BRIEF NOTES ON SOME OF THE RARER OR UNIQUE ARABIC AND PERSIAN-ARABIC MANUSCRIPTS IN THE JOHN RYLANDS LIBRARY.

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It has been decided to print, from time to time, in these pages, brief descriptive notes on some of the rarer works to be found in the collection of Arabic, Persian and other Oriental Manuscripts preserved in the John Rylands Library.

The whole of the items dealt with in the present issue have been already fully described in the manuscript catalogue, which has been prepared with a view to publication when the cost of book-production becomes more normal. In the meantime students who are interested in such studies may have ready access to the full catalogue, and also to the manuscripts.

The object of these notes is to direct attention to a number of works of importance in this particular field of research, the very existence of which would otherwise remain unknown, since the whole of the items at present dealt with are either unique, or of such rare occurrence in the public libraries of Europe as to render them almost so.

To have dealt with the whole of such manuscripts in the collection would have taken up more space than can well be spared. We have therefore confined our attention to those coming under the head of Theology.

In subsequent issues it is our intention to deal in the same manner with other rare items in the departments of History, Natural Science, Philosophy, Literature, Language, Prayers, Charms, etc.

CHRISTIAN THEOLOGY.

No. 96. "TUHFAH'AMMIYAH." It contains quatrains on the twelve months of the Christian year, their beauty and their defects, in the
form of a dialogued dispute. The author is Philippus Fadül, of the second half of the eighteenth century. The MS. was written at Damietta in 1769, one year after its composition in Cairo.

No. 100. "KITAB UT-TUBB UR-RUHANI." An anonymous work on Christian mysticism in general. It consists of thirteen fasls dealing with various vices affecting human life. The MS. seems to be of Spanish origin and is written on European paper; the binding is also of European origin. Eighteenth century.

No. 802. ISAAC OF NINEVEH. Arabic version of the works of the Syrian mystic, Isaac of Nineveh, who died towards the end of the seventh Christian century. The MS. has no date but it may be ascribed to about A.D. 1450. It belonged to a certain Athanasius Tabutika, who dedicated it to the monastery of St. Anthony in Egypt.

The works of Isaac of Nineveh, which were translated from Syriac into Arabic in the ninth Christian century, exercised a great and lasting influence on Christian mystics and Muslim Sufis of later generations.

MUSLIM THEOLOGY.

1. KUR'AN.

Nos. 760-773. KUR'AN. This beautiful manuscript, in fourteen volumes, contains, in a fifteenth century script, the translation of the Kur'an into Persian and Turki (Eastern Turkish) languages. Every page of it is trilingual. The first line contains, in thick Naskhi characters, the text of the Kur'an and below every Arabic word is written, in much thinner letters, its Persian equivalent, and immediately below the Persian word comes its Turki equivalent. Both translations being very literal, the Eastern Turkish version furnishes the handiest text for the study of the imperfectly known dialect of Turki in its relation to that used in Kudatku Bilik and in Rabghuzi's works.

No. 347. "HUJJAT UL-ISLAM." A work on the writing and pronunciation of the Kur'an arranged in sections under Sūrah headings. The author is called Muhammad Badr ul-Islām and the date of the composition is given as 1157 1744. The MS. is either an autograph of the author, or written under his direct supervision.

No. 438 C. "SIRAJ UL-HUFFAZ." A treatise in Persian about the distinction and interpretation of doubtful words in the Kur'an. The author is Haddād b. 'Abd ul-Ḥakīm, and the date of the transcription of the MS. is apparently 1002 1593.

No. 601. Glosses on Baiḍawi's commentary on Sūrah XIV (Nur) by
Shihab ud-Din Khafajî, who died in 1069/1659. The MS. is an autograph, and the text that it contains is different from that of Khed. Libr. (I, 181).

No. 337. "BAHIR UL-‘ISHK." A commentary on Sûrah XI (Yûsûl). The work is anonymous, and the manuscript is dated 1233 1817.

No. 650 D. "SHARH WAJÀWAZNA." A commentary on Sûrah X, 90-92, written in 1133 1720 by Khalil b. Mustafa Istanbuli, called Fâ’îd, who died about 1140 1727. The MS. is dated 1134/1721, a year after the composition of the book.

No. 650 L. "MABAHITH AS-SAYID MA’A TAFTAZANI." A record of a discussion which took place at the court of Amir Taimur (Tamerlane) between Jurjání, who died in 816/1413, and Mas’ûd b. ‘Umar Taftâzânî, who died in 791 1389, on the force of Qur’anic comparisons.

2. TRADITIONS.


No. 679. "TAJZI’AT OF KHATIB on the SUNAN of A. DA’UÐ." The MS. contains the famous "Sunan of A. Dâ’ûd," but the text that it exhibits is different from that with which we are familiar. From the indications of the MS. we are given to understand that this text is the one edited by Khatib al-Baghdâdi, who died in 463/1070. (The date 403 given by Brockel. (I, 329) is a misprint.) The MS. is dated 1117/1705, and contains in the handwriting of the Kâdi of Macca a long note specifying the chain of authorities by which the text preserved in this Maccan MS. was guaranteed to be genuine.


No. 735. "SHARH SHAMÁ’IL NABAWÍ." A commentary in Persian upon Ibn Ḥajar’s Arabic commentary on Tirmidhi’s well-known Shâllil. The author is Raji Ḥâjjî al-Haramain, who composed his work in 978 1570. This precise date is formed from the numerical value of the letters of the title, as counted on the margins of fol. 217b.

Raji was a follower of the famous Sayid ‘Ali Hamdâni, who, having incurred the wrath of Amir Taimûr (Tamerlane) fled from Hamdan to Kashmere, where he arrived in 782 1380. He was also a pupil of Ibn
ARABIC AND PERSIAN-ARABIC MANUSCRIPTS 525

Hajar, whom, on fol. 3a, he calls "my teacher and my sheikh". The MS. is dated 1225/1810.

No. 540. "FUTŪHĀT KUBRA." A work on traditions, with uncommon divisions. The first division comprises traditions of the Prophet in which the authorities of six traditionists are in agreement. The second those of five, the third those of four, the fourth those of three, the fifth those of two. Then proceed the traditions for which only a single authority can be cited. The author is Muhammad b. ‘Abdallah Ḥasanī, who prefixes to his work the profession of faith of his Sayīd Muhammad b. Zaid Kairawānī.

The MS., which may be ascribed to about A.D. 1740, contains statements by judges who had read the book in Madina in 1199/1784.

No. 452 B. "JAWĀHIR UL-USTUL FI ‘ILM HADITH I R-RASŪL." An anonymous work on the science of traditions, their value, and the history of traditionists. It is the handiest of all the treatises we have read on the science of traditions.

In order of date the latest author quoted in the text seems to be Muḥammad Shami, who died in 942/1535. The MS. was copied in 1184/1770.

No. 554. "MUNYAT US-SALIKIN WA BUGHYAT UL-‘ARIFIN." A work on the forty traditions of the Prophet, related, commented upon, and interpreted after a legal and theological fashion. The book is mentioned by Ḥaj. Khal. (VI, 226) but without its author’s name and its date. The present MS. gives the author as ‘Abd ul-Ḥaḳḳ b. Ḥasan Miṣrī, and the year of his death as 838/1434. It was written about A.D. 1550.

No. 545. "TARJAMA’ I KUṬB SHĀH." A free translation into Persian of the forty sayings of the Prophet, as edited by Bahā’ ud-Dīn ṬĀMULI, who died in 1030/1621. The author is another ṬĀMULI: Muḥammad b. ʿAli ṬĀMULI, called Ibn Khāṭun, who died about A.D. 1680.

The work, as the title implies, has been undertaken at the instance of Sultan Muḥammad Kuṭb Shāh b. Kuṭb Shāh, who reigned A.D. 1612-1621. He was the fifth ruler of the Kuṭb Shāh dynasty of Golkanda, and succeeded his more famous brother Kūli Kuṭb Shāh.

The MS. is dated 1087/1676, and is, therefore, contemporary with the author.

No. 740. "SHARH ‘AHDNĀMAH." The book professes to contain advices or instructions given by ‘Ali b. a-ṬĀLĪB to Malik b. Ḥarīth Ashtar, when he sent him to take over the government of Egypt. The text is in Arabic, whilst the Commentary is in Persian. The MS. presents an Indian Ta’līk of about A.D. 1680.
3. SUNNI THEOLOGY.

No. 631. "KITAB UD-DIN WAD-DAULAH." A semi-official defence of Islam written at the court, and by order, of the Caliph Mutawakkil (A.D. 847-861). The author is ‘Ali b. Rabban Tabari, who died about 460 1065. The MS. is very important, and was written not later than 510 1116, and may be considered as part of the copies made by the disciples of ‘Ali b. Ubaidallah b. Zāghūni, who died in 527 1134, from his own original.

No. 632. "KITĀB UL-IBĀNAH." A work concerning the life and the Caliphate of the four pious Caliphs, by ‘Ubaidallah b. Muhammad b. Hamdan b. Baṭat, who died about 460 1065. The MS. is very important, and was written not later than 510 1116, and may be considered as part of the copies made by the disciples of ‘Ali b. Ubaidallah b. Zāghūni, who died in 527 1134, from his own original.

No. 262. "ḤADA'IK UL-ḤAKĪK FI MAWĀ'IZ AL-ḤALĀ'IK." A curious work of an eschatological and ethical character. The author is given as Fakhr ud-Din Ṭājī, who died in 606/1209, but the indications of the copyist are probably erroneous, because the MS. seems to contain the work of Ṭāj ud-Din Rāzī, who died after 720/1320. See Haj. Khal. III, 20. The MS. is dated 1156/1743.

No. 422. "WĀJIB WA SUNNAH." A treatise on the duties of Muslims and on the best way of performing prayer. The author’s name is given as Kidani, doubtless Lutf Allah Nasāfī Kidani, who is presented in Haj. Khal. IV, 368, as the writer of a work on Fatawī. He lived about 900 1494.

No. 373 "TUḤFAT UL-MUTAKALLIMIN." A dogmatic work on points of faith according to the Sunnis, with the refutation of the principal sects opposing their belief, such as the Khārijites, the Mu‘tazilites, the Kadaryahs, the Murjiyahs, the Kārāmiyahs, the Jabriyahs, and the Ṣafīyahs.
The author is Burhan Ḫuraishi 'Abbasi, who cannot be identified with certainty with any other writer known to us. The book is divided into sixty-five bābās, and the MS. may be ascribed to about A.D. 1750.

No. 446 A. "Iṭhāf Ul-Ḥuḍūr Bi Ṣātiʿīnūr." A theological and ethical explanation of Šūrah XXIV, 35-45. The author, whose name is purposely obliterated, was probably 'Abd ul-Ḳadīr b. Ḳāmil Ḥāfizī. The MS. is an autograph, and is dedicated to Aurangzīb ʿĀlīmīr, who reigned A.D. 1659-1707.

No. 614 B. "Sharh Waṣīyah." A commentary on the Waṣīyah of the imām Abu Ḫanīfa by Mahmūd b. Ahmad Bābartī, who died in 786/1384.

No. 614 C. "Taddīrāt Li Īlī N-Nuḥa." An anonymous treatise by a Ḥanāfī Doctor, on some Qurʾānic and theological points. Dated 1053/1643.

No. 414 A. "Fāʾid Ur-Rabb Fi Lī Khalkū Wal Kasb." An anonymous commentary on a work on the power and prescience of God and the free will of man, by Sayid Muḥammad Kumaljanwī.

No. 414 B. "Shawārid Ul-Farāʾīd." An incomplete treatise on religious beliefs, by Abu Ḫasan Sīndī Atharī, who died in 1136/1723.

4. SHIʿAH THEOLOGY.


It should here be stated that No. 14522, b. 14 (Vol. II, p. 163) in A. G. Ellis's Cat. of Arabic printed books in the Brit. Mus. entitled "Amali" contains a work which exhibits a text which, if not always identical with, is at least very similar to, that contained in the present MS. It may be ascribed to about A.D. 1780.

No. 686 A. "Risālah Ut-Tauḥīd." A treatise on the Unity of God, based on Qurʾān cxii, 1, the author of which is Muḥammad b. Muḥammad Bakīr Dāmād Ḥusainī, who died in 1041/1631. This precise date is taken from Muḥībbī's Khulāsāt al-Āthar (Vol. IV, p. 302, Cairo, 1284 A.H.). We do not know on what authority Broekel. (II, 341) and others assign the year of his death to about 1070/1659.

No. 686 B. "Risālah Khalīyāh." Another work by the same author, in which mention is made of a mystic vision in 1023/1614.

No. 686 C. "Risālah ʿAlawīyāh." A third work, written in 1024/1615, by the same author, on a saying of the Prophet concerning Ἁλί.
No. 686 D. "ŞAHİFAH MALAKŪṬĪYAH." A work written in 1012-1603 by the same author on philosophical, theological and mystical subjects.

No. 686 F. "RISĀLAT UL-KHILKĀH." A treatise written in 1034-1624 by the same author on the creation of the world by God.

No. 686 H. "KITĀB UT-TAḴDĪSĀT." A work by the same author on the divine ordination of human nature and existence.

No. 686 J. "RISĀLAḤ MAKKIYAH." A mystic treatise by the same writer on the spiritual value of Macca and the Ka'bah.

5. ŞÛFI THEOLOGY.

No. 87 A. "ISFĀR 'AN NATA'IJ AL-ASFAR." A work on spiritual journeying, and on the mystical communication with Heaven of many prophets. The author is the very famous Muḥyī d-Dīn ibn 'Arabi, who died in 638/1240.

No. 399 J. "KITAB UL-JUMAL." A tract giving in short phrases the quintessence of religious beliefs and duties. The author is Muḥammad b. 'Ali b. Ḥasan (not Ḥusain, as in Brockel, l. 199) Ḥakīm Tirmidhi, who died in 255-868. This date is taken from Safinat al-Āuliya (in Ethée's Cat. of Pers. M.S.S. in Ind. Off., p. 293, no. 182). We do not find any good reasons for adopting the date 320-932, given by Brockel (ibid.), Ahlwardt, and others.

No. 399 P. "UMMAHĀT UL-MA'ĀRIF." A treatise on the leading principles of Şūfism, by the above Muḥyī d-Dīn b. 'Arabi.

No. 399 R. "NATA'IJ UL-ADHKĀR FI L'MUḴKARRABIN WAL-ABRAR." A historical and theological treatise on the Dhikrs. The work is important for the study of Şūfī practices, and is also from the prolific pen of Muḥyī d-Dīn b. 'Arabi.

No. 399 cc. "KITAB UL-YAḴĪN." A treatise on the meaning of the word Yaḵīn as revealed in its letters, by the same Ibn 'Arabi.

No. 399 dd. "RISALAT UL-INTIṢĀR." Answers to various questions on mysticism asked by 'Abd ul-Latif b. Ḥamad b. Muḥammad b. Ḥibatallah. The author is again Ibn 'Arabi.

No. 395. "RISALUT UL-MAKR WAL-ISTIDRĀJ." Cf. Kur'ān VII, 181, and XIII, 42. A work on the gradual progress of the Saints in the companionship of God. The treatise is anonymous, but on the back of the first page a Persian note states that it is a copy of some marginal notes edited by Khwaja 'Ali from Khwaja Abū Bakr. Undated, but probably the end of the eighteenth century.
No. 634. "RIYĀD UL-ADHKĀR." A Sūfī treatise upon the Muslim formula of faith and reverence and the esoteric value of each, with special emphasis on the worship Dhikr of the Dervishes. The author is Auhad ud-Dīn 'Abd al-Ahād Nūrī, who died in 1061/1651. The work was composed in 1034/1624, and the MS. is dated 1180/1766.

No. 734 G. "MIRĀT UL-MUHAKKIKIN." A treatise in Persian on the knowledge of God and of the soul. The work, which is anonymous, is different from 418, III, in Rieu's *Brit. Mus. Pers. Cat.*

No. 734 I. "RISĀLAT MIR KHAWĀNĪD." A treatise in Persian on the minutiae of spiritual study and on the belief of the Sūfis. The author is Muḥammad b. Khawand Shah b. Maḥmūd (called Mir Khawand) who died in 903/1498. About the author see E. Browne's *Hist. of Persian Lit. under Tartar Dom.* pp. 431-433, in which, however, there is no mention of the present work.

No. 418. "MAJĀLI ILĀHIYAH." A treatise on Sūfī tenets by Mir Muḥammad 'Ali who died about 1175/1761. The MS. is an autograph and is dated 1154/1741.

No. 397 A. "SAWĀ'US-SABIL." The work, which has nothing in common with Barzanji's book mentioned by Brock., II, 389, deals with existence in general, but with special relation to God, to the created worlds, and to the soul. It was composed in 1134/1721 by Kalim Allah b. Nur Allah, the mystic writer, who died in the eighteenth Christian century. The MS. is dated 1184/1770.

No. 397 B. "UṢŪL ḤAFIZIYAH." A collection of Sūfī doctrines, mostly in Persian. The MS. is dated 1193/1779. The author is not mentioned, but he was probably the above Kalim Allah.

No. 397 D. "RISĀLAT AYYAM AL-'ASHRA." A work on Sūfī doctrines and practices for ten days, written in 1092/1681 by the same Kalim Allah.

No. 397 E. "FAKARĀT." A work, in Persian, on the exposition and explanation of some Sūfī doctrines and practices, by Khwāja 'Ubaid Allah Aḥrār, who died in 895/1490. See reference to him in *Safīnāh* (ibid. no. 87) and *Haft Iklīm* (ibid. no. 1533). The MS. is dated 1193 1779.

No. 397 F. "ILM AT-TAṢAUWUF." A short treatise on Sūfism. The work is headed "Nakshband," referring doubtless to Bahā'ud-Dīn Nakshband Bukhārī, the founder of the Nakshbandi order, who died in 791 1389 (Safīnāh, no. 82, and *Haft Iklīm*, no. 1489).

No. 439 D. "SHARH KĀFIYAH." A mystical work in Persian which brings into the Sūfī sphere the grammatical terminology of some Arabic
sentences dealing with tauhid and ishk. The author is 'Abd ul-Wahid Ibrahim b. Kutb. Seventeenth century.

No. 439 E. "'IBARAT MAKTUBAT." A Sufi treatise in Persian on the words of mystic love, by Kutb 'Alam Makhdum Shaikh akhi Jamshud.

6. WAHHABI THEOLOGY.

No. 618 A. "RISALAH MADANIYAH FI MA'RIFAT Baha' AL-ILAHIYAH." A treatise written and sent to Madina by Muhammad b. 'Abd ul-Wahhab, the head of the Wahhabi movement, who died in 1207/1792. This date is taken from Dahan's Khulasat ul-Kalam (p. 229 of Cairo edit., 1305).

No. 618 B. A lengthy refutation of the Wahhabi tenets by Muhammad Abu Su'ud Shirwani, who died in 1230/1814. The author wrote it in 1211/1796, and the MS. is dated 1220/1805. It has no title.

7. NU'SAIRI THEOLOGY.

Nos. 721-722. Two different MSS. containing the prayers and the theological beliefs of the Nu'airis. Undated, but about 1750. The best treatise on this sect is still that by C. Huart in Journal asiatique, 1879, pp. 190-261.