Written in ordinary modern Naskh. The colophon runs thus:

بلغت مقالية بالأصل في يوم الخميس شهر محرم سنة ثمان وثمانين
و مائتين بعد اللف من البصرة الصديق رض العلماء، وصلة على محمد
و آلہ جميع

No. 109.

foll. 22; lines 21; size 7½ × 5; 4½ × 2½.

 رسالة في أئمث الواجب

RISĀLA FĪ ITHBĀT AL-WĀJIB.

A treatise proving the existence of God by Jalāl ad-Dīn Muḥammad bin As'ad as-
No. 110.

foll. 36; lines 19; size $7\frac{1}{2} \times 4\frac{1}{2}$; $5 \times 2\frac{1}{2}$.

شرح رسالة أثبات الواجب

SHARH RISĀLA ITHBĀT AL-WĀJIB.

A commentary on ad-Dawwání’s treatise on Divine Existence, called Risāla fi Ithbāt al-Wājib (see No. 109), by Mullā Muḥammad al-Ḥanafî, died, about A.H. 900 A.D. 1494. (see No. 59). Our copy is without a preface, and begins abruptly as follows:

ل الراحل كذاك منهم ومن يلزم أن جميع براهين هذا المطلب يتوقف على إبطال الدور والسلسل المتناقض.

According to Ḥājī Khalīfa, Vol. III., p. 360 and Berlin Cat. No. 2331, the work has a preface which begins thus:

* The author wrote two treatises on this subject, one is called al-Kadīma, and the other is known as al-Jadīda. The former (i.e. al-Kadīma) constitutes the MS. under review. The author says in the preface that he composed this treatise “in the two shortest days of the summer.”


For copies see Berlin Cat. Nos. 2328–30; Leyden Cat. No. 1575; Caiséri No. 1834; Aya Sofia Cat. No. 2275; Nur Usmania Cat. No. 2089; Cairo Cat. Vol. VII., p. 377; and Rampur List, p. 301.

For commentaries and supercommentaries on this treatise see Ḥājī Khalīfa, Vol. III., p. 360.

Fol. 1 has been pasted over with thin paper. The outer margins of foll. 2, 21 and 22, and the inner margin of all the other foll. have been changed. It bears a forged seal of ‘Alamgir.

For copies see Berlin Cat. Nos. 2331–2.

Quotations from the text are preceded by a gap of about half an inch, which the抄写手 intended to fill in with the word قُبُول in red ink. The inner edge of each fol. is bordered with thick paper. Fol. 36 contains notes from a work of as-Saiyid ash-Sharif al-Jurjani, died, A.H. 816, A.D. 1413, on cause and effects. See for his life No. 288.


**Polemical Works.**

**No. 111.**

foll. 109; lines 22; size 9½ × 6; 7 × 3½.

التوفيق الأنور لدائم شبه الأمور

AT-TAWDÍH AL-ANWAR LI DAF' SHUBH AL-A'WAR.

A polemical work, describing the doctrines of the Caliphateship, etc., according to the Shi'a sect, by Nājm ad-Dīn Khīdhr bin Muhammad bin 'Alī ar-Rāzi. He was an eminent Shi'a scholar, and passed most of his life at Mashhad. He flourished in A.H. 840, A.D. 1436. See Kasih al-Hujub, p. 145; and Brockelmann, Gesch. d. Arab Litter. Vol. II., p. 199.

The first foll. is missing. Our copy begins as follows:

أما بعد وق否 العبد المتغير إلى الله المثنى بالنقول بالكتابة المبينة و

الائمة المعصومين الغ

The author says in the preface that in A.H. 839, A.D. 1435 when he arrived at the Zainiya Madrasa at Hilla, a friend (the space for writing his name is blank) showed him a treatise by Yūsuf bin al-Makhzūm al-Mansūrī, in which the excellence and leadership of the descendants of the Prophet were refuted. The friend requested him to write a refutation of this work, and in compliance with his request the author wrote the present treatise. The quotations from the work of Yūsuf begin with the word قال، and the refutations commence with the word قال—both these words are in red ink. The author addresses Yūsuf bin al-Makhzūm in very contemptuous terms, such as قال الأمر الشاق، or قال الأمر أو قال الأمر. According to Kashf al-Hujub, p. 146, this work was composed in A.H. 840, A.D. 1436.

For copies see Berlin Cat. No. 9668; and Bankipore Cat. p. 115.
Our copy is defective and ends abruptly with quotations from the 6th chapter of Yūsuf's work.
Written in various hands of Naskh. Not dated. C. 18th century.

No. 112.
fol. 157; lines 21; size 8 × 5½; 6 × 3½.

المنام المهرة في دفع الصفاق المبحر

AŠ-SAWĀRĪM AL-MUHRIKA FĪ DAF' AŠ-SAWĀ'IK AL-MUHRIKA.

A treatise in refutation of Ibn Hajar al-Haitami's work on the Sunnī doctrines of the Caliphate, called aš-Sawā'ik al-Muhrika, by al-Kādī Nurallāh bin aš-Sayyid Sharif al-Husainī al-Ma'rāshī aš-Šū-tārī. He was born in A.H. 956, A.D. 1549. He left his native place for India, and settled at Lahore, where he attracted the notice of Hakim Abūl Fath (d. A.H. 997, A.D. 1588), and through his presentation to the Emperor Akbar (A.H. 963-1014, 1556-1605) he was appointed Kādī of Lahore. He was flogged to death in A.H. 1019, A.D. 1610 by order of the Emperor Jahāngīr (A.H. 1014-1037, A.D. 1605-1628) for religious opinions which the Emperor considered heterodox. He is regarded as aš-Šahīd aš-Šaḥīlīth by the Shi'a sect, to which he belonged, and is buried at Agra. For details of his life see Aml al-Āmil, p. 73; Rawdāt al-Jannāt p. 222; Badāʾīnī, Muntakhab al-Tawārikh, Vol. III., p. 137; and Shuhūr al-Ikhyān, Vol. II., fol. 256.

Beginning:

الآثام الله على ما حجز عن حجارة ابن حجر وميرنا مواطع رماداً فلا

Quotations from the original text are introduced with the word تولى, and the refutation commences with اتلول. This work is mentioned in Aml al-Āmil, p. 73 and in Rawdāt al-Jannāt, p. 223. Written in ordinary Naskh. Dated A.H. 1237. Scribe محمد.

No. 113.
THE SAME.
fol. 66; lines 15; size 8 × 5½; 5 × 2½.

An incomplete copy of the work noticed above. It begins as the preceding copy. Many foll. are missing. The words تولى and
A work in refutation of Ashraf Mu'in ad-Din Mirza Makhdum al-Hasani ash-Shirazi's book, called an-Nawski fi Radd ar-Rawafid, by the qadi Nurallah bin as-Sayid Sharif al-Husaini al-Marsashi ash-Shustari, died, A.H. 1019, A.D. 1610. For his life see No. 112.

Beginning:

In this work the author has refuted all the arguments of an-Nawaki fi Radd ar-Rawafid by Makhdum al-Hasani ash-Shirazi against the Imamiya sect. See Kashf al-Hujub, p. 525.

The work is preceded by eight preliminary discourses, each called a madhmu. They have the following headings:

fol. 2a. al-qadema al-wali fi sharh malab al-nawafid

"5b. al-qadema al-tala'i fi tajdid mawfi al-imam

"10a. al-qadema al-tala'i fi tajdid al-mur'aba al-qadima

"16a. al-mur'aba al-qadima fi al-mawfi al-imam Labaliyam wa al-wada'a

fol. 21b. al-mur'aba al-qadima fi biyan al-qadim al-jami' li al-hadith muna't laa yatunm al-hukum

"25b. al-mur'aba al-qadima fi biyan ad-dawli al-jami' li al-hadith muna't wa laa yatunm al-hukum

"62a. al-qadima al-wali fi sharh al-munafiq al-imam wa laa yatunm al-hukum

"31b. wa tarbtab al-nawab al-imam

The text is in red ink. Borders are supplied with a different kind of paper. Coloured lines in the margin. Written in Naskh. Not dated. C. 17th century.
From fol. 36b, the refutation of the work an-Nawākiḍ fi Radd ar-Rawāfīḍ commences. The chapters, each of which is termed al-Jund, are arranged as follows:

الجند الأول في آليات التي ذكرها صاحب النواقض
في الفصل الأول من كتابه وزم دلالتها على نفل
الصحابية عموما

الجند الثاني في الحديث الذي ذكرها صاحب النواقض
في الفروع الثاني من كتابه مرتبة على طريق
الجمهور في نفل الصحابة عموما أو خصوصا

الجند الثالث في رد الآلية استدل بها صاحب النواقض
على حقائق خلافة الثلاثة على أحكام دين الله بعد
وفات رسول الله

This chapter is subdivided into 15 sections, called as-Ṣufūf (الصوف).

الجند الرابع في بيان نهائية مناسبة صاحب النواقض
إلى اعجابنا من الباقات

This chapter is also subdivided into 33 sections, called at-Ṭawā'if (الطوائف).

الجند الخامس في دفع ما نسبه صاحب النواقض
إلى اعجابنا من سوا عادة

This chapter is likewise subdivided into 7 sections, called Rayāt (رآيات).

الجند السادس في بيان ما وعدنا ذكره من بعض
نقوبات قتليائهم


Passages from an-Nawākiḍ are generally quoted with the words قال صاحب النواقض, and the refutation begins with the word أول.

No. 115.

A polemical work directed against the Sunni doctrines of the Caliphateship, Imāmat, etc., by Ḥāfiz Nūr Allāh b. ʿAbd al-Samad al-Ḥāfiz b. Mālik b. Ḥusayn al-Maʾāmmūn al-Ḥusaynī, died, A.H. 1019, A.D. 1610. For his life see No. 112.

Beginning:

الحمد لله الذي حعل مقال شيعة الحق عليا وصبرهم مع ذبيه إبراهيم في ذلك الإسم سبيلا لله

The author says in the preface that he wrote the work in refutation of Faḍl bin Rūzbahān’s book, called Ibṭāl Nahj al-Bāṭil, itself written in refutation of Kasāf al-Ḥāfiz wa Nahj as-Sidk by Jamāl ad-Dīn bin Yūsuf bin ‘Alī bin al-Muṭahhar al-Hillī, d. A.H. 726, A.D. 1326 (see for his life No. 87). The work was completed in Agra, A.H. 1014, A.D. 1605. See Kasāf al-Hujub, p. 27.

For copies see Rampur List, p. 281; Asiatic Society Cat. p. 23; and Bānkipur Cat. p. 27.

Quotations from Kasāf al-Ḥāfiz, and from Ibṭāl Nahj al-Bāṭil, and the author’s own remarks begin with the words ‘قال النصيف’ and ‘قال الناصب’ respectively. The words ‘قال’ and ‘أقول’ are in red ink. Passages quoted from Kasāf al-Ḥāfiz and Ibṭāl Nahj al-Bāṭil, are given in full.

The first fol. has a beautiful 'Uwaṣṣa at the beginning. Gold and coloured lines in the margin. There are marginal glosses here and there. The inner edge of each fol. has been supplied in modern paper. The MS. is stained with damp. The title page contains the names of several previous owners, which are obliterated.

Written in elegant Nasḵ. The Colophon runs thus:

قد رفع القول في مسرح هذا الكتاب المستجاب وقت الضبع من يوم-cellulase-converted-image
No. 116.

foll. 239; lines 17; size 10½ × 6½;  6½ × 3½.

جلاء جلاء النظر في دفع مبادئ ابن حجر
JALĀ' JALĀ' AN-NAZAR FĪ DAF' SHUBHĀT IBN ḤAJAR.

A work by an unknown author in refutation of those of the views of Ibn Ḥajar al-Ḥaitami (see for his life No. 44), expressed in al-Fatāwā al-Hadithiyya, which are a refutation of the well-known pantheistic doctrines of the Sufis.

Beginning:

الحمد لله الذي ابرز الحقائق آلية و الصور الكونية من وجوده

المحض المجير الم

The refutation is preceded by four prologues, مقدمه, which run as follows:

المقدمة الأولى قد قال النبي صلى الله عليه وسلم من

foll. 4b. إن شاء هكذا بلسانه جرب له أجزاء الحديث

المقدمة الثانية قد قال الله تعالى في المتسببات العلم
المقدمة الثالثة قد عين ابن عباس رضي الله عن النبي

على الله عليه وسلم دعا له بقوله المحدث

المقدمة الرابعة أعلم ابن قوله تعالى وما يعلم ناره إلا الله آلية

13a. The work ends with an epilogue, خاتمه, which begins on foll. 237b. Fol. 124b is blank, with the remark صحيح القياس. Our copy is imperfect at the end, and the last line runs as follows:

وكلام العلماء بالله كني توافق الأمر المشروعي فإن كل علم لا يشهد له

Slightly worm-eaten. There are lacunae in foll. 35–5a. Written in bad Nasta'liq. Not dated. C. 18th century
Asceticism and Sufism.

No. 117.
foll. 947; lines 25; size \(11 \times 6\frac{1}{2}\); \(7\frac{1}{2} \times 4\frac{1}{2}\).

A famous work on ethics by حجة الإسلام زين الدين أبو حامد محمد بن محمد الغزالي، born, A.H. 450, A.D. 1059 and died, A.H. 505, A.D. 1111. See for his life No. 10.

Beginning:—

* أحمّد الله تعالى أولاً حمدًا كثيرًا متوالياً المُؤنث

The work is divided into four parts as follows:—

<table>
<thead>
<tr>
<th>Vol.</th>
<th>Contents</th>
</tr>
</thead>
<tbody>
<tr>
<td>2b</td>
<td>Reih al-a'madat</td>
</tr>
<tr>
<td>190b</td>
<td>Reih al-a'madat</td>
</tr>
<tr>
<td>403b</td>
<td>Reih al-malakati</td>
</tr>
<tr>
<td>629b</td>
<td>Reih al-munjijat</td>
</tr>
</tbody>
</table>

Each part or ربع, is divided into ten books or كتب, which are again subdivided into smaller chapters or أبواب.


It was printed at Bulâk, A.H. 1289; Cairo, A.H. 1306, lithographed, Lucknow, 1864. For other editions see Ellis, Cat. of Arabic Books, Br. Mus. Vol. II., p. 220.

Muhammad bin Muhammad bin al-Husain al-Murtada, died, A.H. 1205, A.D. 1790, wrote a commentary on the work in thirteen Vols., which were printed at Fez, A.H. 1302-4. For other commentaries and abridgements see Häfj Khalifa, Vol. I., pp. 180-183.

Translated in Urdu under the title of Madhâk al-'Arifin, and the translation is lithographed, Lucknow, A.H. 1331.
The first two foll. are decorated with a beautiful ‘Unusân at the beginning. A few foll. are missing after fol. 2. The heading of each part or ربع is decorated, and the headings of books and chapters are in gold and coloured ink. Gold and coloured lines are round each page. The last foll. has been supplied in a modern hand, and also some parts of foll. 915-916. From fol. 915 to the end the MS. is slightly worm-eaten. Borders of many foll. have been partly or wholly supplied in modern paper.


No. 118.

foll. 119; lines 9; size 8\(\frac{1}{2}\) × 5\(\frac{1}{2}\); 6 × 3\(\frac{1}{2}\)

SIRR AL-‘ÂLAMAIN WA KASHF MÀ FÎD DÂRAIN.

A collection of precepts bearing on morals and religious duties, compiled chiefly for rulers and kings, by حججة الإسلام زين الدين أبو حامد محمد بن محمد الغزالي. Hujjat al-Islâm Zain ad-Dîn Abû Hâmid Muḥammad bin Muḥammad al-Ghazâlî, died, A.H. 505, A.D. 1111. See for his life No. 10. Shâh ‘Abd al-’Azîz ad-Dehlâvi in his work Tahfa-i Ithnâ ‘Ashâriyâ, p. 87, says that it is not the work of Imâm Ghazâlî, but is a spurious work.

Beginning:

...له الحول والقوة قال الشيخ الإمام العالم العلامة حججة الإسلام زين الدين أبو حامد محمد بن محمد الغزالي رضي الله عنه إرضاً عنا لما رأيت الاهل الرمياء وهم قاصرة عن قول المقدام الباطنة والظاهرة سالفي...

The chapters of the book are as follows:

fol. 2a. المقالة الأولى: أن فلسطين عظم وعظمت إليه المقالة الثالثة: في ترتيب قعود الملك وسياسة يومه وليلته الغماً.

" 66. المقالة الثالثة: يستحب الملك صبر أول الليل إلى نصه الغماً.

" 86. المقالة الرابعة: في ترتيب الطاعة والملكه.

96. المقالة الخامسة: إذا أردت ترتيب ملك على الملك...
Our copy after the "مقالة الطبية للطبية" (fol. 13b) differs altogether from that of the Berlin Catalogue, No. 5609; even the ending of our copy does not tally with that of the Berlin copy. Our MS. ends as follows:—

لا نبا هو مدقق ودعا الناس لم واتهم أئمة المسلمين جدبوا بعو هم شاشا على إنوار القاراء فأراها وحسن الظن متفاني السيد

یستجب بعونه وفوا بدرجات السالفين.

For copies see Berlin Cat. No. 5609; Cairo Cat. Vol. VII., pp. 231, 683; and Hyderabad List, Farn Taṣawwuf, No. 25.

There are some additional foll. at the beginning. The first two contain a discussion in Persian about the authorship of the work in the handwriting of Munshi Ṣadr ad-Din; and the next three addi-
tional foll. contain the history of the transcription of the book by
أبي محمد نصير محمود الجيلاني, who procured this copy from Egypt
with the help of
سيد أحمد طباطبائي.

On fol. 1 we find also a short note in Arabic about the author-
ship of the book.

Written in Naskh. The colophon runs thus:

هذا آخر ما وجدنا فيه كتب سر العاميين و كشف ما في الدارين من
تصنيف الشيخ الامام محمد بن محمد بن محمد الغزالي و قد نزعت من
استنساخه و تحريزة يوم الخميس لغدًا عشرة من شعبان الثاني عشر
سنة الف的做法 ثلاث مائة و سبعاً من الهجرة المقدسة الدببة على هجرها الف
الف الثامن و التسع.

Scribe: غلام آدرنرنجامي.

No. 119.

foll. 175; lines 21; size 11×7½; 8½×4½.

النمر والغيف السبعاني

AL-FATH AR-RABBANÌ WA-L FAĐ AS-SUBHÀNÌ.

A collection of homilies by

محمّد الدين أبو محمد عبد الناصر بن
أبي صالح موسى الجيلاني البغدادي

'Muḥi ad-Dīn Abū Muḥammad
Abū al-Kādir bin Ābī Ṣāliḥ Mūsā al-Jīh al-Baghdādī. He was
born in A.H. 470, A.D. 1077, or A.H. 471, A.D. 1078. Fawâṣt
al-Wafayât, Vol. II., p. 1, wrongly says that he was born in
A.H. 491, A.D. 1097. He went to Baghdād in A.H. 488, A.D.
1095, and read with the eminent scholars of that city. He was a
most eminent Sufi doctor, and was the founder of the Kādiri order.
Ibn Rajāb (No. 266), Vol. I., fol. 137b, on the authority of Ibn al-
Jawzī says that he died on the 8th, but according to others he died
on the 9th Jumādâ II., A.H. 561, A.D. 1165. Several scholars have
written independently on the life of this great saint. Amongst
them the work of 'Ali bin Yūṣuf ash-Shaṭṭānawfi, known as
Bahjat al-Asrâr, lithographed, Cairo, A.H. 1304, is famous. For
details of his life see Mīrât al-Janān, Vol. II., foll. 1836–1956;
pp. 43–58; Akhâbâr al-Akhyâr, pp. 9–22; de Slane, Ibn Khallikân,

Our copy is defective.
It begins abruptly:

- يا قوم كونوا الله عز وجل كم كان الصالحين له الم,

On fol. 3a another homily begins as follows:

- وقال رضى الله عنه بالمدرسة خمس سنوات خمس وأربعين
- وخمس مائة عزرنج بالله عز وجل الم,

For copy see Berlin Cat. No. 3402. Printed at Bulak, A.H. 1281.

The Heading of each homily is in red ink. There are occasional marginal corrections. It is designated ملحوظات نادرية. From foll. 157–175 lacunae are numerous.


No. 120.
fol. 234; lines 17; size 12½ × 9½; 7½ × 4½.

†تَلْبِيسُ ابْنِ ابْنَ ابي ابي ابي
TALBĪS IBLĪS.

A work of precepts and instruction for leading a religious life, and thus saving ourselves from the "Devil's wiles," by جمال الدين أبو الفرج عبد الرحمن بن علي بن محمد الجوزي, Jamâl ad-Dîn Abū‘l-Fârij ʿAbd ar-Rahmān bin ʿAlî bin Muḥammad al-Jawzī. He was born in Baḥdâd, A.H. 508, A.D. 1114, or A.H. 510, A.D. 1116, and belonged to a family (of Arabs) who traced their descent from ʿAlī Bakr. He died in A.H. 597, A.D. 1200. He is the author of several works, and many writers place him next to as-Suyūṭī (see No. 12) with regard to the number of books written. For details of his life, see Ibn Khallikān, Vol. I., p. 301; Iṯḥāf an-Nubalâ', p. 288; Wüstenfeld, Gesch. No. 287; and Brockelmann, Gesch. d. Arab. Litter. Vol. I., p. 409.

Beginning:

الحمد لله الذي سلم ميزان العدل إلى أئمة الأئلابي ورسل الرسل
- مبشرين ومذهرين بالثواب وعقاب التم

Muslim scholars in general have a violent prejudice against this book, and have forbidden it to be read, because of the vindictive spirit in which Ibn al-Jawzī speaks of Muḥi ad-Dīn Abū Muḥammad ʿAbd al-Kādir bin Abī ʿAlī Ṣāliḥ Mūsā al-Jili al-Baḥdâdī, died, A.H. 561, A.D. 1165 (see No. 119).
Lithographed with Urdu translation, Dehli, A.H. 1323.
There are lacunae on foll. 1b, 2a, 3, 4, 5, 6, 7, 9a, 11a, 12a, 16a, 25b, 32a, 69a, 233a. Fol. 8 is blank. Fol. 616 contains a note in Persian by Sadr ad-Din on some passages of the work. A list of all the chapters is added at the beginning. Fol. 1a bears the name of Sadr ad-Din as the owner of the book. The last fol. also contains a note by Sadr ad-Din to the effect that the book was copied in A.H. 1307 at the cost of thirty rupees, and was compared with the original copy by Maulavis Hasib ad-Din and Khâdim Husain.

Written in ordinary Nasta'liq. Scribe

SIDJÄDÄR DJÂHIB

No. 121.

toll. 415; lines 23; size 9 1/2 x 5 1/2; 7 x 4.

رواة العلماء

RAU'DAT AL-'ULAMÄ'.

A collection of homilies and pious discourses, chiefly based on the Kur'ân and the Traditions. According to Hâji Khalîfa, Vol. III., p. 505, and Berlin Cat. No. 8860, Abû 'Ali Husain bin Yahya al-Bukhâri az-Zandavaisati al-Mubtaghi is the author of the book; but al-Fawâ'id al-Bahiya, p. 93, says that Yahya bin 'Ali bin Abdallâh az-Zâhid az-Zandavaisati, a renowned jurist and the author of Naṣ̄am al-Fikh, is the author. But the following lines, giving the chain of the narrators of the book down to the author, indicate that Abû'l Hasan 'Ali bin Yaḥyâ bin Muḥammad az-Zandavaisati al-Bukhâri is the real author of the book. They are written before the work commences, and are as follows:

الحمد لله رب العالمين و الصلاة على خير خلقه محمد و آله ومعمعه

لجميع يقول أبو اسماعيل أحمد بن محمد بن نصر الشهاب الغزالي البخاري

عند الله تعالى منه الخيرين بجميع كتب رواية العلماء جدٍّ... أبو المعالى... الطعن في النسخ المتكررة رحمة الله عليه لجاهته في سنة إبراهيم وسبوعين... سنة

قال أخبرنا الشهاب الفارس. الإمام الزهاد شمس السلام أبو بكر بن محمد بن علي بن الفضل الزنجيرية رحمة الله عليه فيما كتب له في سنة سبعة وخمسة قال الشيخ الزهاد قلنا أخبرنا الشهاب الفارس الإمام أبو نصر

ابن أحمد بن محمد بن عيسى البلوني رحمة الله تعالى علىه قال أخبرنا الشهاب
From the above quotation it is evident that the author flourished before A.H. 508, A.D. 1114.

Beginning:

From copies see Berlin Cat. No. 8860; and Rampur List, p. 344. The copy in the Rampur Library is an old one, dated A.H. 771.

The MS. is very defective. Some foll. are missing. The foll. 1-10 at the beginning of the MS. are very defective and have been bordered with thick paper. Fol. 58 is placed after fol. 64. Borders of foll. 408-415 have been changed for modern paper. From the beginning up to fol. 195 it is in one hand, and the rest of the MS. is in a different hand. Headings of chapters in red ink. The title page contains the list of some of the chapters of the work. It is erroneously stated on fol. 16 in a later hand that al-Kādi Abū Ishāk is the author of the book.


No. 122.

foll. 201; lines 27-31; size 10½ × 7; 7½ × 4½.

Sharḥ Miftāh al-Ghaib.


Beginning:

• سبعانك اللحم و نعمك حمدًا يرضيه ذاتك الغي

For copies see Berlin Cat. Nos. 3214-5.

The headings of chapters and the beginning of important discussions are written in red ink. The last fol. is partly damaged by the pasting of paper over it. There are occasional marginal glosses. The inner edge of the pages is supplied in a different kind of paper. An additional fol. at the beginning contains the life of the commentator, but it is defective, the fol. having been pasted over with other paper. The title page also contains the lives of the commentator and the author of the text, and a story about al-Junaíd.

Written in different hands of Naskh. The colophon runs thus:

ثم كتاب شرح مفاتيح الغيب الإمام المعطق شمس الدين محمد بن حمزة القنبرى ...... كمل رقة بيدها الغالية العبد الضعيف الغالي مصطفى أبو اليسر بن فتح الله الحموي الشافعي القادرى إغلى الله عليه وعسي والديه وشقيقه ومحبيه ليلة العقد الثامن عشر من جمادي الثاني سنة أربع وثمانين وائف من هجرة على الله عليه وسلم بعثه بلد الله الصراص زادة الله شرًا وعظيمة وعامة الله وحدة

No. 123.

foll. 90; lines 17; size 8½ x 5¼; 5½ x 3.

شرح هياكل النور

SHARH HAYĀKIL AN-NÜR.

A commentary on Shihāb al-Dīn Yahyā (or Ahmad) bin Hābash as-Suhrawardi’s treatise on Sufism, called Hayākil an-Nūr, by Jalāl al-dīn Muḥammad bin As’ad as-Siddiki ad-Dawwānī, died, A.H. 907, A.D. 1501. For his life see No. 99.

Beginning:

• يَا مِن نَصْبِ رَأيَاتِ قُدْرَتِهِ عَلَى كَوَاهِلِ هَيَاكِلِ السَّمَكَاتِ العَلَّمِ

The name of the commentator occurs on fol. 90a. The work was composed in A.H. 872, A.D. 1467, at Tabriz, and from the preface it appears that it was dedicated to Abū Sa‘īd Gurgān (the
Timuride, d. A.H. 873, A.D. 1468). For chapters see Vienna Cat. No. 1895 (where the name of the commentator is wrongly given as Jalāl ad-Dīn Muhammad bin Maḥmūd al-ʻAlawi).

For copies see Gotha Cat. No. 9710; India Office Cat. No. 485; Derenbourg, No. 706; Cairo Cat. Vol. VI., p. 99; Leyden Cat. Nos. 1504–5; Vienna Cat. No. 1895; Rampur List, p. 396; Hyderabad List, Fann Hikmat, No. 62; and Asiatic Society Cat. p. 82.

There were three different Sufis with the epithet of Suhrawardī. One was Diwā' ad-Dīn ʻAbd al-Kādir bin ʻAbdallāh as-Suhrawardī, the author of ʻAdāb al-Murīdīn, who was born in A.H. 491, A.D. 1097, and died in A.H. 564, A.D. 1168. Another was Shihāb ad-Dīn Yahyā (or Ahmad) bin Ḥabash bin Amirak as-Suhrawardī, the author of Ḥikmat al-Aḥrāk, and many other works, who flourished between A.H. 548–561, A.D. 1153–1165. He was suspected of heresy by the orthodox scholars, and was put to death; he is called Shaiikh Makūt. The third was Shihāb ad-Dīn Abū Ḥafṣ ʻUmar bin ʻAbdallāh as-Suhrwardī, the author of Aṣwārīf al-Maʿārif. He was born in A.H. 539, A.D. 1144, and died in A.H. 632, A.D. 1234. Suhrawardī is a little town near Zenjān in Adharbajjān.

Passages of the original text are marked with red lines. Headings of chapters are also in red ink. Much injured by insects and many worm-eaten places are pasted over with thin paper. Borders are supplied in a different kind of paper. On the top of the first fol. is the name and seal of a previous owner of the book. Gold and coloured lines are round each page.


No. 124.

foll. 123; lines 20–19; size 7 1/2 × 5; 5 1/2 × 2 1/2.

الطريقة العبودية

AT-ṬARĪKAT AL-MUḤAMMADIYYA.


Beginning:

الحمد لله الذي جاعله أمة دعاء خيراء ملهم

The work is divided into three sections, called باب, each of which is subdivided into many chapters, called فصل. For details see Berlin Cat. No. 8836.
For copies see Berlin Cat. Nos. 8836-7; Paris Cat. Nos. 1321-2; Cairo Cat. Vol. II., p. 94, Vol. VII., p. 399; Yeni Cat. No. 715; Aya Sofia Cat. Nos. 1950-6; Algeirs Cat. Nos. 2484-93; Ibrabim Pasha Cat. No. 772; Asiatic Society of Bengal Cat. p. 66; and Rampur List, p. 351.

Printed, with the commentary called al-Hadīṭat an-Naḍiyah, in Constantinople, A.H. 1290, A.D. 1873; and with the commentary called al-Barīkāt al-Muḥammadiyya at Bulāk, A.H. 1257, A.D. 1841.

Foll. 2-55 have been supplied in a modern hand. The title page contains a list of the abbreviations used in the book, and also their equivalents. It also bears the name of the previous owner of the book. Foll. 1 and 56-123 are stained by water. It bears profuse notes on the margin. Two additional foll. have been added, containing some quotations from the commentary on this work called المواقف الفنّية على الطريقة الوسجيدة

Written in Nasta'liq. Dated A.H. 1050. Scribe مصطفى بن عبد الجبار

No. 125.

foll. 105; lines 21; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$

Rūh ar-rah wa rāh al-arwāh.

A commentary on a poetical work on Sufism. Both the text and the commentary are by Abu Bekr Muḥi ad-Dīn ‘Abd al-Ḵādir bīn Shāikh bīn ‘Abdallāh al-‘Aidarūs al-Yamani al-Hindi. He was born in A.H. 978, A.D. 1570, at Ahmādābād, Gujarāt. He was an eminent ṣūfī and scholar of his time, and died, A.H. 1038, A.D. 1628. An autobiography of the author will be found in his work an-Nūr as-Sāfīr (No. 173) fol. 143a. See also at-Ta'liqāt as-Saniyya, p. 36; Wüstenfeld, Gesch. No. 556; Khulāṣat al-Athar, Vol. II., p. 440; and Brockelmann, Gesch. d. Arab. Litter. Vol. II., p. 419.

Beginning:—

الصدمة لله الذي شرح مدرور لوليائه بغير معرفته...... و بعد فقد من الله تعالى عليه ولله الصمادء ووصفه لنظم ايات ثالثة في السلك إلى ملك الملك ثم خطر لي إبراز معانيها الدقيقة وأظهر رمزها المشيرة إلى الطريقة

Beginning:

The work is divided into 100 chapters, each of which is called "assembly", whence the book is named Majalis al-Abrar or "assemblies of pious men." For the chapters see Berlin Cat. No. 8845.

Headings of chapters are in red ink. Foll. 339b, 340a, and a part of fol. 340b have been penned through with the remark غلط. The copyist omitted to write a passage of the text during the transcription of fol. 342a. The omitted passage in the same handwriting, is given on an interleaved fol. The reading is foll.
340b, 342a (to the 17th line), 341b, 341a, 342a, (from 18th line). There are occasional marginal corrections. Foll. 2-4 contain a list of the chapters.

- Written in ordinary Nasta’lik. The colophon runs thus:

تَمَت بحُمَيْنِ المِلَك الْرَّهْب مُصِبَّ بِمِجَالِسِ الْإِبْرَاحِ بِهِ بِعَلْجِ حَمْرِقُ تَقْرِير

أَلْبِي بَطْشِ سَانِكِ سَارَاَنْبْورِ بِتَأْرُيخِ بِسَتِّ هَشْمِ جَمَادَى الْأَوْلِيَة ١٣١٣ هـ.

No. 127.

foll. 14; lines 19; size 9 × 6½; 5½ × 3½.

حجة الوداد

HUJJAT AL-WIDAD.


Beginning:

الحمد لله المقوت طيور الروح يجسح الحب وكوتر الرح القيم

The work is divided into three parts or sections, which are subdivided into the following or chapters:

fol. 2b.

الباب الأول في محبة العبد لربه

" 2b. الغصل الأول منه في الإداة الوردة فيه

" 3a. الغصل الثاني في تذيعي اصل المحبة و تعريفها

" 5a. الغصل الثالث في أنكر الختميين و جوابهم

" 6b. الغصل الرابع في جواب المحبين

" 7b. الغصل الخامس في جواب الغزانيين

" 8b. الباب الثاني في محبة الرب لعبد و فيه ثلاثة فصول

" 8b. الغصل الأول في الإداة الوردة في محبة العبد

" 8b. الغصل الثاني فيه قاله علماء الشريعة

" 9a. الغصل الثالث فيه قاله علماء الطريقة
The fourth is wanting.

The third is wanting.

The first is wanting.

For copies see Cairo Cat. Vol. VII., p. 583, and Yani Cat. No. 1624.

Headings of chapters are in red ink. Marginal notes here and there. Fol. 14 contains some theological questions and answers. From the Colophon it appears that it was composed in A.H. 1033, and was dedicated to the spiritual guide of the author.

Written in good Naskh. Not dated. C. 18th century.

No. 128.

foll. 7; lines 19 to 28; size 8 × 5½ ; 7 × 5½.

مفتاح السواقي وكنز العحال

MIFTAH AS-SARĀ’IR WA KANZ ADH-DHAKHĀ’IR.

A treatise on sufism by Abū Bakr bin Sālim bin Ahmad bin Shākhān Bā‘alvī. He was born in Mecca, A.H. 1016, A.D. 1607, and studied with his father and with other eminent scholars of that sacred city. He died in A.H. 1085, A.D. 1674. For details of his life see Khulāṣat al-Athar, Athar, Vol. I., p. 80. The author of Khulāṣat al-Athar, Vol. I., p. 74, explains the word Bā’alvī as follows:—

باعثي مفسرين إلى علمي و هذه الفائدة أن لم كان من يرفع العربية

لدنها معرفة لعلم الديار الطاعومية فان لم يكون للغة الألف بل مال

على لغة الفص فيقولون لبني علمي بأباعثي و لبني حسن باحسن و لبي

حسن باحسن و علمي هو ابن عبيد الله بن أحمد بن عيسى التهبي و نسب

عبد الله يقول إلى سيدنا علي بن أبي طالب كرم الله وجهه دينه الطريقة

عبد الله بن أحمد بن عيسى بن محمد بن علي العريفي بن جعفر الصداق

ابن محمد الباقري إلى زين العباديين بن الحسين بن علي بن أبي طالب

ويستعلي عليه
Beginning:—
الحمد لله الواحد القهار العزيز الاعظم الستار  إعمن وفقنا للله وآيات
توافق الصالحين إن هذه نبأ غيرة ذكرته ما نيسرًا.
For copy see Hyderabad List, Fann Taṣawwuf, No. 18. The following note on the title page about the date of the author’s birth, the composition of the work, and the death of the author:—
مواد سيدنا و موافنا المصغر في حدود سنة تسع عشرة و تسعين و رايل ي
هذا الكتاب سنة خمس وأربعين و رفعت سنة اثنتين و تعينين الع
and a similar note in the colophon:—
قال موافنا نفعنا الله به و رمارة فرضت منه ليلة السيد و ربع في شهر
ربب سنة خمس وأربعين بعد تسعماً من المجردة البديعة الع
seem wrong, and written by some ignorant person. Because the father of the author, Salīm bin Ahmad bin Ṣaḥākhān, according to the author’s own statement (cited in Khulāṣat al-Āthār, Vol. II., p. 200), was born on 27th Rabī‘ II, A.H. 995, A.D. 1587, and died on Sunday, the 9th Dhūl Ka‘da A.H. 1046, A.D. 1636 (and not in A.H. 1040 as given by Brockelmann, Vol. II., p. 407). Therefore the date of birth of the author, A.H. 919, and the date of his death, A.H. 992, as given in the notes, must be wrong. The first fol. is supplied in a different hand. The title page contains the names of two persons as owning the book.


No. 129.

fol. 74; lines 10-19; size 8 × 5½; 6½ × 4.

RISĀLAT AL-MU‘ĀWANAT WA‘L MUZĀHARA.

Beginning:

رب يسرو عني يا كريم و انقم بالصف و انت الفتح العلمي..... الصمد

الله الواحد المجد المجدا الوهاب الرزاق العذال المخلص المخلص.

The work is divided into several chapters, each of which begins with عليك يا أخي انا علىك عليك ايها الأخ.

Printed in Egypt A.H. 1321.

The wordفصل is written in red ink. On the title page the name of the grandfather of the author is given as Muhammad; but the correct name of his grandfather was Ahmad. See Silk ad-Durar, Vol. III., p. 91, and Berlin Cat. No. 10116. The title page also contains the names of two previous owners of the book. From the colophon it appears that the author wrote the work in A.H. 1069.


No. 130.

foll. 25, lines 18-21; size 7½ \( \times 5 \frac{1}{2} \); 6½ \( \times 3 \frac{1}{2} \)

رسالة المذاكره مع الأخوين و المحبين من أهل الآخرة و الدين

RISALAT AL-MUDHAKARAT MA' AL-IKHWAN WA'L MUHBBIN BBIN MIN AHL AL-AKHIRAT WA'D DIN.

A collection of homilies or pious discourses by the سيد عبد الله بن علي بن أحمد العقاد بأعلىي as-Saiyid ‘Abdallāh bin ‘Alavi bin Ahmad al-Ḥaddād Bā‘alavī, died, AH. 1132, A.D. 1719. See for his life No. 129.

Beginning:

رب العالمين الذي خلق الإنسان من طين الغم.

In the preface the author exhorts all men to adopt piety. This work seems to be an abridgement of Minhāj al-ʿAbidin by al-Ghazālī.

Printed in Egypt in A.H. 1319.

From the colophon it appears that the author finished this book in A.H. 1068. The wordفصل is in red ink. The title page bears the names of three previous owners of the book.

No. 131.

tpast. 15; lines 23; size 7½ x 5½; 6½ x 4.

الكبريت الأحمر

AL-KIBRIT AL-AHMAR.

A treatise on sufism by Abdallah bin Abi Bakr bin Wajih ad-Din ‘Abd ar-Rahman al-‘Alavi. On the title page ‘Abdallah al-Haddad is mentioned as the author; but in my opinion this is not correct. The full name of ‘Abdallah al-Haddad is ‘Abdallah bin ‘Alavi bin Ahmad al-Haddad Bala‘alavi (See for his life No. 129), which is quite different from the name quoted above from the colophon.

Beginning:

الحمد لله ابرز في كتالوجة كتب الطوائف الراواة التلويت النجاح

The treatise is divided into very small chapters, called فصل, as follows:

fol. 1b.

فصل في سلوك الطريقة على التحقيق بالعبادات

1b.

فصل وهذا لا يمكن إلا بقصد شريف علاج

2a.

فصل وأجعلا مشايخ الصوفية على أن كنف التحجب

2a.

بين العباد وبين الله النفس الامراء بالسوء

2a.

فصل اتفق مشايخ الصوفية على أن بدأ اموره على قلة

2a.

الطعام

2a.

فصل اعتقاد اهل السنة ما نظمه عبد الله بن أسد الابناعي

2b.

فصل في التوحيد

2b.

فصل أعلم أن الثقوب هو الذي عليه مدار السعادات

2b.

فصل وخلوات الثقوب الظهر والباطن

3a.

فصل الصداقة من الناس هم أهل الإيمان

3b.

فصل في معاني الصوفى

3b.

فصل ومن طوائف الصوفية توم يسرون الملامسة

3b.

فصل في الصوفي والمشبه

4a.

فصل سبب تكوين في البدايات الموصلة إلى

4a.

العصرة القديسة
فصل في شرح المودنج من علم القلب

فصل هذه عشرة من مقالات
فصل والفصل في الأحوال الحالية
فصل في معرفة السلوكيات القلب
فصل في معرفة الوقت
فصل في معرفة المنامات
فصل في معرفة الحلال
فصل في معرفة الفراق
فصل في تفوات أهل الملايات في الفراق وال bíا
فصل قالوا العلماء بالله إنا وصل الذكر إلى عالم الفراق

أصل فيه تصرف الحق.
فصل إذا وصل الذكر إلى روح العالم
فصل ليس له كل من قال له بعض
فصل إذا وصل الذكر إلى عالم السماوات
فصل مكشوفة القلب
فصل في حقيقة عالم التوحيد
فصل في معرفة أهل المشاهدة
فصل حل المشكل من علم الحقيقة
فصل في السماوات
فصل في معنى معاني السماوات
فصل أهل الحقيقة هم العلماء

Red coloured lines round each page. The title page contains the names of several previous owners of the book.
Written in ordinary Naskh. The colophon runs thus:-
كل الفراغ من هذه النسخة المبكرة قبل الظهر فيما الربيع الثاني مستقبل شبر ظهر الخير سنة إربعة وسبعين والฟ على يد الفقير المبكر بالدنبر والتقدير الفائز إلى الله الشيخ محمد بن الشيخ المرتقى القادر

الشیبیر المتقی
SUNAN AL-HUDÂ Fî MUTÂBA‘AT AL-MUSTÂFÂ.

A work on religious duties and observances, laying special stress on following the customs and manners of the Prophet, by 'Abd al-Nabî bin Ahmad bin 'Abd al-Kuddûs al-Hanâfî an-Nu'mânî al-Gângûhî. He visited Mecca and Madina several times, and there studied the Traditions of the Prophet. He held the Office of Sâd âs-Sudâr in the court of the Emperor Akbar (A.H. 963-1014; 1556-1605). He is said to have been arbitrary, but liberal. Blochmann in his translation of A’în-i- Akbari, p. 546, regarding the date of the death of this author, says "Badî‘ûn plâces his death in A.H. 991 (A.D. 1583), the Mirât in A.H. 992, (A.D. 1584)." For details see Badî‘ûn. Vol. III., p. 79; Mirât al-Âlam, No. 11, fol. 2626; Tarb al-Amâthîl, p. 245; and Darbâr Akbarî, pp. 320-328.

Beginning:

From the preface it appears that the book was divided into a (prologue), three parts called (epilogue); and the three parts are subdivided into as follows:

المقدمة في الإخلاص وحسن الله في جميع الأعمال

fol. 2a.

الظاهرة والغفالية

القسم الأول فيما يجيب علينا من حوققه ملل ملل دائمة

" 50a. 

" 50a. 

" 50a. 

فصل في تحقيق مغنى المجدة له ملل
فصل في بيان رجوب معينة معلوم فصل في التواب على معينة ورفع الدرجات بمودته

فصل في الآثار والعلامات التي يتميز المحص على غيره
فصل في المناهضة
باب الثاني في رجوب التباع والانقاد بستته الاهتداء

فصل في رجوب الانقاد والانقاد به على الله عليه وسلم
فصل في الترتيب في المناهضة الحسنة والانقاد
المترتبة على العمل بالسنة النبوية على ماجها
افضل الصلاة والسلام وما كان عليه الصحابة

والسلف الصالحين من الانقاد والاهتداء
فصل في الترتيب عن متخلفة السنة واتباع طريق
البدعة

باب الثالث في الانقاد بالنذور والسنة وفضل العلم
والاشتغال به فيه فصول
فصل في الانقاد بالنذور والسنة
فصل في فضل العلم والترتب في التعلم والتعليم
فصل في بعض الآداب المتعلقة بالعلم
فصل في بعض ما يتعلق بالعلم من الترتيب

الباب الرابع في حكم الصلاة والتسليم عليه معلوم وفرض
ذکر وقبضته وكيفيته فيه فصول
فصل في معرفة الصلاة والسلام والدراكة
فصل في بيان فروعه ووجوده واستجابته وبيان مواطن ذلك
فصل في كيفية الصلاة عليه معلوم وعلى أهل بيته

قسم الله تعالى عظم لجميع
فصل في كيفية الزيرة والوقوف عند الفقر الشريف
و السالم عليه صلعم
فصل في الترميز عن العمل بالصلاة والتسليم
" 35a. عليه صلعم و ذم من لم يصل و سلم عليه و أثناه
الباب الخامس في حكم إبارته صلعم و فضيلة من زارة
" 36a. و على و سلم عليه صلعم و قيفية ذلك و فيه نصا
" 36a. فصل في حكم الزهارة و نتفيلها
فصل في الترميز في الصلاة والسلام عليه صلعم
" 38a. والمئوية و الدرجة المرتبة على ذلك
القسم الثاني في بيان وظائف صلعم من الطاعات و
العبادات وما رد منه من الأذكار و التسبيحات
" 40b. وما تؤديه من الإدعاية و الموعظات
في هذا القسم خمسة كتاب الكتاب الأول في وظائف
الصلاة و ما يتعلق بها في أبواب
" 42a. الباب الأول في وظائف الطهارة و فيه تقول
فصل في وظائف متفرقة قبل الوضوء
" 42a. فصل في وظائف الوضوء و فضيلته و أداه
" 46a. فصل في وظائف الغسل
الباب الثاني في وظائف الخروج من البيت إلى المسجد
" 50a. والدخول في المسجد
الباب الثالث في المسجد و مواقع الصلاة و ما يتعلق
بها من الفضلائل و الآداب
" 52b. الباب الرابع في الآداب و فضيلته و آدابه و إجابة الوصي
و ما يتعلق بذلك الفضيلة
الباب الخامس في فضائل الصلاوات الخمس المكتوبة
" 60a. و و اقتها و فيه تقول
فصل في الفضلائل
" 67b. فصل في المواقيت
فصل في الأوقات المستحقة والمكرهة
الباب السادس في وظائف الصلاة المكتوبة الكبيرة
وفيها فصول
فصل وظائف الصباح وصلاة الزوال
فصل في الترتيب في تعجيل الصلاوات دائمة
فصل في فضائل مفرقة لصلاة واحدة
فصل في وظائف ملوك الظهر والعصر
فصل في وظائف المساء وصلاة المغرب والعشاء
الباب السابع في صلاة الوتر الفروت
الباب الثامن في السفر والنزول والقول والدعاء
الباب التاسع في وظائف يوم الجمعة وصلاة الجمعة وذكر
الساحة الموجهة و فيه فصول
فصل في فضائل يوم الجمعة
فصل في بيان وجوب صلاة الجمعة والترنيب فيها
و الترهيب عن تركها
فصل في وظائف يوم الجمعة
الباب العشرين في صلاة العيدين
الباب العادي عشر في آداب بالصلاة وما يباح فيها وما
لا يباح و فصول الجماعة فيه فصول
فصل في آداب الباب
فصل في الجماعة
فصل فيما على الأمام والماموم
فصل في تسمية الصوف وفضلها
فصل في الأوقات التي تكرر فيها الصلاة
الباب الثاني عشر في صلاة الجنازة وما يتعلق بالمرض
و المحتضر و الميت ابتداء و إنهاء فيه فصول
فصل في تشريع الجنازة و الصلاة عليه
فصل في دين الميت
With the last Fasl the 2nd part of the qawm al-thani ends in the middle of fol. 212b. The rest of the fol. is pasted over with thick paper. The third part of the qawm al-thani and the qawm al-thalath are not found in this copy.

For copies see Rampur List, p. 49; and Asiatic Society, Govt. Collection, No. 500.

Margins have been supplied in a different kind of thick paper. There are occasional marginal glosses. Headings of chapters in red ink. Sprinkled with vowel-points. The title page bears the name of a previous owner of the book. Written in different hands of Naskh. Not dated. C. 19th century.

No. 133.

foll. 39; lines 15; size 10 × 5½; 7 × 3½.

ترجمة مجمع البهرين

TARJUMA MAJMA‘ AL-BAHRAIN.

An Arabic translation of the famous work of Ḍārā ʿShikāh, called Majma‘ al-Bahrain, which aimed at reconciling the Hindu doctrine of jog with that of the Sūfis, by Muhammad Sālih bin ash-Shaikh Ahmad al-Misrī. Taking in view the date of composition of the original work, which is A.H. 1065, A.D. 1654, and the date A.H. 1185, A.D. 1771, which is written in fol. 23b as the date of transcript of a prayer, it is evident that the work must have been composed between those dates.
Beginning:

The or chapters are thus arranged:

fol. 26b.

36b.

5a.

5b.

6b.

7a.

8a.

9a.

10b.

11a.

11b.

13b.

13b.

14a.

14b.

14b.

15b.

16a.

16b.

20a.

From the colophon it appears that Dārā Shikūh wrote the original work in A.H. 1065, A.D. 1654 (as stated above), and that he was then forty-two years old. Many passages from the Kur'an are cited in the book. On the margin are written in red ink the equivalent terms of Hindu phraseology. The top of fol. 20a bears the name of a previous owner of the book. The work concludes on fol. 225. The remaining foll. 23-39 contain several prayers.
miscellaneous notes on different shajrūs or lists of saints, in the form of genealogical tables, etc.


No. 134.

foll. 165; lines 16; size 8½ × 4½; 6½ × 3½.

RAWDAT AL-ANWAR FĪ ḤDĀḤ AL-MABDA‘ WA‘L MA‘ĀSH WA‘L MA‘ĀD WA‘L ASRĀR

A work on religious duties and observances, together with some fundamental principles of sufism, by ʿAbd ar-Rasūl bin Muḥammad Khān al-Bijāpūrī.

Beginning:—

The work contains three parts, or ṣabāb, each divided into several chapters called al-fasl as follows:—

fol. 2b.  1. al-bab al-ṭalīn fi bilād al-mīda‘a wa al-wujud
   2b.  2. al-fasl al-ṭalīn fi bilād al-bałā‘al wa al-ṣulq
   5b.  3. al-fasl al-thālīth fi bilād al-da‘wā‘a wa al-durriyā‘a
   8a.  4. al-fasl al-dawrān fi bilād al-da‘wā‘a wa al-khāls
   10b. 5. al-fasl al-khams fi bilād al-da‘wā‘a wa al-khāls wa al-khāls wa al-khāls
   13a. 6. al-ṣulq wa al-salām
   16b. 7. al-fasl as-sāliḥ fi bilād al-da‘wā‘a wa al-wahām
   18b. 8. al-fasl al-dawrān fi bilād al-da‘wā‘a wa al-wahām
   21a. 9. al-fasl al-thālīth fi bilād al-da‘wā‘a wa al-wahām
   22b. 10. al-fasl al-khams fi bilād al-da‘wā‘a wa al-wahām wa al-wahām
الفصل العاشر في بيان قاعدة تعلق الروح بالقلب

الباب الثاني في بيان المعاش وهو على ثلاثة أقسام

القسم الأول في بيان العبادات

الفصل الأول في بيان التوحيد والعقائد الإبمانية

الفصل الثاني في بيان الفئة

الفصل الثالث في بيان العلم وفضله واسبابه

الفصل الرابع في بيان الطهارة

الفصل الخامس في بيان الصفة

الفصل السادس في بيان تلاوة القرآن

الفصل السابع في بيان الصوم

الفصل الثامن في بيان الألفاظ

الفصل التاسع في بيان الجرح

الفصل العاشر في بيان الجهاد

الفصل الحادي عشر في بيان الدعا

الفصل الثاني عشر في بيان التقوى

الفصل الثالث عشر في بيان الذكر المروية

الفصل الرابع عشر في بيان توزيع الوقت وترتيب

الإرادة

الفصل الخامس عشر في بيان الأمر بالمعروف

ورفعه عن المنكر

الفصل السادس عشر في بيان عبادة المريض وتلقين

المعتشر وما يتعلق بالبيت

القسم الثاني في بيان العبادات

الفصل الأول في بيان الأكل والشرب

الفصل الثاني في بيان الأغاثة والجابة

الفصل الثالث في بيان اللبس والتطيب

الفصل الرابع في بيان النوم واليقظة

الفصل الخامس في بيان تضار العلاجة والبول

والاستنكار

153
الفصل السادس في بيان قص الشريب
الفصل السابع في بيان العطس وتشيته والكثرة
الفصل الثامن في بيان التزوج والنسب والسفر
الفصل التاسع في بيان السباحة والوجود والرقص
الفصل العشرين في بيان الصحبة والأنخوة في الدين
الفصل العاشر في بيان السلام والصداقة
والمعاينة
الفصل الثاني عشر في بيان معافرة الكبار والصغار
الفصل الثالث عشر في بيان الصلح والتفريق
القسم الثالث في بيان الراجع إلى الحق تعالى
بالاختيار وما لبث منده فيه وما يترتب عليه
الفصل الأول في بيان الهدى والمرشد والمراه
و ماً لبث منه المريد
الفصل الثاني في بيان العجلة إلى الشيء ومعاناته
الفصل الثالث في بيان القنوة عن الذنب
الفصل الرابع في بيان النفس ووركيتها بالمجاهدة
والمباركة على قانون الشريعة
الفصل الخامس في بيان القلب وتصفيته
على قانون الطريقة
الفصل السادس في بيان الروح وتحليته على
قانون المنهقة
الفصل السابع في بيان الوعز واحتراقه
على الخواطر النبئية
الفصل الثامن في بيان المحبة والشوق والانسان
الفصل التاسع في بيان الفقر والزهيد
الفصل العاشر في بيان التولك واليقين
The first page has a beautiful 'Unwan at the beginning. Headings of chapter in red ink. Double gold lines and coloured margins throughout. Here and there the meanings of Arabic words are written in Persian.

Nine foll. have been annexed at the beginning of the MS. Of these the first two contain a genealogical table of the spiritual guides of the author up to 'Ali bin Abi Talib, d. A.H. 40, A.D. 660. The next three contain a list of the chapters of the MS.; the sixth is blank; the 7th and 8th contain a prayer, accompanied by the author's description in Persian of the way in which it should be recited and its after-affect. The last foll. contains another prayer.

The Principle of Jurisprudence.
No. 135.

A work on the principles of jurisprudence according to the Shāfi‘i school. This work, in Ibn Khallikān Vol. II., p. 37, has been attributed to حجة الإسلام زين الدين أبو حامد محمد بن محمد الغزالي Hujjat al-Islām Zain ad-Dīn Abū Hāmid Muḥammad bin Muhammad al-Ghazālī, died, A.H. 505, A.D. 1111 (for his life see No. 10). But in my opinion the famous al-Ghazālī is not the author of it, for Ibn Hajar al-Haitami, in his work al-Khairāt al-Hisān fi Manākib an-Nu‘mān, p. 4, says:—

أعلم أن بعض المتخصصين مسنا لم يمنع توثيق جامعي بكتاب منصور للإمام الغزالي في نهج الاعتباز القطع والبحث الشنيع على الإمام المسلمين ووحيد الأئمة المجتهدين أبي حنيفة رحمه الله مات عنده آذانه (إلى قوله): كل ذلك منه باعث على أن ذلك الغزالي هو الإمام محمد حجة الإسلام وليس هو إلا ما يأتي من احيائه من مدفع أبي حنيفة وترجمته بما يليق عليه كماله وابن فلان النسخة التي رايتها مكتوبة عليها أن هذا الكتاب تصنيف محمود الغزالي ومحمود هذا ليس بحجة الإسلام وهو نعم كنت على حافية تلك النسخة هذا شخص معترفي حجة محمود الغزالي وليس هو حجة الإسلام.

From this it is evident that the work is not the composition of al-Ghazālī. A certain Mahmūd al-Ghazālī, a Muṭāzalite, wrote it. The author of Muntaha‘l Kalām supports this, for he says (p. 22):—

وحجة الإسلام أبو حامد الغزالي رحمه الله در أحياء العلوم كه بالتفاق وباشيه إز تنصيف است بخلاف متنفظ كه عند التحقيق من محمود غزائي معترفي ست وحود الإمام غزالي جذابة بره من الأفراد بوسيدة ليست إرتان انكار مي فراميد وملائع وثواب أو زيادة لوصف ذكاري كنذ المي.

The title-page contains the statement, cited from Ibn Khallikān, Mir‘at al-Janān etc. that al-Mankhūl is the work of al-Ghazālī.
Beginning:

For copies see Cairo Cat., Vol. III., p. 267; and Bankipur Cat., p. 708.

Foll. 1-7, 161b-168 and 170a contain big lacunae and foll. 140a, 146b, 149, 150, 152b, 153 and 154a have short ones. A list of the contents is given at the beginning. Headings in red ink. Brockelmann, Gesch. d. Arab Litter. Vol. I., p. 424, No. 52, has named the book al-Manhūl. It ends abruptly as follows:


No. 136.

foll. 316; lines 17-21; size 9\(\frac{1}{2}\) x 5\(\frac{1}{4}\); 7\(\frac{1}{2}\) x 3\(\frac{1}{4}\).

Sharḥ Mukhtaṣar al-Muntaḥā.

A commentary on Ibn Ḥājib's abridged work on the principles of jurisprudence according to the Mālikī school, entitled Mukhtaṣar al-Muntaḥā, by Ḥusayn Ḥasan Abū Ḥusayn Abū ʿAmr Abū Muḥammad Abū ʿAbd Allāh Muḥammad Abū Bakr Ḥasan al-Qarāḳusṭānī, Ādud ad-Dīn 'Abd ar-Rahmān bin Abī Ḥajjāj Abū Sa‘īd al-Brahimī, (died in A.H. 756, A.D. 1355. See No. 99, III.

Beginning:

Ibn Ḥājib first wrote Muntaḥā's Su‘āl wa‘l Aml on the principles of jurisprudence, and then abridged it, and named it Mukhtaṣar al-Muntaḥā.

According to Ḥājī Khalīfa, Vol. VI., p. 172, al-Iji composed this commentary in A.H. 734.

For copies see Berlin Cat. No. 4375; Paris Cat. No. 801; India Office Cat. Nos. 299-301; Br. Mus. Cat. p. 724; Algiers Cat. Nos. 966-7; Yeni Cat. Nos. 334-5; Rampur List, p. 276; and Hyderabad list, Fann Usūl, No. 11.

For other commentaries on the text and for glosses on our commentary see Ḥājī Khalīfa, Vol. VI., pp. 70-179; and Berlin Cat. No. 4378.
It has been printed, with two supercommentaries and a glossary, at Bułāq, A.H. 1316.

In fol. 1-136, 155-183 and 291-295, the text and the commentary are introduced with the words قال and أقول respectively, and both these words are written in red ink. The rest of the fol. generally contain blank spaces for these words. The lower part of fol. 356 is blank and contains the remarks مجله الإبراهيم. There are marginal corrections here and there. The inner edges of the last two fol. are supplied in a different paper.

Written in different hands of Nasta'liq. C. 18th century.

No. 137.

foll. 421; lines 27; size 11 × 6½; 8½ × 5.

Sharh Mukhtasār al-Muntahā.


Our copy begins with the chapter on أمر السند المأخوذ عن طريق المتى شرع في المتى أي جواهر الأفاظ لا طريقه الم.

This commentary is in three volumes, and is called an-Nukūl wa'r Rudūd, or according to some an-Nukūd wa'r Rudūd. The commentator in compiling this work took assistance from ten other commentaries on the text, out of which the seven commentaries named below are said in the preface to be very famous ones:

قد وضع النحات من الشروح عشرة أخرى أشهرها السيدة السيف المحمود الغيني إلى آخر الفقهاء المولى تطب الدين الشيرازي والسيد ركن الدين الموقعي والشيخ جمال الدين البصيري وزادة الدين الغزلي والسيد السيد الصفياني وقد أحمد الدين المستري والسيد السيد الغزلي.

See also Hājī Khalīfa, Vol. VI., p. 173; and Berlin Cat. No. 4378/16.

The middle portion of the work is much worm-eaten, and is pasted over with thin paper. The lower part of fol. 106b is blank.
Erroneously written on the title page. The space for writing the word " Throne" has not been filled in in many fol. Written in Naskh. Not dated. C. 18th century.

No. 138.

toll. 137; lines 29-33; size $10\frac{1}{2} \times 6\frac{1}{2}$; $8\frac{1}{2} \times 5$.

HĀSHIYA'ALĀ SHARH MUKHTASAR AL-MUNTAHĀ.

A supercommentary on al-Iṣṣ’s commentary (see No. 136) on Ibn Ḥājib’s work on the principles of jurisprudence called Mukhtasār al-Muntaḥā, by Saif al-Dīn Ahmad al-Abhari. He flourished in the 9th century Hijrī, and also wrote a commentary on al-Iṣṣ’s work on scholastic theology, called al-Mawākidī. See Berlin Cat. No. 1801; and Hājī Khalīfa, Vol. VI., p. 236.

Beginning:—

الحمد لله الذي شرع الحكم المٔ

The passages of the commentary and the supercommentary are distinguished by a little space left blank for the word " Throne." It has not been filled in, however. The last fol. is a part of some work on jurisprudence, bound in this MS. by mistake. The first fol. bears the names and seals of previous owners of the book. Marginal corrections occasionally.

Written in cursive Nasta’līk. The colophon runs thus:—

تم الكتاب بعون الملك الوهاب الحمد لله على التعلم والدرب. في مكة المكرمة، في وفاة العشرين من ليلة تكتمل في أول شهر رمضان، الم сахبي، سنت ثمانية واربعين وثمانمائة في مدينة المهد في مدرسة أمير موسى في إسماعيل بإبراهيم بك خادم لله ملكه واند سلطانه.

No. 139.

foll. 155; lines 15; size $10\frac{1}{2} \times 6\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

MINHIYĀT MUSALLAM ATH-THUBŪT.

Glosses by Muhībballah al-Bihārī on his own work on the principles of jurisprudence called Musallam ath-Thubūt. His full
name was al-Kādī Muḥib-ballāh bin 'Abd ash-Shukur al-Bihārī. He was born in Karah, a village in Bihar, India. He sat at the feet of distinguished scholars of his time, such as Mawlānā Kūṭb ad-Dīn ash-Shamsābādī and others, and became one of the most eminent 'Ulamā' of his age. He paid a visit to the Emperor 'Alamgir, when the latter was in the Deccan, which resulted in his being appointed Kādī of Lucknow. He is the author of several works, and died in A.H. 1119, A.D. 1707. For details of his life see Suhāt al-Marjān, p. 76; Ḥadāʾik al-Hanafīya, p. 431; Maʿāthir al-Kirām, p. 211; the Ency. of Islam Vol. I., p. 717; and Journal of the Asiatic Society of Bengal, 1913, Vol. IX., p. 295.

Beginning:—

الحمد لله الذي جعل العلم حجة و داية ... إما بعد تلآه، و الفراق من تاليف المسلم سالفي بعض المصاحف ... إذ أعلق عليه حواشي يكون موقعة للحكاية ... فلجدت مستوطنة الغ

The author in the preface enumerates the following books that he consulted while composing the text:—

و إعلم أنه قد جمع بفضله لدى حين تصفيفت ابذا الكتاب من كتب العنفية كتب البرزبري وأصول السريحي و كشف البرزبري و كشف المغافر والديدع و شرح السراج والتوغيف و التفسير و التحريفات العالية همام و التكرير و التيسير من شروحه رسم كتب الشيخية العصبة للعلماء و الحكام الأدمي و شرح المختصر للعلامة و تعلقاته من حاشية السيد الشريف و البهبري و شرح الشرح للتنقشتات و حاشية الفقهل ميرزا جان و الردود و النقود و المفاج للفيداري و شرح للأسري و من كتب الماليكية المختصر و المزمني إلى حاجب و اما التحويلة فلم يصل إلى كتاب أم في هذا الكتاب و انا نقتط مدهم من هذه الكتب المسطورة

For copies see Rampur List, p. 270.

The text is preceded by the word قولا in red ink. Marginal corrections occasionally. The lower edge of first three fol. is supplied in a different paper.

No. 140.

The first volume of the commentary on Muḥibballāh al-Bihārī's work on the principles of jurisprudence called Musallam ath-Thubūt, by Mullā Niẓām ad-Dīn bin Mullā Kuṭb ad-Dīn as-Sahāli. He was the third son of Mullā Kuṭb ad-Dīn as-Sahāli. He read with Ḥāfiz Amanallāh al-Banārasi, a distinguished pupil of his father, all branches of learning. He spent a considerable part of his life in teaching. At the end of his life he became a disciple of Shāh 'Abd ar-Razzāk Bānsavi. He is considered the greatest scholar of his time, and was given the title of Ustād al-Hind. He died on the 9th Jamādā I, A.H. 1161, A.D. 1748. See Hadā'ik al-Ḥanafiya, p. 445; Subḥat al-Marjān, p. 94; Abjad al-Ulam, p. 911; Maʿāthir al-Kirām, p. 220; and Agraṣān al-Arba'a, p. 5.

Our copy is defective both at the beginning and the end. It begins abruptly as follows:


This commentary was named Fawā'id Uṣmā. For copies see India Office Cat. Nos. 332-33; and Rampur List, p. 274.

This part contains the commentary on the - مقالة أولى - مقدمة - مقالة ثانية - مقالة ثالثة - and a portion of the fourth, - مسألة ختام الشرح of the chapter - The concluding words are:

و هذا لا يبر على استدلاله بأنه لا يكون خاصا لما كان تنخصيه على الله

Passages of the text are marked with red lines. Here and there there are marginal corrections. The inner and the lower edges of the first fol. are pasted over with thick paper.

No. 141.

foll. 245; lines 19; size 9½ × 5½; 7 × 4.

The same.

Vol. II.

The second volume of the commentary noticed above.

Beginning:

الذي عمّم الأحسان والصفرة على سيد التبيان وآله واعجابه مسن

حوى الإيقال النج

This part contains in full the commentary on اصول المعاجم, concluding on fol. 244 with the commentary on the chapter called خصال في بيان حكم العالة على الله عليه وسلم. The concluding words are:

متبعا للمفهوم العام فإنها لا يأثرب مثل ما فنّته المتبع تقال، ووجوب فإن

المتبعات بالغرر والمقتنيات بالنفقل.

Then follows, on fol. 295, an incomplete commentary on some portion of خائنة. It ends abruptly with following words:

ففي أي المسأله لكون النظر فيها اسم.

Many foll. between 244 and 245 are missing. Passages of the text are marked with red lines. From the beginning up to fol. 40 the MS. is stained with damp. Foll. 31-39 are much damaged. The inner edge of the first and last foll. are bordered with thick paper. The contents of fol. 1 are defective on account of holes in the paper. Seven foll. are annexed. The first two contain some Arabic verse, the names of owners, and three seals of محمد علي. The other foll. are pages of some work on Arabic Grammar in Persian verse, with copious marginal notes in Persian.


No. 142.

foll. 300; lines 21; size 10½ × 7½; 7½ × 3½.

شرح مسلم الثبوت

SHARH MUSALLAM ATH-THUBÚT.

Vol. I.

The first volume of the commentary on Muhibballah al-Bihārī’s famous work on the principles of jurisprudence called Musall-
am ath-Thubût by Abû l-'Aiyâsh 'Abd al-'Ali Muhammad bin Nizân ad-Dîn known as Bahr al-'Ulûm. He was born at Lucknow and was educated by his father. At the age of seventeen he received from his father a Sanâd of competency. He began to deliver lectures and compose books. Unfortunately an event happened which forced him to quit Lucknow. From there he went to Shâhjahânpûr. He next went to Rampur State, where he remained for nearly five years. But the rush of students to him was so great that, the Nawwâb was unable to meet their demands. Bahr al-'Ulûm, being dissatisfied with the Nawwâb, left the place. At the request of Munshi Sâdr ad-Dîn, the ancestor of the presenter of the Buhâr Library to the Govt. of India, he came to Buhûr, a village in Burdwan, Bengal, and not improbably the Buhâr Library was founded by him. From Buhâr he went to Madras, where he died on the 12th Rajab, A.H. 1285, A.D. 1819. In Southern India he is known as Malik al-'Ulûma', and in Northern India as Bahr al-`Ulûm. See for his life Journal of Nadwa, April and June, 1907; Ency. of Islam Vol. I., p. 584; Journal Asiatic Society (New Series) Vol. II., No.10, 1911, p. 694; and Agašân al-Arba'â, pp.121—127.

Beginning:

For copies see Rampur List, p. 277; Hyderabad List, Fann Uṣûl Fikh, No. 36; and Bankipur Cat. p. 522.

Lithographed, Lucknow, 1878.

This volume contains the commentary on the qanûma and on three maqâlât, treating of the maqâlât. Passages of the text are marked with red lines. A list of contents is added at the end. On the last fol. of the list is noted in another hand. Marginal glosses here and there. This commentary is called FawâïÔ kh ar-Rûhûm, a name which gives the date of composition as A.H. 1180, A.D. 1766. In some catalogues it is wrongly named Fawâïkh ar-Râmûm.


No. 143.

foll. 205; lines 27; size 10½ × 7½; 7½ × 4½.

THE SAME.

Vol. II.

The second part of the work noticed above.
Beginning:

This part is the commentary on the source of the laws. The verses are marked with red lines up to fol. 158b. The rest are overlined in black ink. Folls. 167-174 have been recently supplied. Marginal corrections numerous. The colophon gives the date of composition as follows:

The last fol. contains the remark:


No. 144.

foll. 493; lines 7; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6 \times 4$.

Sharḥ Musallam Ṭhubūt.

A commentary on Muhībbullāh al-Bihārī's work on the principles of jurisprudence. The name of the commentator is not mentioned in the preface; but according to Bankipur Cat. p. 438, its author is Mullā Barkat and from the colophon it appears that he composed the work in A.H. 1233, A.D. 1817.

Beginning:

For another copy see Bankipur Cat. p. 438.

Passages of the original text are marked with red lines. Folls. 35, 105, 136, 20a, 29b, 32a, 35a, 38b, 48b, 54b, 61a, 64a, 67b, 73a, 76b, 79b, 168a, 170a, 180b, 215b, 262a, 266a, 270a, 276b, 280a, 284a, 287b, 293b, 295a, 302a, 306a, 309b, 336a and 492a contain lacunae. Here and there there are marginal corrections.

The Principle of Jurisprudence according to Shi'a School.
No. 145.
fol. 26; lines 25; size 11 × 7; 8 × 4½.

السبع الصدات
AS-SAB' ASH-SHIDÄD.

A work on the principles of jurisprudence according to the Shi'a school by محمد باقر بن محمد النجفي الداماد Muhammad Bakir bin Muhammad al-Husaini ad-Damad, died, A.H. 1040, A.D. 1630. See for his life No. 70.

Beginning:

الاستيقاف من الله العزيز الامم و الامام عم جليل الله العلي العظيم الصدات

It is divided into seven مقالات or sections, each of which is sub-divided into several chapters or فصول, and an epilogue تفصيلة, as follows:

fol. 1a.

المقالة الأولى و فيها فصول ثلاثة

1. فصل في تأليف كتاب العلوم على إدراج

u. 1a. الفقه في جنس العلم و تجديده

2. فصل في الحكم الشرعي المستقير عن دانية

v. 5b. الأظالم

3. فصل في أن عقدا من الصدقات و من الغزوات هل يصب أين يجعل مسألة في

w. 8a. العلوم الاقتصادية او لا

m. 8a. المقالة الثانية فيها فصول

1. فصل أن من المشهور المحكمة المقر عند الغزاة و المollahين تقسيم الحكم الشرعي

u. 8a. بالقسمة المستفوية إلى الأحكام اللغات المشتركة

2. فصل إلى المستثم و مستحث ما قاله

m. الشارح الامامي في شرحه لحكم إذا نسب
المقالة الثالثة

1) فصل قد وقع في كلام الاصحاب ... عدّ ترك المذكون بمسيرة من التفاذ

2) فصل أن المسئونات التي نقص بسبيلبا الآن

المقالة الرابعة

1) فصل فعل الفاظر في كلام الفقهاء يقول لقد انتمت كلمتهم قاطبة مغ

2) فصل أن الفاء النحاس في النص في العلوم

المقالة الخامسة

1) فصل في عدم صحة الصلاوة في المكان المغصوب

2) فصل الأقوى ومن عليه الفنوى ... إن ابحة

3) فصل كننا نشترطنا في صحة الصلاة ثم

4) فصل قال في الذكرى ولو علي المالك في المغصوب صحته صالحة لمجاعة

المقالة السادسة

1) فصل لقد انعقد اجماع علماء الإسلام على وجوب القيام المغ

2) فصل وإذا تحققت الحق فقد اكتشف ذلك

المقالة السابعة ثلاثية فصول وتسطحة

1) فصل أي فقهاء الصحب ... تناقلوا على أن العزم على المعاصي فينها ما لا يتزنب عليه

2) فصل المستفاد من قوله صلى الله صغيره مع
From the colophon it appears that it was composed in A.H. 1023, A.D. 1614. See also Kasf al-Hujub, p. 306. The word فصل is written in red ink. Marginal glosses and corrections occasionally. Fol. 28b contains some quotations from Bahā' ad-Dīn al-ʿAmili's work called Miftah al-Falāḥ.


No. 146.

toll. 168; lines 19; size 8½ x 5½; 6 x 3½.

Sharḥ Zubdat al-Uṣūl.

A commentary on Bahā' ad-Dīn al-ʿAmili's treatise on the principles of jurisprudence called Zubdat al-Uṣūl by حسام الدين محمد صالح بن أحمد المازنداري Husam ad-Din Muhammad Sāliḥ bin Ahmad al-Māzandarāni. He was one of the most eminent scholars of the Shi'a sect of the 11th century Hijra. He was the son-in-law of Mulla Muhammad Taḵī al-Majlisi, who died in A.H. 1070, A.D. 1659, and is the author of many works. See Nujūm as-Samā', p. 106; Shudhur al-Ikyān, Vol. II., fol. 211; and Amil al-Amil, p. 64.

Beginning:

• الحمد لله امر اعماله ظاهرة وتفرع آتينه بأثره يل


For other commentaries see Kasf al-Hujub, pp 336 and 337. The original text is quoted in full and is marked with red
lines. The last half of the book contains marginal glosses mostly written in Shikasta. The last fol. in another hand, has the date of composition of this commentary in the following chronogram

تاریخ تألیف شرح شرح بمثل، the numerical value of which is A.H. 1038. The first and last foll. bear the seals of Amjad 'Ali, Wajid 'Ali and Sulaiman Jah.


No. 147.

foll. 245; lines 15; size 8×6; 5½×3½.

شرح زیدة الأصول

SHARH ZURDAT AL-UŠUL.

An incomplete commentary on Bahā'ud-Dīn al-Āmili's treatise on the principles of jurisprudence. As the work is defective both at the beginning and the end, the name of the commentator could not be traced; but the passage on fol. 164a indicates that the commentator was a contemporary of the author, as the words درهم ظالمه indicate.

It begins abruptly on fol. 4 as follows:

**الاصول من بينها تصفية العذب الغور من مال احتاج إليه.**

This commentary is named on the title page خلاصة الأصول شرح زیدة الأصول. The first three foll. are misplaced. Fol. 1 should come after fol. 10, and foll. 2 and 3 should come after fol. 12. The text is distinguished from the commentary by red lines over it up to foll. 88 and partly in foll. 206–208. The rest of the book is without such differentiating line. In foll. 1 to 159 and foll. 184–245, the headings of chapters and the beginnings of new discussions are written in red ink, but in foll. 160–183 only a little space is usually left blank. The outer edge of foll. 1–32, 201–245 and the inner-edge of all the foll. are changed to thick paper. It ends abruptly with the unfinished commentary on the chapter called المعنى الرابع إلى أكثر النظر، the concluding words being في الاجتهاد والتقليد و النص في إلى الجواهر من سادات مانفظة. Slightly worm-eaten.

No. 148.

foll. 285; lines 21; size $9\frac{1}{2} \times 7\frac{1}{2}; 7 \times 4\frac{1}{2}$.


tanîkîh al-marâm.

A supercommentary on al-Khalil bin al-Ghâzi al-Kazvînî's commentary on Muhammad bin al-Hasan at-Tûsî's treatise called 'Uddat al-Uṣūl on the principles of jurisprudence according to the Shi'a school by 'Ali Așghar bin Muhammad Yûsûf al-Kazvînî. He was a scholar of the Imâmiyya sect. The introduction of the passages of the commentary, up to fol. 128, with the expression ایده الله, used for a living being, and subsequently with قدس سرّة or قدس الله سرّة, applied to a deceased person, indicates that 'Ali Așghar al-Kazvînî wrote the beginning of his supercommentary during the lifetime of the commentator and the rest after the latter's death which took place in A.H. 1089, A.D. 1678, and not circa A.H. 1070, A.D. 1659, as given by Brockelmann, Gesch. d. Arab. Litter., Vol. I, p. 187. See Shu'dhûr al-'Ikyân, Vol. I, fol. 260, and Nujûm as-Samâ', p. 101. The date of completion of the supercommentary, according to the colophon, is A.H. 1103, A.D. 1691. The supercommentator, then, certainly flourished between some date anterior to A.H. 1089, A.D. 1678, and A.H. 1103, A.D. 1691. He probably died in the first quarter of the 12th century Hijra.

Beginning:

الحمد لله رب العالمين  و الصلاة على نبينا محمد سيد المرسلين
و بعد فتول رأيي رحمة الله الغفلي المعني ابن محمد يوسف على أئمر
الغزني الميم

Passages of the commentary are introduced with the word قوله in red ink. Marginal corrections occasionally. Written in clear Naskh. Not dated. C. 19th century.

No. 149.

foll. 283; lines 25–23; size $6 \times 6\frac{1}{2}; 6 \times 3\frac{1}{2}$.

القانون المحكمة

al-kawânîn al-muḥkamâ.

A work on the principles of jurisprudence according to the Shi'a school by Abû'l Kasîm
bin al-Hasan al-Kummi al-Châplâkı al-Jilâni. He was born at Châplâk, a dependency of Kumm. His father was an inhabitant of Gilân or Jilân. He studied under Akâ Bakir Bahbahâni (d. A.H. 1205, A.D. 1790; vide Nujûm as Samâ’, p. 307), and is the author of several useful works. He died soon after the death of Akâ Saiyid ‘Ali at-Tabatabâ’î which occurred in A.H. 1231, A.D. 1815. See Nujûm as-Samâ’, p. 340.

Beginning:

الحمد لله الذي نهذنا إلى أمول القروء....... أما بعد نبأة نبأة من مسائل الاصولية وجميلة من بيان المسائل الفقيه جعلتها تذكرة للقسري وطلابين الفقه.

The book is divided into a few ابواويات and a خانه. For details see Berlin Cat. No. 4424. According to Kashf al-Hujub, p. 417, the author completed this book in A.H. 1205, A.D. 1790.

For copies see Berlin Cat. No. 4424; and Hyderabad List, Fann Uṣūl, No. 41.

Foll. 110 and 111 are missing. Foll. 40, 41, 49-62, 282 and 283 have been recently replaced. The lower part of the last fol. is defective. The inner edge of each fol. has been replaced with a different kind of paper. The upper and lower edges of some foll. at the end have also been changed to a different kind of paper. Marginal corrections here and there. The first and last foll. bear the seals of خلافة العلماء موروي شديد مرتضى, dated A.H. 1274. Slightly worm-eaten.


Statutes of Law (al-Furû’).

Hanafis.

No. 150.

foll. 86; lines 19; size 8½ × 4⅓; 6 × 2⅜.

خززان الفقه

KHIZÂNÂT AL-FÎKH.

A treatise on jurisprudence according to the Hanafi school by Abû’l Laith Nasr bin Muhammad bin Ahmad al-Fakhîr as-Samarqandî. He was a pupil of Abû Ja’far al-Hindâwâni, and was known as Imâm al-Hudâ. Biographers differ very much about the date of his

Our author should not be confounded with another scholar known as Nāṣir ‘Alam al-Dīn al-‘Arabī. The latter died in A.H. 294, A.D. 906, and is known as al-Hāfīz, while our author is known as al-Fakīh.

Beginning.

الحمد لله رب العالمين .... أعلمنا أن الفقه علم حسن وهو أجل من السائر

العلوم اتقان

For chapters see Berlin Cat. No. 4444.
For copies see Paris Cat. No. 826; Berlin Cat. Nos. 4444–5; Aya Sofia Cat. No. 1148; and Cairo Cat. Vol. III., p. 43.
It has an ‘Uṣūrān on the first fol. Marginal notes occasionally. Headings of chapters in red ink. A list of contents is added at the beginning. The title-page bears the name of several previous owners. Four foll. are added at the beginning, containing some legal questions, words for amulets, and a few Arabic verses, etc. The last fol. as well as the title-page contain the name and seal of تأليف الفتاق سيد حامد الله. The MS. is stained with damp.

Worm-eaten places are generally patched with thin paper.

No. 151.

foll. 357; lines 29–33; size 11½ × 7½; 8½ × 5.

البيضوت

AL-MABSÜT.

A portion of a voluminous book on jurisprudence according to the Hanafi school by شمس الأئمة ابن عكفر محمد بن أحمد بن أبي سهل
Shams al-A'imma Abū Bakr Muḥammad bin Ahmad bin Abī Sahl as-Sarakhsī. He was born at Sarakhs in Khurāsān; studied with Shams al-A'imma 'Abd al-'Aziz bin Ahmad al-Halwānī, and with the Shaikh al-Islām as-Sughdī. He dictated the present book, up toباب الشروط, to his students during his imprisonment in a well at Uzjand. They used to assemble at the top of the well, and wrote to his dictation. After regaining his liberty he went to Farghāna, where he completed the work in fifteen volumes. Biographers differ very much with regard to the date of his death. 'Alī al-Kāri in his Tabakāt, fol. 132a, says that he died in A.H. 438, A.D. 1046. Hāji Khalifa, Vol. V., p. 383, gives the date as A.H. 483, A.D. 1090, while Madinat al-'Ulūm, fol. 123a, suggests about A.H. 590, A.D. 1106. Flügel, in Die Classen, p. 304, says that he died in A.H. 490, A.D. 1096 or in A.H. 500, A.D. 1106. See Tāj at-Tarājim, pp. 38, 124; al-Fawā'id al-Bahiya, p. 64; Hadā'ik al-Hanafiya, p. 205; and Brockelmann, Vol. I., p. 373.

Our copy begins withكتاب الفلكح as follows:—
كتاب الفلكح قال الشيخ الإمام الامام وغيره شمس الأئمة و فطر الإسلام
ابن محمد بن أبي سهل السرحسي رحمه الله تعالى رغب عنه إمام
علم أبو الفلكاح في اللغة عبارة عن الوظيف الم

For copies see Br. Mus. Suppl. Cat. No. 276-7; India Office Cat. No. 204; Gotha Cat. No. 997; Cairo Cat. Vol. III., p. 109; Asiatic Society, Cat. p. 18 (Vols. VI. and VII.); and Rampur List, p. 245 (Vol. IV).

Printed in thirty vols., Egypt, A.H. 1324.

Our copy ends with the chapter calledباب اليدين في العنق.
A table of contents is added at the beginning in a modern hand. Marginal corrections are numerous. The headings of chapters are in red ink. The lower part of the first two foll. and a few foll. at the end are somewhat damaged by damp. The lower part of the whole MS. is stained with damp. In the colophon the copyist mentions that he completed the transcription of the present volume on the 19th Sha'bān, but does not mention the year.

No. 152.

foll. 53; lines 19; size $8\frac{1}{4} \times 4\frac{1}{4}$; \(5\frac{1}{4} \times 2\frac{1}{4}\).

جمال الأحكام

JUMAL AL-AHKAM.

A treatise on jurisprudence according to the Hanafi school on legal ordinances applying to special cases, or to particular classes of persons, by Abū l-'Abbās Ahmad bin Muḥammad an-Naṭīfī at-Tabārī. He was one of the most eminent jurists of the Hanafi school, and died at Rai in A.H. 446, A.D. 1054. See Ṭaj at-Ṭarājīm, p. 6; Madinat al-'Ulūm, fol. 152a; al-Fawā'id al-Bahīya, p. 19; Hadā'ik al-Hanafiya, p. 194; Flügel, Die Classen, p. 302; and Brockelmann, Vol. I., p. 372.

Beginning:

قال أبو العباس سمعت الشيخ أبو الحسن بن سراقة يقول المرأة إذا رأت

دم الجيب المغ

This work has been referred to as al-Ahkām by Ḥāji Khalifa, Vol. I., p. 176; and as Jumlat al-Ahkām by the same author in Vol. II., p. 622. In Cairo Cat Vol. III., p. 3, it is called Aḥkām an-Naṭīfī.

For copies see Br. Mus. Suppl. Cat. No. 275; II.; and Cairo Cat. Vol. III., p. 3.

It contains altogether 28 chapters as follows:

fol. 1.

20b. أحكام المسراد

24a. أحكام الصبيان

28a. أحكام العبيد و آثامه

29a. أحكام السكرين

30a. أحكام المترهنين

31a. أحكام المجنلين

32b. أحكام الغيب

33b. أحكام أمبات الواد

34a. أحكام المدرمين

36b. أحكام المكانيين

36b. أحكام أهل الدمة
Foll. 47–50 should come after foll. 43, and foll. 51–52 after foll. 40. It is stained with damp and much worm-eaten; the worm-eaten places are pasted over with paper. A list of contents is given on the title-page. The title-page and last fol. bear the names and seals of previous owners. The first fol. of some other MS. is bound up with this volume at the beginning by mistake. Written in good Naskh. Not dated. C. 16th century.

No. 153.

foll. 60; lines 19; size $8\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

عذرة الفتاوى

'UMDAT AL-FATĀWA.

A work on jurisprudence according to the Hanafi school by

Burhān al-A'imma Ḥusām ad-Dīn Abū Muhammad 'Umar bin
Abd al-'Aziz as-Ṣadr ash-Shahid al-Bukhari. He was born in A.H. 483, A.D. 1090; studied jurisprudence with his father, and surpassed all the scholars of his time at Khorasan. From there he went to Transoxians, and was much respected by the Sultan and others. He fell into the hands of the Turks, when they took Sultan Sanjar prisoner, and was killed at Samarqand in A.H. 536, A.D. 1141. His dead body was removed to Bukhara. He is recognised as one of the most reliable authorities on jurisprudence according to the Hanafi school. See Tadj al-Tarajim, p. 34; al-Fawâ'id al-Bahiya, p. 60; al-Kamil, Vol. XI., p. 57; Flügel, Die Classen, p. 311; and Brockelmann, Gesch d. Arab. Litter. Vol. I., p. 374.

Beginning:

It is divided into small chapters as follows:

fol. 1b. باب ما يجوز به الوضوء وما لا يجوز

" 2a. فصل في التحوض

" 2b. فصل في مسائل البثر

" 3b. فصل فيما يفسد الماء

" 4a. فصل في الماء المستعمل

" 4b. فصل فيما لا يجوز الوضوء به

" 5a. فصل في المساجدة التي تصيب الثوب أم اليدين

" 7a. باب الوضوء

" 7b. فصل في الاستنجاد

" 8a. فصل فيما يقفض الوضوء

" 9a. فصل فيما يوجب الغسل

" 9b. باب المسح

" 10a. باب القيمة

" 10b. كتاب الصلاة

" 10b. باب الآذان

" 11a. فصل في مسائل المسجد

" 11b. فصل في شروط الصلاة
فصل في تكبير السنة وما يتعلق بها
فصل في صيام القدر، وما يعده في صوم
فصل فيما يكره في الصلاة، فيما لا يكره
فصل فيما يفسد الصلاة.
فصل في القراءة، فيما يفسد فيها
فصل في سجدة القراءة
باب سجود السهو
فصل في قضاء الغوائط
فصل في التزويج
فصل في الوتر
باب علامة المساءة
باب علامة العريض
باب علامة الجمعة
باب علامة العددين
باب علامة البيت
باب الشتاء
باب الشهد
مسائل شتى
كتاب الزكاة
فصل في مدة القدر
كتاب الصوم
فصل في العذر الذي يهم القدر
فصل فيما يكره للصائم وما لا يكره
فصل فيما يفسد الصوم
فصل في الاعتكاف
كتاب الحضان
كتاب النكاح
فصل في المحرم
فصل في المبر
مسائل شتى
كتاب الرفع
كتاب الطلاق
باب الفقه
مسائل شنئ
كتاب العناق
كتاب اليمام
فصل في الفذر
فصل في الفجر
فصل رجل حلف لا يدخل هذه الدار
مسائل شنئ
كتاب التعود
كتاب السرة
كتاب الفقيط
كتاب الفصيحة
كتاب جعل الباب
كتاب المفقود
كتاب الورى
كتاب الغصب
كتاب الوديعة
كتاب العارية
كتاب الذبائح
كتاب الشركة والضريبة
كتاب الوقف
كتاب البيدة
فصل في الصدقة
كتاب البيع
كتاب الاجارة
كتاب أدب النافع
For copies see Berlin Cat. No. 4812; Gotha Cat. No. 1041, Br. Mus. Suppl. Cat. No. 278; and Cairo Cat. Vol. III., p. 81. In the last catalogue the work is named 'Umdat al-Mufti wa'l Mustafì. Häji Khalifa, Vol. IV., p. 262, mentions this work, but gives a quite different beginning.

Marginal glosses, in Nasta'lik character, are numerous. A table of contents is given on the title-page. Names of previous owners, and seals of Hamidallah, are found on the title-page and on the last fol. Headings of chapters in red ink. Slightly worm-eaten, but mended with thin paper. On the last fol. are two distiches in Arabic, one of which is attributed to the Imám Abû Ḥanîfa. Stained with damp. Erroneously named on the title-page an-Nukâyya.


No. 154.

foll. 385; lines 25; size 11\frac{1}{2} \times 7\frac{1}{4}; 7 \times 4\frac{1}{2}.

Khulâṣat al-Fatâwâ.

A work on jurisprudence according to the Hanafi school by ʻAbd al-Rahmân b. Ḥithâr al-Din.
Tahir bin Ahmad bin 'Abd ar-Rashid al-Bukhari. He studied with his father and with other eminent jurists of his native town. He was the greatest jurist in Transoxiana of his time, and died in A.H. 542, A.D. 1147. See Taj at-Tarajim, p. 22; al-Fawaid al-Bahiya, p. 37; Hadâ'ik al-Hanafiya, p. 221; and Brockelmann, Gesch. d. Arab. Litter. Vol. I., p. 374.

Beginning:

... أحمد الله خالق الأرواح و الأجسام ... قال الشيخ الإمام الجل ... معتبة الشرق و الغرب طاهر بن أحمد بن عبد الرشيد البخاري الم...

This book is one of the most reliable works on jurisprudence according to the Hanafi school. Haji Khalifa, Vol. III., p. 165, says هو كتاب مشهور معتمد i.e. "It is a famous, reliable book" and al-Fawaid al-Bahiya, p. 37, says هو كتاب معتمد عند العلماء و معتمد عند الفقهاء "it is a reliable work to scholars and a trustworthy one to jurists." The author first wrote two other books on jurisprudence, namely Khizanat al-Waki'at and Nişâb al-Faṣîh. Then on the requests of his friends he wrote the present book in a concise form, and hence it was named Khulasa. The author at the beginning of each section has given a list of contents for the help of those engaged in giving Fatawi.

For copies see India Office Cat. No. 205; Yeni Cat. Nos 610–2; Cairo Cat. Vol. III., p. 44; Rampur List, p. 191; and Hyderabad List, Fann Fikh No. 4.

Lithographed, Lucknow.

The beginning of our copy differs from that of India Office Cat. No. 205. A list of contents is annexed at the beginning. There is a beautiful 'Unwan, and the first two pages are decorated. Gold and coloured lines are throughout on the margin. Up to fol. 18 glosses are found in the margin. The borders throughout are changed to different paper. The latter part of the MS. has been damaged by insects and by the pasting of paper over the worm-eaten places. Headings of chapters in red ink. Stained with damp. The last fol. contains a note, which indicates that the book was purchased on the 20th Dhul Hijja, A.H. 1192, from a merchant who had come to Calcutta from Dehli. There is a seal above this note, but it has been defaced.

Written in fine Nasikh. The colophon runs thus:—

قد وقع الفراغ من الاستثناء والمقابلة والنصبية من الأول إلى الآخر في الخامس والعشرين من ربع الآخر سنة الفف و تسعين و خمس من السنة التي كتبه و حضا و محضما ثلاث مرات قوة السنابتين مولانا جلال الدين الإمام الامام مولانا حلقي البهضتي في علم جمالي الأول من
No. 155.

foll. 660; lines 27–31; size 10 × 5½; 7½ × 3½.

AL-FATAWAAT-TATARKHĀNIYA.

A work on jurisprudence according to the Hanafi school. According to Shams Sirāj 'Afsī, Tārikh Firūz Shāhī, p. 392, this work was composed by order of Khān A'zām Tātār Khān by a number of Ulama at Dehli in 30 volumes. The Khān was a Turk by origin, and was found in a cradle, when Ghiyāth ad-Dīn Tughlak (A.H. 720–725, A.D. 1320–1324) attacked Multān and Dihālpūr, and brought before the king, who named him Tātār Malik (the King's booty). During the reign of Muḥammad II bin Tughlak (A.H. 725–752, A.D. 1324–1351) he distinguished himself in several battles, and finally in the reign of Firūz Shāh (A.H. 752–790, A.D. 1351–1388) he was given the title of Tātār Khān and other very high honours. He made the pilgrimage, and died a few years after the accession of Firūz Shāh. The Khān also set the 'Ulama' of Dehli to compile the extensive commentary on the Kurān, named Tafsīr Tātār Khānī after his name. See Shams Sirāj, pp. 388–394. Ḥājī Khalīfa, Vol. II., p. 90, says that the author of the work under notice is 'Alīm bin 'Alā' al-Hanafi.

Our copy is without the earlier parts of the book, and begins with a portion of the Kātib al-jārā; but the first fol. is too defective to quote. Consequently I give the beginning of the 2nd fol. as follows:

باختِنَ بِنَمْلِيْكَ الْإِتِّياَنَ لا يَلْبِقُ بِبَلَغِ الْإِجَارَةَ وَبِالْبِعْيِ بِنَمْلِيْكَ

الْإِتِّيَاَنَ الْمُحَلِّ.

On fol. 8α a new chapter begins as follows:

الفَقْلُ الثَّانِيَ فِي الْوَقُّ الَّتِي يَقْعُ عَلَيْهَا عَقْدِ الْإِجَارَةِ فِي الْقَمْصُرَاتِ

بِيْضِ الْعَقْدِ عَلَى مَدْةٍ مَعْلُومَةٍ لِي مَدْةٍ كَانَتْ يُبْرِهْ بِهِ قَصْرَتُ المَدْةِ كَالْيُوْمِ

وَنَصْرَةٍ أَوْ طَالَتْ كَالْسَهْنِينَ النُّغَ.
The classification and arrangement are on the lines of al-Marghinānī's famous work called al-Hidāya. The names of the different works quoted as authorities are given in full, except that in the case of Muḥmūd bin Aḥmad bin Ṭabd al-'Azīz al-Bukhārī’s famous work al-Muḥif, the letter م is given as an abbreviation.

According to Ḥāji Khalīfa, Vol. II., p. 90, the first chapter of the complete book is on Knowledge. Sometimes the work is designated Zād al-Masāfīr. ʿIbrāhīm bin Muhammad al-Halabī died, A.H. 956, A.D. 1549, has abridged the work.

For copies see Br. Mus. Suppl. Cat. No. 1199; and Rampur List, p. 222.

The MS. is much worm-eaten. The borders of several foll. have been changed. The upper part of fol. 84 is defective on account of paper pasted over it. The portion from beginning up to the middle of fol. 133a is in one hand, and the rest is in another. Headings of chapters in red ink. The last part of the book is named Kitāb al-Fara'id. Coloured ruled margins throughout.


No. 156.

foll. 241; lines 19; size 10×7; 7½×4½.

خزائن الروايات

KHIZĀNAT AR-RAWĀYĀT.


Beginning:

'al-Ḥakīm Allāh al-Dīn Khālq ansān al-mīm

For copies see Yeni Cat. No. 605; India Office Cat. No. 276; Rampur List, p. 190; and Hyderabad List, Fann Fikh, No. 93. ʿAs-Sayyid ʿAbd al-Laṭif has abridged this book, and named it Muntakhab Khizānāt ar-Rawāyat. See Rampur List, p. 253.

Our copy is defective, and ends abruptly with the chapter called باب العصر. From the list of contents at the beginning of the book it appears that more than half the work is missing. Some portion of fol. 226 is also missing. The first fol. of the table of contents, annexed at the beginning, is placed upside down. One fol. is added before the MS. which contains some legal questions and lines in praise of the Imām Abū Ḥanīfa an-Nu'mān bin Thābit,
died, A.H. 150, A.D. 767. Worm-eaten, but the damaged places are mostly pasted over with paper.


**No. 157.**

foll. 156; lines 19; size $5\frac{1}{2} \times 3\frac{1}{2}$; $4 \times 2\frac{1}{2}$.

**Multaqa'l Abhur.**


Beginning:

- الحمد لله الذي رفعنا للفقه في الدين المُلّم

For copies see Berlin Cat. Nos. 4613-4; Gotha Cat. No. 1032; Munich Cat. Nos. 317-9; Paris Cat. Nos. 956-64; Algeirs Cat. No. 1021; Br. Mus. Suppl. Cat. No. 297; Cairo Cat. Vol. III., p. 135; Rampur List, p. 253; Bankipur Cat., p. 710; and Hyderabad List, Fann Fikhl, No. 75.

For commentaries and glosses see Hâji Khalifa, Vol. VI., p. 103; and Berlin Cat. No. 4615.


A French translation has been published by Sauvaise, Marseille, 1882.

From the colophon it appears that it was completed at Constantinople, A.H. 929. Further it shows that it was copied from the autograph copy of the author, dated A.H. 929. A table of contents has been added in a recent hand at the beginning. It is noted on the title-page that Sadr ad-Din Musavi obtained the MS. from London for £1 and included it in the Bûhâr Library, 22nd Ramadân, A.H. 1311. A gold line between two black lines throughout in the margin. Headings of chapters in red ink. On the top of fol. 1b there is a gold background for writing بسم الله الرحمن الرحيم, which has not been filled in, however.

No. 158.

foll. 351; lines 25; size 11½ × 7; 7½ × 4.

جامع الرمز

JAMI' AR-RUMÜZ.

A commentary on Şadr ash-Shari‘at al-Asghar ‘Ubaidallâh bin Mas‘ûd al-Hanafi’s abridgement of the Wikâya, called an-Nukâya, by Shams ad-Din Muhammad al-Khurâsâni al-Kuhistânî. He came from Khurâsân to Kuhistân, where he remained for some time. From the latter place he went to Bukhâra, and settled there. There he attained reputation as a jurist of high order, and became a Mufîf of that place and of the entire Transoxiana. He was a pupil of Shâikh al-Islâm al-Haravi, and died, according to some, in A.H. 962, A.D. 1554, and according to others about A.H. 950, A.D. 1543. Mâwlâ ‘Isâm ad-Din had a very poor opinion of al-Kuhistânî, and did not consider him to be a jurist of rank. According to him al-Kuhistânî was a “broker” of books. See ‘Abd al-Hai al-Lakhnavi, an-Nâfi‘ al-Kabîr, p. 119; Ha‘jî Khalîfa Vol. IV., p. 374; and Brockelmann, Gescht. d. Arab. Litter. Vol. I., p. 377.

Beginning:

The author completed the commentary in A.H. 941.

For copies see Munich Cat. No. 284; Leyden Cat. No. 1808; India Office Cat. No. 237; Berlin Cat. No. 4563; Algeirs Cat. No. 1007; Yeni Cat. No. 382; Rampur List, p. 181; Hyderabad List, Fann Fîkh, No. 52; and Bankipur Cat. p. 155.

Printed, Calcutta, 1858, Constantinople, A.H. 1289, and Kazan, 1890.

For other commentaries on an-Nukâya, which is also sometimes designated Muğhtasar al-Wikâya, see Ha‘jî Khalîfa, Vol. VI., p. 373, and Berlin Cat. No. 4563.

The correct date of his death is A.H. 747. See Flügel, Die Klassen pp. 277 and 324; Tāj at-Tarājīm, p. 118 and Broekelmann, Vol. II., p. 214. The commentary under notice is not a very reliable book on jurisprudence. As Radd al-Muḥtar Vol. I., p. 72, says:

قال شخیصا العلامة صالح الجیلاني أنه لا يجوز الإثار في الكتاب المختصرة (إلى قوله) أو لعدم الإطلاق على حال مولفها كشرح الکفاية مسند وشرح الفتاوى القيسائي النحوي.

Passages of the original text are marked with red lines. Double red lines in the margin. Foll. 105, 112b and the lower part of fol. 112a are left blank.


No. 159.

foll. 401; lines 27; size $11\frac{1}{2} \times 5\frac{1}{2}$; $9\frac{1}{2} \times 4$.

FATĀWĀ IBRĀHĪM SHĀHĪ.

A work on jurisprudence according to the Hanafi school by Shihâb ad-Din Ahmad bin Muḥammad, known as Niẓâm al-Jilānî. He flourished in the reign of Ibrâhîm Ādîl Shâh of Bijâpur, A.H. 941-965, A.D. 1535-1557.

Our copy is the last part of the work, and begins abruptly as follows:

کتاب الغضب والضال في الزمنة الغضب في اللغة عبارة عن أحد

التى من الغير الم.

It was composed from 160 works on jurisprudence, and was dedicated to Ibrâhîm Ādîl Shâh. See Hâjî Khalîfâ, Vol. I., p. 144.

For copies see Rampur List, p. 221; and Hyderabad List, Fann Fatâwâ, No. 27.

A table of contents is added at the beginning. The MS. is defective at the end, there being a few foll. missing. Some borders are supplied with a different kind of thick paper. Some portion of the upper part of foll. 7-70 is stained with damp. In foll. 95a, 238, 239b and 394a, the MS. is defective at the top on account of the pasting of some paper over the text. Foll. 387b-388 are also a
little damaged, and paper has been pasted over them. Foll. 148–160 and 176–189 are a little damaged by worms. The lower halves of foll. 268b and 268a and the whole of foll. 268b and 269 are blank. Lacunae are numerous. The ink of the last fol. (401b) is a little faded, and the fol., being defective, has had paper pasted over it. One fol. is added at the beginning, containing a fatawā in a modern hand.

Written in different ordinary hands of Nasta’liq. Not dated. C. 18th century.

**No. 160.**

foll. 441; lines 23; size 10½ x 5½ ; 9¼ x 3½.

THE SAME.

The same part of the work noticed above. A few foll. are missing at the beginning. It begins abruptly as follows:

• ٍبَنُ غَضِبَ حَنْتَةَ فَنَعَمَب ْأُو ِدَرَأَهُمْ َأَو ْدَنَّاهُمَّ فَنَفَرَ ْفَصَحَّهُمْ بِالْخَيَّةِ الْإِنْفَرَاءِ

This passage occurs in the previous copy on fol. 2, line 25. Borders are supplied in thick paper. Headings in red ink. Foll. 435a, 436a, 437a, 438b, 439a, 440a and 441, being defective, have had paper pasted over them. The latter half of the MS. is stained with damp. The ink has faded on fol. 440b. An incomplete index of chapters in a modern hand is attached at the end.

Written in different hands of Nasta’liq. Not dated. C. 17th century.

**No. 161.**

foll. 165; lines 21; size 11½ x 5; 7½ x 4.

الإِسْبَلُةُ ِنَظَائِرُ

AL-ASHBĀH WA’N NAZĀ’IR.

A work on jurisprudence according to the Hanafi school by Zain al-Abidin bin Ibrahim al-Misri. He studied with Sharaf ad-Din al-Bulqini, and with several other jurists of high order. He made the pilgrimage in A.H. 953, A.D. 1546. According to al-Kawakkib as-Sā‘īra he died in A.H. 969, A.D. 1561; but his son Ahmed, in the preface to ar-Rasā’il az-Zanîya, p. 5, says that his father died on Wednesday the 8th Rajab in A.H. 970, A.D. 1562. The latter statement is corroborated by al-Hamavi in his commentary on al-Ashbāh (Calcutta edition), p. 741, where it is stated that he died on the 8th Rajab, A.H. 970, A.D. 1562. For further particulars see at-Ta’likāt as-Saniya, p. 55; and Brockelmann, Gesch, d. Arab. Litter. Vol. II., p. 310.
Beginning:

The work is divided into seven sections, each called

For details see Berlin Cat. No. 4616.
For copies see Munich Cat. No. 323; Berlin Cat. Nos. 4616-7; Leyden Cat. No. 1878; Paris Cat. Nos. 967-8; India Office Cat. No. 272; Algeris Cat. No. 1023; Aya sofí Cat. Nos. 1022-4; Rampur List, p. 165; and Hyderabad List, Fann Fikh, No. 76.
For commentaries see Hāji Khalifa, Vol. I., p. 309; and Berlin Cat. No. 4619.
Printed, Calcutta, 1826. For other editions see Ellis, Vol. II., pp. 825-6.

It has a beautiful Umūn at the beginning and the first two pages are illuminated. Marginal glosses are numerous: Gold and coloured lines in the margins. The title-page has several errors. From the following colophon of our copy it appears that it was composed in six months in A.H. 999, A.D. 1590:

But evidently this is wrong. The copyist by mistake wrote تسع وستين instead of تسع وستين; as in other copies we find the words تسع وستين.

Written in beautiful Naskh. Dated A.H. 1058. Scribe خليل بن عبد الله أبوزيد

No. 162.
foll. 153; lines 27; size 11½ × 5½ : 8 × 4.

AL-FATĀWĀ AL-HAMMĀDIYA.

A work on jurisprudence according to the Hanafi school. From the preface in the lithographed copy of the work it appears that Abū'l Fath Rukn bin Husām al-Muftī an-Nāğūrī and his son, Mawlānā Dā'ūd, jointly compiled the work at Nahrwālā, a city in Gujārāt, where the duties of giving fatwā had been entrusted to them by the Chief Justice of the place, Hāmīd ad-Dīn Ahmad bin al-Kāfi Akram. Consequently it was named after him. In this preface a long list of books quoted by the authors as authorities is mentioned. One of them is Sharh al-Wikāya by 'Ubaidallāh bin Mas'ūd al-Hana-
fi, died, A.H. 747, A.D. 1346 (see No. 158) which fixes the date of composition of al-Fatāwā al-Ḥammādiyya as later than that work.

Our copy is defective, and begins with كتَاب البیوع as follows:—

كتاب البیوع می السرلیة دار و آرس بین رجیل بیاع احدهما الم

For copies see Rampur List, p. 222; and Hyderabad List, Fann Fatāwā, Nos. 18–19. It was lithographed in 2 vols., Calcutta, A.H. 1241, A.D. 1825.

Erroneously written on the top of the first fol. منصوب الفناری. A list of all the chapters is annexed at the beginning in a modern hand. The headings of chapters are in red ink; names of books quoted as authorities, are marked with a red line. Here and there are marginal corrections. Fol 153, much damaged, has a good deal of paper pasted over it. Slightly worm-eaten.

Written in bad Nasta‘līk. Not dated C. 18th century.

No. 163.

foll. 7; lines 19; size 7½ x 4½; 5½ x 3½.

نبدة توضیح فی سلّة التسیب

NABDHAT TAWDĪH FĪ ŠALĀT AT-TASBIH.

A treatise on Šalāt Tāsbiḥ by Muḥammad ʿAbd al-ʿAzīm al-Makki. His life and the date of his death are not known to me; but as he quotes Ibn Nujaim al-Miṣrī, died, A.H. 970, A.D. 1562, he must have flourished after the 10th century Hijra.

It begins abruptly as follows:—

قال مولانا العلماء ابن نجم العصیمی فی البحر الرائق شرح النکرزم

سلّة التسیب هدی ما رواه علیه عرب من ابن عباس الم

Worm-eaten.


No. 164.

foll. 313; lines 19; size 12½ x 6½; 8½ x 4½.

حاشیة علی مرح الوقفیة

HĀSHIYĀ ʿALĀ SHARH AL-WIKĀYA.

A supercommentary on Șadr ash-Sharī’at al-ʿAṣghar ʿUbaidallah bin Maaʿūd al-Ḥanafi’s commentary on Muhmūd bin Șadr ash-Sharī’at al-Akbar ʿAḥmad bin Ubaidallah al-Maḥbūbī’s famous work
on jurisprudence according to the Hanafi school called al-Wikāya, by Wajih al-Din al-'Alavī al-Gujarāṭī. He was born in A.H. 921, A.D. 1515, at Jābānīr in Gujarāt; and studied with Mulla 'Imād at-Tarīmi, one of the most eminent scholars of his time in Gujarāt. He became a disciple of ash-Shaikh Kādan, and then of ash-Shaikh Muḥammad Gwālīyārī (d. A.H. 970, A.D. 1562). He is the author of many books. According to the biographers he died on Sunday, the 29th Šafar, A.H. 998, A.D. 1589 (see Safīnāt al-Awliyā’, p. 193; Subḥat al-Marjān, p. 45, Abjad al-Ulûm, p. 896; and Ḥadā’ik al-Hanafīya, p. 385). But I visited his tomb at Aḥmadābād in a village called Sārkhīs and found the following chronogram written on his grave:

"... سيد ياك ذل يعتدز زائر من منازل أهل يقي عرف. كفر تأويل رحلة هائل آخر الولاء وذمة الدنيا."

which gives the date of his demise as A.H. 1000, A.D. 1591.

Beginning:

الحمد لله ذو الغلالين والصاعقة والسلام على ابنا رسول الله محمد وآله

For copies see Rampur List, p. 186; and Hyderabad List, Fann Fīkh, No. 55, where it is named Ḥāshjiya 'Alavi.

For other glosses see Berlin Cat. No. 4558; and Ḥāji Khalifa, Vol. VI., p. 460.

Quotations from the commentary are introduced with the word تأويل in red ink. Fol. 303b is left blank with the remark صحيف البديل. Fol. 283-286 and 289 to the end are coloured paper. Many foils, at the end have become brittle and defective. The title-page and the last fol., bear the seals of Ḥāmidallah. The upper part of the borders are somewhat stained with damp. Slightly worm-eaten.


No. 165.

fol. 20; lines 15; size 7½ × 4½; 5 × 3½.

 رسالة الاعتداء في اعتداء الطافية بالصفعية

RISĀLAT AL-IHTIDA’ FI IKTIDA’ AL-ḤANAFIYA
BISH SHÂFI’IYA.

A treatise on the lawfulness of prayer of Hanafis after an Imām of the Shāfi’i sect by ʿAli
الحمد لله الذي خلق الخلق ... أما بعد فيقول المفترض الى جود ربه

النابري على بن سلطان محمد القارئ الغن

For copies see Berlin Cat. Nos. 2142-4; Munich Cat. No. 886; and Cairo Cat. Vol. VII., pp. 26 and 129.

The treatise is divided into fourteen chapters, each called الفصل, as below:

فصل قال تعالى و أركعوا مع الراغبين قد استدل كثير من

fol. 2a.

امرأة على وجوب الجماعة

" 3b. فصل لمجوع علماء الأئمة إلى حملة الجماعة تمشورة

فصل وأعلم أن اختلاف الأئمة و تعدد الجماعة من الأمور

4a. التجاددة

فصل ذهب عاملا مشانطفا ... على أنه يجوز في

6a. المراعي بلا كرامة

فصل ذهب أنه يجوز الاقتداء به إذا لم يعلم منه هذه الشيام

7a. بيعين رأي علم لا

" 7b. فصل قال أبو اليسر اقتداء الرجالي بالشافعي غيرجائز

فصل وذهب بعضهم أنه يجوز مطلقا

8a. فصل ذهب بعض علمائها إلى أنه إذا احثا جميع

8b. موافقة الخلاف يكرر الاقتداء به أيضا

9a. فصل و قد كره كبار الجماعة عدنا

" 11b. فصل وعلم أنه لا يوجد اللوحة إلا كرامة في مدة المدة

فصل أن ينجب بعض علمائها أنه ذكر هنالك عن بعض المنفأ إذا نزر في الغرب أو اقتصت الجماعة يتطلع

13a. ويدخل معي

فصل خلافة الكلام أنه لا يزيد عليه السلام ولا على أحد

من أصحابه الكرام ولا على أحد من الأئمة الكلام أنه

" 14a. يجوز الاقتداء بالمخالف لربك
The word is in red ink.

Written in Naskh. The colophon runs thus:

قد وقع الفراج من انساخ هذه النسخة الشريفة على يد عبد المدنب الراجح إلى الله عبد العزيز بن عبد الصمد بن الشهاب كريم الله عفيفه على في اليوم الثالث عشر من شهر رمضان المبارك عام ميلاده أحد وسبعين وalf.

No. 166.

foll. 72; lines 7; size 6¼ x 4½; 4 x 2½.

العقد المفرد لبيان الراجح من الخلاف في جواز التقليد

AL-‘IKD AL-FARID LI BAYÂN AR-RAJH MIN AL-KHILAF FĪ JAWĀZ AT-TAKLĪD.

A treatise on the extent to which private judgment may be lawfully used in religious matters by Abū'l Ikhlās Hasan bin 'Ammār al-Wafā'i aś-Šburunbulālī al-Miṣrī. He was a professor at al-Azhar in Cairo, and died, A.H. 1069, A.D. 1658. See at-Ta'liḳāt as-Saniya, p. 27; Khulāṣat al-Atḥar, Vol. II., p. 28; al-Khiṭāṭ at-Tawfikīya, Vol. XII., p. 117; Ḥadā'iḳ al-Hanafīya, p. 415; and Broekelmann, Vol. II., p. 313.

Beginning:

ابوالخلاص حسن بن عمر الوفائي المصري

For copies see Cairo Cat. Vol. III., p. 80; and Berlin Cat. No. 5002.

From the colophon it appears to have been composed in A.H. 1064, A.D. 1653.

No. 167.

A collection of four treatises on the four fundamental doctrines of Islam, treated according to the Hanafi school, by 'Abd al-'Ali Muhammad bin Nizam ad-Din known as Bahr al-'Ulum, died A.H. 1235, A.D. 1819. For his life see No. 142.

Beginning:

This is the beginning of the general preface, but each treatise has also a separate preface. The first treatise (foll. 2a-187a) deals with prayer or prayer, and is called الرسالة الأولى في الصلاة. It begins on fol. 2a as follows:

The second treatise (foll. 187a-228a) deals with zakat or almsgiving. It begins on fol 187a as below:

The third treatise (foll. 228a-272a) deals with fasting or fasting. It begins on fol. 228a:

The fourth treatise (foll. 272b-335a) is on Hajj or pilgrimage. It begins on fol. 272b:

The book is also designated رسائل الإركان. For copies see Rampur List, p. 196; and Hyderabad List, Fann Fikh, No. 90. Lithographed, Calcutta.

Foll. 282a-301b contain a few instructive stories illustrating rites of pilgrimage. Headings of chapters in red ink. Marginal corrections numerous. Written in two different hands. Foll. 176-
186 are in one hand, and the rest in another. It was once compared with the autograph copy of the author, as the following note on the last page indicates:

*تَوَيِّل مَعَ الْأَسْلَمِ الَّذِي كَانَ يَخْطُ المَصْنَفَة مَرَّةَ مَرَّةً*


No. 168.

foll. 259; lines 18; size 9 × 6; 7 × 4½.

كتاب الفقه

KITĀB AL-FIKH.

A work on jurisprudence according to the Hanafi school. The name of the author could not be traced; but in fol. 38a, al-Multakāfī, written by Abū'l-Ḵāsim Muḥammad bin Yūsuf as-Samarkandi al-Madani, who died, according to Ḥāji Khalifa, Vol. VI, p. 107, in A.H. 556, A.D. 1160, is quoted as an authority. Consequently the book was not composed before the sixth century Hijra.

Beginning:

قال العبد السليم نوره الله تعالى يعمسه و خص أسلافه رومنه هذا أختصره من كتاب سبق منه جمعه و تصنیقه و نظمه و تالیفه فی نفایه

اجناس الواقعات الملقط من الجامعین و الریدات الم

Foll. 4a, 5a, 10a, 11a, 12, 14a, contain lacunae. Much worm-eaten and stained with damp. The lower half of fol. 2b, the first half of fol. 3b, two thirds of fol. 13a, and one third of fol. 14b are blank. Headings of chapters in red ink. Marginal notes occasionally. On the title-page it has been designated منطبب السائل in a modern hand. A few foll. at the beginning have become defective to some extent, and have paper pasted over them.

Written in different hands of bad Nastaʿlīk. Not dated. C. 18th century.

No. 169.

foll. 361; lines 23; size 9 × 5; 6½ × 3.

مجموئة الأصول

MAJMŪʿAT AL-ʿUṢŪL.

A work on jurisprudence according to the Hanafi school. The name of the author could not be traced. It begins abruptly with كتاب النكاح as follows:
The chapters of the work are arranged according to the usual system in books on jurisprudence. The title given above is written on the title-page, with the remark that it is the second volume of the book. A list of contents is added at the beginning in a different hand. The word اللاءل is written in red ink throughout the book. Fol. 355 is bound upside down. Borders of many foll. are partially pasted over with paper. The foll. 49b and 50 are defective. The MS. is also defective at the end. The four seals of امداد and the name of his son, Madmud, and the name of the latter's grandson, Amin Ahmad, are on the title-page.

Written in good Nasakh. Not dated. C. 18th century.

No. 170.

foll. 238; lines 23; size 9\times5; 6\textfrac{1}{2} \times 3.

THE SAME.

Another volume of the book noticed above. This volume, as stated on the title-page, is the fourth volume.

Beginning:

سم الله الرحمن الرحيم وله نستعين ان حلاة الناس اعمل

A list of contents is added at the beginning. The word اللاءل is written in red ink throughout the book. Foll. 121b, 122b, 125b–125b contain lacunae. Foll. 155–169 are in a different hand.

On the title-page the name and seal of Amdallah and on the last fol. the name of his son, Mahmud, are found.


Shafiis.

No. 171.

foll. 257; lines 11; size 7\frac{1}{2} \times 5; 4\frac{1}{2} \times 2\frac{1}{2}.

منهج الطالبين وعهد المقتين

MINHAJ AT-TALIBIN WA 'UDDAT AL-MUFTIN.

Vol. I.

The first volume of the well-known work on jurisprudence according to the Shafi'i school by مهدي الدين أبو زكريا يحيى بن شرف الغزي Muhib ad-Din Abū Zakariya Yaḥyā bin Sharaf an-

Beginning:

• الحمد لله البرالجواء الذي جلبت نعمة عن الحصائر بالعداد الع

It is an abridgement of Abū‘l Kāsim ‘Abd al-Karīm bin Muḥammad ar-Rāfī‘i’s (d. A.H. 623, A.D. 1226) work on jurisprudence called al-Muḥarrar.

For copies see Berlin Cat. No. 4522; Gotha Cat. No. 955; Munich Cat. No. 361; Brown, Hand List of Cambridge MSS. p. 223; Bankipur Cat. p. 705, and Hyderabad List, Fām Fikh, No. 6. For commentaries see Hāji Khalīla, Vol. VI., p. 204.

The text with a French translation has been published by L.W.C. Van den Berg in three volumes, Bataavia 1882-84, by order of the Netherlands Government. It has also been printed on the margin of Mughnī al-Muḥtāj in Egypt, A.H. 1308.

The volume ends with the chapter called كتب فقه الغنوصية, and the concluding words are:

• فأما عقار فوالذهب (فالذهب) أن تجعل وقفاً ونقص عليه (فاتله) كذلك

One or two fol. are missing after fol. I. It has a beautiful Ummān at the beginning and the words كتب النبات في الغنوصية are written in gold ink upon a blue ground in the middle of it. A gold line between two black lines in the margin throughout. There are copious marginal glosses up to fol. 147. The headings of chapters are in red ink. Stained with damp. Written in beautiful Nashk. Not dated. C. 16th century.

No. 172.

foll. 238; lines 11; size 7½ × 5; 4½ × 2½.

THE SAME.

Vol. II.

The second volume of the work noticed above. It begins with the chapter on غنوصية as follows:

• فصل الغنوصية مال حصل من كفار تقال الغنوصية
In foll. 17–40, 114–161 the upper and lower margins have been changed, and from foll. 162 to end of the MS. the entire margins have been supplied in a different kind of paper. Stained with damp. The ink of the foll. at the end of the MS. is somewhat faded. The colophon, which the copyist added after transcribing the MS., is incomplete.

Written in the same hand and year as the first volume.

No. 173.

foll. 163; lines 21; size $9\frac{1}{4} \times 5\frac{1}{2}; 6 \times 3\frac{1}{2}$.

شرح القدامة

SHARH AL-MUKADDAMA.

A commentary on 'Abdallah bin Abd ar-Rahmân Bâ Fadl al-Hadrâmi's treatise on jurisprudence according to the Shâfi'i school by Ahmad bin Muhammad bin 'Ali bin Hajar al-Haitami, died, A.H. 973, A.D. 1565. See for his life No. 44.

Beginning:

الحمد لله رب العالمين حمدًا يوافي نعمة... وبعد فقد سالذي بعض الصلاحاء أي اتبع شريحا لطيفا على مقدمة الإمام الغنيبة عبد الله بن عبد الرحمن

For chapters see Berlin Cat. No. 4635.

For copies see Berlin Cat. No. 4635; Rampur List, p. 211; and Hyderabad List, Fann Fikh, No. 38.

Printed in Egypt, A.H. 1301.

Passages of the text are marked with black lines. Marginal glosses and corrections occasionally. Fol. 163 is inverted. On the title-page, it is wrongly named مختصر دافق. It bears the superscription of a previous owner, dated A.H. 1201, but the name has been scratched out. There are also quotations from Tanbih al-Ghâfilîm about the classification of Kâfis. Two foll., added at the beginning, contain some poems, etc. on the first additional fol. the work is named. كتاب مثنى القوم في مذهب الشافعي رح. The last fol., contains a prayer in the persian language for removing the effects of enchantment, and the name of a previous owner of the book, penned through. Slightly worm-eaten.

No. 174.
foll. 263; lines 35; size $11\frac{1}{2} \times 7\frac{1}{2}; 8\frac{1}{4} \times 4\frac{3}{4}$.

شرح الإرشاد

SHARH AL-IRSHAD.

A commentary on Ismā'il bin Abi Bakr bin al-Mu'kri's (died, A.H. 837, A.D. 1433, but according to Ḥājī Khalīfa, Vol. I., p. 256, A.H. 836, A.D. 1432) work on jurisprudence according to the Shāfi'i school by Ahmad bin Muhammad bin 'Ali bin Ḥajar al-Haitami al-Makki, died, A.H. 973, A.D. 1565. See for his life No. 44.

Beginning:

سم الله الرحمن الرحيم وله تعالى قائل الشيخ العالم العلامة

إبن عبد الله شهاب الدين أحمد بن حجر الشافعي التلعيبي... الحمد لله

الذي اختص من إمجأ اليا بحرايا إمداداً الغ

The full title of the text is Irshād al-Ghāvī ilā Masālik al-Ḫāvī, and it is an abridgement of 'Abd al-Ghaflār bin 'Abd al-Karīm al-Kazvīnī's (d. A.H. 685, A.D. 1286) work, called al-Ḫāvī as-Saghīr. Ibn Ḥajar al-Haitami bases his commentary chiefly on the commentaries of Šams ad-Dīn Muhammad bin 'Abd al-Mun'im al-Jaujari (d. A.H. 889, A.D. 1484) and Muḥammad bin Abī Šarif al-Mukaddasī (d. A.H. 930, A.D. 1523). An autograph copy of the latter is mentioned in Hyderabad List, Fann Fikh, No. 89, al-Haitami also drew many useful points in his commentary from the writings of Zakariya bin Muḥammad al-Anṣārī (d. A.H. 926, A.D. 1520). It was composed in Mecca, which is called Umm al-Kurā in the book and was named Fath al-Jawād. It is in three volumes, but the MS. under notice is only the first volume of the work, and ends with the commentary on the last chapter of Kāتب al-ṣajj. The chapters are as follows:

fol. 8a. باب في مقدمات الظهيرة

" 62a. باب في الصلوة

" 167b. باب في الرواية

" 195a. باب في الظبايم

" 216b. باب في الضع

For copies see Cairo Cat. Vol. I., p. 305.
For other commentaries see Hāji Khalifa, Vol. I., p. 256, and Berlin Cat. Nos. 4514 and 4516.
Printed, Cairo, A.H. 1305.
Passages of the text are written in red ink. It is remarked at the end that up to باب الجفائر (fol. 149a), the MS. had been compared with a copy that had been compared with one corrected by the commentator. From باب الجفائر to the end it had been collated with a copy which had been compared at Mecca with one written during the life time of the author, and bearing many corrections in his handwriting:

There are marginal corrections and glosses here and there. Written in fine Nāṣkh. The colophon runs thus:

No. 175.
foll. 37; lines 17; size 8 × 5⅓; 5½ × 3⅓.

تيسير الوتوه على ذوافض احكام الوتوه
TAISIR AL-WUKUF 'ALA GHAWAMID AHKAM AL-WUKUF.
A treatise on the intricate matters of bequest or legacy according to the Shafi‘i doctrines by عبد الرؤف بن محمد بن تاج العارفين Abū Muhammad bin Tāj al-‘Arīfīn al-Haddadī al-Munawī ash-Shafi‘i. He was born in Cairo A.H. 952, A.D. 1545. He studied with his father and with other eminent scholars of his time. He was a professor in the Madrasat as-Sālihiya, and wrote many works. He died on 23rd Sāfar, A.H. 1031, 8th January 1622. For details see Khulāṣat al-Athsar, Vol.

Beginning:—

الحمد لله الذي ان تركت سوالا عذب الفن

For copies see Cairo Cat. Vol. III., p. 203. Hāji Khalīfa, Vol. II., p. 486, mentions the name of this book without giving the name of the author, and the beginning quoted there is quite different from the beginning of our MS. The preface in our copy shows that it is the third part of the work, and consequently the beginnings differ. The name of the author occurs on fol. 28², which has also a lacuna.


No. 176.

foll. 124; lines 29; size 9½ × 6½; 7½ × 3½.

كتاب الغين

KITĀB AL-MĪZĀN.


Beginning:—

الحمد لله الذي جعل الشريعة المطردة بنروء الفن

It is also designated al-Mīzān al-Khidriyya.

For chapters see Berlin Cat. No. 3045.

For copies see Berlin Cat. No. 3045; Paris Cat. No. 814, Vienna Cat. No. 1793; Br. Mus. Suppl. Cat. No. 324; Algiers Cat. No. 1357; Yeni Cat. No. 583; Cairo Cat. Vol. III., pp. 283, 383; and Bankipur Cat. p. 729.

Printed Cairo, A.H. 1272, 1279, 1300, 1302, 1306.

The MS. is very defective, and some foll. are missing after foll. 121 and 122 and many foll. after fol. 123. The first fol.
is defective, as the middle portion of the title-page, where the name of the MS. had been written in a big circle, has disappeared. The illuminated heading has also partly disappeared. Gold-ruled and coloured margins are found throughout. Foll. 27-30 contain some diagrams, etc. The headings are in red ink. Foll 114-122, are slightly worm-eaten under the text. Foll 366-38 contain notes in the margin written by Şadr ad-Din. The inner edge of the MS. is supplied in modern paper. Fol. 16 bears the seal of Mużaffar Husain, son of Masih ad-Dawla, dated 1870. The last fol. bears the seals of Mużaffar Husain and Muhammad Shâh.


No. 177.

foll. 215; lines 15; size 11½ x 8; 8 x 5½.

رغبۃ الامة في اختلاف الامة

RAHMAT AL-UMMA Fİ İKHTİLÂF AL-A'IMMA.

A work on those points of jurisprudence about which the four orthodox Imāms differ. Regarding the author of this book, Hājī Khalīfa, Vol. III., p. 351, says:—

"Śadr ad-Din Abū 'Abdallāh Muḥammad bin 'Abd ar-Rahmān ad-Dimishkī al-Uthmānī (died A.H. 870, A.D. 1456), the Chief Justice of the Province of Ṣafad, is the author of this book, and wrote it in A.H. 780 (A.D. 1378); but some people think that Shaikh al-Islām Abā’l Hasan as-Sa’dī composed it." Brockelmann, Gesch. d. Arab. Litter, Vol. II., mentions this book in two places. On p. 91 he says that Muḥammad bin 'Abd ar-Rahmān bin al-Husain al-Kurashi al-Uthmānī ašh-Shā'ī Ṣadr ad-Din is the author of the book, and wrote it in A.H. 780, A.D. 1378, at Ṣafad. But on p. 97 he states that the book was composed by Ṣadr ad-Din Muḥammad bin 'Abd ar-Rahmān ad-Dimishkī. For details see Z.D.M.G. Vol. XXXVIII., p. 669.

Beginning:—

"Βοσιμλالله الرحمى الرحمى وعلي الله على سيدنا محمد وعلى آله ورسول اللهم الحمد لله الذي أجله لحسنات الخ.*

For chapters see Berlin Cat. No. 4864.
For copies see Cairo Cat. Vol. III., p. 228; India Office Cat. No. 288; Berlin Cat. No. 4864; Asiatic Society Cat. p. 14; Rampur List, p. 194; and Hyderabad List, Fann Fīkh, No. 25.
Printed, Bulāk, A.H. 1300, 1302, and also on the margin of al-Mızān al-Kubrā, A.H. 1311, 1321.
The first page has a 'Umqān. There are gold and coloured
No. 178.

foll. 142; lines 15; size 9½ × 6⅓; 7 × 4.

foll. 1–27.

I.

Mawāhib al-Fattāh fī adāb ān-nikāḥ.

A treatise on ceremonies of marriage based entirely on the Ḥadīth (Traditions) of the Prophet by Jamāl ad-Dīn Muḥammad bin Muḥammad al-Burri al-Mālikī.

Beginning:—

الحمد لله الذي نباه الفعمة من لعبادة النكل الغ

... Foll. 25–8a are on the excellences and ceremonies of marriage. The chapters begin from foll. 8a as follows:—

fol. 8a.

الفصل الأول في مقدمات النكاح

" 9a.

الفصل الثاني في آداب المناقشة

" 13b. 

الفصل الثالث في معوضاتها

" 14b.

الفصل الرابع في حق الزوج

" 15b.

الفصل الخامس في حق المرأة

" 21b.

Slightly worm-eaten.

A treatise on the legality of a Friday prayer being held by only four persons by حسن بن عبد الله بن عمر بهماد الأنصاري. I could not find any account of him in any work; but from the perusal of his book (fol. 111b) I gather that he lived in the vicinity of Ahmadabād, and in A.H. 1279, A.D. 1862, went to the city to visit ‘Abd ar-Rahmān bin Muḥammad bin ʿIdrās az-Zahir al-ʿAlāʾi al-Mahribi. From foll. 81a and 113b it appears that he began the book in A.H. 1274, and completed it in A.H. 1279. Further, from the preface it appears that he was a follower of al-Imām Shāfiʿī.

Beginning:

نحمد ربنا لله المرجع السعيد الذي من علائنا الغ

It is divided into a prologue, several chapters and an epilogue as follows:

fol. 31b

المقدمة قالت الله تعالى يا إبنا الديين أمضوا آية

34b. نصل في قولك لينتمون جمعة في تلك البلاد

38a. فصل وسندكر شيئا من الاذارة الصحيحة فيما يقع

فيه الرخصة عند الضرورة في الدين

نصل وآتي الشرع في أقوال المشايخ المجتهدين

40a. الذين افتوا بصحة الجمعية

فصل وسندكر شيئا من كتب الخوائنة العنقية

49b. فيما يوجد بما تقلده عن المنكذ

52a. في بيان ما قال ملء المعني

فصل وآيم ما أتم الصرف فادعو عن أربع من

55a. اهل مذهب

57b. نصل في العمل بالتقليد

60. نصل معينة الزوال

فصل في جواز الأذان قبل الزوال ليوم الجمعية

62b. خامنة
فصل في ذكر شيء من شروطها
فصل فيما يقتض حالتكم الطبات
فصل في الصلة المتراكمة حالتكم الطبات
خاتمة في شيء من فضائل الجمعة

Slightly worm-eaten.
Written in bad Naskh. The colophon runs thus:

التأتي الفق العقل يوم الثلاثون 13 ربيع الأول سنة 1383

foll. 74-110.

III.
التضاف ليlayan ما في عدد الجماعة من خلاف

AL-KASHSHAF LI BAYAN MA FI ’ADAD AL-JUMU’A MIN KHILAF.

Another treatise by the same author, and in it he seeks to prove the legality of the Friday prayer being held even by only two men.
Beginning:

ربنا لا علم لنا إلا ما علمتنا أنك أنت العالم العليم - الحمد لله الذي
هدانا للإيمان و الإسلام الدائم.

It is divided into chapters as follows:

fol. 82a. نصل في بيان عدد الجماعة الذي يتقاعد به الجمعه
فصل في أبلغ أن الذي نقلنا من عدد الذي نصه به

94a. الجمعه كامل مجتمع

95b. نصل واما قوله لمعد تعدادها في الجمعه

101a. نصل في شيء من شروطها

103a. نصل في معرفة ملأ الجمعه مع خطبتها قبل الزوال
فصل في الاطلاع بملأ العباد عن ملأ الجمعة يوم

103b. العيد إذا لمجتمعا
باب ما جاء في شيء لا يعبأ بما بلغه من التحديد إذا

105a. خالف قول ألماء

Worm-eaten.

Written in bad Naskh. The colophon runs thus:

النهى الفق العقل هذه الرسالة المبكرة يوم الثلاثون (الثالث) وعشرين في

شمرربع الأول سنة 1383
Foll. 110b–114a contain opinions of different scholars on this book. Foll. 114b–142 contain poems of the same author, composed on different occasions. The first piece begins:

يا قرة العين ياطيب للفناني
يا انخرطنا في عصرنا نور الأماسي

Some of the poems have a short introduction which gives the date of composition. The last date mentioned is A.H. 1282. Worm-eaten.

Written in bad Naskhi. The colophon runs thus:

انتهى القلم من الكتب وقصائد يوم احد خمس وعشرين شهر

† ربيع الأول سنة 584

Shi'as.

No. 179.

fol. 39; lines 13; size 9½ x 6; 6 x 3½.

السائل

AL-MASA'IL.

A work on jurisprudence according to the Imamiya school by Ali bin Ja'far bin Muhammad bin 'Ali bin al-Husain bin 'Ali bin Abi Tالib. He was the brother of Musa bin Ja'far, known as al-Imam Musa Kazim (died, A.H. 180, A.D. 796), the seventh Imam of the Shi'a sect. He resided in the vicinity of Madina. The date of his death is not known. See Rijal Najjashih, p. 176; Muntaha' Makal, p. 209; and Kashf al-Hujub, p. 510.

Beginning:

أخبرنا أحد بن موسى بن جعفر بن أبي الياس قال حدثنا أبو جعفر

الحاكم بن يزيد بن نصر الخراساني من كتابه في جماعي الجغرافيا سنة إحدى وثمانين وستينات..... عن علي بن جعفر بن محمد بن أخيه موسى بن جعفر قال سالتنا أبو جعفر بن محمد عن رجل وافق إمارة قد قابل طول الوسم...

† منعدما ما عليه قال يطول وعليه بدمه الم

It contains the questions put by 'Ali bin Ja'far to his brother Imam Kazim and the latter's answers to them. The word سألات is written in red ink throughout the book. Saiyed Sadr ad-Din Ahmad al-Musavi has written about the author on an annexed fol.

No. 180.

foll. 193; lines 29; size 9½ x 7; 7½ x 5.

TADHKIRAT AL-FUKAHĀ'.

A work on jurisprudence according to the Imāmiya school by Jamāl ad-Dīn Hasan bin Yūsuf bin 'Ali bin al-Muṭahhar al-Hillī, died, A.H. 728, A.D. 1325. See for his life No. 87.

Beginning:

الحمد لله في القدر الرفيع...قد تعزمت في هذا الكتاب الموسوم

بذكارة الفقهاء على تلخيص تلميذ العلماء وذكر قواعد الفقهاء باللغة

From the preface it appears that the work is divided into four parts called كتب الفقهاء, each part containing several books, or كتب الفقهاء, which again are sub-divided each into many chapters. Our copy contains only two of the books of the first part, as follows:

fol. 1b.

كتاب الطارئة

" 71b.

كتاب الصلوة

The author wrote the work at the request of his son Muḥammad. See Kashf al-Hujub, p. 110.

For another copy see Asiatic Society List, Government Collection, 1903–1907, Nos. 174–76—a complete copy in three vols.

Very much worm-eaten. The headings of chapters and the word مسأله are in red ink. Two-thirds of fol. 71α are blank, but without causing any break in the MS. The first and last foll. have seals of different owners. There are marginal corrections here and there.

Written in fine Naṣkh. The date of transcription is given in two places. In fol. 71α the抄ist writes:

وقد قرّغ من تسويق هذا الجزء يوم الربعاء من شهر جمادي الآخرة

ثالثة وثمانين وتسعمائة

In fol. 145 we find the date of composition of that portion, as well as the date of transcription and the name of the抄ist, as follows:

تم الجزء الثاني من كتاب ذكر الفقهاء بصدقة الله وملة وتعليم في

الثالثة بتوافق الله تعالى المصدق الثالث في باني التصالات والمدد الله وحمد
KANZ AL-FAWĀ’ID FĪ ḤALL MUSHKILAT AL-KAWĀ’ID.

A commentary on Hasan bin Yusuf bin ‘Ali bin al-Muţahhar al-Hilli’s treatises on jurisprudence according to the Shi’a school called Kawā’id al-A‘khām fi Ma‘rifat al-Halāl wa’l-Harām by ‘Abd al-Rahman bin ‘Abd al-Nasir. He was the son of his wife. The date of his death is not known. It probably took place at the end of the 8th century Hijra. See Aml al-Āmil, p. 56.

Beginning:

الحمد لله الذي أرضي لعبادة سبيل الرشاد وحذام إلى طريق السداد
فإن جماعة من طلاب علم الغناء لما وقعوا على كتاب قواعد الحكم في
معزة العلماء والخبراء.... وجدوا فيها مسائل مشكلة ونكتة معتملة
فكونوا على المسائل مرة بعد أخرى في عمل كتاب يحيى على شرح مصطلاته
فملغفي عن ذلك شوائل الدهر..... ثم اهتفت جزئية إلى عمل
هذا الكتاب المستور في حل مسائل القواعد الممـ

Foll. 1, 2 and 209 are in a later hand. After fol. 208 some foll. are missing. Quotations from the text are introduced with the word قولنا, and the commentary with قولنا. Both these words are in red ink up to fol. 46 and after that only the word قولنا. There are marginal corrections here and there. Foll. 152-156 are slightly worm-eaten. Six lines at the top of fol. 207 have been recently supplied. The title-page contains the seals of Aurangzib, Amjad ‘Ali, and Sulaimān Jāh. The last fol. bears the seals of the last two persons. The title-page also has a Persian note, which runs as follows:

ابن كتاب أز فايس برزگر است فهیم محمد هادی حسین علی عنه
The commentary ends abruptly with the following lines:

"Fiqih", 12th century.

No. 182.

foll. 290; lines 23; size 9½ x 6½; 6½ x 4½.

Majma' al-Fa' idat wa'l Buhran fi Sharh Irshad al-Adhhan.

A commentary on Hasan bin Yusuf al-Hilli's work on jurisprudence according to the Imamiya school by Ahmad bin Muhammad al-Ardabili. He was a great jurist of the Shi'a sect, and died, according to Aml al-Amil (p. 33) in A.H. 992, A.D. 1584 and according to others in A.H. 993, A.D. 1585. See Muntaha'i Makal, p. 4; Rawdat al-Jannat, p. 22; and Kisah al-Ulama', p. 132.

Beginning:

From Aml al-Amil, p. 33, it appears that the commentator did not live to complete the book. See also Kashif al-Hujub, p. 489.

For other commentaries on Irshad al-Adhhan see Kashif al-Hujub, pp. 320-21.

Our copy is the first part of the commentary, and comprises the following parts:

fol. 1b.

Quotations from the text are preceded by a gap of about half an inch, left blank for the word "(ascribed to the author); but it has not been filled in. The lower half of fol. 57b and the whole of fol. 58a are blank, but
without a break in the MS. Foll. 1-56 are in a modern hand. The MS. bears two seals, one of Wajid 'Ali Shah, and another overlaid with paper. I believe the latter to be the seal of Sulaiman Jahl. Written in good Naskh. Not dated. C. 18th century.

No. 183.

foll. 214; lines 27; size 12 × 6; 9 × 4.

مدارة الأحكام في تمرح شرائع الإسلام

MADARIK AL-AHKAM Fī SHARH SHARĀ'I'

AL-ISLĀM.

A commentary on Ja'far bin al-Hasan al-Hilli's famous work on jurisprudence according to the Imamia school by Shams ad-Din Muhammad bin 'Ali bin al-Husain bin Abi'l Hasan al-Musavi al-Jab'i al-Amili. He was born, A.H. 946, A.D. 1539, was a great jurist of the Shi'a sect, and wrote many works. He died in A.H. 1009, A.D. 1600. For details see Rawdat al-Jannah, p. 528; Aml al-‘Aamil, p. 28; and Nujum as-Sama', p. 4.

Our copy is incomplete, and begins with كتاب التجارة as follows:

الحمد لله رب العالمين و الصلوة على سيدنا محمد و آله و طهيرين

القسم الثاني في العقود وفي خمسة عشر كتابا. كتاب التجارة وقد سبق في كلام المصطفى المغ.

From Kashf al-Hujub, p. 499, it appears that the whole commentary was an extensive one, since we are told there that the part of the commentary which dealt with العادات alone extended to three volumes. It was composed in A.H. 998, A.D. 1589. For other commentaries see Kashf al-Hujub, pp. 338-39.

It contains the following chapters:

fol. 1a.

" 73a.
" 98b.
" 104a.
" 123a.
" 132a.
" 140a.

كتاب التجارة
كتاب الرزى
كتاب الحجر
كتاب البضائع
كتاب العمل
كتاب الشركة
كتاب المضاربة
The first vol. of the book is noticed in Berlin Cat. No. 464. On the title-page is erroneously written. The text begins with the word قوة in red ink, and the quotations from the text are overlined with red ink. Slightly worm-eaten. There are double coloured lines in the margin.


No. 184.

foll. 170; lines 15; size 8½ x 4½; 5½ x 3.

مفتاح الفلاح

MIFTAH AL-FALAH.

A work on the daily religious functions according to Imāmiya jurisprudence by Bahā' ad-Dīn Muḥammad bin al-Husain bin 'Abd al-Samad al-Hārithī al-Āmilī. He was born on the 17th Dhū' l Hijja, A.H. 953, 11th February, A.D. 1547. He studied with his father and other eminent scholars. After making the pilgrimage he travelled for about thirty years in different Islamic countries. He died, according to some in A.H. 1030, A.D. 1621, and according to others in A.H. 1031, A.D. 1622. For details see Nujūm as-Samā', p. 26; Aml al-Āmil, p. 26; Shudhūr al-Ikyān, Vol. II., fol. 148; Rawdāt al-Jannāt, p. 94; Brockelmann, Vol II., p. 414 and Rieu, Persian Cat., p. 25.

Beginning:

...العنصر الذي يدلنا على جادة النجدة الم ...

The work is divided into the following chapters:

إلى أفق الأول فيما يعمل ما بين طلوع الفجر إلى طلوع النكة

foll. 2b.

الشمس

إلى أفق الثاني فيما يعمل ما بين طلوع الشمس إلى الزوال

foll. 63a.
The headings of chapters are in red ink. Prayers are vocalised throughout. Gold and coloured lines in the margin. There are marginal notes here and there in very elegant Nasta'lik characters. Two fol., are added at the end, containing among other matters some quotations from another work of the author, called جامع عميسي. The date of composition of the work is given in the colophon, as follows:

Slightly worm-eaten.

No. 185.

foll. 164; lines 15-19; size 9½ × 6; 6 × 3½.

THE SAME.

Another copy of the book noticed above. It begins as the former copy does. Marginal notes are given from the beginning to fol. 37a. The prayers quoted in the book are vocalised. Foll. 163b and 164 contain prayers from another work.

Written in Nasta'lik except the prayers quoted, which are in Naskh. The colophon runs thus:

قد فرَنَتْ مِن تَحْرِيرِ هَذِهِ الْسَّلَاتِ الْأَعْجَابَةِ أَقْلِ اقتِدَامٍ تَراَبَ الْوَأْزَرَيْنِ
السَّمِيْنِ بِسَيدِ حَمْدِيِّ الْسَيْدِ المَصْطَفَىِّ المَهْدُورِ بِعَمَّرِ الْمَدِينِ ...... في سَنَةِ
خمس وسبعين بعد آلاف ومائتين في منتصف ذي الحجة

27
A treatise on cleanliness according to the Imāmiya doctrines by Bahā’ ad-Dīn Muhammad bin al-Husain bin ‘Abd as-Samad al-Hārithi al-‘Āmili, d. A.H. 1030, A.D. 1620. See for his life No. 184.

The work is divided into 12 chapters as follows:

fol. 2a.

المطلب الأول من الطهارة
المطلب الثاني في مطهارة
المطلب الثالث لمطهارة
المطلب الرابع من الطهارة
المطلب الخامس من الطهارة
المطلب السادس على مطهارة
المطلب السابع من الطهارة
المطلب الثامن من الطهارة
المطلب التاسع فيما منطهارة
المطلب العاشر مقدمات الطهارة
المطلب العشريني عشر من الطهارة
المطلب الثاني عشر من الطهارة

From Kāshf al-Hujub, p. 5, it appears that in this treatise al-Bahā’ī wrote twelve chapters on each of five subjects, viz. Cleanliness, Prayer, Fasting, Alms-giving and Pilgrimage. Consequently our copy is only a part of the work.

Two foll. added at the beginning and the title-page contain some traditions, prayers, drawings of amulets, etc. The headings of the chapters are in red ink. Marginal glosses occasionally. Fol. 2a contains the name of Muẓaffar Husain a former owner and three seals. The title-page and the additional pages also bear seals.
No. 187.

A treatise on the belief of the Imâmiya sect that naming the twelfth Imam during the period of his concealment is not lawful by Muhammad Bâkir bin Muhammad al-Ḥusaini ad-Dâmâd, died, A.H. 1040, A.D. 1630, See No. 70.

Beginning:

العبد الله رب العالمين حمدا لله وبركاته جيد الجاهدين الخ

The treatise contains a question that people asked the author about the legality of naming the 12th Imam, and his answer. The question begins on fol. 1α as follows:

جواب اللفة بالله ... لا يقبل تحديدا في زماننا هذا وأعني به زمن

The answer begins on fol. 2α as below:

جواب اللفة بالله ... لا يقبل تحديدا في زماننا هذا وأعني به زمن

See also Kashf al-Hujub, p. 360.

In fol. 1-4 a few lines at the bottom are defective on account of paper pasted over them. The colophon indicates that the author composed the treatise in A.H. 1025, A.D. 1616. Marginal corrections occasionally.

جَامِعَ الدِّعَاوَاتِ وَالإِحْكَامِ

JAMI' AL-MA'ARIF WA'L AHKAM.

A work on jurisprudence according to the Imamiya school by ʿAbd Allāh bin Muḥammad Riḍā al-Husaini. He was an eminent jurist of his time. He is the author of several books on jurisprudence. His father, Muḥammad Riḍā, was a contemporary of Muḥammad bin al-Ḥasan al-Hurr al-Āmilī, died, A.H. 1099, A.D. 1688. See Nujūm as-Sāmā' p. 142; Aml al-Āmil, p. 64; and Kashf al-Ḥujub, p. 465.

Beginning:

الحمد لله الذي جَلَّ عِن اذْرَاكِ العِقْلِ وَالْرَّهَامِ... اما بعد بيتون

المدنَب الجَانِي... عبد الله بن مُحَمَّد رَفَعَ الصَّمِّيْنِ الْمِلْتِ

This work is a supplement to Tafsīl Wasā'il ash-Shī'a by Muḥammad bin al-Ḥasan al-Hurr al-Āmilī. For the latter work see Kashf al-Ḥujub, p. 135. Our copy is the first volume of the work, and contains the following chapters:

fol. 2b.

كتَب الطِّبَاءةِ وَنَفِيّ ابْوَابِ

الباب الأول في المياة ونفي ابواب

ابواب نفايات الوضوء

ابواب ما ينفق الوضوء

ابواب النزعة، وحكامه

ابواب الوضوء

ابواب السواك

ابواب الجماع وآدابه، التنظيف وجعله، والخضاب

واباب الحنابلة، التبصيق ونحوها

ابواب ما يتعلق بالشعر

ابواب الطيوب

ابواب الوجهين

ابواب الأشبال
From fol. 54 to the eighth line of fol. 61a the text has been copied twice by mistake. Foll. 146 and 2596 contain lacunae. In fol. 2886 about two lines, and in fol. 2896a several lines have been penned through. The headings of chapters are marked with red lines. The names of authors and books cited as authorities are in red ink. There are marginal corrections here and there. From the beginning to fol. 53b the book is in one hand, and the rest in another.

Written in ordinary Naskh. The colophon runs thus:

No. 189.

A work on jurisprudence according to the Shi'a school by Muhammad bin 'Abd al-'Aziz al-Hasani. At the end of the treatise, while enumerating his own compositions, the author writes: “I wrote this treatise, when my age was 83, in A.H. 1090,” A.D. 1679, which indicates that the author was born in A.H. 1007, A.D. 1598. He was a pupil of Mulla Sadra, died, A.H. 1050, A.D. 1640. His learning and piety induced his master to give his daughter in marriage to him. His poetical name, Faid, was also selected by his master for him. Shah 'Abbās II (A.H. 1052-1077, A.D. 1642-1667) had a special regard and respect for our author. He is the author of no less than two hundred books and treatises on theological subjects, besides a diwan. Some biographers assert that he was much inclined to sufism; but others say that in the
last part of his life he gave up that belief, and became an orthodox Shi‘a. Shudhûr al-'Ikyân, Vol. II., fol. 354, says that he died in about A.H. 1040, A.D. 1630; but this date must be wrong; for the author himself gives the date of the work under notice as A.H. 1090, A.D. 1679. Broekelmann has fallen into confusion about our author. In Vol. II., p. 200, he says that he died about A.H. 911, A.D. 1505; but in the same volume, p. 413, he says that he died in A.H. 1106, A.D. 1694. The authentic accounts say that he died soon after A.H. 1090, A.D. 1679. See Nujûm as-Samâ‘, p. 119; Aml al-‘ámil, p. 68; and Rieu, Vol. II., p. 830c.

**Beginning:**

الحمد لله الذي هدانا ديناه الإسلام ورسُن لنا الشرع واعتقادنا

From the preface it appears that he intended to write an extensive work on religion, based on the Kur‘án, the Traditions of the Prophet, and the Sayings of the Imáms, and to name it معتمد الشيعة في أحكام الشريعة; but when he had finished one volume, other matters engaged his mind and consequently, he did not complete the work. Afterwards he thought it best to write the work in a concise form, and the outcome of that is the present book. It is indicated in the preface that the author intended to finish the larger work, if Providence should help him, and to write it in such a manner that it would be a commentary on the abridged work.

The book is divided into two parts. The first part is في العادات والسياسات, and the second part is في العادات والمعاملات. Each part contains six books and an epilogue خاتمة. The books are sub-divided into small chapters called مقاتلات, and hence the work is called مقاتلات أحكام. Our copy contains only the first part of the work, divided into the following books:

- fol. 4a.
  - 84a. كتاب مقاتلات الصلاة
  - 108b. الزكوة
  - 141b. الصيام
  - 206a. الحج
  - 233b. التذهير والأمن
  - 307a. الحسبة والجهاد

Khutâba fi ‘A‘hkâm al-Qa‘fâ‘r

Foll. 3b and 4a contain the explanation of the abbreviations used in the work. The headings of chapters are in red ink, and
quotations from the Kur'an are marked with red lines. Numerous
marginal notes are supplied from the beginning to fol. 796. The
latter part of the MS. has been injured by insects. The title-page
bears the seal of Muhammad 'Abbâs, dated, A.H. 1248.

No. 190.

fol. 232; lines 20; size 8½ x 6; 6 x 3½.

الصاعب
AL-MAŠÂBĪH.

A work on jurisprudence according to the Shi'a school by
السيد محمد مهدى بن مرتضى بن محمد الصغيري الصديقي الملقب
as-Saïyid Muḥammad Mîdhî bin Murtâdâ bin Muḥam-
mad al-Hasanî al-Husainî, known as Bahîr al-'Ulûm. He was born
at Karbalâ' in A.H. 1155, A.D. 1742. He first studied with his
father and with other eminent 'Ulûm', such as Yusûf al-Buhrâni,
in his native land. He went to Najâf for the same purpose,
and stayed there for some time, he returned to Karbalâ', and
sat at the feet of Aqa Muḥammad Bâkîr al-Bahbahâni. He went
again to Najâf, and settled there. After the death of al-Bahbah-
âni, which took place in A.H. 1205, A.D. 1790, Muḥammad Mîdhî
was considered the greatest jurist in 'Irâq. He was given the
title of Bahîr al-'Ulûm. He died in A.H. 1212, A.D. 1797. For
details see Nujûm as-Samâ', p. 313; Muntahâ'î Makâl, p. 314;

The first fol. of our copy is defective, and contains a few
sentences of the preface, beginning as follows:

الحمد لله في الصلاة والسلام، و آلهة الذين له
الذين الفوز بالجنة

Fol. 2a begins thus:

السماء حول حول في البصرة الطير في الهواء، وذلك فضل الله بريئة
من يشأ الله

Foll. 2-5 are defective in the middle. New chapters begin
with the word صباغ which is mostly written in red ink, or a
space is left blank for the word. Foll. 1-62, 75-106 are in a
modern hand. Fol. 195a has a lacuna. Several borders at the
end are supplied in modern paper. Slightly worm-eaten.

No. 191.

do. 294; lines 25; size 8½ x 5½; 6 x 3½.

الشرح الكبير

ASH-SHARH AL-KABIR.


Our copy is the 2nd volume of the work, and contains four parts. The first part deals with علامة, and begins on fol. 1a as follows:

الحمد لله رب العالمين ..... على خير خلقه محمد و آل الله الطاهرين

The second part deals with كوكبة, and begins on fol. 206b as follows:

الحمد لله رب العالمين ..... كتاب الزكوة وهي لغة الزيادة و الغموض و الطهارة و شيئاً حق قبض في الفعل الميم

The third part deals with خمس, and begins on fol. 244a as follows:

الحمد لله رب العالمين ..... كتاب الخمس وهو حق بذمته العقلي

The fourth part deals with صوم, and begins on fol. 253a as follows:

الحمد لله رب العالمين ..... كتاب الصوم وهو ينطبق بين امور الولاء

It was composed in A.H. 1192, A.D. 1778. This commentary is also called رياض المسائل في بيان أحكام الشرع بالدليل. The text, al-Mukhtasar al-Nāfi', is an abridgement by Ja'far bin al-
Hasan al-Hilli (d. A.H. 676, A.D. 1277) of his own work called "Sharāʿiʿ al-Islām fī Masāʿil al-Halāl waʿl Harām," and was lithographed. Lucknow, A.H. 1301. This commentary also was lithographed, Teheran, A.H. 1291. The text is overlined in red ink. Foll. 26-32, 40-49 and 56-61 are slightly worm-eaten. A lacuna occurs in fol. 26a. There are marginal corrections here and there. The MS. is stained with damp from the beginning up to fol. 202a. There are marginal notes from the beginning up to fol. 7a.

Written in three different hands of Naakh. Not dated. C. 18th century.

No. 192.

foll. 165; lines 12; size 6 × 4; 4½ × 2½.

رسالة في الفقه

RISĀLA FIʿL FIKH.

A treatise on jurisprudence according to the Shiʿa school. The name of the author could not be traced.

Beginning:

الحمد لله على نعائمه و العمّاد من نعائمه و الشكر عليه على عين الله و الشكر من الله و الصلاة على محمد و آله كتب الطهارة الخ.

It is divided into the following chapters:

fol. 1a.

17b.

46a.

54a.

59b.

82a.

83a.

86b.

87b.

91b.

94a.

96b.

97b.

28
كتاب العيد
كتاب الشركة
كتاب القسمة
كتاب المزاولة و المقاسات
كتاب الجمال
كتاب الرضان
كتاب الدين
كتاب الرهن
كتاب الضمان
كتاب تقديمة
كتاب الإقرار
كتاب الإبرار
كتاب الوثيقة
كتاب العارية
كتاب الخضب و الألف
كتاب اللقحة
كتاب الولاية
كتاب الوكالة
كتاب البيدة
كتاب العمق
كتاب التدبر
كتاب الكتابة
كتاب الصيد
كتاب المجلة
كتاب الفكاح
كتاب الدفاع
كتاب القصاص
كتاب مقدمة الديات
كتاب القرانى و الموارنة
Some of these chapters are also sub-divided into several sections. There are lacunae in foll. 196, 53a, 58, 128a, 129a, 154b and 158a.

Slightly worm-eaten. The title page bears the name and seal of an owner, dated A.H. 1233.

Written in mixed Nasta’lîk and Shikasta. Not dated. C. 18th century.

**No. 193.**

foll. 152; lines 20; size $11 \times 7\frac{1}{2}$; $9\frac{1}{2} \times 4\frac{1}{2}$.

فَقَهُ الرِّمْخَا

**FIKH AR-RIDÂ.**

A work on jurisprudence according to the Imamiya school. It is attributed to 'Ali ar-Ridâ. His full name was الأئمَّةِ أبو البَصَرِيِّ على الرَّمْخَةِ بن مُوسَى الكَلاَمِ بن جعفر الصادِقِ al-Imám abû’l Hasan 'Ali ar-Ridâ bîn Mûsâ al-Kâzîm bîn Ja’far as-Ṣâdîk. He was born at Madîna in A.H. 153, A.D. 770; but according to some in A.H. 151, A.D. 768. The caliph al-Mâmûn (A.H. 198–218, A.D. 813–833) gave his daughter Umm Ḥabîb in marriage to Imâm in A.H. 202, A.D. 817. He died in A.H. 202, A.D. 817, or according to some in A.H. 203, A.D. 818. He is the eighth Imâm according to the Shi‘as. See Ibn Khallîkân, Vol. I., p. 348; Tarîkh Guzîdâ, p. 206, and Safinat al-Awliyâ’, p. 26. Shi‘a scholars believe the work to have been written by the I mam and the following passage in fol. 100a shows that it was the work of one of the Imâms. 100a.

Beginning:

باب دعاء الوتر وما يقال فيه وما ندماب به نصي معاشر اهل البيت

Kashf al-Hujub, p. 510, mentions two works of the Imâm under the head of the المسائل.

Sunni scholars regard both as spurious.

The work is divided into the following chapters:

fol. 3a.

7a.

8a.

9a.

10a.

باب مواقف الصلاة

باب التفاصيل

باب النذر

باب الباذاعة

باب الصلوة المتفرغة
باب علوفة يوم الجمعة
باب علوفة العودين
باب علوفة النسق
باب علوفة السقينة
باب علوفة الوفى
باب علوفة الماشي
باب علوفة المجلة
باب علوفة الاستغفار
باب علوفة السبحة
باب علوفة جعفر بن أبي طالب
باب الماس ولا يجوز فيها الصلاة
باب علوفة المسرور والمريض
باب تسل البتة وكفالة
باب الصلاة على البتة
باب آخر في تسل البتة وصلاة عليه
باب آخر في الصلاة على البتة
باب الاعتكاف
باب العناية والمستعفاة
باب الزكاة
باب الصوم
باب نوال شهر رمضان ودخوله
باب الهجر وما يستعمل فيه
باب الفلاح والمتعاوض والزروع
باب العقيدة
باب طلاق السنة والمعامل
باب الإبل واللحام
باب التجارة والبيع والشراء
باب الفقه والأخلاق والشراذ
باب الرضا والدين والسلام
باب الترقوة
باب السكتتين
باب العضد
باب الأصابع
باب الصدر والظهر والكتف والتمام
باب البطن
باب الورك
باب الذكر والأنثيين
باب القدمين
باب الركبتين
باب الساقين
باب الأصابع
باب ديد النفس
باب ديد المرآة
باب ديد الحبلالدم
باب ذكر مال اليقين ظلماً
باب حق الوالد
باب حق الآخرين
باب حق الولد على الوالدين
باب حق النفس
باب الطب
باب الأدبية الجامعة بالقرآن
باب فضل الدعاء
باب القدر والملَّة بين المغربين
باب الاستطاعة
باب مكارم الخلق
باب التولى على الله
باب السماء
باب الزمالة
باب الكفاف
باب البأس
باب الصبر والاحتمال
باب الزهد والتوافق
باب في المعرف
باب العموصلة المعارف والفقه على المذكرة
باب المعدة
باب التفكر والاعتبار في الدين والأخلاق والفقه ونحوهما
باب معرفة الله ونحوه
باب دعاوت الموتاء وما يقال فيه وما ندم به نصي معاصر
اهل البيت
باب نورى في رسول الله ﻷأنه قال ادهشاً غباً وانتحلو
ولذا
باب في الاستطاعة
باب فضل عموم شبهان وعمله برضا
باب ما يتكره للصالح من شيء
باب ما لا يلزم من الذكر والإيمان ولا يجب فيه التفسير
باب الذكر والإيمان التي يلزم ماحبا التفسير
باب من جعله الله تعالى نفسها شيئاً فيعجز عنه وما يجزيه
من ذلك
bab مي كرث العله
bab استطاف لاهل الكثاب
bab الاستطاف في اليمين
bab النقاات في الإيمان كيف يوادي وما يجوز فيها
bab كثرة القتال

From fol. 118a a new section begins as follows:—

بسم الله الرحمن الرحيم

التدريس في النكاح وما ترد به المرأة

It has the following chapters:—

bab كثرة الطهارة
bab كثرة مي وقع أهلا في شهر رمضان أو اطر متعمدا
bab وتبر متعمدا في النكاح
bab معرفة القضايا و.ymlا وشدة
bab نكاح المتمعة
bab نكاح الفقراء الكبار والصغير الذي يضعقل عين الصوم
bab نكاح على المحرم
bab إذا استقبلت في صلعة الزوال المكن
bab نكاح الأمة واليهودية والنصرانية
bab نكاح الفاضل والعامية
bab نكاح ودانا الة
bab نكاح الصبيان
bab الديبان
bab القسامه
bab الربا
bab الزارعة
bab كثرة الإيمان

Some foll. are missing after foll. 1, 111, and 118. Foll. 116–127 are not in proper order. Fol. 123 should come after fol. 118, fol. 118 after fol. 119, fol. 125 just after fol. 117, and fol.
127 just after fol. 120. Foll. 1–35, 38, 40, 43 and 45 are of a light turquoise colour. From the beginning up to fol. 94 the book is in one hand, and the rest is in another. The borders have been changed. The word باب is written in red ink. The MS. is much injured by insects, especially the last half. Sprinkled with vowel-points. From the colophon it appears that it is only the first volume of the work.

From the beginning to fol. 6a the MS. is in Nīm Shīkasta; the rest is in good Naskh. The colophon runs thus:—

No. 194.

foll. 419; lines 28; size 12×8; 8½×5.

foll. 1–411.

الزهور على كتاب اللبع
AZ-ZUHUR ‘ALĀ KITĀB AL-LUMA’.

A superocommentary on Jamāl ad-Dīn al-Muţahhar bin ‘Alī bin al-Husain’s commentary, called al-Luma’ ilā Kitāb at-Tahrīr, on Yahyā bin al-Husain bin al-Kāsim al-Hādī ila’l Ḥakk’s work on jurisprudence according to the Zaidiya school, called Kitāb at-Tahrīr, by Najm ad-Dīn Yūsuf bin Aḥmad bin Muhammad bin Aḥmad bin ‘Uthmān. He was a pupil of al-Hasan bin Muhammad an-Nahwī, and died in A.H. 832, A.D. 1429. See Brockelmann, Vol. II., p. 113.

Beginning:—

الحمد لله الذي سَوَّى مسَالك الرشاش المُحطم

For copies see Berlin Cat. No. 4887, where only the first vol. of the work has been noticed.

Foll. 1–4a contain a prologue by the superocommentator, in which the superiority of learning, the utility of jurisprudence, and the things which are necessary for students are discussed. On fol. 4b the superocommentary commences as follows:—

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ رَبِّي ابْنِ عِيسَى الْزَّاجِ عِنِّ النَّبِيِّ صلى الله عليه وَسَلَّمَ ١٤
The work is divided into several volumes. The following are the principle chapters of the first volume:

fol. 86b.
.. 58a.
.. 152b.
.. 189b.
.. 193a.
.. 209a.

The first volume ends on fol. 249b. The colophon runs thus:

تم التعليق على الجزء الأول نوعاً يهوي كتاب دعوته و سُدَّة و كُربة نهري الحكمة كثيرة
والصلاة على بعثين محمد و علته و ذلك في شهر شعبان الميلاد. 

The second volume begins on fol. 252b, and begins as follows:

*وَهُدِينَمُعْنِينَ كِتَابَ النَّكَاحٍ وَهُوَ يَعْمَالُ بِعَمَلِ الْوَظِيفَةِ وَالْمَصْلَةِ وَالجِمْلَةِ النَّمَيَّةِ

The following are the main chapters of this volume:

fol. 251b.
.. 306a.
.. 340b.
.. 345b.
.. 348a.

Foll. 250–251a contain legal questions and answers according to the Zaidiya school. Foll. 251b, 252a, 317b, 318a, 412, and parts of foll. 251a and 412a are blank, but without causing any break in the text. Foll. 85a, 173b, 281, 282b, 308b, 326b, 353b and 372b contain lacunae.

It ends abruptly in the middle of fol. 411b with the following lines:

قوله في الثالثة و قال الدالج ليس بعد بعثي مع الاتفاق على وجوده
لاقترحة من دعت في ثوب و نحو ذلك قلت عدما كنار لما في الأولى.

The lower part of fol. 411b and about half of foll. 412a contain quotations from the Traditions concerning burial-grounds.
From the beginning to fol. 173a and foll. 176a and 177a have double red lines in the margin. Marginal corrections are numerous.

foll. 413-418a.

II.

This contains religious questions referred to the author of the supercommentary, and his answers to them.

Beginning:

اللهم وَلَدَنا عَلَمَا فَقُدْ أَفْتَهْنَا بِهِ يَا كَرِيمُ الْحَمْدُ وَلَهُ مَا فَتَقَدْتُ وَرَسُولُهُ وَعُبْدَهُ وَبَعْدَ فِي أَيَّامِ سَوَاتِلِ سَلَتُ عَلَيْهَا سِيدُنَا ... يَوْسِفَ بِنِي اِبْنَ مُحَمَّدٍ بُنَى عَلَمْتُ اللَّه

Foll. 418b and 419a contain some religious poems. The title-page bears the name of a previous owner.

Written in different hands of Yamanī Naskh. Dated A.H. 1098.

HISTORY.

General History.

No. 195.

foll. 249; lines 15; size 12½ × 7½; 8½ × 4½.

تاریخ دول الإسلام

TARIKH DUWAL AL-ISLĀM.

An abridged muslim Chronicle by Shams ad-Din Abū ‘Abdallāh Muḥammad bin Ahmad bin Uthmān adh-Dhahabi. He was born at Damascus on the 3rd Rabī‘ II, A.H. 673, 7th October, 1274. He visited different countries for the sake of study, was a teacher of Traditions at Damascus, and wrote many useful works. His great Tāriḵ al-Islām is in twenty volumes (according to Ḥāfiẓ Khalīfa, Vol. II., p. 131, in twelve volumes): it is to be found, in odd volumes, in various western and eastern libraries. Dr. Horovitz in his work "Aus den Bibliotheken von Kairo, Damaskus und Konstantinopel," p. 9, No. 5, gives the names of the different libraries where these odd volumes are to be found. adh-Dhahabi died on the 3rd Dhū‘l Ḳa‘da, A.H. 748, 5th February, A.D. 1348. Ḥāfiẓ Khalīfa, Vol. III., p. 239, wrongly says that adh-Dhahabi died in A.H. 786. For details see Tabakat al-Kubrā, Vol. V., p. 216; Fawāt al-Wafayat, Vol. II., p. 228; Madīnat al-‘Ulām, fol. 65; Ta‘līkāt as-Saniyya, p. II; Brockelmann, Vol. II., p. 46; and Wüstfenfeld, Gesch. No. 410.
Beginning:

In this history events are narrated in chronological order, covering the period from the 11th to the 744th year of the Hijra. At first adh Dhahabi wrote events up to A.H. 715, A.D. 1315, but subsequently he wrote a supplement and added to the original work the accounts up to A.H. 744, A.D. 1343, but not to A.H. 740, A.D. 1339 as stated by Hājī Khalīfa, Vol. III., p. 239. See also Orientalia, Vol. II., p. 381.

For copies see Cat. MSS. de la grande Mosquée de Tunis, No. 2916; Br. Mus. Suppl. Cat. No. 471; Vienna Cat. No. 809; Leyden Cat. Nos. 763–4; Rosen, Notices Sommaires No. 165; Cairo Cat. Vol. V., p. 56; Rampur List, p. 636; Bankipur Cat., p. 268; and Hyderabad List, Fann Tārikh No. 11.

The headings, which give the year and also the name of the Caliph, are in red ink. The Supplement begins from fol. 236a. Fol. 235b is blank, but does not cause any break in the text.

Written in clear Nasta’līk. Dated A.H. 1298. Scribe

No. 196.

foll. 244; lines 19; size 14¼ × 10¼; 9½ × 6.

مرأة الجنان و مريرة البتتان

MIR’AT AL-JANĀN WA ‘IBRAT AL-YAKDĀN

Vol. I.


Beginning:

قال العبد الفقير إلى لطف الله الكريم سيدنا الشهيد .... أبو مسعود
The full title of the work is مَرَأَةُ الْجَذَانِ وَعَدَةُ الْيَقِضَانِ في مَعْرُوفَةُ حوادثِ الرَّزَالُ، وَتَلْبِيلُ أَحَوَالِ الْإِنسَانِ وَتَأْريِفُ مَوْتٍ بَعْضٍ الْمَشْهُورِينَ الإِعْيانِ.


For copies see India Office Cat. Nos. 706-7; Berlin Cat. Nos. 9452-3; Vienna Cat. No. 812; Paris Cat. Nos. 1589-92; Br. Mus. Cat. p. 426b; Cat. des MSS. de la Grande Mosquée de Tunis, Nos. 4913-14; Koprülüzâdah Cat. No. 1144; Rampur List, p. 646; Bankipur Cat. p. 695; and Asiatic Society Cat. p. 58. See also Hâji Khalifa, Vol V., p. 481.

The headings are in red ink. Indexes—one of the year and the other of biographical names—for both volumes are annexed at the beginning in a different hand. The life of the author from Nafahat al-Umps is also given in an annexed leaf. Marginal corrections are found throughout the book with the following remarks on the title-page:

* • از ابتدِاءَ نَامِ خَصَصَتْهِ ۴۶۴ِ ۰۲۰۹۴۰۴۰۴۰۴ سِياسَةٌ سنة ۱۲۹۷ بعضها مُطَبَّعٌ

Lacunae of a word or two are numerous.

Written in a recent clear Naskh. The date of transcription is given in the second volume.

No. 197.

foll. 348; lines 19; size $14 \times 10\frac{1}{2}$; $9\frac{1}{2} \times 6$.

THE SAME.

Vol. II.

The second volume of the work noticed above.

Beginning:

* • سنة مَنْدٍ وَثَلَتِ مَائَةً فيها ظَهِرَ اختُلُفُ الدولةِ الْعَبْشِيَةٌ للْجَنْ

It bears marginal corrections. Lacunae of a word or two are numerous.

Written in modern clear Naskh. Dated A.H. 1307. Scribe

علم‌الآفاق.
Lives of the Prophets.

No. 198.

foll. 348; lines 19; size 9½ x 5½; 7½ x 3½.

KITĀB BAD' AD-DUNYĀ WA KĪSAṢ AL-ANBIYĀ'.

A work on the creation of the world, and on the traditional history of the prophets who preceded our Prophet Muhammad by ANGESOLOHENON BRION ENUN. OF BAN. ABū'l Ḥasan Muhammad bin 'Abdallāh al-Kisā'i'. He flourished in the beginning of the 5th century Hijra, and is also the author of a work called 'Ajā'ib al-Malakāt. See Broekelmann, Vol. I., p. 350. He should not be confounded with the famous grammarian Abū'l Ḥasan 'Ali bin Hamaza al-Kisā'i, who died in A.H. 189, A.D. 804. This work is mentioned in Ḥāji Khalifa under two titles in Vol. II., p. 23, under the title Bidā' ad-Dunyā, and in Vol. III., p. 174, under, Khalk ad-Dunyā.

Beginning:

قال الشيخ أبو العباس محمد بن عبد الله الكسائي رحمة الله عليه الحمد

لله الذي أبدى النعمة نبأنا المُثَرِّب

For copies see Berlin Cat. Nos. 1021-4; Paris Cat. Nos. 1914-17; Br. Mus. Cat. pp. 1696, 417a, 582a, 683a; Munich Cat. No. 444; Bodl. Cat. Vol. II., p. 113; Br. Mus. Suppl. Cat. No. 497; India Office Cat. No. 715; Cairo Cat. Vol. V., p. 113; and Asiatic Society of Bengal, Cat. p. 56. See also Hottinger, Promptuarium (Heidelberg, 1858), p. 209, and Lidzbarski Diss, pp. 20-5.

The upper parts of foll. 1-9, and the lower part of foll. 15, 17 and 18 have been supplied in new paper, written on by a modern scribe. Two entire leaves (foll. 20 and 338) have also been supplied by a modern hand. Headings of chapters in red ink. Foll. 319-24 are bound upside down. Foll. 310-33 are disarranged. The borders of many foll. have been changed. It is defective at the end. Much worm-eaten. An index of names is added at the beginning in a modern hand.

Written in Nasḵ. Not dated. C. 18th century.
Early Caliphs.
No. 199.

(foll. 176; lines 21; size 10 × 6½; 8½ × 4½).

Kitab al-imamah wa-al-siyyasa.

A history of the early Caliphs by Abū Muhammad ʿAbdallāh bin Muslim bin Kutaiba adl-Dinawarī. He was born either at Baghdad, or at Kāfa, in A.H. 213, A.D. 828. For a long time he was Kādi at Dinawar, and afterwards taught at Baghdad. He died in A.H. 270, A.D. 883, or A.H. 271, A.D. 884, or A.H. 276, A.D. 889. The last date is considered by Ibn Khallikān, Vol. I., p. 272, to be correct. For details see Nuzhat al-Alībahā', p. 272; Wüstenfeld, Gesch. No. 72; and Broekelmann, Vol. I., p. 120.

Beginning:

قال أبو محمد عبد الله بن مسلم بن عائشة بالله يغفر لله ونجده


For chapters see Berlin Cat. No. 9412. The first part of the book is translated into Latin, and has been published by A. Peterson, Lundae, 1856, under the title Expositio de quatuor primis Khalīfīs. See Ellis, Cat. of Printed Books, Br. Mus. Vol. I., p. 17.

Printed at Egypt A.H. 1322.

The first 26 foll. have been recently added to the MS. The borders of the old part of the MS. have been recently changed. Sprinkled with vowel-points. Marginal corrections occasionally.

Written in fine Nastaʿlīk. Dated A.H. 1154.

No. 200.

(foll. 213; lines 25; size 10 × 6; 8 × 4½).

Al-Iktīfa' fī faḍl al-arabā'at al-khulafā'ī.

A work in praise of the virtues of the Companions of the Prophet, especially of his first four successors, chiefly based on the
Traditions, by Ibrahim bin 'Abdallah al-Wassabi al-Yamani ash-Shafi'i. From a perusal of the work it appears that he was an inhabitant of Yemen, and a follower of the Shafi'i school. He flourished in the latter half of the 10th century, Hijira.

Beginning:

The author gives in the preface his reason for compiling the book, as follows:

The book is divided into eight parts, each called a كتاب, which again is sub-divided into several chapters. The first part begins on fol. 25 as follows:

It ends on fol. 39a, and the date of composition of this part is given by the author as follows:
انتهى كتاب التحقيقات في نضال أبي بكر الصديق رضي الله عنه قال جامعه اتفاق الفراغ من جمعه و تزبيده في سبع شهور رجب الأسباب أحد شهر
سنة أثني عشر و ستين و تسعمائة.

Below this the copyist has made the following additional remark:
كل الفراغ من رقم هذه النسخة في أثني عشر شهر صغر القدر أحد شهر
شهر عاين عايين و ستين و تسعمائة.

From fol. 39a the second part begins as follows:
بسم الله الرحمن الرحيم كتب القول الصواب فيما جاء في فصل
امير المؤمنين أبي حفص عمر بن الخطاب رضي الله عنه على انفراد و فيه
اثني عشر وتسعون صلاة و سبعة فصول و خاتمة.

It ends on fol. 96a, and the date of composition of this part is
given as below:
تم كتاب القول الصواب في فصل امير المؤمنين عمر بن الخطاب رضي
الله عنه قال جامعه كان جمعه و تزبيده في سادس شوال أحد شهر
اثنين و ستين و تسعمائة.

From fol. 96a the third part commences as follows:
بسم الله الرحمن الرحيم كتاب الحادي عشر في فضل السيسيين أبي
بكرو عمر رضي الله عنهما و فيه ثمانية أبواب.

It ends on fol. 118a, as follows:
قال جامعه كان الفراغ من جمعه و تزبيده ثامن عشر مسيرة القعدة.

The copyst gives the date of transcription of this part as
follows:
كل الفراغ من رقم هذه النسخة إلى خمس يوم الجمعة رابع عشر من
شهر ربيع الأول أحد شهر عايين سنة و ستين و تسعمائة.

The fourth part begins on fol. 118a, thus:
بسم الله الرحمن الرحيم كتاب توقيع البهائم في فصل امير المؤمنين
أبي عمرو عمرو بن عقیم رضي الله عنه على انفراد و فيه سبعة عشر بابا
و ثلاثة فصول و خاتمة.
It ends on fol. 153a, and the date of composition of this part is given as below:

أنتهى كتاب وافج البرهان بلطف الترجم المدني قال جامعه كل القرآن
من جمعه وترتيبه في اليوم المبارك ثماني عشر محرم الحرام ثمراً شهور عام
ثلاث وستين وتسعمائة

The date of transcription of this part is thus indicated:

و كان القرآن من رقم هذة النسخة سابع شهير يعد عبد الفرد أحد شهور عام
ستة وسبعين وتسعمائة

The fifth part begins on foll. 153a, thus:

كتاب أسنى المطالب في فضائل أمير المؤمنين أبي العباس علي بن
إيوب طالب رفيق الله عزه عليه انفراداً و فيه عشرون باياً و أربعة عشر فصلاً

It ends on fol. 211a as follows:

أنتهى كتاب أسنى المطالب قال جامعه تفقه القرآن من جمعه وترتيبه
في ربيع الأول أحد شهور عام ثلاث وستين و تسعمائة

The date of transcription is given as below:

و كان القرآن من رقم هذة النسخة في سادس شهر رجب المب من
شهر عام ستة وسبعين و تسعمائة و ذلك بالمدينة المنورة

The MS. ends here, and three more parts are wanting. In the preface, fol. 2a, the author has mentioned the names of all the eight parts which he would write in the book.

The remaining parts have been thus described:

الكتاب السادس كتاب نصرة الفاترة فيها جاء في فضيلة عمر بن ياسر
الكتاب السابع كتاب الدر المرعية فيها جاء في فضل الظلهاء الربيع
الكتاب الثامن كتاب الانتصار فيها جاء في فضل السادة الانتصار

There is a copy of the book noticed in Berlin Cat. No. 8531/3 with the same title, but the beginning and the end are not quoted therein. Lacunae are in fol. 21b, 33a, and 187b. Fol. 213 should come next to fol. 189, and fol. 212 should go before fol. 211. The MS. is in a very decayed condition. Some foll. are missing after foll. 5, 9 and 48, and blank foll. of modern paper have been inserted.
after those foll. The middle part of fol. 8 is much injured by insects. Headings of chapters and the first names of traditionists are in red ink. It is stained with damp. Many of the borders have thick paper pasted over them. The different dates of transcription of each part, which have been given above, are evidently as in the MS. from which our copy was made.


No. 201.

foll. 70; lines 21; size 8½ × 5½; 5½ × 3

اسعاف اخوان الصفا بشرح تجعة الظفاه

IS'AF IKHWÁN AŠ-SAŠÁ BÍ SHARH TUHFAT
AZ-ZURÁFÁ'.

A commentary on as-Suyúṭí's poetical accounts of the Caliphs by Abú Bakr Muḥí ad-Dín 'Abd al-Ḵádir bin Shaikh 'Omární al-Hindí, died, A.H. 1038, A.D. 1628. See No. 125.

Beginning:—

الحمد لله رب العالمين الذي علمنا مالم نكن به عالمين الغمَّ

The first couplet of the poem is:—

الحمد لله حمداً لله نلقد له وأنا الحمد لله وقفاً من شكرنا

The accounts of the Caliphs are brought down to al-Mustamsik Billáh. This commentary is mentioned in Khulāṣat al-Āthār, Vol. II., p. 442, but it has been designated there as Ithāf Ikhwán as-Sašá'. The text is written in red ink. Marginal corrections occasionally. All the inner edges, and some of the outer edges are pasted over with modern paper. It was composed, as stated at the end, in A.H. 1010, A.D. 1601.

‘Ali and His Descendants.


foll. 216; lines 15; size $10\frac{1}{2} \times 6\frac{3}{4}$; $7\frac{3}{4} \times 3\frac{1}{4}$.

TADHKIRAT KHAWÂS AL-UMMA FÎ M'RIFAT AL-A'IMMA.

A history of the Caliph ‘Ali bin Abî Ṭâlib, his family and the twelve imâmas, by Shams ad-Dîn Abû‘l Mu'âzafar Yusuf bin Kuzughli, known as Sibt Ibn al-Jawzî. He was born in A.H. 582, A.D. 1186, or A.H. 581, A.D. 1185. He lost his father soon after his birth; his maternal grandfather Ibn al-Jawzî brought him up, and consequently he has been given the surname of Sibt Ibn al-Jawzî, i.e. the grandson of Ibn al-Jawzî. He studied at Baghûdâd, and finally settled at Damascus, where he died in A.H. 654, A.D. 1257. For details see Ibn Khallikân, Vol. I., p. 302; al-Fawâ'id al-Bahiya, p. 96; Wüstenfeld, Gesch. No. 340; and Brockelmann, Vol. I., p. 347. Wüstenfeld, and Brockelmann spell Tuzugli as Kizugli, while Ibn Khallikân gives Kuzughli.

Beginning:

الحمد لله الواحاب من النعم كل كثير و جزيل النع.

* Scholars of the Sunni sect attach very little value to this work, as it contains in some places (for instance fol. 40a) views which are quite contrary to their belief. Thus adh-Dhahabi in his work Mizân al-I'tidâl, Vol. II., p. 624, concerning the author says:

يوسف بن تزغلي الواثق المؤرخ شمس الدين ابن المظفر سبب ابن الجوژي روى عن جده ...... و ألف كتاب مراه الزمان، فأدرى بماذاكر البحالات وما ألغاه بثقة فيما ينقله بل يصفه ويحارف ثم الله يدفو وله مولف في ذلك ...... مات سنة اربع و خمسين و ستمائة بدمشق قال الشيم سعيد البديع ...... لما بلغ جدي موت سبب ابن الجوژي قال لا رحمه لله نفسي راضيا *

For copies see Leyden Cat. No. 791 and Rampur List, p. 633. A copy of this work is also in the Bankipur Library.
The work is divided into twelve principal parts as follows:

The chapters are also sub-divided into many smaller chapters. A table of contents is annexed at the beginning. Some additional foll. containing some biographical accounts of the author, and quotations from different sources describing the author as a reliable one, have been added at the beginning. It is also mentioned that the copy has been transcribed from the copy in the Bankipur Library. On the top of the first fol. it is stated in Persian that the cost of transcription was seventeen rupees, خرچ کتابت ابن کتاب مبلغ ۱۷۰۰ خدیجه رضیه. Marginal corrections occasionally. Headings in red ink. Foll. 28, 36b, 72b, 80-82a, 100b, 101a, 165b, 190a and 201b contain marginal notes in Persian in the handwriting of Saiyid Sadr ad-Din. In fol. 5a seven lines are penned through; also from the bottom of fol. 5b to fol. 7 the lines are penned through except two and a half lines of fol. 7b. There are lacunae of a word or two in foll. 2a, 26a, 82b, 92b, 117b, 119a, 120b, 150b, 151a, 154, 155a and 215. Fol. 211b has a big lacuna. It was compared in A.H. 1308.

Written in Nasta'lik. Dated A.H. 1307.
No. 203.

foll. 341; lines 14; size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4$.

العیدة

AL-UMDA.

A work on the virtues and excellences of 'Ali bin Abi Talib and his descendants by Shams ad-Din Abü'l Husain Yahyâ bin al-Hasan bin al-Husain bin 'Ali bin Muḥammad bin al-Bīṭrik al-Hilli ash-Shi'i. He was a reliable scholar of the Imamiya Sect; lived for some time at Baghdađ and then at Wāsit, and died at the age of seventy-seven at Hilla in Sha'bân, A.H. 600, A.D. 1261. For details see Amī al-Āmil, p. 73; Shudhûr al-Ik̄yân, Vol. II., fol. 258; and Kashf al-Ḥujub, p. 386.

Beginning:—

الحمد لله شكره粪جرل آلهة واستعذبا لمزيد نعمته الم

The work is divided into the following chapters:

الفصل الأول في نسب إمیر المؤمنین على بن أبي

fol. 13a.

الفصل الثاني في كفیته على السلام

fol. 14b.

الفصل الثالث في مولده عليه السلام

fol. 16b.

الفصل الرابع في نسب امه عليه السلام

fol. 17b.

الفصل الخامس في ذكر وفاته عليه السلام

fol. 17b.

الفصل السادس في ذكر ولاده عليه السلام

fol. 18a.

الفصل السابع في تقویس خواص إمیر المؤمنین عليه السلام

fol. 18b.

الفصل الثامن في قوله تعالى انما يريد الله ليذهب

fol. 19a.

عذم الرجس اهل البيت ويطيرهم نظيرًا

fol. 19a.

الفصل التاسع في معنى قوله تعالى قال لا أسكن عليه

fol. 30a.

احرا الامودة في القريئ

fol. 30a.

الفصل العاشر في انه عليه السلام أول من اسم ولول

fol. 30a.

من على مع رسول الله صلیم


الفصل الثاني عشر في قوله عليه السلام خلفت فيكم

النفس وقوله خلفت فيكم خليفتي

الفصل الثاني عشر في أن على عليه السلام وعلي رسول الله علم

الفصل الثالث عشر في الكتابة عن أمير المؤمنين عليه السلام بلغ الخليفة

الفصل الرابع عشر في ذكر يوم تмир

الفصل الخامس عشر في تفسير قوله تعالى انما رأيكم

الله ورسوله ونبي أمنه الآية

الفصل السادس عشر في قول النبي صلى الله عليه وسلم أنه سمع ملي عن علي

الفصل السابع عشر في ذكر الخديعة عليه السلام لى التطهير الآية إذا

بجلا يحب الله ورسوله ويحب الله ورسوله

الفصل الثامن عشر في ذكر الخديعة عليه السلام لى التطهير الآية

الفصل التاسع عشر في ذكر المواجهة له

والعشرون من الفصول في سأذ نبؤ إلا بأيام

الفصل العشرون والعشرون في تفسير قوله تعالى يا أيها

الذي أمنو إذا ناجين الآية

الفصل الثاني والعشرون في قوله تعالى تعالوا فذع

اذكروا وابرقوا الآية

الفصل الثالث والعشرون في قوله تعالى أجعلتم ستأية

الحجاج وعملوا المسجد الحرام آية

الفصل الرابع والعشرون في قوله علمن على مفي وانا

مذه

الفصل الخامس والعشرون في قوله صمم ان فتك مثل

من غيري إلى سليم

الفصل السادس والعشرون في قوله عليه السلام لايعنك

الموسي ولا يغضب إلا منافق
الفصل السابع والعشرون في قوله عليه السلام الصديقون

الفصل الثامن والعشرون في قوله صلى الله عليه السلام

الفصل التاسع والعشرون في قول النبي صلى الله عليه السلام أنك وارثي وحامي لوأتين يوم القيامة

الفصل الثلاثون في قوله سبحانه وتعالى ومن الناس من يشتكي نفسه ابتغاء آية

الفصل الحادي والعشرون في ذكر خبر الطائر

الفصل الثاني والعشرون في ذكر قضايا عليه السلام في

الفصل الثالث والعشرون في إنه عليه السلام قال صلى الله عليه وسلم

الفصل الرابع والعشرون في أمر النبي صلى الله عليه وسلم

الفصل الخامس والعشرون في نقوش شتى من مذاهب

الفصل السادس والعشرون في نقوش شتى من مذاهب

فصل في مذاهب سيدة النساء عليه السلام
فصل في ذكر مذاهب خديجة عليه السلام
فصل في مذاهب الحسن والحسين عليه السلام
فصل في ذكر ما ورد في اثنا عشر خليفة
فصل في ذكر ما جاء في المهدي عليه السلام
فصل في شيء من التحذير بعد رسول الله صلى الله عليه وسلم

In fol. 45b-5, where the chapters are enumerated, it is mentioned that the work contains 34 chapters, but we find in the MS.
36 chapters, as mentioned above. After the 36th chapter which is on miscellaneous subjects connected with 'Ali bin Abi Talib, six more chapters are added by the author, as mentioned above.

In the preface the author has enumerated several reliable works of Sunni scholars, which he has quoted as authorities. Before describing each virtue or excellence he mentions the names of the books which he would cite as authorities. Headings and names of works are in red ink. Corrections are numerous; but still the book contains many mistakes. Foll. 176 and 256 are in a different hand. In the colophon it is named عادة البطريرق.


No. 204.

foll. 107; lines 21; size 13 x 8½; 8 x 4½.

كتاب اليقين

KITĀB AL-YAKIN.

A work proving that 'Ali bin Abi Talib was particularly ordained to be the head of the moslems next after the Prophet by أبو القاسم رضي الدين علي بن موسى بن جعفر بن محمد بن طاووس العلي
Abū'l Kāsim Raḍī ad-Dīn 'Ali bin Mūsā bin Jaʿfar bin Muhammad bin Taʿūs al-ʿAlavi al-Ḥasanī, died, A.H. 664, A.D. 1265. For his life see No. 75.

Beginning:

يقول مولانا المولى ... أبو القاسم علي بن موسى بن جعفر بن محمد
ابن الطاووس العلي الغاطمي إمام الله ذكره أحمد الله جليل جلاله الذي سبق

في علمه الغ.

The full title of the book is أبا القاسم رضي الدين علي بن موسى بن جعفر بن محمد ابن الطاووس العلي الناصري إمام الله ذكره أحمد الله جليل جلاله الذي سبق

See also Kashf al-Hujub, p. 606. The work is divided into 220 small chapters, in which the author proves from different sources that 'Ali bin Abi Talib is the head of the moslem world.

From fol. 116 it appears that it was composed when the author was passed 70 years of age.

Headings of chapters in red ink.

No. 205.

foll. 126; lines 18; size $12\frac{1}{2} \times 8; 8\frac{1}{4} \times 5$.

التكفل فيما جرى على آل الرسول

AL-KASHKUL FĪ MĀ JARĀ ‘ALĀ ĀL AR-RASŪL.

A work on the circumstances that befell the descendants of the Prophet, together with an account of the cause of ill-feeling and dissension between the Sunni and the Imamiya sect, by حيدر بن علي العبدي الصبئي الشيعي حيدر bin ‘Ali al-Ubaidi al-Husaini ash-Shi‘i. He was a contemporary of Muhammed bin al-Hasan bin Yusuf al-Mutahhar al-Hilli, died, A.H. 771, A.D. 1369, and is the author of Jami’ al-Asrār, a work on sufism, Jami’ al-Haṣā’ik, and other works. The date of his death is not known. See Shu’dhūr al-Ikān, Vol. I, fol. 127b; and Kashf al-Hujub, pp. 151 and 470.

Beginning:

الحمد لله و السلم على عبادة الذي اعطى …… وبعد فقد كتبه

إلى أعز الناس على في حالة تفاحة بين الطاعة والعامة وذلك في سنة خمس و ثلاثين و سبعة وتسع عشر على الله عليه و آله العالم.

In this work the virtues of ‘Ali bin Abi Ṭalib and his descendants have also been described. The Sunnis are referred to by the word العام.


No. 206.

foll. 73; lines 9; size $9\frac{1}{2} \times 6\frac{1}{4}; 6\frac{3}{4} \times 4\frac{1}{4}$.

كتاب البوذة في القرى

KITĀB AL-MUWAĐDA FĪ L KURBĀ.

A work describing the excellences of the Prophet and his descendants, and enjoining every one to love them, by علي بن شیخہ الی ad-Din al-Husaini al-Hamadání. He was a suf of a high order. He came to Kashmīr in A.H. 781, A.D. 1379, with a train of 700 followers, and died in A.H. 786, A.D. 1385. For details see Nafahāt, p. 518; Ḥabīb as-Siyar, Vol. III, juz’ 3, p. 87; Rieu, Pera Cat. p. 447b; and Brockelmann Gesch. d. Arab. Litter. Vol. II, p. 221. Safina-
الإمام الله على ما انعمني إلی النعم والعملي إلى مودة حبيبه

جامع الفضائل والتبر المغ

The author says in the preface that Muhammadans are required to love the Prophet and his descendants, but that they cannot love them unless they know their excellences. He wrote the present work to make them known.

The work is divided into fourteen chapters, called مودات, as follows:

المودة الأولى في فضائل سيدنا وصحبه ومؤننا محمد

المصطفى صلى الله عليه وسلم

المودة الثانية في فضائل أهل بيت عليه السلام

المودة الثالثة في فضائل أمير المؤمنين عليه السلام

المودة الرابعة في ايامهم المؤمنين وسيد المؤمنين

وحبة الله عز وجل

المودة الخامسة في إن مولى من كل رسول الله صلى

مودة

المودة السادسة في إن عليه سبحانه وتعالى رضوان الله صحكم وزيتة

وإن طاعة اطاعة الله

المودة السابعة في فضل على ولي عليه السلام

المودة الثامنة في إن رسول الله صلى الله عليه وسلم

وإن ما أعطى علي من الفضائل ما لم يعط أحد

من العالمين

المودة التاسعة في إن مفاتيح الجنة والغلال بيد علي

عليه السلام

المودة العاشرة في فضائل الأئمة الأثنا عشر

المودة العاجل في في فضائل فاطمة عليها السلام

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The word is at the beginning of each Tradition is written in red ink. Foll. 66b and 70b have lacunae with the remark in red ink. The headings of chapters are also in red ink.


**No. 207.**

foll. 173; lines 19; size 12 1/2 x 7 1/2; 8 1/2 x 4 1/2.

**Jawahir al-‘Aqdain.**


Beginning:—

الحمد لله الذي أعْرَض أولياء الغُل

The work is divided into two parts. The first part (foll. 1–53) deals with the excellences of knowledge and scholars, etc., and the second part (foll. 54–173) describes the excellences and superiority of the descendants of the Prophet. It was composed, as stated in the colophon, in A.H. 897, A.D. 1492. The full title of the work is جواهر العقدين في نضال النشريين شرف العلم الجلي والنسب العلي. See Ḥājī Khāliṣa, Vol. II., p. 644.
For copies see Leyden Cat. No. 2045; Paris Cat. No. 1977; Derenbourg, No. 702; Aya Sofia Cat. No. 3171; and Rampur List, p. 668.

The headings are in red ink. Marginal corrections occasionally. A list of contents and a short life of the author are annexed at the beginning. A note in the handwriting of Şadr ad-Dīn shows that the MS. was copied from another, preserved in the Bankipur Library, in A.H. 1309.

Written in Nasta’lik. Scribe: محمد الرحم.

No. 208.

foll. 229; lines 17; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6 \times 3$.

مفتاح الغفاء في مفاصل آلة العبادة

MIFTĀH AN-NAJĀ’ FI MANĀKĪB ĀL AL-‘ABĀ’.

A work on the virtues and excellences of the descendants of the Prophet, chiefly based on the Traditions, together with a short account of their birth and death, by جبراء محمد بن رستم معتمد خان الصفري البدخشي Mirzā Muḥammad bin Rustam Mu’tamad Khān al-Hārithi al-Badakhshi. He belonged to an illustrious family which served the Mogal Empire in various capacities. His grandfather, Kubād Beg, a native of Kandahār, received the title of Dīyānat Khān from Aurangzib, and died in Dehli, A.H. 1083, A.D. 1672. His father, Rustam, received from the same monarch the title of Mu’tamad Khān, and fell in the Deccan war, A.H. 1117, A.D. 1705. Our author was a scholar of great reputation and served Kutb ad-Dīn Shāh ‘Alam I (A.H. 1119–1124, A.D. 1707–1712). He is the author of a Persian history called Ṭarīkh Muḥammad, and several Arabic works, such as Ṭarājīm al-Huffāz (see Nos. 252–53) and Tuhfat al-Muḥibbin bi Manākīb al-Khuṣṣāf ar-Rāshidin, mentioned in Rampur List, p. 668. See for his life, Rieu, Persian Cat. p. 894.

Beginning:

الحمد لله الذي اعطا مهدًا و آية على العالمين و هداً به الى

اصطاد المستقيم و المنبع المبين للغ

The author in fol. 26 says that he saw a treatise on the virtues of the descendants of the Prophet by Abū ‘Uthmān ‘Amar bin Bahr al-Jāhiz (died, A.H. 255, A.D. 869) quoted in some work. He copied this treatise at the beginning of his work with abbreviation of some of the words. It ends on fol. 66 as the author says:—
نمت رسالة أبي عثمان المجاهظ ثم رايت بعد في كتاب كشف الغمة

هذه الرسالة باختلاف يسير وتقدم وتأخير.

From the preface it appears that the author began the work in Ramadān, A.H. 1123, A.D. 1711, and the colophon indicates that it was completed on the 7th Muḥarram, A.H. 1124, A.D. 1712.

The work is divided into five parts, which are sub-divided into several chapters. They are as follows:

الأباب الأول في بيان ما جاء في مذاعب أهل البيت عموما وهو يشمل على فصول - الفصل الأول

في الآيات القرآنية في شام

8a. الفصل الثاني في الحاديت الواردة في نظم الباب الثاني في مذاعب هواة الأربعة أو بعضهم الآخر مجمعة وهو أيضا يشمل على فصول - الفصل الأول في آيات القرآنية في شام

15a. الفصل الثاني في الحاديت الواردة في نظم الباب الثالث في ذكر أمير المومنين و أئمة المنتفقين على أبي أبي طالب رضوان الله عليه إلى يوم الدين و هذا الباب يشمل على ثلاثين فصل - الفصل الأول في اسمه و نسبه و كيفته و لغته و ذكر ولادته و بيان حليته

23b. الفصل الثاني في سبق سلامه

26a. الفصل الثالث في قول إيمانه

28a. الفصل الرابع في مشاهدة الفصل الخامس في منزلته عند الغيب على الله عليه وسلم

35a. الفصل السادس في تزويجه من سيدة النساء رضي الله عنها بما

37a. الفصل السابع في بيان مجاز مي مس أبواب الآية

40b. الفصل الثامن في مواصلة النبي علمن بين نفسه و بين علي كرم الله ملجه
الفصل التالٍ يكمن في تذكير بإيجابٍ
الفصل العشريني في رفع الشمس
الفصل العادلى معرفة في آيات الجزلة في شانه
الفصل الثاني عشر في الممالك المرادفة في نفته
و هو قسم
الفصل الأول في ما ورد في حقه وحده
الفصل الثاني ما ورد في حقه مع غيره
الفصل الثالث عشر في سباقته
الفصل الرابع عشر في علمه
الفصل الخامس عشر في وليته
الفصل السادس عشر في جواب دبه ومنع منه
الفصل السابع عشر في رعايته
الفصل الثامن عشر قبول الغبي علم الجمع معه
الفصل التاسع عشر في إخبار الغبي علم عن قتاه
البناء والتفرز
الفصل العشرون في ذكر ما وقع في خلافة معينة
الفصل العشريني والعشرون في طرف من اخباره
و حكاياته
الفصل الثاني والعشرون في نبضة من كلماته
الفوقية
الفصل الثالث والعشرون في بعض اشاعات الطليقة
الفصل الرابع والعشرون في عدد مرويات
امير المماليك وذكر من روى عنه من
الصلب والتابعين
الفصل الخامس والعشرون في إخبار الغبي علمه
على شهادته
الفصل السادس والعشرون في كيفية شهادته
الفصل السابع والعشرون في ذكر وصايا وبيان انفالته
إلى جواهر رحمة الله

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الفصل الثامن والعشرون في تجهيزه وتفتيذه

الفصل التاسع والعشرون في تأريخ ولادته ووفاته

مدة خلافته وحياته وغير ذلك

الفصل الثلاثون في عدد أزواجه وأولاده وذكر

مجمل من أحوال إسباطه وعفائه

الباب الرابع في ذكر سيدة النساء فاطمة الزهراء رضي الله عنها بقية رسول الله صل الله عليه وسلم وهذا الباب يشتمل على سبع نصوص.

الفصل الأول في ذكر جملة من أحوال امها خديجة

الباب الثاني في ولادة سيد النساء رضي الله عنها وبيان كليتها و kabiba

الفصل الثالث في تزويجه

الفصل الرابع في الحديث الواردة في فضيلها

الفصل الخامس في وفاتها ونساء وتفتيذها والصلة عليها وتفتيذها

الفصل السادس في تأريخ وفاتها وذكر مدة حياتها وبيان عدد ميرياتها

الفصل السابع في ذكر اولادها

الباب الخامس في ذكر السلطان الشهيدين أبي محمد الحسن وابن عبد الله الصغير رضي الله عنهم

هذا الباب يشتمل على سبعة عشر نصاً - الفصل الأول في ولادتهما و ما يتعلق بها

الفصل الثاني في بيان حليهما وذكر القابهما وكتبتهما

الفصل الثالث في الحديث الواردة في نفسيهما جميعاً
الفصل الرابع في الحادي عشر الواقعة في نضل

الخصص درن المصين رفي الله عنهم

الفصل الخامس في خلافة ويباني تزوال عنها
الفصل السادس في بيان بعض مآثر وذكر نبذ
من مفاخره

الفصل السابع في شهادته وبيان غشله وتفجه
وذكر العلامة عليه وتفجه
الفصل الثامن في تاريخ وقائه وذكر مدة حياهه وبيان
عدد مورياته

الفصل التاسع في عدد أولاده
الفصل العشرين في نبذ مثير السبب الثاني
حسين بن علي بن أبي طالب رفي الله

الفصل العشادي عشر في الحادي عشر الواقعة في
فضل وبيان الخبر الذي ملعم عن تله
الفصل الثاني عشر في ذكر ما كان باعده على المخرج
العراق إلى
الفصل الثالث عشر في خروج المصين رفي إلى
العراق و+W+U
الفصل الرابع عشر في كيفية شهادته و هذا نصل يعبت
الجفون وعجري الدموع من العيون
الفصل الخامس عشر في ذكر ماجرائه بعد تله
الفصل السادس عشر في تاريخ شهادة أمير المؤمنين
المصين رفي الله وبيان مدة عماة
الفصل السابع عشر في شأن قاتلته
الفصل الثامن عشر في عدد أولاد المصين رفي
الله عنه

From fol. 214 the advent of Inām Mīndī is described both according to Shi'a and Sunni belief. The headings are in red ink. Marginal corrections and notes occasionally. The outer and inner
borders up to fol. 13, and from fol. 14 to the end the edges of the inner borders have been changed.

Written in fine Naskh. The colophon runs thus:

قد نم هذا الكتاب المستطاب يوم الاثنين سادس شهر رمضان سنة ست
وشرين ورائدة على الألف من هجرة نبى آخر الرسول بدار الطافعة
شاهيجان آباد حسبا الله من الفساد بيد العبد الفقير إلى جذاب الملك
الغلي محمد نجات بن نعيم ديوج التعارضي.

No. 209.

coll. 86; lines 17; size $9\frac{1}{2} \times 5\frac{1}{2}; 7\frac{1}{4} \times 4\frac{1}{2}$.

نفحة العبادية في إansom آل خير البرية

NAFĦAT AL-‘ANBARĪYA FĪ ANSĀB AL KHAIR AL-BARĪYA.

A genealogical account of the descendants of the Prophet by
Abū Fudāil Muḥammad al-Kāzim al-Mūsāví. From a perusal of the preface it appears that the author
was a descendant of Husain bin ‘Ali, and the colophon shows
that he completed this book in A.H. 1074, A.D. 1663.

Beginning:

•

الحمد لله الذي خلقت الموجودات وكونها وقطر الصور ولونها اليوم

See also Kashí al-Hujub, p. 584.

It bears vowel-points. Important names are in red ink. Marginal notes are to be found here and there. The title-page,
contains, among other notes, a very brief account of Ahmad bin
‘Ali bin al-Husain, the author of a similar work, called
عمر الطالب في نسب آل أبي طالب. Worm-eaten. It was compared in
A.H. 1244.


coll. 198; lines 17; size $9\frac{1}{2} \times 5\frac{1}{2}; 6\frac{1}{2} \times 3$.

مناقش اهل البيت

MANĀḴĪB AHL AL-BAIT.

A work on the lives and virtues of the twelve Imāms of the
Imāmiya sect by حيدر علي بن ميرزا محمد بن الحسن الشروقی Haidar
'Ali bin Mîrzâ Muḥammad bin al-Ḥasan ash-Shirwâni. He was an Imaḍîya scholar, and wrote several treatises and books. One of his works, called Kitâb al-Majâlis is well-known. His father Muḥammad bin al-Ḥasan, known as Mûlâ Mirza, was a pupil of Aḵâ Ḥusain bin Muḥammad al-Khûnârî, who died in A.H. 1098, A.D. 1686. The date of his own death is not known. For details see Nujûm as-Samâ‘ pp. 109, 192–3; Shudhâr al-‘Ikyân, Vol. I., fol. 131; and Kasîf al-Hujub, p. 556.

Beginning:

الحمد لله على ما بِنِعْه من البداية ووَهَبْه من الدلاءلَة..... أما بعد
فيقول الفقير إلى عفوف الآتي، ميرزا محمد بن الحسين
القُروَوِي عنِّي اللَّه عَلَيْهِم هَذَا مَعْطى مِنْ تِعْجُرَة الْمُرْوَى
في فضائل أهل البيت علّمات الله عليهم ومتلهمهم ومساعدة إعدادهم
ومتعلّهم ممّا زرعت العامة ومحققهم ومفسِّريهم ممّا يعمّدون عليه ويتحور

The book is divided into a prologue and several chapters as follows:

مقدمة قلّا ابن أبي العبد في الجزء الحادي عشر
من شرح فن البلاغة وروى ابن الحسن علي بن
محمد بن سيف المداني في كتاب الإعداد
قال كتب معاوية نسخة واحدة إلى عِمّه بعد عام
الجماعة ابن بنت الديمة ممّا رأى شيئا في

fol. 2a.

فصل ابن تركب وأهل بيته
الباب الأول في ذكر فضائل سيد المسلمين وامير المؤمنين
علي بن أبي طالب علّمات الله عليه وآله وبيه
فصل - الباب الأول في خلق امير المؤمنين

,, 3b.

فصل الثاني في إسلام علّمات الله عليه واسلم

,, 5a.

فصل الثالث في آيات المفتاح في فضل علّمات
الله وسلامه عليه وله كثيرة ونذكر منهما

,, 19b.
الفصل الرابع في خبر الدار وما يتبعه من الآثار

الدالة على الوزارة والباحة

الفصل الخامس في الخبر المتضمنة كونه رأي المؤمنين وآمهم وسيدهم وفيه انتهى مني وانا منك

الفصل السادس في حديث غديرخم

الفصل السابع في حديث المنزلة

الفصل الثامن في خبر خيهير وما يتبعه من الخبر

الفصل التاسع في الخبر الدالة على فضله سبحانه على سائر الأمة وعلى جميع الفلق

الفصل العاشر في حديث النجوي

الفصل الحادي عشر في حديث المواط

الفصل الثاني عشر في خروجه ملام الصحابة من المسجد وصد أبوابهم إلا بأمر المؤمنين

ملوات الله عليه

الفصل الثالث عشر في الخبر المتضمنة لي جيه

حب الله تعالى وغضب الله تعالى

ومن أياه فقد أذى الله سبحانه

الفصل الرابع عشر في الخبر الدالة على وجوه متبعتهم واعتصام بعباده وان الحق والقرآن معهم وهم معهما وان النجاة في التمسك بعباده وفه ذكر الشيعة والغناه

عليهم

الفصل الخامس عشر في الخبر المتضمنة

الفصل السادس عشر في علمه علامة ورجوع من تقدمه وسائر الصحابة إليه ملوات الله عليه

الفصل السابع عشر في بدئ من معجزاته وأعماه

ملوات الله عليه
الفصل الثامن عشر في ذكر نبلة وفنائه

الابن الثاني في فضائل مفاطرة عملات الله عليه

الابن الثالث في فضائل إمام المسلمين

و الصناديق عملات الله عليه

الابن الرابع في فضائل الإمام سيد السلاجقة و رضي

الابن الخامس في فضائل الإمام الإمام المسلمين الباقر

الابن السادس في فضائل الإمام المؤمنين الإمام جعفر

رغمه صداقه عملات الله عليه و آله

الابن السابع في فضائل حجة الله تعالى المطونين

موسى بن جعفر صداقه الله عليه و آله

الابن الثامن في فضائل الإمام المتقين على النبي موسى

الابن الثامن في ذكر نبلة وفنائه

ابن محمد الإمام المسلمين

ابن علي الجوداء صداقه الله عليه

ابن العشري فضائل سيدنا و مؤلف المومنين علي بن

الابن الصغير صداقه الله عليه

ابن الصغرى في فضائل الإمام الإمام سيد المتقين

حسى العسكري صداقه الله و سلمه عليه

ابن الصغير في فضائل سيدنا و حجة الله على

عثمان بن زهير الرمي الصداقه بن الحسين

علي صداقه الله و سلمه عليه

الابن الثالث (عشر) فيما رد من المخاطر في النص

عليهم جملة و عددا على الله عليهم

الابن الرابع عشر في ذكر نبأ بني بكر و عمر

وعثمان و معوية و عائشة و حفصا و امواء
No. 211.

foll. 544; lines 9; size $10\frac{1}{2} \times 6\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

المجلس البنجعة

AL-MAJÁLIS AL-MUFJÍ’A.

A work to justify and recommend assemblies of mourning for the descendants of the Prophet, specially for the martyrs of Karbálá’ by as-Sayyid Ḥusayn bin as-Sayyid Dildár ‘Ali an-Násirabádi. He was born in A.H. 1211, A.D. 1796, and studied under his father and his eldest brother, as-Sayyid Muḥammad. He was given the surname of Sayyid al-‘Ulamá’, and passed his life at Lucknow. He is the author of many works, and died in A.H. 1271, A.D. 1854. For details see Shudhúr al-Ikyyán, Vol. I., foll. 212; and the preface of Kashf al-Hujub, p. 5.

Beginning:

- تحمده على الضراء والضراء و ذكر عليه الشدة والريحان

See Kashf al-Hujub, p. 486.

The work contains ten muḥaddamát, and eleven chapters, each
Half of fol. 209a, foll. 209b and 210a are blank. From fol. 210b the work proper commences, and the chapters are as follows:

المجلس الأول في ذكر وقى الفيدي ملعم وهو مشتمل على ثلاثة فصول - الفصل الأول في نبذة

شاملته وفضائله معلم
الفصل الثاني في بيل يوم وفاته وبيان عظم هذه المصيبة على سائر أهل الإسلام سبباً على

" 219a. "

الفصل الثالث في بيل رفات النبي صلى

المجلس الثاني في ذكر رفات سيدة نساء العالمين

230b. 

" 240b. "

فاطمة الزهراء

المجلس الثالث في ذكر رفات إمام المؤمنين على بن

" 288a. "

أبي طالب عليه السلام وفيه ثلاثة فصول متضمنة

لمائتين في الليالي الثلاثة

" 288a. "

الفصل الأول فيما يتعلق بليلة تسع عشر

الفصل الثاني فيما يتعلق بالحوال ما بعد الظهر

وبليلة العشرين

" 302b. "

الفصل الثالث فيما يتعلق بالحادي والعشرين

المجلس الرابع في ذكر رفات الحسن المجتبئ عليه

" 320a. "

فاضل الصلاة والثانى

المجلس الخامس في شهادة مسلم بن عقيل رحمة الله

" 338a. "

الجيل

المجلس السادس في الحوال وندي مسلم بن عقيل

" 366b. "

المجلس السابع في الحوال قريب يزيد الراحل

" 376a. "

المجلس الثامن في الحوال قاسم بن الصهر

" 404a. "

المجلس التاسع في ذكر رفات عباس بن علي بن

" 417a. "

أبي طالب

المجلس العاشر في ذكر مقتل الإمام السعيد النظم

الشهيد بن الشهداء سيد الشهداء ابن سيد الريحان

الله وله هذا المجلس مشتمل على فصول

فصل في ذكر شهادة على بن الحسن الذي

" 420a. "

يدعي بعلي الأكبر
No. 212.

foll. 275; lines 17; size $8\times 4\frac{1}{2}$; $6\frac{1}{2} \times 3$.

KITĀB AL-MANĀKIB.

A work on the virtues of 'Ali bin Abi Ṭalib and his descendants. The first fol. is missing, and the name of the author could not be traced. In some places, such as foll. 228b, 242a, quotations from Ibn Hajar al-Haitami's famous work, as-Sawanik al-Mubrika, composed in A.H. 950, A.D. 1543, are given. The book must have been composed after that date.

It begins abruptly as follows:

ان هو الا رحي يوحى كلمه انزل اليه المقاسي من الناس عليه ...
اما بعد فاعلم اما الخ ففي الدين ....... ان معبة الصبيب لا ينتم الا معبة
الله وموده اهله ......... فوق الغفير الحاير بمجردة ان يجمع ما قال النبي
العلي في حق الوالي الأوفي ونافذ اهلها ما تصل سنته وثبت نقله برواية

The first two foll. are in a different hand. Foll. 129-136a, 171, 199-204, 217-220, 250-257, 262-267 are also in some other hand. Foll. 7-8, 26, 57, 92, 97 and 246 are left blank. The lower
parts of foll. 9, 244–245 are pasted over with thick paper. Between foll. 135 and 136 a slip of paper has been inserted, containing notes in Arabic and Persian. Marginal notes in Arabic and Persian are numerous. Worm-eaten. On the last fol. a Persian quotation from Bahr al-Asrār is given, and thus has led to the book being erroneously named 'Bahr al-Asrār.' The following remark is found on the last fol. Double coloured rules in the margin.

Written in Naskh. The colophon runs thus:

• تحریری نیاپم نفیخم شییر ربع اولی سنه 1311 م

No. 213.

foll. 130; lines 16; size 9×5½; 6½×2½.

كتاب المناقب

e.

KITAB AL-MANAKIB.

A work on the virtues and excellences of 'Ali bin Abi Ṭalib and his descendants. It is incomplete both at the beginning and at the end.

It begins abruptly on fol. 2a as follows:

الفصل الأول في بيان إسمه رضي الله عنه وثوابه وتجكاه من مناقب

خطيب خوارزم موفق بن أحمد المكي تأل اسمه الذي اشتهر به على الم

The other chapters of the work are as below:

الفصل الثانى في بيان أنه اول من صلى مع النبي

fol. 5a

على الله عليه وسلم

الفصل الثالث في بيان أنه من أهل البيت

9b

الفصل الرابع في بيان محبة الرسول إياه وتصريحة

15a

على محبة

الفصل الخامس في بيان غزوة علمه و أنه أقضى الصحاب

20a

وفي ذكر نبذ من قضااته

الفصل السادس في بيان أنطلق معه و أنه مع الحق

31a

وحديث القذيب

الفصل السابع في بيان أنه انطلق إماما رسول الله صلى

32b

الله عليه وسلم
الفصل الثامن في بيان زهوة في الدنيا وقناطره منها

باليسير
الفصل التاسع في بيان تزويق مدعو إلى ظهر الغيب
عليه عليه وسلم بكسر الاضم.
الفصل العشرون في بيان تورطه المطالب في الله ورسوله
الفصل الحادي عشر في بيان رسخ الايمان في قلبه
الفصل الثاني عشر في بيان أنه أقرب الناس إلى رسول
الله عليه وسلم
الفصل الثالث عشر في بيان أمر رسول الله إياه بتخيل
سورة براءة
الفصل الرابع عشر في بيان الحداثات الواردة في النازحين
و القناطرين و المرتين
الفصل الخامس عشر في بيان الله الذين الوعية وبيان
قوله تعالى لا استلم عليه إجراء إلا الموضة في
القرآن و فيه شيء من أخبار فذك
الفصل السادس عشر في بيان أنه وعي رسول الله صلى
الفصل السابع عشر في بيان مظاهره الرسول بلطف الطلالة
و الوعية
الفصل الثامن عشر في ذكر حلادين يوم الغدير و النص
فيه
الفصل التاسع والثامن في بيان نبذة من فضائل فاطمة
الزهراء
الفصل الثاني والثامن في بيان نبذة من فضائل المصلى
و الحسين

The MS. ends abruptly in the course of the 38th chapter as follows:—

منى مات لم يحزن عليه غيري ورما الصبيين نامه فاطمة إبنتى
و أبوه.
An imperfect index is prefixed on foll. 1 to 3a. The last chapter of the work according to fol. 3a is the 39th chapter, and its heading is:

الفصل الثالث و الثلاثون ما ورد فی اینما عشر خليفة و في تعداد اسمائهم

and in many cases the name of the 18th century of the peace.

Many foll. are missing. Foll. 99, 110b and 111 are blank. Some parts of foll. 108b and 110a are also blank. Worm-eaten. Written in Naskh. Not dated. C. 18th century.

**No. 214.**

foll. 45; lines 15; size $10 \times 6\frac{1}{4}$; $7\frac{1}{4} \times 3\frac{1}{4}$.

كتاب المعاني

KITĀB AL-MANĀKIB.

A work on the excellences and virtues of 'Ali bin Abī Talib and his descendants by Muhammad bin Muhammad bin Muhammad bin al-Jawzi. In fol. 20b the author quotes 'Unmūdḥaj al-Labib by as-Suyūṭī (died, A.H. 911, A.D. 1505). The work cannot be a composition of an earlier date. Beginning:

الحمد لله على أن هدا لنا الدين الإسلام و نثق سنة نبيه عليه أفضل الصلاة والسلام

There are marginal corrections. Written in ordinary Naskh. Not dated. C. 19th century.

**Ghaznavis.**

**No. 215.**

foll. 356; lines 11; size $11\frac{1}{4} \times 7$; $8 \times 4$.

تاریخ الیمنی

TĀRĪKH AL-YAMINI.

A history of the first two Ghaznavide sovereigns, Subuktigin and Mahmūd, by أبو نصر محمد بن عبد الجبار العلمني Abū Naṣr Muḥammad bin 'Abd al-Jabbar al-'Utbi. He was employed by Yamīn ad-Dawla Mahmūd al-Ghaznavī, and held the appointment of Sāhib al-Barīd, or official intelligence, in Ganj Rustāk, while he was writing this work. It was written about A.H. 411, A.D. 1020.
He died, A.H. 427, A.D. 1036. For details see Wüstenfeld, Gesch: No. 174; and Brockelmann, Vol. I., p. 314.

Beginning:—

For copies see Leyden Cat. Nos. 841–2; Berlin Cat. Nos. 9807–9; Munich Cat. No. 423; Pet. Rosen No. 34; Paris Cat. Nos. 1894–5; Vienna Cat. No. 947; Br. Mus. Suppl. Cat. No. 548; Br. Mus. Cat. pp. 152, 551; India Office Cat. No. 701; Cairo Cat. Vol. V., p. 176; and Rampur List, p. 632.

Printed on the margins of al-Kāmil at Cairo, A.H. 1290; lithographed, Dehli, A.D. 1847 and at Lahore A.H. 1300.

It has been translated into Persian, and an English translation founded upon the Persian version was published by Rev. James Reynolds for the Oriental Translation Fund, London, 1858.


The first two pages are richly illuminated with a beautiful 'Unkān. Gold and coloured lines are throughout. Headings in red ink. Vowels sparingly added. Fol. 352b contains a lacuna of about a line. The MS. proper ends on fol. 352b as in the Berlin copy, but four foll. are added, in which we notice, among other matters, the lives of some scholars. The heading of fol. 353a runs thus:—

• ذكر عدة من معالج الفضل في دولة السلطان

Foll. 353b and 355 contain lacunae. The last part of the MS. is stained with damp. The margin of the last fol. has been changed.


Aiyubides.

No. 216.

foll. 159; lines 13; size 9½ × 6; 6½ × 3½.

المواذين السلطانية والمحاسن الإيوسفية

AN-NAVĀDIR AS-SULTANIYa WA'L MAHĀSIN AL-YŪSUFĪYa.

A history of Ṣalāḥ ad-Dīn Yūsuf bin Aiyūb (Saladin), A.H. 564–589, A.D. 1169–1193, by بياض الدين ابي المعاسيس يوسف بن راغع
History of Egypt.
No. 217.

The identity of the work has been established by comparing the colophon with that of the Berlin copy, and also by comparing passages of the work with quotations from it found in the Kitāb ar-Rawdātān fi Akhbār ad-Dawlatān.

For copies see Berlin Cat. No. 9812; and Leyden Cat. No. 820. Edited with a French translation, by Baron Mac Guckin de Slane, 1884. See Ellis, Vol. II., p. 814.

lacunae are numerous. Headings in red ink.

The copy under notice is a recent one, made from a MS., dated A.H. 1009.


AL-FADĀ'IL AL-BĀHIRA FĪ MAḤĀSIN MIṢR WA'L KĀHIRA.

A history and topography of Egypt and Cairo by Aḥmad Muhammad al-Kudsi ash-Shāfiʿi, known as Ibn Zahir. He was born at Jerusalem in A.H. 820, A.D. 1417, lived chiefly in Egypt, and died in A.H. 888, A.D. 1483. For details see Wüstenfeld, Gesch. No. 498; and Rieu, Suppl. Cat. No. 563. In India Office Cat. No. 718, the
author has been wrongly named Ahmad bin Zuhairah, and it is mentioned there that he was a native of Mecca.

Beginning:

الحمد لله الذي نزلت في البلاد في نفلها وصفتها

For copies see Br. Mus. Suppl. Cat. No. 563; Paris Cat. No. 1767; India Office Cat. No. 718; Gotha Cat. No. 1628; and Asiatic Society Cat. p. 56.

For chapters see Br. Mus. Suppl. Cat. No. 563.

Marginal corrections occasionally. Headings in red characters. Lacunae of a word or two are in foll. 9, 10a, 11a, 16b, 43b and 46a.

Foll. 70a–82.

II.

Another treatise containing a short account of Egypt by عمر بن العاص بن يوسف الكتاني

See Haiji Khalifa, Vol. II., p. 146.

Beginning:

الحمد لله رب العالمين قال عمر بن العاص بن يوسف الكتاني هذا

كتاب الرحمة وأحب على تأليفه الاستاد أطل الله بثارة مذكر فيه خراب مصر

وما خصصا الله عز وجل من الفضل والبركات والعبادات فحملت ما أمر به

أدام الله كرامته من كتب شيوخ المصريين وغيرهم من أهل العلم والخبرة

والحفظ والذكاء المبين

Marginal corrections occasionally. The beginning of a new topic is in red ink. The following note appears on the last fol.

كتب هذا از كتاب مولى اسمه خالد بن زياد بن ثابت ثابت قرة شش خرلج

كتاب ملعم روسا، خرج تصحيح واظف وزيتا وكتب داخلي

كتاب خانة تليه به في قصيدته 32 ومضلا، سنة 1311 ه كتبه سيد

صرد الدين أحمد اليوسفي وعفا الله عنه

Both parts of the MS. are written in clear Nasta’lik. The colophon runs thus:

ٌثم اكتب بعذر الله الوهاب مسيئ هدائل البهارة في مسجد مصر

وقدنيرة للشام نظام بن سعيد رحمه الله تعالى يوم التثناء راحب ربيع الآخر

سنة عشرة وثلاثمئة أعله البهارة الغنية بخط خام سيد عبد الرحمن

إبراهيمي الهاوي الفرجانى از كتبه شاكر بهان مولانا خسرو الدين أحمد الصاصب
No. 218.

foll. 83; lines 17; size 7½ × 5½; 5½ × 3½.

JAWĀHIR AL-BUHŪR WA WAKĀ'Ī AD-DUHŪR.


Beginning:—

الحمدلله رب العالمين والصلاة والسلام على سيدنا محمد ﷺ

For copies see Copenhagen Cat. p. 98; Gotha Cat. No. 1644; Paris Cat. No. 1819; and Vienna Cat. No. 918. See also Wüstenfeld, Orient und Occident, Vol. I., pp. 326-340.

Printed in Egypt.

On the title-page the name of the author is given erroneously as al-Misri, and the book has been named and described as below:—

كتاب جواهر البحور ووقعات التمور وعجائب الدهور وأخبار الديار المصرية وما زار فيها من الأماكن العظيمة والاحاديث الشريفة وما خصت به دير نباه من البلاد وما ملتها من الجذابية والفراغة وغيرهم إلى حين ظهور السلام والى آن تأليف سيدنا محمد ﷺ ومولانا شيخ السلام العبد العبد المتنبئ

It is stained with damp. The title-page bears the name of a previous owner.
Written in Na'kh. The colophon runs thus:

كل الف раЯ من نصفها سبيعة يوم الاثنين الثاني والعشرين من شهر رجب الف رد من شهر سا بعد ألف

No. 219.

foll. 279; lines 37; size 13½ x 7½; 9½ x 5½.

تاريخ حشيبري

TARIKH HUSHAIHARI.

A portion of a book defective both at the beginning and end. It begins abruptly as follows:

On fol. 1b the work runs thus:

قال الحافظ البصر المحيط الشهير الشخصي قل أبو حامد الأذلاني

Each article is headed with the expression قال الحافظ البصر المحيط الشهير الشخصي; but in fol. 77b, instead of that, we read as follows:

The passages quoted in Berlin Cat. No. 9738 tally with fol. 23b. of our copy. At the beginning of the MS. topographical descriptions of some important places in Egypt are to be found.

The following chapters are important:

ذكر خلافة أبي بكر الصديق رضي الله عنه

بيان خلافة عمر بن الخطاب رضي الله عنه

In the first chapter, fol. 78a, where the author makes remarks about the birth of the Prophet, as follows:

ولد سيدنا ونبينا محمد صلى الله عليه وسلم يوم الاثنين الثاني عشر

ليلة من شهر ربيع الأول عام فيت قبل بعد الفن بن خمسين يوما و قال الزبير

حملته به مه إلى الله عليه وسلم في أيام التشريق في شعب بن طلب

34
we find a note in Persian on the margin which says that the passage was copied from Abū‘l Fath Muhammad bin Abī Bakr Muḥammad al-Ja‘mari al-Andalusi’s (died, A.H. 734, A.D. 1333) work called ‘Uyun al-Āṯar. From this we conclude that it was written after the composition of that work.

The borders have been changed throughout. Several foll. are missing. Headings of chapters are in red ink. Marginal corrections occasionally. Worm-eaten at the end. Written in different hands. Foll. 261–265, 275–278 and 279 are defective on account of paper pasted over them. Gold ruled lines and coloured margins throughout.


Appendix to History.

No. 220.

foll. 236; lines 16; size 12½ × 7½; 9 × 4½.

كتاب الإوائل

KITĀB AL-AWĀ’IL


Beginning:

الصدح لله الذي رفع رتبة إداب وذروه .... قال أبو هلال الحسني ابن عبد الله بن سهل رحمة الله وقد رأيته أكثر الخادة وجل الامة لهجيين بالسواحل على اوايل الاعمال .... فعملت كتابي هذا مشتملا على هذا النوع من الاخبار .... وجعلته عشرة ابابا الغم.

The work is divided into ten chapters as follows:

الباب الأول فی الاخبار عما كان من ظهیر وفیم من لواحد الاعمال وابتدآت الامور

The second chapter mentioned above about the general knowledge of the Arab nation.

fol. 48b.

abab al-a'lî, fîmama jâlima min āhâl al-jâhîliyyâ min al-urka hámâ.
الباب الثالث فيما جاء من ذلك منسوبا إلى النبي

على الله عليه وسلم

الباب الرابع فيما جاء من ذلك منسوبا إلى الصحابة

vol. 65b.

الباب الخامس فيما جاء من ذلك عن الملوك

126a.

في الإسلام

الباب السادس فيما جاء من ذلك عن الأمراء والوزراء

150b.

و البسارد

الباب السابع في ذكر القضاة والعلماء وأصحاب المذهب

194b.

و منصفين الكتب

الباب الثامن في ذكر النساء

213a.

الباب التاسع فيما جاء من ذلك عن العجم خاصة

221b.

الباب العاشر في ذكر انواع مختلفة من أوائل جاود

226a.

For copies see Rampur List, p. 645.


Fol. 3 should come before fol. 8. Headings in red ink. It has been recently copied from one dated A.H. 1001. There are marginal corrections.


Biography.

No. 221.

foll. 228; lines 15; size $12\frac{1}{2} \times 7\frac{1}{2}$; $9\frac{1}{2} \times 5$.

التاريخ الصغير

AT-TĀRĪKH AṢ-SAGHIR.

A biographical dictionary of the Traditionists by ʿAbd al-ʿālī al-Bukhārī al-Juʿfī. He was born on 13th Shawwāl, A.H. 194, 21st July A.D. 810 at Bukhārā of an Iranian family. He
performed the pilgrimage to Ka‘ba when he was sixteen years of age, and studied the Traditions at Mecca and Madīna. He went to Egypt and travelled in different Islamic countries with the same object. He died on the 30th Ramadān, A.H. 256, 31st August, A.D. 870. For details see Tabakat al-Kubrā, Vol. II., pp. 2–19; Ibn Khallikān, Vol. II., p. 28; Bustān al-Muhaddithīn, p. 100; and Brockelmann, Vol. I., p. 157.

Beginning:—

أخبرنا أبوذر عبد بن أحمد بن محمد المرزوقي …… قال حدثنا …… محمد بن أسحيل البخاري قال بسم الله الرحمن الرحيم كتاب المختصر من تاريخ الفقه على الله عليه وسلم و المبادرين و الانتصار و طبقات التابعين لم يناسب وهم بعضهم و وقائط بعض فسموه و كفاهم والم

For copies see Berlin Cat. No. 9914; Rampur List, p. 623; and Bankipur Cat., p. 81. See also Ḥājī Khalīfa, Vol. II., p. 117.

The headings of chapters and the word حدثنا are in red ink. Foll. 2, 3 and 49b contain lacunae of about a word or two. There are marginal corrections Lithographed, Allahabad, A.H. 1324. Written in clear Naskh. Not dated. C. 19th century.

No. 222.

foll. 222; lines 18–19; size 13×7½; 8¼×4½.

حَلِيَّة الْإِلْوَائِيَّة

HILYAT AL-AWLIYĀ’.

Vol. I.

A biographical work containing the lives of Moslem saints, and an account of their miraculous gifts, actions and sayings by أبْنُ نَافِعُ أَحْمَدُ بْنِ عَبْدِ اللَّهِ بْنِ أَحْمَدُ بْنِ أَبِى الْعَفَاءِ ابْنُ نَافِعُ أَحْمَدُ بْنِ عَبْدِ اللَّهِ بْنِ أَحْمَدُ بْنِ أَبِى الْعَفَاءِ Abū Na‘īm Ahmad bin ‘Abdallāh bin Ahmad bin Ishākh al-Iṣīhānī. He was born in Iṣīhān in Rajab, A.H. 336, January, A.D. 947, or according to some in A.H. 334, A.D. 945. He visited Baṣra, Kūfa and Naisābūr for the study of the Traditions. He is the author of many works, and died in A.H. 430, A.D. 1038. For details see Ibn Khallikān, Vol. I., p. 27; Subkī, Tabakat al-Kubrā, Vol. III., p. 7; Bustān al-Muhaddithīn, p. 43; Wüstenfeld, Gesch. No. 187; and Brockelmann, Vol. I., p. 362.

Beginning:—

الصحاب الله محدث الإمامين ومدعي الأركان والرسول المع
Before commencing the lives, which begin on fol. 174, the author describes the characteristics which a saint ought to have, and also gives the philology of the word تصرف. The first life is that of Abū Bakr, the first caliph of Islam.

For copies see Berlin Cat. Nos. 9973–4; Paris Cat. Nos. 2028–9; Leyden Cat. No. 891; and Rāghib Pāsha Cat. Nos. 1004–5. See also Ḥāji Khalīfa, Vol. III., p. 119.

Printed at Dāyarat al Maʿārif, Hyderabad, Deccan.

There are occasional marginal corrections. The headings, the first word of each name, and the word حدثنا are in red ink. The last name in this volume is that of غلبانة بن عمرو البصري.


No. 223.

foll. 222 lines 19; size 13×7½; 8½×4½.

THE SAME.

Vol. II.

The second volume of the work noticed above.

Beginning:

نزل الصفة وسكن البصرة حدثنا أبو بكر بن مالك ثنا عبد الله بن
لحمد الخ

From the following note on fol. 20α it appears that the first volume of the work really ends on this fol. of the present volume:

تم لي بحمد الله هذا الجزء الأول من كتاب الصفة تابع نعيم ظهر يوم

الحمد لعله شهير شعبان الكرم سنة 1490

Fol. 20β is blank but without causing any break in the MS.

From fol. 21α it begins as follows:

ذكرجماعة من سكن الصفة وقتل المسجد ترك ذكرهم السلمي وابن

العربابي الخ

The first word of each name and the word حدثنا are in red ink.

No. 224.

foll. 224; lines 19; size $13 \times 7\frac{1}{2}$; $9 \times 4\frac{1}{2}$.

THE SAME.

Vol. III.

The third volume of the work noticed above.

Beginning:

ابراهيم ابن اسماعيل العبابان، قام سمعت قنادة يقول منع البر القوم للنم.

From the following note on fol. 104b it appears that the second volume of the work really ends there. It runs thus:

انتهى الجزء الثاني من الجملة وقمل الجزء الثالث بقلم افرق عباد الله ... عبد الكريم بن أحمد بن محمد بن أحمد بن اسماعيل ... كل الفراعان على تحريره ... غرة شهر ربيع الأول سنة 223 هـ.

Fol. 120 is blank. Marginal corrections occasionally. The word حدثنا and the first word of each name are in red ink.


No. 225.

foll. 219; lines 19; size $13 \times 7\frac{1}{2}$; $9 \times 4\frac{1}{2}$.

THE SAME.

Vol. IV.

The fourth volume of the work noticed above.

Beginning:

ابن الوليد الدمشقي سمعته سلما يعني ابن هاشم يذكر عن إبراهيم النم.

There are lacunae in foll. 19a, 62b–64, 66a, 67a, 69a, 71a, 90a, 92a, 105 and 106a.


No. 226.

foll. 224; lines 19; size $13 \times 7\frac{1}{2}$; $9 \times 4\frac{1}{2}$.

THE SAME.

Vol. V.

The fifth volume of the work noticed above.
Beginning:

عَمَّا أَوْلَمَا حَدِيثَنَا عِبَادُ اللَّهِ بِنَ اَمْمَانِعُ ثَانِي اَمْمَانِعُ بِنَ حُبَرَ ثَانِي حُبَرَ بِنَ خَالِد

Marginal corrections occasionally. The following note is found on fol. 1576:

انتهت ترجمة الإمام أحمد بِن حنبيل رضي الله عنه بنبوة التجر الذي يليه ترجمة إسحاق بن إبراهيم البختياري رضي الله عنه كثيراً.... يقال مالكه التقير.... عبد الكريم بن أحمد بن محمد بن إسحاق الغ


No. 227.

foll. 215; lines 19; size 13 × 7\(\frac{1}{4}\); 9 × 4\(\frac{3}{4}\).

THE SAME.

Vol. VI.

The sixth volume of the work noticed above.

Beginning:

- دائمة فما ظنك باتوام اخبار ابزار قد خرجوا من زق الفعلة الغ

The lower part of fol. 2b is left blank, with the remark مصغ البيان. There is also a lacuna in the middle of fol. 173b, with the remark هذا سقط في الأصل. The book was compared in A.H. 1315. The colophon of the copy, from which our MS. was made, runs thus:

وافق الفرغان من رقمه ليئة السبت السفيرة في سادس عشر خلت من شهري رمضان الكرم لحدى شهور ست وعشرين وثمانين والفص من الهاجة..... يقال الت wchara..... محمد بن عبد الكريم بن محمد بن أحمد

No. 228.
fol. 288; lines 17; size 9½ × 6¼: 7 × 4½.

Kitāb al-istī'āb fī ma'rifat al-ashāb.
Vol. I., Part I.

A biographical work of the Companions of the Prophet by Abū ‘Umar Yusuf bin ‘Abd Allāh bin Muhammad bin ‘Abd al-Barr an-Nāmari al-Kūrtūbī. He was born on the 24th Rabī‘ II, A.H. 368, 30th November, A.D. 978, studied at Cordova, and became the greatest authority on Traditions in Maghrib. He travelled in the west of Spain for some time, and finally settled at Denia, paying occasional visits to Valencia and Jativa. He is the author of many useful works, and died on the 29th Rabī‘ II, A.H. 463, 3rd February A.D. 1071 at Jativa. For details see Ibn Khallikān, Vol. II., p. 518; Ibn Bashkuāl, No. 1386; Bustān al-Muhaddithīn, p. 69; Itaḥāf an-Nubalā‘, p. 442; Wüstenfeld, Gesch. No. 207; Brockelmann, Vol. I., p. 367; and Goldziher, Zāhir. p. 171.

It begins on fol. 3b.

The work is arranged alphabetically according to Maghrabi system and contains altogether 3500 biographical notices of the Companions of the Prophet; see Háji Khalifa, Vol. I., p. 276.

For copies see Madrid Cat. Nos. 511-527; Brill-Houtsma Cat. No. 195; Br. Mus. Suppl. Cat. No. 623; Cairo Cat. Vol. I., p. 116; Aya Sofia Cat. Nos. 453-4; and Rampur List, p. 133.

It has been printed in Egypt, and also at Dāyarat al-Ma‘ārif, Hyderabad, Deccan.

Three fol. have been attached, containing the life of the author from some biographical work. The early pages of the work are devoted to such Traditions as prove the superiority of the Companions of the Prophet over other Moslems, and similar matters.
connected with the Companions. Foll. 19–37a contain the account of the Prophet and his family. On fol. 37b the biography of the Companions begins. Our copy is divided into two vols. but the first vol. is divided into two parts. The present MS. is the first part of the lst voi. The headings of chapters and the principal names dealt with in the book are in red ink. Marginal corrections occasionally.


No. 229.

foll. 439; lines 17; size 9⅓ × 6; 7 × 4.

THE SAME.

Vol. I., Part II.

The second part of the first volume of the work noticed above. Beginning:

زواجه عين الغزية على الله عليه وسلم قائل أن اتيت رسول الله على الله عليه

The headings of chapters and the first word of each biographical name are in red ink. Foll. 395, 243a, and some part of foll. 324b, are blank. Marginal corrections occasionally. The colophon runs thus:

كمل الجزء الأول من كتاب ترتيب الاستيعاب يتناول انشار الله الجزء

الثاني منذ الفتح بصرف الفراء والمعنىibal بآخره من النفاذات وكتاب الغسان

على النمط المذكور في بداية أول الكتاب

Written in the same hand of Naskh. Not dated. C. 19th century.

No. 230.

foll. 330; lines 19, size 13 × 7½; 9 × 4½.

THE SAME.

Vol. II.

The second volume of the work noticed above. It begins abruptly as follows:

يقال له بي ذى الغضب وقد على الغزية على الله عليه وسلم وكتب له

The first name, on which a biography is given in this volume, is that of Qais bin al-Majjam. As the 2nd part of the first volume
ends with the names beginning with letter غ، and the second volume begins with names which have the letter ق at the beginning, some foll. must be missing. It is designated on the top of the first fol. as جلد ثالث استعمال. There are marginal corrections. Lacunae are numerous.


No. 231.

foll. 306; lines 16; size 13 × 8; 8½ × 4½.

كتاب الجمع بين رجال الصحيحين

KITĀB AL-JAMʿ BAIN RIJĀL AṢ-ṢĀḤĪHAIN.

A biographical dictionary of those Traditionists whose names are found in al-Bukhārī's famous work called al-Jāmiʿ aṣ-Ṣāḥīh and in Muslim al-Kushairī's work aṣ-Ṣāḥīh by أبو الفضل محمد بن طاهر بن علي المقدسي المعروف بابن القيسري Abūʾl Faḍl Muḥammad bin Tāhir bin 'Ali al-Makdisi, known as Ibn al-Kaisarānī. He was born in 6th Shawwāl, A.H. 448, 18th December, A.D. 1058 in Jerusalem. He came to Baghdād in A.H. 467, A.D. 1074, and afterwards returned to his native land. From there he went on pilgrimage to Mecca, and thence to Baghdād, where he died in Rabīʿ I, A.H. 507, August, A.D. 1113. For details see Ibn Khallikān, Vol. II., p. 61; Yāḳūt, Vol. IV., p. 601; and Brockelmann, Vol. I., p. 355.

Beginning:

قال الحافظ أبو الفضل محمد بن طاهر المقدسي رضي الله عنه محمد

•

On all halls and assemblies, and all occasions.

In this work the author has collected the works of al-Kalādāh, died, A.H. 398, A.D. 1007, and Ahmad Ibn Manjawaih, ied, A.H. 428, A.D. 1036, improving their arrangement and adding something of his own. See also Ḥājī Khalīfa, Vol. I., p. 289.

Printed at Dāyarat al-Maʿārif, Hyderabad Deccan.

Names are arranged in alphabetical order. The first word of each name is written in red ink.

No. 232.

foll. 160; lines 19; size 12½ × 7½; 8½ × 4½.

AL-KĀŞHIF FĪ MAʿRIFAT ASMĀʿ AR-RIJĀL.

A biographical work on those Traditionists whose names are found in the Six Canonical Books (al-Kutub as-Sitta) by Shams ad-Dīn Abū 'Abdallāh Muḥammad bin Abī Ḥammad adh-Dhahābī, died, A.H. 748, A.D. 1348. For his life see No. 195.

Beginning:

الحمد لله و الشرك لله والا ماله إلا لله اللهم ...

The copyist has put in red ink the initial letter of the name of one or other of the Six Canonical Books at the top of the name of each Traditionist in order to indicate in which of these books the name is to be found. The work is based on Abū'l Ḥajjāj al-Mizzi's work called Tahdīb al-Kamāl, and according to Ḥājī Khālīfa, Vol. V., p. 4, it was completed on the 20th Ramadān, A.H. 720. Names are arranged alphabetically.

For copies see Casiri, No. 1779; Cairo Cat., Vol. I., p. 242; Koprulūzādah Cat. Nos. 386-7; Bankipur Cat., p. 642; and Rampur List, p. 138.

Marginal corrections occasionally. Alphabetical headings in red ink.

From a note at the end it appears that it was copied from a copy preserved in the Bankipur Library, and that it was collated by Mawlānā Ḥāsīb ad-Dīn and Khādim Ḥusain in A.H. 1309.


No. 233.

foll. 147; lines 13; size 9½ × 6; 7 × 3½.

AL-MUʿJAM.

A biographical work on the Traditionists by Shams ad-Dīn Abū 'Abdallāh Muḥammad bin Abī Ḥammad adh-Dhahābī.
Muḥammad bin Ahmad bin ʿUthmān adh-Dhahabi, died, A.H. 748, A.D. 1348. See for his life No. 195.

Beginning:

In this work adh-Dhahabi deals with the lives of those Traditionists from whom he studied the Traditions.

For copies see Cairo Cat., Vol. I., p. 252; and Rampur List, p. 138. See also Ḥājī Khalifa, Vol. V., p. 628, where it is stated that it is also called al-Laṭīf.

The names of the Traditionist are in alphabetical order and are generally written in red ink. Lacunae are found occasionally.


No. 234.

foll. 311; lines 19; size 13\times 8; 8\frac{1}{4}\times 4\frac{1}{4}.

TAHDĪB TAHDĪB AL-KAMĀL FĪ MA'RIFAT AR-RIJĀL.

Vol. I.

A biographical work on the Traditionists by Ṣāḥib al-dini ʿAbd al-Fadl Ahmad bin ʿAlī bin Muḥammad bin Ḥajar al-ʿAskarānī ash-Shāfīʿī. He was born at Ašcalon in A.H. 773, A.D. 1372, and travelled to different Islamic countries to study Traditions. He is the author of many useful works, and died in A.H. 852, A.D. 1449. Ṣāḥib al-dini ʿAbd al-Fadl Ahmad bin ʿAlī died in A.H. 858, A.D. 1454. For details of his life see Bustān al-Muhaddithīn, p. 113; Ta'liqāt as-Saniya, p. 12; İthāf an-Nuballā, p. 193; al-Khitaṭ al-Jadida, Vol. VI, p. 37; Wüstenfeld, Gesch. No. 487; and Brockelmann, Vol. II, p. 67.

Beginning:

It is an abridgement of Yūsuf bin ʿAbd ar-Rahmān al-Mizzī's excellent work in thirteen volumes called Taḥdīb al-Kamāl fī Asmāʿ ar-Rijāl, which itself is based upon ʿAbd al-Ḥānī bin ʿAbd al-Wahhāb bin Surūr al-Muḥadadī's (died, A.H. 600, A.D. 1203) work called al-Kamāl fī Asmāʿ ar-Rijāl. Ḥājī Khalīfa, Vol. V., p. 240, concerning the work of al-Mizzī, remarks that, ʿAbd al-Wahhāb bin Surūr al-Muḥadadī's work is a voluminous work, its like has
not been composed, and it is supposed that such another could
not be composed.'
For copies see Berlin Cat. Nos. 9930-1; Paris Cat. Nos.
2089-91; Bodl. Cat. Vol. I., 754; Cairo Cat. Vol. I., p. 233; and
Rampur List, p. 137.
For other information and regarding other abridgements see
Hāji Khalifa, Vol. V., pp. 240-44.
Printed at Dāyarat al-Ma'ārif, Hyderabad, Deccan, A.H 1327.
According to Hāji Khalifa, Vol. V., p. 241, this work is in six
volumes, but our copy has been bound in eight volumes. The
MS. under notice is the first of the eight. Each alphabetical
heading (i.e. the letter preceding the list of names commencing
with it) and the first word of the name of each Traditionist, are
in red ink. Marginal corrections occasionally.

No. 235.
fol. 292; lines 19; size 13×8; 8½×4½.
THE SAME.
Vol. II.
The second volume of the work noticed above.
Beginning:

لاص بقرنة عن قبرى اصبهان ونشأ بالكونة ونزل الى الحب

The first name in this volume is جرير ابن زينب ديني جرير باب عبد الله وافق ابن الربيع التميمي اخو حافظة الكتاب

The first word of the names of the Traditionists and the alphabetical
headings are in red ink. Marginal corrections occasionally.

No. 236.
fol. 292; lines 19; size 13×8; 8½×4½.
THE SAME.
Vol. III.
The third volume of the work noticed above.
Beginning:

قال الدارقطني ليس في الصحابة أحد يقال له رياح إلا هذا على

اختلاف نبه الغي
The first name in this volume is رياض بن زيد الطريشية, and the last is صوفان بن عمرو بن حزم السكسي. Foll. 37-140 are in a different hand. Marginal corrections here and there. The first word of each name and the headings are in red ink.

No. 237.

foll. 291; lines 19; size 13 × 8; 8½ × 4½.

THE SAME.

Vol. IV.

The fourth volume of the work noticed above.
Beginning:

البخاري اثرا معلقا مألوفا في ترجمة عميرة بن حبيب ذكره ابن حيان

The first name is صوفان بن عمر الحمصي and the last name is عبد الرحمن بن عبد الله بن عمر بن حفص بن عامر بن عمر بن الخطب. The headings and the first part of each name are in red ink. Foll. 1-103 are in one hand, and the rest in another. Half of fol. 181a and fol. 181b are blank, with the remark صحيح البخاري. Marginal corrections occasionally.

No. 238.

foll. 294; lines 19; size 13 × 8; 8½ × 4½.

THE SAME.

Vol. V.

The fifth volume of the work noticed above.
Beginning:

ضعف وقد سمعته منه وقال مرة ليس بشيء الغض

The first name is عبد الرحمن بن عبد الله بن كعب بن مالك الأنصاري السلمي, and the last is عامر بن ياسرين عامر بن مالك بن كنانة بن قيس بن الحصيني. Marginal corrections occasionally.
No. 239.

foll. 291; lines 19; size 13×8; 8½×4¾.

THE SAME.

Vol. VI.

The sixth volume of the work noticed above.

Beginning :-

قد قبلي إلي مكة فخلاف ابودعية بی المغيرة فرورى موالله

The first name is عمار بن الاصحاب وهو عمار بن أبي عماد and the last is محمد بن الحسن بن زبانة. From the beginning to fol. 211 the MS. is in one hand, and the rest in another. Lacunae are in foll. 151 and 152. Half of fol. 211b is blank, but without any break in the text.


No. 240.

foll. 284; lines 19; size 13×8; 8½×4¾.

THE SAME.

Vol. VII.

The seventh volume of the work noticed above.

Beginning :-

عی عائشة مزروعة فتحت المدينة بالقرآن وفتحت البلاد بالسیف الجمیع

The first name is محمد بن الحسن بن الوزیر الاصدی أبو عبد الله and the last is مکی بن ابراهیم بن بشر بن فرقد.

The first part of the name of each Traditionist is in red ink. From the beginning to fol. 204 the MS. is in one hand, and the rest in another.


No. 241.

foll. 387; lines 21–19; size 13×8; 8½×4¾.

THE SAME.

Vol. VIII.

The eighth volume of the work noticed above.
Beginning:—

محمّد بن عمرو البَلْطِشِي وابن موسى محمد بن المثّغِي وعمرو بن

حَامّة بن ميمون الغَل

The first name is ملمّع, but ملمّع is in the last (in fol. 227b) is يَعْبُس بن يوسف بن حمّاس بن إسحَّاب التَّكْفِي، and the last (in fol. 228a) is عمرو الليثي المدِّنِي. From fol. 228a and from fol. 3555 كتاب النساوح begin. From the beginning to fol. 227 the MS. is in one hand, and the rest in another. From the colophon it appears that al-Mizzi’s work was completed in A.H. 712, and the book under notice in A.H. 808. It runs thus:—

قال مولّفه تعلّي من فتوى يوم القدر سنة الثّاني عشر وأثناء وفاته أخذه إلى حريل سنة آنها وما كان أجزائه من اختصاره يوم الرباع، سامع غنوي الآخرة سنة ثمان وثمانين وثمانين على يد مختصرة أحمد ابن علي بن محمد بن علي السقّائي البطل ثم المصري الشافعي المذهب.

عَلَى الله تعلّي عنه

Written in Naskh. The colophon runs thus:—

نقل كتاب يهود، ودُوا تيغُّب كنانة للأهل، ودُوا أن تيغُّب ميرزا محمد مهني كشيبي

لكن يهود في الشام، ودُوا أن تيغُّب ميرزا محمد مهني كشيبي

لكن يهود في الشام، ودُوا أن تيغُّب ميرزا محمد مهني كشيبي

لكن يهود في الشام، ودُوا أن تيغُّب ميرزا محمد مهني كشيبي

لكن يهود في الشام.

المباشر: سنه 1314

No. 242.

foll. 102; lines 21; size $8\frac{1}{4} \times 4\frac{1}{2}$; $6\frac{1}{2} \times 3$.

العنّبي

AL-MUGHNI.

A biographical work on the Traditionists by محمد بن طاهرين علي العنّبي Muhammad bin Ṭāhir bin ‘Ali al-Fatani, died A.H. 986, A.D. 1578. See for his life No. 47.

Beginning:—

الحمد لله الذي فضل بنى آدم بتعليم الإنسّاء الغّ

The author when referring to his authorities uses abbreviations, which are explained on fol. 26. From the colophon it appe-
ars that it was completed at Patan in Gujarat in A.H. 952, A.D. 1545. The border of the first fol. is somewhat damaged. Lithographed on the margin of Takrib at-Tadhib, Dehli, A.H. 1290. Written in Naskh. Not dated. C. 18th century.

**No. 243.**

foll. 207; lines 21; size $13 \times 7\frac{3}{4}$; $8\frac{3}{4} \times 4\frac{1}{2}$.

**MUKHTASAR TARIKH BAGHDAD.**

An abridgement of al-Khaṭīb al-Baghdādī's famous work on the history of the learned men of Baghdad called Tārikh Baghdād, or Tārikh Madīnat as-Salām, by Abūl Yumna Mas'ūd bin Muḥammad bin Ahmad bin Hāmid al-Bukhārī. He was a Kādi and died in A.H. 461, A.D. 1068. See Hāji Khalīfa, Vol. II., p. 120; Wüstenfeld, Gesch. No. 209; but Broekelmann, Vol. I., p. 329, gives A.H. 491, A.D. 1098, as the date of his death.

**Beginning:**

الحمد لله على ...... وتجئذز العلم الجدي احتراء وآشرها العلم الذي فضل ... جل جلاله و تعالى به الحيام الإنسى على كثير من خلقه به شرف على ما شاركه من الوجود الغ

The original work is in fourteen volumes, and is considered a reliable and very useful work of its kind. See Hāji Khalīfa, Vol. II., p. 119 and Horovitz, Aus den Bibliotheken von Kairo, Damascus and Konstantinople, p. 61.

For another copy see Berlin Cat. No. 9850.

This abridgement is in two parts. The first part ends on fol. 111a and the second part begins from fol. 113b as follows:

بسم الله الرحمن الرحيم كتب النسائي إلى الوشيد بهذه الإبيات وهو يود ممدا و احتاج إلى التزويج

قل للغليظة ما يقول لي امسي الياك بصيرة يداي

In the second part from fol. 203b, lives of learned and scholarly women commence with the following words:

ذكر النساء من أهل بغداد المذكورات بالفضل وزواج العلم

Biographical names are in red ink. Foll. 111b-112 are blank, but without causing any break in the text. Erroجاجiously designated on the title-page and on fol. 113a as:
There are lacunae in foll. 1b, 2a, 3a, 15b, 20a, 21a, 28b, 30a, 37a, 42a, 43, 44b, 48b, 51a, 53a, 54a, 58a, 61, 64b, 65a, 66-71, 76a, 77b, 78, 79, 85b, 87a, 88b, 95a, 97b, 98a, 145 and 196b. Foll. 1-24 and 151-207 are in one hand, and the rest (foll. 25-150) in another. A few lines at the bottom of fol. 83b, and the important names in foll. 161b-162 are written in purple ink. The colophon of the first part shows that it was copied from an old copy, dated A.H. 742.


No. 244.

foll. 240; lines 19; size 13 x 8; 9 x 4½.

Kitāb al-ansāb.

Vol. I.


Beginning:—

الحمد لله الذي فتح أبواب الرزق ووعم أسبال المواهب الغم

For copies see Koprulūzādah Cat. No. 1010; Aya Sofiā Cat. Nos. 2976; 2980; Bashir Ağhā Cat. No. 445; and Rampur List, p. 625. See also Ḥājī Khalīfa, Vol. I., p. 456.

Reproduced in facsimile from the MS. in the Br. Mus. by the Trustees of the Gibb Memorial, 1912.

The headings of chapters, and the first word of each name, on which an article is written, are in red ink. The arrangement
is alphabetical. Lacunae of about a word or two are numerous. The first name in this volume is the Arabī, and the last is the blīliyi.


No. 245.

foll. 225; lines and size as of the above copy.

THE SAME.

Vol. II.

The second volume of the work noticed above.
Beginning:—
قال توفي في مقرسة أحدى وثلاثين ومائتين البلجائي بقتهم الباء
• الموحدة وسكنن اللام الم.

The volume comprises the names from the blīliyi to the hisiniyi. Lacunae of about a word and two are numerous.
Written in the same hand as the above. Not dated. C. 19th century.

No. 246.

foll. 240; lines and size as above.

THE SAME.

Vol. III.

The third volume of the work noticed above.
Beginning:—
• باب الصاع والثيم المعجمة البلجائي بكسر الصاع المهملة الم.

This volume contains names from the blīliyi to the hisiniyi. Lacunae of about a word or two are numerous.

No. 247.

foll. 229; lines and size as above.

THE SAME.

Vol. IV.

The fourth volume of the work noticed above.
Beginning:

This volume comprises the names from the口腔 to the口腔. Lacunae are numerous.
Written in the same hand as Vol. III. Not dated. C. 19th century.

**No. 248.**

foll. 220; lines and size as above.

**THE SAME.**

Vol. V.

The fifth volume of the work noticed above.
Beginning:

This volume comprises the names from the口腔 to the口腔. Lacunae are numerous.
Written in the same hand as Vol. I. Not dated. C. 19th century.

**No. 249.**

foll. 209; lines and size as above.

**THE SAME.**

Vol. VI.

The sixth volume of the work noticed above.
Beginning:

This volume contains the names from the口腔 to the口腔. Lacunae are numerous.
Written in the same hand as Vol. I. Not dated. C. 19th century.

**No. 250.**

foll. 195; lines and size as above.

**THE SAME.**

Vol. VII.

The seventh volume of the work noticed above.
Beginning:

This volume comprises the names from to the.
Lacunae are numerous.
Written in the same hand as above. Not dated. C. 19th century.

No. 251.

foll. 201; lines and size as above.
THE SAME.
Vol. VIII.
The eighth volume of the work noticed above.
Beginning:

This volume contains the names from to the. Lacunae are not so numerous as in the other volumes.
Written in the same hand as Vol. III. Not dated. C. 19th century.

No. 252.

foll. 326; lines 15; size 13 × 8; 8½ × 4½.
ترجم الحفاظ
TARÁJIM AL-ḤUFFÁZ.
Vol. I.
A biographical dictionary of Traditionists arranged alphabetically by Mirzá Muhammad bin Rustam Mu'tamad Khán al-Ḥārithí al-Badakhshi. See for his life No. 208.
Beginning:

الحمد لله على الامانة والصلاة والسلام على حبيبنا محمد رسوله
و آله و عهد نبأ ترجح حفاظ الحديث و نقاد الآثار استنكرتها من كتاب
الانساب للامام ناجي السلام ابن سنجد الكريم بن محمد مفصلي السمعاني
المؤرخ تفعّل الله بغضانه و اسكنه حديثة جدّاهه و من غيره من النّدب مع
It is chiefly based on as-Sam'āni's famous work Kitāb al-Ansāb. The chapters are as follows:

fol. 2a. حرف الالف

„ 86a. حرف الابو الموحدة

Wanting. حرف الثامن المشتقة الفعالية

fol. 89b. حرف الثامن المشتقة

„ 91a. حرف الجيم

„ 99b. حرف العاء الممالة

„ 145b. حرف العاء المعجمة

„ 150b. حرف الدال الممالة

„ 152b. حرف الدال المعجمة

„ 153b. حرف الراء

„ 158a. حرف الزارد

„ 166a. حرف السين

„ 192b. حرف الشين

„ 199a. حرف التاء المبهمة

„ 204a. حرف الحاء المبهمة

„ 206a. حرف الميم

„ 207a. حرف العين

„ 207b. حرف الفين

„ 325b. حرف الفين

Lacunae about a word or two are found in foll. 13b, 14a, 16a, 17b, 24, 28a, 30b, 32a, 33a, 42a, 53a, 63b, 69, 71a, 72a, 77a, 80b.
THE SAME.

Vol. II.

The second volume of the work noticed above.

Beginning:—

The chapters are as follows:—

fol. 1a.

" 6a.

" 10a.

" 11a.

" 12a.

" 196a.

" 203b.

" 209b.

" 220b.

" 221a.

Lacunae of a word or two are found in foll. 5b, 27b, 126a, 141a, 153b, 157a, 214a, 216a, and 236b. Foll. 1–111, 136b–290 are in one hand, and the rest (foll. 112–136a) in another. Foll. 242–289 contain three lists of names as follows:—

The first list (foll. 242–265a) contains names according to the following remark:—

باب التفني على الترتيب المتعلق بالياسهات والاعتبار بما بعد آدائه.

التفني
The second list (foll. 265b–284a) contains names according to
نسبة
- باب الأنساب إلى القبائل والبلاد والصقئ وغير ذلك على الترتيب

The third list (foll. 284b–289b) contains names according to
لقب
- باب الألقاب على الترتيب العابد في الأسماء والنسب

From the colophon it appears that the author completed this
work in A.H. 1146, and our copy was transcribed from his copy.

This أخر what we have seen - Illuminae and ترتيبه - تنوينه في هذا الكتاب من
الأسماء والنسب والمفردات والألقاب وقد وقع القرآن منه تسع شرحين أول
يوم الخمسين سنة ست و أربعين و معلوم بعد الالف من هجرة إشراف كل
شرف والفنين كل نفس على الله عليه وعلى آله وأصحابه لمجمعين إلى
يوم الدين و كل ذلك بموضوعه، تعديل الجزيرة المعروفة بشامخة، يأبأ ح概述ها
الله تعالى على الفن و النقاد وقدة فارسي مملكة البلد والعلم، على
كل حديث أثره طيبا مبارزا فيه، و قد العهد إلى مدين الرافي، رحمة الله عليه
المقدم ميزة محمد بن رست المندوب، معتمد خال بن قياد المقلب بديانت
خلي ختم الله بالله، والإيمان والهادي في الجذع، و بذلك
نختم الكتاب والتوفيق من الله الكريم الوهاب

Written in Naskh. Our copy was transcribed at Lucknow
in A.H. 1314 as the following shows:

من الرجب العام سنة 1314 بلغت أبئال في يوم الجمعة و آلة العهد
الحافل على التحصين العظيم أبادي والغافل الحافل عبد الجليل الغفاري، لامر
التعليم محمد سعيد الفاطمي سلامة الدار

No. 254.

foll. 329; lines 19; size 12½ × 7½; 8½ × 4½.

الجوهر المتفرد في طبقات الحنفية

AL-JAWĀHIR AL-MUDī‘A Fī TĀBAKĀT AL-ḤANAFĪYA.

A biographical work on the Hanafi jurists by محمد الدين
عبد القادر بن أبو النوار، محمد الشرقي المصري Muḥī ad-Dīn ‘Abd al-Kādir
Abū 'l Wafā' Muḥammad al-Kurašī al-Miṣrī. He was born in A.H. 678, A.D. 1277, or according to ad-Durrār al-Kāmina, Vol. I., fol. 379b, in Sha' bān, A.H. 696, A.D. 1296; studied in Cairo and Mecca, and died in A.H. 775, A.D. 1373. For details see al-Fawā'id al-Bahiya, p. 42; Tāj at-Tarājim, p. 28; Flügel, Die Classen d. Hanefitischen Rechtl., p. 335; Wüstenfeld Gesch. No. 436; and Brockelmann Vol. II., p. 80.

Beginning:—

الحذف و العظمة و الكبرياء لم يل الاسماء الصغرى المغ

For copies see Berlin Cat. No. 10020; Yeni Cat. No. 840 and Asiatic Society Cat. p. 54. See also Ḥāji Khalifa, Vol. II., p. 648.

It has been printed at the Dāyart al-Maʿārif press Hyderabad, Deccan.

The first 12 foll. contain a prologue, which is divided into three chapters, dealing respectively with the names of God, the genealogy of the Prophet, and praise of al-Imām abū Hanifa an-Nuʿmān bin Thābit. The book proper begins from fol. 13a. The names are arranged alphabetically. The life of the author by some one else is given on the last fol. The headings of chapters and the first word of each name are in red ink. Lacunae are found in foll. 3a, 13b.

Written in Nastaʿlīk. Dated A.H. 1314.

No. 255

foll. 484; lines 19; size 11 × 7½; 9 × 5½.

اعلام الاختيار من فقهاء مذهب المتبان المختار

ɪ'LĀM AL- AKHYĀR MIN FUKAHĀ' MADHHAB
AN-NU'MĀN AL-MUKHTĀR.

A biographical work on the Hanafi jurists in chronological order by Muḥammad bin Sulaimān al-Kafavi. He passed the early part of his life in the Madrasa of Murād Khān at Barusah, and also visited other countries for the sake of acquiring learning. He wrote the present work at the age of sixty, and died in A.H. 990, A.D. 1582. He dedicated the work to Sultān Murād, son of Sultān Salīm (A.H. 982-1003, A.D. 1574-1595). For details see at-Taʿlīk as-Saniya, p. 9, and Ḥadāʾik al-Hanafiya, p. 387. We also get some autobiographical information from different parts of this book. In Paris Cat. No. 2097, and in Brockelmann, Vol. II., p. 83, the author has been named Muḥammad instead of Muḥammad.
Beginning:—

الحمد لله الذي ارسل رسوله بالهدى و دين الحق الع

For copies see Paris Cat. No. 2097; and Berlin Cat. No. 10027. The most important chapters of the book are as follows:

- برهاك كتاب اعلام الخوار (foll. 58b-8b). In this chapter the significance of the words إسلام and الشهاب are discussed.
- سلطان كتاب اعلام الخوار (foll. 8b-25b). In this chapter, a short account in chronological order of some of the Prophets is found.
- ازكان اعلام الخوار من اصحاب النبي المختار (foll. 25b-47a). In this chapter accounts of the most important Companions of the Prophet are given.
- كتبية اعلام الخوار من التابعين البخاري (foll. 47a-69a). In this chapter the author deals with the lives of some of the Companions of the Companions of the Prophet.

The biographical portion begins from fol. 81a, and runs on to the end of the book. In some places there are quotations from Persian works, such as Rashahât (foll. 308b) and Nafâhât al-Uns (foll. 309a). Lacunae are found in fol. 68b, 142b and 143a. The names and headings of chapters are in red ink. At the beginning is an index of names occurring in the text, in chronological order, and there is another index at the end arranged alphabetically. On the title-page is a note in Persian by Sadr ad-Din Ahmad, mentioning where it was copied.


No. 256.

foll. 198; lines 15; size 9½ × 6; 6½ × 3½.

الآثار الجنية في إساءة الجنية

AL-ATHMÂR AL-JANIYA FÍ ASMÂ' AL-HANAFIYÂ.

A biographical work on the Hanafi jurists by علي بن سلطان موفق محمد القاري البرمي, Ali bin Sultan Muhammad al-Kârî al-Haravi, died, A.H. 1014, A.D. 1605. See for his life No. 36.

Beginning:—

الحمد لله ربك و الامين
No. 257.

foll. 212; lines 19; size 12½ × 8; 9 × 5.

TABAKAT ASH-SHĀFI‘ĪYAT AL-KUBRA.

Vol. I.

An extensive biographical work about Shāfi‘i scholars by Abū Nṣar Taj ad-Dīn ‘Abd al-Wahhāb bin ‘Alī bin ‘Abd al-Kāfi as-Subkī. He was born at Subk, a village in Egypt, in A.H. 729, A.D. 1327, studied under his father and others, and wrote many useful works. He died in A.H. 771, A.D. 1370. For details see al-Khīṭāt al-Jadīda, Vol. VII., p. 8; at-Ta’līkāt as-Sānīya, p. 81; Wüstenfeld Gesch. No. 431; and Brockelmann, Vol. II., p. 89.

Beginning:—

قال سيدنا العبد القيروانى لله تعالى .........

Besides the above as-Subkī has written two other biographical works concerning Shāfi‘i scholars, the medium and the smaller ones. See Hājī Khalīfa, Vol. IV., pp. 139, 142; and Madinat al-‘Ulam, fol. 73.

For copies see Berlin Cat. No. 10037 (fragment); Leyden Cat. No. 807; Paris Cat. No. 2100–1; Casiri, No 1664; Aya Sofía Cat. Nos. 3299–3301; Yeni Cat. Nos. 870–1; Cairo Cat. Vol. V., p. 78; and Rampur List, p. 640.

Printed in six volumes in Egypt, A.H. 1324.

When our copy was examined it was found to consist of 452 foll.; but foll. 114–370 were pages of a Persian biography called Hādā‘īk ash-Shu‘ara’ bound with the rest by mistake. These have now been separately bound, and a description of the MS., it being
too late to include in the Persian Catalogue, is given at the end of this volume. About two-thirds of fol. 113b are blank, but without any break in the MS. Lacunae are found in fol. 66b and 665. The headings of the chapters and the names are in red ink. There are marginal corrections. The last name in this volume is

Written in two hands of Naskh. Dated A.H. 1317.

No. 258.

foll. 201; lines 19; size $12\frac{1}{2} \times 8$; $8\frac{1}{2} \times 5$.

THE SAME.

Vol. II.

The second volume of the work noticed above.
Beginning:—

\begin{align*}
\text{المحارث بن مسكيين بن محمد بن يوسف الأموي} & \text{ أبو عمر المصري} \\
\text{قيق محدث صالح} & \text{ إمام الشام} \\
\end{align*}

The headings of the chapters and the names are in red ink. A list of the names is annexed at the beginning. There are marginal corrections. Foll. 99a, 164a, 170b, 187b and 189a contain lacunae. Four lines at the bottom of fol. 47a, and two and half lines at the top of fol. 47b have been penned through. The last name in this volume is

\text{العمسي بن أحمد بن زياد بن عيسى المطيري}


No. 259.

foll. 231; lines 15; size $12\frac{1}{2} \times 8$; $8\frac{1}{2} \times 4\frac{1}{2}$.

THE SAME.

Vol. III.

The third volume of the work noticed above.
Beginning:—

\begin{align*}
\text{الحسين بن أحمد بن محمد الطبري} & \text{ أبو الوليد الباجلي} \\
\text{قدم بغداد} & \text{ وكان حضر مجلس الملك} \\
\end{align*}

The headings of the chapters and the names are in red ink. A list of names is added at the beginning. Lacunae are found in foll. 20b, 22b, 30a, 64a, 67b, 68a, 75b, 127a, 146a, 153 and 200a.
The last name in this volume is اسماعيل بن إبراهيم بن محمد بن عبد الرحمن القراب إبراهيم بن محمد الفقيه المغربي السخسي ثم البروري.


No. 260.

foll. 240; lines 15; size $12\frac{1}{8} \times 8 \times \frac{3}{8} \times 4\frac{3}{4}$.

THE SAME.

Vol. IV.

The fourth volume of the work noticed above.

Beginning:

اسماعيل بن زاهري بن محمد بن عبد الله بن محمد بن علي أبو القاسم الخونانجي القصبة مدرار في بُرهان الطبري المغزى.

The names are in red ink. A list of the names is added at the beginning. Lacunae are found in foll. 18a, 26b, 39a, 72b, 107b, 214b, 220b and 230b. Marginal corrections occasionally. The last name in this volume is نصر بن إبراهيم بن نصر بن إبراهيم بن داود المغزى.


No. 261.

foll. 245; lines 14; size $12\frac{1}{8} \times 8 \times \frac{3}{8} \times 5$.

THE SAME.

Vol. V.

The fifth volume of the work noticed above.

Beginning:

نصر بن سرور بن علي العراقي أبو القاسم نور الدين البصرة ولي القضاة الد.nn

The headings of the chapters and the name are in red ink. Marginal corrections occasionally. A list of the names is added at the beginning. Lacunae are found in foll. 40b, 50a, 66a, 128a, 132b, 135a, 137a, 138b, 171b, 177b, 183b, 194a, 217b, 218a, and 227b. The last name in this volume is عبد المحسن بن عبد المنعم بن علي الخضرائي الشيرازي.

No. 262.

foll. 360; lines 14; size $12\frac{1}{2} \times 8$; $8\frac{1}{4} \times 5$.

THE SAME.

Vol. VI.

The sixth volume of the work noticed above.

Beginning:

عبد الملك بن زيد بن ياسين بن زيد بن قايد بن جميل الثعلبي

ابن القاسم الدراوي خطوب دمشق الم.

The headings of the chapters and the names are in red ink. Marginal corrections occasionally. Foll. 171–174 are written on a different kind of paper. Lacunae are found in foll. 25a, 52a, 61b, 65, 66b, 69a, 71b, 75a, 84b, 88, 89a, 94a, 98b, 100a, 102a, 131a, 155b, 159b, 161a, 165b, 169a, 217b, 255b, 289b, 312a, 345, 355b, and 356b. A list of the names is added at the beginning. The last name in this volume is

محمد بن أحمد بن إبراهيم بن جندر.


No. 263.

foll. 244; lines 15; size $12\frac{1}{2} \times 8$; $8\frac{1}{4} \times 4\frac{1}{2}$.

THE SAME.

Vol. VII.

The seventh volume of the work noticed above.

Beginning:

محمد بن أحمد عبد المؤمن بن الشيخ شهاب الدين بن اللبان تغلب

على الغاني الم.

The names are in red ink. Fol. 1 is a little damaged. Marginal corrections occasionally. Lacunae are found in foll. 38a, 54a, 60b, 100a, 114b, 119b, 153a, 176a, 228b, 229a and 230a.

Written in Naskh. The colophon runs thus:

جاد سبع طبقات البخار سبب هذا آخر المعجلات ثم الكتاب الصمد الله

ابن كتب إذ كتب خانه بفنك بفرقل بلهن إزل فهدي ملاني موالي خداب بفن.
No. 264.

foll. 169; lines 19; size 12½ × 7½; 9 × 4½.

طياتات الشافعية

TABAKAT ASH-SHAFI'IYA.

A biographical work about the jurists of the Shafi'i school by Taki ad-Din Abu Bakr bin Ahmad bin Muhammad, known as Ibn Kadi Shubba ad-Dimishki. He was born in A.H. 779, A.D. 1377, became the Chief Kadi of Damascus, and died in A.H. 850, A.D. 1446, or A.H. 851, A.D. 1447. See Brockelmann, Vol. II., p. 51; and Wüstenfeld, Gesch. No. 486.

Beginning:

It deals with the lives of the jurists of the Shafi'i school from the time of ash-Shafi'i to A.H. 840. The names are arranged in an order which is both chronological and alphabetical.

For copies see Berlin Cat. No. 10040; Br. Mus. Cat., pp. 178a, 597b; Br. Mus. Suppl. Cat. No. 644; Gotha Cat. No. 1763; Rosen Notices No. 209; and Paris Cat. No. 2102. See also Hajj Khalifa, Vol. IV., p. 143.

For chapters see Berlin Cat. No. 10040.

Lacunae are numerous. The first word of each name is in red ink. Marginal corrections occasionally. It was compared in A.H. 1312.

A biographical work dealing with the eminent scholars of the Hanbalī sect by ʿAbū ʾl-Husain Muḥammad bin Muḥammad bin al-Ḥusain Abū Yaʿlā al-Farrāʾ al-Hanbali. He was born in A.H. 451, A.D. 1059, studied under his father and others, and became one of the most eminent scholars of the Ḥanbalī sect. He was murdered on the night of 10th of Muharram, A.H. 526, A.D. 1131 on account of his wealth. For details see Mirʿat al-Janān, fol. 175b.

Beginning:—

For copy see Bankipur Cat. p. 463. See also Ḥājī Khalīfa, Vol. IV., p. 135.

The biographies are preceded by a short introduction, in which the special merits of al-ʿĪmām ʿAbū ʿAbdullāh ʿĀhmad bin Muḥammad bin Ḥanbal, with his genealogical table going back to the Prophet Ibrāhīm are given. The work is divided into six chapters, called ʾTiḥāṣāt. The names in the first two are arranged alphabetically, and in the rest chronologically, as follows:—

fol. 7b.

١٤٦a. الطائفة الأولى ممّا روى عن إمامنا رضي الله عنه

١٧١a. الطائفة الثانية ممّا روى عن أصحاب إمامنا

٢٠٤b. الطائفة الرابعة ممّا روى عن تبع التابعين

٢٠٨a. الطائفة الخامسة ممّا روى عن تبع التابعين

٢٢١a. الطائفة السادسة وهم أصحاب الوالد رضي الله عنه

In this work the lives of the Hanbali scholars are dealt with up to A.H. 512, A.D. 1118, and the last name is...
A biographical work dealing with the scholars of the Ḥanbali sect by Zain ad-Din Abū’l Faraj ‘Abd ar-Rahmān bin Aḥmad bin Ḥasan bin Rajab as-Sālimī al-Baghdādī. He was born in Rabi’ I, A.H. 709, August, A.D. 1309, at Baghdad, came with his father to Damascus where he became a preacher, and died in Rajab, A.H. 795, May, A.D. 1393. See ad-Durar al-Kāmina No. 271, Vol. I., fol. 348a; Wüstefeld, Gesch. No. 447; and Brockelmann, Vol. II., p. 107.

Beginning:

It is a supplement to the work of Muḥammad bin Abī Ya’lā al-Ḥanbālī noticed in No. 265, and the lives are arranged in chronological order from A.H. 460 to A.H. 751. See Ḥājī Khalīfa, Vol. IV., p. 135.

For copies see Köprülüzādah Cat. No. 1115; and Bankipur Cat. p. 465.

An index of names is annexed at the beginning. The first word of each name is in red ink. Foll. 1–91a are in one hand, and the rest in another.

Scribe: سيد عبد الرحمن.

No. 267.

foll. 282; lines 15; size $9\frac{1}{2} \times 6 ; 7\frac{1}{2} \times 4\frac{1}{2}.$

foll. 1-276a.

THE SAME.

Vol. II.

The second part of the work noticed above.

Beginning:

عبد الغني بن عبد الواحد بن علي بن سروى بن رائع بن حسن بن
جعفر الصائغيلي المقدسي الراشد محمد يلقب تقي الدين حافظ
الوقت و محدثه ولد الصائغيل إبراهيم من الأرض المقدسة سنة إحدى
و أربعين و خمسة إلخ.

Written in the same hand as the later part of the above.

foll. 276b-282a.

كتاب السنة.

KITAB AS-SUNNA.

A treatise on the fundamental principles of the Faith, ascribed to أبو عبد الله أحمد بن محمد بن حفص بن Abū 'Abdallāh ʿAḥmad bin Muḥammad bin Hanbal. He was born in Baghdād, or according to some in Merv in A.H. 164, A.D. 780. He was the founder of the Hanbali school of jurisprudence. He died in A.H. 241, A.D. 855. For details see Ibn Khallikān, Vol. I., p. 16; Wüstenfeld, Schaf. No. 13; and Brockelmann, Vol. I., p. 181.

Beginning:

بسم الله الرحمن الرحيم اidian الشيطان السجادات المعمرين বিভিন্ন দৃষ্টি জুটিতে নির্দিষ্ট চিন্তামীলনে শাস্ত্র নিতানি জনিত শিক্ষার শাস্ত্র যাহন বিভিন্ন হইল

Marginal corrections occasionally.

Written in Nasta'lik. The colophon runs thus:

كتاب المقدم سيد عبد الرحمن نظر كلام الله له ولوديده يكى إشراكية موالا

حسين الدين محمد صاحب مقال السماح مدرس مدرسة

جلال الدين موالا سيد محمد رضي الله عنه متعدد وطاقته سنة 1305 هـ.
No. 268.

foll. 178; lines 19; size $12\frac{1}{4} \times 7\frac{1}{4}$; $8\frac{3}{4} \times 4\frac{1}{4}$.

BUGHYAT AL-WU'AT FI TABAKAT AL-LUGHVI'IN
WA'N NUHAT

A biographical dictionary of Arabic lexicographers and grammarians by Abū l-Fadl Jalāl ad-Dīn ‘Abd ar-Raḥmān bin Abī Bakr bin Muḥammad as-Suyūṭī, died, A.H. 911, A.D. 1505. For details see No. 12. Beginning:

As-Suyūṭī wrote three biographical dictionaries of lexicographers and grammarians. One is al-Kubrā, the biggest one, the second al-Wustā, the middle-sized one, and the third as-Sughrā, the shortest one. Our MS. is a copy of the last work, which was composed in A.H. 871, A.D. 1466.

For copies see Berlin Cat. No. 10062; Vienna Cat. No. 1175; Br. Mus. Suppl. Cat. No. 649; Koprulûzâde Cat. No. 1117; Cairo Cat. Vol. VI., p. 9; and Rampur List p. 626. See also Z. D. M. G., Vol. XL., p. 310, and Rosen, Notices Sommaires, No. 215.

Printed in Egypt, A.H. 1326.

The headings of chapters and the first word of each name are in red ink. Marginal corrections occasionally. The colophon shows that the book was transcribed from a copy in the Bankipur Library. It was collated in A.H. 1311.

Written in Nasta’lik. Dated A.H. 1311.

No. 269.

foll. 265; lines 17; size $9\frac{1}{4} \times 6\frac{1}{4}$; $7 \times 4\frac{1}{4}$.

ZAHR AR-RIYĀD WA ZULĀL AL-HIYĀD

A biographical work chiefly based on Ibn Khallikān’s Wafayāt al-‘Aṭyān by Ḥasan bin ‘Ali bin al-Hussain bin al-Shaqqām al-Madani(al-Shi‘i). He was born in A.H. 940, A.D. 1533 and was a pupil of Ḥusain bin ‘Abd as-Ṣamad al-‘Аmīlī who died, A.H.
984, A.D. 1576. He visited Hyderabad, Deccan, and wrote a work called al-Jawāhir an-Nīzāmiya for Nizām Shāh. The date of his death is not known. See Aml al-Amīl, p. 38; Shudhūr al-‘Ikyān, Vol. I., fol. 167; and Nujām as-Samā‘, p. 41. Also a short biography of the author is found in fol. 192a.

Beginning:

* أَمَا بِعُدُدِ اللّهِ تَعَالَى الَّذِي خَلَقَ الْخَلْقَ بِدَعَاءِ اللّهِ *

From the following passage in the preface it appears that the author completed the book at Ahmadnagar in A.H. 992, A.D. 1584:

فَقَ يَأْتِي النَّارَ ذَلِكَ سَنَةً ثَلَاثًا وَثَمَانِينً وَتَسْعَمَانَةً عَنْ لِي السَّفَر إِلَى بَلَدَ

الدِّينَ الصُّحَبَةِ عَنِ الْأَقْتَافِ وَالْمَعِينِ فَوَقَ اللّهِ تَعَالَى أَحَدَهُما بَعْدَ حُجَّاجِ اللّهِ

تَعَالَى وَمَا خَلَفَهُ فِي الْتَّفَيْقِ وَالْعِبَادُ وَذَلِكَ عَامٌ أَثْقَانٌ وَتَسْعَمَانَ وَتَسْعَمَانَ

وَمَا سَيِّئُهُ زَهْرُ الْرَّجُلِ وَزَلَةُ الْحَيَاثِ

See Kashf al-Hujub, p. 305, although the opening lines of our copy and the Kashf al-Hujub do not tally.

The chapters are as follows:

fol. 2a.

Baab al-Huruf al-Thāmīn

92b.

Baab al-Huruf al-Muddāl

106a.

Baab al-Jīm

106b.

Baab al-Huruf al-Samā‘

211b.

Baab al-Huruf al-Madār

216b.

Baab al-Dāl

224b.

Baab al-Nūn

225a.

Baab al-Zayn

225b.

Baab al-Samā‘

233a.

Baab al-Sin

247a.

Baab al-Sād
It is the first part of the entire work. In the course of the biographical accounts we find a short account of the following kings and their dynasties:

Foll. 60a–61a. شاه اسماعیل بن حیدر السلطان الصفوی

آنا بیتیه الموصل

" "

بیریز

" "

فارس

" "

برستان

صاحب ترکیه السلطان اعظم میر تیمور المشهور

بیت ملک

" "

اولاد السلطان نادر

چهکیز خان و اولاده

سلطان حسین بیک بن علی بیک بن قرا عثمانی

 الملك سامان اول الملوك السامانية

" "

السلطان محمد طغرل بیک بن سلجوق

Foll. 71b, 89b, 97b, 105a, 148a, 155b, 172b, 176a, 210b, 230a, and 245b, are partly blank. Foll. 90a, 105b, 173a, 176b, 177a, and 222a, are altogether blank. Poems throughout the book when quoted, are marked with vowel-points. The headings of the chapters and the names are written in red ink. Much injured by insects, specially in the later part. An incomplete index of the names is annexed at the beginning. Two foll. of some other MS. are attached to the index. Foll. are missing after foll. 258.

Written in different hands of Naskh. Not dated. C. 17th century.

No. 270.

Foll. 352; lines 23; size 8½ × 6; 6½ × 4.

سلطان العصر فی مهاس ایمان العصر

SULAFAT AL-‘ASR Fİ MAḤASİN A‘YAN AL-‘ASR.

A biography of the poets of the 11th century Hijra with some of their compositions by صدر الدين علي بن احمد بن محمد
No. 271.

foll. 407; lines 19; size 13⅓ × 7½; 8 × 4½.

الدر الكامنة في أعيان البائنة

AL-DURUR AL-KÂMINA Fİ A'YÂN AL-MI'AT ATH-THÂMINA.

Vol. 1.

A comprehensive biographical dictionary of the eminent persons who flourished in the eight century Hijra by Shihâb ad-Dîn Abâl Fadl Âhmad bin 'Ali bin Muḥammad bin Hâjar al-'Askalânî ash-Shâfi‘î, died, A.H. 852, A.D. 1449. See for his life No. 234.

Beginning:—
For copies see Br. Mus. Suppl. Cat. No. 613; Paris Cat. No. 2077; Vienna Cat. No. 1172; Cairo Cat. Vol. V., p. 53; and Rampur List, p. 635.

It was composed, according to Hāji Khalifa, Vol. III., p. 217, in A.H. 830, A.D. 1426.

The names are arranged alphabetically. Lacunae of about a word or two are found in fol. 1a, 25a, 41a, 67b, 70a, 94, 116b and 382b. The first word of each name is in red ink. This volume is divided into two parts. The first part ends on fol. 213b, with the life of جلال بن أحمد بن يوسف الثاني. The second part begins on fol. 215b with names beginning with the letter ج. The first name in this part is حائتم بن إبراهيم بن علي السلوطي.

Foll. 214, 215a are blank, but without causing any break in the text. There are marginal corrections up to fol. 21.

Written in two hands of Naskh. The colophon runs thus:—

	تتم المجلد الثاني في عشر الأواخر من الشهر جمادى الأولى من شهر سفط و تسعين و مائتين بعد الألف من الهجرة المقدسة الهوية.

No. 272.

foll. 511; lines 19; size $13\frac{1}{2} \times 8$; $9 \times 5$.

THE SAME.

Vol. II.

The second volume of the work noticed above.

Beginning:—

ذكر من اسمه على
علي بن إبراهيم بن لد납 المصري الحليقي على الدين ابن الطرش

The headings of chapters and the first word of each name are in red ink. A list of names is added at the beginning. There are marginal corrections. Short lacunae are numerous.


No. 273.

foll. 197; lines 15; size $11 \times 8$; $9\frac{1}{2} \times 4\frac{1}{2}$.

الغور السائر في أخبار القرن العاشر

AN-NÛR AS-SÁFIR FÎ AKHBÂR AL-KARN AL-‘ÂSHIR.

Biographical accounts of the eminent persons of the tenth century Hijra by ابن وكير مصري الدین عبد الغهاد بن شیخ بن عبدالله المقدوس.

Beginning:

الحمد لله رب العالمين..... وبعد نبأ المونج الطيف وعقوله شريف ذكرت فيه من ظفرت بخزام شيئ من ذلك في أول هذا القرن الذي ألهبه سنة إحدى وتسعة أخم بالقسطني من سائر العلماء والعلماء والقضة والادباء والمملوك والمملكة مصرية كل أو شاميا حجازيا كل أو يمنيا روميا أو هندية مشرقية أو غيرها وضمت إلى ذلك بعض السهوات والمجارات والجميات والمجيات المعجية النجم

For copies see Rampur List, p. 650; and Hyderabad List, Fans Tarajim No. 910.

The accounts are given in chronological order. Foll. 2–10 contain a short account of the Prophet, and from fol. 11a the biography proper begins. In fol. 196a the author gives the date of the composition of the book in the following words:

قال مؤلفه في مدة رفع الغراف عن تالي هذا التاريخ الطيف في يوم الجمعة الثاني عشر ربيع الثاني سنة اثنتى عشرة بعد الهجامة yardımcı أباد

The headings are in red ink. Our MS. is dated A.H. 1093, A.D. 1682, but that is the date of the copy from which our book was transcribed.


No. 274.

foll. 387; lines 17; size 12½ × 7½; 9½ × 4½.

ریف الروایین فی حکایات الصالحين

RAWD AR-RÝÁHîN FÍ HIKÁYÁT AS-SÁLIHÎN.


Beginning:

الحمد لله المعروف بالمعروف المعروف بالعالي في الجزء الأول و الآباه


It contains altogether five hundred anecdotes, and is also named by the author in fol. 3a نزهة العيون و النواثر و تحقعة القلوب and the nôwāt in حكايات الصالحين and the lâwâl-e 'akbâr. Hâjî Khalîfâ, Vol. VI., p. 329, erroneously says that the second title is given to an abstract of the present book. For further particulars see Berlin Cat. No. 8803.

For copies see Berlin Cat. No. 8803; Leyden Cat. Nos. 892-3; Paris Cat., No. 2040; India Office Cat. No. 708; Cairo Cat. Vol. V., pp. 62 and 143; Rampur List, p. 344; Hyderabad List, Fann Taṣâwuf No. 73; and Asiatic Society Cat. p. 64.

Printed at Bulâk A.H. 1286; Cairo, A.H. 1307.

The words الفصل and الحكاية are in red ink. The first three foll. bear marginal corrections.


**No. 275.**

foll. 161; lines 17; size 12\(\frac{1}{2}\) × 7\(\frac{1}{2}\); 9\(\frac{1}{2}\) × 4\(\frac{1}{2}\).

خلاءة المناظر في مناقب الشيخ عبد القادر

**KHULÂSÂT AL-MAFÂKHIR FI MANÂKIB ASH-SHAİKH 'ABD AL-KÂDIR.**

A biographical account of ash-Shâîkh 'Abd al-Kâdir al-Jilânî (see No. 119) by عُفُفِيِّ الدين أبو محمد عبد الله بن إسماعيل علي اليعابي الشافعي 'Affîd ad-Dîn Abû Muḥammad 'Abdallâh bin As'âd bin 'Ali al-Yâqî'î ash-Shâfi‘î, died, A.H. 768, A.D. 1366. See for his life No. 196.

Beginning:

قال عبد الغفير إلى عفو الله و لطفه و رحمةه و عطفه عبد الله بن إسماعيل اليعابي الشافعي ... أما بعد حمد الله الذي خضع لسلطان عزمه.

It is a supplement to Rawd ar-Riyâhîn No. 274, and contains two hundred stories concerning Saiyidînâ 'Abd al-Kâdir al-Jilânî. It is also designated إطراف مجايل الآيات والبراهين و إرباك غريب حكايات رض الرياحين.
For copies see Berlin Cat. No. 8804; India Office Cat. No. 708 II; and Asiatic Society Cat. p. 63. Printed at Egypt.

A note in another hand gives the date of transcription and the name of the scribe as follows:

*كتبِه خدا نورُ كَلْتِه سنة 1844


**No. 276.**

foll. 258; lines 11; size 8 x 5; 6½ x 3½.

مختصر بِهِجَةِ الإِسْلَامِ

MUKHTAŠAR BAHJAT AL-ASRĀR.

An abridgement of 'Ali bin Yusuf ash-Shaṭṭanaufī’s famous book on the sayings and miracles of Muḥī ad-Dīn abū Muḥammad 'Abd al-Ḵādir bin Abī Ṣāliḥ Mūsā al-Jilli al-Baghdādī, known as Bahjat al-Āsrār, died, A.H. 561, A.D. 1165. See for his life No. 119. The name of the author of this abridgement could not be traced as the first fol. is defective. Only بسم الله الرحمن الرحيم, an ornamental عِسْوَانِ, and the word Аллāh exist in the first fol. It commences on the 2nd fol. as follows:

ركَفَى بِلَّدِهِ شَهِيدًا عَلَى اللَّهِ عَلَيْهِ وَعَلَى آلِهِ وَصَحِيْحَه وَأَزْوَاجِه وَذُرِّيَّته وَلَسْنَ إِلَّا كَثِيرًا إِما بَعْدَ فِيْهُ جَمِيلٌ مِن كَلَّامِ الْشِهِيْدِ العَارِفِ الْعَالِمِ العَامِ الأَبَاسِيِّ وَالْقَطْبِ الصَّدَادِيِّ إِلَّا

Fol. 173 should come next to fol. 166, fol. 192 next to fol. 190, fol. 191 next to fol. 199, and fol. 220 next to fol. 215. The first ten foll. are much damaged. Borders of foll. 1–32 and 246–258 are changed. Written in two hands; foll. 28 to half of fol. 53a and foll. 73–78 are in one hand, and the rest in another. The word إِنْ بِهِ بَاسَنَادَةٌ is written in red ink throughout the book. Worm-eaten. The original work was printed in Cairo, A.H. 1304.

SHI'A BIOGRAPHY.

No. 277.

Foll. 149; lines 17; size 8 x 4 1/2; 6 x 3 1/2.

Khulāsāt al-Akwāl fī Ma'rīfat ar-Rijāl.

A biographical work on ʿImāmiya scholars by Jamāl ad-Dīn Ḥasan bīn Yūsuf bīn ʿAlī bīn Muḥyī al-dīn al-Hilli. Died A.H. 726, A.D. 1325. See for his life No. 87.

Beginning:

For copies see Berlin Cat. Nos. 9926-7; Paris Cat. No. 1108; and Bankipur Cat. p. 236. See also Kašī al-Hujub p. 206.

The work is divided into two parts and an epilogue. The first part ends on fol. 104a, and the concluding words of the colophon are as follows:

The second part begins on fol. 104b, as follows:

For details see Berlin Cat. No. 9926. The headings of chapters and the first word of each name are in red ink. Foll. 2-37 are a little damaged on account of the pasting of paper over the text. It bears marginal corrections. Stained with damp. The work ends on fol. 149a. Fol. 149b contains some biographical information.

Written in Naṣīḥ. The colophon runs thus:

For further information see...

Written in Naṣīḥ. The colophon runs thus:

Written in Naṣīḥ. The colophon runs thus:

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Written in Naṣīḥ. The colophon runs thus:

Written in Naṣīḥ. The colophon runs thus:
No. 278.

foll. 250; lines 19; size 13 × 8; 9 × 4½.

The first volume of biographical work on Shi'a scholars by the bids Ḥusayn b. al-Sayyid Muḥammad Kūli an-Naisabūrī, translated into English by F. Y. M. R. The work was first published in 1824, and it is considered one of the most important works in the field of Shi'a scholarship. The volume contains biographies of numerous scholars, and it is particularly useful for those interested in the history of Shi'a thought and practice.

Beginning:—

The names are arranged alphabetically. The first word of each name is written in red ink. It has marginal corrections. Lacunae are in foll. 8b, 56a and 224b. It ends with the life of ʿAlī b. Muḥammad b. ʿAbd al-Malik b. ʿAbd al-Malik. Written in clear Naskh. Not dated. C. 19th century.

No. 279.

foll. 277; lines 19; size 13 × 8; 9 × 4½.

THE SAME.

Vol. II.

The second volume of the work noticed above. Beginning:—

The first word of each name is written in red ink. Lacunae are found in foll. 51b, 89b, 104a, 109a, 199, 200a, 201, 202, 203a.
and 231b. There are marginal corrections. From the colophon it appears that in A.H. 1312 it was compared with the original copy of the author.

Written in the same hand of Naskh. Not dated. C. 19th century.

Cosmography and Geography.

No. 280.

foll. 139; lines 13; size $9\frac{1}{2} \times 6\frac{3}{4}$. 7 x 3\frac{1}{4}.

**MUJAM AL BULDAN.**


It begins abruptly as follows:

أبه باللهاء الوحدة قال أبو أحمد بلال الحافظ أبو بكر أحمد بن موسى بن

مردوخ أمه سه مه من أمه أحمد الخ

It contains only the account of the following places:

آبة - أزربيل - أبر زادود - اسماعيل - اسكاف - اديس - أم القرى - هواز - أيوان -

باب الين - باب الغير الباري - باب الطوق - بلاط - برائ - برامست - نسا - بصرة -

بغداد - بلاد - بيج - نسر - جيزة - جرجان - جبل - حمص - حوك -

درمة الجندل - ردهة - زي - زوار - صفية - سوس - سهل - مامي - طبرستان -

طارق - عراق - عرب - عمان - نسا - قاشنش - كشر - كنخ - مدادين -

مدينة - نجف - بصرى.

The whole work is edited by Wüstenfeld in 6 vols., Leipzig 1866–73. There is erroneously written on the title-page:

**MUJAM AL BULDAN** बिन अहमद बिन मोसी बिन मरदौख अमिर रुही लला

Names of places of which accounts are given are in red ink.

MABĀHIJ AL-FIKAR WA MANĀHIJ AL-'IBAR.

A cosmographical work by Jamāl ad-Dīn Muḥammad bin ʿĪbrāhīm bin Yahyā al-Warrāk al-Kutbi, known as al-Watwāt. He was born in Dhū' l-Hijja, A.H. 632, August 1235, and died in Ramaḍān A.H. 718, November 1318. See Brockelmann, Vol. II., p. 54; and Hājī Khalīfa, Vol. V., p. 361.

Beginning:

يقول عبد القادر إلى الله تعالى الغني محمد بن إبراهيم بن يحيى

الوراق عين الله عليه الصمد الله الذي حل في النبات عقدة اللسان الغ

The work is divided into four volumes, each volume having a separate preface. Our copy contains the first and second volumes bound together. In Berlin Cat. only the second and fourth volumes are mentioned. See Berlin Cat. Nos. 6045 and 6207.

The first volume begins on fol. 4a as follows:

الفقر الأول في ذكر السماء

بسم الله الرحمن الرحيم

الحمد لله الذي رفع بقرته منصب الطبقات السبع وثبت فيها نجمها الم

This volume contains the following chapters:

fol. 5a. 
الباب الأول في ذكر ميدان خلق السماء ومبادئها
الباب الثاني في ذكر الكواكب السبع المحيرة (المتحركة)
الباب الثالث في ذكر الكواكب الثابتة
الباب الرابع في ذكر مئات القمر القوايا
الباب الخامس في الآثار العلوية
الباب السادس في الليالي واليام
الباب السابع في الشهر والأعوام
الباب الثامن في فصول السنة وارتدتها
الباب التاسع في ذكر مواقيتم الأتم وعيدتها

fol. 19b. 
fol. 48b. 
fol. 62a. 
fol. 83b. 
fol. 111a. 
fol. 131a. 
fol. 140a. 
fol. 155a. 
The second volume begins on fol. 167b as below:

الحمد الله المعزه على مقاومة (مناقعة) المثل و مقاومة الأمم

For the chapters of this volume see Berlin Cat. No. 6045. Foll. 355b-359 contain lacunae.

No. 282.

foll. 246; lines 21; size 10\frac{1}{2} × 5\frac{1}{2}; 7\frac{1}{4} × 5\frac{1}{2}.
foll. 1-83.

I.

زيد مجلس عزة الزمان
ZUBAD MAḤĀSIN MIR'AT AZ-ZAMĀN.

A work on cosmography describing among other things the wonders of the world by إبراهيم بن واصف شاه المصري Ibrāhīm bin Wāṣif Shāh al-Miṣrī. See for his life No. 218.
Beginning:

الحمد الله باري السموات و رافع المعوّنات المغ

For copy see Br. Mus. Suppl. Cat. No. 687.
In Hājī Khalīfa, Vol. IV., p. 186, and in Br. Mus. Suppl. Cat. No. 687 this work has been named 'Ajā'ib ad-Dunyā.
It is divided into three parts.

fol. 1a. (الجزء الأول)
الجزء الثاني من عجائب الدنيا
الجزء الثالث نب ذكر الملوك

Headings of chapters are in red ink. It has gold lines on the margin and coloured paper. Worm-eaten.
Written in Naskh. The colophon runs thus:

وفاق الفراق من نسخة هذا الكتاب المبارك يوم السيد سلم سلم ربيع الآخر
من شهر سبتمبر اربع عشر و ألف مائتي... محمد بن محمد بن عبد الكريم

al-Ǧazirr al-Shāhiyyī

foll. 835b-246.

II.

Another work on cosmography.
The name of the author could not be traced.
Beginning:

Bismillah alrahman alrahim wa'edhanki takallum sahabi nabi al-faqih

It was composed in Jerusalem in A.H. 902, A.D. 1496, as the following passage on fol. 140a indicates:


Logic.

No. 283.

foll. 197; lines 16-14; size 11×8; 9×5.

Kitab al-makulat.

It is a translation of Aristotle's work on Logic. According to Hāji Khalifa, Vol. III., p. 96, this work deals with Logic, Physics, Metaphysics and Ethics, the Logic portion covering eight books. Ibn Abi Uṣaibā Vol. I., p. 262 says:

But the copy under notice contains only four books on Logic, as below:

foll. 1-43.

Kitab Qata'iburas.

A book on categories. This book according to Hāji Khalifa, Vol. III., p. 96 and Ibn al-Kifti, p. 35 was translated from Greek.

Beginning:

قد خالف مقسوم كتب باسطوف في غرض هذا الكتاب فقوم زعموا أن

* تغلبه في هذا الكتاب اللم

Al-Fārābī wrote a commentary on it. See Häji Khalifa, Vol. III., p. 96.

For copies see Derenbourg, No. 612–13; Rampur List, pp. 460–461; and Bankipur Cat. p. 624.


foll. 44–79.

II.

كتاب بازميناس

KITAB BĀRMINĀS.


Beginning:

فلنأخذ في الكلام بازميناس وهو الكلام في العبارات ويجب لي يجري

* على العادة في إبراد البابا الثمانية الغ
For copies see Derenbourg, No. 612–13; Rampur List, p. 460; and Bankipur Cat. p. 624.


foll. 80–149.

III.

كتاب القياس

KITĀB AL-KAYĀS.


Beginning:

جوامع انثولوجيّا الأولى والثانية وهما القياس والبرهان - أول ما يرمي

إن يشرح فيه أن يبدع في الإبناة العلمانية المغ

For copies see Derenbourg, No. 612–13; Rampur List, pp. 460–461; and Bankipur Cat. p. 624.

See also Ellis, Vol. I., p. 313.

foll. 150–197.

IV.

كتاب البرهان

KITĀB AL-BURHĀN.


Beginning:

كتاب البرهان وارسطوطليوس ويوماً بعد يوماً في الكلام في القياس المطلق

يَنتَقَلُ فِي الْكَلَامِ فِي الْقِيَاسِ الْبَرَهَانِيِّ المَغ

For copies see Derenbourg, No. 612–13; Rampur List, pp. 260 and 261; and Bankipur Cat. p. 624.

Al-Fārābī wrote a commentary on it. See Ḥāji Khalīfa, Vol. III., p. 96. See also Ellis, Vol. I., p. 313.
For further details of all these books see Casiri, Vol. I., pp. 304-11.


**No. 284.**

foll. 324; lines 21; size \( \frac{8}{5} \times 5 \); \( 6 \times 3 \).

**كتاب الدفاع**

**KITAB ASH-SHIFA**


**Ash-Shifa** is divided into four parts, namely (1) **Logic**, (2) **Physics**, (3) **Mathematics** and **Astronomy**, and (4) **Metaphysics**.

**Beginning:**

- الكلية وفي كل ولاد تقليب يمكن أن يعين حتى يعتبر الألم

From fol. 11a new chapter begins as follows:

- المقالة الثانية من الجزء الرابع من الجملة الأولى في عقد المقدمات

For copies see Berlin Cat. No. 5044; Br. Mus. Cat. p. 745; Br. Mus. Suppl. Cat. No. 711; India Office Cat. No. 475; Bodleian Cat. p. 581, Cairo Cat. Vol. VI., p. 99; Yeni Cat. Nos. 716-5; Rampur List, p. 397; Bankipur Cat. p. 390, and Asiatic Society Cat. p. 82.

It has been lithographed in Teheran, A.H. 1303, and some portions of **Logic**, **Physics**, and **Metaphysics** have been translated into Latin by Dominicus Gundisalvus (Venetijs, A.D. 1508). See Ellis, Vol. I., p. 595.

Some foll. are missing after foll. 39, 109, 136, 240, 273 and
292. Foll. 5a, 9a, 15a, 17b, 21b, 23b, 28b, 37a, 52a, 56, 64b, 66b, 75b, 80a, 83a, 84a, 87a, 90a, 94b, 98b, 100a, 103b, 108a, 111b, 114a, 115a, 118a, 120b, 122b, 124b, 126b, 128a, 129a, 131a, 133b, 137b, 143a, 147a, 151a, 153b, 157a, 162a, 171a, 177b, 179b, 182b, 184a, 186b, 190b, 195b, 204a, 206b, 212a, 213b, 219b, 223a, 225a, 228a, 233a, 239a, 244a, 246b, 249a, 251a, 253a, 255b, 259b, 264b, 271a, 273a, 277a, 281a, 283a, 285b, 289a, 292a, 294a, 296b, 301a, 304, 305b, 308b, 315b, and 320 contain lacunae. Fol. 135 is defective on account of paper pasted over it. From the beginning up to fol. 136 the MS. is in one hand, and the rest in another. Worm-eaten. The middle of the lst fol. is pasted over with thick paper.


No. 285.

foll. 165; lines 21; size 9½ × 5; 6 × 3.

THE SAME.

Part of the portion on Logic of the work noticed above. It contains some chapters of Book I., Fann IV; and all the chapters of Book I., Fann V.

Beginning:—

في صورة التقياس المطلق قد فرغنا من...... الغانة المفردة و أحوالها

Fann V. begins on fol. 24b, thus:—

المقالة الأولى من الفقه الخامس من الجملة الأولى وهي في الدرهم.

Foll. 23b and 24a are blank, but without causing any break in the text. Lacunae are in foll. 6b, 9b, 13a, 16b, 19b, 21a, 26a, 72a, 75a, 76a, 81a, 83b, 86a, 91b, 98a, 102a, and 106a. Borders of foll. 152-165 have been changed to thick paper. The first fol. is pasted over with thin paper. Foll. 7-13 are much damaged by worms. From the beginning up to fol. 23 the MS. is in one hand, and the rest is in another. Worm-eaten.


No. 286.

foll. 210, lines 17; size 9½ × 6; 6½ × 3.

THE SAME.

The same portion on Logic of the work noticed above.
Beginning:

المقالة الأولى من الفن الخامس من الجملة الأولى وهي في البرهان
من المفتي ونهب إثنا عشر فصلاً أم

Headings of chapters in red ink. There are marginal notes on the earlier portion of the book. It has also marginal corrections. Wrongly designated on the title page as "بية مصفق". Stained with damp.


No. 287.

foll. 127; lines 25; size 9\(\frac{1}{2}\) x 5\(\frac{1}{2}\); 7 x 3\(\frac{1}{2}\).

THE SAME.

The second volume of the work noticed above.

Beginning:

الفن الأول من الطبيعة في السماوم الطبيعى وهو اربع مقالات ألم

This volume deals with physics, and contains eight Fann. For details of chapters see Br. Mus. Suppl. Cat. No. 711. Some portions of this volume (viz. Book II., Fann I., Makâla 1, and 2, and Faṣl. 1 and 2 of Makâla 3) have been translated in Latin by Dominicus Gundisalvus (Venetijs, 1508). Fol. 36b and 55b contain lacunae. Fol. 115b, 116a are blank, but without causing any break in the text. Fol. 79b contains marginal glosses. The lower halves of fol. 98b, 115a, 120b are also blank, but without any consequent break in the text. The headings of chapters are in red ink or marked with red lines.

Written in mixed Nasta'liq and Shikasta. Foll. 115a contains the name of the copyist and the date of transcription as follows:

انتهى هذين الفنين في يوم الثالث من شهر
في الحجة العاشر من سنة 689 بعون الله و تأييده و الصلاة على محمد نبيه
والله تعالىقلصان الطبيين الظهورين على بد اقترع عباد الله المذنب الزلي إلى
رحمة الله أبو البركات الرزاقي أهل عباد الله.

•
No. 288.

A commentary on Mahmūd bin Abī Bakr al-Urmāvi's first part or portion of Logic of the work called Matā'ī al-Anwār by Kutb ad-Dīn Abū 'Abdallāh Muḥammad bin Muḥammad ar-Rāzī at-Taḥtānī. He was a pupil of Ḍuḍ ad-Dīn al-Ījī, and became one of the most eminent scholars of his time. In A.H. 763, A.D. 1361, he came to Damascus. He is the author of several works, and died in A.H. 766, A.D. 1364. As-Suyūṭī in his work Bughyāt al-Wu'āṭ (No. 268) fol. 153b, and ad-Durūr al-Kāmina (No. 271) fol. 427a, have named him Maḥmūd bin Muḥammad ar-Rāzī. For details see Tabakāt al-Kubrā, Vol. VI., p. 31; at-Ta'likat as-Saniya, p. 53; Habīb as-Siyār, Vol. III., Juz' I., p. 126; and Brockelmann, Vol II., p. 209.

Our author should not be confounded with another scholar of the same title, Kutb ad-Dīn, whose proper name was Maḥmūd bin Maṣūd ash-Shīrāzī, died A.H. 710, A.D. 1310. (See also No. 320.) Habīb as-Siyār, again, has not made this mistake, but another in supposing that there were two Kutb ad-Dīn ash-Shīrāzīs, one of them being the pupil of at-Tūsī, and the author of the commentary on al-Kānūn, and the other the author of the commentaries on al-Miftāḥ and Hikmat al-Ishrāq, and has consequently mentioned a man of the name in two places, see Vol. III., Juz' I., p. 67 and Vol. III., Juz' I., p. 112. These works are all the production of one man, namely, Kutb ad-Dīn Maḥmūd bin Maṣūd ash-Shīrāzī.

Biographers of the Imamiya school think that Kutb ad-Dīn ar-Rāzī belonged to their school. See Shudhūr al-Ikṭān, Vol. II., fol. 316; Muntahā' al-Makāl, p. 289; Aml al-Āmil, p. 70 and Kāshf al-Ḥujub, p. 353 (where the date of his death is wrongly given A.H. 796, A.D. 1393); while others consider him to be a follower of Shafʿāʾī school.

Beginning:—

It was dedicated to Ghayāth ad-Dīn Muḥammad bin Khāja Rashīd ad-Dīn, the Vazīr. Al-Urmāvi divided his work into two principal parts. The first part deals with Logic, and the second with Metaphysics. Our commentary deals with the first part of the book, and is divided as follows:—
It is one of the most popular works in India and Persia.

For copies see Berlin Cat. No. 5087; India Office Cat. No. 524; Browne, Hand List of Cambridge Library, p.109; Rampur List, p. 458; Bankipur Cat. p. 382; and Hyderabad List, Fann Mantık, No. 1.

For supercommentaries see Hājī Khalifa, Vol. V., p. 595, and Berlin Cat. No. 5095.

It has been lithographed at Teheran.

Quotations from the text, and passages of the commentary, are introduced with the words قل and لأتلي respectively in red ink. In some places the blank spaces intended for the words have not been filled in. Fol. 194 is bound in reverse order. A portion of fol. 41b is blank with the remarks at the top of the page رائدة عبارة هذه الصحيحية. After fol. 80 some fol. are missing. Fol. 81 is not a part of the work, but contains a note on some passages of the book. Foll. 147b, 176a, and portions of foll. 167b, 171a, 173, 175b, are blank. The title-page and the last fol. contain some prayers and prescriptions. Foll. 1–20 have been supplied recently. There are marginal notes.

Written in different hands of Nasta'īlī. Not dated. C. 18th century.

No. 289.

foll. 134; lines 17; size 8 2/6 × 6; 5 3/2 × 2 3/2.

حاتية شرح الباطل

HĀSHIYA SHARH AL-MATĀLĪ'.

A supercommentary on Kuțb ad-Dīn ar-Rāzī’s commentary (see No. 288) on Urmavī’s work called Maṭālī al-Anwār by علی بن محمد بن علي المعروف بالسيد الشريف الجرجاني ‘Ali bin muḥammad bin ‘Ali, known as as-Sāyīd aṣ-Ṣaḥīf al-Jūrjānī. He was born in A.H. 740, A.D. 1339. He studied with Kuțb ad-Dīn Muḥammad ar-Rāzī, Akmal ad-Dīn Muḥammad bin Māḥmūd al-Bābārī, and with other eminent Ulama’ of his time. He settled at Shīrāz and began to teach students. When Timūr conquered Shīrāz, he much respected al-Jūrjānī, and included him among the scholars of his court. A discussion took place between him and Sa’d ad-Dīn at-Taftāzānī in which it is said that al-Jūrjānī overcame him. Al-‘Āmī and those who followed him think that he died in A.H. 814,
A.D. 1411, but other reliable authorities say that he died in A.H. 816, A.D. 1413. For details of his life see Habib as-Siyar, Vol. III., Juz' III., p. 89; Fawâ'id al-Bahiya, p. 53; and Brockelmann, Vol. II., p. 216. Ibn 'Arab Shâh in his famous history of Timûr (Calcutta edition A.H. 1257) p. 266 has wrongly named al-Jurjâni as Muḥammad instead of 'Ali.

Beginning:—

 قال وحيد زمانه بعدة لغه بهلوانه الصد الله في قبض ذوارف العوارف

الغيّاص الوهاب من قبض الماء فيضا وثوبان الماء.

For copies see Berlin Cat. No. 5089; Br. Mus. Suppl. Cat. No. 733; Br. Mus. Cat. p. 2409; India Office Cat. No. 525; Gotha Cat. No. 1184; Paris Cat. No. 2390; Rampur List, p. 441; Asiatic Society Cat. p. 77; and Hyderabad List, Fann Manṭîk, No. 3.

Profuse marginal notes occur in the earlier portion. Foll. 1286–134 are made defective by the pasting of paper over them. The word قوله is in red ink. Fol. 23 should come just after fol. 17 and fol. 18 should go after fol. 22. Two foll. are missing after fol. 23. The MS. ends abruptly as follows:—

* قلّف المحسن عليه أذ يجوز كونها لعدم صدق

Written on different kind of paper in two hands. Foll. 1–80, 97–104, and 134 are in Nasta'liq, and the rest in Nashk.

Not dated. C. 18th century.

No. 290.

foll. 165; lines 17; size 8¼ × 5¼.

THE SAME.

Another copy of the supercommentary. It begins as the preceding, one and ends as the Berlin copy does; see No. 5089. In foll. 66–68 the interlinear spaces are unusually large. Foll. 126–165 have been recently supplied. From the beginning up to fol. 125 the commentary is overlined with either black or red ink, and from fol. 126 up to the end the commentary is introduced with the word قوله in red ink. Marginal notes and corrections occasionally.

No. 291.

foll. 67; lines 19; size 9×5½; 6½×2½.

حاشية مرح المطالع

HĀSHIYA SHARH AL-MATĀLI'

A supercommentary on Kuṭb ad-Dīn ar-Rāzī's commentary (see No. 288) on Urmāvī's work on Logic called Maṭāliʿ al-Anwār. It is defective both at the beginning and end, and the name of the author cannot be found in the body of the text; but according to a note on the title-page its author was Dāʿūd. He flourished about A.H. 850, A.D. 1446, and his surname was ash-Shirwānī; see Hāji Khalifa, Vol. V., page 595, and Brockelmann, Vol. I., p. 467.

Our copy deals with the latter part of the portion of Logic, treating of affirmation, negation, and begins abruptly as follows:

لى المجهول النصية فسر النصية بالمجهول النصية اما

• في النصيمنا كل كلمة للعلم المفسر بالنصية العامة.

For copies see Berlin Cat. No. 5090, Dernbourg, No. 643, and Rampur List, p. 436.

Slightly worm-eaten. The inner edge is changed to different kinds of paper. Spaces for insertion of the word قُرِئ in red ink are not filled in. On the title-page it bears the seal and signature of Muṣaffar Husain, dated 1869. It ends abruptly as follows:

• مَعَرَج للمجهول على أن طبعه عن متعارفه قتلت.

From the beginning up to fol. 50 the MS. is written in Naskh, and the rest is in Nastaʿlīk. Not dated. C. 18th century.

No. 292.

foll. 94; lines 17; size 8½×5½; 6×3.

القطبي

AL-KUṬBĪ.

A commentary on 'Ali al-Kātībī's treatise on logic called ash-Shamsīya by تطب الدين أبو عبد الله محمد بن محمد الرازي النجاشي Kuṭb ad-Dīn Ābū 'Abdallāh Muḥammad bin Muḥammad ar-Rāzī at-Taḥtānī, died A.H. 766, A.D. 1364. For his life see No. 288.

Beginning:

• إن ابى فرأ تنظم بينة البيان الخ.
The full title of the commentary is


For copies see Berlin Cat. No. 5258; India Office Cat. No. 503; Gotha Cat. No. 1186; Br. Mus. Suppl. Cat. No. 99, III.; Casiri, Vol. I., No. 180; Rampur List, p. 460; Hyderabad List, Fann Manṭik No. 5; and Asiatic Society Cat. p. 79.

For other commentaries and supercommentaries see Ḥājī Khaṭṭīf, Vol. IV., p. 76 and Berlin Cat. No. 5271.

Printed, Calcutta, A.H. 1259; Cairo, A.H. 1307; and lithographed repeatedly in India.

The text (ash-Shamsīya), with an English translation, has been printed in the Bibliotheca Indica, 1854.

The text and the commentary are introduced with the words تال and ائترول respectively in red ink. Foll. 1–18a, 32, and 33a contain marginal glosses. Fol. 88a is in another hand. Slightly worm-eaten. On the title-page it has a seal, dated A.H. 1207.


No. 293.

foll. 110; lines 17–20; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3$.

THE SAME.

Another copy of the work noticed above. It begins as the preceding copy begins. Fol. 2a and half of fol. 2b are blank. The MS. is a little injured by damp. The spaces for writing the words تال and ائترول in many foll. are blank.


No. 294.

foll. 217; lines 17; size $8\frac{1}{2} \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

foll. 1–85.

MĪR KŪṬBĪ.

A supercommentary on Kuṭb ad-Dīn ar-Rāzī’s commentary on al-Kāṭibī’s treatise on Logic called ash-Shamsīya by ʿAllī bin Muḥammad b. ʿAllī al-Munawwī. A gift of the late Professor Muhammad ʿAllī bin Muḥammad
bin 'Ali known as as-Saiyid ash-Sharif al-Jurjani, d. A.H. 816, A.D. 1413. For his life see No. 289.

A few foll. are missing from the beginning. It begins abruptly as follows:

- وجوه التصرص ووجه ما امتتاظ الشروع فيه ملتقا للغ

For copies see Berlin Cat. No. 5260; India Office Cat. Nos. 507-12; Rampur List, p. 465; and Bankipur Cat. p. 737. Printed, Calcutta, A.H. 1261, and repeatedly lithographed, in India.

For other glosses on the supercommentary see Haji Khalifa, Vol. IV., p. 76.

Passages of the commentary are introduced with the word قولنا in red ink up to fol. 50, after that spaces for the insertion of the said word are not filled in. It ends abruptly as follows:

- فلا يكون أيضا جزء حلحلة بل مذرجاً في المبادئ النصديّة


foll. 86-217.

II.

السعودية

AS-SA'DIYA.

A commentary on al-Katibi's treatise on Logic called ash-Shamsiya by Sa'd ad-Din Mas'ud bin 'Umar at-Tabazani, d. A.H. 792, A.D. 1389. See No. 398.

This manuscript is defective both at the beginning and end. It begins abruptly as follows:

- التصدقات أو بالعكس أو أي أريد بالثالث الغ

This work is described in No. 298. Foll. 1086-109 contain lacunae.

Written in different hands of Nasta'liq. Not dated. C. 18th century.

No. 295.

foll. 75; lines 25-21; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{4}$.

foll. 1-43a.

الجاشية على ميرقطبي

AL-HASHIYA 'ALA MIR KUTBI.

Annotations to Ku'tbi ad-Din ar-Razi's commentary called al-Ku'tbi (see No. 292), and to as-Saiyid ash-Sharif al-Jurjani's super-
commentary on the same (see No. 294). The name of the annotator is not mentioned in the body of the book, but by comparing the beginning and the end of the MS. with those of the Berlin Copy No. 5263, it is evident that the author is 'Imād bin Muhammad bin Yahyā 'bin 'Alī al-Fārisī. He flourished in the 9th century Hijra, and died c. A.H. 900, A.D. 1497. See Berlin Cat. No. 5263, and Ḥāji Khalifa, Vol. IV., p. 77.

Beginning:—

The annotation deals only with some portion on several leaves of the book.

For copies see Berlin Cat. No. 5263; India Office Cat. No. 513; Rampur List, p. 438; and Asiatic Society Cat. p. 77.

Our copy, and the Berlin copy are without the preface, while the India Office copy has it. On the title-page, the name of the annotator is wrongly given as 'Abd ar-Rabb al-Walî.


foll. 435-75.

II.

These are also glosses to the work of as-Sayyid ash-Sharif and to the commentary itself, but it deals with glosses only.

The name of the author is not known.

Beginning:—

It is incomplete, and ends as follows:—

Written in mixed Nasta'lık and Shikasta. Not dated. C. 18th century.
No. 296.

foll. 164; lines 15; size $11\frac{1}{4} \times 6\frac{3}{4}$; $6\frac{3}{4} \times 3\frac{3}{4}$.

AL-HÂSHIYA 'ALÂ MÎR KÛTBÎ.

Annotations to Kuṭb ad-Dîn ar-Râzî’s commentary called al-Kuṭbî (see No. 292), and to as-Saiyid ash-Sharîf al-Jurjâni’s supercommentary on the same (see No. 294, I) by Mullâ 'Abd al-Ḥâkim bin Shams ad-Dîn as-Siyâlkûti, died A.H. 1067, A.D. 1656. See No. 6.

Beginning:

اعلى منطقنصب به لسان الفصعاء ولاولى مدرك ارتب في اذهان الاذكار باللغ

From the preface it appears that the author wrote this supercommentary at the request of his son, but Dr. Loth in India Office Cat. No. 518 says that he wrote these notes on the advice of his father. It is an astonishing remark of the learned doctor. Most probably he read the word والد meaning son, as والد meaning father. It was dedicated to Shâh Jahân, A.H. 1037-1069, A.D. 1628-1659.

For copies see Berlin Cat. No. 5264; India Office Cat. Nos. 518-19; Rampur List, p. 437; and Bankipur Cat. p. 174.

Printed, Constantinople, A.H. 1259, lithographed, Dehli, 1870. Quotations from the commentary and the supercommentary are introduced by the word قوله in red ink up to fol. 149. In the rest of the MS, places for the insertion of the word قوله are not filled in. It is incomplete, and ends abruptly as follows:

لا امتناع في ان يكون المناخ في الوجود علة لبوب المتقدم لشي

آخرما في حوائش المتعلق وهو ماخير من كلام الشيخ في الشجار.


No. 297.

foll. 69; lines 28; size $8\frac{1}{4} \times 5$; $6 \times 2\frac{3}{4}$.

AL-HÂSHIYA 'ALÂ MÎR KÛTBÎ.

Annotations to as-Saiyid ash-Sharîf al-Jurjâni’s supercommentary on the same by Ahmad al-Abîwardî.
Beginning:

الحمد لله الذي نور قلوب المعارضين ........ و بعد راحة هدانيات الله 
ترب اقدام القراء لحمد اليسوعي تشرعدا لطافر بعض الظاهرين ........ 
معلقاتها علي ما ينسب إلى سلطان المحققين ...... المرتضى الشريف 
من الجواحي المتعلقة بشرح الرسالة الشمسية الغد ........

For copy see Paris Cat. No. 2378. Also see Hāji Khalifa Vol. IV., p. 77.
Spaces for the insertion of the word قوله in red ink have not been filled in. All the borders have been changed. Much worm-eaten. Wrongly designated on the title-page and last fol. as حاشية 
ابن داود برمر.
Written in ordinary Naskh. Dated A.H. 1014. Scribe 
ولي محمد بن ملا عثمان.

No. 298.

foll. 155, lines 19; size 8½ x 4½; 6½ x 3.

السديرة شرح الشمسية

AS-SA'ADIYA SHARH ASH-SHAMSIYA.

A commentary on al-Kātibi's treatise on Logic called ash-Shamsiya by Sa'd ad-Din Mās'ūd bin 'Umar at-Taftāzāni, died A.H. 792, A.D. 1389. See for his life No. 398.

Beginning:

الحمد لله الذي يضرنا بذور البداية و التنوير ........ و بعد فتى صفي 
ربعه من خلافتي ...... لى أشرح لهم الرسالة الشمسية الغد.

For copies see Berlin Cat. Nos. 5266-8, Derenbourg, Nos. 660, 669, 670; Cairo Cat. Vol. VI., p. 63; Asiatic Society Cat. p. 78; and Rampur List, p. 451.

Lithographed, India.
The inner edge has been supplied in different paper. The words قول and قول are in red ink. Marginal corrections occasionally. A few pages at the beginning have marginal notes.

No. 299.

foll. 61; lines 17; size \( \frac{8}{3} \times 5 \); \( \frac{5}{3} \times 2\frac{1}{2} \).

SHARH TAHDHIB AL-MANTIJK.

A commentary on the first part (treating of Logic) of Sa'd ad-Din al-Taftazani's work called Tahdhib al-Mantiq wa'l-Kalam by al-Kadi Nurullah bin as-Sayid ash-Sharif al-Husaini al-Mar'ashi ash-Shu'tari, died A.H. 1019, A.D. 1610. See for his life No. 112.

Beginning:

For copy see Rampur List, p. 453.

The text is divided into two parts. Part one deals with logic, and part two with scholastic theology. The first part became a very popular work in India and Persia, and several scholars wrote commentaries, supercommentaries, and glosses on the same. See Haji Khalifa, Vol. II., p. 479, and Berlin Cat. Nos. 5174–84.

Quotations from the text are introduced with مراة in red ink. Marginal corrections occasionally. Marginal notes having at the end the word مرة are numerous.

Written in Nasta'lik. Not dated. C. 17th century. Scribe

No. 300.

foll. 64; lines 14; size \( \frac{7}{3} \times 5 \); \( 5 \times 2\frac{1}{2} \).

HASHIYA BADI AL-MIZAN.

A supercommentary on 'Abdallah bin al-Haddad al-Uthmani al-Tulanbi's commentary on a compendium of Logic called Mizan Mantik by Mullâ Muhammed Sadik. He was an eminent scholar of the 11th century Hijra, passed a considerable part of his life at Jahangir Nagar (Dacca), Bengal, with Shujâ', the
son of Emperor Shâh Jahân (A.H. 1037-1069, A.D. 1628-1659). The date of his death is not known. See Bankipur Cat. p. 442. In Rampur List, p. 433, the name of the commentator is given as ʿAbd al-Hādī bin Ilahādād al-Uthmānī at-Tubnānī, died A.H. 922. Tulānbī, according to India Office Cat. No. 574, is from Tulānb (Toolumba) in the Punjab.

Beginning:

• قوَلَ نَحْرَ أَيْ زَيْنُ نَفْسَنَا الْفَلاَطَة الْمَجْرَدة ذِيَ الْفَتْحَة الْغُنَّ

For other supercommentaries see Rampur List, p. 436. Quotations from the commentary are introduced with the word قوَلَّة written in Nastaʿlīk. Not dated. C. 19th century. Scribe:

No. 301.

foll. 402; lines 15; size $11\frac{1}{2} \times 6\frac{1}{4}$; $6\frac{1}{2} \times 2\frac{1}{2}$.

شرح علم العلوم

SHARḤ SULLAM AL-ṬULŪM.

A commentary on Muḥibballah al-Bihārī’s treatise on Logic called Sullam al-Ṭulūm by Muhammad Firūz b. Muḥabbat. He flourished in the reign of Shâh ʿĀlam (A.H. 1173-1221, A.D. 1759-1806). The date of his death is not known. See Bankipur Cat. p. 419.

Beginning:

• لَكَ الصدِّيق يا مَيْ مَيْ عَلَى الْكُولَ بِأَذْنَافِ الْحَسَنِ الْغَ

This commentary is named Sirāj Wahhāj, and is dedicated to Shâh ʿĀlam. The principal chapters are as follows:

fol. 86.

- المقدمة
- التصريحات
- التصديقات
- الخاتمة

For copies see Rampur List, p. 456, and Bankipur Cat. p. 419.

It has a beautiful ʿUmmah at the beginning and gold and coloured lines on the margin. Headings of chapters in red ink. Passages of the original text are marked with red lines. There are occasional marginal glosses up to fol. 2625. Parts of foll. 357, 362, and 364a are blank. At the end of the MS. the date of transcrip-
tion is given in two languages, viz. Pushtū and Arabic. This note shows that it was copied in Kashmir, 17th Jumādā II, A.H. 1229.

Written in Naskh. Scribe: ملا عبيد الله أخند زاده کاپری

No. 302.

foll. 129; lines 21; size $8\frac{3}{4} \times 5\frac{1}{4}$; $6\frac{1}{4} \times 3$.

Sharh Salm al-ulum

SHARH SULLAM AL-UlūM.


Beginning:

الحمد لله الذي بعث نبينا بُعداً قاطعة و حجيّة صافعة الخ

For copies see Bankipur Cat. p. 396, and Hyderabad List, Fann Manṭık, No. 11.

Lithographed in India.

Passages of the original text are generally marked with lines.

Stained with damp.

Written in mixed Nasta’līk and Shikasta. Dated A.H. 1204.

No. 303.

foll. 42; lines 27; size $9\frac{3}{4} \times 6$; $7\frac{1}{4} \times 3\frac{1}{2}$.

تعليقات على شرح سم العلم

TA’LĪKĀT ‘ALĀ SHARH SULLAM AL-UlūM.

Glosses on the commentary of Bahr al-Ulūm on al-Bihārī’s treatise on Logic called Sullam al-Ulūm by the commentator (بطر العلوم) عبد العليم محمد بن نظام الدين الكنفوني Bahr al-Ulūm ‘Abd Al-Alī Muḥammad bin Nizām ad-Dīn al-Lakhnāvī himself. For his life see No. 142.

Beginning:

سيدعى الذي نوى في وجود بالوحدانية ... اما بعد نقول الابع ...

ابو العباس عبد العليم محمد بن نظام الدين محمد الكنفوني ... هذه نوافذ معلقة على شرح سم العلم ... كأنها مفتتة في عقول الشباب ...
For copy see Rampur List, p. 463.
Lithographed in India. Quotations from the commentary are introduced with the word قوله in red ink up to fol. 6b, and in the rest of the book spaces for the insertion of the word قوله are not filled in. Much worm-eaten.

No. 304.

foll. 155; lines 17; size 9½ x 6¼; 6¼ x 3½.

Sharh Sullam al-'Ullum.

A commentary on Muḥibballāh al-Bihārī's work on Logic called Sullam al-'Ullum by Muḥammad Ashraf bin Abī Muḥammad al-'Abbāsī al-Barduwānī. From the preface it appears that he was an inhabitant of Barduwān' Bengal, and a pupil of Muḥammad Ṣāliḥ al-Lakhnāvī. He flourished in the reign of Kuṭb ad-Dīn Muḥammad Shāh (A.H. 1131-1161, A.D. 1719-1748). He commenced this commentary in A.H. 1146, A.D. 1733, and according to the Bankipur Cat. p. 418 it was completed in A.H. 1150, A.D. 1737.

Beginning:

The principal chapters are as follows:

<table>
<thead>
<tr>
<th>fol.</th>
<th>Content</th>
</tr>
</thead>
<tbody>
<tr>
<td>9b</td>
<td>Introduction</td>
</tr>
<tr>
<td>24a</td>
<td>Theoretical Principles</td>
</tr>
<tr>
<td>75b</td>
<td>Deductions</td>
</tr>
<tr>
<td>154b</td>
<td>Theological Questions</td>
</tr>
</tbody>
</table>
For copy see Bankipur Cat. p. 417.
Passages of the original text are marked with red lines. Lacunae are in foll. 90b, 102a, 131b, 137b and 140b. Foll. 120a, 147 and part of fol. 146b are blank. There are marginal glosses up to fol. 11a. Marginal corrections occasionally.
The text is in Naskh and the commentary is in Nasta’lik.
Dated A.H. 1270. Scribe حسب الدين أحمد.

No. 305.
fol. 104; lines 19; size 10×6½; 7½ ×3½.

SHARH SULLAM AL-ULÛM.
A commentary on Muḥibballāh al-Bihārī's treatise on Logic called Sullam al-Ulūm by ʿAbd Allāh bin FāṭALLAH al-Ḥusainī as-Sandidī. He was born at Sandīla, a village in the vicinity of Lucknow, became a pupil of Hamdallāh and died, A.H. 1200, A.D. 1785. See Rampur List, p. 456.
Beginning:—

النحو الفريد من نهج الله الصوفي

The principal chapters are as follows:—

fol. 9a.
" 19a.
" 54b.
" 102b.

For copies see Rampur List, p. 456.
For other commentaries see Journal Asiatic Society, 1913, Vol. IX., p. 296.
Passages of the text are marked with red lines. Headings of chapters in red ink. Fol. 103b is blank, but without any gap in the MS. as it ends on fol. 103a. Fol. 104a contains some notes on a certain kind of syllogism. Occasional marginal notes are up to fol. 26a. The title-page bears the seal of محمد محمد علي فاضل نادر.

Written in ordinary Nasta’lik. Not dated. C. 18th century.
No. 306.

foll. 74; lines 13; size 9 × 7; 6½ × 4½.

HĀSHIYA SHARḤ SULLAM AL-ʿULŪM.

A supercommentary on Ḥamdallāh as-Sandīlī’s commentary on al-Bihārī’s treatise on Logic called Sullam al-ʿUlūm by Muhammad Sharīf Khān bin Akmal Khān bin Muhammad Wāsīl Khān. He was a famous physician at Dehli, and his ancestors were all renowned scholars and physicians. He is the author of several works, and died, A.H. 1231, A.D. 1815. See Rampur List, p. 439.

Beginning:

الحمد لله الذي صور ماء الرحم صورا تربة الع

For copies see Rampur List, p. 439.

The supercommentary deals with the portion on تصدیقات of Ḥamdallāh. Slightly worm-eaten. From the beginning up to fol. 32 spaces for the insertion of the word قوله in red ink have not been filled in.

Written in different hands of Nastaʿlīk. Dated A.H. 1263.

No. 307.

foll. 26; lines 21; size 9 × 6½; 7½ × 5.

HĀSHIYA SHARḤ SULLAM AL-ʿULŪM.

A supercommentary on Ḥamdallāh as-Sandīlī’s commentary on Muḥibballāh al-Bihārī’s treatise on Logic called Sullam al-ʿUlūm by Mulla Imād ad-Dīn al-ʿUthmānī al-Labkānī. He was born at Labkan, a village in the province of the Punjab. He studied with Mawlānā Ṭūbāl al-ʿAlī Bahr al-ʿUlum. The date of his death is not known. See Rampur List, p. 440; and Bankipur Cat. p. 194.

Beginning:

سلّم العلم و المعترف حمد الله سبحانه الن

For copies see Rampur List, p. 440.

For other supercommentaries see Rampur List, pp. 439–40.

This supercommentary deals with the portion on affirmations, تصدیقات, of Ḥamdallāh’s commentary, which is itself known in India.
as Hamdallâh. Quotations from the text are introduced by the word قولوا، and are marked with a red line up to fol. 12. Marginal corrections occasionally.


No. 308.

foll. 273; lines 17; size 12 × 7½; 9½ × 4½.

الحاشية على درج القافي

AL-HĀSHIYA 'ALĀ SHARH AL-KĀDI.

A supercommentary on Kādi Mubārak’s commentary on Muḥibballāh al-Bihārī’s treatise on Logie called Sullam al-Ulūm by Muhammad Aḥsan bin Muḥammad Siddīk bin Muḥammad Ashraf Pishāwari, known as Hāfiz Darāz. He spent his life in teaching students, and wrote several works. He died in A.H. 1263, A.D. 1846. See Ḥadā‘īk al-Hanafiya, p. 475.

Beginning:

سيعانك اللهم نعمة بعقول من عقولك ... وبعد فان الديد ...

For copies see Rampur List, p. 440.

The space for writing the word قولوا in red ink has not been filled in. Foll. are missing after fol. 195. On the title-page is written:

هذه حاشية علي شرح القافي للسلم لمولى محمد حسن الملقب

بحفظ دراز من ممثلكاد العبد الحفري المسمى بظفر حسين حافظ الله عليه الفيل.

No. 309.

foll. 66; lines 16; size 8½ × 6; 6½ × 3½.

I.

HAŠHIYA HAMDALLAH.

A supercommentary on some obscure passages of Hamdallah’s commentary on the second part of Muḥibballah al-Bihārī’s treatise on Logic called Sullam al-‘Ulūm. The author is not known.

Beginning:

Hamd all me ḫumade asr taswifیtayat tumal ilay nfallay hī lāmuadāt albidāh

Quotations from the text, commentary and the supercommentary are introduced with Qa‘l al-sharḥ, Qa‘l al-masnuf respectively in red ink. It has marginal corrections. Many borders are changed to modern paper.


II.

HAŠHIYA HAMDALLAH.

Another supercommentary on earlier portion of the said commentary, Hamdallah, by an unknown author.

Beginning:

Qa‘l al-masnuf al-taswīfīyayat a‘lī wa lāmuadāt fī nma dharay fī

It ends abruptly on fol. 46b as follows:

Wāma qayl mīn bīyān āmīr al-sharḥ bītoḥ āthām mīn al-masnuf Qa‘l ḫū

Borders are changed to different paper. On the title-page is written Busya‘ sharḥ Sullam. Worm-eaten.


foll. 47b-59a.

III.

Another commentary on the preface of al-Bihārī’s treatise on Logic called Sullam al-‘Ulūm by an unknown author.
Beginning:—

Passages of the text are marked with a red line. Borders are changed to different paper. Worm-eaten.


foll. 60b–66.

IV.

RISALAT AL-JA’L


Beginning:—

سما السفاح ما اعجب شاهد ليس كمثله شيء في الخلق وارضور

Borders are changed to modern paper. Worm-eaten. This treatise comes to an end on fol. 65. Fol. 66 contains different meanings of the word حمد.

Written in mixed Nasta’līk and Shikasta. Dated A.H. 1184.

Scribe: مصطفى حسني المصولي.

No. 310.

foll. 152; lines 20; size 8 × 6; 7 × 3½.

foll. 1–18.

I.

العائشة الفلاطل يحيى

AL-ḤĀSHĪYA LI GHULĀM YAHYĀ.

A supercommentary on the earlier portion of Mir Zāhid al-Haravī’s commentary on Kūṭb ad-Dīn ar-Rāzī’s treatise on Logic called ar-Risāla fi’t Taṣawwur wa’t Taṣdīk by غلام يحيى بن نجم الدين البخاري Ghulām Yaḥyā bin Najm ad-Dīn al-Bihārī. He was born in Bihār, studied with Bāballāh as-Sandili, became a disciple of Shāh Badr ‘Ālam. Also he went to Dehli, and took the order of the Nakshbandiya sect from Mīrzā Maẓhar Ḥanjanān. After some time he came to Lucknow where he used to teach students, and enroll people in the order of sufism. He died according to Tuhfat al-'Ayān fol. 48 in A.H. 1180, A.D. 1766, but according to Rampur List, p. 442 in A.H. 1128, A.D. 1715.
Beginning:

This supercommentary is called but is generally known as given above.

For copies see Rampur List, p. 442.
For other supercommentaries see Rampur List, pp. 443-446.
For glosses on this supercommentary see Rampur List, p. 437.
Quotations from Mir Zähid's work are introduced with the word " قوله " in red ink.
Written in mixed Nasta'lik and Shikasta. Not dated. C. 18th century. Scribe "محمّد مجلس الدين"

foll. 19-65.

II.

Annotations to Mir Zähid's supercommentary on Jalâl ad-Din ad-Dawwânî's commentary on the earlier portion of the first part (treating of logic) of Sa'îd ad-Din at-Taftázâni's work called Tadhhib al-Mantîk wa'l Kalam, by Mullâ Hasan bin Kâdi Ghulâm Muṣṭafâ al-Lakhnâvi. He was a pupil of Mullâ Niẓâm ad-Din bin Mullâ Kuṭb ad-Din ash-Shahîd, remained for some time at Delhi and then at Lucknow, but afterwards during the time of Nawwâb Faiđallâh Khân (died A.H. 1208, A.D. 1793) he settled at Rampur, where he died in A.H. 1198, A.D. 1783. He is the author of many works, among which his commentary on Sullâm al-'Ulûm is very well known in India. For his life see Aḥwâl 'Ulâma' Firângî Maḥal, p. 24; Aghâsame al-Arba'a, p. 8; Āthâr al-Uwal, p. 10; and Akhbar as-Ṣanâ'îd, p. 415.

Beginning:

For copies see Rampur List, pp. 447-8.
Quotations from the supercommentary are introduced with the word "قوله " in red ink. Marginal corrections occasionally. It is incomplete at the end. The concluding words are:

Written in mixed Nasta'lik and Shikasta. Not dated. C. 18th century.
Annotations to Mir Zähid's supercommentary on ad-Dawwâni's commentary on the earlier portion of the first part of at-Taftâzâni's work called Tahdîhib al-Manṭîk wa'l-Kâlàm by Qâsim Mâbirk bin Muḥammad Dâ'im al-Fârûki Gûpâmûtî. He was a contemporary of Hamdallâh as-Sandîlî. His commentary on Sullam al-'Ulûm, a famous work in Indian Madrasahs, was composed in A.H. 1143, A.D. 1730. According to Rampur List, p. 447, he died in A.H. 1162, A.D. 1748.

Our Kâdi Muḥârak Gûpâmûtî should not be confounded with another Kâdi Muḥârak Gûpâmûtî. The latter was a pupil of Niẓâm ad-Din Amaitahâvi, and flourished in the reign of Emperor Akbar; al-Badâ'îni has given his life in Muntakhab at-Tawârikh, Vol. III., p. 130. Also, there was a Shâikh Muḥârak of Nâğûr, who was the father of Abûl Faḍîl 'Allâmi and Abûl Fâidî Fâidî, and died in A.H. 1001, A.D. 1592.

Beginning:

For copies see Rampur List, p. 447.

Passages of the supercommentary are introduced with the word توبة in red ink. Marginal and interlinear notes occur in the earlier portion of the book.


No. 311.

foll. 13; lines 9; size 8½ × 5½: 5⅛ × 3⅛.

MIZAN AL-MANṭîK.

A short treatise on Logic. The author is not known.

Beginning:

For copies see India Office Cat. No. 573, and Asiatic Society Cat. p. 80.

Lithographed repeatedly with other treatises on Logic in India: for instance in Cawnpore in 1862, 1881 and Lucknow in 1889. For other editions see Ellis, Vol. I., p. 260.
Marginal and interlineary notes are numerous. The word is written in red ink.

Written in Nasta'liq. Dated А.Н. 1213. Scribe

Philosophy.

No. 312.

fol. 61; lines 9; size 9½ x 6½; 6½ x 3½.

اثوال أفلاطون
AKWAL AFLATÜN.

A collection of philosophical sayings attributed to Plato. Beginning:

قال أفلاطون المجمع في طلب المجتمعة في طريق طلبنا إدركنا الم

The sayings are not arranged alphabetically. Each begins with the word تال. See Ibn Nadīm, p. 246; Wenrich, De Auctorum Graecorum versionibus et commentariis Syriacis, Arabicis, Lipsiae, 1842, pp. 119-122; and Casiri, Vol. II., p. 301. Some maxims of Plato (in Arabic) are also noticed in Munich Cat. No. 651.

For copy see Br. Mus. Suppl. Cat. No. 721, I.


No. 313.

fol. 161; lines 9; size 9½ x 6; 7 x 4.

الولوجيا
UTHULUJIYA.

A work on metaphysics commonly attributed to Aristotle, translated into Arabic by 'Abd al-Masih bin 'Abdallah bin Nāima al-Himsī, and revised by Abū Yusuf Ya'qūb bin Ishāk al-Kindī. The former flourished about A.H. 220, A.D. 835, and was a translator of foreign works into Arabic during the reign of Mu'tasim (A.H. 218-227, A.D. 833-842). See Ibn Abī Uṣaybi'ā, Vol. I., p. 204; and Brockelmann, Gesch. d. Arab. Litter. Vol. I., p. 203. The latter is known in the Islamic world as the philosopher of Arabia. He was born at Kūfa, studied at Basra and Baghdad, and died about A.H. 250, A.D. 864. For details

Beginning:

The ten books into which the work is divided begin on the folios mentioned below:

- Book I., fol. 3a; Book II., fol. 21a; Book III., fol. 37a; Book IV., fol. 48a; Book V., fol. 59b; Book VI., fol. 59a; Book VII., fol. 69b; Book VIII., fol. 78a; Book IX., fol. 116b; and Book X., fol. 121a.

Ibn Abi Usâibi'a (Vol. I., p. 71) regarding this work says:


For copies see Berlin Cat. No. 5121; Br. Mus. Suppl. Cat. No. 722; Paris Cat. No. 2347; Bibliotheca Sprenger, No. 741 and Rampur List, p. 378.

Fol. 4a, 13b, 16b, 52a, 69a, 72a, 73a, 79, 80b, 81b, 52a, 83, 84, 85a, 86a, 87, 88, 89a, 90a, 91b, 92a, 93a, 94a, 100a, 101b, 102, 104, 105b, 106b, and 116a contain lacunae. Titles of all the books except the first one are in red ink.


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No. 314.

fol. 29; lines 13; size 9½ x 6½; 7 x 3½.

رِسَالَةُ الْفِلَسْفَةِ

RISALA ALIF AS-ŠUGHRA.

A commentary on a philosophical treatise attributed to Aristotle by Yûsûf bîn 'Adî. He was a pupil of Abî

Beginning:

تفسيرٍ يسريٍ على المقالة الأولى من كتاب أرسطو يالسيوس البوسوم

Ibn Abī Usāibī'a Vol. I., p. 69 says that Aristotle wrote a

work in 12 chapters called كتب ما في طبائعها أرسطو.

Aristotle's sayings and annotations are headed with قـال

قال يسري على الناس أرسطو تربة respectively. These words are

over-lined with red ink up to fol. 206 and then with black ink up
to the end.


No. 315.

foll. 81; lines 22–23; size 10 1/2 x 6 7/4 x 4.

كتاب النجاة

KITĀB AN-NAJĀT.

A philosophical encyclopaedia by أبو على الصений بن عبد الله بن سينا’ Abū ‘Ali al-Husain bin 'Abdallah bin Sīnā, died A.H. 428, A.D. 1037. For his life see No. 284.

Beginning:

قال الشيخ الرئيس أبو علي الصений بن عبد الله بن سينا رحمه الله

أما بعد حمد الله تعالى وإله مم ناك عالم ومستطيع الظلم.

This work is an abridgment of the author's larger work on

the subject called ash-Shīfa' see No. 284.

For copies see Cairo Cat. Vol. VI., p. 105, and Yeni Cat. No.

777. See also Ḥājī Khalīfa, Vol. VI., p. 303.

It has been printed at Rome in A.D. 1593 as an appendix to al-Kānūn. Foll. 66–77 have been numbered wrongly. They should

stand in the following order 66, 75, 76, 69, 70, 71, 72, 73, 74, 67, 68 and 77. Headings of chapters in red ink. Gold and black lines

on the borders.

Written in good Nasta'lik on gold sprinkled paper. Dated

A.H. 1098.
No. 316.
foll. 69; lines 23; size 10⅞ × 7⅞: 7⅞ × 4⅛.

شرح كتاب الفجات

SHARH KITĀB AN-NAJĀT.

A commentary on Ibn Sinā's philosophical work called an-Najāt. The name of the commentator is not mentioned in the preface. But from the colophon it appears that Fakhr ad-Dīn an-Naisābūrī is the author of this commentary; and probably this Fakhr ad-Dīn is Fakhr ad-Dīn Abū 'Abdallāh Muḥammad bin 'Umar ar-Rāzī, died A.H. 606, A.D. 1209. For his life see No. 317.

It begins abruptly as follows:

المقالة الأولى من الطبيعة من كتاب الفجات الفصل الأول في بيان موضوع هذا العلم فقد أن بعض جوامع العلم... التفسير قال الإمام الفاتتم قدرة المحتملين رحمه لابن طفيل الدار الأندلسي تعيين العلم الطبيعي للمقالات الأولى من الطبيعة الفصل الأول في بيان موضوع

The present volume is the commentary on the portion on Physics of Kitāb an-Najāt, and the chapters are as follows:

المقالة الأولى من الطبيعة الفصل الأول في بيان موضوع

fol. 1.

ف. 2b. هذا العلم

ف. 7a. الفصل الثالث في لاحق الاجسام الطبيعية في الحركة والسكون

ف. 10a. الفصل الثالث في لاحق الاجسام الطبيعية في الحركة والسكون

ف. 10a. المقصد الأول في تعريف الحركة

ف. 12b. الفصل الثاني فيما يقع فيه الحركة فيما لا يقع

ف. 16b. الفصل الرابع فيما لا يجوز ليتحرك فيه

ف. 16b. ومن على حالة الطبيعة

ف. 17b. الفصل الخامس في أن الحركة المستدفة لا يكون طبيعي
Quotations from the original work begin with قال الشافع, and the passages of the commentary itself are introduced with the words التفسير up to fol. 34, and then with the word الشرح; all these words are in red ink.

Written in mixed Naskh and Nasta‘līk. Not dated. C. 15th century. The colophon runs thus:—

شکست الطبعات من شرح الفجعات الامام الكامل فضول الملک و الديني
الفساوي في بلدة لهجان بقر الملل المذکی يد الغنیر الى الله السبوقع
افظ لله ابوبالقتیح

No. 317.

foll. 203; lines 23; size 10½ × 6; 8 × 4.

Sharḥ 'Uyūn al-Ḥikma.

A commentary on Ibn Sīnā's well-known work on philosophy called 'Uyūn al-Ḥikma by...

Beginning:

It is a commentary on all the three parts, namely, Logic, Physics and Metaphysics, of the work. The Commentary on the portion on Logic begins on fol. 2b, physics on fol. 67b, and Metaphysics on fol. 104a. The author wrote this commentary at the request of his pupil Muhammad bin Rūṣūd bin Mihājir Malk Shrayban.

For copies see Berlin Cat. No. 5043; Derenbourg, No. 628; India Office Cat. No. 478; Vienna Cat. No. 1522; and Leyden Cat. No. 1446. I have seen a very old copy of this book in the Rampur Library. Extracts from the text have been given by Heneberg in Abhandl. d. bair. Ak. XI., pp. 256-67.

Quotations from the original work are headed with the word التفسير , and the commentary with the word الشم , both these words being written in red ink. The headings of chapters are in red ink. Gold and coloured lines throughout. Slightly worm-eaten.

On the title-page it bears the signature of Ḥakīm Muẓaffar Ḥusain, son of Māshī Ḥad-dawla, above the date, 15th January 1870.

Written in very fine Naskh. Dated A.H. 1097.

No. 318.

Fol. 258; lines 15-20; size 9 × 5½; 6½ × 3.

THE SAME.

A defective copy of the work noticed above. Its fol., are wrongly arranged and some are missing. The second part of the work (metaphysics) begins on fol. 11, the third part (physics) begins on fol. 116a while the first part (Logic) begins on fol. 166b. Fol.
165-166a contain a portion of the preface, and the first line of it on fol. 165 runs as follows:---

التي ذكرتها يتوللك رسنّ فعبطلت ديك نشرتي أما بعد فان كتاب
• عيون الحكمة الم

Foll. 257–258 should come just after fol. 164. Some foll. are missing after foll. 179 and 256.

Written in different hands of Nasta’lik. Not dated. C. 18th century.

**No. 319.**

foll. 494; lines 19; size $10\frac{1}{2} \times 6\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

شرح الأشراط والتنبيهات

**SHARH AL-ISHÂRÂT WA’T TANBIHÂT.**


Beginning:—

الحمد لله الذي رفعنا لتنال المقال بتجميدٍ الإم

Our copy comprises three separate parts bound together. The first part (foll. 1–158) is on Logic; the second part (foll. 159–315) is on Physics; and the third part (foll. 316–493) is on Metaphysics. The portion on Logic contains ten chapters, each called الفهم , and the portions on Physics and Metaphysics are each divided into ten
The commentary was composed at the request of at-Tūsī’s patron, who is styled in the book (fol. 26b) the talk of the wise and the learned, and the book includes the great and the famous. at-Tūsī wrote this commentary in refutation of the commentary of Fakhru ‘l-Dīn ar-Rāżī, died, A.H. 606, A.D. 1209, who is designated in this work the author of Wafayāt. Regarding this work, the commentator of Fakhr ad-Dīn ar-Rāżī, p. 188, says:

وعن تصرفه شرح الإشارات ورد على الإمام نظر الدين في شرحه وقل

This commentary is also designated inal مشكلات الإشارات و the commentaries and was completed in A.H. 644, A.D. 1246 (see Kashf al-Hujub, p. 200). The text is described as the last work of Ibn Sinā, and the last three sections have been published with a French translation by Meherz, 1891. It has been edited by Forget at Leyde, 1892, under the title of Le Livre des théorèmes et des avertissements. See Ellis, Cat. Vol. I., p. 670.

For copies see Berlin Cat. No. 5049; Br. Mus. Supp. Cat. No. 723; Leyden Cat. No. 1452; India Office Cat. No. 480; Paris Cat. No. 2366; Petersburg Cat. Nos. 87-88; Cairo Cat. Vol. VI., p. 91; Rampur List, pp. 394-95; Bankipur Cat. p. 388; and Hyderabad List, Fann Hikmat, Nos. 23 and 25.

For glosses and other commentaries see Ḥājī Khalīfah, Vol. I., p. 300 and Berlin Cat. No. 5054.

The portions of the commentary on the second and third parts (Physics and Metaphysics) have been printed at Constantinople, A.H. 1290, and also lithographed at Lucknow, A.H. 1293.

The headings of chapters are in red ink. Quotations from the original text are introduced with الفيلام in red ink. Foll. 184-189 have been recently replaced. Foll. 159a, 316a and a part of foll. 158b, 315b are blank, but without causing any break in the text. Foll. 493b and a part of foll. 494a contain some different readings in respect of some portion on Logic. Borders are partly pasted over with modern paper. The title-page contains a seal which is not legible, and bears the date A.H. 1161.

Written in beautiful Naskhī. The colophon runs thus:—

تم تأليف شرح الإشارات لل.getPage2
No. 320.

foll. 273; lines 19-15; size 10 x 5½; 7½ x 3½.

foll. 1-247.

I.

شرح حكمة الاهراز

SHARH HIKMAT AL-ISHRAK.

A commentary on Shihâb ad-Dîn Yahyâ bin Hâbaš as-Suhrawardî’s (d. A.H. 587, A.D. 1191) philosophical treatise called Hikmat al-Ishrâk by Kutb ad-Dîn Mahmûd bin Masûd ašh-Shirâzî. He was born at Shîrâz, A.H. 634, A.D. 1236; studied with Naṣîr ad-Dîn aṭ-Ṭûsî, and died at Tabriz in A.H. 710, A.D. 1310.

He must not be confused with another celebrated scholar Kutb ad-Dîn Muhammad bin Muhammad ar-Râzî, the author of al-Kuttî and many other works, (see No. 288). Our Shihâb ad-Dîn as-Suhrawardî is a different man from the author of the famous book called ‘Awârif al-Ma‘ârif, though the surnames are similar; the latter’s full name is Shihâb ad-Dîn Abû Hafṣ Umar as-Suhrawardi (died A.H. 632, A.D. 1234). For details of the life of the commentator see ad-Durâr al-Kâmîna, No. 272, Vol. II., fol. 427b; at-Ta‘likat as-Sânîya, p. 53; and Brockelmann, Gesch. d. Arab. Litter. Vol. II., p. 211.

Beginning :-

قال مولانا راستنا .... نطب الاله والدنیا ......... الاشراق

Bubbleء والاشراق دایلک انت رينا الم

For copies see Paris Cat. No. 2349; Leyden Cat. Nos. 1499-1501; Koprülüzâdah Cat. No. 881; Rampur List, p. 395; Bankipur Cat. p. 384; and Asiatic Society Cat. p. 81.

The first fol. is supplied in a different hand. Passages of the original text are marked with a red line. The headings of chapters are in red ink. Marginal glosses occur here and there. Worn-eaten.


foll. 248b–251.

II.

Miscellaneous quotations.

These miscellaneous quotations consist of six مسجدات (or the glorification and praise of God) attributed to Shihâb ad-Dîn as-
Suhrawardi (see No. 320, 1.): one prayer of Hasan bin Manṣūr al-Hallāj at the time of his murder, and two other prayers, etc., by as-Suhrawardi.


foll. 252b–255a.

III.

رسالة آدر ساسان دیهم بخش

RISĀLA ĀDAR SĀSAN DĪHĪM BAKHSH.

A treatise by Ādar Sāsan Dīhīm Bakhsh, known as Sāsan II., on logic.

Beginning:

گویش چندی از حریم‌ها در خیابان و شاخص‌های و در حفظ گویش

In this treatise all the technical terms used in writing of Logic are pure Persian. It is divided into three chapters each called گویش, and each of the first two chapters is subdivided into seven rules, غابت‌ه، گذشته، known as تک‌بندان. The third chapter is incomplete, and ends abruptly. Below the Persian technical terms of logic, the Arabic terms have been written in a different hand.


foll. 255b–257a.

IV.

نامة دادیار

NĀMA DĀDYĀR.

A small treatise by Dādyār in definition of خاصه، فصول، نوع، جنس and عرصه عام entirely in Persian.

Beginning:

بیش گویانی به فرود است و فرود دانسته نشود این

The Arabic terms, in this treatise also, are added by a different hand below the Persian ones.

Written in Nastaʿlīk. The colophon runs thus:

• نمای شد روایت داد پذیره یازدهم 14 ربيع الثاني سنة 1090ه.
RISĀLA DAH GŪAI.

A treatise on mathematics, with a description and division of the sciences (fol. 258b) and the scale (fol. 260a) by Dādyār.

Beginning:

Written in the same hand and year as the preceding MS.

RISĀLA MUSHKĪN BĀNū.

A treatise by a lady called Mushkīn Bānū on logic entirely in Persian.

Beginning:

It is mentioned in the last fol. that Mushkīn Bānū was the wife of Dastān Sām, (Dastān Sām), who appointed his brother-in-law called Sank (Sank) Governor of Persia. Once when Dastān was away from the capital his brother-in-law died. Mushkīn Bānū, apprehending some political danger, if the death of the Governor would become known to the public, wrote this treatise using in it as an illustration of affirmative and negative propositions, the following sentence: “Dastān is wise and Sank is not a speaker,” and sent the work to her husband. Dastān on receiving this treatise came to know of the death of his brother-in-law, and adopted the necessary measures to safeguard his kingdom.

Written in the same hand and year as parts IV and V above.

RISĀLA DASTBŪAI.

A treatise on physics and metaphysics entirely in Persian by Isfindiyār.
Beginning:

- فواني آنسِ مه‌بیونی بود مدنان را ائن ذاکر کلیش جوند الم

Fol. 266α is blank. Fol. 273 contains Persian technical terms of Logic with the Arabic equivalents.

The MS. bears among others the seals and signature of محمد حسین بن مسیح الدولة. The signature is dated 24th December 1869. Written in the same hand and year as the above.

No. 321.

foll. 82: lines 12–9; size 7 × 4½; 4½ × 2½.

شرح هدایة الحکم

SHARH HIDAYAT AL-HIKMA.


Beginning:

- القسم الثانی فی الطبعات ر هو مرنیب على ثلاثة نقود الل م

This commentary is only on physics and metaphysics.

For copies see India Office Cat. No. 493; and Rampur List, p. 396.

Our copy is without the preface that is found in the India Office Cat. No. 493. Passages of the original work and the commentary are headed with a space evidently left blank for writing the words ائل تال and انیل تال. The line quoted by Ḥājī Khalīfa, Vol. VI., p. 474, as the beginning of the work under notice is from the author's commentary on the Hikmat al-ʿAin.

The last two foll. (81–82) are in a different hand. Slightly worm-eaten. On the title-page it bears a seal written on which is محمد مسجدي, dated A.H. 1139.

No. 322.

A commentary on al-Abhari’s treatise on philosophy called Hidayat al-Hikma by Husain bin Mu’in ad-Din al-Maibidi. He was born at Maibidi, a village about ten leagues from Yazd, was a distinguished scholar of his age and was the author of several works. His commentary on Diwân ‘Ali was completed in A.H. 890, A.D. 1485. His poetical name was Manîkî. He died according to some in A.H. 904, A.D. 1498. Yahyâ al-Kezvînî in his work Lubb at-Tawârîkh (Library copy No. 6) fol. 106a says that Kâdi Mir Husain Maibidi was put to death by order of Shâh Ismâ’îl in A.H. 910, A.D. 1504 in Yazd; but the author of Riyâd al-‘Ulamâ’ says that his death took place in A.H. 912, A.D. 1506. See Rawdât al-Jannât, p. 258; Habib as-Siyar, vol. III, Juz’ 4, p. 112; and Rieu, Persian Cat. vol. III, p. 1077.

Beginning:—

The original text is divided into three parts, Logic, Physics and Metaphysics, but the commentary deals with only the last two. From the preface it appears that this book was the first work of the Commentator. It was composed in A.H. 880, A.D. 1475. For chapters see Berlin Cat. No. 5065.

For copies see Berlin Cat. No. 5065; Paris Cat. No. 2363; Casiri, No. 704; Cairo Cat. Vol. VI., p. 98; Yeni Cat. No. 769; Algiers Cat. No. 1389; India Office Cat. No. 487; Asiatic Society Cat. p. 82 and Rampur List, p. 405.

For other commentaries on the text see Hâji Khalifa, Vol. VI., pp. 473–476; and Berlin Cat. Nos. 5067–5075.

It was printed in Calcutta and lithographed at Lucknow, A.H. 1281, and at Cawnpore, 1880.

The passages of the original text are marked with red lines. The pagination is wrong after fol. 120. The next fol. has been numbered 161 instead of 121, and the mistake is carried on throughout the rest of the book. Marginal notes are given only on the earlier portion of the work.

Foll. 1675–168 contain a poem with the following heading:
This poem contains 21 couplets.

No. 323.
fol. 77; lines 17; size 11¼ × 7¼: 8½ × 4½.

حاشية شرح هدایة الحکمة

HĀSHIYA SHARH HIDAYAT AL-HIKMA.

A supercommentary on Maibidhi’s commentary (see No. 322) on Abhari’s treatise on philosophy called Hidayat al-Hikma. The name of the supercommentator is not mentioned anywhere in the work, but from notes on the title-page and from the colophon it appears that its author was یسیر الله بن محمد الحکاما Naṣrallah bin Muhammad al-Khalkhali.

Beginning:

قوله البداية اسم من لديه لى ناش من عنده اما بواسطة اوروردنا الم

Hājī Khalifa, Vol. VI., p. 474, mentions this supercommentary, but without quoting any passage from it. Quotations from al-Maibidhi are introduced with the word قوله in red ink. On the first and last fol., are the seals and signatures of یسیر حکما عنام, a well-known physician of Lucknow, with the date 25th December, 1869.

Written in ordinary Nastā’liq. The colophon runs thus:

نام شهید حاشیه نصر الله سر میبدی یکن لیکه رحمه رضی اللہ عن عینه محمد عبد سلیم رحمه تحیات

میرزا یسیر حکما حاکم میانجی خان مدت ظهیر العلی.
No. 324.

foll. 130; lines 22; size 10½ × 6½; 8¼ × 4¾.

foll. 1-112.

I.

حاشية شرح هديّة الحكمة

HĀSHIYA SHARḤ HIDAYAT AL-ḤIKMA.

A supercommentary on Sadr ad-Dīn ash-Shirāzī's commentary on Abhari's treatise on philosophy called Hidayat al-Ḥikma by Mulla Nişām ad-Dīn bin Mulla Kuṭb ad-Dīn as-Sahālī, died A.H. 1161, A.D. 1748. See No. 140.

Beginning:—

نور الكتب الذي بيدة الملك وهو على كل شيء تذرر الم

For copies see Rampur List p. 384; Bankipur Cat. p. 171; and Asiatic Society (Govt. collection) No. 305.

Quotations from the text are headed with the word قولة in red ink. In many places the borders are partially or completely replaced with thick paper.

Written in mixed Nastaʿlīk and Shikasta. The colophon runs thus:—

نمت الحاشية التي منعها العالمة انصل زمانته وحيد أوانه صاحب

القدسة .... موانا نظام الدين السبليئي فقس انص للهدية النهائية المعالية

على شرح الهدية المشهور بالصدرا في اواخر ربيع النهائية سنة 1740 بيد اقل

المغفيرة بل لا شير في الحقيقة المعالج الى عقوده في الدارين محمد حسين

المعراض بعلام حسين تجارل الله على ذنوبي بشفاعة سيد الثقات عليه و على آل

هانل الصلوات و انكل التعاليات

foll. 113b-130.

II.

رسالة هيئة

RISĀLA HAY'AT.

A Persian treatise on astronomy by Aḥmad b. Kūshjī (see for his life No. 452, I.).

Beginning:—

الصدور الله رب العالمين حمد الشافعی و صلى الله عليه خير حنائه محمد

و أله لجعمسين اما بعد أبي كتاب مشتغل است برمقدمة و درمتاه الم
For further particulars of this Persian treatise see Rieu, Persian Cat. Br. Mus. Vol. II., p. 458.
The headings of chapters, circles and diagrams are in red ink. Written in the same manner as the above MS.

No. 325.

foll. 265; lines 21; size 9½ x 5; 6 x 2½.

SHARH HIKMAT AL-'AIN.

A commentary on Najm ad-Din ‘Ali bin ‘Umar al-Kazvini’s (d. A.H. 675, A.D. 1278) treatise on metaphysics and physics called Hikmat al-'Ain by Mirak Shams ad-Din Muhammad bin Mubarak Shah al-Bukhari (see No. 321).

Beginning:

إما بعد حمد الله فاطر ذوات العقول الجزيرة الم

The author says in the preface that he wrote this commentary at the request of his students, and that he has included in the work the entire glosses on the text by Kutb ad-Din ash-Shirazi (died A.H. 710, A.D. 1310), which he quotes with the words

قَوِّمْ لَكَ اللَّهُ الْعَمَلَاءُ

For copies see Berlin Cat. No. 5081; Paris Cat. Nos. 2384–5; Br. Mus. Cat. pp. 209b; 627b; Br. Mus. Suppl. Cat. No. 726; India Office Cat. No. 498; Cairo Cat. Vol. I., p. 97; Rampur List, p. 395; Asiatic Society Cat. p. 81, and Bankipur Cat. p. 383.

For other commentaries and glosses see Haji Khalifa, Vol. III., p. 103., and Berlin Cat. No. 5086.

The commentary begins on fol. 6b. The first five fols. contain anonymous glosses on some portions of the metaphysics of Hikmat al-'Ain; and on fol. 6a are some prayers. The commentary includes the whole text, the passages of which are marked with red line throughout, except in fols. 124b–132a, where black is used instead. It has numerous marginal notes chiefly taken from the glosses on this commentary by as-Sayyid Sharif al-Jurjani. A list of contents is annexed at the end, but the page numbers are wrong. Gold and coloured lines in the margins are up to fol. 225. It is wormeaten, but carefully mended. Borders of many fols. are supplied with a different kind of paper. It also bears two seals, one of which has been purposely effaced. The other one bears the date A.H. 1274.

Written in two hands: from beginning up to fol. 225 it is in Nasigh and the rest is in Nasta’liq. Some one, effacing the original
date of transcript, has written A.H. 1018, but evidently the last portion is in a quite recent hand: the first portion was copied apparently in the 17th century.

No. 326.

foll. 249 lines 17–19; size 11 x 6¼; 7½ x 4½.

Hāshiya Sharḥ Hikmat al-‘Ain.

A supercommentary on Muḥammad bin Mubārak Shāh al-Bukhārī’s commentary (see No. 325) on the well-known treatise on metaphysics and physics called Hikmat al-‘Ain by Muḥammad Ḥāshim al-Ḥusainī. He was a physician, and the date of his death is not known. See Brockelmann, Gesch. d. Arab. Litter. Vol. I., p. 467.

Beginning:

٨٥ جمادا’ الآخرة. أسم محمد بن مبارك شاه البخاري، وشرح حکمت الإغیان.

For other particulars of this work see India Office Cat. No. 501, where this supercommentary is called "كشف العين عنه شرح حکمت الإغیان."

In our copy the place for writing the name is left blank. Quotations from the text and the commentary are headed with "قوله" and "قال الشارح" respectively. Foll. 3a, 5b, 8b, 9, 10a, 11a, 20, 246b and 249a have lacunae. This supercommentary deals only with the first 30 chapters of the Hikmat al-‘Ain. The first and last foll. bear seals, but they have been obliterated.

For copy see India Office Cat. No. 501.


No. 327.

foll. 218; lines 21; size 13 x 8; 8 x 4½.

الافق المبين

AL-UFAST AL-MUBIN.

A work on metaphysics by Muḥammad Bākīr bin Muḥammad al-Ḥusainī ad-Dāmād, died A.H. 1040, A.D. 1630. For his life see No. 70.

Beginning:

سبحانك اللهم جليل حمده وعزّ مجدك يأ رتب العائلات العالية الم.
This work is divided into two parts, called مساقات, each subdivided into sections called نقول. Each مساقات contains several chapters, called نقولات, which again comprise sub-chapters called توليات, as the author says on fol. 2b:

في الكتاب تهتم المواهب مساقات في كل مساقة مساقات في كل مساقة نقولات ونقولات في كل مساقة توليات.

Our copy contains only the last, 5th and 6th sections, or مساقات, of the first part called مساقات. They begin respectively on foll. 2b, 47a and 122a.

It is one of the most abstruse of works on philosophy. For copies see India Office Cat. No. 580, Rampur List, p. 379; and Bankipur Cat. p. 22. See also Kashf al-Hujub, p. 55.

Fol. 57b, 58b, 59a, 62, 63b, 64b, 65b, 66a, 67b, 68–70a, 71a, 72b, 73b, 74a, 75b, 77a, 78b, 79, 80a, 81b, 82b, 83b, 84b, 86b, 87a, 88–89a, 91–93a, 94b, 96a, 97a, 98a, 99–102b, 106a–108b, 175b, 182b, 188b, 191, 193a, 195b, 196a, 198a, 199a and 218b contain lacunae.


No. 328.

foll. 195; lines 21; size 13 × 8; 12 × 4½.

القبط

AL-KABASÁT.

A work on metaphysics by محمد بن محمد الحسيني الداماد Muhammad Bākir bin Muḥammad al-Husaini ad-Dāmad, died A.H. 1040, A.D. 1630. For his life see No. 70.

Beginning:

الحمد لله الواحد الحد الصمد المصمود ومهدب كل موجود الإله

This work is divided into chapters, called القسمات, as follows:

fol. 2a. القسم الأول فيه ذكر أنواع الحدوث وقسام الموجود

القسم الثاني فيه أنواع تثليث السبق الذاتي و تقوم

البرهان من سبيل التقدم بالذكر

القسام الثالث فيه تثليث التعدية الانفكاكية وتقوم

البرهان من سبيل التقيبة السردية

القسم الخامس فيه نصرو وجود الطبائع المرسلة و سبيل

البرهان من نصرو وجود الطبيعة

80b.
The fourth chapter is not given in this copy, unless by a mistake of the copyist what is really the fourth chapter is called the fifth, the mistake being continued up to the end; or the fourth chapter is really missing. In this work the author has also explained some of the abstruse and difficult problems of his al-Ufuq al-Mubin. Ibn Sina is frequently quoted in the work. It was completed in A.H. 1034, A.D. 1624; see Kashf al-Hujub, p. 410.


No. 329.

foll. 257; lines 9; size 9½ × 6½; 6½ × 4.

M拉萨 التأسيم

ŠIRĀT AL-MUSTAKĪM.

A work explaining the connection between the Infinite and the Finite, or God and the world by محمد باتربن محمد العصيني الداماد Muḥammad Bākīr bin Muḥammad al-Husaini ad-Dāmād, died A.H. 1040, A.D. 1630. For his life see No. 70.

Beginning:—

الخ

The author dedicated this work to Šāh 'Abbās I. (A.H. 985-1038, A.D. 1587-1629) of the Safavide dynasty.

For copies see India Office Cat. No. 581, I. and II. See also Kashf al-Hujub, p. 370.

Foll. 5a, 11a, 21a, 23a, 26a, 27a, 32a, 34a, 40a, 45, 60b, 69a, 99a, 157b, 196a and 198b contain lacunae.

Written in a very recent hand of Naskh. Not dated. C. 19th century.
No. 330.

foll. 124; lines 15; size $11 \times 6\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

الإيضاحات والتوضيحات

AL-İMÂDÂT WA'T TASHRÎKAT.

A work dwelling on the Eternal and the Accidental by Muhammad Bâkîr bin Muhammad al-Husaini ad-Dâmâd, died A.H. 1040, A.D. 1630. For his life see No. 70.

Beginning:—

• 

The author wrote this work after composing al-Ufuq al-Mubin and as-Şirât al-Mustakîm. It is also designated as-Şahîfat al-Kâmilâ, or as-Şahîfat al-Malakûtiyya.

For copies see Rampur List, p. 379. See also Kashf al-Hujub, p. 74.

The work is divided into a prologue and several chapters, called سياقات, as follows:

fol. 26.

المقدمة في تحديد حييم الفزاع في حدث عالم الجوار

السياقة الأولى فيها رؤى شيكين الموجود بحسب

١٦٤

اطوار ارتداء الوجود ثم سياق التبيان على نظم

السياقة الثانية فيها طاقة من شروط شعوب الجوارود

بحسب اجتم الحدود ثم سياق التبيان على نظم

١٦٧

أخر السياقة الثالثة فيها اثبات البودوي الأولي الداخلة في جوعاء

الجسم والحاملة ليكون الكلين وفساد الفاسد

السياقة العامة فمن كتاب الإيضاحات والتوضيحات الملائم

بالصيغة الفلكية فيها إلى الأخذ في

الصعى البودوي ومنظر النظر إلى قوله الآخرين

بالحيات البودوية

١٠٦

The fourth chapter is missing. It is noted on the title-page that the composition of the treatise was commenced on the 4th Dhîl Ka'da A.H. 1012. Headings of chapters in red ink. There are coloured marginal lines throughout, with occasional glosses.
The MS. is incomplete, as after fol. 104b, some foll. are missing. Fol. 105 contains glosses on difficult passages of the book which ought to have been placed after fol. 108. Foll. 109-116a contain glosses collected by one Sultān Ahmad on obscure passages of the text. From fol. 116b to the middle of fol. 119b, there are notes in Persian by same Sultān Ahmad on differences of opinion among philosophers and theologians regarding cause and effect, and similar matters. From the latter half of fol. 119b up to the end are glosses on difficult passages of the book composed by the author. The MS. is bordered with thick paper.


**No. 331.**

foll. 204; lines 23; size 10½ × 6¼; 8 × 4½.

**el-esfar al-arba'ah.**

AL-ASFĀR AL-ARBA'A.

A work on metaphysics by Sadr ad-Din Muhammad bin Ibārahīm al-Shirāzī, known as Mulla Sadrā, a pupil of Mir Bākīr Dāmād. He was a great philosopher of his time, and was the author of many works. He died in A.H. 1050, A.D. 1640. See Nujūm as-Samā', p. 87; Rawdāt al-Jannāt, p. 331. and also No. 91.

**Beginning:**

- أن الترتيب الطبيعي وأن استهدى أن نقدم مباحث الجوانب أقسامها الم

The work is divided into four parts, as the author says in the preface:—

- إعلام أن السلك من العروض والوحياء استفرا ارباعاً أربعة أحدها السفر من الحق إلى الحق والثاني السفر بالحق في الحق والثالث السفر بالواقع بالواقع الأول لأنه من الحق إلى الحق والثاني والثالث إلى الحق بالحق وراثب يقابل الأول من وجه لأنه بالحق في الحق

The work is also designated

For copies see Cairo Cat. Vol. VI., p. 88 ; Rampur List, p. 379 ; and Asiatic Society Cat. p. 80.

Lithographed by marginal commentaries by al-Hādī bin-Mahdi as-Sabzawārī, Teheran, A.H. 1282, A.D. 1865.

Our copy comprises only the third part of the printed copy. On the title-page the work is designated

السفر الرابع من كتاب في الحق إلى الحق بال успех. On the top of the first two
pages the following lines in Persian are written in black ink on a gold surface:

لاود سفر حکیم از خلق بحق
دارد صوفی سفر سوی خلق ز حق
استوارند حق است از حق سوی حق

The MS. is very carefully transcribed. Gold and coloured lines are on the margin throughout. Borders have been changed into a different kind of paper. The first four pages are richly illuminated. Headings of chapters in gold ink. At the end two pages are illuminated and the colophon is written in gold ink. It is transcribed from a copy which had been copied from one written by the author himself. It bears different seals, among which are those of Amjad 'Ali and Sulaiman Jah of Lucknow.

Written in beautiful Naskh. The colophon runs thus:

و قد واقع الفراق من نسيحتها من الثاني من الثلاث من التاسع من
الثامنة من الأول من الثاني من الثاني من النجارة الذهبية المحدودة على
الصادع بها و آله و أولاده الفت ملته و تحية ببلدة شيراز عيننا الله
على العواز و الحمد لله على آلله الوارثة المتكررة حمدنا نافع في الدنيا و الآخرة
تاليا مستغفرا .

No. 332.

foll. 123; lines 15; size $11\frac{1}{2} \times 7\frac{1}{2} \times 8\frac{1}{2} \times 4\frac{1}{2}$.

نقد الجواهر في شرح زاهر الجوهر

NAKD AL-JAWAHIR FI SHARH ZAWAHIR AL-JAWAHIR.

A commentary by Muhammad Khair ad-Din Jawnpuri on his own treatise on philosophy called Zawahir al-Jawahir. He was born in Allahabad in A.H. 1165, A.D. 1751. He studied under as-Saiyid Muhammad Husain al-Musavi al-Aurangabadi, and after his death, which took place in A.H. 1185, A.D. 1771, he went to Jaunpur, and sat at the feet of Mawlana Muhammad 'Askari for higher studies. He served the British Government in various capacities. In A.H. 1198-99, A.D. 1783-84, he was confidential agent of Mr. James Anderson, the British resident in the camp of Sindhiyah. He spent the last part of his life at Jaunpur in the enjoyment of a pension from the British Government. He died according to Rieu Cat. Vol. III., p. 946, about A.H. 1243, A.D. 1827. For details see Elliot, History of India, Vol. VIII., p.

Beginning:—

The author commenced to write this commentary from the beginning of Rabī' II, A.H. 1211 (A.D. 1796), and completed it on the 21st Shawwāl, A.H. 1212 (A.D. 1797).

Lithographed at Husaini Press, Lucknow. Passages of the text are marked either with red or black lines. Marginal glosses from the author, called مقنیه, are occasional. At the end of the work the author prays that the book may be beneficial to all his students, and specially to his son, who is named أبو علي امین الدين حسن المشتاق بالسلطان الحسن المحمدي.


No. 333.

foll. 159; lines 20; size 10½ × 6¾; 7½ × 3½.

الحاشية على الشیش البارزة

AL-HĀSHIYA AL'ASH SHAMS AL-BĀZIGHA.

A supercommentary on Mahmūd al-Jawnpūrī's work on physics called ash-Shams al-Bāzigha by ملاحم بن تاجي علم مصطفى الكحذبي Mullā Hasan bin Kādi Ghulām Muṣṭafā al-Lakhnavi, died A.H. 1198, A.D. 1783. See for his life No. 310, II.

Beginning:—

الحمد لله الذي كل اللسان في تعميد الغل

Ash-Shams al-Bāzigha, a very popular book in India, is a commentary by Mahmūd al-Jawnpūrī on his work called al-Hikmat al-Baligha. He wrote the preface to ash-Shams al-Bāzigha on his death-bed, as the following quotation indicates:—

لقد كتب الله أبً في الكلايف ديننا واللدن في تعميد حمامي إفلا وتنزينا نبيماً إذ سودت كثيراً من مداحي ما قبل الطبيعة وفيها كتب واملست في مطالب ما بعد الطبيعة الاقل إلا أندر هجم العرش البديل.

For copies see Rampur List, p. 386, and Bankipur Cat., p. 191.
Quotations from ash-Shams al-Bāzigha are introduced with the word فوۢل in red ink. Borders of foll. 137–142, 144–149 have been partially pasted over with thick paper. The MS. is worm-eaten, but serviceable. On the first foll. it has a seal of Saiyid Murtada. Written in ordinary Nasta‘liq. Not dated. C. 18th century.

No. 334.

foll. 169; lines 22; size 11½ × 8½; 9½ × 5½.

الحاشية على مرخ مدرا

AL-ḤASHIYA ‘ALĀ SHARH ṢADRA.

A supercommentary on Ṣadr ad-Dīn ash-Shirāzī’s commentary on al-Abhari’s treatise on philosophy called Hidayat al-Ḥikmat by ʿAbd al-ʿAqīl ʿAqīl ʿAbd al-ʿAli Muḥammad bin Niṣām ad-Dīn, known as Baḥr al-ʿUlūm, died A.H. 1235, A.D. 1819. See No. 142.

It begins abruptly as follows:

فوۢلٰ مانن حیثً اشتیاله على قوۢلٰ التغییر لغ میسمى أن یراد بالقوۢلٰ الاسم

The overlined words are a quotation from Ṣadr ad-Dīn’s commentary, and occur on p. 16 of the lithographed copy of the work by ʿAlavi Press, A.H. 1262. The identity of its author can be established by comparing passages from it with Baḥr al-ʿUlūm’s marginal glosses on this commentary, published by ʿAlavi Press.

For copies see Rampur List, p. 382.

Foll. 78a and 101 contain lacunae. The commentary is introduced with the word فوۢل, written in red ink, though in many places the space for فوۢل is left blank. Worm-eaten places have been pasted over with paper.


No. 335.

foll. 33; lines 28 or 27; size 10 × 6½; 8 × 5.

الحاشية على مرخ مدرا

AL-ḤASHIYA ‘ALĀ SHARH ṢADRA.

A supercommentary on Ṣadr ad-Dīn ash-Shirāzī’s commentary on al-Abhari’s treatise on philosophy called Hidayat al-Ḥikmat by

Beginning:

لاَ أَلَّهَ الذِّي لَا شَرِیعَةَ إِنَّا شَرِیعَةَ اللَّهِ مُنْخَطَرُ عَلَى الْعَقْلِ

الفَتْحُ رَبِّ الْخَتَامِ وَالْبَدْعَ الْمَرْتُدَادِ فِي سَمَّى الْعَقْلِ وَالْبَدْعَ الْمَرْتُدَادِ

For copies see Rampur List, p. 383.

Our copy deals only with the first part, i.e., the physics section of the commentary. Regarding the identity of the author nothing is written in the text, but by comparing passages of this supercommentary with the marginal glosses of Muhammad A’lām as-Sandili, published on the margin of the lithographed copy of Shahih Ṣadrā, the author’s identity has been established. His name is erroneously written on an additional page حاشية ملا حسیني برمندرا. Quotations from the commentary are headed with the word قول رواة in red ink, or there is a blank space intended for it.

Written in two hands. From the beginning up to two-thirds of fol. 21 it is in one hand, and the rest in another. Slightly worm-eaten.


No. 336.

foll. 12; lines 21; size 9 × 5½; 6 × 3½.

شرح رسالة محقق طوسي

SHARH RISALA MUHAKKIK TUSI.

A commentary on a metaphysical treatise ascribed to Naṣīr ad-Dīn at-Tūsī. The name of the commentator could not be traced.

It begins abruptly:

قول بها هذا لآ يكون آية إما لأنهم قالوا الظاهر المبادر من قولهم

لا يخلص بسم المَلِّ

It is imperfect at the beginning and end. Quotations are introduced with the word قوله in red ink.

No. 337.


It begins on fol. 46:

The work is divided into four parts, and each contains several abridged *risalas* or treatises, there being altogether fifty-one in the whole volume.

Fol. 1b-2a, synopsis of the fifty-one treatises. Fol. 2b-3, gist of the fourteen treatises of the first part, i.e. the first part contains the following treatises:


fol. 805. Text in "Auswahl", pp. 369-376; translation in "Logik und Psychologie", pp. 51-59. The twelfth and thirteenth treatises of our copy have been mentioned as the twelfth treatise in the Berlin Cat. No. 5035, and for the thirteenth treatise that Catalogue gives another treatise with the heading as follows: —

fol. 825. Text in "Auswahl", pp. 376-395; translation in "Logik und Psychologie", pp. 60-84. From fol. 825 the names of the treatises
have been wrongly written in our copy, and the mistake continues up to the end. The above treatise is named in our copy "رسالة الرابعة عشر في البديع والصوره", whereas it ought to be "رسالة الرابعة عشر في البديع والصوره متعلقاً إلى الوظيفة الثانية". In Br. Mus. Suppl. Cat. No. 708 the thirteenth and fourteenth treatises have been given together as the thirteenth.

With the last treatise the first part, or "القسم الأول", of the book ends on fol. 87a. From 88b the second part, or "القسم الثاني", begins. The treatises of this part are as follows:

- fol. 88b
  "رسالة الخامسة عشر في البديع والصوره"
  Text in "Auswahl", pp. 24-42; translation in "Naturanschauung und Naturphilosophie der Araber", 1861, pp. 1-23. In our copy the treatise is wrongly named "رسالة السادسة عشر في السماء والعالم"

- fol. 92b
  "رسالة السادسة عشر في السماء والعالم"
  Extracts in "Auswahl", pp. 97-113; translation in "Naturanschauung", pp. 24-54. Wrongly named "رسالة السادسة عشر في الكون والفساد"

- fol. 98b
  "رسالة السابعة عشر في الكون والفساد"

- fol. 100b
  "رسالة الثامنة عشر في آثار العلوية"
  Extracts in "Auswahl", pp. 77-97; translation in "Naturanschauung", pp. 66-94. Wrongly named "رسالة الثانية عشر في تكوين المعادن"

- fol. 107b
  "رسالة التاسعة عشر في تكوين المعادن"
  Extracts in "Auswahl", pp. 125-139; translation in "Naturanschauung", pp. 95-140. Wrongly named "رسالة التاسعة عشر في ماهية الطبيعة"

- fol. 116b
  "رسالة العشرون في ماهية الطبيعة"

Translation in "Anthropologie", pp. 120-134. Wrongly named الرسالة الثامنة والعشرون في ماهية حكمة الموت والحياة والعالم الإنساني.


Translation in "Anthropologie", pp. 159-221. Wrongly named الرسالة التثامن في مبادئ الموجودات العقلية.

The second part, or القسم الثاني, ends with this treatise on fol. 227b, and the third part, or القسم الثالث, begins on fol. 228b. Its treatises are as follows:

الرسالة الثانية والثلاثون في مبادئ الموجودات على رأى


الرسالة الخامسة والثلاثون في العقل والمعقول

fol. 240b.


fol. 245b.


fol. 249b.


fol. 257b.


fol. 262b.


fol. 271b.


The third part, or "القسم الثالث", ends on fol. 274b, and the fourth part, "القسم الرابع", begins from fol. 275b. The treatises of this part are as follows:

fol. 275b.

Wrongly named "الرسالة الثالثة والثانية في الرؤا والذكريات.

fol. 306b.

Wrongly named "الرسالة الثالثة والثانية في ماهية الطريق إلى الله."
Wrongly named...


Wrongly named...

This treatise in our copy begins without any name.

Wrongly named...

Wrongly named...

Wrongly named...

Wrongly named...

Wrongly named...

Text in "Auswahl", pp. 15-23; translation in "Der Darwinismus im X. und XIX. Jahrhundert", 1878, pp. 215-228. Wrongly named...

Wrongly named...
Mathematics and Astronomy.

No. 338.

fol. 75; lines 15; size $8\frac{1}{2} \times 6\frac{1}{2}$; $5\frac{1}{2} \times 3$. 

foll. 1–68.

I. 

الحساب

ASH-SHAMSIYA.

A treatise on arithmetic by احمد بن محمد بن الصبني النظام

الخرج الغيسابوري

الحسين بن محمد بن الحسين بن ان نجيم

الاشعري

he was a pupil of نصير الدين العتاسي, and

wrote several works. His commentary on at-Ta'djhirat an-Nasiriya

was completed in A.H. 711, A.D. 1311. See هاجي خليل, Vol. II.,
p. 269; and Brockelmann, Vol. II., p. 211.

Beginning:—

• العدد الله انفرقد بل ند انفرقد على الربع والضد الغ

For copies see India Office Cat. No. 748; Leyden Cat. No. 1032; and Bodleian Cat. Vol. II., p. 290.

The headings are in red ink. It has profuse marginal notes.

Written in Nasta‘lik. Not dated. C. 18th century. Scribe

ان شاء الله بجان أبواسى جاهلي.
II.
AR-RISĀLA FĪL-ḤISĀB.

The incomplete treatise on arithmetic. From the preface it appears that it has been based on Bahāʾ ad-Dīn al-ʿAmili's (died A.H. 1030, A.D. 1621) treatise on Arithmetic.

Beginning:

الصد الله الواحد الحد والقرد الصمد ....... أما بعد تفصة فصول تشتمل على بيان قواعد الضرب وزوائدة ....... انخضعتها على الرسالة المعوسمة بالإلهانية مع زيادة آخر ليست فيها إلا

It is incomplete, and ends as follows:

فصل واما الضرب بالنسبة فسمل جدا وطرقته ابي تنسب.


No. 339.

foll. 130; lines 25; size 9¼ × 5¾; 7¼ × 3¾.

شرح النمسية

SHARH AŠH-SHAMIYYA.

A commentary on Nizām an-Nisābūrī's treatise on arithmetic called ash-Shamiyya (see No. 338, I.) by ʿAbd al-ʿAli bin Muḥammad bin al-Ḥusayn al-Barjandi. He was a pupil of ʿAḥmad bin Muʿin ad-Dīn al-Kāshi and Saʿīf ad-Dīn Ahmad al-Taftāzānī (the Ḡaibī al-Islām al-Hirāt, died A.H. 916, A.D. 1510). He is the author of many works. He was alive in A.H. 930, A.D. 1523. See Ḥabīb as-Sīyar, Vol. III., juzʾ IV., p. 117; Taʾlīkāt as-Saniya, p. 12; and Rieu, Pers. Cat. Vol. II., p. 453.

Beginning:

الصد الله الواحد الحد المعزة عن التثليث والاشتراب والتنميل ....... ما بعد فقول العبد المتوسل إلى رب المشرقين عبد العلي بن محمد بن الحسيني ... لي علم التصاع عرفة العلمي ....... ومن جملة ما انخف فيه من الرسالة السنية الرسالة المعوسمة بالشمسية المعوسبة إلى .......

ِنظام الملأ والدين الكبيوري الم
For copy see Rampur List, p. 416.

Passages of the original text are marked with red lines. Coloured rules are on the margin throughout. It bears the seals of Amjad ‘Ali Shāh, Sulaimān Jāh and Wājid ‘Ali Shāh on the title-page and last fol. Worm-eaten, but serviceable. In fol. 120 the space for figures is not filled in. In foll. 121–130 the borders have been partially replaced by modern paper. Marginal corrections occasionally. On the first fol. is found the name of Mużaffar Ḥusain bin Masiḥ ad-Dawla as the owner.

Written in fine Nasta’liḵ. Not dated. C. 18th century.

No. 340.

foll. 196; lines 19; size 10 × 6; 6½ × 3½.

THE SAME.

Another copy of the preceding work. It begins and ends as the former. The text is marked with black lines. Headings of chapters in red ink. The inner edge of each fol. has been changed to a different kind of paper.

On the title-page the name of the author is wrongly given as ‘Abd al-‘Ali Bahr al-‘Ulām. It has marginal corrections up to fol. 19. Foll. 20b, 21a, 33, 39b, 40b, 41, 84b, 85a, 118a, and 183a contain blank spaces for figures.

Written in Naskh. Dated A.H. 1200.

No. 341.

foll. 86; lines 27; size 9 × 4½; 6 × 3.

مفتاح العمود في علم الحساب

MIFTĀH AL-ḤUSSĀB FI ‘ILM AL-ḤISĀB.

A treatise on arithmetic by ʿAbd al-Ḥusain Ghayāth ad-Din Jamshīd bin Māsūd bin Maḥmūd al-Kāshī. He was an eminent mathematician and astronomer, and helped Ulugh Beg in building the astronomical observatory commenced at Samarkand in A.H. 823, A.D. 1420. He died shortly after that date. See Ḥabib as-Siyar, Vol. III., Juz’ III., p. 159; and Rieu, Persian Cat., p. 869; and Brockelmann, Vol. II., p. 211.

It is defective, and begins abruptly:

• مصطلحات من اشباع معمل اختصار معمل و رفعه لاثنان الأعمال الممثلا

The work was dedicated to Ulugh Beg.

For copies see India Office Cat. No. 756, II.; Br. Mus., Cat. p.
199; Berlin Cat. No. 2992; Leyden Cat. No. 1036; Bankipur Cat. p. 738; and Rampur List, p. 418. See also Hājī Khalīfa, Vol. VI., p. 12.

The work is divided into a prologue and five sections called 구성. The fifth section, or 구성, is wanting. It contains marginal corrections, figures and tables. A list of contents is added at the end. Between foll. 44-45, 73-74, and 74-75, leaves with notes are inserted. Foll. 26-86 will come after fol. 7, foll. 8-25 after fol. 86; and several foll. are missing after fol. 86.


No. 342.

foll. 76; lines 15; size 7×3½; 4½×2.

foll. 1-55.

شرح إشكال التاسيس

SHARH ASHKĀL AT-TA‘SĪS.

A commentary on Muḥammad bin Ashraf as-Samarkandī’s treatise on geometry called Ashkāl at-Ta‘sīs by طلحة الدين محمود بن محمد المعروف بتاج زادة الرومي Ṣalāḥ ad-Dīn Mūsā bin Muḥammad, known as Kādīzāda ar-Rāmī. He lived at the Court of Ulugh Beg in Samarkand, and helped him in building the observatory. He died in A.H. 815, A.D. 1412. Dr. Rieu in his Suppl. Cat. No. 760 says that he died some time after A.H. 823, A.D. 1420. See Brockelmann, Vol. II., p. 212 (his father’s name is there given as Maḥmūd instead of Muḥammad); Ḥabīb as-Siyar, Vol. III., Juz’ III, p. 159, and Hājī Khalīfa, Vol. III., p. 559.

The MS. is defective, and begins abruptly as follows:

بين الشركاء في الهزاز الجغرافي تكشف الورقة امتداد المختصر

الموسس بإشكال التاسيس الغم

For copies see Berlin Cat. No. 5943; Br. Mus. Cat., pp. 186a, 618a; Munich Cat. No. 849; Gotha Cat. No. 1498; Cairo Cat. Vol. V., p. 196; and Rampur List, p. 415.

For supercommentaries see Hājī Khalīfa, Vol. I., p. 322; and Berlin Cat. No. 5943. See also Z.D.M.G., Vol. L., p. 169.

Passages of the text are marked either with red or black lines. Marginal corrections numerous. Foll. 18b and 19a are somewhat stained with ink. On the first fol. the name of the book is wrongly written

سيف عامر

Written in ordinary Nashāḥ. Dated A.H. 1029.
II.

Kitab al-Munazar

A treatise describing the manner in which light is refracted on entering the eye. The original treatise was written by Euclid, but the present version is published by Abū Ja'far Naṣīr ad-Dīn Mūḥammad bin Mūḥammad bin al-Ḥasan at-Tūsī aṣh-Shī‘ī, died A.H. 672, A.D. 1273. See for his life No. 319.

Beginning:

It is also designated Taḥrīr al-Munazar.

For copies see Berlin Cat. 6016; India Office Cat. No. 743, II; Leyden Cat. No. 977; and Rampur List, p. 410. See also Hājī Khalīfa, Vol. V., p. 159; and Wenrich, de auctor. Graecor. versionibus, p. 182.

It is stained with damp.


III.

Tashrīh al-Aflāk

A treatise on astronomy by Bahā’ ad-Dīn al-‘Āmilī, died A.H. 1030, A.D. 1621. For the life of the author see No. 184 and for the book, No. 352, I.

It begins as the other copy does.

The headings and diagrams are in red ink. Stained with damp.

Written in good Nasta‘lik. Dated A.H. 1225.

No. 343.

foll. 71; lines 21; size 11 × 7½; 7½ × 4½.

Majmū‘at ar-Rasa‘îl al-Hikamīyah

A collection of a few treatises on mathematical science by different authors.
TAHRIR KITAB AL-MUNAZAR.

An Arabic version of Euclid's optics by Abū Ja'far Naṣir ad-Dīn Muḥammad bin Muḥammad bin al-Ḥasan at-Tūsī ash-Shīrī, died A.H. 672, A.D. 1273. For his life see No. 319.

Beginning:

تقرر كتاب الماظر للاكيذس الصورة وهو اربع وستون شكل معد الكتاب

See No. 342, II.

It should have 64 figures altogether, but our copy is defective, and ends abruptly as follows:

و الخرى متاخر عنه وهو أيضاً ظاهر من هذا الشكل وشكل هذا

foll. 8a–8b.

II.

RISALA IN-IKĀS ASH-SHU-'Ā'

A treatise on the reflection of the rays of the sun by Abū Ja'far Naṣir ad-Dīn Muḥammad bin Muḥammad bin al-Ḥasan at-Tūsī ash-Shīrī, died A.H. 672, A.D. 1273. See for his life No. 319.

Beginning:

بسم الله الرحمن الرحيم هذه رسالة في إنكسال الشعاع وأنعافه المعطاق

It contains three figures, and ends as follows:

بئن الانكسال والانعاف ما يمكن وقوعها إلا على موقع واحد معين

وإدنا تمثل رسالة المعطاق الطوسي في إنكسال الشعاع وانعافه

و وإذا توجه الله على نعائمه وظاءته
For copy see Berlin Cat. No. 6020. See also Ḥāji Khalīfa; Vol. III., p. 371; and Kashf al-Ḥujub, p. 239.

foll. 9–19.

III.

كتاب المعطيات

KITĀB AL-MUʿÂTIYYĀT.

Another work of Euclid, translated by Ishāk bin Hunain (see for his life No. 282, II.), revised by Thābit bin Kurra, and edited by Abū Jaʿfar Naṣir ad-Dīn Muḥammad bin Muḥammad bin al-Ḥasan at-Tūsī ash-Shīrī, died A.H. 672, A.D. 1273. See for his life No. 319.

Abūʾl Ḥasan Thābit bin Kurra as-Ṣābī was born in A.H. 221, A.D. 836. He originally followed the trade of a money-changer at Harrān, but went to Baghdad to study science, and became one of the most notable scholars of his age. His translations of foreign books into Arabic are considered to be very accurate. He was very well-versed also in the Syriac language. He has translated and revised many books, and his fifth book of the Conic Sections of Apollonius of Perga has been translated into German by L. Nix, Leipzig, 1889. He died in A.H. 288, A.D. 900. For details of his life see al-Kīṭī, p. 115; Ibn Khallikān (Teheran edition) p. 107; Ibn Abī Usāibī, Vol. I., p. 215; Wüstenfeld, Ärzte, No. 81; Chwolson, Die Ssabier, Vol. I., pp. 546–567; and Brockelmann, Vol. I., p. 217.

Beginning:

هذا تصور كتاب المعطيات للاقتصاد توجيه اسمح وأعلمه ثلاث خمسة

• تسعون شعامة عدد الكتاب الحلول والخطوطة والروايات المعلومة القدر الغم

It contains 95 figures.

For copies see Berlin Cat. No. 5929; India Office Cat. No. 743, I; Leyden Cat. 978; and Rampur List, p. 411.


foll. 20–23.

IV.

كتاب القرآن المتحرك

KITĀB AL-KURAT AL-MUTAHARRIKA.

A translation of a mathematical treatise of Autolycus on the revolving sphere by Thābit bin Kurra, died A.H. 288, A.D. 900, as edited by Abū Jaʿfar Naṣir ad-Dīn Muḥammad bin Muḥammad bin al-Ḥasan.
كتاب المفرغات

KITÂB AL-MAFRÛDÂT.

Another mathematical treatise in the version of Thâbit bin Qurra, died A.H. 288, A.D. 900, edited by Nasîr ad-Dîn at-Tûsî, died, A.H. 672, A.D. 1273. See for his life No. 319.

Beginning:


For copies see Berlin Cat. No. 5932; India Office Cat. No. 744, I.; Leyden Cat. No. 987; Br. Mus. Cat., p. 623a; and Rampur List, p. 411.

See also Hâji Khalîfa, Vol. V., p. 140; and Wenrich, p. 298.

foll. 24–27.

VI.

كتاب الباقونات

KITÂB AL-MÂKHûDHÂT.

A mathematical treatise of Archimedes on the principles of geometry, in the version of Thâbit bin Qurra, with the commentary of Abûl Hasan 'Ali bin Ahmad an-Nasâî, and edited by Nasir ad-Dîn at-Tûsî, died A.H. 672, A.D. 1273. See for his life No. 319.

Beginning:

Kitâb al-bâhûnât 'arshimsid abî thâbit bi-qûrât wa-tansîr al-aslân al-mūqâqoq al-abi al-âmm al-musîqi xumis xus sûl shakl qul al-aslân

معلومة هذه مقالة منسوبة إلى
For copies see Berlin Cat. No. 5936; Leyden Cat. No. 982, and Rampur List, p. 411. See also Ḥāji Khalīfa, Vol. V, p. 144.

foll. 325-60b.

VII.

كتاب الكورة والاسطوانة
KITĀB AL-KURAT WA'L USTUWĀNA.

Another mathematical treatise of Archimedes, according to the version of Thābit bin Kurra, died A.H. 288, A.D. 900, and Ishāk bin Ḥanain, died A.H. 298, A.D. 910 (see for his life No. 282, II.) and edited by Nasīr ad-Dīn at-Tūsī, died A.H. 672, A.D. 1273. For his life see No. 319.

Beginning:

اتول بعد تحميد الله وتمجيد وصلوأ على محمد وآله المصطفين

مث عبيدة الغ

For copies see Berlin Cat. No. 5934; India Office Cat. No. 743, VI.; Paris Cat. No. 2467/8; Leyden Cat. No. 1001; and Rampur List, p. 411.

See also Ḥāji Khalīfa, Vol. V, p. 140, and Z.D.M.G., Vol. L, p. 172. At the end of this treatise we find another treatise (foll. 600-62a) by Archimedes. It is named مقالة أرشيمدوس في تكسر الدائرة.

Beginning:

مقالة أرشيمدوس في تكسر الدائرة وهي ثلاثة اشكال الغ

For copies see India Office Cat. No. 743, VI.; and Berlin Cat. No. 5934. See also Ḥāji Khalīfa, Vol. V., p. 50.

foll. 625-64.

VIII.

رسالة في ترويج الدائرة
RISĀLA FĪ TARĪBĀ' AD-DĀ'IRA.

A mathematical treatise by أبو علي الحسن بن الصنف بن البيتم Abū 'Ali al-Hasan bin al-Hasan bin al-Haitham al-Bisrī. He held a Government appointment in his native town, Basra, with the title of Vazir. He was a great mathematician, and died about A.H. 430, A.D. 1038.

Beginning:

For copy see Berlin Cat. No. 5941.

foll. 64b–70a.

IX.

كتاب مساحة النطاق البسيطة والكرية

KITĀB MASĀḤAT AL-ASHKĀL AL-BASĪTA
WA’L KURĪYA.

A treatise on the mensuration of plain and spherical bodies in the version of Banū Mūsā (i.e. sons of Mūsā, viz. Muhammad, Ahmad, and al-Ḥasan), and edited by Nāṣir al-Dīn at-Tūsī, died A.H. 672, A.D. 1273. See for his life No. 319.

Beginning:

For copies see Berlin Cat. No. 5938; and Rampur List, p. 411. See also Hājī Khalīfa, Vol. V., p. 150.

It ends in the middle of foll. 70a. The remaining of foll. 70a, foll. 70b and 71a contain quotations from the writings of Banī Mūsā, Kuṭb ad-Dīn Šīrāzī and Shams ad-Dīn Shaharzūrī.

The title-page has also a quotation from the writings of Nāṣir ad-Dīn at-Tūsī. The headings and figures in the MS. are in red ink. Many foll. are defective, as the paper, except foll. 24–27, has become brittle. Marginal notes occasionally.


No. 344.

foll. 124; lines 25; size 9½ × 7½ × 4½.

نَحْرُ الْمَجِيْسِي

TAHRĪR AL-MIJISTĪ.

An abridged version of the famous astronomical work of Ptolemy called al-Mijistī by Abū Ja‘far Nāṣir ad-Dīn Muḥammad bin Muḥammad bin al-Ḥasan at-Tūsī, died A.H. 672, A.D. 1273. For his life see No. 319.
Beginning:—

For chapters see Berlin Cat. No. 5655.
For copies see Berlin Cat. No. 5655; Br. Mus. Cat. pp. 187, 620 and 745; India Office Cat. No. 741; Paris Cat. No. 2485; Rosen, No. 188: Rampur List, p. 421; and Bankipur Cat. p. 424. See also Hājī Khalīfa, Vol. V., p. 385; Kāshf al-Ḥujub, p. 100; Wenrich, p. 228; and Ellis, Cat. Vol. II., p. 493.

Between foll. 82 and 83 one small leaf has been recently added. Marginal corrections occasionally. The headings of chapters are in red ink.


No. 345.
foll. 386; lines 26; size 11 × 6½; 8 × 3½.

شرح تحرير المجسطي
SHARḤ TAHİRĪR AL-MIJIŠTI.

A commentary on Naṣīr ad-Dīn at-Ṭūsī’s work on astronomy called Tahrīr al-Miṣṣīṭī by ʿAbd al-ʿAli bin Muḥammad bin al-Ḥusain al-Barjandi. See for his life No. 339.

Beginning:—

This commentary was completed in A.H. 921, A.D. 1515.
For copies see India Office Cat. No. 742; Rampur List, p. 428; and Asiatic Society Cat. p. 88.
For other commentaries see Hājī Khalīfa, Vol. V., p. 386; and Rampur List, p. 428.

Quotations from the text are introduced with قولنا in red ink. Double gold and coloured lines throughout. The first two pages are illuminated with a beautiful 'Uṣrān. The first fifty foll. contain figures; in the rest of the book the spaces for figures have not been filled in. The headings are in red ink. Borders are a little stained with damp, and consequently in many places they have been pasted over with papers. Up to fol. 50, this copy has been compared with some other copy, and contains marginal corrections and notes. These notes are in Nastaʿlīk character.

Written in Naskh. The colophon runs thus:

قد نوبت من تحرير الشرح فتحة يوم الجمعة في أوائل جمادي الآخرة

سنة خمس وأربعين بعد الفلف وثمانين من الهجرة الفردوسية
No. 346.

foll. 170; lines 17; size 8 x 5½; 6 x 4.

شرح تحرير المختصر
SHARH Tahrir al-Mijisti.

A commentary on Nasir ad-Din at-Tusi's work on astronomy called Tahrir al-Mijisti. The name of the commentator is not found in the body of the work, but from a note on the title-page it appears that یعصمۃ الله بن انیجم یاسنی بن عبد السؤول السهارنپوری is its author. His full name is یعصمۃ الله بن انیجم یاسنی بن عبد السؤول السهارنپوری. He was a scholar of great reputation in mathematics and astronomy. He is the author of a commentary on Taṣḥiḥ al-AỈāk, and a commentary on Khulāsat al-Ḥisāb, which he completed in A.H. 1086, A.D. 1675 and other works. The date of his death is not known. See India Office Cat. No. 759; and Rampur List, pp. 416, 427. Our Ḥismatallah should not be confused with another Ḥismatallah Sahāranpūrī, the author of a supercommentary on Sharḥ al-Ǧāmiʿ, who died in A.H. 1039, A.D. 1629. See for the latter Ḥadāʾik al-Ḥanafiya, p. 407, and Subḥat al-Majān, p. 52.

Beginning:—

أما بعد حمد الله والصلاة على رسوله محمد وآله فلما كانت العلم

القابلية ........... اشرف العلم مربقة ........... خامهة كتاب تحرير المختصر 

محمد بن محمد بن الحسن الطويلi ........... نادرت لن أكتب له 

شرحا مشتملة على حلّ مشكلاته المغ.

The text and the commentary are introduced with the letters ج and ل respectively, being the abbreviations of جنرال and لن, in red ink. Worm-eaten and pasted over with paper. It bears, among others, the seals of Muhammad Shāh. Figures are in red ink. Written in ordinary Naskh. Not dated. C. 18th century.

No. 347.

foll. 88; lines 25; size 9½ x 6; 6½ x 4½.

المنصوص
AZ-ZICH AL-MULAKHKHAS.

An astronomical treatise with copious astronomical tables. The name of the author is not found in the body of the book, but from a note on the title-page it appears that the author of the book
was أثیر ad-Dīn al-Mufaddal bin ʻUmar al-Abhari, died A.H. 662, A.D. 1263, or A.H. 663, A.D. 1264 (for whose works see Brockelmann, Vol. I., p. 464). But from the preface it appears that this work is an abridgement of Zīzh Shāhī (for Zīzh Shāhī see Ḥājī Khalīfa, Vol. III., p. 565), and its full title is الزیج المباشر على الرصد العالي (for Zīzh al-ʻAlāʾi see Ḥājī Khalīfa, Vol. III., p. 567). The commencing line of our work tallies with the beginning of az-Zīzh ash-Shāmīl by Abū’l Waṭa’ Muhammad bin Ḥāmad al-Būzjānī. See Ḥājī Khalīfa, Vol. III., p. 565, and Paris Cat. No. 2528. In the latter some passages are quoted from al-Būzjānī’s work, but they differ greatly from our copy.

Beginning:

الحمد لله على ثواب آله و اشراف على ظاهر نعماه

For copies see Paris Cat. No. 2515, and Rampur List, p. 426. Foll. 9–59a and 64b–88 are occupied with astronomical tables. It is defective at the end. The title-page contains some Persian lines and notes on astronomical subjects. More than two-thirds of foll. 8b and foll. 9a and 65b are blank, but without any consequent gap in the text.


No. 348.

foll. 96; lines 25; size 11¼ × 7¼; 9 × 4¼.

التخفيث الباهر

AT-TAHFAT ASH-SHĀHĪYA.

A work on astronomy by كتاب الدين محمود بن مسعود الشيرازي Kuṭb ad-Dīn Mahmūd bin Masʿūd ash-Shirāzī, died A.H. 710, A.D. 1310. For his life see No. 320.

Beginning:

خیرالبلاغی ما زین بالحمد لولیه القوة على حمد الله

It was dedicated, as mentioned in the preface, to Amir Shāh Muḥammad bin as-Sadr as-Saʿīd Taj ad-Dīn Mu’tazz bin Ṭāhir, and consequently it was given the above name. See Ḥājī Khalīfa, Vol. II., p. 229. The work consists of four sections, subdivided into many chapters.

For copies see Paris Cat. No. 2516; Leyden Cat. No. 1105; Aya Sofia Cat. Nos. 2584–7; Kopruluşādah Cat. No. 928; Rampur List, p. 421; and Bankipur Cat. p. 106.

Our copy is incomplete and many foll. are missing. The headings of chapters are in red ink. One fol. added at the end con-
tains notes on planets. The first fol. bears the name and seals of Muzaffar Ḥasan bin Masih ad-Dawla, dated 1869.


No. 349.

foll. 48; lines 29; size 11 × 7½; 8½ × 4.

شرح جفيد: SHARH CHAGHMINI.

A commentary on Chaghmini's treatise on astronomy called al-Mulakhkhas by Salāḥ ad-Dīn Mūsā bin Muḥammad, known as Ḫādīzāda ar-Rūmī, died A.H. 815, A.D. 1412. See for his life No. 342.

Beginning:

الحمد لله الذي جعل الشمس غيابًا...الحمد لله.

It was composed in A.H. 815, A.D. 1412, and was dedicated to Mīrzā Ulugh Beg. See Hāji Khalifa, Vol. VI., p. 113.

For copies see Berlin Cat. No. 5675; Munich Cat. No. 854; Paris Cat. No. 2503; Br. Mus. Cat. p. 190; India Office Cat. No. 751; Br. Mus. Suppl. Cat. No. 760; Leyden Cat. No. 1086; Casiri, No. 953; Cairo Cat. Vol. V., pp. 223, 224; Vol. VII., p. 43; Bankipur Cat. p. 405; and Rampur List, p. 427.

For other commentaries see Hāji Khalifa, Vol. VI., p. 113.

Lithographed in A.H. 1271 and also in A.H. 1290.

The text was translated by Rudloff and Hochheim (see Z.D.M.G. Vol. XLVII., p. 213; and also ibid., Vol. XLVIII., p. 120).

Passages of the text are marked with red lines up to fol. 32, and in the rest of the book with a black line. Borders are changed into modern paper. In fol. 39a, 40b and 41a, spaces for the insertion of figures or diagrams are not filled in. Figures, whenever they occur, are in red ink. Marginal corrections occasionally.


No. 350.

foll. 103; lines 19; size 8½ × 6; 7 × 4.

الحاشية على شرح جفيد: AL-HĀSHIYA ‘ALÁ SHARH CHAGHMINI.

A supercommentary on Ḫādīzāda’s commentary on Chaghmini’s treatise on astronomy called al-Mulakhkhas, by 'Abd al-
No. 351.

foll. 139; lines 32; size $8 \times 5\frac{1}{4}$; $6\frac{1}{2} \times 3\frac{1}{4}$.

الكتلة في شرح التذكرة

AT-TAKMILA FÌ SHARH AT-TADHKIRA.

A commentary on Naṣir ad-Din at-Ṭūsī's work on astronomy called at-Tadhkira by شمس الدين محمد بن أحمد الخضيري Shams ad-Din Muḥammad bin Aḥmad al-Khidrī. See No. 89.

Beginning:

تغتت إذا العرش الأعلى وما أعظم شاهك ......... أما بعد فيؤول...

الذقت إلى الله الغني محمد بن أحمد الخضيري ......... وكان كتاب التذكرة

معتوقا على إمات مسألها ...... شرحها شرعا ...... وسميت بالكتلة في

شرح التذكرة الفاخير.

From the colophon it appears that it was composed in A.H. 932, A.D. 1525.

For copies see India Office Cat. No. 747; Yeni Cat. No. 791; and Bankipur Cat. p. 108.

For other commentaries see Ḥāji Khalīfa, Vol. II., p. 268.

Passages of the text are marked with red lines from the beginning up to fol. 15a, and also in foll. 135b, 136a, 138b, and 139. The earlier and the last parts are worm-eaten, and pasted over with thin paper. Marginal corrections occasionally. Lacunae occur in foll. 9b, 24a, 32b, 33a, 39b, 40a, 49, 56a, 61, 63b, 66a, 68a, 70a, 71a, 74a, 77b, 80b, 98a, 102b, 105b, 111a, 114a, 116a, 117b, 118b, 120, 122b, 124a, 127b, 129a, 130b, 132a, 133b and 137b. From the beginning up to fol. 16 borders are changed to different paper.
Written in Naskh. The colophon runs thus:

قد وقع الفراح في تسوية يوم الأربعاء الخامس عشر من شهر المحرم سنة
الف ومائتان و أخذ و ثلاثين

No. 352.

foll. 79; lines 19; size 7\( \frac{1}{2} \) \times 4\( \frac{1}{2} \); 4 \times 1\( \frac{1}{2} \).

foll. 1–8.

I.

تذريح الإفلات

TASHRIH AL-AFLAK.

A treatise on astronomy by ِِبَهَارُ الدِّينِ مُصَدِّقِ بنِ الحَسَنِ بنِ عَنْوِ الصَّدِيدُ الطَّارُقِيِّ العَامِلِيِّ Bahá' ad-Dín Muḥammad bin al-Ḥusain bin 'Abd as-Ṣāmād al-Hārithī al-'Āmili, died A.H. 1030, A.D. 1621.

For his life see No. 184.

Beginning:

ربنا ما خلقت هذا بطلتاح

It consists of a prologue, مقدمة, five chapters, نصرو, and an epilogue, خاتمة.

For copies see Berlin Cat. No. 5703; India Office Cat. No. 1043, VI; Br. Mus. Cat. p. 244; Bankipur Cat. p. 107; Rampur List, p. 422: and Asiatic Society Cat. p. 88.

It was lithographed, with its commentary called at-Tāṣrīḥ, at Dehli in A.H. 1294 and in 1312.

The first page is illuminated. Gold and coloured margins throughout. One or two foll. are missing after fol. 1. The headings of chapters and the illustrations are in red ink. The borders have been changed. The title-page bears the seal of Shāh 'Alam. Written in fine Nasta'liḵ. Not dated. C. 17th century.

foll. 9–34a.

II.

خلاءة الصاب

KHULĀŠAT AL-HISĀB.

A treatise on arithmetic by ِِبَهَارُ الدِّينِ مُصَدِّقِ بنِ الحَسَنِ بنِ عَنْوِ الصَّدِيدُ الطَّارُقِيِّ العَامِلِيِّ Bahá' ad-Dín Muḥammad bin al-Ḥusain bin 'Abd as-Ṣāmād al-Hārithī al-'Āmili, died A.H. 1030, A.D. 1621.

For his life see No. 184.

Beginning:

حصمك يا من لييحيط بجمع نسمة عدد الم
It consists of a prologue, مقدمة, ten chapters, each called باب, and an epilogue, خاتمة.

For copies see Berlin Cat. No. 5998; India Office Cat. No. 758; Br. Mus. Cat. p. 622; Cairo Cat. Vol. V., p. 180, Vol. VII., p. 89; Bankipur Cat. p. 219, and Rampur List, p. 413. See also Kashf al-Hujub, p. 208.

Printed with a Persian commentary at Calcutta 1812, and also in Constantinople A.H. 1268, and in Cairo A.H. 1299. Lithographed repeatedly in India.

Transtated into French by M. A. Marre, Rome, 1864.

Our copy is defective, and the chapters are found as follows:—

The 7th chapter begins on fol. 12b.

8th
9th
10th
خاتمة
4th chapter
5th
6th

Some foll. are missing after fol. 9. Fol. 33 should come next to fol. 24. Marginal glosses occasionally. Gold and coloured margins throughout. The headings of chapters are in red ink. Foll. 9 and 26 are defective. Borders are changed.

Written in Nasta'liq. Dated, A.H. 1052. Scribe محمد بن علي الشيرازي

foll. 346–79.

III.

رسالة علم حساب

RISALA 'ILM HISÂB.

A Persian treatise on arithmetic. It is noted in the book that the author is علاء الدين علي بن محمد توشجی 'Ala’ ad-Din ‘Ali bin Muhammad al-Kâshjî, d. A.H. 879, A.D. 1474. See for his life No. 452, I.

Beginning:—

الحمد لله رب العالمين والصلاة والسلام على محمد و أله إجمعين و بعد

毅 رسالة ليست در علم حساب مشتمل برسه مقالة الفم

From the preface it appears that the work is divided into three parts called مقالات. Our copy contains the first part, مقالة أول, commencing on fol. 34b, and some portion of the second part, or مقالة دوم, which commences on fol. 59a. The headings of chapters and the
figures or diagrams are in red ink. The first page illuminated. Gold ruled margins throughout. Borders are changed. Written in fine Nasta'lik. Not dated. C. 17th century.

Astrology.

No. 353.

foll. 19; lines 10; size \(8 \times 5\frac{1}{4}\); \(5 \times 2\frac{1}{4}\).

Kitāb ath-Thamara fī Ahkām An-Nujūm.

A treatise containing one hundred sayings of Ptolemy on astrology.

Beginning:

Kitāb ath-Thamara būṭilimūs al-hakimin nāma al-‘ādāma al-‘āthiratīna līna al-fa‘īlimi al-hakim mīlīyyat dīlīmūs qad qadīma līn yā būṭilimūs ‘allamīna līs mīs būṭilimūs.

It gives the purport of the four books of Ptolemy, which he wrote for his pupil Syro on astrology.


Joannes Hispalensis translated it from Arabic, and this was printed by Erhardum ratdolt de Augusta: Venetia, 1484. See Ellis, Cat. of Printed Books, Vol. II., p. 493.

Each saying has a numerical letter or letters before it.


Alchemy.

No. 354.

foll. 196; lines 29; size \(11\frac{1}{2} \times 6\frac{1}{2}\); \(10 \times 4\frac{1}{2}\).


Our copy is defective, and begins abruptly as follows:

المقدمة السابقة في العلة و المعول أما العلة فتقال لكل ما له وجود في

نفس الإله.

Our copy is a part of the Vol. IV. For chapters see Berlin Cat. No. 4185.

For copies see Berlin Cat. No. 4185; Paris Cat. No. 1355; Pet. Rosen, No. 199; and Leyden Cat. No. 1263.

The headings of chapters are in red ink. Double coloured lines in the margin. It has marginal corrections. Foll. 25a, 35b, 43b, 46b, 155b, 156, 157a, 158a, 159b and 188b contain diagrams. Part of fol. 159a is blank. A few foll. are added at the beginning, which contain, in Persian, the effects of the seven planets, and an extract from Ḥadāʾīk al-Anwār by Fakhr ad-Dīn Rāzī.

Written in Nastaʿlīk. Dated A.H. 1257.

No. 355.

coll. 30; lines 13; size 11×7; 7×4½.

داقنقي اليمان في مقدير الأورزان.

DAKĀʾIK AL-MIZĀN FĪ MAKĀDIR AL-AWZĀN.

A treatise on alchemy by al-Muʿallīf al-Jadīd as-Ṣārūkhānī ar-Rūmī. In Brockelmann this author has been mentioned in two places. In Vol. II., page 233, the author is said to have flourished in the 9th century, but on p. 448, in the 10th century Hijra. See also Ḥājī Khalīfī, Vol. III., p. 234.

Beginning:

الإله الذي خلق العالم على مقدرات العكمة وال

For copies see Cairo Cat. Vol. V., p. 393; and Pet. Rosen, No. 205/7.

Foll. are missing after fol. 1. Borders of foll. 3, 5, 6, 12, 14, 15 and 28 are partially changed to modern paper. Marginal corrections occasionally. Our copy is erroneously designated دقنقي اليمان في مقدار الأورزان.

No. 356.

foll. 40; lines 13; size 10¾ × 7; 7 × 4½.

السّريّر الرّباني

AS-SIRR AR-RABBĀNĪ.

A treatise on alchemy by al-Muwallīf al-Jadid aṣ-Ṣārūkhānī ar-Rūmī; see No. 355.

Beginning:

الصدح لله الذي قدست ذاته عن تدارك الوجه الغُم


It is divided into the following chapters:

fol. 35b.

المقالة الأولى في الميزان المتعلق بالسرب

9a. بالرصاص الغلمي

13a. بالحديد

17b. بالثماريغي

22a. بالنحاس

38a. بالنبيق

32a. بالتونة

34a. بالغضة

39b. بالذهب

The copyist after writing up to fol. 40 wrote the remaining part of the book on the margins working backwards, till the book was completed on the margin of fol. 38, which also contains the remark مصحح البيات.

Marginal corrections occasionally. Names of chapters are also written on the top borders in red ink. The name of the copyist has been effaced purposely.

Magic.
No. 357.
fol. 77; lines 14; size 9\frac{1}{2} \times 6; 6\frac{1}{4} \times 3\frac{1}{4}.
fol. 1-59a.

I.
كتاب الطسم
KITĀB AṬ-TILSM.

A treatise on magic. The name of the author could not be traced.

Beginning:—
قال ابن بكر بن ظاهر الصاغر الفارس حديثاً صاحب الرواهي كال حديثاً محلي على ذكر ابن الامام من مصر وعليه احمد بن طولون...... نحن فيه بلى وثابت الكتب عليه تأليف الرهبان وجمعة من الآباء محذرون به وهو يتلم في إفاغ العلوم للزوار والمظاهر...

Lacunae are in fol. 20a, 29b and 49a. The headings are in red ink. It contains many pictures.

fol. 59b-77.

II.
مناع الإحجار
MANĀFI AL-ÂHJĀR.

Another work on magic. The name of the author is not known.

Beginning:—
قال عطار بن محمد الصاحب كتب نظرت في كتاب البراني والتحجار لبراءة وفي المصفح المعروف بلجاتي تجابة نظرت في الحجار والأشجار والطير والجبل ومذاهب في كتب الطلبات للعلماء السبعة في استعمال الإحجار والانتفاع بها...... قرأت أن استخلص من جميعها كتاباً شافياً لمثلها جامعاً لما يحتاج إليه من هذه المعاني نفعت ذلك، وهو...

Lacuna in fol. 70a. The headings are either in bold black character or in red ink. It has also many pictures of man, animals, etc.

Interpretation of Dreams.

No. 358.

A work on the interpretation of dreams. The author is not known, but from the preface it appears that he based his book on Abū Sa'd Naṣr bin Ya‘kūb ad-Dinawari’s (c. A.H. 400, A.D. 1009) work called Kitāb al-Ḳādiri fi’t Ta‘bīr.

The work on which it is based was composed for the Caliph Kādiribillāh Ahmad al-‘Abbāsī (A.H. 381–422, A.D. 991–1031) in A.H. 397, A.D. 1006, and consequently it was named Kitāb al-Ḳādiri. See Ḥājī Khalīfa, Vol. II., p. 312, Vol. IV., p. 486; Paris Cat. No. 2745; and Pet. Rosen, No. 212. Our copy is divided into the following thirty chapters:

fol. 3a.

الباب الأول في آداب الغالب

الباب الثاني في رؤية الله تعالى

الباب الثالث في رؤية الملائكة

الباب الرابع في رؤية الأنيباد والصحابة والصالحين

والشهداء

10a.

الباب الخامس في تأويل الجن والشياطين

10b.

الباب السادس في تأويل رؤية الإنس والجنساء

26b.

الباب السابع في تأويل رؤية ما يخرج من الخريب

الباب الثامن في تأويل الأوردة والعبادات وما يشمل

32b.

عليه من الغرائب والسنن
الباب التاسع في تأويل السلطان وما ينسب إليه من الإعون
الباب العشرين في تأويل الفعل والعمال المفسودة إلى
الرجاء والفساء
البابيحادي عشر في رواية الحبر وما يتعلق بها من
الآيات والسبباء
الباب الثاني عشر في تأويل أرباب المعرفة والصنااعات
و ما ينسب إليه من الإدارات
الباب الثالث عشر في تأويل العلم والدواء وما ينسب
اليهما
الباب الرابع عشر في تأويل السماء والمطر وأيات الليل
والقمر
الباب الخامس عشر في تأويل وقود النيرن وما يتعلق بها
من إساباب و_entries
الباب السادس عشر في تأويل المياه، وأوديتها ويعارها
وبابها وثبيتها
الباب السابع عشر في تأويل الربيع ومصانعه
الباب الثامن عشر في تأويل الرياضة والخصاوات
والشجار
الباب التاسع عشر في تأويل العيني والجواهر المعدنيات
الباب العشرون في تأويل سائر الجويول من السباع والبهائم
والدولين والحشرات وجميلة ذوات الطيران
الباب الحادي والعشرون في تأويل رياح وحوش القفار
و سائر الصيد
الباب الثاني والعشرون في تأويل رواية الدعوات وما فيما
من الطعمة والعوارض وما يستعمل فيما من
الطيب والأذى المعترات
الباب الثالث والعشرون في تأويل مجالس الصحراء
الباب الرابع والعشرون في تأويل النسوة من الفقه إلى
القدم
The headings of chapters are in red ink. The first two foll. are defective. Some foll. are missing at the end, and the MS. ends abruptly as follows:—

 Written in old 'Arab Naskh. The date of transcription is given on the title-page as follows:—

"..."

"..."

Mechanics.

No. 359.

foll. 234; lines 21; size 9½ x 6; 6½ x 3½.

Kitāb al-Hiyal.

A work on clepsydrae (water-clocks), magical drinking glasses and hydraulic instruments of all kinds. Unfortunately only a part of the author's name has survived the eating of worms. The
words are Badi' az-Zaman Abū'l Izz bin Ismā'il bin. But in Rampur List, p. 414, the work is called رسلة في رمم آئت الساعة المعروفة به نكConclusion and gives Abū'l Izz Ismā'il al-Jazari as its author. It appears from the following quotation from the preface that the author flourished about A.H. 570, A.D. 1174. The quotation (fol. 2a) is:

عند ائتمام بخدمة الزعيم الصالح أبي الفضل محمود بن محمد بن قرا إرفاع زعيم دين بكر بن آل ارتق ابنا الله وذاك على الإجرامتي إيه والأخيه مدة خمس وعشرين سنة ولها سنة سبعين وخمسا مالا إلى أن أضله.

For further details see Brockelmann, Vol. I., p. 494.

Beginning:

قال الشيخ رئيس الأعمال بديع الزمان أبو العزيز بن سعيد بن ..... رحمة الله عليه الصديق الله المبدع مسعو في السماوات المبدع اصرار حمامته في الإرغات ..... فانت نفصفت من كتاب المنقسمين وعمل المنهاجرين صباب الصبر في الحركات ..... البرخانية والآت المنخفضة للساعات ...

In fol. 26 the author gives the name of an-Nāṣir li Din Allāh (A.H. 575-622, A.D. 1180-1225) as the reigning caliph of the time. It is evident from fol. 26 that the book is divided into the following sections:

الفروع الأول في عمل ينادى بالاكتذاب
الفروع الثاني في عمل أولى وثروه بمجالس الشراب
الفروع الثالث في عمل ابتكار وطرح الأفكار والدروس
الفروع الرابع في عمل فوائد في تركة متشدلا وآداب الزمر
الفروع الخامس في عمل آئت يرفع ما من غمرة وتبريسة
الفروع السادس في عمل أشكال مختلفة غير منشابة

It is a curious book, but unfortunately many foll. are missing, and the following chapters only are now extant:
الفصل الأول في عمل السياق تعرف منه مضي ساعات
وينقسم إلى عشرة نصوص
الفصل الأول يتضمن مقدمة رجب ذكرها هنا
ويتناولها مقصورة صورة بنكما يعرف منه
مضي ساعات زمنية
الفصل الثاني في كيفية مقصورة خزانة الماء
الفصل الرابع في كيفية نصب آلات واتصال
بعضها ببعض
الفصل الخامس في كيفية القسمة التي تقسم
بها الدائرة
الفصل السادس في كيفية الموقع الذي ينصب فيه
الصورة وعمل آلاتها
الفصل السابع في كيفية عمل الوسائط الممزة
بجميع ما ذكرته
الفصل الثامن في عمل الوسائط الممزة ليدى
الطبالين وصناد الشاكيين وموت الواقفين
الفصل الثاني من الفنون الأول وهو في الكتايب الطبالين يعرف
مضي ساعات زمنية وينقسم إلى نصوص
الفصل الأول في مقصورة الصورة وعناها
الفصل الثاني في كيفية عمل آلات الماء
الفصل الثالث تقدم القول في وجه هذا الشكل ليس فيه
سوى محراب واحد وكم
الفصل الرابع في كيفية عمل الرحل
الفصل الخامس في كيفية عمل الوسائط الممزة ليدى
الطبالين والصناج وآلة بطرج منه صوت الواقفين

395
الفصل الثاني في كيفية عمل الزورق والمكتبة والسلطنيات والعباءة والقصور القوية

الفصل الثالث في كيفية ما يتعدى في بابتي الصور
الفصل الرابع في كيفية عمل الشخص الكتائب وما يتعلق به
الفصل الخامس في عمل الباريي وعمل مكة البنايق

الفصل السادس في عمل سلسلة من الجرْمَر التي تقطع البنايق

شكل الرابع من النوع الأول وهو فيكان الفيل يعرف منه
مضى ساعات المسنوية ويقسم إلى خمسة عشر فصل
الفصل الأول في ظاهر صورة فنكان الفيل
الفصل الثالث في كيفية عمل الفيل والسرب
الفصل الرابع فيما يتعدى به في بابتي الفيل وكيفية عمله
الفصل الخامس في كيفية عمل المكتبة فوق أرض السرب

عمل الدكة فوق المكتبة
الفصل السادس في عمل السلسلة من الصرحايا إلى قطاع الساُب

شكل الرابع من النوع الأول وهو فيكان الفيل يعرف منه
مضى ساعات المسنوية ويقسم إلى خمسة عشر فصل
الفصل الأول في ظاهر صورة فيكان الفيل
الفصل الثاني في كيفية عمل الغطاء للزراوق

شكل الثالث من النوع الثاني وهو غلام يصب على
يدالملك ما ليوقي ويقسم إلى نصلي
الفصل الأول في ظاهر الصورة ومعناها
الفصل الثاني في عمل خواصة الماء ومعجريه
الشكل الرابع من النوع الثالث وهو طاس يصب من مقدار ما يتوافق به المقعد.

الشكل الخامس الراهب يعلم منه كمية الدم الفائزة فيه وينقسم إلى فصول.

الفصل الأول في مظرة الطاشت ومعناه الفصل الثاني في كيفية عمل ما ينصب الدم من الطاشت.

الشكل السادس من النوع الثالث وهو الطاشت الكتبين العصا ويعمل منه كمية الدم الحاصل فيه وينقسم إلى فصول.

الفصل الأول في مظرة ظاهر الطاشت ومعناها الفصل الثاني في كيفية مصرف الكتبين.

الشكل السابع من النوع الثالث وهو طاشت العمṣ للعصا ويعمل منه كمية الدم الحاصل فيه وينقسم إلى فصول.

الفصل الأول في مظرة ظاهر الطاشت ومعناها الفصل الثاني في كيفية عمل البرج والرجل وحركة اليد.

البيئي

الشكل الثاني من النوع الثالث هو طاشت التصيرعرف منه كمية الدم الحاصل فيه وينقسم إلى فصول.

الفصل الأول في مظرة ظاهر صورة الطاشت وما فيه ومعناها الفصل الثاني في كيفية عمل السطوح السطح ومنها القصر.

الشكل التاسع من النوع الثالث وهو طاشت الطاس يغسل اليدين.
الشكل العاشر من الفروع الثالث وهو طقس العلامة
الشكل الأول من الفروع الرابع وهو فوارة التفقيع يتبدل في
كل زمن
الشكل الثاني من الفروع الرابع وهو فوارة التفقيع والنهب
بابعة مخارة
الشكل السادس من الفروع الرابع وهو فوارة التفقيع يتبدل
في زمن معلوم
الشكل النسبي من الفروع الرابع هو آلة الزمر الدائم بالتفقيع
الشكل الثامن من الفروع الرابع وهو آلة الزمر الدائم بالفقراء
الشكل الثالث من الفروع وهي فوارة القوامس
الشكل الرابع من الفروع الرابع وهو فوارة التفقيع
الشكل العشرين من الفروع الرابع وهو آلة الزمر الدائم
الفروع الخامس في الآت يرفع الناه مي عمره وهو
ليست بميقتة
الشكل الأول من الفروع الخامس وهو آلة يرفع في عمرة
إلى مكان موضع بدائه
الشكل الثاني من الفروع الخامس وهو آلة يرفع الناه مي
عمرة أو بثباداته يدبرها
الشكل الثالث من الفروع الخامس وهو بركة في وسطها
عود مجهوف
الفصل السادس في كيفية عمل الغالج وعمل ما يصرف
بدنه في باطن الفيل
الفصل السابع في كيفية عمل الساطرون الزرع
الفصل الثامن في كيفية عمل القصرعلى تبة ورما الباز
من فقط
الفصل التاسع في كيفية عمل ميزاب يجري فيه البذقة
ربع ثم يخرج وحدة درج الآخرة وينجر تارة
إلى رأس البذقة
الفصل العشرين في كيفية عمل حوض يقع فيه البذقة ومنه
يخرج إلى ميزاب
الفصل الحادي عشر في كيفية عمل حلقة نصفها بيض
ونصفها أسود لنسرين القلب وكيفية عمل المحرك
لب وكمية عمل درأب يدور عليه الطائر على قبة القصر
الفصل الثاني عشر في كيفية عمل الروشن
الفصل الثالث عشر في كيفية عمل القبس على مجارب
الفصل الرابع عشر في كيفية عمل ألة صغيرة تظل النائم مصطف الطائر
فوق القبة
الفصل الخامس عشر في كيفية عمل الدحين
الشكل الخامس من الفروع الأول وهو في كل الكبس يعرف
منه مضى الساعات السنوية وجزائه وبعضهم
إلى فصول ثلاثة
الفصل الأول في ساحة ظاهر موزره ومعناها
الفصل الثاني في عمل غطاء الكبس وحجر الكبس
الفصل الثالث في كيفية عمل الكابب يتخد من الفروع
الشكل السادس من الدروع الأول وهو فننا الطواريس
يعرف منه مضى ساعات مستوية وينقسم إلى
فصول ستة
الفصل الأول في ساحة ظاهر موزره ومعناها
الفصل الثاني في كيفية عمل ألة الماء
الفصل الثالث في كيفية عمل الطاووس
الفصل الرابع في كيفية عمل الفرخين في المحراب
الفصل الخامس في كيفية عمل الطارس الثاني
و المحرك لها
الفصل السادس في كيفية عمل اللمعات
الشكل الرابع من الفروع الأول وهو فن فنائه السيج يعرف منه
ما ساعات مستوية بالليل وهو ينقسام إلى ثلاثة
فصل
الفصل الأول في فن فنائه الشمعة
الفصل الثاني في كيفية عمل ميزاب
الفصل الثالث في كيفية عمل الضرارة والعالم وما
يعرف منه
الشكل الثاني من الأول وهو فن فنائه الكتب يعرف منه
ما ساعات مستوية ولجزائها بالشمعة وينقسم إلى
فصل ثلاثة
الفصل الأول في سلالة ظاهر مدبة ومغفاة
الفصل الثاني في كيفية عمل الغلاف الأول والثانية
و موقع البندقة
الفصل الثالث في كيفية عمل الكتب على السير
و المحرك لهم
الشكل الثالث من الفروع الأول وهو فن فنائه الكتب يعرف منه
ما ساعات مستوية ولجزائها بالشمعة وينقسم إلى
فصلين
الفصل الأول في سلالة ظاهر الصورة ومعها
الفصل الثاني في كيفية عمل الفرد والدقل والمحرك
لما إلي فوق
الفصل الأول من الفروع الأول وهو فئتان للأبواب بالشمسة

الفصل الأول في صفقة ظاهرة صورته ومعانة
الفصل الثاني في كيفية عمل الأبواب
الفصل الأول من الفروع الأول وهو كلاس يحكم في مجلس الشراب وينقسم إلى فصليين

الفصل الأول في صفقة الكلس ومعانة
الفصل الثاني يتبع من كل فئة صورة مستقبل الفصل الثاني من الفروع الثاني وهو كلاس يحكم في مجلس الشراب ويصف صورته ومعانة
فصل وهو كلاس من فئات الفصل الثالث من الفروع الثاني وهو كلاس في مجلس الشراب ينقسم إلى فصول خمسة
الفصل الأول في صفقة ظاهرة الحكم ومعانة
الفصل الثاني في كيفية عمل السرب والسياطين عليه الفصل الثالث في كيفية ظاهرة القصير والتجاوز ووالوقاص
الفصل الرابع في كيفية عمل الطازجة للشراب
الفصل الخامس في كيفية عمل آلة الزمر ومتجر الصوت
الفصل الثالث من الفروع الأول وهو زرق يوضع في بركة في مجلس الشراب وينقسم إلى فصول ثلاثة
الفصل الأول في صفقة ظاهرة الصورة للزرق ومعاناه الفصل الثاني في كيفية عمل الزرق
الفصل الثالث في كيفية عمل الجواربي
الشكل الرابع من الفروع الثاني وهو باطنة الشراب ويصيب فيها الأول من الشراب والماء ولا يزال يوخز منه

fol. 161a.

161a. الفصل الأول في مغة ظاهر الصورة ومعناها
162a. الفصل الثاني في كيفية عمل الباطنة
164b. الفصل الثالث في عمل البرزال
الشكل السابع من النوع الثاني وهو ضرع رجل قديم يشرب سوء الملك وهو ما يقتلي في اسفل من الشراب وينقسم إلى فصول ثلاثة
167a. الفصل الأول في مغة ظاهر الصورة ومعناها
167a. الفصل الثاني في كيفية عمل صورة القدم
167b. الفصل السابع من النوع الثاني وهو غلام قائم في يده سمحة وقذف يستنق من بنا الملك وينقسم إلى

fol. 170a.

170a. الفصل الأول في مغة ظاهر الصورة الساقى ومعناها
170a. الفصل الثاني في كيفية عمل الصورة
170b. الفصل الثالث في كيفية عمل يدي الغلام حركتاه
الشكل الثاني من النوع الثاني وهو رجل في يديه قذف وقراءة يصيب من القرابة إلى القذف شرا ويشته
172b. وينقسم إلى فصول
173a. الفصل الأول في مغة ظاهر الصورة ومعناها
173a. الفصل الثاني في كيفية عمل اليداليسر ويفها القرابة
الشكل التالع من النوع الثاني وهو سير عليه سعال في يدي كل واحد منهما قذف وثنيا يصيب في قذف
الفصل الأول في مسألة ظاهرة الصورة ومعناها

الفصل الثاني في كيفية عمل خزانة الماء

الشبل العاهر من النوع الثاني وهي جارية يخرج من خزانة كل ربع من فهي يدها قدم شراب

وينقسم إلى فصول

الفصل الأول في مسألة ظاهرة الصورة ومعناها

الفصل الثاني في كيفية عمل يد الجارية وحركتها وخزانة

الشراب

الدورة الثالثة في عمل البارد وطعمه ونحو ذلك

الشبل الأول من النوع الثالث وهو أبيض يصب منه ماء حار وبارد اوماء ممزوج وينقسم إلى فصول

الفصل الأول في مسألة ظاهرة الصورة الباسق ومعناها

الفصل الثاني في كيفية عمل مادة

الشبل الثالث من النوع الثالث هو اربع يضعه الطاه

إلى جانب طشت بين يدي الملك على كري

لطيف وينفصل عنه الطاه فتصرف طاهر على رأسه

وينصب من بليله ما يتوارى به يفصل عنه وينقسم

إلى فصول

الفصل الأول في مسألة ظاهرة الصورة الباسق ومعناها

الفصل الثاني في كيفية عمل الغطاء للبريق

الشبل الثاني من النوع الثالث وهو غلام يصب

على يدي الملك ماء ليتوارى به يفصل إلى فصول

الفصل الأول في مسألة ظاهرة الصورة ومعناها

النوع السادس هو مختلف وأشكاله غير مشابهة
For copies see Paris Cat. No. 2477, and Rampur List, p. 414.

The contents of foll. 56-57b up to the words are a duplicate of a passage in foll. 50-51b. Foll. 26a, 30, 33, 43, 44, 52, 133, 186 and 188-192a are blank. Lacunae occur in foll. 6, 73b, 74a, 75, 83a, 84a, 85a, 86, 92, 93a, 95a, 98b, 103, 123b, 183a, 192b-197, 199a, 200b and 202b. Foll. 37b, 132a and 204a are a little defective, as a few words in them are pasted over with a different kind of paper. About half of fol. 103 has been torn off.

It contains numerous illustrations in coloured ink. Borders are changed throughout. It ends on fol. 205a. Fol. 205b explains the marks used in the work in the corresponding letters of the alphabet. Fol. 206 contains a quotation in Persian with the heading سفی طاشتی که جهان دست بشر به ماهیل از برایند. Foll. 207-234 have quotations from some astronomical work with the heading:

• اختلاف اسماء المنازل و اعتقاداتها ومعانيها وعدة كواكبها

This portion also contains illustrations in coloured ink. The MS. is copied by some unscholarly man, and is not very accurate. On the title-page it has been named

• در فن جزیره قلم كتاب بنی موسی برهمال جلدکی جلد درم

It also contains lives of Ibn Jubair, and Ibn Haiyān Şūfī in Persian in the handwriting of Saiyid Ṣadr ad-Din Ahmad al-Musavi and two seals. In the last fol. it is also named برهمال جلدکی جلد درم and we also find the following note:

حیل بنی موسی در علم علوم از کتاب خانه قاعدي محمد علم دُعُلی شریف معلم میری خانه فوارق بیشتر فرمولنجمل الله که بعمری دامی

امید پیش زده از کوه مراد پیام خواجایئهم تاجیل برخی کتاب مبالتبرد

Written in two hands of Nastalik. Not dated. C. 18th century.

Medicine.

No. 360.

foll. 121; lines 25; size 13½ × 8½; 8½ × 5½.

كليات الفئون

KULLIYAT AL-ΚΑΝŪN.

The first part of the famous work called al-ΚΑΝŪN fiʾt Tibb on systems of medicine by Abu ʿAbbās ʿAlī
al-Ḥusain bin ʿAbdallāh bin Sinā, died A.H. 428, A.D. 1037. For his life see No. 284.

Beginning:

الحمد لله حمدًا يستحقه بعلو شانه ....... و بعد نافذ النعم مغني

بعض خلاصات أخرى للغ

For chapters see Berlin Cat. No. 6269.
For copies see India Office Cat. Nos. 777-8; Berlin Cat. Nos. 6269–71; Br. Mus. Cat. pp. 221, 632, 744; Gotha Cat. No. 1911; Cairo Cat. Vol. VI., p. 27; Nūr Osmāniyya Cat. No. 3568; Kūpālūzadah Cat. No. 976; Rampur List, p. 490; Asiatic Society Cat. p. 85; and ʿAzīmu’d-Dīn Aḥmad, (Bankipur) Cat. p. 38.
For commentaries see Ḥājī Khalīfa, Vol. IV., p. 496; and Berlin Cat. No. 6281.
Foll. 1–8, 11a–12a and 18b–23b are full of notes in small character. Marginal corrections occasionally. Borders have been changed to a different kind of paper. The headings of chapters are in red letters. The first and last foll. bear two seals. Worm-eaten.


No. 361.
fol. 487; lines 25; size 8 × 4½; 6½ × 2½.

شرح الإسباب والعلامات

SHARH AL-ASBĀB WA’L ‘ALĀMĀT.

A commentary on Muḥammad bin ʿAli as-Samarkandi’s treatise on the symptoms, causes, and treatment of diseases called al-Asbāb wa’l ‘Alāmāt by Burhān ad-Dīn Nafis bin ʿIwāḍ al-Kirmāni. He was a physician in the Court of Ulugh Beg Mirzā (A.H. 850–853, A.D. 1447–1449), and was considered one of the best physicians of his time. See Ḥabīb as-Siyar, Vol. III., Juz’ III., p. 159; Wüstenfeld, Ärzte, p. 106; and Brockelmann Vol. II., p. 213.

Beginning:

الحمد لله رب العالمين ......... وبعد نافذ الفقر إلى لله تعالى نفيس

ابن عوض بن الحكيم الطيب الغ

For copies see India Office Cat. No. 787; Berlin Cat. No. 6291; Vienna Cat. No. 1461; Gotha Cat. No. 1955; Rampur List,
No. 362.

foll. 110; lines 11; size $9\frac{1}{2} \times 6$; $7\frac{1}{2} \times 4$.

MAJMA' AL-MANAFI' AL-BADANİYA.

An abridgement of Yāsuf bin Ismā'il al-Baghdādi's (d. A.H. 710, A.D. 1310) work on simple medicaments called Mā là Yasa'ū at-Tabīb Jahluh by Da'ūd bin Ša'b al-anṭākī al-šarīrī Da'ūd bin 'Umar al-anṭākī, known as ad-Dārīr or the blind. He was born at Antioch, lived at Damascus and Cairo, and died in A.H. 1008, A.D. 1599. Hājī Khalīfa, Vol. II., p. 260, says that he died in A.H. 1005, A.D. 1596. For details see Khulāsat al-Athar, Vol. II., p. 140; Leclerc, Vol. II., p. 303; and Brockelmann, Vol. II., p. 364.

Beginning:

الحمد لله الذي نضر الفقير

... بعد فقبول metavda lām... شغف دارذ

الانطباق البصري لماكان كتب المفردات المعلومة بما ليس الطبيب جهل

المقدار و جلالته بجلالة أمهة الجامع في بطرار... قدست إلى جمع

مفردات من هذه الغ

Mā là Yasa'ū at-Tabīb Jahluh is itself an abridgement of Ibn Baitār's (d. A.H. 643, A.D. 1248) work known as Jāmī' Mufridat al-Adviyya wa'l Aghdhiyya, or Mufridat Ibn Baitār, on simple medicaments. For the former work see Hājī Khalīfa, Vol. V., p. 353, and for the latter work see Hājī Khalīfa, Vols. II., p. 576 and VI., p. 34.

For copies see Leyden Cat. No. 1364 where the book is called Jāmī' al-Manafī' al-Badanīya; Azimu'd-Dīn, Cat. p. 150; and Rampur List, p. 495.
The MS. is divided into two parts. Each contains twenty chapters, and an epilogue. The first part deals with simple drugs specially connected with particular limbs, and the second part describes medicines which are not specified for one limb. In the nineteenth chapter of the second part drugs beneficial to children are described. The epilogue contains general useful matter.

The chapters are as follows:

fol. 96.

الباب الأول في إدرية الرأس

ّ 18a.

الباب الثاني في إدرية العين

ّ 24a.

الباب الثالث في إدرينة النفس

ّ 25b.

الباب الرابع في إدرينة القلب والشغطين والسان

ّ 29b.

الباب الخامس في إدرينة الوجه

ّ 30b.

الباب السادس في إدرينة اللمع

ّ 30b.

الباب السابع في إدرينة الأذن

ّ 33a.

الباب الثامن في إدرينة العنق

ّ 34b.

الباب التاسع في إدرينة الصدر

ّ 39b.

الباب العاشر في إدرينة القلب

ّ 42a.

الباب الحادي عشر في إدرينة القلب

ّ 42b.

الباب الثاني عشر في إدرينة المعدة

ّ 48a.

الباب الثالث عشر في إدرينة الكبد

ّ 49b.

الباب الرابع عشر في إدرينة المعدة

ّ 50a.

الباب الخامس عشر في إدرينة المعدة (المعدة)

ّ 52a.

الباب السادس عشر في إدرينة الطلول

ّ 53b.

الباب السابع عشر في إدرينة الكلا

ّ 55a.

الباب الثامن عشر في إدرينة الغ稷

ّ 56a.

فصل في إدرية الثلثين الغيك

ّ 57a.

فصل في الإذن والأنفية الوقية على الجماع

ّ 62a.

فصل في مفرادات الباء
خاتمة في إعادة ما ذهب من القوة بالجماع وغيره

فصل في مذكرات العين
فصل في ادراة العمل
فصل في تسويل الوداد
فصل في إخراج المشيمة
فصل فيما يمنع الجبل
فصل في قطع العيس

الباب العشرين في إدراة الأعضاء الطرقة

الباب الأول في المخرجات

الباب الثاني في تسويل القلب وقطعه

الباب الثالث في قطع السفال

الباب الرابع في إخراج الدود

الباب الخامس في العصيات

الباب السادس في تحويل اليلام

الباب السابع في الإزور و الجراحات والدماميل

الباب الثامن في الجراحات وقطع الدم

الباب التاسع في ادراة الحركة و الجبر

الباب العشرين في إدراة القروح و البثور و الجردري

الباب العشرين في إزالة اليرق و اليوس

الباب الثاني عشر في إزالة اليرق و التلف

الباب الثالث عشر في إزالة الجذام

الباب الرابع عشر في إدراة حرق الغاز

الباب الخامس عشر في إدراة عضة الكلب

الباب السادس عشر في قرص الزنبور والعرق وغيرهما
الباب السابع عشر (في السين و وإزالة السوائل المفرطة)

الباب الثامن عشر (في تلطيق النفايات)

الباب التاسع عشر (في مراقبة الصبيان)

الباب العشرين (في طرد النفايات والجراثيم والزائل)

والبق و القارورة (في الم отзыв)

خاتمة في خواص و فوائد جليات

The headings of chapters and names of medicines are in red ink. There is a gap of a word or two in fol. 44a. The抄yist had omitted the heading of the 19th chapter.

No. 363.

foll. 310; lines 21; size 8½ × 5½; 6 × 3½.

كتاب الطب

KITAB AT-TIBB.

A work on medicine. The name of the author could not be traced.
Beginning:—

الحمد لله الذي بحمدته كل ذي قلب سليم و و بعد نعمة

فضيت من مجازارة الحرين و طري و شرفت فيها مدة من عمري ارتدت

إمام الواجب على و الفرخ و و فعند ذلك شعرت عن ساعد الجنباد

فانفي رؤى اختيار علم الطب الذي به قواي الجسد و

و قدست بيني ذوي ذلك كله فصوا مهما من كلام الأكابر و الآئمة فلا جرم كن

هذا الكتاب دستور العجائب و فبرست الغرائب الغ

In fol. 13b the author quotes Khalid al-Azhari, the commentator of at-Tawdhih. According to Haji Khalifa, Vol.I., p. 413, that commentary was composed in A.H. 890, A.D. 1485. The book under notice must have been written after that date.

The author before dealing with the subject-matter of the book describes concisely the attributes of a physician, and the other branches of learning besides medicine which it is necessary for him to know, as follows:—
The book begins from fol. 117a. Foll. 1, 10, 121-135 and 293-310 have been recently supplied. Foll. 80-89 should come after fol. 98. Fol. 145b contains the remark مسجع القياس.

Two-thirds of foll. 210a and foll. 210b and 222b are blank. Some foll. are missing after foll. 222.

Written in different hands of Naskh and Nasta’līk. Not dated. C. 18th century.

**Dialectics.**

**No. 364.**

foll. 76; lines 15, size $7\frac{3}{4} \times 4\frac{1}{2}$; $4\frac{1}{2} \times 2\frac{1}{2}$.

الاداب الباقية في شرح الأدب الشرفي

**AL-ÁDÁB AL-BÁKIYA FÍ SHARH AL-ÁDÁB ASH-SHARIFIYA.**

A commentary on as-Sa‘yid ash-Sharif al-Jurjani’s treatise on the rules of debate called al-Ádab ash-Sharifiya by ‘Abd al-Bâkî bin Ghawth al-Islâm al-Siddiqi al-Jawnpûrî. He was a pupil of Mulla Mahmûd al-Jawnpûrî, and died, according to Tuhfat al-A’yân, foll. 34, on the 5th of Dhîl Hijja, A.H. 1084, A.D. 1673; but in Tadhkira ‘Ulāmâ’ Jawnpûr, p. 66, it is said that he died on 20th Rabî’ II, A.H. 1086, A.D. 1675.
Beginning: —

* سبطنك يا مجيب دعاء السائلين بلا مال و معارض يغ

From the preface it appears that it was commenced in A.H. 1060, A.D. 1650, and not completed in that year, as is said in India Office Cat. No. 554.

For copies see Berlin Cat. No. 5321; India Office Cat. No. 554; Rampur List, p. 674; and Bankipur Cat. p. 17.

Passages of the original text are marked with red lines. There are profuse marginal notes up to fol. 46b and in the rest the notes are scanty. The first two foll. have been recently changed. The inner edge is changed throughout to a different kind of paper. The outer edge is also changed in the latter part of the book.


**No. 365.**

foll. 103; lines 21; size 10 × 5½; 7½ × 3½.

foll. 1-48.

I.

الإبحاث الباقية

**AL-ÁBÁTH AL-BÁKÍYA.**

Another commentary on as-Sa'ïd ash-Shârif al-Jurjâni's treatise on the rules of debate by Abd al-Bâkî bin Ghâth al-Islâm as-Šâdîqî al-Jawn-pûrî, died A.H. 1086, A.D. 1675. See No. 364.

Beginning: —

* يا مس لا مانع لها إعطاء ولا ناقت لها آنها إما بعد يقول ......


This commentary was written according to the promise the author made in the first commentary.

For copy see Bankipur Cat. p. 18.

Passages of the original text are marked with a black line. Slightly worm-eaten.


Scribe طيب الله
foll. 49-103.

II.

الآداب الباقية

AL-ÁDÁB AL-BÁKÍYA.

Another copy of the work noticed in No. 364. It begins in the same manner as the previous copy does. Foll. 49-52a are in one hand, and the rest in another. Passages of the text are marked with black lines. Slightly worm-eaten. The title-page has seals of two owners—one is dated A.H. 1135.

Written in bad Nasta'lik. Dated A.H. 1100.

No. 366.

foll. 109; lines 15-19; size $6\frac{1}{2} \times 3\frac{1}{2}$; $4\frac{1}{2} \times 1\frac{3}{4}$.

foll. 1-32.

I.

شرح آداب العفدية

SHARH AL-ÁDÁB AL-ÁDUDÍYA.

A commentary on al-Ijí's treatise on the rules of debate by Abd al-'Ali bin Muhammad bin al-Husain al-Barjandi.

See for his life No. 339.

Beginning:

- نعمك يا مجيب دعوتي السائلين بل منع ومنافض الغم


In the colophon we find the date of composition, from the chronogram حل آداب عفدي to be A.H. 930, A.D. 1523.

Marginal glosses occasionally. The inner and top edges of the MS. are changed. Worm-eaten.


foll. 33-109.

II.

الآداب الباقية في شرح الآداب العفدية

AL-ÁDÁB AL-BÁKÍYA FÍ SHARH AL-ÁDÁB ASH-SHARÍFÍYA.

Another copy of the work noticed in No. 364. The beginning is as that of the other copy. Worm-eaten.

Written in minute Nasta'lik. Not dated. C. 18th century.
No. 367.

foll. 34: lines 19; size $7 \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{4}$.


I.

العائشة على شرح الرسالة العضدية

AL-HĀSHIYA 'ALĀ SHARḤ AR-RISĀLAT AL-'ADUDĪYA.

A supercommentary on Muḥammad al-Hanafī's commentary on Adud ad-Dīn al-Ijī's treatise on the rules of debate called Ādāb al-Baḥth. The name of the supercommentator is not known, but the following passage in the preface, 'أعلن أن شرح النصير سلامة الملك القدير', indicates that the author of the supercommentary was a contemporary of the commentator, Muḥammad al-Ḥanāfī at-Ṭabarīzī, who died in A.H. 900, A.D. 1497.

Beginning:

قال المصنف لك الحسن أعلم أن شرح النصير سلامة الملك القدير بعد ما نصت بالنسبة للغة.


Quotations from Hanafī's commentary are introduced with قوله. Marginal glosses are occasionally written in mixed Nastalīk and Shīkasta. Not dated. C. 19th century.

foll. 146-34.

II.

العائشة على شرح الرسالة العضدية

AL-HĀSHIYA 'ALĀ SHARḤ AR-RISĀLAT AL-'ADUDĪYA.


Beginning:

الحمد لله على إهانم الخطب وصلوحا رسوله المبعوث لظمار

الضرب الغ

Marginal corrections occasionally. Fol. 14α is blank. The colophon ends as follows:

نَقْلُهُ مِنِ السَّوَادِ إِلَى الْبَيْضَ يِقُولُ الْعَمْكِيُّ الْمُبْدَأُ الْعَيْنَ.


Lexicography.

No. 368.

foll. 484; lines 27; size 14½ x 8; 10 x 5.

شَمْسُ الْعَلَمَ

SHAMS AL-’ULŪM.

An Arabic dictionary by Nashwān bin Sa’īd al-Ḥimyarī. He was a descendant of an ancient royal family of Yemen, and was a poet and philologist of some repute. He made himself master of several fortresses at Yemen, and was regarded as their King. His al-Kaṣīdat al-Ḥimyariya was edited with a German translation by Alfred von Kremer under the title Die Himjarische Kasideh. Herausgegeben und übersetzt, Leipzig, 1865, and was translated into English by W. F. Prideaux under the name of The Lay of the Himyaries, Sehore, 1870. He died in A.H. 573, A.D. 1177.

For details see Yākūt, Vol. III., p. 366; Bughyat al-Wu‘āt, p. 403; Brockelmann, Vol. I., p. 300; and Huart, History of Arabic Literature, p. 171.

Beginning:

•

This valuable dictionary is of great value to those engaged in the study of South Arabian antiquities. D. H. Müller has corrected, by the help of this book, the spelling of the proper names which occur in the Himyarite odes. See Z.D.M.G., Vol. XXIX., pp. 620–8; Sitzungsberichte der K. Akademie, 1877, Vol. LXXXVI., p. 171; and D. H. Müller, Südarabische Studien, p. 143.

Also see Ḥāji Khalīfa, Vol. IV., p. 74, and India Office Cat. No. 998.

For copies see Berlin Cat. Nos. 6963–4; Derenbourg, Nos. 34; and 603; Br. Mus. Suppl. Cat. No. 858; Cairo Cat. Vol IV., p. 175; and Rampur List p. 511.
Extracts from the Arabic text with German Introduction and Notes have been edited by ‘Azimu’d-Din Ahmad and published by the Trustees of the Gibb Memorial in 1917.

The first fol. has a beautiful ‘Unsūn. Double coloured lines are throughout in the margin. The outer edges in foll. 41–56, are changed to different kind of paper. A few foll. at the beginning and also at the end are a little worm-eaten. Fol. 162 contains lacunae. The headings and words of explanation are in red ink.

Written in Nasta’īlīk. Dated A.H. 1082.

No. 369.

foll. 212; lines 29; size 11 × 7; 9½ × 5½.

النهاية في غريب الحديث وآثار
AN-NIHAYA FĪ GHARĪB AL-HADĪTH WA’L-ĀTHĀR.

Vol. I.

A dictionary of the rare words of Tradition arranged alphabetically by مجدد الدين أبو السعادات مبارك بن أبي الكرم محمد بن محمد السيداني المعروف باسم ألثير الجذري Majd ad-Dīn Abū’s-Sa‘ādāt Mubārak bin Abī’l Karam Muḥammad bin Muḥammad ʿAsh-Shaibānī, known as Ibn al-Āthīr al-Jazārī, died A.H. 606, A.D. 1209. See for his life No. 26.

Beginning:—

الحمد لله على نعمة بكليم محامدة الغ


For copies see Berlin Cat., No. 1650; India Office Cat. No. 999; Br. Mus. Cat. p. 641; Cairo Cat. Vol. I., p. 445; Rampur List, p. 131; Bankipur Cat. p. 825; and Asiatic Society Cat. p. 51.

Lithographed at Teheran, A.H. 1269, and printed at Cairo, A.H. 1308.

The headings of chapters are in bold character. The words of which explanations and meanings are given are noted on the margin in red ink. Coloured lines are on the margin. It has a beautiful ‘Unsūn at the beginning. Vocalised throughout. This volume extends from حرف الراو مع الياء إلى حرف المهر. On the title-page and last fol. are written the names of different owners. Marginal corrections occasionally. On the top of each fol. the following expression is written وقف الله سبحانه وتعالى.

The second volume of the work noticed above. It begins with حرف الیاء and ends with حرف الراء. Double red coloured lines are on the margin of each page, except the first two foll. The headings are in red character. Marginal corrections occasionally. Words requiring explanation are written on the margin in red ink. The expression راّفعة الله سبقانه و تعالى is written at the top of each fol. The name of the author, واقف, is on the first and last foll. Vocalised throughout.


A dictionary of rare words occurring in legal books by ابراهيم بن عبد السيد بن علي المطري Abū Fath Nāṣir bin 'Abd as-Sayyid bin 'Ali al-Muṭarrizi. He was born at Khawārizm in A.H. 538, A.D. 1143, or according to Ṭāj at-Tarājim fī Ṭabaqāt al-Ḥanafiya, p. 58, in A.H. 536, A.D. 1141. He studied with his father and others. He taught Ḥanafite jurisprudence and the dogmas of the Mu’tazilite school. In A.H. 601, A.D. 1204, he came to Baghhdād, and died in his native land in A.H. 610, A.D. 1213. As-Suyūṭī in his Bughyat al-Wu‘āt, p. 402, says that he was a pupil of az-Zamakhsāri. This statement, I think, cannot be correct, because az-Zamakhsāri died in A.H. 538, A.D. 1143, the year in which al-Muṭarrizi was born. The fact of al-Muṭarrizi being commonly considered the successor of az-Zamakhsāri, owing to his vast erudition in philological matters, led as-Suyūṭī, probably, to believe that he was a pupil of that Great Master. For further details of his life see Ibn Khallikān, Vol. II., p. 280; al-Fawā'id al-Bahiya, p. 91; Flügel, Die Class. der Hanefit. Richt. p. 319; and Brockelmann, Vol. I., p. 293.
Beginning:

For copies see Berlin Cat. No. 6966; Br. Mus. Cat., pp. 2296, 641b; Leyden Cat. No. 77; Br. Mus. Suppl. Cat. No. 864; Cairo Cat. Vol. IV., p. 189; India Office Cat. No. 1001; Asiatic Society Cat., p. 51; and Rampur List, p. 518. See also Hāji Khalīfa, Vol. V., p. 648.

Printed at Dāyarat al-Ma‘ārif, Hyderabad, Deccan.

Fol. 117b is blank with the remark مصعح الديب. The headings are in red character. The latter part is much injured by insects. Borders have been recently changed. From the beginning up to fol. 45 is in one hand, and the rest in another.


No. 372.

foll. 592; lines 31; size 10½ × 6: 8 × 4½.

القاموس

AL-ΚAMŪS.

A well-known Arabic dictionary by أبوظاهر محمد الديني محمد بن يعقوب بن محمد الشيرازي الفيزرادي Abū Tāhir Majd ad-Din Muhammad bin Ya'kūb bin Muhammad ash-Shirāzī al-Fīrūzābādī. He was born at Kāzrūn near Shīrāz in A.H. 729, A.D. 1329; studied first at Shīrāz and later on in Wāsīt and Bağhād. He visited Constantinople, where he was much honoured by Sūltān Murād Kān (A.H. 761–792, A.D. 1360–1389). He died in A.H. 817, A.D. 1414, or A.H. 816, A.D. 1413. For details see Bughyat al-Wu’āt, p. 117; at-Ta’līkāt as-Sāniyya, p. 96; Tāj al-ʿArūs, Vol. I., p. 13; Wüstendfeld, Gesch. No. 464; and Brockelmann, Vol. II., p. 181.

Beginning:

For copies see India Office Cat. No. 1005; Berlin Cat. No. 6972; Paris Cat. Nos. 4263–4277; Br. Mus. Suppl. Cat. No. 874; Cairo Cat. Vol. IV., p. 177; and Rampur List, p. 513.

For commentaries see Hāji Khalīfa, Vol. IV., p. 492; and Berlin Cat. No. 6976.

Printed in two vols., Calcutta, 1817; Bulāk A.H. 1289, 1301–3; Cairo, A.H. 1281; lithographed, Lucknow, 1885; and Bombay, A.H. 1272. See also Ellis, Cat. Vol. II., pp. 275–78.

The first fol. contains a beautiful 'Umrūn. Gold ruled margins
throughout. The words forming the subjects of the articles are written either in red or in bold black letters. The first and last foll. contain the signature and seal of Muzaffar Husain bin Masih ad-Dawla. Slightly worm-eaten.


**No. 373.**

foll. 217; lines 29; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

THE SAME.

An incomplete copy of the work noticed above. It begins as the preceding one and ends with the word خسف. Foll. are missing after foll. 1, 7, 178, 181 and 212. Wrongly designated on the title-page ناموس على القاموس لم يلي على قاري. On the title-page and last fol. it bears the forged seals of Ahmad Shâh, dated A.H. 1162. The first fol. is illuminated and has an 'Umun at the beginning. Double gold ruled margins throughout. Paper is sprinkled with gold. Each letter given as the heading before the words that begin with it is inscribed in white ink on a gold surface, and has also flowers in gold all around it. The ink has faded somewhat in the middle of foll. 137b, 138 and 139. Foll. 2b-7 and half of foll. 184b-185 contain vowel points, and the rest are sprinkled with vowel-marks. On the colophon it is wrongly written by some cunning bookseller of Lucknow قد تم منظمات ميناموس المحيط في شهر محرم الحرام سنة 360 في بلدة شيراز بنده محمد على Slightly worm-eaten.


**Etymology.**

**No. 374.**

foll. 124; lines 25; size $11\frac{1}{2} \times 6\frac{1}{2}$; $8\frac{1}{2} \times 3\frac{1}{2}$.

شرح النافية

**SHARH ASH-SHÂFIYA.**

A commentary on Ibn Hâjib's well-known work on etymology called ash-Shâfiya by Fakhr ad-Din Ahmad bin al-Hasan bin Yusuf al-Jârabardi. He was an eminent scholar at Tabriz, and spent almost all his life in teaching students. He died in A.H. 746, A.D. 1345. See Bugh-

Beginning:

In the preface the author dedicated this work to Muhammad bin Ta'j ad-Dīn 'Alī as-Ṣāvi, the vazir.

For copies see Br. Mus. Cat. p. 234$b$; St. Petersburg Cat. No. 173; Berlin Cat. No. 6605; Vienna Cat. No. 182; India Office Cat. No. 949; Cairo Cat. Vol. IV., p. 8; Vol. VII., p. 648; Rampur List, p. 524; Bankipur Cat. p. 149; and Asiatic Society Cat. p. 39. For other commentaries, etc., see Hāji Khalīfa, Vol. IV., p. 4; and Berlin Cat. No. 6612.

Printed, Calcutta, A.H. 1262; lithographed, Teheran, A.H. 1271; Dehlī, 1870; Lucknow, A.H. 1262; and Lahore, A.H. 1304. Quotations from the original text are introduced with the word تول in red ink. The complete text is also copied in minute characters at the top of each page. Marginal corrections and notes occasionally. Foll. 1–9 are recently replaced. Foll. 123–124 are somewhat damaged. Names of several owners on the title-page.

Written in ordinary Nastā'īk. Not dated. C. 18th century.

Scribe: Muhammad Waqf, son of Gohāmār.

No. 375.

foll. 370; lines 1½; size 8½ × 4½; 5½ × 2½.

شرح الهاوية

SHARḤ ASH-SHĀFIYYA.

A commentary on Ibn Hājib's work on etymology called ash-Shāfiyya by 'Abd al-Bāsīt bin Rustam 'Alī al-Kannawjī. He was born in A.H. 1159, A.D. 1746, studied all branches of learning with his father, and wrote several works. He died in A.H. 1223, A.D. 1808. For details see Hadā'īk al-Hanafiyya, p. 464; and Abjad al-'Ulūm, p. 933.

Beginning:

الحمد لله الذي خلق الزرئي ... وبعد يقول ... عبد الباست

بنا رست علي بن علي اصغر الفنوجي ... لما سألني بعض من اشتغل

عندن المسبى بطب الدين السهيندي لإن أظف له شرح الشافية موجودا

• وحادثة للمتن معنوي على بيب اللغات من كتب القات فلنجذب الغ.
This commentary was composed in A.H. 1204, and was chronologically named شغائر الشافية, as the author says WALA KAL' AL-SHA'À'AH. Passages of the original text are marked with red lines. There are coloured ruled margins throughout except in foll. 241b and 248a. Foll. 249-256 are misarranged. The correct order is 248, 253, 251, 252, 249, 250, 256, 255, 254. Borders of foll. 366-370 are supplied with modern paper. Marginal corrections and notes occasionally. Slightly worm-eaten. In the colophon also the author gives A.H. 1204 as the date of the composition of the work.


No. 376.

foll. 84; lines 13; size 7½ x 4½; 4½ x 2½.

شرح تصرف الزنجاني

SHARH TAŠRĪF AZ-ZANJĀNĪ.

A commentary on az-Zanjānī's treatise on the inflexion of verbs by سعد الدين مسعود بن عمر التفتانلي Sa'd ad-Dīn Mas'ūd bin ʿUmar at-Taftāzānī, d. A.H. 792, A.D. 1389. See for his life No. 398. Brockelmann, Vol. L., p. 283, wrongly names the commentator Sa'dallāh bin Mas'ūd bin ʿUmar at-Taftāzānī.

Beginning:

أن أروم إشراف في رياض الكلام من الأكمام العالي

It is the first work of at-Taftāzānī, who completed it in A.H. 737, A.D. 1336, when his age was sixteen. The text is sometimes designated al-'Izzi from the surname of the author 'Izz ad-Dīn.


For other commentaries, etc., see Berlin Cat. No. 6627; and Ḥājī Khalīfa, Vol. IV., p. 208.

Printed, Constantinople A.H. 1253; lithographed, Teheran, A.H. 1285.

The Manuscript is defective at the end. Passages of the text are marked with a red line: sprinkled with vowel points. Marginal corrections and glosses occasionally. The inner edge of all the foll. has been recently changed.

No. 377.

A commentary by 'Ali Akbar bin 'Ali al-Hahabadi on his own work on etymology called al-Ushul al-Akbariya. He is the author of another work on etymology known as Fushul Akbari, and died A.H. 1091, A.D. 1680. See Rieu, Persian Cat. Vol. II., p. 522b; and Bibliotheca Sprenger, No. 1069.

Beginning:

For copies see Rampur List, p. 523; and Asiatic Society Cat. p. 42.

The headings of chapters are in red ink. Marginal corrections occasionally. Passages of the original text are either written in red ink or marked with red lines. On the title-page it is wrongly named.

Written in Nasta'liq. The colophon runs thus:

No. 378.

A commentary on Ibn Malik's al-Lamiya, a poetical treatise on etymology rhyming in the letter ل, called also Abniyat al-Af'al.
The name of the commentator is not known. From the preface it appears that the work is an abridgement by the commentator of his own more extensive commentary.

Beginning:—

الحمد لله الصمد المجيد البديع المعيب ...... و بعد فاتي فذت
شرحت القصيدة اللامية المسماة أبنية الإله من علم الصرف لابن جمال
دفين محمد بن عبد الله بن مالك رحمه الله بشرح بسطته بثقة الإثقال
ثم زالت لي أجردن من مقاتعة و أهدي من فؤاده ما بقىْ عزائم
الطلابين عليه وبدعوهم الراغبين إليه الله

See also Ḥājī Khalīfa, Vol. V., p. 290, and Iktīfā al-Ḳunūf, p. 301.

All the verses and five lines at the beginning are written in bold Naskh. Fol. 2 contains on the margin an extract from a medical work. The verses are vocalised. The headings are in red characters. The inner edge of each fol. is changed. It is stained with damp.


Syntax.

No. 379.

fol. 346; lines 27; size $9\frac{1}{4} \times 5\frac{3}{4}$; $6\frac{3}{4} \times 4$.

شرح الكافية

SHARḤ AL-KĀFIYA.

A commentary on Ibn Ḥājib's well-known work on syntax called al-Kāfiya by رغبي الدين محمد بن الصنم الاسترادي رضي الله عن حمد الرب. He was an eminent scholar of the Imāmiya sect, and died in A.H. 686, A.D. 1287. See Aml al-ʿĀmil, p. 61; and Shudhūr al-ʿIkyān, Vol. II., fol. 96.

Beginning:—

الحمد لله الذي جلب آل الله عن أن يحكم يتوب بعد الرب

Ḥājī Khalīfa, Vol. V., page 7, says that it was composed in A.H. 683. See also Kashf al-Hujub, p. 348.

For copies see Berlin Cat. Nos. 6562–3; Munich Cat. No. 715; India Office Cat. Nos. 912–6; Derenbourg, Nos. 18 and 19; Rampur List, p. 545; Bankipur Cat. p. 405; and Asiatic Society Cat. p. 41.
For other commentaries, etc., see Ḥājī Khalifa, Vol. V., p. 6.
The first part ends on folio 1406, and the second part begins as follows:—

• بسم الله الرحمن اللهم مَّؤَكَّبِك يا طيف قولك المهني ما تاسب اللَّه
Foll. 1-7, 337-340, and 343-346 are recently replaced. The original text is in red ink, and is preceded by the word توله. Marginal notes and corrections here and there.
Foll. 8-184 are in one hand, and foll. 185-336 in another.

No. 380.
fol. 133; lines 19; size $8\frac{1}{4} \times 5\frac{1}{2}$; $6\frac{1}{4} \times 4$.

الوفاء في شرح الكافي

AL-WĀFIYA FĪ SHARH AL-KĀFIYA.


Our copy is defective, and begins abruptly as follows:—

الصرف لعدم العلم يكون فيها صفات في اسم الوضع ...
• قوله التأئید

بالذات، شرف العلمية أي شرف التأئید، بالثاء في منفع الصرف لن يكون علمًا.

The commentator wrote three different commentaries on al-Kāfiya. One of them was pretty big, another was a middle-sized work called al-Wāfiya, which became very popular, and the third was a small one. Our manuscript is a copy of the second.

For copies see Berlin Cat. No. 6565; Munich Cat. No. 710; India Office Cat. No. 917; Leyden Cat. No. 185; Derenbourg, Cat. No. 95; Paris Cat. No. 4037; Cairo Cat. Vol. IV., p. 120; and Rampur List, p. 545.

For supercommentaries see Ḥājī Khalifa, Vol. V., p. 7.
Passages of the text are introduced with ۴۰۷۳۴۰۷۴۰۷ and are marked with black lines. Marginal corrections occasionally.

Written in different bad hands of Nasta’išk. Though it is dated A.H. 1087, yet from the handwriting it is evident that the transcription of the manuscript is of a later date. In my opinion it was copied in the 19th century. Scribe رمضان علي.

**No. 381.**

foll. 249; lines 23; size 8½ x 5¼; 6 x 4.

شرح الكافية

SHARH AL-KAFIYA.

A commentary on Ibn Ḥājib’s work on syntax called al-Kāfiya by ʻAṣım ad-Dīn Ibrāhīm bin Muḥammad bin Ṭarabdīh al-Isfīrā’īnī, died, A.H. 944, A.D. 1537. See his life in No. 5.

Beginning:—

اٍحم الله على ما البمي كن عصاما لا عظاما من

For copies see Derenbourg, No. 17; and Rampur List, p. 544. See also Ḥājī Khalīfa, Vol. V., p. 10.

Printed, Constantinople, A.H. 1256.

The original text is written in red ink. Slightly worm-eaten. At the end it bears the seal and signature of قايمي القضاة سيد حامد الله خان. Several seals on the title-page have been effaced.

Written in Naskh. The colophon runs thus:—

فرّغ من كتابة هذا الكتاب بعهد الملك الهمان في شيرشوان سنة سنت وتسعة وتسعمائة في بلدة البخارى على يد عبد الضعيف المذنب لاحمر الباب الهاشيم إلى رحمة الله عبد الروؤم بن مسير مهند المجابي.

**No. 382.**

foll. 332; lines 19; size 8½ x 5; 5½ x 2¾.

تاجب التحقيق

GHAYAT AT-TAHKIK.

A commentary on Ibn Ḥājib’s work on syntax called al-Kāfiya by ʻUṣuf ad-Dīn bin Nasîr ad-
Din bin Nizām ad-Dīn. His grandfather emigrated from Ghaznī to Dehli, and then to Jawnpūr. His father married the daughter of Kādi Shihāb ad-Dīn ad-Dawlatābādī, and the issue of this marriage was three sons, Ṣafī ad-Dīn (our author), Fakhr ad-Dīn, and Raḍī ad-Dīn. Ṣafī ad-Dīn studied with his maternal grandfather, and wrote several works, such as Dastūr al-Mubtidi, Hall Tarkib Kāfiya, and others. He came in search of a spiritual guide to Radawī, and became a disciple of Saiyid Ashraf Jahāngir Samnānī, died, A.H. 808, A.D. 1405. He died in the 9th century Hijra. See Bankipur Cat. p. 496; Tadhkira 'Ulamā Hind, p. 96; and Ḥājī Khalīfa Vol. V., p. 18.

Beginning:—

العدود الله الذي انعم علينا بفضة العظام الم

For copies see Rampur List, p. 551; Bankipur Cat. p. 496; and Asiatic Society Cat., p. 43.

Lithographed in Dehli, 1888.

Passages of the text are marked with red lines. The first page has an 'Unānī. Gold and coloured lines on each page. Foll. 1–14 have been partially replaced. Marginal notes occasionally. Slightly worm-eaten. It has a seal at the end.

Written in Naskhī. The colophon runs thus:—

تتم شهاب بن كتاب ناسج الثاني القائم في ملك الوليد بن عبد الملك إبن مالك بن عبد الله بن مالك بن معاوية بن عبد الملك بن شمس الدين بن أبي بكر بن عبد الله بن عبد الملك بن مالك بن معاوية بن عبد الملك بن عبد الملك بن عبد الملك بن عبد الملك بن عبد الملك بن عبد الملك بن عبد الملك بن عبد الملك بن عبد الملك.

No. 383.

foll. 217; lines 17; size 11 1/4 × 8 1/2; 7 1/2 × 4 1/2.

THE SAME.

Another copy of the work noticed above. Some foll. are missing from the beginning. It begins abruptly as follows:—

وضع لمفعول النجاح و السبب مفعول باللام و الجملة الفعلية مفعوله

لغظ التم

Passages of the text are marked either with red or black lines. Foll. 476–48, 66, 119 and 150 are blank, and foll. 1485 is partially blank. Lacunae are in foll. 46b, 47a, 146b–148a.

Written in different hands of Nastaʿlīk. Dated 1298, Bengalee era. Scribe: "سيد عبد الرحمن."
No. 384.

fol. 176; lines 21; size 8½ × 5; 6½ × 2½.

العاشية علي شرح الجامع
AL-ḤĀSHIYA ʿALĀ SHARH AL-JĀMI.

A supercommentary on al-Jāmi’s commentary on Ibn Ḥajib’s famous work on Arabic syntax called al-Kāfiya, by عصام الدين إبراهيم بن محمد بن تصا نيسور خان, Iṣâm ad-Dīn Ibrāhīm bin Muḥammad bin ʿArabshāh al-Isfārāʿīnī, died, A.H. 944, A.D. 1537. For his life see No. 5.

Beginning:—

يا هاديا لسانك مسائل ومجمدات

For copies see Berlin Cat. No. 6579; India Office Cat. No. 932; Br. Mus. Suppl. Cat. No. 932, II; Cairo Cat. Vol. IV., p. 44; Rampur List, p. 534; and Asiatic Society Cat. p. 40.

For other commentaries and glosses see Ḥāji Khalifa, Vol. V., pp. 6–29 and Berlin Cat. No. 6583.

Printed at Constantinople, A.H. 1235; Calcutta, A.H. 1233; lithographed, Lucknow, A.H. 1265, 1282; and Kāzān, A.H. 1307.

After fol. 1 some foll. are missing, and the MS. is also imperfect at the end. Quotations from the commentary are introduced with the word قُلُوب in red ink. Double coloured and gold lines are throughout the MS. It has a beautiful ‘Uṣūl at the beginning. The inner edge of the MS. has been replaced with a different kind of paper. Slightly worm-eaten. Marginal corrections and notes here and there.


No. 385.

fol. 240; lines 19; size 7½ × 4½; 5½ × 2½.

THE SAME.

Another copy of the work noticed above. It is without the preface, and begins abruptly as follows:—

التمدن هو الوصف بالجميل على الجميل الوصفب الجميل

Foll. 1, 71, 77, 127 and 137 have been recently replaced. From the beginning up to fol. 86, with the exception of the recently supplied foll., it is in one hand, and the rest is in another. Quotations from the commentary commence with the word قُلُوب in red ink, or with a little gap between the commentary and super-
commentary, which the copyist did not fill in with the word توله. Foll. 43–49 should come next to foll. 40 and foll. 41–42 after foll. 49. Some foll. are missing after foll. 21 and 23. The earlier portion is much injured by insects, and it is defective at the end. Written in Naskh. Not dated. C. 18th century.

**No. 386.**

foll. 156; lines 17; size 10½ × 6½; 8 × 4.

**THE SAME.**


**No. 387.**

foll. 146; lines 22; size 8½ × 5; 7 × 3½.

العامة علي شرح الجامي

**AL-ḤAŞHIYA 'ALA SHARH AL-JAMI.**

A supercommentary on al-Jami’s famous commentary on Ibn Ḥajib’s well-known work on syntax called al-Kâfiya by وجیح الدين Wajih ad-Din al-‘Alavî al-Gujarâti, died, A.H. 1009, A.D. 1591. See No. 164.

Beginning: —

الحمد لله رب العالمين و الصلاة على خير خلقه محمد و آله و محمد

الجميع قوله العمد لوليه و الصلاة على نبيه خلفه عباراتهم في تعبير

العديد الم

For copies see Rampur List, p. 535.

The first 16 foll. are recent. Quotations from al-Jami’s commentary are introduced with قوله in red ink, but in some cases the space for the word is left blank. Marginal corrections occasionally.

Written in Naskh. Dated A.H. 1005.
No. 388.

A supercommentary on al-Jāmī's commentary on Ibn Ḥājib's work on Arabic syntax called al-Kāfiya by Jamāl ad-Dīn bin Shaikh Naṣīr ad-Dīn. He was a Muftī of Dehli. According to Bankipur Cat. p. 180, he died in A.H. 984, A.D. 1576; but this date cannot be right, for from the preface of the book it appears that he composed it in A.H. 1019, A.D. 1610.

Beginning:

الحمد لله المرجوع... شاهه المنصوب برهانة الم

For copies see Rampur List, p. 535; and Bankipur Cat. p. 180.

Lithographed, Lucknow, A.H. 1295.

Quotations from the commentary are introduced with قوله in red ink. In some foll. the space for the word is blank. On the title-page are the seal and signature of Mużaffar Husain bin Masiḥ ad-Dawla, dated 1870.


No. 389.

A supercommentary on the earlier portion of al-Jāmī's commentary on Ibn Ḥājib's work on syntax called al-Kāfiya. The name of the supercommentator is not known, but on the title-page is written هذا الكتاب حاشيه حافظ كومكي.

Beginning:

إعلم أن العمد له معنى لغوي وعرفي و اللغوي هو النداء باللسان

Quotations from al-Jāmī are headed with قوله in red ink. MS. stained with damp. Marginal corrections occasionally. One fol.
annexed at the end, explains some grammatical points. Slightly worm-eaten.

No. 390.

foll. 349; lines 19; size $8\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 3$.

العَلُّامَةُ عَلَى حَلَّيْةِ الجَامِي

AL-ḤĀSHIYAYA 'ALĀ HĀSHIYAYT AL-JĀMĪ.


One or two foll. are missing from the beginning. It begins abruptly as follows:

* كانت البغفاء الجعفية والاستقبال بالفاظر إلى المطاطب أو العاقرة
في الذهن الم

For copies see India Office Cat. Nos. 930-31; Rampur List, p. 535; and Asiatic Society Cat. p. 39.

This annotation with the supercommentary of al-Lārī was lithographed at Lucknow in 1885.

Quotations from the supercommentary are introduced with the word فِنْعَنْ in red ink. Foll. 25-64 have been recently replaced. It is worm-eaten, especially the beginning and last portions.

No. 391.

foll. 67; lines 22; size $7\frac{1}{2} \times 4$; $5\frac{1}{2} \times 1\frac{1}{4}$.

حلَّيْةُ المُؤْمِن

HĀSHIYAYT AL-MUWASHSHAH.

A supercommentary on al-Khabīsī's commentary on Ibn Hājib's work on syntax called al-Kāfiya. The author is not mentioned.
Beginning:

* الحمد لله مزيين السماء بالكمواب في اطراف ظلال الغ
The author says in the preface that the commentary of al-Khabībī was much used by students, but that the language of the work was abstruse. Consequently he wrote the present supercommentary, dedicating it to Dā'ūd bin Muhammad al-Kāsim. The beginning of our work is identical with the beginning of the commentary by al-Barqūlī. See Hāji Khalifa, Egyptian edition, Vol. II., p. 122.

For other supercommentaries see Hāji Khalifa, Vol. V., p. 8.

Quotations from the commentary are introduced with the word قوله in red ink. Marginal corrections occasionally. Foll. are missing after foll. 21, 23 and 33. It is defective at the end. Fol. 67a contains some Arabic lines and the figure of an amulet. The inner edge of each fol. is supplied in modern paper.


**No. 392.**

foll. 175; lines 15; size $7\frac{1}{2} \times 4\frac{1}{2}; \quad 5\frac{1}{2} \times 2\frac{1}{2}$.  

حل تركيب كافية  

**HALL TARKĪB KĀFIYA.**

A work giving chiefly a grammatical analysis of Ibn Ḥājib’s work called al-Kāfiya by محمد حسين كوكيلوتي Muhammad Ḥusain Kūkīlūṭī.

Beginning:—

الحمد لله رب العالمين .... قال الفقيه إلى الله الغني محمد حسين  
kokīlūṭī اذا صغرته اسمها ثلاثيني خمس تاء اوله الم

The analysis begins on fol. 4ο as follows:—

قال الكلمة لفظ رفع لمعنى متفرق وعند الواحد للجنس وعند الواحدة الجنسية أو للعبد الخارجي و هو الإشارة إلى الكلمة الفحصية مما يطلق عليه 
الم

For another copy see Rampur List, p. 538.

Passages of the text are marked with a red line. Marginal notes on a few pages at the beginning.

No. 393.

foll. 136; lines 23; size 10\frac{1}{2} \times 6\frac{1}{4}; 7 \times 4\frac{1}{4}.

SHARH AL-LUBĀB.

A commentary on Isfarā’īnī’s work on syntax called al-Lubāb. The commentary begins without a preface. In Berlin Cat. No. 6667 and India Office Cat. No. 898, where this commentary is described, the author’s name is also not given. But the date of composition, A.H. 735, A.D. 1334, given at the end of the MS., tallies with the date of composition of al-'Ubāb, a commentary on the same work by Nukrakār, which according to Hājī Khalīfa, Vol. V., p. 303, was composed in A.H. 735, A.D. 1334. This leads me to think that the commentary under notice is a copy of that which Hājī Khalīfa calls al-'Ubāb, and attributes to Nukrakār. His full name is Jamāl ad-Dīn ʿAbdallāh bin Muhammad al-Husainī. He was a native of Naṣīḥābūr, but settled at Aleppo, where he taught in the Asadiya College. Subsequently he went to Damascus, and from there to Cairo, where he died in A.H. 776, A.D. 1374. See for his life Bughyat al-Wūāt, p. 287, and Rieu, Br. Mus. Suppl. Cat. No. 967.

Beginning:—

 أحمد العبد هوالوصف بالجميل على جهة التعظيم قال الإمام فطرالدین
• الرأئي قد يمدح اللوئ لحسن شكله الغ

For copies see Berlin Cat. No. 6667; and India Office Cat. No. 898.

For other commentaries see Hājī Khalīfa, Vol. V., p. 303; Berlin Cat. No. 6668; and Br. Mus. Suppl. Cat. No. 967.

Some foll. are missing after fol. 1. The text is marked with a red line. Foll. 10–15 are in a different hand. Marginal corrections occasionally. The inner edges of each fol. and also the outer edges of foll. 121–136 are supplied in modern paper. The MS. on the title-page and the last page is wrongly said to be the work of ar-Rāzī. On the title-page some grammatical problems connected with the words ﷺ بسم الله are given from the writings of Muḥammad bin Muhammad bin Ahmad al-Isfarā’īnī, died, A.H. 684, A.D. 1285, the author of al-Lubāb. It also bears the name of an owner, dated A.H. 966. Stained with damp.

No. 394.

A treatise on syntax by Shihāb ad-Dīn bin Shams ad-Dīn bin 'Umar az-Zawālī ad-Dawlatābādī. He was born at Dawlatābād in the Deccan. His early days were passed in his native land, but the fame of some eminent 'Ulamā' of Dehlī induced him to visit that town. There he remained under the able instruction of Mawlānā 'Abd al-Muqtadīr and Mawlānā Khājjīrī. When Tamerlane swooped down upon India, ad-Dawlatābādī with his master Mawlānā Khājjīrī went to Kālpī, and stayed there for a long time. But afterwards ad-Dawlatābādī went to Jaunpūr, where he was received with honour by Sultān Ibrāhīm Sharqī (A.H. 803-844, A.D. 1400-1440), who appointed him Kājjī al-Kuḍāt (Chief Justice) of Jaunpūr, and conferred upon him the title of Malik al-'Ulamā' (King of the learned). He lived here till his last day, and died (according to Tādīkārī 'Ulamā'i-Jaunpūr, p. 36) in A.H. 842, A.D. 1438, or (according to Akhsbār al-Akhyār, p. 176) in A.H. 848, A.D. 1444, or (according to Māthīr al-Kirām, p. 189, and Subhāt al-Marjān, p. 39) in A.H. 849, A.D. 1445. See also Abjad al-'Ulām p. 893; Ḥadā'īk al-Hanafīya, p. 319; and Brockelmann, Vol. II., p. 220.

Beginning:

الحمد لله كما يحب و يرضي ... وبعد نقولن اسم عبد الله الأول

شیب بن شمس بن عمرانوزولی الدوالابادی ... هذا مختصر في الفجو ... 

For copies see Leyden Cat. No. 232; India Office Cat. Nos. 974-5; Br. Mus. Cat. p. 242; Rampur List, p. 528; and Asiatic Society Cat. p. 38. See also Hājī Khalīfa, Vol. I., p. 255. 

Folls. are missing after fol. 103. Marginal glosses are numerous. Worm-eaten and pasted with thick paper in many places. Written in Naṣīḥī. Not dated. C. 17th century.
No. 395.

foll. 174; lines 29; size 11½ x 7½; 8 x 4½.

MANHĀJ AL-MASĀLIK ILĀ ALFĪYA IBN MĀLIK.

A commentary on Ibn Mālik’s metrical treatise on grammar called al-Alfiya by Taqī ad-Dīn Abū l-‘Abbās Ahmad bin Mūhammad ash-Shūmūnī. He was born according to Brockelmann, Vol. II., p. 82, in A.H. 787, A.D. 1385 but according to Bughyat al-Wu‘āt, p. 163, in A.H. 801, A.D. 1398, at Alexandria; studied in Cairo, where at the end of his life he became a professor; and died in A.H. 872, A.D. 1468. See Bughyat al-Wu‘āt, pp. 163-67; and Brockelmann, Vol. II., p. 82.

Beginning:

إِنَّمَا أَعْمَلَ اللَّهُ عَلَى مَعْمَنْ مِنْ إِسْبَابِ الْبَيْانِ ......... فَهَذَا شَرْحُ لَطِيفٌ

بِدِيعٌ عَلَى الْغَيْبَةِ إِبِنِ مَالِكٍ .... وَقَدْ شَرَّحُهُ مَنْجِي الْسَالِكِ إِلَى الْغَيْبَةِ إِبِنِ

مَالِكِ الْغَيْبَةِ إِبِنِ مَالِكِ

The real name of the text is unknown, but it is commonly known by the name al-Alfiya al-ulūmahīyya, as it contains altogether a thousand lines; in them all the rules of syntax have been given.

For copies see Derenbourg, No. 11; Paris Cat. No. 4100; Munich Cat. No. 724; Rampur List, p. 540; and Asiatic Society Cat. p. 46. In the Paris, Munich and Rampur catalogues the author has been named Nūr ad-Dīn ‘Ali bin Mūhammad al-Uṣhmānī. Al-Uṣhmānī also wrote a commentary on the text (it was printed at Cairo in 4 vols., A.H. 1294); but from the beginning, quoted in the Paris and Munich catalogues, it appears that our copy is identical with the copies in those two libraries; and the author of our commentary is certainly ash-Shūmūnī. See Ḥājī Khalīfa, Vol. I., p. 409.

For other commentaries see Ḥājī Khalīfa, Vol. I., p. 409; and Berlin Cat. No. 6663.

The original text is in red ink. Marginal glosses and corrections occasionally. Foll. 52-60, and 165-174 are partially pasted over with thin paper. It bears the seals of Amjad ‘Ali and Wājid ‘Ali, and the names of several owners. Two foll. are annexed that, among other matters, contain a list of the chapters and a short life of the author.
Written in fine Naskh. The colophon runs thus:

كَانَ الْفَرْغَ لِمِنْ هَذِهِ النُّسْطَةِ الْمِبَارَكَةُ عَلَى يَدِ فَتِيْرِ اللَّهِ اَحْمَدَ بْنِ محمد
الخَالِدِيِّ الصَّنْقِيِّ بِعَيْدِ الْعَصْرِ فِي نَهَارِ الْخَمْسِ الْمِبَارَكِ الْعَشْرِيِّ مِنْ يَمِينِ
مُفَرَّرِ الْعَجْزِ مِنْ يَمِينِ وَتَسْعَمَةٌ

No. 396.

foll. 123; lines 9; size 8½ × 6; 6½ × 3½.

تناول النحو
TANKIH AN-NAHV.

A treatise on syntax by عَظْمَةُ اللَّهِ بِنِ شَمْسِ الدِّينِ العَلَمِي
‘Azmatallah bin Shams ad-Din al-Hasanî al-Kûnîyârî. He was an inhabitant of Kûnîyârî, a village of Sûrat. He was a pupil of ‘Abd al-Malik Zâda.

Beginning:

يا من كتب على نفسه الرحمة وحكم كل ذرة الم

From the preface it appears that the work is an abridgement of Mi’râj an-Nahv, a work on syntax, by ‘Abad al-Malik Zâda. The main sections of the work are as follows:

التقديم آية المعجم المباني بلغة العرب بخطا في

fol. 2a. 26.

حال آخر الكلمة الدال على المعنىعارض لها الم

البصت الأول في الكلمة

" 99a.

البصت الثاني في الكلمة

" 103a.

The last three sections are sub-divided into several chapters. Marginal and interlineary notes occasionally up to fol. 68. The headings of chapters are in red ink. Slightly worm-eaten. The inner edges of foll. 1–49, and 105–123 are pasted over with modern paper.

Written in ordinary Nasta’lik. Not dated. C. 18th century.
Rhetoric.
No. 397.
fol. 230; lines 27; size $10\frac{3}{4} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4$.

شرح مفتاح العلوم
SHARH MIFTAH AL-ULUM.

A commentary on the third part, which deals with rhetoric, of as-Sakkâki's work called Mitâh al-Ulâm by علی بن محمد بن علي bin Muḥammad bin 'Ali, known as as-Saiyid aah-Sharîf al-Jurjâni, died, A.H. 816, A.D. 1413. See for his life No. 289.

Beginning:

نحمدك الله على ما هديتنا إليه من دقائق المعاني الغ

Haji Khalifa, Vol. VI., p. 17, says that al-Jurjâni completed the work in the middle of the month of Shawwâl, A.H. 803 (A.D. 1400), at Transoxiana, and named it al-Miṣbâh.

For copies see Berlin Cat. Nos. 7229-30; Vienna Cat. No. 236; Leyden Cat. No. 299; Paris Cat. No. 4419; Derenbourg, Nos. 63, 206-8; Rampur List, p. 565, and Bankipur Cat. p. 384.

For supercommentaries see Berlin Cat. No. 7237.

Printed, Constantinople, A.H. 1241.

The first two fol. are in a modern hand. Slightly worm-eaten. Passages of the text are introduced with the word قال in red ink. There are marginal glosses throughout the book, but in the earlier part much more than in the later part. Lacunae are in fol. 1186, 119a, and 228. On the title-page and last fol., among other names and seals, we notice the seals of Amjad 'Ali Shâh, Wâjîd 'Ali Shâh, and Sulaimân Jâh.


No. 398.
fol. 322; lines 24; size $11\frac{1}{2} \times 8$; $8 \times 5$.

خزائنات الأدب وكتابة الأدب
KHIZÂNAT AL-ADAB WA GHÂYAT AL-ARAB.

A rhetorical poem in praise of the Prophet in the measure and rhyme of the famous poem, al-Burda, accompanied by a copious commentary designed to serve as a complete exposition of the art of rhetoric. Both the poem and the commentary are by إبن المحاسين.
The first couplet of the poem is:

(إلى في ابتداء مدعوم يا عرب) ذنى سلام
براعة تستمتع الدموع في العلم

The poem is also designated by the names of the printer and the dates, and contains altogether 143 couplets. The colophon indicates that the commentary was completed in A.H. 826, A.D. 1423. See Ḥājī Khalifa, Vol. II., p. 34.

For copies see Berlin Cat. Nos. 7361-4; Paris Cat. Nos. 3213-7; Br. Mus. Suppl. Cat. No. 985, I; Derobourg, Nos. 294, 436; Cairo Cat. Vol. IV., pp. 135, 147; and Rampur List, p. 585.

Printed, Calcutta, A.H. 1230, Bulāk, A.H. 1273, 1291, and Cairo, A.H. 1304.

The first four folios are defective. Quotations from different authors are generally written in red ink. The names of figures described in the text are also written in red ink on the margin. Stained with damp. Double coloured lines throughout.

Written in Naskh. Dated A.H. 1081.

No. 399.

foll. 89; lines 17; size 10½ x 5½; 7 x 3¼.

MUKHTAŠAR AL-MA‘ĀNĪ.

An abbreviated commentary on al-Kazvīnī’s treatise on rhetoric called Tālkhīṣ al-Miftāḥ by Sa’d ad-Dīn Mas‘ūd bin ‘Umar at-Taftāzānī. He was born in A.H. 722, A.D. 1322, but according to Bughyat al-Wu‘āt, p. 391, in A.H.
712, A.D. 1312, at Taftāzānī in Khurāsān; studied with Ḥūd ad-Dīn al-Ījī and Kuṭb ad-Dīn ar-Rāzī, and became a professor at Sarakhs. When Timūr, after the conquest of Khwārizm, heard of his great scholarship and learning, he summoned him to his Court, and consequently he came to the Emperor, who showered honours on him. He died, according to Bughyat al-Wu‘āt, p. 391, in A.H. 791, A.D. 1395, and according to Ḥabīb as-Siyar, Vol. III., Juz’ 3, p. 88 in A.H. 797, A.D. 1395. Most of the Arabic biographers such as Ḥāfiz al-Faṭḥī al-Bahīya, p. 56; al-Kāfāvī, in I’lām al-Akhyār, fol. 376, Rawdāt al-Jannāt, p. 309; and Mādīnī al-Ulūm, fol. 42b, say that he had died in A.H. 792, A.D. 1390. Scholars also differ very much as to whether at-Taftāzānī was a Hanafī or a Shāffi in his views. Zain al-‘Abidīn bin Ibrāhīm bin Ṣu‘aym al-Hanāfī, the author of Bahar ar-Rā‘ik, in the preface of Fath al-‘Azbahānī fi Shāfī al-Minār, says that he was a Hanafī; and this statement is supported by at-Taftāzānī at the end of his commentary on ad-Durr al-Mukhtār. ‘Alī al-Kārī, in his Tabākāt al-Hanafīyā, fol. 122b, also shared the same notion concerning at-Taftāzānī, though he confounded his name with his father’s, for he has named him Ḥāfiz bin Mas‘ūd Sa’d ad-Dīn at-Taftāzānī. Others rightly considered him to be a Shāffi; for instance al-Kāfāvī in his work I’lām al-Akhyār, fol. 375b, as-Suyūtī in Bughyat al-Wu‘āt, p. 391, and Ḥājī Khālifa, Vol. II., p. 444. Also see Habīb as-Siyar, Vol. III., Juz’ 3, p. 87, and Broekelmann, Vol. II., p. 215.

Beginning:

At-Taftāzānī wrote two commentaries on Talkhis al-Miftāh. The first was the elaborate commentary known as al-Muṭawwal, and the second was the concise one known as al-Mukhtasar, popularly called Mukhtasar al-Mawāni. The MS. under notice is the second commentary. It is a matter of great gratification that scholars should have paid special attention to the writings of at-Taftāzānī; and with regard to most of his works they have found out the dates on which they were commenced or finished. As that he completed Shāfī ‘az-Zanjānī in Sha‘bān, A.H. 738, A.D. 1337, when his age was 16 years; al-Muṭawwal at Hirāt in A.H. 748, A.D. 1347; al-Mukhtasar at Ghujdān, A.H. 756, A.D. 1355; Shāfī Risālat asbāb-Shamsiyā at Mazārjām in A.H. 757, A.D. 1356; at-Talak at Gulistān wa Turkistān in A.H. 758; A.D. 1357; Shāfī al-Akā‘id an-Naṣafiyyā in Sha‘bān, A.H. 768, A.D. 1366; Hājī Khālifa ‘Alī Shāfī al-Mukhtasar al-Uṣūl in A.H. 770; A.D. 1368; Risālat al-Irāhāl at Khwārizm in A.H. 774; A.D. 1372; Mākāsid al-Kalām and its commentary at Samarkand in Dhul‘ Ka‘da, A.H. 784, A.D. 1382; Taḥdīb al-Manṭik wa‘l Kalām at Samarkand in Rajab,

For copies see Berlin Cat. Nos. 7206–7; Leyden Cat. Nos. 307–8; Munich Cat. No. 863; Derenbourg, Nos. 211, 231; India Office Cat. Nos. 877–85; Paris Cat. Nos. 4398–4405; Rampur List, p. 568; Bankipur Cat. p. 736, and Asiatic Society Cat. p. 74.

For supercommentaries and glosses see Hājī Khalīfa, Vol. II., p. 408; and Berlin Cat. Nos. 7208–7215.

Printed, Calcutta, with an English preface by Lumsden, 1813; Constantinople, A.H. 1301; Egypt, 1860; and repeatedly lithographed in India.

Passages of the original text are marked with a red line. Foll. 1. 68–71, 78–81 have been recently supplied. Foll. 66b is blank, but without any consequent gap in the text. The MS. has marginal notes and vowel-points occasionally. It is defective at the end.


No. 400.

foll. 89; lines 17; size 8½ × 5½; 6½ × 3.

**Hāshiya Mukhtasār al-Maʿānī.**

A supercommentary on at-Taftāzānī’s abbreviated commentary called Mukhtāsar al-Maʿānī (see No. 399) on al-Kazvīnī’s treatise on rhetoric called Talkhīṣ al-Miftāḥ by Sīf al-Dīn Ahmad ibn Yahyā ibn Muhammad ibn Saʿd ad-Dīn at-Taftāzānī, known as al-Ḥāfīd. He was a great-grandson of at-Taftāzānī, and was appointed Shaikh al-Islām, and remained in Khurāsān for about thirty years. He died, according to Hājī Khalīfa, Vol. II., p. 409, in A.H. 906, A.D. 1500, but according to Taḥliḵāt as-Sanīyā, p. 55, in A.H. 916, A.D. 1510. See also Hābīb as-Siyyar, Vol. III., Juz’, III., p. 343, and Brockelmann, Vol. II., p. 218. The name of his father was Yahyā, son of Muḥammad; and not Muhammad son of Yahyā as given by Ahlwardt in Berlin Cat. No. 7211.
Beginning:

• Qołul al-humd anna aklīth al-basqal ila ashkar wa a bi l-miqtar min al-ubahar al-mumkin

For copies see Berlin Cat. No. 7211; Leyden Cat. No. 309; Paris Cat. Nos. 4496-7; Derenbourg, Nos. 265-9; and Rampur List, p. 562.

For other commentaries, etc., see Hājī Khalīfa, Vol. II., p. 408.

Printed in Calcutta, A.H. 1280.

Quotations from the commentary are introduced with the word توجه in red ink. The manuscript is worm-eaten, specially at the end. The inner edge of all the folios is supplied in modern paper.


No. 401.

foll. 90; lines 17; size $8\frac{1}{2} \times 4\frac{1}{2}; \; 5\frac{1}{2} \times 2\frac{1}{2}$.

العائشة على حائط الخطيئة

AL-HĀSHIYA ‘ALĀ HĀSHIYAT AL-KHĀṬĀ’Ī.


I think the latter date is wrong, as from the colophon it appears that the author completed this work (at a college called the ‘madrasa al-dimashqiyya in Shīrāz) in A.H. 972 (A.D. 1564) not in A.H. 962, as mentioned by Hājī Khalīfa, Vol. II., p. 408, and Kashf al-Hujub, p. 173. It is not likely that he lived for 97 years after being grown up enough to finish such a learned work. The date A.H. 1069, A.D. 1658, is the date of the death of the author’s son (called Mullā Ḥasan ‘Ali), and that may have caused the confusion. See Nujūm as-Sāma’, p. 23, Shudḥūr al-Iqṣān, Vol. I., fol. 364, and Aml al-Amīl, p. 49.

A few folios at the beginning are missing, and our copy begins abruptly as follows:

• يموت الحكمة فقد أوتي خيرا كثيرا قوته نصلي نذروا الله
For copies see Berlin Cat. No. 7210; Munich Cat. No. 684; and Rampur List, p. 560.

Marginal lines in red ink only up to fol. 40. The supercommentary is introduced with the word قولة in red ink. It bears marginal corrections. The latter portion is much worm-eaten and consequently defective. The colophon of the book runs thus:

قد اتفق الورافح عن تعالي ما رسمه المهاج مع توزيع البال وتشتت
الجال للنظر النظم إلى سرقة ره إيندي عبد الله بن شهاب الدين البكري
في سبع عشر من ذي حجة سنة الثمانين وسبعين وتسعجعاء تدارالملك شیراز
م ذتق من الآياوات وخصوص بالإعازار في المدرسة الصدرية المنحصرية الم

Written in Nasta'liq. Dated A.H. 1090. Scribe

عبد الرؤم

ینفی محمد بن عبد الله بن میرزا الاخضر

No. 402. 

foll. 273; lines 20; size $8\frac{1}{4} \times 5\frac{1}{4}; 6\frac{1}{4} \times 4$.

حافظة المطور

HĀSHIYAT AL-MUṬAWWAL.

A supercommentary on at-Taftāzānī's larger and earlier commentary (named al-Muṭawwal) on al-Kazvīnī's treatise on rhetoric called Talkhīs al-Miftah by حسن جلیل بن محمد شاه بن محمد الفقیري
Hasan Chalaqi bin Muhammad Shāh bin Muhammad al-Fanārī, died, A.H. 886, A.D. 1481. See for his life No. 97.

Beginning:—

قولة البمنا حقائق المعاني و حقيق البين الاقرب إلى الفهم الم

For copies see Berlin Cat. No. 7203; Leyden Cat. No. 301; India Office Cat. Nos. 865-872; Dercourt, No. 212; Asiatic Society Cat. p. 73; Hyderabad List, Fann Balāghat Nos. 11, 13; and Rampur List, p. 562.

For other supercommentaries see Ḥāji Khalifa Vol. II., p. 404, and Berlin Cat. No. 7205.

Printed Constantinople, 1854.

Quotations from al-Muṭawwal are marked with black lines up to fol. 20. Afterwards either a small gap, or the word قولة in red ink, is found before them. The manuscript contains marginal notes and corrections. It properly ends on fol. 263a. Fol. 263b contains some prayers. Foll. 264-273 contain passages and quota-
tions cited in the book, with the meanings of difficult words. Slightly worm-eaten. Two additional foll. at the beginning contain some theological questions, etc.

Written in different hands of mixed Nasta’liq and Shikasta. Not dated. C. 10th century.

**No. 403.**

coll. 238; lines 24; size 10½ × 6½; 8½ × 4.

**HASHIYAT AL-MUTAWWAL.**

A supercommentary on at-Taftāzānī’s larger and earlier commentary called al-Muṭawwal on al-Ḵazvīnī’s treatise on rhetoric called Talkhīṣ al-Miftāḥ by Malla Abūd al-Taqi bin Shams ad-Din as-Siyākuti, died, A.H. 1067, A.D. 1656. See for his life No. 6.

It is defective, and begins abruptly as follows:

فقيه انه على تقدیر الاستغراق كيف يضح أن يكون قوله اياکم نعبد بيانا

For copies see India Office Cat. No. 876, Derenbourg, No. 233 and Bankipur Cat. p. 176.

For other supercommentaries see Hājī Khalifa, Vol. II., p. 404. Printed, Constantinople, A.H. 1227, 1241.

On the first fol. it is wrongly designated حاشیه نواد الضیائیه.

There are double coloured margins. Quotations from al-Muṭawwal are introduced by قوله in red ink. It is worm-eaten, slightly in the first part, but rather heavily towards the end. The worm-eaten places are pasted over with papers.

Written in Nasta’liq. From the colophon it appears that it was copied in the 43rd year of Aurangzib’s reign.

**No. 404.**

coll. 312; lines 14; size 7½ × 4½; 5 × 2½.

**HASHIYAT AL-MUTAWWAL.**

A supercommentary on at-Taftāzānī’s earlier and larger commentary on al-Ḵazvīnī’s treatise on rhetoric called Talkhīṣ al-
Miftah. It is defective at both the beginning and the end, and the name of the supercommentator is not known.

It begins abruptly as follows:

• العطف على ما يفهم فصيحتن بتون المصنرون عليه عدم العلم النم

Later on, commenting on the passages of al-Mu'tawwal, it runs as follows:

• قوله أعلاه اهل يدلج على ذهب البصر viên إلى أن علاه إلى اهل

و استدارا عليه بان تصغير اهل و افترض بأنه تصغير اهل النم

The spaces for قال and دول are mostly blank up to fol. 128; after that those words are written in red ink before the commentary and the supercommentary respectively. Wrongly designated حاشية مير بر مطول on the first fol. Portions of foll. 264a, 264b, 265b, 294a, 298a, and 298b are blank. Slightly worm-eaten. Borders on the inner edge are supplied in a different paper.

Written in different hands of Naskh. Not dated. C. 18th century.

No. 405.

fol. 123; lines 17; size 6½ × 4½; 4½ × 2½.

مقدور الدور في حل أبيات الطول والبختير

UKÜD AD-DURAR FI HALL ABYAT AL-MUTAWWAL
WA'L MUKHTAŞAR.

A work explaining the verses cited in at-Taftazâni's two commentaries called al-Mu'tawwal and al-Mukhtasar by حسین بن شیاه‌الدین حسین بن جاندار الشامی العاملی Husain bin Shihâb ad-Din Husain bin Jândâr ash-Shâmî al-Âmîlî. He was an eminent poet, travelled a good deal in pursuit of learning, and died, A.H. 1076, A.D. 1665. See Khulâṣat al-Athar, Vol. II., p. 90.

Beginning:

• يأ من أطاع في سوار بيان بدائع البراعة أهل المعاني النم

For copies see Rampur List, p. 566; and Bankipur Cat. p. 483. Lithographed, Teheran, A.H. 1269.

Verses are quoted with the word قال in red ink, and the explanation begins with the word دول. Fol. 41 is defective owing to the pasting over of paper. Slightly worm-eaten. Marginal notes
occasionally. Erroneously named شهاداibani on the title-page and in the colophon.

Proverbs and Maxims.
No. 406.

 foll. 127; lines 15; size 7½ × 5½; 5 × 4.

زبدة الاخبار و عمدة الأخيار
ZUBDAT AL-AKBABAR WA 'UDDAT AL-AKHRYAR.

A work on general maxims and admonitions based on the Traditions of the Prophet. The name of the collector could not be traced.

Beginning:—

الله الصمد المعين الظاهر الحق النبي ... فيذا كتب مشتمل على الغلاط صدرت عى سيد المرسلين ... أكثرها في المواعظ والمثلات الخريجها من

• النتب المعتبرة الغ.

The aphorisms, arranged alphabetically, are grouped into chapters as below:—

fol. 1b.

47a. ياب الالف
49a. ياب الباء
51b. ياب التاء
53a. ياب الجيم
53b. ياب الحاء
54b. ياب الهاء
55a. ياب الذال
55b. ياب الواو
57b. ياب الزاي
57b. ياب السين
59b. ياب الشين
60b. ياب الصاد
Fol. 122a has a chapter with the heading:

باب نسبي كلمة رسول الله صلى الله عليه وسلم عن رضوان جليل

It seems to me from the general arrangement and method that the author has abridged this book from Muhammad bin Salama al-Kudâ'î's work, known as ash-Shuhahâf fi'l Mawâ'iz wa'l-Adâb min Hadith Rasûl Allâh (see Berlin Cat. No. 1271). Foll. 1, 56 and 57 are defective, on account of the pasting of some paper over the text. Foll. are missing after foll. 54. Sprinkled with vowel-points. Marginal glosses here and there. The title-page and the last fol. bear the seal of Ālamgir.


**No: 407.**

foll. 356; lines 11; size $8\frac{3}{4} \times 5$; $5\frac{3}{4} \times 3\frac{1}{4}$.

**Ghurar al-Hikam wa Durrar al-Kilam.**

The apothegms of Caliph Ali bin Abi Ṭalib, collected and arranged alphabetically by Abd al-Wâhid bin Muhammad bin 'Abd al-Wâhid al-Āmîdî
at-Tamīmī. He was an Imāmiya scholar, and a contemporary of ash-Sharif al-Murtada, died, A.H. 436 A.D. 1044. See Rawdat al-Jamāt, p. 464.

Beginning:—

احترم الله الذي عداً بتوارثه إلى جادة طريقها إلى

For copies see Berlin Cat. Nos. 8661–2; Paris Cat. No. 2582/14; and India Office Cat. No. 162.

Lithographed, Bombay, A.H. 1280, A.D. 1864.

For other editions and a translation see Ellis, Cat. of the Printed Books, Br. Mus. Vol. 1., p. 232.

The first fol. has a 'Unwān recently added. Gold-ruled margins throughout. The headings of chapters are in red ink. From the beginning up to fol. 247 the paper is coloured. Borders of several foll. at the beginning and end have been changed into a different kind of paper. A few foll. at the end are a little damaged by insects. It is defective, and ends abruptly as follows:

ولو أساء ورحيك كانا على عبد

The last two lines at the end have been effaced by some mischievous person in order to conceal the name of the owner of the book.


No. 408.

foll. 135; lines 7; size 9¼ x 5¾; 7½ x 4.

THE SAME.

Another, but a defective copy of the work noticed above. It commences with the Sayings which begin with the word حنّ حسن, as follows:—

هذا كتاب وما زاد من حكم أمير المومئين على ابن أبي طالب عليه السلام في حرف النهاي بلغك حسن قال عليه السلام فهم الله الرحمن الرحيم حسن الصورة أول السعادة — حسن الشكروجب الزيادة الع

After fol. 76 many foll. are missing. Fol. 77 abruptly beginning with the letter م as follows:—

من الفوائد — من أدرع جنة الصبر هانت عليه الفوائد الع

Also after fol. 134, some foll. are missing.

The first two foll. are richly illuminated, and have two 'Unwāns. Vocalised throughout. At the end of each apothegm, there is a mark in gold. It contains a Turkish interlinear translation from the beginning up to fol. 130a. Doubled gold rule and coloured line throughout.

No. 409.

coll. 24, lines 3; size 8½ × 5½ : 5 × 2½.

KALIMAT MAKNUNA.

A collection of one hundred sayings attributed to 'Ali bin Abi Ṭalib, died, A.H. 40, A.D. 661, and some Traditions of the Prophet, both with a paraphrase in Persian diastichs.

It begins with a Persian couplet as follows:


For copies see India Office Cat. No. 138; Br. Mus. Cat. p. 511; Asiatic Society Cat. p. 67; and Rampur List, p. 350.


The MS. under notice contains altogether 133 aphorisms. In my opinion two distinct treatises, viz. one containing the hundred sayings of 'Ali, and another treatise with the forty select Traditions of the Prophet, were put together by some one, and given the above-mentioned name كلمات مكنونة; because in fol. 16 we find the remark تمت الحادات التجريي النصية المصطفية على الله عليه "the Traditions of the Prophet ended", and on fol. 1a we find the expression قال على عليه السلام 'Ali, peace be on him, has said." Some one, most probably a bookseller of Lucknow, in order to deceive the purchaser of MSS. has combined the two works, and named it كلمات مكنونة. Some foll. are missing, and consequently instead of
140 aphorisms we have only 133. Fol. 23 contains a colophon in Persian, misplaced. Fol. 13 should come before fol. 16, which is a separate fol. that has been pasted on the opposite side of fol. 1a. We notice also the following couplet on fol. 16:


This indicates that the Persian paraphrase, as far as the 40 Traditions are concerned, was made by Jāmī, whose full name was Nūr ad-Dīn 'Abd ar-Rahmān bin Ahmad al-Jāmī, whereas nothing is said there about the paraphraser of the 100 proverbs, but according to Rieu, p. 553f Waṭwāṭ is the author of the translation.

Al-Jāmī was born in A.H. 817, A.D. 1414; spent most of his life in Hīrāt, and died there in A.H. 898, A.D. 1492. For details of his life see Daulat Shāh, p. 483; Majmā al-Fuṣahā', Vol. II., p. 11; Rieu, Persian Cat. Br. Mus. p. 17a; and Browné, Persian Literature Under Tartar Dominion, pp. 507–548.

The translation of these Traditions was made in A.H. 886, as the same fol. 1b says:


Borders are changed into modern paper. It is a splendid copy, and represents a very fine specimen of calligraphy. Arabic texts are written in gold letters in Naskh character, and three aphorisms go generally to each page. The Persian translation is written below each aphorism in a beautiful minute Nasta'liq character. Not dated. C. 16th century.

**No. 410.**

foll. 163; lines 25; size $8\frac{1}{2} \times 5$; $6 \times 3\frac{1}{4}$.

**Majmā' al-Amthāl.**

A thesaurus of Arabian proverbs, arranged in alphabetical order, by Abūl Faḍl Ahmad bin Muḥammad bin Ahmad al-Maidānī an-Naisābūrī. He was a pupil of Abūl Hasan 'Alī bin Ahmad al-Wahīdī, and was the author of several works. Died at Nishābūr, A.H. 548, A.D. 1124. For details see Nuzhat al-Allībā', p. 466; Ibn Khallikān, Vol. I., p. 48; Bughyat al-Wuḍūt, p. 155; and Brockelmann, Vol. I., p. 289.
Beginning:

"إن الحسن ما يوضع به عصر الكلام، وإجمال ما يتصل به عقد النظم حدث
ذي الجلال و الكريم الغلط"

For copies see: Berlin Cat. No. 8670; Leyden Cat. No. 385; Paris Cat. Nos. 3958-63; Cairo Cat. Vol. IV., p. 300; Br. Mus. Suppl. Cat. No. 997; Munich Cat. No. 643; Pet. Rosen, Cat. No. 163; Rampur List, p. 613; and Bankipur Cat. p. 797. In Leyden Catalogue the opening lines differ from ours to some extent.

According to Ḥājī Khalīfa, Vol. V., p. 391, the work contains six thousand and odd proverbs.


The MS. under notice contains the first fourteen bāb ending with the letter َس. The headings of chapters and proverbs are in red ink. Slightly worm-eaten. On the title-page and last fol. it has several seals, among which we notice the seal of ٌلاجٌدٌ ىلَّي ِشَّاهَ.

Written in Naskhī. Dated A.H. 1108. Scribe ِـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُ~

Prose. No. 411.

foll. 207; lines 20; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4$.

العقر الفرین

AL-'IKD AL-FARĪD.


Beginning:

"بسم الله الرحمن الرحيم. أحمد رضي الله عنهم و الصالحين على فتية محمد
سيد المرسلين و على آل البيت الطاهرين و آمروه لجميعهم اما بعد هذا كتب
القرون في اخبار الطاغية و تواريخهم و أيامهم الم.
For copies see Berlin Cat. No. 8318; Gotha Cat. Nos. 2121-23; Vienna Cat. No. 357; Munich Cat. No. 594; Paris Cat. Nos. 3287-91, Casiri, No. 723; and Kopruluzada Cat. Nos. 1339-41.

See also Hājī Khalīfa, Vol. IV., p. 232.

Printed at Cairo in three volumes, A.H. 1293, A.D. 1302.

In our copy, as the words كتب القناوئ are to be found in red ink in the preface, it has been erroneously named كتاب القناوئ Kūtāb al-Qinā‘. But the words ought to be read كتاب القناوئ (a book which I have composed) in place of كتاب القناوئ. See printed copy of the book, Vol. II., p. 248.

No doubt there are two abridgments of this work, one by Abū Ishāk Ibrāhīm bin ʿAbd ar-Rahmān al-Wadyāshī al-Ḵāṣī, died, c. A.H. 570, A.D. 1174, and the other by Jamāl ad-Dīn Abūʾl Fadl Muḥammad bin Mūkarram al-ʿAnṣārī al-Khāzraḏī, the author of Lišān al-ʿArab, died A.H. 711, A.D. 1311; but the present copy is indisputably neither of those abridgments. In this copy some chapters of the original book have been added by some cunning bookseller of Lucknow, but in a wrong order and under the strange name mentioned above, in order to deceive the purchasers of MSS. Such practice is common in Lucknow.

In ends with the following line:

وإن اخطع وملتغ شكر معتشر معتذر وتقى رده (عذاب اتفتح)

In the printed copy of the book this line is found in the chapter called مصير قي كتاب عتاب which occurs on page 248 of the second volume.

Lacuna, in fol. 162a. The heading of chapters are in red ink. Marginal corrections occasionally.


**No. 412.**

foll. 162; lines 17; size 12½×7½; 8½×4½.

رسائل ابن العميد

RASĀ‘IL IBN AL-ʿAMĪD.

A collection of letters by Ibn al-ʿAmid. His full name was أبو الفضل محمد بن العميد ابن عبد الله الحسن بن محمد الكتيب المعرف بابن العميد Abū ʿl Fadl Muḥammad bin al-ʿAmīd Abī Abdallāh al-Husain bin Muḥammad al-Ḵāṭīb, known as Ibn al-ʿAmīd. He was appointed Vizir of Rukn ad-Dawla Abū ʿAli al-Husain bin Buwaiḥ ad-Dailamī, the father of Aḏud ad-Dawla, in A.H. 328, A.D. 939; surpassed in philology and epistolary composition all his contem-

Beginning:—

الحمد لله حق حمد ونعمته على محمد ....... اما بعد فيدة رسائل

الصدر الإمام السعيد الاستاذ ناجي الأديب، ورئيس الوزراء، أبي الفضل بن العميد

عمة الله سجنا رسالتا ... فدلية رسالتا كتبنا إلى بعض اصداقاله نسبي

المطبخية كتبنا باللغة الإنجليزية

See also Kashf al-Hujub, p. 291; and Ḥājī Khalīfa, Vol. III., p. 460.

Our copy is very inaccurate. The heading of letters and names of addressees are in red ink.

Written in a very recent hand of Naskh. Not dated. C. 19th century.

**No. 413.**

coll. 156; lines 29; size 11½ × 7; 9½ × 5.

I.

نة البلاغة

NAHJ AL-BALĀGHĀ.

The speeches and select sayings of the Caliph ‘Ali bin Abi Ṭalib, collected and arranged by ابوبنנים محمد بن الحسين الشهير

باللبنان ورئي Abūl Hasan Muḥammad bin al-Ḥusayn, known as asb-Sharif ar-Radžī. He was born in A.H. 359, A.D. 969. He was a poet of high order, and was appointed Nakib at Baghdad, in place of his father and during his life-time, in A.H. 380, A.D. 990. He made pilgrimage several times, and died in A.H. 406, A.D. 1015. For details of his life see Rawdat al-Jannāt, p. 575; Muntaha’l Makāl, p. 271; and Kīsaṣ al-‘Ulamā’, p. 197.

Beginning:—

اما بعد حمد الله الذي جعل الحمد ثمنًا لنعمة و معادًا من بلادة ما
The work is considered an authentic and very reliable book by the Imāmiya sect. See Kasḥ al-Hujub, p. 595. But its authorship by 'Alī bin Abī Tālib is considered doubtful by Sunnis, and some consider ash-Sharif ar-Radī to be the real author of the book. See Hājī Khalīfa, Vol. VI., p. 406; and Shāh 'Abd al-‘Azīz ad-Dehlavī, Tuhfat Itḥān ‘Ashariyya, p. 119.

Brockelmann, Vol. I., p. 404, has confounded our author and his brother as-Sa’īyīd al-Mūrtadā, died, A.H. 436, A.D. 1044 (see for his life No. 426), and has attributed the present book to the latter.

For copies see Berlin Cat. Nos. 8664-5; Paris Cat. No. 2423; and Bankipur Cat. p. 833.

For commentaries see Kasḥ al-Ḥujub, pp. 357-9; and Hāj Khalīfa, Vol. VI., p. 407.

It has been repeatedly lithographed in India.

Our copy is divided into two parts; the first part ends on fol. 48b, the second part begins on fol. 49b and ends on fol. 90b. Marginal corrections are numerous. The beginning of each speech and epistle is in red or coloured ink, or in bold characters in black ink. Sprinkled with vowel points. On the title-page are the names of several owners. Double coloured lines throughout.

Written in Naskh. The colophon of the 2nd part runs thus:

وكان الفراغ من نسخة هذا الكتاب المبكر ضحوة نهار الخمسين لعل
أول يوم من شهرين العجرام عام ست وسبعين وائف

foll. 916-156.

II.

أعلام نهج البلاغة

I: LAM NAHJ AL-BALAGHA.

A commentary to ash-Sharif ar-Radī's preceding book called Nahj al-Balaghah by ʿAlī bin an-Nāṣir al-Ḥusainī. He was a contemporary of ash-Sharif ar-Radī (died, A.H. 406, A.D. 1015), and his commentary is regarded as the most ancient and reliable one. See Kasḥ al-Ḥujub, p. 53.

Beginning:

الحمد لله الذي نجاتا من مهارى الفي وظمان وهدانا سبيل الحق

Coloured lines throughout the book. The words are generally written in coloured ink.

Written in the same hand of Naskh as the preceding MS. Dated A.H. 1076. Scribe.
No. 414.

foll. 168 ; lines 11 ; size 11½ × 7½ ; 9½ × 4¾.

MAKĀMĀT AL-HARĪRĪ.

The well-known makāmāt or adventures of Abū Zaid of Sarūj by Abū Muḥammad al-Kāsīm bin ʿAlī bin Muḥammad al-Harīrī. He was born at Baṣra in A.H. 446, A.D. 1054. At the suggestion of Anūṣhirwān bin Khālid, who served as Minister under the Caliph Mustašḥīd Billāh (A.H. 512-529, A.D. 1118-1135) and under Sūltān Masʿūd, the Seljūk (A.H. 527-547, A.D. 1133-1152), al-Harīrī undertook to write this work on the model of the Makāmāt by Bādiʿ az-Zamān al-Hamadhānī, died, A.H. 398, A.D. 1007. All critics agree that al-Harīrī has surpassed al-Hamadhānī in point of exquisite style and in variety of thoughts. Az-Zamakhṣhārī has the following lines in praise of this book :

إِنَّ الشَّمْسَ بِاللَّهِ " وَآیَةَ وَمَشْعَرَ الْعَجْلِ وَمِيقاتُهَا
أَسْمَعُ الْعَبْرِي حَرِي بَيْنَ كُتْبٍ بَالْنِعْرِ مَقَامَاتٍ
I swear by God and His marvels,
By the pilgrims' rite and their shrine :
Hariri's "assemblies" are worthy
To be written in gold each line.

Al-Harīrī died in A.H. 516, A.D. 1122, or according to some in A.H. 515, A.D. 1121. He is the author of several other works, such as Durrrat al-Ghauwās fi Anhām al-Khawāṣṣ, Muḥād al-Iʿrāb, etc. For details of his life see Ibn Khallikān, Vol. I, p. 458; Nuzhat al-ʿAlibbā', p. 453; Bughayat al-Wuʿāt, p. 378; Brockelmann, Vol. I, p. 276; and Nicholson, p. 329.

Beginning :

قَالَ الشَّيْخُ الْإِسْتِبْلَ الْلَّغُوْرِي الْعَبْرِي إِبْرَاهِيمُ بْنُ عَبْدُ الْوَسْمِي
إِبْنُ مُوسَى بْنُ عِيسَى بْنُ عَبْدُ الْمُؤْنِمِ الْفَلِيِّ الْشَّرْقِيُّ رَحْمَةُ اللَّهِ عَلَيْهِ
وَرَفْوَاهُ شَرْجُ الصُّدْرِ اللَّهُ اْفْتُحَدَكَ عَلَى مَا عَمِلَتْ مِنْ الْبَيْلَ وَالْعَمَدتْ
مِنْ النَّبِيِّينَ الْمُحْرِمَةِ

The two lines quoted at the beginning are written erroneously by the copyist. Probably he meant to copy the commentary of ash-Shirṣhi, died, A.H. 619, A.D. 1222, but subsequently changed his mind, and copied the Makāmāt.

For copies see Berlin Cat. No. 8538; Br. Mus. Suppl. Cat. No.
1006; Vienna Cat. No. 371; India Office Cat. No. 808; Paris Cat. Nos. 3924–3936; Asiatic Society Cat. p. 71; and Rampur List, p. 618.

For commentaries see H. Khalifa, Vol. VI., pp. 58–65; and Berlin Cat. Nos. 8540–8548.

Printed, Calcutta, 1809–14, and lithographed repeatedly in India. For other editions and a translation see Ellis Cat. Vol I., pp. 829–832; and Iktifā’ al-Ṣunūb, p. 283.

In our copy the Makāmāt ends on fol. 166a, and in foll. 166b–168a are found two short treatises called رِسَالَةَ شَيْخِيْةٍ الْرَّئِيسِ الْقَسْمِ بِنِ عَلِيِّ الصَّحِيَّةِ رَضِيَ اللهُ عَنْهُ and by al-Harīrī. The first treatise begins on fol. 166b as follows:

رسالا شيخية انشأها الشيخ الرئيس القسم بن علي الصغيرة رضي الله تعالى عنه باسم القدوين استفتقغ المثقال.

The second treatise begins on fol. 167a as below:

وله رِسَالَةَ شَيْخِيْةٍ وهي بِرَاشاد المنشن الشم الشغقي بالصحيحة العقل.

These two treatises are also found in Br. Mus. Suppl. Cat. No. 1006, and in the Munich Cat. No. 554. In India Office Cat. No. 808 only the first treatise is mentioned.

Vocalised throughout. The headings are in bold characters. Double coloured marginal lines throughout. It has a beautiful ʿUnwān at the beginning.


No. 415.

foll. 94; lines 17–19; size 11 × 7½; 8 × 4.

دِرَةَ الْعَواصِ في إِهَامِ الْخَوَاصِ

DURRAT AL-GHAWWĀS Fī AUSHĀM AL-KHAWĀSS.


Beginning:

قال الشيخ الرئيس أبو محمد القاسم بن علي بن محمد بن علي القسيمي اما بعد محمد لله الذي عم عبادة بزواجه العواص فلم.

For copies see Berlin Cat. No. 6503; Paris Cat. No. 3994; Leyden Cat. No. 69; and Rampur List, p. 585.

For commentaries see Hāji Khalifa, Vol. III., p. 205; and Berlin Cat. No. 6506.
Printed at Leipzig, 1871 and at Cairo, A.H. 1273. See also Ellis, Cat. Vol. II., p. 829.
Written in a very recent hand of Nasta'lik. Not dated. C. 19th century.

No. 416.

foll. 563; lines 19; size $13 \times 7 \frac{1}{4}; 8 \frac{1}{4} \times 4 \frac{1}{4}$.

ربيع الأيام : نسوب الأخبار
RABI’ AL-ABRĀR WA NUṢŪS AL-ĀKHJYĀR.


Beginning:

الحمد لله الواحد المعدل للحمد لله الذي استمعدو عبادة بموجب

muḥammad the

For copies see Berlin Cat. No. 8351; Br. Mus. Cat. pp. 334a, 513a; Gotha Cat. No. 2133; Leyden Cat. No. 470; Cairo Cat. Vol. IV., p. 255; and Rampur List, p. 593.

Printed at Cairo A.H. 1292.
An abridgment of this work by Muḥammad bin Kāsim bin Yaʿqūb has been described in No. 421.

The work is divided into 98 chapters, a list of which is annexed at the beginning. The headings of some chapters and many proper names are in red ink. Marginal corrections numerous. The book was copied from a copy which was dated A.H. 702. The title-page contains a note in the hand-writing of Saiyid Sadr ad-Din, which indicates that the MS. was added to the Būhār Library in A.H. 1308, and that it was copied at Lucknow at the cost of seventy rupees. The last fol. contains also another note in the same hand-writing which shows that comparing it with the original copy was completed on the 1st Ramadān, A.H. 1310.

No. 417.

foll. 369; lines 23; size $13 \frac{1}{4} \times 8 \frac{1}{4}; 10 \frac{1}{4} \times 5 \frac{1}{4}$.

THE SAME.

Another copy of the work noticed above. It begins as the preceding one begins, except that the first sentence:الحمد لله الواحد
al-Falak ad-Dair 'ala'i Mathal as-Sa'ir.


Beginning:

For copy see Leyden Cat. No. 318. See also 'Hajî Khalifa, Vol. IV., p. 464.

Printed at Bombay, A.H. 1309.

The text begins with تأل، and the criticism with اقول، both in red ink. Our copy is not very accurate.

No. 419.

foll. 173; lines 14; size 9½ × 6; 6½ × 3¼.

kahwāt al-inshā'


Beginning:

الحمد لله الذي انّشأنا نسبنا على القالب العبودية بتعميمه

For copies see Berlin Cat. No. 8644; Leyden Cat. No. 353; Paris Cat. No. 4438; Algiers Cat. No. 1828; Browne, Cambridge Hand List, p. 158; Cairo Cat. Vol. IV., p. 292; and Rampur List, p. 611. See also Háji Khalīfa, Vol. IV., p. 588.

The heading of each letter is in red ink. A few foll. at the end are stained with damp.


No. 420.

foll. 149; lines 12; size 7½ × 4½; 5 × 3.

iṣâs al-iktībās

A collection of passages from the Kur'ān and Traditions, and of proverbs and selected pieces in poetry and prose, by Ikhtiyār ad-Dīn bin Ghayāth ad-Dīn al-Husainī. He studied at Herāt, became a Kādī there, and died in A.H. 928, A.D. 1522. For details see Habīb as-Siyyar, Vol. III., Juz' III, p. 347; and Brockelmann, Vol. II., p. 193.

Beginning:

احمدك اللهم و المدد و راجعه الكب ....... اخالي

For copies see Gotha Cat. No. 2825; Vienna Cat. Nos. 346-7; Algiers Cat. No. 1359.; Cairo Cat., Vol. IV., p. 202, VII., pp. 113 and 164.

Printed in Constantinople, A.H. 1299.
The contents of the work are described in fol. 76-128. The headings of chapters are in red ink. Marginal corrections occasionally. Sprinkled with vowel-points. On the title-page the work is designated اساس الاقتباس في أداب المرامات.


No. 421.*

goll. 318; lines 16-19; size 8×5½; 6×3.

رزق الأخبار

RAW£d AL-AKHYAR.*

An abridgment of az-Zamakhshari's Rabî' al-Abrār wa Nuṣûr al-Akhyār (see No. 416) on sayings and anecdotes by مصبي الدین محمد بن قاسم بن يعقوب Mubi ad-Din Muḥammad bin Kāsim bin Ya'qūb. He was born at Amāsiya, and studied with his father and others. He served as a professor in several colleges, and is the author of several works. He died in A.H. 940, A.D. 1533. See ash-Shakā'īk an-Nu'māniya, Vol. I., p. 634; and Hājī Khalifa, Vol. III., pp. 344 and 484. In ash-Shakā'īk an-Nu'māniya, Vol. I., p. 637, the work has been named Rawdat al-Akhbar.

Our copy is defective both at the beginning and end, and begins abruptly as follows:

و ليس مع نظرة في الدور ما دار الفلك الدور قد منف فبد كاذ ربيع

• رزغة

The work is divided into fifty sections, each called رزغة. It was dedicated to Sūltān Sulaimān I, son of Sūltān Salm (A.H. 926-974, A.D. 1520-1566), and was completed in A.H. 926, A.D. 1519.

For copies see Berlin Cat. No. 8357; Munich Cat. No. 600; Gotha Cat. No. 2134; Br. Mus. Cat. p. 513; Br. Mus. Suppl. Cat. No. 1136; Pet. Rosen, No. 105; and Cairo Cat. Vol. IV., p. 208.

Printed at Cairo, A.H. 1292 and A.H. 1307.

In our copy a folio or two are missing from the beginning; and a few must be also at the end, because the last section here begins on fol. 312. The headings are written in bold characters either in red or black ink, but in bold type. Many foll. are missing. Fol. 206 should come after fol. 195 and fol. 196 after fol. 205.
All the borders of the inner edge are supplied in thick paper. Worm-eaten.

No. 422.
fol. 220; lines 25; size $7\frac{1}{2} \times 6\frac{1}{2}; 6 \times 3\frac{1}{2}.$

Kitab al-Murasalat.

A collection of miscellaneous letters written by Abu'l Wajàha 'Abd ar-Rahman bin 'Isa bin Murshid al-Umari al-Mursidi. He was born in Mecca, A.H. 975, A.D. 1567, studied with the Ulama of that sacred country, and became in A.H. 990, A.D. 1582, a teacher of Muhammad Pasha. In A.H. 1020, A.D. 1611, he became the Imam of the Hanafi sect at Haram, and in A.H. 1027, A.D. 1617, a professor at Sulaimaniya College. He was put to death by order of ash-Sharif Ahmad bin 'Abd al-Mu'talib in A.H. 1037, A.D. 1628.

For details of his life and works see the autobiographical matter in fol. 125b–126, and 190 of the work under notice. Also see Kholasat al-Athar, Vol. II., p. 369; Brockelmann, Vol. II., p. 380; and Iktifa' al-Kunû, p. 309.

Beginning:

بسم الله الرحمن الرحيم
في سبيل咡 الاسماء
الباهية

 Molâna่งددجذمود من محمد بن حسن دراز

• وذلك في عام الثانى عشر بعد آلافن، أتاجدة المعبودة

In this book we also find many letters addressed to the author by eminent persons such as the Sharif of Mecca, the Shaikh al-Islam of Constantinople, and others. Some of the letters are dated at the beginning. The lower parts of fol. 13b and 131b are blank, without causing any break in the text. Foll. 16ib, 164b, 180b, contain letters dated A.H. 1036. The fly-leaf contains several seals and names of previous owners. The MS. ends abruptly on fol. 220 as follows:

• ثم في عام ثامن وتسعم وثمانية، ذهب جزءاً الأقدم المثل الأفضل

• الإمام عبد القادر الطبري إلى المدينة المنورة، فوجد القصيدة

No. 423.
fol. 38; lines 21; size 8 × 5; 5½ × 3.

KITĀB AL-MURĀSALAT.

A collection of letters addressed to Abū Bakr Muḥi ad-Dīn 'Abd al-Kādir bin Shaikh bin 'Abdallāh al-‘Aḍrūs al-Yamānī al-Hindi, died, A.H. 1038, A.D. 1628. The name of the writer of the letter is generally noted on the margin in red ink. A few fol. are missing at the beginning. It begins abruptly as follows:

• "Amā muwata al-fiqh "ūm ṣamāl al-masālikh wa `ulama` ad-dawla‘ al-ḥumal"

It contains about 24 letters, and the first (which is defective) was written by Ḥāfiz b. Ahmad al-Ḥāfiẓ, died in A.H. 1012, A.D. 1603. See Berlin Cat. No. 8633. Most of the fol. are pasted over with thin paper. The last fol. bears three seals.


No. 424.
fol. 62; lines 19; size 11 × 6; 8½ × 4½.

AL-MAKĀMĀT AL-HINDĪYA.

A work on the lines of al-Harīrī's al-Makāmāt by Abū Bakr bin Muṣaf Bā‘būd al-Alavī. It appears (from the work itself) that the writer remained for a considerable time in India. The chronogram at the end indicates that the book was completed in A.H. 1128, A.D. 1715.

Beginning:

الحمد لله الذي جعل الأدب جنّة يغمره في مجاعّفها السائر والجالس

In this work the adventures of Abū źafar al-Hindi as-Saiyāh in fifty assemblies, exclusively Indian, are supposed to be narrated by an-Nāṣir bin Fattāh. Lithographed at Maṭba‘ al-Ulūm Press in A.H. 1264.

The headings of Makāmās are in red ink. Double coloured lines throughout. Slightly worm-eaten. Foll. 16–18 are a little defective on account of the pasting of paper over the text.

Written in two different hands of Naskh. Not dated. C. 18th century.
A collection of selected pieces in poetry and prose by Sharaf ad-Din Abū l-Husain bin Abū l-Husain al-'Alamī al-Kuraishī. It appears from marginal notes on foll. 2a, 107b and 108a that the author had three sons, born in A.H. 1312 (A.D. 1797), 1220 (A.D. 1805), and 1223 (A.D. 1808) respectively. Consequently there is no doubt that the author flourished at the beginning of the 13th century Hijra.

Beginning:

حمداً لمن خلق الإنسان وسُمع عليه بديع البيان ... نهدة رياض

The work is divided into two parts. Part I (foll. 4-147a) contains the poetical portion, and part II (foll. 147b-230) the prose portion. The latter portion has a separate preface, beginning as follows:

الحمد لله رب العالمين ........ وبعد فأن الطف التلمذ موقعا و أشرفة

The full title of the work is given on the title-page as حدائق الآداب, but in the preface to the prose portion it is named كتاب الآداب. The first fol. has a beautiful, 'Unsān: coloured ruled margins are throughout the book. The headings of poems and chapters are in red ink. Names of several owners are on the title-page.

Written in Naskh. The colophon runs thus:

وكان القراغ من رمم هذا المجموع الوفي الوافر وروى الأدب المثرأ

الناظر ........ مصائب نور التثنائاء غزارة شمر ربيع الآخر من شهر عام 608 الف

ومائيتي وثمن سفين بناية سدي الفتيه الذبه العظم ....... شرف الدين

الحسيمي بن أحمد بن الحسين القرشى .... بخط سير الإسراي ....

حسين بن عبد الله النور

No. 425.

foll. 230; lines 17-25; size 11 x 6½; 8½ x 4½.
Poetry.

No. 426.

foll. 122, lines 10; size 12½ × 7½; 7½ × 4½.

ديوان علي

DIWÂN ‘ALÎ.

The diwân of ‘Ali bin Abî Ṭalîb, the son-in-law of the Prophet, died, A.H. 40, A.D. 660. According to some authorities إمال القاسم علي بن الحسين المعروف بالسيد المرتضي Abû‘l Kāsim ‘Alî bin al-Husain, known as as-Saiyid al-Murtadâ, a descendant of ‘Alî bin Abî Ṭalîb, is the collector of these poems. Brockelmann, Vol. I., p. 405. Huart, p. 253, and others, on the authority of Mustâ’îm Zâda, assert that he is the real author of the diwañ and that it is wrongly attributed to ‘Alî bin Abî Ṭalîb. (As-Saiyid al-Murtadâ was born in A.H. 355, A.D. 966, and died at Bağhdað in A.H. 436, A.D. 1044. He is the author of several works. For details of his life see Ibn Khallîkân, Vol. I., p. 305; Rawdât al-Jannât, p. 383; Shudhûr al-‘Ikâyân, Vol. I., foll. 435–463; and Rîjâl Najjâshî, p. 192.) Authors of the Imâmîya sect differ very much with regard to the authorship of the Divān. Kashîf al-Hujub wa‘l-Astâr, p. 215, says: “Some consider that ‘Alî bin Abî Ṭalîb al-Kirwânî is the author of this diwañ. Al-Ḥurr al-‘Amîl mentions it in the list of books by unknown authors. Al-Majlîsî in his Bihâr al-‘Anwâr thinks that it is difficult to believe that the whole diwañ is the production of ‘Alî bin Abî Ṭalîb although many of the poems of the diwañ are (known to be) the composition of the Imâm; for they are quoted (as his) in various reliable books. Ibn Sâhîr Ashûb (died, A.H. 588, A.D. 1192) in his work Ma‘alîm al-Ulama’ thinks that ‘Alî bin Aḥmad al-Fanjîkîrî (died, A.H. 513, A.D. 1119) is the collector of the diwañ; while an-Najjâshî includes it in the works of ‘Abd al-‘Azîz bin Yaḥyâ al-Jalûdî.” In my opinion Abû‘l Hasan (or Hussein) Khâb ad-Dîn Sa’îd bin Hibatallah bin al-Ḥasan ar-Râwandi is the compiler of the divâns. In compiling it he consulted ‘Alî bin Aḥmad al-Fanjîkîrî’s book called Sulwat ash-Shî’a, which contains about two hundred couplets of ‘Alî bin Abî Ṭalîb, and also other poetical collections, histories; and biographies of different authors, and wherever he found poetical compositions, which he thought were the production of ‘Alî, he collected them, naming his book إنوار العقل من إشعار intimidated their أجزاء السو. See Kashîf al-Hujub, p. 68. Ar-Râwandi a reliable Imâmîya author, wrote about thirty books. He died in A.H. 573,

The poems are arranged alphabetically, and the preface begins as follows:—

الحمد لله دان١ لعزّته الجلابة الم١

The first two lines of the diwân are:—

الناس من جهة التمثّل أكفاء أبوه١م آدم وأدم حواو١

My father, Shams al-'Ulamâ’ Mawlânâ Vilâyêt Husain (the late Head Mawlavi, Calcutta Madrasa, who was born in A.H. 1263, A.D. 1846, and died in A.H. 1340, A.D. 1922 on the plain of 'Arafât on Mecca on the day of Hajj, while engaged in devotion repeating labbaik) has written a Persian Commentary of the first half of this diwân (printed in Calcutta, A.H. 1307).

For copies see Berlin Cat. No. 7508; Paris Cat. No. 3082; and Rampur List, p. 588. See also Brockelmann, Vol. I., p. 43; and Hâji Khalîfa, Vol. III., p. 297.

Printed, Leyden, 1745; Bûlak, A.H. 1251; Cairo, A.H. 1276, 1311; lithographed repeatedly in India. See Ellis, Cat. of the Br. Mus. Vol. I., p. 231.

All the borders have been recently supplied. It has a beautiful 'Unsân at the beginning. Coloured and gold lines throughout. The headings are either in gold or in coloured ink. There is an interlinear Persian translation in coloured ink. Sprinkled with vowel-points.

Written in very fine 'Nasta'lik. Wrongly dated A.H. 742. C. 16th century. Scribe محمد زمان التبريزي

No. 427.

foll. 103; line 9; size 10½ × 7; 7 × 4½.

THE SAME.

Another copy of the work noticed above.

It begins as the previous one begins. This copy is written carefully with all vowel-points. There is an interlinear Persian translation in red ink. The headings of poems are illuminated. Each page at the beginning of a 'Kasida is adorned with artistically-drawn flowers and leaves in gold and coloured ink. All the borders have been changed to modern papers. It has a beautiful 'Unsân at the beginning. Coloured and gold lines throughout. At the end of the MS. we notice a seal, but it can not be deciphered.

Written in beautiful Naskh. Dated A.H. 1100.
No. 428.

foll. 125: lines 17: size 13 x 8: 10 x 4½.

ديوان البري

DĪWĀN AL-BUR'Ī.

A collection of religious poems by 'Abd ar-Rahim bin Ahmad al-Bur'ī. He was an inhabitant of Yaman, and his verses are full of mystic and religious feeling. He flourished about A.H. 450, A.D. 1058. See Ahlwardt, Verzeichniss No. 251; and Brockelmann, Vol. I., p. 259.

Beginning:

الحمد لله الذي اختص حبيبه السفني بمقام قال قوسيين...... وبعد

• بدأ ديوان لطيف شريف جامع لما قاله الشيخ عبد الرحيم البري الخ

The first couplet of the poems:

امّ تذكر أنّ الهان و الام جبريل من نجل جبريل

The book is divided into two parts. The first part contains poems in praise of the Prophet, and runs from foll. 2a to 69b. These poems are called الأقصاد النبوية. The colophon of this part, fol. 69b, is as follows:

ثّم ما وجد له من الأقصاد النبوية للشّيخ عبد الرحيم البري تعمده

• الله برحمته الخ

The second part commences from fol. 70a, and contains couplets in praise of God, and on other religious matters. The first line of this part begins as follows:

إلهي و هو اللطائف لا يغيث و رجوع رجاء لا يغيث

For copies see Berlin Cat. Nos. 7616–7; Gotha Cat. No. 2230; and Paris Cat. Nos. 3113–5. See also Casiri, No. 336; and India Office Cat. No. 827.

Repeatedly printed in Cairo, such as in A.H. 1288, 1303, 1310, and lithographed, Bombay, A.H. 1291.

The headings of poems are in red ink. Sprinkled with vowel-points.

No. 429.

SHARH LĀMIYAT AL-‘AJAM.


Beginning:—

This commentary is called ٌعیت الأدب الذي السجج في شرح لامية العجم. For at-Ṭughrā‘ī and the poem see the MS. fol. 4e; De Slane’s translation of Ibn Khallikān, Vol. I., p. 462, and Nicholson’s Literary History of the Arabs, p. 326.

For copies see Berlin Cat. No. 7660; Vienna Cat. No. 466; Paris Cat. No. 3119; Leyden Cat. No. 568; Br. Mus. Cat. p. 286; Br. Mus. Suppl. Cat. Nos. 1054-5; Cairo Cat. Vol. IV., p. 288; Bankipur Cat. p. 498; and Asiatic Society Cat. p. 129.

For other commentaries see Ḥājī Khalīfa, Vol. V., p. 292; and Berlin Cat. Nos. 7658-7673.

Printed in 2 Vols, Cairo, A.H. 1290 and 1305.

Our MS. is incomplete, the last couplet explained being the following:—

The couplets are written in red ink. The title-page contains the names and seals of several owners, and among them we notice the seal of Wājid ‘Ali Shāh. On the first fol. are also seals of Amjad ‘Ali Shāh and Sulaimān Jāh.

No. 430.

foll. 85; lines 26; size 11 × 6: 8 × 3½.

ديوان ابن حجر العسقلاني

DĪWĀN IBN ḤAJAR AL-ʿASKALĀNĪ.

A diwan by Shihāb ad-Dīn Abū l Faḍl ʿAlī bin Muḥammad bin Ḥajar al-ʿAskalānī ash-Shāfiʿī, died A.H. 852, A.D. 1448. See for his life No. 234.

Beginning:

قال الشیخ العلامة ..... قاطع الفضیلة شیخ الابن الغفل أحمد ابن حجر العسقلانی الشافعی ..... يمدح النبي صلى الله عليه وسلم هوی فیة السلامنة كانهو فلا تطعیم فیة میت الفاعیر

Seven poems in praise of the Prophet have been placed at the beginning. Other poems, arranged alphabetically, follow. The following lines on fol. 8a clearly indicate the arrangement of the poems:

هیذا اختبار الفاظم رحمة الله تعالى وجعل الجدة مثوا تقدیم الفذاء

The beginning quoted in Berlin Cat. No. 7901 occurs in fol. 7 of our copy.

For copies see Berlin Cat. Nos. 7901-03; Derenbourg, Nos. 345/2, 444; Paris Cat. No. 3219; and Cairo Cat. Vol. IV., p. 232.

Printed, Bālāk, A.H. 1301.

The first fol. has a beautiful ʿUṣmān. Double coloured lines on the margin. The headings of poems are in red ink with a short note on the subject-matter of the poem and on the occasion of its composition. All the borders have been changed to modern paper. Worm-eaten.

Written in Naskh. Dated A.H. 1034.

No. 431.

foll. 224; lines 21; size 12 × 7½: 6¼ × 3.

الممکیة في شرح القصیدة الهمویة

AL-MANH AL-MAKKĪYA FĪ SHARH AL-KAṢIDAT AL-HAMZĪYA.

A commentary on al-Būṣīrī’s ode in praise of the Prophet rhyming in ʿAlī by Ahmad bin Muhammad bin ʿAlī bin Ḥajar al-ʿAsqalānī al-Makki.
bin Muhammad bin 'Ali bin Hajar al-Haitamî al-Makkî, died A.H. 973, A.D. 1565. See for his life No. 44.

Beginning:

الحمد لله الذي خاتم نبينا محمدًا على الله على وسلم بكتاب اخر

The full title of the ode is المصيدة الإعبرية في المدائن اللغوية لْمَلْكُ الْقرَاء (umm al-Kurâ, the mother of cities, a surname applied to Mecca). The commentary was first named انقل القراء لْمَلْكُ الْقرَاء, and then it was called الملع المكية, and it was composed in A.H. 966, A.D. 1558. See Hâji Khalifa, Vol. IV., p. 557.

For copies see Berlin Cat. No. 7830; Leyden Cat. No. 725; Paris Cat. No. 3197; India Office Cat. No. 824; Derenbourg, No. 215; Algiers Cat. No. 1852; and Bankipur Cat. p. 795.

For other commentaries see Hâji Khalifa, Vol. IV., p. 557.

Printed, Cairo, A.H. 1303, 1307.

The poems are written in red ink on the margin. Annotated words are also written in red ink. Borders have been changed to a different paper. Worm-eaten, but legible. On the title-page it is noted that the MS. was presented by Khudâ Bakhaâ Kân to Saiyid Sadr ad-Dîn Ahmad in A.H. 1307.

Written in Naskh. The colophon, which is in another hand, says that the copy was transcribed in A.H. 1113 by عبد الله بن محمد على بن الحجاج عبد الله بن طلاع البغدادي.

No. 432.

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

FATH AL-JAWĀD.

A commentary on 'Abd al-Hâdî as-Sûdî al-Yamání's poem by


Beginning:

الحمد لله الذي جعل كلم الوليدون درءاً القلوب الغ
The first couplet is:

عبدنئي بالمطل منها سعاد
ويراني وهد ركني البعاد

Foll. 1-3 contain an account of the poet. The poems are in red ink, and vocalised here and there. Marginal corrections occasionally. From the colophon it appears that the author wrote the commentary in one sitting on Friday, the 12th Shawwal, A.H. 1015 (A.D. 1606). The full title of the work as given in the colophon is:

فلم الجود بشرح عبدنئي بالمطل منها سعاد

The inner edge of each fol. is changed to modern paper.

No. 433.

foll. 27; lines 21; size 8½ × 5½; 5½ × 3½.

شرح القصيدة الغونية

SHARH AL-KAŞIDAT AN-NUNIYA.


Beginning:

الحمد لله الذي خلق الإنسان في إحسى تقوم الغ

The first couplet of the poem is:

كل من ليس يمنع نفسه عن حضيض الهوي ذاق الهوان

From the colophon it appears that the commentary was completed in A.H. 999, A.D. 1590.

For copy see Berlin Cat. No. 4012.
Poems are written in red ink. There are marginal corrections. The inner edge of each fol. is changed to modern paper.
No. 434.

foll. 92; lines 13; size 9½ × 5½; 6¾ × 3½.

JAWĀHIR AL-WAKKĀD FĪ SHARH BĀNAT SUʿĀD.

A commentary on Ka'b bin Zuhair's famous poem Bānāt Suʿād
by Ahmad bin Muhammad bin ʿAlī bin Ibrāhīm al-Anṣārī al-Yamānī aš-Şīrwanī. His great-grandfather, Ibrāhīm, was an inhabitant of Hamadān and a minister of Nādir Shāh. But owing to the murder of his son ʿAlī better known as Muhammad ʿAlī Khān, by that tyrant, he and all his relatives fled from Persia. Ibrāhīm went to Najaf, and settled there. Mirzā Muhammad Ḥasan, the other son of Ibrāhīm, came to India, and settled at Benares. Mirzā Muhammad Ṭākī (our author's father) settled at Shīrwān, changing his name to Muhammad. After some time, when he came to know that his uncle Mirzā Muhammad Ḥasan was alive, and residing at Benares he came to that city; but before his arrival the uncle died. Muhammad being disappointed at the news of the death of his uncle, and at the discourteous treatment of his cousins, went to Lucknow. Here the Nawwāb Aṣīf ad-Dawla showered royal favours on him. After staying for some time at Lucknow, he started for his home at Shīrwān. But when he arrived at Hudaïda, he married the daughter of Fakhr at-Tujjār as-Sayyid Haidar al-Baghdādī, and the issue of this marriage was our author. His early days were passed at Hudaïda, where he studied the different branches of learning. Subsequently he came to Calcutta, and by the patronage of some European Orientalists he was appointed an instructor of Arabic literature in the College of Fort William. After some time he resigned the appointment, and went to Lucknow (during the time of Nawwāb Ghāzī ad-Dīn Haidar). The Nawwāb was much pleased with him, and he passed very happy days there. Here he married the daughter of Sayyid Ismā'īl; and Muḥammad ʿAbbās, poetically known as Raḥfat, was born in A.H. 1241, A.D. 1825. Muhammad aš-Šīrwanī, after the death of the Nawwāb, visited different cities and countries, such as Cawnpur, Benares, Hyderabad, Bhupal; and died in A.H. 1256, A.D. 1840 at Puna. He is the author of many works, among which the following are well known:—Ujab al-Ujāb, printed, Calcutta 1813; Nafḥat al-Yamān, printed, Calcutta 1811; Ḥadīkat al-Afrāh li Izāḥat al-Atīrah, printed, Calcutta, A.H. 1229; al-Manākib al-Haidariya, lithographed, Lucknow, A.H. 1235; Manḥaj al-Bayān aš-Šāfī fi 'Ilmai al-Urūd wa'ī Kawāfī, printed Calcutta, A.H. 1250; Bahr an-Nafāʾis, and Tāj al-Ikbal fi Tārijh Mulk Bhūpāl.
He belonged to the Imāmiya sect. His son Muḥammad ʿAbbās settled at Bhūpāl, and his descendants are still there. See Zhuh-i-Gulshan, p. 180; and Şamʿi-Anjuman, p. 182; Jawād Šābāt in his work al-Barāhin as-Sabāṭiya, p. 3, has given a very uncharitable account of the author.

Beginning on fol. 17b as follows:

إن لحمس ما له وسلم وانشرح به الصدر وابتني الجفن حمد من علمنا البيان اما بعد احمد بن محمد بن علي بن إبراهيم الأنصاري اليمني الشواني يقول أنه النفس مغني والموالي وذكر على ابن المؤلوى النور على السنديلي الصدقي له أشرج له القصيدة الوسوسة ببئنت...

سعاد الخ

For other commentaries on Bānak Suʿād see Berlin Cat. Nos. 7490-7505; and Hāji Khalifa, Vol. IV., p. 521.
The author completed the work in A.H. 1233, as the following chronogram on fol. 8a indicates:

ويلعم أن تاريخ طبع هذا الشرح المستجاب حامل من مادة قول الفقيه

خير كتاب

Printed in Calcutta, A.H. 1231.

Foll. 1-3 contain the poem Bānak Suʿād, and foll. 4-16, appreciations of the commentary by contemporary Ulama in the Persian and Arabic languages. Their names are as follows:

ابن عبد الله جمال الدين المؤلوى حسن علي الباشمي

المؤلوى نعمه الله المدعو بالشرفي الصدقي

المؤلوى عبد الرحيم بن عبد الكريم الصوفي نوري

المؤلوى محمد علي الطاطساني الدعاوي

المؤلوى زيمير علي بن المؤلوى النور على السنديلي الصدقي

محمد مسعود خليص بن بدر المنطخل باختر نجل الشافعي

محمد نعم الدين

Fol. 17a. is blank, but without causing any break in the text. Fol. 17b has a beautiful 'Usūl at the beginning. Gold and
coloured lines on the margin of each page. The original poem is in bold black character.

Written in clear Nasta'lik. Dated A.H. 1231? Scribe

No. 435.

foll. 202; lines 15; size 10½ × 5½ ; 8 × 3½.

Dīwān al-Wazīr

The diwān of Wazīr ‘Ali bin Anwar ‘Ali as-Sandīlī as-Siddīkī, poetically known as al-Wazīr. From a perusal of the work it appears that the author was a pupil of ash-Sháikh Ahmad bin Muḥammad al-Yāmnī ash-Shirwānī, and that his father, Anwar ‘Ali, was in the employment of Nawwāb Siddīk Hasan Khān at Bhupal in A.H. 1293, A.D. 1876. Ahmad ash-Shirwānī mentions the author in the preface to his commentary on Bānāt Su‘ād (No. 434, fol. 18a). The date of his death is not known.

Beginning:

الحمد لله الذي خلق ال葎 وشاء منه بعدة بعين الورى

The most interesting feature of the work is that it contains poems in praise of some Europeans, such as Muhammad Malāwī (fol. 10a) and Aḥmad Khān (fol. 66a and 134a). It contains also poems in praise of the following scholars of Bengal:

foll. 26a, 131b:

146a, 145b.

147b, 160a.

63a.

64b, 133a, 136a.

656.

70a, 130a.

94b, 102a, 144b.

104b, 109b.
No. 436.

foll. 359; lines 14; size $8\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4$.

MAJMŪ'AT AL-ASH'ĀR.

A collection of several well-known poems with commentaries on some of them as below:

foll. 1–43a

I.

الخريدة الجزيرة

AL-KHARIJIDAT AL-JARĪDĀ.

A commentary on al-Būṣīrī's famous poem known as Ḳaṣīdat al-Burda-by 'Abd Allah bin 'Ali al-‘Akāshī al-Ṭabīb. From a perusal of the preface to the author's commentary on Bānāt Su‘ād, which begins in this collection on foll. 52b, it appears that he wrote the work in India, dedicating both books to the ruling prince of the age; but unfortunately in both commentaries the space for the name of the king is left blank.

Beginning:

الحمد لله مقصص الفضالة بالبلاغة مصنف البلاغة بالفضالة ... فقول المجتهد بذكر كرام خلائه ... أقل تلاميذ السجى اللبيب عبد الله بن علي الطيب البغ

For other commentaries on Ḳaṣīdat al-Burda see Berlin Cat. Nos. 7788–7825.
Verses of the Kaṣīda are written in bold characters with vowel-points. Only foll. 1 and 2 of the commentary are in Naskh. Fol. 2b has a lacuna. Slightly worm-eaten.


foll. 43b–46a.

II.

قصيدة الفرزدق

KAṢĪDAT AL-FARAZDĀK.


Beginning:

هذا سلسل حسين وا بني ناظمة
بشت رسول الذي أنتفخت به الظلم

From Berlin Cat. No. 9671, 78a it appears that this poem should contain 27 verses; but our copy contains 31.

For copies see Berlin Cat. N. 9671, 78a; and Paris Cat No. 1203/6.

Lithographed at Teheran, A.H. 1275.

Vocalised throughout. The Kaṣīda is followed by two satirical couplets of al-Farazdāk on Hisḥām. The latter ordered the poet to be imprisoned after hearing the panegyric.

Written in Naskh in the same year as the preceding MS.

foll. 46a–51.

III.

The above foll. contain three poems of ‘Alī bin Abī Ṭalīb, died A.H. 40, A.D. 660.

The first poem begins on fol. 46a as follows:

ا حسني إني وعظ ومودب فأقم ثم العائل المتاد

The second poem begins on fol. 486 as follows:

ابك العبد بما ذا الجهد والمجد والعلمي

تبارك أنت نجوما وشام وتمع

The third begins on fol. 50b as below:

قدم لنفسك في الحياة نعوما فنفد نفعما والت موعد
Poems are vocalised, and are found in the printed copy of 
Diwān ‘Ali.
Written in Naskh in the same year.

foll. 52–67a.

IV.

شرح بنت سعاد

SHARH BĀNAT SU'ĀD.

A commentary on Ka‘b bin Zuhair’s Bānāt Su‘ād by ‘Abd Allāh bin ‘Ali al-Akkāshī aṭ-Tabīb.
See No. 436, I.
Beginning:

الصدق لله الذي أعلى كعب الفصحاء ببلاغتهم الع

For other commentaries on the poem, see Berlin Cat. Nos. 7486–7505, and Hāji Khalifa, Vol. IV., p. 521. The meaning in Persian has also been given of the last 8 couplets, fol. 67b is blank.
Verses are written in large Naskh character with vowe-
points. The commentary is in Nasta‘lik. Written in the same
year.

foll. 685–72.

V.

لامية العجم

LĀMIYAT ʿAL-ʿAJAM.

A poem in imitation of ʿash-Shanfarā’s splendid ode called Lāmiyat al-ʿArab, rhyming in ayyām al-ʿArab, with the exception of the first and last couplets, by Abū Is̲māʾīl al-Huṣain bin ‘Alī bin Muḥammad al-Iṣ̲ṭ̲ihānī aṭ-Tughrāʾī. He was of Persian origin, and was born in A.H. 455, A.D. 1061, at Ispāhān. His surname, aṭ-Tughrāʾī, is derived from the royal signature (tughra) that he used to indite over the State papers. He served Sultān Masʿūd, the Saljuqide, as his minister, in his capital Mosul. He was put to death in A.H. 513, A.D. 1119, or according to some in A.H. 514, A.D. 1120, or A.H. 518, A.D. 1124. For details of his life see Ibn Khallikān, Teheran edition, pp. 175–178; Clouston, Arabian Poetry, pp.433–435; Brockelmann, Vol. I., p. 247; and Nicholson, p. 326. See also No. 429. The two last books name him al-Ḥasan instead of al-Husain.
Beginning:

امالة الراوي مائنتفي بين الطفل، و حلية الفضل زائضي في العطل

It was composed in Baghdād in A.H. 505, A.D. 1111, and is an elegy on the misfortune of the times.
For copies see Berlin Cat. No. 7656; Paris Cat. Nos. 1620–7; Leyden Cat. No. 565; Rampur List, p. 610; and Asiatic Society Cat. p. 129.


Translated into Latin by Golias in 1769, and into English by Carlyle. The latter translation was published in Clouston, Arabian Poetry, pp. 468–472.

It was printed with a short commentary in Nafhat al-Yaman, Hooghly, 1841. For other editions see Ellis, Cat. pp. 697–699 and Iktifa’al-Kunūt, p. 274.

The name of the author is erroneously given on fol. 68b as المعهد الدبي العبيد الفظا الكتاب ابن الحسين اسمبل بني على بن عبد الصمد الإقحاني الشهير بالطغرائي. Marginal and interlinear notes in Nasta’lik character are numerous. Vocalised throughout.

Written in the same hand of Naskh as the previous one.

foll. 72b–77

VI.

القصيدة الإلهيّة

AL-KAṢĪDAT AL-LĀMĪYA.

Another poem rhyming in the letter ل by صلاح الدين أبو الصفا خليل بن أبي النور الصغرى Salâh ad-Din Abû’s-Safâ Khalîl bin Aibak as-Safâdi, died A.H. 764 A.D. 1362. See for his life No. 429.

Beginning:—

الجد في الجد والخريمان في الكسل • فاقصب تصب عن قريب غابة الامل

For copies see Berlin Cat. No. 7972/4, where the author’s name is erroneously given as Muḥammad bin Bahran al-Bīṣrī as-Safâdi, died C. A.H. 1050, A.D. 1640; and Asiatic Society Cat. p. 129.

Printed in Nafhat al-Yaman, p. 240.

In our copy the name of the author by mistake is given as Jamāl ad-Din Muḥammad bin Bahran as-Safâdi at-Tamimi. Vocalised throughout.

Written in the same hand of Naskh as the previous one.

foll. 77a–81b

VII.

القصيدة النورىّة

AL-KAṢĪDAT AN-NUNĪYA.

A poem rhyming in the letter ن by أبو الفتح علي بن محمد بن Abû l Fath ‘Ali bin Muḥammad al-Bustî. He was born in

Beginning :

زيادة القدر في دينان نقاش
ربما غير معفص النجف خسران

For copies see Dernbourg, No. 167: India Office Cat. No. 1038; Berlin Cat. No. 7591; Vienna Cat. No. 457; Leyden Cat. No. 554; and Asiatic Society Cat. pp. 123 and 129.

Printed at Mosul, 1863, by Clement Joseph David in his work Tanzih al-Albâb fi Hadâ'ik al-Âdab, pp. 23-32.

Vocalised throughout. It has interlinear notes, and a verse Persian translation on the margin.

Written in the same hand of Naskh as the previous one.

foll. 816–836.

VIII.

العصرة التامية

AL-KAŞIDAT AL-LAMIYA.

Another poem rhyming in by Sharaf ad-Din Ismâ’îl bin Abi Bakr al-Mukri al-Yamani. He was born in A.H. 755, A.D. 1354, at Abyat Husain in the district of Surdâd in Yaman. He first became a professor at the College called al-Mujâhidiyah at Ta’izz, and then at Nizâmiya College at Zabid. He acted as a judge for some time in the latter town, and died in A.H. 837, A.H. 1433. See Brockelmann, Vol. II., p. 190.

Beginning :

زيادة القول نصفي النقاش في العمل
ومنطق السر قد يبديه للزوال

For copies see Berlin Cat. No. 7897; and Asiatic Society Cat. p. 129.

Included in his Poetical Works called Majmû’ al-Kâdi (lithographed, Bombay, A.H. 1305) pp. 58–60; and also in Na’fhat al-Yaman, pp. 237–240.

Vocalised throughout.

Written in the same hand as the previous one.
AL-KAṢIDAT AṬ-ṬANTARĀNIYA.

A poem in praise of the famous Niẓām al-Mulk (died A.H. 485, A.D. 1092) by Mu‘in ad-Dīn Abū Naṣr Ahmad bin ‘Abd ar-Razzāk aṭ-Ṭantārānī. He was a professor in the Niẓāmiya College at Baghdaḍ. The date of his death is not known to me. See Dawlatsāḥ, Taḏkhīra Shu‘arā’, p. 27; Brockelmann, Vol. I., p. 252 and De Saecy, Chris-tomathie Arabe, Vol. II., p. 495.

Beginning:

يا خلی البدل قد بلدت بالبديل بال
 بالقوی زئیتني و العقل في الزوال زال

For copies see Berlin Cat. No. 7622; Br. Mus. Suppl. Cat. No. 1030/1; and Asiatic Society Cat. p. 129. See also Ḥāji Khalīfa, Vol. IV., p. 541.

Printed with a French translation by De Saecy in his work called al-Anis al-Mufid, Vol. II., pp. 158-162; and also with a commentary at Teheran, A.H. 1273. See Ellis, Cat. Vol. II., p. 88.

The name of the author is erroneously given as معتضدي. Vocalised throughout and containing profuse glosses.

Written in the same hand of Naskh as the previous one.

AL-KAṢĀ'ID AL-ʿASHR.

The ten well-known ancient poems by ten poets, namely Imruʿ al-ʿRais bin Ḥujr, fol. 89b; Tārāfa bin al-ʿAbd, fol. 100a; Zuḥair bin Abī Sulmā, fol. 116a; Labīd bin Rabīʿa, fol. 127a; ʿAmr bin Kulẓūm, fol. 150b; ʿAnṭa bin Shaddād, fol. 163a; Hārith bin Hilīza, fol. 175a; ʿAbīd bin al-ʿAbrāṣ, fol. 191b; an-Nāḥiha, fol. 198a; and al-Aʿṣha, fol. 205b.

The last four poems have the commentary of aṭ-Ṭabrīzī, and the rest of them have notes from aṭ-Ṭabrīzī, az-Zawzani, etc. Foll. 104–111 are without any notes. The poems are generally vocalised. Notes and the commentary are in Nastaʿlīk character, except in foll. 168–182, in which they are in nūm Shikasta. In foll. 174a–181 the poems are also in Nastaʿlīk character. Foll. 134–177 are somewhat worm-eaten.

Written in the same hand of Naskh as the previous one.
SHARH LĀMIYAT AL-'AJAM.

A commentary on at-Tughrā'ī's Lāmiyat al-'Ajam. The name of the commentator is not known. It appears that in this book he has abridged the commentary of Kamāl ad-Dīn Muḥammad bin Mūsā ad-Damīrī, died A.H. 808, A.D. 1405.

Beginning:


Verses are vocalised and are written in large Naskh character. The commentary from fol. 214b–226b is in Nasta’līk, and from fol. 227–232a in nim Shikasta.

Written in the same hand as the previous one.

SHARH LĀMIYAT AL-'ARAB.

A commentary on ash-Shanfarā's Lāmiyat al-'Arab. The name of the author could not be traced, as our copy is without any preface. After the first couplet of ash-Shanfarā the commentary begins abruptly as follows:

For other commentaries see Ḥāji Khalifa, Vol. V., p. 295 and Berlin Cat. Nos. 7469–7471.

The verses are in Naskh character and vocalised. The commentary is written in nim Shikasta, except foll. 243–245a, which are in Nasta’līk.

Written in the same year as the previous one.

KAṢĪDAT AN-NĀBIGHA.

A poem by an-Nābigha adh-Dhubyānī. His full name was Abū Umāma Ziyād bin Mu‘āviya, and he belonged to the tribe of Dhubyān. He lived at
the Courts of Hira and Ghassân during the latter half of the first century before the Prophet. His death took place before Islâm was promulgated in A.D. 604. See for details Aghâni, Vol. IX., pp. 162–176; Ahlwardt, Bemerkungen, pp. 36–50; Brockelmann, Vol. I., p. 22; Nicholson, pp. 121–123; and Iktifa’ al-Kunû’, p. 27.

He should not be confounded with another an-Nâbigha, who had the epithet of al-Ja’di and whose proper name was Abû Lailâ Hassân bin Kais. He died in A.H. 61, A.D. 680, nor with the an-Nâbigha of Bani-Shaibân, ‘Abdallâh bin al-Muhârik, whose patrons were ‘Abd al-Malik and Walîd.

Beginning:

عوجوا فصيحا النَّم دمنة الدار ماذا تحدث من نويع واحجاً

For another copy see Berlin Cat. No. 7450/4.

His dârâ was published with a French translation by Dernbourg in Paris A.D. 1869.

Written in Nasîk in the same year as the previous one.

foll. 249b–251a.

XIV.

الزهريّة

AZ-ZAHRÎYA.

A poem on the spring season by ربيع بن يزيد العباسي Rabî’ bin Ziyâd al-‘Absî, and an answer to it by عنترة بن شداد العباسي ‘Antra bin Shaddâd al-‘Absî. The former belonged to the tribe of ‘Abs, and was a contemporary of ‘Antra, a hero of the same tribe, who died in A.D. 615. For the latter see Aghâni, Vol. VII., pp. 148–153, Ahlwardt, pp. 50–57; Goldziker, Der Arabische Held ‘Antra in der geographischen Nomenklatur, Globus LXIV, pp. 65–67; and Brockelmann, Vol. I., p. 22, and Iktifa’ al-Kunû’, p. 27.

Beginning:

تدع الربيع بزهرة المنسلمل والعجف بين مريرة النجديل

The answer begins:

_then saber وشرح ولم تعجل بقول العجل_

Poems of ‘Antra are published by Iskandar Abkarius in his book called Munyât an-Nâfî fi Ash‘âr ‘Antra al-‘Absî at Beirut, 1864, and his diwan was printed at Beirut, 1888.

The verses are vocalised. The answer ends as follows:

حسنا كواكب قد أباي غمالة خضرا يراها ناظر المنامل

Written in the same hand of Nasîk as the previous ode.
These foll. contain six poems in praise of 'Ali bin Abi Talib, died A.H. 40, A.D. 660, without any author's name. The first couplet of each poem runs as follows:

حَلَّلَةَ نَمْلَا ذِقَ فِي عِينْكَ الْوَزْرَ

Then follow six lines, etc.

The heading of each poem is قال يمدحه عليه السلام, except that the 5th poem has the heading قال يمدحه عليه السلام و يرثى التحسين عليه السلام.

Vocalised throughout.
Written in the same hand of Naskh as the previous one.

XVI.

فُصُّلَ أَبِنُ الْفَارِشِ

KASAD'ID IBN AL-FARID.

Seven poems of Ibn al-Farid. His full name was أبو الاسم شرف الدين عمر بن الفارش Abâl Kâsim Sharaf ad-Din 'Umar bin al-Farid. He was born at Cairo A.H. 576, A.D. 1181. He lived for a long time at Mecca, and was the greatest mystic poet of the Arabs. He died in A.H. 632, A.D. 1235. See Broeckelmann, Vol. I., p. 262, and Nicholson, pp. 394-398.

The first poem begins:

ثُمَّ مَرِيَّمٌ يً بِنَّ بَيْلِكَ الْأَحَدَ

These poems are found in his dīwān printed in Ba'irut, A.D. 1860, 1874 and 1887. For other editions see Iktifā' al-Kunū', p. 279.
Vocalised throughout. Written in the same hand of Naskh as the previous one.

foll. 295a–300.

XVII.

KAṢĀ'ID AL-BIKRĪ.

Three poems of Muḥammad al-Bikrī in praise of the Prophet. From the preface it appears that Muḥammad as-Ṣiddīqi learned of these poems in A.H. 957, when he was on a journey to visit the sacred tomb of the Prophet, and that he recited there.

The poems begin as follows:

البَكّاءِ أَلِيُّ الْمَجْدِ وَالْلَّهِ وَالجَاهِزِ
وَأَكْرِمْ مَعْرُوفًا وَافْتُلِمْ مَنْ تَنَضَبِب
لَمْ يَبْقَ فِنَّا هَـوَا كَم

297a.

Sie

اِسْمُىَّ بَدَتُ امْ عَلَّةُ البَدْرِ لَنَحَثَّ
وَنَفَتَـُّا امْ نَعْمَةُ الْوَزْرِ مَادَـَّـحَة

298b.

Vocalised throughout. Worm-eaten. Written in the same hand of Naskh as the previous one.

foll. 300–306b.

XVIII.

TAṢĪDĪAH IBN AL-FĀRĪD.

A poem by Ibn al-Fārid, died A.H. 632, A.D. 1235. See for his life No. 436 XVI.

Beginning:

وَمَيْاَ حِمَامِ وَالْحَمَدُ ـَّلَهُ رَبّنا سَالِقُ اَلْتَّعْلَىُّ بَيْنِ الْبَيْدَطِ

Vocalised throughout. Foll. 304–306 contain notes. Written in the same hand as the previous one.

foll. 307–321.

XIX.

TAṢĪDĪAH AL-BAṬĪ'IYAH.

A poem in praise of the Prophet, and at the same time illustrating the rhetorical figures.
Beginning:

Ann جدلت سلما نسل من جديرة العلم وأقر السلام على عرب بدي سلم

It contains altogether 145 couplets and they deal with 151 rhetorical figures. It is also designated Kāfiyat al-Badīʿya. See Hājī Khalīfa, Vol. II., p. 33.

For copies see Berlin Cat. Nos. 7349–52; Derenbourg, Nos. 240, 390; Br. Mus. Suppl. Cat. No. 985, II; and Cairo Cat. Vol. IV., pp. 147, 212.

Vocalised, but foll. 320–321 are without any vowel-points. Foll. 307a–308a contain copious notes. The figure illustrated by each couplet is noted in red ink at the top of the couplet.

Written in the same hand of Naskh, except foll. 320–321, which are in Nastaʿlīk.

foll. 322–359.

XX.

These foll. contain several poems. The first poem, foll. 322–325, is incomplete at the beginning and end. The first line of this poem is as follows:

رفع ألسني بصدى كفره قال ما لي جيئة في ذا البشر

Foll. 328–359 contain different poems by al-Mutanabbi, died A.H. 354, A.D. 965. These poems are found in his diwān. See printed copy of the diwān, Hooghly edition, 1841, p. 153. The last poem in our MS. ends abruptly with the following line لجادت الدنيا نذك باهليا. Foll. 326–327 are blank. Fol. 336 contains glosses. The poems are generally vocalised.

Written in Naskh in the same year as the previous one.
Fables and Tales.

No. 437.

foll. 192; lines 23; size 12 × 9½; 9½ × 5¼.

SIRAT 'ANTRA.

Vol. I.

The life and adventures of ‘Antra bin Shaddād al-‘Absī (see
for his life No. 436, XIV.) the authorship of which is ascribed to
the great philologist Abū Sa‘īd ‘Abd al-Malik bin Kurāb al-‘Aṣma‘ī. The latter was born at
Basra in A.H. 122, A.D. 739, or A.H. 123, A.D. 740. He came to
Baghdād during the reign of Hārūn ar-Raṣḥīd (A.H. 170–193,
A.D. 786–809) and was considered as one of the highest authorities
on philological matters connected with the Arabic languages.
He died in A.H. 216, A.D. 831. Some say that his death took
place in A.H. 214, or 215, or 217. For details see Ibn Khalilikān,
Vol. I., p. 313; Nuzhat al-Alībā‘, pp. 150–172; Bughyatal-Wu‘āt ;
p. 313; Broekelmann, Vol. I., p. 104; and Abh. zur Arab. Philo-

The learned scholars of Islām think that al-‘Aṣma‘ī was not the
author of the book, that it was a production of a much later date.

For other particulars about the work see Lane, An Account of
the Manners and Customs of the Modern Egyptian, 1895, Ch. XXIII.,
pp. 420–432; Journal Asiatique, 1838, p. 383; Huart, History of
Arabic Literature, p. 403; Wüstenfeld, Gesch. der Arab. Ärzte,
No. 172; Thorbecke’s Anthra (Leipzig, 1867), p. 31; Clouston,
Arabian Poetry, pp. 172–176, 436–439; Broekelmann, Vol. II.,
p. 62; and Von Kremer, Kulturgesch. Vol. II., pp. 358 and 478.

Beginning: —

It has two recensions. The original one is called Hījāzīya
(Arabian), and is in thirty-two volumes, published in Cairo, A.H.
1286, 1307. The other is called Shāmīya (Syrian), and is an
abridgment by some learned men of Syria, and was published in
ten volumes, Bāirut, A.H. 1871. Terrick Hamilton translated
some portion of the latter version in 1819–20. See Ellis, Cat. of

For copies see Vienna Cat. No. 783; Berlin Cat. Nos. 9123–
35; Browne, Hand List, p. 100; Br. Mus. Cat. pp. 319–324, 663–
615, 697; Paris Cat. No. 3688; Munich Cat. No. 620; and Leyden
Cat. No. 2562.
Marginal corrections occasionally. The words قال المردي and similar words are in red ink. Foll. 187-192 are in a different hand, and in small characters. On the title-page the name of محيط اليمان indicates that he was once the owner of the book. The name of the book and the volume are written in Hebrew character on the binding.


No. 438.

foll. 200; lines 23-25; size 11 3/4 x 7 3/4; 9 1/2 x 5 1/2.

THE SAME.

Vol. II.

The second volume of the work.

Beginning:—

• في ارضك و دمامك و العالم الذي انت

Marginal corrections occasionally. Foll. 1-16 are a little stained with damp.

Written in the same hand of Naskh. Not dated. C. 19th century.

No. 439.

foll. 201; lines 25; size 12 x 8 1/2; 9 1/2 x 6.

THE SAME.

Vol. III.

The third volume.

Beginning:—

• يشفي فلبي غير غرب الحسام في أعناق هولا, الليام السما.

Fol. 192 has been recently supplied in a different hand. The lower part of fol. 192b is blank, but without causing any break in the text. Marginal corrections occasionally.

Written in the same hand of Naskh. Not dated. C. 19th century.

No. 440.

foll. 200; lines 25; size 11 3/4 x 8 1/2; 9 1/2 x 6.

THE SAME.

Vol. IV.

The fourth volume.

Beginning:—

• بعض قوم منهم اذهبوا اهل العيلة بالكسر الأول الغم

**No. 441.**

foll. 201; lines 24; size $12\frac{1}{4} \times 8\frac{1}{4}$; $9\frac{1}{4} \times 6$.

THE SAME.

Vol. V.

The fifth volume.

Beginning:

• خلف عروة ورجاله فلما اتنا عروة إليه أعلمهم الغ

Marginal corrections occasionally. In fol. 186, 118a slips of paper are added which contain, in a quite modern hand, poems, etc., to fill up omissions made by the copyist. Between foll. 174 and 175 two foll. have been added in a modern hand. The last fol. is also in a very modern hand.

Written in the same hand of Naskh. Not dated. C. 19th century.

**No. 442.**

foll. 200; lines 24, size $12\frac{1}{4} \times 8\frac{1}{4}$; $9\frac{1}{4} \times 6$.

THE SAME.

Vol. VI.

The sixth volume.

Beginning:

• لاجل ما فيها من الشدة و الوقفة فردته إلى الشدة الغ

A slip of paper in a modern hand has been added between foll. 10 and 11.

Written in the same hand of Naskh. Not dated. C. 19th century.

**No. 443.**

foll. 198; lines 26; size $12 \times 8\frac{1}{4}$; $9\frac{1}{4} \times 6\frac{1}{4}$.

THE SAME.

Vol. VII.

The seventh volume.

Beginning:

• اعندت من تلك المقالة فاخرقة الفم
Foll. 1 and 2 are in a quite modern hand. Foll. 3-32 are in one hand, and the rest in another.
Wrongly written on the cover جلد نهم.
Written in the same hand of Naskh. Not dated. C. 19th century.

**No. 444.**

foll. 200; lines 23; size 12½ × 8½; 9½ × 6.

**THE SAME.**

Vol. VIII.

The eighth volume.
Beginning:

* و مس هذا ................. لا أعظم خلقية ولا الموت صورا اللغ

Foll. 199-200 are in a different hand.
Written in the same hand of Naskh. Not dated. C. 19th century.

**No. 445.**

foll. 202; lines 23; size 11½ × 8½; 9½ × 6.

**THE SAME.**

Vol. IX.

The ninth volume.
Beginning:

* فهم الله الحليم المجيد ولا اعتراض عليه في كلما يرد الغ

Slightly worm-eaten. Wrongly written on the cover جلد هفنم.
Written in the same hand of Naskh. Not dated. C. 19th century.

**No. 446.**

foll. 200; lines 23; size 11⅔ × 8; 9⅔ × 6.

**THE SAME.**

Vol. X.

The tenth volume.
Beginning:

* كلامهم عطف و نطق الله ومدد نظرة الغ

Slightly worm-eaten.
Written in the same hand of Naskh. Not dated. C. 19th century.
THE SAME.

Vol. XI.

The eleventh volume.
Beginning:—

Slightly worm-eaten.
Written in the same hand of Naskh. The colophon runs thus:—

Miscellaneous.

No. 448.

foll. 60; lines 18; size 9½ × 6; 6½ × 4.

I.

al-'arbaʿūn min al-'arbaʿīn fī fīsālāl ʿalī amīr al-muʾminīn

AL-ARBAʿŪN ʿAN AL-ARBAʿĪN FĪ FĪDĀʾĪL ʿALĪ AMĪR AL-MUʿMINĪN.

A collection of forty Traditions from forty Traditionists in praise of ʿAli bin Abī Ṭālib by Muntajab ad-Dīn ʿAlī bin ʿUbaida-l-lāh bin al-Ḥasan bin al-Ḥusayn bin Bābūya al-Kūmmī. He was an eminent jurist of the Imāmīya sect, and deeply versed in the knowledge of Tradition. His work, al-Fihrist, which he wrote as a supplement to Muhammad bin al-Ḥasan at-Tusi's (died A.H. 458, A.D. 1065 or A.H. 460, A.D. 1067) work called Fihrist Kutub ash-Shiʿa, is a very authoritative work among Imāmīya scholars. He was sixth in descent from ʿAlī bin al-Ḥusayn bin Bābūya al-Kūmmī, known as ash-Shaikh as-Sadāk, died A.H. 381, A.D. 991. The date of his death is not known. For his life see Muntahaʾl Maḳāl, p. 219; Aml al-ʿAmil, p. 54; and Shudhūr al-Ik̄yān, Vol. I., fol. 242.
Beginning:

الحمد لله رب العالمين
حمد الشاكرين

For copy see Berlin Cat. No. 1549. See also Kašf al-Hujub, p. 34.

Traditions are numbered in red ink. It has a beautiful ‘Unwān at the beginning, and gold-ruled and coloured lines on the margin.


II.

معاصبة النفس اللوامة

MUHĀSABAT AN-NAFS AL-LAWWĀMA.

A treatise on admonition and chastisement of the soul by Ibrāhīm bin ‘Alī bin al-Ḥasan al-Kaṭʿami. He was an eminent scholar of the Imāmiya sect, and the author of many works, such as al-Jummat al-Wākīya, al-Balad al-Amīn etc. The former book was written in A.H. 895, A.D. 1489. The date of his death is not known. For details see Rawdāt al-Jannāt, p. 6; Aml al-Āmil, p. 5; and Shudhūr al-Ikṣyān, Vol. I., fol. 8.

Beginning:

الحمد لله السريع حسابه الإله عنكهة و بعد فانه قد اجتمعت الأفكار

The full title of the work is معاصبة النفس اللوامة و تنبيه الروح بالنواة. Each admonition is headed by the words ينفاس النفس in red ink. See Kašf al-Hujub, p. 490.

It has a beautiful ‘Unwān at the beginning. Gold-ruled and coloured lines on the margin. The following note at the top of fol. 165 indicates that the transcriber of this copy was the author himself; but in my opinion the note was added by some “ingenious” person in order to enhance the value of the MS.

كتاب معاصبة النفس اللوامة و تنبيه الروح بالنواة للتفعيمي عيا الله عنه

There are marginal notes. The latter part of the MS. is somewhat damaged by insects.
Written in the same hand of Naskh as the preceding copy.
Not dated. C. 17th century.

No. 449.
fol. 175; lines 8; size $9\frac{1}{2} \times 7\frac{1}{4}$: $7\frac{1}{4} \times 3\frac{1}{2}$.
fol. 1-16a.

I.

اصول الدين
USUL AD-DIN.

A treatise on the fundamental principles of Islam and the religious duties of a Moslem attributed to the Imam Abu'l Hasan 'Ali ar-Ridá bin Músá al-Kázim bin Ja'far as-Sádiq, died A.H. 202, A.D. 817. See for his life No. 193.

Beginning:

الحمد لله رب العالمين وصولوا السلام على نبينا محمد رأله الطاهرين........رزوا أن الناس خليفة يعتر الامام الحسن على بن موسى الرضا عليه السلام ورحمة الله للفضل بين سبيل كل المبتنين فبالما أن تجمع لما اصول الدين جميعا من التوحيد والعدل والجهاد والقائمات والسيئات فذلك حقيقة لله على خلقه ومصير العلم ومفترض الطاعة نال نداء الرضا عليه السلام بدءاً وقائلاً وكتب بين الله الرحمن الرحيم أول القائمين

See Kāshf al-Hujub, p. 49.

It has an interlinear Persian translation in Nasta'lik character in red ink. Slightly worm-eaten. Fol. 16a contains two seals. Fol. 16b has quotations from Rawdat al-Ahbāb.


fol. 17-41b.

II.

الرسالة الذهبية
AR-RISĀLAT ADH-DHAHABIYĀ.

A treatise on medicine attributed to the Imam Abu'l Hasan 'Ali ar-Ridá bin Músá al-Kázim bin Ja'far as-Sádiq, died A.H. 202, A.D. 817. See No. 193.
Beginning:

The text is generally written in red ink, except a few pages at the end which are written in black ink. Borders have been changed to modern paper. The last fol. bears a seal, and contains a prayer attributed to al-Imām Alī ar-Riḍā.

foll. 144–155.

IV.

سراج العباد
SIRĀJ AL-ĪBĀD.

A treatise on jurisprudence according to the Shī'a school in the Persian language. The author is not known. Shaikh Murtadā al-Anṣāri has revised the translation.

Beginning:

الحمد الله رب العالمين و.ali على محمد و آله الطاهرين و علیة
الله على إعماهم إجمعين إلى يوم الدين آملا بعد بلوغ خداوند كريم و به
برکت نام محمد و عليهما السلام كه آبی منتصیب است یغ رؤس
مسائل فروعه كه رهمی سراج العباد است بنظر اعلم العلماء جذاب حاجی
شیخ مرتضی الانصاري سلمه الله تعالى رضیة تا مومنین برهن مقدمات
الم

From fol. 156, another part of the treatise begins with a new heading as follows:

بقریه سراج العباد

الحمد لله رب العالمين و عليه الله علی محمد و آله الطاهرين و علیة
على إعماهم إجمعين إلى يوم الدين وبعد بلوغ خداوند كريم و به بركت نام
محمد و عليهما السلام كه بقریه سراج العباد از مسائل حيض و نغاس الفی

foll. 168–175.

V.

ترجمة السلوة
TARJUMAT AŞ-SALAT.

A treatise on prayers according to Shī'a doctrine. In this treatise those Arabic texts which are recited in prayers have been translated into Persian. The name of the translator is not known.

Beginning:

الله أکبر يعفی خداوند بزرگ تراست ازیفته و صف گردید شون الم

From fol. 171 a list of grievous sins is given. Our copy is defective, and ends abruptly as follows:

یس پاید تا حیات یافی است و در تویه بروی ما
The Arabic texts are in Naskh characters and are marked with red lines. The Persian portion is in Nasta'liq. Not dated. C. 19th century.

No. 450.

foll. 120; lines 28-30; size 8×5½; 6×3½.

foll. 1-78.

I.

شرح الفوارق

SHARH AL-FAWĀ'ID.

A commentary on a treatise on scholastic theology called al-Fawā'id. Both the text and the commentary are by احمد بن زين الدين بن إبراهيم الإحساني Aḥmad bin Zayn ad-Dīn bin Ibrāhīm al-Āḥsā'ī. He was an inhabitant of Aḥsā', in Persia; remained for some time also at Yazd, and from the latter place came to Kirmān Shāh at the request of Muhammad 'Ali, the heir-apparent of Fatḥ 'Ali Shāh Kāēhār. He settled finally at Karbalā', but died at Madīna. The year A.H. 1241 (A.D. 1825) is written on the tablet of his grave as the date of his death. He is the author of many books and treatises. For details see Nujūm as-Samā’, p. 367; and Shudhur al-Iqyān, Vol. I., fol. 44.

Beginning:

الحمد لله رب العالمين و صلى الله على محمد و آله الطهريين اما بعد

* فيقول العبد السكين أحمد بن زين الدين الإحساسي المتبع

The work is divided into 12 chapters, each called the same as follows:

fol. 2b. الفائدة الأولى في ذكر تفصيل الإدالة الثلاثة

4b. الفائدة الثانية في بيان معرفة الوجود

9b. الفائدة الثالثة في الآشارة إلى القسم الثاني وهو الوجود المطلق

15a. الفائدة الرابعة في الآشارة إلى تفسير الفعل في الجملة

24a. الفائدة الخامسة في تتمة الملاحظات

34a. الفائدة السادسة في الآشارة إلى القسم الثالث وهو الوجود المقيد

37b. الفائدة السابعة أعلان أنه لما نزل الإمام الأول المسمى بالوجود المقيد على أرض الم
الفائدة الثامنة كل شيء لا يجازر وقته لأنه لا يوجد إلا فيه.

الفائدة التاسعة كل شيء لا يدرك ما وراء مبدئه
الفائدة العاشرة أعلم أن الله سبعانه و تعالى خلق الشياه
بفعله و إبداعه من غير سبق
الفائدة العاشرة عشرن في بيان مصدر التعلُّم من الإنسان
الفائدة الثانية عشرن في بيان ثبوت الاختيار

The text and the commentary begin with the words قلتت and أقول respectively in red ink. The text is also overlined in red ink. Slightly worm-eaten, fol. 23–32 being somewhat more damaged. From the colophon it appears that the book was composed in A.H. 1233, and that our copy had been compared with the original.

Written in mixed Nasta’liq and Shikasta. Dated A.H. 1240.

II.

رسائل الشيخ أحمد

RASĂ‘IL ASH-SHAIKH AHMAD.

A collection of small treatises by the same author. In these treatises he has answered different questions of scholastic theology. The question begins with قال, and the answer with أقول. The treatises are named as follows:

foll. 80a. (1) الرسالة التقل الاصغر والكبیر

Beginning:

قال سبحانه الله ما الولاد يكون أهل العصمة سلام الله عليهم التقل الصغر وكون الكتاب التقل الكبیر... أقول إننا قرنا في مباحثنا مراراً الغ

foll. 80b–86. (2) جواب مسائل الشيخ عبد الله الطقيقی

Beginning:

رب نسذر نقول عبد المسیني أحمد بن زين الدين الحسیني انه قد النس مني الشيخ عبد الله بن شیخ مبارك ........ أن أكتب بعض

foll. 86b–87b. (3) جواب مسائل بعض السادة الجلاء
(1) جواب مسائل الروية
foll. 87b-89a.

(2) جواب مسائل جعفر بن أحمد
foll. 89a-91b.

(3) جواب مسائل عبد علي القطيعي
foll. 91b-94b.

(4) جواب مسائل عبد الراوي بن أحمد
foll. 94b-99b.
الشیخ يوسف البخاری مسئلة لارد کشف نقابا .... جعلت سواله متنا و الجواب شرحه کما هي عادتی .... قال اقسام التفرقیا.

beginning —

الحمد لله رب العالمین .... اما بعد فيقول العبد المسکین أحمد بن زین الدين الحسینی أنه قد كتب الى بعض العارین .... ثلاث مسائل ال...

At the end of this treatise the author explains eight questions of scholastic theology and each explanation is called المقدمة.

beginning —

الحمد لله رب العالمین .... اما بعد فيقول العبد المسکین أحمد بن زین الدين الحسینی ..... لی الوجودات التي يشیر إليّ بلفظ الوجود الى العبارة ثلاثة اللغ.

beginning —

الحمد لله رب العالمین .... اما بعد فيقول العبد المسکین أحمد بن زین الدين الحسینی عن مسئلة و جوابها و كشف سرها .... امل السوال إذا كان كل شيء قد كتب في اللوح قبل خلق الخلق ومنه إفیال المؤمن و كفر الكافر كيف يجوز ان يامر .... إفیال من يعلم الله لا يوجس الإلغ.

Fol. 120b contains a prescription for preparing ink. A few lines at the bottom of fol. 120b are unreadable on account of the
pasting over of thick paper in order to conceal the name of the owner of the book. Questions are overlined in red ink, and begin with قال; the answers begin with أَتْرِ. Both the words are written in red ink. Slightly worm-eaten. Written in the same hand and the same year as above.

**No. 451.**

foll. 78; lines 11 to 12; size $\frac{7}{4} \times \frac{5}{4}$; $5 \times 3\frac{1}{4}$.

**I.**

**الرسالة العدیدة**

**AR-RISĀLAT AS-SA'DĪYA.**

A short treatise on scholastic theology according to the Shī'a school by جمال الدين حسن بن يوسف علي بن بالنظر الغزالي Jamal ad-Dīn Hasan bin Yūsuf bin 'Ali bin al-Muṭahhar al-Ḥilli, died A.H. 726, A.D. 1325. For his life see Nos. 87.

Beginning:—

\[\text{الحمد لله المستغفل بجعل النبياء واسطة بينه وبين عبادة الم}\]

The author dedicated the treatise to Khājah Sa'd ad-Dīn, and hence he named it as-SA'DIYA.


foll. 71b-78.

**II.**

**رسالة في لغظ حول**

**RISĀLA FĪ LAFZ ḤAWL.**

A treatise to disprove the belief that the ṣalāt or prayer would be annulled, if a man should use the word la'ālā with the words bihāwal illāh by سلطان العلماء السيد مهدي بن السيد دلدار علي الشيرازي Sulṭān al-Ulmā’ as-Sāyīd Muḥammad bin as-Sāyīd Dīlḏār ‘Ali aṣḥ-Shīrāzī. He was born on the 17th Safar A.H. 1199 (A.D. 1784) at Lucknow, and studied all the branches of Arabic learning with his father. The scholars of the Imāmiya sect of the time gave him the title of Sulṭān al-'Ulāmā’, king of scholars. He wrote many works, and died, A.H. 1235, A.D. 1819. For details see Kashf al-Hujub, p. 4; Shudhūr al-'Iktiṣān, Vol. I., fol. 267; and Nujūm as-Samā’ p. 346.
Beginning:

* تعالى ذكرت من المدرسين و نستعتمك في سائر المطلوقين...

Written in ordinary Nasta'liq. The colophon runs thus:

قد تَمَّت هذه الرسالة الشريفة المفيدة والعجالة العجيدة الطيفة من مصنفات العالم الديني الموف الكاملات للعالم السباعي حالياً وميناً ولي نعمي جناب سلطان العلماء رفول من آية الله مقامه في دارالكرامة بيد الحفر. تَمَّ حسن عيانه لله من كل شين 21 ذي قعدة سنة 1385 هـ.

No. 452.

foll. 259; lines 27; size 10 × 6½; 6¾ × 4.

foll. 1-252.

I.

شرح تجزئة المقال.

SHARH TAJRĪD AL-'AKĀĪD.

A commentary by 'Ala' ad-Dīn 'Alī bīn Muḥammad al-Kūshjī upon the well-known work of scholastic theology entitled Tajrīd al-Kalām of Naṣīr ad-Dīn Muḥammad bīn Muḥammad at-Ṭūṣī, died A.H. 672, A.D. 1273. Al-Kūshjī first studied in Samarkand and then proceeded to Kīrman, where he carried on his studies under the best masters. When he returned to Samarkand, Ulugh Beg employed him for the completion of his great astronomical work. After the death of that prince, he returned to Taβriz. From there he went to Constantinople to Sultan Muhammad II, carrying a friendly missive from Uzūn Hasan the Aḵ Kūyunlu, ruler of Taβriz. The Sultan received him with great honour, and asked him to stay in his country. Al-Kūshjī accepted the offer, and said that he would come back to Constantinople after delivering the reply of the Sultan to the ruler of Taβriz. He fulfilled his promise, and came back to Constantinople. The Sultan received him with much greater honours than before, and at last he was appointed the Principal of the Aya Sufiya College on a salary of 200 dirhams per day. He died in A.H. 879, A.D. 1474. The surname al-Kūshjī "the falconer" is, according to aṣh-Saḵā'īk an-Nu'mānīya, p. 250, derived from his father's office. He was in charge of the hawks of Ulugh Beg. Some say that he was a great favourite of Ulugh Beg, who, while hunting, used to entrust him with his hawk, and hence his surname is al-Kūshjī.

For details of his life see aṣh-Saḵā'īk an-Nu'mānīya, Vol. I.,
Beginning:

As the victor of the world and the conqueror of the truth, may his name be blessed and his memory eternal.

The work has been dedicated to Sultan Mughith ad-Din Abu Sa'id Gurgan.

The work is divided into six chapters, as follows:

fol. 1. المقدص الأول في الأمور العامة
      " 119b. المقدص الثالث في إذاث الصانع ومعاقته
      " 145a. المقدص الرابع في الثواب
      " 149b. المقدص الخامس في الأمامة
      " 159a. المقدص السادس في المعاد
      " 243b. المقدص الثاني في الجواهر والأعراض

For copies see Berlin Cat. No. 1763; India Office Cat. Nos. 409-16; Vienna Cat. No. 1535; Rampur List, p. 306; Bankipur Cat. p. 407; and Asiatic Society Cat. p. 26.

For supercommentaries see Haji Khalifa, Vol. II., pp. 200-203.

It has been lithographed, Tehran, A.H. 1284, A.D. 1867. Foll. of the MS. are not in proper order. Foll. 13 and 14 should come after foll. 164, foll. 165 next to foll. 11. The original text is written in red ink. It contains profuse marginal notes. Worm-eaten but serviceable. Our copy is void of the preface of the commentator, which we get in the lithographed copy.

Written in Nasta'lik. Dated A.H. 899.

foll. 252b-259b. II.

A treatise by زين الدين الدلالي Zain ad-Din ad-Dallali.

Beginning:

"By Allah, the remission given is in order on the occasion of the feast day of the Couch, and I can certainly achieve..." عوجا الله

In this treatise the author has mentioned twelve questions on different branches of learning and their answers. The questions are as follows:
The treatise ends abruptly with the heading of the 11th question. The lower half of fol. 256b and fol. 257a are blank. This treatise has been dedicated to Sultan Abu al-Fath Yusuf bin Jahanshaq bin Yusuf al-Nuri.

It is divided into four chapters as follows:

1. The first chapter is on the Creed
2. The second chapter is on the rules of the Islamic law
3. The third chapter is on the rise of the community and the gains
4. The fourth chapter is on the evolution

For a copy see Berlin Cat. No. 1844. The colophon indicates that the book was composed on 25th Dhul Ka'ada, A.H. 944. The headings are in red character. Marginal corrections occasionally. The inner edges of each fol. are changed to modern paper. Written in Naskh. Not dated. C. 17th century.

The work is divided into the following chapters:

1. The first chapter is on the Creed
2. The second chapter is on the rules of the Islamic law
3. The third chapter is on the rise of the community and the gains
4. The fourth chapter is on the evolution
Marginal corrections occasionally. The inner edge of each fol.
is changed to modern paper.

Written in the same hand of Naskh, as No. 1. The colophon
runs thus:

No. 454.

foll. 45; lines 21; size 8½ × 5½; 51 × 3½.

I.

الاحتقاذية
AL-İ'TIKADIYA.

The early portion of the work called ad-Durr Ath-Thamin
(noticed as No. 453) by Abû Bakr Muḥi ad-Din 'Abd al-Kâdir bin
Shaikh bin 'Abdallâh al-Aidarûs al-Yamani al-Hindi, died A.H.
1038, A.D. 1628. See for his life No. 125.

Beginning:

قال قطب الوجود عبد القادر العيدروس يجب على الذي يصع
اعتناداً من المتكلفين أن يعلم أن الله تعالى واحد لا شريك له الم
II.

مديق الوفاء بحق الأخ

SIDK AL-WAFÄ' BI ḤAḲK AL-IKHÄ'.


Beginning:

مديق الوفاء بحق الأخ

الحمد لله الذي إكرار الخصال 

For a copy see Berlin Cat. No. 10139.

III.

رسالة في مناقب البخاري

RISĀLA FĪ MANĀKIB AL-BUKHĀRĪ.

A treatise on the virtues and excellences of Abu ‘Abdallāh Muhammad bin Isma‘il al-Bukhārī by Abu Bakr Muslih bin Shu’ayb bin ‘Umar bin ‘Abd al-‘Azīz bin Isma‘il al-Bukhārī, died A.H. 1038, A.D. 1628. See for his life No. 125.

Beginning:

الحمد لله الذي جعلنا من أمة خير الأعمال والأخيرون الجم

Fol. 20 of this MS. is bound by mistake as fol. 94 in MS. No. 125. Foll. 24–31 contain poems of contemporary scholars in praise of ‘Abd al-Kādir al-Aidarūs. In the colophon the treatise is designated

IV.

رسالة في مناقب البخاري

RISĀLA FĪ MANĀKIB AL-BUKHĀRĪ.

A treatise on the short life of al-Bukhārī. From the colophon (fol. 44b) it appears that Ahmad bin ‘Ali bin Muhammad al-
No. 455.

foll. 128; lines 15; size 8½ x 6; 6 x 4.

foll. 1-115a.

I.

الابتهاج بالكلام على الأسراء والموعز

AL-IBTIHĀJ BI'L KALĀM 'ALA'L ISRĀ' WA'L MIRĀJ.

A book on the ascension of the Prophet through the seven stages of heaven into the presence of God by

Najm al-Dīn Muḥammad bīn Ahmad bīn 'Al al-Ghīṭāsh Shāfi'i. He died in A.H. 981, A.D. 1573. For his life see Brockelmann, Vol. II., p. 338.

Beginning:

الحمد لله الذي رفع قدر نبينا محمد على الله عليه وسلم في الدنيا وآخرة النعيم.
For copies see Cairo Cat. Vol. I., p. 257, Vol. VII., p. 513; Berlin Cat., No. 2603; and Rampur List, p. 281.
In fol. 6-14 and 24-41 the ink has corroded on the paper in some places.

II.

RISĀLA FĪ LAILAT AN-NIṢF MIN SHA'BĀN.

A treatise on the dignity of the night of the middle of Sha'bān by Salīm bin Muḥammad as-Sanḥūrī al-Mālikī. He was born at Sanḥūr, and came to Egypt when he was eleven years of age. He studied with Muḥammad bin Aḥmad al-Ghīṭī and other eminent scholars of his time. He is the author of many works. He died on Tuesday, the 3rd Jumādā II., A.H. 1015 (A.D. 1606). See Khulāṣat al-Āthar Vol. II., p. 204, and Brockelmann, Gesch. d. Arab. Litter, Vol. II., p. 84.

Beginning:

قال الشيخ الامام ....... سالم السفهوري ......... هذا ما تقصنه

The preface shows that this treatise is an abridgment of al-Ghīṭī's work. The treatise is divided into the following chapters:

fol. 116a.

باب ما جاء في اسم ليلة النصف من شعبان

باب ملحوظ في نضائل ليلة النصف من شعبان

باب ما جاء في احياء ليلة النصف من شعبان

Written in Naskh. The colophon runs thus:

كل الفروع من كتاب هذا النسخة على يد اقرئ العبد أحمد بن محمد

البوشى يوم السبت تسع عشرين رمضان سنة سبع و اربعين و ألف و ربع

الله على محمد و آل

No. 456.

fol. 61; lines 19; size 11½ x 6½; 7½ x 3½.

مجموعة الرسائل

MAJMŪ‘AT AR-RASĀ‘IL.

A collection of several treatises by different authors.
foll. 1-46.

I.

كتاب الوسائل إلى معرفة الأولئ.

KITĀB AL-WASĀ'IL ILA MA'RIFAT AL-AWĀ'IL.

A collection of miscellaneous information relating to the origin of things and to the persons who originated them by أب الفضل جلال الدين عبد الرحمن بن أبي بكر بن محمد السيوطي Abū'l Faḍl Jalāl ad-Dīn 'Abd ar-Rahmān bin Abī Bakr bin Muḥammad as-Suyūṭī, died A.H. 911, A.D. 1505. See No. 12.

Beginning:

الحمد لله الأول وليس له آخر الخ

As-Suyūṭī has abridged in this work the Kitāb al-Awā’il by Abū Hilāl al-Ḥasan bin ‘Abdallāh al-‘Askarī, died A.H. 395, A.D. 1005. See No. 220.

For copies see Berlin Cat. No. 9369; Munich Cat. No. 467; and Leyden Cat. Nos. 851, 2409. See also Ḥājī Khalifa, Vol. VI., p. 435.

For chapters see Berlin Cat. No. 9369.

foll. 47-53α.

II.

 رسالة في حياة النبي.

RESĀLĀ Fī ḤAYĀT AN-NABI.

A treatise in which the contradictory meanings of the two Traditions with regard to the Prophet being alive in the grave have been reconciled by جلال الدين السيوطي Jalāl ad-Dīn as-Suyūṭī, died A.H. 911, A.D. 1505. See No. 12.

Beginning:

الحمد لله وسلام على عبادة الذين أعطى ووقع السواحل وقد اشترك في الثاني علم حتى قبله ورد أنه علم قال ما هي مسلم أحد يسلم على

الرود الله على روحي حتى أرد عليه السلام وظاهرة مقاية الروح الخ

This treatise has been named in other catalogues Inbāh al-Adhkiyā’ li Ḥayāt al-Anbiyā’.

For copies see Berlin Cat. No. 2533/4; India Office Cat. No. 178; and Cairo Cat. Vol. I., p. 273. See also Ḥājī Khalifa Vol. I., p. 443.

Fol. 53b contains quotations from Sirāj al-Wahhāj, A work on jurisprudence, and a description of the work called al-Hidāya.
III.

AL-FÍKH AL-AKBAR.

A work on the principles of the Muhammadan faith ascribed to Al-Imám Abū Ḥanîfa an-Nu'man bin Thâbit, died A.H. 150, A.D. 767. For details of his life see Ibn Khallikân, Vol. II., p. 294; and Brockelmann, Vol. I., p. 169.

Beginning:—

فِي الامام قِدّرَةُ الذِّنَب، إِبَاحُ حُنَيْفَةِ رَحْمَةٌ لَّمْ يَكُونَ مَآ يَصُدُّ الاعتقادَ علَيَّم نَعَمَ

For copies see Berlin Cat. No. 1923; Munich Cat. No. 889; Paris Cat. Nos. 1122/6, 1229/30; Leyden Cat. No. 1975; and Cairo Cat. Vol. II., p. 36.

For commentaries see Ḥāji Khalifa, Vol. IV., p. 457.

Lithographed with Urdu interlineary translation at Dehli, A.H. 1289. For other editions see Ellis, Cat. Vol. II., p. 440.

foll. 57a–59.

IV.

بِدْءٍ الامامْ

BAD' AL-AMÁLÍ.


Beginning:—

ملِّك مَالِك مَولِى العوَلَا عَزَى الشَّكَب وَالْتِعَالِيّ يَقُولُ العَبِيدُ فِي بِدْءِ الامامْ بِتَوَحِّيدٍ يَنْفَظُ كَالْقَلِيٍّ

For copies see India Office Cat. No. 828, II; Berlin Cat. No. 2407; Vienna Cat. No. 469; and Paris Cat. No. 3204/7.

Printed by Peter von Bohlen, 1849. For other editions see Ellis, Cat. Vol. I., p. 260.

Foll. 59–61 contain the following four poems:—Foll. 59a–59b, the famous poem in praise of al-Imâm Zain al-'Abidîn, which al-Farazdak recited in the presence of the Caliph Hishâm bin 'Abd al-Malik.
Beginning:

هذا ابن خير عبدالله كلمه هذا النقى النخض الظاهر

For other particulars of this poem see No. 436, II.

Foll. 59b-60a, nine couplets by Muḥi ad-Dīn Abū Muḥammad ‘Abd al-Kādir bin Abī Ṣāliḥ Mūsā al-Jīlī al-Baghdādī, died A.H. 561, A.D. 1165 (see No. 119), with the following heading in Persian:

- مناجات حضرت غوث الاسلام رض بجذاب حضرت رسول التنقين علمن

The first couplet is:

يا حبيب الامه قد بذلت ماليعجزي سواك مستندي

Foll. 60a-61, two poems in praise of the Prophet without the author's name. These two poems are generally attributed to Ḥassān bin Thābit al-Anṣārī died A.H. 54, A.D. 673.

The first poem begins:

سبيبک بدلاليل بل انت النور لانک من ثور الخلق اخير

The second poem begins on fol. 60b as follows:

سلام و تسلم و إراكي تعنيني على المصطفى المجاد خيربرة

All the MS. is in one hand. It is much injured by insects. Marginal corrections occasionally. On the fly-leaf is a note, in another hand, which indicates that the MS. was copied by Mūllā Ṣādīk, a pupil of Bahr al-‘Ulm.


No. 457.

foll. 46; lines 21; size 8½ × 5½; 5¼ × 3½.

مجمورة الرسائل

MAJMŪ‘AT AR-RASĀ‘IL.

A collection of four small treatises, of which three are on sufism, and one is a commentary on Ibn Baitrīṣi’s book by ‘Abd al-Qādir bin Shaikh bin ‘Abdallah al-Aidarūs al-Yamānī al-Hindi, died A.H. 1038, A.D. 1628. See for his life No. 125.
I.

al-baqala al-dawqa wa-al-risala al-jami'a

AL-MAKALAT AN-NAF'I'A WA'R RISALAT AL-JAMI'A. A treatise on sufism.

Beginning:

• سلام لله تعالى ورحمته على الآخرين المجيبين والمسلمين المحبين

From the preface it appears that the author wrote this treatise for some of his relatives and friends. They are named as below:

الصحاب نور الدين الفقيه علي بن الطه(Resource) عبد الرحمن الجازن
والرجل الصالح الشيخ عبد الرحمان البروجي البغدادي ولفقيه
الصالح عمر بن عبد العزيز وعبد الرحمن العثمان حمد بن أبي بكر بن العلامة
الفقيه عبد الملك دعوسي وعبد الرحمن العثمان حمد بن أبي بكر بن العلامة
الفقيه محمد بن عبد الله العثمان حمد بن عبد الله العثمان وعبد الرحمن العثمان حمد بن
الخليفة النوري وعبد الرحمن العثمان حمد بن عبد الله العثمان وعبد الرحمن العثمان حمد بن
الخليفة النوري وعبد الرحمن العثمان حمد بن عبد الله العثمان وعبد الرحمن العثمان حمد بن
الخليفة النوري وعبد الرحمن العثمان حمد بن عبد الله العثمان وعبد الرحمن العثمان حمد بن

For a copy see Berlin Cat. No. 8848.

On the margins here and there are either corrections or passages omitted at the time of copying.


II.

cuwwul al-jauh fi biyan al-dawqa

AL-KAWL AL-JAMI' FI BAYAN AL-'ILM AN-NAF'I'.

Another treatise on sufism.

Beginning:

الحمد لله الموفد بالعلم من القلاقل الكشف به ظلال الغي والجهالة

In this treatise the author explains the Tradition as meaning that طلب العلم علم الباطن, or sufism, is obligatory on all. The work ends abruptly as follows:

حتى أن الرجال لينكملن بالعقيدة الواحدة فتبيل من أهدهما ويرد

على الآخر.
See Berlin Cat. No. 9535/28. Written in the same hand and same year as above.

foll. 25–36a.  III.

 بغية المستفيد بشرح تعفة المريد

BUGHYAT AL-MUSTAFİD BI SHARH TUHFAT AL-MURİD.

A commentary on Tuḥfat al-Murīd, a poem on sufism by the commentator’s father.

Beginning:—

الحمد لله المعبد الممد لكل موجود الذي انار القرن بظهارة الغ

The first line of the poem is:—

ما في الوحيد سوى الموجود في القدم

و مساواة فقد انشئاه من عدم

The commentary on this first line begins:—

قال في الحكم نعمان ما خرج عنها موجود و لابد لكل مكن منهما

نعمه الغ

It ends abruptly on fol. 36 with the commentary on the following lines:—

و إذما انت مبديه من العمل • من الذي هو مبردة من الحكم

The concluding words of the commentary are:—

فما ذات في الشيء استدرك في مقابلة بعده

See Berlin Cat. No. 9535/14. Written in the same hand and the same year as above.

foll. 37–46.  IV.

التفص القدسي في تفسير آية الكرسي

AL-FATH AL-ĶUDSİ Fİ TAẞİR ĀYAT AL-KURSİ.

A commentary on the verses of the Kur’ān known as آية الكرسي.

Beginning:—

الحمد لله الذي نفرد في نعوت جلالة رؤوس الدين الإسلام على

الذين كله الغ

The book was dedicated to مولانا المجيد العالي الزواج ميرزا شمس الدين. The verses of the Kur’ān are in red ink. The sentence
written on the title-page of this treatise, indicates that the book was copied from a copy which had been made during the life-time of the author. Written in the same hand and in the same year as above.

No. 458.

foll. 43; lines 13; size $6\frac{1}{2} \times 4$; $4\frac{1}{4} \times 2$.

foll. 1-28.

I.

كتاب التحصين وصفات العارفين

KITĀB AT-TAḤṢIN WA ȘĪFĀT AL-ʿĀRĪFĪN.

A treatise on retreat for pious meditation by Jamal al-Dīn Ahmad bin Muḥammad bin Fahd al-Asadī al-Ḥilli ṣaḥ-Shīʿī. He was born in A.H. 752, A.D. 1351, and served for some time as a professor in a college at Hilla. He was the author of many works, and died in A.H. 841, A.D. 1437. For details see Aml al-ʿAmil, p. 33; Muntahaʾl Maḵāl, p. 39; Rawḍat al-Jannāt, p. 20; and Kašf al-Hujub, p. 101.

Beginning:

الحمد لله الذي نجلي لعبادة تشغلهم من الشهوات الع.

It is divided into three chapters, each called as follows:

foll. 2a.

cūb al-aṭṭār fī ṣawr al-ẓulal

cūb al-tājī fī ṣawr al-ẓulal

cūb al-zilāl fī ṣawr al-ẓulal


foll. 29-41.

II.

رسالة در آداب حج

RISĀLA DAR ADĀB ḤAJJ.

A treatise on the rites and ceremonies of pilgrimage in the Persian language by Muḥammad
Takī bin Makṣūd ʿAlī al-Majlīṣī. He was a celebrated Shiʿa author, and died in A.H. 1070, A.D. 1659. See Rawḍat al-Jannāt, p. 129.

Beginning:

الحمد لله رب العالمين و الصلاة على خير خليقة محمد و آله الطاهرين

•

Slightly worm-eaten. Foll. 42 and 43 give an account of Arabic and Persian weights in the Persian language.

Written in Nasḵ. Not dated. C. 18th century.

No. 459.

foll. 59; lines 17–19; size 9½ × 6½; 6⅓ × 4½.

حدائق ذات بغجة

HADĀʾIK DHĀT BAHJA.

A work on miscellaneous topics by Muhammad, known as al-ʿĀkil. In fol. 15a the author gives a quotation from the writing of Mirza Muhammad bin Muʿtamad Khān, the author of Tarikh Muḥammadī, which was composed in A.H. 1190; consequently it is evident that the book under notice could not have been written earlier than A.H. 1190, A.D. 1776.

Beginning:

الحمد لله رب العالمين الرحمن الرحيم ملك يوم الدين الذي بعث فيهم رسوله ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ 

The work is divided into ten chapters, each called the حدائق, as follows:

الحدائق الأولى في أنه كيف يكون الإبداع بكل مى

fol. 1.

The nisāʿa and the tashīd of the
No. 460.

foll. 19; lines 17; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

foll. 1-12a.

I.

القصيدة

AL-KÂŞĪDA.

A poem. The author is not known.

Beginning:

بدأ بسم الله ربي و ملكي مطلع أسرار بالسرا على

From the colophon it appears that it contains 361 couplets.

foll. 12b-13a contain five other short poems.

foll. 13a-17a.

II.

الفرج من بعد الشدة

AL-FARAJ MIN BA'D ASH-SHIDDA.

A treatise on Geomancy (علم الرومل). The author is not known.
It begins abruptly:

... وهو أن نضرب الرمل ونكمله إلى ستة عشر شكلة الغ... 

Headings in red character.

III.

الدوة الطيبة

AD-DA‘VAT AT-TAIYIBA.

A poem with the above title.

Beginning:

لا يا طبيب الجنى بالله دارني فلن طبيب الإنسان إعايدة ما بيا

Double coloured marginal lines throughout the book.

Written in one hand of Naskh. The colophon of the first piece runs thus:

تُمَتْ التَّحَرُّفُ بعُونِ اللَّهِ الْمَلِكِ الرَّفِّفِ وَأَلْقَانُها فِي نَصْطُها يُوم

الاثنيِّينِ إِبِعَاءَةٌ وَعِشْرِينَ خَلْطًا مِّنْ شَهْرِ مَهَّارِ سنة۱۳۰۶ هـ.

No. 461.

foll. 69; lines 19; size 9½ x 6; 6½ x 3½.

foll. 1-40.

شرح تهذيب المنطق

SHARH TAHĐHĪB AL-MANȚĪK.

A commentary on the first part of Sa’d ad-Dīn at-Taftāzānī’s work called Tahdhīb al-Manṭīk wa’l-Kalām, treating of Logic, by Najm ad-Dīn ‘Abdallah bin Shihāb ad-Dīn Ḥusain al-Husainī al-Yazī, died A.H. 1015, A.D. 1606. See for his life No. 401.

Beginning:

... قوله السعد الله افتح الكتاب بصدمة الله بعد التسمية إتباعاً بغير الكلام الم...

For copies see India Office Cat. No. 547; Cairo Cat. Vol. VI., pp. 79 and 82; Br. Mus. Suppl. Cat. No. 735; Rampur List, p. 452; and Asiatic Society Cat. p. 79.

For other commentaries see Hājī Khalīfa, Vol. II., p. 479. Printed, Calcutta, A.H. 1243; and repeatedly lithographed in India. See Ellis, Cat. Vol. II., p. 53.
The text is quoted fully in the upper margin in Nasta’lik characters, and is marked with red lines. Quotations from the text in the body of the commentary begin with قوله. It has marginal glosses and corrections.

Written in Nasta’lik. Dated A.H. 1226.

foll. 41–58.

II.

الآداب الرشدية في مرح الآداب السوفية

AL-ĀDĀB AR-RASHĪDIYĀ FĪ SHARH AL-ĀDĀB
ASH-SHARĪFIYĀ.

A commentary on as-Saiyid ash-Sharif al-Jurjāni’s treatise on the Sciences of Controversy called al-Ādāb ash-Sharīfiya by Abd ar-Rashid bin ash-Shaikh Musta‘fā bin ‘Abd al-Hamid al-Jawnfūri. He was a pupil of Faḍlallah al-Jawnpūri, and a contemporary of Mullā Muḥmūd al-Jawnpūri. After completing his education, he first engaged himself in teaching students, and then he gave up this occupation, and devotedly engaged in studying works on sufiyya, specially the books of Muḥi ‘al-Dīn al-‘Arabī. Shāh Jahān (A.H. 1037–1069, A.D. 1628–1659), having heard of his reputation, summoned him to his Court; but he did not accept the invitation, and passed his life in his native country, where he died in A.H. 1083, A.D. 1672. He is the author of Zād as-Sālikīn, a commentary on Ibn al-‘Arabī’s work called Asrār al-Khilwa; of a commentary on Mukhtasar al-Adud; and of a Persian commentary on Ibn Ḥājib’s work called al-Kāfiya. His poetical name was Shamsī. The author of Hada’il al-Hanafiyya, p. 408, wrongly gives the date of his death as A.H. 1055, A.D. 1645.

For details see Subḥat al-Marjān, p. 66; Ma‘āthīr al-Kirām, p. 203; Abjad al-Ulūm, p. 903 and Tādhkira ‘Ulamā’ Jawnpūr, pp. 49 and 61.

Beginning:

الحمد لله بفرد التيس بالتفصيلة بحمد الله سبحانه تعالى انتداب

يلحسن النظام الع

For copies see India Office Cat. No. 558; and Rampur List, pp. 674 and 675.

Printed, Calcutta, A.H. 1233, and lithographed A.H. 1263.

The text is marked with a red line up to fol. 43, and after that with a black line. It has marginal glosses. The name of the copyist has been purposely effaced.

III.

**SHARH RISĀLAT AL-MUNĀZARA.**

An anonymous commentary on an anonymous treatise on the Science of Controversy.

Beginning:

َِّٰٗلُك النَّمَع جَعَل اللَّه عَمَلَّه مَعَاءٍ مَجَالَا تَنَبِّيًا عَلَى الْقَرْب وَاللَّيْلاٍ

*The text is written in red ink. Marginal glosses are numerous.*


IV.

**BĀNAT SU‘ĀD.**

The well-known poem recited before the Prophet by زَمَّيْن بِن زَهْيِر بِن أَبِي سَلَمَةٍ Ka‘b bin Zuhaîr bin Abî Sulmâ. For particulars of author and poem see Presidency College Magazine, No. 3, Vol. VI., May, 1920, pp. 107–116, where there is an article by myself.

Beginning:

َِّٰٗبَانَت سَعَد نقُلْي اليوم مَثْنَاهُ منْيُنْي أَرْحَامُهَا لَم يَغْد مَكَأْسُوٰل

Foll. 64a and 69b contain the history of the poem. Marginal and interlinear notes, mostly written in Persian, are numerous. The poem is vocalised.


No. 462.

foll. 192; lines 29; size 9½ × 6; 8 × 4½.

I.

**RISĀLA FĪ JAM‘ BAIN RA‘YAI AFLĀTUN WA ARASTŪ.**

A metaphysical treatise by أبو نصر مسعود بن محمد بن طرخاني Abû Naṣr Muḥammad bin Muḥammad bin Ṭarkhān al-Fārābī. He was of Turkish origin, and was born at Fārab in Mawarânahr (Transoxiana). He is the greatest philosopher

Beginning:—

إني لما رأيت أكثر أهل زماننا قد خاموا وتفارعوا في حدوث العالم وقدمه

For a copy see Berlin Cat. No. 5033. Edited by Dieterici in Alfarâbî’s Philosophische Abhandlungen, pp. 1-33 in 1890. See Ellis, Cat. Vol. II., p. 239.

Marginal corrections occasionally. Fol. 9 contains the names of a few works by different philosophers. Fol. 10-11b are a portion of some theosophical work. This treatise on the margin has been named اسرار صوبنیه.

foll. 11b-206.

II.

 رسالة الفزيونی

RISÂLÂT AL-KUÑÁVÎ.


Beginning:—

الحمد لله المنعم على الصوفي من عباده بمرتبة الجنباء الع

In Berlin Cat. No. 3274, the treatise is called الرسالة المفصلة عن منطق الفزیونی وسبب اختلاف الاسم. In our copy it has been named رسالة شیخ میراث الدين فزیونی که بخلافه نسیر طوسی نوشته. Hâji Khalifa, Vol. VI., p. 8, has named it مثنیات.

For a copy see Berlin Cat. No. 3274.

foll. 206-31a.

III.

 رسالة الطوسي

RISÂLÂT AT-TÚSÎ.

A treatise addressed to Sadr ad-Dîn al-Kânâvî in response to the preceding treatise by نسیر الدين محمد الطوسي Naṣîr ad-Dîn Muḥammad at-Tûsî, died A.H. 672, A.D. 1273. See No. 319.
Beginning:

الحمد لله الذي نسب في كل زمن هادياً لله

In our copy it is named رساله خواجه نصير الدين طومب في جواب رساله شيخ مدر الدین قونوی.

For a copy see Leyden Cat. No. 1523. See also Ḥāji Khalifa, Vol. III., p. 449.

foll. 31a-39a.

IV.

رسالة القونوی:

RISĀLAT AL-KŪNAVĪ.

A treatise addressed to Naṣīr ad-Dīn ʿAl-Ṭūsī in response to the preceding work by مدر الديني ابن العصالي مسعود بن اسحاق القونوی Sadr ad-Dīn Abū l-Maʿālī Muḥammad bin ʿIthāk al-Kūnāvī, died A.H. 672, A.D. 1273. See No. 462, II.

Beginning:

بسم الله الرحمن الرحيم وعلى الله على سيدنا مسعود وألا هذا ما إعاد

الشيم الإمام ٨٨٨ مدر الديني مسعود بن اسحاق القونوی ..... جواباً لجوابه

الإمام الكامل الجامع المنصف نصير الدين مسعود بن طومب ٨٨٨ ..... وقال

بعد ادعاء وثناء وتبجيل وتعليم باللغة الفارسية فائزول وله خير مميز

بلا السؤال المعروف بإرادة على بعض موافع تلك الرسالة للـ

The treatise is supplemented by another treatise (foll. 32-39) which is called المفاوضات.

Beginning:

الحمد لله الذي أدنى بمسترات الهم مراتب علم الديني الم

For a copy see Leyden Cat. No. 1523.

foll. 39-51b.

V.

رسالة في أئلات الواجب

RISĀLA FÍ ITHBĀT AL-WĀJIB.

A treatise to prove the existence of God by جلال الدين مسعود بن اسحاق الشفعی الدولی Jalāl ad-Dīn Muḥammad bin Asʿad as-Siddiki ad-Dawwānī, died A.H. 907, A.D. 1501. See No. 99, I.
Beginning:

Ad-Dawwání wrote two treatises on the subject. One is called ar-Risālat al-Kindim (noticed in No. 109), and the other is called ar-Risālat al-Jadīda. The MS. under notice is a copy of the second treatise, though it is named differently.

For copies see Berlin Cat. No. 2335; India Office Cat. No. 468, II; Leyden Cat. No. 1577. See also Háji Khalifa, Vol. III., p. 360.

On the margin of fol. 39a this treatise is wrongly attributed to al-Muhakkik at-Tūsī.

foll. 51b–62b.

VI.

رسالة في أئباث الواجب

RISĀLA FĪ ITHBĀT AL-WĀJIB.

Another treatise on the same subject by ad-Dawwání (see for his life No. 99, I) noticed in No. 109.

Beginning:

• سبعانك سبعانك ما أعظم شانك واظهرة شانك الخ

foll. 62b–73b.

VII.

رسالة في أئباث الواجب

RISĀLA FĪ ITHBĀT AL-WĀJIB.

Another treatise on the same subject by Mir Sadr ad-Din Muḥammad bin Mir Ghayath ad-Din Mansūr ash-Shirāzī, died A.H. 903, A.D. 1497. See for his life No. 88.

Beginning:

• لله لا لآ إله إلا هو الاسم الحصني الخ

For a copy see India Office Cat. No. 468, I. See also Háji Khalifa, Vol. III., p. 361.
Another treatise on the same subject by 
Muḥammad al-Khīḍrī. Probably his full name was Shams ad-
Dīn Muḥammad bin Aḥmad al-Khīḍrī. See No. 89.

Beginning:

الحمد لله رب العالمين ..... نقول أنقر خلق الله محمد خضر جده
رسالة في أثبات واجب الوجود بالذات وصفاته بالدلائل التي تقرت عندي
• تعريفها الغ

After this treatise, which is completed on foll. 88b, the copyist began another treatise, but only eight lines of it have been copied.

IX.

A philosophical treatise. On the margin of fol. 89a it has been attributed to ad-Dawwānī, died A.H. 907, A.D. 1501. See for his life No. 99, I.

Beginning:

الحمد لله رب العالمين الذي هدانا الصراط المستقيم صراط الذين
إنعمت عليهم ..... أما بعد يجيب إن يقوم إن لكل علم لبد من ثلاثة
• أمرهم الغ

See No. 463, V., where this treatise is designated 'Ain al-
Hikma.

X.

An incomplete work on Logic, stated on the margin of fol. 
106b to include an abridgment of Aristotle's

It begins abruptly as follows:

الغرض في هذا القول تلخيص المعاني التي تضمها كتاب اسطو
في صناعة المنطق وتحديداب بعض طاقتها وذلكل على عادتها في سائر
كتبه ولهندامه بالأل كتاب من كتباه وهذه الصناعة هو كتاب المقولات نقول أن
هذا الكتاب بالجملة ينقسم إلى ثلاثة أجزاء الغ
•
The abridgment ends on fol. 116b. From fol. 117a another portion begins, and in the margin is noted: 

هذا كتاب باراميناس.

It begins abruptly:—

قال وَقَالَ لِي نَفَأْيَنِي أَنْ يِقْولَ أُؤْلَاءَ بَنَامٍ مَا هُوَ الاسم وَما هُيَ الكتلة ثَمَّ نَقُولَ بعِد:

ذَلِكْ مَا هُوَ الِبِجَابُ وَالسِّلْبُ الْعَ.

This portion ends on fol. 127a as follows:—

وهنا إنقضى تلخيص المعاني التي تضمنها هذا الكتاب باتقاض.

- المعاني التي تضمنها هذا الكتاب ينبوء كتاب أنالوظيفي وهو كتاب القياس.

From fol. 127b another portion begins with the heading مقاطة أولى. It ends on fol. 168b, and another portion with the heading: هذا كتاب البرهان لعطاطاليس begins then.

Fol. 106a is blank, but without causing any gap in the text. It is worm-eaten, and the last portion is stained with damp. Marginal corrections occasionally.

Written in different hands of Nasta'liq. Not dated. C. 18th century.

No. 463.

foll. 88; lines 23; size 8 × 4 1/2; 6 × 3.

foll. 1-5a.

تَحْرِيرَ كَلِيدَس

TAHRIR UKLIDAS.

A portion of Euclid's geometry as edited by

ابن جعفر تنصير الدين محمد بن محمد بن الحصي الطوسي

Abū Ja'far Naṣīr ad-Dīn Muḥammad bin Muḥammad bin al-Ḥasan aṭ-Ṭūsī, died A.H. 672, A.D. 1273. See for his life No. 319.

Beginning:—

- الصمود الله منه البد边 و إليه الانتهاء المغ

The MS. contains only the first five propositions of the first book.

For copies see Berlin Cat. No. 5918; Munich Cat. No. 848; Paris Cat. No. 2465; India Office Cat. No. 736; Br. Mus. Cat. p. 618; Hyderabad List, Fann Riyādī, No. 1; Bankipur Cat. p. 108; and Rampur List, p. 409. See also Hājī Khalīfa, Vol. II., p. 213; Kashf al-Hujub, p. 98, and Wrenich, de Auctor. Graecor. Versionibus, p. 185.
Repeatedly printed in India and Europe. See Ellis, Cat. Vol. I., p. 515.

Written in ordinary Nasta'lik. Not dated. C. 19th century. Foll. 55–6 are blank. Foll. 7–9a are selections from Mir Bakir Damad's philosophical work called al-Kabasat, see No. 328. Fol. 9b is blank.

foll. 10–22a.

II.

Ain al-Hikmat.

A metaphysical treatise by an unknown author.

Beginning :

It bears annotations on the margin. Spaces for the insertion of headings have not been filled in.


foll. 22b–25.

III.

Risalat al-Falsafa.

An incomplete philosophical treatise by an unknown author.

Beginning :

It ends abruptly as follows :

foll. 26b-32. IV.

 رسالة في بيان اللاحية والهوية

RISĀLA FĪ BAYĀN AL-MAHĪYAT WA'L-HUWAṬ.

A treatise on philosophy ascribed to Jalāl ad-Dīn ad-Dawwānī. His full name is Jalāl ad-Dīn Muḥammad bin As'ad as-Siddīkī ad-Dawwānī, died A.H. 907, A.D. 1501. See for his life No. 99, I.

It is imperfect, and begins abruptly as follows:

• الأمور التي نلتها لكل منها مفهومة هوية و ليست ملائمة هوية

See India Office Cat. No. 593, II.

There are lacunae on every fol. Slightly worm-eaten.


The colophon says:

قد انطغت مع النسخة المنقولة من نسخة كتب عليها هذا
قد قرأت لفظا مع النسخة التي توالت مع النسخة التي
منظمة الدرأني

foll. 33-54. V.

أين الحكمة

'AIN AL-ḤIKMAT.

Another metaphysical treatise ascribed to Jalāl ad-Dīn ad-Dawwānī. See for his life No. 99, I.

Beginning:

الحمد لله الذي هدا لنا الضياء المستقيم ضياء الذين انعمت عليهم

• يجيب لي يعلم أن لكل علم فلسفة من ثلاثة أمر الغ

There are lacunae on foll. 33a, 35a, 36a, 38a, 40a, 41b, 43a, 44b, 45b, 48a, 50b and 51a. Marginal corrections and notes occasionally. Worm-eaten. See No. 462, XI.

Written in Naskh. Dated A.H. 1242.

foll. 55-77. VI.

 رسالة في علم ما بعد الطعية

RISĀLA FĪ 'ILM MA BA'D AT-TABĪYA.

Another imperfect metaphysical work: the author's name is not known.

66
It begins abruptly as follows:—
ما فوق الطبعية في تخصيص القانون ... قال له العدد الوزامي
وموضوع هو العادة الوزامي الفل.

It is imperfect both at the beginning and end.

foll. 786–88.

VII.

رسالة جزء لا يتجزأ
RISĀLA JUZ’ LĀ YATAJAZZĀ.

A treatise on the indivisible atom by الفاعلي محمد الله بن عبد الشكور البهاري al-Kādi Muḥibballāh bin 'Abd ash-Shukūr al-Bihārī, died A.H. 1119, A.D. 1707. See No. 139.

Beginning:—

سبحان الذي مدّ الظلال وهو لا يتجزئ المصطلح

For a copy see India Office Cat. No. 581, IX.

Headings of chapters in red ink. It is imperfect, and ends abruptly as follows:—

كذبنا للجسم الطبيعي والجسم التعليمي عندهم وكان ذلك داخل جوهر منبه في جوهر آخر كذبنا للجسم

Worm-eaten.

No. 464.

foll. 399; lines 23; size 11 1/2 × 7 1/2; 7 × 4 1/2.

foll. 1–349.

حل البوجز
HALL AL-MŪJIZ.

A commentary on Ibn an-Nafis’s compendium of medicine, abridged from al-Ḳānūn of Ibn Sīnā, called al-Mūjiz by جمال الدين محمد بن معاذ بن محمد الكناني Jamāl ad-Din Muḥammad bin Muḥammad al-Aḥsari. He died C. A.H. 770, A.D. 1339. See al-Fawā'id al-Bahīya, p. 79; and Berlin Cat. No. 6281.
Beginning:—

For a copy see Leyden Cat. No. 1322.
For other commentaries on al-Mūjiz see Ḥājī Khalīfa, Vol. VI., p. 252, and Berlin Cat. No. 6281.
Lithographed, Lucknow 1877.
It has a beautiful 'Uṣūn at the beginning, and the first two pages are illuminated. Foll 119b, 179b and 305b also contain beautiful 'Uṣūn. Double gold and coloured lines on the margin. Quotations from the text are written in red ink, and are introduced with the word تَلَّا in gold ink. The commentary begins with aUBL, which has also been written in gold ink. Foll. 203b has a blank space, which has not been filled in with a diagram.
Written in beautiful Naskh. In the colophon it is said that it was copied in A.H. 885, but in my opinion it is a transcript of the 11th century Hijra.
foll. 350–371.

II.

ألفاظ

AL-ΚΑΝÙNJA.

Beginning:—

For copies see Berlin Cat. No. 6293; India Office Cat. No. 791; 'Azîm’s (Bankipur) Cat. p. 108. See also Ḥājī Khalīfa, Vol. IV., p. 495.
Printed in Calcutta, 1827, and lithographed, Bombay, A.H. 1298.
Written in the same hand as the above.
foll. 372–393.

III.

كتاب الطب

KITĀB AL-TIBB.
A work on medicine without the author’s name.
Beginning:—

A Persian treatise explaining Arabic weights in Persian by Tahir Muṭahhar al-Ghazālī.

Beginning:—

The treatise has been dedicated to Sultan Ghayth ad-Din.

Written in the same hand as the above.

Besides the above four works, which are written on the central portion of the pages, there are three other treatises written on the margin of the book, each margin containing fifty lines 1½ inches long. They are as follows:—

foll. 3-305 (margins) I.

SHARḤ AL-FUṢŪL AL-ĪLĀKIYĀ.

A commentary on Muhammad bin Yusuf al-Īlāki’s compendium of medicine, itself an abridgment of the theoretical portion of Avicenna’s al-Ḳanûn. As it is defective at the beginning, the name of the commentator could not be traced.

The preface begins abruptly on fol. 3a as follows:—

على وجهٍ محضي الطرف الغَمَّ
The beginning of the commentary (on fol. 3a) is:

"قال أمام أن الطلب علم إلى آخرة أقول، بلطلب شيء لما كان مولع، صورة و لو بده ما، التوجه إلى ما ليس يشعر به إما تصور الفرض منهًا إلا يلزم العبد الجرم إلزامًا المصنف بتقريف الطب العلم.

For names of other commentaries see Hājī Khalīfa, Vol. IV., p. 434, and Berlin Cat. No. 6284.

Passages of the original work are written in red ink. headings of chapters in gold ink. The margins on foll. 1, 2, 2956 and 2986a are blank. The writing on the first 21 foll. has been rendered defective by the cutting away of the edges by the binder.

Written in the same hand as the above.

foll. 306-377 (Margin).

II.

الترويج إلى أسرار التتقيم

AT-TALVĪH ILĀ ASRĀR AT-TANKĪH.

A work on medicine by Fakhr ad-Dīn Mūhammad bin Mūhammad bin Abī Naṣr al-Khujandi. He flourished in the 8th century Hijra. See ʿAẓīm's (Bankipur) Cat. p. 100.

Beginning:

"قال الشهير الإمام الفاقد الكامل الوارد المتأخرين رئيس العلماء، والمتكلمين نظر الصلة والدين مجد با محمد بن أبي نصر الخجندى، نفسها لله رحمة إما بعد جمع الوحدة وذهب العقل ومفتي الخير وعدل العلامة.

From the preface it appears that a scholar abridged al-Ḳānūn and named his work al-Maknūn. It in turn was abridged by al-Khujandi, and to this abridgment was given the name تنقيح مخلق المتنقى، and to this last was given the title at-Talvīh, التلقين.

For copies see Paris Cat. No. 2941, and ʿAẓīm (Bankipur) Cat. p. 100.

Written in the same hand as the above.
SHARH RISĀLA ĀDĀB AL-BAHTH.

A commentary on Shams ad-Dīn Muḥammad bin Ashraf as-Samarkandi’s treatise on dialectics by Kamāl ad-Dīn Mas’ūd bin Ḥusain ash-Shirwānī ar-Rūmī. He was a philosopher and theologian of some repute, and taught at the Madrasah of Hirât, where he died in A.H. 905, A.D. 1499. See Habīb as-Siyār, Vol. III., Juz’ 3, p. 340, and Brockelmann, Vol. I., p. 468.

Beginning:

الحمد لله رب العالمين ... و بعد فقد قال الإمام المتقق...

For copies see Berlin Cat. No. 5275; Munich Cat. No. 664; Paris Cat. No. 2351/2; and Cairo Cat. Vol. II., pp. 272, 273.

For other commentaries and glosses see Hājī Khalīfa, Vol. I., p. 207 and Berlin Cat. Nos. 5274–5292.

Passages of the original work in red ink. In the last 16 foll., the writing on the margin is more or less defective on account of paper pasted over the text. The whole border of each fol. is changed to a modern paper.

The earlier half of the MS. is stained with damp. Double coloured and gold lines on the margins with two beautiful ‘Unwāns.

Written in the same hand as the above.

No. 465.

foll. 48; lines 25; size 11¼ × 7¾; 9 × 5¼.

foll. 1-7α

العلم الشامخ في معونة النموذج من السنة والغامغ

AL-‘ALAM ASH-SHĀMIKH FĪ MA'RIFAT AL-MANSŪKH MIN AS-SUNNAT WA’N NĀSIKH.

A treatise on the abrogating and abrogated texts in the Traditions by Abū ‘Abdallāh al-Ḥusain bin Abī Bakr an-Nāfirī. From the colophon of an other
work of the author, noticed in No. 465, II, it appears that he flourished in the 10th century Hijra.

Beginning:

الحمد لله الذي خلق وأنعم ربيّاً لفا سبيل النعمة وآدم الذي علم
بالكلم علم الإنسان ما لم يعلم

foll. 75-48.

II.

تهذيب الباب في شرح ما نصنه كتاب الهندية من الغريب

TANBĪH AL-LABĪB Fī SHARH MĀ TADAMMANAHU KITĀB AL-HIDAYA MIN AL-GHARĪB.

A work explaining the rare words that occur in Burhān ad-Dīn ‘Ali bin Abī Bakr al-Marghīnānī’s famous work on Ḥanafi Jurisprudence called al-Hidāya by the same author.

Beginning:

بسم الله الرحمن الرحيم. باب شرح الغريب كتب السلاطين والظبي السلاطين
في اللغة الاستسلام والمنقبات

Headings of chapters in bold character. The words, which have been commented on, are in red ink. The colophon, which gives the date of composition, runs as follows:

قال مولفيه: عفا الله عنه كتب الفراق من تاليفه خصاً يوم الضيروس السابع

عشر عشر اللهوين عشر ربيع الأزل سنة 939 من الهجرة الطاهرة.

A note on the last fol. indicates that the MS. was compared in the month of Shawwāl, A.H. 1106 with the one which was copied from a very defective text.


No. 466.

foll. 153; lines 19; size 8½ × 5½, 5¼ × 3½.

foll. 1-100.

I.

خلابة الأحوال في معرفة الرجال

KHULĀSAT AL-AKWĀL Fī MA'RIFAT AR-RIJĀL.

A biographical dictionary of Imāmiya scholars by جمال الدين حسن بن يوسف بن عليّ بن النطح العلّي Jamāl ad-Dīn Ḥasan bin
Yūsuf bin 'Ali bin al-Muṭahhar al-Ḥilli, died A.H. 726, A.D. 1325. See for his life No. 87.

Beginning:

الحمد لله مرشد عبادة الى سبيل الرشاد الع

This is another copy of the work noticed as No. 277. There are marginal notes. The first word of each name is written in red ink. It has seals of Amjad 'Ali Shāh, Sulaimān Jāh, and others. Three folio are added at the beginning of the MS. giving some biographical information, regarding other authors, etc.


foll. 101b–104a.

II.

الوجیزة

AL-WAJİZA.

A treatise on the science of Tradition by بهاء الدين ممجد بن الحسين بن عبد الصمد الحراشي العاملی Bahā’ ad-Dīn Muḥammad bin al-Husain bin 'Abd as-Samad al-Hārīthi al-‘Āmili, died A.H. 1030, A.D. 1621. See for his life No. 184.

Beginning:

الحمد لله على تمامه المتنونة ......... و بعد هذه رسالة عزيزة موسومة بالوجيزه تتضمن خلاصة علم الدراسة جملتها كمقدمه ككتاب الجهل المبین و على الله أن يوفق وله استعين و هي مرفقة على مقدمة و نص من سنة و خاتمة الف

See Kashī al-Hujub, p. 599.


III.

شرح البداية في علم الدراسة

SHARH AL-BIDĀYA FĪ 'ILM AD-DIRĀYA.

A treatise on the science of Tradition and a commentary on it, both text and commentary being by زین الدين بن علي بن أحمد الجعبي العاملی الشامی الشهید الثاني Zain ad-Dīn bin 'Ali bin Ahmad al-Jabī al-‘Āmili ash-Shāmī, known as ash-Shahīd ath-Thānī. He was born in A.H. 911, A.D. 1505; he studied with his father and other renowned scholars of the time, and was put
to death in A.H. 966, A.D. 1558. He is considered as the second martyr by Imamiya scholars. The first martyr according to them is Shams ad-Din Muhammad bin Makki al-'Amili, who was put to death in A.H. 786, A.D. 1384. For details of our author's life see Rawdat al-Jannat, pp. 288-299; Kisah al-'Ulam'a, p. 32-49; Aml al-'Amil, p. 14; and Muntaha'il Makal, p. 141.

Beginning:

Supplement.

No. I.

A biography of Persian poets, ancient and modern, with specimens of their compositions by Mirza Amir Beg, poetically known as Amir. From fol. 6 and 33b it appears that in A.H. 1211, A.D. 1796, the author was at Benares in the service of Nawwab Saa'dat 'Ali Khan Bahadur, and, when the latter came to Lucknow and took charge of the city, he came with him. In Lucknow he met with the great poets there, amongst them being Mirza Muhammad Katil, who died in A.H. 1233, A.D. 1817.

Beginning:

This biographical work is the fruit of forty-eight years labour, which the author completed in A.H. 1262, A.D. 1845. In writing
this work he consulted fifty-eight tadhkiras procured from the library of Amjad 'Ali Shāh, King of Oude (A.H. 1258–1263, A.D. 1842–1846) by the help of Zafar ad-Dawla Fath 'Ali Khān, Kaptān. Foll. 6b–8a contain the names of these tadhkiras. The preface (foll. 2b–5b) also contains three poems in praise of Amjad 'Ali Shāh, Wajid 'Ali Shāh, the heir-apparent, and Mirzā Muhammad Jawād 'Ali, known as Jarnail Şahi, the second son of the King.

On the top of the 1st fol. are the following couplets showing that the lives of 2609 poets are contained in the book. They run thus:

\[\text{The work is divided as follows:} \]

Wanting.

On fol. 10a it is stated that the complete work is a voluminous one, and contains 848 foll. Headings and the names in red ink. Marginal corrections occasionally. Half of fol. 242a, foll. 242b, and 243a are blank.

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Muḥī - Dīn, Muḥammad Sāliḥ, scribe
Yahyā, Najm - Dīn - Bihārī (d. 1180).

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Golius, J.

Hāḍīl Ṣayyid Mawlawī

-Hādī b. Mahdī - Sahnawārī (c. 1280)

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Ḥaḍīr - All b. Mīrāz Muḥammad - Shīrāzī.

Manṣūh All Bātī

Kīth b. al-Muṣṭāfī

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4, 9. Read for .

24. Read Sa'ūra for Sa'ūra.

5, 15. Read al-Iṣḥārānī for Iṣṭārānī.

7, 9. Read 'Uṣūmī for 'Uṣūmī.


9, 36. Read Yūnuf for Yusuf.

14, 34. Read Muḥammad Bākīr bin Muḥammad Taṣlī al-Majlīsī for Muḥammad bin Muḥammad Taṣlī al-Majlīs.


. 27. Read Taḥaṣṣāt al-Kubrā, Vol. IV for Taḥaṣṣāt al-Kubrā, Vol. V.


20, 21. Read Mājād ad-Dīn for Majīd ad-Dīn.

27, 23. Read an-Nāṣī for an-Nāṣī.

29, 9. Read for .


36, 16. Read Suyūtī for Suyūtī.

41, 30. Read 'Abd ar-Rahmān for 'Abd ar-Rahmān.

43, 14. Read Nasta'īlīk for Nasta'īlīk.


46, 40. Read 'Abd ar-Rahmān for 'Abd ar-Rahmān.


47, 3. Read Ākhdār al-Ākhyār for Ākhdār al-Ākhyār.

48, 4. Read al-Tāʾlīqāt as-Saniya for at-Tāʾlīqāt as-Saniya.

51, 31. Read Fihrist Ṭūsī for Fihrist Ṭūsī.


32, 32. Read as-Sādūkī for as-Sādūkī.

55, 27. Read Yaʿqūb for Yaʿqūb.

56, 12. Read Imāmīs for Imāmī.

60, 14. Read ʿAlā for ʿAlā.

27, 27. Read an-Nubalā for an-Nubalā.

61, 15. Read Tamarīm for Tamarīm.

30, 30. Read Ḥājī Khāṭīf for Ḥājī Khāṭīf.


63, 15. Read also for alas.
Read al-'Awâliq for al-'Awyâl.

72. Read Kusûb Sâhîh for Kusûb Sâhîh.

73. Read (A.H. 1083-1089) for A.H. 1085-1089.

74. Read see for set.

75. Read سع for سع.

76. Read the for she.

77. Read لعوارض for لعوض.

78. Read لغت for لغت.

79. Read الداني for الداني.


81. Read Ghâyâth ad-Din for Ghayâth ad-Din.

82. Read Bayazid for Bayazid.

83. Read his life No. 92, I for his life No. 98.

84. Read Ghâyâth ad-Din for Ghayâth ad-Din.

85. Read Al-Khâdiya for Al-Khâdiya.

86. Read 'Adâl' Hâshiyat Al-Khâdiya for Al' Hâshiyat Al-Khâdiya.

87. Read Sayid for as-Sayid.

88. Read as-Sayid for an-Sayid.

89. Read Ihsâlî for al-Ihsâlî.

90. Read معا for مع.

91. Read Imâmîga for Imamîga.

92. Read Sâhâba for Sahâba.

93. Read ضياء for إضياء.

94. Read Siddîkî for Siddîkî.

95. Read A.D. 1001 for A.D. 151.

96. Read Kaisiri for Caisiri.

97. Read his life No. 289 for his life No. 288.

98. Read as-Sayîd for an-Sayid.

99. Read for

100. Read Jamâl ad-Din Hasan bin Yusuf for Jamâl ad-Din bin Yusuf.

101. Read WA'L for WA'L.

102. Read Humna for Hamna.

103. Read 'Umar bin Muhammad for 'Umar bin Abdallah.

104. Read Khulutsat al-Athar for Khulutsat al-Athar.

105. Read ink for nk.

106. Read after-effect for after-effect.

107. Read Bihar for Bihar.

108. Read Wâdî for Wâdî.

109. Read Ahmad bin Ubaidallah for 'Ahmad bin Ubaidallah.

110. Read for وجية الدين العلوي الجرائيمي وجية

111. Read Brownes for Brown.
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10. Read Haitami for Haitami.
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201. Read `Aidarus for `Idrus.
203. Read (died A.H. 181, A.D. 799) for (died A.H. 180, A.D. 799);
22. Read Saiyid for Saiyed.
270. 8. Read A.D. 1624 for 1020.
212. 8, 15. Read al-`Amil for al-`Amil.
227. 34. Read A.H. 746 for A.H. 786.
230. 13. Read Hamza for Hamza.
231. 23. Read Mohammedan Dynasties for Mohammedan, Dynasties.
234. 23. Read the titles for the titles.
235. 10. Read al-`Aidarus for al-`Idrus.
238. 10. Read Imamiya for Imamiya.
245. 35. Read `Amar for `Amar.
249. 28. Read Mahdi for Muhdi.
263. 14. Read `Amrin al-`As for `Amar bin al-`As.
269. 23. Read Nasta`il for Nasta`il.
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318. 14. Read Tabaka`it for Tabaka`it.
320. 27. Read preceding one for preceding, one.
321. 13. Read affirmation, for declaration, \n322. 22. Read A.D. 1399 for A.D. 1399.
324. 17. Read as-Saiyid for as-Sayyid.
326. 20. Read as-Sadiq for as-Sadiq.
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344. 7. Read Nastaʿlīk for Nastaʿlīk.

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355. 20. Read As-Sirāṣ for Sirāṣ.

358. 16. Read A work on for A wo rkon.

362. 32. Read al-Hādi bin Mahdi for al-Hādi bin Manch.

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434. 8. Read Tangīsh for Tanqīsh.


435. 7. Read Miṣḥāb for Mitābi.


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460. 3. Read حدائق الاداب for حدائق الاداب.

460. 4. Read al-Ādāb for al-Ādāb.

466. 31. Read 'Aṣdarūs for 'Aṣdarūs.

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473. 8. Read Akbārī for Akbārī.

474. 6. Read Golus for Golus.

475. 25. Read Bahārīn for Bahārīn.

475. 1. Read Subuktāgin for Subuktāgin.

480. 30. Read Muḥammad b. 'All bin al-Husain for 'All bin al-Husain.

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517. 25. Read Ghayath for Ghayath.
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530. 23. Read خوان الصفا for خوان الصفا

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548. 22. Read شرح مقتطع الغريب for شرح مقتطع الغريب

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