

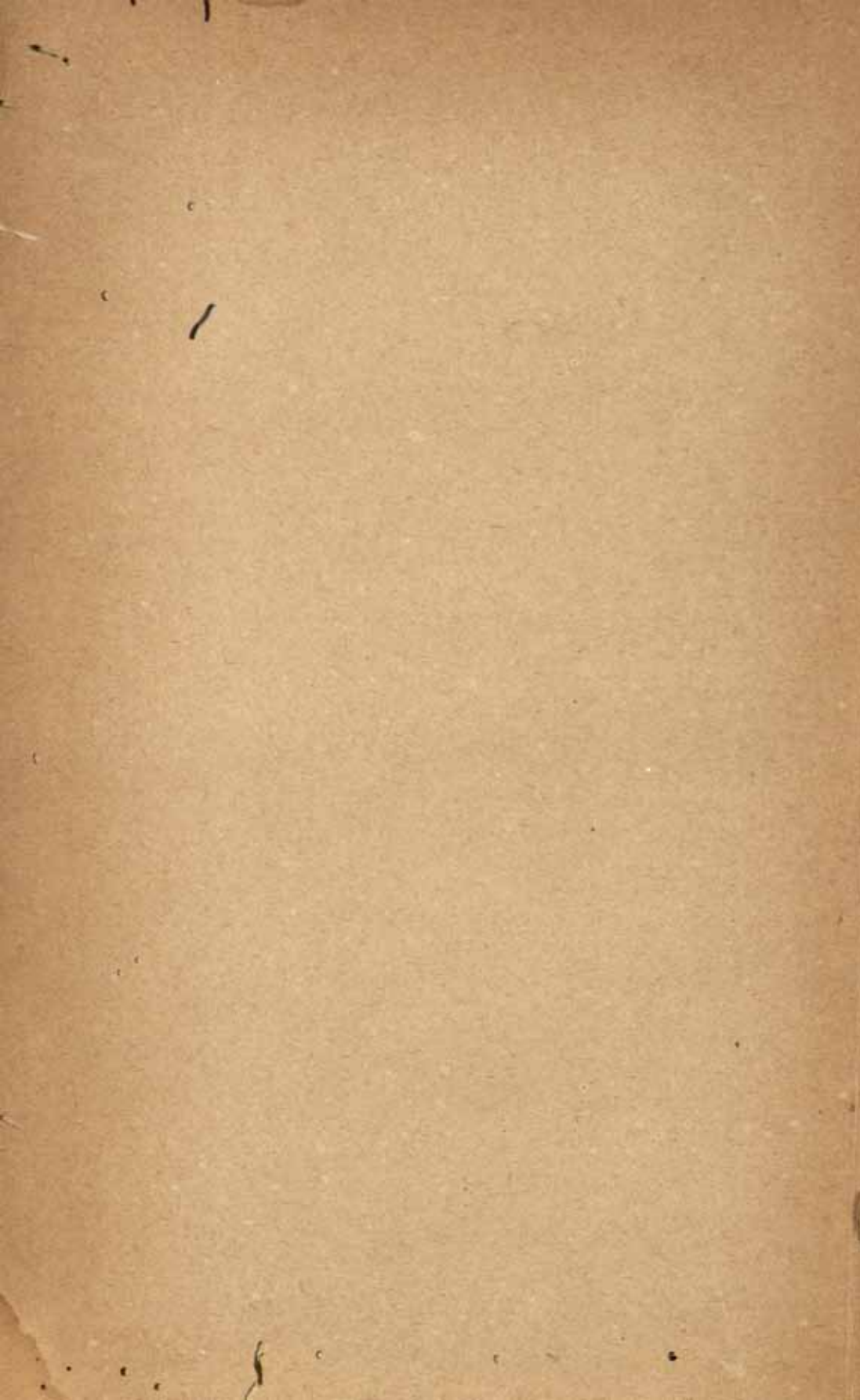
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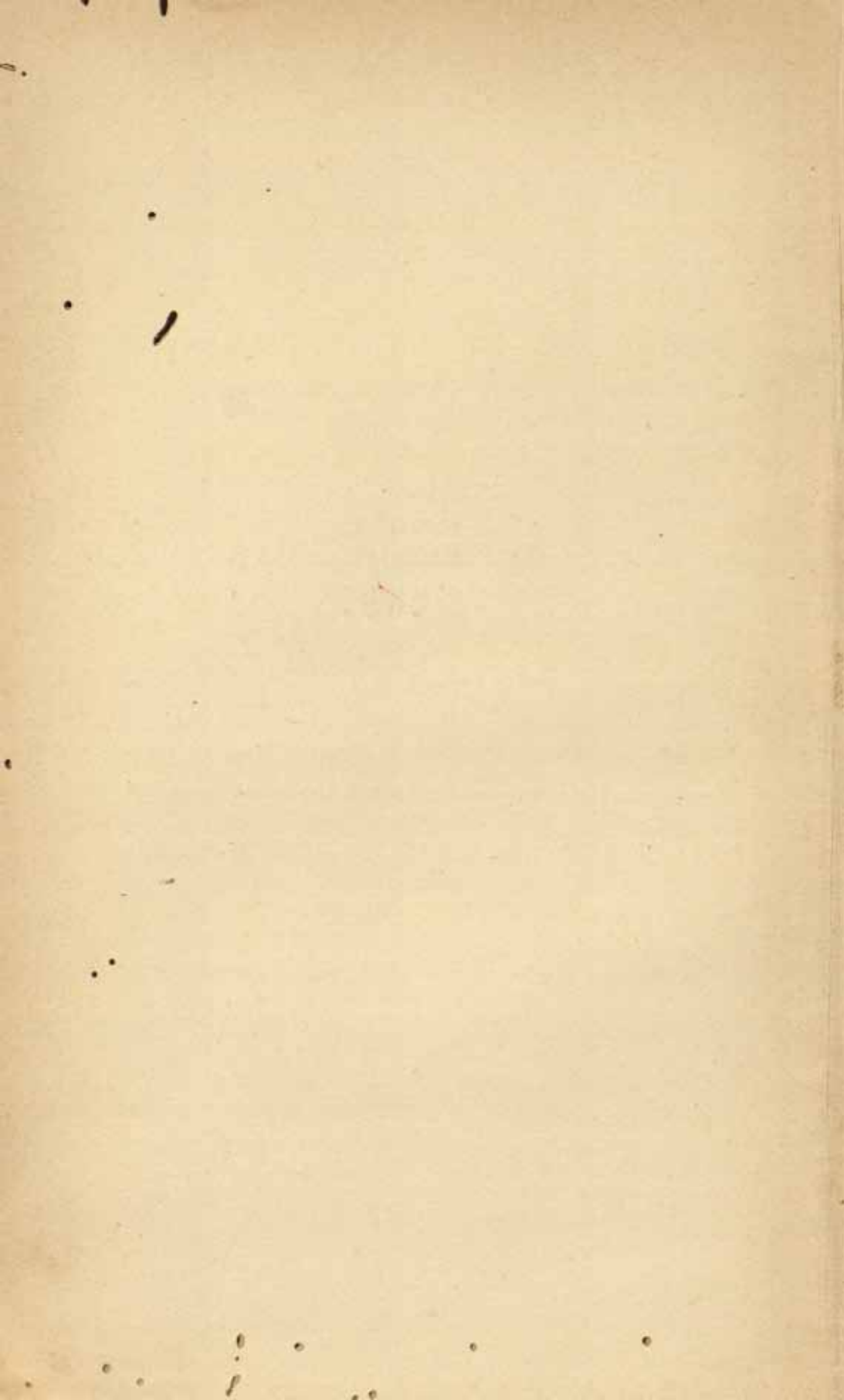
CATALOGUE
OF THE
ARABIC AND PERSIAN MANUSCRIPTS
IN THE
ORIENTAL PUBLIC LIBRARY
AT
BANKIPORE

PREPARED FOR THE GOVERNMENT OF BIHAR AND ORISSA UNDER THE
SUPERVISION OF

SIR E. DENISON ROSS, Kt., C.I.E., PH.D.







Catalogue
OF THE
Arabic and Persian Manuscripts
IN THE
ORIENTAL PUBLIC LIBRARY
AT
BANKIPORE

14497



VOLUME V.
TRADITION
PART I.



Prepared by
MAULAVÎ ABDUL HAMÎD

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PREFACE.

THE present volume of the Bankipore Catalogue is the first of two volumes which are to be devoted to Arabic works relating to the Traditions of the Prophet. This branch of Arabic literature is specially well represented in the collection made by the late Maulavi Khuda Baksh who was deeply versed in this subject.

Maulavi Abdul Hamid, who has been entrusted with the description of these manuscripts, is himself thoroughly versed in the science of *Hadiṣ*, and in regard to Sunni Tradition his views may be accepted as representing the attitude towards the classics of this subject held by Indian Sunni Muslims of to-day.

The Maulavi's training was originally on purely Arabic lines, and he only acquired his knowledge of English and the European methods of research at the conclusion of his Arabic studies. As supervisor of his work I have purposely allowed what he says to stand, for the most part, as he wrote it: and it will be seen that, with the exception of his references to Brockelmann's invaluable *Geschichte der Arabischen Literatur*, he has gone direct to Arabic sources for his information. He has made a careful study of all the sanads and notes by well-known scholars with which the MSS. abound, and has been at pains to ascertain the dates of the scholars and traditions here represented.

The present volume deals with 172 manuscripts, and comprises the following branches of tradition:—

- (1) The six canonical collections of Sunni Tradition.
- (2) The Masānīd of Sunni Tradition.

- (3) The four canonical collections of Shi'a Tradition.
- (4) The Masânid of the Zaidis.
- (5) The Arba'iniyât of the Sunnis.
- (6) The Arba'iniyât of the Shi'as.
- (7) The Arba'iniyât of the Zaidis.

A further volume under preparation will contain the remaining branches of the subject. Special attention may be drawn to the following MSS. :—

- No. 128. An abstract of the Muwaṭṭa'. A rare work transcribed in A.H. 628.
- No. 191. A very early copy of Muslim's Ṣaḥiḥ bearing the autograph of numerous eminent traditionists.
- No. 202. A unique commentary on Muslim's Ṣaḥiḥ.
- No. 203. A very rare commentary on difficult portions of Bukhârî and Muslim.
- No. 211. A portion of the Jâmi' of Turmudî transcribed in A.H. 572.
- No. 241. A fine old copy of the Musnad of Abu Dâ'ûd.
- No. 245. This is the unique MS. on which the Hyderabad printed edition (1902) was based.
- No. 251. An interesting and presumably unique copy of a controversial work on the Musnad of Ibn Ḥanbal, by Ibn Ḥajar al 'Asqalânî, with marginal corrections in the author's own hand.

E. DENNISON ROSS.

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* The Muwaṭṭā', according to Qāḍī 'Iyād (d. A.H. 451=A.D. 1149; see No. 227), Ibn Aṣīr (d. A.H. 606=A.D. 1209; see Nos. 223-24) and some others, is regarded as one of the six canonical collections, while a number of the traditionists, instead of the present work, include Ibn Māja.

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ARABIC MANUSCRIPTS.

TRADITION.

No. 121.

fol. 420; lines 15; size 8 × 6; 6 × 3.

الموطأ

AL MUWATTA'.

A collection of Hadīṣ (traditions) which, before the composition of the six canonical collections,* was looked upon as the first and foremost authority in Ṣaḥīḥ Hadīṣ.

Author: Abū 'Abdallāh Mālik bin Anas al Aṣḥabī, الله ابو عبد الله مالك بن انس الاصمعي المدني, the second of the four learned doctors (امام) who were the exponents of their faith. He is sometimes called Imām-u-Dār al Hijrah (امام دار الهجرة), and was born in Medina in A.H. 93 = A.D. 711. Dahabī, after mentioning the dates of the author's birth, A.H. 96 and 92, given by other biographers, emphatically says that A.H. 93 is the correct one.

Hāj. Khal., vol. vi., p. 265, followed by Brock., vol. i., p. 175, however, gives the date of Mālik's birth A.H. 97 = A.D. 715. Mālik studied Hadīṣ under the eminent traditionists, الله ابو بكر محمد مسلم بن عبد نافع ابو عبد الله بن عبد الله الزهري (d. A.H. 124 = A.D. 741) and الله ابو عبد الله العدوي المدني (d. A.H. 117 = A.D. 735), and learnt Qirā'at under الله نافع بن عبد الرحمن بن ابي نعيم (d. A.H. 169 = A.D. 785). See *Ṭabaqāt al Qurra'* by Dahabī, fol. 21*. A large number of scholars and traditionists narrated traditions from him. In the Muqaddimah of

* (1) *Al Jāmi'* aṣ Ṣaḥīḥ by Bukhārī (d. A.H. 256 = A.D. 870). (2) *Aṣ Ṣaḥīḥ* by Muslim (d. A.H. 261 = A.D. 875). (3) *Al Jāmi'* by Tirmidī (d. A.H. 279 = A.D. 892). (4) *Sunan* by Abū Dā'ūd (d. A.H. 275 = A.D. 888). (5) *Sunan* by Nasā'ī (d. A.H. 303 = A.D. 915). (6) *Sunan* by Ibn Mājah (d. A.H. 273 = A.D. 886).

Tanwīr al Ḥawālik (a commentary on this work, see the following No. 123) it is stated, on the authority of Ibn 'Abdalbarr (*d.* A.H. 463 = A.D. 1070) that Mālik spent forty years in the composition of the present work, and that after finishing it he submitted it to seventy learned traditionists of Medina, who unanimously declared it to be correct; hence the author entitled it **الموطأ**. Mālik died in Medina A.H. 179 = A.D. 795, and was buried in the cemetery called Al-Baqī' **البقيع**.

For the author's life see: Ḥuffāz, vol. i., p. 187; Ibn Khallikān, vol. i., p. 1139; Mir'at al Janān, fol. 96^a; Hāj. Khal., vol. vi., p. 265; Brock., vol. i., p. 175.

Beginning:—

وقوت الصلاة قال حدثني يعقوب بن يعقوب الليثي عن
مالك الن

The **موطأ** exists in various forms, in which the traditions are narrated from different sources, differing in number of Ḥadīṣ and their arrangement. The present copy contains Ḥadīṣ narrated through Yaḥyā bin Yaḥyā al Laiṣī (*d.* A.H. 234 = A.D. 848) and is more reliable and popular than the other collection of Muwaṭṭa' narrated by others.

For other copies see Brit. Mus., No. 1590; Berlin, 1143; Paris, 675-78. The work is fully described in Berlin, No. 1143. The work was lithographed in Dihli, A.H. 1291; and printed in Tunis, A.H. 1284; Cairo, A.H. 1280; Lahore, A.D. 1889.

Written in ordinary Naskh.

Dated A.H. 1233.

Scribe صالح بن محمد المراكشي

No. 122.

fol. 119; lines 22; size 10 × 6; 7 × 4.

الموطأ برواية محمد بن حسن الشيباني

AL MUWATṬA' BI RIWĀYAT MUḤAMMAD BIN ḤASAN AṢH SHAIBĀNĪ.

Another copy of Al Muwaṭṭa' narrated by Abū 'Abdallāh Muḥammad bin Ḥasan Aṣh Shaibānī, better known as Imām Muḥammad, who died

in A.H. 189 = A.D. 804. Below each Ḥadīṣ Imām Muḥammad has quoted the opinions of Imām Abū Ḥanīfah whom he defends in controversial points.

Beginning:—

بَابُ وَقْتِ الصَّلَاةِ قَالَ مُحَمَّدُ بْنُ الْحَسَنِ اخْبَرَنَا مَالِكُ بْنُ أَنَسٍ
عَنْ يَزِيدَ بْنِ زِيَادٍ مَوْلَى بَنِي هَاشِمٍ عَنْ عَبْدِ اللَّهِ بْنِ رَافِعٍ مَوْلَى
صَلَمَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ أَبِي هُرَيْرَةَ أَنَّ اللَّهَ سَأَلَهُ
عَنْ وَقْتِ الصَّلَاةِ النَّحْوِ

For other copies see: Berlin, 1144; Brit. Mus., 1590; Cairo I., 328.

The work has been printed in Ludhyāna, A.H. 1291; and Lucknow, A.H. 1297.

Written in good Naskh, dated A.H. 1005.

The name of the scribe is hopelessly wormed and only reads thus

لُودَةُ بْنُ مَخْدُومٍ مَيَّانَ

No. 123.

fol. 230; lines 20; size 10 × 6; 7 × 4½.

تنوير الحوالك

TANWÎR AL HAWÂLIK.

A rare commentary on the Muwaṭṭa' narrated through Yahyâ bin Yahyâ al Laiṣi (see No. 121). By Abū 'l Faḍl 'Abdarrahmân bin abî Bakr bin Muḥammad bin Abî Bakr Jalâladdin as Suyûṭî, أبو الفصل

عبد الرحمن بن أبي بكر بن محمد بن أبي بكر جلال الدين السيوطي
This eminent author was born in Rajab, A.H. 849 = A.D. 1445. As he

was born in the Library of his father he is generally called ابن الكتب
(the son of the books). One week after his birth he was named

'Abdarrahmân by his father, and the Kunyah (كنية) Abū 'l Faḍl
was given to him by Aḥmad bin Ibrâhîm al Kinânî (d. A.H. 876 =

A.D. 1471). While Suyûṭî was still young his father died in A.H. 855
= A.D. 1451, leaving the young author under the charge of Kamâladdin
Ibn al Humâm (d. A.H. 861 = A.D. 1458).

At the age of about eight years Suyûṭī learnt the Qur'ān by heart, and subsequently, after a short period of seven or eight years, he began to study jurisprudence, literature, and Arabic grammar. The commentary on the *Isti'āḍah* (استعاضة) was the first of his compositions, which he wrote in A.H. 866 and which he presented to his teacher 'Alamaddīn al Balqānī, who highly appreciated the work, and whose lectures Suyûṭī continuously attended till A.H. 868, in which year Balqānī died. After Balqānī's death he attended for some time the lectures of Shaikh al Islām Sharafad dīn al Manāwī (d. A.H. 871 = A.D. 1466), and then attended for four years continuously the lectures on Ḥadīṣ under Taqiaddīn as Samanī al Hanafī (d. A.H. 872 = A.D. 1467). He also studied under Muḥyiaddīn al Kāfī (d. A.H. 879 = A.D. 1774) continuously for ten years, from whom he received a remarkable sanad for narrating Ḥadīṣ. He studied Ḥadīṣ from many of the eminent traditionists, whose number, according to his own statement in *Ḥusn al Muḥāḍarah*, is not less than 150. In the course of his studious life he once took a fancy to learning logic, but finding that Ibn Ṣalāḥ seriously objected to the acquirement of that branch of science, Suyûṭī gave up the idea for ever.

As a voluminous writer Suyûṭī stands unequalled. In *Ḥusn al Muḥāḍarah*, fol. 162^a, he says that prior to the composition of that work he had already composed three hundred books—

وقد بلغت مؤلفاتي الى الآن ثلثمائة

while the author of *An nūr as Sāfir* remarks that Suyûṭī left behind him altogether about six hundred books—

وصلت مصنفاته نحو الستمائة

Brock., vol. ii., p. 143, enumerates 316 works of this great author. He died in A.H. 911 = A.D. 1505 after three days' illness, and was buried in the western side of Bāb al Qarāfah, باب القرافة, in Egypt.

See for his life and works: *Ḥusn al Muḥāḍarah*, fol. 160^a; *An nūr as Sāfir*, fol. 52^a; *Hāj. Khal.*, vol. vi., p. 616; *Bodl.*, 58-60; *Berlin*, 1034; *Brock.*, vol. ii., p. 143-58.

Beginning:—

الصد لله الذي بعث النبي صلى الله باوضح المسالك
و نور به رجاء كل حالك . . . و بعد فهذا تعليق لطيف على
موطأ امام مالك بن انس رضي الله عنه

In the preface the commentator states that the present work is an abridgment of *Kashf al Muḡaṭṭā*, كشف المغطا, the larger commentary on the same *Muwatṭa'*. He further adds that he has based the work on the system and principles of his *Tawshih*, a commentary on *Bukhārī*, for which see No. 168.

Although the work is mentioned by Hāj. Khal., vol. vi., p. 265, it is not mentioned in any catalogue.

Written in good *Naskh*.

Dated A.H. 1300.

Scribo أحمد بن محمد بن عبد الله

No. 124.

fol. 200; lines 21; size $9\frac{1}{2} \times 6$; 7×4 .

An incomplete copy of the same *Tanwir al Hawālik*, beginning as above and ending with the *Ḥaḍīṣ*—

عن عطاء بن عبد الله الغراماني انه قال حدثني شيخ بسوق
البرم بالكوفة الخ

Corresponding with fol. 172* of the preceding copy.

Written in ordinary *Naskh*.

Not dated, apparently 12th century A.H.

No. 125.

fol. 322; lines 18; size 10×6 ; $7 \times 9\frac{1}{2}$.

المسوى شرح الموطأ

AL MUSAWWÂ SHARH AL MUWATṬA'.

A commentary on the *Muwatṭa'* narrated through *Yahyâ al Laiṣī* (see No. 121).

By Ahmad bin 'Abdarrahīm ad Dihlāwī, عبد الرحيم احمد بن عبد ولي الله (شاه ولي الله), an eminent *dahlawī*, better known as *Shāh Waliyallah* (شاه ولي الله), an eminent

Indian Ṣūfī and traditionist, who, according to *Ithāf an Nubalā*, p. 428, traces his descent from 'Umar the second Caliph, was born in A.H. 1114 = A.D. 1702. At the age of five he gained admission to a maktab. At an early age he applied his mind to study, and after getting the Qur'ān by heart and finishing شرح ملا جامي and other branches of literature, he, at the age of fifteen, completed all the courses of Indian Madrasas, and adopted his father as a spiritual guide. After his father's death in A.H. 1126 he engaged in delivering lectures for many years, and in A.H. 1143 he went to Mecca and then to Medina, where he made acquaintance with the scholars and traditionists of those places, and received the sanad for narrating Ḥadīṣ and a *Khirqāh* from the eminent Ṣūfī and traditionist, ابو طاهر محمد بن ابراهيم المدني (d. A.H. 1145 = 1732 A.D.).

See Wali'allah's Sanad on Bukhārī, No. 134, and *Tāj at Ṭabaqāt*, Part 13, fol. 485. He returned to India in A.H. 1145 and, after spending some of his time in delivering lectures and composing works, died in A.H. 1176 = A.D. 1762.

Beginning:—

الصد لله الذي انزل على عبده الكتاب قيماً . . . اما بعد
فيقول العبد الفقير الى رحمة الله الكريم احمد المدعو بولي الله
بن عبد الرحيم الخ

The explanations of Ḥadīṣ as interpreted by different 'ulamā, are given below each Ḥadīṣ, while in each chapter the commentator explains the difference of opinion of the Imāms Abū Ḥanīfah and Shāfi'i. The date of composition of the work, as given by the commentator himself, is A.H. 1164.

For Shāh Wali'allah's life and works, see Brock., vol. ii., p. 418; *Ithāf an Nubalā*, by Ṣiddiq Ḥasan Khān Bhopāl, p. 428; *Ḥadā'iq al Ḥanafiyah*, by Maulavi Faqir Muḥammad, p. 447; and *Tadkira-i-'Ulamā-i-Hind*, p. 110. The work has been lithographed in the Fārāqī Press, Dihli, A.D. 1902.

Beside the present work and the works mentioned by Brock., vol. ii., p. 418, the following works of Shāh Wali'allah are enumerated in the *Ḥadā'iq al Ḥanafiyah*, p. 447:—

- (1) ازالة الشفاء عن خلافة الخلفاء
- (2) مصفى, a Persian commentary on Muwaṭṭa'.
- (3) فيوض الحرمين
- (4) الدر الثمين

- (5) انتباه
- (6) انسان العين في مشائخ الصرمين
- (7) الفوز الكبير في اصول التشجير
- (8) عقد الجيد في احكام الاجتهاد و التثليد
- (9) القول الجميل
- (10) الخير الكثير
- (11) همعات
- (12) الطاف القدس
- (13) مقالة مرضية في النصيحة و الوصية
- (14) انصاف في بيان مسبب الاختلاف
- (15) سرور المصرون
- (16) لمعات
- (17) مطعات
- (18) المقدمة السنية في انتصار الفرقة السنية
- (19) فتح الرحمن
- (20) انقاص العارفين
- (21) مشاء القلوب
- (22) قوة العينين في تفضيل الشيعيين
- (23) البدور البازغة
- (24) زهراوين
- (25) رسالة تفهيمات

Written in good Naskh.

Dated A.H. 1265.

Scribe القاضي عبد الرحمن بن قاضي اسماعيل

No. 126.

fol. 687; lines 71; size $11 \times 6\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

Another copy of the same.

Written in good Nasta'liq.

Dated A.H. 1262.

No. 127.

fol. 337; lines 21; size $9\frac{1}{2} \times 6$; $7\frac{1}{2} \times 4\frac{1}{2}$.

مَحَلِّي شَرْحِ الْمُوَاطَّأِ

MUḤALLĀ SHARḤ AL MUWAṬṬĀ'.

An incomplete copy of a commentary on the Muwaṭṭa', dealing for the greater part with the variance of the opinions of the Muḥammadan jurists.

By Salāmallah bin Shaiḫ al Islām bin Fakhraddīn, سَلَامُ اللَّهِ بْنِ شَيْخِ الْإِسْلَامِ بْنِ فَخْرُ الدِّينِ, who, according to Ḥadā'iq al Ḥanafiyah, p. 468, and Taḍkira-i 'Ulamā-i-Hind, p. 76, studied almost all the Muḥammadan literature from his father Shaiḫ al Islām, and received the sanad for narrating Ḥadīṣ from his father and other eminent traditionists. He died according to some in A.H. 1229 = A.D. 1813 and according to others in A.H. 1233.

Beginning:—

الْحَمْدُ لِلَّهِ الَّذِي اشْرَفَ مُعَالِمِ السَّنَنِ وَاعْلَمَهَا وَاعْلَاهَا النَّحْوُ

The commentator in the preface says that from his youth he was very fond of learning Ḥadīṣ, which he learnt from the work of his ancestor 'Abdalḥaqq ad Dihlawī, the eminent traditionist of India (d. A.H. 1052 = A.D. 1642), as would appear from the following:—

وَبَعْدَ فَيَقُولُ الْعَبْدُ الْمَشْتَقُّ — سَلَامُ ابْنِ شَيْخِ الْإِسْلَامِ ابْنِ
فَضْرِ الدِّينِ أَنَّ عِلْمَ الْحَدِيثِ هُوَ كَلَامٌ خَيْرُ الْأَنَامِ . . . وَأَنِّي قَدْ
كُنْتُ مِنْ أَوَّلِ رِبْعَانِي وَبَدُو عَشَقَوَانِي كُلَّهَا وَلَعَا فِي اخْتِسَاءِ

النوار . . . و اقتباس حرر فوائده من كتبه المتداولة و كان مطلع تلك السعادة في مفتح الاستفادة — مصنفات جدي الشيخ الاجل معي السنة النبوية في المائة الطادي عشر — الاجدر بالاتباع و احق ابوالمجد الشيخ عبد الحق قدم سره الع

The MS. breaks off with a portion of كتاب الصح.

In the title-page the date of composition, A.H. 1215, is expressed by the words هو الفضل الكبير. The authors of Ḥadā'iq al Ḥanafiyah and Taḍkira-i-'Ulamā-i-Hind, however, give the wrong chronogram, الشور الكبير, which is equal to A.H. 387. Beside the present composition the following works of the authors are enumerated in Ḥadā'iq al Ḥanafiyah, p. 468:—

- (1) Arabic: رسالة في اصول الصديق
- (2) Arabic: كمالين حاشية تفسير جلالين
- (3) Persian: ترجمة صحيح بخاري
- (4) Persian: ترجمة شما ئل ترمذي

Written in good Naskh.

Not dated, apparently 13th century A.H.

No. 128.

fol. 89; lines 15; size $9\frac{1}{2} \times 6$; $7\frac{1}{2} \times 6$.

الملاخص لها في الموطأ من الحديث المسند

AL MULAKHKHAṢ LI MÂ FÎ 'L MUWATṬA'
MIN AL ḤADÎṢ AL MUSNAD.

An abstract of the Musnad Ḥadîṣ of the Muwatṭa' narrated through 'Abdallāh 'Adarraḥmān al Qāsim al Miṣrī (d. A.H. 191 = A.D. 806).

By Abū 'l-Ḥasan 'Alī bin Muḥammad bin Khalf al Ma'āfirī al Qarawī al Qābisi, أبو الحسن علي بن محمد بن خلف المعافري القابسي, who was born in Qairawān A.H. 324 = A.D. 935, and studied under Abū 'l-Ḥasan 'Alī bin Muḥammad bin Masrūr ad Dabbāga, أبو الحسن علي بن محمد بن مسرور الدباغ. In A.H. 352 = A.D. 963 he travelled to Mecca where he performed the pilgrimage in A.H. 353 and studied Bukhārī's al Jāmi' under Abū Zaid al Marwazī, أبو زيد المروزي. He then went to Egypt, where he studied in A.H. 357 under Ḥamza bin Muḥammad bin 'Alī bin 'Abbās Al Miṣrī, حمزة بن محمد بن علي بن عباس المصري (d. A.H. 357 = A.D. 967), and returned to his country Qairawān, where he died in A.H. 403 = A.D. 1012. Huffāz, vol. iii., p. 279, and Nukat al Himyān fi Nukat al 'Umyān, fol. 65*, say that the author was blind and that in his compositions he was helped by his pupils and friends.

For his life and works, see Ibn Khallikān, vol. i., p. 339; Hāj. Khal., vol. vi., p. 266.

Beginning with Isnād thus:—

حدثنا السيد الشريف ذو النسيب الطاهرين نجم الدين أبو
عمر عثمان بن الشيخ الثقفي الامام أبي علي حسن بن علي سبط
الامام الشريف أبي بستان الفاطمي قال حدثنا شيخنا الثقفي المصنف
الحافظ أبو القاسم خلف بن عبد الملك بن بشكوال سماعا عليه—
قال حدثنا الشيخ الثقفي أبو محمد عبد الرحمن بن محمد عتاب
قراءة عليه—قال حدثنا الشيخ الثقفي حاتم بن محمد الطرابلسي
قراءة عليه قال حدثنا مؤلفه الشيخ—الامام أبو الحسن علي بن
محمد قال رضي الله عنه الصد لله حمدا كثيرا طيبا مباركا فيه
أحمدته على ما انعم الله

Abū 'l-Ḥasan in the preface says that he has dealt with the Musnad Ḥadīṣ of Muwaṭṭa' narrated with the words — حدثنا ألبانا — مسعنا, and omitted those Musnad Ḥadīṣ narrated with the words سمعت — بلغني; further, he states that he arranged the Ḥadīṣ according to the names of traditionists from whom Mālik had narrated

Ḥadīṣ in Muwaṭṭa'. The names of the traditionists are arranged in the following alphabetical order:—

ا ب ت ث ج ح د ذ ر ز ط ظ ك ل م ن ص ض ع غ ف ق
من ش و ه ي

This order, he says, was then current in his country. That, as a token of his respect to the prophet, he has dealt first with those traditionists whose names begin with the word Muḥammad.

The number of Ḥadīṣ, as well as of the traditionists, are given in each chapter:—

		Ḥadīṣ.	Traditionists.
fol. 8-26 ^a	باب المصدين	112	11
fol. 26 ^b -33 ^a	باب الالف	29	6
fol. 33	باب التاء	1	4
fol. 33 ^b	باب الجيم	5	1
fol. 34 ^a , 34 ^b	باب الحاء	7	2
fol. 34 ^b , 35 ^a	باب الخاء	6	4
fol. 35 ^a , 35 ^b	باب الدال	3	1
fol. 35 ^b , 36 ^b	باب الراء	5	1
fol. 36 ^b , 41 ^b	باب الزاء	24	3
fol. 41 ^b	باب الطاء	1	1
fol. 42 ^a , 43	باب الميم	6	5
fol. 43 ^a , 51 ^a	باب النون	73	3
fol. 51 ^a -52 ^a	باب الصاد	5	3
fol. 52 ^a	باب الضاد	1	1
fol. 52 ^a , 67 ^b	باب العين	121	17
fol. 67 ^b	باب الفاء	1	1
fol. 68 ^a , 75 ^a	باب السين	46	6
fol. 75 ^b	باب الشين	1	1

		Hadīṣ.	Traditionists.
fol. 75 ^b , 81 ^a	باب الهاء	36	3
fol. 81 ^a	باب الواو	1	1
fol. 81 ^a -88 ^a	باب الياء	35	7

fol. 88^a-89. Four Ḥadīṣ narrated by the three traditionists who are known by their Kunyah كنية.

The present work is very rare, not being mentioned in any catalogue. Beside the present work the following work^s of this author are enumerated in Ḥuffāz, vol. iii., p. 297:—

- (1) كتاب الممهد
- (2) المنقذ من شبه التأويل
- (3) كتاب المنبه للفتن من حوائل الثفن
- (4) كتاب المناسك

Written in good Naskh.

Dated A.H. 628.

No. 129.

fol. 652; lines 21; size 12 × 8; 6¼ × 4.

الجامع الصحيح

AL JĀMI' AṢ ṢAḤĪH.

A collection of Ṣaḥīḥ Ḥadīṣ. It is the first of the six canonical collections of traditions (صحيح سنة).

Author: Muḥammad bin Ismā'īl bin Ibrāhīm bin al Muḡīrah al Ju'fī al Bukhārī, مصدق بن اسماعيل بن ابراهيم بن المغيرة الجعفي البخاري, who was born in Bukhārā, 13th Shawwāl, A.H. 194 = A.D. 810. This eminent author, whose undisputed celebrity as an authority in traditions remains up to this age not only unsurpassed but unequalled, has been the subject of numerous notices by eastern and western Orientalists. Mr. J. H. Rose, vol. iii., p. 383, very curiously gives

us to understand that the author was born in Arabia. See Al Hady as Sâri, fol. 215, and Ikmâl, fol. 224*, where it is distinctly said that the author was born in Bukhârâ, after which he was surnamed Al Bukhârî, نسب الي بخارى لانه ولد فيها يوم الجمعة لثلاث عشرة غلب من شوال, Mr. A. Vambéry also supports the above statement when he says that 'Abdallâh al Faqih, surnamed Al Bukhârî, the greatest Muḥammadan jurisconsult, first saw the light in 194 (810) in the last-mentioned town Bukhârâ. (History of Bukhârâ, p. 68.)

At an early age Bukhârî lost his father, who, it is said, was a good traditionist for his time. The young Bukhârî, then under the care of his only brother and his mother, was sent to a Maktab to receive his primary education, but his love for Ḥadîṣ, which, according to his own statement, was divinely inspired in him, induced him to alienate himself from the Maktab and to place himself under the tutership of some eminent traditionists, one of whom was Dâkhilî. The wonderful genius of Bukhârî, coupled with his sheer devotion to the study of tradition and traditionists, secured for himself, in a very short time, vast information on the subject, and it is narrated by the author himself that one day when Dâkhilî was giving lectures, Bukhârî corrected him in some Isnâd which Dâkhilî had to accept and correct his own book according to Bukhârî's version:—

قال ابو جعفر محمد بن ابي حاتم الوراق قلت للبخاري كيف كان بدء امرك قال الهمت حفظ الحديث في المكتب و لي عشر سنين او اقل و خرجت من المكتب بعد العشر فجعلت اختلف الى الداخلي و غيره فثال يوماً فيها يقرأ علي الناس شيئاً عن ابي الزبير عن ابراهيم فقلت له ان ابا الزبير لم يرو عن ابراهيم فانتهرني فقلت له ارجع الي الاصل ان كان قد دخل وخرج فقال لي كيف يا غلام قلت هو زبير بن عدي عن ابراهيم فاخذ القلم مني واصلحه

(At Tabaqât al Kubrâ, vol. ii., fol. 60*.)

After getting by heart the works of Ibn al Mubârak (d. A.H. 181 = A.D. 797) and Waki' (d. A.H. 197 = A.D. 812) and acquiring a complete knowledge of the theories and ideas of the اصحاب الراي (followers of opinion), Bukhârî, with his mother and brother, proceeded to Mecca. After a short time his brother Aḥmad and his mother returned to Bukhârâ where the former died shortly afterwards. Bukhârî stayed at Mecca and spent his time in the study of Ḥadîṣ and in making thorough enquiries

about the traditionists, and then went to Medina, where he, at the age of eighteen, composed *التاريخ الكبير* by the side of the prophet's tomb. From Medina Bukhārī, with a view of collecting more Ḥadīṣ, proceeded to distant parts of Islamic countries. It was said that once when Bukhārī came to Bagdād the traditionists of the place organised a meeting for testing Bukhārī's knowledge of Ḥadīṣ, and engaged ten experts, each with ten traditions changing their wordings and Isnād or Catena.

At first Bukhārī pleaded his ignorance, but when they had finished the reading of Ḥadīṣ he called each of them by turn and recited all the Ḥadīṣ with correct wordings and Isnāds. By this time Bukhārī had established his reputation as the greatest authority in Ḥadīṣ, and wherever he happened to pass the night, hundreds of students flocked round him, and it is said that upwards of 70,000 pupils were taught by himself his *Al Jāmi'*.

When Bukhārī came to Nishāpūr, Muḥammad bin Yaḥyā ad Duhli (d. A.H. 258 = A.D. 872) and other traditionists, being jealous of the author's reputation, spread a false report that Bukhārī had declared heterodox opinions on the subject of the creation of the Qur'ān, which created a great sensation among the public. In the meantime it so happened that Bukhārī incurred the displeasure of the Governor of Bukhārā by refusing to hold a Ḥadīṣ class which the Governor wanted to reserve specially for his sons. The Governor, taking advantage of the aforesaid false report against Bukhārī, turned the author out of Bukhārā.

Referring to this malicious report the author himself says:—

قال محمد بن اسماعيل البخاري قلت لابي عبد الله احمد بن حنبل انا رجل مبتلى — قد ابتليت ان (لا) اقول لك ولكن اقول فان انكرت شيئاً فردني عند الثران من اوله الى اخره كلام الله ليس منه شيء مخلوق و من قال انه مخلوق او شيء منه مخلوق فهو كافر

and again says:—

قال يا ابا عمر احفظ ما اقول لك من زعم من اهل نيسابور و قوس و الري و همدان و بغداد و كوفة و بصرة و مكة و مدينة اني قلت لثقي بالثران مخلوق فهو كذاب فاني لم اقله

Tabaqāt al Ḥanābilah, by Abū Ya'la, fol. 115^b.

From Bukhārā the author came to *Khartank*, two miles from Samarqand, where he died in A.H. 256 = A.D. 870. The author devoted

sixteen years to the composition of the present work, consisting of 7,275 traditions, which he selected from among 600,000:—

قال البخاري اخرجت هذا الكتاب من نحوستائة الف حديث و
صنفته في ست عشرة سنة الخ

At *Tabaqât*, by Subki, vol. ii., fol. 74^a.

Mr. F. F. Arbuthnot, in his *History of Arabic authors*, p. 39, is surely wrong in saying that *Bukhârî* selected seven thousand two hundred and seventy-five of the most authentic out of *ten thousand*, all of which are regarded as being true, because, as stated above, *Bukhârî* himself says that he made the present selection containing 7,275 out of 600,000. Mr. Arbuthnot again wrongly interprets the meaning of حديث غير صحيح as "false *Ḥadīṣ*"; but I should like to refer to *Ibn Ṣāliḥ's Muqaddimāh*, fol. 3^a, who says that حديث غير صحيح does not mean "false *Ḥadīṣ*," but that it simply means that in the narrative of such a *Ḥadīṣ* the specified conditions of *Isnād* are not fulfilled:—

كذلك اذا قالوا في حديث انه غير صحيح فليس ذلك قطعاً
بانه كذب في نفس الامر ان قد يكون صدقاً في نفس الامر واما
المراد انه لم يصح امتاده علي الشرط المذكور

Beginning:—

باب كيف كان بدء الوحي الي رسول الله صلى الله عليه و
سلم و قول الله عزوجل انا اوحينا اليك كما اوحينا الي نوح و
النبيين من بعده الخ حد ثنا الصمدي الخ

The reason for the composition of the work, as stated in *Tahdīb al Asmā'*, which quotes *Bukhârî*, is given thus:—That one day when *Bukhârî* was sitting before his *Shāikh*, *Ishāq bin Rāḥūye* (d. A.H. 233 = A.D. 847), some of his (*Bukhârî's*) friends requested him to compile a work containing a collection of *Ṣāliḥ Ḥadīṣ*. It is further stated that he was encouraged to compile the present work in one of his dreams.

(1) اما سبب تاليفه و تصنيفه فروينا عن ابراهيم بن معقل
النسفي قال قال البخاري كنت عند اسحق بن راهويه فقال بعض

اصحابنا لوجيعتم كتابا مختصرا في الصحيح لسنن رسول الله صلى الله عليه وسلم فوق ذلك في قلبي واخذت في جمع الكتاب (2) رويانا بالاسناد الغابت عن البخاري انه قال رأيت النبي صلى الله عليه وسلم كاني واقف بين يديه وبيدي مروه اذ ب عنه فسألت بعض المعبرين فقال لي انت تذب الكذب عنه فهو الذي حملني على اخراج الجامع الصحيح

(Tabḡīb al Asmā', fol. 24^b.)

Suyūṭī, in his work *Al Wasā'il ilā Ma'rifat al awā'il*, on fol. 48^a says that the work is the first of its kind on Ṣaḥīḥ Ḥaḍīṣ:—

اول من صنف في الصحيح المجرى البخارى ذكره ابن الصلاح

The title of the work as given by the author himself is الجامع المختصر من سنن رسول الله صلى الله عليه وسلم.

The work has been most largely commentated. See for its various commentaries Ḥājj. Khal., vol. ii., p. 512; Brock., vol. i., p. 158; and *Al Fawā'id ad Darāri*, fol. 27^a. The work has been repeatedly printed. A French translation was also published by O. Houdas and W. Marçais, Paris, 1903-1906.

For Bukhārī's life and his works see *Ṭabaqāt* by Abū Ya'la, fol. 113^a; *Ṭabaqāt al Huffāz* by Dahabī, vol. ii., p. 35; *Ṭabaqāt* by Subkī, vol. ii., fol. 57^a; *Asmā'-ar-Rijāl* by Khaṭīb Tabrizī, fol. 99^b; *Ikmāl fī Asmā' ar Rijāl*, fol. 225^a; *ʿIqd al Muḍahhab*, fol. 13^a; *Ṭabaqāt ash Shāfi'iyah*, fol. 5^a; *Tuḥfat az Zaman*, fol. 27^a; *Al Fawā'id ad Darāri*; Ḥājj. Khal., vol. ii., p. 526; Brock., vol. i., p. 158; Rose, *Biographical Dictionary*, vol. iii., p. 383; *History of Bukhārā*, Vambéry (A.), p. 68; Arbuthnot's *History of Arabic Authors*, p. 39; Brit. Mus. Suppl., No. 132.

This complete copy of *Al Jāmi'* is written in ordinary Nasta'liq with a frontispiece.

The following colophon, dated A.H. 775, says that the scribe أحمد بن عمر بن محمد بن عمر بن محمد بن أبي طالب (who was a good Muḥaddīṣ of his time, was born in A.H. 718 = A.D. 1318 and died in A.H. 796 = A.D. 1393; see *Ad-durar al Kāminah*, vol. i., fol. 57^a) wrote the present copy for his older son جنيد, who made it a waqf to the students:—

تم الكتاب الجامع الصحيح للإمام الحافظ مقتدى أهل الحديث
أبي عبد الله محمد بن اسماعيل البخاري رضي الله تعالى عنه و
أرضاه علي يد أقل عباد الله و أوجههم إلى عفو الله تعالى و

عُثِرَ لَهُ — جلال احمد بن عمر بن محمد بن عمر بن محمد ابني طالب
 البلياني ملكه الله نواصي الاماني في اربع ذي القعدة سنة خمس و
 مئتين و مئعمائة تذكرة لابنه الاكبر جنيد (sic) بامثاله ورزق العمل
 بما فيه — وهو وقفه على المسلمين من طلبه العلم وقفاً لا يباع
 و لا يورث تقبل الله منه حسناً و تجاوز عن فرطاته و الله
 حسينا و نعم الوكيل و لا حول و لا قوة الا بالله العلي العظيم و
 صلى الله على محمد و صبه اجمعين — رحمه الله لمن دعى
 لكتابه و واقفه و الصد لله رب العالمين

The fact that the copy is written in Nasta'liq hand, which was invented by Mir 'Ali Tabrizi,* suggests that the above colophon with its date and scribe does not belong to this copy, but is only a copy of the MS. from which it is transcribed. From the appearance of MS. it seems that it was written in the 10th century of the Hijra.

No. 130.

fol. 223; lines 21; size 17 × 12; 11 × 5.

The same.

A neat and beautiful copy of Al Jāmi' complete in three volumes.

VOL. I.

Beginning as usual and ending with the chapter *الاستعارة للعروس* عند البناء.

This volume contains the first nine juz' and a portion of the tenth juz', each of which is divided into three parts by the scribe.

All of the divisional juz' are written on the margin in red ink within a gilt circle.

* Mir 'Ali Tabrizi, the inventor of Nasta'liq hand, flourished during the reign of Timūr (Tamarlane) (A.H. 771-806), and was contemporary of Kamāl Khujandi (d. A.H. 803); see *Majāhlis al Mu'minin*, vol. i, fol. 529; *Mir'at al 'Ālam*, fol. 421; *Mir'at-i-Āftābnumā*, fol. 206.

No. 131.

fol. 242; lines 21; size 17 × 12; 11 × 5.

VOL. II.

The continuation of the preceding copy, ending with a portion of the nineteenth juz'.

No. 132.

fol. 320; lines 21; size 17 × 12; 11 × 5.

VOL. III.

The continuation of the preceding copy, ending with thirtieth or the last juz' of Al Jāmi'.

The following colophon says that all these three copies were written for the Royal Treasury of 'Alāuddīn Shāh Husain bin Sayyid Ashraf al Husaini, the king of Bengal (A.H. 905-A.H. 927). See *Tārīkh-i-Firishṭa*, vol. ii., p. 587, and *Ṭabaqāt-i-Akbari*, p. 526.

و الصد لله وعده و الصلوة — علي رسوله محمد و آله و صحبه
و عترته و السلام قد حصل الفراغ من تسميق هذا الكتاب الجامع
الصحيح البخاري بعون الله و توفيقه يوم الاربعاء المبارك —
الثاني من شهر جمادى الاولى سنة احدى عشر و تسعمائة علي
يد الفقير الفقير محمد بن يزدان بخش المعروف بشواجكي
الشرواني غفر له الله و لوالديه — و لمن دعا له بالتوبة و المغفرة
و لجميع المسلمين آمين رب العالمين — و قد هذبت هذه النسخة
الشريفة برسم خزانة السلطان الاعظم الخليفة المعظم — الذي لا يوازن
و لا يوازي و هو غني ان يباهي و اجل ان يباهي — و اعظم من
ملك البلاد — و صامن العباد شانا و اعلاهم منزلاً و مكاناً — و
انداهم راحة و بيانا — و اشجعهم جاشا و جنانا — و اقواهم ديناً
و ايماناً — و اروعهم ميثاقاً و مناناً و ابسطهم ملكاً و سلطاناً و

اشملهم عدلا و احسانا من شيد قواعد الدين بعد ان كادت تنهدم
 — و استبقي حشاشة الكرم حين ارادت ان تنعدم — و رفع رايات
 المعاني اوان ما هزفت الانتكاس و جدد مكارم الشريعة و قد آذنت
 بالاندراس — علماء السلطنة و الخليفة و السيادة و الدين — غياث
 الاسلام و المسلمين كهف الثقلين و ظل الله في الخافقين مورد
 فرائد عوائد السني — و العوارف الهني — ابو المظفر حسين شاه
 بن سيد اشرف الحسيني خلد الله ملكه و سلطانه و اعلى امره و
 شانه — شعر

من ام بابك لم تبرح جوارحه
 تروي احاديث ما اوليت من مني
 فالعين عن قرة و الكف عن صلة
 و القلب عن غير و السمع عن حسن

الذي تشرف صفائح صائف الكون بمنا من آثاره — و شق علي
 اكاسرة الدهر و قياصرة العصر شق غباره — و اوجب علي نفسه
 القدمية ان لا يحكم الا بالعدل — و جعل البرايا في ظله مستبشرين
 بنعمة من الله و فضله — شعر

فما دام جدواه يثلب كفه
 فلا خلق من دعوي المكارم من حل
 و ما دام في الهيجاء يهز حسامه
 فلا ناب في الدنيا لليبك ولا شبل

رب كما جعلت اشعة شمس معدلته رافعة لظلام الظلم عن
 كافة الانام اجعل غيام بقائه مشدودة باوتاد الابد و اطناب اطناب
 الدوام — بجده الهاشمي القرشي محمد عليه افضل الصلوة و اكمل
 السلام — و علي اله و صحبه الكرام و عترته العظام — شعر

بِقَاوِكَ لِلْإِسْلَامِ عِزٌّ مُؤَبَّدٌ
 قَدَمٌ وَابِقٌ لِلْإِسْلَامِ مَا ذَرَّ شَارِقُ
 بَدَارُ السُّلْطَنَةِ وَالضَّالِفَةُ بِكَدَالِهِ — حَرَمَهَا اللَّهُ تَعَالَى عَنِ الْإِفَاقِ

Written in beautiful Naskh.

Dated Yakdalah,* the capital of Bengal, A.H. 911.

Marginal notes throughout the copy. The first volume has a sumptuously illuminated double-page 'unwân in the beginning. An index of the whole work is attached in the beginning of the first volume.

Scribe مُحَمَّدُ بْنُ يَزْدَانَ بِضَمِّ الْمَعْرُوفِ بِضَوَاجِكِي الشَّرَوَانِي

No. 133.

fol. 370; lines 18; size $12 \times 9\frac{1}{2}$; 9×6 .

Another copy of *Al Jâmi'*, complete in two volumes.

VOL. I.

Beginning as usual and ending with chapter **اللَّهُمَّ امْضُ لِأَصْحَابِي** هَجْرَتِهِمْ.

No. 134.

fol. 404; lines 18; size $12 \times 9\frac{1}{2}$; $9\frac{1}{2} \times 6$.

VOL. II.

The continuation of the preceding copy, ending with the last *Hadiq* of *Al Jâmi'*.

The following colophon says that both the copies were written in the *Jâmi'* Masjid of Dihli, and twice revised and corrected by the scribe **مُحَمَّدُ بْنُ شَيْخِ بَيْرِ مُحَمَّدِ بْنِ شَيْخِ أَبِي الْفَتْحِ الْبَلْجَرَامِيِّ** ثمَّ اِلَهُ آبَادِي, in the presence of *Shâh Waliallâh*, the well-known

* Yakdalah, or Akdala, was the seat of residence of 'Alâhaddîn Shâh Husain, the King of Bengal (A.H. 905-927); see Charles Stewart's "History of Bengal," p. 111. Charles Stewart, *ibid.*, in footnote, p. 84, says: "Akdala is placed by Major Rennell, in his Bengal Atlas, at a short distance to the north of Dacca; it is not to be found in the common maps, nor have I met with any account of it."

traditionist and saint of India and the author of the famous work *Hujjat Allāh al Balīghah* (d. A.H. 1176 = A.D. 1768: See Brock., vol. ii., p. 418):—

تم الكتاب الجامع الصحيح للإمام العافظ مشتهدي أهل الصديق أبي
عبد الله محمد بن اسماعيل بن إبراهيم بن المغيرة الجعفي البخاري
في المسجد الجامع الشيرازي علي ساحل نهر الجون في محرومة
الدهلي يوم الاربعاء سادس شعبان المعظم في سنة ١١٥٩ التامع و
الخمسين بعد مائة و الف من الهجرة النبوية علي صاحبها الف
الف صلوة و التحية — بيد احقر العباد شيخ محمد بن شيخ پير
محمد بن شيخ ابوالفتح العمري البلجرامي ثم الله آبادي مع قرأته
من الاول الي الاخر و تصحيحه مرة بعد اخرى في خدمة قدوة علماء
الزمان و اسوة اولياء الاوان المتصف بالشيخ في قومه كالنبي في
امته و المنعوت بأوليئك الذين هداهم الله فبهذا هم اقتده
صاحب الفلق المصدي و الفيض السرمدي الشيخ ولي الله
العمري لازال ظلال نواله علينا ظليلا و سبأنا فضاله فينا
سبيلا — و صلى الله علي محمد الذي ختم به الرسالة و علي
خلفائه الراشدين و سائر الصابة و التابعين و شيوخ المصنفين و
المصدقين لله رب العالمين

Another note at the end says that the two volumes were again corrected, with the addition of vowel points, by محمد ناصح, by the order of *Shāh 'Ālam* (A.H. 1173–A.H. 1221).

بسم الله و سبحانه تصحيح و اعراب صحيح بخاري بحكم اقدس
حضرت شاه عالم بادشاه غلد الله ملكه و سلطانه و افاض علي
العالمين بره و احسانه در منه يكهزار و يكصد و هشتاد و چهار
هجري فقير محمد ناصح عفي الله از اول كتاب تا اخر از نسخة
مصنعه بالتمام رسائيد

Good Nasta'liq.

Dated A.H. 1159.

fol. 375^b-379^a. A sanad or licence for narrating Ḥadīṣ dated A.H. 1159 granted by Shāh Waliyallāh to his pupil the present scribe:—

الصد لله الذي بنعمته تتم الصالحات — و علي فضله المعول
 في جميع الصالحات — و اشهد ان لا اله الا الله و اشهد ان محمدا
 عبده و رسوله صلى الله عليه و علي اله و صبه و سلم اما بعد
 فان اخانا في الله عز و جل الفاضل الصالح الشيخ محمد بن
 شيخ پير بن الشيخ ابي الفتح العمري نسباً — البكرامي اصلاً
 و الله آبادي مولداً و منشأ قرأ علي الجامع الصحيح المسند تصنيف
 الامام الحجة امير المؤمنين في الحديث لبي عبد الله محمد بن
 اسماعيل البخاري رحمه الله تعالى جميعه الا فتواً و هو من كتاب
 المواقيت الى باب كيف يقبض العبد المتاع من كتاب الهبة فانه
 سمع علي بقرأة غواجه محمد امين — و قرأ علي ايضاً اطرافاً من
 مائت الكتب الستة و من مؤلف الامام مالك بن انس و من مسند
 الحافظ ابي محمد عبد الله بن عبد الرحمن الدارمي و من مشكوة
 المصابيح — فاجزت له ان يروي عني هذه الكتب كلها و كذلك
 اجزت له ان يروي عني كل ماصح عنده الله من مروياتي
 بشرط الرواية المعتبرة عند اهل هذا الشأن و قد اجازنا بصحيح
 البخاري جميعه شيخنا ابو طاهر محمد بن ابراهيم الكردي المدني
 الن . . . كتبه بيده الثقيف الي رحمة الله الكريم الودود ولي الله
 احمد بن عبد الرحيم بن وجيه الدين بن معظم بن منصور بن احمد
 بن محمود عفي الله عنه و عنهم اجمعين و الصلة و اياهم باسلافه
 الصالحين العمري نسباً — الدهلوي وطناً — الاشعري عقيدة
 و الصوفي طريقة — الصنفي عملاً — و الصنفي و الشافعي تدريساً

خادم التشهير و الصديق — و الفقه و العربية و الكلام الصمد لله
اولا و اخرها و باطنا ذي الجلال و الاكرام و كان ذلك يوم الثلاثاء
الثالث والعشرين من الشوال ١١٥٩ سنة

The handwriting of the above is thus verified by Shāh Walīallāh's
son :—

ابن خط والد بزرگوار امس بي شبه
كتبه الصغير محمد رفيع الدين

fol. 379^b–386^a. A collection of Ḥadīṣ from different chapters of
other canonical books.

fol. 386^a–404^a. A very rare treatise called—

الفضل المبين في السلسل من حديث النبي الامين

by Shāh Walīallāh, containing a collection of Ḥadīṣ Musalsal.

Contents :—

fol. 386 ^a .	الحديث السلسل بالاولية
fol. 387 ^a .	الحديث السلسل بقرأة سورة الصف
fol. 387 ^b .	الحديث السلسل بقول انا احبك فقل
fol. 388 ^a .	الحديث السلسل بالمصافحة
fol. 388 ^b .	الحديث السلسل بالصفاة المتشبين في علم الحديث
fol. 389 ^b .	الحديث السلسل بالفقهاء الصنفية
fol. 390 ^a .	الحديث السلسل بالفقهاء الشافعية
fol. 390 ^b .	حديث سلسل بالفقهاء المالكية
fol. 391 ^a .	حديث سلسل بالفقهاء الصنابلة
fol. 391 ^b .	حديث سلسل بالاشاعرة
fol. 395 ^a .	حديث سلسل بالمكيين
fol. 395 ^b .	حديث سلسل بالمشاركة

- حديث مسلسل بالمغاربة
 fol. 396^a.
 احاديث سلسلة بائمة اهل البيت
 fol. 396^b.
 احاديث سلسلة بالآباء
 fol. 398^a.
 اربعون حديثاً مسلياً بالاشراف
 fol. 399^a.
 آحاديث سلسلة بالمصديين
 fol. 399^b.
 حديث مسلسل بالصن
 fol. 401^a.
 احاديث سلسلة بعرف العين في اول اسم كل راو
 fol. 401^b.
 الصديق المسلسل بالقراء
 fol. 402^a.
 الصديق المسلسل بالشعراء
 fol. 403^a.
 الصديق المسلسل بيوم العيد
 fol. 403^b.
 حديث مسلسل بنسبة كل راو الي شيء من بلد او قبيلة
 fol. 404^a.

This treatise also bears a sanad dated A.H. 1160 granted by *Shāh* Waliallāh to his pupil, شيخ محمد, the scribe.

الصمد لله قد قرأ علي هذه الرسالة كلها صاحب النسخة اخونا
 الصالح الشيخ محمد — احسن الله تعالى و اصلح حاله فاجزف له
 روايتها عني علي ان فيها بعض شيء من الضلل في ضبط الاسماء
 لا سيما في اسماء المغاربة . . .

كتب هذه السطور مؤلفها الفقير ولي الله عفي الله عنه في
 اوائل محرم سنة ١١٦٠ اخر ساعة من يوم الجمعة

No. 135.

fol. 511; lines 25; size 14 × 9; 10 × 6.

Another complete copy of Al Jâmi', beginning as usual. Illuminated frontispiece.

Written in good Naskh.

Not dated, apparently 13th century.

No. 136.

fol. 242; lines 15; size 10 × 8; 7 × 5.

An old copy of the first part of Al Jâmi', beginning with the following Isnâd :—

و الصد لله و صلواته على سيدنا محمد و اله و صحبه اجمعين
 اخبرنا الشيخ الامام الزاهد ابو الوقت عبد الاول بن عيسى بن
 شعيب بن ابراهيم بن اسحق السجزي الصوفي قراءة عليه و انا
 اسمع في شهر سنة اثنين و خمسين و خمسمائة قيل له اخبركم
 جمال الاسلام ابو الحسن عبد الرحمن بن محمد بن المظفر بن معاذ
 الداودي قراءة عليه و انت تسمع ببوشنج في ذي الثعدة في
 شهر سنة خمس و ستين و اربع مائة قال اخبرنا ابو محمد عبد
 الله بن احمد بن حمويه السرخسي قراءة عليه و نحن نسمع في
 شهر سنة احدى و ثمانين و ثلثمائة قال اخبرنا ابو عبد الله محمد
 بن يوسف بن مطر الثوري بشرى في سنة ست عشرة و ثلثمائة
 قال حدثنا الامام ابو عبد الله محمد بن اسماعيل بن المغيرة
 الجعفي البصري قراءة عليه مرتين مرتين بشرى سنة ثمان و اربعين
 و مائتين و مرة اخرى ببشارى سنة اثنين و مائتين و خمسين قال
 كيف كان بدء الوحي الى رسول الله صلى الله عليه و سلم الخ

and ending with the chapter *احداد المرأة علي زوجها*, corresponding with p. 1-160 of vol. I. of the edition printed in Egypt, A.H. 1304.

Written in good *Naskh*.

Dated A.H. 778.

The colophon runs thus:—

كمل الجزء الاول بصد الله و عونه و يتلوه في الذي يليه
الجزء الثاني بزيارة الثبور و كان الفراغ منه يوم الجمعة رابع و
عشرين جمادى الاول (الاولى) من شهر سنة ثمان و سبعين و
سبعمائة من الهجرة

ابراهيم بن يوسف بن علي المغربي المريني Scribe

No. 137.

fol. 571; lines 19; size $9\frac{1}{2} \times 7$; 7×4 .

Another part of the first volume of *Al Jāmi'*; beginning as in the first copy and ending with the *قصة عكل و عرينة*. Some foll. at the beginning and at the end are supplied in a later hand.

The MS. was compared and corrected by Jamāladdin al Muḥaddiq al Ḥusaini, the author of *Rawḍat al Aḥbāb* (who died in A.H. 926 = A.D. 1520, see Rieu, p. 147), as would appear from the following note on fol. 307^b:—

بلغ التقابل و التصحيح كتبه الفقير جمال الدين المصنف
الصيني جعله الله تعالى لادوة ثمره التحقيق واجدا— و صيره
في عتبة العبودية راكعا و ساجدا—

Similar notes in the hand of the said Jamāladdin are to be found in many places, and we may therefore conclude that this copy was written before or during his lifetime.

In good *Naskh*.

No. 138.

fol. 472; lines 21; size $10 \times 7\frac{1}{4}$; $6\frac{1}{2} \times 4$.

المجلد الاول من الجامع الصحيح

Another copy of Al-Mujallad al Awwal of Al-Jāmi'; beginning as usual and ending with chapter of فضل عائشة. Corresponding with the volume II., p. 213, of the printed edition.

The following worm-eaten note, dated A.H. 921 on the titlepage by the scribe, عبد الحق بن ابي سعيد, says that he copied out the present MS. from Jamāladdīn al Ḥusainī's (d. A.H. 926 = A.D. 1520) copy with the marginal notes in his handwriting:—

اعلموا اخواني رحمكم الله الي انقل هذا الكتاب واصحته من
نسخة كتب السيد المويد السند (sic) جمال الملة و الدين عطاء الله
على كثير من مواضعها بلغ . . . اني اكتب ما كتب السيد
بالتغيير وايضاً كتب علي تلك النسخة . . . حرره العبد الفقير
الى رحمة ربه الغني — المشتهر بجمال المصنف الحسيني عفي الله
عنهما و طول الله عمره — سنة احد و عشرين و تسعمائة و المرجو
من الله تعالى (sic) كتبه عبد الحق بن ابي سعيد

Written in ordinary Naskh.

Scribe عبد الحق بن ابي سعيد

No. 139.

fol. 238; lines 15; size 10×7 ; 7×5 .

Another copy of Al Jāmi' as Ṣaḥīḥ, beginning with the first Ḥadīḡ of the chapter باب اتباع الجنائز, and ending with the chapter باب الدين, corresponds with p. 154, vol. i. to p. 29, vol. ii. of the

edition printed in Egypt, A.H. 1304. The first fol. is missing, and the MS. abruptly opens thus:—

قال سمعت معوية بن صويد مقرر عن البراء بن عازب قال
امرنا النبي صلى الله عليه وسلم بسبع و نهائا عن سبع امرنا
باتباع الجنائز و عيادة المريض و اجابة الداعي و نصر المظلوم
و ابرار القسم ورد السلام و تسميت العاطس و نهائا عن انية الثفة
و حاتم الذهب و الحرير و الدباج و الشبي و الاستبرق

The following colophon says that this copy is the second part of Al Jāmi', out of eight parts:—

آخر الجزء الثاني من اجزاء ثمانية و يتلوه في الجزء الثالث
كتاب الوكالة انشاء الله تعالى و الصد لله وحده و صلى الله
علي سيدنا محمد حاتم النبيين و امام المرسلين و رضي الله
عن اصحاب رسول الله اجمعين آمين نسفه لنفسه اقل عباد الله
و اعوجهم محمد بن علي المقرئ الشافعي الصوي الشهير
بأبن الشريعة بصحة المحروسة عشر الله له و لوالديه و لجميع
المسلمين بسنة و كرمه— انه ارحم الراحمين بتاريخ نهار الجمعة
تاسع عشري شهر جمادى الاخرى من شهور سنة ثلث و سبعين
و ثمان مائة

Written in good Naskh.

Dated A.H. 873.

محمد بن علي المقرئ الشافعي الصوي المعروف بابن الشريعة

No. 140.

fol. 543; lines 20; size 10 × 7; 7 × 5.

Another old copy of Al Jāmi' as Ṣaḥīḥ.

This part begins with the chapter باب اتباع النساء الجنائز, and

ends with a portion of Tafsir *مسورة بقره*, corresponding with p. 168, Vol. I. to p. 70, Vol. III. of Egypt edition, dated A.H. 1304. foll. 1-62, 141-230, and 247-380 are supplied in a later hand. There are several sanads of eminent traditionists, who, after giving lessons from this copy to their pupils, permitted them to narrate Ḥadīṣ from this work and other sources.

Some of them are as follows:—

I.

Sanad, dated A.H. 918 on fol. 543^a, granted by ‘Abdalḥaqq bin Muḥammad as Sanbāṭi ash Shāfi‘i, *عبد الحق بن محمد السنباطي الشافعي*, to his pupil Shamsaddīn Muḥammad bin Shaikh Nāraddin, *شمس الدين بن شيخ نورالدين*.

الصد لله فقد قرأ علي هذا الجزء وقبله من الاخر الي هبا
الفاضل شمس الدين ابن الشيخ العلامة نور الدين بن ناصر و
اجزته بذلك وجميع ما يؤولي روايته و كان ذلك في سنة ثمان
عشرة وتسعمائة

كتبه عبد الحق بن محمد السنباطي الشافعي

This ‘Abdalḥaqq, who received a sanad for narrating Ḥadīṣ from Ibn Ḥajar al ‘Asqalānī (d. A.H. 852 = A.D. 1449), was born in Sanbāt in A.H. 842 = A.D. 1438 and died in Mecca in A.H. 931 = A.D. 1524. See An Nūr as-Sāfir, fol. 77^a.

II.

Dated A.H. 904 ‘Uṣmān bin Muḥamad bin ‘Uṣmān ad Diyāmī, *عثمان بن محمد بن عثمان الديلمي*, who was born in A.H. 821 = A.D. 1418 and died in A.H. 908 = A.D. 1503. See An Nūr as Sāfir, fol. 46^a, and, like the former, received a sanad from Ibn Ḥajar and granted one to his pupil Barakāt bin ‘Abdarrahmān bin ‘Alī bin Idrīs al Ḥanbalī, *بركات بن عبد الرحمن بن علي بن ادريس الحنبلي*.

الصد لله و سلام علي عبادته الذين اصطفى اما بعد فقد قرأ
علي جميع هذا الجزء و ما قبله الشيخ (sic) الدين بركات بن عبد
الرحمن بن علي بن ادريس الحنبلي . . . نفع الله له في مجالس
اخر ما بعد الضميس ثاني عشري ربيع الاول سنة اربع و تسعمائة

و اجزئت له ان يروي عني جميعه و جميع ما اروي لبشرته كتب
عثمان بن محمد بن عثمان الديلمي الشافعي حامدا و مصليا

III.

By Muḥammad bin Aḥmad an Najjār to his son Abul Yamān:—

قرأ و ما قبلها الولد العزيز ابو اليمن بارك الله و اجزئت له
ذلك و ما يجوز لي روايته — محمد بن احمد النجار

IV.

By same Muḥammad to his other son Muḥammad bin Muḥammad bin Aḥmad an Najjār:—

قرأ الولد الفاضل ابو (sic) السمي محمد بن احمد هذا الجزأ و
ما قبله و اجزئت له رواية ذلك و جميع ما يجوز لي روايته — محمد
بن احمد النجار

No. 141.

fol. 518; lines 19; size 10 × 7; 7 × 5.

This copy is a continuation of the preceding MS. ending with the last chapter of Al Jāmi'. foll. 1-25 and 170-301 are supplied in a later hand.

This copy and the preceding are written in same hand, a good Naskh.

Dated A.H. 792.

The colophon runs thus:—

تم و كمل صحح البخاري بمعد الله و عونه و حسن توفيقه و
صلواته علي سيدنا محمد و علي اله و اصحابه و مسلم مشرف و كرم
و كان الفراغ من نسخه من نهار الاحد ثالث عشر ربيع الاخر من
شهور سنة اثنين و تسعين و سبعمائة

كتبه العبد الفقير الراجي عفو ربه القدير — علي بن محمد
بن احمد بن يوسف بن اسماعيل النوفلي الكاتب الشافعي

علي بن محمد بن احمد بن يوسف بن اسماعيل
النوقبي الكاتب

No. 142.

fol. 225; lines 13; size 11 × 7; 7 × 5.

Another old copy of *Al Jāmi'*, beginning with *Kitāb al Kusūf*, باب الكسوف, and ending with the chapter of *Mu'takif*, المعتكف, corresponding with pp. 133-262, vol. I. and pp. 1-25, vol. II. of Egypt edition, dated A.H. 1304.

At the end of this MS. is a sanad granted by موسى بن الحسين بن محمد بن علي بن أبي الرجال بن عبد الله اليونيني *Mūsā bin Ḥusain bin 'Alī*, on the authority of the sanad which he received from *Shamsaddin 'Alī 'Abdallah Muḥammad al Ba'li* (d. A.H. 793 = A.D. 1391: see *As Suḥab al Wābilah*, fol. 266) to his pupil, محمد بن علي بن احمد المصري الصوفي الشافعي, the scribe of the present copy:—

الصد لله رب العالمين قرأ علي هذا الجزء وانا انظر في اصل
صحيح—الاخ في الله تعالى زين الدين ابو عبد الله محمد بن علي
بن احمد الشافعي الصوفي المصري اعزه الله تعالى وهو كاتب
هذا الجزء قراءة صحيحة معربة متقنة بحق مساعي علي شيخنا
الامام العلامة شمس الدين ابي عبد الله محمد بن اليونانية تغدده
الله تعالى برحمته بحق مساعده من الشيخ شهاب الدين احمد العجار
المعروف بابن الشحنة قال اخبرنا الشيخ سراج الدين الزبيدي
قال اخبرنا ابو الوقت بسنده المكتوب في اول الجزء الاول—من
هذا الكتاب فاجزته به و كان فراغ قراءته من هذا الجزء في
مجالس اخرها سادس عشري شهر شوال سنة اثنين و ثلاثين و
ثمان مائة احسن الله خاتمتها بخير و عافية

كتبه موسى بن الحسين بن محمد بن علي بن محمد بن
ابي الرجال احمد بن عبد الله اليونيني عفي الله عنه

This Mūsā, who, according to the author of Muṭjam Ibn Fahd, is a descendant of 'Alī, the fourth caliph, was born in A.H. 762 = A.D. 1361 and died in A.H. 840 = A.D. 1436. See Muṭjam Ibn Fahd, fol. 320^a; As Suḥab al Wābilah, the continuation of Ḥāfiẓ Ibn Rajab's Ṭabaqāt al Ḥanābilah, fol. 312.

It is said in this sanad that Muḥammad bin 'Alī bin Aḥmad al Miṣri ash Shāfi'i aṣ Ṣūfi, the scribe of the MS., finished the reading of this copy in A.H. 832.

The MS. is written in good Naskḥ.

The colophon runs thus:—

آخر المجلد الثاني من صحيح البخاري يتلوه في الثالث كتاب
 البيوع ان شاء الله تعالى
 على يد الفقير محمد بن علي بن احمد الشافعي الصوفي
 المصري عفي الله عنه— و حسبنا الله و نعم الوكيل و صلى
 الله علي سيدنا محمد و آله و صحبه و سلم تسليماً

No. 143.

fol. 233; lines 13; size 11 × 7; 7 × 5.

This copy is a continuation of the preceding MS. beginning with the Kitāb al Buyū', كتاب البيوع, and ends with chapter Da'wat al Yahūdī wan Naṣrānī, باب دعوة اليهودي و النصراني, corresponding with pp. 25-230 of vol. II.

This copy is written by same scribe, in same hand, and bears the same sanad.

The colophon runs thus:—

لجزء الجزء الثالث بمحمد الله و عونه يتلوه ان شاء الله تعالى
 في اول الجزء الرابع باب دعاء النبي صلى الله عليه و سلم الى
 الاسلام

No. 144.

fol. 530; lines 15; size 9×7 ; 6×4 .

Another copy of Al Jāmi', beginning with the chapter, مناقب علي باب الاكل عما يليه, corresponding with p. 206, Vol. II. to p. 205, Vol. III.

Marginal notes are throughout written in ordinary Naskh.

Not dated.

Scribe محمد زمان بن محمد فارص السرهندي الصديقي

No. 145.

fol. 540; lines 15; size 9×7 ; 6×4 .

This volume is a continuation of the preceding copy, written by same scribe and ending with the last Ḥadīṣ of Al Jāmi'.

The colophon runs thus:—

الحمد لله رب العالمين و السلام على سيد المرسلين محمد
و اله و صحبه اجمعين هذا اخر الكتاب الجامع الصحيح للامام
الفاظ المشتمل اني عبد الله محمد بن اسماعيل رضي الله
تعالى عنه

و صلى الله على سيدنا محمد و اله و صحبه و سلم
حرره محمد زمان ابن (بن) محمد فارص السرهندي
الصديقي غفرله
ولوالديه

No. 146.

fol. 217; lines 23; size 11 × 9; 7 × 6.

Another copy of Al Jāmi', containing the last five parts.
Part 26 on fol. 1^b, beginning with the chapter—

باب قول الرجل جعلني الله فداك

and ending with the chapter—

المكثرون هم المثلون

corresponding with pp. 56-85, Vol. IV of the Egypt edition.

Part 27 on fol. 33^b, beginning with the chapter—

قول النبي صلى الله عليه وسلم ما احب ان لي مثل احد ذهباً

and ending with—

ميراث المرأة و الزوج مع الولد و غيره

corresponding with pp. 85-116, Vol. IV.

Part 28 on fol. 122^b, beginning with the chapter—

ميراث الاخوات مع البنات

and ending with the chapter—

الامن و ذهاب الروح في المنام

corresponding with pp. 116-151, Vol. IV.

Part 29 on fol. 122^b, beginning with the chapter—

الاخذ علي اليمين في النوم

and ending with the chapter—

اثم من دعي الي صلاة الخ

corresponding with pp. 151-184, Vol. IV.

Part 30, on fol. 167^b, beginning with the chapter—

ما ذكر النبي صلى الله عليه وسلم و حض علي اتفق اهل العلم

and ending with the last chapter.

The colophon runs thus:—

كمل نسخ البخاري في يوم الاثنين في سابع عشر ذي الحجة
من شهر سنة مبيع و ستين و ثمانمائة من الهجرة النبوية على
صاحبها افضل الصلوة و السلام على يد العبد الفقير المعترف
بالتقصير محمد بن محمد بن يوسف الاعتلاني الشافعي غفر له
الله و لوالديه الخ

Written in ordinary Naskh.

Dated A.H. 867.

Scribe محمد بن محمد بن يوسف بن علي الاعتلاني الشافعي

No. 147.

fol. 201; lines 19; size 10 × 7; 8 × 5.

The last part (styled here الجزء السادس) of Al Jāmi', beginning with باب الص في الله.

It would appear from the colophon that this is the last of the six juz' into which the scribe divided the complete work. This scribe copied the present MS. from a copy which was divided into thirty juz', and belonged to Nāṣiriyyah Madrasah of Egypt, which was founded by 'Ādil, king of Egypt (A.H. 694-696 = A.D. 1294-1296), and completed in A.H. 703 by Nāsiraddin Muḥammad (A.H. 698-708 = A.D. 1298-1308). See Ḥusn al Muḥāḍarah by Suyūṭī, fol. 377^a.

تم الجزء السادس من كتاب البخاري من تجزئة ستة و هي من
اصل نسخة مدرسة الناصرية من تجزئة ثلاثين و هي من خمسة اجزاء
من الاصل بمحمد الله و حسن توفيقه في نهار الاثنين ثامن عشر
ربيع الاول سنة مبيع و ثلاثين و ثمانمائة على يد اضعف عباد الله
و اوجههم اليه ابو (ابي) الحياة احمد بن محمد المصري

A note below the colophon says that this copy was read by Badraddin al Bahwatī in the presence of Yūnus al Qāhiri and Ibn Hajar al 'Asqalānī (d. A.H. 852 = A.D. 1449).

الصدق لله بلغ الشيخ بدر الدين البهوتي قراءة علي من أول
 الصحاح إلى آخره في مجالس آخرها يوم الجمعة صابع شهر
 شعبان سنة ثلاث وخمسين وثمانمائة — قال ذلك يونس
 القاهري ثم بلغ قراءة علي — ابن حجر —

Written in good Naskh.

Dated A.H. 837.

Scribe أبو الصياة أحمد بن محمد المصري

No. 148.

fol. 107; lines 11; size 8 × 6; 6 × 5.

الجزء التاسع والعشرين

Another copy of Al Jāmi', containing the 29th part, beginning with the chapter—

قول النبي صلى الله عليه وسلم مسترون بعدي امورا تكرونها

and ending with the chapter—

اثم من دعي إلى ضلالة او من سنة منية

The following note, at the end of this copy, says that the present copy was once compared with a reliable copy by Muhammad bin al Kurki, an eminent traditionist of Damascus, who, according to Suhāb al Wābilah, fol. 229^a, died in A.H. 851 = A.D. 1447:—

الله احمد — بلغ مقابلة باصل معتمد محرر فصيح انشاء الله تعالى
 محمد بن الكركي

The colophon runs thus:—

آخر الجزء التاسع والعشرين من تجزيه ثلاثين و يتلوه انشاء

الله تعالى في الجزء الثلاثين — باب ما ذكر النبي صلى الله عليه
وسلم وحض على اتفاق اهل العلم

No. 149.

fol. 105; lines 11; size 8×6 ; 6×5 .

الجزء الثلاثين

The 30th part of *Al Jāmi'*, the continuation of the preceding copy and ending with the last chapter of *Bukhārī*.

It bears on the title-page a *Waḡf Nāma*, or deed of trust, dated A.H. 817, in which it is said that *Fakhraddīn*, a *Wazīr* of Egypt (A.H. 816-820: see *Husn al Muḥāḍrah*, fol. 368*), gave this MS. for public use, in *Jāmi' Umawī* in Damascus.

Both the copies are written in good *Naskh* in same hand.

Not dated, apparently 8th century A.H.

Scribe اسماعيل بن قاسم الصنفي

No. 150.

fol. 297; lines 20; size 8×6 ; $6\frac{1}{2} \times 5$.

اعلام الحديث في شرح معاني
كتاب الجامع الصحيح

I'LÂM AL ḤADÎṢ FÎ SHARḤ MA'ÂNÎ AL
KITÂB AL JÂMI' AS ṢAḤÎḤ.

Also called by Ibn *Khallikân* and *Ilāj. Khāl.* 'I'lâm as *Sunan*,' and by *Qaḍī 'Shahbāh*,' and *Brook.* 'I'lâm al *Bukhārī*.'

*A commentary on difficult traditions in Bukhārī, with occasional discussion on the various opinions of the four Imāms.

By Abū Sulaimān Hamd (wrongly called Aḥmad by Ṣaʿalibi, as pointed out by Dahabī and Subkī—

وهم أبو منصور الثعالبي في اليتيمة عيف مساه أحمد بن محمد
Tabaqāt al Huffāz, vol. iii., p. 223.

ذكره أبو منصور الثعالبي في اليتيمة و مساه أحمد وهو غلط

Tabaqāt as Subkī, vol. iii., fol. 19*) bin Muḥammad bin Ibrāhīm al Khattābī al Bustī. This eminent author, who was born in A.H. 319 = A.D. 931, studied jurisprudence under أبو بكر القفال الشافعي (d. A.H. 336 = A.D. 947) and قاضي أبو علي ابن هريرة (d. A.H. 340 = A.D. 951), and learnt Ḥadīṣ from محمد بن محمد البصري ابن الأعرابي (d. A.H. 340 = A.D. 951) in Mecca, and from يعقوب بن يوسف (d. A.H. 346 = A.D. 957). He also visited Bagra, Bāgdād, Irāq, and other places to learn Ḥadīṣ, and became so skilled in tradition that other subsequent traditionists, such as أبو عبد الله محمد بن عبد الله المعروف بابن البيع (d. 405 = A.D. 1017); أحمد بن محمد بن عبد الرحمن أبو عبيد الهروي (d. A.H. 401 = A.D. 1010); أبو حامد أحمد بن أبي طاهر محمد بن أحمد (d. A.H. 406 = A.D. 1015) and others, narrated Ḥadīṣ from him. He died in A.H. 388 = A.D. 998.

The MS. is slightly defective at the beginning and opens abruptly thus:—

كلمة و انما عاملة تركيبها ايجابا و نثيا ولو ان رجلا غسل
اعضائه تبردا او تنظفا او تعلما للغير او انغمس لتعلم مباحة لما
كانت طهارة و لا عبادة و قوله انما لكل امرئ يشيد معني خاصا
غير الاول الخ

On fol. 62^b the commentator says that in his Maʿālim as Sunan (a commentary on Sunanī Abu Dāʿūd) he wrongly interpreted the meaning of some Ḥadīṣ, which he corrects here thus:—

فقال من صلى قائما فهو افضل و من صلى قاعدا فله نصف
اجر القيام و من صلى قائما فله نصف اجر الثاعد كذا ناولناه

في المعالم علي ان المراد به صلاة التطوع اذ الفرض قاعدا
مع القدرة على القيام لا يجوز فضلا ان يكون له نصف اجر
القائم و عليه تأوله ابو عبيد و غيره فرايت حين و جدت
هذا الحديث من روايه البخاري انه لما اراد به المريض المشتري
الذي لو تكلف القيام لامكنه

Beside the three works mentioned by Brock., vol. i., p. 165, the following works of the commentator, enumerated by Dahabi Subki and Ibn Khallikān :—

- (1) شرح اسماء الصنن
- (2) كتاب العزلة
- (3) كتاب الشجاج
- (4) الغنية عن الكلام
- (5) كتاب شان الدعاء

One of his works, entitled كتاب السراج, mentioned by the commentator himself on fol. 7^b, seems to be quite unknown to his biographers.

Towards the end the commentator says that in dealing with the Hadīṣ he has generally commented in concise form, but that some he has felt obliged to deal with at greater length :—

هذا منتهى المثال فيما تيسر من تفسير احاديث الجامع الصحيح
وقد اختصرنا الكلام في عامتها الا في مواضع لم نجد في اشباع
القول بدا لا شكالها و غموض معانيها ان

Kirmānī, in his commentary on Bukhārī (see No. 153), refers to this work on fol. 2^a, and remarks that the present work is not a commentary (شرح) on Bukhārī's Al Jāmi', but only a note on the work :—

و كتاب الشيخ العلامة ابي سليمان احمد (حمد) بن محمد بن
ابراهيم الططائي شكر الله مساعيه — فيه نكت متفرقات و لطائف
على سبيل التفراقات ليس لما هولفظ الشرح موضوع له

For the commentator's life and work see: *Ṭabaqāt al Ḥuffāz*, vol. iii., p. 223; *Ṭabaqāt as Subkī*, vol. iii., fol. 19^a; *Ibn Khallikān*, vol. i., p. 161; *Aṭ Ṭabaqāt* by *Isnawī*, fol. 175^a; *Ṭabaqāt ash Shāfi'iyah* by *Ibn Mulaqqin*, fol. 30^a; *Aṭ Ṭabaqāt* by *Qāḍī Shāhbah*, fol. 19^a; *Hāj. Khal.*, vol. ii., p. 521, and *Brock.*, vol. i., p. 165.

The work seems to be rare; *Brock.*, vol. i., p. 159, mentions only one MS. in A.S. 687.

The colophon, dated 1133, runs thus:—

اخر كتاب اعالم الصديق في شرح معاني كتاب الجامع الصحيح
لاي عبد الله البخاري و تفسير غريبه و ايضاح مشكله تصنيف الامام
ابي سليمان حمد بن محمد الخطابي رحمه الله تعالى و كان الشراغ
من تمام هذا الكتاب المفيد يوم الاثنين رابع جمادي الاول من
١١٣٣
شهور سنه

Written in ordinary Naskh.

Dated A.H. 1133.

Scribe محمد بن المرحوم الشيخ سليمان بن احمد

No. 151.

fol. 109; lines 13; size $8 \times 5\frac{1}{2}$; $6 \times 4\frac{1}{2}$.

شواهد التوضيح و التصحيح لمشكلات
الجامع الصحيح

SHAWĀHID AT TAUDĪH WAT TAṢḤĪH LI MUSHKILĀT AL JĀMI' AṢ ṢAḤĪH.

A grammatical commentary on *Bukhārī*, dealing with the parsing of difficult *Ḥadīḡ*.

By *Jamāladdīn Muḥammad bin 'Abdallāh bin Mālik aṭ Ṭā'ī al Jaiyānī*, جمال الدين محمد بن عبد الله بن مالك الطائي الجياني, who was born in Damascus, A.H. 600 = A.D. 1203, and studied under

'Alamaddin as Sakhi'awi (d. A.H. 643 = A.D. 1245). He travelled over Syria, Halab, and other countries, where he attended the lectures of the eminent traditionists. He knew almost all the branches of Arabic literature, and was specially well versed in grammar, Qir'at, and lexicography, in which he was unanimously admitted an authority. Jamāladdin was a comprehensive writer, and fifteen of his works are mentioned in Brock., vol. i., p. 298, while Ibn Maktūm Tajaddīn (d. A.H. 794) in one of his poems enumerates twenty-eight works of this eminent author,

فجملتها عشرون تتلو ثمانيا
فدونكها نسخاً وحفظاً ليسها

See Buḡyat al Wu'āt, fol. 38*. Jamāladdin died in A.H. 672 = A.D. 1273.

Beginning:—

حامد الله رب العالمين و مصلّيّاً على محمد سيد المرسلين و
على آله و اصحابه الطيبين الطاهرين هذا كتاب سمّيته بشواهد
التوضيح والتصحيح لمشكلات الجامع الصحيح

The work has been lithographed in Mujtabā'i Press, Dihli, in A.D. 1911. For other copy comp. Escur., 141.

For his life and other works see: Mirāt al Janān, fol. 417*; Aṭ Ṭabaqāt by Isnāwī, fol. 447*; Buḡyat al Wu'āt, fol. 37*; Brock., vol. i., p. 298.

A note dated A.H. 808 on the margin of fol. 106* says that the present copy was compared by Ibrāhīm bin 'Abdallāh:—

بلغ مثابة على حسب الامكان فصح انشاء الله تعالى ابراهيم
بن عبد الله . . . سنة ثمان و ثمانمائة

Another note, dated A.H. 1034 on the margin of the same folio, says that this copy was once read through by Madyan bin 'Abdarrahmān al Miṣri, who, according to *Khulāṣat al Aṣar*, was an eminent scholar and physician of Egypt, and who composed several works, namely:—

- (1) ريعان الشباب في مراتب الاداب
- (2) ريعان الالباب
- (3) قاموس الاطباء في المشرادات

and was still alive in A.H. 1044 = A.D. 1731:—

طالعه مترجما على مؤلفه العبد الفقير مدين الطبيب بدار
الشفاء بمصر سنة ١٠٤٣

Written in good Naskh.
Colophon dated A.H. 691.

كتبه لنفسه . . . احمد بن ابراهيم بن محمد بن ادريس بن بابا
جوك بن شعبان عفي الله عنه . . . و وافق الفراغ من كتابته بعد
الاربعة وتسع عشرة غلبت من شهر ربيع الاخر سنة احدى و
تسعين وستمائة

The scribe Ahmad bin Ibrāhīm bin Muḥammad bin Idrīs bin Babājūk bin Sha'bān was a Qāḍī of Shirāz, and died in A.H. 725 = A.D. 1324. See *Ad Durar al Kāminah*, fol. 72^b, vol. i.

No. 152.

fol. 5; lines 14; size 10 × 7; 7 × 5.

A prayer and an index to Bukhārī's *Al Jāmi'*.

This is a prayer which Abū 'l-Haiṣam Muḥammad bin Makki bin Muḥammad al Kushmaihani (d. A.H. 389 = A.D. 998) used to read after finishing Bukhārī, and which he dictated to his pupil, Abu Darr 'Abd bin Ahmad al Harawī (d. A.H. 434 = A.D. 1042), as would appear from the following heading:—

الدعاء الذي كان ابو الهيثم رضي الله تعالى عنه يحتم به
الكتاب قال الشيخ الصافي ابو ذر عبد بن احمد الهروي رضي الله
تعالى عنه املئ علينا الشيخ ابو الهيثم عند غتمه الكتاب الصحيح
لمحمد بن اسماعيل البخاري رضي الله تعالى عنه

The prayer beginning thus on fol. 1:—

الصلوة لله حمد معترف بذنبه ومستأنس بربه الخ

fol. 2^a. Contains the numbers of the books, كتب, of Al Jâmi' which are not narrated through Abū Darr, as we learn from the following heading:—

نذكر عدد الكتب التي يشتمل عليها الجامع من غير رواية ابو ذر

fol. 2^b. The number of chapters of Al-Jâmi'.

fol. 3-5. The numbers of Ḥadīṣ in each book of Al Jâmi' which are narrated through Abū Darr.

The colophon runs thus:—

كمل جمع الديوان بصد الله و حسن توفيقه و عونه و بركته و
منه و ذلك خمسة مضين من شهر جمادى الاول (الاولى) الذي
من سنة احدى عشر و مبعائة

From the words *كمل جمع الديوان*, as well as from the condition of the copy, it is evident that the MS. has been torn out from a collection of other MSS.

Written in good Naskh.

Dated A.H. 711.

No. 153.

fol. 369; lines 29; size 11 × 8; 8 × 5.

الكواكب الدراري في شرح البخاري

AL KAWÂKIB AD DARÂRÎ FÎ

SHARḤI AL BUKHÂRÎ.

A commentary on Bukhârî in two volumes.

Vol. I.

By Muḥammad bin Yûsuf bin 'Alî al Kirmânî, محمد بن يوسف بن علي الكرماني البغدادي, who was born in Kirmân A.H. 719 = A.D. 1319, but as later on he settled in Bagdâd he is called Bagdâdî.

He studied under his father and other eminent scholars of Kirmān. In search of knowledge he travelled to distant countries, such as Shirāz, Mecca, Egypt and Bagdād, and in the first-named place he read under Qāḍī 'Aḍud addīn (*d. A.H. 756 = A.D. 1355*) all his compositions which Kirmānī finished in twelve years, and according to his own statement in the preface he studied al Jāmi' under Naṣiraddīn Muḥammad bin al Qāsim (*d. A.H. 761 = A.D. 1360*) in Jāmi' Azhar in Egypt, and under Abū 'l Ḥasan 'Abū 'Alī bin Yāsuf az Zarnadī (*d. A.H. 758 = A.D. 1357*) and Muḥammad bin Aḥmad bin 'Abdallāh bin 'Abdal Mu'tī (*d. A.H. 776 = A.D. 1374*) in Mecca.

Kirmānī died in A.H. 786 = A.D. 1384.

Beginning thus:—

الصد لله الذي انعم علينا بجلال النعم و اعظمها ودعائها
هو نعمة الاسلام

and ending with the chapter—

السلم

In the preface the commentator says that as the three commentaries on Bukhārī, written by Ibn Baṭṭāl, Khattābī and Muḡlaṭā'i at Turkī, did not fully explain the difficulties and omitted many points which required explanations, he wrote the present commentary explaining words, with their philology, and giving the meaning of technical terms used in al Jāmi', with discussions on the opinions of the Jurists. The commentator has given short notices of the lives of all traditionists mentioned in Bukhārī, and quotes the following authorities as his basis:—

اسماء حشاط صحيح البخاري. A work on the notices of the traditions of Bukhārī by Abū Naṣar Aḥmad bin al Ḥusain al Bukhārī al Kalabāḍī (*d. A.H. 389 = A.D. 998*).

تقعيد المبطل. By Abū 'Alī al Ḥusain al Ḡassānī (*d. A.H. 498 = A.D. 1104*).

كتاب الاكمال. By 'Alī bin Hibatullāh bin 'Alī, commonly called Ibn Mākūla (*d. c. A.H. 490 = c. A.D. 1096*).

جامع الاصول. By Abū Sa'ādāt Ibn Aṣīr (*d. A.H. 606 = A.D. 1209*).

The preface concludes with a short account of Bukhārī's life.

Ibn Ḥajar ridiculously remarks that one of the three commentaries on Bukhārī condemned by Kirmānī in the preface of present work is Quṭbaddīn al Ḥalabī's (*d. A.H. 735 = A.D. 1335*) commentary:—

• وقد عاب في خطبته علي شرح ابن بطل ثم علي شرح
القطب الحلبي وشرح مغلطائي

See *Ad Durar al Kāmināh*, vol. ii., fol. 565, while in the preface of the present copy *Kirmānī* distinctly names the three following commentaries on *Bukhārī* and does not refer at all to *Ḥalabī's* commentary, as would appear from the following:—

كتاب الامام ابي الحسن بن علي بن خلف المالكي المغربي
المعروف بابن البطل انما هو غالباً في فقه الامام مالك رضي
الله تعالى عنه من غير تعرض لما هو الكتاب مصنوع له — وكتاب
الشيخ العلامة ابي سليمان احمد (حمد) بن محمد بن ابراهيم
الخطابي شكر الله مساعيه فيه نكت متفرقات و لطائف علي سبيل
الطفرات و ليس لما هو لفظ الشرح موزع له — و اما الذي الله
العلم المشهور المغلطائي التركي المصري وهو (فهو) يكتب تميم
الاطراف اشبه و بصفت تصحيح التعليقات امثل — كانه من
اخلافه عن مقاصد الكتاب علي ضمان — و من شرح الفاظه و
توضيح معانيه علي امان

fol. 1-130 are supplied in a later hand.

The following note on the title-page says that the MS. was purchased in A.H. 1190 by 'Abdalbasit bin Maulawi Rustam 'Ali bin Mullā Aṣḡar 'Ali al Qinnawjī, an eminent traditionist of Qinnawj, who, according to *Ithāf an Nubalā*, p. 309, was born in A.H. 1156 = A.D. 1743, and had a valuable library of his own, and died in A.H. 1223 = A.D. 1808:—

المالك هو الله تعالى لكنه سبحانه بفضله اعطى التصرف بالشراء
لعبدته الضعيف عبد الباسط بن مولوي رستمعلي بن مولوي اصغر
علي القنوجي عفر له و لوالديه ببركة ما في هذا الباب — و كان
وقت الضعف في التاريخ التاسع عشر من شوال ١١٩٠ سنة الف و
مائة و تسعين من هجرة النبي صلي الله عليه وسلم —

• For the present work comp. Goth., 592-4; Bodl., i., 90-1; Escur., 1546; Alger, 442-4; Ragib, 595-6; Berlin, 1194; Jeni, 217-222; A.S., 654-670; Hāj. Khal., vol. ii., 523; Brock., vol. i., p. 158.

For the commentator's life and other works see Ad Durar al Kāminah, fol. 565.

No. 154.

fol. 354; lines 29; size $11\frac{1}{2} \times 8$; 8×5 .

Vol. II.

The second volume of the preceding work, beginning with the chapter *الكشيل في السلم* and ending with the last chapter of Bukhārī.

The date of composition of the present work given at the end is A.H. 775.

Both the volumes are written in good Naskh.

Dated Mecca, A.H. 943.

وفق الله سبحانه و تعالى الكريم المنان القديم الا حسان
 لنسخ هذا الكتاب الشريف ببلد الله المطهر المنيف و وافق ختمه
 المبارك (sic) . . . الكعبة الشريفة مشرفها الله تعالى و رفع قد رها
 مثابلاً للركن اليماني . . . ذلك في يوم الاثنين العادي عشر من
 شهر رجب الفرد سنة ثلاثة واربعين و تسعمائة من الهجرة النبوية
 عليه افضل الصلوة و السلام . . . كاتبه الفقير الضعيف المعترف
 بالزلل والتقصير السائل من الله العفو و العافية و الرضى ابراهيم
 بن مصعد بن المرتضى اليميني

Scribe ابراهيم بن مصعد بن المرتضى اليميني

No. 155.

fol. 480; lines 27; size $11\frac{1}{2} \times 7$; 8×5 .

Another copy of *Al Kawākib ad Darāri*, beginning as in copy No. 153, and ending with the chapter of اعتكاف المستعاضة, corresponding with fol. 354 of copy No. 153.

Written in ordinary *Naskh*.

Not dated, apparently 11th century A.H.

No. 156.

fol. 477; lines 21; size $10 \times 6\frac{1}{2}$; 8×4 .

الجزء الثاني من الكواكب الداراي

Vol. II. of the preceding commentary, beginning with كتاب الجمعة and ending with chapter اسلام سلمان الفارسي.

The colophon runs thus:—

انتهى الجزء الثاني من الكواكب الداراي شرح البخاري تاليف
الامام العلامة شمس الدين الكرمانى ويتلوه في اول الفالف كتاب
المغازي

No. 157.

fol. 430; lines 21; size $11 \times 6\frac{1}{2}$; 8×4 .

الجزء الثالث من الكواكب الداراي

Vol. III.

Continuation of the preceding copy, ending with last chapter of *Bukhārī*.

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

No. 158.

fol. 189; lines 24; size 11 × 7; 8 × 4½.

التنقيح للفظ الجامع الصحيح

AT TANQÎḤ LI ALFÂẒI-AL JÂMI'
AṢ ṢAḤÎḤ.

A commentary on Bukhârî's work *Al Jâmi'*.

By Badraddîn Muḥammad bin Bahâdur bin 'Abdallâh at Turkî al Miṣrî az Zarkashî, بدرالدین محمد بن بهادر بن عبد الله التركي المصري الزركشي, who was born in A.H. 745 = A.D. 1344, and studied in Cairo under Jamâladdîn al Isnâwî (d. A.H. 772 = A.D. 1390) and Sirajaddîn al Balqinî (d. A.H. 805 = A.D. 1403). He travelled in Damascus and Ḥalab, where he attended the lectures of Ibn Kaṣîr and 'Adra'î (d. A.H. 783 = A.D. 1381).

Having renounced the world, Zarkashî devoted the latter part of his life to the study of Sufism, and engaged himself in compiling books and delivering lectures, and was subsequently appointed *Shaiikh* of the monastery of Karimaddîn, in Qarâfah, Egypt. He died in A.H. 794 = A.D. 1392.

Beginning:—

الحمد لله على ما عم بالانعام و خص بالبيان و الافهام و
الصلوة و السلام على سيدنا خير الانام المبعوث بصوامع
الكلام الخ

In the preface the commentator says that in the present work he has dealt only with the difficult passages in Bukhârî and those traditionists whose names are likely to be confounded with others.

According to al 'Asqalânî the present work is only an abridgement of Zarkashî's draft of a commentary on Bukhârî, a portion of which the said 'Asqalânî declares to have seen.

و شرع في شرح البخاري فتركه مسودة و قثت على بعضها و
ولخص منه التنقيح

See Ad Dur al Kāminah, fol. 263. For the other copies compare Berlin, 1195-8; Paris, 696; Ref. 343; Br. Mus., No. 181; A.S., 682. For the author's other works and life see Ad Durar al Kāminah, vol. ii., fol. 262; *Ṭabaqāt ash Shāfi'iyah*, Qāḍī Shāhbah, fol. 175^b; Brock., vol. ii., p. 91.

Written in ordinary Naskh. Not dated.

No. 150.

fol. 261; lines 32; size $11 \times 7\frac{1}{2}$; 8×5 .

البهدي الساري مقدمة فتم الباري

AL HADÎ AS SÂRÎ MUQADDIMAT-U-
FATH AL BÂRÎ.

A long and detailed Muqaddimah to the popular commentary *Fath al Bari* (see below), containing the preliminary principles of the work and a detailed account of Bukhārī's life.

Author:—Ibn Ḥajar al-ʿAsqalānī, the well-known traditionist and scholar of his age, whose full name is Aḥmad bin ʿAlī bin Muḥammad bin ʿAlī bin Maḥmūd bin Aḥmad bin Aḥmad al-ʿAsqalānī al-Miṣrī ash-Shāfiʿī, **أحمد بن علي بن محمد بن علي بن محمود بن أحمد بن أحمد الشافعي**, commonly called **أحمد بن أحمد بن أحمد بن علي بن محمود بن أحمد بن أحمد الشافعي**, who, according to his own statement in *Rafʿ al-Isr*, fol. 34*, was born in Egypt A.H. 773 = A.D. 1372, and originally belonged to ʿAsqalān. In his infancy he lost his mother, and shortly after, in A.H. 777 = A.D. 1375, his father died, leaving him in the charge of **زكي الدين أبو بكر بن نور الدين علي الخروبي** (d. A.H. 787 = A.D. 1385), a big merchant of Egypt, who admitted Ibn Ḥajar in the sixth year of his age to a local maktab. When nine years of age Ibn Ḥajar learnt the Qurʾān by heart, while only two years after he could correctly and fluently recite as Imām in the Tarāwīḥ prayers in Ramaḍān. In the same year Ibn Ḥajar proceeded to Mecca in the company of Zakīaddin, and there he joined the Ḥadīṣ class under **أبو عفيف الدين عبد الله النيسابوري** (d. A.H. 790 = A.D. 1388), from whom he took lessons on the *Ṣaḥīḥ al-Bukhārī*. After returning from Mecca in A.H. 786 he lost his patron

Zakīddīn in A.H. 787 = A.D. 1385 (see *Ad Durar al Kāminah*, fol. 280, vol. i.), after which he was placed under the supervision of **شمس الدين** محمد بن علي بن محمد بن عمر بن أبي بكر بن العطار المصري.

Ibn Ḥajar now directed his attention to the study of history and biography, and also devoted a portion of his time to the study of Ḥadīṣ under **مصعب الدين محمد بن محمد بن محمود زين الدين ابن البصة** (d. A.H. 815 = A.D. 1412) and other eminent traditionists. It was in A.H. 792 that Ibn Ḥajar began to take keen interest in studying Arabic literature, of which he made himself a master in a very short time, and began to compose verses in the praise of the Prophet. Towards the end of A.H. 796 he travelled to different places, such as Cairo, Alexandria, Mecca, and visited the towns and villages of Arabia, and in course of his travels he learnt Ḥadīṣ from the eminent traditionists of different places. While in Yaman he made the acquaintance of the celebrated **مجد الدين الشيرازي**, the well-known author of *Al Qāmus*, who presented a copy of the work to Ibn Ḥajar. He then came to Cairo, and again left the place for Syria where he learnt Ḥadīṣ in different towns and villages of the province.

Ibn Ḥajar at first received the sanad, for narrating Ḥadīṣ from Sirajaddīn al Balqīnī (d. A.H. 805 = A.D. 1402), and then from Ḥafīẓ Zainaddīn al 'Irāqī, who died in A.H. 806 = A.D. 1404, and whose lectures on Ḥadīṣ the author attended for not less than ten years.

It was in A.H. 808 that Ibn Ḥajar devoted his attention to the composition of books.

In A.H. 814 he was appointed professor of Ḥadīṣ in Jamāliyah Madrasah, and then became the head of the Monastery of Babrisiyah. In A.H. 822 = A.D. 1419 he was appointed professor of the *Shāfi'ī* class in the Mu'ayyadiyah Madrasah, Cairo, and four years after he was offered Qādiship of Cairo by King Ashraf Saifaddīn (A.H. 825-842 = A.D. 1422-1453); but **محمد بن عبد الدائم بن موسى شمس الدين البرماوي** (d. A.H. 831-A.D. 1426), supported by others, maliciously and falsely gave out that, according to the condition of the trust deed of **مدرسه مؤيديه**, one person could not jointly take the charge of both the appointments; so Ibn Ḥajar was removed from the professorship. Subsequently he produced the deed of trust, and, after proving that the deed did not contain such a condition, was reappointed as professor in the said institution. He was repeatedly dismissed from and reappointed to his offices, and with such fluctuations he continued his active life till A.H. 850. Two years later he died in Egypt A.H. 852 = A.D. 1449 and was buried at Qarāfah. It is said that it rained heavily at the time of his funeral prayers, and that *Shihāb*

Mansûri, who was present on the occasion, extemporised the following two pathetic verses suitable to the occasion:—

قد بكت السحب على
قاضي الثضاة بالمطر
وانهدم الركن الذي
كان مشيدا بالصجر

Beginning:—

الصد لله الذي شرح صدور اهل الاسلام بالسنة الخ

The work is divided into ten chapters described in Berlin, No. 1201. The numerous works of this illustrious author are mentioned in Brock., vol. ii., p. 67, and Mu'jam Ibn Fahd, fol. 31^b. One of his works, غبطة الناظر (a copy of which is preserved in this Library), dealing with the life of Shaiikh Abdal Qādir al Jilānī (d. A.H. 561 = A.D. 1166), was edited and published in Calcutta, A.D. 1903, by Dr. E. Denison Ross.

For the present work compare Berlin, 1201-2; India Office, 125; Brit. Mus., 1812; Alger, 446-7; Jenī, 211; A.S., 625-33.

According to Hāj. Khal., vol. ii., p. 526, Ibn Hajar completed the present work in A.H. 813.

For the author's life see: Raḥ'a al Iṣr, fol. 34^a; Mu'jam Ibn Fahd, fol. 31^b, and Brock., vol. ii., p. 67.

Written in good Naskh.

Not dated, apparently 10th century A.H.

No. 160.

fol. 280; lines 27; size 9 × 5½; 7 × 4.

Another copy of the same Muqaddimat al Faṭḥ al Bārī.

Written in ordinary Naskh.

Dated A.H. 1111.

14497

No. 161.

fol. 140; lines 33; size 15 × 10; 11 × 7.

Another copy of the same.

Written in good Naskh, within gold ruled and red borders, bearing a frontispiece in the beginning.

Dated A.H. 1011.

The following note at the end says that this copy was compared by Sayyid Mahmud and Mulla 'Umar:—

بلغ مثابله على حسب الطاقة و الاجتهاد سيد محمود و
 مد عمر

Scribe نور الدين محمد الهاشمي

No. 162.

fol. 139; lines 33; size 15 × 10; 11 × 7.

الجزء الاول من فتح الباري

The 1st Juz' of Fath al Bārī.

A popular and exhaustive commentary on Bukhārī, by Ibn Hajar al 'Asqalānī. See No. 159.

Beginning:—

الصد لله الذي شرح صد وراهل الاسلام بالهدى الخ

This is the commentary on Bukhārī which Ibn Hajar promised in the Muqaddimah mentioned above. He began the composition in A.H. 817 and finished in A.H. 842. The entire work is divided into ten volumes. See Hāj. Khal., vol. ii., p. 527.

In the preface he says that in order to avoid lengthiness he has used abbreviations in quoting traditions. In the beginning Ibn Hajar traces the different sources of his Isnāds to Bukhārī's work Al Jāmi', but he says that he has only dealt with the Ḥadīṡ narrated by Abū Darr (d. A.H. 434 = A.D. 1042) from his three following shaikhs:—

1. ابو اسحق ابراهيم بن احمد المستملي البلخي (d. A.H. 376 = A.D. 887).

2. ابو الهيثم محمد بن مكي الكشميهني (d. A.H. 389 = A.D. 998).

3. ابو محمد عبد الله بن احمد السرخسي (d. A.H. 381 = A.D. 991).

The present volume ends with the commentary of the chapter

الشعر في المسجد

No. 163.

fol. 180; lines 33; size 15 × 10; 11 × 7.

الجزء الثاني

The 2nd Juz' of the above, ending with commentary of the chapter:

ما جاء في التطوع مشني - مشني

The colophon runs thus:—

تم الجزء الثاني من فتح الباري شرح البخاري لابن حجر نشع
الله لعلومه آمين آمين و يتلوه انشاء الله تعالى ابواب التطوع

No. 164.

fol. 188; lines 33; size 15 × 10; 11 × 7.

الجزء الثالث

The 3rd Juz' of the above, ending with the chapter:

من نذر المشي الى الكعبة

The last seven Juz' of this work are wanting.

All the three Juz' are written in good Naskh by the scribe of the above-mentioned Muqaddimah.

This copy also bears the note found at the end of the copy of the Muqaddimah mentioned above.

For other copies see: Berlin, 1203-5; Ref., 27; Paris, 297; Jeni, 210-12; A.S., 626-32, 634-653; Koper, 316-21.

The present commentary with its Muqaddimah has been printed at Bulâq, A.H. 1200.

No. 165.

fol. 292; lines 30; size 10 × 7; 8 × 5.

الجزء الثالث من فتح الباري

Another old copy of the 3rd Juz' of Fath al Bari.

Beginning with the chapter—

امتسقا

and ending with the chapter—

الدعاء عند الجمرتين

The following much-wormed note on the title-page says that the present MS. was in the possession of 'Alamallâh bin 'Abdarrazzâq al Makki al Hanafi:—

من من الله تعالى و مبعاته (sic) على اصعب عباده (sic)
علم الله بن عبد الرزاق المكي الصفي — العبدوسي اصلح الله
حاله (sic)

Written in good Naskh.

Not dated, apparently 10th century A.H.

A seal bearing the name of Nawras Ibrâhîm (نورس ابراهيم) is found in the beginning of this copy. Nawras, as we know, was the favourite word of Ibrâhîm 'Adil Shah II. Bijâpurî (A.H. 987-1035 = A.D. 1579-1626), which he chose for his seals and coins, as mentioned in Basâtin-i-Salaṭin al Islâm, fol. 114^b:—

طبع رنگین بادشاه که نورس چمن مکنبت و سلطنت و نوپادۀ
گلشن جها نداری و خلافت بود لفظ نورس را چنان خوش کرده

بود که در هر جا بهر چیز استعمال آن لفظ بکار برده مکه نورس
نام مهر خاص بر عتیق یعنی بجای نام مبارکش این لفظ رقم
یافتی امروز بر کتب خاص بادشاهی دیده میشود الخ

Another seal of Qābil Khān (قابلیخان), a noble of 'Ālamgir's court, is fixed at the end.

No. 166.

fol. 250; lines 23; size 8 × 6; 6 × 4.

عمدة القاري

'UMDAT AL QĀRĪ.

A portion of a popular, useful, and extensive commentary on Bukhārī, in two volumes.

Vol. I.

Beginning with the chapter—

إذا طول الامام وكان للرجل حاجة فخرج الخ

and ending with the chapter—

السجود علي سبعة اعظم

corresponding with p. 378, vol. ii., to p. 153, vol. iii., printed edition, Constantinople, A.H. 1310.

The commentator Badraddin Abū Muḥammad Maḥmūd bin Aḥmad bin Mūsā bin Aḥmad bin Ḥusain bin Yūsuf al 'Ainī al Ḥanafī, بدر الدین ابو محمد محمود بن احمد بن موسی بن احمد بن حسین بن یوسف العینی الحنفی, according to Ibn Ḥajar's Raf'al Isr, was born in Ḥalab, A.H. 762 = A.D. 1360, but, according to Ibn Faḥd-al Makki (Mu'jam, fol. 292*), he was born in 'Aintāb. It seems probable that the commentator was born in Ḥalab, and that in his early age he went to 'Aintab, where his father was a Qāḍī and where he was brought up and educated. After studying Arabic grammar and literature under جبرئیل بن صالح بن امرائیل, a pupil of Taftāzāni (d. A.H. 791 =

A.D. 1389), he came to Ḥalab in A.H. 783, where he studied Ḥalīṣ and other subjects under **يوسف بن موسى بن محمد الملقى** (d. A.H. 803 = A.D. 1401), and from there went to Damascus and then to Jerusalem, where he made the acquaintance of Ṣāfi 'Alāaddīn, chief professor of Zāhiriyyah Madrasah, Cairo, who, being pleased with 'Aini's moral disposition and intelligence, took him to Cairo in A.H. 888 and admitted him in the monastery called Al Barqūqiyah, where 'Aini, according to his own statement in the preface of the printed copy, studied Ṣaḥīḥ al Bukhārī under **عبد الرحيم بن حسين العراقي** (d. A.H. 806 = A.D. 1404). In A.H. 789 he was provided with a post in that monastery by 'Alāaddīn. After 'Alāaddīn's death in A.H. 890 'Aini was removed from the monastery by one Amir Jarkas al **Khalilī** (see Ad Durar al Kāminah, fol. 327). After visiting Ḥalab 'Aini again came to Cairo, where he studied Ḥadīṣ under several eminent traditionists. In A.H. 801, he, through the recommendation of a certain Amir, was appointed Ḥisbah (حسبه), or inspector of weights and measures of Cairo. A year later he was appointed Qāḍī. In the meantime he wrote a commentary on Ma'ānī al Āṣār, to which he refers in the preface thus:—

ثم لما عدت الى الديار المصرية ديار غير و امنية اقمتم
 بها بركة من الشريف مشغلا بالعلم الشريف ثم اخترعت شرحا
 على كتاب معالي الآثار الخ

After four years of service as Ḥisbah and Qāḍī, during which he wrote the commentary upon the fourth canonical collection of Traditions, he was involved in a series of troubles and difficulties, till his anxieties were removed in the reign of Mu'ayyad (A.H. 815–825 = A.D. 1412–1421), to which he refers thus in the preface:—

ثم انشأت شرحا على متن ابي داود السجستاني بؤاه الله دار
 الجنان فعاقبني من عوائق الدهر ما شغلني عن التتبع و
 استولى علي من الهموم ما يخرج عن الصبر والتتبع ثم لما
 انجلي عني ظلمها و تجلى علي قتلها في هذه الدولة المؤيدة
 و الايام الزاهرة السنية نددتني الى شرح هذا الكتاب امور
 حصلت في هذا الباب الخ

He was again appointed the Ḥisbah of Cairo in A.H. 819, and shortly after was made the ناظر اوقاف, or supervisor of endowments.

In the conclusion of the work (printed copy) he says that he began the composition of this commentary in Rajab, A.H. 820, and finished the first part in Du al Hijjah of the same year, and completed the second part in A.H. 821. (But see Hāj. Khal., vol. ii., p. 527, where it is wrongly said that 'Aini began the composition in A.H. 821.) In A.H. 822 he was appointed professor for giving lectures on Ḥadīṣ to Ḥanafī students, while in the same year Ibn Ḥajar was also appointed a lecturer on Ḥadīṣ to Shāfi'ī students. It so happened that during this time the minaret of Jāmi' Mu'ayyad needed repairing and that Ibn i Ḥajar, cutting a joke with 'Aini, wrote the following two lines to the caliph Al Mu'ayyad:—

لجامع مولانا المويد رونق
منارته، بالصن تزهو وبالزين
تقول وقد مالت عن القصد امهلوا
فليس على جسمي اضرمن العين

To which 'Aini replied thus:—

منارة كعروس الصن اذ جليت
وهدها بقضاء الله والقدر
قالوا اصيبت بعين قلت ذا غلط
ما اوجب الهدم الا غسة الصجر

'Aini in his commentary (which he completed in A.H. 847) has made serious attacks on Ibn Ḥajar's commentary Fath al Bārī. In defence of which Ibn Ḥajar began to write انتقاض الاعتراض, but did not survive to finish it. See Hāj. Khal., vol. ii., p. 534. 'Aini died in A.H. 855 = A.D. 1451.

'Aini was highly esteemed by kings and nobles. Besides being a scholar of vast learning he was a swift writer, so much so that he transcribed in one night the complete Mukhtaṣar-u-Qudūrī of Abū 'l Ḥasan Aḥmad bin Muḥammad Qudūr (d. A.H. 362 = A.D. 972). He founded the Madrasah 'Ainiyah (also called Badriyah), close to Jāmi' Azhar, and left all his books to that institution.

For 'Aini's life and works see: Raṭ' al Isr, fol. 297^b; Husn al Muḥādarah, fol. 378^a; Mu'jam Ibn Fahd, fol. 292^a, and Brock., vol. ii., p. 52.

For other copies compare Berlin, 1206-9; Paris, 698-700; Alger, 448-58; Jenî, 213; Brock., vol. i., p. 159.

The present commentary was printed in Constantinople, A.H. 1310.

No. 167.

fol. 258; lines 23; size 8×6 ; 6×4 .

Vol. II.

The continuation of the above, ending with the commentary on the chapter—

التكمير والغلس بالصبح والصلوة عند الاغارة والحرب

Corresponding with pp. 152-352 of Vol. III. of the printed edition. These two copies are written in ordinary Naskh. Dated A.H. 1092.

Scribe سليمان الشنوري

No. 168.

fol. 284; lines 24; size 8×6 ; $6\frac{1}{2} \times 4$.

التوشيح علي الجامع الصحيح

AT TAWSHÎH 'ALÂ AL JÂMI' AŞ ŞAHIH.

A commentary on Bukhârî, dealing with the difficult passages as regards wording, vowel points, and the names of traditionists which are liable to be confounded with others.

By Abû 'l Faḍl 'Abdarrahmân bin Abi Bakr bin Muḥammad bin Abi Bakr Jalâladdin as Suyûtî, أبو الفضل عبد الرحمن بن أبي بكر محمد بن أبي بكر جلال الدين السيوطي.

For his life see No. 123.

Beginning :—

الصد لله الذي اجزل لنا المنه و جعلنا بان جعلنا من حمله
السنة الح

In the preface Suyūṭī says that he wrote the present commentary on the model of Zarkashī's commentary on the same work (see No. 158), but that he made his present commentary more valuable by adding useful notes and explanations.

هذا . . . يجري مجرى تعليق الامام بدر الدين الزركشي المسمى
بالتنقيح و يفوقه لما حواه من الفوائد و الزوايد يشتمل على
ما يحتاج اليه القاري و المستمع من ضبط احواله و تفسير غريبه
الح

The work is very rare; no complete copy is found in any library. See Brock., vol. i., p. 159.

From the following note at the end dated A.H. 984 it appears that this copy was studied and revised before Shaikh al-Islām 'Abdal Muṭī, who died in A.H. 998. See *An nūr as Sâfir*, fol. 370* :—

بلغ قراءة و مقابلة و بحثا على سيدنا و بركتنا و شيخنا الشيخ
الحافظ شيخ الاسلام عبد المعطي بن الشيخ حسن ابي كثير المكي
الشافعي اطال الله بقاءه بتاريخ الاحد ١٧ جمادى ٩٨٤
سنه

Written in a good Naskh.

Dated 983.

No. 165.

fol. 477; lines 26; size 12×8 ; $9 \times 5\frac{1}{2}$.

الجزء الثاني و الثالث من ارشاد الساري
في شرح البخاري

THE SECOND AND THIRD JUZ' OF
IRSHÂD AS SÂRÎ.

A well-known commentary on Bukhârî, bound in one volume.
The 2nd Juz' begins with—

كتاب الجمعة

and ends on fol. 182* with the chapter—

شرار الموتى

Corresponding with pp. 280-392 of the second volume of the Cawnpur edition A.H. 1284.

The 3rd Juz' begins on fol. 182* with the chapter—

وجوب الزكاة

and ends with the chapter—

المعتكف يدخل راسه البيت للغسل

Corresponding with the third volume of the above edition.

The commentator, Shihâbaddîn Ahmad bin Muḥammad bin Abi Bakr bin 'Abdalmalik bin Ahmad bin Muḥammad bin 'Alî al Qasṭallâni, شهاب الدين احمد بن ابي بكر بن عبد الملك بن احمد بن محمد بن علي القسطلاني, was born in Egypt, A.H. 851 = A.D. 1448, and studied Hadîs under Khâlid al Azhari (d. A.H. 905 = A.D. 1499) and other eminent traditionists. He went to Mecca in A.H. 884 and again in 894, and on each occasion stayed there for one year.

It is said that Qasṭallānī once quoted certain passages in one of his works from Suyūṭī (d. A.H. 911 = A.D. 1505), but did not mention the latter's name. Suyūṭī, it is said, was annoyed with this action of Qasṭallānī, and was not satisfied till the latter apologised to him personally.

Qasṭallānī died in A.H. 923 = A.D. 1517, and was buried in the Madrasah 'Ainiyah in Egypt. See above, No. 166.

In the preface of the printed edition it is said that this commentary, which is based on Fath al Bārī, is written in an easy style and that it surpasses Kirmānī's commentary Al Kawākib ad Darārī.

فدونك شرحا . . . اضاف بهجته و اختشت منه الكواكب
الدراري كيف لا وقد فاض عليه النور من فتح الباري

The Muqaddimah attached to the 1st Juz' is divided into the following five Faṣls:—

- (1) الفصل الاول من المقدمة في فضيلة اهل الصديق
- (2) الفصل الثاني في ذكر اول من دون الصديق والسنن
- (3) الفصل الثالث في نبذة لطيفة جامعة لثرايد فوايد
مصطلح اهل الصديق
- (4) الفصل الرابع فيما يتعلق بالبغاري في صحيحه من
تقرير شرطه و تحريره و ضبطه و ترجيحه
- (5) الفصل الخامس في ذكر نسب البغاري و نسبه و مولده
وبد و امره

In the fifth Faṣl the commentator says that he completed this commentary in A.H. 916, and that in A.H. 917 he compared the text of his commentary with the copy of Al Jāmi' written by 'Alī bin Muḥammad al Hāshimī al Yunainī al-Ba'li (d. A.H. 701 = A.D. 1301).

Besides the eight works of the commentator mentioned in Brock., vol. ii., p. 72, the following works are enumerated in An nūr as Sāfir:—

- (1) الانوار المضية
- (2) الروض الزاهر في مناقب شيخ عبد القادر
- (3) تحفة السامع و الثاري بفتح صحيح البغاري

For other copies compare Berlin, 1210-11; Paris, 701-3; India Office, 9 27-8; Alger, 460-73; Köper, 322-5; Râgib, 291-4.

For author's life and works see: *An nûr as Sâfir*, fol. 115*, and Brock., vol. ii., p. 73.

The commentary was printed in Lucknow, 1876 A.D.; Bâlâq, 1304-5; Cairo, 1307.

Written in good Naskh.

Not dated, apparently 11th century A.H.

No. 170.

fol. 200; lines 31; size $11\frac{2}{3} \times 8$; $10 \times 6\frac{1}{2}$.

Another copy of the preceding commentary, in four volumes.

Vol. I.

Beginning abruptly with the commentary on the chapter—

ذكر شرار الموتى

and ending with the commentary on the chapter—

من اراد ان يعتكف ثم بدا له

corresponding with the last page of the second volume and pp. 1-362 of the third volume of the printed edition.

No. 171.

fol. 220; lines 31; size $11\frac{2}{3} \times 8$; $10 \times 6\frac{1}{2}$.

Vol. II.

The continuation of the above, ending with the commentary on the chapter—

الصلح بين الغرماء واصحاب الميراث

corresponding with p. 363 and pp. 1-346 of the fourth volume of printed edition.

No. 172.

fol. 461; lines 31; size $11\frac{2}{3} \times 8$; $10 \times 6\frac{1}{2}$.

Vol. III.

Beginning with the commentary on the chapter—

فضائل اصحاب النبي صلى الله عليه وسلم

and ending with the commentary on the chapter—

القرآن من اصحاب النبي صلى الله عليه وسلم

Corresponding with pp. 64–386 of the sixth volume, and pp. 1–366 of the seventh volume of the printed edition.

No. 173.

fol. 325; lines 31; size $11\frac{2}{3} \times 8$; $10 \times 6\frac{1}{2}$.

Vol. IV.

The continuation of the preceding copy, ending with the commentary on chapter—

الاخذ باليدين

Corresponding with p. 367 of vol. vii., vol. viii., and pp. 1–124 of vol. ix. of the printed edition.

All these copies are written in ordinary *Naskh*.

Not dated, apparently 12th century A.H.

No. 174.

fol. 108; lines 31; size 11×7 ; 9×9 .

A portion of the same commentary; beginning abruptly with the commentary on the chapter—

الشروط في الجهاد والمصالحة مع أهل الصروب وكتابة الشرط

and ending with the commentary on—

التكبير عند الحرب

Corresponding with pp. 361-368 of vol. iv. and pp. 1-109 of vol. v. of the printed edition.

Written in ordinary Naskh.

Dated A.H. 1102.

Scribe أبو بكر بن رجب الطولوني

No. 175.

fol. 278; lines 30; size 11×7 ; 9×6 .

الجزء الرابع من ارشاد الساري

The 4th Juz of the same commentary.

Beginning with the commentary on the chapter—

ما يكره من رفع الصوت في التكبير

and ending with the commentary on the chapter—

امام عمر بن الخطاب رضي الله تعالى عنه

Corresponding with pp. 109-352 of vol. vi. and pp. 1-153 of vol. vii. of the printed edition.

Written in good Naskh.

Not dated, apparently 12th century A.H.

No. 176.

fol. 536; lines 37; size 12×8 ; $8\frac{1}{2} \times 5$.

Another copy of the above-mentioned commentary.

Beginning with the chapter—

عزوة غيبر

and ending with the commentary on the chapter—

اكل المفطر

Corresponding with pp. 291–386 of vol. vi., vol. vii., and pp. 1–237 of vol. viii. of the printed edition.

Written in ordinary Naskh.

Not dated, apparently 11th century A.H.

No. 177.

fol. 456; lines 21; size 10×6 ; $8 \times 4\frac{1}{2}$.

قطعه من الجزء الثاني والثالث . الرابع

fol. 1–238*. A portion of the 2nd Juz or part of the same commentary.

Beginning with the commentary on the chapter—

ما قيل في اولاد المشركين

and ending with the commentary on the chapter—

استقبال القادمين والثلاثة علي الدابة

Corresponding with pp. 384–392 of vol. ii., and pp. 1–224 of vol. iii. of the printed edition.

fol. 238^b–328*. A portion of the 3rd Juz or part.

Beginning with the commentary on—

كتاب الصوم

and ending with the commentary on the last chapter of—

كتاب الصوم

Corresponding with pp. 278–362 of vol. iii. of the printed edition.

fol. 328–456. A portion of the 4th part.

Beginning with the commentary on—

كتاب البيوع

and ending abruptly with the commentary on the chapter—

جواراني بكر في عهد النبي صلى الله عليه وسلم وعقده

Corresponding with pp. 1-124 of vol. iv. of the printed edition.

No. 178.

fol. 292; lines 32; size $11\frac{1}{2} \times 7\frac{1}{2}$; $8 \times 5\frac{1}{2}$.

الجزء العاشر

The tenth Juz or part of the preceding commentary.

Beginning abruptly with the commentary on the chapter—

من استعان عبدا اوصيا

and ending with the commentary on the last Hadīṣ of Bukhārī.

Corresponding with pp. 59-302 of vol. x. of the printed edition.

Written in ordinary Naskh.

Not dated, apparently 12th century A.H.

No. 179.

fol. 170; lines 23; size 11×7 ; $7 \times 4\frac{1}{2}$.

التعليق علي ابواب البخاري

AT TA'LIQ, 'ALÂ ABWÂB AL BUKHÂRÎ.

A commentary on the headings of the chapter of Bukhārī's al Jāmi' by the eminent Ṣūfī and traditionist of India, Shāh Waliyallāh bin 'Abdarrāhīm Ad Dihlawī, عبد الرحيم الدهلوي, who died in A.H. 1176 = A.D. 1762.

Beginning:—

الصمد لله و صلى الله على سيدنا محمد و آله و صحبه و
سلمه اما بعد فيقول الثخير الى رحمة الله الكريم المدعو بولي
الله بن عبد الرحيم

The work is printed in Dāirat al Ma'ārif, Haidrabād, A.H. 1321.

The MS. wants a few folios at the end. Written in ordinary Naskh.

Not dated.

No. 180.

fol. 32; lines 21; size $8\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4\frac{1}{2}$.

جمع النهايه

JAM 'AN NIHĀYAH.

A collection of more than three hundred Ḥadiṣ of Al Jāmi' without Isnād. By 'Abdallah bin Sa'd bin Abi Jamarah, عبد الله بن سعد بن أبي جمره, an eminent Ṣūfī and a distinguished scholar who was born in Africa, A.H. 591 = A.D. 1114. He travelled to various countries for the sake of learning. In his old age he settled in Cairo where he died in A.H. 675 = A.D. 1276, leaving behind him many pupils and disciples, and was buried in the جامع مقسم, in Cairo.

Beginning:—

قال الشيخ ابو محمد عبد الله بن سعد بن أبي جمره الا زدي
الا ندلسي الصمد لله حق حمده و الصلوة و السلام على محمد
الصيرة من خلقه و بعد فلما كانت (كان) الحديق و حفظه من
اقرب الوسائل الن

The title of the work given in the preface is—

جمع النهايه في بدء الصير والغايه

The work has been printed in Cairo, A.H. 1311.

For the other copies see Br. Mus. 461; Cairo, i., 326.

For Abû Jamarah's works and life see: *Lawaqih al Anwâr*, by Sha'rânî, fol. 207^a; *Haj. Khal.*, vol. iii., p. 618; *Tâj at tabaqât*, fol. 20^a; *Brock.*, vol. i., p. 372.

No. 181.

fol. 215; lines 35; size 12 × 8; 9 × 6.

جمع النجاية و شرحه بهجة النفوس

JAM 'AN NIHÂYAH WA SHURĤUHU BAHJAT AN NUFÛS.

A collection of more than three hundred *Ḥadīṣ* from Bukhari's *Al Jami'* (see above, no. 180), with a commentary by 'Abdallāh bin Sa'd bin Abi Jamarah of a theological as well as a theosophical nature.

fol. 1-28. *Jam' an Nihāyah*. Beginning as above.

The first Juz or part of the commentary *Bahjat an Nufus* beginning abruptly on fol. 29^a thus:—

و تعين علي نواب الحق — فانطلقت به خديجة . . . هذا
حديث مكتوي على فوائد كثيرة من احكام و ادب الخ

It ends with the commentary on the *Ḥadīṣ*—

عن ابي هريرة قال قال النبي صلى الله عليه ثلثة لا يكلمهم الله
ولا ينظر اليهم يوم القيامة

For the author's life and his works see *Br. Mus.*, 461^b; *Berlin*, 1221; *Münich*, 117; *Paris*, 695; *Alger*, 478.

For other copies see *Br. Mus.*, 461^a, 1595.

No. 182.

foll. 200; lines 35; size 12×8 ; 9×6 .

الجزء الثاني

Continuation of the preceding commentary.
Both the parts are written in ordinary Naskh.
Not dated, apparently 9th century A.H.

No. 183.

foll. 37; lines 22; size $8\frac{1}{2} \times 6$; $6 \times 4\frac{1}{2}$.

المراي

AL-MARÂ'Î.

A collection of dreams of Abû Jamrah, or persons on whose statement Abû Jamrah had a full reliance, or persons whose correctness of statement was testified to by the Prophet in the dreams of Abû Jamrah. All these dreams, numbering sixty-nine, relate to the merit of Abû Jamrah's work, Bahjat an Nufûs. For the author and the work, Bahjat an Nufûs, see the preceding No. 181.

Beginning:—

الصدق لله المبدئي بالنعمة . . . و بعد فهذا كتاب جمعت فيه
كل ما روي من المراي الدالة على فضل شرح مختصر البخاري
الذي سميته بهجة النفوس . . . و لم اذكر منها الا ما رأيته انا او
من لا اشك في دينه و صدقه او من اخبرني عنه مبدئاً ما محمد
صلى الله عليه وسلم في نومي انه صادق فيما نقله . . . عنه لي

For other copies see: Br. Mus. 1468; Cairo, 416; Berlin, 1222.

Written in ordinary Naskh.

Dated A.H. 1114.

Scribe زين العابدين المحلى الشافعي القادري

No. 184.

foll. 145; lines 27; size 11 × 8; 7¼ × 5.

التجريد الصريح لأحاديث الجامع الصحيح

AT TAJRÎD AŞ ŞARÎḤ LI AHÂDIṢ AL JÂMI'
AŞ ŞAHÎḤ.

An abstract from the Ḥadiṣ of Bukhârî, omitting the Isnâds and repeated Ḥadiṣ.

By Shihâbaddîn Aḥmad bin Aḥmad bin 'Abdal laṭîf Aṣh Sharjî az Zabîdî al Ḥanafî, شهاب الدين احمد بن احمد بن عبد اللطيف، the shurjî al-zabîdî al-ṣanfi, who was born in A.H. 812 = A.D. 1410. According to his own statement in the preface, he studied Ḥadiṣ under Abû ar-Riabi' Sulaimân bin Ibrâhîm al 'Alawî (d. A.H. 784 = A.D. 1382), Muḥammad bin Imâm Zainaddîn Abî Bekr bin al Ḥusain al 'Uṣmânî (d. A.H. 816 = A.D. 1413), Taqiaddîn Abû Aṭṭayib Muḥammad bin Aḥmad al Fâsî (d. A.H. 832 = A.D. 1429) and Shamsaddîn Abû al Khair Muḥammad bin Muḥammad bin Muḥammad (d. A.H. 833 = A.D. 1429), and received the sanad for narrating Ḥadiṣ from each of them.

He died in Zabîd A.H. 893 = A.D. 1488.

Beginning:—

الصد لله الباري المصور الخالق — الوهاب الشجاع الرزاق —
المبدي بالنعمة قبل الاستحقاق —

In the preface the author says that, in order to avoid confusion, he has omitted from the present abstract, all the traditions which are repeated by Bukhârî with different Isnâds. Brock., vol. ii., p. 194, does not mention the present work. Its commentary, entitled عون الباري، was printed in Bulâq, A.H. 1297. See Iktifâ al

Qunû', p. 694. For the author's life and works see: Brock., vol. ii., p. 190; Al Qabr al Hâwî, fol. 30*.

The present work was composed in A.H. 889, as would appear from the following colophon:—

قال مؤلفه سيدنا و مولانا و شيخنا الامام العلامة الحافظ
المتقن ابو العباس زين الدين احمد بن احمد بن عبد اللطيف
الشرجي كان الله له و جزاه خيرا فرغت من تجريد يوم الاربعاء
الرابع والعشرين من شهر شعبان الكريم احد شهور سنة تسع و
ثمانين و ثمانمائة

An index of the contents is given at the end of the copy.

Written in good Naskh.

Dated A.H. 1039.

No. 185.

fol. 548; lines 19; size $10\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3$.

مصابيح الاسلام

MAṢĀBIḤ AL ISLĀM.

A copy apparently unique of selections from Bukhārî's Al Jāmi'. The selections consist chiefly of Musnad traditions, with only a few Mu'llaq and repeated traditions, with a very few exceptions omitting the Isnâds throughout. In dividing the work into books and chapters the author has followed the system observed in the Mishkât, with a few additions and alterations.

By an anonymous author.

Beginning:—

الصد لله الذي نزل احسن الصديق كتابا متشبا بها مثالي
على النبي المكين الامين الذي لم يجعل له الثاني ارملة
شاهدا ومبشرا ونذيرا— و داعيا الى الله باذنه و سراجا منيرا
اوقد من مشكوة اثاره الباهرة مصابيح الاسلام الخ اما بعد فلما كان

الجامع الصحيح للإمام . . . أبي عبد الله محمد بن إسماعيل البخاري . . . مشتملاً على صحاح الأحاديث مع الأسانيد وكان فيه تكرير و أبواب كثيرة . . . وكان الأسناد إليه مغنياً عن الأسناد ولم يبق الآن كثير غرض بما قصده و أراد — انتخبته انتخاباً جامعاً لأحاديثه المسندة مع بعض التعليقات حاذفاً للأسانيد و مستظلاً للمكررات إلا لغرض في بعض الأوقات مرتباً على ترتيب المشكوة كتباً و أبواباً مع زيادة و نقصان و تغيير يسير

The author does not give the title of the work anywhere, but in the colophon it is called *Maṣābiḥ al Islām*.

The following colophon, dated A.H. 1111, says that this copy was written by the order of Muḥammad Amir *Khān* (d. A.H. 1133 = A.D. 1721), the Chief Counsellor of the Emperor Muḥammad *Shāh* of Dehli (see Beale's Dictionary, p. 260).

قد استراح من شد القيام و مد الأقدام لتصوير مصابيح الإسلام
من حد بف غير الأنام خص الله مؤلفه بالفصل والأكرام بأمر
الأمير الكبير الهمام الجواد المفضل المقام صدر الصدور و مدار
العظام محمد أمين خان أبقاه الله تعالى على كرور الليالي و
الأيام . و مرور الشهور و الأعوام العبد الضعيف المستهمل فقير
الله عفى عنه ما ارتكبه من الأثام يوم الاثنين سابع صفر ألف
و مائة واحد عشر من هجرة غير البرية و علي اله و صبه و سلم

Written in good *Naskh*. Dated A.H. 1111.

Scribe فقير الله

No. 186.

foll. 528; lines 17; size 11×7 ; $7\frac{1}{4} \times 4\frac{1}{2}$.

Another copy of the same.

Written in good Naskh.

Not dated, apparently 12th century A.H.

No. 187.

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

شرح ثلاثيات البخاري

SHARH ŞULÂŞÎYÂT AL BUKHÂRÎ.

A commentary on twenty-two Ḥadīṣ of Al Jāmī, which Bukhārī abstracted from his Al Jāmī, and which he received in direct tradition from the Prophet through only three intermediate narrators. By Aḥmad bin Aḥmad bin Muḥammad bin Ibrāhīm bin Muḥammad bin 'Alī bin Muḥammad al Wafā'i ash Shāfi'i al Miṣrī, أحمد بن أحمد بن محمد بن إبراهيم بن أحمد بن محمد بن أبي الوفاء الشافعي المصري, who was born in Egypt A.H. 1014 = A.D. 1605. In A.H. 1027 he began to study Ḥadīṣ and other subjects from the following eminent scholars and traditionists:—

- (1) إبراهيم اللثائي برهان الدين (d. A.H. 1041 = A.D. 1634).
- (2) أبو الحسن علي بن إبراهيم الطلي (d. A.H. 1044 = A.D. 1637).
- (3) أحمد بن محمد بن علي الملقب بشهاب الدين المعروف بالغنيمي الانصاري (d. A.H. 1049 = A.D. 1642).
- (4) أحمد بن محمد الملقب بشهاب الدين الشافعي (d. A.H. 1069 = A.D. 1659).
- (5) محمد بن أحمد الشوبري (d. A.H. 1069 = A.D. 1659).

(6) سلطان بن احمد بن سلامه اسماعيل المزاجي (d. A.H. 1075 = A.D. 1665).

(7) محمد البابلي الثقفي المحدث (d. A.H. 1077 = A.D. 1667).

(8) ابو الضياء والنور علي الشيراملسي (d. A.H. 1087 = A.D. 1677).

Ahmad 'Agami received his spiritual training from Šāfi Yūsuf al Wafā'i (d. A.H. 1051 = A.D. 1645), who invested him with a *Khirqā* of the Wafā'iyyah Order founded by علي بن محمد وفا (d. A.H. 807 = A.D. 1404).

Being a man of wonderful genius Ahmad 'Agami made himself master in all the branches of Muhammedan literature and soon established his reputation as an eminent saint and scholar. He was an ardent admirer of books, and it is said that he collected an extraordinarily large number on various subjects, and that people from distant countries flocked round him for reference and help. He died in Egypt A.H. 1086 = A.D. 1676.

Beginning:—

الصد لله الذي من علي من اصطفاه لخدمته الشريفة المصدية
الح

The commentator in the preface traces the connection of his source of narration of the Ḥadīṣ of Al Jāmi' from Ibn Ḥajar. It is further stated that this commentary is based on *Irshād as Sārī*.

The commentaries on twenty-two Ḥadīṣ are to be found respectively on foll. 4^a, 5^b, 7^a, 8^a, 10^a, 10^b, 12^a, 12^b, 13^b, 14^a, 16^b, 17^a, 17^b, 18^a, 18^b, 19^a, 20^a, 21^a, 22^a, 22^b, 22^b.

The date of composition at the end is A.H. 1080.

For the author's life and works see: *Khulaṣat al Aṣar*, Egypt edition, A.H. 1284, vol. i., p. 176, and Brock., vol. ii., p. 308.

The work is rare; one copy is mentioned in Küper, No. 298; see Brock., vol. i., p. 159.

No. 188.

fol. 526; lines 27; size 11 × 6; 7½ × 4½.

الصحيح

AṢ ṢAHÎH.

The second of the six Canonical Collections of Traditions.

Author: Abū 'al Ḥasan Muslim bin Ḥajjāj al Qushairī an Naisābūrī,

أبو الحسن مسلم بن حجاج القشيري النيسابوري

Beginning with Isnād:—

أخبرنا الشيخ الأجل المويد بن محمد علي الطوسي قال أخبرنا
 الشيخ فقيه الحرم أبو عبد الله محمد بن الفضل بن أحمد الفراء
 قال أخبرنا الشيخ الإمام الفاضل أبو الحسين عبد الغافر بن
 محمد بن عبد الغافر بن أحمد بن محمد بن سعيد الفارسي قال
 أخبرنا الشيخ أبو أحمد محمد بن عيسى بن عمرو بن الجلودي قال
 سمعت أبا إسحاق بن إبراهيم بن ميثان قال سمعت مسلم بن
 حجاج القشيري النيسابوري العافظ رحمه الله يقول الحمد لله رب
 العالمين

The fact that the earliest biographers do not fix the date of birth of this great author has caused some controversies among the later biographers. Brock., vol. i., p. 161, places Muslim's birth A.H. 202 or 206; but it should be noticed that the former date is not given by any biographer; while Ibn Khallikān, vol. ii., p. 91, distinctly rejects this date, which he says he imperfectly remembers to have heard from his master, Ibn Ṣalāh, *أبي صالح*; and later on correctly fixes the author's date of birth in A.H. 206 = A.D. 821.

Muḥammad bin 'Abdallāh al Khatīb at Tibrizī, followed by some later biographers, stands alone in fixing the author's birth in A.H. 204. Considering that most reliable biographers, such as Ibn Ṣalāh, Ibn Khallikān and Namawī, agree in stating that Muslim died at the age of 55, in A.H. 261 = A.D. 875, we must conclude that the author was born in A.H. 206 = A.D. 821. After learning the Qur'ān by

heart in all the seven forms of Qir'at, Muslim devoted his attention to the study of jurisprudence and other literature, with which, it is said, he made himself thoroughly acquainted in a very short time. In A.H. 218, he wholly devoted himself to the study of tradition, and placed himself under the charge of the most eminent traditionists of his time, such as:—

يحيى بن يحيى التميمي (d. A.H. 226 = A.D. 841).

عبد الله بن مسلمة الثعني (d. A.H. 221 = A.D. 836).

سعيد بن منصور (d. A.H. 227 = A.D. 842).

احمد بن حنبل (d. A.H. 241 = A.D. 855).

After travelling all over the well-known educated Islāmic country he made himself master of the subject and began to spend his time in composing the works. As an authority in tradition Muslim is not reckoned inferior to Bukhārī, whose lectures at Naisāpūr Muslim attended for a considerable period of time. As regards style and arrangement preference is generally given to Muslim, but in correctness of narration and other respects Bukhārī stands foremost. Muslim died in A.H. 261 = A.D. 875, at the age of fifty-five years.

This work consists, according to Hāj. Khāl., of 4,000 Ḥadīṣ selected from three lakhs of Ḥadīṣ, according to Muslim's own statement quoted in *Ṭabaqat al ḥuffāz*, vol. ii., p. 166.

In the preface the author says that he will deal with the following three kinds:—

(1) الاول ما رواه الصفاة المتقين

(2) الثاني ما رواه المستورون في الحفظ والاتقان

(3) الثالث ما رواه الضعفاء المتروكون

while the text contains only the first two kinds. Referring to this, Abū 'Abdallāh al Ḥakīm and Abū Bakr al Baiḥiqī remark that Muslim did not live to complete the third kind. Beside the present works, the following works of the author are enumerated in *Ḥuffāz*, vol. ii., p. 166:—

i. المسند (الكبير) على الرجال

ii. كتاب الاسماء و الكنى

iii. كتاب الوجدان

iv. كتاب الافراد

- v. كتاب الاقران
- vi. كتاب سؤالاته احمد بن حنبل
- vii. كتاب عمرو بن شعيب
- viii. كتاب الانتفاع باهـب السباع
- ix. كتاب مشائـ مالـك
- x. كتاب مشائـ الثوري
- xi. كتاب مشائـ شعبه
- xii. كتاب من ليس له الا راو واحد
- xiii. كتاب المضرمين
- xiv. كتاب اولاد الصابة
- xv. كتاب اوهام المحدثين
- xvi. كتاب الطبقات
- xvii. كتاب افراد الشاميين

The present work was repeatedly printed in Calcutta and Dehli.

For its various commentaries see Hāj. Khal., vol. ii., p. 556, and Brock., vol. i., p. 160, Berlin, 1234-39.

For the author's life see Ṭabaqāt Abū Ya'la, fol. 139^a; Ṭabaqāt al ḥuffāz, vol. ii., 165; Ibn Kḥallikān, vol. ii., p. 91; Ṭahḍīb al Asma by Namawī, fol. 144^b; Mira't al Jinān, fol. 167^a; Al Kamāl fi Asmā ar Rijāl, fol. 102, and Brock., vol. i., 160.

Written in clear Naskḥ. Not dated, apparently 9th century A.H. Corrections and marginal notes are not frequent.

No. 189.

fol. 322; lines 21; size 13 × 8; 8 × 5.

Another copy of *Ṣaḥīḥ Muslim*.

Beginning:—

اخبرنا الشيخ المسند ابو عبد الله بن اسماعيل بن ابراهيم
الانصاري الصر رجي المعروف بابن الجبار بقرأني عليه بدمشق في
الرحلة الاولى . . . اما بعد فانكم رحمكم الله الخ

and ending with a portion of كتاب النكاح.

Fol. 1-4, containing an abridgment of the *Muqaddimah* of Nawawī and Suyūṭī's commentary on *Ṣaḥīḥ Muslim*, by Naṣīraddīn bin Sirāj Muḥammad, نصير الدين بن سراج محمد, the scribe of the present copy and the following copies.

I.

The abridgment of the *Muqaddimah* of Nawawī, beginning thus:—

الحمد لله و عده و الصلوة علي من لاني بعدة — اما بعد فان
الفقيه نصير الدين ارادن يلخص كتاب شرح مسلم فنقول الخ

II.

Abridgment of *Muqaddimah* of Suyūṭī, beginning thus:—

الحمد لله و عده و الصلوة و السلام علي من لاني بعدة . . .
فان الفقيه كتب علي حواشي مسلم ثم بعد ذلك رايت ان
السيوطي كتب تعليقا مختصر فيه شرح النووي الخ

No. 190

fol. 367; lines 21; size 13×8 ; 8×5 .

The continuation of the preceding work. The margin of both the copies contains an abridgment of Nawawī's commentary on Ṣaḥīḥ Muslim composed and written by the scribe نصير الدين.

Both the colophons found respectively at the end of Ṣaḥīḥ Muslim and of the abridgment, say that both the volumes were written at Mecca in A.H. 1022.

Written in good Naskh.

No. 191.

fol. 198; lines 22; size $8 \times 6\frac{1}{2}$; $6\frac{1}{4} \times 5\frac{1}{4}$.

An exceedingly valuable and old copy of a portion of Ṣaḥīḥ Muslim, containing autographs of numerous eminent traditionists who studied this copy. It consists of the first thirteen parts of the entire work, and breaks off with the last chapter of كتاب النكاح.

The second part, containing the first half of the كتاب الايمان, is wanting.

From the several notes found in this copy it is evident that it was written before A.H. 486.

Beginning with Isnād thus:—

اخبرنا الشيخ الزكي ابو بكر محمد بن زاهر الطوسي قال
 اخبرنا الحاكم ابو بكر محمد بن ابراهيم القاسمي قال اخبرنا محمد
 بن عيسى بن عمرو بن الجلودي قال حدثنا ابو اسحق ابراهيم
 بن محمد بن سفيان قال حدثنا ابو الحسن مسلم بن الحجاج قال
 الصد لله رب العالمين والعاقبة للمتقين الخ

At the end of each part are found two notes.

The first contains the names of the traditionists, such as :—

ابو نعيم عبد الله بن الحسن الصادق (d. A.H. 517 = A.D. 1123).

• ابو سعيد احمد بن محمد البغدادي (d. A.H. 540 = A.D. 1126).

عبد الله بن مرزوق الهروي (d. A.H. 557 = A.D. 1143).

عبد الجليل بن عبد ابو احد المعروف بكوباء (d. A.H. 553 = A.D. 1141).

and others who studied from this very copy under ابو بكر محمد بن زاهر الطوسي in A.H. 486.

The second also contains the names of several traditionists who studied *Ṣaḥīḥ Muslim* from this copy under الامام ابو بكر عبد الله بن اسماعيل in A.H. 561.

From a note on fol. 12^b it appears that this MS. originally consisted of two volumes, written by the eminent traditionist ابو العباس احمد بن ثابت الطريقي, who died after A.H. 520.

See *Ansāb Sum'ānī*, fol. 222^a :—

هذه النسخة تشتمل على مجلدين حمراوين بخط الحافظ ابو

العباس الطريقي

Written in good *Naskh*.

No. 192.

fol. 375; lines 15; size 9 × 6; 7 × 5.

المنهاج في شرح مسلم بن الحجاج

AL MINHÂJ FI SHARḤ I MUSLIM BIN
AL HAJJÂJ.

Vol. I.

A popular commentary on *Ṣaḥīḥ Muslim*, complete in five separate volumes, written in different hands.

By Abū Zakaryā Yahyā bin Sharf bin Mirā bin Ḥasan bin Ḥusain bin Jum'ā bin Ḥizām al Ḥazāmī al Ḥarānī ash Shāfi'i, أبو زكريا يحيى بن شرف بن مرق بن حسن بن حسين بن جمعة بن حزام الحزامي الصرائي, commonly called Muhiaddin an Nawawi. The commentator was born in Nawa, Damascus, A.H. 631 = A.D. 1233. In A.H. 649 he went to Damascus and was admitted to the Madrasah Rawāḥiyah, where he studied continually for two years, and in A.H. 651 he went to Mecca and then to Medina. In the course of his travels he studied under the following traditionists and scholars:—

كمال الدين بن اسحق المغربي (d. A.H. 653 = A.D. 1255).

شمس الدين عبد الرحمن بن نوح المقدسي (d. A.H. 654 = A.D. 1254).

شرف الدين عبد العزيز بن محمد بن عبد الصنع الانصاري (d. A.H. 662 = A.D. 1263).

عبد الكريم بن عبد الصمد بن محمد بن الصرمثالي (d. A.H. 662 = A.D. 1263).

ابو اليقاء خالد النابلسي (d. A.H. 663 = A.D. 1264).

ابو اسحق المرادي (d. A.H. 668 = A.D. 1269).

معيد بن حسن بن عمر بن معيد (d. A.H. 670 = A.D. 1272).

From A.H. 660 he was busily engaged in writing the numerous works ascribed to him. On the death of Abū Shāma in A.H. 665, Nawawi succeeded him as professor of Dār al Ḥadīṣ Ashrafiyah in Damascus. Later he visited Jerusalem, and then returned to his native place, where he died in A.H. 676 = A.D. 1278.

This vol. begins with a Muqaddimāh, and deals with the life of Muslim and the merits of his work Al Jāmi'.

Beginning of the Muqaddimāh:—

الصمد لله البر الجواد الذي جلبت نعمته عن الاحصاء بالتعداد

The Commentary begins on fol. 13* thus:—

قال الامام ابو الصنع مسلم بن الحجاج — الصمد لله رب العالمين
المابدأ بالصمد لله بصديق ابي هريره الخ

ending with the last chapter of كتاب الايمان.

The following note on the titlepage says that in A.H. 1043 the MS. was in the possession of Mahmūd bin Abi Bakr Al Azhari, commonly known as Al Mujtahid ash Shāfi'i, an eminent scholar of Damascus,

who, according to *Khulāṣat al Aṣar*, vol. iv., p. 317, died in A.H. 1067 = A.D. 1667:—

الصد لله تملكه احقر الورطى و ادلى الفثير محمود بن ابى بكر
الازهرى الشهير بالمجتهد كان الله له حيف لا يكون لنفسه
وجعل مستقبله خيرا من حاله وامسه آمين و ذلك في شهر
رجب من شهور سنة ثلاث و اربعين و الف و الله الموفق

The present commentary has been printed in Cairo, in five volumes, in A.H. 1283, Delhi A.H. 1302.

For the other copies of the present work comp. Berlin, 1234; A.S., 690-704; Jeni, 244; Rāgib, 308-9.

For the author's life and other works see: *Ṭabaqāt al Ḥuffāz*, vol. iv., p. 259; *Mira't al Janān*, fol. 425*; *Ṭabaqāt ash Shāfiyah*, by Qāḍi Shāhibah, fol. 93*; *Ṭabaqāt*, by Isnāwī, fol. 458*; Brock., vol. i., p. 394.

Written in good Naskh, apparently 9th century A.H. Foll. 296-375 are supplied in a later hand.

No. 193.

fol. 204; lines 23; size $10 \times 7\frac{1}{2}$; 8×6 .

المجلد الثاني

Vol. II., or the continuation of the preceding vol., beginning with كتاب صلوة الصوف and ending with كتاب الطهارة.

The following colophon, dated A.H. 736, says that the present copy was copied from the autograph copy dated A.H. 673:—

اخر المجلد الثاني من شرح صحيح مسلم رحمه الله يتلوه في
الثالث ان شاء الله تعالى كتاب الجمعة و الصد لله رب العالمين
قال مؤلفه يحيى النواوي عفي الله عنه فرغت منه يوم الاحد
الخامس عشر من شهر ربيع الاخر سنة ثلث و سبعين و مستمائه
— ثقلت هذا من خط الشيخ محي الدين النواوي احبه الله و

رضي عنه في يوم عاشوراء سنة ست و ثلثين و سبعمائة —
 بدمشق المصرومة من نسخة الاصل التي كتبها بخطه رحمه الله —
 كتبه ابو بكر بن يوسف بن عثمان الغزاري عفي الله عنه و
 عثرله

Written in good Naskh, dated A.H. 736.

Scribe ابو بكر بن يوسف بن عثمان الغزاري عفي الله عنه

No. 194.

fol. 245; lines 21; size $8\frac{1}{2} \times 6\frac{1}{4}$; 7×5 .

المجلد الثالث

Vol. III. of the same, beginning with the كتاب الجمعة and ending with the last chapter of كتاب الصلوة.

The colophon runs thus:—

لله الصد و المنة و به التوفيق و به العصمة آخر المجلد
 الثالث من شرح مسلم يتلوه انشاء الله تعالى في الرابع كتاب
 النكاح فرغ ابن فرح من كتابة هذه المجلد في ثالث عشر شهر
 المصرم سنة ثلث و ثمانين و مستماتة

The scribe ابن فرح, whose full name was Ahmad bin Farah bin al Lakhmi ash Shāfi'i, was born in A.H. 624 = A.D. 1226. He was an eminent traditionist of his time, and scribe of numerous works. He died in A.H. 699 = A.D. 1299, as would appear from the following biographical note at the end, and see also *Tabaqāt al Huffāz*, vol. iv., p. 277:—

الصد لله رب العالمين و صلى الله علي محمد واله و صحبه و
 سلم هذا الجزء و المبارك بخط الشيخ الامام العالم الصافظ الفقيه .
 الزاهد شيخ المحدثين شهاب الدين ابي العباس احمد بن فرح
 بن احمد اللضي الشافعي الاشبلي نزيل دمشق كان مولده في

سنة اربع و عشرين و مستمالة اسره (اسره) الفرع ثم نجاه الله تعالى— و حج و سجع بمصر من شيخ الشيوخ عبد العزيز الانصاري و الشيخ عز الدين بن عبد السلام و غيرهما و سجع بد مشق من احمد بن عبد الدائم و ابن ابي البشر و خلق— و عني بهذا الشأن ثم اتميل على تشعيد الالفاظ و فهم المتن . و مذاهب العلماء و كانت له حلقة اقراء الصديق و كان صدوقا متعقفاً و كتب الكثير بخطه المصنوع و منه الكمال لعبد الغني المقدسي في اربع مجلدات و هذ الكتاب و غير ذلك و افادخلقا و تخرج به جماعة و كان مقيما بتربه ام الصالح و بمنزلة بها توفي مبطونا في جمادى الاخر (الاخرة) سنة تسع و سبعين و مستمالة و هي سنة فاران و فيها مات خلق رحمهم الله تعالى

Written in good Naskh, dated A.H. 618.

No. 195.

fol. 232; lines 22; size $7\frac{1}{2} \times 5\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

المجلد الرابع

The fourth volume of the same, beginning with كتاب النكاح and ending with كتاب الجهاد.

Fol. 127-232 are supplied in a later hand.

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

No. 196.

fol. 185; lines 27; size $10\frac{1}{4} \times 7\frac{1}{2}$; 8×6 .

المجلد الخامس

The fifth volume of the same, beginning with كتاب الصيد, and ending with the last chapter of Ṣaḥīḥ Muslim.

Foll. 1, 17, 26-96 are supplied in a later hand, apparently 10th century A.H.

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

No. 197.

fol. 357; lines 30; size $11\frac{1}{2} \times 7\frac{1}{4}$; $9 \times 5\frac{1}{2}$.

Another complete copy of the same in two volumes.

VOL. I.

Beginning like the first vol. of the preceding copy, and ending with the chapter *الاوقات التي نهى عن الصلوة فيها*. Corresponding with fol. 199^b of the second volume.

No. 198.

fol. 259; lines 30; size $11\frac{1}{2} \times 7\frac{1}{4}$; $9 \times 5\frac{1}{2}$.

VOL. II.

Beginning abruptly with chapter *تصريم الزكوة على رسول الله* باب الصدود وكثارات, *صلى الله عليه وسلم*, and ending with *لاحد*. Corresponding with the foll. 90-245 and foll. 1-166 of the third and fourth volumes.

Both the volumes written in ordinary Naskh. Not dated, apparently 12th century A.H.

No. 199.

fol. 168; lines 24; size 10×7 ; $7\frac{1}{4} \times 5\frac{1}{2}$.

Another incomplete copy of the fifth volume of the same, beginning abruptly with the commentary on the chapter **اكل دواء و استصحاب** **العداوي**, and ending with the last chapter of Muslim. Corresponding with foll. 72^a-185 of the preceding fifth volume.

The following colophon gives the date of composition of the last vol. of the present work, A.H. 675, and the date of transcription, A.H. 710:—

قال — فرغت منه اول يوم الاثنين الثالث والعشرين من سنة
خمس و سبعين و ستمائه — كمل الكتاب المبارك علي يد اضعف
الخلق الفقير الي الله علي بن محمد (sic) الشافعي غفر له و
لوالديه و لجميع المسلمين و ذلك في الثاني و العشرين من شهر
ربيع الاول سنة عشر و سبعمائه

Written in good Naskh. Dated A.H. 710.

Scribe علي بن محمد . . . الشافعي

No. 200.

fol. 298; lines 33; size 11×6 ; 8×5 .

الجزء الاول من اكمال الاكمال

The first of four Juzs, or parts, of *Ikmāl al Ikmāl*, also called by Hāj. *Khal.*, vol. ii., p. 546, *Ikmāl u ikmāl al Mu'lim*.

An extensive commentary on *Ṣaḥīḥ Muslim*.

By Abū 'Abdallāh Muḥammad bin *Khalfā* al Obi al Maliki, ابو عبد الله محمد بن خلفه الآبي المالكي, a pupil of Muḥammad bin Muḥammad bin 'Urfah, محمد بن محمد بن عرفه (d. A.H. 803 = A.D. 1400), who died in A.H. 827 = A.D. 1424. See Brock., vol. i., p. 160, but Aḥmad bin Aḥmad in his biographical work, *An Nail Ibtihāj*, on the authority of

the statement of Abdarraḥmān Aṣ Ṣālibī (*d.* A.H. 878 = A.D. 1470), a well-known pupil of the commentator, emphatically says that the commentator died in A.H. 828 = A.D. 1425.

Beginning:—

الصد لله العظيم ملطانه — العميم فضله واحسانه الخ

The commentator in the preface says that the present work is only a collection of the following four commentaries:—

I.

Al Mu'lim, by Ma'āziri (*d.* A.H. 536 = A.D. 1141).

II.

Ikmā, by Qaḍī Iyād (*d.* A.H. 544 = A.D. 1149).

III.

Al Muḥim limā aṣḥkala Min Talkhīṣ Kitābi Muslim, by Qarṭabī (*d.* A.H. 656 = A.D. 1258).

IV.

Al Minhāj, by Muḥiaddin Nawawī (*d.* A.H. 676 = A.D. 1278).

Further, he stated that he observed the following abbreviations in his work: م for Ma'āziri (مآزري); ع for 'Iyād (عياض); ق for Qarṭabī (قرطبي); د for Muḥiaddin (محي الدين); and the word shaikh refers to his teacher Muḥammad bin Muḥammad bin 'Urfa, and the word قلت refers to himself.

The colophon runs thus:—

كمل الجزء الاول من اكمال اكمال المعلم في شرح صحيح المسلم
تعمده الله برحمته للشيخ الفقيه المدرس الصفي الطائي ابي
عبد الله محمد بن خلفه الالبي — المالكي . تعمده الله برحمته و
يتلوه انشاء الله تعالى في الجزء الثاني كتاب الزكاة

For the other copies see: Mūch., 120; Alger, 490-1; Rāgib, 306-7; Brock., vol. i., p. 160.

For the other work of the commentator, see Hāj. Khal., vol. iv., p. 416, and vol. v., p. 476; An Nail Ibtihāj, p. 287.

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

Scribe أحمد الشهيريا بن هاني التلواني

No. 201.

fol. 238; lines 31; size $10\frac{1}{2} \times 8\frac{1}{2}$; $8 \times 5\frac{1}{2}$.

Another copy of the same Juz, or part, ending abruptly with the chapter *صلوة الجمعة*.

The MS. is hopelessly damaged.

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

No. 202.

fol. 341; lines 21; size 10×7 ; $7\frac{1}{2} \times 5$.

A commentary believed to be unique on *Ṣaḥīḥ Muslim* from كتاب *الفرائض* to the end of *كتاب الحدود*, dealing with the explanation of words used in Muslim and discussions on the opinion of four Imāms.

The full name of the commentator is not given anywhere, but in the following colophon, dated A.H. 826, the scribe calls him *شمس الملة* و الدين, Shams al Millat waddin:—

قد وقع الفراغ من تحرير هذا المجلد من شرح المسلم رحمه الله
من تصانيف الشيخ الامام قدوة الانام حجة اهل الاسلام مبين
الصقائق و الدقائق حلال المشكلات كشاف المعضلات الشيخ شمس
الملة و الدين شكر الله معيه و متع الله المسلمين بطول بقاءه
بمعد و اله في عشرين من شهر الصفر ختمه الله بالخير و الظفر
من شهر ربيع الثاني و ثمانمائة الهجرية

And from the words *شمس الملة* و الدين in the colophon, it appears that the commentator was still living in A.H. 826. In *Tabaqāt ash Shāfi'iyah* by Qaḍī *Shahbah*, fol. 207*, and in *Uns al Jalil fi Tarikhi al Quds wal Khalil*, fol. 480*, is mentioned the name of *شمس الدين ابو عبد الله محمد بن عطاء الله الرازي*, *Shamsaddin Abū 'Abdallah Muḥammed bin 'Aṭāallāh Arrāzī*, who is said to have written a commentary on *Ṣaḥīḥ Muslim*, and who died in A.H. 829.

= A.D. 1426. It would not be unreasonable to believe that the present commentary is the work of the aforesaid Shamsaddin.

In several places the commentator refers to former parts of his commentary on other chapters and books of Ṣaḥīḥ Muslim, such as:—

كتاب الصوم كتاب الصلوة كتاب الایمان
كتاب الزکوة كتاب البيوع

On the fly-leaf, there are some notes and 'Arḍidāhs which are not legible. I am not acquainted with any other copy of the work.

Written in good Naskh. Dated A.H. 826.

No. 203.

fol. 137; lines 25; size 9×7 ; $7\frac{1}{2} \times 4\frac{1}{2}$.

الجزء الثاني من كشف مشكل الصحيحين

THE SECOND OF THE FOUR PARTS OF KASHF AL MUSHKIL AṢ ṢAḤĪḤAIN.

A very rare commentary on the difficult portion of Ḥadīṣ, narrated in Ṣaḥīḥ Bukhārī and Muslim. Traditions are arranged under the Musnad of each Ṣaḥābī from whom Bukhārī and Muslim narrated Ḥadīṣ in their Al Jāmi', giving the total number of Ḥadīṣ narrated from the prophets, by those Ṣaḥābīs, and numbers of the Ḥadīṣ narrated in Ṣaḥīḥain.

By Abū a'l Farj 'Abdarrahmān bin 'Alī bin Muḥammad Al Jawzī al Bekrī al Bagdādī, ابو الفرج عبد الرحمن بن علي بن محمد ابن الجوزي البكري البغدادي, a descendant of the second Khalif, was born in Bagdād. There are some conflicting statements regarding the date of birth of this author. Yāfi'ī fixes the author's date of birth A.H. 508, but subsequently adds that according to some he was born in about A.H. 510. The later date is given in Huffāz, and, according to Ibn Aṣīr, as referred to in Brook., vol. i., p. 500, he was born in A.H. 510. Ibn Rajab, in Ṭabaqāt al Ḥanābilah, vol. i., fol. 264, however, after discussing the three dates, namely, A.H. 508, 509, and 510, says that

according to an autograph note of the author, he was born in A.H. 511 or 512.

و وجد بخطه لا احقق مولدي غير انه مات و الذي في سنة
اربع عشر و قالت الوالدة كان لك العمر نحو ثلاث سنين
فعلى هذا يكون مولده سنة احدى عشرة او اثنتي عشرة

This date agrees with that given by Muḥammad bin Aḥmad bin 'Umar bin al Ḥusain bin Khalaf al Baghdādī, better known as Ibn al Qaṭīrī, ابن القطيعي (d. A.H. 634 = A.D. 1236). Ibn al Jawzī lost his father at the age of about three years, in A.H. 514 = A.D. 1120. After the death of his father he was placed under the charge of Shaiḫ Ibn Nāṣir (d. A.H. 556 = A.D. 1161), whose name the author mentioned on fol. 7*. He took keen interest in the education of the orphan, and in course of time gave him lessons from the Musnad of Imam Aḥmad bin Ḥanbal and other works. He travelled to different countries for the sake of learning, and, according to Ḍahabī, studied under eighty-seven shaiḫhs. Jawzī made himself master of all the branches of Muḥammadan literature, and, referring to this, Yāfi'ī and some other biographers say that Jawzī was Imām of his time. As an eloquent preacher he had no equal anywhere, and it is stated that his sermons, which attracted not less than ten thousand persons, were attended by kings, nobles and khalifs. According to the statement of his grandson, Shamsaddin Abū 'al Muẓaffar Yūsuf Qizūglū, commonly called Sibṭ Ibn al Jawzī, سبط ابن الجوزي (d. A.H. 654 = A.D. 1257). Ibn Jawzī copied out 20,000 books with his own hand. The same Sibṭ Ibn al Jawzī states that Ibn Jawzī converted 20,000 infidels to Islām, and one lakh of people pronounced repentance of their sins on his hand, as the result of his preaching. The total of the works composed by Ibn Jawzī as given by Sibṭ Ibn al Jawzī is 250 or more, while Ḍahabī remarks that up to his time he did not know any other author who had written such a large number:—

ما علمت احدا من العلماء — صَنَّفَ ما صنف هذا الرجل الخ

Ibn Jawzī died in A.H. 597 = A.D. 1250.

The present volume beginning thus:—

كشف المشكل من مسند ابي بكر و اسمه ثقيف . . . و جملة
ماروي عن رسول الله صلى الله عليه وسلم مائة و اثنان و ثلاثون

حديثا اخرج له منها في الصحيحين اربعة عشر حديثا فمن المشكل في الاول الخ

On fol. 97^a the author refers to his other work *Talqih* (تلقيح). See Brock., vol. i., p. 500. In the MS. copy of *Ṭabaqāt al Huffāz*, vol. ii., fol. 98^a, as well as in the printed copy of the same, vol. iv., p. 134, we find that Ḍahabī, probably by mistake, calls this work *Kashf Mushkil aṣ Ṣiḥāḥ*, *كشف مشكل الصحاح*, which he says is in four volumes. The *Kashf al Mushkil aṣ Ṣaḥīḥain* is distinctly mentioned in the list of the author's compositions given by Ibn Qaṭīf and Ibn Rajab; neither refers to *Kashf Mushkil aṣ Ṣiḥāḥ* by Ibn Jawzī. See also Ḥāj. *Khal.*, vol. v., p. 215. The work is not mentioned in any catalogue.

For the author's life see: *Huffāz*, vol. iv., p. 134; *Ṭabaqāt al Ḥanābilāh*, vol. i., by Ibn Rajab, fol. 264^a; Ibn *Khallikān*, vol. i., p. 279; *Mir'at al Jinān*, fol. 371^b; Brock., vol. i., p. 500.

Contents:—

- fol. 1^a. كشف المشكل من مسند أبي بكره
- fol. 5^a. كشف المشكل من مسند يزيد بن الحبيب
- fol. 8^a. كشف المشكل من مسند عائذ بن عمرو المزني
- fol. 8^b. كشف المشكل من مسند سمرة بن جندب
- fol. 10^a. كشف المشكل من مسند معقل بن يسار المزني
- fol. 11^a. كشف المشكل من مسند مالك بن النضر
- fol. 11^b. كشف المشكل من مسند جندب بن عبد الله
- fol. 12^b. كشف المشكل من مسند معيقب
- fol. 13^a. كشف المشكل من مسند مجاشع و مجالد ابني مسعود
- fol. 13^a. كشف المشكل من مسند يعلى بن أمية

- fol. 13^b. كشف المشكل من مسند معاذ بن جبل
- fol. 14^a. كشف المشكل من مسند ابي كعب
- fol. 17^a. كشف المشكل من مسند ابي طلحة زيد بن سهل
- fol. 18^a. كشف المشكل من مسند عبادة بن الصامت
- fol. 19^b. كشف المشكل من مسند ابي ايوب الانصاري
- fol. 22^a. كشف المشكل من مسند ابي بردة هاني بن نيار
- fol. 22^b. كشف المشكل من مسند زيد بن ثابت
- fol. 24^a. كشف المشكل من مسند عمرو بن عوف المزني
- fol. 25^a. كشف المشكل من مسند ابي لبابه الانصاري
- fol. 25^b. كشف المشكل من مسند عتبان بن مالك
- fol. 25^b. كشف المشكل من مسند سهل بن حنيف
- fol. 27^b. كشف المشكل من مسند قيس بن عبادة
- fol. 28^a. كشف المشكل من مسند اميد بن حضير
- fol. 28^a. كشف المشكل من مسند كعب بن مالك
- fol. 30^b. كشف المشكل من مسند ابي اميد مالك بن ربيعة الساعدي
- fol. 32^a. كشف المشكل من مسند ابي قتادة الانصاري
- fol. 37. كشف المشكل من مسند ابي جهيم الانصاري

fol. 37.

كشف المشكل من مسند أبي الدرداء الانصاري

fol. 39^a.كشف المشكل من مسند أبي حميد عبد الرحمن بن سعد
الساعدي

fol. 40.

كشف المشكل من مسند عبد الله بن سلام رضي الله تعالى

fol. 41^a.

كشف المشكل من مسند سهل بن أبي حنيفة

fol. 42^a.

كشف المشكل من مسند ظهير بن رافع

fol. 42^b.

كشف المشكل من مسند رافع بن خديج

fol. 44^a.

كشف المشكل من مسند عبد الله بن زيد الانصاري

fol. 45^a.

كشف المشكل من حديث مسند عبد الله بن يزيد القطبي

fol. 45^b.

كشف المشكل من مسند أبي مسعود الانصاري

fol. 48^a.

كشف المشكل من مسند شداد بن ارم

fol. 48^b.

كشف المشكل من مسند النعمان بن بشير

fol. 49^b.

كشف المشكل من مسند عبد الله بن أبي أوفى

fol. 51^a.

كشف المشكل من مسند زيد بن ارقم

fol. 52^a.

كشف المشكل من مسند ثابت بن الصاحك

fol. 53^a.

كشف المشكل من مسند البراء بن عازب

fol. 59^a.

كشف المشكل من مسند زيد بن خالد الجهني

fol. 60^b.

كشف المشكل من مسند مهمل بن سعد بن الساعدي الانصاري

fol. 66^a.

كشف المشكل من مسند مالك بن صعصعة

fol. 66^a.

كشف المشكل من مسند كعب بن عجرة

fol. 67^b.

كشف المشكل من مسند سلمة بن الاكوع

fol. 71^a.

كشف المشكل من مسند عبد الله بن العباس

fol. 111^a.كشف المشكل من مسند ابي عبد الرحمن عبد الله بن عمر
بن الخطاب

Beside the present work and the works mentioned by Brock., vol. i., p. 500, the following compositions of the author are enumerated by Ibn Rajab and other biographers:—

COMMENTARIES AND THE VARIOUS READINGS OF THE QUR'ÂN.

- | | |
|----------------------------------------------------------------------------|------------------------------------------------------------------------|
| (1) كتاب المغني في التفسير
81 parts. | (6) الاشارة الي القرأة المختارة
in 4 parts. |
| (2) تيسير البيان في تفسير
القرآن | (7) تذكرة المنتبه في عيون
المشتبه |
| (3) كتاب تذكرة الاديب في
اللغة في تفسير الغريب
in 1 vol. | (8) ورود الاغصان في فنون الا
فنان, in 1 part. |
| (4) زهرة النواظر في الوجوه و
النظائر, in 1 vol. | (9) عمدة الرامع في معرفة النامع
و النسخ, in 5 parts. |
| (5) النواظر في الوجوه و النظائر
an abridgment of the
preceding work. | (10) المصطفى باكف اهل الرموش
في علم النامع و
المنسوخ, in 1 part. |

THEOLOGY.

- | | |
|----------------------------------------------------|-----------------------------------|
| (1) منهاج الوصول إلى علم الآلا
صول, in 5 parts. | (4) مسلك العقل, in 1 part. |
| (2) بيان غفلة القائل يقدم أفعال
العباد | (5) منهاج أهل الآصابة, in 1 vol. |
| (3) غوامض الآلهيات | (6) السر المصون |
| | (7) دفع شبهة التشبيه, in 4 parts. |

TRADITION, LITERATURE AND TASAWUF.

- | | |
|-------------------------------------------------|-----------------------|
| (1) نفي النقل | (15) المعتتب في النسب |
| (2) كتاب النزهة, in 2 vols. | (16) منتجب المنتخب |
| (3) ارشاد المريدين في حكاياب
السلف الصامعين | (17) نسيم الرياض |
| (4) نقيضة الناقل | (18) اللؤلؤ |
| (5) غرر الآثار, in 30 parts. | (19) كنز المذكر |
| (6) كتاب المديح | (20) كتاب اللطف |
| (7) كتاب العلل المتناهية في
الاحاديث الواهية | (21) كنوز الرموز |
| (8) اعلام العالم بصقائق ناسخ
الحديث و منسوخه | (22) كتاب النقيس |
| (9) السهم المصيب | (23) زين العيص |
| (10) اغاير الذخائر | (24) الشاهد و المشهود |
| (11) العوائد | (25) الملهم |
| (12) موت الغضر | (26) المد هش |
| (13) جزء المشيخة | (27) فتوح الفتوح |
| (14) جزء المسلسلات | (28) التعادي الملوكية |
| | (29) محادثة العقل |
| | (30) لقط الجمان |

- | | |
|-----------------------------------------------------------------|-------------------------------------|
| (31) معاني المعاني | (51) تقريب الطريق |
| (32) المتعد المقيم | (52) كتاب الرياضة |
| (33) ايقاظ الومسان | (53) منهاج الا صابه في محنه الصابة |
| (34) النبات | (54) ذخيرة الوعظ |
| (35) نزهة الا ديب | (55) الرجز المصروف |
| (36) منتهى المتسهل | (56) الانس و المصبة |
| (37) تحفة الواعظ | (57) المطرب الملهب |
| (38) احكام الا شعار | (58) الصلحي |
| (39) كتاب الا ذكيا | (59) زاد الانوار |
| (40) الصف على حفظ العلم | (60) منهاج العابدين |
| (41) اعلام الا حياء باعلاط الا حياء | (61) عقد العناصر في دم خليفة الناصر |
| (42) تحريم المصل | (62) كتاب دم عبد القادر |
| (43) كتاب المصباح | (63) غريب الصديق |
| (44) كتاب عطف العلماء علي
الا امراء و الامراء علي
العلماء | (64) ملح الاحاديث |
| (45) النصر علي مصر | (65) الفصول الوعظية |
| (46) المجيد العضدي | (66) المعتبر |
| (47) الفجر النوري | (67) المصادقات |
| (48) ثبات الضياء و الصواب عن
احاديث الشهاب | (68) زاهر الجواهر |
| (49) كتاب النور في فضل الايام
و الشهور | (69) الضوايم |
| (50) المختار من الا شعار | (70) المرتقى |

HISTORY AND BIOGRAPHY.

- | | |
|-----------------------------------------|-------------------------------------|
| (1) مناقب ابراهيم بن ادهم | (12) طرائف الطرائف في تاريخ السوالف |
| (13) مناقب السفيان الشوري | (2) الاكليل في التاريخ |
| (14) مناقب المعروف الكرخي | (3) مناقب بغداد |
| (15) مناقب رابعة العدوية | (4) الفاجر في ايام الامام الناصر |
| (16) مسير العزم الساكن الي اشرف الاماكن | (5) مناقب ابي بكر |
| (17) المختار من اخبار الاخير | (6) مناقب علي |
| (18) حجة المنتظر بشرح احوال الضر | (7) فضائل عمر بن عبد العزيز |
| (19) ذكر كبار الحفاظ | (8) فضائل سعيد بن مسهب |
| (20) اشراف الموالى | (9) مناقب امام الشافعي |
| (21) مناقب اصحاب الحديد | (10) فضائل العرب |
| | (11) مناقب فضيل بن عياض |

JURISPRUDENCE.

- | | |
|---------------------------------------------|-----------------------------|
| (1) اسباب الهداية لا رباب | (6) الانصاف في مسائل الخلاف |
| (7) كتاب دره اللوم و الضيم في صوم يوم الغيم | (2) كتاب معتصر المختصر |
| (8) المنفعة في المذاهب الاربعة | (3) كتاب النبذة |
| | (4) كشف الظلمة |
| | (5) العبادات الخمس |

The colophon runs thus:—

كمل نصفي مشكل الصيغين لابي الفرج ابن الجوزي رحمه الله
 تعالى علي يد افتر العباد لرحمه ربه العلي محمد بن محمد
 بن علي الحسيني الشهير بالطباطوي

Written in good Naskh, within gold ruled borders, bearing a headpiece at the beginning.

Not dated, apparently 12th century A.H.

Scribe محمد بن محمد بن علي الصيني

No. 204.

fol. 504; lines 19; size 14 × 10; 10 × 7.

الجمع بين الصحيحين

AL JAM' U BAIN AŞ ŞAHIHAIN.

A collection of Ḥadīṣ from Ṣaḥīḥ Bukhārī and Muslim.

By Abū 'Abdallāh Muḥammad bin Abī Naṣr Futūḥ bin 'Abdallāh bin Ḥumaid al Azdī al Ḥumaidī al Andalusī al Miyārqi, أبو عبد الله محمد بن أبي نصر فتوح بن عبد الله بن حميد الأزدي الصمدي الأندلسي, who was born in Miyārqi some time before A.H. 428 = A.D. 1029, and studied under many traditionists and scholars, among whom the two foremost are: Ibn 'Abdal Barr al Qartabī al Mālikī (d. A.H. 463 = A.D. 1070) and Ibn Ḥazm (d. A.H. 456 = A.D. 1064). It is said that Ḥumaidī learnt for a considerable period of time under Ibn Ḥazm, studying all his compositions. He travelled to Mecca, 'Irāq, Syria, Egypt and Qusṭāṭ, and finally settled in Bagdād. Dahabī says that Ḥumaidī first travelled to Mecca in A.H. 448, and met there with Karimah al Marwazī, كريمة المروزي, Karimah al Marwazī, a well-known female traditionist of Mecca, ولقي بمكة كريمة المروزية أول رحلته و كان في سنة ثمان (1029); but referring to this account the author states, on fol. 502, that he repeatedly studied Bukhārī under Karimah bin Aḥmad bin Muḥammad bin Ḥatīm al Marwazī, as would appear from the following Isnād of the author to Ṣaḥīḥ Bukhārī and Muslim, mentioned on fol. 502* :—

فاما اسنادنا في هذين الكتابين فقد روينا كتاب الامام ابي عبد الله البخاري بالمغرب على غير واحدة من شيوخنا باساليب مختلفة
تتصل بابي عبد الله محمد بن يوسيف بن مطر بن صالح بن بشر

بن ابراهيم الثوري عن البخاري ثم قرأه بمكة اعزها الله علي
المرأة الصالحة كريمه بنت احمد بن محمد بن عاتم المروزي غير
مرة لعلو اسنادها فيه . . . واما كتاب الامام ابي الحسن مسلم بن
حجاج النيسابوري فسمعناه بالتسطا قراءة علي الشيخ الصالح ابي
عبد الله محمد بن الفرج بن عبد الولي الانصاري و هو روايته
عن ابي العباس احمد بن الحسن الحافظ الرازي سمعه منه بمكة
سنة ست واربع مائة . . . الخ

Humaidi collected a large number of books, which he bequeathed
for public use, as would appear from the following versified testament
(Waqfnamah) of the author quoted at the end of this copy:—

اتعبت نفسي وما اتعبتها عبثاً
لكن لا قف (لاوقف) ما جمعت من كتبني
علي الذين لهم في نسخها غرض
او رغبة في اقتناء العلم والادب
وما اريد سوى حسن الدعاء ومن
رب السماء جزاء السعي والطلب
والله ينصر من يمضي عزيمتنا
فيها ويرفعه في ارفع الرتب
امضيتهما بئله لله محتسباً فيها
فيها الثواب ورضوانا ولا منيب (بلاميب)
اشهدت ربي واهل الدين فاعتسبوا
فيها الشهادة عني فعل محتسب
لازلتم ابدأ تصبون مجدكم
بالصالحات التي تبقلي علي الصقب
ومن يبدله بعد السماع له
فقد تعرض للآفات والعطب

افي مظهر واوراق مؤلفه
 تبيع در مساعيه بمصتلب
 اعينه و جميع الناس كلهم
 من ان يبوأ بسخط الله و الغضب
 يارب انت لنا فاعصم جماعتنا
 من كل بائنه في الدين و الحسب
 و من دعا لي بالغفران فاقض له
 بالخير في كل موجود و مرتقب
 و انفع بكتبي من يسغي رضاك بها
 و ارفعه بالعلم في مبر و مرتقب
 هذا يغطي وقد اشهدك ناظره
 و في الاداء له نوع من الثرب

Humaidi died in A.H. 488 = A.D. 1095. His biographers say that at the time of his death, he asked Muzaffar, a noble of Bagdad, to bury his dead body near the tomb of Bishr al Hâfi, but that the Amir, having no regard to the will of Humaidi, buried him in some other place, and it is said that subsequently, in A.H. 491, the Amir saw in a dream that Humaidi threatened him for disregarding his will, so he removed the dead body, still quite fresh, to the place desired by him.

Beginning:—

الصمد لله الذي لا تحصي نعمته و لا يناسي كرمه — و صلى الله
 علي محمد الذي انارت آياته و اوضحت بيانه الخ

In the preface the author, after dealing with the merits of Ṣaḥīḥain, states that the sole object of the present collection is the convenience of readers. The Isnād omitted throughout with a few exceptions, and some explanatory notes are added in some places. The system observed in the arrangement of traditions is according to Musnad Ḥadīṣ of Ṣaḥābī in order of merit. Although it is stated in the preface that the work is divided into five classes, we find that only the following four classes are enumerated:—

- (1) مسند عشرة
(2) مسند المتقدمين بعد العشرة
(3) مسند المكثرين
(4) مسند النساء

while no reference to these classes is found anywhere in the text of MS. Each Musnad is divided into the three following sub-classes:—

المتفق عليه افراد البخاري افراد مسلم

Beside the present work mentioned by Brock., vol. i., p. 368, the following works of the author are enumerated by Dahabi and Ahmad bin Muhammad al Muqri:—

- (1) كتاب تاريخ الاسلام
(2) جذوة المقتبس في اخبار علماء الاندلس
(3) كتاب الذهب المسبوك في وعظ الملوك
(4) كتاب من ادعي الامان من اهل الايمان
(5) كتاب مخاطبات الاصدقاء في المكاتبات واللقاء
(6) كتاب تسهيل الحلى علم الترميز
(7) كتاب ذم النعمية
(8) كتاب ما جاء من النصوص والاخبار في حفظ الجار
(9) كتاب الامالي الصادقة

The work is rare. Brock., vol. i., p. 368, says that only one copy is mentioned in Cairo, vol. i., p. 325.

Towards the end of fol. 502^b-504^a a chapter on the cause of the variance of opinion of the four Imāms is added.

For the author's life see Ḥuffāz, vol. iv., p. 17; Mir'āt al Janān, fol. 280^a; Ibn Khallikān, vol. i., p. 485; Nafḥ at Ṭib, vol. i., p. 375.

Written in good Naskḥ. Not dated, apparently 11th century.

No. 205.

fol. 431 ; lines 27 ; size 12×9 ; $9 \times 5\frac{1}{2}$.

الجمع بين الصحاحين

AL JAM' U BAIN AŞ ŞAḤIḤAIN.

Another work consisting of the collection of Ḥadīṣ from Bukhārī and Muslim.

By 'Abdalḥaqq bin 'Abdarrahmān bin 'Abdallāh, عبد الحق بن عبد الله, commonly called Abū Muḥammad al Azdī al Iḥbīlī and Ibn al Kharrāṭ. He was born in A.H. 510 = A.D. 1116, and studied Ṣaḥīḥ Muslim under عطية بن القاسم, and received the sanad for narrating Ḥadīṣ from عساکر بن عیاض, and travelled to distant countries, and finally settled in Bijāyah, a town on the shores of a river of Africa or Maḡrib, where he was appointed Khaṭīb. It is stated in *Al Mu'jib fi Talkhīs Akhbār al Maḡrib*, edited by R. Dozy, 2nd edition, p. 197, that Abū Yūsuf Ya'qūb Amīr al Mu'minin, أبو يوسف يعقوب أمير المؤمنين (A.H. 580-595 = A.D. 1184-1199), wanted to kill 'Abdalḥaqq for not mentioning his name in the *Khutbah* of Friday Prayer; but as soon as Ya'qūb had uttered his intention of killing him, he died (A.H. 581 = A.D. 1185).

The preface is wanting. The MS. opens thus:—

كتاب الايمان و الاسلام و فيه ستة ابواب — الباب الاول في فضائلهما الخ

The work is divided into the following books:—

fol. 1^a.

كتاب الايمان و الاسلام

fol. 20^b.

كتاب العلم

fol. 23^b.

كتاب الطهارة

fol. 37^b.

كتاب الصلوة

fol. 98 ^a .	كتاب الزكوة
fol. 106 ^b .	• • كتاب الصوم
fol. 118 ^b .	كتاب الحج و العمرة
fol. 149 ^a .	كتاب النكاح
fol. 158 ^a .	كتاب الطلاق
fol. 163 ^a .	كتاب العدة و الاستبراء
fol. 166 ^a .	كتاب العتق و التدبير و المكاتب و حقوق المماليك
fol. 168 ^b .	كتاب الايمان و النذور
fol. 173 ^a .	كتاب البيوع
fol. 184 ^a .	كتاب الكسب و طلب الحلال
fol. 185 ^a .	كتاب الدين
fol. 186 ^a .	كتاب الرهن
fol. 186 ^a .	كتاب الهبة
fol. 188 ^a .	كتاب المزارعة و الشرب و احياء الموتى
fol. 188 ^b .	كتاب اللقطة

fol. 190^a.

كتاب العيد والذبائح

fol. 196^a.

كتاب القصاص والدية والقسامة

fol. 200^a.

كتاب الصدود

fol. 208^a.

كتاب الخلافة والامارة والقضاء

fol. 212^a.

كتاب الجهاد (is defective at the end)

fol. 245^a.

كتاب الصبر (is defective at the beginning)

fol. 244^a.

كتاب الاذكار والدعوات

fol. 270^a.

كتاب الادب

fol. 286^b.

كتاب الاطعمة

fol. 294^a.

كتاب اللباس والزينة

fol. 302^a.

كتاب الطب والرقي

fol. 311.

كتاب خلق العالم

fol. 316^a.

كتاب الفصائل

fol. 410^a.

كتاب القسمة وما يتعلق بها

Each book is subdivided into Fāsils and Furūʿ.

For other copies comp. Br. Mus., 1563; Cairo, 325; Goldziher M. St., ii., 270.

Besides the works mentioned in Brock., vol. i., p. 371, the following are enumerated in Ḥuffāz, vol. iv., p. 144:—

(1) كتاب المعتل من الصحيح (3) كتاب حافل

(2) كتاب في الرقائق (4) كتاب جامع من الكتب الستة

For the author's life see: Ḥuffāz, vol. iv., p. 144; Tahdīb al Asmā, fol. 99^a; Mir'āt al Janān, fol. 351; Brock., vol. i., p. 371.

Ḥadīṣ omitted by the scribe in the copy, are noted on the margin in different hands.

Written in ordinary Naskh.

Not dated, apparently 11th century.

No. 206.

fol. 347; lines 20; size $11\frac{3}{4} \times 8$; 8×5 .

الجلد الرابع من المستدرک

The Fourth Volume of the Mustadrak.

A collection of Ṣaḥīḥ Ḥadīṣ not mentioned by Bukhārī (see above, nos. 129-49), nor by Muslim (see above, nos. 188-91), but, according to the author's view, coming under the category of Ṣaḥīḥ Ḥadīṣ, according to the conditions laid down by Bukhārī and Muslim. Dahabī, however, maintains that almost all the Ḥadīṣ in this work cannot be reckoned as Ṣaḥīḥ Ḥadīṣ (ولا ريب ان في المستدرک احاديث كثيرة ليست على شرط الصحة بل فيه احاديث موضوعة باخراجها); see Ḥuffāz, vol. iii., p. 242.

By Muḥammad bin 'Abdallāh bin Muḥammad al Ḥākim an Naisābūrī, محمد بن عبد الله بن محمد الحاكم النيسابوري, commonly called Ibn-al Baiyī, ابن البيع. He was born in A.H. 321 = A.D. 933, and from

his boyhood began to study Ḥadīṣ under his father and others. At the age of twenty, in A.H. 341, he journeyed to Irāq, and in the same year, after performing a pilgrimage to Mecca, began to travel far and wide in order to acquire a fuller knowledge of Muḥammadan literature. Dahabī, vol. iii., p. 242, says that Ibn al Baiyī' studied under about two thousand wise men, and that as a traditionist and author he secured a wide reputation. Some of his biographers attack him as a Rāfiḍī (رافضي), while Dahabī and some others call him a Shī'ī (شيعي) ; see Ḥuffāz, vol. iii., p. 248. It is strange that Subkī, who defends Ibn al Baiyī' and calls him Sunni, basing his statement on the opinion of different biographers, should mention Dahabī as one of his sources. Ibn Baiyī' died in A.H. 405 = A.D. 1014.

Beginning:—

تسمية ازواج رسول الله صلى الله عليه و سلم في الجاهلية
و الاسلام . . . حدثنا ابو العباس محمد بن يعقوب حدثنا ابو
امامة عبد الله بن اسامه الطلي — ثنا حجاج بن ابى منيع عن
جده عبيد الله بن زياد عن الزهري قال تزوج رسول الله صلى
الله عليه و سلم اثني عشرة امرأة

Beside the author's works mentioned in Brock., vol. i., p. 166, the following are enumerated in Ḥuffāz, vol. iii., p. 242:—

- | | |
|---------------------------|-------------------|
| (1) تاريخ ليسابور | (4) كتاب الاكليل |
| (2) كتاب مزكي اخبار | (5) فضائل الشافعي |
| (3) المدخل الي علم الصحيح | |

For the author's life see: Ḥuffāz, vol. iii., p. 242; Subkī, vol. iii., fol. 214*; Mir'at al Janān, fol. 243*; Isnāwī, fol. 143*; Ṭabaqāt by Ibn Mulaqqin, fol. 40*; Ibn Shāhbāh, fol. 26*; Ibn Khallikān, vol. i., p. 484.

See also: Goldziher, 273; Ḥāj. Khal., vol. v., p. 321.

Contents:—

fol. 1^a.

تسمية ازواج رسول الله صلى الله عليه و سلم
في الجاهلية و الاسلام

fol. 22^b.

ذكر سراري رسول الله صلى الله عليه وسلم

fol. 23^b.

ذكر بنات رسول الله صلى الله عليه وسلم

fol. 30^a.ذكر بنات عبد المطلب عمات رسول الله
صلى الله عليه وسلمf. l. 32^a.ذكر ام هاني بنت ابي طالب ابنة عم النبي
صلى الله عليه وسلمfol. 34^b.

ذكر الشفاء بنت عبد الله القرشية

fol. 35^b.

ذكر ام عبد الله ليلى بنت ابي حشمة القرشية

fol. 36^a.

ذكر فاطمة بنت الخطاب

fol. 36^b.

ذكر اصماء بنت معيذ بن زيد

fol. 37^a.

ذكر لبنية ام عبد الله بن عمرو

fol. 37^a.

ذكر مهلة بنت سهيل

fol. 37^b.

ذكر ام عبيدة بنت جحش

fol. 38^a.

ذكر فاطمة بنت ابي عبيش

fol. 38^a.

ذكر فاطمة بنت المطل القرشية

fol. 38^b.ذكر ام ايمن مولاة رسول الله صلى الله عليه
وسلم

fol. 39^a.

ذكر اروي بنت كرز القرشية

fol. 39^b.

ذكر ضباعة بنت الزبير

fol. 40^a.

ذكر امامة بنت حمزة بن عبد المطلب

fol. 40^b.

ذكر رمثة (ام رمثة)

fol. 40^b.

ذكر ام كلثوم بنت عقبة

fol. 41^a.

ذكر ام خالد بنت خالد

fol. 41^a.

ذكر فاطمة بنت عتبة بن ربيعة

fol. 41^b.

ذكر حمنة بنت جحش

fol. 41^b.ذكر ام قيس بنت محسن رضي الله تعالى
عنهماfol. 42^a.

ذكر حدامه (غدامه) بنت وهب

fol. 42^b.ذكر فاطمة بنت ابي حميش رضي الله تعالى
عنهماfol. 42^b.

ذكر برة بنت ابي بصرة رضي الله عنها

fol. 43^a.

ذكر حبيبة بنت ابي بصرة رضي الله عنها

fol. 43^a.

ذكر ام فروة بنت ابي قحافة

- fol. 43^a. ذكر اميمة بنت رقيقة رضي الله تعالى عنها
- fol. 43^b. ذكر بريرة مولاة عايشة
- fol. 44^a. كتاب مناقب الصحابة رضي الله تعالى عنهم
اجمعين
- fol. 53^a. كتاب الاحكام
- fol. 62^a. كتاب الاطعمة
- fol. 81^a. كتاب الاشرية
- fol. 87^b. كتاب البر والصلة
- fol. 105^a. كتاب اللباس
- fol. 115^a. كتاب الطب
- fol. 129^a. كتاب الاضاحي
- fol. 136^a. كتاب الذبائح
- fol. 140^a. كتاب التوبة والاناة
- fol. 153^a. كتاب الادب
- fol. 170^b. كتاب الايمان والنذور
- fol. 177^a. كتاب الرقاق
- fol. 191^b. كتاب الفرائض

fol. 200^b.

كتاب الصدود

fol. 223^b.

كتاب تعبیر الرؤيا

fol. 237^a.

كتاب الرقا

fol. 241^a.

كتاب الفتن

fol. 318^b.

كتاب الاحوال

The colophon, dated A.H. 1026, says that this copy is the fourth or the last volume of the Mustadrak, written in A.H. 1026:—

آخر كتاب الاحوال و هو اخر كتاب الجامع الصحيح المستدرک
تالیف الحاكم الامام ابی عبد الله محمد بن عبد الله بن محمد بن
حمدويه . . . و كان الفراغ من تزييره ضعی يوم الاثنين من شهر
رمضان سنة ١٠٢٦

No. 207.

fol. 401; lines 27; size $9\frac{1}{2} \times 7$; 7×5 .

مشارك الانوار على صحاح الآثار

MASHÂRIQ AL ANWÂR 'ALÂ
ŞIHÂH AL ÂŞÂR.

A commentary on the difficult words and phrases of Muwaṭṭa', Bukhârî and Muslim, with the correction of the mistakes as to the Ḥadîṣ, Isnâd, names and distinctive places of the traditionists, made by scribes and traditionists, by Abû al Faḍl 'Iyâḍ bin Mûsâ bin 'Iyâḍ al Yahṣabî as Şubṭî al Maliki, ابو الفضل عياض بن موسى بن عياض

اليحصي السبتي. His grandfather originally belonged to Andalus (Spain), but the author was born in Sabta, A.H. 476 = A.D. 1083, where he settled. He studied under الحافظ ابو علي الغساني, from whom he first received the sanad for narrating Ḥadīṣ, and after the death of Ḡassānī, in A.H. 498, he travelled to Andalus and studied under various traditionists and scholars in Qartāba, where, according to his own statement in the preface, he received the sanad for narrating Ḥadīṣ of Muwaṭṭaʾ, Bukhārī and Muslim. 'Iyād was appointed Qāḍī of Granada in A.H. 532, and died in Morocco in A.H. 544 = A.D. 1149.

For 'Iyād's life and works see: Ibn Khallikān, vol. i., p. 329; Ḥuffāz, vol. iv., p. 99; Mir'āt al Janān, fol. 315; Brock., vol. i., p. 369.

The work is arranged in the following alphabetical order:—

ا ب ت ث ج ح خ د ذ ر ز ط ظ ك ل م
ن ص ض ع غ ف ق س ش ه و لا ي

'Abdarrahmān bin Muḥammad bin 'Alī bin Aḥmad (8th century A.H.) says in his Baḥr al wuqūf, fol. 76 (Bankipore Library copy), that this order of the letters was observed in former times in Africa.

Beginning:—

الصد لله مظهر دينه المبين — وحائظه من شبه المبطلين الخ

The work is mentioned in Alger, 540; Cairo, i., 420.

Written in good Naskh.

Not dated, apparently 9th century A.H.

Scribe عبد الله بن شمس الدين محمد الموسوي

No. 208.

fol. 366; lines 25; size $11 \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4$.

سنن أبي داؤد

SUNAN U ABÎ DÂ'ÛD.

The 3rd of the six canonical collections of traditions, in two parts, bound in one volume.

Part I.

Beginning with the Isnād thus:—

اغبرنا الشيخ الاجل الامام العالم الثقة الصدوق عمدة
الثلث برهان الدين محدث الحرمين نصر بن ابي الفرج امتع
الله المسلمين ببثائه و رضي عنه و ارضاه قال اغبرنا الامام
الضايف ابو طالب محمد بن محمد بن ابي زيد العلوي . . . باب
الرجل يتبوأ لبوله

Author: Abū Dā'ūd Sulaimān bin Ash'as as Sijistānī, ابو داؤد
سليمان بن اشعث السجستاني, was born in Sijistan A.H. 202 = A.D. 847.
There is some controversy regarding his birthplace, *مسجستان*. Some
assert it to be a village in Baṣra (see Yāqūt, vol. iii., p. 44), while
others take it to be the well-known town in Harāt, and the latter
statement is supported by the later biographers, such as the author
of *Ansāb-u-Sam'āni*, fol. 166*, *Wafī'at al a'yān*, vol. i., p. 214, and
Huffāz, vol. ii., p. 177. He studied many branches of Muḥammedan
literature, travelled to Hījāz, Egypt, and Syria, and attended lectures
by many renowned traditionists, such as *امام احمد بن حنبل*,
d. A.H. 241 = A.D. 855, and *عبد الله بن مسلمة القعنبي*, *d. A.H. 221 =*
A.D. 836.

Abū Dā'ūd secured an exceptional reputation in Ḥadīṣ, and was
unanimously admitted to be the Imām of the subject. It is stated
in *Huffāz*, vol. ii., p. 177, and *Mir'āt al Janān*, fol. 172*, on good
authority, that the Ḥadīṣ was as easy for him as the iron was soft
for the prophet Dā'ūd, *لبن لابي داؤد الصديق كمالين لداؤد الحديد*.
Many traditionists have narrated Ḥadīṣ from him; among them the
following are the foremost: Abū 'Isā Turmūdī (*d. A.H. 279 = A.D. 829*)
and Abū 'Abdarrahmān Nasā'ī (*d. A.H. 303 = A.D. 915*), authors of the
4th and 5th canonical collection of traditions. Abū Dā'ūd finally settled
in Baṣra, where he died in A.H. 275 = A.D. 888.

See, for his life: *Ansāb-u-Sam'āni*, fol. 166*; Ibn Khallikān, vol. i.,
p. 214; *Huffāz*, vol. ii., p. 177; *Hāj. Khal.*, vol. iii., p. 622; Brock.,
vol. i., p. 161.

According to the author's own statement, quoted in *Huffāz*, vol. ii.,
p. 179, the present work consists of four thousand and eight hundred
Ḥadīṣ selected from some 500,000. *Tabaqāt Abū Ya'la*, fol. 67*,
and Ibn Khallikān, vol. i., p. 214, tell us that it was highly
admired by Imām Aḥmad bin Hanbal, to whom the author submitted

it for approval. It is his only work. Foll. 1-4 contain a collection of various Isnâds of several *Mashâikh*s for narrating the Sunan of Abû Da'ûd. These Isnâds, according to the colophon, Part I., were copied from a copy of the Sunan, dated A.H. 612, written by Futûh Burhânaddin, an eminent traditionist, who died in A.H. 619. See Huffâz, vol. iv., p. 175.

Scribe الحسن بن عبد الصميم البغدادي

Part II.

Beginning with the Isnâd thus:—

اخبرنا الشيخ الفقيه ابو الحسن علي بن خلف التلمساني
... كتاب الفرائض

and ending with the last Ḥadîṣ of the Sunan.

For other copies see: Berlin, 1246-48; Munich, 121; Paris, 707/8; Bodl., i., 207; Alger, 494; Jeni, 208.

The work has been printed in Delhi A.D. 1890 = A.H. 1307, Cairo A.H. 1280 = A.D. 1863, Lucknow A.H. 1305 = A.D. 1888.

For its various commentaries see: Hâj. Khal., vol. ii., p. 622; Brock., vol. i., p. 161.

Both the parts are written in one hand; good Naskh.

Not dated, apparently 10th century A.H.

No. 209.

fol. 191; lines 22; size $8 \times 6\frac{1}{2}$; 7×5 .

الثالث لسنن أبي داؤد

A very old copy of the 3rd or the last part of the Sunan, beginning with the كتاب الطب, and ending with the last Ḥadîṣ of باب شرح السنة, corresponding with p. 183-275 of the Delhi printed edition, dated A.H. 1272.

The following colophon says that the present copy was written in Alexandria, dated A.H. 576, and compared with a copy which belonged to Sanad bin 'Inân al Azdi, مسند بن عنان الأزدي (d. A.H. 541 = A.D. 1146, see Husn al Muḥāḍarah, fol. 224*), who had

compared his copy with the copy belonging to Ṭarṭūsī, *d. A.H. 520* = *A.D. 1126*, from whom Sanad bin 'Inān had got permission to narrate the Sunan :—

ثم كتاب السنن بعون الله قابلت جميعه بنسخة الشيخ
سند بن عنان الازدي و قابله الفقيه—من نسخة الطرموسي
بمدينة الاسكندرية و كان الفراغ من نسخه و مثابته في العشر
الاول من المصرم من سنة ست و سبعين و خمسائة قال
الفقيه سند و حدثنا به ايضاً الفقيه ابو بكر محمد بن الوليد
الطرموسي عن شيعه قاضي ابي الوليد الباجي عن عبد الله بن
الوليد عن ابي موسى عيسى بن خلف عن ابي بكر محمد
بن بكر بن داسه عن ابي داؤد . . . و سمعت جميعه علي
الفقيه ابي الطاهر (ابن عوف) مع سيف الدين و الجماعة سنة
خمس و سبعين و خمسائة

In the same colophon the anonymous scribe says that he studied the whole work under Abū aṭ Ṭāhīr, whose full name is Abū aṭ Ṭāhīr Ismā'il bin Makki bin 'Isā bin 'Auf al Iskandarānī, ابو الطاهر
امساعيل بن مكي بن عيسى بن عوف الاسكندراني, *d. A.H. 581* = *A.D. 1185*; see Ḥusn al Muḥāḍarah, fol. 224^r, and Ḥuffāz, vol. iv., p. 130.

Foll. 181–191 contain a copy of the letter of Abū Dā'ūd to the people of Mecca, regarding the merits of the present work. This letter is quoted here on the authority of Abū Bekr Muḥammad bin Walid aṭ Ṭarṭūsī, *d. A.H. 520* = *A.D. 1126*, but in the printed edition the same letter is quoted without authority.

A note written at the end by Ḥusain bin Yūsuf al Ḥusainī, حسين
بن يوسف الصيني, says that in *A.H. 584* he, with a group of traditionists named here, studied Ḥadīṣ contained in this copy, under 'Abd al Majīd bin al Ḥusain bin al Ḥasan bin Aḥmad bin Dalīl al Kindī, عبد المجيد بن الحسين بن الحسن بن احمد بن دليل الكندي :—

سمع جميع هذا الجزء علي الشيخ الامام الثقة ابي المفضل
عبد المجيد بن الحسين بن الحسن بن دليل الكندي يثق

روايته عن الشيخ الفقيه الامام ابي بكر محمد بن وليد الطرموسي— قال اخبرنا الشيخ ابو علي بن احمد بن علي التستري بالمبصرة في شهر شوال سنة ثمان و سبعين و اربعمائه— قال حدثنا ابو عمر القاسم بن جعثر بن عبد الواحد الهاشمي— قال حدثنا ابو علي محمد بن احمد التلوي عن مصنفه (*sic*) وفقه الله بقراءة ابي عبد الله محمد بن عبد الملك الانصاري ثم الطرموسي و سماع الجماعة في هذا— (*sic*) و الشيخ الصالح ابو محمد عبد الوهاب بن خلف الصيرفي و عبد الملك بن محمد عبد الملك الزياتي— و سليمان بن عثمان بن مطوف الصداد و ناصر بن عبد العزيز الصنهاجي و عبد العزيز بن عبد القوي الواعظ الطيب و ابو الربيع سليمان بن حجاج التميمي و ابو محمد بن محمد بن ابي محمد بن محمد بن زرقون (*sic*) و ابو محمد عبد العزيز بن طاهر الموازيني— و عبد القادر بن عبد الواحد بن طاهر بن ابراهيم الازدي و محمد بن عمر بن محمد بن عمر و مظفر بن يحيى بن ادريس الجذامي و اخرون و ذلك في مدة اخر جمادي الاخر (الاخرى) سنة اربع و ثمانين و خمسمائة و كتبه حسين يوسف الحسيني و سماع مع الجماعة المذكورين سنة اربع و ثمانين و خمسمائة

The above note is verified by 'Abd al Majid bin Dalil al Kindi himself, thus:—

الامر علي ما ذكر و كتبه عبد المجيد بن دليل في تاريخه

Another note, dated A.H. 634, says that the Ḥadīṣ, marked in red (from foll. 1-72*), were studied by Abū al Barakāt Aḥmad bin 'Abdallāh bin Muḥammad, (d. A.H. 671 = A.D. 1243, see Ḥusn al Muḥāḍrah, fol. 185*), and other traditionists mentioned in the note, under Muḥammad Abd al Muṭṭi bin Muḥammad bin 'Abd al Muṭṭi, عبد المعطي بن محمد بن عبد المعطي, who received the Sanad from the aforesaid 'Abd al Majid bin Dalil:—

قرأت الأحاديث المعلمة بالصرة من هذا الكتاب علي الشيخ
 الامام القاضى الزاهد الوزع الكامل بشديد الفراس محمد بن عبد
 المعطي بن مصمود بن عبد المعطي القاه الله بسمع لجميع كتاب
 السنن من ابن دليل بسنده فسمع الفقهاء السادة ابو زكريا يحيى
 بن محمد ابو يوسف بن القطيبة و عبد العزيز بن يوسف التميمي و
 ابو البركات احمد بن عبد الله بن محمد و ابو علي عبد الرحمن
 بن حسن عرف بابن حمزة و عبد الوهاب بن يوسف (sic)
 و داود بن عبد القوي بن دائم بن داود و محمد عبد اللطيف
 بن ابي المظفر الصزاعي وغيرهم . . . (sic) . . . في يوم الجمعة
 العشر من ذي الحجة سنة اربع و ثلثين و مستمائه بالامكندرية و
 الحمد لله رب العالمين و صلواته علي سيدنا

This note is also verified by Muḥammad 'Abd al Mu'ti bin 'Abd al Mu'ti himself, thus:—

صح (sic) محمد عبد المعطي بن مصمود عبد المعطي

Written in ordinary Naskh.

No. 210.

fol. 345; lines 25; size 14 × 9; 10 × 5.

الجامع للترمذي

AL JAMI'.

A complete copy of the 4th canonical collection of tradition.

Author: Abū 'Isā Muḥammad bin 'Isā at Turmuḍī Ad-ḍarīr, ترمذي. The word ترمذي is pronounced in three ways: Tirmid, Tarmid, and Turmuḍ; but

Sam'ānī remarks that scholars generally pronounce it Turmuḍ, *والذي يقوله المتقنون واهل المعرفة بضم التاء والميم* (see *Ansāb*, fol. 70^b). According to some he was born in Mecca, A.H. 209 (see *Ikmāl fi Asmā' ar Rijāl* by 'Abd al Haqq ad Dehlawī, fol. 229); but the earlier biographers, such as the authors of *Ansāb*, *Wafī'āt*, *Huffāz*, and *Mir'āt al Janān*, etc., do not fix the date and place of his birth, while Ṣalāḥaddīn aṣ Ṣafīdī simply remarks in *Nukat al 'Umyān*, fol. 87^b, that he was born in the beginning of the 3rd century A.H. Abū 'Īsā studied Ḥadīṣ under traditionists such as: قتيبة بن معيد (d. A.H. 240 = A.D. 854); علي بن حجر (d. A.H. 242 = A.D. 856); أبو مصعب (d. A.H. 244 = A.D. 858); and محمد بن اسماعيل البخاري, the author of the 1st canonical collection of tradition. Many well-known traditionists narrated Ḥadīṣ from him.

Huffāz, on the authority of some reliable sources, remarks that Turmuḍī had an exceptionally good memory, and was admitted on all hands to have been the Imām of Ḥadīṣ in his time. He adds that Turmuḍī shed so many tears in the fear of God that he at last lost his eyesight. Abū 'Īsā died in Turmuḍ, A.H. 279 = A.D. 829.

For his life see: *Ansāb-u-Sam'ānī*, fol. 70^b; Ibn *Khallikān*, vol. i., p. 484; *Huffāz*, vol. ii., p. 207; *Mir'āt al Janān*, fol. 172^b; *Nukat al 'Umyān*, fol. 88^b; *Hāj. Khal.*, vol. ii., p. 548.

Beginning:—

كتاب الطهارة

باب ما جاء لا تقبل صلاة بغير طهور

For other copies compare: Berlin, 1246; Munich, 121; Paris, 707; Alger, No. 494; Jeni, 208; Köper, 194; A. S., 445-6; Bodl., i., 207.

The work has been printed in Cairo, A.H. 1280 = A.D. 1863; Lucknow, A.D. 1888 = A.H. 1305; and with marginal notes in A.D. 1890 = A.H. 1307.

For the various commentors of the present work see: *Hāj. Khal.*, vol. ii., p. 548, and Brock., vol. i., p. 161.

Written in ordinary Naskh.

Not dated, apparently 13th century A.H.

No. 211.

• • fol. 269; lines 22; size 10 × 6; 9 × 5.

A portion of Jami' Turmudî, designated here:—

المجلد الاول من كتاب الجامع الكبير

Beginning with the Isnâd, thus:—

اخبرنا الشيخ الامام العالم الثقيف الورع رضي الدين شرف
الاسلام ابو اسحق ابراهيم بن محمد بن ابراهيم الجزري رضي
الله تعالى عنه قراءة عليه و انا اسمع في شهر رمضان من سنة
احد عشر و مئتين و خمسمائة قال انبأنا الشيخ الامام الحافظ الصالح
الثقة ابو الفتح عبد الملك بن ابي القاسم بن ابي سهل الكروخي
رضي الله تعالى عنه قراءة عليه و انا اسمع في شهر سنة
خمس و اربعين و خمسمائة ببغداد قال حدثنا القاضي الزاهد
ابو عامر مصمود بن القاسم بن محمد بن محمد الازدي رحمه قراءة
عليه و انا اسمع في ربيع الاول من اثنين و ثمانين و اربعمائة و
اخبرنا الشيخ ابو نصر عبد العزيز بن محمد بن علي بن ابراهيم
التريافي و الشيخ ابو بكر احمد بن عبد الصمد بن ابي الفضل
بن ابي الحامد العورجي رحمهما الله تعالى قراءة عليهما و انا
اسمع في ربيع الاخر من سنة احد عشر و ثمانين و اربعمائة قالوا
انبأنا ابو محمد عبد الجبار بن محمد بن عبد الله ابي الجراح
الجراحي المروزي المرزباني قراءة عليه— قال حدثنا ابو عباس
محمد بن فضل المصوبني المروزي الشيخ الثقة— قال حدثنا ابو
عيسى محمد بن عيسى بن سورة الحافظ رحمه الله تعالى— ابواب
الطهارة— باب ما جاء لا تقبل صلوة بغير طهور— قال حدثنا
قتيبة الخ

and ending with the chapter—

النهي عن ضرب العدام

Corresponding with the printed copy, Mirath edition, A.H. 1282 = A.D. 1865, pp. 1-226, vol. i. The text has been collated with several copies of note.

The colophon runs thus:—

الحمد لله رب العالمين حمدا دائما مباركا فيه كما يحب ربنا
ويرضى — وصلى الله وملائكته — على خير خلقه محمد
النبي الامي الولي المصطفى سيد المرسلين — و عاتم النبعين
و علي آله و اهل بيته و صحابته — اجمعين — صلوة دائمة
الى يوم الدين . . . و كتب علي بن احمد بن هبة الله
المعروف بابن الكزاية العتيب (sic) العمري و هو يستغفر الله —
من الزيادة و النقصان و يسأل الله العفو و الرضوان كتبه
لنفسه ثقه الله به و غفر لمن نظر فيه ودعا له بالعنق من النيران
و لجميع المسلمين و ذلك مع وفق الشراع منه في يوم الاثنين
مستهل شهر ربيع الآخر من سنة و سبعين و خمسمائة

Written in bold and good Naskh.

Dated A.H. 572.

Scribe علي بن احمد بن هبة الله المعروف بابن الكزاية

No. 212.

fol. 229; lines 19; size $13\frac{1}{2} \times 9\frac{1}{2}$; 10×7 .

A portion of the Jami' Turmudi, designated here:—

الجزء الثاني

Beginning with the following Isnād:—

اخبرنا الشيخ ابو الشح عبد الملك بن ابى القاسم بن ابى
سهل الهروي الكروخي قراءة عليه و انا اسمع فاقره قال اخبرنا
ابو بكر احمد بن عبد الله الغورجي و ابو نصر عبد العزيز
الشريافي و القاضي ابو عامر مصمود بن القاسم الازدي قال اخبرنا
ابو محمد عبد الجبار ابن محمد الجراحي قال اخبرنا ابو العباس
محمد بن احمد المصوبي قال اخبرنا ابو عيسى محمد بن عيسى
الترمذي —

and ending with the Ḥadīṣ of the chapter:—

ما جاء على الجالس في الطريق

Corresponding with the printed edition, vol. i., pp. 57-226, and
vol. ii., pp. 1-109. The MS. bears at the end a Sanad dated A.H. 707,
granted by Yūsuf bin 'Abdal Ḥādī to some of his pupils.

Written in a beautiful Naskh.

Not dated, apparently 6th century A.H.

No. 213.

fol. 283; lines 17; size $12\frac{1}{2} \times 8$; $9\frac{1}{2} \times 5\frac{1}{4}$.

Another copy of Jāmi' Turmudī, beginning with the chapter of—

اطعمة

and ending with the last Ḥadīṣ of Turmudī; corresponding with vol. ii.
of the printed edition.

Written in ordinary Nasta'liq.

Not dated, apparently 13th century A.H.

No. 214.

fol. 324; lines 15; size $9 \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4$.

Another fragment of Jami', designated here:—

الجزء الثاني

Beginning with the Ḥadīṣ:—

حدثنا الانصاري — نا — معن نا — مالك عن اسحق بن عبد
الله بن ابي طلحة عن ابي هريرة عن ابي واقد الليثي — ان رسول
الله صلى الله عليه وسلم بينما هو جالس في المسجد والناس معه
اذ اقبل ثلاثة نفر

and ending with the last Ḥadīṣ of Jami' Turmuḍī; corresponding with
the printed edition, vol. ii., pp. 109-264.

Written in good Naskh.

Dated A.H. 1292.

Scribe علي بن احمد بن مصطفى غنيم السكندري الصنفي

No. 215.

fol. 211; lines 20; size $12\frac{1}{4} \times 8$; 9×6 .

المجتبى

AL MUJTABÂ.

The 5th canonical collection of traditions also called As Sunan aṣ
Ṣagīrah or aṣ Ṣuḡrah, abridged from the author's larger work called
As Sunan Kabīrah or al Kubrah, in two volumes.

Beginning with Isnād thus:—

VOL. I.

حدثنا الشيخ الامام الفقيه العالم المصنف مثنى الحرمين ابو
عبد الله محمد بن اسماعيل بن ابي الصيف الديلمي قال حدثنا

الشيخ الفاضل المصنف ابو الحسن علي بن الفضل المقدسي قال
حدثنا الشيخ الفاضل ابو الطاهر احمد بن محمد السلقي الاصفهاني
قال انا الشيخ الحافظ ابو محمد عبد الرحمن بن حمد الدولي بالدين
وحدثني ايضا الشيخ الامام السند الزاهد شيخ الشيوخ ابو محمد
عبد الرحمن بن حمد الدولي رضي الله تعالى عنه — اخبركم
القاضي ابو نصر احمد بن الحسين بن الكبار الديبوري فاقربه قال
اخبرنا ابو بكر احمد بن محمد بن اسحق الديبوري البستي الحافظ
قال اخبرنا الامام ابو عبد الرحمن احمد بن شعيب بن علي بن
بصر النسائي بمصر قال الحافظ ابو الطاهر السلقي المذكور و اجازة
لي الحافظان المبارك بن عبد الجبار ببغداد و مرشد بن يعقوب
المديني بكماله كما اجازة لهما علي بن منير الغلال عن محمد بن
عبد الله بن زكريا بن حيويه النيسابوري و هذه الروايات اتم
الروايات عن المؤلف الامام ابي عبد الرحمن احمد بن شعيب
النسائي رحمه الله — قال اخبرنا قتيبة بن سعيد قال حدثنا مشين
عن الزهري عن ابي سلمة عن ابي هريرة رضي الله تعالى عنه
قال اذا استيقظ احدكم من النوم فلا يغمس يده في وضوئه حتي
يغسلها ثلاثا فان احدكم لا يدري اين باتت يده الخ

The usual beginning—

باب تاويل قول الله عز و جل اذا قمتم الي الصلوة الخ

is given here on the margin.

Author: Abū 'Abdarrāḥmān Aḥmad bin Shu'ayb bin 'Alī bin Sinān bin Bahr al Khurāsānī, ابو عبد الرحمن احمد بن شعيب بن علي بن سنان، was born in Nasā' in Khurāsān A.H. 215 = A.D. 830, where he studied Ḥadīṣ under سعيد بن مسعود (d. A.H. 240 = A.D. 855). He travelled to Hijaz, 'Irāq, Egypt, and Syria, and studied under the following traditionists:—

اسحق بن راهويه (d. A.H. 233 = A.D. 848),

هشام بن عمار (d. A.H. 245 = A.D. 860),

ابو كريب محمد بن العلاء (d. A.H. 248 = A.D. 863),

محمد بن نصر المروزي (d. A.H. 244 = A.D. 859),

and finally settled in Egypt. According to *Ikmāl*, fol. 229^a, *Husn al Muḥāḍarah*, fol. 170, and *Hāj. Khal.*, vol. i., p. 479, the author made the present abridgment at the request of a certain Amir of Egypt. It is stated in *Huffāz*, vol. ii., p. 268, that the *Khāṣa'is* 'Alī of Nasa'i, in which he restricted himself wholly to the praise of 'Alī the 4th *Khalīf*, led the public to accuse him of professing the Shi'i doctrine. He was, however, able to convince them that he wrote it specially for the people of Damascus, whom in the course of his journeys he had found to have no regard for 'Alī. As this abridgment contains a selection of *Ṣaḥīḥ Ḥadīṣ* only, it is regarded as one of the canonical collections of traditions. Nasa'i died in A.H. 303 = A.H. 915.

Besides the works mentioned in Brock., vol. i., p. 162, the following are enumerated in *Huffāz*, vol. ii., p. 268, *Husn al Muḥāḍarah*, fol. 170^a, and *Ikmāl*, fol. 229^a:—

(1) فضائل صحابة (2) مناسك (3) مسند مالك

(4) مسند علي

For the author's life see: *Yāqūt*, vol. iv., p. 777; *Huffāz*, *loc. cit.*; *Ansāb-u-Sam'ānī*, fol. 357; *Ibn Khallikān*, vol. i., p. 20; *Mir'āt al Janān*, fol. 185^a; *Hāj. Khal.*, vol. i., p. 479.

The present work has been printed in Delhi, 1850; Cawnpore, 1882; and Cairo, 1895.

From the following note—

ميمون البداية جمادي الاولى ١٢٣٩ هـ

made by the scribe on the margin of the title-page, it appears that the scribe commenced to transcribe the copy in Jumād I. A.H. 1239.

The present volume ends with *كتاب الزكوة*.

No. 216.

fol. 227; lines 20; size $12\frac{1}{4} \times 8$; 9×6 .

VOL. II.

Continuation of the above, ending as usual with the last *Ḥadīṣ* of *Al Muḥtabā*.

Both the volumes are written in good *Naskh*, foll. 102-227 are supplied in a later hand.

Colophon runs thus:—

• • آخر كتاب الاثرية وهو آخر كتاب المجتبى

No. 217.

foll. 303; lines 25; size $11\frac{1}{2} \times 7\frac{1}{2}$; 10×5 .

A correct and complete copy containing both vols. i. and ii. of the above work, beginning as usual with the chapter—

تأويل قول الله عز و جل يا ايها الذين امنوا اذا قمتم الي
الصلوة الخ

Written in ordinary *Nasta'liq*.

Dated A.H. 1258.

No. 218.

foll. 57; lines 24; size $8 \times 8\frac{1}{2}$; 8×5 .

A good and old, but unfortunately incomplete, copy of the preceding work. It has been divided by the scribe into several parts, of which the present copy contains the 7th and 8th parts and a portion of the 10th.

Part vii., foll. 1-36, begins abruptly thus:—

عن الزهري قال اخبرني سالم عن ابيه قال رأيت النبي صلى
الله عليه و سلم اذا اعجله السير في الشر يؤخر صلوة المغرب
حتى يجمع بينهما وبين العشا

Corresponds with foll. 33-72* of the preceding copy, and ends thus:—

لجز الجزء و يتلوه انشاء الله تعالى في الذي يليه باب السلام

Part viii., foll. 37-56^b, begins with the chapter—

السلام

and ends with the chapter—

قدر القراءة في صلاة الكسوف

Corresponds with foll. 72^a-90^b of the preceding copy:—

الجزء الثامن من السنن المأثورة عن رسول الله صلى الله عليه وسلم تأليف أبي عبد الرحمن أحمد بن شعيب بن بحر النسائي رواية أبي بكر أحمد بن محمد بن إسحاق البستي عنه رواية القاضي أبي نصر أحمد بن الحسين بن الكبار رواية الشيخ أبي محمد عبد الرحمن بن أحمد الدوني مصاعاً للشيخ أبي الحسن سعد الخير بن محمد بن مهمل الانصاري

Part x. (part), foll. 57^a-57^b, begins with the chapter—

الامر بالوتر

and ends with a portion of—

باب وقت الوتر

Corresponds with fol. 101^a.

The MS. has been annotated by several famous traditionists of the 6th century A.H., such as—

أبو الفضل محمد بن ناصر بن محمد بن علي البغدادي

(d. A.H. 550 = A.D. 1153)

أبو البركات عبد الرحمن بن محمد

(d. A.H. 577 = A.D. 1180)

أبو النجيب عبد القاهر بن عبد الله بن محمد بن عمرو السهروردي

(d. A.H. 563 = A.D. 1166)

أبو الفرج عبد الرحمن بن علي بن محمد الجوزي

(d. A.H. 597 = A.D. 1200)

and others who had studied the present work under—

أبو الحسن سعد الخير بن محمد بن مهمل الانصاري

(d., according to Mir'ât al Janân, fol. 313^b, A.H. 541 = A.D. 1144).

Some of the notes mention the fact that the four daughters of فاطمه - زينب - ليلى - رابعة, viz. سعد الخير الانصاري, had studied the present work under their father.

Written in good Naskh.

No. 219.

fol. 67; lines 33; size $11\frac{1}{2} \times 8$; 9×6 .

زهر الربيع علي المجتبى

ZUHAR AR RUBÂ 'ALÂ AL MUJTABÂ.

A commentary on Nasa'i's Muġtabâ, by 'Abdarrahmân as Suyûfi (for his life, see above, pp. 3, 4), on the model of his commentary on Bukhârî (see no. 163).

Beginning:—

الصد لله لا تصلى منه و الصلوة و السلام علي محمد الذي
اشرفت الوارث

He says in the preface that the want of a commentary on Nasa'i's Muġtabâ induced him to write the present one. The preface includes a short biographical notice of Nasa'i. The Muġtabâ has been printed with the present commentary in Delhi, 1850; Cawnpore, 1882; Cairo, 1895.

According to the colophon, Suyûfi wrote the present commentary in A.H. 904:—

قال المؤلف رحمه الله تعالى فرغت من تأليفه يوم الجمعة عاشر
ربيع الاول سنة اربع و تسعمائة

Written in good Naskh.

Dated Medina, A.H. 1115.

ثم زهر الربيع علي المجتبى من الامام النسائي رحمه الله
بعد صلوة الظهر بساعة من نهار السبت لخمس مضى من شهر

شوال من شهر سنة ١١١٥ علي يد الفقيه محمد بن جابر في المدينة المنورة

Scribe محمد بن جابر

No. 220.

fol. 350; lines 19; size $11\frac{1}{2} \times 6$; 8×4 .

سنن ابن ماجه

SUNANU IBNI MĀJA.

The 6th canonical collection of traditions.

Author: Abū 'Abdallāh Muḥammad bin Yazīd al Qazwīnī, ابو عبد الله محمد بن يزيد القزويني, commonly called Ibn Māja (born A.H. 209 = A.D. 824). He studied Ḥadīṣ under the traditionists ابوطاهر (d. A.H. 235 = A.D. 850), and several authors of repute have taken him as their authority for Ḥadīṣ.

He died in A.H. 273 = A.D. 886.

See for his life: Yāqūt, vol. iv., p. 90; Ibn Khallikān, vol. i., p. 484; Ḥuffāg, vol. ii., p. 209; Mir'āt al Janān, fol. 171^b; Hāj. Khal., vol. i., p. 477; Brock., vol. i., p. 163.

Beginning:—

قال انا ابو زرعة طاهر بن محمد بن طاهر المقدسي الصوفي
... باب اتباع سنة رسول الله صلى الله عليه وسلم حدثنا ابو
بكر بن ابي شيبة حدثنا شريك عن الاعمش عن ابي صالح عن
ابي هريرة قال قال رسول الله صلى الله عليه وسلم ما امركم به
فخذوه وما نهيتكم عنه فاتتهوا

This work is divided into thirty-two Bābs, subdivided into 1,500 chapters, and contains 4,000 Ḥadīṣ.

Some authorities take Muwaṭṭa' as the 6th canonical collection of traditions, against the opinion of the majority who give that place to Sunan i Ibn i Māja. Dahabī and Yāfi'i mention Ibn Māja as a historian

and one well versed in Tafsir, and Ibn Khallikān says that Ibn Māja wrote a commentary on the Qur'ān and a history, which, however, do not seem to be in existence.

For other copies see Paris, 706; Br. Mus., 1564; Alger, 492-3; Ragib, 259-60; A. S., 542-44; Köper, 293.

The work has been lithographed in Delhi, 1282.

The colophon runs thus:—

آخر كتاب من ابن ماجة — الصد لله رب العالمين و صلي
الله علي محمد و اله و اصحابه اجمعين تمام شد ابن ماجة بتاريخ
يسب و دويم شهر ذي الحجة ١٢٦٦
مه

Written in good Nasta'liq.

Dated A.H. 1262.

Scribe مهيد بهادر علي

No. 221.

fol. 189; lines 21; size 10 × 7; 8 × 4½.

شرح سنن ابن ماجة

SHARḤU SUNANI IBNI MĀJA.

The 2nd part or Juz of the commentary on Ibn Māja (جزء ثاني) (من شرح ابن ماجة), containing the commentary on the chapter—

نص كل شعر جنابة

and ending with the commentary on the chapter—

النهى عن انشاء السؤال في المسجد

Commentator: Abū 'Abdallāh Muḡlaṭā'i bin Qiliḡ bin 'Abdallāh 'Alā-addin al Bakjari al Hikri al Hanafi, ابو عبد الله مغلاطائي بن قليج, was born in A.H. 698 = A.D. 1290. He studied most branches of Muhammadan literature, but was a specialist in biography and tradition. He was appointed teacher of Ḥadīṡ in Madrasah Ṣāhriyah in Cairo. Ḥusn al

Muḥāḍarah, fol. 174, says that he wrote more than a hundred works, but few of them are known to his biographers. He died in A.H. 762 = A.D. 1361. See *Ad Durar al Kāminah*, fol. 540^a; *Ḥusn al Muḥāḍarah*, fol. 174^b; *Hāj. Khal.*, vol. i., p. 477; *Brock.*, vol. ii., p. 48.

Beginning:—

باب تصف كل شعر جناية حدثنا مضر بن علي الجهضمي ثنا
الصرف بن. وجيه ثنا مالك بن دينار عن محمد بن سيرين عن
ابي هريرة قال قال رسول الله صلى الله عليه وسلم ان تصف كل
شعر جناية فاغسلوا الشعر واتقوا البشر قلت هذا حديث لما رواه
ابو داؤد اتبعه الصرف حديثه منكر وهو ضعيف كذا في كتاب
اللولوي الن

Besides the works mentioned by Brock., vol. ii., p. 48, the following are enumerated in *Tāj at Ṭabaqāt*, vol. viii., part i., fol. 381:—

- | | |
|----------------------|-----------------------|
| (1) شرح صحيح البخاري | (3) ذيل علي التهذيب |
| (2) ذيل على المؤلف | (4) جمع اوهام التهذيب |
| والمستلف | (5) شرح ابي داؤد |

The following colophon gives the date of composition A.H. 739:—

آخر الجزء الثاني من (sic) ويتلوه الجزء الثالث باب الصلوة
في اعطان الابل فرغ من هذه المجلدة في شوال سنة تسع وثلاثين
وسبعمائة

The colophon is followed by a note, signed by the commentator, in which he says that in A.H. 741 he himself arranged the folios of this MS. in the *Zuhiriyah Madrasah*. The handwriting of the note and of the text are the same; the present copy is thus an autograph.

الصد لله امتن الله تعالى لجمع هذه المجلدة بالمدرسة الظاهرية
وذلك في مستهل صفر احدى واربعين وسبعمائة مغلطائي

There are marginal notes throughout the copy.

Written in good *Naskh*.

Dated A.H. 739.

No. 222.

fol. 49; lines 33; size $11\frac{1}{2} \times 7\frac{1}{2}$; $9 \times 6\frac{1}{2}$.

مصباح الزجاجة على سنن ابن ماجه

MISBÂH AZ ZUJÂJAH 'ALÂ SUNANI
IBNI MÂJA.

A commentary on the Sunan of Ibn Mâja, following the same lines as the author's commentaries on the other five canonical collections of traditions.

Author: 'Abdarrahmân bin Abi Bakr as Suyâtî, عبد الرحمن بن أبي بكر السيوطي (see above, no. 219).

Beginning:—

الصد ذي الجلال والاکرام والصلوة والسلام على رسوله محمد
سيد الانام الخ

In the preface, which contains a short life of Ibn Mâja, he says that he promised in his commentary on Bukhârî (see *Tawshih*, fol. 1^a) to write a commentary on each of the six canonical collections:—

وقد عزم على ان اصع على كل من الكتب الستة كتابا على
هذا النمط

The colophon runs thus:—

هذا اخر تعليق على سنن ابن ماجه والصد لله على كل حال
ووافق الفراغ من رقم هذه النسخة المباركة ضوطة نهار الاثنين
٢٨ من شهر شوال من سنة ١١١٦ من الهجرة النبوية على صاحبها افضل
الصلوة واذكي السلام بالمدينة المنورة على يد افقر العباد واحوجهم
الى ربه اللطيف القادر محمد بن جابر غفر الله له ولوالديه ولمشائخه
والاحبابه ولاخوانه في الله والصد لله رب العالمين

The present commentary and the *الزجاجة* by 'Abd al Gani were lithographed on the margin of the edition of Ibn Mâja published in Delhi, A.H. 1282.

For other copies see Br. Mus., 1564; Alger, 492-3; Ragib, 259-60; Brock., vol. i., p. 163.

Written in ordinary Naskh in Medina, A.H. 1116.

Scribe محمد بن جابر

• •

No. 223.

fol. 415; lines 30; size $13\frac{1}{2} \times 10$; 9×6 .

جامع الأصول إلى أحاديث الرسول

JÂMI' AL UṢŪL ILÂ AHÂDÎṢ AR RASŪL.

A collection of the traditions of Bukhârî, Muslim, Muwaṭṭa', Turmudî, Abû Dâ'ûd and Nasa'î, in two volumes.

By Majdaddîn Abû as Sa'âdât al Mubâarak bin Abî al Karam Muḥammad bin Muḥammad bin 'Abdalkarîm bin 'Abdalwâhid ash Shaibânî Ibn al Aṣîr al Jazârî, مجد الدين أبو السعادات المبارك بن أبي الكرم محمد بن محمد بن عبد الواحد الشيباني ابن الأثير الجزري.

Vol. I.

Beginning:—

الصدق لله الذي أوضح للعالم الإسلام سبيله وجعل السنة للحكام

دليلاً

The author was born, A.H. 544 = A.D. 1149, in Jaziratu Ibn 'Umar, where he was brought up and educated. He travelled to Maṣṣal (where he settled permanently) and Bagdâd, and amassed a vast knowledge in all the branches of Islamic literature. According to his own statement, fol. 18-19*, he attended lectures on the following six works under several traditionists:—

I. Bukhârî, in Maṣṣal, A.H. 588 = A.D. 1192, under—

شيخ جمال الدين زين الإسلام أبو عبد الله محمد بن محمد بن

سرايا بن علي بن نصر بن أحمد بن علي

II. Muslim, in Maṣṣal, A.H. 585 = A.D. 1189, under—

أبو يامر عبد الوهاب بن هبة الله بن عبد الوهاب البغدادي
from whom he received a sanad for narrating the Ḥadīṣ of Muslim—and
ضياء الدين شيخ الاسلام أبو أحمد عبد الوهاب بن علي بن علي
الامين

III. Muwaṭṭāʾ, in Maṣṣal, A.H. 588 = A.D. 1192, under—

أبو بكر يحيى بن سعيد بن تمام القرطبي الأزدي

IV. Turmuḍī, in Bagdād, A.H. 586 = A.D. 1190, under the aforesaid—

أبو أحمد عبد الوهاب

V. Abū Dāʾūd, in Bagdād, under the same.

VI. Nasaʾi, in Bagdād, A.H. 586 = A.D. 1190, under—

أبو القاسم بن نعيم بن صدقة

His two younger brothers, ʿIzzaddīn Abū ʿl Ḥasan (*d.* A.H. 630 = A.D. 1232) and Diyāʾaddīn (*d.* A.H. 637 = A.D. 1239), were also specialists in some branches of Arabic literature, and the former composed the famous historical work, *Al Kāmil*. Abū ʿl Barakāt al Mustaufi remarks that Majdaddīn was a famous scholar of his age (see Ibn Khallikān, vol. i., p. 441). He at first entered the service of Mujāhidaddīn Qāʾimāz (قايماز) bin ʿAbdallāh (*d.* A.H. 595 = A.D. 1199), the Governor of Maṣṣal, for writing letters to kings and nobles; and subsequently, of ʿIzzaddīn Muṣʿūd I. (A.H. 576–589 = A.D. 1180–1193), the fifth king of the Atābaks of Maṣṣal. After the death of ʿIzzaddīn Muṣʿūd I., he continued to enjoy the same favour from the king's son, Arslān Shāh I. (A.H. 589–607 = A.D. 1193–1210). An attack of paralysis compelled him to retire from the royal service. Ibn Khallikān says that Majdaddīn spent his last days in the composition of books and in prayer, and that he was constantly surrounded by scholars, who helped him in his literary productions. Majdaddīn built a rest-house in a village of Maṣṣal, and bequeathed all his property for the endowment of the same under a trust deed. Shortly afterwards he died, in A.H. 606 = A.D. 1209.

For his life and works see: Ibn Khallikān, vol. i., p. 441; *Mirʾat al Janān*, fol. 377; *Subki*, vol. vi., fol. 274; *Isnāwī*, fol. 48; Ibn Shāhba, fol. 67; *Hāj. Khāl.*, vol. i., p. 244; *Brock.*, vol. i., p. 357.

The confusing arrangement and omissions of Ḥadīṣ in the *Tajrid* (a similar collection of Ḥadīṣ by Ibn Ruzain, *d.* A.H. 513 = A.D. 1119)

induced him to write the present work. He supplied all the omissions, arranged the Ḥadīṣ in a more systematic order, and gave explanations of all difficult Ḥadīṣ. He mentions the Jam' bain aṣ Ṣaḥīhain (see No. 204 in this volume) as his source for Bukhārī and Muslim, and for the remaining four he relied on his own copies of the works.

The following abbreviations have been observed in the present work: ب for Bukhārī, م for Muslim, ط for Muwatta', د for Abū Dā'ūd, ن for Nasa'i. The work is divided into three Rukns: I. deals with the science of tradition and the author's Isnād; II. contains Ḥadīṣ arranged in alphabetical order, subdivided into 129 Books, 131 Bābs, 513 Faṣls, and 291 Far's, followed by an appendix, called كتاب اللواحق, dealing with Ḥadīṣ omitted from Rukn II.; III. contains explanations of difficult Ḥadīṣ, lives of the Prophet, his descendants and companions, and a detailed description of the contents of the work, subdivided into three Fanns and six Qisms.

The present volume comprises Rukn I. and the first portion of Rukn II., ending with the letter ط.

The title of the work is written on a gilt ground, within a golden circle.

No. 224.

fol. 392; lines 30; size $13\frac{1}{2} \times 10$; 9×6 .

VOL. II.

Continuation of the same, containing the latter half of Rukn II. and the whole of Rukn III. It begins with the letter ع thus:—

حرف العين ويشتمل على ستة كتب - كتاب العلم - كتاب العثو -
كتاب العتق - كتاب العدة - كتاب العارية - كتاب العمرى - الكتاب
في العلم وفيه ستة فصول الفصل الاول في الصف عليه

For other copies of the work see: Berlin, Nos. 1311-16; Br. Mus. Suppl., No. 145; Jeni, 181-93; Cairo, i., 294; Rampore Library, Nos. 66-70.

Both the volumes are written in beautiful Naskh. Dated A.H. 843.

Scribe محمد بن مرتضى بن المجتبى السمينى

No. 225.

fol. 351; lines 25; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

الفصول شرح جامع الأصول

AL FUSŪL SHARHU JĀMI' AL UṢŪL.

A rare commentary on the preceding work.

The name of the commentator is not given anywhere in the work, but on the title-page the following note, by an anonymous writer, says that it was composed by 'Alī bin Ḥusāmaddīn al Muttaqī, علي بن حسام الدين المتقي (d. A.H. 977 = A.D. 1569; see Brock., vol. ii., p. 384). هذا الكتاب هو من مؤلفات الشيخ علي بن حسام الدين المتقي وبخط مؤلفه

The biographers of 'Alī bin Ḥusāmaddīn do not mention the present work in the list of his compositions, but on comparing the present MS. with the autograph copy of Jawāmi' al Kilām, جوامع الكلم, by this author, see Hand-list, No. 1411, it is found that the handwriting of the two MSS. is identical. This fact, and the frequent corrections and alterations in the present MS., support the statement of the anonymous note, and leave little doubt that the present copy is an autograph of 'Alī bin Ḥusāmaddīn.

Beginning:—

الصد لله الذي امرنا بالاعتدال بالسنة واعطانا علمها بالمنة

The commentator in the preface says that he undertook the present work in view of the fact that to his knowledge there did not exist any commentary on the Jāmi' al Uṣūl.

The colophon runs thus:—

حفظنا الله تعالى من آفات الدارين وعصمنا الله من ايذاء الظالمين ونصرنا على المنافقين واعادنا من عذاب الكافرين

Written in good Naskh.

Not dated, apparently 10th century A.H.

No. 226.

fol. 187; lines 27; size 11 × 9; 8½ × 6.

تجريد الأصول من احاديث الرسول
TAJRÎD AL UṢŪL MIN AHĀDÎṢ
AR RASŪL.

An abridgment of the *Jāmi' al Uṣūl*, excluding the *Isnād* and repeated *Ḥadīṣ*, in two volumes.

VOL. I.

Beginning:—

الحمد لله رب العالمين حمد الشاكرين والصلوة والسلام على
سيد المرسلين

By Hibatallah bin Qāḍī al Quḍāt Najmaddīn bin 'Abdarrāḥīm bin Qāḍī al Quḍāt Shamsaddīn Ibrāhīm bin al Bārīzī al Ḥamawī, *ḥabīb* الله بن قاضي القضاة نجم الدين بن عبد الرحيم بن قاضي القضاة شمس الدين ابراهيم بن البارزي الحموي, who was born in Ḥamāt, in A.H. 645 = A.D. 1247, and studied under his father, grandfather, and some others, such as *Shāikh* 'Izzaddīn Abū 'l 'Abbās Aḥmad bin Ibrāhīm al Wāsiṭī al Fāruṣī (d. A.H. 694 = A.D. 1294), and Jamāladdīn Muḥammad bin 'Abdallāh bin Mālik (d. A.H. 672 = A.D. 1273). He received a sanad from *Shāikh* 'Izzaddīn bin 'Abdassalām (d. A.H. 660 = A.D. 1262). In a short period he made himself master and specialist in Muḥammadan Law, and surpassed all the scholars of his age in that branch of learning. He secured for himself a world-wide reputation and general respect, and in a short time became Qāḍī of his native place, a post which was held by his ancestors in times past. The fact that he did not accept any salary or remuneration for the post testifies to his pious feelings. Even when discharging the responsible duties of Qāḍī, he did not give up the idea of learning, and devoted part of his time to composition. It is stated in *Ṭabaqāt Ibn Shāḥba*, on the basis of reliable authorities, that he composed nearly fifty works, and collected a large number of books for his own use. He repeatedly performed pilgrimages, became blind in his latter days, and died in A.H. 728 = A.D. 1338.

For his life and works see: Subki, vol. vii., fol. 300; Ad Durar al Kāminah, vol. ii., fol. 637; Ibn Shāḥba, fol. 131^b; Ḥāj. Khal., vol. i., p. 244; Brock., vol. ii., pp. 86 and 116.

The author in the preface says that he studied the *Jâmi' al Uṣûl* under *زين الدين ابو العباس احمد بن ابى الكريم الواسطي*, who studied under Majdaddin, the author of *Jâmi' al Uṣûl*. He further adds that as the work, *Jâmi' al Uṣûl*, was a lengthy one, it was not utilized by the public, hence the present abridgment. The *Isnâds*, repeated *Ḥadīṣ*, and commentaries on *Ḥadīṣ*, with few exceptions, are omitted.

Beside the present work and works mentioned in Brock., vol. i., p. 388, vol. ii., pp. 86, 116, the following works of the author are enumerated by Ibn *Shahba* in his *Ṭabaqât*, fol. 131^b:—

- (1) *روايات الجنان في تفسير القرآن*
- (2) *المجتبى*
- (3) *شرح الشاطبية*
- (4) *كتاب الوفا*
- (5) *شرح البهجة*
- (6) *كتاب المجرى من مسند امام الشافعي*
- (7) *تميز العجز*
- (8) *الدرة في صفه الصح والعمرة*
- (9) *كتاب الزيد*
- (10) *كتاب المبكر في الجمع بين مسائل المصنوع والمختصر*

The present work is mentioned in *Köpr.*, 257; *Jenî*, 138.

On the title-page it is noted within a red circle that the present copy was transcribed for the library of *Ḥusain bin Abi Bekr bin Ibrâhîm an Nazîlî*, a scholar of the 10th century A.H.

برسم خزانة الفقيه الاوحد النبيه الاحمد الوجيه شرف الدنيا
والدين الحسين بن ابى بكر بن ابراهيم النزلي

The aforesaid *Ḥusain bin Abi Bekr* records in the margin of the title-page the date of birth of his son, *Abû Aḥmad Abû 'l Maḥāsîn*, in A.H. 911.

ولد الولد السعيد المبارك الرشيد الميمون الجمعة ان شاء الله
تعالى ابو احمد ابو المصالح بن حسين بن ابى بكر بن داود النزلي
شهر ربيع الاخر سنة احدى عشر وتسعمائة انبته الله نبات الصالحين الخ

Three foll. before the title-page contain a few sanads and quotations from different works on Ḥadīṣ.

Foll. 1^b-2^b contain a sanad for narrating the Ḥadīṣ contained in the present work and reciting other works on different branches of Muḥammadan learning, granted by 'Abdarrahmān bin Abi Bekr, ^عṢiddīqī bin Ibrāhīm bin Aḥmad bin Zaid, in A.H. 912, to his son, whom he calls Najīb.

بسم الله الرحمن الرحيم

الصد لله رب العالمين على ما انعم وصلوته على سيدنا محمد
المصطفى وعلى آله اهل الصدق والوفا واصحابه النجباء الاتقياء وبعد
فقد اجزمت الولد النجيب من امدده الله بمواد توفيقه وابان له
المنهج الواضح من طريقه وجملة خلفا صالحا من سلفه . . . روايه كتب
التفسير والصديق والفقه واللغة والاصول والفرائض والصداب وكلما
يجوزني روايته . . . انتهت هذه الاجازة يوم الاثنين والتاسع والعشر
من شهر ذي القعدة عام اثنا عشر وتسعمائة . . . كتب ذلك الفقير
الصغير المعترف بالصصور والتقصير عبد الرحمن بن ابي بكر الصديق
بن ابراهيم بن احمد بن زيد وكذلك قرا على الولد المذكور جميع
كتاب تجويد الاصول المختصر من جامع الاصول في احاديث الرسول
للامام العلامة شرف الدين عبد الرحيم الصموني الشهير بالبارزي وقد
اجزمت له روايته الخ

Foll. 2^b-3^a quote a different work on Ḥadīṣ.

Fol. 3^b contains a sanad, dated A.H. 1044, granted by 'Abdallah, the grandson of Husain bin Ibrāhīm an Nazīlī, to his son.

Written in good Naskh.

Dated A.H. 901.

علي بن داؤد بن احمد الصبي الصبي
Scribe

No. 227.

• • foll. 111; lines 32; size $12\frac{3}{4} \times 9$; $9\frac{1}{2} \times 7$.

VOL. II.

Continuation of the same, beginning:—

ترجمة الابواب التي اولها ضاد ولم يرو في حرف الضاد
حرف الضاد وفيه كتابان

Written in a later ordinary Naskh. Dated A.H. 1185.

Scribe الحسن بن محمد بن يحيى

No. 228.

foll. 330; lines 34; size 13×8 ; $10 \times 5\frac{1}{2}$.

تيسير الوصول الى جامع الأصول

TAISÎR AL WUṢŪL ILÂ JÂMI' AL UṢŪL.

Another abridgment of the Jâmi' al Uṣûl, arranged in alphabetical order.

By Abû 'Abdallâh 'Abdarrahmân bin 'Alî bin Muḥammad bin 'Umar bin 'Alî bin Yûsuf Wajihaddîn ash Shâibânî az Zabîdî bin Daiba', أبو عبد الله عبد الرحمن بن علي بن محمد بن عمر بن دايبا, who was born in Zabîd, A.H. 866 = A.D. 1461. A few months after his birth his father 'Alî went to India, where he died in A.H. 876 = A.D. 1471; hence 'Abdarrahmân was brought up by his maternal grandfather, Sharafaddîn Abû 'l Ma'rûf Ismâ'il bin Muḥammad al Mubârîzî, مشرف الدين أبو المعروف اسماعيل بن محمد المبارزي (d. A.H. 884 = A.D. 1479), who took every possible care and interest in his education, and trained him personally. He also received education

from his maternal uncle, Muḥammad Taiyib bin Ismā'īl bin Muḥammad al Mubārizī, محمد طيب بن اسماعيل بن مصد المبارزي. In A.H. 883 he studied *Kitāb al-Zuhd* (a work on jurisprudence by Hibatallāh, d. A.H. 728 = A.D. 1338) under 'Umar bin Muḥammad al-Ash'arī (d. A.H. 887 = A.D. 1482). At the end of the same year he went to Mecca with only seven Dinars, which he had inherited from his father, and performed his first pilgrimage. He returned from Mecca to Zabīd four days after his grandfather's death in A.H. 884 = A.D. 1479, and stayed there for about a year with his uncle, and at the end of 885 A.H. = A.D. 1480, he proceeded to Mecca for the second time, and then returned again to Zabīd, where he visited Aḥmad bin Aḥmad bin 'Abdallaṭīf az Zabīdī, أحمد بن أحمد بن عبد اللطيف (d. A.H. 893 = A.D. 1487), and studied under him the six canonical collections of traditions and other collections of Ḥadīṣ, and after completing his study under him he attended lectures on jurisprudence under Jamāladdīn Abū Aḥmad at Ṭabarī. In A.H. 896 = A.D. 1490 he performed a third pilgrimage, and in A.H. 897 = A.D. 1491 met Muḥammad bin 'Abdarrahmān as Sakḥāwī, محمد بن عبد الرحمن السخاوي (d. A.H. 902 = A.D. 1497) in Mecca, and attended lectures on Ḥadīṣ under him. He then returned to Zabīd and composed *Bughyat al-Mustafid* and *Kashf al-Kurrah* (a history of Zabīd, which was highly appreciated by Shihābaddīn al Malik az Zāfir 'Āmir bin Ṭāhir (A.H. 894-923 = A.D. 1488-1517), the fourth king of the Ṭāhirids of Yaman, who called the author to his court in Yaman, and showed him great favour. A few months afterwards he made an abridgment of the *Bughyat al-Mustafid*, and entitled it *Al-'Iqd al-Bāhir fī Ṭārīkh dawlati banī Ṭāhir*, العقد الباهر في تاريخ دولة بني طاهر, dealing particularly with the accounts of the Ṭāhirid Dynasty. Soon after he was appointed a teacher of Ḥadīṣ, in Zabīd, where he continued to deliver lectures till his death in A.H. 944 = A.D. 1537.

For his life see: *An-Nūr as-Sāfir*, fol. 214; *Hāj. Khal.*, vol. i., p. 275.

Beginning:—

الصد لله الذي يسر الوصول الى جامع الاصول من حديث الرموز

The author in the preface mentions that sanads for narrating Ḥadīṣ of the *Tajrid al-Uṣūl* were granted to him by Aḥmad bin Aḥmad az Zabīdī and Muḥammad bin 'Abdarrahmān as Sakḥāwī. The author at the end gives the date of composition, A.H. 916.

For other copies compare Paris, 730; Alger, 498; Rāgib, 251; Cairo, 293.

This work has been lithographed in Calcutta, A.H. 1252 = A.D. 1836.

Beside the present work and works mentioned by Brock., vol. ii., p. 480, the following are enumerated in *An Nûr as Sâfir*, fol. 223^a:—

- (1) كتاب غاية المطلوب
- (2) كشف الكرمه
- (3) مصباح المشكاة
- (4) كتاب المعراج
- (5) مولد النبي

The following colophon, written on a gilt ground within two circles on foll. 329^b and 330^a, says that the present copy was transcribed by Aḥmad bin Ṣalāh al Khawḷānī for Bilāl Muḥsin bin Aḥmad Rājih:—

الحمد لله الذي وفقني لا تمام هذا الكتاب الجليل النقيس بعد
صلوة العصر من نهار الخميس لعله ثامن عشر شهر ربيع الأول من
شهور سنة الثمين وخمسون ومائة بعد الألف من الهجرة النبوية علي
صاحبها افضل الصلوة والسلام وانا افتر عباد الله اليه واحوجهم
لديه . . . احمد بن صالح الهولاني . . . برسم مالكه الاخ العصب في
الله الكريم الماسح بال دل مصنف بن احمد راجع الخ

Written in good Naskh.

Dated A.H. 1152.

No. 229.

fol. 253; lines 32; size $12\frac{1}{2} \times 8\frac{1}{2}$; 9×6 .

تحفة الاشراف بمعرفة الاطراف

TUḤFAT AL AṢHRÂF BI MA'RIFAT AL AṬRÂF.

A collection of the traditions of the six canonical collections, and of the following works on tradition which are, in the author's opinion, equivalent to the six canonical collections in genuineness and some other respects.

- (1) كتاب الضمائل by Turmudî.
- (2) كتاب العلل by Turmudî.
- (3) عمل اليوم والليلة by Nasa'î.
- (4) كتاب المراسيل by Abû Dâ'ûd.

The traditions are arranged under the Musnad of those Ṣaḥābî (Companions of the Prophet) from whom the Ḥadīṡ is narrated. The names of the Ṣaḥābî are arranged in alphabetical order. The entire work is in four volumes.

VOL. I.

Beginning:—

الصد لله رب العالمين واشهد ان لا اله الا الله وحده لا شريك له
اله الاولين والاخرين واشهد ان محمدا عبده ورسوله ام المتقين وخاتم
النبيين الخ

Author: Abû 'l Ḥajjāj Yūsuf bin 'Abdarrahmān bin Yūsuf bin Jamāladdīn al Mizzī al Qudā'i al Kalbī ash Shāfi'i, أبو الصجاج يوسف بن جمال الدين المزني القضاعي الكلبي الشافعي, was born in Ḥalab A.H. 654 = 1254 (Brock., vol. ii., p. 64, wrongly fixes birth in A.H. 643), and was taken as a child by his father to Mizza, where he was brought up. In A.H. 675, he studied under 'Alī Ibn Abi 'l Khair and others the six canonical collections and the following works:—

- (1) كتاب الطليه
- (2) مسند امام احمد بن حنبل
- (3) معجم طبراني

In A.H. 683 he left Mizza for Arabia and Egypt, where he attended lectures on different branches of Arabic literature, and soon distinguished himself as a traditionist and scholar. In A.H. 704 he came to Damascus, and settled there permanently. For the next twenty-three years and a half he taught Ḥadīṡ in the Ashrafiya Madrasah. From A.H. 727 he devoted his time to composition and transcribing MSS. (he is known as a good scribe), and in A.H. 742 = A.D. 1314 he died.

For his life and works see: Ḥuffāz, vol. iv., p. 290; Isnāwī, fol. 452; ad Durar al Kāminah, vol. ii., fol. 681; Ṭabaqāt, by Ibn Shāhba, fol. 149.

In the preface he says that he relied on the collections of Ḥadīṡ by

Bukhārī and Muslim, and on the works اطراف الصحيح (which are a sort of index to the Ḥadīṣ of Bukhārī and Muslim), two independent works bearing the same name, by Ibrāhīm bin Muḥammad ad Dīnīshqī (d. A.H. 401 = A.D. 1010), and Khalaf bin Muḥammad al Wāsiṭī (d. A.H. 401 = A.D. 1010).

For the Ḥadīṣ of the remaining four canonical collections, and for the four works on Ḥadīṣ mentioned above, the author relied upon the work اطراف معرفة الاطراف, by Abū 'l Qāsim bin 'Asākir (d. A.H. 571 = A.D. 1175). Abū 'l Ḥajjāj prefers the arrangement and style of اطراف, consequently he observed the same style and arrangement in his own work. He began the work in A.H. 696 and completed it in A.H. 722:—

وكان الشروع فيه يوم عاشوراء سنة ست وتسعين وستمائة وختم
في الثالث من ربيع الآخر سنة اثنين وعشرين وسبعمائة

For other copies of the work see Berlin, nos. 1374-57, and Alger 499-500.

Written in good Naskh, in different hands.

Not dated, apparently 10th century A.H.

No. 230.

fol. 172; lines 32; size $12\frac{1}{2} \times 8\frac{1}{2}$; 9×6 .

Vol. II. and a portion of Vol. III. of the same.

VOL. II.

Beginning:—

من مسند عبد الله بن عباس بن عبد المطلب بن هاشم القرشي النج

Vol. II. ends on fol. 101*, and on 102* Vol. III. begins thus:—

عبيد الله بن عبد الله بن عمر الخطاب

and ends abruptly with the following heading—

من مسند عبد الله بن عمر الخطاب

Written in ordinary Naskh by different hands.

Not dated, apparently 10th century A.H.

No. 231.

fol. 224; lines 32; size $12\frac{1}{2} \times 8\frac{1}{2}$; 9×6 .

Continuation of Vol. III. of the same.

Beginning:—

ومن مسند عبد الله بن عمر بن هلال

Written in ordinary Naskh.

Dated A.H. 1259.

No. 232.

fol. 314; lines 32; size $12\frac{1}{2} \times 8\frac{1}{2}$; 9×6 .

Vol. IV. of the same.

Wrongly designated in the title-page as 3rd part (الجزء الثالث).

Beginning:—

سعید بن مسیب المزومی عن ابی هريره

Written in ordinary Naskh.

Dated A.H. 1126.

This manuscript and the preceding one are written by the same scribe يعقوب بن محسن بن حسين.

No. 233.

fol. 171; lines 27; size $10\frac{1}{2} \times 7$; 7×5 .

النكت الظراف على الاطراف

AN NUKAT AZ ŻIRÂF 'ALÂ AL AṬRÂF.

A work believed to be unique, containing a collection of Ḥadīṡ not included by Mizzi in his work, Tuḥfat al Ashrâf (see preceding Nos. 229-32), and corrections of the mistakes committed by him in the same.

By Aḥmad bin 'Alī bin Muḥammad bin 'Alī bin Ḥajar al 'Asqalānī, (d. A.H. 852 = A.D. 1449).

For his life see the present vol., p. 49, No. 159.

* Beginning:—

الصدق لله الذي لا تتعقب احكامه ولا ينقذ ولو كان اليصر مدادا
لكلماته كلمه الخ

Ibn Ḥajar in the preface says that the work *نصفه الاشراف* is unanimously admitted to be an authority on the subject, but when he devoted his time to reading and studying the work he noticed several omissions of Ḥaḍīṣ, and mistakes, which he sometimes noted in separate papers, and sometimes on the margin of his own copy of the *Tuḥfah*. Subsequently he found that the following authors:—

- I. Muḡaltā'i at Turkī (d. A.H. 762 = A.D. 1361);
- II. Ḥāfiẓ Ibn Kaṣīr (d. A.H. 774 = A.D. 1373);
- III. Ḥāfiẓ 'Abdarrahīm 'Irāqī (d. A.H. 806 = A.D. 1404);
- IV. Waliaddīn bin 'Abdarrahīm al 'Irāqī,

had also pointed out the omissions and mistakes of Mizzi, which they noted down on the margins of their copies of the *Tuḥfah*, and on which they had composed small treatises. After that, Ibn Ḥajar discovered that Mizzi himself had collected some of the omitted Ḥaḍīṣ in his small treatise *لواحق الاطراف*. It is said in the preface that Ibn Ḥajar, at the request of some of his friends, composed the present work, basing it on his notes and on the treatises of the authors mentioned above.

A note on the title-page, copied from an autograph note on the title of the autograph copy of *An Nukat*, says that Ibn Ḥajar, in A.H. 839, collected the materials for the present work, together with the notes on the margin of his own copy of *نصفه الاشراف* and other notes made by him in A.H. 805.

النكت الظراف على الاطراف جمع الفقير احمد بن علي بن حجر
الشافعي نقلت من حواشي نسختي من كتاب الاطراف للمزي في
اواخر سنة تسع وثلثين وثمانمائة وكتب كتبت منه شيئاً يسيراً
في سنة خمس وثمانمائة ثم الطبت فيه اشهاد والله المستعان هكذا
وجدت ذلك بخط جامعه تعمده الله تعالى برحمته باول نسخته المنقول
هذا منها

The title-page bears the two following notes by persons in whose possession the MS. was for some time.

(i) Written in A.H. 999, by Šafi'addīn bin 'Alā' as Šafawī, ملكه اضعت
 ربه الله القوي صفى الدين بن علاء الصفوي صفى الله قلبه لصفاء
 صبغته عام ٩٩٩.

(ii) Written by Yahyā bin 'Īsā, الصد لله رب العالمين ملكه من
 فضل ربه الفقير الي الله يعطى بن عيسى.

Another note on the margin of the last fol. says that the present copy has been compared with the autograph copy, بلغ مقابلة باصل
 المصنف الذي هو بخطه ولله الصد والمنة.

Ibn Hajar in the following colophon gives the date of his notes on the margin of the *Tuhfah* as A.H. 802, and the date of completing the present composition, comprising those notes, as A.H. 839.

اخر ما جمعت من حواشي الاطراف ولله الصد وامانه العفو علقمت
 سنة اثنين وثمانائة وفرغت من نقلها يوم الاحد عاشر ذيقعدة
 عام تسع وثلاثين وثمانائة

The colophon is certified to be Ibn Hajar's colophon by the scribe thus:—

هذا لفظه بصروفه ومن خطه تعمدته الله برحمته اكملت ذلك يوم
 الخميس صابع المحرم سنة سبع وخمسين وثمانائة بالمسجد الحرام
 كتب محمد المدعو عمر بن فهد المكي الهاشمي

The scribe محمد المدعو عمر بن فهد المكي, a well-known traditionist, author of *Al Mu'jam* and a pupil of Ibn Hajar, died in A.H. 885 = A.D. 1480. See Brock., vol. ii., p. 175.

Written in Magribi character.

Dated A.H. 857.

Foll. 2-21^b and foll. 57-69 are written in good Naskh, by a different hand from the rest of the MS. The condition of the MS. suggests that the scribe obtained possession of the foll. numbered above belonging to an older MS., and then transcribed the remaining portions from the autograph copy.

No. 234.

fol. 439; lines 20; size $11 \times 7\frac{1}{4}$; $7\frac{1}{2} \times 5$.

مجمع الزوائد ومنبع الفوائد

MAJMA' AZ ZAWÂ'ID WA MANBA'
AL FAWÂ'ID.

A collection of the traditions which, in the author's opinion, are worth being added to the Ḥadīṣ of the six canonical collections.

By Nūraddīn bin Abū 'l Ḥasan bin 'Alī bin Abī Bakr bin Sulaimān bin Hajar al Haiṣamī, نورالدین بن ابو الحسن بن علی بن ابی بکر بن سلیمان بن حجر الهیثمی, an eminent scholar, Ṣūfī and traditionist, who was born in A.H. 735 = A.D. 1334, and died in Cairo in A.H. 807 = A.D. 1405.

For his life see: Ḥusn al Muḥādarah, fol. 176; Tāj at Ṭabaqāt, vol. ix., fol. 90*; Brock., vol. ii., p. 76. Ḥāj. Khal., in vol. ii., p. 360, says the author collected the materials from the following works:—

I. Musnad of Imām Ahmad bin Ḥanbal, *d.* A.H. 241 = A.D. 855.

II. Musnad by Abī Bakr al Bazzāz, *d.* A.H. 292 = A.D. 905.

III. Musnad of Abū Ya'la al Maṣṣālī, *d.* A.H. 446 = A.D. 1064.

IV. Three Ma'ājim, Al Mu'jam aṣ Ṣagīr, Al Mu'jam al Awsaṭ, and Al Mu'jam al Kabīr, by Sulaimān bin Ahmad at Ṭabarānī, *d.* A.H. 360 = A.D. 971.

Beginning abruptly thus:—

هذا قلم نسأله ولم يصدئنا فقال مالكم لا تكلمون ولا تذكرن الله
قولوا الله احمد والحمد لله وسبحان الله وبصمته الخ

The present copy is the first of the four parts, as would appear from the following colophon:—

تم الجزء الاول من اربعة اجزاء من مجمع الزوائد بصمد الله تعالى
ومنه ولطفه

A few foll. at the beginning are wanting.

For another copy see Cairo, vol. i., p. 349. The work is not printed. Written in good Naskh.

Dated A.H. 1021.

Scribe مصمد بن الحاج ناصر بن مصمد

AL MASÂNÎD.

No. 235.

fol. 45; lines 22; size $10\frac{1}{2} \times 6$; $7 \times 5\frac{1}{2}$.

مسند أبي حنيفة

MUSNADU ABÎ ḤANÎFA.

A collection of Musnad Ḥadîṣ, i.e. Ḥadîṣ related from the Prophet in the proper chain of Isnâd.

By Imâm Abû Ḥanîfa Nu'mân bin Ṣâbit al Kâfi, **امام ابو حنيفة**, the founder of the Ḥanafi school, and the first of the four founders of the four sects of Sunnis. The date of birth of this Imâm is much confused by his biographers. The author of *Al Jawâhir al Muḍiyyah* mentions three dates, viz. A.H. 61, 63, and 80, and holds the last date as correct, **والصحيح انه ولد ثمانين وقيل احدى وستين**. Almost all his biographers agree that the Imâm died in A.H. 150 = A.D. 767, and it has been mentioned by several reliable biographers that he died at the age of 70. This at once suggests that he was born in A.H. 80 = A.D. 699. This date is supported by the statement of the Imâm's son Ḥammâd (*d.* A.H. 196 = A.D. 812) and his grandson Ismâ'il (*d.* A.H. 212 = A.D. 828), both of whom say that he was born in A.H. 80 = A.D. 699, **قال سمعت**. **الواقدي يقول سمعت حماد بن ابي حنيفة يقول ولد ابي سنة ثمانين**. See No. 238, *Jam'u Masânidi Abi Ḥanîfa*, fol. 9*, **وقال اسمعيل بن**. **حماد بن ابي حنيفة . . . ولد جدي سنة ثمانين**. See Ibn Khallikân, vol. ii., p. 163. Beside these statements we have Abû Ḥanîfa's own statement regarding his date of birth in A.H. 80 in the present Musnad, fol. 45*.

ابو حنيفة قال ولدت سنة ثمانين وقدم عبد الله بن انس صاحب رسول الله صلى الله عليه وسلم بالكوفة

After devoting a short time to preliminary education, he engaged in trade, when Imâm Shu'bi al Kâfi (*d.* A.H. 109 = A.D. 728, see *Ansâbu Sam'âni*, p. 334) advised him to continue his studies. By his advice Abû Ḥanîfa left trade and began to study the different branches of Islamic literature under various traditionists and scholars, and mostly under *Shaiikh* Ḥammâd bin Sulaimân (*d.* A.H. 120 = A.D. 738),

a well-known lecturer and professor of jurisprudence in Kûfa, and in a short period he secured a wide reputation for learning, and commanded the highest respect for his knowledge. In A.H. 120 Abû Ḥanîfa was appointed a lecturer at Kûfa in Ḥammâd's place, and the fame of his lectures reached distant countries within a very short time, and people from every quarter began to flock to him. Although he has not narrated a very large number of traditions, he is generally admitted to be an authority on the same. He devoted the greatest part of his time to delivering lectures and holding discourses with atheists and infidels, whom he overcame. These discourses gained for him a world-wide celebrity, and in a very short time he was declared Imâm. He thus founded the Ḥanafî school, which is regarded as most reasonable and philosophical.

Imâm Mâlik, the founder of the Mâlikî school (for his life see the present volume, p. 1), in connection with Abû Ḥanîfa's powers of reasoning and argument, remarks that if Abû Ḥanîfa had intended to prove a wooden pillar to be one of gold, he could easily have done so.

قيل لمالك هل رأيت أبا حنيفة قال نعم لو كلمته في هذه
السارية أن يجعله ذهباً لقام بجمته

See Ibn Khallikân, vol. i., p. 164.

Abû Ḥanîfa's authority in jurisprudence is unanimously admitted. As regards his merit, Imâm Shâfi'i, the founder of the Shâfi'i school (d. A.H. 204 = A.D. 820), says that he who wishes to learn jurisprudence must have recourse to Abû Ḥanîfa.

من اراد ان يتبحر في الفقه فهو عيال على ابي حنيفة وكان ابو
حنيفة ممن وفق له الفقه

See Ibn Khallikân, vol. ii., 164.

Abû Ḥanîfa was widely known for his devotion and piety. On account of his piety, and fearing the responsibilities of Qâdîship, he more than once refused to accept the post of Qâdî of Kûfa. In the reign of Marwân II. (A.H. 127-132 = A.D. 744-750) he had to suffer punishment when he declined the post of Qâdî, and was obliged to leave Kûfa for Mecca. In the reign of Ja'far Maṣṣûr, the second Abbaside Caliph (A.D. 136-158 = A.D. 754-775), he came back to Kûfa, and towards the end of A.H. 150 he was called by the Caliph to Baġdâd, and offered the post of chief judge (قاضي القضاة), but he declined the appointment. The Caliph, on hearing of the refusal, ordered the Imâm to be brought to him immediately by force, and gave him two alternative orders, either to take the appointment or go to jail. The Imâm preferred the latter. A few days afterwards

the Imâm was called to the court and again asked to accept the appointment. But the Imâm did not alter his mind, and refused more strongly than before. The Caliph became very angry, and ordered him to be punished publicly with ten stripes daily. The Imâm preferred this disgraceful punishment to the acceptance of the appointment. This tyranny, which continued for ten days, ended in the death of the great Imâm Abû Ḥanîfa, which took place in Bagdād in A.H. 150 = A.D. 767. He was buried in the cemetery called Al Khaizurân. It is said that his funeral prayers were attended by fifty thousand people, and that they were repeated not less than six times. He left behind him a son, Hammād, and a large number of followers and pupils, and even to this day the number of his followers greatly exceeds that of the followers of the other three schools.

For his work and life see: Ibn Khallikān, vol. ii., p. 163; Huffāz, vol. i., p. 151; Mir'āt al Janān, fol. 78; Al Jawābir al Muḍiyah, fol. 13; Khairāt al Hisān, 'Uqūd al Jummān, Tabaqāt al Aḥnāf by Mullā 'Alī Qārī, fol. 63; Tabaqāt Sādāt al Aḥnāf, fol. 4; Taqrīb al Tahdīb, p. 262; Arbuthnot's History, p. 37; Brock., vol. i., p. 169; Hāj. Khal., vol. ii., p. 230; Tāj at Ṭabaqāt, vol. ii., part I, fol. 695.

Beginning:—

الصد لله الذي شرع لنا ديناً قوياً وهدانا إليه صراطاً مستقيماً

The Musnad of Imâm Abû Ḥanîfa, like the Muwaṭṭa of Imâm Mālik (see present vol., No. 121), exists in sixteen forms, in which the traditions are narrated from different sources (see for the details of fourteen forms, present vol., No. 238). The present Musnad is collected by Mūsā bin Zakariya bin Ibrāhīm bin Muḥammad bin Sa'id al Ḥaṣkafi (d. A.H. 650 = A.D. 1252), and is narrated with his Isnād to Abû Ḥanîfa.

اما بعد فهذه مسند الامام ابي حنيفة رضي الله تعالى عنه برواية الصكفي ذكر اسناده عن حماد بن سليمان مسلم الاشعري

Beside the present, the following works of the Imâm are mentioned by Mullā 'Alī Qārī in his Ṭabaqāt, fol. 14-15:—

- (1) الفقه الاكبر
- (2) كتاب الوصايا
- (3) العالم والمتعلم

The existence of the third work cannot be traced at present in any catalogue, but Mullā 'Alī Qārī in the same Ṭabaqāt mentions the names of persons who had seen the work, and expresses his desire to write a commentary on the same if he could get a copy of it.

علي اذا ظهرت بالعالم والمتعلم اشرحه بعون الله

After carefully searching the list of 'Alī Qārī's compositions, we do not find any commentary on the work, hence it appears that 'Alī Qārī did not succeed in getting a copy of the same.

Beside these mentioned above, the following works—

(1) كتاب الاوسط

(2) كتاب المقصود

are mentioned by the authors of *Ḥadāiq al Ḥanafīya* as being Abū Ḥanīfa's compositions, but the existence of these two works is also not traced. In the present *Musnad*, towards the end, we find that a few *Ḥadīṣ* have been directly transmitted by Abū Ḥanīfa from the *Ṣaḥābī* Anas bin Mālik (*d.* A.H. 92 = A.D. 687); but the truth is that he had not received any *Ḥadīṣ* from him (see *Ḥuffāz*, vol. i., p. 151). Mullā 'Alī Qārī, in his commentary, No. 237, has a long discussion on the point, but fails to give us any final opinion on the subject. The present *Musnad* is not mentioned in any catalogue, but it was printed in the *Aṣṣaḥ al Maṭābī'* of Dehli in A.D. 1903.

The present MS. bears two seals of

المتوكل علي الله المنان بن مولانا نورالدين ميان

one towards the end and another on the title-page.

Written in good *Naskh*.

The present MS. and MS. No. 122 are both written in the same hand, with the same date (A.H. 1005), by the scribe نواب بن مصدوم ميان

No. 236.

fol. 96; lines 10; size $9 \times 6\frac{1}{4}$; $6\frac{1}{2} \times 3$.

Another copy of the same, beginning like the above.

The following note was written (apparently in the 14th century A.H.) by Bashīraddin Aḥmad, who says that he studied a few *Ḥadīṣ* of the present *Musnad* under Maulawī Muḥammad Ishāq ad Dehlawī, a well-known Indian traditionist and Arabic scholar, who received the sanad for narrating *Ḥadīṣ* from his grandfather Shāh 'Abdal 'Azīz (*d.* A.H. 1228 = 1813). Maulawī Muḥammad Ishāq died in Mecca in A.H. 1262 = A.D. 1846 (see *Ḥadāiq al Ḥanafīyah*, p. 473).

بسم الله الرحمن الرحيم

الصد لله رب العالمين والعاقبة للمتقين والصلوة والسلام علي
رسوله محمد وآله واصحابه اجمعين اما بعد فيقول بشير الدين احمد

حفا الله عنه بالصناد قد سمعت بعض الصديق من هذا المسند بن
مولانا محمد امين الدهلوي المشهور في الآفاق بالمصنف وقرأت
عليه بعضها بامسناد جده المشهور بمولانا عبد العزيز شرف الله روحه
وأجازني بعضها بامسناد الصبيحة الى الصكفي (الصكفي) وقال
هو حدثنا بامساده الصبيحة الى الامام النعمان بن ثابت ابي حنيفة
الكوفي رحمه الله وهو قال قد سمعنا عن حماد وغيره كذا في هذا
الكتاب والله اعلم بالصواب

The marginal notes are not frequent.

Written in Nasta'liq.

Dated A.H. 1263.

خدم صداني Scribe

No. 237.

fol. 96; lines 10; size $9 \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3$.

شرح مسند ابي حنيفة

SHARHU MUSNADI ABÎ ḤANĪFA.

A commentary on the above Musnad.

By Mullā 'Alī bin Sulṭān Muḥammad al Qārī al Hirawī, ملا علي بن سلطان محمد القاري الهروي, a well-known scholar, traditionist, and the author of a large number of compositions. He was born in Herat. The date of his birth is not given by his biographers. 'Alī Qārī travelled to Mecca, where he thenceforward permanently resided, and studied there under *Shaiḫ* 'Abdallāh as Sindhi al Makki (d. A.H. 996 = A.D. 1589), *Shihābaddīn* Ibn Ḥajar al Haiṣamī (d. A.H. 973 = A.D. 1566), *Shaiḫ* Qutbaddīn Muḥammad bin Muḥammad al Hanafī al Makki (d. A.H. 990 = A.D. 1583), and other scholars and traditionists. His natural intelligence and industry made him a master of learning. In a short time the fame of his learning and the reputation of his authorship spread far and wide. Though 'Alī Qārī's compositions are less in number than those of Suyūṭī, they are highly regarded and more valued than Suyūṭī's, as 'Alī Qārī based his work on critical investigation as well

as on quotation from others, while Suyûṭī (see No. 123) based his work generally on quotation.

‘Alī Qārī died in A.H. 1014 = A.D. 1605. For his life and work see: *Khulāṣat al Aṣar*, vol. iii., p. 185; ‘*Iqd al Jawāhir*, fol. 66; *Tāj at Ṭabaqāt*, vol. xi., fol. 59; *Ithāf an Nubalā*, p. 325; *Ḥadāiq al Ḥanafiyah*, p. 399; Brock., vol. ii., p. 394.

Beginning:—

الصد لله الذي هدانا الى العلة الصئبه - اما بعد فيقول خادم
الكتاب القديم والصديق التويم على بن سلطان مصد القاري ان هذا
فتح لطيف وشرح شريف للمستند المستند الى الامام الاعظم الخ

On fol. 2^b, ‘Alī Qārī says that *Shaiḫ* ‘Abdallāh as Sindhī (*d.* A.H. 996 = A.D. 1589) reads the name of the narrator of the *Musnad* as *Khaskafī*, but ‘Alī Qārī, referring to *Al Jawāhir al Muḍiyah*, corrects it as *Ḥaṣkafī*:

الصكفي بفتح الحاء المعجمة ومكون الصاد المهملة فثاء مفتوحة
فكاف فياء نسبة كذا رأيت مضبوطاً بخط شيخنا مولانا عبد الله السندهي
رحمه الله تعالى لكن في الجواهر المضيئة في طبقات الصئبه للشيخ
عبد القادر القريشي الصكفي بفتح الحاء المهملة ومكون الصار
المهملة وفتح الكاف وفي اخرها الفاء نسبة الى حصن كيف مدينة
من ديار بكر

The title of the commentary is not mentioned anywhere in the present work, but ‘Alī Qārī incidentally mentions its title as *Musnad al Anām* in the preface of his work *Ṭabaqāt al Ahnāf* (see Hand-list, No. 2451), thus:—

اما بعد فيقول الائق بكرم ربه الباري علي بن سلطان مصد
القاري لما وفقني الله سبحانه بلطفه الصفي وتوفيقه الوفي على كتابة
مسند الانام شرح مسند الامام

The following colophon, which has been copied from an autograph copy, gives the date of composition as A.H. 1012, in Mecca:—

كتب مؤلفه علي بن سلطان مصد القاري عامه ربه الباري بلطفه
الصفي وكرمه الوفي بمكة المشرقة المكرمة وقبلة الكوفة المعظمة يوم
الجمعة المباركة من مشهور عام اثني عشر بعد الالف من الهجرة النبوية

A note below the colophon gives the date of transcription as A.H. 1083.

هذا تاريخ التصنيف وتاريخ الكتابة سنة ١٠٨٣

Another note below the above note says that the present MS. is a copy of an autograph copy.

نقل من خط مصنفه كتبه مصد علي الكوكبي ثم ملا صادق اللاهوري

The present commentary with its text was printed first in A.H. 1300 = A.D. 1884, at the Muḥammadi Press, Lahore, and again at the Mujtabā'i Press, Dehli, A.D. 1903.

Written in good Naskh.

Dated A.H. 1083.

No. 238.

fol. 464; lines 25; size $9\frac{1}{2} \times 4$; 9×6 .

جمع مسانيد ابي حنيفة

JAM'U MASÂNÎDI ABÎ ḤANÎFA.

(مسند خوارزمي, Musnadu Khwârazmî, also called)

A collection of Musnad Ḥadîṣ transmitted from Abû Ḥanîfa, by the following 14 authors:—

I. Abû Muḥammad 'Abdallāh bin Muḥammad bin Ya'qûb bin al Ḥarîṣ al Ḥarîṣî, أبو محمد عبد الله بن محمد بن يعقوب بن الحارث، (d. A.H. 340 = A.D. 952, see al Jawâhir al Muḍīyah, fol. 130).

II. Ḥafîẓ Abû'l Qâsim Ṭalḥa bin Muḥammad bin Ja'far, حافظ أبو، (d. A.H. 380 = A.D. 992).

III. Ḥafîẓ Abû'l Ḥasan bin Muḥammad bin Muẓaffar bin Mûsâ bin 'Îsa bin Muḥammad, حافظ أبو الحسن بن محمد بن مظفر بن موسى، (d. A.H. 374 = A.D. 986).

IV. Ḥafîẓ Abû Na'im Aḥmad bin 'Abdallāh bin Aḥmad al Iṣfahânî, أبو نعيم أحمد بن عبد الله بن أحمد الإصفهاني، (d. A.H. 430 = A.D. 1039).

V. Abū Bakr Muḥammad bin Abdalbāqī bin Muḥammad al Anṣārī, أبو بكر محمد بن عبد الباقي بن محمد الأنصاري (d. A.H. 303 = A.D. 915).

VI. Abū Aḥmad 'Abdallāh bin 'Adī al Jurjānī, أبو احمد عبد الله بن عدي الجرجاني (d. A.H. 365 = A.D. 977).

VII. Ḥasan bin Ziyād al Lu'lu'i, حسن بن زياد اللؤلؤي (d. A.H. 204 = A.D. 820).

VIII. Ḥāfiẓ 'Umar bin al Ḥasan Aṣḥnānī, الحافظ عمر بن حسن الأشناني (d. A.H. 347 = A.D. 961).

IX. Ḥāfiẓ Abū Bakr Aḥmad bin Muḥammad bin Khālid, الحافظ أبو بكر احمد بن محمد بن خالد الكلعي (d. A.H. 305 = A.D. 821).

X. Ḥāfiẓ Abū 'Abdallāh Muḥammad bin Ḥusain bin Muḥammad bin Khusrāw, الحافظ أبو عبد الله محمد بن الحسين بن محمد بن خسرو (d. A.H. 523 = A.D. 1129).

XI. Imām Abū Yūsuf Qāḍī al Quḍāt, امام أبو يوسف قاضي القضاة (d. A.H. 182 = A.D. 797). The collection of Musnad traditions narrated by Abū Yūsuf is called نسخة أبي يوسف.

XII. (a) Imām Muḥammad bin al Ḥasan ash Shaibānī, امام محمد بن الحسن الشيباني (d. A.H. 180 = A.D. 804). The collection of traditions narrated by Imām Muḥammad is called نسخة امام محمد.

(b) A few Musnad Ḥaḍīṣ quoted by Imām Muḥammad from Abū Ḥanīfa which are mentioned in his work al-Āṣār.

XIII. Ḥammād, son of Abū Ḥanīfa, شيخ حماد ولد أبي حنيفة (d. A.H. 196 = A.D. 812).

XIV. Abū al Qāsim 'Abdallāh bin Muḥammad bin Abī al 'Awām, أبو القاسم عبد الله بن محمد بن أبي العوام (d. A.H. 405 = A.D. 1014).

Author: Abū 'I Mu'aiyid Muḥammad bin Muḥammad al Khawārazmī, أبو المؤيد محمد بن محمد الخوارزمي الطيب, who was born in Khawārazm in A.H. 593 = A.D. 1197. He studied jurisprudence under Ṭāhir bin Muḥammad al Ḥafṣī, and travelled to Bagdād and Damascus, where he studied Ḥaḍīṣ, and then returned to Khawārazm, of which

place he was appointed Khatib and Qāḍī. A few years later he resigned the appointment and went to Mecca to perform the pilgrimage, and from Mecca he came to Egypt, and then to Damascus, and thence to Bagdād, where he delivered lectures on jurisprudence till his death in A.H. 665 = A.D. 1266. For his life see: *al Jawāhir al Muḍīyah*, fol. 128^b; *Tāj at Tabaqāt*, vol. viii., fol. 97; *Hāj. Khal.*, vol. ii., p. 320; *Brock.*, vol. i., p. 169.

Beginning:—

يقول اضعف عباد الله تعالى واحقرهم واحوجهم الى عفره وافقرهم
محمد بن محمد الضوارزمي مولدا الصمد لله الذي مثانا بطوله من
اصفى شرائع الشرائع

The author, in his preface, says that when he was in Syria he heard that some ignorant Syrian, out of evil motive and malice, condemned Abū Ḥanīfa for his weakness in Ḥadīṣ, and for having left no composition on the same; hence the present work.

No MS. copy of the work is mentioned in any catalogue, but the work was printed in Dehli in A.H. 1300 = A.D. 1884, and again at the Dāirat al Ma'ārif Press, Hyderabad, in 1916.

Written in good Naskh.

Dated A.H. 1246.

No. 239.

fol. 188; lines 15; size $10\frac{1}{2} \times 6\frac{1}{2}$; 9×5 .

Another correct copy of the first part of the same, designated here as *الجزء الاول من مستند الامام*, corresponding with foll. 1-296 of the preceding copy.

Written in good Naskh.

محمد كامل بن صالح محمد الكتاني الصنفي مذهبا

No. 240.

fol. 225; lines 16; size $11\frac{1}{4} \times 7\frac{1}{2}$; 9×5 .

[شرح مسند أبي حنيفة]

[SHARḤU MUSNADI ABÎ ḤANĪFA.]

A commentary on the Musnad of Abū Ḥanīfa, transmitted from him by Ḥasan bin Ziyād al Lu'lu'ī (*d.* A.H. 204 = A.D. 820), and according to Ḥārīṣī's (*d.* A.H. 340 = A.D. 952) narration, arranged by Qāsim bin Ḥasan (*d.* A.H. 879 = A.D. 1474). The arrangement and division are the same as are generally observed in Arabic works on jurisprudence. A note on the margin of the title-page says that the present commentary is by Mullā 'Ābid Sindhī, on the Musnad according to the narration of Ḥaṣkafī, شرح مسند أبي حنيفة بروايه حاكمي از ملا عابد سندھی. This however cannot be so, since the text does not agree with Ḥaṣkafī's work (see above, No. 235). The contents of the text are exactly the same as those of the Musnad according to Ḥārīṣī's narration, mentioned in Berlin, No. 1255.

Mullā 'Ābid Sindhī was born in Sindh, and was taken to Arabia by his father, who settled there. He received his education in Yaman, acquiring considerable knowledge in many branches of learning, especially in Ḥadīṣ. He died in Medina in A.H. 1257 = A.D. 1841, and was buried in the cemetery called al Baqī'. It has been mentioned in Ḥadāiq al Ḥanafīya, p. 473, that 'Ābid composed a commentary on the Musnad under the title of Al Mawāhib al Laṭifah. The present copy is incomplete, and begins abruptly with كتاب الكاح, and the name of the commentator as well as that of the commentary are not found.

The commentator refers in some places to Yaman, and praises it very highly. On fol. 172^b, he says that he secured an autograph copy of the commentary by Mullā 'Alī Qārī (see No. 237).

لكني وجدت الشرح بخط علي القاري بمدينه منوره علي صاحبها
افضل الصلوة والسلام في سنة ثلثين ومائه والف

This fact and the above note taken together give some reason to think that the commentary is by Mullā 'Ābid Sindhī. For that author's life, see Ḥadāiq al-Ḥanafīya, p. 473.

Beginning:—

كتاب النكاح ابو حنيفة من القاسم بن عبد الرحمن بن عبد الله
بن مسعود الكوفي يكتل بالي عبد الرحمن تولى الثناء بالكوفة

The work has not been printed.

Written in ordinary Nasta'liq.

Not dated, apparently 13th century A.H.

No. 241.

fol. 344; lines 20; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{9} \times 4$.

مسند ابي داود الطيالسي

MUSNADU ABÎ DÂ'ÛD AT ṬAYÂLASÎ.

An old and extremely rare copy of Musnad Ṭayâlasî, containing a collection of Musnad Ḥadîṣ.

By Sulaimân bin Dâ'ûd, سليمان بن داود, commonly called Abû Dâ'ûd At Ṭayâlasî, the well-known traditionist of Baṣra, who studied Ḥadîṣ under شعبه بن حجاج البصري (d. A.H. 150 = A.D. 767), ابن عون البصري (d. A.H. 160 = A.D. 777), and others. He died in A.H. 204 = A.D. 820. For his life see: Ḥuffāḡ, vol. i., p. 322; Mir'ât al Janân, fol. 108b; Hâj. Khal., vol. ii., p. 231.

Beginning with Isnâd thus:—

به نستعين رب تم بعونك اخبرنا القاضي ابو المكارم احمد بن
محمد بن عبد الله بن عبد الرحمن بن محمد بن قيس اللبان المعدل
قراءة عليه وانا اسمع باصفهان في سنة اثنين وتسعين وخمسمائة قيل
به اخبركم ابو علي الحسن بن احمد بن الحسن الصداد المقرئ قراءة
عليه وانا اسمع في محرم سنة اثنتي عشرة وخمسمائة فاقربه قال
اخبرنا الامام ابو نعيم احمد بن عبد الله بن احمد بن فارس الحافظ
قراءة عليه وانا اسمع (في المحرم سنة اثنين وعشرين واربعمائة) اخبرنا
ابو محمد عبدالله بن جعفر بن احمد بن فارس (قراءة عليه في اربع

واربعين وللضمانة قال حدثنا ابو بشر يونس بن حبيب قال حدثنا ابو داود الطيالسي قال احاديث ابي بكر رضي الله تعالى عنه

The portions within brackets in the above Isnād were added by some readers, apparently of the 7th century A.H.

The present Musnad is divided into eleven Parts, most of which begin with Isnād.

Part I., foll. 1-38.	Part VI., foll. 159-199.
Part II., foll. 39-97.	Part VII., foll. 200-229.
Part III., foll. 78-108.	Part VIII., foll. 230-256.
Part IV., foll. 109-126.	Part IX., foll. 257-286.
Part V., foll. 127-158.	Part X., foll. 287-317.
Part XI., foll. 318-344.	

Each Part except the ninth, which is slightly defective at the end, bears towards the end autograph sanads and notes of male and female traditionists, numbering not less than 300 in all, of the 7th and 8th centuries A.H., who studied from the present copy. Of these the following are important:—

I., fol. 344. Sanad dated A.H. 685. The writer of this sanad, who does not reveal his name, says that 'Afifaddīn Abū Ibrāhīm Ishāq bin Yahyā (d. A.H. 715 = A.D. 1315), the owner of the copy, Abū 'Ula Maḥmūd al Bukhārī (d. A.H. 700 = A.D. 1300), As'ad Ḥamza (d. A.H. 735 = A.D. 1336), and others, while studying a copy of the work belonging to the Madrasah Nūriya under 'Alī bin Aḥmad bin 'Abdalwāhid (d. A.H. 690 = A.D. 1291), in the Madrasah Diyā'iya, Damascus, compared the present MS. with that copy and received sanads for narrating the Ḥadīṣ of the present work from 'Alī bin Aḥmad, a pupil of Qāḍī Abū al Makārim Aḥmad bin Muḥammad (d. A.H. 597 = A.D. 1202) and Abū Ja'far Muḥammad bin Aḥmad (d. A.H. 603 = A.D. 1206). It is also stated here that the students finished all the eleven parts of the MS. in eleven sittings, each of which is marked on the margin.

سمع جميع هذه المجلدة وهي جميع كتاب المسند تأليف الامام ابي داود الطيالسي رحمه الله على الشيخ الامام الاعلم الكبير العلامة بقمية المشائخ مسند الشام رحمة الطلبة فخر الدين ابي الحسن علي بن احمد بن عبد الواحد بن احمد المقدمي قراءة باجازه من ابي المكارم احمد بن محمد بن عبد الله بن اللبان و ابي جعفر محمد بن احمد الصيدلاني بسماعهما من ابي علي الصداد ويسماع شيخنا المسع ايضا من اوله الى قوله في ترجمة عدي بن حاتم ومواله النبي صلى

الله عليه وسلم عن ابيه وقوله ان ابي كان يصل الرحم الجديد ومن
 اول مسند النساء الى الافراد عن انس بن مالك ومن ترجمة هضاض
 عن ابي هويرة الى اخر الكتاب عن الامامين موفق الدين ابي محمد
 عبد الله بن محمد قدامة وعز الدين الفتح محمد بن الصافظ عبد
 الغني بن عبد الواحد بن علي بن سرور المقدسي بسماع موفق الدين
 بن ابي الفتح محمد بن عبد الباقي بن البطي بسماعه من ابي الفضل
 احمد بن الحسن بن احمد الصادق وبسماع عز الدين من ابي المكارم
 اللبائي المذكور بسماعه من ابي الحسن احمد الصادق بسماعهما من
 الصافظ ابي نعيم احمد بن عبد الله بن احمد بن اسحق عن ابي محمد
 عبد الله جعفر بن احمد بن فارس عن ابي بشر يونس بن حميد بن
 عبد القاهر العجلي عن الامام ابي داود سليمان بن داود بن الجارود
 الطيالسي رحمة الله عليه بقرأة الشيخ الامام الاعلم نور الدين ابي
 الحسن علي بن مسعود بن ثقيس الموصلي ثم الطلي اثابه الله الصاعة
 السادة الفضلاء صاحب هذه النسخة المولى الصدر الامام العالم
 الرئيس النبيل عثيف الدين ابو ابراهيم اسحق بن يحيى بن ابراهيم
 الامدي ادام الله فضائله والولد السعيد مؤيد الدين ابو المعالي اسعد
 بن الصدر الكبير الرئيس عز الدين ابو يعلى حمزة بن الصدر الكبير
 مؤيد الدين اسعد بن المظفر التميمي المعروف بابن الثلاثي بقواف
 المجلس الاخير وقد اعيد له فكل له سماع جميع هذا الكتاب وشهاب
 الدين ابو العباس احمد بن عمر بن محمد بن علي الصالحي الكاتب
 وابو الفضل يوسف وابو العباس احمد ابنا الشيخ شعبان بن يونس بن
 شعبان بن ابي الفتح العدوي وعلاء الدين ابو الحسن علي بن عثمان
 بن احمد بن البيهقي وابو العباس احمد وابو عبد الله محمد ابنا عبد
 العزيز بن احمد بن المعلم الساغوري وشمس الدين ابو الفضل عبد
 الاحد وابو الفتح عبد الملك وابو عبد الله محمد بنو سعد الدين ابي
 محمد سعد الله بن عبد الاحد بن سعد الله بن نعيم الحرائي ومشت
 الامامه ابو العلا محمود بن ابي بكر بن ابي العلا بن علي بن ابي العلا

البخاري الكلاباذي القرظي أصله الله وسمع بثبوت المجلس الأول
 والسابع شمس الدين أبو حنص عمر بن الشيخ العلامة شرف الدين
 أبي العباس أحمد بن إبراهيم بن صباح القرظي وسمع المجلس الأول
 والثالث والسابع الشيخ حسن بن صدقة بن أبي الفضل الحراني الضريبر
 وسمع المجلس الثالث والخامس والسادس والسابع الثقيف شمس الدين
 أبو عبد الله محمد بن إبراهيم بن عثمان المهندس وأخوتهما أبو
 بكر وعلي وأحمد وسمع المجلس الرابع والخامس والسادس
 شيخنا العالم شهاب الدين أبو الطاهر أحمد بن يونس بن أحمد بن
 يركه الأربلي وسمع المجلس الثالث والرابع منصور بن محمد بن
 علي القضاعي الدمشقي وأخوه إبراهيم وسمع المجلس الخامس
 عمر بن حسن وصح وثبت أحد عشر مجلساً وهي معلمة كلها في
 الصواشي آخرها يوم الاثنين الخامس والعشرين من صفر سنة خمس
 وثمانين وستمائة بالجامع المظفري وبالمدرسة الضيائية بسبع قاسيون
 ظاهر دمشق المصروسة وأجاز الشيخ المسمع فخر الدين المذكور فسح
 الله مدته لمن سمعه أو شياً منه جميع ما يجوز له روايته والحمد لله
 وعده وصلوته على سيدنا محمد النبي الأمي وآله الطاهرين أمهات
 المؤمنين وكانت القراءة من نسخة الوثق بدار الحديث النورية وعرضت
 بها هذه النسخة حال القراءة وصح وثبت

It is attested by 'Ali bin Ahmad 'Abdalwāhid, mentioned above, thus:—

صح ذلك كتبه علي بن أحمد بن عبد الواحد المقدسي

A similar sanad, agreeing almost verbatim with this, and attested likewise by the same 'Ali bin Ahmad 'Abdalwāhid, is found on fol. 38^b.

II., fol. 255^a. A note dated A.H. 707 says that the writer of this, 'Abdallah bin Ahmad bin 'Abdallah (d. A.H. 737 = A.D. 1337), studied the work jointly with Dahabī (d. A.H. 740 = A.D. 1348), Ba'li (d. A.H. 723 = A.D. 1323), and others, from the present copy, under Ibn an Nuḥḥās (d. A.H. 710 = A.D. 1310), in the Madrasah Ashrafiya of Damascus.

سمع جميع هذا الجزء وهو الثامن من مسند أبي داؤد الطيالسي
 علي الشيخ الفاضل المسند المعمر كمال الدين ابن الفضل اسحق بن

ابي بكر ابراهيم بن النحاس بسماعه من ابي الصجاج يوسف بن خليل
بسماعه (sic) بقرأة الامام العالم الحافظ شمس الدين ابو عبد الله محمد
بن احمد بن عثمان الذهبي فخر الدين عبد الرحمن بن محمد بن عبد
الرحمن البعلبي وشمس الدين محمد بن سالم بن عبد الناصر والشيخ
محمد بن احمد بن سلمان وكاتب السماع عبد الله بن احمد بن عبد
الله المقدسي عفي الله عنهم يوم الاثنين الثالث عشر من المحرم
سنة تسع وسبعائة بدار الصديق الاشرفيه بدمشق حوال قلعتها
وصلوته على سيدنا محمد وآله وسلم

III., fol. 218. A note dated A.H. 675 says that Yûsuf bin 'Abd-rahmân al Mizzi, the author of *Tuhfah* (Nos. 229-232), and 'Abdallah bin Muhammad bin Tarkhân (d. A.H. 735 = A.D. 1335), and others, studied this copy under 'Alî bin Ahmad bin 'Abdalwâhid al Maqdisî in Damascus.

سمع جميع مسند ابي داود الطيالسي على الشيخ الامام الفقيه
بقية المشائخ فخر الدين ابي الحسن علي بن احمد بن عبد الواحد
ابن البخاري المقدسي باجازه من ابي المكارم اللبان وابي جعفر
الصيدلاني من ابي علي الصداد بقرأه وجيه الدين عبد الرحمن
البستي ابو عبد الله محمد بن ابي بكر بن محمد بن طرخان وحسن
ويحيى بن ابراهيم بن احمد واحد بن الشريف محي الدين يحيى بن
ابي طالب الصني وكاتب السماع يوسف بن الزكي عبد الرحمن بن
يوسف المزني واخرون في مجالس اخرها يوم الثلاثاء العاشر من جمادى
الاولى سنة خمس وسبعين وستمائة بسفح جبل قاسيون

IV., fol. 196^b. A note dated A.H. 713 says that 'Abdallah bin Khalil al Makki (d. A.H. 777 = A.D. 1377) studied this copy under the owner of the copy, 'Afifaddin, who studied the work under Ibn Khalil (d. A.H. 648 = A.D. 1250) and under 'Alî bin Ahmad al Maqdisî.

الصد لله قرأت هذا الجزء وهو الخاس من مسند الطيالسي على
الشيخ الامام العالم الفاضل المصنف المسند عفيف الدين اسحق بن
يحيى الامدي بسماعه فيه علي ابن خليل وسماعه علي الثغر ابن
البخاري مسندهما وصح بمنزله بسفح قاسيون رابع عشر من رمضان

منه ثلث عشرة وسبعائة قال ذلك كتبه الفقير الى الله تعالى عبد
الله بن محمد بن ابي بكر بن خليل المكي

V., fol. 160*. The female traditionists Fâtimah, Khudaija, and Zainab studied this copy under the above-mentioned 'Afifaddin and under Al Mizzi, the author of Tuhfah.

The copy, though not dated, was evidently written in or before the 7th century A.H. No other MS. copy of the work seems to be extant.

A printed edition of the work, exclusively based on this MS., but omitting the notes and sanads, appeared from the Dâ'irat al Ma'arif Press, Hyderabad, 1902.

No. 242.

fol. 600 ; lines 15 ; size 10 × 6 ; 7 × 3.

مسند امام احمد بن حنبل

MUSNADU IMÂMI AḤMAD BIN ḤANBAL.

A collection of Musnad Ḥadīṣ.

By Abū 'Abdallah Aḥmad bin Muḥammad bin Ḥanbal, ابو عبدالله احمد بن محمد بن حنبل, founder of the Ḥanbali school. He traced his descent from the prophet Ibrāhīm, and was born on the 12th Rabi', A.H. 164 = A.D. 700, in Bagdād, where he was brought up. He was originally a follower of the Imām Shāfi'i (d. A.H. 204 = A.D. 820), and studied jurisprudence under him in Bagdād for a considerable time. Afterwards he attended lectures on Ḥadīṣ for four years under Hushaim bin Bashir (d. A.H. 188 = A.D. 804), who, it is said, knew by heart 20,000 traditions. See Ḥuffāz, vol. i., p. 226. In Yaman he studied under 'Abdarrazzāq (d. A.H. 211 = A.D. 827) and others.

He is an admitted authority on tradition. Bukhārī and Muslim have quoted Ḥadīṣ from him. He was severely and repeatedly punished by the Caliph Mutawakkil-billah (A.H. 232-247 = A.D. 847-861) for not supporting the theory of خلق قرآن (Creation of the Qur'ān), and finally for the same reason he was sent to jail. Shortly after his release from jail he died at Bagdād in A.H. 241 = A.D. 855. For his life and work see: Ḥuffāz, vol. ii., p. 118 ; Mir'āt al Janān, fol. 156 ; Ibn

Khallikān, vol. i., p. 17; *Ṭabaqāt Subkī*, vol. i., fol. 430; *Tahdīb al Asmā'i*, fol. 133; *Ṭabaqāt Abū Ya'la*, fol. 2; *Hāj. Kḥal.*, vol. ii., p. 230; *Brock.*, vol. i., p. 132; *Iktifa al Qunū'*, p. 158.

The present copy is designated on the title-page as the First Volume; it corresponds with vol. i., Cairo edition, A.H. 1313, and with a portion of vol. ii., pp. 1-58.

Beginning with *Isnād* thus:—

قال الشيخ هبة الله بن محمد بن عبد الواحد بن احمد بن الحسن الشيباني قراءة عليه وأنا اسمع . . . قال حدثنا عبد الله . . . قال حدثنا ابي . . . قال اذا سمعت من رسول الله صلى الله عليه وسلم حديثا الن

According to the author's son 'Abdallah, the 40,000 Ḥadīṣ included in this work consist of selections from 700,000.

قال ابو عبد الله خرج ابي المسند من سبعمائة الف حديث

See *Subkī*, vol. i., fol. 430*.

It is stated by reliable authorities that 'Abdallah arranged the present collection in order after his father's death, and divided it into the following 18 classes:—

- | | |
|----------------------------|--------------------------|
| I. مسند عشرة مبشرة | X. مسند ابي سعيد الخدري |
| II. مسند اهل البيت | XI. مسند جبر بن عبد الله |
| III. مسند ابن مسعود | XII. مسند مكثيين |
| IV. مسند ابن عمر | XIII. مسند مدنيين |
| V. مسند ابن عمر وابي ربيعة | XIV. مسند كوفيين |
| VI. مسند عباس | XV. مسند بصريين |
| VII. مسند ابن عباس | XVI. مسند شاميين |
| VIII. مسند ابي هريرة | XVII. مسند انصار |
| IX. مسند انس بن مالك | XVIII. مسند نساء |

Later on, Ibn Malik Qaṭi'ī (*d.* A.H. 360 = A.D. 972), the pupil of 'Abdallah bin Imām bin Ḥanbal, divided the work into several parts, which Ḥasan bin 'Alī, the pupil of Qaṭi'ī, arranged in 172 parts. The present copy contains nine classes of the Musnad according to 'Abdallah's division of the work.

For other copies of the work see: Berlin, 1257; Houstama, 702;

Cairo, 135; Ḥaḍ, 125, 448-9; A.S., 890-93; Dāmād Paṣḥa, 389-93; Kōpr., 411; Damascus, 253-9.

Written in ordinary Nasta'liq.

Not dated; apparently 13th century A.H.

No. 243.

fol. 231; lines 45; size 12 × 9; 10 × 8.

Another copy of the Musnad, containing five classes of Musnad; designated on the title-page as the Second Volume.

I. Foll. 1-39. *مسند مكيس*, corresponding with vol. iii., pp. 400-503, of the printed edition.

II. Foll. 39-69. *مسند مدفيثين*, corresponding with vol. iv., pp. 1-88.

These two classes of the Musnad are written in a very fine Naskh.

Dated Damascus, A.H. 1127.

Scribe *أحمد بن محمد بن عبد الله*

According to the colophon on fol. 69^b, these two classes of Musnad consist of eleven parts of Qaṭi'i's division of the work.

III. Foll. 70-122. *مسند شاميئين*, corresponding with vol. iv., pp. 89-238, of the printed copy.

IV. Foll. 123-185. *مسند كوفيين*, corresponding with vol. iv., pp. 239-417, of the printed edition.

V. Foll. 186-231. *مسند بصريين*, corresponding with vol. iv., pp. 418-447, and pp. 1-328 of vol. v.

These last three classes are written in good Naskh.

Dated A.H. 1128.

Scribe *محمد البغدادي*

The scribe, in the colophon, designates these portions as the second part of the Musnad.

No. 244.

fol. 256; lines 45; size 12 × 9; 10 × 5.

Continuation of the above copy, designated here as the Third Volume, containing the following two classes of the Musnad.

I. Foll. 1-126. مسند انصار, corresponding with pp. 329-447 of vol. v., and pp. 1-28 of vol. vi. of the printed edition.

It consists of 13 parts according to Qaṭi'i's division, as would appear from the following marginal notes:—

Marginal note on fol. 1: السابع عشر من مسند احمد بن حنبل

Marginal note on fol. 126: التاسع والعشرون من مسند احمد بن حنبل

It is stated in the following colophon that the scribe transcribed the present copy from a reliable copy belonging to the Madrasah of Abū 'Umar in Damascus, bearing the old notes of the traditionists who studied from the copy:—

آخر مسند الانصار علي التمام قال كاتبه احمد بن محمد بن عبد الله الصموي قد كتبت هذا المسند علي الاصل المنقول عنه هذه النسخة المباركة وهي النسخة الموقوفة علي مدرسة الشيخ ابي عمر وهي نسخة جلييلة المقدار مقروءة علي عدة مشائخ احيا وصادات ثقاه نقاد

Written in very fine Naskh.

Dated A.H. 1127.

II. Foll. 127-256. مسند عائشه, corresponding with pp. 29-447 of vol. vi. of the printed edition.

Written in good Naskh.

Dated A.H. 1128.

Scribe محمد البغدادي

No. 245.

fol. 242; lines 23; size $9 \times 6\frac{1}{2}$; $7\frac{1}{2} \times 5$.

Another old and valuable copy of part of the same Musnad. It consists of two classes of Musnad in 12 parts, and comprises 1776 Hadis, corresponding with pp. 400-500 of vol. iii., and pp. 1-88 of vol. v. of the printed edition.

A note on the title-page says that the copy was for some time in the possession of Sayyid Ismā'il of Egypt.

It would appear from a mutilated note on fol. 242 that the MS. was studied in A.H. 733.

سمعت جميع المسند الصحيح الجامع المسند عن الصحابة الثقات
المكيين والمدنيين عن مسند الامام الحافظ ابو عبد الله احمد بن
حنبل شيخ الحفاظ السهالي (sic) سنة ثلث وثلثين ومبعمائة

Another note towards the end tells us that Aḥmad az Zafṭāwī, a descendant of Sirāj al Hindī, Qāḍī al Quḍāt of Egypt (d. A.H. 773 = A.D. 1372, see Ḥusn al Muḥāḍarah, fol. 234), sold this copy to the Madrasah Muḥmādiyya in Samarqand; and another note towards the end says that in A.H. 633 the present copy was compared with a copy of the Musnad by Shaiḫ Muḥammad Khalīl al Makki (d. A.H. 648 = A.D. 1250).

بلغ مقابلة ومبماعة علي المسند علي الشيخ الزاهد الورع امام
المسلمين الشيخ محمد الحليل المكي سنة ثلث وثلثين ومستمائة

Towards the end of the 11th part a note on fol. 202b says that it was studied by Aḥmad bin Muḥammad bin 'Umar bin 'Abdallah bin 'Abd an Nāṣir under Shaiḫ Muḥammad al Khalīl. This Aḥmad, according to the autograph note of his father, was born in A.H. 603.

ولد احمد الشهير بسعيد احمد بن محمد بن عمر يوم الجمعة
شعبان سنة ثلث ومستمائة احسن الله العاقبة

محمد بن عمر بن عبد الله بن عبد الناصر

بن احمد بن اسمعيل

Written in good Naskh, in or before A.H. 633.

No. 246.

fol. 261; lines 35; size $11\frac{1}{2} \times 8$; $8\frac{1}{2} \times 5$.

Another copy of part of the same Musnad, designated here as the 5th part, الجزء الخامس

The present part begins with Ḥadīṣ of Musnad narrated by the Prophet's wife and other females, and ends with the last Ḥadīṣ of the same, corresponding with pp. 29-467 of vol. vi. of the Cairo edition.

The following colophon says that the present copy was written in A.H. 1124, and the transcription of the present part, as well as the previous parts, was made in Mecca.

هذا اخر مسند النساء - وكان الفراغ من كتابة هذا الجزء وهو الجزء الخامس من المسند منه حادي وعشرين بعد المائة والالف وهذا الجزء والاربعة الاجزاء قبلها كتبها اقل عباد الله واحوجهم الى عفو القاضي سليمان بن محمد بن خليل بمكة المشرفة

Written in good Naskh.

Scribe سليمان بن محمد بن خليل

No. 247.

fol. 583; lines 29; size $13 \times 9\frac{1}{2}$; 10×7 .

Another copy of the same Musnad, in four volumes, of which the fourth or last volume is wanting.

Vol. I.

Beginning as usual, and ending with the last Ḥadīṣ of Abū Ramiṣa Taimī, corresponding with vol. i. and vol. ii., pp. 1-227, of the Cairo edition.

Written in good Naskh.

Not dated; apparently A.H. 1301.

No. 248.

fol. 571; lines 29; size $13 \times 9\frac{1}{2}$; 10×7 .

VOL. II.

Beginning with the Musnad of Abū Huraira, and ending with the last Ḥadīṣ of Musnad Jābir bin 'Abdallāh al Anṣārī, corresponding with vol. ii., pp. 228-475, and vol. iii., pp. 1-400, of the printed edition.

Written in good Naskh.

Dated A.H. 1302.

No. 249.

fol. 425; lines 29; size $13 \times 9\frac{1}{2}$; 10×7 .

VOL. III.

Beginning with the Musnad of Ṣafawān, and ending with the following:—

حدثنا عبد الله حدثني ابراهيم بن اسحق ثنا ابن المبارك عن
يونس بن الزهري حدثني عبد الله بن عبد الله بن عتبة بن مسعود
ان رجلا من اصحاب النبي صلى الله عليه وسلم حدثه انه سمع النبي
صلى الله عليه وسلم قال اذا كان احدكم في الصلوة فلا يرفع بصره
الى السماء

Corresponding with vol. iii., pp. 400-503, and vol. iv. and vol. v., pp. 1-295, of the printed edition.

Written in A.H. 1307.

The MSS. Nos. 247-249 were presented to the Library by 'Abdalmajid, a zamindar of Patna, in 1914.

No. 250.

foll. 339; lines 25; size $8 \times 5\frac{1}{2}$; $6\frac{1}{2} \times 4\frac{1}{2}$.

حاشية مسند احمد بن حنبل

HÂSHÎYATU MUSNADI AḤMAD BIN
HANBAL.

An incomplete copy of a gloss on the Musnad of Aḥmad bin Ḥanbal, dealing with the difficult words and passages used in it.

By an anonymous author. He quotes various authors; the latest of them is Mulla 'Alī Qâri (d. A.H. 1014 = A.D. 1605), whom he mentions on fol. 302 thus:—

ورده المصنف القاري في شرح الشامل

In the *Ithāf an Nubla*, p. 142, it is said that Abū 'l Ḥasan 'Abd-al-ḥādī (d. A.H. 1139 = A.D. 1730) compiled a gloss on the Musnad in 50 Kirasa, each Kirasa = 10 foll. The present incomplete copy consists of 34 Kirasa. There is some reason to think 'Abd-al-ḥādī to be the author of the present gloss.

Beginning:—

الحمد لله رب العالمين وعلى الله تعالى سيدنا محمد وصحبه وسلم
وبعد فهذا تعليق لطيف على مسند الامام احمد بن حنبل رضي الله
تعالى عنه مقتصرا على ذكر ما يحتاج اليه القاري والمدرس من ضبط
اللفظ وايضاح الغريب والاعراب قدر ما يسره الله تعالى ان شاء الله تعالى

A note, dated A.H. 1312 = A.D. 1894, on the title-page says that the Librarian of the Āṣifiya Library of Hyderabad gave the MS. to the founder of this Library, and received certain MSS. from him for the present copy.

این نسخه حاشیه مسند امام احمد رحمه الله در مبادله بعضی کتب که
در کتابخانه آصفیه موجود نبوده بکتابخانه موسومہ باورینتل پبلک

لا تبردري واقع بالكي برز پنده بنا نموده مولوي خد الصبش خان بهادر
داده شد

عماد احمد

٦ ربيع الثاني سنة ١٣١٢

مطابق ٢ اكتوبر سنة ١٨٩٤ ع

The present gloss is not printed.

This copy bears three seals of the Âgifiya Library.

Written in Naskh.

Not dated; apparently 12th century A.H.

No. 251.

fol. 23; lines 25; size $7\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{4} \times 3\frac{1}{2}$.

القول المسدد

AL QAUL AL MUSADDAD.

A work opposing the theory of certain traditionists that the Musnad of Ahmad bin Hanbal includes false Ḥadīṣ.

By Ahmad bin 'Alī bin Muḥammad bin 'Alī bin Ḥajar al 'Asqalānī, who died in A.H. 852 = A.D. 1449. For his life see the present vol., p. 49, no. 159.

Beginning:—

الصد لله الحكيم فاله يتوجه الانتقاض لا حكامه ولا الانتقاد لا قواله
فاله يفتلى عليه مشقال الدر من الوجود ولا اخف من مشقاله الخ

In the preface Ibn Ḥajar says that he studied a treatise under his teacher Ḥāfiẓ Zainaddin al 'Irāqī (d. A.H. 806 = A.D. 1404), who in the said work had pointed out that nine Ḥadīṣ in the Musnad were false Ḥadīṣ. Ibn Ḥajar made notes of all doubtful points on the margin of the said treatise, and in A.H. 819 wrote the present work in defence of the Musnad. 'Irāqī's treatise has been transferred *verbatim* to the present work, and each of the nine Ḥadīṣ is followed by Ibn Ḥajar's defence.

وقد رأيت قبل ان نلوض في حديث الاجوبة او توجه الرد او تعقبه
ان اذكر ميثاق ما اورده الشيخ على الولا على نص ما كتبه في المذكور

ثم اذكر من الاحاديف المذكورة على طريقة اهل الصديق من غير
تعسف ولا تكلف

'Irâqî's treatise begins on fol. 2^b thus:—

« الصمد لله وسلام على عباده الذين اصطفى واشهد ان لا اله الا الله
وحده لا شريك له الخ

'Irâqî tells us in the preface that in A.H. 750 he was asked by some of his Hanbali friends to collect the false and weak Ḥadīṣ found in the Musnad; but, thinking that there were very few such Ḥadīṣ in the said work, he took no notice of his friends' request. Subsequently, in A.H. 760, while studying the Musnad under علاء الدين ابو الحسن علي بن احمد بن محمد بن صالح الدمشقي, he found that the Musnad contained many weak Ḥadīṣ and some false Ḥadīṣ; hence the present work.

On fol. 5b Ibn Ḥajar begins his replies thus:—

الصديق الاول منها سعيد بن المسيب الخ - قوله ان رسول الله
صلى الله عليه وسلم لم يقله ولا عمر ولا سعيد

This treatise is followed by Ibn Ḥajar's reply concerning fifteen more Ḥadīṣ of the Musnad which are said by Abū 'l Farj 'Abdarrahmān al Jawzī (d. A.H. 597 = A.D. 1250) to be false Ḥadīṣ. Ibn Ḥajar quotes these fifteen Ḥadīṣ, and defends the Musnad.

The author's colophon quoted here gives the date of composition as A.H. 819:—

قال مؤلفه عامه الله تعالى بلفظه فرغت منها تسع عشرة وثمانمائة

The colophon is followed by a note in which the scribe, محمد بن خليل, says that in A.H. 848 he studied the present work under the author with Shamsaddīn as Sakhāwī (d. A.H. 893 = A.D. 1490), and received the sanad for narrating the Ḥadīṣ in the work.

رواية كاتبه محمد بن خليل اللصفي عن المؤلف سماعاً بقرأه الشيخ
شمس الدين السخاوي ثلث عشر من شوال سنة ثمان واربعين

This sanad is verified by Ibn Ḥajar himself, thus:—

الصمد لله وسلام على عباده الذين اصطفى السماع والاجازة
صحيحان قاله وكتبه احمد بن علي بن حجر الشافعي غفر الله له

Ibn Ḥajar made several corrections on the margin of the present copy with his own hand.

A note on fol. 5^b says that the present copy has been compared with the autograph copy by the author himself:—

ساعاً ومقابلة باصل مؤلفه على مؤلفه لطف الله تعالى به

c The work seems to be rare. We are not acquainted with any other copy of the work.

Written in good Naskh, A.H. 840.

No. 252.

fol. 175; lines 24; size $9 \times 6\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

المُنتَخب من مسند عبد بن حميد

AL MUNTAKHAB MIN MUSNADI 'ABD BIN HUMAID.

An abridgment from the author's larger work, called *Al Musnad al Kabîr*, consisting of *Musnad Ḥaḍîṣ*.

Author: 'Abd bin Ḥumaid bin Naṣr, *عبد بن حميد بن نصر*. Bukhārî, in his work *Al Jâmi'*, supported by Dababî in *Huffāz*, vol. ii., p. 115, and *Mir'at al Janān*, fol. 162, calls him 'Abdalḥamîd. The following note on the title-page of this copy states that the real name of the author is 'Abdalḥamîd, but that he is commonly known as 'Abd bin Ḥumaid; and this statement most probably is correct.

هذا مسند الصافي المصنف عبد الحميد الشهير بعبد بن حميد

Trustworthy authors, such as Dababî and Yāqût, hold that the author belongs to Kus in Samarqand, while some others say that he belongs to Kush, a village in Jurjān. Towards the end it has been noted that Kus, with *من*, is correct: *بالسين المهملة على الصحيح*.

'Abdalḥamîd, after receiving his education in different branches of learning, studied Ḥaḍîṣ under traditionists who are reckoned among the best authorities on Ḥaḍîṣ, such as:—

يزيد بن هارون (d. A.H. 206 = A.D. 842),

محمد بن بشير (d. A.H. 203 = A.D. 839),

علي بن عاصم (d. A.H. 201 = A.D. 837),
 حسين بن علي الجعفي (d. A.H. 203 = A.D. 839),
 ابو اسامه (d. A.H. 201 = A.D. 837),

and others. Muslim and Turmudi, the authors of the 2nd and 4th canonical collections, have repeatedly admitted his authority in Ḥadīṣ, and quoted Ḥadīṣ from him. He died in A.H. 249 = A.D. 863. For his life see: Ḥuffāz, vol. ii., p. 115; Mir'at al Janān, fol. 162; Yâqût, vol. iv., p. 274; Hāj. Khal., vol. ii., p. 390; Berlin, No. 1116; Brock., vol. i., p. 157.

For other copies of the work compare: Berlin, 1261; Goth, 590; Jeni, 568; Kōpr., 456. The work has not been printed.

Beginning with Isnād thus:—

أخبرنا الشيخ الصالح الثقة الأمين أبو بكر محمد بن مسعود بن
 بهرون الطبيب البغدادي معاصراً عليه في سنة ثلاث ومستمائة قال أنبأنا
 الشيخ الإمام أبو الوقت عبد الأول بن عيسى بن شعيب السجزي
 الصوفي قال أنا أبو الحسن عبد الرحمن بن محمد الداودي قال أنبأنا
 أبو محمد عبد الله بن محمد بن حمويه السرخسي قال أنا أبو اسحق
 إبراهيم بن حزيم الشامي الغرمكي قال أنبأنا أبو محمد عبد الصمد
 بن نصر الكسي قال حدثنا يزيد بن هارون أنبأنا اسمعيل بن أبي خالد
 عن قيس بن أبي حازم عن أبي بكر الصديق رضي الله تعالى عنه
 قال انكم تقرؤون هذه الآية يا أيها الذين آمنوا عليكم انفسكم الخ

The colophon runs thus:—

آخر المتن من مسند عبد بن حميد الكسي رحمه الله عليه

The scribe of this copy, 'Abdarrahmān bin 'Uṣmān, towards the end, in his note dated A.H. 1310, says that the present MS. is a copy of an old one, which was compared with a copy bearing the notes of traditionists who studied in A.H. 553, under Sharif Yānus who received the sanad for narrating the Ḥadīṣ of the present work from Abū 'l Waqt (d. A.H. 553 = A.D. 1159).

Written in ordinary Naskh.

Dated A.H. 1310.

No. 253.

fol. 270; lines 23; size $13 \times 9\frac{1}{2}$; 9×6 .

مسند الدارمي

MUSNAD AD DÂRIMÎ.

A collection of Musnad Ḥadīṣ.

By Abū Muḥammad ‘Abdallāh bin ‘Abdarrahmān bin Bahrām ad Dārimī as Samarqandī (ابو محمد عبد الله بن عبد الرحمن بن بهرام)، who was born in A.H. 181 = A.D. 818, and studied Ḥadīṣ under traditionists whose authority on the subject is undisputed, such as:—

نصر بن شمیل (d. A.H. 203 = A.D. 839),

يزيد بن هارون (d. A.H. 206 = A.D. 842),

معيد بن عامر (d. A.H. 208 = A.D. 844),

and others. He shortly proved himself a very prominent Muḥaddiṣ and was soon admitted to be an authority on the subject. Reliable traditionists of his age, such as:—

Muslim (d. A.H. 261 = A.D. 877),

Abū Dā‘ūd (d. A.H. 275 = A.D. 888),

Turmudī (d. A.H. 279 = A.D. 892),

narrated Ḥadīṣ on his authority.

He died in A.H. 255 = A.D. 896. For his life and work see: Ḥuffāz, vol. ii., p. 115; Mir‘āt al Janān, fol. 163; Taqrib at Ṭahḍīb, p. 206; Ḥāj. Khal., vol. ii., p. 340; Brock., vol. i., pp. 163–4.

Beginning:—

بَاب مَا كَانَ عَلَيْهِ النَّاسُ قَبْلَ مَبْعَثِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
مِنَ الْجَهْلِ وَالضَّلَالَةِ حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ عَنْ مَشْيَانٍ عَنِ الْأَعْمَشِ
عَنْ أَبِي وَائِلٍ عَنِ

Ibn Ṣalāḥ (d. A.H. 643 = A.D. 1245) included the present work in Masānīd (works on Musnad Ḥadīṣ); while some others, such as ‘Irāqī (d. A.H. 806 = A.D. 1404) and Ibn Ḥajar (d. A.H. 852 = A.D. 1449), do not count it as a work on Musnad Ḥadīṣ.

The work is highly regarded as genuine Ḥadīṣ, and according to some is considered equivalent to the six canonical collections.

It is said in Ḥuffāz, vol. ii., p. 115, that Dārimī compiled a commentary on the Qur'ān, which, however, does not seem to be extant.

For another copy of the work compare Lied, 1726.

The work has been lithographed in Cawnpore, A.H. 1293 = A.D. 1877.*

Written in Nasta'liq.

Dated A.H. 1225.

Scribe محمد عظيم

No. 254.

fol. 224; lines 23; size 9 × 5½; 7¼ × 4.

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

The present copy begins with Isnād thus:—

الصد لله حق حمده والصلوة والسلام على نبيه اما بعد قال الفقير الى ربه الغني عفيف الدين جنيد بن جلال بن عمر البلباني ملكه الله نواصي الاماني سمعت على الست الصالحة ام الحسين فاطمة بنت القاضي شهاب الدين احمد بن قاسم الرازي كتاب مسند الدارمي رحمه الله من اوله الى اخره غير فوت لفظه بقرآه غيري عليها وهي سمعها على جدنا الشيخ رضي الدين ابي بكر ابراهيم بن محمد بن ابراهيم الطبري قال اخبرنا الشيخان سليمان بن خليل العشالاني والشيخ الاجل كمال الدين محمد بن عمر بن خليل العشالاني سمعنا من كمال الدين محمد واجازة من عمه نجم الدين سليمان بن خليل . قالوا اخبرنا الصافي برهان الدين المصري سمعنا من الامام شديد الدين ابي الوقت عبد الاول بن عيسى بن شعيب الهروي السجزي قال شيخنا رضي الدين واخبرنا به غالباً الشيخ ابو عبد الله محمد بن ابي البركات ابي الخير الهمداني اجازة مكاتبة في المسجد الحرام قال اخبرنا ابو الوقت عبد الاول اجازة عن ابي الحسين عبد الرحمن بن العنبر الدائدي عن ابي محمد عبد الله بن احمد السرخسي عن ابي عيسى بن عمر

السمرقندي عن الامام ابي محمد عبد الله بن عبد الدارمي باب ما
كان عليه الناس قبل مبعث النبي صلى الله عليه وسلم من الجهل
والضلالة

The above Isnād says that 'Afīfaddīn Junaid, the eldest son of Jalāl Aḥmad bin 'Umar bin Muḥammad bin 'Umar al Balbānī (*d. A.H. 796 = A.D. 1393*), traditionist and scholar of the 9th century A.H. (see the present vol., p. 16), studied the present work under the female traditionist Faṭimah bint Aḥmad bin Qāsim (*d. A.H. 783 = A.D. 1343*, see *Ad Durar al Kāminah*, vol. ii., fol. 135), who studied the work under Raḍiaddīn Abi Bakr Ibrāhīm bin Muḥammad at Ṭabarī (*d. A.H. 722 = A.D. 1322*, see *Ad Durar al Kāminah*, vol. i., fol. 69*), and received the sanad for narrating the Ḥaḍīṣ of the present Musnad from the above-mentioned Raḍiaddīn. The continuation of the sources of Raḍiaddīn for narrating the Ḥaḍīṣ of the present work ends with the author.

The above Isnād gives us sufficient reason to hold that the original copy from which the present MS. has been transcribed belongs to the 9th century A.H.

No. 255.

fol. 198; lines 19; size $9\frac{1}{4} \times 7$; $6\frac{1}{4} \times 4\frac{1}{2}$.

المجلد الاول من فروس الاخبار

AL JILD AL AWWAL MIN FIRDAUS AL AKHBÂR.

The First Volume of *Firdaus al Akhbâr*, also called *Musnad ad Dailamî*.

A collection of 10,000 Musnad Ḥaḍīṣ, with omission of Isnads, arranged in alphabetical order.

Author: Abū Shujā' Shīrwaih bin Shahriyār bin Finnā Khusrān, أبو شجاع شيرويه بن شهریار بن فنا خسروان. He was born in Hamadān, A.H. 445 = A.D. 1053, where he studied Shāfi'ī jurisprudence and Ḥaḍīṣ under Yūsuf bin Muḥammad bin Yūsuf al Mustalamī, a Shāfi'ī jurist and traditionist of the 5th century A.H., and several others. In Isfahān he studied under 'Abdalwahhāb bin Mundā (*d. A.H. 512 = A.D. 1118*).

After that he travelled to Bagdād, and then to Qazwin, where he attended lectures of scholars and traditionists on Ḥadīṣ and other branches of learning. He died in A.H. 509 = A.D. 1115.

For his life and works see: Brock., vol. i., p. 344; Mir'āt al Janān, fol. 293; Huffāz, vol. iv., p. 55.

It is stated in Hāj. Khal., vol. ii., p. 260, that the author's son Ṣahriyār bin Abī Shujā' (d. A.H. 558 = A.D. 1162) enlarged the present work by adding some Ḥadīṣ and Isnād omitted by his father, and entitled it Musnad al Firdaus, and that this was abridged by Ibn Ḥajar (see No. 256).

The present copy is without the preface, and begins thus:—

ذكر الاحاديث الاوائل - فصل منها ما خلق الله عز وجل - ا ب ط
ع ب ابن عباس وابو هريرة وعبد الله بن الصامت اول ما خلق القلم
بيده ثم خلق النور وهي الدواة ثم قال اكتب الخ

The usual beginning, given in Hāj. Khal., vol. ii., p. 264, runs thus:—

ان احسن ما نطق به الناطقون الخ

For other copies of the work see: Cairo, vol. i., p. 382; Berlin, 1278. The work has not been printed.

Written in good Naskh.

Not dated; apparently 7th century A.H.

No. 256.

fol. 312; lines 29; size 10 × 7; 7½ × 5.

تسديد القوس بمسند الفردوس

TASDÎD AL QAUS BI MUSNAD AL FIRDAUS.

An abridgment of Musnad al Firdaus, arranged in alphabetical order. Musnad al Firdaus consists of 17,000 Ḥadīṣ.

By Aḥmad bin 'Alī bin Muḥammad bin Ḥajar al 'Asqalānī, أحمد بن علي بن محمد بن حجر العسقلاني, who died in A.H. 852 = A.D. 1449 (see No. 59).

Beginning:—

الصدق لله الملك الصفيظ المنفرد بالملك الاسمي الجامع المطلع
على الضائر اما بعد فاني كنت ارجى شيخنا الامام . . . المكنى
بابي الفضل العراقي يكشف كثيرا عن الاحاديث الغريبة
من مسند الفردوس الخ

In the colophon Ibn Hajar says that he completed the present work
in Muharram A.H. 852 (ten months before his death):—

وكان الفراغ من تعليقه يوم السبت الثالث من المعرم سنة ائنتين
وخمسين وثمانمائة

The words هكذا في البياض, "thus in the draft," and هكذا في
الاصل, "thus in the original," frequently noted on the margin, suggest
that the present MS. was transcribed from an autograph copy. The
following note, written by one Muhammad Murtaḍa, suggests that this
copy was written before the author's death in A.H. 852.

الصدق لله وعده كتب هذا الكتاب قبل وفاه مؤلفه الحافظ ابن حجر
العسقلاني رحمة الله عليه بنحو عشرة اشهر والله اعلم - كتب محمد
مرتضى عفر له

Fol. 1 has been supplied in a later hand, apparently 11th century A.H.
The work is not mentioned in any catalogue.

The founder of the Library notes on the title-page that he paid
100 rupees for the present copy.

Written in good Naṣḥ.

THE SHĪ'A CANONICAL COLLECTIONS OF TRADITIONS.

No. 257.

fol. 158; lines 55; size 11 × 6; 6 × 5½.

الكافي

AL KĀFĪ.

The First of the four Shī'a canonical collections of traditions.

Author: Muḥammad bin Ya'qūb bin Ishāq al Kulīnī, محمد بن يعقوب بن اسحاق الكليني. The author was a native of Kulīn (according to some Kalīn) in Rai. He left several other works, viz.:

- (1) كتاب الرسائل
- (2) كتاب الرد على القرامطة
- (3) كتاب تعبیر الرؤيا

and died, according to most authorities, in A.H. 328 = A.D. 939. Tūst and a few others place the date in A.H. 329 = A.D. 940.

For his life see: Wajiz, fol. 6^a; Manhaj al Maqāl, fol. 317; Majalis al Mu'minin, fol. 230^b; Kashf al Ḥujub, fol. 112^b; Muntahā al Maqāl fi 'Ilm ar Rijāl, foll. 196^a; Talkhīṣ al Maqāl, fol. 201^b; Brock., vol. i., p. 187.

The author devoted fully twenty years to the composition of the work. It comprises 1699 Ḥadīṣ, and is divided into thirty-four Books.

The entire work is in two volumes.

VOL. I.

Contains the following four Books:—

- I. كتاب العقل, fol. 1-8.
- II. كتاب التوحيد, fol. 8-23.

III. كتاب الصحة, foll. 24-90.

IV. كتاب الايمان والكفر, foll. 91-150.

Beginning:—

الصد لله المصمود لنعمته المعبود لقدرته المطاع في سلطانه . . .
اما بعد فقد فهمت ما شكوت من اصطلاح دهرنا على الجهالة الخ

Books V.-VII., viz. كتاب الدعاء, كتاب فضل القران, and كتاب العشرة, are not found in this copy.

For other copies of the work, see: Berlin, 1855; Loth, 144; Br. Mus. Suppl., 150. For commentaries, see: Berlin, 1850-58.

A volume of the work, containing the first seven Books, was lithographed in Persia A.H. 1281 = A.D. 1863, and the whole work, comprising 34 Books, was lithographed in two volumes in A.D. 1900.

Written in beautiful Naskh, with an illuminated head-piece.

Dated A.H. 1109.

No. 258.

foll. 583; lines 23; size 14 × 8; 8½ × 4.

VOL. II. of the above.

Contains Books VIII.-XXXIV.

This volume begins with كتاب الطهارة thus:—

ابواب طهور الماء قال ابو جعفر محمد بن يعقوب الكليني حدثني
علي بن ابراهيم بن هاشم النوفلي الماء كله طاهر الخ

and ends with كتاب الروضة, the last Book.

Written in good Naskh.

Dated A.H. 1150.

No. 259.

The same.

foll. 549; lines 33; size $11\frac{1}{2} \times 6$; 8×4 .

A slightly defective copy of Vol. II., beginning with كتاب الطهارة, and ending with كتاب الايمان والندور. The last two Books, كتاب الوقوف and كتاب الروضة, are wanting.

Written in beautiful Naskh, within red ruled borders, with an illuminated head-piece.

Scribe حسين بن ابراهيم بن عبد الله.

A note on fol. 297^a and the colophon say the present copy was transcribed in A.H. 1196, for a Shi'ā Qāḍī Shaikh Ibrāhīm.

No. 260.

The same.

foll. 339; lines 37; size 12×7 , $8\frac{1}{2} \times 4$.

VOL. II.

Beginning with كتاب الطهارة, and ending with كتاب المعيشة, corresponding with foll. 1-260 of MS. No. 258.

Written in good Naskh.

Dated A.H. 1105.

No. 261.

The same.

foll. 316; lines 37; size 12×7 , 8×4 .

VOL. III.

The continuation of the above, beginning with كتاب النكاح, and ending with كتاب الايمان والندور, corresponding with foll. 261-583 of MS. No. 258.

Dated A.H. 1107.

Both this and the preceding volume were written by the scribe
مصدق بن الحسن التميمي

No. 262.

fol. 384; lines 25; size 10 × 6, 7 × 3½.

شرح الكافي

SHARH AL KÂFÎ.

An incomplete copy of a commentary on Al Kâfi, in two parts bound in one volume.

By an anonymous author. He has quoted several works in this commentary, the latest being *Asmâ' ar Rijâl* by Muḥammad Amīn Astarābādī (d. A.H. 1028 = A.D. 1629).

According to *Kashf al Hujub*, fol. 92^b, commentaries on Kâfi were written by Bâqir Dāmād (d. A.H. 1041 = A.D. 1632) and Khalīl bin Gâzī (d. A.H. 1091 = A.D. 1682).

Part I., foll. 1-148. Commentary on كتاب الطهارة.

The colophon runs thus:—

هذا اخر ما اردنا شرحه من كتاب الايمان والكفر

Part II., foll. 149-398. Commentary on كتاب الدعاء.

Ends abruptly thus:—

روي عن ابن ابي عمر عن يحيى بن عمران الطلي عن ذريح عن
ابي عبدالله عليه السلام - قال فصليتها يا الليل

Written in Nasta'liq.

Not dated; apparently 13th century A.H.

No. 263.

fol. 341; lines 25; size 10 × 6, 8 × 3½.

کتاب من لا يحضره الفقيه

KITĀB MAN LĀ YAḤḌURUHU 'L FAQĪH.

The Second of the four Shi'ā canonical collections.

Author: Abū Ja'far Muḥammad bin 'Alī bin Ḥusain bin Mūsā bin Bābawaih al Qummi, ابو جعفر محمد بن علي بن حسن بن موسى بن بابويه القمي, a traditionist and famous author, who composed nearly 300 works on different branches of learning. The date of his birth has not been determined by his biographers. He came to Bagdād in A.H. 353 = A.D. 966, and there delivered lectures on Ḥadīṣ and jurisprudence, which were attended by large numbers of pupils. Numerous traditionists have quoted Ḥadīṣ from him. He died in A.H. 381 = A.D. 991.

For his life and works, see: Manhaj al Maqāl, fol. 295; Kashf al Hujub, fol. 148; Talkhīṣ al Aqwāl, fol. 300; Muntaha al Maqāl, fol. 47; Fihrist Ṭāsi, No. 661; Majālis al Mu'minin, fol. 231.

The author of Majālis al Mu'minin, basing his statement on Ṭāsi's work, gives A.H. 331 as the date of the author's death:—

شيخ طوسي در كتاب فهرست گفته كه ابو جعفر بن بابويه القمي شيعي جليل حافظ عادي بصير رجال رجال و ناقد اخبار بوده و در ميان علماء قم كسي مانند او در حفظ و كثرت علم پيدا نشده و قريب به صد تصنيف دارد و در سال سه صد و سي و يك در بلدة ري وفات يافت

The words سه صد و سي و يك are found in all the manuscript copies of Majālis, as well as in the lithographed Tehrān edition, thus placing Qummi's death in A.H. 331. In the Asiatic Society's edition of Ṭāsi's work, No. 661, as well as the Oriental Public Library manuscript copies, there is no mention of Qummi's death.

The same mistake in author's date of death (A.H. 331) is found in the biographical notice of the author quoted from Najāshī's Asmā' ar Rijāl in the lithographed edition dated Lucknow, A.H. 1307. The Oriental Public Library manuscript copy of Asmā' ar Rijāl gives the date A.H. 381. Brock., vol. i., p. 187, mentions two dates for the author's death, namely, A.H. 381 and 391; but the later date is not found in any of the biographical works noted above.

Fol. 1^a contains an incomplete portion of the Sanad (sources of the author for the Ḥadīṣ of the present work).

For a complete copy of the work and the Sanad, see the lithographed edition.

The work begins abruptly on fol. 2^a, thus:—

بن موسى بن جعفر بن محمد بن علي بن حسين بن علي بن ابي
طالب عليهم السلام فدام بجلسته سروري وانشرح لمذاكرته
صدرى الن

It is stated in the preface that the work was composed at the request of the author's friend Muḥammad bin Ishāq, a noble of Balakh, and that prior to the present composition he had already composed 244 works (166 works of the author are enumerated in *Manhaj al Maqāl*). It consists of 5,963 Ḥadīṣ of the following two kinds:—

(1) Musnad Ḥadīṣ numbering 3,913,

(2) Mursal Ḥadīṣ numbering 2,050,

and is divided into 666 Bābs.

The present copy is incomplete, wanting a few lines at the beginning.

For other copies of the work see: Berlin, Nos. 4,782-3; Pet. 250; Paris, 1,108; Br. Mus., No. 905; India Office, 283; Bodl., ii., Nos. 84-86.

Written in good Naskh.

Not dated; apparently 10th century A.H.

No. 264.

The same.

fol. 318; lines 20; size $13 \times 7\frac{1}{2}$; 9×5 .

Another incomplete copy of the same, designated the First Part (الجزء الاول).

Beginning:—

اللهم اني احمداك واشكرك واؤمن بك ونتوكل عليك واقر بذنبي
... اما بعد لما صاقتني القضاء الى بلاد الغربة الن

and ending with the last Ḥadīṣ of نوادر الصلوة, corresponding with vol. i., pp. 1-184 of the lithographed edition.

Marginal notes are not frequent.

Written in good Naskh.

Not dated; apparently 10th century A.H.

No. 265.

The same.

foll. 122; lines 21; size 11×6 ; $7 \times 3\frac{1}{2}$.

Another incomplete copy of the same, beginning as the above, and ending with the Ḥadīṣ of the chapter معرفة الكبائر, corresponding with vol. i., ii., and a portion of vol. iii. (pp. 1-192) of the lithographed edition.

Written in ordinary Naskh.

Not dated; apparently 13th century A.H.

No. 266.

foll. 415; lines 20; size 10×7 , $6 \times 7\frac{1}{2}$.

تهذيب الاحكام

TAHDÎB AL AḤKÂM.

The Third of the four Shī'a collections of traditions.

VOL. I.

Beginning:—

الصد لله ولي الصد ومستحقه صلى الله على خير خلقه محمد
واله وسلم تسليما كثيرا الن

Author: Abū Ja'far Muḥammad bin Ḥasan bin 'Alī at Ṭūsī, ابو جعفر. The author, a well-known scholar and traditionist, was born in A.H. 385 = A.D. 995, and studied Ḥadīṣ under Muḥammad bin Muḥammad An Na'imī (d. A.H. 413 = A.D. 1053) and some others. He travelled to 'Irāq in A.H. 408, and then to Bagdād, where he permanently settled near the Bāb al Karkh, and delivered lectures on Ḥadīṣ and on other subjects till A.H. 448. In that year the author, on account of a serious dispute between the Shī'as and Sunnis of Bagdād, was obliged to leave the place for Najaf, where he died in A.H. 460 = A.D. 1068.

Kashf al Hujub, fol. 41^a, places the author's death in A.H. 458 = A.D. 1066. Brock., vol. i., p. 404, first mentions the author's death as taking place in A.H. 459 = A.D. 1068, and then in A.H. 460 = A.D. 1069. *Iktifā al Qunūṭ* places the author's death in A.H. 466 = A.D. 1075.

But the authors of the following works all say that Ṭūsī died in A.H. 460 = A.D. 1068:—

- (1) *Majālis al Mu'minin*, fol. 246^b,
- (2) *Muntaha al Maqāl*, fol. 185,
- (3) *Manhaj al Maqāl*, fol. 280^b,
- (4) *Talkhīs al Aqwāl*, fol. 222^b,
- (5) *Al Wajiz*, fol. 7^a.

The author in the preface says that the present work mostly consists of the Ḥadīṣ used in *Al Muqanna'ah*, a religious work by his teacher Muḥammad bin Muḥammad An Na'imī, but partly of Ḥadīṣ taken from other works.

Beside the present work and the works mentioned in Brock., vol. i., p. 404, the following are enumerated among his compositions by the author himself in *Fihrist Ṭūsī*:—

1. كتاب النهاية
2. كتاب المصحح في الامامة
3. تلخيص كتاب الشافي
4. كتاب ما لا يسع المكلف الاغائل به
5. كتاب العمدة في اصول الفقه
6. مسائل الخلاف مع الكل
7. كتاب ما يعقل وما لا يعقل
8. كتاب المبسوط
9. مقدمة في المدخل الى علم الكلام
10. مسألة في الاحوال
11. كتاب الايجاز في الفرائض
12. مسألة في العمل بخبر الواحد
13. مسألة في لحريم القشاع
14. المسائل الصغيلة
15. المسائل الرحبية

16. المسائل الدمشقيه
17. كتاب في تفسير القرآن
18. المسائل الرازية
19. المسائل في الفرق بين النبی والامام
20. المسائل الطليه
21. كتاب النقض على ابن شاذان
22. مسائل ابن الراح
23. انس الوحيد
24. مختصر المصباح
25. الاقتصاد فيما يجب على العباد
26. المسائل الالياميه
27. مختصر اخبار المختار
28. كتاب الغيبه
29. المسائل الجائزه
30. هداية المسترشدين
31. كتاب اخبار الرجال
32. مقتل الحسين

and beside these, the following works of the author are enumerated in Muntaha al Maqāl:—

1. كتاب في تفسير القرآن
2. شرح المقدمة
3. كتاب تمهيد الاصول

The present copy ends with كتاب الجهاد.

For other copies of the work see: Bodl., ii., 87, Hand-list of Âṣafiyah Library, Hyderabad, Nos. 187-188.

Written in good Naskh. Foll. 1-10 have been supplied in a later hand.

Dated A.H. 1073.

Scribe يوسف بن احمد بن صالح بن معيد البهراني

No. 267.

The same.

foll. 515; lines 21; size $9\frac{1}{2} \times 7, 7 \times 5$.

Another copy of the first volume, beginning and ending as above.
Written in good Naskh.

Dated A.H. 1091.

The second vol. of the work, which is wanting, contains the following Kitāb:—

- I. كتاب الديون
- II. كتاب الكفالات
- III. كتاب الضمانات
- IV. كتاب الصلوات
- V. كتاب الشهادات
- VI. كتاب القضايا والاحكام
- VII. كتاب المكاسب

No. 268.

foll. 375; lines 23; size $10 \times 7\frac{1}{2}, 8\frac{1}{2} \times 4\frac{1}{2}$.

Vol. III.

The third vol. of the Tahdīb, beginning with كتاب النكاح abruptly thus:—

السن بن سعيد بن قاسم بن محمد بن مسلم الشراء عن جرير عن
عبد الله

and ending with the last Ḥadīṣ of كتاب الديات.

Written in good Naskh.

Not dated; apparently 11th century A.H.

Scribe عبد المهدى بن حاجي بن عبد الصنين

No. 269.

foll. 350; lines 25; size $11\frac{1}{2} \times 6\frac{1}{2}$; 7×4 .

الاستبصار

AL ISTIBṢĀR.

The Fourth of the Shī'a collections of traditions.

By the author of the preceding work.

The difference between the present composition and the Tahdīb mentioned above, as stated by the author himself in his work Fihrist (No. 620), is that the Tahdīb contains the two following classes of Ḥadīṣ:—

- (1) Ḥadīṣ in the narration of which all the traditionists agree;
- (2) Ḥadīṣ transmitted from some traditionists, but not narrated by others.

The present work contains only the Ḥadīṣ of the latter class:—

كتاب الاستبصار فيما اختلف من الاخبار وهو يشتمل على عدة
كتاب تهذيب الاحكام غير ان هذا الكتاب مقصور على ذكر ما
اختلف من الاخبار والاول يجمع الخلاف والوفاق

Beginning:—

الحمد لله ولي الصمد ومستحقه والصلوة والسلام على خيرته
والطاهرين من عترته الخ

The work is divided into 925 Books, and contains 5511 Ḥadīṣ.

For other copies of the work see: Berlin, 1772-6; Pet. 56. The work was printed in Tehrān in A.H. 1322 = A.D. 1903.

Written in beautiful Naskh, with a head-piece at the beginning.

Dated A.H. 1057.

Scribe محمد الباقر المشهدي

No. 270.

The same.

foll. 324; lines 27; size $11 \times 9\frac{1}{2}$; 8×4 .

Another copy of the same, beginning and ending like the above.

Written in good Naskh.

Dated A.H. 1095.

Scribe أحمد بن محمد بن مبارك بن حسن بن إبراهيم الساري

No. 271.

The same.

foll. 379; lines 25; size $12\frac{1}{2} \times 7\frac{1}{2}$; $8\frac{1}{2} \times 4$.

Written in good Naskh.

Dated A.H. 1074.

The MS. bears on the title-page, as well as on the last page, seals of Nawâb Wilâyat 'Alî Khân of Patna, and of his son Khurshaid Nawâb, who presented the MS. to the Library in 1898.

No. 272.

foll. 398; lines 20; size $8\frac{1}{2} \times 5$; $8\frac{1}{2} \times 3$.

الوافي

AL WÂFÎ.

An incomplete copy of a work containing the above four Shî'a canonical collections of the Ḥadîṣ, with explanation of the difficult words.

By Muḥammad bin Murtadā, محمد بن مرتضى, commonly called al Muḥsin al Kāshî (المعصن الكاشي), a well-known scholar and author of numerous works, who died shortly after A.H. 1092 = A.D. 1679. See Kashf al Ifjûb, fol. 195^b.

Brock., in vol. ii., p. 201, mentions Al Muḥassin al Kāshī (المحسن الكاشي), giving the date of his death as A.H. 911 = A.D. 1505, and enumerates Aṣ Ṣāfi fī Tafsīr al Qur'ān as one of his compositions; and again in the same vol., p. 413, mentions Al Muḥsin al Kāshī as a scholar of the 12th century A.H., and enumerates Al Kalimāt al Maknūnah min 'Ulūm al Hikmah as one of his works; while Kashf al Ḥujub, on fol. 97, 12^b and 157, says that the author of the above two works is the author also of the present work, and that he died shortly after A.H. 1092 = A.D. 1679.

Beside the present work the following four compositions of the author are enumerated in Kashf al Ḥujub:—

- I. التفسير الاصفى
- II. لؤلؤة البحرين
- III. المصحة البيضاء
- IV. مرآة الاخره

The entire work is in fifteen parts. The present copy contains only two parts, viz. the 4th and 5th.

Part 4th, foll. 1-141.

Beginning:—

الصد لله والصلوة والسلام على رسول الله ثم على آل بيته
رسول الله - كتاب الطهارة

Written in good Naskh, A.H. 1128.

Foll. 141-143 are blank.

Foll. 143-148 contain the index to the present work.

Part 5th, foll. 149-398.

Beginning with كتاب الصلوة. This part is defective towards the end.

The following abbreviations are observed in the work: & for من لا يحضره الفقيه; يب for At Tabdīb; كا for Al Kāfi; من for Istibṣār.

Written in good Naskh.

Not dated, apparently 13th century A.H.

ZAIDÎ MUSNAD.

No. 273.

Foll. 80; lines 15; Size $8 \times 5\frac{1}{2}$; 5×3 .

المسنَد

AL MUSNAD.

An incomplete copy of the Musnad Ḥaḍiṣ, designated here as Musnadu Zaid.

Author: Zaid bin 'Alī bin Ḥusain bin 'Alī bin Abī Ṭālib, (زيد بن علي بن حسين بن علي بن أبي طالب). This author is the son of Zain al 'Ābidīn 'Alī (d. A.H. 95 = A.D. 713), the grandson of 'Alī, the fourth Caliph, and was one of the famous Imāms, whose followers are known as Zaidiyah. He was induced by the people of Kūfa to claim his hereditary *Khilifat*, and to fight against Hishām (A.H. 105-125 = A.D. 724-743), the tenth of the Omayyid Caliphs. In A.H. 122 = A.D. 740 he marched against the Caliph, but very few of Kūfa people joined him. Consequently in the same year he was killed at Kūfa. See *Manhaj al Maqāl*, fol. 138^b; Berlin, No. 968; *Mukhtaṣar ad Duwal*, p. 206; *Taqrib at Tahqib*, p. 86; *Anbā' az Zaman*, fol. 12; *Al Milal*, p. 207.

The present copy is defective at the beginning as well as at the end. Beginning abruptly with the Ḥaḍiṣ of the chapter *صلوة المريض* thus:—

عليهما السلام يصلي المريض قائما فان لم يستطع فجالسا

and ending abruptly with the Ḥaḍiṣ *ابو الحسن* thus:—

زيد بن علي عن ابيه عن جده امير المؤمنين علي عليهم السلام
قال له رجل يا امير المؤمنين ومشي الرجل في العمل الواحدة

The Isnād for the present work, quoted on fol. 72, runs thus:—

حدثني عبد العزيز بن اسحاق بن جعفر البغدادي قال حدثني
ابو القاسم علي بن محمد الكوفي قال حدثني سليمان بن ابراهيم
المصاري جدي ابو امي قال حدثني نصر بن مزاحم المنقري قال
سمعت هذا الكتاب من ابي خالد الواسطي الخ

On fol. 72 the scribe quotes a statement of 'Abdal 'Aziz bin Ishāq (an eminent Zaidī traditionist, who was alive in A.H. 326 = A.D. 937, see *Manhaj al Maqāl*, fol. 180), who gives us to understand that almost all the followers of Zaid who had studied the work under him were killed in the revolution of A.H. 122, except Abū *Khalid al Wāsiṭī*, who, it is said, studied the present work under the author:—

قال عبد العزيز بن اسحاق قال ابراهيم سألت ابا خالد
رحمه الله تعالى كيف سمعت هذا الكتاب عن الامام زيد بن علي
قال سمعناه من كتاب معه قد وطأه وجمعه فما بقي من اصحاب زيد بن
علي ممن سمعه الا قتل غيري

In another note on the same folio the scribe says that Abūl Qā'im 'Alī bin Muḥammad al Kāfi, arranged the work in the order observed in other works of jurisprudence.

Contents:—

Foll. 1-9, from a portion of chapter *صلوة المريض* to chapter *كتاب الصلوة* (previous chapters of *الصلوة* بعد *صلوة الفجر* and the whole of *كتاب الطهارة* are wanting).

Foll. 10-18, from chapter *غسل الميت* to chapter *غسل النبي . .* *كتاب الجنائز* of *وتكثيفه*.

Foll. 19-24, from chapter *الوصال في الصيام* of *كتاب الصوم* (some chapters of *كتاب الصوم* are wanting) to *كتاب الحج*.

Foll. 25-40, from chapter *فضل الحج* to chapter *الرجل يضحي* *قبل ان يصلي الامام*.

Foll. 41-48, from chapter *فضل الكسب من المال* to chapter *كتاب البيوع* (some chapters of *كتاب البيوع* of *بيع الضار* and almost all the chapters of *كتاب النكاح* are wanting).

Foll. 49, باب نكاح العبيد.

Foll. 50-52, from chapter *كتاب الطلاق* of *كتاب* *الضلع* (previous chapters of *كتاب الطلاق* are wanting).

Foll. 53-60, *كتاب الحدود*.

Foll. 61-65, *كتاب السير*.

Foll. 66-73, *كتاب الفرائض*.

Foll. 74-79, *كتاب فضل العلماء*.

Fol. 80 contains a collection of *Ḥadīṣ* from certain Sunni works.

The present work is very rare and not mentioned in any catalogue. For other works of the author, see Berlin, Nos. 9881, 10224, 10237, 10265.

Written in good *Naskh*.

Not dated; apparently 9th century A.H.

SUNNĪ ARBA'ĪNĪYÂT.*

(WORKS OF FORTY ḤADĪṢ NARRATED BY THE SUNNĪ TRADITIONISTS.)

No. 274.

fol. 25; lines 23; size $9\frac{1}{2} \times 7$; $7\frac{1}{4} \times 5$.

الاربعين الودعانية

AL ARBA'ĪN AL WAD'ĀNĪYAH.

A work containing a collection of forty Ḥadīṣ with a commentary on the same. By Abū Naṣr Muḥammad bin 'Alī bin 'Ubaidallāh bin Aḥmad bin Ṣāliḥ bin Sulaimān bin Wad'ān, ابو نصر محمد بن علي بن عبيدالله بن احمد بن صالح بن سليمان بن ودعان, a scholar and a Qāḍī of Maṣāl, who died in A.H. 494 = A.D. 1101; see Ḥāj. Khal., vol. i., p. 50; Brock., vol. i., 355.

The present Arba'in has been transmitted from the Qāḍī by his pupil Abū Ṭāhir Aḥmad bin Muḥammad bin Aḥmad as Salafī (who died at the age of 106 years in A.H. 576 = A.D. 1180). Salafī regarded the Ḥadīṣ of the work as genuine, but other traditionists have condemned the present work for including a few weak Ḥadīṣ.

Beginning:—

حدثنا الشيخ الامام ابو طاهر احمد بن محمد بن احمد السلفي
الاصفهاني قال ابو نصر محمد بن علي بن عبيدالله بن احمد بن صالح
بن سليمان بن ودعان حاكم الموصل . . . الحديث الاول عن انس بن
مالك قال خطبها رسول الله صلى الله عليه وسلم على ناقة الجذعاء

* The Prophet in some Ḥadīṣ is said to have declared special regard for those who remembered any forty Ḥadīṣ. Consequently numerous traditionists composed works containing such collections. 'Abdallāh bin Mubārak al Marwazī (d. A.H. 181 = A.D. 796, see No. 282, *Sharḥ al Arba'in*, fol. 16a), is the first traditionist who composed a work comprising 40 Ḥadīṣ. Later on, works containing 40 Ḥadīṣ came to be regarded as a special branch of Ḥadīṣ.

Each Ḥadīṣ is followed by its commentary. The commentary of the first Ḥadīṣ begins thus:—

الشرح الجذعاء تأليف الاجدع وهو المقتوع (مقتوع) الاثف والاذن

For other copies of the Arba'in, see Berlin, Nos. 1458-60; Cairo, vol. i., p. 409. No printed edition of the work has appeared.

The present MS., dated A.H. 730, is a transcription of the copy written by Zakarya bin Yahya bin Zakarya, author of *Risala fi al 'Amal* (see Berlin, No. 5864).

Written in a very clear Naskh.

Scribe علي بن عبد الهادي بن محمد بن يحيى العسقلاني, a traditionist of the 8th century A.H. For his work, see No. 279.

No. 275.

fol. 29; lines 9; size $9\frac{1}{2} \times 6$; $4\frac{1}{2} \times 3$.

الرابعين

AL ARBA'IN.

A collection of forty Ḥadīṣ.

Author: Abū Zakarya Yahya bin Sharf an Nawawi (d. A.H. 678 = A.D. 1278). For his life, see No. 192.

Beginning:—

قال الشيخ العلامة معي الدين النووي . . . الصمد لله رب العالمين
قيوم السموات والارضين . . . اما بعد فقدرونا عن علي بن ابي
طالب وعبد الله بن مسعود . . . ان رسول الله صلى الله عليه وسلم
قال من حفظ على امتي اربعين حديثا الخ

For other copies of the work see: Berlin, Nos. 1476-7; Raf, 389; Münch, 127; Lied, 1746-7; Br. Mus., 878; Paris, 386-744; Cairo, vol. i., p. 264; Brock., vol. i., p. 396. The present Arba'in with the commentary (No. 283) was printed in Cairo A.H. 1307 = A.D. 1891, and the text was separately printed in Cairo in the same year.

For the commentary on the work by the author himself see No. 278, and for a treatise by the author dealing with the philology of the difficult words used in the *Arba'in* see No. 279, foll. 60^a-63.

Written in good *Naskh*.

Dated A.H. 1026.

Scribe محمد بن شهاب الدين الرضواني

One Sulaimān bin Ahmad al Malihī, a scholar of the 11th century A.H., studied from the present copy, as appears from the following note:—

طالع في هذا الكتاب واورع فيه شهادة ان لا اله الا الله وان
مصدرا رسول الله وتساءل الله سبحانه ان توفاه على الاسلام . . . كتب
الفقيه سليمان بن احمد المليحي

On the title-page, as well as the last fol. of the MS., are various extracts from different works.

No. 276.

foll. 26; lines 13; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5 \times 3\frac{1}{2}$.

Another copy of the same work.

Written in good *Naskh*.

Not dated, apparently 11th century A.H.

Marginal notes are not frequent.

No. 277.

foll. 13; lines 18; size 10×6 ; 8×4 .

Another copy of the same.

Written in *Nasta'liq*.

Not dated, apparently 13th century A.H.

One Maulavi 'Abdalmajid, a zamindar of Patna, presented the present MS. to the Library in 1914. The title-page bears a Sanad granted by

Maulavi Muḥammad Sa'īd, a well-known Arabic scholar of Patna, who died in A.H. 1304 = A.D. 1888, to his pupil 'Abdalqādir bin 'Atiqallah:—

الصد لله رب العالمين وبعد فقرأ علي وسمع هذه الأربعين . . .
من أولها إلى آخرها عبد القادر بن سيد عتيق الله . . . قال ذلك
بشعره ورقمه بقلمه
محمد سعيد بن واعظ علي عفي الله عنهما

No. 278.

fol. 38; lines 17; size 8×6 ; $6 \times 3\frac{1}{2}$.

شرح الأربعين

SHARH AL ARBA'IN.

A commentary on the above work, by the author himself.

Beginning:—

الصد لله رب العالمين قيوم السموات والأرضين دل الحديق
علي أن النية معيار السنة الخ

For other copies of the commentary, see Cairo, vol. i., p. 403. A printed copy of a Cairo edition, without date, is noticed in Rampore Hand-list, No. 189.

The text is written in Naskh and the commentary in Nasta'liq.

Not dated, apparently 12th century A.H.

No. 279.

fol. 63; lines 23; size 10×7 ; $7\frac{1}{2} \times 5$.

شرح الأربعين

SHARH AL ARBA'IN.

An autograph copy of a commentary on the above Arba'in (No. 275), by 'Alī bin 'Abdalqādir bin Muḥammad bin Yahyā al-'Asqalānī, علي بن عبد

الهادي بن محمد بن يحيى العسقلاني, a scholar and traditionist of the 8th century A.H., who composed the present commentary in A.H. 733 = A.D. 1333, as appears from the following colophon:—

علقه الملتجي الى عفوريه المستقبل من زلته وذنبه علي بن عبد
الهادي بن محمد بن يحيى العسقلاني عفا الله عنه وغفر له
ولوالديه ولمشائخه واحبابه وجميع المسلمين اجمعين وكان الفراغ من
تعليقها يوم السبت الموافق للثالث من شهر شوال سنة ثلاث
وثلاثين وسبعماية

The work as well as the commentator is not mentioned in any catalogue. No mention of his life is given in biographical works, but the above-mentioned colophon gives us reason to believe that he was a Syrian scholar of the 8th century A.H., who died after A.H. 733 = A.D. 1333. The copy is defective at the beginning. It begins abruptly with the commentary on the 4th Ḥadīṣ thus:—

في هذا اكراب ومات رسول الله صلى الله عليه وسلم ولم يضع
حجر على حجر ولا لبنة على لبنة ان

Foll. 60^a–63 contain a treatise by Nawawi, dealing with the philology of the difficult words used in Ḥadīṣ in the Arba'in (No. 275).

Beginning:—

قال جامع الاربعين وها انا اذكر مختصرا في ضبط الفاظها مرتبة
لئلا يغلط في شيء منها وليستغني بها حافظها من مراجعة غيره

The MS. is written in a very clear bold Naskh.

Dated A.H. 733.

No. 280.

fol. 141; lines 27; size 10 × 7; 8½ × 5½.

شرح الاربعين

SHARḤ AL ARBA'ĪN.

A commentary on Nawawi's Arba'in, by Muḥammad bin Aḥmad al Mas'ūdī al Ḥanafī, محمد بن احمد المسعودي الحنفي, a scholar of the

8th century A.H., who composed the present work in A.H. 748, and died in A.H. 788 = A.D. 1386. See Brock., vol. i., p. 396.

Beginning:—

المد لله المصمود بكل لسان الموضوع لكلته وعظمته في كل زمان
ومكان الخ

The colophon runs thus:—

قال جامعه محمد بن مسعود اصعبه في الدارين وكان الشراغ منه
من هذا التعليق شهر ربيع الآخر سنة ثمان واربعين ومبعمائة

Only one other copy of the present commentary is mentioned, see Cairo, vol. i., p. 264.

Written in good Naskh.

Dated A.H. 840.

Foll. 1-3 are supplied in a later hand.

The scribe does not reveal his name anywhere in the MS.

No. 281.

fol. 471; lines 17; size $7\frac{1}{2} \times 5$; 6×4 .

جامع العلوم والحكم

JÂMI' AL 'ULÛM WAL HIKAM.

A commentary on Nawawi's *Arba'in*, by 'Abdarrahmân bin Ahmad bin Rajab al Bagdâdî, عبد الرحمن بن احمد بن رجب البغدادي, commonly called Ibn Rajab, a well-known Hanbali scholar and traditionist, who was born in Bagdâd, A.H. 706 = A.D. 1306, where he was brought up and received his education. Thence he travelled to Damascus, where he permanently settled, and studied under—

Muhammad bin Ismâ'il (d. A.H. 735 = A.D. 1335),

Ibrâhîm bin Dâ'ûd al 'Attâr (d. A.H. 745 = A.D. 1345),

and others. From Damascus he went to Egypt, where he studied under Abû'l Fath al Mandûmî and Qalânsî, the well-known traditionists of Egypt. He secured a good reputation as an author as well as a scholar, and died in A.H. 795 = A.D. 1393. For his life and works see: *Ad Durar al Kâminah*, fol. 550; *As Suhab al Wâbilah*, fol. 117; Brock., vol. ii., p. 107.

Beginning:—

قال الشيخ الانام العلامة الاوحد شرف الاسلام مفتي الانام الشيخ
زين عبد الرحمن بن الشيخ الامام العلامة شهاب الدين احمد بن شيخ
الامام رجب البغدادي الصد لله الذي اكمل لنا ديناً واتم
علينا النعمة الخ

For other copies of the work see : Berlin, 1492 ; Cairo, vol. i., p. 355.
The work has not been printed.

Written in good Naskh.

Dated A.H. 790.

Scribe عبد القادر بن محمد, a pupil of Ibn Rajab.

The last fol. bears an autograph Sanad, dated A.H. 790, granted by
Ibn Rajab to the scribe:—

قرأ عليّ هذا الكاتب . . . من جمعي وتأليفي وشرح الاربعين
النووية . . . وقابل نسخته من اصلي وصحت هذه النسخة بصد الله
. . . واجزت له روايته عني مع رواية ما يجوز لنا روايته . . . يوم الثلاثاء
جمادي الاولى سنة تسعين وسبعائة بدمشق المصرومة -
قاله وكتبه عبد الرحمن بن رجب الصنبل عثي الله عنه -

The above Sanad also tells us that the present copy was compared
with the autograph copy by the scribe, while he studied the present
work under Ibn Rajab.

No. 282.

fol. 119 ; lines 19 ; size $7\frac{1}{2} \times 5\frac{1}{2}$; $5 \times 3\frac{1}{2}$.

شرح الاربعين

SHARH AL ARBA'IN.

An incomplete copy of the commentary on Nawawi's Arba'in by
Muhammad bin Muhammad ad Dalji, محمد بن محمد الدلجي, a scholar
and traditionist of Egypt, who died in A.H. 947 = A.D. 1540. See Brock.,
vol. i., p. 397 ; Gotha, No. 617.

Beginning:—

الصد لله رافع اعلم الملة الزهراء بلوامع آيات الكتاب ومحكم
مباني احكام الشريعة الغراء النج

* In the preface the commentator traces his Isnād for transmitting the Ḥadīṣ of the Arba'in (No. 275) from Aḥmad bin 'Abdalwāhid al Miṣrī, a traditionist of the 8th century A.H. (see Berlin, No. 1490). The MS. ends abruptly, thus:—

ومن رام حقائق التوبة فعليه بكتاب المنازل

Only one other copy of the work is mentioned, see Gotha, No. 617.

Written in good Naskh.

Not dated, apparently 11th century A.H.

No. 283.

fol. 169; lines 21; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

الفتح المبين

AL FATH AL MUBÎN.

A popular commentary on Nawawī's Arba'in, by Aḥmad bin Muḥammad bin 'Alī bin Ḥajar al Ḥaiṣumī, أحمد بن محمد بن علي بن حجر الهيتمي.

This great author and commentator was born in Abu'l Ḥaiṣum (a Maḥallah in Egypt), A.H. 909=A.D. 1503. This date is found in a treatise dealing with the life of the author by one of his pupils (see Hand-list, No. 11/2632). The latter quotes the author's own statement regarding the date of his birth: ولد رحمه الله تعالى ورضي عنه كما شاهده بخطه بصلته أبي الهيثم او اخر سنة تسع وتسعمائة. The author of An Nūr as Sāfir (see Hand-list, No. 2386) also supports this date; while Brock., vol. ii., p. 388, wrongly places the author's birth in A.H. 911=A.D. 1505.

The author, like the author of Fath al Bārī (see No. 159), is commonly called Ibn Ḥajar. The reason given to us by his biographers for his being so called is that one of his ancestors was habitually given to silence, so he became known as حجر (stone). Hence the author is

known as ابن حجر (son of stone). He lost his father at an early age. Shamsuddin ash Shinnāwī (d. A.H. 933 = A.D. 1528) and Abū 'l Ḥamā'i, well-known scholars of Egypt, took him in their charge and gave him his early education. In A.H. 924 Shinnāwī admitted him in the Madrasah Jāmi' Azhar. In a very short time (A.H. 929) Ibn Ḥajar completed his study at that institution. During the course of his study in Jāmi' Azhar he also attended lectures on different branches of learning in other institutions of Egypt. From about the end of the same year he was continually engaged for four years in teaching work in Egypt. In A.H. 933 he proceeded to Mecca and performed his first pilgrimage, and during his two years' stay in Mecca he secured Sanads from the eminent traditionists of the place. In the beginning of A.H. 935 he returned to Egypt and employed himself in teaching, and devoted part of his time to composition. During eight years as a teacher in Egypt Ibn Ḥajar gained a wide-spread reputation. In A.H. 939 he performed a second pilgrimage to Mecca, and came back to Egypt towards the end of the same year. In A.H. 940 he left, with all the members of his family, for Mecca, where he settled permanently, and was appointed professor of Ḥadīṣ and of Shāfi'i jurisprudence. He was acknowledged to be a specialist in the latter branch. He composed 70 works on different branches of the subject, and died in A.H. 974 = A.D. 1666. (Brock, wrongly fixes the date of his death in A.H. 973 = A.D. 1665.)

Beginning:

الحمد لله الذي وفق طائفة من علماء كل عصر المقيام بها
الإحاديث الن

In the colophon, Ibn Ḥajar says that he compiled the present commentary in two months, A.H. 951:—

قال مؤلفه تغمده الله برحمته ورضوانه ابتدأت هذا المرح اثنا
الثعده وفرغت منها هلال المعرم سنة احدى وخمسين وسبع مائة

For other copies of the commentary see: Berlin, 1493-6; Paris, 748; India Office, 169; Cairo, vol. i., p. 379. The present commentary was printed in Cairo A.H. 1307 = A.D. 1891.

Written in good Naskh.

Dated A.H. 1004.

نور الدين علي بن رمضان سcribe

No. 284.

fol. 253; lines 16; size $10 \times 5\frac{1}{2}$; 5×3 .

المبين المعين

AL MUBÎN AL MU'ÎN.

A commentary on Nawawi's Arba'in, by 'Alî bin Sulţân Muḥammad al Qârî, علي بن سلطان محمد القاري, who died in A.H. 1014 = A.D. 1605 (see No. 236).

Beginning:—

الصد لله الذي جعل الاعداد والاوقات اعتبار الانام فخلق
السموات والارض في ستة ايام الخ

For other copies of the work see: Berlin, No. 1497; Cairo, vol. i., p. 396.
A printed copy of the Cairo edition is noticed in Raf' as Suttur, p. 45.

Written in beautiful Naskh, within gold-ruled borders.

No date; apparently 11th century A.H.

Marginal notes are found throughout the MS.

No. 285.

fol. 37; lines 17; size $7 \times 3\frac{1}{2}$; $5 \times 2\frac{1}{2}$.

شرح الأربعين

SHARḤ AL ARBA'ÎN.

A commentary on Nawawi's Arba'in, by Sa'id bin Muḥammad al Muftî, سعيد بن محمد المفتي.

The commentator (an Indian scholar) says in the preface that he studied the Arba'in under Muḥammad 'Ismatullah bin Maḥmûd al Bukhârî, a scholar of the 10th century A.H., and the author of the Ḥaṣhiya 'Ala Sharḥi Mulla Jâmi (see Hand-list, No. 1541). The date of the composition of the present commentary, as given in the colophon, is A.H. 1015.

Beginning:—

الصدق لله على الأكرام وعلى نبيه الصلوة والسلام وعلى آله واصحابه
البررة الكرام . . . اما بعد فيقول العبد الضعيف الى الله المفتي محمد
مغيد

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

The following note on the title-page says that, in A.H. 1152, the MS. was placed in the Royal Library at Aurangābād, Deccan, known as *Khujista Bunyād* (see *Giyās*, p. 159, *خجسته بنياد لقب اورنگاباد كه* شهر يست در دكن):—

بابت سنه ۱۱۵۲ هجره مقدمه در بلد طيحه خجسته بنياد ۱۵ ربيع
الثاني من المذكور داخل كتبخانه سرکار نموده شد

No. 286.

fol. 14; line 28; size 10 × 6; 7 × 5.

تحفة المحبين

TUHFAT AL MUḤIBBĪN.

A commentary on Nawawī's *Arba'in*, by *Shaiḫ* Muḥammad Ḥayāt as Sindhi, شيخ محمد حيات السندهي.

The author was born in 'Adilpore (in Sindh), where he was brought up and educated. At an early age he travelled to Arabia, and studied Ḥadīṣ under traditionists of Mecca and Medina, such as—

شيخ ابو الحسن بن عبد الهادي (d. A.H. 1139 = A.D. 1727),

عبد الله بن سالم البصري (d. A.H. 1134 = A.D. 1722),

and others. He permanently settled in Medina, where he was appointed a professor of Ḥadīṣ. Muḥammad Fākhir, an Indian poet and Arabic scholar of Allahabad, who went to Medina in A.H. 1156, and studied

Hadīṣ under him, describes in his *Maḡnawī* Muḥammad Ḥayāt's teaching at Medina, in the following Persian verses:—

درس فرمای مسجد نبوی
بطریق رشیق مصطفوی
آن مصد حیات بضت بلند
بعذیف لبی قوی پیوند
متع الله زمرة الاعیان
باغاداته الی الازمان
سر من خاکهای او بادا
جان من در رضای او بادا

Muḥammad Ḥayāt died at Medina in A.H. 1163 = A.D. 1752, and was buried in the cemetery called al Baqī'.

For the commentator's life see *Ithāf an Nubala*, p. 403.

Beginning:—

الصد حمدا یلیق به والصلوة والسلام علی حبیبہ وآلہ وصحبہ . . .
اما بعد فهذا شرح لطیف علی الاربعین . . . جمعها الامام الفقیہ
محي الدين ابو زكريا يحيى النووي

The present commentary is not mentioned in any catalogue, and seems to be rare.

The present MS. was written in Medina A.H. 1144, during the life of the commentator, as appears from the following colophon:—

تصريفا في شهر رمضان يوم السبت المبارك خلف من احدث
عشر يوماً سنة الف ومائة واربعة واربعين . . . بالمدينة

Scribe سيد عبد الوهاب بن سيد عمر

No. 287.

fol. 56; lines 13; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

كتاب الأربعين

KITÂB AL ARBA'ÎN.

An autograph copy of Arba'in, believed to be unique, by Ahmad bin Abi Bakr bin Ahmad bin 'Alî bin Ismâ'il al Hanbalî al Qâdiri, احمد بن ابي بكر بن احمد بن علي بن اسماعيل القادري, a follower of the Hanbali school, and belonging to the Qâdiri order, who was born in Hamât, A.H. 763 = A.D. 1364, where he was brought up, and studied under his father and others.

After his father's death in A.H. 782, he travelled to Heliopolis, Emessa, Damascus, Cairo and Aleppo, in which places he studied Ḥadîṣ and other branches of Islamic literature under fifty scholars. Their names are mentioned in the work by the author.

In A.H. 787 he performed the pilgrimage to Mecca. In A.H. 806 his masterly knowledge of jurisprudence induced the authorities of Aleppo to appoint him as a Qâḍî of the place, where he continued his services as Qâḍî till his death in A.H. 840 = A.D. 1437.

For his life and works see As Suhab al Wâbilah, fol. 27. Brock., vol. ii., p. 107, wrongly places the author's death in A.H. 831 = A.D. 1428.

Beginning:—

الحمد لله الذي من علينا باتباع سنة نبينا محمد سيد المرسلين
وجعلنا ممن نظم في سلك طلبة الحديث

The author in the preface says that he studied under fifty *Shaiḥhs*, and having collected forty Ḥadîṣ he added ten Ḥadîṣ from his remaining ten teachers, with a view to showing the complete number of his teachers:

ثم اتبعت تلك الرواية من مشائخ عشر

Beside the present work and the works mentioned in Brock., vol. ii., p. 107, the following works of the author are enumerated in As Suhab al Wâbilah:—

(1) الدرر والآلي في فضائل الشهور والايام

(2) كتاب في المتبائنات

Contents:—

Foll. 1^b-13^a. 14 Ḥadīṣ transmitted by the author from 14 Shaikhs of Hamāt.

Foll. 13^b-15^a. 2 Ḥadīṣ transmitted from 2 Shaikhs of Emessa.

Foll. 15^b-26^a. 8 Ḥadīṣ transmitted from 8 Shaikhs of Heliopolis.

Foll. 26^b-41^a. 15 Ḥadīṣ transmitted from 15 Shaikhs of Damascus.

Foll. 41^b-48^a. 5 Ḥadīṣ transmitted from 5 Shaikhs of Egypt.

Foll. 48^b-56. 6 Ḥadīṣ transmitted from 6 Shaikhs of Aleppo.

Written in good Naskh.

Dated Ḥalab, A.H. 837, as appears from the following colophon:—

وكان فراغ مؤلفه وجامعه العبد الضعيف الفقير الى الله احمد بن
ابي بكر بن احمد بن علي بن اسماعيل الصلي القادري . . . بتاريخ
ثمان الاربعاء منتصف ذي القعدة الحرام سنة سبع وثلثين وثمانمائة

The last fol. bears an autograph Sanad dated A.H. 738, granted by the author to his pupil, Abu 'l Khair Muḥammad.

No. 288.

fol. 20; lines 25; size $7 \times 5\frac{1}{2}$; $5 \times 3\frac{1}{2}$.

الاربعين المتبائنه

AL ARBA'IN AL MUTABÂ'INAH.

A collection of forty-five Ḥadīṣ, by Shihâbaddîn Aḥmad bin Hajar al 'Asqalânî, شهاب الدين احمد بن حجر العسقلاني (d. A.H. 852 = A.D. 1449, see No. 159). The Ḥadīṣ of different Isnâds (معائنه المتن والاسانيد) are collected in the present work.

Beginning:—

الصد لله الذي على بصافته المتبائنه بصفاة المخلوقات وارسل
سيدنا مصدا صلي الله عليه وسلم بالآيات الخ

Ibn Hajar himself designates the work as *Arba'in* (forty), but he says in the preface that, in collecting the *Ḥadīṣ* narrated by all well-known 'Abādīlāh (traditionists named 'Abdullah), he found five in excess of forty; thus the work contains 45 *Ḥadīṣ*, and completes the number of famous traditionists named 'Abdullah. According to the author's own statement in his work *Raf' al Iṣr*, fol. 35 (see Handlist, No. 2745), he completed the present work in the Madrasah *Shaiḥuniyah*, Egypt, A.H. 808:—

واملاً الاربعين المتبائة بالشيخونية ثمانى وثمانائة

Only one other copy of the work is mentioned, viz. Berlin, No. 1510.

Fol. 20 bears the following Sanad, dated A.H. 838, granted by Ibn Hajar to the scribe of the Sanad, Yānus bin Fāras al Qādirī (d. A.H. 866 = A.D. 1463, see *Tāj at Tabaqāt*, vol. ix., fol. 532) and others, who studied the present MS. jointly with the scribe under Ibn Hajar in the Madrasah *Munkadiriya*, close to Ibn Hajar's house in Cairo, A.H. 838:—

الصد لله رب العالمين وبعد فقد سمع جميع هذا الجزء وفيه خمسة واربعون حديثاً متبائة المتون والامسايد مع ما في اثنائها من الكلام على الاحاديث - على مؤلفها سيدنا ومولانا قاضي القضاة شيخ الاسلام حافظ العصر استاذ اهل الدهر بئقية المجتهدين شهاب الملة والدين ابي الفضل احمد بن الشيخ الامام العام العلامة نور الدين ابي الحسن علي بن محمد بن محمد بن علي بن حجر العسقلاني الشافعي فسخ الله في اجله واعاد علينا من بركته بقراءة الشيخ الامام محي الدين ابي البقاء عبد القادر بن الشيخ شمس الدين ابي عبد الله محمد بن محمد الطوجي الشافعي لطف الله به الشيخ الامام العلامة اقضي القضاة شهاب الدين ابي العباس احمد بن جمال الدين ابي العاصم يوسف بن محمد الشرجي الشافعي والشيخ الامام العلامة اقضي القضاة عز الدين محمد بن محمد بن عبد السلام الشافعي والشيخ الامام قاضي المسلمين بدر الدين محمد بن محمد بن عبد المنعم البغدادي الصبلي والشيخ الامام تاج الدين بن محمد بن شهاب الدين احمد بن نور الدين علي الانصاري والفاضل البارع شهاب الدين ابي العباس احمد بن صدر الدين محمد بن ذوق الشريف نور الدين ابي الحسن علي بن محمد محي الدين عبد القادر بن شرف الدين محمود الحسيني القادري

والشيخ الصالح شهاب الدين نعمة الله بن الشيخ الامام العالم عفيف
الدين محمد بن الشيخ الامام شرف الدين عبد الرحيم الشيرازي
المعروف بالجهرقي والقاضل بدر الدين محمد زين الدين ابي بكر جمال
الدين يوسف الحاردي وابو البر يونس بن فارص بن عبد الله القادري
وله الخط وسمع الشيخ الامام العلامة ناصر الدين ابي عبد الله محمد
بن شهاب الدين احمد بن محمد بن عبد الرحمن المصري الشهير بابن
المهندس وولده احمد من اولها الى اخر الصديق الثامن العشر وحضر
ولده مصعب الدين محمد في الصديق السادس عشر والسابع عشر
والثامن عشر وصح ذلك وثبت في مجلس واحد بالمدرسة المتكديريه
الملاصقه بسكني المسمع المشار اليه في يوم الاحد ثامن عشرين ذي
القعدة الحرام سنة ثمان وثلاثين وثمانمائة واجاز شيخنا المسمع المشار
اليه لكل من قرأه وسمعه او حضره او شيئاً منه ان يرويه عنه وجميع
ما يصوز له وعنه روايته بسؤال القادري ولله الصمد والمنة وحسبنا الله
ونعم الوكيل وفيه تخرجه على العاشية في مجلس واحد صح ذلك
قاله وكتبه ابو البر يونس بن فارص بن عبد الله القادري

The above Sanad is attested by Ibn Hajar himself, thus:—

السمع والاجازة صحيحان قاله وكتبه احمد بن علي بن حجر الشافعي

The handwriting of the above Sanad and that of the present MS. are identical; it appears therefore that Yānus bin Fāras, the writer of the Sanad, is the scribe of the present copy. The date of the above Sanad also suggests that the MS. was written in or before A.H. 838.

No. 289.

fol. 30; lines 10-15; size $8\frac{1}{2} \times 6$; $7\frac{1}{2} \times 5$.

الأربعين

AL ARBA'ĪN.

A collection of forty Ḥadīṣ, by Muḥammad bin Yūsuf bin Abī Bakr, محمد بن يوسف بن أبي بكر.

One Muḥammad bin Yūsuf (*d.* A.H. 763 = A.D. 1363) is mentioned in *Haj. Khal.*, vol. i., p. 62, as the author of an Arba'īn which deals with Ḥadīṣ on the Ḥajj (pilgrimage) only; but the present work does not contain any Ḥadīṣ on that subject.

Muḥammad bin Yūsuf az Zarnadī (*d.* A.H. 730 = A.D. 1330) is mentioned in Berlin, No. 1551, as the author of an Arba'īn. But no description of the Arba'īn by Zarnadī is to be found in the Berlin or any other catalogue; therefore it is not possible to say whether that work and the present Arba'īn are identical.

Beginning:—

الصد لله رب العالمين والعاقبة للمتقين ولا عدوان الا علي
الظالمين . . . اما بعد فان العبد المذنب محمد بن يوسف بن أبي بكر
رحمة الله عليه

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

Foll. 1-10 are written in *Naskh*, and foll. 11-30 in *Nasta'liq*.

Not dated, apparently 12th century A.H.

SHÎ'A ARBA'ÎN.

No. 290.

foll. 169; lines 18; size $8\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

الأربعين وشرحها

AL ARBA'ÎN WA SHARḤUHU.

A collection of forty Ḥadīṣ, with commentary, by Bahā'addīn Muḥammad bin Ḥasan bin 'Abd-aṣ-ṣamad al Ḥārīṣī, بهاء الدين محمد بن حسن بن عبد الصمد الحارثي.

This famous Shī'a author, who composed more than sixty works on different subjects, was born in A.H. 953 = A.D. 1546, and died in A.H. 1031 = A.D. 1622. For his life and work see: *Khulāṣat al Aṣar*, vol. iii., p. 440; Rien, *Persian Catalogue*, No. 25; Br. Mus. Supp., No. 673.

Beginning:—

ان احسن حديث تعلق اللسان بجواهر حقائقه . . . وبعد فان الثفير الى الله بهاء الدين محمد العاملي . . . وهذه اربعون حديثاً من طرق اهل البيت . . . واردت كل حديث يحتاج الى البيان لما يوقف الطالبين على سبيله

The following author's colophon, quoted here by the scribe, gives the date of composition, A.H. 995:—

اتفق الفراغ من مشته ضعوة يوم الاثنين ثالث العشري الثالث من شهور السنة الخامسة من العشر العاشر من المائة العاشره

A MS. copy of this work is mentioned in the Rampore Library (printed list, No. 187). The work was lithographed in Tihraṇ A.H. 1322 = A.D. 1903.

At the end the MS. bears seals of Nawāb Wilāyat 'Alī Khān and his son Khursaid Nawāb, who presented the MS. to the Library in 1898.

Dated Shirāz, A.H. 1065.

Scribe بهاء الدين محمد الليثي

No. 291.

The same.

Foll. 187; lines 17; size $8\frac{1}{2} \times 6$; $6 \times 3\frac{1}{2}$.

Another copy of the same.

Written in Naskh.

Dated A.H. 1108.

Scribe عبد الكريم

ZAIDÎ ARBA'ÎN.

No. 292.

foll. 88; lines 31; size 11 × 7; 8½ × 4.

الانوار المضية

AL ANWÂR AL MUDÎYAH.

A commentary on Sailaqi's Arba'în,* by Yahya bin Ḥamza, يحيى بن حمزة, a well-known author and Zaidi Imâm, who was born in A.H. 669 = A.D. 1271, and was proclaimed Imâm in A.H. 720 = A.D. 1320. He died in A.H. 749 = A.D. 1349. For his life and works see Br. Mus. Suppl., No. 343-353.

Beginning:—

الصد لله وحده والصلوة والسلام على من لا نبي بعده الصد لله
الكيم الذي انطق لسان الانسان

The commentator says in the preface that after compiling a commentary on Nahj al Balâghah (see Hand-list, No. 1853), he wrote the present commentary, on the basis of a reliable copy of Al Arba'în as Sailaqiyah corrected by the author himself:—

اني لما وقفت على الاحاديث الاربعينية السيلقية وحصلتها مساعاً
بلغ المصنف

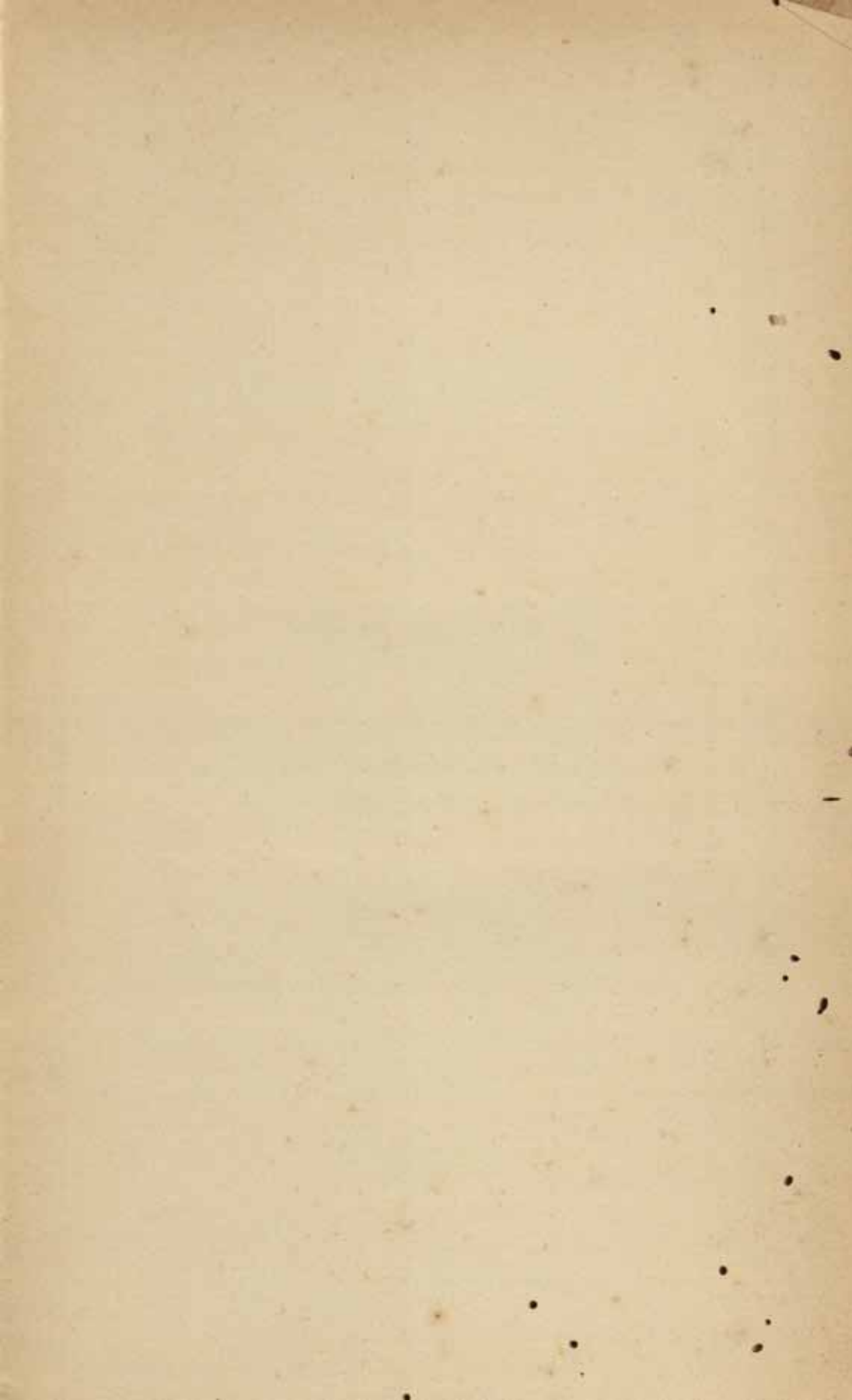
He quotes in some places Ḥadiqat al Ḥikmat, a commentary on the Arba'în by 'Abdullah bin Ḥamzah (d. A.H. 613 = A.D. 1285).

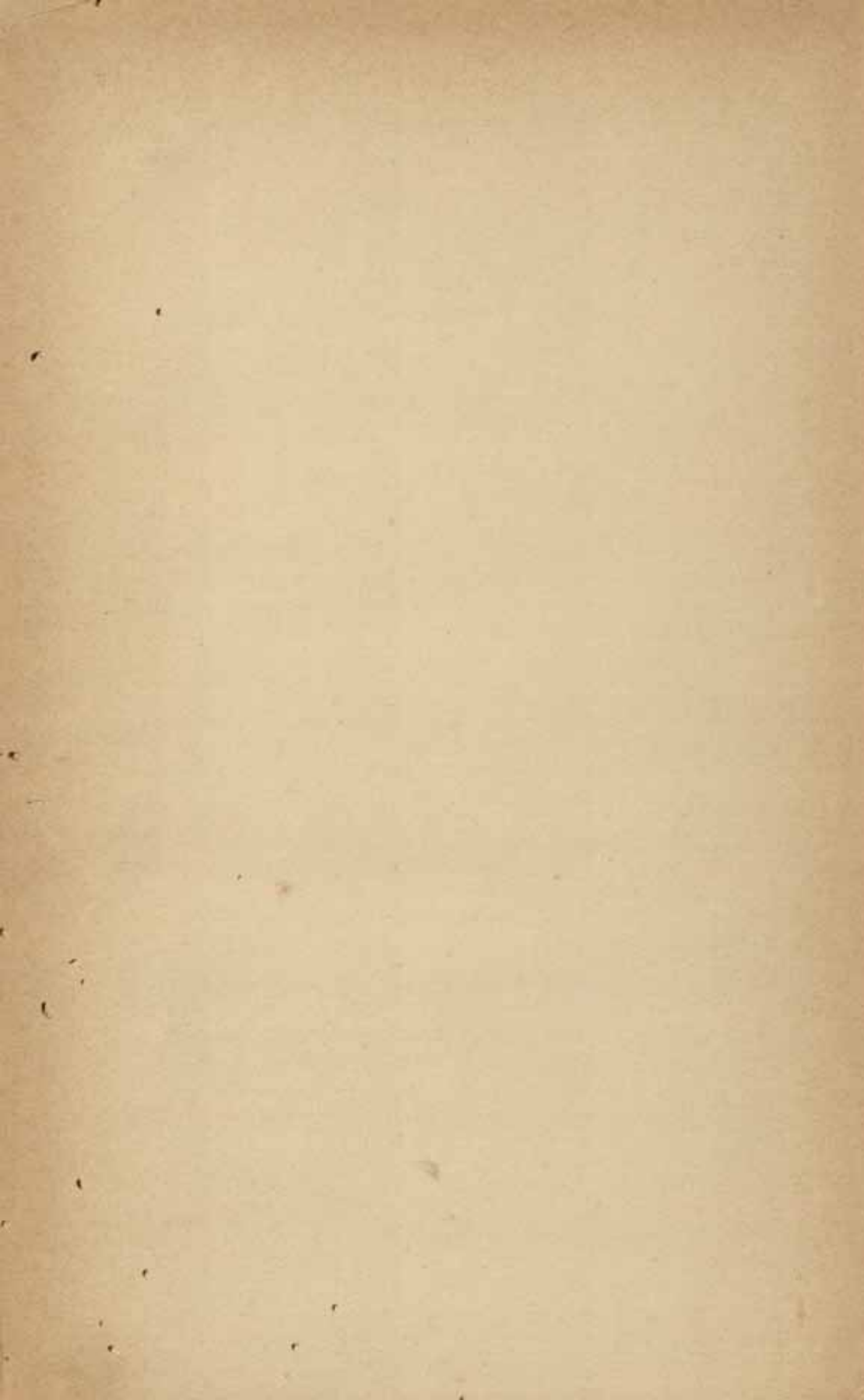
The work is rare, not mentioned in any catalogue.

Written in good Naskh.

Not dated, apparently 9th century A.H.

* This Arba'în is known as Al Arba'în as Sailaqiyah, a collection of forty Hadîs by Sayyid Abû Ṭalib al Ḥusain bin Muḥammad bin Mahdî al Ḥusainî as Sailaqi (see Br. Mus. Suppl., No. 156).









~~Hand 188p~~
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