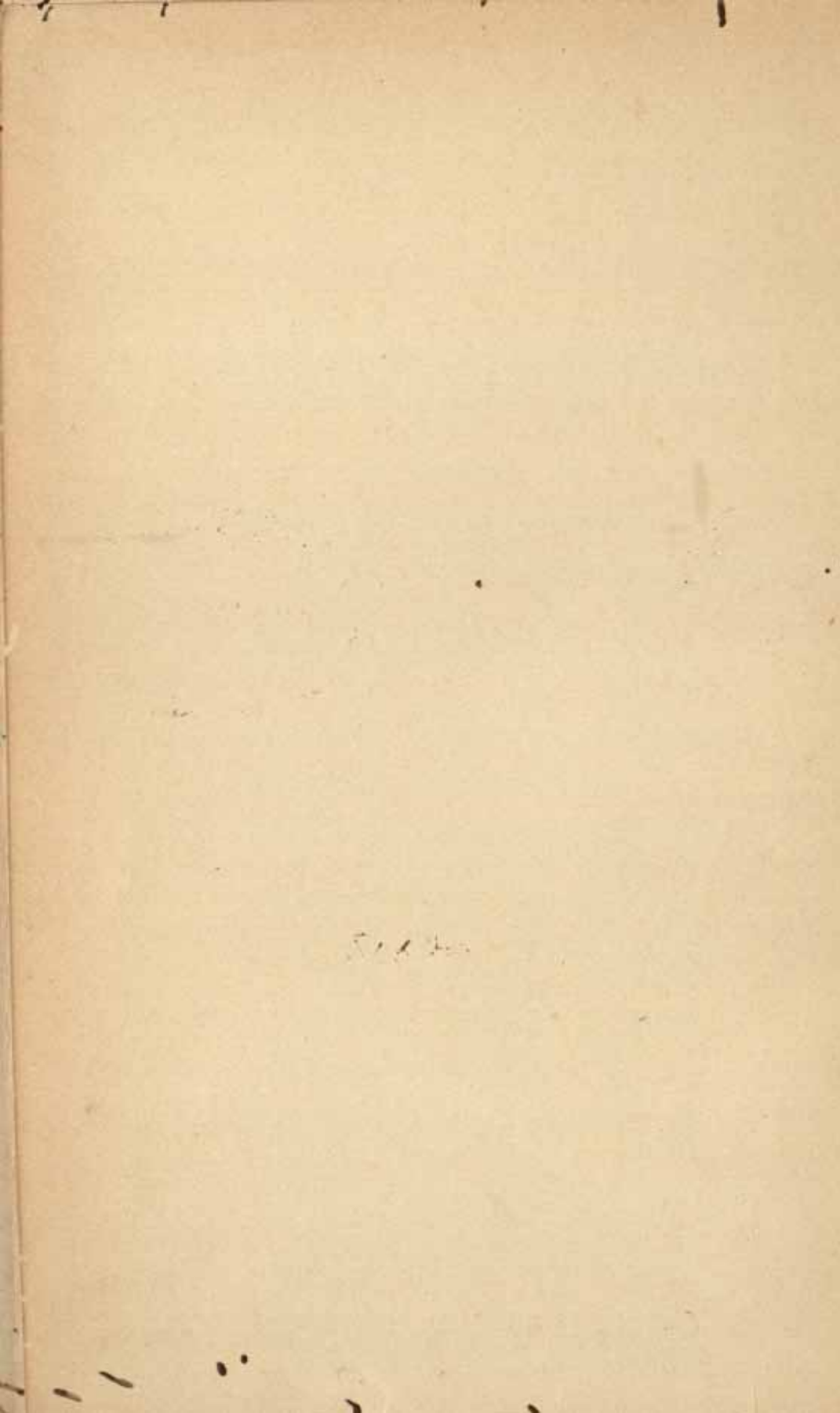


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Catalogue

OF THE

Arabic and Persian Manuscripts

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14506

VOLUME XIV

(PERSIAN MSS.)



COMMENTARIES ON THE QURÂN, HADÎŞ, LAW,
THEOLOGY AND CONTROVERSIAL WORKS

Prepared by

MAULAVI ABDUL MUQTADIR

Khan Bahadur

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PREFACE.

THIS is the ninth volume of the Catalogue of the Persian MSS. to be published and the fourteenth of the whole work. It contains notices of 234 MSS., making with the 1,110 MSS. noticed in the preceding eight volumes, a total of 1,344.

The MSS. described in this volume are classed under the heads of commentaries on the Qurân, Hadîş, Law, Theology and Controversial Works.

Of the MSS. noticed, the following may be mentioned as the most interesting and worthy of attention :—

- No. 1111. Anis ul-Muridin, a commentary on the twelfth chapter of the Qurân, forming a part of Abû Naşr Aḥmad bin Aḥmad bin Naşr ul-Bukhârî's Tâj ul-Qiṣas (see No. 482) who wrote it at Balkh in A.H. 475=A.D. 1082.
- Nos. 1112-1113. Tafsir-i-Zâhidi, a rare and old commentary on the Qurân by Abû Naşr Aḥmad bin Ḥasan bin Aḥmad Sulaymânî ur-Rârûhaki, who wrote it at Bukhârâ in A.H. 449=A.D. 1057, in two volumes.
- Nos. 1114-1116. Rûḥ ul-Janân, a portion of a very extensive, rare and old commentary on the Qurân by Jamâl ud-Dîn Abul Futûḥ Ḥusayn bin 'Ali bin Muḥammad ul-Khazâ'i, in three separate volumes; dated A.H. 734.
- No. 1124. Jawâhir ul-Tafsir, a very good copy of the first volume of an extensive commentary on the Qurân, by Ḥusayn Wâ'iz Kâshifi, composed in A.H. 891=A.D. 1486. The MS., not dated, was written apparently at the beginning of the 16th century.
- No. 1126. Mawâhib-i 'Aliyyah, a very correct, valuable and exceedingly interesting copy of Ḥusayn Wâ'iz Kâshifi's well-known commentary on the Qurân. The MS., a most beautifully written one, is dated A.H. 941. It was bequeathed by Jalâl ud-Din Muḥammad bin Muḥammad bin Aḥmad ul-Jâmi to the sacred tomb of his grandfather

Aḥmad-i Jām, surnamed Zandpīl, the world-wide reputed saint of Jām (d. A.H. 536=A.D. 1141), from where it was stolen, and some way or other found its way to this library.

- No. 1127. Another splendid and beautifully written copy of the same *Mawāhib-i 'Aliyyah* containing several important and interesting seals of the nobles of Aurangzib's time.
- No. 1175. *Tarjumat ul-Jaridah*, a rare commentary on Abul Qāsim *Shāṭibi's* (d. A.H. 590=A.D. 1194) famous *Qaṣidah* on the correct reading of the *Qurān*, written for *Ġiyāṣ ud-Dīn Muḥammad bin Rashīd*, the celebrated *Wazīr* of *Sulṭān Abū Sa'īd* (A.H. 716-736=A.D. 1316-1335), by *Qāsim bin ul-Hāj Ibrāhīm bin Muḥammad Qazwīnī*.
- No. 1176. *Hall-i Mutashābih-i Mamzūj*, a rare, valuable and very useful work, being an index of the pauses (وقف) to be observed in reading the *Qurān*, composed in A.H. 882=A.D. 1477 by *Muḥammad bin Yūsuf ul-Hāfiẓ ul-Iṣfahānī*.
- No. 1177. *Qawā'id ul-Qurān*, a very good copy of a treatise on the correct reading of the *Qurān*, composed for *Abul Gāzī 'Ubayd Ullah Bahādur Khān* of *Transoxania* (A.H. 939-946=A.D. 1532-1540), by *Yār Muḥammad bin Khudā Dād Samarqandī*.
- No. 1186. *Sharḥ-i Sufar us-Sa'adat*, an autograph and collated copy of 'Abd ul-Ḥaq *Dihlawī's* well-known commentary upon *Majd ud-Dīn Firūzābādī's Sufar us-Sa'adat*.
- No. 1189. *Arba'in*, a very beautifully written and illuminated copy of *Jāmī's* Persian paraphrase of the forty sayings of the Prophet.
- No. 1190. A copy of *Mu'in ul-Miskīn's* *Rauḍat ul-Wā'iẓīn*, transcribed from his autograph copy.
- No. 1223. An old and correct copy of *Mas'ūd bin Maḥmūd bin Yūsuf us-Samarqandī's* *Ṣalāt-i Mas'ūdi*, dated A.H. 891.
- No. 1225. *Fawā'id-i Firūz Shāhī*, a vast encyclopædia of *Muhammadian Law*, by *Sharaf bin Muḥammad ul-'Attārī*, dedicated to the emperor *Firūz Shāh Tuḡlaq* (A.H. 752-790=A.D. 1351-1388). The copy is unique. Dated *Jaunpūr*, A.H. 977.

No. 1227. *Fiqh-i Bâburî*, a rare work on Muhammadan civil and ecclesiastical law, written for the emperor Bâbur in A.H. 925=A.D. 1519, by Nûr ud-Din bin Quṭb ud-Din bin Aḥmad bin Zayn ud-Din ul-Khawâfî.

J. A. CHAPMAN.

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23rd November, 1927.



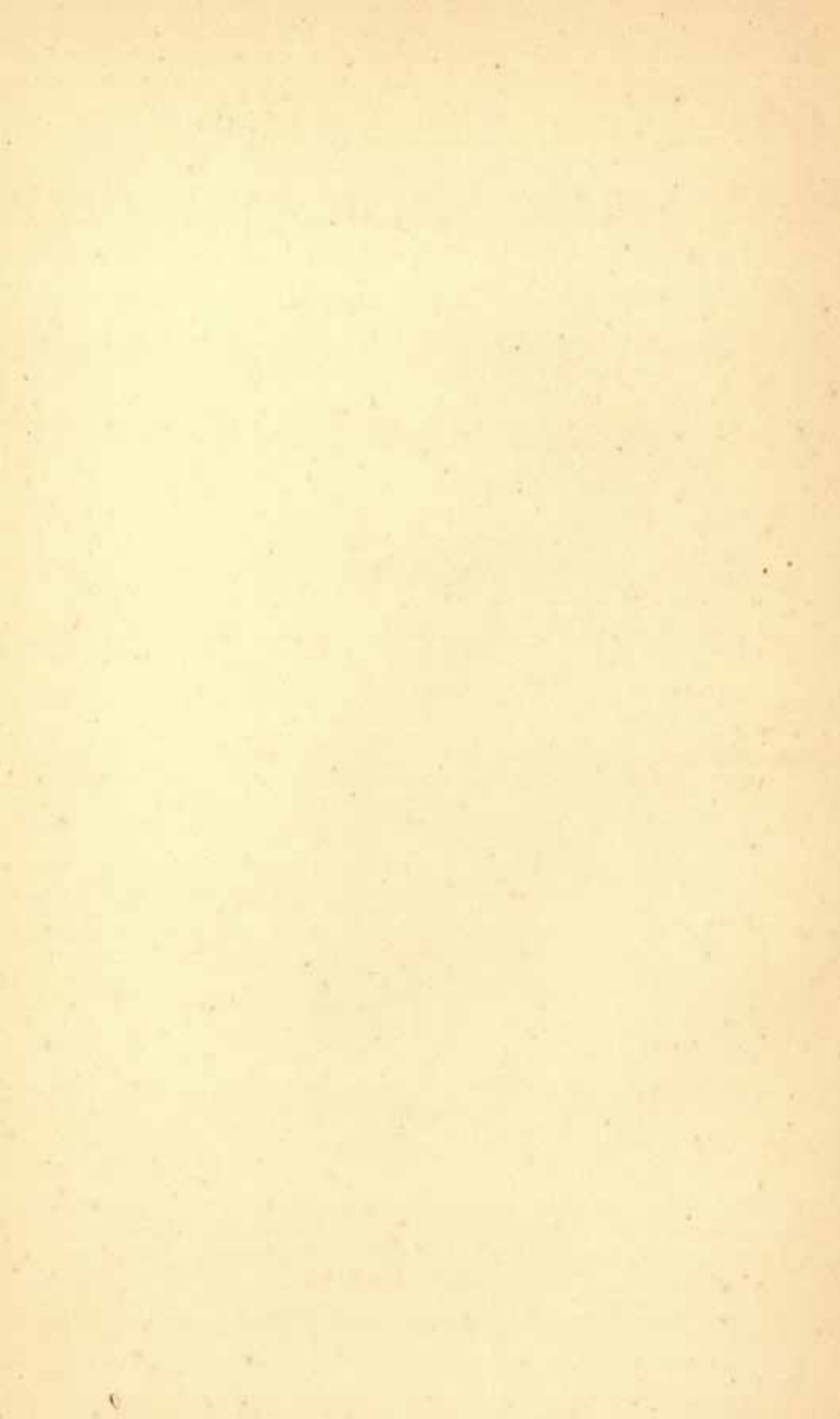


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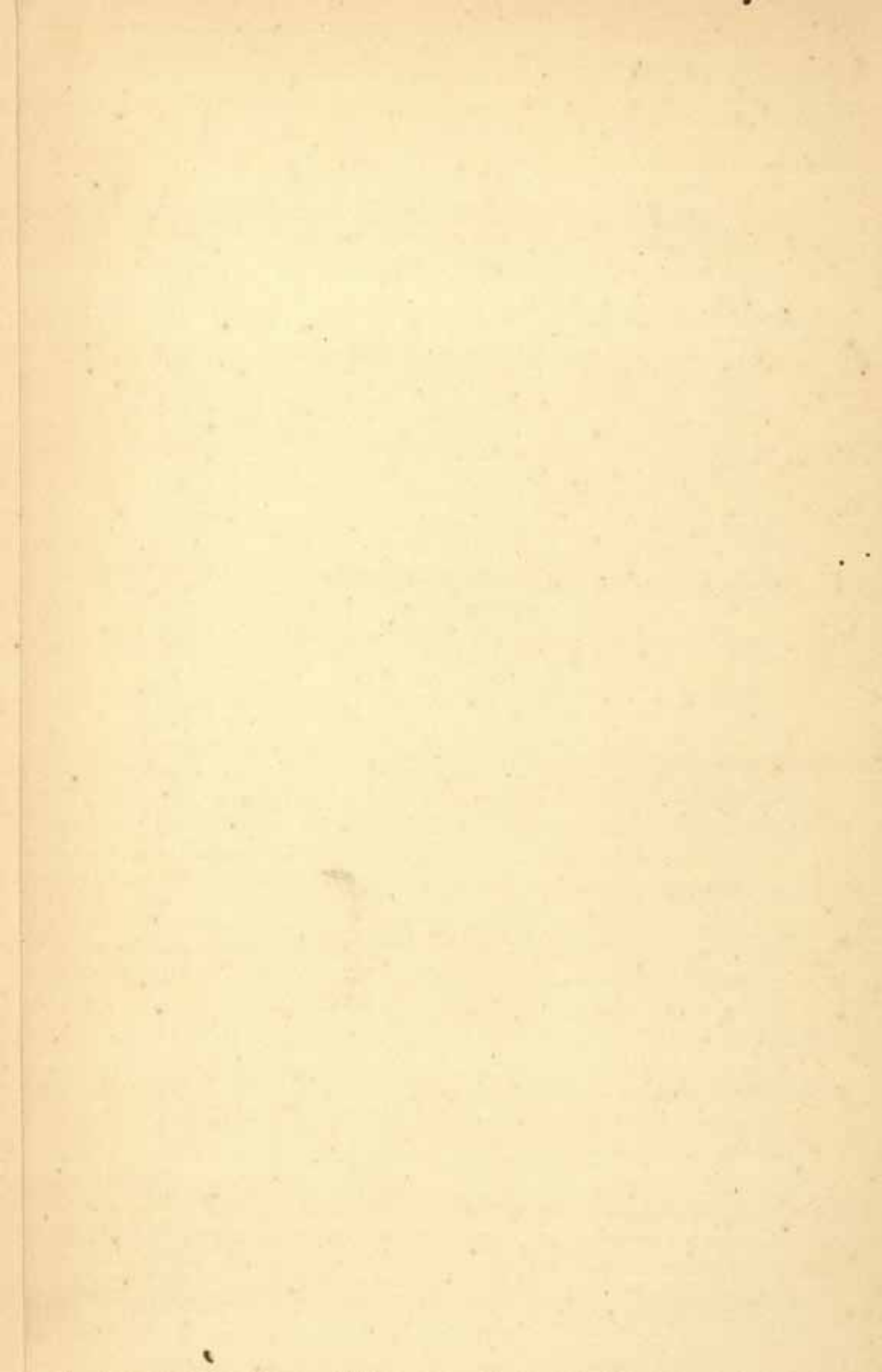
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PERSIAN MANUSCRIPTS.

COMMENTARIES ON THE QURÂN.

No. 1111.

fol. 142; lines 17; size $9 \times 5\frac{3}{4}$; $6\frac{1}{4} \times 3\frac{3}{4}$.

انيس المريدين و روضة المحججين

ANIS-UL-MURÎDÎN WA RAUDAT- UL-MUḤIBBÎN.

A commentary on the سورة يوسف, that is to say the twelfth chapter of the Qurân.

Author: Abû Naṣr Aḥmad bin Aḥmad bin Naṣr ul-Bukhârî:
ابو نصر احمد بن احمد بن نصر البخاري.

Beginning:—

قصه يوسف صديق..... قال الشيخ الانام (الامام) زاهد (الزاهد)
ابو القاسم بن محمود بن حسن الجيہانی رحمة الله شاگردان از من
درخواستند الخ *

This work, which the author wrote in Balkh, A.H. 475 = A.D. 1082, forms a part of the تاج القصص (fol. 92^a, line 16–183^a, line 9), noticed under No. 482.

Written in fair Nasta'liq.

Dated A.H. 1001.

No. 1112.

fol. 503; lines 25; size $13\frac{1}{2} \times 7\frac{1}{2}$; $9 \times 4\frac{1}{2}$.

تفسير زاهدي

TAFSÎR-I ZÂHIDÎ.

A very rare and old Persian commentary on the Qurân, complete in two separate volumes.

Author: Abū Naṣr Aḥmad bin Ḥasan bin Aḥmad Sulaymānī ur-Rārūḥakī
ابو نصر احمد بن حسن بن احمد سليمانى الرازوحكى.

According to Āṣaf Lib. Catalogue, vol. i, p. 564 (where a copy of the work is noticed), the author died in A.H. 658=A.D. 1259. This wrong date seems to be a clear mistake for that of the death of Mukhtār bin Maḥmūd bin Muḥammad uz-Zāhidī, the author of the well-known commentary on Qudūrī. See Jawāhir-ul-Muḍīyah, vol. ii, fol. 63^b.

Vol. I.

The following few lines, with which this first volume begins, give some particulars of the author and the work:

الحمد لله الذي انزل القرآن نورا مضيا قال الشيخ الامام الاجل
العالم الزاهد الاستاد المجاهد تاج المفسرين ابو نصر احمد بن
الحسن بن احمد سليمانى الرازوحكى في تفسير كلام الله تعالى و املاء
في بخارا يوم التاسع من شوال سنة تسع عشر وخمسماية •

It would appear from the above that the commentator wrote the work in Bukhārā, and completed it on the 9th day of Shawwāl, A.H. 519=A.D. 1125. On fol. 411^b, vol. ii, the author refers to a serious outbreak of a pestilence in Bukhārā in A.H. 449=A.D. 1057.

The above lines are immediately followed by the commentary on
اعوذ بالله من الشيطان الرجيم.

This volume comprises the commentary from the beginning of the Qurān to the end of Sūrah 17 (بنى اسرائيل).

The text of the Qurān, overlined in red, is introduced by the word قوله.

A copy of the work is in the Rāmpūr Library. Another is to be found in the Government of India Collection at the Asiatic Society of Bengal, Calcutta.

Written in fair small Naskh within gold and coloured borders with an illuminated head-piece.

The colophon is dated 4 Rabi' II, A.H. 1125, and runs thus:

الحمد لله قد تم بعونه نصف الاول من تفسير الزاهدي من يد
..... محمد اكرم بن محمد شريف بن محمد بتاريخ الرابعة من
ربيع الثاني في يوم الاحد بسنة الف و مائة و خمسة و عشرين من هجرة
نبينا •

In the colophon of both volumes the work is called تفسير زاهدي, but the full name of the author is given in the preface.

No. 1113.

fol. 418; lines and size same as above.

Vol. II.

Continuation of the preceding copy, comprising the commentary from Sûrah 18 (المريم) to the end of the Qurân.

Beginning:—

سورة المريم - كلها مكية و هي ثمان وتسعون آية الخ *

This volume, called in the colophon the second *Daftar* of Zâhidi's commentary, and written by the same scribe محمد اکرم, is dated Friday, 21 Ramaḍân, A.H. 1122.

No. 1114.

fol. 118; lines 21; size $11 \times 8\frac{1}{2}$; $8\frac{1}{2} \times 6\frac{1}{2}$.

روح الجنان

RÛH-UL-JANÂN.

A portion of a very extensive, rare and old commentary on the Qurân, in three volumes.

Author: Jamâl-ud-Dîn Abul Futûḥ Ḥusayn bin 'Alî bin Muḥammad ul-Khazâ'i ur-Râzî. جمال الدين ابو الفتوح الحسين بن علي بن محمد الخزاعي الرازي.

In the colophon of the third volume, where the author is called روح الجنان و روض, the work is designated روض الجنان و روح الجنان. Hâj. Khal., vol. III, p. 488, does not give any particulars about the work or the author, but simply remarks روض الجنان في التفسير.

The author of the Kashf-ul-Ḥujub, p. 294, who calls the work روض الجنان و روح الجنان, also does not help us in ascertaining the time in which the author flourished, but says that the entire work consists of twenty volumes:—

روض الجنان و روح الجنان في تفسير القرآن في عشرين مجلدا
بالفارسية لجمال الدين ابى الفتوح الحسين بن علي بن محمد الخزاعي
الرازي *

Regarding the number of volumes of Abul Futûḥ's commentary on the Qurân, Nûr Ullah Shûstari, in his Majâlis, fol. 251^b, says that

the Persian commentary, complete in four volumes, is perhaps extant also in eight volumes, and that the remaining volumes pertain to the Arabic commentary. It is further stated in the *Majâlis* that Abul Futûh was a contemporary of the author of *Kashshâf* (d. A.H. 538 = A.D. 1143), and that his grandfather *Khwâfah* Imâm Abû Sa'îd wrote the work *روضۃ الزمرا*.

Vol. I.

Two folios from the beginning, containing the preface and the earlier part of the commentary upon the first Sûrah (الفاتحة), are missing. The MS. opens abruptly with the folio marked ۳, and the first verse commented upon runs thus:—

الرَّحْمَنُ الرَّحِيمُ - و تفسیر این برئت اگر گویند چرا تکرار کرد با قرب
عهد بدین دو کلمه چه در آیه تسمیه آمده الخ *

The next verse commented upon is مالک يوم الدين.

This first volume comprises the following Sûrahs:—

الفاتحة	on fol. 3 ^a .
البقر	on fol. 4 ^a .
آل عمران	on fol. 68 ^a .
النساء	on fol. 100 ^a .

It concludes with a portion of the commentary upon the verse
و اذ احببتم بغربة فحبوا باحسن منها لوزدها

No. 1115.

fol. 119-230 (112); lines and size same as above.

Vol. II.

The second volume, in continuation of the preceding copy.

The first verse commented upon runs thus:—

ان الله كان على كل شيء حسيبا - بدرستی که بود و هست خدای
تعالی بر هر چیزی نگاه بان و شمار کننده و باداش دهنده *

Contents:—

المائدة	on fol. 134 ^a .
الانعام	on fol. 162 ^b .
الاعراف	on fol. 185 ^b .
الانفال	on fol. 214 ^b .
التوبة	on fol. 226 ^a .

The last words commented upon are :—

و لو كره المشركون يا ايها الذين *

No. 1116.

fol. 231-351 (121); lines and size same as above.

Vol. III.

Continuation of the preceding copy, extending from the latter portion of Sûrah التوبة to the end of الكهف. It opens with the commentary upon

أمنون كثيرا من الاحبار و الرهبان لياكلون اموال الناس بالباطل -

اي مومنان بدرستي كى بسيار ندارد دانشمندان الخ *

Contents :—

يونس on fol. 246^a.

هود on fol. 258^a.

يوسف on fol. 269^b.

رعد on fol. 293^a.

ابراهيم on fol. 302^a.

حجر on fol. 308^b.

نحل on fol. 313^b.

بنى اسرائيل on fol. 322^a.

كهف on fol. 332^b.

All three volumes are written in a learned Naskh by the scribe تاج الدين علي عمر الخوافي. The colophon of the third volume, dated Harât, Rabi' I, A.H. 734, runs thus :—

فقد وقع الفراغ من كتابة هذه النصف الاول من روح الجنان و روض
الجنان في تفسير القرآن جمعه الصدر اجل الامام الزاهد العالم جمال
الملة و الدين قطب الاسلام و المسلمين ابو الفتح الحسين محمد الرازي
رحمه الله و هذا خط العبد الضعيف الصغير الرجي الى رحمة ربه الكبير
تاج الدين علي عمر الخوافي غفر الله له و لوالديه و لجميع المومنين
و المومنات ببلدة هراة صانها الله عن الافات فى الآخر ربيع الاول سنة اربع
و ثلثين و سبعمائة *

The following note at the end of the third volume assigns the ownership to Sayyid Saḡdar Nawwāb of Patna:—

تفسير روح الجذبان مكتوب سنة ٧٣٤ هـ مملوكه سيد صفدر نواب عظيم

آبادي *

No. 1117.

fol. 360; lines 27; size $13 \times 8\frac{1}{2}$; $11 \times 5\frac{1}{2}$.

بحر عواج

BAHR-I MAWWĀJ.

A very extensive commentary on the Qurān, complete in four volumes.

Author: Qāḍī Shihāb-ud-Dīn Malik-ul-'Ulamā bin Shams-ud-Dīn bin 'Umar uz-Zāwulī ud-Daulatābādī: قاضي شهاب الدين ملك العلماء بن شمس الدين بن عمر الزاولي الدولتآبادي.

The author, who was born in Daulatābād, was a pupil of Maulā-nā Khwājagī and Qāḍī 'Abd-ul-Muqtadir of Dihli. On the eve of Timūr's invasion of Dihli, Shihāb-ud-Dīn fled from Dihli with Maulā-nā Khwājagī. The latter settled in Kālpī, while our author came to Jaunpūr. Here he was received with honour by the reigning king Sultān Ibrāhīm Sharqī (A.H. 804-844=A.D. 1401-1440), a great patron of learning. Shortly afterwards the king honoured the author with the title of Malik-ul-'Ulamā and appointed him Qāḍī-ul-Quḍāt of Jaunpūr. The author's father Shams-ud-Dīn was also a good scholar, and wrote a commentary upon the Kāfiyah of Ibn-i Hājib. See Brock., vol. ii, p. 220.

Shihāb-ud-Dīn died in Jaunpūr, 25 Rajab, A.H. 849=A.D. 1445, and was buried on the southern side of Sultān Ibrāhīm Shāh's mosque. See Ma'āṡir-ul-Kirām (Library Copy), fol. 83^b. See also Subḡat-ul-Marjān, p. 39; and Ḥadā'iq-ul-Ḥanafiyah, p. 319. The author of the Akhbār-ul-Akhyār, p. 169, says that Shihāb-ud-Dīn, who was a scholar of great reputation, was also well versed in poetry.

Besides the present work the author wrote the following:—

حواشي كانيه.

ارشاد در علم نحو.

بدیع المیزان در فن بلاغت.

شرح يزدي في اصول فقه تا بحث امر.

شرح طویل بر قصیدہ بانٹ سعاد .

رسالہ فارسی در تقسیم علوم و صنایع .

(see No. 1187).—(رسالہ مناقب السادات .

A short notice of the author, copied by the donor from the Subḥat-ul-Marjân, is found on a fly-leaf at the beginning of the first volume.

Vol. I.

Beginning:—

حمادی حمدی طیب کہ رائکہ فایکہ آن بنفصہ آلا، النخ .

In the preface the author dedicates the work to his royal patron Sultân Ibrâhim Shâh, and enumerates several works as those consulted in writing the present commentary.

This volume extends from the beginning of the Qurân to the end of the Sûrah الانعام.

A copy of the work, comprising the first eight Sûrahs, is noticed in Ethé, Ind. Office Lib. Cat., No. 2679.

The first volume of the commentary has been lithographed at the Nawal Kishore Press, Lucknow, 1880.

No. 1118.

fol. 356; lines and size same as above.

Vol. II.

The second volume, in continuation of the preceding copy, comprising Sûrahs الکہف to الأعراف.

The earlier portion of this volume, foll. 1-39^b, line 9, forming the latter portion of Sûrah الانعام, is a repetition of foll. 325-360 of the preceding copy.

No. 1119.

fol. 305; lines and size same as above.

Vol. III.

The third volume of the above work, comprising Sûrahs العریم to الصافات.

No. 1120.

fol. 273; lines and size same as above.

Vol. IV.

The fourth volume, extending from Sûrah ص to the end.

All four volumes, written in a careless Nasta'liq by an illiterate scribe, are full of clerical mistakes. The verses of the Qurân commented upon are omitted in many places, and sometimes the commentary is too.

This last volume is dated 1 Rabi' I, A.H. 1265.

No. 1121.

fol. 387; lines 21; size $12\frac{1}{2} \times 8\frac{1}{2}$; $8\frac{3}{4} \times 4\frac{1}{2}$.

Another copy of the fourth volume of the Baḥr-i Mawwāj, comprising Sûrahs ص to the end.

Beginning:—

ص - صاد حرفى از حروف معجم است الـ

Written in ordinary Nasta'liq within coloured borders.

The colophon is dated A.H. 1101, the 34th year of Aurangzib's reign.

No. 1122.

fol. 438; lines 29; size $12\frac{1}{2} \times 10$; $8\frac{1}{4} \times 6\frac{1}{2}$.

A copy of the first volume of the Baḥr-i Mawwāj, comprising the commentary from the beginning of the Qurân to a portion of الأعراف; beginning as usual.

This volume breaks off with the commentary on the verse نَادَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ.

No. 1123.

fol. 315; lines and size same as above.

The second volume of the above, being a continuation of the preceding copy; beginning with the commentary on the verse الحق و بطل ما كانوا يعملون.

This volume breaks off with the verse.....ثم يرد الى ربه فيعذبه عذابا
الكيف. towards the end of

Both volumes are written in learned Naskh with copious emendations on the margins written in the same hand as the text itself.

Not dated; 17th century.

No. 1124.

fol. 415; lines 29-30; size $12\frac{1}{4} \times 8$; 8×5 .

جواهر التفسير لتعفة الامير

JAWÂHIR UT-TAFSÎR LI TUHFAT-
UL-AMÎR.

The first volume of a very extensive, but rare, commentary on the Qurân.

Author: Husayn Wâ'iz Kâshifi حسين واعظ كاشفي.

Beginning:—

بداء و الله عليم حكيم - زينب فاتحة هر كتاب و زيور خاتمه هر
خطاب جز بایه ثغای رب الارباب جلست كلمة الغ *

The author Husayn Kâshifi (d. A.H. 910=A.D. 1505), who has already been mentioned, vol. vi, No. 498, says in the preface to his smaller commentary, the مواهب عليه (see No. 1126), that he undertook, at the request of Mir 'Ali Shîr, to write this extensive commentary in four volumes; but, after finishing the first volume, he was prevented by many hindrances from continuing the work. He therefore wrote the smaller commentary to satisfy his patron.

The present MS. comprises the commentary on the first three Sûrahs, preceded by a detailed introduction to the science of the Qurân and its exegesis, divided into four اصل *Asl*, each subdivided into several 'Unwân عنوان, as follows:—

- I fol. 3^a. در بیان شمه از فضایل قرآن و ذکر بعضی از اسامي آن و
مباحث حدوث و قدم و حقیقت تکلم و کیفیت سماع
عنوان in four, آن.
- II fol 7^o. در جامعیت قرآن و انشعاب علوم دینیہ از آن و بیان علمهائی
که تعلق بقرآن دارد و آنچه مفسر را از دانستن آن
عنوان in five, چاره نیست.

III. fol. 13^b. در ذکر الفاظی که میان مفسران مقداول است و بیان برخی
عنوان in eight از معانی هر یک از آن.

IV. fol. 19^a. عنوان in six در نواید متفرقه.

The introduction, with nothing to mark that it is finished, but as if it still continued, proceeds with the commentary on *بسم الله*, fol. 32^a, and the first Sûrah (الفاتحه), fol. 46^b.

The commentary on the second Sûrah (البقر) begins thus on fol. 122^b:—

این سوره را در قرآن بکثرت عدد آیات نظیر نیست *

The commentary on the third Sûrah (آل عمران), begins thus on fol. 290^b.

سوره بزرگوار است متضمن احکام و اخبار و منظوم بر حقایق
و معارف بسیار النج *

It would appear from the concluding lines in this volume that the author completed the work in A.H. 891=A.D. 1486, expressed by the word فیض:—

چون بتاریخ فیض گشت تمام
فیض او باد تا قیامت عام

The three parts, viz. the introduction, the commentary on the second and the third Sûrahs, are respectively designated (most probably by the scribe of the copy) جلد سوم and جلد دوم - جلد اول; but at the end the commentator himself calls the entire commentary مجلد اول 'the first volume':—

بدستگیری توفیق الهی مجلد اول از کتاب جواهر التفسیر
لتحفة الامیر سمت اتمام یافت و اتمام باقی مجلدات از اعانت حضرت
واهب العطیات مرجو است و مامول *

The statement of Hâj. Khal., vol. ii, p. 641, that the *Jawâhir-ut-Tafsir* of Kâshifi is a commentary on *الزمر* (i.e. the second and the third Sûrahs, البقر and آل عمران), and that the preliminary portion deals with the science of Exegesis, shows that he (Hâj. Khal.) did not take into account the commentary on the first Sûrah (الفاتحه), which Kâshifi includes in his introductory portion. See Dr. Ethé's remarks on this point (Bodl. Lib. Catalogue, No. 1805). The جواهر التفسیر in J. Aumer, p. 127, and the Cat. des MSS. et Xylographes, p. 247, is a wrong designation for Kâshifi's smaller commentary, the مواهب علیه.

as both the opening lines of those copies and their date, A.H. 897 clearly prove. Parts of this volume are noticed in Rieu, i, p. 11. A larger volume, like the one noticed below, is mentioned in Ethé, India Office Lib. Catalogue, No. 2680.

Written in learned small Naskh with an illuminated double-page 'Unwân at the beginning and head-pieces on foll. 1^b, 122^b, and 290^b. Two illuminated stars at the beginning.

The colophon is dated the 23rd day of Şafar. The year is not given; apparently beginning of the 16th century.

No. 1125.

foll. 554; lines 25; size 14 × 9; 9 × 6.

The same.

Another copy of Kāshifi's Jawāhir-ut-Tafsir, comprising the first volume and a portion of the second.

Beginning as above.

Introduction, fol. 1^b.

First Sûrah, fol. 62^b.

Second Sûrah, fol. 154^b.

Third Sûrah, fol. 372^b.

Fourth Sûrah, fol. 518^b, begins with a short preface, thus:—

بسم الله الرحمن الرحيم - خطبة قدس است بملك قديم
بعد از تمهید قواعد معامد ربانی و تاسیس مبانی ثناخوانی واقف اسرار
سبع الحثانی الغ *

In this short preface Kāshifi says that after completing the first volume, he presented it to his patron Mir 'Alī Shīr, at whose request he commenced to write the second volume in Dul-hijjah, A.H. 892 = A.D. 1486. It breaks off in the middle of the explanation of the verse

فلا ريبك لا يؤمنون حتى يحكموك فيما شجر بينهم *

Foll. 1-171 have thin paper pasted over them, and the contents are mostly illegible.

Written in fair Naskh within gold and coloured borders. The first two pages are gorgeously embellished. Other illuminated frontispieces are on foll. 1^b, 154^b, 372^b and 518^b.

The colophon of the commentary on the third Sûrah is dated 26 Dulqa'd, A.H. 975.

No. 1126.

foll. 600; lines 31; size $10\frac{1}{4} \times 6\frac{1}{2}$; $5\frac{3}{4} \times 3\frac{1}{4}$.

مواهب علیہ

MAWÂHIB-I 'ALIYYAH.

A very correct and exceedingly valuable copy of the well-known commentary on the Qurân by Husayn Wâ'iz Kâshifi, complete in one volume.

Beginning:—

بعد از تمهید قواعد معامد الہی و تاسیس مبانی ثفاخوانی حضرت
رسالت پناهی الخ •

We learn from the preface that the author undertook to write this work for his patron Mir 'Ali Shîr, in Muḥarram, A.H. 897=A.D. 1492 (i.e. five years after he commenced to write the second volume of his larger commentary, *Jawâhir-ut-Tafsîr*; see No. 1124).

At the end the author quotes the following Rubâ'i, composed by his son, in which the day of the month, on which the work was completed, is ingeniously used as a chronogram:—

با خامه که این نامع اقبال نوشت
و انجام سخن بایمن الغال نوشت
گفتم مه روز و سال تاریخ نویس
فی الحال دوم شهر ز شوال نوشت

The numerical value of the words دوم شهر ز شوال is equal to A.H. 899=A.D. 1494.

The work is usually styled *Tafsîr-i Husayni* تفسیر حسینی. For other copies see Rieu i, pp. 9-11; and Supplement, p. 1; E. G. Browne, Cambridge Catalogue, pp. 37-40; Dorn, S. Petersburg Catalogue, p. 247; Aumer, München Catalogue, p. 127; Ethé, Bodl. Lib. Catalogue, Nos. 1805-1808; Ethé, Ind. Office Lib. Catalogue, Nos. 2681-2690; Cal. Madrasah Lib. Catalogue, p. 60; Fleischer, Leipzig Catalogue, p. 390; Mehren, Copenhagen Catal., p. 3, etc. A Turkish translation of the work was made by Abul Faḍl Muḥammad bin Idris Bidlisi, who died A.H. 982=A.D. 1574.

The commentary on the first half of the Qurân (Sûrahs الفاتحه to الکيف) comprises foll. 1-302, the remaining portion covers the second half.

This valuable MS. contains two seals, one small and the other large, found throughout the copy. They are impressed on the margin of every third or fourth folio, but unhappily all of them have been ruthlessly obliterated by some mischievous hand. I have, however, made an attempt to decipher them, but I am not sure of the correct reading. Of the two seals, the smaller one, dated A.H. 989, seems to read thus:—

وقف روضه زنده نيل احمد جام *

The larger one, without any date, has a Rubâ'i in the outside circle which I have attempted to read thus:—

توفيق چو یافتم ز فضل علم
این درج لای که پذیرفت نظام
از دل کردم وقف باخلاص تمام
بر روضه جد خویشین احمد جام

In the centre of this larger seal is found the following inscription:—

واقفه جلال الدین محمد بن محمد بن احمد الجامی *

The seals show clearly that Jalâl-ud Din Muḥammad bin Muḥammad bin Aḥmdul-Jâmî bequeathed this valuable MS. to the sacred tomb of his 'grandfather' Aḥmad-i Jâm, surnamed Zandpil, i.e. *Shaykh-ul-Islâm* Abū Naṣr Aḥmad bin Abul Ḥasan un-Nâmaqî ul-Jâmî, the world-wide celebrated saint of Jâm, who was born A.H. 441=A.D. 1019, and died A.H. 536=A.D. 1141 and who has been mentioned in this Catalogue (vol. i, p. 30) as the author of a *Diwân*.

In some places the seals have been disfigured; in others, obliterated. Marks of scratches are also visible in several seals. Three seals at the end of the copy have been very artfully erased and several of them, towards the beginning, have been carefully illuminated so that they should not be recognised.

The above facts show that this valuable MS. was stolen from the sacred tomb of the great saint Aḥmad-i Jâm, and some way or other found its way to this Library.

Frequent marginal emendations and notes, and the word بلغ, occasionally found on the margins, show that the copy received a careful revision and collation.

Written in beautiful and very minute Naskh within gold and coloured borders, with sumptuously decorated 'Unwâns on the first two pages. The text of the Qurân, written with diacritical points, is overlined in red.

The following colophon, dated Tuesday, 1 Dulqa'd, A.H. 941, is found at the end of the first part, fol. 302^a.

تمت بتاریخ روز سه شنبه اول از ماه ذی القعدة در سال نهصد
و چهل و یکم در وقت نماز پیشین بخط عبد الضعیف الذعیف راجی
الی رحمة الله المغان جلال الدین محمود بن برهان حافظ کلام ملک
العلام *

No. 1127.

fol. 546; lines 27; size $10\frac{3}{4} \times 6\frac{1}{4}$; 7×4 .

The Same.

A very correct and splendid copy of the same commentary, complete in one volume.

Beginning as the other.

The second half of the commentary, comprising *Sûrahs al-murim* to *الناس*, begins thus on fol. 274^b:—

کبیر مص - در مواهب صوفیان بادیه از مواهب الهی الخ *

The marginal corrections, and the word *بلغ*, found in several places, show that the MS. was revised and collated.

Written in beautiful minute Nasta'liq within gold and blue borders, with an illuminated frontispiece at the beginning.

Not dated; apparently 17th century.

The fly-leaf at the beginning contains several interesting seals. One of them, bearing the figures 1087 on the left side and 19 in the centre, contains the following lines:—

ز لطف شهنشاه کون و مکان
محمّد وفا شد و نادار خان

From this we can conclude that Muḥammad Wafâ received the title of Wafâdâr Khân in A.H. 1087 (A.D. 1676), the nineteenth year of 'Ālamgir's reign.

Another seal, this one of Kamâl, of 'Ālamgir's time, in which the date is illegible, can be read thus:—

شاه عالمگیر را لطفست و احسان بر کمال *

The modern seal of one Ibrâhîm, dated A.H. 1200, contains the following inscription :—

رحمت حق ز فیض فضل عمیم
شده شامل بحال ابراهیم

A seal of 'Abd Ullah Khân of 'Ālamgîr's time, dated A.H. 1075, reads thus :—

عبد الله خان خانه زاد شاه عالمگیر *

The seals of Nawwâb Sayyid Vilâyat-'Alî Khân and Sayyid Khwursîd Nawwâb of Patna are found at the beginning and end of the copy.

No. 1128.

fol. 504; lines 27; size 12 × 8; 9 × 5½.

The Same.

Another copy of Ḥusayn Wâ'iz Kâshifî's Mawâhib-i 'Aliyyah, complete in one volume; beginning as usual.

The commentary on the first half of the Qurân, viz. Sûrahs الفاتحة to the end of الكهف, comprises fol. 1-261^a; the remaining portion covers the second half.

Written in ordinary Nasta'liq within red borders.

The colophon of the first half is dated A.H. 909.

The MS. is in a damaged condition, especially the latter portion, which is badly worm-eaten.

No. 1129.

fol. 546; lines 19; size 9¾ × 6¾; 6¼ × 3½.

The Same.

The first half of Kâshifî's Mawâhib-i 'Aliyyah, beginning as usual.

It extends from the beginning of the Qurân to the end of الكهف

Written in fair Nasta'liq within gold borders with gorgeously illuminated 'Unwâns in the first two pages.

Not dated; 18th century.

Scribe : نور محمد.

No. 1130.

fol. 508; lines and size same as above.

The second half of the above, comprising Sûrahs الناس to المريم.
Beginning:—

كَبِيعَصَ - در مواهب صوفیان بادیه از مواهب الهی الخ *

Not dated; written by the scribe of the preceding copy.

No. 1131.

fol. 216; lines 29; size 12 × 7; 9 × 5.

The Same.

The same commentary by Kāshifi, complete in two volumes.

Vol. I.

Beginning as usual.

This first half of the commentary comprises Sûrahs الفاتحه to بني اسرائيل.

Written in fair Naskh within gold and blue borders with an illuminated 'Unwân and a head-piece.

No. 1132.

fol. 236; lines and size same as above.

Vol. II.

The second half of the above, extending from the beginning of Sûrah الكهف to the end of the Qurân.

Beginning:—

الحمد لله الذي انزل على عبده الكتاب - ثنا و ستايش مر خداوند
راست الخ *

Written by the scribe of the preceding copy.

The last folio bears the seal of Qâbil Khân of 'Ālamgîr's time.
Another seal on the same folio is illegible.

Not dated; apparently 17th century.

No. 1133.

fol. 422; lines 27; size $12 \times 8\frac{1}{4}$; $7\frac{1}{4} \times 5$.

The Same.

The first half of the same commentary, comprising Sûrahs *بنی اسرائیل* to the end of *الفلق*.

A correct copy. Written in learned Naskh within red borders. The first five folios are written in a different hand.

Not dated; apparently 17th century.

No. 1134.

fol. 376; lines 25; size $10\frac{3}{4} \times 6\frac{1}{4}$; $7\frac{1}{4} \times 4$.

The Same.

Another copy of the first half of the same work, extending from the beginning of the Qurân to the end of *الكهف*.

A good copy. Written in good Naskh with occasional marginal notes.

Not dated; apparently 17th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwûrshîd Nawwâb of Patna are found at the beginning and end of the copy.

No. 1135.

fol. 447; lines 21; size $12 \times 8\frac{1}{4}$; $10\frac{1}{2} \times 5$.

The Same.

A defective copy of the first volume of Kâshifî's *Mawâhib-i 'Aliyyah*, beginning as usual.

There is a lacuna after a few lines of the preface. The commentary extends to a portion of *سورة رعد*.

The MS. is worm-eaten and water-stained. There are several gaps towards the beginning of the copy.

Written in ordinary Nasta'liq.

Not dated; 19th century.

No. 1136.

fol. 433 ; lines 27 ; size $12\frac{1}{2} \times 6\frac{1}{2}$; $10\frac{1}{2} \times 4$.

The Same.

A copy of the latter half of Kâshifi's Mawâhib-i 'Aliyyah, comprising the commentary from *المزمع* to the end of the Qurân.

Written in careless Indian Ta'liq within coloured borders.

Dated A.H. 1236.

The MS. is in a damaged condition.

No. 1137.

fol. 99 ; lines 11 ; size $8\frac{3}{4} \times 5\frac{1}{4}$; $5\frac{3}{4} \times 3\frac{1}{4}$.

The Same.

The concluding portion of Kâshifi's Mawâhib-i 'Aliyyah, containing the commentary upon the last chapter of the Qurân.

Beginning :—

چون حضرت رسالت پناه صلی اللہ علیہ وسلم دعوت آشکارا کرد
و قرآن بر خلق خواند •

The commentary is followed by the earlier portion of the 8th Chapter of the Qurân, beginning with *و لو آتانا* and ending with the Sûrah *المص* with an interlinear paraphrase in Persian.

Written in ordinary Nasta'liq.

Dated Dulqa'd, A.H. 1009.

No. 1138.

fol. 8 ; lines 11 ; size $6\frac{1}{4} \times 4\frac{1}{4}$; $4\frac{3}{4} \times 2\frac{3}{4}$.

A collection of verses occurring in the Mawâhib-i 'Aliyyah of Husayn Kâshifi.

Beginning :—

بسم الله بنام خدای عزالی پرستش الرحمن بخشنده بر خلق النعم •

The collector's name could not be traced. The verses, some of which are followed by a short explanation, are not in any order.

Written in Nim Shikast.

Not dated ; 19th century.

No. 1139.

fol. 419; lines 25; size 11×7; 8 $\frac{3}{4}$ ×4.

تفسير فاتحة الكتاب

TAFSÎR-I FÂTIHAT-UL-KITÂB.

A detailed commentary on the first Sûrah (الفاتحة) of the Qurân.

Commentator: Mu'in bin Hâjî Muhammad ul-Farâhî مولانا معين بن حاجي محمد الفراهي.

Beginning:—

ربنا انا من ادنك رحمة و هي لنا من امرنا رشدا الحمد لله

الذي زين مفارق الخ *

The author has already been mentioned in connection with his popular work معارج النبوة. See No. 486.

The commentary which, according to the author's statement in the following work, seems to form a part of his larger commentary, entitled حدائق العقاب, deals with the miraculous or supernatural power of the Qurân; its legendary and historical events; the circumstances connected with the revelation of the Sûrah الفاتحة; its pre-eminence, and the virtues of some of the letters and words in the Qurân, etc., etc.

After a long discussion on the preliminary formulae اعوذ بالله and بسم الله the commentary on الفاتحة begins on fol. 157*. The explanations are intermixed with sayings of the Prophet, distinguished saints and eminent persons, illustrated by anecdotes. The latter portion of the work is devoted to the events which are to take place after death, the day of resurrection, hell, paradise, etc., etc.

On the title-page the work is called اسرار الفاتحة and so on the margin of the Habîb-us-Siyar (Library MS. No. 466); but in the Hadâ'iq-ul-Hanafiyah, p. 358, it is called تفسير فاتحة الكتاب. A commentary on سورة يوسف by this author is noticed below.

Written in fair Naskh.

Dated 9 Jumâdâ I, A.H. 1109.

Scribe: حافظ نور محمد ولد جان محمد لاهوري.

Marks of collation are found throughout the copy.

No. 1140.

fol. 296; lines 21; size $9 \times 5\frac{3}{4}$; $6\frac{1}{4} \times 3\frac{3}{4}$.

تفسير سورة يوسف

TAFSÎR-I SÛRAH-I YÛSUF.

A commentary on the سورة يوسف.

Author: Mu'in bin Hâjî Muḥammad ul-Farâhî: معين بن حاجي محمد الفراهي.

Beginning:—

ربنا اننا من لدنك رحمة وهي لنا من امرنا رشدا الم *

The author says in the preface to the present work that after writing the commentary on the Sûrahs الفاتحة and البقر, entitled حدائق العقاب, he was thinking of writing a commentary on آل عمران, when some of his friends, interested in the Qurânic stories, requested him to begin with the commentary upon سورة يوسف. So he wrote this commentary, which, he says, will form a part of his حدائق.

In the beginning the author dwells at length upon the characteristic qualities and peculiar benefits of سورة يوسف.

Written in fair Naskh within coloured borders with an illuminated head-piece.

Not dated; 17th century.

No. 1141.

fol. 279; lines 21; size $10 \times 6\frac{1}{2}$; $6\frac{1}{4} \times 4$.

The Same.

Another copy of Mullâ Mu'in's commentary on سورة يوسف; beginning as above.

Written in fair Nasta'liq within gold and coloured borders with an illuminated head-piece. The original folios have been mounted on new margins.

Several seals of Shâh Jahân's time are found at the beginning of the copy.

A note at the end says that the MS. was purchased at Shâhjahânâbâd from a book-seller Ḥafiz Ibrâhîm in A.H. 1076.

Not dated; 17th century.

Scribe: خليل الله القويشي العباسي.

No. 1142.

fol. 350; lines 19; size $9\frac{1}{4} \times 5\frac{1}{4}$; $7\frac{1}{4} \times 3\frac{3}{4}$.

The Same.

Another copy of Mu'in's commentary on سورة يوسف, beginning as above.

Written in ordinary Indian Ta'liq with occasional marginal notes.

Dated Ramaḍān, A.H. 1104.

The seals of the late kings of Oude are found at the beginning and end of the copy.

No. 1143.

fol. 302; lines 20; size $10\frac{1}{4} \times 6\frac{3}{4}$; $7\frac{1}{4} \times 4\frac{1}{4}$.

The Same.

A damaged and defective copy of Mullā Mu'in's commentary on سورة يوسف.

The MS. is defective both at the beginning and end. It opens abruptly thus:—

تا تماشای باغ رضوان کند و قهرش بمیانجی *

corresponding with the last line on fol. 22^a of the preceding copy. It breaks off with the commentary on the verse انه هو العليم الحكيم.

Written in careless Indian Ta'liq.

Not dated; 19th century.

No. 1144.

fol. 323; lines 28; size $13\frac{1}{2} \times 7\frac{3}{4}$; $9\frac{3}{4} \times 4\frac{1}{4}$.

ترجمة الخواص

TARJUMAT-UL-KHAWÂṢ.

An extensive Shī'ah commentary on the Qurān, complete in two volumes.

Author: 'Alī bin Ḥasan uz-Zawwārī علي بن حسن الزوارى.

In the preface the author says that his main object in writing the commentary was to show that some verses of the Qurān apply to,

and were meant for, 'Ali bin Abi Tâlib—a fact not mentioned by other commentators.

A versified chronogram, found at the end of the second volume, expresses the date of the completion of the work, A.H. 946=A.D. 1539:—

از فضل اله چون باتمام رسید
تاریخ وی از فضل اله است عیان

The words فضل اله are equivalent to 946.

The work and the author are mentioned in *Kashf-ul-Hujub*, fol. 33^a. A copy of the work is noticed in *Ethé, Ind. Office Lib. Cat. No. 2691*. See also *Rieu i*, p. 12^b, where a copy of the first half of a Shī'ah commentary, which seems to be identical with the present volume, is described. Another copy, in two volumes, comprising Sūrahs 1–18 is noticed in the *Bûhâr Library Cat.*, vol. i, p. 109.

Vol. I.

Beginning:—

حمد بیحد و شکر بیحد منعمی را سزد که شقایق حقایق قرانی را در
حدایق صدور انسان بشگفتاید النعم •

The first volume extends from the beginning of the Qurân to the end of الکہف.

No. 1145.

fol. 346; lines and size same as above.

Vol. II.

The second half, or the continuation of the preceding copy, comprising Sūrahs العنكبوت to the end of the Qurân.

Beginning:—

کمیص - آورده اند که حضرت رسالت را سه صورت است
النعم •

Both volumes are written by محمد کاظم ابن عین علی بن محمود in ordinary Nasta'liq within gold and coloured borders with an illuminated head-piece at the beginning of the first volume. Marginal emendations are found here and there in both volumes.

The first volume is dated Shawwâl, A.H. 1078, and the second, Rajab, A.H. 1079.

Five seals, four of which are illegible, are found at the end of the second volume. The legible one bears the inscription شجاع علی خان and is dated A.H. 1230.

No. 1146.

fol. 316 ; lines 28 ; size $13\frac{3}{4} \times 8\frac{1}{2}$; $8\frac{3}{4} \times 5$.

خلاصة المنهج

KHULÂŞAT-UL-MANHAJ.

Another Shi'ite commentary on the Qurân, complete in two volumes. Lith. Teheran, 1864.

Author: Ibn-i Shukr Ullah Fath Ullah ush-Sharîf ul-Kâshânî ابن شکر الله فتح الله الشريف الكاشاني.

Maulânâ Fath Ullah, son of Maulânâ Shukr Ullah of Kâshân, was a good theologian and well versed in medicine and philosophy. According to Kashf-ul-Hujub, p. 208, he died at Kashmir in A.H. 978=A.D. 1570. For further particulars of the author and the work see Rieu i, p. 12 and iii, p. 1077 ; Ethé, Bodl. Lib. Cat. No. 1809 ; Ethé, Ind. Office Lib. Cat. Nos. 2692-2695 ; C. Stewart's Cat., p. 171 ; Bûhâr Lib. Cat., vol. i, p. 111.

Fath Ullah wrote a very extensive Persian commentary on the Qurân, in five volumes, entitled منهج الصادقين في الزمام المخالفين (see Ethé, Bodl. Lib. Cat. No. 1809 where a complete copy is mentioned) of which the present work is an abridgement. Other works of the author are تنبيه الغافلين (a commentary on the نبأ البلاغة, or the discourses and letters of 'Alî bin Abî Tâlib, collected by Sayyid Raḍî-ud-Dîn), composed in A.H. 955=A.D. 1548 ; and a Persian translation of Jamâl-ud-Dîn Ḥasan ul-Hillî's قواعد الاحكام.

Vol. I.

Beginning :—

حمدی چون کلمات ربانی بی غایت شایسته لطیفیست که از معض

لطف ابدی بواسطه وجود با جود الخ •

It comprises the first half of the work, closing with the end of Sûrah الکہف.

No. 1147.

fol. 413; lines and size same as above.

Vol. II.

The second half of the *Khulāṣat-ul-Manhaj*, being a continuation of the preceding copy.

It extends from *المريم* to the end of the *Qurān*.

Beginning:—

سورة مريم - از ابی بن کعب روایت است که رسول صلی الله علیه
و سلم فرمود که هر که سورة مريم بخواند الخ *

Both volumes are written by the same scribe in beautiful minute Naskh within gold borders with an illuminated head-piece at the beginning of each volume. Marks of collation are found throughout both volumes.

The colophon at the end of the second volume is dated 20 Jumādā II, A.H. 1099.

Scribe: *ابو الحسن*.

The seals of Nawwāb Sayyid Vilāyat 'Alī Khān and Sayyid Khwushid Nawwāb of Patna are found at the beginning and end of both volumes. A note by Sayyid Muḥammad Ismā'il (son of the above Sayyid Khwushid Nawwāb), dated 21 July, 1903, and found at the beginning of the first volume and at the end of the second, says that he presented these volumes to the Library in honour of the visit of the Hon'ble H. Bourdillon to the Library.

No. 1148.

fol. 450; lines 23; size 12×8 ; $8\frac{1}{4} \times 5\frac{1}{4}$.

The Same.

Another copy of the first volume of the *Khulāṣat-ul-Manhaj*, comprising the first half of the work, closing with the end of *Sūrah al-kahf*. Beginning as usual.

Emendations, marginal notes and explanations are found throughout the copy.

Written in fair Naskh.

Dated A.H. 1078

The work is wrongly designated "the commentary by Maulânâ Kâshifi", in the colophon:—

تمام شد نصف تفسیر مولانا کاشفی •

A note on the fly-leaf at the beginning assigns the ownership of the MS. to Sayyid Şafdar Nawwâb of Patna:—

مملوکه سید صفدر نواب عظیم آبادی •

No. 1149.

fol. 581; lines 27; size $13\frac{1}{2} \times 9$; $10 \times 6\frac{1}{2}$.

The Same.

A copy of the second volume of the *Khulâṣat-ul-Manhaj*, extending from the beginning of Sûrah *العمر* to the end of the Qurân.

Beginning:—

از ابی ابن کعب روایت است الخ •

Written in ordinary Indian Ta'liq. Occasional marginal notes.

The colophon says that the scribe محمد اکرم of Sultân-pûr, Lahore, transcribed this copy at the request of Âqâ Karbalâ'î Muḥammad Afḍal, A.H. 1166.

No. 1150.

fol. 404; lines 31; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{2} \times 4$.

توضیح

TAUDÎH.

A slightly defective commentary on the Qurân, entitled توضیح.

Some few lines from the beginning are wanting, and the MS opens abruptly thus:—

..... نبشته شده است برای فهم مبتدیان و نفع عامه مومنان

The beginning of the work, as given in the Bûhâr Library copy (see Bûhâr Lib. Cat., vol. i, p. 115), is:—

حمد آن خدای را که بفرستاده بر پیغامبر ما قرآن مرده دهنده مر

مومنان را و بیم نمایند () مر کافرانرا و بیان کنند حلال و حرام •

The first five lines of the Bûhâr Library copy are wanting in the present MS.

The author, who does not reveal his name, says in the preface that he wrote this commentary in a concise form for the use of beginners, and Moslems in general, basing it on trustworthy works such as *كشاف* - *د. كشاف* and *ز. ك*, for which he gives the abbreviations *زاهدي* and *ز. ك*.

The text of the Qurân is written in red.

Written in ordinary Naskh.

Not dated; 16th century.

No. 1151.

fol. 341; lines 19; size $9\frac{1}{2} \times 6$; $7 \times 3\frac{1}{2}$.

امصدق البيان

AŞDAQ-UL-BAYÂN.

A commentary on the Qurân.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام اما بعد بدان ايذك
الله تعالى اين تاليفى است از كلام رباني و فرقان سبحاني النعم *

The name of the commentator could not be traced. The full title of the work, as given in the preface, is *امصدق البيان في قصص القرآن*, but on a fly-leaf at the beginning it is called the *الربع الثاني من حقايق Haqâ'iq-ut-Tafsîr* التفسير.

The date of composition of the work is also not given, but the commentator's frequent reference to the *Yûsuf Zulaikhâ* of Jâmi (d. A.H. 893=A.D. 1492), who is mentioned as 'deceased,' proves that it was written not long after the death of that celebrated poet.

The MS. comprises the commentary on Sûrahs seventh to seventeenth, as follows:—

سورة توبه, on fol. 57^b; *سورة انفال*, on fol. 6^a; *سورة اعراف*, on fol. 77^a; *سورة يوسف*, on fol. 140^a; *سورة هود*, on fol. 114^b; *سورة يونس*, on fol. 166^b; *سورة زهد*, on fol. 211^b; *سورة ابراهيم*, on fol. 224^a; *سورة بني اسرائيل*, on fol. 245^a; *سورة النحل*, on fol. 235^a; *سورة العنكب*, on fol. 271^b; *سورة الكهف*, on fol. 313^b.

A list of the contents is given at the beginning.

Written in fair Nasta'liq.

Dated, Dulqa'd, A.H. 1038.

The MS. is damaged and worm-eaten.

No. 1152.

fol. 543; lines 19; size 12×7; 8×4.

An anonymous commentary on the Qurân.

The author, who does not reveal his name, says at the beginning that he wrote this commentary in easy Persian for friends who took an interest in reading the Qurân.

Beginning:—

چون اکثر دوستان ذوق تلاوت قرآن دارند و بفهم مضمون النخ •

The date of completion, A.H. 1059 = A.D. 1649, is expressed by the following versified chronogram at the end:—

تاریخ تمام این ز هاتف تفسیر کلام حق بحق بود

Written in ordinary Nasta'liq.

The colophon, dated 23 Rabi' II, A.H. 1101, runs thus:—

تمام شد بتاریخ بیست و سیوم شهر ربیع الثانی سنه ۱۱۰۱ هجری
حق ملک شیع محب الله ولد شیخ جان محمد ابن شیخ نور محمد
..... جلوس میمنت مانوس سنه ۳۴ در عهد شهنشاه عالمگیر اورنگ
زیب بهادر غازی خلد الله ملکه و سلطانه ... •

Scribe: فقیر مداری.

No. 1153.

foli. 137; lines 21; size 9×5; 7×3½.

بحر المعانی

BAHR-UL MA'ÂNÎ.

A commentary on the last chapter of the Qurân, comprising Sûrahs النبأ to الناس.

Author: Muḥammad bin Khwājagī bin 'Aṭā Ullah, entitled Khund Miân محمد بن خواجگی بن عطاء الله المدعو بخوند میان.

Beginning:—

الحمد لله الذي انزل على عبده الكتاب ... بعد ميگوید اضعف
عباد الله *

At the beginning the author mentions the following works consulted by him:—

- كشاف - كشف - بحر موج - مغني - زاهدی - زنجانی - تحقیق - تنزیل معالم
توضیح and عمده - لطائف - مدارک.

Written in a careless Indian Ta'liq.

Dated Shahbān, A.H. 1088.

Scribe : قاضي عمرو ولد مرحوم مولانا جمال الدين.

No. 1154.

تفسیر آیه الكرسي

fol. 55; lines 14; size $6\frac{1}{2} \times 3\frac{3}{4}$; $4\frac{1}{2} \times 2\frac{1}{4}$.

TAFSÎR-I-ÂYAT-UL-KURSÎ.

The characteristic qualities and peculiar benefits of the آیه الكرسي.

Author : Muḥammad Bâqir bin Muḥammad Taqî بن محمد باقر بن محمد تقی.

Beginning:—

بهترین مقالی که عرش الکرسی نشینان بارگاه جبروت تواند
بود - الخ *

Muḥammad Baqir, the well-known Shī'ah apostle, who was born at Isfahān, A.H. 1038=A.D. 1629, and died there, A.H. 1110=A.D. 1698, dedicates this small work to Shāh Sulaymān Ṣafawī. In the conclusion he refers to his انوار.

Written in good Nasta'liq within gold borders.

Not dated; 19th century.

The MS. belonged to Sayyid Ṣafdar Nawwāb of 'Azimābād.

No. 1155.

fol. 297; lines 28; size $9 \times 5\frac{1}{2}$; $7\frac{1}{2} \times 4$.

A fragment of a Persian commentary on the Qurān, extending from المعاون to سورة زمر.

It opens with the commentary upon the verse

أَمَّنْ هُوَ قَانَتْ ... أَنَا لَيْلِ سَاجِدًا أَوْ قَائِمًا أَيْ مَصْلَى *

It breaks off in the middle of the commentary upon المَاعُونِ.

Written in hasty but learned Naskh, with marginal notes and emendations.

Not dated ; 17th century.

No. 1156.

fol. 180 ; lines 16 ; size 9×5 ; $6\frac{1}{2} \times 3\frac{1}{4}$.

A commentary on the Sûrahs الفاتحة and تَبَارَكَ الَّذِي to the end of the Qurân, by Ya'qûb b. 'Uṣmân b. Maḥmûd b. Muḥammad Ġaznawî (d. A.H. 838=A.D. 1434) يعقوب ابن عثمان ابن محمود بن محمد الغزنوي. See Ethé, Ind. Office, No. 2678.

Beginning :—

لَكَ الْحَمْدُ يَا مَنْ بِيَدِهِ الْمَلِكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ *

In the preface the author quotes الكواشي and الكشاف as his sources.

Written in ordinary Naskh, with occasional marginal notes.

Not dated ; 18th century.

No. 1157.

fol. 381 ; lines 14 ; size $10\frac{1}{2} \times 6$; $7\frac{1}{2} \times 4$.

فتح الرحمن

FATH-UR-RAHMÂN.

An easy Persian commentary on the Qurân, complete in two volumes.

Author: Aḥmad bin 'Abd-ur Raḥîm, popularly known as Walli Ullah Dihlawî احمد بن عبد الرحمن الملقب به ولي الله الدهلوي.

Vol. I.

Beginning :—

حمدنا محدود خدای را تبارک و تعالی که برافتن تمام قرآن را

برای بندگان خود نازل ساخت الخ *

The author, a well-known prolific Indian writer (*d.* A.H. 1176 = A.D. 1762), says in the beginning that the commentary is intended for those who are ignorant of the Arabic language, and especially for Indians and beginners. We are further told that he first wrote a commentary on the *زمر* (البقر and آل عمران) and after intervals one on one-third and then on two-thirds, and finally on the whole Qurân. He commenced to write the work in A.H. 1150 = A.D. 1737, and completed it in A.H. 1151 = A.D. 1738. He then adds that through the kind aid of his friend Khwâjah Muḥammad Amin the work received a wide circulation among the public and was introduced in several Madrasahs, and many transcriptions were secured.

The present volume comprises the commentary from the beginning of the Qurân to the end of the Sûrah *مريم*.

The full title of the work, as given in the preface, is فتح الرحمن بترجمة القوان. Lith. Delhi, 1866.

No. 1158.

fol. 334 (382-715); lines and size same as above.

The second volume of the Fath-ur-Rahmân, being a continuation of the preceding copy, and comprising the commentary from the beginning of Sûrah *آل* to the end of the Qurân.

The commentary is followed by a glossary, comprising fol. 703^b -715^a, added by the scribe of the copy Şafi Ullah bin Şhaykh Faqir Ullah صفى الله بن شيخ فقير الله who completed the transcription on Friday, 27 Rabi' II, A.H. 1181, having undertaken it at the order of his spiritual guide Muḥammad 'Ashiq. The glossary begins thus:—

الحمد لله المستعان والصلوة على نبي آخر الزمان وآله وصحبه وسلم •

In the preface to the glossary Şafi Ullah says that in the commentary he found several marginal notes, some in Arabic and some in Persian, which he collected and arranged, Sûrah by Sûrah, for the benefit of readers.

Both volumes are written in ordinary Ta'liq by the same scribe.

No. 1159.

foll. 406; lines 23; size $10\frac{1}{4} \times 6\frac{1}{4}$; 8×4 .

فتح العزيز
FATH-UL-'AZİZ.

A fragment of a well-known exhaustive commentary on the Qurân.

Author: Shâh 'Abd-ul-'Aziz Dihlawî: مولانا شاہ عبد العزیز دہلوی.

Beginning:—

بسم الله الرحمن الرحيم - بِنَامِ خَدَايَ بِخَشَايَذَةِ مَهْرِيَانِ دَر تَسْمِيَةِ اَيْنِ
سَه اسم را اختيار فرموده اَلْحَمْدُ *

Shâh 'Abd-ul-'Aziz, son of the celebrated saint and scholar Shâh Walî Ullah of Dihli, was, like his father, a most prolific writer. He has been repeatedly mentioned in this Catalogue. According to a note on a fly-leaf at the beginning of the present MS. 'Abd-ul-'Aziz composed this work in A.H. 1200=A.D. 1785, and died on Sunday, 7 Shawwâl, A.H. 1239=A.D. 1823.

The author of the انعاف النبلا, p. 296, according to whom 'Abd-ul-'Aziz was born in A.H. 1159=A.D. 1746, says that the Fath-ul-'Aziz consists of two big volumes.

The present MS. begins at once, without a preface, with the commentary on بسم الله الرحمن الرحيم followed by the commentary on الفاتحة. It extends to the middle of Sûrah البقر and ends with the comments upon the verse

و ان تصوموا خير لكم ان كنتم تعملون *

In the following note, written in a later hand at the end, the work is called تفسير عزري. It is also said here that this copy is the first volume: تمت جلد اول تفسير عزري.

Lithographed, Bombay, 1889.

Written in ordinary Indian Ta'liq.

Not dated; beginning of the 19th century.

No. 1160.

foll. 263; lines 17; size $11\frac{1}{2} \times 8\frac{1}{2}$; 9×6 .

فتح العزيز
FATH-UL 'AZÎZ.

A portion of Shâh 'Abd-ul-'Aziz's Tafsîr-i Fath-ul-'Aziz, comprising the commentary on the twenty-ninth chapter of the Qurân تبارک الذی.

Beginning :—

بسم الله الرحمن الرحيم - اختلاف است در آنکه این سوره مکی
است یا مدنی و بروایت ابن عباس مکی است *

Written in ordinary Nasta'liq.

Not dated; 19th century.

No. 1161.

foll. 341; lines 15; size $9 \times 5\frac{1}{2}$; $6\frac{1}{2} \times 4$.

تفسیر فتح العزيز
TAFSÎR-I FATH-UL-'AZÎZ.

A portion of Shâh 'Abd-ul-'Aziz's Tafsîr-i Fath-ul-'Aziz, comprising the commentary on the last chapter of the Qurân.

Beginning without any preface :—

سوره تساهل و این سوره را تبارک نیز میگویند مکی است الخ *

An Urdû translation of this portion of the commentary was lithographed at the Iftikhâr Press, Delhi, A.H. 1308.

Written in ordinary Ta'liq.

Not dated; 19th century.

No. 1162.

fol. 353; lines 17-23; size $9 \times 6\frac{1}{4}$; $6 \times 4\frac{1}{4}$.

تفسير دليل الرحمن

TAFSÎR-I DALÎL-UR-RAHMÂN.

An exhaustive Shî'ah commentary on the Qurân.

Author: Dalil-ur Rahmân b. Khayr-ud-Dîn دلیل الرحمن بن خیرالدین.

Beginning:—

سپاس خداوندیکه پروردگار عالمیان است و کلام مقدسش مثل ذات
اقدسش مبدا الخ *

- In the beginning of the work the author says that he commenced the composition on the 27th of Rajab, A.H. 1214=A.D. 1800, during the reign of Shâh 'Âlam.

The work is complete in six volumes, bound separately.

This first volume of the work comprises the commentary upon the first five chapters of the Qurân. It concludes with an explanation of the verse وكان الله شاکراً علیها.

No. 1163.

fol. 417; lines and size same as above.

The second volume of the Tafsîr-i Dalil-ur-Rahmân, being the continuation of the preceding copy. It comprises chapters VI-X and opens thus:—

مردی بضیافت طلب یاران کرد الخ *

The first verse commented upon is لا يحب الجهر بالسوء الخ.

No. 1164.

fol. 644; lines and size same as above.

The third volume of the preceding work comprising chapters XI-XV, and beginning:—

يعتدرون عذر خواهد آورد اليكم بسوى شما اذا رجعتم چون باز گردید

از بتوک *

It ends with the verse

قال الم اقل لك انك لن تستطيع معي عبدا •

No. 1165.

fol. 558; lines and size same as above.

The fourth volume of the above work, comprising chapters XVI-XX, and beginning:—

قال گفت خضر در جواب موسی علیهما السلام الم اقل لك ايا نكفتم
من ترا در اول مصاحبت كه انك بدستني كه تو •

It ends with the commentary on ان في ذلك لآية للمؤمنين

No. 1166.

fol. 565; lines and size same as above.

The fifth volume of the above Tafsir, comprising chapters XXI-XXV, and beginning:—

انزل بخوان ای حبیب بارگاه رحمان ما اوحی الیک آنچه وحی
کرده شد ست بسوی تو ای فرستاده شده •

It ends with the commentary on the verse

وله الكبرياء في السموات و الارض و هو العزيز الحكيم •

No. 1167.

fol. 631; lines and size same as above.

The sixth or last volume of the same Tafsir, comprising chapters XVI to the end of the Qurân, and beginning:—

سورة الاحقاف - مكية وهي خمس و ثلثون آيات يعني سورة
احقاف در مکه معظمه نازل شده و آن سی و پنج آیت است ابو امامه
از ابی بن کعب روایت کرده •

All the volumes are written in ordinary Indian Ta'liq by the same scribe.

Not dated ; 19th century.

The seals of the Nawwabs Sayyid Vilāyat 'Alī Khān and Sayyid Khwūrshīd Nawwāb are found at the beginning and end of each volume, and a note, also found at the beginning and end of each volume, says that these volumes belonged to the Library of the first-named Nawwāb. Another note, found at the beginning of the sixth volume, says that all these volumes were purchased for rupees thirty-two for Muẓaffar Ḥusayn in Jumādā II, A.H. 1274.

No. 1168.

fol. 325 ; lines 11 ; size 11 × 7 ; 7 × 4.

احسن الحدايق

AḤSAN-UL ḤADĀ'IQ.

A commentary on the سورة يوسف, followed by a glossary.

Author: Ṣafdar 'Alī bin Ḥaydar 'Alī الرضوي صفر علي بن حيدر علي الرضوي الدملوي.

Beginning:—

الحمد لله الذي قص لنا احسن القصص و الاخبار النخ *

We learn from the preface that the author wrote this commentary in Fayḍābād, Rabī' II, A.H. 1253=A.D. 1837.

The glossary explains the difficult words occurring in the Sûrah. It comprises fol. 239^b-325^a. The words explained are arranged according to the first and last letters.

Beginning of the glossary:—

جواهر فرهنگ و لطايف لغات مر كاشف اللغاتي را رواست كه

قاموس علم قدرتش *

Written in clear Indian Ta'liq within coloured borders.

Not dated ; 19th century.

No. 1169.

fol. 293; lines 17-21; size $11 \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{4}$.

تفسير مظهر الحق

TAFSÎR-I MAZHAR-UL-HAQ.

An extensive commentary on the Qurân. The arrangement is that all the verses relating to a particular subject, such as prayer, the reading of the Qurân, etc., are grouped in a chapter, and then commented on. Neither name of author nor title of the work is given; but in several places a later hand has written تفسير مظهر الحق. See Āsaf. Lib. Cat., vol. i, p. 566.

There is no preface, but internal evidence tends to suggest that the entire work consists of three volumes. The MS. begins with the lists of the contents of all three volumes. The present MS., comprising the third volume, is divided into 136 chapters.

Beginning:—

الحمد لله الذي انزل على عبده الكتاب و لم يجعل له عوجاً الخ

Written in careless Indian Ta'liq.

Not dated; 19th century.

No. 1170.

fol. 265; lines 21; size $10\frac{1}{2} \times 6$; $8\frac{1}{4} \times 4$.

A fragment of an extensive commentary on the Qurân.

The first folio bears the pagination mark ٥٩٢ (592). After the first three lines it begins with the commentary on the Sûrah حجرات thus:—

بسم الله الرحمن الرحيم - يا ايها الذين آمنوا - ايكسانيكه ايمان آورد

ايد بخدا و رسول را ... لا تقدموا بيش مداريد هيچ امرى از امور الخ

The MS. breaks off with the commentary on الكافرون.

Written in different hands with marginal notes and emendations.

Not dated; 19th century.

No. 1171.

fol. 209 ; lines 15 ; size $9\frac{1}{2} \times 6\frac{3}{4}$; $7 \times 4\frac{1}{2}$.

تفسیر سوره یوسف

TAFSÎR-I SÛRAH-I YÛSUF.

A commentary on سوره یوسف without the author's name.

Beginning :—

الحمد لله رب العالمين بدانکه این کتاب جمع کرده آمد در

• بیان یوسف بن یعقوب علیهما السلام با آیاتهای قرآن و اشارت‌های و نکته‌ها

Written in careless and ugly Indian Ta'liq.

Not dated ; 19th century.

No. 1172.

fol. 165 ; lines 17 ; size 8×6 ; $5\frac{1}{2} \times 3\frac{1}{2}$.

علامات نجوم الفرقان

'ALÂMÂT-I NUJÛM UL-FURQÂN.

A concordance of the Qurân, arranged alphabetically with reference to the جزو (sections) and رکوع in each of them.

Author : Ibn Muḥammad Sa'id Muṣṭafâ ابن محمد سید مصطفی

Beginning :—

• حمد و سپاس متعالی از مقیاس قیاس سزاوار جذاب احديث است

The author commenced to write the work in the thirty-fourth regnal year of Aurangzib, and completed it in A.H. 1103=A.D. 1691, expressed by the title علامات نجوم الفرقان.

A copy of the work is noticed in Ethé, Ind. Office Lib. Cat. No. 2707.

Written in fair Naskh.

Dated 17 Jumâdâ II, A.H. 1226.

No. 1173.

fol. 304; lines 11; size 9×5 ; 6×3 .

The Same.

Another copy of the preceding work.

Written in ordinary Naskh within gold and coloured borders, with an illuminated head-piece.

Not dated; 19th century.

EXPLANATORY WORKS ON THE QURÂN.

No. 1174.

fol. 27; lines 20; size $10 \times 6\frac{1}{2}$; $8 \times 4\frac{1}{2}$.

مستخلص المعانى

MUSTAKHLAS-UL-MA'ÂNÎ.

A short glossary of the Qurân, explaining the principal words and expressions occurring in it.

Beginning:—

الحمد لله رب العالمين والعاقبة للمتقين اما بعد اهلكت الله

تعالى كه چون بعضى از اصحاب ما الخ •

The author, who does not reveal his name, tells us in the preface that he wrote this work at the request of some friends who had neglected their studies in their youth, and now in their old age wanted to learn the meaning of the Qurân without studying such books as are used by children.

The words are explained Sûrah by Sûrah, but the arrangement is that after the first Sûrah there follows Sûrah 114 and then the Sûrahs are taken in order from 113 backwards to 2.

Cf. Ethé, Ind. Office Lib. Cat. No. 2701.

The work was lithographed, Bareilly, 1866.

Written in ordinary Indian Ta'liq.

Dated Rajab, A.H. 1250.

Scribe: سيد مفدر علي ابن سيد مير.

No. 1175.

fol. 215; lines 17; size $8 \times 5\frac{1}{2}$; $5\frac{3}{4} \times 3\frac{1}{4}$.

ترجمة الجريدة

TARJUMAT-UL-JARÎDAH.

A Persian commentary on Abul Qâsim Shâtibî's (d. A.H. 590 = A.D. 1194) famous Qasîdah on the correct reading of the Qurân.

Author: Qâsim bin ul-Hâj Ibrâhîm bin Muḥammad Qazwînî:
قاسم بن الحاج ابراهيم بن محمد قزوینی.

Beginning:—

الحمد لله الذي انزل على عبده الكتاب و وعد من تلاه و عمل الخ

The commentator gives us to understand that after frequenting the lectures of several eminent scholars of Fârs, Hîjâz, Yaman and Shâm, he wrote an Arabic commentary on the Qasîdah of Shâtibî, which however could not be understood by Persian students. He therefore wrote the present short commentary.

The work is dedicated to the Wazîr, whose name is introduced after a series of honorific titles:—

رشيد الحق والدنيا و الدين غياث الاسلام و المسلمين محمد ابن
المولى المخدوم الاعظم غياث الحق والدنيا والدين رشيد الاسلام
و عون المسلمين

This is most probably Giyâs-ud-Muḥammad bin Rashîd (A.H. 728-736 = A.D. 1327-1335), the celebrated Wazîr of Sultân Abû Sa'îd (A.H. 716-736 = A.D. 1316-1335).

For the Arabic Qasîdah see Hâj. Khal., vol. iii, p. 41; Nöldeke, Geschichte des Qorans, p. 337; J. Aumer, Arab. Catalogue, p. 20; Loth, Arab. Catalogue, p. 8. See also Ethé, Ind. Office Lib. Cat. No. 2702, II.

Written in Nasta'liq.

Not dated ; 16th century.

No. 1176.

* foll. 95 ; lines 15 ; size $9 \times 5\frac{1}{2}$; $5 \times 2\frac{3}{4}$.

حلّ متشابه موزج

HALL-I MUTASHÂBIH-I MAMZÛJ.

An index of the pauses (وقف) to be observed in reading the Qurân.

Author : Muḥammad bin Yûsuf ul-Hâfiẓ ul-Iṣfahânî محمد بن يوسف الحافظ الإصفهاني.

Beginning :—

* الحمد لله الذي نور صدورنا بانوار كلمات القرآن النخ

In the preface the author tells us that he has explained the different kinds of *waqf* and the correct or incorrect use of the same in the Qurân. The date of composition, A.H. 882 = A.D. 1477, is expressed by the title of the work.

The index itself begins thus on fol. 8^a :—

سورة فاتحة الكتاب مدنية وهي سبع آيات - بسم الله الرحمن الرحيم

* الحمد لله رب العالمين ﴿ الرحمن ﴾ الذين نستعين ﴿ الخ ﴾

The work seems to have been written on the system of Sajāwandi's work, entitled وقوفي سجاوندي. The words are arranged in order of their occurrence, Sûrah by Sûrah.

Written in good Naskh.

The original folios have been mounted on new margins.

Not dated ; 17th century.

No. 1177.

foll. 58; lines 13; size $10\frac{1}{2} \times 6\frac{3}{4}$; $3\frac{1}{2} \times 2\frac{1}{4}$.

قواعد القرآن

QAWÂ'ID-UL-QURÂN.

A treatise on the correct reading of the Qurân.

Author: Yâr Muḥammad bin Khudâ Dâd Samarqandî محمد یار خداداد سمرقندی

Beginning:—

حمد بى حد و ثغلى بى عد حضرت قادريه كه قران مجيد النعم

The author dedicates the work to Abul Ġâzî 'Ubayd Ullah Bahâdur Khân (who reigned in Transoxania, A.H. 939-946=A.D. 1532-1540), and divides it into twelve chapters. See Ethé, India Office Lib. Catalogue, No. 2703 (where a copy of the work is described); Āsaf. Lib. Cat., vol. i, p. 308.

Written in learned Naskh, with marginal annotations.

Not dated; 17th century.

No. 1178.

foll. 37; lines 15; size $9\frac{1}{4} \times 5\frac{1}{4}$; $6\frac{1}{4} \times 3$.

The Same.

Another copy of the Qawâ'id-ul Qurân, beginning as above.

Written in ordinary Nasta'liq with marginal notes.

Dated, Rajab, A.H. 1189.

Scribe: هدايت الله جونپوري.

No. 1179.

foll. 180; lines 21; size $10\frac{1}{4} \times 6$; $7 \times 3\frac{1}{2}$.

ارشاد القاري

IRSHÂD-UL-QÂRÎ.

A work on the correct reading and reciting of the Qurân.

Author: Ibn Ibrâhîm Muṣṭafa ul-Qârî ابن ابراهيم مصطفى القاري
(see 'Āsaf. Lib. Cat., vol. i, p. 306).

Beginning:—

لی فاتحه مصحف حمدت توحید وی نقطه از کتاب ... خورشید

The author divides the work into a *Muqaddimah*, five chapters and a *Khâtimah*.

In the *Khâtimah* the author tells us that he wrote this work in five years during the course of his pilgrimage to the holy shrines of the Imâms: He commenced the work at the holy tomb of 'Ali, and finished it at the shrine of Imâm Husayn. He dedicates the work to Maulânâ Muḥammad Bâqir. The date of completion of the work, given at the end, is *Dulḥijjah*, A.H. 1078=A.D. 1668.

Written in ordinary Nasta'liq.

Dated A.H. 1134.

Scribe: نجم الدین جعفر علیار.

No. 1180.

foll. 133; lines 15; size $8\frac{1}{4} \times 6$; $6\frac{1}{2} \times 3\frac{3}{4}$.

ترجمة المفید فی مقدمة التجوید

TARJUMAT-UL MUFİD FÎ MUQAD- DIMAT-UT-TAJWİD.

* A paraphrase in Persian of Abul Khayr Muḥammad Shams-ud-Din bin Muḥammad bin Muḥammad bin Jazarî ush-Shâfi'i's (*d.* A.H. 833=A.D. 1430) famous Qaṣidah on the correct reading of the Qurân See Hâj. Khal., vol. vi, p. 78.

Author: 'Abd-ur Raḥmân bin Burhân-ud-Dîn bin 'Abd Ullah us-Ṣabâğ ul-Ḥaqqî ul-Lâhaurî عبد الرحمن بن برهان الدین بن عبد الله الصباغ الحقی اللاهوری.

Beginning:—

يقول راجي عفو رب سامع محمد بن الجزري الشافعي يعنى ميگويد

اميد دارنده عفو الله *

This portion of the MS., written in ordinary Nasta'liq, is dated *Shâhjahânâbâd*, Thursday, 25 Ramaḍân, A.H. 1145.

Scribe: حافظ دیندار بن شیع عماد بن شیخ رحمة الله.

Foll. 71-133. Farâ'id-ul Fawâ'id فرائد الفوائد. Another paraphrase of the same Qaṣidah of Jazarî, closely agreeing with the above.

Beginning:—

سپاس بيقيناس متكلمي را سزا ست كه عقايد لآلي اله *

This latter portion, written by the same scribe, is dated, Rabi', I, A.H. 1145.

No. 1181.

fol. 31; lines 15; size $5\frac{1}{2} \times 3\frac{1}{4}$; $3\frac{1}{2} \times 2$.

رساله قرات

RISÂLAH-I QIR'AT.

A small tract on the correct reading of the Qurân.

Author: 'Imâd-ud-Dîn 'Alî Sharîf-ul Qârî ul-Astarâbâdî عماد الدين علي شريف القاري الاسفرايادي. See Âsaf. Lib. Cat., vol. i, p. 306.

Beginning:—

الحمد لله رب العالمين ... چنين گويد اقل عباد الله و احوجهم الى
عفو الله اله *

The author divides the tract into a *Muqaddimah*, twelve *Faṣl* and a *Khâtimah*.

The original tract is preceded by a fragment on the same subject, entitled *رسالت المفيد التجويد*, and dated Muḥarram, A.H. 1048.

Towards the end is found another tract on the same subject, which begins thus:

بدان اسعدك الله في الدارين كه جمله حروف بيست هشت حرفند *

All are written in good Naskh by the same scribe.

The original folios are mounted on new margins.

No. 1182.

fol. 12; lines 11; size $8 \times 5\frac{1}{4}$; 6×4 .

تحفة الرحمنى

TUHFAT-UR-RAḤMÂNÎ.

A small tract on the correct reading of the Qurân, divided into five chapters.

Beginning:—

* الحمد لله رب العالمين ... بدانکه ارشادک الله تعالى فی الدارين *

In the conclusion the work is called *تحفة الرحمانی در تجوید قرانی*.

Written in ordinary Ta'liq, with occasional marginal notes.

Not dated; 19th century.

SUNNÎ HADÎŞ.

No. 1183.

fol. 227; lines 5; size $8\frac{1}{4} \times 5\frac{3}{4}$; $6\frac{1}{2} \times 4$.

شهاب الاخبار

SHIHÂB-UL-AKHBAR.

A collection of Hadîş, without the Isnâds, relating to religious and moral precepts, consisting of short sentences, each followed by a Persian paraphrase.

Beginning:—

الحمد لله حق حمدة والصلوة على نبيه و عبدة محمد وعترته

من بعده الخ *

According to the preface the collection was made by Qâdî Imâm Jamâl-ud-Din 'Abd Ullah Muḥammad ibn Salâmat Ja'far ul-Miṣrî (*d.* A.H. 454=A.D. 1062). See Hâj. Khal., vol. iv, p. 83; Loth. Arab. Catalogue, No. 148, etc.

The first Hadîş runs thus on fol. 1^b:—

انما الاعمال با الغيات - كارهها به نيت است الخ *

According to Hâj. Khal. and others the work contains one thousand Hadîş. A note on the title-page, written in the same hand as the text, says that the MS. is only the second half of *كتاب الشهاب*, and at the end it is said to be the first Juz of *كتاب الشهاب*.

The MS. is in a hopelessly damaged condition, but see No. 1184. A good portion of the text has been rendered illegible by the chemical action of the ink, while many folios are missing.

Written in bold Naskh.

Not dated; apparently 15th century.

No. 1184.

fol. 25; lines 14; size $9\frac{3}{4} \times 6\frac{1}{2}$; $7\frac{3}{4} \times 4\frac{1}{2}$.

The Same.

A copy of the *Shihāb-ul-Akḥbār*, transcribed from the preceding copy, beginning as above.

Written in fair Nasta'liq.

Dated A.H. 1337.

Scribe: فصیح احمد دیباجی ساکن نرہٹ گیا.

No. 1185.

fol. 150; lines 20; size $7 \times 4\frac{3}{4}$; 5×3 .

سفر السعادت

SUFAR-US-SA'ĀDAT.

A large collection of Ḥadīṣ relating to the life, character and teaching of the Prophet.

The full name of the author with his pedigree is Abū Tāhir Majd-ud-Dīn Muḥammad bin Ya'qūb bin Muḥammad bin Ibrāhīm bin 'Umar bin Abī Bakr bin Aḥmad bin Maḥmūd bin 'Idrīs bin Faḍl Ullah bin Shaykh-ul-Islām Abī Ishāq ul-Kāzarūnī, better known as Shaykh Majd-ud-Dīn ul-Firūzābādī ul-Luḡawī ul-Qurayshī ut-Taymī ul-Bakrī ush-Shāfi'ī: ابو طاهر مجد الدين محمد بن يعقوب بن محمد بن ابراهيم بن عمر بن ابي بكر بن احمد بن محمود بن ادريس بن فضل الله بن شيخ الاسلام ابي اسحاق الكازروني الشيبوري الشيخ مجد الدين الفيروزآبادي اللغوي القريشي التيمي البكري الشافعي *

Beginning:—

بعد از حمد و ثناء حضرت كبريا و درود بلا انتها بر سرور انبيا الخ *

According to a note, copied from 'Abd-ul-Haq's commentary on the present work (see the following No.), the author was born in Kāzarūn (near Shirāz), in Rabī' I, A.H. 729=A.D. 1328, and died in Zabīd on the night of the 20th Shawwāl, A.H. 817=A.D. 1414. He studied first in Shirāz and then in Wāsiṭ and Bagdād. He came to Constantinople, where he was received with great honours by Sultān Murād (A.H. 761-792=A.D. 1360-1389). A detailed notice of his life will be found in Tāj-ul-'Arūs, vol. i, p. 13. See also Wüstenfeld, Gesch. No. 464; Brock., vol. ii, p. 181. The author has immortalised his name by writing the famous Arabic dictionary القاموس (see Loth. Arab. Cat. No. 1005; Berlin, No. 6972; Paris, Nos. 4263-4277; Brit. Mus. Suppl. No. 874; Hāj. Khal., vol. iv, p. 492. Printed, Calcutta, 1817; Būlāq, A.H. 1289, 1301-1303; Cairo, A.H. 1281; lithographed, Lucknow, 1885; Bombay, A.H. 1272. See also Ellis, vol. ii, pp. 275-278).

The present work, also called صراط المستقيم, is divided into an Introduction (تأخذه), several chapters (باب) and a Conclusion (خاتمه), with numerous subdivisions called *Fasl*. A full list of the contents is given at the beginning of the copy. A copy of the work, with a full description of its contents, is noticed in Ethé, India Office Lib. Cat. No. 2656.

The copy contains numerous marginal notes, but most of them have been cut down by the binder.

Written in ordinary Naskh.

Dated A.H. 1103.

Scribe: قربان محمد بخاري.

A seal of عزایت الله, dated A.H. 1252, is found on the title-page.

No. 1186.

fol. 564; lines 23; size $12 \times 6\frac{1}{2}$; $7\frac{3}{4} \times 4$.

شرح سفر السعادة

SHARḤ-I SUFAR-US-SA'ĀDAT.

A well-known Persian commentary upon Majd-ud-Din Firūzā-bādī's Sufar-us-Sa'ādat (also called صراط المستقيم) (see the preceding No.)

Commentator: 'Abd-ul-Haq bin Sayf-ud-Din Dihlawī: عبد الحق بن سيف الدين دهلوي.

Beginning :—

سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ أَلْحَمَّ •

The author, with his *takhalluṣ* Ḥaqqi, has been repeatedly mentioned in this catalogue.

In the preface the author enumerates a large number of works referred to in his commentary. The preface is followed by an introduction divided into two *Qism*. The first treats of the science of Ḥadīṣ and of the authentic collections, and the second, of the Imāms of the four schools.

The contents of the work have been fully described by W. Pertsch, Gotha Arab. Cat., p. 55. See also Rieu, i, p. 15; Ethé, India Office Lib. Cat. No. 2656; Calcutta Madrasah Lib. Cat., p. 63; Ḥāj. Khal., vol. iii, p. 599; Flügel, Vienna Cat., vol. iii, p. 449, where the work is designated صراط المستقيم. The commentary was lithographed, Lucknow, 1885.

The following subscription at the end suggests that this valuable copy is due to the penmanship of the commentator himself :—

ثم انه كان تسويد هذا الكتاب بين الصلواتين من يوم الاثنين الرابع والعشرين من شهر جمادى الاولى سنة ست عشر و الف والحمد لله ثم تم انتساخ هذه النسخة و مقابلتها على يد مولفه الفقير الى الله عبد الحق بن سيف الدين بن سعد الله سخرة يوم الثلاثاء السابع والعشرين من جمادى الاخرى سنة الف و ثلاث ثلثين من هجرة سيد الاولين والآخرين •

It would appear from the above note that 'Abd-ul-Ḥaqq finished the composition of the commentary on 24 Jumādā I, A.H. 1016 = A.D. 1607, and that he finished the transcription and collation of this copy on 27 Jumādā II, A.H. 1033 = A.D. 1623.

Written in learned Naskh with numerous notes and emendations. The original folios have been placed in new margins.

No. 1187.

fol. 50 ; lines 17 ; size $9\frac{1}{4} \times 5$; $7 \times 3\frac{1}{4}$.

شرف السادات

SHARAF-US-SÂDÂT.

A collection of forty traditions of the Prophet, relating to the prerogatives, and the love and respect due to the descendants of the Prophet, with explanations in Persian.

Author: Qâḍi Shihâb-ud-Dîn bin Shams-ud-Dîn bin 'Umar Daulatâbâdî : قاضي شهاب الدين بن شمس الدين بن عمر الدولقبادي .

Beginning :—

الحمد لله رب العالمين والعاقبة للمتقين اما بعد عرض ميذار
بندۀ درگاه نبوي النعم *

The author has already been mentioned in connection with his commentary on the Qurân, *بحر مراح* (see No. 1117).

The title of the work is not given in the text, but we find the following endorsement on the title-page : الجزء الاول من كتاب شرف السادات, and it seems probable that the work is identical with the *مناقب السادات* mentioned in the *Ḥadâ'iq-ul-Ḥanafiyah*, p. 319, and also noticed in *Âsaf. Lib. Cat.*, vol. i, p. 286.

It is divided into ten *Bâb*, each of which begins with verses from the Qurân, followed by four traditions of the Prophet, and then by some precepts of Muhammadan law.

Written in bad Indian Ta'liq, with occasional marginal notes.

Not dated ; 19th century.

Scribe : عبد الله بن يعقوب .

No. 1188.

fol. 47 ; lines 17 ; size 9×6 ; 6×4 .

The Same.

Another copy of the same *Sharaf-us-Sâdât*, beginning as above.

The MS. has been repaired and many folios are mounted on new margins. The earlier part of the copy contains copious emendations and marginal notes. Patches of thin paper are found throughout the copy.

Written in ordinary Nasta'liq.

Dated 9 Dulqa'd, the 25th regnal year (?).

No. 1189.

fol. 8; lines 9; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

ترجمة اربعين

TARJUMAH-I ARBA'IN.

A very good copy of Arba'in, or the forty sayings of the Prophet, with a paraphrase in Persian verses, by Jāmi. See vol. ii, No. 181-II.

The Arabic text, written in gold, is in beautiful Naskh, and the paraphrase, in good Nasta'liq. Illuminated head-piece.

Not dated; 17th century.

Scribe: محمد مرید.

No. 1190.

fol. 315; lines 17; size $10\frac{1}{2} \times 6$; $7\frac{1}{2} \times 3\frac{1}{2}$.

روضة الواعظین

RAUDAT-UL-WĀ'IZĪN.

A collection of forty traditions.

Author: Mu'in bin Ḥājī Muḥammad ul-Farāhī معین بن حاجی محمد الفراهی.

Beginning:—

بنا آئنا من لدنك حمدیکہ مصباح ارواح مستفیران اشعه
شموس لاهوتی النعم •

The author, better known as Mu'in-ul-Miskin, has already been mentioned in connection with his more popular work معارج النبوة (No. 486). He says in a wordy preface to this work that he was requested by some of his friends to arrange his religious lectures (which he delivered in the Jāmi' Masjid of Harāt) in the form of a book. Hence the composition.

According to the author's statement the work is divided into two *Daftar*. The first *Daftar*, of which the MS. seems to be a portion, consists of forty *Majlis*, each represented by a *Ḥadiṣ*. In the preface to his *روضة الواعظين* the author says that his *اربعين*, entitled *روضة الواعظين*, consists of four volumes (see also *Hāj. Khal.*, vol. iii, p. 511).

Each *Ḥadiṣ* is followed by a detailed explanation in Persian, interspersed with verses from the *Qurān* and sayings of distinguished saints and poets. The concluding portion of the work treats of divine love, mysticism, etc.

The preface is preceded by a short note in which it is said that the MS. was transcribed from the author's autograph copy:—

من کتاب الاربعين المسمى بروضة الواعظين من مجموعات معين
المسكين وهي المتحليته بحلى الاحاديث والفقول المشتملته على زواهر
جواهر المعقول والمنقول قد جمعت لطايفها اللالي المنثورة من كل
خزينة ودفيئة ومن التحقيقات اتمامها وكذب من خط المصنف رحمة
الله عليه ... *

The first *Ḥadiṣ* begins on fol. 36^b; the second on fol. 123^b; the third on fol. 174^a; the fourth on fol. 262^a.

The MS. breaks off at the end of the fourth *Ḥadiṣ* with the following hemistich of a verse:—

چون نظر در کرمست کردم ازین غم رستم *

Written in fair Nasta'liq.

Not dated; 17th century.

No. 1191.

fol. 144; lines 23; size 9½ × 5½; 8 × 4.

شرح شایل النبی

SHARḤ-I SHAMÂ'IL-UN-NABÎ.

A Persian commentary on the *Shamâ'il un-Nabî* of Abi 'Isâ Muḥammad bin 'Isâ Tirmidî (*d.* A.H. 279=A.D. 892).

Commentator: *Hâjî*: حاجي.

Beginning :—

بهترین نوائی کہ بابلان گلستان فصاحت و عند لیان بوستان

بلاغت النعم *

In the concluding lines the commentator, who designates himself *الفقیہ العقیل الی رحمة الله الراجی المسمی بالعاجی*, says that he completed the work at the *Khânqāh* of Sayyid 'Alī ul-Hamadānī on the fifth day of Ramadān, A.H. 988=A.D. 1580, for which year the title of the work forms a chronogram. On fol. 3^a the commentator mentions the name of *Shaykh Shihāb-ud-Dīn Aḥmad*, better known as *Ibn-ul-Hajar ul-Makkī* (d. A.H. 973=A.D. 1565), whom he calls his master, and refers to his Arabic commentary on the Arabic original of the present work. On fol. 5^a the commentator incidentally mentions that he repeatedly visited the sacred house in which the Prophet was born, and also that for several years he studied Ḥadīṣ in the neighbouring *Madrasah* from *Mawlānā Ṣādiq Muḥaddiṣ*, a pupil of *Mir Jamāl-ul-Dīn Muḥaddiṣ* (d. A.H. 926=A.D. 1520), the author of the *Raudat-ul-Aḥbāb* (see No. 496). The commentator seems to be identical with *Hājī Muḥammad Kashmīrī*,¹ who in the list of his works given at the end of his commentary on *حصن حصین* (see No. 1419) names the present work.

The original work *Shamā'il-un-Nabī*, printed in Calcutta, A.H. 1252, with a Hindūstānī translation entitled *انوار معدی*, is noticed in *Loth. Arab. Catalogue*, Nos. 133-137; *Brit. Mus. Arab. Catalogue*, p. 98; *Bibl. Sprenger*, p. 107; *Āṣaf. Lib.*, vol. i, p. 640. See also *Hāj. Khal.*, iv, p. 70.

A copy of the present commentary is noticed in *Būhār Lib. Catalogue*, vol. i, p. 121.

Written in ordinary Ta'liq.

Dated, *Shāh Jahānābād*, 16 Jumādā I, the fourth regnal year of *Farrukh Siyar*.

Scribe: فتح محمد ابن شاه قلی.

¹ He originally belonged to Hamadān. One of his ancestors came with Sayyid 'Alī Hamadānī to Kashmīr, where he was born. He died in A.H. 1006=A.D. 1597. See *Taqkirah-i 'Ulamā-i Hind*, p. 46.

No. 1192.

fol. 162; lines 18; size $11 \times 6\frac{1}{4}$; 8×4 .

شرح شمائل النبی

SHARḤ-I SHAMÂ'IL-UN-NABÎ.

Another Persian commentary on Abû 'Îsâ Muḥammad bin 'Îsâ bin Saurah Tirmidî's (*d.* A.H. 279=A.D. 892) well-known work شمائل النبی, also called شمائل ترمذی, containing a collection of authentic traditions relating to the person, character, practices and moral teachings of the Prophet.

Beginning:—

بسم الله - شروع میکنم در جمع و تالیف ابن کتاب منیف بنام
خدای العز

The work begins at once with the Arabic text, followed by the Persian commentary, without any preface or prolegomena by the commentator, whose name could not therefore be ascertained.

The headings of the fifty-four *Bâb*, into which the work is divided (see Loth., *loc. cit.*), are written in red, and the original text is always marked with a red line.

Notes and emendations are occasionally found on the margins.

Written in fair Indian Ta'liq.

Dated A.H. 1272.

No. 1193.

fol. 415; lines 33; size $16\frac{1}{4} \times 10$; $11\frac{1}{4} \times 6\frac{1}{2}$.

اشعة اللامعات

ASHI' 'AT-UL-LAMA'ÂT.

A detailed commentary on Wali-ud-Dîn Muḥammad bin 'Abd Ullah ul-Khaṭīb ut-Tabrizi's Arabic work مشکوة المصابیح.

Commentator: Shaykh 'Abd-ul-Haq bin Sayf-ud-Din ud-Dihlawi, شیخ عبد الحق بن سیف الدین الدهلوی.

The Arabic original, completed in Ramadân, A.H. 737=A.D. 1336 (see Hâj. Khal., vol. v, p. 567), is an enlarged recension of Ḥusayn bin

Mas'ūd ul-Farrā' ul-Baġawī's (*d.* A.H. 516=A.D. 1122) work مصابيح السنة, and is mentioned in Brock., vol. ii, p. 364; Brit. Mus. Suppl. Arab. Cat. No. 1268; Berlin Cat. No. 1292; Gotha Cat. No. 597; Loth. Arab. Cat. No. 152; Cal. Madrasah Cat., p. 7; Buhār Lib. Cat., vol. ii, p. 33. Printed and lithographed repeatedly at Dihli, Bombay and other places, see Ellis, Cat. of Arabic Books, Brit. Museum, vol. ii, pp. 124-125, and translated into English by Capt. A. N. Mathews, Calcutta, 1809-1810.

The name of the commentator has often recurred in this Catalogue. He tells us in the preface that after his return from pilgrimage he commenced to write simultaneously two commentaries on the Mishkāt; viz. one in Arabic and another in Persian. He finished the Arabic commentary first, and then the Persian, of which he had written only half. According to a note by the commentator at the end of a copy of the fourth volume of this commentary (see Rieu, i, p. 14) he began the work at Dihli in the middle of A.H. 1019=A.D. 1610, and completed it there in Rabi' II, A.H. 1025=A.D. 1616. In the said note he adds that during the same period he also wrote an Arabic commentary, entitled اشعة اللغات في شرح مشكاة المصابيح, which was shorter than the Persian, the former containing about 80,000 and the latter 130,000 lines.

The full title of this commentary is اشعة اللغات في شرح المشكاة.

The present MS., comprising the first volume, extends from the beginning to the end of كتاب المناسك.

Comp. Rieu, *loc. cit.*: Ethé, Ind. Office Lib. Cat. Nos. 2654-2655. The commentary was lithographed in four vols., Lucknow, 1873.

Written in ordinary Nasta'liq with an illuminated head-piece.

Not dated; 18th century.

No. 1194.

fol. 560; lines 29; size 14×9; 9¼×5½.

The second volume or the continuation of the preceding copy, beginning with كتاب البيوع and ending with كتاب الفتن.

A good copy, written in small Nasta'liq.

Not dated; 17th century.

Scribe: جمال الدين محمد بن بني حمزة عرب.

A note at the end, dated the forty-fourth regnal year of Aurangzib, says that the MS. once belonged to Shāh Darwish 'Alī bin Muḥam-

mad Shâkir, who purchased it for three hundred and twenty rupees. The note is preceded by a seal, dated A.H. 1109, bearing the following inscription :—

درویش بود به نعمت حق شاکر *

No. 1195.

fol. 561 ; lines 25 ; size $11\frac{3}{4} \times 6\frac{1}{2}$; $9 \times 4\frac{3}{4}$.

تیسیر القاری

TAYSÎR-UL-QÂRÎ.

The well-known Persian commentary on the famous Şaḥîḥ of Imâm Abû 'Abd Ullah Muḥammad bin Ismâ'il Buḫârî (*d.* A.H. 256=A.D. 870, but according to our commentator, fol. 5^a, A.H. 255=A.D. 869).

Commentator: Nûr-ul-Haq, وشاہ جهان نور الحق ترک البخاری نسباً آبادی متوطناً

Beginning :—

بسم الله والحمد لله والصلاة والسلام على رسول الله و على آله
..... اما بعد این صحیفه کرامت و نمیده شرافت الخ *

The commentator was the son of the famous prolific Indian writer Shaykh 'Abd-ul-Haq Dihlawi. Besides the present work he wrote a general history of India from Mu'izz-ud-Dîn bin Sâm to the accession of Jahângir, A.H. 1014=A.D. 1605. This history, which he entitled *زبدة التواريخ* is a revised and enlarged edition of his father's *تاريخ حقی* mentioned under No. 537. He is also the author of a commentary on the famous work *معجم مسلم*. He died in A.H. 1073=A.D. 1663; see *Hadâ'iq-ul-Hanafiyah*, p. 418; *Khazînat-ul-Aşfiyâ*, p. 989; Elliot, *Hist. of India*, vol. vi, p. 182; Rieu, i, p. 224; Ethé, *Ind. Office Lib. Cat.* No. 290.

The Taysir-ul-Qârî, with its full name *تیسیر القاری فی شرح معجم مسلم* (lithographed in five volumes, Lucknow, A.H. 1305) is noticed in Ethé, *Ind. Office Lib. Cat.* No. 2659.

The Arabic original has been repeatedly printed and lithographed; see Ellis, *Cat. of Arabic Books*, British Museum, vol. ii, p. 200.

The present MS. comprises the commentary from the beginning to the latter portion of *باب صوم يوم النحر* and breaks off with the

following words : پس در عجب در آورده مراد خوش آمده قال لا تسافر
corresponding to p. 215, line 10, vol. ii, of the lithographed edition.

Written in fair Indian Ta'liq.

Not dated ; 19th century.

No. 1196.

fol. 574-1225 (651) ; lines 23 ; size $11\frac{3}{4} \times 7\frac{1}{4}$; $8 \times 4\frac{3}{4}$.

The Same.

A portion of the preceding commentary on Bukhārī's Ṣaḥīḥ, from the beginning of كتاب البيوع to the end of كتاب المناقب, corresponding to p. 232, vol. ii, to the end of vol. iii, of the lithographed edition.

Beginning :—

• البيوع جمع بيع است جمع آورده برای اشارت الخ

Written in the same hand as the preceding copy.

Not dated ; 19th century.

No. 1197.

fol. 494 ; lines 20 ; size $11 \times 6\frac{1}{4}$; 8×4 .

The Same.

The commentary on Bukhārī's Ṣaḥīḥ from the beginning of كتاب البيوع to the end of كتاب الحج, corresponding to p. 232, vol. ii, to p. 140, vol. iii, of the lithographed edition.

Beginning :—

• البيوع جمع بيع است جمع آورده الخ

An index of the contents is given at the beginning.

Written in ordinary Indian Ta'liq.

Not dated ; 19th century.

Two seals, both of which are defaced, are found at the end of the MS

No. 1198.

foll. 286; lines 25; size $10\frac{3}{4} \times 6\frac{1}{4}$; 8×4 .

The Same.

This copy of Nūr-ul-Haq's commentary on Ṣaḥīḥ Bukhārī extends from the beginning of كتاب النكاح to the end of باب هل يزور صاحبه كتاب الادب of كل يوم او بكرة وعشيا.

Beginning:—

كتاب الفکاح - از هري گوید نکاح در اصل لغت بمعنی وطی است
 واطلاق آن الخ •

Written in Indian Ta'liq.

Not dated; 19th century.

No. 1199.

foll. 325; lines and size same as above.

The Same.

The present MS. is a continuation of the preceding copy, extending from the beginning of باب الزیارة of كتاب الادب to the end of باب قول كتاب التوحيد of الله لما خلقت بيدي.

Beginning:—

باب الزیارة ومن زار قوما فطعم عذدهم - در بیان زیارت کردن کسی
 را و کسی که زیارت کند جمعی را الخ •

Written in the same hand as the above.

The earlier portion of the MS. is worm-eaten and damaged in many places. Patches of thick paper pasted here and there render the text illegible. Some folios towards the end are mounted on new margins.

No. 1200.

foll. 466; lines 21; size $10\frac{3}{4} \times 6\frac{3}{4}$; $7\frac{3}{4} \times 4$.

شموس الساهرة في الامور الآتية

SHUMŪS-US-SÂHIRAH FĪL UMŪR-UL
ÂTIYAH.

A Persian commentary on Jalâl-ud-Dîn Suyûtî's Arabic work *Budûr-us-Sâfirah fi Umûr ul-Âkhirah* *بدور السافرة في امور الاخرة* (composed A.H. 884=A.D. 1479), which consists of a collection of Ḥadīṣ relating to the incidents of the day of resurrection, paradise, hell, etc.

Commentator: 'Abd-ul Gaffâr bin Shaykh Walî Muḥammad bin Shaykh Hamzah (Ḥamzah?) bin Shaykh Muḥammad ul-Qurayshî ul-Hâshimî ul-'Abbâsî (حمزة) بن شيخ محمد بن شيخ ولي محمد بن شيخ محمد القرشي الهاشمي العباسي.

Beginning:—

نگارین کلامی کہ بیاض صفحات صحف را سواد پیرای زینت

تواند بود الش *

For the Arabic original see Hâj. Khal., vol. ii, p. 82; Brock., vol. ii, p. 146; Râmpûr, p. 66; Âsaf., vol. i, p. 614; Bankipur Lib. Hand-list of Arabic MSS., No. 1400. Lithographed in A.H. 1311.

In the preface the commentator says that he wrote this work at the desire of some of his intimate friends for the convenience of those who, on account of their ignorance of the Arabic language, could not get access to the Arabic original, the most trustworthy Arabic work of Suyûtî.

The Arabic text is distinguished by a red line drawn above it.

Written in ordinary Ta'liq, with an illuminated head-piece.

Not dated; 18th century.

No. 1201.

fol. 31; lines 11; size $7\frac{1}{4} \times 4$; $4\frac{1}{2} \times 2$.

کتاب الخیل

KITÂB-UL KHAYL.

A collection of Hadîṣ, with a Persian paraphrase, relating to the Prophet's fondness for horses.

Author: Naṣîr-ul Haq نصیر الحق.

Beginning:—

یا من دل بذاته علی ذاته و شهد بوحدانیتہ نظام مصفوعاتہ الخ

The author, a teacher of the Imperial Madrasah, says that he collected these traditions relating to the Prophet's fondness for horses from several reliable works, and translated them into Persian for his royal patron Abul Muẓaffar Mu'in-ud-Dîn Muḥammad Farrukh Siyar (A.H. 1124–1131=A.D. 1713–1719).

The work deals with a short description of horses in general. The names of the horses belonging to the Prophet, with a detailed description of each, is given at the end of the work.

The title of the work is not given in the text itself, but is taken from an endorsement on the title-page.

A splendid copy. Written in beautiful Nasta'liq, with an illuminated head-piece.

Not dated; 19th century.

No. 1202.

fol. 302; lines 21; size $11 \times 6\frac{1}{2}$; $8\frac{1}{2} \times 4$.

مصفی شرح موطا

MUṢAFFÂ SHARḤ-I MUWATTÂ'.

The well-known Persian commentary on the famous collection of Hadîṣ by Imâm Mâlik bin Anas bin Abi 'Âmir bin 'Umar bin Ḥârîṣ, who according to this work, fol. 3^a, was born in A.H. 93=A.D. 712, and died on Sunday, 10 or 14 Rabi' I, A.H. 179=A.D. 795.

Commentator: Shâh Wali Ullah Dihlawi شاه ولی الله دہلوی. For his life and other works see under الخفا (No. 1286).

Beginning:—

نعمتهای حضرت باری جل مجدده بیرون از حد احصاست و نعمتی
که زیاده تر النخ *

This work, very popular in India, was completed in A.H. 1179 = A.D. 1765, for which several chronograms are given at the end. Lithographed in Dihli, A.H. 1293. Comp. Āṣaf. Lib., vol. i, p. 686.

The work is divided into several *Kitāb*, subdivided into *Bāb*. The first *Kitāb*, کتاب الصلوة, begins on fol. 11^b and the last سیر النبي, on fol. 289^b.

Written in fair Nasta'liq, with copious notes and explanations on the margins.

Dated 5 Muḥarram, A.H. 1206.

Scribe: سید بهادر علی لکنوی.

No. 1203.

fol. 412 (pp. 825); lines 17; size $9\frac{1}{2} \times 6$; $6\frac{3}{4} \times 4$.

The Same.

This volume of *Shāh* Walī Ullah's Muṣaffā comprises the latter half of the work, and begins with كذاب البيوع والمعاملات, thus:

کتاب البيوع والمعاملات کتاب در بیان احکام متعلقه بانواع بیع النخ *

In the beginning it is endorsed: شرح مواعظ قلمی جلد ثانی.

Written in a careless Indian Ta'liq. A modern copy.

No. 1204.

fol. 57; lines 12; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

لباب الاخبار

LUBĀB-UL-AKḤBĀR.

A collection of 400 traditions of the Prophet, relating to Muhammadan theology and law, with a paraphrase in Persian by Maḥmūd محمود.

Beginning :—

الحمدى كه جميع حامدان از احصای ربي عاجز اند و شكرينكه جميع
شاكران قاصر اند الحمد *

The original collection in Arabic, compiled by Aḥmad bin Abd Ullah, was printed at Bombay, A.H. 1280. See Loth. Arab. Catalogue, p. 48^a; Stewart's Catalogue, 164, xlv.

The present work, like the Arabic original, is divided into forty *Bâb*, each containing forty traditions.

The author's son Muhammad ibn-i Maḥmūd محمد ابن محمود also translated the Arabic original. See Ethé, Ind. Office Lib. Cat. No. 2639 and Bûhâr Lib. Catalogue, vol. i, p. 106.

Written in fair Indian Ta'liq.

Not dated; 18th century.

No. 1205.

fol. 48; lines 31; size $10\frac{3}{4} \times 6\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

سبعين

SAB'ÎN.

A collection of 70 traditions of the Prophet, with explanations in Persian.

Author: Ġiyâṣ-ud-Din Ḥusayn غياث الدين حسين.

Beginning :—

التحيات لله و الصلوة والطيبات السلام عليك ايها النبي ورحمة
الله وبركاته *

In the preface the author says that while he was studying books on Ḥadīṣ, he made a collection of traditions from them. He then adds that after finishing his work, entitled *خروقه*, he directed his attention to the said collection of Ḥadīṣ from which he selected these seventy.

Of the authorities quoted by the author the latest is Jâmi, who died, A.H. 898=A.D. 1492. The work is not divided into chapters or sections. On the title-page the work is called *شرح مشكات شريف*.

Written in fair Nasta'liq.

Dated Bihār, A.H. 1156.

Scribe : محمد اکمل شهبازي .

No. 1206.

fol. 131; lines 18; size $9\frac{1}{2} \times 6$; 7×4 .

هداية الغوي الى المنهج السوي

HIDĀYAT-UL-GAWĪ IL'AL MANHAJ-US-SAWĪ.

A Persian commentary on Jalāl-ud-Dīn Suyūti's (*d.* A.H. 911 = A.D. 1505.) well-known Arabic work *منهج السوي في الطب النبوي*. For the Arabic original see Brock., vol. ii, p. 147; Ḥāj. Khal., vol. vi, p. 221.

Commentator: Muḥammad Gauṣ bin Nāṣir-ud-Dīn Muḥammad Nā'itī محمد غوث بن ناصر الدين محمد نايطي .

Beginning :—

سپاس بيقيلس مر حکیمی را کہ بروغن بادام عنایت خشک دماغان
بیمار کده عدم را الخ .

Written in fair Ta'liq, with occasional notes on the margins.

Not dated; 19th century.

No. 1207.

fol. 607; lines 19; size $10\frac{1}{2} \times 6$; $8\frac{1}{2} \times 4\frac{1}{2}$.

منبع العلم

MANBA'-UL-'ILM.

A Persian commentary on Imām Muslim bin Ḥajjāj ul-Qushayri's well-known Ṣaḥīḥ or Collection of Ḥadīṣ.

Commentator: Fakhr-ud-Dīn Muḥib-Allah فخر الدين معجب الله .

Beginning :—

حمد بيهود و سپاس بيقيلس و ثناء بی انتها شاهنشاهی را

سزد الخ .

In the preface the commentator says that his father (evidently Nūr-ul-Haq; see No. 1195), towards the close of his life, wrote a commentary on the Ṣaḥīḥ of Muslim, entitling it *منيع العلم في شرح صحيح المسلم*. His father died soon after, and did not consequently revise the commentary, two or three copies of which had been made by that time. As this unrevised work of his father contained some defects and doubtful points, he (Mujib-Ullah) revised it, and improved it by making suitable additions and alterations. He adds that in his work he received valuable assistance from the compositions of his grandfather (جدي) Shaykh 'Abd-ul-Haq.

The commentary itself begins thus with *كتاب الايمان* —

کتاب الايمان - ايمان در لغت بمعنی تصدیق مطلق است و در شرح
تصدیق پیغمبر است النعم *

and extends in the present copy up to the end of *باب ركوب المصلى* *الفوس*.

It breaks off with the following words:—

حدثنا يحيى بن يحيى اخبرنا عبد الله بن جعفر المسوري عن
اسماعيل بن محمد بن سعد عن عامر بن سعد بن ابي وقاص
Written in ordinary Indian Ta'liq.

Not dated; 19th century.

No. 1108.

fol. 431; lines 21; size 12×8; 9×5½.

شرح شيخ الاسلام

SHARḤ-I-SHAYKH-UL-ISLĀM.

A commentary upon the Ṣaḥīḥ of Bukhari.

Commentator: Muḥammad, entitled Shaykh-ul-Islām, a grandson of Shaykh 'Abd-ul-Haq Dihlawī *شيخ الاسلام نيرى* *شيخ عبد الحق دهلوي*.

Beginning:—

انچه پیش از شروع درین کتاب مستطاب باید دانست چند چیز
است النعم *



ERRATA.

P. 62, line 21 *Read No. 1208 for No. 1108.*

The work was lithographed on the margin of the Taysir-ul-Qārī, Lucknow, A.H. 1305.

In a subscription at the end of the third volume of the lithographed edition it is said that the commentator flourished in Shāhjahānābād in the reign of Muḥammad Shāh, and was still alive at the time of Nādir Shāh's invasion. He was buried by the side of Shaykh 'Abd-ul-Ḥaq Dihlawī. According to the author of the Ḥadā'iq-ul-Hanafiyyah, p. 468, Shaykh-ul-Islām was a lineal descendant of 'Abd-ul-Ḥaq Dihlawī and the son of Ḥāfiẓ 'Abd uṣ-Ṣamad Fakhr-ud-Din Muḥaddiṣ. He is the author of رسالة طرد الاوهام and كشف الغطاء. His son Salām Ullah, author of several works, died in A.H. 1229 or 1233=A.D. 1813 or 1817.

The commentary seems to be for the most part an abridgment of Nūr-ul-Ḥaq's Taysir-ul-Qārī, the arrangement of both works being the same.

The present MS. extends from the beginning of the Ṣaḥīḥ to the end of كتاب الصلوة باب ينزل للمكتوبة.

Written in ordinary Indian Ta'liq.

Dated 8 Shawwāl, A.H. 1264.

No. 1209.

fol. 516; lines and size same as above.

The Same.

This copy of Shaykh-ul-Islām's Tafsir comprises the commentary from the beginning of كتاب الشروط of الناس بالقول شرطها to the end of باب اسلام سلمان.

Beginning:—

باب الشروط مع الناس بالقول شرطها كه با مردم بمجرب گفتن

كفند بزبان *

Written in the same hand as the preceding copy.

No. 1210.

foll. 400; lines 17; size $8\frac{1}{2} \times 6$; 6×4 .

سراج الهدایت

SIRĀJ-UL-HIDĀYAT.

A collection of Ḥadīṣ from Muḥammad bin 'Abd Ullah ul Khaṭīb's famous Mishkāt, with a Persian paraphrase and explanation.

Author: Sirāj-ud-Dīn Ḥusayn bin Sayyid Bahā-ud-Dīn Shāh jahānābādī سراج الدین حسین بن سید بهاء الدین شاه جهان آبادی .

Beginning:—

الحمد لله نعمدة ونستعينه ونصلي على محمد وآله واصحابه
 اما بعد ميگرود بنده ضعيف عاجز گنهگار اله *

The author says in the preface that as the Mishkāt was an extensive work, he made a selection from it for the convenience of readers without changing the system and arrangement of the original. He also says that in some places he has inserted 'Abd-ul-Ḥaḥq Dihlawī's translation (of the Mishkāt, see Nos. 1193-1194) without any addition or subtraction. He further adds that the Mishkāt contains 6,000 Ḥadīṣ, while in his present work he has dealt with only 2,500 Ḥadīṣ.

The date of composition, as given in the preface, is A.H. 1250 = A.D. 1834.

The author of the Tadkirah-i 'Ulamā-i Hind, p. 71, says that Hakīm Sirāj-ud-Dīn, a good scholar and an eminent physician of Shāhjahānābād, is the author of the following works:—

چراغ دین و انتخاب حجر الکلام و علم رموز و عقل افزا و حکمت
 ایمانی و سراج منیر و سراج هدایت و لب لباب مثنوی مولانای روم
 و دستور العمل علمای متقدمین و عقلی سابقین و مجموعه گل و ریاحین
 و قانون العلاج *

The work itself begins with کتاب الایمان on fol. 16^b and ends on fol. 364^b.

The original work is preceded and followed by numerous notes, quotations, extracts from other works, all relating to the subject treated by the author, with many interleaves, and it is almost certain that the MS. is a draft copy by the author himself.

The colophon is dated A.H. 1252.

Written in a careless and hasty Indian Ta'liq, with copious notes and annotations throughout.

SHÎ'Î HADÎŞ.

No. 1211.

fol. 371 ; lines 19 ; size $11 \times 6\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

ترجمہ قطب شاہی

TARJUMAH-I QUTUBSHÂHÎ.

The well-known Persian translation of Bahâ-ud-Dîn Muḥammad ul-'Âmulî's (see No. 291) collection of Forty Traditions (اربعین), by Muḥammad bin 'Alî, better known as Ibn-i-Khâtûn ul-'Âmulî محمد بن علی المشہر بہ ابن خاتون العلوی, who wrote it at the desire of Sulṭân Muḥammad Qutub Shâh of the Qutub Shâhî dynasty.

Beginning :—

امی از تو حدیث معرفت را تبیین

دی ترجمہ وصف تو تنزیل مبین

From the subscription, which Bahâ-ud-Dîn wrote in A.H. 1029 = A.D. 1620, and in praise of this translation, which is found at the end of this copy as well as in many others, it is evident that the translator finished his work in, or immediately before, that year. The date of translation given in the Hand-list of the Âṣāfiyah Lib., vol. i, p. 684, is A.H. 1028. Another copy of the work is noticed in the Bûhâr Lib. Catalogue, vol. i, p. 122.

A neat and good copy. Written in fair Nasta'liq on gold sprinkled papers, with an illuminated head-piece.

A marginal note at the end says that the copy was collated in Şafar, A.H. 1059.

Not dated ; apparently 17th century.

Scribe : محمد تقی بن قاضی محمد صالح.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwûrshîd Nawwâb of Patna are found at the beginning and end of the copy.

No. 1212.

fol. 324; lines 17; size $9\frac{1}{4} \times 6$; $6\frac{1}{4} \times 3\frac{1}{2}$.

The Same.

Another copy of Ibn-i Khâtûn ul-'Âmulî's Persian translation of Bahâ-ud-Dîn 'Âmulî's Arba'in, beginning as usual.

Bahâ-ud-Dîn's note in praise of the translation, generally found at the end of other copies, is given here at the beginning immediately after the list of contents. The work itself begins on fol. 14^b.

Written in ordinary Nasta'liq.

Not dated; 18th century.

No. 1213.

fol. 344; lines 19; size $11\frac{1}{4} \times 7$; $7\frac{1}{4} \times 3\frac{1}{2}$.

The Same.

A good copy of the Tarjumah-i Qutub Shâhî, with a detailed index of the contents occupying fol. 1^b-15^a, but without the subscription found at the end of the preceding copy. Beginning as usual on fol. 15^b.

Written in fair Naskh, with illuminated frontispieces on fol. 1^b and 15^b.

The index (on fol. 15^a), is dated 20 Muḥarram, A.H. 1058. On the same folio as well as on the title-page is a seal, dated A.H. 1085, with the following inscription:—

العبد المذنب بها الدين بن محمد عفي عنهما •

The seal on the title-page is followed by the following note:—

دخل في نوبة الفقير الى الله العفي بها الدين محمد الليثي

الحراري (؟) عفي عنهما بمئة وكرمه •

The colophon is dated Ḥaydarābād, 20 Ramaḍān, A.H. 1059.

Scribe : عبد الله بنده قطب شاه.

The seals and signatures of Nawwāb Sayyid Vilāyat 'Alī Khān and Khwurs̥hid Nawwāb of Patna are found in several places.

No. 1214.

fol. 391 ; lines 15 ; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

The Same.

A very modern copy of the Tarjumah-i Quṭub Shāhi, with Bahā-ud-Din's subscription at the end.

The translation and explanation of most of the traditions are omitted, and the MS. breaks off at the beginning of the fortieth tradition.

Written in a careless and ugly Indian Ta'liq.

Not dated ; 19th century.

The seals of Nawwāb Sayyid Vilāyat 'Alī Khān and Khwurs̥hid Nawwāb of Patna are found at the beginning and end of the copy.

No. 1215.

fol. 380 ; lines 19 ; size $8\frac{1}{2} \times 4\frac{1}{2}$; $6\frac{1}{2} \times 3$.

The Same.

Another copy of the Tarjumah-i Quṭub Shāhi, beginning as usual.

Written in fair Naskh.

Not dated ; 19th century.

Several seals of the late kings of Oude are found at the beginning and end of the copy.

No. 1216.

fol. 78; lines 42; size 10×6 ; $7\frac{1}{2} \times 4\frac{1}{4}$.

تلخیص ترجمہ قطبشاہی

TALKHĪṢ-I TARJUMAH-I QUTUBSHĀHĪ.

An abridgment of Ibn-i Khâtûn's Tarjumah-i Qutub Shâhi (see No. 1211), by Gulâm Husayn Khân bin Sayyid Hidâyat 'Ali Khân Tabâtabâ'i, the well-known author of the Siyar-ul-Muta-akh-khirin (see No. 582).

Beginning :—

الحمد لله الذي جعل العلم علماً للهداية النخ .

In a short preface Gulâm 'Ali says that as there were some defects in Ibn-i Khâtûn's Tarjumah-i Qutub Shâhi, and as some of the explanations given therein were too difficult to be understood, he, with a view to removing those defects, wrote the present abridgment.

Written in minute Nasta'liq.

Dated 19 Ramaḍân, A.H. 1202.

The original folios are mounted on new margins. The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Khwurshid Nawwâb are found at the beginning and end of the copy.

No. 1217.

fol. 128; lines 29; size $9\frac{1}{4} \times 5\frac{3}{4}$; $6\frac{1}{4} \times 3\frac{1}{4}$.

The Same.

Another copy of Gulâm Husayn Khân's abridgment of Ibn-i Khâtûn's Tarjumah-i Qutub Shâhi, beginning as above.

Written in the same hand as the preceding copy.

Scribe : میر سلامت علی.

This copy also bears the seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Khwurshid Nawwâb of Patna.

No. 1218.

foll. 217; lines 20; size $8\frac{1}{2} \times 4\frac{3}{4}$; $6\frac{1}{2} \times 3$.

ترجمہ مکرم الاخلاق

TARJUMAH-I-MAKÂRIM-UL-AKHLÂQ.

A work dealing with the noble qualities, customs, actions, observances, modes of living, etc., of the Prophet, translated from the Arabic.

The preface, due to the translator, begins thus:—

حمد ببعده و ثناء ببعده قیومی را که عقول ذریات آدم از ادراک النعم.

The author of the *Kashf-ul-Hujub*, p. 548, says that according to the *بحار الانوار* of Muḥammad Bâqir bin Muḥammad Taqī ul-Majlisī, the Arabic original (مکرم الاخلاق) was written by Shaykh Abī Naṣr ul-Ḥasan bin Faḍl bin Maulânâ Amin-ud-Dīn uṭ-Ṭabarsī, but that Kaf'ami in his *مصباح* ascribes the authorship to Shaykh Raḍi-ud-Dīn bin Shaykh Abī 'Alī uṭ-Ṭabarsī.

The heading at the beginning of the present copy supports the statement of Bâqir Majlisī that the *Makârim-ul-Akhlâq* was written by Ḥasan bin 'Alī bin Faḍl-uṭ-Ṭabarsī, whose full name is again given thus by the present translator on fol. 2^a:—

اما بعد چنین گوید مولف این کتاب الشیخ العالم الفاضل التقی
نضر الحاج والحرمین الشریفین ابو نصر الحسن بن علی الفضل الطبرسی
رحمه الله الخ.

The name of the translator does not appear in the text. A copy of this translation is noticed in the *Madrasah Lib. Cat.*, p. 64. Another Persian translation, entitled *معانی الآداب*, by Naṣir-ud-Dīn Muḥammad bin 'Abd ul-Karīm ul-Anṣārī ul-Astarâbâdī, who wrote it in the reign of Shâh Tahmâsp (A.H. 930-984=A.D. 1523-1576), is noticed in *Rieu*, i, p. 15^a. A third, by 'Alī bin Ṭifûr ul-Bistâmī, is noticed in this Catalogue under No. 1220. Another, entitled *مکرم الکرام* is mentioned in *Kashf-ul-Hujub*, p. 121.

The author of the *Kashf-ul-Hujub*, *loc. cit.*, who notices the present translation, says that he did not succeed in tracing the translator's name. According to the concluding lines in the following copy the translation was completed on 7th Sha'bân, A.H. 1064=A.D. 1653, for which the title *مکرم الاخلاق* forms a chronogram.

The arrangement of the twelve chapters into which the work is divided exactly agrees with that of the Arabic original.

Written in ordinary Ta'liq.

Dated Aḥmadâbâd, Gujarât, 17 Jumâdâ II, A.H. 1002 (1102 ?)

Scribe: محمد صالح بن حافظ سبزواری.

Two seals of Muḥammad Ibrâhîm Ḥusaynî, of 'Ālamgîr's reign, and one of Muḥammad Hâdî Ḥusaynî, and another, which is not quite legible, are found at the beginning of the copy.

No. 1219.

fol. 355; lines 15; size 11 × 7; 8 × 4.

The Same.

Another copy of the Persian translation of 'Alî bin Faḍl ut-Ṭabarsî's Makârim-ul-Akhlâq, beginning as above:—

حمد بیکد و ثنائی بیعد قیومی را النعم •

Written in fair Naskh.

Not dated; 18th century.

No. 1220.

fol. 427; lines 17; size 11½ × 7; 7½ × 3½.

ترجمه مکرم الاخلاق

TARJUMAH-I MAKÂRIM-UL-AKHLÂQ.

Another Persian translation of Abû 'Alî bin Faḍl ut-Ṭabarsî's Arabic work Makârim-ul-Akhlâq.

Translator: 'Alî bin Ṭifûr البساطی (See No. 507.)

Beginning:—

ای نام تو عنوان کتاب اخلاق

وصف تو کتابه رواق نه طاق

* In the preface the translator says that one of his friends Mir 'Alî Shîr bin Sayyid 'Abd Ullah bin Mir 'Abd-ul Karîm ul-Mâzandarânî, being eagerly desirous of studying the Makârim-ul-Akhlâq of Abû

'Ali bin Faḍl uṭ-Ṭabarsī, collected several Persian translations of the work. As none of the translations were faithful, and in most instances were incorrect, he requested the present translator to make a correct and faithful translation of the Arabic original. Hence the present translation.

Like the Arabic original it is divided into twelve *Bāb*, each of which is subdivided into several *Faṣl*:—

Bāb I. در خلقت با رفعت حضرت رسالت علی الله علیه و آله و خلق و , in five *Faṣl*, on fol. 6^b.

Bāb II. در آداب بدن پاک کردن و بوی خوش بکار بردن و سرمه کشیدن و , in three *Faṣl*, on fol. 33^b.

Bāb III. در آداب کرمابه رفتن و آنچه بدان متعلقست , in six *Faṣl*, on fol. 42^a.

Bāb IV. در آداب ناخن چیدن و بیوت گرفتن و اصلاح معاسن نمودن و , in four *Faṣl*, on fol. 51^b.

Bāb V. در خضاب کردن یعنی رنگ بستن موی و زینت نمودن و انگشتری , in six *Faṣl*, on fol. 61^b.

Bāb VI. در آداب لباس پوشیدن و ترتیب مقام و مسکن نمودن , in ten *Faṣl*, on fol. 76^a.

Bāb VII. در آداب خوردن و آشامیدن , in thirteen *Faṣl*, on fol. 107^b.

Bāb VIII. در آداب نکاح کردن , in ten *Faṣl*, on fol. 156^b.

Bāb IX. در آداب سفر , in eight *Faṣl*, on fol. 196^a.

Bāb X. در آداب ادعیه خواندن , in five *Faṣl*, on fol. 220^b.

Bāb XI. در آداب بیمار و معالجه کردن او , in five *Faṣl*, on fol. 296^a.

Bāb XII. در نکته‌های نادره این کتاب که وارد است در هر باب , in seven *Faṣl*, on fol. 342^b.

The date of completion of the translation, given at the end, is Muḥarram, A.H. 1065=A.D. 1655.

Written in ordinary Nasta'liq.

Not dated; 19th century.

Scribe: عبد العزیز ولد مولانا شافینظر مشہد بان مازندہ رانی علیا بادی .

No. 1221.

fol. 234; lines 25; size $11\frac{1}{2} \times 6\frac{3}{4}$; $7\frac{1}{2} \times 4$.

شرح کافى

SHARḤ-I KĀFĪ.

A Persian commentary on the fourth, fifth, sixth, and seventh books (کتاب) of Abū Ja'far bin Muḥammad bin Ya'qūb bin Ishāq ur-Rāzī ul-Kulīnī's (d. A.H. 328 or 329=A.D. 940 or 941) famous work الكافى.

Commentator: Mullā Khalil bin Ġāzī ul-Qazwīnī, ملا خليل بن غازي القزويني.

Mullā Khalil, a well-known Shī'ah scholar of Qazwīn, was a pupil of Bahā-ud-Dīn 'Āmulī (d. A.H. 1030=A.D. 1621).

The author of the Sulāfat-ul-'Aṣr (a contemporary biographer of Khalil) remarks that Khalil, a noteworthy scholar of his time, wrote two commentaries on Kulīnī's Kāfī: one in Arabic, entitled الشافى and another in Persian, called الشافى. That in A.H. 1064=A.D. 1653, while Khalil was engaged in writing the Arabic commentary, Shāh 'Abbās II entered Qazwīn and requested the author to write the Persian commentary. He commenced the work the same year, and completed it in twenty years, in A.H. 1084=A.D. 1673, dividing it into thirty-four books. Khalil was held in high estimation by Shāh 'Abbās II, and died in A.H. 1089=A.D. 1678.

His other works are:—

- شرح عدة الاصول
- رساله در جمعه
- حاشیه بر تفسیر مجمع البیان
- رساله نجفیه
- رساله قمیه

Āqā Raḍī Qazwīnī was his pupil. His son Mullā Sulaymān was also a scholar. For his life see Nujūm-us-Samā, p. 101.

According to the index given on fol. 18^b of the Būhār Lib. copy (Būhār Lib. Cat., vol. i, p. 125), the work consists of thirty-three books (کتاب) or even thirty-four, if the کتاب الروضة is added, but it, according to another authority, does not belong to the original work

الكافي. In the present copy the number of books is sometimes given as thirty but generally as thirty-three or thirty-four.

According to Ethé, India Office Lib. Cat. No. 2667, Khalil completed the commentary on the first book on the 28th of Muḥarram, A.H. 1065=A.D. 1654. The commentary on the second book was finished on the 24th of Muḥarram, A.H. 1066=A.D. 1655. For other copies of the work see Ethé, Ind. Office Lib. Cat. No. 2667; Bûhâr Lib. Cat., vol. i, Nos. 161-163; Âṣaf. Lib. Cat., vol. i, p. 684. See also Kashf-ul-Ḥujub, p. 365.

Contents of the present copy :—

BOOK IV.

The commentary begins thus on fol. 1^b:—

اصل كتاب الايمان والكفر - شرح - اين كتاب چهارم است از سي كتاب
كه جزء كتاب كافي ابو جعفر محمد بن يعقوب كليني رحمه الله تعالى
است - الايمان كوردیدن بر يو بيت رب العالمين النعم *

It is subdivided into two hundred and nine *Bâb*, the first of which, styled باب طينة المؤمن والكافر, begins on fol. 2^b. The date of completion of the commentary on this book, given at the end, is Jumâdâ II, A.H. 1068=A.D. 1657. According to the statement at the beginning the Arabic original consists of thirty books.

The colophon is dated Rabî' I, A.H. 1118.

BOOK V.

كتاب الدعا; beginning on fol. 209^b:—

الحمد لله الذي قال في كتابه و بعد چون نواب همایون اشرف
اقدام اعلى حكم الله ملكه و سلطانه بارتاد العدل والاحسان النعم *

Here the commentator says that after finishing the commentary on كتاب الايمان and كتاب العجبة, كتاب التوحيد, كتاب العقل (the first four books of الكافي), he commenced the commentary on the fifth (كتاب الدعا) of the thirty-three or thirty-four (سي و سه و يا سي و چهار) books of al-Kâfi in Jumâdâ II, A.H. 1068=A.D. 1657. That portion of the work is subdivided into sixty *Bâb*. The date of completion, given at the end, is Rabî' II, A.H. 1069=A.D. 1658.

The colophon is dated Jumâdâ II, A.H. 1118.

BOOK VI.

كتاب فضل القرآن ; subdivided into fourteen *Bâb* ; beginning on fol. 276^b :—

اصل كتاب فضل القرآن - شرح - اين كتاب ششم است از سي كتاب
كه جزء كتاب كافي النخ *

According to the statement made here the Arabic original is said to consist of thirty books.

This portion of the commentary was finished in Jumâdâ I, A.H. 1069=A.D. 1658.

The date of transcription given in the colophon is Rajab, A.H. 1118.

BOOK VII.

كتاب العشرة , subdivided into thirty *Bâb* ; beginning on fol. 297^b :—

اصل - كتاب العشرة - شرح - كتاب هفتم از سي كتاب كه جزء كتاب
كافي ابو جعفر محمد بن يعقوب بن اسحق كليني رحمه الله تعالى
است النخ *

Here again the Arabic original is said to contain thirty books.

In the conclusion it is said that the *أصول كافي* ends with this seventh book, after which the commentator will begin with *كتاب الطهارة*, which is the first book of *فروع كافي*.

The date of completion given at the end is Jumâdâ II, A.H. 1069=A.D. 1658.

The colophon is dated *Shâ'bân*, A.H. 1118.

The name of the scribe, given in the colophon, runs thus :—

قد اتفق الفراغ من تسويد هذا الكتاب بيد الفقير الدليل
المحتاج الى الله المبين بن امين داؤد البارهمولي *

A correct and good copy. Written in fine minute *Naskh*.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Khwurahîd Nawwâb of Patna are found at the beginning and end of the copy.

No. 1222.

fol. 234 ; lines 25 ; size $11\frac{1}{2} \times 7$; $7\frac{1}{2} \times 4$.

The Same.

Khalil bin Gâzî ul-Qazwîni's commentary on the eleventh book (كتاب الصلوة) of Kulîni's الكافي.

Beginning :—

.....الجماع للصلوة عماد الاسلام تعظيما للصلوة •

In the beginning the commentator says that after finishing the commentary on كتاب الايمان والكفر, كتاب الحجّة, كتاب التوحيد, كتاب العقل, كتاب الدعاء and كتاب العيوض, كتاب الطهارة, كتاب العشرة, كتاب فضل القرآن, and كتاب الجنائز he took up كتاب الصلوة, the eleventh book, in Rajab, A.H. 1072=A.D. 1661. It is subdivided into one hundred and three *Bâb*, the first of which, styled باب فصل الصلوة, begins on fol. 3^b.

The date of completion, given at the end, is 10 Jumâdâ II, A.H. 1071 (1072 ?)=A.D. 1660 (1661 ?).

A note at the end says that this is Mullâ Khalil's commentary on Kulîni, that is to say, upon فروع كافي.

Written in minute Naskh with an illuminated head-piece.

Not dated, 18th century.

Seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Khwushîd Nawwâb of Patna are found at the beginning and end of the copy.

LAW AND THEOLOGY.

SUNNÎ LAW.

No. 1223.

fol. 183; lines 21; size $9 \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

صلوة مسعودي

ṢALĀT-I MAS'ŪDĪ.

A very old copy of the well-known work on the prescribed prayer and religious rites according to the Ḥanafite school.

Author: Mas'ūd bin Maḥmūd bin Yūsuf us-Samarqandī مسعود بن محمود بن يوسف السمرقندي.

Beginning:—

الحمد لله الذي وعد الجنة للمطيعين بكرمه وملكه وفتح باب

التوبة على المذنبين بفضله ورحمته الغ *

The work, of an early origin, is well known, being invariably quoted by subsequent writers on the subject. It was edited by Maḥmūd bin Ismā'īl Mangalūri, Bombay, 1887, and, with marginal notes, by Muḥammad Yār, Lahore, 1892.

A list of the sources on which the work is based is found at the end of the copy. The latest are the *Hidāyah*, by Burhān-ud-Dīn Margīnānī (d. A.H. 593=A.D. 1197) and the *Hayrat-ul-Fuqahā*, composed in A.H. 695=A.D. 1295 (see *Būhār Lib. Cat.*, vol. i, p. 83). Again the author of the *Miftāḥ-ul-Jinān*, written about A.H. 757=A.D. 1356 (See *Rieu*, i, p. 40; *Ethé*, *Ind. Office Lib. Cat.* No. 2565), mentions this work as one of his sources. It is therefore evident that the work was written in the first half of the eighth century. *Hāḥ. Khal.*, vol. iv, p. 108, mentions the work without adding any particular: صلوة المسعودي.

In the beginning the present volume is said to be the second *Daftar* of the work: دفتر دوم صلوة مسعودي. It is divided into twenty-five sections, called *Bāb*, the first on سورة (fol. 3^a), the second on

(*fol. 10^b*), the third on *کرامت مکان* (*fol. 21^a*). Sections IV-XXIV are devoted to the various kinds of prayers and the rites and observances connected with them. The twenty-fifth section treats of *سجادات*.

The first and the second *Daftar* of the work are noticed in the *Āṣaf. Lib. Hand-list*, vol. ii, p. 1122.

At the end of the copy are found the following three useful lists :—

- (1) Names of *Ṣaḥābis*.
- (2) Names of *‘Ulamā* and *Mujtahids*.
- (3) Names of the works referred to by the author.

A list of the contents of the work is given at the beginning of the copy.

An old and correct copy. Written in learned *Nasta‘liq*.

Dated 2 *Ramaḍān*, A.H. 891.

No. 1224.

fol. 280 ; *lines* 15 ; *size* $8\frac{1}{2} \times 6$; $6 \times 3\frac{1}{4}$.

The Same.

Another copy of the second *Daftar* of the same *Ṣalāt-i Mas‘ūdi*, beginning and ending as above.

Written in ordinary *Ta‘liq*, with occasional marginal notes.

Dated *Rabi‘ II*, A.H. 1086.

Scribe : *محمد عابد بن مالک*.

No. 1225.

fol. 382 ; *lines* 18 ; *size* $9\frac{1}{2} \times 6\frac{1}{2}$; $7 \times 3\frac{1}{4}$.

فوائد فیروز شاہی

FAWĀ’ID-I FĪRŪZSHĀHĪ.

A unique copy of an encyclopaedia of Muhammadan law according to the Sunnite doctrine, with discussions on theological, moral,

ethical and philological questions closely connected with it, based on numerous quotations from standard works.

Author: *Sharaf Muḥammad ul-ʿAttārī* شرف محمد العطارى.

Beginning:—

الحمد لله الحميد الحنان الذي خلقنا من الانسان و انطق اللسان
بالبيان والبرهان الخ •

In the conclusion the author says that he dedicated the work to Abul Muẓaffar Sultān Firūz Shāh, by whom the author evidently means Firūz Shāh Tuḡlaq of Dihli, who reigned from A.H. 752-790 = A.D. 1351-1388. Neither of the two historians of Firūz Shāh, viz. Baranī and ʿAfif, mentions the present work and its author, nor are they mentioned by the author of the history of Firūz Shāh *Sīrat Firūz Shāhī*, noticed under No. 547. A work of similar nature, entitled *Nafḥ Firūz Shāhī*, originally compiled by Ṣadr-ud-Dīn Yaʿqūb Muẓaffar Kirmānī, and edited after his death at the request of Firūz Shāh Tuḡlaq, is noticed and fully described in Ethé, Ind. Office Lib. Cat. No. 2564.

In some of his verses the author adopts the *takhalluṣ* Sharaf.

The work is divided into 115 *Bāb*. This number, says the author, can be obtained by multiplying ي by ي and 8 by ج, i.e. 10×10 and 5×3 or $100 + 15 = 115$. Each *Bāb* is subdivided into several *Faṣl*.

Contents:—

- fol. 11^a. باب اول در علم و جهل
- fol. 39^b. باب دوم در ايمان و اسلام و احسان و ميثاق و علامات ايمان
- fol. 44^a. باب سيم در احكام شرع و معرفت مذهب سنت و جماعت
و بيان فاعل مختار *
- fol. 46^a. باب چهارم در ستر عورت و بيان مواضعي كه حره را دران
رخصت است *
- fol. 48^a. باب پنجم در حيض و نفاس و استرا و اسقاط حمل
- fol. 51^b. باب ششم در احداث و انجاس و دباحت و بس خوردن و
طهارة اشيا *
- fol. 54^a. باب هفتم در آبا و حوضها و چاهها
- fol. 57^a. باب هشتم در قضاء حاجت

- fol. 59^b. باب نهم در مساواک و کلمه تمجید
- fol. 60^b. باب دهم در وضو
- fol. 63^a. باب یازدهم در غسلها و علامت بلوغ و معرفت منی و ودی و منی *
- fol. 65^b. باب دوازدهم در تیمم و مسح موزه و مسح جبیره
- fol. 68^a. باب سیزدهم در مسجد
- fol. 70^a. باب چهاردهم در قبله
- fol. 71^a. باب پانزدهم در اوقات نماز و معرفت فی الزوال
- fol. 72^b. باب شانزدهم در بانک نماز
- fol. 74^a. باب هفدهم در نماز
- fol. 101^a. باب هجدهم در سجدها و دعاء قنوت
- fol. 107^b. باب نوزدهم در زکوة
- fol. 108^a. باب بیستم در سخاوت و صدقه و قرض
- fol. 110^a. باب بیست و یکم در روزه
- fol. 115^b. باب بیست و دوم در تراویح و سحر و معرفت شب قدر
- fol. 117^a. باب بیست و سوم در دیدن ماهها
- fol. 119^a. باب بیست و چهارم در عیدین
- fol. 122^a. باب بیست و پنجم در حج
- fol. 123^a. باب بیست و ششم در جمعه
- fol. 125^b. باب بیست و هفتم در کلام الله تعالی
- fol. 136^a. باب بیست و هشتم در ذکر باری تعالی
- fol. 138^b. باب بیست و نهم در درود رسول و نسب و حلیه و میلاد و وفات و عدد زنان *
- fol. 140^b. باب سی ام در تواریخ انبیا و خلافة خلفاء راشدین و اسامی عشره مبشره و اسامی اصحاب کهف رضوان الله علیهم اجمعین *
- fol. 142^b. باب سی و یکم در جهاد
- fol. 145^b. باب سی و دوم در امر معروف و نهی منکر

- fol. 149^a. باب سی و سیوم در کسوف و خسوف
- fol. 151^b. باب سی و چهارم در نذر و اعتکاف و وقف
- fol. 153^a. باب سی و پنجم در تفکر و معنی نیت و معرفت دل و عمل دل *
- fol. 155^a. باب سی و ششم در معرفت انسان و اجناس حیوانات ناطق و معرفت روح و عقل و بیان عدد عالم *
- fol. 158^a. باب سی و هفتم در سلام و مصافحه و معانقه
- fol. 160^b. باب سی و هشتم در فضیلت بشر بر ملک و عدد ملائک بر هر آدمی موکلند و بیان مکان ناکحه دار بندگان که کجا میدارند انرا حد و ساعه *
- fol. 161^b. باب سی و نهم در سنتهای ابراهیم خلیل علیه السلام و در حجامت *
- fol. 165^a. باب چهل در سفر
- fol. 170^b. باب چهل و یکم در الا و نعما و احیاء سنت رسول و وضع سنن و علم الیقین *
- fol. 171^a. باب چهل و دوم در دعا ادعیه که درین باب داخل نشده است بابوایی که مناسب است درج کرده شد *
- fol. 184^b. باب چهل و سیوم در نمازها و ادعیه
- fol. 192^a. باب چهل و چهارم در حقوق و عقوب
- fol. 197^a. باب چهل و پنجم در صلہ رحم و نیکو داشتن یتیمان و بیوه زنان و تعهد دختران و نیکو داشتن مملوک *
- fol. 199^b. باب چهل و ششم در صید و ذبایح و احکام ماهی و صلیح
- fol. 206^a. باب چهل و هفتم در ضیافت و اجابت دعوة
- fol. 215^a. باب چهل و هشتم در منافع ماکولات
- fol. 216^b. باب چهل و نهم در فضیلت خوردن میوها
- fol. 218^a. باب پنجاهم در عدد زنانی که بر مرد حرامند و من اجنبیات و حرمت مصافحه *
- fol. 219^a. باب پنجاه و یکم در نکاح کردن زن و داشتن زنان

- fol. 223^a. باب پنجاه و دوم در آوردن عروس بخانه و عدل میان زنان و ادب وطی و داروهای بالا و علاج مردی بسته و بستن زن بدکاره و بریده شهوة زن بد و شناختن حمل *
- fol. 226^b. باب پنجاه و سوم در درد زه و عقیقه و فرزند را نام نهادن و در رضاع و پرورش بچه و دایه *
- fol. 227^b. باب پنجاه و چهارم در طلاق و خلع و عده
- fol. 234^a. باب پنجاه و پنجم در ایلا وظهار
- fol. 235^a. باب پنجاه و ششم در نفقه
- fol. 237^a. باب پنجاه و هفتم در سنکی زنان و نرمی باهل بیت و بریدن از عیال *
- fol. 237^b. باب پنجاه و هشتم در خلق خوب و فاء عهد و فواید خاموشی و سخن باندیشه گفتن *
- fol. 239^b. باب پنجاه و نهم در معنی عبادت و طاعت و اخلاص و معامله و مواسات و احسان با خلق *
- fol. 241^a. باب شصتم در خوف و رجا
- fol. 246^b. باب شست و یکم در ادب و تواضع و کبر
- fol. 250^b. باب شست و دویم در عدل و رحمت و ظلم و تعدی و در ادب مظلوم *
- fol. 252^b. باب شست و سیوم در حلم و تحمل و عفو و خشم و غضب و مکافات *
- fol. 255^b. باب شست و چهارم در حسد و ظن بد و طیره و فال و طمع و قناعت *
- fol. 257^b. باب شست و پنجم در عجب و ریا و مذمت دنیا
- fol. 261^b. باب شست و ششم در غمازی و سخن چینی و مزاح و مدح
- fol. 264^a. باب شست و هفتم در راست گفتن و از دروغ باز ماندن و معنی لعنت *
- fol. 265^b. باب شست و هشتم در خنده و کویه و غم و اندوه و بلا و ایلا
- fol. 267^a. باب شست و نهم در بازی و شطرنج

- fol. 269^b. باب هفتادم در پوشیدن جامه و فضل عمامه و افریشم و پوشیدن
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- fol. 271^b. باب هفتاد و یکم در اطاعت امرا و کرم و دولت و خدمت
- fol. 273^b. باب هفتاد و دوم در مسامحت و مشورت و رای و صحبت و وفا
- fol. 275^a. باب هفتاد و سیوم در بد کردن و دل کسی بسخن خسته
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- fol. 276^a. باب هفتاد و چهارم در عیب کردن و طعنه زدن و بهتان نهادن
- fol. 276^b. باب هفتاد و پنجم در ازاد و مکاتب و مدیر گردانیدن بنده
- fol. 278^b. باب هفتاد و ششم در حکم بنده معجز و حکم کنیزک و ام ولد
- fol. 279^a. باب هفتاد و هفتم در کسب و تجاره و ربوا و معنکری
- fol. 281^b. باب هفتاد و هشتم در اجارت و زراعت و شرکت
- fol. 285^b. باب هفتاد و نهم در سلم و هبه
- fol. 287^a. باب هشتادم در بیع
- fol. 294^b. باب هشتاد و یکم در امانت و عاریت و رهن و عصب
- fol. 297^a. باب هشتاد و دوم در لقیط و لقطه و جعل
- fol. 298^a. باب هشتاد و سوم در عشر و خراج و جزیه و معرفت اموال
و گنج و کان *
- fol. 300^a. باب هشتاد و چهارم در اکراه و قذف و اباحه و مضرت لقمه
حرام و منقعت خوردن حلال *
- fol. 301^a. باب هشتاد و پنجم در اسباب موجبات فقر و اسباب فراموشی
و ده چیز که از ده کس زشت و ناستوده است *
- fol. 302^a. باب هشتاد و ششم در کلمات کفر و در ارتداد و حکم رنجه کافر
در دنیا و نیت تعظیم او اگر مردم بدین مبتلا شوند *
- fol. 306^b. باب هشتاد و هفتم در خواب
- fol. 311^b. باب هشتاد و هشتم در سکونت و بیرون آمدن از خانه و در
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- fol. 313^a. باب هشتاد و نهم در عطسه و فازه و ادب انداختن آب
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- fol. 314^b. باب نودم در تعظیم مومن و شاد گردانیدن او و حاجت روا
کردن و شفاعت کردن *

- fol. 315^b. باب نود و یکم در بولیدن کل و شانه کردن و موزه و کفش پوشیدن و آئینه دیدن *
- fol. 317^a. باب نود و دوم در حجابت و پیغام و نامه نوشتن
- fol. 318^a. باب نود و سیوم در محبت و عداوت
- fol. 322^a. باب نود و چهارم در سحر و تصدیق کاهن و عدد منسوخات
- ib. باب نود و پنجم در حواله و ضمانتگیری و ادای وام غیری بی امری *
- fol. 324^a. باب نود و ششم در متفرقات
- fol. 326^b. باب نود و هفتم در تداوی
- fol. 327^a. باب نود و هشتم در دزدی
- fol. 329^b. باب نود و نهم در غیبت و زنا و لواط و وحد و تعزیر
- fol. 334^b. باب صد در قصاص و دیه و جنایات و متفرقات
- fol. 339^a. باب صد و یکم در قضا و دعوی
- fol. 343^a. باب صد و دوم در گواهی
- fol. 344^b. باب صد و سیوم در سوگند
- fol. 347^a. باب صد و چهارم در گناه و توبه و استغفار
- fol. 349^a. باب صد و پنجم در بیماری و بیمار پرسی
- fol. 350^a. باب صد و ششم در وصیت مرگ
- fol. 353^a. باب صد و هفتم در احکام میت
- fol. 359^b. باب صد و هشتم در گور
- fol. 363^a. باب صد و نهم در شهید
- fol. 365^a. باب صد و دهم در تعزیت و مصیبت و اطعام اهل میت و صدقه و دعا و نماز نیت میت *
- fol. 367^b. باب صد و یازدهم در ارث
- fol. 371^b. باب صد و دوازدهم در زیارت
- fol. 374^b. باب صد و سیزدهم در قیامت و بعث و صفت صور
- fol. 377^a. باب صد و چهاردهم در صفت بهشت و دوزخ و اعراف
- fol. 379^a. باب صد و پانزدهم در احکام آخرت

The authorities quoted by the author are :—

- ترغيب الصلوة - كفاية الشعبى - صلوة مسعودى - كثر العباد
- مفاتيح المسائل - جامع الصغير - ادب الاحاديث - نصاب الاحتساب
- بدايه - روضة الصدور - بستان فقيه ابو الليث - زاد الارواح - شرعة الاسلام
- حصن الايمان - نواذر الفتاوى - فتاوى كبرى - جوامع الفقه - هدايه
- مبسوط - اخلاق الناصري - كشف المعجوب - مختصر القدرى - سراجيه
- مرصاد العباد - مفتاح الاخبار - رساله مولانا شمس الدين يتكى
- مجموعه شمسي - قصص الانبياء - رساله صدر الاسلام - رساله حجة الاسلام
- خلاصة الصلوة - شرح كرخي - زاد الفقها - گلستان سعدى - فتاوى نسفى
- واقعات ناطقى - فتاوى سمرقندى - كتاب السعادة - زبدة الصالحين - اربعين
- etc. etc. مطلوب المسلمين - شرح طحاوى - منافع - شرح العلائى

The Persian poets referred to are :—

شمس الدين دبیر - خسرو - سعدى - نظامى - خاقانى
امير حسن and اثير الدين - همام الدين تبريزى

Written in good Nasta'liq on thick paper. Foll. 223-238 and 248-297 are written in good Naskh. Spaces for rubrics are left blank in some places.

The MS. is not dated at the end, but the following note on the title-page, apparently written in the same hand as the text, says that it was transcribed at Jaunpûr in Rajab, A.H. 977 :—

این کتاب که موسوم است بفوائد فیروز شاهى در بلدة پر سرور جونپور
استکتاب کرده شد بتاريخ شهر رجب المرجب سنه سبع و سبعین و تسعمایه -
العبد منعم بن میرم *

There are some marginal notes towards the beginning of the copy.

A full list of the contents, given at the beginning, occupies foll. 2^b-11^a.

No. 1226.

fol. 245; lines 25; size $10\frac{3}{4} \times 6\frac{3}{4}$; 8×4 .

فتاویٰ برہنہ

FATĀWĀ-Ī BARAHNAH.

A well-known compendium of Muhammadan theology and law according to the Ḥanafite school.

Author: Naṣīr-ud-Dīn Lāhaurī, poetically surnamed Binā'ī, نصیر الدین لاہوری المتخلص بہ بینائی.

Edwards, in his Catalogue of the Persian Books in the British Museum, p. 586, calls the author Naṣīr-ud-Dīn Manyā'ī for Naṣīr-ud-Dīn Binā'ī.

Beginning:—

حمد مرخدای جهان را کہ یکتاست بارصاف کمال و مبراست الخ

The work ends with a long notice on the life of Imām Abū Ḥanīfah, followed by short biographical notices of eminent *Shaykhs*, Jurors and Traditionists.

The following incident related by the author suggests that he was engaged in writing the book in A.H. 997=A.D. 1588:—

On fol. 223^a the author says that while he was engaged in writing the prerogatives of Imām Abū Ḥanīfah in this book, he eagerly desired to catch a glimpse of the Imām's noble features and appearance, when, to his great delight, he happened to see him in a dream on Wednesday night, the 13th of Rabi' II, A.H. 997=A.D. 1588.

A copy of the work is noticed in the Bûhâr Lib. Catalogue, vol. i, p. 103. See also Âṣaf. Lib., vol. ii, p. 1062. Lithographed, A.H. 1291, and with marginal notes, Cawnpore, 1891.

Written in careless Nasta'liq, with notes and explanations throughout the copy.

Spaces for headings are left blank in many places. The original folios are placed in new margins.

Not dated; 17th century.

Scribe: فقیر صابر عرف دمرہ ساکن پیرکنہ ہوت.

No. 1227.

foll. 174; lines 23; size 10×6; 8×3½

فقه بابري

FIQH-Î BÂBURÎ.

A rare work on Muhammadan civil and ecclesiastical law in all its branches, comprising purification or ablutions, prayers, alms, fasting and pilgrimage.

Author: Nûr-ud-Dîn bin Qutb-ud-Dîn bin Aḥmad bin Zayn-ud-Dîn ul-Khawâfi نور الدين بن قطب الدين بن زين الدين الخوافي.

Beginning:—

و من يعتصم بالله فقد هدى الى صراط مستقيم - كتاب فقه بابري
و مولف اين كتاب شيخ نور الدين هرويست الخ *

We learn from the preface that for a long time the author cherished the idea of writing some work as a means of introduction to the presence of the emperor Bâbûr, to whose ancestors the author's forefathers had been indebted; but that owing to a series of obstacles he could not carry out the plan until A.H. 925=A.D. 1519 when, with the object of visiting the *Haramayn*, he undertook a long journey, and after reaching the vicinity of the royal territories succeeded in obtaining an introduction to the royal presence. Soon afterwards he received the imperial order to write an authentic work in Persian on Muhammadan law. Hence the present composition. The author then proceeds to say that he based his composition on the following seven standard works, which he represents by symbols as follows:—

- شرح for ش - شرح وقايه for شر - كافي for ك - هدايه for ه
فناوى قاضى خان for ق - خلاصة for ص - خزانة for خ - مختصر وقايه
بن. As for the author's own additions he chooses the symbol بن.

The work comprises five Books (*Kitâb*) with numerous subdivisions and a Conclusion (*Khâtimah*), as follows:—

- I. كتاب الطهارة, on fol. 3^b.
- II. كتاب الصلوة, on fol. 38^a.
- III. كتاب الزكوة, on fol. 127^a.
- IV. كتاب الصوم, on fol. 146^b.
- V. كتاب الحج, on fol. 156^b.

The *Khâtimah*, on the rites and observances of visiting the sacred tomb of the Prophet, begins on fol. 172^b.

Written in ordinary Nasta'liq.

Dated 12 *Dulhijjah*, A.H. 1081.

Scribe: عبد الله شيخ داود.

The last folio is in a later hand.

No. 1228.

fol. 211; lines 17; size $7\frac{3}{4} \times 5$; $5\frac{3}{4} \times 3\frac{1}{4}$.

مجموع خانى

MAJMU'-'I KHÂNÎ.

A compendium of Muhammadan law, treating of purification and ablution, prayers, alms, fasting and pilgrimage.

Author: Kamâl Karim كمال كريم.

Beginning:—

حمد و سپاس مر پادشاهى را كه دار الملك دولتباد نهاد انسانى
بعزت دين اسلام رسانيد؟ اوست *

The work is dedicated to a certain general Bahrâm Khân, who, says the author, freed Deogir from infidels and filled it with the followers of Islâm.

For further particulars and other copies of the work see *Ethé India Office Lib. Catalogue*, Nos. 2572-2574 (where the author is called Kamâl Karim Nâgaûri); *Ethé, Bodl. Lib. Catalogue*, Nos. 1782 and 2376. Lithographed, Lahore, A.H. 1315.

Written in ordinary Ta'liq.

Not dated; 18th century.

No. 1229.

fol. 370; lines 21; size $10\frac{3}{4} \times 6\frac{1}{4}$; $7 \times 3\frac{3}{4}$.

منافع المسلمين

MANÂFI-'UL-MUSLIMÎN.

A Persian translation and explanation of *Sharḥ-i Viqāyah*, a popular work on Muhammadan law.

The origin of this translation is that Burhân-ud-Dîn Abul Ḥasan 'Alî bin Abî Bakr bin 'Abd-ul-Jalîl ul-Margînânî (*d.* A.H. 593=A.D. 1197) wrote the well-known work, الهداية, which is esteemed as a standard work on Muhammadan law, according to the Hanafite School (see Hâj. Khal., vi, pp. 479-495; G. Flügel, iii, p. 202; J. Aumer Arabic Catalogue, pp. 89-91; printed, Calcutta, A.H. 1234; English translation by C. Hamilton, London, 1791, second edition by S. G. Grady, London, 1870). Imâm Burhân-ush-Shari'at Maḥmûd bin Ṣadr-ush-Shari'at made an abridgment of the said Hidāyah and entitled it مسائل الهداية في رواية وقاية الرواية, and on it 'Ubayd Ullah bin Mas'ûd bin Tâj-ush-Shari'ât (*d.* A.H. 747=A.D. 1346) wrote, in an abridged form, an Arabic commentary, entitled شرح وقاية. The present work is a Persian translation of this شرح وقاية.

Translator: 'Abd-ul Jamîl bin Maḥmûd bin Muḥammad us-Ṣâfi
عبد الجميل بن محمود بن محمد الصافي.

Beginning:—

الحمد لله رب العالمين و الصلوة اللهم لا تحرمنا شفاعتهم

يوم الدين الخ *

We learn from the preface that the translator at first avoided the inclusion of the Arabic text in his translation; but at the desire of Maulânâ Burhân-ud-Dîn Muḥammad, grandson of Maulânâ Mu'in-ud-Dîn Maḥmûd, he added the Arabic text to the translation in its present form.

The *Sharḥ-i Viqāyah* is very popular, and is freely used as an authority on Muhammadan law. It was printed in Calcutta, 1848.

The work is divided into many *Kitâb*, *Bâb* and *Faṣl*.

Written in fair Nasta'liq.

Dated A.H. 1033.

Scribe: آدم بن مولا يونس

No. 1230.

foll. 286; lines 17; size $9 \times 5\frac{3}{4}$; $5\frac{3}{4} \times 3\frac{1}{4}$.

ترغيب فى الصلوة

TARGĪB-FIṢ-ṢALĀT.

“Inducement for Prayer.” An exhaustive work on legal prayers and purification.

The MS. is defective at the beginning and the author's name could not be found in the text. It opens abruptly, thus:—

..... دشوار آید منقول عنه را به بیند تا شوق یابد و چون درین

عظیم امور دینی بیشتر بر از عوام مسلمانان کاهل نماز دیدم الخ *

The work seems to be identical with the ترغیب الصلوة of Muḥammad bin Aḥmad-uz-Zāhid احمد بن احمد الزاهد, mentioned by Hāḡ. Khal., vol. ii, p. 282, which like the present is divided into three *Qism*, and a copy of which is mentioned in Āṣaf. Lib. list, vol. ii, p. 1114.

The first *Qism* treats of legal prayers.

The second is on purification انواع طهارت .

The third is on impurities احداث و انجاس .

The author quotes a large number of works as those on which he has based his composition. He generally quotes the views and decision of all the four Imāms in respect of a مسئله.

Spaces for rubrics have been left blank in many places. Marginal notes occasionally.

Written in ordinary Nasta'liq.

Not dated; 18th century.

No. 1231.

foll. 162; lines 18-21; size $9 \times 5\frac{3}{4}$; $7 \times 3\frac{1}{4}$.

کنز الدقایق

KANZ-UD-DAQĀ'IQ.

A Persian translation of Hāfiẓ-ud-Dīn un-Nasafi's (d. A.H. 710 = A.D. 1310) Arabic work Kanz-ud-Daqā'iḡ on Muhammadan civil and religious law, according to the Ḥanafite School.

The name of the translator, as given in the present copy, is Naṣr Ullah bin Muḥammad Jamāl ul-Azdawī, popularly called al-Kirmānī نصر الله بن محمد جمال الازدوي المعروف بالكرماني. In the following copy the name appears thus : نصر الله ابن محمد بن احمد جمال الازدوي بالكرماني. For other readings of the name see Ethé, India Office Lib. Catalogue (No. 2575) where five copies of the work are mentioned. See also W. Pertsch, Berlin Catalogue, p. 250; E. G. Browne, Camb. Catalogue, p. 51. A commentary on the Kanz-ud-Daqa'iq, entitled *Abu Muhammad Fakhruddin 'Uthman bin 'Ali bin Muḥsin Zil'ayy bi Tabyin al-Haqāiq* (d. A.H. 743 = A.D. 1342), is mentioned in the *Hadā'iq-ul-Ḥanafiyah*, p. 283.

The Kanz-ud-Daqa'iq, edited with notes by Muḥammad Mirzā Khān, was lithographed, Lahore, 1870.

Beginning :—

الحمد لله الذي اوضح مناهج الشريعة والاسلام و اورد مناهل
التكاليف الخ *

The contents of the work have been fully described in Ethé, Ind. Office Lib. Catalogue, *loc. cit.*

The present copy is in a damaged condition. Spaces for rubrics have been left blank throughout the copy and patches of thick paper pasted here and there render the text illegible in many places.

Written in ordinary Nasta'liq.

Not dated; 18th century.

No. 1232.

fol. 167; lines 20; size $11 \times 6\frac{1}{2}$; $8 \times 4\frac{1}{4}$.

The Same.

A neatly written copy of the same Kanz-ud-Daqa'iq, beginning as above.

Written in fair Ta'liq.

Not dated; 18th century.

This copy was presented to the library by 'Abd-ul-Karīm, a Sub-Inspector of Police, Patna, on 29 August, 1913.

No. 1233.

fol. 195; lines 22; size $12 \times 7\frac{3}{4}$; $8\frac{3}{4} \times 4\frac{1}{4}$.

The Same.

Another copy of the same. The name of the translator, as given in this copy, is نصر الله بن محمد بن محمد جمال الأزدي المعروف بالكرماني.

A list of the contents is prefixed at the beginning of the copy.

The MS. is in a damaged condition.

Written in ordinary Ta'liq.

Dated, Chittagong, A.H. 1129.

No. 1234.

fol. 118; lines 11-15; size $9\frac{1}{4} \times 5\frac{3}{4}$; $6\frac{3}{4} \times 3\frac{1}{4}$.

مفتاح الصلوة

MIFTÂḤ-UṢ-ṢALÂT.

A treatise on purification or ablutions and prayers.

Beginning:—

الحمد لله رب العالمين و الصلوة على رسوله بدان تا نيك

بخت كذ ترا حق تعالى •

A copy of the work is noticed in Ethé, Ind. Office Lib. Catalogue No. 2587, where the work is said to have been written in A.H. 1061 = A.D. 1651. In the conclusion of the present copy we are told that the author wrote it for the use of one of his sister's sons Ahmad bin Sulaymân.

The author frequently refers to بهر الرايق .

According to Edwards, Catalogue of the Printed Persian Books in the British Museum, p. 210, the Miftâḥ-uṣ-Ṣalât, by Faṭḥ Muḥammad Burhânpûrî, was lithographed in Lahore, A.H. 1288, and again, A.H. 1293.

Written in ordinary Ta'liq.

Dated 5 Jumâdâ II, A.H. 1255 = 15 August, 1839.

Scribe: محمود محمود الحق ابن مولوي نور الاسلام.

No. 1235.

fol. 89; lines 23; size $12 \times 7\frac{1}{2}$; $10 \times 2\frac{1}{2}$.

کتاب الحدود

KITÂB-UL-HUDÛD.

A work on Muhammadan Penal Law, treating of punishments of defined extent.

There is no preface to the work and it begins thus:—

بسم الله الرحمن الرحيم - کتاب حدھا و در این کتاب چند باب
است آلم *

Neither the author's name nor the title of the work is given, but in an endorsement on the fly-leaf it is called کتاب الحدود.

The work seems to be a translation of the portions کتاب الحدود and کتاب السرقه of the well-known Arabic work فتاوی عالمگیری, a vast compilation of legal opinions by Hanafi doctors, collected by order of Âlamgir (Aurangzib), by Shaykh Nizâm and other Indian Jurists. The six chapters of the کتاب الحدود and the four of the کتاب السرقه extant in the present MS. agree entirely with the Arabic original (Calcutta edition, vol. ii, pp. 201-263). The Arabic original was printed in Cairo, A.H. 1282; Calcutta, 1828-1835, in six volumes; Lucknow (reprinted from the Calcutta edition), A.H. 1292.

The present translation seems to be identical with the one by محمد نجم الدین Khân Qâdî-ul-Qudât (printed, Calcutta, 1813. See Edwards, Catalogue of the Persian Printed Books in the British Museum, p. 510).

Works frequently quoted are:—

- نهر فایق - بحر الرائق - هدايه - مبسوط سرخسي - محيط سرخسي
- اختيار شرح مختار - سراج وهاج - فتح القدير - فتاوی قاضیخان - کافي - ظهيره
- تمر تاشي - شرح طحاوي - شرح کتاب الحدود - سراجيه - غایة البیان
- خزانه المفتين - تاتار خانیه - ایضاح - غنایه - تبیین
etc., etc.

Contents:—

کتاب حدھا

باب اول در بیان تفسیر حد موافق شرع و بیان رکن حد و بیان
شرط حد و بیان حکم حد *

fol. 1^a.

باب دوم در بیان زنا

- fol. 5^b. فصل در بیان چگونگی حدها و اقامت حدها
 fol. 10^b. باب سیوم در بیان وطنی که موجب حد است
 fol. 19^a. باب چهارم در شهادت برنا و رجوع ازان شهادت
 fol. 33^b. باب پنجم در حد شراب
 fol. 36^a. باب ششم در بیان قذف
 fol. 49^b. فصل در بیان تعزیر
 کتاب سرقه
 fol. 56^a. باب اول در بیان سرقه
 fol. 64^a. باب دوم در بیان آن دزدیها که دست بریده می شود درین و در
 بیان آن دزدیها که دست بریده نمی شود در آن *
 fol. 73^a. فصل در بیان حرز
 fol. 78^a. فصل در بیان چگونگی دست بردن و ثابت گردانیدن آن
 fol. 84^b. باب سوم در بیان چیزی که پیدا کند دزد آن چیز را در
 مال دزدی *
 fol. 86^a. باب چهارم در بیان حکم قطاع الطريق

Written in fair Nasta'liq on half margin, the remaining half containing notes in English, apparently those of the Englishman for whom the copy was made.

Dated A.H. 1256.

No. 1236.

fol. 56; lines 15; size $7\frac{1}{2} \times 4; 5 \times 2\frac{1}{2}$.

A short treatise on legal rites and observances relative to prayer.

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

..... یضم مؤخر او التقديره بسم الله ابتداء لان المفعول اذا

قدم النع *

It is a commentary on some Arabic work. The Arabic text is written in bold Naskh. The commentary or the explanation is also in Arabic, but in rare cases one or two phrases in Persian are also found.

The work is divided into eight *Bâb*, as follows :—

I. fol. 9 ^a .	الباب الاول في بيان القرائض
II. fol. 17 ^a .	الباب الثاني في الواجبات
III. fol. 24 ^b .	الباب الثالث في بيان السنن
IV. fol. 31 ^b .	الباب الرابع في المستحبات
V. fol. 40 ^a .	الباب الخامس في المحرمات
VI. fol. 41 ^b .	الباب السادس في المكروهات
VII. fol. 51 ^a .	الباب السابع في المباهات
VIII. fol. 52 ^b .	الباب الثامن في المفسدت

Written in fair Naskh.

Not dated ; apparently 17th century.

No. 1237.

fol. 129 ; lines 17 ; size $8 \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{4}$.

دستور الفرائض

DASTÛR-UL-FARÂ'ID.

A modern, but useful, work on the law of inheritance and the division of property.

Beginning :—

الحمد لله رب العالمين والعاقبة للمتقين بدان اسعدك الله
تعالی که چون صانع قدیم و مبدع حکیم مشکوة دل این ضعیف را از مصباح
علوم پر نور گردانید الن *

The author, who does not reveal his name, tells us in the preface that his knowledge of the law of inheritance had acquired for him a world-wide reputation, and that he had written several works in Arabic on that subject. But as those works were not easily understood by students of Persian, he wrote the present work for their benefit. He adds that he has based it on the laws of Imâm Abû Hanifah, but has also quoted the opinion of Imâm Shâfi'i, so that it may be serviceable to the followers of both the Imâms.

The work is divided into thirty chapters (*Bâb*) as follows :—

1. fol. 6^a. باب اول در فضیلت علم فرائض و تعظیم آن
2. fol. 7^a. باب دوم در بیان آنکه چون کسی از دنیا برود اول از مال او بچه ابتدا کنند *

3. fol. 13^b. باب سوم در بیان آنکه اگر مرده را وام باشد و مالش باشد یا نباشد حکم او چگونه باشد *
4. fol. 21^a. باب چهارم در بیان آنکه وصیت از که درست باشد و از که درست نباشد و آن وصیت که درست باشد حکم او چگونه باشد و چگونه باید کرد *
5. fol. 24^b. باب پنجم در بیان اصحاب فرائض که ایشان کیانند و چنداند و نصیب ایشان چگونه باید داد و هرکس باوجود دیگری میراث برد یا نه برد و اگر برد چگونه برد و چند برد *
6. fol. 52^b. باب ششم در بیان عصبات که ایشان کیانند و چنداند و حکم ایشان چون تنها باشند چه باشد و چون با اصحاب فرائض باشند چه باشد و کدام از ایشان اولی تر باشند از دیگر و کدام از ایشان محروم کند دیگری را از میراث *
7. fol. 59^b. باب هفتم در بیان حجب و حرمان که چیست و بر چند نوع است *
8. fol. 63^a. باب هشتم در بیان رد کردن بر اصحاب فرائض که معنی رد چه باشد و حکم او چیست و چگونه رد باید کرد و برکه رد باید کرد و برکه رد نباید کرد *
9. fol. 69^a. باب نهم در بیان عول که چیست و برکه عول شود و برکه عول نشود *
10. fol. 72^b. باب دهم در بیان مناسخه و حکم آن
11. fol. 77^b. باب یازدهم در بیان متشابه النسب
12. fol. 80^b. باب دوازدهم در میراث فرزند اعلان و فرزند زنا و لقیط و در بیان آنکه لقیط کیست و حکم او چیست *
13. fol. 81^b. باب سیزدهم در بیان ذوی الارحام که ایشان کیانند و چندند و حکم ایشان چیست و کدام یک از ایشان از دیگری اولی تر باشد و باوجود که میراث برند و باوجود که محروم شوند *
14. fol. 89^a. باب چهاردهم در بیان مرئی الموالاة که اوکه باشد و حکم او چه باشد *

15. fol. 89^b. باب پانزدهم در بیان آنکه کسی اقوار کرد که فلانکس
برادر منست یا خواهر منست یا پسر منست یا
برادر زاده یا عمزاده یا جدّه یا پدر یا مادر یا جد
یا گوید که قرابت از قرابتان منست این اقوار
درست باشد یا نه *
16. fol. 92^b. باب شانزدهم در بیان آنکه اگر بیماری یا تندرستی وصیت
کند که جمله مال مرا بفلانکس دهید این وصیت
درست باشد یا نه *
17. fol. 93^a. باب هفدهم در بیان آنکه اگر مرده را هیچ وارث نباشد
مال او را چه باید کرد به بیت المال باید داد و یا
بکسی دیگر باید داد و حکم آن چه شود *
18. fol. 93^b. باب هجدهم در بیان آنکه چند گروهند از ورثه که ایشانرا
میراث نباید داد و از میراث محروم باشند *
19. fol. 96^a. باب نوزدهم در بیان میراث حمل اگر زنی حامل باشد و
شوهرش از دنیا برود آن حمل را پسر باید گرفت
و یا یک دختر و یک پسر باید گرفت یا بیشتر
و اگر میراث قسمت کنند و بعد از آن حمل مرده
آید یا برخلاف آن باشد که ایشان حکم کرده اند
حکم آن قسمت که کرده باشند چگونه باشد
و چه باید کرد *
20. fol. 99^b. باب بیستم در بیان مفقود و حکم آن
21. fol. 101^a. باب بیست و یکم در حکم اسیران و مال ایشان و میراث
بودن ایشان از کسی یا کسی از ایشان *
22. fol. 101^b. باب بیست و دوم در بیان آنکه اگر جماعتی در آب
غرق شدند یا در زیر دیواری یا در زیر خانه شوند یا بمرگ
خویش بمیرند و کسی نداند که کدام از ایشان بیشتر مرده
است بعضی از ایشان از بعضی میراث برند یانی و حکم میراث
بودن ایشان چگونه باشد و چگونه قسمت باید کرد *
23. fol. 102^b. باب بیست و سوم در بیان آنکه در میان زن و شوهر طلاق
افتد در بیماری و یا تندرستی و یکی از ایشان بمیرد و دیگری
از و میراث برد و یا نبرد *

24. fol. 104^a. باب بست و چهارم در بیان آنکه خنثی کیست و حکم او در میراث چیست *
25. fol. 107^a. باب بست و پنجم در بیان آنکه مرتد و زندیق از کسی میراث برند یا نبرند و شخصی که نیمه او آزاد باشد و نیمه او بنده باشد حکم میراث او چه باشد *
26. fol. 108^b. باب بست و ششم در بیان آنکه اهل کفر از یکدیگر میراث برند یا نبرند و چگونه برند و در بیان آنکه زنی و مردی کافر اند و ایشانرا فرزندان طغلی اند اگر مادر و پدر طفل مسلمان شوند حکم آن طفل چه باشد اگر یکی از فرزندان کافر بعد از مرگ پدر و پیش از قسمت میراث مسلمان شود حکم او چه باشد *
27. fol. 109^b. باب بست و هفتم در بیان حساب فرائض که هر مسئله از چند باشد و چگونه بدر باید آورد *
28. fol. 120^a. باب بست و هشتم در بیان قسمت ترکات که میان میراث خواران چگونه قسمت باید کرد اگر بعضی از میراث خواران بر چیزی از میراث صلح کند آن صلح درست باشد یا نه اگر درست باشد حکم او چه باشد و باقی میراث را میان باقی میراث خواران چگونه قسمت باید کرد *
29. fol. 121^b. باب بست و نهم در بیان دانستن تباین و توافق و تمائل و تداخل میان مددها *
30. fol. 125^b. باب سی ام در بیان مسائل امتحانی و مسائل غریبه از هر نوعیکه پرسند *

Written in ordinary Ta'liq.

Dated 22 Jumâda II, A.H. 1254.

No. 1238.

fol. 233; lines 13; size $9\frac{1}{4} \times 5\frac{1}{4}$; $7\frac{3}{4} \times 3$.

The Same.

Another copy of the same Dastûr-ul-Farâ'id, beginning as above.

Written in legible Indian Ta'liq.

Dated A.H. 1130.

Scribe: محمد عارف.

No. 1239.

foll. 264; lines 15; size $8 \times 5\frac{1}{2}$; $5 \times 3\frac{1}{4}$.

حيات القلوب

HAYÂT UL-QULÛB.

A work on the regulations and ordinances for the pilgrimage to Makkah and Madinah.

Author: Muḥammad Ḥāshim bin 'Abd-ul Ġafâr Sindî محمد هاشم بن عبد الغفور سندي.

Beginning:—

سبحانك لا علم لنا الا ما علمتنا اما بعد ميگويد فقير حقير
پر تقصير اميدوار برحمت حضرت ملك غني محمد هاشم بن عبد الغفور
سندي النح •

The full title of the work, as given in the preface, is حیات القلوب . The author says that he commenced the work on Wednesday, 8th Rajab, A.H. 1135=A.D. 1722. The author of the *Tadkirah-i 'Ulamâ-i Hind*, p. 253, who fixes the date of Ḥāshim's death in A.H. 1174=A.D. 1760, says that Ḥājī Ḥāshim Sindī, a pupil of Diyâ ud-Din, was a most influential and leading 'Ālim, so much so that hundreds of infidels embraced Islām through his influence. The same author adds further that Ḥāshim was on friendly relations with the ruling chiefs and kings, such as Nādir Shāh, Aḥmad Shāh and others with whom he kept up intercourse by letters, and who strengthened the cause of Islām according to his wish and advice.

The work is divided into a *Muqaddimah* and twelve *Bāb*, with numerous subdivisions, fully enumerated at the beginning. They are as follows:—

Muqaddimah, in three *Faṣl*, fol. 2^a.

Bāb I. در بیان احرام که اول فرائض حج و عمره است on fol. 28^b.

Bāb II. در صفت دخول مکة معظمه و ذکر مسنونات و مستحبات آن on fol. 69^b.

Bāb III. در بیان طواف و انواع آن و آنچه متعلق است بآن از مسائل on fol. 76^a.

Bāb IV. در بیان سعی بین الصفا والمروة on fol. 109^b.

Bāb V. در بیان آنچه متعلق است از مسائل به ما بین سعی والوقوف on fol. 118^b.

Bāb VI. در بیان وقوف بعرفات, on fol. 124^a.

Bāb VII. در بیان مردلقه و احکام آن, on fol. 138^b.

Bāb VIII. در بیان آنچه متعلق است از مناسک بمنّا, on fol. 143^a.

Bāb IX. در بیان طواف زیارت, on fol. 149^b.

Bāb X. در رمی جمار و ما يتعلق بها, on fol. 152^a.

Bāb XI. در ذکر طواف وداع, on fol. 161^a.

Bāb XII. در ذکر احکام عمره, on fol. 166^a.

The work, with its full title *حيات القلوب في زيارة المعجوب*, was lithographed in Bombay, 1882.

Written in ordinary Ta'liq.

Dated Makkah, 15 Jumâda II, A.H. 1226.

No. 1240.

fol. 18; lines 25; size $11\frac{1}{2} \times 7\frac{3}{4}$; $9\frac{3}{4} \times 5\frac{1}{4}$.

مسائل اربعين

MASÂ'IL-I ARBA'ÎN.

A collection of forty questions and their answers in respect of certain customs, rites and observances, the legality of which is doubtful, by Sayyid Abû Muḥammad Jālisarî سید ابو محمد جاليسري.

Beginning:—

الحمد لله الذي خلق من الماء بشراً فجعله نسباً وصهراً وبعث

في الاميين رسولا الخ *

We learn from the preface that in A.H. 1255=A.D. 1839, when Muḥammad Khân Zamân Khân, son of Muḥammad Yâr Khân, of Bhikampûr, Parganah Kole, Aligarh, came to Shâhjahânâbâd, he put thirty-five questions to Abû Sulaymân Muḥammad Ishâq, grandson of Shaykh 'Abd-ul-'Azîz Dihlawî, and asked him to reply to them. The collector of these questions and answers, Abû Muḥammad Jālisarî, then says that at that time he was present in the city and he was requested by the aforesaid Muḥammad Ishâq to write down his answers to those questions. He then proceeds to say that he added five more questions to those thirty-five, and

collected all in the form of the present book entitling it مسائل اربعين
في بيان سنت سيد المرسلين .

Written in fair Ta'liq.

Not dated ; 19th century.

No. 1241.

fol. 193 ; lines 23 ; size $12\frac{1}{4} \times 8$; $9 \times 4\frac{1}{4}$.

تنوير المنار

TANWÎR-UL-MANÂR.

A Persian commentary on Hâfiz-ud-Din Abul Barakât 'Abd Ullah bin Ahmad Nasafi's (d. A.H. 710 = A.D. 1310) well-known work Manâr-ul Anwâr منار الانوار on the principles of jurisprudence (اصول فقه).

Commentator : 'Abd-ul-'Alî Muḥammad bin Nizâm-ud-Din Muḥammad-ul-Anṣârî : عبد العلي محمد بن نظام الدين محمد الانصاري .

Beginning with an Arabic preface :—

الحمد لله الذي احكم اصول الشريعة الغراء الخ *

For the Arabic original and its numerous commentaries see Hâj. Khal., vol. vi, p. 121. See also Loth, Arab. Catalogue, Nos. 312-318, etc.

For the life of the commentator, who is better known as 'Baḥr ul-'Ulûm,' and his other works, see No. 82.

The Arabic text is written in red Naskḥ and the commentary in ordinary Nasta'liq.

Dated A.H. 1232.

The MS. was copied for one 'Abd-ul Ḥamid, whose seal, dated A.H. 1213, bearing the following versified inscription, is found at the beginning and end of the copy :—

زد بدامان خدا دست اميد
بند عاصي تربن عبد الحميد

No. 1242.

fol. 101; lines 11; size 10×7 ; $6\frac{1}{2} \times 3\frac{1}{4}$.

فوائد المصلي

FAWÂ'ID-UL-MUŞALLÎ.

A treatise on prayers and other legal rites and observances.

Author: Muḥammad Gauṣ 'Alī bin Ḥâfiẓ Muḥammad Mu'izz
 محمد غوث علي بن حافظ محمد معز الله Ullah.

Beginning:—

الحمد لله الذي جعل الماء والتراب طهورا والارض مسجداً الخ *

The author tells us in the preface that he wrote this treatise at the request of a friend named Bâdal Shâh.

The date of completion given at the end is Tuesday, 8 Duḥijjah, A.H. 1237=A.D. 1821.

Written in careless Indian Ta'liq.

Dated A.H. 1239.

On the title-page there is a seal of the author in which he calls himself محمد غوث علي قاضي بلدة فرخ آباد.

No. 1243.

fol. 10; lines 15; size $7\frac{3}{4} \times 4$; $6\frac{1}{2} \times 4$.

A short religious tract on faith, ablution and prayer.

Author: Quṭb-ud-Dīn bin Muḥammad Ġiyâṣ-ud-Dīn قطب الدين
 بن محمد غيث الدين.

Beginning:—

الحمد لله رب العالمين بدانکه اسعدك الله تعالى في الدارين
 که این رساله ایست در فقه الخ *

The tract is of little value and seems to have been written by a man of ordinary knowledge.

The Persian tract (fol. 1-7) is followed by an Arabic one on the same subject.

Written in ordinary Naskh.

Dated A.H. 1244.

The MS. is in a damaged condition and the paper is getting brittle.

No. 1244.

foll. 96; lines 13; size $9\frac{1}{2} \times 6$; 6×4 .

A tract on Muhammadan law.

Author: Bahâdur Khân Hanafî Raḥimpûrî بهادر خان حنفی رحیم پوری

پوری.

Beginning:—

الحمد لله والمنة که درین ایام غرباء و علما اهل سنت در اکثر بلاد

هندوستان النعم *

In the preface the author tells us that a large number of the Sunnis of India being disgusted with the illegal principles and observances of ignorant Darwishes, wanted to get correct information about the principles and customs of the Prophet, his descendants and Ashâb, and accordingly they put several questions to Sayyid Maḥbûb 'Alî Hanafî, to which the latter replied. The author then collected these answers in the form of the present book, in A.H. 1245=A.D. 1829. The questions, one hundred in number, relate to various points on Muhammadan law.

Written in ordinary Ta'liq.

Dated Rabi II, A.H. 1249.

No. 1245.

foll. 76; lines 15; size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 3\frac{1}{2}$.

مایة المسائل فی تحصیل الفضائل

MIAT-UL-MASÂ'IL FÎ TAḤŞÎL-UL-FADÂ'IL.

A collection of one hundred questions, with answers, relating to some customs, rites and observances and beliefs, the legality of which is controverted or doubtful, compiled by Aḥmad Ullah bin Dalîl Ullah Şiddiqî ul-Adnâmî احمد الله بن دلیل الله صدیقی الادنامی.

Beginning:—

حمد بیحد واحد حقیقی را سرزد که و هزاران هزار شکر بر انواع

نعم دارین که اعظم ترین توحید است النعم *

In the preface the compiler says that one day some of the descendants of the Timurid kings came to his master, *Shaykh Muḥammad Ishâq bin Shaykh Muḥammad Afḍal ul-Fârûqī al-Muḥaddiṣ-ud-Dihlawī* شيخ محمد اسحاق بن شيخ محمد افضل الفاروقي المحدث الدهلوي, a pupil of *Shâh ‘Abd-ul-‘Azîz bin Shâh Walī Ullah Muḥaddiṣ-ud-Dihlawī*, and placed before him ninety written questions and requested him to write answers to them on the basis of standard works on Muhammadan theology and law for the information and guidance of Moslems and themselves. The compiler then proceeds to say that to these ninety questions he added ten more, and these one hundred questions with his master's answers to them form the present book, which he has entitled *مائة المسائل في تعصيل الفضائل* با الادلة الشرعية وترك الامور المنهية. He adds that he wrote this treatise in A.H. 1245 = A.D. 1829.

The first question begins thus on fol. 3^a.

سوال شرك چه معني دارد در شرع - جواب - شرك در شرع
شريك كردانیدن غير خدا بخدا در الوهيت الخ •

Lithographed, with marginal notes, Lucknow, 1877.

Written in fair Ta'liq.

Not dated; 19th century.

No. 1246.

fol. 65; lines 14; size 9×6 ; $6 \times 3\frac{1}{2}$.

The Same.

Another copy of Aḥmad Ullah's *مائة المسائل*, beginning as above.

Written in ordinary Ta'liq.

Dated 11 Rabi' II, A.H. 1249.

No. 1247.

fol. 103; lines 15; size $9\frac{3}{4} \times 6\frac{1}{2}$; $7 \times 3\frac{3}{4}$.

تحفة المسلمين

TUHFAT-UL-MUSLIMĪN.

An exposition of the principal rites and observances of Islām, according to the Ḥanafī law.

Author: Jân Muḥammad bin Abû Sa'id Anṣârî ul-Jâlinḍbarî.
جان محمد بن ابوسعید انصاری الجالندھری.

Beginning:—

حامداً لله رب العالمین و مصلیاً علی رسولہ سید المرسلین •

It is doubtful if the author is identical with Maulavî Jân Muḥammad Lâhaurî مولوی جان محمد لاہوری noticed in the Ḥadâ'iq-ul-Ḥanafiyah, p. 475, where the present work is not included in the list of works given. He was born in A.H. 1193=A.D. 1779, and died on the 10th of Muḥarram, A.H. 1268=A.D. 1852. He was a great scholar and a good preacher and his pupils were Muḥammad 'Âlim, Muḥammad Karâmat Ullah, Gulâm Muḥammad Multânî, Fakhr-ud-Din and others. His compositions are زیۃ التفسیر و التذکیر - رسالۃ اثبات - شرح قصیدۃ بردہ - رسالۃ رد روافض - رسالۃ عقاید حنفیہ - خلافت حضرت معاویہ - رسالۃ عدم فرضیت جمعہ and رسالۃ حرمت تنباکو - معراج نامہ - شرح قصیدۃ امالی.

The work is divided into two main chapters, each with numerous subdivisions. The first treats of the articles of faith and the second, of deeds اعمال. In the second chapter the author deals with ablution, legal prayers, almsgiving, fasting, pilgrimage, etc.

A list of the contents is given at the beginning of the copy.

Written in ordinary Ta'liq.

Dated Dulhijjah, A.H. 1239.

Scribe: حافظ عبد الصمد.

No. 1248.

foll. 201 ; lines 11 ; size $8\frac{1}{2} \times 5\frac{1}{4}$; $6\frac{3}{4} \times 4$.

سراجیہ

SIRÂJIYAH.

A Persian paraphrase of Sirâj-ud-Dîn Abû Tâhir Muḥammad bin Muḥammad bin 'Abd-ur-Rashîd us-Safâwandî's (who flourished about A.H. 600=A.D. 1203) famous work السراجیہ on the law of inheritance and property, according to the Ḥanafite School. For printed editions and commentaries see Loth. Arab. Cat. Nos. 239-248 ; Hâj Khal., iv, p. 399 ; Brock., vol. i, p. 378. See also Brit. Mus. Arab. Cat. p. 409 ; etc.

Translator: Mir Shaykh bin Nûr-ud-Dîn Muḥammad ul-Yawânî
میر شیخ بن نور الدین محمد الیوانی.

Beginning:—

الحمد لله الذي جعل العلماء ورثة الانبياء و فرض طلب العلم على
كل مسلم الخ *

The Arabic text is written in red.

A very modern copy. Written in ordinary Ta'liq, for كپتان پار ترج.

Dated 1851.

Scribe: عبد الحق ولد محمد هاشم قویشی.

No. 1249.

fol. 22; lines 14; size $10\frac{3}{4} \times 7$; 8×4 .

شواهد الجمعة

SHAWÂHID-UL JUM'AH.

A treatise on the legality, excellence and virtues of the Friday prayer.

Author: Muḥammad 'Alī Ḥabīb Qādiri Phulwārāwī محمد علي حبیب قادری پهلواروی.
حبيب قادري پهلواروي.

Beginning:—

الحمد لله ذي المعارج العليا الذي جعل الجمعة من اكبر شعائير
الاسلام الخ *

The author, who adopted the takhallus Naṣr, has been mentioned under No. 447 in connection with his Diwān. He says that as some people of his province had doubts about the legality of the Friday Prayer, he wrote the present treatise, consisting of legal decisions (in support of the legality of the prayer) collected from well-known standard works on Muhammadan law.

According to the concluding lines the author completed the work on 20 Dūlqa'ad, A.H. 1279=A.D. 1862.

Written in fair Ta'liq.

Dated 12 Ramaḍān, A.H. 1281.

A note on the title-page, due to the author himself, says that he presented this MS. to Maulavī Muḥammad Sa'id (poetically surnamed Hasrat, see No. 448) on Friday, 13 Ramaḍān, A.H. 1281.

SHÎ'Î LAW.

No. 1250.

foll. 101; lines 14; size $7\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

الجعفرية

AL-JA'FARIYAH.

A Persian translation of 'Ali bin 'Abd-ul-'Âli ul-Kurki's Shi'ite work الجعفرية on purification, ablution and prayer.

Beginning:—

شکر و سپاس و ستایش مر معبودی را که از جمله مخلوقات انسانرا
برگزید الخ •

According to Kashf-ul-Hujub (Lib. copy, fol. 44^a) 'Ali bin 'Abd-ul 'Âli ul-Kurki wrote the Arabic original in Jumâdâ II, A.H. 917=A.D. 1511, and died in A.H. 945=A.D. 1538.

It would appear from the preface that the translator, who does not reveal his name, made the translation during the lifetime of the author of the Arabic original to whom he refers thus: وحید عصره و فرید
دهره مد ظله العالی علی ابن عبد العالی.

The work begins with a *Muqaddimah* on the excellence and virtues of prayer, after which comes the chapter on purification and ablution, and ends with the chapter on prayer.

Written in fair Nasta'liq.

Not dated; 18th century.

The name of Sayyid Şafdar Nawwâb of Patna, to whom the MS. evidently once belonged, appears at the beginning of the copy.

No. 1251.

foll. 96; lines 19; size $8\frac{3}{4} \times 4\frac{3}{4}$; 6×3 .

رساله میدیه

RISÂLAH-I ŞAYDIYAH.

A treatise on legal precepts concerning hunting, the slaying of animals, laws relating to the chase of animals, etc., etc.

Author: Husayn ul-Husayni ut-Tabasi, entitled Şadr-i Jahân
حسین العسینی الطبسی المتغاطب به صدر جهان.

Beginning :—

سپاس بیقیاس و شکر محمدمت اساس بادشاهی را سزاوار است
که مرغایان دل عارفان آگاه النخ •

We learn from the preface that the author wrote this work at the desire of the reigning king Qutub Shah (of Golconda) ابرالمظفر همايون اعظم قطبشاه, whom he generally accompanied in his hunting excursion.

The work, divided into a *Muqaddimah*, ten *Bâb* and a *Khâtimah*, deals with descriptions of the various species of animals, their qualities and the legal decisions of the Imâms in respect of their being lawful or unlawful to eat. In the latter portion of the work the names of the animals are arranged in alphabetical order. The Persian name of each animal is followed by its equivalents in Turkish and Dakhnî, after which the opinion of the heads of the various sects is given under the word حکم; then follows the use and properties of its flesh and parts of the body given under حکمت. The author invariably quotes the decision of the Imâmiah school, to which he probably himself belonged.

A copy of the work is mentioned in the Bûhâr Lib. Catalogue vol. i, p. 174. For another similar treatise see the same Catalogue, p. 86.

Written in clear Naskh, with an illuminated head-piece and 'Unwân.

Not dated; apparently 17th century.

No. 1252.

fol. 37; lines 15; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 5$.

رسالة صیدیه

RISÂLAH-I ŞADIYAH.

A damaged and badly written and incomplete copy of a treatise on legal precepts relating to animals as to their being lawful or unlawful to eat, translated from some Arabic work.

The preface is wanting, and neither the name of the author nor the title of the work could be ascertained. It opens abruptly thus :—

الأرنب خرگوش حلالست گوشت وی نزد جمیع علما و نزد امامیه
اثنا عشریه حرامست الخ *

The arrangement is that the name of an animal is given at first in Arabic, followed by its Persian and Hindi equivalents. Then follows the legal opinion (الحکم) of the different schools in respect of its being lawful or unlawful to eat and then its use and properties (الخواص).

Written in a careless ugly Ta'liq.

Not dated; 19th century.

No. 1253.

fol. 320; lines 19; size $10\frac{3}{4} \times 7$; 8×5 .

جامع عباسی

JĀMI'-I 'ABBĀSĪ.

A complete copy of the popular exposition of Shī'ite law.

Author: Bahā-ud-Dīn Muḥammad ul-Āmulī بهاء الدین محمد امولی العاملي.

Beginning:—

الحمد لله رب العالمين و الصلوة على اشرف الاولين اما بعد
چون توجه خاطر ملکوت ناظر اقدس اشرف الخ *

The author, who has been mentioned (No. 291), says in the preface that he wrote this work at the request of Shāh 'Abbās Šafawī (A.H. 996-1038=A.D. 1588-1628) for the use and benefit of the Shī'ah sect.

The work is divided into twenty *Bāb* (enumerated at the beginning). Bahā-ud-Dīn died soon after completing the first five *Bāb*, and the work was continued and completed by Nizām bin Husayn Sāwajī, who in the preface at the beginning of the sixth *Bāb* (fol. 117^b) says that after Bahā-ud-Dīn's death on 12 Shawwāl, A.H. 1031=A.D. 1622, he was directed by the king to complete the work. According to the concluding lines Nizām completed the work in Šafar, A.H. 1032=A.D. 1622 الشهر الثاني من السنة الثانية و الثلاثين بعد الف.

The work was lithographed at Lucknow, A.H. 1264, and at Tabriz, A.H. 1277. Comp. Rieu, i, p. 25; E. G. Browne, Camb. Catalogue, p. 63; J. Aumer, p. 130; Flescher, No. 338; etc.

Written in fair Naskh with occasional notes and emendations on the margins.

Not dated; 17th century.

A seal of one محمد علي, dated A.H. 1190, is found on the title-page.

No. 1254.

foll. 357; lines 15; size $11\frac{1}{2} \times 7\frac{1}{2}$; $9 \times 5\frac{1}{2}$.

The Same.

A copy of Bahā-ud-Dīn 'Āmulī's first five *Bāb* of the *Jāmi'-i 'Abbāsī*, beginning as above.

The present MS. consists of two parts:

Part I, bearing the pagination 1-155, comprises the text of the first five *Bāb* of the *Jāmi'-i 'Abbāsī*.

Part II, pp. 1-560, is a commentary on the same five *Bāb*, by Ibn-i-Khātūn, that is to say, Muḥammad bin 'Alī, better known as Ibn-i-Khātūn ul-'Āmulī, the author of the *Tarjumah-i Quṭub Shāhī*, which is a translation of Bahā-ud-Dīn 'Āmulī's أربعين (see No. 1211).

The glosses are arranged with reference to the pages and lines of the text in the present copy.

The colophon says that the transcription of this gloss, entitled *Hāshiyah-i Ibn-i Khātūn*, composed by Shams-ud-Dīn Muḥammad, better known as Ibn-i Khātūn ul-'Āmulī, was completed on 19 Sha'bān, A.H. 1310.

At the beginning of the copy is a versified treatise on the five fundamental duties of Islām according to the Shī'ah school by Hāfizī. It begins thus:—

ای دل اول بگو تو بسم الله کن ادا شکر نعمت الله

The treatise is interleaved with glosses on the same.

Written in ordinary Ta'liq.

Scribe: سید مظفر حسین.

No. 1255.

fol. 467; lines 15; size $9\frac{1}{4} \times 4\frac{1}{4}$; $5\frac{1}{4} \times 2\frac{1}{4}$.

The Same.

The last fifteen *Bâb* of the *Jâmi'-i Abbâsî* (see No. 1253).

Beginning:—

الحمد لله رب العالمين والصلوة والسلام على خاتم النبيئين
 اما بعد چون همكى همت والا نهمت بنده كان همايون النعم *

Written in good Naskh.

Not dated; apparently 17th century.

The date A.H. 955, given in a later hand at the end of the copy, is a falsification.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwushîd Nawwâb of Patna are found at the beginning and end of the copy.

No. 1256.

fol. 124; lines 15; size $9 \times 5\frac{1}{4}$; $6\frac{1}{2} \times 4$.

The Same.

Another copy of the first five *Bâb* of Bahâ-ud-Dîn 'Âmulî's *Jâmi'-i 'Abbâsî*, beginning as usual.

Written in careless Indian Ta'liq.

Dated 4 *Dulqa'd*, A.H. 1231.

Scribe: قربانعلی.

No. 1257.

fol. 35; lines 13; size $5\frac{3}{4} \times 3\frac{1}{2}$; $3\frac{1}{2} \times 1\frac{3}{4}$.

ترجمة الصلوة

TARJUMAT-US-ŞALÂT.

A Persian translation of the Arabic recitations, invocations and Quranic passages used in the daily prayers.

Author: Muḥammad bin Murtaḍâ, better known as Muḥsin ul-Kâshî: محمد بن مرتضى المدعوبه محسن الكاشي.

Beginning:—

هرکه نگویا بتو خاموش به

هرچه نیاد تو فراموش به

سپاس و ستایش مرکریمی را که با کمال کبریا و عظمت الخ *

Mullā Muḥsin of Kāshān, whose original name was Muḥammad bin Murtaḍā, was a Shī'ah scholar of great reputation. He was a pupil of Mullā Ṣadrā (*d.* A.H. 1050=A.D. 1640), who gave him his daughter in marriage. He received the *takhalluṣ* Fayḍ from his master. The author of the *Nujūm-us-Samā*, who gives a notice of Muḥsin's life occupying pp. 119-125, says that in the treatise in which Muḥsin enumerates the works composed by him from the age of 20 he observes that he wrote the treatise at the age of 83, in A.H. 1090=A.D. 1679. It is therefore evident that he was born in A.H. 1007=A.D. 1598. The wide reputation of Muḥsin's sanctity and scholarly ability attracted the attention of Shāh 'Abbās II (A.H. 1052-1077=A.D. 1642-1647), who called him from Kāshān to Isfahān in A.H. 1067=A.D. 1656, and made him his constant companion. There are conflicting statements about the date of Muḥsin's death. Brocklemann, vol. ii, p. 200, where he wrongly calls the author Muḥassin ul-Kāshī, says that he died about A.H. 911=A.D. 1505, but in the same volume, p. 413, he gives the date as A.H. 1106=A.D. 1694. Others place the author's death about A.H. 1040=A.D. 1630. The author of the *Kashf-ul-Hujub* and other reliable authorities say that Muḥsin died after A.H. 1090=A.D. 1679. A very good account of the author is given in Browne's *Hist. of Persian Literature in Modern Times*, pp. 432-435. The author of the *Nujūm-us-Samā*, *loc. cit.*, says that according to a statement of Muḥsin's pupil Ni'mat Ullah Jazā'irī, Muḥsin left, besides a *Diwān*, about two hundred books and treatises. The following may be enumerated here:—

(۱) کتاب الصافی در تفسیر قرآن مجید که فراغ از تالیف آن در سنه

۷۵۰ هـ بود *

(۲) کتاب الاصفی که منتخبی از تفسیر صافی است *

(۳) کتاب الوافی مشتمل بر پانزده جزو است *

(۴) کتاب الشافی و آن منتخب از وافی است *

(۵) کتاب النوادر مشتمل بر احادیثی که در کتب اربعه مشهوره

مذکور نیست *

(۶) کتاب معتمد الشیعة فی احکام الشریعة *

(۷) کتاب مفتاح الشرایع که در سنه ۱۰۴۲ تمام کرده *

This date of composition of the مفتاح الشرایع, viz. A.H. 1042=A.D. 1632, is also given in the *Kashf-ul-Hujub*, p. 538, but see *Bûhâr Lib. Cat.*, vol. ii, p. 213, where a copy of the work is noticed in which the author is said himself to have given the date of composition as A.H. 1090=A.D. 1679. I do not understand this, for I cannot find the date anywhere in that work.

(۸) کتاب الفیضه مشتمل بر خلاصه ابواب فقه *

(۹) کتاب تطهیر الاخلاق که منتزعی از بیان علم اخلاق است *

(۱۰) کتاب علم الیقین فی اصول الدین *

(۱۱) کتاب المعارف که ملخص از کتاب علم الیقین است *

(۱۲) کتاب عین الیقین فی اصول الدین *

(۱۳) کتاب اصول المعارف که خلاصه مهمات عین الیقین است *

(۱۴) کتاب المحبجة البيضاء فی احیاء الاحیاء للغزالی *

(۱۵) کتاب الحقایق ملخص کتاب محبجة البيضاء *

(۱۶) کتاب قرۃ العیون *

(۱۷) کتاب الکلمات المکنونه *

(۱۸) کتاب الکلمات المخزونه که منتزع از کلمات مکنونه است *

(۱۹) کتاب اللئالی که انتخاب کلمات مکنونه است *

(۲۰) کتاب کلمات مصنونه در بیان توحید *

(۲۱) کتاب الکلمات السریه المنتزعه من ادعیه المعصومین *

(۲۲) کتاب جلاء القلوب فی بیان انواع اذکار القلب *

(۲۳) کتاب تشریح العالم فی بیان هیئات العالم و حركات الافلاک

والعناصر *

(۲۴) کتاب انوار الحکمة که مختصر از عین الیقین است *

(۲۵) رساله الباب در کیفیت علم باری تعالی *

- (۲۶) رساله اللب در معنی حدوٲ عالم *
- (۲۷) رساله میزان القیمة *
- (۲۸) رساله مرآة الاحزان در حقیقت بهشت و دوزخ *
- (۲۹) کتاب ضیاء القلب در حقیقت احکام بر باطن انسان *
- (۳۰) کتاب تفویر المواهب در تعلیقات بر تفسیر کاشفی موسوم به مواهب علیه *
- (۳۱) کتاب شرح صحیفه کامله سجادیه در آنچه محتاج به شرح است باختصار *
- (۳۲) کتاب الکلمات الطریقه در منشاء اختلاف است *
- (۳۳) کتاب بشارة الشیعة الامامیه *
- (۳۴) کتاب الاربعین در مناقب حضرت امیر المؤمنین *
- (۳۵) کتاب سفینه النجاة در بیان آنکه ماخذ احکام شرعیه منحصراً در محکمات قرآن و حدیث است *
- (۳۶) رساله حق مبین در کیفیت تحصیل فقه کردن در دین مبین *
- (۳۷) کتاب الاصول الاصلیه مشتمل بر ده اصول از قرآن و حدیث *
- (۳۸) کتاب تسهیل المعجزة در انتخاب کشف المعجزة تألیف سید ابن طاووس *
- (۳۹) کتاب فقد الاصول الفقهیه مشتمل بر خلاصه علم اصول فقه و آن اول تصانیف اوست *
- (۴۰) کتاب اصول العقاید در اصول خمسة *
- (۴۱) کتاب منهاج النجاة در بیان طلب آن علمی که فریضه است بر هر مسلم *
- (۴۲) کتاب ضریعة الضراعة در دعا هالی مناجات مقلوله از حضرات ائمة طاهرین *
- (۴۳) کتاب منتخب الازاد مشتمل بر اذکار و دعوات شب و روز و هفته و سال *

- (۴۴) کتاب اهم ما يعمل مشتمل بر اعمال مهمات شریعت مطهرة *
- (۴۵) کتاب الخطب مشتمل بر صد خطبه از خطبهای جمعه و عیدین *
- (۴۶) رساله شهاب ثاقب در تحقیق وجوب عیني نماز جمعه *
- (۴۷) رساله ابواب الجفان فارسي در بیان احکام نماز جمعه و آداب آن *
- (۴۸) رساله ترجمه الصلوة (the present work) *
- (۴۹) رساله مفتاح الخیر فارسي متعلق بفقہ نماز *
- (۵۰) رساله ترجمه الطهارة فارسي *
- (۵۱) رساله اذکار الصلوة *
- (۵۲) رساله ترجمه الزکوة فارسي *
- (۵۳) رساله ترجمه الصيام فارسي *
- (۵۴) رساله ترجمه العقاید فارسي *
- (۵۵) رساله موسومه بالسائح الغیبي در تحقیق معنی ایمان و کفر *
- (۵۶) رساله راه صواب فارسي در سبب اختلاف مذاهب اهل اسلام و تحقیق معنی اجماع *
- (۵۷) رساله شرایط الايمان فارسي *
- (۵۸) رساله ترجمه الشریعه فارسي *
- (۵۹) رساله اذکار مهمه *
- (۶۰) کتاب رفع والدفع فارسي مشتمل بر دفع آیات و رفع بلیات بقران و دعا و تعویذ و غیر آن *
- (۶۱) رساله آئینه شاهي فارسي که مختصری از ضیاء القلب است *
- (۶۲) رساله وصف الخیل فارسي در شناختن اسبها بموجب احادیث *
- (۶۳) رساله زاد السالك در آداب سلوک طریق حق *
- (۶۴) رساله النخبة الصغري مشتمل بر خلاصه فقہ طهارت و صلوة و صوم *
- (۶۵) رساله تعلیقات نخبة الصغری مشتمل بر تفصیل مجملات آن *
- (۶۶) رساله ضوابط الخمس در احکام شک و سهو و نسیان در نماز *

- (۶۷) رساله جهاز الاموات مشتمل بر مسائل متعلقه بجفازة *
- (۶۸) رساله در بیان اجرت گرفتن بر عبادات *
- (۶۹) رساله در تحقیق ثبوت ولی بر زن باکره در تزویج *
- (۷۰) رساله غنیه الایام در معرفت ساعات و ایام از احادیث
اهل البیت *
- (۷۱) رساله معیار الساعات فارسی *
- (۷۲) رساله موسوم بالاحجار الشداد والسیوف الحداد در ابطال
جواهر افراد *
- (۷۳) رساله محاکمه مشتمل بر محاکمه میان دو فاضل از مجتهدین
امامیه در معنی تقیه *
- (۷۴) رساله رفع الفتنة در بیان حقیقت علم و علما و معنی زهد
و عبادت *
- (۷۵) کتاب فهرست انواع العلوم *
- (۷۶) رساله اجوبه مکتوبات منتخبه از کتب علما و اهل معرفت
و اشعار ایشان *
- (۷۷) رساله شرح الصدر که در ذکر مجمل احوال و سوانح عمر خود
تصنیف کرده *
- (۷۸) رساله انصاف در بیان طریق حصول علم باسرار دین و کیفیت
سعی و کوشش خود در تحصیل یقین *
- (۷۹) رساله خلاصة الاذکار در زبده دعاها و اذکار برای هر کار و هر وقت *
- (۸۰) رساله منتخب اخوان الصفا *
- (۸۱) رساله منتخب بعض ابواب فتوحات مکیه محیی الدین عربی *
- (۸۲) رساله منتخب مکاتیب قطب الدین یحیی *
- (۸۳) رساله منتخب مثنوی مولوی روم *
- (۸۴) رساله گلزار قدس در غزلیات و قطعه و مرثیاتی *

- رساله مفتخض گلزار قدس (۸۵)
- رساله مثنوي سلسبيل (۸۶)
- رساله مثنوي تسنيم (۸۷)
- رساله نذبة العارف (۸۸)
- رساله مثنوي نذبة المستغيث (۸۹)
- رساله منظومه شوق العشق (۹۰)
- رساله منظومه شوق الجمال (۹۱)
- رساله منظومه شوق المهدي عليه السلام (۹۲)
- رساله قصايد پنجگانه موسوم به دهر آشوب (۹۳)
- رساله مثنوي مسمى به شراب ظهور (۹۴)
- رساله مثنوي آب زلال (۹۵)
- رساله مثنوي و سيلة الابتهاال (۹۶)
- رساله مثنوي مفاجات نامه (۹۷)
- رساله مثنوي تنقيس الهموم (۹۸)
- رساله لب الحسنات (۹۹)
- رساله زاد العقبى در خلاصه اوزاد و ثواب آن (۱۰۰)
- رساله الفت نامه در ترغيب مومنين برانس و آداب آن (۱۰۱)

We learn from the preface that the author wrote this work for the convenience of those who did not know Arabic, and divided it into eight *Gates* (در).

A Persian translation of سورة قدر, سورة فاتحه, بسم الله, اموذ بالله and سورة اخلاص is also given.

The work is mentioned in *Kashf-ul-Hujub*, p. 117.

A beautiful copy. Written in elegant Naskh.

Dated A.H. 1069.

Scribe: محمد قاسم المشهدي.

No. 1258.

foll. 420; lines 27; size 12 × 8; 8¼ × 5¼.

لوامع صاحبقرانی

LAWĀMI-I ŠĀHIBQIRĀNĪ.

A Persian commentary on Ibn-i Bābwayh's (*d.* A.H. 381=A.D. 991) well-known Shi'ah traditional work on law, entitled كتاب من لا يحضره الفقيه, in three volumes.

Commentator: Muḥammad Taqī bin Maqṣūd 'Alī Majlisī محمد تقی بن مقصود علی مجلسی.

Beginning:—

حمدیکه باقلام اشجار و مداد احجار بر صفحات لیل و نهار انعم *

Shaykh-ul-Islām Muḥammad Taqī, father of the celebrated Mullā Muḥammad Bāqir Majlisī, was born at Isfahān, A.H. 1003=A.D. 1594. He was a pupil of Bahā-ud-Din 'Āmili and Mullā 'Abd-Ullah Shūstari, and died in A.H. 1070=A.D. 1659.

We learn from the preface that before writing the present work he wrote a detailed Arabic commentary (entitled روضة المتقين) upon Ibn-i Bābwayh's work, and dedicated the same to his royal patron Shāh 'Abbās II, who requested him to translate it into Persian. Hence the present work, which is also dedicated to the Shāh.

Other works written by him are:—

See No. 1261. شرح صحیفه کامله سجادیه - کتاب حدیقه المتقین

رساله در احکام رضاع و رساله مبسوطه در احکام حج *

For his life see Nujūm-us-Samā, pp. 59-64.

The Arabic original (see Rieu, Arab. Supplement, No. 330; Āsaf. Lib., vol. ii, p. 676), comprising four Juz in two volumes, was lithographed, Lucknow, A.H. 1307.

A copy of the present work is noticed in Rieu, Supplement, p. 13. See also Kashf-ul-Ḥujub, p. 481. The date of completion, given at the end of this volume, is Shawwāl, A.H. 1065=A.D. 1654.

The present MS. (vol. i), extends from the beginning of the work to the end of فصلها و باب الجماعة, corresponding to p. 134, Juz I of the lithographed edition. The chapter entitled باب غسل الميت begins separately after an illuminated head-piece, on fol. 158^b.

Written in good minute Naskh, with an illuminated head-piece.

No. 1259.

fol. 266 ; lines 25 ; size $10\frac{1}{2} \times 6\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

Vol. II.

A continuation of the preceding copy, extending from the beginning of باب وجوب الجمعة وفضلها ومن وضعت عنه والصلوة والخطبة فيها to the end of باب الاعتكاف (*Juz* i, p. 135 to *Juz* ii, p. 67, lithographed edition).

The date of completion of this part, given at the end, is Muharram, A.H. 1066=A.D. 1655.

Written in the same hand as the preceding copy.

Not dated ; 18th century.

No. 1260.

fol. 359 ; lines and size same as above.

Vol. III.

A continuation of the preceding copy, comprising the commentary from the beginning of باب علل الحج to the end of باب الفروض (*Juz* ii, p. 67 to the end of *Juz* ii, lithographed edition).

Beginning :—

الحمد لله رب العالمين.....باب علل الحج قال الشيخ المصنف رحمه الله

The chapter entitled باب الابتداء بمكة والختم بالمدينة begins separately after an illuminated head-piece on fol. 274^b.

According to the concluding lines the author completed this portion in Shawwâl, A.H. 1066=A.D. 1655.

The commentary on *Juz* 3 and 4 is wanting.

All three volumes are written by one scribe. The original folios are mounted on new margins.

Not dated ; 18th century.

No. 1261.

foll. 304; lines 15; size $8\frac{1}{2} \times 6$; $5\frac{1}{2} \times 3$.

حديقة المتقين

HADIQAT-UL MUTTAQIN.

A work on legal prayer, ablution, fasting, pilgrimage, alms, and other rites and observances of Islām, according to the Shī'ite school.

Author: Muḥammad Taqī bin Majlisī ul-Iṣfahānī محمد تقی بن مجلسی اصفهانی.

Beginning:—

الحمد لله رب العالمين اما بعد چنین گوید اضعف عبد الله
الغني محمد تقی بن مجلسی اصفهانی که این رساله ایست در بیان
عبادات الخ •

Muḥammad Taqī, who has been mentioned under No. 1258, says in the preface that he wrote this work at the request of some of his religious brethren. It is divided into a *Muqaddimah*, five *Bāb* and a *Khātimah*, enumerated at the beginning of the work.

A versified Hindūstānī translation of the chapter on صوم (Fasting) made at the request of one Akbar 'Alī Khān Nawwāb, in A.H. 1216 = A.D. 1801, is given on the margins of foll. 269-288.

According to Nujūm-us Samā, p. 62, the author wrote the present work in A.H. 1064 = A.D. 1653.

Written in fair Naskh, with numerous notes and explanations on the margins.

Dated A.H. 1227.

No. 1262.

foll. 444; lines 11; size $9\frac{1}{4} \times 6$; $6\frac{1}{4} \times 3\frac{1}{4}$.

The Same.

Another copy of Taqī Majlisī's *Hadiqat-ul-Muttaqin*, beginning as above.

This copy is slightly defective towards the end, and breaks off with the words اليوم اكملت لكم دينكم يعني امروز دين شما را كامل كردانيدم و نعمت خود را بر شما تمام كردم corresponding to fol. 285^b, line 14, of the preceding copy.

Written in ordinary Ta'liq.

Not dated; 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwûrshîd Nawwâb of Patna are found at the beginning and end of the copy.

No. 1263.

fol. 225; lines 17; size $8\frac{1}{2} \times 5$; $6\frac{1}{2} \times 3$.

The Same.

Another copy of Taqî Majlisi's *Hadîqat-ul Muttaqîn*, beginning as usual.

The copy contains numerous notes and emendations on the margins.

Written in ordinary Nasta'liq.

Dated 28 *Dulhijjah*, A.H. 1089.

The original folios are placed in new margins.

A seal of Sayyid Muḥammad Afdal, dated A.H. 1126, is found on the title-page.

No. 1264.

fol. 352; lines 14; size $7\frac{1}{2} \times 4\frac{1}{4}$; $5\frac{1}{4} \times 2\frac{3}{4}$.

The Same.

Another copy of Taqî Majlisi's *Hadîqat-ul Muttaqîn*, beginning as usual.

Written in fair Ta'liq.

Not dated; 19th century.

No. 1265.

fol. 69; lines 12; size $7\frac{1}{2} \times 4$; $4\frac{3}{4} \times 2\frac{1}{2}$.

رسالہ حججہ

RISÂLAH-I ḤAJJIYAH.

A treatise on the sacred rites and ceremonies to be observed by Shî'ite pilgrims.

Beginning:—

الحمد لله الذي جعل البيت مثابة للناس و آمناً و عين لهم النج *

The name of the author is not given, but in the concluding lines it is said that the work is an extract from the رسالة حجة of Maulânâ Muḥammad Taqī, that is to say, the great Shī'ah divine Muḥammad Taqī Majlisī (d. A.H. 1070=A.D. 1659).

The work is not divided into chapters or sections, but rubrics on the margins serve the purpose of headings.

Written in fair Nasta'liq.

Dated 15 Ramaḍân, A.H. 1246.

No. 1266.

fol. 546; lines 13; size $9 \times 5\frac{3}{4}$; $6\frac{3}{4} \times 4$.

تحفة الأبرار

TUḤFAT UL ABRÂR.

A work on the rites and observances of prayer according to the Shī'ite school.

Author: Muḥammad Bâqir, ibn-i Muḥammad Taqī محمد باقر ابن محمد تقی.

Beginning:—

الحمد لله الذي توجد بالملك فلا ندله في ملكوت النج *

The author, Muḥammad Bâqir, has been repeatedly mentioned in this Catalogue (see Nos. 500-502). The work is divided into a *Muqaddimah*, a few chapters and a *Khâtimah*.

The original work is followed by a treatise on احكام شكوى beginning on fol. 517^a:—

الحمد لله الذي خلق الانسان علمه البيان و فزع الشكوك
والشبهات النج *

Written in ordinary Indian Ta'liq.

Not dated; 19th century.

No. 1267.

foll. 92; lines 9; size $6\frac{3}{4} \times 4\frac{3}{4}$; $4\frac{1}{2} \times 3$.

اداب حج

ĀDĀB-I ḤAJJ.

A *Shi'ah* treatise on the regulations and ordinances for the pilgrimage.

Beginning:—

الحمد لله الملك العالم المعبود في المشاء العظام والصلوة والسلام
على خير من حج البيت الحرام .

In the colophon, dated Murshidābād, 4 Rabi' II, A.H. 1151=A.D. 1738, it is said that these rules and ordinances were collected by Ḥāfi Zayn-ul 'Abidin العابدین حاجي زين.

The work is divided into a *Muqaddimah* and three *Bāb*.

Written in careless Indian Ta'liq.

Not dated; 19th century.

The seals of Nawwāb Sayyid Vilāyat 'Alī Khān and Sayyid Khwushid Nawwāb of Patna are found at the beginning and end of the copy.

No. 1268.

foll. 433; lines 23; size $14 \times 8\frac{1}{2}$; $9\frac{1}{2} \times 5$.

جامع الرضوي

JĀMI'-UR-RADAWĪ.

A Persian commentary on *Shaykh* Najm-ud-Dīn bin Abil Qāsim Ja'far ul-Hillī's (d. A.H. 676=A.D. 1277) well-known *Shi'ite* work *Sharā'i'-ul-Islām* شرائع الاسلام on Muhammadan theology and law.

Commentator: 'Abd-ul-Ganī bin Abi Tālib ul-Kashmīrī عبد الغني بن ابي طالب الكشميري.

Beginning:—

الحمد لله الذي اوضح بعبادة سبل الوصول الى رضا وسبل وسيلة
رضا النج .

The work begins with a wordy preface by the commentator, devoted to praise of some of the leading persons of Kashmīr, such as Abul Maṣṣūr Khān, Afrāsiyāb Khān and his son 'Alī Riḍā. The commentator then says that he wrote this commentary at the request of the aforesaid 'Alī Riḍā, and that the date of beginning the work, A.H. 1161=A.D. 1748, is expressed by the title جامع الرضوي.

For the Arabic original see Hāj. Khal., vol. iv, p. 20; Kashf-ul-Hujub, p. 317. The present commentary is mentioned in Kashf-ul-Hujub, p. 153. Another commentary on the work, entitled جواهر الكلام, by Muḥammad Ḥasan bin Muḥammad Bāqir Najafi is mentioned in Kashf-ul-Hujub, p. 167.

Spaces for rubrics are left blank in many places.

Written in ordinary Ta'liq.

Dated Lucknow, A.H. 1248.

Scribe: مير امامعلي ابن مير قدرت علي ابن مير نظر علي رضوي.

No. 1269.

fol. 341; lines 15-17; size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4$.

مرشد العوام

MURSHID-UL-'AWÂM.

A work on Muhammadan ecclesiastical law, according to the Shi'ite school, treating of purification, ablution, prayers, alms, fasting and pilgrimage.

Author: Abul Qâsim ibn ul-Ḥasan ul-Jilânî أبو القاسم ابن الحسن الجيلاني.

Beginning:—

الحمد لله رب العالمين اما بعد چنين گوید اقل عباد الله
ابوالقاسم ابن الحسن الجيلاني كه اين چند كلمه ايست در بيان مسايل
عبادات النج •

The author's father was a native of Jilân, but the author himself was born at Châplâq, in Qum. He was a pupil of Âqâ Bâqir Bahbahânî, and, according to Nujûm us-Samâ, p. 340, wrote the following works:—

(۱) قوانين الاصول في اصول الفقه •

(۲) جامع الشتات •

- (۳) حواشی بر قوانین الاصول •
- (۴) شرح تهذیب الاصول •
- (۵) مذاهیج الاحکام •
- (۶) غنائم الایام •
- (۷) رساله فارسی در اصول دین •
- (۸) رساله در جواب مسائل عبادات و معاملات •
- (۹) معین الخواص •
- (۱۰) مرشد العوام (the present work) •

The author completed his قوانین in A.H. 1205=A.D. 1790, and died shortly after the death of Āqā Sayyid 'Alī Tabātabā'i which took place in A.H. 1231=A.D. 1815.

The work comprises five *Kitāb*, each subdivided into numerous sections :—

- The first *Kitāb*, کتاب الطهارة, fol. 2^b.
- The second *Kitāb*, کتاب الصلوة, fol. 49^b.
- The third *Kitāb*, کتاب الصوم, fol. 178^b.
- The fourth *Kitāb*, کتاب الحج, fol. 251^a.
- The fifth *Kitāb*, کتاب الزکوة, fol. 268^b.

Written in clear Nasta'liq, excepting the first sixty-four folios which are in ordinary Ta'liq.

Not dated; 19th century.

The seal of Nawwāb Sayyid Vilāyat 'Alī Khān of Patna is found at the beginning and end of the copy.

No. 1270.

fol. 233; lines 15-19; size $9\frac{1}{2} \times 6$; 7×4 .

The Same.

An incomplete copy of the same Murshid-ul-'Awām, beginning as above.

This copy extends to the end of کتاب الصوم, corresponding with fol. 250^b of the preceding copy, and the last two *Kitāb*, viz. کتاب الحج and کتاب الزکوة, are wanting.

Written in fair Nasta'liq, excepting foll. 158-233, supplied in a later hand in a careless Indian Ta'liq.

The latter portion of the MS., due to one سيد راحت حسين, is dated 1 Dulqa'ad, A.H. 1228.

The seals of Nawwâb Sayyid Vilâyat 'Alī Khân and Khwurshid Nawwâb of Patna are found in several places in the MS.

No. 1271.

foll. 82; lines 15; size $9\frac{1}{4} \times 6$; $6\frac{1}{2} \times 4\frac{1}{4}$.

قوت لايموت

QŪT-I LÂYAMŪT.

A treatise on purification, ablution and other preliminary observances for prayer.

Author: Aḥmad bin Muḥammad 'Alī bin Muḥammad Bâqir ul-Isfahâni, commonly called, al-Bahbahâni.

Beginning:—

الحمد لله معز المومنين ومذل الفاسقين ورافع درجات العلماء

العالمين النخ •

The author, who has been mentioned in connection with his popular work مرآة الاحوال جهان نما (No. 628), says in the preface to this work that he wrote this treatise at the request of some of his friends in Murshidâbâd, Bengal. The date of completion, given at the end, is 12 Ramadân, A.H. 1222=A.D. 1807 الثاني عشر من الشهر رمضان المبارك من السنة الثانية من العشر الثالث من العاية الثالثة من الف الثاني من الهجرة النبوية.

The concluding portion of the work is devoted to legal rites and observances relating to the dead.

The work is divided into numerous sections فصل enumerated in the list of contents given at the beginning of the copy. In the conclusion the author says that this is the first Juz of the treatise قوت لايموت and that it will be followed by the second Juz dealing with fasting and prayer صوم و اعتكاف.

Written in ordinary Ta'liq.

Dated 12 Jumâdâ, A.H. 1228.

Scribe: سيد خورشيد علي اثنا عشرى رضوي.

The seal of Nawwâb Sayyid Vilâyat 'Alī Khân of Patna is found at the beginning and end of the copy.

No. 1272.

foll. 144; lines 17; size $9\frac{1}{4} \times 6$; $7\frac{1}{4} \times 4$.

سبيل النجات

SABÎL-UN-NAJÂT.

A work on legal prayers, fasting and almsgiving, according to the Shi'ah faith.

Author: Aḥmad bin Muḥammad 'Alī bin Muḥammad Bâqir ul-Isfahānī, better known as Bahbahānī باقر محمد علي بن محمد باقر اصفهانی المشهور بالبيهاني.

Beginning:—

الحمد لله الذي جعل ابواب الصلوة مفتاح خزائن الرحمة الخ *

The author who has been repeatedly mentioned in this catalogue in connection with other works, in the work entitled قوت لايموت (see No. 1271) promised a second *Juz* on prayer and fasting, and the present work is most probably the second *Juz* under a separate title. The author says in the preface that on his arrival in India people complained of the abstruse style of his قوت لايموت, and requested him to write an easy tract on prayer and fasting. This he did on the eve of his departure from India. He dedicates the work to Muḥammad 'Alī Khān Bahādur Qāchār (born A.H. 1203=A.D. 1788, died A.H. 1237=A.D. 1821), the eldest son of Faṭḥ 'Alī Shāh Qāchār.

According to the concluding lines the author completed the work at 'Azīmābād in Rājab, A.H. 1236=A.D. 1820.

The work begins with a short introduction on the legal binding of prayers and fasting, and comprises two *Maṭlab*, and a *Khātimah*, as follows:—

مطلب اول در بيان احكام نمازهاي واجبه است مشتمل بر سه مقصد و خاتمه
on fol. 4^a.

مطلب دوم در احكام روزه است مشتمل بر دو فصل و خاتمه
on fol. 119^a.

خاتمه در احكام فطوره مشتمل بر چهار مقام
on fol. 139^a.

Written in careless Ta'liq, with marginal notes.

Not dated; 19th century.

The seals of Nawwāb Sayyid Vilāyat 'Alī Khān and Sayyid-Khwurshid Nawwāb of Patna are found at the beginning and end of the copy.

No. 1273.

fol. 185; lines 15; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{4} \times 3$.

The Same.

Another copy of the Sabil-un-Najât, beginning as above.

Written in clear Nasta'liq.

Not dated; 19th century.

Scribe: سيد وارث علي .

The seal and signature of Nawwâb Sayyid Vilâyat 'Ali Khân of Patna are found at the beginning of the copy.

No. 1274.

fol. 141; lines 15; size $9\frac{1}{4} \times 6$; $6\frac{1}{4} \times 3\frac{1}{4}$.

The Same.

Another copy of Aḥmad bin Muḥammad 'Alī ul-Bahbahānī's Sabil-un Najât, beginning as above.

Written in ordinary Ta'liq.

Not dated; 19th century.

Scribe: سيد خورشيد علي ساکن محلہ مغلیہ باغ کشمیری .

The seal of Nawwâb Sayyid Vilâyat 'Ali Khân of Patna is found at the beginning and end of the copy.

No. 1275.

fol. 128; lines 15; size $9\frac{1}{4} \times 6$; $7 \times 4\frac{1}{2}$.

The Same.

Another copy of al-Bahbahānī's Sabil-un-Nijât, beginning as above.

Written in ordinary Indian Ta'liq.

Not dated; 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Sayyid Khwushîd Nawwâb of Patna are found at the beginning and end of the MS.

No. 1276.

fol. 87; lines 18; size $7\frac{1}{2} \times 4$; $5\frac{1}{2} \times 1\frac{1}{4}$.

نخبه

NAKHBAH.

A small tract on purification or ablutions, and prayers, according to the Shi'ite School.

Author: Muḥammad Ibrāhīm ul-Iṣfahānī bin Muḥammad Ḥasan ul-Khūrāsānī محمد ابراهيم الاصفهانى بن محمد حسن الخراسانى.

Beginning:—

حمد و ثنای بیحد و احصا مخصوص بارگاه کبریا نیست الخ *

The work is mentioned in *Kashf-ul-Hujub*, p. 578, where the author (d. A.H. 1261=A.D. 1845) is called محمد ابراهيم بن محمد الاصفهانى المعروف بالكرباسى.

It is divided into two *Maqṣad*, with many subdivisions, termed *Bâb*, *Faṣl*, *Mabḥaṣṣ*, etc.

The first *Maqṣad* on purification طهارت begins on fol. 1^b. The second on prayers نماز, on fol. 40^b.

Spaces for rubrics have been left blank in several places.

Written in a hasty Nasta'liq.

Dated Ramaḍân, A.H. 1244.

The seal of Nawwâb Sayyid Vilâyat 'Alī Khân of Patna is found at the beginning and end of the copy.

No. 1277.

fol. 265; lines 17; size $10 \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

لوامع الرضويہ

LAWÂMI'-UR-RADAWÎYAH.

A work on Muhammadan law according to the Shi'ite school.

Author: Sayyid Muḥammad bin Mirzâ Mâ'sûm ur-Raḍawî uṭ-Ṭûsî سيد محمد بن ميرزا معصوم الرضوي الطوسي.

Beginning:—

الحمد لله على ما انعم كما علم الانسان ما لم يعلم وخلق اللوح

والقلم الخ *

From the preface, which seems to have been written by another man, it would appear that the author wrote this work at the request of some of his Shī'ah friends. According to *Kashf-ul-Hujub*, p. 481, where the present work is mentioned, the author, better known as Muḥammad Qaṣīr (but Naṣīr in the Lib. copy, fol. 128^a) ul-Mashhadī, died in A.H. 1253=A.D. 1837. See also *Taḍkirah-i 'Ulamā-i Hind*, p. 378, where he is said to be a pupil of Muḥammad Mahdī Baḥr ul-'Ulūm and Āqā Sayyid 'Alī.

The full title of the work, given in the preface, is *لواعظ الرضوية في احكام الشرعية*. The subjects treated are as follows:—

كتاب خمس, fol. 208^a; كتاب الصلوة, fol. 94^b; كتاب (كتاب) الطهارة, fol. 2^b; كتاب الصوم, fol. 216^b.

Written in fair Naskh.

Dated A.H. 1249.

Scribe: مرزا عباس.

No. 1278.

fol. 66; lines 12; size 8×5½; 6×3½.

جواهر الائمة

JAWĀHIR-UL-A'IMMAH.

A short treatise on Muhammadan law, with special reference to the various legal rites and ceremonies connected with a child after its birth, according to the Shī'ah doctrine.

Author: Anjab انجب.

Beginning:—

شکر میرا از ریا و حمد منزله از خطا سزاوار کریمی است انعم

The work is divided into twelve chapters, each designated by a figurative name.

In the preface the author introduces his name thus: بنده مقید, but in the colophon he is called حاجی مغربی.

Written in ordinary Indian Ta'liq. این کتاب جواهر الائمة تصنیف حاجی مغربی.

Not dated; 19th century.

Scribe: کوچر مل.

The MS. is water-stained.

VOL. XIV.

SUNNÎ THEOLOGY.

No. 1279.

foll. 114; lines 15; size 8×5 ; $5\frac{3}{4} \times 2\frac{3}{4}$.

لطائف غيائية

LATÂ'IF-I GIYÂŞIYAH.

A treatise on scholastic theology.

Beginning:—

حمد بيبعد و بى نهايت و مدح بيبعد و بيغاييت حضرت جلال آن
 خدايى را كه واجب الوجودى جز ذات او را ممكن نيست الخ *

Neither the title of the work nor the author's name is given in the text, but on the title-page and the colophon the work is called لطائف غيائية, and in both places it is ascribed to Imâm Fakhr-ud-Din Râzî:—

لطائف غيائية للامام فخر الدين رازى *

In the preface we are told that the author wrote the work after forty years' study, and dedicated it to Sultân Muḥammad bin Malak Shâh. This seems impossible. Fakhr-ud-Din Râzî was born in A.H. 544=A.D. 1149 and died in A.H. 606=A.D. 1209, while Sultân Muḥammad bin Malak Shâh reigned from A.H. 498-511=A.D. 1104-1117, i.e. before Râzî was born.

A copy of the work, ascribed to the same Imâm Fakhr-ud-Din Râzî, is described in Rieu, i, p. 27. The work is divided into three *Maqâlât*, described in Rieu, *loc. cit.* See also Āṣaf. Lib., p. 1354, where the work is ascribed to the same Fakhr-ud-Din Râzî.

Written in ordinary Nasta'liq.

Not dated; 18th century.

No. 1280.

foll. 110; lines 21; size $8\frac{1}{4} \times 5$; $6\frac{1}{4} \times 2\frac{3}{4}$.

The Same.

Another copy of the preceding work.

In the colophon the work is called لطائف غيائية of Fakhr-ud-Din Râzî, and on the title-page, لطائف فخر الدين رازى.

A list of the contents is given at the beginning.

Written in good Nasta'liq, with an illuminated head-piece.

Not dated; 18th century.

Scribe : عبد القدوس.

No. 1281.

foll. 50; lines 21; size $8\frac{1}{2} \times 5$; 7×4 .

تحفة الصلوة

TUHFAT-UŞ-ŞALÂT.

A treatise on the excellence, pre-eminence and legal bindings of sending blessings on the Prophet (صلوة).

Author: Husayn Wâ'iz Kâshifi حسين واعظ كاشفي.

Beginning:—

أحمدك اللهم وانت الم محمود على لسان حبيب محمدن المدينه
والله وسلم الخ •

The author, repeatedly mentioned in this Catalogue, divides the work into a *Muqaddimah*, eight *Faṣl* and a *Khâtimah*. See Hâj. Khal., vol. ii, p. 230.

The author refers to a very large number of works.

The date of completion, given in Hâj. Khal., *loc. cit.*, is Ramaḍân, A.H. 899=A.D. 1493.

Written in close Nasta'liq.

Not dated; 18th century.

No. 1282.

foll. 310; lines 23; size $9 \times 4\frac{1}{2}$; $6 \times 2\frac{1}{2}$.

براهين قاطعه

BARÂHÎN-I QÂṬI'AH.

A Persian translation and explanation of Shihâb-ud-Din Aḥmad bin Hajar ul-Hayṣamî ul-Makki's (d. A.H. 973=A.D. 1565) well-known work الصواعق المعرقة, defending the claims of Abû Bakr, 'Umar and 'Uṣmân to the caliphate, against Shî'ahs and heretics.

Beginning :—

We learn from the preface that Aḥmad bin Ḥajar wrote the *Ṣawāiq al-Maḥrūq* at Makkah in A.H. 950=A.D. 1543. The translation was made by Kamāl-ud-Din, A.H. 994=A.D. 1585, in the time of Sultān Ibrāhīm 'Ādil Shāh II of Bijāpūr (A.H. 988-1036=A.D. 1580-1626), during the regency of Dilāwar Khān. The translator then says that he has not disturbed the system and arrangement of the original, except that he has based his translation and explanation on مسلم, etc., etc. معجم بخارى - جامع البيان - تفسير كشاف - تفسير كبير

For the Arabic original, which according to the translator's preface, is divided into *Muqaddimât*, ten *Bâb*, and a *Khâtimah*, see Hâj. Khal., iv, p. 110; Loth, Arab. Catalogue, p. 44; etc., etc.

For other copies of this translation see Bâhâr Lib. Cat., vol. i, No. 113; Ethé, Ind. Office Lib. Cat. No. 2571. Lithographed, Lahore, 1895.

Written in minute Naskh.

The original folios are mounted on new margins.

Dated 3 Rabi' II, A.H. 1086.

No. 1283.

fol. 49; lines 19; size $11\frac{1}{2} \times 8$; $7\frac{1}{2} \times 4\frac{1}{2}$.

تكمیل الایمان

TAKMÎL-UL-ÎMÂN.

A very popular exposition of Sunni theology, treating of the fundamental points of faith, by the celebrated Indian author Shaykh 'Abd-ul-Haq of Dihli (*d.* A.H. 1052=A.D. 1642).

Beginning :—

الحمد لله رب العالمين اما بعد ميگويد فقير حقير اضعف عباد
الله القوي الباري *

For other copies see Rieu, ii, p. 827; Munich Catalogue, p. 128; Āsaf. Lib., p. 1336; Rieu, p. 827; Ethé, Bodl. Lib. Cat. No. 1789; Ethé, Ind. Office Lib. Cat. Nos. 2583-2585.

The work has been repeatedly printed in India. A Hindūstāni translation, entitled *سبيل الجنان*, has also been published in India.

Written in fair Nasta'liq with copious interlinear and marginal notes.

Not dated; a very modern copy.

No. 1284.

fol. 73; lines 15; size $8 \times 4\frac{1}{2}$; $5\frac{3}{4} \times 3$.

The Same.

Another copy of 'Abd-ul-Haq Dihlawi's *Takmil-ul-Imān*, beginning as usual.

The MS. contains valuable marginal notes and emendations, but unfortunately it is in a damaged condition. The original text is followed by some poetical extracts.

Written in fair Nasta'liq.

Not dated; 18th century.

Scribe: محمد حنيف.

A seal, dated A.H. 1177 and bearing the inscription *با شيخ عبد القادر* *شيخي* is found at the beginning and end of the copy.

No. 1285.

fol. 22; lines 15; size $8\frac{1}{4} \times 5$; $5\frac{1}{4} \times 3$.

فضيلت صلوة

FADĪLAT-I ṢALĀT.

A treatise on the advantages and excellence of invoking blessings (درود) on the Prophet.

Author: Shaykh 'Abd-ul-Haq Dihlawi *شيخ عبد الحق دهلوي*.

Beginning:—

بدانکه فوايد صلوة نبويه عليه اکمل الصلوة والتحيه از حد احصا

متجاوز است الخ *

The author, who has been repeatedly mentioned in this Catalogue, bases the work on Ḥadīṣ and sayings of eminent persons.

The name of the author is given in the colophon as well as on the title-page.

Written in ordinary Ta'liq.

Not dated; 18th century.

No. 1286.

fol. 506; lines 19; size $10\frac{3}{4} \times 6\frac{1}{2}$; 7×4 .

ازالة الخفا عن خلافة الخلفا

IZÂLAT-UL-KHAFÂ 'AN KHILÂFAT
UL-KHULAFÂ.

A work on Sunnî theology.

Author: Shâh Walî Ullah Dihlawî شاه ولي الله محدث دہلوی.

Beginning:—

الحمد لله الذي بعث إلينا اشرف الرسل داعياً •

Shâh Walî Ullah Aḥmad bin 'Abd-ur Raḥîm bin Wajih-ud-Din Shahîd bin Mu'azzam bin Maṣṣûr Dihlawî, was born on Wednesday, 4 Shawwâl, A.H. 1114=A.D. 1702. In his early life he applied his mind towards studies and very shortly made himself the master of all the branches of Muhammadan literature. In A.H. 1143=A.D. 1730 he went to Mecca where he received the Khirqah of Sûfism from Shaykh Abû Tâhir Madanî, and enjoyed the society of the learned men of that place. He returned to Dihli on 14 Rajab, A.H. 1145=A.D. 1732, and died in A.H. 1176=A.D. 1762. He is the author of several works and the following are enumerated in the Ḥadâ'iq-ul Ḥanafiyah, p. 448; Ithâf, p. 428: حجة الله البالغة, ازالة الخفا (the present work), انتباه ودر الثمين, فيوض الحرمين, مسوي شرح عربي موطا, مصفى شرح فارسي موطا, عقد الجيد في احكام, فوز الكبير في اصول التفسير, انسان العين في مشايخ الحرمين, مقاله و ضيه, الطاف القدس, و جمعات, خير الكثير, قول الجميل, الاجتهاد والتقليد, سطعات, لمعات, سرور المعجزون, انصاف في بيان سبب الاختلاف, وفي النصيحة والوصية, انفس العارفين, فتح الرحمان ترجمه فارسي قران, والمقدمة السنية في انتصار الفرقة السنية, فتح الغيبر بما لا بد من حفظ في علم التفسير, قرة العينين في تفضيل الشيعيين شفاء القلوب, رسائل تفهيمات, and زهراوين, وبدور البازمة.

In the preface the author says that as in his time the *Shī'ah* faith had thrown a very large number of people into confusion regarding the *Khilāfat* of the first four *Khalifahs*, he wrote the present work dealing with the significance of the Caliphs, the necessity of their existence, etc., etc. For the author see also Nos. 1157 and 1202.

The work is based on Quranic verses and traditions of the Prophet, and is divided into two *Maqṣad*, subdivided into several *Faṣl*.

Comp. Āṣaf. Lib., vol. ii, p. 1330. Lithographed, Ṣiddiqī Press, A.H. 1286.

Written in ordinary Indian Ta'liq.

Dated *Shā'bān*, A.H. 1213.

Scribe: حاجي گل معمد .

No. 1287.

fol. 380; lines 17; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7 \times 4\frac{1}{4}$.

The Same.

A defective and incomplete copy of *Shāh Wali Ullah's Izālat-ul Khafā* (see No. 1286), beginning as above.

The MS. is defective towards the end, and breaks off with the following words:—

انا فتحنك لك فتحنك مبينا ليغفر لك الله

Written in careless Indian Ta'liq.

Not dated; 19th century.

No. 1288.

fol. 233; lines 19; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7 \times 3\frac{1}{4}$.

قرة العيين

QURRAT-UL 'AYNAYN.

A well-known Sunni work on the praiseworthy qualities and merits of the first two *Khalifahs* and their superiority over the other two, based on *Hadiṣ* and the sayings of holy men.

Author: *Shāh Wali Ullah Dihlawī* شاه ولي الله دهلوي .

Beginning :—

الحمد لله الذي بعث عبده محمدا صلى الله عليه وسلم *

The author (*d.* A.H. 1176=A.D. 1762), who has been repeatedly mentioned in this Catalogue, says in the preface that he wrote the work at the request of his brother Khwājah Muḥammad Amin. The author's genealogy, tracing his descent from the second Khalifah 'Umar, and a detailed account of his life are given in the *Ithāf*, p. 428.

A copy of the work is noticed in the Būhār Library Cat., vol. i, No. 128. See also Āṣaf. Lib., p. 1352.

The full title of the work is قرة العينين في تفضيل الشيعيين.

The work was edited with marginal notes by Muḥammad 'Abd-ul-Aḥad, Dihli, A.H. 1310.

Written in ordinary Ta'liq.

Not dated; 19th century.

No. 1289.

fol. 174; lines 15; size $10 \times 6\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{3}{4}$.

قصر الآمال بذكر حال المآل

QASR-IL ĀMĀL BI DIKR-I ḤĀL UL-MAĀL.

A work relating to the incidents immediately before and after death, the day of resurrection, paradise, hell, etc.

Author: Muḥammad Rafi'-ud-Dīn معمه رفيع الدين.

Beginning :—

سبحان ربك رب العزة عما يصفون وبعد این رساله ایست

مسمی به قصر آمال بذكر حال المآل در بیان احوال میت از حین

احتضار تا وقت دخول جنت یا نار الخ *

Rafi'-ud-Dīn bin Farid-ud-Dīn Khān Murādābādī was an eminent Indian scholar. He studied Ḥadīṡ under Maulavī Khayr-ud-Dīn Sūrati, a pupil of Shaykh Muḥammad Ḥayāt Sindi and also of Shāh Walī Ullah Dihlawī. He enjoyed the learned society of Shāh 'Abd-ul-'Aziz Dihlawī, and subsequently became a disciple of Shaykh Muḥammad Gauṡ Lāhaurī. He performed a pilgrimage to Makkah and wrote a book containing a description of the Ḥaramayn. His

- ترجمه عین العلم - سلول الکتب بذكر العبيب - other compositions are : تذکرة الملوك - كتاب الاذکار - تذکرة المشايخ - كنز الحسنات - شرح اربعين نوي - تذکرة الطالبين and تاريخ افاعنه , etc. He died of dropsy on 15 Dul-hijjah, A.H. 1218=A.D. 1803. See Hādā'iq-ul-Ḥanafiyah, p. 463 ; Taḍkirah-i 'Ulamā-i Hind, p. 66.

In the preface the author tells us that his work is a translation of Jalāl-ud-Dīn Siyūti's (*d.* A.H. 911=A.D. 1505) شرح الصدر حال الموتى , to which he added some useful information from other sources.

The work is divided into two sections, called *Maqṣad*, as follows :—

Maqṣad I, fol. 1^b. در ذکر موت و فضل آن و کیفیت آن و صفت ملک الموت و اعوان او و آنچه میگذرد بر میت در حال احتضار و بعد مفارقت بدن از رنج و راحت - منتخب از کتاب شرح الصدر حال الموتى فی القبور *

Maqṣad II, fol. 88^b : در بیان احوال آخرت از آغاز بعث تا دخول جنت یا نار : منتخب از کتاب بدور سافره فی احوال الاخرة *

Written in ordinary Ta'liq, by order of Maulavi Anwar 'Alī.

Dated 4 Dul-hijjah, A.H. 1260.

Scribe : وارث احمد .

No. 1290.

fol. 388 ; lines 19 ; size $12\frac{1}{4} \times 8$; $8\frac{1}{2} \times 5$.

تحفة اثنا عشرية

TUḤFAH-I AṢNĀ 'ASHARĪYAH.

The well-known work of Shāh 'Abd-ul-'Azīz Dihlawī (*d.* A.H. 1239=A.D. 1823) written in refutation of the Shī'ah faith.

Beginning :—

الحمد لله و كفى و سلام على عباده الذين اصطفى الخ *

Shāh 'Abd-ul-'Azīz, whose chronogrammatical name Ḡulām Ḥalīm expresses the date of his birth, A.H. 1159=A.D. 1746, has been repeatedly mentioned in this Catalogue.

Printed A.H. 1269, 1295, and, in Calcutta, 1215. See *Āṣaf. Lib.*, p. 1334. It is to be noticed that Edwards in his Catalogue of the

Persian Printed Books in the British Museum treats 'Abd-ul-'Aziz and Ġulām Ḥalim as two different persons, and mentions the present work under Ġulām Ḥalim (p. 223) and not under 'Abd-ul-'Aziz (p. 4).

Written in clear Ta'liq within gold borders, with an illuminated frontispiece and a double-page 'Unwān.

Not dated; 19th century.

A detailed list of the contents and several versified chronograms expressing the author's death, are given at the beginning of the copy.

No. 1291.

fol. 11; lines 13; size 8×6 ; $6\frac{1}{4} \times 4\frac{1}{4}$.

سِت الحسن

SIMT-UL-ḤASAN.

A short tract denouncing some of the heretic customs بدعة prevalent among the Muhammadans.

Author: Sayyid 'Abd-ul-Qādir bin Ismā'il Malikahpûrî سيد عبد القادر بن اسمعيل ملكه پوري.

Beginning:—

الحمد لله رب العالمين والعاقبة للمتقين ولا عدوان الا على
الظالمين الخ *

The tract is of little value and seems to have been written by a man of little learning and information. According to the concluding lines, it was completed in Bombay, A.H. 1214=A.D. 1799.

Written in ordinary Ta'liq.

Dated 22 Muḥarram, A.H. 1273.

Scribe: عبد الله.

No. 1292.

foll. 71; lines 15; size $9\frac{1}{2} \times 6$; 8×4 .

إيضاح الحق و الصريح

ÎDÂḤ-UL-ḤAQQ-I WAṢ-ṢARIḤ.

A treatise relating to faith and belief in certain rites, customs, and observances, the legality of which is questioned by writers on Muhammadan law.

Author: Muḥammad Ismâ'il محمد اسمعيل .

Beginning:—

الحمد لله الذي يحيى ويميت وهو على كل شيء قدير الخ *

The author tells us that in his time people, having abandoned the laws of the Prophet, had introduced a great many unlawful customs and rites, particularly in respect of the 'dead' (ميت). He therefore wrote this work at the request of one Maulavi Tafaḍḍul 'Ali.

The author seems to be identical with Muḥammad Ismâ'il bin 'Abd ul-Ġanī bin Shāh Wali Ullah Dihlawī, mentioned in the Taḍki-rah-i 'Ulamā-i Hind, p. 179. He died in Dulqa'd, A.H. 1246=A.D. 1830 at Bālākôt in the Punjab, and his following works are well-known:—

(١) رساله اصول فقه *

(٢) رساله توحيد *

(٣) صراط مستقيم (See the following No.)

(٤) تنوير العينين *

(٥) تقوية الايمان *

According to the preface the work is divided into a *Muqaddimah*, two *Bāb* and a *Khātimah*. The divisions are not marked or distinguished by rubrics. It appears that the copy comprises only the *Muqaddimah*, in which بدعت and its various kinds are explained.

See Āṣaf. Lib., vol. ii, p. 1332.

Written in ordinary Ta'liq.

Not dated; 19th century.

No. 1293.

foll. 100; lines 17; size $9\frac{3}{4} \times 6$; $5\frac{1}{2} \times 3\frac{1}{2}$.

صراط المستقیم

ŞIRÂT-UL-MUSTAQÎM.

A treatise on scholastic divinity.

Author: Muḥammad Ismâ'îl محمد اسماعیل .

Beginning:—

• حمدیکہ شایان شان بارگاہ بی نیاز مطلق باشد در حیطة بیان النح

We learn from the preface that the author (see No. 1292) constantly listened to the admonitions and learned discourses of the saint Sayyid Aḥmad (still alive in A.H. 1239=A.D. 1823), whose name he introduces here after a series of honorific titles. He collected the sayings of the saint in the present form for the benefit and guidance of the public. We are further told that 'Abd-ul-Hayy, who, like the author, was a disciple of the saint, contributed the second and third *Bâb*, which likewise were sayings of Aḥmad, collected by 'Abd-ul-Hayy. The life, teachings and miracles of Sayyid Aḥmad are given in مخزن احمدی (see No. 1415).

The work, divided into a *Muqaddimah*, four *Bâb* and a *Khâtimah*, treats of divine love, prophetic mission, and the spiritual progress of the soul through its various stages, with a virulent refutation of the act of certain so-called Şûfis; etc.

Spaces for the insertion of headings have been left blank throughout.

The work was edited by 'Abd-ur-Raḥīm Şafipûrî and Muḥammad 'Alî Râmpûrî, Calcutta, A.H. 1238.

Written in ordinary Nasta'liq.

Not dated; 19th century.

No. 1294.

foll. 41; lines 14; size 9×6; 7×4.

برهان العارفين

BURHÂN-UL-‘ÂRIFÎN.

A theological tract based on the sayings of the Prophet, ‘Ulamâ, and saints from the Sunnî standpoint.

Beginning:—

الحمد لله رب العالمين حديث صحيح از محمد مصطفی
على الله عليه وسلم و سخنان علما و مشايخ جمع کردم النج *

The name of the author could not be traced. According to the author's statement in the preface the tract consists of twenty-three *Bâb* relating to creation, Death, the Soul, Satan, Patience, the angel of Death, Munkir and Nakir, the *Şûr* of Isrâfil, resurrection, etc., etc. The contents of the *Bâb* as described in the preface do not closely agree with the text. This discrepancy seems to be due to the carelessness of the scribe.

Written in a careless Indian Ta‘liq.

Not dated; 19th century.

No. 1295.

foll. 47; lines 15; size 8½×5½; 6½×4.

ذخيرة الاسلام

DAKHÎRAT-UL ISLÂM.

A refutation of the heresies and illegal customs and observances prevalent among Muhammadans.

Beginning:—

حمد بی حد مر منعمی را که لکوکہ ہا نعمت بر ما ضعیفا عطا
فرمود النج *

The author, who does not reveal his name, divides the work into two *Bâb* (each sub-divided into six *Faṣl*) and a *Khâtimah*, as follows:—

باب اول در بعضی امور غیر مشروعه و رسوم بدعیه و جز آن مشتمل بر شش
fol. 2^a, فصل است.

باب دوم در زیارت قبور و امور مجوزة و ممنوعه دران و جزان و این نیز
fol. 19^b, مشتمل بر شش فصل است.
fol. 42^b, خاتمه در تحقیق شفاعت.

Verses from the Qurân and sayings of the Prophet and the
leading jurors of Islâm are quoted throughout the work.

The full title of the work is ذخيرة الاسلام في تنقية الايمان .

Written in ordinary Naskh.

Not dated ; 19th century.

No. 1296.

fol. 88 ; lines 13 ; size $6\frac{1}{4} \times 3\frac{3}{4}$; $4\frac{1}{4} \times 2\frac{3}{4}$.

سراج القلوب

SIRÂJ-UL-QULÛB.

A short exposition of Sunnî theology, treating of the creed and
religious obligations according to the Sunnî faith.

Author : Nûr Muḥammad نور محمد.

Beginning :—

سپاس بیقیاس و ستایش قدسی اساس مر داوود را الخ •

In a short preface the author tells us that he collected the ma-
terials for his work from the works of his predecessors. The work is
not divided into any chapters or sections. The subjects treated are
knowledge and its different kinds ; the existence and unity of God,
faith, the five fundamental duties of Islâm, prophecy نبوت, creation,
the Khilâfat and miscellaneous matters.

The original tract is followed by a small tract on the five princi-
pal duties of Islâm.

Written in ordinary Ta'liq.

Not dated ; 19th century.

No. 1297.

foll. 31; lines 11; size $8\frac{1}{2} \times 5$; $5\frac{1}{2} \times 3$.

A Sunnī treatise in proof of the belief that the Prophet's parents are ناجي i.e. they will go to Paradise.

Beginning:—

جائیکہ تاجدار لولاک و شهریار ارائک افلاک زبان فصاحت بیان
بکلمہ لا احصی کشاید النخ •

Neither the name of the author nor the title of the work is given in the text, but on the title-page is found the following endorsement:

رسالہ دلائل ناجی بودن والدین آنحضرت صلعم •

The author cites evidences from the Qurān, Ḥadīṣ, Tafsirs and the sayings of holy men.

Persian paraphrases of Arabic quotations are generally given on the margins.

Written in ordinary Ta'liq.

Not dated; 19th century.

SHĪ'AH THEOLOGY.

No. 1298.

foll. 321; lines 22; size 10×6 ; 7×4 .

کامل بهائی

KAMIL-I BAHĀ'Ī.

A Shī'ah theology (kalām).

Author: Ḥasan bin 'Alī bin Muḥammad bin Ḥasan uṭ-Ṭabarī ul-Māzandarānī.

حسن بن علی بن محمد بن حسن الطبري المازندراني

Beginning :—

سبحان یکی پادشاهی که بساط عظمت او در او هام انس و جان
نگنجد الخ •

The author, a native of Māzandarān, eulogises Shams-ud-Dīn Muḥammad bin Ṣāhib-ud-Diḡān, and mentions A.H. 675=A.D. 1276, as the current year. This Shams-ud-Dīn, as we know, was the famous prime minister who played an important part in the reign of Halākū Khān and his son Abāqā Khān, and who was executed in A.H. 683=A.D. 1284. The author adds that he was the first man who wrote Shī'ah books for the reigning king, and mentions two other works previously written by him viz. مناقب الطاهرين • منهج.

The work is mentioned in Kashf-ul-Hujub p. 420.

It is a controversial work in support of the Shī'ah tenets, especially with regard to the prerogatives of 'Alī and his right to the Imāmat.

The author generally supports the Shī'ah faith by refuting Sunni doctrines. The earlier part of the work treats of 'knowledge,' 'gifts,' 'God's existence and attributes,' etc. In the latter portion of the work the author dwells at length upon the prerogatives of 'Alī's descendants, and the evils and atrocities of Mu'āwiyah and Yazid, raking up malignant slanders against them as well as against those who denied 'Alī's right to the Khilāfat.

In conclusion the author says that he spent twelve years in collecting proofs and evidence to refute his enemies, and that during this period he wrote several other books, one of which he mentions as نقص معالم فخر الدين رازی.

Written in ordinary Naskh with occasional emendations on the margin.

Not dated ; 16th century.

The seal of Nawwāb Sayyid Vilāyat 'Alī Khān of Patna is found at the beginning and end of the copy.

No. 1299.

foll. 212; lines 21; size $10 \times 6\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

توضیح الانوار

TAWDĪH-UL-ANWAR.

A controversial work in defence of the Shī'ah faith, especially with regard to the prerogatives of 'Alī and his descendants, and the former's claims to the Imāmat.

Author: Najm-ud-Dīn Khidr bin Muḥammad bin 'Alī ur-Rāzī ul-Jabāl rūdī. نجم الدين خضر بن علي الرازي الجبل رودي

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

..... و ازین نوع براهین درین باب لایعد ولا یحصی است هرگاه

افضلیت آنحضرت در همه باب ثابت شد او را امام باید بود الخ *

Neither the author's name nor the title of the work could be traced, but in an endorsement on the title-page the work is called traced, but in an endorsement on the title-page the work is called توضیح الانوار فی رد شبهات الامور. The author of the Kashf-ul-Hujub, p. 145, who designates the work التوضیح الانوار بالحجج الواردة لدفع شبه الامور says that the author, a treasurer of Mashhad, completed it in Ṣafar, A.H. 840=A.D. 1436.

Written in fair Naskh.

Not dated; 18th century.

No. 1300.

foll. 27; lines 15; size $10 \times 6\frac{1}{2}$; $6\frac{3}{4} \times 4$.

رسالة حسنة

RISĀLAH-I HASANĪYAH.

A controversial work in the form of fiction, in support of the Shī'ah faith, in which the excellence of the Shī'ah tenets, especially with regard to the prerogatives of 'Alī and his descendants, is demonstrated.

Beginning :—

روایت میکنند که در خلافت هارون رشید مردی بود تجار در
بغداد النج *

According to Rieu i. p. 30, the work was translated from an Arabic original by Ibrâhim bin Wali Ullah Astarâbâdi in A.H. 958= A.D. 1551, and dedicated to Shâh Tahmâsp. In an endorsement on the first page of the present copy the Arabic original is ascribed to Junayd, a pupil of Imâm Ja'far : رسالة حنیف تصنیف جنید شاگرد امام جعفر صادق علیه السلام.

The work begins at once with the following narrative. A certain merchant of Bagdâd had bought a well-educated slave girl named Hasanîyah, who had spent forty years in the *haram* of Imâm Ja'far Šâdiq. The merchant sells the girl to Hârûn Rashîd for the fabulous price of one hundred thousand *dinâr* on the understanding that she would defeat, in debate, all the Sunni 'Ulamâ of the age. Hârûn then assembles all the 'Ulamâ of Bagdâd and Basrah, and a debate takes place between the slave girl and Ibrâhim Nizâm, the leading 'Âlim of the age. Ibrâhim Nizâm is defeated, and the slave girl is awarded to her master, the merchant, with a liberal gift. See *Kashf-ul-Hujub*, p. 196.

The work has been printed in Persia, A.H. 1248.

Written in ordinary Ta'liq, with blank spaces in several places.

Not dated, 19th century.

No. 1301.

fol. 193; lines 21; size $9\frac{1}{2} \times 5$; $6\frac{1}{2} \times 3\frac{1}{2}$.

اظهار الحق

IZHÂR-UL-HAQ.

A compendium of Shî'ah theology, treating of the prerogatives of 'Alî and his descendants, and in support of the former's right to the Imâmat.

Author: 'Abd Ullah bin 'Abd Ullah Shûshṭari عبد الله بن عبد الله شوشتری.

اما بعد الحمد والصلوة میگوید مولف این مسودات عبد الله بن

عبد الله که اگرچه فضلاء نامدار و علماء عالیمقدار *

The author says in the preface that as a very large number of the Qur'anic verses and Ḥadīṣ in favour of the Shī'ah sect had been omitted in the books of his predecessors, he wrote this work, basing his arguments mostly on such Qur'anic verses and Ḥadīṣ.

In some places the author puts forward his argument in the form of an answer to a question; but in most instances he quotes a Qur'anic verse or a Ḥadīṣ and comments upon each from a Shī'ah point of view.

A copy of the work is mentioned in the Āsaf. Lib. Handlist, p. 1332. Lithographed, A.H. 1280.

According to a note on the title-page the work was written in A.H. 1039=A.D. 1629. سال تصنیف کتاب سنه تسع وثلثین بعد الالف. The MS. seems to be defective towards the end, and breaks off with the following words:—

لیکن وصول بحضرت امام برای اکثر مردم تعذر دارد و از کجا که بعضی را میسر نیست *

Written in Ta'liq. Not dated; 18th century.

The MS. is in a damaged condition and the paper is becoming brittle.

A seal of one سید رحمت علی خان بهادر, dated A.H. 1262, is found on the title-page.

The seals of Nawwāb Sayyid Vilāyat 'Alī Khan and Sayyid Khwūrshīd Nawwāb are found at the beginning and end of the copy.

No. 1302.

fol. 104; lines 20; size $8\frac{1}{2} \times 5$; $5\frac{1}{2} \times 3\frac{1}{2}$.

کلمات مکنونه

KALIMĀT-I MAKNŪNAH.

A mystico-theological work consisting of a collection of one hundred sayings of Imāms and Ṣūfis in Arabic, with comments in Persian.

Author: Muḥammad bin Murtaḍā, better known as Muḥsin :
محمد بن مرتضی المدعو به محسن.

Beginning:

الحمد لله الاول في اخرته الآخر في اوليته الباطن في ظاهريته الخ *

The author has already been mentioned in connection with his work *ترجمة الصلوة* (see No. 1257).

The title of the work expresses the date of completion of the work, A.H. 1057 = A.D. 1647.

The work is noticed in Rieu ii, p. 829.

See also *Kashf-ul Ḥujub*, p. 475. Lithographed, Bombay, A.H. 1296.

A table of the contents of the work is given at the beginning of the copy.

Written in fair Nasta'liq.

Not dated; 18th century.

Some seals of the ex-kings of Oude are found at the beginning and end of the copy.

No. 1303.

foll. 153; lines 26-27; $8\frac{1}{2} \times 5$; $5\frac{1}{2} \times 3$.

شرح كلمات مكنونه

SHARḤ-I KALIMÂT-I MAKNÛNAH.

A Persian commentary upon Muḥsin Kâshânî's *Kalimât-Maknûnah*. (See the preceding No. 1302.)

Commentator: Muḥammad Ḥusayn bin Muḥammad Hâdî ul-'Uqaylî ul-'Alawî العقبلي هادي محمد حسين بن محمد هادي العقبلي

Beginning:

الحمد لله المظاهر ذاته بذاته بمظاهر صفاته واسمائته وافعاله المتعالي

We learn from the preface that when the *Kalimât-i Maknûnah* was brought to the notice of the eminent saint and scholar Mir Muḥammad 'Alî ul-Ḥusaynî, he made some comments upon the work. These the commentator, together with a commentary of his own, included in the present work.

Written in the same hand as the preceding.

Dated Murshidâbâd, A.H. 1190.

Several seals of the late ex-kings of Oude are found at the end of the copy.

No. 1304.

foll. 272; lines 19; size $9\frac{1}{2} \times 5$; $6\frac{1}{2} \times 3$.

گوهر مراد

GAUHAR-I MURÂD.

A work on Shī'ah theology.

Author: 'Abd-ur-Razzâq bin 'Ali bin Ḥusayn ul-Lâhijī عبد الرزاق بن علي بن حسين الاهجي

Beginning:—

گوهر مرادی که غواص فکرت را از دریای حیرت در کف اندیشه انجم •

The author (died about A.H. 1060=A.D. 1650), who has already been mentioned (No. 313), says in the preface that he wrote this work for Shâh 'Abbâs II (A.H. 1052-1077=A.D. 1642-1666).

The work is divided into a *Muqaddimah*, three *Maqâlât* and a *Khatimah*, described by Rieu i, p. 32^a. See also *Kashf-ul-Ḥujub*, p. 477. Lithographed, Persia, 1855.

A table of contents, given at the beginning of the copy, occupies foll. 1^a—4^a.

Written in fair Nasta'liq.

Not dated; 19th century.

No. 1305.

foll. 402; lines 23; size 11×6 ; $7\frac{1}{2} \times 4$.

فوز النجاة

FAWZ-UN-NAJÂT.

A Shī'ah work in support of 'Ali's claims to the Imâmat, with a detailed account of his eleven successors.

Author: Mu'izz-ud-Dīn Muḥammad Urdistânī معز الدين محمد اردستاني.

Beginning:—

حمدی که حامدان ملاء اعلی و ذاکران کرم غبرا از ادای آن عاجز

آیند محمودی را سزا ست انجم •

The author tells us in the preface that he lived at Haydarâbâd for a long time in the service of 'Abd Ullah Qutub Shâh (A.H. 1035-1083=A.D. 1625-1672), for whom he wrote the present work. It ends with a Maṣnawî poem in praise of that king. In this poem the author says that he spent a year and a half in writing this book and completed it in A.H. 1058=A.D. 1648.

The preface is introduced by an introductory line in red in which the title of the work and the author's name appear thus:—

کتاب فوز النجات فی معرفة الایمه الطاهرين من تالیفات
مولوي معز الدين محمد اردستاني *

Also on fol. 2^a the author refers to the title thus: *و آنرا وسیله فوز النجات سازد*.

A copy of the work, without title and the author's name, is noticed in Rieu i. p. 32. See also Bûhâr Lib. Cat., vol. i, Nos. 117-119.

The work is divided into a *Muqaddimah*, on the significance of the Imâmat, fol. 3^a; a *Bâb*, treating of 'Alî's right to the Imâmat, followed by a detailed account of his eleven successors, fol. 9^b; and a *Khâtimah*, containing miscellaneous observations, fol. 396^a.

Written in a learned Ta'liq.

Dated Multân, Şafar (year not given), apparently 18th century.

Seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshid Nawwâb are found in the MS.

No. 1306.

fol. 477; lines 17; size $10\frac{1}{2} \times 7$; $6\frac{3}{4} \times 3\frac{3}{4}$.

The Same.

Another copy of Mu'izz-ud-Dîn Muḥammad Urdistânî's *Fawz-un-Najât*, beginning as in the preceding copy.

In an endorsement on a fly-leaf at the beginning as well as in one at the end, the work is called اثبات الامامت.

Written in fair Nasta'liq.

Not dated; 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Nawwâb Sayyid Khwurshid Nawwâb are found in several places.

No. 1307.

foll. 673; lines 17; size $8 \times 4\frac{3}{4}$; $6\frac{1}{2} \times 3$.

The Same.

Another copy of Muḥammad Urdistāni's Fawz-un-Najāt.

Beginning as usual:—

حمدى كه حامدان ملاء اعلى الخ *

Written in ordinary Ta'liq.

Not dated; 19th century.

No. 1308.

foll. 528; lines 15; size $8\frac{1}{2} \times 5$; $6\frac{1}{4} \times 6\frac{1}{4} \times 3\frac{1}{2}$.

The Same.

Another copy of the preceding work, beginning as usual.

Written in fair Ta'liq.

The first three folios and some towards the end are supplied in a later hand.

Not dated; 19th century.

The seal of Nawwāb Sayyid Vilāyat 'Alī Khān is found at the beginning and end of the copy.

No. 1309.

foll. 67; lines 18; size $9\frac{3}{4} \times 6$; $6\frac{1}{2} \times 3\frac{1}{2}$.

رساله سيد مرتضى

RISĀLAH-I SAYYID MURTAḌĀ.

A complete exposition of Shi'ah theology.

Author: Sayyid Murtaḍā 'Alam ul-Hudā سید مرتضى علم الهدى.

Beginning:—

بدان هداك الله كه چون آدمي اول قابل علم و تكليف مكلف

است الخ *

Neither the author's name nor the title of the work is found in the text, but in two endorsements on fly-leaves at the beginning it is called رسالة سيد مرتضى علم الهدى در اصول وفروع. The author frequently quotes the شرح مواقف by Sayyid Sharif (d. A.H. 816 = A.D. 1413).

The work is divided into four *Bâb*, as follows:—

Bâb I. Existence and attributes of God, fol. 1^a.

Bâb II. Prophecy, fol. 10^a.

Bâb III. Imâmat, fol. 11^b.

Bâb IV. Resurrection, fol. 49^b.

Written in fair Naskh with an illuminated frontispiece.

Dated Jumâdâ II, the 24th, regnal year (?). Apparently 18th century.

No. 1310.

fol. 106; lines 21; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 4\frac{1}{2}$.

رد الخوارج

RADD-UL-KHAWÂRIJ.

A Shi'ah tract on the claims of 'Ali and his descendants to the Imâmat.

Author: Qâdî Zâdah قاضي زاده.

Beginning:—

کس نامه انوار جلی نفوسد
تا بر سر او هو العلی نفوسد

In the preface the author, who designates himself as قاضي زاده, says that he wrote the work at the request of Shâh 'Abbâs Safawî ul-Mûsawî ul-Husaynî.

The work consists of a *Muqaddimah*, a *Qâ'idah* and a *Khâtimah*. The subjects treated are the meaning and significance of the Imâmat, the necessity for an Imâm, and the claims of 'Ali and his descendants to the Imâmat.

The title of the work رد الخوارج is given in the colophon.

Written in Nim-Shikastah.

Dated 29 Dul-hijjah, A.H. 1229.

The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Sayyid Khwushîd Nawwâb are found at the beginning and end of the copy.

No. 1311.

fol. 421 ; lines 19 ; size $10\frac{1}{2} \times 6\frac{1}{2}$; 8×4 .

عین الحیات

‘AYN-UL ḤAYĀT.

A well-known work on Muḥammadan theology and ethics, from the Shī'ite standpoint.

Author : Muḥammad Bāqir bin Taqī ul-Majlisī محمد باقر بن تقی المجلسی.

Beginning :—

لآلی حمد و جواهر ثنا تحفہ بارگاہ جلال کبریای النح •

The work is divided into numerous sections. For a detailed description see Browne, Camb. Catalogue, pp. 64–69. See also W. Pertsch, Berlin Cat., pp. 47 and 75 ; Bûhâr Lib. Catalogue, vol. I, p. 123. In the concluding lines it is said that the author finished the work in Jumâdâ II, A.H. 1073=A.D. 1662. Printed at Teheran, A.H. 1240 ; Lucknow, A.H. 1304 and in Sultân-ul Maṭâbi', A.H. 1268.

Written in fair Nasta'liq, with an illuminated head-piece.

Not dated ; 19th century.

No. 1312.

fol. 286 ; lines 21 ; size $8\frac{3}{4} \times 4\frac{3}{4}$; $6\frac{1}{2} \times 2\frac{3}{4}$.

The Same.

Another copy of Muḥammad Baqir's 'Ayn-ul-Ḥayât, complete in two separate volumes.

Beginning as above.

The present MS., comprising the first half of the work, breaks off with the words :—

لی پسر مطلب من از منع کردن تو این بود کہ آزادی بتو نرسد •

Written in ordinary Naskh, with an illuminated head-piece.

Not dated ; 19th century.

No. 1313.

fol. 316 ; lines and size the same as above.

The continuation of the preceding copy, beginning with the words:—

..... بنو نرسد و چیزیکه مکرره طبع تو باشد بنظر تو نیاید الخ *

Both volumes are written in the same hand by one scribe.

The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Sayyid Khwurs̄hid Nawwâb of Patna are found at the beginning and end of both the copies.

No. 1314.

fol. 269 ; lines 17 ; size $9 \times 5\frac{1}{2}$; 6×3 .

حلیۃ المتقين

HILYAT-UL-MUTTAQIN.

Another Shī'ah work on the practices and observances of daily life based on the precepts and examples of the Imāms.

Author: Muḥammad Bâqir bin Muḥammad Taqī ul-Majlisī
محمد باقر بن محمد تقی المجلسی.

Beginning:—

* الحمد لله الذي حلي انبيائه باحسن حلية المتقين الخ *

The author who has been repeatedly mentioned in this Catalogue, refers in the preface to his former work 'Ayn-ul Ḥayât (see Nos. 1311-1313), and says that he wrote the present work at the request of some friends who wanted him to write a short work on the practices and observances of the holy Imāms. According to the concluding lines the author completed the work on the 5th Rajab, A.H. 1079=A.D. 1668. Comp. Rieu, i, p. 20, and Supplement, p. 110 ; W. Pertsch, Berlin Catalogue, pp. 313 and 314.

The work is divided into fourteen Bâb and a Khâtimah, with numerous subdivisions, enumerated at the beginning. Printed in Teheran, A.H. 1248 ; Lucknow, 1884.

Written in ordinary Naskh.

Not dated ; 18th century.

Scribe: محمد ابوالاعظم.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshid Nawwâb are found at the beginning and end of the copy.

No. 1315.

fol. 339; lines 19; size 10×6 ; $8 \times 3\frac{1}{4}$.

حق المقيمين

HAQQ-UL-YAQÎN.

A complete exposition of Shî'ah theology dealing with the principal dogmas and theories of Islâm from the Shî'ite standpoint.

Author: Muḥammad Bâqir bin Muḥammad Taqî ul-Majlisî

محمد باقر بن محمد تقي المجلسي

Beginning:—

الحمد لله الواحد الاحد الفرد الصمد الخ •

This is the very popular work of the well-known Shî'ah author Bâqir Majlisî, who has been repeatedly mentioned in this Catalogue. The work is described in Rieu, i, p. 33^a. See also Kashf-ul Hujub, fol. 44^a; Bûhâr Lib., vol. i, p. 94.

Printed in Teheran, A.H. 1241.

Written in ordinary Ta'liq.

A note on the title-page says that the copy was written by عبد اللطيف الحسيني at Lucknow in A.H. 1147.

No. 1316.

fol. 61; lines 15; size $8\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4$.

رسالة رجعت

RISÂLAH-I-RAJ'AT.

A tract in support of the Shî'ah belief that the existence and rise of the Safawi dynasty of Persia was predicted by the Prophet and the Imâms.

Author: Muḥammad Bâqir Majlisî محمد باقر مجلسي

Beginning:—

الحمد لله رب العالمين چنین گوید فقیر خاکسار محمد باقر

بن محمد تقي حشرهما الله مع الائمة الابرار الخ •

In support of his argument the author quotes two Ḥadīṣ from the Prophet and twelve from the Imāms, followed by Persian paraphrases and explanations.

The work is dedicated to the reigning king Shāh Sulaymān Ṣafawī. See *Kashf-ul-Hujub*, fol. 70^b.

In the colophon the work is called رساله رجعت.

Lithographed, Lucknow, 1884.

Written in ordinary Ta'liq, with notes and corrections.

Not dated; 19th century.

No. 1317.

fol. 48; lines 15; size $10 \times 6\frac{1}{4}$; $7\frac{1}{4} \times 4$.

رساله مناظره

RISĀLAH-I-MUNĀZARAH.

A controversial Shī'ah treatise in defence of 'Alī's claim to the Imāmat.

Beginning:—

الحمد لله الذي هدينا لهذا وما كنا لنهتدى لولا ان هدانا الله الخ *

The name of the author could not be traced. The work, divided into a *Muqaddimah* and three *Dalil*, treats of 'Alī's exclusive right to the Imāmat.

A beautiful copy. Written in clear bold Nasta'liq.

Not dated; 18th century.

The title of the work is taken from a note on the title-page, where it is said that the MS. was written by Muḥammad Afdal Ṣābit:

رساله مناظره نوشته مير محمد افضل ثابت *

It is doubtful whether this Muḥammad Afdal Ṣābit is identical with the eminent poet of the same name and *takhalluṣ* who died in A.H. 1151=A.D. 1738 and whose *Diwān* is mentioned under No. 393.

No. 1318.

foll. 433 (pp. 865) ; lines 17 ; size $12\frac{1}{2} \times 8\frac{1}{4}$; $8\frac{1}{4} \times 4\frac{1}{2}$.

هدایت المصلین

HIDÂYAT-UL-MUDALLÎN.

A controversial work in which the author exposes the falsehood of the Christian faith and demonstrates the excellence of Islâm from the Shi'ah point of view.

Author: 'Ali Qulî Jadîd-ul Islâm جدید الاسلام .

Beginning :—

سپاس بی‌قیاس صانع بی‌نظیری را سزاوار است که گلستان جهان را

از آفتاب منع او ذره *

We learn from the preface that the author, whose parents were Christians, spent his time in studying Christian books; and that, impressed by the falsehood of that religion, he embraced Islâm. He further adds that as a priest (پادری) he enjoyed the respect and full confidence of the Christian community. After his conversion to Islâm he wrote a book in English containing his refutation of the tenets of Christianity for, so he says naively, the guidance and use of Christians. Subsequently he was requested by Shâh Sulţân Husayn Şafawî (A.H. 1105-1135=A.D. 1693-1722) to write a book in refutation of the Christian faith. He therefore translated his English book into Persian for the use of Shi'ahs.

The full title of the work, as given in the preface, is هدایت المصلین و تقویت المؤمنین. It is divided into four volumes, as follows:—

جلد اول در رد اصول دین نصاری و ثبوت اصول دین محمدی

از کتب ایشان *

جلد دوم در رد فروع نصاری و ثبوت فروع دین محمدی

از کتب ایشان *

جلد سیوم در اثبات نبوت و خاتمیت و علامات بعثت حضرت رسول

صلی الله علیه و آله از کتب ایشان *

جلد چهارم در اثبات امامت حضرات ائمه معصومین و ظهور علامات

زمان قائم آل محمد صلوات الله علیهم موافق کتب ایشان *

The present MS. comprises the first volume.

Written in clear Ta'liq.

The colophon, dated 14 Dulhijjah, A.H. 1266=19 October, 1850, says that the MS. was written at مچهکانون by order of Nawwâb Akbar 'Alî Khân, son of Nawwâb Fayyâd 'Alî Khân bin Nawwâb Hayât Şâhib.

No. 1319.

fol. 68; lines 17; size $9\frac{1}{2} \times 6$; $7\frac{3}{4} \times 4\frac{1}{4}$.

A slightly defective copy of a Shî'ah theological tract on the prerogatives of 'Alî and his descendants and the former's claims to the Imâmat.

Author: Ġulâm Ḥusayn bin Hidâyat 'Alî Khân Tabâ Tabâ'i
غلام حسین بن هدایت علی خان طباطبائی

The MS. is defective at the beginning as well as towards the end, and the title of the work could not be traced. It opens abruptly thus in the middle of the preface:—

..... و لیاقت خود بآنچه حق دادند بان برگردد تا یوم المحشر که

روز عرض اکبر است امید نجات از مهالک عقوبات تواند داشت الخ *

The author, whose name appears on fol. 10^b, is well known for his historical work *Siyar-ul-Muta'akkhkhirin* سیر المتأخرین. See Nos. 582-584.

He tells us that by chance he happened to peruse the *Fawâtiḥ* of Mir Ḥusayn Maybuḍî میر حسن مبینی (see No. 927), in which he found several Ḥadīḡ narrated according to the Sunnî doctrine, but the true sense of which was not known to the public. He therefore wrote this work explaining the real sense of those Ḥadīḡ in the *Fawâtiḥ*.

It is to be noticed that the *Fawâtiḥ* of Maybuḍî consists of seven sections called فوائده, the last of which is devoted to the prerogatives of 'Alî and the history of his life. The present work therefore includes Ġulâm Ḥusayn's observation on the Seventh Fātiḥah of the *Fawâtiḥ*, beginning on fol. 11^a.

The MS. breaks off with the following words:—

• اگر اشاعره انکار آن نمایند باطل نمی تواند بود بلکه *

Written in ordinary Ta'liq.

Not dated; 19th century.

The seal and signature of Nawwâb Sayyid Vilâyat 'Alî Khân are found in several places.

No. 1320.

fol. 190; lines 19; size $10\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

تحفة حیدریہ

TUḤFAH-I ḤAYDARĪYAH.

An explanation of some of the difficult Ḥadīṣ and verses of the Qurān and some difficult questions of Muḥammadan law, etc., according to the Shī'ite School, with explanations of some difficult Persian verses and Mu'ammās.

Author: Muḥammad 'Alī bin Muḥammad Qāsim uṭ-Tabarsī
محمد علی بن محمد قاسم الطبرسی.

Beginning:—

ستایش بافزایش و نیایش بی آرایش شایسته الخ

We learn from the preface that the author came to Lucknow during the time of Gāzī-ud-Dīn Ḥaydar Khān (A.H. 1229-1243 = A.D. 1813-1827) for whom he wrote the present work.

The work is divided into two *Manẓar* and a *Khātimah*, as follows:—

منظر اول برخی از احادیث مفصله و در حل بعضی آیات مشککه که درک منظر اول برخی از آنها خالی از صعوبت نیست و بیان حدیث مشکل on fol. 3^a.

منظر دوم در بیان بعضی از مسایل متفرقه و نکات لطیفه و حل برخی از عبارات مشککه کلامیه fol. 112^b.

خاتمه در بیان بعضی از اشعار مشککه و حل برخی از معنیات و انغاز که فهم مراد از آنها خالی از غموض نیست on fol. 173^b.

The date of completion of the work, given in the concluding lines, is A.H. 1233 = A.D. 1817.

Written in ordinary Indian Ta'liq.

Not dated; 19th century.

No. 1321.

fol. 56; lines 19; size $9\frac{1}{2} \times 6$; $7\frac{1}{2} \times 4\frac{1}{2}$.

تحفة المحبين

TUHFAT-UL MUḤIBBÎN.

A Shī'ah tract on the excellence and prerogatives of 'Alī and the other Imāms.

Author: Aḥmad bin Muḥammad 'Alī bin Muḥammad Bâqir ul-Iṣfahānī ul-Bahbahānī البهبهاني الاصفهاني
(see No. 628).

Beginning:—

الحمد لله الذي اختار محمداً من المخلوقين *

The author tells us in the preface that he wrote this tract in Faydābād at the request of his brethren.

The work is divided into a *Muqaddimah*, six *Faṣl* and a *Khâtimah*, enumerated at the beginning.

The date of composition given by the author at the end is A.H. 1221=A.D. 1806. The work is not mentioned in the *Kashf-ul Hujub*.

Contents:—

Muqaddimah, fol. 1^a: در بیان فایده که معرفت بان قبل از شروع
در مقصود لازم است *

Faṣl I, fol. 2^a: در بیان افضلیت ائمه اطهار است از جمیع مرسلین
سیدوای حضرت خاتم النبیین *

Faṣl II, fol. 3^a: در افضلیت حضرت خاتم الانبیاء از حضرت اول
الوصیاء *

Faṣl III, fol. 5^a: در بیان آنست که حضرت امیر المومنین افضل از
باقی ائمه طاهریں می باشند *

Faṣl IV, fol. 6^a: در بیان یکی بودن ائمه احد عشر است در شرافت و
علم و فضیلت *

Faṣl V, fol. 7^b: در بیان زنده بودن حضرت رسول و حضرات ائمه
اطهار در قوالب جسمانیه *

Faṣl VI, fol. 11^b: در بیان عصمت انبیاء و اوصیاء است
Khâtimah, fol. 22^b: در بیان مجمعی است از اخبار وارده از عریق
اهل *

خلاف در فضیلت حضرت امیر المؤمنین و سایر اهل بیت اطهار
و ذم اشرار از معاندین ایشان با اشاره مجملیه بسوی دلیل
اهل سنت بر خلاف ثلاثه و رد آن *

Written in ordinary Ta'liq.

Dated A.H. 1260.

Scribe : ذوالفقار علی رضوی .

No. 1322.

fol. 14 ; line 19 ; size $9\frac{1}{2} \times 6$; $7\frac{1}{2} \times 4\frac{1}{2}$

تنبیه الغافلین

TANBÎH-UL-ĠÂFILÎN.

A Shi'ah tract.

Author : Aḥmad bin Muḥammad 'Alī ul-Bahbahānī احمد بن محمد
علی البهبهانی . See No. 1321.

Beginning :—

احمد من کتب العلاء علی الاتقیاء والشکر لمن امتحن به
قلوب الاولیاء *

The author states in the preface that when he reached this country (most probably Fayḍābād) he found the Moslem residents quite ignorant of the true faith, and they demanded from him some information about the Shi'ah *Mujtahids* Bahā-ud-Dīn 'Āmilī and Mullā Muḥsin Kāshānī. They also put to him some questions relating to the Shi'ah tenets and belief. Hence the present composition.

The work is mentioned in the *Kashf-ul-Ḥuḥub*, fol. 40^a.

The date of composition, given by the author at the end, is Ramadān, A.H. 1221 = A.D. 1806.

Written in ordinary Ta'liq.

Dated, 'Aẓīmābād (Patna), 21 Ṣafar, A.H. 1260.

Scribe : ذوالفقار علی رضی .

No. 1323.

foll. 64; lines 16; size $9\frac{1}{2} \times 6$; 7×4 ;

رسالة حسنيه

RISÂLAH-I ḤASANÎYAH.

A compendium of Shî'ah theology.

Beginning:—

حمد بيبعد و ثنای بی عد مر واجب الوجودی را که نظام امور
از فیض وجود اوست الخ *

The name of the author is not given. The work, divided into a *Muqaddimah* and two *Bâb*, treats of the fundamental points of faith; proofs of the existence and attributes of God; prophetic mission; the Imâmat, citing at great length the proofs of the rightful claims of 'Ali and the other Imâms; the future state, prayer, fasting, legal alms and pilgrimage. The work is mentioned in *Kashf-ul-Hujub*, Lib. copy, fol 53^b.

Written in fair Indian Ta'liq.

Not dated; 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwushîd Nawwâb of Patna are found at the beginning of the MS.

No. 1324.

foll. 345; lines 19; size $3 \times 7\frac{1}{2}$; $9\frac{1}{2} \times 5$.

فوائد آصفیه و مواظظ حسنيه

FAWÂ'ID-I ÂSAFÎYAH-WA MAWÂ'IZ-I ḤASANÎYAH.

A Shî'ah work relating to the special privileges and peculiarities of the Friday and other congregational prayers, the prerogatives of 'Ali and his descendants, and the former's claims to the Imâmat, and other legal and theological points relating to Shî'ah tenets.

Author: Sayyid Dildâr 'Alî bin Muḥammad Mu'in bin 'Abd-ul-Hâdî ur-Raḍawî un-Naqawî ul-Hindî un-Naṣîrâbâdî بن سید دلدار علی بن محمد معین بن عبد الهادی الرضوی النقی الهندی النصیر آبادی .

Beginning:—

جميع معامد و معذوف ستایش جذاب واحد احدى را سزا ست
که مفت تجرد و انفراد الخ *

According to the author of the *Nujûm-us-Samâ*, p. 346, Dildâr 'Ali was a descendant of Imâm 'Ali Naqî in the twenty-third degree. He was born in Jâ'is, Naşîrâbâd, about A.H. 1166=A.D. 1752. In his early days he received his training from several Indian scholars of great reputation, such as Sayyid Gulâm Husayn Dakanî, Ilahâbâdî; Mullâ Haydar 'Ali son of Mullâ Hamd Ullah Sandilawî and Bâb Ullah, pupil of Hamd Ullah. He subsequently went to Karbalâ, where he studied jurisprudence and Hādīṣ under Âqâ Bâqir Bahbahânî, Âqâ Sayyid 'Ali Tabâtabâ'î and Sayyid Mahdî Shahrîstânî, and at Najaf under Baḥr-ul-'Ulûm Âqâ Sayyid Mahdî Tabâtabâ'î Barûjardî. In A.H. 1194=A.D. 1780 he visited Mashhad, where he learnt a great deal from Sayyid Mahdî bin Sayyid Hîdâyat Ullah Işfahânî. He then returned to his native country, and finally settled at Lucknow, where he and his family enjoyed the favour of Nawwâb Ḥasan Ridâ Khân. He died (during the time of Gâzî-ud Din Haydar) on the 19th of Rajab, A.H. 1235=A.D. 1819. He left five sons, viz. (1) Sayyid Muḥammad, (2) Sayyid 'Ali, (3) Sayyid Ḥasan, (4) Sayyid Mahdî and (5) Âqâ Sayyid Husayn. He also left behind a large number of pupils, prominent among them being: (1) Sayyid Muḥammad Qulî Khân, (2) Yâd 'Ali, who wrote a Persian commentary on the Qurân, (3) Mirzâ Fakhr-ud-Dîn Aḥmad Khân-better known as Mirzâ Ja'far, (4) Mir Murtaḍâ, the author of رساله در اوزان شرعيه عربى and رساله اصرار الصلوة Khalil and (6) Sayyid Aḥmad 'Ali ul-Muḥammadâbâdî.

The author of the *Nujûm-us-Samâ loc. cit.*, enumerates the following works of Dildâr 'Ali:—

- کتاب اساس الاموال
- کتاب مواظ حسنیه (the present work)
- شرح باب الصوم حديقه المتقين اخوند مجلسى
- شرح باب الزكوة از کتاب مذکور
- کتاب مرآة العقول که ملقب به عماد الاسلام است در پنج مجلد ضخیم
- کتاب شهاب ثاقب

- کتاب موازم الالهيات
- کتاب حسام الاسلام
- کتاب احیاء السنه
- رساله ذوالفقار در جواب باب دوازدهم تحفه
- رساله جمعه
- حاشیه بر شرح هداية الحکمت ملا صدرا
- رساله اجازة مبسوطه که برای سید محمد قلمی فرموده
- رساله در جواب مولوي محمد سمیع صوفي مشتمل بر بطلان تصوف
- رساله منتهی الافکار در اصول فقه
- کتاب مسکن القلوب
- رساله ارضین مشتمل بر مسئلة فقهیه استدلالیه از مسائل املاک و اراضی و معاملاتی که با کفار هند و غیر آنها واقع شود
- رساله ذهبیه در احکام ظروف ذهب و فضه
- رساله اثارة الاحزان در احوال شهادت حضرت امام حسین علیه السلام

The work consists of a course of lectures delivered at the request of Hasan Ridâ Khân from the 13th of Rajab, A.H. 1200=A.D. 1785 to the 7th of Sha'bân, A.H. 1201=A.D. 1786. The course consists of fifty-one lectures called موعظه.

The full title of the work, as given in the preface, fol. 3^b, is نواید فوايد , أصفیه و موعاظ حسنيه , but in the Kashf-ul-Hujub, p. 570, it is called simply موعاظ حسينه. A detailed account of the contents is given at the beginning of the work.

A copy of the work is noticed in Bûhâr Lib. Catalogue, vol. i, p. 89.

Written in ordinary Ta'liq.

Dated Shawwâl, A.H. 1244.

Scribe : امیر بیگ.

The seal and signature of Sayyid Vilâyat 'Alî Khân are found at the beginning and end of the copy.

No. 1325.

foll. 103; lines 15; size $9\frac{1}{4} \times 6$; $6\frac{1}{4} \times 4$.

شواهد فدکیه

SHAWÂHID-I FADAKÎYAH.

A Shi'ah work in proof of Fâtimah's, Hasan's and Husayn's exclusive right to the revenue of Fadak (a place near Khaybar).

Author: Mir Akram 'Ali میو اکرم علی.

Beginning:—

الحمد لله على ما خلقنا للعبادة اما بعد برزوشن ضمیوان
حقیقت رس و بر صاتی دلان صبح نفس النعم *

The author wrote this work in refutation of a treatise, entitled تبصرة that is to say تبصرة الايمان (see, Asaf. Lib., p. 1334), written in Banâras by one Hakîm Salâmat 'Ali Khân Tabib, son of Shaykh Muḥammad 'Ajib, of Dihli, in which it was said that the Prophet had declared that the revenue of Khaybar should be distributed among his children and family and to the poor.

The date of composition, A.H. 1237=A.D. 1821, is expressed by the following chronograms at the end:—

(1) میر اکرم علی به تیغ قلم

کرد قطع کلام ناصبیان

گفت هاتف که سال تالیفش

ذوالفقار امام اول خوان

(2) کرد قطع کلام ناصبیان

میر اکرم علی به نص جلی

سال تاریخ آن خرد فرمود

سر طائی و ذوالفقار علی

(3) إنما هذه شواهد فدکیه *

The quotations from the تبصرة are introduced by the word قوله and the author's reply by جواب.

Written in fair Indian Ta'liq.

Not dated; 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Sayyid Khwurshid Nawwâb are found at the beginning and end of the copy.

No. 1326.

foll. 251; lines 18; size $10 \times 5\frac{3}{4}$; $7\frac{1}{4} \times 4$.

معتد الشيعه

MU'TAMAD-USH-SHI'AH.

A Shi'ah treatise on the significance of the Imâmat and the necessity for it, and in proof of 'Ali's right to the Imâmat.

Author: Husayn 'Alî حسين علي.

Beginning:—

..... حافظان قانون اسلام را مبداء اذعان و قرار بمعاد باشد النسخ •

According to the preface the author dedicated the work to Gâzî-ud-Dîn Haydar (A.H. 1229–1243=A.D. 1814–1827), the eldest son of Nawwâb Sa'âdat 'Ali Khân of Awadh. The date of composition, A.H. 1238=A.D. 1822, is expressed by the chronogram نواید اثنا عشره.

Written in fair Ta'liq.

Dated, Lucknow, 4 Jumâdâ I, A.H. 1239.

The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Sayyid Khwurshid Nawwâb of Patna are found at the beginning and end of the copy.

No. 1327.

foll. 283; lines 9; size $9\frac{1}{4} \times 7\frac{1}{4}$; $6\frac{1}{4} \times 5$.

نصر المؤمنين

NAṢR-UL-MU'MINÎN.

A Moslem refutation of the Jewish tenets, from the Shi'ite standpoint.

Author: Mirzâ Kâzîm bin Gulâm 'Ali Lakhnawî مرزا کاظم بن غلام علي لکنوی.

Beginning:—

الحمد لله الجليل الهامي الى سواء السبيل والصلوة الصائيه الخ *

In the preface the author tells us that he wrote this work at the request of the noble, 'Umdat-ul-Mulk Imdād Ḥusayn Khān Dulfiqār Jang. According to the concluding lines the author finished the work in Ramaḍān, A.H. 1265=A.D. 1849.

The work consists of five *Muqaddimah*, three *Maqṣad* and a *Khātimah* as follows:—

Muqaddimah I on fol. 5^a :

مقدمه اولیٰ افضلیت حبیب خدا محمد مصطفیٰ علی الله علیه
آله و سلم بر انبیای سابقین *

Muqaddimah II on fol. 51^b, in two منہج :

مقدمه ثانیہ در بیان افضلیت آنحضرت و امت او و دران در
منہج است *

Muqaddimah III on fol. 55^b :

مقدمه ثالثہ چونکہ استدلال سایل تعلق بقران دارد پارہ از حال
حجیت آن مرقوم میشود *

Muqaddimah IV on fol. 58^a :

مقدمه رابعہ در تفسیر بعض آیات سورہ بقرہ کہ در شان یہود
نازل شدہ *

Muqaddimah V on fol. 80^a :

مقدمه خامسہ در ذکر فساد اعتقاد و سایر شذایع و فضایع (شذایع
و فضائح ؟) یہود از روی تواریت (تورات ؟) و دیگر
کتاب معہود *

Maqṣad I on fol. 116^b :

مقصد اول در ذکر شبہ اول یہود و دفع آن تقریر شبہ *

Maqṣad II on fol. 145^a :

مقصد دوم در نقل شبہ ثانیہ یہود و دفع آن *

Maqṣad III on fol. 170^a :

مقصد سوم در بیان افضلیت حضرت خیر الانام و ائمه کرام بصورت اسلام *

Khâtimah on fol. 258^b, in five حکایت and one روایت :

خاتمه در مکالمه بعضی از یهودیان با سید انس و جان و امیر مؤمنان

و گفتگوی یکی از ایشان با حضرت سلمان و منظره دیگری

با مردی مسلمان و آن مشتمل است بر پنج حکایت

و یک روایت *

The work ends with the author's مناجات in prose and verses.

The work is mentioned in the *Kashf-ul-Hujub*, fol. 152^b.

Written in fair Ta'liq and Naskh.

Dated *Sha'bân*, A.H. 1271.

Scribe : سید تراب .

The seal of Nawwâb Sayyid Vilâyat 'Alî Khan's library is found at the beginning and end of the copy.

No. 1328.

fol. 63 ; lines 11 ; size 8×5½ ; 7×4.

اعتقادات

I'ṬIQÂDÂT.

A Persian translation of Abî Ja'far Muḥammad bin 'Alî bin Husayn bin Mûsâ bin Bâbwayh ul-Qummî's (*d.* A.H. 381 = A.D. 991), *Risâlah-i I'ṭiqâdât* ابی جعفر محمد بن علی بن حسین بن موسی بن بابویه القمی.

Translator : 'Abd Ullah bin Husayn Rustumdâri عبد الله بن حسین رستم‌داری .

Beginning :—

الحمد لله الملك الذي خلق السموات والارض وهو عليم

بذات الصدر *

The translator tells us in the preface that he translated the aforesaid Arabic treatise at the request of some of his Shî'ah friends, on the eve of his departure from Tabriz.

The work is divided into 34 *Bâb*, treating of the Shî'î faith

in the Unity of God; His attributes; fate and destiny; the soul; death; resurrection; events that are to occur after death; the prophets; pilgrimage; angels; the prerogatives and excellence of the descendants of 'Ali, etc., etc.

The Arabic original is mentioned in *Kashf-ul-Hujub*, fol. 15^b. Another Persian translation, entitled *حل العقاید*, is noticed under No. 1329.

Written in fair Ta'liq.

Not dated; 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Sayyid Khwushîd Nawwâb are found at the beginning and end of the copy.

No. 1329.

fol. 44; lines 20-24; size 12 × 7 $\frac{3}{4}$; 9 × 5 $\frac{1}{4}$.

حل العقاید

HALL-UL-'AQÂ'ID.

An exposition of the creed and religious obligations according to the Shi'ah faith, being a translation and explanation of Shaykh Abû Ja'far Muḥammad bin 'Ali bin Ḥusayn bin Mûsâ bin Bâbawayh ul-Qummi's (d. A.H. 381 = A.D. 991) work on that subject.

Translator: Muḥammad bin Shams-ud-Din Muḥammad ul-As-tarâbâdî محمد بن شمس الدین محمد الاسترآبادی.

Beginning:—

ورد زبان حال و مقال ذرات موجودات حمد مبدعی است الخ *

The translation, like the original, is divided into forty-four chapters, fully enumerated at the beginning.

Written in ordinary Ta'liq. The text is distinguished by a red line drawn above it.

Dated A.H. 1204.

The following note on the title-page says that the MS. once belonged to Muḥammad Khalîl bin Sulṭân Dâ'ûd Mirzâ bin Shâh Sulayman ul-Ḥusaynî ul-Mûsawî us-Şafawî: رساله شرح عقاید شیخ ابن بابویه قمی رح من ممتلكات اقل السادات محمد خلیل ابن مرحوم المغفور سلطان داؤد میرزا ابن شاه سایمان الحسینی الموسوی الصفوی انار الله برهانهم پانزدهم شهر ذالحدجه سنه ۱۲۰۴ هجری در بلد مرشدآباد بنگاله مرقوم شد *

The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Sayyid Khwurshid Nawwâb are found at the beginning and end of the copy.

No. 1330.

foll. 101; lines 11; size $8 \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

ابصار المستبصرين

ABŞÂR-UL-MUSTAB-ŞIRÎN.

A Shi'ah tract containing a most violent attack upon the three Khalifahs, Abû Bakr, 'Uṣmân and 'Umar, and on the Sunnî faith in general.

Author: 'Abd-ur-Rahmân bin Muḥammad bin Ḥusayn bin Naẓar 'Ali bin Murtaḍâ Qulî Shîrâzî.

عبد الرحمن بن محمد بن حسين بن نظر علي بن مرتضى
قلي شيرازي •

Beginning:—

الحمد لله الذي اتم حجته على الثقلين ببعثة النبي الهاشمي
المنصور النج •

The author, a resident of Dibal ديبال, says in the preface that like his parents he was a follower of the Imâm Abû Ḥanîfah, but subsequently accepted the Imâmiyah faith. In the work he first narrates some uninteresting stories in connection with his acceptance of the Shi'î faith. Throughout this work he abuses Abû Bakr, 'Umar and Uṣmân in the most filthy language, calling them dogs, thieves, etc. There is hardly any valuable information in the work, and it seems that the author's real motive in writing it was to rake up slander and calumnies against the above-named Khalifahs.

Written in fair Indian Ta'liq.

Not dated; 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Sayyid Khwurshid Nawwâb are found at the beginning and end of the copy.

No. 1331.

foll. 17; lines 9; size $10\frac{1}{4} \times 6\frac{1}{4}$; 7×4 .

رسالة يوحنا

RISĀLAH-I-YŪḤANNĀ.

Account of a religious debate which took place between the author, formerly a Jew, and lawyers of the four Islāmic schools, viz. Hanafī, Mālīkī, Shāfi'ī, and Hanbalī.

Author: Yūḥannā Banī Isrā'il ul-Miṣrī يوحنا بنى اسرائيل المصري.

Beginning:—

الحمد لله على الاثمه والشكر على نعمائه والصلوة على محمد وآله
• اما بعد چنين گوید يوحنا بنى اسرائيل المصري النعم

In the preface the author states that after a careful study of all religions, he found Islām to be the true religion, and accepted it; but, finding that there were so many controversial points among the four sects of Islām, he went to the Madrasah-i Mustansariyah at Bagdād, where he held a discussion with the lawyers of all the sects, and finally adopted the Rāfiḍī faith.

A similar work by the author, entitled خطبة الائمة *Khaṭi'at-ul-A'immah*, is noticed in the Būhār Lib. Catalogue, vol. i, p. 105.

Written in clear bold Nasta'liq,

Not dated; 19th century.

The seals of Nawwāb Sayyid Vilāyat 'Alī Khān and Sayyid Khwurshīd Nawwāb are found at the beginning and end of the copy.

CONTROVERSIAL WORKS.

No. 1332.

foll. 593; lines 25; size $13\frac{1}{2} \times 9$; 9×6 .

ترجمہ احقاق الحق

TARJUMAH-I IHQÂQ-UL-HAQ.

A Persian translation of Sayyid Nûr-Ullah Shûstari's *Ihqâq-ul-Haq*, a controversial work in support of the Shî'ah tenets, with special regard to the prerogatives of 'Alî and his descendants.

Beginning:—

الحمد لله رب العالمين والصلوة والسلام على رسوله محمد وآله
الطيبين والطاهرين الخ *

Qâdî Nûr-Ullah Shûstari has been noticed in connection with his well-known work *Majâlis-ul-Mu'minin* (No. 720).

A copy of the Arabic original is preserved in this library (Hand-list No. 1131). See also *Kashf-ul-Hujub*, fol. 9^a.

It would appear from the concluding portion of the present translation that Faql bin Rûzbhân bin Faql Ullah bin Muḥammad Khiljî بن روز بهان بن فضل الله بن محمد خلجي الاصل شیرازی مولدا و بخارا Khiljî, a Sunnî, wrote a refutation of the *Kashf-ul-Haq* of Jamâl-ud-Dîn Ḥasan bin Yûsuf bin Muṭahhar-ul-Hillî, beginning it in Rabî' II, A.H. 909=A.D. 1503 and finishing it on Friday, 3 Jumâdâ II of the same year. In Rabî' I, A.H. 1014=A.D. 1605 Nûr Ullah Shûstari wrote in Agra the *Ihqâq-ul-Haq* in defence of Hillî, fiercely opposing Faql bin Rûzbhân. The present work is a translation of Nûr Ullah's *Ihqâq-ul-Haq*.

The translation of Hillî's *Kashf-ul-Haq* is introduced thus:—

گفت مصنف بلند کند الله تعالى درجہ اورا *

That from Faql bin Rûzbhân:—

گفت ناصب پست کند الله تعالى اورا *

While Nûr-Ullah's own begins thus:—

مکيويم من

Written in fair Naskh.

Not dated; apparently 18th century.

A note on the title-page, dated A.H. 1322, says that the MS. once belonged to Şafdar Nawwâb Raḍawî 'Azîmâbâdî.

The seal of Nawwâb Sayyid Vilâyat 'Alî Khân of Patna is found at the beginning and end of the copy.

No. 1333.

foll. 97; lines 27; size 9 × 6; 7 × 4.

ردّ رسالہ ردّیہ

RADD-I RISÂLAH-I RADDIYYH.

A controversial work.

Author: Muḥammad Ḥusayn bin Muḥammad Hâdi ul-'Uqayli
محمد حسین بن محمد هادی العقيلي العلوي.

Beginning:—

الحمد لله رب العالمين الذي رفع درجة نبينا محمد على درجات
الاولين والآخرين وجعله خاتم النبيين الخ •

The circumstances which led to the composition of the present work are that 'Abd-ul Maǧîd bin 'Abd-ul 'Azîm Mâzandarâni, who came to Fayḍâbâd (in India), from Najaf in A.H. 1193=A.D. 1779, wrote a treatise in refutation of a Ḥadîṣ quoted by Muḥammad Bâqir Maǧlisî in his Bihâr-ul Anwâr and Jalâ'ul 'Uyûn from the Kharâ'ij-ul Jarâ'ih of Quṭb Râwandî. In explaining this Ḥadîṣ Bâqir Maǧlisî passed disparaging remarks upon Zayd bin Ḥasan bin 'Alî and some other members of the Prophet's family. Nûr Muḥammad 'Alî ul-Husaynî, who died in Murshidâbâd on 7 Shawwâl, A.H. 1195=A.D. 1780, wrote a treatise in refutation of 'Abd-ul-Maǧîd's treatise. Muḥammad Şâlih, who was then residing in Murshidâbâd, wrote in Ramaḍân, A.H. 1195=A.D. 1780, a criticism, entitled ردّ كلمه عليه or simply ردّ رسالہ upon 'Alî-ul Husaynî's treatise. The present work is a reply to Muḥammad Şâlih's criticism.

The text from Muḥammad Şâlih is introduced thus: قال العالم
اقول، and the author's own argument by المعترض.

Written in minute Ta'liq.

Dated, Murshidâbâd, 10 Sha'bân, A.H. 1196.

The corrections and emendations found throughout the copy as well as the date in the colophon suggest that the MS. is an autograph copy.

No. 1334.

fol. 165; lines 15; size $9\frac{1}{4} \times 5\frac{1}{4}$; $6\frac{3}{4} \times 3\frac{3}{4}$.

حجة الهند

HUJJAT-UL-HIND.

A work in refutation of Hindû mythology, and in support of the doctrines of Islâm.

Author: Ibn 'Umar Mihrâbî ابن عمر محرابي.

Beginning:—

الحمد لله رب العالمين والعاقبة للمتقين اما بعد ميگويد
دعاگوی كافة اهل اسلام كمترين همه بندگان امیدوار بفيض فضل وهابی
ابن عمر محرابي سقى الله ثراه النعم *

The work is written in the form of dialogue between a *شازک* (a species of talking-bird) and a *طوطي* (a parrot), in which the former puts questions and the latter replies to them. The account of the fabulous origin of the work, as mentioned in the preface, is given in Rieu, i, p. 29. See also C. Stewart, p. 84; Biblioth. Sprenger, No. 715; Āsaf. Lib., p. 1338.

Written in ordinary Ta'liq.

Dated 2 Dulqa'd, the fourth regnal year of Muḥammad Shāh.

Scribe: جمال محمد بن حافظ نور محمد ابن حافظ کمال محمد گجراتي

No. 1335.

fol. 244; lines 16, size $10 \times 6\frac{1}{2}$; 7×4 .

صولت غضنفریه

ṢAULAT-I GADANFARĪYAH.

A Sunni denunciation of the Shī'ite custom of "temporary marriage" (متمعه).

Author: Muḥammad Rashīd-ud-Din محمد رشید الدین.

Beginning :—

الحمد لله الذي انزل الكتاب نورا مبينا لمن سلمت عيناه

و شرف الخ *

Rashid-ud-Din Khân Dihlawî, a pupil of Rafi'-ud-Din bin Shâh Wali Ullah Dihlawî, was a scholar of great reputation. Besides the present work he wrote several treatises in refutation of Shî'ah works, and died, according to Taḍkirah-i 'Ulamâ-i-Hind, p. 63, in A.H. 1249=A.D. 1833, but according to the two chronograms, خاتم للعلماء and رشيد بعثت رسيد on the fly-leaf at the beginning of the following copy he died in A.H. 1243=A.D. 1827.

We learn from the preface that in A.H. 1237=A.D. 1821, the author's pupil Maulawî Mamlûk 'Ali, brought to him a treatise, entitled بارتق ضيغيه, on the legality of "temporary marriage" written by Dildâr 'Ali's son Sayyid Muḥammad, and requested him to write a work in refutation of the same treatise. It is further said that Mamlûk 'Ali also brought with him some letters from Maulawî Muḥammad Ḥasan Sahâranpûrî and others, requesting the author to write a refutation. Hence the present composition.

A copy of the work is noticed in Bûhâr Lib. Catalogue, vol. i, p. 102.

The full title of the work is صولت غضنفرية وشوكت عمروه لقبش كره صغدرية.

Written in ordinary Indian Ta'liq, by order of Maulawî Muḥammad Sa'id.

Dated Rabi' II, A.H. 1265.

No. 1336.

fol. 124; lines 23; size 12×7; 10×5.

The Same.

Another copy of the same Şaulat-i Gaḍanfariyah, beginning as above.

Written in fair Ta'liq.

Dated A.H. 1240.

No. 1337.

fol. 12; lines 8; size $6\frac{1}{2} \times 4\frac{3}{4}$; $4\frac{1}{2} \times 3$.

A controversial tract, containing a letter from 'Abd-ul-'Aziz, grandson of Muḥammad bin 'Abd-ul-Wahhāb, the founder of the Wahābi sect, to Fath 'Alī Shāh, King of Persia (A.H. 1212-1250 = A.D. 1798-1834), and the latter's reply.

Beginning:—

فتاوی و افادات (محمد بن) عبد الوهاب منقولاً عن سعود ابن
عبد العزیز (عبد العزیز بن سعود) اعلم رحمک اللہ ان الحذیف ملۃ ابراهیم
ان تعبدوا اللہ مخلصاً لہ الدین *

'Abd-ul-'Aziz's letter is preceded by a short introduction in Arabic. In this letter 'Abd-ul-'Aziz passes some disparaging remark^s on the action of the inhabitants of Najaf in encouraging the custom of worshipping the sacred tombs there, and in doing other things that in his opinion were sinful. He then adds that with a view to discouraging such action he killed a large number of the inhabitants of the place, and he requested the king to do the same, saying that if the king did not take steps to stop the evils, he ('Abd-ul-'Aziz) would adopt severe measures. The letter is followed by the king's reply, in which he severely condemns 'Abd-ul-'Aziz, and warns him to be careful in future. For 'Abd-ul-'Aziz and further particulars see Arab. Cat. No. 588.

The colophon, dated A.H. 1219, says that the MS. was transcribed by order of Abul Fath Sultān Muḥammad Mirzā Ṣafawī for Sir Gore Ouseley.

Written in ordinary Nasta'liq.

The seals of Nawwāb Sayyid Vilāyat 'Alī Khān and Sayyid Khwushīd Nawwāb of Patna are found at the beginning and end of the copy.

No. 1338.

fol. 217; lines 16; size $10 \times 6\frac{1}{4}$; $7 \times 3\frac{1}{4}$.

تنبیه السفيه

TANBÎH-US-SAFÎH.

A Sunni refutation of Shî'ah theology.

Author: Sayf-ud-Din Asad Ullah Multânî سيف الدين اسد الله
ملتانى.

Beginning:—

الحمد لله الذي بحق الحق يبطل الباطل و لو كره المجرمون النعم

The author tells us in the preface that in A.H. 1220=A.D. 1805, when with the object of visiting the sacred tomb of Shâh Badî'ud-Din Madâr he was staying in Makanpûr, he came across a book printed at a European Press in Calcutta. Such a print, says the author, being unknown in that part of the country, aroused his curiosity, and after purchasing it he studied it closely. He found that the book, entitled صوارم الاعيات, that is to say, the صوارم of Dildâr 'Ali (see No. 1340), was written by some Shî'ah in refutation of the theological doctrines treated in the popular work Tuḥfah-i Aṣnâ 'Ashariyah (of Shâh 'Abd-ul 'Azîz Dihlawî). Aṣad Ullah then wrote the present work in refutation of the Ṣawârim and entitled it تنبيه السفيه.

The work consists of twelve عقيدة. In the conclusion of the last, with which the MS. ends, the author says that he will deal further with other points in some other place.

First 'Aqidah on fol. 2^a.

Second „ on fol. 12^b.

Third „ on fol. 26^a.

Fourth „ on fol. 31^a.

Fifth „ on fol. 33^a.

Sixth „ on fol. 43^b.

The seventh and the eighth 'Aqidah are not distinguished by any rubric.

Ninth 'Aqidah on fol. 74^a.

Tenth „ on fol. 77^b.

Eleventh „ on fol. 114^a.

Twelfth „ on fol. 155^b.

Written in ordinary Ta'liq.

Not dated; 19th century.

No. 1339.

foll. 136; lines 21; size 12×9 ; $9\frac{1}{4} \times 7$.

نزهة الاثنا عشرية

NUZHAT-UL-AŞNÂ 'ASHARÎYAH.

A *Shi'ah* work in refutation of *Shâh* 'Abd-ul 'Azîz Dihlawî's well-known work *تحفة اثنا عشرية* which he wrote in refutation of the *Shi'ah* tenets.

Author: Mirzâ Muḥammad bin 'Inâyat Aḥmad Khân Dihlawî
مرزا محمد بن عنایت احمد خان دهلوی.

Beginning:—

الحمد لله الذي فقهنا في الدين ووفقنا لسلوك شرايع الاسلام الخ

The author of the *Kashf-ul-Hujub*, p. 579, who fixes Mirzâ Muḥammad's death in A.H. 1235=A.D. 1819, says that he saw only five volumes of the work, viz. the first, the third, the fourth, the fifth and the ninth. The *Āsaf. Lib.*, p. 1358, possesses vols. I, IV and IX. The present MS. comprises the ninth volume. Another title of the work given on the title-page, as well as in the colophon, is *نصرة المؤمنین*, which in *Kashf-ul-Hujub*, p. 581, is however ascribed to Mirzâ Kâzîm 'Alî bin Ġulâm 'Alî ul-Lakhnawî.

Printed in A.H. 1235.

Written in fair Ta'liq.

Dated, Ḥājipur, 14 Shawwâl, A.H. 1240.

Scribe: مقصود علي دوست محمد بن صنعت الله.

The seal of Nawwâb Sayyid Vilâyat 'Alî Khân is found at the beginning and end of the copy.

No. 1340.

foll. 493; lines 16; size $8 \times 4\frac{3}{4}$; $5\frac{1}{2} \times 2\frac{3}{4}$.

عوالم الالهيات

ŞAWÂRIM-UL-ILÂHIYÂT.

A *Shi'ah* refutation of *Shâh* 'Abd-ul 'Azîz Dihlawî's well-known Sunni theological work *تحفة اثنا عشرية* (see No. 1290).

Author: Sayyid Dildâr 'Ali bin Sayyid Muḥammad Mu'tin.
سيد دلدار علي بن سيد محمد معين.

Beginning:—

الحمد لله الذي تفرد بالقدم
ورسم ما كل شيء بتقديم العدم

The author who has been mentioned under No. 1324, wrote this work in refutation of the fifth *Bâb*, on *البيات*, in the *Tuḥfah-i Aṣṣanâ 'Ashariyah* of *Shâh 'Abd-ul-'Aziz*.

The work has been printed in Calcutta, A.H. 1218. A refutation of this work, by Sayf-ud-Din Asad Ullah Multânî, is noticed under No. 1338. For other copies see Aṣaf. Lib., p. 1348.

Written in ordinary Naskh.

Not dated; 19th century.

No. 1341.

fol. 39; lines 15; size $9\frac{3}{4} \times 6$; $6\frac{1}{4} \times 4$.

إزاحة الغي في ردّ تهم الحَيِّ

IZÂḤAT-UL-ĠAYY FÎ RADD-I 'ALD-UL-ḤAYY.

A treatise in refutation of the *Ṣirât-ul-Mustaḳīm* of 'Abd-ul-Ḥayy and Ismâ'il, for which see No. 1293.

Author: Sayyid 'Ali bin Ḥasan ul-'Askarî, better known as *Musharraḥ* 'Ali سيد علي بن حسن العسكري الشهير به مشرف علي.

Beginning:—

الحمد لله الذي يتم نوره ولو كره المشركون والصلاة والسلام على
*

According to the author of the *Kashf-ul-Hujub*, fol. 13^a, the author died after A.H. 1240=A.D. 1824.

In refuting the *Ṣirât-ul-Mustaḳīm*, the author vehemently attacks 'Abd-ul-Ḥayy and Ismâ'il as well as their spiritual guide *Shâh Aḥmad*.

The work consists of a *Muqaddimah* and a few *Faṣl*.

Written in ordinary Ta'liq.

Not dated; 19th century.

No. 1342.

fol. 332; lines 19; size 11 x 6; 8 x 4.

رسالة مناظرة

RISĀLAH-I MUNĀZARAH.

A controversial treatise.

Beginning:—

الحمد لله الذي الحق عنده يعلم ولا يعلى اما بعد برکسانیکه
محرز شیوه انصاف النج *

The work is introduced by a preface written by Aḥmad bin Maḥmūd Fārūqī of Shāhjahānābād احمد بن محمود فاروقی شاهجهان آبادی, a pupil of Salāmat Ullah Kashfī سلامت الله کشفی. This Kashfī was the teacher of Muḥammad Sa'id Ḥasrat of Phūlwārī (whose Diwān has been mentioned under No. 448), and died according to a chronogram in Ḥasrat's Diwān, fol. 112^a, on Saturday, 3 Rajab, A.H. 1281 = A.D. 1864; see also Beale's Oriental Biographical Dictionary, p. 209. In the preface we are told that on the 10th of Muḥarram, A.H. 1249 = A.D. 1833 Salāmat Ullah was delivering a lecture on the painful events of the siege of Karbalā and the martyrdom of Ḥusayn, basing his narrative on the well-known Sunni work سر الشهاداتین (of the great Indian scholar Shāh 'Abd-ul-'Azīz of Dihli). This aroused the anger of a Shī'ah opponent (most probably Sayyid Muḥammad سید محمود who in the جواب استفتا, No. 1343, is said to be the writer of the Istiftā), who not only refuted the lecture on the ground that according to the Sunni tenets there was no evidence in support of the martyrdom of Ḥusayn (i.e. he was killed and not martyred), but also wrote an Istiftā (a form of question demanding legal opinion), in which he cited some points from Sunni works to prove that the Sunnis had no faith in the martyrdom of Ḥusayn and that they supported the *Khilāfat* of Mu'āwiyah and Yazid. The Istiftā was then sent to Kashfī for a legal opinion, but he refused to undertake the unpleasing task of writing a refutation. Later on one Muftī Zuhūr Ullah wrote a short reply to the Istiftā. The opponent being dissatisfied with the reply wrote a refutation of it, entitled ثمرة الخلاف (see No. 1334), and insisted on getting a satisfactory reply from Salāmat Ullah. Hence the present reply, which Salāmat Ullah dictated to his pupil Aḥmad Fārūqī. The work was completed in A.H. 1250 = A.D. 1834 (see fol. 331^b).

Written in fair Indian Ta'liq.

Not dated ; 19th century.

No. 1343.

fol. 35 ; lines 12-17 ; size $9\frac{1}{2} \times 7\frac{1}{2}$; 7×5 .

جواب استفتا

JAWÂB-I ISTIFTÂ.

A controversial tract written in reply to the Istiftâ of Sayyid Muḥammad سید محمد, particulars of which are to be found in the رسالۃ مناظرہ (see No. 1342).

Beginning :—

الحمد لله وكفى والصلاة على حبيبه المصطفى وعلى آله
وامتداد الشرفاء الحنفاء الخ *

The author, who does not reveal his name, laments the death of his friend Rashid-ul-Islâm, and says that he wrote this reply at the request of his friends.

Foll. 17-35 contain the letters which passed between Sayyid Muḥammad and Salâmat Ullah, also found in No. 1342, foll. 5-16.

Written in ordinary Indian Ta'liq.

Dated A.H. 1249.

No. 1344.

fol. 179 ; lines 12 ; size $7\frac{3}{4} \times 5$; $5\frac{3}{4} \times 3$.

ثمرۃ الخلافۃ

ŞAMARAT-UL-KHILÂFAT.

A Shî'ah controversial work, written in connection with the religious dispute which took place on the 10th of Muḥarram, A.H. 1249=A.D. 1833, referred to in detail under No. 1342.

Author: Sayyid Muḥammad سید محمد.

Beginning :—

الحمد لله الذي وقفنا لاتباع السنة السنيہ ووقفنا *

The present work is a refutation by Sayyid Muḥammad of the جواب استفتا (see the preceding No.).

See Kashf-ul-Hujub, fol. 41^b.

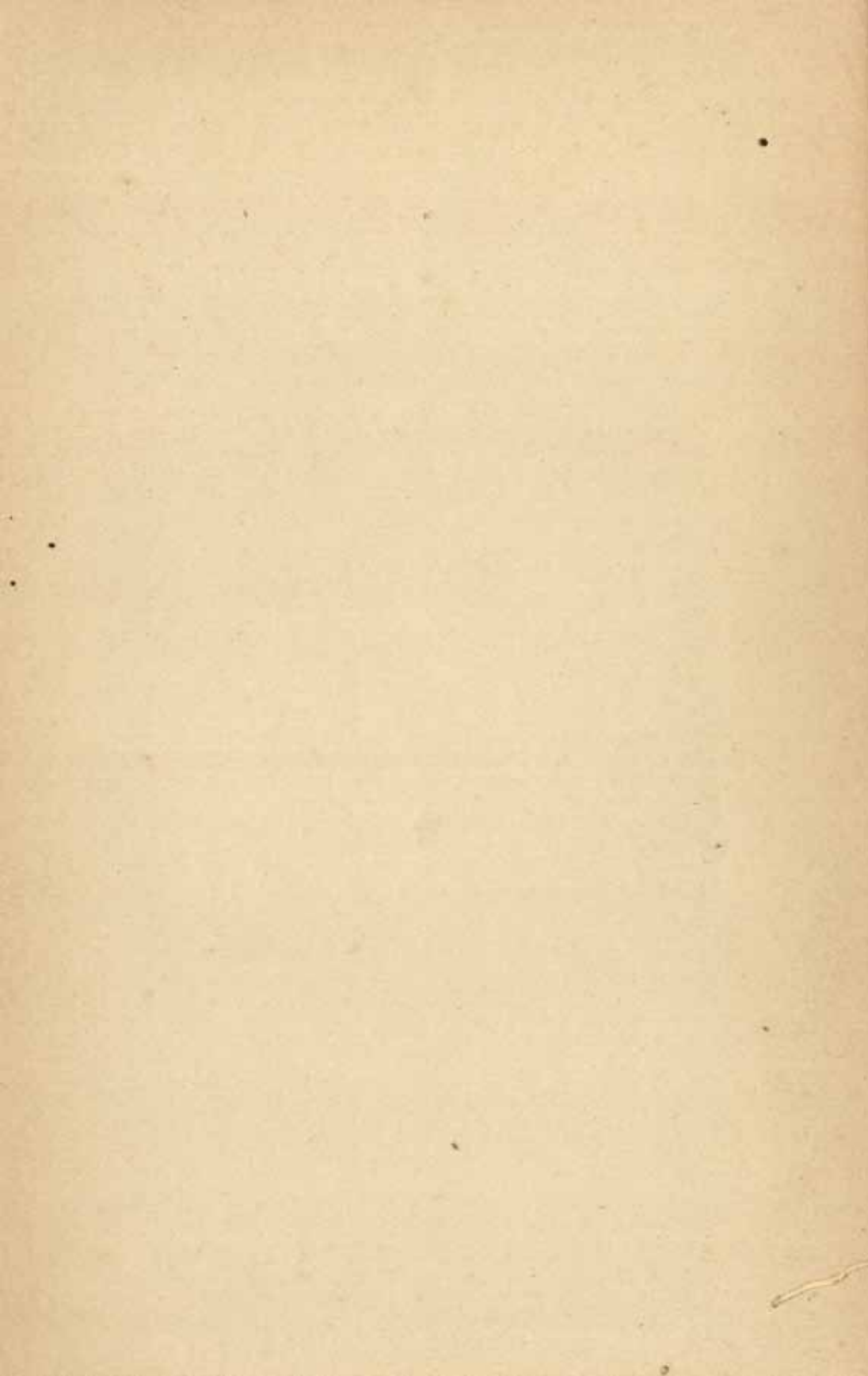
Dated A.H. 1263.

Scribe: سید مرزا.

The above is followed by another Shī'ah tract containing vehement attacks upon the Sunnis, written in connection with the same dispute, beginning on fol. 73^b:—

سبحانه ما اجل شانه و اجلي برهانه اوضح الحق و ابانه *

Written in ordinary Nasta'liq.





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