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Catalogue

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Arabic and Persian Manuscripts

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AT

BANKIPORE

VOLUME V

(ARABIC MSS.)

TRADITION

PART II

Prepared by

MAULAVI ABDUL HAMID

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PREFACE.

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

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

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

No. 293. A very old copy of Mishkât Al Anwâr, dated A.H 691.

No. 298. A valuable copy of Al Maqâṣid al Ḥasanah, studied under the author of the work, dated A.H. 877.

Nos. 301–303. A rare work on Mu'allal Ḥadîṣ, in three volumes.

No. 305. A very old copy of Ma'âni al Aṣâr, dated A.H. 735; from the Library of the Amirs of Ṣan'â (in Yaman).

No. 317. A fragment of Amâli, written in or before A.H. 487.

No. 321. A fragment of Mu'jam Ibn Jamî', transcribed in or before A.H. 606.

No. 322. An old and extremely valuable copy of Mashîkhat, which has been studied by more than 500 students (male and female), and which bears several autograph notes and sanads of eminent traditionists and scholars, transcribed some time before A.H. 687.

No. 327. Riyâḍ al Afhâm, an old copy of a rare work, dated A.H. 792.

No. 335. Al Ilmâm, an old copy, transcribed 23 years after the author's death, dated A.H. 725.

No. 337. Al Muḥarrar, a very rare work on Ḥadîṣ.

No. 386. Al Badl Al Mâ'ûm, a valuable copy studied under the author of the work, transcribed in or before A.H. 841.

No. 438. An old and extremely valuable copy of Kifâyah, studied by Aḥmad, one of the sons of Sulṭân Saladin; transcribed in the 6th century A.H. Contains autograph notes of the above-mentioned Aḥmad and many others.

No. 440. Kitâb Ma'rifat Anwâ'al Ḥadîṣ, revised by the author himself, dated A.H. 637.

No. 442. At Tanqîd, a valuable copy of a rare work, revised by the author's son in A.H. 811.

No. 462. Al Majmu'ah, studied by more than 1,500 students (male and female); transcribed in the 8th century A H.

No. 475. A fragment of Ṣaḥîḥ Muslim, transcribed for the Royal Library of Iskandar bin Bahlul, the second king of Ludies.

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

The final proofs of the earlier volume on Tradition (Volume V, Part 1) were passed for the Press by Sir E. Denison Ross, Kt., C.I.E., Ph.D., under whose supervision the work of cataloguing the MSS in the Bankipore Library was first started. The decision to print the present and succeeding volumes of the Catalogue in Calcutta instead of in London, however, as explained elsewhere (see Preface to Volume VIII), has necessitated the making of other arrangements for supervising their publication; and the Government of Bihar and Orissa have appointed Dr Azimuddin Ahmad and the officer in charge of the cataloguing work to supervise the publication of the Arabic volumes. The present volume has accordingly been revised by Maulavi Abdul Hamid with the help of Mr. L. Tipping and Mr E. A. Horne, who has succeeded Mr. Tipping as officer in charge of the cataloguing work: while Dr. Azimuddin Ahmad has read the whole volume in proof.

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ARABIC MANUSCRIPTS.

TRADITION.

AL AḤÂDÎṢ AL QUDSÎYAH.*

SUNNÎ ḤADÎS QUDSÎ.

No. 293.

foll. 26, lines 21; size 7 × 5; 5 × 3½.

مشكاة الانوار

MISHKÂT AL ANWÂR.

A collection of 101 Hadiṣ Qudsi (also called Ḥadiṣ Ilahi), divided into three classes and arranged in three parts; each part contains

* Any statement made by the Prophet on the strength of that which he received from God, either in a dream, or in Ilhâm (divine revelation), is called Hadîs Qudsî. The definition given by the traditionists runs thus:—
الحديث القدسي ما اخبر الله تعالى به بنبيه بالالهام او بالمنام فاخبر نبيه
الصلوة والسلام بعبارة نفسه

See Dastûr al 'Ulama, fol. 177.

'Alî bin Ibrâhim al Baġdâdî, in his work Ad Durr aṣ Samîn, on fol. 94, remarks that as far as he knew no one else, prior to the author of Mishkât al Anwâr, had turned his attention to collecting Hadîs Qudsî and composing a work on the subject. (ولم اعلم احدا اعنى بجمعه و ظفر بحصره قبل السبع عمحى الدين) Ar Riyâd al Firdausiyah fi Jama' al Aḥâdîṣ al Qudsîyah, a work on a complete collection of Ḥadiṣ Qudsî by the present author (Muḥîaddîn), is mentioned in Ad Durr as Ṣamîn. A work on 40 Hadîs Qudsî by 'Alî Qârî (*d* A.H 1014=A.D. 1605) is mentioned in Berlin, No. 1523. Al Ithâfât as Sanîyah, a work on the present subject by 'Abdarra'ûf al Munâwî (*d.* A.H. 1053=A.D. 1642), is noticed in Ḥâj. Khal., vol. i., p. 39. Another work on 80 Hadîs Qudsi, collected from the six canonical collections of traditions, is noticed in Ithâf, p. 5.

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

The beginning of the work runs thus :—

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

Part I., foll. 1–10ᵇ, contains 40 Ḥadîṣ with Isnâd, commencing from the author's Shaikh and ending with God through the Prophet (الاحاديث المسندة الى الله تعالى).

Beginning thus :—

الحديث الاول حدثنا محمد بن قاسم قال نا ابو القاسم احمد بن محمد قال نا ابو عبد الله الحسن بن على الطبرى عن ابي الحسن عبد الغافر بن محمد عن ابى احمد sic ثنا مسلم قال نا عبد الله بن عبد الرحمن بن ام الدارمي قال نا مروان يعنى ابن محمد الدمشقي قال ثنا سعيد بن عبد العزيز عن ربيعة بن يزيد عن ابي ادريس الخولاني عن ابي ذر عن النبى صلى الله عليه و سلم فيما روى عن الله تعالى قال يا عبادي اني حرمت الظلم على نفسي و جعلته بينكم محرما الخ *

The colophon of this part runs thus :—

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

---

under the title of Al Aḥâdîṣ al Qudsîyah. Ibn Ḥajar in Ad Durr, fol. 399, vol. II, mentions a work on 40 Ḥadîṣ Qudsî by Ibn Daqîq (*d.* A.H. 702=A.D. 1302).

Part II, foll. 10[b]-14[a], contains 40 Ḥadîṣ, quoted without Isnâd, as قال الله (God said); but the author notes below each the names of the authors from whom he takes the Ḥadîṣ (الا حادیث المرفوعة الی الله تعالی).

Beginning:—

رب یسر ببرکة نبیک علیه السلام خبر اول قال الله عز و جل نبیه و خلیله علیه السلام ما هذا الوجل الشدید *

The present part ends thus —

قال العبد الفقیر الی الله تعالی و انتهت الاربعون المرفوعة الی الله سبحانه من غیر اسناد کما شرطته *

Part III, foll. 14–20, contains 21 Ḥadîṣ, quoted without author's Isnâd: but the Isnâd of the Ḥadîṣ as given in reliable works is quoted below each. (المسندة باسانید الکتب التی خرجتها منها لا باسنادی)

Beginning:—

الجزء الثالث و صلی الله علی سیدنا محمد و آله الحدیث الاول قال رسول الله صلی الله علیه و سلم نضمن الله عز و جل لمن خرج فی سبیله الخ *

This part ends thus:—

و هو الحدیث الواحد و مائة من الاحادیث الالهیة

Author: Abû 'Abdallâh Muḥammad bin 'Alî bin Muḥammad bin Aḥmad bin 'Abdallâh al 'Arabî aṭ Ṭâ'î, ابو عبدالله محمد بن علي بن محمد بن احمد بن عبد الله العربي الطائي الحاتمي, commonly called Muḥîaddîn al 'Arabî, an eminent Ṣûfî theologian and propounder of many theories and principles of asceticism and Ṣûfism (see Futûḥât Hand-list, Nos. 1356–60), and the author of more than 500 works on the different branches of learning, mostly on Ṣûfism and theology. He was born in Muricia, where he was brought up At the age of eight years he was taken away to Ishbilîyah, where his father was a minister to the Governor of the place. There, from A.H. 568 to 598, he continuously devoted his time to completing his studies of the main branches of Arabic literature, and studied under numerous scholars, Ṣûfî theologians and traditionists. The love of learning induced him to visit Syria, Egypt, Baġdâd, Khurâsân and Arabia, and especially Mecca, where he remained for a number of years and composed a number of works. At the end of A.H. 608 he proceeded to

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

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

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

انتهى الكتاب بالحرم الشريف ..... سنة تسع و تسعين و خمسمائة

The present copy is a transcription of an autograph copy
Written in good Naskh.
Dated, A H. 691
Scribe: ابراهيم بن محمد.

SHÎ'A ḤADÎṢ QUDSÎ.

No. 294.

foll. 42; lines 30; size 15 × 9, 10 × 6.

الجواهر السنيه

AL JAWÂHIR AS SANÎYAH.

A rare work on Ḥadîṣ Qudsî, by Muḥammad bin Ḥasan bin 'Ali bin Muhammad al 'Âmulî, محمد بن حسن بن علي بن محمد العاملي, the first of all the Shî'a traditionists who ever composed a work on Shî'a

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

Beginning :—

الحمد لله الذى اوضح فى كلامه سبيل الهداية و اطلع في افلاك القلوب من مشارق النصوص انوار الولاية ..... اما بعد فيقول الفقير الى الله تعالى الغنى محمد بن حسن الحر العاملي ..... و قد وردت جملة منه يرويها العلماء الاخيار من الائمة الاطهار عن النبي المختار عن الذات المقدسة الالهية و هي المسموعة بالاحاديث القدسية غير انى لم اجدها مجموعة فى الكتاب و لا معروض لتاليفها فيما اعلم احدا من الاصحاب فاجبت اوانها بالتاليف ..... و سميته الجواهر السنية في الاحاديث القدسية *

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

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

Dated A H 1077

Scribe حسن بن منصور

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

AL MUTAWÂTIR.*

No. 295.

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

الازهار المتناثره

في الاخبار المتواتره

AL AZHÂR AL MUTANÂṢIRAH FÎ AL AKHBÂR AL MUTAWÂTIRAH.

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

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

The following colophon of the author, quoted by the scribe, tells us that Suyûṭî composed the present work in A.H 881. قال مؤلفه رحمه الله فرغت من ترتيبه يوم الاربعاء رابع عشر جمادي الاولى سنة احدى و ثمانين و نسعمائة *

Beginning:—

الحمد لله على نعمائه الخ *

For a copy of the MS., see Cairo, vol. vii., p 607

Written in good Naskh

Dated, A.H. 1002.

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

AL MASHHÛR.*

No. 296.

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

اللآلي المنثورة في الاحاديث المشهورة

AL LA'ÂLÎ AL MANṢÛRAH FÎ AL AḤÂDÎṢ AL MASHHÛRAH.

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

By Badraddîn Muḥammad bin Bahâdur bin 'Abdallâh at Turkî al Miṣrî, بدر الدين محمد بن بهادر بن عبد الله التركي المصري (*d.* A.H. 794 = A.D 1392 See Lib Cat , vol. v., part 1, p 48)

Beginning —

الحمد لله حمدا يليق بجلاله ..... و سميته اللآلي المنثورة في الاحاديث المشهورة الخ *

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

		Number of Ḥadîṣ in each Bâb.
(i) foll. 1–10.	الباب الاول فيما اشتهر على السنتهم من احاديث الاحكام	31
(ii) foll 10–18[a]	الباب الثاني في الحكم و الآداب	61
(iii) foll. 18[b]–22	الباب الثالث في الزهد	31

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

		Number of Hadîs in each Bâb
(iv) foll. 23–26	الباب الرابع في الطب	18
(v) foll. 27–36	الباب الخامس في الفضائل	52
(vi) foll. 37–38[a]	الباب السادس في الادعية	3
(vii) foll. 38[b]–39	الباب السابع في القصص و الاخبار	14
(viii) foll. 40–41[a]	الباب الثامن في الفتن	9
(ix) foll 41[b]	الباب التاسع في امور متفرقة	1
		220

Written in good Naskh.

Not dated, apparently 9th century A H.

The scribe who does not reveal his name says that the present copy is a transcription of the copy belonging to the author's son الى هنا وجد في الاصل المنقول عن نسخة الابن المؤلف

No. 297.

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

الدرر المنثورة

AD DURAR AL MANṢÛRAH.

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

By Jalâladdîn 'Abdarrahmân bin Abî Bakr as Suyûtî (*d* A H 911 = A D 1505). See Lib. Cat., vol v., part i p 3

Beginning

الحمد لله تعظيما لشانه الخ *

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

Written in good Naskh.

Dated, Muharram A H 992

Scribe: محمد بن عبد الله التمرتاشي

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

No. 298.

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

المقاصد الحسنة

AL MAQÂṢID AL ḤASANAH.

A collection of a large number of Mashhûr Ḥadîṣ from various works, arranged in alphabetical order.

By Abû 'Abdallâh Muhammad bin 'Abdarrahmân as Sakhawi. ابو عبد الله محمد بن عبد الرحمن السخاوى. According to Zainaddîn, the author's pupil, he was born in Egypt, A.H. 831 = A.D 1428, see Al Qabs al Hâwi, fol. 227[1]; while Brock., vol. II p. 35 fixes the author's birth in A.H. 830 = A.D 1427. The author, after completing his studies in his native place, visited Dimyat, Alexandria, Mecca and Medina, where he attended lectures on different branches of Arabic learning. The author has enumerated the entire number of his Shaikhs with details, in his work Bugyat ar Râwi, in three volumes. He worked as a professor of the different branches of Arabic literature in the following Madrasahs of Egypt —

I. Kâmilîyah
II. Sargtamshîyah
III. Zâhirîyah.
IV. Barqûqîyah.

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

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

Beginning —

الحمد لله ممير الخبيث من الطيب ..... و سميته المقاصد الحسنة في بيان كثير من الاحاديث المشتهرة *

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

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

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

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

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

الحمد لله و سلام على عباده الذين اصطفى اما بعد فيقول جامع

هذا الكتاب قرأ *sic* الشيخ الامام الفاضل ..... مفيد الطالبين ابوالحسن

ليماني الشافعي *sic* *

This note suggests that Abû'al Ḥasan ash Shâfi î studied under the author: and the words used in the note ما بعد فيقول جامع هذا الكتاب (hereafter the compiler of the present work says) give us reason to hold that it is an autograph note.

No. 299.

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

The same.

Written in good Naskh.

Not dated, apparently 11th century A H.

No. 300.

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

مجموعة زيادات احمد الغزي

MAJMÛ'ATUZIYÂDÂTIAḤMAD AL GAZZÎ.

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

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

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

Beginning: –

الحمد لله رب العالمين ..... فان العلامة شيخ شيوخنا نجم الدين الغزي الدمشقي العامري تعمده الله برحمته قد جمع في الاحاديث المشتهرة كتابا حافلاسماه باتقان.....و جمع فيه من تاليف الزركشي و الدر المنثورة للسيوطي و المقاصد الحسنة للسخاوي و زاد عليه بعض احاديث و فداردت افراد ما زاد في هذه الكراريس *

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

خ for Bukhârî, م for Muslim, د for Abu Dâ'ûd, ت for Turmudî, ن for Nasa'î, ما for Ibn Mâja, مى for Dârimî, نا for Ibn Abi ad Dunyâ, بز for Bazzâz, ع for Abû Ya'lâ, ط for Tabarânî, حب for Ibn Ḥayyân, حا for Ḥâkim, فط for Dâraqutnî, ق for Baihaqî, عم for Abu Na'îm, ي for Ibn 'Adî, ش for Abû Shaikh, عس for 'Asâkir, ل for Dailamî خط for Khaṭîb, قض for Quḍâ'î.

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

و كان فراغ المؤلف من تاليف اصله المسمى باتقان ما يحسن من بيان اخبار الدائرة على الالسن يوم الثلثاء تاسع عشري شهر ربيع الاول سنه عشر و الف ولد رحمه الله تعالى سنة ٩٧٠ و توفى سنه ١٠٦١ *

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

و هذا آخر ما وجدنا من زيادات ..... على يد منجرده من مسودة لمؤلف ..... الفقير ابراهيم بن سليمان بن محمد بن عبد العزيز الحنفي بدمشق المحروسة و خط المؤلف في غاية من التحصر و عدم الضبط ..... و كان الفراغ نهار الاحد ربيع الثاني سنه ١٠٩١ *

Written in good Naskh.
Dated, A.H 1091.

MU'ALLAL.*

No. 301.

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

علل الحديث

'ILAL AL ḤADÎṢ.

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

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

و المعلّل ما فيه علة و اصطلاحاً (اى في حديث و اسناده) علة (اي عيب خفي غامض) خفيه قادحة (اي في صحة الحديث مانعة عن العمل به) *

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

I. Muslim bin Ḥajjâj (*d.* A.H 261 = A.D. 875).
II. Muhammad bin 'Abdallâh al Ḥâkim (*d.* A.H. 405 = A.D. 1014).

عنه و حدث محمد بن محمد البابندى عن محمد بن عبد الله نمير عن محمد بن بشر فوهم فى اسناده فى موضعين الخ *

and ending thus :-

آخر الجزء و يتلوه انشاء الله تعالى جل و علا ..... سئل عن حديث عامر بن سعيد للدين احسنو الحسنى الخ *

are bound up with the second volume in the present copy of the work

VOLUME II.

Beginning :-

سئل عن حديث عامر بن سعيد النجاى عن ابى بكر الصديق فى قوله تعالى للدين احسنو الحسنى .. قال انظر الى وجه الله و قال هذا حديث رواه اسرايل بن يونس الخ *

This volume deals with the defects pointed out in Musnad Hadîṣ, transmitted from the Prophet by the following Sahâbî (companions of the Prophet), Abû Bakr 'Umar, 'Uṣmân, 'Alî, Talha, Zubair 'Abdurrahmân bin 'Auf, 'Abdallâh bin Mas'ûd, Mas'ûd bin Jabal and Abû Darr, and partly deals with the defects in some Musnad Hadis, narrated by Abû Hurairah (a well-known Saḥâbî).

Author Abû'l Hasan 'Alî bin 'Umar ad Dâraqutnî, ابو الحسن على بن عمر الدار قطنى an author of two other well-known works on Hadîs, viz., As Sunan and Al Mu'talaf, was a follower of the Shâfi'î school. He was born, in A.H. 306 = A.D. 918, in Dâr al Quṭn (a big Maḥallah in Bagdâd); and, because of his birth-place, he is commonly known as Dâraquṭnî. He spent some time, for the purpose of educating himself, in the following places: Baṣra, Kûfa, Bagdâd and Wâsit, and studied the following branches of Arabic literature under the foremost traditionists and scholars of his age, such as :—

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

II. Jurisprudence under Abû Sa'd Ḥasan bin Aḥmad bin Yazîd bin 'Îsâ (*d.* A.H. 328 = A.D. 939).

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

IV. Ḥadîṣ under Abû Ṭâlib al Bagdâdî (*d.* A.H. 324 = A.D. 935) and 'Alî bin 'Abdallâh al Mubashshir (*d.* A.H. 324 = A.D. 935).

Dâraquṭni, on account of his masterly command of Arabic

learning, secured a special fame and gained a wide-spread reputation. Khaṭîb Baġdâdî, a well-known historian and traditionist, calls the author Imâm in Ḥadîṣ, jurisprudence and philology: قال الخطيب كان (الدار قطني) فريد عصره .... و امام و فقه انتهى اليه علم الاثر و المعرفة بمذاهب العلماء و بالادب و الشعر See Mir'ât al Janân, fol. 232b.

A number of the traditionists, such as Ḥâkim (*d.* A.H. 405 = A.D. 1014), Abu Na'îm Isfahânî (*d.* A.H. 430 = A.D. 1038), and others, studied Ḥadîṣ under him, and transmitted copious traditions on his authority. In his old age he travelled to Egypt, where he was warmly welcomed, and his merits specially appreciated by Al Fadl bin Ja'far bin Muḥammad (*d.* A.H. 391 = A.D. 1000), the minister of Kâfûr, the fourth King of the Ikhshidid dynasty. This minister also was a good scholar and traditionist; and, in addition to his responsible duties, he was very fond of learning and devoting his time to literary attainment. He had long had it in his mind to compose a work on Musnad Ḥadîṣ, and hence Dâraqutnî's arrival induced him to compile the same He accordingly commenced the work, with the assistance of Dâraquṭnî, and in a short time completed it. Dâraquṭnî was sufficiently rewarded by the minister for his labour, and shortly after he returned to Baġdâd, where he died in A.H. 385 = A.D. 995, and was buried near the tomb of Ma'rûf Karkhi, a well-known Sûfî, who died in A.H. 201 = A.D. 812. The author was renowned for his memory. Barqânî (*d.* A.H. 425 = A.D. 1035), a pupil of his, says that Dâraquṭnî used to dictate the materials of the present work to him from memory; and he (Barqânî) arranged those materials in the form of a book. Thus the present work was composed: قال الخطيب فى ترجمة الدارقطنى سألت البرقانى هل كان ابو الحسن يملي علىك العلل من حفظه قال نعم و انا الذى جمعتها و قرأ الناس من نسختى See Ḥuffâẓ, vol. iii., p. 201. Hence each Ḥadîṣ of the present work is preceded by the words: سئل الدارقطني عن حديث الخ (Dâraquṭnî was asked to point out the merits of the Ḥadîṣ) For the author's life and works, see Ḥuffâẓ, vol. iii., p. 199; Mir'ât al Janân, fol. 232b; Isnâwî, fol. 181a; Brock., vol. i., p. 165. The present volume which is incomplete for want of a few foll. at the end, concludes thus:—

سئل عن حديث سعيد بن المسيب عن ابي هريرة عن النبى صلى الله عليه و سلم قال ليلتقمن كما يلتقط التمر عن حبالة فقال يرويه الزهري *

The work is not mentioned in any catalogue.

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

No. 302.

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

المجلد الثالث

AL MUJALLAD AṢ ṢÂLIṢ.

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

Beginning :—

سئل عن حديث يروى عن سعيد المسيب عن ابى هريرة عن النبى صلى الله اذا قام احد كم فى الليل فلا يدخل يده فى الاناء حتى الحديث فقال يرويه الزهري و اختلف منه فرواه الاوزاعى الخ *

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

No. 303.

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

المجلد الخامس

AL MUJALLAD AL KHÂMIS.

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

Beginning :—

و سئل عن حديث حراز عن النبى صلى الله عليه و سلم قال انكم اصبحتم ..... فقال يرويه الزهري القسم بن عبد الرحمن الانصاري الخ *

The colophon runs thus :—

آخر مسند النساء من كتاب العلل *

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

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

MUKHTALAF.*

No. 304.

foll. 71; lines 25; size $8\frac{1}{2} \times 6\frac{1}{2}$, $6\frac{1}{4} \times 3\frac{1}{8}$.

اختلاف الحديث

IKHTILÂF AL ḤADÎṢ.

A rare work on a collection of Mukhtalaf Hadîs, with explanations By a well-known Imâm, Muhammad bin Idrîs bin 'Usmân bi Shâfi' bin as Sâ'ib bin 'Ubaid al Quraishi. هو محمد بن ادريس بن عثمان بن شافع بن السائب بن عبيد القرشي This well-known Imâm trace his descent from the grandfather of the Prophet, and was born i Gazza A.H. 150 = A.D. 767. Though there is some controversy among the biographers of the Imâm regarding his birth-place, and the following places are given (Gazza, 'Asqalân, Minâ, Yaman) yet the firs one is commonly accepted to be his birth-place المشهور الذي عليه ان الشافعي ولد بغزة, see Tahdîb, fol. 15a). Shâfi'i's father died before hi birth and he was brought up by 'Abdallâh bin Hasan, the materna grandfather of the Imâm, and in his childhood was taken away by 'Abdallâh to Mecca, where, after his primary education, he studie under many well-known scholars, jurists and traditionists of the

* Where there are discrepancies in sense between any two Hadîs, equal in genuineness and in other respects, and there is room for removing the same by an explanation, the discrepancy is called Ikhtilâf, and those traditions are called Mukhtalaf; in cases where such explanation is not possible, and one Hadîs cancels another, such are called Nâsikh and Mansûkh. The definition of Ikhtilâf given by the traditionists runs thus:— ان كانت المعارضة بمثله فلا يخلوا اما ان يمكن الجمع بين مدلوليهما بغير تعسف فان امكن الجمع فهو مختلف الحديث ثم المراد بالاختلاف اختلاف مدلوله (See 'Alî Qârî's commentary on Nukhba, fol. 58. 'Ali Qârî, in the same work, remarks that Imâm Shafi'î (the present author) was the first author to compose a work on the subject. Hâj. Khal., vol. i., p. 51, gives us to understand that, after Imân Shafi'î, Ibn Qutaibâ (*d.* A.H. 263 = A.D. 877) and Abû Zakarîyâ Yahyâ (*d.* A.H. 307 = A.D. 919) are known to have dealt with the subject, and to have composed works on it. For Ibn Qutaibâ's work on the subject, see Berlin, No. 1213. 'Alî Qârî, again, remarks that Ṭaḥâwî also wrote two useful works on the subject:—

I. Ma'ânî al Âsâr, see present volume, Nos. 305–7.

II. Mushkil al Âsâr, see Berlin, Nos. 1266–67.

place. At the age of 15 years, he received the Sanad for issuing Fatwâ from Mubashshir bin Khâlid (*d.* A.H. 180 = A.D. 797). In A H 170 he left the place for Medina, where he studied for a considerable time under Imâm Mâlik (*d.* A.H. 179 = A.D. 995) and, at the end of A H 179, he proceeded to Yaman and attended lectures on different branches of Arabic literature under Hishâm bin Yûsuf (*d.* A H 197 = A.D. 814) Thence he started to 'Irâq, where, according to the author of Tuhfat az Zaman, he studied under Muhammad bin Hasan-ash Shaibânî (*d* A H. 189 = A.D 804), ثم ارتحل الى العراق فاخذ بالكوفة عن محمد بن حسن و استعار منه كتب ابي حنيفة ; but the other biographers of the Imam do not agree with this statement of Tuhfa. After a short stay in 'Irâq, he left for Baġdâd (a great seat of learning in those days), where his merits in Qur'ânic branches of philology, jurisprudence and traditions were specially appreciated; and many discussions on different subjects between the Imâm and the reputed scholars of the place were held, in most of which the Imam won the day. Thus the fame of the Imâm spread all over Islâmic countries, and he received a good deal of regard from the Caliph Hârûn Rashîd (A H 170–193 = A.D. 786–809). Soon afterwards, owing to his differing from the Mâlakî and Hanafî schools on many points, he founded a new school, known as Shâfi î, which is by many regarded as most conformable to the spirit of Islâm. His authority was widely recognised; and a large number of scholars became followers of his school. In A.H. 198 he left Baġdâd for Egypt, where he spent his time in Jâmi' 'Umar in delivering lectures and compiling works till his death in A.H. 204 = A.D. 820. He left behind him a large number of pupils and followers His reputation as an author and as an Imâm are equal. He wrote 113 works on Tafsir, Hadiṣ, jurisprudence, and on some other subjects. Besides being the first author on the present branch of tradition, Imâm Shâfi'î is the first author on jurisprudence and archery His work on archery is known as كتاب السبق والرمي; see Hand-list, No. 2527. For Shâfi'î's life and works, see Tahḍîb, fol. 15; Mir'ât al Janân, fol. 124; Subkî, vol. i, fol. 223; Isnâwî, fol. 7; Tuhfat az Zaman, fol. 30; Huffâẓ, vol. i, p. 331; Brock., vol. i, p 178.

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

اخبرنا الشيخ الفقيه الامام الصدر الكامل جامع اشتات الفضائل على
بن هبة الله بن سلامه اللخمي الشافعي بقرأني عليه قلت له اخبرك
ابو الحسن عبد الحق بن عبد الخالق بن احمد بن عبد القادر بن محمد

بن يوسف البغدادي بها فرأة عليه و انت تسمع سنة احدى و سبعين و خمسائة لجميع هذ الكتاب الا النصف الاول من الجزء الاول فانه اجازة له منه قال انا الشيخان ابو نصر محمد بن الحسن بن احمد بن عبد الله بن البناء و ابو عبد الله محمد بن عبد الباقى بن الفرج الدوري فرأة عليه و هو يسمع و انا اسمع و هو اقر به انا ابو عمر محمد بن العباس بن محمد بن زكرياء *sic* فرأة عليه و انا اسمع ثنا ابوبكر احمد عبد الله بن سيف السجستانى ثنا الربيع قال قال محمد بن ادريس المطلبي الشافعي *

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

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

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

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

The colophon runs thus :—

و افق الفراغ منه يوم الاربعاء لعشر مضين من شهر شعبان سنة احدى و ثلثمائة بعد الالف *

Scribe : عبد الرحمن بن عثمان.

No. 305.

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

معاني الاثار

MA'ÂNÎ AL ÂṢÂR.

Also designated Sharḥ u Ma'ânî al Âṣâr and Az Ziyâdât Min Sharḥ Ma'ânî al Âṣâr.

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

Author : Abû Ja'far Aḥmad bin Muhammad At Ṭahâwî, ابو جعفر احمد بن محمد الطحاوى, an eminent Ḥanafî traditionist and jurist, who was born in Ṭaḥâ (a village in Egypt). A.H. 229 = A.D. 843 was noted by some of his biographers to be the date of his birth, while, according to Ṭaḥawî's own statement, quoted in Al Jawâhir al Muḍîyyah, fol. 44^b, he was born in A.H. 239 = A.D 853 · قال ابو سعيد بن يونس قال لي الطحاوى ولدت سنة تسع و ثلاثين ومائتين. He studied Ḥadîṣ under his father and some others, among them Yûnus bin 'Abdallâh (*d.* A.H. 264 = A.D. 878) and Sulaimân bin Shu'aib (*d.* A.H 268 = A.D 882). He spent a considerable period of time in studying jurisprudence under his maternal uncle, 'Ismâ'îl bin Yaḥyâ al Muzanî (*d.* A.H. 264 = A.D. 878), a well-known Shâfi'î jurist and a pupil of Imâm Shâfi'î. Ṭaḥâwî, like his uncle Muzanî, was a follower of the Shâfi'î school ; but differing from Muzanî in some principles, he gave up the Shâfi'î school, and became a follower of the Ḥanafî school, and undertook to study Ḥanafî jurisprudence and attended lectures delivered by Aḥmad bin Mûsâ in Egypt. In A.H. 268 he travelled to Syria, where he also studied Ḥanafî jurisprudence under Abû Ḥâzim 'Abdalḥamîd bin 'Abdal'azîz (*d.* A.H. 292 = A.D. 904), a Ḥanafî scholar and Chief Justice of Syria. Soon after, Ṭaḥâwî's authority as an author, jurist and traditionist was unanimously admitted. A number of traditionists, such as Ṭabarâni (*d.* A.H. 360 = A.D. 971) and others, quoted Ḥadîṣ on his authority. He composed several works on different subjects ; and the present one is the first composition of the author. He died in A.H. 321 = A.D. 933. For his life and works

see Al Jawâhir al Muḍiyyah, fol. 446 : Ṭabaqât al Aḥnâf' by 'Alî Qârî, fol. 986 ; Ḥuffâẓ, vol. iii, p. 29 ; Brock., vol. i, p. 173.

Beginning :—

اخبرنا الشيخ الامام العالم شيخ الاسلام برهان الدين ابو الفتوح مسعود بن شجاع الاموي ..... قال ابو جعفر احمد بن محمد بن سلامة الازدي الطحاوى رحمة الله سألني بعض اصحابنا من اهل العلم ان اضع له كتابا اذكر فيه الآثار المأثورة عن النبي صلى الله عليه و سلم فى الاحكام التي يتوهم اهل الالحاد و الضعفة من اهل الاسلام ان بعضها ينقض بعضا لعلة علمهم بنسخها و منسوخها و ما يجب العمل به مما يشهد له من الكتاب الناطق و السنة المجتمع عليها و اجعل لذلك ابوابا اذكر فى كل كتاب منه ما فيه من الناسخ و المنسوخ و تأويل العلماء و احتجاج بعضهم على البعض و اقامة الحجة بما صح عندي الخ *

The author says in his preface that some heretics, owing to their ignorance of Ikhtilâf al Ḥadîṣ, especially of Naskh Ḥadîṣ, because of the existence of discrepancies, disputed the genuineness of certain Ḥadîṣ ; hence the present composition The author, in dealing with the explanation of Ḥadîṣ, in some cases strongly supported the opinion of Ḥanafî jurists, for which Baihaqî (*d.* A H 458 = A.D. 1066) condemned him. Ḥâj. Khal, vol. ii, p. 286, defends the author thus :—لعمرى هذا تعامل ظاهر من هذا الامام فى شان هذا الاسناد. The present volume ends with the chapter المتمتع الذى لا يجد هديا ولا يصوم of the كتاب الحج.

The following colophon tell us that the present volume was transcribed in Jerusalem, A.H 735, by 'Alî bin Manṣûr al Ḥanafî (*d.* A.H. 740 = A D. 1339 ; see Ad Durar, vol. ii, fol. 81b) : تم المجلد الاول فى نهار الثلثاء جمادى الاولى سنة خمس و ثلاثين و سبعمائة بالقدس الشريف على يد العبد الفقير الى عفو ربه علي بن منصور الحنفي *

The title of the work, which is written in beautiful gold Naskh, is followed by a note, written in an illuminated space by the scribe, telling us that the present MS. was transcribed for one Bashîr bin Abdallâh, a noble of Jerusalem of the 8th century A.H. : اول الزيادات من شرح معاني الآثار - برسم خزانة العبد الفقير الى الله بشير بن عبد الله غفر له ولمن قرأ فيه و دعا له بالعفو و المغفرة *

Another note, on the title page, gives us to understand that the present MS. was in possession of Mutawakkil Alâallâh : من كتب المتوكل على الله رحمه الله عليه This Mutawakkil 'Alâallâh (A H 1054–1087 = A.D. 1644–1674), as we know, was one of the rulers of Ṣan'â (in Yaman) known as an Imâm ; see Lane Poole, p. 103. He was also a good scholar and traditionist Though he was a follower of the Zaidî school, yet his love for learning made him free from prejudice The merits of scholars in his time, especially of authors and professors, were highly appreciated by him. He composed an Arba'în and a commentary on Jâmi al Usûl (Nos. 223–224) ; see Khulasat al Aṣar, vol. iii, p 411. He was very fond of books, and collected a large number which, as counted by his son, reached 13,000 in number : و في هذه الايام جمع من الاسلام كتب والده المتوكل على الله فحصلت ثلاثه عشر الف كتاب ; see Tabq al Ḥalwâ, fol 72 (Hand-list No 2313)

There are other but mutilated notes on the title page

No. 306.

foll. 381 ; lines 31 , size 12 × 8 ; 9 × 4.

VOLUME II.

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

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

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

No. 307.

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

VOLUME III.

The continuation of the second volume, ending with the chapter فرض الزكوة فى الابل السائمة. Though these three volumes complete

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

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

Scribe : عمر بن عبد الرحمن المراعى.

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

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

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

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

اما بعد حمد الله على نواله.....فقد سمع هذ الجزء و الاجزاء قبله وهي جميع كتاب شرح معانى الآثار على الشيخ الامام العلامه الرحلة مسند عصره في مصره القاضى شرف الدين ابو طاهر محمد بن الشيخ الامام العلامه عز الدين بن ابي نعيم محمد بن قاضي سراج الدين ابي الفرج عبد اللطيف بن احمد بن محمود بن ابى الفتح بن محمود بن القاسم بن الكويك .... العبد ابو نعيم رضوان بن محمد بن يوسف بقرأة كاتبه رضوان المذكور ..... و قد اجاز المسمع لمن قرأ *

The Sanad is attested by Muhammad bin Abî an Namîm thus : — صح ذلك و قد اعاد كاتبه بدر الدين رضوان ما فاته منه علي و كتبه محمد بن ابى النميم ابن الكويك غفر له و مولدي في شهر ذي قعدة سنة سبع ثلاثين و سبعمائة و حسبنا الله و نعم الوكيل *

The two notes on fol 14 and fol. 132, quoted below, tell us that the present volume is a transcription of a copy of the third volume, belonging to Banî an Naḥḥâs; and that it consists of parts 14–23 of the same. About Banî an Naḥḥâs, it is stated in Al Jawâhir al Muḍiyah, fol. 168, that ايوب بن ابى بكر (*d.* A.H. 699 = A.D. 1301) and members of his family are called Banî an Naḥḥâs

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

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

A note informing us that the present copy was compared with the original is found on fol. 130[a]. Another note, below the colophon, says that the MS. was for some time in the possession of the Chief Justice of Mecca, Aḥmad bin Muḥammad al Ansârî al Ḥanafî (*d.* A.H 825 = A.D 1422) من كتب مولانا وسيدنا و شيخنا قاضى القضاة حاكم الحكام حجة الاسلام شمس الدين ابى عبد الله احمد بن الشيخ الامام الامام العالم صفى الدين ابى الحسن الانصارى عامله الله تعالى بلطفه الخفى

No. 308.

foll. 279, lines 23, size 10 × 7; 7 × 4½.

تصحيح معاني الآثار

TAṢḤÎḤ U MA'ÂNÎ AL ÂṢÂR.

An incomplete copy of the commentary on Ma'ânî al Âṣar, designated Kitâb Tashîh Ma'âni al Âṣâr, beginning with the commentary on chapter الماء مع فيه النجاسة (the first chapter of Ma'ânî) and ending with chapter كيف يكون القسامة (the 8th chapter of كتاب الجنايات; see vol iii, fol 108 of Ma'ânî). Ḥâj Khal., vol. ii, p 286, mentions two commentaries on Ma'ânî, one being by 'Aainî (*d* A.H 855 = A.D 1451), regarding which Ibn Fahd remarks in his Mu'jam that it is a big work in 12 volumes designated معاني الاخبار. Hence the present work can scarcely be by 'Aainî. The second commentary, mentioned by Ḥâj. Khal., is by Abû'l Ḥasan Muḥammad bin Muḥammad al Bâhilî (*d* A.H 321 = A.D 933), a contemporary of Ṭaḥâwî and a follower of the Mâlikî school. Since no account of this commentary is to be traced in any catalogue, we cannot say for certain that the present commentary is by him; but the fact that the present

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

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

The commentator, wherever he differs from Ṭaḥâwi, introduces his own view with the word قلت (I say); for example on fol. 163b. قلت هذا الاصل الذى قدره فى قدامه هذا ممن ان ممن تزوج بمسر مجهول كمن لم يسم مسرا لا يقول به مالك فلا يلزم ما الزم عليه الخ, and again on fol. 241a قلت قد ذهب ابو جعفر فى هذا الحديث الى ما حمله عليه اهل المقالة الاولى فى كتاب بيان مشكل الاحاديث و انظر ذلك و تدبر الخ

No. 309.

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

المعتصر عن المختصر من مشكل الآثار

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

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

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

وكان الفراغ ..... منه سبع و تسعين و سبعمائة ..... و الحمد لله وحده ..... و رضى الله عن مؤلف الكتاب الشيخ ابى جعفر الطحاوي و عن مختصره الاول القاضي ابى الوليد الباجى المالكي و عفي عن كاتبه و جامعه و مُختَصِره عن المختصر الاول *

One Yûsûf bin Mûsâ al Ḥanafî (*d.* A.H. 803 = A.D. 1400) is mentioned in Tâj ât Ṭabaqât, vol. ix, fol. 49ª, but the present work is not mentioned in the list of his compositions The present work and its author are mentioned in Br. Mus , p. 709 ; but no account of the author is given Ḥâj. Khal., vol. ii, p. 287, mentions the work without naming the author

Beginning :—

احمد الله حمدا يليق بجلال ذاته و جمال صفاته ..... و بعد فقد قال استاذي و شيخي متعنى الله و المسلمين بحياته الشيخ ..... ابو المحاسن يوسف بن العبد الفقير موسى الحنفي الخ *

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

Written in good Naskh. Dated, A.H 797

Scribe : حيدر بن حسب بن حيدر بن احمد النوجى.

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

انتقل هذا الكتاب المبارك بالبيع و الملك الشرعي ..... الى ملك الشيخ بن الياس بن مسافر الملطى النازل بمدينة القدس الشريف بالمدرسة الطولونية بمبلغ من الدراهم مبلغ مائتين بحضور احمد بن محمد العقيلي بيعاً صحيحا شرعياً *

كتبه على ابن ظفر

AN NÂSIKH WA AL MANSÛKH.*

No. 310.

foll. 122; lines 21; size 4½ × 7; 7 × 5.

الاعتبار في الناسخ والمنسوخ

AL 'ITIBÂR FÎ AN NÂSIKH WA AL MANSÛKH.

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

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

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

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

Beginning :—

الحمد لله الكبير المتعال الكثير المنوال المنعم المفضال الموصوف بالقدرة و الكمال ..... و بعد فهذا كتاب اذكر فيه ما انتهت الىّ معرفته من ناسخ حديث رسول الله صلى الله عليه و سلم و منسوخه اذ هو علم جليل الخ *

After dealing with the definition of Nâsikh and Mansûkh, the author in his preface explains the causes and necessity for the cancellation of Hadîṣ. The colophon runs thus :—

آخر الكتاب الحمد لله حق وحده اولا و اخرا و صلوته على سيدنا محمد نبيه و آله و صحبه انتهى تعليقه في يوم الخميس قبل العصر سابع عشر شعبان من اثنين و ثلثين و سبعمائة الخ *

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

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

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

No. 311.

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

THE SAME.

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

No. 312.

foll. 54; lines 19; size 8½ × 5; 6½ × 4.

اعلام العالم بحقائق ناسخ الحديث و منسوخه

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

A work on a collection of cancelled and cancelling Ḥadîṣ.

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

Beginning :—

الحمد لله الذي اكرمنا بمحمد صفوته وجعلنا من علماء امته و اطلعنا على اسرار شريعته الخ *

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

دنم امام ابوالفرج عبد الرحمن بن على الجوزى اوله الحمد لله العظيم المجد و الكريم في وعده و آن در يک ورق است *

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

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

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

No. 313.

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

الناسخ و المنسوخ في الحديث

AN NÂSIKH WA AL MANSÛKH FÎ AL ḤADÎṢ.

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

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

* قال القاضي و العرالي الخطاب الدال على ارتفاع الحكم الثابت

On fol 56a the author mentions his composition, An Nasikh Wa Al Munsukh Fî Al Qur'ân, dealing with cancelled and cancelling verses of the Qur'ân, thus :—

* وعلى ما فصلته في خادمة الناسخ و المنسوخ في كتاب الله

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

The MS. begins abruptly thus :—

الرحمن ابي موسى الاشعري رضى الله عنه و هو يقص على الناس

* فقال أتعرف الناسخ و المنسوخ قال هلكت و اهلكت الخ

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

كتاب العبادات و اصلها الخدمة و الطاعة والغرض من الانسان عبادة الرحمن لقوله تعالى و ماخلقت الجن و الانس الا ليعبدون و لها كيفية شرعية الخ *

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

AL MAUDU'ÂT.*

No. 314.

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

الذيل لا للآلي المصنوعه و النكت البديعات

AD DAIL LI AL LA'ÂLÎ AL MAṢNÛ'AH WA AN NUKAT AL BADÎ'ÂT.

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

* This is a most important critical branch of tradition for helping us to distinguish false Ḥadîs. According to the statement of 'Uqailî (*d.* A.H. 322 = A.D. 939), quoted in the preface of MS. No 316 below, faithless people, owing to their bad motives towards the Muslim belief in Hadîs, the second of the four Islâmic principles, fabricated Hadîs from time to time, and ascribed them to the Prophet The number of such Hadîs, according to 'Uqailî, comes to 12,000: قال العقيلي وضعت الزنادقة على رسول الله صلى الله عليه وسلم اثني عشر الف حديث. A few of the so-called authorities in Islâm ventured to fabricate false Ḥadîs in order to check some illegal theories or actions, and justified their action on the ground that they were doing good, whereas in fact they were more harmful to Islamic principles than the former Ibn Ṣalâh in his Muqaddîmah, p. 44, criticises the latter, thus: اعظمهم ضرا قوم من المنسوبين الى الزهد وضعوا الحديث احتسابا فيما زعموا. It is commonly supposed that the fabrication of Ḥadîs began at the end of the 1st century A.H., but a very reliable Ḥadîs (من كذب على متعمدا فليتبوأ مقعده من النار) contains a serious

Foll. 1–153. Ad Dail, a continuation of Suyûṭî's own larger work, called Al La'âlî al Masnû'âh, which is an abridgment of Al Maudu'ât al Kubrâ, a work on a collection of false Ḥadîṣ, by Ibn Jawzî (*d.* A.H. 597 = A D. 1250) The present Ad Dail mentions only those false Ḥadîṣ which are omitted by Ibn Jawzî in his work.

Beginning :—

الحمد لله و سلام على عباده الذين اصطفى و بعد فاني لما فرغت من اختصار كتاب الموضوعات للحافظ ابن الجوزى و تحرير احاديثه و ما يتعقب عليه على الوجه الاتم ثم اردفته بهذا الذيل موردا اليه جملا من الموضوعات التي لم يذكرها و بتبته على الابواب كترتيبه *

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

كتاب الذيل لكتاب اللآلى المصنوعة فى الاحاديث الموضوعه و هو الذى اورد فيه من الموضوعات التي لم يذكرها ابن الجوزى فى كتاب الموضوعات - للشيخ عبد الرحمن جلال الدين السيوطى *

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

Foll. 154–201 : An Nukat al Badi'at, a collection of nearly 300 reliable Ḥadîṣ, which were wrongly entered by Ibn Jawzi in his work as false Ḥadîṣ.

Beginning :—

الحمد لله و الصلوة والسلام على رسوله و بعد فان كتاب الموضوعات جمع الامام ابو الفرج ابن الجوزى قد نبه الحفاظ قديماً وحديثاً على ان فيه تساهلا كثيرا او احاديث ليست بموضوعة *

The colophon runs thus :—

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

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warning directed against those who commit the offence of fabricating Ḥadîṣ, which shows clearly that the Prophet noticed the offence in his own time, and foresaw its being committed in the future. The leading traditionists, in order to preserve the faith of Muslims in tradition, devoted much labour to collecting the false Ḥadîṣ, and in settling the principles and rules for testing them (لم نهضت جماعة الحدث بكشف عوارها و محوها), see Ibn Ṣalâh, p. 45. A number of the traditionists composed works on this branch.

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

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

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

No. 315.

foll. 118; lines 19; size $9\frac{1}{8} \times 6$; 7×4.

تذكرة الموضوعات

TADKIRAT AL MAUḌÛ'ÂT.

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

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

Beginning:—

الحمد لله الذي ميّز الخبيث من الطيب و احرز الحديث بالعلماء النقاد عن الخطأ الكدر .... و بعد فقد قال اضعف عباده الهوى الولي محمد بن طاهر بن علي الهندي الخ *

In the preface the author, after dealing with the principles of this branch, makes a serious attack against the traditionists who were in favour of fabricating Ḥadiṣ for ترهيب وترغيب (warning and encouragement). The present work was composed in A.H. 958, as appears from the following: وكان اختتام النقيص في سابع ذي قعدة يوم الجمعة سنه ثمان و خمسين و تسعمائة.

For other copies of the work see Âṣifiya Library, Haiderabâd printed list, vol. i, No. 133, Rampûr printed list, p. 69.

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

No. 316.

foll. 108, lines 15; size $8\frac{1}{2} \times 5\frac{1}{2}$, 6×3.

الموضوعات

AL MAUḌÛ'ÂT.

A work on a collection of those Ḥadiṣ which are unanimously regarded as false Ḥadîṣ, arranged in alphabetical order, by Mullâ 'Alî Qârî ملا علي القاري (*d.* A.H. 1014 = A.D. 1605; see Lib. Cat., vol. v, part 1, p. 287).

Beginning:—

الحمد لله الذي انزل القران العظيم وبينه بالاحاديث الثابتة من النبي الكريم الخ *

Foll. 1–12 : Contain a short history of the fabrication of Ḥadîṣ and a warning against doing so.

Foll. 13–76[a] : Ḥadîṣ admitted to be false.

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

For other copies of the work, see Cairo, vol. i p 404 : A.S 938–9 ; Alger, 552. This very work under the title of لسمات السقطات في تبيين احاديث الموضوعات, is noted in Berlin, No 1636.

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

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

AL AMÂLÎ.*

No. 317.

foll. 8 ; lines 17 ; size 9 × 6 ; 6 × 4½.

الجزء فيه مجالس من امالى ابى القاسم

ومن حديث ابي محمد الحسن بن الخلال

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

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

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

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

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

Beginning :—

قُرئ على السيد الاجل الامام قاضى القضاة جمال الاسلام ابى بكر محمد بن المظفر بن بكران بن عبد الصمد بن سلمان الشامى و انا اسمع و ابنى ابو الفتح محمد يسمع فاقر به اخبركم بل حدثكم الشيخ ابوالقسم عبد الملك بن محمد بن عبد الله بن بشران في ربيع الاول سنة ثمان و عسر بن و اربعمائه ببغداد قال اخبرنا ابو محمد دعلج بن احمد بن دعلج ..... ابيت رسول الله صلى الله عليه وسلم وهو يجمع الخ *

The above-quoted beginning, and the following note on the title-page, tell us that in Baġdâd in A.H. 428 'Alî bin Hibatallâh and his son, Abû'al Fath, studied the present work under Muḥammad bin Muẓaffar (*d.* A.H. 488 = A.D. 1095; see Ṭabaqât Ibn Shuhba, fol. 420), who transmitted the Ḥadîṣ of Amâlî from Abû'al Qâsim, and the other Ḥadîṣ from Khallâl :—

الجزء فيه مجلس من امالى ابى القاسم بن بشران و من حديث ابي محمد الحسن بن محمد الخلال رضى الله عنهما اخبرنا بذلك عنهما السيد الاجل قاضى القضاة ابوبكر محمد بن المظفر بن بكران الشامي .....

سماع على بن هبة الله بن عبد السلام و ابنه ابي الفتح محمد *

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

بلغت سماعاً من اوله الى أخره على قاضى القضاة محمد بن المظفر بن بكران الشامى اطال الله بقاه... في شهر رمضان سنة سبع و ثمانين و اربعمائة *

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

Beginning :—

و قرئ على الاجل قاضى القضاة ابى بكر محمد بن المظفر بن بكران الشامي و نحن نسمع اخبركم الشيخ ابو محمد الحسن بن محمد الحسن الخلال .....قال قال رسول الله صلى الله عليه وسلم من قتل دون ماله فهو شهيد *

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

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

Written in good Naskh on thick paper.

No. 318.

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

الامالي

AL AMÂLÎ.

An incomplete copy of Al Amâlî, consisting of Ḥadîṣ dictated by Aḥmad bin 'Abdarraḥîm Al 'Irâqî (احمد بن عبد الرحيم العراقى) to his pupils.

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

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

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

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

و سلم اهل المعروف فی الدنیا اهل المعروف فی الاخرة و اهل المنکر فی الدنیا اهل المنکر فی الاخرة اخر المجلس الحادی و العشرین من امالی الشیخ ولی الدین العراقی *

The 22nd Majlis (or sitting) which took place in the Madrasah Kâmilîyah of Egypt on the 27th Rabî II, A H 811 begins thus --

الحمد لله رب العلمین حدثنا الشیخ الامام العلامه الحافظ المحقق مصلی المسلمین حجة المحدثین ابی زرعه احمد بن الشیخ الامام العلامة الحافظ شیخ الاسلام زین الدین عبد الرحیم العراقی بالمدرسة الفاضلیة بالقاهرة المحروسة یوم الثلثاء سابع عشرین شهر ربیع الاخر احدی عشر و ثمانمائة .. ...

قال قال رسول الله صلی الله علیه و سلم انا اول شفیع یوم القیمه الخ *

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

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

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

AL MU'JAM.*

No. 319.

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

المعجم الصغير

AL MU'JAM AṢ ṢAGÎR.

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

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

Ṭabarânî composed three works under the title of Mu'jam.

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

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

III. The present Mu'jam.

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

Beginning .—

الحمد لله رب العلمين و صلى الله على سيدنا محمد و آله و صحبه و سلم اخبرنا الامام الحافظ ابو القاسم سليمان بن احمد بن ايوب اللخمي الطبراني احمد الله تعالى قال هذا اول كتاب موائد مشائخي الدين كتبت عنهم بالامصار خرجت عن كل واحد منهم حديثاً واحدا وجعلت اسمائهم على حروف المعجم *

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

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

One Maulavi Abdal'aziz, a big zamindâr and scholar of Bihar-sharif in the Patna district, during his stay in Mecca sent the present MS to one Maulavi Muḥammad Rafi'addîn, a scholar and zamindâr of Shakrawân, a village in the Patna district.

بخدمت مولوى محمد رفيع الدين صاحب ساكن موضع شكراوان ضلع عظيم آباد *

مرسلهٔ عبد العزيز عفى الله عنه

از مكهٔ مشرفه

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

No. 320.

toll. 160; lines 18; size $9\frac{1}{4} \times 5\frac{1}{3}$, 7×4.

The Same.

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

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

No. 321.

foll. 4 ; lines 11 , size 9 × 6 ; $5\frac{1}{4} \times 3\frac{1}{2}$.

قطعة من معجم ابن جميع

QIṬ'AT MIN MU'JAM IBN JAMÎ'.

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

By Muhammad bin Aḥmad bin Muḥammad bin Ahmad bin 'Abdarraḥmân bin Yahyâ bin Jami' محمد بن احمد بن محمد بن احمد بن عبد الرحمن بن يحيى بن جميع, a Syrian traditionist of repute, who travelled in various Islâmic countries in order to study the Hadiṣ under various Shaikhs, hence he is called ذوالرحلة الكثيرة (a great traveller) A traditionist, who journeys to different countries for the purpose of collecting and learning Hadîṣ, acquires the reputation of an authority in Hadîṣ and becomes known as ذو الرحلة

He was born in A H. 305 = A D 917, and died in A H. 402 = A D 1013 See Bustân al Muḥaddisîn fol 62b

Beginning :—

غالب بن وزير ثنا عبد الله بن وهب بن معاوية بن صالح عن ابي الزاهرية عن جبير بن نفير عن معاذ بن جبل قال قال رسول الله صلى الله عليه وسلم اذا احببت رجلا فلا تسأله *

The colophon runs thus — هذا آخر كتاب المعجم و الحمد لله رب العلمين.

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

AL MASHIKHAT.*

No. 322.

foll 250, lines 21, size 10 × 7, 8¼ × 5.

المشيخة مع التخريج

AL MASHÎKHAT MA'A AT TAKHRÎJ.

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

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

The author of Mashîkhat, whose full name runs thus, Ali bin Aḥmad bin 'Abdalwâḥid bin Aḥmad bin 'Abdarrahmân as Sa'di al Maqdisî al Bagdâdi علي بن احمد بن عبد الواحد بن احمد بن عبد الرحمن السعدي المقدسي البغدادي is known as Ibn al Bukhari (ابن البخاري). He was born in Damascus, A.H. 595 = A.D 1198, and studied there under his father, uncle and several other persons. He left the place, and travelled to Jerusalem, Alexandria, Emessa, Aleppo and Bagdad, and studied in those places under 65 male and 6 female Shaikhs, from whom he gathered the Ḥadîṣ in this work Ibn al Bukhari, by means of trade, earned considerable wealth during the course of his journeys; and it is said that on his return to Damascus he bequeathed a large amount of his money to the Madrasah Diya'iyah.

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

founded by his uncle. From A.H. 621 till his death in A.H 690 = A.D. 1291 he spent his life as a professor of Ḥadîṣ in the Madrasah Diya'îyah and other institutions of Damascus. His reputation as a professor of Ḥadîṣ spread far and wide Hundreds of students of tradition flocked round him to hear his lectures on Ḥadiṣ His notes and Sanads on the Musnâd Tayâlasî (No. 241, Lib. Cat., vol. v, part 1) prove him to have been an authority on Ḥadîṣ.

His autograph is found on fol 344 of Musnâd Ṭayâlasî attesting the Sanad, which runs thus :—

صح ذلک کتبه علی بن احمد عبد الوهاب *

Ibn Rajab, on the authority of Ḍahabî, remarks that the present author was the last traditionist who in transmitting the Ḥadîṣ from the Prophet based his narration on the eight reliable intermediate sources: و هو آخر من کان فی الدنیا بینه و بین رسول الله صلی الله علیه ثمانیة رجال بعات As stated above the author devoted the greater portion of his life to the teaching of Ḥadiṣ; hence no other composition of the author, except the present one, is known to us For the author's life, see Ṭabaqâl Ibn Rajab, fol. 262.

The full name of the author who added the Takhrij (references) runs thus Jamâladdîn Abû'l 'Abbâs Aḥmad bin Muḥammad bin 'Abdallâh, commonly called Ibn az Ẓâhirî, جمال الدین ابو العباس احمد بن محمد بن عبد الله المشهور بابن الظاهری He was born in Aleppo, A.H. 626 = A.D 1226, and studied under the author of Mashîkhat and under several other persons He died in A.H 699 = A.D 1299, see Ḥuflâẓ, vol. iv, p. 271. Ibn az Ẓâhirî submitted a copy of Mashîkhat with Takhrîj to Ibn al Bukhârî in Damascus who approved of the additions A very large number of the traditionists studied from this very copy under Ibn al Bukhârî.

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

ترجمة الشیخ فخر الدین ابن البخاری المخرج له هذه المشیخة علی وجه الاختصار هو علی بن عبد الواحد ... ولد سنة خمس و تسعین و خمسمائة ... و اول ما سمع سنة عشرین وستمائة و توفی الی رحمة الله فی ثانی ربیع الاخر سنة تسعین و ستمائة و دفن بسفح قاسیون *

The title page bears the following Sanad and notes :—

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

A.H. 730 Fakhraddîn Muḥammad bin 'Abdarraḥmân bin Muḥammad bin 'Abdarraḥmân al Ba'lî (*d.* A.H. 732 = A.D. 1331) and others studied the work at the Madrasah 'Asrûnîyah in Ḥalab in five sittings under the following two Shaikhs :—

I Muḥammad bin Abî Bakr an Naqîb (*d* A.H. 745 = A.D. 1345).

II Bahâ'addîn (*d* A.H. 744 = A.D. 1344).

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

الحمد لله سمع جميع هذه المشيخة و هي ثلاثة عشر جزأ مشتمل على اثنين و ستين شيخا من الرجال و ست نسوة من الشيخات على سيدنا ... ابى عبد الله محمد بن ابى بكر بن ابراهيم بن عبد الرحمن بن نجيب الشافعي ..... و الشيخ بهاء الدين ابن اسحق بن ابراهيم بن محمد ... بسماعهما ... من المخرجة له ... فخر الدين ابى الحسن علي ابن البخارى ... قرأة .. ... فخر الدين محمد بن عبد الرحمن بن محمد بن عبد الرحمن البعلبكي جماعة اسمائهم على النسخة المقروءة منها وعورض بهذه النسخة حال القرأة منهم الامام المحدث محي الدين عبد القادر بن ابراهيم بن محمد بن ابراهيم الحنبلى و الحسين بن عمر بن حسن بن حبيب الدمشقى ..... صح ذلك فى خمسة مجالس سنة ثلثين و سبعمائة بالمدرسة العصرونية بحلب و اجاز لمن سمع ما يجوز لهما روايته *

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

سمع هذه المشيخة بحلب و دمشق حسين بن عمر *

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

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

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

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

Foll. 1 16 Part I. Contains Ḥadîṣ from the following four Shaikhs * :

1. I. Ahmad bin 'Abdalwâhid (*d.* A H. 623 = A.D. 1223), the father of Ibn al Bukhâri.
2. II Muḥammad bin Kâmil (*d.* A H 603 = A D 1203)
3. III Abû'l Ḥasan al Makkî (*d.* A H 603 = A D 1203).
4. IV. Abû Muḥammad Sa'd (*d.* A H. 603 = A D 1203)

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

ليس على وجه الارض من يروى عنه سواى *

Beginning.—

اخبرنا السيخ الامام بعبة المسندين رحلة وقته و حسة دهره ملحق الاحفاد بالاجداد فخر الدين ابو الحسن علي بن احمد المقدسي انابه الله الجنه و ايانا برحمته بقرأتى عليه غير مرة قلت له اخبرك والدك الامام شمس الدين مفتى المسلمين ابو العباس احمد بن ابي احمد عبد الواحد بن احمد بن عبد الرحمن بن اسمعيل بن منصور السعدي الحنبلي قرأة عليه و انت تسمع بحمص المحروسه شهر رجب من سنة احدى و عشرة و ستمائة انا ابو السعادات نصر الله بن عبد الرحمن بن محمد بن عبد الواحد القزاز قرأة عليه و انا اسمع ببغداد فى المحرم من سنة ثلاث

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

و ثمانين و خمسمائة انا ابو الحسن المبارك بن عبد الجبار بن احمد الصيرفى المعروف بابن الطيورى انا ابو الحسن على بن احمد الغانى انا ابو عبد الله احمد بن اسحاق بن خربان القاضى و ابو عبد الله محمد بن ابراهيم جارس ... قالا نا ابوبكر محمد بن بكر بن محمد بن عبد الرزاق بن داسه نا عبد الله بن عمر نا الوليد بن مسلم بن نور بن يزيد عن خالد بن سعدان بن عبد الرحمن بن عمر السلمى عن عرباض بن سارية رضى الله عنه قال صلى لنا رسول الله صلى الله عليه و سلم الغداة ثم اقبل علينا موعظة موعظة بليغة ذرفت منها العيون و وجلت منها القلوب وقال قائل يا رسول الله ان هذه الموعظة مودع فماذا تعهد الينا قال اوصيكم بتقوى الله و السمع و الطاعة و ان عبدا حبشيا فانه من يعش منكم فسيرى اختلافا كثيرا فعليكم بسنتى و سنة خلفاء الراشدين المهديين عضوا عليها بالنواجد و اياكم و محدثات الامور فان كل بدعة ضلالة *

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

هذا حديث شامى الاسناد حدث به الامام احمد بن حنبل فى مسنده . . . . رواه ابو داود فى السنه - و رواه الترمذى فى العلم *

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

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

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

بلغ مقابلة بالاصل المنقول و هو بخط صفى الدين محمود الارموي *

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

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

بلغت قرأة في الاول على ابنة الشرائحي بسفح قاسيون بدمشق كتبه محمد المدعو عمر بن فهد المكي في سنة ست و ثلاثين و ثمانمائة *

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

فرأت عليها (عائشة) مشيخة ابن البخارى و ذيلها و الترجمة الملحقة بها *

Foll. 17–31 : Part II Contains Ḥadîṣ from two Shaikhs

5. I. Abû 'Alî Ḥanbal bin 'Abdallâh (*d.* A.H. 604 = A.D. 1204)
6. II. Abû'l Ma'âlî bin Muḥammad (*d.* A.H. 606 = A.D. 1206)

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

I. An autograph note by Ibrâhîm bin Yûnus al Ba'lî (*d.* A.H. 740 = A.D. 1341), who, in his note, says that Fakhraddîn al Ba'lî (*d.* A.H. 732 = A.D. 1332) studied the work in A.H. 730 in Ḥalab, under Muḥammad bin Naqîb (*d.* A.H. 745 = A.D. 1345) and Bahâ'addîn (*d.* A.H. 744 = A.D. 1344).

بلغ الحافظ فخر الدين ابن البعلى قرأة على قاضى القضاة شمس الدين ابي عبد الله محمد بن النقيب و بهاء الدين ابن عصرون بسماعه من ابن البخارى و ذلك بمدينة حلب في يوم السبت مستهل ذى الحجة سنة ثلاثين و سبعمائة كتبه ابراهيم بن يونس البعلبكي *

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

II. One Ibrâhim al 'Ajlûnî (*d.* A.H. 872 = A.D. 1470) tells us that he studied the work under Shaikh 'Alî بلغ ابراهيم العجلوني على الشيخ على.

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

بلغت قراءة فى الاول على شيخنا الحافظ علم الدين البرزالي في يوم الاربعاء ثالث عشر فى الحجة سنه ٧٣٣ بدار الحديث النورية بدمشق كتبه الحسين بن عمر بن حبيب الدمشقى *

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

Foll 32–50 Part III Contains Ḥadîs from two Shaikhs and a few Ḥadîs from a third Shaikh.

7 I. Abu 'Umar Muḥammad bin Aḥmad al Maqdisi (*d.* A H. 607 = A.D 1207)

8 II Muḥammad bin Wahab bin Salamân (*d.* A.H 606 = A D 1206)

9. III. 'Umar bin Muḥammad (*d* A H 607 = A D 1207)

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

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

II Some one, on the evidence of the Sanad on fol. 240[b] remarks that in A H 736 Muḥammad bin Tugrul (*d* A H 736 = A D. 1336) studied the work under 'Ali bin Ibrâhim as Sairafi (*d.* A H 740 = A D 1340), in Halab

بلغ السماع فى الاول على ابن الصيرفي بحلب سنه ٧٣٦ بقراءة محمد بن طغرل *

Foll. 51–68 · Part IV. Contains the few remaining Ḥadîs from the third Shaikh referred to in the 3rd part and Ḥadîs from the following two Shaikhs:

10. I. Al Khiḍr bin Kâmil (*d.* A.H. 608 = A D. 1208).

11. II. Ġâlib bin Abî Muḥammad (*d.* A.H 608 = A.D. 1208).

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

Foll. 69–80[a]: Part V. Contains Ḥadîs from the following four Shaikhs:

12. I 'Abdaljalîl (*d.* A.H. 610 = A D. 1210).

13. II. Abû'l Futûḥ Muḥammad bin 'Alî (*d* A.H. 612 = A.D. 1212).

14. III. Muḥammad bin 'Abdallâh (*d.* A.H. 612 = A.D. 1212)
15. IV. 'Abdalwâhid bin Ismâ'îl (*d.* A.H. 613 = A.D. 1213)

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

بلغ كاتبه قرأة على والده الحافظ العلامه برهان الدين سبط ابن العجمى
و اجاز بسواى و كتبه احمد بن ابراهيم المحدث *

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

Foll. 80b–106. Part VI. Contains Ḥadîṣ from three Shaikhs:

16. I. Abû'l Yaman Zaid bin Ḥasan al Kindî (*d.* A.H. 613 = A.D. 1213)
17. II. Abû'l Fatḥ Muḥammad bin 'Abdalġanî (*d.* A.H. 613 = A.D. 1213)
18. III. Abû Aḥmad Shujâ' (*d.* A.H. 613 = A.D. 1213)

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

Foll. 107–129. Part VII. Contains Ḥadîṣ from six Shaikhs:

19. I. Hibatallâh bin Aḥmad (*d.* A.H. 614 = A.D. 1214).
20. II. Abû'l Ḥajjâj Yûsuf (*d.* A.H. 614 = A.D. 1214)
21. III. Ibrâhîm bin 'Abdalwâhid (*d.* A.H. 614 = A.D. 1214)
22. IV. 'Abdaṣṣamad bin Muḥammad (*d.* A.H. 614 = A.D. 1214).
23. V. Abû Muḥammad 'Abdalwahhâb (*d.* A.H. 615 = A.D. 1215).
24. VI. Abû'l Futûḥ Muḥammad bin Maḥmûd (*d.* A.H. 615 = A.D. 1215).

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

Foll. 130–147. Part VIII. Contains Ḥadîṣ from five Shaikhs:

25. I. Aḥmad bin 'Abdallâh as Salamî (*d.* A.H. 615 = A.D. 1215)
26. II. Abû'l Barakât Dâ'ûd bin Aḥmad (*d.* A.H. 616 = A.D. 1216).
27. III. Aḥmad bin Muḥammad al Anṣârî (*d.* A.H. 616 = A.D. 1216)
28. IV. 'Abdallâh bin 'Umar (*d.* A.H. 616 = A.D. 1216).
29. V. Muḥammad bin 'Umar (*d.* A.H. 618 = A.D. 1218).

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

Foll 148–167. Part ix Contains Ḥadiṣ from six Shaikhs:—

30. I Muḥammad bin Khalaf (*d.* A.H. 618 = A.D. 1218).

31 II. Abû Muhammad Hibatallâh (*d.* A.H. 618 = A.D. 1218)

32 III. Abû'l Ḥasan Alı bin Sabit (*d* A.H. 618 = A.D. 1218).

33. IV. Abu 'Abdallâh Muhammad bin Ibrâhîm (*d* A.H. 618 = A.D. 1218).

34 V Abû 'Abdallâh al Ḥasan (*d* A.H. 620 = A.D. 1220)

35 VI. 'Abdallâh bin Ahmad (*d* A.H. 620 = A.D. 1220).

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

Foll. 168–184 Part x Contains Ḥadiṣ from nine Shaikhs:—

36 I 'Abdalqawi (*d.* A.H. 621 = A.D. 1221)

37. II Muḥammad bin Ḥasan (*d.* A.H. 622 = A.D. 1222)

38 III 'Umar bin Badr (*d* A.H. 622 = A.D. 1222)

39 IV 'Abdarrahmân bin Ibrâhim (*d.* A.H. 624 = A.D. 1224).

40 V Husain bin Hibatallah (*d* A.H. 626 = A.D. 1226).

41 VI. 'Abdassalâm bin Ahmad (*d* A.H. 626 = A.D. 1226).

42 VII 'Umar bin Karam (*d* A.H. 629 = A.D. 1229)

43. VIII Abdallâh bin 'Abdalgani (*d.* A.H. 629 = A.D. 1229).

44 IX Abû 'Alı Ḥasan bin Ahmad (*d.* A.H. 630 A.D. 1230).

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

Foll 185–202 Part xi Contains Ḥadiṣ from seven Shaikhs:—

45 I. Ḥasan bin Yaḥyâ (*d* A.H. 632 = A.D. 1232).

46. II Ahmad bin 'Umar (*d* A.H. 633 = A.D. 1233)

47. III. Murtaḍâ bin Ḥâtim (*d* A.H. 634 = A.D. 1234)

48. IV. 'Abdallâh bin 'Umar (*d.* A.H. 635 = A.D. 1235).

49 V Mukarram bin Muḥammad (*d.* A.H. 635 = A.D. 1235)

50 VI. Ja'far bin 'Alî (*d.* A.H. 636 = A.D. 1236).

51. VII Muḥammad bin Ṭarkhân (*d.* A.H. 637 = A.D. 1237)

Foll 203–219: Part xii Contains Ḥadiṣ from eleven Shaikhs:—

52 I. Ḥusain bin Yûsuf (*d.* A.H. 637 = A.D. 1237).

53 II Ẓâfir bin Ṭâhir (*d.* A.H. 642 = A.D. 1242).

54 III Abû Sulaimân 'Abdarraḥmân (*d.* A.H. 643 = A.D. 1243).

55 IV. Muḥammad bin 'Abdalwâḥid (*d.* A.H. 643 = A.D. 1243). The uncle of Ibn al-Bukhârî.

56 V. Abû Muhammad 'Abdarrahmân (*d.* A.H. 642 = A.D. 1242)
57 VI Yûsuf bin Khâlid (*d* A.H. 648 = A.D. 1248).
58. VII 'Abdalwahhâb bin Zâfir (*d.* A.H. 648 = A.D. 1248).
59. VIII Abû'l Qâsim bin 'Abdarrahmân (*d* A.H. 651 = A.D. 1251).
60 IX. 'Umar bin Sa'id (*d.* A.H. 655 = A.D. 1255).
61 X. Ahmad bin 'Abdaddâ'im (*d.* A.H. 668 = A.D. 1268)
62. XI. Nasrallâh bin Hasan (*d.* A.H. 648 = A.D. 1248)

Ibn az Zâhirî, relying on his memory, states that Parts i–xii complete the list of male Shaikhs, from whom Ibn al Bukhari transmitted the Hadîṣ; and the succeeding part contains Hadîṣ from female Shaikhs, as appears from the following colophon :—

قال المخرج رحمه الله هذا آخر ما تيسر جمعه مما وقع لنا من حديث شيوخ شيخنا فخر الدين من الرجال اثابهم الله فى الجنة و اذكر فى الجزء الذى يليه ما وقع لنا من حديث من سمع منه من النساء *

But, later on, Ibn az Zâhirî mentions some more male Shaikhs of Ibn al Bukhârî, see Part xiv.

Foll. 220–237[a] Part xiii Contains Hadîs from six female Shaikhs :—

I. Ummu 'Abdalganî (*d* A.H. 604 = A.D. 1204)
II. Zainab (*d.* A.H. 616 = A.D. 1216).
III. Ummu 'Abdalhakam (*d* A.H. 623 = A.D. 1223).
IV. Râbi'ah (*d* A.H. 620 = A.D. 1320).
V. Ruqaiyah (*d.* A.H. 621 = A.D. 1221).
VI Âminah (*d.* A.H. 631 = A.D. 1231).

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

قرأ على جميع هذه المشيخة المخرجة للشيخ فخر الدين على المقدسى المعروف بابن البخاري تخرج الشيخ جمال الدين الظاهري رحمهما

الله و هى ثلاثة عشر جزأ و الجزء المديل عليها و فيه ثلاث تراجم ترجمة ابن مسلمة الحفيا المخرج المذكور و ترجمة عبد المجيب الحربي و ابن البن ديل بهما على المشيخة الحافظ جمال الدين المزى صاحب هذه النسخة الفقيه الفاضل المحدث الرئيس العدل شرف الدين ابو عبد الله الحسين بن الشيخ الامام العالم المحدث الصدر الكبير العدل الرضى زين الدين ابو حفص عمر بن حسن بن حبيب الدمشقى وفقه الله تعالى و وفع به و قابل نسخته هذه معى حال القراءة و صححها ذلك فى مجالس عشرة اولها يوم الاربعاء ثالث عشر فى الحجة و اخرها يوم الخميس الخامس و العشرون منه من سنة ثلاث و سبعين و سبعمائة بدار الحديث النورية بمدرسة دمشق و اجزت له رواية ذلك عنى و رواية جميع ما يجوز لى روايته و تسمعه و بالشروط المعتبرة فى ذلك . . . . . .

. . . . . .

و كتب ابو القاسم بن محمد بن يوسف البرزالي الاشبيلى ثم الدمشقي غفر الله له و رحمه و الحمد لله رب العالمين *

In a note, below the Sanad, Barzâlî remarks that Taqaddm al Bukhârî (*d.* A.H. 735 = A.D. 1335) and others also joined the sittings

II. A Sanad on foll. 238-240[a], written by the above-mentioned al Barzâlî, dated A.H. 687, gives us to understand that Ahmad bin Ibrâhim al Farâzî (*d.* A.H. 705 = A.D. 1305) studied the present MS. under the author of Mashîkhat (Ibn al Bukhârî), in eleven sittings, at Jâmi' 'Umar in Damascus. A group of traditionists numbering more than 500, male and female, whose names are mentioned in the Sanad, including 'Umar bin Ḥasan, the owner of the present copy, and Barzâlî, the scribe of the present Sanad, joined the sittings; and Ijâza (permission) to narrate the Ḥadîṣ was granted by Ibn al Bukhârî, the author, to all students who attended the sitting The Sanad runs thus :—

سمع جميع هذه المشيخة و هي ثلاثة عشر جزأً على المخرجة له الشيخ السيد الامام العالم .. ... ملحق الاصاغر بالاكابر فخر الدين ابى الحسن على بن الشيخ الامام العلامة شمس الدين ابي العباس احمد بن

عبد الواحد المقدسي الحنبلي المعروف بابن البخاري نفع الله ببركته بروايته
عن الشيوخ المذكورين بقرأة الشيخ الامام العلامة ..... بقية السلف شرف
الدين ابي العباس احمد بن ابراهيم السباع الفرازى الجماعة السادة .....
... ...
و صاحب هذه النسخة الفقيه الفاضل المحدث زين الدين ابو حفص عمر بن
حسن بن حبيب الدمشقى ... ...و كاتب السماع
القاسم بن محمد بن يوسف بن محمد البرزالي و صح و ثبت في مجالس
احد عسر سنة سبع و ثمانين و ستمائه بالجامع المظفرى ظاهر دمشق *

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

III. A Sanad on fol. 240b, dated A.H. 736, written by Muḥammad bin Tughrul, commonly called Ibn as Sairafi (*d.* A.H. 737 = A.D. 1337), tells us that, in A.H. 736, the scribe of the Sanad studied the Mashîkhat and its continuation from the present copy, under 'Alî bin Ibrâhîm as Ṣairafi (*d.* A.H. 740 = A.D. 1340), in six sittings, in Ḥalab.

A group of male and female traditionists, noted in the Sanad, numbering not less than 200, joined the sittings, and Ijâza for narrating the Ḥadîs was granted by 'Alî bin Ibrâhîm to all the students who attended the sittings.

The Sanad runs thus:—

سمع جميع هذه المشيخة الامام المسند فخر الدين ابن البخاري هذه
تخريج ابن الظاهرى و هى ثلاثة عشر جزأ و الجزء المديل عليها و فيه ثلاث
تراجم ترجمة ابن مسلمة الحفيها المخرج المذكور و ترجمة عبد المجيب
الحربي و ابن ابن ذيل بهما على المشيخه شيخنا الحافظ جمال الدين
على القاضي الصدر الفاضل المحدث الكبير علاء الدين ابى الحسن على
بن ابراهيم بن على بن ابراهيم بن ابي القاسم بن جعفر الانصاري ابن
الصيرفي ..... بقرأة كاتب السماع محمد بن عبد الله بن طغرل المعروف
بابن الصيرفي عفي الله عنه و الجماعة السادة ... ... و صح

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

Foll. 241–249: Part xiii Continuation of the Mashîkhat with Takhrîj, by Ibn az Zâhirî and Mizzî, containing the Ḥadîṣ of Ibn al Bukhârî transmitted from his three male Shaikhs, omitted by Ibn az Zâhirî from the previous parts

Foll. 241–242: Contains the Ḥadîṣ which were noted by Ibn az Zâhirî himself, after completing the work in 13 parts, as the Ḥadîṣ transmitted by Ibn al Bukhârî from his Shaikh, Ibrâhîm at Tanûkhî, in A.H. 626.

The Ḥadîṣ is followed, as usual, by a reference by Ibn az Zahirî to the works in which it is found

The Ḥadîṣ opens thus —

اخبرنا الشيخ ابو القسم الحسن بن ابراهيم بن هبة الله بن مسلمة التنوخي و انا اسمع في نادي شهر رمضان سنة عشرين و ستمائة بالجامع المظفري بدمشق.....ان النبي صلى الله عليه وسلم قال سووا صفوفكم فان تسوية الصف من تمام الصلوٰة *

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

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

II. Ḥasan bin 'Alî (*d.* A.H. 625 = A.D. 1225).

Beginning —

و مما الحقه الامام جمال الدين ابو الحجاج يوسف بن الزكي عبد الرحمن بن عبد الرحمن بن يوسف المزي بذلك شيخان - الشيخ الاول اخبرنا الشيخ الامام العامل الاجل الكبير عبد المجيب بن ابي القاسم الخ *

The present part ends thus:—

اخر ما ديل على هذه المشيخة الحمد لله و صلى الله على محمد و آله و صحبه *

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

I. Some one in the following note, says that, in A.H. 687, Ṣafîaddîn al-Armawî (*d.* A.H. 723 = A.D. 1323) and Ṣafîaddîn Muḥammad bin 'Abdarraḥmân (*d* A.H. 715 = A.D. 1315) studied the present continuation under Ibn al Bukhârî.

سمع هذا الذيل اخرجه المزى على الشيخ فخر الدين بقرأة صفى الدين الارموي القراءي الشيخ صفى الدين محمد بن عبد الرحيم الارموي *

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

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

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

Fol. 250 bears two Sanads :—

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

الحمد لله و سلام على عباده الذين اصطفى سمع جميع المشيخة الامام فخر الدين ابى الحسن على بن احمد بن عبد الواحد البخاري و تخريج شهاب الدين احمد الظاهري و الذيل عليها للحافظ المزي - على الشيخة الصالحة ام عبد الله ابنة ابراهيم بن خليل بن محمود بن يوسف بن تمام البعلبكي

... ...

وعن ذلك في خمسة مجالس سنة سبع و ثلاثين و ثمانمائة و كاتب السماع محمد بن محمد بن عبد الله الخيضري و اجازت المسمعة كلا من الحاضرين *

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

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

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

Written in good Naskh

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

اس کتاب کو کبھی کتابخانہ سے باھر نہونا چاھئی خدا بخش *

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

AL HADYU.*

No. 323.

foll 326; lines 35; size $12\frac{1}{2} \times 8\frac{1}{2}$; $6\frac{1}{2} \times 5\frac{1}{3}$.

زاد المعاد فى هدي

خير العباد

ZÂD AL MA'ÂD FÎ HADYI KHAIR AL 'IBÂD.

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

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

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

مثل وي در اسلام تأليفي نشده و هر كه در هدي تصنيفي كرد تابع و آخذ ازو است الخ *

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

Foll 1–97 Part I

Beginning :—

رب يسر و اعن يا كريم و صلى الله على سيدنا محمد الامين و على اله الاكرمين الحمد لله رب العالمين و العاقبة للمتقين و لاعدوان الا على الظالمين الخ *

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

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

The present part ends on fol. 97 thus :—

انتهى الجزء الاول من ثلثة اجزاء من كتاب زاد المعاد *

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

Foll. 97–210. Part II.

Beginning —

و له دساعين فصل في هديه في الجهاد و العروات الخ *

The present part was transcribed in A.H. 1156, and ends thus:

تم الجزء الثاني من زاد المعاد

Foll. 211–326: Part III

Beginning —

فصل في هديه صلى الله عليه وسلم في علاج العشق *

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

تم الكتاب بعون الملك الوهاب و كان الفراغ من شهر جمادي الاولى سنة ١١٥٧ على يد مالكه افقر العباد و احقرهم اسمعيل بن محمد بن احمد بن الحسين *

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

For other copies of the work, see Cairo, vol. 1, p 346; Goth, 2.

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

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

و كل ما كان فى حواشي هذه النسخة منسوبا و غير منسوب فهو من نسخة شيد السنة العلامة الحافظ محمد بن اسمعيل الامير *

Muḥammad bin Ismâ'îl al Amîr, in the following verses, quoted in Ithâf, p. 175:—

اسعدت نفسي فى تحصيله نفسى

افوز بالمنى فى مستقبل العمر

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

AḤÂDÎṢ AL AḤKÂM.*

No. 324.

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

[منتخب شرح السنة]

MUNTAKḤAB U SḤARḤ AS SUNNAH.

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

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

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

By Safiaddîn Muḥammad bin Abî Bakr al Armawî صفى الدين محمد بن ابى بكر الارموى, a traditionist and scholar of vast information, who was born in Qirafa (in Egypt), A.H. 647 = A.D. 1247, and studied under a number of scholars and traditionists. He settled permanently in Damascus, where he died in A.H. 723 = A.D. 1323. See Ad Durar al Kâmmah, vol. II, fol. 590.

The MS. begins abruptly thus —

اخبرنا والدى املاءً اخبرنا ابوبكر محمد بن اسحاق اخبرنا محمد بن العلاء ابن كريب اخبرنا ابو اسامه بن هشام بن عروة عن ابيه عن سفيان بن عبد الله الثقفي قال قلت يا رسول الله قل لى فى الاسلام قولا لا اسئل احدا بعدك قال قل امنت بالله الخ *

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

قال الشيخ صفى الدين ابو الثناء محمود بن ابى بكر محمد بن حامد الارموى لعله اراد ما روى ان الله كتب الاحسان على كل شئ *

The use of the word Shaikh for the author in the above-quoted passage is one indication, among others, that the work was arranged by some pupil of the author. Frequent reference is made to the Nihâya of Ibn Asîr (*d.* A.H. 606 = A.D. 1209), thus: قال ملخصه قال ابن الاثير فى النهايه. On the margin of fol. 151a it is stated that he (Armawî) studied Sharh as Sunna, in A.H. 673, under Yaḥyâ bin 'Alî and Abû Muḥammad bin 'Abddallâh bin 'Alî. Ḥâj. Khâl., vol. i, p. 493, mentions an abridgment by Mahmûd al Armawî, without quoting the beginning or giving any description of it.

The MS. ends thus —

قال حدثنى ابي عن جدي انهم جمعوا القران على عهد عثمان و انهم فضضوا المصاحف على هذا *

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

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

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

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

Written in good Naskh.

No. 325.

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

اللباب منتخب شرح السنة

AL LUBÂB MUNTAKHAB U SHARḤ AS SUNNAH.

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

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

و هي مذكورة في شرح كتاب المصابيح لسيدي و استاذي ..... عبد الله بن عمر البيضاوى قدس الله سره فليطلب منه الخ *

Foll 1–209 Part I

Beginning —

الحمد لله الذي انزل على عبده الكتاب و لم يجعل له عوجاً و ارسل محمدا بالحق رحمة للعالمين ..... اما بعد و لما كان علم الحديث رئيس علوم الدين و رأسها ..... فكان كتاب شرح السنة للشيخ الامام الرباني ناصر الحديث ركن الاسلام ابى محمد الحسن بن مسعود البغوى...سنح لى ان اشرف لها باختصاره و تجريد درره و فوائده و التقاط فقره حذفاً للاسانيد الخ *

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

تم النصف الاول من لباب كتاب شرح السنة ..... على يد احقر خلق الله برطاس بن داؤد الفاروفي الاصطخري ..... سنه اربع و ثلثين و سبعمائة و الحمد لله حق و حده *

Foll. 210–379 · Part II.

Beginning :—

اما بعد حمد الله الكبير المتعال .. هذا هو النصف الاول من لباب كتاب شرح السنة .. . كتاب النكاح *

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

وقع الفراغ من تحرير هذا المنتخب من شرح السنه افاض على مؤلفه و على منتخبه شآبيب الرحمة و الغفران و كساهما حلا ثياب الرضوان على يد احقر العباد ..... برطاس بن داؤد لسنة ست و ثلثين و سبعمائة *

Written in good Naskh.

Scribe : برطاس بن داود

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

من عوارى الزمن دخل فى نوبة العبد الفقير المحتاج الى روية ربه ..... علامه بن حسن بن على البيهقى امالله فى شهر ربيع الاول سنة ثلثين و تسعمائة *

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

من كتب المتوكل على الله.

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

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

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

II. An autograph note by Qâsim, the first son of Mahdî li dinallâh, runs thus :—

الحمد فى دول افقر العباد القاسم بن امير المومنين المهدي لدين الله *

III. An autograph note by Mansûr billah, the youngest son of Mahdî li dinallâh, runs thus :—

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

In A H. 1264 this valuable copy was purchased, at the very low price of eight rupees, by Sayyid Ḥâmidallâh Khân, an Arabic scholar and zamîndar of Bardawân, in Bengal, from one Muhammad Khân Ṣâhib, as appears from the following autograph of Ḥâmidallâh Khân :—

بتاريخ سيوم شهر ربيع الثانى سنة ١٢٦٤ هجرى مطابق شانزدهم ماه پهاگن سنة ١٢٢٥ بنگله از محمد خانصاحب بمباغ هشت روپيه خريدهام ..... سيد حامد الله خان *

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

No. 326.

foll. 274 : lines 35 size 12 × 8 ; 9½ × 5.

الاحكام الكبرى

AL AḤKÂM AL KUBRÂ.

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

Author : ʿAbdalhaqq bin ʿAbdarraḥmân bin ʿAbdallâh al Azdî عبد الحق بن عبد الرحمن الازدى (*d* A.H. 581 = A.D 1185, see Lib. Cat., vol. v, part i No. 204).

Foll. 1–120 : Part I.

Beginning :—

قال الشيخ الفقيه المحدث ابو محمد عبد الحق بن عبد الرحمن الازدى الاشبيلى ..... الحمد لله رب العلمين و الصلوة و السلام على محمد خاتم النبيين و امام المرسلين ... اما بعد فقد وفقنا الله و اياكم فانى جمعت هذا الكتاب متفرقاً من احاديث رسول الله صلى الله عليه وسلم فى لوازم الشرائع و احكامه و حلاله و حرامه الى غير ذلك من الآداب .... و فنونا من الادعية و الاذكار الخ *

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

Foll. 102ᵇ–274 : Part II.

Beginning :—

الجزء الثانى من الاحكام الكبرى تأليف شيخ الامام الحافظ ابى محمد عبد الحق بن عبد الرحمن بن عبد الله الازدى ... مسلم عن ابى هريرة تبلغ به قال تقوم الساعة الخ *

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

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

No. 327.

foll. 259: lines 44: size 10×7, $8 \times 5\frac{1}{2}$.

رياض الافهام في شرح عمدة الاحكام

RIYÂḌ AL AFHÂM FÎ ṢHARḤ 'UMDAT AL AḤKÂM.

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

By Abû Hafṣ 'Umar bin 'Alî bin Sâlim bin Ṣadaqa ابو حفص عمر بن علي بن سالم بن صدقه, commonly known as Tâjaddîn al Fâkihânî, a well-known Mâlikî jurist and philologist of Alexandria. He visited Mecca on a pilgrimage, passing through Damascus in A.H. 730, and, shortly after his return to his native place, he died in A.H. 731 = A.D. 1331. See, for his life, Ad Durnal Kâmnah, vol. ii, fol. 108.

Beginning:—

الحمد لله المتوحد بالكبرياء و الكمال المتفرد بالعزة و الجلال .....

اما بعد فانه لما عزم جماعة من الطلبة على قرأة كتاب عمدة الاحكام ..... اردت ان اجمع فى هذا التعليق ما يمضى في اثناء ذلك من المباحث المحققه ..... و سميته رياض الافهام في شرح عمدة الاحكام *

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

I. ع. for Qâḍî 'Iyâḍ (*d.* A.H. 544 = A.D. 1149).

II. ح. for Muḥîaddîn an Nawawî (*d.* A.H. 676 = A.D. 1278).

III. ق. for Taqîaddîn bin Daqîq (*d.* A.H. 702 = A.D. 1302).

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

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

قال المصنف رحمه الله تعالى و كان الفراغ من تصنيفه فى الكرة الثانية يوم الاربعاء فى اثنا عسر جمادى الاولى سنه عشر و سبعمائة *

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

Scribe: قاسم بن محمد بن مسلم المالكى

No. 328.

foll. 147; lines 35, size 12 × 7; 9½ × 5½.

المنتقى

AL MUNTAQÂ.

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

Author: Abû'l Barakat Majdaddîn 'Abdassalâm bin 'Abdallâh bin Taimîyah ابوالبركات مجدالدين عبدالسلام بن عبد الله بن تيمية, the grandfather of the eminent author, Ibn Taimîyah (*d* A.H. 728 = A.D. 1328). He is known as an authority on the following branches of Islamic learning, Hadîs Jurisprudence and Grammar. He was born in Harrân (A.H. 590 = A.D. 1194), and studied in his native place under his uncle, and some other persons till the end of A.H. 602. In A.H. 603 he left Harrân for Bagdâd, and studied there under Khatîb Bagdâdi (*d* A.H. 622 = A.D. 1222) and other distinguished scholars In A.H. 609 he came back to Harrân, where he spent his time in further studies. Before long he established his reputation in learning, and numbers of scholars and traditionists studied under him Many traditionists transmitted Hadîs on his authority. In A.H. 651 he started for Mecca to perform the pilgrimage; and, shortly after his return, died in Harrân, A.H. 652 = A.D. 1254, or according to some in A.H. 653 = A.D. 1255.

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

Beginning :—

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

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

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

Scribe: محمد بن صالح بن يوسف.

No. 329.

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

THE SAME.

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

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

No. 330.

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

نيل الاوطار

NAIL AL AUṬÂR.

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

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

VOLUME I.

Beginning :—

احمدك يا من شرح صدورنا الخ *

The present volume ends with the commentary on the chapter التشهد لسجود السهو بعد السلام

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

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

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No. 331.

foll. 328 lines 32, size $12\frac{1}{2} \times 8\frac{1}{2}$: $9\frac{1}{2} \times 7\frac{1}{2}$

VOLUME II

Beginning with the commentary on the chapter ابواب صلوة الجماعة باب وجوبها و الحث عليها and ending with the chapter باب ما جاء في الفرع و العشرة.

Written in fair Naskh. Dated, A H. 1240

A note on the title-page, which runs thus الحمد لله استكمله لنسخه ولمن شاء من بعده المعتقر الى رحمة ربه القدير حسين بن احمد بن محمد الخزاعي tells us that one Husain bin Ahmad transcribed the present copy for his own use As the handwriting of the first and second volumes is identical, we have reason to hold that the scribe of both volumes is the same Husain bin Ahmad.

No. 332.

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

VOLUME III

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

Written in Nas'kh. Dated, A.H. 1228.

Scribe : حسين بن احمد الرفاعي.

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

صحيح ذلك كتبه مؤلفه عفر الله له

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

صار في ملك الفقير الى رحمة الله حسين بن احمد الخرازي وفقه الله و مقتي عليه في شهر جمادي سنه ١٢٤٤ و كان شراه من ملكه بواسطة الفقيه عبد الله دلال الكتب *

No. 333.

foll. 217 ; lines 35 ; size 12 × 8 ; 9½ × 5

VOLUME IV.

Beginning with the commentary on the chapter ما جاء في رجم الزانى, a chapter from كتاب الحدود, and ending with the chapter ذم من حلف قبل ان يستحلف, the last chapter of the work

Written in Naskh. Dated, A H 1228

Scribe : حسين بن احمد الرفاعى.

A note is found on the title-page stating that the present copy came into the possession of Ḥusain bin Aḥmad al Kharrâzî in A.H. 1244.

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

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

No. 334.

foll. 360 : lines 34–35 ; size $12\frac{1}{2} \times 8\frac{1}{2}$; $12 \times 6\frac{1}{2}$.

THE SAME.

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

Dated, A.H 1244

No. 335.

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

الالمام با حاديث الاحكام

AL ILMÂM BI AḤÂDÎṢ AL AḤKÂM.

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

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

For the author's life, see Ad Durar al Kâmnah, vol. ii, fol. 399 : Rafâ al 'Isr, fol. 204 ; Huffâz, vol. iv, p. 273 ; Brock , vol. ii, p. 263.

Beginning :—

قال الشيخ الامام العالم الحافظ المحدث تقي الدين ابو الفتح محمد بن الشيخ الامام مجد الدين ابى الحسن علي بن وهب بن مطيع القشيري رضى الله عنه الشهير با بن دقيق العيد... ... ... الحمد لله منزل الشرائع و الاحكام و مفصل الحلال و الحرام ... ... و سميته كتاب الالمام باحاديث الاحكام و شرطي فيه ان لا اورد الا حديث من و ثقه امام من مزكي رواة الاخبار و كان صحيحاً على طريقة اهل الحديث الحفاظ الخ *

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

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

Scribe: عبد الله المستغفر.

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

شوهد على ظهر نسخة من الالمام بخط مؤلفه الامام الحافظ تقي الدين ... لعبد العزيز بن عبد العظيم بن عبد الوهاب المالكي *

جوزيت بالحسنى من الاسلام
يا واضع الالمام في الاحكام
لخصت فيه فوائد السنن التي
هي عمدة الفتى لكل امام
نبهت فيه على الصحيح و اهله
و يسرت مطويا من الافهام
جعلته كنزا لكل مدرس
و اعانة لافادة الاعلام
داويت ادواء الخلاف فمالها
بالناس المام مع الالمام

No. 336.

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

THE SAME.

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

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

Scribe. ابراهيم بن احمد.

No. 337.

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

المحرر في الحديث

AL MUḤARRAR FÎ AL ḤADÎṢ.

A very rare work on a collection of Ḥadîṣ without Isnâd, dealing with points relating to jurisprudence. The traditions in the present work are collected from the six canonical collections of traditions and from the following works: Musnâd of Imâm Aḥmad bin Ḥanbal (*d.* A.H 241 = A.D 855), Kitâb al 'Anwâ' by Ibn Ḥayyân (*d.* A.H. 354 = A.D. 965), Mustadrak by Ḥâkim (*d.* A.H. 405 = A.D. 1014). The arrangement and divisions of the present work are the same as in the works on jurisprudence. The author occasionally remarks upon the genuineness of a Ḥadîṣ

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

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

Beginning:—

قال الشيخ الامام ابو عبد الله محمد بن احمد بن عبد الهادي بن عبد الحميد بن عبد الهادي بن يونس بن قدامه المقدسي الحمد لله رب العالمين و الصلواة و السلام على محمد خاتم النبيئين و على آله و صحبه اجمعين اما بعد فهذا مختصر يشتمل على جملة من احاديث النبوية فى الاحكام الشرعية انتخبته من كتب الائمة المشهورين الخ *

Ibn Ḥajar, in Ad Durar, says that the present work is an abridgment of Ilmâm (see above Nos. 336-37) with a few alterations and additions, and gives high praise of its usefulness (و المحرر في الاحكام اختصره من الالمام وجوده جدا الخ).

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

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

No. 338.

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

بلوغ المرام

BULÛG AL MARÂM.

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

Author: Shihâbaddîn Aḥmad bin 'Alî bin Muḥammad bin Ḥajar al 'Asqalânî شهاب الدين احمد بن علي بن محمد بن الحجر العسقلاني (*d.* A.H. 852 = A.D. 1449, see Lib. Cat., vol. v part i, No. 159).

Beginning:—

* الحمد لله على نعمائه الظاهرة و الباطنة قديما و حديثا

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

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

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

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

قال العبد الضعيف طالب الحق ارويه عن زبدة المحققين و قدوة المحدثين مولانا عبد الحق المحمدي و هو يرويه عن الامام الهمام فخرالاسلام قاضي القضاة فى مدينة صنعاء اليمن القاضي محمد الشوكاني و هو يرويه عن شيخ السيد عبد القادر و هو عن شيخه السيد احمد و هو عن شيخه عبد

العزيز و هو عن شيخه ابراهيم و هو عن شيخه محمد بن ابراهيم و هو عن شيخه السيد الطاهر الاهدل و هو عن شيخه عبد الرحمن الديبع و هو عن شيخه الحافظ السخاوي و هو عن الحافظ الثقة احمد بن على بن حجر العسقلانى

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

No. 339.

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

سبل السلام

SUBUL AS SALÂM.

A commentary on the preceding work in two volumes

VOLUME I.

Beginning:—

الحمد لله الذي من علينا ببلوغ المرام الخ *

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

The date of composition, as given by the commentator in the colophon, is A.H 1162. قال مؤلفه .. ... و كان الفراغ من تسويده سنة اثنتين و ستين و مائة و الف.

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

No. 340.

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

VOLUME II.

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

الحمد لله الذي اجل لعباده ... و بعد فقد اعان الله و له الحمد بتمام الجزء الاول من شرح بلوغ المرام ... كتاب البيوع اعلم ان الحكمة في مشروعية البيع كما قاله المصنف في فتح الباري الخ *

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

A seal at the end, dated A.H. 1306, of 'Abdallâh of Bûhar in Bardawân (Bengal) tells us that the MS. belonged to the Bûhâr Library (now attached to the Imperial Library, Calcutta).

Written in good Naskh.

No. 341.

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

الحاشية على بلوغ المرام

AL ḤÂSHÎYAT U 'ALÂ, BULÛĠ AL MARÂM.

An autograph copy of a gloss on Ibn Ḥajâr's Bulûġ al Marâm (see No. 338 above), by 'Alî bin Sulaimân bin Yaḥyâ bin 'Umar علي بن سليمان بن يحيى بن عمر, a scholar of Zabid, in Yaman, composed in A.H. 1234. The date of the composition of the work gives us reason to hold that the author was a scholar of the 13th century A.H.

Beginning:—

الحمد لله الذى قسم لاهل الحديث من الخيرات اوفرزاد ... ...

اما بعد فيقول الفقير الى الله تعالى علي بن سليمان بن يحيى بن عمر

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

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

No. 342.

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

الحبل المتين

AL ḤABL AL MATÎN.

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

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

Beginning :—

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

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

No. 343.

foll. 147; lines 16; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{1}{2}$.

THE SAME.

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

Scribe: سند امير الدين بن سند حسن علي.

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

No. 344.

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

المصابيح

AL MAṢÂBÎḤ.

A valuable copy of a useful and popular work on a collection of Ḥadîṣ, omitting the Isnâd, from the six canonical collections of traditions and from the following three works: (i) Musnad ad Dârimî, (ii) Musnad u Shâfi'î, (iii) Muwaṭṭâ', divided into 24 Kitâbs, each Kitâb being subdivided into several Bâbs. According to the author's plan, the work as arranged comprises Ḥadîs mainly relating to jurisprudence, theology, Sufism and ethics; also a few relating to other matters.

By Abû Muḥammad Ḥasan bin Mas'ûd bin Muḥammad al Farrâ' al Baġawî ابو محمد حسن بن مسعود بن الفراء البغوي, commonly

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

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

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

II. Qâḍî Ḥusain bin Muḥammad (*d.* A.H. 460 = A.D. 1061).

He died in A.H. 516 = A.D. 1122. For his life and works, see Mir'át al Janân, fol. 297; Ibn Khallikân, vol. i, p. 145; Ṭabaqât Isnâwî, fol. 75; Tabâqât Ibn Mulaqqin, fol. 78[a]; Ḥâj. Khal., vol. i, p. 272; Brock., vol. i, p. 363.

Beginning:—

الحمد لله و سلام على عباده الذين اصطفى و الصلوة التامة الدائمة
على رسوله المجتبى قال الشيخ الامام الاجل محيي السنة ناصر الحديث
ابو محمد الحسن بن مسعود الفراء البغوي احسن الله عافبة امره اما بعد
فهذه الفاظ صدرت عن صدر النبوة ا

The Ḥadîs of Bukhârî and Muslim are indicated by the word صح, and the traditions collected from other works are denoted by the word حسن.

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

For other copies of the work, see Berlin, Nos. 1280-8; Paris, 1720; Br. Mus., 1191; Br. Mus. Suppl., 138-9; Loth, 148-50; Jeni, 1281; Cairo, vol. i, p. 423. The title of the work is written in bold and beautiful Naskh, the illuminated characters being contained within a golden circle.

Written in good Naskh, on thick paper. Dated, monastery of Shaikhûnîyah in Egypt, A.H. 786.

Scribe: محمد بن زين العرب على بن عبد الله.

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

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

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

The marginal note ends thus :—

وقع الفراغ من تعليق الحواشي على يداحقر عباد الله جرماً و اكثرهم جهلا محمد بن زين العرب غفر الله لهما ضحوة يوم الاربعاء الثالث من شهر المحرم سنة اثنين وتسعمائة *

Written in fine Naskh ; and dated as mentioned above.

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

الحمد لله الذى حفظ شريعته الرضية لورثة انبيائه و جعلهم على التدبير في استنباط الاحكام المرضية بفضله و آلائه و الصلوة و السلام الاكملان على خاتم الرسول محمد صفوة اصفيائه و على آله و آصحابه و احبابه اما بعد فقد قرأ على الشيخ الامام العامل جلال الدين محمد ولد الشيخ الامام العلام حلال المشكلات و كاشف المعضلات رئيس الدين زين العرب على بن الشيخ الصالح المتقن المحقق جلال الدين عبد الله الشهير بزين العرب ادام الله اقباله و كثر فى العلماء آمثاله جميع كتاب المصابيح فى الاحاديث النبوية على صاحبها افضل الصلوة و السلام تأليف الشيخ الامام العلامه ناصر السنه علامة الورى ابى محمد الحسن بن مسعود تغمده الله برضوانه على مسطره في اوقات المذاكرة قرأة بحث و اتقان و تدبير زاده الله علما و عملا و وفقه لما يرضيه و بلغه مايؤمله و يرتضيه بمنه و كرمه في شهور سنة اثنين و تسعين و سبعمائة *

و كتب ابراهيم بن يوسف بن على الحنفى الشهير بابن العداس حامدا و مصليا حسبنا الله و نعم الوكيل *

No. 345.

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

THE SAME.

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

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

Scribe : همايون الشاعر الكاتب.

No. 346.

THE SAME.

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

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

Scribe حسن بن محمد بن عمر الكردى.

The scribe, in the following note on the title-page, says that the present work contains a collection of Ḥadîs taken from seven works only, viz. · Bukhârî, Muslim, Turmudî, Abû Dâ'ûd, Nasâ'î, Ibn Mâja and Musnad Ad Dârimî.

احاديث كتاب المصابيح لا يتجاوز الكتب السبعة التى جمعها هولاء الائمة ابو عبد الله محمد بن اسماعيل البخارى ابو الحسن مسلم بن الحجاج القشيرى ابو داؤد سليمان بن اشعث السجستانى ابو عيسى محمد بن عيسى الترمذي ابو عبد الرحمن احمد بن نسائى ابو محمد عبد الله بن عبد الرحمن السمرقندي الدارمي ابو عبد الله محمد بن يزيد بن ماجه القزوينى *

Shaikh Sadraddîn Abû 'Abdallâh Muhammad bin Ibrâhîm owever, in his commentary on Maṣâbîḥ, points out that the present ork, besides comprising Ḥadîs taken from the above-mentioned orks, contains Ḥadîs taken from Musnad of Imam Shâfi'î and uwattâ' of Imâm Mâlik. This commentator, after each Hadîs. otes the name of the work from which it is taken. See Ḥâj. Khal., ol. i. p. 273.

No. 347.

THE SAME.

foll. 455; lines 15: size $10 \times 6\frac{1}{2}$; $6\frac{1}{3} \times 4\frac{1}{2}$.

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

Scribe: جلال الدين بن عماد الدين.

No. 348.

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

لمفاتيح

AL MAFÂTÎḤ.

A commentary on Maṣâbîḥ, by Abû Mazharaddîn al Ḥasan bin Maḥmûd bin Ḥasan az Zaidânî ابو مظهر الدين الحسن بن محمود بن الحسن الزيداني.

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

تم شرح عبادات كتاب المصابيح في التاسع من شهر رمضان سنة سبع و خمسين و ستمائة بتوفيق الله الكريم و صلى الله على سيدنا محمد و صحبه اجمعين *

Beginning:—

الحمد لله ملأ السموات و الارض ..... اما بعد فقد الح زمرة خلاني و ثلة خلصائي ان اشرح لهم كتاب المصابيح تأليف و تصنيف الامام الهمام و ولى الانعام على اهل الاسلام ركن الشريعة محي السنة ابي محمد الحسين بن مسعود الفراء جزاه الله من الاسلام و المسلمين خير الجزاء و سميته بكتاب المفاتيح في شرح المصابيح *

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

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

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

No. 349.

foll. 641; lines 17; size $11 \times 7\frac{1}{4}$; $7 \times 4\frac{1}{2}$.

مشكوة المصابيح

MISHKÂT AL MAṢÂBÎḤ.

A most popular and useful, revised and enlarged, edition of Bagawî's Maṣâbîh (Nos. 344-347 above), by Walîaddîn Abû 'Abdallâh Muḥammad bin 'Abdallâh al Khatîb at Tabrîzî ولى الدين ابو عبد الله محمد بن عبد الله الخطيب التبريزى, a well-known traditionist of the 8th century A.H., who was a pupil of Ṭîbî (*d.* A.H. 743 = A.D. 1343). The dates of the birth and death of this author are not fixed by his biographers. The author himself, in the colophon of another composition of his, Al Ikmâl (a work on biographical notices of the traditionists mentioned in Mishkât, see Hand-list, No. 2399), which runs thus:— فرغت منه يوم الجمعة من عشرين رجب سنة اربعين و سبعمائة و انا اضعف العباد الراجي عفو الله و غفرانه محمد بن عبد الله الخطيب *sic* خدمة شيخي و مولاني و سلطان المفسرين امام المحققين شرف الملة و الدين حجة الله على المسلمين الحسين بن عبد الله بن محمد الطيبي متعنا الله به ثم عرضته اليه كما عرضت المشكوة فاستحسنه كما استحسنها الخ, gives us to understand that he completed Ikmâl in A.H. 740, and submitted it to his teacher Ṭîbî, who commended it, as he had commended Mishkât before.

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

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

فد اشترف الاخ في الدين ..... ولى الدين محمد بن عبد الله
لخطيب ..... فاتفق رائينا على تكملة المصابيح و تهذيبه ..... فما قصر
يما اشرت اليه من جمعه فبدل و سعى و استفرغ طاقته رمت منه *

Beginning :—

الحمد لله نحمده و نستعينه و نستغفره و نعوذ بالله من شرور انفسنا
و سيئات اعمالنا من يهده الله فلا مضل له و من يضلله فلا هادي له الخ *

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

قال مؤلف هذا الكتاب رحمه الله وقع الفراغ من جمع الاحاديث
لنبوية آخر يوم الجمعة من سلخ رمضان عند روية الهلال شوال سنة سبع
و ثلاثين و سعبمائة *

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

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

The name of the scribe is hopelessly obliterated.

No. 350.

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

THE SAME.

Another copy of the same. Written in ordinary Naskh.

Marginal notes are few.

Dated. A.H. 981

Scribe : عبد اللطيف بن ملاشمس الدين.

No. 351.

fol. 296 ; lines 18 ; size 10 × 7 ; 3½ × 4½.

THE SAME.

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

و ان محمدا رسول الله يقيموا الصلوة و يوتوا الزكوة فاذا فعلوا ذلک عصموا منى دمائهم و اموالهم الخ *

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

Scribe : حافظ محمد بن خوش محمد خليل بن مبارک شاه السمرقندى.

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

No. 352.

foll. 369 : lines 23 ; size 11½ × 7½ ; 7½ × 4.

THE SAME.

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

Scribe : نذر محمد.

The MS. was presented to the Bankipore Oriental Public Library by Khurshaid Nawwâb, son of Nawwâb Wilâyat 'Ali Khân of Patna. Bears the seals of both the Nawwâbs.

No. 353.

foll. 247 ; lines 15 ; size 11 × 8 ; 7¼ × 4.

THE SAME.

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

Foll. 246–47 bear an autograph sanad, granted by Maulavî Muḥammad Isḥâq ad Dihlawî (*d.* A.H. 1262 = A.D. 1846, see Lib. Cat., vol. i, part i, p. 159) to one of his pupils, Maulavî Sayyid Imdâd 'Alî. The sanad runs thus :—

الحمد لله رب العالمين و الصلوة و السلام على رسوله محمد و آله و صحبه اجمعين اما بعد فيقول العبد الضعيف محمد اسحق انى قرأت كتب الاحاديث على الشيخ عبد العزيز المحدث الدهلوي و حصل لى منه الاجازة فقال اجازنا لهذه الكتب المذكورة شيخي و استاذى و والدي الشيخ ولى الله المحدث الدهلوي عن الشيخ عبد الرحيم الدهلوي .....

..... و اما المشكوة فقال الشيخ ابو طاهر عن ابيه الشيخ ابراهيم المدنى عن الشيخ احمد القشاشي عن الشيخ احمد بن عبد القدوس السفاوي عن السيد عفيف محمد سعيد عن السيد نسيم الدين ميرك شاه البخاري عن والده سيد جمال الدين عطاء الله عن عمه سيد اصيل الدين عبد الله عن الشيخ عبد الرحيم عن الشيخ امام الدين بن مبارك شاه عن مؤلف الكتاب ولي الدين محمد بن عبد الله الخطيب التبريزي فقد قرأ علي و سمع من الاحاديث المذكورة في الكتب الموقوفه السيد مولوي امداد على فعليه ان يشغل بتعليم هذه الكتب *

كاتب هذه السطور محمد اسحق عفي الله عني

No. 354.

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

الكاشف عن حقائق السنه

AL KÂSHIF 'AN ḤAQÂ'IQ AS SUNNAH.

A commentary by the author's teacher, Ḥusain, on Walîaddîn's Mishkât (Nos. 349–353 above), contains critical notes, dealing with the philology of words, and gives explanations of difficult passages Suyûṭî in Bugyah and Amîn in Tâj at Ṭabaqât call the commentator Ḥasan. Brock., vol. i, p. 364, calls him Ḥusain, and again in vol. i, p. 363, Ḥasan; while Ibn Ḥajar in Ad Durar, vol. i, fol 387, also calls him Ḥusain. Walîaddîn, in the colophon of Ikmâl (see No. 349 above), spells his teacher's name Ḥusain; and the present

commentator, in the colophon of his gloss on Kashshâf (see Handlist, No. 273), refers to him as Ḥusain bin Muḥammad bin ʿAbdallâh aṭ Ṭîbî حسين بن محمد بن عبد الله الطيبي. (Brock. reads Ṭayyibî, while Suyûṭî reads Ṭîbî)

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

The entire commentary is in two volumes.

VOLUME I.

Beginning —

الحمد لله مشيد اركان الدين الحنيف بفوائد آيات كتابه المبين

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

القول في شرح خطبة الكتاب قوله الحمد هو الثناء على الجميل الاختياري *

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

Written in good Nastaʿlîq; fol 1 is written in Naskh.

Dated, A H. 950.

No. 355.

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

VOLUME II.

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

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

No. 356.

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

حاشية المشكوة

ḤÂSHÎYAT AL MISHKÂṬ.

A rare theological and philological gloss on Mishkât, by 'Alî bin Muḥammad bin 'Alî علي بن محمد بن علي, commonly called As Sayyid Ash Sharîf, a well-known Arabic and Persian scholar, whose reputation stands high in philology, theology and logic. Most of his compositions are on the subjects mentioned above. He was born in Tâju (a village in Astrabâd), where he was brought up and studied for some time In the beginning of A H 766 he started for Harât, where he presented himself before Qutbaddîn (*d.* A.H. 766 = A.D. 1366), the well-known professor of logic, and tried to study Sharḥ al Maṭâli' (a composition of Qutbaddîn on logic) under him. But Qutbaddîn, on account of his old age (120 years), did not comply with Sayyid Sharîf's request and directed him to see his pupil, Mubârak Shâh, a professor of logic in Egypt. However, he spent a few years in Harât, studying under some other persons. Later on, he proceeded to Kirmân, with the hope of seeing Jamâladdîn Aqsarâ'î, the well-known scholar and author of Sharḥ al 'Iḍâḥ (see Hand-list, No. 1651); but Aqsarâ'î died in A.H. 770 before the author's arrival in Kirmân. This sad event was a serious check to his higher studies; but fortunately he met with Shamsaddîn Muḥammad al Fanârî (*d.* A H. 834 = A.D. 1334), a student in Kirmân, who encouraged him to go to Egypt. Together they left for Egypt, where they studied jurisprudence under Akmaladdîn Muḥammad bin Maḥmûd (*d.* A.H. 786 = A.D. 1386). Shortly afterwards, Sayyid Sharîf studied Qutbaddîn's two works, Sharḥ al Maṭâli' and Sharḥ ash Shamsîyah, and the Sharḥ al Mawâqif of Qâḍî Aḍud (*d.* A.H 756 = A.D. 1356) under Mubârak Shâh. In A.H 776 he left Egypt for Constantinople, where he studied certain works on science.

In A H. 779 he gained access to Shâh Shûjâ' (A H. 795–786 = A D. 1359–1386), then encamped in Qaṣrizard, who took him to Shîrâz, and appointed him a professor of Dâr ash Shifâ. There he served for ten years continuously. In A.H. 789, when Tîmûr captured Shîrâz, he appointed Sayyid as a professor in the Samarqand Madrasah. There was a favourite scholar of Tîmûr's in Samarqand, called Sa'daddîn at Taftâzânî, who was famed for his great learning. Sayyid, noticing the favour shown by the Court to Sa'd, tried to get

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

• For the author's life and works, see Bughya fol. 282ᵅ; Al Qabs al Ḥâwî, fol. 151; Ṭabaqât al Aḥnâf, fol. 378; Tâj at Ṭabaqât, part ix, fol 109: Ḥadâ'iq al Ḥanafîyah p. 310; Berlin, No. 185; Brock., vol II, p 216.

Beginning —

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

و ارفع حمد من ارفع حامد و اعرفهم بالمحمود الخ *

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

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

Scribe: شيخ محمود ولد شيخ جمال ساكن اناوه.

No. 357.

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

مرقاة المفاتيح

MIRQÂT AL MAFÂTÎḤ.

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

VOLUME I.

Beginning:—

الحمد لله الذى فتح قلوب العلماء بمفاتيح الايمان و شرح صدور العرفاء بمصابيح الاتقان ..... اما بعد فيقول افقر عباد الله الغني علي بن سلطان محمد القاري الهروى الخ

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

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

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

Scribe: اسماعيل افندي.

No. 358.

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

VOLUME II.

A continuation of the preceding, beginning thus: المالك و هو المتعالي عن صفات الخلق and ending with كتاب الجهاد.

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

Scribe: حافظ مصطفى بن الحاج محمد.

No. 359.*

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

VOLUME III.

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

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

No. 360.

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

VOLUME IV.

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

Foll. 1–323, written in Nasta'lîq; foll. 323-431 in Naskh. Dated, A.H. 1148.

Scribe: درويش محمد بن الحاج.

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

No. 361.

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

لمعات التنقيح

LAMA'ÂT AT TANQÎḤ.

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

VOLUME I

Beginning :—

سبحانک لا علم لنا الا ما علمتنا انک انت العزیز الحکیم رب اتمم لنا نورنا و اغفرلنا الخ

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

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

The colophon runs thus :—

قال المؤلف الفقير الى الله القوى الحي الباري عبد الحق بن سيف الدين الدهلوي البخاري القادري الحنفي رحمهم الله على اسلافه و بارک الله في اخلاقه تم تسويد هدا الشرح يوم الاربعاء الرابع و العشرون من شهر ربيع الاول سنة الف و خمس و عشرين من هجرة سيد المرسلين و خاتم النبئين صلى الله عليه و على آله و اصحابه و ابناءه اجمعين و كان ابتداءه فى الثالث عشر من ذى الحجه سنة الف و تسعة عشر و وقع مشاغل فى البين يبلغ مجموعه اكثر من سنتين و قد انضم معه في هده المدة من الشرح الفارسي على اكثر من نصف المشكوه و شرح فتوح الغيب في جزءٍ كثير كبيرٍ و رسائل اخر ما يشتمل سنة كاملة..... و قد ختم فى الخانقاه القادريه بلدة دهلي *

Written in good Naskh.

No. 362.

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

VOLUME II.

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

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

No. 363.

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

نجوم المشكوة

NUJÛM AL MISHKÂT.

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

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

The fact that Muḥammad Ṣiddîq, in the colophon of another o his compositions, Sharḥ az Zawâjir (see Hand-list, No. 2637/2), says that he completed the same in A.H. 1032 (قال المؤلف تم في ليلة الثلثاء خامس عشر ذي القعدة سنة اثنتين و ثلاثين بعد الالف) gives us reason to believe that he was a scholar of the 11th century A.H.

Beginning:—

الحمد لله الذي هدانا لهذا ما كنا لنهتدي به لولا ان هدانا الله و نشهد ان لا اله الا الله تكفر الاثام و الاجرام ... ... فاردت ان اشرح

غريب الفاظه و ابين خفياته و اسراره و اظهر احكامه و حكمه و اطلع على ما زلت عنه الاقدام و ما اضلت به الاقوام و ما تمسكت به المبتدعة على ابطال الشريعة و ما تشبث به الباغية لهدم الدين الحنفيه ..... و سميته نجوم المسكوة *

Written in Naskh. Not dated, apparently 11th century A.H Foll. 478–485 are supplied in a later hand; not dated, apparently 12th century A.H.

No. 364.

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

مدارج الاخبار

MADÂRIJ AL AKHBÂR.

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

Author: Shaikh Mubârak bin Arzânî ar Ruhtakî al Banârasî شيخ مبارك بن ارزاني الرهتكي البنارسي, an Indian scholar of the 13th century A.H.

The first three Kitâbs and a portion of the 4th Kitâb are wanting

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

منها علامة الخاء واحدة و الميم واحدة و القاف واحدة - م - من صلى عاب واحدة صلى الله عليه عشرا الخ

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

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

الكتاب الخامس في الجنائز و هو مشتمل على ثمانية ابواب *

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

م البناء ابو هريرة من اشد امتي لي حباً ناس يكونون بعدي يود احدهم لو رأني باهله و ماله *

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

Scribe: محمد طالع القادرى نسباً و الفلواروي السماري وطناً.

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

قد تمت هذه النسخة الشريفة من احاديث النبى المصطفى صلى الله عليه و سلم المسمى بمدارج الاخبار و كان اسمه قبل الترتيب مشارق الانوار و الفها شيخ الاسلام و المسلمين شيخ مبارک بن ارزانى الهندكي البنارسي قدس الله اسراره الخ ..... و ختمت ..... سنة ١٢٥٢ *

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

No. 365.

foll. 499 : lines 9 ; size 11 × 9 ; 7 × 4½

مشارق الانوار

MASHÂRIQ AL ANWÂR.†

A work containing a collection of 2,246 genuine Ḥadîṣ taken from the author's two works, Miṣbâḥ ad Dujâ and Ash Shams al Munîr, and from Ash Shihâb by Quḍâ'î (*d.* A H. 454 = A.D. 1064), and from An Najm by Iqlisî (*d.* A.H. 550 = A.D. 1155). Each tradition is accompanied by a reference to Bukhârî and Muslim : and the work is divided into 12 Bâbs, sub-divided into various Fasls Each Fasl comprises a group of traditions beginning with a word belonging to one of the 100 grammatical regents (عائة عامل). Thus the whole work consists of the 100 grammatical regents and the Ḥadîṣ beginning with them. Dr. Rieu, in Br. Mus. Suppl., No. 145, paying no attention to the arrangement of the present work, remarks that the work is arranged in alphabetical order. Dr. Hidâyot Husain, basing his opinion entirely on Dr. Rieu's remarks, holds that the work is arranged in alphebetical order. See Bûhâr Lib. Cat., vol. ii, p. 30, recently published.

Author : Ḥasan bin Muḥammad bin Ḥasan bin Ḥaider bin 'Alî bin Ismâ'îl al Ḥanafî al 'Umarî حسن بن محمد بن حسن بن حيدر بن علي بن اسمعيل الحنفي العمري, commonly called Raḍîaddin (رضي الدين). He was born in Lahore (India), A.H. 577 = A D. 1181. In his childhood he was taken away by his father to Ġazna, where he completed

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

† Though the present work is a collection of Ḥadîṣ from the four works referred to in Mashâriq, yet, as a matter of fact, it is indirectly a collection of 2,246 Ḥadîṣ from Bukharî and Muslim.

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

For the author's life, see Al Jawâhir al Muḍîyah, fol 886; Buġya by Suyûṭî, foll 179; Ṭabaqât by 'Alî Qârî, fol. 116b; Subḥat al Marjân, fol. 64b; Brock., vol. i, p. 360.

Beginning:—

* الحمد لله منحى الرمم و منجرى القلم الخ

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

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

من آمن بالله و رسوله و اقام الصلوة و صام رمضان كان حقا على الله ان يدخله الجنة هاجر في سبيل الله اوجلس في ارضه التي ولد فيها ق *

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

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

No. 366.

foll 369; lines 25; size 10×6; $7 \times 3\frac{1}{2}$

تحفة الابرار

TUḤFAT AL ABRÂR.

A commentary on the preceding work, giving grammatical explanations of the difficult words and passages, with explanations of those Ḥadîṣ contained in the work which relate to points of theology and jurisprudence, by Akmaladdîn Muḥammad bin Muḥammad bin Maḥmûd al Bâbartî اكمل الدين محمد بن محمد بن محمود البابرتي, a well-known Ḥanafî scholar, author of a large number of works. He was specially known in jurisprudence and in philology. He was born in Bâbarta (a town near Baġdâd), A.H. 710 = A.D. 1310; and completed his studies in A.H 740. At the end of A.H. 740 he was appointed professor in the monastery of Shaikhûnîyah in Egypt, where he permanently settled He enjoyed a great reputation, as an author and as a professor, till his death in A.H. 780 = A.D 1380; and left behind him a large number of pupils and compositions For his life and works, see Ad Durar al Kâminah, vol ii, fol. 350; Ḥusn al Muḥaḍarah, Hand-list No. 2321, fol. 317; Brock. vol ii, p 80. The present commentary is in two volumes.

Volume I.

Beginning abruptly thus:—

لها و على اعراف المجد في محل الحال اى مستعليا على اعراف المجد كذا قيل و يجوز انّ على اعراف فى محل النصب بمفعوليته الخ

The present volume is an incomplete copy, wanting a few folios at the beginning. Hence neither the commentator's name nor the title of the commentary is traceable from the work itself. Ḥâj. Khal., vol. ii, p. 268, mentions a commentary by the same author on Mashâriq, under the title of Tuḥfat al Abrâr. The commentator, on fol. 64, refers to another composition, At Taqrîr, as his own, thus: و قد ذكرنا معناه و احترزانه في التقرير شرح اصول فخر الاسلا; and At Taqrîr is admittedly one of the compositions of Akmaladdîn. The above facts give us reason to hold that the present commentary (Tuḥfat al Abrâr) is by Akmaladdîn. For other copies of the work, see Br. Mus., 1575; Cairo, vol. i, p. 335.

No. 367.

foll. 362 ; lines 25 , size 11 × 9 , 7 × 4½.

VOLUME II.

Continuation of the preceding volume ending with the commentary on the last Ḥadîṣ of the 15th Bâb.

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

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

No. 368.

foll. 136 ; lines 29 ; size 11½ × 7½ : 8¼ × 4½.

مبارق الازهار

MABÂRIQ AL AZHÂR.

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

Beginning —

الحمد لله على هديه الهداية و الاسلام , عطيه الدراية و الاعلام .....

و بعد ..... يقول عبد اللطيف بن عبد العزيز المعروف بابن الملك .....

و سميته بمبارق الازهار فى شرح مشارق الانوار الخ *

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

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

Scribe حسن بن عبد الغفار.

No. 369.

foll 427 ; lines 11 ; size 10×6 ; $7 \times 3\frac{3}{4}$.

بوارق الانوار

BAWÂRIQ AL ANWÂR.

A very rare abridgment of Mashâriq al Anwâr

By Ḥâmid bin Muḥammad bin Isḥâq حامد بن محمد بن اسحاق

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

فد وفع الفراغ من بياض كتاب بوارق الانوار من صحاح الاخبار بعون الله الغفار و رسوله المختار و اصحابه الاخيار و آله الابرار سنه ١٠٢٢ *

Beginning —

ان افضل الكلام و احقه فى الابتداء و الاختتام الحمد الله العلام .....

... اما بعد فال الحقير الراجى الى رحمة الله الخلاق حامد بن محمد بن اسحاق جعله حامدا فى الافاق الخ *

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

الباب فيها اوله إنَّ ~ إنَّ اللهَ لا ينظر الى صوركم الخ •

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

Written in good Naskh. Dated. A H 1022.

WORKS ON ḤADÎṢ ON MISCELLANEOUS SUBJECTS.*

No. 370.

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

الادب المفرد

AL ADAB AL MUFRAD.

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

By Muḥammad bin Ismâ'îl al Bukhâri محمد بن اسمعيل البخاري, (*d.* A.H. 256 = A.D. 870, see Lib. Cat., vol. v. part i, p. 13).

Beginning —

باب قول الله تعالى و وصينا الانسان بوالديه احساناً حدثنا ابو الوليد قال حدثنا شعبة ..... سألت النبي صلى الله عليه و سلم اي العمل اضبط الى الله تعالى قال الصلوة على وقتها قلت ثم اي قال ثم بر الوالدين الخ *

The work ends with the last chapter, thus :—

لا يكن بعضك تلفا الخ *

Neither the name of the author nor the title of the work is given anywhere in our copy: but the fact that Muhammad bin 'Abdarraḥmân as Sakhâwî (*d.* A.H. 902 = A.D. 1497), in his work Al Jawâhir (see Hand-list, No 1415), on fol 17, quotes the following Ḥadîs from Bukhârî's Al Adab al Mufrad · و عن ابي سعيد الخدري رضى الله عنه عن النبي صلى الله عليه و سلم قال خصلتان لا يجتمعان في مؤمن البخل و سوء الادب رواه البخاري في الادب المفرد, which finds place here on fol.

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

34[b], at once gives us reason to believe that the present work is Al Adab al Mufrad by Bukhârî. Again, Bukhârî's Adab al Mufrad, without beginning, is mentioned in Ithâf, p 7: and the last Ḥadîṣ of the work quoted in Ithâf is the same as the last Ḥadîṣ in this copy Bukhârî collected the Hadîṣ in the present work from his own sources.

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

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

No. 371.

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

عمل اليوم و الليلة

'AMAL AL YAUM WA AL LAILAH.

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

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

الشيخ الامام العالم بقية السلف طراز الخلف ملحق الاحفاد فخر الدين ابو الحسن على بن احمد بن عبد الواحد بن عبد الرحمن بن اسمعيل بن منصور السعدى المقدسي قرأة عليه و انا اسمع في سنة تسع و ثمانين و ستمائة قيل له اخبرك الامام تاج الدين ابو اليمن زيد بن الحسن الكندي قرأة عليه و انت تسمع في سنة اثين و ستمائة فاقربه قال اخبرنا ابو الحسن سعد الخير بن محمد بن سهل الانصاري قرأة عليه و انا اسمع فى سنة اربعين

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

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

Written in fair Naskh.

No. 372.

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

كتاب الاسخياء

KITÂB AL ASKHIYÂ'.

A very rare treatise on Ḥadîṣ, dealing with the excellence of generosity, by Abû'l Hasan 'Alî bin 'Umar ad Dâraqutnî ابو الحسن علي بن عمر الدار قطني (*d.* A.H. 385 = 995, see No. 301 above)

Beginning :—

به التوفيق و الاستعانة حدثنا علي بن سعيد بن الفضل بمصر قال حدثنا عبد الله بن سليمان نا جعفر بن محمد المرزبان ثنا خلف بن يحيى القاضي نا عيينة بن عبد الواحد عن يحيى بن سعيد عن سعيد بن مسيب عن ابي هريرة رضي الله ان رسول الله صلى الله عليه و سلم قال قال الله عز و جل انفق انفق عليك الايه *

This treatise is not mentioned in any catalogue

A note on the title-page says that the MS. was in the possession of one Muhammad bin Abî'l Qâsim bin 'Abdalḥamîd Ash Shâfi'i من كتب العفير الى الله محمد بن ابي القاسم بن عبد الحميد الشافعي.

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

No. 373.

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

مشكل الحديث

MUSHKIL AL ḤADÎṢ.

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

Author: Abû Bakr Muḥammad bin Ḥasan bin Fûrak ابوبكر محمد بن حسن بن فورك, an eminent Sunnî follower of 'Ash'arî (*d.* A.H. 324 = A.D. 936), and a native of Isfahân. His reputation in theology, jurisprudence and philology stands very high; and he is also known as a traditionist and preacher He spent his life-time as a professor of different branches of learning in 'Irâq and Nîshâpûr; subsequently he came to Ġazna, where he had many controversies with the scholars of that place. It is said that he defeated them in these discussions Unfortunately, on the way to Nîshâpûr, the author died of poison, in A.H. 406 = A.D. 1015. His dead body was brought to Nîshâpûr, where it was buried. Ibn Mulaqqin, in his Ṭabqât, fol. 29, on the authority of Ibn Ḥazm (*d.* A.H. 456 = A.D. 1064), says that Sulṭân Maḥmûd of Ġazna, misunderstanding the author's declaration that نبينا صلى الله عليه و سلم ليس هو رسول الله اليوم لكنه كان رسول الله (the Prophet is not the messenger of God at present: but he was in the past), put him to death. He left behind him a large number of pupils, and more than 100 works on different subjects. For his life and works, see Mir'ât al Janân, fol. 244[a]; Ṭabaqât ash Shâfi'îyah by Ibn Shuhba, fol. 25[a]; Brock., vol. i, p. 166

Beginning:—

الحمد لله المتفضل بنعمته المستطول بايادیه و تنبه الدي خص من شاء بهدايته من غير حاجة ..... اما بعد فقد وقفت اسعدكم الله

بمطلوبكم ..... الى املاء كتاب يذكر فيه ما اشتبه من الاحاديث المروية عن رسول الله مما يوهم ظاهره التشبيه ..... و ذكرتم ان اهل البدع نحو الجهمية و المعتزلة و الرافضة و المجسمية و من ناصب هذه الفرقة بالعداوة من سائر اهل الاهواء الباطلة ..... يقصد دائماً ..... بنقل هذه الاخبار و يهوم بذلك التلبيس على الضعفاء الخ *

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

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

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

No. 374.

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

المنتقى من روض الشهاب

AL MUNTAQÂ MIN RAUḌ ASH SHIHÂB.

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

كما قال الشيخ ابو سعيد بن ابي الخير شيخي و منه رحمة الله عليه الانس بالخلق غم واقع و الانس بالحق نور ساطع الخ *

The Ṣûfî Abû Sa'îd bin Abî'l Khair was a contemporary of Abû 'Alî Ibn Sîna (*d.* A.H. 428 = A.D. 1037). The above facts lead us to conclude that our author was also a scholar of the 5th century A.H.

Beginning :—

الحمد لله وحده و صلوٰته على من لا نبى بعده و الحمد لله الذى بنعمته تتم الصلوة ..... و بعد فيقول العبد المفتقر الى رحمة ربه و غفرانه احمد بن محمود بن مسعود العونوى ..... لما فرغت من تأليف روض الشهاب ..... فى بيان النبوة و الآداب الشرعية .....سالنى بعض اخوانى ان اذكر الالفاظ النبوية و اقتصر على معانيها.....و سميته المنتقى من روض الشهاب *

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

Scribe : احمد بن علي بن محمد المالكى.

No. 375.

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

انس المنقطعين

UNS AL MUNQAṬI'ÎN.

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

Author : Al Mu'âfa bin Ismâ'îl bin Ḥasan bin al Husain المعافه بن اسماعيل بن الحسن بن الحسين, a well-known scholar versed in the Qur'ânic branches and in traditions. He was born in Mausil, A.H. 551 = A.D. 1156, and died in A.H. 630 = A.D. 1233 ; see Br. Mus., Suppl., No. 112 ; Brock., vol. i, p. 358

Beginning :—

الحمد لله رب العالمين و الصلوٰة و السلام على سيدنا محمد و آله اجمعين ..... قال المفتقر الى الله تعالى اسمعيل بن حسن بن حسين بن

ابي السنان غفر الله له و رحمه استخرت الله في جمع كتاب يشتمل على ثلاثمائة حديث عن رسول الله صلى الله عليه و سلم *

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

تم الجزء الاول من كتاب انس المنقطعين بحمد الله و عونه يتلوه الجزء الثاني و الحديث الحادي و الخمسون بعد المائة *

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

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

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

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

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

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

No. 376.

foll. 240; lines 25; size $10\frac{1}{3} \times 7$; $8\frac{1}{2} \times 5$

الترغيب و الترهيب

AT TARGÎB WA AT TARHÎB.

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

Author: Abû Muhammad 'Abdal'aẓîm bin 'Abdalqawî al Munḏirî ابو محمد عبد العظيم بن عبد القوي المنذري, an eminent scholar, professor, author and traditionist He was born in Egypt, A H. 581; and, after completing his early education, left Egypt to continue his higher studies in other places such as Arabia, Damascus and Alexandria, where he studied under the known scholars of the day. He established a reputation for masterly ability in Ḥadîṣ as well as in jurisprudence. For a short time he delivered lectures in Jâmi,

Ẓâfir in Egypt, and then he was appointed a professor of Ḥadîṣ in the Kâmilîyah Madrasah of Egypt, where he worked for about 20 years and composed several works.

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

I. Mu'jam (in two volumes)
II. Mukhtaṣar Ṣaḥiḥ Muslim.
III. Mukhtaṣar u Abî Dâ'ûd.

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

Volume I

Beginning :—

الحمد لله المبدي و المعيد العلي الحميد ذي العفو الواسع و العقاب الشديد الخ *

The author says in the preface that, after composing Mukhtaṣaru Abî Dâ'ûd and al Khilâfîyât, he undertook the compilation of the present work. Most of the Ḥadîṣ quoted in the same are taken from the six canonical collections of traditions, and from some other works on Musnad Ḥadîṣ.

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

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

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

بلغ مقابلة من اوله الى آخره باصل شيخنا الحافظ ابي الفضل بن حجر الذي بخطه في مجالس اخرها يوم الاحد السادس و العشرين من شهر رجب الفرد سنة ست و خمسين و ثمانمائة حسبنا الله و نعم الوكيل *

No. 377.

foll. 239; lines 15; size $10\frac{1}{3} \times 7$; 8×5.

VOLUME II.

A continuation of the preceding. Written in the same hand. The present volume has the two following notes at the end.

I. An autograph note, by 'Alî bin Aḥmad al Qalqashandî (*d.* A.H. 885 = A.D. 1400), a well-known Shâfi'î scholar and traditionist, who worked as professor of tradition in the Madrasah Ṣalâḥîyah of Egypt and in some other Madrasahs (see Mu'jam Ibn Fahd, fol. 141). He gives us to understand that the present copy was compared with the copy transcribed by Ibn Hajar in A.H. 856.

الحمد لله بلغ مقابلة من اوله الى اخره على اصل sic بخط شيخنا
شيخ الاسلام و الحفاظ sic احمد بن علي بن حجر تعمده الله برحمته سنه
ست و خمسين و ثمانمائة الحمد لله اولا و آخرا صلى الله و آله و صحبه
و سلم قاله و كتبه الفقير علي بن احمد القلقشندي الشافعي حامدا و مصليا *

This note and the note at the end of the first volume are in the same handwriting, hence we may conclude that the latter is by the same 'Alî bin Aḥmad al Qalqashandî.

II. Another note, written by Muḥammad bin Shaikh 'Alî, tells us that he studied from the present MS., under his father, in A.H. 1066.

الحمد لله وحده بلغ العبد الفقير الحقير المقر المعترف بالذنب
و التقصير محمد بن الشيخ على sic قرأة على والده المذكور .....
سنة ست و ستين و الف من الهجرة الخ *

Neither volume is dated; but the statement contained in the note to the first volume, and repeated in the first note to the present volume, gives us reason to hold that both volumes were written in or before A.H. 856.

No. 378.

foll. 273; lines 30; size $10\frac{1}{2} \times 7$; 8×6

The Same

Another copy of the same, in two volumes bound together The first volume ends on fol. 192, and the second begins on fol 193 Both volumes begin and end as in the preceding copy.

Written in good Naskh Dated, A.H 1143.

Scribe: حسين بن احمد الغفارى.

The scribe, in his two notes, one at the end of the first volume and the other at the end of the second, tells us that the present copy was transcribed in A H. 1143 for the use of Muḥammad bin Ismâ'îl bin Ṣalâḥ, one of the Amîrs of Ṣan'â' (in Yaman), and a well-known scholar and author, who died in A.H 1182 = A.D. 1771 (see No. 339 above). The note at the end of vol. I runs thus:—

تم الجزء الاول من الترغيب و الترهيب ..... و كان تمام نسخ الجزء الاول ..... سنة ١١٤٣ استكتبه لنفسه سيدي ... محمد بن اسمعيل بن صلاح الامير ..... بخط افقر العباد حسين بن احمد الغفارى *

The second volume has a similar note at the end

No. 379.

fol. 243; lines 25; size $10\frac{1}{4} \times 7$; 8×5.

The Same.

Another valuable copy of the first volume of the preceding work, with the same beginning and ending.

Written in good Naskh. Dated, A.H 835

This copy has six notes at the end.

I. A note much mutilated. So far as it is legible at all, it gives us to understand that the present copy was compared with a copy of the work corrected by Ibn Ḥajar (*d.* A.H. 852 = A D. 1449) and some others.

II. An autograph note, by Ḥasan bin 'Alî al Qayyimî, a well-known scholar of the 9th century A.H., and author of a commentary on the present work (see for a copy of his commentary, Bi. Mus., Suppl., No. 148). He tells us that the present copy was for some time in his possession.

ملكه بالطريق الشرعي حسن بن على الميومي sic يومئذ بالجامع الراهدي بالهمسم في التاريخ المعين غفر الله له و لكاتبه و جميع المسلمين *

III. One Mustafâ bin Aḥmad bin 'Alî inspected the MS., in A.H. 1107.

تشرف بالنظر فى هذا الجزء العظيم ..... افقر العباد الى رحمة ربه مصطفى بن احمد بن على الصباغ رابع عشر ذى قعدة سنه ١١٠٧ *

IV. One 'Ubaid az Zawwâdî also inspected the MS., in A.H. 1127.

نسرف بالنظر في هذا الجزء ..... افقر العباد عبيد بن sic الروادي *

V. One Aḥmad bin Muḥammad al Waḥshî went through the MS., in A.H. 1095.

انطلع على هذه الكتاب الفقير الراجى الى عفو ربه القدير احمد بن محمد الوحشي المالكي سنه ١٠٩٥ *

VI. One Aḥmad bin Ibrâhîm al Mâlikî also went through the MS., in A.H. 1116.

طالع هذا الجزء العبد الفقير الراجي عفو ربه القدير احمد بن ابراهيم المالكى سنه ١١١٦ *

No. 380.

foll. 40; lines 22; size 9 × 6½ : 9 × 4½.

الباعث على انكار البدع و الحوادث

AL BÂ'IṢ 'ALÂ INKÂR AL BIDA'I WA AL ḤAWÂDIṢ.

A collection of Ḥadîṣ, dealing with the illegality of some newly introduced prayers in Islâm, and especially صلوة الرغائب, a kind of prayer which is known to be repeated on the night of the first Friday in the month of Rajab and, according to some, on the night of the 14th Sha'bân, as appears from the following passage in the work: و اما صلوة الرغائب فالمشهورين الناس اليوم انها تصلى بين العشائين ليلة اول جمعة في شهر رجب و قد سبق فيما حكاه الامام ابوبكر الطرطوشى رحمان حدوثها و ظهورها و سبق فى الحكاية ايضاً ان صلوة ليلة النصف من شعبان كانت تسمى صلوة الرغائب الخ *

Author: Abû Muḥammad 'Abdarraḥmân bin Ismâ'îl bin Ibrâhim ابو محمد عبد الرحمن بن اسماعيل بن ابراهيم, commonly known as Abû Shâma. He was born in Damascus, A.H. 599 = A.D. 1302: and after studying in his native place, he left it for other countries where he studied under known professors. He was a specialist in Qur'ânic branches, tradition and jurisprudence He is also known as an historian; and his work, Ar Raudatain fî Akhbâr ad Daulatain (see Hand-list, No 2223), is specially noteworthy as a valuable history of Egypt. He composed many works on the subjects named above In A.H. 662 he was appointed Principal of Dâr al Ḥadîṣ Ashrafîyah in Damascus, where he worked till his death in A.H. 665 = A.D. 1268; see Ṭabaqât Ibn Mulaqqin, fol. 117; Brock., vol i, p. 317.

Beginning:—

الحمد لله هادى الورى طرق الهدى و زاجرهم عن اسباب التهلكة
و الردى و صلوته و سلامه على عباده الذين اصطفى الخ *

The author succeeded in the present work in proving that the Ḥadîṣ in favour of صلوة الرغائب is false.

The work is rare, not being mentioned in any catalogue.

Written in fair Naskh. Dated, A.H 1302.

No. 381.

foll. 110; lines 15; size 9 × 5; 6½ × 3.

كتاب في الحديث

KITÂB FÎ AL ḤADÎṢ.

A work on Ḥadîṣ, designated on the title-page Kitâb fî Ḥadîṣ, dealing with punishments for crimes and sins, and with warnings against committing the same. By Abû 'Abdallâh Muḥammad bin 'Umar bin Muḥammad al Baġawî ابو عبد الله محمد بن عمر بن محمد البغوي. Neither the author nor the work is to be traced in any catalogue; but that the author belongs to the 7th century A.H. we may conclude from the fact that the seven traditionists are the only intermediate sources between the author and the Prophet, as appears from the following beginning, which runs thus:

الحمد لله رب العالمين و العاقبة للمتقين و الصلوة و السلام على سيدنا
محمد و آله و صحبه اجمعين قال حدثنا الشيخ الامام الاجل جمال السنة

ابو عبد الله محمد بن عمر بن محمد المعوي رضى الله عنه قال اخبرنا ابو نصر بن احمد بن عبد الملک الخلقاني قال قال اخبرنا الشيخ الصالح بن احمد بن احمد العطاري الرازى قال حدثنا مهربان ابو على قال حدثنا محمد الرازي قال حدثنا ابو العباس جعفر بن هارون الواسطى قال حدثنا سمعان المهدي قال حدثنا انس بن مالک قال قال رسول الله صلى الله عليه و سلم ان امتى في سائر الامم كالقمر في النجوم *

The work is divided into the following 11 Bâbs —

I	Foll 9 –33[a]	الباب الاول في عقوبة ترک الصلوة.
II	Foll 33[b]–41[a]	الباب الثاني في عقوبة شرب الخمر.
III	Foll 41[b]–44[a]	الباب الثالث في عقوبة الزنى.
IV	Foll 44[b]–46	الباب الرابع في عقوبة اللائط.
V.	Foll 47 –50[a]	الباب الخامس في عقوبة آكل الربا.
VI	Foll. 50[b]–58[a]	الباب السادس في عقوبة النائحة.
VII	Foll. 58[b]–61	الباب السابع في عقوبة مانع الزكوة.
VIII.	Foll 62 –70[a]	الباب الثامن في عقوبة قاتل النفس.
IX	Foll. 70[b]–74	الباب التاسع في عقوبة الوالدين.
X	Foll 75 –90	الباب العاشر في النهى عن المزامير و المغاني.
XI.	Foll 91 –108	الباب الحادى عشر في اهوال يوم القيمة

The scribe, Mullâ Muhammad Ibrâhîm al Ḥiṣârî, says at the end that he transcribed the present copy, in A.H. 1149, for the use of Bîbî 'Â'isha, the daughter of a certain Amîr Ibrâhîm Chalpî :—

تمام شد اين كتاب بتاريخ ١١ شهر جمادى الثاني روز چهارشنبه سنه ١١٤٩ راقمه فقير ملا محمد ابراهيم حصاري غفر الله ذنبه براى خواندن عصمت پناهي مريم مكاني بي‌بي عائشه بنت اقبال و اجلال پناه ابراهيم چلپي طال عمره *

One Ibrâhîm Chalpî, without date or any description, is mentioned in Berlin, No. 2441.

Fol. 109 contains a prayer. Written in fair Naskh

A note at the end of fol. 109, by Bîbî 'Â'isha, says that she was the owner of the MS. : ملت العقيرة عائشه بنت ابراهيم عفى الله عنها.

No. 382.

foll. 25, line 9; size 9 × 5; 6 × 3.

المنتخب من الشهاب

AL MUNTAKHAB MIN ASH SHÎHÂB.

A work containing 210 genuine Hadîs, taken from Shihâb, a work on Ḥadîṣ dealing with ethics by Quḍâ'î (*d.* A.H. 454 = A.D 1064)

By an anonymous scholar, who says in the preface that he noticed a treatise by Dû an Nasabain 'Umar bin Ḥasan (*d.* A.H. 633 = A.D. 1236), in which that author has dealt with genuine, weak, false and some other classes of Ḥadîṣ taken from Quḍâ'î's work. A treatise dealing with the Ḥadîṣ of Quḍâ'î, by Dû an Nasabain, is mentioned in Ḥuffâẓ, vol. iv, p. 213, as having been composed under the order of Sultân Kâmil of Egypt (A.H. 615-635 = A.D. 1218–1238). و امر (الكامل) ان يعلق شيأ على كتاب الشهاب فعلق كتابا تكلم فيه على اسانيده و اراه الكامل. Our present anonymous author finds that Dû an Nasabain omitted 13 genuine Ḥadîṣ in his treatise; hence the present work contains 210 genuine Ḥadîs, as compared with 197 mentioned by Dû an Nasabain.

Beginning :—

الحمد لله رب العلمين كما حمد لنفسه و صلى الله على خير خلقه محمد رسوله الذى انار به الدين و اطلع شمسه و سلم تسليماً اما بعد فقد استخرت الله سبحانه و تعالى في جمع هذا الكتاب المنير من كلام سيد المرسلين و ذلك لاني لما تأملت كتاب الشهاب للقضاعي رحمة الله عليه فوجدت خط سيدنا الفقيه الامام العارف ذوالنسبين رحمة الله عليه مكتوباً منكتا على كل مايحتوي عليه كتاب الشهاب من الاخبار الصحيحة و الضعيفة و الباطلة و الموضوعة و المنكر ..... حسب ما صححه سيدنا العارف ذو النسبين الخ *.

The fact that the words سيدنا (my master, or teacher) are used twice by this author in addressing Dû an Nasabain, and are not used for Quḍâ'î and other authors quoted in the work, gives us reason to conclude that the anonymous author of the present work was alive in the 7th century A.H., and was a pupil of Dû an Nasabain.

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

No. 383.

foll. 93; lines 21; size 8 × 6; 6 × 4.

بديع التذكار فيما ورد في فضل
الخيل من الاخبار

BADÎ' AT TIḌKÂR FÎ MÂ WARADA FÎ FAḌL AL KHAILI MIN AL AKHBÂR.

A work on Ḥadîṣ without Isnâd, dealing with the excellence of horses, with their good and bad points and colours, and with horse-racing, divided into eight chapters. The last chapter contains the names of the horses which were used by the Prophet and some of his companions.

By Abû Muḥammad 'Abdal Mu'min bin Khalaf bin Abî'l Ḥasan bin Sharaf ad Dimyâṭî ابو محمد عبد المؤمن بن خلف بن ابى الحسن بن شرف الدمياطي, a well-known scholar versed in jurisprudence and philology, and a noted traditionist of his age. He was born in Tûn (a town in Dimyâṭ), A.H. 613 = A.D. 1217, where he studied the Qur'ânic branches, jurisprudence and philology, and afterwards devoted himself to the study of Ḥadîṣ In A.H. 636, in order to perfect himself in the same, he visited Egypt, Baġdâd, Arabia and some other places, and attended lectures on Ḥadîṣ under numerous well-known Shaikhs. The number of the author's Shaikhs, as stated in Ḥuffâẓ, exceeds 1300. He was the first professor of Ḥadîṣ in the Manṣûrîyah Madrasah of Cairo. He also worked as a professor in the Ẓâhirîyah Madrasah of Egypt. He died in A.H. 705 = A.D. 1305; see Ṭabaqât Ibn Shuhba, fol. 112; Isnâwî, fol. 202; Ḥuffâẓ, vol. iv, p. 268; Brock., vol. ii, p. 73.

Beginning:—

قال الشيخ الامام العالم العلامة شرف الحفاظ قدوة العارفين ..... شرف الدين ابو محمد عبد المؤمن بن خلف الدمياطي ..... الحمد لله ان هدانا للعلم ..... اما بعد فقد سئلت عما ورد في الخيل من الخير الجم و ما يستحب من الوانها ..... و ما يكره من شياتها كا الشكل و الرجل و ما روي في اقتنائيها من البركة و الشوم و ما جاء في اسمائها ... *

For other copies of the work, see Paris, No. 2816; Bodl., i, p. 384; Lee, No. 139.

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

Foll. 88–93. A treatise on the same subject, by Muḥammad bin Waḥîd محمد بن وحيد.

Beginning :—

الحمد لله الذي كرم الانسان على ما خلق في الارض ... و بعد فاني جمعت في هذه الاوراق من الاخبار التى وردت فى الخيل الخ *

Neither the author nor the treatise is mentioned in any catalogue.

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

No. 384.

foll. 29 ; lines 15 ; size $8\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4\frac{1}{2}$.

مختصر شعب الايمان

MUKHTAṢAR U SHU'AB AL ÎMÂN.

An abridgment of Shu'ab al Îmân, a work of Baihaqî (*d.* A.H. 458 = A.D. 1066) on Ḥadîṣ dealing with the 77 important Islamic beliefs.

By Abû Ḥafṣ 'Umar bin Nûraddin Abî'l Ḥasan 'Alî bin Aḥmad bin Muḥammad ابو حفص عمر بن نور الدين ابى الحسن علي بن احمد بن محمد. He was born in A.H. 723 = A.D. 1323 : and, having lost his father in his infancy, was brought up by his step-father, 'Îsa, a Mulaqqîn (tutor) of the Qur'ân in Jâmi' Ṭûlûn of Egypt. With reference to 'Îsâ's post (of Mulaqqîn), the author is called Ibn al Mulaqqîn (the son of Mulaqqîn). His own father, on account of his special merit in grammar, was commonly called Abu'l Ḥasan an Naḥwî; hence our author is also called Ibn Abî'l Ḥasan Naḥwî. The author, in the colophon of an autograph copy of his work, Tuḥfat al Muḥtâj (see Hand-list, No. 819), designates himself by the latter name, thus :—

كتب مؤلفه الفقير الى عفو الله و غفرانه عمر بن على بن احمد بن محمد الانصاري الشهير بابن ابي الحسن النحوي *

He studied in Egypt under Isnâwî (*d.* A.H. 772 = A.D. 1371) and some other persons. In A.H. 770 he left Egypt for Damascus, where he studied under Muġlaṭâ'î (*d.* A.H. 762 = A.D. 1361) and others, and became famous for his learning, and was appointed a professor of Ḥadîṣ in a Madrasah of Damascus. Shortly after, the fame of

his masterly knowledge of jurisprudence induced the authorities of Damascus to appoint him Qâḍî of the place. He is a noted author of his age, having compiled 300 works on different branches of Arabic literature; and he is specially noted by his biographers as standing alone in the century to which he belonged in producing so many useful works. Subkî (*d.* A.H 771 = A.D. 1371), who was the greatest authority of his age among scholars, highly appreciated some of his works, which he noticed. His biographers give us to understand that he had his own valuable library, containing a large number of books. He died in A.H. 804 = A.D 1404; see Ṭabaqât Ibn Shuhba, fol. 191; Brock., vol. ii, p. 92.

Beginning :—

الحمد لله رب العالمين و الصلوة و السلام على سيد المرسلين .....

و بعد فقد تكرر السوال من بعض كبار العلماء فى السوال عن عدد شعب الايمان الخ *

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

No. 385.

foll. 22; lines 20; size $8\frac{1}{2} \times 6$; 6×4.

The Same.

Another copy of the preceding work, beginning and ending like the above. Written in good Naskh Dated, A.H. 1231.

No. 386.

foll. 46; lines 25; size $7\frac{1}{4} \times 5\frac{1}{2}$; $7 \times 4\frac{1}{2}$

البذل الماعون في

فضل الطاعون

AL BAḌL AL MÂ'ÛN FÎ FAḌL AṬ ṬÂ'ÛN.

A most valuable and old copy of Al Baḍl al Mâ'ûn fi Faḍl at Ṭâ'ûn, a work on Ḥadîṣ dealing with the origin of plague, with a definition of it and remarks regarding the abandoning of places affected by the plague, and regarding the entering into those areas,

holding that Muslim victims to the disease were to be deemed martyrs.

By Aḥmad bin ʻAlî bin Ḥajar al ʻAsqalânî احمد بن علي بن حجر العسقلاني (*d.* A.H. 852 = A.D. 1449; see Lib. Cat., vol. v, part i, p. 49).

Beginning :—

الحمد لله على كل حال و نعوذ بالله من حال اهل النار و نسأله العفو فى الدنيا و الاخرة انه هو العفو الغفار ... . اما بعد فقد تكرر سوال الاخوان نفع الله بهم في جمع الاحاديث الواردة فى الطاعون و شرح غريبه الخ *

The author occasionally offers explanations of certain of the Ḥadîṣ. The work is divided into the following 5 Babs :—

I Foll. 1–4 الباب الاول في مبدأه.

II. Foll. 5–23 الباب الثاني في تعريفه.

III. Foll 24–32 الباب الثالث فى بيان كون الطاعون شهادة للمسلمين.

IV. Foll. 33–35 الباب الرابع في حكم الخروج من البلد الذي يقع بها و الدخول اليها

V. Foll. 36–42 الباب الخامس فى مايشرع فعله بعد وقوعه

The work was composed in A.H. 833.

For other copies of the work, see Lied, No. 2034; Br. Mus. Suppl., No. 1505; Cairo, vol. vi, p. 117; Kupr., No. 255.

The MS. is not dated; but an autograph note of the author on fol. 10[a], which tells us that the MS. was studied by Burḥânaddîn (*d.* A.H. 841 = A.D 1438) under him (the author), and that during his study of it the MS. was compared with the original (بلغ برهان الدين ابراهيم قرأة علىّ و عرضاً بالاصل كتبه جامعه), gives us reason to hold that the present copy was written in or before A.H. 841.

Written in good Naskh.

Foll. 43–46. A treatise on 20 Ḥadîṣ, entitled ʻAmal al yaum wa al Lailah, dealing with prayers for day and night, by Ibn Ḥajar ʻAsqalânî.

Written in fair Naskh, but on different paper from the earlier foll.

Beginning :—

الحمد لله و سلام على عباده الذين اصطفى اما بعد فقد انتقيت فى هذا الجزء عشرين حديثا من صحاح الاحاديث و حسانها فيما يقوله المكلف فى يومه و ليلته الخ *

The present treatise was composed in A.H. 848, as appears from the following colophon : قال جامعه شيخنا شيخ الاسلام شهاب الدين احمد بن علي قدتم فى صبيحة الحادي و العشرين من شوال سنه ثمان و اربعين و ثمانمائة

Though the scribe does not reveal his name, yet the words قال جامعه شيخنا ("the compiler, my teacher, said") in the above colophon lead us to suppose that the scribe was a pupil of Ibn Ḥajar, the author.

No. 387.

foll. 23 ; lines 25 ; size $6\frac{1}{2} \times 3\frac{1}{2}$; $4\frac{1}{2} \times 2$.

المنبهات

AL MUNABBIHÂT.

A collection of Ḥadîṣ (without Isnâd), selected and arranged according to a peculiar plan described below, for devotional purposes, relating to inducements for doing good and for abstaining from evil. To these are added a few sayings of saints and philosophers on the same subjects.

By Shihâbaddin Aḥmad bin 'Alî bin Ḥajar شهاب الدين احمد بن علي بن حجر (*d.* A.H. 852 = A.D. 1449 ; see Lib. Cat., vol. v, part i, p 94). There is no absolute certainty regarding the authorship of this work. The preface of the present MS., as well as of MS No. 389 below, and of the India Office MS. No. 186, distinctly mention Ibn Ḥajar as the author of the work ; while the preface of the India Office MS. No. 187, and of our copy No. 388 below, suggest one Ṣafîaddîn as the author. But the fact that Ibn Ḥajar also designates himself Ṣafîaddîn in the preface of the India Office MS. No. 186 (صفى الملة والدين احمد بن علي المعروف بابن حجر) gives us reason to conclude that the same Ibn Ḥajar, mentioned in the preface of the India Office MS No. 186, is the Safîaddîn mentioned in the preface of our copy No. 388 and India Office No 187. Thus all the above-noted MSS. agree in designating Ibn Ḥajar as the author of the work. Brock., vol ii, p. 67, includes this work in the list of the compositions of Ibn Ḥajar. Ḥâj. Khal., vol. ii, p. 342, on the other hand, mentions as the author of the work one Aḥmad bin Muḥammad al Ḥajarî, without, however, giving the date of his death. The preface of the MS. noticed in the St. Petersburg Catalogue also mentions Aḥmad bin Muḥammad al Ḥajarî as the author. Since the contents of all the copies which have been mentioned above are

identical, and only the wording of the preface differs, we may suppose that the scribe and not the author himself is responsible for the latter.

Beginning :—

الحمد لوليه و الصلوة على نبيه و آله و صحبه اجمعين هذه منبهات مما صنفه الشيخ شهاب الملة والدين احمد بن علي بن محمد بن احمد العسقلاني الخ *

The work is divided into 10 chapters.

The author follows an unusual plan in the arrangement of the present work.

The first chapter contains Ḥadîṣ in which attention is directed to two acts at a time. as acts worthy to be done or acts to be shunned. The second chapter similarly contains Ḥadîṣ which direct attention to three acts at a time, and so on, up to the tenth chapter which contains Ḥadîṣ directing attention to eleven acts at a time

For other copies of the work, see India Office, Nos. 186-87 ; Pet., No. 233.

Written on thick Kashmîrî paper, in beautiful Shikasht Shafî'a Âmiz Nasta'lîq, within gold-ruled borders.

Dated, Kashmîr, A.H. 1102.

No. 388.

foll. 20 ; lines 15 ; size $7\frac{1}{2} \times 4\frac{1}{2}$; $5 \times 3\frac{1}{2}$.

The Same.

Another copy of the same. Written in good Naskh. Dated, A.H. 1071.

Beginning :—

كتاب المنبهات من تصنيف الشيخ الامام الاجل الصدر الكبير زين القضاة احمد بن محمد الابرجي و هذه المنبهات على الاستعداد ليوم المعاد صنفها الصفى المعتمد الخ *

The preface of the present copy tells us that there are two compositions bearing the title of Munabbihât, one by Aḥmad bin Muḥammad al Abraji, and the other by Ṣafî (one of the designations of Ibn Ḥajar).

No. 389.

foll. 47; lines 13; size 15 × 7; 7 × 6.

The Same.

Another copy of the preceding work.

Beginning:—

الحمد لله في كل حين و اوقات و الصلواة على رسوله اشرف الخلق و البريات هذه منتخبات مما صنفه الشيخ شهاب الملة و الحق و الدين احمد بن على بن احمد العسقلاني الخ *

There are occasional marginal notes, consisting of explanations of Ḥadîṣ in Urdu; and there is also an Urdu translation of each Arabic line

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

No. 390.

foll. 116; lines 26; size 8½ × 6; 6½ × 4½.

شرح الصدور في شرح
حال الموتى في القبور

SHARḤ AṢ ṢUDÛR FÎ SHARḤI ḤÂL AL MAUTÂ FÎ AL QUBÛR.

A work on Ḥadîṣ dealing with death, and with the condition of the dead body in the tomb till the end of this world. The date of composition is A.H. 884, as mentioned in the preface of MS No. 395 below.

By Jalâladdîn 'Abdarraḥmân bin Abî Bakr as Suyûṭî جلال الدين عبد الرحمن ابى بكر السيوطى (*d.* A.H. 911 = A.D. 1505). See Lib Cat., vol. v, part i, p. 3.

Beginning:—

الحمد لله الذي ايقظ من شاء من سنة الغفلة و رفع من احب لقائه الى عليئين الخ *

The author, in the preface, says that the present work is an enlargement of At Taḍkirah, a work of Qurṭubî (*d.* A.H. 672 = A.D. 1273) on the present subject

For other copies of the work, see Berlin, No. 2665; Lied., 2056; Paris, No. 4587; Br. Mus., No. 1615.

The work was lithographed in Lahore, 1871.

Written in good Naskh. Dated, A.H. 1035.

Scribe: هلال بن علي الهلالي.

No. 391.

foll. 139; lines 19; size $10\frac{1}{2} \times 7$; $7 \times 3\frac{1}{2}$.

The Same.

Another copy of the same. Written in good Naskh. Not dated, apparently 11th century A.H.

No. 392.

foll. 155; lines 16; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4$.

الفوز العظيم فى لقاء

الكريم

AL FAUZ AL 'AẒÎM FÎ LIQÂ' AL KARÎM.

An abridgment of the preceding work by the author himself.

Beginning:—

الحمد لله الذى جعل الموت وسيلة الى لقائه و الصلواة و السلام على سيدنا محمد خاتم انبيائه و بعد فلما كان كتاب البرزخ الكبير سميته تشرح الصدور بشرح حال الموتى و القبور ..... و كان حجمه كبير بحيث بقصر همة من اقتصر اردت ان الخص منه تلخيصاً ..... فلخصت منه هذا التأليف الصغير و سميته الفوز العظيم الخ *

For another copy of the work, see Cairo, vol. ii. p. 161.

The following colophon of the author gives the date of composition as A.H. 882: قال مؤلفه رحمه الله تعالى آخر الكتاب و لله الحمد فرغت فى المحرم سنة اثنين و ثمانين و ثمانمائة

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

No. 393.

foll. 106; lines 12; size $6\frac{1}{2} \times 3\frac{1}{2}$; 5×3.

منتخب الاحاديث

MUNTAKHAB AL AḤÂDÎṢ.

Another abridgment of Sharh aṣ Ṣudûr (see Nos. 390–1 above), consisting of the Ḥadîṣ quoted in that work, omitting the Isnâd. Neither the present abridgment nor its author is to be traced in any catalogue; but a note on the title-page suggests that the present abridgment is by the author of the original work (Sharḥ aṣ Ṣudûr). This suggestion is supported by the following words in the preface: هذا منتخب الاحاديث التي ذكرت في شرح الصدور (This is an abridgment of the traditions which I have quoted in Sharḥ aṣ Ṣudûr.)

Beginning:—

الحمد لله الذي ايقظ من يشاء من سنة الغفلة و صلى الله على محمد و آله و اصحابه ..... هذا منتخب الاحاديث التي ذكرت في شرح الصدور في بيان حال الموتى و القبور الخ *

Written in beautiful Naskh, within gold-ruled borders. Not dated, apparently 11th century A H.

No. 394.

foll 86; lines 11; size $6\frac{1}{2} \times 4$; 5×3.

The Same.

Another copy of the same Written in Nasta'liq. Dated, A.H. 1257.

Scribe: محمد بن علي.

No. 395.

foll. 141; lines 31; size $10\frac{1}{2} \times 7$; $8 \times 5\frac{1}{2}$.

البدور السافرة

AL BUDÛR AS SÂFIRAH.

A work on Ḥadîṣ dealing with the end of the present world, the blast of the last trumpet, the day of resurrection, and detailed descriptions of the next world. Divided into 197 chapters.

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

Beginning :—

الحمد لله الذى خلق السمٰوات و الارض و جعل الظلمات و النور ...

... ... و بعد فهذا ما تقدم الوعد

به فى خطبة كتاب البرزخ من كتاب شاف ... ...

... ... و سميته البدور السافرة فى امور الاخرة *

Suyûṭî remarks, in the preface, that his observations on the compilation of the present work are contained in the preface of another work كتاب البرزخ, also called Sharḥ as Ṣudûr, see No. 390 above, which he tells us here was composed in A H. 884

For other copies of the work, see A.S., No 1676 ; India Office, No. 176 ; Alger , No. 853 ; Cairo, vol ii, p. 146.

Written in good Naskh Dated, A H. 974.

Scribe : بركات بن علي.

The scribe, in the following note at the end, says that the present copy is a transcription of the copy written by Muḥammad bin 'Alî ad Dâ'ûdî (*d.* A.H 945 = A.D. 1538), the author of Ṭabaqât al Mufassîrîn (see Hand-list, No. 2390) and a pupil of Suyûṭî, and that the present copy was compared with the original copy : كتبت هذه النسخة من خط الشيخ شمس الدين الداؤدى المالكي تلميذ المؤلف و قوبلت على النسخة المذكورة بحسب الطاقة *

No. 396.

foll. 163 ; lines 21 ; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 6$.

The Same.

Another copy of the same. Written in fair Naskh. Not dated, apparently 11th century A.H. It bears, at the end, a seal of the library of Wâjid 'Alî Shâh, the last Muḥammadan King of Oudh.

No. 397.

foll. 102; lines 19; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 4\frac{1}{2}$.

المنهج السوي في الطب
النبوي

AL MANHAJ AS SAWÎ FÎ AṬ ṬIBB AN NABAWÎ.

A work consisting of a collection of Ḥadîs dealing with diseases and their treatment, and medicines. The arrangement and divisions in the present work are the same as in Mûjaz, a medical work (see Lib. Cat., vol. iv, No. 43).

By Jalâluddîn 'Abdarraḥmân bin Abî Bakr as Suyûṭî جلال الدين عبد الرحمن بن ابى بكر السيوطى (*d.* A.H. 911 = A D 1505). See Lib. Cat., vol. v, part i, p 3

Beginning :—

الحمد حمد الشاكرين و اشهد ان لا اله الا الله وحده لا شريك له ...

... و بعد فهذا كتاب جمعت فيه الاحاديث الواردة في الطب ..... و رتبته ترتيب الموجز فى المقاصد و الابواب *

For other copies of the work, see Berlin, No 6302; Bodl, No. 646; Pet. Rosen. No. 22/43.

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

No. 398.

foll. 22; lines 25; size 5 × 5; $5\frac{1}{3} \times 3\frac{1}{2}$.

مطلع البدرين فيمن يوتى
اجره مرتين

MAṬLA' AL BADARAIN FÎ MAN YÛTÂ AJRAHU MARRATAIN.

A treatise on Ḥadîṣ dealing with persons, with respect to whom the Prophet has declared that they will be rewarded by God twice for each of their good acts. Also enumerates certain good acts, the doer of which will earn double rewards in the next world.

By Jalâladdîn 'Abdarraḥmân bin Abî Bakr as Suyûṭî جلال الدين

عبدالرحمن بن ابى بكر السيوطي (*d.* A.H. 911 = A.D. 1505). See Lib. Cat., vol. v, part i, p. 3.

According to the author's own statement in the preface, the present work is an enlargement of his versified treatise on the same subject. The latter comprised only 10 Ḥadîṣ, dealing with 10 meritorious acts. Afterwards he noticed some more Ḥadîṣ on the subject, which are incorporated with the original 10 Ḥadîṣ in the present work.

Beginning :—

الحمد لله و سلام على عباده الذين اصطفى و بعد فقد وقع الكلام فيمن يوتى اجره مرتين فجمعت من ذلك عشرة احاديث و نظمتها في ابيات ثم وقفت على عدة اخرى فاردت جمع ذلك في هذه الكراسة الخ *

For other copies of the work, see Berlin. Nos. 5587–8; Cairo, vol. viii, pp. 52, 331, 465.

Written in good Naskh

The note on the title-page, which says that in A.H. 920 the MS. was in possession of 'Alî bin 'Umar ad Dar'î, suggests that the MS was transcribed in or before A.H. 920.

No. 399.

foll 7; lines 19: size 8 × 6; 5½ × 4.

كتاب الكشف عن مجاوزة
هذه الامة الالف

KITÂB AL KASHF 'AN MUJÂWAZATI HÂḌIHÎ AL UMMAT AL ALF.

A critical treatise on the Ḥadîṣ ان البنى صلى الله عليه و سلم لا يمكث في قبره الف سنة (the Prophet will never stay in his tomb for one thousand years), which misled the people of the author's time into thinking that, on the expiry of the 10th century A.H., the present world would be sure to end, and that the day of Judgment would come.

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

The above-noted Ḥadîṣ is fully discussed by the author,

and proved to be false, in the present treatise, which was composed towards the end of the 9th century A.H., that is to say, before the expiry of the period in question, after which the falsehood of this so-called Ḥadîṣ became apparent to all.

Beginning :—

الحمد لله و سلام على عباده الذين اصطفى و بعد فقد كثر السوال عن الحديث المشتهر على السنة الناس ان النبى صلى لله عليه و سلم لا يمكث في قبره الف سنة الخ *

For other copies of the work, see Berlin, Nos. 2753–60; Wien, No. 1660; Goth., No 721; Lied., No 2051; Paris, Nos. 1546, 350–2; Alger., Nos. 596, 613, 1549.

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

Foll. 5ᵇ–7. Contain quotations from different works.

No. 400.

foll. 144; lines 24; size $7\frac{1}{3} \times 5\frac{1}{4}$; 6×4.

مسالك الحنفاء

MASÂLIK AL ḤUNAFÂʾ.

A work on Ḥadîṣ dealing with the privileges and peculiarities of the prayers and benedictions (صلواة) addressed to the Prophet, giving the philology of the word Ṣalât (صلواة), with its different meanings. The work is divided into ten Maslaks.

By Shihâbaddîn Aḥmad bin Abî Bakr bin ʿAbdalmalik al Qasṭallânî شهاب الدين احمد بن ابي بكر بن عبد الملك القسطلاني (*d.* A.H. 923 = A D. 1517; see Lib. Cat., vol. v, part i, p. 61).

Beginning :—

يقول احمد القسطلاني رضي الله عنه و ارضاه و جعل الجنة منقبله و مثواه الحمد لله فاتح مسالك ابواب الصلوة على نبيه الكريم لاهل ولايته الخ *

The author, in the preface, gives out his reasons for composing the present work. He says that he once noticed certain Ḥadîṣ in favour of invoking Ṣalât in the name of the Prophet, and that this was succeeded by a dream encouraging him to compose the work.

For other copies of the work, see Jeni, No. 278; A.S., No. 895; Cairo, vol. ii, p. 248.

Written in good Naskh. Dated, Mecca, A.H. 1027.

Scribe: محمد بن على الحضرمي.

Muḥammad bin Muḥammad al Bakarî aṣ-Ṣiddîqî (*d.* A H 1057 = A.D. 1647), a well-known author, scholar and traditionist of Mecca (see Khulâṣat al Aṣar, vol. iv. p. 185), in the following autograph note on the title-page, says that the transcription of the present copy was made for his own use.

الحمد لله سبحانه استكتبه لنفسه و لمن شاء الله من بعده طلب ثواب الله افقر الخلق محمد بن محمد بن ابراهيم بن علان البكري الصديقي الشافعي سبط آل الحسن خادم الحديث النبوى و السنن عام ١٠٢٧ *

No. 401.

foll. 144; lines 24; size $4\frac{1}{4} \times 6\frac{1}{2}$; $5\frac{1}{3} \times 8\frac{1}{4}$.

اتحاف اهل الاسلام بخصوصيات الصيام

ITḤÂFU AHL AL ISLÂM BI KHUṢÛ ṢÎYÂT AṢ ṢIYÂM.

(Designated, on the title-page, Hidâyat al Islâm ilâ faḍâ'il aṣ Ṣiyâm.)

A work on Ḥadîṣ dealing with the excellence of fasting (صوم) in the month of Ramaḍân and in the other months. The traditions in the present work are quoted from the six canonical collections of traditions and from other reliable works.

By Aḥmad bin Muḥammad bin 'Alî bin Ḥajar al Haiṣamî احمد بن محمد بن على بن حجر الهيثمي (*d.* A H 974 = A.D 1666; see Lib. Cat., vol. v, part i, p. 202).

According to the author's statement in the preface, he undertook the compilation of the work in A.H. 952.

The work is divided into the following 4 Babs :—

I. Foll. 1—19[a]. الباب الاول في فضائل الصيام.

II. Foll. 19[b]—93. الباب الثاني في احكام الصوم.

III. Foll. 94—109[a]. الباب الثالث في رخص الفطر

IV. Foll. 109[b]—144. الباب الرابع في حكم صوم غير رمضان

Beginning :—

الحمد لله الذي جعل الصوم حصنا حصينا لاوليائه ..... اما بعد
فقد سنح في مستهل شهر رمضان سنة اثنين و خمسين و تسعمائة ان اؤلف
كتابا في الصوم الخ *

Only one copy of the work is mentioned, viz., in Cairo vol. vi, p. 108

Written in good Naskh. Dated, A H. 1086.

No. 402.

foll. 252 ; lines 28 ; size 10½ × 7 ; 9 × 5.

الزواجر عن اقتراف الكبائر
AZ ZAWÂJIR 'AN IQTIRÂF AL KABÂ'IR.

A very useful and popular work on Ḥadîṣ dealing with mortal sins, and with the prohibitions and warnings against committing the same. By Aḥmad bin Muḥammad bin 'Alî bin Ḥajar al Haiṣamî احمد بن محمد بن علي بن حجر الهيتمي (*d.* A.H 974 = A.D. 1666, see Lib. Cat , vol. v, part i, p. 202).

Beginning :—

الحمد لله الذي حمى من اجل رافته الخ *

The author, in the preface, tells us that he had it in his mind to compile a work on the present subject ; but that the absence of any other work on this subject hindered him. However, shortly after, he secured a treatise on the subject by Ḏahabî (*d.* A.H. 748 = A.D. 1348), which induced him to undertake the present compilation, which he wrote in Mecca, A.H. 953.

The present work was highly appreciated by the scholars of his age, as well as by succeeding scholars. 'Abdalḥaqq (*d.* A H. 1052 = A.D. 1652), the famous Indian scholar, remarks about the present work, in Zâd al Muttaqîn, that no one else, prior to this present author, had ever produced such a useful, independent and detailed work on the subject كذابي بغايت مفيد است ببيش از وي هيچ كس سلوك اين طريق نكرده و دريين باب تصنيفي مستقل باين طول و عرض نساخته *

The work consists of a Muqaddimah, which is divided into two Bâbs :

I. The first Bâb deals with كبائر باطنه (internal mortal sins).

II. The second deals with كبائر ظاهره (external mortal sins).

Kabâ'ir Zâhirah are divided into various chapters, according to the divisions observed in the works on jurisprudence.

The work ends with a Khâtimah (epilogue) dealing with the following points:—

I. التوبه (repentance).

II. ذكر الحشر (descriptions of the day of Judgment).

III. ذكر النار (descriptions of hell).

IV. ذكر الجنة (descriptions of paradise).

For other copies of the work, see India Office, No. 185; Stewart, No. 151; Cairo, vol. ii, p 160. The work was printed in Bulâq, A.H. 1284; Cairo, A.H. 1310.

The following note at the end says that the present copy was compared with the autograph copy in Mecca, A.H. 966.

بلغ مقابلة على نسخة المؤلف و ذلك بتاريخ يوم الخميس ثاني عشرين رمضان من شهور [سنة] ست و ستين و تسعمائة بمكة المشرفة و صلى الله على سيدنا محمد و آله و صحبه و سلم *

The MS. is not dated; but the above note suggests that it was transcribed in or before A.H. 966.

Written in good Naskh.

No. 403.

The Same.

foll. 421; lines 27; size 9 × 4; 6 × 3.

Another copy of the same. Written in good Naskh. Not dated, apparently 11th century A.H.

The title-page bears a seal of Rashid Khân, a noble of the court of Shâh 'Âlam (A.H. 1173–1222).

No. 404.

foll. 52; lines 18; size $10\frac{1}{2} \times 6\frac{1}{2}$; $9 \times 4\frac{1}{2}$.

ماثبت بالسنة

MÂ ṢABATA BIS SUNNAH.

A work on Ḥadîṣ dealing with fasting, prayers and other religious observances connected with each of the 12 months of the lunar year, from Muḥarram to Ḏû al Ḥijjah.

By 'Abdalḥaqq bin Saifaddîn bin Sa'dallah ad Dihlawî عبد الحق بن سيف الدين بن سعد الله الدهلوي, a well-known Arabic and Persian scholar, historian, traditionist and Ṣûfî of India, who composed a number of works in Arabic and Persian on different subjects. He died in A.H. 1052 = A.D. 1642; see Subḥat al Marjân, fol. 120; Rieu, Persian Catalogue, p. 14.

Beginning :—

الحمد لله الذي جعل الاوقات المباركات مراسم الخيرات و البركات الخ *

The present work, as a matter of fact, is an appendix to one of the author's Persian works referred to in the preface, which deals with the controversies among the traditionists and Ṣûfîs about the rites observed in each of the months, together with his rulings regarding their validity or invalidity. In the present work, he allows the rites supported by genuine Ḥadîṣ, and disallows those which are based on weak and false Ḥadîṣ.

In the part dealing with the month of Rabî' I, he has given a short account of the Prophet also. Three copies of the work are mentioned in Râmpûr Library, Nos. 318–20. The work was printed in Calcutta, A.H. 1253.

Written in Naskh. Dated, A.H. 1299.

Scribe : عزيز حسن علوي.

No. 405.

foll. 44; lines 25; size $8\frac{1}{2} \times 5$; $7\frac{1}{2} \times 3$.

دقائق الاخبار

DAQÂ'IQ AL AKHBÂR.

A rare work on Ḥadîṣ dealing mostly with descriptions of the state of men after death, here as well as in the next world, giving at the beginning a short account of the commencement of the present world. It is divided into 45 Bâbs.

Mullâ 'Abdarraḥîm bin Aḥmad al Qâḍî (ملا عبدالرحيم بن احمد القاضي) is mentioned in Râmpûr, p. 330, as the author of this work. The date of his death is not given there; but a note on the title-page of our copy suggests that the author was a scholar of the 11th century A.H.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام على رسوله محمد و آله و اصحابه اجمعين ..... اما بعد فهذه رسالة في علم الحديث المسمى بدقائق الاخبار *

Two MSS. copies, and one printed copy, dated Cairo, A.H. 1299, are mentioned in Râmpûr, Nos. 121–3, among works on Asceticism.

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

No. 406.

foll. 135; lines 15; size 10×6; 8×4.

التنبيهات

AT TANBÎHÂT.

A work on Ḥadîṣ collected mainly from Mishkât (Nos. 349–353 above) and partly from Shifâ' (see Hand-list, No. 2239) and Al Mawâhib (see Hand-list, No. 2273), dealing with necessary points connected with prayer and ethics. It partly deals also with the merits of the Prophet and with praises of his wives, descendants and the four Caliphs. Divided into 34 chapters and a Khâtimah.

Author: Walîallâh bin Ġulâm Muḥammad ولى الله بن غلام محمد, a scholar and traditionist belonging to Sûrat (in India). The note and seal described below lead us to conclude that the author was alive in the 13th century A.H.

A seal by one Abû 'Alî Muḥammad bin Hâshim, dated A.H. 1307, is found on fol. 4ᵃ. The following note, written by the same Muḥammad bin Hâshim, is found on the margin of fol. 1ᵇ, and tells us that Muḥammad Hâshim received the Sanad for narrating the present work and other works of Walîallâh from Faqîrallâh, who received authority from Aḥmad bin Ḥasan, one of the pupils of the author (Walîallâh). The fact that there are only two intermediate sources between Muḥammad Hâshim (a scholar of the 14th century A.H.) and the author gives us reason to think that the author flourished either in the latter half of the 12th or in the beginning of the 13th century.

The note runs thus :—

بسم الله الرحمن الرحيم قال العبد ابو علي محمد بن هاشم كان الله له و اصلح اعماله اجازني لهذا الكتاب و لجميع مرويات و مصنفات الشيخ ولى الله بن المولى الافخم و الاستاذ الشيخ العارف بالله الاحد المولوي غلام محمد سيدي و شيخي و سندي و استاذي ... المعروف بمير فقير الله السورتي عن شيخه واستاذه السيد احمد بن حسن ..... عن شيخه المؤلف المولوي ولى الله السورتي قدس الله سره *

Beginning :—

الحمد لله رب العالمين اكمل الحمد على كل حال و الصلوة و السلام الاتمان الاكملان على سيد المرسلين ..... اما بعد فيقول العبد المذنب الافقر الى الله الغنى المسمى بولى الله ابن المولى الاعظم و الاستاذ الاكرم و المرشد الافخم العارف بالله الاحد الشيخ الكامل المكمل الشهير بمولوي غلام محمد رحمه الله و نفعنا به اني كنت كثير الخطير ببالي ان التقط من كتاب مشكواة المصابيح الذي لا نظير له في جمع احاديث النبوية من كتب ائمة السلف و من غيره من الكتب المعتبرة كالشفاء و المواهب بعض الاحاديث الجامعة للمقاصد الكثيرة في بيان ضروريات الملة ..... و سميته بالتنبيهات النبوية في سلوك الطريقة المصطفوية الخ

The work is not mentioned in any catalogue.

Though the present copy is not dated, yet the above-mentioned seal suggests that it was written in or before A.H. 1307.

No. 407.

foll. 34 ; lines 21 ; size 9 × 6½ ; 6½ × 5.

الاحاديث في صلة الارحام

AL AḤÂDÎṢ FÎ ṢILAT AL ARḤÂM.

A work on Ḥadîṣ dealing with the excellence of giving pecuniary help to one's relatives, and showing favour and sympathy to them.

The author, whose name does not appear anywhere in the preface, says that he compiled the present work from the six canonical collections of traditions.

Beginning :—

اللهم حبب الينا الايمان و زينه في قلوبنا و كره الينا الكفر و الفسوق و العصيان و اجعلنا من الراشدين *

The work is a rare one.

Written in Naskh. Dated, A.H. 1222.

WORKS ON ḤADÎṢ COLLECTED FROM A NUMBER OF RELIABLE WORKS.

No. 408.

foll. 291 ; lines 31 ; size 10 × 7 ; 8 × 4½.

جمع الجوامع

JAM' AL JAWÂMI'

(Also called Al Jâmi' Al Kabîr).

A collection, according to the claim of the author,* of the entire Ḥadîṣ Qaulî (sayings of the Prophet) and Fi'lî (actions of the Prophet), arranged in alphabetical order, divided into four volumes.

* The claim of the author (Suyûṭî) to have collected every Ḥadîṣ in the present work is based on mere presumption. It is hardly possible to limit

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

VOLUME I.

Beginning :—

سبحان مبدأ الكواكب الخ *

Though not a complete collection of Ḥadîṣ (see foot-note below), yet being, as it is, a collection of Ḥadîṣ contained in 30 reliable works on Ḥadîṣ, the present work has greatly facilitated the task of scholars wishing to work on the subject. Suyûṭî, as the voluminous writer of 600 works, is known to us to be unequalled ; but he is specially famous for the present composition, as no one else before him is known to us to have attempted a composition of the present nature. Abû'l Ḥasan Bakrî, a scholar of the 10th century A.H., remarks that Suyûṭî, by the present composition, has put an obligation on the scholars of the world للسيوطي منة على العالمين ; see Itḥâf, p. 129. Below each Ḥadîṣ is a reference to the works from which it is taken. In No. 427 below are enumerated the 30 works referred to above, along with others.

The present volume ends with the Ḥadîṣ beginning with the letter الف followed by ن

For other copies of the work, see Berlin, Nos. 1350–52 ; Cairo, vol. i, p. 325 ; Râmpûr, No. 101.

No. 409.

foll. 182 ; lines 31 ; size 10 × 7 ; $7\frac{1}{2} \times 4\frac{1}{2}$.

VOLUME II.

Continuation of the above, beginning with Ḥadîṣ beginning with the letter الف followed by ن, thus : اني لا علم كلمة لو قال لذهب عنه ما يجد and ending with Ḥadîṣ beginning with the letter ق

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the Ḥadîṣ to any particular number ; see commentary on Al Jâmi' aṣ Ṣaġîr (No. 420 below) by Munâwî (*d.* A.H. 1031 = A.D. 1622), where he refers to this very fact, thus :— بحسب ما اطلع عليه المصنف لا باعتبار نفس الامر لتعذر الاحاطة بها Moreover Suyûṭî himself, after the present composition, noticed a number of Ḥadîṣ omitted in the work, and recorded them in Al Jâmi' aṣ Ṣaġîr (No. 415) and again in Az Ziyâdât. 'Ali Qârî (*d* A.H 1014 = A.D. 1605) in Istidrâkât and Munâwî in Al Jâmi'al Azhar, even after Suyûṭî's two later compositions on the subject, collected a number of Ḥadîṣ omitted by Suyûṭî. It is evident from the above facts that it is quite impossible to make a complete collection of Ḥadîṣ.

No. 410.

foll. 125; lines 31; size 10 × 7; 7½ × 4½.

VOLUME III.

Continuation of the above, beginning with Ḥadîṣ beginning with the letter ك followed by الف, thus :— حرف الكاف كاتم العلم يلعنه كل شئى حتى الحوت في البحر الخ and ending with Ḥadîṣ beginning with the letter م followed by ن, thus : من علق في مسجد قندبلا الخ. The colophon runs thus :— آخر الجزء الثالث و بتلوه الرابع.

No. 411.

foll. 141; lines 31; size 10 × 7; 8 × 4½.

VOLUME IV.

Continuation of the above, concluding the Ḥadîṣ beginning with the letter م followed by ن, thus :— من علق ودعة فلا ودع الله له and ending with Ḥadîṣ beginning with the letter ي.

A note at the end says that these four volumes were transcribed from a copy dated A.H. 994. All these four volumes are written in Naskh; and the first two volumes are dated, A.H. 1000.

No. 412.

foll. 316; lines 31; size 11 × 7; 8 × 5.

Another copy of Al Jam'al Jawâmi', designated as the first volume, beginning like the preceding copy, No. 408 above, and ending with the letter ح. It corresponds with Vol. I and foll. 1–66 of Vol. II above.

A note at the end says that, in A.H. 945, the present copy was compared with the original by 'Alî bin Muḥammad, the owner of the present copy. The note runs thus :— بلغ مقابلة على حسب الطاقة بالاصل على يد مالكه علي بن محمد ... سنه خمس و اربعين و تسعمائة.

The title-page bears two seals of 'Itimâd Khân (*d* A.H. 1077 = A.D. 1666; see Beale's Biographical Dictionary, p. 185), a noble of Shâh Jahan's court. Two 'Azzḍdîdah of Shâh Jahân are also found on the title-page. One Mullâ Wâqif, in his note on the title-page, gives us to understand that the MS. was placed in the Royal Library by the order of Shâh Jahân (A.H. 1037–1063 = A.D. 1628–1658).

Written in good Naskh. Though the copy is not dated, yet the note, dated A.H. 945, noticed above, suggests that it was written before that date.

No. 413.

foll. 408 ; lines 31 ; size $10 \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

Another correct copy of the same, designated as the first volume, beginning like No. 408 above and ending with the letter ز followed by ي, thus : زفوا معجالسكم بالصلوة It corresponds with Vol. I and foll. 1–137^b of Vol II, No. 409, above.

A note on the title-page says that one Lutfallâh bin Muḥammad purchased the present MS. in Mecca in A.H. 1027 from one Qâsim bin Muḥammad.

Though the MS. is not dated, yet the present note suggests that it was written in or before A.H 1027.

Written in good Naskh.

No. 414.

foll. 357 ; lines 21 ; size $8\frac{1}{4} \times 6\frac{1}{4}$, 9×4.

زبدة جمع الجوامع

ZUBDAT U JAM' AL JAWÂMI'

(Also called Safinat an Nijât).

Collection of the traditions of Jam'al Jawâmi' with the omission of the Isnâd, divided into 110 chapters.

By ' Uqail bin ' Umar al Ḥaḍramî عقيل بن عمر الحضرمي, a well-known scholar and Ṣûfî of Arabia. He was born in A.H. 1001, and studied under the scholars and traditionists of Mecca and Medina. He died in A.H. 1062 = A D. 1653. See Khulâṣat al Aṣar, vol. iii, p. 114 ; Al Mashra'ar Rawî, vol. iii, fol. 124.

Beginning :—

الحمد الله الذي بين للناس علوما و حكما و اعلاما ..... بسم الله الرحمن الرحيم ..... باب في ذكر الثقلين روى ان محمدا رسول الله صلى الله عليه و سلم قال عند الله خزائن الخير و الشر و مفاتيحها الرجال فطوبى لمن جعله الله مفتاحا للخير الخ *

In the colophon, the author designates the present work Safînat an Nijât.

و قد سمت كتابي هذا سفينة النجاة ..... و جميع ما ذكر من الحديث مستخرج من الجامع الكبير *

The work is a rare one, no mention of it having been traced in any catalogue.

Written in good Naskh. Dated, A.H 1219.

Scribe : عبد الله بن محمد الفارسي

No. 415.

foll. 422 ; lines 31 ; size 13 × 8 ; 7 × 4½.

الجامع الصغير

AL JÂMI' AṢ ṢAGÎR.

A collection of the Ḥadîṯ Qaulî of Jam'al Jawâmi' (Nos. 408–411 above), with the addition of a number of Ḥadîṯ Qaulî omitted from that work, composed in A.H 907. The Isnâd is omitted throughout in the present work, but a reference to the works in which these traditions are found is noted below each Ḥadîṯ.

By Jalâladdîn 'Abdarraḥmân bin Abî Bakr as Suyûṭî جلال الدين عبدالرحمن بن ابى بكر السيوطي (*d.* A.H. 911 = A.D. 1505), the author of Jam'al Jawâmi'.

The object of the author in the present composition is to fulfil the wants of scholars for a separate work on this class of Ḥadîṯ (Qaulî), and to record the Ḥadîṯ of the same class noticed by him after the composition of Jam'al Jawâmi'.

Beginning :—

الحمد لله الذي بعث في رأس كل مائة سنة من يجدد لهذه الامة امر دينها الخ *

For other copies of the work, see Berlin, Nos. 1353-60 ; Paris, No. 766 ; Jeni, Nos. 194–7 ; Cairo, vol. i, p. 321.

The work was printed in Bûlâq, A.H. 1287.

The following note at the end says that, in A.H. 1148, the MS. was compared with a copy, which was compared by Ḥusâmuddîn 'Ali

قوبلت بالنسخة التي قابلها الشيخ علي المتقي من النسخة التي قوبلت بالنسخة المكتوبة بيد المصنف في يوم الجمعة سنة ثمان و اربعين و مائة و الف من الهجرة النبوية *

The following note on the title-page gives us to understand that the present MS. was brought to India from Mecca by Shâh Walîallâh (*d* A.H. 1176 = A.D. 1762 ; see Lib. Cat., vol. v, part i, p. 5), who purchased it in Mecca for five Dinârs :— هذا كتاب الجامع الصغير معتبر في الحديث بحرز المدقق المحدث شاه ولى الله اشترى بمكة لخمسة دنانر

Written in good Naskh. Though the MS. is not dated, yet the note dated A.H. 1148 suggests that it was written in or before that year.

The name of scribe is omitted.

No. 416.

foll. 324 ; lines 26 : size 11 × 7 ; 7 × 4.

The Same.

Another copy of the same, written in ordinary Naskh. Dated, A.H. 1171.

Scribe : مالک بن موسى بن علي

No. 417.

foll. 422 ; lines 30 ; size 12 × 8½ ; 7½ × 4½.

Another copy of the same, written in good Naskh. Dated, A.H. 1049. The present copy contains in each chapter Ḥadîṣ of the same category omitted in the original, but taken from Az Zîyâdât and added to the present copy by the scribe. The added Ḥadîṣ is preceded by the word ذيل (continuation).

Az Zîyâdât is the work of Suyûṭî (the author of Al Jâmi'aṣ Ṣaġîr), and is a collection of Ḥadîṣ omitted in his Al Jâmi'aṣ Ṣaġîr as well as in Jam'al Jawâmi'. See, for other copies of Az Ziyâdât, Berlin, No. 1361 ; Cairo, vol. i, p 437 ; Jeni, No. 203.

The scribe (محمد بن محمد السخاوي) purposely added the Ḥadîṣ of Az Ziyâdât in the present copy so that scholars and readers may easily be able to know about the Ḥadîṣ omitted in the original work without referring to Az Ziyâdât.

No. 418.

foll. 390; lines 31; size 10 × 7; 8 × 4½.

الكوكب المنير
AL KAUKAB AL MUNÎR.

A commentary on Al Jâmi'aṣ Ṣaġîr, containing explanations of difficult words and passages, pointing out in most cases the philology of the words, and giving the necessary variant opinions of Muhammadan jurists; divided into two volumes.

Vol. I.

Beginning :—

الحمد لله الذي اطلع انوار السنة النبوية ..... و بعد فهذا شرح لطيف ... على الكتاب المسمى بالجامع الصغير ..... و سميته الكوكب المنير *

By Shamsaddîn Muḥammad bin 'Abdarraḥmân al 'Alqamî شمس الدين محمد بن عبد الرحمن العلقمي, a Shâfi'î scholar and traditionist, who studied tradition under Suyûṭî, the author of Al Jâmi'aṣ Ṣaġîr, and many others. He is specially known for his merits in philology and poetry. The author of Raiḥânat al Alibbâ mentions him as a recognised poet of his age. He was born in A.H. 897 = A.D. 1491, and died in A.H. 978 = A.D. 1250. See Berlin, No. 1363; Ḥâj. Khal., vol. i, p. 288.

The following passage by the commentator, quoted by the scribe at the end of vol. ii, gives the date of composition of the present commentary as A.H. 968 :—قال المؤلف رحمه الله تعالى فرغت من تأليفه يوم الاربعاء شعبان المكرم سنة ثمان و ستين و تسعمائة For other copies of the work, see Berlin, No. 1362; Paris, Nos. 770-2; Cairo, vol. i, p 393.

No. 419.

foll. 390; lines 31; size 10 × 7; 8 × 4½.

Volume II.

Continuation of the same. It begins with the commentary on Ḥadîṣ قوله حج نفسك الخ, and ends with that on Ḥadîṣ يوم اليوم الموعود القيمة الخ.

Both the volumes are written in good Naskh. Dated, A.H. 1106.

No. 420.

foll. 311 ; lines 29 ; size 14 × 9 ; 8 × 5½.

فيض القدير

FAIḌ AL QADÎR.

An extensive and useful commentary on Al Jâmi' aṣ Ṣaġîr, containing explanations of difficult words and passages, and comments on the Isnâd (the sources of narration) of the Ḥadîṣ and on the Traditionists, and many other connected points. The entire commentary is in three volumes, of which the last volume is wanting in the Library.

VOLUME I.

Beginning :—

الحمد لله الذي جعل الانسان هو الجامع الصغير فطوبى ما تضمنه الخ *

By 'Abdarra'ûf bin Tâj al 'Ârifîn bin 'Ali bin Zain al 'Âbidîn عبد الروف بن تاج العارفين بن علي بن زين العابدين, commonly called Al Munâwî, a prominent author and scholar of his age. He composed more than 200 works on different branches. He worked as professor of Ṣalâḥîyah Madrasah in Cairo for a considerable period. His reputation as an author and scholar is not equal to that of 'Alî Qârî (*d.* A.H. 1014 = A.D. 1605 ; see Lib Cat., vol. v, part i, No. 237), though he attempted to win it. He was born in Cairo, A.H. 952; and died in A.H. 1031 = A.D. 1622. See Khulâṣat al Aṣar, vol. ii, p. 410 ; Brock., vol. ii, p. 306.

For other copies of the work, see Pet., No. 59 ; Alger., No. 507 ; Jeni, Nos. 223–34 ; Cairo, vol. i, p. 291.

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

No. 421.

foll. 460 ; lines 35 ; size 11 × 7½ ; 7½ × 5½.

Continuation of the above, beginning thus :— ..... باب الهمزة and ending as follows :— تم الجزء الثاني ويتلوه ان البركة تنزل في وسط الطعام الجزء الثالث

Written in good Naskh ; not dated. A note, dated A.H. 1106, at the end, which runs thus :— دخل في نوبة اقل العباد علما ..... و احوجهم

صادق بن ابراهيم سنه ١١٠٢ ..... الى رحمة الله tells us that the MS. was for some time in the possession of one Ṣâdiq bin Ibrâhîm in A.H. 1106. This note at once suggests that the copy was written in or before A.H. 1106.

Scribe: محمد بن علي مشرف بن ابراهيم الحريسي الشافعي

No. 422.

foll. 540; lines 23; size 8 × 5½; 6½ × 4.

التيسير
AT TAISÎR.

An abridgment, by the author himself, of the foregoing work. The present abridgment is divided into three volumes.

Volume I.

Beginning :—

الحمد لله الذي علمنا من تأويل الاحاديث فاطر السموات و الارض ..... و سميته التيسير في شرح الجامع الصغير الخ *

Ḥâj. Khal., in vol. i, p. 288, mentions an abridgment of Faiḍ al Qadîr (see Nos. 420–21 above) under the above title (Taisîr), with the same beginning as quoted above; but holds that the abridgment is by some unknown author, as would appear from the following :—

ثم اختصر بعضهم و سماه التيسير اوله الحمد لله الذى علمنا من تأويل الاحاديث الخ *

The statement of the Khulâṣat al Aṣar, vol. ii, p. 412, however (viz., that 'Abdarra'ûf composed an abridgment of his own larger commentary, Faiḍ al Qadîr, under the title of Taisîr) is supported by a note at the end of the present copy, which is quoted below. We accordingly have strong reasons to hold that the present abridgment is by 'Abdarra'ûf, and that Ḥâj. Khal. failed to identify the author.

تم الجزء الاول من الشرح ..... على الجامع الصغير لسيدنا و مولانا الشيخ عبد الروف المناوى *

No. 423.

foll. 216 ; lines 23 ; size 11 × 7½ ; 7 × 5½.

VOLUME II.

Continuation of the preceding volume, beginning thus :—

اي لفظ البسلمة قد افتتح له كل كتاب من الكتب السماوية المنز

قاله صاحب الاستغناء في شرح اسماء الحسنى الخ *

The colophon runs thus :—

تم الجزء الثاني من الشرح الصغير على الجامع الصغير لمولانا ش

عبد الرؤف المناوي *

Written in good Naskh. Dated, A.H. 1055. The name of the ribe is unknown ; but both volumes are written in the same hand.

No. 424.

foll. 214 ; lines 23 : size 11 × 7½ ; 9 × 5½.

VOLUME III.

Continuation of the above, beginning thus :—

حرف الكاف - كاتم العلم عن اهله *

The present volume, in A.H 1064, was in the possession of one bdarraḥmân bin Muḥammad, as appears from the following note :

من نعمة الله على عبده الحقير عبد الرحمن ابن محمد المرد

العمري ..... سنه اربعين و ستين و الف من الهجرة النبوية *

Written in good Naskh. Dated, A.H. 1046.

Scribe : يحيى بن عبد الصمد

No. 425.

foll. 425 ; lines 33 ; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 5\frac{1}{2}$.

منهج العمال

MANHAJ AL'UMMÂL.

A collection of the Ḥadîṯ of Al Jâmi' aṣ Ṣaġîr (see No. 415 above) and Az Ziyâdât (see Berlin, No 1361), arranged according to the arrangement observed in Al Jâmi'al Uṣûl (see Lib. Cat , vol. v, part i, Nos. 223–224), which are nearly the same as in the works of Jurisprudence. Each Bâb of every Kitâb, however, is arranged in alphabetical order. The present work, which comprises the Ḥadîṯ contained in the two works of Suyûṭî mentioned above and follows the above arrangement, is very useful for reference, especially to those interested in the Ḥadîṯ which are the sources of the ordinances of Jurisprudence.

By 'Alî bin Ḥusâmaddîn al Muttaqî علي بن حسام الدين المتقي, an Indian scholar, Ṣufî and traditionist, who is known to us as the author of 100 works on different subjects in the Arabic and Persian languages. He was born in Burhânpûr (in Gujarât), A.H. 885, and completed his studies in his native town, as well as in Multân, under his father and many others. He received spiritual training from شيخ باجن and other Ṣufîs. In short, the fame of his learning and piety spread far and wide. He kept himself busy in teaching, in spiritual training, and in composing his works. His sittings for teaching and spiritual training were attended by scholars, chiefs and nobles. Burhân Shâh (A.H. 932–943 = A.D. 1526–1536) and Maḥmûd Shâh (A.H. 944–961 = A.D. 1521–1536), the Kings of Gujarât, used to visit the author at his house. He, for some time, was a Qâḍî of Burhânpûr ; but in A.H. 953 the author, giving up the post, left India for Mecca, where he permanently settled, and soon after was recognised as a leading Ṣufî traditionist and scholar of the place. 'Alî Muttaqī is known for his keen and scholarly interest in Suyûṭî's three works, *i.e.*, Al Jam' Al Jâwâmi', Al Jâmi' Aṣ Ṣaġîr, and Az Ziyadât. He made every possible attempt to extend the utility of the Ḥadîṯ contained in these three works. The gradual development of his ideas for offering facilities to scholars in referring to the Ḥadîṯ of Suyûṭî's three works prompted him to undertake the following six compositions based on those works of Suyûṭî :—

I. Manhaj al 'Ummâl, the present work.

II. Ikmâl al Manhaj, a collection of the Ḥadîṯ omitted in Manhaj al 'Ummâl.

III. Ġâyat al 'Ummâl, a collection of Ḥadîṣ contained in the above-mentioned two works, arranged according to the arrangement observed in Manhaj.

IV. Al Mustadrak, a collection of Ḥadîṣ Fi'lî, contained in Suyûṭî's Jama'al Jawâmi', but omitted in Al Jâmi'aṣ Ṣaġîr.

V. Kanz al 'Ummâl, a collection of Ḥadîṣ of the two preceding works, Gâyat al 'Ummâl and Mustadrak.

VI. An abridgment of the preceding work, with the omission of the Isnâd. The arrangements in all the works are the same.

'Alî Muttaqî died in Mecca, A.H. 975 = A.D. 1665, and left behind him a large number of pupils and disciples in Mecca as well as in India. See Akhbâr Al Akhyâr, p. 294: An Nûr as Sâfir, fol. 230; Itḥâf, p. 236; Brock., vol. ii, p. 384. Many authors wrote independent works on his life, of which the following two works by his two pupils, one اتحاف النقى by 'Abdalwahhâb (*d.* A.H. 1001 = A.D. 1592), and the other القول النقي by Al Fâkihânî (*d.* A.H. 982 = A.D. 1573), are well-known.

Beginning :—

الحمد لله الذي ميز الانسان بفريحة مستقيمة من سائر المخلوقات الخ *

A copy of the work is mentioned in Cairo, vol. i, p. 433.

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

No. 426.

foll. 219; lines 21; size 9½ × 6; 7½ × 4½.

شرح منهج العمال

SHARḤ U MANHAJ AL 'UMMÂL.

A commentary on the preceding work, containing explanations of the difficult passages and words used in Manhaj.

By an anonymous author. The name of the commentator is not noted; but a note on the title-page, which runs thus :— هذا شرح منهج العمال بخط مصنفه suggests that the present MS. is an autograph copy.

Beginning :—

الحمد لله رب العالمن و العاقبة للمتقين و الصلوة و السلام على رسوله محمد و آله اجمعين قوله انما الاعمال اى صحتها او ثوابها قوله فمن كانت هجرته الى آخره اي من قصد وجه الله الخ *

Written in good Naskh. Not dated; apparently 10th century A.H.

No. 427.

foll. 411 ; lines 25 ; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

الجلد الرابع من كنز العمال

AL JILD AR RÂBI' MIN KANZ AL 'UMMÂL.

(The 4th volume of Kanz al 'Ummâl).

Kanz al 'Ummâl is a collection of the traditions contained in 'Alî Muttaqî's Ġâyat al 'Ummâl and Mustadrak, by the same 'Alî Muttaqî علی متقی, see No. 425 above. The present work of 'Alî Muttaqî offers full facilities of reference to the Ḥadîṣ contained in Suyûṭî's Jam'al Jawâmi, 'Al Jami'aṣ Ṣaġîr and Az Ziyâdât, which comprise between them Ḥadîṣ collected from the following works :—1–6. Aṣ Ṣiḥâḥ as Sittah, the six canonical collections of traditions (see Lib. Cat., vol. v, part i, Nos. 129, 188, 208, 210, 215, 220) 7. Muwaṭṭâ' (see Lib. Cat., vol. v, part i, No. 121). 8. Al Adab al Mufrad (see No. 370 above). 9. Musnad u Abî Da'ûd Aṭ Ṭayâlisî (see Lib Cat., vol. v, part i, No. 241). 10. Musnad u Aḥmed bin Ḥanbal (see Lib. Cat., vol. v, part i, No. 242). 11. Zawâid u Musnadi Aḥmed bin Ḥanbal. 12. Mustadrak (see Lib. Cat., vol. v, part i, No. 206). 13. Musnad u Abî 'Uwâna (see No. 481 below). 14. Musnad u 'Abd bin Ḥumaid (see Lib. Cat., vol. v, part i, No. 252). 15. Al Mu'jam Aṣ Ṣaġîr (see No. 319 above). 16. Al Mu'jam al Kabîr, by Ṭabarânî. 17. Al Mu'jam al Awsaṭ, by the same Ṭabârânî. 18. Shu'ab Al 'Imân, by Baihiqî. 19. Musannadû Ibn Abî Shaibah. 20. Musannad of Ibn 'Abdarrazzâq. 21. Sunanu Sa'îd bin Manṣûr. 22. Musnad ad Dailimî (see Lib. Cat., vol. v, part i, No. 255). 23. Sunan u Dâr Quṭnî. 24. Nawâdir al Uṣûl li at Turmuḍi. 25. Ṣaḥîḥ u Ibn Ḥaiyyân. 26. Ṣaḥiḥ Ibn Khuzaimah. 28. Aṭ Tâ'rikh of Bukhârî. 29. At Tâ'rîkh, by Khaṭîb. 30. Aṭ Tâ'rikh, by Ibn 'Asâkir. 31. Ḥilyah, by Ibn Nu'aim. 32. Aḍ Ḍu'afa', by 'Uqailî. 33. Al Kâmil, by Ibn 'Adî. 34. Musnad u Abû Ya'la. 35. Al Muntaqa. 36. Aṣ Ṣaḥîḥ li Ibn as Sakan. 37. Tahḍib al 'Âṣâr, by Ibn Jarîr. 38. Tafsîr Ṭabari. 39. Al Jâmi', by 'Abdarrazzâq. 40. Mu'jam u Ibn Qâni'. 41. Al Mukhtârât, by Ḍiyâ'l al Maqdîsî'. 42. Sunanu Baihaqî.

Abû'l Ḥasan Bakri, the teacher of 'Alî Muttaqî, remarks that 'Alî Muttaqî by the present composition has put Suyûṭî under an obligation, as he has made Suyûṭî's works of much greater utility. In fact, 'Alî Muttaqî has fulfilled in the present composition the requirements of Suyûṭî's three works noticed above. The present use-

ful work has been printed in the Dâ'irat al Ma'ârif Press, Hyderabad, in 8 volumes, A.H. 1318.

Beginning:—

حرف القاف من قسم الاقوال و فيه ثلثة كتب القيمه - القصاص - القصص *

The present volume corresponds with pp. 269–337 of vols. vii and viii of the Hyderabad edition.

The title-page bears an 'Arḍdîdah, dated A.H. 1129, and two seals, one of 'Aẓîm Khân, dated A.H 1130, and the other of Wâqif Khân, dated 1143. nobles of the court of Muḥammad Naṣîraddîn Shâh (A.H 1131–1161 = A.D. 1719–1748).

No. 428.

foll. 456; lines 21; size $12 \times 7\frac{1}{2}$; 9×5.

منتخب كنز العمال

MUNTAKHABU KANZ AL 'UMMÂL.*

An abridgment of Kanz al 'Ummâl, the preceding work, by the author of the same, in three volumes. These three volumes were given to the founder of the Library by the Librarian of the 'Âṣifîyah Library, Hyderabad, in exchange for certain other MSS., as appears from the following note: این نسخهٔ منتخب کنز العمال در مبادلهٔ بعضی کتب که در کتابخانهٔ آصفیه موجود نبوده بکتاب خانه موسومه باورینٹل ببلک لائبریری بنا نمودهٔ مولوي خدا بخش خان بهادر بانکی پور داده شد.

Volume I.

Beginning.—

الحمد لله الذي سهل على عباده حفظ الكتب و السنة الخ *

The Isnâd of the Ḥadîṣ is omitted throughout the work.

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* A study of the present work, which contains the Ḥadîṣ of 42 works (see No. 427 above), together with the commentary on the same (Nos. 432–35 below), affords to scholars all the information they require without their needing to refer to the works Nos. 408–27 above.

No. 429.

foll. 496; lines 21; size $12 \times 7\frac{1}{2}$; 9×5.

VOLUME II.

Continuation of the preceding volume, ending with the Ḥadîṣ beginning with the letter غ

No. 430.

foll. 496; lines 21; size $12 \times 7\frac{1}{2}$; 9×5.

VOLUME III.

Continuation of the above volume, beginning with the Ḥadîṣ of حرف العين and ending with the Ḥadîṣ of the letter ي.

The present work was printed in Egypt, A.H. 1313.

Written in beautiful Naskh. Not dated; apparently 11th century A.H. Each volume bears a seal of the 'Âṣifîyah Library at the beginning and at the end.

No. 431.

foll. 407: lines 35; size $12 \times 7\frac{1}{2}$; $9 \times 5\frac{1}{2}$.

Another copy of the 3rd volume, beginning and ending like No. 430 above.

A note, at the end, says that the present copy was compared with another correct copy in A.H. 1053.

Written in good Naskh. Not dated; but the above note suggests that it was written in or before A.H. 1053.

No. 432.

foll. 388; lines 29; size 13×7; $8\frac{1}{2} \times 5\frac{1}{2}$.

سلم الانوار

SULLAM AL ANWÂR.

An extensive commentary on Muntakhabu Kanz al 'Ummâ (see Nos. 428-31 above), in four volumes, dealing with the explanation of the Ḥadîṣ from different points of view, and quoting from commentaries on the original works from which the Ḥadîṣ in Muntakhab are taken.

By an anonymous author. The marginal notes and frequent corrections and alterations in all the four volumes of the commentary suggest that these volumes are the original autograph copies, written apparently in the 12th century A.H. This fact also leads us to think that the commentator was a scholar of the 12th century A.H.

VOLUME I.

Beginning :—

اعلم ايها الناظر في هذا التأليف باني جمعت احاديث التي شرحتها و استدلالاته من منتخب كنز العمال في سنن الاقوال و الافعال للمتقي ..... الحمد لله رب العالمين والصلوة و السلام على سيدنا محمد و على سائر الانبياء و على آلهم و اصحابهم عدد انفاس ذرات الوجود الظاهرة و الباطنة في الدنيا و الاخرة و اشهد ان لا اله الا الله وحده لاشريك له و اشهد ان محمدا عبده و رسوله ..... و سميته سلم الانوار *

The work is divided into 12 books, and 178 chapters, and a khâtimah. The present volume ends with a portion of the 3rd chapter of the 6th book.

Written in fair Naskh.

No. 433.

foll. 113; lines 28; size 13 × 9; 8½ × 5.

VOLUME II.

Continuation of the above, beginning الرشاد و الهدى وجد قبره روضة من رياض الجنه الخ, and ending with the last chapter of the 9th book. thus :—

ابوبكر في الغيلانيات و رضى الله تعالى عن اصحاب رسول الله اجمعين و من تبعهم باحسان الى يوم الدين .

Written as above.

No. 434.

foll. 319; lines 29; size 13 × 9; 8½ × 5.

VOLUME III.

Defective, at the beginning, for want of a portion of the 1st chapter of the 10th book, beginning abruptly thus : عن ابى هريرة و لا

تخلن من خانک , نخ ذ ت ک قط الخ and ending with a portion of the last chapter of the 11th book, thus : فانما اراد ان يعلوه بالسيف قال الرجل لا اله الا الله فلم ننا هى حتى قتله.

Written as above.

No. 435.

foll. 300 ; lines 29 ; size 13 × 9 ; 8½ × 5.

VOLUME IV.

Continuation of the above, beginning thus :— فوجد الرجل في نفسه من قتله فذكر حديثه للنبي صلى الله عليه و سلم

The Khâtimah begins on fol. 42ª, thus : الخاتمة في ذكر بعض مواعظ و خطب وردت عن نبينا محمد صلى الله عليه و سلم

The volume is partly defective at the end.

No. 436.

foll. 123 ; lines 21 ; size 11 × 8 : 8 × 5

كنوز الحقائق

KUNÛZ AL ḤAQÂ'IQ.

A collection of 10,000 Ḥadîṣ, without Isnâd, from 49 works on Ḥadîṣ, arranged in alphabetical order. The reference to the work from which the Ḥadîṣ is taken is noted below each Ḥadîṣ.

By 'Abdarra'ûf Muḥammad bin Tâj al 'Ârifîn al Munâwî عبد الرؤف محمد بن تاج العارفين المناوي (*d.* A.H. 1031 = A.D. 1622. See No. 420 above).

Beginning :—

الحمد لله الذي كسا اهل الحديث رداء الشرف في كل اقليم و رفع شانهم و اعلى ذكرهم ..... و سميته كنوز الحقائق الخ *

For other copies of the work, see Goth.. No. 610 ; Paris, No 777 ; Alger, Nos. 517, 874/5, 974 ; Cairo, vol. ii, p. 389.

The work was printed in Bûlâq, A.H. 1286 : and in Cairo, A.H. 1305.

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

USÛL AL ḤADÎṢ.*

No. 437.

foll. 89 ; lines 27 ; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

كتاب معرفة علوم الحديث

KITÂBU MA'RIFATI 'ULÛM AL ḤADÎṢ.

A rare work on the Science of Ḥadîṣ, containing descriptions of 52 classes of Ḥadîṣ, divided into 7 parts, bound in one volume. Each part bears a separate beginning and frontispiece.

By Muḥammad bin 'Abdallâh bin Muḥammad al Ḥâkîm محمد بن عبد الله بن محمد الحاكم, commonly called Ibn al Baiyi' (*d.* A.H. 405 = A.D. 1014). See Lib. Cat., vol. v, part i, pp. 105 6.

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* Usûl al Ḥadîs, or the principles of the Science of Tradition, deals with the principles according to which Ḥadîṣ are classified, their narrators, and the specified rules and conditions by which the merits of Ḥadîṣ are to be judged. These various points are dealt with, to some extent, in early works on Hadîṣ, and in Asmâ'-ar Rijâl (biography of the traditionists); but Kitâb At Taqâsîm wa Al Anwâ' by Ibn Ḥayyân (*d.* A.H. 354 = A.D. 965) is the first separate work on the subject known to us. Ibn Ḥajar, on mere presumption, holds Al Muḥdiṣ al Fâṣil Bain Ar Râwî Wa Al Wâ'î by Muḥammad Ḥasan ar Râmhurmuzî (*d.* A.H. 360 = A.D. 972) to be the first work on the subject. See Nuzhat, No. 453 below. The present work by Hâkîm (No. 437), and its supplement by Abû Nu'aim Iṣfahânî (*d.* A.H. 430 = A.D. 1030), the pupil of Ḥâkîm, are criticised for omitting the description of many important classes of Ḥadîṣ. The compositions on the present subject of Khatîb Baġdâdî (*d.* A.H. 463 = A.D. 1071) are specially recognized. He composed a separate work on each class of Ḥadîṣ Muqaddîmah (No. 440 below) of Ibn Ṣalâ'h (*d.* A.H. 643 = A.D. 1243), which in fact is an abridgment of Khatîb's compositions, is looked upon as an invaluable work. Khatîb's and Ibn Ṣalâḥ's works are the main basis for the compositions on the subject by succeeding traditionists. The works of Asmâ'-ar-Rijâl referred to above, which deal specially with the merits of the traditionists, and contain biographical particulars generally, are classified as biography of the traditionists under the head of Biography. See, for thirty works on the subject, Hand-list, vol. ii, pp. 301-308. Such works are classified in this way, mainly because it was these which evoked and served as a model for the composition of biographical accounts of other literary groups. See, for 17 such groups and the works on each, Hand-list, vol. ii, pp. 292-301, 312-323

Foll. 1—22. Part I.

Beginning :—

اخبرنا الامام الحافظ ابو القاسم اسمعيل بن محمد بن الفضل حدثني قال اخبرنا ابوبكر احمد بن على بن عبد الله بن خلف بقرأته عليه بنيسابور في شهر رمضان سنة احدى و ثمانين (ثلثمائة) قال اخبرنا الحاكم ابو عبد الله محمد بن عبد الله بن محمد بن حمدويه بن نعيم بن الحاكم الحافظ قال الحمد لله ذى المن و الاحسان و القدرة و السلطان الذى انشأ الخلق بربوبيته الخ *

The present part consists of descriptions of the following 13 classes :—

1.	foll 3–7[a].	معرفة عالي الاسناد
2.	foll. 7[b]–8[a].	العلم بالنازل من الاسناد
3.	foll. 8[b]–9[a].	معرفة صدق المحدث
4.	foll. 9[b]–10[a].	معرفة المسانيد
5.	foll. 10[b]–11.	معرفة الموقوفات من الروايات
6.	fol. 12.	معرفة الاسانيد
7.	fol. 13.	معرفة الصحابة على مراتبهم
8.	fol. 14.	معرفة المراسيل
9.	fol. 15.	معرفة المنقطع
10.	foll. 16–17.	معرفة المسلسل
11.	foll. 18–19.	معرفة المعنعنة
12.	foll. 20–21.	المعضل من الروايات
13.	fol. 22.	معرفة المدرج

Foll. 23–45. Part II.

Beginning :—

اخبرنا ابوبكر احمد بن علي بن خلف بنيسابور قال الحاكم ابو عبد الله محمد بن عبد الله البيع الخ

The present part contains descriptions of the following 7 classes :—

14.	foll. 24–26[a].	معرفة التابعين
15.	foll. 26[b]–28[a].	معرفة اتباع التابعين

16. fol. 28b. معرفة الاكابر من الاصاغر
17. foll. 29–30a. معرفة اولاد الصحابة
18. foll. 30b–33. معرفة الجرح و التعديل
19. foll. 34–39. معرفة الصحيح و السقيم
20. foll. 40–45. معرفة فقة الحديث

Foll 46–69 Part III.

Begins like Part II, and contains descriptions of the following 7 classes :—

21. foll 49–52a. معرفة ناسخ الحديث و منسوخه
22. foll. 52b–53. معرفة الالفاظ الغريبة فى المتون
23. foll. 54–55a. معرفة المشهور من الحديث
24. foll. 55b–56. معرفة غريب الحديث
25. foll. 57–60a. معرفة الافراد من الحديث
26. foll. 60b–66. معرفة المدلسين
27. foll. 67–68. معرفة علل الحديث

Foll. 70–75. Part IV.

Begins like Part II, and contains descriptions of the following 9 classes :—

28. foll. 72–74 معرفة الشاذ من الروايات
29. foll. 75–78. معرفة سنن رسول الله صلى الله عليه و سلم
30. foll. 79–81. معرفة الاخبار التى لا معارض لها بوجه من الوجوه
31. fol. 82a. معرفة زيادات الفاظ فقهية فى الاحاديث تفرد بها بالزيادة راوٍ واحد
32 foll 82b–85. معرفة مذاهب المحدثين
33. foll. 86–89. معرفة العلوم من مذاكرات الحديث
34 fol. 90a. معرفة التصحيفات فى المتون
35. foll. 90b–93a. معرفة تصحيفات المحدثين فى الاسانيد
36. foll. 93b–95. معرفة الاخوة و الاخوات من الصحابة و التابعين و اتباعهم الى عصرنا هذا

Foll. 96–123. Part V.

Begins like Part II. and contains descriptions of the following 7 classes :—

37. foll. 98–99. معرفة جماعة من الصحابة و التابعين و اتباع التابعين

38. foll. 100–104. معرفة قبائل الرواة من الصحابة و التابعين و اتباعهم الى عصرنا هذا كل من له نسب فى العرب مشهور

39. foll. 105–109 معرفة انساب المحدثين من الصحابة الى عصرنا هذا

40. foll. 110–112. معرفة اسامي المحدثين

41. foll. 113–117. معرفة الكنى للصحابة و التابعين و اتباعهم الى عصرنا هذا

42. foll. 118–121. معرفه بلدان رواة الحديث و اوطانهم

43. foll. 122–123. معرفه الموالى و اولاد الموالي من رواة الحديث

Foll. 124–148. Part VI.

Begins like Part II, and contains descriptions of the following 4 classes:—

44. foll. 127–131. معرفه اعمار المحدثين من ولادتهم الى وقت وفاتهم

45. foll. 132–135. معرفة القاب المحدثين

46. foll. 136–138. معرفة رواة الاقران من التابعين و اتباع التابعين و من بعدهم من علماء المسلمين

47. foll. 139–148. معرفة المتشابة في قبائل الرواة و بلدانهم و اسامیهم و كناهم و صناعاتهم

Foll. 149–166. Part VII.

Begins like Part II, and contains descriptions of the following 5 classes:—

48. foll 151–152. معرفة مغازي رسول الله صلى الله عليه و سلم و سراياه و بعوثه و كتبه الى المشركين

49. foll. 153–158 معرفة الائمة الثقات المشهورين من التابعين و اتباعهم

50. foll. 159–161. جمع ابواب التى يجمعها اصحاب الحديث

51. foll. 162–163. معرفة جماعة من الرواة التابعين و من بعدهم لم يحتج بحديثهم فى الصحيح

52. foll. 164–166. معرفة من رخص فى العرض على العالم

Only one other copy of the work is mentioned, viz., in 'Âṣifîyah Library, Hyderabad. See printed list, vol. i, No. 440.

The present copy is not written carefully. Frequent corrections are wanted. Dated, A.H. 1291.

No. 438.

foll. 29; lines 26: size $9\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 9\frac{1}{2}$.

كتاب الكفايه في معرفة

اصول الروايه

KITÂB AL KIFÂYAH FÎ MA'RIFAT AL UṢÛL AR RIWÂYAH.

An old and extremely valuable copy of Al Kifâyah, one of the most useful works on the Science of Ḥadîṣ but unfortunately incomplete, containing only Parts vi and vii of the work In fact, no library appears to possess a complete copy The two parts contained in the present copy discuss the question of whether, if the narration is not verbatim but is expressed in the narrator's own words, and yet the sense of the Ḥadîṣ is correct, it may be accepted as valid; and if so, under what conditions. The present copy was for some time in possession of Prince Aḥmad (the son of the famous Sulṭan Ṣalâḥaddîn), and bears the autograph notes of Prince Aḥmad and of many traditionists and scholars, male and female, who studied from this copy.

Author.—Abû Bakr Aḥmad bin 'Alî bin Ṣâbit al Khaṭîb al Baġdâdî ابو بكر احمد بن علي بن ثابت الخطيب البغدادي, known as a very prominent traditionist and historian of Baġdâd. He was born in a village of 'Irâq, A.H 392 = A D. 1002, where he received his education. In A.H. 411, to acquaint himself thoroughly with Islamic literature, he undertook journeys to different Islamic countries, such as Baṣra, Syria, Nishâpûr, Egypt, Mecca, Medina and Baġdâd. He permanently settled in the last-mentioned place He composed nearly 100 works, most of them on tradition history and biography. He bequeathed his library, containing all his compositions and collections, for the use of the Muhammadan public of Baġdâd. He died in A.H. 463 = A.D. 1071, and was buried near the tomb of Bishr Ḥâfî, a well-known Ṣufî of Baġdâd. For his life and works, see Ḥuffâẓ, vol. iii, p. 331; Brock., vol i, p. 329 (where A H. 403 is a misprint for 463, as the date of the author's death).

Foll. 1–13 Part vi. The present part is defective at the beginning. It begins abruptly thus:—

صدوق مؤتمن عليه يحدث ..... اخبرنا احمد بن محمد بن عبد الله

الكاتب قال انبانا احمد بن جعفر بن مسلم الجيلى نا احمد بن موسى

الجوهرنا الربيع بن سليمان قال قال الشافعي حاكياً عن سائل سأله قد اراك تقبل شهادة من لا يقبل حديثه الخ *

The present part consists of the following 14 Bâbs.

I. fol. 1. باب ما جاء في رواية الحديث على اللفظ و من راى ذلك

II. fol. 2. باب ذكر الرواية عمن لم يجز ابدال كلمة بكلمة

III. fol. 3a. باب ذكر الرواية عمن لم يجز تقديم كلمة على كلمة

IV. fol. 3b. باب ذكر الرواية عمن لم يجز زيادة حرف واحد و لا حذفه و ان كان لا يغير المعنى

V. fol. 4a. باب ذكر الرواية عمن لم يجز ابدال حرف بحرف و انكانت صورتهما واحدة

VI. fol. 4b. باب ذكر الرواية عمن لم يجز تقديم حرف على حرف

VII. fol. 5a. باب ذكر الرواية عمن كان لا يرى رفع حرف منصوب و لا نصب حرف مرفوع او مجرور و ان كان معناهما سواء

VIII fol. 5b. باب في اتباع المحدث على لفظه و ان خالف اللغة الفصيحة

IX. foll. 6-7. باب ذكر الرواية عمن كان لا يرى تعمد اللحن فى الحديث

X. fol. 8a. باب ذكر الحكاية عمن قال لا يجب اداء حديث رسول الله صلى الله عليه و سلم على لفظه و يجوز رواية غيره على المعنى الخ *

XI. fol. 8b-9a. باب ذكر الرواية عمن اجاز النقصان فى الحديث و لم يجز الزيادة فيه

XII. fol. 9b. باب ما جاء في تقطيع المتن و تصريفه فى الابواب

XIII fol. 10. باب ذكر الرواية عمن قال لا يجب تادية الحديث على الصواب

XIV fol. 11a. باب ذكر الحجة في اجازة رواية الحديث بالمعنى

In the last Bâb, the author refers to another work of his own dealing with the same subject, thus :—

و قد ذكرنا طرقه على الاستقصاء باختلاف الفاظها في كتاب افردنا له *

In the colophon, it is stated that the present copy is a transcription of a reliable copy, studied under the two pupils of Khaṭîb Baġdâdî, and annotated with their autograph notes. Two of these notes, relating the facts mentioned below, are quoted at the end of the present copy.

I. Copy of the first note, dated A.H. 515, runs thus :—

على الاصل سمعت جميعه بقرأتي على الشيخ الامام ابى الحسن محمد بن محمد بن مرزوق بن عبد الرزاق الزعفراني يوم الخميس تاسع

عشرين ذي القعدة من سنة خمس عشرة و خمسمائة و كتب محمد بن محمد بن احمد بن البلال الوراق *

The above note tells us that Muḥammad bin Muḥammad al Warrâq studied the work, in A.H. 515, under Muḥammad bin Marzûq (*d.* A.H. 517 = A.D. 1123), one of the pupils of Khâṭîb.

II. Copy of the second note, dated A H. 530, runs thus :-

و فيه (الاصل) قرأت جميع هذا الجزء سواء من اخره على والدي ابي محمد يحيى بن علي بن محمد الطراح بحق اجازته من الخطيب فسمع ذلك ابنتاى عزيزة و ست الكتبة و ذلك في رجب سنة ثلثين و خمسمائة و كتبه علي بن يحيى بن على بن محمد الطراح *

This note tells us that 'Alî bin Yahyâ bin 'Alî bin Muḥammad At Ṭarrâḥ studied the work, in A H. 530, under his father Yâḥyâ, a pupil of Khaṭîb ; and, further, it is stated that 'Azîza and Sittal Katabah, the daughters of 'Alî bin Yaḥya, joined their father in a study of the present work.

The above note is followed in the original by an attestation made by Yaḥyâ, the father of the above-mentioned 'Alî, and is reproduced in our copy.

It runs thus .—

هذا صحيح و كتب يحى بن علي بن محمد الطراح *

The present part bears the following 5 notes of the traditionists and scholars who studied from our copy.

(i) The first note runs thus :—

سمع جميع هذا الجزء هو السادس من كتاب الكفاية لابي بكر الخطيب رحمه الله تعالى و الجزء الخامس على الشيخة الصالحة الصبية الاصيلة ست الكتبة نعمة ابنة علي بن يحيى بحق سماعها من جدها يحى بن علي بن محمد الطراح باجازته من الخطيب صاحب الكتاب المولى الاجل الملك المحسن العالم العامل الورع الزاهد الحافظ الفاضل الجامع لاشتات الفضائل يمين الدوله سيد الملوك و السلاطين ابو العباس احمد بن الملك الناصر صلاح الدنيا و الدين سلطان الاسلام و المسلمين مستنقذ بيت الله المقدس من ايدى الكافرين ابي المظفر يوسف بن ايوب بن شادي ادام الله سعده و رضي عن سلفه ..... و الفقيهان ابو اسحق برهان

الدين ابن محمد بن صمصام بن عبد الله الصوفي المصري و عفيف الدين ابراهيم بن محاسن بن شادى التاجر البغدادى بقرأة اسمعيل بن عبد المحسن ابن الانماطي الانصارى و هدا خطه رضى الله به و غفرلهم و ذلك بالمنزل العلوى المحسني بدمشق فى مجلس واحد ليلة السفر من ثالث رجب سنة احدى و سنمائه و لله المنة *

Ismâ'îl bin 'Abdallâh bin 'Abdalmuḥsin Ibn al al Anmâṭî (*d.* A.H. 619 = A.D. 1220), the scribe of the present note, and the author of القصدة الخاقانية (a poetical work on the various modes of reading the Qur'ân; see Berlin, No. 486), says that he and Abû'l 'Abbâs Aḥmad,* one of the twelve sons of the famous Sulṭân Ṣalâḥaddîn (A.H. 569–589 = A.D. 1169–1193), and the owner of the present copy, studied the work in A.H. 601 under a female traditionist, Ni'mah bint 'Alî bin Yaḥyâ, commonly called Ummu 'Abdalġanî (*d.* A.H. 604 = A.D. 1204; see Al Mashîkhat, No. 322 above, fol. 228); and that two other scholars, whose names are mentioned in the note, joined them. The sitting forstudy took place in Alawî Manzil of Damascus. Ni'mah, a famous and reliable female traditionist, who received authority for narrating the present work from her grandfather (see Note No. II above), is one of the 6 female Shaikhs of 'Alî bin Aḥmad al Maqdisi (*d.* A.H. 690 = A.D. 1291), the author of Al Mashîkhat.

(ii) The second note runs thus:—

سمع جميعه و هو السادس من الكفاية للخطيب البغدادي رحمة الله و ما بعده و هو السابع منه على الشيخة الاصيلة الصالحية الصبية ست [الكتبة] نعمة ابنة علي بن يحيى بن الطراح بسماعها من جدها ابي محمد يحيى باجازته من الخطيب المؤلف الشيخ الامام العالم الفقيه الاوحد عماد الدين ابو المجد اسمعيل بن هبة الله بقرأته و اخوه ابو اسحق ابراهيم نورالدين و عز الدين ابو مطيع يحى بن هبة الله بن احمد الفقيه الشافعي اليزدي و عز الدين ابو محمد عبد العزيز بن عثمان بن ابي طاهر الهذيلي و ابن اخيه ابو المظفر يوسف بن يعقوب و زين الدين ابو الحسن على بن يوسف بن محمد الاصفهاني.....و عبد الرحمن بن يونس بن ابراهيم التونسي

* Historical works usually mention only those five sons of Sultân Ṣalâḥaddîn, who ruled after him; but it is known that he had seven other sons, of whom Prince Ahmad was one.

و ابو الحجاج يوسف بن كلثوم بن احمد العيسى و عبد الجليل بن عبد الجبار بن عبد الواسع الابهري تاب الله عليه و السماع بخطه و ذلك في يوم الاثنين سابع رمضان المبارك سنة اثنين و ستمائة بمدرسة الملك العزيز رحمه الله بمحروسة دمشق حرسها الله تعالى و صح و ثبت و الحمد لله وحده و الصلوة على رسوله *

This note tells us that Ismâ'îl bin Hibatallâh (*d* A.H. 654 = A.D. 1255; see Ṭabaqât Ibn Mulaqqin, fol 109) and many others studied from the present copy in a sitting under a female traditionist, Ni'mah (mentioned in the preceding note). The sitting took place, in A.H 602, in the Madrasah 'Azîzîyah of Damascus, founded by King 'Azîz (A H 589-595 = A D. 1192-1198), one of the five sons of Sulṭân Ṣalâḥaddîn who ruled after him

(iii) The third note runs as follows: -

سمع جميع هذا الجزء و هو السادس من الكفاية للخطيب على الشيخة الصالحة الجليلة ست الكتبة نعمة بنت على بن يحيى بن الطراح بسماعها من جدها باجازته من الخطيب بمرأة ابراهيم بن سمدان بن عيسى المزاني و هذا خطه و ابو الفضل عبد الباقى ابن يحيى بن عوض المقدسى و نجم الدين ابو عبد الله محمد و ابو الطاهر اسماعيل و ابو اسحق ابراهيم و ابو عمر و عثمان بنو الامام زين الدين ابى الحسن على بن محمد بن على جميل الانصاري المغافري خطيب المسجد الاقصى في ذى الحجة سنة ثلث و ستمائة *

The above note gives us to understand that, in A.H. 603, Ibrâhîm bin Samnân and 'Abdalbâqî bin Yaḥyâ (traditionists of the 7th century A.H.) and some others studied the work from the present copy under Ni'mah the female traditionist mentioned in the above note.

(iv) The fourth note is transcribed by 'Alî bin Mas'ûd (*d.* A.H. 704 = A.D. 1304) in an abridged form from the note, dated A.H. 599, written in the original copy. It runs thus:—

سمع على ست الكتبة بنت الطراح بمرأة كاتب السماع في اصله ابى الفتح محمد بن الحافظ عبد الغني بن عبد الواحد المقدسى جماعة منهم الشيخ ابو عمر محمد بن احمد بن محمد قدامة و اولاده احمد و زينب

و عائشة و خديجة و خضر و عبد الرحمن ..... في ثالث المحرم سنة تسع و تسعين و خمسمائة نقله على بن مسعود من الاصل مختصرا *

The above note tells us that, in A.H. 599, Abû'l Fath Muḥammad bin 'Abdalġanî (*d.* A.H 613 = A.D. 1213), the scribe of the original note, and many others studied from the original copy under Ni'mah, the female traditionist.

(v) The fifth note runs as follows:—

سمع جميع هدا الجزء و هو السادس من كتاب الكفاية على الشيخ الفقير الى الله نجم الدين ابي بكر محمد بن علي بن المظفر Sic بحق سماعه لجميعه من ست الكتبة بسندها فيه و باجازته من الحافظ ابي محمد القاسم باجازته من طاهر بن سهل عن الخطيب بقرأة مالكه الشيخ الامام المحدث ابى الحسن على بن مسعود بن نفيس الموصلى ثم الحلبي الشيخ الصالح بن سلمان بن جابر الهوازي و ابو بكر بن محمد بن علي بن سلطان الرسغيني و صلاح الدين ابو الحسن محمد بن محمد بن احمد بن بدر البعلبكي ثم الدمشقي و صح و ثبت بجامع دمشق في يوم الثلثاء منتصف جمادى الاولى سنة سبع و ستين و ستمائة و سمعه ما قبله الى الاول علي بن عبد الكافى بن عبد الملك الربعي الشافى حامدا لله تعالى و مصليا على نبيه *

The writer of the above note, 'Alî bin 'Abdalkâfî*, says that, in A.H. 667, he and Abû'l Ḥasan 'Alî bin Mas'ûd (*d.* A.H 704 = A.D 1304), who came into possession of the present copy after Prince Aḥmad, studied the work, with some others, under Najmaddîn Muḥammad bin 'Alî in the Jâmi' Masjid of Damascus. Ibn Rajab, in Ṭabaqât, vol iv, fol. 106^b, gives us to understand that Abû'l Ḥasan 'Alî collected a large number of books, which he bequeathed to the public of Damascus.

Foll. 15–29. Part vii. The title-page of the present part bears

* We notice discrepancies in the statements of the biographers about the date of death of 'Alî bin 'Abdalkâfî, a famous traditionist, known also as a good scribe. Ḏahabî, in Ḥuffâẓ, vol. i, p. 281, places his death in A.H. 662 (اثنين و ستين و ستمائة): while Ibn Mulaqqin, in Ṭabaqât, fol. 259, mentions his death in A.H. 682. The present autograph note of 'Alî bin 'Abdalkâfî, which is dated A.H. 667, is documentary authority for rejecting the date given by Ḏahabî and accepting that given by Ibn Mulaqqîn.

the following autograph note of Prince Aḥmad, the son of Sulṭân Ṣalâḥaddîn, remarking that he studied from the present copy :—
سماع لا حمد بن يوسف بن ايوب عفى الله عنه.

The present part begins with two Isnâds the first of which runs thus :—

اخبرنا الشيخ ابو الحسن محمد بن مرزوق بن عبد الرزاق الزعفراني رضي الله عنه قال انبأنا الشيخ الحافظ ابوبكر احمد بن علي بن ثابت بن احمد الخطيب *

The second, which is noted on the margin, runs thus :—

اخبرتنا نعمه بنت علي بن يحيى بن على الطراح قرأة عليها و انا اسمع في ليلة النصف من رجب سنة احدى و ستمائة بدمشق اخبرنا جدي يحيى بن على قرأة عليه سنة ثلثين و خمسمائه اخبرنا الحافظ ابوبكر احمد بن على بن ثابت الخطيب اجازة قال الخ *

This part is divided into the following 15 Bâbs :—

I. foll. 15–17. باب ذكر الرواية من كان يذهب الى اجازة الرواية على المعنى من السلف و ساق بعض اخبارهم في ذلك

II. fol. 18ª. باب ما جاء في ارسال الراوى للحديث اذا سئل بعد ذلك عن اسناده فذكره

III. foll. 18ᵇ-19ª. باب ما جاء في المحدث لم يتمه باسناد آخر و يقول عند منتهى الاسناد مثله يعنى مثل الحديث المتقدم هل يجوزان يروى الحديث الثانى معودا و يسوق فيه لفظ الحديث ام لا

IV. fol. 19ᵇ. باب ما جاء في تفريق النسخة المدرجة و تجديد الاسناد المذكور لمتونها

V. fol. 20ª. باب في المحدث يروي حديثا عن شيخ ينسبه فيه ثم يروى بعضه عن ذلك الشيخ احاديث يسمعه و لا ينسبه

VI. fol. 20ᵇ. باب في استثبات الحافظ ماشك فيه من كتاب غيره او حفظه

VII. fol. 20ᵇ. باب ذكر الرواية عمن قال حدثنا فلان و نسي فلان

VIII. fol. 21ª. باب فيمن وجد في كتابه خلاف ما حفظه عن المحدث

IX. foll. 21ᵇ–22ª. باب فى ان الحافظ اذا نسي حديثاً سمعه من شيخ و لم يتيقن حفظه في حال سماعه لم يجزله ان يرويه نازلا عمن ضبطه عن ذلك الشيخ

X fol 22b. باب فى ان السيء الحفظ لا يعتد عن حديثه الا بما رواه من اصل كتابه

XI. fol. 22b. باب فيمن خالفه آخر احفظ منه فحكى خلافه له فى روايته

XII. fol. 23a. باب القول في من كان معولة على الرواية من كتبه لسوء حفظه و ذكر الشرائط نلزمه

XIII fol. 24. باب ذكر من روى عنه من السلف اجازة الرواية من الكتاب الصحيح و ان لم يحفظ الراوى ما فيه

XIV foll 25-26. باب القول فيمن وجد فى كتابه الخطه حدثنا فشك سمعه ام لا

XV. fol. 27. باب فى المقابلة و تصحيح الكتاب

The present part is followed at the end by five notes, dated A.H. 599, 601, 602, 603, 667 respectively, which agree verbatim with those noticed in Part vi above. In addition to the above, we notice an autograph note by Ismâ'îl bin Batish (*d.* A.H 654 = A.D. 1255), a prominent traditionist and author of several works of the 6th century.

As already stated, a complete copy of this valuable work is not mentioned in any catalogue. For some other parts of the work, see Berlin, No. 1039; Lied, No. 1737; Cairo, vol. i. p. 244.

Written in fair Naskh Not dated; apparently 6th century A.H.

No. 439.

foll. 22; lines 19: size $6\frac{1}{2} \times 4\frac{1}{2}$: 5×3.

مالا يسع المحدث جهله

MÂLÂ YASÂ'U AL MUḤADDÎṢ JAHLAHÛ.

A useful and rare work on the Science of Ḥadîṣ.

By Abû Ḥafṣ 'Umar bin 'Abdalmajîd Al Qurashî ابو حفص عمر بن عبد المجيد القرشي, a traditionist of the 6th century A.H., the date of whose death is not fixed by his biographers. The fact that the present work was composed in A.H. 579 tells us that he was alive in that year.

Beginning:—

الحمد لله الذي و فقنا لتوحيده و فضلنا على كثير الخ *

The work is rare. Only one other copy is mentioned, viz., in Lied, No. 1743: see Brock., vol. i, p. 371.

No. 440.

foll. 113; lines 23; size $7\frac{1}{2} \times 5$; $4\frac{1}{2} \times 3\frac{1}{2}$.

كتاب معرفة انواع الحديث

KITÂB U MA'RIFAT I 'ANWÂ'AL ḤADÎṢ.

(Also called Muqaddimatu Ibn As Ṣalâḥ.)

A very old and valuable copy of the Kitâb Ma'rifati Anwâ' al Ḥadîṣ, compared and revised by the author himself. It is a very useful work on the Science of Ḥadîṣ, divided into 65 Naw' The materials in the present work are taken from Khaṭîb Baġdâdî's compositions on the Science of Ḥadîṣ.

Author: Taqîaddin Abû 'Umar 'Uṣmân bin Salâḥaddîn Abi'l Qâsim 'Abdarraḥmân bin Mûsâ bin Abî Naṣr bin As Ṣalâḥ ash Shahrazûrî تقي الدين ابو عمر عثمان بن صلاح الدين ابي القاسم عبد الرحمن بن عثمان بن موسى بن ابى النصر بن الصلاح الشهرزوري, a scholar of repute in the Qur'ânic branches, tradition and jurisprudence, and specially noteworthy for his skill in removing the discrepancies of Ḥadîṣ He was born in A.H 577 = A.D. 1181, and studied under his father and many others. He worked as professor in the Madrasah Salâḥîyah of Jerusalem. In A.H. 616, he was appointed professor of Shâfi'î jurisprudence in the Madrasah Rawâḥîyah of Damascus. Shortly after, he took his seat as a professor of the Juwainîyah Madrasah. Later on, King Ashraf bin Mûsâ (A.H. 626–635 = A.D. 1228–1337) of the Ayyûbids appointed him the first professor in a Madrasah built by him in Damascus known as Ashrafîyah, where he worked till his death in 643 = A.D. 1243. For his life and works, see Ṭabaqât Ibn Shuhba, fol. 86; Brock., vol. i, p. 359.

Beginning:—

قال الشيخ ..... تقى الدين ابو عمر عثمان ..... ربنا آتنا من لدنك رحمة ..... هذا و ان علم الحديث من افضل العلوم الفاضلة *

For other copies of the work, see Cairo, vol. 1, p. 352; Râmpûr Library, p. 128. The work was lithographed in Lucknow, A.H. 1304.

The colophon runs thus:—

اخر الكتاب و الحمد لله حق وحده و الصلوة على محمد نبيه و عبده و سلام بجزء في العشر الاوسط من شهر رمضان المبارك من سنة سبع و ثلاثين و سبعمائة *

Written in good Naskh. Dated, A H. 637.

The following autograph note of the author gives us to understand that the MS was studied under him: الحمد لله بلغ قرأة على كتبه مؤلفه عثمان.

No. 441.

foll 147; lines 15, size 8 × 4½; 5 × 3.

Another copy of the same, followed by four short treatises on different subjects

Written in fair Naskh. Dated, A H. 976.

Towards the end, the scribe, who does not reveal his name, thus enabling us to judge of the reliability of his copy, says that the present copy is a transcription of that studied under Asîladdîn 'Abdallâh bin 'Abdarrahmân (*d.* A H. 883 = A D 1478), the author of Ad Durj ad Dusar (see Lib Persian Catalogue vol vi, No 485): and that Asîladdîn's copy was a transcription of one revised and marginally annotated by Khwâja Mahmûd Al Pârasâ (*d* A H. 822 = A D. 1420), the author of Fasl al Khitâb Khwâja's was a transcription of a copy studied under the author, bearing an Ijâza granted by the author to his pupil, Mutahhir, in A H 638.

Foll 137–147. Four treatises

I. Foll. 137b–139a. رسالة في ان الصلوة للمصطفى افضل الصلوة A treatise on the superior efficacy of addressing prayers (صلوة) to Muhammad, the Prophet

By Muhammad bin As'ad ad Dawwânî (*d* A.H. 907 = A.D 1501).

Beginning:—

و له الحمد و على نبيه الصلوة و السلام الخ *

The treatise ends thus:—

تمت الرسالة للدوانى

II. Fol. 139b. رسالة في بيان الحديث اذا مات الانسان انقطع عمله الا من ثلثة. A treatise explaining the Hadîs which indicates that, when a man dies, everything connected with him ends, except three things.

By an anonymous author.

Beginning:

ان احسن حديث يحدث به المحدثون الخ

III. Foll. 140–144a. رسالة في تعريف الحديث الحسن A treatise defining the Ḥadîs Ḥasan, a kind of Ḥadîs.

By an anonymous author.

Beginning :—

الحمد لله الذي حلى الانسان في احسن التقويم ..... و بعد فهذه الحديث ينقسم الى قسمين صحيح و ضعيف الخ *

IV. Foll. 144b–147. رسالة في رؤية الله للنساء A treatise discussing the theological question of whether the female will be denied the privilege of obtaining a view of God on the Day of Judgment. The author holds that women will not be denied that privilege.

By Jalâladdîn 'Abdarrahmân bin Abî Bakr as Suyûṭî جلال الدين عبد الرحمن بن ابي بكر السيوطي (*d.* A.H. 911 = A.D. 1505).

Beginning :—

الحمد كفى و سلام على عباده الذين اصطفى ..... هذا تأليف في رؤية الله للنساء رؤية الله تعالى يوم القيمة حاصل لكل احد من الرجال و النساء *

No. 442.

foll. 78 · lines 27 · size 9½ × 6½ · 6¼ × 3¼

التنقيد و الايضاح

AL TANQÎD WA AL 'ÎḌÂḤ.

A very correct and valuable copy of a commentary on the preceding work, compared with the autograph copy by the commentator's son.

By Abû'l Faḍl 'Abdarrahîm bin Ḥasan bin 'Abdarrahmân Al Irâqî ابو الفضل عبد الرحيم بن حسن بن عبد الرحمن العراقي, the most eminent and reliable traditionist of his age, who was also known for his special merits in the Qur'ânic branches and jurisprudence. He has composed many useful works on those subjects. He was born in Mihrân (a place near Cairo), A.H. 725 = A.D. 1325. As he was brought up in 'Iraq, he is known to us as Al 'Irâqi. He in order to complete his studies visited Syria, Arabia, Alexandria, Emesa, Aleppo, Heliopolis and some other places. He worked as professor of Ḥadîs and jurisprudence in the institutions of different countries and cities. In A.H. 788, he was appointed Qâḍi and Khatîb of

Medina. He spent his later years in Egypt, i.e., from A.H. 795 till his death in A.H. 806 = A.D. 1406, devoting himself mostly to Amâlî (i.e., sittings for the teaching of tradition by dictation).

For his life and works, see Brock., vol. ii, p. 65; Al Qabs al Ḥâwî, fol. 102; Ṭabaqât Ibn Shuhba, fol. 187.

Beginning :—

الحمد الذي الهم لا يضاح ما الهم و افهم الاصطلاح و لوشاء لم يفهم.....
و بعد فان احسن ما صنف اهل الحديث فى معرفة الاصطلاح كتاب علوم الحديث لابن الصلاح *

The commentator, in the preface, mentions the following two Shaikhs, under whom he studied the text, and received the Sanad for narrating the same :—

I. خليل بن كيكلدي (*d.* A.H. 761 = A.D. 1361).

II. بهاء الدين عبد الله (*d.* A.H. 777 = A.D. 1277).

The colophon tells us that the commentary was composed in A.H. 702

Only one other copy of the work is noticed, viz., in Jeni, Nos. 295-6.

The following note below the colophon, and the autograph note by Aḥmad (*d* A.H. 820 = A.D. 1422; see No 318 above), the commentator's son, repeated in several places in the margin, tell us that, in A.H. 811, the present copy was thoroughly compared by him with the autograph copy.

The note below the colophon runs thus :—

تمت مقابلة هذ الكتاب و مراجعته بتبييض المصنف و هو الامام الحافظ المسند افضل المحدثين فى زمانه شيخ شيوخنا المولى المسند زين الدين عبد الرحيم العراقي اوائل ربيع الاخر في سنة الحادية العشر بعد الثمانمائة من الهجرة النبوية بالمدرسة المنصورية *

The autograph note in the margin runs thus :—

بلغ سماعا و بحثا بالاصل كتبه احمد بن العراقي *

Written in fair Naskh. Undated; but the note below the colophon, quoted above, indicates that the present copy was made in or before A.H. 811.

Foll. 76^{b}–78 contain the copy of a letter of Salafî (*d.* A.H. 576 = A.D. 1180) to Zamakhsharî (*d.* A.H. 538 = A.D. 1143), requesting him for a Sanad, and Zamakhsharî's reply with a Sanad granted by him to Salafî.

No. 443.

foll. 210; lines 21; size $7\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 4\frac{1}{2}$.

شرح الالفيه

SHARḤ AL ALFÎYAH.

An old copy of the abridged commentary on the commentator's own versified treatise (At Tabṣirah Wa at Tadkirah), known as Alfîyah, consisting as it does of 1,000 verses Alfîyah is itself an abridgment of Ibn Ṣalâḥ's work (see Nos 440-41 above), with certain additions.

By Abû'l Faḍl 'Abdarraḥîm bin Ḥasan Al 'Irâqî ابو الفضل عبد الرحيم بن حسن العراقي (*d.* A H 806 = A.D. 1406; see No. 442 above), the author of Alfîyah

The colophon gives us to understand that the text (Alfîyah) was composed in A H 762; and that the commentary was composed in A.H. 771.

Written in good Naskh. Dated, A.H. 809.

Scribe: ابو جعفر محمد بن احمد العجمي, a traditionist and author of several works, who died in A H. 849 = A.D. 1446; see Mu'jam Ibn Fahd, fol. 188.

The present copy is of special value, as it was studied by the commentator's son; see the Sanad quoted below.

Ibn Al 'Ajamî (*d.* A H. 841 = A D 1438), the author of certain works, for which see Brock., vol. ii, p. 67, in the following autograph Sanad at the end of the MS., says that, in A.H. 813, Aḥmad (the commentator's son), Abû Ja'far Muḥammad, the scribe, and some others studied the work under him (Ibn Al 'Ajamî) in Ḥalab; and the Sanad was granted to all who studied.

بلغ الامام الاوحد قاضي المسلمين شهاب الدين ابو جعفر محمد بن الامام شهاب الدين احمد بن الامام العالم كمال الدين عمر بن العجمي الشهير بابن الضياء قرأة علىّ و سمعه المفسر الاوحد المبلغ ولى الدين ابو زرعة..... و اجزت لهم ما يجوز لي روايته متلفظاً بذلك ..... كتبه ابراهيم بن محمد بن خليل سبط ابن العجمي الحلبي الشهير بالمحدث و ذلك في ثامن صفر من سنة ثلاث عشرة و ثمانمائة بالمدرسة الشرقية بحلب *

This is followed by a copy of the Sanad granted by the commentator to Ibn Al 'Ajamî, the writer of the above Sanad.

No. 444.

foll. 220, lines 21; size $8\frac{1}{2} \times 6\frac{1}{2}$: $6 \times 4\frac{1}{2}$.

The Same

Another valuable copy of the same Written in good Naskh. Dated, A.H. 838

Scribe حسن بن طهماسپ.

Ibrâhîm bin Muḥammad Ibn al Ajamî (the writer of the Sanad contained in the preceding copy), in the following autograph Sanad at the end of the present copy, tells us that, in A.H. 839, he granted a Sanad to his two pupils, Abû Bakr al Ḥâzimî and 'Umar bin As Sarrâj, who studied under him from the present copy.

بلغ الشيخ شرف الدين ابوبكر الحازمي قرأة على و سمعه الشيخ زين الدين عمر بن السراج و اجزت لهما و كان الختم بعد العصر حادي عشر المحرم سنة تسع و ثلاثين و ثمانمائة كتبه ابراهيم المحدث *

The fact that the copy bears various marginal notes, indicating that it was studied and compared repeatedly by a number of traditionists and scholars, is testimony to the value and correctness of the MS

No. 445.

foll. 229; lines 29; size $10\frac{1}{2} \times 7\frac{1}{2}$; 8×5

The Same.

Another copy of the same. Written in good Naskh; dated, A.H. 849.

Scribe محمد بن محمد بن محمد بن سلمان البكرى.

No. 446.

foll. 131; lines 29; size $10\frac{1}{4} \times 7\frac{1}{2}$; 8×5

The Same

Another copy of the same; dated, A.H. 972

Written in good Naskh

No. 447.

foll. 70, lines 12, size 6½ × 5½, 6 × 3½.

الخلاصة في معرفة
اصول الحديث

AL KHULÂṢATU FÎ MA'RIFATI UṢÛL AL ḤADÎṢ.

A beautiful copy of Khulasah, a work on the Science of Hadis. The present work is based upon the following work:

I Muqaddimah by Ibn Salah (Nos. 140–41 above).

II Irshad, by Nawawi (d. A.H. 631 = A.D. 1232).

III Al Manhal ar Rawi by Ibn Jumaah (d. A.H. 73 = A.D. 1332).

Author, Abû 'Abdallah al Husam bin 'Abdallah bin Muhammad at Tibî الحسين بن عبد الله الطيبي (d. A.H. 743 = A.D. 1342), see No. 354 above.

Beginning

الحمد لله على افضاله و نواله المورد من بعده ... ... و بعد فهذه جمل في معرفة الحديث .... لخصته من كتاب الامام تقي الدين ابن الصلاح و مختصر الامام محي الدين النووي و العالمي بدر الدين يعرف بابن جماعه ..... و سميته بالخلاصة في معرفة الحديث و رتبته على مقدمة و على ثلثة معاقد و خاتمة الخ *

For other copies of the work, see Berlin, No. 1064 A.S., No. 455, Cairo, vol. vii. p. 217.

The present copy bears a frontispiece written within gold-ruled borders.

Written in beautiful Nashk.

No. 448.

foll. 12, lines 15; size 10 × 7, 7 × 3.

المختصر في اصول الحديث

AL MUKHTAṢAR FÎ UṢÛL AL ḤADÎṢ.

An abridgment of the preceding work, serving as a useful manual on the Science of Hadis.

By 'Alî bin Muḥammad علی بن محمد, commonly known as Sayyid Ash Sharîf al Jurjanî (*d.* A H. 816 = A.D. 1413; see No. 356 above).

Beginning:—

* هذا مختصر جامع لمعرفة علم الحديث مرتب على مقدمة و مقاصد

The passage running thus:

* الحمد لله رب العالمين و الصلوة على محمد و آله و بعد

quoted in the commentary, No. 450 below, as the preface of the present treatise, is omitted in this copy.

Marginal notes are found throughout the copy.

A commentary on the present work by Maulavi 'Abdal Ḥaî of Lucknow, known as ظفر الامانی, was printed in A.H. 1304.

Written in good Naskh. Dated, A H. 1005

No. 449.

foll. 12; lines 15; size $8\frac{1}{2} \times 6$: $5\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of the same. Written in good Naskh. Not dated; apparently 12th century A.H.

No. 450.

foll. 63; lines 19; size $6\frac{1}{2} \times 4\frac{1}{2}$: $4\frac{1}{2} \times 3\frac{1}{2}$.

المختصر و شرحه

AL MUKHTAṢAR WA SHARḤUHÛ.

The Mukhtaṣar and a commentary on the same, bound in one volume.

I. Foll. 1–9. Al Mukhtaṣar, beginning and ending like No. 449 above.

II. Foll. 10–63. Sharḥ al Mukhtaṣar. An autograph copy of the commentary.

By Abû 'Abdarraḥmân Muḥammad ابو عبد الرحمن محمد, commonly called Al Ḥanafî الحنفي, a scholar of Bukhârâ of the 10th century A.H. He composed the present commentary in Bukhârâ in A.H. 935, as appears from the following colophon:—

وقع الفراغ من تاليف هذا الشرح وقت الظهر يوم الثلثاء و الخامس عشر من شوال سنة خمس و ثلثين و تسعمائة على يد مؤلفه الفقير الى الله ابي عبد الرحمن محمد المشتهر بالحنفي رحمه الله ببلد بخارا *

Beginning :—

الحمد هو الثناء على الجميل الاختيارى من نعمة او غيرها .....

و بعد ..... فهذا مختصر مجمل قليل اللفظ كثير المعنى الخ *

Written in good Naskh. Dated, A.H. 935

No. 451.

foll 9; lines 20; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 4$.

مختصر الخلاصه

MUKHTAṢAR AL KHULÂṢAH.

An abridgment of Ṭîbî's Al Khulâṣah (see No 447 above).

By Hibatallâh bin 'Aṭîallâh al Ḥasanî al Ḥusainî هبة الله بن عطى الله الحسني الحسيني. Neither the author nor the present work is mentioned in any catalogue. No mention of this author or his compositions appears in biographical works; but that he was a scholar of the 9th century A.H. is suggested by the fact that, on fol. 7a, he refers to Aḥmad bin 'Umar bin Abû'l Futûḥ (*d.* A.H. 796 = A.D. 1396) as his grandfather and teacher, thus :—

قد جمع اكثر المسلسلاة جدى و شيخي سلطان المحدثين نور الحق و الدين احمد ابو الفتوح قدس سره *

Again, he criticises the author of another abridgment of Ṭîbî's Khulâṣah, referring to him, not by name, but as احد من اعاظم المحققين (one of the greatest scholars). Now, generally, only a contemporary author is referred to in this way; and the only other abridgment known to us is No. 448 above, by As Sayyid Sharîf (*d* A.H. 816 = A.D. 1413) Hence we may conclude that Hibatallâh was a contemporary of Sayyid, and a scholar of the 9th century A.H.

Beginning :—

منه الاستعانة و الاستفاضة و التتميم بوسيلة نبيه الكريم كما انعمت على و علمني من تاويل الاحاديث الخ *

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

No. 452.

foll 37, lines 17; size 8½ × 7 6 × 4

جواهر الاصول فى علم حديث الرسول

JAWÂHÎR AL UṢÛL FÎ 'ILM ḤADÎṢ AR RASÛL.

A useful and rare work on the Science of Hadis divided into four Qisms, a Fâtiha and a Khâtimah. The Fâtiha is sub-divided into seven Lam'.

Author, Abû'l Faid Muhammad bin Ahmad bin 'Ali al Fâsi ابو الفيض محمد بن احمد بن على الفاسى The author who died in A.H. 832 = A.D. 1429, is mentioned in Berlin, vol. x, p. 289, and in Brock., vol. ii, p. 172; but we have failed to trace any mention of the author's present composition either in the catalogues or in the biographical works

Beginning:—

الحمد لله لمن اصح حديث كلامه القديم و الصلوة و السلام على من احسن كلام حدثه ..... وبعد رسالة فى اصول الحديث ..... موسومة بجواهر الاصول فى علم حديث الرسول الخ *

Written in good Naskh. Not dated: apparently 13th century A.H.

No. 453.

foll 25; lines 22 size 10 × 6; 7 × 4.

نزهة النظر فى شرح نخبة الفكر

NUZHAT AN NAẒAR FÎ SHARḤI NUKḤBAT AL-FIKAR.

A commentary on Nukhba (a well-known treatise on the Science of Ḥadîs), by Shihabaddîn Ahmad bin Alî al Hajar al

Asqalânî (d. A.H. 852=A.D. 1449), the author of the treatise. See Lib. Cat., vol. v, part 1, No. 169.

Beginning:—

الحمد لله الذي لم يزل عالما حيا قيوما سميعا بصيرا و اشهد ان لا اله الا الله وحده لا شريك له

The work has been repeatedly printed in India.

For other copies of the work see Berlin, No. 1095; Rampûr Library, Nos. 31-24.

Written in fair Naskh. Dated A.H. 1005.

No. 454.

fol. 99; lines 19; size 10 × 6; 7 × 3½.

شرح شرح نخبة الفكر

SHARḤ U SHARḤ I NUKHBAT AL FIKAR.

A beautiful copy of a rare commentary on Nuzha, the preceding work. The name of the commentator does not appear anywhere in the MS., nor is the commentary mentioned in any catalogue; but an exhaustive study of all the commentaries on Nuzha contained in the Library resulted in the fortunate discovery of the following passage (see fol. 97 of No. 455 below) in the commentary by 'Alî Qârî, which establishes the identity of the present commentator. This passage, which is quoted by 'Alî Qârî from the commentary on Nuzha by Wajîhaddîn, is found word for word from اعترض عليه to لم on fol. 35 of the present MS., which is, without doubt, Wajîhaddîn's commentary.

قال الشارح وجيه الدين المذكي اعترض عليه استاذي مولانا ابو البركات رحمه قال اولا في الاجمال و هي عبارة عمن يكون غلطه اقل من اصابته فبين كلامه تدافع الا ان يكون لفظة لم هذا وقع تصحيفا من الناسخ او زلة من القلم ثم قال اخبرني بعض اخواني انه سأل السخاوي عنه فقال وقع لفظة لم غلطا و اخرج نسخة من عنده و ليس فيه لفظة لم.

Wajîhaddîn al Gujarâtî وجيه الدين الگجراتي, who was a famous traditionist and scholar of Gujarât, died in A.H. 998=A.D. 1590.

See Subḥat al Marjân, fol. 101; where, in the list of his compositions, the present commentary is mentioned, but no details are given. Wajîhaddîn, in the passage quoted above, holds that the word لم in the passage contained in the text of Nuzha which runs thus:—

المراد به من لم يرجح جانب اصالته على جانب خطاه *

is wrongly transcribed in the various copies. Though the text is in the course of studies in almost all Madrasahs, and has been repeatedly printed, yet the above mistake pointed out by Wajîhaddîn is not commonly known to scholars.

Beginning:—

الحمد لله الذي حمدا يوافي نعمه و يكافي مزيده اللهم صل على محمد كلما ذكره الذاكرون و غفل عن ذكره الغافلون الخ *

Written in beautiful Naskh. Bears a frontispiece. Not dated; apparently 11th century A H.

No. 455.

foll. 168; lines 21; size $8\frac{1}{4} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

شرح شرح النخبة

SHARḤ U SHARḤ I AN NUKHBAH.

A commentary on Nuzha (see No. 453 above).

By Mullâ 'Alî Qârî ملا علي القاري (*d.* A.H. 1014 = A.D. 1605). See Lib. Cat., vol. v, part i, No. 237.

Beginning:—

الحمد لله صحح كلامه القديم الذى هو احسن الحديث الخ *

A copy of the work is noticed in Berlin, No. 1109.

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

No. 456.

foll. 302; lines 27; size 8 × 5½; 6 × 3½.

قضاء الوطر من نزهة النظر

QAḌÂʾ AL WAṬAR MIN NUZHAT AN NAẒAR.

An extensive commentary on Nuzha (see No. 453 above).

By Burhânaddîn Ibrâhîm bin Ibrâhîm al Laqânî al Mâlikî ابراهيم بن ابرهيم اللقانى المالكي, a well-known scholar belonging to the Mâlikî school, who is the author of a number of works on different subjects. He worked as a professor of Jâmiʿ Azhar in Cairo. He died in A.H. 1041 = A.D. 1631. See Khulâṣât al Aṣar, vol. i, p. 6; Brock., vol. ii, p. 316.

Beginning:—

حمدا لک اللهم على ما ابرزت في افلاک البداية من طوالع الحديث الخ *

The present commentary was composed in A.H. 1023, as appears from the following colophon:—

قال مؤلفه عفى الله و كان الشروع فى جمعة لعشر مضين من جمادى الاولى من شهور سنة ثلاثين بعد الالف و الفراغ منه بعد عصر يوم الثلاث رابع شهر رمضان من شهور تلک السنة الخ *

The fact that the words عفى عنه (used for a living person) are used for the author by the scribe suggests that the present copy was written during the life-time of the author.

Written in fair Naskh. Not dated; apparently 11th century A.H.

No. 457.

foll. 64; lines 15; size 9½ × 6; 7 × 4.

زبدة الانظار

ZUBDAT AL ANẒÂR.

A very beautiful copy of a rare commentary on Nuzha (see No. 453 above), dedicated to Farrukh Siyar (A.H. 1124–1131 = A.D. 1713–1719).

By Taqî bin Shâh Muhammad bin 'Abdalmalik al Lahuri تقي بن شاه محمد بن عبد الملك الاهوري. Neither the commentary nor the commentator is noticed in any catalogue; but the fact that the commentator refers to himself as a Lâhûrî, and that he dedicates the present commentary to Farrukh Siyar, suggests that he was a scholar of Lahore in the 12th century A.H. The copy is written in beautiful Naskh, with a frontispiece; and the name of the King is written in gold letters, so that it is possible that the present copy was presented to Farrukh Siyar.

Beginning:—

* ..... و نشكرك على توالى آلائك الخ ... حمدك على توالى نعمائك

Written in Naskh. Not dated; apparently 12th century.

No. 458.

foll. 128; lines 17: size $8\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{4}$.

كنز الاصول فى معرفة

حديث الرسول

KANZ AL UṢÛL FÎ MA'RIFAT I ḤADÎṢ AR RASÛL.

A commentary on the commentator's own versified treatise, entitled Ḥirz al Uṣul, on the Science of Ḥadîṣ.

By Ni'matallâh bin Muhammad al Kuchak as Samarqandî نعمة الله بن محمد بن كوچك السمرقندي. In his commentary, the present commentator quotes a number of authors, the latest being 'Alî Qârî (*d.* A.H. 1014 = A.D. 1605), whom he mentions on fol. 86 thus:—

* و قد قال مولانا الشيخ علي القاري في شرح المشكوة النسخ و التبديل الخ

The fact that he sometimes refers to 'Alî Qârî as مولانا (my master) and sometimes as شيخنا (my teacher) suggests that the author was a pupil of 'Alî Qârî, and thus a scholar of the 11th century A.H.

Beginning:—

* الحمد لله الذي شرح صدورنا باخبار النبوية و نور قلوبنا بانوار اثار المصطفوية الخ

Written in Nasta'lîq. Not dated; apparently 13th century A.H.

No. 459.

foll. 161 ; lines 31 ; size 12 × 8½ ; 9 × 6.

توضيح الافكار لمعاني

تنقيح الانظار و مرآة النظر

TAUḌÎḤ AL AFKÂR LÎ MA'ÂNÎ TANQÎḤ AL ANẒÂR WA MIR'AT AN NAẒAR.

These two works of the same author are bound in one volume

Foll. 1–151. Tauḍîḥ al Afkâr, a rare commentary on Tanqîḥ al Anẓâr, a work on the Science of Ḥadîṣ, by Ibrâhîm al Wazîr (who died after A H. 860 = A D. 1450) See, for a copy of the text, Berlin, No. 1118

By Muhammad bin Ismâ'îl al Amîr محمد بن اسمعيل الامير (*d.* A H. 1182 = A.D. 1769 ; see No 339 above).

Beginning .—

حمدا لک يا من صح سند کل کمال اليه فلا يحوم حوله فدح ولا اعلال

. . . . . و سميته توضيح الا فکار لتنقيح معاني الا نظار الخ •

We are not acquainted with any other copy of the commentary.

Foll. 152–161. Mir'ât an Naẓar, a collection of discourses of Muḥammad bin Ismâ'îl with certain scholars on the point جرح و تعديل (criticism of the merits of the traditionists), a famous point of the Science of Ḥadîṣ. by the same Muḥammad bin Ismâ'îl.

Beginning ·—

حمدا لک يا واهب کل کمال الخ •

Both works are written in the same hand (Naskh). Dated, A.H. 1181.

SHI'ÂS' WORKS ON THE SCIENCE OF ḤADÎṢ.

No. 460.

foll. 7; lines 12; size $6\frac{1}{2} \times 4\frac{1}{2}$: $4\frac{1}{2} \times 2\frac{1}{2}$.

الوجيزه

AL WAJÎZAH.

A treatise on the Science of Ḥadîṣ, divided into a Muqaddimah and six Fasls.

By Bahâ'addîn Muḥammad bin 'Abdaṣ Ṣamad al Ḥârisî بهاء الدين محمد بن عبد الصمد الحارثي (*d.* A H. 1081 = A D. 1622; see Lib. Cat., vol. v, part i, No. 290).

Beginning:—

الحمد لله الذي على نعمائه المتواترة و آلائه المستفيضة المتكاثرة الخ *

The present work was originally composed as a Muqaddimah to the author's previous work, Al Ḥabl al Matîn, a work on Ḥadîṣ; but, later on, was regarded as an independent work.

Written in Nasta'liq. Not dated; apparently 13th century A H.

MIXED CONTENTS IN TRADITION.

No. 461.

foll. 45; lines 18; size $9\frac{1}{2} \times 6$; 8×4.

المجموعه فى الحديث

AL MAJMÛ'AH FÎ AL ḤADÎṢ.

The present Majmû'ah contains the following two commentaries on Arba'în by Nawawî (*d.* A.H. 678 = A.D. 1278). See Lib. Cat., vol. v, part i, No. 275.

I. Foll. 1–20. تحفة المحبين Tuḥfat Al Muḥibbîn, a commentary on Arba'în, by Shaikh Muḥammad al Ḥayât As Sindî (*d.* A.H. 1163 = A.D. 1752). For another copy and other particulars of the commentary and of the author, see Lib. Cat., vol. v, part i, No. 286. The present copy is a transcription of one belonging to Maulavî Sa'îd of Patna, described in Lib. Cat., vol. v, part i, No. 277.

Beginning:—

الحمد حمدا يليق به الخ *

Written in Nasta'lîq. Dated, A.H. 1263.

Scribe: عبد القادر, the son of 'Atîqallâḥ, a pupil of the above-mentioned Maulavî Sa'îd.

II. Foll. 21–45. شرح الاربعين Sharḥ Al Arba'în. a commentary on Nawawî's Arba'în, by Nawawî himself. For another copy and other particulars, see Lib. Cat., vol. v, part i, No. 278.

Beginning:—

الحمد لله رب العالمين قيوم السموات والارضين

Written in Nasta'lîq. Not dated; apparently 13th century A.H.

No. 462.

foll. 171; lines 17; size 7 × 5½; 5 × 4.

المجموعه فى الحديث

AL MAJMÛ'AH FÎ AL ḤADÎṢ.

An old and exceedingly valuable copy of a Majmû'aḥ, containing 12 rare treatises on Ḥadîṣ, written in the beginning of the 8th century A.H. It bears several autograph Sanads and autograph notes of the chiefs, nobles, traditionists (male and female) and scholars, numbering not less than 1,500 in all, of the 8th century A.H., who studied from the present copy of Majmû'aḥ in Damascus. We notice that, in A.H. 763, one Aḥmad bin Ya'qûb bin Isḥâq bin Khwâja, a scholar of our province (Bihar) studied from the present copy in Damascus (see Sanad II, on treatise No. VI). This most valuable possession of the Library was in the use of scholars of Damascus until A.H. 838. See Sanad No. VI, on treatise No. XII. In A.H. 1179 it fell into the hands of one Muṣṭafâ bin 'Alî, a scholar of Ḥamât, as appears from the following note on fol. 14ª:—

الحمد على نعمه تشرف بتملک هذا المجموع متحلى الخطوط لسادة الحفاظ والمحدثين الكرام فقير عفو ربه مصطفى بن علي حموي اده جعل الله التقوى زاده الخ *

The 12 treatises referred to above are as follows

Foll. 1–13. I. الابدال العوالي Al Abdâl al 'Awâlî A rar treatise, containing 31 'Awâlî Ḥadîṣ, the narrators of which ar known for their great longevity. Thirty Ḥadîṣ are taken in th present work from الغيلانيات, a work on 'Awâlî Ḥadîṣ by Abû Bak Muḥammad bin 'Abdallâh bin Ibrâhîm (*d.* A.H. 359 = A.D. 969), an one Ḥadîṣ of the same category is taken from Al Fawâ'id of Mazk (*d.* A.H. 362 = A.D 972).

Author: Abû'l 'Abbâs Aḥmad bin 'Abdalḥalîm bin 'Abdallâl bin Muḥammad ابو العباس احمد بن عبدالحليم بن عبد الله بن محمد, com monly known as Ibn Taimîyah ابن تيميه, a scholar and an autho of great repute, belonging to the Ḥanbalî school, known for hi special merits and masterly abilities in tradition, jurisprudence an theology. He composed more than 300 works on different branche of Islamic literature. He was born in A.H. 661, and studied unde his father and a large number of scholars and traditionists. (Fo the 40 Shaikhs of the author, see the present Majmû'ah, treatis No. XII.)

The author was a scholar of great independence of mind, an was recognised as a great critic. He engaged in controversy wit many contemporary scholars and Ṣûfîs. He did not hesitate eve to differ on certain points from the four Imâms (Abû Ḥanifa, Mâlik Shâfi'î and Aḥmad bin Ḥanbal); and boldly criticised many earl authorities, Ṣûfîs, theologians and traditionists. His boldness an independence, as well as his prejudice against highly esteemed Ṣûfî and scholars of early times, aroused bitter resentment against him and led to his being frequently removed from the post of professo of several institutions, and more than once being sent to prison Ibn Ḥajar, in Ad Durar, tells us that, in A.H. 709, Ibn Taimîya withdrew some of his views, being convinced of his own error. H was sent to jail for the last time in A.H. 726 for condemning th practice of visiting tombs (مسألة زيارة القبور), and died in jail in A.H 728 = A.D. 1328. Though he was criticised for his prejudice an opposition to accepted views, yet his merits and scholarship wer unanimously admitted. For his life and works, see Ḥuffâẓ, vol. iv p. 228; Ad Durar al Kâminah, Vol. i, fol. 94; Ar Radd al Wâfir Brock., vol. ii, p. 100.

Beginning :—

اخبرنا ابو حفص عمر بن محمد بن طبرزد البغدادي المؤدب قال انبأنا ابو القاسم هبة الله بن محمد عبد الواحد بن احمد بن حصين الشيباني قال انبأنا ابو طالب محمد بن محمد بن ابراهيم بن غيلان البزاز قال انبأنا ابوبكر محمد بن عبد الله بن ابراهيم الشافعي البزاز قال الحديث الاول :—

حدثنا بشر بن موسى الاسدى ثنا زكريا بن عدي انبأنا عبد الله بن عمر عن عبد الله بن عقيل عن جابر قال خرجت مع رسول الله صلى الله عليه و سلم الى امرأة من الانصار في نخل يقال لها الاشواف ففرشت لرسول الله صلى الله عليه و سلم تحت صور يقال لها المرشرش فقال رسول الله صلى الله عليه و سلم الآن يأتيكم رجل من اهل الجنة فجاء ابوبكر ثم قال الآن يأتيكم رجل من اهل الجنة فجاء عمر ثم قال الآن يأتيكم رجل من اهل الجنة قال لقد رأيته مطاطباً رأسه من تحت الصور ثم يقول اللهم ان شئت جعلته عليّاً فجاء علي ثم ان الانصارية ذبحت شاة و صنعتها فاكل و اكلنا فلما حضرت الظهر قام فصلى وصلينا ماتوضأ و لا توضأنا فلما حضرت العصر صلى و صلينا ما توضأ و ما توضأنا (ت) عن عبد بن حميد عن زكريا ابن عدي الخ *

Each Ḥadîṣ is followed by one of the following abbreviations, indicating the work in which the Ḥadîṣ is found.

ت for Turmûḏî, خ for Bukẖârî, م for Muslim, ق for Darquṭnî's Sunan, د for Dârami, ن for Nasâ'î.

The present treatise was composed before A.H. 682, as appears from Sanad No. I attached to the present treatise, described below

The colophon and Sanad No. IV, described below, give us to understand that the present MS. is a transcription of the autograph copy; and that Aḥmad bin 'Abdallâh (*d.* A.H. 749 = A.D. 1349) was both scribe and owner of the copy at the time.

Written in fair Naskẖ. The MS. is not dated; but we may conclude that it was written in or before A.H. 732, which is the date of the Sanad last referred to.

Our copy contains a note and 8 Sanads, of which the first three Sanads are copies of those contained in the original autograph copy of the treatise, while the rest belong exclusively to the present copy.

Sanads :—

I. Dated, Damascus, A.H. 682. The writer of the Sanad, who does not reveal his name, says that, in A.H. 682, Qâsim bin Muḥammad al Barzâlî (*d.* A.H. 739 = A.D. 1339) and many others (male and female), mentioned in the Sanad, studied the work at the house of Barzâlî in Damascus under Zainab bint Makkî (*d.* A.H. 688 = A.D. 1291 ; see Mir'ât al Janân, fol. 432), a famous female traditionist, commonly called ام احمد ; and that an Ijâza was granted by her to all who attended the sitting.

سمع هذه الاحاديث على الشيخة ام احمد زينب بنت مكي بن علي بن كامل الحراني بسماعها من ابن طبرزد بقرأة منتقيها الامام تقى الدين احمد بن عبد الحليم بن عبد السلام بن تيمية الحراني القاسم بن محمد بن يوسف بن البرزالي و خديجة بنت الشيخ sic بن شيخ عثمان الرومي و آخرون يوم الخميس لانتصاف جمادى الآخرة سنة اثنين و ثمانين و ستمائة بمنزل البرزالي المذكور ..... بدمشق و اجازه

II. Dated, Damascus, A.H 684. The writer of the present Sanad, who does not mention his name, says that, in A.H. 684, Ṣafîaddîn al Armawî (*d.* A.H. 723 = A.D. 1323) and many others studied the work at the Dâr al Ḥadîṣ Ashrafîyah (a famous institution of Ḥadîṣ in Damascus) under Badraddîn Aḥmad bin Shaibân (*d.* A.H. 685 = A.D. 1288) ; and that an Ijâza was granted by Badraddîn to all who attended the sitting.

سمعها على الشيخ بدر الدين احمد بن شيبان بن تغلب الشيباني بسماعه من ابن طبرزد بقرأة صفى الدين محمود ابي بكر الارموى جمال الدين يوسف بن الزكي بن عبد الرحمن بن يوسف المزي ..... و صح يوم الخميس من شعبان سنة اربع و ثمانين و ستمائة بدار الحديث الاشرفية بدمشق و اجاز لهم

III. Dated, Madrasah Ḍiyâ'îyah of Damascus, A.H. 684. The writer of the Sanad, who does not give his name, says that, in A.H. 684, Ṣafîaddîn Al Armawî (noticed in the above Sanad), Ismâ'îl bin Yûsuf.

Fâṭïmah bint Aḥmad (noticed in Ad Durar, vol. ii, fol. 139) and many others studied the work at the Madrasah Ḍiyâ'îyah of Damascus under 'Alî bin Aḥmad al Maqdisî (*d.* A.H. 690 = A.D. 1291), the author of Al Mashîkhat (No. 322 above); and that an Ijâza was granted by the same 'Alî Maqdisî to all who attended the sitting.

سمعها على الشيخ فخر الدين على بن احمد بن عبد الواحد بسماعه من ابن طبرزد بقرأة صفى الدين المذكور عز الدين عبد الرحمن بن شيخ ابراهيم بن عبد الله بن شيخ ابي عمر و اخوه ابو عبد الله محمد و فاطمة بنت احمد و علي بن عبد الله بن عبد الرحمن ابن السراج ... ... و اسمعيل بن يوسف بن احمد ... ... يوم السبت رابع عشرين رمضان سنة اربع و ثمانين و ستمائة بالضيائيه سفح افاسيون و اجازلهم مايجوز له روايته *

IV. Dated, Madrasah Ḍiyâ'îyah of Damascus, A.H. 732. The writer of the Sanad, Muḥammad bin Yaḥyâ al Maqdisî (*d.* A.H. 759 = A.D. 1359), says that, in A.H. 732, Muḥammad bin 'Abdallâh (*d.* A.H. 793 = A.D. 1393) and his brother, Aḥmad bin 'Abdallâh (*d.* A.H. 749 = A.D. 1349), the scribe and owner of the treatise, studied the work from the present copy at the Madrasah Ḍiyâ'îyah of Damascus under their father, 'Abdallâh bin Aḥmad (*d.* A.H. 737 = A.D. 1337), the writer of Sanads II and III attached to treatise No. II below; and that a group of scholars, including the writer of the Sanad, attended the sitting.

سمع جميع هذا الجزء على الشيخ الامام الحافظ الزاهد بقية السلف محب الدين ابي محمد عبد الله بن شيخ الامام شهاب الدين احمد بن الامام محب الدين عبد الله بن احمد بن محمد بن ابراهيم المقدسي ... بقرأة ولده الفقيه المحدث الفاضل المفيد شمس الدين ابي بكر محمد اخوه صاحب الجزء و كاتبه المحدث الفاضل الذكي المحصل شهاب الدين ابو الفتح احمد وفق الله توفيق اهل طاعة ..... و محمد بن يحيي ..... المقدسي و هذا خطه و صح ذلك ..... سنة اثنين و ثلثين و سبعمائة بالضيائية بسفح جبل قاسيون

V. Dated, the Monastery of 'Izzaddîn of Damascus, A.H. 732. The writer of this note, Aḥmad bin 'Abdallâh, noticed in the above

Sanad as the scribe and owner of our copy, says that, in A.H. 732, Jamâladdîn Muḥammad bin Yûsuf (*d.* A.H. 741 = A.D. 1341) and he himself studied the present treatise at the Monastery of 'Izzaddîn under Jamâladdîn Yûsuf bin 'Abdarraḥmân al Mizzî (*d.* A.H. 742 = A.D. 1342), the author of Tuḥfa (see Lib. Cat , vol. v, part i, No. 229) and the brother of Muḥammad bin Yûsuf, mentioned above.

قرأت هذا الجزء كله على شيخنا الامام الحافظ البارع الناقد الحجة عمدة الحافظ جمال الدين ابى الحجاج يوسف بن الزكي عبد الرحمن بن يوسف المزي بسماعه الاحاديث المنتقاة .....

فسمعه اخوه الصالح ابو عبد الله محمد و صح ذلك بكرة يوم الثلثاء السادس عشر ذى الحجة سنة اثنين و ثلثين و سبعمائة بخانقاه عزالدين ابن القلانسى بسفح قاسيون و كتب احمد بن عبد الله بن المحب عبد الله بن احمد بن ابي بكر محمد بن ابراهيم المقدسى عفى الله عنهم الخ *

The above note was attested by Jamâladdîn al Mizzî, under whom the work was studied, thus :—

صحيح ذلك و كتب يوسف بن الزكي عبد الرحمن بن يوسف المزي *

VI. Dated, the Madrasah Ṣâliḥîyah of Damascus, A.H. 732. The writer of the Sanad, Muḥammad bin 'Alî bin Ḥasan bin Ḥamza al Ḥusainî (*d.* A.H. 732 = A.D. 1332), says that, in A.H. 732, he studied the work from the present copy at Madrasah Ṣâliḥîyah under Ismâ'îl bin Yûsuf, noticed in Sanad No. III, with a group of traditionists mentioned in the Sanad ; and that an Ijâza was granted by him to all who attended the sitting.

قرأت هذا الجزء ..... على الشيخ المسند مجد الدين اسمعيل بن يوسف بن احمد بن محمد المقدسي .....

..... و صح ذلك و ثبت يوم الجمعة سابع عشرين شوال سنة اثنين و ثلثين و سبعمائة بالصالحية و اجاز لنا جميع مروياته و كتب محمد بن علي بن حسن بن حمزة الحسيني عفى الله عنه *

VII. Dated, the Jâmi' Muẓaffarî of Damascus, A.H. 732. The writer of the present Sanad, Muḥammad bin 'Alî al Ḥusainî (the writer of Sanad No. VI above), says that, on the 27th Shawwâl, A.H.

732, Muḥammad bin Aḥmad and he himself again studied the work from the present copy at Jâmi' Muẓaffarî under Abû'l 'Abbâs Aḥmad bin 'Abdallâh bin Aḥmad al Ḥamawî (*d.* A.H. 735 = A.D. 1335), a traditionist and supervisor of endowments of Damascus. See Ad Durar, vol. i, fol 85. The said Abû'l 'Abbâs granted an Ijaza to both of them.

ثم قرأئة فى التأريخ المذكور على الشيخ الجليل الكبير شهاب الدين ابو العباس احمد بن عبد الله بن احمد البارزي الحموي بسماعه من ابن البخاري بسماعه من ابن طبرزد و سنده ... سمع المحدث شمس الدين ابو عبد الله محمد بن احمد و صح هذا بالمظفري و اجاز لنا جميع مروياته كتب محمد بن على الحسينى *

VIII. Dated, the Ashrafiyah Madrasah of Damascus, A.H. 741. The writer of the Sanad, who does not reveal his name, says that, in A.H. 741, Muḥammad bin Ḥasan bin Naqîb (a traditionist of the 8th century A.H.; see Ad Dûrar, vol. ii, fol. 436), with a group of male and female scholars not less than 40 in number, studied the work from the present copy at Madrasah Ashrafiyah under the following four Shaikhs, who granted an Ijâzâ to all the students attending the sitting.

i. Mizzi (*d.* A.H. 742 = A.D. 1342), the author of Tuḥfâ. See Lib. Cat., vol. v, part i, No. 229.
ii. Taqîaddîn Aḥmad bin Muḥammad bin Aḥmad, a traditionist of the 8th century A.H.
iii. Muḥammad bin Ismâ'îl bin Ibrâhîm al Khabbâzî (*d.* A.H. 756 = A.D. 1356).
iv. Aḥmad bin Ibrâhîm bin Ismâ'îl al Tanûkhî (*d.* A.H. 743 = A.D. 1343).

سمع الغيلانيات على المشائخ الاربعة السادة الاخيار الحافظ جمال الدين بن الحجاج بن الزكي عبد الرحمن بن يوسف المزي و تقى الدين احمد بن صلاح الدين محمد بن احمد بن بدر البعلي و شمس الدين محمدبن اسمعيل بن ابراهيم بن الخباز و شهاب الدين احمد بن ابراهيم بن اسمعيل التنوخى بقرأة شمس الدين ابي عبد الله ..... محمد بن حسن بن النقيب الجماعة ..... يوم الجمعة حادى

عشرين ربيع الاول سنة احدى و اربعين و سبعمائة بدار الحديث الاشرفية بدمشق و الحمد لله رب العالمين *

IX. Dated, the Madrasah Ashrafîyah of Damascus, A.H. 736. The writer of the Sanad, 'Umar bin 'Abdallâh bin Aḥmad (*d.* A.H. 781 = A.D. 1381), says that in A.H. 756 he, with a group of students not less than 60 in number, studied the work from the present copy at the Madrasah Ashrafîyah under Shaikh Muḥammad bin Aḥmad bin Ibrâhîm (*d.* A.H. 780 = A.D. 1380); and that the Shaikh granted an Ijâza to all the students.

قرأت جميع هذا الجزء و فيه ثلاثون حديثاً من الغيلانيات و حديث واحد من الفوائد الزكي على الشيخ الصالح المعمر صلاح الدين ابي عبد الله محمد بن الشيخ تقى الدين احمد بن الشيخ عز الدين ابراهيم بن شرف الدين عبد الله بن شيخ ابي عمر محمد بن احمد بن محمد بن قدامة المقدسي ..... فسمعه الجماعة ابراهيم بن الشيخ شمس الدين عبد الرحمن بن علي بن عبد الرحمن بن ابي عمر ... . و صح ذلك في يوم الخميس تاسع عشرين شوال سنة ست و خمسين و سبعمائة بدار الحديث الاشرفية بسفح قاسيون و اجاز لهم مايرويه و كتب عمر بن عبد الله بن احمد بن محمد بن ابراهيم المقدسى عفى الله تعالى عنهم الخ *

Foll. 15–19. II. الرباعيات من صحيح مسلم Ar Ruba'îyât Min Ṣaḥîḥ Muslim. A treatise on a collection of those 25 Ḥadîṣ from Ṣaḥîḥ Muslim (see Lib. Cat., vol. v, part i, No. 188) which are transmitted by Muslim (*d.* A.H. 261 = A.D. 875) from the Prophet through four intermediate sources.

By Amînaddîn Muḥammad bin Ibrâhîm bin Muḥammad al Wânî امين الدين محمد بن ابراهيم بن محمد الواني, a famous traditionist and scholar of Damascus, who died in A.H. 735 = A.D. 1335; see Ad Durar, vol. ii, fol. 188. The following note on the title-page tells us that Amîn al Wânî compiled the present treatise for his father, who studied it under one Raḍîaddîn.

جزء فيه احاديث رباعيات من صحيح مسلم بن حجاج رحمه الله من اواخر الربع الاول من الكتاب من ميعادين سمعها الشيخ برهان الدين ابراهيم

بن محمد الواني مؤذن جامع دمشق على الرضى ابن البرهانى انتقاه لاجله ولده الامام امين الدين محمد *

Another note on the title-page gives us to understand that the author collected the 25 Ḥadîṣ in the present work from a copy of Ṣaḥîḥ Muslim, written by Ibn Qudâmah (*d.* A.H. 620 = A.D. 1223), a very reliable traditionist of the 7th century A.H.

Beginning with the Isnâd of Ibn Qudâmah's copy, thus :—

اخبرنا ابو اسحق ابراهيم بن عمر بن مصر بن فارس الواسطي التاجر قراءة عليه و نحن نسمع نا ابو القاسم منصور بن عبد المنعم بن عبد الله بن محمد الفراوي سنة اثنين و ستمائه بنيسا بور قال نا الامام ابو عبد الله محمد بن الفضل بن احمد الفراوي الصاعدي نا ابو الحسن عبد الغافر الفارسي قال نا ابو احمد محمد بن عيسى ثنا الامام ابو الحسن مسلم بن الحجاج القشيري قال الحديث الاول :—

حدثنا قتبة بن سعد نالیث ح و حدثنا محمد بن رمح نا الليث عن ابن شهاب عن انس بن مالک رضى الله عنه انه اخبره رسول الله صلى الله عليه و سلم كان يصلى العصر و الشمس مرتفعة *

At the end of the treatise, viz., on fol. 20, are seven Sanads, dated A.H. 664, 665, 665, 666, 666, 667, 688, transcribed from Ibn Qudâmah's copy of Ṣaḥîḥ Muslim.

Foll. 21–25 contain the Sanads and notes (18 in number) of those who studied from our copy of the present treatise.

Sanads :—

I. Dated, Damascus, A.H. 724. The writer of the Sanad, Muḥammad bin Yaḥyâ (see Sanad IV, treatise No. I), says that, in A.H. 724, 'Abdallâh bin Aḥmad (*d.* A.H. 737 = A.D. 1337) and his two sons, Abû Bakr Muḥammad (*d.* A.H. 793 = A.D. 1393) and Abû'l Fatḥ Aḥmad (*d.* A.H. 749 = A.D. 1349), and one daughter, Khudaija, with a group of traditionists not less than 30 in number including the writer of the Sanad, studied from the present copy under the following 3 Shaikhs near the Jâmi' Aqram of Damascus; and that an Ijâza was granted by them to those who attended the sitting.

i. Yûsuf bin Muḥammad bin Sulaimân (*d.* A.H 728 = A.D. 1328).

ii. Aḥmad bin 'Abdallâh bin Aḥmad (*d.* A.H. 730 = A.D. 1330).

iii. 'Abdarraḥmân bin Muḥammad bin 'Abdalḥamîd, a traditionist of the 8th century A.H., noticed in Ad Durar, without the date of his death being given.

سمع جميع هذا الجزء على المشائخ الثلثة الامام العالم ... يوسف ... بن محمد ... بن سليمان بن ابي العز بن وهب بن عطاء ... الحنفي ... و شهاب الدين ... احمد ... بن عبد الله بن احمد بن محمد بن ابراهيم و زين الدين عبد الرحمن بن محمد بن عبد الحميد بن عبد الهادي المقدسيين الحنبليين ..... بقرأة صاحب الجزء الشيخ ... عبد الله بن المسمع الثاني و اولاده ابوبكر محمد و ابو الفتح احمد و ام الخير خديجه ..... و محمد بن يحيى بن محمد ..... و هذا خطه و صح ذلك في يوم السبت الرابع و العشرين من شهر جمادى الاولى سنة خمس و عشرين و سبعمائه ..... بالقرب من جامع الاقرم بسفح قاسيون ..... و اجازوالنا جميع مايجوز له روايته الخ *

II. Dated, the Jâmi' Masjid of Damascus, A.H. 724 The writer of the Sanad, 'Abdallâh bin Aḥmad (*d.* A.H. 737 = A.D 1337), says that in A.H. 724 he and many others, not less than 30 in number, studied from the present copy in Jâmi' Masjid of Damascus under the following 3 Shaikhs; and that an Ijâza was granted by them to all who attended the sitting.

i. 'Alî bin Muḥammad bin 'Umar bin 'Abdarrḥmân (*d.* A.H. 729 = A.D. 1329).

ii. Shâkir bin Isma'îl bin Ibrâhim (*d.* A.H. 726 = A.D. 1326).

iii. 'Alâaddîn Abî Ḍaiġam, noticed in Ad Durar without the date of his death being given, a traditionist of the 8th century A.H.

سمع جميع هذا الجزء على المشائخ الثلثة نجم الدين ... على بن محمد بن عمر بن عبد الله الازدى و جلال الدين ... شاكر بن اسمعيل بن ابراهيم التنوخي و علاء الدين ابي ضيغم ..... بن عبد الله العلمي ... بقرأة كاتب السماع عبد الله بن احمد بن المحب المقدسي ..... يوم

الجمعة ثامن و عشرين جمادى الاخرة سنة اربع و عشرين و سبعمائة بجامع دمشق المحروسة و اجازوا لهم جمع ما يجوز لهم روايته الخ *

III. Dated, the Madrasah Ḍiyâ'îyah of Damascus, A.H. 725. The writer of the present Sanad, 'Abdallâh bin Aḥmad, noticed above as the writer of the Sanad No. II, says that in A.H. 725 he, with a group of scholars not less than 50 in number, studied from the present copy at the Madrasah Ḍiya'îyah of Damascus, under the following 6 Shaikhs; and that a joint Ijâza was granted by them to all who attended the sitting.

i. Ibrâḥim bin Muḥammad al Wânî, the father of the author of the present treatise, noticed in Ad Durar without the date of his death being given.
ii. Muḥammad bin Aḥmad bin Abî'l Haijâ' (*d.* A.H. 726 = A.D. 1326)
iii. Muḥammad bin 'Alî bin Aḥmad al Maqdisî (*d.* A.H. 726 = A.D 1326), the son of the author of Al Mashîkhat (No. 322 above).
iv. Muḥammad bin Abî Bakr bin Ṭarkhân (*d.* A H. 735 = A D. 1335).
v. Zainab bint 'Abdarraḥmân (*d.* A.H. 737 = A.D. 1337).
vi. Muḥammad bin Abî Bakr Ad Dâ'im (*d.* A.H. 743 = A.D. 1343).

سمع جميع هذا الجزء على المشائخ الستة ..... برهان الدين ابي اسحق ابراهيم بن محمد الواني و شمس الدين ... محمد بن احمد بن ابي الهيجاء ... و شمس الدين ... محمد بن احمد بن عبد الواحد ابن البخاري و محمد بن ابي بكر بن محمد بن طرخان و شمس الدين ... محمد بن ابي بكر بن احمد بن عبد الدائم بن نعمة و ام عبد الله زينب بنت ... عبد الرحمن بن ابى عمر بن قدامه ..... بقرأة كاتب السماع عبد الله بن احمد ابن المحب المقدسى ..... يوم الخميس الرابع من جمادى الاولى سنة خمس و عشرين و سبعمائة بالمدرسة الضيائية بسفح قاسيون و اجازوا لهم من مروياتهم

IV. Dated, the Jâmi' Muẓaffarî of Damascus, A.H. 725. The writer of the present Sanad, Muḥammad bin Yaḥyâ, noticed above

as the writer of Sanad No. I, says that in A.H. 725 he, with a group of scholars not less than 30 in number, studied from the present copy at Jâmi' Muẓaffarî of Damascus under the following 2 Shaikhs: and that an Ijâza was granted by them to all who attended the sitting

i. Muḥammad bin Ibrâhim bin 'Abdallâh (*d.* A.H. 748 = A.D. 1348).

ii. 'Abdallâh bin Ibrâhim bin 'Abdallâh (*d.* A.H. 731 = A.D. 1331).

سمع جميع هذا الجز على الشيخين الاخوين ... الامام ابي عبد الله
محمد و ابي محمد عبد الله ابنى الامام عز الدين ابراهيم بن عبد الله بن
بى عمر بن محمدبن احمد بن محمد بن قدامه المقدسي .....
محمد بن يحيى بن محمد بن سعد بن عبد الله المقدسي و هذا خطه
صح ذلک في يوم الاثنين العشرين من جمادى الاخرة سنة خمس
عشرين و سبعمائة بالجامع المظفري بسفح جبل قاسيون و اجازوالنا جميع
روياتهم

V. Dated, the Madrasah Najîbîyah of Damascus, A.H. 725 Muḥammad bin Yaḥyâ, noticed as the writer of the above Sanad is also the writer of the present Sanad. He tells us that, in A.H. 725 'Abdallâh bin Aḥmad (the writer of Sanad No. II above) and many others studied the present copy at Madrasah Najîbîyah under Aḥmad bin 'Abdalmuḥsin bin Ḥasan (*d.* A.H. 726 = A.D. 1326).

سمع جميع هذا الجزء على القاضي الامام ..... احمد بن عبد
محسن بن حسن الدمشقى ..... بقرأة الشيخ ..... عبد الله بن احمد
ن المحب بن عبد الله بن احمد بن محمد بن ابراهيم المقدسي ... ابناه
وبكر محمد و ابو الفتح احمد ..... و محمد بن يحى بن محمد بن سعد
مقدسي و هذا خطه و ذلک في يوم الاربعاء التاسع و العشرين من جمادى
لاخرة سنة خمس و عشرين و سبعمائة بالمدرسة النجيبة بدمشق *

VI. Dated, the Jâmi' Masjid of Damascus, A.H. 725. The same Muḥammad bin Yaḥyâ, noticed above, is the writer of the present Sanad. He tells us that in A.H. 725, with a group of scholars not less than 50, he studied the present work in Jâmi' Masjid of Damascus

under the two following Shaikhs; and that an Ijâza was granted by them to all who joined the sitting.

i. Muḥammad bin Musallam (*d* A.H. 726 = A.D. 1326).

ii. Muḥammad bin Muḥammad bin Ni'mah, a traditionist of the 8th century A.H.

سمع جميع هذا الجزء على الشيخين سيدنا ... محمد بن مسلم بن ملك بن مزروع ... و محمد بن محمد بن نعمه بن احمد بن جعفر ... محمد بن يحى بن محمد بن سعد المقدسي و هذا خطه ... و صح ذلك فى يوم الاربعاء الثانى و العشرين من شهر جمادى الاخرة سنة خمس و عشرين و سبعمائة بجامع دمشق المحروسة و اجازا لنا جميع ما يجوز لهما روايته *

VII. Dated, the Masjid of Arza of Damascus, A.H. 725, written by the same Muḥammad bin Yaḥyâ. He tells us that he again, with a group of scholars, studied the present copy under a female traditionist, Ummu Ibrâhim; and that an Ijâza was granted by her to all who attended the sitting.

و سمعه بالقرأة فى التأريخ المذكور على الشيخة الصالحة ام ابراهيم ..... و اجازت لنا جميع ما يجوز له روايته *

VIII. Dated, the old Mosque (مسجد عتيق) of Damascus, A.H. 728. 'Abdallâh bin Aḥmad, noticed as the writer of Sanad No. II and of many other Sanads referred to above, is also the writer of the present Sanad. He tells us that with some others he, in A.H. 728, studied the present copy at the Masjid 'Atîq of Damascus under Muḥammad bin Ibrâhim bin 'Abdallâh (*d.* A.H. 748 = A.D. 1348); and that an Ijâza was granted to all who attended the sitting.

سمع جميع هذا الجزء على الشيخ ..... محمد بن ابراهيم بن عبد الله ... بن محمد المقدسي ..... بقرأة كاتب السماع عبد الله بن احمد ..... سنة ثمان و عشرين و سبعمائة بالمسجد العتيق و اجاز لهم جميع مروياته *

IX. Dated, the Qâsiyûn of Damascus, A.H. 731; and written by Muḥammad bin Yaḥyâ, the writer of Sanad No. I and of many other Sanads noticed above. He tells us that, with a group of scholars

not less than 60 in number, he studied the present copy in A.H. 731 under the following two Shaikhs; and that an Ijâza was granted by them to all who attended the sitting.

i. Qâsim bin Muḥammad al Barzâlī (*d.* A.H. 739 = 1339).
ii. Muḥammad bin Mahmûd as Salamī (*d.* A.H. 738 = A.D. 1338).

سمع جميع هذا الجزء على الشيخين الامام العلامه الاوحد البارع الحجة الحافظ الناقد مؤرخ الشام ... القاسم بن محمد بن يوسف البرزالي ..... و محمد بن زين الدين محمود بن ابي طاهر السلمي .... بقرأة مالكه ..... محب الدين ابي محمد عبد الله بن احمد المقدسي ..... و صح ذلك يوم الثلثاء الحادى و العشرين من شهر رجب سنه احدى و ثلاثين و سبعمائة بسفح قاسيون و اجاز الجماعة ما يجوز لهما روايته *

X. Dated, the Jâmi' Muẓaffarî of Damascus, A.H. 732, and written by Ḥasan bin Muḥammad an Nâbulusî (*d.* A.H. 772 = A.D. 1372). He tells us that, in A.H. 732, he joined the sitting held at Jâmi' Muẓaffarî for the study of the treatise under the following two Shaikhs, who granted an Ijâza to all the students (20 in number).

i. Muḥammad bin Ibrâhîm (*d.* A.H. 748 = A.D. 1348).
ii. Muḥammad bin Abî Bakr ad Dâ'imî (*d.* A.H. 743 = A.D. 1343).

الحمد لله قرأت هذا الجزء على الشيخين عز الدين ابي عبد الله محمد بن ابراهيم بن عبد الله بن ابى عمر بن قدامه ..... و شمس الدين ابي عبد الله محمد بن ابي بكر بن عبد الدائم ..... فسمعه الجماعة ..... و اجازا و صح ذلك في يوم السبت الخامس من شعبان سنة اثنين و ثلاثين و سبعمائة ..... بالجامع المظفري ... و كتبه حسن بن محمد النابلسي

XI. Dated, the Masjid 'Atîq, close to the Madrasah of Abu 'Umar, A.H. 732. It was written by Qinjuq, the Governor of Damascus, who, according to Ad Durar, vol. ii, fol. 151, died in A.H. 771 = A.D. 1371. He tells us that, in A.H. 732, he and Ibrâhîm bin Abî Bakr bin Ya'qub bin Al Malik al 'Âdil (*d.* A.H. 746 = A.D. 1346), one of the descendants of King 'Âdil (A.H. 635–637 = A.D. 1238–1240;

see Ad Durar, vol. i, fol. 11), with a group of scholars not less than 50 in number, studied the work from the present copy under Shaikh Muḥammad bin Aḥmad bin Ḥâzim, a traditionist of the 8th century A.H., who granted an Ijâza to all who attended the sitting.

سمع رباعيات من صحيح مسلم على الشيخ الصالح ..... احمد بن محمد بن حازم بن حامد بن حسن المقدسي ..... عماد الدين ابراهيم بن ابي بكر بن يعقوب بن الملك العادل ابي بكر محمد بن ايوب ..... و كاتب السماع قنجق بن بيدغان العلائي ..... يوم السبت ثاني عشر شعبان سنة اثني و ثلثين و سبعمائة بالمسجد العتيق مجاور دار القرآن لمدرسة ابى عمر بسفح قاسيون ظاهر مدينة دمشق ..... و اجاز الشيخ للسامعين ما يجوز له روايته *

XII. Dated, the house of Al Wânî in Damascus, A.H. 732. It was written by Muḥammad al Khaṭîb (*d* A.H. 735 = A.D. 1335). He says that, in A.H. 732, he and Ḥasan Nâbulusî, the writer of the above-mentioned Sanad No. X, with a group of scholars not less than 20 in number, studied the work from the present copy under Shaikh Ibrâhim bin Muḥammad al Wânî, the father of the author of the present work; and that an Ijâza was granted by him to all who attended the sitting.

سمع جميع هدا الجزء على الشيخ الاجل ..... ابراهيم بن محمد بن احمد الواني رئيس المؤذنين بجامع دمشق...بقرأة الامام ...بدر الدين حسن بن محمد بن صالح بن محمد النابلسي ..... و محمد بن محمد بن محمود الخطيب و هدا خطه و صح ذلك في يوم الاثنين حادي و عشرين شهر شعبان سنة اثنين و ثلاثين و سبعمائة بمنزل المسمع ..... بدمشق المحروسة و اجازلنا جميع ما يجوز له روايته *

XIII. Dated, the Monastery Samsâṭîyah of Damascus, A.H. 732. It was written by 'Abdallâh bin Aḥmad, noticed as the writer of Sanad No. II and of many others. He studied at the Samsâṭîyah Monastery, with a group of traditionists, under the following two Shaikhs; and an Ijâza was granted by the latter to all who attended the sitting.

i 'Alî bin Muḥammad bin Mamdûd (*d.* A.H. 736 = A.D. 1336).

ii. 'Umar bin 'Abdallâh bin 'Abdalaḥad (*d.* A.H. 744 = A.D. 1344).

سمع جميع هذا الجزء على الشيخين الصالحين الجليلين الزاهدين

..... علي بن محمد بن ممدود بن جامع بن عيسى البغدادى

..... و الفقيه العالم عمر بن عبد الله بن عبد الاحد ..... بقرأة

كاتب السماع عبد الله بن احمد ... المقدسى ..... و صح ذلك فى يوم

الاحد الخامس عشر من ذى القعدة سنة اثنين و ثلثين و سبعمائة بالخانقاه

السمساطية جوار جامع دمشق و اجازا لهم *

XIV. Dated, Damascus, A.H. 739. The writer of the present Sanad, Ibrâhim bin Muhammad bin Abî Bakr al Ḥasanî, a traditionist of the 8th century A.H., says that, with a group of 10 traditionists, he studied the work from the present copy in A.H. 739 under Ṣafîyah bint Aḥmad, a female traditionist, who died in A.H. 741 = A.D. 1341. An Ijâza was granted to all who attended the sitting.

سمع جميع هذا الجزء على الشيخة الصالحة صفية بنت احمد ...

المقدسى زوجة الشيخ بهاء الدين علي بن عمر ..... و كاتب السماع

ابراهيم بن محمد ابي بكر الحسني ..... سنة تسع و ثلثين و سبعمائة

و اجازت *

XV. Dated, Damascus, A.H. 734. It was written by Aḥmad bin 'Abdallâh (*d.* A.H. 749 = A.D. 1349), the owner and scribe of treatise No. I. He studied the work from the present copy in A.H. 734 under Bahâ'addin 'Alî bin 'Umar (*d.* A.H. 749 = A.D. 1349) and his wife, Ṣafîyah, noticed in the above Sanad. A number of traditionists, not less than 30 in number, joined the sitting; and an Ijâza was granted by them jointly to all who attended the sitting.

قرأته عليها و على والد اولادها بهاء الدين علي بن عمر بن احمد بن

عمر بن ابي بكر ..... فسمعه برهان الدين بن الحافظ قطب الدين

عبد الكريم و ابن المسمع ..... و صح يوم الاربعاء ثالث عشرين ربيع الاول

سنه آربع و ثلثين و سبعمائة و اجازا كتبه احمد بن عبد الله ابن المحب *

XVI. Dated, the Manzil of Saifaddîn Qinjuq in Damascus, A H. 737. It was written by 'Abdallâh bin Aḥmad, the writer of many Sanads referred to above. He says that he and Saifaddîn Qinjuq, the Governor of Damascus (see Sanad No XI, above), with a group of scholars not less than 100 in number, studied under the following 6 Shaikhs, who jointly granted an Ijâza to all the students who attended the sitting .—

i. Jamâladdîn Yûsuf al Mizzî (*d.* A.H. 742 = A.D. 1341).
ii. Muḥammad bin Muḥammad bin Ḥasan an Nâ'ib (*d.* A.H. 750 = A.D. 1350).
iii. 'Alî bin Muḥammad bin Mamdûd (*d.* A.H. 736 = A.D. 1336).
iv. 'Abdallâh bin Ḥusain (*d.* A H. 735 = A.D. 1335).
v. Aḥmad bin Muḥammad bin Aḥmad (*d.* A.H. 742 = A.D. 1342).
vi 'Alâaddîn Abî Ḍaiġam Qarâsunqur, a scholar of the 8th century A.H.

سمع جميع هدا الجزء على الشيخ ..... ابي الحجاج يوسف بن الزكي بن يوسف المزي ..... و محمد بن الحسن بن ابى الحسن ابن نباتة المصري و علي بن محمد بن ممدود ... البغدادي ..... و عبد الله بن الحسن بن النائب و احمد بن محمد بن احمد ... المقدسي ..... و علاء الدين ابى ضيغم قراستقر بن عبد الله العليمي .... بقرأة كاتب السماع عبد الله بن احمد المقدسي ابناه احمد و عمر ..... و سيف الدين قنجق بن بيدغان العلائي ..... و صح يوم الاحد سادس عشر شعبان سنة سبع و ثلاثين و سبعمائة بمنزل سيف الدين قنجق *

XVII. Dated, the Jâmi' Muẓaffarî of Damascus, A.H. 745. It was written by Aḥmad bin 'Alî al Kurkî, a scholar of the 8th century. He, along with other scholars, studied the present treatise under Muḥammad bin Ibrâhîm bin 'Abdallâh (*d.* A.H. 748 = A.D. 1348), by whom an Ijâza was granted to the students who joined the sitting.

قرأت هذا الجزء على الشيخ ..... محمد بن ابراهيم بن عبد الله بن ابى عمر ... المقدسي ..... و صح ذلك و ثبت يوم السبت رابع عشر

شوال سنة خمس و اربعين و سبعمائة بالجامع المظفري بسفح جبل قاسيون و اجاز لي ان اروي جميع ما يجوز له روايته بشرطه و كتبه متلفظا بذلك احمد بن على الكركي *

XVIII. This note, dated A.H. 747, tells us that Aḥmad bin 'Abdallâh (*d.* A.H. 749 = A.D. 1349), with a group of ten traditionists, studied the present treatise at Dâr al Ḥadîṣ al Ashrafîyah of Damascus under Muḥammad bin Ibrâhîm, referred to in the preceding Sanad.

Foll. 26-46. III. جزء فيه من عوالي الحديث Juz'un fî hi Min 'Awâlî al Ḥadîṣ. A treatise consisting of 70 'Awâlî Ḥadîṣ and 3 Âṣâr, transmitted from 19 Shaikhs of the author, arranged in alphabetical order.

By Qâsim bin Muḥammad bin Yûsuf al Barzâli قاسم بن محمد بن يوسف البرزالي, a famous scholar and a reliable traditionist of Damascus. He studied under 2,000 Shaikhs, whom he mentions in Al Mu'jam, a big work of his in 26 volumes. He is commonly known as مؤرخ الشام (the historian of Syria). He composed a continuation of الروضتين في اخبار الدولتين, a well-known history of Egypt by Abû Shâmâ (*d.* A.H. 665 = A.D. 1268); see Hand-list, No. 2323. He is known as a good scribe, like his father, Muḥammad bin Yûsuf (see p. 223 below); and he transcribed a number of works For his autograph, see Sanad on fol. 237^{b}, Al Mashîkhat, No. 3-2 above, and Sanad No. I, Treatise No VI, below). He died in A.H. 739 = A.D. 1339; see Ad Durar, vol. ii, fol. 147.

The scribe, 'Umar bin 'Abdallâh (*d.* A.H. 781 = A.D 1381), gives us to understand in the colophon that Barzâlî composed the present treatise in the month of Jumâda I, and died a few months later, in the month of Dû'l Ḥijja. The scribe also mentions the 19 Shaikhs from whom he quotes the Ḥadîṣ in the present treatise, transmitted from three Shaikhs: (i) Abû 'Alî Ḥanbal (*d.* A H. 604 = A.D. 1204); (ii) Ibn Ṭabarzad (*d.* A.H. 607 = A.D. 1207); (iii) Zaid bin Ḥasan al Kindî (*d.* A H. 613 = A.D. 1213).

Beginning:—

اخبرنا الشيخ الامام الحافظ علم الدين ابو محمد القاسم بن محمد بن يوسف البرزالي قرأة عليه و نحن نسمع في جمادى الاولى سنة تسع و ثلاثين و سبعمائة و فيها مات رحمه الله ... الشيخ الاول اخبرنا الشيخ جمال الدين ابو العباس احمد بن ابي بكر بن سليمان بن علي بن سالم الدمشقي المعروف بابن الحموي قرأة عليه و انا اسمع قال انا ابو حفص عمر بن محمد

بن طبرزد البغدادي قرأة عليه و انا حاضر في مستهل جمادى الاولى سـ
ثلاث و ستمائة بالجامع المظفرى بسفح قاسيون قال انا ابو القاسم هبة الله ابـ
محمد بن عبد الواحد بن الحصين الشيباني قرأة عليه و انا اسمع في سـ
خمس و عشرين و خمسمائة قال ابو طالب محمد بن محمد بن ابراهيم بـ
غيلان البزاز قال انا ابوبكر محمد بن عبد الله بن ابراهيم الشافعي ثنا ابوبـ
احمد بن عبيد الله ثنا روح بن عبادة ثنا عثمان بن غياث انا ابو نـ
عن ابي سعيد الخدري رضي الله عنه انه قال يمر الناس على حسـ
جهنم *

The scribe, in the above passage, tells us that he studied the work under Barzâlî in the month of Jumâda I, A.H. 739, the year in which the treatise was composed.

Muḥammad bin Yaḥyâ (*d.* A.H. 759 = A.D. 1359), the writer of many Sanads belonging to Treatise No. II, tells us in the following autograph Sanad that, in the month of Jumâda I, A.H. 739, 'Umar bin 'Abdallâh, the scribe, studied the present treatise at Jâmi' Muẓaffarî of Damascus under Barzâlî; and that a group of scholars, not less than 40 in number, including the writer of the present Sanad, joined the sitting, an Ijâza being granted by Barzâlî to all the students.

قرأت جميع هذا الجزء علي مخرجه الشيخ الامام العلامه الاوحد البارع الحجة مؤرخ الشام عمدة الحفاظ و المحدثين علم الدين ابي محمد القاسـ
بن محمد بن يوسف البرزالي الاشبلى الشافعي ..... فسمعـ
صاحب الجزء و كاتبه ..... زين الدين ابو حفص عمر بن شيخنا .....
محب الدين ابي محمد عبد الله ..... و صح ذلك و ثبت في يوم
الثلثاء عاشر جمادى الاولى سنة تسع و ثلاثين و سبعمائة بالجامع المظفري بسفح
قاسيون و اجاز المسمع الجماعة المذكورين جميع ما يجوز له روايته و عدتهم
اربعون نفسا و كتب محمد بن يحيى بن محمد بن يحيى ... المقدسي *

Foll. 49–60. IV. جزء فيه من عوالى الحديث. Juz'un fî hi Min 'Awâlî al Ḥadîṣ. A treatise by Barzâlî (*d.* A.H. 739 = A.D. 1339), the author of treatise No. III. It consists of 50 'Awâlî Ḥadîṣ, transmitted from 6 female Shaikhs of Barzâlî, arranged in alpha-

betical order. It was composed, like the last treatise, in A.H. 739, the year in which the author died.

'Umar bin 'Abdallâh (*d.* A.H. 781 = A.D. 1381), the scribe, tells us in the following note at the end that, in A.H. 739, he transcribed both these treatises of Barzâlî (Nos. III, IV) from the autograph copies. كتبه من خط مخرجه الشيخ الحافظ علم الدين القاسم المذكور رحمه الله عمر بن عبد الله بن احمد بن المحب فى شعبان سنة تسع و ثلاثين و سبعمائة *

The present treatise is followed by a Sanad, dated the Jâmi, Muẓaffarî of Damascus, A.H. 739, written by Muḥammad bin Ḥasan bin Alî bin 'Umar al Maqdisî, a traditionist of the 8th century A.H. He says that, on the 13th of Jumâda I, A H. 739, he studied the present copy, with a group of 40 scholars, at Jâmi' Muẓaffarî under the author of the treatise. An Ijâza was granted by Barzâlî to the students who attended the sitting.

سمع هذا الجزء على مخرجه الشيخ ... القاسم بن محمد بن يوسف البرزالي ..... و كاتب الاسماء محمد بن حسن بن علي بن عمر بن احمد المقدسي و هذا خطه و صح ذلك في يوم الثلثاء العاشر من جمادى الاولى سنة تسع و ثلاثين و سبعمائة بالجامع المظفري بسفح قاسيون ظاهر دمشق و اجاز المسمع الجماعة جميع ما يجوز له روايته و عدتهم اربعون نفساً *

Two foll. at the end of the present treatise are blank.

Foll. 64-81. V. جزء فيه من عوالى الحديث Juz'un fî hi Min 'Awâlî al Ḥadîṣ. An autograph copy of a collection of 'Awâlî Ḥadîṣ transmitted by 'Abdallâh bin Ḥasan (*d.* A.H. 732 = A.D. 1332), Chief Justice of Syria, from 15 male and 6 female Shaikhs.

By Muḥammad bin Yaḥyâ bin Muḥammad al Maqdisî محمد بن يحيى بن محمد المقدسي, a prominent traditionist of Damascus, who died in A.H. 759 = A.D. 1359. See Ad Dûrar, vol. ii, fol. 545. As noted above, he is the writer of Sanad No. IV, Treatise No. I, and of Sanads Nos. IV, V, VI, VII, IX, Treatise No. II. The fact that he studied under so many Shaikhs, and received Ijâzas from them, proves the merit of the author in tradition. The author tells us, in the following autograph note, that he composed the present treatise for 'Abdallâh bin Aḥmad, the narrator of the Ḥadîṣ collected in the work.

جزء فيه من عوالي سيدنا الشيخ الامام العالم البارع الاوحد الزاهد بقية السلف جمال العلماء مفتى المسلمين قاضى القضاة شرف الدين ابي

محمد عبد الله بن الشيخ ..... الحسن بن الشيخ ..... عبد الله بن الشيخ ..... عبد الغني بن عبد الواحد بن علي بن مسرور المقدسي الحاكم بالشام المحروسة ..... حرفه له ..... كاتبه ..... محمد بن يحيى ..... المقدسي *

The following colophon tells us that the present treatise was composed in A.H. 731 : آخر الجزء المخرج من عوالي شيوخ قاضى القضاة شرف الدين الحنبلي فيه خمسة عشر شيخاً بالسماع و عن ستة بالاجازة كتبه منتقيه محمد بن يحيى ..... المقدسي فى الخامس و العشرين عن رجب سنة احدى و ثلاثين و سبعمائة بسفح جبل قاسيون *

Beginning :—

اخبرنا الشيخ العدل سديد الدين ابو محمد الملكي قرأة عليه و انا اسمع في جمادى الاخرة سنة احدى و خمسين و سبعمائة الخ *

The present copy ends with the following Sanad, dated, Damascus, A.H. 731, written by 'Abdallâh bin Aḥmad (*d.* A.H. 737 = A.D. 1337), the writer of Sanad No. II, Treatise No. II. He tells us that, with a group of 30 scholars, he studied the work from the present copy under the above-mentioned 'Abdallâh bin Ḥasan, the narrator of these 'Awâlî Ḥadîṣ, who granted an Ijâza to all the students who attended the sitting, which took place at his house in Damascus.

سمع جميع هذا الجزء على المخرج له سيدنا الشيخ ..... ابي محمد عبد الله بن الامام حسن بن شرف الدين ابي موسى عبد الله بن الشيخ الامام الحافظ ابي محمد عبد الغني بن عبد الواحد ..... بقرأة كاتب السماع عبد الله بن احمد المحب المقدسي ابنه ابو الفتوح احمد و الجماعة السادة ..... سنة احدى و ثلثين و سبعمائة بمنزلة المسمع بسفح قاسيون ظاهر دمشق و اجاز لهم المسمع ايده الله رواية جميع ما يجوز له روايته *

The writer of the Sanad adds a note, in which he mentions the date of death of 'Abdallâh bin Ḥasan, thus :—

توفى قاضي القضاة شرف الدين المخرج له هذا الجزء ..... فى ليلة الخميس مستهل جمادى الاولى سنة اثنين و ثلثين و سبعمائة .....

و دفن بعد ان يصلى عليه بالجامع المظفري بسفح قاسيون و دفن بتربة الشيخ ابن عمر *

Foll. 85-90. VI. ثلاثيات من مسند احمد بن حنبل Ṣulâṣîyât Min Musnadî Aḥmad bin Ḥanbal. A collection of 39 'Awâlî Ḥadîṣ of Musnad (see Lib. Cat., vol. v, part i, No. 242), transmitted by Aḥmad bin Ḥanbal (*d.* A.H. 241 = A.D. 855) from the Prophet through 3 intermediate narrators.

By Qâsim bin Muḥammad bin Yûsuf al Barzâlî قاسم بن محمد بن يوسف البرزالي (*d.* A.H. 739 = A.D. 1339); see Treatise No. III above.

Beginning with Isnâd, thus :—

اخبرنا ابو علي حنبل بن عبد الله بن الفرج بن سعادة الرصافي المكبر قرأة عليه و نحن نسمع قال انبأنا ابو القاسم هبة الله بن محمد بن عبد الواحد الشيباني قال انبأنا ابو علي الحسين بن علي بن المذهب التميمى الواعظ فى سنة سبع و ثلاثين و اربعمائة قال انبأنا ابوبكر احمد بن جعفر بن حمدان بن ملك بن شبيب القطيعي فى المحرم سنة ست و ثلاثين و ثلاثمائة قال حدثنا ابو عبد الرحمن عبد الله بن احمد بن حنبل قال حدثني ابي ابو عبد الله حدثنا ابن زياد ثنا زياد بن علاقة بن اسامة بن شريك رضى الله عنه فان الله عز و جل لم يزل داء الا انزل معه شفاء الا الموت و الهرم *

Aḥmad bin 'Abdallâh (*d.* A.H. 749 = A.D. 1349), the scribe, says in the colophon that he transcribed the present treatise from an autograph copy, in A.H. 736. Fol. 90 contains copies of 11 Sanads of eminent traditionists of the 7th century A.H., written on the copy of Musnad from which the 39 Ḥadîṣ in the present treatise are taken. The Sanads are dated A.H. 652, 674, 675, 682, 683, 683, 684, 684, 687, 688, 689.

The following 7 Sanads belong to the present copy of the treatise.

I. An autograph Sanad, dated the Dâr al Ḥadîṣ Nûrîyah of Damascus, A.H. 735, written by Barzâlî, the author of the treatise. He says that Aḥmad bin 'Abdallâh, the scribe, studied the present work from this copy under him, and compared it with the original autograph copy. Barzâlî granted an Ijâza to the scribe, whose father, 'Abdallâh, was one of his Shaikhs.

سمعه على صاحبه الفقيه المحدث المقرى الصالح شهاب الدين ابو الفتح احمد بن شيخنا الامام ..... محب الدين ابي محمد عبد الله بن احمد المقدسي ... و قابلت نسخته هذه ..... سنة خمس و ثلثين و سبعمائه بدار الحديث النورية و اجزت له جميع ما يجوز لى روايته و كتب القاسم بن محمد بن يوسف البرزالي عفى الله عنه *

II. The same Aḥmad bin 'Abdallâh, in the following Sanad, dated A.H. 736, mentions that, with a group of 20 scholars, he studied under his father, 'Abdallâh, from the present copy.

قرأت جميع هذا الجزء على سيدي و مولائي و شيخي و والدي ابي محمد عبد الله بن المحب المقدسي ... فسمعه جماعة ..... و صح ذلك يوم الاحد ثامن عشرى المحرم سنة ست و ثلثين و سبعمائة ..... كتب احمد بن عبد الله بن احمد ... المقدسى عفى الله عنهم *

This Sanad is attested by 'Abdallâh (*d.* A.H. 737 = A.D. 1337), the father of Aḥmad thus: هذا صحيح كتبه عبد الله بن احمد بن المحب المقدسي.

III. The above mentioned 'Abdallâh, in the following autograph Sanad, dated the Madrasah Ḍiyâiyah of Damascus, A.H. 736, says that his two sons, Aḥmad, the scribe of the copy, and Muḥammad, with a group of 40 traditionists, male and female, studied under him; and that he granted an Ijâza to all the students.

سمع جميع هذا الجزء من لفظي ..... ولدامي ابوبكر محمد و احمد وفقهما الله تعالى و ايلي بطاعة و المحدثون .....
و صح ذلك في يوم الخميس التاسع عشر ربيع الاول سنة ست و ثلثين و سبعمائة بالمدرسة الضيائية بسفح قاسيون و اجزت لهم كتبه عبد الله بن احمد بن المحب المقدسي عفى الله عنهم *

IV. The same 'Abdallâh, in another autograph Sanad, dated the Dâliḥ of Damascus, A.H. 736, says that Muḥammad bin Yaḥyâ (*d.* A.H. 759 = A.D. 1359), author of treatise No V above, studied from the present copy, with a group of 30 scholars. under him; and that he granted an Ijâza to all the students.

سمعه علىّ ايضا بقرأة المحدث الفاضل شمس الدين محمد بن يحيى بن سعد .....

..... و صح ذلک في يوم الثلثاء سادس عشرين جمادى الاولى سنة ست و ثلاثين و سبعمائة ..... بجبل قاسيون باعاليه مكان يعرف بالداله و اجزت لهم كتبه عبد الله بن احمد ..... المقدسي *

V. Muḥammad (*d.* A.H. 793 = A.D. 1393), the second son of the above-mentioned 'Abdallâh, who studied the present copy (see Sanad No. III above) and treatise No. II (see Sanad No. IV of that treatise) under his father, tells us that in A.H. 763, with a group of 40 scholars, he studied the present copy at Jâmi' Amavî of Damascus under Qâḍî Aḥmad bin Muḥammad (*d.* A.H. 764 = A.D. 1364), from whom all the students received an Ijâza.

سمع جميع هذا الجزء و هو منتقى من ثلاثيات مسند امام احمد بن محمد بن حنبل رضى الله عنه ... على الشيخ الامام العالم المسند المعمر الرئيس القاضي بدر الدين احمد بن محمد بن محمد بن احمد الرفاق ...

..... بقرأة كاتبه محمد بن عبد الله بن احمد .....

و صح ذلک و ثبت في يوم الاحد تاسع عشرين شوال سنة ثلاث و ستين و سبعمائة ..... بالجامع الاموي بدمشق و اجازلنا مايجوز جميع له روايته *

VI. The above-mentioned Muḥammad, in the following autograph Sanad, says that in A.H. 763, when he was studying the present copy at Madrasah Ṣalâḥîyah of Damascus under Muḥammad bin Aḥmad bin Ibrâhîm (*d.* A.H. 780 = A.D. 1380), one Aḥmad bin Ya'qûb bin Isḥâq bin Khwâja al Kirazî al Bihâri al Hindî al Ḥanafî, and some others, joined the sitting; and that an Ijâza was granted by the Shaikh to all the students.

ثم قرأته على الشيخ الامام ... صلاح الدين ابى عبد الله محمد بن الشيخ تقى الدين احمد بن الشيخ ابراهيم بن عبد الله المقدسي .....

فسمعه ابني محمد و الشيخ الصالح سعد الدين سعد الله بن بهاء الدين عمر بن سعد الاسفرائيني و الشيخ الصالح شرف الدين احمد بن يعقوب بن اسحق بن خواجه الكرازي البهارى الهندي الحنفي و صح ذلک و ثبت

في يوم السبت خامس شهر ذي قعدة المحرم سنة ثلاث و ستين و سبعمائة بالجبل الرباط القلانسي بالصلاحية و اجاز لنا ما يجوزله روايته *

VII. 'Umar bin 'Abdallâh (*d.* A.H. 781 = A.D. 1381), the scribe of the following Sanad, says that in A.H. 763, with a group of 40 scholars, he studied the present copy at Madrasah Ashrafîyah of Damascus under Shaikh Muḥammad bin Aḥmad bin Ibrâhîm, noticed in the preceding Sanad, and that all the students received an Ijâza.

قرأت هدا الجزء و هو منتقى من ثلاثيات مسند الامام احمد بن حنبل ..... على شيخنا الشيخ الصالح ..... ابي عبد الله محمد بن الشيخ تقى الدين احمد بن الشيخ عز الدين ابراهيم بن عبد الله بن شيخ الاسلام ابى عمر محمد بن احمد بن قدامه ..... المقدسي... ..... و صح ذلك في يوم الاثنين ثالث عشرين صفر سنة ثلاث و ستين بدار الحديث الاشرفية بسفح قاسيون و اجازلهم ما يرويه كتب عمر بن عبد الله بن احمد المحب المقدسي *

Fol. 94 is blank.

Foll. 95–107. VII. الاربعون البلدانيه Al Arba'ûn Al Buldânîyah. A collection of 40 Ḥadîṣ of 40 Shaikhs belonging to 40 different places, taken from Al Mu'jam (No. 319 above).

By Abû 'Abdallâh Muḥammad bin Aḥmad Aḍ Ḍahabî ابو عبد الله محمد بن احمد الذهبي, a famous author and scholar, and an authority often quoted in history. biography, tradition and jurisprudence. He was born in A.H. 673, and studied under numerous Shaikhs whom he enumerates in his work. Al Mu'jam al Kabîr. He died in A.H. 748 = A.D. 1348, leaving behind him a large number of pupils and compositions. Brock., in vol. ii, p. 46, mentions the existence of 21 works in different libraries For his life, see Ad Dûrar, vol. ii, fol 219.

Ḍahabî tells us, in the preface, that the desire to compose an Al Arba'ûn Al Buldânîyah was prompted by the similar compositions of Salafî, Ibn 'Asâkîr and others. The result was the present composition and two other Arba'ûns, viz., Arba'ûn from Mu'jam Abî Bakr and Arba'ûn from Mu'jam Ibn Jumai' (see No. 321 above).

Beginning:—

الحمد لله على نعمه و اشهد ان لا اله الا الله و اشهد ان محمدا عبده و رسوله ..... ثم اني قد كنت سمعت الاربعين البلدانية للحافظ السلفي و الاربعين البلدانية للحافظ ابن العساكر الخ *

Aḥmad bin 'Abdallâh (*d.* A.H. 749 = A.D. 1349), the scribe, tells us in the following colophon that he transcribed the present copy for his own use, in A.H. 735.

آخر الاربعين البلدانية للطبراني تخريج شيخنا شمس الدين محمد بن محمد الذهبي علقها لنفسه احمد بن عبد الله بن احمد المحب المقدسي في شعبان سنه ٧٣٤ *

The present copy contains one Sanad, dated. Damascus, A.H. 735, written by 'Abdallâh, the father of the scribe. The scribe and many others studied from the present copy under two Shaikhs, one Zainab bint Yaḥyâ (*d.* A.H. 742 = A.D. 1342), and the other Mizzî (*d.* A.H. 742 = A.D. 1342), who jointly granted an Ijâza to all the students.

سمع جميع هذا الجزء من المعجم الصغير للحافظ ابن القسم للطبراني على الشيخة الصالحة المسندة الكبيرة ام عمر زينب بنت الخطيب بدر الدين يحى بن الشيخ العلامة عز الدين عبد العزيز بن عبد السلام ..... و على شيخنا ..... جمال الدين ابي الحجاج يوسف الذكي عبد الرحمن بن يوسف المزي ..... بقرأة كاتب السماع عبد الله بن احمد و اولاده احمد ..... سنة خمس و ثلثين و سبعمائة و اجازا لهم جميع ما يجوز لهما روايته *

Foll. 109–117. VIII. الاربعون Al Arba'ûn. A collection of 40 Ḥadîṣ from Al 'Âdâb by Baihiqî (*d.* A.H. 458 = A.D. 1066).

By Aḥmad bin 'Abdallâh احمد بن عبد الله. He was a leading scholar and traditionist of Damascus of the 8th century A.H. Several Sanads and notes, on the treatises referred to above, tell us that he studied under his father and a large number of other Shaikhs He is the scribe of Treatise No. VII and of some of the Sanads and notes. He died in A.H. 749 = A.D. 1349: see Ad Dûrar, vol. i, fol. 86.

Aḥmad bin 'Abdallâh, in the following passage, says that he transmitted the Ḥadîṣ of Al Âdâb from Ayyûb bin Ni'mah (*d.* A.H. 730 = A.D. 1330), one of his Shaikhs.

Beginning :—

اخبرنا الشيخ زين الدين ابو الصبر ايوب بن نعمة بن محمد بن نعمة المقدسي الكحال قال ابنأنا الشيخ الامام شرف الدين ابو عبد الله محمد بن عبد الله بن ابى الفضل المرسي قرأة عليه و انا اسمع في سنة ست و اربعين و ستمائة قال ابنأنا ابو القاسم منصور بن عبد المنعم بن الفضل بن احمد الصاعدي الفراوى قال ابنأنا ابو محمد عبد الجبار بن محمد بن الخولاني قال ابنأنا الامام الحافظ *

الحديث الاول

اخبرنا ابو عبد الله الحافظ ..... من احق بحسن الصحبة قال امك قال ثم من قال امك قال ثم من قال ابوك الخ *

Three Sanads, dated A.H. 646, 708, 711, written on the copy of Kitâb al 'Âdâb, are transcribed verbatim at the end of the present copy.

The present copy contains 4 Sanads granted to the traditionists who studied from it.

I. Dated, Damascus. A.H. 724, written by 'Abdallâh (*d.* A.H. 737 = A.D. 1337), the author's father. He says that he and his two sons, Aḥmad and Muḥammad, with a group of traditionists, studied from the present copy under Ayyûb bin Ni'mah (*d.* A.H. 730 = A.D. 1330), who granted an Ijâza to all the students.

سمع جميع هذه الاربعين على الشيخ ..... ابن الصبر ايوب بن نعمة بن محمد بن نعمة المقدسي ..... بقرأة كاتب السماع عبد الله بن احمد بن المحب المقدسي ابناه احمد و محمد ..... و صح ذلك في يوم الجمعة ثامن عشر شهر ربيع الآخر سنة اربع و عشرين و سبعمائة بدكان المسمع بدمشق و اجاز لهم *

II. Dated, Damascus, A.H. 730, written by 'Abdallâh, the writer of the preceding Sanad. He says that a group of traditionists,

including his third son, joined the sitting (an Ijâza being granted jointly to all the students), when he was studying the treatise again under the following two Shaikhs:—

i. Ayyûb bin Ni'mah (*d.* A.H. 738 = A.D. 1338).

ii. Abû Bakr bin Muḥammad bin 'Abdarraḥmân (*d.* A.H. 738 = A.D. 1338).

سمع جميع هذا الاربعين على الشيخين المسندين الصالحين .....
ابن الصبر ايوب بن نعمة بن محمد بن نعمة المقدسي ..... و عماد الدين
ابي بكر بن محمد بن عبد الرحمن بن محمد بن عبد الجبار المقدسي
بقرأة كاتب السماع عبد الله بن احمد و ابنه عمر حاضر.....
و صح ذلك في يوم الثلثاء السادس عشرين من شهر ربيع الاول سنة ثلثين
و سبعمائة ..... جوار دمشق و اجاز لهم جميع ما يجوز له روايته الخ *

III. 'Umar bin 'Abdallâh (*d.* A.H. 781 = A.D. 1381), the son of the 'Abdallâh mentioned in the above Sanad, gives us to understand that his two sons, Abû Bakr and Yûsuf, with a group of traditionists, studied under him at Dâr al Ḥadîṣ Ashrafîyah of Damascus in A.H. 778; and they were granted an Ijâza by him.

سمع جميع هذا الجزء من لفظي بسماعي فيه اصلا قرأة عليه و انا حاضر
على الشيخين المذكورين اعلاه بسماع الاول و اجازة الثاني من المريسي ...
سمعه ابناى ابوبكر و يوسف ..... و صح ذلك في يوم الاثنين سابع عشرين
جمادى الاولى سنة ثمان و سبعين و سبعمائة بسفح جبل قاسيون و اجزت لهم
كتبه عمر بن عبد الله بن احمد المحب المقدسي عفى الله تعالى عنهم
و لله الحمد و المنة *

IV. Sanad, dated Damascus, A.H. 873, written by Muḥammad bin Muḥammad al Khaiḍarî (*d.* A.H. 894 = A.D. 1489). He says that, with a group of traditionists, he studied under 'Abdarraḥmân bin Yûsuf at Ṭaḥḥân (*d.* A.H. 845 = A.D. 1441); and that an Ijâza was granted by him to all the students.

الحمد لله سمع هذه الاربعين على الشيخ الامام العالم المسند زين الدين
عبد الرحمن بن يوسف بن احمد بن الطحان الحنبلي باجازته من الحافظ
ابي بكر محمد بن عبد الله بن احمد بن المحب ..... بقرأة محمد بن

محمد بن عبد الله الخيضري و هذا خطه عفى الله عنه الفاضل علاء الدين علي بن سليمان بن احمد المرداوى و صح ذلك يوم الخميس حادي و عشرين رجب سنة سبع و ثلاثين و ثمانمائة ... بسفح قاسيون و اجازلنا المسمع *

A note on the title-page says that the MS. was in possession of Muḥammad bin Fahd al Makkî, the author of Al Mu'jam (see Hand-list, No. 2429).

Fol 121. IX. الاربعون Al Arba'ûn. An incomplete autograph copy of Arba'ûn. Only one fol containing one Ḥadîṣ remains, the other foll. containing 39 Ḥadîṣ being wanting.

By Muḥammad bin Yaḥyâ محمد بن يحيى, the author of Treatise No. V, noticed above.

Foll. 125–132. X. الاربعون Al Arba'ûn. A collection of 40 Ḥadîṣ from Ṣaḥîḥ Muslim; see Lib Cat., vol. v, part i, No. 188.

By an anonymous author. The following words in the Sanad, dated A H. 668. quoted at the end of the present copy: وهذه الاربعون جميعها في المجلدة الثانية من نسخة الضيائية (the 40 Ḥadîṣ of the present work are taken from the second volume of Ṣaḥîḥ Muslim, belonging to the Madrasah Ḍiyâ'îyah), suggest that it was composed before A.H. 668. The present copy is defective for the want of a larger portion of the preface. It begins abruptly with the Isnâd, thus:—

قالوا ابنأنا ابو اسحق ابراهيم بن عمر بن مضر بن فارس الواسطى التاجر قرأة عليه و نحن نسمع بجامع دمشق بالغزالية منه قال انا ابو القاسم منصور بن عبد المنعم بن عبد الله بن محمد الفراوي .....

الحديث الاول قال حدثنا يحى بن يحى قال قرأت على مالك عن نعيم بن عبد الله عن ابي هريرة رضى الله قال قال رسول الله صلى الله عليه و سلم على انقاب المدينة ملائكة لا يدخلها الطاعون والد جال الخ *

It appears, from Sanad No. X below, that Muḥammad bin Ṭuġrul was the scribe and owner of the present copy.

Foll. 136–135[a] contain copies of Sanads, dated A.H. 662, 665, 666, 668, written on the copy of Ṣaḥîḥ Muslim belonging to the Madrasah Ḍiyâ'îyah of Dâmascus, from which the present 40 Ḥadîṣ are collected.

Foll. 135[b]–137[b] contain the following 11 Sanads and notes of

the traditionists who studied from the present copy, of which the first 9 are dated A.H. 717, and the last two A.H. 736.

I. A note, dated Damascus, A.H. 717, written by Muḥammad bin Ṭuġrul as Ṣairafî (*d.* A.H. 737 = A.D. 1337). He says that, with others, he studied the present treatise under Barzâlî (*d.* A.H. 739 = A.D. 1339).

قرأت جميع هذه الاربعين على الشيخ الامام الحافظ الاوحد البارع جمال الحفاظ مؤرخ الشام عمدة المحدثين علم الدين مفيد الطالبين ابي محمد القاسم بن محمد بن يوسف البرزالي ..... و صح ذلك في يوم الاثنين ثامن عشر سنة سبع و عشرة و سبعمائة عند قبر زكريا جوار دمشق المحروسة و كتب محمد بن طغرل الصيرفي *

II. Dated, the Monastery Khâtûnîyah of Damascus, A.H. 717, written by Mizzî (*d.* A.H. 742 = A.D. 1342). He says that he and Muḥammad bin Ṭuġrul, the scribe, jointly studied from the present copy under Ḥasan bin Aḥmad bin Muẓaffar (*d.* A.H. 724 = A.D. 1324); and that an Ijâza was granted by Ḥasan to both of them.

سمع جميع هذا الاربعين ... على الشيخ الامام العالم ... الحسن بن احمد بن مظفر الخطيري ..... بقرأة محمد بن طغرل ... و كاتب السماع محمد بن يوسف بن الذكي عبد الرحمن بن يوسف المزي ..... صح ذلك ... يوم الاثنين الثامن عشر رجب سنة سبع عشرة و سبعمائة ... واجازلنا المسمع جميع ما يجوز له روايته *

III. Dated, the Monastery Khâtûnîyah of Damascus, A.H. 717, written by Muḥammad bin Ṭuġrul, noticed in the above Sanad. He says that, with a group of three traditionists, he studied the treatise under Ismâ'il bin 'Îsa, a traditionist of Damascus of the 8th century A.H.; and that a joint Ijâza was granted by the same Ismâ'il to all the students.

قرأت جميع هذه الاربعين ... على الشيخ ..... اسمعيل بن عيسى بن مسعود بن هرون بن يوسف المقدسي ..... فسمعه ..... و صح ذلك سنة سبع عشرة و سبعمائة بالخانقاه الخاتونية ..... كتبه محمد بن طغرل *

IV. Dated, the Jâmi' Ashrafî of Damascus, A.H. 717, written by the same Muḥammad bin Ṭuġrul. He says that he, and Barzâlî

(*d.* A.H. 739 = A.D. 1339), and many others studied for the second time from the 29th Ḥadîṣ till the end under Muḥammad bin 'Imâd. a traditionist of the 8th century A.H ; and they received an Ijâza from him.

سمع من اول الحديث التاسع و العشرين الى آخر الجزء على الشيخ الجليل الاصيل العدل الرضي شمس الدين ابي عبد الله محمد بن العماد سعد الله بن حامد بن عتبة القرشي ..... بقرأة الامام ... القاسم بن محمد بن يوسف ... البرزالي احمد بن شمس الدين محمد بن خضر بن مسلم الحنفي و محمد بن طغرل المعروف بابن الصيرفي و هذا خطه سنة سبع عشرة و سبعمائة بالجامع الاشرفي و اجازلنا *

V. Dated, Damascus A.H 717 ; written by Mizzî (*d.* A.H. 742 = A.D. 1342). He says that he and Muḥammad bin Ṭuġrul, with a group of 6 scholars, studied under Sâlim bin 'Abdarraḥmân (*d.* A.H. 726 = A.D. 1326) ; and that an Ijâza was granted to all the students.

سمع جميع هذه الاربعين ..... على الشيخ الجليل ... سالم بن عبد الرحمن بن عبد الله القلانسي الشافعي ..... بقرأة الفقيه محمد بن طغرل الصيرفي ... الجماعة السادة ... و كاتب السماع محمد بن يوسف بن الدكي بن عبد الرحمن ..... و اجازلنا جميع ما يجوز له روايته *

VI. Dated, Damascus, A.H. 717 ; written by Muḥammad bin Ṭuġrul, the writer of Sanad No. I. He says that, with a group of traditionists, he studied the treatise under Yûsuf * bin Muḥammad bin 'Uṣmân ; and that an Ijâza was granted by him to all the students.

قرأت جميع هذه الاربعين ..... على الشيخ يوسف بن محمد بن عثمان بن السرخسي ..... فسمعه ..... سنة سبع عشرة و سبعمائة و اجازلنا جميع مايجوز له روايته كتبه محمد بن طغريل الصرفي *

VII. Dated, the Manzil of Muḥammad bin 'Abdalmalik, close to the Madrasah 'Âdilîyâh, A.H. 717 ; written by Muḥammad bin Ṭuġrul,

* Ibn Ḥajar, in Ad Durar, vol. ii, fol. 325, places Yûsuf's death in A.H. 711 : but the present Sanad gives us every reason to hold that he was alive in A.H. 717.

the writer of Sanad No. I. He says that the present treatise was studied under Muḥammad bin 'Abdalmalik bin Ismâ'îl bin 'Âdil (*d.* A.H. 727 = A.D. 1327), one of the descendants of King 'Âdil of the Ayyûbid dynasty, by a group of scholars, which included the two sons of the above-mentioned Muḥammad bin 'Abdalmalik, viz., 'Alî and 'Abdalmalik; Aḥmad bin 'Umar, a noble of Damascus and one of the descendants of King 'Âdil; and many others. An Ijâza was granted by the same Muḥammad bin 'Abdalmalik to all the students.

سمع جميع هذه الاربعين ... على المولى السيد الاجل الغازي المجاهد العضد النصير الملك الكامل سيد الامراء اشرف الملوك و السلاطين ابى المعالى محمد بن المولى الملك السعيد فتح الدين ابي محمد عبد الملك بن السلطان الماك الصالح عماد الدين ابى الفداء اسمعيل بن السلطان الملك العادل سيف الدين ابي بكر محمد بن ايوب بن شادى اعز الله نصره و رفع قدره ... بسماعه لجميع الصحيح من ابن عبد الدائم بسنده بقرأة الامام ... القاسم بن محمد بن يوسف البرزالي ولدا المسمع على فى الخامسة و عبد الملك فى الثالثة و مظفر الدين ابو العباس احمد بن الملك المغيث فتح الدين عمر بن الملك الفائز ابراهيم بن السلطان الملك العادل ابي بكر بن ايوب ..... و ذلك في يوم الاربعاء السابع و العشرين من شهر رجب سنة سبع و عشرة بمنزل المسمع جوار المدرسة العادلية و اجاز للجماعة السامعين جميع ما يجوز له روايته *

VIII. Dated, the Manzil of 'Alî bin Muḥammad, north of the Jâmi' Masjid of Damascus, A.H. 717; written by Muḥammad bin Ṭuġrul. He says that he and Aḥmad bin 'Umar, a noble of Damascus and one of the descendants of King 'Âdil, with a group of scholars, studied under Shaikh 'Alî bin Muḥammad bin 'Umar (*d.* A.H. 729 = A.D. 1329). An Ijâza was granted by him to all the students.

قرأت جميع هذه الاربعين على الشيخ الامام ..... علي بن العدل عماد الدين ابي عبد الله محمد بن عمر بن عبد الرحمن بن عبد الواحد بن محمد بن مسلم بن الحسن بن عبد الله بن محمد الازدي الدمشقي

الشافعي فسمع حفيده حسن بن شهاب الدين ابى القسم عبد الله و مظف
الدين ابو العباس احمد بن فتح الدين عمر بن الملك الفائز بن الملك
العادل و صارم الدين ابراهيم ..... و صح ذلك و ثبت في يو
الخميس الثامن و العشرين من شهر رجب سبع و عشرة و سبعمائة بمنزل
المسمع شمالي جامع دمشق المحروسة و اجازلنا ما يجوز له روايته كتبه
محمد بن طغرل بن عبد الله الصيرفي *

IX. Dated. the Mosque of Al Malik al Qâhir of Damascus, .H. 717, written by Muḥammad bin Ṭuġrul. He says that he and Iuḥammad bin Jamâladdin (the Imâm of the Khâtûnîyah Ionastery of Damascus, and a scholar of the 8th century A.H.), with ome others, studied the present treatise under Shaikh Aḥmad bin bî Bakr bin Muḥammad bin Ṭarkhân (*d.* A.H. 736 = A.D. 1336), ho granted an Ijâza to all the students.

سمع جميع هذا الجزء على الشيخ الاجل الاصيل العدل تقى الدي
ابى العباس احمد بن ابي بكر بن محمد بن طرخان بن ابى الحس
الدمشقي الصالحي بسماعه من ابن عبد الدائم ..... و محمد بن جما
الدين عبد الرحمن بن علاء الدين على الحنفي امام الخاتونية .....
و محمد بن طغرل بقرأته و هذا خطه و صح ذلك في يوم الاثنين الثا
و عشرين ذي القعدة سنة سبع عشرة و سبعمائة ..... بمسجد الملك القا
و اجازلنا جميع مروياته *

X. Dated, the Monastery of Damascus, A.H. 736. Written by usain bin 'Umar (*d.* A.H. 779 = A.D. 1379), a traditionist of Damas- is and the owner of the copy of Al Mashikhat, No. 322 above. He ys that he and Muḥammad bin Ṭuġrul aṣ Ṣairafî, the scribe and vner of the present copy, with a group of scholars, jointly studied ider 'Alâaddîn Abû'l Ḥasan 'Alî bin Abî al Ma'âlî (*d.* A.H. 737 = A.D. 37). The same 'Alâaddîn granted an Ijâza to all the students.

سمع جميع هذه الاربعين ... على الشيخ المقرى علاء الدين ابو
الحسن علي بن ابى المعالى بن خضر التنوخي ... بقرأة صاح
و كاتبها الشيخ المحدث ..... ناصر الدين ابي المعالي محمد

طغرل الصيرفي ... الجماعة ... و كاتب السماع الد ـين بن عمر بن حبيب الدمشقي و صح ذلک وثبت فی یوم الثلثاء ثاني عشر ذی الحجة سنة ست و ثلثين و سبعمائة بخانقاه خاتونية و اجاز لهم *

XI. Dated, the Madrasah of Sharafaddîn of Ḥalab, A H. 736, written by Muḥammad bin Ṭuġrul. He says that, with a group of traditionists not less than 20 in number, he studied the work from the present copy under the following two Shaikhs, who granted an Ijâza to all the students :—

(*i*) Muḥammad bin Ṣâliḥ, a traditionist of the 8th century A.H.

(*ii*) 'Alî bin 'Alî bin Ibrâhîm (*d.* A.H. 740 = A.D. 1340).

سمع جميع هذه الاربعين ... على الشيخين الفاضلين ... ابي عبد الله محمد بن عفيف الدين بن صالح بن ابی العلاء بن ابی محمد بن صالح بن محمود ..... الاسدي الجيلی والقاضي علاء الدين ابی الحسن علی بن علی بن ابراهيم ... الا نصاري ..... بقرأة كاتب السماع محمد بن طغرل الصيرفي ... سنة ست و ثلثين و سبعمائة بمدرسة شرف الدين ابن العجمي بمدينة حلب و اجازلنا جميع مروياته *

Foll. 138–139. XI[a]. الجزء فيه من حديث يحي بن محمد بن صاعد Al Juz' fîhi min Ḥadîṯ Yaḥyâ bin Muḥammad bin Ṣâ'id. Contains the four Ḥadîṯ narrated by Yaḥyâ bin Muḥammad bin Ṣâ'id, a prominent traditionist, who died in A.H. 318 = A.D. 930; see Ḥuffâẓ, vol. ii, p. 337.

Beginning :—

اخبرنا الشيخ الجليل المسند عزالدين عبد العزيز بن عبد المنعم ابن الفضل الحراني قرأة عليه وانا اسمع في سنة احدى و ثمانين و ستمائة ..... فقال (رسول الله) يا ايها الناس ان هذا من غنائمكم فادوا الخيط والمخيط و ما دون ذلک و ما فوق ذلک فان الغلول عار على اهله يوم القيمة الخ *

Foll. 140–145. XI[b]. الجزء فيه من حديث ابي الربيع Al Juz' fîhi min Ḥadîṣ Abî ar-Rabî'. A collection of 45 Ḥadîṣ from a work on Ḥadîṣ by Abûr Rabî' Sulaimân bin Dâ'ûd (*d.* A.H. 234 = A.D. 848). For Sulaiman's life, see Ḥuffâẓ vol. ii, p. 53.

Beginning:—

ثنا ابو الربيع سليمان بن داؤد الزهرى العتكي ثنا ابن المبارك عن محمد بن يسار عن قتادة قل للمؤمنين يغضو من ابصارهم قال عما لايحل لهم و يحفظوا فروجهم عما لايحل لهم *

At the end of the present copy are reproduced 18 notes, dated A.H. 465, 465, 525, 526, 531, 532, 584, 595, 596, 597, 598, 556, 553, 557, 681, 681, 683, 685, made by traditionists on the original copies of the works on Ḥadîṣ of Yaḥyâ and Sulaimân, referred to above.

The present copy also contains three original Sanads, dated A.H. 701, 735, 733, written by 'Abdallâh (*d.* A.H. 737 = A.D. 1337), Mizzî (*d.* A.H. 742 = A.D. 1342), the author of Tuḥfa (see Lib. Cat., vol. v, part i, No. 229), and Barzâlî (*d.* A.H. 739 = A.D. 1339), the author of Treatise No. III above, respectively.

Foll. 151–171. XII. الاربعون Al Arba'ûn. A collection of 40 Ḥadîṣ from the 40 most well-known Shaikhs of Ibn Taimîyah (*d.* A.H. 728 = A.D. 1328), see treatise No. I above.

By Amînaddîn Muḥammad bin Ibrâhim al Wânî امين الدين محمد بن ابراهيم الوانى (*d.* A.H. 735 = A.D. 1335), the author of treatise No. II above.

A note on the title page, which runs thus: اربعون حديثاً مخرجة عن كبار مشيخة احمد بن عبد الحليم بن تيميه الحراني تخريج المحدث الحافظ امين الدين محمد بن ابراهيم الوانى tells us that Amînaddîn composed the present work for Ibn Taimîyah, referred to above, under whom the present copy was studied by several traditionists; see Sanads Nos. I and II, described below.

Beginning:—

الحمد لله و نستعينه و نشهدبه و نستغفر من شرور انفسنا و من سيات اعمالنا من يهده الله فلا مضل له و من يضلله فلا هادى له و اشهد ان لا الا الا الله وحده لاشريك له و اشهدان محمداعبده و رسوله ... الحديث الاول أخبرنا الامام احمد بن عبد الدائم ... المقدسى قرأة عليه و انا اسمع سنة سبع وستين و ستمائة ..... قال خرج رسول الله صلى الله عليه و سلم و اصحابه فاحرمنا بالحج ... رواه النسائى و ابن ماجه ... مولده في

صفر سنة خمس و سعين و خمسمائة و توفى يوم الاثنين رجب سنه ثمان و ستين *

The date of the birth and death of each of the 40 Shaikhs, and a reference to the work in which the Ḥadîṣ is found, are noted bêlow each Ḥadîṣ.

The present copy contains the following 6 Sanads, dated A.H. 721, 724, 793, 837, 838, 838.

I. Dated, the Dâr al Ḥadîṣ Sakrîyah of Damascus, A.H. 721, written by Muḥammad bin Ibrâhîm al Wanî, the author of the treatise. He says that he and Ḏahabî (*d.* A.H. 748 = A.D. 1348), the author of treatise No. VI above, with some others, studied the present MS. under Ibn Taimîyah, who granted an Ijâza to all the students.

سمع هذا الجزء على المخرج له سيدنا و شيخنا ..... ابى العباس احمد بن الشيخ ... بن عبد الحليم ... بن عبد الله بن محمد بن تيمية الحراني فسح الله تعالى فى مدته بسماعه من شيوخه بقرأة الشيخ ... شمس الدين عبد الله بن احمد بن عثمان الذهبي السادة ..... و محمد بن ابراهيم بن محمد بن احمد الوانى و هذا خطه ..... سنة احدى و عشرين و سبعمائة بدارالحديث السكرية بدمشق و اجازلنا ما يجوزله روايته *

II. Dated, the Dâr al Ḥadîṣ Sakrîyah of Damascus, A.H. 724, written by Muḥammad bin Râfi' (*d.* A.H. 774 = A.D. 1374; see Brock., vol. ii, p. 33). He, with a group of traditionists, such as 'Abdallâh bin Aḥmad (*d.* A.H. 737 = A.D. 1337), Ṣawâb bin 'Abdallâh (*d.* A.H. 726 = A.D. 1326), a friend of Ibn Taimîyah, and many others, studied the present MS. under Ibn Taimîyah, who granted an Ijâza to all the students.

سمع جميع هذا الجزء على من خرج له شيخنا الامام ..... ابو العباس احمد بن عبد الحليم ..... بن عبد السلام بن عبد الله بن تيميه الحرّاني مد الله فى عمره ... بقرأة الامام عبد الله بن احمد بن عبد الله المقدسي ..... و صاحبه الطواشي ... و كاتب السماع محمد بن رافع بن ابي محمد بن محمد السلامي ..... عام اربعة

و عشرين و سبعمائة بدار الحديث السكرية بدمشق و اجاز لهم ما يرويه و تلفظ بذلك *

III. Dated, the Qâsîyûn of Damascus, A.H. 793. The writer of the Sanad, who does not reveal his name, says that Khaṭîb Ḥanbal bin Muḥammad, with five other traditionists, studied the work under Aḥmad bin 'Imâd al Maqdisî (*d.* A.H. 798 = A.D. 1398), who granted an Ijâza to the students attending the sitting.

الحمد لله سمع جميع هذا الجزء و فيه اربعون حديثا خرجها ابن الواني الشيخ الاسلام ابي العباس احمد بن تيمية عن كبار مشائخه على المسند شهاب الدين احمد بن العماد ابى بكر بن العز ... المقدسي ... بقرأة الامام الخطيب حنبل بن محمد بن محمد الا قفهسي ... و صح ذلك يوم السبت سابع عشرين صفر سنة سبع و تسعين و سبعمائة بمنزل المسمع بسفح قاسيون ظاهر دمشق و اجاز لهم *

IV. Dated, Damascus, A.H. 837, written by Muḥammad bin Abî Bakr bin Ruzain, a traditionist of the 9th century A.H. He says that, when he and his two brothers ('Abdalwahhâb and Aḥmad) were studying from the present copy under their elder brother, 'Abdallâh, Muḥammad bin Khaiḍarî (*d.* A.H. 894 = A.D. 1489) and some others joined the sitting.

الحمد لله قرأت جميعه على اخي ابي محمد عبد الله بن ابي بكر بن عبد الرحمن ... فسمعه اخوه ابو بكر عبد الوهاب و ابو الخير احمد و الفاضل ابو الخير محمد بن محمد بن عبد الله الخيضري و صح ذلك و ثبت يوم الثلثاء سادس عشر شوال سنة سبع و ثلثين و سبعمائة ... و اجاز و كتب محمد بن ابى بكر بن رزين *

V. Dated, the house of 'Abdarraḥmân bin Abî Bakr of Damascus, A.H. 837, written by Muḥammad 'Umar bin Fahd al Makkî (*d.* A.H. 885 = A.D. 1480), the author of Al Mu'jam; see Hand-list, No. 2429. He says that he and Aḥmad bin 'Abdallaṭîf (*d.* A.H. 841 = A.D. 1440), with a group of scholars, studied from the present copy under 'Abdarraḥmân bin Abî Bakr (*d.* A.H. 838 = A.D., 1437), who granted an Ijâza to all the students.

الحمد سمع جميع هذا الاربعين على الاصيل زين الدين ابى الفرج عبد الرحمن بن القاضي عماد الدين ابى بكر القاضى زين الدين عبد الرحمن بن ابى بكر محمد بن احمد بن القاضي تقي الدين سليمان بن عمر بن حمزة القرشي العمري المقدسي الصالحي ... بقرأة الفاضل شهاب الدين ابي العباس احمد بن عبد اللطيف بن موسى بن عميرة المخزومي ..... و كاتب هذه الا سطر محمد المدعو عمر بن فهد بن محمد بن ابى الخير بن مخلد المكي ..... سنة سبع و ثلاثين و سبعمائة بمنزل المسمع ... و اجاز لكل منا جميع ما يجوز له روايته *

VI. Dated, Damascus, A.H. 738, written by Muḥammad al Khaiḍarî (*d.* A.H. 894 = A.D. 1489). He says that he studied the work under Shaikh ʿAbdarraḥmân mentioned above, who granted an Ijâza to him.

الحمد لله قرأت جميع هذه الاربعين على الشيخ زين الدين عبد الرحمن بن القاضى عماد الدين ابى بكر بن عبد الرحمن المقدسي ..... و صح فى يوم الثلثاء رابع المحرم سنة ثمان و ثلثين و سبعمائة و اجاز لي غير مرة *

SUPPLEMENT*

No. 463.

foll. 272 ; lines 15 : size 9½ × 6 ; 7 × 4.

الموطأ

AL MUWAṬṬA.

A work on Ḥadîṣ, looked upon by the Sunnîs as the only work on Ṣaḥîḥ Ḥadîṣ before the composition of their six canonical collections of traditions (see Lib. Cat., vol v, part i, Nos 129-222), and according to some (see ibid. Nos. 207, 223, 224), itself one of the six canonical collections in place of Ibn Mâja (ibid., No. 221).

Author :—Abû 'Abdallâh Mâlik bin Anas al Aṣbaḥî ابو عبد الله مالك بن انس الاصبحى (*d.* A H 179 = A D. 795). For other particulars of the work and the author, see Lib. Cat , vol v, part i, No. 121.

Scribe : عبد الرحمن

Written in fair Naskh. Dated, 'Âlamganj (a Maḥallâh in Patna City), A H. 1264.

The present copy, with many other MSS., was purchased for the Library in A D. 1921

No. 464.

foll. 519 ; lines 24 ; size 11½ × 6½ ; 8 × 4.

الجامع الصحيح

AL JÂMI' AṢ ṢAḤÎḤ.

A beautiful copy of Al Jâmi', the first of the Sunnî canonical collections of traditions, presented to the Library by Khân Bahâdur Shâh Muḥammad Kamâl of Patna in 1916, divided into two volumes

* This supplement contains particulars of recently acquired MSS. on Ḥadîṣ and others, omitted in the first volume for want of a regular list of MSS. in the Library at that time.

VOLUME I.

It begins like the copy (No. 129) noticed in vol. v, part i, and contains a frontispiece.

Author: Muḥammad bin Ismâ'îl al Bukhârî محمد بن اسمعيل البخاري (*d.* A.H. 256 = A.D. 870). For other particulars of the work and the author, see Lib. Cat., vol. v, part i, Nos. 129-187.

No. 465.

foll. 393 ; lines 24 ; size $11\frac{1}{2} \times 6\frac{1}{2}$; 8×4.

VOLUME II.

Continuation of the preceding volume.

Both the volumes are written in good Naskh. Not dated; apparently 9th century A.H.

No. 466.

foll. 332 : lines 27 : size $13 \times 11\frac{1}{2}$; 10×9.

عمدة القاري

'UMDAT AL QÂRÎ.

A well-known commentary on the preceding work, in 8 volumes; presented to the Library by Maulavi Sayyid 'Abdalmajîd of Tirighat, Patna, in 1914.

By Badraddîn Abû Muḥammad Maḥmûd al 'Ainî بدر الدين ابو محمد محمود العيني (*d.* A H. 855 = A.D. 1451).

For other particulars about the author and a description of the work, see Lib. Cat., vol. v, part i. Nos. 166–167.

VOLUME I.

Beginning :—

الحمد لله اوضح وجوه معالم الدين الخ •

The present volume ends with a commentary on the Chapter هل يمضمض من اللبن.

No. 467.

foll. 328 ; lines 27 ; size 13 × 11½ ; 10 × 9.

VOLUME II.

Continuation of the above volume, ending with a commentary on the Chapter استيذان المرأة زوجها بالخروج الى المسجد.

No. 468.

foll. 346 ; lines 27 ; size 13 × 11 ; 10 × 9.

VOLUME III.

Continuation of the above, ending with a commentary on a portion of the Chapter باب فرض مواقيت الحج و العمرة.

No. 469.

foll. 345 ; lines 27 ; size 13 × 11 ; 10 × 9.

VOLUME IV.

Continuation of the above, ending with a commentary on the Chapter وكالة الامين The transcription of the above four volumes was completed in A.H. 1307.

No. 470.

foll. 386 ; lines 27 ; size 13 × 11 ; 10 × 9.

VOLUME V.

Continuation of the above, ending with a commentary on the Chapter قول الله تعالى و اذ قال ربك اني جاعل فى الارض خليفة.

No. 471.

foll. 329 ; lines 27 ; size 13 × 11 ; 10 × 9.

VOLUME VI.

Continuation of the above, ending with a commentary on the Chapter كم غزى النبى صلى الله عليه و سلم غزوة الخ.

No. 472.

foll. 402 ; lines 27 ; size 13 × 11 ; 10 × 9.

VOLUME VII.

Continuation of the above, ending with a commentary on the Chapter تداوى الرجل المرأه و المرأة الرجل.

No. 473.

foll. 405 ; lines 27 ; size 13 × 11 ; 10 × 9.

VOLUME VIII.

Continuation of the above, ending with a commentary on the last Chapter of Bukhârî. The transcription of the last four volumes was completed in A.H. 1307.

Written in fair Naskh

No. 474.

foll. 351 ; lines 23 ; size 11½ × 7½ ; 8½ × 3½.

الجلد الاول من الخير الجاري

AL JILD AL AWWAL MIN AL KHAIR AL JÂRÎ.

The first volume of Al Khair Al Jârî, a rare commentary on Bukhârî (see Lib. Cat., vol v, part i, Nos. 129–149), dealing chiefly with grammatical and philological, but also with other miscellaneous, points.

By Muḥammad Ya'qûb al Banbânî محمد يعقوب البنباني, a recognized scholar of the 11th century A H., well versed in philology, tradition, theology, and jurisprudence. For two other compositions of the author, see Hand-list, Nos. 1154, 2767.

Beginning :—

الحمد لله رب العالمين اكمل الحمد على كل حال و الصلوة و السلام

الا تمان الا كملان على سيد المرسلين الخ *

A complete copy of the work, in three volumes, is noticed in Râmpûr Library, Nos. 129–31.

Written in fair Naskh. Not dated; apparently 11th century A.H.

No. 475.

foll. 94 ; lines 11 ; size 10 × 6½ ; 7 × 4.

القطعة من الصحيح المسلم

AL QIṬ'AT MIN AṢ ṢAḤIḤ AL MUSLIM.

A fragment of Al Jâmi' by Muslim (*d.* A.H. 261 = A.D. 875). See Lib. Cat., vol. v, part i, Nos. 188–191. The present fragment corresponds with foll. 1–30 of No. 188. It was written for the Royal Library of Iskandar bin Bahlûl (A.H. 894-922 = A.D. 1488–1516), the second King of the Lodî dynasty (see Lane-Poole, p. 300), as appears from the following note on the title page, written in gold within an illuminated space : برسم خزانة الكتب السلطان العادل الفاضل الكامل المجاهد في سبيل الله ابي الفتح اسكندر شاه ابن بهلول خلد الله ملكه و خلافته .

The present copy begins with the Isnâd, thus .—

به نستعين و لاحول ولا قوة الا بالله العلى العظيم اخبرنا قرأة عليه الشيخ الامام الوالد ابو الخير بن منصور رحمه الله قال انا الشيخ العفيه الامام شرف الدين ابو بكر احمد السراجي رحمه الله قرأة عليه و سماعا في الحرم الشريف سنة خمس و ثلثين و ستمائة بباب الندوة .....

يقول سمعت مسلم بن الحجاج رحمه الله يقول الحمد لله رب العالمين الخ *

It ends with the Chapter من اقتطع حق امرأ بيمينه وجب عليه النار .

Written in beautiful Naskh Not dated ; apparently written within the years A.H. 894-922.

No. 476.

foll. 79 ; lines 21 ; size 11½ × 7½ ; 7 × 4½.

لوامع الانوار

LAWÂMI' AL ANWÂR.

A beautiful copy of the versified abridgment of Mashâriq Al Anwâr (see Lib Cat., vol. v, part i, No. 270) by Qâḍî 'Iyâḍ (*d.* A.H. 544 = A.D. 1144). The present abridgment contains 3,000 verses.

By Muḥammad bin Muḥammad al Baladî al Mausalî محمد بن محمد البلدي الموصلي, a known scholar and traditionist of Damascus, who was born in A.H. 699 = A.D. 1299. He worked as a Khaṭîb of Jâmi' Amawî of Damascus for a considerable time. He was also kno[illegible]

as a scribe of excellent and beautiful hand. He transcribed a number of works, and died in A.H. 774 = A.D. 1273. See Ad Durar, vol. ii. fol. 473; Brock., vol. ii, p. 25.

Beginning :—

قال محمد فتى محمد الشافعي الموصلي البلد

الحمد لله على نعمائه حمدايضوع المسك من ارجائه

The following verses of the author, quoted at the end, give the date of composition as A.H. 745.

كتبه ناظمه ابن الموصلي على طريق ابن هلال بن علي

خامس شهر شوال سنة خمس و اربعين مع سبعمائه

The copy contains a frontispiece. For other copies of the work see Berlin, No. 10166; Goth., No. 588; Escur, No. 476.

Written in Naskh. Dated, A.H. 1098.

No. 477.

foll. 143; lines 21; size 10 × 8; 8 × 5.

الجلد الاول من معالم السنن

AL JILD AL AWWAL MÎN MA'ÂLIM, AS SUNAN.

The first volume of a very useful and rare commentary on Sunan of Abû Dâ'ûd (*d.* A.H. 275 = A.D. 838). See Lib. Cat., vol. v part i, Nos. 208–209.

By Abû Sulaimân Ḥamd bin Muḥammad bin Ibrâhîm al Khaṭṭâbî al Busti ابو سليمان حمد بن محمد بن ابراهيم الخطابي البستى (*d.* A.H. 388 = A.D. 998). See, for his life, Lib. Cat., vol. v, part i, No. 150.

Beginning :—

الحمد لله الذي هدانا لدينه و اكرمنا لسنته الخ *

The present volume ends with the commentary on the Chapter القنوت. For other copies of the work, see Brock., vol. i, p. 161; India Office, No. 1038; Alger., No. 1274; A S, No. 582.

Written in Naskh. Dated, A.H. 1292.

No. 478.

foll. 450 ; lines 25 ; size 10 × 7 ; 7 × 4.

الجامع للترمذي

AL JÂMI' LI AT TURMÛḌÎ.

A complete copy of Al Jâmi' by Abû 'Îsa Muḥammad bin 'Îsa at Turmûḍi ابو عيسى محمد بن عيسى الترمذي (*d.* A.H. 279 = A.D. 820). For other copies, see Lib. Cat., vol. v, part i, Nos 210-214.

Written in good Naskh. Dated, A.H. 1198. It was presented to the Library by Khan Bahâdur Shâh Muḥammad Kamâl of Patna, in 1916.

No. 479.

foll. 201 ; lines 22 ; size 9 × 6½ ; 6½ × 4.

من لايحضره الفقيه

MAN LÂ YAḤḌURUḤU AL FAQÎH.

The second of the four Shî'a canonical collections.

Author : Abû Ja'far Muḥammad bin 'Alî bin Ḥusain bin Mûsâ bin Bâbwaih al Qummî ابو جعفر محمد بن علي بن حسين بن موسى بن بابويه القمي (*d.* A.H. 381 = A.D. 991).

For other copies of the work and the author's life, see Lib. Cat., vol. v, part i, Nos. 263-265.

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

The present MS. was presented to the Library by Khurshid Nawwâb of Patna.

No. 480.

foll. 342 ; lines 24 ; size 11½ × 6½ ; 8 × 4.

التهذيب

AL TAHḌÎB.

The third of the Shî'a canonical collections of traditions.

Author : Abû Ja'far Muḥammad bin Ḥasan at Ṭûsî ابو جعفر محمد بن حسن الطوسي (*d.* A.H. 460 = A.D. 1068).

For other copies of the work and the author's life, see Lib. Cat., vol. v, part i, Nos. 266-68.

Some foll. at the beginning of the present copy are hopelessly damaged and worm-eaten.

Written in Naskh. Dated, A.H 1050.

AL MASÂNÎD*

No. 481.

foll. 259 ; lines 20 ; size 8 × 6 ; 7 × 5.

مسند ابي عوانه

MUSNADU ABÎ 'UWÂNAH.

The first volume and the first fol. of the second volume of a very valuable and old copy of a rare work, Musnad Abî 'Uwânah, compared by reliable traditionists and studied by them. The remaining portion of the 2nd volume and other remaining volumes are wanting. The author collected Ḥadîṣ in the present work from Al Jâmi' by Muslim bin Ḥajjâj (*d.* A.H. 261 = A.D. 875 ; see Lib. Cat , vol. v, part i, No. 188). The work is divided into several Kitâbs, which are sub-divided into Babs ; and each Bâb is again subdivided into several Biyâns and Ṣifâts. The present copy contains the three following Kitâbs : (i) كتاب الايمان (ii) كتاب الطهارات (iii) كتاب الصلوة. For a full description of the contents, see No. 482 below.

Author : Ya'qûb bin Isḥâq bin Yazîd يعقوب بن اسحاق بن يزيد, com-

* Al Masânîd generally applies to a work containing a collection of Musnad Ḥadiṣ, arranged separately under each Ṣaḥâbî (companion of the Prophet) from whom the Ḥadîṣ is transmitted. See Bustân al Muḥaddiṣîn, fol. 236, where it is described thus :—

اگر بر صحابه ترتيب دهند مثلا روايات ابو بكر صديق را جدا نويسند و روايات عمر بن الخطاب را جدا انرا مسند نامند *

The term sometimes refers to works on Musnad Ḥadîṣ, in which the above-mentioned arrangement is not adhered to ; see, for example, Musnad, No. 481 above, and Musnad ad Dârimi (Lib. Cat., vol. v, part i, No. 253). Musnad Abî Da'ûd aṭ Ṭayâlasî (Lib. Cat., vol. v, part i, No. 241) is generally supposed to be the first work on the subject.

monly called Abu 'Uwânah (ابو عوانة), one of the greatest authorities of his age in Ḥadîṣ and Shâfi'î jurisprudence. He studied Ḥadîṣ under Yûnus bin 'Abdal 'Alâ (*d.* A.H. 264 = A.D. 878) and some others; and attended lectures on jurisprudence under Muzanî (*d.* A.H. 264 = A.D. 878) and Rabî' (*d.* A.H. 270 = A.D. 884), the pupils of Imâm Shâfi'î (*d.* A.H. 204 = A.D. 820). He was the first scholar to introduce the Shâfi'î jurisprudence and Shâfi'î's compositions into Isfirâ'în.

Ṭabarânî (*d.* A.H. 360 = A.D. 971), the author of Al Ma'âjim (see No. 319, above), transmitted Ḥadîṣ on his authority. Brock., vol. i, p. 161, mentions the author's death in A.H. 310 = A.D. 925; but Ḥâkim (*d.* A.H. 405 = A.D. 1014), on the authority of Abu 'Uwânah, and Ḏahabî, in Ḥuffâẓ, vol. iii, p. 2, say that the author died in A.H. 316.

Foll. 1–258; the first volume. It is defective at the beginning, and begins abruptly thus :—

رسول الله صلى الله عليه و سلم ... بيان الاعمال و الفرائض اذا اداها بالقول و العمل دخل الجنه .. حدثنا احمد بن سنان .....
عن انس بن مالك قال نهينا فى القرآن ان نسأل رسول الله صلى الله عليه و سلم من شىء فكان يعجبنا ان يجى العاقل من اهل البادية *

The colophon quoted below tells us that the present copy was transcribed in A.H. 615.

آخر السفر الاول من مسند ابي عوانة رضى الله عنه و يتلوه انشاء الله فى الذي يليه ان النبي صلى الله صلى فى الكسوف ثمان ركعات و اربع سجدات ..... كتبه ... عبد الرحيم بن عبد الخالق ..... الشافعي و ذلك فى خامس و عشرين سنة خمس و عشر و ستمائة *

The present copy has the following two notes at the end.

I. Muhammad bin Yûsuf al Barzâlî,* in an autograph note, tells

* Ḏahabî, in Ḥuffâẓ, vol. iv, p. 215, and Ya'fi'î, in Mir'ât al Janân, fol. 460, mention Barzâlî's death in A.H. 663 سنة ثلث و ستين و ستمائة; but this date must be rejected in the face of the fact mentioned even by Ḏahabî, in Ḥuffâẓ, vol. iv, p. 295, and by Ibn Ḥajar, in Ad Durar, vol. ii, fol. 147, that his son, Qâsim, was born in A.H. 665. Ibn Ḥajar further quotes Qasim's statement that he studied under his father in A.H. 673, which gives us reason to hold that Barzâlî died after A.H. 673. Muḥammad Barzâlî, besides being a prominent traditionist of his age, was specially known as a good scribe and swift writer. He transcribed a number of works. We notice that he transcribed Târikhu Ibn 'Asakir, a well-known biographical work in 80 volumes, of which two

us that the present copy was compared with the original copy belonging to Ḍiyâ'addin Muḥammad bin 'Abdalwâḥid, (*d* A.H. 643 = A.D. 1243), the founder of Madrasah Ḍivâ'îyah of Damascus.

بلغت المعارضة باصل الضياء ابي عبد الله محمد بن عبد الواحد المقدسي و منه كان النقل و سمعه جماعة حين المعارضة و اسمائهم على الاصل و كتب محمد بن يوسف البززالى *

II. One Ismâ'îl bin Ibrâhîm, in the following autograph note says that, in A.H. 696, he studied the work from the present copy under Kamâladdîn Muḥammad, the son of the famous author, 'Umar bin Fârid (*d.* A H. 632 = A.D. 1232)

بلغت قرأة من باب الاباحة ..... الى آخر هذ المجلد على الشيخ كمال الدين محمد بن الاديب بن علي بن فارض بحق* اجازته من الشيخين ابى بكر النعيم بن عبد الله بن عمر الصفار و ابى المظفر عبد الرحيم بن سعد بن عبد الكريم السمعانى ..... و ذلك في مجالس سنة ست و تسعين و ستمائة *

The two following mutilated Waqfnâmas, one written at the beginning of the first volume and the other on the title-page of the second volume, tell us that the entire set of volumes was bequeathed by Maḥmûd bin 'Ali * (*d* A.H. 799 = A.D. 1399), the Royal tutor (استاذ دار العالي) of Az Ẓâhir, the King of Egypt, to a Madrasah founded by the said Maḥmûd. The Waqfnâmas expressly enjoin that these volumes are not to be taken out of the Madrasah. The first Waqfnâma runs thus :—

جميع هذه المجلدة من مسد ابي عوانة و ما بعدها من المجلدات ذالك *sic* الذين ينفقون به على الوجه الشرعى و جعل مقره لخزانة الصدر *sic* و ذلك بمدرسة *sic* بقاهرة المحروسة و شرط الواقف ان لايخرج ذلك *sic* من المدرسة المذكورة *

volumes, dated A.H. 614, 615, are found in our Library. See Hand-list, Nos. 2470–71.

* This Mahmûd, as mentioned by Ibn Ḥajar, in Ad Durar, vol. ii, fol. 580, was a scholar and one of the most wealthy men of Cairo; and for a considerable time, he was the tutor of the Royal house of Az Ẓâhir, the king of Egypt. He founded a Madrasah in Cairo, near the باب زويلة, to which he bequeathed a large number of books, consisting of the collection of Ibn Jumâ'ah (*d.* A.H. 733 = A.D. 1333) purchased by him.

The second Waqfnâma runs thus :—

الحمد لله رب العالمين وقف ... الاشرف العالى الجمالى محمود استاذ دار العالي الملك الظاهري اعزه الله بالصالحات جميع هذه المجلدة و ما قبلها و ما بعدها من المجلدات من مسند ابي عوانه وقفاً شرعيا على طلبة العلم الدين ينتفعون به على الوجه الشرعي و جعل مقره بمدرسة التي بناها ..... و شرط الواقف ان لا يخرج من المدرسة المذكورة ..... و جعل النظر فى ذلك لنفسه ايام حياته و بعده لمن sic النظر بمدرسة ... جعل ان يزيده في شرط sic دون غيره ... سنه سبع و تسعين و سبعمائة *

Fol. 259; the first fol of the 2nd volume. Begins with the Isnâd, thus :—

اخبرنا الامام العالم مفتى خراسان ابوبكر القسم بن ابي سعد بن عمر العصار رحمه الله بقرأتي عليه بالمدرسة الشرقية بشاذياخ في سنة ثمان و تسع و ستمائة قلت له اخبركم ابو الاسعد هبة الله بن عبد الواحد بن عبد الكريم بن هوازن القيشري رحمه الله قال انا ابو محمد عبد الحميد بن عبد الرحمن البحيري ح و اخبرنا ابو المظفر عبد الرحيم بن ابي سعد بن عبد الكريم بن محمد السمعاني قرأة عليه و انا اسمع بمرو سنة ثمان و ستمائة قال ابو البركات عبد الله بن محمد الفضل بن احمد الفراوى قرأة عليه بنيسابور بمدرسة ابي نصر بن ابى الخير قال ابنأنا ابو عمر عثمان بن محمد بن عبد الله المحمى قرأة عليه قالا ابنأنا ابو نعيم عبد الملك بن الحسن الاسفرائيني قال انا ابو عوانة يعقوب بن اسحاق الحافظ الاسفرائيني رحمهم الله ... ان النبي صلى الله عليه و سلم صلى الكسوف ثمان ركعات و اربع سجدات في ركعتين الخ *

The only mention of a complete copy of the work is in Köpr., Nos. 401–406.

The present valuable copy was purchased for the Library in 1916 by Mr. Abû'l Hasan Khân, the late Librarian and brother of the Founder.

No. 482.

foll 40 ; lines 22 ; size 8 × 5 ; 7 × 4.

فهرست مسند ابى عوانه

FIHRISTU MUSNADI ABÎ 'UWÂNAH.

An index of the contents of the copy of Musnad Abu 'Uwânal noticed above. Bound in a separate volume. Written in fair Naskl Dated, A.H. 1323.

No. 483.

foll. 292 ; lines 23 ; size $8\frac{3}{4} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{4}$.

الفتوحات الالهيه

AL FUTÛḤÂT AL ILÂHÎYAH.

A very useful and extensive commentary on Arba'în of Nawaw (*d.* A.H. 678 = A.D. 1278).

By Ibrâhîm bin Mar'ī bin 'Aṭṭîyah al Mâlikî براهم بن مرعى بن عطيه المالكي, a well known Mâlikî scholar and traditionist of the 12t century A.H. He died in A.H. 1106 = A.D. 1694 ; see Tâj at Ṭabaqât XXII, fol. 77, and Berlin, No. 1501, where a copy of the presen work is noticed.

Beginning :—

الحمد لله الذي وفق لحمل الحديث من اصطفاه من الانام ا

The work was printed in Cairo, A.H. 1218.

Written in Naskh. Dated, A.H. 1142.

Scribe : حسين شبب مالكي

No. 484.

foll. 9 ; lines 6 ; size 11 × $7\frac{1}{2}$; $7\frac{1}{4} \times 5$.

الاربعين

AL ARBA'ÎN.

A collection of 40 Ḥadîṣ on the faith of Islâm and some neces sary religious duties.

By an anonymous author.

Beginning :—

الحمد لله رب العالمين اكمل الحمد على كل حال و الصلوة و السلام الاتمان الاكملان على محمد المصطفى و آله و اصحابه اجمعين اما بعد فهذه اربعون حديثاً جمعت ابتغاء مرضات الله الكريم و هو الهادي الى الصراط المستقيم الاول بنى الاسلام على خمس شهادة ان لا اله الله و ان محمدا عبده و رسوله و اقام الصلواه و ايتاء الدكوه و صوم رمضان و الحج الخ

Written in beautiful Naskh. Not dated; apparently 13th century A.H.

Scribe : مصطفى خان

THE END.

ADDITIONS AND CORRECTIONS

Vol. V. Part I.

Preface.

Page vi, Line 19. Read the line omitting No. 245.
,, vii, ,, 25. Read 207 for 227.

Page	4,	Line 9.	Read	Munâwî	for Manâwî.
,,	5,	,, 32	,,	Walîallâh	. Walîallah
,,	12,	,, 27.	,,	Vol. II	,, Vol. III.
,,	15,	,, 26	,,	Isḥâq	,, Isḥâq
,,	40,	,, 5.	,,	Shuhba	,, Shahba.
,,	44,	,, 2.	,,	Jâmi‘	,, Jami .
,,	45,	,, 19.	,,	‘Abdalbâsit	,, Abdalbasit.
,,	48,	,, 14.	,,	Ṣûfism	, Sufism.
,,	50,	,, 15	,,	Qâmûs	,, Qamûs
,	58,	,, 6.	,,	788	,, 888.
,,	58,	,, 11.	,,	790	,, 890
,,	67,	,, 14.	,,	‘Abdallâh	,, ‘Abdallah.
,,	71,	,, 2.	,,	Qabs	,, Qabr
,,	75,	,, 27.	,,	Nawawi	,, Namawî.
,,	78,	,, 10.	,,	Ṣaḥîḥ	,, Saḥîh.
,,	84,	,, 12	,,	683	,, 618.
,,	87,	,, 1.	,,	Ṣa‘âlibî	,, Sa‘âlibî.
,,	87,	,, 11.	,,	Qâḍî	,, Qâdî.
,,	87,	,, 11.	,,	‘Iyâḍ	,, Iyâḍ.
,,	89,	,, 22.	,,	Abû’l	,, Abû’al.
,,	90,	,, 16.	,,	Ḍahabî	,, Ḍahabî.
,,	91,	,, 14.	,,	Janân	,, Jinân
,,	93,	,, 28.	,,	الضحاك	,, الصحاك.
,,	104,	,, 13.	,,	الفضائل	,, الفصائل.
,,	106,	,, 9.	,,	Shî‘i	,, Shi‘î.

Page 110, Line 21. Read Sabtî for Ṣabtî.
„ 113, „ 2. „ Mashâikh „ Mashûikhs.
„ 118, „ 3. „ Jâmi' „ Jami'.
„ 119, „ 22. „ „ „ „
„ 121, „ 3. „ „ „ „
„ 122, „ 24 „ Ḥijâz „ Ḥijâz.
„ 131, „ 21. „ Mauṣil „ Mauṣal
„ 131, „ 26. „ „ „ „
„ 132, „ 34. „ A.H. 535 = A.D. 1140 for A.H. 513 = A.D. 1119.
„ 133, „ 7 „ Muwattâ' for Muwattâ.
„ 134, „ 9. „ A.H 975 = A.D 1665 for A.H. 977 = A.D. 1669.
„ 136, „ 24. „ امجد for احمد
„ 136, „ 28. „ لبل „ عمل
„ 151, „ 17. „ Harawî „ Hirawî.
„ 151, „ 20 „ Harât „ Hirât
„ 152, „ 22. „ Masnad „ Musnad.
„ 152, „ 31. „ فه „ فه
„ 154, „ 1. „ 'Abdalbàqî „ Abdalbaqî.
„ 159, „ 13. „ الجماعه „ الحماعه
„ 160, „ 16. „ نله „ نله
„ 160, „ 23. „ 709 „ 707
„ 160, „ 25 „ 748 „ 740.
„ 161, „ 16. „ 'Abdallâh, „ 'Abdallah.
„ 162, „ 17. „ „ „ „
„ 164, „ 12. „ مدسئين „ مدفنين.
„ 169, „ 11. „ Nubalâ' „ Nubla
„ 172, „ 4. „ The work was printed in the Dâ'irat at Ma'ârif Press, Hyderabad, A.H. 1319, for The work seems to be rare.
„ 186, „ 31. „ نحريم for نحريم.
„ 190, „ 12. „ Nawwâb „ Nawâb.
„ 195, „ 11. „ Mauṣil „ Mauṣal.
„ 199, „ 28. „ Arba'în composed in A.H. 748, for Arba'în.
„ 202, „ 18. „ Haiṣamî for Haiṣumî.
„ 203, „ 25. „ ناعباء „ مباعباء
„ 206, „ 13. „ Nubalâ' „ Nubala.
„ 210, „ 5. „ الشيخ „ السح
„ 210, „ 13. „ نجوز „ نحوز

VOL. V. PART II.

Page	4,	Line	28.	Add dealing with the khilāfat of 'Alī after the word Hadîṣ Qudṣî	
,,	11,	,,	19.	Read Turmuḍî	for Turmuḍî.
,,	13,	,,	1	,, عبد الله بن نمير	,, عبد الله نمير.
,,	14,	,,	22.	,, Ṣûfî	,, Sûfî.
,,	16,	,,	8.	,, Qurashî	,, Quraishi.
,,	33,	,,	31	,, الكريم	,, لكريم.
,,	39,	,,	8.	,, 'Abdal'azîz	,, Abdal'aziz.
,,	41,	,,	11	,, Mashîkhat	,, Mashikhat.
,,	51,	,,	13.	,, ابو محمد القاسم	,, ابو القاسم.
,,	52,	,,	13	,, Ṭuġrul	,, Tuġrul.
,,	80,	,,	9.	,, المعانيح	,, لمعانيح.
,,	94,	,,	19	,, Hidâyat	,, Hidâyot.
,,	101,	,,	6	,, 7th	,, 9th.
,,	120,	,,	17	,, بشرح	,, بشرح
,,	133,	,,	27.	,, لو	,, بو.
,,	134,	,,	30	,, 'Arḍdîdah	,, Azzḍdîdah.
,,	136,	,,	3.	,, سمت	,, سمت
,,	141,	,,	5.	,, افتتح	,, افتنخ

Baptist Mission Press, Calcutta