

CATALOGUE  
OF THE  
ARABIC MANUSCRIPTS  
IN THE  
JOHN RYLANDS LIBRARY  
MANCHESTER

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CATALOGUE  
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BY  
A. MINGANA, D.D.

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## PREFATORY NOTE

THE present volume forms the sixth issue and the tenth volume of the series of descriptive catalogues or guides to the collection of oriental and western manuscripts in the John Rylands Library.

For the difficult task of describing the manuscripts dealt with in the following pages the Governors were extremely fortunate in being able to secure the services of so competent a scholar as Dr. Mingana, to whom they take this opportunity of offering their most grateful thanks.

Reference has been made in the introduction to the provenance of this particular group of manuscripts, but it remains to be said that they formed part of the great collection of rolls, tablets and codices, to the number of more than six thousand, illustrating the history of writing and illumination in the principal oriental and western languages, acquired by the late Mrs. Rylands in 1901, from the late Earl of Crawford, to form part of the equipment of the library founded two years earlier as a memorial to her late husband whose name it perpetuates.

The acquisition of the Crawford manuscripts largely determined the range and character of the Rylands collections, which may be said, therefore, to owe a great deal to the foresight and scholarly judgment of successive members of the House of Lindsay, who have been responsible for the formation of the great private library, best known to scholars as the "Bibliotheca Lindesiana," of which the aforesaid manuscripts formed a small though very precious part.

In 1902 the late Mr. Hope W. Hogg, Professor of Semitic Languages in the University of Manchester, was entrusted with the work of preparing a catalogue of the Arabic codices, but for some years his work in connection with the organisation of the Department of Semitic Studies in the University left him with little time to devote to the catalogue and, before any substantial progress with the work had been made, it was brought to an abrupt termination by his premature death in 1912.

Nothing further was done until 1915, when the writer, during a week-end visit to Dr. Rendel Harris, at that time Director of Studies at the Woodbrooke Settlement, Selly Oak, was introduced to Dr. Mingana, and as a result of that meeting an invitation was extended to him to join the staff of the John Rylands Library with the primary object of preparing the present catalogue.

Dr. Mingana remained in Manchester until December, 1932, when he relinquished his position as Keeper of the Oriental Manuscripts in order to take up a similar position in the newly erected Library of the Selly Oak Colleges, at Birmingham.

During the seventeen years of his association with the John Rylands Library Dr. Mingana rendered incalculable service, not only to the library but to oriental studies in general, through his scholarly contributions to the *Bulletin of the John Rylands Library* and in many other ways.

During the progress of the work on the present catalogue a number of most important discoveries were made, many of which have been described or published in the pages of the *Bulletin*. Perhaps the most noteworthy was that of the earliest known apology for Islam as against Christianity, written about 850 A.D., at Baghdad, by 'Ali Ṭabari, at the Court, and with the assistance, of the Caliph Muttawakkil. It was considered to be of such outstanding importance that Dr. Mingana was requested to prepare the text and an English translation for publication. This was done, and the two volumes were issued by the Governors, in 1923, under the title : *The Book of Religion and Empire*, and at once caused a great stir in the East. Another find which, upon its publication in the *Bulletin*, also excited considerable interest in the East, was a Charter of Protection granted to the Nestorian Christian Church in A.D. 1138 by Muktafi II, the Mohammedan Caliph of Baghdad. No such charter of protection of Christians by a Mohammedan Caliph had hitherto been known. Other articles, including, in particular, two on the early spread of Christianity in India and the Far East, which have thrown a flood of new light upon the subjects with which they deal, have met with a very warm welcome from students of the early history, not only of Christianity, but of Islam, and have resulted in extending the influence and interest of the *Bulletin*, and of directing attention to the richness of the collection, the examination of which has already yielded such remarkable results.

In the spring of 1924, at the suggestion of Dr. Rendel Harris, Dr. Mingana undertook a journey to the East in quest of manuscripts, and encouraged by his first success further journeys were undertaken in 1925, and in 1929. This project was generously financed by Mr. Edward Cadbury, with the result that Dr. Mingana exceeded his most sanguine anticipations by bringing back some six hundred Syriac and Garshuni manuscripts together with a large number of Arabic examples, twenty-two of which are described in the present catalogue. The other manuscripts now find an appropriate home in the new library building which Mr. and Mrs. Edward Cadbury have provided for the Selly Oak Colleges, the dedication of which to the use of students was carried out by Mrs. Edward Cadbury on the 25th of April, 1932. Here it is that Dr. Mingana, surrounded by the great collection of oriental manuscripts, which he himself, often at great personal risk gathered together in the East, will continue and develop the researches which for so many years he carried on in the John Rylands Library.

In concluding this prefatory note the writer desires, on behalf of the Governors, gratefully to acknowledge their indebtedness to Mr. J. R. Sutherland, the Managing Director of the Aberdeen University Press, and to his staff, for the unremitting care which they have bestowed upon the production of this volume.

HENRY GUPPY,  
*Librarian.*

THE JOHN RYLANDS LIBRARY,  
March, 1934.

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## CORRIGENDA

Col. 307, line 7: For **191** [443] read **191** [483].  
Col. 413, line 31: For **257** [538] read **257** [535].  
Col. 722, line 32: For **439** [437] read **439** [473].



## INTRODUCTION

THE following pages describe the collection of the Arabic manuscripts in the John Rylands Library. The names of the private collectors whose joint efforts brought together the 818<sup>1</sup> MSS. here catalogued are given between brackets at the end of each entry. They are : Crawford, Bland, Hamilton, Mingana, Rylands. As the vast majority of the MSS. came from the *Bibliotheca Lindesiana* of the Earls of Crawford and Balcarres, which included also all the volumes in the Bland and Hamilton collections, it is useful to quote here the words of the late Lord Crawford who, writing on the origin of his collection, described it in 1897 as follows :—

“ The commencement of the Oriental collections was made in the year 1836-37 during his (my father’s) travels in Egypt and Syria, and occasional purchases were made subsequently, but to no great extent. He drew up long lists of desiderata, and about 1861 contemplated sending specially commissioned agents to the East to search out what he wished to obtain.

“ This course was, however, not adopted with regard to the Arabic and Persian tongues, though it was to a considerable extent carried out in the case of Chinese works. In the year 1866 the MSS. collected by Mr. Nathaniel Bland, a distinguished member of the Royal Asiatic Society, were purchased *en bloc* through Mr. Quaritch—a collection rich especially in Persian illuminated books and in the memoirs of Persian poets. It consisted of 204 Arabic, 364 Persian and 63 Turkish works, in all 631 volumes. In 1868 another large addition was made by the purchase of the greater portion of the MSS. collected by Colonel G. W. Hamilton, H.E.I.C., and consisting of 303 Arabic, 407 Persian and 7 Turkish MSS. making with the Bland collection a total of 1348 volumes.”<sup>2</sup>

The twenty-two volumes marked “ Mingana ” come from the collection of Oriental MSS. which I acquired in 1924, 1925 and 1929 in Egypt, Syria and ‘Irāq, while the twelve volumes marked “ Rylands ” were purchased during the last few years by the Governors of the Library. The numbers between brackets are those of the Crawford collection, and it is according to their series that the MSS. are arranged on the shelves of the Library. In this numbering the Bland collection comprises Nos. 1–204, while the Hamilton collection embraces Nos. 205, 207–486,

<sup>1</sup> An additional MS., No. 190b, was inserted later, but MS. No. [818] has been counted twice. Some MSS. marked as Arabic in the “ Hand List ” of the Oriental MSS. in the *Bibliotheca Lindesiana*, edited in 1897 by Lord Crawford and M. Kerney, were found on examination to be either Persian or Turkish. These have now been removed to the Persian and Turkish collections, and marked as such in the table of the concordance of the new and ancient numbers, added to the present Catalogue.

<sup>2</sup> *Bibliotheca Lindesiana, Hand List of Oriental Manuscripts* (privately printed, 1898), p. ix.

488-489, 686, 723-740, and the MSS. acquired independently of these by Lord Crawford are Nos. 206, 487, 490-594, 596-685, 687-722, 741-793, 812, 821. Of these Nos. 658-676 came from the library of Caussin de Perceval, and Nos. 691-701 from the Castel-Branco selection of Silvestre de Sacy's MSS.

The collection may attract the attention of scholars for the multiplicity and diversity of its interests. In the realm of artistic productions it contains some of the best examples in existence. Two MSS. are written in letters of gold (Nos. 18, 23) while the magnificent examples of ornamental art found in Nos. 25-38, 42 and many others must attract particular attention. The calligraphical splendour displayed in some MSS., such as No. 147, is also worth mentioning.

In the realm of the antiquity of the MSS. mention should be made of No. 10 which exhibits a Kūfi hand of the end of the eighth Christian century, the earliest date to which an Arabic vellum MS. can be ascribed with safety. There are also several MSS. in the autograph of the authors, and others contain the oldest texts in existence.

Attention may here be drawn to a few important and rare works. In the section of the *Qur'ānic* literature I will refer to the beautiful Nos. 25-38 which contain an important and possibly unique translation of the sacred book of Islam into Turki or Eastern Turkish, and exhibit a dialect of Middle Turkish (Chaghatāi) which is nearer to that used by Rabghūzi than to that of the *Ḳudatḳu Bilik*. See also Nos. 60, 61, 68.

In the section of *Theology* special importance is attached to No. 69 which contains the apparently unique work of Ibn Rabban, one of the oldest controversial books on Islam. See also Nos. 70, 81, 91, 98, 109, 110, 114, 115, 116.

In the section of *Tradition* there is the *Irshād* in the autograph of Ḳastallāni (No. 127) and the beautiful vellum MS. of Muslim's *Ṣaḥīḥ* (No. 128). See also Nos. 137 and 143.

Under the heading of *Jurisprudence* see Nos. 162, 180, 184, 207.

Some rare items in the section *Prayer and Charm* are Nos. 215, 216, 223, 224.

In the important section of *History* mention should be made of the unique MS. No. 253 containing the history of the Yaman by the seventh Sultan of the Rasūli dynasty, Ismā'īl ibn al-'Abbās; and of MS. No. 234 which gives an anonymous history of the world down to A.D. 990. Reference should also be made to No. 231, a very early text of Ya'qūbi's history which may throw some light on obscure passages in Houtsma's edition. Other rare and unique works may be seen in Nos. 283, 308, 309. A curious work is No. 282 which gives the history of the Franco-Prussian war or the "Bulletins" of Napoleon's campaign in Prussia in 1806-1807, and is one more illustration of the ubiquity of Syrian writers. This characteristic is more strikingly illustrated by No. 677A containing a poem written by another Syrian on Napoleon's marriage with Marie Louise, in which the author informs us that "the English will soon see their error and endeavour to satisfy Napoleon."

Students interested in Indian history after the death of Aurangzīb will find good material in Muḥammad Jazā'iri's *Treasury of Fancy* (No. 675) in the section of *Anthology*.



Of special interest for the history of Algeria and Morocco are Nos. 285-286 which contain the correspondence of Moorish officials and others with Franz Dombay during his residence in Morocco as "secretary" or "dragoman" of the Emperor Joseph II. Dombay's compilation in No. 797 is also of some importance. Of more English interest are Nos. 264-265 written by Sir William Jones in 1766-1768.

Under the heading *Science* there is Philo's treatise on Pneumatics in No. 351, and some good astronomical treatises in No. 361. See also Nos. 331, 332, 337, 344, 348, 353, 360, 365, 372.

For the history of *Medicine* the translation by the celebrated Christian Arab writer, Ḥunain b. Ishāq, of the medical work of Galen, as exhibited in No. 809, deserves especial attention. Of some importance is also the early MS. containing Ibn Nūḥ's work on medicine in No. 811.

In the section of *Philosophy* attention may be drawn to No. 375 which contains the physics of Fārābī. See also Nos. 410 (an autograph), 415 (an autograph), 417, etc.

In the realm of *Ethics* new texts may be seen under Nos. 429 and 431.

Under the heading *Poetry* we have some rare pieces among which should be named the *Dīwān* of Khaṣībī (No. 452). See also Nos. 445, 455, 479 (an autograph), 481, 482, 484, 485.

The collection contains also all the works found in Arabic literature in the important section that I have called *Tales and Stories*. Rare works are Nos. 500 and 657. In the section of *Anthology* see Nos. 674 and 677.

The section entitled *Books on Language* contains seven rare works which will be easily noticed by all Arabists, while almost every MS. in the heading *Miscellanea*, embracing chess, calligraphy, eroticism, coffee and tobacco, contains rare and interesting works. The same may be said in a greater degree of the section placed under the general heading of *Mixed Contents*.

The abbreviations refer to the Arabic Catalogues of the British Museum (Brit. Mus.), Berlin (Berl.), Bodleian (Bod.), India Office (Ind. Off.), Leyden (Leyd.), Vienna (Vien.). The references to the catalogues of other libraries such as the Bibliothèque Nationale, the library of Gotha, etc., are generally given in full. The same is also the case with Brockelmann's *Geschichte der Arab. Litteratur*. The abbreviation *Haj. Khal.* refers (unless otherwise stated) to Flügel's edition of the well-known bibliographical work of Ḥajjī Khalīfah.

My thanks are due to Dr. H. Guppy, the librarian of the John Rylands Library, for many helpful suggestions.

A. MINGANA.

KING'S NORTON,  
BIRMINGHAM.

# CATALOGUE OF ARABIC MANUSCRIPTS

## FIRST PART

### CHRISTIAN LITERATURE

#### 1 [651]

265 × 180 mm. 192 leaves, seventeen lines to the page.

#### THE FOUR GOSPELS

The pagination is continuous (but sometimes not in a regular way) in both Syriac and Coptic numerals; of these the Syriac seem to be the original and the Coptic an addition of the sixteenth century. The originality of the Syriac numeration is attested by the numbers written in Estrangela characters designating the quires at the bottom of the page. The Syriac and Coptic numerals are not always in agreement, possibly through irregularity on the part of the numberers. For instance, the leaf numbered in pencil 76 (which ought to be 78) is marked as 70 by the Syrian hand and 72 by the Coptic.

The nine preliminary leaves do not belong to the work, but are all that remains of a set of homilies or religious instructions prefixed to the Gospels in the fifteenth century. The seventh and eighth leaves are probably a little later, and the ninth contains only scribblings by an owner, who was the priest Lazarus in the year 1273 of the Martyrs (A.D. 1557). The beginning of the second homily is:

يا اخوتي اظنني في اشيا كثيرة منجيا وناصيا فينبغي لي  
ان انفع نفسي بذاتي.

On fol. 10 the preface to the four Gospels begins:

بسم الله الخالق الحي الناطق. مقدمة الاربعة اناجيل  
المقدسة. احمذك يا اله المعقول والمحسوس ويا باري  
الاجسام والنفوس حمد من البسته سربال الوجود بعد  
العدم.

On the blank obverse, a priest, Mūsa, begs for the aid of Christ, and there is a small inscription in Coptic above. This is of the fifteenth century. Another Arabic inscription by a later hand reads:

اذكر يا رب عبدك الخاطي المسكين الحزين سمعان بن  
شنوده.

On fol. 12 begins the preface of Matthew, which includes a list of *فصول* and *اصحاحات* with Coptic numerals inserted between the items. It ends on fol. 17 obverse. A short biography of the Evangelist is prefixed which begins:

متى كاتب هذه البشارة كان يسمى لاوى الذى من  
بعد الجباية صار تلميذا ورسولا وتفسير اسمه المصطفى وهو  
من سبط ايساخار واسم ابيه دوقوا وامه كاروبياس.

On fol. 17b begins the Gospel itself, which ends on the reverse of fol. 64. The Gospel has on the whole 102 *faṣls* and 68 *iṣḥāḥs*.

Ff. 65-67 contain the prologue of Mark, including the list of *iṣḥāḥs* and *faṣls*, 44 and 52 respectively. At the end the following colophon is found:

هذا الكتاب المبارك الاربع رووس المقدسة الذي هو الانجيل المعظم اوهبه ابونا المطران يعقوب صاحب الكراسى المقدسة القدس ودمياط وقبرس وصار له عليه السلطه ومالكه ابونا القس ابراهيم السرياني المشرقي بحضرتى انا قرياقوس.

وبعد نياحة القمص ابراهيم المذكور اعلاه اوصانى انا قرياقوس خادم دير ستنا العذرى بالسريان ان يكون هذا الكتاب وقفا موبدا وجسا مخلدا على الدير المذكور وكلمن تجاسر بقله خوف من الله وابعدده عن ملك الموضع المشار اليه لا يجعل له الرب رحمة فى ذلك اليوم المرهوب حيث تقف ساير الخلايق عراة ومن يستبقه على الموضع المذكور الرب يحفظه بنعمته وينج نفس القمص ابراهيم صاحبه الذى اوقفه مع جميع محبي الرب امين. تاريخ يوم الاثنين عشرين برمودة سنة ١٢٠٩ للشهدا.

A.M. 1209 corresponds with A.D. 1493.

On the opposite page, which is the reverse of the first leaf of St. Mark, a picture is mounted. It seems to have been added by a later hand. It represents the Virgin with the Child on her lap, receiving or blessing a kneeling woman, behind whom stands a bishop robed in ecclesiastical garments. Some Armenian letters appear on the torn margin.

On fol. 67b St. Mark's Gospel begins, and ends on fol. 97a.

At the beginning of the Gospel of St. Matthew there is a note which gives the number of words found in the text as 2600; but five lines above they are given as 3124 words. يشتمل على ثلاثة الف ومائة واربعه وعشرين كلمة.

No such number is found for St. Mark.

Ff. 97b-101a contain the prologue of Luke, with the number of *iṣḥāḥs* as 83 and of *faṣls* as 88. The number of words is given as 3000. The following historical note is prefixed :

... كته باليونانية بالاسكندرية وهوتلميذ القديس بطرس راس الحواريين ويعرف بالمتطب وكركزه بولص اولاً ثم كركزه لوقا وكته بعدصعود سيدنا له المجد باثنتى وعشرين سنة وعدته ثلثة الاف كلمة.

On fol. 153a Luke ends.

Ff. 153b-154b contain the prologue to the Gospel of St. John, with the number of *iṣḥāḥs* as 20, and of *faṣls* as 47. Fol. 144 is lost, which contained the first *faṣl* of John's Gospel. The following page begins with i, 16.

On fol. 191b the Gospel ends with the following remark :

كملت بشارة يوحنا ابن زبدي التى كتبها باليونانى لاهل افسس بعد قيامة ربنا يسوع المسيح وصعوده الى السما بثلثين سنة . . .

Ff. 173, 182-184, 190-191 are supplied in a sixteenth-century hand, and fol. 186 is in a modern hand; fol. 192 is fragmentary, and contains part of an owner's invocation.

The text of the Gospels exhibits variants when compared with the printed texts. The tendency of the recension seems to make the version nearer to the Greek than to the Syriac text, even in a more accentuated manner than the version printed in Walton's Polyglot.

No date. Written in a large and beautiful Naskhi of about A.D. 1300. Fully vowelled. The letter *kāph* is written like an oblique *lām*. The diacritical points are sometimes omitted.

[Crawford.]

2 [702]

235 × 165 mm. 179 leaves, fifteen lines to the page.

#### THE ACTS OF THE APOSTLES AND THE EPISTLES OF ST. PAUL

The manuscript is imperfect, but contains a valuable text. It has Coptic numerals in the

same hand as that which has marked the above Gospels, and the two MSS. have probably come from an Egyptian monastery.

In the original arrangement the Epistles preceded the Acts, but the order has been changed in the binding.

Fol. 1 begins with the Book of the Acts i, 13 (صعدوا الى تلك العلية التي كانوا يكونون فيها) which ends on fol. 61 with xxvi, 26: والملك ; thus one leaf is lost at the beginning and perhaps more than two at the end.

On fol. 62a Paul's Epistles begin and run on to Hebrews xii, 8: وان كان . صرتم غريبا لابنا. The order is: Rom., Corinth. I and II, Galat., Ephes., Philipp., Coloss., Thessal. I and II, Timot. I and II, Tit., Phil., Hebr. Two leaves are wanting at the end of the Epistle to the Hebrews.

At the end are four pages containing an incomplete life of the Apostle Paul, which begins abruptly:

فخرج صوته على الارض كلها وبلغ كلامه الى اقصى المسكونة.

The MS. is much damaged in many pages, and several lines at the bottom of some leaves have completely faded away.

No date. Written in a bold and handsome Naskhi of about A.D. 1400. The vowels are generally omitted and sometimes the diacritical points are also missing. In a few instances the letter *dāl* is changed into a *dhāl* and *vice versa*.

The contents reveal a slight Syriac influence, and the life of Paul appended to the work is in imitation of many such notices written by the Fathers of the Syrian Church.

The citations from the Old Testament are here and there marked on the margins, naturally without indication of chapters and verses.

[Crawford.]

### 3 [802]

160 × 120 mm. 228 leaves, ten, eleven and twelve lines to the page. No title.

#### HOMILIES OF ISAAC OF NINEVEH

A certain Ibrāhīm Sim'ān has supplied ff. 1-13 of the beginning and ff. 221-228 of the end, and added the following colophon:

كمل الجزء الثاني لماني اسحق السرياني تلميذ انا  
افرام السرياني بركاتهم علينا. اذكروا نافع ابراهيم سمان  
الناسخ بحارة الروم.

"End of the second part (of the work) of St. Isaac the Syrian, disciple of the abbot Ephrem the Syrian. May their blessings be with us. Remember its copyist Ibrāhīm Sim'ān the scribe who lives in the Greek quarter (of the town)." On this Isaac, see below.

The same Ibrāhīm has entitled a chapter beginning on fol. 221b as ميمر من قول القديس ماني اسحق السرياني على سيرة انكوت لماني اسحق تلميذ انا افرام السرياني.

To judge from the writing the scribe Ibrāhīm was living about A.D. 1650. The rest of the manuscript, i.e. ff. 14-220, may have been written about A.D. 1450.

Evidently even at the time of its renovation by Ibrāhīm the MS. lacked a few pages at the beginning. As it stands, it begins abruptly:

والمسارعة على العمل وتكون مكرما في عيونهم فاقض  
في مثل هذه الامور.

Ends:

وطل الشرير منا لانه كل يوم يخب لنا فخاخه ويخزي  
الشرير وجنوده وتقدم نحن السبح لازيتك وتخرج في  
السماوات الملائكة يرجوع الخاطي فان لك المجد آمين.

The work is on mysticism, and contains 35 bābs, the beginning of the first of which is

missing. The remaining first and the last two bābs begin :

Fol. 13a : ان الله تعالى تبارك اسمه تفضل على  
الناس بكرامة جزيلة.

Fol. 34b : الزلل في خطية ما دليل على الضعف  
الطبيعي.

Fol. 210b : في الافكار الردية الحادية كرها من قبل  
التواني.

Fol. 217b : في الصبر من اجل محبة الله تعالى

The Isaac to whom the paternity of the work is ascribed by Ibrāhīm the scribe cannot be Isaac, disciple of St. Ephrem, about whom see Duval, *Littérature Syriacque*, 3rd edit., 1907, p. 338, nor any other Isaac mentioned in this page. Ibrāhīm is mistaken in his attribution, because the Isaac of our MS. is Isaac of Nineveh, about whom see Baumstark, *Gesch. d. Syr. Lit.*, p. 223. He died towards the end of the seventh century, and his works, which were translated from Syriac into Arabic in the ninth century, exercised a great and lasting influence on Christian mystics and Muslem Ṣufis of later generations.

Oriental binding. Original numbers of leaves in Coptic. Written in a clear Naskhi. Well rubricated. From the following inscription it will appear that the MS. was dedicated to the monastery of St. Antony, in Egypt, the dedicatory name being Athanasius Ṭabūtika (fol. 228b), who is probably the same man as the Bishop Athanasius of Tapotheke (ابوتيج) about whom see Crum's *Catal. of Copt. MSS. in the John Rylands Library*, p. 231.

الحقير اثناسيوس طابوتيكا . . . وقفا موبدا وحسبا  
مخلدا على دير القديس العظيم انطونيوس بيرية العربية  
بشرق اطيح.

Some explanatory notes in red. A few Coptic words are found on some pages and on the two final leaves used for binding.

These same leaves contain the end of a letter of complaint by some monks dated A.D. 1555.

[Rylands, 46912.]

#### 4 [687]

250 × 165 mm. 13 leaves, generally eighteen to nineteen lines to the page.

#### CALENDAR OF THE COPTIC CHURCH WITH TABLES OF FESTIVALS AND OF FASTS

The manuscript was formerly part of a Coptic-Arabic Liturgy. The first page begins abruptly with a list of Scripture passages to be recited or read in the ceremony of special festivals, the beginning of which is lost in the previous page, which is missing.

The second page contains a set of numerical symbols, the major part of which is in Coptic. At the head of each column is an Arabic word denoting the object of these symbols : رسائل , شهادات , قبطي , اصحاحات , etc.

On the third page begins the Calendar, which ends on the twenty-fourth page. Each of the months is given in two complete sections, the first being the regular Calendar with the Saints' names, the second an almanac of weeks and days, with references to the tables of numerical symbols, in which each day is assigned to its special ecclesiastical class. The days counted are the Saturdays and Sundays of the month, the other days being omitted.

The work has certain Monophysite savour. Fol. 2b contains the commemoration of the arrival of Severus into Egypt (دخول ساورس مصر).

On fol. 10 there is mentioned also, in imitation of the Syrian Church, the three days of Rogations called "days of the fasting of Nineveh." The end deals with the lessons and the Biblical passages recited at Lent.

The last page contains a coarse sketch with an inscription by an owner : اشترى هذا الكتاب

الـاخ العزيز المكرم المعلم يولص . The final pages are blank.

The vowels and all the diacritical points are generally wanting, and the MS. may be assigned to the thirteenth century.

[Crawford.]

### 5 [96]

210 × 155 mm. 51 leaves, ten lines to the page.

التحفة العامة في مشاجرة الاثنى عشر الرومية

“The Common Gift in the quarrel of the twelve months of the Greek (= Solar) Year.”

The work, written in a somewhat careless Naskhi, contains quatrains on the twelve months of the Christian Year, their beauty and their defects, in form of a dialogued dispute. The author is فيلس فضول, a Syrian Christian of the second half of the eighteenth century, who does not seem to be the same man as that mentioned by Cheikho, *Cat. des manuscrits des auteurs arabes Chrétiens*, p. 167. Begins :

الحمد لله الذى خلق الانسان وزينه بالعقل والنطق  
واللسان وتفضل عليه بغزير الاحسان . . . وبعد فيقول  
العبد الفقير المشهور بالعجز والتقصير انني لما اطلعت على  
المشاجرات الادبية في النباتات.

The work was composed in Cairo in 1172/1758, as is found in the following preamble :

نبتني بعون القدرة العلية ومواهب جودة الغنية ونكتب  
التحفة العامة في مشاجرة الاثنى عشر الرومية من تأليف  
العبد الفقير فيلس فضول التي ألفها في مدينة مصر القاهرة  
سنة ١١٧٢ للهجرة.

The author had evidently the intention to write a *dīwān* in imitation of the old poets. The manuscript ends with a long poem (fol. 48a to fol. 51b) by the same writer, composed in A.D. 1757 :

وقال محتما بهذا الشعر المنوع الحشوعي المفيد لقاريه  
وسامه نظمه في مدينة مصر القاهرة سنة ١٧٥٧ مسيحية.

At the end there is the following colophon :

وكان الفراغ من نساخه في شهر تموز المبارك في سنة  
١٧٦٩ مسيحية الموافق للهجرة في ١٣ شهر ربيع اول  
سنة ١١٨٣ وذلك يد افقر عباد الله واحقرهم قسطنطين  
صدقه في ثمر دمياط المحروس.

The work was, therefore, copied at Damietta shortly after its composition in Cairo.

The following note is found on fol. 2a :

قد دخل في ملك جرجس مسعد كل من استعاره وما  
ردده . يكن خصه يوحنا اللعين.

At the beginning there is a bookplate which reads : “The Honourable Frederic North,” and on the cover a printed title.

[Bland.]

### 6 [100]

162 × 110 mm. 114 leaves, eight lines to the page.

كتاب الطب الروحاني

“The Book of Spiritual Medicine.”

The work, although beginning with the usual *Muḥammadan Basmalah*, is probably of Christian origin. It consists of thirteen chapters treating of various vices affecting human life, and there is not in them any suggestion of authorship.

Begins : بسم الله الرحمن الرحيم . كتاب الطب  
الروحاني . الفصل الاول في دفع الغضب والحد ان الغضب  
جل في الحيوان ليكون لهابه انتقام من المودى وهذا  
العارض اذا اقرط جاوز حده حتى يفسد منه العقل.

فاننا خاتمونا كلامنا بالشكر لربنا عز وجل  
فالحمد لله والهـب كل نعمه وكاشف كل غمه حمدا بلا نهاية  
كما هو الله ومتحقه . كمل كتاب الطب الروحاني بعون  
الله .

The order and the headings of the faṣls :

Fol. 1b: في دفع الغضب والحقد. Fol. 5b: (sic) اطراخ. Fol. 16b: في البخل. Folios 12a, b: الكذب. Fol. 22a: في دفع الغم. Fol. 38b: في السكر وعواقبه. Fol. 45a: في دفع الشره. Fol. 50b: في دفع الولع والعبث. Fol. 65b: في مقدار الاكساب والافتنا والانفاق. Fol. 78a: في طلب الرتب والمنازل الدنيائية. Fol. 99a: في الخوف من الموت. Fol. 102b: في السيرة الفاضلة.

The manuscript is marked "S. H. L. 1824 1/6," in pencil, and as having been No. 1302 in Conde's catalogue.

No date; probably eighteenth century. The MS. seems to be of Spanish origin. European paper and binding. No rubrications of any kind. The writing is a bold but not elegant Naskhi.

[Bland.]

## 7 [822]

225 × 160 mm. 64 leaves, seventeen lines to the page.

### A

Ff. 1-60 contain the work entitled :

ريحانة الارواح وسلم الادب والصلاح

"The Gift (or, the Sweet Scent) of the Souls and the Ladder of Education and Piety."

A Christian Arabic work on practical ethics, consisting of a collection of aphorisms in prose and verse, arranged in twelve chapters. The contents are selected from the Scriptures, the ancient philosophers and other sources, including the poetical writings of both Christians and Muslims. The author, who gives his name as مكرديج الكسيح, was an Armenian who flourished in the first half of the eighteenth century. See about him and the complete list of his works, Cheikho, *Cat. des man. des auteurs arabes Chrétiens*, p. 195.

Dated A.D. 1760: تمت نساخته يوم الاثنين المبارك ثامن وعشرون يوما مضت من شهر آب سنة الف وسبعمائة وستين ١٧٦٠ مسيحية وذلك قد كتب يرسم ولدنا الاكرم . . . الشمساس بلسيلي بن الفقير موسى سيدهم . . . وهو بخط والده موسى.

Inside the cover there is an inscription by this Mūsa Sidham, and under it the signature of his son Bāsili.

### B

Ff. 61-64. A Takhmīs of a Kaṣīdah by Ibn al-Wardi تخميس قصيدة من يعلا ابن الوردى. It begins: ان ترد ترق مقامات الاول

On fol. 64a there are three lines of poetry headed also: قصيدة اخرى لابن الوردى

The work seems to have been written by the same Mūsa, although the script is somewhat thinner with 28-30 lines to the page. On fol. 61a there is the following inscription which may refer to the transcription of the work: تمت نساخته يوم الاثنين المبارك ثامن وعشرون يوما مضت من شهر آب سنة ١٧٧٢.

This, with the exception of a change in the year, may be an imitation of the previous colophon.

Clear Syrian Naskhi. Well rubricated. Fol. 64b and the two leaves that follow it contain some commercial accounts and a letter. Imperfect Oriental binding.

[Mingana, Arab. 178.]

## 8 [829]

213 × 158 mm. 217 leaves, seventeen lines to the page.

A work on Logic by the priest Buṭrus b. Buṭrus b. Ishāk at-Tūlātī of Aleppo.

. . . كتاب المنطق وهو الكتاب الثاني من الفلسفة بما الفه . . . الخورى بطرس بن بطرس ابن اسحق التولاى واعظ مدينة حلب.

This Tūlāti seems to be the same man as the priest Buṭrus at-Tūlawi (التولوى), a Maronite priest who died in Aleppo in A.D. 1745. He was educated at the Maronite school of Rome. Cf. Cheikho's *Cat. des man. des auteurs arabes Chrétiens*, p. 76.

The work is divided into eighteen baḥṭhs (بحث) subdivided into an unequal number of faṣls, of which a good index is found on ff. 1b-4b.

Begins : البحث الاول فى موضوع المنطق الفصل الاول فى ماهية المنطق وتعريفه.

Ff. 213-216 contain a definition of philosophical and theological terms. Headed : التعاريف الموجودة فى هذا المجلد.

No date. Written in two clear Syrian Naskhi hands of about A.D. 1750. One hand is rather handsome and the other negligent. Profusely rubricated. Headings in red. Broad margins.

[Mingana, Arab. 174.]

9 [820]

200 × 145 mm. 16 leaves, from sixteen to eighteen lines to the page.

#### EAST SYRIAN LITURGIES

Liturgies of the East Syrian Church translated for Mr. Badger from Syriac into Arabic by the priest ميخائيل جمّالا, who finished his work in A.D. 1852.

The translation embraces only the liturgy of the Apostles, or Addai and Māri, and that of Theodore of Mopsuestia.

The liturgy of the Apostles is found on ff. 2-II, and is preceded by the following note :

اعلم ان مقدمة خدمة هذا القداس المنسوب الى الرسل القديسين هي محررة فى بداية القداس المنسوب الى مار نسطوريوس. بعد المقدمة المذكورة يبدأ الكاهن فى خدمة قداس الرسل الاطهار اى مار ادى ومار ماري متلفى المشرق. ويقس من يوم سبت القيامة الى احد البشارة. والسوق. وفى تذكّر القديسين وفى ايام الاسبوع.

The liturgy of Theodore is written on ff. 11b-16, and is preceded by the following note :

قداس مار ثاودوروس مفسر الكتب الالهية وهو اسقف ميوسية. اعلم ان مار ابا الجاناليق حين صعد الى بلاد الروم قد استخرج هذا القداس من اليونانى الى السريانى. يساعد المعلم مار توما الرهاوى. واعلم ايضا ان هذا القداس يقس به من اول احد البشارة الى احد السعائين.

There is nothing improbable in the fact that the famous Patriarch Aba I, who died in A.D. 552, translated (with the help of Thomas of Edessa) the liturgy of Theodore.

The colophon informs us that the liturgies were translated into Arabic in Mosul in 1852 :

قد تم فى اول يوم من اليل غربي وتسعة عشر يوم فى نيسان شرق سنة ١٨٥٢ ميجة فى الموصل المحمية.

and immediately below the colophon comes the translator's name in a Syriac note, which reads : " It has been translated from the Chaldean language into Arabic by the priest Michael Jammāla."

Badger's name occurs on fol. 1a : العانة مستر : يلجير فى عدن.

The writing is a modern Syrian Naskhi. No rubrications. Badger mentioned above is evidently Dr. Percy Badger, the author of *Nestorians and their Rituals*.

[Mingana, Arab. 64.]



## SECOND PART

## MUḤAMMADAN LITERATURE

## I

## ḲUR'ĀN

## I

*Kūfi Manuscripts*

## 10 [703]

210 × 295 mm. oblong. 50 leaves, five lines to the page.

Fragment of the Ḳur'ān on thick vellum.

The passages represented are those which extend from Sūrah xliii, 14, عباده جزا ان الانسان, to xlv, 5, تلك آيات الله تتلوها, لِكُفُورِ مِيْن. On p. 72 Sūrah xlv begins الدخان خمسون وسبع, and on p. 104 is Sūrah xlv, الجاثية ثلثون وست. Four sheets of paper placed by the binder at the beginning of the book have been counted as eight pages, and thus the first page of the text becomes the ninth.

Some pages are slightly damaged, but almost all the letters are distinguishable, and on every leaf either the obverse or the reverse has retained the ink well.

The writing resembles that of plate 3 in Moritz's *Arabic Palæography*, but the letters are not so large and thick. The diacritical points are wanting, but in a few words two strokes long and sloping to the left are used, possibly in the scribe's hand, to distinguish the silent ى from ي. The points of separation of verses are represented by gold rosettes or by some other ornaments with golden strokes. The *tanwīn* is expressed by two red dots, the *hamza* is invariably marked by a green dot above or under the letter, and the ordinary vowels are, as is usual in the oldest manuscripts of the Ḳur'ān, indicated by thick red points. The *alif* of prolongation is sometimes used and often omitted.

Some European owner has marked the Sūrah on every leaf in Roman numerals, and the verses in Arabic figures. At the end of a Sūrah the space of more than one line is devoted to some ornaments different from, but as large as, those found in Moritz's book. The Sūrah headings are in Kūfi, uncoloured, against an illuminated background. The illuminated numeration of verses sometimes agrees with that of Flügel's text but often it differs from it.

The writing is regular and bold with large and thick Kūfi characters and seems to point to a copyist of the end of the eighth Christian century. Bound recently in red morocco and kept in a leather case.

[Crawford (from the collection of Firmin-Didot).]

## 11 [688]

230 × 320 oblong. 27 leaves.

Fragment of the Ḳur'ān on thick vellum and in large Kūfi characters.

It is probable that the leaves which form this manuscript are taken from various old MSS. The writing is not the same and the number of lines is not identical in all the pages. The Sūrahs which figure are vii, xii, xix, xx, xxi, xxv, xxvi, xxix, xxx, xxxi, xliii. The first two pages have five lines to the page, then follow six pages with seven lines each. The remaining pages consist of six lines each. The passages of the Ḳur'ān preserved in this MS. are :

Fol.	Sūrah.	Verses.
1	vi	144-145
2	xii	38-40
3	xix	10-15
4	xx	119-125
5	„	118-130
6	xx, xxi	135-2

Fol. 7. Arabesque gold ornament on obverse. Reverse begins with the words نَسَارِعَ لَهُم ,

xxiii, 58, and ends with *بايت* (for *بايات*), xxiii, 60. Ff. 8, 9, 10, 11, 12 follow in unbroken sequence from xxiii, 60, to xxiii, 76, ending with the last words of that verse, *عن الصراط لنكون*. Ff. 13, 14, 15, 16, 17 contain the verses 52-66 of xxv, beginning with the words *الا كفورا*, and ending with *ربنا اصرف*

Fol.	Sūrah.	Verses.
18	xxv	68-70
19	xxvi	40-44
20	„	72-77
21	xxix	67-68
22	xxx	12-15
23	„	18-20
24	„	47-49
25	„	56-58
26	xxxi	15-16
27	xliii	54-58

Ff. 1a, 2b and 4a are marked with inscriptions dated 1115/1703 and 1128/1715, by a certain Rajab 'Alī, the owner of the MS. for the time being, and with his official seal. The seventh leaf is marked *نهم*, *ninth* (in Persian), which suggests that the MS. contained two more leaves than now remain.

*Sūrutul-Anbiā'*, which commences at the sixth leaf is called *Sūrat Iktaraba* from the first word of the Sūrah which is designated by the following sentence written in gold letters by a later hand

سورة اقرب مائة واحدى عشرة اية

The diacritical points which are in form of perpendicular strokes sloping to the left are due to a later hand. The vowel-points, which seem also to point to a different scribe, are in red, green and yellow. The points of separation of verses are marked by small arabesques of golden strokes, and the points which mark larger divisions are represented by various ornaments of gold letters.

The MS. seems to have been written in the first half of the ninth Christian century.

[Crawford.]

## 12 [774]

220 × 130 mm. 115 leaves, seven lines to the page.

Fragment of the Kūr'ān on vellum containing Sūrah lxvi, 11 to Sūrah cviii.

Kūfi characters of about A.D. 850-890. The vowels are represented by red dots. The diacritical points marked by the scribe himself are as in old manuscripts in an oblong form sloping to the left. The *alif* of prolongation with some other more recent signs are naturally missing.

The headings of the Sūrahs are in gilt letters, but no interval separates them from the preceding and following chapters. One would not have known where a Sūrah ended, if the script used in the headings was of the same style as that used in the book, or if the writing was not in gold.

As is frequently the case in ancient MSS., all the titles of the Sūrahs are not always identical with those to which we are accustomed in the printed text, so *سورة النبا* is called here *سورة عما*. The binding is illuminated with salient red ornaments.

[Crawford.]

## 13 [689]

127-197 mm. Sixteen lines to the page.

A fragment of a Kūr'ān in small Kūfi characters on two oblong leaves of vellum. Written possibly about A.D. 900-950.

The contents are verses 4-24 of the second Sūrah beginning with *وهم واوليك هم المفلحون* and ending with *فيعلمون انه*

The diacritical points are entirely absent. The vowels are in red dots, but are frequently omitted.

[Crawford.]

## 14 [690]

235 × 185 mm. 215 leaves, sixteen lines to the page.

A good copy of the *Qur'ān*. The first leaf is missing and the second is much damaged; at the top and at the bottom of this leaf runs the sentence of *Sūrah lvi*, 78, written in Naskhi characters.

The book begins with ii, 2 and ends with xiii, 3.

There is a large gap between the leaves now numbered in pencil 200 and 201, and about ninety leaves, which contained *Sūrah xxx*, 10 to lxxii, 25 inclusive, are wanting. One leaf has fallen also between ff. 211, 212 containing *Sūrah lxxxiv*, 26 to xcii, 14, and another one is missing at the end, which contained the last *Sūrah* and the colophon with the words beginning from *إذا وقب* of *Sūratul-Falaḡ*. The leaves numbered 147, 148 are truncated in their lower portion, and in a few other places small passages are mended with modern paper giving the full form of the broken text. The headings of the *Sūrahs* are in a beautiful flowing Naskhi with characters in gold.

The vowels are given in the original ink.

The script is of a rude and somewhat peculiar character, and the manuscript might belong to Syria, Egypt and even Persia. Plate 85 in Moritz's *Arabic Palæography* gives a vague idea of it.

The *ح* resembles a Syriac *ܚ* and may suggest, as the editors of the *Palæographical Society* tell us, that the style was used in Syria and in Palestine towards A.D. 900. The general characteristics of the MS. do not allow us, however, to sanction such an early date, and possibly the book has been written about A.D. 1000-1050.

Two leaves after fol. 14 are bound upside down.

[Crawford (from the collection of the Abbé Bourgade).]

## 15 [753]

250 × 185 mm. 70 leaves of yellowish paper, five lines to the page.

The sixteenth *Juz'* of the *Qur'ān* beginning with xviii, 74 and ending with xx. The first and the last two pages have only three lines.

Written in Kūfi characters with gold headings and ornamentations. The diacritical points which are in gold are to be ascribed to the original scribe, but the vowels are added by a later hand in reddish ink. Bound within two modern painted Persian book-covers, richly decorated with floral ornament.

The book exhibits a kind of Persian ornamental calligraphy not often seen in the *Qur'ān*. The headings of the *Sūrahs* of some *Qur'āns* are frequently written in this kind of script, but not the text itself. No specimen of it is found in Moritz's *Arabic Palæography* nor in the illustrations published by the *Palæographical Society*. A rough idea of it may be had from the words written on the margin of plate 67 of Moritz's book.

The manuscript may date from about A.D. 950.

[Crawford (from the library of Mirza Riza Khān).]

## 16 [791]

220 × 180 mm. 134 leaves, seven lines to the page.

A volume containing a good fragment of a Kūfi *Qur'ān*.

The writing assumes sometimes an artificial character. The diacritical points have been written by the first scribe, but the vowels have been supplied in red and sometimes in blue by a later hand.

There are two ornamental headings at the *Sūrahs ix* and *x*. Half of ff. 54 and 56 have completely disappeared and a later hand has replaced them with a more recent paper, and has by this way kept the leaves from splitting

into pieces. Many other words are here and there damaged.

The manuscript does not exhibit a continuous text, but it consists of some stray leaves belonging to a big volume of the Kūr'ān. We subjoin a list of all the verses that the MS. contains :

ii, 285-6 ; iii, 5, 6, 40-49, 57-66, 129-148, 152-180, 183-188, 192-198 ; iv, 1-5, 15-20, 29-40 ; vi, 69-84, 91-98, 103-114 ; viii, 15-25, 69 to the end ; ix, 1-5, 36-42, 48-54, 63-75, 85-100, 128 to the end ; x, 1-19, 26-28, 33-35 ; xviii, 14-30 ; xix, 85-92 ; xx, 37-40, 70-76 ; xxi, 54-81 ; xxii, 45-65 ; xxviii, 45-56, 76-86 ; xxx, 22-28, 35-38, 45-47 ; xxxi, 8-10, 26-32 ; xxxiii, 22-33.

The writing is probably that of the twelfth Christian century.

[Crawford.]

### 17 [793]

Several scraps of a Kūfi Kūr'ān on vellum ; some of them very tiny morsels.

Written possibly about A.D. 1000.

[Crawford.]

### 2

#### *Maghribi Manuscripts*

### 18 [691]

205 × 160 mm. 118 leaves of vellum, five lines to the page.

A continuous fragment of the Kūr'ān extending from verse 86 of the third Sūrah to verse 27 of the fourth Sūrah.

The manuscript thus represents the fourth *Juz'* of the Kūr'ān.

On the reverse of fol. 2 is an interlaced ornament on which is an inner figure bearing as a heading the words اعوذ بالله من الشيطان الرجيم. At the end on the last line of fol. 118 is an inscription in bold Naskhi, كمل الرابع بحمد الله.

Written in its totality in large letters of gold in a Maghribi or African hand, midway between Kūfi and Naskhi. Gold ornaments mark the sectional divisions and the first two pages have an ornament of gold interlaced with a geometrical pattern in colours and gold.

Bound in the last century, but having apparently the sides of an earlier binding inlet, preserved almost intact. The intitulation of the fourth Sūrah is in a kind of Maghribi-Kūfi letters ; so also are the words on the ornaments that mark the division of sections. The diacritical points in gold are used by the scribe himself, but the vowels and the other marks of punctuation are added by a later hand in blue ink.

This *Codex Aureus* is finely executed and is possibly of an Hispano-Mauresque origin. It may be ascribed to about A.D. 1000. The writing resembles that of plate 176 of Moritz's *Arab. Pal.*, but the letters are thicker and bigger and more archaic.

The only division marked on the margins is the عشر. Only once a حزب appears (fol. 63a).

[Crawford (from the De Sacy and the Castelbranco libraries).]

### 19 [792]

185 × 160 mm. 5 lines to the page.

Six leaves of a Kūr'ān on vellum.

Written in a Maghribi hand, semi-Kūfi in appearance. The diacritical points are marked by the first copyist himself, but the vowels have been added by a later hand in blue and red ink.

The writing of the first page has slightly faded away.

It contains Sūrahs xxxvii, 131-157 ; liv, 45-49 ; lv, 19-25.

No date. About A.D. 1250-1300.

[Crawford.]

## 3

*Naskhi Manuscripts*

## 20 [652]

370 × 272 mm. 45 leaves, five lines to the page.

The twelfth *Juz'* of the *Kur'ān*, i.e. the eleventh and the twelfth *Sūrahs* as far as verse 52.

The second and the third pages have only three lines including gold borders containing the heading of *Sūrah Hūd*. On the reverse of leaf 31 *Sūrah xii* begins with an illuminated heading on white, blue and gold.

The vowels are all carefully marked by the scribe himself, including many *sukūns*. The *alif* of prolongation, e.g. *قرآن* for *قرآن*, *كتب* for *كتاب*, has been inserted by a later hand in red ink.

The text is possibly a faithful transcription of an older manuscript. It is part of a splendid *Kur'ān* in a large and beautiful *Naskhi* of about A.D. 1200. Modern leather binding.

[Crawford.]

## 21 [788]

390 × 280 mm. 548 leaves, eleven lines to the page.

A large square volume of the *Kur'ān*.

Beautifully written in large *Naskhi* characters, with ornamental headings and gilt sectional divisions. The *Sūrah* titles are generally in white letters upon gold bands imposed on a blue or red base.

The first two leaves have been supplied in a more recent hand.

On fol. 548*b* some words of the following colophon are repeated in *Thulth* letters, white upon a gold ground: "were completed the words of the Lord, true and just. Unchangeable are His words, and He is who heareth, who

knoweth." It is an adaptation from the text of *Sūrah vi*.

On fol. 548*a* the above-mentioned words are found with the real colophon giving the date of the manuscript as 794/1391 and the name of its copyist:

وافق الفراغ من نسخ هذا المصحف الشريف في اول  
يوم من شهر رمضان المعظم قدره سنة اربع وتسعين وسبع  
مائة على يد الفقير الى الله تعالى المعترف بالتقصير احمد  
ابن محمد الشهير بالقوي غفر الله له وللمسلمين حسبنا الله  
ونعم الوكيل.

Over and over again, at intervals, is a memorandum of the same period, specifying that the volume was a pious donation from *Khàir Bey*:

وقف جامع المرحوم خاير بك ملك الامرا طاب ثراه.

Throughout the book there are notes in red ink on the margins, written probably in the sixteenth century, about the right reading of the *Kur'ān*. The authorities quoted are numerous; those mentioned in connection with *Sūrah xi* are:

عاصم. ابوبكر. ابن كثير. حمزه. نافع. هشامي.  
قالون. كساي. ابو عمرو. حفص. ابن عامر.  
السوسي. الكوفيون. الحرميان. قبل. ابن ذكوان.

On the margins there is as usual in gilt and coloured ornaments the division into *حزب*, subdivided into *نصف حزب*. No other divisions are mentioned except the *سجدة*.

A complete list of the marks for good reading is written in form of letters in the text itself, in red and blue.

[Crawford.]

## 22 [755]

255 × 178 mm. 58 leaves, nine lines to the page.

Long fragments of the *Kur'ān* with illuminated headings, titles and ornamentation.

Ff. 1-20 contain the seventh *Juz'* but beginning with the 85th verse of *Sūratul-Mā'idah* وجنات من اعناب اشد الناس and ending with *Sūratul-An'ām* (vi).

Between ff. 20-21 the leaves are lost, which comprised a portion of *Al-An'ām* and the whole of *Juz'*s viii and ix. Ff. 21-41 contain the *Juz'* x which is called in the manuscript the third. Ff. 42-57 contain *Juz'* xi complete, but beginning with *الما السيل* and ending with *وهو خير الحاكمين*.

Complete vowel system. The *alif* of prolongation is inserted in the text, in red ink, by a later hand. Written probably in the fifteenth century.

At the end of the book and in the blank which was found after the title of *Juz'* xi, by the permission of the last owner of the MS. the following donation has been written :

وقف لله تعالى اوقف وجس وسبل وتصدق وابد بجميع  
هذا الجزو وما قبله وما بعده من الربعة الشريفة تجزية ثلاثون  
جزو من القرآن العظيم حضرة مولانا الاصطى الحاج حسام  
الدين الواضع ختمه الكريم وشرط انها تقري في منزله  
مدت حياته ثم بعد وفاته تقري بترية الواقف المذكور  
المعروفة بمدفن السبع بنات البكر وشرط ان يقرأوا فيها  
ثلاثة انفار من حفظة القرآن العظيم ويهدوا ثواب ذكر  
الى النبي صلى الله عليه وسلم والى سائر الانبيا والمرسلين  
والعلماء والعاملين ثم الى الواقف المذكور والى والده  
ووالدته واولاده وازواجه وذريته والى سائر اموات المسلمين  
فمن بدله بعد ما سمعه فانما ائمه على الذين يدلونه ان  
الله سميع عليم. وقفا صحيحا لا يباع ولا يوهب ولا يرهن  
ولا يجس ولا يعار ولا يخرج الا لوجه شرعي الى ان يرث  
الله الارض ومن عليها والله خير الوارثين.  
تحرير ١٩١ كاتب الوقفية احمد القراقي.

191 is probably 1191/1777.

[Crawford.]

## 23 [757]

230 × 170 mm. 45 leaves, five lines to the page.

The eighteenth *Juz'* of the *Kur'ān* (i.e. *Sūrahs* xxiii, xxiv and about a quarter of xxv). Written as 18 [691] from beginning to end in letters of gold, and in a beautiful large but close Naskhi.

There are missing : before fol. 1 about four leaves ; between ff. 16 and 17 from the last two words of xxiii, 111, to the second last word of xxiv inclusive,—i.e. probably two leaves ; between ff. 36-37, *Sūrah* xxiv, 56 and 57 to *بعدهن* inclusive,—i.e. one leaf ; between ff. 40 and 41, from xxiv, 64 (*والارض*), to the second last word (*فقدرة*) of xxv, 2 inclusive ; and after fol. 45 one leaf containing one or two illuminated pages on which were the last six words (beginning *لبعض*) of *Juz'* xviii.

The vowels are marked in the modern way by the same hand ; and every fifth verse is numbered in Kūfi on the margins.

On fol. 1a there is marked in pencil 5334<sup>8</sup>.

No colophon. Broad margins. Possibly an Egyptian work of the second half of the fifteenth Christian century.

[Crawford.]

## 24 [758]

268 × 185 mm. 32 leaves, seven lines to the page.

The twenty-second *Juz'* of the *Kur'ān* (i.e. three-fifths of *Sūrah* xxxiii, all xxxiv and xxxv, and a third of xxxvi).

Written in a fine old Naskhi. The highest, the lowest and the central lines are in large, beautiful letters ; the other four lines, two above and two below the middle line, are in thinner characters. The scribe did not use the *alif* of prolongation, which has been inserted in red by a later hand.

The *Sūrah* headings are, like the marginal rulings, in gilt : *Sūrah* xxxiv on fol. 11a ;

Sūrah xxxv (called سورة فاطر) on fol. 20a ;  
Sūrah xxxvi (on fol. 28b). Fol. 2a is an illuminated title-page :

الجز الثاني والعشرون من الربعة الشريفة من تجزية  
ثلاثين جزا.

Two leaves, the first and the last, are blank.  
No colophon. The writing is a fine Egyptian Naskhi of about A.D. 1457. Broad margins.

[Crawford.]

### 25-38 [760-773]

355 × 300 mm.

Large manuscript of the Ḳur'ān divided into *Juz*'s. The writing is in large Naskhi characters of three lines to the page. The letter ك is written like a ج, but above it to the right a small *kāf* is formed. The writing may be ascribed to the fifteenth Christian century.

A Persian and an Eastern Turkish literal translation are added between the lines in much smaller letters and immediately under the Arabic word which is explained. The Persian comes first and the Eastern Turkish next. The following example will show how the work is executed (No. 25 [760], fol. 1b) :

وان تصبهم  
واكر يرسد شمارا  
واكر تكسا سيزكا

It is obvious that the Eastern Turkish and Persian translations of this sentence do not conform with the Arabic text. The text means "and if it befalls *them*" and the translations signify "and if it befalls *you*." This phenomenon occurs more than once in this work, and tends to prove (a) that the Persian and Eastern Turkish translations are made upon an Arabic text which read "and if it befalls *you*," and some Ḳur'ānic MSS. actually give this reading ; (b) that the Persian

and Eastern Turkish translations were already finished before the copyist undertook his work, and that he simply transcribed a translation already in existence. This fact is further corroborated by the omission of some Arabic words in the standard text, while their translation is recorded both in Persian and Eastern Turkish ; for instance in No. 36 [771] (fol. 58a) the word الله is omitted in Arabic though translated into Persian and Turkish.

The Persian translation is written by the same hand as that of the Eastern Turkish. The last binder has sometimes misplaced the order of the leaves, so that pages which must have figured, for instance, in No. 31 [766] are found as part of No. 37 [772]. These will be noticed in their respective places.

The MS. presents many lacunæ ; after the description of each volume we will indicate them together with the illuminated pages.

More interesting for the philologist is the nature of the Turkish dialect in the translation. The oldest form of the Eastern Turkish known to us is the dialect of the *Ḳudatḳu Bilik* poem ; the Middle Turkish, or Chaghatāi, is represented in its best form in Rabghūzi's works, of which a fourteenth century MS. is found in the Brit. Mus. Add. 7851 (pp. 269-273 in Rieu's catal.).

A short study of the text shows that the Turkish language used in the translation is nearer to Rabghūzi's dialect than to that of the *Ḳudatḳu Bilik*. The following comparative table may be found useful :

A	B
Rabghūzi's dialect and that used in our MS.	Uighur of the <i>Ḳudatḳu Bilik</i> .
اذاق foot (No. 28 [763], fol. 60a).	اتاق
بودون people (No. 28 [763], fol. 17b).	بوتون
توريتمك to create (No. 28 [763], fol. 58a).	توريتمك
ايندمق to send (No. 36 [771], fol. 47a).	ايتمق

Rabghūzi's dialect and that used in our MS.	Uighur of the <i>Kudatqu Bilik</i> .
تيك everything (No. 26 [763], fol. 23b).	تيك
كيزين after (No. 26 [763], fol. 12b).	كيتين
اذكو good (No. 36 [771], fol. 105a).	اتكو
پلاوچ prophet (No. 28 [763], fol. 33b).	چلاوچ

The particle of dative-accusative is generally the letter ق followed by a paragogic *alif*, e.g. موسى قا , to Moses, ابراهيم قا , to Abraham<sup>1</sup> (No. 36 [771], fol. 8a). The word *Arab* or *Arabic* is translated by تازی , see No. 36 [771], ff. 3b, 37a, and the sentence قرآناً عربياً is translated into Persian by تازی زبان , and into Turkish by قرآن تازینجا

Some points of difference between the language studied by R. B. Shaw in his *A Sketch of the Turki Language* (Lahore, 1875) and that used in the present MS. will be found useful.

(a) Against the rules of p. 58 dealing with the case of the "defective auxiliary" cf. the following example (Sūrah ix, 56): اندقارلر تنکری : توتا اولار سیزهز ارمان اولار سیزهز انجای بارادلار (No. 29 [764], fol. 40b).

(b) Against the rules found on p. 8 about the pronouns in general, the Arabic word اليه , to it (S. ix, 57), is translated by انکار (No. 29 [764], fol. 41a).

(c) Against what is said on pp. 72-75 about post-positions and conjunctions, see how the Arabic particle meaning *or* is translated twice by ازو (*ibid.*).

The last owner of the MS. has preserved his name in his seal found, as we shall see, on fol. 19a of No. 30 [765]: "Abd ul-Bāḳi son of 'Alī, the Arab." In describing No. 37 [772]

<sup>1</sup> This letter *ḵāf* is often softened in Chaghatāi into a غ , e.g. تنکریغا , to God.

we shall notice that the Arabic text was transcribed from a Kūfi MS.

The MS. consists of fourteen volumes, *Juz's* xiii and xiv being bound in one volume, and the work would have occupied 30 volumes had there been no lacunæ in it.

The main arrangement is by *Juz's*, that of the Sūrahs being subordinated. There are here and there minor arbitrary divisions intended probably for "spacing" so as to equalise the sections in extent. At all the divisions illuminated pages and ornaments in gold are given. When the words الله and محمد occur, they are always written in gilt letters. The points of separation of verses are found above the word which finishes the verse, and are represented by a square ornament with strokes in gold, red and blue. The خمس and عشر are on the margins with illuminated ornaments, small or big, long or spheric, respectively. The Arabic text is fully vowelled, but the Persian and Turkish translations have only diacritical points, and these also are very often omitted.

As a specimen of the nature of the Persian and Eastern Turkish translation used in the work we give below the first sentence found in No. 25 [670], fol. 1.

Arabic (Kur. iii, 115): قالوا آمنا واذا خلوا عضوا عليكم الانامل من الغيظ قل موتوا بغيظكم ان الله عليم بذات الصدور.

Persian: كويند كرويديم وچون تنها ماند كوند  
ر شما سرهء انكشتان را از حشم بكو بميريت بحشم ما  
هراينه خدای داناست بر ازهء سينها.

Eastern Turkish: ايورلار بتوميز قچان خالى بولسار  
اسرورلار سيزينك اوزا ارناكللايى اوچينى اونكا دين ايغل  
اولونك لار اونكا ميزيرلا اول تنكرى بيلكان كونكول  
لاردا كيني.



*Description.**Juz' iv***25** [760]

*Contents*: From Sūrah iii, 115 (قالوا) to Sūrah iv, 1 (ربكم الذى). Fol. 29b heading of Sūrat un-Nisā' in gilt. 29 leaves.

*Lacunæ*: Between ff. 2 and 3, Sūrah iii, 118-122 (وما) = about 3 leaves. Between ff. 14 and 15 Sūrah iii, 141- (وانصرنا) 144 = about 2 leaves. Between ff. 22 and 23, Sūrah iii, 153- (شاوهم) 160 (للكفر) = 6 leaves. Between ff. 26 and 27, Sūrah iii, 168- (واتبعوا) 179 (الينا) = 7 leaves. Between ff. 27 and 28, Sūrah iii, 181- (من) 183 = about 2 leaves. Between ff. 28 and 29, Sūrah iii, 185- (اتوا) 199 = 9 leaves.

*Juz' v***26** [761]

*Contents*: 100 leaves complete in their binding and containing Sūrah iv, 28-146.

The first page exhibits a big and multi-coloured ornament; at the bottom of the page, to the left, there are three badly written lines which tell that the book is a وقف لله. The next page and that which follows it are filled only with the following sentence placed in the middle of the pages: والمحضات من النساء. The words are surrounded in both pages with ornaments of different kind in which the following words are distinctly read, الجزو الخامس من اجزا الثلاثين (iv, 28). These words are surrounded in both pages with ornaments of different kind in which the following words are distinctly read, الجزو الخامس من اجزا الثلاثين. Intervals have been originally left blank under the verse of the Qur'ān, and this tends to prove that the transcription of the Persian and Turkish translations of the whole work is contemporary with the transcription of the text of the Qur'ān itself. The same ornaments with the same features occur in the

middle of the book where the second سبع of the Qur'ān begins.

*Juz' vi***27** [762]

*Contents*: From Sūrah iv, 147 to Sūrah v, 85; illuminated pages. Fol. 1b half the title; the second half was on the first of the missing leaves. Some words omitted in the text are supplied on the margins. 59 leaves.

*Lacunæ*: Between ff. 1 and 2, Sūrah iv, 147- (القول) 154 (فلا) = 6 leaves. Between ff. 9 and 10, Sūrah iv, 166- (ليهدبهم) 168 (لله) = 1 leaf. Between ff. 15 and 16, Sūrah iv, 175- (ترك) Sūrah v, 4 (الخنزير وما) = about 5 leaves. Between ff. 28 and 29, Sūrah v, 17- (اخذنا) 18 (لكم) = 1 leaf. Between ff. 51 and 52, Sūrah v, 49- (والانف) 50 (التوراة) = 1 leaf.

*Juz' ix***28** [763]

*Contents*: From Sūrah vii, 86 to Sūrah viii, 41; illuminated headings. Ff. 1b, 2a, title and beginning of the text. Fol. 45b, a blank page with the last leaf of viii, 169 (بالكتاب). Ff. 46 and 47 are fallen and replaced by a later hand (seventeenth century?) but without the Persian and Eastern Turkish translations. Fol. 64a title of Sūrah viii. Fol. 86b an illuminated pattern. 86 leaves.

*Lacunæ*: Between ff. 2 and 3, Sūrah vii, 87-99 (بالينات) = about 8 leaves. On fol. 60a the eye of the scribe passed from the first four words of vii, 192 to the same words at the beginning of vii, 197, but he supplied the omitted passage in smaller characters on the margins.

*Juz' x***29** [764]

*Contents:* Sūrah viii, 42-76. Sūrah ix, 1; 9-94. The first leaf is missing with half of the ordinary ornamentation. The volume begins فان لله خمسته and ends لا يعلمون فهم, the first words of the *Juz'* being involved in the missing leaf. 66 leaves.

*Juz's xiii and xiv***30** [765]

*Contents:* The first page which contained again in an illuminated big ornament the words وما ابرئ نفسي ان النفس (xii, 53) are lost. On fol. 11b Sūrat-Ra'd (xiii) begins. On fol. 12a title and beginning of Sūrat Ibrāhīm (xiv). On fol. 13a illuminated head-piece, but as title, before the words لعلمهم يتذكرون (xiv, 30). Ff. 13b, 14ab, blank. On fol. 15a circular and illuminated ornament. On ff. 15b and 16a first words of Sūrah xiv, 31. On fol. 17b a circular pattern. Fol. 18a is blank. On ff. 18b, 19a the title of Sūrah xv, and the seal of the last owner of the manuscript who was called عبد الباقي بن علي العربي. This title may suggest that this last owner was an Arab living in a non-Arab country.

*Lacunæ:* Between ff. 1 and 2, from xii, 54- (حتى) 66 (كلمه) = 7 leaves. Between ff. 2 and 3, from xii, 67- (وما) 79 (الا) = about 8 leaves. Between ff. 10 and 11, from xii, 94- (اني) 111 (الذي) = about 11 leaves. Between ff. 11 and 12, from xiii, 1- (انزل) 43 (شهيدا) = about 35 leaves. Between ff. 12 and 13, from xiv, 1- (العزيز) 30 (الناس) = about 19 leaves. Between ff. 16 and 17, from xiv, 32- (الحياة) 52 (وليعلموا) = about 14 leaves. Between ff. 19 and 20, from xv, 3- (وبتمتعوا) 23 (ونحن) = 7 leaves. Between ff. 25 and 26, from xv, 44- (لها) 51

= 2 leaves. Between ff. 27 and 28, from xv, 58- (قوم) 65 = 2 leaves. Between ff. 30 and 31, from xv, 78- (لظالمين) 88 (ما) = 3 leaves. Between ff. 32 and 33, from xv, 96- (يعلمون) xvi, 2 (انذروا) = 2 leaves. Between ff. 33 and 34, from xvi, 5- (فيها) 9 = 2 leaves. Between ff. 37 and 38, from xvi, 17- (كمن) 23 (منكرة) = 2 leaves.

The whole volume consists of 100 leaves.

*Juz' xvi***31** [766]

*Contents:* Ff. 1b, 2a, title as above. Fol. 3b, end of Sūrah xviii (called ك). Fol. 36a, title of Sūrah xx (طه). 92 leaves.

*Lacunæ:* Between ff. 2 and 3, from Sūrah xviii, 76- (حتى) 110 (ربه) = 18 leaves. As it happened above, the eye of the scribe passed, on fol. 6a, from قال of the beginning of xix, 9, to قال of the beginning of xix, 10, but he supplied the omitted verse in smaller characters. Idem on fol. 19a for the case of الله من دون الله (Sūrah xix, 49). Between ff. 8 and 9, from Sūrah xix, 16- (مریم) 21 (آية) = 2 leaves. The leaf at present numbered 70 should be immediately followed by ff. 85-92, the last of which ends with Sūrah xx, 128 (يمشون). This mistake is due to the binder. Through the same mistake there are in this volume the following leaves belonging to *Juz's* 24, 25 and 26:

Ff. 71-74 = Sūrah xxx, 9, 34- (وصدق) 40, the first verse of *Juz'* 24 which begins with verse 33, the equivalent of 1 page is lacking. Ff. 75-78, from Sūrah xli, 47- (قالوا) 53 (لهم), which form a part of *Juz'* xxv. In this *Juz'* the last page of Sūrah xli is missing. From *Juz'* xxvi, we have on fol. 84, Sūrah xlvi, 20- (اراكم) 22 (يوم عظيم). This last word ought to be

joined with ff. 79-83, Sūrah xlvi, 22- (قوما) 29 (موسى).

*Juz'* xx

**32** [767]

*Contents:* Fol. 1a half-title of the *Juz'*. The twentieth *Juz'* begins according to our manuscript with verse 61 instead of verse 57 of Flügel's edition. The first words represented are *وانزل لكم من السماء*. The other words, *واتنزل لكم من السماء والارض*, were written in the preceding page which has disappeared. Fol. 3a, title of Sūrah xxviii called ṬSM in the MS. Fol. 44a, title of Sūrah xxix, al-'Ankabūt, called ALM. Fol. 45b, circular illuminated pattern. 45 leaves. The vol. ends with xxix, 43.

*Lacunæ:* Besides the half-title page referred to above, between ff. 1 and 2, Sūrah xxvii, 61- (بل) 93 (الذي) = about 15 leaves. Between ff. 43 and 44, Sūrah xxviii, 71- (عليكم) 88 (الله) = 13 leaves. Between ff. 44 and 45, Sūrah xxix, 2-42 = about 27 leaves.

*Juz'* xxii

**33** [768]

*Contents:* Fol. 1a half-title of the *Juz'*, beginning with *وتعمل صالحاً*, the first words *ومن يفتن منكن لله ورسوله* were written in the previous page which is unhappily very often missing in this series of manuscripts. At the top of the page *العزير* [كلام الله]; at the foot *قلوب محمد*. . . . Fol. 27b, title of Sūrah xxxiv. Fol. 63a, title of Sūrah xxxv. Ff. 40b and 41a, circular ornamental patterns followed on ff. 41b, 42a, by illuminated pages containing the first eight words of Sūrah xxxiv, 20. 86 leaves.

*Lacunæ:* Between ff. 8 and 9, Sūrah xxxiii, 40- (محمد) 41 = 1 leaf. Between ff. 73 and

74, Sūrah xxxv, 14 (والقمر) = 23 (وبالكتاب) = 6 leaves. Between ff. 74 and 75, Sūrah xxxv, 25- (من) 27 (وحمير) = 2 leaves. Between ff. 76 and 77, Sūrah xxxv, 29- (فمنهم) 32 (فيها) = 2 leaves. Between ff. 85 and 86, Sūrah xxxv, 44- (الى) xxxvi, 1 = 1 leaf. After fol. 86b, Sūrah xxxvi, 7-26; but the leaf containing xxxvi, 24- (يربكم) 26 (the last three words treated in an illuminated page with the title *الجزء من كلام الله العزيز*) has been bound as the first leaf of No. **34** [769], where these words take the place of the missing first four words of *Juz'* xxiii.

*Juz'* xxiii

**34** [769]

*Contents:* From Sūrah xxxvi, 27 to Sūrah xxxix, 32; illuminated headings. Fol. 1b, the last words of *Juz'* xxii (وَجعلني من المكرمين) in an illuminated page at the top of which the following usual sentence is distinctly read, *الجزء من كلام الله العزيز*. Fol. 2a, the second half of the title to *Juz'* xxiii, containing at the top *العزير*, last word of the above sentence; the preceding words were written on the previous page which has disappeared. On this last page also were found the following words of the beginning of the *Juz'* *وما انزلنا على قومه*. Fol. 46b, title to Sūrah xxxviii (س). Fol. 76b, title to Sūrah xxxix. Fol. 24b, the words *لا اله الا الله* in gilt and in a curiously waving line. 96 leaves.

*Lacunæ:* Before fol. 1 = the first words of Sūrah xxxvi, 27 (see above No. **33** [768]). Between fol. 18 and 19, Sūrah xxxvi, 72- (ياكلون) xxxvii, 10 = about 7 leaves. Between ff. 25 and 26, Sūrah xxxvii, 40- (معلوم) 77 (نوع) = about 9 leaves. After fol. 96, Sūrah xxxix, 30- (متشاكسون) 32 = 2 leaves.

*Juz' xxiv***35 [770]**

*Contents:* From Sūrah xxxix, 33, to Sūrah xli, 46; illuminated headings. Fol. 22*b*, title of Sūrah xl. Fol. 72*b*, title of Sūrah xli (فصلت, called as in many other manuscripts السجدة). 90 leaves. Fol. 90*b* is blank.

*Lacunæ:* The passage of Sūrah xxxix, 33-34 (بالصدق), i.e. about a page of text, is lacking altogether; that is to say, with title, probably 2 leaves. The passage xxxix, 34-40 (وصدق) is bound as ff. 71-74 of No. 31 [766]. Another passage, representing probably a complete leaf, is wanting in Sūrah xxxix, 41-42 (عليها).

Fol. 1*a* begins with xxxix, 42 (وما انت); from this point the text seems to be continuous to the end of the *Juz'*, except that between ff. 89 and 90 there is lacking xli, 30-45 (قالوا) = about 11 leaves.

*Juz' xxv***36 [771]**

*Contents:* From Sūrah xli, 47 to xlv, 36; illuminated headings. Ff. 1*b* and 2*a*, title page with the words, كلام الله العزيز, at the top and xli, 47, in the middle. Fol. 36*b*, title of Sūrah xliii. Fol. 74*b*, title of Sūrah xlv. Fol. 89*a*, title of Sūrah xlv (called تنزيل). 109 leaves.

*Lacunæ:* Between ff. 2*a* and 3*b*, 4 leaves, containing from xli, 47 (قالوا) to 53 (لهم), have been wrongly bound as ff. 75-78 of No. 31 [766] described above. There follows a gap of about 3 leaves, from Sūrah xli, 53 (انه الحق) to Sūrah xlii, 4 (دونه). The rest of the vol. exhibits a continuous text.

*Juz' xxvi***37 [772]**

*Contents:* From Sūrah xlvi, 1 to Sūrah li, 30; illuminated headings. Fol. 1*a* which is half torn away contains in the middle حم تنزيل الكنا [ب]; at the top الاحقاف, and at the bottom خمس آية. Fol. 26*b*, title of Sūrah xlviii. Fol. 51*b* and fol. 52*a*, a very large illuminated Sūrah title. Fol. 52*b* and fol. 53*a*, beginning of Sūrah xlix (الحجرات), called here لا تقدموا; illuminated pages with بسم الله الرحمن الرحيم يا ايها الذين امنوا in the middle and لا تقدموا سورة at the top. Ff. 67*b* and 68*a* end with Sūrahs xlix and l respectively, in both cases with some curious Sūrah titles. Ff. 50*b* and 51*a* blank. Fol. 74*b*, Sūrah l, 60, omitted by scribe but supplied by him on the margin. 89 leaves.

*Lacunæ:* Fol. 1*a* is the second half of the title; one leaf, therefore, is lost which contained the formula بسم الله الرحمن الرحيم and the words سورة at the top and ثلثون at the bottom. Fol. 1*b* ends واجل (xlvi, 2); then follows a gap of about 16 leaves, extending from Sūrah xlvi, 2 (مستى) to 20 (عذاب). The next 6 leaves xlvi, 20-22 (يوم عظيم) and xlvi, 22-29 (قوما) (اراكم) and xlvi, 22-29 (موسى), which are continuous, are wrongly bound as ff. 84 and 79-83 respectively of No. 31 [766] above described. Fol. 3*b*, the last two verses of Sūrah xlvi are altogether missing with the heading of xlvii. At the top of the next page in which Sūrah xlvii begins there is the following remark ثلثون وثمان ايات في الكوفي

*Juz' xxviii***38 [773]**

*Contents:* From Sūrah lviii to Sūrah lxvi; illuminated headings. Fol. 1*a*, beginning of

Sūrah lviii, called here قد سمع الله. Fol. 16b, Sūrah lix. Fol. 33a, Sūrah lx. Fol. 39a, Sūrah lxi. Fol. 49a, Sūrah lxii. Fol. 57a, Sūrah lxiii. Fol. 65a, Sūrah lxiv. Fol. 75b, Sūrah lxv. Fol. 88a, Sūrah lxvi.

In this volume the divine epithets are generally written in letters of gold. 98 leaves.

*Lacunæ*: Between ff. 4 and 5, Sūrah lviii, 5-10 (الذين) = 6 leaves. Between ff. 23 and 24, Sūrah lix, 9 (اليهم) to the end of the verse = 1 leaf. Between ff. 30 and 31, Sūrah lix, 20-21 (نضربها), 1 leaf. Between ff. 36 and 37, Sūrah lx, 4-11 (منكم) = 8 leaves. At the bottom of fol. 98b, Sūrah lxvi, 12 (احصنت) to the end of the verse which ends the *Juz'* = 1 leaf. Fol. 99 is blank.

[Crawford.]

### 39 [789]

420 × 280 mm. 357 leaves, eleven lines to the page.

A large and square volume of the *Qur'ān*.

Beautifully written in large Naskhi characters, with illuminated headings in various colours and fine ornamental decorations throughout. The first two pages which contain Sūrah i, and the beginning of Sūrah ii have four lines written in Kūfi with the heading of the two Sūrahs and the usual introductory formula.

The manuscript was written in 874/1469.

On fol. 357a is found the colophon on an illuminated page :

كتبه العبد الفقير لله تعالى شاهين الناصري الشهير  
بالإبنتاني الملكي الأشرفي . . . بتاريخ مستهل صفر سنة  
أربع وسبعين وثمان مائة هـ .

Fol. 357b has a more modern writing in which we are told how many times each letter of the alphabet is used in the *Qur'ān*, and how many verses and words are contained in it according

to the computation of various commentators. Many words of this page are damaged. The footnote informs us that the last owner of this manuscript, حيدر آغا, has given it as a *wakf* to the mosque of شيخو العمري. The same word (*wakf*) is found several other times throughout the book.

At the beginning the following inscription written on a gilt base informs us that the volume was renovated in 1170/1756:

جدد هذا المصحف الشريف من فضل الله تعالى على  
سبيل الصدقة الأمير رضوان اغارزار اعانة لواقفه ينتظره في  
ذلك العفو من الله تعالى والدعا لمن يقرأ فيه لامة محمد  
صلى الله عليه وسلم حرر ذلك في ٢٨ رجب سنة ١١٧٠.

The book has broad margins full of useful annotations, in red and in black ink, explaining the difficulties of the text.

Complete enumeration of the division into حزب with ربع حزب and نصف حزب but without the other divisions. Full display of all the signs and letters of good reading in blue ink.

[Crawford.]

### 40 [756]

257 × 180 mm. 50 leaves, five lines to the page.

The fifteenth *Juz'* of the *Qur'ān*, comprising Sūrah xvii and the greater part of xviii.

Naskhi script of a fine bold hand. The *alif* of prolongation is added in red by a later hand.

Two leaves are missing between ff. 35 and 36.

Several pages are marked *wakf*, showing that the book belonged to a religious institution. No date. End of the fifteenth Christian century.

The Sūrah-titles are illuminated, and so are the سجدة and ربع حزب, نصف marks.

[Crawford.]

## 41 [683]

305 × 215 mm. 46 leaves, five lines to the page.

The second *Juz'* of the *Kur'ān* (Sūrah ii, 136-253). The manuscript is written like No. 18 [691] and No. 23 [757] in letters of gold. Broad margins. Gilt vowels and diacritical points. Circles and other ornamentations in gold and colour in the text and on the margins. The first two pages are lightly ornamented, with the *Kur'ānic* Kūfi sentence, lvi, 77, above and below.

A peculiarity of the writing of this MS. is that a *Hamza* is used below a *Madda*, wherever this last sign occurs.

The following note has been written by the French Orientalist, N. Marcel, on fol. 1b: "Ce manuscrit d'une magnifique exécution renferme la 2<sup>e</sup> partie du Koran, suivant sa division en 30 parties (جزء). Cette partie comprend depuis le verset 136 de la 2<sup>ème</sup> Sourate, jusqu'au verset 253 de la même Sourate . . . La cartouche ci-contre en caractères Karmatiques renferme les mots '*el-djiz et thāny* (partie seconde)."

Fine large Naskhi script. No colophon. About A.D. 1500. Thick paper. The first and the last leaves are blank.

[Crawford.]

## 42 [704]

860 × 540 mm. 470 leaves of enormously large and thick bombycine paper, ten lines to the page. Possibly the biggest *Kur'ān* in the world.

Fol. 468 is a more recent addition by some one who probably designed to complete the work.

Not dated but having the seal of *Kānsuḥ al-Ghūrī* (A.D. 1500-1516), the last but one of the Mamlūk Sultans of Egypt, and formerly belonging to his mosque at Cairo, in which it may be presumed to have been written, about A.D. 1500.

The first three pages are entirely in gold letters; the 'Unwân (of which the lower portion is a modern French work added to supply a picture which had been, probably intentionally, torn away) is a magnificent example of ornamental art. The headings of the Sūrahs are illuminated with exquisite taste and beauty. On fol. 1a we read:

بسم الله الرحمن الرحيم انه لقران كريم في كتاب مكنون  
لا يمسه الا المطهرون تنزيل من رب العالمين هذا المصحف  
الشريف شرفه الله وعظمه يرسم الخزانة الشريفة السلطا  
نية الملكية . . .

The deficiency at the beginning, caused by the piece torn away at the bottom of ff. 1 and 2, consists of two lines on page 1 which contain the above-mentioned sentence, and of two lines on page 4 (Sūrah ii). The corresponding portions of pp. 2 and 3 were filled in with the proper words by the French restorer, but on page 4 he inserted the first two lines of the third Sūrah to fill up the place, instead of the proper two lines from Sūrah ii, 9-11. On the first page his addition is similarly false and superfluous, and seems to be simply a meaningless imitation of the Arabic script.

The deficiency at the end is the absence of the last Sūrahs from ci to cxiv, which implies the loss of about 12 leaves, calculating for the amount of space occupied by the numerous headings.

On fol. 461 the scribe overlooked the vv. 37 and 38 of Sūratul-Insān, but he supplied them on the margin. On fol. 468b, the verses 6-24 (كذآ) are wanting in the newly added leaf. Between ff. 469b and 470, from lxxxix, 28 (الى) to xcvi, 5 (اوليك هم), there are about 3 leaves missing.

The text is written in very large and beautiful Naskhi characters with certain peculiarities as follows:

س as distinguished from ش is often written سین or سین as distinguished from ش is often written سین or سین  
 ع " " " غ " " " ع " " " ع  
 The letters د, ص, ط are frequently written د, ص, ط  
 ظ, ض, ذ to distinguish them from د, ص, ط.  
 The *madda* is generally represented by a *hamza* preceding the *alif* of prolongation. ك sometimes appears as د.

The *Art Arabe* of M. Prisse d'Avesnes contains several coloured facsimiles of the ornamentation in this *Qur'ān*, which he praises highly for its beauty. Some instructive particulars are also given as to its *provenance*. It was one of the finest MSS. preserved in the Mosque of *Kānsuḥ al-Ghūri*, and was *enlevé* (which means no doubt *stolen*) thence in 1858 during the performance of some repairs in the building; sold to a Greek, he carried it to Paris where Prisse d'Avesnes put it under the glass lid of a show-case at the Paris Exhibition. He was afterwards consulted and gave his advice with regard to supplying the torn out portion of the first leaf; and for that purpose he had the MS. sufficiently long in his possession to make the facsimiles given in his book. The seals referred to by him, and which are still visible on the first page of the MS., have been so defaced as to be almost illegible. They were not perhaps in that condition when the MS. was first brought to Paris.

[Crawford (from Firmin Didot's library).]

#### 43 [705]

250 × 175 mm. 254 leaves, seventeen lines to the page.

Complete text of the *Qur'ān*.

Transcribed by Muṣṭafa ibn Naṣūḥ al-Lāsikī, as shown by the following colophon written in gilt letters in 910/1504:

قد وقع الفراغ من تحرير هذا المصحف الكريم في

اواخر شهر شعبان المعظم من شهور سنة عشر وتسعمائة  
 من يد العبد الضعيف النحيف مصطفى بن نصح الاسكي.

Fine Eastern binding with golden carvings, in the middle of which, towards the opening, the usual sentence, "no body should touch it but the purified . . .," is written.

The first two pages and the *Sūrah* headings together with the division marks (جزء, عشر, and حزب) are beautifully illuminated in blue, gilt and white, on yellowish paper. The verses are separated by circular designs in gilt. The vowels are in the same black ink as the letters. No *Hamzas*. Gilt rulings. Broad margins.

[Crawford.]

#### 44 [754]

370 × 250 mm. 231 leaves, seventeen lines to the page.

Another copy of the *Qur'ān* of a fine Naskhi character, possibly of about A.D. 1525.

Ff. 1b and 2a contain in white letters, on an ornamented background, the words of *Sūrah* xvii, 90. Ff. 2b and 3a containing the *Fātiḥa* and the beginning of *Sūrah* ii are illuminated.

The highest and lowest and middle lines on each page are in large Naskhi, alternately gold and blue; above and below the middle line are seven lines in a small Naskhi. On each outer margin there is an illuminated design.

A later hand has marked in red the *Juz*'s and the *Niṣfs*. The *Sūrah* headings, except that of *Sūrah* cxi which lacks a heading, are illuminated in Nasta'liq. In a fine gilt decorated binding and a board case. Vowels in black. No *Hamzas*.

[Crawford.]

#### 45 [797]

245 × 153 mm. 463 leaves, thirteen lines to the page.

Another manuscript of the *Qur'ān*.

Five pages at the beginning, and five pages

at the end are fully illuminated. The last page contains rules in Persian verse on the art of consulting the Kūr'ān for augur purposes, entitled: هر که از قرآن کشاید فال خویش. Begins: قال نامۀ کلام الله.

The MS. is written in a fine Naskhi script with broad margins. Three lines in each page are written in large letters, of which the first and the last are in blue, and the middle one in gold; these three lines trespass on the ordinary marginal limits reserved to the other lines written in smaller characters with black ink. The marks of intonation are in red.

Small pieces of floral ornament with medallions in the margins occur in the course of the work.

The first page contains five seals, partially blotted out, of the different owners of the MS. The biggest one at the top reads خانه زاد محمد شاه.

No date; possibly sixteenth century. The division into حزب, جزء, نصف (no others) is marked in red on the margins. Signs of good reading and intonation in the text itself.

[Rylands, 4597.]

#### 46 [52]

223 × 170 mm. 441 leaves, eleven lines to the page.

Another copy of the Kūr'ān in an extraordinarily slanting type of letters with very thick horizontal strokes.

It is the most carelessly written Kūr'ān that I have seen. Many verses have been omitted by the copyist who does not seem to have been an Arab. There are many mistakes of spelling. For instance in Surah ii, vv. 66-80, we have the following anomalies of writing: کاد for کادوا; first منها of v. 69 omitted; final *alif* of قالوا omitted; الصالحات for فريق; فريق for فریق; وذی القریٰ for واذ القریٰ; the second member of میناقم repeated twice.

The characteristic mark of this manuscript is that two nouns or a particle and a noun are frequently joined together: التمسنا for النتمسنا. The letter ک is written like a ل but a small ک is formed over it. In case of two *Hamzas* at the beginning of a word, the first one is written separately ءِله for اءِله.

Many lines have been blotted out or covered with a thin piece of paper, and the contents have been readjusted to suit the standard text of the Kūr'ān.

The words beginning a *Juz'* and the headings of the Sūrahs are written in red ink.

Fine binding on which appears thrice the Kūr'ānic sentence: "let no one touch it but the purified."

Four leaves at the beginning and two at the end have been supplied by a later hand.

No colophon. Possibly sixteenth century.

[Bland.]

#### 47 [18]

213 × 145 mm. 330 leaves, thirteen lines to the page.

A manuscript of the Kūr'ān, written in an easy Naskhi, the Sūrah headings being usually in red.

Inside the binding we read in pencil the initials, S.H.L. £2 2s., and on page 1: "Mr. Lewin."

The final words of a Sūrah are very often written in the middle of the heading of the next Sūrah.

On fol. 322b a marginal gloss refers the first verses of Sūrah lxxxvi to ولید بن مغیره, and a second one explains the Arabic word الترائب by the Turkish کومک. Likewise vv. 6, 8, 9 of Sūrah lxxxvii are referred to the same Walīd on fol. 323a. On fol. 325 vv. 1-8 are referred to Abu Bakr, and vv. 8-12 to



اياه بن خلف. On fol. 328b the first verses of Sūrah cvi are referred to عامر بن وائل

The division into جز, حزب, عشر (no others) is marked in red on the margins. No signs or marks of good reading and intonation. No colophon. About A.D. 1650. Broad margins.

[Bland.]

#### 48 [50]

133 × 75 mm. 452 leaves, fourteen lines to the page.

A neat pocket copy of the Ḳur'ān with red and blue edges.

On fol. 1a we read the signature of Anquetil Duperron.

Not dated but not before A.D. 1700. Good Naskhi script and a beautiful leather binding.

The division into ثلثة, نصف, ربع, عشر, جز is marked in red on the margins. The system of good reading and intonation is also in red together with the first two words of each *Juz'* and the Sūrah headings.

[Bland.]

#### 49 [1]

272 × 175 mm. 1140 pages with nine Arabic and nine Persian lines to the page.

A good manuscript of the Ḳur'ān with an interlinear Persian translation.

At the beginning there is the following donation in French: "Je legue . . . un Alcoran, écrit en lettres d'or sur veliss bleu, le meme, dit on, que le calife Omar lisait les vendredis, aux fideles assemblés dans la Grande Mosquée. Apolog, Orientaux de Blanchet N. 37 à Paris, 1704."

The first four pages, especially the first two, are illuminated in gilt and colour, as are the Sūrah headings, the *Juz's* and the other marks. Some pages are slightly injured by worms.

The colophon gives the date of the MS. (1114/1702) and the name of the copyist:

كتبه العبد حافظ محمد حسين بن حافظ محمد عفي  
عنهما في سنة الف ومائة واربع عشر من هجرة النبي عليه  
السلام.

Gilt and blue rulings. Broad margins. Beautiful binding with different kinds of gilt patterns on the covers.

A loose invoice of John Cochrane, 108 Strand, for sale to "Bland, Esq., Jun., dated May 11, 1830."

On fly-leaf 2b: "Pearson's copy." "From Sir Wam. Ouseley." "S. Weston, Apl. 11, 1807." A sale catalogue slip says it was "brought from India by the late Maj. Pearson."

The Arabic text is written in a clear and beautiful Naskhi hand and in black, while the Persian translation is in a minute Ta'līk and in red. Sūrah i has no translation.

The first words of Sūrah ii (v. 1) are translated as follows:

Persian: ان الله اعلم اين كتابست نيست شك درآن :  
راه نماينده پرهزكاره.

Full indication of ثلثة, نصف, ربع, عشر and جز on the margins within spheric gilt ornaments. The signs of good reading and intonation in red.

[Bland.]

#### 50 [9]

A roll of paper with the following dimension: diameter of the cylinder when the paper is rolled up, 16 mm.; full length of the scroll, 11 ft. 6½ ins.; breadth (no margins), 60 mm.

Complete text of the Ḳur'ān. Surah i, with the first three verses of Sūrah ii are written in a beautiful Naskhi surrounded with a row of flowers in red, blue and gilt strokes. Only the headings of these two Sūrahs are in red.

From هم يوقنون (ii, 3) till the end the script is very thin and in a negligent Naskhi. The

roll is composed of a series of ornamentations sometimes continuous and sometimes interrupted, and their lines of demarcation is the text of the Kūr'ān. The minute Naskhi in which the text is written has been used to produce, when not observed closely, the effect of a sort of shading in black and red. The Sūrahs are introduced by the *Basmalah*, but there is no help to the eye to find them. Many textual ornaments are shaped in red ink, but generally the text is written in black. The text is so skilfully but also so fantastically interwoven together in the small blank spaces, that it is difficult to find out where a given verse is placed. The Kūr'ān seems to have been written in this fantastic way in order that it might be borne as an amulet by some Muḥammadan prince.

The script cannot be older than A.D. 1750. For a similar roll cf. Paris 571.

[Bland.]

### 51 [10]

Another roll of paper similar in every respect to No. 50 [9] described above. The only difference is that the red is more frequently used. There are also some small margins wanting in the first roll. The dimensions are as follows: breadth, 77 mm.; length, 12 ft. 3½ ins.; diameter when rolled up, about 17 mm.

No date, but probably written at about the same time as 50 [9] i.e. A.D. 1750.

[Bland.]

### 52 [6]

175 × 110 mm. 152 leaves, twenty-one lines to the page.

A well-written copy of the Kūr'ān, with gilt and coloured rulings, broad margins, and fine Naskhi script.

The Sūrah headings, the first two pages and the page bearing the colophon, are illuminated

in gold and colour, with flowers. The *hizbs* and the *sajdahs* (no other divisions) are marked in red on the margin.

Bound in smooth old Turkey morocco, profusely and tastefully gilt and wrapped in a leather case.

The following colophon written on fol. 152b gives the name of the scribe with some other incidents:

اتمام هذا المصحف الشريف على يد افقر الانام ابراهيم  
بن احمد ابراهيم حافظ القران عليهم رحمة نبي الجلال  
والاكرام. مطابقا لرسم العثماني المقبول بين اهل القران  
... كتب هذا المصحف الشريف من المصحف المبارك  
الاستاد استادنا الكامل الشيخ القراء المشهور بامام خواجه  
پاشا وخطيب جامع والده سلطان. . . . وكتب مصحفه  
من المصحف الذي كتبه اعلم العماء (sic) الفاضل الكامل  
محمد افندي بن ير علي المشهور.

No date. Probably eighteenth century.

[Bland.]

### 53 [804]

145 × 87 mm. 199 leaves, twenty lines to the page.

Another manuscript of the Kūr'ān. The writing is a fine Turkish Naskhi with thin gilt rulings. Ff. 1b, 2a and all the titles of the Sūrahs are illuminated. Many letters and other signs of good reading are written in red in the text itself.

The *Juz's* and the *Nisfs* (there are no *Thulths* and *'Ushrs*) are written on the margins with illuminated signs. A sign resembling an illuminated star marks the ends of verses.

The outside and inside of both covers have ornaments in the form of flowers.

No date. About A.D. 1780.

[Rylands, 52201.]

## 54 [821]

215 × 160 mm. 17 leaves, eleven lines to the page.

The fourth *Juz'* of the *Ḳur'ān* or from *Sūrah* iii, 86 to iv, 28.

No colophon. The writing is a clear but ugly Naskhi within red and blue rulings. The *Rub's* and *Thumns* are indicated in red on the margins.

From two notes pasted inside the cover it appears that the manuscript is of Achenese origin (the most northerly part of the island of Sumatra). No date. About A.D. 1800.

[Crawford.]

## 55 [805]

164 × 94 mm. 529 leaves, eleven lines to the page.

A complete copy of the *Ḳur'ān*.

Dated 1274/1857 :

قد تشرف باتمام هذا المصحف المبارك في يوم الاحد  
من اربع شهر الربيع الاخرى سنة اربع وسبعون بعد  
الالف والمائتان وانا العبد الذليل . . . سيد خورشيد  
علي ابن سيد بير علي.

The *Juz's*, *Niṣfs*, *Thulths*, and *'Ushrs* are marked on the margins with some red ornaments. Titles of *Sūrahs* in red. Complete system of good reading marked in the text itself. The names of the *Sūrahs* are written at the left corner of each leaf on the obverse side of the page.

The writing is a clear Indian Naskhi on a thin Indian paper. Red and blue rulings. Ff. 1b-2a illuminated.

Fol. 524a contains a list in Persian of the number of times each letter of the alphabet occurs in the text of the *Ḳur'ān*. Fol. 524b contains another list in Persian of the complete number of the *التقاط*, *الجلالات*, *الكلمات*, *الجزوات*, *السور*. Fol. 526a contains the list

of the names of the *Ḳur'ān* and fol. 526b the names of its readers. Ff. 527-529 are blank.

[Rylands, 52204.]

## II

COMMENTARIES ON THE *ḲUR'ĀN*

## 56 [546]

280 × 225 mm. 280 leaves, twenty-one lines to the page

Title : *الكشاف*.

## THE REVEALER

The well-known commentary on the *Ḳur'ān* by *ابو القاسم محمود بن عمر الزمخشري* who died in 528/1133.

The manuscript contains only the second volume of *Zamakhshari*, and the *Sūrahs* explained in it are vi (*An'ām*)-xvii (*Banu Isrā'il*).

The title of the work is written (fol. 1a) in ornamental white *Kūfi* letters, on coloured background, as : *الربيع الثاني من الكشاف* "The Second *Rub'* of the *Kashshāf*," but above an owner has written *جلد الثاني من الكشاف*. The whole work would have given about four volumes of the size of the present MS.

Begins : الحمد لله الذى خلق السموات والارض وجعل الظلمات والنور ثم الذين كفروا بربهم يعدلون. جعل يتعدى الى مفعول واحد.

Ends : وكان النبي صلعم اذا افصح الغلام من بنى عبد المطلب علمه هذه الاية . . . والقنطار الف اوقية ومائتا اوقية.

*Sūrahs* vi-x have illuminated headings. The sentences of the *Ḳur'ān*, except at the beginning of each *Sūrah*, are written in red, as are also the words, *فان قلت . . . قلت*, frequently used by the author.

The title-page contains inscriptions by various owners of the MS. : *احمد بن محمد بن يحيى*

المذهبتى خليل افندى المروى who bought it from ابو الفضل محمد in 1250/1834, (the rest of the name obliterated), حسين بن العماد بن محمد in 1155/1742.

There are many marginal notes in which good writers are sometimes quoted for the interpretation of a given verse. From the final note on fol. 280a we know that it was Madhhabtī, the first above-mentioned owner, who added most of these notes.

The MS. appears to be written by two different hands. Ff. 1-163 are in a beautiful and clear Naskhi, and ff. 164-280 are in a somewhat more negligent script. Two lines of the colophon of this second part have been purposely erased, but the date of the MS. 749/1348 has been left intact: في غرة جمادى الاول. The first part is perhaps about fifty years earlier; and in it ff. 66-67 are also by a different contemporary hand, i.e. about 160 years after Zamakhsharī's death.

The MS. is vowelled throughout, and in good state of preservation. The first verse of each Sūrah is written in thick black characters.

[Crawford.]

## 57 [25]

305 × 200 mm. 294 leaves, thirty-three lines to the page.

A volume lettered on the lower edge of the leaves: الجلد الرابع من البحر المحيط تفسير القرآن العظيم لابي حيان.

This intitulation signifies that it is the fourth volume of the

البحر المحيط

## THE OCEAN

A commentary on the Kūr'ān by Abu Ḥayyān, whose full name is اثير الدين ابو حيان

محمد بن يوسف بن علي الغرناطي الاندلسي, who died in 745/1345.

The numeration, which is old, and treats the first leaf of this fourth volume as fol. 2, leads us to infer that there was formerly a preliminary leaf with a title. A leaf at the end is also wanting.

The part of the Kūr'ān commented upon is from Sūrah xxxi (Luḡmān) to lxxviii (an-Nab') v. 20 (inclusive).

The manuscript has the bookplate of John Haddon Hindley, and belonged after him to Mr. Lewin who has written in pencil on the fly-leaf: "Commentary on several chapters of the Alcoran, from chapter 31 (Lokmān) to chapter 77. Q. by al-Baidhawī—sed v. De Sacy Anthol. Gramm., p. 48 not 56—or al Zamakhsharī." The inscription on the edge had been overlooked.

On the obverse of the first leaf an old hand has written the names of all the Sūrahs from Luḡmān to the end, but it seems unlikely that this fourth volume ever contained them all.

The commentary of Abu Ḥayyān is useful for Kūrānic exegesis, and, owing to the great number of authors quoted, it is important for a complete historical sketch of all the commentators and poets.

The Sūrah headings are in red and the verses of the Kūr'ān commented upon are not taken one by one, but by groups of several of them. These are written in black ink as the rest of the text, but are distinguished by the sentence قوله تعالى in red; a new author quoted is introduced by قال, also in red. No colophon. Written in a good and close Naskhi, about A.D. 1550. Ff. 134-164 are in a thinner script. Gilt rulings. Oriental binding with gilt edges.

[Bland.]

## 58 [661]

230 × 106 mm. 361 leaves, seventeen lines to the page.

No title, but the manuscript contains the first part of :

تفسير الجلالين

## COMMENTARY OF THE TWO JALĀLS

A commentary on the *Qur'ān* begun by جلال الدين ابو عبدالله محمد بن احمد المحلى الشافعى, who died in 864/1459, and finished by his more famous pupil جلال الدين عبد الرحمن بن ابى بكر السيوطى, who died in 911/1505.

Maḥallī wrote on *Sūrah* xviii to the end, and Suyūṭī added the commentary on *Sūrahs* i-xvii. The present MS. contains Suyūṭī's part (i.e. the first seventeen *Sūrahs*) with the exception of *Sūrah* i (*Fātiḥah*) which was the last to be written.

Begins (after the basmalah) : هذا ما اشتدت اليه حاجة الراغبين فى تكملة تفسير القرآن الكريم الذى افقه الامام العالم العلامة المحقق جلال الدين محمد بن احمد المحلى الشافعى رح وتتميم ما فاته وهو من اول سورة البقرة الى آخر الاسرى.

Ends : الحمد لله الذى لم يتخذ ولدا ولم يكن له شريك فى الملك الى آخر السورة والله اعلم.

The last line of the epilogue (fol. 361b), if not transcribed from another copy of the author's autograph (cf. *Ind. Off.*, 99), would seem to show that the copyist's exemplar was Suyūṭī's fair copy : قال مؤلفه رحمه الله تعالى وفرغ من تأليفه يوم الاحد عشر شوال سنة سبعين وثمانمائة وكان الابتداء فيه يوم الاربعاء مستهل رمضان من السنة المذكورة وفرغ من تبليغه يوم الاربعاء سادس صفر سنة احدى وسبعين وثمانمائة على يد مؤلفه الفقير الى الله تعالى عبد الرحمن بن ابى بكر السيوطى الشافعى عفى الله عنه وعامله بطلفه

الحفى امين هكذا وجد فى اخر نسخته بخطه والله تعالى اعلم بالصواب.

The MS. is crammed with marginal notes which are often longer than the text. A few of them are marked at the end as coming from شيخنا.

The words of the *Qur'ān* are given in short clauses and in red ink without vowels; the commentary is in black. On the margins there are Roman numbers and a few notes in pencil added by a French owner, who has also added a slightly incorrect description, pasted within the cover of the MS.

No date. The writing is a coarse Egyptian Naskhi of about A.D. 1750.

[Crawford (from Caussin de Perceval's library).]

## 59 [544]

275 × 195 mm. 475 leaves, thirty-one lines to the page.

Title :

مواهب على

## HIGH GIFTS

The title which is written upon the gold ornament of the first page : تفسير مولانا حسين واعظ, refers to the celebrated commentary known in India as تفسير حسيني. It contains the full text of the *Qur'ān* written in red ink, in single words or short clauses, explained in black ink in Persian.

It is the work of حسين بن علي الواعظ الكاشفي, the author of the انوار سهيلي, who died in 910/1505.

On the folio before the first leaf of the text, a later hand has added a table of the *Sūrahs*. On the back of the first leaf there are five impressions of a seal, and an inscription recording the ownership of "Abu Bakr Beg,"



## 61 [337]

240 × 160 mm. 79 leaves, sixteen, seventeen, eighteen or nineteen lines to the page.

Title :

بحر العشق

## SEA OF LOVE

A commentary on Sūrah xii (Yūsuf). No author's name occurs in the manuscript unless the copyist (غلام حيدر) (see below) may himself have been its first writer, which, however, does not seem to be very probable.

Begins : الحمد لله الذى شهدته المكونات بوحدانيته ولانته المصنوعات لعظمته وخضعت الجبابرة لعزته.

Ends : فضرِب موسى عصاه على النهر فوق الماء عن يمين القير وعن شماله الذى فيه يوسف صلعم فنزل واستخرج التابوت وحمل جسده عند قبور آباءه صلوات الله عليهم اجمعين.

The text of the Kūr'ān commented upon is embraced in clauses and adorned with vowels. The work is full of anecdotes of an apocryphal character, but good authorities are also quoted.

The date of the MS., 1233/1817, the country in which it was written and the name of the copyist are found in the colophon :

قد وقع الفراغ من تسويد هذا الكتاب التفسير سورة يوسف صلعم سمي ذلك الكتاب ببحر العشق وقت الظهر يوم الجمعة من العيد الضحى من يد احقر العباد حصل الله فى الدارين المراد غلام حيدر سمي باسم الامير مظفر الحخير بعد وفاة رسول الله صلعم قد مضى الف ومائتان وثلاث وثلثون سنة فى مسجد الملوت من توابع الرهتاس وعامله عن اللاهور كلهم من الهند.

The writing is a negligent but clear Indian Naskhi. No rubrications. A few marginal notes in Persian by another hand ; and in the first leaves some Arabic words explained in Persian between the lines of the text itself.

Lettered in Nasta'liq on the cover نسخة بحر العشق تفسير سورة يوسف. A European hand has written on the reverse of the fly-leaf, "The History of Joseph." [Hamilton.]

## III

ORTHOGRAPHY AND GOOD READING  
OF THE KUR'ĀN

## 62 [264]

210 × 145 mm. 139 leaves, eleven lines to the page.

Title :

الكتاب المقنع

## THE PERSUADING BOOK

A work on the collection, orthography and various readings of the Kūr'ān by الحافظ ابو عمرو عثمان بن سعيد بن عثمان المقرئ الداني, who died in 444/1053.

Begins : قال الحافظ ابو عمرو عثمان بن سعيد بن عثمان المقرئ الداني . . . هذا كتاب اذكر فيه ان شاء الله تعالى ما سمعته من مشيختى ورويته عن ائمتى من مرسوم خطوط مصاحف اهل الامصار المدينة والمكة والكوفة والبصرة والشام وسائر العراق المصطلح عليه قديما مختلفا فيه ومتفقا عليه وما انتهى اليّ من ذلك صح لدي منه عن الامام مصحف عثمان بن عفان رضى الله عنه وعن سائر النسخ التي اتسخت منه.

The order of the work is in bābs.

In the last chapter, beginning on fol. 94b, the writer has gathered all the various readings that he could find in the manuscripts of his time, and in quoting good authorities, he has preserved readings that are not found in similar compositions.

From fol. 116b till the end there is a long epilogue in which the author sums up his previous statements, and adds fresh information on the different transcriptions of the sacred text. It begins :

وانى لما اتيت في كتاب (sic) هذا على جميع ما تضمنت  
ذكره في اوله من مرسوم المصاحف رايت ان اصل ذلك  
بذكر اصول كافية الخ.

Important words overlined in red.

Broad margins. No date. Nineteenth century. Good Indian Naskhi.

The title of the work nowhere occurs in the text of the MS., but it is found in an inscription added inside the cover by Colonel Hamilton's cataloguer.

[Hamilton.]

### 63 [236]

280 × 164 mm. 203 leaves, six lines to the page.

A treatise in verse on the variant readings of the Kūr'ān, used by the seven eminent readers generally acknowledged.

The body of the book is written in a handsome Indian Naskhi, about A.D. 1660; but the first nine, and the last two, leaves are supplied by a later hand.

This is without indication of title and authorship, but it is the work generally called (القصيدة) الشاطبية, the full title of which is:

حرز الاماني ووجه التهاني

#### AMULET OF DESIRES AND ASPECT OF CONGRATULATIONS

The author is أبو محمد القاسم بن فيره بن خلف, الشاطبي, who died in 590/1194. His work became very popular, but much of it is taken from كتاب التيسير of ad-Dāni, about whom see the preceding manuscript.

Begins: بسم الله في النظم اولا: تبارك  
رحمانا رحيمًا وموئلا.

The title of the MS. is given in Persian in the inscription on the fly-leaf by Colonel Hamilton's cataloguer as follows:

قصيده شاطبي در قرات قرآن مجيد

From fol. 10a to fol. 61a, that is the ancient part of the MS., the poetical text is accompanied by a literal commentary which exceeds in length the words of the text itself.

The order of the chapters slightly differs from the list given in Berlin 594. On the last page of the old writing (fol. 207b) there are the three red seals about which see No. 197 [405].

Well rubricated. Very broad margins.

[Hamilton.]

### 64 [235]

282 × 165 mm. 237 leaves, twenty-three lines to the page.

Title:

كنز المعاني في شرح حرز الاماني

#### TREASURE OF MEANINGS IN THE COMMENTARY ON HIRZUL-AMĀNI

A commentary on the *Hirzul-Amāni* contained in the preceding manuscript, by محمد بن احمد بن محمد بن احمد بن الحسين الموصلي الخنيلي المعروف بشعلة ابو عبدالله, who died in 656/1258.

Written in a plain Naskhi. The words of the text commented upon are in red ink and vowelled. Injured by worms, and many small holes are found here and there in all the leaves. There is no date, but the writing belongs to about A.D. 1640. The margins of several leaves have disappeared, and have been replaced by a better polished paper.

Three leaves (9-11) are written by a better hand.

The author of the original piece is here (fol. 2a) called أبو القسم الضرير الشاطبي. The commentator's part is divided each time into two portions designated by letters ص and ح written in red.

On ff. 10b-14a the author gives a short history of the twenty-one readers of the Kūr'ān and fixes the year of their death.

Ff. 235b-237a contain some traditions about



the *Ḳur'ān* and general Muḥammadan practices.

There are three seals in the book. One of them reads محمد حلم مريض (fol. 1); the other two contain the name of مصطفى محمد باقر with the date 1065/1654 (ff. 1a and 235a).

The margins are crammed with notes mostly in Persian.

On fol. 15a are found the letters which indicate in the *Ḳur'ān* the reading of each of the above twenty-one readers :

(د) ابن كثير, (ج) ورش, (ب) قالون, (ا) نافع,  
(ي) سوسي, (ط) دوري, (ح) ابو عمرو, (ز) قبل, (ه) بزي,  
(ن) عاصم, (م) ابن ذكوان, (ل) هشام, (ك) ابن عامر,  
(ض) خلف, (ف) حمزة, (ع) حفص, (ص) ابوبكر,  
(ت) دوري, (س) ابو الحارث, (ر) كسائي, (ق) خلاد.

The work begins : الحمد لله الذي انزل القرآن  
على سبعة احرف كلها شاف كاف وواف . . . وبعد فلما  
ترتبت مزية العلوم على مزية المعلوم  
اللهم وفقنا للعمل بما انزلت : (fol. 235a) and ends  
والاتباع لما انزلت انك خير مسئول واکرم مامول.  
[Hamilton.]

### 65 [406]

222 × 130 mm. 90 leaves, eleven lines to the page.

Title as written in Persian on the first page :

کتاب وقوف سجاوندی

#### A TREATISE ON THE PAUSES TO BE OBSERVED IN READING THE *ḲUR'ĀN*

by ابو جعفر محمد بن طيفور السجاوندي who died in 560/1164.

The book begins with the following piece of poetry which contains the rules of a good reading in case of a *Madda* :

والمبد لازم وواجب اتي : وجائز وهو وقصر نبتا.

Then follows a preface which is not from the pen of Sajāwandi : الحمد لله حمدا يكافي نعمه  
ويعتري مزیده . . . وبعد فاعلم ان الاهم لقارئ القرآن  
علم الوقف والوصل.

In it all the pause-letters used in the text of the *Ḳur'ān* are enumerated.

All the sacred text is not reproduced in the work, but all the words about which there is a pause to be observed are quoted. These pause-marks correspond with the *Puḥḥāmēs* used in the Syriac Bibles.

A treatise in Persian is appended on ff. 87-90 on the various abbreviations (to the number of twenty) used in the *Ḳur'ān* ; we may entitle it : بدان اسعدك الله  
رموزات القرآن ; it begins : تعالى في الدارين که رموزات قرآنی جمله بیست اند آخ.

The colophon (fol. 86), which contains the date of the manuscript, 1212/1797, and the name of the scribe, is :

قد تمت هذه الكتاب بالخير والصواب بعون الله وتوفيق  
رسوله محمد صلى الله عليه واله وسلم في يوم الخميس  
والرابع والعشرون من شهر محرم الحرام في سنة الف  
ومائتين واثنى عشر من الهجرة كاتبه العبد الراجي الى رحمة  
الله الصمد دلير غلام محمد غفر الله لهما.

The writing is an Indian Naskhi. The words of the *Ḳur'ān* are in black and red but the pause-marks are always in red.

[Hamilton.]

### 66 [276]

230 × 130 mm. 153 leaves, twenty-five lines to the page.

Title :

شرح العقيلة المعروفة بالرائية

#### COMMENTARY ON THE BEST POEM KNOWN AS *RĀ'YAH*

A commentary on Shāṭibi's metrical treatise entitled اتراب القصايد , "The Best of Similar

Poems," on the proper method of writing and spelling the Kur'ān.

The commentator's name does not appear in the text, but it is given in the intitulation above the table added at the beginning. He was برهان الدين ابو العباس ابراهيم بن عمر بن خليل الرّبيعي, who died in 732/1331.

Begins : الحمد لله الذي الهمنا وضع الكلام . . . وبعد فلما يسر الله تعالى اكمال كتاب كنز المعاني في شرح حرز الاماني مختصر التيسير.

A mukāddima with three preliminary faṣls precede the book :

Fol. 2a : في البحث على الكتابة وبيان ثمرتها

Fol. 3a : في بيان واضع العربية وكتابتها

Fol. 5b : في بيان اصطلاح الناظم رحمه الله

Some traditions are found on fol. 3 on the origin of the Arabic writing.

The order of the book is in bābs, a good table of which is found at the beginning (ff. v-vii).

Ff. 149-152 contain a khātimah with two faṣls.

From a note on fol. 153a, it appears that the book was composed in 700/1300 :

وفرع من تاليفه يوم الاثنين في شهر ربيع الاول سنة  
سبعماية والحمد لله رب العالمين الخ.

The colophons, which give the date of the manuscript as 1139/1726, are as follows :

قد وقع الفراغ من المقابلة بالنسخة المنقولة عنها وهي  
مشكوكة في يوم الخميس الثاني عشر من شهر ربيع الاول  
سنة ١١٣٩ تسع وثلاثين والاف ومائة—قد قوبلت ثانيا  
بالنسخة التي طالعها افضل المتأخرين ختم الحفاظ والقارين  
مخدوم الانام حافظ ابو الفتح اللاهوري رحمه الله تعالى  
... يوم الاحد الرابع والعشرين من جمادي اللخري (sic)  
سنة ١١٣٩ تسع وثلاثين والاف ومائة.<sup>1</sup>

<sup>1</sup> As the script used in this colophon is the same as that used in the rest of the manuscript, we have assumed that all the manuscript was finished in 1726.

At the beginning and at the end are the three red seals of some Indian library from which the Hamilton Collection has so many MSS., and about which see No. 197 [405].

The title of the work is written in two different ways, at the beginning (fol. vb) as :

شرح عقيلة المعروف بالرائية في رسم المصحف الشريف

and on the back of the first page as :

كتاب شرح الرائية في رسم المصحف الشريف

The text of the 'Aḳilah is written in thick and black letters, and the commentary is in a clear Naskhi with headings in red. Some corrections and notes on the margins. Ff. 60-61 are misplaced between ff. 4-5. Slightly wormed.

According to Ahlwardt (Berlin 496) the true title of Ja'bāri's commentary is جملة ارباب حيلة. This title, however, is not found in the MS. which also calls the author ابو اسحاق in two different places at the beginning instead of ابو العباس, a name that I adopted above from Brockelmann ii, 164.

[Hamilton.]

## 67 [438]

212 × 145 mm. 46 leaves.

The volume, which is transcribed by three different hands, contains three different works as follows :

### A

Ff. 1-8 : A short treatise in verse by ابو الخير محمد بن محمد بن محمد الجزري, who died in 833/1429, upon the correct reading and pronunciation of the Kur'ān. The poem consists of 109 couplets, usually eight couplets to the page.

Title :

المقدمة الجزرية

**THE INTRODUCTION KNOWN AS  
JAZARYIAH**

Begins :

يقول راجي عفو رب سامعي : محمد بن الجزري الشافعي  
وبعد ان هذه مقدمه : فيما على قارئه ان يعلمه

The order of the poem is in bābs.

Headings in red. Eight lines to the page.  
Ff. 8b-9a blank. Clear Naskhi.

**B**

Ff. 9b-29.

A prose commentary on the above treatise  
by زين الدين خالد بن عبدالله الازهري, who died in  
905/1499.

Title :

الحواشي الازهرية في حل الفاظ المقدمة الجزرية

**THE GLOSSES OF AZHAR IN THE INTER-  
PRETATION OF THE WORDS OF  
THE JAZARYIAH**

Begins : يقول الفقير الى عفو ربه الغني خالد ابن  
عبدالله الازهري . . . اما بعد فان من اولي ما تصرف فيه  
الهمم العوال كلام الله الكبير المتعال . . . وسميتها  
الحواشي الازهرية في حل الفاظ المقدمة الجزرية.

Ends : وختمتها بالحمد والصلوة لتكون ميمونة الافتتاح  
والاختتام والحمد لله الخ.

Seventeen lines to the page. The headings  
are faṣls (not bābs) written in red. The words  
commented upon are overlined in red towards  
the beginning and in black towards the end.  
The writing is in a Naskhi bordering on  
Ta'liq.

**C**

Ff. 30-46 :

A treatise written in Persian about the  
distinction and interpretation of doubtful  
words and phrases in the Ḳur'ān.

The sentences explained are overlined in  
red. Title :

سراج الحفاظ

**LAMP TO THOSE WHO STRIVE TO LEARN  
THE ḲUR'ĀN BY HEART**

The book is composed by هداد بن عبد الحكيم .  
Begins after the ḥamdalah :

اما بعد ميكويد مقتقر الى الله الكريم فقير الهداد بن  
عبد الحكيم كه چون چند كلمات متشابهات . . . ومرسوم  
كشت اين رساله باسم سراج الحفاظ وترتيب يافت به  
پانزده ابواب.

The following is the list of the headings of  
the chapters as given on fol. 30b. They  
differ from the headings given in the text on  
ff. 35b, 37a, 39a, 40a, 40b, 42a, 43a, 43b, 44a,  
44b.

باب اول در بيان كلمات يكان در تمام قران.

باب دوم در بيان كلمات دوكان در تمام قران.

باب سوم در بيان كلمات سكان در تمام قران يكان

يكان بزايدة على هذا القياس تا سيزده باب.

Fol. 39a : باب چهاردم در بيان ان كلمات كه در :

قران نيامده. باب پانزدهم در بيان ان كلمات كه اول  
واخر يكجنس كلمه باشد.

The colophon gives the name of the copyist,  
the date of the manuscript, and the country  
in which it was written :

تمام شد رساله سراج الحفاظ در بيان متشابهات تحرير  
في التاريخ دويم شهر ربيع الاول سنة ٢ كاتب الحروف  
فقير حقير شيخ محمد قصبه لاهور.

The year given here as two is possibly an  
abridged form of 1002/1593.

There are on the first page short inscriptions  
by owners and a Persian seal in black which  
reads :

جناب اصف الدوله يحيى خان بهادر ١١٨٢

Another seal in red, at beginning and end, reveals the name of the Indian library from which the MS. comes (see No. 197 [405]), as is generally the case for the Hamilton collection, but in this case only one seal (instead of three) is found. Ff. 45b-46a contain a long note in Persian on the right pause (وقف) in some passages of the *Ḳur'ān*.

The writing of this third work is an Indian *Ta'lik* with seventeen lines to the page. The passages of the *Ḳur'ān* are overlined in red. Well rubricated. Broad margins with some notes. Slightly wormed.

[Hamilton.]

### 68 [347]

197 × 137 mm. 138 leaves, fifteen lines to the page.

Title :

حجة الاسلام في رسم الخط الموافق لرسم الامام

#### PROOF OF ISLĀM IN THE WRITING OF THE SCRIPTURE TALLYING WITH THE SCRIPTURE OF 'UTHMĀN

A work on the writing and pronunciation of the text of the *Ḳur'ān*, arranged in sections under *Sūrah* headings, by محمد بدر الاسلام, who must have died after 1157/1744.

Begins : الحمد لله رب العالمين . . . وبعد فيقول :  
العبد الضعيف . . . محمد بدر الاسلام . . . لما رايت  
كثيرا من الناس ان همتهم قاصرة في رسم القرآن عن  
مطالعة الكتب المبسوطة فانتخبت مختصرة من الكتب المعتمدة  
كالانقان والشاطبية والمدقق والجزرية لطيفة غريبة . . .  
وسميتها بحجة الاسلام في رسم الخط الموافق لرسم الامام.

Ends : سورة الفلق والناس ذكر في الانقان سورة :  
الفلق والناس يقال لهما المعوذتان بكسر الواو والمشقتان  
من قولهم خطيب مشفق.

The manuscript has evidently been written under the supervision of the author himself

who has, especially in the first pages, changed many words and complete sentences of his composition.

The colophon contains the date of the MS., 1157/1744 :

قد وقع الفراغ من تنميق هذه الرسالة وتاليفها المسمى  
بحجة الاسلام في علم خط المرسوم موافقة لرسم الامام  
على يد اضعف العباد الراجي الى رحمة الله حاجي عبد  
القادر في اكبر اباد تاريخ التاسع عشر من ربيع الثاني يوم  
الاثنين وقت الظهر سنة ١١٥٧

from which it appears that the composition of the work was also in 1744.

Ff. 3-10 contain general remarks on the orthography used in the writing of the *Ḳur'ān*, and on the names of the best-known readers.

The words of the *Ḳur'ān*, the orthography of which is discussed, are in red and vowelled. The margins are full of corrections and additions mostly by the author himself.

The title of the book is also given in Persian by Colonel Hamilton's cataloguer, and in English on the reverse of the fly-leaf by an unknown owner.

Clear Indian Naskhi. Well rubricated.

[Hamilton.]

## IV

### THEOLOGY

#### I

#### General and Sunni Theology

### 69 [631]

210 × 127 mm. 73 leaves, nineteen lines to the page.

كتاب الدين والدولة

#### BOOK OF RELIGION AND EMPIRE

A controversial work on the superiority of Islām over other religions, mainly Christianity, Judaism, and Parsism, by علي بن رين الطبري, who died about 250/864 (see below).

The work is copiously illustrated by quotations from the Old and New Testaments.

The first leaf, which contains the above title and the first fifteen lines of the text, was copied from the original leaf now lost, and, if it be a correct transcript, shows that the original was itself a transcript from the author's manuscript, in his autograph. This appears in a note written below the title, in which also the author is described as having been a secretary to Maziyyār, who ruled Ṭabaristān in the time of the Caliph Mu'taṣim (A.D. 833-841). When Ṭabaristān was taken from Maziyyār he became one of the table-guests of the Caliph Mutawakkil. Here is this note :

نقلت من اصله من خط مولفه. قال علي بن زين  
(ربن ل.) مولف هذا الكتاب رحمه الله كان كاتب المازيار  
صاحب طبرستان فلما اخذ المعتصم المازيار على يد عبدالله  
بن طاهر استامن وصار من جملة ندماء الخليفة المتوكل على  
الله وكتبت له السعادة وصار عالما فاضلا محدثا صاحب  
تأليف ونقلت هذه من خط مولفه كما سيأتي ذكره ايضا  
في آخر الكتاب وهو كتاب نفيس لا يعرف فضله الا من  
امعن النظر فيه وبالله التوفيق. انتهى.

The original sources for the life of the author are the following: *Fihrist* (p. 296), *Kifti* (edit. Lippert, p. 231), *b. Abi Uṣaibi'ah* (edit. of Wahab, p. 309), *Yāḩūt's Geogr. Dict.* (edit. Wüstenfeld, ii, 608). An important notice transmitted by the author himself is found in Brit. Mus. Codex cccclv (p. 217 of Rieu's Cat.). It is sufficient here for our purpose to note that the author was of Christian and not Jewish parentage as stated by Brockelmann, i, 231.

Here is how the author finishes his work :

واعلموا اني لم ارد بما كتبت تفاخرا ولا تكاثرا بل ما  
عند الله الذي لا يخيب راجيه وما فيه من موافقة خليفته  
وعبده جعفر الامام المتوكل على الله امير المؤمنين ايده

الله . . . وقد تم في كتابي هذا الذي سميته كتاب الدين  
والدولة فساد اليهودية وبطالانها . . . ولله الشكر على ما  
هداني ثم لعبده وخليفته جعفر المتوكل على الله امير المؤمنين  
اطال الله بقاءه . . . والسلام على من اتبع الهدى والى  
التقوى واحب السلامة والفلاح وحزب لهما وحض عليهما.

This and similar other passages show that the work was certainly written under the Caliph Mutawakkil (A.D. 847-861), and probably not much later than A.D. 854.

In the following colophon it is said that the MS. was written in 616/1219 :

تم الكتاب ولله الحمد والمنة وذلك في بكرة يوم الجمعة  
الرابع من المحرم سنة ستة عشر وستمائة . . . احسن  
الله مقدمها [ . . . ] علقه لنفسه العبد الفقير الى رحمة  
الله تعالى وعفوه عبدالحميد بن الحسين بن بشيق حامدا لله  
تعالى على نعمه ومصليا على سيدنا محمد نبيه وآله وصحبه  
ومسلما تسليما كثيرا دائما ابدا.

This date is also found on the first page in the following manner : كتب في سنة ٦١٦

A note by the same hand at the bottom of the last page reads :

قلت وهذا الكتاب اخر ما علق جمال الدين [ . . . ]  
مات بعد تعليقه بقليل.

The work begins :

بسم الله الرحمن الرحيم وبه نستعين قال علي بن زين  
الطبري مولى امير المؤمنين من الفه فاز ومن قام به اهتدي  
ومن نصره نجا ومن ناصبه هلك.

The headings of the bābs are :

Fol. 4b : في وجوه الخبر والاجماع العامي

Fol. 6a : في الدلائل على تححيح الاخبار

Fol. 11a : الباب الاول في توحيد عليه السلام ودعايه  
الى ما دعا اليه ابراهيم وجميع الانبياء.

Fol. 11b : الباب الثاني في فضائل سننه وشرابه

Fol. 14b : الباب الثالث في آيات النبي صلعم التي ردها وجحدتها اهل الكتاب.

Ff. 17a and b : الباب الرابع في بيان انه عليه السلم حكمى امورا غائبة عنه تمت في ايامه.

Fol. 18b : الباب الخامس في نبوات النبي عليه السلم تمت بعد وفاته.

Fol. 22b : الباب السادس في امية النبي صلعم وان الكتاب الذى انزله الله عليه وانطقه به آية للنبوة.

Fol. 25b : الباب السابع في ان غلبة النبي صلعم آية من آيات النبوة.

Fol. 27b : الباب الثامن في ان الداعين الى دينه والشاهدين بحقيقة امره كانوا اخيار الناس وابرارهم.

Fol. 33b : الباب التاسع في انه لو لم يظهر النبي صلعم لبطلت نبوات الانبياء.

Fol. 37a : الباب العاشر في نبوات الانبياء على النبي صلعم.

The series of prophecies of the Old and the New Testaments referring to Muḥammad, apart from the books of the Pentateuch, is as follows :

Fol. 38b : نبوات اشعيا ; fol. 40b : نبوات داوود ; fol. 52a : نبوة ميخا ; fol. 53a : نبوة صفنيا ; fol. 55b : نبوة ارميا ; *ibid.* : نبوة زكريا ; fol. 57b : نبوة دانيال ; fol. 60a : نبوة المسيح .

The refutations of the series of objections against Islam and Muḥammad are as follows :

Fol. 63a : في الرد على من ذكر ان المهاجرين والانصار دخلوا في الدين من غير آية.

Fol. 66a : في الرد على من عاب الاسلام بسنة من سننه او شريعة من شرايعه.

Fol. 68b : في الرد على من انكر مخالفة النبي صلعم موسى والمسيح عليهما السلم في تغيير سنن التوراة والانجيل.

Fol. 69b : في الرد على من زعم ان القيامة لم يذكرها احد غير المسيح عليه السلم.

On folios 1a, 19b, and 59b, marginal notes dated A.H. 1148/1735-1149/1736 bear the name of an owner, a certain موسى المولوي. It is evidently this man who has added a few philological and historical notes on the narrow margins and vocalised some difficult words. The words "in Egypt" are also clearly read at the top of the title page, after a truncated line.

The text savours in some places of a first or rough draft.

Written in a clear old Naskhi. No rubrications. The headings of the chapters are in thick black characters.

[Crawford.]

## 70 [632]

230 × 165 mm. 49 leaves, twenty-four lines to the page.

Title :

كتاب الإبانة

## BOOK OF DECLARATION

The full title is :

كتاب الإبانة عن شريعة الفرقة الناجية ومجانبة الفرق المذمومة

"Declaration of the law of the sect of salvation and avoidance of the blamable sects."

A work of traditions concerning Abu Bakr, 'Uthmān and 'Alī, and the lawfulness of their caliphate, including that of 'Umar, by عبد الله عبيد الله بن محمد بن محمد بن حمدان بن بطة, who died about 460/1065.

Begins : اخبرنا الشيخ الامام ابو الحسن علي بن عبيد الله بن نصر بن الزاغوني قال اخبرنا الشيخ ابو القسم علي بن احمد بن محمد بن البصري قال اخبرنا

الشيخ ابو عبدالله عبيد الله بن محمد بن محمد بن حمدان بن بطة اجازة قال.

Ends : فارتدت العرب فوالله ما اختلفوا في نقطة : الا طار أبي بحظها وغنائها. تم الجزء بحمد الله يتلوه ان شاء الله باب ما ذكر من سيرة ابي بكر رح.

The book contains only *Juz's* xxvii and xxviii of the work which must have been voluminous. Each *Juz'* has the full title, the name of the author and the name of two *Rāwis* who vouch for the authenticity of his text : الشيخ ابو القسم علي بن احمد بن محمد , who died about 495/1101, and الشيخ الامام ابو الحسن علي بن عبيد الله بن نصر بن الراغوني , who died in 527/1134. The manuscript may be considered as part of one of the copies made by Ibnuz-Zāghūnī's disciples from his own original.

The twenty-seventh *Juz'* (ff. 1-24) has three bābs :

Fol. 1b : باب خلافة عثمان بن عفان امير المؤمنين رض. وعثمان بن عفان.

Fol. 8b : باب ذكر خلافة امير المؤمنين علي بن ابي طالب رض قال الشيخ ونحن الآن ذاكرون.

Fol. 18a : باب ذكر اتباع علي بن ابي طالب في ايام خلافته سنن ابي بكر وعمر وعثمان.

The twenty-eighth *Juz'* (ff. 25-48) has twenty-three bābs, of which the first twelve are :

Fol. 25b : باب ذكر تصديق ابي بكر رض للنبي صلعم وان ابا بكر اول من اسلم.

Fol. 28a : باب ذكر من اسلم على يدي ابي بكر من الصحابة السابقين رحمهم الله.

Fol. 28b : باب ذكر من استنقذهم ابوبكر رحمه الله من الاماء والعبيد.

Fol. 30a : باب قصة ابي بكر مع النبي صلعم في الغار. حدثني ابو صلح محمد بن احمد.

Fol. 31a : باب ذكر قول النبي صلعم لابي بكر وهما في الغار ما ظنك باثنين الله ثالثهما.

Fol. 31b : باب قوله فانزل الله سكينته عليه. حدثنا ابو جعفر محمد بن عبيد الله.

Fol. 32a : باب ذكر ان الله عاتب الخلق كلهم في بليه الا ابا بكر رض.

Fol. 32b : باب ذكر السبب الذي سمي به ابو بكر الصديق.

Fol. 34a : باب ما ذكر من صبر ابي بكر مع رسول الله صلعم في ذات الله وهجرته.

Fol. 34b : باب ما ذكر من هجرة ابي بكر مع النبي صلعم وانه اول من هاجر معه وصحبه.

Fol. 36b : باب ما ذكر من مواساة ابي بكر للنبي صلعم بماله وانفاقه ذلك في رضاء الله.

Fol. 39a : باب ما ذكر من تخصص النبي صلعم بابي بكر وقوله لو كنت متخذًا خليلاً لاتخذت ابا بكر.

The MS. was transcribed about 510/1116, i.e. before the year 514/1120 in which a note was written at the end of each part. That note states that Ja'far b. 'Abdur-Razzāk had read the parts with his master Ibnuz-Zāghūnī, in a mosque at Baghdad, and that others who were present, and whose name he specifies, had listened to the reading and the exposition, one of them correcting his own copy on the occasion.

قراته على الشيخ الامام ناصر السنة ابي الحسن علي بن عبيد الله بن نصر بن الراغوني البغدادي بمسجده في الجانب الشرقي بنهر معلي في الحريم وذلك في مجلسين آخرها يوم السبت في شهر جمادى الاولى من سنة اربع عشرة وخمسمائة وسمع معي الشيخ ابو نصر منصور بن احمد بن محمد الخطيب الجهري الفارسي وله نسخة يصححها

والشيخ الفقيه ابو الفتح فيحان بن ابن طاهر بن فيحان بن القراء الكرجي وسمع سعد الله بن حسن بن الحجاز من باب ما ذكر من محبة النبي لابي بكر الخ.

Another short note states that Ibn Ḥasan al-Khabbāz made and corrected a copy in 518/1124.

In 573/1177 the MS. was read before Abū Muḥammad al-Kāfī b. 'Abdul-Wahhāb al-Ḥanbalī, one of Ibnuz-Zāghūnī's old followers. In 587/1191 another of Zāghūnī's disciples heard these two parts read by a younger student, Abul-Ḥajjāj Yūsuf b. Khalīl of Damascus, who, from that time down to 643/1245 at least, was the owner of the volume. He is mentioned in the Brit. Mus. Catal. (Suppl., p. 404) as a "well-known traditionist of Damascus," and as having lived from 555/1160 to 648/1250.

Other similar notes of hearings and readings dated 627/1229 and 632/1234 are signed by the same Yūsuf b. Khalīl. On the title page of *Juz'* xxvii there is a note by Abu Bakr b. Muḥammad Marzubān al-Hakkārī, stating that he read it in 643/1245, under his master, Yūsuf b. Khalīl in the "school of the Persians," بمدرسة بني العجم. The latest of the notes is by علي بن احمد بن محمد بن احمد الكاتب الحلبي, who signs his name as owner of the MS. in 1050/1640. His seal is stamped beneath it. On the margin of the first page of the text there is a note containing allusions to the Caliph 'Uthmān.

On fol. 22 of the text, mention is made of the charter of the Caliphs 'Umar and 'Ali in favour of the *Dhimmis*.

The writing is a clear old Naskhi. The letters are vowelled throughout, and the headings are in thick black characters. No rubrications.

[Crawford.]

## 71 [364]

235 × 130 mm. 448 leaves, fifteen lines to the page.

A volume containing several mystico-theological treatises by the famous ابو حجة الاسلام حامد محمد بن محمد بن محمد الغزالي الطوسي, who died in 505/1111.

### A

Ff. 1-112: A commentary on the significance of the Beautiful Names of God. Title omitted, but the work is:

المقصد الاسنى في [شرح] معاني اسماء الله الحسنى

### THE LOFTIEST DESIGN IN THE EXPLANATION OF THE BEAUTIFUL NAMES OF GOD

Begins: الحمد لله المتفرد بكبرياه وعظمته . . . اما بعد فقد سالتني اخ في الله يتعين في الدين اجابته شرح معاني اسماء الله الحسنى.

Ends: ولم يرد الشرع بالمنع منه فانا نجوز اطلاقه قطعا والسلام والحمد لله شكرا الخ.

The work is divided into three fanns, having four, three, three faṣls respectively. The fanns begin:

Fol. 3b: الفن الاول في السوابق والمقدمات وفيه فصول اربعة الاول في بيان معنى الاسم والمسمى والتسمية.

Fol. 31a: الفن الثاني من الكتاب في المقاصد والغايات وفيه ثلاثة فصول الفصل الاول في شرح معاني اسماء الله الحسنى التسعة والتسعين.

Fol. 104b: الفن الثالث في اللواحق والتكمالات وفيه فصول ثلاثة الفصل الاول في بيان ان اسماء الله تعالى من حيث التوقيف غير مقصورة على تسعة وتسعين.

### B

Fol. 113a: A saying of ابو زيد البسطامي (a Persian mystic who died in 261/875) and



, القشيري, possibly the one called ابو القاسم الحكيم, who died in 465/1074.

Ff. 113b-130 : A treatise entitled :

رسالة في اثبات العلم اللدني

which treats of the deep mystical knowledge.

Begins : . . . قال الامام حجة الاسلام ابو حامد محمد الغزالي قدس الله روحه ورضي عنه احمد الله الذي زين قلوب خواص عبيده بنور الولاية . . . اعلم ان واحد من اصديقنا حكى عن بعض العلماء انه انكر العلم الغيبي اللدني.

Ends : فان كلمات هذه الرسالة كفاية لاهلها ومن لم يجعل الله له نورا فما له من نور . . . اللهم ارنا الحق حقا وارنا الباطل باطلا الخ.

The treatise has no special headings. A new matter is introduced by اعلم written in red. The first two begin :

Fol. 114b : اعلم ان العلم تصور النفس الناطقة المطمئنة : حقائق الاشياء وصورها.

Fol. 115a : اعلم ان العلم شريف بذاته من غير نظر الى جهة المعلوم حتى ان علم السحر الخ.

### C

Ff. 131-141 : A treatise entitled :

كتاب معرفة عنوان النفس

KNOWLEDGE OF THE SOUL'S OPENING PAGE

which treats of the soul and the heart.

Begins : الحمد لله الذي اصعد قوالب الاصفياء بالمجاهدة . . . اعلم ان الكيمياء لا يكون الا في خزائن الملوك وكذلك كيمياء السعادة.

Ends : فانهم يصيرون الى التراب ويبقى هو في العذاب : نموذ بالله من ذلك ونستجير به ونعم المولى ونعم النصير.

The work is divided into twenty-three short fasls the first of which begins :

Fol. 132a : فصل في معرفة عنوان النفس. اعلم ان مفتاح معرفة الله تعالى هو معرفة النفس.

### D

Ff. 141b-166 : A treatise entitled :

كتاب الفيصل للفرقة بين الاسلام والزندقة

BOOK OF THE ARBITRATOR FOR DIFFERENTIATING BETWEEN ISLAM AND ZINDIKISM

The title adopted in the manuscript seems to be more correct than كتاب التفرقة, as in Berlin 2075, but فيصل التفرقة (see Haj. Khal.) is equally correct.

Begins : الحمد لله تعالى استسلاما لعزته واستماما لنعمته . . . اما بعد فاني رايتك ايها الاخ المشفق الصديق المتعصب موغر الصدر.

Ends : فقد افدناك بهذه الترييدات التنبيه على عظم غور هذه القاعدة وعلى القانون الذي ينبغي ان يتبع فيه فاقنع به والسلام..

Ghazālī confirms in the work some of the religious views previously held by him, answers the objections of his critics, and shows the degrees of belief and unbelief. The work has thirteen fasls, the first two of which begin :

Fol. 143a : فصل ومالت ان تنزع هذه الحكمة عن صدرك وصدر من هو في مثل حالك.

Fol. 145a : فصل لملك تشتهى ان تعرف حد الكفر بعد ان تناقض عندك حدود اصناف المقلدين.

### E

Ff. 166-178 : Questions on dogmatic subjects which were put to Ghazālī. From the introductory words we may entitle the work :

مسائل اجاب عنها حجة الاسلام

These questions are nine in number, and contain a full statement on the main articles of dogma in Islam. Almost all end with *والله اعلم*.

Begins : هذه مسائل اجاب عنها امامنا الاجل السيد الزاهد حجة الاسلام قدس الله روحه العزيز [مسئلة] قوله صلعم من مات فقد قامت قيامته ليس المعنى به ما هو المراد بالقيامة المطلقة.

Ends : فان من ترقى غير مجرد التقليد بادنى كياسة ولم ينسبه الى رتبة الاستقلال كان من الهالكين . . . فان البلاءه ادنى الى النجات منها والسلام. والله اعلم الخ.

## F

Ff. 178b-187 : Answer to the four questions of the sect of the Bāṭiniyah. Title :

جواب الامام حجة الاسلام . . . عن المسائل الاربع للباطنية

Begins : يقول سيدنا . . . في هذه المسائل الاربع الذى لبس على المسلمين هولاء القوم الذين بغوا في الاسلام وطفخوا في البلاد.

Ends : ولا يدرك بالفهم البشرى ولا يدرك ذلك الا في مقعد صدق عند ملك مقدر والله تعالى اعلم الخ.

Fol. 185 containing the end of the preceding treatise from another MS. has been wrongly inserted by a copyist in its present place.

## G

Ff. 187-228 : A treatise entitled :

كتاب القسطاس المستقيم لتقويم اهل التعليم

BOOK OF THE TRUE BALANCE FOR THE GUIDANCE OF INSTRUCTORS

Begins : احمد الله تعالى اولا . . . واقول اخواني هل فيكم من يعيرنى سمعه لاحدته بشي.

وكل ذلك من فضول الجاهدين ودعواهم في نصرة الدين منصب العارفين وان كثيرا ليضلون باهواءهم بغير علم ان ربك هو اعلم بالمهتدين.

The work is summed up in the following sentence (fol. 191a) : فاعلم ان موازين القران في الاصل ثلاثة ميزان التعادل وميزان التلازم وميزان التعاند لكن ميزان التعادل ينقسم الى ثلثة اقسام الى الاكبر والاولى والاوسط والاصغر فيصير المجموع خمسة.

Each *mīzān* has a special heading.

## H

Ff. 228b-264a : A work on philosophical systems and religious dogmas ; entitled :

كتاب المنقذ من الضلال والمفصح عن الاحوال

THE BOOK THAT FREES FROM ERROR AND DEALS OPENLY WITH CIRCUMSTANCES

Begins : الحمد لله الذى بحمده يفتح كل رسالة ومقالة . . . اما بعد فقد سالتنى ايها الاخ في الدين ان ابث اليك غاية العلوم واسرارها.

Ends : فنسال الله العظيم ان يجعلنا ممن آثره واجتبه وارشده الى الحق وهدهد والهمه ذكره حتى لا ينساه وعصمه من شر نفسه حتى لا يوتر عليه سواء واستخلصه لنفسه حتى لا يعبد الا اياه.

The work is divided into *ḥaṭṭs* and *faṣṣs*. The following are the headings of the *ḥaṭṭs* :

fol. 230b : في مداخل السفطة وجحد العلوم ; fol. 232b : في بيان مقصود علم ; fol. 233a : في اصناف الطالبين في حاصل الفلسفة وما يذم ; fol. 234a : الكلام وحاصله ; في مذهب التعليم وعائلته ; fol. 242a : منها وما لا يذم في حقيقة ; fol. 252a : في طريق الصوفية ; fol. 247b : في سبب ; fol. 255a : النبوة واضطرار كافة الخلق اليها معاودة نشر العلم بعد الاعراض عنه.

## I

Ff. 264b-298 : A work entitled :

كتاب مشكوة الانوار ومصفاة الاسرار

**BOOK OF THE NICHE OF LIGHTS AND THE STRAINER OF SECRETS**

Begins : الحمد لله فائض الانوار وفاتح الابصار . . .  
 واما بعد فقد سالتني ايها الاخ الكريم قيضك الله لطلب  
 السعادة الكبرى . . . ان ابث اليك اسرار الانوار الالهية.  
 فهذا الذي حضرني في الوقت في جواب هذه : Ends :  
 الاسئلة مع ان السؤال صادفني . . . واسال الله تعالى  
 العفو عما طغى به القلم . . . واستشفاف الانوار الالهية من  
 وراء الحجب البشرية عسير غير يسير والحمد لله الخ.

The work, which is of a mystical character and deals with the divine lights, is divided into three faṣls, subdivided into حقيقة, دقيقة, and خاتمة قطب

## J

Ff. 298b-345 : A work entitled :

كتاب الجام العوام عن علم الكلام لشيخ مشايخ الاسلام  
**BOOK OF THE BRIDLING OF THE COMMON FOLK FROM THE SCIENCE OF SCHOLASTIC THEOLOGY**

The work begins with a few introductory lines by the compiler, giving the cause and the occasion of the composition of the treatise by Ghazālī. The text itself begins : الحمد لله الذي تجلى لكافة عبادته بصفاته واسماؤه . . . اما بعد فقد سالتني ارشدك الله عن الاخبار الموهمة للتشبيه عند الرعايا والجهال من الحشوية والضلال.

Ends : على ما فصلت اقسامهم في كتاب القسطاس المستقيم قد نجز كتاب الجام العوام عن علم الكلام والحمد لله وحده ورايت في الاصل المنقول عنه تلو الانعام مسطورا وهو آخر تصانيف الشيخ الامام حجة الاسلام رحمة الله عليه ثم قال كذا ذكر في الاصل.

It is possible that this treatise is the last book written by Ghazālī. It deals mainly with the explanation of the Kūr'ānic and traditional sayings savouring of Anthropomorphism. It is divided into three bābs, subdivided into اصل, مسألة, فصل, وظيفة. The bābs begin :

الباب الاول في شرح اعتقاد السلف في : Fol. 299b  
 هذه الاخبار. اعلم ان الحق.

This bāb has seven وظيفة

الباب الثاني في اقامة البرهان. على ان : Fol. 322b  
 الحق مذهب السلف وعليه برهانان.

الباب الثالث في اصول متفرقة واسئلة : Fol. 328a  
 شتى من هذا الفن. ان قال الخ.

## K

Ff. 345b-364 : A work entitled :

كتاب الرسالة القدسية في العقائد الدينية

**BOOK OF THE HOLY TREATISE ON THE DOGMAS OF THE FAITH**

Begins : الحمد لله الذي ميز عصاة السنة بانوار اليقين وايد رهط الحق بالهداية الى دعائم الدين وجنبهم زيف الزائعين.

Ends : فهذه الاركان الاربعة الحاوية للاصول الاربعين هي قواعد العقائد فمن اعتقدها كان موافقا لاهل السنة ومبانيا لرهط البدعة والله تعالى يسد لنا بتوفيقه الخ.

Religion, says Ghazālī, has four pillars (rukns), subdivided into forty principles (faṣls), ten principles to each pillar. The pillars begin :

الركن الاول في معرفة ذات الله تعالى : Fol. 346a  
 ومداره على عشر اصول وهي العلم بوجوده الله تعالى وقدمه وبقائه وانه ليس بجوهر ولا جسم ولا عرض.

الركن الثاني في العلم بصفات الله تعالى : Fol. 352b  
 ومداره على عشرة اصول.

الركن الثالث العلم بأفعال الله تعالى ومداره : Fol. 355b  
على عشرة اصول.

الركن الرابع في السمعيات وتصديقه صلعم : Fol. 362a  
فيما اخبر عنه ومداره على عشرة اصول. الاصل الاول  
الحشر والنشر.

## L

Ff. 364b-419 : A work entitled :

كتاب المضمون به على اهله

**BOOK WHICH IS TO BE KEPT WITHIN THE  
KNOWLEDGE OF WORTHY PEOPLE**

Begins : الحمد لله المبدى المعيد الفعال لما يريد . . .  
اما بعد فلا يخفى ان العمر اذا كان لا يتسع لجميع العلوم  
فالخزم ان تصرف همك الخ.

Ends : ثم تفاوت درجات الملائكة والانبياء والعلماء  
في مراتب القرب تفاوتاً لا يحصى فهذا ما اردنا ان نذكر  
من معرفة الله وصفاته وافعاله ومعرفة النفس والله الموفق الخ.

The book, which treats of God, soul, and  
angels, is divided into four main *rukns* and  
subdivided into امر and دعوى as follows :

الركن الاول في معرفة ذات الله تعالى : Fol. 365a  
ولوازمه . . . [فيه] اثنا عشر امراً.

الركن الثاني في صفات الاول وفيها : Fol. 372b  
دعاوى ومقدمة. اما الدعاوى فاولها.

Eleven *da'was* and one *khātimah*.

الركن الثالث في الافعال. واذ قد فرغنا : Fol. 387b  
Subdivided into two minor *rukns*, with four and  
six *da'was* respectively.

الركن الرابع في معرفة النفس وهى علم : Fol. 401a  
المعاد. اعلم ان للنفس الانسانية قوتين احدهما عاملة  
والاخرى عالمة. Subdivided into ten *amrs*.

## M

Ff. 419-448 : A work entitled :

رسالة المضمون به على غير اهله

**TREATISE WHICH MAY NOT BE KEPT  
WITHIN THE KNOWLEDGE OF  
WORTHY PEOPLE**

Begins : الحمد لله واهب العقل الجاعل لنا سيلاً . . .  
وبعد فقد سئلت عن مسائل غامضة مضمونة على غير اهله  
خفية على اهله.

Ends : فظن من ظن استحالة المثال في حق الله  
تعالى خطأ بل نضرب الله تعالى وبصفاته الامثال ومنزهاً  
عن المثل لا عن المثال.

The main headings of the work are *faṣls*  
and قيل—قلت. In them Ghazālī discusses  
many dogmatic questions dealing with God,  
soul, Last Day, and some minor articles of  
faith. The *faṣls* are twelve in number. The  
first three begin :

فصل فليل ما معنى النفخ فقلت النفخ : Fol. 420b  
عبارة عما اشتعل نور الروح.

فصل فليل لي قد ذكرت التسوية والنفخ : Fol. 421b  
فما الروح وما حقيقتها.

فصل قوله صلعم من مات فقد قامت : Fol. 431b  
قيامته ليس المعنى به القيامة المطلقة.

The manuscript is well rubricated, except in  
a few cases where blank spaces have not been  
filled. No colophon. The writing is a neat  
Indian Naskhi of about A.D. 1760. Wormed  
from beginning to end, but the damage is,  
generally speaking, not very serious. Oc-  
casional corrections and additions on the  
margins.

There is a large seal stamped on the title  
page containing the names of the Shī'ah  
saints and bearing the date 1218/1803.

[Hamilton.]

## 72 [259]

230 × 125 mm. 95 leaves, twenty-three lines to the page.

Title (as below) :

كتاب الاربعين في اصول الدين

**BOOK OF THE FORTY (DIVISIONS) CONCERNING THE PRINCIPLES OF FAITH**

A collection of religious obligations, both dogmatic and moral, by the same **أبو حامد محمد بن محمد الغزالي**, who died in 505/1111.

The text consists of the third part of Ghazālī's work called **جواهر القرآن**, separately edited as a single work and arranged in four *kisms* of ten *aşls*, altogether forty divisions, as expressed in the title. The *aşls* are subdivided into *faşls*, a *khātimah*, and some other minor headings.

Begins : الحمد لله رب العالمين حمدا يوازي نعمه . . . ويكافئ مزيده . . . كتبنا من كتاب الجواهر في القرآن القسم الثالث المصنف الامام الهمام حجة الاسلام . . . بعد اذنه لمن اراد ان يكتب هذا القسم مفردا اذ هو قد افرد به بالاسم وسماه كتاب الاربعين في اصول الدين.

Ends : فان اردت ان تتعلم طريق مناظرتها ومراقبتها ومحاسبتها ومعاقبها فاطلبه في كتاب المحاسبة والمراقبة فان هذا الكتاب لا يحتمله . والله تعالى . . . كمل كتاب الاربعين.

The four *kisms* are, fol. 1b : في المعارف ; fol. 28b : في تزكية القلب ; fol. 56a : في تحلية القلب بالاخلاق ; عن الاخلاق المذمومة المحموده.

No colophon. The writing is an Indian Naskhi of about A.D. 1640. Many glosses, some of which in Persian, are written on the margins.

Well rubricated as to the headings. The

principal words are overlined in red. Slightly wormed.

On fol. 6a the author mentions his work **بداية الهداية**.

[Hamilton.]

## 73 [223]

258 × 180 mm. 202 leaves, usually having twenty-nine lines to the page.

Title :

احياء علوم الدين

**REVIVIFICATION OF THE SCIENCES OF FAITH**

by the above-named **أبو حامد محمد بن محمد الغزالي**

Only the first volume out of four of the greatest of al-Ghazālī's works, a corpus of moral and dogmatic theology. This is the work of which it is said (Haj. Khal., i, p. 180), that if all other books on the religion of Islām had perished, this loss would not be felt so long as the precious *Ihyā'* survived.

Begins : الحمد لله أولا حمدا كثيرا متواليا وان كان يتضأل دون حق جلالة حمد الحامدين واصلي على رسله ثانيا صلوة تستغرق مع سيد البشر ساير المرسلين واستخيره سبحانه ثالثا فيما انبعث له عزمي من تحرير كتاب في احياء علوم الدين.

Ends : وقد ذكرنا فضائل الاشهر والايام للصيام في كتاب الصوم فلا حاجة للاعاد والله تعالى اعلم بالصواب واليه المرجع والمآب. نجز بحمد الله وعونه وحسن توفيقه كتاب الاوراد وبه تم ربع العبادات من جملة كتاب احيا علوم الدين في تجاه الكعبة المعظمة المشرفة . . . ويتلوه ان شاء الله تعالى كتاب آداب الأكل وهو اول ربع العبادات.

The manuscript contains the part of the work on *Devotions*, which consists of ten *Kitābs* distributed as follows :

Fol. 3a : كتاب العلم رفيه سبعة ابواب ; fol. 53b :

كتاب : fol. 75b ; كتاب قواعد العقائد وفيه اربعة فصول ; كتاب اسرار الصلاة : fol. 87a ; اسرار الطهارة ; كتاب : fol. 134b ; كتاب اسرار الزكوة : fol. 121a ; كتاب اسرار الحج : fol. 139b ; كتاب اسرار الصوم ; كتاب الاذكار : fol. 170b ; كتاب اداب تلاوة القرآن ; كتاب ترتيب الاوراد في الاوقات : fol. 185b ; والدعوات

The volume is written in a neat and regular Naskhi of about A.D. 1520. The vowels, except in a few words, are generally omitted. The diacritical points are also neglected sometimes. Many pages have numerous glosses on the margins written in minute letters ; when the margin is not too charged with writing, these glosses are written in a good and legible Naskhi script.

There are seals at the beginning and at the end, as is generally the case for the Hamilton collection. The four red ones are those of a library, called on the more legible seal, Sulaiman Jâh's Library, and about which see No. 197 [405]. An older name and seal (with inscription and black stamp) gives as owner in 1057/1647, جلال بن محمد بن جلال الشاهي. Another seal has the name of محمد ابو البقاء, and there is one bearing the name محمد ابو الفتح, and the date 1107/1695. The librarian's entry, dated 1262/1845, is also on the title page.

The headings are in thick black letters, usually with red vowels. The quotations and the references are overlined in red.

[Hamilton.]

#### 74 [613]

210 × 152 mm. 46 leaves, mostly seventeen lines to the page.

Title :

بحر الافكار

#### SEA OF THOUGHTS

An explanation of the Sunni Muḥammadan tenets, with the refutation of the sectarian

beliefs by محمود بن محمد بن محمد ابو المعين النسفي, who died in 508/1114, i.e. some twenty-nine years before Abu Ḥafṣ 'Umar an-Nasafi, the author of the *'Aḥkām'id* (cf. *infra*). About the name, see Ahlwardt, Berl. 1941.

The manuscripts of this same work, preserved in some public libraries, give it the title بحر الكلام, "Sea of Speech"; cf. Brit. Mus. Suppl. 175 ; Pertsch, 100 ; Paris, 1232-1233 ; Khed. ii, 6, and vii, 537.

That a book entitled "Sea of Thoughts" was in existence is confirmed by Berlin 5106. The present MS. expressly states هذا كتاب بحر الافكار للنسفي. That *Bahr ul-Kalām* is not an exclusive title of Nasafi's work is borne out also by Bodl. i, 114, and ii, p. 568 ; Leyden iv, p. 241, which have no title at all.

The beginning varies slightly from Berlin 1941 :

الحمد لله ذي الجلال والاكرام . . . قال الشيخ الامام الاجل رئيس اهل السنة والجماعة سيف الحق والدين ابو المعين النسفي اعلمو اني اعتقد معرفة الله تعالى والتوحيد واقول بان الله تعالى واحد فرد ازلي وانه صمد لا شريك له.

قال اهل النجوم الشمس والقمر : (fol. 46b) والنجوم في السماء الرابعة وقال اهل السنة والجماعة واهل التفسير في السماء الدنيا . . . (والله) الهادي الى الرشاد والمسؤل عند السداد (تم) الكتاب بعون الله ملك الوهاب.

The leaf after this has disappeared, and the words from اهل السنة, which were written on it, have been supplied by a later and ignorant hand at the bottom of this page.

On fol. 1a there is a long passage, truncated at the beginning and at the end, and resembling the style of Nasafi ; it begins الغيب الا الله الآية

The last words (fol. 46b) show that the MS. dates from 1168/1754, سنة ١١٦٨. This date

may only refer to the four lines supplied by a more modern hand.

Written in a Turkish Naskhi, with broad margins containing, in red ink and under the heading *maṭlab*, the gist of the chapter. The word *faṣl* is also written in red but in its due place. Red rulings.

[Crawford.]

## 75 [428]

235 x 143 mm. 13 leaves, seventeen lines to the page.

A

Ff. 1-5 :

عقائد عمر النسفی

## THE ARTICLES OF FAITH OF NASAFI

A short but celebrated treatise upon the dogmas, or articles of faith of Muslim Orthodoxy by عمر بن محمد بن احمد بن اسمعيل النسفي ابو حفص نجم الدين, who died in 537/1142.

قال اهل الحق حقايق الاشياء نابعة والعلم  
بها متحقق خلافا للسوفسطائية واسباب العلم للخلق ثلاثة  
الحواس السليمة والخبر الصادق والعقل.

ورسل البشر افضل من رسل الملائكة ورسل  
الملائكة افضل من عامة البشر وعامة البشر افضل من عامة  
الملائكة.

B

Ff. 5b-7a :

## العقائد العنصرية

## THE ARTICLES OF FAITH OF 'ADUD-DĪN

It contains the genuine Articles of Faith written by عضد الدين عبد الرحمان بن احمد الإيجي, who died in 756/1355.

قال النبي صلعم ستفترق امتي ثلث وسبعين  
فرقة كلها في النار الا واحدة وقيل ومن هم يا رسول الله  
قال الذين هم علي ما انا عليه.

ثبتك الله تعالى على هذه العقائد الصحيحة :  
ورزقك ووفقك كما يحب ويرضى. تمت النسخة الشريفة  
الطيفة المنحوتة المسمى بالعقائد العُضدية والله اعلم بالصواب.

C

Ff. 7b-8a blank. Ff. 8b-9a :

رسالة مولانا صوفي

## TREATISE OF MAULĀNA SŪFĪ

Short glosses of two pages on some phrases  
of an anonymous commentary upon the above

مولانا صوفی کمان کراتی *'Akā'id*, by

Begin abruptly : **قال فان قيل** نجعلها للذين **فان قلت** لم حملت الجمل بمعنى الخلق. **نخلقها لاجلهم.**

This does not seem to be a regular beginning, and something may possibly be missing before the above words.

فلا يرد ما قيل من انه لا معنى لبقاء قصة ادم : Ends  
عليه السلام سالمة عن المعارضة بعد تسليم ارادة الاستقبال  
فقط من المضارع المذكور لان دليلا واحدا معارض ادلة  
متعددة ولذا قل المعارضة لا تعارض.

تمت هذه الرسالة الشريفة من مولانا صوفي کمان کراتی  
سلمه الله وابقاه الى يوم القامة.

D

Fol. 9b blank. Ff. 10-13:

## تهذيب المنطق

## PURIFICATION OF LOGIC

More will be said elsewhere about this celebrated work which was written by سعد الدين مسعود بن عمر التفتازانى, who died in 791/1389.

الحمد لله الذي هدانا لهذا سواء الطريق وجعلنا  
التوفيق خير الرفق.

The first two pages of this treatise are full of glosses on the margins and between the lines of the text.

All the manuscript is written in a coarse Indian Nasta'liq, and is dated (ff. 5b, 7a, 13b, i.e. three times) 1218/1803. Headings in red. Important words overlined in red.

At the end a Persian metrical sentence informs us that the transcription was finished on a Monday :

شد بتوفيق خدای لا ینام  
این کتابت روز دوشنبه تمام

Modern European binding.

[Hamilton.]

### 76 [103]

185 × 135 mm. 99 leaves, fifteen lines to the page.

There is a great confusion in the order of the pages of this manuscript, doubtless due to the last binder. It contains the following works :

#### A

Ff. 1-34 and 41-99 contain the commentary upon the above 'Aḳā'id of Najm ud-Dīn Nasafi, by مسعود بن عمر بن عبدالله التفتازانی الشافعی سعد الدين, who, as stated also in the preceding MS., died in 791/1389.

The title given on fol. 1a is : شرح في العقاید, and that in the colophon (see below) : کتاب : العقاید ; but a better title is adopted in Berlin 1955 as :

شرح العقاید النسفية

#### COMMENTARY UPON THE 'AḲĀ'ID OF NASAFI

Begins : الحمد لله المتوحد بجلال ذاته وكمال صفاته . . . وبعد فان مبنى علم الشرايع والاحكام واساس قواعد عقاید الاسلام . . . وان المختصر المسمى بالعقاید للامام الهمام قدوة علماء الاسلام نجم الملة والدين عمر النسفی.

Taftāzāni's name nowhere occurs in the text, nor is it found on the title page.

Ends (fol. 34a) : في مطلق الشرف والكمال فلا  
دلالة على افضلية الملائكة.

The colophon (fol. 34a) is as follows :

وقد وقع الفراغ من تحرير هذا الكتاب العقاید في وقت  
الصباح من يوم الجهار في اوائل الشهر المبارك محرم على  
يد العبد المذنب . . . مراد بن حاجي محمد.

Near this colophon a perpendicularly written line, struck out with red ink, informs us that the MS. was written in 869/1464, i.e. some seventy years after the death of the author : في تاريخ سنة تسع وستين وثمانمائة, but under this line the year 875/1470 is adopted in figures.

#### B

Ff. 34b-38 : Another copy of the articles of Faith or 'Aḳā'id of Najm ud-Dīn Nasafi.

The text presents some variants when compared with No. 75 [428A].

#### C

The MS. has generally three sets of red rulings on the broad margins of each of its pages. These margins are crammed with glosses. Under some of these glosses figure the words سنكى and خيالى, which refer, no doubt, to the following : (a) حاشية الخيالى على : شرح العقاید, a title given in Berlin 1966 to the glosses of موسى الخيالى, who died in 860/1456, on Taftāzāni's commentary upon the 'Aḳā'id of Nasafi (see No. 76 [103]) ; (b) حاشية زكرياء بن شيخ الاسلام زكرياء على شرح العقاید, a title given also in Berlin 1974, to the glosses of محمد بن احمد الانصارى السنكى شيخ الاسلام ابو يحيى, who died in 926/1520, upon Taftāzāni's Commentary.

Other glosses, especially those on the second set of red rulings, bear no name, and all have been added at different periods, some possibly



by the first scribe and some by subsequent owners.

The words commented upon are overlined in red, and the writing is a minute but clear Nasta'lik. Ff. 38b-40b, which are much stained, are left blank. Ff. 90-99, ending with *وبهذا*, should have been placed before fol. 41, and immediately before them should have come ff. 41-89 which end with *خصوصا اذا* of fol. 11a.

On the title page and fol. 2a there are some inscriptions by owners, among whom are: *علي بن أبي طالب*, a Shāfi'i imām in Macca in 956/1549, and *مصطفى بن أحمد*, and *علي بن نقيب الأشراف*, and *الحاج سليمان بن محمد الصوفي*, with the date 1097/1685.

Ff. 1b-2a have also many notes of a miscellaneous character, and a badly stamped black seal.

On the fly-leaf of the beginning there is a memorandum in pencil in the handwriting of Mr. S. H. Lewin, describing the book as a commentary on Nasafi, and telling us that the MS. is "from Conde's Catalogue, No. 1322." The fly-leaf of the end bears the number 69, referring, presumably, to the catalogue of a European owner.

[Bland.]

## 77 [605]

225 × 180 mm. 135 leaves, eleven lines to the page.

No special title at the beginning, but it is:

شرح العقائد النسفية

### COMMENTARY UPON THE 'AḲĀ'ID OF NASAFI

The same work as that contained in the preceding manuscript, i.e. Taftāzāni's Commentary on the 'Aḳā'id of Nasafi.

The writing is in a thick Indian Naskhi, and is dated A.D. 1828.

The margins of the first pages and of the pages found in the middle of the book to the end are covered with glosses by a contemporary hand, probably the same which wrote the text itself, but the script is thinner.

There are many notes in Arabic and in Persian, on the first and the last pages. They refer generally to some pious maxims, or they contain invocations to be recited on some special occasions. Some are mere scribbles without importance.

The colophon in which the Christian year is used and in which the work is rightly entitled *شرح العقائد*, is (fol. 133a): *وقع الفراغ من تحرير هذه النسخة الشريفة المباركة المسمى شرح العقائد . . . في شهر شعبان يوم الثنين وقت العشاء في مدرسة ملا يبراط بن محرام سنة ١٨٢٨.*

Two sets of red rulings. Words commented upon overlined in red. Very broad margins. European binding.

[Crawford.]

## 78 [342]

256 × 160 mm. 70 leaves, fifteen lines to the page.

No special title, but from the contents and from Berlin 1966, we may entitle it:

حاشية الحياي على التفتازاني

### GLOSSES UPON TAFTĀZĀNI BY KHAYĀLI

Glosses on the commentary of Taftāzāni (see No. 76 [103]) upon the 'Aḳā'id of Nasafi (see No. 75 [428 A]). The author is *أحمد بن موسى الحياي*, who died in 860/1456 (see above, No. 76 [428 C]).

Begins: *قال الشارح التحرير عامه الله بلطفه الخطير بعد ما تيمن بالتسمية. الحمد لله أقول في تعقيب التسمية بالتحديد اقتداء بأسلوب الكتاب المجيد وعمل بما شاع بل وقع عليه الاجماع.*

The end (fol. 70b) is as in Berlin 1966.

No colophon. Written in a plain Indian Naskhi about the middle of the eighteenth century. Several minutely written annotations scattered through the margins, especially at the beginning of the book.

On fol. 1a the work is said to be الجزء الاول, but this is probably erroneous, as the MS. seems to contain all Khayālī's glosses.

The quotations from Taftāzāni are marked by the word قوله written in red. This word is, by mistake, omitted on ff. 18b-24b and sometimes on other pages throughout the work.

[Hamilton.]

### 79 [488]

212 × 144 mm. 27 leaves, twenty-one closely-written lines to the page.

No title.

The same work as that of the preceding manuscript, i.e. Khayālī's glosses on Taftāzāni's Commentary.

No colophon. Written in an Indian Ta'lik of the middle of the eighteenth century. The word قوله written in red.

A leaf has possibly disappeared at the end, and a comparison with No. 78 [342] shows that some thirteen lines of the text are missing; the work ends abruptly: قوله فلو جود

الاول ان الله تعالى امر الملائكة.

The MS. exhibits some variants when compared with the identical work contained in the preceding MS.

The middle of all the leaves is more or less torn. Broad margins.

[Hamilton.]

### 80 [292]

253 × 160 mm. 157 leaves, generally twenty-three lines to the page.

No special title (see below). The manuscript contains the

حاشية السالكوتي على الخيالي

### ANNOTATION OF (THE GLOSSES OF) KHAYĀLĪ

Superglosses on the glosses of Aḥmad b. Mūsā al-Khayālī (see No. 79 [488]), on the commentary of Sa'dūd-Dīn at-Taftāzāni (see No. 77 [605]), upon the 'Aḥā'id of 'Umar an-Nasafi (see No. 75 [428]).

The author is: عبد الحكيم بن شمس الدين (السالكوتي), who died between 1060/1650 and 1070/1660. Ḥaj. Khal. (iv, 225) calls him السالكوتي

Begins: يا من تقدس ذاته عن احاطة الافكار وتنزهت صفاته عن ادراك الانظار نحمدك حمدا نصرت في رياض القدس زهراته . . . وبعد فيقول العبد المسكين عبد الحكيم بن شمس الدين ان شرح العقائد النسفية للملك القمقام والقرم الهمام العالم الرباني سعد الملة والدين التفتازاني لكونه خير منتخب . . . ثم الحقته بخزانة من . . . حامى الملة الحنفية الغراء المؤيد بجنود النصر من عند الله المجازي ابو المظفر شهاب الدين شاه جهان.

From this it may be inferred that the work is dedicated to the Emperor Shāh Jahān (Shihāb ud-Dīn) who reigned A.D. 1628/1651.

On the title page the following ancient note is read: حاشية بر خيالي بر شرح ملا سعد الدين . . . ; and on the reverse, just above the text, another note reads: اعلم ان المحشى المدقق في هذه الحاشية عبارة عن مولانا قل احمد والفاضل المحشى عبارة عن مولانا قره كمال وبعض الفضلاء (عبارة) عن مولانا احمد جندي وبعض الافاضل (عبارة) عن مولانا عصام الدين.

The first annotator is احمد بن محمد بن خضر, known as Kūl Aḥmad (Ḥaj. Khal., iv, 222);

he lived in the tenth century of the Hijrah (cf. Ind. Off., 399). The second is اسماعيل بن بلي, known as Kāra Kamāl (Haj. Khal., iv, 223); he lived about 900/1494. The third is شرف الدين احمد بن عمر بن عثمان الجندی (Haj. Khal., vi, 305). The fourth is possibly ملا عصام الدين, ابراهيم بن محمد الاسفراينى, who died in 944/1537 (see Haj. Khal., iv, 221).

On the same leaf there are also three somewhat illegible black seals of various owners.

The MS. is written by three consecutive hands. Ff. 1-48 and 128-157 are in Ta'liq, and ff. 48b-126 are in Naskhi. The date 1083/1672 refers to the third and more recent Ta'liq hand.

The leaves numbered 15, 12, 17, 23, 21, 26 have been misplaced by the binder.

Ends : تمت الحاشية لمولانا افضل الفضلاء المتأخرين سلمه الله الى يوم الدين ملا عبد الحكيم بن شيخ شمس الدين غفر الله لهما.

Dated in Persian, 1083/1672 : تاريخ ٣٠ ذي الحجة سنة ١٠٨٣ اتمام يافت.

The quotations are marked by the word قوله, written generally in red. The first two pages have interlinear glosses in Persian. Some explicative words are found on the margins.

A passage from the book on the law entitled تلويح على التوضيح is found at the end of the work. About *Talwih*, see Haj. Khal. (ii, 419, etc.).

[Hamilton.]

### 81 [449]

200 × 130 mm. 22 leaves, twenty-one lines to the page.

Title, as written twice by later hands :

حاشية ملا عصمة الله على شرح العقائد

### GLOSSES BY MALLA 'ĪSMAT-ALLAH UPON THE COMMENTARY OF THE 'AKĀ'ID

Annotations upon the 'Akā'id of Nasafi.

The author, as gathered from the Persian intitulation, written twice on the first page, is Malla 'Īsmat Allah, ملا عصمة الله.

Apart from these words of the first page, the manuscript has no headings of any kind. The only word adopted as heading is قوله, written in red.

The writing is a coarse Nasta'liq, and is mostly without diacritical points, but it could hardly have preceded A.D. 1600, while the Persian title is about one hundred years later.

Ff. 12 and 13 are misplaced between ff. 21 and 22.

Begins : قوله وعذاب القبر المكافين ولبعض الخ اعلم ان الترتيب الطبيعي العادي.

From the first words, وعذاب القبر, which the annotator is explaining, it is clear that the present annotations bear only on the text of about the middle of Nasafi's work.

[Hamilton.]

### 82 [421]

218 × 127 mm. 13 leaves, six lines to the page.

The work known as :

بدء الامالي

but the genuine title is given below, and its second half differs from that given in other manuscripts (Brockelmann, i, 429) : for القصيدة اللامية we have in the present MS. : القصيدة اللامية في اصول المسائل الكلامية.

See further, Haj. Khal. (iv, 559) and the following No. 83 [635] for other titles.

A poem of sixty-six verses on the unity of God, and some other articles of faith in general. The author is علي بن عثمان الاوشي, who died in 569/1173. The beginning in the metre wāfir is :

يقول العبد في بدء الامالي : لتوحيد بنظم كالآلي

The work is written in thick Indian capitals. The margins of the first pages are full of explicative notes, written in minute characters.

The colophon is found on fol. 12a, and informs us that the MS. was written in 1011/1602 :

تمت هذه الرسالة الميمونة المسماة بالقصيدة اللامية في  
اصول المسائل الكلامية للامام الفاضل ابو الحسن علي بن  
عثمان بن محمد الاوشي . . . بخط العبد الضعيف . . .  
محمد سعيد . . . في شهر ذي القعدة سنة ١٠١١.

The year 1011 is also written on the first leaf.

Ff. 12a-13b contain directions in Persian for the recitation of some Arabic prayers on the day of 'Āshūrā (10 Muḥarram).

The seal of an owner is stamped twice on the last page : ابو سعيد بن سيد عبد الحميد

Broad margins. No rubrications.

[Hamilton.]

### 83 [635]

160 × 110 mm. 42 leaves, seventeen lines to the page.

Title as written in Turkish on the first page :

ترجمه قصيده امالي

#### TRANSLATION OF THE POEM AMĀLĪ

A commentary, in Turkish, on the work contained in the preceding manuscript. The poem commented upon and described in

No. 82 [421] is sometimes called الامية because of the letter *lām* found at the end of the verses, and it is generally entitled الامالي because of the occurrence of this principal word in the first couplet.

The author is محمد بن ملقوجه, who, in his preface, prays for the prolongation of the life of the Turkish Sultan Murād ibn Salīm (982/1574-1003/1595), under whose reign the work was probably written. The same book is preserved in the Brit. Mus. Add. 6024 in Rieu's *Catal. of Turkish Manuscripts* (p. 4).

Begins : حمد بي حد وثناي بي عدد وسياس بي  
قياس ومنتهاى قوى الاساس اول صانع مصنوعات وخالق  
مخلوقات وعالم كليات وجزئيات.

Ends (fol. 42b) : ربنا اصرف عنا عذاب جهنم ان  
عذابها كان غراما ربنا ظلمنا انفسنا وان لم تغفر لنا وترحمنا  
لنكونن من الخاسرين سبحان ربك رب العزة عما يصفون  
وسلام على المرسلين والحمد لله رب العالمين.

The introduction extends to fol. 7a, where the first verse is explained as follows :

يعنى معناه بيت اولدركه كتاب اماليك حسن وبهاده  
جواهر ولالى نظمي كبي اولان نظم ايله ابتداسنده توحيد  
ايچون عبد دير.

No colophon. Written in a clear Turkish hand of the eighteenth century. The verses commented upon are overlined in red.

The second preface to this work—referred to in the Brit. Mus. Cat. to the effect that the author states to have written his commentary for his pupil 'Ali, son of Muṣṭafa effendi, while a guest of Vizier Ḥusain Pasha—is not found in the present MS., but on fol. 2b there is a Mukaddimah headed

علم كلامك يا تدددر.

[Crawford.]

## 84 [370]

225 × 135 mm. 154 leaves, nine lines to the page.

No special title in the text, but lettered :

شرح العقائد العنصرية

A commentary on the Articles of Faith of 'Aḡud-Dīn, by جلال الدين محمد بن اسعد الصديقي, who died in 908/1502 (on this date see below).

Begins : يا من وفقنا لتحقيق العقائد الاسلامية وعصمنا عن التقليد في الاصول والفروع الكلامية . . . وبعد فيقول الفقير المحتاج الى عفو ربه الغني محمد بن اسعد الصديقي الدواني . . . ان العقائد العنصرية لم تدع قاعدة من اصول العقائد الدينية الا وات عليها.

Ends : ربنا لا تنزع قلوبنا بعد ان هديتنا وهب لنا من لدنك رحمة انك انت الوهاب واغفر لنا وتب علينا انك انت الكريم التواب.

If the following precise date found on fol. 154a and written by the copyist himself is true, the year of the author's death, commonly fixed at 908/1502, ought to be changed :

وقد فرغ مولفه من تاليفه فحوة يوم الاربعاء والثامن عشر (ومن) مولد النبي صلعم سنة خسين وتسعمائة ببلدة خرون حماها الله تعالى.

Khurūn is given by *Yāḡūt* (ii, 429) as a nāḡiyah in Khurāsān, or in Dār Abjard.

The colophon, which informs that the manuscript was written in [100]4/1595,<sup>1</sup> is as follows :

قد وقع الفراغ من تسويد هذا الشرح للمحقق الدواني جلال العلة والدين على القائد (sic) العنصرية يوم الثلاثاء والرابع عشر من شهر شعبان المعظم سنة ١٠٠٤.

<sup>1</sup>The MS. has only the number 4, but we take that to mean 1004.

The words of the text commented upon are overlined in red. The last words thus explained are *ورزقك الله ووفقك للعمل بما يجب ويرضي*; but the commentator adds that some copies give the last words as *وفقك الله تعالى لما يرضي من الاعمال*.

Written in Indian Nasta'lik. Broad margins with some explanatory notes, especially towards the beginning.

[Hamilton.]

## 85 [262]

240 × 160 mm. 89 leaves, eleven lines to the page.

دقائق الحقائق في مواضع الخلايق

SUBTLETIES OF TRUTHS IN THE ADMONITIONS OF THE CREATURES

It is a curious book of an eschatological and ethical character, divided into sections such as Creation in general, Creation of Adam, Creation of Angels, Creation of Death, of the Angel of Death, the Call of the Soul, Adversity, Patience, Obstinacy, the Angels munkar and nakir, etc. It ends with the People of Heaven. Each section contains citations from the traditionists upon the subject.

In the text itself there is no intitulation and no author's name. On the last leaf, after the colophon, a later hand has added the above title and ascribed the work to *فخر الاسلام الرازي*. An English hand has written out this same statement on the fly-leaf, and Colonel Hamilton's cataloguer has repeated it in mixed Arabic and Persian on the preceding fly-leaf.

If we take all these indications as true, we might be tempted to identify Fakhru-l-Islām ar-Rāzi with *عمر الرازي*, who died in 606/1209. Such a book by him, however, is not mentioned in the books of

reference. Haj. Khal. (iii, 20) mentions a book *Ḥadā'ikul-Ḥaḳā'ik* (= "Gardens of Truths") on the traditions, compiled in sixty bābs, by تاج الدين محمد بن ابي بكر بن عبد القادر الرازي, who was living about 720/1320. The manuscript is not to be confused with those found in Leyden (i, 99 bis, and v, 41).

Begins: الحمد لله رب العالمين والصلوة على رسوله : محمد واله واصحابه اجمعين قد جاء في الخبر ان الله تعالى خلق شجرة ولها اربعة اغصان فسمها شجرة اليقين ثم خلق نور محمد صلعم في حجاب من درة بيضا مثله كمثل الطائوس ووضعه على تلك الشجرة فسبح عليها مقدار اربعين اوسبعين الف سنة ثم خلق مراة انحياء (sic) ووضعها باستقباله فلما نظر الطائوس فيها رأى صورته احسن صورة . . .

It will be seen that the first words of the work agree with those attributed by Haj. Khal. (*ibid.*) to the work entitled *Ḥadā'ik* of Tājūd-Dīn Rāzī. It seems, therefore, probable that the MS. contains the *Ḥadā'ik* spoken of by Haj. Khal. Two difficulties might militate against this view: (a) the difference in the first word of the title. This difference, however, may be due to an error of the later hand that wrote the word. (b) The number of the bābs; but even in the MS. there is great uncertainty in their enumeration, and it is very difficult to know what was their exact number.

The order of the book is in bābs, the most important of which are the following: Fol. 5a: fol. 7a: في ذكر تخليق الملائكة; fol. 7a: في تخليق آدم; fol. 17b: في ذكر ملك الموت كيف يأخذ الروح; 11a: في ذكر: fol. 19a: في ذكر المصيبة والنوحة على الميت; fol. 19b: في ذكر خروج الروح من: fol. 19b: الصبر عند المصيبة; fol. 26a: في ذكر المنكر والتكبر; fol. 27a: في ذكر الروح بعد الخروج; fol. 31b: في ذكر الكاتين; fol. 37a: التاسع عشر في: كيف يأتي الى قبره ومنزله

باب: fol. 38b: ذكر الصور والحشر والبعث والمحفوظ; باب: fol. 41a: العشرين في ذكر نفخة الصور والفرع; باب اثني: fol. 41b: واحد وعشرين في ذكر فناء الاشياء; باب في صفة: fol. 43a: وعشرين في ذكر حشر الخلائق; fol. 48b: في ذكر نفخة الصور: fol. 44a: البراق; في ذكر سوق: fol. 51b: في نشر الخلائق من قبورهم; في ذكر محشر القيامة: fol. 52a: الخلائق الى الحشر; في ذكر: fol. 57a: في ذكر قرب الجنة: fol. 56b: fol. 58a: نظائر الكتب يوم القيامة: اعظم الساعة; في ذكر: fol. 62a: في ذكر نصب الميزان وصفته: 61a: في ذكر: fol. 70a: في ذكر النار: fol. 64b: الصراط; fol. 80a: في ذكر اهل النار: fol. 71b: الزبانية; في ذكر اهل الجنة: fol. 87a: في ذكر الجنان

الولد في بطن الام لا يبول ولا يتغوط والله : Ends : اعلم بالصواب.

Written in a plain Indian Naskhi. A Persian translation, complete in many lines, is interlined, and the translator has added the vowels to the Arabic text.

The work is of a traditional character and has registered some fantastic traditions on the theme in question.

The MS., as is gathered from the following colophon, was written in 1156/1743:

تم الفراغ في وقت الضحى في يوم الثلاثاء من الشهر  
المرجب في التاريخ ٧ في سنة ١١٥٦.

The edges of some folios have disappeared and have been replaced, by a later hand, with white paper. Wormed. The bābs generally in red.

amilton.]

86 [379]

250 × 145 mm. 48 leaves, twenty lines to the page.

Title :

السبعيات في مواعظ البريات

**SEVENTHS, IN THE DISCOURSES OF  
MORTALS**

A work on the value and importance of the number *seven*, and on the influence of each one of the days of the week upon the enterprises of men. The treatise is divided into seven *majālis* (sittings) for the seven days of the week, and is full of septenary subdivisions. It consists merely of anecdotal stories of the prophets of the Old Testament and of Muḥammad.

The author is أبو النصر محمد بن عبدالرحمن الهمداني, who died about 966/1558. This date, taken from Brockelmann, ii, 412, is very uncertain. Pertsch (Goth. 829) believes that the present work was written in 1009/1600. Cf. Berlin 8853.

Begins : الحمد لله الملك الجبار العزيز الغفار المهيمن . . . قال الشيخ الاجل ابو نصر محمد بن عبد الرحمن الهمداني اعلم ان الخالق الباري جلت قدرته وعلت كلمته وتوات آلاؤه وتتابعت نعمائه زين الاشياء السبع بالاشياء السبع . . . وسميته بالسبعيات في مواعظ البريات.

Ends : قال النبي صلعم ما حظ امتي قال يا محمد يوم الجمعة والجنة لي واعطيت الجمعة لامتك ورضائي تبع الجمعة والجنة هديه لهم فالحمد لله رب العالمين.

The headings and the subdivisions in نكتة, etc., are in red.

Written in a bold Indian Naskhi, about A.D. 1780. No colophon. The name "Buldaree Sing" is written in English characters at the bottom of the last page of the text. Red and blue rulings.

[Hamilton.]

87 [422]

133 × 82 mm. 31 leaves, five lines to the page.

Title as written in Persian on the fly-leaf :

واجب وسنة

**THE OBLIGATION AND THE SUNNAH**

A little treatise in eight short chapters on the way and the value of prayer, and on the duties of Muḥammadans. Marked in Persian on the outside and at the beginning and at the end as واجب وسنة نماز, i.e. *Moral and Legal Duty of Prayer*, and once at the end as واجبات نماز.

The only mention of the author is found in the title added by Col. Hamilton's cataloguer, and in the colophon written by a later hand. His name is given as كيداني, and may be لطف الله النسفي الكيداني, who was living about 900/1494, and who is presented in Haj. Khal. (iv, 368) as the writer of a work on Fatāwi. Two of his works are mentioned by Brockelmann, ii, 198.

Begins : الحمد لله رب العلمين . . . اعلم ان العبد مبتلى بين ان يطيع الله تعالى.

Ends : وترك فرض من الفرائض بلا عذر ولوطرى فواته بدون تعمد الحدث والله اعلم.

The work is divided into bābs which are : fol. 9a : في بيان الفرائض وهي خمسة عشر : fol. 7b : في السنن : fol. 12a : في الواجبات وهي احد وعشرون في المستحبات وهي : ff. 14-15 : وهي سبعة وعشرون في المباح وهي احد عشر : fol. 18b : في المحرمات وهي اربعة عشر : fol. 20b : في المكروهات اي التي يكره في الصلوة وهي تسعة وخمسون الباب الثامن في المفسدات وهي في التحقيق : fol. 30a : خمسة.

The colophon, which is by a later hand, is ill-written, but it implies (1) that the book was written in Peshāwar; (2) that the author

was Kidāni; (3) that the manuscript was written in 1133/1720, month of Ṣafar.

On the reverse of the colophon page is a Persian note which means: "This writing belongs to Muḥammad Ibrāhīm Beg."

The writing is a clear Naskhi. No rubrications.

[Hamilton.]

### 88 [626]

207 × 137 mm. 185 leaves, nineteen lines to the page.

Title:

الطريقة المحمدية

#### THE MUḤAMMADAN PATHWAY

A book of religious teaching written by محمد بن بير علي الرومي البركوي, or Pirgili, who died in 981/1573. His name is not found in the manuscript, but a comparison of the work with Berlin 8836 and others reveals his authorship.

Begins: الحمد لله الذي جعلنا امة وسطا خير امة  
والصلوة والسلام على افضل من اوتي النبوة والحكم . . .  
وبعد فان العقل والنقل متوافقان.

Ends: فعليك بك وطالعها حتى تعلم حقيقة مقالنا  
ونقول الحمد لله الذي هدانا لهذا وما كنا لنهتدى لولا  
ان هدانا الخ.

The work is described in detail by Ahlwardt. We will mention here, from the fly-leaf of the beginning, the traditionists used by the writer, with the indication of the letters which designate them in red ink on the pages of the book.

Bukhārī (خ); Muslim (م); Abu Dâoud (د); Tirmidhi (ت); Nasâ'i (س); *Muwatta'* of Mâlik (ط); Ṭabarâni (طب); Ṭabarâni in the *Great Mu'jam* (طك); Ṭabarâni in the *Middle Mu'jam* (طط); Ṭabarâni in the *Small Mu'jam* (طص);

in the *Thulth* (طكطص); Ibn Ḥayyān (حب); Ḥakīm (حك); Aḥmad b. Ḥanbal (حد); Dārimi (دد); Ibn Mājah (مح); Khuzaimah (خن); Dār-kuṭni (قطن); Baihaqī (هق); Ibn 'Abdil-Barr (بر); Abu Manṣūr Dailami (ديكم); Kūshairi (قش); Ibn Abid-Dunya (دنيا); Abu Ya'lá (يلعي); Abu Nu'aim (نعم); Ibn as-Sunni (سني); Abu Shaikh (شيخ); Baghawi (غ); Bazzâz (ز); Ibn 'Asâkir (عسكى); Ibn 'Adi (عدي); Ibn Mubârak (مبرك); 'Abdur-Razzâk (رزاق); Ṭaḥḥâwi (طح).

The title of the work, which is not found on the first page, occurs at the end of the author's foreword: فأردت ان اصنف الطريقة المحمدية واجبت ان ابين السيرة الاحمدية.

The MS., which is written in three or more Turkish hands, is dated as stated at the bottom of the last page: 1222/1807. The first part may, however, be somewhat earlier.

Two leaves of a small Turkish prayer-book (about A.D. 1700), in Arabic and in Turkish, are loosely inserted in the MS.

Well rubricated. Red rulings. On ff. 29-37 there are some marginal notes derived from خواجه زاده, عبد النصير الأقسهرى الرومى, who died about 1000/1591. Rough Oriental binding.

[Crawford.]

### 89 [426]

283 × 175 mm. 101 leaves, nineteen lines to the page.

Title (as below):

شرح الفقه الأكبر

#### COMMENTARY ON THE GREATEST LAW

*Al-Fikḥul Akbar* is a title given to the work of the famous Imām Abū Ḥanīfa (died 150/767), which expounds briefly the dogmas of the Muḥammadan faith. The present



manuscript is a detailed commentary on this work by the celebrated theologian of Harāt, علي بن سلطان محمد القاري الهروي, who died in 1014/1606. Kārī does not seem to mean "reader" but "from the tribe of Kār" in the Hijāz (Ahlwardt, 1931).

Begins : الحمد لله واجب الوجود ذي الكرم والفضل والجود . . . اما بعد فيقول افقر العباد الى بر ربه الباري علي بن سلطان محمد القاري عاملهما الله بلطفه الحفي وكرمه الوفي اعلم ان التوحيد الذي هو اساس بناء التأيد اشرف العلوم.

Ends (fol. 100a) : والحمد لله اولا وآخرا والسلام على نبيه ظاهرا وباطنا امين يا رب العالمين ويرحم الله عز وجل عبدا قال امين. تمت شرح الفقه الاكبر من تصنيف الح.

According to Hāj. Khal. (v, 459) the title of the present work was المنح الازهر; this, however, is not borne out by the indications of the MS.

The last two pages contain a note in Persian on a kindred subject, citing Jalāl ud-Dīn Suyūṭī and 'Abdul-Ḥaqq Dihlawī. Its end is : ان را ثابت نمى دارند والله تعالى اعلم. اخبار : This last work, *Akhhbār ul-Akhyār*, is a book on saints by عبد الحق بن سيف الدين بن سعد الله دهلوي, who died in 1052/1642.

The words of the text commented upon are faithfully reported and written in red.

The writing is a close back-sloping Indian Ta'liq. No colophon. End of the eighteenth century.

On fol. 1a there is a large seal in which appear the names of the Shī'ah saints.

[Hamilton.]

90 [649]

205 × 153 mm. 49 leaves, twenty-one lines to the page.

Title :

كشف الحجاب والران عن وجه اسئلة الجان

REMOVAL OF THE VEIL AND THE COVERING FROM THE FACE OF JINN'S QUESTIONS

A treatise on some points of Theology and Philosophy, written by way of question and answer. The questioners are the heretics, known under the pseudonym of Jinns, and the answerer is the writer of the work, the mystic عبد الوهاب بن احمد بن علي الشعراني الانصاري, who died in 973/1565.

The question of the Jinns is introduced by the word سالوني, and the answer is preceded by فاجبتهم. The Jinns having declared that they were more touched by poetry than by prose, nearly half of the book is written in poetry.

The beginning, in which we are told that the work was written in 955/1548, is as follows :

قل اعوذ برب الفلق من شر ما خلق . . . وبعد فهذه اسئلة غريبة سالني عنها مؤمنوا الجان . . . وكان وصول هذه الاسئلة الي ليلة الثلاثاء السادس عشر من رجب سنة خمس وخمسين وتسعمائة.

Ends : انتهت الاجوبة عن سوالكم ايها الجان فتاملوا فيها وامعنوا النظر وان توقفت في شئ فراجعوني . . . ولا حول ولا قوة الا بالله العلي العظيم.

The colophon informs us that the manuscript was written in 1122/1710.

نجز تعليق هذه الرسالة . . . في سابع عشرين شهر ذي الحجة الحرام ختام سنة اثنتين وعشرين ومائة والف.

Written in a clear Egyptian Naskhi. The headings and the principal words are written either in red or in greenish ink. Red rulings.

See Berlin 2123, where the author is called الشراوي instead of الشراني of the present MS. Cf. Brockelmann, ii, 335.

[Crawford.]

### 91 [373]

230 × 165 mm. 62 leaves, nineteen lines to the page.

Title :

تحفة المتكلمين

#### GIFT FOR PHILOSOPHERS

A 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'tazilah, the Kadarīyah, the Murjīyah, the Karāmīyah, the Jabriyah, and the Rāfiḍis.

The author is برهان القرشي العباسي

الحمد لله الذي دل على وجوده تغير الكائنات : Begins : وشهد بوحدانيته جميع الموجودات . . . اما بعد فيقول العبد المذنب العاصي برهان القرشي العباسي غفر الله له ولوالديه وللمؤمنين والمؤمنات ان اشرف العلوم وافضلها واقواها العلم بمعرفة الله تعالى . . . وهو العلم الالهي الموسوم بعلم الكلام في معرفة صفات الله تعالى . . . سميت بتحفة المتكلمين وهذا الكتاب مشتمل على خمسة وستين بابا.

These 65 bābs are :

في تفضيل العلم على العقل—في تعريف العقل : fol. 2a :  
fol. 3a : في جواز المجادلة والمناظرة : fol. 2b :  
في معرفة : fol. 4a : في اثبات الواجب الوجود عز وجل  
: fol. 7a : في صفات الله تعالى : fol. 6a : الله تعالى  
في العلم بان الله تعالى : fol. 8a : في وحدانية الله تعالى  
: fol. 8b : في العلم بان الله تعالى ابدى : *ibid.* : قديم  
في العلم : *ibid.* : في العلم بان الله تعالى قادر على كل شئ  
في العلم : fol. 9a : بان الله تعالى عالم بجميع الموجودات

في ان : *ibid.* : بان الله تعالى حي بالحياة والحياة صفته  
: في ان الله تعالى سمع بصير : fol. 9b : الله تعالى خالق  
: في ان الله تعالى ليس بجسم ولا جوهر ولا عرض : fol. 10a :  
: في ابطال وصف الله تعالى بالمكان والجهة : fol. 10b :  
: في اثبات الله تعالى منزّه عن الصورة : fol. 11b :  
في اثبات : fol. 14a : في ان كلام الله تعالى قديم : 13a :  
: fol. 14b : في الاسم والمسمى : ان الله تعالى شئ  
في جواز روية : fol. 16a : في ارادة الله تعالى : 15a :  
: fol. 18b : في خلق افعال العبادة : fol. 17b : الله تعالى  
: فيما قدر وقضاء بما هو كائن : fol. 20 : في القضا والقدر  
في اثبات ان : *ibid.* : في الهدى والضلال : fol. 21a :  
: في تكليف ما لا يطاق : *ibid.* : الله تعالى لا يظلم على عباده  
: fol. 23a : في عظمة الملائكة عليهم السلام : fol. 21b :  
في تفضيل الانبياء : fol. 23b : في معرفة رسل الله تعالى  
: في تفضيل الرسل على الانبياء : fol. 24a : على الملائكة  
: fol. 27a : في اثبات النبوة على محمد صلعم : fol. 25a :  
: fol. 27b : في اثبات المعراج : fol. 27b : في عصمة الانبياء  
: بحث الايمان : fol. 29a : في نفي الاصلح : 28b :  
في الميثاق : fol. 33a : في اطفال المشركين : fol. 32b :  
في اثبات : fol. 35a : في جواز نسخ الشريعة : fol. 33b :  
: في كرامات اولياء : fol. 35b : كون الاجماع امة حجة  
: fol. 37b : في احباب الكباثر من اهل القبلة : fol. 36a :  
في تصرف : fol. 38b : في الشفاعة : fol. 38a : في الحفظة  
في فضائل : fol. 39a : الله تعالى في ملكه كما يشاء  
: في الامامة : fol. 41 : الصحابة رضوان الله تعالى عليهم  
في كلام : fol. 50b : في ذكر اصناف الروافض : fol. 48b :  
: fol. 51b : في كلام اهل التجوم : fol. 51b : الحسنة والصوفية  
في دعاء اهل : fol. 53b : في حكم اهل البدعة : 52b :  
: fol. 54a : فيما اكتسب العبد بقلبه : *ibid.* : القبلة  
: في الادراك : fol. 54b : في نزول عيسى عليه السلام  
: fol. 56a : في الاكتساب وطلب المال : fol. 55a :  
: في سوال منكر ونكير في القبر : fol. 56b : في الآجال

في اثبات : fol. 57b ; في اثبات عذاب القبر : *ibid.* ; في الميزان : fol. 59a ; الحشر الاجساد يوم القيامة ; في اثبات ان الجنة والنار مخلوقتان : fol. 61a ; والصراط : fol. 62a ; في كلام : fol. 62b ; في كلام المرجية : fol. 62a ; الشياطين.

Written in a negligent but clear Indian Naskhi. No colophon is found, but the writing seems to be that of A.D. 1750. Rubricated. Red and blue rulings. Occasional corrections on the broad margins. Words introducing new subject overlined in red.

[Hamilton.]

## 2

*Wahhābi Theology*

92 [618]

201 × 123 mm. 79 leaves, seventeen lines to the page.

THREE TREATISES RELATING TO THE  
WAHHĀBI SECT

## A

Ff. 1-11: A letter written and sent to Madīnah by محمد بن عبد الوهاب, the head of the Wahhābi movement, who was born in 1111/1699 and died in 1207/1792 (see Daḥlān's *Khulāṣah*, p. 229). Other authorities fix his death at 1206/1791 (cf. Brockelmann, ii, 390). The title of the epistle is :

الرسالة المدنية في معرفة بهاء الالهية

"The Madīnite Epistle concerning the knowledge of the beauty of the Divinity."

Immediately before the text there is the following heading written in red : هذه رسالة : شيخ محمد بن عبد الوهاب التي ارسلها الى المدينة المنورة وسماها الرسالة المدنية في معرفة بهاء الالهية.

The author demonstrates the transcending power of God in connection with all created

human beings, and shows that prayer must primarily be addressed direct to Him.

Begins : الحمد لله المنفرد بالكمال والبقاء والعز والكبرياء . . . اما بعد فان العباد التي هي اسم جامع لكل ما يحبه الله ويرضاه هي الغاية التي خلق الله لها جميع العباد.

Ends : واولى من هدم مسجد الضرار المأمور بهدمه شرعا اذ المفسدة اعظم حاية للتوحيد. والله المستعان وعليه التكلان وهو حسبنا الخ.

## B

Ff. 12-19: A treatise confirming the opinion of the same Muḥammad b. 'Abd ul-Wahhāb on the right kind of prayer and invocation. The unknown author contends that prayer should be addressed to God alone, either directly or indirectly through the name of the Prophet, and dwells on some other points of Wahhābi doctrines, especially sepulchral constructions.

Begins : ومما استدل به الذين يدعون مع الله غيره في المهمات من اهل القبور والاموات . . . وهذا الحديث دليل للشيخ محمد بن عبد الوهاب لا عليه.

Ends : ويقال المراد الوسيلة ويستدل لها بهذا سبحانه هذا بهتان عظيم وتحريف للكلم عن مواضعه.

## C

Ff. 20-79: A lengthy refutation of the Wahhābi tenets by محمد ابو السعود الشرواني المدني, who died in 1230/1814 (cf. Brockelmann, ii, 387).

The refuted tenets are mainly those set forth on fol. 24b as follows : واقرأوا بقدائهم ثلاث مسائل وهي التي سنتكلم معهم فيها هنا ونناضل الاولى ان من نادى نيا او وليا من جميع الانام واستغاث به فهذا مشرك خارج عن الاسلام. الثانية ان من يصل

او يزك فهو كافر مرتد عن الدين وان اقر بالشهادتين فانه ليس من زمرة الموحدين. الثالثة مسئلة بناء القبور.

The words introducing a refuted sentence are *واما قولك*, written in red.

Begins : ربنا لا ترغ قلوبنا بعد اذ هديتنا وهب لنا : من لدنك رحمة . . . اما بعد فهذه مقدمة امام المقصود والمراد تتضمن ذكر بعض عقائد ذوى الجحود والعناد التى بنوا اساسها الفاسد.

Ends : سنة الله فى الدين خلوا من قبل ولن تجد : لسنة الله تبديلا . . . وما دامت عادة الله فى عباده جارية بالذصر على اعداء الاسلام.

The colophon informs that the author wrote this treatise in 1211/1796, and that the present manuscript was transcribed nine years later, in 1220/1805 : وقد تم تبسيطها على يد الفقير . . . محمد ابى السعود الشروانى المدنى الحنفى . . . وذلك فى اواخر شهر رجب الفرد من عام الظفر ١٢١١ ختم بخير بجاه سيد البشر. قد تم هذه الرسالة على يد كاتبه الفقير اسحق من قضاة الديار المصرية فى سنة عشرين ومائتين والى من هجرة من له العز والشرف.

All the MS. seems to be written in a single hand, which is a clear and minute Nasta'liq. Broad margins. Headings in red.

[Crawford.]

3

*Shī'ah Theology*

93 [547]

315 × 235 mm. 451 leaves, twenty-one lines to the page.

Title :

جامع الكافي

or :

الكافي [فى علم الدين]

THE SUFFICIENT

or simply as on ff. 140a and 219b : كتاب الكافي

The first volume of the great collection of *Shī'ah* traditions and dogmas compiled by *ابو جعفر محمد بن يعقوب الكليني*, who died in 328/939 (on this date cf. Berlin 1855).

It contains the first seven *Kitābs* of the work, and the first three *Juz's*, and thus corresponds with 153 of the Brit. Mus. Suppl. (p. 89), which is the only one in the museum which goes so far.

The volume begins with *كتاب التوحيد* and extends to *كتاب العشرة* inclusive; but it wants a leaf between ff. 447 and 448. The remainder of the work would have occupied another volume a little larger than this one.

The manuscript is written in a clear and good Indian Naskhi, and is dated at the end "middle of the month of Rabi'ul-awwal," *في منتصف شهر*. The year is omitted, but the MS. can possibly be assigned to the latter half of the seventeenth Christian century.

Begins : الحمد لله المحمود لنعته المعبود لقدرة المطاع في سلطانه الموهوب بجلاله . . . اما بعد فقد فهمت يا اخي ما شكوت من اصطلاح اهل دهرنا على الجهالة.

Ends (fol. 451a) : علي بن ابراهيم عن ابيه عن ابن ابي عمير عن محمد بن اسحق بن عمار عن ابي يحيى موسى عليه السلام في الطهور التي فيها ذكر الله عز وجل قال اغسلها.

Ff. 159 *et sqq.* contain the chapter entitled : من جملة المواضع التي سقطت من and *تغير في القرآن*.

From a note found on fol. 219b we learn that the MS. was written in the *Hijāz* :

تم الجزء الثاني . . . على يد اقر عباد الله الغنى البارى محمد علي بن شكر الله النديمي فى عشر اخر شهر رمضان المبارك فى قرية من قرى الحجاز المسمى (sic) بسلامة.

There is at the beginning a stamped seal which bears the name of a certain 'Ali and appears to be dated 1130/1717. The MS. came afterwards into the possession of W. H. Morley and has the stamp of his library at beginning and end, and a note in pencil giving its price as £5, and its number (in ink) as 146.

The quotations from the *Ḳur'ān* and the words which deserve special notice are overlined in red. In the second part of the book the titles of the *bāb* and of the new subject treated are sometimes written in red on the margins of the page. Rubricated. Broad margins.

[Crawford.]

94 [362]

310 x 202 mm. 121 leaves, twenty-three lines to the page.

Title :

کتاب ثواب الاعمال

## GUERDON OF DEEDS

A work upon the rewards and punishments of human actions, by ابو جعفر محمد بن علي بن الحسين بن موسى بن بابويه القمي, who died in 381/991. See about him 330 of Brit. Mus. Suppl. (p. 210).

The part devoted to the rewards is on ff. 1-83, and the part of the punishments is on ff. 83-114. All through the manuscript there are misspelt words and blanks for sentences which were either deficient in the original or which the scribe was unable to read.

الحمد لله الواحد القديم الازلى الذى لا  
 Begins :  
 يوصف بحد ولا نهاية . . قال محمد بن على بن الحسين  
 بن موسى بن بابويه ان الداعى فى تاليف كتابى هذا  
 ما روى عن النبى صلعم وآله انه قال الدال على الخير  
 كفاعله وسمته كتاب ثواب الاعمال.

The first part of the work, which treats of the reward of the deeds, is headed : **هذا كتاب ثواب**

الاعمال, and the second part, which treats of the punishments of the deeds, has the title: هذا كتاب عقاب الاعمال. At the end of both parts the name of the copyist appears كته, صادق علي, and the half colophon of the end adds فض آبادي.

The first headings of the series of the rewards are :

Fol. 2a: ثواب من قال لا اله الا الله : fol. 3a: ثواب من قال and ثواب من قال لا اله الا الله مائه مرة ثواب من قال لا اله الا : fol. 3b: لا اله الا الله وحده ثواب من مدّ صوته بلا اله الا الله and الله مخلصا and ثواب من قال لا اله الا الله بشروطها : fol. 4a: ثواب من تقلل منه شهادة لا اله الا الله.

The first punishments are :

Fol. 83b: عقاب and عقاب من اتى الله من غير باه ;  
 عقاب من ابغض اهل and المتهاون بامر الله سبحانه  
 ; عقاب من جهل حق اهل البيت : fol. 84a ; بيت النبي  
 fol. 84a , etc. , عقاب من مات ولم يعرف امامه .

On ff. 114b-122b the author expounds succinctly all the punishments inflicted on special infractions and anomalies of conduct. This section is called باب نادر يجمع عقوبات الاعمال, and contains a long speech that the Prophet is said to have delivered in Madīnah a short time before his death. It begins with a long list of traditional authorities and ends قال ثم نزل فكانت آخر خطبة خطبها رسول الله صلعم.

No regular colophon. The writing is an Indian Naskhi of about A.D. 1780. The words عقاب and ثواب are in red, and the headings of rewards and punishments are only overlined in red. Very broad margins.

At the beginning there is a seal bearing only the words الحمد لله. Close to it there is a Persian note of the purchase of the book, but the buyer's name is not given.

It should here be stated that No. 14,522, b. 14 (vol. ii, p. 163) in A. G. Ellis's *Cat. of Arab. Printed Books in the Brit. Mus.* entitled *امالي*, contains a work by Ibn Babuwaih exhibiting a text which, if not always identical with, is at least very similar to, that contained in the present MS. No book of reference, however, attributes to the author any work with this title.

[Hamilton.]

### 95 [285]

240 × 158 mm. 218 leaves, eighteen and nineteen lines to the page.

Title as given at the end (see below) and on the title page :

علل الشرائع والاحكام

#### CAUSES OF LAWS AND DECREES

A work in which the origin of different words is given, and the various developments of Shī'ah practices and beliefs are traced to their sources in the tradition of the Prophet and the Imāms. The writer is again *ابو جعفر* *القمي*, *محمد بن علي بن بابويه*, who died in 381/991.

Begins as in Berlin 8326 : الحمد لله كما هو حقه : ومستحقه . . . قال الشيخ الفقيه ابن بابويه القمي رضي الله تعالى عنه وجعل الجنة مثواه باب العلة التي من اجلها سميت السماء سماء والدنيا دنيا والآخرة آخرة والعلة التي من اجلها سمي آدم آدم وحواء حواء والدرهم درهما. Ends : فانك ان اذعت سرنا بليت في نفسك ومالك واهلك وولدك.

From fol. 195 to the end there is a chapter of fables on Biblical and ethical matters entitled *باب نوادر العلال*

The following colophon does not give the year of transcription : قد تمت علل الشرائع والاحكام بعون الملك العلام في تاريخ اربع وعشرون جادى الاول در

بلده شاه جهان اباد (i.e. Dihli) كتبه فقير محمد شاكر قادري . . . ومالكة مير محمد طاهر.

The first 91 leaves are in a Nasta'lik hand, eighteen lines to the page ; the remaining 121 leaves are in Naskhi, nineteen lines to the page, and are on paper of a different tint. There are ruled borders to the latter part, but not to the former. Both parts are contemporaneous and were probably written about A.D. 1760. Headings and introductory words in red. Slightly wormed.

[Hamilton.]

### 96 [549]

245 × 155 mm. 300 leaves, seventeen lines to the page.

Title :

نهج البلاغة

#### THE ROAD OF ELOQUENCE

A collection of letters, orders, councils, discourses, sermons, and sayings ascribed to 'Alī b. Abi Ṭālib.

The author of the work is not known. Ibn Khallikān (No. 454) says that it is uncertain whether it is the work of *ابو الشريف المرتضى* *القاسم علي بن طاهر*, who died in 436/1044, or his brother, *الشریف الرضی محمد بن الحسين الموسوی*. Haj. Khal. (vi, 406), who fixes Murtaḍa's death at 406/1015, quotes the sentence of Ibn Khallikān and leaves the question of authorship undecided.

Of the three parts,—addresses, letters, and wisdom,—into which the *Nahj al-Balāgha* is divided, the present manuscript contains all but the beginning of the first. Each section rubricated *اصل* is followed immediately by a Persian version rubricated *ترجمه*

The MS. contains two distinct pieces. Piece (a) is the preserved portion of part i together with part ii as far as the Persian translation

of a letter to Mu'āwiah beginning : أما بعد فقد . This piece was bound in the volume as it entered the Crawford collection second, and the pages were numbered in pencil 340-588. Piece (b) prefixed to this and numbered pp. 1-339 contains part iii of the work and of part ii from the document beginning ومن وصيته عليه السلام لابنه حسن عليه السلام كتبها اليه بحاضرين عند اتصافه منصرفا من صفين من الوالد الفان المقر للزمان. This part begins on the reverse of p. 1, the space of about four lines at the top being occupied by a *Basmalah*. The obverse is scrawled over in various hands, bearing among other things the words الجزء الاول من نهج البلاغة . It is not quite certain, however, that the first six leaves are by the same hand as the rest of the volume.

From p. 338 we learn that the Persian translator was Nūr Muḥammad al-Maḥalli, and that his translation was made in 1028/1618 :

تمام شد ترجمهء كتاب نهج البلاغة . . . در تاريخ روز جمعه ۲۷ شعبان المعظم سنة هزار و يست و هشت هجري بر دست . . . نور محمد بن قاضي عبد العزيز بن قاضي طاهر محمد المحلي.

The Persian colophon of the same fol. informs us that the MS. was finished in 1058/1648 :

باتمام رسيد روز دوشنبه يست و ششم شهر ربيع الاول سنة ۱۰۵۸.

The Persian colophon of the last leaf tells that the MS. was read and compared with another MS. by عبد المغني بن عبد الواسع , الحسيني التوراني , and that in 1062/1651 it was also read by a certain شرف الدين . On the reverse there is the form of a will.

اصل . باب المختار : p. 542 . من كتب امير المؤمنين عليه السلام ورسائله الى اعدائه وامراء بلاده ويدخل في ذلك ما اختير من عهوده الى عماله ووصاياه لاهله واصحابه.

اصل . باب المختار : p. 161 . من حكم امير المؤمنين عليه السلام ومواعظه ويدخل في ذلك المختار من اجوبة مسائله والكلام القصير في سائر اغراضه . ترجمه . اين بابيست از كلمات حكمت . . . اصل كن في الفتنة كابين اللبون.

The book formerly belonged to D(uncan) F(orbes) and was numbered 56. It is bound in half leather and lettered on the back "Letters etc. by Muḥammad and 'Alī. Arabic and Persian."

Broad margins on which there are explanatory notes. Regular Nasta'liq. Arabic text vocalised.

[Crawford.]

## 97 [686]

260 × 170 mm. 168 leaves, seventeen, eighteen, or twenty lines to the page.

A volume containing Theologico-philosophical treatises according to the Shī'ah tenets. These treatises are all written by one author محمد بن محمد باقر الداماد الحسيني , who died in Isfāhan in 1041/1631. This precise date is taken from Muḥibbi's *Khulāṣat ul-Athar*, vol. iv, p. 302 (Cairo, 1284 A.H.). I do not know on what authority Brockelmann (ii, 341) and others assign the year of his death to about 1070/1659. At beginning and end there is a seal of an owner Ḥasan, dated 1203/1788.

## A

Ff. 1-4. A treatise on the Unity of God, based on Qur'ān cxii, 1, as interpreted by the most prominent Shī'ah writers.

Title (by a later hand) :

رسالة التوحيد

### THE TREATISE ON UNITY

Begins : الحمد لله رب العالمين . . . وبعد فايها :  
الصديق الاخض والحليل الناهض ان احوج المربوين الى  
الرب الغنى محمد بن محمد يدعى باقر الداماد الحسيني .  
Ends : وما الفوز الا في اتباع رسول الله والتمسك  
باهل بيته الطاهرين صلوات الله وتسليماته عليه وعليهم  
اجمعين .

A final note by the same hand tells that the  
treatise was composed by Muḥammad Bākir  
Dāmād in 1020/1611 :

وكتب مسئولا احوج المفتاين الى رحمة الله الغنى  
محمد بن محمد يدعى باقر الداماد الحسيني . . . في الالف  
والعشرين من اعوام الهجرة المباركة .

The author quotes twice in this treatise  
(ff. 3a and b) his work entitled *الايان* de-  
scribed below.

### B

Ff. 4b-5a. A short treatise in which the  
same author narrates a mystic vision that he  
had in 1023/1614.

Title :

الرسالة الخلية

### THE SUPERNATURAL TREATISE

الرسالة الخلية المحمدية الباقية : or more fully :

Begins : الحمد لله رب العالمين . . . انى ذات يوم :  
من ايام شهرنا هذا وقد كان يوم الجمعة من اشهر رسول  
الله شعبان المكرم لعام ١٠٢٣ .

On the margins the author refers to his  
works *الملكوت* and *السرائط* (اوالصراط) المستقيم

### C

Ff. 5b-6a. A short treatise by the same  
Bākir on the saying of the Prophet concerning  
'Ali.

Title by a later hand :

رسالة علوية

Begins : في الحديث من طرق العامة والخاصة قد  
اخرجناه في كتاب شرح المقدمة وهو شرح مقدمة كتابنا  
تقويم الايمان .

A final note by the same hand states that  
Bākir wrote this short treatise in 1024/1615 :

ثامن عشر شهر شوال لعام ١٠٢٤ .

On fol. 5b the author quotes a commentary  
by himself on the *Kāfi* of Abū Ja'far Kulīni,  
entitled : *الرواشح السماوية في شرح الاحاديث الامامية* :

### D

Ff. 7-57. A philosophical, theological, and  
mystical work by the same Bākir.

Title :

الصحيفة الملكوتية

### THE CELESTIAL PAGE

The following note, placed at the beginning,  
informs us that the work was composed in  
1012/1603 :

كتاب الايماضات والتشريفات الموسوم بالصحيفة الملكوتية  
. . . كان الشروع فيه في ربيع الاول لعام ١٠١٢  
من الهجرة المباركة النبوية حيث كانت الشمس في شرقها  
والزهرة في غيتها والقمر مسعود الحال والعلوان في القوس  
على حد قوة الاتصال بعد القران وقبل بلوغ الانصراف  
تسع درجات .

Begins after the *Basmalah* : سبحانك اللهم رب  
الخلق والامر لك الملك ولك الحمد ومنك البدؤ واليك  
المود . . . وبعد فان احوج المربوين الى الرب الغنى  
محمد بن محمد يلقب باقر الداماد الحسيني ختم الله له  
بالحسنى يقول ان هذه صحيفة ملكوتية سطحة .

Ends : ولم يات لان يتمض الوميضات الالهية :

The work appears to be deficient at the end.



Immediately after the last word the word ايماض occurs overlined in red.

The names of the headings given to this curious mystic work are more generally ايماض , تقدمه , تنبيه , سقاية , سياقة , تشريق

The headings of the manuscript are in red. Some pages have marginal notes. Ff. 13 and 16 are an insertion to the work, placed there probably by the last binder. They are in a much smaller size, and seem to be marginal annotations to the work. The first one begins with the *Basmalah*, but the beginning of the second one is : قوله مطابق الحكم ومصادقه

It seems that this note was in the original lying before the copyist, because much space is left for words that he could not decipher. On fol. 7b Bāḳir quotes two of his own works, the الافق المين and the الصراط المستقيم

## E

Ff. 57a-58b. A part of the preceding work beginning with the *Basmalah*, and then :

سبحانك اللهم اتجرى سمت مجدك واؤم سبيل هداك  
... السقاية الحامسة.

Incomplete and ending abruptly with the heading ايماض

## F

Ff. 59a-62a. A treatise on the creation of the world by God, in which mention is made of many philosophers of antiquity and of Islām.

Title by a later hand :

رسالة الخلق

## TREATISE ON CREATION

Begins after the *Basmalah* : احمد الله ربي حمدا  
فوق حد الحامدين كما يليق بكرم وجهه . . . ثم اقول

المشهور لدى العلماء والحكماء ان القول بان العالم باسره  
متعلق الصنع.

A final note states that Bāḳir wrote this treatise in 1034/1624.

All the above treatises are written by one scribe in a clear Nasta'lik.

## G

Ff. 62b-63. A short commentary on the preceding treatise (F).

The commentary, which is written in an ugly Ta'lik, is by another hand. It begins with a break and seems to be incomplete at the end, the final words being : فليستين منه نور  
الله الكريم (blank) فعدتم.

Fol. 64a is blank.

## H

Ff. 64b-117b. A treatise, by the same writer, on the divine ordination of human nature and existence, and on some other cognate matters.

Begins : يا هو يا من هو يا من لا هو الا هو يا فوق :  
الفوق ويا وراء وراء . . . وبعد فاحوج المربوين الى  
الرب الغني محمد بن محمد الملقب بياقر الداماد الحسيني  
ختم الله له بالحسن.

Ends : من حيث هي اجزاء النظام الجملي المستند  
باتمامه العرضي وبرمته الشخصية الجملية اليه سبحانه مرة  
واحدة الى هنا ما قرأت من كتاب التقديسات من صورة  
خط (illegible word) من صورة خط المحشي وهو  
استنسخه من صورة خط المص قدس سره.

From this quotation it appears that the title of the book is :

كتاب التقديسات

## BOOK OF SANCTIFICATIONS

The words most generally used to designate the headings of the chapters are تشريق and تقديس

placed in black ink on the margins of the book. In the last three leaves, which are by another hand, these words are written in red ink and in the middle of the line.

The headings are sometimes omitted, and their place is left blank.

## I

Ff. 118b-167a. A work by the same author, entitled :

تقويم الايمان

## REGULATION OF FAITH

It treats of the essence of God, of cause and effect, and of the criteria of truth.

Begins : قال الامام في شرح الحكمة الفلسفة الاولى وموضوعها الموجود بما هو موجود ومطلوبها الاعراض الذاتية للموجود بما هو موجود مثل الوحدة والكثر.

Ends : يعلم العقول الفعالة التي هي ظلال العلم الحق وفيوضات نوره . . . الله اعلم بحقائق الامور.

Below this sentence there is the following colophon :

هذا الكتاب تقويم الايمان من ملك العبد الضعيف محمد بهدي عفي عنه من تصنيفات السيد الباقر الداماد.

The titles given to the headings of the chapters are generally the words تقويم or تصحيح, written in red in the last half of the manuscript ; in the first half, these words are often omitted, but their place is left blank.

## J

Ff. 167a-168b. A mystic treatise by the same writer on the spiritual value of Maccah and the Ka'bah.

Title (by a later hand) :

الرسالة المكيّة

## THE MACCAN TREATISE

Begins : طلاع تهامة الحمد زواهر طول الله الذي جعل البيت مثابه للناس.

Ends : فضلا عن البروق البارقة والسلام عليكم ابدا وعلى من يلوذ بحبكم سرمد.

All the MS. is generally written in an Indian Nasta'liq of about A.D. 1760, but by different hands.

[Hamilton.]

## 98 [211]

128 × 97 mm. 398 leaves, eight lines to the page.

Title :

جامع الاخبار

## COLLECTION OF ALL THE NEWS

An encyclopædic collection of the doctrines and duties of the Shī'ahs illustrated from the Qur'ān and the traditionists, especially from the sayings of Muḥammad, 'Alī, and the rest of the Imāms.

The author, or rather the compiler, does not mention his name.

Begins : الحمد لله الاول بلا اول كان قبله والآخر بلا آخر يكون بعده . . . اما بعد فاني مذ كنت ابن عشرين حتى ذرف سني الى خمسين متشوق الى جمع كتاب يشمل ابوابا وفصولا . . . وسميته بكتاب جامع الاخبار. الذين اخذ الله ميثاقهم بولايتنا وكتب في قلوبهم الايمان وايدهم بروح منه اللهم اجعلنا وشفاعة اباؤنا واجدادنا المعصومين الطيبين الطاهرين يوم الدين برحمتك يا ارحم الراحمين اولئك هم المهتدون وعلى محبيهم رحمة الله وعلى اعدائهم لعنة الله والملائكة والناس اجمعين.

The book is divided into fourteen bābs, each subdivided into faṣls of varying number. The order of the bābs is :

الباب الاول وفيه ثلثة فصول. في معرفة Fol. 13a : الباب الثاني وفيه خمسة عشر : fol. 21a : الله تعالى الباب الثالث : fol. 88b : فضلا. في فضائل النبي صلعم : fol. 103a : وفيه سبعة فصول. في معرفة الايمان

; الباب الرابع وفيه تسعة فصول. في ذكر الوضوء وحقيقته  
 الباب الخامس وفيه ثلث فصول. في فضيلة : fol. 142b  
 : fol. 149a ; التهليل والتسبيح والتحميد والتكبير والتمجيد  
 ; الباب السادس وفيه أربعة فصول. في فضل اداء الزكوة  
 الباب السابع وفيه سبعة فصول. في فضيلة : fol. 159b  
 الباب الثامن وفيه ثمانية فصول. في : fol. 170a ; العدل  
 الباب التاسع وفيه ثمانية : fol. 186a ; فضل التزويج  
 ; فصول. في فضيلة الزهد في الدنيا والرغبة في الآخرة  
 الباب العاشر وفيه ثلاثة فصول. في الدعاء : fol. 202a  
 الباب الحادي عشر وفيه خمسة : fol. 206a ; وادعية معدودة  
 الباب : fol. 217b ; فصول. في صفة الفقر والفقر  
 fol. : الثاني عشر وفيه عشرة فصول. في قتل المومن  
 الباب الثالث عشر وفيه سبعة فصول. في عيادة : 242b  
 الباب الرابع عشر : fol. 267b ; المريض وغسل الميت  
 فيه اخبار متفرقة مشتمل على اربع وثلاثين فصلا.

The text is written on blue paper as far as fol. 277. Some important words are overlined in red, and the headings of the chapters are written in red.

The writing is an Indian Naskhi, almost fully vowelled. The date of the manuscript is 1275/1858 :

تمام شد جامع الاخبار بتاريخ يازدهم ماه ذى الحجة  
 سنة يكهزار ودوصد وهفتاد وينج هجرى الخ.

I am unable to decide whether this colophon refers only to the date of the MS., and excludes the date of the composition of the work. The historical data found in the book are very scanty ; on fol. 393b there is a prophecy of the Prophet dealing with events of 900/1494, and on fol. 394a another prophecy is related in which mention is made of الف فارس افرنجى . ونصرانى Further, on fol. 240a occurs the name of عبد الواحد بن محمد بن عبدوس النيسابورى with

the preliminary sentence of وروى لنا , from which, however, one could not deduce much with certainty, as to authorship by a man living in A.D. 1858.

[Hamilton.]

4

*Ṣūfī Theology*

99 [458]

230 × 130 mm. 97 leaves, nineteen lines to the page.

Title (written by a later hand on fol. 1a) :

منهاج العابدين

#### THE HIGHROAD OF WORSHIPPERS

A work on Piety and Devotion, by ابو حامد محمد بن محمد الغزالي, who died in 505/1111.

Begins : الحمد لله الملك الحكيم الجواد الكريم . . . اعلموا اخواني اسعدكم الله وايانا بمرضاته . . . فصفنا في قطع هذا الطريق وسلوكها كتبنا كاحياء علوم الدين والقربة الى الله وغير ذلك احتوت على دقائق من العلوم. فهذا على ما اردنا ان نذكره في شرح كيفية : Ends : سلوك طريق الآخرة وقد وفقنا بالمقصود والحمد لله بنعمته تتم الصالحات وصلى الله على خير مولود دعا الى افضل معبود محمد النبي وآله وسلم تسليما.

The book is divided into seven عبة corresponding with seven distinct bābs.

Each of the seven bābs is divided into an unequal number of faṣls. The divisions and the quotations from the Ḳur'ān are overlined in red.

The first pages have many marginal notes added by the copyist himself.

On the back of the first page there is a tradition cited from Mūsa al-Kāẓim, who died about 183/799, as to the origin and great value of the formula لا اله الا الله

The writing is a small Indian Naskhi of about A.D. 1700. The paper is thin and slightly wormed. Some places which were greatly damaged have been restored by a later hand.

[Hamilton.]

### 100 [73]

215 × 135 mm. 230 leaves, eight lines to the page.

Title :

فتوح الغيب

#### REVELATIONS OF THE UNSEEN

A work containing rules of mysticism for the Šūfis. The name of the author does not appear on the title page, but he was the celebrated عبد القادر بن ابي صالح موسى بن عبد الله , who died in 561/1166 (cf. Berlin 2837, and Ind. Off. 616).

The work is divided by marginal annotations into seventy-eight maḳālahs and the subject treated in them is sometimes stated in red ink. The words introducing a maḳālah are عبد القادر بن ابي صالح موسى بن عبد الله , written, possibly, by 'Abd ul-Ḳādir's own son, who might have handed down the work. The son's name is عيسى بن عبد القادر ابو عبد الرحمن شرف الدين , who died in 573/1177 (see *Safīnat ul-Auliya'*, No. 38 in Ethé's Cat. of Ind. Off.).

Begins : الحمد لله رب العالمين اولا واخرا . . . .  
اما بعد فان نعم الله على العباد كثيرة متواترة . . . كلمة  
برزت وظهرت لى من فتوح الغيب.

Ends : وختم لنا بخير وجميع المسلمين والحقنا بالصالحين  
غير خزايا ولا مفتولين.

On the fly-leaf the title of the work is written in English characters by two owners in whose catalogue the manuscript was numbered 41, and on the inside of the cover there

is pasted Bland's (?) printed book-plate with the number 144.

The seventy-eighth and last maḳālah (fol. 221b) is : لاهل المجاهدة والمحاسبة واولي العزم عشر خصال.

The colophon is mostly worded in Persian, and is as follows :

تمت الكتاب حضرت فتوح الغيب بعون الله الملك الجن  
والانس تاريخ هشديم روز جمع شهر ذى حجة سنة ٢٧  
جلوس محمد شاه يادشاه خلد الله ملكه.

The twenty-seventh year of the reign of Muḥammad Shāh or M. Nāṣir ud-Dīn corresponds with 1158/1745.

The MS. is written by two distinct hands. The first writing, extending from fol. 1 to fol. 115a, is a clear and good Naskhi, and the second, embracing ff. 115b-230a, is a negligent Indian Naskhi. The above colophon probably refers to this last part only.

The text is vocalised throughout, and has between its lines several words translated into Persian.

The introductory words of the chapters and the secondary headings are in red ink. Slightly wormed.

[Bland.]

### 101 [323]

250 × 158 mm. 58 leaves, nineteen lines to the page.

Title :

عين العلم

#### FOUNTAIN OF SCIENCE

A treatise on the value of religious observances and of asceticism in general. Haj. Khal. (vi, 159) and Ahlwardt in Berlin 3064 prefer the title مناهج العارفين , which is perhaps more appropriate, but which is nowhere mentioned in the present manuscript.

There is also disagreement as to authorship,

for whereas Haj. Khal. and Berlin 3064 ascribe the work to عبد الله بن عبد الرحمن المدائني, our MS. (see below) attributes it in the colophon<sup>1</sup> to محمد بن عثمان البخاري, and Brockelmann (i, 201) to ابو عبد الرحمن محمد بن الحسين بن موسى (i, 201) to السلمي الازدي النيسابوري, who died in 412/1021.

Begins (fol. 3b) : يا رب يا رباه باسمك ابدى وبك . . . واوابه عشرون قد اقدى وبذور قدسك اهتدى . . . وذيلت بخاتمة . . . واسمه المطابق للمسمى عين العلم.

The following colophon revealing the author and the copyist is found in the middle of fol. 58b :

تمت النسخ المباركة من تصنيفات الشيخ السيد الامام محمد بن عثمان البخاري بيد العبد الضعيف . . . تاج الدين احمد المرسدابادي عفي عنه.

Written in a negligent Ta'lik by an Indian hand, about 1700 A.D. The titles are in red. The letter ح, preceded by the word ورد, which introduces a quotation, is also in red.

Some of the first pages are read with difficulty on account of the numerous interlinear glosses, and of the thinly written notes on the margins. There are on the pages preceding the text miscellaneous notes in Persian and in Arabic,—one of which reveals the name of an owner : Tājūd-Dīn Aḥmad al-Mursidābādī, probably the copyist himself. Broad margins. Slightly wormed.

The above colophon, giving Mursidābādī as the copyist, may only refer to the notes and the interlinear glosses.

[Hamilton.]

## 102 [224]

260 × 178 mm. 518 leaves, of which the last 18 are in Nasta'lik and have eighteen

<sup>1</sup> This colophon is possibly not in the scribe's handwriting, but in that of Mursidābādī (see below).

lines to the page, while 1-500 are in bold Naskhi and have three lines to the page.

Title :

فصوص الحكم

## BEZELS OF WISDOM

The celebrated mystic treatise of which a good abstract is found in R. Nicholson's *Studies in Islāmic Mysticism*, pp. 149-162.

The author is the famous محيى الدين ابو عبدالله محمد بن علي بن العربي الطائي الحاتمي الاندلسي, who died in 638/1240.

Begins : الحمد لله منزل الحكم على قلوب الكلم . . . من المقام الاقدم اما بعد فاني رايت رسول الله صلعم في مبشرة أريتها في العشر الاخير من المحرم سنة سبع وعشرين وستمائة بمحروسة دمشق وبيده صلعم كتاب فقال لي هذا كتاب فصوص الحكم خذه واخرج به الى الناس.

The work, therefore, is the outcome of a vision in 627/1229 ; this fact may account for the numerous Ṣūfī commentaries to which the book has given birth.

Ends : والله يقول الحق وهو يهدي السبيل والله اعلم بالصواب.

There are twenty-seven "bezels" or divisions in the book ; each "bezel" consists of sayings attributed to prophets. The first "bezel" bears the name of Adam, and the last that of Muḥammad.

The object of writing this manuscript with three lines only to the page was to leave room for interlinear and marginal glosses and commentaries, which however cease with the fifty-eighth leaf. When the scribe had reached the end of fol. 500, he must have found his supply of paper running short, and for that reason ff. 501-518 are written in a different style, so as to take in all the rest of the text.

Dated 1217/1802 : تم الكتاب المسمى بالفصوص من مصنفات قطب العارفين الشيخ محيى الدين العربي في

سلخ الرجب والسنة الالف والمائتين والسابع عشر من  
الهجرة النبوية.

For the transcription of the work, instead of the date 1217/1802, a later hand, probably Colonel Hamilton's cataloguer, has wrongly written the year 1163 on the fly-leaf of the beginning of the book.

The text is vowelled in the first pages as far as fol. 27a. Headings in red. Broad margins.

[Hamilton.]

### 103 [617]

157 × 105 mm. 101 leaves, nineteen lines to the page.

Title :

فصوص الحكم

Another copy of the preceding work of Muḥyī id-Dīn b. al-'Arabī.

The beginning is somewhat different, and bears in the first words the name of the author as in Berlin 2876 :

قال سيدنا وشيخنا الامام العالم الراسخ المفرد المحقق  
محبي العلة والدين ابو عبد الله محمد بن علي بن عربي  
الطائفي الحاتمي الاندلسي رضى الحمد لله منزل الحكمة.

The manuscript is undated, and is written in a careless Turkish Nasta'liq of about A.D. 1650.

The name of the scribe is given in the last page as محمد بن خباز الاسكوبي

On the reverse of the first page is written the name of محمد نظيري, who, towards the end of the seventeenth century was the owner of the book.

Some explanatory and clearly written glosses are on the margins. They often correct the mistakes, or supply the omitted words, of the copyist. Headings in red.

[Crawford.]

### 104 [320]

213 × 157 mm. 34 leaves, twenty-one lines to the page.

Title :

مطلع خصوص الكلم في معاني فصوص الحكم

**THE PREAMBLE TO THE PROPERTY OF  
WORDS IN THE SIGNIFICATION OF THE  
BEZELS OF WISDOM**

An explanatory introduction to the preceding work by داود بن محمود بن محمد القيصري القرماني, the الرومي الحنفي, who died about 750/1339.

Begins : الحمد لله الذي عين الاعيان بفيضه الاقدس  
الاقدم . . . وبعد يقول المولى العالم الفاضل الكامل قدوة  
المارقين صفوة المحققين اشرف العلة والحق والدين داود  
بن محمود بن محمد القيصري . . . وسيت الكتاب بمطلع  
خصوص الكلم الخ.

Ends : هذا ما اردنا يانه من المقدمات وبعد فلنشرع  
بيان السرار ما تضمنه الكتاب والحمد لله الكريم الوهاب.

The manuscript contains only the Introduction to the commentary, and not the commentary itself. In it the writer dedicates his work (fol. 3a) to غيات العلة والحق والدين امير محمد بن الصدر and says, too (fol. 1b), that the occasion for its composition was an interview he had with كمال العلة والحق والدين عبدالرزاق بن جمال الدين القاشاني, who died in 730/1330.

The colophon informs us that the MS. was written in the third year of Ahmad Shāh, i.e. 1163/1749 :

تم الكتاب ١٢ نى قعدة سنة ١١٦٣ من الهجرة  
سنة ٣ جلوس احمد شاه.

The contents of the twelve fasls of the book are stated in the Introduction (fol. 2b), and are as in Berlin 2881.

Each faṣl contains generally a *tanbīh*. The writing is a Persian Naskhi. No red line is found in the book, the headings themselves being in black ink. There are occasional glosses on the margins. The words commented upon are overlined in black.

The MS. originally consisted of one leaf more, containing about three lines. An old hand has written these lines at the foot of fol. 34b so as to make the book complete.

[Hamilton.]

### 105 [87]

175 × 133. 107 leaves. Various works by Muḥyī id-Dīn b. al-'Arabī, the contents and description of which are as follows :

#### A

Ff. 1-34. A Ṣūfī treatise on spiritual journeying, and on the mystical communication with Heaven of many prophets.

Title :

كتاب الاسفار عن نتائج الاسفار

#### BOOK REVEALING THE CONCLUSIONS OF TRAVELS

Begins : الحمد لله الكاين في العماء الموصوف بالاستواء : جلال ذاته بعد فراغه من خلق ارضه الى خلق سمواته . . . اما بعد فان الاسفار ثلاثة لا رابع لها اثبتها الحق عز وجل وهي سفر من عنده وسفر اليه وسفر فيه.

Ends : ويعطي الحجة والقوة والظهور على خصمايه : والله يقول الحق وهو يهدي السبيل.

The order of the spiritual travels is :

Fol. 5a : سفر رباني من العماء الى عرش الاستواء : سفر الخلق والامر : fol. 6a : الذي تسلمه الاسم الرحمن : fol. 7b : وهو سفر الابداع : fol. 11a : سفر الروية في الايات والاعتبار : fol. 9a : fol. 14a : الابتلاء وهو سفر الهبوط من علو الى سفلى : fol. 16a : سفر ادريس عليه السلام وهو سفر العز والرفعة

سفر الهداية : fol. 18b : سفر النجاة وهو سفر نوح عم : سفر الاقبال وعدم : fol. 19b : وهو سفر ابراهيم الخليل : الالتفات وهو سفر لوط عليه السلام الى ابراهيم الخليل : سفر المكر والابتلاء في ذكر يعقوب ويوسف عم : fol. 21a : fol. 25b : سفر الميقات الالاهي لموسى عم : fol. 23b : سفر الغضب والرجوع : fol. 27a : سفر الرضى : fol. 28b : سفر : fol. 30a : سفر السعي على العيالة (sic) : fol. 32a : سفر الحذر : fol. 32a : الخوف .

The manuscript is written by two different hands. Ff. 1-14 are in a clear Naskhi, and ff. 14-34 are in a coarse Persian Ta'lik. The number of the lines is nineteen for both parts. Well rubricated. The colophon of the second part informs us that it was written in 990/1582 :

تم كتاب الاسفار عن نتائج الاسفار للامام محيى الدين ابن العربي قدس الله سره العزيز على يد محصله لنفسه ولمن شاء الله من بعده الفقير الى الله تعالى موسى بن شهاب الدين بن حسان الشهير بالسيوري . . . وذلك في صبيحة نهار السبت مستهل رجب الفرد من شهر سنة ٩٩٠.

As stated above the year 990 refers to the second part. The first part may have been copied about A.D. 1450.

In the beginning there is a poem in honour of Ibnul-'Arabi. Begins :

انا محبوب الهوى لو تعلموا : والهوى محبوبنا لو تفهموا

On this same leaf it is stated that the book entered in 1175/1761 into the possession of الحاج محمد الحوام بن الحاج يوسف.

#### B

Ff. 35-65. A treatise showing the relation of the man as microcosm to macrocosm, and exposing the mystical tokens of sanctity.

Title :

عنقاء مغرب

THE PHOENIX

The work, which is intermingled with long pieces of poetry, begins :

قال الشيخ الفقيه الامام العالم العارف بالله ابو عبد الله محمد بن علي بن محمد بن العربي الطائي الحاتمي الاندلسي. الوعاء المختوم على السر المكتوم : حمدت الهى والمقام عظيم : فابدا سروراً والفواد كظيم.

The final leaf contains a note by Ibnul-'Arabi about the Mahdī who is to come.

Dated 1003/1594: تمت الكتاب . . . على يد . . . درويش بن يحيى بن شاهين . . . في صبيحة نهار الخميس سادس شهر رجب الفرد من شهور سنة ثلاث بعد الالف.

The writing is a clear Turkish Naskhi. All the headings and the title of the main points are in red. There are twenty-three lines to the page.

## C

Fol. 67 is blank. Fol. 68a is filled up with some invocations headed as follows: (a) دعاء (b) دعاء آخر السنة (c) دعاء يوم عاشورا (d) اول السنة

## D

Ff. 69-102. Seventeen lines to the page.  
Title :

كتاب التجليات الكبرى

## BOOK OF THE GREATER REVELATIONS

A work on general spirituality and on the world to come in its relation with the different mystical stages of the present world. To judge from the first words of the text this book is identical with the treatise called by Haj. Khal. (ii, 206) التجليات الالهية

Begins : الحمد لله محكم العقل الراسخ في عالم البرازخ بواسطة الفكر الشاخص . . . اما بعد هذا المنزل من منازل الطلسم الثالث وهو واحد من ثلاثة عشر.

تجلّي ذهاب العقول . . . فانه مجنون ونعم المجنون. صحة التوحيد وكتمان الاسرار وحسن الظن فيما لا يعلم من علامات من هو من اهل الله سبحانه وتعالى.

Written in a coarse Naskhi by an ignorant scribe. A second hand has corrected on the margins the numerous mistakes made in the text. All words, even the principal headings, are in black ink, but the latter are overlined.

## E

Ff. 103-106. Supplementary matter, in verse, containing different sayings of Ibnul-'Arabi. The same hand as that of the preceding treatise.

Begins : النفس من عالم الارواح والطرب : وقتلها بحسام الكد والنصب.

[Bland.]

## 106 [399]

205 × 150 mm. 272 leaves, twenty-one lines to the page.

Eight Šūfī treatises by Muḥyi id-Dīn b. al-'Arabi, and one which belongs to the class of traditions, by Abu 'Abdallāh Tirmidhi.

## A

Ff. 1-14. A psychologico-mystic treatise.  
Title :

مرآة المعاني

## MIRROR OF MEANINGS

Begins : الحمد لله رب العالمين المنزه عن ذوات الانداد ذاته المقدس عن صفات الاضداد صفاته . . . اما بعد فان في بلاد الهند كتابا معتبرا يسمى حوض الحياة فلما فتح المسلمون البلاد خرج اليهم بعضهم لطلب المناظرة مع المسلمين.

It is said in the introduction that the translator of the work from its Indian language was Rukn ud-Dīn Samarkandī, or ركن الدين ابو حامد



محمد بن محمد العميدى السمرقندى , who died in 615/1218. A good literature bearing on the subject is found in Pertsch's *Die Arab. Handsch.*, ii, 451-453.

Ends : الا ان اغشيت غلاظ ثخان وكذلك المشرحون  
بعرق الشريان لان الشريانين ائمن واصلب اغشية من العروق  
والله اعلم بالصواب.

The work has ten bābs.

Dated 1000/1591 : وكان الفراغ من كتابته غدوة :  
نهار الاحد تمام شهر محرم الحرام من شهر سنة الف  
من الهجرة النبوية.

Clearly written in a Turkish Naskhi, with red headings. Slightly wormed.

## B

Ff. 19-26. A treatise of an astrological character on propitious days.

Title :

كتاب شان

## BOOK OF CONDITION

Begins : الحمد لله العلي شان العظيم السلطان الذي  
هو كل يوم في شان . . . اما بعد فهذا كتاب سميت  
كتاب شان وهو ما يحدث في اصغر يوم في العالم من  
الانوار الالهية.

Ends : وكذلك سائر ايام البروج الذي هو نجم الدهر  
ويوم المثل هو يوم السنبلة ونحن على آخر اليوم واول  
يوم الميزان وهو من ستة الاف سنة فذكور هذا كله في  
الفتوحات المكية فلينظر هناك فان هذه العجالة لا تحتملها  
لضيق الوقت والله ينفعا بالعلم ويؤيدنا بالعين.

A colophon added on the margin of the last page runs ١٠٣١ سنة ١٠٣١, which means that the manuscript was written in 1031/1621.

Immediately before this treatise four leaves are missing, which probably contained a short

tract. Written in an ugly but clear Naskhi. Rubricated.

## C

Ff. 26-34. A treatise on the meaning of the name *Lord*, its relation to the word *God*, and on the value of the oath taken on it.

Title :

القسم الالهى بالاسم الرباني

## THE DIVINE OATH IN THE NAME LORD

Begins : الحمد لله رب العالمين . . . اما بعد فان  
الله جل اسمه اقسم في كتابه العزيز على امور كثيرة في  
مواضع شتى بانواع من المخلوقات.

Ends : التبديل دليل على التجميل. النفوذ الاقتداري  
لا يسبق لارتباط الموجودات بالحق.

The work (as in Berlin 2954) has an introduction containing four short faṣls, a division into five bābs, and towards the end a subdivision into five additional faṣls.

Same writing as that of the preceding treatise.

## D

Ff. 35-49 : Mystical meditations on the Sūrahs of the Ḳur'ān.

Title :

اشارات القرآن في عالم الانسان

## ḲUR'ĀNIC INDICATIONS CONCERNING THE HUMAN WORLD

Begins : قال سيدنا ومولانا . . . محيى الدين ابى  
عبد الله محمد بن علي بن محمد بن العربي الطائى الحاتمى  
ختم الله له بالحسنى الحمد لله مرسل العوارف . . .  
اما بعد فهذا كتاب سميت اشارات القرآن في عالم الانسان  
ويبتها سورة سورة لتكمل الصورة بالسورة.

Ends (not as in Berlin 2949) : يقول المؤلف سلام  
الله عليه ورضي عنه وجمعنا به في كل موطن ومنزل  
وجعلت هذه الاشارات كاصلة لكتاب التنزيلات في اسرار  
الطهر والصلوة والحمد لله الوهاب الجواد المحسان.

Written by the same hand as that of the preceding work. Both treatises are generally written in rhymed prose, the point of separation between the two members of the sentence being a thick dot in red ink. The words which deserve special attention are overlined in red. In the second part of the last-named work this line is, however, black.

## E

Fol. 49: Answers by Ibnul-'Arabi to questions asked by شمس الدين اسماعيل بن سودكين النوري, who died in 646/1248, on some points of mysticism.

Begins: صورة ما وجد بخط الشيخ العارف المحقق محيي الدين قدس الله سره. سألني الولد العزيز شمس الدين اسماعيل ابن سودكين النوري بحلب عن اعلا المراتب التي انتهى اليها همم الرجال.

## F

Ff. 50-55: Twelve mystical meditations on the twelve naḳībs contemporary of the Prophet, whom the writer (fol. 51a) counts thus:

اسماء النقا الذين كانوا في عهد رسول الله صلعم وهم اثنا عشر نقيا علي بن ابي طالب والزبير بن العوام وابو بكر وعمر بن الخطاب وعثمان بن عفان وجعفر بن ابي طالب ومصعب بن عمير وبلال بن ابي رباح وعمار بن ياسر والمقداد بن الاسود وعثمان بن مطعون وعبد الله بن مسعود.

The title of the treatise is:

كتاب النقا

## BOOK OF THE NAḲĪBS

Begins (as in Berlin 2964): الحمد لله وسلام على عباده الذين اصطفى. اما بعد حفظ الله سراير اخواننا الاصفيا فانه لما كانت ارواح مكرمة في اجساد مطهرة قد اختصها الله تعالى من بين ساير عباده.

The heading of a naḳīb is called bāb. In this way the work has twelve bābs.

All the leaves numbered 38-54, although in the scribe's handwriting, have no rubrications of any kind, and their headings are overlined in black.

## G

Ff. 56-62: Mystic dialogues in which a tree, symbol of human body, and four birds, symbol of the soul, speak of the beauty of nature in relation to God.

Title:

الايجاد الكوني في حضرة الاشهاد العيني

## THE GATHERING OF NATURE IN THE PRESENCE OF AN EYE-WITNESS

The book is written in rhymed prose, and is intermingled with pieces of poetry.

Begins: من اتقاصي الى كمالي من انجرافي الى اعتدالي ومن سناي الى جمالي . . . وسميت هذه الرسالة بالايجاد الكوني في حضرة الاشهاد العيني . . . اما بعد فاني احمد الله الذي سواني وعدلني وفي صورة احسن تقويم ركبني.

Immediately after the title given above, the text adds بمحضرة الشجرة الانسانية والطيور الاربعة الروحانية. Each speaker has a special heading called Khuṭbah.

## H

Ff. 62-66: A treatise on the creation of the world and man, the relation of darkness to light, the different forms of God's manifestations, and on the disobedience of Iblīs.

Title:

نسخة الحق

## EXAMPLE OF TRUTH

Begins (as in Brit. Mus. 886, 15): قال المنشي: لهذا الكتاب الحمد لله الذي جعل الانسان الكامل معلم

<sup>1</sup> Berlin 2935 has الاتحاد with Haj. Khal., v, 31.

الملك . . . اما بعد فان الله تعالى لما اوجد العالم اوجده  
على ثلاثة انواع من اليجاد.

## I

Ff. 67-70: A treatise on the science of the essence of God.

Title :

الفناء في المشاهدة

Begins (as in Berlin 2945) : قال المنشي لهذا : الكتاب رضى الحمد لله الذي قدر وقضى وحكم فامضى ورضى وارضى . . . اما بعد فان الحقيقة الالهية تتعالى ان تشهد بالعين التي ينبغي لها ان تشهد.

## J

Ff. 70-73: A short tract giving in short phrases the quintessence of religious beliefs and duties.

Title :

كتاب الجمل

## BOOK OF SENTENCES

This title is due to the fact that all sections begin with the word *جمله*, which, in the mind of the writer, signifies that these sections contain in a concise form all the necessary things implied by their name, such as the *jumla* of prayer, the *jumla* of faith, the *jumla* of unbelief, etc.

The author is أبو عبدالله محمد بن علي بن الحسن who died in 320/932 (Brockelmann, i, 199, writes b. Ḥusain instead of Ḥasan). This date is taken from Brockelmann and Ahlwardt. The *Safīnat ul-Auliya'* (in Ethé's Catalogue of Persian MSS. in Ind. Off., p. 293, No. 182) fixes the author's death at 255/868, which seems to be more probable.

Begins : قال الامام ابو عبد الله محمد بن علي بن الحسن بن بشر المؤذن الحكيم الترمذي رحمه الله تعالى الحمد لله رب العالمين ولي الحمد واهله اما بعد فان الله

تبارك وتعالى اختص هذه الامة واكرمها بحفظ عظمته  
الشان واحيا قلوبهم.

## K

Ff. 73-81: A treatise on the essence of God, the psychological difference between man and woman, the social condition of the latter, and the nature of plants.

Title :

كتاب المعلومات

## BOOK OF KNOWN THINGS

Begins : الحمد لله الظاهر بوجوده في مراتب شهوده . . . وبعد فاعلموا ان المعلومات ثلاثة لا رابع لها وهو الوجود المطلق الذي لا يتقيد.

The work has one *bāb* and two *faṣls*.

Fol. 76a : باب يتضمن سر الانسانية ونقطة الاعتدال الدائرية الوجودية وبيان مرتبة النساء من ذلك.

Fol. 79a : فصل في منزل مبايعة النبات للقطب صاحب الوقت المحمدي.

Fol. 80b : فصل يتعلق بعلم مقدار النساء ومنزلتهن في الوجود.

## L

Ff. 81-108. Title :

مشاهد الاسرار القدسية ومطالع الانوار الالهية

VISIONS OF THE HOLY MYSTERIES AND  
RISING OF THE DIVINE LIGHTS

The work is preceded by a long introduction and an explanatory peroration. It is written in the form of a letter addressed to the followers of Abu Muḥammad 'Abdul-'Azīz b. Abi Bakr al-Mahdawī. Its beginning is :

قال سيدنا وامامنا الى الله الامام العالم الراسخ المحقق ابو عبدالله محمد بن علي بن العربي . . . كتبت هذه الرسالة الى اصحاب الشيخ الفاضل العارف ابي محمد عبد العزيز بن ابي بكر القرشي المهدي رضي الله عنه

وارضاه عند رجوعي من عنده من تونس آمنها الله سنة تسعين وخمسمائة كتبت بها اليهم عامة ولابن العم الشيخ الصالح ابي الحسن علي بن عبد الله بن محمد بن العربي خاصة . . . الحمد لله رب العالمين حمدانية لا حمد هوية . . . اما بعد اصلح سرائركم.

It seems therefore that the treatise was written in 590/1193 and forwarded to Tunis this same year.

Ends : فان اردت انوارهم فاسلك آثارهم والحمد لله : الخ كملت المشاهد والمطالع.

There are fourteen مشاهد treated in fourteen separate sections always preceded by the *Basmalah*.

## M

Ff. 105b-108a contain a concise explanation of some points of the preceding work. The title of the treatise, which is anonymous, is :

شرح خطبة الكتاب

Begins : قوله حمدانية لا حمد هوية يعني حمدا على الحضور من جانب الحقيقة لا حمد غيبة.

## N

Ff. 109-116: A treatise on the Divine majesty and on the different stages of the way of spirituality.

Title :

كتاب العظمة

## BOOK OF MAJESTY

Begins : الحمد لله مبدع المثاني في المباني ومودع المعاني في المغاني مقيم السبعة اعلاما ومنزل القران العظيم اماما.

Ends : انما الصباح والمساء لمن تقيد بالصفة وانا لا صفة لي والحمد لله الخ.

The beginning of the bābs of the work is as in Berlin 2911.

## O

Ff. 117-120. Title :

مراتب علوم الوهب

## DEGREES OF THE SCIENCES OF INSPIRATION

From the heading it seems that the work has also the title : مغاليق العلوم

On fol. 116b it is distinctly stated يتلوه كتاب

رسالة مغاليق العلوم للشيخ الخ.

Begins : الحمد لله الفهوم وفتح مغاليق العلوم عن :

السر المكنوم . . . اعلم ايها السالك بالهمة العليا ومزاحم الروحانيات.

The end differs somewhat from Berlin 2946 :

والمقسوم في اصل النشأة وبدء الحلقة جعلنا الله واياكم فن سلك ووصل ونزل وشرب وعصم من سكر الاحوال والتحق بالرجال انه الملي بذلك القادر عليه والحمد لله رب العالمين.

## P

Ff. 120-122. Title :

امهات المعارف

## MOTHERS OF KNOWLEDGE

A short treatise in five fasls on the leading principles of Šūfism in its theological side.

Begins : حضرة امهات المعارف وعدم حصر ما تنهي : اليه المويدات من العوارف.

Ends : والامر كما فصلناه وشرحناه والله قد افصح لنا في المقال فله الحمد على عموم الافعال.

## Q

Ff. 123-137: A treatise on Ethics and moral Theology.

Title :

مشكاة المعقول المقتبة من نور المنقول

## NICHE OF KNOWLEDGE DERIVED FROM THE LIGHT OF TRADITION

This title occurs also in the preface to the work but with the change of مشكاة into مسئلة , وسميت هذه الرسالة مسئلة : (fol. 123b) "Question" المعقول المقتبسة الخ.

Begins : الحمد لله الحي الازلي القديم القادر الحكيم المنشئ الخالق العليم . . . اما بعد ايها الاخ الصفي ابعده الله عنك الشبهات.

Ends : وهذا العمل انما هو مقدمة من الله للعبد وهو حكم اليدين وسر القبضتين ينتج الله له صفة القرب منه بما قدم له من الصفة المقربة سرعاً او عقلاً والحمد لله رب العالمين.

The book has nine fasls :

Fol. 123b : في اختصام الملا الاعلى

Fol. 126a : في وضع اليدين بين كتفين

Fol. 128b : الفصل الثالث وهو الاول رتبة الكفارات وهي رتبة اسباغ الوضوء في المكروهات.

Fol. 130a : الفصل الرابع وهو من الكفارات وهو عمل الاقدام ذوقاً وحالاً.

Fol. 131b : الفصل الخامس وهو من الكفارات وهو عمل الاقدام للجمعات.

Fol. 132b : الفصل السادس وهو بدء الدرجات وهو على ثلث مراتب.

Fol. 134a : الفصل السابع وهو افشاء السلام وهو ثاني المقام من رتبة الدرجات.

Fol. 135b : الفصل الثامن وهو من مرتبة الدرجات وهو مقام الصلوة والناس نيام.

Fol. 136b : الفصل التاسع في شرح الدعاء من الحديث المشروح.

## R

Ff. 137-159 : A historical and theological treatise on the *Dhikrs*.

Begins (after the *Basmalah*) : والعاقبة للمتقين : وصلى الله على سيدنا محمد . . . اقول ذاكرنا تالِباً (sic) رب اشرح لي صدي ويسر لي امري.

Ends : وذكر الله كثير لا تسعه الدفاتر فاقصرنا على ما يسر الله في هذا الوقت على ما ذكرنا والله يقول الحق وهو يهدي السبيل.

The title, as occurring on p. 137a, is :

نتائج الاذكار في المقرئين والابرار

## THE CONSEQUENCES OF THE DHIKRS IN (MEN) NEAR (TO GOD) AND THE PIOUS

The full list of the Dhikrs explained is :

Fol. 137b : ذكر سبحان الدائم القائم : fol. 138a : ذكر سبحان : fol. 138b : ذكر سبحان الباعث الوارث : ذكر يا حي يا قيوم لا اله الا : fol. 139a : الله العظيم : ذكر يا علي يا عظيم يا عليم يا حلیم : fol. 139b : انت : ذكر الله معي الله ناظر الي الله الله شاهد : fol. 140a : ذكر الحمد لله رب العالمين : fol. 141a : علي : ذكر : fol. 144a : ذكر الحمد لله المنعم المفضل : fol. 142b : ذكر : fol. 145a : ذكر الله اكبر : fol. 144b : الحمد لله : ذكر سبحان : fol. 145b : ذكر سبحان قدوس رب الملائكة : ذكر سبحان ذي الملك : fol. 146a : الله الفاعل المقدر : ذكر سبحان ذي العزة والجبروت : fol. 146b : والملكوت : ذكر لا حول ولا قوة الا بالله العلي العظيم : fol. 147b : ذكر الله الله : fol. 148b : ذكر خاصة الخاصة : *ibid.* : ذكر سبحان : fol. 150a : ذكر لا اله الا الله : fol. 149b : ذكر سبحان : fol. 151b : ذكر سبحان الله : fol. 151a : ذكر سبحان الله (عدد) : *ibid.* : الله (عدد خلقه الثانية) : ذكر سبحان الله (زنة عرشه الاولى) : *ibid.* : خلقه الثالثة) : *ibid.* : ذكر سبحان الله (زنة عرشه الثانية) : fol. 152a : ذكر : fol. 152b : ذكر سبحان الله (زنة عرشه الثالثة) : ذكر سبحان : fol. 153a : سبحان الله (رضي نفسه الاولى) : ذكر سبحان الله (رضي) : *ibid.* : الله (رضي نفسه الثانية) : ذكر سبحان الله (مداد كلماته) : fol. 153b : نفسه الثالثة) : ذكر سبحان الله (مداد كلماته الثانية) : *ibid.* : (الاولى) : fol. 154a : ذكر سبحان الله (مداد كلماته الثالثة) : *ibid.* :

ذكر اسماء الصفات : *ibid.* ; ذكر اسماء الله الحسنى : fol. 154b ; ذكر سبحان من اظهر الجميل : fol. 155b ; ذكر سبحان ربي : fol. 156a ; ذكر سبحان ربي العظيم : fol. 157b ; ذكر ما ينتج الصلاة علي محمد : fol. 158a ; وذكر لا آله الا الله الملك الحق : fol. 158a ; وعلي آله المين.

The Dhikrs are written in mixed black and red ink and overlined in red.

## S

Ff. 158a-159b contain a poem presumably by Ibnul-'Arabī, with the following curious statement relating to 594/1197 and 603/1206.

اعلم ايدينا الله واياك ان سبب هذه الايات ما اذكره وذلك ان الحق تعالى ما يكن اوقفني صورة توقيعه لي بما جعل لي من الولاية المحتوية في العالم حتى اعلمني بانني خاتم الولاية المحمدية بمدينة فاس سنة اربع وتسعين وخمسمائة واعطاني العلامة بذلك بين كتفي فعاتبه في المواقعة مع جملة من الملائكة المبشرين لي بذلك ولما كانت ليلة الخميس منتصف شهر ربيع الاول سنة ثلاث وستماية . . . اوقفني الله تعالى في مبشرة نبوية على التوقيع الذي كتبه لي بذلك في ورقة تبعا كاني الان انظر اليه والى حسنه ونصه وهيئة بسم الله الرحمن الرحيم هذا توقيع الي كريم من الرؤف الرحيم الي محمد بن علي بن العربي . . . فلهذا قلنا هذه الايات.

## T

Ff. 159-163 : A treatise on asceticism.

Title :

حلية الابدال وما يظهر عنها من المعارف والاحوال

ORNAMENT OF HOLY MEN AND THE  
SCIENCES AND CONDITIONS  
WHICH IT SHOWS

The beginning contains the date of the appearance of the work, which is 576/1180 and not 599/1203 as in Berlin 2931 and Haj. Khal., iii, 108.

الحمد لله على ما اللهم وان علمنا ما لم نكن نعلم . . . اما بعد فاني استخرت الله تعالى ليلة الاثنين الثاني عشر من جاد الاول سنة ست وسبعين وخمسمائة بمنزل الرمية بالطائف في زيارتنا عبد الله بن العباس بن عم رسول الله صلعم وكان سبب استخارتي سوال صاحبى ابي محمد عبد الله بدر الحبشي عتيق ابي الغنائم بن ابي الفتوح الحراني رحمه الله. وابي عبد الله محمد بن خالد الصدي التلمساني ان اعيد لهما في هذه الايام ايام الزيارة ما ينتفعون به.

The treatise ends with a poem the beginning of which is :

يا من اراد مقارن الابدال : من غير قصد منه للاعمال.

## U

Ff. 163-191 : A treatise on spiritual journeyings.

Title :

كتاب الاسفار عن نتائج الاسفار

BOOK REVEALING THE CONCLUSIONS OF  
TRAVELS

Another copy of this work is found in No. 105 [87].

All the important words are overlined in red and the line of the letters of prolongation is generally in black and red.

## V

Ff. 191-198 : On the mystical interpretation of some words of the Kur'ān, mostly of Sūrah i (Fātiḥah).

Title :

المقصد الاسمي في اشارات ما وقع في القرآن بلسان  
التشريف والحقيقة من الكليات والاسماء

THE HIGHEST AIM

الحمد لله وهو نفس الحمد . . . اما بعد : Begins :  
فهذا كتاب تكلمنا فيه على ما وقع في الفاتحة من الاسماء

بلسان الكنايات في الحقيقة والشرية . . . وسميته المقصد الاسما في اشارات ما وقع الخ.

Ends : فقد مهدنا السبيل وبيننا صورة التاويل والله : العاصم من الزلل لا غيره كمل المدخل والحمد لله حق حمده.

The work is divided into a list of Kināyāt, followed generally by a short poem :

Fol. 192b : كناية ب ; fol. 195a : كناية ك ; fol. 195b : كناية المستعين ; fol. 196a : كناية العابد ; *ibid.* : كناية الضال ; fol. 197a : كناية المستهدي ; *ibid.* : كناية الكاتب.

## W

Ff. 198-208 : A treatise on the significance of the Divine Glory and of the beauty of the Sūfis.

Title :

كتاب الجلال والجمال

## BOOK OF GLORY AND BEAUTY

Begins : الحمد لله العظيم جلاله المهيب بظهور جلاله . . . اما بعد فان الجلال والجمال مما اعتنى بهما المحققون العالمون بالله اهل التصوف.

The work is divided into a series of red headings (اشارات الجلال) followed by a second heading (الجمال).

## X

Ff. 209-217 : Maxims of devotion derived from prophets and pious men.

Title :

كتاب الموعظة الحسنة

## THE BOOK OF THE BEAUTIFUL ADMONITION

Begins : الحمد لله حق حمده والصلوة على نبيه وعبدته : قال الشيخ الكامل محيي الدين بن العربي قدس الله سره هذا جزء سميته الموعظة الحسنة.

Ends : فلو نظر اهل الدنيا اليها نظرة من بعيد لم

يبنهم الحياة الدنيا بعدها يا موسى هي مذخورة لاوليائي وعبادي الصالحين تحيتهم يوم يلقونه سلام وطوبى لهم وحسن مآب.

The following sayings are attributed to Jesus :

Fol. 209b : قال عيسى عم صم من الدنيا واجعل فطرك الموت فان الموت ياتي الى المؤمن بخير لا شر بعده والى الشرير بشر لا خير بعده.

Fol. 213a : قال عيسى عم في بعض مواعظه لبني اسرائيل ايها العلماء ايها الفقهاء قعدتم على طريق الآخرة فلا انتم تسرون فيها قدخلون الجنة ولا تتركون احدا يجوزكم ويصل اليها وان الجاهل اعذر من العالم.

Fol. 215a : قال المسيح عم ان تعذبهم فانهم عبادك وان تغفر لهم فانك انت العزيز الحكيم.

## Y

Ff. 217-242 : A work describing the denizens of the upper world, and of this lower one, the spirits, the throne of God, the stars, the earth, etc.

Title :

عقلة المستوفز

## A CHECK FOR THE IMPETUOUS

Begins : الحمد لله الواهب الذي افتتح وجود السوى بالارواح المهمة المخلوقة بل المبدعة من فيض السبحات.

Ends : عيني ولست بغير : لكم فكن بي اتا

The treatise is divided into fourteen bābs.

## Z

Ff. 243-246 : A treatise on the true nature of God.

Title :

كتاب الحق

## THE BOOK OF TRUTH

Begins : الحمد لله للذات الواحدة من جميع الوجوه الصمد الذي لا يقبل التشبيه . . . اما بعد فان النظر من حيث النعت والوصف.

Ends : فان المصلي يناجي ربه. فلنقبض العنان ونقوم  
لاسباغ الطهور ومناجات الرحمن والحمد لله رب العالمين.

There is only one faṣl in the work, which  
begins on fol. 244a.

aa

Ff. 246-251: A work on the secrecy of the  
essence of God.

Title :

مفاتيح الغيب

#### THE KEYS OF THE INVISIBLE

Begins : الحمد (لله) المنفرد بعلم المفاتيح الاول  
المنعوت بها سبحانه . . . اما بعد فان المفاتيح تعلو بعلو  
مغاليق غيبها وتسفل بذلك الحد.

bb

Ff. 251-256: A treatise on the condition of  
mind necessary to be near God.

Title :

مقام القرية

#### THE MANSION OF PROXIMITY

Begins : الحمد لله مخصص من يشا من عبادته بخصائص  
علوم الالهام . . . اما بعد فان الحقيقة الغائبة اذا تحكمت  
سلطانها في العبد الكلبي.

Ends : فعند ذلك يقف العارف به عند حده والله  
المرشد لا رب غيره. انتهى بعض الغرض من هذا  
الكتاب . . . فسررت بالمساعد الموافق والحمد لله تم  
الكتاب.

cc

Ff. 257-263: A treatise on the meaning of  
the word "Yaqīn," *Certainty*, derived gener-  
ally from its letters.

Title :

كتاب اليقين

#### BOOK OF CERTAINTY

Begins : الحمد لله الذي ارى ابراهيم ملكوت السموات  
والارض ليكون من الموقنين . . . اما بعد فان اليقين

مقام شريف بين العلم والطمأنينة وربما اشتق اليقين من  
يقن.

The work ends with the following historical  
note relating to 602/1205 :

قال الشيخ المؤلف رض كان السبب في انشاءي هذا  
الكتاب اني زرت الحليل ابراهيم عليه السلام ثم خرجت  
من عنده قاصدا زيارة لوط عليه السلام انا وصاحبني الشيخ  
العارف الصوفي ضياء الدين ابو العباس احمد بن ابراهيم بن  
عبد الملك بن مطرف المري. وعفيف الدين ابو مروان  
عبد الملك بن محمد بن حفاظ القيسي. فمررنا في  
طريقنا بمسجد اليقين موضع ابراهيم عليه السلام فاقام الله  
في خاطري ان اضع جزءاً في اليقين في هذا المسجد  
المعروف باليقين فاستخرت الله تعالى وقيدت هذا الجزء  
بالموضع المذكور في يوم الزيارة وذلك يوم الاربعاء الرابع  
عشر من شوال سنة اثنتين وستماية . . . وراينا ان نتكلم  
فيه على اليقين دون غيره من المقامات المناسبة التي اعطاها  
الموضع والحمد لله رب العالمين.

dd

Ff. 264-272: Answers to various questions  
on mysticism asked by 'Abdul-Laṭīf b. Aḥmad  
b. Muḥammad b. Hibatullah.

Title :

رسالة الانتصار

#### LETTER OF VICTORY

هذه رسالة الانتصار : Begins after the *Basmalah*  
في جواب ما سال عنه عبد اللطيف بن احمد بن محمد بن  
هبة الله . . . البغدادي . . . اما بعد فاني احمد الله  
على ما الهم.

The work is imperfect at the end and breaks  
off on fol. 272b (erroneously marked 261). The  
last words are :

العاشر هل هذا السقي سقي فناء اوسقي بقاء الحادي  
(عشر) . . .



On the first page of the manuscript there is a list of all the contents, with the title of every treatise separately.

In the second part of the MS. the important words and letters have strokes in mixed black and red.

[Hamilton.]

### 107 [826]

198 × 140 mm. 168 leaves, seventeen lines to the page on ff. 1-37, and nineteen lines on ff. 45-168.

Mystical treatises of a Ṣūfī character.

#### A

Ff. 1-10a: A Ṣūfī anonymous tract on the attributes of God, mostly taken from the sayings of the Prophet.

Begins: الحمد لله الذي لم يكن قبل وحدانيته قبل الا والقبل هو ولم يكن بعد فردانيته بعد الا والبعد هو كان ولا بعد معه.

Ends: وقفنا الله واياكم لما يحب ويرضى انه على كل شيء قدير الخ.

#### B

Ff. 10b-31b: An anonymous treatise on the good works of the mystics.

The work is based on the sayings of an unnamed mystic, who may possibly be ابو الحسن (mentioned on fol. 11a), who died in 656/1258.

These sayings are quoted in full and written in thick characters.

Begins: الحمد لله رب العالمين . . . اما بعد فان افضل القربات واعلى انوار الطاعات الذلة والانكسار والانطراح على باب المولى بمزيد الافتقار.

Ends: واعرف ذلك من قوله تعالى اياك نعبد واياك نستعين. يتم لك شرفك وعلاءك. والحمد لله الخ.

The two above treatises are not dated, and are written in a clear Turkish Naskhi of about

A.D. 1740. No titles, no rubrications, and no divisions of any kind. The last treatise is also contained in No. 108 [828] (see below).

#### C

Ff. 32a-35a: Two quotations from A. Hasan *Shādhili* mentioned under B (ff. 32a-34a) and two from Sheikh مطر الداراني (ff. 34a-35a) about whom see No. 115 [397 D]. The compiler calls *Shādhili* "my sayid" on fol. 32a.

Same writing as above.

#### D

Ff. 35a-40a: A mystical treatise by عبد الغني النابلسي, who died in 1143/1731, on the meaning of four baits by the famous Muḥyi id-Dīn b. 'Arabi.

Title (fol. 35a):

زبدة الفائدة في الجواب عن الايات الواردة

Begins: الحمد لله رب العالمين . . . اما بعد فقد ورد علي من بعض الاخوان سوال عن معنى ايات اربعة لمولانا العارف.

Ff. 35a-37a are written by the same hand as above, and ff. 37b-40a are in a thinner script.

#### E

Ff. 40b-42b: A treatise on the *Tarīk* or the best path to mysticism by نجم الدين الكبرى, who died in 618/1221 (see No. 112 [734]). The work has no special title in the manuscript; we may entitle it:

كتاب or رسالة الطرق

Begins: قال الشيخ . . . سيد الشهداء نجم الدين الكبرى . . . الطرق الى الله تعالى بعدد انفاس الخلائق.

The treatise is followed by an anonymous prayer on fol. 44b. Same writing as on ff. 37-40.

## F

Ff. 43-44 contain miscellaneous quotations on mysticism from the works of Muḥyi id-Dīn b. 'Arabi. The first note is by كمال باشا زاده, who died in 940/1533, and deals with b. 'Arabi himself, and the last one has the signature of الشيخ العارف بالي افندي الصوفي, a Turkish mystic of the eighteenth century.

## G

Ff. 45-168 formed a separate MS. by themselves and have been added to what precedes by the Eastern binder of the book. They contain an anonymous commentary on anonymous sayings on mysticism. From some words of the text we may infer that most (if not all) of the sayings are possibly by Muḥyi id-Dīn b. 'Arabi.

Begins (curiously enough somewhat like the treatise under B): الحمد لله رب العالمين . . . اما بعد فان افضل القربات واولى ما يمسك به اهل الطاعات الذلة والانكسار . . . فانهض ايها الاخ الشقيق.

Written in two almost contemporary hands. Ff. 45-64 are in a thinner and more regular Naskhi, with red rulings, and ff. 65-168 are in a bolder script. The last part is dated 1101/1686 وكان الفراغ من كتابته ظهر يوم السبت خامس عشر خلت من شهر شوال سنة مائة والف وواحد من عام تاريخه.

The anonymous sayings are written in red in the body of the text.

Old Oriental binding with fading gilt ornaments.

[Mingana, Arab. 120.]

## 108 [828]

213 × 150 mm. 19 leaves, nineteen lines to the page.

The same anonymous mystical treatise as that contained in the above No. 107 [826 B].

The mystical sayings are here written in red, and some important lines are overlined also in red.

No date. Written in a clear and bold Syrian Naskhi of about A.D. 1840.

[Mingana, Arab. 121.]

## 109 [395]

215 × 125 mm. 8 leaves, eleven lines to the page.

Title :

رسالة المكر والاستدراج

### TREATISE ON DECEPTION AND GRADUAL ADVANCEMENT

A short mystical work on the gradual progress of the Saints in the companionship of God. For the words used see Kūr. vii, 181, and xiii, 42, etc.

A note on the fly-leaf states that the treatise is only the first part of the work: الجزء الاول. من رسالة المكر والاستدراج. The name of the author is not mentioned.

Begins: الحمد لله الذي اصطفى اولياءه لمعرفة واختصهم واختارهم لقربه . . . اعلم ان الله تعالى ربما يزين اعداءه بلباس اوليائه واصفيائه حتى انهم يقترون بصفوة الاوقات ويحسبون انهم من اهل ولايته فهذا من الله لهم استدراج.

Ends: والله الموفق والمعين الهني لا تجعلني من بابك مطرودا ولا عن طاعتك مهجورا بريحتك يا ارحم الراحمين. تمت.

Written in an Indian Naskhi, with all the vowel points. No date. End of the eighteenth century. No rubrications. Some notes in Persian on fol. 2b.

On the back of the first page there are two Persian notes in praise and explanation of استدراج, stating that the present treatise was a copy of some marginal notes edited by خواجه ابو بكر خواجه علي

[Hamilton.]

## 110 [634]

165 × 110 mm. 68 leaves, thirteen lines to the page.

Title :

رياض الاذكار وحياض الاسرار

**GARDENS OF *DHIKRS* AND POOLS OF MYSTERIES**

A Sūfi treatise upon the Muslim formulæ of faith and reverence and the esoteric value of each, with special emphasis on the worship *Dhikr* of the Dervishes. Divided into eight *raudāhs*.

The author's name appears on the first page as Sheikh 'Abd ul-Aḥad Nūri, or اوحّد الدين, who died in 1061/1651. On fol. 7b the author says that his master was الشيخ السيواسي. From the colophon quoted below it will be seen that the work was composed in 1034/1624.

Begins : سبحان من احبى بافاضة زلالة الاذكار قلوب : عباد يذكرون الله بالعشى والابكار . . . اما بعد فاني لما رايت نصوص الايات البينات النازلة في الذاكرين . . . وجعلته مسمى برياض الاذكار وحياض الاسرار مفهرسا على خاتمة وثمانى روضات.

Many citations from traditionists, mystics, and Kūr'ānic commentators are found in the work, with the object of corroborating the writer's point of view. On fol. 39b the work ضياء الدين ابو النجيب is attributed to آداب السالكين السهروردي, who died in 563/1167.

The date of the manuscript (1180/1766) with the year of the composition of the work (1034/1624) are found in the colophon (fol. 68a) :

وقع الاتمام في وقت العصر من الجمعة الاخرة من جادى الاخرة من شهور سنة اربع وثلاثين والف. حرره الفقير السيد محمد بن محمد بن محمد امين لسنة ثمانين ومائة والف في ذو القعدة.

There are several additional notes at the beginning and at the end dealing with points of spirituality. One of these notes gives the list of all the (spiritual) "diseases of the heart," the first of which is الكفر وهو جحد الله او نعمه. The two notes at the end are in Turkish ; the first is a letter sent to a certain Muḥammad سعادتلو سماحتلو محمد على برادر افندى and the second begins عزتمنديم محبتلو شعبانى

There is on the first page an obliterated name and an illegible seal. A note in Turkish tells that the MS. was purchased by a certain Ḥamīd effendi for 220 piastres, ايكوز يكرمى محمد رضا. The last owner was غروش النمشر الخطيب.

The writing is a clear Turkish Naskhi. Rubricated.

On the inner binding there is a short note on love.

Sayid Muḥammad, the copyist, has added some marginal notes (cf. fol. 49b).

[Crawford.]

## 111 [431]

203 × 120 mm. 13 leaves, eleven lines to the page.

Title :

الدرر الفاخرة

**THE PRECIOUS PEARLS**

A treatise on the belief of the Sūfis with regard to the Deity. It contains information on the doctrines of Abu Ḥasan Ash'ari, who died in 324/935 ; Abu Ḥusain Baṣri, who died in 436/1044 ; and Ṣadrud-Dīn Kūnawī, who died in 673/1274.

The author is the Persian writer عبدالرحمن بن احمد جامي, who died in 898/1492.

Begins : الحمد لله الذي تجلى بذاته لذاته فتمين في

باطن علمه مجالي ذاته وصفاته . . . اما بعد فهذه رسالة في تحقيق مذهب الصوفية.

The only headings found in this short treatise are: fol. 2a, تمهيد; and fol. 5a, تفریع .

Written in a handsome Indian Nasta'liq, with numerous glosses on some pages. In the colophon, the date of the manuscript is given, in Christian era 1859:

قد وقعت الفراغ من تسويد هذه الرسالة . . .  
المسمى (sic) بدرر الفاخرة من تصنيف سامي مولوی  
جامی وكان سن تحريره الف وثمان مائة وتسعة وخمسين  
سنة من الاعوام المسيحية.

The first word of the title is generally given in singular in other catalogues: *ad-Durrah* for *ad-Durar* of our MS.

The scribe's name does not occur in the colophon. Col. Hamilton's cataloguer gives him as عبدالرزاق اميدوار, with the date 1276/1859. Rubricated. Important words overlined in red.

[Hamilton.]

## 112 [734]

297 × 190 mm. 191 leaves, nineteen lines to the page. A volume written by different hands and containing various works.

### A

Ff. 1-14: A Šūfī work by نجم الدين ابو جتّاب, generally styled نجم الدين احمد بن عمر بن محمد الكبرى, who died A.H. 618/1221. His text is embodied in the clauses of an anonymous Persian commentary, and is overlined in red.

The title, as found on fol. 1a, is:

رسالة كبروية

### KUBRA'S TREATISE

Begins: الحمد لله الذي هدانا لهذا وما كنا لنهتدي لولا ان هدانا . . . اما بعد اين كلمه چند است در

ترجۀ شرح رساله قدوه اصحاب صفا وقطب ارباب وفا شيخ اكبر ابو الجناح نجم الدين كبرى.

The first words of Kubra's text are الطرق, which correspond to the words of Kubra's text are الطرق, which correspond with 1922, 20, in Ethé's Cat. of Persian MSS. in Ind. Off., where the treatise is without title.

This treatise seems to end on fol. 11a with the words والسلام على من اتبع الهدى. These words are on fol. 11b, followed without any break by some Arabic sayings of the same Kubra, intermixed at the beginning and at the end with a Persian commentary.

Begins: از حضرت شيخ نجم الدين كبرى منقول: . . . كه ذكر تهاني را نورست اكر ظاهر شود بر نور عرش غالب آيد.

The writing is an Indian Ta'liq. Rubricated.

### B

Ff. 15-35: A Persian treatise on Šūfism by عزيز بن محمد النسفي, who died in 661/1262.

Title:

مقصد اقصى

### THE HIGHEST OBJECT

Haj. Khal., vi, 90, says that Nasafi wrote his work in Arabic, and his text was translated into Persian by كمال الدين حسين الخوارزمي, who died in 845/1441. There is no mention of this in the present manuscript. Cf. Rieu's Cat. of Persian MSS. in Brit. Mus. Add. 16,839, xxv, and Bodl. (Persian Cat.), No. 1250, etc.

Begins: الحمد لله رب العالمين . . . اما بعد چنين كويد اضعف ضعفا وخادم فقرا عزيز بن محمد نسفي كه جاعتي از درويشان كثرهم الله تعالى . . . درخواست كردند . . . ودر خواست ايشانرا اجابت كردم . . .  
واين كتاب را مقصد اقصى نام نهادم.

Ends: بمرتبه كمال آدمي برسان بحرمت وسيله محمد واله اجمين الخ.

The work has eight bābs and many faṣls, and is written in form of a direct speech to a *Dervish*, the formula *ای درویش* being in red.

The first bāb is preceded by eight introductory faṣls.

On fol. 32b begins the Khātimah, which contains five special faṣls :

خاتمة بدان اعزك الله تعالى في الدارين ان علما  
وحكما واهل تصوف واهل وحده.

The writing is a coarse Ta'lik. The lines are in some pages regularly written, and in some others they slope to the left and deviate greatly to the corners in a diagonal way. Rubricated.

Ff. 34b-38a are blank.

## C

Ff. 38-84 : A Ṣūfī treatise in Persian by the same 'Azīz b. Muḥammad an-Nasafi.

Title :

بیان التنزیل

## EXPOSITION OF REVELATION

Begins : حمد و سپاس بیغایت . . . اما بعد از حمد  
خدا و درود بر انبیا و اولیا چنین گوید اضعف ضعفا و خادم  
فقرا عزیز بن محمد النسفی که چون کتاب تنزیل  
بر اصحاب عرضه کرد . . . و این کتاب را بیان التنزیل  
نام نهاده آمد.

The work seems to lack a page or two at the end. The bottom of fol. 83a and the whole of fol. 83b are blank, possibly owing to a lacuna in the MS. from which the present one was transcribed.

The work is, like the preceding one, written in form of a direct speech by means of the heading *یا عزیز* ("O dear one!"), sometimes immediately followed by the word *فصل*. Divided into twenty aṣls, subdivided into faṣls written in red. See Ethé's Cat. of Persian MSS. in Ind. Off., No. 1806.

The writing is a good Ta'lik resembling an Indian Naskhi. The Arabic sayings reported are overlined in red.

## D

Ff. 85b-152b : Another important Ṣūfī work by the same 'Azīz Nasafi. The work has no title in the MS. Vienna 1952 (iii, 430-438) entitles it :

انسان الكامل فی معرفته الوافر

## THE PERFECT MAN COMPLETE IN HIS KNOWLEDGE

About the Ṣūfī doctrine of the "perfect man" see R. Nicholson's *Studies in Islamic Mysticism*, pp. 77-142, in which, however, no mention is made of the present work by Nasafi.

Begins : الحمد لله رب العالمین والعاقبت للمتقین . . .  
اما بعد چنین گوید اضعف ضعفا و خادم فقرا عزیز بن  
محمد النسفی که جماعه درویشان کثرهم الله از این بیچاره  
در خواست کردند.

The date of the transcription of this work and of the preceding one is given at the end of this last treatise (fol. 152b) as 1089/1678 :  
فی التاریخ ۴ شهر المحرم الحرام سنة ۱۰۸۹ در بلده  
اورنگ آباد.

Besides five preliminary faṣls, the work is divided into twenty-two risālahs, subdivided into many faṣls.

Their list differs in some places from that given by Flügel (*ibid.*).

The author addresses his speech to a *Dervish*, as in the preceding work. The headings are in red. Fol. 90b has only one line at the top owing to a lacuna in the MS. from which the copyist was transcribing.

## E

Ff. 153-154 are blank. Ff. 155-169 : A Persian treatise in verse and prose containing Ṣūfī apophthegms with paraphrases in Rubā'is,

by ملا نورالدین عبدالرحمن جامی who died in 898/1492.

Title :

لوايح

### FLASHES OF LIGHT

The work begins abruptly :

الفائزين يبدل المجهود ولنيل المقصود وسلم تسليمًا  
كثيرا. مناجات الهي الهي خلصنا عن الاشتغال.

Dated 1089/1678 : تمت اللوائح بعون الله الملك :  
الفتاح في يوم الاربعاء ٢٧ شهر محرم الحرام سنة ١٠٨٩  
راقمه فقير حقير سليمان تركمان من مقام اورنگ آباد.

The division of the book is by ربايعي and لائحة.  
The first lā'ihah is preceded by تمهيد a

One page is missing from the beginning, which ought to have begun لا احصى ثناء عليك  
Cf. Rieu, vol. i, p. 44 (in Cat. of Persian MSS. in Brit. Mus.); and Browne, in Cambridge Cat., pp. 360-361.

The writing is a good Nasta'liq. Well rubricated.

F

Fol. 169b is blank. Fol. 170a contains at the top three lines on wisdom. Fol. 170b contains in Persian a division of elements; it begins : بدانکه هر چه قابل اشاره حسی است وقسمت پذیر نیست.

G

Ff. 171b-182b : A treatise in Persian on the knowledge of God and of the soul.

Title :

مرآة المحققين

### MIRROR OF THE SEEKERS

This work is different from 418, iii, in Rieu's Cat. of Persian MSS. in Brit. Mus. (supplement), although the titles of both are identical.

Begins : حمد بیحد وثنای بی عد حضرت ذو الجلالی  
را . . . بدانکه این مختصریست در بیان معرفة نفس

و علم خدا شناسی و دیدن و دانستن لقاء حق سبحانه و تعالی . . . و این کتاب مرآة المحققین نام نهاده شد.

The work ends without colophon on fol. 182b :

اما چون نظر کنی بذات حق تعالی عز شأنه . . .  
اینجا معنی وحدت روی نماید رزقنا الله وایاکم بنور اولیایه.

No author's name is given. In the first three pages red ink is used for the headings and the principal words, but black ink is invariably used in the next leaves. The work is divided into seven bābs, the first two of which are :

باب اول در بیان نفس طبیعی و نباتی : Fol. 172a  
و حیوانی و انسانی.

(باب) دویم بدانکه اول چیزی که حق : Fol. 174a  
سبحانه و تعالی بیافرید عقل بود.

No date. The writing is a good Ta'liq. Some corrections are found on the margins. About A.D. 1600.

H

Ff. 183b-184a : Poetical extracts in Persian from نعمت خان عالی دانشمند خان who died in 1122/1710.

I

Fol. 185a is blank. Ff. 185b-191a : A Persian treatise on the beliefs of the Šūfis and on the minutiae of spiritual study, by محمد بن خاوند , styled میر خواند , who died in 903/1498. On fol. 185a his name is given as میر خواند , and at the end as میر خود . Here the work is called رسالة حضرت میر خود

Begins : الحمد لله الحمد لله که حقیقت از آفتاب  
روشن تراست . . . ای سید این رساله الخ.

The author addresses continually his reader by ای سید . The writing is in Nasta'liq. About the author see E. Browne's *History of Pers.*

*Literat. under Tartar Domin.*, pp. 431-433, in which, however, there is no mention of the present work. The MS. has at the beginning and at the end the red seals of the Indian libraries, and the librarian's entry of 1262/1845 about which see No. 197 [405].

[Hamilton.]

### 113 [273]

250 × 150 mm. 59 leaves, twenty lines to the page.

Title :

رونق المجالس

#### BRILLIANCY OF ASSEMBLIES

Pious stories from Moses, Jesus, the Prophet and his Companions, but mostly from Ṣūfī leaders, by (fol. 1b) الشيخ ابو جعفر عمر بن الحسين النيسابوري.

Haj. Khal. (iii, 514) calls the author ابو حفص عمر بن عبد الله السمرقندى.

The author's grandfather (قرات فى مصنفات جدي) was called ابو الصادق (fol. 40b). He was living long after the Turkish Sultan Tughril (fol. 54b).

Begins : الحمد لله رب العالمين . . . قال الشيخ ابو جعفر عمر بن الحسين النيسابورى . . . سالتى بعض من حقه على واجب.

Ends : فرأى فى منامه قائلاً يقول له . . . احسن مما كانت والحمد الح.

The work is divided into twenty-two bābs, each with ten stories. The order of the bābs is in conformity with Vienna, i, 415, except for bābs xx and xxi, which are in our manuscript and فى الورد respectively.

The book has a distinct savour of mysticism, and its writer appears to have been a Ṣūfī, but there seems to be no mention of him in *Haft Ikhlām* of Amīn Rāzī nor in *Dārā Shukūh's Safīnat ul-auliyā'*.

The MS. was written in the second year of the reign of Aḥmad Shāh, son of Muḥammad Shāh, or A.D. 1749 :

وكان الفراغ من تحريره بيد . . . حافظ لطف الله القادرى وقت استواء الشمس يوم الاربعاء عاشر شهر ربيع الاول سنة ٢ جلوس احمد شاه بن محمد شاه.

The writing is a clear Indian Naskhi—within rulings. Well rubricated. Ff. 18 and 23 are lost, and in their place two blank leaves of paper have been inserted. On the title page there is a Persian inscription to the effect that the book entered an unnamed Indian library on the 10th Rabi' ii, 1163/1749, or in the very year of its transcription. Slightly wormed.

[Hamilton.]

### 114 [418]

180 × 100 mm. 66 leaves, mostly twenty-one lines to the page.

Different Shī'ah and Ṣūfī treatises of a mystical character. All of them have apparently one author, مير محمد على, who died about 1175/1761.

A

Ff. 1-46 : A work with the title :

مجالى الالهية

#### MANIFESTATIONS OF DIVINITY

Begins (after the *Basmalah*) : حامدا لك يا من جعل جنان عارفيه مجالى الهية ولم يجعل لاقدام مجرى فى بيداء كنه مهيته . . . اما بعد لما اضطررتى القضاء والقدر وساقنى مشية خالق البشر . . . وسميتها مجالى الالهية.

Ends : واستغفر الله لي ولك ولمن سعى ودعى وقبل الوصية واتقى. والحمد لله واهب العقل والصواب واليه المرجع والمآب والصلوة على من اوتى فصل الخطاب وآله الذين لمدينة علومه بواب.

The work consists of a Muḥaddimah, five chapters called *majāli*, and a Khātimah.

Each *majla* is subdivided into an unequal number of *faṣls*. The work is full of Arabic and Persian poetry, this latter quoted sometimes from (fol. 22b) سعد الدين محمود الشبستري, who died about 720/1320. The author quotes many Šūfī writers, of whom we will mention the following : fol. 7a, محمد الشيرين المغربي النائي, who died in 809/1406;<sup>1</sup> fol. 22a, الشيخ ابن الفارض, who died in 632/1234;<sup>2</sup> ff. 20b, 25b, المولوى المعنوى.

The colophon (fol. 46b) states that the manuscript is an autograph of the author and was written in 1154/1741 :

ونقل من السواد الى البياض مؤلفه المفتاق الى رحمة  
ربه الولي محمد علي في ضحوة يوم السبت لثلاث عشرة  
مضت من ذيقعدة الحرام حجة الرابعة والخمسين ومائة بعد  
الف في بندر الهوكلي احدى فرض الهند الاقصى المعروف  
بينكاه.

Written in a clear Indian Naskhi. The headings are in red, and the important phrases are generally overlined in red. A few explanatory notes in Nasta'liq on the margins.

## B

Fol. 47a : Some short lines about the science of Šūfism, and a Šūfīc interpretation of the verse 6, Sūrah ii, by المولوى المعنوى

Fol. 47b : A note on the different kinds of Hadīth. Its colophon tells that it has been written in Maccah : قد اتفق رقمها هنا رابع ذيقعدة : في مكة المشرفة.

<sup>1</sup> *Safīnat ul-Auliya'* (in Ethé's Cat. of Pers. MSS. in Ind. Off., p. 309, No. 355).

<sup>2</sup> *Safīnah* (*ibid.*, No. 332) calls him مصرى instead of الأندلسى. The two works mention his mystic Kaṣīdah called التائية

## C

Fol. 48a : An explanation, in mixed Arabic and Persian, of two invocations, one of which begins with اللهم لك الحمد جدا, and the other with واغفر له ما احدث المحدثون. It was written in 1171/1757.

انتهى في ٥ شهر جادى الاولى سنة ١١٧١ في جيبها  
من حاصرة بحر البفجالة من بلاد الهند.

## D

Ff. 48b-49a are blank. Ff. 49-52b : A treatise in Persian on the soundness of the doctrine of غوث الاعظم = *The Great Help*, i.e. 'Abdul-Ḳādir Jilānī (who died in 561/1165) ; headed : رساله در بيان غوث الاعظم

در مقدمه غوث الاعظم كه تحرير ياقية بود :  
صاحب من سواد اعظم السلام

دانست كه يامور مال يعنى صروف صرف شود :  
والحمد لله الخ.

The colophon is :

من محررات جتلاب سيد الهند الاستاد مير محمد علي.

Written in a clear Nasta'liq. Important words overlined in red.

## E

Fol. 53a : A short interpretation of v. 99, sūrah xv.

Fol. 53b : A short treatise in Arabic on the five kinds of Lamentations, by the same Mir Muḥammad 'Alī. Headed : في اقسام اليكاء على :  
محائب والام الكمل وتحقيقه.

## F

Ff. 54a-56a : A short treatise on how a man is purified and defiled. The author seems to be the same Mir Muḥammad 'Alī.



Begins : نحمدك . . . اما بعد فهذه كلمات كتبها  
ارتجالاً في تحقيق مسألة تطهير الناس.  
Ends : ومن اراد الاطلاع على أكثر من هذا فعليه  
ان يراجع الى رسالتنا التي كتبنا في سر الطهارات  
والنجاسات وفقنا الله لاتمامه.

Written in a minute but clear Naskhi. An abstract of each section is given in red ink on the margins.

## G

Ff. 57b-66a : A Persian commentary on some Shī'ah traditions. Headed : رساله در بیان شرح حديث شريف.

Begins : الحمد لله وسلامه على عباده . . . اما بعد  
انچه محرر بود در مکتوب بلاغت اسلوب.  
Ends : واين قسم ترقى براى انجناب حاصل وممكن  
است پس انچه از جمع بين الاخبار معلوم شده انست  
فايده صلوات فرستادن . . . والحمد لله اولاً وآخراً.

The writing is a clear Naskhi, written on a coarsely reddened paper. The work is more modern than the preceding treatises, and different from them. Red and gilt rulings. Important words overlined. The usual red seals (about which see No. 197 [405]) at the beginning and the end.

[Hamilton.]

## 115 [397]

265 × 165 mm. 188 leaves, from eighteen to twenty-two lines to the page.

## A

Ff. 1-49 : An ontological work on existence in general but with special relation to God, to the created worlds, and to the soul, according to the Ṣūfī doctrines.

Title :

سواء السبيل

THE EVENNESS OF THE PATH

Begins : الحمد لله الذى تعالى وتقدس عن فهم غيره . . .  
اما بعد فسواء السبيل لكليم الله يهديك الى ان  
الارواح هى المخاطبة للاشباح فعند الموت لا قيمة لها الا  
انها الات التدرج.

Ends : ويعتق وجه القرطاس عن خدش حدة القلم  
والقلم عن طعن السكين على انصرام من الراس الى القدم  
فان هذا آخر بالحركة القلم مرفوعاً وجين الكراس اطمأن  
موضوعاً.

In the colophon the date of the composition of the work is given as 1134/1721, and that of the transcription of the manuscript as 1184/1770 :

وكان الفراغ سنة الف ومائة واربع وثلثين من هجرة  
خير الكل . . . قد فرغ من تحرير هذه الرسالة الميمونة  
المسمى بالسواء السبيل قد صنفه زبدة العارفين عدة السالكين  
الى جناب رب العالمين عارف بالله حضرة كليم الله رضى  
الله تعالى عنه فى بلدة ويره فى يوم السبت وكان الف  
ومائة واربع وثمانين سنة من هجرة خير الكل . . . كاتب  
الحروف فقير حقير . . . احمد.

From the above quotations it appears that the author of the treatise is *كليم الله بن نور الله*, the mystic writer who died in the eighteenth Christian century.

The work is divided into sixty-five *marḥalahs* with *abjad* numbers. Some *marḥalahs* are subdivided into what is called رتق and فتق

Most of the well-known corypheis of Ṣūfism are quoted ; we will only mention the following names : fol. 8b : ابو الحسن الشاذلى, who died in 656/1258 (*Safīnah*, No. 336, in Ethé's Cat. of Ind. Off.) ; ff. 23a, 29a : ابو بكر الباقلانى, who lived under Sultan Maḥmūd Ghaznawī, A.D. 970-1030 (*Tārīkh-i-Guzīdah*, p. 804) ; fol. 23a : ابو القاسم الراغب ; fol. 29a : ابو عبد الله, who died in 502/1109 ;

الحليمي; fol. 29a: أبو اسحاق الاسفرائني, who died in 418/1027 (see b. Khallikān, No. 4); fol. 35a: داود القيصرى, who died in 751/1350; fol. 36a: أبو القاسم القشيري, who died in 465/1074.

## B

Fol. 49b is blank. Ff. 50-120: A work entitled:

اصول حافظية

## PRINCIPLES FOR REMEMBRANCE

A collection of Šufī doctrines in Persian, with some Arabic sentences overscored in red ink, and accompanied by a full explanation and commentary in Persian.

Begins: الحمد لله الذي هو الاول والآخر وهو الباطن والظاهر . . . اما بعد اين رساله ايست مسمى باصول حافظية مشتمل بر بعضى اصول واصطلاحات صوفية.

Ends: وقال الغزالي في الاحياء من قال ان الحقيقة كخلاف الشريعة والباطن بخلاف الظاهر فهو الى الكفر اقرب منه الى الايمان وهذا آخر ما قصدناه. الحمد لله على اتمام.

The work is based on many authorities, especially محبى الدين ابن العربي, who is often called اكبر شيخ. The following names deserve mention here: Ff. 61b, 66a, 106a: صدر الدين مؤيد الدين, died 672/1273; fol. 73a: كمال الدين, died 690/1291; ff. 104b, 111a: عبد الرزاق الكاشي, died 730/1330; ff. 62b, 66a<sup>1</sup>: نظام الدين, died 751/1350; fol. 104b: داود القيصرى, died 822/1420; محمد پارسا, died 822/1420; fol. 107b: نجم الدين كبرى, died 618/1221.

<sup>1</sup> About these Šufī writers it is useful to quote the following (fol. 84b): داود القيصرى تلميذ عبد الرزاق الكاشي وهو تلميذ مؤيد الدين الجندى وهو تلميذ صدر الدين القونوى وهو تلميذ شيخ محبى الدين العربي.

The main heading of the work is the word جواب, with here and there سوال. The text is interspersed with pieces of Persian poetry and some short anecdotes in prose.

Dated 1193/1779: تمت رساله اصول حافظية . . . بتاريخ رست وديوم شهر رجب سنة 1193 كاتب الحروف تواب الاقدام . . . فقير احمد قصورى در ويره غاريخان تحرير يافت.

The scribe Aḥmad Kūsūrī is the Aḥmad of the preceding treatise. The author is possibly كليم الله بن نور الله, of the preceding work.

## C

Fol. 121a contains a prayer to the following Šufī saints (we exclude from the list the Prophet, Abu Bakr, Sulaimān Fārisī, Kāsīm b. Muḥammad b. a. Bakr, and Ja'far Ṣādiq): ابو يزيد (بايزيد) البسطامي, who died in 261/875; ابو القاسم, who died in 425/1033; ابو الحسن خرقاني, contemporary with Sultan Mahmūd Ghaznawī (A.D. 970-1030), so *Tārūkh-i-Gut-zīdah*; according to *Safīnat ul-Awliyā* (in Ethé's Cat. of Pers. MSS. in Ind. Off., p. 282, No. 71), he died in 450/1058; ابو على طارقي, who died in 477/1084 (*Safīnah*, No. 72, and *Naṣṣahāt, ubūd.*, No. 428); يوسف همداني, who died in 535/1140 (*Safīnah*, No. 73); عيد الخاق عجواني, who died in 575/1180 (*Safīnah*, No. 76); محمد عارف, who died in 615/1218 (*Safīnah*, No. 77, where, however, we have the date 715); محمود انجير فغنوي, who died in 715/1315 (*Safīnah*, No. 78); علي راعيني, who died in 721/1321 (*Safīnah*, No. 79); يلى محمد سماسي, who died in 772/1370 (*Safīnah*, No. 80); سيد امير كلال, who died in 772/1370 (*Safīnah*, No. 81); بهاء الدين نقشبتي, who died in 791/1389; يعقوب جرخي, who died in

838/1435 (*Safīnah*, No. 86); عبيد الله أحرار, who died in 895/1490 (*Safīnah*, No. 87); محمد زاهد and محمد درويش; خواجه امكنكى (in *Safīnah*, No. 376, انكنكى); باقى بالله دهلوى, who died in 1012/1626; احمد فاروقى كابللى المعروف بمجدد الف ثانى, who died in 1034/1624; آدم بنورى حسنى (seventeenth century); عبيد الله الثانى and محمد شريف (end of the same century).

## D

Fol. 121b is blank. Ff. 122b-149 contain a treatise of Ṣūfī doctrines and practices for ten days, written in 1092/1681 by the above كليم الله (see under A).

Begins: يا من انت انت لا موجود الا انت . . . اما بعد فيقول العبد المملوك كليم الله بن نور الله هذه الرسالة الفتها من اقوال المشايخ . . . حين اعتكفت في عشرة الاخيرة من شهر رمضان المبارك من سنة الف واثنتين وتسعين.

Ends: وارباب السنة واصحاب التوحيد مطعونون عن جهلة العوام ومغبوطون لخواص الانسان والجان بمشاهدتهم مالهم في دار السلام.

The colophon, which is by the same Aḥmad, informs us that the MS. was written in the month of Ramaḍān (presumably also as in B in 1193/1779): تمت هذه الرسالة بعون الله: الصمد بيد الفقير . . . احمد بن عارف القصورى . . . في عشرة الاخير من شهر رمضان.

The work is anonymous. On fol. 141a the author says that his master was شيخ نظام الحق. Many names of mystics occur in the book. The following deserve some notice because they have not been mentioned in the list of names given in the previous treatises: Ff. 135a, 146b: ابو عبد الله النساچى, who died

in 296/908; fol. 146b: ابو علي الرودبارى, who died in 322/933 (*Safīnah*, No. 88), see about him *Kashf ul-Mahjūb*, p. 157; fol. 145a: ابو يعقوب المهرجورى, who died in 330/941; fol. 145a: ابو سعيد الحراز, who died in 285/898—287/900 (*Safīnah*, No. 194), see about him *Kashf*, p. 143; ff. 138b, 142b: سهل بن عبد الله التستري, who died in 283/896 (*Safīnah*, No. 193); fol. 133b: شمس الدين الفنارى, who died in 834/1430; fol. 137a: ابو سليمان الدارنى, about whom see *Kashf*, p. 112, etc.

From the contents of the work and some words used in the Introduction we may entitle it:

رسالة الايام العشرة

## TREATISE OF THE TEN DAYS

## E

Fol. 149b is blank. Ff. 150-185: A work in Persian on the explanation and exposition of Ṣūfī doctrines and practices, entitled:

فقرات

## CLAUSES

by خواجه عبيد الله أحرار, who died in 895/1490. See about him *Safīnah* (*ibid.*), No. 87, and *Haft Iklīm* (*ibid.*), No. 1533.

Begins: خداوندا بعزت آنکه بفردانیت ذات متفردی وبوحدانیت صفات متصفی استحقاق عبادت وعبودیت جز تو کس را ثابت الخ.

Ends: السلام عليكم ورحمة الله وبركاته التماس اين فقير از تمامت دوستان خالصاً لوجه الله سبحانه . . . عدماً لا اعود به ابدا.

The work is interspersed with pieces of poetry. The principal heading is فقره

From fol. 167b a long section begins with the title فقره باب الذكر

قد فرغ من تحرير هذه الرسالة : 1193/1779 Dated  
الميمونة المسمى بالفقرات. قد صنفه زبدة العارفين عمدة  
الواصلين قايد السالكين الى جناب رب العالمين حضرت  
خواجه عبيد الله احرار رض في بلدة ويره في يوم الاحد.  
كاتب الحروف فقير . . . احمد سنة 1193.

On the title page the copyist has called the  
work اول الجز, but the treatise seems to be  
complete ; the full title is : الجز اول فقرات من  
تصنيف . . . حضرت خواجه عبيد الله احرار.

## F

Ff. 185-186a : A short treatise in Arabic on  
Šūfism, entitled :

علم التصوف

## SCIENCE OF ŠŪFISM

التصوف تجريد القلب لله تعالى واحتقار ما  
على ما يريد لانظام الوجود وتفاوت : and ends , سواء  
المراتب لا راد لقضاءه ولا معقب لحكمه. تمت.

No special headings apart from a *Khātimah*,  
which begins العلم اس العمل. The treatise is  
headed with the word نقشبند in red, possibly  
referring to خواجه بهاء الدين نقشبند البخارى, the  
founder of the Naqshbandi order, who died  
in 791/1389 (*Safīnah*, No. 82), and *Haft Iklīm*,  
No. 1489.

## G

Ff. 186b-187 : A short treatise on Šūfism  
described at the end as follows :

تمام شد مکتوب صد وجهاردهم بفضایل مآب مولانا  
بدر دین در بیان طریقه از شیخ محمد معصوم خلف حضرت  
شیخ المشایخ . . . احمد مجدد الف ثانی

from which we infer that the treatise deals  
with mawlāna بدر دین, and explains the ṭarīkah  
of شیخ احمد مجدد الف ثانی, a pupil of محمد معصوم

سرهندی, surnamed الف ثانی, who died in 1034/  
1624 (see above under C). The writer, called  
بدر الدین السرهندی, or of Sarhind,  
who wrote the work حضرات القدس, containing  
the miracles of the above sheikh Aḥmad Sar-  
hindi, about whom see *Safīnah*, No. 376.

On the last page a quotation is found from  
شیخ نقشبند (see above under F), and another  
from شیخ ابو مدین المغربي, who died in 590/  
1193 (*Safīnah*, *ibid.*, No. 59). Fol. 188 is  
filled with diagonally written pieces of Persian  
poetry, the first bait of which begins  
هو داری ندارم.

The writing of the MS. is a rather uncommon  
Indian Nasta'liq. Many marginal notes, and  
in some pages interlinear explanatory glosses.  
Well rubricated. Broad margins.

[Hamilton.]

## 116 [829]

212 × 148 mm. 22 leaves, from eighteen  
to twenty lines to the page.

A CONCISE AND USEFUL TREATISE ON  
ŠŪFISM

No author's name is mentioned.

Begins : الحمد لله . . . قال الامام العلامة العارف  
بالله تعالى الشيخ عبد الوهاب الشعراوي . . . واعلم يا  
اخى ان علم التصوف عبارة عن علم القدح.  
ومن احب شيئا لا يطالع سواه. انتهى  
فرضى الله عنه وعن سائر الاولياء اجمعين.

The work consists mainly of quotations from  
earlier mystics, and has the following headings :  
في الارشاد : fol. 6b ; في العلم والعلماء : (fol. 4a)  
في المعصية والتوبة منها : fol. 13a ; والشيخ والمريد  
في المحبة والمحبة والشراب : fol. 18a ; والاستغفار  
: fol. 21a ; في المعرفة والعارف : fol. 20a ; والكاس  
المشاهدة : fol. 22a ; في الكشف

No date. The writing is a clear Syrian Naskhi of about A.D. 1840. No rubrications. Marginal notes in some pages.

[Mingana, Arab. 123.]

## 5

*Druzi Theology***117a** [656]

208 × 150 mm. 102 leaves, sixteen lines to the page.

The first volume of a series containing :

**THE RELIGIOUS BOOKS OF THE DRUZES**

By the Roman numerals we will refer to De Sacy's well-known work *Exposé de la religion des Druzes*, i, cccclxvi-dxvii, with which we have compared the whole work.

This volume and the next No. **117b** [657] are transcribed by a Christian, and belonged to the French dragoman Perelle, who may himself have been the scribe. His name is written in Arabic characters on the first fly-leaf of each volume : صاحبه ترجان پریل الفرنساوي. The scribe has given to these two volumes an intitulation which seems to be the proper Druzi title :

كتاب المشاهد والاسرار التوحيدية لمولانا

**BOOK OF TESTIMONIES AND MYSTERIES OF UNITARIANISM, BY OUR LORD**

Cf., however, De Sacy, p. cccclix. The expression "our Lord" refers to Ḥākim, the Fāṭimid Caliph.

This intitulation is only found at the beginning of the second volume, which contains also the following short colophon giving the date of (A.D.) 1775 for the transcription of both volumes :

كان ابتداءه في شباط وانتهاه في شهر آذار ١٧٧٥.

The first volume begins as usual with a short notice on Ḥākim, ميلاد مولانا الحاكم جل ذكره. Then follow the Druzi treatises :

(The Roman numerals refer to De Sacy's Numbers.)

i (fol. 3b) : نسخة السجل الذي وجد معلقا على , المشاهد في غيبة مولانا " Copy of the document which was found suspended in the places of assembly at the disappearance of our Lord " (Ḥākim). Written in 411/1020, in the month of dhu l'Ḳa'da.

ii (fol. 7b) : السجل المنهى به عن الخمر , " Document prohibiting the use of wine." Written in dhu l'Ḳa'da, 400/1009.

iii (fol. 8b) : خبر اليهود والنصارى وسوالهم لمولانا , الامام الحاكم بامر الله " Story of the Jews and the Christians and their question to our Lord the Imām." Fol. 15b of this treatise is left blank without reason.

iv (fol. 16b) : نسخة ما كتبه القرمطي الى مولانا , الحاكم بامر الله عند وصوله الى مصر " Copy of what al-Ḳarmatī wrote to our Lord on his arrival in Egypt." Ḥākim, the sixth Fāṭimid Caliph, reigned from 390/1000 to 411/1021.

v (fol. 17b) : ميثاق ولي الزمان , " Pact of the Prince of the Age." Druzi profession of faith.

vi (fol. 18a) : كتاب المعروف بالنقض الحفي , " Book known as the *Secret Abrogation*." Written in Ṣafar, 408/1017, the first year of Ḥamza b. 'Alī b. Aḥmad.

vii (fol. 29b) : الرسالة الموسومة ببدء التوحيد , " Treatise known as the *Beginning of Unitarianism*" (i.e. the elements of the Druzi faith). Written in Ramaḍān, 408/1017, the first year of Ḥamza.

viii (fol. 33b) : ميثاق النساء , " Pact of Women."

ix (fol. 37a) : رسالة البلاغ والنهاية في التوحيد , " Treatise on the extension and full extremity of Unitarianism." Written in Muḥarram in the second year of Ḥamza b. 'Alī b. Aḥmad (409/1018).

x "The End and the Admonition." Written also in 409/1018.

xi (fol. 54a): كتاب فيه حقائق ما يظهر قدام , مولانا جل ذكره "Book containing the true meanings of what was displayed before our Lord."

xii (fol. 64b): السيرة المستقيمة , "The Right History." Dated Jumāda i, the second year of Ḥamza (409/1018).

xiii (fol. 79b): كشف الحقائق , "Revealing of Truth." Written in Ramaḍān, in the second year of Ḥamza (409/1018).

xiv (fol. 91b): سبب الاسباب والكنز لمن ايقن , واستجاب "The Cause of Causes and the Treasure to those who have believed and responded to the appeal."

With this treatise the first volume comes to an end: تم الجزء الاول ويتلوه الثاني ان شاء مولانا وبه : التوفيق.

### 1176 [657]

208 × 150 mm. 88 leaves, sixteen lines to the page. Continuation of the preceding manuscript.

(The Roman numerals refer to De Sacy's Numbers.)

lxix (fol. 1b): الرسالة الموسومة بالاسرار ومجالس , الرحمة للاولياء والابرار "Treatise entitled: The Mysteries and the Assemblies of Mercy (addressed) to the Holy and the Just." Written in Muḥarram, in the ninth year of Ḥamza (417/1026).

lxx (fol. 7b): الرسالة الموسومة بمجالس الرحمة , "Treatise entitled: *Assemblies of Mercy*."

xliv (fol. 14b): الرسالة الموسومة بالتبشير والتائب , والتوبيخ والتوقيف "Treatise entitled: *Good News, Reprimand, Blame, and Restraint*." The word تبشير is given by De Sacy as تنبيه , admonition. Written in the fourteenth year of Ḥamza (422/1031).

xliv (fol. 24b): مثلا ضربه بعض حكماء الديانة : "Parable by a religious wise-man in blame of those who neglect to keep the faith." This treatise wants its second half and runs into xlv of De Sacy, رسالة بني ابي حمار , *Letter of the Children of A. Ḥimār*, which itself wants its first half.

xlv (fol. 27b): تقليد لاحق التقليد الاول الى الشيخ : "Investiture of Lāḥik; the first investiture to Sheikh Mukhtār." Written in Muḥarram, in the tenth year of Ḥamza (418/1027).

xlvi (fol. 31b): تقليد سكين , "Investiture of Sikkīn." Written in Jumāda ii, in the tenth year of Ḥamza (418/1027).

xlvii (fol. 34b): تقليد الشيخ ابي الكائب : "Investiture of Sheikh A. Katāib."

xlviii (fol. 36b): تقليد الامير في المعامد كهيل , والموحدين ابي الفوارس معضاد بن يوسف الساكن بفلجین "Investiture of the meritorious Emir, protector of Unitarians, Abu Fawāris Mi'dād b. Yusuf, who lives at Faljīn."

xlix (fol. 39a): تقليد بني جراح : "Investiture of the Children of Jarrāḥ."

l (fol. 41a): الرسالة الموسومة بالجمهرية : "Treatise known as *Jumaihariya*." Written in Jumāda ii, in the tenth year of Ḥamza (418/1027).

lii (fol. 48b): الموسومة برسالة الوادي رسالة الى : (Treatise) entitled *The Letter of Wādi*; a letter to the missionaries of Unitarianism in the blessed . . . town of Wādi."

liii (fol. 53a): الرسالة الموسومة بالقسطنطينية المنفدة : "Letter entitled *Constantiniyya*, sent to Constantin, head of the Christians." Written in 22 Ṣafar, in the eleventh year of Ḥamza (419/1028), and in the seventh year of the disappearance of

Ḥākim. A leaf between ff. 56-57 is left blank. This leaf should have contained the end of *Constantinīyya*, and the beginning of the treatise entitled *Masīḥīya*, liv in De Sacy's *Exposé*. The first words of the *Masīḥīya* found in the MS. are اقيم بعد ثلثة ايام (fol. 57a).

The two volumes are written in a clear but ugly Naskhi with many clerical mistakes. Well rubricated; European binding; broad margins. The volumes are marked on the first fly-leaf as "1<sup>er</sup> (or 2<sup>d</sup>) v. de la R. D." (= Premier volume de la Religion Druze). A. N° 16 or 17.

[Crawford.]

### 118 [516]

200 × 150 mm. 174 leaves, fifteen lines to the page.

Another volume containing Druzi religious books. Contents: 41 pieces as follows:

(The Roman numerals refer to De Sacy's Numbers.)

Ixxi (fol. 1b): الرسالة الموسومة بمعراج نجاته الموحدين, "Treatise entitled: The Ladder of Safety for Unitarians, and Stairs of Life for those established (in the faith)."

Ixxii (fol. 11a): الرسالة في ذكر المعاد والرد على, "Treatise for the remembrance of the next world, and the refutation of those who spoke wrongly and falsely about it." De Sacy has omitted عنه, with the result that the sentence refers to error in general.

Ixxiii (fol. 20b): الموسومة برسالة التبيين والاستدراك لبعض ما لم تدركه العقول في كشف الكفر المحجوب من, "Treatise entitled: *Letter of explanation and making intelligible things which minds have not understood in the matter of disclosing the hidden infidelity of error and polytheism.*" Written by Muḩtana.

Ixxiv (fol. 31): الرسالة الموسومة بالاسرائيلية الخ, "The Israelitish Treatise." Written probably by Muḩtana.

Ixxv (fol. 41a): الموسومة باحد وسبعين سوال, "Treatise entitled: *Seventy-one Questions.*"

Ixxvi (fol. 51b): الموسومة بايضاح التوحيد, "Treatise entitled: *Elucidation of the Unity* (of God)." Written by Muḩtana in the twenty-second year of Ḥamza (430/1038).

Ixxvii (fol. 71b): ذكر الرد على اهل التاويل, "Memorial of the refutation of the followers of allegorical interpretation."

Ixxviii (fol. 75b): توبيخ ابن البربرية, "Censure upon b. Barbarīya."

Ixxix (fol. 83a): توبيخ لاحق, "Censure upon Lāḩiḩ."

Ixxx (fol. 89a): توبيخ الخائب العاجز سكين, "Censure upon the unlucky and impotent Sikkīn."

Ixxxi (fol. 100a): توبيخ ابن ابي حصة, "Censure upon b. abi ḩuṣayya." The manuscript punctuates ḩuṣīyya.

Ixxxii (fol. 106a): توبيخ سهل, "Censure upon Sahl."

Ixxxiii (fol. 111a): توبيخ حسن بن معلا, "Censure upon ḩasan son of Mu'allā."

Ixxxiv (fol. 113a): توبيخ الخائب محلا, "Censure on the wretched Maḩalla."

Ixxxv (fol. 117a): رسالة البنات الكبيرة, "The great treatise on girls."

Ixxxvi (fol. 120a): رسالة البنات الصغيرة, "The little treatise on girls."

Ixxxvii (fol. 121b): المقالة في الرد على المنجمين, "Treatise in refutation of astrologers."

Ixxxviii (fol. 125a): الرسالة الموسومة ببدء الخلق, "Treatise entitled: *Beginning of Creation.*"

Ixxxix (fol. 128a): الموسومة بالموعظة, "Treatise entitled: *Admonition.*"

- xc (fol. 129b) : المواجهة , " Face to Face."
- xcı (fol. 130b) : مكاتبة الشيخ ابي الكتاب , " Correspondence with Sheikh a. Katāib."
- xcıı (fol. 131b) : منشور الى آل عبدالله , " Patent to the family of 'Abdallah."
- xcııı (fol. 133b) : جواب كتاب السادة , " Answer to the letter of the Sayids."
- xcıv (fol. 135a) : الكتاب المنفذ على يد سرايا , " Letter transmitted by the hand of Sarāya."
- xcv (fol. 137a) : مكاتبة تذكرة , " Memorial correspondence."
- xcvi (fol. 138a) : مكاتبة نصر بن فتوح , " Correspondence with Naṣr b. Fatūḥ."
- xcvıı (fol. 141a) : السجل الوارد الى نصر , " Document which reached Naṣr."
- xcvııı (fol. 141b) : منشور الشيخ ابي المعالي الطاهر , " Patent to the pure Sheikh a. Ma'ālī."
- xcıx (fol. 142b) : منشور الى جماعة ابي تراب , " Patent to the company of a. Turāb." Written by Muḳtana.
- c (fol. 143b) : رسالة جبل السماق , " Letter to (the people of) the mountain of Summāk." Written by Muḳtana in Rabī' ii, in the twenty-first year of Ḥamza (429/1037).
- cı (fol. 145a) : منشور الى آل عبدالله وآل سليمان , " Patent to the family of 'Abdallah and that of Sulaimān." Written by the same man and in the same year.
- cıı (fol. 146a) : منشور ابا (sic) علي , " Patent to a. 'Alī."
- cııı (fol. 147b) : منشور رمز لابي الخير سلامة , " Cryptic promulgation to a. Khair Salāma."
- cıv (fol. 149b) : منشور الشرط والبط , " Patent concerning scarification and incision" (in praise of trenchant methods).
- cv (fol. 152a) : مكاتبة الى الشيوخ الاولين , " Correspondence with the penitent Sheikhs."

- cvi (fol. 154a) : منشور في ذكر اقالة سعد , " Patent concerning Sa'd's conversion to a right judgment." Written by Muḳtana.
- cvıı (fol. 156b) : مكاتبة رمز الى الشيخ ابي المعالي , " Cryptic correspondence with Sheikh a. Ma'ālī."
- cvııı (fol. 158a) : منشور الى المحل الازهر الشريف , " Patent to the splendid and noble Position."
- cıx (fol. 162a) : منشور نصر بن فتوح , " Patent to Naṣr son of Fatūḥ."
- cıx (fol. 164b) : مكاتبة رمز الى آل ابي تراب , " Cryptic correspondence with the family of Abu Turāb."
- cıxı (fol. 166b) : الرسالة الواصلة الى الجبل الانور , " Letter that reached the illuminated mountain" (according to a gloss, Mount Summāk). Written by Muḳtana in the month of Ramaḍān, in the twenty-sixth year of Ḥamza (433/1041).
- cıxıı (fol. 169b) : مكاتبة الشيخ ابي المعالي , " Correspondence with Sheikh a. Ma'ālī."
- cıxııı (fol. 172b) : منشور الغيبة , " Patent concerning the *Disappearance*." The reading منشور of the manuscript is better than منسوبة of De Sacy.
- Thus the volume contains the forty-three pieces numbered by De Sacy, lxxi-cxııı. It is merely an accidental error of De Sacy's that the numbers run in his book from cvııı to cıx instead of cıx.
- On the back of the last leaf the titles of three treatises are written in very large and careful letters as indicating apparently their importance. They are the above cıxı (marked by De Sacy cxxı) and also lxııı and xlıı.
- Written in a clear bold Naskhi hand with all the vowels. No colophon. The writing is that of about A.D. 1720. Very lavishly rubricated. The titles are written in ink of different colours. Precious glosses in red by



the copyist, disclosing the nature of some proper and geographical names, etc.

Lettered on the back "Koran il Druzi."

[Crawford.]

### 119 [698]

163 × 125 mm. 121 leaves, twelve lines to the page.

#### TWENTY-FIVE TRACTS OF DRUZI WRITINGS

(The Roman numerals refer to De Sacy's Numbers.)

xv (fol. 1a) : الرسالة الدامغة للفاسق, "A knock for the reprobate."

xvi (fol. 13b) : الرسالة الموسومة بالرضى والتسليم, "Letter entitled: *Resignation and Submission*." Written in Rabī' ii, in the second year of Ḥamza (409/1018).

xvii (fol. 23b) : رسالة التنزيه, "Letter of Exemption." Written in Jumāda ii, in the second year of Ḥamza (409/1018).

xviii (fol. 35a) : رسالة النساء الكبيرة, "The great letter for Women."

xix (fol. 43a) : الصبحة الكائنة, "The *Alkā'ina* Morning." Written in Sha'bān, in the second year of Ḥamza (409/1018).

xx (fol. 47a) : نسخة سجل المجتبا, "The Authorisation of Mujtaba."

xxi (fol. 48b) : تقليد الرضى, "Investiture of Riḍa." Written in Shawwāl, in the second year of Ḥamza (409/1018).

xxii (fol. 52b) : تقليد المقتنا, "Investiture of Muḳtana." Written in Sha'bān 13, in the third year of Ḥamza (410/1019).

xxiii (fol. 57b) : مكتابة الى اهل الكدية البيضاء, "Letter to the people of al-Kudyat al-Baiḍā."

xxiv (fol. 58a) : رسالة الانصا, "Letter to the people of Anṣanā." Written in 10 Ju-

māda ii, in the third year of Ḥamza (410/1019).

xxv (fol. 59b) : شرط الامام, "Decision of the Imām."

xxvi (fol. 61a) : الرسالة الى عبدالرحيم بن الياس, "Letter to 'Abdur-Raḥīm."

xxvii (fol. 62b) : رسالة خمار بن جيش, "Letter to Khumār b. Jaish."

xxviii (fol. 64b) : الرسالة المنفدة الى القاضي, "Letter sent to the Kāḍī." Written in Rabī' i, in the second year of Ḥamza (409/1018).

xxix (fol. 66b) : مناجاة ولي الحق, "Secret Discourse of the *Guardian of Truth*" (Ḥamza).

xxx (fol. 72a) : الدعاء المستجاب, "The Accepted Prayer."

xxxi (fol. 75b) : [sic] التقديس دعاء السادقين, "Sanctification of the Prayer of the Faithful."

xxxii (fol. 77a) : ذكر معرفة الامام, "Memorial for the Knowledge of the Imām."

xxxiii : (missing in the manuscript).

xxxiv (fol. 81b) : الاعذار والانذار, "Advice and Notification."

xxxv (fol. 85a) : رسالة الغيبة, "Letter of Disappearance."

xxxvi (fol. 92b) : كتاب فيه تقسيم العلوم, "Division of Sciences." Written in Muḥarram, in the third year of Ḥamza (410/1019).

Between ff. 99-100 there is a piece of paper pasted on fol. 99, containing directions in French as to the right mending of the MS.; possibly in the handwriting of De Sacy.

xxxvii (fol. 105a) : رسالة الزناد, "The *Tinder* Letter."

xxxviii (fol. 110a) : رسالة الشمعة, "The *Candle* Letter."

xxxix (fol. 115a) : الرشد والهداية, "Rectitude and Guidance."

xl (fol. 121a) : شعر النفس, "Poem of the Soul." The poem is imperfect at the end owing to some leaves missing from the MS.

Written in a clear and good Naskhi. Very lavishly rubricated. No colophon. The writing is that of about A.D. 1650. Oriental binding. Profusely vowelled.

The MS., which is much mended and made up, belonged to De Sacy-Castelbranco collection, before it was acquired by Lord Crawford. Lettered on the back, "Livre des Druzes."

[Crawford.]

## 120 [697]

205 × 140 mm. 81 leaves, fifteen lines to the page.

### THIRTEEN DRUZI WRITINGS

(The Roman numerals refer to De Sacy's Numbers.)

lvi (fol. 2b) : الإيقاظ والبشارة , "The Arousing and the Good News." Written 10 Dhul-Ka'da, in the fifteenth year of Ḥamza (423/1031).

lvii (fol. 7b) : الحقائق والانتذار , "Truths and Monition." Written in Jumāda ii, in the seventeenth year of Ḥamza (425/1033).

lviii (fol. 15b) : الشافية لنفوس الموحدين , "The Health-giver to the souls of Unitarians."

lix (fol. 22b) : رسالة العرب , "Letter of the Arabs." Written 10 Rajab in 422/1030.

lx (fol. 26b) : رسالة اليمن , "Letter to Yaman." Written in Shawwāl, in the seventeenth year of Ḥamza (425/1033).

lxi (fol. 30b) : رسالة الهند , "Letter to India." Written in the seventeenth year of Ḥamza (425/1033).

lxii (fol. 34b) : التقرع والبيان , "Advice and Explanation."

lxiii (fol. 38a) : تاديب الولد العاق , "Reprimand of the disobedient Child."

lxiv (fol. 41b) : القاصعة لفرعون الدعي , "(Letter) that crushes the impostor Pharaoh." Written

in Rajab, in the eighteenth year of Ḥamza (426/1034).

lxv (fol. 47b) : كتاب أبي يقظان , "Letter to a. Yaḳẓān."

lxvi (fol. 52b) : تمييز الموحدين الطائعين , "Discernment of obedient Unitarians."

lxvii (fol. 65a) : من دون قائم الزمان , "From the Governor of the Age."

lxviii (fol. 72b) : السفر الى السادة , "The Book to the Sayyids." Written by Muḳtana in Ṣafar, in the twenty-second year of Ḥamza (430/1038).

Between ff. 17-18 a bit of paper is pasted on the folio of the manuscript, containing directions in French as to the right mending of the book; it is possibly in the handwriting of De Sacy.

Written in a good and clear Naskhi, with all the vowels. No colophon. The writing is that of about A.D. 1700. Lavishly rubricated.

The MS. belonged to the Sacy-Castelbranco collection, before it was acquired by Lord Crawford. It bears on the last fly-leaf the following French inscription in pencil: "N° 1583 de la bibl[iothèque] 207."

[Crawford.]

## 121 [681]

210 × 147 mm. 196 leaves, thirteen lines to the page.

### TWENTY-EIGHT DRUZI WRITINGS

(The Roman numerals refer to De Sacy's Numbers.)

xli (fol. 1b) : الجزء الاول من السبعة اجزاء , "The first of the seven parts."

xlii (fol. 12a) : التنبية والتأنيب , "Admonition and Reprimand." In No. 117b [657] (fol. 14b) is superseded by تبشير

xliii (fol. 27b) : مثلا الخ , "Parable."

xliv (fol. 29b) : رسالة بني ابي حمار , "Letter of the sons of a. Himār."

xlv (fol. 33b) : تقليد لاحق , "Investiture of Lāḥik."

xlvi (fol. 37a) : تقليد سكين , "Investiture of Sikkīn."

xlvi (fol. 41b) : تقليد ابي الكاتب , "Investiture of a. Katā'ib."

lxviii (fol. 44a) : تقليد الامير ذي المحامد , "Investiture of the meritorious Emir."

xlx (fol. 46b) : تقليد بني جراح , "Investiture of the sons of Jarrāḥ."

l (fol. 49a) : الجمهرية , "The Jumaihariyya."

li (fol. 55a) : التعنيف والتهجين , "Reprimand and Reproach."

lii (fol. 58a) : رسالة الوادي , "The Wādi Letter."

liii (fol. 63b) : القسطنطينية , "The Constantinīyya Letter."

liv (fol. 79a) : المسيحية , "The Christian Letter."

lv (fol. 93a) : التعقب والافتقاد , "Investigation and Research."

lvi (fol. 106b) : الايقاظ والبشارة , "Arousing and Good News."

lvii (fol. 112a) : الحقائق والانذار , "Truths and Admonition."

lviii (fol. 120b) : الشافية لنفوس الموحدين , "Health-giver to the souls of Unitarians."

lix (fol. 128) : رسالة العرب , "Letter of the Arabs."

lx (fol. 132b) : رسالة اليمن , "Letter to Ya-man."

lxi (fol. 137a) : رسالة الهند , "Letter to India."

lxii (fol. 141a) : التقرير والبيان , "Advice and Explanation."

lxiii (fol. 145a) : تاديب الولد العاق , "Reprimand of the disobedient child."

lxiv (fol. 149b) : القاصة لفرعون الدعي , "(Letter) that crushes the impostor Pharaoh."

lxv (fol. 156a) : كتاب ابي يقطان , "Letter to a. Yaḳḏān."

lxvi (fol. 162a) : تمييز الموحدين الطائعين , "Discernment of obedient Unitarians."

lxvii (fol. 176a) : من دون قائم الزمان , "From the Governor of the Age."

lxviii (fol. 184b) : السفر الى السادة , "The Book to the Sayyids."

Apart from the first treatise all the tracts contained in the manuscript are found in Nos. **1176** [657] and **120** [697]. No colophon. The writing is that of about A.D. 1720. Many useful marginal glosses in red. Oriental binding.

Written in a plain Naskhi hand with all the vowels. It has for its title a coloured diagram or ornament at each end. The initial one is in the shape of angles lying within each other, and the ultimate one is in roundels within a circular border. The intitulations of the 28 pieces in the volume are given in those ornaments, 14 in each, and the ultimate one has the following words written round it : اللهم قدرنا . On fol. 185a another coloured ornament contains the names of the Sayyids to whom "The Book to the Sayyids" is addressed, and on fol. 49a a fourth diagram contains the names of the Emirs of the "Jumaihariyya" letter.

On the first fly-leaf we find the following Latin inscription : "Empsi hunc librum in urbe Damasci, exemplar unicum, 400 piastris. Kal. Aug. 1847. J. Preston."

[Crawford.]

## 122 [487]

210 × 153 mm. 113 leaves, thirteen lines to the page.

### TWENTY-FIVE DRUZI WRITINGS

(The Roman numerals refer to De Sacy's Numbers.)

xv (fol. 1b) : الرسالة الدامغة للفاسق , " A knock for the reprobate."

xvi (fol. 7a) : الرضى والتسليم , " Resignation and Submission."

xvii (fol. 17a) : رسالة التنزيه , " Letter of Exemption."

xviii (fol. 25b) : رسالة النساء الكبيرة , " The great letter for Women." In the middle of this treatise (fol. 31a) there are inset three leaves from a Druzi manuscript ; they begin ذكر معرفة . On fol. 32b a second section begins ذكر معرفة الثلاثين حدًا . These added pages are incomplete, the final words being تعليمهم

وهدايتهم.

xix (fol. 35b) : الصلوة الكائنة . " The *Alkā'ina* Morning."

xx (fol. 39b) : سجل المجتبي , " The Authorisation of Mujtaba."

xxi (fol. 41b) : تقليد الرضى , " Investiture of Riḍa."

xxii (fol. 45b) : تقليد المقتنى , " Investiture of Muḩtana."

xxiii (fol. 49b) : مكتابة الى اهل الكدية البيضاء , " Letter to the people of al-Kudyat al-Baiḩā."

xxiv (fol. 50a) : رسالة الانصا , " Letter to the people of Anṣanā."

xxv (fol. 51b) : شرط الامام , " Decision of the Imām."

xxvi (fol. 53a) : الرسالة الى عبد الرحيم , " Letter to 'Abdur-Raḩīm."

xxvii (fol. 54b) : رسالة خمار بن جيش , " Letter to Khumār b. Jaish."

xxviii (fol. 56b) : الرسالة المنفدة الى القاضي , " Letter sent to the Qāḩi."

xxix (fol. 58a) : مناجاة ولي الحق , " Secret Discourse (of ḩamza)."

xxx (fol. 63b) : الدعاء المستجاب , " The accepted Prayer."

xxxi (fol. 67a) : [sic] التقديس دعاء السادقين , " Sanctification of the Prayer."

xxxii (fol. 68b) : ذكر معرفة الامام , " Memorial for the Knowledge of the Imām."

xxxiii (fol. 70a) : التحذير والتنبيه , " Admonition and Awakening."

xxxiv (fol. 73b) : الاعذار والانذار , " Advice and Notification."

xxxv (fol. 77b) : رسالة الغيبة , " Letter of Disappearance."

xxxvi (fol. 85b) : تقسيم العلوم , " Division of Sciences."

xxxvii (fol. 98a) : رسالة الزناد , " The *Tinder* Letter."

xxxviii (fol. 103b) : رسالة الشمعة , " The *Candle* Letter."

xxxix (fol. 108b) : الرشد والهداية , " Rectitude and Guidance."

The contents of this MS. correspond with No. 119 [698], with the exception of xxxiii which is missing in No. 119 [698] and of xl which is missing in No. 122 [487].

Written in a clear but not beautiful Naskhi, with all the vowels. No colophon. The writing is that of about A.D. 1750. Lavishly rubricated. Thick paper.

The MS. is incomplete at the end, lacking as it does all xl and some portions of xxxix, the final words being ولا جملهم اذا

The Indian seals at beginning and end and on many other pages are simply cuttings from some modern book reproducing such marks as were used in the eighteenth and nineteenth centuries.

[Crawford.]

**HYMN-BOOK BELONGING TO THE PEOPLE  
OF SYRIA KNOWN AS NUṢAIRIS,**

heretics from a branch of the Shī'ah sect of Islam. (See C. Huart, *Journ. Asiat.*, 1879, 190-261.)

The manuscript is incomplete both at beginning and end, and we have no means of knowing how many leaves are missing from it. We give below the order of the poems (which are all written in deficient and incorrect poetry, or *zajalīyāt*), with the name of the author to whom they are attributed.

Fol. 1a contains two prayers, the first of which is headed شغل ملج كلام الحاج علي المسياقي (?), and begins: لي حبيب قد جفا: كم وعدنى واتلفا. The second is headed شغل ملج, and begins: شغل ملج. The words شغل ملج mean "delightful occupation," but they seem to refer sometimes to a man. At the top of this page there are two lines, the writing of which is struck off.

Fol. 1b contains a short قصيدة ascribed to نهاية اهل العقول عقال. It begins: المولى راشد الدين واكثر سعي العالمين ظلال.

Ff. 2a and b: An exhortation by العوني which begins تضييق بنا الدنيا اذ غبتم عنا: وتذهب بالاشواق ارواحنا منا.

Fol. 3a: Five lines of poetry by the same author, beginning: واوحشونا اجابنا, and many verses attributed to an unknown author (وقال) الف الف قلبي الى السلطاني: they begin: (افقر العباد والى محبة من اليه الاماني).

Fol. 4b: A قصيدة الى بعض العارفين, beginning: يا مدعي العراف ما انت صادق شغل ملج من كلام هند ابنة عاصم يا كامل الحسن والمعاني.

Fol. 6a: A قصيدة الى بعض العارفين, beginning: انت الحبيب ولا حبيب سواكا: والقلب مشتاقا لطيب لقاكا.

Fol. 6b: Two poems by الشيخ محيي الدين. The first begins: نظرة باعلى الدير نورا وقابوسا: The second begins: يا طائرا بين الطيور له شرطا: يوفي بعهد من يشرط الشرطا.

Fol. 7b: A poem by الشيخ حسن, beginning: الف الف قلبي الى خير الورا: وهو الذي حاز الكمال وقال.

Fol. 8b: Another poem by the same writer, beginning: اليك يا من قد حاز البها: وقد سارت الآيات اليه راواني.

Fol. 9a: A *Ḳaṣīdah* composed by الحاج علي لا قد لامنى في ليلا لا يمي (sic): beginning: المصباتي اخي وخالي وابن عمي وعادلي.

After this page there is probably a lacuna with a consequent loss of some prayers. The first line of fol. 10a is: يا عدو لي لا تلمني في هواء هذا علي: والقلب من جو الفواد يشتعلي.

Fol. 11a: A poem headed وقال ايضا قدس الله وقد خاطبه الرحمان من فوق: and beginning: عرشه: وقربه لا يحوه مولا.

Fol. 12a: A poem headed وقال ايضا طالب يا نفسي توبي عن: and beginning: من الله الرضا اليك درة مطيتي عند الرا: المعاصي وارجمي. Another poem having the same heading and beginning: يا من تعالى جوده عم الورا.

Fol. 13a: A *Ḳaṣīdah* attributed to العوني, and beginning: ماذا (sic) عليهم لو اجابوا الداعي: تراهم خلق بلا اسماعي. In this poem are mentioned all Nuṣairi prophets, saints, and sheikhs.

Fol. 16b: A *Ḳaṣīdah* by الشيخ يونس, beginning: كل حب سواك فاني: لا انت يا سيد الملاح.

Fol. 17a : An anonymous poem beginning :

بلغنا من الدهر الذي نريده : يبعد امام سعدتنا مسعوده.

Fol. 17b : A poem attributed to الشيخ شمس

ان عمر الوجود للاسد عمر : : and beginning : الدين , وهم الدايمون ما دام دهر.

Fol. 20a : A poem attributed to شغل (مليح),

and beginning : لي جيب قد جفا : قد وعدني واتلفا

Fol. 20b : Three short poems by the same, the first of which begins : اسمع قول المقال : . At the top of this folio there is a marginal word written three times and consisting of the juxtaposition of ش and س and ن and ت

Fol. 21a : A poem attributed to الصرصري<sup>1</sup>, and beginning : أمص رجال السري يا حادي النعم , and ending abruptly with the following line : انا المقر بذنبي قد قصدتك كي يستوهب الله لي ذنبي وبحترم.

All the above poems allude frequently to 'Ali, and all of them are written in a more or less popular form of Arabic.

The saints and Biblical persons of the Nuṣairis as enumerated in the poem found on ff. 13-16 above mentioned are the following :

. يعقوب . اسماعيل . ابراهيم . لوط . نوح . حواء . آدم .  
. الحسين . الحسن . علي . محمد . عيسى . موسى . يوسف .  
. مصباح الظلام (the Imām?), مهدي (Taḳī?), محمد  
. منصور . مولانا العزيز . مسيح سبع المثاني . منصور النزار  
. محمود خرشاه . مستنصر بن محمد . مولانا الطاهر . (حبر)  
. مومن شاه . مولى الانام محمد . حسن خرشاه . احمد  
. الرضا . ظاهر شاه . رضا الدين . زين العباد

<sup>1</sup> Can he be identified with الشيخ علي الصوري? No. 26 in Catafago's list in *Journ. Asiat.*, 1876, p. 524.

Some persons are alluded to only by epithets, and it is often difficult to identify them with exactitude.

No colophon. Written in an ugly Naskhi of about A.D. 1750. Some rubrications.

[Crawford.]

## 124 [722]

157 × 110 mm. 62 leaves, fifteen lines to the page.

No title.

### THE LITURGY AND THE PRAYER-BOOK OF THE NUṢAIRIS

who show a marked predilection for 'Ali, to whom he appears to be a kind of Deity incarnate. To him most of the prayers and invocations are addressed under the appellation of يا مولاي, but the saints whose names are also mentioned are numerous. The language is generally Ḳur'ānic, but the author of the Ḳur'ān is often a mere السيد محمد (ff. 21b, 29a, etc.).

We give below the full order of the book in taking as headings of sections the index written on ff. 61b-63a :

Ff. 1b-7a : فصل شاهد من القرآن

The chapter describes the glory and the praises of 'Ali from the Ḳur'ān, and ends with a short prayer to him.

Ff. 7a-8b : فصل المذاكرة (same theme).

Ff. 8b-9a : دعاء المراتب

Ff. 9a-11a : دعاء مراتب العالم الكبير النوراني والعالم الصغير البشري الترابي.

Ff. 11a-11b : دعاء اسماء السبع عشر منباون

Ff. 11b-12b : دعاء التجبا الثمانية وعشرين في البشرية والنورانية.

Ff. 12b-13b : دعاء اسماء ساقه باب الله العظيم الجليل الكبير المنير المطوق بالنور.

- Ff. 13b-14b : دعاء الخمسة وعشرين يتيم
- Ff. 14b-15a : دعاء اسماء اشخاص الباب من كتب اهل التوحيد.
- Ff. 15a-16a : دعاء اسماء اشخاص الباب وايتامه في المقامات الستة الروحانية.
- Ff. 16b-18 : دعاء اسماء اشخاص الباب في القباب
- البهمنية وفي اسماء الباب وايتامه في الاحد عشر مطلع.
- The eleven *matla's* begin : (a) لسيدنا سلمان ; ابو العلاء رشيد (c) ; ابو عبد الرحمن قيس بن ورقا (b) يحيى بن (e) ; ابو خالد عبد الله ابن غالب (d) ; الهجري ابو اسمعيل محمد (g) ; ابو محمد جابر بن يزيد (f) ; معمر ابو جعفر محمد (i) ; ابو عبدالله المفضل (h) ; ابن اسمعيل ابو شعيب (k) ; ابو القاسم عمر ابن الفرات (j) ; ابن المفضل محمد بن نصير البكري النيمري.
- Fol. 19a : في اسماء الاسم في اصطلاح اللغة
- and Fol. 19b : في اسماء الاسم في التسعة الذاتية : في اسماء الاسم الاصلية.
- Fol. 20a : and في اسماء الاسم في القبة الابراهيمية : في اسماء الاسم في القبة الموسوية.
- Ff. 20b-21b : في اسماء الاسم في القبة المحمدية
- and في اسماء الثلاثة وستين اسماء الاسم المتلية
- Ff. 21b-23b : في اسماء اشخاص الصلوة وفروضها ونوافلها.
- Ff. 23b-24a : في اسماء الصفات التي تسمى بها الاسم وهي للمعنى خاصة.
- Ff. 24a-26a : الفصل الخامس من الرسالة المصرية في اسماء مولانا امير المؤمنين جل ثناؤه وتقدست اسماؤه.
- Ff. 26a-28a : ما روى السيد ابو سعيد في كتاب الرد على المرتد وعن الشيخ ابي عبدالله الحنين بن حمدان الحنصيني عن رجاله في كتاب الهداية يرفع الاسناد للمولى الحسن الاخير العسكري ان اسماء مولانا امير المؤمنين من صحف شيت وادريس ونوح وابراهيم بالسرياني.

. بيعة خطبة الدار لمولانا امير المؤمنين : Ff. 28b-33b  
In it it is clearly declared that 'Ali is God.

Ff. 33b-36a : خطبة الاوهام

Ff. 36a-37a : التوجيه

Ff. 37a-38a : الخبر

Ff. 38b-49a : . توجه الصلوة وتفصيلها . This section contains two rites of initiation : القدس الاول (fol. 40a), and القدس الثاني (fol. 42a). At the end there is the following colophon which informs us that the preceding part of the work was written in 1239/1823 :

تمت المشيخة بحمد الله وحده والاسم والباب بعده  
وصلى الله على سيدنا محمد واله وصحبه وسلم وكان ذلك  
الفراغ منه نهار الاحد في العشر الاخر من شهر صفر  
نفعنا بركته امين ورخ سنة ١٢٣٩ الف ومايتين وثلاثين  
وتسعة من الهجرة المحمدية على سارعها افضل الصلاة ثم  
السلام وهي بخط افقر العباد وقل لابنوا صاد الراجي  
الاقالة من الترداد عبد المومنين وخادم الموحدين العبد لله  
محمد ابن الشيخ جابر ابن الشيخ جمعه من قرية اهاني  
بشراغي الجراة حسبا ونسبا سلالة الشيخ فراس الحمام  
رحمة الله عليه امين امين وهي برسم الولد العزيز والذهب  
الابرز علي ابن الشيخ عيد ابن الشيخ احمد.

After this colophon the manuscript proceeds in the same handwriting as follows :

Ff. 49a-50a : العقاد . Continuation of the rites of initiation.

Ff. 50a-56 : The final rite of initiation entitled خطاب التلميد بعد السؤال , followed at the end by the statement :

. . . وهو من اراد المعلم السديد الموفق الرشيد  
بقراط عصره وارسطوطاليس وفيه (sic) السيد الجليل والندب  
الفضيل والغيث الهطيل العالم الهجيس . . . الشيخ حسن  
ابن الشيخ رمضان . . . وقد كتبنا نحن برسم ابن العم  
العزيز الشيخ علي ابن الشيخ عيد.

Ff. 57a-61a contain good advices, after which comes the final note : وهو برسم ولد عمنا الشيخ علي عيد عانه الله . . . ولا تعتب علينا في وحش الكتابة مائي جبر ينفع والله العظيم لو يكون غيرك ما كتبته لمخلوق لكن ماهو ضايع معك.

Written in a Syrian Naskhi. Many grammatical mistakes. No rubrications. Marginal rulings in pencil. For date see above.

[Crawford.]

## V

### TRADITIONS

#### I

#### *Traditions in General.*

125 [238]

262 × 205 mm. 469 leaves, twenty-nine lines to the page.

The proper title does not occur in the manuscript, but it is : صحيح البخارى , "Bukhārī's *Ṣaḥīḥ*," or (as at the end) :

الجامع الصحيح

#### THE AUTHENTIC COLLECTION

The great collection of traditions by ابو عبدالله محمد بن اسماعيل البخارى الجعفي who died in 256/870.

Begins : باب كيف كان بدء الوحي الى رسول الله : صلعم وقول الله عز وجل انا اوحينا اليك الآية. قال البخارى ، الحميدى ، سفين ، يحيى بن سعيد الانصارى.

Ends : كلمتان حبيبتان الى الرحمن خفيفتان على اللسان : ثقيلتان في الميزان سبحان الله وبحمده سبحان الله العظيم. آخر الجامع الصحيح المسند المختصر من امور رسول الله صلعم وسننه وايامه والحمد لله الخ.

In the first part of the work the margins are crammed with glosses dealing generally with the linguistic problems of the text. In

the first three leaves the text itself is full of such glosses.

The notes on the reverse of the first leaf, in the scribe's hand, show that this is a codex of importance. It was transcribed from a copy made from the autograph of the celebrated الحسن بن محمد بن الحسن رضيع الدين الصاغاني , who died in 650/1252. It comprises all Ṣāghānī's notations by means of initials and combinations, and the similarities and the dissimilarities between his own copy and the copies of al-Farabī, al-Ḥamawī, abul-Haitham and al-Mustamli :

قال الشيخ الصغاني رحمه الله عليه علامة نسخة الفريرى ف. وماخالف نسخة الفريرى من النسخ . . . (illegible) الصغاني بها نقطة هذه صورتها م. وماوافق نسخة الفريرى من النسخ نقطة فوق الفاء المم . . . وعلامة رواية الحموى ح. وعلامة رواية ابى الهيثم ه. وعلامة رواية ابى اسحق المستملى . . . (وعلامة؟) روايتي الحموى وابى الهيثم حه. وعلامة اجتماع الحموى والمستملى حى. وعلامة رواية . . . سه. وصححت مواضع الاشتباه والالتباس ٥ اي علامة مواضع الاشتباه والالتباس لفظة . . .

At the top of this note there are five lines half obliterated, but the following words may safely be deciphered from them :

أكثر من اربعة وروى . . . لم ادخل في كتابي هذا الا ما اجمعوا على صحه [ته] . . . يعنى ائمة الحديث . . . وشعبة واحمد بن . . . وابن مهدي وغيره . . . والذي اشتمل عليه . . . الاحاديث سبعة الاف وستماية ونيف اختارها من الف الف حديث وستماية الف حديث ونيف.

In a space a little higher than the middle of the page the copyist tells us in underlined lines :

المجلد الاول من النسخة الشريفة التى صححها الشيخ الامام الصغاني رحمه الله الموضوع في المدرسة الشريفة



[في] بغداد نقلته من خط من نقل من خط من نقل من خط الصغاني.

The following colophon gives the name of the copyist and the date of the MS., 1033/1623 :

بعد حمد الله والصلوة والسلام على رسولنا محمد صلى الله عليه وسلم فقد تم كتاب صحيح البخارى جامع احاديث النبى صلى الله عليه وسلم على يدى اضعف خلق الله الوائق بالله الاحد الصمد اللطيف كامل بن كمال بن محمد بن عبدالله الطيب جعله الله تعالى من عباده المفجلين . . . . في رمضان المعظم لسنة ثلاث وثلاثين والى من الهجرة.

The writing is a minute and close but very clear Naskhi, and the text is profusely vocalised. The headings kitāb and bāb are written in thick black characters, often overlined in red in the first part of the MS. No other rubrications apart from these red lines. Slightly wormed. Entitled on the fly-leaf by Col. Hamilton's cataloguer : كتاب صحيح بخارى

On fol. 96a there is a seal which reads احمد حاجى, possibly an owner of the MS.

[Hamilton.]

## 126 [641]

315 × 210 mm. 371 leaves, thirty-nine lines to the page. No title. Another copy of Bukhārī's

الجامع الصحيح

On the reverse of the first leaf there are two notes derived from an older manuscript. The first deals with the merits of Bukhārī and begins : اعلم ان خواص البخارى اثنا عشر على ما صرح به الشراح احدها لو وجد في البيت لا يخرج منه الملائكة. The second contains a list of six authorities bearing on the authenticity of the text of Bukhārī, from 715/1315 to the life-time of the author, 248/862. The MS. transcribed by the

present copyist was evidently written after 715/1315 :

اخبرنا شيخان المسندان المعمران شهاب الدين ابو العباس احمد بن ابى طالب نعمة بن حسن بن على بن سكتان بن الشحنة الصالحى الحجار وست الوزرا ام محمد وزيره ابنه الشيخ الامام شمس الدين ابو حفص عمر بن القاضى وجيه الدين اسعد بن المنجا التنوخى الدمشقيان قراءة عليهما وانا اسمع بالمدرسة المنصورية محيط بين القيصرين القاهرة المغربية في جمادى الاول من شهور سنة خمس عشر وسبعماية. قالوا حدثنا الشيخ سراج الدين ابو عبدالله الحسين بن المبارك بن محمد بن يحيى الزبيدى في شوال سنة ثلاثين وست مائة بدمشق بالجامع المظفرى بسفح جبل قاسيون قال اخبرنا الشيخ الصالح بغية المشايخ ابو الوقت عبدالاول بن عيسى بن شعيب بن اسحق بن ابراهيم السجزي الصوفى ثم الهروى قدم علينا قراءة عليه ونحن نسمع ببغداد في اخر سنة اثنتين واول سنة ثلاث وخسين وخمس مائة اخبركم الامام جال الاسلام ابو الحسن عبد الرحمن بن محمد بن المظفر بن محمد بن داود بن احمد بن معاذ بن سهل بن الحكم الداودى قراءة عليه ببوشنج في ذى القعدة من سنة خمس وستين واربعماية قال اخبرنا الامام ابو محمد عبدالله بن احمد بن حمويه بن احمد بن يوسف بن مطر بن صالح بن صالح بن بشر بن ابراهيم البخارى الفريرى ست عشرة وثلاثماية قال حدثنا الامام ابو عبدالله محمد بن اسمعيل بن ابراهيم بن المغيرة بن احنف الجعفى مولى هم البخارى رضى الله تعالى عنه بفربر سنة ثمان واربعين ومائتين مرة ومرة سنة اثنتين وخسين ومائتين.

The colophon gives the date of our MS. as 1192/1778 :

سنة ١١٩٢ في شهر شعبان شريف في يوم الرابع وقت الضحى.

The present MS. is, on the whole, not so carefully written as the preceding No. 125 [238].

Two tables of contents are found at the beginning and at the end. The first exhibits all the kitābs and some important bābs, and the second gives the important points treated in the text without any headings, but gives the number of ḥadīths referring to each point. All the ḥadīths of the work are counted as 7275.

Some vowels for difficult words. All headings and important words in red. Red rulings. Broad margins, with occasional notes. First page of text illuminated. Oriental binding.

The writing is a minute and clear Turkish Naskhi, with here and there erroneous diacritical points. Inside the cover there is the Arabic "number 191," referring probably to a private collection. At the end the following note of the scribe is found :

آخر الكتاب الجامع :  
الصحيح للإمام الحافظ أبي عبد الله محمد بن اسمعيل بن  
إبراهيم بن المغيرة الجعفي البخاري.  
[Crawford.]

### 127 [800]

270 × 170 mm. 179 leaves, thirty-one lines to the page. The manuscript is deficient at beginning and end, and for this reason it bears no title, but its title is :

ارشاد الساري في شرح البخاري

#### ENLIGHTENMENT OF THE TRAVELLER IN THE EXPLANATION OF BUKHĀRI

A commentary on the Ṣaḥīḥ of Bukhāri by أحمد بن محمد بن أبي بكر القسطلاني شهاب الدين أبو العباس, who died in 923/1517.

The MS. is an autograph of Kaṣṭallāni, and is consequently precious. It contains many additions on the margins and erasures in the text itself, all in Kaṣṭallāni's handwriting.

On fol. 46b we read the following words :

تم الكلام على صلاة الحسوف بحمد الله وعونه على يد  
جامعه الفقير الى ربه القدير احمد بن أبي بكر

الخطيب القسطلاني رفق الله به وتعطف عليه برضوانه  
ورحمته . . . وكان ذلك في ثامن عشر شهر رجب الفرد  
الحرام سنة احدى وعشرين وتسع مائة والحمد لله وحده.

A similar statement occurs on fol. 72b in the following terms :

هذا آخر كتاب الزكاة من هذا الشرح نجز على يد  
كاتبه وجامعه احمد بن محمد بن أبي بكر بن عبد الملك  
بن احمد الخطيب القسطلاني . . . وكان ذلك في يوم الاثنين  
ثاني عشرين المحرم سنة اثني وعشرين وتسع مائة.

From the above dates, 921/1515 and 922/1516, it is evident that the first half of the MS. under consideration was written by the author a year before his death ; further, judging by the length of the text that follows, and taking into consideration the precise date of the author's death (Friday, 7 Muḥarram, 923/1517), we may state that he had just finished the second part before death overtook him.

The MS. is in a fragmentary state ; after having arranged the loose leaves in the chronological order of matters, according to the standard Cairo edition of A.H. 1313-1323 (in nine volumes), I gave it to the binder, who attached the separate leaves and bound them into one volume. The following analysis will give a complete list of the subjects and lacunæ of the MS. as it stands after its renovation :

1. From the section الصلاة

Fol. 1 contains a fragment on prayer in the following words of Bukhāri, وقوموا لله قانتين ; and then a lacuna.

Ff. 2-6 contain a fragment beginning<sup>1</sup> with باب كراهية , and ending with باب وقت العشاء وتأخيرها ; and then a lacuna.

Ff. 7-10 : A fragment beginning with باب

<sup>1</sup> We mention always the heading of باب used in Bukhāri.

باب صلاة , and ending with فضل صلاة الصبح والعصر الحوف.

2. From the section الجمعة

Ff. 11-46: Beginning of كتاب الجمعة. The final باب is ذكر من قال انه ركع ثمان ركعات في باب اربع سجعات , and then come the colophon reported above and a lacuna.

3. From the section الجنائز

Ff. 47-51: Beginning of كتاب الجنائز. The final باب is باب الميت يعذب ببكاء اهله عليه باب and then a lacuna.

Ff. 52-63: A fragment beginning with باب الصلاة على , and ending with باب التشديد في النياحة , and then a lacuna.

Ff. 64-67: A fragment beginning with باب ركوب , and ending with باب الركوب على الجنائز , and then a lacuna.

Ff. 68-69: A fragment beginning with باب الصلاة , and ending with باب التسوية القبور , and then a lacuna.

Fol. 70: A fragment containing no باب , and dealing with the Prophet's sentence, المعول , and then a lacuna.

Fol. 71: A fragment containing باب التسليم , and then a lacuna.

4. From the section الصوم

Fol. 72: A fragment beginning with باب الدعاء لمن اتى بصدقه , and ending with the beginning of كتاب الصيام , and then a lacuna.

Ff. 73-75: A fragment beginning with باب جواز الصوم والفطر في شهر رمضان للمسافر , and ending with باب ترك العيب على الصائم والمفطر في السفر , and then a lacuna.

Ff. 76-80: A fragment beginning with باب

صحّة صوم من طلع الفجر عليه وهو جنب , and ending with باب اكرام الكبير , and then a lacuna.

Ff. 81-83: A fragment beginning with باب , and ending with باب بيان ان القبلة في الصوم ليست محرمة , and then a lacuna.

Ff. 84-94: A fragment beginning with باب , and ending with باب النهي عن صيام يوم الشك , and then a lacuna.

5. From the section الطلاق

Fol. 95: A fragment containing the Prophet's saying, لان النبي صلعم قد اجاز الاشارة في الفرائض , and then a lacuna.

6. From the section الذبائح

Fol. 96: A fragment containing باب حكم , and then a lacuna.

Ff. 97-99: A fragment beginning with باب , and ending with باب المسك , and then a lacuna.

Fol. 100: A fragment containing the bābs of اذا وقعت الفارة في السمن , and the following bāb ; and then a lacuna.

7. From the section الآداب

Ff. 101-110: A fragment beginning with باب جعل الله الرحمة مائة جزء , and ending with باب حسن الخلق , and then a lacuna.

Ff. 111-116: A fragment beginning with باب ما ينهى من السباب , and ending with باب ما ينهى من السباب , and then a lacuna.

Fol. 117: A fragment containing باب قول الله تعالى ان الله يامر بالعدل , and the following bāb ; and then a lacuna.

Fol. 118: A fragment containing باب من لم ير اكهار ذلك , and the following bāb ; and then a lacuna.

Fol. 119: A fragment containing باب ذم الكبر , and then a lacuna.

Ff. 120-121: A fragment containing باب اذا , لم تستح فاصنع ما شئت , and the following bāb ; and then a lacuna.

Fol. 122: A fragment containing باب بيان , حق الضيف ; and then a lacuna.

Ff. 123-128: A fragment beginning with باب ما جاء , and ending with باب ما يجوز من الشعر ; and then a lacuna.

Ff. 129-139: A fragment beginning with باب ابغض الاسماء الى الله , and ending with باب تسليم الراكب على الماشي ; and then a lacuna.

Ff. 140-150: A fragment beginning with باب كيفية القصاص يوم القيامة , and containing all باب صفة الجنة والنار ; and then a lacuna. The items that follow fol. 156 are somewhat misplaced in the volume.

Ff. 151-154: A fragment beginning with باب ان زلزلة , باب كيف الحشر , and ending with باب ان زلزلة ; and then a lacuna.

Fol. 154: A fragment containing باب قول الله تعالى لا يظن اولئك انهم مبعوثون ; and then a lacuna.

Fol. 155: A fragment containing باب قل لن يصينا الا ما كتب الله لنا , and the beginning of the following bāb ; and then a lacuna.

Ff. 156-173: A fragment beginning with باب يحوّل , باب الصراط جسر جهنم , and ending with باب يحوّل ; and then a lacuna.

8. From the section الايمان

Fol. 174: A fragment containing the beginning of كتاب الايمان . The margins of this leaf have disappeared, with the consequent injury to some words.

Ff. 175-178: A fragment beginning with باب قول النبي صلعم وايم الله , and ending with باب قول النبي صلعم وايم الله ; and then a lacuna.

Fol. 179: A fragment containing باب ما يرث , النساء من الولاء , and then the book ends abruptly with باب يذكر فيه .

Bukhārī's text is in red and generally vocalised. The author's writing is a clear Egyptian Naskhi.

At the beginning there is a loose leaf overlooked by the binder containing باب قول الرجل , and its script is half faded away. At the bottom a hand has written : هنا خرم ثمان ورقات من الاصل.

An owner has written a note on the back of the cover to the effect that the MS. is probably a commentary on Bukhārī's *Ṣaḥīḥ*.

[Rylands, 45395.]

## 128 [790]

310 × 230 mm. 284 leaves, thirty-seven lines to the page.

Title :

صحح مسلم

### THE ṢAḤĪḤ OF MUSLIM

The famous collection of authentic traditions of أبو الحسين مسلم بن الحجاج القشيري النيسابوري , who died in 261/875.

The first two ornamented pages are fringed with the following inscription : منذ الصحيح بقتل العدل عن العدل مما حنقه ابو الحسين ابن الحجاج الحافظ رضي الله تعالى عنه رواية [ابي] عباس احمد بن الحسن عن ابي احمد محمد بن عيسى بن عمرو بن الجلودي عن ابي اسحق اليراهيم ابن محمد بن سفيان عنه والله تعالى الموفق لا رب غيره ولا معبود سواه.

Written on vellum in a beautiful Maghribi script, with about 1500 sectional headings in large gold letters, approximating to a Naskhi type, but marked by the usual Maghribi peculiarities in the pointing of some letters such as

ق and ف. The main divisions have head-ornaments of interlaced character in gold, and bear inscriptions in gold letters of a modified Kūfi style, upon coloured grounds.

Two pages at the beginning and two at the end are covered with a bold ornamental pattern of interlacements, white upon gold and colour.

A note written by a later hand on the fly-leaf of the end reads thus (we have supplied a few words which had disappeared) :

الحمد [لله] هذا كتاب مبارك [قرى] بالكعبة وسعى بين  
الصفاء والمروة وقرى بالجامع الشريف بمكة وقرى بعرفات  
ومنا وقرى بروضة سيدنا ومولانا محمد وقرى بجامع سيدنا  
الحليل وبالجامع المبارك بيت [ال]مقدس حمله في رحله من  
يرغب التوبة والمغفرة من ربه الحاج احمد بن الحاج حسان  
القيسي من اهل رباط [الفتح] حرسها الله تعالى عام اربعة  
وستين وسبعماية يرحم الله كاتبه وقاريه وناسخه وجميع  
المسلمين وصل الله على سيدنا ومولانا محمد خاتم النبيين.

Arabic manuscripts on vellum, besides the *Ḳur'ān*, are not very numerous. This one is evidently not so old as might be assumed from the statement of the three *isnāds* through whom it was derived from Muslim. The third of them, Abul-'Abbās Aḥmad ibnul-Ḥasan, can hardly have survived beyond the year A.D. 1020, and it was probably about the end of the tenth century that the MS. was written from which this one was copied. According to ordinary rule, the succession of witnesses, that is of teachers and of taught, or transcribers, ought to have been uninterrupted. But to this rule there are many exceptions, and this sumptuous and splendid MS. is one of them. It was possibly made for a prince towards the end of the thirteenth century, and the vellum on which it is written seems to be Italian of that period. The locality *Ribāt*, mentioned above, is *Rabat* of the coast of Morocco.

Begins : الحمد لله رب العلمين والعافية للمتقين . . .  
اما بعد فانك يرحمك الله بتوفيق خالقك.

A note on the fly-leaf at the beginning states that this book was made a donation to the college of Napoli in Morea for the benefit of the teachers and the students. It is dated in the reign of Sultan Aḥmad, son of Muḥammad, son of Ibrahim, in 1130/1718, and is signed احمد علمي, trustee of the pious donations of the holy cities.

At the end there is the following note :  
" From the Library of the Earl of Ashburnham.  
Appendix No. CLXXXIX, May 1897."

[Crawford.]

## 129 [432]

244 × 173 mm. 506 leaves, eighteen lines to the page.

No special title in the manuscript, which is lettered on the back of the cover as :

صحيح مسلم

### THE ṢAḤĪḤ OF MUSLIM

The same title is also used in the colophon (see below).

It contains the second volume of the collection of authentic traditions of the same مسلم بن الحجاج القشيري النيسابوري, who died in 261/875. The sections contained in the MS. are those extending from كتاب البيوع to the end.

Begins : حدثنا يحيى بن يحيى التميمي قال قرأت  
على مالك عن محمد بن يحيى بن حسان عن الاعرج عن  
ابي هريرة ان رسول الله صلعم نهى عن الملامسة والمنازمة.

Ends : حدثنا ابو بكر بن ابي شيبة سا وكيع وحدثني  
محمد بن مثنى سا عبد الرحمن جميعا عن سفين عن ابي  
هاشم عن ابي مجلز عن قيس بن عباد قال سمعت ابا ذر  
يقسم لنزلت هذان خصمان بمثل حديث هشيم.

The colophon, possibly by an oversight on the part of the scribe, omits the date of the MS.: تم هذا الكتاب صحيح مسلم . . . في الرابع من المحرم سنة يوم الاربعاء بخط الضعيف . . . شيخ ير محمد غفر الله ذنبه.

Then follow two verses, one in Persian and the other in Arabic, written in red round the colophon.

The writing is a bold Indian Naskhi of about the middle of the eighteenth century. The headings, which are sometimes in black but mostly in red, are written twice, once in the body of the text and another time on the margins; but they have been omitted here and there. Occasional corrections on the margins. Slightly wormed.

[Hamilton.]

### 130 [679]

292 × 210 mm. 363 leaves, thirty-one lines to the page. No special title in the work itself, but from the quotations below it will be seen that it is:

سنن أبي داود

#### THE SUNAN OF A. DĀ'ŪD

The name of *Sunan*, meaning "Body of authentic Traditions," is applied to some other compilations of similar kind, which do not dwell unduly on historical and theological questions in the light of critical enquiries. The writer of the present work, أبو داود سليمان, who died in 275/888, had compiled his traditions in a way perhaps lacking in method; two centuries later, أبو بكر الخطيب البغدادي, usually called, أحمد بن علي بن ثابت, who died in 463<sup>1</sup>/1070, digested and edited the work in an elaborate arrangement of parts or sections. This manuscript is his edition,

<sup>1</sup> The date 403 in Brockelmann, i, 329, is a misprint.

known as the تجزيات. On the margins of the last page the following sentence is found in the copyist's handwriting: آخر الجزء الثاني والثلاثين من: سنن أبي داود وتجزية الخطيب, from which we may also infer that K̥haṭīb's *Tajzi'āt* were thirty in number. The last fly-leaf gives also, in a clear European hand, the title: تجزية الخطيب لسنن أبي داود. It should here be stated that neither Brockelmann (*loc. cit.*) nor Hāj. Khal. (under *Sunan*) ascribe any such work to K̥haṭīb Baghdādī.

Apart from any other consideration we may state that the compiler of many sentences of the text as it stands in the MS. could not have been abu Dā'ūd, and he is very frequently spoken of in the third person under the formula قال أبو داود.

On the back of the first page is a note by Najjārī, the copyist, stating that he had obtained the permission of 'Abdallah Māhir, K̥āḍī of Maccāh, and under it a longer note in the handwriting of the K̥āḍī himself specifying the chain of authorities by which the text of the Maccāh MS. was guaranteed to be genuine. These two notes are as follows:

بسم الله الرحمن الرحيم وبه نستعين والحمد لله وسلام على عباده الذين اصطفى وبعد فقد التمس من الفقير الى الله تعالى عبد الله بن سالم بن محمد البصري منشأ المكي مولدا الشافعي مذهبا مولانا وسيدنا العلامة والقدوة الفهامة القاضي ببلد الله الحرام والخطيب بالمشاعر العظام السالك سنن الاستقامة في القضا والاحكام مولانا عبد الله الملقب بـماهر افندي زاد الله في اجلاله وافاض عليه من وافر منته وافضاله ان اجيزه بسنن الامام الحافظ الحجايبى داود سليمان بن الاشعث السجستاني فاستخرت الله واجزته ان يرويه عنى بحق اخذى له رواية واجازة. عن عدة مشايخ من مشايخ الاسلام بالاجازة منهم شيخنا العالم الرباني العلم الفرد والفذ الواحد الشيخ عيسى

بن محمد بن محمد بن احمد الجعفرى المغربى المكى المالكى ومنهم شيخنا العلامة المحقق والفهامة المدقق خاتمة المحدثين الشيخ محمد بن محمد بن سليمان المغربى المالكى ومنهم شيخ المسلمين والاسلام بركة الانام الشيخ على الشبراملى القاهرى وشيخ الاسلام ذو التحقيقات والتدقيقات الشيخ احمد البششى والشيخ العلامة الوارع الزاهد ولى الله بلاد فاع الشيخ منصور الطوخى كل هؤلاء كتب لى باجازه هذا الكتاب وغيره مما هو مذكور فى اجازتهم للفقير واجلهم شيخنا خاتمة الحفاظ المسنين وجمال العلماء ذوى الرسوخ والتمكين شيخ الاسلام علم الاعلام شمس الدين ابو عبدالله محمد بن علاء الدين البابى القاهرى وذلك عام مجاورته بمكة المشرفة سنة سبعين وائف ونقصد على سندنا لهذا الكتاب رواية ابي على اللؤلؤى من طريقه فاقول سمعت عليه من اوله الى باب كراهية استقبال القبلة عند الحاجة بقراءة شيخنا الشيخ عيسى المغربى المذكور واجاز بياقيه وهو اخذه عن الشيخ سليمان بن عبد الدائم البابى عن الجمال يوسف بن العاصي زكريا عن والده قراءة وسماعا لبعضه واجازة لسائره قال اخبرنا العز عبدالرحيم بن الفرات سماعا عليه لبعضه واجازة لسائره عن ابي العباس احمد بن محمد بن الجوخى اذنا عن الفخر على بن احمد بن البخارى سماعا عن ابي حفص عمر بن محمد بن معمر بن طبرزد البغدادى سماعا قال اخبرنا به الشيخان ابو الوليد ابراهيم بن محمد بن منصور الكرخى وابو الفتح مفلح بن احمد بن محمد الدومى سماعا عليهما ملفقا قالوا اخبرنا به الحافظ ابو بكر احمد بن على بن ثابت الخطيب البغدادى عن ابي عمر القاسم بن جعفر بن عبدالواحد الهاشمى عن ابي على محمد بن احمد اللؤلؤى قال اخبرنا ابو داود سليمان بن الاشعث السجستانى سماعا لجميعه فذكره وبالسند قال الامام الحجة الحافظ ابو داود حدثنا مسلم بن ابراهيم حدثنا عبد السلام بن ابي حازم ابو طالوت قال شهدت ابا برزة دخل على عبيد الله بن زياد فحدثنى فلان سماء مسلم وكان فى السباط قال فلما راه عبيدالله قال ان محمدىكم هذا الدحاح

ففهمهما الشيخ فقال ما كنت احسب انى ابقى فى قوم يعبرونى بصحبة محمد صلى الله عليه وسلم فقال له عبيد الله ان صحبة محمد صلى الله عليه وسلم لك زين غير شين ثما قال انما بعث اليك لاسئلك عن الخوض سمعت رسول الله صلى الله عليه وسلم يذكر فيه شيئا قال ابو برزة نعم لا مرة ولاثنتين ولا ثلاثا ولا اربعا ولا خمسا فمن كذب به فلا سقاء الله منه ثم خرج مغضبا انتهى وهو حديث ثلاثى ليس له غيره ومسلم بن ابراهيم شيخ ابي داود هو من اكبر مشايخه.

At the top of the first page of the text there are two sets of seals and inscriptions; the first seal and inscription (this last in Maghribi characters in both cases) bear the name of Muḥammad al-Ḥafṣī, and the date 1227/1812; and the second the name of Muḥammad al-'Izzī, and the date 1232/1816. A note on the fly-leaf runs thus: "Bibliothèque du Général Duvivier. Vendu sous le No. 27, le 18 Octobre, 1858." For the next owner the French intitution is: "Hadi [sic] El Nebi Recueil des Paroles du Prophète. Manuscrit ayant appartenu au Général Duvivier."

The colophon which gives the date of the MS. as 1117/1705 is: تم الكتاب بحمد الله وعونه وحسن توفيقه تجاه البيت الحرام بالقرب من باب السلام على يد افقر عباد الله الواثق بالرب البارى عبدالرحمن بن عبدالكريم التجارى وكان الفراغ من نساخة سنن العلامة شيخ المحدثين ابي داود النيسابورى . . . عصر يوم الاحد المبارك لثمان بقين من شهر شوال المكرم سنة ١١١٧ الف ومايه وسبعة عشر من الهجرة النبوية . . . كتب برسم سيدنا ومولانا ذي الفضل الكامل الوافر . . . عبدالله ماهر افندى قاضى مكة المكرمة.

The work has no introductory matter of any kind, and its text seems to differ greatly from Berlin 1426—1248, and others.

اول كتاب الطهارة. باب التخلي عند :

الحاجة. حدثنا عبدالله بن مسلمة بن قعنب القعنبي نا عبد العزيز يعني ابن محمد عن محمد يعني ابن عمرو عن ابي سلمة عن المغيرة عن شعبة ان النبي صلعم كان اذا ذهب المذهب ابعده حدثنا مسدد بن مسرهد ثنا عيسى بن يونس نا اسمعيل بن عبد الملك عن ابي الزبير عن جابر بن عبدالله ان النبي صلعم كان اذا اراد البراز انطلق حتى لا يراه احد.

باب في الرجل يسب الدهر. حدثنا محمد : Ends  
بن الصباح بن سفيان وابن السرح قالوا نا سفيان عن الزهري عن سعيد عن ابي هريرة عن النبي صلعم يوذني ابن آدم يسب الدهر وانا الدهر بيدي الامر اقلب الليل والنهار. قال ابن السرح عن ابن المسيب مكان سعيد. تم وكمل والحمد لله الخ.

The order of the work is in kitāb and bāb. The kitābs are : Fol. 1b : الطهارة ; fol. 29b : اللقطة ; fol. 110a : الزكوة ; fol. 122a : المناسك ; fol. 123b : النكاح ; fol. 145b : الصيام ; fol. 168a : الجهاد ; fol. 179b : الوصايا ; fol. 210a : الضحايا ; fol. 205a : الحراج ; fol. 225a : الفبيء ; fol. 217a : الامارة ; fol. 229b : الايمان والنذور ; fol. 239a : الجنائز ; fol. 243a : القضاء ; fol. 257b : البيوع ; fol. 262a : الاطعمة ; fol. 267b : الاشربة ; fol. 263b : العلم ; fol. 274a : الطب ; fol. 278a : العتق ; fol. 281a : الحمام ; fol. 282b : الحروف والقراءات ; fol. 283b : الخاتم ; fol. 294a : الترجل ; fol. 291a : اللباس ; fol. 295b : الحدود ; fol. 303b : الفتن والملاحم ; fol. 313b : السنّة ; fol. 321a : الدثات ; fol. 333b : الادب.

The writing is a clear Naskhi with frequent vowels. All the headings and important words are in red. Many marginal notes, some of which are written in Maghribi characters and are probably due to the second owner mentioned above. Red rulings.

[Crawford.]

### 131 [250]

244 × 150 mm. 164 leaves, nine lines to the page.

Title :

كتاب الشمائل

OR

شمائل النبي للترمذی

### (EXTERNAL) QUALITIES OF THE PROPHET

A well-known work on the external qualities of the Prophet (such as food, dress, walk, etc.) by الحافظ ابو عيسى محمد بن عيسى بن سورة الترمذی who died in 279/892.

The work has no special introduction, and begins : الحمد لله والسلام على عباده الذين اصطفى. قال الشيخ الحافظ ابو عيسى . . . باب ما جاء في خلق رسول الله صلعم. اخبرنا ابو رجاء قتيبة الخ.

قال هذا الحديث دين فانظروا عمن تاخذون دينكم.

The colophon, written in red letters, informs us that the manuscript was written in 1000/ وقع الفراغ من تسويد هذا الكتاب الملقب بشمائل : 1591 ترمذی . . . يوم الاثنين عاشر جادى الثانى سنة الف على يد احقر عباد الله.

The MS. is twice entitled at the beginning (possibly by owners) as صحيح ترمذی , but quite erroneously.

The order of the work is in bābs, which are all preceded by the formula باب ما جاء في

The writing is a plain and large Naskhi. Very broad margins. Labelled شمائل ترمذی . Gilt and blue rulings. All bābs written in red.

Ff. 1-5 and 140-164 have many glosses on their margins. Under the colophon there is a note on the merits of the *Shamā'il*, followed by two lines of Persian poetry on the same subject.

[Hamilton.]



## 132 [318]

252 × 152 mm. 213 leaves, twenty-three lines to the page.

Title :

اشرف الوسائل الى فهم الشمائل

THE BEST WAY FOR THE UNDERSTANDING  
OF THE SHAMĀ'IL

A commentary upon the preceding *Shamā'il* by أحمد بن حجر الهيتمي الشافعي المكي who died in 973/1565.

Begins : الحمد لله رب العالمين . . . وبعد فهذه عجالة علقتها على مشكل شمائل الامام الحافظ ابي عيسى محمد بن عيسى بن سورة بفتح المهملة فسكون اصلها . . . قرى علي في رمضان سنة تسع واربعين وتسعمائة بالمسجد الحرام المكي وسميتها اشرف الوسائل الى فهم الشمائل اسال الله قبولها آمين.

It is seen from the above quotation and from the following colophon that the author finished his book in 949/1542. The present manuscript is dated 1083/1672.

قال مولفه . . . شيخ الاسلام والمسلمين احمد بن حجر الشافعي . . . فرغت من تاليفه ثامن عشر رمضان سنة تسع واربعين وتسعمائة بعد عصر الجمعة تجاه الكعبة الشريفة بالمسجد الحرام وكان الابتدا فيه ثالث رمضان المذكور من السنة المذكورة ختمها الله بخير قد فرغ من كتابة هذه النسخة المباركة من شرح الشمائل الشريفة يوم السبت تاسع عشر من صفر الخير سنة ثلاث وثمانين بعد الالف من الهجرة النبوية.

It would seem from the preceding note that the composition of the book took only fifteen days.

The words of the text commented upon are in red ink, and the order followed by the commentator is the same as that of the author.

The writing is a clear Naskhi. Slightly wormed. Broad margins.

[Hamilton.]

## 133 [735]

255 × 165 mm. 218 leaves, seventeen lines to the page.

Title :

شرح شمائل النبوى

A COMMENTARY IN PERSIAN UPON IBN  
HĀJAR'S ARABIC COMMENTARY ON  
TIRMIDHI'S SHAMĀ'IL

(See the preceding No. 132 [318].)

The author is راجي حاجي الحرمين, who composed his work in 978/1570. This date is formed from the numerical value of the letters of the above title, as counted on the margins of fol 217b :

وقع الفراغ من تصنيف هذه الشرح في خانقاه القطب الرباني والغوث الصمداني اعني السيد السند علي الهمداني . . . على يد الفقير الحقير الى رحمة الله الراجي المسمى بالراجي حاجي الحرمين الشريفين زادهما الله تعالى شرفا بعد صلاة الظهر في يوم الخميس من شهر المبارك الجمادى الاول. سال تصنيف اين كتاب شريف هست شرح شمائل النبوى.

From this it appears that Rāji was a follower of the famous Sayyid 'Alī Hamdāni, who having incurred, about two centuries earlier, the wrath of Amīr Taimūr (Tamerlane), fled from Hamdan to Kashmere, where he arrived in 782/1380, along with 700 Sayyids (Beale's *Oriental Biograph. Dict.*, p. 355). He was also a pupil of Ibn Ḥajar, whom on fol. 3a (see below) he calls "my teacher and my sheikh." On fol. 218 the author is thanking God for the companionship (صحبة) of Ibn Ḥajar.

Begins : بهترین نوائى ببلان کستان فصاحت . . . اما بعد بر ضمائى دل ارباب افهام زاکیه واصحاب قلوب صافیه پوشیده نمائد که حضرت شیخ الاسلام . . . شیخی واستادى شهاب الدین احمد المشهور بالشیخ ابن الحجر رحمت الله علیه در شرح شمائل النبى نوشته.

Ends (fol. 217a) : وملاحظه نمائید که از که اخذ : میکند دین خود را و مقصود از ایراد این کلام تنبیه است بر . . . اخذ آن از عدول و ثقات.

Dated (fol. 218a) 1225/1810 : باتمام رسید هذه : النسخة الشريفة الکریمه از دست فقیر حقیر اضعف العباد فقیر اسمعیل ولد میان محمود عرف حاجی ساکن سنیر لهور . . . بتاریخ بست سیوم ماه ربیع الاول بروز جمعه وقت عصر سنه ۱۲۲۵ والله اعلم بالصواب الخ.

The Arabic text is in Naskhi, overlined in red, and the Persian commentary is in a negligent Indian Nasta'lik. The work is preceded by an Introduction on the history and the merits of the *Shamā'il*; it has been arbitrarily divided (probably by the copyist) into twenty-seven *Juz*'s, marked in red on the margins (at the top of the leaves, on the left-hand side), and preceded by the sentence : الاتمام بکرم الله تعالى.

The order followed by the Persian commentator is that of Tirmidhi's *Shamā'il*.

On fol. 218b a later hand has added a saying of the Prophet, in Arabic and Persian, on the effects produced by the eating of melons (taken from الهدایة). The same hand has written, in Persian (on fol. 2a), a few facts concerning the marriage law, as established by the Prophet (taken from مشکاة).

Well rubricated. A few marginal notes.

[Hamilton.]

### 134 [21]

275 × 160 mm. 512 leaves, twenty-one lines to the page.

Title :

مشکوة المصابیح

#### NICHE OF LAMPS

A celebrated collection of Traditions.

The مصابیح السنّة, which was the original form

of the collection, was completed by ابو محمد الحسين بن مسعود الفراء البغوی, who died in 516/1122. The *Mishkāt* is a re-writing of this work, or a new edition with improvements and additions, undertaken in 737/1336 by ولي الدين محمد بن عبدالله الخطيب التبریزی. The importance of the latter made the former somewhat scarce.

A Persian commentary on the *Mishkāt* was written at the command of the Emperor Akbar by عبد الحق مسکین بن سيف الدين الدهلوی, who died in 1052/1642.

The volume begins with the last-named book, but there are only sixteen leaves of it, and the actual commentation begins only on fol. 16, just before it breaks off.

As the work is in a fragmentary state in the manuscript, it bears no special title. In Brit. Mus. Cat. of Persian MSS. (i, 14) it is entitled : اشعة لمعات في شرح مشکاة.

Begins : الحمد لله اكمل الحمد على كل حال . . . اما بعد بنده مسکین بن سيف الدين الدهلوی الموطن البخاری الاصل را بعد از رجوع از حرمین شریفین.

In reality what is contained in the MS. is the introduction in which Dihlawi explains some of the technical terms of traditionists and gives an account of fifteen collectors of traditions as in No. 2654 of Ethé's Cat. of Pers. MSS. of Ind. Off. (column 1440).

This part is written in a more modern and thinner Nasta'lik than the original Arabic which immediately follows. By the colophon, written in Persian, found on the margins of fol. 230b (fol. 208b in the Arabic numbering of the first volume) we are informed that the Arabic part of the MS. was written in 1096/1684 : ۴ شهر رجب المرجب . . . بروز پنجشنبه. کاتبه منور حسینی القادری سنة ۱۰۹۶ هجرى.

This Arabic part consists of two volumes numbered in Arabic 1-208, and 1-286 respectively.

Ff. 17-18 contain an added index of the chapters of the *Mishkāt* (vol. i), ff. 19-22 an index to the chapters of vol. ii. Ff. 23-230 contain the first volume or division of the *Mishkāt*; perfect. Ff. 231-512 contain the second volume, wanting its last two leaves, but otherwise perfect. Compared with Capt. Matthew's translation (Calcutta, 1809-10) the text breaks off in ii, p. 815.

The first volume begins: الحمد لله نحمده ونستعينه (sic) ونستغفره . . . اما بعد فان التمسك بهديه لا يستتب . . . وكان كتاب المصاييح الذي صنفه الامام محيى السنة قانع البدعة ابو محمد الحسين بن مسعود الفراء البغوى . . . واستوقفت منه فاعلمت ما اغفله كما رواه الائمة المتقنون.

وقل عمرة وحجة رواه البخارى. تم نصف : Ends :  
الاول من مشكوة المصاييح ويتلوه النصف الثانى كتاب البيوع الحمد لله اولا واخرا والصلوة على النبى ظاهرا وباطنا.

The second volume begins : كتاب البيوع باب الكسب وطلب الحلال الفصل الاول عن المقدام بن الكسب and ends with twelve lines of the chapter entitled : باب ثواب هذه الامة الفصل الاول : the last words being عن ابن عمر عن رسول الله صلعم قال الخ. corresponding with fol. 551b of No. 136 [226] (see the following MS.).

The book is crowded throughout with notes and glosses in minute writing ; it bears a note in Persian that its price was 25 rupees (بست). It belonged to Henry Drury, master of Harrow, and in 1824 to S. H. Lewin, and has the signature of both, as well as some memoranda in pencil by Mr. Lewin. It afterwards became the property of Nathaniel Bland. Nearly all the pages are injured by worms.

Written in a good Indian Nasta'liq, within red and blue rulings. Very broad margins. No rubrications. Headings in thick black characters.

[Bland.]

### 135 [225-226]

330 × 215 mm. Another copy in two volumes of

مشكوة المصاييح

The first volume has 434 and the second 553 leaves, twelve lines to the page.

The first eighteen leaves of the first volume have a Hindustāni translation interlined in red ink, and the margins of more than half the leaves of the same volume bear Hindustāni glosses on the text.

At the end of the second volume is found the note relating to Tibrīzi's work that was finished in 737/1336 :

قال مؤلف الكتاب شكر الله سعيه واتم عليه نعمته قد وقع الفراغ من جمع الاحاديث النبوية صلى الله تعالى عليه وسلم اخر يوم الجمعة من رمضان عند رؤية هلال شوال سنة سبع وثلثين وسبع مائة بحمد الله وحسن توفيقه.

The first volume contains the kitābs, extending from الايمان to المناسك, and the second volume contains البيوع to the end.

No date. The writing is a clear modern Naskhi of about A.D. 1810. The contents of all the first volume and of ff. 1-232 of the second volume are vowelised. The headings (kitāb, bāb, and faṣl), as well as the word عن introducing a new tradition, are in red. Thick rulings. Broad margins.

[Hamilton.]

### 136 [99]

230 × 170 mm. 26 leaves, twenty-eight lines to the page.

Title :

انس المنقطعين الى رب العالمين

**A COMPANION FOR THE SECLUDED TO THE  
SERVICE OF THE MASTER OF THE  
WORLDS**

A work containing originally 300 ḥadīths, each followed by an anecdote and a piece of poetry. The author is المعافى بن اسمعيل بن الحسن ابو السنان الموصلي who died in 630/1233 (cf. Haj. Khal., i, 454).

The present manuscript is incomplete at the end, and contains only the traditions 1-132; it breaks off with the last words of this last tradition, the final words being: يدفع الله بهما. مئة السؤ الحكاية الثانية [والثلاثون بعد المائة].

The name of the author is generally spelt *Mu'āfa* as above, but in this MS. (see below) it is given as *Mu'āfiri*, in the Introduction. On fol. 1a, however, after the title of the work it is written *Mu'āfi*. The full name is there given as المعافى ابن اسماعيل ابن الحسين ابن الحسن ابن السمك, with the introduction of the element of *Sammāk* (cf. Berl. 8823); ابو السنان is there also given as ابن ابى سنان. The epithet *Mauṣili* nowhere occurs in our MS. (see Cairo, i, 283, and Brit. Mus. Suppl. 144).

Begins: الحمد لله رب العالمين... قال الفقير الى الله المعافى بن اسمعيل ابن الحسين ابن الحسن ابن ابى الفتح بن ابى سنان غفر الله له ولوالديه قد استخرت الى الله تعالى فى جمع كتاب يشتمل على ثلاثمائة حديث عن رسول الله صلعم وعلى ثلاثمائة حكاية واثرة يتبعها ايات من شعر محدوفة الاسانيد طلبا الاختصار قاصدا وجه الله العزيز الجبار.

The leaves of the second part of the MS. are in great disorder owing to a mistake on the part of the European binder of the book. Ff. 23-26, containing ḥadīths 87-102, should have been placed before ff. 16-21, which con-

tain ḥadīths 109-132, and fol. 22, containing ḥadīths 106-108, should have been bound immediately after fol. 16.

Below the title the scribe has written a prayer in which he emphasizes the unity of God and the apostleship of Muḥammad. It is in the form of an introduction to a book; which it may possibly be.

On the yellow fly-leaf at the beginning of the MS. there is the following note, in the hand of Mr. Lewin: "S. H. Lewin, Paris, 10 Octobre 1831. MS. de l'expédition d'Alger," which means that the MS. was brought from Algeria. On the yellow fly-leaf at the end of the MS. there is a note referring probably to Mr. Lewin's journey: "Goblentz, 10 Oct. 1832. Rouen, 27 Oct. (1832). Jersey, 21 Sept. 1835."

No date. The writing is in a regular and clear Maghribi hand of about A.D. 1650. Well rubricated. Some marginal notes and corrections.

[Bland.]

**137 [540]**

300 × 200 mm. 199 leaves, nineteen lines to the page.

Title :

الفتوحات الكبرى

**THE GREATEST CONQUESTS**

A valuable collection of authentic traditions. The name of the author is written in gilt letters in an illuminated ornament on the first page as: عبدالله المتوكل على الله المعتمد بالله محمد بن عبدالله الحسنى, probably the Filali Sharīf of Morocco, who reigned A.D. 1757-1789. In the body of the text the author refers sometimes to himself in the third person, قال المؤلف (see ff. 108b and 112b), and in the Introduction he says that he will prefix to his work the عقيدة of his sayyid, محمد بن ابى زيد القيروانى, which is

possibly that elaborated in the beginning of the work (ff. 3b-5b) with the title : باب ما تنطق به الالسة وتعتقد الافئدة من واجب امور الديانات.

Has this Ḳairawāni anything in common with the celebrated زيد بن ابي محمد عبدالله بن ابي القيرواني, the Māliki jurist who died about 396/1005? (see about this date Leyden, iv, 108). The 'Aḳīdah referred to here may in this case be the doctrine expounded in his well-known *Risālah* (see *ibid.* and Gotha, 1045-1046) in an abridged and condensed form.

It seems probable that the manuscript was not written in the author's lifetime, because two marginal notes on ff. 31b and 71a correct a misstatement of the text, and attribute the error not to the author but to the copyist.

On the fly-leaf immediately preceding the text there is an inscription of approval by the السيد محمد ابو القاسم البرزنجي, a Shāfi'i lawyer or judge, residing in Madīnah; it is dated Muḥarram, 1200/1785, and contains a prayer for the Sultan, whom Birzinji calls "my Sayyid and master" (probably محمد بن عبدالله بن اسماعيل: the above Sharīf, the author). The two above marginal notes written in Naskhi are in the handwriting of this judge Birzinji.

The work itself is curiously divided. 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, and these are arranged under the headings of abu Ḥanīfah, Mālik, Shāfi'i, Aḥmad b. Ḥanbal, Bukhārī, and Muslim. Then follow short notices on some of the Companions, and the men and women of the Prophet's house.

قال عبدالله المتوكل على الله المعتمد بالله : Begins : محمد بن عبدالله الحسنی الحمد لله والصلوة والسلام على

رسول الله اعلم ان افضل العلوم بعد كتاب الله حديث رسول الله . . . واجتمع في هذا المؤلف السعيد من احاديث رسول الله صلعم اربع عشرة مائة حديث عدد اهل الحديث ونيف . . . وسميته بالفتوحات الكبرى.

The work contains, therefore, 1400 ḥādīths.

Ends : مناقب عبد الرحمن بن عوف . . . توفي رضى الله عنه وهو ابن اثنتين وسبعين سنة ودفن بالبعع وصلى عليه عثمان وكان اوصاه بذلك رضى الله عنهما.

The headings of the work are: fol. 5b:

الاحاديث الخماسية : fol. 13a ; الاحاديث السادسة : fol. 18b ; الاحاديث الرباعية : fol. 34a ; الاحاديث الثنائية : fol. 70a ; الثلاثية : fol. 97b ; مفردات الامام : fol. 120a ; مفردات الامام ابي حنيفة : fol. 134a ; مفردات الامام الشافعي : fol. 121b ; مالك : fol. 185a ; مفردات الامام البخاري : fol. 186a ; مفردات الامام مسلم : fol. 188b ; ذكر . اهل البيت ومن استشهد منهم وسنهم ووفاتهم . These include جعفر , حمزة بن عبد المطلب , عبيدة بن الحارث , سيدتنا زينب , فضائل خديجة , مناقب علي , بن ابي طالب , فاطمة , ام كلثوم بنت رسول الله , رقية بنت رسول الله , الحسن بن علي بن ابي طالب , ابراهيم بن نبي الله , ما جاء في فضائل , العباس بن عبد المطلب , الحسين بن علي (Abu Bakr, 'Umar, 'Uthmān, 'Ali). مناقب سعد , مناقب ابي عبيدة , مناقب طلحة , مناقب الزبير , مناقب عبد الرحمان بن عوف , مناقب سعيد

Below the blank space reserved for the colophon, within illuminated ornaments, there are some half effaced inscriptions of judges who had seen and read the book in Madīnah in 1199/1784.

No date. The writing is a bold and handsome Maghribi hand of about A.D. 1790.

All the headings are in gilt letters. The words used to quote a tradition (اخرج and روى) are written alternately in red and blue ink. Red and blue rulings. Broad margins.

On fol. 1b an obliterated black seal. On fol. 2a an obliterated inscription by an owner whose name may partly be deciphered السيد عمر بن احمد , and the date 1222/1807.

[Crawford.]

## 2

*Science of Traditions***138** [287]

262 × 172 mm. 144 leaves, five, six and eight lines to the page.

Title :

الفية العراقي

**THE THOUSAND (DISTICHS) OF AL-'IRĀKĪ**

The author is زين الدين ابو الفضل عبد الرحيم بن الحسين العراقي الشافعي, who died in 806/1403. This book is called the *Alfīyah*, because it is a free versification, in a thousand rhymed couplets, of the work on the science of traditions of another scholar, ابو عمرو عثمان ابن الصلاح, الشهرزوري, who died in 643/1243 (cf. Brockelmann, i, 359).

The *Alfīyah* was composed by 'Irākī in Madīnah in 768/1366 (Haj. Khal., i, 416).

The manuscript is written in a clear Indian Naskhi, but it is confused by an immense number of glosses between the lines and on the margins. These were all part of the one scribe's work, as appears from the colophon, which bears the date 1109/1697 :

قد تم تنميق هذه النميقة الميمونة مع الحواشي بتوفيق  
الله بيد اقل العباد علما وعملا محمد بن القادر بن الزاهدي  
ابن محمد بن زاهد القرشي . . . في موضع دهلي يوم  
الجمعة عشرين من ذي القعدة سنة تسع ومائة والى للهجرة  
النبوية في زمان خلافة الملك الاعدل الاورع اورنك زيب  
بن شاهجها اللهم تقبل مني هذا العمل بواسطة جيبك الخ.

The bottom of the first leaf is torn away

so that three lines of the text and the glosses corresponding to them are lost. On the first leaf and at the end there are double impressions of a seal with a crown, two in black, and two in red. They bear the name of 'Ālamgīr, and the date 1263/1846, and evidently represent the ownership of the last nominal King of Dihli.

The headings adopted by the scribe are numerous, and refer to the different kinds of ḥadīth and its technical terms. All these headings are written in red, either on the margins or between the lines of the text.

That the work is also entitled التبصرة والتذكرة, as in Berlin 1071, etc., is borne out by the following note found, in the scribe's handwriting, at the top of the title page : الجزء الاول : من الفية العراقي في علم اصول المسماة بالتبصرة والتذكرة للشيخ . . . ابي الفضل عبد الرحيم زين الدين ابن الخير بن عبد الرحمن بن ابي بكر بن ابراهيم العراقي.

On this page there are also two small black seals, one of which bears the name of محمد متقى, and, curiously enough, the date 1107/1695 (two years before the date of the MS.). An owner's inscription is beneath it with the date 1198/1783. Near it, and diagonally, there is a long note on some poetical rules.

Ff. 56-143 have renovated margins on the edges, in white paper. The MS. is wormed throughout.

[Hamilton.]

**139** [452]

270 × 163 mm. 135 leaves, generally fifteen lines to the page.

## A

Ff. 1-67a : Title :

نزهة النظر في توضيح نخبة الفكر

**PLEASURE OF SIGHT IN THE EXPLANATION  
OF NUKHBAT UL-FIKAR**

The celebrated traditionist أبو الفضل أحمد بن علي بن محمد بن حجر العسقلاني الكناني شهاب الدين, who died in 852/1449, wrote a work on the terminology of the ḥadīth and on the science of traditions in general, entitled نخبة الفكر في مصطلح أهل الأثر. The present manuscript contains a commentary upon this work by the author ('Asḥālāni) himself.

The above title is nowhere found in the text. Col. Hamilton's cataloguer calls the work إيضاح عسقلاني, and the colophon (see below) calls it إيضاح شرح النخبة. The title adopted above seems to be genuine (see Paris 761, Ḥaj. Kahl., vi, 316 and 336; but missing in Brockelmann, ii, 68).<sup>1</sup>

Begins: الحمد لله الذي لم يزل عالما قديرا . . . حيا قيوما سميعا بصيرا . . . اما بعد فان التصانيف في اصطلاح أهل الحديث قد كثرت . . . فسالني بعض الاخوان . . . ان اضع عليها شرحا يحل رموزها ويفتح كنوزها الخ.

Ends: ليحصل الوقوف على حقائقها والله الموفق والهادي لا اله الا هو الخ.

The following colophon (fol. 67a) informs us that the MS. was written in 1184/1770: قد تم الكتاب المسمى بالإيضاح شرح النخبة في علم اصول الحديث بيد خط عبد الغفور في التاريخ الثاني شهر ذي القعدة يوم الاثنين في سنة الف ومائة وثمانين وأربع.

The writing is a clear and somewhat bold Indian Naskhi. The words commented upon are overlined in red. Many marginal notes. The first three pages are in a finer and smaller hand, but both writings are contemporary.

### B

Ff. 67b-134: A work on the science of traditions, their value, and the history of traditionists.

<sup>1</sup> Berl. 1095 calls it توضيح نخبة الفكر

Title:

جواهر الاصول في علم حديث الرسول

GEMS OF PRINCIPLES IN THE SCIENCE OF THE PROPHET'S ḤADĪTH

Begins: الحمد لمن هو اصح حديث كلامه . . . وبعد فهذه فصول في اصول الحديث يفتقر اليه كل من تصدى الافتاء والتحديث موسومة بجواهر الاصول في علم حديث الرسول.

Ends: اعاده الله من القلب القاسي. هذا ما اردت تحرير من جواهر الاصول في علم حديث الرسول صلعم وجعل هذا وسيلة اليه وقد جمعت من كتب الائمة المتقدمين من الثقة وزبر صلة الاخرين من الهداة.

The work was copied in the same year, 1184/1770, by the same 'Abd ul-Ghafūr, who calls himself here son of 'Abd ur-Raḥmān (fol. 134b): تمت تمام شد . . . في حين الزوال يوم الثلث: 134b شهر ذي القعدة في سنة الف ومائة ثمانين وأربع من الهجرة النبوية كاتب هذه النسخة جواهر الاصول عبد الغفور ولد عبد الرحمن غفر الله له.

The work is anonymous, and there is nowhere in it mention of its author's name. In the intitulation on the fly-leaf, written by Col. Hamilton's cataloguer, the copyist 'Abd ul-Ghafūr is treated as the author.

The work is mainly divided into a Fātiḥah, four Ḳisms and a Khātimah.

In order of date the latest author quoted in the text seems to be محمد الشامي (on fol. 100b), whom I take to be محمد بن علي بن يوسف الشامي, who died in 942/1535. The writer of the *Jawāhir ul-Uṣūl* could not therefore have composed his work before the last half of the sixteenth century.

The writing is the same as that used under A, described above, with the exception of the marginal notes, which are here less numerous.

On fol. 135 there are some traditions in

Persian dealing with the Prophet, possibly taken from a chapter of a book, which was headed : *فصل الخطاب*. Begin : *امام مالك كفت* .

*ايوب سجستاني را ديدم كه چون ياد پيغمبر عم ميكرد.*

No rubrications. Some important headings are overlined in black, and only a few of them in red. Slightly wormed. On fol. 1a there is the impression of an illegible seal.

[Hamilton.]

### 140 [231]

240 × 165 mm. 174 leaves, nineteen lines to the page.

Title :

*البدور السافرة في امور<sup>1</sup> الآخرة*

#### RADIANT MOONS IN THE AFFAIRS OF THE FUTURE LIFE

A work based on the *Kur'ān* and *ḥadīth*, and giving an account of existence in the next world. The author is the well-known *ابو الفضل عبد الرحمن بن ابي بكر بن محمد جلال الدين السيوطي*, who died in 911/1505.

Haj. Khal. (ii, 30) seems to imply that the work was composed in 884/1479, but neither the present manuscript nor Ind. Off. 176 apparently makes any reference to this date.

Begins : *قال الشيخ الامام العلامة جلال الدين . . . الحمد لله الذي خلق السموات والارض وجعل الظلمات والنور . . . وبعد فهذا ما تقدم الوعد به في خطبة كتاب البرزخ من كتاب شاف في علوم الآخرة . . . وسميته البدور السافرة في امور الآخرة.*

Ends : *ومن تقبلت منه حسنة دخل الجنة قال المؤلف رح ويقبل منه وقد ختمنا بهذا الحديث كتابنا رجاء ان يجعل الله سبحانه وتعالى عنده حسنة الخ.*

The last two lines end with a prayer added by a later hand.

<sup>1</sup> Or *احوال*, see below, and Ind. Off., 176.

The three leaves preceding the first folio of the text contain a table of contents added by a certain *Kāḍi Ḥiṣāri* : *فهرست كتاب المستطاب المسمى بالبدور السافرة في احوال الآخرة . . . بيد العبد الضعيف الخادم للشرع الشريف مجاهد بن قاضي محمد سعيد بن شيخ عبد الصمد الصديقي الحصارى اللهم اغفر لي الخ.*

As the writing is the same here as in the work itself, *Ḥiṣāri* was evidently the scribe of the whole book.

The work is divided into about 150 real *bābs*, but many more, according to the above table.

No date. The writing is an Indian *Nasta'liq* of about A.D. 1750. Ff. 168-171 and 174 are supplied by a modern hand. The traditionists are introduced by the word *اخرج* written in red. Some glosses and corrections on the margins in Arabic and in Persian. The *bābs* are in red. Binding with gilt edges.

The name of C. G. W. Hamilton is written in capital Persian letters on the fly-leaf at the beginning.

[Hamilton.]

### 3

#### Forty Traditions

### 141 [416]

210 × 140 mm. 21 pages, eleven lines to the page. No special title, but from Haj. Kahl. (iv, 31) we may entitle it :

*شرح حديث الاربعين*

#### COMMENTARY ON THE FORTY TRADITIONS

A commentary in Persian on forty Arabic sayings attributed to the Prophet. There is no mention in the manuscript of the name of the author or compiler, but a comparison with Brit. Mus. Add. 16825 (ii, 397) shows that the



compiler of the Arabic sayings and their Persian translator was the celebrated poet نور الدين عبد الرحمان بن احمد الجامي, who died in 898/1492.

The MS. does not contain the preface found in the Brit. Mus. copy and in 1357 of Ethé's Cat. of Persian MSS. of Ind. Off., etc., beginning : صحيح ترين حديثي كه راويان مجالس. From Bodl. 894 (Persian), and Brit. Mus. Pers. Cat. (Rieu, i, 17, and ii, 828) and Arabic Cat. (see above), as well as Ethé (*ibid.*), we know that the work was composed in 886/1481.

The Arabic text, written in gold letters, consists of sixty lines, that is of forty phrases attributed to the Prophet, and of twenty repetitions of the formula "said the Prophet." Under each line of the Prophet's words there is a Persian quatrain giving the paraphrase of the text in black ink.

The first Arabic saying is :

لا يؤمن احدكم حتى يحب لاخيه ما يحب لنفسه

and its Persian paraphrase is :

هر کسی را لقب مکن مومن : کرچه از سعي جان وتن کاهد  
تا نخواهد برادر خود را : آنچه از بهر خوشتن خواهد

No date. The writing seems to be an Indian Naskhi of about A.D. 1660. The final line, in Arabic and in gold letters, gives the transcriber's name : كتبه احقر العباد السيد علي التتوي

Marked by Col. Hamilton's cataloguer as Gilt rulings. Broad margins. Arabic words vowelled.

[Hamilton.]

## 142 [427]

200 × 135 mm. 15 leaves, eleven and thirteen lines to the page.

Another collection of forty sayings attributed to the Prophet, but differing from those contained in the preceding manuscript.

The work has no title, but Col. Hamilton's cataloguer has called it چهل حديث, which in Arabic would be :

الاربعون حديثا

## THE FORTY SAYINGS

Actually there are more than forty sayings, the last ones being cited from authorities generally designated by the words حديث or روى written in red.

Begins : قال رسول الله صلعم من قرا وحفظ اربعين حديثا من امتي بعثه الله تعالى فقيها يوم القيامة.

Brit. Mus. Add. 6018 (i, 88) seems to contain at the beginning something similar to the text of the present MS.

Ends : ان اناسا من اصحاب رسول الله صلعم قالوا لرسول الله صلعم الكماة جدري الارض فقال رسول الله صلعم الكماة من المن وماءها شفاء للمعين.

No date. The writing is an Indian Naskhi of about A.D. 1730. Fully vowelled. The words forming the beginning of the sayings are generally overlined in red.

Fol. 1a contains a prayer and three short cabalistic tables written upside down; and on fol. 15b there are some scribblings with two cabalistic tables.

[Hamilton.]

## 143 [554]

268 × 155 mm. 184 leaves, thirty-three lines to the page.

Title :

منية السالكين وبغية العارفين

## THE WISH OF THE TREADERS (OF THE RIGHT PATH), AND THE DESIRE OF THE KNOWERS

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 Haj. Kahl. (vi, 226), but without its author's name and its

date. There is, however, a note in clear Nasta'lik on the title page in which the author's name is given as الشيخ عبد الحق ابن حسن المصري, and the year of his death as 838/1434. The writer of the note cites these particulars from the (cf. Berlin 27a). The note is as follows: حديث اربعين للشيخ عبد الحق ابن حسن المصري المتوفى في سنة ثمان وثلاثين وثمانمائة. من اسامي الكتب.

The inscription of ownership of the writer of this note appears higher up on the same page with the name of محمد مدرس (i.e. the Teacher).

Begins: الحمد لله المتوحد بذاته وصفاته وافعاله . . . وبعد فلما كان العلم هو العروة الوثقى والذروة العالية التي ليس وراها مرقى . . . وسميته مئة السالكين وبغية العارفين. ونسأله من جوده ان يعامل لمن طالع هذا: الكتاب او كتبه او سمعه بالمغفرة . . . اللهم اغفر لنا ذنوبنا واسرافنا في امرنا وثبت اقدامنا وانصرنا على القوم الكافرين وصلى الله الخ.

The work is so divided as to give the forty hadiths as the main headings. The interpretation of each of these hadiths generally occupies three and sometimes four fasls, subdivided into اصل or قسم or ضرب, etc.

No date. The writing is a close, minute, but clear Naskhi of about A.D. 1550. Gilt rulings. Headings generally in red, but sometimes in thick black characters. Important words beginning a new sentence overlined in red. Some vowels.

[Crawford.]

144 [375]

193 x 100 mm. 188 leaves, seventeen lines to the page.

Title:

شرح الاربعين

# COMMENTARY ON THE FORTY (TRADITIONS)

The forty sayings of the Prophet collected and edited, with a long commentary, by بهاء الدين محمد بن الحسين بن عبد الصمد الحارثي العاملي, who died in 1030/1621.

The above title is similar to Brit. Mus. 187, but Berlin 1527 omits the word شرح, and has Brockelmann (ii, 414) prefers: اربعون حديثا

ان احسن حديث تحلى اللسان بجواهر حقايقه . . . وبعد قال الفقير الى الله الغني بهاء الدين محمد العاملي . . . ان اعظم المطالب والمفاخر.

وهنا اقطع الكلام شاكرًا لله على: (fol. 188a) توفيقه لاتمام ومصليا على اشرف الانام وآله الهادين الى دار السلام.

From the following colophon, written by the author himself, it is known that the work was composed in Isfahān in 995/1587 (fol. 188b) اتفق الفراغ من مشقة ضخوة يوم الاثنين ثالث: العشر الثالث من ثانی شهور السنة الخامسة من العشر العاشر من المائة العاشرة من هجرة سيد المرسلين عليه وآله افضل الصلوات على يد مولفه الفقير الى الله الغني محمد المشتهر بهاء الدين العاملي . . . بمحرسة اصفهان.

Below the above lines comes the scribe's colophon in which we are informed that the manuscript was written in Shīrāz in 1074/1663 وقد: ايد الله تعالى على اتمام هذه النسخة الشريفة العبد الغريق في بحر المعاصي المحوج الى ربه الغني محمد . . . بن . . . (the rest of the name purposely rendered illegible). قد تم يوم السبت بعد الظهر في حجرتي في مدرسة رفيعة حسينية مرحوم مغفور مير قوام الدين حسين في دار الفضل شيراز صانه الله عن الآفات ثامن عشر

شهر رجب المرجب سنة اربع وسبعين والالف من هجرة النبوة

No special headings apart from the numerical titles of ḥadīths, written in red. Each ḥadīth is followed by a sub-heading in red also : . بيان ما اعلم يحتاج الى البيان في هذا الحديث تبصرة or تبيين or بسط or تميم or a word to that effect.

At the beginning and at the end there are the usual three red seals and the librarian's entry in a royal library, about which see No. 197.

The writing is a good Ta'lik. The first part of the MS. seems to be older, and fits better the above date, 1074/1663. Many marginal notes in a thinner Ta'lik. Important words introducing new sentences overlined in red.

[Hamilton.]

#### 145 [545]

234 × 165 mm. 372 leaves, sixteen lines to the page.

The work is entitled by a modern hand on fol. 1a as

شرح اربعين از ابن خاتون

#### COMMENTARY ON THE FORTY (TRADITIONS) BY I. KHĀTŪN

But another title is found in the text (fol. 18b) as : ترجمة قطب شاهي (see below), "The Ḳuṭb Shāh Translation," while in the colophon it is called in Persian چهل حديث , "Forty Traditions." Finally, on fol. 15a it is styled : ترجمة , which is the best.

A free translation into Persian of the forty sayings of the Prophet, with their commentary as edited by Bahā' d-Dīn 'Āmulī. See the preceding No. 144 [375]. The translation was

undertaken in the life-time of Bahā' d-Dīn 'Āmulī by another 'Āmulī, whose name is محمد بن علي العاملي ابن خاتون , who died about A.D. 1680.

Begins (fol. 16b) : اي از تو حديث معرفت را تبیین وی ترجمه وصف تو تنزیل مین . . . اما بعد بمسامع ارباب دانش و ذکا میرساند داعی دولت قاهره محمد بن علي المشتهر بابن خاتون العاملي عامله الله بلفظه الازلي . . . افضل المتأخرين و اكمل المتبحرين شيخ الاسلام والمسلمين بهاء الملة والدين محمد العاملي اعلى الله شأنه و رفع في مسند العز والفضل مكانه . . . بترجمة قطب شاهي موسوم ساخت.

Ends : وها انا اختتم الكلام حامدا على توفيق الانعام ومصليا على رسوله سيد الانام واله البررة الكرام ومسلما ومستغفرا.

Apart from the short Arabic sayings of the Prophet, the work is wholly Persian, and is said in the preface (fol. 17b) to have been undertaken at the instance of the Sultan محمد قطب شاه , who reigned A.D. 1612-1621. He was the fifth ruler of the Ḳuṭb Shāh dynasty of Golkanda, and succeeded his more famous brother Ḳulī Ḳuṭb Shāh II, who died Saturday, 11 January, 1612, after a reign of thirty-one years.

Ff. 1-15b contain, in the scribe's handwriting, a detailed table of the forty sayings, at the end of which occurs the following colophon : فرغ من تسويد فهرست ترجمه شرح الاربعين : الذي ترجمه الشيخ العالم الفاضل الكامل . . . الملقب بابن خاتون شيخ محمد العاملي ادام الله ظلال اقباله وافضاله على رؤس المومنين.

From the wording of this colophon it appears that the translator 'Āmulī was alive when it was written, and as the manuscript is dated 1087/1676, this 'Āmulī must have died in the reign of the last of the Ḳuṭb Shāh dynasty, i.e. Abu l-Ḥasan (A.D. 1672-1687).

The general colophon which informs us that the MS. was written in 1087/1676 is as follows :  
 تمام شد کتاب چهل حدیث بتاریخ ثامن شهر ذی قعدة  
 الحرام من شهور سنة سبع وثمانین بعد الف من الهجرة  
 النبوية على يد الاقل المذنب الاسي الفقير ابن سلطان  
 محمد محسن الشریف الخ.

The translator's part in the work is indicated after each ḥadīth, and at the end of the translation of Bahā' d-Dīn 'Āmulī's text by a section headed : مترجم کويد , written in red. Apart from the headings the work has no special divisions.

On the first page of the table of contents (fol. 1b) there is written the name of " Edward Galley, 1787," and beneath it an impression of his seal in Persian letters with the date 1203/1787-8. On fol. 1a there is the seal of the first owner with the date 1089/1678, or two years after the date of the MS.

The writing is a clear Naskhi. The Arabic sayings are overlined in red, but the Qur'ānic sentences as well as the headings and sub-headings are wholly written in red. The sub-headings are indicated by the words نمایش and پیش, sometimes subdivided themselves into وجه and مسئله, etc.

The book is marked at the beginning of many ḥadīths as wakf.

Gilt European binding of Oriental style. Broad margins.

[Crawford.]

#### 146 [629]

215 × 148 mm. 155 leaves, twenty-three lines to the page.

The work has no special title in the text, but the final colophon, written in red, on fol. 155a calls it :

شرح الحديث النبوي

EXPLANATION OF THE ḤADĪTH OF THE  
 PROPHET

and Ḥaj. Khal. (iv, 30-31) includes it in the section termed by him : شرح حديث الأربعين

A commentary on forty traditional sayings of the Prophet, comprising the text of the sayings commented upon by the Turkish scholar محمد بن پير علي محيي الدين البرکلی (او البرکوی) who died in 981/1573. This writer did not proceed further than the beginning of the eighth saying. The unfinished work was taken up and completed by محمد بن مصطفى بن مكرم بن شعبان الاقمرمانی, who died about 1160/1747, and who is said by Ḥaj. Khal. (iv, 30-31) to have been a judge at Smyrna.

On fol. 45a, just at the beginning of the eighth saying, a note in red ink on the margin records the end of Birgili's work : تمت للبرکوي عليه رحمة الباری.

Aḳ-Karmāni and Birgili are included in the following marginal note on fol. 2a : هذا الحديث بطرق عديدة كلها ضعيفة عند ائمة الحديث لكن الحديث الضعيف يعمل به في فضائل الاعمال واعتمد المصنف على هذا على انه يجوز ان يعتمد على قوله عليه السلام في الحديث الصحيح فيبلغ الشاهد الكاتب محمد الاقمرمانی.

Aḳ-Karmāni's name, placed at the end, seems to signify that he was still alive when this copy was made.

The following colophon, written by the author, and giving the date of the composition of Aḳ-Karmāni's part as 1157/1744, is found on fol. 154a : قد وقع الفراغ . . . على يد جامعه محمد بن مصطفى الاقمرمانی مولدا والحنفي مذهبا والماتريدي اعتقادا وذلك في جمادى الاولى من السنة السابعة بعد الحسين والمائة والالف من هجرة من له الفضل والشرف. قال المصنف وكان اقدامي على ذلك الجمع بالتماس بعض الاجبة الاعزة واقترح من الطلبة الاجلة حين قالوا قد جمع محمد بن پير علي البرکوي عامله الله بلطفه الجليلي والحنفي

الاحاديث الاربعين المنبئة عن مسائل الدين ثم شرح سبعة من الاحاديث الشريفة مرتبة على الاصول الثمانية اللطيفة وبقي ما بقي منها بلا شرح الى الآن ولم يتصد واحد من الاعيان لعله في ما مضى من الزمان فنسال منك ان تشرح الاحاديث الباقية على وفق شرحه بالاصول الثمانية.

As expressed in the above statement the explanation of each saying comprises eight distinct chapters under the following headings :  
. فائدة . سؤال . تفريع . شرح . بلاغة . اعراب . لغة . رواية .  
Sometimes a heading under تنبيه closes the series.

Begins : الحمد لله الذي ارسل رسوله بالهدى ودين الحق . . . فالتمس مني بعض تلامذتي . . . جمع اربعين حديثا من السنن الخ.

Ends : وفي الحديث ما من عبد يمر بغير رجل كان يعرفه فيسلم عليه الا عرفه ورد عليه السلام . انتهى.

The following colophon, written in red ink on fol. 155a, gives the name of the scribe and the date of the MS. as 1167/1753 : تمت كتابة شرح حديث النبوي عن يد خليل بن مصطفى الطودغودي عفي عنهما . . . وقت العصر في اليوم السابع وعشر من رجب المرجب سنة سبع وستين مائة والف من هجرة الخ.  
On a fly-leaf at the end there is the following magical formula, written in a cabalistic language : منشططوش طاجواش هل معواش هل مقواعير : ايل.

The writing is a clear but somewhat careless Ta'lik, within red rulings. Ff. 1b and 2a, however, have gilt rulings. Well rubricated throughout. The first part of the work has many marginal notes, mostly in the scribe's handwriting.

On the fly-leaf at the beginning a سعيد افندي, who owned the MS. in 1181/1767, has written a short index of the sayings of the Prophet.

[Crawford.]

4

### Traditions concerning 'Ali

147 [7]

225 × 150 mm. 180 leaves, generally nine lines to the page.

A

Ff. 1-19 : The collection of 100 sayings attributed to 'Ali b. abi Tālib, made, it is said, by ابو عثمان عمرو بن بحر بن محبوب الجاحظ, who died in 255/869 (see also [8A]).

There is no title or name of author given, nor are the sayings attributed to 'Ali by name. On fol. 7a, however, are the words صدق رسول وقال صلوات الله عليه, on fol. 10a, الله وصدق وصيه, and on fol. 18a the same formula with the words على نبينا و added in small letters so as to read before عليه.

These sayings of 'Ali are generally known under the Arabic title of

مائة كلمة

### A HUNDRED SAYINGS

or its Persian equivalent of صد كلمه

The sayings given in the text are 101 in number, and if we count the final invocation as a saying : 102. After each is a metrical Persian translation in a tetrastich. The first and the last sayings of the text and the translation are :

Fol. 1b : لو كشف الغطاء ما ازدت يقينا

حال خلد ونجيم دانستم بيقين آنجانكه مى بايد.

Fol. 19a (in form of a final prayer) :

اللهم اغفر رمزات الاحاظ

اين كناهان كه ياد خواهم كرد يا رب از ما بفضل دركذاران.

No date. For the date, the writing, and the general condition of the manuscript see below.

The saying with which Berlin 8656 ends appears on fol. 15b in the form  
أكثر مصارع العقول  
تحت بروق الاطماع.

## B

Ff. 19b-25a blank. Ff. 25b-180 contain the *Dīwān* ascribed to 'Ali. No title. Known as :

ديوان علي ابن ابي طالب

'ALI'S *DĪWĀN*

or :

انوار العقول من اشعار وصي الرسول

"Lights of Minds from the Poetry of the Apostle's Executor."

The verses are constantly attributed to 'Ali, and frequently preceded by traditions as to the occasion of their utterance, sometimes with *Isnād*. Moreover, although the قال on fol. 75b clearly refers to the authority cited on fol. 74b, علي بن احمد الواحدى, who died in 468/1075 (cf. قال بشير ابن الحارث, on fol. 56a), the phrase قال روى المداينى on fol. 84b is naturally taken as referring to the editor, who perhaps once appears in the rôle of commentator (fol. 140b) under the name of Sharif Murtaḍa : قال السيد الشريف المرتضى قدس الله روحه معنى قوله من الخ (see [550]).

On the authority of the Turkish commentator مستقيم زاده (Brockelmann, i, 405), this Murtaḍa is supposed to be the editor of the *Dīwān*. His full name is علي بن الحسين بن موسى ابو القاسم الشريف المرتضى (died in 436/1044) (see further, [550] and [628]).

The Arabic text, whether verse or prose, is followed by a Persian translation. The first and the last sayings of the text and translation are :

Fol. 25b : الناس من جهة الشمال اكفاء ابوهم آدم  
والام حواء  
آدمى از ره تمثال بهم مى مانند كه بدر آدم و حوا همه  
را شد مادر.

Fol. 179b : قد كنت عن لقاء غنيا هلم فاذن  
ههنا اليا  
يقين هستى غنى از بازى او يا نزدك اينك كوى وميدان.

This last line is immediately followed by the formula قال علي كرم الله وجهه. The obverse of the next leaf, which is counted as the end of the volume and is numbered 180, contains simply a line of Persian translation, beginning : چون ز احوال جهان. A leaf or more, therefore, must be missing.

The Arabic text of the MS. is written in letters of gold and in beautiful Naskhi characters, and the Persian translation is in black ink and in a fine Ta'liq. The MS., which is of great calligraphical splendour, is the work of one scribe, and is probably written in North West India by a Persian hand of about A.D. 1560.

Fol. 1b is illuminated at the top with the words of the *Basmalah*, and the illuminated heading (in colour) which precedes the first couplet of fol. 25a has instead of the *Basmalah* the words الله ولي الهداية. There are constant headings in white Naskhi on a gold background, and occasional indications in blue of the alphabetical scheme of the *Dīwān* (e.g. fol. 122a : ابى حرف الكاف).

On the fly-leaf at the beginning is a note by an early owner, whose name is مكتوى, son of امير مظفر, referring to circumstances in 4 Sha'bān 1044/1634. On fol. 1a is a signed note of Mr. S. H. Lewin, dated 1828, recording the contents of the volume.

[Bland.]



واكثر ذكر الله تغنموا وكونوا عباد الله اخوانا : Ends :

On this same page there is a seal impressed with a name whose chief portion seems to be that of 'Ali; the date also of the seal is very doubtful; it is perhaps 1225/1810.

Each chapter of the work is preceded by the formula : *مما ورد من كلام امير المؤمنين علي بن ابي* . Sometimes *كلام* is replaced by *حكم* طالب رض في حرف (الالف . . .)

Red and blue rulings. Some important words overlined in red. Slightly wormed.

[Hamilton.]

5

*Traditions concerning 'Umar*

150 [199]

200 × 130 mm. 50 leaves, generally eleven lines to the page.

Title :

فصل الخطاب من كلام امير المؤمنين عمر بن الخطاب

The work contains :

**A HUNDRED SAYINGS ATTRIBUTED TO THE CALIPH 'UMAR B. KHATṬĀB**

The compiler is the famous Persian poet رشيد وطواط , محمد بن محمد بن عبد الجليل العمري , who died in 578/1183.

The Arabic sayings are written in thick black letters, and below each one of them there is a double Persian translation, one in prose and another in verse, preceded by the words ترجمه منظوم respectively, written in red. Both translations are very free.

Begins : الحمد لله على ما افاض علينا من سوابخ : نعمه . . . اما بعد چنين محمد بن محمد العمري الرشيد الكاتب الوطواط وفقه الله تعالى للخيرات ورغبه في الحسنات كچون من بنده صد كلمه امير المؤمنين علي بن ابي طالب كرم الله وجهه بساختم . . . من بنده بدین موجب صد

كلمه امير المؤمنين عمر بن الخطاب رض كه غرر اقوال ودرر امثال است معین كردم ودر شرح این صد كلمه این كتاب فراهم اوردم وكتاب را فصل الخطاب من كلام امير المؤمنين عمر بن الخطاب رض نام نهادم.

This differs from Cambridge 20 (p. 47), which contains, for the section devoted to 'Umar, neither the Persian translation nor the above title. It seems also to differ from Paris 2770, 2°.

The first Arabic saying is : تفقهوا قبل ان تنفقوا , and the beginning of its prose translation is : آنست كه علم پیش از ان اموزید كه زن باز دارد , while its verse translation ends : زاكتساب علوم.

No date. The writing is a coarse Indian script of about A.D. 1740. Two distinct sets of red and blue rulings.

Fol. 50 is blank. Fol. 49b contains the beginning of an introduction to another work.

[Bland.]

VI

**JURISPRUDENCE**

I

*Science of Jurisprudence.*

151 [244]

210 × 155 mm. 227 leaves.

Title :

الحسامي

**THE HUSĀMĪ**

A more appropriate title is :

المتخب في اصول المذهب

The copyist availed himself only of the first title, but the second, which is the right one, is



found in some other manuscript and in Haj. Khal., vi, 163; and i, 335. I do not know on what authority Brockelmann (i, 381) changes الدين into المذهب

A treatise on the principles of jurisprudence by حسام الدين محمد بن محمد بن عمر الاخسيكي الحنفي, who died in 644/1246.

Begins : اما بعد حمد الله على نواله والصلوة على رسوله محمد وآله فان اصول الشرع ثلثة الكتاب والسنة واجماع الامة.

Ends : ومعنى الافراد ان يعتبر كل مسمى بانفراده . كان ليس معه غيره.

There is a long colophon in Persian, beginning تمام شد حسامي از دست فقير ثابت الله . The copyist Thābit Allah, however, does not state in which year he finished his work.

The greater part of the book was arranged in six lines to the page, with capital letters, about A.D. 1700, and the spaces between the lines were crammed with minute glosses. Various leaves have been supplied by a later hand, and the last seven, possibly in the original hand, have fifteen lines to the page without glosses.

Two leaves of index of matters are inserted at the end, written, as indicated in the heading, in 1281/1864. A seal on the first page bears رحمت الله وبركاته . The writing is in Indian Naskhi, with hardly any rubrications.

The copyist of the more modern part of the MS. has written many pages found in the more ancient part. So the text written on ff. 146 sqq. is found on ff. 209 sqq., and that written on ff. 173-208 is found on ff. 219-227. The lacuna found between ff. 218-219 is filled in by the more modern copyist on ff. 167-172. The name of this more modern copyist is found on fol. 208b : محمد عبد الحكيم الدهلوي , but without any date.

[Hamilton.]

## 152 [412]

228 × 140 mm. 187 leaves, twenty-one or twenty-two lines to the page. No title. Col. Hamilton's cataloguer has written in Persian on the fly-leaf :

سامي شرح حسامي

### SĀMĪ: A COMMENTARY ON THE ḤUSĀMĪ

This title occurs also on the back of the cover.

A commentary on the preceding work, by an unnamed writer.

Begins : اما بعد حمد الله على نواله والصلوة على رسوله محمد وآله فان اصول الشرع ثلثة . اعلم ان الاصول جمع اصل كالفروع جمع فرع وهو في اللغة الخ.

Ends : ومعنى الافراد ان يعتبر كل مسمى بانفراده في ثبوت الجزاء له كانه هو وحده وليس معه غيره . هذا ما تيسر لي من تلخيص القواعد وجمع الفوايد والزوايد.

The colophon is in Persian and reads :

نوشته شد در دهلي بيد محمد نصير.

A note before it informs us that the text of the manuscript was collated with the autograph of its author, in 1114/1702 :

قد حصل الفراغ من مقابلة هذه النسخة بنسخة صحيحة بخط المصنف بامر . . . استاذنا المستعد لاحياء الدين المدعو بشيخ فخر الدين في سنة ١١١٤ الف ومائة واربعة عشر عاشر المحرم يوم الثلاثاء في دار (illegible).

The writing is in Indian Naskhi. In the first part of the work the words commented upon and the general headings are overlined in red, and in the second part in black. At the beginning and end there are the red seals, about which see No. 197 (405), with the seal of احمد خان فخر الدين, and the librarian's entry, noticed in many other MSS. of Hamilton's collection.

Red and blue rulings. Broad margins. The

Arabic numbers indicate the pages and not the leaves.

[Hamilton.]

### 153 [256]

217 × 118 mm. 268 leaves, seventeen lines to the page.

Title :

منتهى السؤال والامل في علمي الاصول والجدل

FULL ATTAINMENT OF DESIRE AND EXPECTATION IN BOTH SCIENCES OF FIRST PRINCIPLES AND OF DISCUSSION

A work on the science of jurisprudence by عثمان بن عمر بن ابي بكر بن يونس الكردي المالكي جمال الدين ابو عمرو بن الحاجب, who died in 646/1248. In the text (fol. 2b), and in the title page, the manuscript has twice الاصول for السؤال. But see Haj. Khal., vi, 170, etc.

Begins: الحمد لله الذي كرمنا بطلب العلم الذي هو افضل العمل... ولما كان علم اصول الفقه من الامر الجليل... ندينني ذلك الى تصنيف مختصر.

Ends: ويتركب من الترجيحات في المركبات والحدود وامور لا تنحصر وفيما ذكر ارشاد لما بقي والله اعلم بالصواب.

No colophon. Slightly wormed. Broad margins. Haj. Khal. says that b. Hājib himself made an epitome which is called مختصر المنتهى (Brockelmann, i, 306). The present MS., to judge from the first words of the text quoted by Haj. Khal., represents the original work and not the epitome.

The author has not adopted any special headings, but a fresh subject is always introduced by the word مسئله, written in red.

The writing is an Indian Nasta'lik of the middle of the seventeenth century. An imperfect impression of a seal on the first leaf bears the date 1098/1686.

[Hamilton.]

### 154 [739]

245 × 190 mm. 184 leaves, twenty-one and twenty-two lines to the page. Title, as written in Persian by a later hand :

شرح مختصر اصول عضدي

This title would have been better understood if it were :

شرح مختصر ابن الحاجب

COMMENTARY ON THE COMPENDIUM OF B. HĀJIB

as implied by the sub-title given below the title.

A commentary upon the preceding work of Ibnul-Hājib, by عضد الدين عبد الرحمان بن احمد الایجي, who died in 256/1355.

The beginning differs somewhat from Berlin. الحمد لله الذي برا الانام وعظمهم بالاکرام والدعوة : 4375 الى دار السلام . . . وبعد فان من عناية الله تعالى بالعباد ان شرع الاحكام ويين الحلال والحرام سياً يصلحهم في المعاش.

Ends: واصلح شأننا واعمالنا وتقبلها منا وزادنا من فضله : انه المستعان وعليه التكلان.

The words of the text commented upon are introduced by قال, and the commentary by اقول, both written in red.

At the end of his work the writer tells us that he finished it in 734/1333 :

واحق الفراغ من تاليفه في السادس والعشرين من شعبان سنة اربع وثلثين وسبعمائة.

The colophon informs us that the manuscript was written in 1074/1663 :

قد فرغ من تسويد هذه الاوراق في الرابع عشر من ربيع الثاني اقل عباد الله واحوجهم الى رحمة الله محمد باقر بن آقا اروج اصفهاني سنة اربع وسبعين بعد الف.

Several Arabic glosses on the margins. The writing is a small and clear Indian Naskhi. Broad margins. The MS. might have been written by three (or possibly more) hands corresponding to ff. 1-70, 71-78, 79-184.

[Hamilton.]

### 155 [830]

182 × 138 mm. 235 leaves, nineteen lines to the page.

The commentary of شمس الدين الاصفهاني or أبو الثناء محمود بن عبد الرحمن منهاج الوصول الى علم الاصول of 'Abdallah b. 'Umar al-Baidāwī, who died in about 685/1286. The work deals with the science of jurisprudence.

The manuscript is wrongly lettered شرح طوابع للبيضاوي للاصفهاني, thus referring to another work of Baidāwī entitled *Tarwāli' al-Anwār*. An owner has more correctly written on the fly-leaf at the beginning شرح منهاج البيضاوي في الاصول

Begins : الحمد لله الذي اعلا معالم الاسلام . . . [وبعد] فان الطلبة لما راوا ما كتبناه في شرح بعض المختصرات من مصنفات الجبر المدقق . . . عبدالله ابن ابي القاسم علي بن عمر البيضاوي.

Ends : نجاز الاستفتاء في اصول الدين لكل احد سواء كان مجتهدا او لا والله اعلم بالصواب الخ.

Ff. 230-235 are supplied by a later hand, and dated 1026/1617 : وكان الفراغ من هذه التكملة المباركة في اواخر شهر الله المحرم افتتاح عام ستة وعشرين والف.

The rest of the MS. is written in a clear and neat Naskhi hand of about A.D. 1450. The words in red. Broad margins on which are copious glosses.

On ff. 2a, 134a is the undated seal of عثمان بن فرض.

[Mingana, Arab. 106.]

### 156 [305]

298 × 200 mm. 398 leaves, twenty-one lines to the page.

Title :

كشف الزدوي

#### EXPOSITION OF PAZDAWI

An anonymous commentary on the principles of jurisprudence of فخر الاسلام علي بن محمد الزدوي ابو الحسن, who died in 482/1089.

Pazdawī's work is generally known under the title of اصول الفقه (Haj. Khal., i, 335), or, more fully, كنز الوصول الى معرفة الاصول (Brockelmann, i, 373).

The complete work was probably in three volumes; the first and the third are missing, and the second only is contained in the present manuscript. Many writers are mentioned by Ahlwardt (4371 sq.) and by Haj. Khal. (i, 335-338) as having commented on Pazdawī's work, but we have no means of knowing which of them is the author of the volume. We may conjecture, however, from the word *Kashf* used in the title that the volume represents the commentary entitled كشاف الاسرار of علاء الدين عبد العزيز بن احمد البخاري الحنفى, who died in 730/1329.

Begins : باب بيان تفسير هذه الشروط بقسمها قوله اما العقل فكذا اكثر الناس على ان الاختلاف في العقل قبل الشرع وبعده.

Ends : راجع الى فصل من احكام العلل اي احكام القياس انه الضمير الشأن لا يثبت به اي بالقياس الحكم بطريق القطع وينى عليه اي على ان الحكم لا يثبت على سبيل القطع بالقياس.

No date. The words commented upon are introduced by قوله, written in red. The order is in bābs.

The best authorities on jurisprudence are quoted by the author.

On the first leaf and the last there are three impressions of a large seal, the letters of which have been obliterated, except the top line, which might have been محمد شاه بادشاه ۱۱۳۱. At the beginning and at the end there are also the red seals of the Indian libraries, described in No. 197 [405].

Rubricated. Red and blue rulings. The top of the first page is illuminated.

The writing is a clear Indian Naskhi of about A.D. 1700.

A comparison with Berlin 4369 shows that the commentary found in the present MS. extends from fol. 72 to 109 of the text.

[Hamilton.]

### 157 [258]

250 × 142 mm. 242 leaves, the first sixteen having three lines to the page, the remainder five lines.

Title :

منار الانوار

#### BEACON OF LIGHTS

A work on the first principles of law by حافظ الدين ابو البركات عبدالله بن احمد النسفي, who died in 710/1310.

Begins as in Berlin 4385: الحمد لله الذي هدانا الى الصراط المستقيم . . . اعلم ان اصول الشرع ثلاثة الكتاب والسنة واجماع الامة والاصل الرابع القياس.

Ends : ولهذا اذا صبر في هذين القسمين حتى قتل صار شهيدا والله اعلم بالصواب.

No colophon. Fol. 23a is blank. Very broad margins. On fol. 39b three lines contain only one word. No headings, but the

subject to be treated is frequently introduced by بحث, written on the margin.

The writing is a heavy Indian Naskhi of the eighteenth century. The first twenty-eight leaves are full of minutely-written glosses. The three red seals, about which see No. 197 [405], are found at beginning and end, with the usual librarian's entry. The manuscript was in the possession of its last owner in 1198/1783. No rubrications.

[Hamilton.]

### 158 [386]

257 × 148. 92 leaves, mostly with eighteen lines to the page.

Title :

دائر الوصول الى علم الاصول

#### PERIPHERY OF ARRIVAL AT THE SCIENCE OF FIRST PRINCIPLES

A commentary on the preceding *Manār* by

معين الدين محمد بن مبارك شاد بن محمد الهروي.

The name of the author does not occur in the manuscript. In the introduction it is stated that the present work is a compendium of an earlier commentary written by the author himself, and entitled مدار الفحول في شرح منار الاصول; from Haj. Khal. (vi, 125) we learn that this author was Mu'in al-Harawī.

Begins as in Ind. Off. 315: الحمد لله الذي سقى لاصول المستبطين من كونر غرائب الفهوم . . . اما بعد فان كتابي مدار الفحول في شرح منار الاصول . . . وسميته بدائر الوصول الى علم الاصول.

Ends : حتى قل صار لانه بذل نفسه لاقامته حق محترم والله تعالى اعلم بالصواب واليه المرجع والمآب.

The last seven leaves are supplied by a modern hand and dated in Persian 1276/1859: ۳ نى الحجة سنة ۱۲۷۶ هجرية. The remainder of the MS. is written in a good Indian Nasta'lik of the eighteenth century.

On the back of the first page a Persian note gives the names of the two copyists : جملة اوراق : كتاب هشتاد ونه ورق كاتب جزء اول عبد الشكور وما بقي منه محمد قايم طالب علم.

Ff. 1-25 have many glosses written in a minute Naskhi. The text commented upon is overlined in red and sometimes in black. Three kinds of paper are employed by the scribes.

[Hamilton.]

### 159 [232]

238 × 160 mm. 210 leaves, seventeen lines to the page.

Title :

نور الانوار في شرح المنار

#### LIGHT OF LIGHTS IN A COMMENTARY ON THE MANĀR

Another commentary on the *Manār ul Anwār*, written in 1105/1693 (Brockelmann, ii, 196, has 1394 by misprint), by شيخ جيون بن ابي سعد بن عبدالله بن عبد الرزاق بن خاصة الحنفي المكي ثم الهندي, who died in 1130/1718.

Begins : الحمد لله الذي جعل اصول الفقه مبني الشرايع والاحكام واساسا لعلم الحلال والحرام . . . . . وبعد فلما كان كتاب المنار اواخر كتب الاصول . . . . . وسميته كتاب نور الانوار في شرح المنار.

Ends : اللهم ادخلني في زمرة الشهداء واسكنني في عدة السعداء يوم لا ينفع مال ولا بنون الخ.

The date of the composition, the place, and the author, of the work are found in the following note (fol. 210a) :

يقول العبد المقتدر الى الله الشيخ احمد المدعو بشيخ جيون بن ابي سعد بن عبدالله بن عبد الرزاق بن خاصة الحنفي المكي الصالح ثم الهندي اللكنهوي وقد فرغت من تسويد نور الانوار في شرح المنار في التاريخ السابع من

شهر جمادى الاول في سنة الف ومائة وخمس من هجرة النبي صلعم في الحرم الشريف للمدينة المنورة والبلدة المطهرة وكان ابتداءه في غرة شهر المولد من ربيع الاول في السنة المذكورة في مدة عمري ثمانية وخمسين سنة.

The date of the manuscript, which does not contain the copyist's name, is 1224/1809 : شهر شوال سنة 1224 هجرية.

The commentary comprises all the text in clauses, and has no headings. For the facility of the reader the sentences explained are overlined in red. The writing is a good Indian Naskhi.

On the reverse of the first and the last pages are the red seals and the librarian's entry, about which see No. 197 [405].

A black seal bearing the name of Husain and the date 1230/1814 is also found at the beginning.

[Hamilton.]

### 160 [355]

239 × 143 mm. 80 leaves, nineteen lines to the page.

Title :

تفقيح الاصول

#### REVISION OF THE PRINCIPLES

A celebrated book on the sources of jurisprudence, by عبيد الله بن مسعود بن تاج الشريعة محمود بن صدر الشريعة احمد بن جمال الدين عبيد الله بن ابراهيم بن احمد المجبوبي, who died in 746/1346.

Begins, as in Berlin 4393 : اليه يصعد الكلم الطيب : من محامد لاصولها من مشارع الشرع . . . . . وبعد فان العبد المتوسل الى الله باقوي الذريعة عبيد الله ابن مسعود ابن تاج الشريعة.

Ends : اما في حقوق العباد كاتلاف مال المسلم حكمه : حكم اخويه ويجب الضمان لوجود العصمة والله ولي العصمة والتوفيق.

The colophon informs us that the manuscript was written in 1218/1803:

تمت النسخة الشريفة في يوم الثلاثاء سنة ١٢١٨.

The work is mainly divided into two *kisms* and four *rukns*, subdivided into *bāb*, *faṣl*, and *mas'alah*.

Written in a current Indian Nasta'liq, careless but clear. In the first half of the work the headings are written in red; in the second part they are written in black on the margins, but a space is left for them in the middle of the line.

The inscription on the fly-leaf, by Col. Hamilton's cataloguer, wrongly calls the author *عبدالله* instead of *عبيد الله*. On the page which precedes the text some notes of a legal character are written in Arabic and in Persian.

[Hamilton.]

### 161 [331]

235 × 130 mm. 257 leaves, eighteen lines to the page.

Title:

التوضيح في حل غوامض التنقيح

#### THE ILLUSTRATION FOR THE SOLUTION OF THE DIFFICULTIES OF THE *TANẖĪH*

A commentary on the preceding work by its author himself: Ṣadrush-Sharī'ah II 'Ubaidallah al-Maḥbūbī.

Begins as usual: *حامدا لله أولا وثانيا . . . وبعد*: *فان العبد المتوسل الى الله باقوى الذريعة عبيد الله بن مسعود بن تاج الشريعة . . . سميت هذا الكتاب بالتوضيح في حل غوامض التنقيح.*

Ends: *وكيف لا والعوائق متعاقبة والطوارق متوالية*: *وايدى التصاريح متطاولة ولو اني اعد ذنوب دهري لضاع الفكر فيها.*

The colophon informs us that the manuscript was written in 1098/1686:

قد فرغت من كتابة هذا الكتاب . . . وقت الضحوة الكبرى في تاريخ غرة المحرم وقد مضى من هجرة النبوية . . . الف وتسعون وثمان كاتبه عبد الرحمن.

The text of the *Tanẖīh* is embodied in the commentary. The commentary is introduced by the letter *ش* (شرح), and the text by the letter *م* (متن), written in red.

Written in a clear and good Indian Naskhi, with glosses on some pages. Broad margins. At beginning and end are found the red seals and the librarian's entry, about which see No. 197 [405].

[Hamilton.]

### 162 [229]

264 × 160 mm. 426 leaves, nineteen lines to the page.

Title:

التلويح الى كشف حقايق التنقيح

#### THE LIGHT-SHEDDING CONCERNING THE EXPOSITION OF THE TRUTHS OF THE *TANẖĪH*

We saw in the two preceding manuscripts that Ṣadrush-Sharī'ah II wrote the *Tanẖīhul-'Uṣūl*, and afterwards issued his own commentary upon it, entitled the *Tauḍīh*. The present work, the *Talwīh*, is a commentary upon the latter book, written, as stated below, in 758/1356, by عمر التفتازاني, who died in 791/1398.

Begins: *الحمد لله الذي احكم بكتابه اصول الشريعة*: *. . . وبعد فان علم الاصول الجامع بين المعقول والمنقول النافع في الوصول الى مدارك المحصول . . . ثم جمعت هذا الشرح الموسوم بالتلويح الى كشف حقايق التنقيح.*  
Ends: *وقد انفق صبيحة يوم الاثنين التاسع والعشرين من ذي قعدة سنة ٧٥٨ ثمان وخمسين وسبعماية . . . والصلوة على نبيه وآله واصحابه البررة الكرام. تم.*

The copyist's name is written at the foot of the last page as بلدير سنك , but a former owner, possibly a native, transcribed it in Latin characters as "Buldave Sing Sakoo."

No colophon. Written in Nasta'lik by different hands. Many leaves of the beginning of the work are supplied by a later hand. The oldest leaves — ff. 5a-9b and 20a-68b — may date from the eighteenth century. The others have been written by various copyists at different periods.

[Hamilton.]

### 163 [332]

215 × 130 mm. 53 leaves, seventeen lines to the page.

Title :

حاشية على التلويح

#### GLOSSES ON THE TALWĪḤ

A treatise containing glosses on the preceding work of Taftāzāni, entitled *Talwīḥ*, by عبد الحكيم , who died in 1067/1656. These glosses bear mostly on the paragraph قبح and حسن

Begins, as in Ind. Off. 326 : حامدا لمن انزل : 326 . . . يقول الفقير كتابه الحكيم تبياناً لكل شيء وهدى . . . المسكين عبد الحكيم بن شمس الدين ان احق العلوم بالاختيار وادقها بالنظر والاعتبار . . . علم اصول الدين . . . ومن جملة الحسن والقبح . . . من كتابي التوضيح والتلويح.

Ends : وعلى هذا التقرير لا يرد الاعتراض الذي اورده بقوله ولقايل ان يقول آه ولا نحتاج الى الجواب عنه هذا ما قصدت ايراده في هذا المقام والحمد لله على الاتمام.

The words commented upon are, in ff. 9-31, introduced by قوله , written in red. At the beginning and at the end this word is omitted, but blank spaces designate its place.

No date. Written in an Indian Nasta'lik of about A.D. 1760. Three names of owners written on the back of the first page, with the dates 1192/1778, 1198/1783, 1231/1815. The manuscript has also the three red seals, about which see No. 197 [405], and a small black seal dated 1182/1768.

[Hamilton.]

### 164 [402]

187 × 113 mm. 99 leaves, seventeen lines to the page. A commentary on :

كتاب العدة في اصول الفقه

#### THE BOOK OF APPARATUS OF THE PRINCIPLES OF LAW

The 'Uddah was a preparatory book on Shī'ah law by the great doctor ابو جعفر محمد , who died in 460/1068. The present commentary, which is more philosophical than legal, seems to have been a first set intended to be followed by a second series, and was composed by خليل بن الغازي القزويني , who died about 1095/1683. Col. Hamilton's cataloguer has entitled it in Persian حاشية بر عدة الاصول.

It should here be stated that neither Brockelmann (i, 405) nor Haj. Kahl. (iv, 191-193), nor any other bibliographical work at our disposal, makes any mention of a work by Tūsi, called 'Uddah, which has nothing in common with Ind. Off. 471 (xiii).

Begins : الحمد لله رب العالمين . . . اما بعد فيقول : الغني بربه عما سواه خليل بن الغازي القزويني . . . فعلمت هذه الحواشي على كتاب العدة في اصول الفقه لشيخ الطائفة الامامية محمد بن حسن الطوسي.

Ends : لان له ان يقول انما استدل به على اصل الحجة لا على القطعة ايضا.

The colophon informs us that the manuscript was finished in 1090/1679 :

وفقت لاتمام كتابة الحاشية الاولى من الحواشي الجليلية  
على عدة الاصول لثامن من شهر جمادى (sic) الاولى سنة  
تسعين والى من الهجرة النبوية.

The MS. is, therefore, an autograph of the author. The headings are mostly written in red on the margins.

Closely written in a clear Indian Naskhi, with some glosses by a later hand. Important words and those introducing fresh subject in red. The work contains two introductions, the first of which consists of four lines, and has the following sentence :

ولم يعهد من اصحابنا لاحد في هذا المعنى الا ما ذكره  
شيخنا ابو عبدالله رحمه الله في المختصر الذي له في اصول  
الفقه ولم يستقصه وشذ منه اشياء.

Broad margins. Slightly wormed. Two illegible black seals at the beginning.

[Hamilton.]

### 165 [336]

270 × 163 mm. 233 leaves, thirteen lines to the page.

Title :

المسلم

#### THE SAFEGUARDED

A treatise on the principles of law by محب الله بن عبد الشكور البهاري, who died in 1119/1708. The work is well known in India, but not much elsewhere.

Begins : الحمد لله الذي نزل الآيات وارسل النبيات . . .  
اما بعد فيقول الشكور الصبور محب الله بن عبد  
الشكور . . . وسميته بالمسلم.

Ends : منع تقليد غير الاربعة لان ذلك لم يدر في غيرهم

The work is divided into three maḳālahs and four aṣls. Other minor divisions are faṣls and mas'alāhs.

The numerical value of the letters of the words مسلم quoted at the beginning gives 1109/1697 for the composition of the work.

No date. The writing is a plain Indian Nasta'lik of about A.D. 1770. Red ink is used for all the headings. Red rulings. Slightly wormed.

Col. Hamilton has entitled the work as "Moosullum oos Suboot."

[Hamilton.]

### 2

#### Hanafi Jurisprudence.

### 166 [551]

210 × 153 mm. 165 leaves, eleven lines to the page.

Title :

المختار للفتوى

#### THE SELECTION FOR LEGAL DECISION

The celebrated Hanafi lawbook, by محمد الدين ابو الفضل عبدالله بن محمود بن مودود بن محمود الموصلي (Bulduji, not Buldaji, see below), who died in 683/1284.

Begins : الحمد لله على جزيل نعمائه احده على جليل  
الائه . . . وبعد فطلب الي من وجب جوابه على ان  
اجمع له مختصرا على مذهب الامام ابى حنيفة النعمان.

The author tells that the reference to the ancient lawyers is by means of the following letters (fol. 2a) : سم ; محمد to م ; ابو يوسف to س : شافعى to ف ; زفر to ز ; to both of them ;

ومن صالح من الورثة او الغرماء : (fol. 158b) Ends  
على شيء من التركة فاطرحه كان لم يكن ثم اقسام الباقي  
على سهام الباقي. والله اعلم بالصواب.



The colophon gives as the date of the manuscript the year 834/1430 :

ووقع الفراغ نهار الخميس خامس عشر رجب الفرد  
سنة اربع وثلاثين وثمان مائة على يد العبد الفقير . . . عبد  
الرحمن بن عبدالله الحنفي.

The work is divided into kitāb, bāb and faṣl.

The MS. is beautifully written in an old Syrian Naskhi and well vowelled. The eleven pages at the end contain, in the scribe's hand, a life of Abu Ḥanīfah. At the foot of the last page some inscriptions have been carefully erased.

The title is a full intitulation, illuminated, but somewhat damaged. The three pages preceding the title give a short account of the author's life and authorities in the same hand as the rest of the work :

ترجمة مصنف هذا الكتاب. هو الشيخ الامام العلامة  
محمد الدين ابو الفضل عبدالله بن محمود بن مودود بن  
محمود بن بلدجي بضم الباء والدال وهو الأكثر الاعرف  
وبضم الباء وفتح الدال وبفتح الباء وكسر الدال سمع رحمه  
الله بالموصل من عمر بن طبرزد ومن مسمار بن العويس  
وبغداد من ابي الفرج محمد بن عبد الرحمن ابن ابي العز  
الواسطي وابي الحسن علي بن روزه ومن الشيخ شهاب  
الدين عمر بن محمد السهروردي وابن الليبي ونصر بن عبد  
الرزاق الجيلي وقتيان بن احمد بن سمينه وغيرهم واجاز له  
جماعات من خراسان منهم المويّد بن محمد الطوسي ومنصور  
الفراوى وزينب الشعريه ومن اهل بغداد ابو محمد بن  
الاخضر وابن سكينه وحبل الرصافي ومن اهل الموصل  
صاحب جامع الاصول واجاز له ايضا عبد القادر الرهاوي  
 وغيرهم وحدث كثيرا سمع منه الحافظ الديلمي وذكره في  
معجم شيوخه وابو العلاء البخاري الفرضي واجاز للعلامة  
ابي حيان وكان مدرسا بمشهد الامام ابي حنيفة ببغداد وله  
عدة مصنفات في الفقه وغيره . . . ويقال انه قرا بالشام

على الشيخ ابي عمرو بن الحاجب رحمه الله ومن تصانيفه  
هذا الكتاب وهو كتاب المختار للفتوى وكتاب الاختيار  
لتعليل المختار وغير ذلك. مولده يوم الجمعة سلخ شوال  
سنة تسع وتسعين وخمسمائة بالموصل وتوفي رحمه الله ببغداد  
يوم السبت التاسع عشر من المحرم سنة ثلاث وثمانين  
وستمائة ودفن بالمشهد المذكور الى جانب القبة بظاهرها.

On the first fly-leaf is a short prayer, written by ابو النصر محمد الطرابلسي about 1780 ; and on its obverse another in an eighteenth-century hand. On the following blank page there are some older notes (two traditions and some verses) in sixteenth- and seventeenth-century hands ; and on the fly-leaf at the end another tradition in a seventeenth-century hand.

[Crawford.]

### 167 [606]

205 × 144 mm. 109 leaves, thirteen lines to the page. As the manuscript is truncated at the beginning, no name of author and no title are found in it. From the colophon given below and from a comparison with the preceding No. 166 [551] and the following No. 168 [356] we know that the MS. contains another copy of the work entitled :

المختار

### THE SELECT

or : المختار للفتوى (Haj. Khal., iv, 436), or الفتاوى (Brockelmann, i, 382). The word *lil-fatwa* is, however, more correct.

A comparison with No. 166 [551] shows that the present MS. lacks all كتاب الطهارة, and about half of كتاب الصلوة, while all كتاب الفرائض is purposely missing at the end ; as it stands it begins abruptly : منها او جهز الامام فيما يخافت ; and ends : به او عكس ولا يلزم الترك ذكر الا القراءة

ولا يدخل مولى الموالاة ولا مولى الموالى الا عند عدمهم  
وان كان له موالى اعتقوه واعتقهم فهي باطلة.

The margins have many minutely written glosses which refer to some other works of jurisprudence, but there is no indication in them as to their actual author. The books more frequently quoted are :

(a) شرح الوافى المسمى بالكافى of 'Abdallah *Nasafi* abu Barakāt, who died in 710/1310. The word of reference used is كافى (Brockelmann, ii, 196).

(b) بيان السنّة والجماعة of abu Ja'far *Tahāwī*, who died in 321/933. The word of reference used is طحاوي (Brockelmann, i, 173).

(c) الفقه النافع of abu Kāsim Muḥammad b. Yūsuf *Samarḳandi* Madani, who died in 656/1258. The word of reference used is نافع (Brockelmann, i, 381).

The colophon gives the date of the MS. as 877/1472 :

تم هذا الكتاب المختار بعون الله وحسن توفيقه على  
يد العبد الحقير . . . خليل بن طوربلى . . . تمت فى  
ليلة چهارشنبه فى شهر الشوال فى وقت العشاء تاريخ سنة  
سبع وسبعين وثمانمائة.

The order of the work is as above in kitāb, bāb and faṣl. Of the kitāb on prayer the last nine bābs only are found in the MS. (ff. 1-5).

The writing is a Turkish Naskhi with occasional vowels. The margins of some leaves have been cut off, probably to remove some compromising annotations. Headings in red, and important words overlined in red.

[Crawford.]

### 168 [356]

185 × 118 mm. 101 leaves, nineteen lines to the page.

Title :

المختار للفتوى

Another copy of the work described in the two preceding manuscripts, with slight variations in the beginning.

The colophon does not give any date, but the writing is that of the middle of the seventeenth century. The name of the copyist is يوسف الكجر الكشمري الدرکنى.

A modern hand has added a list of contents on the fly-leaf at the beginning. Broad margins and headings in red.

There are two seals at the beginning, one of قوام الدين محمد مفتى شيخ الاسلام, dated 1191/1777; the other of نظام الدين محمد مفتى شيخ الاسلام, dated 1222/1807.

The writing is a fine small flowing Naskhi. The borders of the outer part of the binding are in gold.

[Hamilton.]

### 169 [645]

172 × 130 mm. 236 leaves, eleven lines to the page.

Title :

وقاية الرواية فى مسائل الهداية

### SAFEGUARDING OF NARRATION CONCERNING THE QUESTIONS OF THE *HIDĀYAH*

(See Haj. Khal., vi, 458.)

A compendium of Ḥanafi law, written by برهان الشريعة محمود بن صدر الشريعة عبيد الله ابن محمود بن محمد المحبوبى, who died about 700/1300, for the use of his grandson (on the mother's side), Ṣadrush-Sharī'ah II 'Ubaidallah al-Maḥbūbī, who died in 746/1346 (see No. 160 [355]).

Begins, as in Brit. Mus. Suppl. 285 : حمد من جعل العلم اجل المواهب الهنية واسناها واعلى المراتب السنية واسماها . . .

مسائل شتى . . . ان امتد ذلك وعلم اشاراته :  
فكذلك والا فلا وفى غنم مذبوحة فيها مية هي اقل تحرى  
واكل فى الاختيار.

The order of the work is in kitāb, bāb and faṣl.

No date. Well written within gold lines, and having some few specimens of ornamentation in blue and gold. Crowded with marginal glosses on the first fifty leaves; these glosses, which are less numerous in the second part of the work, are arranged in many pages at the beginning with symmetrical elegance.

Apart from the tenth leaf, which seems to have been written by a modern hand, the manuscript was probably written in the middle of the seventeenth century.

There are two lists of contents at the beginning; one is old and embraces only the kitābs, and the other is modern and contains the kitābs, bābs and faṣls.

Two short notes on the fly-leaf of the end deal with lawyers and prayer.

[Crawford.]

### 170 [248]

260 × 225 mm. 180 leaves, nineteen lines to the page.

Title :

شرح الوقاية

#### COMMENTARY ON THE WIKĀYAH

A commentary on the preceding work of Burhānush-Sharī'ah Maḥmūd, son of Ṣadrush-Sharī'ah, by his grandson, صدر الشريعة عبيد الله the Second, who died about 746/1346, or about half a century after his maternal grandfather.

Begins : الحمد لله رب العالمين . . . يقول العبد : المتوسل الى الله تعالى باقوى الذريعة عبيد الله مسعود بن تاج الشريعة سعد جده وانجح جده هذا حل المواضع المغلقة من وقاية الرواية في مسائل الهداية التى الفها جدي مولانا الاعظم استاذ علماء العالم برهان الشريعة والحق والدين محمود بن صدر الشريعة.

Ends : قلنا التحري يصار اليه لدفع الحرج واسواق المسلمين لا تخلو عن المسروق والمغصوب والمحرم ومع ذلك يباح التناول اعتمادا على الغالب.

The colophon contains no date :

قد تمت هذه النسخة الشريفة في علو الفقه المشهورة بشرح الوقاية بيد . . . آدم بن خير الدين الخ.

The text commented upon is introduced by the letter م, meaning probably متن, and the commentary is preceded by the letter ش, meaning probably شرح. Both these letters, with the headings kitāb, bāb and faṣl, are in red.

Three pages at the beginning contain, by the same hand, a complete index to the work. On the first of these three pages is a seal bearing the words رحمت الله وبركاته and the date 1263/1846. On the third page and on the last is another impression of a seal which reads رحمت الله خادم شرع, the last two words meaning "Servant of the Law." The date of the seal is 1084/1673.

Written in a plain Indian Naskhi of the seventeenth century, with many minute glosses on the margins. Wormed.

[Hamilton.]

### 171 [627]

205 × 130 mm. 313 leaves, nineteen lines to the page.

Title :

شرح الوقاية

Another copy of the preceding work. The title is written in pencil on the back of the last leaf.

An index of chapters has been added on five blank pages preceding the first page of the text. On the first preliminary page some notes of a legal kind are written; and a good

many glosses are added on the margins of the first twelve leaves of the text.

The writing is a neat Syrian Nasta'lik. As in the preceding manuscript, the letters م and ش, written in red, designate the text and the commentary respectively.

A historical note on the author is found at the top of the first page of the text.

No date. Written about A.D. 1630. Red rulings. Broad margins.

[Crawford.]

### 172 [348]

175 × 118 mm. 101 leaves, fifteen lines to the page.

Title :

كتاب مختصر الوقاية

#### SUMMARY OF THE WIKĀYAH

A résumé of Burhānush-Sharī'ah's book entitled "Wikāyah," written by his grandson, Ṣadrush-Sharī'ah II, about whom see the three preceding manuscripts.

Begins : الحمد لله رافع اعلام الشريعة الغراء . . . فان العبد المتوسل الى الله تعالى باقوي الذريعة عبدالله بن مسعود بن تاج الشريعة سعد جده وانجح جده الخ.

Ends : وفي غنم مذبوحة فيها ميتة هي اقل تحرى واكمل في الاختيار والاضطرار.

The above title is written on the back of the last leaf. Berlin 4562 and Ind. Off. 234, etc., contain a copy of this MS., the right title of which seems to be that given by Haj. Khal., vi, 373: النقاية مختصر الوقاية

Most of the book is written in a bold, clear Naskhi of the sixteenth century, but the first twelve leaves are supplied by a modern Indian hand. Many glosses are written on the margins in a minute sixteenth-century script, and most of them from شرح الوقاية

On the last page of the text there was a colophon which has been obliterated but in

which the date is still discernible, and is 931/1524. On the back of the same leaf are memoranda by early owners, one of which is dated 973/1565.

There are two red and indecipherable seals at the end, but from the date 1244/1828 on one of them they may be taken to be those described in No. 197 [405].

Well rubricated. Red rulings. Headings written twice: once in the text and again on the margins. Vowels by a more modern hand.

[Hamilton.]

### 173 [297]

290 × 175 mm. 185 leaves, twelve lines to the page.

Title :

كنز الدقائق

#### TREASURE OF SUBTLETIES

The well-known Hanafi book on law by عبدالله بن احمد بن محمود النسفي ابو البركات حافظ الدين, who died in 710/1310.

Begins : الحمد لله الذي اعز العلم في الاعصار . . . قال مولينا الحبر الزحير . . . ابو البركات عبدالله بن احمد بن محمود النسفي . . . لما رايت الهمم مائلة الى المختصرات.

Ends : ومن صالح من الورثة على شئء فجعل كان لم يكن واقسم ما بقي على سهام ما بقي.

The colophon informs us that the manuscript was written in 1253/1837 :

تمام شد كنز الدقائق سنة ١٢٥٣ هجرى جادى ١ في ٢٨.

Written in a large Indian Naskhi. The headings of the chapters are in red, and the important words are sometimes overlined in red. The first pages contain many marginal glosses.

[Hamilton.]

## 174 [218]

255 × 175 mm. 174 leaves, mostly nineteen lines to the page.

Title :

شرح تحفة الملوك والسلطين

COMMENTARY UPON THE *TUHFATUL-MULŪK WASSALĀTĪN*

The work entitled *تحفة الملوك* was written by محمد بن ابي بكر بن عبد المحسن بن عبد القادر الرازي الحنفى زين الدين, who seems to have flourished about 680/1281 (cf. Rieu, Brit. Mus. Cat. Suppl. 850; Ahlwardt, Berl. Cat. 4517; and Brockelmann, i, 383). The present manuscript contains a commentary upon this work by محمد بن عبد اللطيف بن عبد العزيز الكرمانى الحنفى, called الملك, ابن ملك شاه, who flourished about 820/1417.

Begins (cf. Haj. Khal., ii, 240) : الحمد لله الذى هداانا الى الصراط المستقيم . . . وبعد فان العبد الضعيف محمد بن عبد اللطيف . . . يقول قد التمس منى بعض اخواني واقترح علي خالص خلاني ان اشرح المختصر المسمى بـتحفة الملوك والسلطين الذى الفه الامام زين الدين.

Ends : لان ذلك يحصل لارباب القلوب الذين اشتهروا بحب الله والشوق اليه من المباحات لا من المحرمات والحمد لله على التمام.

The division of the work is in kitāb and faṣl, and no heading bāb is found in it.

The writing is a good Indian Naskhi. No date, but the writing is that of the end of the seventeenth century. Ff. 2-136 are in the original hand, but fol. 1 and ff. 137-174 are supplied by a more modern scribe. Some notes in Persian on the fly-leaves of the end.

[Hamilton.]

## 175 [400]

185 × 118 mm. 24 leaves, fourteen lines to the page.

Title :

زاد الفقير

THE POOR MAN'S VIATICUM

A treatise on the legal ways of performing a prayer, by شمس الدين ابو عبدالله بن محمد بن الشيخ زين الدين عبد الواحد الحنفى ابن الهمام, who died in 861/1457. The name given by Brockelmann, ii, 225, is to be changed accordingly (see below).

Begins : الحمد لله رب العالمين . . . قال الشيخ الامام العالم العلامة شمس الدين ابو عبدالله بن محمد بن الشيخ زين الدين عبد الواحد الشهير بابن الهمام . . . سألني بعض اصدقاء الفقراء من طلبة العلم.

Ends : عليه افضل الصلوات واكمل التحية امين امين امين يا رب العالمين.

The order of the work is in bābs and faṣls.

The author's name is given as above in the introduction; a note, however, on the back of the first page identifies him with كمال الدين ابن الهمام محمد بن عبد الواحد بن عبد الحميد الاسكندراني. On the preceding leaf there is a short table of contents, and on that before it there is an obliterated note of ownership and the seal of a law court official dated 1226/1811.

No date. The writing is a neat Indian Naskhi of about 1800. Headings in red.

[Hamilton.]

## 176 [604]

167 × 100 mm. 139 leaves, twenty-three lines to the page.

Title :

ملتقى الابحر

CONFLUENCE OF THE SEAS

A celebrated and widely-known Hanafi law-book by ابرهیم الحلبي محمد بن ابراهيم الحلبي, who died in 956/1549.

Begins : الحمد لله الذي وفقنا للتفقه في الدين الذي هو حبله المتين وفضله المبين . . . وبعد فيقول المفتقر الى رحمة ربه الغني ابراهيم بن محمد بن ابراهيم الحلبي قد سألني بعض طالبني الاستفادة.

Ends : ومن صالح من الورثة او الغرماء على شيء منها فاطرح نصيبه من التصحيح او الديون واقسم الباقي على سهام من بقى او ديونهم. تم بعونه تعالى.

Then follows a note by the author himself at the end of which we are informed that he finished his work in 923/1517 :

قال الفقير هذا آخر ملتقى الابحر . . . وقد تم تبينه بين الصلوتين من يوم الثلاثاء ثالث عشر من رجب المعظم سنة ثلث وعشرين وتسعمائة على يد مولفه . . . ابراهيم بن محمد بن ابراهيم الحلبي.

The colophon informs us that the manuscript was written in 1117/1705 :

وقد فرغ الواقع في تحرير هذه النسخة . . . على يد الضعيف . . . الحاج حسين بن علي بن سليمان . . . في بلدة قسطنطينية . . . في اواسط محرم الحرام في يوم الجمعة في وقت الصلاة لسنة سبع وعشر ومائة والف من الهجرة النبوية.

There is a table of contents of four pages prefixed to the book, which, as usual, is divided into kitābs and subdivided into bābs and occasional faṣls.

Written in a minute and regular Turkish Naskhi. On the fly-leaf is the seal of الله . لطف الله . On the first of the four preliminary pages, which contain the index, there are the signature and the seal of محمد معصوم الحسيني, and the date 1182/1768.

[Crawford.]

## 177 [715]

205 × 130 mm. 201 leaves, nineteen lines to the page.

Title :

ملتقى الابحر

Another copy of the preceding work.

The colophon informs us that the manuscript was written in 1052/1643, or about a century after the author's death :

قد وقع الفراغ من كتابة هذه النسخة في اول رمضان المبارك لسنة اثنتين وخسين والف.

Written in a readable Turkish hand, with marginal glosses on the first 49 leaves in minute but clear letters. These glosses, in which ancient jurists are sometimes quoted, have possibly been added by the scribe.

The MS. formerly belonged to W. H. Morley, whose signature and library stamp are found at the beginning and at the end. He has written also a note on the fly-leaves about the contents of the work, with the date " November, 1851."

There are short invocations and maxims, in Arabic and Persian, on the first two fly-leaves.

On fol. viii<sup>a</sup> the scribe has made an index of the kitābs composing the work, which agree with those of the preceding MS. and with Berlin 4613.

Headings in red. The text begins and ends as in Berlin 4613, and therefore does not give the last paragraph which tells when the author finished his work. See Nos. 176 and 178.

[Crawford.]

## 178 [654]

163 × 94 mm. 199 leaves, nineteen lines to the page.

Title :

ملتقى الابحر

Another copy of the preceding work.

The colophon gives the date of the manuscript as 1055/1645 :

قد فرغ الفراغ من تحرير هذا الكتاب . . . في اليوم السابع وعشرين جمادى الآخرة لسنة خمس وخمسين بعد الألف عن هذا العبد المحتاج الى لطف الله تعالى بالي بن فضل الله.

The note of No. 176 [604], which informs us that the work was finished by its author in 923, is written here in a different way, and the date is changed into 929/1522 (fol. 199b) :

تم والله الحمد على يد جامعه الفقير ابراهيم بن محمد بن ابراهيم الحلبي بعد العصر من يوم الاثنين رابع جمادى الآخرة سنة تسع وعشرين وتسعمائة بمدينة قسطنطينية.

Written in a regular Turkish hand, with some explanatory words on the margins. Eight pages at the beginning are devoted by the scribe to the index of the contents.

On the back of the first page the copyist has written *قد استملكه الفقير بالي بن فضل الله المدرّس*

Well rubricated. Red and blue rulings. Small illumination on fol. 1b.

[Crawford.]

### 179 [716]

217 × 155 mm. 607 leaves, twenty-five lines to the page.

Title :

الدر المنتقى في شرح المنتقى

THE PEARL OF CHOICE IN A COMMENTARY ON THE *MULTAKA*

A commentary on the *Multakal-Abhur*, described in the three preceding manuscripts, by علاء الدين محمد بن علي بن محمد الحصكفي, who died in 1088/1677.

Begins : الحمد لله مستحق الحمد . . . اما بعد فلما يسر الله تعالى تميم التحرير . . . وسميته بالدر المنتقى في شرح المنتقى.

The writer informs us that Ibrāhīm al-Ḥalabī, the author of the book commented upon, was living at Constantinople in the mosque of the Sultan Muḥammad (A.D. 1595-1603), son of the Sultan Murād (1574-1595), and mentions the name of the Grand Vizier of his (the commentator's) time as Aḥmad Pasha. His commentary, he says, was drafted at Constantinople, and then completed at Damascus in 1070/1659.

Ends : فاستحقه مشايخ البصرة واستصغروه فامتحنوه فقالوا كم من القاضي فقال سن عتاب ابن اسد حين ولاء النبي صلعم مكة فسكوا والحمد لله رب العالمين.

The colophon informs us that the MS. was written in [1]262/1845 :

ورحم الله من استكتب وطالع هذا الكتاب وذكر محره . . . حسن ابو خهر الصيداوي . . . في ١٣ خلت من القعدة سنة ٢٦٢ [١].

The order followed in the commentary is the same as that used in the text. Nine pages are devoted at the beginning of the MS. to a detailed index, with the indication of pages. The words commented upon are written in red and sometimes in blue ink.

Written by various hands ; the date 1262/1845 mentioned in the colophon given above refers only to the scribe of the greater and final part of the work.

The MS. belonged to Mr. William H. Morley, and has at the beginning a note in his handwriting dated 3rd August, 1854.

[Crawford.]

### 180 [610]

205 × 115 mm. 14 leaves, fifteen lines to the page. There is no special title to the work, but the last owner, مصطفى بن الحاج احمد, has labelled it as

رسالة حسن بحري

TREATISE OF ḤASAN BAḤRĪ

At the end of the introductory words the author speaks of طرائف من الآلي على صحائف الامالي, which we may adopt as a title to the book.

A short treatise on some points of the law of marriage and of Muḥammad's prophetic office, by the Turkish writer حسن بحري, who died in 994/1585.

The chief features of the treatise are citations from the Kūr'ān, the *Kashshāf* and some more modern Turkish writers.

Begins : سبجائك لا علم لنا الا ما علمتنا . . . وبعد : فهذه طرائف من الآلي على صحائف الامالي خرجها من اغوار بحار الانظار واعماق زخار الافكار العبد المشري الحسن البحري.

Ends : واما ثانيا فان قوله لقوله وخاتم النبیین على ما ذكره المحشي يهلوان يرجع الى ما يرجع اليه التنوير المذكور مع انه استدلال آخر على ما ذكر.

This copy was possibly transcribed from the original manuscript, since the calligrapher has copied on the fly-leaf the Turkish note of presentation to a Sultan. This Sultan is evidently Murād III (982/1574-1003/1595), son of Salīm II (974/1566-982/1574), whom the author mentions in the introduction : حضرة مولانا السلطان الاعظم عمدة سلاطين العالم . . . السلطان مراد (fol 3b).

The autograph of Hajj Muṣṭafa, who owned the MS. in the last century, is written on the fly-leaf; and there are impressions of seals used by him. One of these is dated 1192, and another bears the date 179, but this number probably stands for 1179. Two of the seals are in Kūfi characters, bearing the words ما شاء الله لا قوة الا بالله.

Written within gilt rulings in a handsome Turkish Naskhi of about A.D. 1660, and covered with a Constantinopolitan binding of the same age.

[Crawford.]

# 181 [338-339]

238 × 165 mm. 231 leaves (for 338), twelve lines to the page.

Title :

تنوير الابصار وجامع البحار

## ILLUMINATION OF THE EYES AND COLLECTOR OF THE SEAS

A complete compendium of Ḥanafi law, by

محمد بن عبدالله بن شهاب الدين احمد التمرتاشي الغزي الحنفی شمس الدين, who died in 1004/1595.

Begins : الحمد لله الذي احكم احكام الشرع الشريف واعلى مناره . . . وبعد فيقول الشيخ الامام شمس الدين ابن المرحوم شيخ الاسلام زبدة الانام عبدالله المرحوم شيخ الاسلام العالم العامل الهمام شهاب الدين احمد بن تمرتاشي.

Ends : وتصح اقالة الاقالة فلو تقائلا البيع ثم تقائلاها ارتفعت وعاد الاقالة السلم باب المراجعة والتولية.

The manuscript is in two volumes, and has possibly been divided by the binder. Each volume has, however, a table of contents prefixed to it and its own pagination, but the writing is identical in both. It is a rough, thick, and bold Indian Naskhi of the nineteenth century.

The colophon, which is at the end of the second volume, gives the date of the manuscript as 1239/1823 :

قد وقع الفراغ من تحريره بيد . . . حافظ خالقدنه صباغ عفي عنه بتاريخ پنجم ماه ذو الحجة سنة ١٢٣٩.

The second volume, which has 270 leaves, ends :

طرح سهمه من التصحيح ثم قسم الباقي من التصحيح على سهام من بقي منهم والله تعالى اعلم بالصواب.

The work is divided into kitābs, and subdivided into bābs.



The copyist having used no red ink, it is difficult to find the headings of the chapters.

[Hamilton.]

### 182 [612]

232 × 145 mm. 235 leaves, twenty-five lines to the page.

Title :

الدر المختار في شرح تنوير الابصار

#### THE PRECIOUS PEARLS IN THE INTERPRETATION OF *TANWĪRUL-ABŞĀR*

A commentary on the preceding work by محمد بن علي بن محمد بن علي بن عبد الرحمن الدمشقي الحصكفي الحنفي علاء الدين, who died in 1088/1677.

The manuscript contains only the second part of Ḥaṣḥakfī's work, beginning with بيع

The above title does not appear at the beginning of the book, but it is found in the colophon, at the end : هذا اخر الجزؤ الثاني المسمى :

بالدر المختار في شرح تنوير الابصار.

Begins, as in Berlin 4624 : لما فرغ من حقوق الله : العبادات والعقوبات شرع في حقوق العباد المعاملات ومناسبة للوقف . . . هو لغة مقابلة شيء بشيء . . . مبادلة شيء مرغوب فيه بمثله خرج غير المرغوب كتراب وميتة ودم.

وقال العلامة قطب الدين محمد بن سلطان في : شرحه للكنز وقوله فاجعله كان لم يكن فيه نظر ثم ذكر نحو ما تحرر فتدبر.

Then follows a note by the auther himself in which we are told that the work was composed in 1071/1660 :

قال مولفه العبد الفقير العاجز الحقير محمد علاي الدين بن الشيخ علي الحطني (sic) الحنفي العباسي الامام بجامع بني امية ثم المفتي بدمشق المحمية قد فرغت من تاليفه في اواخر المحرم الحرام سنة احدى وسبعين والاف هجرية.

The writing is an elegant Turkish Naskhi. Every page has a row of two distinct gold rulings ; one of them is for the text, and the other was probably intended to contain some marginal glosses which, except in a few pages, have not been added.

The headings are in red ink and the passages commented upon are overlined in red.

The order of the headings of the commentary is the same as that adopted in Tamartāshi's text (kitāb and bāb), with the addition of some faṣls.

On the fly-leaves of the beginning there is a list of all the divisions and subdivisions. An inscription on the back of the first page of the text states that the MS. was written in 1228/1813, 7 of Muḥarram, by محمد تقي الدين المادوي . On this same page a seal reads از كتابهاي فقير [1]253/1837.

[Crawford.]

### 183 [295]

245 × 160 mm. 79 leaves, twenty-two lines to the page.

Title :

نصاب الاحتساب

#### THE RATING OF LIABILITY

A treatise on the legal precepts which regulate the deeds of men, and which of them are lawful and which unlawful. The author is عمر بن محمد بن عوض الحنفي الشامي, who has (curiously enough) been overlooked by Brockelmann.

Begins, as in Berlin 4804 : الحمد لله الحسيب الرقيب على نواله ايماناً واحتساباً . . . وبعد فقد جمع عبده الفريق في بحر فضله الطامي<sup>1</sup> عمر بن محمد بن عوض الشامي.

<sup>1</sup> Berlin 4804 has, by mistake, علي

Ends : لان عمر رضى الله عنه اخرج اخت ابي بكر : رضى الله تعالى عنه من بيته حين ناحت من الصحيح البخاري.

The order of the work is in sixty-five bābs, which correspond with Berlin 4804, which, however, counts only sixty-two. The wording of the headings is often different, but the general meaning of the sentence is generally identical.

The headings of the sixty-five bābs are in red, but the red ink has in some cases almost completely faded away. In the text itself some Arabic words are translated by the author into Persian. The manuscript has been revised by a later hand, and many corrections are written on the margins. At the end there is the following inscription : قد اشتراء . . . محمد جمال الصحاف الديانوري في شهر شوال سنة ١١٩٧.

There is a table of contents at the beginning, with some legal notes at the beginning and at the end.

Broad margins. No date. Written in two Naskhi hands, about A.D. 1750.

[Hamilton.]

### 184 [443]

217 × 120 mm. 105 leaves.

A miscellaneous collection of tracts written by different hands and put together by the binder. The contents, which deal mostly with :

#### THE LIFTING OF THE FOREFINGER IN PRAYER,

are :

##### A

Fol. 2b : Some verses by the poet 'Abd ar-Raḥmān b. Aḥmad al-Jāmi (d. 898/1492) in Persian, mentioning the heads of the Fikh schools. This was preceded or followed by

a treatise (now lost) entitled in Persian, on fol. 2a, رسالة ندا در رفع سبابة. This intitulation is due to an owner.

##### B

Fol. 3a blank. Fol. 3b : A reproduction by a copyist of an original note written in 1122/1710 in Madīnah by خير الدين بن تاج الدين , concerning a book shown to him by a friend. Cf. the following tract.

Begins : الحق لله الذى احق الحق وابطل الباطل . . . بحكمته . . . وبعد فقد اوقفنى . . . على هذا التاليف البديع.

##### C

Ff. 4-33a : A work on the duties and conditions of the Pilgrimage.

Title (fol. 4a and b) :

مقاصد السائرين الى بيت الله رب العالمين

The author is (fol. 33a) : ميرزا خواجه ابن السيد , عالم المرغيناني النقشبندی المدني who composed it in Madīnah in 1118/1706. He states in his introduction (fol. 4b) that he compiled his treatise from two works by ملا رحمة الله بن عبد الله السندی , who died in 977/1569, and from the commentary upon them by علي بن السلطان who died in 1014/1605 (cf. Berlin 4055 for this last work).

Begins : الحمد لله رب العالمين . . . اما بعد فهذه نبذة مفيدة مشتملة على امهات المسائل . . . لخصتها من كتابي العلامة الكبير الشهير ملا رحمة الله وشرحهما للشيخ علي القاري . . . وسميتها بمقاصد السائرين إلح.

The work is divided into a Muḥaddamah, ten maḥsads, a bāb, three faṣls, and a khātimah. The maḥsads are : fol. 7a : شرائط الحج ; fol. 7b : واجبات الحج ; fol. 8b : فرائض الحج ; *ibid.* : فرائض الحج ;

مكروهات : *ibid.* ; مستحبات الحج : *ibid.* ; سنن الحج : fol. 10a ; مفسد الحج : fol. 10a ; محرمات الحج : fol. 10a ; الحج : fol. 10b ; صفة الاحرام : fol. 11a ; مباحات الحج : fol. 11a .  
The wording of the titles is the short one found on fol. 4b. The final part of the work deals with the pilgrimage to Madīnah.

The manuscript is an autograph of the author, and is dated 1118/1706 : قد تمت النبذة : في ليلة الخميس الاحدى والعشرين من شهر ذى القعدة سنة ١١١٨ بيد جامعها الفقير . . . ميرزا خواجه ابن المرحوم السيد عالم المرغيناني النقشبندی ثم المدني في المدينة المنورة الح.

There are on the margins some glosses written by an early owner and taken from the works of Kāri and Sindī referred to above. On fol. 4a occurs a long note similar to that of B (q.v.), but here in the handwriting of Elias Zādah himself and dated 22 Dhul Ḥijjah 1118/1706, i.e. a day before the author finished the transcription of his work.

Written in a clear, thin Naskhi. Twenty-five lines to the page. Rubricated. Fairly broad margins.

## D

Fol. 33b : An appreciation of the preceding work (*Maḳāṣid as-Sā'irīn*) written by عبد الكريم when its author, Marghināni, was still alive.

الحمد لله على ما منحه من التوفيق لنفع العباد : Begins : . . . اما بعد فقد اجلت طرف الطرف في حلبة هذا الجمع الفريد.

An autograph. Clear Naskhi.

## E

Ff. 34-36a : A treatise in Persian on the ceremony of the raising of the forefinger, by محمد يعقوب بنبالي.

بعد حمد الله على نواله . . . ميكويد كمترين : Begins : طلبه علم محمد يعقوب بنبالي كه اختلاف است علمارا در رفع سبابه در حالة تشهد.

Seventeen or sixteen lines to the page. Written in Ta'liq. No rubrications. A large black seal on fol. 34a, which reads : الله محمد . علي فاطمة حسن حسين. Fol. 36b blank.

## F

Fol. 37a has two seals, one of which bears the words of the seal described above under E, and the other reads حسين رشيد الدين , with the date 1197/1782.

Ff. 37b-39 : Another treatise on the religious ceremony of the raising of the forefinger. The work, which is anonymous, is entitled (fol. 39b) :

دستور العبد في حل منع رفع المسبحة في القعدة

اعلم ان في رفع : Begins, after the Basmalah : السبابة في تشهد وعدم الرفع وردت الاحاديث الصحيحة.

The anonymous writer quotes the Persian commentary on the *Mishkāṭ al-Maṣābīḥ* (fol. 38b) by عبد الحق بن سيف الدين الدهلوي البخاري who died in 1053/1643.

Clear Naskhi. Seventeen lines to the page.

## G

Ff. 40-43 : A treatise in Persian on the above subject of the lifting of the forefinger.

On fol. 40a the treatise is headed : مكتوب قدسي : اسلوب قطب بهائي . . . شيخنا وامامنا احمد الفاروقي اسوله وتحقيق اشاره سبابه. and on fol. 40b is the following heading in red, after the Basmalah : مكتوب سه صد ويا نوهم به مير محمد نعمان در جواب

The Sheikh Fārūḳī referred to above is doubtless احمد الفاروقي السرهندي النقشبندی who died

in 1034/1624. See No. 115 [397], C and G, and Rieu in Brit. Mus. Persian Cat., iii, 1058.

## H

Fol. 44 blank. Ff. 45-57: A refutation of a book concerning the above subject and that of the الصلاة في الإشارة. Title (fol. 45b):

تنقيذ الحيد والزيوف في نصره مجدد خاتم الاولف

The author is (45b) a grandson of the sheikh known as مجدد الف ثاني, and identified in No. 115 [397] C with the above Aḥmad al-Fārūḳi as-Sirhindi, who died in 1034/1624. He wrote this refutation to vindicate his grandfather's doctrine on the above subject against some other mystics who had apparently misunderstood it. The book which he refutes and on which he comments was brought to him by a friend sent by الشيخ عبدالله بن عبد الحكيم السالكوتي, who died about 1091/1680.

Begins: سبحان من فئت الاشارات في جبروته . . . اما بعد لما تقرر ان حضرة المجدد للالف الثاني الهم عليه ان نفى الاشارة في الصلاة هو المرضي عنده . . . فاردت ان . . . انصر جدى المجدد قدس الله سره الاسنى . . . وسميتها بتنقيذ الح.

The words refuted and commented upon are introduced by قوله in red. The work ends with a short Khātimah, which begins (fol. 56b): اعلم ايها المنصف ان الالهام.

Written in a clear Ta'lik. Seventeen lines to the page. No date. About A.D. 1770.

## I

Fol. 57b blank. Ff. 58-61a: Another treatise on the same subject. The author's name is written on the margin of fol. 58a as مخدوم جعفر بن مخدوم ميران بوبكاني, and the title is at the end of the treatise (fol. 61a) given as:

الرسالة في تصحيح الاشارة.

Begins: اللهم ارنا الحق حقا وارزقنا اتباعه وارنا الباطل باطلا . . . اعلم ان مشايخنا رح مختلفون في اثبات الاشارة بالمسبحة في التشهد وقت التهليل.

Written in a careless Ta'lik. Twelve and thirteen lines to the page. No rubrications and no date. About A.D. 1750.

## J

Fol. 61b blank. Ff. 62-68b: Another treatise on the same subject, by نور الحق بن ابي المجدد عبد الحق الدهلوى البخارى, the author of the زبدة التواريخ, who died in 1073/1663.

In the introduction the title seems to occur as:

تبصرة في تحقيق رفع السبابة

Begins (curiously enough as above under I): اللهم ارنا الحق حقا وارزقنا اتباعه . . . وبعد فيقول العبد الاقل نور الحق بن ابي المجدد عبد الحق الدهلوى البخارى عفى عنهما هذه تبصرة في تحقيق رفع السبابة والاشارة بها. The work has three fasls, the first two of which are headed (fol. 63a) and (fol. 65b) في الروايات.

No date. Written in a clear Ta'lik about A.D. 1700. Wormed. Rubricated. Seventeen lines to the page.

At the top of fol. 62 (which is completely blank) there is a seal which reads وحيد الدين خان, with the date 1151/1738.

## K

Fol. 69a blank. Ff. 69b-74a: Another treatise on the same subject.

Title (fol. 69b):

البشارة لاهل الاشارة

The treatise is anonymous, and in it are quoted many works on Fatawi, composed as late as the end of the sixteenth century (fol. 73b).

Begins : الحمد لله من علينا بسيد العالمين . . . اما بعد :  
فهذه رسالة مسماة بالبشارة لاهل الاشارة قال الله تعالى  
قل ان كنتم تحبون الله .

Dated (fol. 74a) 1174/1760 : تمام شد بتاريخ دهم  
شهر محرم المحترم سنة ١١٧٤ .

Negligent Indian Ta'lik. Twenty lines to  
the page. Important words overlined in red.

## L

Ff. 74b-75a blank. Ff. 75b-82a : Another  
treatise on the same subject, by علي بن سلطان  
الهرابي, who died in 1014/1605.

Title (fol. 75b) :

تزئين العبارة لتحسين الاشارة

Instead of *Sultān* (in the author's name) the  
text has *Sulaimān*.

Begins (as in Berlin 3603) : الحمد لله الذى هدانا  
للتوحيد واثار لنا الى معنى التفريد . . . اما بعد فيقول  
الملتجى الى كرم ربه البارى على بن سليمان محمد القارى  
ان هذه رسالة مشتملة على تحقيق مسألة وهى الاشارة  
بالمسبحة فى قراءة التشهد حالة القعدة . . . وسميتها  
بتزئين الخ.

Twenty-one lines to the page. Clear Naskhi.  
No date. About A.D. 1780. Tinted paper.

## M

Ff. 82-84. A supplement to the above  
treatise (*Tazyin*), written by 'Alī al-Kāri  
himself in answer to a contemporary scholar  
who had asked him for some explanation con-  
cerning difficult points.

Begins (as in Berlin 3604) : الحمد لله الذى دل على  
الخير وهدى . . . اما بعد فبعد كتبت رسالة مشتملة على  
تحقيق مسألة الاشارة . . . كتب الى بعض علماء زماننا.

Same writing and description as above.  
The title occurs in Berlin 3604 as *التهدين ذيل*  
ذيل التزين, or simply *التزين*

## N

Ff. 85-86a : A treatise on the signs of the  
*Mahdi*.

Title (fol. 85a) :

تلخيص البيان فى علامات مهدي آخر الزمان

No author's name is found in the treatise,  
but from Berlin 2726 we know that he was  
علي بن حسام الدين المتقى, who died in 977/1569.

Begins : الحمد لله . . . اما بعد فهذه نبذة من علامات  
المهدي نحو سبعين حديثا.

In Berlin 2726 the first faṣl is given as *نسبه*  
فى لبسه وجيشه ; in our text (fol. 85a) it is *وحيته*

Same writing and description as under M.

## O

Fol. 86b blank. Ff. 87-100a : A treatise  
on the lifting of the forefinger in prayer, by  
the author of C, or (ff. 87a and 100a) : ميرزا ابن  
السيد عالم المرغينانى المدنى, who wrote in Madīnah  
in 1122/1710 (fol. 100a).

Title (fol. 87a) :

تحقيق الاصابة فى الرد على من منع رفع السبابة

Begins (fol. 87b) : نحمدك يا من هديتنا الى احياء  
سنة سيد الانام . . . وبعد فهذه رسالة مشتملة على اقوال  
العلماء من السلف والخلف فى سنية رفع السبابة.

The treatise ends with a Khātimah (ff. 95-  
100a), who are the heads of  
the four Sunni schools of jurisprudence : b.  
Ḥanbal (fol. 95a), Shāfi'i (fol. 95b), Mālik  
(fol. 96b), and "our imām," Abu Ḥanīfah  
(fol. 97a sq.).

Although written in a clear Ta'lik the  
manuscript is an autograph (fol. 100a) : قال

ذلك بفمه ونمقه بقلمه افقر عباد الله الغنى السيد ميرزا ابن السيد عالم المرغيناني ثم المدنى فى يوم الاربعاء من شهر الشوال سنة الف ومائة واثنين وعشرين.

Twenty-three lines to the page. Rubricated. Some marginal glosses by owners.

Fol. 87a has an appreciation of the work, written also in Madīnah by عبد الكريم ابن عبدالله . الخليفة العباسى . See above, under D.

الحمد لله الذى هدى الى الحق المحكم تنزيله : Begins . . . اما بعد فقد وقفت على هذه الرسالة . . . المسماة بتحقيق الاصابة الخ.

An autograph in a clear Naskhi, as in D.

## P

Ff. 100b-102a blank. Ff. 102b-105 : Another copy of the supplement (*Dhail*), written by 'Ali al-Kāri to his work *Tazyīn*. See above, under M.

Begins and ends as in M. Clear Naskhi. Seventeen lines to the page. Important words overlined in red. About A.D. 1740.

[Hamilton.]

## 3

*Shī'ah Jurisprudence*

185 [543]

228 × 140 mm. 256 leaves, twenty-seven lines to the page.

## A

Ff. 1-240 :

كتاب من لا يحضره الفقيه

A BOOK FOR HIM WHOSE LAWYER IS  
ABSENT

A treatise on the law according to the traditions which carry authority among the Shī'ahs,

ابو جعفر محمد بن علي بن الحسين ابن بابويه القمي by who died in 381/991.

Begins : اللهم اني احمدك واشكرك واومن بك واتوكل عليك . . . قال الشيخ الامام السعيد الفقيه ابو جعفر محمد بن علي بن الحسين بن موسى بن بابويه القمي مصنف هذا الكتاب قدس الله روحه العزيز اما بعد فقد ساقني القضاء الى بلاد الغربه وحصلني القدر بها بارض بلخ من قصة آيلاق.

Ends (fol. 240a) : فطلي وفاطمة والحسن والحسين : اهل بيتي وتقلي فاذهب عنهم الرجس وطهرهم تطهيرا.

The colophon is on this same page, and gives the date 681/1282 :

تم كتاب من لا يحضره الفقيه تصنيف الشيخ العالم . . . في يوم الخميس سادس عشرين شهر جمادى الآخر سنة احدى وثمانين وستمائة.

The date 681/1282 cannot refer to the age of the manuscript which is not older than about 1670 (see below); it may possibly designate the year of the author's death, but in this case 681 ought to be changed into 381; the mistake might have been caused by a confusion in the Persian scribe's mind between the Persian word سه = three, and the Arabic ستة = six.

The order of the work is in bābs.

## B

Ff. 240b-252a : A treatise containing the list of the traditionists cited by Ibn Bābūwaih. This treatise was written by ميرزا محمد الرجال , who must have died about A.D. 1680. The list is arranged in alphabetical order, the first name being تغلب بن تغلب , and the last عماد بن يونس . At the end (ff. 251-252a) a chapter is written on the men referred to by their Kunyahs (باب الكنى). The treatise is headed هذا الترتيب

الرجال , من علامة الزمان ميرزا محمد الرجال  
may entitle it :

ترتيب ميرزا محمد في كشف طرق كتاب ابن بابويه

For the last part of this title, and for the author, see below. The word Rajjāl is by a later hand.

## C

Ff. 252b-256 contain additions and corrections with regard to the preceding treatise, taken by the scribe from a copy of Mirza Muḥammad's original, in the handwriting of شمس الدين محمد بن الحسن بن زين الدين بن علي العاملي, who died in 1099/1687.

The introductory words of the copyist are :

من فوايد علامة الزمان ميرزا محمد اطال الله بقاءه في  
كشف طرق هذا الكتاب . . . نقلته من خط شيخني  
واستادى . . . شمس الملة والدين محمد بن الحسن . . .  
الذي نقل من كتاب ميرزا محمد الرجال.

Mirza Muḥammad Rajjāl was, therefore, alive when the copyist wrote this note.

The numerous glosses on the margins are in characters closely resembling those of the scribe. On the first page there is the impression of a seal bearing the name of محمد عبدالله and the date 1168/1754. An inscription states that the MS. was bought for جهل رويہ

Written in a minute Nasta'lik within gilt and blue rulings, and bound in gilt red morocco by an English binder of the eighteenth century. Well rubricated.

Before coming into the possession of Lord Crawford the MS. belonged to some other English owner with whom it was numbered 140 (see the fly-leaf at the beginning), and by whom it was bought for £2 5s. (fly-leaf at the end).

[Crawford.]

186 [542]

380 × 245 mm. 272 leaves, twenty-eight lines to the page.

Title :

تهذيب الاحكام

## PURIFICATION OF LEGAL PRECEPTS

A law book of Shī'ah jurisprudence, based mainly on traditions, by ابو جعفر محمد بن الحسن الطوسي الشيعي, who died in 460/1067. In the preface we are informed that the writer has followed the treatise entitled الرسالة المقنعة, "The Convincing Epistle," attributed by him to a Shī'ah doctor called ابو عبدالله. Ahlwardt (Berlin 4785) identifies (but I do not know on what authority) this man with النعمان بن محمد بن محمد بن النعمان البغدادي الرافضي, who died in 413/1022. The present work appears to be only a detailed commentary on the المقنعة of Abu 'Abdallah.

In the preface the last-named writer is simply called Abu 'Abdallah, but in the work itself, he is referred to by the epithet الشيخ. We are further informed that from A. 'Abdallah's treatise the sections dealing with ما يتعلق بالتوحيد والعدل والنبوة والامامة have been omitted in the present work, which begins with الطهارة. The manuscript contains, therefore, only the first volume of the text. The second volume is contained in Bodl. ii, 87.

Begins : الحمد لله ولي الحمد ومستحقه . . . ذاكرني :  
بعض على صدقاء (sic) ايده الله ممن اوجب الله حقه  
باحاديث اصحابنا ايدهم الله ورحم السلف عنهم وما وقع فيها  
من الاختلاف والتباين.

The end differs from Berlin 4787 :

صلوة الظهر وهو وسط ايام التشريق قال محمد بن  
الحسن هذا الخبر موافق العلة ولنا نعمل به والعمل على

ما قدمناه من الاخبار. تم الجزء الرابع من كتاب تهذيب الاحكام وآخره كتاب الحج ويتلوه انشاء الله كتاب الزيارات الخ.

The order of the book is in kitābs and bābs. One leaf has disappeared between folios numbered in pencil 84-85. The beginning of the is missing through this lacuna, and its first words are in the MS. : بن سعيد عن محمد بن ابي عمير عن مسلمة . . . فقال صل وجعلها لما فات.

It seems that the heading كتاب الطهارة has been overlooked, as in Berlin 4785, with which our MS. seems to correspond.

No date. The writing is a clear Naskhi of about 1760. Some grammatical mistakes are found in the text, together with occasional glosses on the margins.

The MS. belonged to W. H. Morley, who has his stamp at the beginning and at the end, with his signature on the back of the first page, and the date " June 1850."

[Crawford.]

### 187 [541]

275 × 165 mm. 344 leaves, twenty-seven lines to the page.

Title :

كتاب الاستبصار فيما اختلف من الاخبار.

#### BOOK OF DISCRIMINATION CONCERNING WHAT IS IN DISCREPANCY IN THE (SACRED) NARRATIVES

Another law book according to the Shī'ah tenets drawn from traditional sayings, by the same Muḥammad Abu Ja'far aṭ-Ṭūsī.

Begins : الحمد لله ولي الحمد ومستحقه . . . اما بعد فاني رايت جماعة من اصحابنا لما نظروا في كتابنا الكبير الموسوم بتهذيب الاحكام وراوا ما جمعنا فيه من الاخبار . . . تشوقت نفوسهم الى ان يكون ما يتعلق بالاحاديث

المختلفة مفردا على طريق الاختصار . . . ونحن الآن نبدي في كتابنا هذا . . . حسب ما علمنا في كتابنا الموسوم بالنهاية في الفتاوي.

The last work, *Nihāyah*, is not found in Brockelmann, i, 405.

Ends : وان كان الولد غير تام بان يكون سقطا فلا اعتراض بذلك على حال ويمكن ان تحمل هذه الروايات على ضرب من الثقة لان ذلك مذهب كثير من العامة وقد روي ذلك عن النبي صلعم. تم كتاب الاستبصار فيما اختلف من الاخبار.

Ff. 341b-344a contain a final chapter by the author himself, at the end of which the following note is found :

اني جزيت هذا الكتاب ثلثة اجزاء الجزء الاول والثاني يشتمل على ما يتعلق بالعبادات والثالث يتعلق بالمعاملات وغيرها من ابواب الفقه والاول يشتمل على ثلثمائة باب يتضمن جميعها الف وثمانمائة وتسعة حديثا والثاني يشتمل على مائتين وسبعة عشر بابا ويتضمن الف ومائة وسبعة وسبعين حديثا والثالث يشتمل على ثلثمائة وثمانية وتسعين بابا يشتمل جميعها على الفين واربعمائة وخمسة وخمسين حديثا ابواب الكتاب تسعمائة وخمسة وعشرون بابا تشتمل على خمسة آلاف وخمسمائة واحد عشر حديثا حصرتها لئلا يقع فيها زيادة او نقصان.

The order is in kitābs and bābs. The kitābs differ somewhat in their headings from Berlin 1272.

No date. The writing is a clear and good Naskhi of the seventeenth century. Beautifully written, within two distinct sets of gilt and red rulings. A few pages at the beginning have numerous explanatory glosses in a minute Nasta'liq. Rubricated.

There are three seals at the beginning, one of which bears the name of محمد مهدي, with the date 1160/1747, and another the name of



محمد علي, who has also his signature with the date Jumāda [110]4/1692.

[Crawford.]

## 4

*Shāfi'ī Jurisprudence*

188 [707]

232 × 157 mm. 331 leaves, twenty-nine lines to the page.

Title :

الانوار لاعمال الابرار

**LIGHTS TO THE PRACTICES OF THE PIOUS**

A Shāfi'ī exposition of the law by جمال الدين يوسف بن ابراهيم الاردبيلي, who died in 776/1374, or according to Hāj. Khal. (i, 484) in 799/1396.

In the beginning the author sets forth the list of his authorities as in Berlin 4598.

Ends : فاذا ماتنا فالولاء بين عصبتهم بالسوية وعلى لفظ السوية وقع ختم كتابنا ونرجو ان يسوي الله تعالى امور ديننا ودنيانا على وجه ونهج يحب ويرضى الخ.

Dated 958/1555 : تم هذا الكتاب بيد اقل عبيد الله الصمد داود فقيه بن فقيه محمد . . . بتاريخ الثالث والعشرين من شوال سنة ثمانين وخمسين وتسعمائة من الهجرة النبوية.

The headings of the work are kitāb, faṣl, rukn, khātimah, ṭaraf and takmilah, written in red.

Written in a thin but clear Naskhi with occasional glosses. Well rubricated. Red rulings. Broad margins.

The manuscript belonged in 1850 to W. H. Morley, who has written on the back of fol. 1 an Arabic intitulation and an English account of the book and the author. A former owner was منصور بن محمد بن محمد, who bought the book, according to his inscription, in the town of دمن. A seal of another owner

is found above this inscription, and is dated 1204/1789, but his name and inscription cannot be read clearly.

[Crawford.]

189 [20]

215 × 135 mm. 290 leaves, eleven lines to the page.

Title :

رحمة الامة في اختلاف الائمة

**MERCY FOR THE NATION IN THE DIFFERENCES OF OPINION AMONG THE IMĀMS**

A work, giving on each section the opinions of the different schools of jurisprudence, by صدر الدين محمد بن عبدالرحمن ابن الحسين القرشي الشافعي قاضي صفد, who died in 780/1379.

The title given in the introduction (see the quotation below) has the word الامة as الايمة (a copyist's error). See Berlin 4864 and Hāj. Khal. (iii, 351). On fol. va, perhaps in the hand of the scribe, the title figures as : كتاب شيخ الاسلام ابو الحسن الرحمة في . . . السعدي.

Begins : الحمد لله الذي اجزل احسانه وانزل قرآنه . . . اما بعد فان معرفة (sic) بالاجماع واختلاف العلماء من اهم اشياء (sic) . . . وسميته رحمة الائمة (sic) في اختلاف الائمة.

Ends : هذا مذهب الثلاثة وقال ابو حنيفة لا يثبت لهم بهذه الشهادة شيء اصلا فانه لا يقضي بالشهادة واليمين.

The manuscript, which was copied in 1160/1747, is seen from the following colophon to contain only the first half of the work :

تمت الكتاب بعون الملك الوهاب نصف اول من كتاب اختلاف الائمة في علم فقهة عن يد ضعيف النحيف العاصي غلام رسول بن شيخ محمود ابن محمد غياث بن

عبد القادر بن بهاو الدين بن محمد ملك بن الجلي بن عبدالله بن شيخ داود بن شيخ احمد سهروردي . . . في سنة هجري ١١٦٠ وسنة محمد شاه ٣٠ في يوم الجمعة في التاريخ اربع عشر من شهر جمادى الآخر في بلدة وندواسي بعمل محمد تقيخان بهادر.

There is at the beginning a table of all the kitābs and bābs of the work, and they agree with Berlin 4864.

Written in a handsome Naskhi. Well rubricated. Red lines over important words.

At the beginning and at the end are some extracts from legal works, in Arabic and Persian. Thus the total number of leaves is 304. From the quotations given above the copyist does not seem to have been an Arab.

[Bland.]

### 190a [344]

220 × 165 mm. 352 leaves, twenty-three lines to the page.

Title :

كتاب الاقناع في حل الفاظ ابي شجاع

BOOK OF CONVICTION IN THE EXPLANATION OF THE WORDS OF ABU SHUJĀ'

A commentary on غاية الاختصار, "The Extreme of Conciseness," of the Shāfi'ī doctor شهاب الدين احمد بن الحسين بن احمد الاصفهاني ابو شجاع محمد بن احمد الشربيني who died about 500/1106, by محمد بن احمد الشافعي الخطيب شمس الدين who died in 977/1569.

Begins: الحمد لله الذي نشر للعلماء اعلاما وثبت لهم على الصراط المستقيم اعلاما . . . وبعد فيقول فقير رحمة ربه القريب المجيب محمد الشربيني الخطيب ان مختصر الامام العالم العلامة الجبر البحر الفهامة شهاب الدين احمد بن الحسين بن احمد الاصفهاني الشهير بابي شجاع المسمى بغاية الاختصار.

The work is in two volumes ; the first volume, which we are describing, ends abruptly :

فصل في اللقيط . . . تمة اللقيط مسلم تبعا للدار.

The order of the kitābs found in it is : fol. 8b : كتاب الصلاة ; fol. 94b : كتاب بيان احكام الطهارة ; fol. 196a : كتاب الزكاة

Some lost leaves contained the beginning of الحج والصوم

كتاب البيوع وغيرها من انواع المعاملات : fol. 255b كقراض وشركة.

There are many subdivisions into فصل , فرع , تنبيه , فائدة . . . . . Wherever a heading is ended the word تمة is given to the section which precedes it.

The manuscript contains lacunæ : something is lost between ff. 1 and 2 ; 208 and 209 ; 219 and 220 (wrongly marked 230) ; 288 and 289 ; 322 and 323. Ff. 195-208 are misplaced and bound upside down.

Many glosses on the margins, often written by the scribe himself. No date. Written in a bold and coarse Egyptian hand of about A.D. 1750. The words commented upon are in red.

[Hamilton.]

### 190b [448]

215 leaves. The second volume of the above work. The beginning is missing, and the first words are :

فأربعة قرابة ونكاح وولا وجهة اسلام وشروطه أربعة ايضا تحقق موت المورث او الحاقه بالموتى حكما كما في حكم القاضي في المفقود.

ولا يلزمه اجرة التطريز لان التطريز يزيد : Ends : قيمة الثوب غالبا ولا كذلك الكتابة فانها قد تنقصها والله اعلم بالصواب واليه المرجع والمآب.

The kitābs found in this volume are : fol. 16a : الحدود ; fol. 104b : الجنائيات ; fol. 84b : النكاح ;

fol. 129a : الجهاد ; fol. 144b : الصيد ; fol. 161b :  
السبق والرمي ; fol. 164b : الايمان والذور ; fol. 172b :  
العتق ; fol. 197b : الاقضية والشهادات

Same peculiarities as in the preceding manuscript. Something is lost between ff. 213-214.

[Hamilton.]

### 191 [443]

320 × 220 mm. 46 leaves, twenty-five lines to the page.

The manuscript has no title either at the beginning or at the end, but a comparison of the text with that of Hammer's *Handschriften* No. 5, with Brit. Mus. Suppl. 716 and with others, shows that the work is the famous :

عنوان الشرف الوافي في الفقه والنحو والتاريخ  
والعروض والقوافي

شرف الدين اسماعيل of the well-known Shāfi'ī writer who died in 837/1433.

The volume contains the curiously combined treatises on law, prosody, history, grammar, and rhyme so well described by Hammer and analysed by Brockelmann, ii, 190-191.

Begins : الحمد لله ولي الحمد ومستحقه الذي لا يقوم  
بحمده احد من خلقه.

According to the requirements of the work the MS. is written in a peculiar way in treble columns, and is arranged as if it were a poetical treatise, while the beginning and the end of each column are filled in with red ink.

No date. The writing is a clear Naskhi of about A.D. 1750. Damaged by worms. At beginning and end are the three red seals and the usual librarian's entry, about which see No. 197 [405] and No. 340 [736].

[Hamilton.]

### 192 [823]

265 × 125 mm. 318 leaves, twenty-nine lines to the page.

Title :

فتح الوهاب لشرح منهج الطلاب

A commentary written by the Shāfi'ī writer زين الدين ابو يحيى زكرياء بن محمد الانصارى السنيكى, who died in 926/1520, upon his own compendium (entitled *منهج الطلاب*) of Muḥyi-id-Dīn Nawawī's work called *منهاج الطالبين*

قال سيدنا . . . ابو يحيى زكرياء الانصارى الشافعى . . . الحمد لله على  
افضاله . . . وبعد فقد كنت اختصرت منهاج الطالبين.

وعتقهما من راس المال . . . وهذا من  
زيادتي في الولد. والله اعلم الخ.

The work is divided, as is usual with most of the law books, into kitāb, bāb, and faṣl. The text commented upon is in red and the commentary itself in black. There are glosses and corrections on the margins of some leaves. At the beginning and end there is an inscription by an owner about A.D. 1830 :

بن علي عبدالوهاب التريزى الفرحوطي.

Written in an old legible Naskhi contemporary with the author or a short time after him. Ff. 1-4, 285-318 are supplied by a modern hand, and there is reason to believe that ff. 52-75 are also by another but older hand.

[Mingana Arab. 203.]

5

*Māliki Jurisprudence*

### 193 [81]

195 × 148 mm. 117 leaves, thirteen lines to the page.

No title in the manuscript, but the work is generally known as :

الرسالة في مذهب الامام مالك

#### A TREATISE ON MĀLIKI JURISPRUDENCE

by أبو محمد عبدالله بن عبدالرحمن بن أبي زيد القيرواني, who died about 389/998. See about this date Brockelmann, i, 177, who calls the author عبيد الله.

Begins, as in Berlin 4446: قال أبو محمد عبدالله بن أبي زيد القيرواني الحمد لله الذي ابتدا الإنسان بنعمته وصوره في الأرحام بحكمته . . . أما بعد أعاننا الله وإياك على رعاية ودايعه . . . فانك سالتني ان أكتب لك جملة مختصرة من واجب أمور الديانات . . . على مذهب مالك بن أنس رحمه الله وطريقته.

Ends: أسأل الله ان ينفعنا وإياك بما علمنا ويعيننا وإياك على القيام بحقه فيما كلفنا ولا حول ولا قوة إلّا بالله.

The order of the book is in bābs which correspond with Berlin 4446.

No date. The writing is an Egyptian Naskhi resembling Maghribi characters of about A.D. 1570. The first page is written by a later and wholly Maghribi hand. All the headings and important passages are in red. Occasional glosses on the margins. Ff. 2-17a are vocalised.

A printed slip of paper is pasted on the cover, with the inscription "11. 11s. 6d." In Bland's collection the MS. was numbered 17.

[Bland.]

Title :

هداية الأفكار الى معاني الازهار

#### GUIDANCE OF THOUGHTS TO THE MEANINGS OF THE AZHĀR

A law book according to the Zaidi sect, written in 907/1501 (see below) by أبو محمد صارم الدين إبراهيم بن محمد بن عبدالله بن الهادي بن المفضل الوزير, who died in 914/1508. It is in reality, as the title implies, a commentary upon the كتاب الازهار of Ahmad b. Yahya b. al-Murtada, who died in 840/1437, the chief text-book of Zaidi jurisprudence.

Begins as in Berlin 4934: التقليد في مسائل الفروع العملية القطعية والظنية جائز لغير مجتهد الا في عملي يترتب على علمي كالموالات والمعاداة والايمة المشهورون.

Ends: ومن حجه اعطيت نصيه محجوبا ومن شاركه استجب له تاخير القسمه فان استعجل ترك له نصيب اكثر الحمل عادة وهو اربعة ذكور والله اعلم.

Dated 1024/1615: وافق الفراغ من رقم هذا الكتاب المبارك وقت العصر يوم الاثنين لعشر خلون من شهر شعبان الكريم من شهور سنة ١٠٢٤ من الهجرة النبوية . . . بخط . . . بن الحسن بن عرابي بن المهدي بن احمد الخ.

The copyist's own name is not clearly written.

The order of the work is in kitābs and bābs. No minor subdivisions. Many headings which figure in similar law books under the title kitāb, have here the title bāb.

The headings are in capital letters and black ink, and the words of importance are often in red, and sometimes in thick black characters. The writing in general is a clear Indian Naskhi. Many words of the title page have been purposely obliterated.

A complete set of glosses, written on the margins and between the lines, accompanies

the text from beginning to end. These glosses, introduced in most cases by the word قوله, have apparently been added by the scribe himself, in thinner characters.

There are various notes at the beginning and at the end by former owners, and some short extracts.

On fol. 298a the following note, taken from an autograph, informs us that the author finished his work in 907/1501:

جاء في نسخة المصنف ما لفظه فرغ من رقه وتحريره  
وتسويده وتجهيره وجمع زوايده وتقييد شوارده في شهر  
المحرم سنة سبع وتسعمائة من الهجرة النبوية الخ.

The manuscript belonged in 1035/1625 to محمد بن احمد بن علي دغش; in 1048/1638 to يحيى سيلان, who bought it in the presence of the lawyer بدر الدين محمد ابو ابراهيم المتمير; in 1061/1650 to his son محمد بن يحيى سيلان; in 1143/1730 to علي بن ابراهيم المجاهد, who bought it from عماد الدين يحيى بن جار الله; and to other owners in 1148/1735 and 1245/1829.

Well rubricated. Two distinct sets of red rulings. Broad margins.

[Hamilton.]

# 7

## Law of Inheritance

### 195 [433]

205 × 140 mm. 25 leaves, seven lines to the page.

Title:

بغية الباحث عن جل المواريث

#### THE DESIRE OF THE INVESTIGATOR IN THE QUESTIONS OF INHERITANCE

A treatise in verse on the law of inheritance by موفق الدين ابو عبدالله محمد بن علي بن الحسين الرحيبي, who died in 579/1183. Rieu,

in the passage referred to below, gives المتقنة or المتقنة

Begins: اول ما نستفتح المقالا: بذكر حمد ربنا تالاه.

Ends: وحسبنا الله ونعم الكافي: ذو العز والقدرة والالطاف.

The manuscript is dated in Christian era 1840, and in Persian by Sayyid Ameer 'Ali: مرقومه ششم ماه دسمبر سنه ۱۸۴۰ عيسوى بيد عبد الضعيف سيد امير علي.

Rieu (in 1234 of Brit. Mus. Suppl.) throws some doubt as to the authorship of the work, which is also called غنية الباحث and الرحية. Under the latter title it is ascribed by Haj. Kahl. (iv, 336) to صلاح الدين يوسف بن عبد اللطيف بن عبد الرحمن الشافعي الحموي; but according to Ahlwardt (Berlin 4691) this attribution is erroneous (cf. Brockelmann, i, 391).

The writing is a clear and bold Naskhi, with all the vowels marked in red.

[Hamilton.]

### 196 [359]

211 × 140 mm. 139 leaves, the first twenty-one having thirteen lines to the page, the remainder fifteen lines.

Two works in different hand-writings on the law of inheritance.

#### A

Ff. 1-21: The Hanafi treatise on the law of inheritance, entitled الفرائض or فرائض السجاوندي, by محمد بن محمد بن عبد الرشيد السجاوندي, السراجية, who seems to have died at the beginning of the seventh Islāmic century.

Begins: الحمد لله رب العالمين حمد الشاكرين . . . قال رسول الله صلعم تعلموا الفرائض وعلموها للناس فانها نصف العلم.

وقال علي وابن مسعود رض يث بعضهم من  
بعض الآما ورت كل واحد منهم من صاحبه.

Dated 1175/1761: تمام شد بعون الملك الوهاب  
نسخة سراجي بدست . . . امان الله . . . سنة ١١٧٥.

The book is divided into bābs and faṣls.

The writing is an Indian Naskhi with occasional Persian glosses on the margins. Rubricated.

## B

Ff. 22-139. A commentary upon the preceding work by السيد الشريف علي بن محمد الجرجاني, who died in 814/1413.

The name of the commentator is not given in the text, but the inscription on the fly-leaf by Col. Hamilton's cataloguer attributes the work to Jurjāni. Cf. Brit. Mus. Catalogue under DCCCXCIV and Suppl. 435.

The title is given in Persian as شرح فريض سراجي.

Begins: قال الشيخ الامام سراج الملة والدين محمد بن عبدالرشيد السجاوندي نور الله مرقدہ بعد ما تيمن بالبسملة.

Ends: لان كلا منهما لا يث من صاحبه ما ورت منه فقد اجتمع لام كل منهما عشرون ولبنته ستون ولمولاه عشرة.

No date. The text commented upon is embodied in the work and overlined in red or black. Many glosses in Persian on the margins and between the lines.

The writing is an Indian Naskhi of the middle of the eighteenth century. Rubricated. Slightly wormed.

[Hamilton.]

197 [405]

195 × 135 mm. 75 leaves, nineteen lines to the page.

## A

Ff. 1-15: الفرائض السراجية of Muḥammad b. Muḥammad as-Sajāwandi mentioned in the preceding manuscript. Two leaves are lost after the first page of the text, which contained two faṣls and a great part of a bāb.

## B

Ff. 15b-75a: A commentary on the same work by ابو العلاء محمد بن احمد البهشتي الاسفرائيني [المشتهر بالفخر الحراساني], who died about 900/1494.

Begins as Ind. Off. 246: الحمد لله الذي قدر بحكمته سهام الوارثين والوارثات . . . وبعد حمد الله فيقول العبد ابو العلاء محمد بن احمد البهشتي الاسفرائيني المشتہر بالفخر الحراساني.

Ends: فيكون لابن الابن اربعون ديناراً ولعمه وهو ابن الاب الذي هو اخ الابن الفريق عشرون ديناراً.

No date. The writing is a minute Indian Naskhi of about A.D. 1700. Ff. 70-72 and 75 are supplied by a modern hand. Well rubricated. Broad margins.

The first and the last pages have the red seals of some Indian libraries: the first, which is stamped at the top, is dated 1244/1828 and bears the name of سليمان جاہ; the second, which is stamped at the bottom (to the right), is dated 1260/1844 and bears the name of محمد علي; the third, which is stamped at the bottom (to the left), is dated 1263/1846 and bears the name of علي سلطان عالم, with ornaments resembling a small crown. These three seals, accompanied by the usual librarian's entry, are found in the majority of the MSS. of the Hamilton collection.

In the first page there is also the black seal of ميرزا محمد احمد شاه شاذرى, and the date 1161/1748.

[Hamilton.]

### 198 [816]

193 × 148 mm. 40 leaves of double columns, fifteen lines to the column.

Title (ff. 1a and 40b) :

كهاية الحفاظ في الفرائض

A treatise in verse on the law of inheritance by شهاب الدين ابو العباس احمد بن محمد بن الهائم الفرضى, who died in 815/1412 (not 1512 as in Brockelmann, ii, 125).

Begins :

يقول احمد هو بن الهائم الحمد لله الملك الدائم

Ends :

على الرسول سيد الانام والله وصحبه الكرام

On the title page, after the above title, which is written in red, there is تاليف سيدنا ومولانا شهاب الملة والدين احمد الشهير والده بالهائم.

On 3rd Muharram, 1170/1756, the manuscript entered into the possession of فتح الله (fol. 1a), and on 14th March, A.D. 1866, it was acquired by the library of the National School of Syria, and inside the cover it bears the printed label الجمعية السورية, with the No. 78.

No date. The writing is a clear Syrian Naskhi of about A.D. 1690. Fully vowelled. Headings in red and in prose. The first heading is : تعريف الفرائض وبيان موضوعه (fol. 1b), and the last : الملقات (fol. 39b). Slightly wormed, but the text is intact.

[Mingana Arab. 142.]

### Legal Decisions

### 199 [78]

252 × 175 mm. 151 leaves, twenty-five lines to the page.

No title.

A voluminous work on legal decisions. The beginning and the end are missing. As it stands the manuscript begins :

لو غصب رجل من آخر عبدا بعينه ثم صالحه عن قيمته بدرهم . . . قال الامام جاز. وقال لو كان العبد مستهلكا فصالحه بالف ثم اقام الغاصب بينه ان قيمته كانت خمسمائة لم تقبل والصلح جائز.

باب اقرار وارثين او ثلثة بوارث واحد. في قول الامام وصاحبيه لو اقر وارثان او ثلثة بوارث واحد قال الامام يصحح الفريضة . . . اعطاه نصف ما في يده فلو صدقت احدى . . .

The manuscript is frequently misbound, and seems to contain some lacunæ between ff. 27 and 28 ; 28-29 ; 36-37 ; 37-38 ; 38-39 ; 39-40 ; 42-43 ; 46-47 ; 56-57 ; 66-67 ; 76-77 ; 96-97 ; 105-106 ; 113-114 ; 114-115 ; 122-123 ; 123-124 ; 124-125 ; 132-133 ; 133-134 ; 134-135 ; 135-136 ; 145-146.

The work contains four kitābs : الوكالة , الصلح , النكاح and الفرائض . One of the peculiarities of the work is that before every kitāb there is a synopsis of all the subjects treated in it.

كتاب الوكالة. محمد عن يعقوب عن : Fol. 26b  
ابراهيم عن محمد بن سالم الخ.

كتاب النكاح. عن محمد بن الحسن قال : Fol. 42b  
بلغنا عن رسول الله صلعم انه قال.

Some points of the synopsis preceding the first of these kitābs are :

Fol. 26a: الشهادة فيها. كتاب الوكالة. الشهادة فيها. كتاب القاضي فيها. وكالة القاضي لنفسه ولاهله. توكيل الوصي وكل بالقيام على داره وقبض الغلة والبيع والاجارة. وكل بالبيع والشرى. وكالة الاب. وكالة وصي الام. والاخ وابن العم . . . وكل صبي او عبدا. توكيل الصبي وتصرف الوصي. توكيل بالبيع . . . وكالة في الدين. وكالة بالقضا. وكالة في الرهن. وكالة في الوديعة والعارية. وكالة بالكتابة. وكالة المضارب. وكالة المفاوض. وكالة شريك العنان. ما لا يجوز فيه الوكالة. وكالة العبد الماذون. وكالة المكاتب. وكالة في النكاح. توكيل المرأة بالتزويج. توكيل الزوج بالطلاق. وكالة في الخلع. وكالة في الاجارة. وكالة في المعاملة والمزارعة. وكل بالاستيجار. وكالة في الشفعة. وكالة بطلب الدين والشفعة. الخ.

There is a blank line separating each of these subdivisions. This blank was evidently left to be filled with a heading in red ink, but has generally been omitted by the copyist. The legal decisions commonly begin in the following manner (fol. 7b):

لو ادعى رجل على رجل الف درهم فجحد فاصطلحا  
على ان يحلف المدعى عليه الخ.

In places where the blank line is filled there is always a new bāb.

I regret that the European and Eastern catalogues and the ordinary books of reference at my disposal do not permit me to identify these remnants, which are certainly written by an early Ḥanafī jurist. The only quotations found in them are traditional sayings of some companions of the Prophet and of some *Tābi'īn*. The following authorities, however, are frequently found: (a) الامام (fol. 16a), meaning, doubtless, the imām Abu Ḥanīfa; (b) يعقوب (fol. 11a) or ابو يوسف (fol. 27a); both names refer to ابو يوسف يعقوب بن ابراهيم, who

died in 182/795; (c) محمد (fol. 11b) or الشيباني; محمد بن الحسن الشيباني, who died in 189/804. In case Abū Yūsuf and Shaibānī are in accord between themselves, we have sometimes "the two Ḥabrs" (fol. 22a), and in case they are in accord with their master, Abu Ḥanīfa, we have الامام (fol. 151b).

The work has a modern binding. No date. The writing is a clear Naskhi of about A.D. 1400. Some diacritical points are omitted. A few illegible words.

[Crawford.]

## 200 [350]

248 × 195 mm. 226 leaves, twenty-one lines to the page.

Title:

قبة المنية لتسيم الغنية

### ACQUISITION OF THE *MUNYAH* IN THE COMPLETION OF THE *GHUNYAH*

A work of the Ḥanafī Fatāwī by نجيم الدين ابو الرجاء المختار بن محمود الزاهدی, who died in 658/1259.

Begins as the Brit. Mus. Suppl. 281: الحمد لله الذى اوضح معالم العلوم واعلى منارها . . . وبعد فيقول الشيخ الامام . . . ابو الرجاء مختار بن محمود نجيم الحق والملة والدين الزاهدی . . . لما خلت عوالم الفضائل . . . وسيت قبة المنية الخ.

The author says that he has utilised for his work, as its title implies, the book *منية الفقهاء* (entitled also *البحر المحيط*) of his master فخر الدين بديع بن ابي منصور العربي العراقي (see Haj. Khal., ii, 21, and vi, 226). I do not know on what authority Brockelmann (i, 382) calls him ابن ابي مسعود.

The manuscript is incomplete, and breaks



off with كتاب الاقرار, the last words being  
تخاصما فقال احدهما لصاحبه اخذت مني كذا بغير حق.

The book contains many words and complete sentences in Persian. The division followed is in kitābs and bābs.

On the back and on the fly-leaf Colonel Hamilton's cataloguer has entitled the MS. as فتاوى قنيه

References are made to other works on jurisprudence by means of some abbreviations written in red.

Very badly but faithfully written in an Indian Ta'lik. Some passages slightly damaged. The headings are in black ink, but the thick and long tail of the letter ب of the words كتاب and باب makes them easily distinguishable.

No date. Apparently sixteenth century. Many margins renovated.

[Hamilton.]

## 201 [630]

295 × 187 mm. 248 leaves, twenty-seven lines to the page.

Title :

المسائل البدرية المنتخبة من الفتاوى الظهيرية

### THE BADRĪ QUESTIONS SELECTED FROM THE ṢAHĪRĪ DECISIONS

A book on questions of Ḥanafī law by بدر الدين ابو محمد محمود بن احمد العيني, who died in 855/1451, selected and compiled from the Fatāwi of ظهير الدين ابو بكر محمد بن احمد البخارى, who died in 619/1222, and from the works of other writers. About the Fatāwi of Ṣahīr ad-Dīn see Brockelmann, i, 379, where they stand by error as الفوائد الظهيرية (cf. Paris 856).

Begins: الحمد لله حمدا يليق لذاته وجلاله . . .

وبعد فان المقتدر الى ربه الغني ابا محمد محمود بن احمد العيني عامله ربه ووالديه بلطفه.

Ends: والقمر لا يؤذن له بالسجود الا في الليلة الرابعة : عشر من الشهر فاذا اهل الهلال يزيد في كل ليلة فرحاً انه يؤذن له في السجود في تلك الليلة ثم بعد ذلك ينقص ويرق غما الى اخر الشهر.

Dated 1035/1625 : وكان الفراغ من نسخه في سابع عشرين شهر شعبان من شهور سنة خمس وثلاثين والى يد افقر عباد الله واحوجهم الى عفو الله ومغفرته الفقير عبد الدايم بن عبد الله بن احمد ابن خلف الله القادوسي بلدا المالكي مذهبا.

The order of the work is in kitābs.

Written in a good and clear Naskhi. The title and the opening page are illuminated. The headings are in red ink, and the first words of each case are overlined in red. A list of the contents is found on the fly-leaf at the beginning.

The signature and seal of سوقي حسين, a teacher in the college of ابراهيم باشا, appear on the title page. Gilt rulings. Broad margins.

[Crawford.]

## 202 [729]

248 × 160 mm. 198 leaves, twenty-seven lines to the page.

Title :

كنز العباد في شرح الاوراد

### TREASURY OF WORSHIPPERS IN A COMMENTARY ON THE AURĀD

A work of legal decisions, purporting to be a commentary on the Aurād of a sheikh not mentioned by name in the book, but identified by Ḥaj. Khal. (v, 254), with شهاب الدين عمر بن عبد الله السهروردي, who died in 632/1234.

The commentator's name is given as علي بن

أحمد الغوري، who was living in خطّة كَرّة (cf. Ind. Off. 363). From the list of the works quoted by him, and from the fact that his book is quoted in No. 203 [352] and No. 204 [368], we may infer that he lived about the middle of the fifteenth Christian century.

Begins : اعظم المحامد لله العظيم وأكرم الصلوات على رسول الله الكريم اما بعد فان هذا شرح اوراد الشيخ الاجل . . . الفه العبد الضعيف . . . علي بن أحمد الغوري الساكن بخطّة كَرّة . . . وسميته بكنز العباد في شرح الاوراد.

Ends : وشوقك اني مشتاقك ان تنور قلبي بنورك وتجعلني من اهل حضورك. وصلى الله على سيدنا الخ.

The subjects treated in the work are الصلوة and الطهارة, which occupy about two-thirds of the manuscript (ff. 1-140). Other matters, such as أكل (fol. 141), النكاح (fol. 150), الصيام (fol. 175), and some other minor points dealing with the casuistry of good manners, occupy much less space. The work commented upon was in Persian, but the commentary is in Arabic, and the words which it explains are introduced by قوله, mostly written in red.

The work consists mainly of quotations from similar compositions dealing with Fatāwī, jurisprudence and theology in general, and all of them are quoted by name and written in red in the text or overlined only in red. We give below a list almost complete of the works quoted by the author, arranged in an alphabetical order :

- <sup>1</sup> الاحياء. <sup>2</sup> آداب اهل التصوف. <sup>3</sup> آداب المريدين.
- <sup>4</sup> الاسرار. <sup>5</sup> اصول الصغار. <sup>6</sup> الاعتماد في الاعتقاد (لحافظ الدين).
- <sup>7</sup> الاوضح. <sup>8</sup> ايضاح المطرزي or الايضاح.
- <sup>9</sup> بداية الهداية. <sup>10</sup> بدائع المباني. <sup>11</sup> البرهانية. <sup>12</sup> بستان الفقيه ابي الليث. <sup>13</sup> بيان الاحكام. <sup>14</sup> بيان الاسلام.
- <sup>15</sup> التجنيس. <sup>16</sup> التحفة. <sup>17</sup> ترجمة الاحياء. <sup>18</sup> الترصيع.

- <sup>19</sup> ترغيب الصلوة. <sup>20</sup> تفسير الزاهد or الزاهدي (see No. 51).
- <sup>21</sup> تفسير الدرر. <sup>22</sup> تفسير ابي طالب الكرمانى. <sup>23</sup> التمهيد.
- <sup>24</sup> تنبيه الشافعى. <sup>25</sup> التنبيه (لابى الليث). <sup>26</sup> التهذيب.
- <sup>27</sup> الجامع الصغير الحافى. <sup>28</sup> الجامع البرهانى. <sup>29</sup> جامع الفتاوى. <sup>30</sup> جامع الفقيه.
- <sup>31</sup> الجامع الكبير البزدوى. <sup>32</sup> جوامع الفقه. <sup>33</sup> حاشية شاهان. <sup>34</sup> حاشية الكردى.
- <sup>35</sup> حاشية الهداية. <sup>36</sup> الحدايق. <sup>37</sup> الحصر. <sup>38</sup> الحقايق.
- <sup>39</sup> الحانية. <sup>40</sup> خزنة الفقه. <sup>41</sup> الخلاصة or خلاصة الحقايق.
- <sup>42</sup> الدرر or درر البحور. <sup>43</sup> الذخيرة. <sup>44</sup> الذخيرة الكرمانية.
- <sup>45</sup> رسالة القشبرى. <sup>46</sup> رسالة الامام الزاهد ابي الحسن على بن يحيى بن محمد الزندوستى. <sup>47</sup> (see No. 68) الروايات الظاهرة. <sup>48</sup> الروضة. <sup>49</sup> الرياحين. <sup>50</sup> زاد الارواح or الزاد.
- <sup>51</sup> (see No. 20) الزاهدى (شرح القدورى).
- <sup>52</sup> زيارة القبور. <sup>53</sup> السراجية. <sup>54</sup> السعادة (او السعادات) في معرفة العباد. <sup>55</sup> السنة. <sup>56</sup> الشامل (البيهقى). <sup>57</sup> شرح اخيار الثمار. <sup>58</sup> شرح اصول الصغار. <sup>59</sup> شرح الجامع.
- <sup>60</sup> شرح السنة. <sup>61</sup> شرح الطحاوى. <sup>62</sup> الشريعة. <sup>63</sup> الصغرى.
- <sup>64</sup> صلوة السعدوى. <sup>65</sup> صلوة النحشى (sic). <sup>66</sup> الصيرفى.
- <sup>67</sup> الطحاوى. <sup>68</sup> (see No. 47) ظاهر الرواية. <sup>69</sup> الظهيرية.
- <sup>70</sup> العنابة. <sup>71</sup> عمدة الابرار. <sup>72</sup> العوارف. <sup>73</sup> غرر المسائل.
- <sup>74</sup> الغاية. <sup>75</sup> فتاوى الاوحدى. <sup>76</sup> فتاوى الحجة. <sup>77</sup> فتاوى الزندوسته. <sup>78</sup> فتاوى اليتيمة. <sup>79</sup> فرائد الفوائد. <sup>80</sup> فوائد الجامع الصغير. <sup>81</sup> فائد المرجان. <sup>82</sup> قواعد الاسلام.
- <sup>83</sup> قوت القلوب. <sup>84</sup> الكافى. <sup>85</sup> الكبرى. <sup>86</sup> كشف المكنوم.
- <sup>87</sup> الكشف شرح البزدوى. <sup>88</sup> كفاية الشعبى. <sup>89</sup> كفاية الصلوة. <sup>90</sup> كفاية الفقهاء (or الفقيه). <sup>91</sup> المتفق. <sup>92</sup> المتقى.
- <sup>93</sup> مجمع الحواشى. <sup>94</sup> المحيط. <sup>95</sup> مختصر القدورى. <sup>96</sup> مختصر ابي القاسم الزهرى. <sup>97</sup> مذهب الفقهاء. <sup>98</sup> مرصاد العباد.
- <sup>99</sup> المصفى. <sup>100</sup> المضمرات. <sup>101</sup> المغرب. <sup>102</sup> معرفة المريدين.
- <sup>103</sup> مفاتيح المسائل. <sup>104</sup> المقصد الاقصى. <sup>105</sup> مقدمة الصلوة.
- <sup>106</sup> الملتقط. <sup>107</sup> المنافع. <sup>108</sup> المذهب. <sup>109</sup> النافع. <sup>110</sup> النسفية.
- <sup>111</sup> النصاب. <sup>112</sup> نوادر الفتاوى (or النوادر). <sup>113</sup> نوادر

الاصول. <sup>114</sup>النوازل. <sup>116</sup>وجيز (الشافعي). <sup>118</sup>وسيلة  
القلوب. <sup>117</sup>وصايا النبي لعلي رضي. <sup>118</sup>البيعة. <sup>119</sup>الينابيع.  
<sup>120</sup>اليواقيت.

No date. The writing is an Indian Naskhi of about A.D. 1650. Red rulings. Headings in red on the margins or overlined only in red in the text. All important words overlined in red. The last four leaves are supplied by a modern hand, in a clear Naskhi.

On fol. 1a a table of contents is written by the copyist. On the first page of the text an owner "Muhammad" has stamped his seal with an inscription dated 1192/1778. The red seals on the second leaf and on the last old leaf indicate the ownership of the Indian libraries described in No. 197 [405].

[Hamilton.]

### 203 [352]

232 × 145 mm. 93 leaves, from eighteen to twenty-two lines to the page.

Title :

مظهر الفتاوى

#### REVEALER OF LEGAL DECISIONS

A work of legal decisions on the two sections (kitābs) of طهارة and صلاة

The author's name is given, but the book is in such a bad state that it is not possible to read beyond the first part of his name, which is فتح الله

Begins: الحمد لله الذي جعل الفقه وسيلة لبيان التحليل والتحريم . . . اما بعد فيقول العبد الضعيف الراجي الى ربه القوي الناجي فتح الله (illegible) . . . لما رايت ان الهمم ماملة الى الايجاز . . . وسميته مظهر الفتاوى.

The manuscript seems to lack a few lines at the end, and the text ends with some half

قال حسام الدين (illegible) اداء (illegible) القيمة افضل (illegible) والفتوى على اداء.

The work consists mainly of quotations from the recognised authorities on Fatāwi found in the preceding No. 202 [729] and in the following No. 204 [368]. It is divided into the two above kitābs (i.e. purification and prayer), and subdivided into bāb and faṣl. The first kitāb occupies ff. 1-36, and the second ff. 36b-93.

Many holes and illegible words. On the back of the first page there are old memoranda concerning some points of jurisprudence, and notes by an owner of the MS., محمد سلطان, with the date 1192/1778. Other dates written by later owners are 1198/1783 and 1231/1815.

No date. The writing is a clear Indian Naskhi of about A.D. 1650. Well rubricated. Some glosses and quotations on the margins. Well rubricated. Many margins renovated by the last binder. On fol. 2 there is a table of contents by a later hand.

The author, Faṭḥ-Allah, appears to have lived about the middle of the sixteenth Christian century, before the time of Nāgaūri of No. 204 [368], who quotes him.

[Hamilton.]

### 204 [368]

257 × 150 mm. 327 leaves, twenty-one lines to the page.

Title :

الفتاوى الحمادية

#### THE ḤAMMĀDI LEGAL DECISIONS

A collection of legal decisions arranged under the headings of the usual sections and written by ابو الفتح ركن بن حسام الناكورى, and by his son, مولانا داود, at the order of the great judge حاد جمال الدين احمد بن القاضي, who seems to have

died at the end of the sixteenth Christian century.

The title *Fatāwi Hammādīyah* is derived from Ḥammād, the name of the above great judge, who caused the work to be written, and about whom little is known. The work is mentioned in Hughes' *Dict. of Islām* (p. 290) as follows: "The *Fatāwa Hammādīyah*, though it seems to be a modern compilation, is a work of considerable authority."

الحمد لله الذي نور قلوب الموحدين بنور :  
التوحيد والايمان . . . اما بعد فقد قال العبد الراجي  
رحمة الله الرب الباري ابو الفتح ركن بن حسام المقتي  
الناكوري . . . اني لما شرفت في بلدة نهرواله صانها  
الله عن الاهاله بشرف مجلس من اسعد اهل زمانه . . .  
اعني قاضي القضاة القاضي حماد جمال الملة والدين احمد بن  
الامام العامل . . . نعمان . . . وفوض اليي والى ابني  
العالم المسمى بمولانا داود . . . فلما فرغنا عن جميع  
هذه المسائل الشريفة سميناها بكتاب الفتاوى الحمادي.

من اي جهة كانا وبالاختين وبالاخ والاخت :  
من اي جهة كانا وبالمولد وولد الابن ايضا والله اعلم  
بالصواب.

قد وقع الفراغ في وقت بعد : 1129/1716  
الاشراق من يوم الاربعاء في التاريخ خمس وعشرين يوما  
من شهر صفر . . . سنة الف ومائة وتسع وعشرين سنة  
من هجرة النبي . . . كاتبه احقر العباد جعفر بن مرحوم  
قاضي غلايول.

The order of the work is in kitābs only, and the sections dealt with are similar to those treated in the other complete books on law from طهارة to فرائض. On ff. 2-3 the author counts the 216 works from which he derived his materials. The list of these authorities helps us to correct some false identifications of law books found in the works of reference.

Written in a small Indian Naskhi. Well rubricated. Some marginal notes. At begin-

ning and end is a seal dated 1204/1789 with the following legend : من بعد حمد اسمه مبشرا برسول ياتي , and the inscription of an owner, احمد بن محمد , درويش , with some notes of a legal character. A note at the end (taken from Nawawi's Commentary on Muslim's *Ṣaḥīḥ*) mentions the five consecutive times in which the Ka'bah was built. On a leaf preceding the title page there is an index of the kitābs in the scribe's handwriting.

[Hamilton.]

## 205 [361]

267 × 175 mm. 431 leaves, twenty-two lines to the page.

Title :

فتاوي نقشبندية

### NAQISHBANDITE LEGAL DECISIONS

A collection of legal opinions and decisions by معين الدين محمد بن خواجه خاوند محمود النقشبندي , who died in the twelfth Islāmic century.

The work is dedicated to Aurangzīb, and forms part of the collection called "Fatāwi 'Ālamgīri," فتاوى اورنگ زيبى or فتاوى عالم كبرى , which he ordered to be made for the guidance of lawyers and judges, but it appears to be different from Berlin 4841 or from the ordinary collection of Fatāwi passing under the name of فتاوى عالم كبرى

الحمد لله الذي رفع اعلام العلماء العاملين :  
الصالحين . . . اما بعد فيقول العبد الضعيف . . . معين  
الدين محمد بن . . . خواجه خاوند محمود النقشبندي  
العلوي الحسيني.

فان علم قبل القبض فله نقض البيع كله وان :  
علم بعد قبضها لزمه الباقي بحصته لان الصفقة تمت بالقبض  
لانه لو نقض في القبض كان فيه تفريق الصفقة.

Apart from *این کتاب يوم رابع تمام شد* there is no other date. Well rubricated. Black rulings.

The first four leaves have a table of the kitābs and faṣls of the work, which wants its first and its fifth leaf to be complete. The text itself is apparently complete, from *الطهارة* to *الفرائض*, although on the reverse of the first leaf it is marked in red ink as *الجزء الاول*. The writing is a good Indian Naskhi of about A.D. 1750.

The words of the dedication to the Sultan Aurangzib, who died in 1118/1707, are also different from those used in the ordinary *Fatāwi 'Ālamgīri* (fol. 2): *حتى من الله علينا : بفيضه وكرمه بوجود السلطان الامجد . . . ابو المظفر محيى الدين محمد اورنگ زيب بهادر عالمكير بادشاه غازى فاردت ان اتحف بحضرته العلية التاليف الشريف.*

The author has used abbreviations in his references to the twenty-three works which he enumerates in the list of his authorities. From this list it appears that the *فتاوى خانى*, called also *حسن المقين*, are different from *فتاوى قاضىخان*, which Ethé (Cat. of Pers. MSS. in Ind. Off. 2607) believes to be one and the same work under two different titles. Ind. Off. 210 identifies, however, *الحانية* with *قاضىخان*.

At the beginning there is a quadrangular seal of *حاجى لاهورى ابن سعد الدين* with the date 1189/1775, and a larger seal which cannot be safely deciphered.

[Hamilton.]

## 206 [351]

266 × 165 mm. 223 leaves, twenty-one lines to the page.

Title :

جواهر الاخلاطى

THE GEMS OF IKHLĀṬĪ

A collection of opinions and decisions, chiefly upon the Ḥanafī law, by *برهان الدين ابراهيم بن ابي بكر بن محمد حسين الاخلاطى* (eighteenth century).

Begins : الحمد لله الذي كرم نوع الانسان بتشريف العقل ليهتدي به الى آثار التوحيد . . . اما بعد فان خالف العبد المذنب . . . برهان الدين ابراهيم بن ابي بكر بن محمد بن حسين الاخلاطى الحسنى قال لما رايت علم الفقه من اعظم العلوم شانا وارفعها مكانا . . . وسميته بجواهر الاخلاطى.

Ends : استخراج هذه المسائل من المحيط والظهيرية والقُدُوي والينابيع والسراجي . . . والتحف والزيادات والتهذيب والخزانة. تمت.

There is nothing to show the time in which the author flourished, except that among the works cited some are of a late date and point to a writer of the eighteenth century.

The colophon, which fixes the date of the manuscript as 1167/1753, is in Persian, and has nothing to indicate that the MS. might not be in the author's autograph :

*این کتاب جواهر اخلاطى تمام شد روز دوشنبه بتاریخ ۷ جمادى الثانية سنة ۱۱۶۷ بهجری نبوی.*

The order is in kitābs, faṣls and masā'il. The kitābs are: Fol. 2a: الطهارات; fol. 14a: الصلوة; fol. 32a: الزکوة; fol. 40b: الحج; fol. 42a: النکاح; fol. 64b: النفقات; fol. 65b: العتاق; fol. 68a: السرقة; fol. 77b: الحدود; fol. 80a: الايمان; fol. 81: الشرکة; fol. 85: اللقيط; fol. 87: الجهاد; fol. 89: الصرف; fol. 108: البيع; fol. 93: الوقف; fol. 112: المخارج; fol. 111: الحوالة; fol. 111: الكفالة; *ibid.*

The book is marked, in 1185/1771, by its last owner, *احمد درويش*, as being the first part of the work, however, is complete. The same man has prefixed a list of contents and added a number of legal glosses.

A large seal at the beginning has been carefully defaced and rendered illegible.

The sources of the author are stated on fol. 223a and are : <sup>3</sup> القدوري. <sup>2</sup> الظهيرية. <sup>1</sup> المحيط. <sup>4</sup> الينابيع. <sup>5</sup> السراجي. <sup>6</sup> الخلاصة. <sup>7</sup> السفناقي. <sup>8</sup> العتابة. <sup>9</sup> الحانتي. <sup>10</sup> المقاري. <sup>11</sup> المجدد. <sup>12</sup> الغياثية. <sup>13</sup> النوازل. <sup>14</sup> الهداية. <sup>15</sup> الذخيرة. <sup>16</sup> التفريد. <sup>17</sup> الكافي. <sup>18</sup> الطحاوي. <sup>19</sup> شرح الطحاوي. <sup>20</sup> التيسرة. <sup>21</sup> الرائجية. <sup>22</sup> الجوامع. <sup>23</sup> الكبرى. <sup>24</sup> المحمودية. <sup>25</sup> الجامع الصغير. <sup>26</sup> الاستروشنى (sic). <sup>27</sup> العمادي. <sup>28</sup> الواقعات. <sup>29</sup> الصدر. <sup>30</sup> العيون. <sup>31</sup> النصاب. <sup>32</sup> الفقيه. <sup>33</sup> الزاد. <sup>34</sup> التجنيس. <sup>35</sup> التحفة. <sup>36</sup> الزيادات. <sup>37</sup> التهذيب. <sup>38</sup> الخزائن.

Written in a careless Indian Naskhi. Headings in red.

[Hamilton.]

## 207 [644]

203 × 148 mm. 44 leaves, thirteen lines to the page.

No title. An owner called حامى افندى has written on the title page at the end of an inscription :

صك الوقفية

### DEED OF SETTLEMENT IN MORTMAIN

A copy of a legal document, drawn up in 979/1571 (fol. 37a), stating the nature, the quantity, and the description of the estate of the Sheikh ul-Islām, عطاء الله بن شمس الدين (fol. 3a), settled by him in mortmain under specified conditions (ff. 30-36).

The Kāḍī, who drew up the official document, is (fol. 1a) called احمد بن مصطفى, known as ابن المعلم, a military judge in the vilayet of Rūmeli. He drew it up (fol. 12a) in the reign of Sultan Salīm (evidently Selim II, A.D. 1566-1574).

Begins : ما نريد في هذه الصحيفة الصحيحة الدينية :

والوثيقة الانيقة اليقينية . . . اما بعد فواضح لدى كل فاضل ادیب عاقل ليب كامل نجيب.

Ends : فمن بدله بعد ما سمعه فعليه لعنة الله والملائكة والناس اجمعين واجر الواقف على الله الكريم انه لا يضع اجر المحسنين جرى ما حرر على ما فصل وقرر في اواسط المحرم المحترم لسنة تسع وسبعين وتسعمائة.

Then come the signatures of twenty-three witnesses. The property disposed of in this legal document was very considerable, and extended to land and houses in the vilayets of Smyrna and Āidīn; the greatest part of it, however, seems to have been in the town of برکي, vilayet of Āidīn, where the original document was kept (fol. 37b). A copy of this original document was also found with التعمان, the موئل of the town of برکي, whose seal is stamped below a statement on fol. 37b.

The style is in rhymed prose. No date. The writing is a clear Turkish Naskhi, not much later than the time of the drawing up of the original document, say about A.D. 1600. Rubricated.

Ff. 35-44 are in Turkish and contain, in a more concise form, a legal document similar to the preceding one, concerning the bequests of 'Aṭā' Allāh b. Shams ud-Dīn.

This Turkish document was drawn up in 976/1568, i.e. three years before the Arabic one.

Begins : محرم , نشان تشریف عالی شان , and ends : محرم وآتم اولاً شویله بلالر علامت شریفه اعتماد قلالر. تحریرا فی اواخر شهر ذی الحجة الشریفه من شهور سنة ست وسبعین وتسعمائة.

Then follow the signatures of eleven witnesses, six of whom are of the family of الوزير. The original document was written by the notary محمد الدفري. The Kāḍī of the town of برکي, called محرم بن ابراهيم, is testifying (fol. 44a)

that this copy is an exact transcript of the original preserved in his town. An owner has slightly tampered with the Kādi's seal stamped under his inscription on fol. 44a.

No date. The writing is a careless Turkish Naskhi of about A.D. 1600.

Both transcripts have broad margins, and the Arabic section has some marginal notes introducing new bequests.

[Crawford.]

## VII

### PRAYER AND CHARM

#### 208 [389]

146 × 90 mm. 106 leaves, twelve lines to the page.

No title in the book itself, but Col. Hamilton's cataloguer has entitled it:

ادعيات وتعويذات وغيره

#### PRAYERS, SUPPLICATIONS AND OTHER THINGS

An anonymous Prayer-book.

Begins, in Persian: روایت کنند از یونس ابن طاهر: بلخی که امام ومقتدای بلخ بود چنین گفت که در اصفهان بزرگی بود.

Ends: وجعلنا من بين ايديهم سدا ومن خلفهم سدا (Kor. xxxvi, 8). فاغشيناهم فهم لا يبصرون

The Persian Introduction (ff. 1-5) states that many prayers were revealed by the Prophet to Muḥammad b. Usāma, the mystic of Ispahan, who had been unjustly accused of Carmathianism and incarcerated; having been rescued from prison, through their influence, by the famous Ghaznawid King Maḥmūd Sabugtagīn (388/998-421/1030), he made them known to the public. In the first part of the manuscript they consist of extracts from the Qur'ān.

The narrator of all this is Yūnus b. Ṭāhir al-Balkhi.

There are prayers for each day of the week: Friday (fol. 5a); Saturday (fol. 11a); Sunday (fol. 16a); Monday (fol. 25a); Tuesday (fol. 29a); Wednesday (fol. 33b); Thursday (fol. 39a). These cover ff. 5-47.

Ff. 47-106 contain prayers to be recited on various occasions. These prayers are always preceded by an introductory note in Persian. Some of them are ascribed to holy men, so the *du'ā* of fol. 47a is attributed to Ḥusain (دعاء حسين), who recited it on the occasion of a revelation by the Archangel Gabriel; and that of fol. 60b is entitled دعاء العلوي المصري. The occasion of the *du'ā* on fol. 80a is the conquest of Ghor by Sultan Maḥmūd. This second part bears many corrections on the margins.

The colophon is worded in the following terms:

قد تم بعون الله تعالى وحسن توفيقه وكتب اقل الخليفة بل لا شيء في الحقيقة ملا الو الفتح وبسى ودامينى غفر الله ذنوبهما وستر عيوبهما في سنة ٣.

If the year 3 may be counted here as a shortening of 1103/1691 we shall have a date for the MS. corresponding to that warranted by the script.

The Arabic text is fully vowelled and is written in a clear Naskhi, and the Persian part of the book is in Ta'lik. No rubrications.

Ind. Office 335 (p. 84) seems to contain a text similar to that of the present MS.

[Hamilton.]

#### 209 [272]

290 × 190 mm. 33 leaves, seven lines to the page.

No special title; we might entitle it

دعاء الائمة الاثني عشر

#### PRAYER OF THE TWELVE IMĀMS