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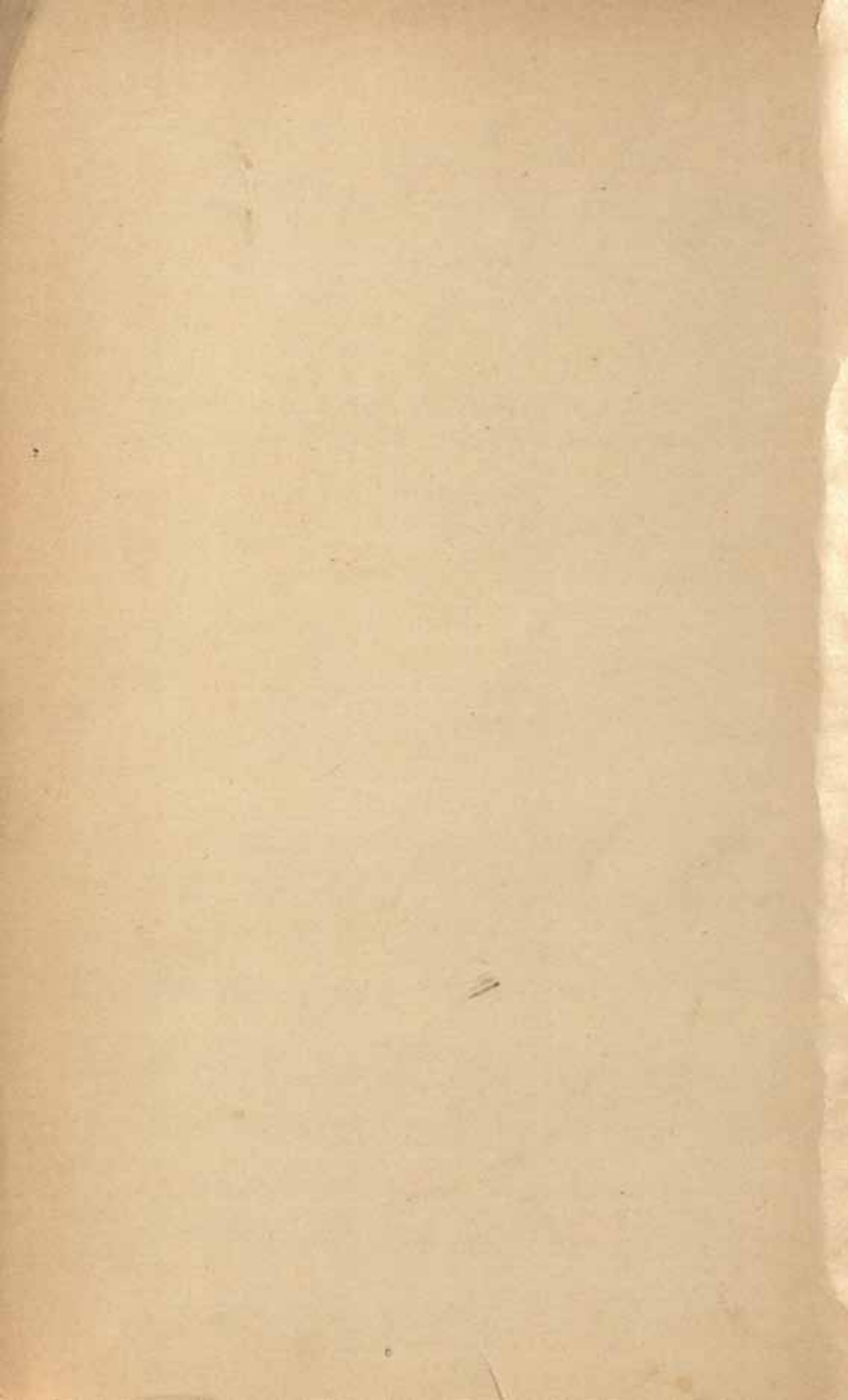
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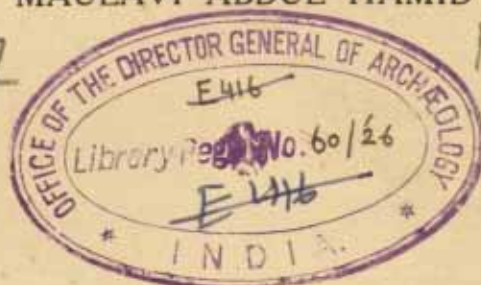
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VOLUME V
(ARABIC MSS.)

TRADITION
PART II

Prepared by

MAULAVI ABDUL HAMID

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PREFACE.

THE present volume (Volume V, Part II) of the Catalogue of Arabic and Persian MSS. in the Oriental Public Library at Bankipore is the second part of the volume comprising Arabic works relating to the Traditions of the Prophet, a branch of Arabic literature in which the Library is especially rich. It has been prepared by Maulavi Abdul Hamid, who was entrusted by Sir Denison Ross with the preparation, under his supervision, of the earlier volume (Volume V, Part I). Maulavi Abdul Hamid has brought to his task a thorough knowledge of the Science of Ḥadīṣ; and by skilfully piecing together material derived from Arabic and other works of reference, from the sanads and marginal notes with which the MSS. abound, as well as from a close examination of the MSS. themselves, he has been able in many cases to enrich his description of the MS. catalogued with much interesting and often valuable information of a literary and biographical character, throwing light on the identity of the author, his life and the period to which he belonged, the conditions under which the work was composed, and the well-known scholars who have studied it from our copy. One interesting fact which we glean from the sanads and notes contained in MSS., Nos. 322, 438 and 462 is that, in the sixth to ninth centuries A.H., women were permitted to study jointly with male students, either under a male or a female Shāikh.

The two volumes, taken together, comprise 364 MSS. The present volume contains notices of 192 MSS., including 2 MSS. of mixed contents and 22 MSS. supplementary to those dealt with in the earlier volume. The various branches of Tradition, to which the MSS. dealt with in the present volume belong, are enumerated in the Table of Contents; and, at the beginning of each section, a brief note is given (in a foot-note to the text of the catalogue) of the history and scope of the particular branch of Tradition to which the MS. or MSS. belong.

Special attention may be drawn to the following, among the rarer MSS. described in the present volume :—

- No. 293. A very old copy of *Mishkât Al Anwâr*, dated A.H. 691.
- No. 298. A valuable copy of *Al Maqâsid al Hasanah*, studied under the author of the work, dated A.H. 877.
- Nos. 301-303. A rare work on *Mu'allal Hadîş*, in three volumes.
- No. 305. A very old copy of *Ma'âni al Aşâr*, dated A.H. 735 ; from the Library of the Amirs of Şan'â (in Yaman).
- No. 317. A fragment of *Amâli*, written in or before A.H. 487.
- No. 321. A fragment of *Mu'jam Ibn Jamî'*, transcribed in or before A.H. 606.
- No. 322. An old and extremely valuable copy of *Mashikhat*, which has been studied by more than 500 students (male and female), and which bears several autograph notes and sanads of eminent traditionists and scholars, transcribed some time before A.H. 687.
- No. 327. *Riyâd al Afhâm*, an old copy of a rare work, dated A.H. 792.
- No. 335. *Al Ilmâm*, an old copy, transcribed 23 years after the author's death, dated A.H. 725.
- No. 337. *Al Muḥarrar*, a very rare work on *Hadîş*.
- No. 386. *Al Baḍl Al Mâ'ûm*, a valuable copy studied under the author of the work, transcribed in or before A.H. 841.
- No. 438. An old and extremely valuable copy of *Kifâyah*, studied by Aḥmad, one of the sons of Sultân Saladin ; transcribed in the 6th century A.H. Contains autograph notes of the above-mentioned Aḥmad and many others.
- No. 440. *Kitâb Ma'rifat Anwâ'al Hadîş*, revised by the author himself, dated A.H. 637.
- No. 442. *At Tanqîd*, a valuable copy of a rare work, revised by the author's son in A.H. 811.
- No. 462. *Al Majmu'ah*, studied by more than 1,500 students (male and female) ; transcribed in the 8th century A.H.
- No. 475. A fragment of *Şahiḥ Muslim*, transcribed for the Royal Library of Iskandar bin Bahlul, the second king of Ludies.

No 481. A very valuable copy of Musnad 'Abû 'Uwanah, dated A.H. 615, containing notes of famous traditionists; from the MSS. belonging to a Madrasah in Egypt founded by Maḥmud, the Royal tutor of Aẓ Zāhir, the King of Egypt.

The final proofs of the earlier volume on Tradition (Volume V, Part I) were passed for the Press by Sir E. Denison Ross, Kt., C I.E., Ph.D., under whose supervision the work of cataloguing the MSS. in the Bankipore Library was first started. The decision to print the present and succeeding volumes of the Catalogue in Calcutta instead of in London, however, as explained elsewhere (see Preface to Volume VIII), has necessitated the making of other arrangements for supervising their publication; and the Government of Bihar and Orissa have appointed Dr. Azimuddin Ahmad and the officer in charge of the cataloguing work to supervise the publication of the Arabic volumes. The present volume has accordingly been revised by Maulavi Abdul Hamid with the help of Mr. L. Tipping and Mr E. A. Horne, who has succeeded Mr. Tipping as officer in charge of the cataloguing work; while Dr. Azimuddin Ahmad has read the whole volume in proof.



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14497A

ARABIC MANUSCRIPTS.

TRADITION.

AL AĤĀDÎŞ AL QUDSÎYAH.*

SUNNÎ ĤADÎŞ QUDSÎ.

No. 293.

fol. 20; lines 21; size 7 × 5; 5 × 3½.

عشكة الانوار

MISHKÂT AL ANWÂR.

A collection of 101 Ĥadîş Qudsî (also called Ĥadîş Ilâhî), divided into three classes and arranged in three parts; each part contains

* Any statement made by the Prophet on the strength of that which he received from God, either in a dream, or in Ilhâm (divine revelation), is called Ĥadîş Qudsî. The definition given by the traditionists runs thus:—

الحدیث القدسی ما اخبر الله تعالى به نبيه بالالهام او بالنعيم فليخبر عليه الصلوة والسلام بعبارة نفسه

See Dastûr al 'Ulama, fol. 177.

'All bin Ibrâhîm al Baġdâdî, in his work Ad Durr aṣ Ṣamîn, on fol. 9*, remarks that as far as he knew no one else, prior to the author of Mishkât al Anwâr, had turned his attention to collecting Ĥadîş Qudsî and composing a work on the subject. ولم اعلم احدا اعتنى بجمعه وثلثه بحضرة قبل الشيخ (عجي الدين) Ar Riyâd al Firdausiyah fi Jama' al Aĥâdîş al Qudsîyah, a work on a complete collection of Ĥadîş Qudsî by the present author (Muĥiaddîn), is mentioned in Ad Durr aṣ Ṣamîn. A work on 40 Ĥadîş Qudsî by 'Alî Qârî (d. A.H. 1014=A.D. 1605) is mentioned in Berlin, No. 1523. Al Ithâfât as Sanîyah, a work on the present subject by 'Abdarra'ûf al Munâwî (d. A.H. 1053=A.D. 1642), is noticed in Hâj. Khal., vol. I., p. 39. Another work on 80 Ĥadîş Qudsî, collected from the six canonical collections of traditions, is noticed in Ithâf, p. 5.

the Ḥadīṣ of a particular class. In addition to the usual beginning and colophon of the work, each part comprises a separate beginning and colophon.

The beginning of the work runs thus:—

رضي الله علي سيدنا محمد و آله الطاهرين قال العبد الفقير الى الله تعالى ابو عبد الله محمد بن علي بن محمد بن احمد بن الطائي الاندلسي الحمد لله رب العالمين و العاقبة للمتقين اما بعد فاني لما وقفت جمعت هذه الاربعين بمكة سنة تسع و تسعين و خمسمائة و شرطت فيها ان تكون من الاحاديث المسندة الى الله تعالى خاصة و ربما اتبعها اربعين من الله تعالى مرفوعة اليه غير مسندة الى رسول الله صلى الله عليه وسلم مما رويتها و قيدتها ثم اردتها باحد و عشرين حديثا فجاءت واحدا و مائة حديث الاكثية *

Part I., foll. 1-10^b, contains 40 Ḥadīṣ with Isnād, commencing from the author's *Shāikh* and ending with God through the Prophet (الاحاديث المسندة الى الله تعالى).

Beginning thus:—

الحديث الاول حدثنا محمد بن قاسم قال نا ابو القاسم احمد بن محمد قال نا ابو عبد الله الحسن بن علي الطبري عن ابي الحسن عبد الغافر بن محمد عن ابي احمد sic ثنا مسلم قال نا عبد الله بن عبد الرحمن بن ام الدارمي قال نا مروان يعني ابن محمد الدمشقي قال ثنا سعيد بن عبد العزيز عن ربيعة بن يزيد عن ابي ادريس الخولاني عن ابي ذر عن النبي صلى الله عليه وسلم فيما روى عن الله تعالى قال يا عبادي اني حرمت الظلم على نفسي وجعلته بينكم محرما اني *

The colophon of this part runs thus:—

قال العبد الفقير الى الله سبحانه محمد بن علي بن العربي انتهت الاربعون على ما شرطته فيه انتهى الجزء الاول *

under the title of *Al Aḥādīṣ al Qudsiyah*. Ibn Hajar in *Ad Dur*, fol. 399, vol. ii, mentions a work on 40 Ḥadīṣ Qudsi by Ibn Daqiq (d. A.H. 702=A.D. 1302).

Part II, foll. 10^b-14^a, contains 40 Ḥadīṣ, quoted without Isnād, as قال الله (God said); but the author notes below each the names of the authors from whom he takes the Ḥadīṣ (الاحاديث المرفوعة) (الى الله تعالى).

Beginning:—

رب يسر بركة نبيك عليه السلام خبر اول قال الله عز وجل نبيه
وخليله عليه السلام ما هذا الرجل الشديد *

The present part ends thus:—

قال العبد الفقير الى الله تعالى وانتمت الاربعون المرفوعة الى الله
سبحانه من غير اسناد كما شرطته *

Part III, foll. 14-20, contains 21 Ḥadīṣ, quoted without author's Isnād; but the Isnād of the Ḥadīṣ as given in reliable works is quoted below each. (المقتدة باسناد الكتب التي خرجتها منها لا باسنادي)

Beginning:—

الجزء الثالث صلى الله على سيدنا محمد وآله التحديث الاول
قال رسول الله صلى الله عليه وسلم تضمن الله عز وجل لمن خرج في
سبيله الحج *

This part ends thus:—

وهو التحديث الواحد ومائة من الاحاديث الآتية *

Author: Abū 'Abdallāh Muḥammad bin 'Alī bin Muḥammad bin Aḥmad bin 'Abdallāh al 'Arabī at Tā'ī, ابن محمد بن علي بن محمد بن أحمد بن عبد الله العربي الطائي البغامي, commonly called Muḥiaddin al 'Arabī, an eminent Ṣūfī theologian and propounder of many theories and principles of asceticism and Ṣūfism (see Futūḥāt Hand-list, Nos. 1356-60), and the author of more than 500 works on the different branches of learning, mostly on Ṣūfism and theology. He was born in Murcia, where he was brought up. At the age of eight years he was taken away to Ishbiliyah, where his father was a minister to the Governor of the place. There, from A.H. 568 to 598, he continuously devoted his time to completing his studies of the main branches of Arabic literature, and studied under numerous scholars, Ṣūfī theologians and traditionists. The love of learning induced him to visit Syria, Egypt, Bagdād, Khurāsān and Arabia, and especially Mecca, where he remained for a number of years and composed a number of works. At the end of A.H. 608 he proceeded to

Damascus, where he permanently settled and composed a large number of works. It is stated in *Ad Durr aṣ Ṣamīn*, by *Firuzābādī* (d. A.H. 817 = A.D. 1414), that he saw an autograph *Ijāza* (license) granted by the author to the ruler of Damascus. The *Ijāza* contains mention of his compositions, which exceed 500 in number. Several works on jurisprudence, tradition and commentaries on the *Qur'ān* by our present author are also known. In his old age, the author undertook to compose a big commentary on the *Qur'ān*; and his commentary in 99 volumes extends from the *Sūra Fātiḥa* to *Sura Kaḥf* as far as the *Āya* *وعلّمنا من لدنا علما*; but he did not survive to finish it. He died in Damascus, A.H. 638 = A.D. 1240, leaving behind him a large number of disciples and pupils. See *Ad Durr aṣ Ṣamīn*, Brock., vol. i., p. 441.

For other copies of the work, compare Berlin, No. 1469; India Office, 658; Br. Mus., 918.

The following colophon of the author, quoted by the scribe, says that the present work was composed in A.H. 599 in Mecca:

انتهى الكتاب بالحرم الشريف سنة تسع و تسعين و خمسمائة

The present copy is a transcription of an autograph copy.

Written in good *Naskḥ*.

Dated, A.H. 691.

Scribe: *ابراهيم بن محمد*.

SHĪ'A ḤADĪṢ QUDSĪ.

No. 294.

fol. 42; lines 30; size 15 × 9; 10 × 6.

الجواهر السنية

AL JAWĀHIR AS SANĪYAH.

A rare work on *Ḥadīṣ Qudṣī*, by *Muḥammad bin Ḥasan bin 'Alī bin Muḥammad al 'Āmulī*, *محمد بن حسن بن علي بن محمد العملي*, the first of all the *Shī'a* traditionists who ever composed a work on *Shī'a*

Ḥadīṣ Qudṣī.* This well-known scholar of Syria and specialist in Arabic literature died in A.H. 1073 = A.D. 1662. See *Khulāṣat al Aṣar*, vol. iii, p. 332.

Beginning:—

الحمد لله الذي اوضح في كلامه سبيل الهداية واطلع في افلاك
القلوب من مشارق النصوص اعمار الولاية اما بعد فيقول الفقير الى
الله تعالى الغني محمد بن حسن البحر العاملي وقد وردت
جملة منه يرويها العلماء الاختيار من الائمة الاطهار عن النبي المختار عن
الذات المقدسة الالهية وهي المشهورة بالاحاديث القدسية غير اني لم
اجدها مجموعة في الكتاب ولا تعرض لتأليفها فيما اعلم احدا من الاصحاب
فلجيت افرادها بالتأليف وسميته
الجواهر الستية في الاحاديث القدسية *

The work is divided into 21 Bābs. The date of composition, as given in *Kashf al Hujub*, fol. 46^b, is A.H. 1056.

Written in good Naskh, within gold-ruled borders; it bears a double page 'Unwān.

Dated, A.H. 1077.

Scribe : حسن بن منصور.

* It appears from the date of the present work that the Shī'a traditionists did not devote their attention to compositions on the present subject until more than 400 years after the Sunni authors.

AL MUTAWÂTIR.*

No. 295.

foll. 11; lines 28; size $8\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4\frac{1}{2}$.

الازهار المتناثرة

في الاخبار المتواترة

AL AZHÂR AL MUTANÂŞIRAH FÎ
AL AKHBÂR AL MUTAWÂTIRAH.

An abridgment of the author's larger work called *Al Fawâ'id*, comprising 113 *Ḥadīṣ Mutawâtir*. The *Isnād* is omitted throughout in the present abridgment.

By Jalâladdîn 'Abdarrahmân bin Abî Bakr as Suyûtî, جلال الدين عبد الرحمن بن ابي بكر السيوطي (*d.* A.H. 911 = A.D. 1505. See *Lib. Cat.*, vol. v., part i., p. 3).

The following colophon of the author, quoted by the scribe, tells us that Suyûtî composed the present work in A.H. 881, قال مؤلفه رحمه الله فوغت من توثيقه يوم الأربعاء رابع عشر جمادى الأولى سنة احدى وثمانين وتسعمائة *

Beginning:—

الحمد لله على نعمائه النخ *

For a copy of the MS., see *Cairo*, vol. vii., p. 607.Written in good *Naskh*.

Dated, A.H. 1002.

* *Mutawâtir* is a *Ḥadīṣ* transmitted, in various distinct chains of narrators, by so large a number of traditionists that there is left no room for any doubt as to its authenticity. The present class of *Ḥadīṣ* stands first as regards its correctness.

AL MASHHÛR.*

No. 296.

foll. 41 ; lines 23 ; size 8 x 6 ; 5½ x 4.

الآلِي المَشْهُورَة فِي الاحاديث المشهورة

AL LA'ÂLÎ AL MANSÛRAH FÎ AL
AHÂDÎŞ AL MASHHÛRAH.

A very rare work comprising 220 Mashhûr Ḥadîṣ, which are generally quoted without Isnâd or reference. It is divided into 9 Bâbs.

By Badraddin Muḥammad bin Bahâdur bin 'Abdallâh at Turkî al Miṣrî, بدر الدين محمد بن بهادر بن عبد الله التركي المصري (d. A.H. 794 = A.D. 1392. See Lib. Cat., vol. v., part i, p. 48)

Beginning:—

الحمد لله حمدا يليق بجلاله وسميته الآلي المشهورة في

الاحاديث المشهورة الخ *

The author, in the preface, points out that, at first, he described the Ḥadîṣ of each Bâb free from Isnâd and reference, as they were picked up from different works on different subjects ; later on, he added the Isnâd and reference to each Ḥadîṣ, deriving them from the works on Ḥadîṣ. Occasionally, the Ḥadîṣ is followed by an explanatory note. The number of Ḥadîṣ in each chapter is given below:—

Number of Ḥadîṣ
in each Bâb.

(i) foll. 1-10.	الباب الاول فيما اشتمر على السنتكم من احاديث الاحكام	31
(ii) foll. 10-18 ^a	الباب الثاني من الحكم والآداب	61
(iii) foll. 18 ^b -22	الباب الثالث في الزهد	31

* (1) Mashhûr Ḥadîṣ is a Ḥadîṣ transmitted, at least in three distinct chains of narrators, by a large number of the traditionists ; but the number of such traditionists is less than in the case of the Mutawâtir. (2) The term Mashhûr Ḥadîṣ is also applied to a known Ḥadîṣ, frequently used and commonly quoted, without observation of the condition referred to above ; but it also sometimes refers to a known Ḥadîṣ which is not genuine.

		Number of Hadis in each Bâb.
(iv) foll. 23-26	الباب الرابع في الطب	18
(v) foll. 27-36	الباب الخامس في الفضائل	52
(vi) foll. 37-38 ^a	الباب السادس في الادعية	3
(vii) foll. 38 ^b -39	الباب السابع في القصص و الاخبار	14
(viii) foll. 40-41 ^a	الباب الثامن في القدر	9
(ix) foll. 41 ^b	الباب التاسع في امور متنوعة	1
		<hr/> 220 <hr/>

Written in good Naskh.

Not dated, apparently 9th century A.H.

The scribe, who does not reveal his name, says that the present copy is a transcription of the copy belonging to the author's son :
الى هذا وجد في العمل المأقول عن نسخة لا بن المؤلف.

No. 297.

foll. 39; lines 21; size 8 × 6; 5½ × 3½.

الدرر المنثورة

AD DURAR AL MANSŪRAH.

An abridgment of the preceding work. The traditions in the present work are arranged in alphabetical order.

By Jalāladdin 'Abdarrahmān bin Abī Bakr as Suyūṭī (d. A.H. 911 = A.D. 1505). See Lib. Cat., vol. v., part i., p. 3.

Beginning:—

الحمد لله تعظيما لشانه الخ •

For other copies of the work, see Berlin, Nos. 1401-4, Cairo, vol. i., p. 340.

Written in good Naskh.

Dated, Muḥarram A.H. 992.

Scribe: محمد بن عبد الله التمرتاشي.

The scribe, Muḥammad bin 'Abdallāh at Timartāshī (d. A.H. 1004 = A.D. 1595, see Brock., vol. ii., p. 311), a well-known scholar and author, tells us on the title-page that the copy was in his possession for some time: انقظم هذا المجموع الشريف في ملك كاتبه الفقير محمد بن عبد الله التمرتاشي.

No. 298.

fol. 230 : lines 18 ; size $7\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

المقامد الحسنة

AL MAQÂŞID AL ḤASANAH.

A collection of a large number of Mashhūr Ḥadīṣ from various works, arranged in alphabetical order.

By Abū 'Abdallāh Muḥammad bin 'Abdarrahmān as Sakhāwī. ابو عبد الله محمد بن عبد الرحمن السخاوي. According to Zainaddin, the author's pupil, he was born in Egypt, A.H. 831 = A.D. 1428, see Al Qabs al Ḥāwī, fol. 227^a ; while Brock., vol. ii., p. 35, fixes the author's birth in A.H. 830 = A.D. 1427. The author, after completing his studies in his native place, visited Dimyāt, Alexandria, Mecca and Medina, where he attended lectures on different branches of Arabic learning. The author has enumerated the entire number of his Shaikhs, with details, in his work Buḡyat ar Rāwī, in three volumes. He worked as a professor of the different branches of Arabic literature in the following Madrasahs of Egypt :—

- | | |
|--------------------|------------------|
| I. Kāmiliyah. | III. Zāhiriyyah. |
| II. Sarḡtamshīyah. | IV. Barqūqīyah. |

He died in Medina, A.H. 902 = A.D. 1497, and left behind him a large number of works on history, biography, tradition and jurisprudence. 19 works of the author, including the present one, are mentioned in Brock.

For author's life, see Al Qabs al Ḥāwī, fol. 227, Brock., vol. ii., p. 35.

Beginning :—

الحمد لله مميّز الخبيث من الطيب وسميت المقامد

الحسنة في بيان كثير من الأحاديث المشتهرة *

The author, in the preface, says that in the present composition he has paid particular attention to distinguishing genuine from weak and false Ḥadīṣ. For other copies of the work, see Cairo, vol. i., p. 427 ; Jeni, 297.

The MS. is written by two scribes : foll. 1-208 are written in fair Naskh, not dated, apparently 9th century A.H. ; foll. 209-230 in rough Naskh, dated, A.H. 877.

A note on the margin on fol. 1^b tells us that the present copy

was studied by some one under the author, and bears an autograph note of the author (هذه النسخة عليها بلغ المصنف و خطه في آخرها).

The autograph note referred to above is found at the end, which is much mutilated; the passages which are distinguishable run thus:—

الحمد لله و سلام على عبادة الذين اعطى اما بعد فيقول جامع
هذا الكتاب قرا sic الشيخ الامام الفاضل مفيد الطالبين ابوالحسن
اليمني الشافعي sic *

This note suggests that Abū'al Ḥasan ash Shāfi'ī studied under the author; and the words used in the note (اما بعد فيقول جامع هذا الكتاب) (hereafter the compiler of the present work says) give us reason to hold that it is an autograph note.

No. 299.

fol. 253; lines 21; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

The same.

Written in good Naskh.

Not dated, apparently 11th century A.H.

No. 300.

fol. 67; lines 25; size 8×6 ; $6\frac{1}{2} \times 3\frac{1}{2}$.

مجموعة زيادات احمد الغزي

MAJMŪ'ATUZIYÂDÂTIAḤMAD AL- GAZZÎ.

An autograph copy of a rare work, comprising the extra Mashhûr Ḥadîṣ omitted in the above-mentioned three works (Nos. 296-298), but included in the Itqân of Najmaddin al Gazzî (d. A.H. 1016 = A.D. 1607). Itqân is a work dealing with the Mashhûr Ḥadîṣ contained in the above-mentioned three works, with the addition of a number of Ḥadîṣ of the same class. The traditions in the present work are arranged in alphabetical order.

Author: Ibrâhîm bin Sulaimân bin Muḥammad bin 'Abdal'azîz al Ḥanafî al Jinînî, ابراهيم بن سليمان بن محمد بن عبد العزيز الحنفى الجنبى

He was born in Jinin (Damascus), A.H. 1014 = A.D. 1605, and after completing his studies in Damascus he travelled to Egypt and Mecca, where he also studied under famous professors of his age. He compiled many treatises on various subjects, and a historical work on Ibn Ḥazm (*d* A.H. 456 = A.D. 1064), which was left incomplete by him. He was well versed in biography, general history, jurisprudence and tradition. He is also known to us as a good scribe, and a number of works were transcribed by him. He died in Damascus, A.H. 1108 = A.D. 1696. See Brock., vol. ii., p. 314; *Tāj at Ṭabaqāt*, vol. xii., fol. 101; *Ḥadā'iq al Ḥanafiyah*, p. 429.

Beginning:—

الحمد لله رب العالمين فان العلامة شيخ شيخوخة نجم الدين
الغزي الدمشقي العاصمي تغمده الله برحمته قد جمع في الاحاديث
المستمرة كتابا حائلا سماه باتقان و جمع فيه من تأليف الزركشي و الدر
المفتوحة للسيوطي و المقامد الحسنة للسجواني و زاد عليه بعض احاديث
و فدارت افراد ما زاد في هذه الكوريس *

The following abbreviations, used to indicate the work in which these traditions are found, are quoted below each Ḥadīṣ:—

خ for Bukhārī, م for Muslim, د for Abu Dā'ūd, ت for Turmuḍī,
ن for Nasa'ī, ما for Ibn Māja, عي for Dārimī, نيا for Ibn Abi ad Dunyā,
بز for Bazzāz, م for Abū Ya'lā, ط for Ṭabarānī, حب for Ibn Ḥayyān,
حا for Hākim, قط for Dāraqutnī, ق for Baihaqī, عم for Abu Na'im,
ي for Ibn 'Adī, ش for Abū Shaikh, عس for Asākir, ل for Dailamī
خط for Khatīb, قض for Qudā'ī.

The following marginal note on fol. 65^a tells us that Itqān was composed in A.H. 1010, and that the author of Itqān was born in A.H. 970 and died in A.H. 1061.

و كان فرائع المؤلف من تأليف اعله المسمى باتقان ما يحسن من
بيان اخبار الدائرة على الالسن يوم الثلاثاء تاسع عشري شهر ربيع الاول
سنة عشر و الف ولد رحمه الله تعالى سنة ٩٧٠ و توفي سنة ١٠٦١ *

The author, in the following colophon, says that in collecting the materials for the present work, he relied on the autograph copy of Itqān, which was very badly written; and that he completed the present work in A.H. 1091.

وهذا آخر ما وجدنا من زيادات على يد مجردة من مسودة
 المؤلف الفقير إبراهيم بن سليمان بن محمد بن عبد العزيز
 الحنفى بدمشق المعروسة و خط المؤلف في غاية من الجسر وعدم
 النقطة وكان الفراغ في الأحد يبيع الثاني سنة ١٠٩١ *

Written in good Naskh.

Dated, A.H. 1091.

MU'ALLAL.*

No. 301.

fol. 340 ; lines 25 ; size $11 \times 7\frac{1}{2}$; $7 \times 5\frac{1}{2}$.

تلل الحديث

'ILAL AL ḤADĪṢ.

A rare work on a collection of Mu'allal Ḥadīṣ. The entire work is in four volumes, of which the fourth volume and the larger portion of volume i are wanting. The last 13 foll. (1-13) of volume i, beginning abruptly thus :—

* A Musnad Ḥadīṣ, having a defect, either in the Isnād or in the text, which cannot be easily traced, is called Mu'allal. This defect removes the Ḥadīṣ from the category of Ṣaḥīḥ Ḥadīṣ to that of untrustworthy ones. The definition given by the traditionists runs thus :—

و الممثل ما فيه علة و اصطلاحاً (اي في حديث و اسناده) علة (اي عيب خفي
 عامض) خفية قادحة (اي في صحة الحديث مانعة من العمل به) *

See 'Alī Qārī's commentary on Nukhba, fol. 336 Hāj. Khal. in vol. ii., p. 35, remarks that a number of the traditionists turned their attention to this important branch of the traditions, and composed works on it. Among them the present work, and the works of the following, are noted for their special value :—

I. Muslim bin Ḥajjāj (d. A.H. 261=A.D. 875).

II. Muḥammad bin 'Abdellāh al Ḥākim (d. A.H. 405=A.D. 1014).

عنه و حدث محمد بن محمد الباقلي عن محمد بن عبد الله نمير
عن محمد بن بشر فوهم في اسذاده في موثعين الخ *
and ending thus:—

آخر الجزء و يتلوه انشاء الله تعالى جل و علا سئل عن حديث
عامر بن سعيد للذين احسنوا الحسن في الخ *
are bound up with the second volume in the present copy of the work.

VOLUME II.

Beginning:—

سئل عن حديث عامر بن سعيد النجاشي عن ابي بكر الصديق في
قوله تعالى للذين احسنوا الحسن ... قال الفخر الى ربه الله و قال هو
حديث رواه اسراييل بن يونس الخ *

This volume deals with the defects pointed out in Musnad Hadis, transmitted from the Prophet by the following *Ṣaḥābī* (companions of the Prophet), Abū Bakr 'Umar, 'Uṣmān, 'Alī, Ṭalḥa, Zubair, 'Abdarrahmān bin 'Auf, 'Abdallāh bin Mas'ūd, Mas'ūd bin Jabal and Abū Darr, and partly deals with the defects in some Musnad Hadis, narrated by Abū Hurairah (a well-known *Ṣaḥābī*).

Author: Abū'l Ḥasan 'Alī bin 'Umar ad Dāraqūṭnī, أبو الحسن، an author of two other well-known works on Hadis, viz., *As Sunan* and *Al Mu'talaf*, was a follower of the *Shāfi'ī* school. He was born, in A.H. 306 = A.D. 918, in Dār al Quṭn (a big Maḥallah in Bagdād); and, because of his birth-place, he is commonly known as Dāraqūṭnī. He spent some time, for the purpose of educating himself, in the following places: Baṣra, Kūfa, Bagdād and Wāsiṭ, and studied the following branches of Arabic literature under the foremost traditionists and scholars of his age, such as:—

I. Qur'ānic branches under Muḥammad bin Ḥasan an Naqqāsh (*d.* A.H. 351 = A.D. 961).

II. Jurisprudence under Abū Sa'd Ḥasan bin Ahmad bin Yazīd bin 'Isā (*d.* A.H. 328 = A.D. 939).

III. Philology under Muḥammad bin Ḥasan bin Duraid (*d.* A.H. 321 = A.D. 930).

IV. Hadis under Abū Ṭalīb al Bagdādī (*d.* A.H. 324 = A.D. 935) and 'Alī bin 'Abdallāh al Mubashshir (*d.* A.H. 324 = A.D. 935).

Dāraqūṭnī, on account of his masterly command of Arabic

learning, secured a special fame and gained a wide-spread reputation. Khaṭīb Baġdādī, a well-known historian and traditionist, calls the author Imām in Ḥaḍīṣ, jurisprudence and philology : قال الخطيب كان (الدارقطني) فرد عصره وإمام وقته اتقى الله علم الأثر والمعرفة بمذاهب العلماء والأدب والشعر. See *Mir'āt al Janān*, fol. 232^b.

A number of the traditionists, such as Hākim (*d.* A.H. 405 = A.D. 1014), Abu Na'im Isfahānī (*d.* A.H. 430 = A.D. 1038), and others, studied Ḥaḍīṣ under him, and transmitted copious traditions on his authority. In his old age he travelled to Egypt, where he was warmly welcomed, and his merits specially appreciated by Al Faḍl bin Ja'far bin Muḥammad (*d.* A.H. 391 = A.D. 1000), the minister of Kāfūr, the fourth King of the Ikhshidid dynasty. This minister also was a good scholar and traditionist; and, in addition to his responsible duties, he was very fond of learning and devoting his time to literary attainment. He had long had it in his mind to compose a work on Musnad Ḥaḍīṣ, and hence Dāraquṭnī's arrival induced him to compile the same. He accordingly commenced the work, with the assistance of Dāraquṭnī, and in a short time completed it. Dāraquṭnī was sufficiently rewarded by the minister for his labour, and shortly after he returned to Baġdād, where he died in A.H. 385 = A.D. 995, and was buried near the tomb of Ma'rūf Karkhī, a well-known Sūfī, who died in A.H. 201 = A.D. 812. The author was renowned for his memory. Barqānī (*d.* A.H. 425 = A.D. 1035), a pupil of his, says that Dāraquṭnī used to dictate the materials of the present work to him from memory; and he (Barqānī) arranged those materials in the form of a book. Thus the present work was composed : قال الخطيب في ترجمة الدارقطني سألت البرقاني هل كان أبو الحسن يعلّي عليك العمل من حفظه قال نعم وانا الذي جمعتها وقرأ الناس من نسختي See *Huffāz*, vol. iii., p. 201. Hence each Ḥaḍīṣ of the present work is preceded by the words : سئل الدارقطني عن حديث الخ : (Dāraquṭnī was asked to point out the merits of the Ḥaḍīṣ). For the author's life and works, see *Huffāz*, vol. iii., p. 199; *Mir'āt al Janān*, fol. 232^b; *Isnāwī*, fol. 181^a; *Brock.*, vol. i., p. 165. The present volume, which is incomplete for want of a few foll. at the end, concludes thus:—

سئل عن حديث سعيد بن المسيب عن أبي هريرة عن النبي صلى الله عليه وسلم قال ليفتقن كما يفتقن التمر عن حباله فقال يرويه الزهري *

The work is not mentioned in any catalogue.

Written in good Naskh; not dated, apparently 8th century A.H.

No. 302.

fol. 260 ; lines 23 ; size $9\frac{1}{2} \times 7$; $7 \times 3\frac{1}{2}$.

المجلد الثالث

AL MUJALLAD AS SÂLIṢ.

The third volume of the preceding work, dealing with the defects of the remaining Musnad Hadīṣ, narrated by Abū Hurairah.

Beginning :—

سئل عن حديث يروي عن سعيد المسيب عن أبي هريرة عن النبي صلى الله إذا قام أحدكم في الليل فلا يدخل يده في الآث حتى يحدث فقال يرويه الزهري و اختلف منه فرواة الوزاعي النخ *

Written in good Naskh, in a later hand ; dated, A.H. 1309.

No. 303.

fol. 269 ; lines 23 ; size $9\frac{1}{2} \times 7$; $7 \times 3\frac{1}{2}$.

المجلد الخامس

AL MUJALLAD AL KHÂMIS.

The fifth and the last volume of the above work, dealing with the defects in the Musnad Hadīṣ narrated by some male and female companions of the Prophet.

Beginning :—

و سئل عن حديث حراز عن النبي صلى الله عليه وسلم قال انكم اصبحتم فقال يرويه الزهري القسم بن عبد الرحمن الانصاري النخ *

The colophon runs thus :—

آخر مسند النساء من كتاب العلل *

The scribe, who does not reveal his name, says that he transcribed the present copy in A.H. 1309, from a copy dated A.H. 708.

The present and preceding volumes are written in the same hand.

MUKHTALAF.*

No. 304.

fol. 71; lines 25; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

اختلاف الحديث

IKHTILÂF AL ḤADĪṢ.

A rare work on a collection of Mukhtalaf Ḥadīṣ, with explanations.

By a well-known Imām, Muḥammad bin Idrīs bin 'Uṣmān bin Shāfi' bin as Sā'ib bin 'Ubaid al Quraishī, إمام محمد بن إدريس بن عثمان بن شافع بن السائب بن عبيد القرشي. This well-known Imām traced his descent from the grandfather of the Prophet, and was born in Ḡazza A.H. 150 = A.D. 767. Though there is some controversy among the biographers of the Imām regarding his birth-place, and the following places are given (Ḡazza, 'Asqalān, Minā, Yaman), yet the first one is commonly accepted to be his birth-place (المعروف الذي عليه أن) the Shāfi'ī's father died before his birth, and he was brought up by 'Abdallāh bin Ḥasan, the maternal grandfather of the Imām, and in his childhood was taken away by 'Abdallāh to Mecca, where, after his primary education, he studied under many well-known scholars, jurists and traditionists of the

* Where there are discrepancies in sense between any two Ḥadīṣ, equal in genuineness and in other respects, and there is room for removing the same by an explanation, the discrepancy is called Ikhtilāf, and those traditions are called Mukhtalaf; in cases where such explanation is not possible, and one Ḥadīṣ cancels another, such are called Nāsikh and Mansūkh. The definition of Ikhtilāf given by the traditionists runs thus:—*أن كانت المعارضة بمثل فلا يغلو* (ان كانت المعارضة بمثل فلا يغلو) *فإن أمكن الجمع فهو مختلف الحديث* (ثم العواد بالاختلاف اختلاف مدلوله) See 'Alī Qārī's commentary on Nukhba, fol. 58. 'Alī Qārī, in the same work, remarks that Imām Shāfi'ī (the present author) was the first author to compose a work on the subject. Hāj. Khal., vol. i., p. 51, gives us to understand that, after Imām Shāfi'ī, Ibn Qutaibā (d. A.H. 263 = A.D. 877) and Abū Zakariyā Yahyā (d. A.H. 307 = A.D. 919) are known to have dealt with the subject, and to have composed works on it. For Ibn Qutaibā's work on the subject, see Berlin. No. 1213. 'Alī Qārī, again, remarks that Ṭahāwī also wrote two useful works on the subject:—

I. Ma'āni al Āsār, see present volume, Nos. 305-7.

II. Mushkil al Āsār, see Berlin, Nos. 1206-67.

place. At the age of 15 years, he received the Sanad for issuing Fatwā from Mubashshir bin Khālid (d. A.H. 180 = A.D. 797). In A.H. 170 he left the place for Medina, where he studied for a considerable time under Imām Mālik (d. A.H. 179 = A.D. 995) and, at the end of A.H. 179, he proceeded to Yaman and attended lectures on different branches of Arabic literature under Hishām bin Yūsuf (d. A.H. 197 = A.D. 814). Thence he started to 'Irāq, where, according to the author of *Tuḥfat az Zaman*, he studied under Muḥammad bin Ḥasan-ash Shaibānī (d. A.H. 189 = A.D. 804), ثم ارتحل الى العراق ; فآخذ بالكوفة عن محمد بن حسن واستعار منه كتب ابي حنيفة ; but the other biographers of the Imām do not agree with this statement of *Tuḥfa*. After a short stay in 'Irāq, he left for Bagdād (a great seat of learning in those days), where his merits in Qur'ānic branches of philology, jurisprudence and traditions were specially appreciated ; and many discussions on different subjects between the Imām and the reputed scholars of the place were held, in most of which the Imām won the day. Thus the fame of the Imām spread all over Islāmic countries, and he received a good deal of regard from the Caliph Hārūn Rashīd (A.H. 170-193 = A.D. 786-809). Soon afterwards, owing to his differing from the Mālakī and Ḥanafī schools on many points, he founded a new school, known as Shāfi'ī, which is by many regarded as most conformable to the spirit of Islām. His authority was widely recognised ; and a large number of scholars became followers of his school. In A.H. 198 he left Bagdād for Egypt, where he spent his time in Jāmi' 'Umar in delivering lectures and compiling works till his death in A.H. 204 = A.D. 820. He left behind him a large number of pupils and followers. His reputation as an author and as an Imām are equal. He wrote 113 works on Tafsīr, Ḥadīḡ, jurisprudence, and on some other subjects. Besides being the first author on the present branch of tradition, Imām Shāfi'ī is the first author on jurisprudence and archery. His work on archery is known as كتاب السبق والرمي ; see Hand-list, No. 2527. For Shāfi'ī's life and works, see *Tahqīb*, fol. 15 ; *Mir'āt al Janān*, fol. 124 ; *Subki*, vol. i, fol. 223 ; *Isnāwī*, fol. 7 ; *Tuḥfat az Zaman*, fol. 30 ; *Huffāz*, vol. i, p. 331 ; *Broek.*, vol. i, p. 178.

The present work is divided into five parts ; and each part bears the following Isnāds, thus :—

اخبرنا الشيخ الفقيه الامام الصدر الكامل جامع اشتات الفضائل علي
بن هبة الله بن سلامه اللثمي الشافعي بقرأتي عليه قلت له اخبركم
ابو الحسن عبد الحق بن عبد الخالق بن احمد بن عبد القادر بن محمد

بن يوسف البغدادي بها قراءة عليه وافتت تسمع سنة احدى وسبعين
وخمسة لجمع هذا الكتاب الا النصف الاول من الجزء الاول فانه اجازة له
منه قال انا الشيخان ابو نصر محمد بن الحسن بن احمد بن عبد الله بن
البزاز و ابو عبد الله محمد بن عبد الباقي بن الفرج الدوزي قراءة عليه و هو
يسمع و انا اسمع و هو اقرب انا ابو عمر محمد بن العباس بن محمد بن زكريا
sic قراءة عليه و انا اسمع ثنا ابو بكر احمد بن عبد الله بن سيف السجستاني
ثنا الربيع قال قال محمد بن ادرس المطلبي الشافعي *

It appears from the Isnâd that, in A.H. 571, 'Ali bin Hibatallâh (d. A.H. 640 = A.D. 1242) studied and transmitted the present work from his *Shâikh*, 'Abdalhaqq, a traditionist of Bagdâd. 'Abdalhaqq gives the chain of the narrators of the present work, ending with the author.

The MS., after the Isnâd, begins thus:—

الحمد لله كما هو اهله و كما ينبغي له و اشهد ان لا اله الا الله وحده
لا شريك له و اشهد ان محمدا عبده و رسوله اما بعد فان الله جل ثناؤه
وضع رسوله على الله عليه و سلم موضع الامامة النج *

The work is divided into 92 Bâbs. It is written in good Naskh. The fact that the MS. bears an Isnâd of a traditionist of the 7th century A.H., while the present copy is dated A.H. 1301, gives us reason to hold that the present MS. is a copy of a MS. bearing the above Isnâd.

The colophon runs thus:—

و افق الفراغ منه يوم الاربعة عشر مضين من شهر شعبان سنة احدى
و ثلثمائة بعد الالف *

Scribe: عبد الرحمن بن عثمان.

No. 305.

fol. 229 ; lines 27 ; size $8\frac{1}{2} \times 6\frac{1}{2}$; $8 \times 5\frac{1}{2}$.

معاني الآثار

MA'ĀNĪ AL ĀṢĀR.

Also designated *Sharḥ u Ma'ānī al Āṣār* and *Az Ziyādāt Min Sharḥ Ma'ānī al Āṣār*.

An old, correct, and valuable copy of the first volume of *Ma'ānī al Āṣār*, a work on *Mukhtalaf al Ḥadīṣ*, dealing with the removal of discrepancies in traditions, especially those relating to points of jurisprudence, either by explanation (after referring to the *Qur'ān*, *Ḥadīṣ* and a majority of the opinions of reliable traditionists and jurists) or by pointing out where one *Ḥadīṣ* is cancelled by another, owing to discrepancies which cannot be removed.

Author : Abū Ja'far Aḥmad bin Muḥammad Aṭ Ṭaḥāwī, أبو جعفر أحمد بن محمد الطحاوي, an eminent Ḥanafī traditionist and jurist, who was born in Ṭaḥā (a village in Egypt). A.H. 229 = A.D. 843 was noted by some of his biographers to be the date of his birth, while, according to Ṭaḥāwī's own statement, quoted in *Al Jawāhir al Muḍīyyah*, fol. 44^b, he was born in A.H. 239 = A.D. 853 : قال أبو سعيد بن يونس قال لي الطحاوي ولدت سنة تسع وثلاثين ومائتين. He studied *Ḥadīṣ* under his father and some others, among them Yūnus bin 'Abdallāh (d. A.H. 264 = A.D. 878) and Sulaimān bin Shu'aib (d. A.H. 268 = A.D. 882). He spent a considerable period of time in studying jurisprudence under his maternal uncle, 'Ismā'il bin Yaḥyā al Muzanī (d. A.H. 264 = A.D. 878), a well-known Shāfi'ī jurist and a pupil of Imām Shāfi'ī. Ṭaḥāwī, like his uncle Muzanī, was a follower of the Shāfi'ī school ; but differing from Muzanī in some principles, he gave up the Shāfi'ī school, and became a follower of the Ḥanafī school, and undertook to study Ḥanafī jurisprudence and attended lectures delivered by Aḥmad bin Mūsā in Egypt. In A.H. 268 he travelled to Syria, where he also studied Ḥanafī jurisprudence under Abū Ḥāzim 'Abdalḥamid bin 'Abdal'azīz (d. A.H. 292 = A.D. 904), a Ḥanafī scholar and Chief Justice of Syria. Soon after, Ṭaḥāwī's authority as an author, jurist and traditionist was unanimously admitted. A number of traditionists, such as Ṭabarānī (d. A.H. 360 = A.D. 971) and others, quoted *Ḥadīṣ* on his authority. He composed several works on different subjects ; and the present one is the first composition of the author. He died in A.H. 321 = A.D. 933. For his life and works

see *Al Jawâhir al Muḍīyyah*, fol. 446; *Ṭabaqât al Aḥnâf* by 'Alī Qārī, fol. 986; *Huffâz*, vol. iii, p. 29; Brock., vol. i, p. 173.

Beginning:—

أخبرنا الشيخ الإمام العالم شيخ الإسلام برهان الدين أبو الفتح مسعود بن شجاع الأموي قال أبو جعفر أحمد بن محمد بن سلامة الأزدي الطحطاوي رحمه الله سألتني بعض أصحابنا من أهل العلم أن أضع له كتاباً أذكر فيه الآثار المأثورة عن النبي صلى الله عليه وسلم في الأحكام التي يتوهم أهل اللاحاد والضعفة من أهل الإسلام أن بعضاً ينقض بعضها لقلة علمهم بنسخها ومنسوخها وما يجب العمل به بما يشهد له من الكتاب الناطق والسنة المجتمع عليها وأجعل لذلك أبواباً أذكر في كل كتاب منها ما فيه من الغاسق والمنسوخ وتأويل العلماء واحتجاج بعضهم على البعض وإقامة الحججة بما صح عندي الخ *

The author says in his preface that some heretics, owing to their ignorance of *Ikhtilâf al Ḥadīṣ*, especially of *Naskh Ḥadīṣ*, because of the existence of discrepancies, disputed the genuineness of certain Ḥadīṣ; hence the present composition. The author, in dealing with the explanation of Ḥadīṣ, in some cases strongly supported the opinion of Ḥanafī jurists, for which Baihaqī (d. A.H. 458 = A.D. 1066) condemned him. *Hāj. Khal.*, vol. ii, p. 286, defends the author thus:—لعمري هذا تعامل ظاهر من هذا الإمام في شأن: هذا الأستاذ المتعنت الذي of the كتاب الحجج لا يجد عد با ولا يصوم.

The following colophon tell us that the present volume was transcribed in Jerusalem, A.H. 735, by 'Alī bin Maṣṣūr al Ḥanafī (d. A.H. 740 = A.D. 1339; see *Ad Durar*, vol. ii, fol. 81^b): ثم المجلد: الأول في نهار الثلاثاء جهادى الأولى سنة خمس وثلاثين وسبع مائة بالقدس الشريف على يد العبد الفقير إلى عفونه علي بن منصور الحنفى *

The title of the work, which is written in beautiful gold *Naskh*, is followed by a note, written in an illuminated space by the scribe, telling us that the present MS. was transcribed for one Bashīr bin 'Abdallāh, a noble of Jerusalem of the 8th century A.H.: أول الزبادات من شرح معاني الآثار - برسم خزانة العبد الفقير إلى الله بشير بن عبد الله عفر له ولعن قرأ فيه ودعا له بالعفو والمغفرة *

Another note, on the title page, gives us to understand that the present MS. was in possession of Mutawakkil 'Alāallāh : عن كتب المتوكل : This Mutawakkil 'Alāallāh (A.H. 1054-1087 = A.D. 1644-1674), as we know, was one of the rulers of Ṣan'ā (in Yaman) known as an Imām; see Lane Poole, p. 103. He was also a good scholar and traditionist. Though he was a follower of the Zaidi school, yet his love for learning made him free from prejudice. The merits of scholars in his time, especially of authors and professors, were highly appreciated by him. He composed an Arba'in and a commentary on Jāmi'al Uṣūl (Nos. 223-224); see *Khulāṣat al Aṣar*, vol. iii, p. 411. He was very fond of books, and collected a large number which, as counted by his son, reached 13,000 in number : وفي هذه الأيام جمع عز الإسلام كتب والده المتوكل على الله فحصلت ثلاثة عشر ألف كتاب ; see *Ṭabq al Halwā*, fol. 72 (Hand-list No. 2313).

There are other but mutilated notes on the title page.

No. 306.

fol. 381; lines 31; size 12 × 8; 9 × 4.

VOLUME II.

The continuation of the preceding volume, ending with the chapter كتاب العتاق of the الأمة بطأما مولاها. Written in Naskh in a later hand, not dated; apparently 12th century A.H.

The following passage from a note, the main portion of which has been completely and intentionally washed out with water, suggests that the present volume, with volumes i and iii, was purchased in Hudaïda (in Arabia): ثم دخل هذا المجلد مع المجلدين sic بالشراء الصحيح في بندر حديدة في ملك.

The condition of the MS., and the frequent corrections made in the margin, suggest that the copy was used by some scholar.

No. 307.

fol. 177; lines 25; size 10 × 7; 7 × 4½.

VOLUME III.

The continuation of the second volume, ending with the chapter فروض الزكوة في الإبل السائمة. Though these three volumes complete

the work, yet they are different from each other in the following respects : date of transcription, hand and paper.

Written in good Naskh. Dated, A.H. 684.

Scribe : عمر بن عبد الرحمن العراقي.

The condition of the present volume and the concluding words : هذا آخر كتاب الربادات وبقائه تم الكتاب (it is the end of the work) suggest that the preceding volumes, written by the present scribe, are wanting.

For other copies of the work, see Berlin, Nos. 1263-5 ; Jeni, 571. The entire work was lithographed in Lucknow, A.H. 1300-2.

The present volume is an older and more valuable copy than are the preceding volumes ; and it deserves special notice, as it has been studied by a number of traditionists and used by many scholars.

A Sanad on fol. 178, written by Raḍwān bin Muḥammad (d. A.H. 852 = A.D. 1449), gives us to understand that at the Monastery of Nāsiriyyah in Egypt, in A.H. 815, the writer of the Sanad, along with a group of students not less than 70 in number, studied the entire work (from the present third volume and from the two missing volumes, written by the same scribe) under Muḥammad bin Abi an Namim, commonly called ابن الكويك (d. A.H. 821 = A.D. 1418), a traditionist of Egypt (see Mu'jam Ibn Fahd, fol. 261) ; and a licence for narrating the Ḥaḍīṣ was granted by Muḥammad bin 'Abi an Namim, who attended the sitting. The Sanad runs thus :—

اما بعد حمد الله على نواله..... فقد سمع هذا الجزء و الاجزاء قبله وهي جميع كتاب شرح معاني الآثار على الشيخ الامام العلامة الرحلة مسند عصرة في مصره القاضي شرف الدين ابو طاهر محمد بن الشيخ الامام العلامة عز الدين بن ابي نعيم محمد بن قلبي سراج الدين ابي الفرج عبد اللطيف بن احمد بن محمود بن ابي الفتح بن محمود بن القاسم بن الكويك
 العبد ابو نعيم رضوان بن محمد بن يوسف بقرأة كاتبه
 رضوان المذكور وقد اجاز المسمع لمن قرأ *

The Sanad is attested by Muḥammad bin Abi an Namim thus :—

صح ذلك وقد اعاد كاتبه بدر الدين رضوان ما فاتته منه علي و كتبه محمد بن ابي النعيم ابن الكويك غفر له و مولدي في شهر ذي قعدة سنة سبع ثلاثين و سبعمائة و حسبنا الله و نعم الوكيل *

The two notes on fol. 14 and fol. 132, quoted below, tell us that the present volume is a transcription of a copy of the third volume, belonging to Bani an Nahhās; and that it consists of parts 14-23 of the same. About Bani an Nahhās, it is stated in *Al Jawāhir al Muḍiyah*, fol. 168, that *أبُو بَكْرِ بْنِ أَبِي بَكْرٍ* (*d.* A.H. 699 = A.D. 1301) and members of his family are called Bani an Nahhās.

I. آخر الجزء الرابع عشر من المجلد الثالث من نسخة بني النحاس.

II. آخر الجزء الثالث والعشرين من المجلد الثالث من نسخة بني النحاس.

A note informing us that the present copy was compared with the original is found on fol. 130^a. Another note, below the colophon, says that the MS. was for some time in the possession of the Chief Justice of Mecca, Aḥmad bin Muḥammad al Anṣārī al Ḥanafī (*d.* A.H. 825 = A.D. 1422): *من كتب مولانا وسيدنا وشيخنا قاضي القضاة حاكم الحكام حجة : الاسلام شمس الدين ابي عبد الله احمد بن الشيخ الامام الاعلم العالم صفى الدين ابي الحسن الانصاري عامله الله تعالى بطلغه الخفي*.

No. 308.

fol. 279; lines 23; size 10 × 7; 7 × 4½.

تصحیح معانی الآثار

TASHĪḤ U MA'ĀNĪ AL ĀṢĀR.

An incomplete copy of the commentary on *Ma'ānī al Āṣār*, designated *Kitāb Tashīḥ Ma'ānī al Āṣār*, beginning with the commentary on chapter *الماء يقع فيه النجاسة* (the first chapter of *Ma'ānī*) and ending with chapter *كيف يكون القسامة* (the 8th chapter of *كتاب الجنایات*; see vol. iii, fol. 108 of *Ma'ānī*). *Hāj. Khal.*, vol. ii, p. 286, mentions two commentaries on *Ma'ānī*, one being by 'Aainī (*d.* A.H. 855 = A.D. 1451), regarding which Ibn Fahd remarks in his *Mu'jam* that it is a big work in 12 volumes, designated *معانی الاخبار*. Hence the present work can scarcely be by 'Aainī. The second commentary, mentioned by *Hāj. Khal.*, is by Abū'l Ḥasan Muḥammad bin Muḥammad al Bāhili (*d.* A.H. 321 = A.D. 933), a contemporary of Taḥāwī and a follower of the Mālikī school. Since no account of this commentary is to be traced in any catalogue, we cannot say for certain that the present commentary is by him; but the fact that the present

commentator strongly supports the views of the Mālikī school, and the fact that the words used for dead persons are not generally used by the commentator for Ṭaḥāwī, give us reason to believe that the above-mentioned Bāhili is the author of the present commentary. The commentary, which is without preface, begins thus:—

صلى الله على محمد و السلام باب الماء يقع فيه النجاسة ذكر ابو جعفر
في هذا الباب ما رواه ابو سعيد الخدري رضى الله ان رسول الله صلى الله
عليه و سلم كان يتوضأ من بئر بضاعة *

The commentator, wherever he differs from Ṭaḥāwī, introduces his own view with the word قلت (I say); for example on fol. 163^b: قلت هذا الأصل الذي قدره في قوله هذا من ان من تزوج بمهر مجبول: fol. 241^a: قلت قد ذهب ابو جعفر في هذا الحديث الى ما حمله عليه اهل المقالة الاولى في كتاب بيان مشكل الاحاديث و انظر ذلك و تدبر الخ

No. 309.

fol. 273; lines 23; size 10 × 7; 7 × 5.

المختصر من مشكل الآثار

AL MU'TAṢAR 'AN AL MUKHTAṢAR MIN MUSHKIL AL ĀṢĀR.

This is an abridgment of the Mukhtaṣar of Abū'l Walid Bāji (d. A.H. 474 = A.D. 1081), which was itself the first abridgment of Tawāhī's last composition, Mushkil al Āṣār (for copies see Berlin, Nos. 1266—7; Br. Mus., p. 707), a work dealing in a masterly way with Ḥadīṣ in which there are discrepancies, and pointing out where discrepancies can be removed and where the Ḥadīṣ must be cancelled.

Author: Yūsuf bin Mūsā al Hanafī الحنفى يوسف بن موسى. The words عفى عنه used by the scribe in referring to the author in the colophon quoted below, and the fact that such a phrase is generally applied to a living person, give us reason to hold that the author was alive in A.H. 797, the date when the transcription of the copy was completed:—

وكان الفراغ منه سبع وتسعين وسبعمائة والحمد لله
وحده ورضى الله عن مؤلف الكتاب الشيخ أبى جعفر الطحطاوى
وعن مختصره الأول القضى أبى الوليد البلجى المالكي وعفي عن كاتبه
وجامعه ومختصره عن المختصر الأول •

One Yūsuf bin Mūsā al Ḥanafī (d. A.H. 803 = A.D. 1400) is mentioned in *Tāj al-Tabaqāt*, vol. ix, fol. 49^a, but the present work is not mentioned in the list of his compositions. The present work and its author are mentioned in Br. Mus., p. 709; but no account of the author is given. *Hāj. Khal.*, vol. ii, p. 287, mentions the work without naming the author.

Beginning :—

أحمد الله حمدا يليق بجلال ذاته وجمال صفاته وبعد فقد قال
استاذي وشيختي متعزى الله والمسلمين بحياته الشيخ أبو المتحاسن
يوسف بن العبد الفقير موسى الحنفى الخ •

The beginning of the work tells us that the work was arranged in its present form by a pupil of the author; the word جامع in the colophon quoted above refers to this unknown pupil of the author. The present abridgment was printed in the Dāirat al Ma'ārif Press, Haidarabād, A.H. 1307.

Written in good Naskh. Dated, A.H. 797.

Scribe : حيدر بن حبيب بن حيدر بن أحمد النوجي.

The following note on the title page (not dated, but apparently written in the 9th century A.H.) says that the present MS. was purchased for 200 Dirams by one Ilyās bin Musāfir, during his stay in the Madrasah of Tūlūn in Jerusalem.

انتقل هذا الكتاب المبارك بالبيع والمك بالشرطي الى ملك
الشيخ بن إلياس بن مسافر الملقب بالنازل بمدينة القدس الشريف
بالمدرسة الطولونية بمبلغ من الدراهم مبلغ مائتين بحضور أحمد بن محمد
العقيلي بيعاً صحيحاً شرعياً •

كتبه على ابن ظفر

AN NÂSIKH WA AL MANSÛKH.*

No. 310.

foll. 122; lines 21; size $4\frac{1}{2} \times 7$; 7×5 .

الاعتبار في النسخ والمنسوخ

AL 'ITIBÂR FÎ AN NÂSIKH WA AL
MANSÛKH.

A collection of cancelled and cancelling Ḥadīṣ. The division of the work into books and chapters is the same as in works of jurisprudence.

Author: Abû Bakr Muḥammad bin Mūsâ bin 'Uḡmân al Hâzimî, أبو بكر محمد بن موسى بن عثمان الحازمي, a famous Shâfi'î scholar and traditionist, who was born in A.H. 548=A.D. 1155. He studied in Hamadân, under Abû'l 'Ulâ (d. A.H. 569=A.D. 1174) and others. Then, for his further studies, he travelled to Mawṣil, Wâsiṭ, Baṣra, Isfahan and Arabia, and studied in those places under the foremost scholars and traditionists. Later, he was recognised as a specialist in tradition. Nearly all the compositions of the author are on different important branches of Ḥadīṣ, and are highly regarded by the traditionists on account of their reliability and the critical discussions contained in them, a fact which testifies to his merits and masterly attainments. He settled permanently in Baḡdâd, where he died in Jumâda I., A.H. 584=A.D. 1188, and was buried near the tomb of the famous Ṣūfi Junaid.

For the author's life and work, see Ḥuffâẓ, vol. iv. p. 157; Ṭabaqât u Ibn Shuhba, fol. 64^a; Mir'ât al Janân, fol. 355^a; Isnâwî, fol. 147; Brock., vol. i. p. 356.

* This is one of the most important branches of Ḥadīṣ. According to the statement of Zuhri (d. A.H. 124=A.D. 741), quoted in the preface of the present work (وهو (الزمري) القائل لم يدون هذا العلم احد قبل تدويني), he was the first traditionist who turned his attention to this subject, picked out the cancelled and cancelling Ḥadīṣ, and framed rules and principles for distinguishing them. After Zuhri, Imâm Shâfi'î (d. A.H. 204=A.D. 820) is known to have dealt with this branch in his work, Ar Risâla. Later on, a number of traditionists composed works on the same subject. See Hâj. Khal., vol. ii, p. 376; Ithâf, p. 170.

Beginning :—

الحمد لله الكبير المتعال الكثير المنوال المنعم المفضل الموصوف
بالقدرة والكمال وبعد فهذا كتاب اذكر فيه ما انتهت الي معرفة من
ناسم حديث رسول الله صلى الله عليه وسلم ومنسوخه اذ هو علم جليل
البحر *

After dealing with the definition of *Nāsikh* and *Mansūkh*, the author in his preface explains the causes and necessity for the cancellation of *Hadīṣ*. The colophon runs thus :—

آخر الكتاب الحمد لله حق وحده اولا و آخره و علوته على سيدنا محمد
نبيه و آله و صحبه انتهى تعليقه في يوم الخميس قبل العصر سابع عشر
شعبان من اثنتين و ثلثين و سبعمائة الهجر *

For other copies of the work, see Berlin, No. 1627; Cairo, vol. ii, p. 269. Written in good Naskh. Dated. A.H. 732.

Sanads, dated A.H. 584, 586, 640, 643 and 692, which were evidently contained in the original MS., are transcribed at the end of the present copy, the following words being written at the top of every Sanad :—*عما شاهدته على الاصل المنقول منه هذه النسخة*. ("It is from that which I have seen on the original copy.")

One of the above Sanads is dated *Muḥarram* A.H. 584, which gives us reason to believe that the present copy is a transcription of a reliable copy of the original MS. written during the life-time of the author, in or before A.H. 584.

No. 311.

fol. 188; lines 17; size 10 × 6; 7 × 4.

THE SAME.

Another copy of the same, written in fair Naskh. The copy is not dated; but a note on the title page, written in identically the same hand, containing biographical notices of the author quoted from *Ibn Khallikān*, is dated A.H. 1270, which suggests that the MS. was written in or before that year.

No. 312.

foll. 54; lines 19; size $8\frac{1}{2} \times 5$; $6\frac{1}{2} \times 4$.

اعلام العالم بحقائق ناسخ الحديث و منسوخه

I'LÂM AL 'ÂLAM BI HAQÂ'IQ NÂSIKH
AL ḤADÎṢ WA MANSÛKHIHÎ.

A work on a collection of cancelled and cancelling Ḥadîṣ.

By Abû'l Faraj 'Abdarrahmân al Jawzî, ابو الفرج عبد الرحمن الجوزي,
(d. A.H. 597 = A.D. 1250. See Lib. Cat., vol. v, part i, p. 95.)

Beginning:—

الحمد لله الذي اكرمنا بمحمد صفوته وجعلنا من تلمذ امته و اطلعنا

على اسرار شريعته الخ *

In the preface, Ibn al Jawzî describes, in four Faṣls, the causes and necessity for the cancellation of Ḥadîṣ; and he says that, for the sake of convenience, he arranged the work according to the arrangement observed in works of jurisprudence. The work is a rare one. It is merely mentioned in the list of the author's compositions, see Lib. Cat., vol. v, part i, p. 95. The author of Ithâf (p. 170) refers to a work of the author on the present subject, contained in only one fol., beginning thus:—

دشم امام ابو الفرج عبد الرحمن بن على الجوزي اوله الحمد لله العظيم

في مجدة و الكرم في وفدة و آن در يك ورق است *

This beginning entirely differs from the beginning of our copy, containing 54 foll. The following words, quoted in Ithâf, tell us that the work there referred to consists of only 21 Ḥadîṣ (اورد في هذا الكتاب) ما قد صح نسخه و احتمل و اعرض عما لا وجه لنسخه ولا احتمال فمن سمع بخبر يدعي النسخ وليس في هذا الكتاب فليعلم و هاء تلك الدعوى وقد تدبرته فاذا هو احد وعشرون (حديثا). These words are not found in our copy, which contains more than 100 Ḥadîṣ. However, the fact that only one work of the author on the present subject, under the title of 'Ilâm, is noticed by his biographers, and the fact that the Isnâd in the present work frequently begins with Muḥammad bin Naṣir (d. A.H. 556 = A.D. 1116), one of the author's teachers, give us reason to suppose that the author of Ithâf wrongly ascribed a work by some other

person to Ibn Jawzī, and to hold that the present work is one of Ibn Jawzī's compositions.

Written in good Naskh. Not dated, apparently 12th century A.H.

No. 313.

fol. 156; lines 21; size $10 \times 6\frac{1}{2}$; $8 \times 5\frac{1}{2}$.

الناسخ و المنسوخ فى الحديث

AN NÂSIKH WA AL MANSŪKH FĪ
AL ḤADĪṢ.

An incomplete work, on a collection of cancelled Ḥadīṣ relating to the ordinances of jurisprudence.

By an anonymous author. He quotes authors of the second, third, fourth, fifth and sixth centuries A.H.; the latest of them is Qāḍī 'Iyāḍ (d. A.H. 544 = A.D. 1149), whom he mentions on fol. 1, thus:—

قال القاضي والغزالي الخطيب الدال على ارتفاع الحكم الثابت *

On fol. 56^a the author mentions his composition, An Nasikh Wa Al Mansukh Fi Al Qur'an, dealing with cancelled and cancelling verses of the Qur'an, thus:—

نعلى ما فصلته في خاتمة الناسخ و المنسوخ في كتاب الله *

Ibn Jawzī is known to have composed two works on Nāsikh and Mansūkh, one relating to Ḥadīṣ (see No. 312, above) and another relating to the Qur'an (see Hand-list, No. 344); but the contents of the present work entirely differ from the contents of Ibn Jawzī's work. The present copy is incomplete, for the want of a few foll. at the beginning.

The MS. begins abruptly thus:—

الرحمن ابي موسى الاشعري رضى الله عنه وهو يقص على الناس
فقال اتعرف الناسخ و المنسوخ قال هلك و اهلك الخ *

The arrangement and divisions are the same as in works of jurisprudence. The first Kitāb begins on fol. 6^a, thus:—

كُتِبَ الْعِبَادَاتُ وَاصْلُهَا الْخِدْمَةُ وَالْغَرَضُ مِنَ الْإِنْسَانِ عِبَادَةُ
الرَّحْمَنِ لِقَوْلِهِ تَعَالَى وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ وَلَهَا كَيْفِيَّةُ
شَرْعِيَّةُ الْخ *

Written on thick paper, in good Naskh. Though the MS. is not dated, yet the handwriting and the paper suggest that it was written in the 9th century A.H.

AL MAUDU'ÂT.*

No. 314.

foll. 201 : lines 23 ; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

الذيل لا الآلي المصنوته والنكت البديعات

AD DAIL LI AL LA'ÂLÎ AL MAŞNÛ'AH
WA AN NUKAT AL BADI'ÂT.

Two works of Suyûtî (*d.* A.H. 911 = A.D. 1505. See Lib. Cat., vol. v, part, i, p. 3).

* This is a most important critical branch of tradition for helping us to distinguish false Ḥadīṣ. According to the statement of 'Uqaili (*d.* A.H. 322 = A.D. 939), quoted in the preface of MS. No. 316 below, faithless people, owing to their bad motives towards the Muslim belief in Ḥadīṣ, the second of the four Islāmic principles, fabricated Ḥadīṣ from time to time, and ascribed them to the Prophet. The number of such Ḥadīṣ, according to 'Uqaili, comes to 12,000 : قَالَ الْعَقِيلِيُّ وَضَعْتُ الرِّوَايَةَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اثْنَيْ عَشَرَ أَلْفَ حَدِيثٍ. A few of the so-called authorities in Islām ventured to fabricate false Ḥadīṣ in order to check some illegal theories or actions, and justified their action on the ground that they were doing good, whereas in fact they were more harmful to Islāmic principles than the former. Ibn Ṣalāh in his Muqaddimah, p. 44, criticises the latter, thus : وَضَعُوا الْحَدِيثَ احْتِسَابًا فِيمَا زَعَمُوا اعْظَمَهُمْ ضَرَرُ قَوْمٍ مِنَ الْمُنْصَوِّبِينَ إِلَى الرَّهْدِ. It is commonly supposed that the fabrication of Ḥadīṣ began at the end of the 1st century A.H., but a very reliable Ḥadīṣ (مَنْ كَذَبَ عَلَى مُتَعَمِّدٍ فَلْيَتَّبِعُوا مَقْعِدَهُ مِنَ النَّارِ) contains a serious

Foll. 1-153. *Ad Dail*, a continuation of *Suyūṭī's* own larger work, called *Al La'ālī al Maṣnū'ah*, which is an abridgment of *Al Mauḍu'āt al Kubrā*, a work on a collection of false *Ḥadīṣ*, by *Ibn Jawzī* (d. A.H. 597 = A.D. 1250). The present *Ad Dail* mentions only those false *Ḥadīṣ* which are omitted by *Ibn Jawzī* in his work.

Beginning:—

الحمد لله وسلام على عباده الذين اعطى وبعد فاني لما فرغت من اختصار كتاب الموضوعات للحافظ ابن الجوزي وتصحيح احاديثه وما يتعقب عليه على الوجه الاتم ثم اردفته بهذا الذيل موزدا اليه جملا من الموضوعات التي لم يذكرها ورتبته على الابواب كترتيبه *

The arrangement and divisions are the same as in the abridgment. A note on the title-page, indicating the title of the work as well as the author's name, runs thus:—

كتاب الذيل لكتاب اللآلئ المصنوعة في الاحاديث الموضوعه وهو الذي اورد فيه من الموضوعات التي لم يذكرها ابن الجوزي في كتاب الموضوعات - للشيعه عبد الرحمن جلال الدين السيوطي *

The work was printed at the 'Alawī Press, Lucknow, A.H. 1303.

Foll. 154-201: *An Nukat al Bad'at*, a collection of nearly 300 reliable *Ḥadīṣ*, which were wrongly entered by *Ibn Jawzī* in his work as false *Ḥadīṣ*.

Beginning:—

الحمد لله والصلوة والسلام على رسوله وبعد فان كتاب الموضوعات جمع الامام ابو الفرج ابن الجوزي قد نبه الحفاظ قديماً وحديثاً على ان فيه تساهلاً كثيراً او احاديث ليست بموضوعه *

The colophon runs thus:—

هذا آخر ما اردته في هذا الكتاب من الاحاديث المتعقبه لا سبيل الى ادراجها في مسلك الموضوعات وعددتها نحو ثلثمائة *

warning directed against those who commit the offence of fabricating *Ḥadīṣ*, which shows clearly that the Prophet noticed the offence in his own time, and foresaw its being committed in the future. The leading traditionists, in order to preserve the faith of Muslims in tradition, devoted much labour to collecting the false *Ḥadīṣ*, and in settling the principles and rules for testing them (ثم نعتت جباذة الحديث بكشف عوارها ومعونها), see *Ibn Ṣalāh*, p. 45. A number of the traditionists composed works on this branch.

A copy of the work is noticed in Cairo, vol. i, p. 445.

The present work was also printed at the 'Alawi Press, A.H. 1303.

Both works are written in good Naskh. Not dated, apparently 11th century A.H.

No. 315.

fol. 118; lines 19; size $9\frac{1}{2} \times 6$; 7×4 .

تذكرة الموضعات

TADKIRAT AL MAUDÛ'ÂT.

A work on a collection of false Hadîṣ, arranged in 110 Bābs and a Khâtimah, by Muḥammad bin Tāhir al Patanî, محمد بن طاهر البتاني, a well-known Indian traditionist, who was born in A.H. 914 = A.D. 1501 at Nahar Wālih (a city in Gujarāt), where he completed the greater part of his studies. The author, after thirty years of study in India, left that country in A.H. 944 for Mecca, where he studied for a considerable period and completed his studies under Ibn Hajar (d. A.H. 974 = A.D. 1665), 'Alī Muttaqî (d. A.H. 975 = A.D. 1666), and others. After gaining a vast knowledge of Muḥammadan literature, he devoted special attention to Ṣūfism and received spiritual training from the above mentioned 'Alī Muttaqî, an eminent traditionist and Ṣūfî of India, who had settled permanently in Mecca. Then he returned to Patan (in Gujarāt), where he established a great reputation as a traditionist, scholar and Ṣūfî; and numerous persons studied under him and received spiritual training from him. Shortly after his return, he determined to demolish the illegal doctrines of the Mahdawîs (the followers of Sayyid of Muḥammad of Jawanpore, who had declared himself Imām Mahdî). At first, he made an attempt to dissuade them by arguments and lectures from preaching those doctrines; but they did not listen, and declared war. However, the author, with his disciples and pupils, also marched against them, and took an oath that until he defeated them, he would not put his turban on his head. The fighting continued for more than a year till A.H. 980, with no result. When the Emperor Akbar (A.H. 963-1014 = A.D. 1556-1605) captured Gujarāt, he honoured the author with a royal visit, and ordered Mirzâ 'Aziz Kuka, the first Governor of Gujarāt, to help the author against the Mahdawîs; and he put the turban on the author's head with his own royal hand. With the help of the Governor, the Mahdawîs were totally defeated. In the time of 'Abdarrahîm Khân Khânân (the

second governor), the Mahdawis again flourished, and at his instigation plotted against the author who, noticing this happening, set out to pay a visit to Akbar to inform him about the event; but unfortunately, on his way to Agra, in A.H. 986 = A.D. 1598, he was killed by some Mahdawis between 'Ujain and Sārangpore. His dead body was brought to Patan, where it was buried. More than eight works of the author are known. For the author's life, see *An Nūr as Sâfir*, fol. 367; *Subḥat al Marjân*, fol. 98^a; *Ithâf an Nubalâ*, p. 397; *Hadâ'iq al Hanafiyyah*, p. 386.

Beginning:—

الحمد لله الذي ميز الخبيث من الطيب واحرز الحديث
بالعلماء الفقاد عن الخطأ والكذب وبعد فقد قال اضعف عبادة القوي
الولي محمد بن طاهر بن علي الهندي النح *

In the preface the author, after dealing with the principles of this branch, makes a serious attack against the traditionists who were in favour of fabricating *Hadîṣ* for ترغيب وترغيب (warning and encouragement). The present work was composed in A.H. 958, as appears from the following: وكان اختتام التبليغ في سابع ذي قعدة يوم الجمعة سنة ثمان وخمسين وستمائة.

For other copies of the work see *Āṣifiya Library*, Haiderabād printed list, vol. i, No. 133; *Rampūr printed list*, p. 69.

Written in good *Naskh*. Not dated, apparently 11th century A.H.

No. 316.

fol. 108; lines 15; size $8\frac{1}{2} \times 5\frac{1}{2}$; 6 x 3.

الموضوعات

AL MAUDÛ'ÂT.

A work on a collection of those *Hadîṣ* which are unanimously regarded as false *Hadîṣ*, arranged in alphabetical order, by Mullâ 'Alī Qārī القاري (d. A.H. 1014 = A.D. 1605; see *Lib. Cat.*, vol. v, part i, p. 287).

Beginning:—

الحمد لله الذي أنزل القرآن العظيم وبينه بالاحاديث الثابتة من الغبي

لكديم النح *

Foll. 1-12 : Contain a short history of the fabrication of Ḥadīṣ, and a warning against doing so.

Foll. 13-76^a : Ḥadīṣ admitted to be false.

Foll. 76^b-108 : Rules and principles for the present branch, and some other connected points. The author says he did not give any space in the present work to a Ḥadīṣ, which, according to some, is false, while others hold it to be correct.

For other copies of the work, see Cairo, vol. i, p. 404; A.S., 938-9; Alger, 552. This very work under the title of *المبات السنيات في* *تبليغ احاديث الموضوعات*, is noted in Berlin, No. 1636.

This work was lithographed in India; see Raf' as Sutūr, p. 55.

Written in good Naskh. Not dated, apparently 11th century A.H.

AL AMÂLÎ.*

No. 317.

fol. 8; lines 17; size 9 × 6; 6 × 4½.

الجزء فيه مجالس من أمالي أبي القاسم

ومن حديث أبي محمد الحسن بن الخلال

AL JUZ'UFÎHI MAJÂLIS MIN AMÂLÎ
ABÎ'AL QÂSIM WA MIN ḤADÎṢ
ABÎ MUḤAMMAD AL ḤASAN
BIN MUḤAMMAD AL
KHALLÂL.

A fragment of 8 foll., consisting of an incomplete portion of Amâlî Abî 'al Qâsim and certain other Ḥadīṣ, narrated by Ḥasan al Khallâl.

* Al Amâlî refers to a work on Ḥadīṣ, comprising the traditions dictated by the *Shaikhs* to their pupils, while sitting for teaching of the Ḥadīṣ. The teaching of Ḥadīṣ, by means of dictation in a special Majlis (sitting) formed for the same, was one of the methods observed by former traditionists. More than 25 works on the present subject are noticed in *Ithâf*, p. 24; *Hâj. Khal.*, vol. i, p. 115.

Foll. 1-2 : Incomplete portion of Amâli; contain only the first fol. of the first Majlis and the last fol. of the last Majlis. The intermediate Majlises and some Ḥadiṣ of the first and the last Majlis are wanting in this copy.

By Abū'al Qāsim 'Abdalmalik bin Muḥammad bin 'Abdallāh bin Bishrān *ابو القاسم عبد الملك بن محمد بن عبد الله بن بشران*, a traditionist of the 5th century A.H., who was alive in A.H. 428, and studied under Da'laḥ bin Aḥmad (*d.* A.H. 351 = A.D. 962); see Ḥuffāz, vol. iii, p. 97.

Beginning :—

قُرِئَ عَلَى السَّيِّدِ الْأَجَلِ الْأَمَامِ قَاضِي الْقَضَاةِ جَمَالِ الْإِسْلَامِ أَبِي بَكْرٍ مُحَمَّدَ
 بْنِ الْمُظَفَّرِ بْنِ بَكْرَانَ بْنِ عَبْدِ الصَّمَدِ بْنِ سَلْمَانَ الشَّامِيِّ وَأَنَا أَسْمَعُ وَأُبْنِي
 أَبُو الْفَتْحِ مُحَمَّدٌ يَسْمَعُ فَاقْرَأْهُ أَخْبَرَكُمْ بَلْ حَدَّثَكُمْ الشَّيْخُ أَبُو الْقَاسِمِ عَبْدُ الْمَلِكِ
 بْنُ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ بَشْرَانَ فِي رَبِيعِ الْأَوَّلِ سَنَةِ ثَمَانٍ وَعِشْرِينَ وَارْبَعْمِائَةٍ
 بِبَغْدَادَ قَالَ أَخْبَرَنَا أَبُو مُحَمَّدٍ دَعْلَجُ بْنُ أَحْمَدَ بْنِ دَعْلَجٍ أَتَيْتُ رَسُولَ اللَّهِ
 عَلَى اللَّهِ عَلَيْهِ وَسَلَّمَ وَهُوَ يَجْمَعُ الْغَمَّ *

The above-quoted beginning, and the following note on the title-page, tell us that in Bagdād in A.H. 428 'Alī bin Hibatallāh and his son, Abū'al Fath, studied the present work under Muḥammad bin Muẓaffar (*d.* A.H. 488 = A.D. 1095; see Ṭabaqāt Ibn Shuhba, fol. 420), who transmitted the Ḥadiṣ of Amâli from Abū'al Qāsim, and the other Ḥadiṣ from Khallāl :—

الْجُزْءُ فِيهِ مَجْلِسٌ مِنْ أَمَالِي أَبِي الْقَاسِمِ بْنِ بَشْرَانَ وَمِنْ حَدِيثِ
 أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ مُحَمَّدٍ الْخَلَّالِ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَنَا بِذَلِكَ عَنْهُمَا
 السَّيِّدُ الْأَجَلِ قَاضِي الْقَضَاةِ أَبُو بَكْرٍ مُحَمَّدُ بْنُ الْمُظَفَّرِ بْنِ بَكْرَانَ الشَّامِيِّ
 سَمِعَ عَلَى بْنِ هَبَةَ اللَّهِ بْنِ عَبْدِ السَّلَامِ وَابْنُ أَبِي الْفَتْحِ مُحَمَّدٌ *

The present Amâli ends with the following note at the end of the last Majlis, which says that the MS. was studied by a group of traditionists in A.H. 487 under Muḥammad bin Muẓaffar, noted above.

بَلَغَتْ سَمَاعًا مِنْ أَوَّلِهِ إِلَى آخِرِهِ عَلَى قَاضِي الْقَضَاةِ مُحَمَّدِ بْنِ الْمُظَفَّرِ بْنِ
 بَكْرَانَ الشَّامِيِّ أَطَالَ اللَّهُ بَقَاةً... فِي شَهْرِ رَمَضَانَ سَنَةِ سَبْعٍ وَثَمَانِينَ وَارْبَعْمِائَةٍ *

Foll. 2^b-8^a contain some Ḥadīṣ, narrated by Abū Muḥammad al-Ḥasan bin Muḥammad bin Ḥasan al-Khallāl بن محمد الحسن بن الحسن الخلال, a traditionist remarkable for his memory, who was born in A.H. 352 = A.D. 963 and died in A.H. 439 = A.D. 1048.

Beginning:—

و قرئ على الأجل قاضي القضاة أبي بكر محمد بن المظفر بن بكران
الشامي و نحن نسمع أخبركم الشيخ أبو محمد الحسن بن محمد الحسن
الخلال قال قال رسول الله صلى الله عليه وسلم من قتل دون ماله فهو
شهيد *

The notes on the title-page say that in A.H. 548 the MS. was studied by reliable traditionists of that period.

The note on fol. 2^a, dated A.H. 487, suggests that the MS. was written in or before that year.

Written in good Naskh on thick paper.

No. 318.

fol. 8; lines 16; size $6\frac{1}{2} \times 5$; $5\frac{1}{2} \times 4\frac{1}{2}$.

الأمالى

AL AMĀLĪ.

An incomplete copy of Al Amālī, consisting of Ḥadīṣ dictated by Aḥmad bin 'Abdarrahīm Al-'Irāqī (أحمد بن عبد الرحيم العراقي) to his pupils.

The author, who is commonly known as Abū Zar'a, was a Chief Justice of Egypt, and was reckoned for his special merits the equal of his father in tradition and jurisprudence; and he composed a number of works on those branches of literature, which testify to those merits. He was born in A.H. 762 = A.D. 1362, and studied in Egypt under his father, 'Abdarrahīm al-'Irāqī (d. A.H. 806 = A.D. 1404), and others. In A.H. 795 he travelled to Syria, where he attended lectures on Ḥadīṣ under the pupils of Ibn al-Bukhārī (d. A.H. 690 = A.D. 1291). In A.H. 810 he renewed the system of teaching Ḥadīṣ by means of dictation, which had been discontinued from A.H. 806, after his father's death, as we learn from Raf' al-Iṣr, fol. 33: وعقد مجلس العلماء بعد أن كان انقطع بموت شيخنا والدنا من سنة ست وثمانمائة إلى أن شرع هو في سنة عشر. In A.H. 824 he was appointed Chief Justice

of Egypt. He died in A.H. 826 = A.D. 1422, see Brock., vol. ii, p. 67; Raf' al Isr, fol. 33; Tabaqât Ibn Shuhba, fol. 202.

The complete work is divided into many Majlis, while the present incomplete copy contains only the last eight lines of the 21st Majlis, the whole of the 22nd, 23rd and 24th Majlis, and the first folio of the 25th Majlis.

The MS. begins abruptly with the last portion of the 21st Majlis, thus:—

و سلم اهل المعروف فى الدنيا اهل المعروف فى الآخرة و اهل المنكر
فى الدنيا اهل المنكر فى الآخرة آخر المجلس الحادى و العشرين من
امالى الشيخ ولي الدين العراقى *

The 22nd Majlis (or sitting), which took place in the Madrasah Kâmilīyah of Egypt on the 27th Rabi' II, A.H. 811, begins thus:—

الحمد لله رب العالمين حدثنا الشيخ الإمام العلامة الحافظ المحقق
مفتي المسلمين حجة المحدثين أبى زينة أحمد بن الشيخ الإمام العلامة
الحافظ شيخ الاسلام زين الدين عبد البراهيم العراقى بالمدرسة الغاضلية بالقاهرة
المحروسة يوم الثلاثاء سابع عشرين شهر ربيع الآخر احدى عشر و ثمانمائة.....
قال قال رسول الله صلى الله عليه وسلم انا اول شفيع يوم القيمة الخ *

The 23rd, 24th and 25th Majlis took place in the above-mentioned institution, A.H. 811, on the 4th, 11th and 18th Jumâda, I, respectively.

This work is rare; only one other copy of it is mentioned, viz., in Koper, 251.

Written in Naskh. Not dated, apparently 9th century A.H.

AL MU'JAM.*

No. 319.

foll. 146; lines 19; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6 \times 4\frac{1}{2}$.

المعجم الصغير

AL MU'JAM AŞ ŞAĞÎR.

A collection of more than 1,000 *Hadîş*, transmitted by the author from his *Shaikhs* who exceed 1,000 in number. The names of the *Shaikhs* are arranged in alphabetical order, and only one *Hadîş* is quoted from each.

Author: Sulaimân bin Aḥmad bin Ayyûb at Ṭabarâni سليمان بن أحمد بن أيوب الطبراني, an eminent author and traditionist, who was born in 'Akka (a city in Syria), A.H. 260 = A.D. 870. His father, after educating him at his birth-place, travelled with him to Bagdâd, Mecca, Yaman and Egypt, where he studied under a number of traditionists, and became recognized as a most reliable authority on *Hadîş*; hence he is called *Musnad ad Dunyâ* (the world's authority in *Musnad Hadîş*). He composed more than 20 works, most of which are on *Hadîş*. He died in A.H. 360 = A.D. 971; see *Huffâẓ*, vol. iii, p. 126; *Brock.*, vol. i, p. 167.

Ṭabarâni composed three works under the title of *Mu'jam*.

I. *Al Mu'jam Al Kabir*, a work consisting of a list of names of *Ṣaḥâbis* (companions of the Prophet) arranged in alphabetical order, with *Musnad Hadîş* transmitted from them. The *Musnad Hadîş* transmitted from Abû Hurairah was intentionally omitted by the author from this *Mu'jam*, because he intended to compile an independent work on the said *Musnad Hadîş*; but it appears that he could not carry out his plan.

II. *Al Mu'jam al Ausaṭ*, a work containing the *Shaikhs* of the author, and the entire *Hadîş* transmitted from them, in six volumes.

III. The present *Mu'jam*.

* *Mu'jam* means a work on any subject arranged in alphabetical order; but here it refers to a collection of *Hadîş* transmitted by the traditionist from his *Shaikhs* (teachers), arranged in alphabetical order. More than 20 authors are known, who composed works on this particular branch; see *Hâj. Khal.*, vol. ii, p. 289.

Beginning :—

الحمد لله رب العلمين وعلى الله على سيدنا محمد وآله وصحبه
وسلم اخبرنا الامام الحافظ ابو القاسم سليمان بن احمد بن ايوب اللخمي
الطبراني احمد الله تعالى قال هذا اول كتاب فوائد مشائخي الدين كتبت
عزيم بالامصار خرجت من كل واحد منهم حديثاً واحداً وجعلت اسمائهم
على حروف المعجم •

For other copies of the work, see Paris, 2011; Br. Mus., 875.

The MS. is written in good Naskh, dated A.H. 1217.

One Maulavi Abdal'aziz, a big zamindār and scholar of Bihar-sharif in the Patna district, during his stay in Mecca sent the present MS. to one Maulavi Muhammad Rafi'addin, a scholar and zamindār of Shakrawān, a village in the Patna district.

بخدمت مولوي محمد رفيع الدين صاحب ساكن موضع شكاروان
ضلع عظيم آباد •

مرسله عبد العزيز عفى الله عنه
از مكه مشرقه

Maulavi Muhammad Rafi'addin presented the MS. to the Oriental Public Library, Bankipore.

No. 320.

fol. 160; lines 18; size $9\frac{1}{2} \times 5\frac{1}{2}$; 7×4 .

THE SAME.

Another copy of the preceding work. Written in Naskh, dated A.H. 1245.

A note on the title page says that the MS. was studied in A.H. 1276 by Husain bin Hasan, and again in A.H. 1280 by his son, Muhammad bin Hasan. It was purchased for 7 Riyāl (a Riyāl was equal to about two rupees) in Mecca, A.H. 1218.

No. 321.

foll. 4 ; lines 11 ; size 9 × 6 ; 5½ × 3½.

قِطْعَةٌ مِنْ مُعْجَمِ ابْنِ جَمِيعٍ

QIT'AT MIN MU'JAM IBN JAMĪ'.

A fragment of an old and reliable copy of the rare work, Mu'jam Ibn Jamī', containing 7 Hadīṣ, transmitted from the author's seven Shaikhs.

By Muḥammad bin Aḥmad bin Muḥammad bin Aḥmad bin 'Abdarrahmān bin Yahyā bin Jamī' محمد بن أحمد بن محمد بن أحمد بن عبد الرحمن بن يحيى بن جَمِيع, a Syrian traditionist of repute, who travelled in various Islāmic countries in order to study the Hadīṣ under various Shaikhs; hence he is called ذُو الرِّحْلَةِ الْكَثِيرَةِ (a great traveller). A traditionist, who journeys to different countries for the purpose of collecting and learning Hadīṣ, acquires the reputation of an authority in Hadīṣ and becomes known as ذُو الرِّحْلَةِ.

He was born in A.H. 205 = A.D. 917, and died in A.H. 402 = A.D. 1013. See Bustān al Muḥaddiṣin, fol. 62^b.

Beginning:—

غَالِبُ بْنُ وَزِيرٍ ثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ بْنُ مُعَاوِيَةَ بْنِ صَالِحٍ عَنْ أَبِي
الزَّاهِرِيَّةِ عَنْ جَبْرِ بْنِ يَقِينٍ عَنْ مُعَاذِ بْنِ جَبَلٍ قُلْتُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ إِذَا أَحْبَبْتَ رَجُلًا فَلَا تَسَارَ •

The colophon runs thus:— هَذَا آخِرُ كِتَابِ الْمُعْجَمِ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

A note at the end of the colophon says that the present MS. was compared carefully with the copy from which it was transcribed: قَوِيلٌ بِالْأَصْلِ الْمُنْقُولِ حَسْبَ الطَّاقَةِ. Another worm-eaten note, below the note just referred to, says that the present copy was compared by certain traditionists with their own copies. Foll. 3-4 contain Sanads, of which the oldest one is dated A.H. 606, which suggests that the present copy was written in or before that year.

AL MASHIKHAT.*

No. 322.

foll. 250; lines 21; size 10 x 7; 8¼ x 5.

المشخة مع التخریج

AL MASHIKHAT MA'A AT TAKHRİJ.

An old and extremely valuable copy of *Mashikhat Ma'a 'At Takhrij*, a work consisting of additional references to the traditions of Ibn al Bukhārī's *Mashikhat*, a collection of traditions transmitted by Ibn al Bukhārī from his 65 male *Shaikhs* and 6 female *Shaikhs*. By Ibn az Zāhiri, a pupil of Ibn al Bukhārī. The traditions, with *Isnād* of Ibn al Bukhārī's *Mashikhat*, have been transferred verbatim to the present work; and each *Hadīṣ* is followed by references to the other works on *Hadīṣ* in which it is found, as given by Ibn az Zāhiri.

The *Mashikhat* with *Takhrij* is in 13 parts, containing traditions transmitted from 62 male and 6 female *Shaikhs*; but a continuation of the same by Ibn az Zāhiri and Mizzi is designated here the 14th part of the work, and contains traditions transmitted from 3 male *Shaikhs*.

The author of *Mashikhat*, whose full name runs thus, 'Alī bin Aḥmad bin 'Abdalwāḥid bin Aḥmad bin 'Abdarrahmān as Sa'dī al Maqdisī al Baḡdādī علي بن أحمد بن عبد الواحد بن أحمد بن عبد الرحمن البغدادي is known as Ibn al Bukhārī (ابن البخاري). He was born in Damascus, A.H. 595 = A.D. 1198, and studied there under his father, uncle and several other persons. He left the place, and travelled to Jerusalem, Alexandria, Emessa, Aleppo and Baḡdād, and studied in those places under 65 male and 6 female *Shaikhs*, from whom he gathered the *Hadīṣ* in this work. Ibn al Bukhārī, by means of trade, earned considerable wealth during the course of his journeys; and it is said that on his return to Damascus he bequeathed a large amount of his money to the Madrasah Diyā'iyah,

* *Mashikhat* refers to a work on a collection of traditions, transmitted only from the *Shaikhs* who are admitted as authorities on the *Hadīṣ* and are specially reckoned as professors of the same. The *Shaikhs* in *Mu'jam* are arranged in alphabetical order, in *Mashikhat* in serial order. More than 15 authors are known, who composed works on this branch. For these works, see Hāj. Khal., vol. ii, p. 273.

founded by his uncle. From A.H. 621 till his death in A.H. 690 = A.D. 1291 he spent his life as a professor of Ḥadīṣ in the Madrasah Diya'iyyah and other institutions of Damascus. His reputation as a professor of Ḥadīṣ spread far and wide. Hundreds of students of tradition flocked round him to hear his lectures on Ḥadīṣ. His notes and Sanads on the Musnād Ṭayālasi (No. 241, Lib. Cat., vol. v, part i) prove him to have been an authority on Ḥadīṣ.

His autograph is found on fol. 344 of Musnād Ṭayālasi attesting the Sanad, which runs thus:—

صح ذلك كتبه علي بن احمد تيد الوهاب *

Ibn Rajab, on the authority of Dahabī, remarks that the present author was the last traditionist who, in transmitting the Ḥadīṣ from the Prophet, based his narration on the eight reliable intermediate sources: وهو آخر من كان في الدنيا بينه وبين رسول الله صلى الله عليه وآله ثمانية رجال. As stated above, the author devoted the greater portion of his life to the teaching of Ḥadīṣ; hence no other composition of the author, except the present one, is known to us. For the author's life, see Ṭabaqāt Ibn Rajab, fol. 202.

The full name of the author who added the Takhrij (references) runs thus: Jamāladdīn Abū'l 'Abbās Aḥmad bin Muḥammad bin 'Abdallāh, commonly called Ibn az Zāhiri, جمال الدين ابو العباس احمد. He was born in Aleppo, A.H. 626 = A.D. 1226, and studied under the author of Mashikhat and under several other persons. He died in A.H. 699 = A.D. 1299, see Ḥuflāz, vol. iv, p. 271. Ibn az Zāhiri submitted a copy of Mashikhat with Takhrij to Ibn al Bukhārī in Damascus, who approved of the additions. A very large number of the traditionists studied from this very copy under Ibn al Bukhārī.

A short account of the author of Mashikhat, written by some one unknown, not dated, apparently 8th century A.H., is found on the folio attached to the title page, which runs thus:—

ترجمة الشيخ فخر الدين ابن البخاري المخرج له هذه المشيخة
على وجه الاختصار هو علي بن تيد الواحد... ولد سنة خمس وتسعين
وخمسمائة... واول ما سمع سنة عشرين وثمانية وتوفي الى رحمة الله في
ثاني ربيع الاخر سنة تسعين وثمانية ودفن بسفح قلسين *

The title page bears the following Sanad and notes:—

1. A Sanad, not dated; apparently the 8th century A.H. The writer of the Sanad, who does not reveal his name, says that in

A.H. 730 Fakhraddin Muḥammad bin 'Abdarrahmān bin Muḥammad bin 'Abdarrahmān al Ba'li (d. A.H. 732 = A.D. 1331) and others studied the work at the Madrasah 'Asrūniyah in Ḥalab in five sittings under the following two *Shāikh*s :—

I. Muḥammad bin Abi Bakr an Naqīb (d. A.H. 745 = A.D. 1345).

II. Bahā'addin (d. A.H. 744 = A.D. 1344).

Ḥusain bin 'Umar (d. A.H. 779 = A.D. 1397) and others joined the sittings, and a licence to narrate the Ḥadīṡ was granted by the two above-mentioned *Shāikh*s to the scribe of the note and the students who attended the sittings. During their studies the present MS. was compared with the one they studied.

الحمد لله سمع جميع هذه المشيخة وهي ثلاثة عشر جزءاً مشتمل
على اثنين و ستين شيخاً من الرجال و ست نسوة من الشيعات على
سيدنا ... ابني عبد الله محمد بن ابي بكر بن ابراهيم بن عبد الرحمن بن
نقيب الشافعي و الشيخ بهاء الدين ابن اسحق بن ابراهيم بن
محمد ... بسماعهما ... من المتخرجة له ... فخر الدين ابني الحسن علي
ابن البخاري .. بقراءة ... فخر الدين محمد بن عبد الرحمن بن محمد
بن عبد الرحمن البعلبكي جماعة اسمائهم على النسخة المقررة منها وعرض
بهذه النسخة حال القراءة منهم الامام المحدث محيي الدين عبد القادر بن
ابراهيم بن محمد بن ابراهيم الحنبلي و الحسين بن عمر بن حسن بن
حبيب الدمشقي سمع ذلك في خمسة مجالس سنة ثلثين
و سبعمائة بالمدرسة العصرية بحلب و اجاز لمن سمع ما يجوز لهما روايته •

II. An autograph note by Ḥusain bin 'Umar (d. A.H. 779 = A.D. 1397), who is mentioned in the above Sanad, and inherited the MS. from his father, 'Umar (d. A.H. 726 = A.D. 1326), says that he studied the present MS. twice, once in Ḥalab, A.H. 730 (see above Sanad), and again in Damascus, A.H. 733 (see Sanad on fol. 237^b).

سمع هذه المشيخة بحلب و دمشق حسين بن عمر •

III. A note indicating the fact that the first part was also studied by 'Umar, the father of the above-mentioned Ḥusain, and the former owner of our copy, runs thus بن عمر بن حسن بن

عمر بن حبيب عفى الله عنهم. A similar note is found at the end of each part. These notes are based on the statements contained in Sanad, No. II, on fol. 238^a, in which it is mentioned that 'Umar studied the work from the present copy.

IV. An autograph note by Muḥammad bin Ḥasan al Ḥalabī (*d.* A.H. 876 = A.D. 1472), commonly called ابن العاج, an eminent Ḥanafī scholar, who in his note says that the MS. was in his possession for some time.

يثق بلطف الله الخفي محمد بن الحسن المشتهر بابن العاج
الحنفى *

Foll. 1-16: Part I. Contains Ḥadīṣ from the following four Shāikhs*:

1. I. Ahmad bin 'Abdalwāhid (*d.* A.H. 623 = A.D. 1223), the father of Ibn al Bukhārī.
2. II. Muḥammad bin Kāmil (*d.* A.H. 603 = A.D. 1203).
3. III. Abū'l Ḥasan al Makkī (*d.* A.H. 603 = A.D. 1203).
4. IV. Abū Muḥammad Sa'd (*d.* A.H. 603 = A.D. 1203).

It is claimed by the author that no one except himself received authority for transmitting Ḥadīṣ from the 2nd and the 3rd Shāikhs; hence, after the Ḥadīṣ of the 2nd and the 3rd Shāikhs, he remarks thus:—

ليس على وجه الأرض من يروى عنه سواي *

Beginning:—

اخبرنا الشيخ الامام بقية المسنفين رحلة وقته وحسة دهره ملحق
الاحفاد بالاجداد فخر الدين ابو الحسن علي بن احمد المقدسي انا لله
الجنة و ايانا برحمته بقرأتى عليه غير مرة قالت له اخبرك والدك الامام
شمس الدين مفتى المسلمين ابو العباس احمد بن ابي احمد
عبد الواحد بن احمد بن عبد الرحمن بن اسمعيل بن منصور السعدي
الحنفلي قراءة عليه وانت تسمع بتمص المعروسة شهر رجب من سنة
احدى و عشرة و ستمائة انا ابو السعادات نصر الله بن عبد الرحمن بن محمد
بن عبد الواحد القزاز قراءة عليه و انا اسمع ببغداد فى المحرم من سنة ثلاث

* The Arabic numerals indicate the complete series of 62 Shāikhs; the Roman numerals indicate the Shāikhs mentioned in each separate part of the work.

و ثمانين و خمسمائة انا ابو الحسن المبارك بن عبد الجبار بن احمد الصيرفي المعروف بابن الطيوزي انا ابو الحسن علي بن احمد الفاي انا ابو عبد الله احمد بن اسحاق بن خريز القاسمي و ابو عبد الله محمد بن ابراهيم جارست ... قالنا ابو بكر محمد بن بكر بن محمد بن عبد الرزاق بن داسه نا عبد الله بن عمر نا الوليد بن مسلم بن نور بن يزيد عن خالد بن سعدان بن عبد الرحمن بن عمر السلمي عن عرياض بن سارية رضى الله عنه قال صلى لنا رسول الله صلى الله عليه وسلم الغداة ثم اقبل علينا فوعظنا موعظة بليغة ذكرت منها العيون و وجلت منها القلوب فقال قائل يا رسول الله ان هذه الموعظة مودع فماذا تعمد اليها قال اوصيكم بتقوى الله و السمع و الطاعة و ان عبدا حبشيا فانه من يعش عنكم فيسيري اختلافنا كثيرا فعليكم بسفتي و سفة خلفاء الراشدين المحدثين عضوا عليهما بالفواجذ و اياكم و محدثات الامور فان كل بدعة ضلالة *

Ibn az Zâhiri, after quoting verbatim the Hadîş transmitted by Ibn al Bukhârî, enumerates the works in which the traditions are found, thus:—

هذا حديث شاملي الاسناد حدث به الامام احمد بن حنبل في مسنده رواه ابو داؤد في السنه - و رواه الترمذي في العلم *

It appears from the following note, to be found at the end of the present part as well as at the end of each remaining part, that the present copy was arranged in 13 parts, according to divisions made by Ibn az Zâhiri:—
آخر الجزء من تجرئة المخرج

The following notes are found at the end of the present part.

I. Says that the present MS. is a transcription of a copy written by Şafiaddin al Armawî (d. A.H. 723 = A.D. 1323), and that it was compared with the same.

بلغ مقابلة بالاعمل المنقول و هو بخط صفى الدين محمود الرمزي *

II. One Muḥammad bin Damilkû says that he studied from the present copy in the Madrasah Jahâr Kasîyah, founded by جبر كس الغليلي (d. A.H. 791 = A.D. 1391), under Shaikh Ibrâhîm (d. A.H. 724 = A.D. 1324). بلغ قراءة على الشيخ ابراهيم العطار بمدرسة جبار كسية و كتبه محمد بن دملكو : (1324)

III. Muḥammad bin Fahd (*d.* A.H. 885 = A.D. 1480), in the following autograph note, tells us that in A.H. 836 he studied from the present copy in Damascus under a famous female traditionist, 'Ā'isha, commonly called *ابنة الشرائعي*.

بلغت قراءة في الأول على ابنة الشرائعي بسقم قاسيون بدمشق كتبه
محمد المدعو عمر بن فهد المكي في سنة ست و ثلاثين و ثمانمائة *

Muḥammad bin Fahd, in his work *Al Mu'jam*, mentions 'Ā'isha as one of his *Shaikhs*, and corroborates the fact mentioned in the above autograph note, thus:—

قرأت عليها (عائشة) مشيخة ابن البخاري و ذيلها و الترجمة الملحقة

بها *

Foll. 17-31 : Part II. Contains Hadīṣ from two *Shaikhs* :

5. I. Abū 'Alī Ḥanbal bin 'Abdallāh (*d.* A.H. 604 = A.D. 1204).
6. II. Abū 'l Ma'ālī bin Muḥammad (*d.* A.H. 606 = A.D. 1206).

The present part bears the following notes at the end, and in addition to these notes identical with I and II at the end of the first part.

I. An autograph note by Ibrāhīm bin Yūnus al Ba'li (*d.* A.H. 740 = A.D. 1341), who, in his note, says that Fakhraddin al Ba'li (*d.* A.H. 732 = A.D. 1332) studied the work in A.H. 730 in Ḥalab, under Muḥammad bin Naqīb (*d.* A.H. 745 = A.D. 1345) and Bahā'addīn (*d.* A.H. 744 = A.D. 1344).

بلغ الحافظ فخر الدين ابن البعلبي قراءة على قاضي القضاة شمس
الدين ابي عبد الله محمد بن الفقييد و بهاء الدين ابن عسرون بسماعة من
ابن البخاري و ذلك بمدينة حلب في يوم السبت مستهل ذي الحجة
سنة ثلاثين و سبعمائة كتبه ابراهيم بن يونس البعلبكي *

It is evident that the present note is an abstract of the Sanad on the title-page (see above).

II. One Ibrāhīm al 'Ajlūnī (*d.* A.H. 872 = A.D. 1470) tells us that he studied the work under *Shaikh* 'Alī بن ابراهيم المعجلوني على الشيخ على.

III. An autograph note by Ḥusain bin 'Umar (*d.* A.H. 779 = A.D. 1397), to whom this copy once belonged, who in the Sanad on fol. 237 says that in A.H. 733 he studied the work from the present copy in Damascus.

بلغت قراءة في الأول على شيخنا حافظ علم الدين البرزالي في
يوم الأربعاء ثالث عشر في الحجة سنة ٧٣٣ بدار الحديث القوية بدمشق
كتبه الحسين بن عمر بن حبيب الدمشقي *

The close resemblance of the handwriting of the present note to that of the Sanad on the title-page strongly suggests that the scribe of the Sanad was Husain bin 'Umar.

Foll. 32-50 : Part III. Contains Ḥadīṣ from two *Shāikh*s and a few Ḥadīṣ from a third *Shāikh* :

7. I. Abu 'Umar Muḥammad bin Aḥmad al Maqdisi (d. A.H. 607 = A.D. 1207).
8. II. Muḥammad bin Wahab bin Salamān (d. A.H. 606 = A.D. 1206).
9. III. 'Umar bin Muḥammad (d. A.H. 607 = A.D. 1207).

The present part, besides notes identical with those at the end of the 2nd part, contains the following notes towards the end :—

I. A note by an anonymous person, who, on the evidence of the Sanad, No. I, on fol. 250, remarks that Muḥammad bin Khaidari (d. A.H. 894 = A.D. 1489) and his sister, Sā'ira, studied the work under 'Ā'isha (d. A.H. 836 = A.D. 1434), a female traditionist referred to in the note, No. III, at the end of the 1st part.

II. Some one, on the evidence of the Sanad on fol. 240^b, remarks that in A.H. 736 Muḥammad bin Tuḡrul (d. A.H. 736 = A.D. 1336) studied the work under 'Alī bin Ibrāhīm as Sairafī (d. A.H. 740 = A.D. 1340), in Ḥalab.

بلغ السماع في الأول علي ابن الصيرفي بحلب سنة ٧٣٦ بقراءة
محمد بن طغرل *

Foll. 51-68 : Part IV. Contains the few remaining Ḥadīṣ from the third *Shāikh* referred to in the 3rd part and Ḥadīṣ from the following two *Shāikh*s :

10. I. Al Khidr bin Kāmil (d. A.H. 608 = A.D. 1208).
11. II. Gālib bin Abī Muḥammad (d. A.H. 608 = A.D. 1208).

All the notes at the end of this part are the same as at the end of the 3rd part.

Foll. 69-80^a : Part V. Contains Ḥadīṣ from the following four *Shāikh*s :

12. I. 'Abdaljalil (d. A.H. 610 = A.D. 1210).
13. II. Abū'l Futūḥ Muḥammad bin 'Alī (d. A.H. 612 = A.D. 1212).

14. III. Muḥammad bin 'Abdallāh (*d.* A.H. 612 = A.D. 1212).

15. IV. 'Abdalwāhid bin Ismā'il (*d.* A.H. 613 = A.D. 1213).

The present part, in addition to notes identical with those at the end of the previous part, contains the following note towards the end:—

بلغ كتابه قراءة على والده الحافظ العلامة برهان الدين سبط ابن العجمي
و اجاز بسوالي و كتابه احمد بن ابراهيم المحدث *

Aḥmad bin Ibrāhīm, the scribe of the above note, says that he studied the work from this copy under his father, Ibrāhīm (*d.* A.H. 841 = A.D. 1339), and received the Sanad for narrating the present work from his father.

Foll. 80^b-106 : Part VI. Contains Ḥadīṣ from three *Shāikh*s :

16. I. Abū'l Yaman Zaid bin Ḥasan al Kindī (*d.* A.H. 613 = A.D. 1213).

17. II. Abū'l Faṭḥ Muḥammad bin 'Abdalḡanī (*d.* A.H. 613 = A.D. 1213).

18. III. Abū Aḥmad Shujā' (*d.* A.H. 613 = A.D. 1213).

The notes at the end of this part are the same as in the previous part.

Foll. 107-129 : Part VII. Contains Ḥadīṣ from six *Shāikh*s :

19. I. Hibatallāh bin Aḥmad (*d.* A.H. 614 = A.D. 1214).

20. II. Abū'l Ḥajjāj Yūsuf (*d.* A.H. 614 = A.D. 1214).

21. III. Ibrāhīm bin 'Abdalwāhid (*d.* A.H. 614 = A.D. 1214).

22. IV. 'Abdalḡamad bin Muḥammad (*d.* A.H. 614 = A.D. 1214).

23. V. Abū Muḥammad 'Abdalwahrhāb (*d.* A.H. 615 = A.D. 1215).

24. VI. Abū'l Futūḥ Muḥammad bin Maḥmūd (*d.* A.H. 615 = A.D. 1215).

The notes at the end of this part are the same as at the end of the preceding part.

Foll. 130-147 : Part VIII. Contains Ḥadīṣ from five *Shāikh*s :

25. I. Aḥmad bin 'Abdallāh as Salāmī (*d.* A.H. 615 = A.D. 1215).

26. II. Abū'l Barakāt Dā'ūd bin Aḥmad (*d.* A.H. 616 = A.D. 1216).

27. III. Aḥmad bin Muḥammad al Anṣārī (*d.* A.H. 616 = A.D. 1216).

28. IV. 'Abdallāh bin 'Umar (*d.* A.H. 616 = A.D. 1216).

29. V. Muḥammad bin 'Umar (*d.* A.H. 618 = A.D. 1218).

The notes at the end of the present part are the same as in the previous part.

Foll. 148-167 : Part ix. Contains *Hadīṣ* from six *Shāikh*s :—

30. I. Muḥammad bin Khalaf (*d. A.H. 618 = A.D. 1218*).
31. II. Abū Muḥammad Hibatallāh (*d. A.H. 618 = A.D. 1218*).
32. III. Abū'l Ḥasan 'Alī bin Ṣābit (*d. A.H. 618 = A.D. 1218*).
33. IV. Abū 'Abdallāh Muḥammad bin Ibrāhīm (*d. A.H. 618 = A.D. 1218*).
34. V. Abū 'Abdallāh al Ḥasan (*d. A.H. 620 = A.D. 1220*).
35. VI. 'Abdallāh bin Aḥmad (*d. A.H. 620 = A.D. 1220*).

All the notes at the end are the same as in the previous part.

Foll. 168-184 : Part x. Contains *Hadīṣ* from nine *Shāikh*s :—

36. I. 'Abdalqawī (*d. A.H. 621 = A.D. 1221*).
37. II. Muḥammad bin Ḥasan (*d. A.H. 622 = A.D. 1222*).
38. III. 'Umar bin Badr (*d. A.H. 622 = A.D. 1222*).
39. IV. 'Abdarrahmān bin Ibrāhīm (*d. A.H. 624 = A.D. 1224*).
40. V. Ḥusain bin Hibatallāh (*d. A.H. 626 = A.D. 1226*).
41. VI. 'Abdassalām bin Aḥmad (*d. A.H. 626 = A.D. 1226*).
42. VII. 'Umar bin Karam (*d. A.H. 629 = A.D. 1229*).
43. VIII. 'Abdallāh bin 'Abdalḡanī (*d. A.H. 629 = A.D. 1229*).
44. IX. Abū 'Alī Ḥasan bin Aḥmad (*d. A.H. 630 = A.D. 1230*).

The notes at the end are the same as in the previous part.

Foll. 185-202 : Part xi. Contains *Hadīṣ* from seven *Shāikh*s :—

45. I. Ḥasan bin Yahyā (*d. A.H. 632 = A.D. 1232*).
46. II. Aḥmad bin 'Umar (*d. A.H. 633 = A.D. 1233*).
47. III. Murtaḍā bin Ḥātim (*d. A.H. 634 = A.D. 1234*).
48. IV. 'Abdallāh bin 'Umar (*d. A.H. 635 = A.D. 1235*).
49. V. Mukarram bin Muḥammad (*d. A.H. 635 = A.D. 1235*).
50. VI. Ja'far bin 'Alī (*d. A.H. 636 = A.D. 1236*).
51. VII. Muḥammad bin Tarkhān (*d. A.H. 637 = A.D. 1237*).

Foll. 203-219 : Part xii. Contains *Hadīṣ* from eleven *Shāikh*s :—

52. I. Ḥusain bin Yūsuf (*d. A.H. 637 = A.D. 1237*).
53. II. Zāfir bin Ṭāhir (*d. A.H. 642 = A.D. 1242*).
54. III. Abū Sulaimān 'Abdarrahmān (*d. A.H. 643 = A.D. 1243*).
55. IV. Muḥammad bin 'Abdalwāhid (*d. A.H. 643 = A.D. 1243*). The uncle of Ibn al-Bukhārī.

- 56 V. Abū Muḥammad 'Abdarrahmān (*d.* A.H. 642 = A.D. 1242).
- 57 VI. Yūsuf bin Khālid (*d.* A.H. 648 = A.D. 1248).
- 58 VII. 'Abdalwahhāb bin Zāfir (*d.* A.H. 648 = A.D. 1248).
- 59 VIII. Abū'l Qāsim bin 'Abdarrahmān (*d.* A.H. 651 = A.D. 1251).
- 60 IX. 'Umar bin Sa'id (*d.* A.H. 655 = A.D. 1255).
- 61 X. Aḥmad bin 'Abdaddā'im (*d.* A.H. 668 = A.D. 1268).
- 62 XI. Naṣrallāh bin Ḥasan (*d.* A.H. 648 = A.D. 1248).

Ibn az Zāhiri, relying on his memory, states that Parts i-xii complete the list of male *Shaikhs*, from whom Ibn al Bukhārī transmitted the *Ḥadīṣ*; and the succeeding part contains *Ḥadīṣ* from female *Shaikhs*, as appears from the following colophon:—

قال المتخرج رحمه الله هذا آخر ما تيسر جمعه مما وقع لنا من حديث
شيوخ شيخنا فخر الدين من الرجال اقبلهم الله في الجنة واذكر في
الجزء الذي يليه ما وقع لنا من حديث من سمع منه من النساء •

But, later on, Ibn az Zāhiri mentions some more male *Shaikhs* of Ibn al Bukhārī, see Part xiv.

Foll. 220-237^a: Part xiii. Contains *Ḥadīṣ* from six female *Shaikhs*:—

- I. Ummu 'Abdalḡanī (*d.* A.H. 604 = A.D. 1204).
- II. Zainab (*d.* A.H. 616 = A.D. 1216).
- III. Ummu 'Abdalḡakam (*d.* A.H. 623 = A.D. 1223).
- IV. Rābi'ah (*d.* A.H. 620 = A.D. 1320).
- V. Ruqaiyah (*d.* A.H. 621 = A.D. 1221).
- VI. Āminah (*d.* A.H. 631 = A.D. 1231).

Foll. 237^b-240: An autograph Sanad, dated A.H. 733, granted by Qāsim bin Muḥammad al Barzālī (*d.* A.H. 739 = A.D. 1339) to his pupil, Ḥusain bin 'Umar (*d.* A.H. 779 = A.D. 1397), the owner of our copy. The Sanad tells us that Ḥusain bin 'Umar studied the entire work from the present copy under the above-mentioned Barzālī in the Madrasah Nuriyah of Damascus, in ten sittings, and that authority for narrating the *Ḥadīṣ* of the present work, as well as some other works, was given to Ḥusain bin 'Umar by Barzālī.

قرأ على جميع هذه المشيخة المتخرجة للشيخ فخر الدين على
المقدس المعروف بابن البغاري تخرج الشيخ جمال الدين الظاهري رحمه

الله وهي ثلاثة عشر جزءاً و الجزء المذيل عليها وفيه ثلاث تراجم ترجمة ابن
مسلمه الحنبل المتخرج المذكور و ترجمة عبد المجيب الحنبل و ابن البن
ذيل بهما على المشيخة الحافظ جمال الدين المزي صاحب هذه النسخة
الفقيه الفاضل المحدث الرئيس العدل شرف الدين ابو عبد الله الحسين
بن الشيخ الامام العالم المحدث الصدر الكبير العدل الرضي زين الدين
ابو حفص عمر بن حسن بن حبيب الدمشقي نفعه الله بالعلم و نفع به
و قبل نسخته هذه معي حل القراءة و مصححها ذلك في مجالس عشرة اولها
يوم الاربعة ثالث عشر ذي الحجة و اخوها يوم الخميس الثامن و العشرون
منه من سنة ثلاث و سبعين و سبعمائة بدار الحديث القوية بمدرسة دمشق
و اجزت له رواية ذلك عني و رواية جميع ما يجوز لي روايته و بسمعه
و بالشروط المعتبرة في ذلك
... ..
... ..
و كتب ابو القاسم بن محمد بن يوسف البرزالي الاشبيلي ثم الدمشقي
غفر الله له و رحمه و الحمد لله رب العالمين *

In a note, below the Sanad, Barzālī remarks that Taqiaddin al Bukhārī (d. A.H. 735 = A.D. 1335) and others also joined the sittings.

II. A Sanad on foll. 238-240^a, written by the above-mentioned al Barzālī, dated A.H. 687, gives us to understand that Aḥmad bin Ibrāhīm al Farāzī (d. A.H. 705 = A.D. 1305) studied the present MS. under the author of *Maṣhikhat* (Ibn al Bukhārī), in eleven sittings, at Jāmi' 'Umar in Damascus. A group of traditionists numbering more than 500, male and female, whose names are mentioned in the Sanad, including 'Umar bin Ḥasan, the owner of the present copy, and Barzālī, the scribe of the present Sanad, joined the sittings; and Ijāza (permission) to narrate the Ḥadīṣ was granted by Ibn al Bukhārī, the author, to all students who attended the sitting. The Sanad runs thus:—

سمع جميع هذه المشيخة وهي ثلاثة عشر جزءاً على المتخرجة له
الشيخ السيد الامام العامل ملحق الاصغر بالاكبر فخر الدين ابي
الحسن على بن الشيخ الامام العلامة شمس الدين ابي العباس احمد بن

عبد الواحد المقدسي الحنبلي المعروف بابن البخاري نفع الله بذكره بروايته
عن الشيوخ المذكورين بقرأة الشيخ الإمام العلامة بقية السلف شرف
الدين أبي العباس أحمد بن إبراهيم السباع الفزازي الجماعة السادة
... ..

و صاحب هذه النسخة الفقيه الفاضل المحدث زين الدين أبو حفص عمر بن
حسن بن حبيب الدمشقي و كاتب السماع
القاسم بن محمد بن يوسف بن محمد البرزالي و صح و ثبت في مجالس
أحد عشرة سنة سبع و ثمانين و ستمائة بالجامع المظفري ظاهر دمشق *

'Umar bin Hasan, the owner of our copy, was a traditionist, and held the post of *حسب* or Inspector of Weights and Measures of Halab. After his death, in A.H. 726 = A.D. 1326, his son, Husain bin 'Umar, inherited the MS.

III. A Sanad on fol. 240^b, dated A.H. 736, written by Muḥammad bin Tuḡrul, commonly called Ibn aṣ Ṣairafi (d. A.H. 737 = A.D. 1337), tells us that, in A.H. 736, the scribe of the Sanad studied the *Mashāḥat* and its continuation from the present copy, under 'Alī bin Ibrāhīm aṣ Ṣairafi (d. A.H. 740 = A.D. 1340), in six sittings, in Halab.

A group of male and female traditionists, noted in the Sanad, numbering not less than 200, joined the sittings; and *Ijāza* for narrating the *Ḥadīṣ* was granted by 'Alī bin Ibrāhīm to all the students who attended the sittings.

The Sanad runs thus:—

سمع جميع هذه المشيخة الإمام المسند فخر الدين ابن البخاري هذه
تخرجه ابن الظاهري وهي ثلاثة عشر جزءاً و الجزء المذيل عليها وفيه ثلاث
ترجم ترجمه ابن مسلمة التيها المخرج المذكور و ترجمة تبتد المجيب
الحري و ابن ابن ذيل بهما على المشيخة شيخنا الحافظ جمال الدين
على القنفي الصدر الفاضل المحدث الكبير علاء الدين أبي الحسن على
بن إبراهيم بن علي بن إبراهيم بن أبي القاسم بن جعفر الانصاري ابن
الصيرفي بقرأة كاتب السماع محمد بن عبد الله بن طغرل المعروف
بابن الصيرفي عفي الله عنه و الجماعة السادة و صح

ذلك و ثبت في مجالس اخرها يوم السبت ثالث عشر جمادى الاولى
سنة ست و ثلاثين و سبعمائة بحلب المحبوسة و اجازهم المسمع جميع
ما يجوز له روايته *

Foll. 241-249: Part xiii. Continuation of the *Mashikhat* with *Takhrij*, by Ibn az Zāhiri and Mizzi, containing the Ḥadīṣ of Ibn al Bukhārī transmitted from his three male *Shaikhs*, omitted by Ibn az Zāhiri from the previous parts.

Foll. 241-242: Contains the Ḥadīṣ which were noted by Ibn az Zāhiri himself, after completing the work in 13 parts, as the Ḥadīṣ transmitted by Ibn al Bukhārī from his *Shaikh*, Ibrāhīm at Tanūkbī, in A.H. 626.

The Ḥadīṣ is followed, as usual, by a reference by Ibn az Zāhiri to the works in which it is found.

The Ḥadīṣ opens thus:—

اخبرونا الشيخ ابو القسم الحسن بن ابراهيم بن هبة الله بن مسلمة
التنوخى و انا اسمع في ثاني شهر رمضان سنة عشرين و ستمائة بالجامع
المظفرى بدمشق..... ان النبى على الله عليه وسلم قال سووا صفو فكم
فان تسوية الصف من تمام الصلوة *

Foll. 242-249: Contains the Ḥadīṣ which were noted by Mizzi (d. A.H. 742 = A.D. 1342) as the Ḥadīṣ transmitted by Ibn al Bukhārī from his two *Shaikhs*, and omitted by Ibn az Zāhiri from *Mashikhat Ma'a-at-Takhrij*. Mizzi, who was one of Ibn al Bukhārī's pupils (see, for his life, *Lib. Cat.*, vol. v, part i, p. 141), quotes the Ḥadīṣ of Ibn al Bukhārī transmitted from the following two *Shaikhs*, and gives references to the works in which they are to be found.

I. 'Abdalmujib (d. A.H. 604 = A.D. 1204).

II. Hasan bin 'Alī (d. A.H. 625 = A.D. 1225).

Beginning:—

و مما الحق الامام جمال الدين ابو الحجاج يوسف بن الزكي عبد
الرحمن بن عبد الرحمن بن يوسف المزى بذلك شيخان - الشيخ الاول
اخبرونا الشيخ الامام العامل الاجل الكبير عبد المجيب بن ابي القاسم النج *

The present part ends thus:—

اخر ما ذيل على هذه المشيخة الحمد لله و صلى الله على محمد
و آله وصحبه *

The present part contains the following notes, in addition to notes identical with those contained in the preceding part:—

I. Some one, in the following note, says that, in A.H. 687, Šafi'addin al-Armawī (*d.* A.H. 723 = A.D. 1323) and Šafi'addin Muḥammad bin 'Abdarrahmān (*d.* A.H. 715 = A.D. 1315) studied the present continuation under Ibn al-Bukhārī.

سمع هذا الدليل أخرجه المزني على الشيخ فخر الدين بقرأة صفى الدين الأرموي القرا في الشيخ صفى الدين محمد بن عبد الرحيم الأرموي *

This note gives us every reason to hold that the Ḥadīṣ noted therein is admitted by Ibn al-Bukhārī to be a Ḥadīṣ narrated by him.

II. Aḥmad bin Ibrāhīm, the scribe of the following note, says that he studied the present work with Ibn Ḥajar, the famous author (*d.* A.H. 852 = A.D. 1449; see, for his life, *Lib. Cat.*, vol. v, part i, p. 49), under Ibrāhīm (*d.* A.H. 814 = A.D. 1438), the father of the scribe.

سمعت جميع هذه المشيخة على و الذي الحافظ برهان الدين بن اسحق ابراهيم المحدث بقرأة الحافظ العلامة شهاب الدين احمد بن حجر كتبه احمد بن ابراهيم *

Fol. 250 bears two Sanads:—

I. A Sanad, dated A.H. 837, written by Muḥammad bin Muḥammad al-Khaidārī (*d.* A.H. 894 = A.D. 1489), gives us to understand that, in A.H. 837, the same Muḥammad bin al-Khaidārī studied the work from the present copy, in five sittings, in Damascus, under a famous female traditionist, 'Ā'ishah (*d.* A.H. 848 = A.D. 1445). A number of male and female students, not less than 50, mentioned in the Sanad, joined the sittings; and Ijāza was granted by 'Ā'ishah to all the students who joined the sittings. The Sanad runs thus:—

الحمد لله و سلام على تبادة الدين اصطفى سمع جميع المشيخة الامام فخر الدين ابى الحسن على بن احمد بن عبد الواحد البخاري و تخرجه شهاب الدين احمد الظاهري و الدليل عليها للمحافظ المزني - على الشيخة الصالحة ام عبد الله ابنة ابراهيم بن خليل بن محمود بن يوسف بن تمام

البعليكي
... ..
... ..

وعم ذلك في خمسة مجالس سنة سبع و ثلاثين و ثمانمائة و كاتب
 السماح محمد بن محمد بن عبد الله الخيضرى و اجازت المسمعة كلا من
 الحاضرين *

II. A Sanad, dated A.H. 839, written by Muḥammad bin Ṭibī as Ṣafawī, who informs us that with a few others, in A.H. 839, he studied the work from the present copy under the above-mentioned 'A'ishah, and received the Sanad from her.

The work is rare; only one copy of it is noticed in Paris, No. 750.

Though the copy is not dated, yet the Sanad on foll. 238-240^a (which is dated A.H. 687) gives us reason to hold that the present MS. was written in or before that year.

Written in good Naskh.

The fact that a large number of scholars and traditionists, male and female, studied from the present copy, and that a group of more than 500 students (male and female) together studied from this copy under the author, Ibn al Bukhārī (see Sanad on foll. 238-240^a), and that many autograph notes and Sanads are found in the present copy, is evidence that this is one of the most valuable MSS. in the Oriental Public Library. The founder of the Library, Khudā Bakhsh, remarks thus on the title-page:—

اس کتاب کو کبھی کتابخانہ سے باہر نہو نا چاہئے خدا بخش *

(The MS. must never be allowed to be taken out of the Library.) The facts noted above may, perhaps, be among the reasons for this remark of the founder; but it is also to be noted, as Mr. V. C. Scott O'Connor states, on the authority of Professor Jadunath Sarkar, in his 'An Eastern Library,' p. 7, that the present MS. is one of two MSS. which the founder believed (as revealed to him in a dream) to have been read in the Library by the Prophet himself.

AL HADYU.*

No. 323.

foll. 326; lines 35; size $12\frac{1}{2} \times 8\frac{1}{2}$; $6\frac{1}{2} \times 5\frac{1}{2}$.

زاد المعاد فى هدى

خير العباد

ZÂD AL MA'ÂD FÎ HADYI KHAIR AL
'IBÂD.

A collection of the Prophet's acts and orders in the author's own words, relating to prayers (عبادات), ethics (اخلاق), customs (عادات), medicine, etc. Every act and order is authenticated by Hadîş, quoted from reliable works. The Hadîş is frequently explained by the author, with the variant opinions of jurists, and very often the author supports the views of Ibn Taimiyah (d. A.H. 728 = A.D. 1328) in questions relating to jurisprudence and theology; and, wherever necessary, he remarks upon the merit of the Hadîş. The entire work is in three parts, bound in one volume.

Author: Abû 'Abdallâh Muḥammad bin Abî Bakr bin Ayyûb al Qaiyimî أبو عبد الله محمد بن أبي بكر بن أيوب القيمي, a follower of the Ḥanbalî school, who is specially known for his vast erudition in the Qur'ânic branches, jurisprudence, Hadîş, theology and grammar. He was born in A.H. 691 = A.D. 1299. He studied under Ibn Taimiyah and others. He worked as a professor in the Madrasah Şadariyah in Damascus, and was appointed Principal of the Madrasah Jawziyah in Damascus. He had a great love for his Shaikh, Ibn Taimiyah, and from A.H. 712 till the death of Ibn Taimiyah in A.H. 728 spent his life in supporting the latter's views in religious discourse; and, for this reason, he was sent to jail with Ibn Taimiyah in A.H. 726, and remained in prison till A.H. 728. (For the cause of the latter's imprisonment, see No. 462/1 below.) The author com-

* The author of Ithâf, on p. 86, remarks that no one else prior to the author of Zâd al Ma'âd is known to have composed a work on the present subject; and whoever after him composed any work on it based his opinions on Zâd al Ma'âd

مثل وی در اسلام تألیفی نشده و هر که در هدی تصنیفی کرد تابع و آخذ

ازو است الخ *

posed more than 20 works on different subjects. As he based his works, in general, on his own critical investigations, they are regarded as of high value. He died in A.H. 751 = A.D. 1350. See, for his life and works, *Ad Durar al Kāminah*, vol. ii, fol. 265; *Ṭabaqāt Ibn Rajab*, fol. 275; *Brock.*, vol. ii, p. 106.

Foll 1-97 : Part I.

Beginning :—

رب يسر واسن يا كريم و صلى الله على سيدنا محمد الامين و على
آله الاكرمين الحمد لله رب العالمين و العاقبة للمتقين و لا عدوان الا على
الظالمين الخ *

The author, after giving a short life of the Prophet, begins the work on fol. 17 thus :—

فصل و كذلك كان هديه صلى الله عليه وسلم و سيرته في الطعام لا يرد
موجودا الخ *

The present part ends on fol. 97 thus :—

انتهى الجزء الاول من ثلاثة اجزاء من كتاب زاد المعاد *

The present part was transcribed in A.H. 1154.

Foll. 97-210 : Part II.

Beginning :—

وبه نستعين فصل في هديه في الجهاد و الغزوات الخ *

The present part was transcribed in A.H. 1156, and ends thus :
تم الجزء الثاني من زاد المعاد

Foll. 211-326 : Part III.

Beginning :—

فصل في هديه صلى الله عليه وسلم في علاج العشق *

The colophon, telling us that the present part was transcribed in A.H. 1157, runs thus :—

تم الكتاب بعون الملك الوهاب و كان القراخ من شهر جمادى الاولى
سنة ١١٥٧ على يد ماله افقر العباد و احقرهم اسمعيل بن محمد بن احمد
بن الحسين *

The present work was lithographed in the Cawnpore Nizāmi Press, A.H. 1298.

For other copies of the work, see Cairo, vol. i, p. 346; Goth, 2.

All the parts are written by the scribe *أسماعيل بن محمد بن أحمد بن الحسين*. A note by the scribe suggests that he transcribed the present work for his own use.

The following note by the scribe, on the title-page, tells us that the marginal notes in the present copy were transcribed from a copy belonging to *Muhammad bin Ismâ'il al Amir* (d. A.H. 1182 = A.D. 1769), a well-known author and a scholar of repute. See No. 339, below.

وكل ما كان في حواشي هذه النسخة منسوبا و غير منسوب فهو من
نسخة شهيد السنة العلامة الحافظ محمد بن اسماعيل الامير *

Muhammad bin Ismâ'il al Amir, in the following verses, quoted in *Ithâf*, p. 175:—

أعبت نفسي في تحصيله فعسى
أفوز بالهدى في مستقبل العمر

expresses his long-felt desire to have a copy of the present work; but the above note of the scribe gives us reason to hold that he got a copy of the work before the transcription of the present copy.

AḤĀDĪṢ AL AḤKĀM.*

No. 324.

fol. 206; lines 25; size $10\frac{1}{2} \times 7$; $8 \times 5\frac{1}{2}$.

[منتخب شرح السنة]

MUNTAKHAB U SHARḤ AS SUNNAH.

An incomplete copy of an abridgment of the *Sharḥ as Sunnah* of *Bagawī* (d. A.H. 516 = A.D. 1122), a work chiefly on a collection

* The traditionists, who took an interest in jurisprudence and devoted themselves to that important branch, undertook to compose separate compositions on *Ḥadīṣ*, called *Aḥādīṣ al Aḥkām*, consisting of a collection of *Ḥadīṣ* relating

of traditions which are sources of ordinances of jurisprudence, and also on some other *Ḥadīṣ* on miscellaneous matters, with an explanation of difficult passages in these *Ḥadīṣ*. (For a copy of the work, see Berlin, No. 1295.)

By Ṣafiaddin Muḥammad bin Abi Bakr al Armawī صفي الدين محمد بن أبي بكر الرموي, a traditionist and scholar of vast information, who was born in Qirafa (in Egypt), A.H. 647 = A.D. 1247, and studied under a number of scholars and traditionists. He settled permanently in Damascus, where he died in A.H. 723 = A.D. 1323. See Ad Durar al Kāminah, vol. ii, fol. 590.

The MS. begins abruptly thus:—

أخبرنا والدي أعلام أخبرنا أبو بكر محمد بن استحاق أخبرنا محمد بن
العلم ابن كريب أخبرنا أبو اسامه بن هشام بن عروة عن أبيه عن سفيان بن
عبد الله الثقفى قال قلت يا رسول الله قل لى فى الإسلام قولاً لا أسئل
أحدًا بعدك قال قل امتت بالله الم *

The author, in several places, introduces his own views regarding the explanation of *Ḥadīṣ* with the following words قال ومختصره (he who made the abridgment says thus); and on fol. 50* his full name is mentioned thus:—

قال الشيخ عفى الدين أبو التذا محمود بن أبى بكر محمد بن
حامد الرموي لعله أراد ما روى أن الله كتب الحسن على كل شى *

The use of the word *Shaikh* for the author in the above-quoted passage is one indication, among others, that the work was arranged by some pupil of the author. Frequent reference is made to the *Nihāya* of Ibn Aṣir (d. A.H. 606 = A.D. 1209), thus: قال ملخصه قال ابن الأثير فى: *النهاية*. On the margin of fol. 151* it is stated that he (Armawī) studied *Sharḥ as Sunna*, in A.H. 673, under Yahyā bin 'Alī and Abū Muḥammad bin 'Abdallāh bin 'Alī. Hāj. Khāl., vol. i, p. 493, mentions an abridgment by Maḥmūd al Armawī, without quoting the beginning or giving any description of it.

The MS. ends thus:—

قال حدثنى أبى عن جدى أنهم جمعوا القرآن على عهد عثمان
و أنهم فضوا المصاحف على هذا *

to points of jurisprudence, collected from reliable works. The object of these compositions is to assist jurists and scholars in referring to the *Ḥadīṣ* connected with jurisprudence. The compositions occasionally show us how the jurists interpret the *Ḥadīṣ* in support of their versions.

The following note at the end says that, in A.H. 734, the present copy was compared by one Muḥammad bin 'Attar with the original MS.

بلغ مقابلة باصل المؤلف بحسب الطاقة و الامكان و ذلك في مجالس
اخرها يوم الخميس الثامن و العشرين من شهر رمضان سنة اربع و ثلثين
و سبعمائة و صلى الله على محمد و آله و صحبه وسلم تسليما كتبه محمد بن
الطار الشافعي •

The above note suggests that the present copy was transcribed in or before A.H. 734.

Written in good Naskh.

No. 325.

fol. 379; lines 25; size 12 × 7; 9½ × 5½.

الباب منتخب شرح السنة

AL LUBÂB MUNTAKHAB U SHARḤ AS SUNNAH.

An old and incomplete copy of another abridgment of Baḡawī's Sharḥ as Sunnah, in two parts, bound in one volume; designated at the end of the first part, as well as at the beginning of the second part, as Al Lubāb by the scribe who completed the transcription in A.H. 736. Some one, most probably on the authority of the scribe, noted on the title-page Al Lubāb as the title of the present abridgment. Hāj. Khal., vol. i, p. 493, mentions an abridgment of Sharḥ as Sunnah, under the title of Al Lubāb, by 'Abdallāh bin Ḥasan bin 'Abdalmālik al Wāsiṭī; but the beginning given by Hāj. Khal., which runs thus: والحمد لله رب العالمين does not agree with the beginning of the present work. Hāj. Khal. does not give any further description of the work, except this little portion of the beginning, which is commonly found at the beginning of every MS.. No other copy of the work is to be traced in any catalogue. Hence we do not find any strong reason to reject the statement of the scribe. The date of the death of 'Abdallāh bin Ḥasan, the author of the abridgment mentioned by Hāj. Khal., is not given by him, and has not been traced in any biographical work; but the

following words of the scribe quoted in the colophon, dated A.H. 736, افاض على مؤلفه وعلى مننخبه شأبيب الرحمة والغفران وكساهما جلايب (الرضوان) suggest that the author of the present abridgment died before A.H. 736. Again, the fact that the author, on fol. 7^b, when mentioning Baiḍāwī (d. A.H. 685 = A.D. 1286) as his teacher, uses for him the words سره قدس (a term which is particularly applied to a dead person) at once gives us reason to believe that the work was composed after A.H. 685, as appears from the following:—

وهي مذكورة في شرح كتاب المصاييح لسيددي و استاذني عبد الله بن عمر البضاوي قدس الله سره فليطلب منه الخ *

Foll. 1-209 : Part I.

Beginning:—

الحمد لله الذي انزل على عبده الكتاب و لم يجعل له عوجاً و ارسل محمداً بالحق رحمة للعالمين اما بعد و لما كان علم الحديث رئيس علوم الدين و رأسها فكان كتاب شوح السفة للشيخ الامام الرباني ناصر الحديث دكن الاسلام ابي محمد الحسن بن مسعود البغوي...سنة لى ان أتشرف لها باختصاره و تجريد درره و فوائد و التقاط فقره خلافاً للاسناد الخ *

The present part was transcribed in A.H. 734, as appears from the following colophon, which runs:—

تم النصف الاول من لباب كتاب شرح السفة على يد احقر خلق الله برطاس بن داود الفاروقي الاصطخري سنة اربع و ثلثين و سبعمائة و الحمد لله حق و حدة *

Foll. 210-379 : Part II.

Beginning:—

اما بعد حمد الله الكبير المتعال ... فهذا هو النصف الاول من لباب كتاب شرح السفة كتاب الفكاح *

The present part was transcribed in A.H. 736 by the same scribe. The colophon runs thus:—

وقع الفراغ من تحرير هذا المختضب من شرح السفة افاض على مؤلفه و على مننخبه شأبيب الرحمة و الغفران و كساهما جلايب الرضوان على يد احقر العباد برطاس بن داود لسفة ست و ثلثين و سبعمائة *

Written in good Naskh.

Scribe : يونس بن داود

The present copy was, in A.H. 930, in possession of one 'Allāma bin Ḥasan bin 'Alī al Baihaqī, as appears from the following note :—

من عواري الزمان دخل في نوبة العبد الفقير المحتاج الى روية ربه
..... علامه بن حسن بن علي البيهقي اماله في شهر ربيع الاول سنة
ثلثين و تسعمائة *

Another note suggests that it was one of the MSS. collected by Mutawakkil 'Alallāh, a ruler of Yaman, for a short account of whom see No. 305, above.

من كتب المتوكل على الله

The following three autograph notes by the successors of Mutawakkil give us to understand that the MS. was in their possession till A.H. 1211 :—

I. An autograph note by Mahdī li dinallāh (A.H. 1160–1190 = A.D. 1774–1747; see Lane Poole, p. 153) runs thus :—

الحمد لله من كتب افقر عباد الله الى رحمة الله المهدى لدين الله
العباس بن منصور بالله غفر الله له و للمؤمنين و المؤمنات انه ولي
الحسنيات *

II. An autograph note by Qāsim, the first son of Mahdī li dinallāh, runs thus :—

الحمد في دول افقر العباد القاسم بن امير المؤمنين المهدى لدين الله *

III. An autograph note by Mansūr billāh, the youngest son of Mahdī li dinallāh, runs thus :—

الحمد لله من كتب المنصور بالله رب العلمين ولد امير المؤمنين
المهدى لدين الله *

In A.H. 1234 this valuable copy was purchased, at the very low price of eight rupees, by Sayyid Ḥāmidallāh Khān, an Arabic scholar and zamindar of Bardawān, in Bengal, from one Muḥammad Khān Ṣāhib, as appears from the following autograph of Ḥāmidallāh Khān :—

بتاريخ سيوم شهر ربيع الثاني سنة ١٢٩٤ هجرى مطابق شانزدهم ماه
يهاكن سنة ١٢٣٥ بملكه از محمد خانصاحب بمبلغ هشت روييه خريده ام
..... سيد حامد الله خان *

The signatures of Hâmidallâh Khân and of his son Maḥmūd are found in many places, at the beginning as well as at the end of this copy.

No. 326.

fol. 274 ; lines 35 ; size 12 × 8 ; 9½ × 5.

الاحكام الكبرى

AL AḤKÂM AL KUBRÂ.

A collection of traditions which are the sources of the ordinances of jurisprudence, ethics and prayers, collected from the six canonical collections of traditions, and from other reliable works, in two parts, bound in one volume.

Author : 'Abdalḥaqq bin 'Abdarrahmân bin 'Abdallâh al Azdî
الازدى عبد الحق بن عبد الرحمن الزدى (d. A.H. 581 = A.D. 1185, see Lib. Cat.,
vol. v, part i, No. 204).

Foll. 1-120 : Part I.

Beginning :—

قال الشيخ الفقيه المحدث أبو محمد عبد الحق بن عبد الرحمن
الزدى الاشبيلي الحمد لله رب العلمين والصلوة والسلام على
محمد خاتم النبيين و امام المرسلين ... اما بعد فقد وفقنا الله و اياكم فاني
جمعت هذا الكتاب متفرقا من احاديث رسول الله صلى الله عليه وسلم في
لوازم الشرائع واحكامه وحلاله وحرامه الى غير ذلك من الآداب
وفنونا من الادعية و الاذكار الخ *

The author, in the preface, remarks that the names of the works from which the traditions are quoted are noted below each Hadîṣ, and that the arrangement and division are the same as in the works of jurisprudence.

Foll. 102^b-274 : Part II.

Beginning :—

الجزء الثاني من الاحكام الكبرى تأليف شيخ الامام الحافظ ابي محمد
عبد الحق بن عبد الرحمن بن عبد الله الزدى ... مسلم بن ابي هريرة تبلغ
به قال تقوم الساعة الخ *

For other copies of the work, see Br. Mus., 1574; Cairo, vol. i, p. 260.

Written in good Naskh. Not dated, apparently 8th century A.H. Part I, and 8 folios at the beginning of the second part, are added in a later hand.

No. 327.

fol. 259; lines 44; size 10 × 7; 8 × 5½.

رياض الافهام في شرح عمدة الاحكام

RIYĀD AL AFHĀM FĪ SHARḤ 'UMDAT AL AḤKĀM.

An old copy of the rare commentary on the 'Umdat al Aḥkām of Taqiaddin 'Abdalḡani (*d.* A.H. 600 = A.D. 1203), a work on a collection of Ḥadīṣ which are the sources for the ordinances of jurisprudence, collected from Bukhārī and Muslim. The commentary consists of an explanation of difficult passages and words, with their philology, pointing out how the jurists interpret the Ḥadīṣ in support of their versions.

By Abū Ḥafṣ 'Umar bin 'Alī bin Sālim bin Ṣadaqa *ابو حفص عمر بن علي بن سالم بن سداقا*, commonly known as Tājaddīn al Fākihānī, a well-known Mālikī jurist and philologist of Alexandria. He visited Mecca on a pilgrimage, passing through Damascus in A.H. 730; and, shortly after his return to his native place, he died in A.H. 731 = A.D. 1331. See, for his life, *Ad Durnāl Kāminah*, vol. ii, fol. 108. Beginning:—

الحمد لله المتوحد بالكبرياء، والكمال المتفرد بالعزة والجلال
اما بعد فانه لما عزم جماعة من الطلبة على قراءة كتاب عمدة الاحكام اردت
ان اجمع في هذا التعليق ما يعضى في اثناء ذلك من المباحث المحققة
..... وسميته رياض الافهام في شرح عمدة الاحكام *

The following abbreviations are used by the commentator in the present work:

- I. ج. for Qāḍī 'Iyāḍ (*d.* A.H. 544 = A.D. 1149).
- II. ح. for Muḥiaddīn an Nawawī (*d.* A.H. 676 = A.D. 1278).
- III. ق. for Taqiaddīn bin Daqīq (*d.* A.H. 702 = A.D. 1302).

We are not acquainted with any other copy of the present work.

The following colophon of the author, transcribed by the scribe, gives as the date of composition A.H. 710.

قال المصنف رحمه الله تعالى و كان الفراغ من تصنيفه في الكوفة
الثانية يوم الأربعاء في اثنا عشر جمادى الاولى سنة عشر و سبعمائة *

Written in good Naskh. Dated, A.H. 792.

Scribe: قاسم بن محمد بن مسلم المالكي.

No. 328.

fol. 147; lines 35; size 12 x 7; 9½ x 5½.

المُنْتَاقَى

AL MUNTAQÂ.

An abridgment by the author himself of *Alkām al Kubrā*, a larger work in five volumes, on a collection of traditions which are the sources of the ordinances of jurisprudence. The arrangement and divisions followed in the present abridgment are the same as in the works of jurisprudence.

Author: Abū'l Barakāt Majdaddīn 'Abdassalām bin 'Abdallāh bin Taimiyah *ابو البركات مجد الدين عبد السلام بن عبد الله بن تيمية*, the grandfather of the eminent author, Ibn Taimiyah (*d.* A.H. 728 = A.D. 1328). He is known as an authority on the following branches of Islamic learning, *Ḥadīṣ*, Jurisprudence and Grammar. He was born in Harrān (A.H. 590 = A.D. 1194), and studied in his native place under his uncle, and some other persons, till the end of A.H. 602. In A.H. 603 he left Harrān for Bagdād, and studied there under *Khatīb Bagdādī* (*d.* A.H. 622 = A.D. 1222) and other distinguished scholars. In A.H. 609 he came back to Harrān, where he spent his time in further studies. Before long he established his reputation in learning, and numbers of scholars and traditionists studied under him. Many traditionists transmitted *Ḥadīṣ* on his authority. In A.H. 651 he started for Mecca to perform the pilgrimage; and, shortly after his return, died in Harrān, A.H. 652 = A.D. 1254, or according to some in A.H. 653 = A.D. 1255.

For the author's life and works, see *Ṭabaqāt Ibn Rajab*, vol. ii, fol. 151; Brock., vol. i, p. 394.

Beginning:—

قال الشيخ الامام العالم الورع الحافظ ... ابو البركات عبد السلام بن عبد
الله ... الحمد لله الذي لم يتخذ ولدا ولم يكن له شريك في
الحكم

The author, in the preface, says that he collected the Ḥadīṣ in the present work (omitting the Isnād) from the Musnad of Imām Aḥmad bin Ḥanbal and from the six canonical collections of traditions.

Written in fair Naskh. Dated, Ṣan'ā (in Yaman), A.H. 1112.

Scribe: محمد بن صالح بن يوسف.

No. 329.

fol. 266; lines 26; size 12×6 ; $8 \times 3\frac{1}{2}$.

THE SAME.

Another copy of the preceding work, written in bold Naskh, dated A.H. 1274, beginning and ending like the above.

A note on the margin of fol. 566 says that the MS. came into the possession of one 'Abdalāziz in Mecca, A.H. 1292.

No. 330.

fol. 377; lines 32; size $12\frac{1}{2} \times 8\frac{1}{2}$; $9\frac{1}{2} \times 5\frac{1}{2}$.

نيل الاوطار

NAIL AL AUTĀR.

A well-known and useful commentary on the preceding work in four volumes, by Muḥammad bin 'Alī bin Muḥammad Ash Shawkānī محمد بن علي بن محمد الشوكاني, a famous traditionist and scholar of Ṣan'ā (in Yaman), who was born in A.H. 1177 = A.D. 1763. He studied various branches of learning, but was best known as an authority on tradition, jurisprudence and theology. More than half of his compositions, which exceed 30 in number, are on the above-mentioned subjects. He worked as a professor of Ḥadīṣ and jurisprudence, as well as being Chief Justice of Ṣan'ā. He died in A.H. 1250 = A.D. 1834. See, for his life, Ithāf p. 409. The author of Ithāf

claims that he was the first to bring a MS. copy of *Shawkānī's* *Nail al Aṭār* into India, and to introduce it to Indian scholars and traditionists.

VOLUME I.

Beginning :—

أحمدك يا من شرح صدورنا النخ

The present volume ends with the commentary on the chapter
النشد لسجود السور بعد السلام.

Written in fair Naskh. Dated, 22nd Muḥarram, A.H. 1240.

A note at the end tells us that, in A.H. 1269, the present MS. was studied by one 'Alī bin Aḥmad under Aḥmad bin Muḥammad, the commentator's son.

No. 331.

fol. 328; lines 32; size $12\frac{1}{2} \times 8\frac{1}{2}$; $9\frac{1}{2} \times 5\frac{1}{2}$.

VOLUME II.

Beginning with the commentary on the chapter أبواب صلوة الجماعة
باب ما جاء في باب وجوبها والحث عليها
الفرع والعقوبة.

Written in fair Naskh. Dated, A.H. 1240.

A note on the title-page, which runs thus: الحمد لله استكنبه لنفسه
ولمن شاء من بعده الملقب إلى رحمة ربه القدير حسين بن أحمد بن محمد
الخزازي tells us that one Ḥusain bin Aḥmad transcribed the present
copy for his own use. As the handwriting of the first and second
volumes is identical, we have reason to hold that the scribe of both
volumes is the same Ḥusain bin Aḥmad.

No. 332.

fol. 188; lines 38; size $12\frac{1}{2} \times 8\frac{1}{2}$; $9\frac{1}{2} \times 5\frac{1}{2}$.

VOLUME III.

Beginning with the commentary on the chapter ما جاء في بيع
النجاسة, one of the chapters of كتاب البيوع, and ending with the
chapter العاقلة وما تحمله.

Written in Naskh. Dated, A.H. 1228.

Scribe : حسين بن احمد الرفاعي .

A note, written by the scribe at the end, gives us to understand that in A.H. 1228 he studied the present work from this very copy in the month of Ramadân under the author. This note is verified by the author, thus :—

صحيح ذلك كتبه مؤلفه غفر الله له

A note on the title-page, written by the scribe of the two first volumes, tells us that in A.H. 1244 he purchased the present copy of the third volume from Husain bin Ahmad ar Rifâ'i, the scribe and owner of the same.

علي في ملك الفقير الى رحمة الله حسين بن احمد الخوارزمي وفقه الله
وفتح عليه في شهر جمادى سنة ١٢٤٤ و كان شراء من ماله بواسطة الفقيه
عبد الله دلال الكتب *

No. 333.

fol. 217; lines 35; size 12 x 8; 9½ x 5.

VOLUME IV.

Beginning with the commentary on the chapter *ما جاء في رجم* *البراني*, a chapter from *كتاب الحدود*, and ending with the chapter *ذم من* *لم يستعمل*, the last chapter of the work.

Written in Naskh. Dated, A.H. 1228.

Scribe : حسين بن احمد الرفاعي .

A note is found on the title-page, stating that the present copy came into the possession of Husain bin Ahmad al Kharrâzi in A.H. 1244.

Husain bin Ahmad al Kharrâzi, as stated in the note at the end of the second volume, transcribed the first two volumes of the work for his own use in A.H. 1240; and later on, in A.H. 1244, he purchased the last two volumes (see notes at the end of volumes III and IV). Thus he succeeded in obtaining the complete work.

The entire work was printed in eight volumes in Egypt, A.H. 1297.

No. 334.

fol. 360; lines 34-35; size $12\frac{1}{2} \times 8\frac{1}{2}$; $12 \times 6\frac{1}{2}$.

THE SAME.

Another incomplete copy of the same, corresponding with the first volume of the above.

Dated, A.H. 1244.

No. 335.

fol. 145; lines 9; size 7×5 ; $5\frac{1}{2} \times 4$.

الامام با حديث الاحكام

AL ILMÂM BI AḤÂDÎŞ AL AḤKÂM.

An old copy of an abridgment by the author of his larger work known as *Imâm fi Aḥâdîş al Aḥkâm*, a big work on a collection of *Ḥadîş* which are the sources of the ordinances of jurisprudence, in 20 volumes.

Author: Muḥammad bin 'Alî bin Wahab محمد بن علي بن وهب, commonly known as Ibn Daqiq al 'Id, born in A.H. 625 = A.D. 1228. He was formerly a follower of the Maliki school; but something turned his mind from that school, and made him a follower of the Shâfi'i school. In A.H. 695, after serving as a professor of Maliki and Shâfi'i jurisprudence in certain institutions in Egypt, he was appointed Qâdî of the same place, and continued to serve as Qâdî till his death in A.H. 702 = A.D. 1302. He is commonly accepted as an authority by jurists and traditionists.

For the author's life, see *Ad Durar al Kâminah*, vol. ii, fol. 399; *Rafâ al 'Işr*, fol. 204; *Ḥuffāz*, vol. iv, p. 273; *Brock.*, vol. ii, p. 263.

Beginning:—

قال الشيخ الامام العالم الحافظ المحدث تقي الدين ابو الفتح محمد بن الشيخ الامام مجدد الدين ابي الحسن علي بن وهب بن مطيع القشيري رضى الله عنه الشهير بابن دقيق العيد... الحمد لله منزل الشرائع و الاحكام و مفصل الحلال و الحرام ... و سميت كتاب الامام باحاديث الاحكام و شرطي فيه ان لا اورد الاحديث من وثقة امام من مركبي رواية الاخبار و كان صحيحاً على طريقة اهل الحديث الحافظ النج *

The work is rare; only one copy is noticed in Kupr., p. 250.

Written in good Naskh, twenty-three years after the author's death, in A.H. 725.

Scribe: عبد الله المستغفر.

A note on the title-page says that the following verses, composed by 'Abdal'aziz bin 'Abdal'azim al Māliki in praise of the author and his works, which were contained in the autograph copy, are also quoted here on the title-page of the present copy:—

شاهد على ظهر نسخة من الاعلام بخط مؤلفه الامام الحافظ تقي

الدين ... لعبد العزيز بن عبد العظيم بن عبد الوهاب المالكي *

جوزيت بالحسنى من الاسلام
يا واضع الاعلام في الاحكام
لخصت فيه فوائد السنن التي
هي عمدة الفتى لكل امام
نبهت فيه على الصحيح واهله
ويسرت مطويًا من الافهام
جعلته كنزًا لكل مدرس
واعانة لقيادة الاعلام
داويت ادواء الخلاف فمالها
بالفلس امام مع الاعلام

No. 336.

fol. 195; lines 19. size $7\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

THE SAME.

Another copy of the preceding work, beginning and ending like the above. Fol. 1 is supplied in a later hand.

Written in fair Naskh. Dated, A.H. 861.

Scribe: ابراهيم بن احمد.

No. 337.

fol. 71; lines 25; size $9\frac{1}{2} \times 5\frac{1}{2}$; 8×5 .

المعروف في الحديث

AL MUHARRAR FÎ AL HADÎS.

A very rare work on a collection of Ḥadīṣ without Isnād, dealing with points relating to jurisprudence. The traditions in the present work are collected from the six canonical collections of traditions and from the following works: Musnād of Imām Aḥmad bin Ḥanbal (*d.* A.H. 241 = A.D. 855), Kitāb al 'Anwā' by Ibn Ḥayyān (*d.* A.H. 354 = A.D. 965), Mustadrak by Ḥākim (*d.* A.H. 405 = A.D. 1014). The arrangement and divisions, of the present work are the same as in the works on jurisprudence. The author occasionally remarks upon the genuineness of a Ḥadīṣ.

Author: Muḥammad bin Aḥmad bin 'Abdalḥādī bin 'Abdalḥamīd bin 'Abdalḥādī محمد بن أحمد بن عبد الحادي بن عبد الحميد بن عبد الحادي, a follower of the Ḥanbalī school, who was known for his special merits in Ḥanbalī jurisprudence, as well as in tradition. He was born in A.H. 704 = A.D. 1304, and studied under many eminent scholars of his age, spending the greater portion of his time under the tutorship of Ibn Taimiyah (d. A.H. 728 = A.D. 1328). The famous historian and traditionist, Dahabī (d. A.H. 740 = A.D. 1340) and some others speak very highly of his merits and his authority. He died in A.H. 744 = A.D. 1344. He lived for 40 years, during which he completed his studies and worked for a few years as a professor in certain institutions of Damascus. He composed 20 works, among which تنقيح التحقيق in two volumes and الاحكام الكبرى in eight volumes are specially noted for their usefulness.

For the author's life and works, see *Ad Durar al Kâminah*, vol. ii, fol. 214; *Tabaqât Ibn Rajab*, fol. 269.

Beginning :—

قال الشيخ الامام ابو عبد الله محمد بن احمد بن عبد الهادي بن
عبد الحميد بن عبد الهادي بن يونس بن قدامة المقدسي الحمد لله
رب العالمين و الصلوة والسلام على محمد خاتم النبيين و على آله و صحبه
اجمعين اما بعد فهذا مختصر يشتمل على جملة من احاديث النبوية في
الاحكام الشرعية التي تخدم من كتب الائمة المشهورين الخ *

Ibn Hajar, in *Ad Durar*, says that the present work is an abridgment of *Ilmām* (see above Nos. 336-37) with a few alterations and additions, and gives high praise of its usefulness (والمعروف في الأحكام). (اختصرة من العلم وجودة جدا الخ).

Neither the work nor the author is mentioned in *Broek*., or in any other catalogue.

Written in fair *Naskh*. Dated, A.H. 1310.

No. 338.

fol. 140; lines 14; size $8\frac{1}{2} \times 9\frac{1}{2}$; $6\frac{1}{2} \times 4$.

بلوغ المرام

BULŪĠ AL MARĀM.

A work on a collection of *Hadīṣ* which are the sources of ordinances of jurisprudence. The arrangement and divisions of the work are the same as in works of jurisprudence.

Author: *Shihābaddīn Aḥmad bin 'Alī bin Muḥammad bin Hajar al 'Asqalānī* (d. A.H. 852 = A.D. 1449, see *Lib. Cat.*, vol. v, part i, No. 159).

Beginning:—

الحمد لله على نعمائه الظاهرة والباطنة قديما وحديثا *

According to the author's statement in the preface, the *Hadīṣ* in the present work is taken from the six canonical collections of traditions and from *Musnad* of Aḥmad bin Hanbal.

For other copies of the work, see *Cairo*, vol. i, p. 127; A.S., 1038.

The work was printed in *Lucknow*, A.H. 1253.

The following note on the last fol. says that one *Ṭalīb alḥaqq* transmitted the present work from 'Abdalḥaqq, a pupil of *Shawkānī* (d. A.H. 1250 = A.D. 1834). The chain of *Shawkānī*'s sources for the *Hadīṣ* contained in the present work ends with the author.

قال العبد الضعيف طالب الحق ابراهيم عن زبدة المحققين وقذوة المحدثين مولانا عبد الحق المحمدي وهو يروي عن الامام فخر الاسلام قاضي القضاة في مدينة صنعاء اليمن القاضي محمد الشوكاني وهو يروي عن شيخه السيد عبد القادر وهو عن شيخه السيد احمد وهو عن شيخه عبد

العزیز و هو عن شیخہ ابراہیم و هو عن شیخہ محمد بن ابراہیم و هو عن
 شیخہ السید الطاهر الاهدل و هو عن شیخہ عبد الرحمن الدبیع و هو عن
 شیخہ الحافظ السخاوی و هو عن الحافظ الذقة احمد بن علی بن حجر
 العسقلانی

Written in fair Nasta'liq. Dated, A.H. 1246.

No. 339.

fol. 258; lines 29; size $11\frac{1}{4} \times 7\frac{1}{2}$; $7\frac{1}{2} \times 5\frac{1}{2}$.

سبل السلام

SUBUL AS SALÂM.

A commentary on the preceding work in two volumes.

VOLUME I.

Beginning:—

الحمد لله الذي من علينا ببلوغ الحرام النجس

The commentator, Muḥammad bin Ismâ'il bin Ṣalâḥ al Amîr as Ṣan'ânî (in Yaman), was known for his special merits in tradition, jurisprudence, theology and Arabic literature. He was originally a follower of the Zaidi school; but finding some defects in the Zaidi theology he became a strict follower of the Sunnî sect, and studied Ḥadîṣ under well-known Sunnî traditionists, such as Muḥammad bin Ibrâhîm (d. A.H. 1145 = A.D. 1732), Abû'l Ḥasan (d. A.H. 1139 = A.D. 1727), 'Abdallâh bin Sâlim (d. A.H. 1134 = A.D. 1722), and others. He composed 11 works on different subjects. He died in A.H. 1182 = A.D. 1769; see *Ithâf*, p. 401.

The date of composition, as given by the commentator in the colophon, is A.H. 1162. قال مؤلفه ... وكان الفراغ من توينه سنة اثنين وستين وعائة والف.

Written in good Naskḥ. Dated, A.H. 1226.

No. 340.

fol. 221; lines 29; size $11\frac{1}{4} \times 7\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

VOLUME II.

The second volume of the preceding work, beginning with the commentary on كتاب البيوع, thus:—

الحمد لله الذي أجل لعباده ... وبعد فقد أعلن الله و به الحمد بتمام
الجزء الأول من شرح بلوغ المرام ... كتاب البيوع أعلم أن الحكمة في
مشروعية البيع كما قاله المصنف في فتح الباري الخ *

A note at the end says that the transcription of this volume was completed in A.H. 1227.

A seal at the end, dated A.H. 1306, of 'Abdallāh of Būhār in Bardawān (Bengal) tells us that the MS. belonged to the Būhār Library (now attached to the Imperial Library, Calcutta).

Written in good Naskh.

No. 341.

fol. 93; lines 22; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4$.

الحاشية على بلوغ المرام

AL ḤĀSHIYAT U 'ALĀ, BULŪĠ AL MARĀM.

An autograph copy of a gloss on Ibn Ḥajār's Bulūġ al Marām (see No. 338 above), by 'Alī bin Sulaimān bin Yahyā bin 'Umar بن علي بن سليمان بن يحيى بن عمر, a scholar of Zabīd, in Yaman, composed in A.H. 1234. The date of the composition of the work gives us reason to hold that the author was a scholar of the 13th century A.H.

Beginning:—

الحمد لله الذي قسم لأهل الحديث من الخيرات لوفزاد ...
أما بعد فيقول الفقير إلى الله تعالى علي بن سليمان بن يحيى بن عمر

الخ *

According to the statement of the author, the present gloss is a mere collection of his father's notes on a copy of *Bulûğ al Marâm*, which was studied by him and by his brother, 'Abdarrahmân. He frequently quotes *Subul as Salâm* (Nos. 339-40 above) and *منحة الكرام*, a rare commentary on *Bulûğ al Marâm*.

Written in good Naskh. Dated, A.H. 1234.

No. 342.

fol. 93; lines 9; size $8\frac{1}{2} \times 6$; 6×3 .

الحبل المتين

AL HABL AL MATÎN.

A work consisting of 610 *Hadîğ* which are the sources of the ordinances of jurisprudence, specially those relating to prayer (عبادات) and its ritual according to the *Hanafi* school. The entire work is divided into 61 *Bâbs*; and each *Bâb* contains ten *Hadîğ*.

Author: *Muhammad bin Muhammad al Khwāja al Hanafi*. محمد بن محمد الخواجه الحنفى. The author and the present work are mentioned in *Ithâf*, p. 71. Though no account of him is given there, yet the fact that the latest of the various authors whom he quotes in the present work is 'Abdalhaqq (d. A.H. 1052 = A.D. 1642) suggests that he was a scholar of the 11th century A.H. The author of *Ithâf* mentions an Urdu commentary on the present work by Aulâd Husain (d. A.H. 1253 = A.D. 1837).

Beginning:—

قال المفتقر الى الكرم الاعلى و المتوسل بذريعة حبيبه المصطفى
محمد بن محمد خواجه الحنفى اما بعد فهذه حبل متين
من اخبار سيد المرسلين *

Written in fair Naskh. Not dated; apparently, 12th century A.H.

No. 343.

fol. 147; lines 16; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

THE SAME.

Another copy of the same. Written in good Naskh. Not dated; apparently, 13th century A.H.

Scribe: سيد امير الدين بن سيد حسن علي.

WORKS ON COLLECTIONS OF ḤADĪṢ FROM GENERALLY QUOTED RELIABLE WORKS.*

No. 344.

fol. 328; lines 23; size 11×7 ; $7\frac{1}{2} \times 4\frac{1}{2}$.

المصابيح AL MAṢĀBĪḤ.

A valuable copy of a useful and popular work on a collection of Ḥadīṣ, omitting the Isnād, from the six canonical collections of traditions and from the following three works: (i) Musnad ad Dārimī, (ii) Musnad u Shāfi'ī, (iii) Muwaṭṭā', divided into 24 Kitābs, each Kitāb being subdivided into several Bābs. According to the author's plan, the work as arranged comprises Ḥadīṣ mainly relating to jurisprudence, theology, Sufism and ethics; also a few relating to other matters.

By Abū Muḥammad Ḥasan bin Mas'ūd bin Muḥammad al Farrā' al Baḡawī الفراء البغوي commonly

* Some of the traditionists directed their attention to collecting the Ḥadīṣ from generally quoted reliable works, and arranging them in chapters in such a manner as to extend their utility. Each chapter consists of a collection of Ḥadīṣ connected with the subject-matter of the chapter. These compositions afford us ample facility in referring to and utilizing the traditions contained in certain reliable works.

called Muḥi as Sunnah (معنى السنة). The author, the date of whose birth is not fixed by his biographers, is known for his attainments in several branches of Arabic literature. He was recognized as a specialist in the Qur'ānic branches of tradition and jurisprudence; and most of his compositions are on these subjects. Amongst others, the two following well-known scholars and traditionists are repeatedly quoted by the author, and are specially mentioned by him as teachers under whom he studied for a considerable period of time:—

I. 'Abdalwāḥid al Maliḥi, a jurist and traditionist of the 5th century A.H.

II. Qāḍī Husain bin Muḥammad (d. A.H. 460 = A.D. 1061).

He died in A.H. 516 = A.D. 1122. For his life and works, see *Mir'at al Janān*, fol. 297; *Ibn Khallikān*, vol. i, p. 145; *Ṭabaqāt Isnāwi*, fol. 75; *Ṭabaqāt Ibn Mulaqqin*, fol. 78^a; *Ḥāj. Khal.*, vol. i, p. 272; *Brock.*, vol. i, p. 363.

Beginning:—

الحمد لله و سلام على عباده الذين اصطفى و الصلوة التامة الدائمة
على رسوله المجتنبى قال الشيخ الامام اجل محيى السنة ناصر الحديث
ابو محمد الحسن بن مسعود القراء البغوي احسن الله ثاقبة امره اما بعد
فهذه الفاظ صدرت عن صدر النبوة الخ *

The Ḥadīṣ of Bukhārī and Muslim are indicated by the word *صحاح*, and the traditions collected from other works are denoted by the word *حسن*.

The work was printed in Būlāq, A.H. 1294.

For other copies of the work, see Berlin, Nos. 1280-8; Paris, 720; Br. Mus., 1190; Br. Mus. Suppl., 138-9; Loth, 148-50; Jeni, 281; Cairo, vol. i, p. 423. The title of the work is written in bold and beautiful Naskḥ, the illuminated characters being contained within a golden circle.

Written in good Naskḥ, on thick paper. Dated, monastery of Shaikhūniyah in Egypt, A.H. 786.

Scribe: محمد بن زين العرب على بن عبد الله.

The copy is of special value, for it was transcribed by a scholar, and was studied by the scribe under a traditionist, and bears marginal notes throughout.

The autograph marginal note, dated A.H. 792, giving explanations of difficult words and passages, the end of which is quoted below, is by Muḥammad bin Zain al 'Arab 'Alī bin 'Abdallāh, the

scribe of the present work. The father of the scribe is also known to have composed a gloss on *Maṣābiḥ*, a copy of which is noticed in Berlin, No. 1289.

The marginal note ends thus:—

وقع الفراغ من تعليق الحواشي على يد احقر عباد الله جوماً و اكثرهم
جهلاً محمد بن زين العرب غفر الله لهما غصوة يوم الاربعاء الثالث من شهر
المحرم سنة اثنين وتسعمائة *

Written in fine Naskh; and dated as mentioned above.

It appears from the following autograph sanad, granted by Ibrāhīm, at the end, dated A.H. 792, that the scribe, while writing the marginal notes on the present copy in A.H. 792, studied the work from this very copy, which is dated A.H. 786, under the said Ibrāhīm bin Yūsuf, commonly called Ibn al 'Addās, a scholar and traditionist who died in A.H. 808 = A.D. 1405, see *Tāj at Ṭabaqāt*, vol. ix, fol. 102^a:—

الحمد لله الذي حفظ شريعته الرضية لورثة انبيائه و جعلهم على التدبير
في استنباط الاحكام المرضية بفضله و آلائه و الصلوة و السلام الاكملان على
خاتم الرسول محمد صفوة اصفيائه و على آله و اصحابه و احبابه اما بعد فقد
قرأ على الشيخ الامام العامل جلال الدين محمد ولد الشيخ الامام العلام
جلال المشكلات و كشف المعضلات رئيس الدين زين العرب على بن الشيخ
الصالح الحقق المحقق جلال الدين تدد الله الشيربزي العبد ادام الله
اقباله و كثرو في العلماء آماله جميع كذب المصاييح في الاحاديث الغبوية
على صاحبها افضل الصلوة و السلام تأليف الشيخ الامام العلامه ناصر السفة
علامة الزرع ابي محمد الحسن بن مسعود تغمد الله برؤوفه على مسطرة
في اوقات المذاكرة قراءة بحث و اتفاق و تدبير زاده الله علما و عملا و وفقه
لما يرضيه و بلغه ما يرضيه و يرتضيه بمنه و كرمه في شهر سنة اثنين و تسعين
و سبعمائة *

و كتب ابراهيم بن يوسف بن على الحنفى الشيربازي العباس
حامدا و مصليا حسبنا الله و نعم الوكيل *

No. 345.

fol. 356; lines 21; size $7\frac{1}{2} \times 6\frac{1}{4}$; $6 \times 2\frac{1}{2}$.

THE SAME.

Another copy of the preceding work, beginning and ending like the above. The headings throughout are written in gold. Marginal notes are not frequent.

Written in beautiful Naskh. Dated, A.H. 771.

Scribe: همامون الشاعر الكاتب.

No. 346.

THE SAME.

fol. 253; lines 33; size $10 \times 7\frac{1}{2}$; $7\frac{1}{2} \times 3$.

Another copy of the same. Written in good Naskh. Dated, A.H. 833. Marginal notes written by the scribe are not frequent.

Scribe: حسن بن محمد بن عمر الكوفي.

The scribe, in the following note on the title-page, says that the present work contains a collection of Ḥadīṣ taken from seven works only, viz.: Bukhārī, Muslim, Turmuḍī, Abū Dā'ūd, Nasā'ī, Ibn Māja and Musnad Ad Dārimī.

احاديث كتاب المصايف لا يتجاوز الكتب السبعة التي جمعها هؤلاء
الائمة ابو عبد الله محمد بن اسماعيل البخاري ابو الحسن مسلم بن
الحجاج القشيري ابو داود سليمان بن اشعث السجستاني ابو عيسى
محمد بن عيسى الترمذي ابو عبد الرحمن احمد بن نسائي ابو محمد عبد
الله بن عبد الرحمن السمرقندي الدارمي ابو عبد الله محمد بن يزيد بن
ملج القزويني *

Shaikh Ṣadraddin Abū 'Abdallāh Muḥammad bin Ibrāhīm, however, in his commentary on Masābiḥ, points out that the present work, besides comprising Ḥadīṣ taken from the above-mentioned works, contains Ḥadīṣ taken from Musnad of Imām Shāfi'ī and Muwaṭṭā' of Imām Mālik. This commentator, after each Ḥadīṣ, notes the name of the work from which it is taken. See Hāj. Khal., vol. i, p. 273.

No. 347.

THE SAME.

fol. 455; lines 15; size $10 \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4\frac{1}{2}$.

Another copy of the same. Written in good Naskh. Dated, A.H. 881.

Scribe: جلال الدين بن تهاد الدين.

No. 348.

fol. 522; lines 27; size $10\frac{1}{2} \times 10\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

المقاتيم

AL MAFÂTÎH.

A commentary on Maṣābiḥ, by Abū Mazharaddin al Hasan bin Maḥmūd bin Hasan az Zaidānī الحسن بن محمود بن الحسن الزيداني.

According to Brock., vol. i, p. 364; Berlin, No. 1290; Cairo, vol. i, p. 427, the commentator is a scholar of the 9th century A.H.; but, in the following passage on fol. 221, the commentator says that he completed the commentary on the portion of 'Ibādāt (عبادات) in A.H. 657, which clearly indicates that he was a scholar of the 7th century A.H.

تم شرح عبادات كتاب المصباح في التاسع من شهر رمضان سنة سبع وخمسين وستمائة بتوفيق الله الكريم وعلى الله على سيدنا محمد وصحبه اجمعين *

Beginning:—

الحمد لله ملك السموات والارض اما بعد فقد الح زمرة خلافي وثلة خلصائي ان اشرح لهم كتاب المصباح تأليف وتصنيف الامام الهمام وولى الانعام على اهل الاسلام ركن الشريعة معي السفة ابي محمد الحسين بن مسعود القواء جزاة الله من الاسلام والمسلمين خير الجزاء وسميته بكتاب المقاتيم في شرح المصباح *

For other copies of the work, see Rāgib, p. 325; Berlin, No. 1290; Cairo, vol. i, p. 427.

Written in good Naskh. Dated, A.H. 967. Foll. 1-275 are supplied in a later hand; not dated, apparently 11th century A.H.

The commentator, after compiling the present commentary, composed a تكملة (appendix) to the commentary, of which the last folio only is found on fol. 522. A complete copy of the appendix is noticed in Berlin, No. 1290.

No. 349.

fol. 641; lines 17; size 11 x 7½; 7 x 4½.

مشكوة المصابيح

MISHKĀT AL MAṢĀBĪḤ.

A most popular and useful, revised and enlarged, edition of Baḡawī's Maṣābīḥ (Nos. 344-347 above), by Waliaddin Abū 'Abdallāh Muḥammad bin 'Abdallāh al Khatib at Tabrizī والى الدين أبو عبد الله محمد بن عبد الله الخطيب التبريزي, a well-known traditionist of the 8th century A.H., who was a pupil of Ṭibī (d. A.H. 743 = A.D. 1343). The dates of the birth and death of this author are not fixed by his biographers. The author himself, in the colophon of another composition of his, Al Ikṃāl (a work on biographical notices of the traditionists mentioned in Mishkāt, see Hand-list, No. 2399), which runs thus: — فرغت منه يوم الجمعة من عشرين رجب سنة — ازبعتين وسبعمائة وأنا أضعف العباد الواحي عقواله وغفرانه محمد بن عبد الله الخطيب sic خدعة شيطني ومولائي وساطان المفسرين امام المعققين شرف الملة والدين حجة الله على المسلمين الحسين بن عبد الله بن محمد الطيبي منعم الله به, ثم عرضته اليه كما عرضت المشكوة فاستحسنه كما استحسنها الخ gives us to understand that he completed Ikṃāl in A.H. 740, and submitted it to his teacher Ṭibī, who commended it, as he had commended Mishkāt before.

The above fact gives us reason to believe that the author was alive in A.H. 740 = A.D. 1340.

Ṭibī, in the preface to the commentary composed by him on his pupil's present work, Mishkāt, says that Waliaddin compiled Mishkāt at his direction, as appears from the following quotations from that commentary (No. 354 below):—

قد اشترى الاخ في الدين ولى الدين محمد بن عبد الله
الخطيب فاتفق رائدا على تكملة المصابيح و تهذيبه فما قصر
فيما اشرفت اليه من جمعه فبدل و سعى و استفرغ طاقته و همت منه *

Beginning :—

الحمد لله نعمدة و نستعينه و نستغفره و نعوذ بالله من شرور انفسنا
و سيئات اعمالنا من يده الله فلا مضل له و من يضلله فلا هادي له النعم *

The present work, besides comprising Hadīṣ from the works noted in Maṣābiḥ, contains additional Hadīṣ from Sunan of Baihaqī (*d. A.H. 458 = A.D. 1066*), Sunan of Dāraqūṭnī (*d. A.H. 355 = A.D. 995*), and Ibn Ruzain (*d. A.H. 535 = A.D. 1145*). Many additional books and chapters were also included in the present work. The following colophon of the work gives the date of composition as A.H. 737.

قال مؤلف هذا الكتاب رحمه الله وقع القراخ من جمع الاحاديث
القبوية آخر يوم الجمعة من سلم رمضان عذ روية اللال شوال سنة سبع
و ثلاثين و سبعمائة *

Mishkāt, on account of its usefulness and popularity, is one of the standard books taught in almost all Sunni Madrasahs up to the present day; and it has been copiously annotated. For various commentaries on the work, see Hāj. Khal., vol. i, p. 272; Brock., vol. i, p. 364. For other copies of the work, see Berlin, No 1292; Loth, 158; Paris, 571; Cairo, vol. i, p. 309. It has been repeatedly printed and lithographed. An English translation of the work by Captain Matthews was published in Calcutta in A.D. 1809-10.

Written in good Naskh. Dated. Mecca, A.H. 968.

The name of the scribe is hopelessly obliterated.

No. 350.

fol. 395; lines 23; size $9\frac{1}{2} \times 7$; $7 \times 4\frac{1}{2}$.

THE SAME.

Another copy of the same. Written in ordinary Naskh.

Marginal notes are few.

Dated, A.H. 981.

Scribe: عبد اللطيف بن ملاشمس الدين.

No. 351.

fol. 296; lines 18; size 10×7 ; $3\frac{1}{2} \times 4\frac{1}{2}$.

THE SAME.

A slightly defective copy of the same work, with the same ending as the above, but beginning abruptly thus (which corresponds to fol. 4^a of the preceding copy):—

و ان محمدا رسول الله يقيموا الصلوة و يتوا الزكوة فاذا فعلوا ذلك
عصموا مني دمايم و اموالهم الخ *

Written in good Naskh. Not dated, apparently 9th century A.H.

Scribe: حافظ محمد بن خورش محمد خليل بن مبارك شاه السمرقندي.

The present MS. was presented to the Bankipore Oriental Public Library by Maulavi 'Abdalmajid of Patna in 1914.

No. 352.

fol. 369; lines 23; size $11\frac{1}{2} \times 7\frac{1}{2}$; $7\frac{1}{2} \times 4$.

THE SAME.

Another copy of the same. Written in Nasta'liq. Not dated; apparently, 12th century A.H. The date of the transcription is obliterated.

Scribe: تندر محمد.

The MS. was presented to the Bankipore Oriental Public Library by Khurshaid Nawwāb, son of Nawwāb Wilāyat 'Ali Khān of Patna. Bears the seals of both the Nawwābs.

No. 353.

fol. 247; lines 15; size 11×8 ; $7\frac{1}{2} \times 4$.

THE SAME.

Another copy of the above work. Written in ordinary Nasta'liq. Dated, A.H. 1243.

Foll. 246-47 bear an autograph sanad, granted by Maulavi Muḥammad Ishāq ad Dihlawī (d. A.H. 1262 = A.D. 1846, see Lib. Cat., vol. i, part i, p. 159) to one of his pupils, Maulavi Sayyid Imdād 'Ali. The sanad runs thus:—

الحمد لله رب العالمين و الصلوة و السلام على رسوله محمد و آله
 و صحبه اجمعين اما بعد فيقول العبد الضعيف محمد اسحق اني قرأت
 كتب الاحاديث على الشيخ عبد العزيز المحدث الدهلوي و حصل لي
 منه الاجازة فقال اجازنا هذه الكتب المذكورة شيخني و استاذي و والدي
 الشيخ ولي الله المحدث الدهلوي عن الشيخ عبد الرحيم الدهلوي
 و اما المشكوة فقال الشيخ ابو طاهر عن ابيه
 الشيخ ابراهيم المدني عن الشيخ احمد القشاشي عن الشيخ احمد بن عبد
 القدوس الشاذلي عن السيد عفيف محمد سعيد عن السيد نسيم الدين
 ميرك شاه البضاري عن والده سيد جمال الدين عطاء الله عن عمه سيد
 اميل الدين عبد الله عن الشيخ عبد الرحيم عن الشيخ امام الدين بن مبارك
 شاه عن مؤلف الكتاب و لي الدين محمد بن عبد الله الخطيب التبريزي
 فقد قرأ علي و سمع من الاحاديث المذكورة في الكتب الموقوفة السيد
 مولوي امداد علي فعليه ان يشغل بتعليم هذه الكتب •
 كتب هذه السطور محمد اسحق عفي الله عني

No. 354.

foll. 302; lines 29; size $11\frac{1}{2} \times 8\frac{1}{2}$; $8\frac{1}{2} \times 5\frac{1}{2}$.

الكاشف من حقائق السنه

AL KÂSHIF 'AN ḤAQÂ'IQ AS
SUNNAH.

A commentary by the author's teacher, Husain, on Waliaddin's *Mishkât* (Nos. 349-353 above), contains critical notes, dealing with the philology of words, and gives explanations of difficult passages. Suyûti in *Buġyah* and Amin in *Tâj at Tabaqât* call the commentator Ḥasan. Brock., vol. i, p. 364, calls him Husain, and again in vol. i, p. 363, Ḥasan; while Ibn Hajar in *Ad Durar*, vol. i, fol. 387, also calls him Husain. Waliaddin, in the colophon of *Ikmâl* (see No. 349 above), spells his teacher's name Husain; and the present

commentator, in the colophon of his gloss on *Kashshâf* (see Hand-list, No. 273), refers to him as Ḥusain bin Muhammad bin 'Abdallâh at Tîbî الطيبي حسين بن محمد بن عبد الله. (Brock. reads Tayyibî, while Suyûtî reads Tîbî.)

Tîbî was a scholar and author of fame, reckoned as a specialist in the Qur'anic branches, philology and tradition. Ibn Ḥajar in *Ad Durar* speaks of him as an Imâm in these subjects. He was a rich man, and spent a large portion of his wealth on the maintenance of scholars and students, and was always surrounded by them. His lectures on the above subjects were attended by a large number of scholars. He devoted the latter portion of his life to teaching the Qur'ân and Bukhârî. He died in A.H. 743 = A.D. 1343.

The entire commentary is in two volumes.

VOLUME I.

Beginning :—

الحمد لله مشيد لركان الدين الحنيف بقواعد آيات كتابه المبين *

After a Muqaddimah, dealing with explanations of the terms used in the science of Ḥadîṣ, the commentary begins on fol. 16, thus :—

القول في شرح خطبة الكتاب قوله الحمد هو الثناء على الجميل

الاختياري *

For other copies of the work, see Berlin, No. 1293; Paris, 751 2; Br. Mus., 1996; Loth., 157; Râgib, 221; Jeni, 245.

Written in good Nasta'liq; fol. 1 is written in Naskh.

Dated, A.H. 950.

No. 355.

fol. 344; lines 29; size $11\frac{1}{2} \times 8\frac{1}{2}$; $8\frac{1}{2} \times 5\frac{1}{2}$.

VOLUME II.

A continuation of the preceding volume, beginning with كتاب البيوع thus: قال الازهري يقول العرب بعث بمعني ماكنت ملكته الخ.

Both the volumes are written in the same hand, with the exception of foll. 90-101 of this volume, which are supplied in a later hand.

No. 356.

fol. 369; lines 25; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

حاشية المشكوة

HĀSHIYAT AL MISHKĀT.

A rare theological and philological gloss on *Mishkāt*, by 'Alī bin Muḥammad bin 'Alī بن محمد بن علي, commonly called As Sayyid Ash Sharif, a well-known Arabic and Persian scholar, whose reputation stands high in philology, theology and logic. Most of his compositions are on the subjects mentioned above. He was born in Tāju (a village in Astrabād), where he was brought up and studied for some time. In the beginning of A.H. 766 he started for Harāt, where he presented himself before Qutbaddin (*d.* A.H. 766 = A.D. 1366), the well-known professor of logic, and tried to study *Sharḥ al Maṭālī* (a composition of Qutbaddin on logic) under him. But Qutbaddin, on account of his old age (120 years), did not comply with Sayyid Sharif's request, and directed him to see his pupil, Mubārak Shāh, a professor of logic in Egypt. However, he spent a few years in Harāt, studying under some other persons. Later on, he proceeded to Kirmān, with the hope of seeing Jamāladdin Aqsarā'i, the well-known scholar and author of *Sharḥ al 'Idāh* (see Hand-list, No. 1651); but Aqsarā'i died in A.H. 770 before the author's arrival in Kirmān. This sad event was a serious check to his higher studies; but fortunately he met with Shamsaddin Muḥammad al Fanārī (*d.* A.H. 834 = A.D. 1334), a student in Kirmān, who encouraged him to go to Egypt. Together they left for Egypt, where they studied jurisprudence under Akmaladdin Muḥammad bin Maḥmūd (*d.* A.H. 786 = A.D. 1386). Shortly afterwards, Sayyid Sharif studied Qutbaddin's two works, *Sharḥ al Maṭālī* and *Sharḥ ash Shamsiyah*, and the *Sharḥ al Mawāqif* of Qāḍi Aḍud (*d.* A.H. 756 = A.D. 1356) under Mubārak Shāh. In A.H. 776 he left Egypt for Constantinople, where he studied certain works on science.

In A.H. 779 he gained access to Shāh Shūjā' (A.H. 795–786 = A.D. 1359–1386), then encamped in Qasrīzard, who took him to Shīrāz, and appointed him a professor of Dār ash Shifā. There he served for ten years continuously. In A.H. 789, when Timūr captured Shīrāz, he appointed Sayyid as a professor in the Samarqand Madrasah. There was a favourite scholar of Timūr's in Samarqand, called Sa'daddin at Taftāzāni, who was famed for his great learning. Sayyid, noticing the favour shown by the Court to Sa'd, tried to get

more frequent access to the king. Naturally, jealousy and rivalry arose between the two scholars; and frequent academical disputes took place. It so happened that once a grand Majlis was convened by Timūr to hear them discuss اجتماع استعاره تبعه و تمثيله, a point relating to rhetoric, which was one of points of dispute between the two scholars; and Na'imaddin, with the consent of both parties, was appointed arbiter. The Majlis was attended by a large number of scholars, chiefs and nobles. After a long debate on the subject, Na'imaddin gave his judgment in favour of Sayyid. It is said that this decision was a great blow to Sa'd, from which he never recovered, dying shortly afterwards in A.H. 791 = A.D. 1391. Sayyid gained great fame, and was received with much regard and honour by the king. Timūr, in his Tuzuk, p. 52, mentions the author as one of the best scholars of his time thus: مير سيد شريف كه از فحول علماء زمانه بود; and quotes a letter of Sayyid, containing a declaration made by him and supported by other 'Ulamā' for giving him (Timūr) the title of مجدد قرن ثامن (the reformer of Islām in the 8th century A.H.). After Timūr's death in A.H. 807, Sayyid again proceeded to Shirāz, where he died in A.H. 816 = A.D. 1413, leaving behind him more than 50 Arabic and Persian works on different subjects.

For the author's life and works, see Buḡya fol. 2820; Al Qabs al Ḥāwī, fol. 151; Ṭabaqāt al Ahnāf, fol. 378; Tāj al Ṭabaqāt, part ix, fol. 109; Ḥadā'iq al Hanafīyah, p. 310; Berlin, No. 185; Brock., vol. ii, p. 216.

Beginning:—

و عليك اعتمادي يا كريم قوله الحمد لله مطلق يتناول حمد الله و نفسه

و ارفع حمد من ارفع حامد و اعرفهم بالمحمود الخ •

Only one copy of the work is mentioned in Cairo, vol. i, p. 332.

Written in good Naskh. Not dated, apparently the 11th century A.H.

Scribe: شيخ محمود ولد شيخ جمال ساكن اناوة.

No. 357.

fol. 256 ; lines 47 ; size $13\frac{1}{2} \times 8\frac{1}{2}$; $10 \times 6\frac{1}{2}$.

مرقاة المفاتيح

MIRQÂT AL MAFÂTÎḤ.

A very popular and extensive commentary on *Mishkât*, by 'Ali bin Sultân Muḥammad al Qârî al Ḥanafî علي بن سلطان محمد القاري الحنفي, who died in A.H. 1014 = A.D. 1605 (see Lib. Cat., vol. v, part i, No. 237). The entire work is in four volumes.

VOLUME I.

Beginning:—

الحمد لله الذي فتح قلوب العلماء بمفاتيح الإيمان و شرح صدور العرفاء
بمصاييح الانتقان أما بعد فيقول افتقر عباد الله الغني على بن
سلطان محمد القاري الهروي النخ

'Ali Qârî, in the preface, says that he studied the text in Mecca under Shaikh 'Ali Muttaqî (d. A.H. 975 = A.D. 1664) and some others, and that he noticed that almost all the commentators on *Mishkât* were scholars of the *Shâfi'i* school, and that no Ḥanafî scholar up to date had come forward to write a commentary on it. Hence 'Ali Qârî was the first Ḥanafî to write a commentary on this work.

The present volume ends with the commentary on *كتاب أسماء الله تعالى*.

Written in good Naskh. Not dated, apparently 12th century A.H.

Scribe: إسماعيل أفندي.

No. 358.

fol. 383 ; lines 29 ; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4$.

VOLUME II.

A continuation of the preceding, beginning thus: *العالم* and ending with *كتاب الجهاد* وهو المتعالي عن صفات الخلق.

Written in good Naskh. Dated, A.H. 1145.

Scribe: حافظ مصطفى بن الحاج محمد.

No. 359.

fol. 456; lines 29, size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 3\frac{1}{2}$.

VOLUME III.

A continuation of the above volume, beginning with the commentary on كتاب الجهاد and ending with the chapter حفظ اللسان عن الغيبة والشتم.

Written in good Naskh. Not dated, apparently 12th century A.H.

No. 360.

fol. 431; lines 28; size $12\frac{1}{2} \times 8$; $9\frac{1}{2} \times 5$.

VOLUME IV.

A continuation of the above, beginning thus: باب الوعد الوعد يستعمل في الخير والشر يقال وعدته خيرا الخ and ending with a commentary on the last chapter.

Foll. 1-323, written in Nasta'liq; foll. 323-431 in Naskh.

Dated, A.H. 1148.

Scribe: درويش محمد بن الحاج.

The entire work was printed in Cairo, in A.H. 1309, in five volumes.

No. 361.

fol. 592; lines 23; size $10 \times 6\frac{1}{2}$; $8 \times 4\frac{1}{2}$.

لمعات التنقيح

LAMA'ÂT AT TANQÎH.

A very rare, useful and valuable commentary on Mishkât, in two volumes, by 'Abdalḥaqq bin Saifaddîn bin Sa'd Ad Dihlawi عبد الحق بن سيف الدين بن سعد الدهلوي, a well-known Indian, Arabic and Persian scholar, historian, traditionist and Sûfi, who composed a number of works in the Arabic and Persian languages on different subjects. He died in A.H. 1052 = A.D. 1642, see Sabḥat al Marjân, fol. 120^a; Rieu, Persian Catalogue, vol. i, p. 14; Lib. Cat., vol. vi, No. 490.

VOLUME I.

Beginning:—

سبحانك لا علم لنا الا ما علمتنا انك انت العزيز الحكيم رب اتم
لنا نورنا و اتفرلنا الخ *

It is stated in the preface that the author studied *Mishkât* and the six canonical collections of traditions under *Shaiikh* 'Abdal Wahhâb (d. A.H. 1001 = A.D. 1592), and received the sanad for narrating *Hadîs* from the above mentioned *Shaiikh*. The commentator gives us to understand that when he had nearly finished the first half of his Persian commentary on *Mishkât*, it occurred to him to undertake an Arabic commentary on the same. Hence he began to write an Arabic commentary on the 17th of Dû al Hijjah, 1019, and completed it in Delhi on the 24th Rajab, A.H. 1025. A period of five years and some months elapsed between the commencement and completion of the present commentary, regarding which period 'Abdalhaqq, in the following colophon, explains that for more than two years he was obliged to give up the work entirely, and that in the remaining period he composed the following works, in addition to the present commentary:—

- I. More than half of the Persian commentary.
- II. A commentary on *Futûh al Gaib*.
- III. A few treatises on different subjects.

The colophon runs thus:—

قال المؤلف الفقير الى الله القوي الحي الباري عبد الحق بن
سيف الدين الدهلوي البخاري القادري الحنفي رحمهم الله على اسلافه
وبارك الله في اخلاقه تم تسويد هذا الشرح يوم الاربعا الرابع والعشرون
من شهر ربيع الاول سنة الف وخمس وعشرين من هجرة سيد المرسلين
وخاتم النبيين صلى الله عليه وعلى آله واصحابه واتباعه اجمعين وكان
ابتداءه في الثالث عشر من ذي الحجة سنة الف وتسعة عشر ووقع
مشاغل في البين يبلغ مجموعها اكثر من سنتين وقد انضم معه في هذه
المدة من الشرح الفارسي على اكثر من نصف المشكوة وشرح فتوح
الغيب في جزء كثير كبير و رسائل اخر ما يشتمل سنة كاملة..... وقد ختم
في الخانقاه القادريه بلدة دهلي *

Written in good Naskh.

No. 362.

fol. 520; lines 23; size $10 \times 6\frac{1}{2}$; $8 \times 4\frac{1}{2}$.

VOLUME II.

A continuation of the above work, beginning with كتاب البيوع, and ending with the commentary on the last Ḥadīṣ of Mishkāt. No other copy of the present Arabic commentary is known to us; but it is mentioned, together with a copy of the Persian commentary by the same author, in Br. Mus. Suppl., No. 141. The latter commentary was printed in Calcutta, A.H. 1251-9.

Both the volumes are written in the same hand. Not dated, apparently 12th century A.H.

No. 363.

fol. 485; lines 25; size $10 \times 6\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

نجوم المشكاة

NUJŪM AL MISHKĀT.

A commentary on Mishkāt, dealing with the explanation of difficult words and passages, and of points relating to theology and jurisprudence. The commentator's name does not appear anywhere in the text; but the following note on the title-page: نجوم المشكاة لصديق بن شريف (it is Nujum al Mishkāt by Ṣiddiq bin Sharif), and a note at the end, which runs thus: تم الكتاب المسمى بنجوم المشكاة للعلامة محمد صديق بن شريف (the end of Nujum al Mishkāt by Muḥammad Ṣiddiq bin Sharif) tell us that the present commentary is by Muḥammad Ṣiddiq.

A copy of the work, with the author's name therein, is noticed in the Rampore Library (see printed list, p. 121); but the date of the author's death is left blank in the printed list.

The fact that Muḥammad Ṣiddiq, in the colophon of another of his compositions, Sharḥ az Zawājir (see Hand-list, No. 2637/2), says that he completed the same in A.H. 1032 (قال المؤلف تم في ليلة الثلاثاء) gives us reason to believe that he was a scholar of the 11th century A.H.

Beginning:—

الحمد لله الذي هدانا لهذا ما كنا لغهتدي به لولا ان هدانا الله و نشهد
ان لا اله الا الله تكفر الاثام و الاجرام فلو دت ان اشرح

غريب الفاظه و ابين خفياته و اسراة و اظهر احكامه و حكمه و اطلع على ما
 زلت عنه الاقدام و ما اضلت به الاقوام و ما تمسكت به المبتدعة على ابطال
 الشريعة و ما تشبث به الاباغية لهدم الدين الحنفي و سميت نجوم
 المشكوة •

Written in Naskh. Not dated, apparently 11th century A.H.
 Foll. 475-485 are supplied in a later hand; not dated, apparently
 12th century A.H.

No. 364.

fol. 245; lines 9; size $10 \times 6\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

مدارج الاخبار

MADÂRIJ AL AKHBÂR.

An incomplete copy of *Madârij al Akhbâr*, a work on the lines of *Maṣâbiḥ* (No. 344 above) with a slight difference noted below, containing a collection of Ḥadīṣ taken from the six canonical collections of traditions and a few other works, omitting the *Isnād* and adding after each Ḥadīṣ the abbreviated name of the work from which the tradition is taken. The addition of a reference, after a Ḥadīṣ, is the point of difference in the arrangement of *Maṣâbiḥ* and the present work. The work is divided into 25 *Kitābs*, and sub-divided into various *Bābs*; and some of the *Bābs* are divided into *Faṣls*.

Author: *Shāikh* Mubārak bin Arzānī ar Ruhtakī al Banārasī
 شيخ مبارك بن ارزاني الرهتكي البنارسي, an Indian scholar of the 13th century A.H.

The first three *Kitābs* and a portion of the 4th *Kitāb* are wanting.

The work begins abruptly with the 14th chapter of the 4th *Kitāb*, thus:—

منها علامة الخاء واحدة و الميم واحدة و القاف واحدة - م - من صلى
 علي واحدة صلى الله عليه عشرة الخ •

There are six lines only of the 14th chapter, after which the 15th chapter of the 4th *Kitāb* opens thus: *الباب الخامس عشر في التشهد*.

On fol. 19 the 5th Kitâb begins thus:—

الكتاب الخامس في الجفائز وهو مشتمل على ثمانية ابواب *

The work ends with a Ḥadīṣ of the 27th chapter of the 25th Kitâb (كتاب الفتن), thus:—

م الباء ابو هريرة من اشد امتي لي حبا فاس يكونون بعدي يود
احدهم لو رأني باهله و ماله *

Written in Naskh. Dated, Jawanpore, A.H. 1252.

Scribe: محمد طالع القادري نسباً و القلاروي البهاري وطنياً.

The scribe in the following note, dated A.H. 1252, tells us that the work, before its arrangement, was called *Mashâriq al Anwâr*, but after being arranged it was named *Madârij al Akhbâr*.

قد تمت هذه النسخة الشريفة من احاديث القبي المصطفى على
الله عليه وسلم المسمى بمدارج الاخبار وكان اسمه قبل الترتيب مشارق
الانوار و القها شيخ الاسلام و المسلمين شيخ مبارك بن ارزاني الهمداني
البفارسى قدس الله اسراره الخ و ختمت سنة ١٢٥٢ *

COLLECTION OF ḤADĪṢ FROM CERTAIN RELIABLE WORKS ARRANGED IN A SPECIAL ORDER.*

No. 365.

fol. 499; lines 9; size 11 × 9; 7 × 4½.

مشارك الأنوار

MASHĀRIQ AL ANWĀR.†

A work containing a collection of 2,246 genuine Ḥadīṣ taken from the author's two works, *Misbāḥ ad Duḡā* and *Ash Shams al Munir*, and from *Ash Shihāb* by Qudā'ī (*d. A.H. 454 = A.D. 1064*), and from *An Najm* by Iqlisi (*d. A.H. 550 = A.D. 1155*). Each tradition is accompanied by a reference to *Bukhārī* and *Muslim*; and the work is divided into 12 Bābs, sub-divided into various Faṣls. Each Faṣl comprises a group of traditions beginning with a word belonging to one of the 100 grammatical regents (عائلة عامل). Thus the whole work consists of the 100 grammatical regents and the Ḥadīṣ beginning with them. Dr. Rieu, in *Br. Mus. Suppl.*, No. 145, paying no attention to the arrangement of the present work, remarks that the work is arranged in alphabetical order. Dr. Hidāyot Husain, basing his opinion entirely on Dr. Rieu's remarks, holds that the work is arranged in alphabetical order. See *Būhār Lib. Cat.*, vol. ii, p. 30, recently published.

Author: Ḥasan bin Muḥammad bin Ḥasan bin Ḥaidar bin 'Alī bin Ismā'il al Ḥanafī al 'Umarī حسن بن محمد بن حسن بن حيدر بن علي بن اسمعيل الحنفى العمري, commonly called Raḍiaddin (رضي الدين). He was born in Lahore (India), A.H. 577 = A.D. 1181. In his childhood he was taken away by his father to Gāzna, where he completed

* According to this arrangement, which seems to have been observed by very few authors, all Ḥadīṣ beginning with a word belonging to one of the 100 grammatical regents are grouped under each regent, thus affording facility to a scholar in finding the Ḥadīṣ and identifying it from the first word of the Ḥadīṣ.

† Though the present work is a collection of Ḥadīṣ from the four works referred to in *Mashāriq*, yet, as a matter of fact, it is indirectly a collection of 2,246 Ḥadīṣ from *Bukhārī* and *Muslim*.

his studies under his father and other persons. He soon succeeded in establishing his reputation as a specialist in tradition and philology. In A.H. 615 he came to Bagdād, where he spent his time as a teacher and author. During his stay in Bagdād, for about 1½ years, he obtained access to the Caliph Nāsir-billāh (A.H. 575-622 = A.D. 1179-1220), and became a favourite scholar of his court. In A.H. 617 the Caliph favoured him with the appointment of Caliph's consul in India, where he served for about 17 years. The author, while holding that responsible post, devoted a portion of his time to literary work and gained a good reputation in India as an author and as consul. In A.H. 634 he returned to Bagdād, where he permanently settled, and devoted the rest of his life to literary work and to delivering lectures on different branches of literature. He had a great desire to be buried in Mecca, and even expressed this desire in the preface of the present work, thus : *أمانته بما حميدا فاقبره ثم* اذا شاء انشره الخ. A few hours prior to his death in Bagdād, he asked his son to bury him in Mecca. After his death, in A.H. 650 = A.D. 1225, his dead body was taken away to Mecca as desired by him, and there he was buried. He left more than 25 works, nine of which are noticed in Brock., vol. i, p. 360.

For the author's life, see *Al Jawāhir al Muḍīyah*, fol. 886; *Buḡya* by Suyūṭī, foll. 179; *Ṭabaqāt* by 'Alī Qārī, fol. 116^b; *Subḥat al Marjān*, fol. 64^b; Brock., vol. i, p. 360.

Beginning:—

الحمد لله محيى الهمم و مجرى القلم الخ *

The following abbreviations are used: خ for Bukhārī, م for Muslim, ق for both of them.

The first Faṣl of the first Bâb, which consists of a group of traditions beginning with the word *Man* (من), begins thus:—

من آمن بالله و رسوله و اقام الصلوة و صام رمضان كان حقا على الله ان يدخله الجنة عاجز في سبيل الله او جلس في ارضه التي ولد فيها *

For other copies of the work, see Br. Mus. Suppl., No. 145: Paris, 737; Alger, 476; Jeni, 280-4; Cairo, vol. i, p. 420; Berlin, No. 1322. The work, with an Urdu translation, was lithographed in Lucknow, in A.H. 1319.

Written in good Naskh. Not dated, apparently 8th century A.H.

No. 366.

fol. 369; lines 25; size 10 × 6; 7 × 3½

تحفة الأبرار

TUHFAT AL ABRÂR.

A commentary on the preceding work, giving grammatical explanations of the difficult words and passages, with explanations of those Ḥadīṣ contained in the work which relate to points of theology and jurisprudence, by Akmaladdīn Muḥammad bin Muḥammad bin Maḥmūd al Bābartī ماحمد بن محمد بن محمود البابرّي, a well-known Ḥanafī scholar, author of a large number of works. He was specially known in jurisprudence and in philology. He was born in Bābartā (a town near Baḡdād), A. H. 710 = A. D. 1310; and completed his studies in A. H. 740. At the end of A. H. 740 he was appointed professor in the monastery of Shaikhūniyah in Egypt, where he permanently settled. He enjoyed a great reputation, as an author and as a professor, till his death in A. H. 780 = A. D. 1380; and left behind him a large number of pupils and compositions. For his life and works, see *Ad Durar al Kāminah*, vol. ii, fol. 350; *Ḥusn al Muḥadarah*, Hand-list No. 2321, fol. 317; *Broek.*, vol. ii, p. 80. The present commentary is in two volumes.

VOLUME I.

Beginning abruptly thus:—

لما و على اعرف المجد في محل الحال الى مستعليا على اعرف
المجد كذا قيل ويجوز ان على اعرف في محل الغصب بمفعوليه النج *

The present volume is an incomplete copy, wanting a few folios at the beginning. Hence neither the commentator's name nor the title of the commentary is traceable from the work itself. *Hāj. Khal.*, vol. ii, p. 268, mentions a commentary by the same author on *Mashāriq*, under the title of *Tuhfat al Abrār*. The commentator, on fol. 64, refers to another composition, *At Taqrir*, as his own, thus, *وقد ذكرنا معناه واحترازاته في التقريرو شرح اصول فقهر الاسلام*; and *At Taqrir* is admittedly one of the compositions of Akmaladdīn. The above facts give us reason to hold that the present commentary (*Tuhfat al Abrār*) is by Akmaladdīn. For other copies of the work, see *Br. Mus.*, 1575; *Cairo*, vol. i, p. 335.

No. 367.

fol. 362; lines 25; size 11×9 ; $7 \times 4\frac{1}{2}$.

VOLUME II.

Continuation of the preceding volume, ending with the commentary on the last Ḥadīṣ of the 5th Bâb.

The present volume is also incomplete, wanting the comments on the last three Bâbs of Mashâriq.

Both the volumes are written in Naskh. Not dated; but a note at the end, dated A.H. 1177, mentioning that the MSS. (vols. i and ii) were in the possession of one Aminaddīn Muḥammad, indicates that the MSS. were written in or before that date.

No. 368.

fol. 136; lines 29; size $11\frac{1}{2} \times 7\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

مبارق الازهار

MABÂRIQ AL AZHÂR.

Another commentary on Mashâriq, by 'Abdallaṭīf bin 'Abdal-'azīz العزیز بن عبد اللطیف, commonly called Ibn al Malik (ابن الملك), a scholar and traditionist of the 9th century A.H., the dates of whose birth and death are not fixed by his biographers.

Beginning:—

الحمد لله على هديه الهداية و الاسلام و عطيه الدراية و الاعلام
و بعد يقول عبد اللطيف بن عبد العزيز المعروف بابن الملك
و سمعته بمبارق الازهار في شرح مشارق الانوار الخ *

For other copies of the work, see Brock., vol. i, p. 361; Berlin, Nos. 1323-24; Wien, 1551; Paris, 758-9.

Written in good Naskh. Dated, A.H. 1061.

Scribe: حسن بن عبد الغفار.

No. 369.

foll. 427; lines 11; size 10 × 6; 7 × 3½.

بوارق الأنوار

BAWÂRIQ AL ANWÂR.

A very rare abridgment of Mashâriq al Anwâr.

By Hâmid bin Muḥammad bin Ishâq اسحاق بن محمد بن حامد.

Both author and work are unknown. The following author's colophon, containing the words بوارق الأنوار قد وقع الفراغ من بياض كتاب بوارق الأنوار سنة ١٠٢٢ (the completion of the draft of Bawâriq took place in A.H. 1022), indicate that the author was alive in A.H. 1022:—

قد وقع الفراغ من بياض كتاب بوارق الأنوار من صحاح الأخبار بعون
الله الغفار ورسوله المختار واصحابه الأخيار وآله الأبرار سنة ١٠٢٢ •

Beginning:—

إن أفضل الكلام وأحقه في الابتداء والاختتام الحمد لله العلام
... أما بعد قال الحقيير الراجي إلى رحمة الله الخلاق حامد بن محمد بن
اسحاق جعله حامدا في الأفاق الخ •

The author says in the preface that, finding difficulties in the arrangement followed in Mashâriq, he has arranged the present abridgment according to the division observed in Bukhârî and Muslim, indicating however in every case the original division observed in Mashâriq (الكتاب الأول في الغيات). The division observed in Mashâriq is indicated thus:—

الباب فيها أوله إن - إن الله لا ينظر إلى صوركم الخ •

The entire work is divided into 157 Kitâbs, each sub-divided into several Bâbs.

Written in good Naskh. Dated, A.H. 1022.

WORKS ON ḤADĪṢ ON MISCELLANEOUS SUBJECTS.*

No. 370.

fol. 130; lines 24; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 5\frac{1}{2}$.

الادب المفرد

AL ADAB AL MUFRAD.

A very useful work on Ḥadīṣ dealing with ethics, describing the 490 principal moral precepts which Muhammadans are directed by the Prophet to observe, divided into 490 Bābs.

By Muḥammad bin Ismā'il al Bukhārī محمّد بن اسمعيل البخاري (d. A.H. 256 = A.D. 870, see Lib. Cat., vol. v, part i, p. 13).

Beginning:—

باب قول الله تعالى ووصينا الانسان بوالديه احساناً حدثنا ابو الوليد
حدثنا شعبة سألت النبي صلى الله عليه وسلم اي العمل اغبط الى
الله تعالى قال الصلوة على وقتها قلت ثم اي قال ثم بر الوالدين النجم *

The work ends with the last chapter, thus:—

لا يكن بغضك تلقا النجم *

Neither the name of the author nor the title of the work is given anywhere in our copy; but the fact that Muḥammad bin 'Abdarrāḥmān as Sakhāwī (d. A.H. 902 = A.D. 1497), in his work *Al Jawāhir* (see Hand-list, No. 1415), on fol. 17, quotes the following Ḥadīṣ from Bukhārī's *Al Adab al Mufrad*: وعن ابي سعيد الخدري رضى
الله عنه عن النبي صلى الله عليه وسلم قال خصلتان لا يجتمعان في مؤمن البخل
والسوء الادب رواه البخاري في الادب المفرد, which finds place here on fol.

* The traditions in these compositions are collected from the different works and sources on each particular point in a separate treatise or work. The object of having the Ḥadīṣ concerning each point collected in a separate work is to facilitate reference and thus to extend the utility of Ḥadīṣ. If a collection is made of all the compositions of this nature, it will be hardly possible to say that any point, even a minor one, relating to jurisprudence, theology, theosophy or ethics, is left out.

34^b, at once gives us reason to believe that the present work is *Al Adab al Mufrad* by Bukhārī. Again, Bukhārī's *Adab al Mufrad*, without beginning, is mentioned in *Ithāf*, p. 7; and the last Ḥadīṣ of the work quoted in *Ithāf* is the same as the last Ḥadīṣ in this copy. Bukhārī collected the Ḥadīṣ in the present work from his own sources.

The work is not mentioned in Brock.; but a printed copy of it, dated Agra, A.H. 1306, is noticed in the Rampūr Library (see Rampūr printed list, p. 61).

Written in good Naskh. Not dated, apparently 11th century A.H.

No. 371.

fol. 180; lines 13; size $8\frac{1}{2} \times 4\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

مثل اليوم والليلا

'AMAL AL YAUM WA AL LAILAH.

A rare work on a collection of Ḥadīṣ, dealing with prayers (ادعية) relating to each of 410 acts connected with day and night, divided into 410 chapters.

By Abū Bakr Aḥmad bin Muḥammad bin Ishāq as Sunnī ابوبكر احمد بن محمد بن اسحاق السني, a traditionist and a pupil of Nasā'ī (d. A.H. 302 = A.D. 915), the author of the 5th canonical collection of traditions (see Lib. Cat., vol. v, part i, No. 215). He died in A.H. 369 = A.D. 974; see Hufḥāz, vol. iii, p. 151; Mir'āt al Janān, fol. 122; Brock., vol. i, p. 165. Nasā'ī, the author's Shaikh, is also known to have composed a work on the present subject, under the same title; but the present work is regarded as more valuable and useful than Nasā'ī's. The present copy begins with the Isnād, thus:—

الشيخ الامام العالم بقية السلف طراز الخلف ملحق الاحفاد فخر الدين
ابو الحسن علي بن احمد بن عبد الواحد بن عبد الرحمن بن اسمعيل بن
منصور السعدي المقدسي قراءة عليه و انا اسمع في سنة تسع و ثمانين
و ستمائة قيل له اخبرك الامام تاج الدين ابو اليمين زيد بن الحسن الكندي
قراءة عليه و انت تسمع في سنة اثنين و ستمائة فاقبه قال اخبرنا ابو الحسن
سعد الخير بن محمد بن سهل الانصاري قراءة عليه و انا اسمع في سنة اربعين

وخمسمائة قال اخبرنا الشيخ الامام شيخ الشيوخ ابو محمد عبد الرحمن بن احمد بن الحسن الدوني قال اخبرنا القاضي ابو نصر محمد بن الحسن الكسار قال اخبرنا الشيخ ابوبكر احمد بن محمد بن اسحاق السفي قال رحمه الله باب حفظ اللسان و اشتغاله بذكر الله *

The above Isnād tells us that 'Ali bin Ahmad (d. A.H. 690 = A.D. 1291), a prominent traditionist of the 9th century A.H. and the author of *Mashikhat* (No. 332 above), studied the present work in A.H. 689. The Isnād of 'Ali bin Ahmad for narrating the present work commences from Tājaddīn al Kindī, one of the former's *Shāikhs*. The chain of the sources of Tājaddīn ends with the author. As our copy is dated A.H. 1295, it is necessarily a transcription of the copy bearing the above Isnād. An incomplete copy of the work is noticed in Berlin, No. 3505.

Written in fair Naskh.

No. 372.

fol. 26; lines 17; size $6\frac{1}{2} \times 4\frac{1}{2}$; $5 \times 3\frac{1}{2}$.

كتاب الاسخياء

KITĀB AL ASKHIYĀ'.

A very rare treatise on Hadīṡ, dealing with the excellence of generosity, by Abū'l Ḥasan 'Ali bin 'Umar ad Dāraqūṭnī ابو الحسن علي بن عمر الدارقطني (d. A.H. 385 = 995, see No. 301 above).

Beginning:—

به التوفيق والاستعانة حدثنا علي بن سعيد بن الفضل بمصر قال حدثنا عبد الله بن سليمان فاجعفر بن محمد المرزبان ثنا خلف بن يحيى القاضي فابييفة بن عبد الواحد عن يحيى بن سعيد عن سعيد بن مسيب عن ابي هريرة رضى الله ان رسول الله صلى الله عليه وسلم قال قال الله عز وجل انفق انفق عليك اليه *

This treatise is not mentioned in any catalogue.

A note on the title-page says that the MS. was in the possession of one Muḥammad bin Abī'l Qāsim bin 'Abdalḥamid Ash Shāfi'i من كتب الغفير الى الله محمد بن ابي القاسم بن عبد الحميد الشافعي.

Written in good Naskh. Not dated, apparently 6th century.
A.H.

No. 373.

fol. 82; lines 27; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

مشكل الحديث

MUSHKIL AL ḤADĪṢ.

This old copy of a useful work, designated on the title-page "Mushkil al Ḥadīṣ," contains a collection of traditions being the sources, according to Mu'tazilah and Mushabbihin (see, for a description of the theories of these two sects, *Shahrastānī*, Harbrucker's translation, vol. i, p. 89), for their theological theory, which assigns bodily attributes to God. Each Ḥadīṣ is followed by an explanation supported by the Qur'ān, and other Ḥadīṣ in refutation of the explanation offered by those two sects.

Author: Abū Bakr Muḥammad bin Ḥasan bin Fūrak *أبو بكر محمد بن فورك*, an eminent Sunni follower of 'Ash'arī (*d.* A.H. 324 = A.D. 936), and a native of Isfahān. His reputation in theology, jurisprudence and philology stands very high; and he is also known as a traditionist and preacher. He spent his life-time as a professor of different branches of learning in 'Irāq and Nishāpūr; subsequently he came to Gāzna, where he had many controversies with the scholars of that place. It is said that he defeated them in these discussions. Unfortunately, on the way to Nishāpūr, the author died of poison, in A.H. 406 = A.D. 1015. His dead body was brought to Nishāpūr, where it was buried. Ibn Mulaqqin, in his *Ṭabaqāt*, fol. 29, on the authority of Ibn Ḥazm (*d.* A.H. 456 = A.D. 1064), says that Sultān Maḥmūd of Gāzna, misunderstanding the author's declaration that *نبينا صلى الله عليه وسلم ليس هو رسول الله اليوم* (the Prophet is not the messenger of God at present; but he was in the past), put him to death. He left behind him a large number of pupils, and more than 100 works on different subjects. For his life and works, see *Mir'āt al Janān*, fol. 244^a; *Ṭabaqāt ash Shāfi'iyah* by Ibn Shuhba, fol. 25^a; *Broek.*, vol. i, p. 166.

Beginning:—

الحمد لله المتفضل بنعمته المستطول بإياديه وتنبه الذي خص من
شاء بعدايتهم من غير حاجة أما بعد فقد وقفت أسعدكم الله

بمطلوبكم الى املاء كذاب يذكر فيه ما اشتبه من الاحاديث المروية
عن رسول الله مما يؤهم ظاهرة التشبيه وذكرتم ان اهل البدع
نحو الجهمية والمعتزلة والرافضة والجسمية ومن ناصب هذه الفرقة بالعداوة
من سائر اهل الاهواء الباطلة يقصد دائماً بفعل هذه
الاخبار ويروم بذلك التلبيس على الضعفاء الخ •

The title is not given in the body of the work, and no particular title of the work is known; hence a copy is noticed in Lied., No. 1734, under the title of *الكلم على الاحاديث المشهورة التي ظاهرها التشبيه*, and another copy of the work, without any title, is mentioned in Br. Mus., Suppl., No. 1404, as a treatise of Ibn Fûrak. In the colophon it is designated: *بيان ما اشكل ظاهره من صحيح الحديث مما يؤهم التشبيه*.

Another work, under the title of *Mushkil al Hadîṣ wa Garibuhu*, is noticed in Raġib, No. 180; but the subject of the work noticed in Raġib and the subject of the present work are not the same. Only two copies of the present work are noticed, one in Lied., No. 1734, and the other in Br. Mus., Suppl., No. 1404, as mentioned above.

Written in fair Naskh. Dated, A.H. 607.

No. 374.

fol. 125; lines 26; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 9\frac{1}{2}$.

المنتقى من روض الشهاب

AL MUNTAQÂ MIN RAUD ASH SHIHÂB.

A commentary on 984 Hadîṣ mentioned in *Raud ash Shihâb*, the commentator's own work dealing with the special merits of the Prophet, by Aḥmad bin Maḥmûd bin Mas'ûd al Qûnawî *أحمد بن محمود بن مسعود القونوي*. Neither the author nor his works are mentioned in any catalogue; and the biographical works available do not help us to identify the author, or to fix with certainty the century to which he belongs. The following passages on fol. 125^a of the present work, however, tell us that the author was a pupil of Shaikh Abû Sa'id bin Abi al Khair, a famous Ṣûfî of the 5th century A.H.; see Berlin, No. 3568.

كما قال الشيخ أبو سعيد بن أبي الخير شيبخي و منه رحمة الله عليه
الانس بالخلق ثم واقع و الانس بالحق نور ساطع الخ *

The Šūfī Abū Sa'īd bin Abī'l K̲h̲air was a contemporary of Abū 'Alī Ibn Sīnā (d. A.H. 428 = A.D. 1037). The above facts lead us to conclude that our author was also a scholar of the 5th century A.H.

Beginning:—

الحمد لله وحده و علوته على من لا نبي بعده و الحمد لله الذي
بفعمته تتم الصلوة و بعد فيقول العبد المقتدر الى رحمة ربه
و غفرانه احمد بن محمود بن مسعود القونوي لما قرأت من تأليف
روض الشهاب في بيان الغبوة و الآداب الشرعية سألني بعض
اخواني ان اذكر الاغظ الغبوية و اقتصر على معانيها و سميت المقتدر
من روض الشهاب *

Written in fair Naskh. Dated, A.H. 1273.

Scribe: احمد بن علي بن محمد المالكي.

No. 375.

fol. 192; lines 15; size $8\frac{1}{2} \times 6\frac{1}{2}$; 7×5 .

انس المنقطعين

UNS AL MUNQATĪ'IN.

A work on a collection of 300 Hadīḡ on ethics, followed by 300 edifying narratives. The Isnād is omitted throughout. The work is divided into two parts, bound in one volume.

Author: Al Mu'āfa bin Ismā'il bin Ḥasan bin al Ḥusain المعافه
بين اسماعيل بن الحسن بن الحسين, a well-known scholar versed in the
Qur'ānic branches and in traditions. He was born in Maṣīl, A.H.
551 = A.D. 1156, and died in A.H. 630 = A.D. 1233; see Br. Mus., Suppl.,
No. 112; Brock., vol. i, p. 358.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام على سيدنا محمد و آله
اجمعين قال المقتدر الى الله تعالى اسمعيل بن حسن بن حسين بن

أبي السنان غفر الله له و رحمه استخرجت الله في جمع كتاب يشتمل على
ثلاثمائة حديث عن رسول الله صلى الله عليه وسلم *

The first part ends on fol. 89^a, thus:—

تم الجزء الأول من كتاب أنس الملقطعين بحمد الله و عونہ يتلوه
الجزء الثاني و الحديث الحادي و الخمسون بعد المائة *

The second part begins on fol. 89^b, thus:—

الحديث الحادي و الخمسون بعد المائة قال رسول الله صلى الله عليه
و سلم ما من مسلم اطعم اخاه حتى يشبعه الخ *

The work ends with a *Khâtimah*, consisting of the different names of the Prophet.

For other copies of the work, see Goth., 612; Berlin, Nos. 877-6; Br. Mus., Suppl., No. 114; Cairo, vol. i, p. 273; Alger., 815-20; Escur., 445.

Written in good Naskh. Not dated, apparently 7th century A.H.

Foll. 1-14 are written in a later hand, apparently of the 10th century A.H.

No. 376.

fol. 240; lines 25; size 10½ x 7; 8½ x 5.

التَرْغِيبُ وَ التَّرْهِيْبُ

AT TARGÎB WA AT TARHÎB.

A work on a collection of *Hadîs*, dealing with the inducements for doing good and with warnings against committing evil. The entire work is in two volumes.

Author: Abû Muḥammad 'Abdal'azîm bin 'Abdalqawî al Mundîrî المُنْذَرِيّ، an eminent scholar, professor, author and traditionist. He was born in Egypt, A.H. 581; and, after completing his early education, left Egypt to continue his higher studies in other places such as Arabia, Damascus and Alexandria, where he studied under the known scholars of the day. He established a reputation for masterly ability in *Hadîs* as well as in jurisprudence. For a short time he delivered lectures in Jâmi,

Zāfir in Egypt, and then he was appointed a professor of Hadīṣ in the Kāmiliyah Madrasah of Egypt, where he worked for about 20 years and composed several works.

Besides the works mentioned in Brock., the following works of the author are enumerated in Huffāz :—

- I. Mu'jam (in two volumes).
- II. Mukhtaṣar Ṣaḥīḥ Muslim.
- III. Mukhtaṣar u Abī Dā'ūd.

He died in A.H. 656 = A.D. 1258. For the author's life, see Huffāz, vol. iv, p. 228; Mir'āt al Janān, fol. 413; Ṭabaqāt Ibn Shuhba, fol. 80; Brock., vol. i, p. 363.

VOLUME I.

Beginning :—

الحمد لله المبدى والمعيد الغنى الحميد نبي العفو الواسع والعقاب
الشديد النخ •

The author says in the preface that, after composing Mukhtaṣaru Abī Dā'ūd and al Khilāfiyāt, he undertook the compilation of the present work. Most of the Hadīṣ quoted in the same are taken from the six canonical collections of traditions, and from some other works on Musnad Hadīṣ.

For other copies of the work, see Paris, Nos. 740-41; Berlin, Nos. 1328-31; Cairo, vol. i, p. 108.

Written in good Naskh. The title of the work, and the name of the author on the title-page, are written on a gilt ground within gold-ruled borders.

The following note at the end says that the present volume was compared in A.H. 856 with a copy of the work transcribed by the famous author, Ibn Hajar (d. A.H. 852 = A.D. 1449).

بلغ مقابلة من اوله الى آخره باصل شيخنا الحافظ ابي الفضل بن
حجر الذي بخطه في مجالس اخرها يوم الاحد السادس والعشرين من
شهر رجب القود سنة ست وخمسين وثمانمائة حسبنا الله ونعم الوكيل •

No. 377.

fol. 239; lines 15; size $10\frac{1}{2} \times 7$; 8×5 .

VOLUME II.

A continuation of the preceding. Written in the same hand. The present volume has the two following notes at the end.

I. An autograph note, by 'Ali bin Ahmad al Qalqashandi (d. A.H. 885 = A.D. 1400), a well-known Shāfi'i scholar and traditionist, who worked as professor of tradition in the Madrasah Ṣalāhiyah of Egypt and in some other Madrasahs (see Mu'jam Ibn Fahd, fol. 141). He gives us to understand that the present copy was compared with the copy transcribed by Ibn Hajar in A.H. 856.

الحمد لله بلغ مقابلة من اوله الى اخره على اصل sic بخط شيخنا
شيخ الاسلام و الحفاظ sic احمد بن علي بن حجر نعمة الله برحمته سنة
ست وخمسين و ثمانمائة الحمد لله اولاً و آخراً صلى الله و آله و صحبه
و سلم قاله و كتبه الفقير علي بن احمد القلقشندي الشيعي حامداً و مصلياً *

This note and the note at the end of the first volume are in the same handwriting, hence we may conclude that the latter is by the same 'Ali bin Ahmad al Qalqashandi.

II. Another note, written by Muhammad bin Shaikh 'Ali, tells us that he studied from the present MS., under his father, in A.H. 1066.

الحمد لله وحده بلغ العبد الفقير الحقير المقر المعترف بالذنوب
و التقصير محمد بن الشيخ علي sic قراءة علي والده المذكور
سنة ست و ستين و الف من الهجرة الح *

Neither volume is dated; but the statement contained in the note to the first volume, and repeated in the first note to the present volume, gives us reason to hold that both volumes were written in or before A.H. 856.

No. 378.

fol. 273; lines 30; size $10\frac{1}{2} \times 7$; 8×6 .

The Same.

Another copy of the same, in two volumes bound together. The first volume ends on fol. 192, and the second begins on fol. 193. Both volumes begin and end as in the preceding copy.

Written in good Naskh. Dated, A.H. 1143.

Scribe: *حسين بن احمد الغفاري*.

The scribe, in his two notes, one at the end of the first volume and the other at the end of the second, tells us that the present copy was transcribed in A.H. 1143 for the use of Muḥammad bin Isma'il bin Ṣalāḥ, one of the Amirs of Ṣan'ā' (in Yaman), and a well-known scholar and author, who died in A.H. 1182 = A.D. 1771 (see No. 339 above). The note at the end of vol. i runs thus:—

تم الجزء الاول من الترغيب والترهيب وكن تمام نسخ الجزء
الاول سنة ١١٤٣ استكتبه لنفسه سيدي ... محمد بن اسمعيل بن
صلاح الامير بخط افقر العباد حسين بن احمد الغفاري *

The second volume has a similar note at the end.

No. 379.

fol. 243; lines 25; size $10\frac{1}{4} \times 7$; 8×5 .

The Same.

Another valuable copy of the first volume of the preceding work, with the same beginning and ending.

Written in good Naskh. Dated, A.H. 835.

This copy has six notes at the end.

I. A note much mutilated. So far as it is legible at all, it gives us to understand that the present copy was compared with a copy of the work corrected by Ibn Hajar (d. A.H. 852 = A.D. 1449) and some others.

II. An autograph note, by Ḥasan bin 'Alī al Qayyimi, a well-known scholar of the 9th century A.H., and author of a commentary on the present work (see for a copy of his commentary, Br. Mus., Suppl., No. 148). He tells us that the present copy was for some time in his possession.

ملكه بالطريق الشرعي حسن بن علي القديومي sic يومئذ بالجامع
الزاهدي بالمقسم في التاريخ المعين غفر الله له و لكاتبه و جميع المسلمين *

III. One Muṣṭafā bin Aḥmad bin 'Alī inspected the MS., in A.H. 1107.

تشرف بالخط في هذا الجزء العظيم افقر العباد الى رحمة
ربه مصطفى بن احمد بن علي الصباح رابع عشر ذي قعدة سنة ١١٠٧ *

IV. One 'Ubaid az Zawwādī also inspected the MS., in A.H. 1127.

تشرف بالخط في هذا الجزء افقر العباد سيّد بن sic الزوادي *

V. One Aḥmad bin Muḥammad al Waḥshī went through the MS., in A.H. 1095.

انطلع على هذه الكتاب الفقير الراجي الى عفوية القدير احمد بن
معمد الوحشي المالكي سنة ١٠٩٥ *

VI. One Aḥmad bin Ibrāhīm al Mālikī also went through the MS., in A.H. 1116.

طالع هذا الجزء العبد الفقير الراجي عفوية القدير احمد بن ابراهيم
المالكي سنة ١١١٦ *

No. 380.

fol. 40 ; lines 22 ; size 9 × 6½ ; 9 × 4½.

الباصث على انكار البدع و الحوادث

AL BÂ'IS 'ALÂ INKÂR AL BIDA'I WA AL ḤAWÂDIṢ.

A collection of Ḥadīṣ, dealing with the illegality of some newly introduced prayers in Islām, and especially الرغائب, a kind of prayer which is known to be repeated on the night of the first Friday in the month of Rajab and, according to some, on the night of the 14th Sha'bān, as appears from the following passage in the work: **واما صلوة الرغائب فالمشهور بين الناس اليوم انها تصلى بين العاشائين ليلة اول جمعة في شهر رجب وقد سبق فيما حكاه الامام ابو بكر الطولوسي زمان حدوثها و ظهورها وسبق في الحكاية ايضاً ان صلوة ليلة النصف من شعبان كانت تسمى صلوة الرغائب الخ ***

Author: Abū Muḥammad 'Abdarrahmān bin Ismā'il bin Ibrāhim *أبو محمد عبد الرحمن بن إسماعيل بن إبراهيم*, commonly known as Abū Shāma. He was born in Damascus, A.H. 599 = A.D. 1302; and after studying in his native place, he left it for other countries where he studied under known professors. He was a specialist in Qur'ānic branches, tradition and jurisprudence. He is also known as an historian; and his work, *Ar Raḍatain fī Akhbār ad Daulatain* (see Hand-list, No. 2223), is specially noteworthy as a valuable history of Egypt. He composed many works on the subjects named above. In A.H. 662 he was appointed Principal of Dār al Ḥadīṣ Ashrafiyah in Damascus, where he worked till his death in A.H. 665 = A.D. 1268; see *Ṭabaqāt Ibn Mulaqqin*, fol. 117; Brock., vol. i, p. 317.

Beginning:—

الحمد لله هادى الورى طرق الهدى و زجرهم عن أسباب التهلكة
و الردى و صلوته و سلامه على عباده الدين امطفى الخ *

The author succeeded in the present work in proving that the Ḥadīṣ in favour of *صلوة الرغائب* is false.

The work is rare, not being mentioned in any catalogue.

Written in fair Naskh. Dated, A.H. 1302.

No. 381.

fol. 110; lines 15; size 9 × 5; 6½ × 3.

كتاب في الحديث

KITĀB FĪ AL ḤADĪṢ.

A work on Ḥadīṣ, designated on the title-page *Kitāb fī Ḥadīṣ*, dealing with punishments for crimes and sins, and with warnings against committing the same. By Abū 'Abdallāh Muḥammad bin 'Umar bin Muḥammad al Baḡawī *أبو عبد الله محمد بن عمر بن محمد البغوي*. Neither the author nor the work is to be traced in any catalogue; but that the author belongs to the 7th century A.H. we may conclude from the fact that the seven traditionists are the only intermediate sources between the author and the Prophet, as appears from the following beginning, which runs thus:

الحمد لله رب العالمين والعاقبة للمتقين و الصلوّة و السلام على سيدنا
محمد و آله و صحبه اجمعين قال حدثنا الشيخ الامام الاجل جمال السنة

ابو عبد الله محمد بن عمر بن محمد البغوي رضى الله عنه قال اخبرنا
 ابو نصر بن احمد بن عبد الملك الشافعي قال قال اخبرنا الشيخ الصالح
 بن احمد بن احمد العطاري الرازي قال حدثنا مريزبان ابو علي قال حدثنا
 محمد الرازي قال حدثنا ابو العباس جعفر بن هارون الواسطي قال حدثنا
 سمعان المهدبي قال حدثنا افس بن مالك قال قال رسول الله صلى الله
 عليه وسلم ان امتي في سائر الامم كالقمر في النجوم *

The work is divided into the following 11 Bâbs:—

- I. Foll. 9-33^a. الباب الاول في عقوبة ترك الصلوة.
- II. Foll. 33^b-41^a. الباب الثاني في عقوبة شرب الخمر.
- III. Foll. 41^b-44^a. الباب الثالث في عقوبة الزاني.
- IV. Foll. 44^b-46. الباب الرابع في عقوبة اللواط.
- V. Foll. 47-50^a. الباب الخامس في عقوبة أكل الربا.
- VI. Foll. 50^b-58^a. الباب السادس في عقوبة النالعة.
- VII. Foll. 58^b-61. الباب السابع في عقوبة مانع الزكوة.
- VIII. Foll. 62-70^a. الباب الثامن في عقوبة قاتل النفس.
- IX. Foll. 70^b-74. الباب التاسع في عقوبة الوالد.
- X. Foll. 75-90. الباب العاشر في النهي عن المزامير والمغانى.
- XI. Foll. 91-108. الباب الحادى عشر في احوال يوم القيمة.

The scribe, Mullâ Muḥammad Ibrâhîm al Ḥisârî, says at the end that he transcribed the present copy, in A.H. 1149, for the use of Bibi 'Ā'ishâ, the daughter of a certain Amir Ibrâhîm Chalpi:—

تمام شد این کتاب بتاریخ ۱۱ شمر جمادى الثانی روز چهارشنبه سنه
 ۱۱۴۹ راقمه فقیر ملا محمد ابراهیم حصاری غفر الله ذنبه برای خواندن
 عصمت پناهى مریم مکنانی بی بی عائشه بنت ابراهیم و اجلال پناه ابراهیم
 چلبی طال عمره *

One Ibrâhîm Chalpi, without date or any description, is mentioned in Berlin, No. 2441.

Fol. 109 contains a prayer. Written in fair Naskh.

A note at the end of fol. 109, by Bibi 'Ā'ishâ, says that she was the owner of the MS. : ملکت الفقيرة عائشة بنت ابراهیم عفی الله عنها .

No. 382.

foll. 25 ; line 9 ; size 9 x 5 ; 6 x 3.

المُنْتَخَب من الشَّهَاب

AL MUNTAKHAB MIN ASH SHĪHĀB.

A work containing 210 genuine Ḥadīṣ, taken from Shihāb, a work on Ḥadīṣ dealing with ethics by Quḍā'ī (*d.* A.H. 454 = A.D. 1064)

By an anonymous scholar, who says in the preface that he noticed a treatise by Dū an Nasabain 'Umar bin Ḥasan (*d.* A.H. 633 = A.D. 1236), in which that author has dealt with genuine, weak, false and some other classes of Ḥadīṣ taken from Quḍā'ī's work. A treatise dealing with the Ḥadīṣ of Quḍā'ī, by Dū an Nasabain, is mentioned in Huffāz, vol. iv, p. 213, as having been composed under the order of Sultān Kāmil of Egypt (A.H. 615-635 = A.D. 1218-1238) : و امر (الكامل) ان يعلق شيئاً على كتاب الشهاب فعلق كتاباً تكلم فيه على اسانيدہ . و اراد . الكامل . Our present anonymous author finds that Dū an Nasabain omitted 13 genuine Ḥadīṣ in his treatise ; hence the present work contains 210 genuine Ḥadīṣ, as compared with 197 mentioned by Dū an Nasabain.

Beginning :—

الحمد لله رب العلمين كما حمد لنفسه و على الله على خير خلقه
 محمد رسوله الذي اثار به الدين و اطلع شمسہ و سام تسليماً اما بعد فقد
 استخرت الله سبحانه و تعالى في جمع هذا الكتاب المفير من كلام سيد
 المرسلين و ذلك لاني لما تأملت كتاب الشهاب للقضاعي رحمه الله عليه
 فوجدت خط سيدنا الفقيه الامام العارف ذو النسيبين رحمه الله عليه مكتوباً
 منكناً على كل ما يحتوى عليه كتاب الشهاب من الاخبار الصحيحة و الضعيفة
 و الباطلة و الموضوعة و المنكرة حسب ما صححه سيدنا العارف
 ذو النسيبين النج *

The fact that the words سيدنا (my master, or teacher) are used twice by this author in addressing Dū an Nasabain, and are not used for Quḍā'ī and other authors quoted in the work, gives us reason to conclude that the anonymous author of the present work was alive in the 7th century A.H., and was a pupil of Dū an Nasabain.

Written in fair Naskh. Not dated, apparently 11th century A.H.

No. 383.

fol. 93; lines 21; size 8 x 6; 6 x 4.

بدیع التذکار فیما ورد فی فضل
الخیل من الاخبار

**BADÎ' AT TIDKÂR FÎ MÂ WARADA
FÎ FADL AL KHAILI MIN AL AKHBÂR.**

A work on Ḥadīṣ without Isnād, dealing with the excellence of horses, with their good and bad points and colours, and with horse-racing, divided into eight chapters. The last chapter contains the names of the horses which were used by the Prophet and some of his companions.

By Abū Muḥammad 'Abdal Mu'min bin Khalaf bin Abī'l Ḥasan bin Sharaf ad Dimyātī بن ابی الحسن بن خلف بن ابی العباس شرف الدمیاطی, a well-known scholar versed in jurisprudence and philology, and a noted traditionist of his age. He was born in Tūn (a town in Dimyāt), A.H. 613 = A.D. 1217, where he studied the Qur'ānic branches, jurisprudence and philology, and afterwards devoted himself to the study of Ḥadīṣ. In A.H. 636, in order to perfect himself in the same, he visited Egypt, Bagdād, Arabia and some other places, and attended lectures on Ḥadīṣ under numerous well-known Shaikhs. The number of the author's Shaikhs, as stated in Huffāz, exceeds 1300. He was the first professor of Ḥadīṣ in the Maṣūriyah Madrasah of Cairo. He also worked as a professor in the Zāhiriyyah Madrasah of Egypt. He died in A.H. 705 = A.D. 1305; see *Ṭabaqāt Ibn Shuhba*, fol. 112; *Isnāwī*, fol. 202; *Huffāz*, vol. iv, p. 268; *Brock.*, vol. ii, p. 73.

Beginning:—

قال الشيخ الامام العالم العلامة شرف الحفاظ قدوة العارفين شرف
الدين ابو محمد عبد المؤمن بن خلف الدمياطي الحمد لله ان
هدانا للعلم اما بعد فقد سئلت عما ورد في الخيل من الخير الجم
وما يستحب من الواظها وما يكره من شيائها كالشكل والرجل
وما روي في اقتنائها من البركة والشوم وما جاء في اسباقها ... *

For other copies of the work, see Paris, No. 2816; Bodl., i, p. 384; Lee, No. 139.

Written in fair Naskh. Not dated, apparently 11th century A.H.
Foll. 88-93. A treatise on the same subject, by Muḥammad bin
Wahid محمد بن وحيد.

Beginning:—

الحمد لله الذي كرم الانسان على ما خلق في الارض ... وبعد فاني
جمعت في هذه الاوراق من الاخبار التي وزدت في الخيال الخ *

Neither the author nor the treatise is mentioned in any
catalogue.

Written in fair Naskh. Not dated, apparently 11th century A.H.

No. 384.

fol. 29; lines 15; size $8\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4\frac{1}{2}$.

مختصر شعب الايمان

MUKHTAṢAR U SHU'AB AL ĪMĀN.

An abridgment of *Shu'ab al Īmān*, a work of Baihaqī (*d.*
A.H. 458 = A.D. 1066) on Ḥadīṣ dealing with the 77 important Islamic
beliefs.

By Abū Ḥafṣ 'Umar bin Nūraddīn Abī'l Ḥasan 'Alī bin Aḥmad
bin Muḥammad أبو حفص عمر بن نور الدين أبي الحسن علي بن أحمد
بن محمد. He was born in A.H. 723 = A.D. 1323; and, having lost his
father in his infancy, was brought up by his step-father, 'Īsā, a
Mulaqqīn (tutor) of the Qur'ān in Jāmi' Tūlūn of Egypt. With
reference to 'Īsā's post (of Mulaqqīn), the author is called Ibn al
Mulaqqīn (the son of Mulaqqīn). His own father, on account of his
special merit in grammar, was commonly called Abū'l Ḥasan an
Naḥwī; hence our author is also called Ibn Abī'l Ḥasan Naḥwī.
The author, in the colophon of an autograph copy of his work,
Tuḥfat al Muḥtāj (see Hand-list, No. 819), designates himself by the
latter name, thus:—

كتب مؤلفه الفقير الى عفو الله و غفرانه عمر بن علي بن أحمد بن
محمد الانصاري الشهير بابن أبي الحسن النحوي *

He studied in Egypt under Isnāwī (*d.* A.H. 772 = A.D. 1371) and
some other persons. In A.H. 770 he left Egypt for Damascus,
where he studied under Muḡlaṭā'ī (*d.* A.H. 762 = A.D. 1361) and others,
and became famous for his learning, and was appointed a professor
of Ḥadīṣ in a Madrasah of Damascus. Shortly after, the fame of

his masterly knowledge of jurisprudence induced the authorities of Damascus to appoint him Qâdî of the place. He is a noted author of his age, having compiled 300 works on different branches of Arabic literature; and he is specially noted by his biographers as standing alone in the century to which he belonged in producing so many useful works. Subkî (*d.* A.H. 771=A.D. 1371), who was the greatest authority of his age among scholars, highly appreciated some of his works, which he noticed. His biographers give us to understand that he had his own valuable library, containing a large number of books. He died in A.H. 804=A.D. 1404; see *Tabaqât Ibn Shuhba*, fol. 191; *Brock.*, vol. ii, p. 92.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام على سيد المرسلين
و بعد فقد تكرر السؤال من بعض كبار العلماء فى السؤال عن عدد شعب
الإيمان النج •

Written in good Naskh. Not dated, apparently 9th century A.H.

No. 385.

fol. 22; lines 20; size $8\frac{1}{2} \times 6$; 6×4 .

The Same.

Another copy of the preceding work, beginning and ending like the above. Written in good Naskh. Dated, A.H. 1231.

No. 386.

fol. 46; lines 25; size $7\frac{1}{2} \times 5\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

البذل الماعون في
فضل الطاعون

AL BADL AL MÂ'ÛN FÎ FADL AT
TÂ'ÛN.

A most valuable and old copy of *Al Badl al Mâ'ûn fî Fadl at Tâ'ûn*, a work on *Ḥaḍiḡ* dealing with the origin of plague, with a definition of it and remarks regarding the abandoning of places affected by the plague, and regarding the entering into those areas,

holding that Muslim victims to the disease were to be deemed martyrs.

By Aḥmad bin 'Alī bin Ḥajar al 'Asqalānī أحمد بن علي بن حجر العسقلاني (*d.* A.H. 852 = A.D. 1449; see Lib. Cat., vol. v, part i, p. 49).

Beginning:—

الحمد لله علي كل حال و نعوذ بالله من حال اهل النار و نسأله
العفو في الدنيا و الآخرة انه هو العفو الغفار اما بعد فقد تكرر سوال
الأخوان نفع الله بهم في جمع الأحاديث الواردة في الطاعون و شرح غريبه
الشم *

The author occasionally offers explanations of certain of the Hadīṣ. The work is divided into the following 5 Babs:—

- I. Foll. 1-4 الباب الأول في مبداء.
- II. Foll. 5-23 الباب الثاني في تعريفه.
- III. Foll. 24-32 الباب الثالث في بيان كون الطاعون شهادة للمسلمين.
- IV. Foll. 33-35 الباب الرابع في حكم الخروج من البلد الذي يقع بها
و الدخول اليها
- V. Foll. 36-42 الباب الخامس في ما يشرع فعله بعد وقوعه

The work was composed in A.H. 833.

For other copies of the work, see Lied, No. 2034; Br. Mus. Suppl., No. 1505; Cairo, vol. vi, p. 117; Kupr., No. 255.

The MS. is not dated; but an autograph note of the author on fol. 10^a, which tells us that the MS. was studied by Burhānaddīn (*d.* A.H. 841 = A.D. 1438) under him (the author), and that during his study of it the MS. was compared with the original (بلغ برهان الدين ابراهيم), gives us reason to hold that the present copy was written in or before A.H. 841.

Written in good Naskh.

Foll. 43-46. A treatise on 20 Hadīṣ, entitled 'Amal al yaum wa al Lailah, dealing with prayers for day and night, by Ibn Ḥajar 'Asqalānī.

Written in fair Naskh, but on different paper from the earlier foll.

Beginning:—

الحمد لله و سلام على عبادة الدين اعطاني اما بعد فقد انتقيت في
هذا الجزء عشرين حديثاً من صحاح الأحاديث و حسناتها فيما يقوله المكلف
في يومه و ليلته الشم *

The present treatise was composed in A.H. 848, as appears from the following colophon: قال جامعہ شیخنا شیخ الاسلام شہاب الدین احمد بن علی قدتم فی صبیحة العادي و العشرين من شوال سنہ ثمان و اربعین و ثمانمائة

Though the scribe does not reveal his name, yet the words ("the compiler, my teacher, said") in the above colophon lead us to suppose that the scribe was a pupil of Ibn Hajar, the author.

No. 387.

fol. 23; lines 25; size $6\frac{1}{2} \times 3\frac{1}{2}$; $4\frac{1}{2} \times 2$.

المنبهات

AL MUNABBIHÂT.

A collection of Ḥadīṣ (without Isnād), selected and arranged according to a peculiar plan described below, for devotional purposes, relating to inducements for doing good and for abstaining from evil. To these are added a few sayings of saints and philosophers on the same subjects.

By Shihābaddīn Aḥmad bin 'Alī bin Ḥajar بن شہاب الدین احمد بن علی بن حجر (d. A.H. 852 = A.D. 1449; see Lib. Cat., vol. v, part i, p. 94). There is no absolute certainty regarding the authorship of this work. The preface of the present MS., as well as of MS No. 389 below, and of the India Office MS. No. 186, distinctly mention Ibn Ḥajar as the author of the work; while the preface of the India Office MS. No. 187, and of our copy No. 388 below, suggest one Ṣafiaddin as the author. But the fact that Ibn Ḥajar also designates himself Ṣafiaddin in the preface of the India Office MS. No. 186 (مقی الملة والدين احمد بن علي المروف بابن حجر) gives us reason to conclude that the same Ibn Ḥajar, mentioned in the preface of the India Office MS. No. 186, is the Ṣafiaddin mentioned in the preface of our copy No. 388 and India Office No. 187. Thus all the above-noted MSS. agree in designating Ibn Ḥajar as the author of the work. Brock., vol. ii, p. 67, includes this work in the list of the compositions of Ibn Ḥajar. Ḥāj. Khal., vol. ii, p. 342, on the other hand, mentions as the author of the work one Aḥmad bin Muḥammad al Ḥajari, without, however, giving the date of his death. The preface of the MS. noticed in the St. Petersburg Catalogue also mentions Aḥmad bin Muḥammad al Ḥajari as the author. Since the contents of all the copies which have been mentioned above are

identical, and only the wording of the preface differs, we may suppose that the scribe and not the author himself is responsible for the latter.

Beginning:—

الحمد لولايه و الصلوة على نبيه و آله و صحبه اجمعين هذه منبهات
مما صنفه الشيخ شهاب الحلة والدين احمد بن علي بن محمد بن احمد
العسقلاني الخ *

The work is divided into 10 chapters.

The author follows an unusual plan in the arrangement of the present work.

The first chapter contains Ḥadīṣ in which attention is directed to two acts at a time, as acts worthy to be done or acts to be shunned. The second chapter similarly contains Ḥadīṣ which direct attention to three acts at a time, and so on, up to the tenth chapter which contains Ḥadīṣ directing attention to eleven acts at a time.

For other copies of the work, see India Office, Nos. 186-87; Pet., No. 233.

Written on thick Kashmiri paper, in beautiful Shikashṭ Shafi'a Āmiz Nasta'liq, within gold-ruled borders.

Dated, Kashmīr, A.H. 1102.

No. 388.

fol. 20; lines 15; size $7\frac{1}{2} \times 4\frac{1}{2}$; $5 \times 3\frac{1}{2}$.

The Same.

Another copy of the same. Written in good Naskh. Dated, A.H. 1071.

Beginning:—

كتاب المنبهات من تصنيف الشيخ الامام الاجل الصدر الكبير زين
القضاة احمد بن محمد الابرجي و هذه المنبهات على الاستعداد ليوم الميعاد
صنفها الصفي المعتمد الخ *

The preface of the present copy tells us that there are two compositions bearing the title of Munabbihāt, one by Aḥmad bin Muḥammad al Abrajī, and the other by Ṣafī (one of the designations of Ibn Ḥajar).

No. 389.

foll. 47; lines 13; size 15 × 7; 7 × 6.

The Same.

Another copy of the preceding work.

Beginning:—

الحمد لله في كل حين و اوقات و الصلوة على رسوله اشرف الخلق
و البريات هذه منبهات مما صنفه الشيخ شهاب الملة و الحق و الدين احمد
بن على بن احمد العسقلاني النخ *

There are occasional marginal notes, consisting of explanations of Ḥadīṣ in Urdu; and there is also an Urdu translation of each Arabic line.

Written in Naskh. Not dated, apparently 12th century A.H.

No. 390.

foll. 116; lines 26; size 8½ × 6; 6½ × 4½.

شرح الصدور في شرح
حال الموتى في القبور

SHARḤ AṢ ṢUDŪR FĪ SHARḤI ḤÂL
AL MAUTÂ FĪ AL QUBŪR.

A work on Ḥadīṣ dealing with death, and with the condition of the dead body in the tomb till the end of this world. The date of composition is A.H. 884, as mentioned in the preface of MS. No. 395 below.

By Jalâladdîn 'Abdarrahmân bin Abî Bakr as Suyûtî جلال الدين عبد الرحمن ابى بكر السيوطي (d. A.H. 911 = A.D. 1505). See Lib. Cat., vol. v, part i, p. 3.

Beginning:—

الحمد لله الذي ايقظ من شاء من سنة الغفلة و رفع من احب لقائه
الى عليين النخ *

The author, in the preface, says that the present work is an enlargement of At Taḍkirah, a work of Qurṭubî (d. A.H. 672 = A.D. 1273) on the present subject.

For other copies of the work, see Berlin, No. 2665; Lied., 2056; Paris, No. 4587; Br. Mus., No. 1615.

The work was lithographed in Lahore, 1871.

Written in good Naskh. Dated, A.H. 1035.

Scribe: هلال بن علي الهلالي.

No. 391.

fol. 139; lines 19; size $10\frac{1}{2} \times 7$; $7 \times 3\frac{1}{2}$.

The Same.

Another copy of the same. Written in good Naskh. Not dated, apparently 11th century A.H.

No. 392.

fol. 155; lines 16; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4$.

الفوز العظيم في لقاء

الكريم

AL FAUZ AL 'AZÎM FÎ LIQÂ' AL KARÎM.

An abridgment of the preceding work by the author himself.

Beginning:—

الحمد لله الذي جعل الموت وسيلة الى لقاءه و الصلوة والسلام
على سيدنا محمد خاتم انبيائه و بعد فلما كان كتاب البرزخ الكبير سميته
تشرح الصدر بشرح حال الموتى و القيوم و كان حجمه كبير بحيث
يقصر همة من اقتصر اريدت ان الخضم منه تلخيصاً فلخصت منه
هذا التأليف الصغير و سميته الفوز العظيم الخ *

For another copy of the work, see Cairo, vol. ii, p. 161.

The following colophon of the author gives the date of composition as A.H. 882: قال مؤلفه رحمه الله تعالى آخر الكتاب والله العمد فرغت في المحرم سنة اثنين وثمانين وثمانمائة

Written in fair Naskh. Not dated, apparently 12th century A.H.

No. 393.

fol. 106; lines 12; size $6\frac{1}{2} \times 3\frac{1}{2}$; 5×3 .

مَنْتَخَبُ الْاَحَادِيثِ

MUNTAKHAB AL AHÂDÎŞ.

Another abridgment of *Sharḥ aṣ Ṣudûr* (see Nos. 390-1 above), consisting of the *Ḥadîş* quoted in that work, omitting the *Isnâd*. Neither the present abridgment nor its author is to be traced in any catalogue; but a note on the title-page suggests that the present abridgment is by the author of the original work (*Sharḥ aṣ Ṣudûr*). This suggestion is supported by the following words in the preface: *هذا مَنْتَخَبُ الْاَحَادِيثِ الَّتِي ذَكَرْتُ فِي شَرْحِ الصُّدُورِ* (This is an abridgment of the traditions which I have quoted in *Sharḥ aṣ Ṣudûr*.)

Beginning:—

الحمد لله الذي ايقظ من يشاء من سنة الغفلة وعلى الله وعلى محمد وآله واصحابه هذا مَنْتَخَبُ الْاَحَادِيثِ الَّتِي ذَكَرْتُ فِي شَرْحِ الصُّدُورِ فِي بَيَانِ حَالِ الْمَوْتِ وَالْقَبْرِ النِّعَمَ *

Written in beautiful *Nāṣḥ*, within gold-ruled borders. Not dated, apparently 11th century A.H.

No. 394.

fol. 86; lines 11; size $6\frac{1}{2} \times 4$; 5×3 .

The Same.

Another copy of the same. Written in *Nasta'liq*. Dated, A.H. 1257.

Scribe: يحيى بن علي.

No. 395.

fol. 141; lines 31; size $10\frac{1}{2} \times 7$; $8 \times 5\frac{1}{2}$.

الْبُدُورُ السَّافِرَةُ

AL BUDÛR AS SÂFIRAH.

A work on *Ḥadîş* dealing with the end of the present world, the blast of the last trumpet, the day of resurrection, and detailed descriptions of the next world. Divided into 197 chapters.

No. 397.

fol. 102; lines 19; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 4\frac{1}{2}$.

المنهج السوي في الطب
النبوي

AL MANHAJ AS SAWÎ FÎ AT TİBB
AN NABAWÎ.

A work consisting of a collection of Ḥadīṣ dealing with diseases and their treatment, and medicines. The arrangement and divisions in the present work are the same as in Mūjaz, a medical work (see Lib. Cat., vol. iv, No. 43).

By Jalāluddīn 'Abdarrahmān bin Abī Bakr as Suyūṭī جلال الدين عبد الرحمن بن ابي بكر السيوطي (d. A.H. 911 = A.D. 1505). See Lib. Cat., vol. v, part i, p. 3.

Beginning:—

التحميد حمد الشاكرين و اشهد ان لا اله الا الله وحده لا شريك له ...
... و بعد فهذا كتاب جمعت فيه الاحاديث الواردة في الطب و ترتيبه
ترتيب الموجز في المقامد و الابواب *

For other copies of the work, see Berlin, No. 6302; Bodl., No. 646; Pet. Rosen. No. 22/43.

Written in good Naskh. Not dated, apparently 11th century A.H.

No. 398.

fol. 22; lines 25; size 5×5 ; $5\frac{1}{2} \times 3\frac{1}{2}$.

مطلع البدرين فيمن يوتى
اجرة مرتين

MATLA' AL BADARAIN FÎ MAN
YÛTÂ AJRAHU MARRATAIN.

A treatise on Ḥadīṣ dealing with persons, with respect to whom the Prophet has declared that they will be rewarded by God twice for each of their good acts. Also enumerates certain good acts, the doer of which will earn double rewards in the next world.

By Jalāladdīn 'Abdarrahmān bin Abī Bakr as Suyūṭī جلال الدين

عبد الرحمن بن ابي بكر السيوطي (d. A.H. 911 = A.D. 1505). See Lib. Cat., vol. v, part i, p. 3.

According to the author's own statement in the preface, the present work is an enlargement of his versified treatise on the same subject. The latter comprised only 10 Ḥadīṣ, dealing with 10 meritorious acts. Afterwards he noticed some more Ḥadīṣ on the subject, which are incorporated with the original 10 Ḥadīṣ in the present work.

Beginning:—

الحمد لله و سلام على عباده الذين اصطفى و بعد فقد وقع الكلام فيمن
يوتى اجره مرتين فجمعت من ذلك عشرة احاديث و نظمها في ابيات
ثم وقفت على عدة اخرى فاردت جمع ذلك في هذه الكراسة الخ *

For other copies of the work, see Berlin, Nos. 5587-8; Cairo, vol. viii, pp. 52, 331, 465.

Written in good Naskh

The note on the title-page, which says that in A.H. 920 the MS. was in possession of 'Alī bin 'Umar ad Dar'i, suggests that the MS. was transcribed in or before A.H. 920.

No. 399.

fol. 7; lines 19; size 8 × 6; 5½ × 4.

كتاب الكشف عن مجاوزة

هذه الامة الالف

KITĀB AL KASHF 'AN MUJĀWAZATI HĀDIHĪ AL UMMAT AL ALF.

A critical treatise on the Ḥadīṣ صلى الله عليه وسلم (the Prophet will never stay in his tomb for one thousand years), which misled the people of the author's time into thinking that, on the expiry of the 10th century A.H., the present world would be sure to end, and that the day of Judgment would come.

By Jalāladdīn 'Abdarrahmān bin Abī Bakr as Suyūṭī جلال الدين عبد الرحمن بن ابي بكر السيوطي (d. A.H. 911 = A.D. 1505). See Lib. Cat., vol. v, part i, p. 3.

The above-noted Ḥadīṣ is fully discussed by the author,

and proved to be false, in the present treatise, which was composed towards the end of the 9th century A.H., that is to say, before the expiry of the period in question, after which the falsehood of this so-called Hadîṣ became apparent to all.

Beginning:—

الحمد لله وسلام على عبادة الدين اعطى و بعد فقد كثر السؤال عن
الحديث المشتهر على السنة الفلاس ان النبى صلى الله عليه وسلم لا
يمكث في قبره الف سنة الخ *

For other copies of the work, see Berlin, Nos. 2753-60; Wien, No. 1660; Goth., No. 721; Lied., No. 2051; Paris, Nos. 1546, 350-2; Alger., Nos. 596, 613, 1549.

Written in good Naskh. Not dated, apparently 12th century A.H.

Foll. 5^b-7. Contain quotations from different works.

No. 400.

foll. 144; lines 24; size 7½ × 5¼; 6 × 4.

ممالك الحنفاء

MASÂLIK AL ḤUNAFÂ'.

A work on Hadîṣ dealing with the privileges and peculiarities of the prayers and benedictions (ملوآت) addressed to the Prophet, giving the philology of the word Ṣalât (ملوآت), with its different meanings. The work is divided into ten Maslaks.

By Shihâbaddîn Aḥmad bin Abî Bakr bin 'Abdalmalik al Qasṭallânî (d. A.H. 923 = A.D. 1517; see Lib. Cat., vol. v, part i, p. 61).

Beginning:—

يقول احمد القسطلاني رضي الله عنه و ارضاه و جعل الجنة مقبلة
و مثواة الحمد لله فاتم مسالك ابواب الصلوة على نبيه الكريم لاهل ولايته
الخ *

The author, in the preface, gives out his reasons for composing the present work. He says that he once noticed certain Hadîṣ in favour of invoking Ṣalât in the name of the Prophet, and that this was succeeded by a dream encouraging him to compose the work.

For other copies of the work, see Jeni, No. 278; A.S., No. 895; Cairo, vol. ii, p. 248.

Written in good Naskh. Dated, Mecca, A.H. 1027.

Scribe: محمد بن علي الحضرمي.

Muhammad bin Muhammad al Bakarî as Şiddîqî (d. A.H. 1057 = A.D. 1647), a well-known author, scholar and traditionist of Mecca (see *Khulâsat al Aşar*, vol. iv, p. 185), in the following autograph note on the title-page, says that the transcription of the present copy was made for his own use.

الحمد لله سبحانه استكتبه لنفسه و لمن شاء الله من بعده طلب ثواب
الله أفقر الخلق محمد بن محمد بن إبراهيم بن علان البكري الصديقي
الشافعي سبط آل العحسن خدام الحديث النبوي و السنن عام ١٠٢٧ هـ

No. 401.

fol. 144; lines 24; size $4\frac{1}{2} \times 6\frac{1}{2}$; $5\frac{1}{2} \times 8\frac{1}{2}$.

اتحاف اهل الاسلام بخصوصيات

الصيام

ITHÂFU AHL AL ISLÂM BI KHUŞÛ ŞİYÂT AŞ ŞİYÂM.

(Designated, on the title-page, *Hidâyat al Islâm ilâ faḍâ'il as Şiyâm*.)

A work on Ḥadiş dealing with the excellence of fasting (صوم) in the month of Ramaḍân and in the other months. The traditions in the present work are quoted from the six canonical collections of traditions and from other reliable works.

By Aḥmad bin Muḥammad bin 'Alî bin Ḥajar al Haişamî (d. A.H. 974 = A.D. 1666; see *Lib. Cat.*, vol. v, part i, p. 202).

According to the author's statement in the preface, he undertook the compilation of the work in A.H. 952.

The work is divided into the following 4 Babs:—

- I. Foll. 1—19^a. الباب الاول في فضائل الصيام.
- II. Foll. 19^b—93. الباب الثاني في احكام الصوم.
- III. Foll. 94—109^a. الباب الثالث في رخص الفطر.
- IV. Foll. 109^b—144. الباب الرابع في حكم صوم غير رمضان.

Beginning:—

الحمد لله الذي جعل الصوم حصنا حصينا لأوليائه أما بعد
فقد سنح في مستهل شهر رمضان سنة اثنين وخمسين و تسعمائة ان أولف
كتابا في الصوم الخ *

Only one copy of the work is mentioned, viz., in Cairo, vol. vi, p. 108.

Written in good Naskh. Dated, A.H. 1086.

No. 402.

fol. 252; lines 28; size $10\frac{1}{2} \times 7$; 9×5 .

الزواجر عن اقتراف الكبائر
AZ ZAWÂJIR 'AN IQTIRÂF AL
KABÂ'IR.

A very useful and popular work on Hadîs dealing with mortal sins, and with the prohibitions and warnings against committing the same. By Aḥmad bin Muḥammad bin 'Alī bin Ḥaṣar al Ḥaṣamī (d. A.H. 974 = A.D. 1666, see Lib. Cat., vol. v, part i, p. 202).

Beginning:—

الحمد لله الذي حمى من اجل رافته الخ *

The author, in the preface, tells us that he had it in his mind to compile a work on the present subject; but that the absence of any other work on this subject hindered him. However, shortly after, he secured a treatise on the subject by Dababī (d. A.H. 748 = A.D. 1348), which induced him to undertake the present compilation, which he wrote in Mecca, A.H. 953.

The present work was highly appreciated by the scholars of his age, as well as by succeeding scholars. 'Abdalḥaqq (d. A.H. 1052 = A.D. 1652), the famous Indian scholar, remarks about the present work, in Zâd al Muttaqin, that no one else, prior to this present author, had ever produced such a useful, independent and detailed work on the subject كتابي بغایت مفید است پیش از وی هیچ کس
سلوک این طریق نکرد و درین باب تصنیفی مستقل باین طول و عرض نساخه *

The work consists of a Muqaddimah, which is divided into two Bâbs:

- I. The first Bâb deals with كَبائرُ باطنية (internal mortal sins).
- II. The second deals with كَبائرُ ظاهريّة (external mortal sins).

Kabâ'ir Zâhirah are divided into various chapters, according to the divisions observed in the works on jurisprudence.

The work ends with a Khâtimah (epilogue) dealing with the following points:—

- I. التوبه (repentance).
- II. ذكر العشر (descriptions of the day of Judgment).
- III. ذكر النار (descriptions of hell).
- IV. ذكر الجنة (descriptions of paradise).

For other copies of the work, see India Office, No. 185; Stewart, No. 151; Cairo, vol. ii, p. 160. The work was printed in Bulâq, A.H. 1284; Cairo, A.H. 1310.

The following note at the end says that the present copy was compared with the autograph copy in Mecca, A.H. 966.

بلغ مقابلة على نسخة المؤلف و ذلك بتاريخ يوم الخميس ثاني
عشرين رمضان من شهر [سنة] ست و ستين و تسعمائة بمكة المشرفة و صلى
الله على سيدنا محمد و آله و صحبه و سلم *

The MS. is not dated; but the above note suggests that it was transcribed in or before A.H. 966.

Written in good Naskh.

No. 403.

The Same.

fol. 421; lines 27; size 9 × 4; 6 × 3.

Another copy of the same. Written in good Naskh. Not dated, apparently 11th century A.H.

The title-page bears a seal of Rashid Khân, a noble of the court of Shâh 'Âlam (A.H. 1173-1222).

No. 404.

fol. 52; lines 18; size $10\frac{1}{2} \times 6\frac{1}{2}$; $9 \times 4\frac{1}{2}$.

عائيت بالسنة

MÂ ŞABATA BIS SUNNAH.

A work on Ḥadīṣ dealing with fasting, prayers and other religious observances connected with each of the 12 months of the lunar year, from Muḥarram to Dū al Hijjah.

By 'Abdalḥaqq bin Saifaddin bin Sa'dallah ad Dihlawī عبد الحق بن سيف الدين بن سعد الله الدهلوي, a well-known Arabic and Persian scholar, historian, traditionist and Ṣūfī of India, who composed a number of works in Arabic and Persian on different subjects. He died in A.H. 1052 = A.D. 1642; see Subḥat al Marjān, fol. 120; Rieu, Persian Catalogue, p. 14.

Beginning:—

الحمد لله الذي جعل الاوقات المباركات مراسم الخيرات و البركات

الخ *

The present work, as a matter of fact, is an appendix to one of the author's Persian works referred to in the preface, which deals with the controversies among the traditionists and Ṣūfis about the rites observed in each of the months, together with his rulings regarding their validity or invalidity. In the present work, he allows the rites supported by genuine Ḥadīṣ, and disallows those which are based on weak and false Ḥadīṣ.

In the part dealing with the month of Rabi' I, he has given a short account of the Prophet also. Three copies of the work are mentioned in Rāmpūr Library, Nos. 318-20. The work was printed in Calcutta, A.H. 1253.

Written in Naskh. Dated, A.H. 1299.

Scribe: عزيز حسن علوي.

No. 405.

foll. 44; lines 25; size $8\frac{1}{2} \times 5$; $7\frac{1}{2} \times 3$.

دقائق الاخبار

DAQÂ'IQ AL AKHBÂR.

A rare work on *Hadîṣ* dealing mostly with descriptions of the state of men after death, here as well as in the next world, giving at the beginning a short account of the commencement of the present world. It is divided into 45 Bâbs.

Mullâ 'Abdarrahîm bin Aḥmad al Qâḍî (ملا عبد الرحيم بن احمد القاضي) is mentioned in Râmpûr, p. 330, as the author of this work. The date of his death is not given there; but a note on the title-page of our copy suggests that the author was a scholar of the 11th century A.H.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام على رسوله محمد و آله
و اصحابه لجمعين اما بعد فهذه رسالة في علم الحديث المسمى
بدقائق الاخبار *

Two MSS. copies, and one printed copy, dated Cairo, A.H. 1299, are mentioned in Râmpûr, Nos. 121-3, among works on Asceticism.

Written in good Naskh. Not dated; apparently 11th century A.H.

No. 406.

foll. 135; lines 15; size 10×6 ; 8×4 .

التبیهات

AT TANBÎHÂT.

A work on *Hadîṣ* collected mainly from *Mishkât* (Nos. 349-353 above) and partly from *Shifâ'* (see Hand-list, No. 2239) and *Al Mawâhib* (see Hand-list, No. 2273), dealing with necessary points connected with prayer and ethics. It partly deals also with the merits of the Prophet and with praises of his wives, descendants and the four Caliphs. Divided into 34 chapters and a *Khâtimah*.

Author: Waliallâh bin Ġulâm Muḥammad (ولي الله بن غلام محمد) a scholar and traditionist belonging to *Sûrat* (in India). The note and seal described below lead us to conclude that the author was alive in the 13th century A.H.

A seal by one Abû 'Alî Muḥammad bin Hâshim, dated A.H. 1307, is found on fol. 4^a. The following note, written by the same Muḥammad bin Hâshim, is found on the margin of fol. 1^b, and tells us that Muḥammad Hâshim received the Sanad for narrating the present work and other works of Walîallâh from Faqîrallâh, who received authority from Aḥmad bin Ḥasan, one of the pupils of the author (Walîallâh). The fact that there are only two intermediate sources between Muḥammad Hâshim (a scholar of the 14th century A.H.) and the author gives us reason to think that the author flourished either in the latter half of the 12th or in the beginning of the 13th century.

The note runs thus:—

بسم الله الرحمن الرحيم قال العبد ابو علي محمد بن هاشم كان الله له
واصلح اعماله اجازني لهذا الكتاب ولجميع مرويات ومصنفات الشيخ
ولى الله بن المولى الافخم و الاستاذ الشيخ العارف بالله الاحد المولى غلام
محمد سيدي وشيخي وسندي واستاذي ... المعروف بمير فقير الله
السورتى عن شيخه واستاذة السيد احمد بن حسن عن شيخه المؤلف
المولى ولى الله السورتى قدس الله سره *

Beginning:—

الحمد لله رب العالمين اكمل الحمد على كل حال و الصلوة و السلام
الاتقان الاكملان على سيد المرسلين اما بعد فيقول العبد المذنب
الافقر الى الله الغنى المسمى بولى الله ابن المولى الاعظم و الاستاذ الاكرم
و المرشد الافخم العارف بالله الاحد الشيخ الكامل المكمل الشهير بمولى غلام
محمد رحمه الله و نفعنا به اني كنت كثير الخطير ببالي ان التقت من
كتب مشكوة المصاييم الذي لا نظير له في جمع احاديث النبوية من
كتب ائمة السلف و من غيره من الكتب المعتمدة كالشفاء و المواهب بعض
الاحاديث الجامعة للمقاصد الكثيرة في بيان ضروريات الملة و سميت
بالتنبيهات النبوية في سلوك الطريقة المصطفوية الخ *

The work is not mentioned in any catalogue.

Though the present copy is not dated, yet the above-mentioned seal suggests that it was written in or before A.H. 1307.

No. 407.

foll. 34 ; lines 21 ; size $9 \times 6\frac{1}{2}$; $6\frac{1}{2} \times 5$.

الاحاديث في صلة الارحام

AL AḤĀDÎŞ FÎ ŞILAT AL ARḤÂM.

A work on Ḥadîş dealing with the excellence of giving pecuniary help to one's relatives, and showing favour and sympathy to them.

The author, whose name does not appear anywhere in the preface, says that he compiled the present work from the six canonical collections of traditions.

Beginning :—

اللهم حبيب الينا الايمان وزينه في قلوبنا وكره الينا الكفر والفسوق
والعصيان واجعلنا من الراشدين *

The work is a rare one.

Written in Naskh. Dated, A.H. 1222.

WORKS ON ḤADÎŞ COLLECTED FROM A NUMBER OF RELIABLE WORKS.

No. 408.

foll. 291 ; lines 31 ; size 10×7 ; $8 \times 4\frac{1}{2}$.

جمع الجوامع

JAM' AL JAWÂMI'

(Also called Al Jâmi' Al Kabir).

A collection, according to the claim of the author,* of the entire Ḥadîş Qauli (sayings of the Prophet) and Fî'li (actions of the Prophet), arranged in alphabetical order, divided into four volumes.

* The claim of the author (Suyûtî) to have collected every Ḥadîş in the present work is based on mere presumption. It is hardly possible to limit

By Jalāladdīn 'Abdarrahmān bin Abī Bakr as Suyūṭī جلال الدين عبد الرحمن بن ابي بكر السيوطي (d. A.H. 911 = A.D. 1505). See Lib. Cat., vol. v, part i, p. 3.

VOLUME I.

Beginning :—

• سبحة من مبدأ الكواكب الخ

Though not a complete collection of Ḥadīṣ (see foot-note below), yet being, as it is, a collection of Ḥadīṣ contained in 30 reliable works on Ḥadīṣ, the present work has greatly facilitated the task of scholars wishing to work on the subject. Suyūṭī, as the voluminous writer of 600 works, is known to us to be unequalled; but he is specially famous for the present composition, as no one else before him is known to us to have attempted a composition of the present nature. Abū'l Hasan Bakrī, a scholar of the 10th century A.H., remarks that Suyūṭī, by the present composition, has put an obligation on the scholars of the world للبيوطي منه على العالمين; see Ithāf, p. 129. Below each Ḥadīṣ is a reference to the works from which it is taken. In No. 427 below are enumerated the 30 works referred to above, along with others.

The present volume ends with the Ḥadīṣ beginning with the letter الف followed by ن

For other copies of the work, see Berlin, Nos. 1350-52; Cairo, vol. i, p. 325; Rāmpūr, No. 101.

No. 409.

fol. 182; lines 31; size 10×7 ; $7\frac{1}{2} \times 4\frac{1}{2}$.

VOLUME II.

Continuation of the above, beginning with Ḥadīṣ beginning with the letter الف followed by ن, thus: اني لا علم كلمة نوقال لذعب عنه ما يجد and ending with Ḥadīṣ beginning with the letter ق

the Ḥadīṣ to any particular number; see commentary on Al Jāmi' as Saḡīr (No. 420 below) by Munāwī (d. A.H. 1031 = A.D. 1622), where he refers to this very fact, thus: — بحسب ما اطلع عليه المصنف لا باعتبار نفس الامر لتعذر الاحاطة بها. Moreover Suyūṭī himself, after the present composition, noticed a number of Ḥadīṣ omitted in the work, and recorded them in Al Jāmi' as Saḡīr (No. 415) and again in Az Ziyādāt. 'Alī Qārī (d. A.H. 1014 = A.D. 1605) in Istidrākāt and Munāwī in Al Jāmi' al Azhar, even after Suyūṭī's two later compositions on the subject, collected a number of Ḥadīṣ omitted by Suyūṭī. It is evident from the above facts that it is quite impossible to make a complete collection of Ḥadīṣ.

No. 410.

fol. 125; lines 31; size 10×7 ; $7\frac{1}{2} \times 4\frac{1}{2}$.

VOLUME III.

Continuation of the above, beginning with Ḥaḍiṣ beginning with the letter ك followed by الف, thus: — حرف الكاف كاتم العلم يلعبه كل شئى and ending with Ḥaḍiṣ beginning with the letter م followed by ن, thus: — من علق في مسجد قنديل الخ. The colophon runs thus: — آخر الجزء الثالث و يتلوه الرابع.

No. 411.

fol. 141; lines 31; size 10×7 ; $8 \times 4\frac{1}{2}$.

VOLUME IV.

Continuation of the above, concluding the Ḥaḍiṣ beginning with the letter م followed by ن, thus: — من علق ودعة فلا ودع الله له and ending with Ḥaḍiṣ beginning with the letter ي.

A note at the end says that these four volumes were transcribed from a copy dated A.H. 994. All these four volumes are written in Naskh; and the first two volumes are dated, A.H. 1000.

No. 412.

fol. 316; lines 31; size 11×7 ; 8×5 .

Another copy of *Al Jam'al Jawâmi'*, designated as the first volume, beginning like the preceding copy, No. 408 above, and ending with the letter ح. It corresponds with Vol. I and foll. 1-66 of Vol. II above.

A note at the end says that, in A.H. 945, the present copy was compared with the original by 'Alī bin Muḥammad, the owner of the present copy. The note runs thus: — بلغ مقابلة على حسب الطاقة بالاصل على يد مالكة علي بن محمد ... سنة خمس و اربعين و تسعمائة.

The title-page bears two seals of 'Itimād Khān (d. A.H. 1077 = A.D. 1666; see Beale's *Biographical Dictionary*, p. 185), a noble of Shāh Jahan's court. Two 'Azzdīdah of Shāh Jahan are also found on the title-page. One Mullā Wāqif, in his note on the title-page, gives us to understand that the MS. was placed in the Royal Library by the order of Shāh Jahan (A.H. 1037-1063 = A.D. 1628-1658).

Written in good Naskh. Though the copy is not dated, yet the note, dated A.H. 945, noticed above, suggests that it was written before that date.

No. 413.

fol. 408 ; lines 31 ; size $10 \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

Another correct copy of the same, designated as the first volume, beginning like No. 408 above and ending with the letter **ن** followed by **ي**, thus : **زِينُوا مَجَالِكُمْ بِالصَّلَاةِ** : It corresponds with Vol. I and foll. 1-137^b of Vol. II, No. 409, above.

A note on the title-page says that one Luṭfallāh bin Muḥammad purchased the present MS. in Mecca in A.H. 1027 from one Qāsim bin Muḥammad.

Though the MS. is not dated, yet the present note suggests that it was written in or before A.H. 1027.

Written in good Naskh.

No. 414.

fol. 357 ; lines 21 ; size $8\frac{1}{2} \times 6\frac{1}{2}$, 9×4 .

زبدۃ جمع الجوامع

ZUBDAT U JAM' AL JAWĀMI'

(Also called Safinat an Nijāt).

Collection of the traditions of Jam'al Jawāmi' with the omission of the Isnād, divided into 110 chapters.

By 'Uqail bin 'Umar al Ḥaḍramī عقیل بن عمر الحضرمي, a well-known scholar and Ṣūfī of Arabia. He was born in A.H. 1001, and studied under the scholars and traditionists of Mecca and Medina. He died in A.H. 1062 = A.D. 1653. See *Khulāṣat al Aṣḡar*, vol. iii, p. 114 ; *Al Maṣhra'ar Rawī*, vol. iii, fol. 124.

Beginning :—

الحمد لله الذي بين للناس علوما وحكما واعلاما بسم الله
الرحمن الرحيم باب في ذكر الثقلين روى ان محمدا رسول الله
صلى الله عليه وسلم قال عند الله خزائن الخير والشر ومفاتيحها الرجال
فطوبى لمن جعله الله مفاتيحا للخير النج *

In the colophon, the author designates the present work *Safinat an Nijât*.

وقد سمت كتابي هذا سفينة النجاة وجميع ما ذكر من
الحديث مستخرج من الجامع الكبير *

The work is a rare one, no mention of it having been traced in any catalogue.

Written in good Naskh. Dated, A.H. 1219.

Scribe: عبد الله بن محمد الفارسي

No. 415.

fol. 422 ; lines 31 ; size 13 x 8 ; 7 x 4½.

الجامع الصغير

AL JÂMI' AŞ ŞAĞÎR.

A collection of the *Ḥadīṣ Qauli* of *Jam'al Jawâmî* (Nos. 408-411 above), with the addition of a number of *Ḥadīṣ Qauli* omitted from that work, composed in A.H. 907. The *Isnâd* is omitted throughout in the present work, but a reference to the works in which these traditions are found is noted below each *Ḥadīṣ*.

By Jalâladdîn 'Abdarrahmân bin Abî Bakr as Suyûtî (d. A.H. 911 = A.D. 1505), the author of *Jam'al Jawâmî*.

The object of the author in the present composition is to fulfil the wants of scholars for a separate work on this class of *Ḥadīṣ* (*Qauli*), and to record the *Ḥadīṣ* of the same class noticed by him after the composition of *Jam'al Jawâmî*.

Beginning :—

الحمد لله الذي بعث في رأس كل مائة سنة من يجدد لهذه

الامة امرا دينها الخ *

For other copies of the work, see Berlin, Nos. 1353-60 ; Paris, No. 766 ; Jeni, Nos. 194-7 ; Cairo, vol. i, p. 321.

The work was printed in Bûlâq, A.H. 1287.

The following note at the end says that, in A.H. 1148, the MS. was compared with a copy, which was compared by Husâmuḍḍin 'Alî Muttaqî (d. A.H. 975 = A.D. 1665 ; see No. 426 below) with the original.

قوبلت بالنسخة التي قبلها الشيخ علي المتقي من النسخة التي
قوبلت بالنسخة المكتوبة بيد المصنف في يوم الجمعة سنة ثمان واربعين
و مائة و الف من الهجرة النبوية *

The following note on the title-page gives us to understand that the present MS. was brought to India from Mecca by Shāh Waliallāh (d. A.H. 1176 = A.D. 1762; see Lib. Cat., vol. v, part i, p. 5), who purchased it in Mecca for five Dinārs:—
هذا كتاب الجامع الصغير معتبر في الحديث بحوز المدقق المحدث شاه ولي الله اشترى بمكة لخمس دينار

Written in good Naskh. Though the MS. is not dated, yet the note dated A.H. 1148 suggests that it was written in or before that year.

The name of scribe is omitted.

No. 416.

fol. 324; lines 26; size 11×7 ; 7×4 .

The Same.

Another copy of the same, written in ordinary Naskh. Dated, A.H. 1171.

Scribe: مالك بن موسى بن علي

No. 417.

fol. 422; lines 30; size $12 \times 8\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

Another copy of the same, written in good Naskh. Dated, A.H. 1049. The present copy contains in each chapter Ḥadīṣ of the same category omitted in the original, but taken from Az Ziyādāt and added to the present copy by the scribe. The added Ḥadīṣ is preceded by the word ذيل (continuation).

Az Ziyādāt is the work of Suyūṭī (the author of Al Jāmi'as Ṣaḡīr), and is a collection of Ḥadīṣ omitted in his Al Jāmi'as Ṣaḡīr as well as in Jam'al Jawāmi'. See, for other copies of Az Ziyādāt, Berlin, No. 1361; Cairo, vol. i, p. 437; Jeni, No. 203.

The scribe (محمد بن محمد البخاري) purposely added the Ḥadīṣ of Az Ziyādāt in the present copy so that scholars and readers may easily be able to know about the Ḥadīṣ omitted in the original work without referring to Az Ziyādāt.

No. 418.

foll. 390; lines 31; size 10×7 ; $8 \times 4\frac{1}{2}$.

الكوكب المنير

AL KAUKAB AL MUNÎR.

A commentary on Al Jâmi'as Şağîr, containing explanations of difficult words and passages, pointing out in most cases the philology of the words, and giving the necessary variant opinions of Muhammadan jurists; divided into two volumes.

Vol. I.

Beginning:—

الحمد لله الذي اطلع انوار السفة الذبوية وبعد فهذا شرح لطيف... على الكتاب المسمى بالجامع الصغير وسميته الكوكب المنير *

By Shamsaddin Muhammad bin 'Abdarrahmân al 'Alqamî Shams al-dîn Muhammad bin 'Abd al-Rahmân al-'Alqamî, a Shâfi'î scholar and traditionist, who studied tradition under Suyûtî, the author of Al Jâmi'as Şağîr, and many others. He is specially known for his merits in philology and poetry. The author of Raihânat al Alibbâ mentions him as a recognised poet of his age. He was born in A.H. 897 = A.D. 1491, and died in A.H. 978 = A.D. 1250. See Berlin, No. 1363; Hâj. Khal., vol. i, p. 288.

The following passage by the commentator, quoted by the scribe at the end of vol. ii, gives the date of composition of the present commentary as A.H. 968: قال المؤلف رحمه الله تعالى فرغت من تأليفه يوم الأربعاء: — 968. For other copies of the work, see Berlin, No. 1362; Paris, Nos. 770-2; Cairo, vol. i, p. 393.

No. 419.

foll. 390; lines 31; size 10×7 ; $8 \times 4\frac{1}{2}$.

VOLUME II.

Continuation of the same. It begins with the commentary on Hadîs اليوم الموعود يوم نفسه حج، and ends with that on Hadîs القيمة الحج.

Both the volumes are written in good Naskh. Dated, A.H. 1106.

No. 420.

foll. 311; lines 29; size 14×9 ; $8 \times 5\frac{1}{2}$.

فيض القدير

FAIḌ AL QADÎR.

An extensive and useful commentary on Al Jâmi' as Saġîr, containing explanations of difficult words and passages, and comments on the Isnâd (the sources of narration) of the Ḥadîṣ and on the Traditionists, and many other connected points. The entire commentary is in three volumes, of which the last volume is wanting in the Library.

VOLUME I.

Beginning:—

الحمد لله الذي جعل الانسان هو الجامع الصغير فطوبى ما تضمنه

البحر

By 'Abdarra'ûf bin Tâj al 'Ârifin bin 'Ali bin Zain al 'Âbidîn Munnâwî, a prominent author and scholar of his age. He composed more than 200 works on different branches. He worked as professor of Şalâhiyah Madrasah in Cairo for a considerable period. His reputation as an author and scholar is not equal to that of 'Alî Qârî (*d.* A.H. 1014 = A.D. 1605; see Lib. Cat., vol. v, part i, No. 237), though he attempted to win it. He was born in Cairo, A.H. 952; and died in A.H. 1031 = A.D. 1622. See *Khulâṣat al Aṣar*, vol. ii, p. 410; Brock., vol. ii, p. 306.

For other copies of the work, see Pet., No. 59; Alger., No. 507; Jeni, Nos. 223-34; Cairo, vol. i, p. 291.

Written in good Naskh. Not dated; apparently 11th century A.H.

No. 421.

foll. 460; lines 35; size $11 \times 7\frac{1}{2}$; $7\frac{1}{2} \times 5\frac{1}{2}$.

Continuation of the above, beginning thus:—..... باب المهمة
ثم الجزء الثاني ويقلوه and ending as follows:—ان البركة تنزل في وسط الطعام
الجزء الثالث

Written in good Naskh; not dated. A note, dated A.H. 1106, at the end, which runs thus:—..... و احوجهم دخل في نوبة اقل العباد علما

tells us that the MS. was for some time in the possession of one Ṣâdiq bin Ibrâhîm in A.H. 1106. This note at once suggests that the copy was written in or before A.H. 1106.

Scribe : محمد بن علي مشرف بن ابراهيم الحويضي الشافعي

No. 422.

fol. 540 ; lines 23 ; size $8 \times 5\frac{1}{2}$; $6\frac{1}{2} \times 4$.

التيسير

AT TAISÎR.

An abridgment, by the author himself, of the foregoing work. The present abridgment is divided into three volumes.

VOLUME I.

Beginning :—

الحمد لله الذي علمنا من تأويل الأحاديث فاطر السموات و الأرض
..... و سميت التيسير في شرح الجامع الصغير الخ *

Hāj. Khal., in vol. i, p. 288, mentions an abridgment of Faiḍ al Qadîr (see Nos. 420-21 above) under the above title (Taisîr), with the same beginning as quoted above ; but holds that the abridgment is by some unknown author, as would appear from the following :—

ثم اختصر بعضهم و سماه التيسير اوله الحمد لله الذي علمنا من تأويل
الأحاديث الخ *

The statement of the *Khulâṣat al Aṣar*, vol. ii, p. 412, however (viz., that 'Abdarra'ûf composed an abridgment of his own larger commentary, Faiḍ al Qadîr, under the title of Taisîr) is supported by a note at the end of the present copy, which is quoted below. We accordingly have strong reasons to hold that the present abridgment is by 'Abdarra'ûf, and that Hāj. Khal. failed to identify the author.

تم الجزء الاول من الشرح على الجامع الصغير لسيدنا
و مولانا الشيخ عبد الرؤف المناوي *

No. 423.

fol. 216 ; lines 23 ; size $11 \times 7\frac{1}{2}$; $7 \times 5\frac{1}{2}$.

VOLUME II.

Continuation of the preceding volume, beginning thus:—

اي لفظ البسمة قد افتتح له كل كتاب من الكتب السماوية المفزلة
قاله صاحب الاستغناء في شرح اسماء الحسنى الخ *

The colophon runs thus:—

تم الجزء الثاني من الشرح الصغير على الجامع الصغير لمولانا شيخ
عبد الرؤف المذاوي *

Written in good Naskh. Dated, A.H. 1055. The name of the scribe is unknown ; but both volumes are written in the same hand.

No. 424.

fol. 214 ; lines 23 ; size $11 \times 7\frac{1}{2}$; $9 \times 5\frac{1}{2}$.

VOLUME III.

Continuation of the above, beginning thus:—

حرف الكاف - كاتم العلم عن اهله *

The present volume, in A.H. 1064, was in the possession of one 'Abdarrahmân bin Muḥammad, as appears from the following note:

من نعمة الله على عبده الحقيق عبد الرحمن ابن محمد المرحوم
العمري سنة اربعين و ستين و الف من الهجرة النبوية *

Written in good Naskh. Dated, A.H. 1046.

Scribe : يعقوب بن عبد الصمد

No. 425.

foll. 425 ; lines 33 ; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 5\frac{1}{2}$.

منهاج العمال

MANHAJ AL-'UMMÂL.

A collection of the Ḥadīṣ of Al Jāmi' aṣ Ṣaḡīr (see No. 415 above) and Az Ziyādāt (see Berlin, No. 1361), arranged according to the arrangement observed in Al Jāmi'al Uṣūl (see Lib. Cat., vol. v, part i, Nos. 223-224), which are nearly the same as in the works of Jurisprudence. Each Bāb of every Kitāb, however, is arranged in alphabetical order. The present work, which comprises the Ḥadīṣ contained in the two works of Suyūṭī mentioned above and follows the above arrangement, is very useful for reference, especially to those interested in the Ḥadīṣ which are the sources of the ordinances of Jurisprudence.

By 'Alī bin Ḥusāmaddīn al Muttaqī العتيقي, an Indian scholar, Ṣufī and traditionist, who is known to us as the author of 100 works on different subjects in the Arabic and Persian languages. He was born in Burhānpūr (in Gujarāt), A.H. 885, and completed his studies in his native town, as well as in Multān, under his father and many others. He received spiritual training from شیع باجن and other Ṣufis. In short, the fame of his learning and piety spread far and wide. He kept himself busy in teaching, in spiritual training, and in composing his works. His sittings for teaching and spiritual training were attended by scholars, chiefs and nobles. Burhān Shāh (A.H. 932-943 = A.D. 1526-1536) and Maḥmūd Shāh (A.H. 944-961 = A.D. 1521-1536), the Kings of Gujarāt, used to visit the author at his house. He, for some time, was a Qāḍī of Burhānpūr; but in A.H. 953 the author giving up the post, left India for Mecca, where he permanently settled, and soon after was recognised as a leading Ṣufī traditionist and scholar of the place. 'Alī Muttaqī is known for his keen and scholarly interest in Suyūṭī's three works, i.e., Al Jam' Al Jāwāmī', Al Jāmi' Aṣ Ṣaḡīr, and Az Ziyādāt. He made every possible attempt to extend the utility of the Ḥadīṣ contained in these three works. The gradual development of his ideas for offering facilities to scholars in referring to the Ḥadīṣ of Suyūṭī's three works prompted him to undertake the following six compositions based on those works of Suyūṭī:—

- I. Manhaj al 'Ummāl, the present work.
- II. Ikmal al Manhaj, a collection of the Ḥadīṣ omitted in Manhaj al 'Ummāl.

III. *Ġāyat al 'Ummāl*, a collection of *Ḥadīṣ* contained in the above-mentioned two works, arranged according to the arrangement observed in *Manhaj*.

IV. *Al Mustadrak*, a collection of *Ḥadīṣ Fi'lī*, contained in *Suyūṭī's Jama'al Jawāmi'*, but omitted in *Al Jāmi'aṣ Ṣaġīr*.

V. *Kanz al 'Ummāl*, a collection of *Ḥadīṣ* of the two preceding works, *Ġāyat al 'Ummāl* and *Mustadrak*.

VI. An abridgment of the preceding work, with the omission of the *Isnād*. The arrangements in all the works are the same.

'Alī Muttaqī died in Mecca, A.H. 975 = A.D. 1665, and left behind him a large number of pupils and disciples in Mecca as well as in India. See *Akhhbār Al Akhyār*, p. 294; *An Nūr as Ṣāfir*, fol. 230; *Ithāf*, p. 236; *Brock.*, vol. ii, p. 384. Many authors wrote independent works on his life, of which the following two works by his two pupils, one *تحاف النقي* by 'Abdalwahhāb (*d.* A.H. 1001 = A.D. 1592), and the other *القول النقي* by Al Fākihānī (*d.* A.H. 982 = A.D. 1573), are well-known.

Beginning:—

الحمد لله الذي ميز الانسان بقريحة مستقيمة من سائر المخلوقات

A copy of the work is mentioned in *Cairo*, vol. i, p. 433.

Written in *Naskh*. Not dated; apparently 11th century A.H.

No. 426.

fol. 219; lines 21; size $9\frac{1}{2} \times 6$; $7\frac{1}{2} \times 4\frac{1}{2}$.

شرح منهج العمال

SHARḤ U MANHAJ AL 'UMMĀL.

A commentary on the preceding work, containing explanations of the difficult passages and words used in *Manhaj*.

By an anonymous author. The name of the commentator is not noted; but a note on the title-page, which runs thus:— هذا شرح منهج العمال بخط مصنفه suggests that the present MS. is an autograph copy.

Beginning:—

الحمد لله رب العالمين والعاقبة للمتقين والصلوة والسلام على رسوله
محمد وآله لجمعين قوله انما الاعمال اى صحتها او ثوابها قوله فمن كانت
هجرتي الى آخرة اى من قصد وجه الله النعم •

Written in good *Naskh*. Not dated; apparently 10th century A.H.

No. 427.

foll. 411; lines 25; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

الجلد الرابع من كنز العمال

AL JILD AR RÂBÎ' MIN KANZ AL
'UMMÂL.

(The 4th volume of Kanz al 'Ummâl).

Kanz al 'Ummâl is a collection of the traditions contained in 'Ali Muttaqî's *Ġāyât al 'Ummâl* and *Mustadrak*, by the same 'Ali Muttaqî على متقى, see No. 425 above. The present work of 'Ali Muttaqî offers full facilities of reference to the *Ḥadīṣ* contained in *Suyūṭī's Jam'al Jawāmi*, 'Al *Jamī'aṣ Ṣaġīr* and *Az Ziyādāt*, which comprise between them *Ḥadīṣ* collected from the following works:—1-6. *Aṣ Ṣiḥāḥ as Sittah*, the six canonical collections of traditions (see *Lib. Cat.*, vol. v, part i, Nos. 129, 188, 208, 210, 215, 220). 7. *Muwattā'* (see *Lib. Cat.*, vol. v, part i, No. 121). 8. *Al Adab al Mufrad* (see No. 370 above). 9. *Musnad u Abi Da'ūd Aṭ Ṭayālīsī* (see *Lib. Cat.*, vol. v, part i, No. 241). 10. *Musnad u Aḥmed bin Ḥanbal* (see *Lib. Cat.*, vol. v, part i, No. 242). 11. *Zawā'id u Musnadi Aḥmed bin Ḥanbal*. 12. *Mustadrak* (see *Lib. Cat.*, vol. v, part i, No. 206). 13. *Musnad u Abi 'Uwāna* (see No. 481 below). 14. *Musnad u 'Abd bin Ḥumaid* (see *Lib. Cat.*, vol. v, part i, No. 252). 15. *Al Mu'jam Aṣ Ṣaġīr* (see No. 319 above). 16. *Al Mu'jam al Kabīr*, by Ṭabarānī. 17. *Al Mu'jam al Awsaṭ*, by the same Ṭabarānī. 18. *Shur'ab Al 'Imān*, by Baiḥiqī. 19. *Musannadū Ibn Abi Shaiḥah*. 20. *Musannad of Ibn 'Abdarrazzāq*. 21. *Sunanu Sa'id bin Mansūr*. 22. *Musnad ad Dailimi* (see *Lib. Cat.*, vol. v, part i, No. 255). 23. *Sunan u Dār Quṭnī*. 24. *Nawādir al Uṣūl li at Turmuḍī*. 25. *Ṣaḥīḥ u Ibn Haiyyān*. 26. *Ṣaḥīḥ Ibn Khuzaimah*. 28. *Aṭ Ṭā'rikh of Bukhārī*. 29. *Aṭ Ṭā'rikh*, by Khatīb. 30. *Aṭ Ṭā'rikh*, by Ibn 'Asākir. 31. *Hilyah*, by Ibn Nu'aim. 32. *Aḍ Du'afa'*, by 'Uqailī. 33. *Al Kāmil*, by Ibn 'Adī. 34. *Musnad u Abū Ya'la*. 35. *Al Muntaqa*. 36. *Aṣ Ṣaḥīḥ li Ibn as Sakan*. 37. *Tahḍīb al 'Āṣār*, by Ibn Jarīr. 38. *Tafsīr Ṭabari*. 39. *Al Jāmi'*, by 'Abdarrazzāq. 40. *Mu'jam u Ibn Qānī*. 41. *Al Mukhtārāt*, by Diyā'l al Maqdīsī. 42. *Sunanu Baiḥaqī*.

Abū'l Ḥasan Bakri, the teacher of 'Ali Muttaqī, remarks that 'Ali Muttaqī by the present composition has put *Suyūṭī* under an obligation, as he has made *Suyūṭī's* works of much greater utility. In fact, 'Ali Muttaqī has fulfilled in the present composition the requirements of *Suyūṭī's* three works noticed above. The present use-

ful work has been printed in the Dâ'irat al Ma'ârif Press, Hyderabad, in 8 volumes, A.H. 1318.

Beginning:—

حرف القاف من قسم الأقوال وفيه ثلثة كتب القيمة - القصص -

• القصص

The present volume corresponds with pp. 269-337 of vols. vii and viii of the Hyderabad edition.

The title-page bears an 'Arḍidāh, dated A.H. 1129, and two seals, one of 'Azīm Khān, dated A.H. 1130, and the other of Wāqif Khān, dated 1143, nobles of the court of Muḥammad Naṣīraddīn Shāh (A.H. 1131-1161 = A.D. 1719-1748).

No. 428.

fol. 456; lines 21; size 12 × 7½; 9 × 5.

منتخب كنز العمال

MUNTAKHABU KANZ AL 'UMMĀL.*

An abridgment of Kanz al 'Ummāl, the preceding work, by the author of the same, in three volumes. These three volumes were given to the founder of the Library by the Librarian of the 'Āṣifiyah Library, Hyderabad, in exchange for certain other MSS., as appears from the following note: این نسخهٔ منتخب کنز العمال در مبادلهٔ بعضی کتب که در کتابخانهٔ آصفیه موجود نبوده بکتاب خانۂ مرسومۂ باورینتل پبلک لائبریری بنا نمودہ مولوی خدا بخش خان بہادر بانکی پور دادہ شد.

VOLUME I.

Beginning:—

الحمد لله الذي سهل على عباده حفظ الكتب و السنة الم *

The Isnād of the Ḥadīṣ is omitted throughout the work.

* A study of the present work, which contains the Ḥadīṣ of 42 works (see No. 427 above), together with the commentary on the same (Nos. 432-35 below), affords to scholars all the information they require without their needing to refer to the works Nos. 408-27 above.

No. 429.

fol. 496; lines 21; size $12 \times 7\frac{1}{2}$; 9×5 .

VOLUME II.

Continuation of the preceding volume, ending with the Ḥadīṣ beginning with the letter **ي**

No. 430.

fol. 496; lines 21; size $12 \times 7\frac{1}{2}$; 9×5 .

VOLUME III.

Continuation of the above volume, beginning with the Ḥadīṣ of **حرف العين** and ending with the Ḥadīṣ of the letter **ي**.

The present work was printed in Egypt, A.H. 1313.

Written in beautiful Naskh. Not dated; apparently 11th century A.H. Each volume bears a seal of the 'Āṣifiyah Library at the beginning and at the end.

No. 431.

fol. 407; lines 35; size $12 \times 7\frac{1}{2}$; $9 \times 5\frac{1}{2}$.

Another copy of the 3rd volume, beginning and ending like No. 430 above.

A note, at the end, says that the present copy was compared with another correct copy in A.H. 1053.

Written in good Naskh. Not dated; but the above note suggests that it was written in or before A.H. 1053.

No. 432.

fol. 388; lines 29; size 13×7 ; $8\frac{1}{2} \times 5\frac{1}{2}$.

سلم الأنوار

SULLAM AL ANWÂR.

An extensive commentary on Muntakhabu Kanz al 'Ummâl (see Nos. 428-31 above), in four volumes, dealing with the explanation of the Ḥadīṣ from different points of view, and quoting from commentaries on the original works from which the Ḥadīṣ in Muntakhab are taken.

By an anonymous author. The marginal notes and frequent corrections and alterations in all the four volumes of the commentary suggest that these volumes are the original autograph copies, written apparently in the 12th century A.H. This fact also leads us to think that the commentator was a scholar of the 12th century A.H.

VOLUME I.

Beginning :—

اعلم ايها الناظر في هذا التأليف بانني جمعت احاديث التي
شرحتها و استدلالته من مختضب كنز العمال في سفن الاقوال و الانعال
للمتقي الحمد لله رب العالمين والصلوة والسلام على سيدنا
محمد و على سائر الانبياء و على آلهم و اصحابهم عدد انفس ذرات الوجود
الظاهرة و الباطنة في الدنيا و الآخرة و اشهد ان لا اله الا الله وحده لا شريك
له و اشهد ان محمدا عبده و رسوله و سميته سلم الانوار *

The work is divided into 12 books, and 178 chapters, and a *khâtimah*. The present volume ends with a portion of the 3rd chapter of the 6th book.

Written in fair Naskh.

No. 433.

fol. 113; lines 28; size 13 × 9; 8½ × 5.

VOLUME II.

Continuation of the above, beginning روضة وجد قبره روضة, and ending with the last chapter of the 9th book, thus :—

ابوبكر في الغيلانيات و رضى الله تعالى عن اصحاب رسول الله اجمعين
و من تبعهم باحسان الى يوم الدين *

Written as above.

No. 434.

fol. 319; lines 29; size 13 × 9; 8½ × 5.

VOLUME III.

Defective, at the beginning, for want of a portion of the 1st chapter of the 10th book, beginning abruptly thus : عن ابي هريرة و لا

and ending with a portion of the last chapter of the 11th book, thus : *فانما اراد ان يعلو بالسيف قال الرجل لا اله الا الله فلم يتناهي حتى قتله*.

Written as above.

No. 435.

fol. 300 ; lines 29 ; size 13×9 ; $8\frac{1}{2} \times 5$.

VOLUME IV.

Continuation of the above, beginning thus :— *فوجد الرجل في نفسه من قتله فذكر حديثه للنبي صلى الله عليه وسلم*

The *Khâtimah* begins on fol. 42^a, thus : *الخاتمة في ذكر بعض مواعظ وخطب وردت من نبينا محمد صلى الله عليه وسلم*

The volume is partly defective at the end.

No. 436.

fol. 123 ; lines 21 ; size 11×8 ; 8×5 .

كنوز الحقائق

KUNÛZ AL ḤAQÂ'IQ.

A collection of 10,000 Ḥadīṣ, without Isnād, from 49 works on Ḥadīṣ, arranged in alphabetical order. The reference to the work from which the Ḥadīṣ is taken is noted below each Ḥadīṣ.

By 'Abdarra'ûf Muḥammad bin Tâj al 'Ârifin al Munâwî (d. A.H. 1031 = A.D. 1622. See No. 420 above).

Beginning :—

الحمد لله الذي كسا اهل الحديث رداء الشرف في كل اقليم و رفع شانهم و اعلى ذكركم و سميت كنوز الحقائق النعم

For other copies of the work, see Goth., No. 610 ; Paris, No. 777 ; Alger, Nos. 517, 874/5, 974 ; Cairo, vol. ii, p. 389.

The work was printed in Bûlâq, A.H. 1286 ; and in Cairo, A.H. 1305.

Written in good Naskh. Not dated ; apparently 11th century A.H.

UṢŪL AL ḤADĪṢ.*

No. 437.

foll. 89 ; lines 27 ; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

كتاب معرفة علوم الحديث

KITĀBU MA'RIFATI 'ULŪM AL ḤADĪṢ.

A rare work on the Science of Ḥadīṣ, containing descriptions of 52 classes of Ḥadīṣ, divided into 7 parts, bound in one volume. Each part bears a separate beginning and frontispiece.

By Muḥammad bin 'Abdallāh bin Muḥammad al Ḥākīm محمد بن عبد الله بن محمد الحاكم, commonly called Ibn al Baiyī' (d. A.H. 405 = A.D. 1014). See Lib. Cat., vol. v, part i, pp. 105-6.

* Uṣūl al Ḥadīṣ, or the principles of the Science of Tradition, deals with the principles according to which Ḥadīṣ are classified, their narrators, and the specified rules and conditions by which the merits of Ḥadīṣ are to be judged. These various points are dealt with, to some extent, in early works on Ḥadīṣ, and in *Asmā' ar Rijāl* (biography of the traditionists); but *Kitāb At Taqāsim wa Al Anwā'* by Ibn Ḥayyān (d. A.H. 354 = A.D. 965) is the first separate work on the subject known to us. Ibn Ḥajar, on mere presumption, holds *Al Muḥdīṣ al Fāṣil Bain Ar Rāwī Wa Al Wā'ī* by Muḥammad Ḥasan ar Rāmḥurmuzī (d. A.H. 360 = A.D. 972) to be the first work on the subject. See *Nuzhat*, No. 453 below. The present work by Ḥākīm (No. 437), and its supplement by Abū Nu'aim Iṣfahānī (d. A.H. 430 = A.D. 1030), the pupil of Ḥākīm, are criticised for omitting the description of many important classes of Ḥadīṣ. The compositions on the present subject of *Khatīb Baḡdādī* (d. A.H. 463 = A.D. 1071) are specially recognized. He composed a separate work on each class of Ḥadīṣ *Muqaddimiah* (No. 440 below) of Ibn Ṣalāḥ (d. A.H. 643 = A.D. 1243), which in fact is an abridgment of *Khatīb's* compositions, is looked upon as an invaluable work. *Khatīb's* and *Ibn Ṣalāḥ's* works are the main basis for the compositions on the subject by succeeding traditionists. The works of *Asmā' ar-Rijāl* referred to above, which deal specially with the merits of the traditionists, and contain biographical particulars generally, are classified as biography of the traditionists under the head of Biography. See, for thirty works on the subject, *Hand-list*, vol. ii, pp. 301-308. Such works are classified in this way, mainly because it was these which evoked and served as a model for the composition of biographical accounts of other literary groups. See, for 17 such groups and the works on each, *Hand-list*, vol. ii, pp. 292-301, 312-323.

Foll. 1—22. Part I.

Beginning:—

أخبرنا الإمام الحافظ أبو القاسم اسمعيل بن محمد بن الفضل حدثني
قال أخبرنا أبو بكر أحمد بن علي بن عبد الله بن خلف بقرأته عليه بنيسابور
في شهر رمضان سنة إحدى وثمانين (ثلاثمائة) قال أخبرنا الحاكم أبو عبد
الله محمد بن عبد الله بن محمد بن حمدويه بن نعيم بن الحاكم الحافظ
قال الحمد لله ذي المن والاحسان والقدرة والسلطان الذي أنشأ الخلق
بربوبيته الخ *

The present part consists of descriptions of the following
13 classes:—

- | | |
|--|-----------------------------|
| 1. foll. 3-7 ^a . | معرفة عالي الاسناد |
| 2. foll. 7 ^b -8 ^a . | العلم بالنازل من الاسناد |
| 3. foll. 8 ^b -9 ^a . | معرفة صدق المحدث |
| 4. foll. 9 ^b -10 ^a . | معرفة المسانيد |
| 5. foll. 10 ^b -11. | معرفة الموقوفات من الروايات |
| 6. fol. 12. | معرفة الاسانيد |
| 7. fol. 13. | معرفة الصعابة على مراتبهم |
| 8. fol. 14. | معرفة المراسيل |
| 9. fol. 15. | معرفة المنقطع |
| 10. foll. 16-17. | معرفة المسلسل |
| 11. foll. 18-19. | معرفة المعنونة |
| 12. foll. 20-21. | المعضل من الروايات |
| 13. fol. 22. | معرفة المدرج |

Foll. 23-45. Part II.

Beginning:—

أخبرنا أبو بكر أحمد بن علي بن خلف بنيسابور قال الحاكم أبو عبد الله
محمد بن عبد الله البيع الخ *

The present part contains descriptions of the following
7 classes:—

- | | |
|--|----------------------|
| 14. foll. 24-26 ^a . | معرفة التابعين |
| 15. foll. 26 ^b -28 ^a . | معرفة اتباع التابعين |

- | | |
|--------------------------------|--------------------------|
| 16. fol. 28 ^b . | معرفة الاكابر من الاصاغر |
| 17. foll. 29-30 ^a . | معرفة اولاد الصحابة |
| 18. foll. 30 ^b -33. | معرفة الجرح و التعديل |
| 19. foll. 34-39. | معرفة الصحيح و السقيم |
| 20. foll. 40-45. | معرفة فقه الحديث |

Foll. 46-69 Part III.

Begins like Part II, and contains descriptions of the following 7 classes :—

- | | |
|--------------------------------|--------------------------------|
| 21. foll. 49-52 ^a . | معرفة ناسخ الحديث و منسوخه |
| 22. foll. 52 ^b -53. | معرفة الالفاظ الغريبة فى المتن |
| 23. foll. 54-55 ^a . | معرفة المشهور من الحديث |
| 24. foll. 55 ^b -56. | معرفة غريب الحديث |
| 25. foll. 57-60 ^a . | معرفة الافراد من الحديث |
| 26. foll. 60 ^b -66. | معرفة المدلسين |
| 27. foll. 67-68. | معرفة علل الحديث |

Foll. 70-75. Part IV.

Begins like Part II, and contains descriptions of the following 9 classes :—

- | | |
|--|--|
| 28. foll. 72-74. | معرفة الشاذ من الروايات |
| 29. foll. 75-78. | معرفة سنن رسول الله صلى الله عليه و سلم |
| 30. foll. 79-81. | معرفة الاخبار التى لا معارض لها بوجه من الوجوه |
| 31. fol. 82 ^a . | معرفة زيادات الفاظ فقهية فى الاحاديث تفقد بها بالزيادة راو واحد |
| 32. foll. 82 ^b -85. | معرفة مذاهب المحدثين |
| 33. foll. 86-89. | معرفة العلوم من مذكرات الحديث |
| 34. fol. 90 ^a . | معرفة التصحيقات فى المتن |
| 35. foll. 90 ^b -93 ^a . | معرفة تصحيقات المحدثين فى الاسانيد |
| 36. foll. 93 ^b -95. | معرفة الاخوة و الاخوات من الصحابة و التابعين و اتباعهم الى عصرنا هذا |

Foll. 96-123. Part V.

Begins like Part II, and contains descriptions of the following 7 classes :—

37. foll. 98-99. معرفة جماعة من الصحابة و التابعين و اتباع التابعين
 38. foll. 100-104. معرفة قبائل الرواة من الصحابة و التابعين و اتباعهم الى
 عصرنا هذا كل من له نسب في العرب مشهور
 39. foll. 105-109. معرفة اسباب المحدثين من الصحابة الى عصرنا هذا
 40. foll. 110-112. معرفة اسامي المحدثين
 41. foll. 113-117. معرفة الكنى للصحابة و التابعين و اتباعهم الى عصرنا هذا
 42. foll. 118-121. معرفة بلدان رواة الحديث و اوطانهم
 43. foll. 122-123. معرفة الموالى و اولاد الموالى من رواة الحديث

Foll. 124-148. Part VI.

Begins like Part II, and contains descriptions of the following 4 classes :—

44. foll. 127-131. معرفة اعمار المحدثين من ولادتهم الى وقت وفاتهم
 45. foll. 132-135. معرفة القاب المحدثين
 46. foll. 136-138. معرفة رواية الاقران من التابعين و اتباع التابعين و من
 بعدهم من علماء المسلمين
 47. foll. 139-148. معرفة المشاركة في قبائل الرواة و بلدانهم و اساميهم و كتابهم
 و صناعاتهم

Foll. 149-166. Part VII.

Begins like Part II, and contains descriptions of the following 5 classes :—

48. foll. 151-152. معرفة مغازي رسول الله صلى الله عليه و سلم و سوابقه
 و بعوثة و كنيه الى المشركين
 49. foll. 153-158. معرفة الائمة الثقات المشهورين من التابعين و اتباعهم
 50. foll. 159-161. جميع ابواب التى يجمعها اصحاب الحديث
 51. foll. 162-163. معرفة جماعة من الرواة التابعين و من بعدهم لم يحتج
 بعددتهم فى الصحيح
 52. foll. 164-166. معرفة من رخص فى العرض على العالم

Only one other copy of the work is mentioned, viz., in 'Āṣifiyah Library, Hyderabad. See printed list, vol. i, No. 440.

The present copy is not written carefully. Frequent corrections are wanted. Dated, A.H. 1291.

No. 438.

foll. 29; lines 26; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 9\frac{1}{2}$.

كتاب الكفاية في معرفة

اعمال الرواية

KITÂB AL KIFÂYAH FÎ MA'RIFAT
AL UŞÛL AR RIWÂYAH.

An old and extremely valuable copy of *Al Kifâyah*, one of the most useful works on the Science of *Ḥadīṣ*, but unfortunately incomplete, containing only Parts vi and vii of the work. In fact, no library appears to possess a complete copy. The two parts contained in the present copy discuss the question of whether, if the narration is not verbatim but is expressed in the narrator's own words, and yet the sense of the *Ḥadīṣ* is correct, it may be accepted as valid; and if so, under what conditions. The present copy was for some time in possession of Prince *Aḥmad* (the son of the famous *Sulṭān Ṣalāḥaddīn*), and bears the autograph notes of Prince *Aḥmad* and of many traditionists and scholars, male and female, who studied from this copy.

Author:—*Abū Bakr Aḥmad bin 'Alī bin Ṣābit al Khaṭīb al Baḡdādī* أبو بكر احمد بن علي بن ثابت الخطيب البغدادي, known as a very prominent traditionist and historian of *Baḡdād*. He was born in a village of *Irāq*, A.H. 392 = A.D. 1002, where he received his education. In A.H. 411, to acquaint himself thoroughly with Islamic literature, he undertook journeys to different Islamic countries, such as *Baṣra*, *Syria*, *Nishāpūr*, *Egypt*, *Mecca*, *Medina* and *Baḡdād*. He permanently settled in the last-mentioned place. He composed nearly 100 works, most of them on tradition, history and biography. He bequeathed his library, containing all his compositions and collections, for the use of the Muhammadan public of *Baḡdād*. He died in A.H. 463 = A.D. 1071, and was buried near the tomb of *Bishr Ḥāfi*, a well-known *Ṣūfi* of *Baḡdād*. For his life and works, see *Huffāz*, vol. iii, p. 331; *Brock.*, vol. i, p. 329 (where A.H. 403 is a misprint for 463, as the date of the author's death).

Foll. 1-13. Part vi. The present part is defective at the beginning. It begins abruptly thus:—

صدوق مرّتين عليه يحدث اخبرنا احمد بن محمد بن عبد الله

الكاتب قال انبأنا احمد بن جعفر بن مسلم الجبلي نا احمد بن موسى

الجوهري الربيع بن سليمان قال قال الشافعي حاكياً عن سائل سأله قد اراك
تقبل شهادة من لا يقبل حديثه الخ *

The present part consists of the following 14 Bâbs.

- I. fol. 1. باب ما جاء في رواية الحديث على اللفظ ومن رأى ذلك
- II. fol. 2. باب ذكر الرواية ممن لم يجوز ابدال كلمة بكلمة
- III. fol. 3^a. باب ذكر الرواية ممن لم يجوز تقديم كلمة على كلمة
- IV. fol. 3^b. باب ذكر الرواية ممن لم يجوز زيادة حرف واحد ولا حذفه وان كان لا يغير المعنى
- V. fol. 4^a. باب ذكر الرواية ممن لم يجوز ابدال حرف بحرف وان كانت صورتها واحدة
- VI. fol. 4^b. باب ذكر الرواية ممن لم يجوز تقديم حرف على حرف
- VII. fol. 5^a. باب ذكر الرواية ممن كان لا يرى رفع حرف منصوب ولا نصب حرف مرفوع او معجور وان كان معناهما سواء
- VIII. fol. 5^b. باب في اتباع المحدث على لفظه وان خالف اللغة الفصيحة
- IX. foll. 6-7. باب ذكر الرواية ممن كان لا يرى تعبير اللحن في الحديث
- X. fol. 8^a. باب ذكر الحكاية ممن قال لا يجب اداء حديث رسول الله صلى الله عليه وسلم على لفظه ويجوز رواية غيره على المعنى الخ *
- XI. fol. 8^b-9^a. باب ذكر الرواية ممن اجاز النقصان في الحديث ولم يجوز الريادة فيه
- XII. fol. 9^b. باب ما جاء في تقطيع المتن وتصريفه في الابواب
- XIII. fol. 10. باب ذكر الرواية ممن قال لا يجب تادية الحديث على الصواب
- XIV. fol. 11^a. باب ذكر الحق في اجازة رواية الحديث بالمعنى

In the last Bâb, the author refers to another work of his own dealing with the same subject, thus :—

وقد ذكرنا طريقه على الاستقصاء باختلاف الفاظها في كتاب افردنا له *

In the colophon, it is stated that the present copy is a transcription of a reliable copy, studied under the two pupils of Khatib Bagdâdî, and annotated with their autograph notes. Two of these notes, relating the facts mentioned below, are quoted at the end of the present copy.

1. Copy of the first note, dated A.H. 515, runs thus :—

على الاصل سمعت جميعه بقرأتي على الشيخ الامام ابى الحسن
محمد بن محمد بن مرزوق بن عبد الرزاق الزعفراني يوم الخميس تسع

عشرين ذي القعدة من سنة خمس عشرة و خمسائة و كتب محمد بن محمد بن احمد بن البلال الوراق *

The above note tells us that Muḥammad bin Muḥammad al Warrāq studied the work, in A.H. 515, under Muḥammad bin Marzūq (d. A.H. 517 = A.D. 1123), one of the pupils of Khāṭib.

II. Copy of the second note, dated A.H. 530, runs thus:—

و فيه (الاصل) قرأت جميع هذا الجزء سواء من اخوة على والدي ابي محمد يحيى بن علي بن محمد الطراح بحق اجازته من الخطيب فسمع ذلك ابننالي عزيرة و ست الكتبة و ذاك في رجب سنة ثلثين و خمسائة و كتبه علي بن يحيى بن علي بن محمد الطراح *

This note tells us that 'Alī bin Yahyā bin 'Alī bin Muḥammad At Tarrāḥ studied the work, in A.H. 530, under his father Yahyā, a pupil of Khāṭib; and, further, it is stated that 'Aziza and Sittal Katabah, the daughters of 'Alī bin Yahyā, joined their father in a study of the present work.

The above note is followed in the original by an attestation made by Yahyā, the father of the above-mentioned 'Alī, and is reproduced in our copy.

It runs thus:—

هذا صحيح و كتب يحيى بن علي بن محمد الطراح *

The present part bears the following 5 notes of the traditionists and scholars who studied from our copy.

(i) The first note runs thus:—

سمع جميع هذا الجزء هو السادس من كتاب الكفاية لابي بكر الخطيب رحمه الله تعالى و الجزء الخامس على الشيخة الصالحة الصبية الاصيلية ست الكتبة نعمة ابنة علي بن يحيى بحق سمعها من جدها يحيى بن علي بن محمد الطراح باجازته من الخطيب صاحب الكتاب المولى الاجل الملك المحسن العالم العامل الورع الزاهد الحفاظ الفاضل الجامع لاشقات الفضائل يمين الدولة سيد الملوك و السلاطين ابو العباس احمد بن الملك الفاضل صلاح الدنيا و الدين سلطان الاسلام و المسلمين مستفقد بيت الله المقدس من ايدي الكافرين ابي المظفر يوسف بن ايوب بن شادي ادام الله سعده و رضي عن سلفه و الفقهاء ابو اسحق برهان

الدين ابن محمد بن مصاصم بن عبد الله الصوفي المصري و عفيف الدين
ابراهيم بن محاسن بن شاذى التجير البغدادي بقرأة اسمعيل بن عبد
المحسن ابن الانماطي الانصارى و هذا خطه رضى الله به و غفر لهم و ذلك
بالعزول العلوى المحسنى بدمشق فى مجلس واحد ليلة السفر من ثالث
رجب سنة احدى و ستمائة و لله المنة *

Ismâ'il bin 'Abdallâh bin 'Abdalmuhsin Ibn al al Anmâtî (d. A.H. 619 = A.D. 1220), the scribe of the present note, and the author of *القصيد الغاتانية* (a poetical work on the various modes of reading the Qur'ân; see Berlin, No. 486), says that he and Abû'l-'Abbâs Ahmad,* one of the twelve sons of the famous Sultân Şalâhaddîn (A.H. 569-589 = A.D. 1169-1193), and the owner of the present copy, studied the work in A.H. 601 under a female traditionist, Ni'mah bint 'Alî bin Yahyâ, commonly called Ummu 'Abdalgani (d. A.H. 604 = A.D. 1204; see *Al Mashikhat*, No. 322 above, fol. 228); and that two other scholars, whose names are mentioned in the note, joined them. The sitting for study took place in 'Alawî Manzil of Damascus. Ni'mah, a famous and reliable female traditionist, who received authority for narrating the present work from her grandfather (see Note No. II above), is one of the 6 female *Shaikhs* of 'Alî bin Ahmad al Maqdisî (d. A.H. 690 = A.D. 1291), the author of *Al Mashikhat*.

(ii) The second note runs thus:—

سمع جميعه و هو السادس من الكفاية للخطيب البغدادي رحمة الله و ما
بعده و هو السابع منه على الشيخة الاصيلية الصالحية الصبية ست [الكتبة]
نعمة ابنة علي بن يحيى بن الطراح بسماعها من جدها ابي محمد
يحيى باجازه من الخطيب المؤلف الشيخ الامام العالم الفقيه الوجد عماد
الدين ابو المجد اسمعيل بن هبة الله بقرأته و اخوه ابو اسحق ابراهيم نور الدين
و عز الدين ابو مطيع يحيى بن هبة الله بن احمد الفقيه الشافعي البزدي
و عز الدين ابو محمد عبد العزيز بن عثمان بن ابي طاهر الهذلي و ابن
اخيه ابو المظفر يوسف بن يعقوب و زين الدين ابو الحسن على بن يوسف
بن محمد الاصفهاني و عبد الرحمن بن يونس بن ابراهيم التونسي

* Historical works usually mention only those five sons of Sultân Şalâhaddîn, who ruled after him; but it is known that he had seven other sons, of whom Prince Ahmad was one.

و أبو الحجاج يوسف بن كلثوم بن أحمد العيسى و عبد الجليل بن عبد الجبار بن عبد الواسع الأبهري تآب الله عليه و السماع بخطه و ذلك في يوم الاثنين سابع رمضان المبارك سنة اثنتين و ستمائة بمدرسة الملك العزيز رحمه الله بمدرسة دمشق حرسها الله تعالى و صح و ثبت و الحمد لله وحده و الصلوة على رسوله *

This note tells us that Ismâ'il bin Hibatallâh (d. A.H. 654 = A.D. 1255; see *Ṭabaqât Ibn Mulaqqin*, fol. 109) and many others studied from the present copy in a sitting under a female traditionist, Ni'mah (mentioned in the preceding note). The sitting took place, in A.H. 602, in the Madrasah 'Aziziyah of Damascus, founded by King 'Aziz (A.H. 589-595 = A.D. 1192-1198), one of the five sons of Sultân Ṣalâhaddîn who ruled after him.

(iii) The third note runs as follows:—

سمع جميع هذا الجزء و هو السادس من الكفاية للخطيب على الشيخة الصالحة الجلييلة ست الكتبة نعمة بنت علي بن يحيى بن الطراح بسماعها من جدّها بلجزته من الخطيب بقراءة إبراهيم بن سمنان بن عيسى المازاني و هذا خطه و أبو الفضل عبد الباري ابن يحيى بن عوض المقدسي و نجم الدين أبو عبد الله محمد و أبو الطاهر إسماعيل و أبو اسحق إبراهيم و أبو عمر و عثمان بنو الإمام زين الدين أبي الحسن علي بن محمد بن علي جميل الأنصاري المغائري خطيب المسجد الأقصى في ذي الحجة سنة ثلث و ستمائة *

The above note gives us to understand that, in A.H. 603, Ibrâhîm bin Samnân and 'Abdalbârî bin Yahyâ (traditionists of the 7th century A.H.) and some others studied the work from the present copy under Ni'mah, the female traditionist mentioned in the above note.

(iv) The fourth note is transcribed by 'Alî bin Mas'ûd (d. A.H. 704 = A.D. 1304) in an abridged form from the note, dated A.H. 599, written in the original copy. It runs thus:—

سمع على ست الكتبة بنت الطراح بقراءة كاتب السماع في أصله أبي الفتح محمد بن الحافظ عبد الغني بن عبد الواحد المقدسي جماعة منهم الشيخ أبو عمر محمد بن أحمد بن محمد قدامة و أولاده أحمد و زينب

و عائشة و خديجة و خضر و عبد الرحمن في ثالث المحرم سنة
تسع و تسعين و خمسمائة نقله علي بن مسعود من الأصل مختصرا *

The above note tells us that, in A.H. 599, Abû'l Faṭḥ Muḥammad bin 'Abdalḡanî (d. A.H. 613 = A.D. 1213), the scribe of the original note, and many others studied from the original copy under Ni'mah, the female traditionist.

(v) The fifth note runs as follows:—

سمع جميع هذا الجزء و هو السادس من كتاب الكفاية على الشيخ
الفقير الى الله نجم الدين ابي بكر محمد بن علي بن المظفر Sic بحق
سماعة لجميعه من ست الكتبة بسندها فيه و باجازته من الحافظ ابي محمد
القاسم باجازته من طاهر بن سمل عن الخطيب بقرأة مالكه الشيخ الامام
المحدث ابي الحسن علي بن مسعود بن نفيس الموصلى ثم الحلبي
الشيخ الصالح بن سلمان بن جابر الهوازي و ابوبكر بن محمد بن علي بن
سلطان الرسغيني و صلاح الدين ابو الحسن محمد بن محمد بن احمد بن
نور البعلبكي ثم الدمشقي و صح و ثبت بجامع دمشق في يوم الثلاثاء
منتصف جمادى الاولى سنة سبع و ستين و ستمائة و سمعه ما قبله الى
الاول علي بن عبد الكافي بن عبد الملك الربيعي الشافعي حامدا لله تعالى
و مصليا على نبيه *

The writer of the above note, 'Alî bin 'Abdalkâfi*, says that, in A.H. 667, he and Abû'l Ḥasan 'Alî bin Mas'ûd (d. A.H. 704 = A.D. 1304), who came into possession of the present copy after Prince Aḥmad, studied the work, with some others, under Najmaddin Muḥammad bin 'Alî in the Jâmi' Masjid of Damascus. Ibn Raǧab, in *Ṭabaqât*, vol. iv, fol. 106^b, gives us to understand that Abû'l Ḥasan 'Alî collected a large number of books, which he bequeathed to the public of Damascus.

Foll. 15-29. Part vii. The title-page of the present part bears

* We notice discrepancies in the statements of the biographers about the date of death of 'Alî bin 'Abdalkâfi, a famous traditionist, known also as a good scribe. Dahabî, in *Huffâḡ*, vol. i, p. 281, places his death in A.H. 662 (اثنين و ستين و ستمائة); while Ibn Mulaqqin, in *Ṭabaqât*, fol. 259, mentions his death in A.H. 682. The present autograph note of 'Alî bin 'Abdalkâfi, which is dated A.H. 667, is documentary authority for rejecting the date given by Dahabî and accepting that given by Ibn Mulaqqin.

the following autograph note of Prince Aḥmad, the son of Sulṭān Ṣalāḥaddīn, remarking that he studied from the present copy:—

سماح لا حمد بن يوسف بن ابراهيم عفى الله عنه

The present part begins with two Isnāds, the first of which runs thus:—

اخبرنا الشيخ ابو الحسن محمد بن مرزوق بن عبد الرزاق الزعفراني رضي الله عنه قال انبأنا الشيخ الحافظ ابوبكر احمد بن علي بن ثابت بن احمد الخطيب *

The second, which is noted on the margin, runs thus:—

اخبرتنا نعمه بفت علي بن يحيى بن علي الطراح قراءة عليها وانا اسمع في ليلة النصف من رجب سنة احدى و ستمائة بدمشق اخبرنا جدي يحيى بن علي قراءة عليه سنة ثلثين و خمسمائة اخبرنا الحافظ ابوبكر احمد بن علي بن ثابت الخطيب اجازة قال الخ *

This part is divided into the following 15 Bābs:—

- I. foll. 15-17. باب ذكر الرواية من كان يذهب الى اجازة الرواية على المعنى من السلف و سياق بعض اخبارهم في ذلك
- II. fol. 18^a. باب ما جاء في ارسال الراوي للحديث اذا سئل بعد ذلك عن اسناد فذكره
- III. foll. 18^b-19^a. باب ما جاء في المحدث لم يتبعه باسناد آخر ويقول عند منتهى الاسناد مثله يعني مثل الحديث المتقدم هل يجوز ان يروي الحديث الثاني مفردا و يساق فيه لفظ الحديث لم لا
- IV. fol. 19^b. باب ما جاء في تفريق النسخة المدرجة و تجديد الاسناد المذكور لمتونها
- V. fol. 20^a. باب في المحدث يروي حديثا عن شيخ ينسبه فيه ثم يروي بعضه عن ذلك الشيخ احاديث يسميه و لا ينسبه
- VI. fol. 20^b. باب في استنبات الحافظ ما شك فيه من كتاب غيره او حفظه
- VII. fol. 20^b. باب ذكر الرواية عن قال حدثنا فلان و نسي فلان
- VIII. fol. 21^a. باب فيمن وجد في كتابه خلاف ما حفظه عن المحدث
- IX. foll. 21^b-22^a. باب في ان الحافظ اذا نسي حديثا سمعه من شيخ و لم يتيقن حفظه في حال سماعه لم يعجزه ان يرويه نازلا عن ضبطه عن ذلك الشيخ

- X. fol. 22^b. باب في ان السبي الحفظ لا يعتد عن حديثه الا بما رواه
من اصل كتابه
- XI. fol. 22^b. باب فيمن خالفه آخر احفظ منه فعلى خلافه له في روايته
- XII. fol. 23^a. باب القول في من كان معولة على الرواية من كتبه لسوء
حفظه و ذكر الشرائط تلومعه
- XIII. fol. 24. باب ذكر من روى عنه من السلف اجازة الرواية من الكتاب
الصحيح وان لم يحفظ الراوى ما فيه
- XIV. foll. 25-26. باب القول فيمن وجد في كتابه لخطه حديثا فشكل
سمعه ام لا
- XV. fol. 27. باب في المقابلة وتصحيح الكتاب

The present part is followed at the end by five notes, dated A.H. 599, 601, 602, 603, 667 respectively, which agree verbatim with those noticed in Part vi above. In addition to the above, we notice an autograph note by Ismā'il bin Raṭīsh (*d.* A.H. 654 = A.D. 1255), a prominent traditionist and author of several works, of the 8th century.

As already stated, a complete copy of this valuable work is not mentioned in any catalogue. For some other parts of the work, see Berlin, No. 1039; Lied, No. 1737; Cairo, vol. i, p. 244.

Written in fair Naskh. Not dated; apparently 6th century A.H.

No. 439.

foll. 22; lines 19; size $6\frac{1}{2} \times 4\frac{1}{2}$; 5×3 .

مالا يسع الحديث جهله

MĀLĀ YASĀ'U AL MUḤADDÎŞ JAHLAHÛ.

A useful and rare work on the Science of Ḥadīṡ.

By Abū Ḥafṣ 'Umar bin 'Abdalmajīd Al Qurashī *ابو حفص عمر بن عبد المجيد القرشي*, a traditionist of the 6th century A.H., the date of whose death is not fixed by his biographers. The fact that the present work was composed in A.H. 579 tells us that he was alive in that year.

Beginning:—

الحمد لله الذي وفقنا لتوحيدده وفضلنا على كثير النعم •

The work is rare. Only one other copy is mentioned, viz., in Lied, No. 1743: see Brock., vol. i, p. 371.

No. 440.

fol. 113; lines 23; size $7\frac{1}{2} \times 5$; $4\frac{1}{2} \times 3\frac{1}{2}$.

كتاب معرفة انواع الحديث

KITÂB U MA'RIFAT I 'ANWÂ'AL HADÎŞ.

(Also called Muqaddimatu Ibn Aş Şalâh.)

A very old and valuable copy of the Kitâb Ma'rifati Anwâ' al Hadîş, compared and revised by the author himself. It is a very useful work on the Science of Hadîş, divided into 65 Naw'. The materials in the present work are taken from Khatîb Baġdâdî's compositions on the Science of Hadîş.

Author: Taqiaddin Abû 'Umar 'Uşmân bin Şalâhaddîn Abi'l Qâsim 'Abdarrahmân bin Mûsâ bin Abi Naşr bin Aş Şalâh ash Shahrazûrî تقي الدين ابو عمر عثمان بن صلاح الدين ابي القاسم عبد الرحمن بن موشى بن ابي النصر بن صلاح الشهرزوري, a scholar of repute in the Qur'anic branches, tradition and jurisprudence, and specially noteworthy for his skill in removing the discrepancies of Hadîş. He was born in A.H. 577 = A.D. 1181, and studied under his father and many others. He worked as professor in the Madrasah Şalâhiyah of Jerusalem. In A.H. 616, he was appointed professor of Shâfi'î jurisprudence in the Madrasah Rawâhiyah of Damascus. Shortly after, he took his seat as a professor of the Juwainiyah Madrasah. Later on; King Ashraf bin Mûsâ (A.H. 626-635 = A.D. 1228-1337) of the Ayyûbids appointed him the first professor in a Madrasah built by him in Damascus known as Ashrafiyah, where he worked till his death in 643 = A.D. 1243. For his life and works, see Tabaqât Ibn Shuhba, fol. 86; Brock., vol. i, p. 359.

Beginning:—

قال الشيخ تقي الدين ابو عمر عثمان ربنا آتانا من
لذلك رحمة هذا وان علم الحديث من افضل العلوم الفاضلة *

For other copies of the work, see Cairo, vol. i, p. 352; Râmpûr Library, p. 128. The work was lithographed in Lucknow, A.H. 1304.

The colophon runs thus:—

VOL. V. PART II.

L

آخر الكتاب و الحمد لله حق وحده و الصلوة على محمد نبيه و عبده
و سلم نجز في العشر الاوسط من شهر رمضان المبارك من سنة سبع و ثلاثين
و سبعمائة *

Written in good Naskh. Dated, A.H. 637.

The following autograph note of the author gives us to understand that the MS. was studied under him :—
الحمد لله بلغ قراءتي على كتبه :—
مؤلفه عثمان.

No. 441.

fol. 147 ; lines 15 ; size $5 \times 4\frac{1}{2}$; 5×3 .

Another copy of the same, followed by four short treatises on different subjects.

Written in fair Naskh. Dated, A.H. 976.

Towards the end, the scribe, who does not reveal his name, thus enabling us to judge of the reliability of his copy, says that the present copy is a transcription of that studied under Aṣiladdīn 'Abdallāh bin 'Abdarrahmān (d. A.H. 883 = A.D. 1478), the author of *Ad Durj ad Dusr* (see Lib. Persian Catalogue, vol. vi, No. 485) ; and that Aṣiladdīn's copy was a transcription of one revised and marginally annotated by Khwāja Maḥmūd Al Pārasā (d. A.H. 822 = A.D. 1420), the author of *Faṣl al Khitāb*. Khwāja's was a transcription of a copy studied under the author, bearing an *Ijāza* granted by the author to his pupil, Muṭahhir, in A.H. 638.

Fol. 137-147. Four treatises.

I. Fol. 137^b-139^a. رسالة في ان الصلوة للمصطفى افضل الصلوة. A treatise on the superior efficacy of addressing prayers (صلوة) to Muḥammad, the Prophet.

By Muḥammad bin As'ad ad Dawwānī (d. A.H. 907 = A.D. 1501).

Beginning :—

وله الحمد و على نبيه الصلوة و السلام الخ *

The treatise ends thus :—

تمت الرسالة للدواني *

II. Fol. 139^b. رسالة في بيان الحديث اذا مات الانسان انقطع عمله الا من ثلثة. A treatise explaining the Ḥadīṣ which indicates that, when a man dies, everything connected with him ends, except three things.

By an anonymous author.

Beginning :—

ان احسن حديث يحدث به المحدثون الخ *

III. Foll. 140-144^a. رسالة في تعريف الحديث الحسن. A treatise defining the Ḥadiṣ Ḥasan, a kind of Ḥadiṣ.

By an anonymous author.

Beginning:—

الحمد لله الذي خلق الانسان في احسن التقويم والله
التوفيق الحديث ينقسم الى قسمين صحيح وضعيف الخ *

IV. Foll. 144^b-147. رسالة في روية الله النساء. A treatise discussing the theological question of whether the female will be denied the privilege of obtaining a view of God on the Day of Judgment. The author holds that women will not be denied that privilege.

By Jalāladdīn 'Abdarrahmān bin Abī Bakr as Suyūṭī جلال الدين بن ابى بكر السيوطي (d. A.H. 911 = A.D. 1505).

Beginning:—

الحمد كفى وسلام على عبادة الدين اصطفى هذا تأليف
يسمى بروية الله النساء روية الله تعالى يوم القيمة حاصل لكل احد من الرجال
و النساء *

No. 442.

foll. 78 : lines 27 : size $9\frac{1}{2} \times 6\frac{1}{2}$: $6\frac{1}{2} \times 3\frac{1}{2}$.

التقييد والايضاح

AL TANQĪD WA AL 'IDÂḤ.

A very correct and valuable copy of a commentary on the preceding work, compared with the autograph copy by the commentator's son.

By Abū'l Fadl 'Abdarrahīm bin Ḥasan bin 'Abdarrahmān Al 'Irāqī أبو الفضل عبد الرحيم بن حسن بن عبد الرحمن العراقي the most eminent and reliable traditionist of his age, who was also known for his special merits in the Qur'ānic branches and jurisprudence. He has composed many useful works on those subjects. He was born in Mihrān (a place near Cairo), A.H. 725 = A.D. 1325. As he was brought up in 'Irāq, he is known to us as Al 'Irāqī. He, in order to complete his studies, visited Syria, Arabia, Alexandria, Emessa, Aleppo, Heliopolis and some other places. He worked as professor of Ḥadiṣ and jurisprudence in the institutions of different countries and cities. In A.H. 788, he was appointed Qāḍī and Khatīb of

Medina. He spent his later years in Egypt, i.e., from A.H. 795 till his death in A.H. 806 = A.D. 1406, devoting himself mostly to Amālī (i.e., sittings for the teaching of tradition by dictation).

For his life and works, see Brock., vol. ii, p. 65; Al Qabs al Hâwī, fol. 102; Ṭabaqât Ibn Shuhba, fol. 187.

Beginning:—

الحمد الذي لم لا يضح ما لهم و افهم الاصطلاح و لو شاء لم يفهم.....
و بعد فان احسن ما صنف اهل الحديث في معرفة الاصطلاح كتاب علوم
الحديث لابن الصلاح •

The commentator, in the preface, mentions the following two *Shāikh*s, under whom he studied the text, and received the Sanad for narrating the same:—

I. خليل بن كيكلي (d. A.H. 761 = A.D. 1361).

II. بهاء الدين عبد الله (d. A.H. 777 = A.D. 1377).

The colophon tells us that the commentary was composed in A.H. 702.

Only one other copy of the work is noticed, viz., in Jenī, Nos. 295-6.

The following note below the colophon, and the autograph note by Ahmad (d. A.H. 826 = A.D. 1422; see No 318 above), the commentator's son, repeated in several places in the margin, tell us that, in A.H. 811, the present copy was thoroughly compared by him with the autograph copy.

The note below the colophon runs thus:—

تمت مقابلة هذا الكتاب و مراجعته بتبليغ المصنف وهو الامام
الحافظ المسند افضل المحدثين في زمانه شيخ شيوخنا المولى المسند
زين الدين عبد الرحيم العراقي اوائل ربيع الآخر في سنة الحادية العشر بعد
الثمانمائة من الهجرة النبوية بالمدرسة المنصورية •

The autograph note in the margin runs thus:—

بلغ سماعا و بحثا بالاصل كتبه احمد بن العراقي •

Written in fair Naskh. Undated; but the note below the colophon, quoted above, indicates that the present copy was made in or before A.H. 811.

Foll. 71^b-78 contain the copy of a letter of Salafi (d. A.H. 576 = A.D. 1180) to Zamakhshari (d. A.H. 538 = A.D. 1143), requesting him for a Sanad, and Zamakhshari's reply with a Sanad granted by him to Salafi.

No. 443.

fol. 210; lines 21; size $7\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 4\frac{1}{2}$.

شرح الالفيد

SHARH AL ALFIYAH.

An old copy of the abridged commentary on the commentator's own versified treatise (At Tabṣirah Wa at Taḍkirah), known as Alfīyah, consisting as it does of 1,000 verses. Alfīyah is itself an abridgment of Ibn Ṣalāḥ's work (see Nos. 440-41 above), with certain additions.

By Abū'l Faḍl 'Abdarrahīm bin Ḥasan Al 'Irāqī عبد الفضل الرحيم بن حسن العراقي (*d.* A. H. 806 = A. D. 1406; see No. 442 above), the author of Alfīyah.

The colophon gives us to understand that the text (Alfīyah) was composed in A. H. 762; and that the commentary was composed in A. H. 771.

Written in good Naskh. Dated, A. H. 809.

Scribe: أبو جعفر محمد بن أحمد العجمي, a traditionist and author of several works, who died in A. H. 849 = A. D. 1446; see Mu'jam Ibn Fahd, fol. 188.

The present copy is of special value, as it was studied by the commentator's son; see the Sanad quoted below.

Ibn Al 'Ajāmī (*d.* A. H. 841 = A. D. 1438), the author of certain works, for which see Brock., vol. ii, p. 67, in the following autograph Sanad at the end of the MS., says that, in A. H. 813, Aḥmad (the commentator's son), Abū Ja'far Muḥammad, the scribe, and some others studied the work under him (Ibn Al 'Ajāmī) in Ḥalab; and the Sanad was granted to all who studied.

بلغ الامام الالوحيد قلنبي المسلمين شهاب الدين ابو جعفر محمد بن
الامام شهاب الدين احمد بن الامام العالم كمال الدين عمر بن العجمي
الشهير بابن الضياء قراءة علي وسمعه المفسر الالوحيد المبلغ ولي الدين
ابو زعة..... و اجزت لهم ما يجوز لي روايته متلفظاً بذلك كتبه
ابراهيم بن محمد بن خليل سبط ابن العجمي الحلبي الشهير بالمحدث
و ذلك في ثامن صفر من سنة ثلاث عشرة و ثمانمائة بالمدرسة الشرقية
بحلب *

This is followed by a copy of the Sanad granted by the commentator to Ibn Al 'Ajāmī, the writer of the above Sanad.

No. 444.

fol. 220; lines 21; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6 \times 4\frac{1}{2}$.

The Same.

Another valuable copy of the same. Written in good Naskh. Dated, A.H. 838.

Scribe: حسن بن طهماسب.

Ibrâhîm bin Muḥammad Ibn al 'Ajamî (the writer of the Sanad contained in the preceding copy), in the following autograph Sanad at the end of the present copy, tells us that, in A.H. 839, he granted a Sanad to his two pupils, Abû Bakr al Hâzîmî and 'Umar bin As Sarrâj, who studied under him from the present copy.

بلغ الشيخ شرف الدين ابوبكر الحازمي قراءة على و سمعه الشيخ زين الدين عمر بن السراج واجزت لهما و كان الختم بعد العصر حادى شهر المحرم سنة تسع و ثلاثين و ثمانمائة كتبه ابراهيم المحدث *

The fact that the copy bears various marginal notes, indicating that it was studied and compared repeatedly by a number of traditionists and scholars, is testimony to the value and correctness of the MS.

No. 445.

fol. 229; lines 29; size $10\frac{1}{2} \times 7\frac{1}{2}$; 8×5 .

The Same.

Another copy of the same. Written in good Naskh; dated, A.H. 842.

Scribe: محمد بن محمد بن محمد بن سليمان البكري.

No. 446.

fol. 131; lines 29; size $10\frac{1}{2} \times 7\frac{1}{2}$; 8×5 .

The Same.

Another copy of the same; dated, A.H. 973. Written in good Naskh.

No. 447.

fol. 70 ; lines 12 ; size $6\frac{1}{2} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

الخلاصة في معرفة

اصول الحديث

AL KHULÂṢATU FÎ MA'RIFATI UṢŪL AL ḤADÎṢ.

A beautiful copy of *Khulâṣah*, a work on the Science of Ḥadîṣ. The present work is based upon the following works :—

- I. *Muqaddimah*, by Ibn Ṣalâḥ (Nos. 440-41 above).
- II. *Irshād*, by Nawawî (d. A.H. 631 = A.D. 1332).
- III. *Al Manhal ar Rawî*, by Ibn Jumâ'ah (d. A.H. 732 = A.D. 1332).

Author: Abû 'Abdallâh al Ḥusain bin 'Abdallâh bin Muḥammad at Ṭibî أبو عبد الله الحسين بن عبد الله الطيبي (d. A.H. 743 = A.D. 1342 ; see No. 354 above)

Beginning :—

الحمد لله على فضاله و نساله المزيد من نعمه و بعد فهذه
جمل في معرفة الحديث لخصته من كذاب الامام تقى الدين
ابن الصلاح ومختصر الامام محيى الدين النووي والقاضى بدر الدين يعرف
بابن جماعه و سميت بالخلاصة في معرفة الحديث و رتبته على
مقدمة و على ثلاثة مقاعد و خاتمه النعم

For other copies of the work, see Berlin, No. 1064 ; A.S., No. 435 ; Cairo, vol. vii, p. 217.

The present copy bears a frontispiece written within gold-ruled borders.

Written in beautiful Naskh.

No. 448.

fol. 12 ; lines 15 ; size 10×7 ; 7×3 .

المختصر في اصول الحديث

AL MUKHTAṢAR FÎ UṢŪL AL ḤADÎṢ.

An abridgment of the preceding work, serving as a useful manual on the Science of Ḥadîṣ.

By 'Alī bin Muḥammad علي بن محمد, commonly known as Sayyid Ash Sharif al Jurjānī (*d.* A.H. 816 = A.D. 1413; see No. 356 above).

Beginning:—

• هذا مختصر جامع لمعرفة علم الحديث مرتب على مقدمة و مقاد

The passage running thus:

الحمد لله رب العالمين و الصلوة على محمد و آله و بعد *

quoted in the commentary. No. 450 below, as the preface of the present treatise, is omitted in this copy.

Marginal notes are found throughout the copy.

A commentary on the present work by Maulavi 'Abdal Ḥafī of Lucknow, known as ظفر الاماني, was printed in A.H. 1304.

Written in good Naskh. Dated, A.H. 1005.

No. 449.

fol. 12; lines 15; size $8\frac{1}{2} \times 6$; $5\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of the same. Written in good Naskh. Not dated; apparently 12th century A.H.

No. 450.

fol. 63; lines 19; size $6\frac{1}{2} \times 4\frac{1}{2}$; $4\frac{1}{2} \times 3\frac{1}{2}$.

المختصر و شرحه

AL MUKHTAṢAR WA SHARḤUHŪ.

The Mukhtasar and a commentary on the same, bound in one volume.

I. Foll. 1-9. Al Mukhtasar, beginning and ending like No. 449 above.

II. Foll. 10-63. Sharḥ al Mukhtasar. An autograph copy of the commentary.

By Abū 'Abdarrahmān Muḥammad ابو عبد الرحمن محمد, commonly called Al Ḥanafī الحنفى, a scholar of Bukhārā of the 10th century A.H. He composed the present commentary in Bukhārā in A.H. 935, as appears from the following colophon:—

وقع الفراغ من تأليف هذا الشرح وقت الظهر يوم الثلاثاء و الخامس عشر من شوال سنة خمس و ثلثين و تسعمائة علي يد مؤلفه الفقير الى الله ابي عبد الرحمن محمد المشتبر بالحنفى رحمه الله ببلد بخارا •

Beginning:—

الحمد هو الثناء على الجميل الاختياري من نعمة او غيرها
و بعد فهذا مختصر مجمل قليل اللفظ كثير المعنى الخ •

Written in good Naskh. Dated, A.H. 935.

No. 451.

fol. 9; lines 20; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 4$.

مختصر الخلاصة

MUKHTAṢAR AL KHULĀṢAH.

An abridgment of Ṭibī's *Al Khulāṣah* (see No. 447 above).

By Hibatallāh bin 'Aṭīallāh al Ḥasanī al Ḥusainī عبيد الله بن عطى الله الحسيني. Neither the author nor the present work is mentioned in any catalogue. No mention of this author or his compositions appears in biographical works; but that he was a scholar of the 9th century A.H. is suggested by the fact that, on fol. 7^a, he refers to Aḥmad bin 'Umar bin Abū'l Futūḥ (d. A.H. 796 = A.D. 1396) as his grandfather and teacher, thus:—

قد جمع اكثر المسلسلة جدى و شيوخى سلطان المحدثين نور الحق
و الدين احمد ابو الفتوح قدس سره •

Again, he criticises the author of another abridgment of Ṭibī's *Khulāṣah*, referring to him, not by name, but as *احد من اعظم المحققين* (one of the greatest scholars). Now, generally, only a contemporary author is referred to in this way; and the only other abridgment known to us is No. 448 above, by As Sayyid Sharīf (d. A.H. 816 = A.D. 1413). Hence we may conclude that Hibatallāh was a contemporary of Sayyid, and a scholar of the 9th century A.H.

Beginning:—

منه الاستعانة و الاستفادة و التتميم بوسيلة نبیه الكرم كما انعمت علي
و علمني من تأويل الاحاديث الخ •

Written in good Naskh. Not dated; apparently 12th century
A.H.

No. 452.

fol. 37; lines 17; size $8\frac{1}{2} \times 7$; 6×4 .

جواهر الاصول فى علم حديث

الرسول

JAWÂHÎR AL UŞÛL FÎ 'ILM ḤADÎŞ
AR RASÛL.

A useful and rare work on the Science of Ḥadîş, divided into four Qisms, a Fâtiḥa and a Khâtimah. The Fâtiḥa is sub-divided into seven Lam'.

Author: Abû'l Faiḍ Muḥammad bin Aḥmad bin 'Alî al Fâsî
ابو الفيض محمد بن احمد بن علي الفاسي. The author, who died in
A.H. 832 = A.D. 1429, is mentioned in Berlin, vol. x, p. 289, and
in Brock., vol. ii, p. 172; but we have failed to trace any mention of
the author's present composition either in the catalogues or in the
biographical works.

Beginning:—

الحمد لله لمن اصبح حديث كلامه القديم و الصلوة و السلام على من
احسن كلام حديثه فهذه رسالة في اصول الحديث
موسومة بجواهر الاصول فى علم حديث الرسول الخ *

Written in good Naskh. Not dated; apparently 13th century
A.H.

No. 453.

fol. 25; lines 22; size 10×6 ; 7×4 .

نزهة النظر في شرح نخبة

الفكر

NUZHAT AN NAẒAR FÎ SHARḤI
NUKHBAT AL FIKAR.

A commentary on Nukhba (a well-known treatise on the
Science of Ḥadîş), by Shihâbaddîn Aḥmad bin 'Alî al Ḥajar al

'Asqalânî (*d.* A.H. 852 = A.D. 1449), the author of the treatise. See Lib. Cat., vol. v, part i, No. 159.

Beginning:—

الحمد لله الذي لم يزل عالماً حياً قيوماً سميعاً بصيراً و أشهد ان لا اله الا الله وحده لا شريك له الخ *

The work has been repeatedly printed in India.

For other copies of the work, see Berlin, No. 1095; Râmpûr Library, Nos. 31-24.

Written in fair Naskh. Dated, A.H. 1005.

No. 454.

fol. 99; lines 19; size 10 × 6; 7 × 3½.

شرح نخبه الفكر

SHARH U SHARH I NUKHBAT AL FIKAR.

A beautiful copy of a rare commentary on Nuzha, the preceding work. The name of the commentator does not appear anywhere in the MS., nor is the commentary mentioned in any catalogue; but an exhaustive study of all the commentaries on Nuzha contained in the Library resulted in the fortunate discovery of the following passage (see fol. 97 of No. 455 below) in the commentary by 'Alî Qârî, which establishes the identity of the present commentator. This passage, which is quoted by 'Alî Qârî from the commentary on Nuzha by Wajihaddîn, is found word for word from اعترض عليه to لم on fol. 35 of the present MS., which is, without doubt, Wajihaddîn's commentary.

قال الشارح وجيه الدين الهندي اعترض عليه استاذي مولانا ابو البركات بانه قال اولاً فى الجمال وهى عبارة عن يكون غلطه اقل من اصابته فبين كلامه تدافع الا ان يكون لفظة لم هنا وقع تصحيحاً من الناسخ اوزلة من القلم ثم قال اخبرني بعض اخواني انه سأل السخاري عنه فقال وقع لفظة لم غلطاً و اخرج نسخة من عدة و ليس فيه لفظة لم *

Wajihaddîn al Gujarâtî المجراني, who was a famous traditionist and scholar of Gujarât, died in A.H. 998 = A.D. 1590.

See *Subḥat al Marjān*, fol. 101; where, in the list of his compositions, the present commentary is mentioned, but no details are given. Wajihaddin, in the passage quoted above, holds that the word لم in the passage contained in the text of *Nuzha* which runs thus:—

• المراد به من لم يرجع جانب اماله على جانب خطاه

is wrongly transcribed in the various copies. Though the text is in the course of studies in almost all Madrasahs, and has been repeatedly printed, yet the above mistake pointed out by Wajihaddin is not commonly known to scholars.

Beginning:—

الحمد لله الذي حمدا يوافي نعمه , يكافئ مزيده اللهم صل على
محمد كلما ذكره الذاكرون , وغفل عن ذكره الغافلون الخ •

Written in beautiful Naskh. Bears a frontispiece. Not dated; apparently 11th century A.H.

No. 455.

fol. 168; lines 21; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

شرح شرح النخبة

SHARḤ U SHARḤ I AN NUKHBAH.

A commentary on *Nuzha* (see No. 453 above).

By Mullā 'Alī Qārī ملا علي القاري (d. A.H. 1014 = A.D. 1605). See Lib. Cat., vol. v, part i, No. 237.

Beginning:—

• الحمد لله صاحب كلامه القديم الذي هو احسن الحديث الخ •

A copy of the work is noticed in Berlin, No. 1109.

Written in fair Naskh. Not dated; apparently 12th century A.H.

No. 456.

foll. 302; lines 27; size $8 \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

قضاء الوطر من نزهة
النظر

QADĀ' AL WAṬAR MIN NUZHAT AN NAẒAR.

An extensive commentary on Nuzha (see No. 453 above).

By Burhānaddin Ibrāhīm bin Ibrāhīm al Laqānī al Mālikī *ابراهيم بن ابراهيم اللقاني المالكي*, a well-known scholar belonging to the Mālikī school, who is the author of a number of works on different subjects. He worked as a professor of Jāmi' Azhar in Cairo. He died in A.H. 1041 = A.D. 1631. See *Khulāsāt al Aṣar*, vol. i, p. 6; Brock., vol. ii, p. 316.

Beginning:—

حمدا لك اللهم على ما ابرزت في افلاك الهداية من طواع
التحديث النج *

The present commentary was composed in A.H. 1023, as appears from the following colophon:—

قال مؤلفه عفى الله وكان الشروع في جمعة عشر مضين من
جمادى الأولى من شهر سنة ثلاثين بعد الالف والغراغ منه بعد عصر
يوم الثلاث رابع شهر رمضان من شهر تلك السنة النج *

The fact that the words *عفى عنه* (used for a living person) are used for the author by the scribe suggests that the present copy was written during the life-time of the author.

Written in fair Naskh. Not dated; apparently 11th century A.H.

No. 457.

foll. 64; lines 15; size $9\frac{1}{2} \times 6$; 7×4 .

زبدة الانظار

ZUBDAT AL ANẒĀR.

A very beautiful copy of a rare commentary on Nuzha (see No. 453 above), dedicated to Farrukh Siyar (A.H. 1124-1131 = A.D. 1713-1719).

By Taqī bin Shāh Muḥammad bin 'Abdalmalik al Lāhūrī تقی بن شاه محمد بن عبد الملك الاهوري. Neither the commentary nor the commentator is noticed in any catalogue; but the fact that the commentator refers to himself as a Lāhūrī, and that he dedicates the present commentary to Farrukh Siyar, suggests that he was a scholar of Lahore in the 12th century A.H. The copy is written in beautiful Naskh, with a frontispiece; and the name of the King is written in gold letters, so that it is possible that the present copy was presented to Farrukh Siyar.

Beginning:—

نحمدك على تواتر نعمائك ونشكرک على توالی آلائک النعم

Written in Naskh. Not dated: apparently 12th century.

No. 458.

fol. 128; lines 17; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

کنز الامول فی معرفة

حديث الرسول

KANZ AL UṢŪL FĪ MA'RIFAT I HADIṢ AR RASŪL.

A commentary on the commentator's own versified treatise, entitled *Ḥirz al Uṣul*, on the Science of Hadīṣ.

By Ni'matallāh bin Muḥammad al Kuchak as Samarqandī نعمة الله بن محمد بن کوچک السمرقندی. In his commentary, the present commentator quotes a number of authors, the latest being 'Alī Qārī (d. A.H. 1014 = A.D. 1605), whom he mentions on fol. 86 thus:—

وقد قال مولانا الشيخ علي القاري في شرح المشكوة النفس و

التبديل النعم

The fact that he sometimes refers to 'Alī Qārī as مولانا (my master) and sometimes as شيخنا (my teacher) suggests that the author was a pupil of 'Alī Qārī, and thus a scholar of the 11th century A.H.

Beginning:—

الحمد لله الذي شرح صدورنا باخبار النبوية ونور قلوبنا بانوار

اثر المصطفوية النعم

Written in Nasta'liq. Not dated; apparently 13th century A.H.

No. 459.

foll. 161 ; lines 31 ; size $12 \times 8\frac{1}{2}$; 9×6 .

توضيح الافكار لمعاني
تنقيح الانظار و مرآة النظر

TAUDÎḤ AL AFKÂR LÎ MA'ÂNÎ
TANQÎḤ AL ANZÂR
WA
MIR'ÂT AN NAẒAR.

These two works of the same author are bound in one volume.

Foll. 1-151. Taudîḥ al Afkâr, a rare commentary on Tanqîḥ al Anzâr, a work on the Science of Ḥadîṣ, by Ibrâhîm al Wazîr (who died after A.H. 860 = A.D. 1450). See, for a copy of the text, Berlin, No. 1118.

By Muḥammad bin Ismâ'il al Amîr محمد بن اسمعيل الامير (d. A.H. 1182 = A.D. 1769 ; see No. 339 above).

Beginning :—

حمدا لك يا من صح سدد كل كمال اليه فلا يحوم حوله قدح ولا اعلال
..... وسميته توضيح الافكار لتنقيح معاني الانظار الخ •

We are not acquainted with any other copy of the commentary.

Foll. 152-161. Mir'ât an Naẓar, a collection of discourses of Muḥammad bin Ismâ'il with certain scholars on the point جرح وتعديل (criticism of the merits of the traditionists), a famous point of the Science of Ḥadîṣ, by the same Muḥammad bin Ismâ'il.

Beginning :—

حمدا لك يا واهب كل كمال الخ •

Both works are written in the same hand (Naskh). Dated, A.H. 1181.

SHI'ÂS' WORKS ON THE SCIENCE OF HADÎŞ.

No. 460.

fol. 7; lines 12; size $6\frac{1}{2} \times 4\frac{1}{2}$; $4\frac{1}{2} \times 2\frac{1}{2}$.

الوجيز

AL WAJÎZAH.

A treatise on the Science of Hadîş, divided into a Muqaddimah and six Fasl.

By Bahâ'addîn Muhammad bin 'Abdâs Samad al Hârîsî بهاء الدين محمد بن عبد الصمد الحارثي (d. A.H. 1081 = A.D. 1622; see Lib. Cat., vol. v, part i, No. 290).

Beginning:—

الحمد لله الذي على نعمائه المتواترة و آلائه المستقيضة المتكاثرة

البحر

The present work was originally composed as a Muqaddimah to the author's previous work, Al Hâbl al Matin, a work on Hadîş; but, later on, was regarded as an independent work.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

MIXED CONTENTS IN TRADITION.

No. 461.

fol. 45; lines 18; size $9\frac{1}{2} \times 6$; 8×4 .

المجموعه في الحديث

AL MAJMÛ'AH FÎ AL HADÎŞ.

The present Majmû'ah contains the following two commentaries on Arba'in by Nawawî (d. A.H. 678 = A.D. 1278). See Lib. Cat., vol. v, part i, No. 275.

I. Foll. 1-20. *تحفة المحبين* Tuhfat Al Muhibbin, a commentary on Arba'in, by Shaikh Muhammad al Hayât As Sindî (d. A.H. 1163 = A.D. 1752). For another copy and other particulars of the commentary and of the author, see Lib. Cat., vol. v, part i, No. 286. The present copy is a transcription of one belonging to Maulavi Sa'id of Patna, described in Lib. Cat., vol. v, part i, No. 277.

Beginning:—

الحمد حمدا يليق به الخ *

Written in Nasta'liq. Dated, A.H. 1263.

Scribe: عبد القادر, the son of 'Atiqallâh, a pupil of the above-mentioned Maulavi Sa'id.

II. Foll. 21-45. *شرح الاربعين* Sharh Al Arba'in, a commentary on Nawawi's Arba'in, by Nawawi himself. For another copy and other particulars, see Lib. Cat., vol. v, part i, No. 278.

Beginning:—

الحمد لله رب العالمين قيوم السموات والارضين

Written in Nasta'liq. Not dated; apparently 13th century A.H.

No. 462.

fol. 171; lines 17; size $7 \times 5\frac{1}{2}$; 5×4 .

المجموعه في الحديث

AL MAJMU'AH FÎ AL HADÎŞ.

An old and exceedingly valuable copy of a Majmû'ah, containing 12 rare treatises on Hadîş, written in the beginning of the 8th century A.H. It bears several autograph Sanads and autograph notes of the chiefs, nobles, traditionists (male and female) and scholars, numbering not less than 1,500 in all, of the 8th century A.H., who studied from the present copy of Majmû'ah in Damascus. We notice that, in A.H. 763, one Ahmad bin Ya'qûb bin Ishâq bin Khwâja, a scholar of our province (Bihar) studied from the present copy in Damascus (see Sanad II, on treatise No. VI). This most valuable possession of the Library was in the use of scholars of Damascus until A.H. 838. See Sanad No. VI, on treatise No. XII. In A.H. 1179 it fell into the hands of one Muṣṭafâ bin 'Alî, a scholar of Hamât, as appears from the following note on fol. 14^a:—

الحمد على نعمه تشرف بتملك هذا المجموع متعلى الخطوط
السادة الحفاظ والمحدثين الكرام فقير عفوره مصطفى بن علي حموي
زادة جعل الله التقوى زادة النعم *

The 12 treatises referred to above are as follows.

Foll. 1-13. I. *الابدال العوالي* Al Abdāl al 'Awālī. A rare treatise, containing 31 'Awālī Ḥadīṣ, the narrators of which are known for their great longevity. Thirty Ḥadīṣ are taken in the present work from *الغلائيات*, a work on 'Awālī Ḥadīṣ by Abū Bakr Muḥammad bin 'Abdallāh bin Ibrāhīm (d. A.H. 359 = A.D. 969), and one Ḥadīṣ of the same category is taken from *Al Fawā'id* of Mazkī (d. A.H. 362 = A.D. 972).

Author: Abū'l 'Abbās Aḥmad bin 'Abdalḥalīm bin 'Abdallāh bin Muḥammad *أبو العباس أحمد بن عبد الحليم بن عبد الله بن محمد*, commonly known as Ibn Taimīyah *ابن تيمية*, a scholar and an author of great repute, belonging to the Ḥanbalī school, known for his special merits and masterly abilities in tradition, jurisprudence and theology. He composed more than 300 works on different branches of Islamic literature. He was born in A.H. 661, and studied under his father and a large number of scholars and traditionists. (For the 40 *Shāikh*s of the author, see the present *Majmū'ah*, treatise No. XII.)

The author was a scholar of great independence of mind, and was recognised as a great critic. He engaged in controversy with many contemporary scholars and Ṣūfis. He did not hesitate even to differ on certain points from the four Imāms (Abū Ḥanīfa, Mālik, Shāfi'ī and Aḥmad bin Ḥanbal); and boldly criticised many early authorities, Ṣūfis, theologians and traditionists. His boldness and independence, as well as his prejudice against highly esteemed Ṣūfis and scholars of early times, aroused bitter resentment against him, and led to his being frequently removed from the post of professor of several institutions, and more than once being sent to prison. Ibn Ḥajar, in *Ad Durar*, tells us that, in A.H. 709, Ibn Taimīyah withdrew some of his views, being convinced of his own error. He was sent to jail for the last time in A.H. 726 for condemning the practice of visiting tombs (*مسألة زيارة القبور*), and died in jail in A.H. 728 = A.D. 1328. Though he was criticised for his prejudice and opposition to accepted views, yet his merits and scholarship were unanimously admitted. For his life and works, see Ḥuffāz, vol. iv, p. 228; *Ad Durar al Kāminah*, vol. i, fol. 94; *Ar Radd al Wāfir*; Brock., vol. ii, p. 100.

Beginning :—

أخبرنا أبو حفص عمر بن محمد بن طبرزد البغدادي المؤدب قال
 أنبأنا أبو القاسم هبة الله بن محمد عبد الواحد بن أحمد بن حصين
 الشيعاني قال أنبأنا أبو طالب محمد بن محمد بن إبراهيم بن غيلان البزاز
 قال أنبأنا أبو بكر محمد بن عبد الله بن إبراهيم الشافعي البزاز قال الحديث
 الأول :—

حدثنا بشر بن موسى الأسدي ثنا زكريا بن عدي أنبأنا عبد الله بن عمر
 عن عبد الله بن عقيل عن جابر قال خرجت مع رسول الله صلى الله عليه
 وسلم إلى امرأة من الأنصار في نخل يقال لها الأشواف ففرشت لرسول الله
 صلى الله عليه وسلم تحت صور يقال لها الموشرش فقال رسول الله صلى
 الله عليه وسلم الآن يأتيكم رجل من أهل الجنة فجاء أبو بكر ثم قال الآن يأتيكم
 رجل من أهل الجنة فجاء عمر ثم قال الآن يأتيكم رجل من أهل الجنة
 قال لقد رأيته مطاطباً رأسه من تحت الصور ثم يقول اللهم ان شئت
 جعلته علياً فجاء علي ثم ان الانصارية ذهبحت شاةً وصنعتها فاكلوا واكلنا
 فلما حضرت الظهر قام فصلي وعلينا ماتوا ولا توضعنا فلما حضرت العصر
 صلى وعلينا ما توضعنا و ما توضعنا (ت) عن عبد بن حميد عن زكريا ابن
 عدي الخ *

Each Ḥadīṣ is followed by one of the following abbreviations, indicating the work in which the Ḥadīṣ is found.

ت for Turmūdī, خ for Bukhārī, م for Muslim, ق for Darquṭnī's Sunan, د for Dāramī, ن for Nasā'ī.

The present treatise was composed before A.H. 682, as appears from Sanad No. I attached to the present treatise, described below.

The colophon and Sanad No. IV, described below, give us to understand that the present MS. is a transcription of the autograph copy; and that Aḥmad bin 'Abdallāh (d. A.H. 749 = A.D. 1349) was both scribe and owner of the copy at the time.

Written in fair Naskh. The MS. is not dated; but we may conclude that it was written in or before A.H. 732, which is the date of the Sanad last referred to.

Our copy contains a note and 8 Sanads, of which the first three Sanads are copies of those contained in the original autograph copy of the treatise, while the rest belong exclusively to the present copy.

Sanads :—

I. Dated, Damascus, A.H. 682. The writer of the Sanad, who does not reveal his name, says that, in A.H. 682, Qâsim bin Muḥammad al Barzâlî (*d.* A.H. 739 = A.D. 1339) and many others (male and female), mentioned in the Sanad, studied the work at the house of Barzâlî in Damascus under Zainab bint Makki (*d.* A.H. 688 = A.D. 1291; see *Mir'ât al Janân*, fol. 432), a famous female traditionist, commonly called أم احمد; and that an Ijâza was granted by her to all who attended the sitting.

سمع هذه الأحاديث على الشيخة أم احمد زينب بنت مكى بن علي بن كامل الحراني بسماعها من ابن طبرزد بقرأة منتقيا الإمام تقى الدين احمد بن عبد الحلیم بن عبد السلام بن تيمية الحراني القاسم بن محمد بن يوسف بن البرزالي و خديجة بنت الشيخ sic بن شيخ عثمان الرومي و آخرون يوم الخميس لانتصاف جمادى الآخرة سنة اثنين و ثمانين و ستمائة بمنزل البرزالي المذكور بدمشق و اجازت *

II. Dated, Damascus, A.H. 684. The writer of the present Sanad, who does not mention his name, says that, in A.H. 684, Şafiaddin al Armawî (*d.* A.H. 723 = A.D. 1323) and many others studied the work at the Dâr al Ḥadîṣ Ashrafiyah (a famous institution of Ḥadîṣ in Damascus) under Badraddin Ahmad bin Shaibân (*d.* A.H. 685 = A.D. 1288); and that an Ijâza was granted by Badraddin to all who attended the sitting.

سمعها على الشيخ بدر الدين احمد بن شيبان بن تغلب الشيداني بسماعه من ابن طبرزد بقرأة صفى الدين محمود ابى بكر اليرموى جمال الدين يوسف بن الزكي بن عبد الرحمن بن يوسف المزني و صح يوم الخميس من شعبان سنة اربع و ثمانين و ستمائة بدار الحديث الاشرفية بدمشق و اجاز لهم *

III. Dated, Madrasah Diyâ'iyah of Damascus, A.H. 684. The writer of the Sanad, who does not give his name, says that, in A.H. 684, Şafiaddin Al Armawî (noticed in the above Sanad), Ismâ'il bin Yûsuf,

Fāṭimah bint Aḥmad (noticed in Ad Durar, vol. ii, fol. 139) and many others studied the work at the Madrasah Diyā'iyah of Damascus under 'Alī bin Aḥmad al Maqdisī (d. A.H. 690 = A.D. 1291), the author of Al Mashikhat (No. 322 above); and that an Ijāza was granted by the same 'Alī Maqdisī to all who attended the sitting.

سمعها على الشيخ فخر الدين على بن أحمد بن عبد الواحد بسماعه
من ابن طبرزد بقرأة صفى الدين المذكور عز الدين عبد الرحمن بن شيخ
إبراهيم بن عبد الله بن شيخ أبي عمر و أخوه أبو عبد الله محمد و فاطمة
بنت أحمد و علي بن عبد الله بن عبد الرحمن ابن السراج ... و اسمعيل
بن يوسف بن أحمد
يوم السبت رابع عشرين رمضان سنة أربع و ثمانين و ستمائة بالضيائية سفع
اقاسيون و اجازهم مايجوز له روايته *

IV. Dated, Madrasah Diyā'iyah of Damascus, A.H. 732. The writer of the Sanad, Muḥammad bin Yahyā al Maqdisī (d. A.H. 759 = A.D. 1359), says that, in A.H. 732, Muḥammad bin 'Abdallāh (d. A.H. 793 = A.D. 1393) and his brother, Aḥmad bin 'Abdallāh (d. A.H. 749 = A.D. 1349), the scribe and owner of the treatise, studied the work from the present copy at the Madrasah Diyā'iyah of Damascus under their father, 'Abdallāh bin Aḥmad (d. A.H. 737 = A.D. 1337), the writer of Sanads II and III attached to treatise No. II below; and that a group of scholars, including the writer of the Sanad, attended the sitting.

سمع جميع هذا الجزء على الشيخ الامام الحافظ الزاهد بقية السلف
محب الدين ابي محمد عبد الله بن شيخ الامام شهاب الدين احمد بن
الامام محب الدين عبد الله بن احمد بن محمد بن ابراهيم المقدسي ...
بقرأة ولده الفقيه المحدث الفاضل المفيد شمس الدين ابي بكر محمد
اخوه صاحب الجزء و كاتبه المحدث الفاضل الذكي المحصل شهاب الدين
ابو الفتح احمد وفق الله توفيق اهل طاعة و محمد بن يحيى
المقدسي و هذا خطه و صح ذلك سنة اثنين و ثلثين و سبعمائة
بالضيائية بسفع جبل قاسيون *

V. Dated, the Monastery of 'Izzaddin of Damascus, A.H. 732. The writer of this note, Aḥmad bin 'Abdallāh, noticed in the above

Sanad as the scribe and owner of our copy, says that, in A.H. 732, Jamāladdīn Muḥammad bin Yūsuf (*d.* A.H. 741 = A.D. 1341) and he himself studied the present treatise at the Monastery of 'Izzaddīn under Jamāladdīn Yūsuf bin 'Abdarrahmān al Mizzī (*d.* A.H. 742 = A.D. 1342), the author of *Tuḥfa* (see Lib. Cat., vol. v, part i, No. 229) and the brother of Muḥammad bin Yūsuf, mentioned above.

قرأت هذا الجزء كله على شيخنا الامام الحافظ البارع الناقد الحجة
عمدة الحفاظ جمال الدين ابي الحجاج يوسف بن الزكي عبد الرحمن بن
يوسف المزني بسماعة الاحاديث المفتقة
فسمعه اخوه الصالح ابو عبد الله محمد وصح ذلك بكرة يوم الثلاثاء السادس
عشر ذى الحجة سنة اثنى عشر وثلثين و سبعمائة بخانقاة عز الدين ابن القلانسي
بسفح قاسيون و كتب احمد بن عبد الله بن المحب عبد الله بن احمد بن
ابي بكر محمد بن ابراهيم المقدسي عفى الله عنهم الخ *

The above note was attested by Jamāladdīn al Mizzī, under whom the work was studied, thus:—

صحيح ذلك و كتب يوسف بن الزكي عبد الرحمن بن يوسف المزني *

VI. Dated, the Madrasah Ṣālihiyah of Damascus, A.H. 732. The writer of the Sanad, Muḥammad bin 'Alī bin Ḥasan bin Ḥamza al Ḥusainī (*d.* A.H. 732 = A.D. 1332), says that, in A.H. 732, he studied the work from the present copy at Madrasah Ṣālihiyah under Ismā'il bin Yūsuf, noticed in Sanad No. III, with a group of traditionists mentioned in the Sanad; and that an *Ijāza* was granted by him to all who attended the sitting.

قرأت هذا الجزء على الشيخ المسند مجد الدين اسمعيل بن
يوسف بن احمد بن محمد المقدسي
..... وصح ذلك و ثبت يوم الجمعة سابع عشرين شوال سنة اثنى عشر و ثلثين
و سبعمائة بالصالحية و اجاز لنا جميع مروياته و كتب محمد بن علي بن
حسن بن حمزة الحسيني عفى الله عنه *

VII. Dated, the Jāmi' Muẓaffarī of Damascus, A.H. 732. The writer of the present Sanad, Muḥammad bin 'Alī al Ḥusainī (the writer of Sanad No. VI above), says that, on the 27th *Shawwāl*, A.H.

732, Muḥammad bin Aḥmad and he himself again studied the work from the present copy at Jāmi' Muẓaffarī under Abū'l 'Abbās Aḥmad bin 'Abdallāh bin Aḥmad al Ḥamawī (d. A.H. 735 = A.D. 1335), a traditionist and supervisor of endowments of Damascus. See Ad Dūrār, vol. i, fol. 85. The said Abū'l 'Abbās granted an Ijāza to both of them.

• ثم قرأته في التاريخ المذكور على الشيخ الجليل الكبير شهاب الدين ابو العباس احمد بن عبد الله بن احمد البارزي الحموي بسماعه من ابن البغاري بسماعه من ابن طبرزد و سنده ... فسمع المحدث شمس الدين ابو عبد الله محمد بن احمد و صح هذا بالمظفرى و اجاز لدا جميع مروياته كتب محمد بن على الحسينى •

VIII. Dated, the Ashrafiyah Madrasah of Damascus, A.H. 741. The writer of the Sanad, who does not reveal his name, says that, in A.H. 741, Muḥammad bin Ḥasan bin Naqīb (a traditionist of the 8th century A.H.; see Ad Dūrār, vol. ii, fol. 436), with a group of male and female scholars not less than 40 in number, studied the work from the present copy at Madrasah Ashrafiyah under the following four Shaikhs, who granted an Ijāzā to all the students attending the sitting.

- i. Mizzi (d. A.H. 742 = A.D. 1342), the author of Tuḥfā. See Lib. Cat., vol. v, part i, No. 229.
- ii. Taqiaddin Aḥmad bin Muḥammad bin Aḥmad, a traditionist of the 8th century A.H.
- iii. Muḥammad bin Ismā'il bin Ibrāhīm al Khabbāzī (d. A.H. 756 = A.D. 1356).
- iv. Aḥmad bin Ibrāhīm bin Ismā'il al Tanūkhī (d. A.H. 743 = A.D. 1343).

سمع الغيلانيات على المشائخ الاربعة السادة الاخيار الحافظ جمال الدين بن الحاج بن الزكي عبد الرحمن بن يوسف المزني وتقى الدين احمد بن صالح الدين محمد بن احمد بن بدر البعلبي و شمس الدين محمد بن اسمعيل بن ابراهيم بن الخباز و شهاب الدين احمد بن ابراهيم بن اسمعيل التوفخي بقرأة شمس الدين ابني عبد الله محمد بن حسن بن النقيب الجماعة يوم الجمعة حادى

عشرين ربيع الاول سنة احدى واربعين وسبعمئة بدار الحديث الاشرفية
بدمشق و الحمد لله رب العالمين *

IX. Dated, the Madrasah Ashrafiyah of Damascus, A.H. 736. The writer of the Sanad, 'Umar bin 'Abdallāh bin Aḥmad (d. A.H. 781 = A.D. 1381), says that in A.H. 756 he, with a group of students not less than 60 in number, studied the work from the present copy at the Madrasah Ashrafiyah under Shaikh Muḥammad bin Aḥmad bin Ibrāhīm (d. A.H. 780 = A.D. 1380); and that the Shaikh granted an Ijāza to all the students.

قرأت جميع هذا الجزء وفيه ثلاثون حديثاً من الغيلانيات وحديث
واحد من القوائد الزكي على الشيخ الصالح المعمر صلاح الدين أبي عبد الله
محمد بن الشيخ تقي الدين أحمد بن الشيخ عز الدين إبراهيم بن شرف الدين
عبد الله بن شيخ أبي عمر محمد بن أحمد بن محمد بن قدامة المقدسي
..... فسمعه الجماعة إبراهيم بن
الشيخ شمس الدين عبد الرحمن بن علي بن عبد الرحمن بن أبي عمر ...
..... وصح ذلك في يوم الخميس
تاسع عشرين شوال سنة ست وخمسين وسبعمئة بدار الحديث الاشرفية
بسفح قاسيون و اجاز لهم ما يرويه و كتب عمر بن عبد الله بن أحمد بن محمد
بن إبراهيم المقدسي عفى الله تعالى عنهم الخ *

Foll. 15-19. II. *Ar Ruba'iyāt Min Ṣaḥīḥ Muslim*. A treatise on a collection of those 25 Ḥadīṣ from Ṣaḥīḥ Muslim (see Lib. Cat., vol. v, part i, No. 188) which are transmitted by Muslim (d. A.H. 261 = A.D. 875) from the Prophet through four intermediate sources.

By Aminaddīn Muḥammad bin Ibrāhīm bin Muḥammad al Wānī *أمين الدين محمد بن إبراهيم بن محمد الواني*, a famous traditionist and scholar of Damascus, who died in A.H. 735 = A.D. 1335; see *Ad Durar*, vol. ii, fol. 188. The following note on the title-page tells us that Amin al Wānī compiled the present treatise for his father, who studied it under one Radiaddīn.

جزء فيه احاديث ربايعيات من صحيح مسلم بن حجاج رحمه الله من
اواخر الربع الاول من الكتاب من ميعادين سمعها الشيخ برهان الدين ابراهيم

بن محمد الوائي مؤذن جامع دمشق على الرضى ابن البرهاني انتقاء
لجله ولده الامام امين الدين محمد *

Another note on the title-page gives us to understand that the author collected the 25 Ḥadīṣ in the present work from a copy of Ṣaḥīḥ Muslim, written by Ibn Qudāmah (d. A.H. 620 = A.D. 1223), a very reliable traditionist of the 7th century A.H.

Beginning with the Isnād of Ibn Qudāmah's copy, thus:—

اخبرنا ابو اسحق ابراهيم بن عمر بن مصر بن فارس الواسطي التاجر
قراءة عليه ونحن نسمع نا ابو القاسم منصور بن عبد المنعم بن عبد الله بن
محمد القراوي سنة اثنين وستمائة بنيسابور قل نا الامام ابو عبد الله
محمد بن الفضل بن احمد القراوي الصاعدي نا ابو الحسن عبد الغافر
الفراسي قال نا ابو احمد محمد بن عيسى ثنا الامام ابو الحسن مسلم بن
الحجاج القشيري قال الحديث الاول:—

حدثنا قتبة بن سعد ناليف ح و حدثنا محمد بن ربح نا الليث
عن ابن شهاب عن انس بن مالك رضى الله عنه انه اخبره رسول الله
صلى الله عليه وسلم كان يصلى العصر والشمس مرتفعة *

At the end of the treatise, viz., on fol. 20, are seven Sanads, dated A.H. 664, 665, 665, 666, 666, 667, 688, transcribed from Ibn Qudāmah's copy of Ṣaḥīḥ Muslim.

Foll. 21-25 contain the Sanads and notes (18 in number) of those who studied from our copy of the present treatise.

Sanads:—

I. Dated, Damascus, A.H. 724. The writer of the Sanad, Muḥammad bin Yaḥyā (see Sanad IV, treatise No. I), says that, in A.H. 724, 'Abdallāh bin Aḥmad (d. A.H. 737 = A.D. 1337) and his two sons, Abū Bakr Muḥammad (d. A.H. 793 = A.D. 1393) and Abū'l Faṭḥ Aḥmad (d. A.H. 749 = A.D. 1349), and one daughter, Khudaija, with a group of traditionists not less than 30 in number including the writer of the Sanad, studied from the present copy under the following 3 Shāikhs near the Jāmi' Aqram of Damascus; and that an Ijāza was granted by them to those who attended the sitting.

- i. Yūsuf bin Muḥammad bin Sulaimān (d. A.H. 728 = A.D. 1328).

- ii. Aḥmad bin 'Abdallāh bin Aḥmad (*d.* A.H. 730 = A.D. 1330).
- iii. 'Abdarrahmān bin Muḥammad bin 'Abdalḥamid, a traditionist of the 8th century A.H., noticed in Ad Durar, without the date of his death being given.

سمع جميع هذا الجزء على المشائخ الثلاثة الامام العالم ... يوسف ...
 بن محمد ... بن سليمان بن ابي العز بن وهب بن عطاء ... الحففي
 ... وشهاب الدين ... احمد ... بن عبد الله بن احمد بن محمد بن ابراهيم
 وزين الدين عبد الرحمن بن محمد بن عبد الحميد بن عبد الهادي
 المقدسين الحففيين بقرأة صاحب الجزء الشيخ ... عبد الله
 بن المسمع الثاني و اولاده ابوبكر محمد و ابو الفتح احمد و ام الخير خديجة
 و محمد بن يحيى بن محمد و هذا خطه و صح
 ذلك في يوم السبت الرابع و العشرين من شهر جمادى الاولى سنة خمس
 و عشرين و سبعمائه بالقرب من جامع القوم بسفح قلسيون
 و اجازوا لنا جميع مايجوز له روايته الخ *

II. Dated, the Jāmi' Masjid of Damascus, A.H. 724. The writer of the Saṇad, 'Abdallāh bin Aḥmad (*d.* A.H. 737 = A.D. 1337), says that in A.H. 724 he and many others, not less than 30 in number, studied from the present copy in Jāmi' Masjid of Damascus under the following 3 Shaikhs; and that an Ijāza was granted by them to all who attended the sitting.

- i. 'Alī bin Muḥammad bin 'Umar bin 'Abdarrahmān (*d.* A.H. 729 = A.D. 1329).
- ii. Shākir bin Isma'il bin Ibrāhīm (*d.* A.H. 726 = A.D. 1326).
- iii. 'Alāaddin Abi Daigam, noticed in Ad Durar without the date of his death being given, a traditionist of the 8th century A.H.

سمع جميع هذا الجزء على المشائخ الثلاثة فجم الدين ... على بن
 محمد بن عمر بن عبد الله الأزدي و جلال الدين ... شاكور بن اسمعيل بن
 ابراهيم التفوخي و علاء الدين ابي ضيغم بن عبد الله العلمي ...
 بقرأة كاتب السماع عبد الله بن احمد بن المحصب المقدسي يوم

الجمعة ثامن و عشرين جمادى الآخرة سنة اربع و عشرين و سبعمائة بجامع دمشق المحروسة و اجازوا لهم جمع ما يجوز لهم روايته الخ *

III. Dated, the Madrasah Diyā'iyah of Damascus, A.H. 725. The writer of the present Sanad, 'Abdallāh bin Aḥmad, noticed above as the writer of the Sanad No. II, says that in A.H. 725 he, with a group of scholars not less than 50 in number, studied from the present copy at the Madrasah Diyā'iyah of Damascus, under the following 6 Shaikhs; and that a joint Ijāza was granted by them to all who attended the sitting.

- i. Ibrāhīm bin Muḥammad al Wānī, the father of the author of the present treatise, noticed in Ad Durar without the date of his death being given.
- ii. Muḥammad bin Aḥmad bin Abī'l Haijā' (d. A.H. 726 = A.D. 1326).
- iii. Muḥammad bin 'Alī bin Aḥmad al Maqdisī (d. A.H. 726 = A.D. 1326), the son of the author of Al Mashāḥḥat (No. 322 above).
- iv. Muḥammad bin Abī Bakr bin Tarkhān (d. A.H. 735 = A.D. 1335).
- v. Zainab bint 'Abdarrahmān (d. A.H. 737 = A.D. 1337).
- vi. Muḥammad bin Abī Bakr Ad Dā'im (d. A.H. 743 = A.D. 1343).

سمع جميع هذا الجزء على المشائخ الستة برهان الدين
 ابي اسحق ابراهيم بن محمد الواني و شمس الدين ... محمد بن احمد
 بن أبي الهيثم ... و شمس الدين ... محمد بن احمد بن عبد الواحد
 ابن البخاري و محمد بن ابي بكر بن محمد بن طرخان و شمس الدين
 ... محمد بن ابي بكر بن احمد بن عبد الدائم بن نعمة و أم عبد الله
 زينب بنت ... عبد الرحمن بن ابي عمر بن قدامة بقرأة كاتب
 السماع عبد الله بن احمد ابن المحب المقدسى يوم الخميس
 الرابع من جمادى الاولى سنة خمس و عشرين و سبعمائة بالمدرسة الضيائية
 بسفح قلسيون و اجازوا لهم من مروياتهم *

IV. Dated, the Jāmi' Muzaffari of Damascus, A.H. 725. The writer of the present Sanad, Muḥammad bin Yaḥyā, noticed above

as the writer of Sanad No. I, says that in A.H. 725 he, with a group of scholars not less than 30 in number, studied from the present copy at Jāmi' Muẓaffarī of Damascus under the following 2 Shaikhs; and that an Ijāza was granted by them to all who attended the sitting:

i. Muḥammad bin Ibrāhīm bin 'Abdallāh (d. A.H. 748 = A.D. 1348).

ii. 'Abdallāh bin Ibrāhīm bin 'Abdallāh (d. A.H. 731 = A.D. 1331).

سمع جميع هذا الجز على الشيخين الآخرين ... الامام ابي عبد الله
محمد و ابي محمد عبد الله ابني الامام عز الدين ابراهيم بن عبد الله بن
ابي عمر بن محمد بن احمد بن محمد بن قدامه المقدسي
و محمد بن يحيى بن محمد بن سعد بن عبد الله المقدسي و هذا خطه
وصح ذلك في يوم الاثنين العشرين من جمادى الآخرة سنة خمس
وعشرين و سبعمائة بالجامع المظفرى بسفح جبل قلسيون و اجازوا جميع
مروياتهم *

V. Dated, the Madrasah Najibiyah of Damascus, A.H. 725. Muḥammad bin Yahyā, noticed as the writer of the above Sanad, is also the writer of the present Sanad. He tells us that, in A.H. 725, 'Abdallāh bin Aḥmad (the writer of Sanad No. II above) and many others studied the present copy at Madrasah Najibiyah under Aḥmad bin 'Abdalmuḥsin bin Ḥasan (d. A.H. 726 = A.D. 1326).

سمع جميع هذا الجز على القاضي الامام احمد بن عبد
المحسن بن حسن الدمشقى بقرأة الشيخ عبد الله بن احمد
بن المحصب بن عبد الله بن احمد بن محمد بن ابراهيم المقدسي ... ابنا
ابوبكر محمد و ابو الفتح احمد و محمد بن يحيى بن محمد بن سعد
المقدسي و هذا خطه و ذلك في يوم الاربعاء التاسع و العشرين من جمادى
الآخرة سنة خمس و عشرين و سبعمائة بالمدرسة النجبية بدمشق *

VI. Dated, the Jāmi' Masjid of Damascus, A.H. 725. The same Muḥammad bin Yahyā, noticed above, is the writer of the present Sanad. He tells us that in A.H. 725, with a group of scholars not less than 50, he studied the present work in Jāmi' Masjid of Damascus

under the two following *Shaikhs*; and that an *Ijâza* was granted by them to all who joined the sitting.

i. Muḥammad bin Musallam (*d.* A.H. 726 = A.D. 1326).

ii. Muḥammad bin Muḥammad bin Nî'mah, a traditionist of the 8th century A.H.

سمع جميع هذا الجزء على الشيخين سيدنا ... محمد بن مسلم بن ملك بن مزروع ... و محمد بن محمد بن نعمه بن احمد بن جعفر ... محمد بن يحيى بن محمد بن سعد المقدسي و هذا خطه ... و صح ذلك فى يوم الأربعاء الثانى و العشرين من شهر جمادى الآخرة سنة خمس و عشرين و سبعمائة بجماع دمشق المحروسة و اجازنا لما ييجوز لهما روايته *

VII. Dated, the Masjid of Arza of Damascus, A.H. 725, written by the same Muḥammad bin Yahyâ. He tells us that he again, with a group of scholars, studied the present copy under a female traditionist, Ummu Ibrâhim; and that an *Ijâza* was granted by her to all who attended the sitting.

و سمعه بالقرأة فى التاريخ المذكور على الشيخة الصالحة ام ابراهيم و اجازت لنا جميع ما ييجوز له روايته *

VIII. Dated, the old Mosque (مسجد عتيق) of Damascus, A.H. 728. 'Abdallâh bin Aḥmad, noticed as the writer of Sanad No. II and of many other Sanads referred to above, is also the writer of the present Sanad. He tells us that with some others he, in A.H. 728, studied the present copy at the Masjid 'Atiq of Damascus under Muḥammad bin Ibrâhim bin 'Abdallâh (*d.* A.H. 748 = A.D. 1348); and that an *Ijâza* was granted to all who attended the sitting.

سمع جميع هذا الجزء على الشيخ محمد بن ابراهيم بن عبد الله ... بن محمد المقدسي بقرأة كاتب السماع عبد الله بن احمد سنة ثمان و عشرين و سبعمائة بالمسجد العتيق و اجاز لهم جميع روايته *

IX. Dated, the Qâsiyûn of Damascus, A.H. 731; and written by Muḥammad bin Yahyâ, the writer of Sanad No. I and of many other Sanads noticed above. He tells us that, with a group of scholars

not less than 60 in number, he studied the present copy in A.H. 731 under the following two *Shaikhs*; and that an *Ijāza* was granted by them to all who attended the sitting.

- i. Qāsim bin Muḥammad al Barzālī (d. A.H. 739 = 1339).
- ii. Muḥammad bin Mahmūd as Salāmī (d. A.H. 738 = A.D. 1338).

سبع جميع هذا الجزء على الشيخين الامام العلامة الاوحد البارح
الحجة الحافظ الذائد مؤرخ الشام ... القاسم بن محمد بن يوسف البرزالي
..... ومحمد بن زين الدين محمود بن ابي طاهر السلمي
..... بقرأة مالكه محب الدين ابي محمد عبد الله بن احمد
المقدسي وصح ذلك يوم الثلاثاء الحادى والعشرين من
شهر رجب سنة احدى و ثلاثين وسبع مائة بسفح قاسيون و اجاز الجماعة
ما يجوز لهما روايته *

X. Dated, the *Jāmi' Muẓaffari* of Damascus, A.H. 732, and written by Ḥasan bin Muḥammad an Nābulusī (d. A.H. 772 = A.D. 1372). He tells us that, in A.H. 732, he joined the sitting held at *Jāmi' Muẓaffari* for the study of the treatise under the following two *Shaikhs*, who granted an *Ijāza* to all the students (20 in number).

- i. Muḥammad bin Ibrāhīm (d. A.H. 748 = A.D. 1348).
- ii. Muḥammad bin Abī Bakr ad Dā'īmī (d. A.H. 743 = A.D. 1343).

الحمد لله قرأت هذا الجزء على الشيخين عز الدين ابي عبد الله محمد
بن ابراهيم بن عبد الله بن ابي عمر بن قدامه وشمس الدين
ابى عبد الله محمد بن ابي بكر بن عبد الدائم فسمعه الجماعة
و اجازا وصح ذلك في يوم السبت الخامس من شعبان سنة اثنين
و ثلاثين وسبع مائة بالجامع المظفرى ... و كتبه حسن بن محمد
الذابلسي *

XI. Dated, the *Masjid 'Atīq*, close to the Madrasah of Abu 'Umar, A.H. 732. It was written by Qīnjuq, the Governor of Damascus, who, according to Ad Durar, vol. ii, fol. 151, died in A.H. 771 = A.D. 1371. He tells us that, in A.H. 732, he and Ibrāhīm bin Abī Bakr bin Ya'qub bin Al Malik al 'Ādil (d. A.H. 746 = A.D. 1346), one of the descendants of King 'Ādil (A.H. 635-637 = A.D. 1238-1240 :

see Ad Durar, vol. i, fol. 11), with a group of scholars not less than 50 in number, studied the work from the present copy under Shaikh Muḥammad bin Aḥmad bin Hāzim, a traditionist of the 8th century A.H., who granted an Ijāza to all who attended the sitting.

سمع رباعيات من صحيح مسلم على الشيخ الصالح أحمد بن
محمد بن حازم بن حامد بن حسن المقدسي عماد الدين إبراهيم بن
أبي بكر بن يعقوب بن الملك العادل أبي بكر محمد بن أيوب
و كاتب السماع قنجدق بن بيدغان العلاني
يوم السبت ثاني عشر شعبان سنة اثني و ثلاثين و سبعمائة بالمسجد العتيق
مجاور دار القرآن لمدرسة أبي عمر بسفح قاسيون ظاهر مدينة دمشق
و إجاز الشيخ للسامعين ما يجوز له روايته *

XII. Dated, the house of Al Wānī in Damascus, A.H. 732. It was written by Muḥammad al Khatīb (d. A.H. 735 = A.D. 1335). He says that, in A.H. 732, he and Ḥasan Nābulusi, the writer of the above-mentioned Sanad No. X, with a group of scholars not less than 20 in number, studied the work from the present copy under Shaikh Ibrāhīm bin Muḥammad al Wānī, the father of the author of the present work; and that an Ijāza was granted by him to all who attended the sitting.

سمع جميع هذا الجزء على الشيخ الاجل إبراهيم بن محمد
بن أحمد الواني رئيس المؤذنين بجامع دمشق... بقراءة الامام... بدر الدين
حسن بن محمد بن صالح بن محمد الذابلي و محمد بن
محمد بن محمود الخطيب و هذا خطه و صح ذلك في يوم الاثنين حادي
و عشرين شهر شعبان سنة اثني و ثلاثين و سبعمائة بمنزل المسمع
بدمشق المدرسة و إجازنا جميع ما يجوز له روايته *

XIII. Dated, the Monastery Samsāṭiyah of Damascus, A.H. 732. It was written by 'Abdallāh bin Aḥmad, noticed as the writer of Sanad No. II and of many others. He studied at the Samsāṭiyah Monastery, with a group of traditionists, under the following two Shaikhs; and an Ijāza was granted by the latter to all who attended the sitting.

- i. 'Alī bin Muḥammad bin Mamdūd (d. A.H. 736 = A.D. 1336).
- ii. 'Umar bin 'Abdallāh bin 'Abdalaḥad (d. A.H. 744 = A.D. 1344).

سمع جميع هذا الجزء على الشيخين الصالحين الجليلين الزاهدين
 علي بن محمد بن ممدود بن جامع بن عيسى البغدادي
 و الفقيه العالم عمر بن عبد الله بن عبد الاحد بقرأة
 كاتب السماع عبد الله بن احمد ... المقدسي و صح ذلك في يوم
 الأحد الخامس عشر من ذى القعدة سنة اثنين و ثلثين و سبعمائة بالتحاقاة
 السمسطية جوار جامع دمشق و اجازها لهم *

XIV. Dated, Damascus, A.H. 739. The writer of the present Sanad, Ibrāhīm bin Muḥammad bin Abī Bakr al Ḥasanī, a traditionist of the 8th century A.H., says that, with a group of 10 traditionists, he studied the work from the present copy in A.H. 739 under Ṣafīyah bint Aḥmad, a female traditionist, who died in A.H. 741 = A.D. 1341. An Ijāza was granted to all who attended the sitting.

سمع جميع هذا الجزء على الشیخة الصالحة صفیة بنت احمد ...
 المقدسي زوجة الشيخ بهاو الدين علي بن عمر و كاتب السماع
 ابراهيم بن محمد ابني بكر الحسنی سنة تسع و ثلثین و سبعمائة
 و اجازت *

XV. Dated, Damascus, A.H. 734. It was written by Aḥmad bin 'Abdallāh (d. A.H. 749 = A.D. 1349), the owner and scribe of treatise No. I. He studied the work from the present copy in A.H. 734 under Bahā'addīn 'Alī bin 'Umar (d. A.H. 749 = A.D. 1349) and his wife, Ṣafīyah, noticed in the above Sanad. A number of traditionists, not less than 30 in number, joined the sitting; and an Ijāza was granted by them jointly to all who attended the sitting.

قرأته عليهما و على والد اولادها بهاو الدين علي بن عمر بن احمد بن
 عمر بن ابني بكر فسمعه بهان الدين بن التحافظ قطب الدين
 عبد الكريم و ابن المسمع و صح يوم الاربعة ثالث عشر من ربيع الاول
 سنة أربع و ثلثین و سبعمائة و اجازها كتبه احمد بن عبد الله ابن المحتب *

XVI. Dated, the Manzil of Saifaddin Qinjaq in Damascus, A.H. 737. It was written by 'Abdallāh bin Aḥmad, the writer of many Sanads referred to above. He says that he and Saifaddin Qinjaq, the Governor of Damascus (see Sanad No XI, above), with a group of scholars not less than 100 in number, studied under the following 6 *Shaikhs*, who jointly granted an *Ijāza* to all the students who attended the sitting:—

- i. Jamāladdin Yūsuf al Mizzī (*d.* A.H. 742 = A.D. 1341).
- ii. Muḥammad bin Muḥammad bin Ḥasan an Nā'ib (*d.* A.H. 750 = A.D. 1350).
- iii. 'Alī bin Muḥammad bin Mamdūd (*d.* A.H. 736 = A.D. 1336).
- iv. 'Abdallāh bin Ḥusain (*d.* A.H. 735 = A.D. 1335).
- v. Aḥmad bin Muḥammad bin Aḥmad (*d.* A.H. 742 = A.D. 1342).
- vi. 'Alāaddin Abī Daigam Qarāsunqur, a scholar of the 8th century A.H.

سمع جميع هذا الجزء على الشيخ أبي الحجاج يوسف بن
الركي بن يوسف المزني و محمد بن الحسن بن أبي الحسن ابن
نباتة المصري و علي بن محمد بن ممدود ... البغدادي و عبد الله
بن الحسن بن الخائب و احمد بن محمد بن احمد ... المقدسي
و علاء الدين ابي ضيفم قراسنقر بن عبد الله العليمي
..... بقراءة كاتب السماع عبد الله بن احمد المقدسي ابنه احمد و عمر
..... و سيف الدين قنجهق بن بيدغان العلاني
و صح يوم الأحد سادس عشر شعبان سنة سبع و ثلاثين و سبعمائة بمزمل سيف
الدين قنجهق *

XVII. Dated, the Jāmi' Muẓaffarī of Damascus, A.H. 745. It was written by Aḥmad bin 'Alī al Kurkī, a scholar of the 8th century. He, along with other scholars, studied the present treatise under Muḥammad bin Ibrāhīm bin 'Abdallāh (*d.* A.H. 748 = A.D. 1348), by whom an *Ijāza* was granted to the students who joined the sitting.

قرأت هذا الجزء على الشيخ محمد بن ابراهيم بن عبد الله بن
أبي عمر ... المقدسي و صح ذلك و ثبت يوم السبت رابع عشر

شوال سنة خمس و اربعين و سبعمائة بالجامع المظفرى بسفح جبل قاسين
و اجاز لي ان اروي جميع ما يجوز له روايته بشرطه و كتبه متلفظا بذلك
احمد بن على الكركي *

XVIII. This note, dated A.H. 747, tells us that Aḥmad bin 'Abdallāh (d. A.H. 749 = A.D. 1349), with a group of ten traditionists, studied the present treatise at Dār al Ḥadīṣ al Ashrafiyah of Damascus under Muḥammad bin Ibrāhīm, referred to in the preceding Sanad.

Foll. 26-46. III. جزء فيه من عوالي الحديث Juz'un fi hi Min 'Awālī al Ḥadīṣ. A treatise consisting of 70 'Awālī Ḥadīṣ and 3 'Āṣār, transmitted from 19 Shaikhs of the author, arranged in alphabetical order.

By Qāsim bin Muḥammad bin Yūsuf al Barzālī بن محمد بن يوسف البرزالي, a famous scholar and a reliable traditionist of Damascus. He studied under 2,000 Shaikhs, whom he mentions in Al Mu'jam, a big work of his in 26 volumes. He is commonly known as مؤرخ الشام (the historian of Syria). He composed a continuation of الروضتين في اخبار الدولتين, a well-known history of Egypt by Abū Shāmā (d. A.H. 665 = A.D. 1268); see Hand-list, No. 2323. He is known as a good scribe, like his father, Muḥammad bin Yūsuf (see p. 223 below); and he transcribed a number of works. For his autograph, see Sanad on fol. 237^b, Al Mashikhat, No. 3:2 above, and Sanad No. I, Treatise No. VI, below). He died in A.H. 739 = A.D. 1339; see Ad Durar, vol. ii, fol. 147.

The scribe, 'Umar bin 'Abdallāh (d. A.H. 781 = A.D. 1381), gives us to understand in the colophon that Barzālī composed the present treatise in the month of Jumāda I, and died a few months later, in the month of Dū'l Hijja. The scribe also mentions the 19 Shaikhs from whom he quotes the Ḥadīṣ in the present treatise, transmitted from three Shaikhs: (i) Abū 'Alī Ḥanbal (d. A.H. 604 = A.D. 1204); (ii) Ibn Ṭabarzad (d. A.H. 607 = A.D. 1207); (iii) Zaid bin Ḥasan al Kindī (d. A.H. 613 = A.D. 1213).

Beginning:—

اخبرنا الشيخ الامام الحافظ علم الدين ابو محمد القاسم بن محمد بن يوسف البرزالي قراءة عليه و نحن نسمع في جمادى الاولى سنة تسع و ثلاثين و سبعمائة و فيما مات رحمه الله ... الشيخ الاول اخبرنا الشيخ جمال الدين ابو العباس احمد بن ابي بكر بن سليمان بن علي بن سالم الدمشقي المعروف بابن الحموي قراءة عليه و انا اسمع قال انا ابو حفص عمر بن محمد

بن طبرزد البغدادي قراءة عليه و انا حاضر في مستهل جمادى الاولى سنة ثلاث و ستمائة بالجامع المظفرى بسفح قلسيون قال انا ابو القاسم هبة الله ابن محمد بن عبد الواحد بن الحصين الشيباني قراءة عليه و انا اسمع في سنة خمس و عشرين و خمسمائة قال ابو طالب محمد بن محمد بن ابراهيم بن غيلان البرزالي قال انا ابوبكر محمد بن عبد الله بن ابراهيم الشافعي ثنا ابوبكر احمد بن عبيد الله ثنا روح بن عبادة ثنا عثمان بن غياث انا ابو نصر عن ابي سعيد الخدري رضي الله عنه انه قال يمر الناس على حشر جهنم •

The scribe, in the above passage, tells us that he studied the work under Barzālī in the month of Jumāda I, A.H. 739, the year in which the treatise was composed.

Muḥammad bin Yaḥyā (d. A.H. 759 = A.D. 1359), the writer of many Sanads belonging to Treatise No. II, tells us in the following autograph Sanad that, in the month of Jumāda I, A.H. 739, 'Umar bin 'Abdallāh, the scribe, studied the present treatise at Jāmi' Muẓaffarī of Damascus under Barzālī; and that a group of scholars, not less than 40 in number, including the writer of the present Sanad, joined the sitting, an Ijāza being granted by Barzālī to all the students.

قرأت جميع هذا الجزء علي مخرجه الشيخ الامام العلامة الورد البار ع
الحجة مؤرخ الشام عمدة الحفاظ و المحدثين علم الدين ابي محمد القاسم
بن محمد بن يوسف البرزالي الاشبلى الشافعي فسمعه
صاحب الجزء و كتبه زين الدين ابو حفص عمر بن شيبخ
محب الدين ابي محمد عبد الله و صح ذلك و ثبت في يوم
الثلاثاء عاشر جمادى الاولى سنة تسع و ثلاثين و سبعمائة بالجامع المظفرى بسفح
قلسيون و اجاز المسمع الجماعة المذكورين جميع ما يجوز له روايته و عدتهم
اربعون نفسا و كتب محمد بن يحيى بن محمد بن يحيى ... المقدسي •

Foll. 49-60. IV. جزء فيه من عوالى الحديث. Juz'un fi hi Min 'Awāli al Ḥadīṡ. A treatise by Barzālī (d. A.H. 739 = A.D. 1339), the author of treatise No. III. It consists of 50 'Awāli Ḥadīṡ, transmitted from 6 female Shaikhs of Barzālī, arranged in alpha-

betical order. It was composed, like the last treatise, in A.H. 739, the year in which the author died.

'Umar bin 'Abdallāh (d. A.H. 781 = A.D. 1381), the scribe, tells us in the following note at the end that, in A.H. 739, he transcribed both these treatises of Barzālī (Nos. III, IV) from the autograph copies. كتبه من خط مخرجه الشيخ العافظ علم الدين القاسم المذكور رحمه الله
 عمر بن عبد الله بن أحمد بن المحب في شعبان سنة تسع و ثلاثين و سبعمائة *

The present treatise is followed by a Sanad, dated the Jāmi, Muzaḥḥarī of Damascus, A.H. 739, written by Muḥammad bin Ḥasan bin 'Alī bin 'Umar al Maqdisī, a traditionist of the 8th century A.H. He says that, on the 13th of Jumāda I, A.H. 739, he studied the present copy, with a group of 40 scholars, at Jāmi' Muzaḥḥarī under the author of the treatise. An Ijāza was granted by Barzālī to the students who attended the sitting.

سمع هذا الجزء على مخرجه الشيخ ... القاسم بن محمد بن يوسف
 البرزالي و كتب الاسماء محمد بن حسن بن علي بن عم
 بن أحمد المقدسي و هذا خطه و صح ذلك في يوم الثلاثاء العاشر من
 جمادى الأولى سنة تسع و ثلاثين و سبعمائة بالجامع المظفرى بسفح قاسيون
 ظاهر دمشق و اجاز المسمع الجماعة جميع ما يجوز له روايته و عدتهم اربعون
 نفساً *

Two foll. at the end of the present treatise are blank.

Foll. 64-81. V. Juz'un fi hi Min جزء فيه من عوالى الحديث
 'Awālī al Ḥadīṡ. An autograph copy of a collection of 'Awālī Ḥadīṡ transmitted by 'Abdallāh bin Ḥasan (d. A.H. 732 = A.D. 1332), Chief Justice of Syria, from 15 male and 6 female Shaikhs.

By Muḥammad bin Yahyā bin Muḥammad al Maqdisī محمد بن يحيى بن محمد المقدسي, a prominent traditionist of Damascus, who died in A.H. 759 = A.D. 1359. See Ad Dūrar, vol. ii, fol. 545. As noted above, he is the writer of Sanad No. IV, Treatise No. I, and of Sanads Nos. IV, V, VI, VII, IX, Treatise No. II. The fact that he studied under so many Shaikhs, and received Ijāzas from them, proves the merit of the author in tradition. The author tells us, in the following autograph note, that he composed the present treatise for 'Abdallāh bin Aḥmad, the narrator of the Ḥadīṡ collected in the work.

جزء فيه من عوالى سيدنا الشيخ الامام العالم البارح الواحد الزاهد
 بقیة السلف جمال العلماء مفتی المسلمين قاضی القضاة شرف الدين ابی

محمد عبد الله بن الشيخ الحسن بن الشيخ عبد الله بن
 الشيخ عبد الغني بن عبد الواحد بن علي بن مسرور
 المقدسي الحاكم بالشام المحروسة حرقه له كاتبه
 محمد بن يحيى المقدسي *

The following colophon tells us that the present treatise was composed in A.H. 731: آخر الجزء المخرج من عوالي شيوخ قاضي القضاة: 731 هـ. شرف الدين العنبري فيه خمسة عشر شيخاً بالسمع وعن سنة بالاجازة كتبه منتقيه محمد بن يحيى المقدسي في الخامس والعشرين من رجب سنة احدى و ثلاثين و سبعمائة بسفح جبل قاسيون *

Beginning:—

اخبونا الشيخ العدل سديد الدين ابو محمد الملكي قرأ عليه و انا
 اسمع في جمادى الاخرة سنة احدى و خمسين و سبعمائة الخ *

The present copy ends with the following Sanad, dated, Damascus, A.H. 731, written by 'Abdallāh bin Aḥmad (d. A.H. 737 = A.D. 1337), the writer of Sanad No. II, Treatise No. II. He tells us that, with a group of 30 scholars, he studied the work from the present copy under the above-mentioned 'Abdallāh bin Ḥasan, the narrator of these 'Awāli Ḥadīṡ, who granted an Ijāza to all the students who attended the sitting, which took place at his house in Damascus.

سمع جميع هذا الجزء على المخرج له سيدنا الشيخ ابي
 محمد عبد الله بن الامام حسن بن شرف الدين ابي موسى عبد الله بن
 الشيخ الامام الحافظ ابي محمد عبد الغني بن عبد الواحد بقرأة
 كاتب السماع عبد الله بن احمد المحب المقدسي ابنه ابو الفتوح احمد
 و الجماعة السادة سنة احدى
 و ثلاثين و سبعمائة بمنزلة المسمع بسفح قاسيون ظاهر دمشق و اجاز لهم المسمع
 ايدة الله رواية جميع ما يجوز له روايته *

The writer of the Sanad adds a note, in which he mentions the date of death of 'Abdallāh bin Ḥasan, thus:—

توفي قاضي القضاة شرف الدين المخرج له هذا الجزء في
 ليلة الخميس مستهل جمادى الاولى سنة اثنين و ثلاثين و سبعمائة

و دفن بعد ان صلى عليه بالجامع المظفرى بسفح قاسيون و دفن بقرية
الشيخ ابن عمر •

Foll. 85-90. VI. *Ṣulāṣiyāt Min Musnadi Aḥmad bin Ḥanbal*. A collection of 39 'Awālī Ḥadīṣ of Musnad (see Lib. Cat., vol. v, part i, No. 242), transmitted by Aḥmad bin Ḥanbal (d. A.H. 241 = A.D. 855) from the Prophet through 3 intermediate narrators.

By Qāsim bin Muḥammad bin Yūsuf al Barzālī قاسم بن محمد بن يوسف البرزالي (d. A.H. 739 = A.D. 1339); see Treatise No. III above.

Beginning with Isnād, thus:—

اخبرنا ابو علي حفص بن عبد الله بن الفرّج بن سعادة الرصافي
المكبر قرأه عليه و نحن نسمع قال انبأنا ابو القاسم هبة الله بن محمد بن
عبد الواحد الشيباني قال انبأنا ابو علي الحسين بن علي بن المذهب
التميمي الواعظ فى سنة سبع و ثلاثين و اربعمائة قال انبأنا ابوبكر احمد بن
جعفر بن حمدان بن ملك بن شبيب القطيعي فى المحرم سنة ست
و ثلاثين و ثلاثمائة قال حدثنا ابو عبد الرحمن عبد الله بن احمد بن حفص
قال حدثني ابي ابو عبد الله حدثنا ابن زياد ثنا زياد بن علاقة بن اسامة
بن شريك روى الله عنه فان الله عز و جل لم يرل داء الا انزل معه شفاء الا
الموت و الهرم •

Aḥmad bin 'Abdallāh (d. A.H. 749 = A.D. 1349), the scribe, says in the colophon that he transcribed the present treatise from an autograph copy, in A.H. 736. Fol. 90 contains copies of 11 Sanads of eminent traditionists of the 7th century A.H., written on the copy of Musnad from which the 39 Ḥadīṣ in the present treatise are taken. The Sanads are dated A.H. 652, 674, 675, 682, 683, 683, 684, 684, 687, 688, 689.

The following 7 Sanads belong to the present copy of the treatise.

I. An autograph Sanad, dated the Dār al Ḥadīṣ Nūriyah of Damascus, A.H. 735, written by Barzālī, the author of the treatise. He says that Aḥmad bin 'Abdallāh, the scribe, studied the present work from this copy under him, and compared it with the original autograph copy. Barzālī granted an Ijāza to the scribe, whose father, 'Abdallāh, was one of his Shaikhs.

سمعه على صاحبه الفقيه المحدث المقربى الصالح شهاب الدين
ابو الفتح احمد بن شيعثنا الامام محب الدين ابي محمد عبد الله
بن احمد المقدسي ... و قبلت نسخته هذه سنة خمس و ثلثين
و سبعمائه بدار الحديث النورية و اجزت له جميع ما يجوز لى روايته
و كتب القاسم بن محمد بن يوسف البرزالي عفى الله عنه •

II. The same Aḥmad bin 'Abdallāh, in the following Sanad, dated A.H. 736, mentions that, with a group of 20 scholars, he studied under his father, 'Abdallāh, from the present copy.

قرأت جميع هذا الجزء على سيدي و مولائي و شيعثي و والدي ابي
محمد عبد الله بن المحب المقدسي ... تسمعه جماعة و صح
ذلك يوم الاحد ثامن عشرى المحرم سنة ست و ثلثين و سبعمائة
كتب احمد بن عبد الله بن احمد ... المقدسى عفى الله عنهم •

This Sanad is attested by 'Abdallāh (d. A.H. 737 = A.D. 1337), the father of Aḥmad thus: هذا صحيح كتبه عبد الله بن احمد بن المحب ... المقدسى.

III. The above mentioned 'Abdallāh, in the following autograph Sanad, dated the Madrasah Diyāiyah of Damascus, A.H. 736, says that his two sons, Aḥmad, the scribe of the copy, and Muḥammad, with a group of 40 traditionists, male and female, studied under him; and that he granted an Ijāza to all the students.

سمع جميع هذا الجزء من لفظي ولدائي ابوبكر محمد و احمد
وفقيهما الله تعالى و ابائي بطانة و المحدثون
و صح ذلك في يوم الخميس التاسع عشر ربيع الاول سنة ست و ثلثين
و سبعمائة بالمدرسة الضيائية بسفح قاسيون و اجزت لهم كتابه عبد الله بن احمد
بن المحب المقدسي عفى الله عنهم •

IV. The same 'Abdallāh, in another autograph Sanad, dated the Dālih of Damascus, A.H. 736, says that Muḥammad bin Yaḥyā (d. A.H. 759 = A.D. 1359), author of treatise No. V above, studied from the present copy, with a group of 30 scholars, under him; and that he granted an Ijāza to all the students.

سمعہ علیٰ ایضا بقراءة المحدث الفاضل شمش الدین محمد بن یحییٰ

بن سعد

..... و صح ذلك في يوم الثلاثاء سادس عشرین جمادى الاولى سنة ست

و ثلاثین و سبعائة بتجیل قاسیون باعاليه مكان یعرف بالداله و اجزت

لهم كتبه عبد الله بن احمد المقدسي *

V. Muḥammad (d. A.H. 793 = A.D. 1393), the second son of the above-mentioned 'Abdallāh, who studied the present copy (see Sanad No. III above) and treatise No. II (see Sanad No. IV of that treatise) under his father, tells us that in A.H. 763, with a group of 40 scholars, he studied the present copy at Jāmi' Amavi of Damascus under Qāḍi Aḥmad bin Muḥammad (d. A.H. 764 = A.D. 1364), from whom all the students received an Ijāza.

سمع جميع هذا الجزء و هو منقول من ثلاثیات مسند امام احمد بن

محمد بن حنبل رضى الله عنه ... على الشيخ الامام العالم المسند المعمر

الرئيس القاضي بدر الدين احمد بن محمد بن محمد بن احمد الرقاق ...

..... بقراءة كتبه محمد بن عبد الله بن احمد

و صح ذلك و ثبت في يوم الاحد تاسع عشرین شوال سنة ثلاث و ستين

و سبعائة بالجامع الاموي بدمشق و اجاز لنا مايجوز جميع له روايته *

VI. The above-mentioned Muḥammad, in the following auto-graph Sanad, says that in A.H. 763, when he was studying the present copy at Madrasah Ṣalāhiyah of Damascus under Muḥammad bin Aḥmad bin Ibrāhīm (d. A.H. 780 = A.D. 1380), one Aḥmad bin Ya'qūb bin Ishāq bin Khwāja al Kirazī al Bihārī al Hindī al Ḥanafī, and some others, joined the sitting; and that an Ijāza was granted by the Shaikh to all the students.

ثم قرأته على الشيخ الامام ... صلاح الدين ابي عبد الله محمد بن

الشيخ تقي الدين احمد بن الشيخ ابراهيم بن عبد الله المقدسي

فسمعه ابني محمد و الشيخ الصالح سعد الدين سعد الله بن بهاء الدين عمر

بن سعد الاسفرائيني و الشيخ الصالح شرف الدين احمد بن يعقوب بن

اسحق بن خواجه الكرازي البهاري الهندي الحنفي و صح ذلك و ثبت

في يوم السبت خامس شهر ذي قعدة المحرم سنة ثلاث و ستين و سبعمائة
بالجبل الرباط القلنسي بالصلاحية و لجاز لنا ما يجوز له روايته •

VII. 'Umar bin 'Abdallāh (*d.* A.H. 781 = A.D. 1381), the scribe of the following Sanad, says that in A.H. 763, with a group of 40 scholars, he studied the present copy at Madrasah Ashrafiyah of Damascus under Shaikh Muḥammad bin Aḥmad bin Ibrāhīm, noticed in the preceding Sanad, and that all the students received an Ijāza.

قرأت هذا الجزء و هو منقول من ثلاثيات مسند الامام احمد بن
حنبل على شيخنا الشيخ الصالح ابي عبد الله
محمد بن الشيخ تقي الدين احمد بن الشيخ عز الدين ابراهيم بن عبد الله
بن شيخ الاسلام ابي عمر محمد بن احمد بن قدامة المقدسي ...
..... و صح ذلك في يوم الاثنين
ثالث عشرين صفر سنة ثلاث و ستين بدار الحديث الاشرفية بسفح قاسيون
و لجاز له ما يرويه كتب عمر بن عبد الله بن احمد المحب المقدسي •

Fol. 94 is blank.

Foll. 95-107. VII. *Al Arba'ūn Al Buldāniyah*. The collection of 40 Ḥadīṣ of 40 Shaikhs belonging to 40 different places, taken from *Al Mu'jam* (No. 319 above).

By Abū 'Abdallāh Muḥammad bin Aḥmad Aḍ Ḍahabī ابو عبد الله الدعيمي, a famous author and scholar, and an authority often quoted in history, biography, tradition and jurisprudence. He was born in A.H. 673, and studied under numerous Shaikhs whom he enumerates in his work, *Al Mu'jam al Kabīr*. He died in A.H. 748 = A.D. 1348, leaving behind him a large number of pupils and compositions. Brock., in vol. ii, p. 46, mentions the existence of 21 works in different libraries. For his life, see *Ad Dûrar*, vol. ii, fol. 219.

Ḍahabī tells us, in the preface, that the desire to compose an *Al Arba'ūn Al Buldāniyah* was prompted by the similar compositions of Salafi, Ibn 'Asâkir and others. The result was the present composition and two other *Arba'ûns*, viz., *Arba'ûn* from *Mu'jam Abi Bakr* and *Arba'ûn* from *Mu'jam Ibn Jumai'* (see No. 321 above).

Beginning:—

الحمد لله على نعمه و اشهد ان لا اله الا الله و اشهد ان محمدا عبده
و رسوله ثم اني قد كنت سمعت الاربعين البلدانية للحافظ
السلفي و الاربعين البلدانية للحافظ ابن العسائر الخ *

Alḥmad bin 'Abdallāh (*d.* A.H. 749 = A.D. 1349), the scribe, tells us in the following colophon that he transcribed the present copy for his own use, in A.H. 735.

آخر الاربعين البلدانية للطبراني تخريج شيخنا شمس الدين محمد بن
محمد الذهبي علقها لنفسه احمد بن عبد الله بن احمد المحب المقدسي
في شعبان سنة ٧٣٤ *

The present copy contains one Sanad, dated, Damascus, A.H. 735, written by 'Abdallāh, the father of the scribe. The scribe and many others studied from the present copy under two *Shaikhs*, one Zainab bint Yaḥyā (*d.* A.H. 742 = A.D. 1342), and the other Mizzī (*d.* A.H. 742 = A.D. 1342), who jointly granted an *Ijāza* to all the students.

سمع جميع هذا الجزء من المعجم الصغير للحافظ ابن القسم للطبراني
على الشيخة الصالحة المسندة الكبيرة ام عمر زينب بنت الخطيب
بدر الدين يحيى بن الشيخ العلامة عز الدين عبد العزيز بن عبد السلام
و على شيخنا جمال الدين ابي الحجاج يوسف الذكي عبد الرحمن
بن يوسف المزني بقرأة كاتب السماع عبد الله بن احمد و اولاده
احمد سنة خمس و ثلثين و سبعمائة و اجازا لهم جميع ما يجوز لهما
روايته *

Foll. 109-117. VIII. *Al Arba'ūn*. A collection of 40 *Hadīṣ* from *Al 'Ādāb* by Baiḥiqī (*d.* A.H. 458 = A.D. 1066).

By Alḥmad bin 'Abdallāh الله احمد بن عبد الله. He was a leading scholar and traditionist of Damascus of the 8th century A.H. Several Sanads and notes, on the treatises referred to above, tell us that he studied under his father and a large number of other *Shaikhs*. He is the scribe of Treatise No. VII and of some of the Sanads and notes. He died in A.H. 749 = A.D. 1349; see *Ad Dūrar*, vol. i, fol. 86.

Aḥmad bin 'Abdallāh, in the following passage, says that he transmitted the Ḥadīṡ of Al 'Ādāb from Ayyūb bin Nī'mah (d. A.H. 730 = A.D. 1330), one of his Shaikhs.

Beginning:—

أخبرنا الشيخ زين الدين أبو الصبر أيوب بن نعمة بن محمد بن نعمة
المقدسي الكحال قال إبننا الشيخ الإمام شرف الدين أبو عبد الله محمد
بن عبد الله بن أبي الفضل المروسي قراءة عليه و أنا اسمع في سنة ست
و أربعين و ستمائة قال إبننا أبو القاسم منصور بن عبد المنعم بن الفضل بن
أحمد الصاعدي القراوي قال إبننا أبو محمد عبد الجبار بن محمد بن
الخولاني قال إبننا الإمام الحافظ •

الحديث الاول

أخبرنا أبو عبد الله الحافظ من أحق بحسن الصحبة
قال أمك قال ثم من قال أمك قال ثم من قال أبوك الخ •

Three Sanads, dated A.H. 646, 708, 711, written on the copy of Kitāb al 'Ādāb, are transcribed verbatim at the end of the present copy.

The present copy contains 4 Sanads granted to the traditionists who studied from it.

I. Dated, Damascus, A.H. 724, written by 'Abdallāh (d. A.H. 737 = A.D. 1337), the author's father. He says that he and his two sons, Aḥmad and Muḥammad, with a group of traditionists, studied from the present copy under Ayyūb bin Nī'mah (d. A.H. 730 = A.D. 1330), who granted an Ijāza to all the students.

سمع جميع هذه الأربعين على الشيخ ابن الصبر أيوب بن نعمة
بن محمد بن نعمة المقدسي بقراءة كاتب السماع عبد الله
بن أحمد بن المحب المقدسي إبننا أحمد و محمد
و صح ذلك في يوم الجمعة ثامن عشر شهر ربيع الآخر سنة أربع و عشرين
و سبعمائة بدمشق و أجاز لهم •

II. Dated, Damascus, A.H. 730, written by 'Abdallāh, the writer of the preceding Sanad. He says that a group of traditionists,

including his third son, joined the sitting (an Ijāza being granted jointly to all the students), when he was studying the treatise again under the following two *Shaikhs* :—

- i. Ayyûb bin Nî'mah (*d.* A.H. 738 = A.D. 1338).
- ii. Abû Bakr bin Muḥammad bin 'Abdarrahmân (*d.* A.H. 738 = A.D. 1338).

سمع جميع هذا الاربعين على الشيخين المسندين الصالحين
ابن الصبر ايوب بن نعمة بن محمد بن نعمة المقدسي و عماد الدين
ابي بكر بن محمد بن عبد الرحمن بن محمد بن عبد الجبار المقدسي
بقراءة كاتب السماع عبد الله بن احمد و ابنه عمر حاضر
وصح ذلك في يوم الثلاثاء السادس عشرين من شهر ربيع الاول سنة ثلثين
و سبعمائة جواز دمشق و اجاز لهم جميع ما يحوز له روايته الخ *

III. 'Umar bin 'Abdallâh (*d.* A.H. 781 = A.D. 1381), the son of the 'Abdallâh mentioned in the above Sanad, gives us to understand that his two sons, Abû Bakr and Yûsuf, with a group of traditionists, studied under him at Dâr al Ḥadîṣ Ashrafiyah of Damascus in A.H. 778; and they were granted an Ijāza by him.

سمع جميع هذا الجزء من لفظي بسماعي فيه اصلا قراءة عليه و انا حاضر
على الشيخين المذكورين اعلاء بسماع الاول و اجازة الثاني من المرسي ...
سمعه ابناي ابوبكر و يوسف وصح ذلك في يوم الاثنين سابع عشرين
جمادى الاولى سنة ثمان و سبعين و سبعمائة بسفح جبل قاسيون و اجزت لهم
كتبه عمر بن عبد الله بن احمد المحب المقدسي عفى الله تعالى عنهم
و لله الحمد و المنة *

IV. Sanad, dated Damascus, A.H. 873, written by Muḥammad bin Muḥammad al Khaidârî (*d.* A.H. 894 = A.D. 1489). He says that, with a group of traditionists, he studied under 'Abdarrahmân bin Yûsuf at Taḥḥân (*d.* A.H. 845 = A.D. 1441); and that an Ijāza was granted by him to all the students.

الحمد لله سمع هذه الاربعين على الشيخ الامام العالم المسند زين الدين
عبد الرحمن بن يوسف بن احمد بن الطحان الحنبلي باجازته من الحفاظ
ابي بكر محمد بن عبد الله بن احمد بن المحب بقراءة محمد بن

محمد بن عبد الله الخيصرى و هذا خطه عفى الله الغافل عنه الدين
علي بن سليمان بن احمد المرداوى و صرح ذلك يوم الخميس حادي
وعشرين رجب سنة سبع و ثلاثين و ثمانمائة ... يسفح قاسيون و اجازنا
المسمع •

A note on the title-page says that the MS. was in possession of Muḥammad bin Fahd al Makki, the author of *Al Mu'jam* (see Hand-list, No. 2429).

Fol. 121. IX. *Al Arba'ūn*. An incomplete autograph copy of *Arba'ūn*. Only one fol. containing one Ḥadīṣ remains, the other foll. containing 39 Ḥadīṣ being wanting.

By Muḥammad bin Yahyā يحيى, the author of Treatise No. V, noticed above.

Foll. 125-132. X. *Al Arba'ūn*. A collection of 40 Ḥadīṣ from Ṣaḥīḥ Muslim; see Lib. Cat., vol. v, part i, No. 188.

By an anonymous author. The following words in the Sanad, dated A. H. 668, quoted at the end of the present copy: *ومدة الاربعون جميعها*: (the 40 Ḥadīṣ of the present work are taken from the second volume of Ṣaḥīḥ Muslim, belonging to the Madrasah Diyā'iyah), suggest that it was composed before A. H. 668. The present copy is defective for the want of a larger portion of the preface. It begins abruptly with the Isnād, thus:—

قالوا ابناؤنا ابو اسحق ابراهيم بن عمر بن مضر بن فارس الواسطى
التاجر قرأه عليه و نحن نسمع بجامع دمشق بالغزالية منه قال انا ابو القاسم
منصور بن عبد المنعم بن عبد الله بن محمد القراوى
الحديث الاول قال حدثنا يحيى بن يحيى قال قرأت على مالك عن نعيم
بن عبد الله عن ابي هريرة رضى الله قال قال رسول الله صلى الله عليه
وسلم على انقلب المدينة ملائكة لا يدخلها الطاعون والدجال الخ •

It appears, from Sanad No. X below, that Muḥammad bin Tuḡrul was the scribe and owner of the present copy.

Foll. 133-135^a contain copies of Sanads, dated A. H. 662, 665, 666, 668, written on the copy of Ṣaḥīḥ Muslim belonging to the Madrasah Diyā'iyah of Damascus, from which the present 40 Ḥadīṣ are collected.

Foll. 135^b-137^b contain the following 11 Sanads and notes of

the traditionists who studied from the present copy, of which the first 9 are dated A.H. 717, and the last two A.H. 736.

I. A note, dated Damascus, A.H. 717, written by Muḥammad bin Ṭuḡrul aṣ Ṣairafi (d. A.H. 737 = A.D. 1337). He says that, with others, he studied the present treatise under Barzālī (d. A.H. 739 = A.D. 1339).

قرأت جميع هذه الأربعين على الشيخ الإمام الحافظ الوحيد البارع جمال الحفاظ مؤرخ الشام عمدة المحدثين علم الدين مفيد الطالبين أبي محمد القاسم بن محمد بن يوسف البرزالي وصح ذلك في يوم الاثنين ثامن عشر سنة سبع وعشرة وسبعمئة عند قبر زكريا جوار دمشق المحروسة وكتب محمد بن طغرل الصيرفي *

II. Dated, the Monastery Khâtûniyah of Damascus, A.H. 717, written by Mizzi (d. A.H. 742 = A.D. 1342). He says that he and Muḥammad bin Ṭuḡrul, the scribe, jointly studied from the present copy under Ḥasan bin Aḥmad bin Muzaḥfar (d. A.H. 724 = A.D. 1324); and that an Ijāza was granted by Ḥasan to both of them.

سمع جميع هذا الأربعين ... على الشيخ الإمام العالم ... الحسن بن أحمد بن مظفر الخطيري بقرأة محمد بن طغرل ... وكتب السماع محمد بن يوسف بن الذكي عبد الرحمن بن يوسف المزني صح ذلك ... يوم الاثنين الثامن عشر رجب سنة سبع عشرة وسبعمئة ... واجازنا المسمع جميع ما يجوز له روايته *

III. Dated, the Monastery Khâtûniyah of Damascus, A.H. 717, written by Muḥammad bin Ṭuḡrul, noticed in the above Sanad. He says that, with a group of three traditionists, he studied the treatise under Ismâ'il bin 'Îsa, a traditionist of Damascus of the 8th century A.H.; and that a joint Ijāza was granted by the same Ismâ'il to all the students.

قرأت جميع هذه الأربعين ... على الشيخ اسمعيل بن عيسى بن مسعود بن هرون بن يوسف المقدسي فسمعه وصح ذلك سنة سبع عشرة وسبعمئة بالخانقاه الخاتونية كتبه محمد بن طغرل *

IV. Dated, the Jâmi' Ashrafi of Damascus, A.H. 717, written by the same Muḥammad bin Ṭuḡrul. He says that he, and Barzālī

(d. A.H. 739 = A.D. 1339), and many others studied for the second time from the 29th Hadīṣ till the end under Muḥammad bin 'Imād, a traditionist of the 8th century A.H.; and they received an Ijāza from him.

سمع من أول الحديث التاسع والعشرين إلى آخر الجزء على الشيخ
الجليل الأصيل العدل الرعي شمس الدين أبي عبد الله محمد بن العماد
سعد الله بن حامد بن عتبة القرشي بقرأة الإمام ... القاسم بن
محمد بن يوسف ... البرزالي أحمد بن شمس الدين محمد بن خضر بن
مسلم الحنفي و محمد بن طغرل المعروف بابن الصيرفي وهذا خطه
سنة سبع عشرة و سبعمائة بالجامع الأشرفي و اجازلنا *

V. Dated, Damascus A.H. 717; written by Mizzi (d. A.H. 742 = A.D. 1342). He says that he and Muḥammad bin Tuḡrul, with a group of 6 scholars, studied under Sālim bin 'Abdarrahmān (d. A.H. 726 = A.D. 1326); and that an Ijāza was granted to all the students.

سمع جميع هذه الأربعين على الشيخ الجليل ... سالم بن عبد
الرحمن بن عبد الله القلانسي الشافعي بقرأة الفقيه محمد بن طغرل
الصيرفي ... الجماعة السادة ... و كاتب السماع محمد بن يوسف بن
الذكي بن عبد الرحمن و اجازلنا جميع ما يجوز له روايته *

VI. Dated, Damascus, A.H. 717; written by Muḥammad bin Tuḡrul, the writer of Sanad No. I. He says that, with a group of traditionists, he studied the treatise under Yūsuf * bin Muḥammad bin 'Uṣmān; and that an Ijāza was granted by him to all the students.

قرأت جميع هذه الأربعين على الشيخ يوسف بن محمد بن
عثمان بن السرخسي فسمعه سنة سبع عشرة و سبعمائة
و اجازلنا جميع مايجوز له روايته كتبه محمد بن طغرل الصيرفي *

VII. Dated, the Manzil of Muḥammad bin 'Abdalmalik, close to the Madrasah 'Ādiliyāh, A.H. 717; written by Muḥammad bin Tuḡrul,

§ Ibn Ḥajar, in *Ad Durar*, vol. ii, fol. 325, places Yūsuf's death in A.H. 711; but the present Sanad gives us every reason to hold that he was alive in A.H. 717.

the writer of Sanad No. I. He says that the present treatise was studied under Muḥammad bin 'Abdalmalik bin Ismâ'il bin 'Âdil (d. A.H. 727 = A.D. 1327), one of the descendants of King 'Âdil of the Ayyûbid dynasty, by a group of scholars, which included the two sons of the above-mentioned Muḥammad bin 'Abdalmalik, viz., 'Ali and 'Abdalmalik; Aḥmad bin 'Umar, a noble of Damascus and one of the descendants of King 'Âdil; and many others. An Ijâza was granted by the same Muḥammad bin 'Abdalmalik to all the students.

سمع جميع هذه الأربعين ... على المولى السيد الاجل الغازي المجاهد
العضد النصير الملك الكامل سيد الامراء اشرف الملوك و السلاطين ابي
المعالى محمد بن المولى الملك السعيد فتح الدين ابي محمد عبد
الملك بن السلطان المالك الصالح عماد الدين ابي الغداء اسمعيل بن
السلطان الملك العادل سيف الدين ابي بكر محمد بن ايوب بن شادي
اعز الله نصرة و رفع قدرة ... بسماعه لجميع الصحيح من ابن عبد الدائم
بسندة بقرأة الامام ... القاسم بن محمد بن يوسف البرزالي ولدا المسمع
على في الخامسة و عبد الملك في الثالثة و مظفر الدين ابو العباس
احمد بن الملك المغيث فتح الدين عمر بن الملك الفائز ابراهيم بن
السلطان الملك العادل ابي بكر بن ايوب و ذلك في يوم
الاربعاء السابع و العشرين من شهر رجب سنة سبع و عشرة بمزمل المجمع
جوار المدرسة العادلية و اجاز للجماعة السامعين جميع ما يجوز له روايته *

VIII. Dated, the Manzil of 'Ali bin Muḥammad, north of the Jâmi' Masjid of Damascus, A.H. 717; written by Muḥammad bin Tuḡrul. He says that he and Aḥmad bin 'Umar, a noble of Damascus and one of the descendants of King 'Âdil, with a group of scholars, studied under Shaikh 'Ali bin Muḥammad bin 'Umar (d. A.H. 729 = A.D. 1329). An Ijâza was granted by him to all the students.

قرأت جميع هذه الأربعين على الشيخ الامام علي بن العدل
عماد الدين ابي عبد الله محمد بن عمر بن عبد الرحمن بن عبد الواحد بن
محمد بن مسلم بن الحسن بن عبد الله بن محمد الأزدي الدمشقي

الشانعي فسمع حفيده حسن بن شهاب الدين ابى القسم عبد الله و مظفر الدين ابو العباس احمد بن فتح الدين عمر بن الملك الفائز بن الملك العدل و صارم الدين ابراهيم و صح ذلك و ثبت في يوم الخميس الثامن و العشرين من شهر رجب سبع و عشرة و سبعمائة بمزول المسمع شمالي جامع دمشق المحترقة و اجازلنا ما يحوز له روايته كتبه محمد بن طغرل بن عبد الله الصيرفي *

IX. Dated, the Mosque of Al Malik al Qâhir of Damascus, A.H. 717, written by Muḥammad bin Tuḡrul. He says that he and Muḥammad bin Jamâladdin (the Imâm of the Khâtûniyah Monastery of Damascus, and a scholar of the 8th century A.H.), with some others, studied the present treatise under Shaikh Aḥmad bin Abî Bakr bin Muḥammad bin Tarkhân (d. A.H. 736 = A.D. 1336), who granted an Ijâza to all the students.

سمع جميع هذا الجزء على الشيخ الاجل الاميل العدل تقي الدين ابى العباس احمد بن ابى بكر بن محمد بن طرخان بن ابى الحسن الدمشقي الصالحى بسماعه من ابن عبد الدائم و محمد بن جمال الدين عبد الرحمن بن علاء الدين على الحنفى امام الخاتونية و محمد بن طغرل بقراءته و هذا خطه و صح ذلك في يوم الاثنين التاسع و عشرين ذي القعدة سنة سبع عشرة و سبعمائة بمسجد الملك القاهر و اجازلنا جميع مرويته *

X. Dated, the Monastery of Damascus, A.H. 736. Written by Husain bin 'Umar (d. A.H. 779 = A.D. 1379), a traditionist of Damascus and the owner of the copy of Al Mashikhat, No. 322 above. He says that he and Muḥammad bin Tuḡrul as Şairafi, the scribe and owner of the present copy, with a group of scholars, jointly studied under 'Alâaddin Abû'l Ḥasan 'Alî bin Abî al Ma'âlî (d. A.H. 737 = A.D. 1337). The same 'Alâaddin granted an Ijâza to all the students.

سمع جميع هذه الأربعين ... على الشيخ المقرئ علاء الدين ابى الحسن علي بن ابى المعالى بن خضر التنوخي ... بقراءة صاحبها و كتبها الشيخ المحدث ناصر الدين ابى المعالي محمد بن

طغرل الصيرفي ... الجماعة ... و كاتب السماع الحسين بن عمر بن حبيب الدمشقي و صح ذلك وثبت في يوم الثلاثاء ثاني عشر ذي الحجة سنة ست و ثلثين و سبعمائة بتخلفه خاتونية و اجاز لهم *

XI. Dated, the Madrasah of Sharafaddin of Halab, A.H. 736, written by Muḥammad bin Ṭuḡrul. He says that, with a group of traditionists not less than 20 in number, he studied the work from the present copy under the following two Shaikhs, who granted an Ijāza to all the students:—

(i) Muḥammad bin Ṣāliḥ, a traditionist of the 8th century A.H.

(ii) 'Alī bin 'Alī bin Ibrāhīm (d. A.H. 740 = A.D. 1340).

سمع جميع هذه الاربعين ... على الشيعتين الفاضلين ... ابي عبد الله محمد بن عفيف الدين بن صالح بن ابي العلاء بن ابي محمد بن صالح بن محمود الاسدي الجيلي والقاضي علاء الدين ابي الحسن على بن على بن ابراهيم ... الانصاري بقرأة كاتب السماع محمد بن طغرل الصيرفي ... سنة ست و ثلثين و سبعمائة بمدرسة شرف الدين ابن العجمي بمدينة حلب و اجاز لنا جميع مروياته *

Foll. 138-139. XI^a. Muḥammad bin Yaḥyā bin Muḥammad bin Ṣā'id. Contains the four Ḥadīṣ narrated by Yaḥyā bin Muḥammad bin Ṣā'id, a prominent traditionist, who died in A.H. 318 = A.D. 930; see Ḥuffāz, vol. ii, p. 337.

Beginning:—

اخبرنا الشيخ الجليل المسند عز الدين عبد العزيز بن عبد المنعم ابن الفضل الحارثي قرأة عليه وانا اسمع في سنة احدى و ثمانين و ستمائة فقال (رسول الله) يا ايها الناس ان هذا من غنائكم فادوا الخيط والمخييط و ما دون ذلك و ما فوق ذلك فان الغلول عار على اهله يوم القيمة الخ *

Foll. 140-145. XI^b. الجزء فيه من حديث أبي الربيع Al Juz' fihi min Ḥaḍiṣ Abī ar Rabi'. A collection of 45 Ḥaḍiṣ from a work on Ḥaḍiṣ by Abū Rabi' Sulaimān bin Dā'ūd (d. A.H. 234=A.D. 848). For Sulaiman's life, see Ḥuffāz vol. ii, p. 53.

Beginning:—

ثنا أبو الربيع سليمان بن داؤد الزهري العتكي ثنا ابن المبارك عن محمد بن يسار عن قتادة قل للمؤمنين يغضوا من أبصارهم قال عما لا يحل لهم و يحفظوا فروجهم عما لا يحل لهم *

At the end of the present copy are reproduced 18 notes, dated A.H. 465, 465, 525, 526, 531, 532, 584, 595, 596, 597, 598, 556, 553, 557, 681, 681, 683, 685, made by traditionists on the original copies of the works on Ḥaḍiṣ of Yaḥyā and Sulaimān, referred to above.

The present copy also contains three original Sanads, dated A.H. 701, 735, 733, written by 'Abdallāh (d. A.H. 737=A.D. 1337), Mizzi (d. A.H. 742=A.D. 1342), the author of Tuḥfa (see Lib. Cat., vol. v, part i, No. 229), and Barzāli (d. A.H. 739=A.D. 1339), the author of Treatise No. III above, respectively.

Foll. 151-171. XII. الأربعون Al Arba'ūn. A collection of 40 Ḥaḍiṣ from the 40 most well-known Shaikhs of Ibn Taimiyah (d. A.H. 728=A.D. 1328), see treatise No. I above.

By Aminaddīn Muḥammad bin Ibrāhīm al Wānī أمين الدين الواني (d. A.H. 735=A.D. 1335), the author of treatise No. II above.

A note on the title-page, which runs thus: أربعون حديثاً مخرجة عن كبار مشيخة أحمد بن عبد العليم بن تيمية العراقي تخریج المحدث العافظ أمين الدين محمد بن ابراهيم الواني tells us that Aminaddīn composed the present work for Ibn Taimiyah, referred to above, under whom the present copy was studied by several traditionists; see Sanads

Nos. I and II, described below.

Beginning:—

الحمد لله و نستعينه و نشهده و نستغفر من شرور انفسنا و من سيئات اعمالنا من يهده الله فلا مضل له و من يضلل الله فلا هادي له و اشهد ان لا اله الا الله وحده لا شريك له و اشهدان محمد عبده و رسوله ... الحديث الاول اخبرنا الا امام احمد بن عبد الدائم ... المقدسى قراءة عليه و انا اسمع سنة سبع وستين و ستمائة قال خرج رسول الله صلى الله عليه وسلم و اصحابه فاحرمنا بالصبح ... رواه النسائي و ابن ماجه ... مولدة في

عقر سنة خمس و سعين و خمسمائة و توفي يوم الاثنين رجب سنة ثمان
و ستين *

The date of the birth and death of each of the 40 *Shaikhs*, and a reference to the work in which the *Ḥadīṣ* is found, are noted below each *Ḥadīṣ*.

The present copy contains the following 6 *Sanads*, dated A.H. 721, 724, 793, 837, 838, 838.

I. Dated, the *Dār al Ḥadīṣ Sakriyah* of Damascus, A.H. 721, written by Muḥammad bin Ibrāhīm al Wānī, the author of the treatise. He says that he and *Dahabī* (d. A.H. 748 = A.D. 1348), the author of treatise No. VI above, with some others, studied the present MS. under Ibn Taimiyah, who granted an *Ijāza* to all the students.

سمع هذا الجزء على المخرج له سيدنا و شيخنا أبى
العباس أحمد بن الشيخ ... بن عبد الحلیم ... بن عبد الله بن محمد بن
تيمية الحناني فسم الله تعالى في مدته بسماعة من شيوخه بقرأة الشيخ
... شمس الدين عبد الله بن أحمد بن عثمان الذهبي السادة
و محمد بن ابراهيم بن محمد بن أحمد الواني وهذا خطه سنة
احدى و عشرين و سبعمائة بدر الحديث السكرية بدمشق و اجازلذا ما
يجوزله روايته *

II. Dated, the *Dār al Ḥadīṣ Sakriyah* of Damascus, A.H. 724, written by Muḥammad bin Rāfi' (d. A.H. 774 = A.D. 1374; see Brock., vol. ii, p. 33). He, with a group of traditionists, such as 'Abdallāh bin Aḥmad (d. A.H. 737 = A.D. 1337), Ṣawāb bin 'Abdallāh (d. A.H. 726 = A.D. 1326), a friend of Ibn Taimiyah, and many others, studied the present MS. under Ibn Taimiyah, who granted an *Ijāza* to all the students.

سمع جميع هذا الجزء على من خرج له شيخنا الامام
ابو العباس أحمد بن عبد الحلیم بن عبد السلام بن عبد الله
بن تيمية الحناني مد الله في عمره ... بقرأة الامام عبد الله بن أحمد بن
عبد الله المقدسي و صاحبه الطواشي ... و كاتب السماع
محمد بن رافع بن أبي محمد بن محمد السلامي عام اربعة

و عشرين و سبعمائة بدار الحديث السكوني بدمشق و اجاز لهم ما يرويه و تلفظ
بذلك *

III. Dated, the Qâsiyûn of Damascus, A.H. 793. The writer of the Sanad, who does not reveal his name, says that Khatîb Hanbal bin Muḥammad, with five other traditionists, studied the work under Aḥmad bin 'Imâd al Maqdisî (d. A.H. 798 = A.D. 1398), who granted an Ijâza to the students attending the sitting.

الحمد لله سمع جميع هذا الجزء و فيه اربعون حديثا خرجها ابن الواني
الشيخ الاسلام ابي العباس احمد بن تيمية عن كبار مشائخه على المسند
شهاب الدين احمد بن العمد ابي بكر بن العز ... المقدسي ... بقرأة الامام
الخطيب حنبل بن محمد بن محمد الاقفسي ... و صح ذلك يوم السبت
سابع عشرين صفر سنة سبع و تسعين و سبعمائة بمزحل المسموع بسفح قاسيون
ظاهر دمشق و اجاز لهم *

IV. Dated, Damascus, A.H. 837, written by Muḥammad bin Abi Bakr bin Ruzain, a traditionist of the 9th century A.H. He says that, when he and his two brothers ('Abdalwahhâb and Aḥmad) were studying from the present copy under their elder brother, 'Abdallâh, Muḥammad bin Khaidârî (d. A.H. 894 = A.D. 1489) and some others joined the sitting.

الحمد لله قرأت جميعه على اخي ابي محمد عبد الله بن ابي بكر بن
عبد الرحمن ... فسمعه اخوه ابو بكر عبد الوهاب و ابو الخير احمد و الفضل
ابو الخير محمد بن محمد بن عبد الله الخيضرى و صح ذلك و ثبت يوم
الثلاثاء سادس عشر شوال سنة سبع و ثلثين و سبعمائة ... و اجاز و كتب
محمد بن ابي بكر بن رزين *

V. Dated, the house of 'Abdarrahmân bin Abi Bakr of Damascus, A.H. 837, written by Muḥammad 'Umar bin Fahd al Makki (d. A.H. 885 = A.D. 1480), the author of *Al Mu'jam*; see Hand-list, No. 2429. He says that he and Aḥmad bin 'Abdallâṭif (d. A.H. 841 = A.D. 1440), with a group of scholars, studied from the present copy under 'Abdarrahmân bin Abi Bakr (d. A.H. 838 = A.D. 1437), who granted an Ijâza to all the students.

الحمد سمع جميع هذا الأربعين على الاميل زين الدين ابى الفرج
عبد الرحمن بن القاضى عماد الدين ابى بكر القاضى زين الدين عبد الرحمن
بن ابى بكر محمد بن احمد بن القاضى تقي الدين سليمان بن عمر بن حمزة
القرشى العمري المقدسي الصالحى ... بقراءة الفاضل شهاب الدين ابى
العباس احمد بن عبد اللطيف بن موسى بن عميرة المخزومي
و كاتب هذه الا سطر محمد المدعو عمر بن فهد بن محمد بن ابى الخير
بن مختار المكي سنة سبع و ثلاثين و سبعمائة بمنزل المسمع ...
و اجاز لكل منا جميع ما يجوز له روايته *

VI. Dated, Damascus, A.H. 738, written by Muḥammad al Khaidari (d. A.H. 894 = A.D. 1489). He says that he studied the work under Shaikh 'Abdarrahmān mentioned above, who granted an Ijāza to him.

الحمد لله قرأت جميع هذه الأربعين على الشيخ زين الدين عبد الرحمن
بن القاضى عماد الدين ابى بكر بن عبد الرحمن المقدسي
و صح فى يوم الثلاثاء رابع المحرم سنة ثمان و ثلاثين و سبعمائة و اجاز لي
غير مرة *

SUPPLEMENT*

No. 463.

fol. 272 ; lines 15 ; size $9\frac{1}{2} \times 6$; 7×4 .

الموطأ

AL MUWATTA'.

A work on Ḥadīṣ, looked upon by the Sunnis as the only work on Ṣaḥīḥ Ḥadīṣ before the composition of their six canonical collections of traditions (see Lib. Cat., vol. v, part i, Nos. 129-222), and according to some (see *ibid.* Nos. 207, 223, 224), itself one of the six canonical collections in place of Ibn Māja (*ibid.*, No. 221).

Author:—Abū 'Abdallāh Mālik bin Anas al Aṣḥabī الله ابو عبد مالك بن انس الامصبي (d. A.H. 179 = A.D. 795). For other particulars of the work and the author, see Lib. Cat., vol. v, part i, No. 121.

Scribe: عيد الرحمن.

Written in fair Naskh. Dated, 'Ālamganj (a Maḥallāh in Patna City), A.H. 1264.

The present copy, with many other MSS., was purchased for the Library in A.D. 1921.

No. 464.

fol. 519 ; lines 24 ; size $11\frac{1}{2} \times 6\frac{1}{2}$; 8×4 .

الجامع الصحيح

AL JĀMI' AṢ ṢAḤĪḤ.

A beautiful copy of Al Jāmi', the first of the Sunnī canonical collections of traditions, presented to the Library by Khān Bahādūr Shāh Muḥammad Kamāl of Patna in 1916, divided into two volumes

* This supplement contains particulars of recently acquired MSS. on Ḥadīṣ and others, omitted in the first volume for want of a regular list of MSS. in the Library at that time.

VOLUME I.

It begins like the copy (No. 129) noticed in vol. v, part i, and contains a frontispiece.

Author: Muḥammad bin Ismā'il al Bukhārī محمد بن اسمعيل البخاري (d. A.H. 256 = A.D. 870). For other particulars of the work and the author, see Lib. Cat., vol. v, part i, Nos. 129-187.

No. 465.

fol. 393 ; lines 24 ; size $11\frac{1}{2} \times 6\frac{1}{2}$; 8×4 .

VOLUME II.

Continuation of the preceding volume.

Both the volumes are written in good Naskh. Not dated; apparently 9th century A.H.

No. 466.

fol. 332 ; lines 27 ; size $13 \times 11\frac{1}{2}$; 10×9 .

تمدة القاري

'UMDAT AL QĀRĪ.

A well-known commentary on the preceding work, in 8 volumes; presented to the Library by Maulavi Sayyid 'Abdalmajid of Tirighat, Patna, in 1914.

By Badraddin Abū Muḥammad Maḥmūd al 'Ainī بدر الدين أبو محمد محمود العيني (d. A.H. 855 = A.D. 1451).

For other particulars about the author and a description of the work, see Lib. Cat., vol. v, part i, Nos. 166-167.

VOLUME I.

Beginning:—

الحمد لله أوضح وجوه معالم الدين النخ

The present volume ends with a commentary on the Chapter هل بضمض من اللين.

No. 467.

fol. 328 ; lines 27 ; size $13 \times 11\frac{1}{2}$; 10×9 .

VOLUME II.

Continuation of the above volume, ending with a commentary on the Chapter *استبذان المرأة زوجها بالخروج الى المسجد*.

No. 468.

fol. 346 ; lines 27 ; size 13×11 ; 10×9 .

VOLUME III.

Continuation of the above, ending with a commentary on a portion of the Chapter *باب فرض موافقت الحج والعمرة*.

No. 469.

fol. 345 ; lines 27 ; size 13×11 ; 10×9 .

VOLUME IV.

Continuation of the above, ending with a commentary on the Chapter *وكافة الاميين*. The transcription of the above four volumes was completed in A.H. 1307.

No. 470.

fol. 386 ; lines 27 ; size 13×11 ; 10×9 .

VOLUME V.

Continuation of the above, ending with a commentary on the Chapter *قول الله تعالى واذ قال ربك اني جاعل في الارض خليفة*.

No. 471.

fol. 329 ; lines 27 ; size 13×11 ; 10×9 .

VOLUME VI.

Continuation of the above, ending with a commentary on the Chapter *كم غزى النبي صلى الله عليه وسلم غزوة الج*.

No. 472.

foll. 402 ; lines 27 ; size 13×11 ; 10×9 .

VOLUME VII.

Continuation of the above, ending with a commentary on the Chapter تدوى الرجل المرأة و المرأة الرجل.

No. 473.

foll. 405 ; lines 27 ; size 13×11 ; 10×9 .

VOLUME VIII.

Continuation of the above, ending with a commentary on the last Chapter of Bukhârî. The transcription of the last four volumes was completed in A.H. 1307.

Written in fair Naskh.

No. 474.

foll. 351 ; lines 23 ; size $11\frac{1}{2} \times 7\frac{1}{2}$; $8\frac{1}{2} \times 3\frac{1}{2}$.

الجلد الاول من الخير الجارى

AL JILD AL AWWAL MIN AL KHAIR
AL JÂRÎ.

The first volume of Al Khair Al Jârî, a rare commentary on Bukhârî (see Lib. Cat., vol. v, part i, Nos. 129-149), dealing chiefly with grammatical and philological, but also with other miscellaneous, points.

By Muḥammad Ya'qûb al Banbânî يعقوب البنبانى, a recognized scholar of the 11th century A.H., well versed in philology, tradition, theology, and jurisprudence. For two other compositions of the author, see Hand-list, Nos. 1154, 2767.

Beginning :—

الحمد لله رب العالمين اكمل الحمد على كل حال و الصلوة و السلام

الايمان الا كلمان على سيد المرسلين الخ *

A complete copy of the work, in three volumes, is noticed in Râmpûr Library, Nos. 129-31.

Written in fair Naskh. Not dated ; apparently 11th century A.H.

No. 475.

fol. 94 ; lines 11 ; size $10 \times 6\frac{1}{2}$; 7×4 .

القطعة من الصحيح المسلم

AL QIT'AT MIN AŞ ŞAḤIḤ AL MUSLIM.

A fragment of Al Jāmi' by Muslim (*d.* A.H. 261 = A.D. 875). See Lib. Cat., vol. v, part i, Nos. 188-191. The present fragment corresponds with foll. 1-30 of No. 188. It was written for the Royal Library of Iskandar bin Bahlūl (A.H. 894-922 = A.D. 1488-1516), the second King of the Lodi dynasty (see Lane-Poole, p. 300), as appears from the following note on the title-page, written in gold within an illuminated space :
 بوسم خزانة الكتب السلطان العادل الفاضل الكامل المجاهد
 في سبيل الله أبي الفتح اسكندر شاه ابن بهلول خلد الله ملكه و خلاته

The present copy begins with the Isnād, thus :—

به نستعين و لاحول ولا قوة الا بالله العلي العظيم اخبرنا قراءة عليه
 الشيخ الامام الوالد ابو الخير بن منصور رحمه الله قال انا الشيخ الفقيه
 الامام شرف الدين ابو بكر احمد السراجي رحمه الله قراءة عليه و سمعنا
 في الحرم الشريف سنة خمس و ثلثين و ستمائة بباب الندوة
 يقول سمعت مسلم بن الحجاج رحمه الله يقول الحمد لله رب العالمين الخ •

It ends with the Chapter النار عليه و جب عليه .

Written in beautiful Naskh. Not dated ; apparently written within the years A.H. 894-922.

No. 476.

fol. 79 ; lines 21 ; size $11\frac{1}{2} \times 7\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

لوامع الانوار

LAWÂMI' AL ANWÂR.

A beautiful copy of the versified abridgment of Mashâriq Al Anwâr (see Lib. Cat., vol. v, part i, No. 270) by Qâdî 'Iyâd (*d.* A.H. 544 = A.D. 1144). The present abridgment contains 3,000 verses.

By Muḥammad bin Muḥammad al Baladî al Mauṣalî محمد بن محمد البلدي الموصلي, a known scholar and traditionist of Damascus, who was born in A.H. 699 = A.D. 1299. He worked as a Khaṭib of Jāmi' Amawî of Damascus for a considerable time. He was also known

as a scribe of excellent and beautiful hand. He transcribed a number of works, and died in A.H. 774 = A.D. 1273. See *Ad Durar*, vol. ii, fol. 473; *Brook.*, vol. ii, p. 25.

Beginning:—

قال محمد بن قتي محمد الشافعي الموصلي الجلد
الحمد لله على نعمائه حمد ايصوع المسك من ارجائه

The following verses of the author, quoted at the end, give the date of composition as A.H. 745.

كتبه ناظمه ابن الموصلي على طريق ابن هلال بن علي
خامس شهر شوال سنة خمس و اربعين مع سبعمائيه

The copy contains a frontispiece. For other copies of the work, see *Berlin*, No. 10166; *Goth.*, No. 588; *Escur.*, No. 476.

Written in Naskh. Dated, A.H. 1098.

No. 477.

fol. 143; lines 21; size 10 × 8; 8 × 5.

الجلد الاول من معالم السنن

AL JILD AL AWWAL MÎN MA'ÂLIM, AS SUNAN.

The first volume of a very useful and rare commentary on *Sunan* of Abû Dâ'ûd (*d.* A.H. 275 = A.D. 838). See *Lib. Cat.*, vol. v, part i, Nos. 208-209.

By Abû Sulaimân Hamd bin Muḥammad bin Ibrâhîm al Khaṭṭâbî al Bustî ابو سليمان حمد بن محمد بن ابراهيم الخطابي البستي (*d.* A.H. 388 = A.D. 998). See, for his life, *Lib. Cat.*, vol. v, part i, No. 150.

Beginning:—

الحمد لله الذي هدانا لهذا الذي كنا لسنا نعلمه الخ

The present volume ends with the commentary on the Chapter القنوت. For other copies of the work, see *Brook.*, vol. i, p. 161; *India Office*, No. 1038; *Alger.*, No. 1274; *A. S.*, No. 582.

Written in Naskh. Dated, A.H. 1292.

No. 478.

foll. 450 ; lines 25 ; size 10 × 7 ; 7 × 4.

الجامع للترمذی

AL JÂMI' LI AT TURMÛDÎ.

A complete copy of Al Jâmi' by Abû 'Îsa Muḥammad bin 'Îsa at Turmûdî أبو عيسى محمد بن عيسى الترمذی (d. A.H. 279 = A.D. 820). For other copies, see Lib. Cat., vol. v, part i, Nos. 210-214.

Written in good Naskh. Dated, A.H. 1198. It was presented to the Library by Khan Bahâdur Shâh Muḥammad Kamâl of Patna, in 1916.

No. 479.

foll. 201 ; lines 22 ; size 9 × 6½ ; 6½ × 4.

من لا يحضره الفقيه

MAN LÂ YAḤḌURUḤU AL FAQÎH.

The second of the four Shî'a canonical collections.

Author : Abû Ja'far Muḥammad bin 'Ali bin Ḥusain bin Mûsâ bin Bâbwaih al Qummi أبو جعفر محمد بن علي بن حسين بن موسى بن بابويه (d. A.H. 381 = A.D. 991).

For other copies of the work and the author's life, see Lib. Cat., vol. v, part i, Nos. 263-265.

Written in good Naskh. Not dated ; apparently 11th century, A.H.

The present MS. was presented to the Library by Khurshid Nawwâb of Patna.

No. 480.

foll. 342 ; lines 24 ; size 11½ × 6½ ; 8 × 4.

التہذیب

AL TAHDÎB.

The third of the Shî'a canonical collections of traditions.

Author : Abû Ja'far Muḥammad bin Ḥasan at Tûsî أبو جعفر محمد بن الحسن الطوسي (d. A.H. 460 = A.D. 1068).

For other copies of the work and the author's life, see Lib. Cat., vol. v, part i, Nos. 266-68.

Some foll. at the beginning of the present copy are hopelessly damaged and worm-eaten.

Written in Naskh. Dated, A.H. 1050.

AL MASÂNID*

No. 481.

foll. 259 ; lines 20 ; size 8 x 6 ; 7 x 5.

مسند ابی حواء

MUSNADU ABÎ 'UWÂNĀH.

The first volume and the first fol. of the second volume of a very valuable and old copy of a rare work, Musnad Abî 'Uwānah, compared by reliable traditionists and studied by them. The remaining portion of the 2nd volume and other remaining volumes are wanting. The author collected Ḥadīṡ in the present work from Al Jāmi' by Muslim bin Ḥajjāj (*d.* A.H. 261 = A.D. 875 ; see Lib. Cat., vol. v, part i, No. 188). The work is divided into several Kitābs, which are sub-divided into Babs ; and each Bāb is again subdivided into several Biyāns and Şifāts. The present copy contains the three following Kitābs : (i) كتاب الايمان (ii) كتاب الطهارات (iii) كتاب الصلوة. For a full description of the contents, see No. 482 below.

Author : Ya'qûb bin Ishâq bin Yazîd يعقوب بن اسحاق بن يزيد, com-

* Al Masânid generally applies to a work containing a collection of Musnad Ḥadīṡ, arranged separately under each Şahâbî (companion of the Prophet) from whom the Ḥadīṡ is transmitted. See Bustân al Muḥaddiṡîn, fol. 236, where it is described thus :—

اگر بر صحابه ترتیب دهند مثلا روایات ابریکر صدیق را جدا نویسند و روایات عمر بن الخطاب را جدا انرا مسند نامند *

The term sometimes refers to works on Musnad Ḥadīṡ, in which the above-mentioned arrangement is not adhered to ; see, for example, Musnad, No. 481 above, and Musnad ad Dârimî (Lib. Cat., vol. v, part i, No. 253). Musnad Abî Da'ûd at Tayâlasî (Lib. Cat., vol. v, part i, No. 241) is generally supposed to be the first work on the subject.

monly called Abu 'Uwānah (أبو عوانه), one of the greatest authorities of his age in Ḥaḍiṣ and Shāfi'i jurisprudence. He studied Ḥaḍiṣ under Yūnus bin 'Abdal 'Alā (d. A.H. 264 = A.D. 878) and some others; and attended lectures on jurisprudence under Muzanī (d. A.H. 284 = A.D. 878) and Rabi' (d. A.H. 270 = A.D. 884), the pupils of Imām Shāfi'i (d. A.H. 204 = A.D. 820). He was the first scholar to introduce the Shāfi'i jurisprudence and Shāfi'i's compositions into Isfīrā'in.

Ṭabarānī (d. A.H. 360 = A.D. 971), the author of *Al Ma'ājim* (see No. 319, above), transmitted Ḥaḍiṣ on his authority. Brock., vol. i, p. 161, mentions the author's death in A.H. 310 = A.D. 925; but Ḥākim (d. A.H. 405 = A.D. 1014), on the authority of Abu 'Uwānah, and Dahabī, in *Ḥuffāz*, vol. iii, p. 2, say that the author died in A.H. 316.

Foll. 1-258; the first volume. It is defective at the beginning, and begins abruptly thus:—

رسول الله صلى الله عليه وسلم ... بيان الأعمال والفرائض إذا أداها
بالقول والعمل دخل الجنة ... حدثنا أحمد بن سنان
عن أنس بن مالك قال فبينما في القرآن أن نسأل رسول الله صلى الله عليه
وسلم من شيء فكان يعجبنا أن يجي العاقل من أهل البادية *

The colophon quoted below tells us that the present copy was transcribed in A.H. 615.

آخر السفر الاول من مسند أبي عوانة رضى الله عنه و يتلوه انشاء الله
فى الذى يليه ان النبى صلى الله صلى الله عليه وسلم فى الكسوف ثمان ركعات و اربع
سجعات كتبه ... عبد الرحيم بن عبد الخالق الشافعى
و ذاك فى خامس و عشرين سنة خمس و عشر و ستمائة *

The present copy has the following two notes at the end.

I. Muhammad bin Yūsuf al Barzālī, * in an autograph note, tells

* Dahabī, in *Ḥuffāz*, vol. iv, p. 215, and Ya'fī'i, in *Mir'āt al Janān*, fol. 460, mention Barzālī's death in A.H. 663 و ستمائة و ستين; but this date must be rejected in the face of the fact mentioned even by Dahabī, in *Ḥuffāz*, vol. iv, p. 295, and by Ibn Ḥajar, in *Ad Durar*, vol. ii, fol. 147, that his son, Qāsim, was born in A.H. 665. Ibn Ḥajar further quotes Qāsim's statement that he studied under his father in A.H. 673, which gives us reason to hold that Barzālī died after A.H. 673. Muḥammad Barzālī, besides being a prominent traditionist of his age, was specially known as a good scribe and swift writer. He transcribed a number of works. We notice that he transcribed *Tārikhu Ibn 'Asakiz*, a well-known biographical work in 80 volumes, of which two

us that the present copy was compared with the original copy belonging to Diyâ'addin Muḥammad bin 'Abdalwāhid, (d. A.H. 643 = A.D. 1243), the founder of Madrasah Diyâ'iyah of Damascus.

بلغت المعارضة باصل الضياء ابي عبد الله محمد بن عبد الواحد المقدسي و منه كان النفل و سمعه جماعة حين المعارضة واسماهم على الاصل و كتب محمد بن يوسف البز زالى *

II. One Ismâ'il bin Ibrâhîm, in the following autograph note, says that, in A.H. 696, he studied the work from the present copy under Kamâladdin Muḥammad, the son of the famous author, 'Umar bin Fâriḍ (d. A.H. 632 = A.D. 1232).

بلغت قراءة من باب الاباحة الى آخر هذا المجلد على الشيخ كمال الدين محمد بن الاديب بن علي بن فاضل بحق اجازته من الشيخين ابي بكر الفعيم بن عبد الله بن عمر الصغار و ابي المظفر عبد الرحيم بن سعد بن عبد الكريم السمعاني و ذلك في مجالس سنة ست و تسعين و ستمائة *

The two following mutilated Waqfnâmas, one written at the beginning of the first volume and the other on the title-page of the second volume, tell us that the entire set of volumes was bequeathed by Maḥmūd bin 'Alī * (d. A.H. 799 = A.D. 1399), the Royal tutor (استاذ دار العالي) of Aḡ Zāhir, the King of Egypt, to a Madrasah founded by the said Maḥmūd. The Waqfnâmas expressly enjoin that these volumes are not to be taken out of the Madrasah. The first Waqfnâma runs thus :—

جميع هذه المجلدة من مسد ابي عوفان و ما بعدها من المجلدات ذلك sic الذين ينفقون به على الوجه الشرعي و جعل مقرة لخزانة الصدر sic و ذلك بمدرسة sic بقاهرة المحصورة و شرط الواقف ان لا يخرج ذلك sic من المدرسة المذكورة *

volumes, dated A.H. 614, 615, are found in our Library. See Hand-list, Nos. 2470-71.

* This Maḥmūd, as mentioned by Ibn Ḥajar, in Ad Durar, vol. ii, fol. 580, was a scholar and one of the most wealthy men of Cairo; and for a considerable time, he was the tutor of the Royal house of Aḡ Zāhir, the king of Egypt. He founded a Madrasah in Cairo, near the باب زويلة, to which he bequeathed a large number of books, consisting of the collection of Ibn Jumā'ah (d. A.H. 733 = A.D. 1333) purchased by him.

The second Waqfnāma runs thus:—

الحمد لله رب العالمين وقف ... الاشرف العالي الجمالى محمود استاذ
دار العالي الملك الظاهري اعزة الله بالصالحات جميع هذه المجلدة وما
قبلها وما بعدها من المجلدات من مسند ابي عوانه وفقاً شرعياً على طلبه
العلم الذين يفتقون به على الوجه الشرعي وجعل مقرة بمدرسة النبي
بها و شرط الواقف ان لا يخرج من المدرسة المذكورة
وجعل الفطر في ذلك لنفسه ايام حياته وبعده لمن sic الفطر بمدرسة ...
جعل ان يزيد في شرط sic دون غيره .. سنة سبع وتسعين وسبعائة •

Fol. 259; the first fol. of the 2nd volume. Begins with the Isnād, thus:—

اخبرنا الامام العالم مفتي خراسان ابوبكر القسم بن ابي سعد بن
عمر العصار رحمه الله بقواتي عليه بالمدرسة الشرقية بشاذياخ في سنة ثمان
وتسع وستمائة قلت له اخبركم ابو الاسعد هبة الله بن عبد الواحد بن
عبد الكريم بن هوازن القيشري رحمه الله قال انا ابو محمد عبد الحميد بن
عبد الرحمن البعيري ح و اخبرنا ابو المظفر عبد الرحيم بن ابي سعد
بن عبد الكريم بن محمد السمعاني قراءة عليه و انا اسمع بمرو سنة ثمان
وستمائة قال ابو البركات عبد الله بن محمد الفضل بن احمد الفراءى قراءة عليه
بنيسابور بمدرسة ابي نصر بن ابي الخير قال ابنا ابو عمر عثمان بن محمد
بن عبد الله المحمى قراءة عليه قال ابنا ابو نعيم عبد الملك بن الحسن
الاسفرائيني قال انا ابو عوانة يعقوب بن اسحاق الحافظ الاسفرائيني رحمه الله
... ان النبي صلى الله عليه وسلم صلى الكسوف ثمان ركعات و اربع
سجودات في ركعتين الح •

The only mention of a complete copy of the work is in Kōpr., Nos. 401-406.

The present valuable copy was purchased for the Library in 1916 by Mr. Abū'l Ḥasan Khān, the late Librarian and brother of the Founder.

No. 482.

fol. 40 ; lines 22 ; size 8×5 ; 7×4 .

فهرست مسند ابی هوانه

FIHRISTU MUSNADI ABÎ 'UWÂNÂH.

An index of the contents of the copy of Musnad Abu 'Uwânah, noticed above. Bound in a separate volume. Written in fair Naskh. Dated, A.H. 1323.

No. 483.

fol. 292 ; lines 23 ; size $8\frac{3}{4} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{4}$.

الفتوحات الإلهية

AL FUTUḤÂT AL ILÂHIYAH.

A very useful and extensive commentary on Arba'in of Nawawî (d. A.H. 678 = A.D. 1278).

By Ibrâhîm bin Mar'î bin 'Aṭṭîyah al Mâlîkî بن عمر بن عطية المالكي, a well known Mâlîkî scholar and traditionist of the 12th century A.H. He died in A.H. 1106 = A.D. 1694 ; see Tâj at Ṭabaqât, XXII, fol. 77, and Berlin, No. 1501, where a copy of the present work is noticed.

Beginning :—

الحمد لله الذي وفق لحمل الحديث من اصطفاة من الانام الخ

The work was printed in Cairo, A.H. 1218.

Written in Naskh. Dated, A.H. 1142.

Scribe : حسين شيب مالكي

No. 484.

fol. 9 ; lines 6 ; size $11 \times 7\frac{1}{2}$; $7\frac{1}{4} \times 5$.

الاربعين

AL ARBA'ÎN.

A collection of 40 Hadîṣ on the faith of Islâm and some necessary religious duties.

By an anonymous author.

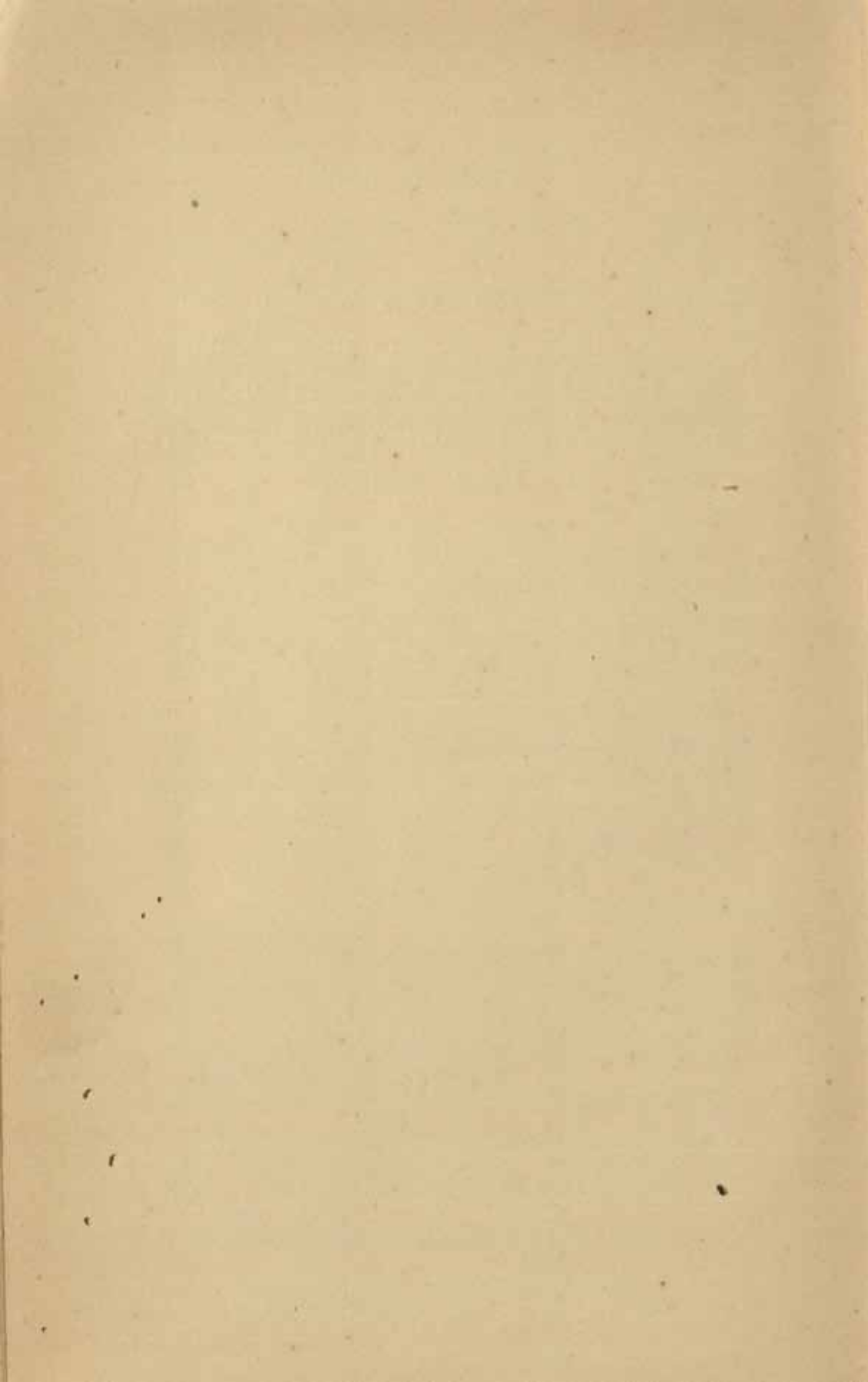
Beginning:—

الحمد لله رب العالمين اكمل الحمد على كل حال و الصلوة و السلام
 الاتمان الاكملان على محمد المصطفى و آله و اصحابه لجمعين اما بعد فهذه
 اربعون حديثاً جمعت ابتغاء مرضات الله الكريم و هو الهادي الى الصراط
 المستقيم الاول بنى الاسلام على خمس شهادة ان لا اله الا الله و ان محمدا
 عبده و رسوله و اقام الصلوة و ايتاء الزكوة و صوم رمضان و الحج النحر *

Written in beautiful Naskh. Not dated; apparently 13th century A.H.

Scribe: مصطفى خان

THE END.



ADDITIONS AND CORRECTIONS.

VOL. V. PART I.

Preface.

Page vi, Line 19. Read the line omitting No. 245.
 „ vii, „ 25. Read 207 for 227.

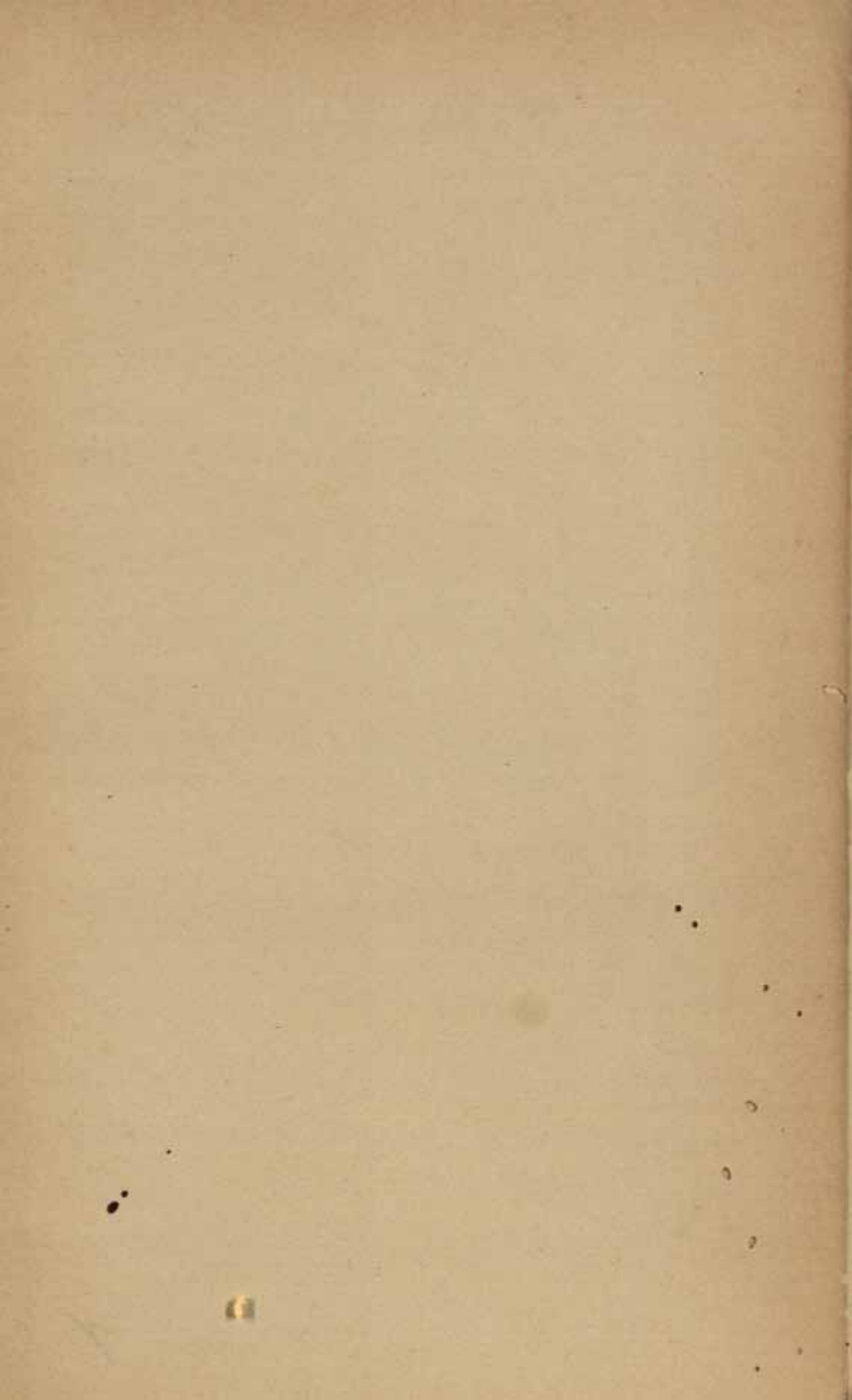
Page 4, Line 9.	Read	Munâwî	for	Manâwî.
„ 5, „ 32.	„	Waliallâh	„	Waliallah.
„ 12, „ 27.	„	Vol. II	„	Vol. III.
„ 15, „ 26.	„	Ishâq	„	Ishâq.
„ 40, „ 5.	„	Shuhba	„	Shahba.
„ 44, „ 2.	„	Jâmi'	„	Jamî.
„ 45, „ 19.	„	'Abdalbâsit	„	Abdalbasit.
„ 48, „ 14.	„	Sûfism	„	Sufism.
„ 50, „ 15.	„	Qâmûs	„	Qamûs.
„ 58, „ 6.	„	788	„	888.
„ 58, „ 11.	„	790	„	890.
„ 67, „ 14.	„	'Abdallâh	„	'Abdallah.
„ 71, „ 2.	„	Qabs	„	Qabr.
„ 75, „ 27.	„	Nawawî	„	Namawî.
„ 78, „ 10.	„	Şahîh	„	Sahîh.
„ 84, „ 12.	„	683	„	618.
„ 87, „ 1.	„	Şa'âlîbî	„	Sa'âlîbî.
„ 87, „ 11.	„	Qâdî	„	Qâdî.
„ 87, „ 11.	„	'Iyâd	„	Iyâd.
„ 89, „ 22.	„	Abû'l	„	Abû'al.
„ 90, „ 16.	„	Dahabî	„	Ḍahabî.
„ 91, „ 14.	„	Janân	„	Jinân
„ 93, „ 28.	„	الصَّحَابِ	„	الصَّحَابِ.
„ 104, „ 13.	„	الْفَضَائِلِ	„	الْفَضَائِلِ.
„ 106, „ 9.	„	Shî'i	„	Shî'i.

Page	Line	21.	Read	Sabti	for Sabti.
"	113,	" 2.	"	Mashâikh	" Mashûikhs.
"	118,	" 3.	"	Jâmi'	" Jamî'.
"	119,	" 22.	"	"	" "
"	121,	" 3.	"	"	" "
"	122,	" 24.	"	Hijâz	" Hijâz.
"	131,	" 21.	"	Mausil	" Mausâl
"	131,	" 26.	"	"	" "
"	132,	" 34.	"	A.H. 535 = A.D. 1140	for A.H. 513 = A.D. 1119.
"	133,	" 7.	"	Muwattâ'	for Muwattâ.
"	134,	" 9.	"	A.H. 975 = A.D. 1665	for A.H. 977 = A.D. 1669.
"	136,	" 24.	"	امجد	for اجد.
"	136,	" 28.	"	لى	عى.
"	151,	" 17.	"	Harawî	" Hirawî.
"	151,	" 20.	"	Harât	" Hirât.
"	152,	" 22.	"	Masnad	" Musnad.
"	152,	" 31.	"	فه	" فه.
"	154,	" 1.	"	'Abdalbâqî	" Abdalbaqî.
"	159,	" 13.	"	الجماعة	" الجماعة.
"	160,	" 16.	"	بته	" تبه.
"	160,	" 23.	"	709	" 707.
"	160,	" 25.	"	748	" 740.
"	161,	" 16.	"	'Abdallâh,	" 'Abdallah.
"	162,	" 17.	"	"	" "
"	164,	" 12.	"	مدنيلين	" مدنيلين.
"	169,	" 11.	"	Nubalâ'	" Nubla.
"	172,	" 4.	"	The work was printed in the Dâ'irat at Ma'ârif Press, Hyderabad, A.H. 1319, for The work seems to be rare.	
"	186,	" 31.	"	نعريم	for نعريم.
"	190,	" 12.	"	Nawwâb	" Nawâb.
"	195,	" 11.	"	Mausil	" Mausâl.
"	199,	" 28.	"	Arba'in composed in A.H. 748, for Arba'in.	
"	202,	" 18.	"	Haigami	for Haigumi.
"	203,	" 25.	"	باعباء	" عباعاء.
"	206,	" 13.	"	Nubalâ'	" Nubala.
"	210,	" 5.	"	الشيخ	" السخ.
"	210,	" 13.	"	يعوز	" بعوز.

VOL. V. PART II.

Page 4, Line 28. Add dealing with the khalāfat of 'Alī after the word Hadīṣ Qudṣī.

" 11,	" 19.	Read Turmuḍī	for Turmuḍī.
" 13,	" 1.	" عبد الله بن نعيم	" عبد الله بن نعيم.
" 14,	" 22.	" Ṣūfī	" Ṣūfī.
" 16,	" 8.	" Qurashī	" Quraishi.
" 33,	" 31.	" الكروم	" الكروم.
" 39,	" 8.	" 'Abdal'azīz	" Abdal'aziz.
" 41,	" 11.	" Mashikhat	" Mashikhat.
" 51,	" 13.	" ابو محمد القاسم	" ابو القاسم.
" 52,	" 13.	" Tuḡrul	" Tuḡrul.
" 80,	" 9.	" المغاليع	" المغاليع.
" 94,	" 19	" Hidāyat.	" Hidāyot.
" 101,	" 6.	" 7th	" 9th.
" 120,	" 17.	" بشرح	" تشرح.
" 133,	" 27.	" لو	" نو.
" 134,	" 30.	" 'Arḍdidah	" Azzddidah.
" 136,	" 3.	" سميت	" سمت.
" 141,	" 5.	" افنتخ	" افنتخ.



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