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Catalogue
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VOLUME XII
(ARABIC MSS.)

BIOGRAPHY

Prepared by
MAULAVI MUINUDDIN NADWI

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P R E F A C E .



THE present is the twelfth volume to be published of the Catalogue of Arabic and Persian MSS. in the Oriental Public Library at Bankipore. It contains notices of 174 Arabic MSS ; the first one hundred and sixty-six belonging to the important section, Biography. This section comprises a considerable number of very rare and some unique works, including several early and exceedingly valuable *Tabaqât* and *Tadkirah* of traditionists, jurists, saints, poets and other scholars. The remaining eight MSS. are arranged under the headings Cosmography, Geography, and Topography.

The compiler of this volume, Maulavi Muinuddin Nadwi, was engaged in the compilation of a work of a similar nature for the Asiatic Society of Bengal, Calcutta, until two years ago, when his services were secured as an additional cataloguer of our MSS.

As one possessing a sound knowledge of the Arabic language, a scholarly instinct, and exceptional keenness for research, he had no difficulty in bringing to his new task the same standard of scholarship shown in the already published volumes of his two colleagues.

Several of the MSS. described in this volume are defective and incomplete, some being without titles and authors' names ; others containing wrong and misleading endorsements. The cataloguer has spared no pains to ascertain the true facts, and to collect all the information possible to obtain from the original sources available to him. He has been successful in identifying works and their authors, the periods in which they flourished and the circumstances in which they wrote their works. He has enriched the notices of many MSS. by adding useful and interesting information of great biographical and bibliographical value, and he has shown exceptional intelligence in the decipherment of the many ugly and carelessly written notes with which the MSS. abound ; in ascertaining the scholars who studied from our copies, and the Kings, Amirs and other eminent persons to whom they once belonged.

Special attention may be drawn to the following rare and old manuscripts described in the volume :—

- No. 646. An old and fair copy of Kitâb al-Ansâb of As-Sam'âni, which once belonged to the Imperial Library of Akbarâ-bâd.
- No. 647. An elegant copy of Lubb al-Lubâb Fî Tahrîr al-Ansâb, dated A.H. 959=A.D. 1552, bearing notes by several eminent scholars.
- No. 648. A very old and valuable copy of Tahdîb al-Asmâ' wa'l-Lugât, dated A.H. 724=A.D. 1323, bearing autograph notes by several eminent scholars.
- Nos 649-50 A valuable and elegant copy of Wafayât al-A'yân by Ibn Khallikân, purchased for the Imperial Library of Delhi in the twenty-first year of the reign of Shâh Jahân.
- No. 652. A rare copy of Nukat al-Himyân of Aş-Safadî, a biographical dictionary of prominent blind men.
- Nos. 657-658 A rare copy of Al-Qabas al-Hâwî, dated A.H. 1023=A.D. 1614, transcribed from the author's autograph copy.
- Nos 665-686. Tâj at-Tabaqât, a reliable and comprehensive work, of which the present is believed to be the unique copy.
- No. 700. An old and exceedingly valuable copy of Al-Kâshif of Ad-Dahabî, transcribed in the author's life-time, in A.H. 733=A.D. 1333, by Abû'l-Fath as-Subkî (*d.* A.H. 744=A.D. 1344), a scholar of great eminence and learning.
- No. 702-704. Usd al-Gâbah, a very early and valuable copy, in three separate volumes, the first and the third of which contain autograph notes by two well-known scholars, Tâjaddin as-Subkî and 'Alî al-Halabî. The volumes are dated A.H. 693=A.D. 1294 and A.H. 694=A.D. 1295, respectively.
- No 722. A copy of the first volume of Al-Isâbah, presented by Sultân Al-Malik al-Ashraf Saifaddin Abû'n-Naşr Qâytbâ'î al-Mahmûdî of Egypt to the Madrasah of Bâbassalâm.
- No 724. An old copy of Tabsîr al-Muntabih, transcribed by the author's disciple, Ahmad bin 'Abdarrahmân al-Juhanî (*d.* A.H. 875=A.D. 1470), in A.H. 841=A.D. 1437.
- No. 727. A very rare copy of Al-Mu'jam of Ibn Fahd al-Makkî, transcribed by the author's son, 'Abdal'azîz bin 'Umar bin Muḥammad bin Muḥammad bin Fahd al-Makkî (*d.* A.H. 921=A.D. 1515), in A.H. 906=A.D. 1500.
- No. 745. An old copy of Bahjat al-Asrâr, dated A.H. 787=A.D. 1385

- No. 749. The unique and an old copy of *Ikh̄tiyâr ar-Rafiq*, dated A.H. 913=A.D. 1507.
- No 750. A very fine copy of the rare *Ad-Durr aṣ-Samīn Fī Manâqib ash-Shaikh Muhîyaddīn*.
- No. 778. An excellent and old copy of *Ṭabaqât al-Ḥanâbilah* of *Abiya'lâ al- Hanbalî*, dated A.H. 637=A.D. 1240, containing autograph notes by several eminent scholars, who studied from this copy, or to whom at one time or another it belonged.
- No. 785. The unique copy of *As-Suhub al-Wâbilah*, a biographical dictionary of *Ḥanbalî* scholars
- No 788. *Buḡyat al-Wu'ât*, an old copy, transcribed 13 years after the author's death, dated A.H. 924=A.D. 1518.
- Nos 796-797 *Nasamat as-Sahar*, a rare biographical dictionary of the *Shi'ah* poets.
- Nos. 800-801 An old and exceedingly valuable copy of the four parts of *Târikh Dimashq* of *Ibn 'Asâkir*, transcribed by the great traditionist, *Muhammad bin Yûsuf al-Birzâlî* (*d* A.H. 636=A.D. 1239). in A.H. 614=A.D. 1217.
- No 804 A copy of *Buḡyat al-'Ulamâ' Wa'r-Ruwât* by *As-Sakhâwî* bearing autograph Marginal notes by the author, dated A.H. 894=A.D. 1489
- No. 805 *Tuhfat az-Zaman* by *Al-Ahdal*, a rare work containing biographical notices of eminent and learned men of *Yemen*
- Nos. 807-809 *Al-Mashra' ar-Rawî* of *Ash-Shillî*, a very rare biographical dictionary of the descendants of 'Ali, especially of those who settled in *Ḥadramaut*.
- No. 811 An autograph copy of *Subhat al-Marjân* by *Gulâm 'Ali Âzâd Bilgarâmî*, dated A.H. 1180=A.D. 1767.

This volume of the catalogue was revised (in manuscript and in proof) by Mr. E. A. Horne and Dr. Azimuddin Ahmad. I have only to add, if I may, my personal word of appreciation of and encouragement to *Maulavi Muinuddin Nadwi* in his scholarly labours, hoping that in his and *Maulavi Abdul Hamid's* good hands the preparation of the volumes needed to complete the catalogue of the Arabic MSS. will progress rapidly

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For other copies of the work, see 'Br. Mus., Nos. 345, 1286; Kòpr, No. 1010; Bashîr Âgâ, No 445; Ayâ Sûfiyah, Nos 2976, 2980; Bûhâr, No 244; and Râmpûr, p 625 See also Hâj Khal, vol. i, p. 456.

The work has been reproduced in facsimile, from the MS in the Br Mus, by the Trustees of the Gibb Memorial, A D 1912.

Written in fair minute Naskh, within red and blue ruled borders The headings are in red. There are numerous short lacunae throughout our copy. Foll. 25 and 26-37 are misplaced, they should follow foll. 128 and 46, respectively.

Not dated Probably, 14th century

The present copy once belonged to Mawlânâ Ahmad (probably Mullâ Aḥmad of Tatta, who was murdered by Mîrzâ Fûlâd Birlâs, at Lahore, in A.H. 996=A.D. 1588 See Beal's Oriental Biographical Dictionary, p. 41). In A.H. 996=A.D. 1588, the MS. was purchased for the Imperial Library of Akbarâbâd from one Muhammad Muhsin Khân, as stated in the following note on the title-page —

از جمله کتب مولانا احمد تارینخ ۱۶ ہمن سنہ ۳۶ مطابق تاریخ ۲۵
ربیع الاول سنہ ۹۹۶ ابتیاع شد از مرزا محمد محسن خان *

A similar note on the title-page, in a different hand, runs thus —

سمعی الانساب از جمله کتب حکیم احمد بجهت سرکار خاصۃ
شریفة ابتیاع شد •

Besides these notes, there are several seals and 'Arḍdidah. mostly belonging to officials of Akbar the Great (A H 963-1014=A.D. 1556-1605).

No. 647.

foll. 70; lines 23; size $8\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4\frac{1}{2}$.

لب اللباب فی تحریر الانساب

LUBB AL-LUBÂB FÎ TAHRÎR AL- ANSÂB.

A very short abridgment of Ibn al-Aṣîr's *Al-Lubâb*, by Jalâladdin 'Abdarrahmân bin Abî Bakr as-Suyûtî بن ابی بکر السیوطی (d. A.H. 911=A.D. 1505). See Lib Cat., vol v, part i, No 193

Beginning:—

الحمد لله المنزه عن الاشياء و الانساب النخ *

According to Hâj. *Khal.* vol i, p. 456, Abû'l-Hasan 'Alî bin Muhammad Ibn al-Asîr (*d* A H 630 = A D 1232) made an abridgment of As-Sam'ânî's Kitâb al-Ansâb (No 646 above), with the title *Al-Lubâb*, completing it in A H. 615 = A D 1218 As-Suyûti again abridged this *Al-Lubâb*, under the title *Lubb al-Lubâb Fî Tahrîr al-Ansâb*, but making some additions of his own. These are generally distinguished by the words قلت at the beginning and انتهى at the end

It is stated in the colophon that the work was completed on the 17th Safar, A H 873 = A D 1468. having occupied only ten consecutive days in composition

For other copies, see Cairo, vol v, p 120. Paris, No 2,800, Brill, vol II p. 193; and Râmpûr, p 645 See also Brock., vol 1. p 330., and Hâj *Khal*, vol i, p. 456

The present work has been edited and published by P J Veth, Leyden, A D 1830-2.

Written in distinct fair Naskh, with the headings in red. Notes and emendations in the margins suggest that the copy has been collated throughout

Dated, A H 959 = A D 1552.

Scribe عدد الكرم بن ابى بكر بن جامع الحدرنى الازهرى

The title-page contains signed notes of the following scholars, to whom the MS has at some time belonged —

1 Qutbaddin bin 'Alâ'addin al-Makkî al-Hanafi (*d* A.H 990 = A D 1582) For his life and works, see An-Nûr as-Sâfir, fol 194^b.

2 'Abdal Karîm bin Muhibbaddin (*d* A H. 1014 = A D 1605) See *Khulâsat al-Asar*, vol iii, p 8

3 Abû 'Abdallâh Muḥammad al-Makkî, the Qâdi of Mecca (*d* A H 1074 = A D 1664) See *Khulâsat al-Aṣar*, vol. iv, p. 257.

4. Muhammad bin 'Abdallâh bin Ḥamid al-Hanbalî (*d.* A H 1295 = A.D. 1878), the author of *As-Suhub al-Wâbilah* (No 785 below).

No. 648.

fol. 373, lines 27; size $10 \times 7\frac{1}{2}$; $7\frac{1}{2} \times 5\frac{1}{4}$.

تهذيب الاسماء واللغات

TAHDĪB AL-ASMĀ' WAL-LUGĀT.

The well-known work of Abū Zakarīyā Yahyā bin Sharaf an-Nawawī ابو زكريا يحيى بن شرف النووي (*d.* A.H. 676 = A.D. 1278) See Lib. Cat., vol. v, part i, No. 192.

The work is divided into two parts, the first of which contains biographical notices of the persons mentioned in the following works. The second deals with the technical words used in those works —

1 *Mukhtaṣar al-Muzanī*, by Ibrāhīm bin Ismā'il bin Yahyā al-Muzanī (*d.* A.H. 264 = A.D. 877)

2 *Al-Muhaddab*, by Abū Ishāq Ibrāhīm bin 'Alī ash-Shīrāzī (*d.* A.H. 476 = A.D. 1083).

3 *At-Tanbih*, by the same

4. *Al-Wasit*, by Imām Muhammad bin Muhammad al-Gazālī (*d.* A.H. 505 = A.D. 1111).

5 *Al-Wajiz*, by the same

6 *Ar-Rawḍah*, by An-Nawawī himself

Beginning —

* الحمد لله خالق المصنوعات و تارخ البريات الخ

Both parts are arranged in alphabetical order, except that the names beginning with Muḥammad have been placed first in honour of the Prophet's name

For other copies, see Berlin, No 8505, and Cairo, vol. iv, p 167. See also Brock, vol. i, p. 397, Iktifā' al-Qunū', p 101; and Hāj Khal., vol ii, p 477

The first part of the work has been edited and published by F Wustefeld, Gottingen, A.D. 1842-7.

The present copy was transcribed at Damascus in the Dār al-Ḥadis at-Tāhirīyah, the first part by Yūsuf bin Khidr bin 'Umar al-Maqdisī, and the second by his brother, Muḥammad bin Khidr. Written in fair Naskh. Dated, A.H. 724 = A.D. 1324.

The title-page and fol. 227^a bear autograph notes by the following scholars, to whom the copy has once belonged:—

1. Abū'l-Ma'ālī Muḥammad bin 'Abdarrahmān al-Khatīb al-Uṣmānī (*d.* A.H. 739 = A.D. 1338). For his life, see Ad-Durar al-Kāminah, vol ii, fol. 159^a.

2. Ibrâhîm bin 'Alî an-Nûrî al-Mî'mârî (*d.* A. H. 749 = A. D. 1348) See *ibid.*, vol. i, fol. 14^a.

3. Mahmûd bin Yûsuf al-Bâ'ûnî (*d.* A. H. 910 = A. D. 1505) See Brock., vol. ii, p. 54.

Two fly-leaves at the end contain miscellaneous notes and extracts from other works

No. 649.

fol. 224, lines 27; size $11 \times 7\frac{1}{2}$, $7\frac{1}{2} \times 4\frac{1}{2}$

وفيات الائمة و انباء ابناء الزمان

WAFAYÂT AL-A'YÂN WA ANBÂ' ABNÂ' AZ-ZAMÂN.

A valuable copy of the well-known biographical dictionary of Ibn Khallikân, complete in two separate volumes.

The author, Ibn Khallikân, whose full name is Shamsaddin Abû'l-'Abbâs Ahmad bin Muḥammad bin Ibrâhîm bin Abî Bakr al-Barmakî al-Irbilî شمس الدين ابو العباس احمد بن محمد بن ابراهيم بن ابى بكر البرمكى الاربلى, and who was born in Irbil (a town near Mawsil) in A. H. 608 = A. D. 1211, held the post of Qâdî in Egypt, and subsequently the post of Qâdî al-Qudât (Chief Justice) in Syria. In his old age, he devoted himself to teaching in the Madrasahs Al-Amîniyah and An-Najîbiyah at Damascus, where he died in A. H. 681 = A. D. 1282. For notices of his life, see Husn al-Muhâdarah, fol. 280^a; Mir'ât al-Janân, fol. 428^a, Ṭabaqât by Al-Isnawî, fol. 88^b; Ṭabaqât by Ibn al-Mulaqqm, fol. 60^b; Ṭabaqât al-Kubrâ by As-Subkî, vol. vi, fol. 126^a; Ṭabaqât by Ibn Qâdî Shuhbah, fol. 97^a; and the introduction of De Slane's translation.

Vol. I.

Beginning —

* قال مولانا الامام بعد حمد الله الذى تفرد بالبقاء النج

We are told in the preface that the work treats of the biographies of men of all classes, except the companions of the Prophet. The author does not include either the names of the *Tâbi'in* (the followers of the companions of the Prophet), except those worthy of special notice. The work was commenced in Cairo, A. H. 654 = A. D. 1256, and was completed on Monday, the 20th of Jumâdâ II, A. H. 672 = A. D. 1274.

For the author's autograph copy of the two volumes, see Br.

Mus., No 1505, and Br. Mus Suppl., No. 607 For other copies, see India Office, No 703; Paris, No 2050; Cairo, vol. v, p. 174; Goth., No. 5873; Yekî Jâmi', No. 254, Hamîdîyah, No 1000; Waliaddin, No. 2454; Kopr., No. 255; Ayâ Sûfiyah, Nos. 2992-2995, Berlin, Nos. 9853-9863, and Calcutta Madrasah, p. 43.

The work has been edited and published by F Wustenfeld, Göttingen, A D 1835-43, and also by M G. De Slane, Paris, A.D. 1838-42. It has been repeatedly printed in Egypt, A H. 1275, 1299, and 1310. An English translation by M. G. De Slane has been published in four vols., London. 1843-71

For continuations, abridgments, and Persian translation, see Hâj K̲hal., vol. vi. p. 452; and Brock, vol. 1, p. 327

Written in elegant Naskh, within gold, red and blue ruled borders, with two separate illuminated frontispieces at the beginning of each part of this volume. Foll. 98^b-99^a, blank

The MS. has once belonged to Sir Gore Ouseley, who died in A D 1844 See Buckland's Dictionary of Indian Biography, p. 324.

The title-page contains two 'Arđđidah, the earlier of which is dated A.H. 1192 = A.D. 1778 There are also two seals, one of them bearing the name of Mullâ Bâz K̲hân, the son of Alf K̲hân, dated A.H. 1162 = A.D. 1749, and another, the name of Muhammad Sibgatal-lâh K̲hân, dated A.H. 1182 = A.D. 1768

No. 650.

foll. 270, lines and size same as above.

The Same

Vol. II.

The second volume of the same work, beginning with the life of ابو الہدیٰ بن الہدیٰ بن عبد اللہ بن مکحول .

Written in the same hand as the above.

Not dated. Probably, 16th century

The last folio contains several 'Arđđidah, and also a note, which indicates that the present copy was once purchased for the Imperial Library of Delhi in the 21st year of the reign of Shâhjahân (A.H. 1037-1069 = A.D. 1628-1659). The note is followed by a seal of the said Emperor, dated A.H. 1056 = A.D. 1646

No. 651.

fol. 231 ; lines 22 , size $7\frac{1}{2} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{4}$

مختصر وفيات الاعيان

MUKHTAṢAR WAFAYÂT AL-A'YÂN.

A rare copy of an abridgment of the preceding work, by Muḥammad bin Nâjî *ناحى بن محمد*, with the following title —

مختصر كتاب وفيات الاعيان و انباء ابناء الزمان للعاضى العلامة احمد

بن خلکان اختصرة الفقه العالم العابد الورع الزاهد نور الدياجى محمد بن
ناجى رحمه الله *

Hâj K̄hal vol vi, pp 452-455, enumerates several abridgments of Ibn K̄halīkân's *Wafayât al-A'yân*, but there is no mention of the present work Brock, vol ii, p 239. mentions one Muhammad bin Nâjî, who flourished in the latter part of the 8th century of the Hijrah ; but the present work is not included in the list of his compositions

Beginning —

الحمد لله و سلام علي عباده الدين اصطفي النجم *

In the present abridgment, numerous notices included in the original work are omitted, as are also all quotations from the poetical writings and letters of the subjects of the biographies

The notices are arranged in alphabetical order, beginning with *بوس بن محمد بن مدعه* and ending with *ابراهيم الذمعي ابو عمران*

The colophon runs as follows —

قال الفقيه محمد بن ناجى رحمهم الله تعالى قال المصنف [تم]

الكتاب الذي سميت وفيات الاعيان و انباء ابناء الزمان بحمد الله تعالى يوم الاثنين العشرين من جمادى الاخر سنة ٩٧٢ بالقاهرة و كان الفراغ من رقم هذه النسخة المباركة ان شاء الله تعالى عقيب اول الظهر يوم الخميس ثامن شهر رجب من سنة ٩٩٩ *

Written in Naskh, mostly without diacritical points. Dated, Thursday, the 8th Rajab, A.H. 999 = A.D. 1591.

Short lacunae are found on fol. 45^b, 190^a, and 230^a

The last folio contains a short extract from كتاب السلوك لدول الملوك , the well-known work of Abû'l-'Abbâs 'Ahmad bin 'Alî al-Maqrîzî (d. A. H. 845 = A. D. 1442).

No. 652.

fol. 110 ; lines 21-25 , size $10\frac{1}{2} \times 7\frac{1}{2}$; $7\frac{1}{2} \times 5$.

نكت الهميان في نكت العميان

NUKAT AL-HIMYÂN FÎ NUKAT
AL-'UMYÂN.

A biographical dictionary of prominent men who were either born blind or lost their eye-sight and became totally blind, from the beginning of Islâm to the time of the author

Author: Şalâhaddîn Abû's-Safâ Khalîl bin Aibak as-Safadî صلاح الدين ابو الصفا خليل بن ايبك الصفدي He was born in Safad (a town in the province of Damascus), A.H. 696 = A. D. 1296 According to his own statement, his father did not care to educate him, but at the age of twenty he himself applied his mind to study. He studied under several renowned scholars, such as بونس بن ابراهيم الدبوسى (d. A. H. 729 = A. D. 1329), ابن سدد الناس (d. A. H. 734 = A. D. 1334), ابن سانه (d. A. H. 768 = A. D. 1367), ابو حنان محمد بن يوسف (d. A. H. 745 = A. D. 1344) and يوسف بن عبدالرحمن العمري (d. A. H. 742 = A. D. 1341) Our author soon acquired a considerable knowledge in various branches of learning, and became an authority in Arabic literature. He was a good calligrapher, and copied about five hundred books. He served as a writer in government offices in Egypt and Damascus, and then as Secretary to the Government of Halab. He also held the post of the Head-Treasurer (وكيل بيت المال) of Syria. He died in A. H. 764 = A. D. 1363 For his life, see *Tabaqât al-Kubrâ* by As-Subkî, vol. vii. fol. 136^a; *Ṭabaqât* by Ibn Qâdî Şuhbah, fol. 153^a; *Dustûr al-Îlâm*, fol. 80^a; and *Ad-Durar al-Kâminah*, vol. i, fol. 199^a.

Beginning —

الحمد لله الذي لا تدركه الابصار وهو يدرك الابصار الخ *

In his preface, the author tells us that in the course of preparing the present work he consulted the following three works, in which separate chapters are devoted to accounts of blind men —

1. كتاب المعارف , by Ibn Qutaibah (d. A. H. 276 = A. D. 889).

2. نلقبهم بهوم اهل الانر ., by Ibn al-Jawzî (*d.* A. H. 597 = A. D. 1200).

3. راس مال النديم , by Abû'l-'Abbâs Ahmad bin 'Alî bin Bânah

The notices are arranged in alphabetical order, beginning with بونس بن مدمرة الا عمى and ending with اسحاق الضرب .

For another copy of the work, cf. Berlin, No 9866 See also Brock., vol. ii, p. 32.

Written in fair Naskh Foll 1-24 and 105-110 were inserted by محمد بن اسمعيل الممنى in A. H. 1302 = A. D. 1884. while the rest of the copy seems to be somewhat older Four fly-leaves at the end contain a list of the contents of the work

No. 653.

fol. 45, lines 27, size 11 × 7, 8 × 5.

[ذكر الاسماء المذكورين في جامع الامهات]

[DIKR AL-ASMÂ' AL-MADKÛRÎN FÎ JÂMI' AL-UMMAHÂT.]

Biographical notices of those persons whose names occur in the well-known work on the principles of law, according to the Mâlikî School, by Ibn Hâjib (*d.* A. H. 646 = A. D. 1248), entitled *Jâmi' al-Ummahât*, also designated *Mukhtasar al-Muntahâ*.

The title of the present work cannot be traced, but in the last line the work is described as follows. —

و هذا آخر ما تهيا جمعه من ذكر الاسماء المذكورين في جامع الامهات *

The author's name, Muhammad bin 'Abdassalâm, appears in the following imperfect colophon —

فرغ منه مولغه عبد ربه... محمد بن عدد السلام ... في اليوم المبارك

الصادى عشر من شوال المدارك سنة ... وجعله من العالمين و العاملين *

The author repeatedly refers to another work of his, entitled *عنبه الرابع في نصيح ابن العاجب* (see fol. 23^b and 43^b), which cannot be traced anywhere The latest authority quoted is 'Abdarrahîm bin al-Husain bin al-'Irâqî, who was born in Egypt, A. H. 725 = A. D. 1325, and died at Cairo in A. H. 806 = A. D. 1404. Al-'Irâqî was a teacher of the author, and was still alive when the present work was under compilation, as appears from the following quotation (fol. 38^b). —

و اما الذمى ورجل من انباط الشام كذا اجاب سوالى شيخنا حافظ الوقت ابو الفضل عدد الرحيم بن الحسين بن العرافي قال رضى الله عنه الاثر المذكور منهطع و ضعيف و ليس فيه انه قتله حرانة و الكديت رواه البيهقى فى سننه الكبرى و فى الخلافات من طريق السامعى انتهى كلام شيخنا ادام الله النفع به *

For Al-'Irâqî's life and works, see Al-Qabasal-Hâwî, vol. 1, fol. 102^b, Tabaqât by Ibn Qâdî Shuhbah, fol 187^b, Tâj at-Tabaqât, vol. ix, fol 76^b, and Brock., vol II, p 65.

Beginning —

الحمد لله حمدا يوافى نعمه و يكافى مریده ... و بعد وهذه اوزان يتضمن ذكر شئ مما نيسر الاطلاع عليه من مواليد الاسماء الاعلام المذكورين فى مختصر الفروعى للسنيخ ائمام ابى عمرو ابن الحجاب و وناهم و اعمارهم و بلادهم و شيوخهم ... من تصانيفهم و مناصبهم التى باشروها نافلا ذلك من مدارك العاضى عياص و غيرها من التواريخ المشهورة كتاريخ بغداد و دمشق و كتب العواظ الذهبى وغير ذلك النه *

It is much to be regretted that the top corner of the last folio has been torn off, since it would appear to have contained information regarding the author's visit to the tomb of Ibn Hâjib at Alexandria as well as the date of compilation of the present work, etc

The work is arranged under the following main headings —

1. The Prophets; Muhammad, Abraham, and Christ, fol 1^a
2. The four Caliphs, fol. 3^a.
3. The companions of the Prophet, fol. 5^b.
4. The followers of the companions of the Prophet, fol 12^a
5. The contemporaries and pupils of Imâm Mâlik, fol. 20^a
6. The eminent doctors of the Mâlikî school and other learned men, fol. 24^b.
7. A *Fasl* dealing with names of persons and titles of the books, referred to in the *Jâmi'al-Ummahât*, with regard to the authenticity of which there is some doubt, fol 36^a
8. A biographical account of 'Uṣmân bin 'Umar, called Ibn Hâjib. the author of the *Jâmi' al-Ummahât*, fol 43^b

In a note at the end, the scribe (موسى بن عثمان بن عدد الرحمن) (الدحميني المالكي) says that the present copy was transcribed from the

The sources, on which the work is based, are fully described in Br. Mus. Suppl., No. 613. For other copies, see Paris, No. 2077. Cairo, vol. v, p 53; Waliaddin, No. 2417, Wien, No 1172; Bûhâr, No. 271; and Râmpûr, p 635 See also Brock, vol ii, p 70; and Hâj. Khal, vol iii, p 217

No. 655.

fol. 354; lines and size same as above

The Same

Vol. II

The second volume of the same work, beginning with على بن نوس النورورى and ending with ابراهيم بن اسد المصرى الحنفى

Both volumes are dated, A.H. 1313 = A.D. 1896, and were transcribed by 'Alî bin Muhammad ar-Rifâ'î in Haidarâbâd, at the instance of the founder of the library.

Written in fair Naskh, with numerous gaps and short lacunae, marked with the words *بما فى الاصل*, within double red-ruled borders. The headings are in red.

A list of the contents is prefixed to each volume

No. 656.

fol. 158, lines 29, size $6\frac{1}{2} \times 4\frac{1}{2}$, $5\frac{1}{2} \times 3\frac{1}{2}$.

دستور الاعلام بمعرفة الاعلام

DUSTÛR AL-I'LÂM BIMA'RIFAT AL-A'LÂM.

A most concise biographical dictionary of saints, Sûfis, traditionists, jurists, poets, writers, kings, Amîrs and other eminent men, from the first year of the Hijrah down to the beginning of the twelfth century.

The work was originally compiled by Jamâladdin Muḥammad bin 'Umar bin Muḥammad bin Ahmad at-Tamîmî at-Tûnisî, commonly called Ibn 'Azam *محمد بن عمر بن محمد بن احمد*; but subsequently additions to it were made by the following scholars:—

1 Qutbaddīn Muḥammad bin Aḥmad al-Makki an-Nahrawālī (*d.* A.H. 990 = A.D. 1582) For his life and works, see Brock., vol. ii, p. 381, and an-Nūr as-Sâfir, fol. 194^b.

2 Zamaddīn bin Muḥammad bin Ahmad al-Basrawī (*d.* A.H. 1102 = A.D. 1691) For his life and works, see Tâj at-Tabaqât, Mujallad XII, part 1, fol. 7^b, Silk ad-Durar, vol. ii, p. 120, and the present work, fol. 19^b.

3 Ibrâhîm bin Muḥammad bin Kamâladdīn Muḥammad bin Hamzah al-Husamî (*d.* A.H. 1120 = A.D. 1708) For his life and works, see Silk ad-Durar, vol. i, p. 22, and Tâj at-Tabaqât, Mujallad XII, part 1, fol. 222^b.

4 Ibrâhîm bin Sulaimân al-Jîninî (*d.* A.H. 1108 = A.D. 1696). For his life and works, see Silk ad-Durar, vol. i, p. 6, and Taj at-Tabaqât Mujallad XII, part 1, fol. 49^b

The author of the original work, Ibn 'Azam, was born in Tunis, A.H. 816 = A.D. 1413. He left Tunis for Egypt in A.H. 837 = A.D. 1433, and attended the lectures of 'Umar al-Baslaqûnî (*d.* A.H. 842 = A.D. 1438) and other eminent 'Ulamâ'. In A.H. 840 = A.D. 1436, he made a pilgrimage to Haramain, and for a long time stayed at Medina, where he studied Hadîş under Sirâjaddīn 'Umar bin Muḥammad al-Kâzarûnî (*d.* A.H. 865 = A.D. 1461, see Al-Qabas al-Hâvî, vol. ii, fol. 167^a). In A.H. 847 = A.D. 1443, he came back to Egypt and studied Ḥadîş under the celebrated traditionist, Ibn Hajar al-'Asqalânî (*d.* A.H. 852 = A.D. 1449). He also visited several towns of Syria and Palestine. In A.H. 849 = A.D. 1446 he revisited Mecca and settled there permanently.

Besides the present work and those mentioned in Brock., vol. ii, p. 173, the following compilations of the author are enumerated in the Mu'jam of Ibn Fahd, fol. 248^b.—

- 1 الكنائس الكامنه من وفات اعيان الناسه و النامنه
- 2 الروامى على الحقيقه بوفات الخلقه
3. بقرب المطالب التساعه بوفات المائه الناسه

The author's main business was copying books and selling them, especially the more popular books of Shaiḫ Muḥiyaddīn Ibn al-'Arabî (*d.* A.H. 638 = A.D. 1240). The author died at Mecca, A.H. 891 = A.D. 1486. For full details of his life, see Mu'jam of Ibn Fahd, fol. 248^b.

Beginning:—

الحمد لله الذي تفرد بما ليس لعيره العزة والعذا الخ

The work is arranged in alphabetical order, the notices under each letter being classified according to the following five *Qism*.—

- 1 الأول في من اشتهر باسم كمالك و العنند و العجاج
- 2 الثاني فمن اشتهر بكنية كاني الاسود و ابي داود و ابي تمام
- 3 الثالث فمن اشتهر بدمب او سب او لقب كالجوهري و الكوربي و
فطرب و كواع النمل *
- 4 الرابع فمن اشتهر بان كائن العربي و ابن الاكفاني
5. الخامس فمن اشتهر بصاحب كصاحب الكتاب العلاني و البلدان
الغلابه *

For another copy of the work, cf. Berlin, No. 9876 See also Hâj. Khal, vol. iii, p. 225, and Brock, vol. ii, p. 173

Written in fair Naskh, with the headings in red Dated, A H 1123 = A D. 1711 Slightly damp-stained

Scribe محمد بن عبد اللطيف الحنلي

There are two notes on the title-page, the first of which contains a very short biographical sketch of our author, extracted from Sakhâwî's *Ad-Daw' al-Lâmî*, and the second, a biographical notice of Ḥamzah bin Ahmad al-Ḥusainî (*d.* A H. 874 = A D. 1469).

The MS. was presented to the library by Dr. 'Azimaddin Ahmad of Patna city (in the name of his brother, the late Hakim Fahimaddin Ahmad)

No. 657.

fol. 160, lines 25, size $7 \times 5\frac{1}{4}$, $5 \times 2\frac{1}{8}$

الغيبس الحاوي لغرضوء السخاوي

AL-QABAS AL-ḤĀWÎ LIGURARI DAW' AS-SAKHĀWÎ.

An abridgment of As-Sakhâwî's *Ad-Daw' al-Lâmî Fi A'yân al-Qarn at-Tâsi*, a work containing biographical notices of eminent scholars, who flourished in the 9th century of the Hijrah; complete in two separate volumes.

Author of the abridgment: Zainaddîn Abû Ḥafṣ 'Umar bin Ahmad bin 'Alî bin Maḥmûd ash-Shammâ' al-Aṣarî ash-Shâfi'î al-Ḥalabî ربن الدين ابو حفص عمر بن احمد بن على بن محمود الشامخ الأنري

الشامى العلمى . He was born in A.H. 880 = A.D. 1475, and died in A.H. 936 = A.D. 1529 See *Īdustūr al-I-lâm* fol 73^a; *Ḥāj Khal*, vol. iv, p. 122; and Brock., vol. ii, p. 304.

Vol I

Beginning —

* الحمد لله الذى وفق افوا ما من عبادة الهى افتعا، اثر افضل عباده الهى *

In his preface, the author, after dwelling on the importance of biographical works, tells us that, in A.H. 927 = A.D. 1521, he received a copy of *Ad-Daw' al-Lâmi'* from Jârallah al-Makkî (*d.* A.H. 954 = A.D. 1547) Some years previously, viz, in A.H. 916 = A.D. 1510, he tells us that he had requested Jârallah's father, 'Izzaddîn Abdal 'Azîz (*d.* A.H. 921 = A.D. 1515), to show him the afore-said book, but 'Izzaddîn refused to do so, on the ground that some of the notices in the book contained disparaging remarks, which ought not to be made public. This statement of 'Izzaddîn drew our author's attention to the contents of the work, which he perused carefully, and found to consist of the following four classes of entries:—

I Lives of those scholars, who are praised for their vast learning and excellent character

II. Lives of those scholars, whose learning is said to be limited

III Shorter notices of scholars, who are referred to disparagingly

IV Shorter notices of persons of quite ordinary merits, not worthy of the attention of the biographer

He then goes on to say that, in the present abridgment, he has omitted the unpleasant remarks found in the original, and has added useful information from other sources, such as the work of biography of Jalâladdîn as-Suyûtî (probably, the *Bugyat al-Wu'ât*), 'Izzaddîn Ibn Fahd al-Makkî's *al-Mu'jam*, and Jârallah bin 'Izzaddîn's *al-Mu'jam*. The symbols used to distinguish these additions are defined thus:—

واعلم ابى ادا نقلت كلام صاحب الاصل على الترجمة برمته قلت
انهمى بحروفه و الافلت انتهى ملخصا ثم ان كان المترجم من مسانخى
الدين اخدت عنهم ذكرت ما وقع لى معه و ربما زدت في الترجمة من كلام
شيخنا العلامة جلال الدين السيوطى او من معجم شيخى الحافظ عزالدين
بن همد المكي و كذا من معجم و ادة صاحبنا المحدث فخرالدين جبار الله
حيث افول قال شيخنا فالمراد الاول اوفال شيخى والثانى المقول او فال
الثالث جعله من الاخير و ربما صرحت باسمائهم و الاول لمراعاة الاختصار *

The author of the abridgment states further that he has also supplied the dates of the death of those persons, who died after the compilation of the original work

The work is arranged in alphabetical order, beginning with *اراعم* ابن احمد الانودرى الارهمى The present volume ends with the account of *عمر بن خلل ابن العرس الكردى*

The present MS. was transcribed from the author's autograph copy, as stated in the following note at the end —

هذا اخر ما وجدته بخط مؤلفه وكتبه بيده عبدالرزاق بن محمود الحريري الحلبي الساعبي العادري وكان الفراغ ليله الجمعة بعد العشاء الاخرة اول النصف الثانى من جمادى الاولى سنة اربع عشرة و الف هجرية *

Biographical notices of the following three scholars (who do not find a place in the work) are added from other sources, in a different hand, in the margins of foll. 51^b, 58^b, and 155^b respectively —

1. *Shihâbaddîn Ahmad bin Muhammad bin 'Uṣmân al-Khalilî al-Qudsî* (*d* A.H. 805 = A.D. 1402), extracted from *Al-Uns al Jalil*.

2. *Shihâbaddîn Ahmad ar-Ramlî* (*d* A.H. 957 = A.D. 1550), extracted from the *Nuskhat al-Wujûd*

3. *Şâ'inaddîn 'Alî al-Isfahânî* (*d* A.H. 835 = A.D. 1432) No reference is given for this notice.

No. 658.

foll. 130, lines and size same as above

The Same.

Vol. II.

The second volume of the preceding work, beginning with *عمر بن رسلان اللقنى*

A note by the scribe in the margin of the last folio runs thus —

اقول وبالله التوفيق هذا اخر ما وجدته بكتابة ورز من المسودة بخط المؤلف رحمه الله فكتبتها وارجو الله سبحانه ان يمن علينا باتمامه كما من بابتدائه لان المؤلف رحمه الله تعالى لم يكمل المبيضة لكن المسودة تامة بخطه *

The present copy is defective after fol. 121^a, and the notices (arranged alphabetically under proper names) are wanting after the account of Mûsâ bin Ahmad as-Subkî, as are also parts of that portion of the work dealing with the Kunyahs. Four folios, 122^a to 125^b, apparently meant for the insertion of notices, are left blank.

Both volumes are written in fair Naskh, with lacunae and gaps in many places. The headings, which are also repeated in the margins, are in red. Dated, A H 1023 = A D 1614.

Scribe *عبدالرزاق بن احمد العزرى العلى*.

Short notices, from other sources, of the following eminent learned men are written in a different hand in the margins of foll 22^b, 55^a, 87^b, 119^a, 119^b, 122^a and 125^b, respectively —

1. Shamsaddin Muhammad bin Ibrâhîm ash-Shurwânî (*d* A H 873 = A.D. 1468), from the Târikh Ibn 'Iyâs.
2. Muhammad bin Hasan bin 'Alî al-Bajûrî (*d* A H. 822 = A.D. 1419). No reference is given for this notice.
3. As-Sayyid ash-Sharîf al-Jujânî (*d*. A.H. 838 = A.D. 1435), from the Matla'as-Sa'dam.
4. Muhammad Fasihaddîn (*d* A.H. 837 = A.D. 1434), from the Matla'as-Sa'dam.
5. Muhammad Fasihaddîn an-Nizâmî (*d* A H 919 = A.D. 1513), from the Habib as-Siyar.
6. Sa daddîn Mas'ûd at-Taftâzânî (*d*. A H 916 = A.D. 1510), from the Habib as-Siyar.
7. Abû Bakr bin 'Abdallâh al-'Aidarûs (*d* A H 914 = A.D. 1508), from the Târikh al-Yaman.

No. 659.

fol. 245; lines 23; size 10 $\frac{1}{4}$ × 6 $\frac{1}{4}$; 7 $\frac{1}{4}$ × 4 $\frac{1}{2}$

النور السافر في اخبار القرن العاشر

AN-NÛR AS-SÂFIR FÎ AKHBAR AL-QARN AL-'ÂSHIR.

A work containing biographical notices of eminent scholars and Şûfis of the 10th century of the Hijrah, arranged chronologically.

Author: Mubîyaddîn Abû Bakr 'Abdalqâdir bin Shaikh bin 'Abdallâh bin Shaikh bin 'Abdallâh bin al-'Aidarûs al-'Alawî *معي الدين ابو بكر عبد القادر بن شبيخ بن عبد الله بن شبيخ بن عبد الله بن العمدروس العلوي*. The author, who belonged to the well-known Al-'Aidarûs

family of Yaman, was born at Ahmadâbâd (Gujarât) on Thursday, the 20th Rabî' I, A H 978 = A D 1570. He gives us his autobiography in the present work (foll. 170^a-175^a); and in the list of his works contained therein we may note the following, besides those mentioned in Brock., vol. ii, p. 419.—

1. الكدائى الخصرة فى 2. العدو حات القدوسه فى الحرفه العدروسه .
 الا نموذج اللطف فى اهل بدر 3. سره النبى عليه السلام واصحابه العسرة
 , منح البارى بحكم الحكارى 5. الحوائى الرشقه على العروة الوندقه 4 , الشرف
 عقد الآل بمصائل 7 , العوهر المملالى فى كلام الشيخ عبد الله فى العرالى 6.
 , بعنة المستعده بشرح نخته المررد 9 ; خدمه السادة نبى علوى 8 ; الآل
 الروعى الارضى والعص 11 , شرح على فصدقه الشيخ ابى العدروس 10.
 فرة العبد 13 , احكام احوان الصفاء بشرح نخته العرفاء 12 , المستغنى
 فى منافع الوالى عمر بن محمد حسن .

He died at Ahmadâbâd in A H. 1038 = A D. 1628. See 'Iqd al-Jawâhir, fol 124^a; Khulâsat al-Asar, vol ii, p. 440; Tâj at-Tabaqât, vol. xi, fol 71^a, Al-Mashra' ar-Rawî, vol. ii, part 1, fol. 283^b.

Beginning.—

الحمد لله رب العالمين وبعد فهذا النموذج لطيف و عدوان شريف
 ذكرت فيه وفات من طفرت بتاريخ وفاته ممن مات فى هذا القرن الدي
 اوله احدي و سعمائة ختم بالحسنى من ساير العلماء و الصلحاء اله *

The work was completed at Ahmadâbâd on the 12th Rabî' II, A H. 1012 = A.D. 1603, as stated in the following colophon.—

و فع الفراغ من بالبق هذا التاريخ اللطيف فى يوم الجمعة ثابى
 عشر شهر ربيع الثانى سنة اثنى عشر بعد الالف *

For other copies see Br. Mus., No. 937; Bûhâr, No. 273; and Râmpûr, p. 650 See also Brock, vol. ii, p. 418; and Hâj. Khal., vol. vi, p 392.

Written in fair Naskh, within red and blue ruled borders Dated, A H. 1113 = A D. 1702.

Scribe: محمد بن على الهندوان ناعلوى .

The title-page contains a short biographical notice of the author, extracted from 'Iqd al-Jawâhir wa'd-Durar of Ash-Shullî.

The title-page also contains a seal and signature of one Muhammad bin 'Abdallâh al-Lahîdî al-Ahmadî al-Ansârî ash-Shâfi'î, dated A.H. 1122 = A.D. 1710. There is also a note by 'Abdallâh bin Sayyid

‘Aidarûs bin ‘Alî bin Abî Bakr al-‘Alawî al-Husamî, who tells us that he purchased the present MS. at Shâhjahânâbâd (Delhi) on the 20th Rabi‘ I, A.H. 1150 = A.D. 1737.

No. 660.

fol. 267, lines 21; size $9\frac{1}{2} \times 6\frac{1}{4}$, $7\frac{1}{2} \times 4\frac{1}{2}$.

عقد الجواهر و الدرر في اخبار القرن الحادي عشر

‘IQD AL-JAWÂHIR WA’D-DURAR FÎ
AKHBÂR AL-QARN AL-HÂDÎ
‘ASHAR.

A work containing biographical notices of eminent scholars of the 11th century of the Hijrah, from A H 1001 to A H 1093, arranged chronologically

Author · Jamâladdîn Abû Alawî Muhammad bin Abî Bakr bin Ahmad ash-Shullî-al-Hadramî ابو علوى محمد بن ابى بكر بن احمد السلى
العصرمى He was born at Tarîm (a town in the province of Hadramaut), in the middle of Sha‘bân, A.H. 1030 = A D 1621. He studied under his father and several other distinguished scholars. After finishing his education, he visited India, and then made a pilgrimage to Haramain. In A H 1072 = A D 1661 he accepted the post of professor in the Madrasah attached to the holy mosque of Mecca, but he served only a few years, and then resigned on account of ill-health

Besides the present work, and that mentioned in Brock., vol. II, p. 383, the following works of the author are enumerated in the Khulâsat al-Asar (vol. III, p. 336):—

- 1 رساله في علم المنطق
 - 2 رساله في علم المقامات
 - 3 رساله في علم المحبت
 - 4 رساله في معرفه اتفاق المطالع واحداها
 - 5 رساله في معرفه ظل الزوال
 - 6 المنحة المكند
 - 7 شرح جمع الجوامع للسوطى
 - 8 رساله في الاصولات
- * شرح مختصر الرجنه

He died at Mecca, in A.H. 1093 = A.D. 1682. See Khulâsat al-Asar, vol III, p. 336; and Tâj at-Ṭabaqât, vol. XI, fol 249^b

Begunning —

الحمد لله الذى انسا الموجودات بعدته الخ *

For other copies see Br. Mus., No. 938; and Râmpûr, p. 641
See also Brock., vol. II, p. 383.

Written in ordinary Naskh, with many lacunæ and blank spaces
Dated, A.H. 1313 = A.D. 1895.

Scribe . عبد الله بن صالح بن عود .

No. 661.

fol. 279, lines 23 ; size $13\frac{1}{4} \times 9\frac{1}{2}$, $6\frac{1}{4} \times 5\frac{1}{2}$.

خلاصة الأثر في أعيان القرن الحادي عشر

**KHULĀṢAT AL-ASAR FĪ A'YĀN AL-
QARN AL-HĀDĪ 'ASHAR.**

A well-known biographical dictionary of learned and holy men, who lived in the 11th century of the Hijrah ; complete in four volumes.

Author · Muhammad Amin bin Fadlallāh al-Mubibbī محمد امين بن فضل الله المحببي . He was born in Damascus, A.H. 1061 = A.D. 1651. He studied under his father and several other eminent scholars. After finishing his education, he made a pilgrimage to Haramain, and also visited several places in Asia Minor and Egypt. Subsequently, he came back to Damascus, where he served as a professor in the Madrasah Al-Amīniyah. Our author wrote several books, which won general appreciation. Besides the present work, and those mentioned in Brock, vol. II, p. 293, the following compositions of the author are enumerated in the Silkad-Durar, vol. IV, p. 86.—

1. كتاب اعالي 2 , فصد السبل وما في لعه العرب من الدخيل .
3 . الناموس على القاموس .

Our author died in Damascus, A.H. 1111 = A.D. 1699. See Silkad-Durar, vol. IV, p. 86 ; and Tāj at-Ṭabaqāt, vol. XII, part I, fol. 66^b.

Vol I.

Beginning :—

يا من احصي بلطفه الخلائق عددا النجم *

The present volume ends with the account of ابي بكر بن الحسن بن عبد الرحمن السقاف .
سالم بن عدا لله بن عبد الرحمن السقاف .

Copies : Berlin, No 9893 ; Ref, No 369 ; Paris, No 2083 ; Wien, No. 1192 ; Br. Mus., Nos 1304/5 and 1648. See also Brock., vol. II, p. 293.

The work was edited and published by Muṣṭafā al-Wahbī in Egypt, A.H. 1284.

No. 662.

fol. 276 ; lines and size same as above

The Same.

Vol. II.

The second volume of the same work, beginning with **حسن بن موسى** and ending with **الملا عدد الكرم**

No. 663.

fol. 278 ; lines and size same as above.

The Same.

Vol III

The third volume of the same work, beginning with **عدد الكرم بن محمد بن محمد بن عبد الرحمن بن محمد فاضى العسكر** and ending with **سنان**.

No. 664.

fol 301 ; lines and size same as above.

The Same.

Vol. IV.

The fourth volume of the same work, beginning with **محمد بن يوسف الرخى القدسى** and ending with **عدد العزيرى النهائى**.

Written in ordinary Naskh. It is to be observed that the editor's note at the end of the printed edition (A H 1284 = A D 1867) is copied verbatim at the end of the present volume, indicating that all these volumes were copied from the printed edition. All are in the same hand.

No. 665.

foll. 320, lines 26-30, size $14\frac{1}{2} \times 9\frac{1}{2}$; $13 \times 8\frac{1}{2}$

تاج الطبقات

TÂJ AT-ṬABAQÂT.

A reliable and comprehensive work, of which the present is believed to be a unique copy, comprising biographical notices of the Prophet Muhammad, companions of the Prophet, saints, Sûfis and eminent scholars, from the beginning of the Hijrah era up to the end of the 12th century, arranged chronologically.

Author: Muhammad Amîn bin Muhammad as-Sâlih an-Naqshbandî al-Kurdî al-Ayyûbî محمد امين بن محمد الصالح النقشبندی الكردي الأيوبي. Our author traces his genealogy from Sultân Salâhaddîn Yûsuf al-Ayyûbî, the celebrated Saladin (A H 564-589 = A D 1169-1193). He also mentions that Hasan bin Mûsâ al-Kurdî al-Bânî, of whom he gives a biographical notice (*Mujallad* xii, part ii, fol 385), was one of his ancestors. This Hasan bin Mûsâ, who was the author of several works, died in A H 1148 = A D. 1735. See Brock, vol. ii, p 345

Details of the author's life and the exact date of his death are wanting; but, from the colophon of the last *Mujallad* (No 686 below), it appears that he lived up to the end of the 13th century of the Hijrah, as he finished the compilation of the said *Mujallad* in A H 1299 = A.D. 1882, and was still thinking of compiling another *Mujallad*, comprising biographies of the 13th century A H.

The full title of the work, as given in the preface, is as follows — تاج طبقات الأولاد العارفين والعلماء العاملين.

Vol. 1, part 1.

Beginning:—

الحمد لله المنفرد باسمه الاسمي المختص بالملك الاعز الاحمي

النجم *

In his preface the author tells us that he had been very fond of literary pursuits from his early youth, and previous to the present compilation had written the following works:—

1. A treatise on the science of agriculture, entitled ترغيب الطالبين في حساب اهل البادية والزراعتين.

2. An astrological work, entitled *فوة العنان في اخراج صمبر الانسان*.
3. An Arabic translation of a Turkish work, entitled *انضاح الغدلات في ترجمه الغدلات*.
4. An Arabic translation of another Turkish work, entitled *ترجمة ابرار بلنه*, being an account of 'Abdarrahmân Âfindî's journey to Brazil (South America).
5. A daily note-book, or *روز نامه*.

He tells us further that he was actually engaged in the compilation of a detailed work on Sufism, and had already completed more than four volumes, when he was one day inspired in a dream to compile the present work. At first he hesitated to take up such a difficult task, owing to the want of materials; but fortunately, when he was staying at Mecca, he found there many useful books suitable for his purpose. He enumerates the following works as his authorities —

- 1 *Al-Istî'âb*, by Ibn 'Abdalbarr (No. 692 below).
- 2 *Al-Isâbah*, by Ibn Hajar al-'Asqalânî (717 below)
3. *Usd al-Gabah*, by 'Izzaddin Ibn al-'Asîr (No 702. below)
- 4 *Tabaqât al-Kubrâ* by As-Suyûtî (*d.* A. H. 911 = A. D. 1505).
- 5 *Silk ad-Durar*, by Muhammad K̲halil al-Murâdî (*d.* A. H. 1206 = A. D. 1791)
- 6 *K̲hulâsat al-Asar*, by Al-Muhibbî (No 661 above)
- 7 *An-Nûr as-S'ijr*, by 'Abdal Qâdir al-'Alawî (No 659 above)
8. *Ad-Daw' al-Lâmi'*, by As-Sakhâwî (*d.* A. H. 902 = A. D. 1497).
- 9 *Ad-Durar al-Kâminah*, by Ibn Hajar al-'Asqalânî (No 654 above).
- 10 *Lawâiqh al-Anwâr*, by Ash-Sha rânî (No 753 below)
- 11 *Al-Jawâhir al-Mudiyah*, by Muhiyaddin al-Qurashî (No 758 below)
- 12 *Tabaqât an-Nahwiyîn*, by As-Suyûtî (No. 788 below)
- 13 *Nafahât al-Uns*, by 'Abdarrahmân Jâmî (*d.* A. H. 898 = A. D. 1492).
- 14 *Ar-Risâlat al-Qushariyah*, by Abû'l-Qâsim al-Qushairî (*d.* A. H. 465 = A. D. 1074)
15. *Sh̲arh ar-Risâlat al-Qushairiyah*, by Zakariyâ al-Ansârî (*d.* A. H. 926 = A. D. 1520)
- 16 *Ash-Shaqâ'iq an-Nu'mâniyah*, by Tâshkûprizâdah (*d.* A. H. 968 = A. D. 1560)
17. *Dawl ash-Shaqâiq an-Nu'mâniyah*, by 'Ashiq Bâbâ (*d.* A. H. 979 = A. D. 1571)
18. *Nafh at-Tîb*, by Al-Maqqarî (*d.* A. H. 1041 = A. D. 1632).
19. *Tabaqât al-Hanâbilah*. by Ibn Rajab (No. 779 below)

20. *As Suhub al-Wābīlah*, by An-Najdi (No. 785 below).
 21. *Tabaqāt ash-Shāfi'iyah*.
 22. *Tabaqāt al-Huffāz*, by Aḏ-Dahabī (No 707 below).
 23. *Al-Tārīkh al-Kāmil*, by Ibn al-Asir (d. A. H. 630 = A. D. 1232).
 24. *Wafayāt-al-A'yān*, by Ibn Khallikān (No 649 above).
 25. *Subhat al-Marjan*, by Āzād Bilgīrāmī (No 810 below).
 26. *Akhhbār ad-Duwal* by Ahmad al-Qarāmānī (d. A. H. 1019 = A. D. 1611).
 27. *Tārīkh Hamāt* (see Hāj Khal., vol II, p. 127).
 28. *Al-'Ajīb al-Āsār*, by Al-Jabartī (d. A. H. 1240 = A. D. 1825).
 29. *Kitāb al-Kh̄tat wal-Āsār*, by Al-Maqrīzī (d. A. H. 845 = A. D. 1442).
 30. *Sharh al-Mawāhib al-Ladunīyah*, by Az-Zarqānī (d. A. H. 1122 = A. D. 1710).
 31. *Kitāb as-Sīlah*, by Ibn Baḥkuwāl al-Qurtubī (d. A. H. 578 = A. D. 1183).
 32. *Takmilat as-Sīlah*, by Ibn al-'Abbār al-Qudā'ī (d. A. H. 658 = A. D. 1260).
 33. *Al-Ihātah fī Tārīkh Ġarnātah*, by Ibn al-Khatīb al-Qurtubī (d. A. H. 776 = A. D. 1374).
 34. *Mal' al-'Aibah*, by Ibn Rushaid al-Fihri (d. A. H. 721 = A. D. 1321).
 35. *Tabaqāt al-Qurrā'*, by Aḏ-Dahabī (No 757 below).
 36. *Inbā' al-Ġunnr bi 'Abnū' al-Umr*, by Ibn Hajar al-'Asqalānī (d. A. H. 852 = A. D. 1449).
 37. *Al-Kawākib ad-Durīyah*, by 'Abdarra'ūf al-Munāwī (d. A. H. 1031 = A. D. 1622).

The entire work is divided into twelve *Mujallad*, each treating of a century, and most of these are subdivided into several parts. The present part of the first *Mujallad* embraces the period from the first to the fourteenth and the earlier months of the fiftieth year of the Hīrah.

Beginning with the account of محمد .. اصنام الهندس وسند المرسلين and ending with that of اصنام الانعمه و اشرف هذه بن عبد الله بن عبد المطلب الامه سدنا نوبل بن الحارث.

The colophon at the end of the last *Mujallad* suggests that all the volumes are in the author's own handwriting.

A table of contents, drawn up by one Muhammad bin 'Abdallāh al-Mansūrī, is prefixed to each part.

No. 666.

fol 340; lines and size same as above

The Same.

Vol I, part 2

The second part of the first *Mujallad*, embracing the period extending from the later months of the 15th up to the end of the 44th year of the Hijrah.

Beginning with the account of **عبد الله العرشى** **بن** **عبد** **بن** **عبد** **بن** **عبد** and ending with that of **عبد** **بن** **ابى** **سعد**

No. 667.

fol 340, lines and size same as above

The Same.

Vol I, part 3.

The third part of the first *Mujallad*, embracing the period extending from A. H. 45 to the earlier months of A. H. 67.

Beginning with the account of **مسلم** **بن** **مخالد** and ending with that of **احنف** **بن** **فارس**.

No. 668.

fol 307; lines and size same as above

The Same.

Vol I, part 4

The fourth part of the first *Mujallad*, embracing the period extending from the later months of A. H. 67 up to the end of A. H. 100

Beginning with the account of **عدي** **بن** **حانم** **الطائي** and ending with that of **عبد** **الرحمن** **بن** **مؤمل**.

No. 669.

fol. 356; lines and size same as above

The Same

Vol. II, part 1

The first part of the second *Mujallad*, embracing the period extending from A. H. 101 up to the end of A. H. 150.

Beginning with the account of *سددنا عمر بن عدد العزيم* and ending with that of *الامام الاعظم النعمان بن ثابت بن النعمان ابو حنيفة*.

No. 670.

fol. 220, lines and size same as above.

The Same

Vol. II, part 2

The second part of the second *Mujallad*, embracing the period extending from A. H. 151 up to the earlier months of A. H. 178.

Beginning with the account of *الشيخ محمد بن اسحاق* and ending with that of *الشيخ ابو علي بن عدد الله الكوفي*.

No. 671.

fol. 257; lines and size same as above.

The Same.

Vol. II, part 3.

The third part of the second *Mujallad*, embracing the period extending from the later months of A. H. 178 up to the end of A. H. 200.

Beginning with the account of *الشيخ ابو سليمان البصري* and ending with that of *ابو سلمة سنار بن حاتم البصري*.

No. 672.

fol. 350; lines and size same as above

The Same.

Vol. III, part 1

The first part of the third *Mujallad*, embracing the period extending from A.H. 201 up to the earlier months of A.H. 245

Beginning with the account of الشيخ حبيب بن الوليد بن حبيب and ending with that of الشيخ ابو الفضل نوبان بن الراجهم.

No. 673.

fol. 349, lines and size same as above

The Same.

Vol. III, part 2.

The second part of the third *Mujallad*, embracing the period extending from the later months of A.H. 245 up to the end of A.H. 300.

Beginning with the account of الشيخ ابوبراب عسكر بن حصين الذهبي and ending with that of الشيخ محمد بن الفضل بن اسحاق ابوسعيد النسا نوري.

No. 674.

fol. 350, lines and size same as above

The Same.

Vol. IV, part 1.

The first part of the fourth *Mujallad*, embracing the period extending from A.H. 301 up to the earlier months of A.H. 345.

Beginning with the account of الشيخ احمد بن اسحاق العمري and ending with that of الشيخ محمد بن حبيب بن امية بن عمرو.

No. 675.

fol. 454; lines and size same as above.

The Same.

Vol. IV, part 2

The second part of the fourth *Mujallad*, embracing the period extending from the later months of A. H. 345 up to the end of A. H. 400

Beginning with the account of الشيخ ابو عبد الله محمد بن احمد بن حمدون and ending with that of الشيخ المعتمد بن محمد بن محمد بن مكارم النسفي

No. 676.

fol. 247; lines and size same as above

The Same.

Vol V, part 2

The second part of the fifth *Mujallad*, embracing the period extending from A. H. 470 up to the end of the fifth century.

Beginning with the account of الشيخ محمد بن هبة الله ابو الحسن الزرقي and ending with that of الشيخ محمود بن هبة الله الراهمدي.

It is to be noticed that the first part of this fifth *Mujallad*, embracing the period A. H. 401 to 469, is wanting.

No. 677.

fol. 310; lines and size same as above.

The Same.

Vol. VI, part 1.

The first part of the sixth *Mujallad*, embracing the period extending from A. H. 501 up to the earlier months of A. H. 558.

Beginning with the account of الشيخ سليمان بن الخراساني and ending with that of الشيخ الحسن بن علي بن هشام السلوي.

No. 678.

fol. 332; lines and size same as above

The Same.

Vol. VI, part 2

The second part of the sixth *Mujallad*, embracing the period extending from the later months of A. H. 558 up to the end of the sixth century.

Beginning with the account of الشيخ علي بن موحود بن الحسن بن ابراهيم and ending with that of الشيخ ابو القدوح اسعد بن ابي الضائل معمود بن خلف بن احمد العجلي.

No. 679.

fol. 240; lines and size same as above

The Same.

Vol VII, part 1.

The first part of the seventh *Mujallad*, embracing the period extending from A. H. 601 up to the earlier months of A. H. 658

Beginning with the account of الشيخ محمد بن عبد العزيز بن خلف الاشبلي and ending abruptly in the middle of the life of الشيخ احمد بن عبد الله بن عيسى بن ابي الرجال احمد بن علي الدونيني

No. 680.

fol. 222; lines and size same as above

The Same.

Vol VII, part 2.

The second part of the seventh *Mujallad*, embracing the period extending from the earlier months of A. H. 658 up to the end of A. H. 700.

Beginning at the point where the previous part ends in the account of الشيخ محمد بن احمد بن عبد الله بن عيسى الدونيني and breaking off abruptly in the middle of the account of الشيخ عبد الوهاب بن عمر الرعياني

It may be noticed here that the account of عبد الوهاب الرعياني remains unfinished.

No. 681.

fol. 301 ; lines and size same as above.

The Same.

Vol. VIII.

The eighth *Mujallad*, comprising the biographies of those who lived in the 8th century.

Beginning with *الرحمى الدمشقى* *احمد بن عبد* and ending with *ظهري الدين الخلوئي*.

No. 682.

fol. 359 ; lines and size same as above.

The Same.

Vol. IX.

The ninth *Mujallad* of the same work, containing the lives of those who lived in the 9th century.

Beginning with the account of *الشيخ على بن سدى القطب الا وحد* and ending with that of *الشيخ محمد بن ابي بكر بن عبد الرحمن* *وما محمد*.

No. 683.

fol. 302 ; lines and size same as above.

The Same.

Vol. X.

The tenth *Mujallad* of the same work, embracing the period extending from A.H. 901 to A.H. 985.

It may be noticed that no account of the years A.H. 986 to 1000 is found in the present copy.

Beginning with the account of *محمد بن عمر بن محمد بن ثابت الدروسى* and ending with that of *حامد بن محمد الشهرى بن الشيخ درور*.

No. 684.

fol. 275; lines and size same as above

The Same.

Vol. XI.

The eleventh *Majallad*, containing biographies of those who flourished in the 11th century.

Beginning with the account of الشيخ اسماعيل بن عبد الحق بن محمد and ending with that of الشيخ محمد بن ابي السرور محمد بن ابي السلطان الحنبلي.

No. 685.

fol. 320; lines and size same as above

The Same.

Vol. XII, part 1.

The first part of the twelfth *Mujallad*, embracing the period extending from A.H. 1101 up to the earlier months of A.H. 1152.

Beginning with the account of نوهان الدين الشيخ ابراهيم بن العمادي and ending with that of الشيخ ابراهيم بن محمد المعروف بان سقر الحنفي.

No. 686.

fol. 377; lines and size same as above.

The Same

Vol. XII, part 2.

The second part of the twelfth *Mujallad*, embracing the period extending from the later months of A.H. 1152 up to the end of the 12th century.

Beginning with the account of الشيخ عمر بن يوسف الحنفي البقرامي and ending with that of نجم الدين بن صالح بن احمد بن محمد بن صالح بن محمد بن عبد الله الفهر ناشي.

The colophon runs thus:—

فدتم بحمد الله وحسن توفيقه وعنايته و ذلك البجرء الثاني من
القرن الثاني عشر و الحمد لله علي البدء و الختام و كان الفراغ من

تسويده عصر يوم السبت الحادي والعشرون من شهر رمضان المبارك
سنة تسع و تسعين و مائين و الف من سنة الهجرة الشريفة الخديوية على
صاحبها افضل الصلاة و اشرف التحكات و ازكى التسليمات اللهم و في
لتاليف العرن الثالث عشر علي الوجه المطلوب بفضلك و مذك و كرمك *

All the volumes are written in a hasty Naskh.

Dated, A H. 1299 = A D. 1882.

COMPANIONS AND TRADITIONISTS.

No. 687.

fol 56, lines 24; size 9 × 6; 7 × 5.

[كتاب في اسماء الرجال]

(KITÂB FÎ ASMÂ' AR-RIJÂL.)

Fragment of a work containing biographical notices of the companions of the Prophet and of the traditionists who followed them, without title or author's name

In an endorsement in the margin of fol 1^a, the work is said to be a fragment of *Al-Mû'talif wa'l-Mukhtalif*, by 'Abdalganî al-Azdî (*d* A H 409 = A.D. 1018); but internal evidence shows that it is a portion of some work by Imâm Al-Bukhârî (*d* A H. 256 = A D 870). All the statements made in the work have been narrated directly from those *Shâikhs* from whom, as we are told by Ad-Dahabî and Al-'Ijlawnî, Imâm Bukhârî received traditions, and who flourished long before the afore-said 'Abdalganî al-Azdî; for instance, Abû 'Âsim (*d*. A.H. 212 = A.D. 827), Abû Nu'aim (*d*. A H. 219 = A D. 834), Âdam bin Abî Iyâs (*d* A.H. 220 = A.D. 835), and Ismâ'il bin Abî Uwais (*d*. A H. 226 = A.D. 841). Moreover, in a note by some scholar in the margin of fol 44^b, where biographical accounts of Harâm bin Hâkim and Harâm bin Mu'âwiyah are given, the writer says that Bukhârî (most probably, meaning the author of the present work) has wrongly

guessed that these men were two different persons while, as a matter of fact, they were one and the same person. The note runs thus —

حرام بن حكيم و حرام بن معوية هما رجل واحد و وهم البخاري في
اخراجهم انهما اثنين *

We learn from Hâj Khal., vol. II, p. 117, that Imâm Bukhârî wrote three biographical books dealing with the traditionists, the first a large work, entitled *At-Târikh al-Kabîr*; the second, a work of medium size, entitled *At-Târikh al-Awsat*, and the third, a shorter work, entitled *At-Târikh as-Şagîr* (see No. 688 below). The present MS is possibly a fragment either of *At-Târikh al-Kabîr* or *At-Târikh al-Awsat*.

From the original pagination of the MS., it appears that eight folios are wanting at the beginning. It opens abruptly with the words —

قال لى ابراهيم بن المنذر عن ابراهيم بن محمد بن عبد العزيز بن عمر
لمن شهد بدرا فوجدتهم مائة رجل لكل رجل نارع مائة دينار و كان
عثمان بن عفان وبيهم فاخذها النخ *

The first complete notice relates to the account of *محمد بن عد* *محمد بن عدى القطعى*. The work is arranged in alphabetical order, except that the names beginning with Muhammad have been placed first

The MS breaks off abruptly in the middle of the account of *خلاد بن يحيى بن صفوان*.

Apparently a very old copy. Written in Naskh, with occasional notes and emendations in the margins. Not dated. Probably, 12th century.

No. 688.

fol. 175; lines 13; size $12\frac{1}{2} \times 9$; $8\frac{1}{2} \times 5\frac{1}{4}$.

التاريخ الصغير

AT-TÂRIKH AS-ŞAGÎR.

A well-known work containing notices of the companions, their followers, and other subsequent traditionists.

Author: Abû 'Abdallâh Muhammad bin Ismâ'îl al-Bukhârî al-Ju'fî *ابو عبد الله محمد بن اسمعيل البخاري العمري* (d. A.H. 256 = A.D. 870). For his life, see *Lih. Cat.*, vol. v, part i, No. 129.

Beginning:—

اخبّرنا ابو ذر عبد بن احمد بن محمد الهروي قال حدثنا محمد بن اسمعيل كتاب المختصر من تاريخ النبي صلى الله عليه وسلم و المهاجرين و الانصار و طبقات التابعين لهم باحسان و من بعد هم النخ *

Cf. Berlin, No. 9914, where the contents of the work have been fully described. See also Râmpûr, p. 623, Bûhâr No. 221, and Hâj. Khal., vol. ii, p. 117.

Distinctly written in bold Naskh, within red and blue ruled borders. Dated, A.H. 1293 = A.D. 1876.

The work has been lithographed in Allâhâbâd, A.H. 1324.

No. 689.

fol. 325; lines 22; size $13\frac{1}{2} \times 8$; $10 \times 5\frac{1}{2}$.

(A MS. containing two separate works, bound together.)

fol. 1-102^a.

I.

The Same.

Another copy of the preceding work.

Begins as above.

Written in fair Naskh. Dated, A.H. 1315 = A.D. 1898.

fol. 105^a-325.

II.

اسماء رجال الصالحين

ASMÂ' RIJÂL AŞ-ŞAḤĪḤAIN.

A biographical dictionary of those traditionists, whose names occur in the Ṣaḥîh Bukhârî and the Ṣaḥîh Muṣṭafî

Author: Abû'l-Faḍl Muhammad bin Tâhîr bin 'Alî al-Maqdisî
ابو الفضل محمد بن طاهر بن علي المقدسي

The author, who was himself a great traditionist, and well acquainted with the lives of traditionists, was born in A.H. 448 = A.D. 1056, visited numerous places for the sake of acquiring learning, and finally settled in Hamadân. He died in Bagdâd, A.H. 507 = A.D. 1113, on his way back from Mecca. See Taḍkîrat al-Ḥuffâz, vol. iv, p. 39.

Beginning:—

قال الحافظ ابو الفضل محمد بن طاهر المقدسي رضي الله تعالى عنه - الحمد لله على كل حال و امام كل حاجة و سوال النخ *

The work contains biographical notices of those traditionists who are mentioned in the *Sahih* Bukhârî and the *Ṣahih* Muslim, and accounts of whom were subsequently given in two separate works, viz., *اسماء رجال صحيح البخارى* by Abû Nasr Ahmad bin Muhammad al-Kalâbâdî (*d.* A.H. 398 = A.D. 1007) and *اسماء رجال صحيح مسلم*, by Abû Bakr Ahmad bin 'Alî al-Isfahânî (*d.* A.H. 428 = A.D. 1036). The author has incorporated the above two works in the present, after making some necessary additions and alterations. See Hâj. *Khal.*, vol. i, p. 289.

Written in bold Naskh, with the headings in red. Foll 103^a-104^b are blank

Dated, A.H. 1315 = A.D. 1898.

No. 690.

foll. 36; lines 19, size 8 × 7; 6½ × 4.

كتاب الضعفاء الصغير

KITÂB AD-DU'AFÂ' AŞ-ŞAĠÎR.

A biographical dictionary of weak or rather unreliable traditionists.

By Abû 'Abdallâh Muhammad bin al-Bukhârî al-Ju'fi اللہ ابو عبد اللہ محمد بن اسمعيل البخارى العمقى (*d.* A.H. 256 = A.D. 870). See *Lib Cat*, vol v, part i, No. 129.

Beginning:—

اخبونا الشيخ ابو علي الحسن بن احمد الحداد المعمرى فراءة عليه
و انا اسمع فى شهر الله الاصم رجب سنة تسع و خمس مائة انبا ابو نعيم
احمد بن عبد الله بن احمد بن اسحاق الحافظ بسط محمد بن يوسف
البنى الصوفى فراءة عليه فى ذى الحجة سنة ست و عشرين و اربعمائة
انبا ابو احمد محمد بن احمد بن العطريف الرباطى بجرجان قال فرأت
على ادم بن موسى الجوزى ثنا ابو عبد الله محمد بن اسمعيل البخارى
باب الالف ابراهيم بن اسمعيل بن مجمع بن جارية الانصارى نروى عنه
و هو كثير الوهم الخ *

Besides the present work, Imâm Bukhârî wrote another biographical dictionary of the unreliable traditionists, entitled *Kitâb ad-Du'afâ' al-Kabîr*. See Hâj. *Khal.*, vol. iv, p. 118.

Written in fair Naskh.

Not dated. Apparently, a very modern copy.

The work was printed in A.H. 1323.

No. 691.

fol. 26; lines 18; size $8\frac{1}{2} \times 6$; $6 \times 4\frac{1}{2}$.

كتاب المنفردات و الوجدان

KITÂB AL-MUNFARIDÂT
WAL-WUHDÂN.

A biographical treatise dealing with those male and female companions of the Prophet, and their followers, who are distinguished by the fact that each is said to have narrated but one Ḥadîṣ to one single person.

Author: Abû'l-Ḥusain Muslim bin al-Hajjâj al-Qushairî ابو الحسن بن الحجاج القشيري (d. A.H. 261 = A.D. 875). See Lib. Cat., vol. v, part i, No. 188

Beginning:—

قال اخبرنا ابو محمد الحسين بن احمد السمرقندى بقرأتى عليه
بنيساپور قال سمعت ابا الحسين مسلم بن الحجاج القشيري يقول
تسمية من روى عنه رجل او امرأة حفظ او حفظت من رسول الله صلى الله
عليه وسلم شيئاً من قول او فعل ولا يروى عن كل واحد منهم الا واحد من
مشهور التابعين لاثنى فى الرواية عنه النج *

A copy of the work is noticed in Asafiyah, p 786.

Written in fair Nasta'liq. Not dated. Apparently, a very modern copy.

No. 692.

fol. 144; lines 19; size $13\frac{1}{4} \times 8\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

الاستيعاب في معرفة الاصحاب

AL-ISTÎ'ÂB FÎ MA'RIFAT AL-AṢḤÂB.

The first volume of the well-known biographical dictionary of the companions of the Prophet, complete in five separate volumes.

Author: Abû 'Umar Yûsuf bin 'Abdallah bin Muhammad bin 'Abdalbarr an-Namarî al-Qurtubî بن يوسف بن عبد الله بن محمد بن عبد البر النمري القرطبي. The author was a great traditionist and historian of his time, and was born at Cordova on Friday, the 24th Rabî' II, A.H. 368 = A.D. 978. He held the post of Qâdî of Lisbon, and died at the age of 95 in Shâtîbah, on the 30th Rabî' II, A.H. 463 = A.D. 1071. For his life, see Taḍkîrat al-Ḥuffâz, vol. iii, p. 324; Al-Ansâb by As-Sam'ânî, fol. 447^a; Ithâf an-Nubalâ', p. 442; and Ibn Khallikân (De Slane's translation), vol. iv, p. 398.

Vol. I.

Beginning:—

قال الحمد لله رب العالمين جامع الاولين و الآخريين النخ *

The present volume ends abruptly in the middle of the account of الحسن بن علي بن ابي طالب.

For other copies see Br. Mus., No. 1623; Br. Mus. Suppl., No. 623; Brill-Houtsma, No. 195; Cairo, vol. i, p. 225; Ḥamîdiyyah, No. 202; Ayâ Sûfiyah, No. 453; Kopr., Nos. 238-241; Bashîr Âgâ, No. 85; Calcutta Madrasah, p. 42; Bûhâr, No. 228 and Râmpûr, p. 133. See also Ḥâj. Khal., vol. 1, p. 276; and Brock., vol. i, p. 368.

The work was printed in two volumes at Ḥaidarâbâd (Deccan), A.H. 1318.

No. 693.

fol. 152; lines and size same as above

The Same.

Vol. II.

The second volume of the same work, beginning with what remains over from the preceding volume of the account of الحسن بن علي بن ابي طالب and ending with that of ظبيان بن كداد الازادي.

No. 694.

fol. 205; lines and size same as above.

The Same.

Vol. III.

The third volume of the same work, beginning with the account of فبس بن الحصين and ending with that of عكافه ابوبكر الصديق العارثي.

No. 695.

fol. 171 ; lines and size same as above.

The Same.

Vol. IV.

The fourth volume of the same work, beginning with the account of *عالم بن عبد الله*. The alphabetical series of proper names ends on fol. 166^b, with *بروع الجهنى*. There follows the *كتاب الكنى*, containing the accounts of those who are known by their *Kunyah*, arranged also alphabetically. The volume ends abruptly in the middle of the account of *انوامة المخزومي*.

No. 696.

fol. 167 ; lines and size same as above

The Same.

Vol. V.

The fifth volume of the same work, beginning with what remains over from the preceding volume of the account of *انوامة المخزومي*. The *Kunyah* end on fol. 87^b, with *ابوزيد*. There follows the *كتاب النساء*, a chapter containing notices of the female companions of the Prophet, beginning with *اروى بنت عبد المطلب* and ending with *ام ورقة*.

All the above five volumes were transcribed by Mirzâ Haidar Ali at Lucknow, A.H. 1316 = A.D. 1898. Written in fair Naskh, with the headings in red.

No. 697.

fol. 188 ; lines 17 ; size $8 \times 5\frac{1}{2}$; 5×3 .

تقييد المهمل و تمييز المشكل

TAQYÏD. AL-MUHMAL WA TAMYÏZ
AL-MUSHKIL.

A biographical dictionary, which deals with those names, *Nisbah* and *Kunyah* mentioned in the *Al-Jâmi' as-Sahîh* of Imâm Bukhârî and in the *Al-Jâmi' as-Sahîh* of Imâm Muslim, which, because of their similarity to each other, are liable to be confounded.

Author: Abû 'Alî al-Ḥusain bin Muḥammad bin Ahmad al-Ḥassânî al-Jaiyânî ابو علي الحسن بن محمد بن احمد الغساني الجياني.

The author, Al-Jaiyânî, a good philologist and traditionist of Spain, was born in A.H. 427 = A.D. 1035. He began his travels for the purpose of acquiring learning in A.H. 444 = A.D. 1052, served as a professor of Ḥadîṣ in the famous Cordova University, and died on the 12th of Sha'bân, A.H. 498 = A.D. 1105. See Taḍkirat al-Ḥuffâz, vol. iv, p. 31; and Ibn Khallikân (De Slane's translation), vol i, p. 458.

Beginning:—

الحمد لله رب العالمين و العافية للمتعبين و بعد برحمك الله
فانك سألتني ان اجمع لك ما اشتده عليك مما يأتلف خطه و يختلف
لفظه من اسماء الرواة و كذاهم و اسابهم من الصحابة و التابعين ومن بعدهم
من المخالفين ممن ذكر في الكتابين الصحیحين النج *

Incomplete at the end. The MS breaks off abruptly in the middle of the account of ابن اشك.

A copy of the work has been described in Berlin, No. 10161. See also Hâj. Khâl, vol. ii, p. 397; and Brock., vol. i, p. 368.

Apparently, an old copy. Written in fair Naskh, with the headings in red. The old folios have been re-mounted on new margins

Not dated Probably, 16th century.

No. 698.

fol. 203; lines 23, size 9½ × 6½; 7 × 4½.

الكمال في اسماء الرجال

AL-KAMÂL FÎ ASMÂ' AR-RIJÂL.

A biographical dictionary of those traditionists whose names occur in the famous six canonical books of Ḥadîṣ.

Author: Taqîaddîn 'Abdalḡanî bin 'Abdalwâhid bin Surûr al-Jammâ'ilî al-Maqdisî نقي الدين عبد الغنى بن عبد الواحد بن سرور الجماعلي المقدسي. He was born at Jammâ'il (a village in the vicinity of Nâbulus) in A.H. 541 = A.D. 1146. In his early youth he left his home for the sake of acquiring learning, and visited Damascus Baḡdâd, Egypt, Hamadân, Iṣfahân and other centres of Islamic culture and learning In A.H. 570 = A.D. 1174 he revisited Alexandria,

and heard traditions from the greatest traditionist of the age, Ḥāfiẓ Aḥmad bin Muhammad as-Silafī (*d.* A.H. 576 = A.D. 1180). Our author specialised in the subject of Hadīṣ, in which he acquired profound knowledge and surpassed all contemporary traditionists. He wrote numerous books, and died in Cairo on Monday, the 23rd Rabī' I, A.H. 600 = A.D. 1203. See *Taḍkirat al-Ḥuffāz*, vol. iv, p. 165; *Ithāf an-Nubalā'*, p. 302; and *Tabaqāt al-Ḥanābilah* by Ibn Raǧab, vol. ii, fol. 15^b

Beginning.—

الحمد لله على جمع نعمة عدد خلقه و كلمه حمدا يوجب المزد
من فضله و كرمه النعم *

According to the *Taḍkirat al-Ḥuffāz*, the work was originally divided into ten parts. The present MS. is designated on the title-page as the first part. It ends with the account of اساطير السبع ابي الصرى

The work was finally arranged by the author's son, Jamāladdīn Abū Mūsā 'Abdallāh (*d.* A.H. 627 = A.D. 1229), as stated in the following note on the title-page:—

الجزء الاول من الكمال في اسماء الرجال تاليف السيخ الامام
تقى الدين ابي محمد عبد الغنى بن عدد الواحد بن علي بن سرور
المعدسى ترتب ولده الحافظ جمال الدين ابي موسي عبد الله رحمهما الله
تعالى *

For other copies see Berlin, No. 9924/5; Br. Mus. Suppl., No. 625/6; Cairo, vol. i, p. 244; and Calcutta Madrasah, p. 43. See also Brock., vol. i, p. 356; and Ḥāǧ. Khal., vol. v, p. 240.

Written in good Naskḥ, with occasional vowel-points. Several folios contain marginal notes, which are said to have been copied from those written by An-Nawawī (*d.* A.H. 676 = A.D. 1278) in the margins of the original copy. Not dated. Probably, 15th century.

No. 699.

fol. 226, lines 21, size $9\frac{1}{2} \times 7\frac{1}{4}$, $7\frac{1}{2} \times 5\frac{1}{2}$

تهذيب الكمال

TAHDÎB AL-KAMÂL.

The present MS. is defective at the beginning as well as at the end. It contains neither title nor author's name; but in an endorsement on fol. 1^a it is said to be *Tahdîb al-Kamâl*, which is a revised and enlarged edition of 'Abdalganî al-Maqdisî's *Al-Kamâl* (No 698 above).

Author: Jamâladdîn Abû'l-Hajjâj Yûsuf bin 'Abdarrahmân al-Mizzî حمال الدين ابوالحجاج يوسف بن عبد الرحمن المزي (d. A.H. 742 = A.D. 1341). See Lib Cat., vol. v, part 1, No 229

The MS begins abruptly with the account of معاذ بن هشام and breaks off in the account of همدرة الشيباني.

We learn from Hâj Khal, vol v, p 240, that Al-Mizzî left this work incomplete, and that it was subsequently continued by 'Alâ'-addîn Mugaltâ'î bin Qilij, who divided it into thirteen volumes. Mugaltâ'î was born in A.H. 689 = A.D. 1290, and died in A.H. 762 = A.D. 1361. For his life, see Ad-Durar Al-Kâminah, vol ii, fol. 299^a

For other copies see Berlin, No. 9930/1; Paris, Nos. 2089-91, Br Mus., No. 1635; Br. Mus. Suppl., No. 627; Cairo, vol i, p 233, Hamîdiyyah, No 226; Kopr., No. 272, and Âsafiyah, vol. i, p 779 See also Brock., vol i, p. 360, where the present work is erroneously described as an abridgment of the work by Muhammad bin Mahmûd bin al-Hasan bin an-Najjâr al-Bagdâdî (d. A.H. 643 = A.D. 1245), entitled الكمال في معرفة الرجال.

Plainly written on thick creamy paper in bold Arabian Naskh, with the headings always in red.

There are several marginal notes by Muhammad bin Ibrâhim bin al-Muhandis, who tells us that he read this MS. before its author, and collated it with the autograph copy, at Damascus in A.H. 718 = A.D. 1318. Ibn al-Muhandis, the writer of these notes, was one of the teachers of the celebrated traditionist, Ad-Dahabî. He was born in A.H. 665 = A.D. 1267, and died in A.H. 733 = A.D. 1333. For his life, see Ad-Durar al-Kâminah, vol. ii, fol. 93^b; and Taḍkirat al-Ḥuffâz vol iv, p. 294.

No. 700.

fol. 166, lines 20, size $10 \times 7\frac{1}{2}$; $7\frac{1}{2} \times 5\frac{1}{2}$.

الكاشف في معرفة اسماء الرجال

AL-KÂSHIF FÎ MA'RIFAT ASMÂ'
AR-RIJÂL.

An old and exceedingly valuable copy of *Al-Kâshif*, an abridgment of Al-Mizzî's *Tahdîb al-Kamâl* (No. 699 above), by Shamsaddin Abû 'Abdallâh Muhammad bin Ahmad bin 'Usmân bin Qâ'imâz ad-Dahabî شمس الدين ابو عبد الله محمد بن احمد بن عثمان بن قاسم الدهلي, a well-known traditionist and historian, born in Damascus on the 3rd Rabî II, A.H. 673=A.D. 1274. At the age of eighteen, our author left his home and visited several towns of Syria, Egypt, and Hîjâz, where he studied under numerous eminent scholars. The number of his teachers surpassed twelve hundred. He served as a professor in several Madrasahs of Damascus, and wrote many useful works. He died on the 3rd Du'l-Qa'dah, A.H. 748=A.D. 1348. See *Ṭabaqât al-Kubrâ* by As-Subkî, vol. vii, fol. 4^b; *Ṭabaqât* by Al-Isnawî fol 101^b; *Ṭabaqât* by Ibn Qâdi Shuhbah, fol. 145^a; *Mir'ât Al-Janân*, fol. 458^b; *Ad-Durar al-Kâminah*, vol. ii, fol. 109^a; *Muntakhab as-Sulûk*, fol 38^b, *Dustûr al-I'lâm*, fol. 50^b; and Brock, vol. ii, p. 46

Beginning —

الحمد لله والسر لله يقول محمد بن احمد بن الدهلي
سامحه الله هدا مختصر نافع في رجال الكتب الستة الصحاحيين و السفر
الاربعه معتض من تهذيب الكمال لسيخنا الحافظ المرى النخ *

The notices are arranged in alphabetical order, beginning with Ahmad bin Ibrâhîm al-Mawsilî.

For other copies see Cairo, vol i, p. 242; Köpr., No. 386; Escur, No 1779; Âsafiyah, p. 786; Bûhâr, No. 232; and Râmpûr, p. 138. See also Hâj Khal., vol. v, p. 3.

The present valuable copy, dated A.H. 733=A.D. 1333, was transcribed within the life-time of the author by Abû'l-Fath as-Subkî, as stated in the following colophon —

رفع فراغ ابى العتق السبكي نفعه الله من كتابته في الثاني والعشرين
الرجب الفرد سدة ثلاث و ثلاثين وسبعمائة *

The scribe, Abû'l-Fath, whose full name was Taqîaddin Muhammad bin 'Abdallatif as-Subkî, was born in the month of Rabi' II, A.H. 705 = A.D. 1305. He was an eminent scholar, held several distinguished posts in Egypt and Syria, and died at Damascus on Saturday, the 12th Dû'l-Qa'dah, A.H. 744 = A.D. 1344. For notices of his life, see Ad-Durar Al-Kâminah, vol. ii, fol. 166^b, Tabaqât by Al-Isnawî, fol. 129^a; Tabaqât by Ibn Qâdî Shuhbah, fol. 146^a; Tabaqât al-Kubrâ by As-Subkî, vol. vii, fol. 29^a, Tabaqât by Ibn al-Mulaqqim, fol. 150^a, and Mir'ât al-Janân, fol. 458^a.

Written on thick creamy paper, in beautiful Naskh, with marginal notes and emendations.

Foll. 40-49, are of paper of a reddish tint. Foll. 94-99 and 150 are seriously water-stained.

The title-page bears the seal and signature of Abû Bakr 'Abdallâh, a teacher of the Madrasah As-Sadr al-'Âli (مدرسة الصدر العالي) at Qandiyah, dated A.H. 1179 = A.D. 1765.

No. 701.

fol. 249, lines 27, size 10 × 6, 8 × 4½.

تقريب الهديب

TAQRÎB AT-TAHDÎB.

The well-known biographical dictionary of the traditionists, compiled by Ahmad bin 'Alî bin Hajar al-'Asqalânî بن أحمد بن علي بن أسقالاني حجر العسقلاني (d. A.H. 852 = A.D. 1449). See Lib. Cat., vol. v, part 1, No. 159.

Ibn Hajar Al-'Asqalânî first abridged Al-Mizzî's *Tahdîb al-Kamâl* (No. 699 above) in a work entitled *Tahdîb at-Tahdîb*. He then abridged this latter work in a more concise form, entitling it *Taqrîb at-Tahdîb*.

Beginning:—

الحمد لله الذي رفع بعض خلعه على بعض درجات ... اما بعد فاني
لما ورعت من تهذيب تهذيب الكمال في اسماء الرجال الذي جمعت فيه
مفصود التهذيب لحاوظ عصره ابني الحجاج الدزني الخ *

The contents of the present work have been described in Berlin, Nos. 9954-5. See also Cairo, vol. i, p. 232; Âsafiyah, p. 776; Râmpûr, p. 136; and Brock., vol. i p. 360. In Hâj. Khal., vol. v, p. 243,

it is stated that the composition of the work was completed on the 9th Jumâdâ II, A.H. 808 = A.D. 1405; but in the colophon of the present copy, the date of completion is given as A.H. 824 = A.D. 1421. The colophon runs thus:—

قال المؤلف ... فرعب من تعلمه يوم الأربعاء اربع عسرجمادى الآخرة

سنة ٨٢٤ *

Written in Naskh, with marginal notes and emendations throughout. Foll. 151 and 238–249 are supplied in a later hand Foll. 224 and 225 should be transposed

The present copy was collated with the original at Mecca by one Jalâl [bin] Shaikh 'Abdalmalik, commonly known as Al-Muttaqî, as stated in the following note at the end.—

لعلت بالمقابل بوسع الطافه والامكان بعون عناية الرحمان من مددته و
مختتمه فى مكة المعظمة تجاه بيت الله زادها الله شرفا وعظيما ... كتبه
الغبير المدنب جلال [بن] شيخ عبد الملك الشهدر بالمتقى عفى عنه *

Not dated. Probably, 18th century. Slightly worm-eaten

The work has been repeatedly printed and lithographed in India, viz, in A.H. 1271, A.H. 1290 and A.H. 1308.

No. 702.

fol. 256; lines 27; size $14 \times 9\frac{1}{4}$; $9\frac{1}{4} \times 7$.

اسد الغابة في معرفة الصحابة

USD AL-ĠĀBAH FÎ MA'RIFAT AŞ-ŞAĤĀBAH.

A very old and valuable copy of the *Usd al-Ġābah*, the well-known biographical dictionary of the companions of the Prophet, complete in three separate volumes. The first and the third of these are written in the same hand, and are dated, A.H. 693 = A.D. 1294, and A.H. 694 = A.D. 1295, respectively; while the second, which is not dated, seems to be written in a different and much later hand.

Author: 'Izzaddîn Abû'l-Ĥasan 'Alî bin Abî'l-Karam Aşîraddîn Muhammad bin Muḥammad bin 'Abdal-Karîm bin 'Abdalwâhid ašh-Şhaibânî, generally known as Ibn al-Aşîr al-Jazarî عز الدين أبو الحسن علي بن أبي الكرم أنثر الدين محمد بن محمد بن عبد الكرم بن عبد الواحد السنابى علي بن أبي الكرم أنثر الدين محمد بن محمد بن عبد الكرم بن عبد الواحد السنابى الشهير بابن الأثر الجزرى.

Vol. I.

Beginning.—

* قال السبعم الحمد لله المدونة عن أن يكون له نظراء و اشباهه الخ

The author, who was a great traditionist and historian, was born on the 4th of Jumâda I, A. H. 555 = A. D. 1160, at Jaziratu Ibn 'Umar (in Mesopotamia), where he was brought up and received his early education. He went, with his father and his two brothers, Majdaddîn Abû's-Sa'âdât Mubârak (*d.* A. H. 606 = A. D. 1209) and Diyâ'addîn Abû'l-Fath Nasrallâh (*d.* A. H. 637 = A. D. 1239), to Mawsil, where he received lessons from Abû'l-Fadl 'Abdallâh bin Ahmad at-Tûsî, the Khatib of the city (see *As-Subkî*, vol. v, fol 243^a). He then proceeded to Bagdâd, where he attended the lectures of Ya'îsh bin Sadaqah al-Furâtî (*d.* A. H. 593 = A. D. 1197, see *Al-Isnawî*, fol 180^a), Ibn as-Sukanah (*d.* A. H. 607 = A. D. 1211; see *ibid.*, fol. 125^b), and other eminent scholars. Subsequently, he made a journey to Syria and Jerusalem, where he completed his education under numerous distinguished scholars. Afterwards, he returned to Mawsil, where he settled permanently, and devoted himself to study and to the composition of the valuable works which he left behind him. The contemporary biographical writer, Ibn Khallikân, whose father was an intimate friend of our author, says that the latter's house was a centre of union for the learned men of the city and for strangers. Ibn Khallikân personally met him, in A. H. 626 = A. D. 1229, at Aleppo; and found him to be a man of the highest accomplishments and the most excellent qualities, but extremely modest. Besides the present work, he wrote the *Kutab al-Kâmil fi't-Târîkh*, a well-known universal history, from the earliest times down to A. H. 628 = A. D. 1231; which has been edited and published by C. J. Tornberg, in 14 vols., Leyden, A. D. 1851-76, and reprinted in 12 vols., Cairo, A. H. 1290-1303. He also abridged the *Kutâb al-Ansâb* of As-Sam'ânî (No. 646 above), incidentally pointing out the errors of that author and enriching the work with valuable new material (see Hâj. Khal., vol. i, p. 456). He died at Mawsil in the month of Shabân, A. H. 630 = A. D. 1234. See Ibn Khallikân (*De Slane's translation*), vol. ii, p. 288; *Tabaqât* by Ibn al-Mulaqqin, fol. 128^b; *Tabaqât* by Al-Isnawî, fol. 24^a; *Tabaqât* by Ibn Qâdî Shuhbah, fol. 73; *Tabaqât al-Kubrâ* by As-Subkî, vol. vi, fol. 245^b; *Tadkirat al-Huffâz*, vol. iv, p. 191; *Mir'ât al-Janân*, fol. 393^b; and *Brock*, vol. i, p. 345.

The present volume ends with the account of سيف بن ملك بن ابي الأشعم

Written in beautiful Naskh, with occasional vowel-points. A

tastefully ornamented square on fol. 1^a, inscribed with the title of the work and the author's name, has been partly torn off; but the contents have been supplied in a later hand. At the bottom of the same folio there is another piece of illuminated writing, mostly effaced, but in which the following words can be read *بدائم العزو الدقاء والسعادة و الغنى*. These words, as well as the extremely elegant appearance of the MS, suggest that this ornamentation contained the name of some nobleman, for whom this valuable copy was prepared. The title-page also contains an illegible seal and the signatures of several persons to whom the MS. belonged at one time or another.

Dated, the 2nd Ramadân, A.H. 693 = A.D. 1294

Scribe. *عدا لمغنى بن عبد المؤمن بن ابراهيم بن على بن بدرالمانى*.

The first and third volumes contain valuable marginal notes, the writer of which does not reveal his identity, but in the following note on the title-page, by one Amîn al-Madanî, a teacher in the Madrasah attached to the holy shrine of the Prophet at Medina, he is said to be Al-Hâfiz Tâjaddîn as-Subkî (*d.* A.H. 771 = A.D. 1369).—

وداطلع علي هذه النسخة ووجدتها من اجل الدسخ واصحها وعليها
حواشى وتفييدات وضبط وتحرير بخط الحافظ ابن السبكي المتوفي سنة
٧٧١ وكثيرا ما ينقل عن الذهبى فى المستبه وعن الرشاطي وعن ابن
فضل الله العمرى فى مسالك الابصار و عن الحاكم فى المسندرك و عن
ادساف السمعانى وعن ادساف الدمياطى وعليها خط العلامة علي الحلبي
المتوفي سنة ١٠٤٤ صاحب السيرة الحلبية المسماة ناسان العيون فى سيرة
الامدن المأمون - انتهى و كتبه امين المدني المدرس بالروضة الذبوية سنة
١٣٠٨ *

An autograph note by 'Alî bin Ibrâhîm al-Halabî (*d.* A.H. 1044 = A.D. 1634) is found at the end of the present volume. It is identical with that given at the end of vol. III (see No. 704 below).

No. 703.

fol. 338: lines and size same as above.

The Same.

Vol. II.

The second volume of the preceding work, beginning with *معلم بن حنانه* and ending with *باب الشن والالف*.

Written in fair Naskh. Not dated. Apparently, 17th century.

No. 704.

fol. 239; lines and size same as above.

The Same.

Vol. III.

The third volume of the same work, from باب الميم و الالف to the end.

The following note by 'Alî bin Ibrâhîm al-Halabî ash-Shâfi'î (referred to in No. 702 above) appears at the end.—

عمر عليه من اوله الي آخره و كذا الجزء الاول من هذه النسخة و اسأل
الله ان يمن بالوفوف على الجزء الثاني - العفيرة على الحلبي الشافعي
على الله عنه - سنة ١٠٣٠ *

No. 705.

fol. 212; lines 23; size $12 \times 7\frac{1}{2}$; 9×5 .

الرياض النضرة في فضائل العشرة

AR-RIYÂD AN-NADIRAH FÎ FADÂ'IL
AL-'ASHARAH.

Accounts of the lives and deeds of the ten prominent companions, whose entrance into Paradise was foretold by the Prophet. They are Abû Bakr, 'Umar, 'Usmân, 'Alî, Talhah, Zubair, 'Abdarrahmân bin 'Awf, Sa'd bin Abî'l-Waqqâs, 'Ubaidah bin al-Jarrâh, and Sa'id bin Zaid.

Author: Muhibbaddîn Abû'l-'Abbâs Ahmad bin 'Abdallah at-Tabari al-Makkî, commonly known as Al-Muhibb at-Tabari معبد الدين ابو العباس احمد بن عبد الله الطبري المكي الشهير بالمعبد الطبري. He was one of the teachers of the famous traditionists, Ad-Dimyâti and Ad-Dahabî. He was the foremost traditionist of Hijâz in his time, and was born at Mecca on the 27th Jumâdâ II, A. H. 615 = A. D. 1218. He compiled several works, mostly based on traditions. He is generally blamed for his somewhat uncritical quotations from weak and unauthentic traditions. For a long time he was the teacher of Al Malik al-Muzaffar Yûsuf, the second of the Rasûlid rulers of Yaman (A. H. 647-694 = A. D. 1249-1295). Our author died on the 11th Jumâdâ II,

A.H. 694 = A.D. 1295. For his life, see Al-Khazrafi, vol. i, p. 277; Tabaqât by Ibn Qâdî Shuhbah, fol. 96^a; Tabaqât by Al-Isnawî, fol. 156^a, Tabaqât by Ibn al-Mulaqqin, fol. 61^a; Mir'ât al-Janân, fol. 436^b, and Tâj at-Tabaqât, vol. vii, part ii, fol. 421^b.

Beginning —

الحمد لله محض من يسأله برحمته النعم *

The contents of the work have been fully described in Berlin, No. 9657. See also Cairo, vol. v, p. 65; Waliaddîn, No. 573; Landberg-Brill, N^o. 232; Âsafiyaḥ p. 1552, Leyden, No. 1748; Brock., vol. 1, p. 361; and Hâj Khal., vol. iii, p. 520.

Foll. 211^a–212^a contain an extract from فتح الباری, the well-known commentary on Bukhârî's الجامع الصحيح, by Ibn Hajar al-'Asqalânî, which is chiefly concerned with the question of the existence of the Prophet Khidr, who is supposed by some Muslims to have discovered and drunk from the fountain of life, and who will live, they believe, till the end of this world.

On fol. 206^b, a large lacuna

Written in fair Nasta'liq. Not dated. Apparently, a modern copy

A seal bearing the inscription ابو المكارم عما عنه, dated A.H. 1297 = A.D. 1879, is found on fol. 1^b.

The work has been printed in Egypt.

No. 706.

fol. 13; lines 15; size 6 × 4; 4 × 3.

(A MS. containing two separate works, bound together.)
fol. 1^b–6^a.

I.

عوالي مشيخة الجعبري

'AWĀLĪ MASHĪKHAT AL-JA'BARĪ.

A tract containing short biographical notices of some of those Shaikhs under whom the author, Al-Ja'barî, received his education, and from whom he obtained certificates.

Beginning:—

قال الشيخ الامام العالم العامل العلامة و حبد عصره وفريد دهره ابي
محمد برهان الدين ابراهيم بن عمر بن ابراهيم الجعبري الربيعي متع الله
ببقائه استخرت الله تعالي واخترت لمن اراد الرواية ان يروي مروياتي

Another copy of this tract is noticed in Cairo, vol. vii, p. 545.
Written in Naskh, with the headings in red.
Not dated. Apparently, 16th century.

No. 707.

fol. 140; lines 35; size $11\frac{1}{2} \times 8$; $9\frac{1}{4} \times 5\frac{1}{2}$.

طبقات الحفاظ

ṬABAQĀT AL-ḤUFFĀZ.

A well-known work containing biographies of eminent traditionists, from the beginning of Islām down to the author's own time, arranged in twenty-one *Ṭabaqāt*; complete in two separate volumes.

Author: Shamsaddīn Abū 'Abdallāh Muhammad bin Ahmad bin 'Usmān bin Qā'imāz ad-Dahabī بن احمد بن محمد بن احمد بن عثمان بن قاسم الدهلي (d. A.H. 748 = A.D. 1348), for some account of whom see No. 700 above.

Vol. I.

Beginning.—

ان الحمد لله سبحانه وتعالى و نعدست اسماءه و صفاته و عز وجل و

هدى النخ *

The present volume ends with the life of Abū 'Īsā Muḥammad bin 'Īsā at-Tirmidī (d. A.H. 279 = A.D. 892)

Foll. 39–49 are wrongly placed after fol. 28

According to a note on the title-page, the MS. was presented to the library by Maulavī 'Abdalqayyūm of Haidarābād (Deccan) in A.H. 1312.

The present work has been printed in Haidarābād, A.H. 1315, and an abridgment, by As-Suyūṭī (d. A.H. 911 = A.D. 1505), has been edited and published by F. Wustenfeld, Gottingen, A.D. 1834.

No. 708.

fol. 198; lines and size same as above.

The Same.

Vol. II.

The second volume of the preceding work, beginning with Ibn Mājah al-Qazwīnī (d. A.H. 273 = A.D. 886), and ending, on fol. 196^a,

with Abû'l-Ḥajjāj Yûsuf al-Mizzî (*d.* A.H. 742 = A.D. 1341). At the end, there are short notices of those traditionists under whom our author studied *Hadîş*.

Both the volumes are written in fair Naskh. Dated, A.H. 1048 = A.D. 1638.

Scribe: علي بن عبد الله بن عبد الرحمن .. المرادي

No. 709.

fol. 189; lines 19; size $9 \times 6\frac{1}{4}$; $6\frac{1}{2} \times 4$.

المشتمه في اساء الرجال

AL-MUSHTABIH FÎ ASMÂ' AR-RIJÂL.

A dictionary of such names and *Nisbah* of traditionists, as are liable to be confounded with each other

By the same Aḏ-Ḍahabî.

Beginning.—

* الحمد لله الذي لم يتخذ ولدا ولم يشركه في الملك احد ادا النخ

We are told, in the preface, that the present compilation is based on the works of 'Abdalganî bin Sa'id al-Azdî (*d.* A.H. 409 = A.D. 1018), Ibn Mâkûlâ (*d.* A.H. 487 = A.D. 1094), Ibn Nuqtah (*d.* A.H. 629 = A.D. 1231), and Abû'l-'Alâ' al-Faradî (*d.* A.H. 700 = A.D. 1300).

The present work has been edited and published by De Jong, Leyden, A.D. 1881.

Written in Naskh, within double red-ruled borders. Dated, A.H. 1034 = A.D. 1625.

Scribe علي بن محمد بن احمد العلامى

No. 710.

fol. 88; lines 25; size $10\frac{1}{4} \times 7\frac{1}{2}$; $7\frac{1}{2} \times 5\frac{1}{4}$.

ميزان الاعتدال في نقد الرجال

MIZÂN AL-I'TIDÂL FÎ NAQD
AR-RIJÂL.

The first volume of the *Mizân al-I'tidâl*, a work containing notices of traditionists with a criticism of their reliability as transmitters of traditions, by the author of the preceding work; the notices arranged in alphabetical order.

The present copy is imperfect at the beginning as well as at the end; and numerous folios are wanting after fol. 78^b. It opens abruptly thus: *من اخرج له في كتابه من الائمة الستة النخ*. The notices extend from *حفص بن عمر الابلي* to *ابان بن اسحق*

For other copies see Berlin, No. 9939; Cairo, vol. i, p. 254; Br. Mus. Suppl., No. 630; Aṣafiyah, p. 790; Kopr., Nos. 1178-80; Ayâ Sūfiyah, Nos. 3488-92; and Râmpûr, p. 139. See also Hâj. Khal., vol. vi, p. 282; and Brock., vol. ii, p. 47.

The work has been lithographed in Lucknow, A.H. 1301.

Written in old Arabian Naskḥ, with notes and corrections in the margins throughout the copy. Not dated. Probably, 16th century.

No. 711.

fol. 63; lines 25; size $10\frac{1}{2} \times 7\frac{1}{2}$; $7\frac{1}{2} \times 5\frac{1}{4}$

The Same.

A short fragment of the same work, beginning abruptly with the words:—

عبد الله بن المبارك اخبرنا ابو المعالي الابر فوهي انا زيد بن هبة الله

*اذا احمد بن قفرجل النخ **

The notices extend from *الحسن بن على* to *اسماعيل بن عدسى البغدادي*

The contents, included in the present fragment, differ slightly from the corresponding contents in the copy noticed above.

The MS. was read before the author and collated with his original copy, as appears from the following note on the margin of fol. 4^b:—

*بلغت المغابلة والعرض باصل المصنف و السماع عليه **

Written in fair Naskḥ, with marginal notes and emendations. Not dated. Probably, 14th century.

No. 712.

foll. 104; lines 19; size $9\frac{1}{4} \times 5\frac{1}{2}$, $6\frac{1}{2} \times 3\frac{1}{2}$.

اسماء رجال المشكوة

ASMA' RIJÂL AL-MISHKÂT.

Biographical notices of those traditionists and eminent scholars whose names occur in another well-known work of the author, entitled مشكوة المصابيح.

Author. Muhammad bin 'Abdallâh al-Khatib at-Tabrizî بن محمد بن عبد الله الخطيب التبريزي, who flourished in the first half of the 8th century of the Hijrah. See Lib. Cat., vol. v, part II, No 349.

Beginning —

اللهم بك نساعين و عليك نتوكل سبحانك اللهم بحمدك على نعمك
بجميع مصابيحك الخ *

The work is divided into two chapters. The first contains notices of the companions of the Prophet and of their followers, arranged in alphabetical order and in three sections, the first dealing with the male companions, the second with the female, and the third with the followers of the companions of the Prophet. It may be observed that notices of those who are known by their *Kunyah* have been included in the same alphabetical arrangement, according to the initial letters of their *Kunyah*. The second chapter contains notices of scholars and traditionists, who left any original works behind them, beginning with امام مالك بن اس and ending with ابو زكريا معي الدبى .
يحيى بن شرف النووي.

At the end, the author states that he completed the present work on Friday, the 20th Rajab, A.H. 740 = A.D. 1340; and that he presented it to his Shaikh, Al-Husain bin 'Abdallâh bin Muhammad at-Tibî (d. A.H. 743 = A.D. 1342), who highly appreciated it, as he had formerly appreciated the author's other work, entitled مشكوة المصابيح.

For other copies see Berlin, No. 9928; Āṣafiyah, p. 772; and Râmpûr, p. 134. See also Hâj. K̄hal., vol. v, p. 567; and Brock., vol. ii, p. 195.

Written in different hands both Naskh and Nasta'liq. Not dated. Apparently, 16th century. Slightly water-stained.

The title-page is covered with seals, signatures and 'Arḍḍidah. Among the twelve seals on the title-page, only the following five are legible:—

1. A seal bearing the inscription *از محمد مراد منخواهم*.
2. A seal bearing the inscription *اللهم صل على سيدنا محمد الشفيع وآله*
3. A seal of *عصمة الله بن نعمة الله*, dated A.H. 1060 = A.D. 1650.
4. A seal bearing the inscription *بزرگ نام خدايے جهان رحمن است*, dated A.H. 1066 = A.D. 1656
5. A seal of *محمد حسن بن شيخ محمد يوسف*, dated A.H. 1084 = A.D. 1673.

A seal bearing the name of *عزير النساء خانون*, dated A.H. 1241 = A.D. 1825, is found on fol. 2^a

No. 713.

fol. 88; lines 21, size $10 \times 5\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$

The Same.

Another copy of the preceding work, beginning as above. Written in *Nim-Shikastah*. According to the scribe's statement at the end, the clerical errors are due to defects in the copy from which the present MS. was transcribed. Dated, A.H. 1204 = A.D. 1789.

Scribe: *محمد افضل*.

Four fly-leaves at the beginning contain the two following short tracts, written in a different hand:—

1. An anonymous tract on the science of tradition, beginning:—

الحمد لله الذي لم يزل عالما فديرا اما بعد فان التصانيف
في اصطلاح اهل الحديث قد كثرت و بسطت و اختصرت و سألتني بعض
الاخوان ان يخص له المهم من ذلك فاجبته اليي سؤاله بجااء الاندراج في
تلك المسالك الخ *

2. A short tract by the celebrated *Jalāladdīn as-Suyūṭī* (d. A.H. 911 = A.D. 1505), proving that the descendants of Zainab, the daughter of 'Alī, the fourth Caliph, have equal claims with the descendants of Ḥasan and Ḥussain the grandsons of the Prophet, to be called *Sharīf*.

Beginning:—

الحمد لله رب العالمين و هو حسبي و كفيي و سلام على عباده الدين
اصطفيي علي بن ابي طالب رضي الله عنه رزن من الاولاد المذكور
احد وعشرين و من الاناث ثمانى عشرة على خلاف في ذلك الخ *

في تعليق لبي علي سير ابي القاسم اليعمرى ثم في تعليق لى علي صحاح
البخارى ثم اى نقلتهم الي هدا المؤلف المقيد النج *

The notices are arranged in alphabetical order, beginning with
ابراهيم بن محمد بن ابي يحيى الاسلامى .

For other copies see Berlin, No. 9946; and Bodl, vol ii, No
379. See also Hâj. K̲hal., vol. ii, p 188; and Brock., vol. ii, p. 67.

Written in hasty Naskh. Not dated. Probably. 18th century

No. 715.

foll. 35, lines 10: size $6\frac{1}{2} \times 4\frac{1}{2}$, $3\frac{1}{4} \times 2\frac{1}{4}$

تذكرة الطالب

TADKIRAT AT-ṬĀLIB.

A rare work by the same author, containing short biographical
notices of the *Mukhadramîn*, or those traditionists who, though they
lived in the time of the Prophet, did not see him or embraced Islâm
after his death.

Beginning.—

الحمد لله المتوحد كبريائه المدعصل بآلئه ... و بعد بهذا كتاب
مختصر فى من هو مختصر او قبل انه مختصر النج *

Cf. Hâj K̲hal., vol. ii, p. 263, where the work is given its
full and proper title, viz., تذكرة الطالب المعلم بمن يقال انه مختصر.

In his preface, the author tells us that the present work is the
first of its kind, no other work exclusively devoted to accounts of the
Mukhadramîn traditionists being extant in his time. He further
states that, as regards the notices of 42 of the *Mukhadramîn*, he col-
lected the materials from the works of Muslim bin al-Ḥajjâj (*d.* A.H.
261 = A.D. 875), Abû 'Amr bin as-Ṣalâḥ (*d.* A.H. 643 = A.D. 1245) and
'Abdarrahîm bin Ḥusain al-'Irâqî (*d.* A.H. 806 = A.D. 1404). These
notices are distinguished by the following abbreviations, viz., م for
Muslim, ص for Ibn aṣ-Ṣalâḥ, and عن for Al-'Irâqî. The materials for
the remaining notices have been gathered from other sources.

The alphabetical series of proper names begins with الا حنف بن
وسن and ends with عمرو بن سسر. It is followed by additional
chapters, containing *Kunyah*, patronymics, and names of female
traditionists, arranged in alphabetical order.

It is stated, in the colophon, that the work was originally compiled in A.H. 793 = A.D. 1391, but that further additions to it were made down to the middle of A.H. 818 = A.D. 1415, when the work was completed in its present final form.

The present copy was transcribed from one written by the author's pupil, 'Umar bin Muhammad bin 'Umar bin Khidr (d. A.H. 873 = A.D. 1468), at Halab, in A.H. 838 = A.D. 1434.

Clearly written in Naskh Dated, A.H. 1290 = A.D. 1873

Scribe: احمد بن محمد صنع الله .

Some additional notices of *Mukhadramin*, mostly extracted from the *Taqrib at-Tahdib* of Ibn Hajar al-'Asqalanî (No. 701 above), are written in the margins of several folios, apparently in the same hand as the text.

The title-page contains a copy of the *Sanad*, which was granted by the author to one of his pupils, 'Umar bin Fahd al-Makkî (d. A.H. 885 = A.D. 1480), and was written in the author's own hand on the copy from which our MS was transcribed

No. 716.

fol. 15, lines 19, size $9\frac{1}{2} \times 6\frac{1}{4}$, $6\frac{1}{4} \times 4$

الاختبأ بمن رمي بالاختلاط

AL-IGTIBÂṬ BIMAN RUMIYA BI'L- IKHTILÂṬ.

A tract by the same author, containing notices on those traditionists who are generally regarded as responsible in their old age for a confused narration of Hadîs.

Beginning —

الحمد لله رب العالمين و العافيه للمعدين ... اما بعد فهذا كتاب جمعته

على حروف المعجم في معرفة من خلط في عمرة من الثقات وغيرهم النجم *

The notices are arranged in alphabetical order, beginning with *سكرة بنت عبد الله* and ending with a female traditionist *ابن بن حمعة*. Cf. Berlin, No. 9947. See also Hâj. Khal, vol. i, p. 368; and Brock., vol. ii, p. 67.

The author tells us in the concluding lines that he completed the tract at Halab on the 2nd Jumâdâ I, A.H. 818 = A.D. 1415.

Written in hasty Naskh. Not dated Probably, 18th century.

No. 717.

fol. 233; lines 33; size $11\frac{1}{2} \times 8\frac{1}{2}$; $9\frac{1}{4} \times 5\frac{1}{4}$.

الاصابة في تمييز الصحابة

AL-ISĀBAH FĪ TAMYĪZ
AŞ-ŞAĤĀBAH.

A well-known biographical dictionary of the companions of the Prophet, complete in five separate volumes.

Author: Şihâbaddîn Ahmad bin 'Alî bin Muhammad, called Ibn Hajar al-'Asqalânî حَجْرُ بْنُ مُحَمَّدٍ الشَّهْرِبَارِيُّ (d. A.H. 852 = A.D. 1449). See Lib. Cat, vol. v, part i, No. 159.

Vol. I

Beginning —

الحمد لله الذي احصى كل شئ عدداً له *

The work has been described in Berlin, No. 9948. For other copies see Nûr 'Usmâniyah, Nos. 660-670; Hamidiyah, No. 206; Avâ Şûfiyah, Nos. 2955-2959; Kopr, No. 245; Waliaddîn, No 479.

The present volume breaks off abruptly in the middle of the account of زاهر بن الاسود.

A seal bearing the inscription ابو الفضل ناصر الدين محمد اجمل محمدى is found on the title-page.

The work has been printed in four volumes, in the Bibl. Ind. Series, Calcutta, A.D. 1856-1873.

No. 718.

fol. 128; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, beginning with what remains over from the first of the account of زاهر بن الاسود and ending with that of ظالم بن عمرو.

No. 719.

fol. 245; lines and size same as above

The Same

Vol. III.

The third volume of the same work, beginning with باب العين and breaking off abruptly with the account of قصة بن و فاص الاسلامي.

Foll. 8, 10 and 196 are seriously damaged.

No. 720.

fol. 224; lines and size same as above.

The Same.

Vol. IV.

The fourth volume of the same work, beginning with فبصة المغترومي and breaking off abruptly in the middle of the account of يوسف الانصاري

No. 721.

fol. 201; lines and size same as above.

The Same

Vol. V.

The fifth volume of the same work, beginning with what remains over from the fourth of the account of يوسف الانصاري. The alphabetical series of proper names ends on fol. 1^a, and is followed by a chapter containing *Kunyah*, beginning with انوامنة العزازي and ending with ام يحيى.

All these five volumes are written by one and the same scribe, in ordinary Naskh, within red-ruled borders. The headings are written in red. Illuminated frontispieces and title-pages of an ordinary kind have been supplied to the first and the second volumes. Not dated. Probably, 17th century.

Water-stained throughout. In several places the ink has corroded the paper.

No. 722.

foll. 294 ; lines 31 ; size $11 \times 6\frac{1}{2}$; $8 \times 4\frac{1}{2}$

The Same

Vol. I.

The first volume of an old copy of the same work, beginning as usual and ending with حرف الراء .

Written in good Naskh, with a tastefully illuminated title-page, not dated. Probably, the latter part of the 15th century.

There is a valuable note in the margin of the title-page, a portion which has unfortunately been cut off by the binder, in which the scribe says that the present copy was presented by Al-Malik al-Ashraf al-faddin Abû'n-Nasr Qâytbâ'i al-Mahmûdî, as a religious endowment, to the Madrasah of *Bâbassalâm*, a well-known gate of the holy Mosque of Mecca. Qâytbâ'i al-Mahmûdî (A.H. 873-901 = A.D. 1468-1495) was a most accomplished Mamlûk King of Egypt. He erected numerous religious and other public buildings throughout his kingdom, especially in Hijâz, where he constructed an iron pavilion on the sacred tomb of the Prophet; and he rebuilt the great Mosque of Medina, adding to it a separate building for a Madrasah. He also founded the above-mentioned Madrasah of Mecca, to which the present MS. was presented. See Târîkh Ibn Iyâs, foll. 75^b-232^b; *isâlah* by 'Abdalbâsîf, foll. 12^b-13^a; and Husn al-Muhâdarah, vl. 345^a.

No. 723.

foll. 293 ; lines 31 , size $11\frac{1}{2} \times 7\frac{1}{2}$; $9\frac{1}{4} \times 5\frac{1}{4}$.

The Same.

Vol. IV.

The fourth and last volume of the same work, from حرف الواو to the end.

In the colophon, the scribe states that the present copy of the work was made from a transcription of the author's autograph copy; and further that the original work contained an additional chapter, designated المبهيات , but that this chapter could not be traced by the copyist of the transcription referred to. The colophon, copied from the above-mentioned transcription, runs thus:—

وهو آخر ما وجدته بخط شيخ الاسلام حانظ العصر ابي الفضل ابن حجر العسقلانى امير المومنين فى الحديث مصنف الكتاب تغمده الله بالرحمة و الرضوان و اسكنه مسيح الجنان وقد بقى عليه المبهمات و قنصر منها كثيرا لكنى لم اظفره الى الآن و عسى ان ظفر به ان شاء الله تعالى و قد نمقت الكتاب جميعه فى مدة يسيرة جدا من خط مؤلفه *

Written on thick creamy paper in fair Naskh, with a tastefully illuminated frontispiece, within red-ruled borders. The headings are in red. Dated, the 4th Rabi' II, A.H. 1118 = A.D. 1706

No. 724.

fol. 256; lines 27; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

تبصير المنتبه بتحرير المشتبه

TABŞİR AL-MUNTABIH BITAĤRİR
AL-MUŞHTABIH.

A dictionary of such names and *Nisbah* of traditionists, as are written in a similar way and liable to be confounded.

By the same Ibn Hajar al-'Asqalanî

Several folios are wanting at the beginning. The MS. opens with the account of *بانه بنت ابى العاص روج عدد الوعاى الثقى*.

The work is an improved and enlarged edition of *Al-Muşhtabih* of Ad-Dahabî (No 709 above). According to the following colophon, the work was completed on the 17th Jumâdâ I, A.H. 816 = A.D. 1413 —

فرغ منه ملخصه و مهده العقير احمد بن على بن محمد بن محمد العسقلانى الشهير بان حجر فى مدة آخرها سابع عشر جمادى الاولى سنة ست عشرة و ثمان مائة *

For a detailed account of the work, as well as its sources, see Br Mus. Suppl., No. 632. See also Âsafiyaĥ, p 774; Hâj. Khal., vol ii, p 182; and Brock., vol. ii, p. 68.

The present copy was transcribed by the author's disciple, Ahmad bin 'Abdarrahmân bin Sulaimân al-Juhanî, who was born in Jairo, A.H. 792 = A.D. 1390, and died in A.H. 875 = A.D. 1470. For his life see Al-Qabasal-Hâwî, vol. i, fol. 39^b.

Written in Naskḥ, with marginal notes and emendations. Dated the 1st Rabi' II, A.H. 841 = A.D. 1437. Slightly worm-eaten.

No. 725.

fol. 50; lines 24; size $9\frac{1}{2} \times 6\frac{1}{4}$; $6\frac{1}{2} \times 4\frac{1}{2}$.

The Same.

Another incomplete copy of the same work, ending with a portion of the chapter: حرف الصاد المهملة.

Beginning:—

الحمد لله جامع الناس ليوم لا ريب فيه النخ *

Written in Arabian Naskḥ. Fol. 47-50 are supplied in a later hand. Not dated. Apparently, 19th century.

No. 726.

fol. 13; lines 25. size $7\frac{1}{4} \times 5\frac{1}{2}$; $5 \times 3\frac{1}{2}$.

المرحمة الغيثية بالترجمة الليثية

AL-MARḤAMAT AL-GAIṢĪYAH BI'T-TARJAMAT AL-LAIṢĪYAH.

Life of Imâm Abû'l-Hâriṣ Lais bin Sa'd al-Fahmî al-Fârisî, with a collection of traditions narrated by him and called عوالي العددت.

By the same Ibn Ḥajar al-'Asqalânî.

Beginning:—

..... الحمد لله الذي فضل بعض خلقه على بعض درجات

اما بعد فان جماعة من الاخوان التمسوا افراد مختصر من اخبار وفيه الديار المصرية ابي العارث الليث بن سعد و شيئاً من عوالي حديثه تذكروا لعهدہ و تبصرة لمن يخفى عليه حال من قبله النخ *

Lais bin Sa'd al-Fahmî, the great jurist and traditionist of Egypt, who derived his origin from an Iṣfahân family, was born in Egypt, A.H. 94 = A.D. 712. In A.H. 113 = A.D. 731, being then twenty years of age, he made a pilgrimage to Mecca, and heard traditions delivered by Nâfi' (d. A.H. 117 = A.D. 735), Zuhri (d. A.H. 124 = A.D. 742), 'Atâ

bin Abî Rabâh (*d.* A.H. 114 = A.D. 732) and other eminent traditionists of Hijâz. He also travelled to 'Irâq, and heard traditions narrated by Hishâm bin 'Urwah (*d.* A.H. 146 = A.D. 763). Laiṣ bin Sa'd studied Ḥadīṣ under not less than fifty Tâbi'in (followers of the companions of the Prophet). His credibility as a traditionist and jurist is fully recognised. Imâm Shâfi'î said of him: "Laiṣ bin Sa'd was a more learned jurist than Imâm Mâlik; but his disciples and friends could not exalt him sufficiently." He was also noted for his generosity and liberality. He enjoyed a yearly income of five thousand *dînâr*; and this sum he spent in gifts and other charitable ways. He died in Egypt on Friday, the 15th of Sha'bân, A.H. 175 = A.D. 791. For accounts of his life see Ḥusn al-Muhâdarah, fol. 138^b; Taḍkirat al-Huffâz, vol. i, p. 202; Al-Ansâb by As-Sam'ânî, fol. 434^b; Al-Ikmâl, fol. 180^b; Al-Mugnî, fol. 84^b, Al-Kâshif, fol. 113^b; and Ibn Kḥallikân (De Slane's translation), vol. II, p. 543.

A copy of the work is noticed in Berlin, No. 10121. See also Brock., vol. II, p. 70, and Hâj. Kḥal., vol. V, p. 491.

Written in Naskḥ, with occasional rubrics

Dated, A.H. 848 = A.D. 1445.

The present copy was collated with the original, at the shrine of Imâm Laiṣ, as stated in the following note in the margin of the last folio.—

بلغ مقابلته عند ضريح الامام الليث

No. 727.

fol. 309; lines 27; size $10\frac{1}{4} \times 6\frac{1}{2}$, $7\frac{1}{3} \times 4\frac{1}{4}$.

المعجم

AL-MU'JAM.

A biographical dictionary of the male and female traditionists, under whom the author received his education, and from whom he obtained *Sanad*.

Author. Najmaddin 'Umar bin Muhammad bin Muḥammad bin Fahd al-Makkî al-Aṣarî ash-Shâfi'î نجم الدين عمر بن محمد بن محمد بن فهد المكي الاثري الشافعي. He was born at Mecca in A.H. 812 = A.D. 1409. After learning the Qurân by heart, and being initiated in the various branches of Muhammadan literature by his father, Taqîaddin Muhammad (*d.* A.H. 871 = A.D. 1466), he travelled to Egypt, Syria and Palestine, where he attended the lectures of numerous tradition-

No. 728.

fol. 8 ; lines 23 ; size $7 \times 5\frac{1}{2}$; $5 \times 2\frac{1}{2}$.

الإلحاقات

AL-ILĤÂQÂT.

A tract containing eleven *Sanad*, granted to 'Umar bin Muhamad bin Fahd al-Makkî (*d.* A.H. 885=A.D. 1480) by different *Shaikhs*. Each *Sanad* is followed by a list of the names of those scholars, from whom the *Shaikh* himself had received *Sanad*. All the *Sanad* are dated A.H. 839=A.D. 1435.

The present copy is defective at the beginning. It opens abruptly with the latter portion of the list of the names attached to the sixth *Sanad*, beginning with *زيد بن عبد العجلوني*.

We learn from *Al-Qabas al-Hâwî*, vol. ii, fol. 11^a, that 'Umar bin Fahd had collected his *Sanad* in book-form ; and it is probable that the present tract is a supplement to that collection, as the word *الإلحاقات* suggests.

The present copy was transcribed at Mecca by Ahmad bin bin 'Abdallah al-Asari, in A.H. 899=A.D. 1493, as stated in the following colophon —

فرغ نقلا و ترتيبا لغالب هذه الإلحاقات العبد الفقير الی رحمة الله
الغذي احمد بن بن عبد الله الاثري بمكة المشرفة بصفح ابى قبيس
في ربيع الاول سنة ٨٩٩ احسن الله ختامها *

Written in bad *Naskh*.

In a note written in a different hand in the margin of fol. 1^a, the tract is wrongly described as a table of contents of the biographical work, entitled *الضوء اللامع في القرن التاسع*.

No. 729.

fol. 45 ; lines 17 ; size 7×5 ; 5×4 .

[اسماء الرجال]

[ASMÂ' AR-RIJÂL.]

A list of the names, arranged in alphabetical order, of the *Shaikhs* from whom the following traditionists got permission to narrate *Hadîs* :—

1. Raḍiaddīn Ibrāhīm bin Muḥammad at-Tabarī (*d.* A.H. 722 = A.D. 1322. See *Ad-Durar al-Kāminah*, vol. i, fol. 15^b).
2. Salāhaddīn Muḥammad bin Abī ‘Umar al-Maḥdīsī (*d.* A.H. 780 = A.D. 1378. See *Ad-Durar al-Kāminah*, vol. ii, fol. 98^b).
3. ‘Ā’ishah bint Muḥammad bin ‘Abdalhādī (*d.* A.H. 816 = A.D. 1413. See *Al-Mu‘jam*, by Ibn Faḥd, fol. 97^a).
4. Ruḡayyah bint Yahyā bin ‘Abdassalām (*d.* A.H. 815 = A.D. 1412. See *Al-Mu‘jam*, by Ibn Faḥd, fol. 85^a).
5. Abū’t-Tāhir Muḥammad bin Muḥammad, called Ibn al-Kuwaik (*d.* A.H. 821 = A.D. 1418. See *Al-Qabas al-Hāwī*, vol. ii, fol. 104^b).
6. Al-Jamāl ‘Abdallāh bin ‘Alī al-Qalānisī (*d.* A.H. 817 = A.D. 1414. See *As-Suḥub al-Wābilah*, fol. 80^a).
7. ‘Abdarrahmān bin Muḥammad bin Ṭalūbġā bin ‘Abdallāh as-Saifī (*d.* A.H. 825 = A.D. 1422. See *Al-Mu‘jam*, by Ibn Faḥd, fol. 111^b).
8. Muḥammad bin Abī Bakr, called Ibn Jamā‘ah (*d.* A.H. 819 = A.D. 1416. See *Al-Qabas al-Hāwī*, vol. ii, fol. 49^b).
9. Abū Bakr bin al-Ḥusain al-Marāġī (*d.* A.H. 816 = A.D. 1413. See *Al-Mu‘jam*, by Ibn Faḥd, fol. 61^a).

In the following note at the beginning, the authorship of the present work is ascribed to Shamsaddīn Abū’l Khair Muḥammad bin ‘Abdarrahmān as-Sakhāwī (*d.* A.H. 902 = A.D. 1497):—

اما بعد فقد قرأت بخط المحدث شمس الدين السخاوي ما صورته -
 و بعد فهذا حرز ثبت فيه اسماء جماعة اجازوا للرضي الطبري و الصلاح
 ابن ابي عمر و عايسة ابنة ابن عبد الهادي و رقية ابنة يحيى بن عبد السلام
 المدنية و ابي الطاهر ابن الكويك و الجمال عبد الله الكنبلي سبط
 القلانسي و عبد الرحمن بن محمد بن طولونغا و العلامة العز محمد بن
 ابي بكر ابن جماعة و العلامة الزين ابي بكر بن الحسين المراني غير
 ملتزم الاستيعاب و لا ان بعضهم لم يسمع علي بعضهم *

The names of the Shaiḫs, contained in this alphabetical list, begin with Ibrāhīm bin Aḥmad, called Ibn Amīnaddawlah, and end with Yūsuf bin Mu‘ammar, called Ibn al-Fāḫir.

Fol. 45^a contains another short list, compiled by Muḥammad bin Aḥmad bin ‘Alī al-Fāsi (*d.* A.H. 832 = A.D. 1429), of the names of the Shaiḫs, who granted permission for transmitting Ḥadīṣ to most of the traditionists of Egypt.

Written in rough Naskh. Water-stained throughout. Foll. 29-32 have been rendered illegible. Not dated. Probably, 16th century

No. 730.

fol. 156; lines 21; size $9 \times 7\frac{1}{2}$, 7×4

اسماء الرجال

ASMÂ' AR-RIJÂL.

A work containing biographical notices of those traditionists whose names occur in the same author's work, entitled جامع الصحاح, also known as مجمع بحار الابوار في عرائب النورل و لطائف الاخبار, a well-known dictionary of the rare words used in the Qurân and traditions.

Neither the title of the work nor the author's name are mentioned in the text. In the following anonymous note on the title-page, it is suggested that the work is by Muhammad bin Tâhir as-Siddiqî al-Fattani (*d. A. H. 986 = A. D. 1578*), and entitled اسماء رجال جامع الصحاح —

هذه النسخة في اسماء رجال كتاب جامع الصحاح و اظن مؤلفها
السيخ محمد [بن] طاهر الفتنى مؤلف كتاب جامع البحار *

Though the biographers of Muhammad bin Tâhir al-Fattani do not enumerate the present work in the list of his compilations, there is every reason to believe that he is the author. He is certainly the author of the well-known dictionary mentioned above (مجمع البحار) to which he refers on fol. 195^b in the following terms —

و قد ذكرنا ذلك في خاتمة مجمع البحار

Besides this, in the preface, he praises his teacher, Shaikh 'Alî bin Hûsâmaddin al-Muttaqî (*d. A. H. 975 = A. D. 1567*); and we know from the Akhbâr al-Akhyâr (p. 322) that no work of Al-Fattani is without a eulogy of this teacher. For the life of Al-Fattani see Lib. Cat. vol. v, part ii, No. 315.

Beginning:—

بسمك اللهم ان رفعت اعلام هذا الدين الكفيفى على كواهل
ئمة السنة العراء النخ *

In the preface, the author tells us that it was while he was studying Hadis under Shaikh 'Alî al-Muttaqî that he formed the project of compiling the present work, and began to collect materials. He further proceeds to tell us that when he had completed it, he was

anxious to find out some proper person to whom he might suitably dedicate the work. Meanwhile, he was summoned to court by the reigning emperor, who received him with marked respect; and thus our author got an opportunity to present his work personally to that emperor. The latter's name is not mentioned in the dedication, but evidently he is Akbar the Great (A.H. 963-1014=A.D. 1556-1605), who, at the time of his conquest of Gujarât, received our author in audience with much respect and kindness. See *Akḥbâr al-Akḥyâr*, p. 322; *Subhat al-Marjân*, p. 43; *Ithâf an-Nubalâ*, p. 397; *Ma'âsir al-Kirâm*, fol. 85^b; *Ḥadâ'iq at-Ḥanafiyah*, p. 385; and *An-Nûr as-Sâfir*, fol. 183^b.

The work is arranged in three *Faṣl*, the first of which, consisting of several *Anwâ'*, is chiefly occupied with a short biography of the Prophet. The second, extending only to two folios, contains some account of certain other prophets. The third *Faṣl* is divided into two *Naw'*, the first of which deals mainly with the ten most eminent companions of the Prophet, called العشرة المشرفة; the second, which forms the bulk of the work, comprises notices of other male and female companions of the Prophet, their followers (تابعين), and other traditionists, arranged in alphabetical order.

Written in fair Naskḥ, but with numerous clerical errors. The headings are in red.

A note on the title-page, by 'Abdarrahmân bin Muḥammad Aslam al-Ḥanafî, a former owner of the MS, tells us that it came into his possession at Aurangâbâd in A.H. 1147=A.D. 1734. Hence we cannot accept the statement contained in a note, written in another hand, at the end, to the effect that the present copy was transcribed in A.H. 1148=A.D. 1735. The general appearance of the MS. suggests, however, that it was written towards the end of the 17th century.

The present copy contains a table of contents at the beginning.

The title-page contains a short biography of the author, extracted from the *Akḥbâr al-Akḥyâr*.

No. 731.

fol. 120; lines 19; size 8½ × 6; 5 × 3½.

المغني في اسماء الرجال

AL-MUGNÎ FÎ ASMÂ' AR-RIJÂL.

An orthographical dictionary, by the author of the preceding work, of those proper names and *Nisbah*, especially those of tradition-

ists, which are written in a similar way and are therefore liable to be confounded, accompanied by occasional short biographical notices

Beginning:—

* الحمد لله الذي فضل بذني آدم بتعليم الاسماء النعم

The work is arranged alphabetically; and under each letter, following the proper names, there is a separate section for *Nisbah*. The last two folios contain brief notices of the Prophet, his four Caliphs, the well-known four Sunnite Imâms, and the authors of the six canonical books of Hadîş.

For other copies of the work see *Âsafiyah*, p. 788, and *Bûhâr*, No 242

Written in fair Naskh, within double red-ruled borders. Not dated. Probably, the latter part of the 17th century.

A seal bearing the inscription ابو المكارم على عنه, dated A. H. 1197 = A. D. 1783 is found on the title-page.

The work has been twice lithographed at Delhi, viz., in A. D. 1873 and 1891

No. 732.

fol. 243; lines 25; size $9\frac{1}{4} \times 6\frac{1}{4}$; $6\frac{1}{2} \times 3\frac{1}{2}$

الاكمال في اسماء الرجال

AL IKMÂL FÎ ÂSMA' AR-RIJAL.

A biographical dictionary of those traditionists and eminent scholars whose names are mentioned by At-Tibrîzî (who flourished in the first half of the 8th century of the Hijrah) in his *Mishkât al-Masâbîh*.

Author. 'Abdalhaqq bin Saifaddîn ad-Dihlawî سفد الحق بن سفي الدين الدهلوي (d. A. H. 1052 = A. D. 1642). For his life see *Lib. Cat.*, vol. vi, No. 490.

Beginning:—

* الحمد لله الذي بعث محمدا صلي الله عليه وسلم الي كافة الناس النعم

It is stated in the preface that the author compiled the present work after completing his well-known Persian commentary on the *Mishkât al-Masâbîh*, entitled *لمعات التنقيح في شرح مشكوة المصابيح*.

The preface contains no account of the plan followed; but the main body of the work is arranged alphabetically, and this is preceded by short biographical accounts of the four early Caliphs and the wives and descendants of the Prophet. The alphabetical series begins

on fol. 30^b with ابو اللحم and ends on fol. 220^a with سبيرة. It is followed by a supplement, designated نذيل فى اصحاب الكتب, containing notices of some eminent scholars, beginning with امام مالك بن اس and ending with ابو جعفر احمد بن محمد بن سلامة الطحاوى.

The work is not mentioned in any catalogue, but it is commonly met with in India.

The present copy was transcribed at the request of the founder of the library, in A.H. 1297 = A.D. 1879.

Written in neat Naskh, but with numerous clerical errors and short lacunae. The headings are in red.

Scribe أعا محمد هادى بن أعا كلب على.

No. 733.

fol. 28, lines 21, size 9 × 6, 6 × 4.

(A MS containing two separate works, bound together.)

fol. 1^b—15^b

I

[رسالة فى رجال الصحيحين]

[RISÂLAH FÎ RIJÂL AŞ-ŞAḤÎḤAIN.]

An anonymous tract, containing an alphabetical list of the names of those companions of the Prophet whose narratives are found in the Saḥîh Bukhârî and the Saḥîh Muslim.

Beginning:—

الحمد لله رب العالمين و العافية للمتقين باب اسماء الصحابة
الدين اخرج عنهم فى الصحيحين الم *

The author, who does not reveal his name, completed the work in Jumâdâ I, A.H. 1048 = A.D. 1638, according to the following statement at the end:—

رفع الاتمام فى اوائل جمادى الاول سنة ١٠٤٨ *

Written in fair Naskh, with occasional rubrics.

fol. 16^a—28^b.

II.

طبقات الرواة و مناديق الحكاة

ṬABAQÂT AR-RUWÂT WA
ŞANÂDÎQ AL-ḤUKÂT.

Another tract, containing names of those companions of the Prophet by whom traditions were narrated.

Author Muṣṭafâ bin Hamzah bin Ibrâhîm بن مصطفى بن حمزة بن إبراهيم
البراعدم.

Beginning —

الحمد لله رب العالمين باب عدد الاحاديث المروية عن رسول
الله صلى الله عليه وسلم بعيد عن الامكان حصرة غير ان جماعة من اهل
العلم بالغوا في تتبعها و حصروا ما امكفهم الخ *

The work consists of several *Bâb*, each of which contains the names, arranged alphabetically, of those companions who narrate a given number of Hadîs. Only those companions are omitted (380, in all) who narrated but a single Hadîs, as the author tells us in the following concluding lines.—

اصحاب الواحد من الرجال و النساء ثلاث مائة و ثمانون و بيضا
شخصا لكن تركتها خوفا من الاطالة و الملل *

In the colophon, we are told that the present work is an extract from the *Talqih* of Ibn al-Jawzî (*d.* A.H. 597 = A.D. 1200) —

هدية منقولة من كتاب التلخيص للشيخ الامام العالم العلامة جمال الدين
ابى الفرج عبدالرحمن بن على بن محمد بن الجوزى *

Both the above tracts are written in the same hand

No. 734.

fol. 30; lines 25; size $8\frac{1}{4} \times 6$; 6×4 .

منتخب الاسانيد

MUNTAKHAB AL-ASÂNÎD.

In this work the author, 'Îsâ al-Ja'farî, gives a list of the numerous books which his Shaikh, Shamsaddîn Abû 'Abdallâh Muhammad bin 'Alâ'addîn al-Bâbilî al-Qâhirî ash-Shâfi'î (*d.* A.H. 1077 = A.D. 1666; see *Khulûsat al-Aṣar*, vol. iv, p. 39), read under his various teachers, together with their *Isnâd* and occasional references to their lives.

The full title of the work, as stated at the end, is: منتخب الاسانيد
في وصل المصنفات و الاجزاء و المسانيد

Beginning :—

و صلي الله علي سيدنا محمد و آله و صحبه و سلم - فحمدك
 اللهم يا من وصل من انقطع اليه فاتصل سنده بالعروة الوثقى و بعد فلم
 نزل سنة الاسناد في هذه الامة يمتطي الي غرائبها غوارب الاغتراب النخ *

The author, whose full name is Abû Maktûm 'Îsâ bin Muhammad bin Muḥammad bin Ahmad bin 'Âmir al-Maġribî al-Ja'farî ابو مکتوم عيسى بن محمد بن محمد بن احمد بن عامر المغربي الجعفرى was born at Zawâwah (in Morocco). He travelled to Algeria, where he studied under Abû's-Salâh 'Alî bin 'Abdalwâhid al-Anṣârî (d. A.H. 1057 = A.D. 1647), and having married his daughter, he remained with him more than ten years. On the death of his wife and father-in-law, he left Algeria for Tunis, where he read under several distinguished scholars. In A.H. 1062 = A.D. 1652, he made a pilgrimage to Mecca, where he stayed in the Dâ'ûdîyah monastery until the end of A.H. 1063 = A.D. 1653. Afterwards, he made a journey to Egypt, where he attended the lectures of Ahmad al-Khafâjî (d. A.H. 1069 = A.D. 1659), Muhammad ash-Shawbarî (d. A.H. 1069 = A.D. 1659), Ash-Shabramallisî (d. A.H. 1087 = A.D. 1676) and others. He then revisited Mecca, where he settled permanently, and served as a teacher in the Madrasah attached to the *Masjid al-Harâm*. Besides the present work, he wrote *مقالات الاسانيد*, a treatise containing biographical notices of his Mâlikî Shaikhs. He died at Mecca in A.H. 1080 = A.D. 1669. See *Khulâṣat al-Aṣḥar*, vol. ii, p. 240.

The author tells us in the preface that, in A.H. 1070 = A.D. 1659, with a number of other students, he read several books under the above-mentioned Shamsaddin al-Bâbilî, who granted them all a general permission to transmit his teaching and writings to others. At the request of his fellow-students, he wrote this work, in which are collected the best *Isnâd* of the afore-said Shaikh.

Written in fair Naskh.

Not dated. Probably, 18th century.

No. 735.

fol. 47, lines 21; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4\frac{1}{4}$.

الفوائد الدراري

AL-FAWÂ'ID AD-DARÂRÎ.

Life of Abû 'Abdallah Muhammad bin Isma'il al-Ju'fi al-Bukhârî (*d.* A.H. 256=A.D. 870), with a bibliographical account of his works.

Author Isma'il bin Muhammad bin 'Abdalhâdi bin 'Abdalganî al-Jarrâhî ash-Shâfi'î al-'Ijlawnî بن محمد بن عبد الهادي بن عبد الغاني اسعيل بن محمد بن عبد الهادي بن عبد العلي الجراحي الشافعي العجلوني. He was born at 'Ijlawn, a village in Syria, A.H. 1087=A.D. 1676. In A.H. 1100=A.D. 1688, he made a journey to Damascus, where he studied under several scholars, such as Shâikh 'Abdalganî an-Nâbulusî (*d.* A.H. 1143=A.D. 1731), Abû'l-Mawâhib al-Hanbalî (*d.* A.H. 1126=A.D. 1714), Ahmad al-Gazzî (*d.* A.H. 1143=A.D. 1731), 'Abdallâh al-'Ijlawnî (*d.* A.H. 1112=A.D. 1700), Yûnus al-Misrî (*d.* A.H. 1120=A.D. 1708) and 'Abdarrahîm al-Kâbulî (*d.* A.H. 1135=A.D. 1722). He soon acquired a considerable knowledge of various branches of Muhammadan literature, especially of Hadîþ, on which subject he compiled several useful works. For a long time he served as a professor in the Madrasah attached to the Umawî Mosque at Damascus, and died in the month of Muharram, A.H. 1162=A.D. 1748. See Silk ad-Durar, vol. 1, pp 259-272, and Tâj at-Tabaqât, vol. XII, part II, fol. 373^b.

Beginning —

* الحمد لله العالم بجميع الاشياء جملة وتفصيلا الخ

The work is divided into four chapters, as follows:—

Fol. 1^b. الباب الأول في بيان مولد الامام البخاري و بدء امره و نشأته و في بيان نسبه *

Fol. 9^a. الباب الثاني في بيان رحلته الواسعة لاخذ العلم من الافطار التاسعة و بيان شيوخه *

Fol. 17^b. الباب الثالث في ما ورد في اهل الحديث و منهم البخاري.

Fol. 23^a. الباب الرابع في بيان تصانيفه المفيدة

Written in ordinary Naskh, with marginal notes and emendations. Dated, A.H. 1151=A.D. 1739.

The present copy was read before the author three times, as appears from the following note on fol. 23^a.—

* بلغ مقابلة و قراءة على مؤلفه حفظه الله تعالى اولا و ثانيا و ثالثا

No. 736.

foll 10; lines 13-15; size 9×5, 6×4.

المنظومه في اسماء اهل بدر

AL-MANZŪMAH FĪ ASMĀ'
AHLI BADR.

A versified tract, containing the names of those companions of the Prophet who took part in the battle of Badr.

Author Ahmad bin 'Alī al-Uṣmānī al-Manīnī العثماني احمد بن علي المنبني. He was born at Manin on the 12th Muharram, A.H. 1089 = A.D. 1678. At the age of thirteen years, he went to Damascus, where he studied under several scholars; and he was then appointed professor in the Madrasahs, 'Adilīyah, Sulaimānīyah and As-Samisātiyah. Subsequently, he held the post of Qādī at Qārâ, and then the post of Khatīb in the Umawī Mosque of Damascus. He composed about twelve hundred verses, and produced several valuable books. Besides the three works mentioned in Brock., vol. ii, p. 282, the following compositions of his are enumerated in the Silk ad-Durar, vol. i, p. 135 —

مدح القريب شرح النموذج اللبيب; النموذج اللبيب في خصائص العبد;
القول المرعوب; النسب السحرية في مدح خير البرية; شرح رسالة فاسم بن فطوبغا
بلعة المحتاج في مناسك الحجاج; القول الموحز في حل الملغز; فتح المنان; العقد المنظم
اضاعة الدراري في شرح; الفوائد السنه في الفوائد النحويه; مطلع النبرس
اصحح البخارى (left incomplete).

He died on the 19th Jumādâ II, A.H. 1172 = A.D. 1759. See Silk ad-Durar, vol. i, p. 133; and Tâj at-Ṭabaqât, vol. xii, part ii, fol. 114^b

Beginning —

يقول احمد ابو العباس من بالمئيني شاع بين الناس

The tract concludes thus:—

والحمد لله على التوفيق لجمع هذه على التحفيق

Written in fair Naskh. Not dated. Probably, 19th century.

No. 737.

foll 15; lines 17, size $9 \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$

حباب الاحباب

ḤIBÂB AL-AḤBÂB.

A short tract, containing a mere alphabetical list of the names of those companions of the Prophet whose fathers also enjoyed the companionship of the Prophet, taken chiefly from *الاستيعاب في معرفة* الاسديعاب (No 692 above), beginning with *ابو بكر عبدالله بن ابي فحاهه* and ending with *يوسف بن عدد الله بن سلام*.

Author · Muhammad Abû Bakr bin ‘Abdarrahmân *محمّد ابو بكر بن عبدالرحمن* The exact years in which our author flourished cannot be traced

Beginning —

الحمد لله الذي شرف الانسان و خصهم ببدايع اليايدي و رواع

الحسان النخ *

Written in ordinary Naskh Not dated, 19th century

SHÎ‘AH TRADITIONISTS.

No. 738.

foll. 210; lines 15; size $10\frac{1}{2} \times 7$, 8×4

كتاب الرجال

KITÂB AR-RIJÂL.

A most reliable biographical dictionary of the Shî‘ah traditionists, edited and re-arranged in strict alphabetical order by Muhammad Taqî al-Khâdim al-Ansârî.

Author: Abû'l-‘Abbâs Ahmad bin ‘Alî bin Ahmad bin al-‘Abbâsan-Najâshî *ابو العباس احمد بن علي بن احمد بن العباس النجاشي*, the

great *Shi'ah* traditionist, who was born in A.H. 372=A.D. 983, and died at *Matrâbâd* in A.H. 450=A.D. 1058. See *Khulâsat al-Aqwâl*, fol. 13^b; *Naqd ar-Rijâl*, fol. 19^a; *Manhaj al-Maqâl*, fol. 25^a; *Muntaha'l-Maqâl*, fol. 25^b, *Nadd al-Idâh*, p. 32.

The editor's preface begins —

الحمد لله على ما وهب انا العبد ابن ابي المعانى محمد
تعب الخادم الانصاري مع ضييع متاعي و انخفاص شرعى و فصرعاي
تعوصت فى لجة بحر النياشى مارأيت لتحصيل المرام احسن من النجاشى
ورتبته على ترتيب حروف الهجاء ليسرع في حصوله الخ *

The work begins —

الحمد لله رب العالمين و صلوته على سيدنا محمد النبى و اهل بيته
الطاهرين الخ *

The author, in a short preface, tells us that when he came to know that some opponents of the *Shi'ah* sect were ignorantly reproaching them with having no authoritative evidence as to the origin of their faith and beliefs, he determined to compile the present biographical dictionary, dealing with *Shi'ah* traditionists and authors, with an enumeration of their works as far as he could trace them

The work is arranged alphabetically, except that the names of a few companions of the Prophet and of 'Alî have been placed first. The alphabetical series of proper names begins on fol. 5^a with آدم بن إسحاق and ends on fol. 207^a with بسبن الضرب; and it is followed by *Kunyah* beginning with ابو يعنى المكوف and ending with اروايب الانصاري.

For another copy of the work see *Âsafiyah*, p. 780. See also *Kashf al-Hujub*, fol. 116^b.

Written in *Naskh*, with a few marginal notes and emendations. The headings are in red. Fol. 98^b is blank.

Dated, A.H. 1292=A.D. 1875.

Scribe: فضل علي الرضى.

The title-page contains a short biography of the author.

Nineteen fly-leaves at the end contain miscellaneous notes and extracts from various books.

No. 739.

fol. 96; lines 23; size $10\frac{1}{2} \times 6\frac{1}{2}$; $7 \times 4\frac{1}{4}$

خلاصة الاقوال في معرفة الرجال

**KHULĀṢAT AL-AQWĀL FĪ MA'RIFAT
AR-RIJĀL.**

A short biographical dictionary of the *Shi'ah* traditionists

Author Jamāladdīn Ḥasan bin Yūsuf bin 'Alī bin al-Mutahhar al-Hillī جمال الدين حسين بن يوسف بن علي بن المطهر الحلي

The author, Al-Hillī, a great *Shi'ah* jurist, was born on the 19th Ramaḍān, A. H. 648 = A. D. 1250. In the present work, on foll. 15^a-16^a, he gives us a short autobiography, accompanied by a list of the works, about sixty in number, which he had compiled prior to the composition of the present work. According to the *Majālis al-Mū'minīn*, p. 276, he ably and successfully represented the *Shi'ah* sect in a religious debate which took place before Sultān Muhammad *Khudā Bandah Ūljā'tūtū*, the King of Persia (A. H. 693-706 = A. D. 1294-1307); who, as a result of his arguments, proclaimed himself a *Shi'ah*. Our author died on the 21st Muharram, A. H. 726 = A. D. 1325. See *Muntaha'l-Maqāl*, fol. 73^b; *Naqd ar-Rijāl*, fol. 61^a; *Manhaj al-Maqāl*, fol. 92^a; *Ḥabīb as-Siyar*, vol. III, p. 112, and *Majālis al-Mū'minīn*, p. 276.

Beginning:—

الحمد لله مرشد عبادة الى سبيل السداد و هاديهم الى طريق الذم

في المعاش و المعاد الخ *

The author tells us in the preface that numerous biographical works had been written, dealing with the *Shi'ah* traditionists, but that they were either over-concise, or more diffuse in treatment than the present work. He further proceeds to say that he has dealt in a concise but efficient fashion with only those traditionists who are unanimously recognised either as wholly reliable or wholly unreliable. For that class of traditionists whose reliability is doubtful, he refers to another more comprehensive work of his, entitled *كشف المقال في معرفة الرجال*.

The work is divided into two *Qism* and a *Khātimah*. The first *Qism* (fol. 1^b-63^a) deals with reliable, and the second (fol. 64^b-89^a) with unreliable traditionists. The *Khātimah* is subdivided into eight sections, termed فائده.

For other copies of the work see Berlin, No 9926; Bûhâr, No 77; and Paris, No. 1108. See also *Kashf al-Ḥujub*, fol. 56^a; and *rock*, vol ii, p. 164.

Written in fair Naskḥ. Our copy contains marginal notes said to have been transcribed at Lahore, in A.H. 1023=A.D. 1614, from a copy of the work belonging to a certain Ḥâjî Naṣrâ, as stated in the following note at the end:—

كتب انترحواشيه على طريق الاستعجال العبد المذنب الراجى الى
رحمة ربه الغنى ابو الحسن محمد بن المستعني عفي عنهما في بلد
لاهور من نسخة الفاضل التقى الذقى حاجي نصر اسلمه الله في ٢ ربيع
الاول سنة ١٠٢٣ *

Scribe محمد امين المسغني.

Not dated; but the above-mentioned marginal notes were transcribed in A.H. 1023=A.D. 1614.

Slightly worm-eaten

No. 740.

fol. 174; lines 19; size $8\frac{1}{2} \times 5$; 6×4 .

The Same.

Another copy of the same work, agreeing in all respects with the preceding.

Foll 36 and 37 have been misplaced after foll. 32 and 40, respectively

Written in *Nim-Shikastah*, with a few marginal notes. Dated, H 1126=1714.

Scribe جلال الدين محمد.

No. 741.

fol. 257; lines 12; size $7\frac{1}{2} \times 6$; 5×3 .

تلخيص الاقوال في تحقيق الرجال

TALKHĪṢ AL-AQWĀL FĪ TAḤQĪQ AR-RIJĀL.

A biographical dictionary of eminent *Shī'ah* traditionists.

Author: Mirzâ Muḥammad bin 'Alī bin Ibrāhīm al-Astrābādī
ميرزا محمد بن علي بن ابراهيم الاستراباد. He died at Mecca in A.H.

1028=A.D. 1619. For his life see Naqd ar-Rifâl, fol. 202^a; and *Khulâsat al-Aṣar*, vol. iv, p 46.

Beginning:—

الحمد لله على عبادة الدين اصطفيٰ اما بعد فهذا كتاب تلخيص
الافوال ومي تحقيق احوال الرجال قد اثبت فيه الاسماء على ترتيب الحروف
المعجم مراعيًا للاول ثم الثاني و هكذا الخ *

The work has been fully described in Br Mus. Suppl., No 634
See also India Office, No. 716; *Âsafiyah*, p 776; Brock, vol. II,
p. 385, and *Kashf al-Hujub*, fol 39^a.

Written in elegant Naskh, with a few marginal notes. The
headings are in red. Dated, A.H. 1047=A.D. 1637.

The first and the last two folios are supplied in a later hand
Fol 251-253 have been placed upside down

Two seals bearing the inscription *سند محمد عباس موسوي*, dated
A.H. 1262=A.D. 1847, are found on a fly-leaf at the beginning

No. 742.

fol. 392: lines 25; size 11½ × 7; 8 × 4

منهج المقال في تحقيق احوال الرجال

MANHAJ AL-MAQÂL FÎ TAḤQÎQ AḤWÂL AR-RIJÂL.

Another biographical dictionary of the *Shî'ah* traditionists,
compiled on a more comprehensive scale by the same author.

Beginning:—

الحمد لله المتعالى ومي عزجلاله عن الاشباة و النظائر الخ *

The work is also called *مجمع الاقوال في تحقيق احوال الرجال*. See
Kashf al-Hujub, fol. 130^a. The work has been fully described in Br
Mus. Suppl., No. 635. See also *Râmpûr*, p 139; and Brock, vol. II,
p. 385.

The present copy was transcribed at Najaf in A.H. 1044=A.D.
1634. Written in good minute Naskh, with a tastefully illuminated
but faded frontispiece, within gold and blue ruled borders. Fol 262^a
is blank.

Scribe اسمعيل بن سالم النجفي.

No. 743.

fol. 260; lines 21; size $10 \times 6\frac{1}{2}$; $7\frac{1}{4} \times 3\frac{1}{2}$.

نقد الرجال

NAQD AR-RIJÂL.

A biographical dictionary of the Shî'ah traditionists.

Author Muṣṭafâ bn al-Husain at-Tafrîshî al-Husainî مصطفي بن الحسين التفرشي الحسيني.

The author, At-Tafrîshî, who lived in the earlier part of the 11th century of the Hîjrah, was a pupil of Shâikh 'Abdallâh bin al-Husain at-Tustarî (*d.* A.H. 1021 = A.D. 1612), a short biographical account of whom is given on fol. 123^v.

Beginning:—

الحمد لله خالق الليل و النهار العالم بخفيات الضمائر و الاسرار الخ

Full particulars of the work are given in Br. Mus. Suppl., No. 336. See also *Kaṣḥf al-Hujub*, fol. 154^a; and *Brock.*, vol. II, p. 411.

Written by more than one scribe, in different hands, Naskh and Nasta'liq. In a note at the end, the last *Juz* is said to be written by a certain Hasan 'Alî. Occasional notes, additions, and emendations are written in the margins throughout the copy. Not dated. Probably, about the end of the 11th century of the Hîjrah.

Slightly water-stained. Foll. 2-5 have been misplaced, and should follow after fol. 231.

Four seals bearing the name of a certain Muhammad bin Husain, dated A.H. 1216 = A.D. 1801, are found on the first and the last folios.

No. 744.

fol. 240; lines 32; size $11\frac{1}{2} \times 8$; $9\frac{1}{2} \times 6$.

منتهى المقال في احوال الرجال

MUNTAHA'L-MAQÂL FÎ 'AḤWÂL
AR-RIJÂL.

A work containing biographies of Shî'ah scholars and traditionists, arranged in alphabetical order.

Author: Abû 'Alî Muḥammad bin Ismâ'îl bin 'Abdaljabbâr bin 'Abû 'Alî Sa'daddîn al-Karbalâ'î ابو علي محمد بن اسمعيل بن عبد الجبار بن سعد

الدين الكرنالحي. He was born in the month of Dû'l-Hijjah, A.H. 1159= A.D. 1746, and died at Najaf, in Rabi' I, A.H. 1216=A.D. 1801. See Kashf al-Hujub, fol. 147^b.

Beginning:—

نحمدك اللهم يا من رفع منازل الرواة الخ

In the preface, the author states that the work is a condensed version of the Manhaj al-Maqâl (No. 742 above), and the gloss upon the same by Muhammad Bâqir bin Muhammad Akmal Bahbahânî (*d.* A.H. 1205=A.D. 1790), together with important additions from other sources, a list of which is given. These additions are generally made at the end of each notice, and are distinguished by the word افول or فلت.

The biographical notices are preceded by five Muqaddimah. The first notice is that of آدم ابوالحسن النحاس الكوفي and the last that of بوس بن يعقوب بن قيس ابو العتات الدهني. Then follow additional chapters, containing Kunyah, names beginning with ابن or اخو, Laqab, Nisbah, and lastly notices of female traditionists. The work concludes with a Khâtimah, subdivided into 12 Fawâ'id.

Written in hasty Naskh, with the headings in red. Dated, A.H. 1220=A.D. 1805.

Scribe: خرنساء بنت مرحوم حاجي الحرمين علي نقى.

The work was lithographed in Teheran, A.H. 1302.

SAINTS AND ŞUFÎS.

No. 745.

fol. 198; lines 17; size 7×5; 6×4.

بهجة الاسرار ومعدن الانوار

BAHJAT AL-ASRÂR WA MA'DIN AL-ANWÂR.

The life, virtues, miracles and sayings of Shaikh 'Abdalqâdir al-Jilânî (*d.* A.H. 561=A.D. 1166), with short biographical notices of his eminent followers.

Author: Nûraddîn Abû'l-Ḥasan 'Alî bin Yûsuf bin Jarîr ash-Shattānawfî نور الدين ابو الحسن علي بن يوسف بن جرير الشطنوفى. He was born in Cairo, A.H. 647=A.D. 1249, read under several eminent scholars, and served as a professor in the Madrasah attached to the mosque of Tûlûn. He died in A.H. 713=A.D. 1314. See Ad-Durar al-Kâminah, vol. ii, fol. 42^b.

Beginning :—

* استفتح باب العون بايدي محامد الله عز وجل النيم

Copies : Berlin, Nos. 10072-6; Paris, No. 2016; Ref. No. 11; Râmpûr, p. 330; and Cairo, vol. ii, p. 71. See also Brock., vol. ii, p. 118; and Hâj. K̄hal., vol. ii, p. 71.

The work has been printed in Cairo, A.H. 1304.

Written in fair Naskh. Dated, A.H. 787=A.D. 1385. Fol. 31, which has been misplaced, should follow fol. 37.

Scribe : عبد الرحمن بن محمد بن عبد الرحمن بن الغلبلي.

No. 746.

fol. 307; lines 19; size $8\frac{1}{2} \times 6\frac{1}{4}$; $5\frac{1}{3} \times 4$.

The Same.

Another copy of the same work, beginning as above.

Written in fair Naskh, with occasional vowel-points, within double red-ruled borders. Dated, A.H. 986=A.D. 1578.

No. 747.

fol. 430; lines 17; size $11 \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4$.

The Same.

Another copy of the same work, fully agreeing with the above. Foll. 25 and 32, which have been misplaced, should follow foll. 31 and 24, respectively.

Written in Naskh, with numerous short lacunae. Not dated. Probably, 19th century.

Foll. 1-157 are slightly water-stained.

No. 748.

foll. 215; lines 15; size $5\frac{1}{2} \times 5$; $5\frac{1}{2} \times 3\frac{1}{3}$.

مختصر بهجة الانوار

MUKHTAŞAR BAĤJAT AL-ANWĀR.

An abridgment of the preceding work, designated at the beginning كتاب المنتخب من بهجة الاسرار فى مناف عوت الصمدانى.

The name of the author of this abridgment cannot be traced. Hâj. Khal, vol. ii, p 71, simply mentions an abridgment of the *Bahjat al-Asrâr*, without giving the name of its author.

Beginning. —

الحمد لله نعمدة و نستعينه و نعوذ بالله من شرور انفسنا..... اما بعد
فهذه جمل من مناف الشيخ العارف العالم العامل الرباني عبد القادر
الكيلاني..... اختصرت بها من كتاب الشيخ الغفيرة الامام العالم المقرب
نور الدين ابي الحسن علي بن يوسف بن جرير بن معضاد بن فضل
الشافعي اللخمي عرف بالسطنو في الدي سماه بهجة الاسرار و معدن
الانوار الخ *

The work ends with the following verses —

تخلق باخلاق الرجال وكن فتى كانك مملوك لكل صديق
وكن مثل طعم الماء حلوا [و] باردا الى الكبد العرا لكل رفيق

The present copy was transcribed at the tomb of Ibrâhîm 'Âdil Shâh, the King of Bijâpûr (A.H. 941-965 = A.D. 1535-1557).

Written in good Naskh, with an illuminated frontispiece, within gold and coloured ruled borders. Not dated. Probably, 17th century.

Scribe: جلال الدين بن مولانا علي.

No. 749.

foll. 118; lines 19; size $8\frac{1}{2} \times 9$; $5 \times 3\frac{1}{4}$.

اختيار الرفيق لطلاب الطريق

IKHTIYÂR AR-RAFÎQ LI-ṬULLÂB
AṬ-ṬARÎQ.

A work, believed to be unique, containing biographical notices of eminent saints and Sufis, from the earliest times down to the author's own age, arranged alphabetically.

Author: Shihâbaddîn Abû'l-'Abbâs Ahmad bin Salâmah al-Maqdisî شهاب الدين ابو العباس احمد بن سلامة المقدسى. He was a preacher in a certain mosque of Egypt, where he lived a saintly life in the Khânqâh; but on account of the envy aroused among his fellow-Shaikhs by his impressive sermons, he was compelled to remove to the Khânqâh of Sarnâqûs, where he died in A.H. 769=A.D. 1367. See Ad-Durar al-Kâminah, vol i, fol. 42^b.

Beginning:—

* الحمد لله الذى ابدى انوار معرفته لقلوب العارفين الخ

We are told in the preface that the author, who compiled the work at the request of some of his intimate friends, based it on the following authorities, viz, *Hilyat al-Awliyâ'* of Abû Nu'aim al-Isfahânî (d. A.H. 430=A.D. 1038), the *Ṣifat as-Ṣafwah* of Ibn al-Jawzî (d. A.H. 597=A.D. 1200), the *Manâqib al-Abrâr* of Ibn Khamîs al-Mawṣilî (d. A.H. 552=A.D. 1157), the *Ṭabaqât as-Ṣûfiyyîn* of Muhammad as-Sulamî (d. A.H. 412=A.D. 1021), and the *Risâlat al-Qushairiyah* of Abû'l-Qâsim al-Qushairî (d. A.H. 465=A.D. 1074).

The notices begin with يوسف بن الحسن and end with الرازى.

The work was completed on the 1st Sha'bân, A.H. 740=A.D. 1340, as stated in the following colophon.—

قال مؤلفه رحمه الله تعالى و رضى عنه فرغت من تاليفه صبيحة
الاثنين المبارك غرة شعبان المبارك سنة اربعين و سبعمائة *

Written in fair Naskh, with occasional vowel-points. The headings are in red. Dated, A.H. 913=A.D. 1507.

The pages of this copy have been remounted, the old folios having been supplied with new margins. Several folios seem to be wanting after fol. 78. Foll. 109–118 are slightly damaged.

Scribe: محمد بن عبد اللطيف الجوينى الزهرى.

No. 750.

fol. 10 ; lines 31 ; size 11 × 8 ; 8 × 5.

الدر الثمين في مناقب الشيخ محبي الدين

AD-DURR AŞ-SAMÎN FÎ MANÂQIB
ASH-SHAIKH MUḤÎYADDÎN.

A life of the popular saint, Shai^{kh} Muhîyaddîn Ibn al-‘Arabî (*d* A.H. 638= A.D. 1240).

The author does not reveal his name in the text. In the following note at the end, he is said to be Abû'l-Hasan ‘Alî bin Ibrâhîm bin ‘Abdallâh bin Ibrâhîm bin Yûsuf al-Qârî al-Baġdâdî :—

الدر الثمين في مناقب الشيخ محبي الدين رضى الله عنه تاليف
الشيخ الكامل..... ابو الحسن على بن ابراهيم بن عبد الله بن ابراهيم بن
يوسف القاري البغدادى نور الله و والى من الرحمة فتوحه *

‘Alî bin Ibrâhîm was a contemporary of Qâdî Ahmad bin Abî Bakr, called Ibn ar-Ridâd al-Yamanî (*d* A.H. 821= A.D. 1418 ; see *Al-Qabas al-Hâwî*, vol i, fol. 34ⁿ), to whom he formally presented the work, according to the following statement in the preface :—

و بعد فهدة رسالة سميتها الدر الثمين فى مناقب الشيخ محبى الدين
و ارسلتها الى الصنو العزيز و الحرز الكريز الشيخ بهاء الحق والدين احمد
ابن الرداد الصوفى اليمنى لا زالت آيات فضله مسطورة *

Beginning :—

الحمد لله العلى العليم القدير الحكيم الخبير المنزه عن الشبيه
و النظير الخ *

The work is divided into two chapters, the first of which contains a short biographical account of Ibn al-‘Arabî, while in the second are enumerated the works containing his sayings and his compositions.

A fine copy. Written in good Naskh. The correct order of the folios should be thus : 1, 7, 2, 4, 3, 6, 5, 8, 9 and 10.

Not dated. Probably, 18th century.

No. 751.

foll. 53; lines 11; size $7 \times 5\frac{1}{4}$; $6 \times 3\frac{1}{4}$.

غبطة الناظر

GIBṬAT AN-NÂZIR.

A short but very useful work on the life, virtues, and miracles of Shaikh 'Abdalqâdir al-Jilânî (*d.* A.H. 561=A.D. 1166).

Author: Ibn Hajar al-'Asqalânî (*d.* A.H. 852=A.D. 1449) See Lib. Cat., vol. v, part i, No. 159.

Beginning:—

* الحمد لله العادر على نشره في تشریف مراده في تشریف اهل وداده النخ

The work is divided into eight chapters, as follows:—

- | | | |
|-------|------------------------|---|
| I. | Fol. 2 ^a . | الباب الاول في ذكر مولده |
| II. | Fol. 4 ^a . | الباب الثاني نشأته المرعبة و اشغاله ما لعلوم الشرعة |
| III. | Fol. 29 ^b . | الباب الثالث في ذكر مشائخه |
| IV. | Fol. 30 ^b . | الباب الرابع في بيان احواله |
| V. | Fol. 33 ^a . | الباب الخامس في بناء الناس عليه |
| VI. | Fol. 39 ^b . | الباب السادس في ما نقله اهل عصره من الكرامات |
| VII. | Fol. 52 ^a . | الباب السابع في ندبة من بلغ كلامه |
| VIII. | Fol. 53 ^a . | الباب الثامن في وفاته |

It appears, from the original pagination of the folios, that foll. 11, 20-21, and 30 should come in their proper order, but have been misplaced after foll. 19, 10 and 11, respectively.

Written on thick creamy paper, in good Naskh. Not dated. Probably, 17th century.

The work has been edited and published by Sir E. Denison Ross, Calcutta, A.D. 1903.

No. 752.

fol. 127 ; lines 27 ; size $8\frac{1}{2} \times 4\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{1}{2}$.

قلائد الجواهر

QALĀ'ID AL-JAWĀHIR.

A detailed life of Shaikh 'Abdalqâdir al-Jilânî (*d.* A.H. 561=A.D. 1166), with an account of his descendants and followers.

Author: Muhammad bin Yahyâ bin Yûsuf at-Tâdifî al-Hanbalî محمد بن يحيى بن يوسف الغاذي العنبري. He was a native of Ḥalab, and died in A.H. 963=A.D. 1556 See *As-Suhub al-Wâbilah*, fol. 150^a

Beginning —

الحمد لله الذي فتح لاوليائه طرق الهدى النج *

We are told in the preface that, being dissatisfied with the brevity of the account of Shaikh 'Abdalqâdir al-Jilânî given in *التاريخ المعتمد* of Al-'Ulamî (*d.* A.H. 927=A.D. 1521), the author wrote the present work, basing it on most trustworthy sources.

The contents and plan of the work are thus set forth in the preface.—

اتبعها بعد ان اذكر نسبه الشريف بتخلقه و خلقه و عمله و علمه و وعظه و فوله و فعله و ما رفته الله من الاولاد و نعظيم الاولياء له اعترافا بحقه و اذكر شيئاً من مناقبهم و من مناقب من انتهى الى جنانه و لازم الوفوف بعقبه نابه فان علو قدر الانتاج من شرف المتبوع و مزيد فيض الادبار من عظم اليزبوع و اذكر مولده و وفاته و اختتم ذلك بسبي من مناقبه و ما قيل فيه مختصراً ذلك عن الاطالة *

Another copy of the work is noticed in Cairo, vol. v, p. 113. See also Hâj. Khal, vol. iv, p. 565, and Brock., vol. ii, p. 335.

The work has been printed in Cairo. A.H. 1303.

Written in fair, minute, Naskh. Dated, A.H. 1145=A.D. 1732.

Scribe: احمد بن محمد بن عبد الله الحموي.

No. 753.

foll. 404; lines 23, size $9 \times 5\frac{1}{4}$; $7\frac{1}{2} \times 3$.

لواقح الانوار في طبقات الاخيار
**LAWÂQIḤ AL-ANWÂR FÎ ṬABAQÂT
 AL-AKHYÂR.**

A well-known work, containing biographical notices of eminent saints and Sûfis from the earliest times down to the author's own age

Author: Abû'l-Mawâhib 'Abdalwahhâb bin Aḥmad bin 'Alî ash-Sha'rânî ابو المواهب عدد الوهاب بن احمد بن علي الشعراني

The author, Ash-Sha'rânî, who was a great Sûfî as well as a distinguished scholar, was born in A.H. 899=A.D. 1493 In A.H. 911=A.D. 1505, he went to Cairo, where he was invested with the *khirqah*, or spiritual robe, by Jalâladdin as-Suyûtî (d. A.H. 911=A.D. 1505). Our author settled permanently in Cairo, where he spent a santly life, and wrote a large number of valuable works on theology and Sûfism He died on Monday, the 11th Jumâdâ I, A.H. 973=A.D. 1565 See *Tâj at-Ṭabaqât*, vol. x, fol 248^a.

Beginning.—

الحمد لله الذي خلع على اوليائه خلع انعامه فهم بذلك له

حامدون النج *

The work was completed on the 15th Rajab, A.H. 952=A.D. 1545, as stated in the following lines at the end —

قال مؤلفه كان الفراغ من كتابتها خامس عشر رجب الفرد سنة

انذيين وخمسين وتسعمائة *

Copies: Berlin, No. 9982; Kopr., No. 1112, Munchen, No. 446; Wien, No. 1185; Br. Mus., Nos. 371/2, 964; Cairo, vol. ii, p. 108; Goth., No. 1767, India Office, No. 713; Paris, No. 2045; and Râm-pûr, p. 363. See also Brock., vol. ii, p. 338; and Hâj. *Khâl.*, vol. v, p. 339.

The work has been twice printed in Cairo, A.H. 1292 and 1311

Written in fair Naskh. Not dated. Probably, 18th century. Short lacunae are found on foll. 397^b, 398^a, 399^b, 400^a, 401^b, and 402^a.

There are two seals on the title-page, one of which bears the name of a certain Abû'l-Fath Muhammad Imâmaddin and the other that of a certain Muḥammad Najîb *Khân*.

The MS. was obtained from the Âsafiyah library of Haidarâbâd, in exchange for some other books, as appears from the following note on the last folio —

این نسخه که در مبادله بعض کتب که در کتب خانه آصفیه موجود
بود بکتاب خانه موسوم به اورینٹل پبلیک لائبریری واقع بانگی پور بنام
مودة مولوی خدا بخش خان بهادر داده شد غرة ربيع الثانی سنه ۱۳۱۲

No. 754.

fol. 29, lines 23, size 9×7, 7×3.

رسالة في مناقب الشيخ محمد

RISĀLAH FĪ MANĀQIB AŞH-SĤAIKH
MUĤAMMAD.

A life of *Shaiḥ* Muhammad Qarahbâgî, a Turkish saint (*d.* A.H. 956=A.D. 1549), with an account of his miracles and sayings.

Author Muhammad bin Mustafâ bin Ḥabîb bin Muhammad Qarahbâgî محمد بن مصطفى بن حسب بن محمد فرہ ناعی

The author, Muhammad bin Mustafâ, a descendant of the saint Muḥammad Qarahbâgî, was born in Ardrûm, A.H. 1070=A.D. 1659. After finishing his education at home, he went to Constantinople, where, having secured the patronage of his cousin, *Shaiḥ* al-Islâm Faidallâh Âfindî, he entered the State service, and soon became Qâdî of Galtah. In A.H. 1115=A.D. 1703, after his patron, Faidallâh Âfindî, had unfortunately been killed in a riot at Adrianople, our author was exiled by a royal decree to Brussa, where he remained about thirty years, and died on the 13th Ramadân, A.H. 1146=A.D. 1734. Besides the present work, he left behind him a useful work on politics and several treatises on various legal points. See *Tâj at-Tabaqât*, vol. XI, part i, fol. 295^b.

Beginning.—

الحمد لله المبدی المعید الاول الفرد المجید الخ *

We are told in the preface that the work was compiled at the instance of the afore-said *Shaiḥ* al-Islâm Faidallâh Âfindî.

The biographical account of the saint Qarahbâgî is followed by two *Fasl*, the first of which contains short biographical notices of the saint's two sons, Walî Muḥammad and Ḥabîb Muḥammad (*d.*

A.H. 1025=A.D. 1616), and the second notices of his two grandsons, Muṣṭafâ Âfindî (*d.* A.H. 1068=A.D. 1658) and Muḥammad Âfindî (*d.* A.H. 1104=A.D. 1692).

Written in ordinary Nasta'liq. Dated, A.H. 1242=A.D. 1826.

Scribe: حاجی داؤد بلخی

No. 755.

fol. 124 ; lines 17 ; size $8\frac{1}{4} \times 6$; $6 \times 3\frac{1}{4}$.

اصفى الموارد

AŞFA'L-MAWÂRID.

A life of Shaikh Khâlîd ash-Shahrazûrî an-Naqshbandî al-Mujaddidî, with short biographical notices of his Shaikhs, friends and relatives, entitled اصفى الموارد من سلسال احوال الامام خالد.

Author: Shaikh 'Usmân bin Sanad al-Baṣrî بن سند عثمان بن سنج البصري. He wrote also a history of Bagdâd, from A.H. 1198 to 1250=A.D. 1784 to 1834, entitled اصفى السعود بطلب اخبار الوالى داؤد, which has been printed in Bombay, A.H. 1304. He died in A.H. 1250=A.D. 1834. See Iktifâ'al-Qunû', p. 434.

Beginning.—

الحمد لله الذي صير تراجم وجوه الغرر من وجوه التراجم والمحاسن

العيون و الغرر و نور من مآثرهم انسان عين كل خير و اثر النجم *

Shaikh Khâlîd ash-Shahrazûrî, who was of Kurdish origin, was born at Qarah-Dâg (a village five miles from Sulaimâniyah) in A.H. 1190=A.D. 1776. He made a pilgrimage to the Hâramam, and there he was induced by a certain Indian Şûfî to proceed to India for the purpose of obtaining the *Sanad* and the *Khirqah* (spiritual robe) of the Naqshbandiyah order. He reached Delhi, after a prolonged journey through Persia, Turkistan, and Afghanistan. He then became a disciple at Delhi of Shâh 'Abdallâh (*d.* A.H. 1240=A.D. 1824 ; see Khazînat al-Asfiyâ', vol i, p. 693), who authorised him to admit disciples to the Naqshbandiyah, Qâdiriyah, Suhrawardiyah, Kubrawiyah and Chishtiyah orders. He also attended at Delhi the lectures of the well-known Shâh 'Abdal'aziz Dihlawî (*d.* A.H. 1239=A.D. 1824), and received a *Sanad* from him. He returned home viâ the Persian Gulf, and on his arrival at Sulaimâniyah in A.H. 1226=A.D. 1811, he was received with great honour. He served as a professor in the

Madrasah Al-Isfahâniyah at Az-Zawrâ', and wrote several treatises against Wahhâbî doctrines, the creed of that sect at that time prevailing throughout Arabia and Mesopotamia. He died in A. H. 1231 = A. D. 1816.

The work was compiled at the request of 'Ubaidallâh bin 'Ubaidallâh al-Haidari, a biographical account of whom appears on foll. 115^a-120^b

Written in fair Naskh. Dated, A. H. 1235 = A. D. 1820.

Scribe : عبد الله بن عيسى بن اسمعيل .

COMMENTATORS ON THE QURÂN.

No. 756.

foll. 132 ; lines 17 ; size 9½ × 6 ; 7 × 4

طبقات المفسرين

ṬABAQÂT AL-MUFASSIRÎN.

Biographical notices of 314 eminent scholars, who wrote commentaries on the Qurân, arranged alphabetically.

Author · Shamsaddîn Muhammad bin 'Alî bin Ahmad ad-Dâ'ûdî al-Mâlîkî شمس الدين محمد بن علي بن احمد الداؤدي المالكي He was one of the pupils of the celebrated Imâm Jalâladdîn 'Abdarrahmân as-Suyûtî (*d.* A. H. 911 = A. D. 1505), wrote the present work in A. H. 941 = A. D. 1534, and died in A. H. 945 = A. D. 1538. See Brock., vol ii, p 289.

Beginning. —

الحمد لله و كفى و سلام على من اطفى - و آل و صحب له
 و خلفاء - و بعد فقد آلف العلامة شمس الدين محمد بن علي بن احمد
 الداؤدي المالكي تلميذ الحافظ عبدالرحمن بن جلال الدين السيوطي
 فدرس سرهما و نور الله ضريعهما طبقات المفسرين جمع و فيها متقدمي العصر
 و المتأخرين - مرتبا على حروف المعجم فقال الخ *

In Hâj. Khal., vol. iv, p. 152, the present work is said to be the best ever compiled on the subject; and it is said to begin, without any preface, with the notice of **الان**. The present copy, however, would appear to be somewhat incomplete, since the notices commence with **ابراهيم بن احمد**. They end with **يوسف بن موسى الكوفى**.

Another copy of the work is noticed in Cairo, vol v, p. 81

Written in fair Naskh, with an illuminated frontispiece, within red and blue ruled borders.

Dated, A.H. 1293=A.D. 1876.

Scribe: **فاسم على العبدراىادى**.

A seal bearing the name of Abû'l-Makârim, dated A.H. 1297=A.D. 1880, is found on fol. 1^b.

READERS OF THE QURÂN.

No. 757.

fol. 189; lines 23; size $11\frac{1}{4} \times 5\frac{1}{4}$, $9\frac{1}{2} \times 5\frac{1}{2}$.

طبقات القراء

ṬABAQĀT AL-QURRĀ'.

Biographies of eminent readers of the Qur'ân, beginning with the renowned founders of the seven versions (القراء السبعة) and ending with the author's contemporaries, arranged chronologically, in 17 *Ṭabaqât*.

Author: Shamsaddîn Abû 'Abdallâh Muhammad bin Aḥmad bin 'Usmân bin Qâ'imâz aḏ-Ḍahabî بن احمد بن محمد بن احمد بن عثمان بن فائمار الدهبي (d. A.H. 748=A.D. 1348), for some account of whom see No. 700 above

Beginning:—

الحمد لله و سلام على عبادة الدين اصطفى و اشهدان لا اله الا الله
وحده لا شريك له مالمع نور و اختفى و اشهد ان محمدا عبده و رسوله
سد الشرفا و حسبنا الله و كفى اما بعد فهذا كتاب معرفة المشهورين من

القراء الاعيان - اولي الاسناد و الاتقان - و التقدم فى البلدان - على الطبقات و الازمان الخ *

Contents :—

- I. Fol. 1^a. الطبقة الاولى وهم الذين عرضوا القران و تلقوه من رسول الله صلى الله عليه وسلم كما القا اليه الروح الامين بلاعا من فائله و منزله عز و على *
- II. Fol. 4^b. الطبقة الثانية وهم الذين عرضوا على احد المدكورين قديهم و تلقوا منهم *
- III. Fol. 8^b. الطبقة الثالثة و سائرهم من الناعين
- IV. Fol. 17^a. الطبقة الرابعة و اولهم يدخل فى الطبقة الثالثة و حملتهم ستة و عشرون اماما *
- V. Fol. 29^a. الطبقة الخامسة و عددهم تسعة و ثلاثون مقربا
- VI. Fol. 38^a. الطبقة السادسة و عددهم تسعة و ستون اماما
- VII. Fol. 50^b. الطبقة السابعة و عددهم تسعون نفسا
- VIII. Fol. 59^b. الطبقة الثامنة و عددهم خمسة و ثمانون مقربا
- IX. Fol. 73^a. الطبقة التاسعة و عددهم اثنان و ثمانون نفسا
- X. Fol. 84^b. الطبقة العاشرة و اهلها ثماننة و سبعون اماما
- XI. Fol. 95^a. الطبقة الحادية عشر و عددهم اثنان و ثمانون نفسا
- XII. Fol. 105^a. الطبقة الثانية عشر و فى اولها جماعة لولا نأخر منوهم لتقدموا و مجموعهم مائة و ستة عشر مقربا *
- XIII. Fol. 118^a. الطبقة الثالثة عشر
- XIV. Fol. 131^b. الطبقة الرابعة عشر
- XV. Fol. 148^b. الطبقة الخامسة عشر و عددهم تسعة و ثمانون
- XVI. Fol. 158^b. الطبقة السادسة عشر من القراء و عددهم مائة و خمسة رجال *
- XVII. Fol. 178^b. الطبقة السابعة عشر سمينا منهم نحو الاربعين بل ازيد

As he tells us in the following lines at the end, the work was revised by the author, with additions and alterations, in A.H. 730 = A.D. 1330:—

فرغ محمد بن الدهبي المؤلف من هذه [النسخة] المباركة و فيها زيادات و تقديم و تاخير عن المسودة فى ربيع الآخر سنة ثلثين و سبعمائة *

For other copies, see Paris, No. 2048; Berlin, No. 9943; and Kopr., No. 1116. See also Hâj Khal, vol. iv, p 150; and Brock, vol. ii, p. 46

Foll 184^b-189^b contain supplementary biographical notices of readers of the Qurân, in two parts The first, as we are told in the

following note, is said to have been copied from the author's autograph additions, and the other to be a selection from the *Da'ir Tabaqât al-Qurrâ'* of 'Afifaddîn al Matarî (whose name is given in Hâj. Khal., vol. iv, p. 150, as At-Ṭabarî):—

هذا ذيل منقول من خط الكاظم الذهبي ر من فوائد الكاظم

عفيف الدين المطري وهم اهل الطبقة الثامنة عشر وما بعدها •

Written in Naskh, originally without diacritical points, which, according to a note at the end, were subsequently added at Haidarâbâd, in A H 1213=A D 1798, by a scholar, who does not reveal his name.

Dated, A.H. 1180=A.D. 1766.

Scribe · السدد على المالكي .

A table of contents is prefixed to the work.

The title-page contains a short biographical sketch of the author, extracted from the *Tabaqât al-Kubrâ* of As-Subkî.

HANAFITE JURISTS AND SCHOLARS.

No. 758.

fol. 200 ; lines 17 ; size 11 × 7¼ ; 9 × 5½.

الجواهر المضية فى طبقات الكنفية

AL-JAWÂHIR AL-MUDÎYAH FÎ ṬABAQÂT AL-ḤANAFÎYAH.

A biographical dictionary of Ḥanafite scholars and authors, complete in two separate volumes.

Author: Muhîyaddîn Abû Muhammad 'Abdalqâdir bin Abî'l-Wafâ' Muḥammad al-Qurashî al-Misrî بن محمد عبد القادر بن محي الدين ابو محمد عبد القادر بن ابى الوفاء محمد القرشي المصري. He was born in Sha'bân, A.H. 696=A.D. 1297, and studied in Cairo and Mecca under numerous scholars, such as Ḥasan al-Kurdî (d. A.H. 720=A.D. 1320), Aḥmad ad-Dimyâtî

(*d.* A.H. 749=A.D. 1348), Ibrâhîm at-Tâhîrî (*d.* A.H. 728=A.D. 1328), 'Abdallâh as-Sanhâjî (*d.* A.H. 724=A.D. 1324), and others. He produced several useful works on the Hanafite law, and died in A.H. 775=A.D. 1373. For his life, see Ḥusn al-Muhâdarah, fol 117^a; Ad-Durar al-Kâminah, vol i, fol. 298^a; and Hadâ'iq al-Hanafiyah, p, 294.

Vol. I.

Beginning:—

الحمد و العظمة و الكبرياء لمن له الاسماء الحسنى الخ *

The biographical notices are preceded by a *Muqaddimah*, which is divided into three chapters, dealing respectively with the names of God, the genealogy of the Prophet, and the life of Imâm Abû Hanîfah (*d.* A.H. 150=A.D. 767). The present volume breaks off in the middle of the account of محمد بن احمد بن يوسف بن اسمعيل بن شاة الخوارزمى.

For other copies, see Berlin, No. 10020; Bûhâr, No. 254; and Âsafiyah, p. 780. See also Brock., vol. II, p. 80, and Hâj. Khal, vol. II, p. 648.

The work has been printed in Haidarâbâd (Deccan).

No. 759.

fol. 184; lines and size same as above.

The Same.

Vol. II.

The second volume of the preceding work, which begins by completing the account of الخوارزمى and ends with the account of ابن بعيش. The biographical notices are followed by a *Khâtimah*, designated كُتاب الجامع, consisting of notes on miscellaneous historical and religious matters.

A fly-leaf at the end contains a biography of the author, extracted from المنهل الصافي و المستوفى بعد الروافى of Yûsuf bin Tagribirdî (*d.* A.H. 874=A.D. 1469).

Both volumes are written by one and the same scribe, in ordinary Indian Nasta'liq, with numerous lacunae. Not dated. Probably, 18th century.

No. 760.

fol. 152; lines 23; size $8 \times 5\frac{1}{2}$, $6\frac{1}{2} \times 3\frac{1}{2}$.

عقود الجمان في مناقب ابي حنيفة النعمان

‘UQÛD AL-JUMÂN FÎ MANÂQIB ABÎ
HANÎFAT AN-NU‘MÂN.

A comprehensive biography of Imâm Abû Hanîfah (*d.* A.H. 150 = A.D. 767), together with an account of his eminent disciples.

Author: Shamsaddîn Abû ‘Abdallâh Muhammad bin Yûsuf bin ‘Alî bin Yûsuf ad-Dimashqî as-Sâlihî ash-Shâfi‘î شمس الدين ابو عبد الله محمد بن يوسف بن علي بن يوسف الدمشقي الصالحى الشافعى. He was born at Damascus, but settled in Cairo, where he lived in the Khânqâh of Barqûqiyah, and died on the 14th Sha‘bân, A.H. 942 = A.D. 1536 See Brock, vol. II, p. 304; and Hâj Khâl., vol. IV, p. 238.

Beginning —

الحمد لله الذى جعل العلماء ورثة الانبياء و اختار منهم الاثمة
المجتهدين في فروع الشريعة الاولياء ومن احبهم كلهم فقد فاز و دخل مى زمرة
الانبياء و من انتقص احدا منهم فقد ظلم نفسه و هو من الاعبياء الخ *

Having, in A.H. 938 = A.D. 1531, come upon a work containing disparaging remarks about Imâm Hanîfah, our author was moved to write the present work, in which he defends the said Imâm, and gives an account of his pious mode of living, his literary eminence, and distinctive attributes, together with an account of his eminent disciples

The work is divided, as follows, into a *Muqaddimah*, 26 chapters, and a *Khâtimah* :—

Fol. 3 ^a .	المقدمة تشمل على ستة فصول
Fol. 14 ^a .	الباب الاول في نسبه و تاريخ مولده و صفته
Fol. 17 ^a .	الباب الثاني فيما ورد في تنسب النبي صلي الله عليه وسلم
Fol. 19 ^a .	الباب الثالث فيمن ادركه ابو حنيفة رضي الله عنه من الصحابة و من سب منهم *
Fol. 25 ^a .	الباب الرابع في ذكر بعض شيوخه
Fol. 35 ^a .	الباب الخامس في ذكر بعض الآخدين عنه الحديث و الفقه
Fol. 57 ^a .	الباب السادس في مبدأ امره و نشأته و طلبه العلم
Fol. 60 ^a .	الباب السابع في ابتداء جلوسه للافناء و التدريس

- Fol. 62^a. الباب الثامن في ذكر الاصول التي بنى عليها مدهنه
- Fol. 64^a. الباب التاسع في بعض خصائصه التي اخص بها عن ^امر من
الائمة *
- Fol. 67^a. الباب العاشر في ثناء الائمة عليه وعلى فقيهه وعظميهم له
- Fol. 77^a. الباب الحادي عشر في شدة احباده في العبادة وقيامه الليل
كله وكثرة صلواته بالليل وقرآنه القرآن كله في ركعة *
- Fol. 81^a. الباب الثاني عشر في خوفه ومرافقه لربه سبحانه وتعالى
- Fol. 84^a. الباب الثالث عشر في كرمه وحودة وسعائه ومواسائه
- Fol. 86^b. الباب الرابع عشر في ورعه وجمده وامانه
- Fol. 89^a. الباب الخامس عشر في وفور عقله وفراسده
- Fol. 91^a. الباب السادس عشر في ركائه وطنه واحبته المسكنه عن
الاسئلة المبهته *
- Fol. 106^a. الباب السابع عشر في حمل من مكارم اخلافه عبر ما نقدم
- Fol. 109^b. الباب الثامن عشر في اكله من كسبه وردة جوائز الامراء
والحكلاء وغيرهم من ارباب الدولة *
- Fol. 110^b. الباب التاسع عشر في اخلافه في ملته
- Fol. 111^a. الباب العشرون في بعض حكمه ومواعظه و آدابه
- Fol. 114^b. الباب الحادي والعشرون في عرض الامراء والحكلاء عليه
القضاء وعبرة من الولادات وامتناعه من ذلك وضربهم له
وحبسهم اياه *
- Fol. 116^b. الباب الثاني والعشرون في ذكر احرف قبل انه كان
بخباز القرآنة بها *
- Fol. 117^b. الباب الثالث والعشرون في بيان كثرة حديده وكونه من
اعمال الحفاظ *
- Fol. 130^a. الباب الرابع والعشرون في سبب مرضه وفاته و انه
مات شهيدا و ابن دفن و ما يتعلق بذلك و ما سمع
من روح الجن عليه *
- Fol. 133^a. الباب الخامس والعشرون في بعض منامات حسنة رآها
هو وروئت له في حباته وبعد وفاته و بيان رد منامات
ذكرت بصد ذلك *
- Fol. 138^b. الباب السادس والعشرون في بعض ما قيل فيه من الشعر
- Fol. 141^a. الخاتمة تشتمل على اربعة فصول *

The work was completed towards the end of Rabî II, A. H. 939 = A. D. 1532, as stated in the following colophon:—

قال مؤلفه أفقر الخلق الى عفو الحق محمد بن يوسف بن علي
بن يوسف الدمشقي الصالحى الغادري نزيل البرقوفية التي بصحراء
القاهرة خارج باب النصر..... فرغت من تأليفه في
اواخر شهر ربيع الآخر سنة تسع و ثلاثين و تسعمائة *

The above colophon is followed by a short biographical notice of the author, written in the same hand as the text

For other copies, see Wien, No. 1180; Yenî, No. 876; Ayâ Sûfiyah, No. 3309; Cairo, vol v, p 90; and Râmpûr, p 670.

Written in Naskh, with the headings in red. Not dated. Probably, 18th century.

A seal bearing the name of Sayyid Hamîdaddîn Ahmad, alias Nûralhudâ, dated A. H. 1257 = A. D. 1841, is found on the title-page.

No. 761.

fol. 49; lines 19; size $7\frac{1}{2} \times 5$; $6\frac{1}{2} \times 3\frac{1}{4}$.

طبقات السادة الحنفية

ṬABAQÂT AS-SÂDAT AL- ḤANAFÎYAH.

A work containing biographical notices of well-known doctors of the Hanafite school, from Imâm Abû Hanîfah (*d.* A. H. 150 = A. D. 767) to Ahmad bin Sulaimân bin Kamâl Pâshî (*d.* A. H. 940 = A. D. 1533).

Neither the title of the work nor the author's name is given in the text. In a note on the title-page, the work is ascribed to Ahmad bin Muslihaddîn Mustafâ Ṭâshkuprîzâdah (*d.* A. H. 968 = A. D. 1560). This, however, appears to be a mistake. It is not included among the works attributed to this author; and, indeed, seems to be identical with the *Ṭabaqât as-Sâdat al-Hanafîyah* of 'Abdallâh as-Suwaidî *عبد الله السويدي* (*died c.* A. H. 950 = A. D. 1543), which, according to the copy described in Berlin No. 10026, has the same beginning and contents as the present work.

Beginning :—

الحمد لله رب العالمين و الصلوة و السلام علي سيدنا محمد و آله
و صحبه اجمعين اما بعد فهذا الكتاب مختصر في طبقات الحنفية ذكرت
فيه المشاهير من الائمة الدين نقلوا علم الشريعة في كل طبقة و نشرها
بين الامة الحج *

The author, in his preface, tells us that the Hanafite jurists can be divided into the following seven groups or *Ṭabaqāt*, all of which, with the exception of the seventh, are mentioned in the Berlin copy :—

1. الطبقة الاولى طبقة المجتهدين في الشرع كالائمة السند المذكورة و من
سلك مسلكهم من الائمة *
2. الطبقة الثانية طبقة المجتهدين في المذهب كدلاميد اصحاب الطبقة
الاولى *
3. الطبقة الثالثة طبقة المجتهدين في المسائل التي لا رواية فيها عن
صاحب المذهب *
4. الطبقة الرابعة طبقة اصحاب النخريج من المقلدين كالرازي و احزانه
5. الطبقة الخامسة طبقة اصحاب النخريج من المقلدين كابي حسن
القدوري و صاحب الهداية *
6. الطبقة السادسة طبقة المقلدين القادرين على التمييز بين القوى و
الضعيف و ظاهر الرواية *
7. الطبقة السابعة طبقة المقلدين الذين لا يتقدمون على التمييز المذكور
في المسطور و لا يفرقون بين الغث و السمين و لا يميزون الشمال عن
اليمين بل يجمعون ما يجدون في النصوص كعاطب اللؤلؤ *

Written in ordinary Naskh, within double red-ruled borders, with a tasteless frontispiece

Emendations and corrections have been made in the margins throughout the copy.

Dated, A.H. 1103 = A.D. 1692.

Four fly-leaves at the beginning contain miscellaneous notes and extracts from various sources.

No. 762.

fol. 85; lines 13; size $8\frac{1}{2} \times 5\frac{1}{4}$; $6 \times 6\frac{1}{4}$

الخيرات الحسان في مناقب الامام ابى حنيفة النعمان
AL-KHAIRĀT AL ḤISĀN FĪ MANĀ-
QĪB AL-IMĀM ABĪ ḤANĪFAT
AN-NU‘MĀN.

A well-known biography of Imâm Abû Ḥanifah (*d.* A. H. 150 = A. D. 767).

Author · Abû'l-‘Abbâs Shihâbaddîn Ahmad bin Muhammad bin ‘Alî, called Ibn Ḥajar al-Haṣamî بن محمد بن احمد بن شهاب الدين احمد بن محمد بن علي الشهبان بن حجر الهيثمي (*d.* A. H. 974 = A. D. 1566). See Lib. Cat., vol. v, part i, No. 283.

Beginning:—

* الحمد لله الذي اخص العلماء بوراثة الانبياء اخ

In the preface, the author tells us that his original draft of a life of Imâm Abû Ḥanifah, which he lent to a friend for copying, having been lost, he was obliged to rewrite it, and based the present work on the ‘*Uqūd al-Jumân*’ of Muhammad bin Yûsuf ad-Dimashqî (No. 760 above).

The contents of the work have been described in Berlin, No. 10003. See also Cairo, vol. v, p. 51; Brock. vol. II, p. 389, and Ḥâj. Khal., vol. III, p. 182.

Written in fair Naskḥ, with a few marginal notes. The headings of the chapters are in red. Not dated. Probably, the first half of the 19th century.

The work has been twice printed in Cairo, A. H. 1305 and 1311.

No. 763.

fol. 178; lines 17; size $8\frac{1}{4} \times 5$; $5\frac{1}{2} \times 2\frac{3}{4}$.

الاثمار الجنيه في اسماء الحنفية
AL-AṢMĀR AL-JANĪYAH FĪ ASMĀ’
AL-ḤANAFĪYAH.

A biographical dictionary of eminent jurists of the Ḥanafite school.

Author: Mullâ 'Alî bin Sultân Muhammad al-Qârî al-Harawî
 ملا على بن سلطان محمد القارى الهروى (d. A. H. 1014 = A. D. 1605). See Lib
 Cat, vol v, part i, No. 237

Beginning:—

* الحمد لله رب الارض و السماء ذى الفضل و الطول و النعماء الخ

The title of the work is not given in the text; but in the *Khulâsat al-Asar*, vol iii, p 185, and the *Hadî'iq al-Hanafîyah*, p. 399, it is called *الانمار العنقه فى اسماء العنقه*. In a note at the top of fol. 1^b, however, the work is designated *حديثه النعمان*.

In the preface, the author states that he compiled the present work, after completing his well-known commentary on the *Musnad* of Imâm Abû Hanîfah (d. A. H. 150 = A. D. 767), entitled *مسند الانام شرح* (see Lib Cat, vol. v, part i, No. 237)

The first fifty folios are devoted to the life of Imâm Abû Hanîfah, divided into several *Fasl*. The alphabetical series of proper names begins on fol. 50^b with *ابراهيم بن احمد بن محمد حمونه* and ends on fol. 153^a with *يونس بن القاسم*, and this is followed by additional chapters, containing *Kunyah*, notices of female jurists, and *Ansâb*. The work ends with a *Khâtimah*, called *كتاب الجامع*, which is divided into a large number of *Fâ'idah*, dealing with miscellaneous legal and religious matters. Following the *Khâtimah* comes a *Fasl*, containing a few supplementary notices of the Hanafite jurists of Yemen, extracted from the *Tirâz A'lâm az-zaman Fi Tabaqât A'yân al-Yaman* of 'Alî bin Hasan al-Khazrajî (d. A. H. 812 = A. D. 1409).

Another copy of the work is noticed in Bûhâr, No. 256.

Foll. 42 and 52 are misplaced, and should follow after foll. 51 and 41, respectively.

Written in fair Naskh, but with clerical errors. Dated, A. H. 1076 = A. D. 1665.

Scribe: *عبد الرحم بن صالح*.

No. 764.

fol. 193; lnes 17; size $10\frac{1}{2} \times 7$; $7\frac{1}{2} \times 4\frac{1}{2}$.

[*كتائب المجتهدين*]

[KATÂ'IB AL-MUJTAHIDÎN.]

A work containing biographical notices of eminent doctors of the Hanafite school, without title or author's name.

The work seems to be based on the *Katâ'ibu A'lâm al-Akhyâr* of Maḥmūd bin Sulaimân al-Kaffawî (d. A.H. 990=A.D. 1582), to whom our author refers on almost every page. The latest work quoted is the *Ad-Durr al-Mukhtâr* of Al Ḥaskafî, who died in A.H. 1088=A.D. 1677.

Beginning:—

فاتحة الكتاب و فيها خمسة مطالب المطلب الاول في حد الفقه
المطلب الثانى في الاجتهاد المطلب الثالث في رسم المفتي المطلب
الرابع في طبقات الفقهاء السبعة المطلب الخامس فى امهات المسائل النج *

The work consists of an introduction, termed فاتحة الكتاب, and six *Katâ'ib* (lit., battalions). The introduction is subdivided into five *Matâlib*, dealing, respectively, with the definition of law; the significance of *Iyṭhâd*, or legal scholarship; the duties of a *Muftî*, or jurisconsult; the seven classes of jurists; and the twenty-five principles of jurisprudence.

The six *Katâ'ib* are as follows:—

- | | | |
|------|-------------------------|---|
| I. | Fol. 15 ^a . | كسنة طمقة المحققين في الشرع وهى الكسنة الاولى |
| II. | Fol. 30 ^b . | كسنة طمقة المحققين فى المدعى و افرابهم |
| III. | Fol. 63 ^a . | كسنة طمقة المحققين فى المسائل |
| IV. | Fol. 115 ^b . | الكسنة الرابعة طمقة اصحاب التخرج |
| V. | Fol. 143 ^b . | كسنة طمقة اصحاب الترجيح |
| VI. | Fol. 170 ^a . | كسنة طمقة المنبجحين فى الفتوى |

Written in fair Nasta'liq. The following folios are blank, viz., 79^a, 81^a, 101^a, 119^b, 128^b, 130^b, 134^a, 138^b, 144, 147^b, 150^a, 152^a, 154^b, 156^a, 158^b, 161^b, 163^a, 165^b, 168^b, 170^a, 174^b, 176^b, 178^b, 182^b, 183^a, 185^a, 187^b, and 189^a.

Not dated. Apparently, 19th century.

SHĀFI'Ī JURISTS AND SCHOLARS.

No. 765.

foll. 226 ; lines 30 ; size $6\frac{1}{2} \times 5$; $5\frac{1}{2} \times 3\frac{1}{2}$.

تبيين كذب المفتري

TABYĪŪN KADIB AL-MUFTARĪ.

A very old copy of a work on the life and merits of Imām Abū'l-Ḥasan al-Ash'arī ash-Shāfi'ī the celebrated founder of the Ash'arī school of theology (*d.* A.H. 324=A.D. 936), accompanied by short biographical notices of his prominent disciples and followers

Author: Sīqataddīn Abū'l-Qāsim 'Alī bin al-Hasan bin Hibatallāh, called Ibn 'Asākir بن هبة الله الحسن بن علي بن القاسم أبو القاسم نقة الدين أبو القاسم على بن الحسن بن هبة الله أساكير . الشهير بابن عساكر .

The author, who was the most eminent traditionist of Syria of his age, was born on the 1st Muharram, A.H. 499=A.D. 1105 He received his education at Bagdād, in the famous Nizāmiyah College; and served at Damascus as a professor in the Dār al-Hadis An-Nūrīyah, an institution which was founded, chiefly on his account, by Al-Malik al-'Adil Nūraddīn Mahmūd bin Zangī, the then ruler of Syria (A.H. 541-569=A.D. 1146-1173) Our author died at Damascus, A.H. 571=A.D. 1176 For his life, see Ṭabaqāt al-Kubrā by As-Subkī, vol. vi, fol 15^b; Ṭaḍkirat al-Huffāz, vol. iv, p. 122; Ṭabaqāt by Al-Isnawī, fol 164^a; Ṭabaqāt by Ibn al-Mulaqqīn, fol 46^b; Ṭabaqāt al-Mufasssīrīn by Ad-Dā'ūdī, fol. 62^a, Mir'āt al-Janān, fol. 343^b; Dustūr al-I'lām, fol 96^b, and Ibn Khablīkān (De Slane's translation), vol. ii, p 252.

Beginning:—

* الحمد لله الذي منح اهل التحقيق فى توحيدده بصاير و احلاما النح

The work consists of the following chapters:—

Fol. 5^b. ذكر تسمية ابي الحسن رحمة الله عليه و نسبه و الامر الذي

فارق عقدة اهل الاعترال به *

Fol. 11^a. ماروي عن النبي صلى الله عليه وسلم عن اشارته بقدم

ابي موسى و اهل اليمن *

- Fol 17^a ذكر مازنق ابو الحسن رحمه الله من شرف الاصل و ما ورد
من نبيه ذوى العهم *
- Fol. 54^b. ذكر ما اشهر به ابو الحسن رضى الله عنه من العلم و ظن
منه و فوز المعرفة *
- Fol 62^b. ذكر ما عرف من ابى الحسن رضى الله عنه من الاجتهاد فى
العادة *
- Fol. 63^b. ذكر ما نسر لادى الحسن رضى الله عنه من النعمة من
كونه من خير فروع هذه الأمة *
- Fol. 67^a. [ذكر] ما وصف من مجاهدته لاجل الدع .
- Fol 77^a. ذكر ماروى من المنامات النبى يدل على ان ابا الحسن
من مسدقنى الامامات [sic الامامه] *
- Fol. 78^a. ذكر ما مدح به ابو الحسن من الاشعار .
- Fol. 83^b. ذكر جماعة من اعيان مشاهير اصحابه .

The above chapters are followed by a systematic refutation of the false allegations made against Imâm Ash‘ari by his opponents.

For other copies of the work, see Ref., No. 149, Leyden, No. 901, and Escur., No 1796. See also Hâj., Khal. vol ii, p. 187, and Brock., vol. i, p. 331.

Written in old Arabian Naskh. The first six folios are supplied in a later hand

In the following note at the end, apparently in the same hand as the text, the scribe is said to be Abû Ja‘far al-Qurtubî, whose proper name is Ahmad bin ‘Alî bin Abî Bakr bin Ismâ‘il al-Qurtubî (d. A.H. 596=A.D. 1199; see *Ṭabaqât al-Qurrâ’* by Aḍ-Ḍahabî, fol. 132^b):—

خط ابى جعفر الفرطبي امام دار الحديث بدمشق *

The above note is followed by an original *Samâ’* (written by the same Ahmad bin ‘Alî al-Qurtubî), saying that the present copy was read before the author’s son, Abû Muhammad Qâsim bin ‘Alî (d. A.H. 600=A.D. 1203), at several sittings, the last of which was held on Monday, the 3rd *Dû’l* *Qa’dah*, A.H. 581=A.D. 1186.

No. 766.

foll. 272, lines 17; size $9\frac{1}{2} \times 6\frac{1}{2}$, $6\frac{1}{2} \times 3\frac{1}{2}$.

طبقات الشافعية الكبرى

ṬABAQĀT AŞH-SHĀFI'ĪYAT AL
KUBRĀ.

A comprehensive biographical dictionary of Shāfi'ī scholars, complete in seven separate volumes.

Author Tājaddīn Abū Naşr 'Abdalwahhāb bin 'Alī bin 'Abdal-Kāfi as-Subkī ash-Shāfi'ī ناج الدين ابو نصر عدد الوهاج بن على بن عبد الكافي السدكي الشافعي. He was born in Cairo, A H 727 = A D 1327, and settled with his father in Damascus, where he studied under the well-known Shamsaddīn ad-Dahabī (*d* A H 748 = A D 1348). He attained a profound knowledge in several branches of learning, especially the Shāfi'īte school of law, in which he claimed to be one of the supreme authorities. He was appointed Qādī of Damascus, but was subsequently suspended and imprisoned for two months. After his release, he was reinstated as Qādī. He also served in numerous academies of Syria and Egypt. He compiled three biographical dictionaries of Shāfi'īte scholars, the present being the most comprehensive. The titles of the other two are طبقات الشافعية الوسطى and طبقات الشافعية الصغرى. Besides these, he produced several other useful works, mostly on Shāfi'īte jurisprudence and Muhammadan theology. He died on the 7th Dū'l-Hijjah, A. H. 771 = A. D. 1370. For his life, see Ad-Durar al-Kāminah, vol. 1, fol. 309^a; Dustūr al-'Ilām, fol. 62^a; and Tabaqāt by Ibn Qādī Shuhbah, fol. 157^b.

Vol. I.

Beginning:—

فال سبدا العدد القعبير الى الله تعالى الحمد لله نحمده
و نستعينه و نستعفروا و نستهديه النجم *

The work is divided into seven *Tabaqāt*, the names included in each *Tabaqah* being arranged in alphabetical order, except that out of respect for the Prophet the names beginning with Ahmad or Muhammad are in every case placed first. The present volume ends with the account of العات بن شرايم النقال الخوارزمي.

Copies: Berlin, No. 10037 (fragment); Paris, No. 2100; Yenī, No. 870; Ayā Şūfiyah, Nos. 3299-3301; Cairo, vol. v, p. 78;

Râmpûr, p. 640; and Bûhâr, Nos. 257-263. See also Hâj. Khal., vol. iv, p. 139; and Brock., vol. ii, p. 89.

Foll. 56^b, 59^a, 67^b and 93^a contain short lacunae.

The work has been printed, in six volumes, in Egypt, A.H. 1324.

No. 767.

fol. 277; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, beginning with the account of يوسف الاموي الكارت بن مسكين بن محمد بن يوسف الاموي and ending with that of الحسن بن احمد بن يزيد بن عيسى الاصطخري.

Fol. 1^b contains a gap of about four lines. There are also short lacunae on foll. 128^b, 263^a, 275^a and 275^b.

No. 768.

fol. 278; lines and size same as above.

The Same.

Vol. III.

The third volume of the same work, beginning with the account of الحسن بن احمد بن الطري ابو الحسن الجالي and ending with that of اسمعيل بن ابراهيم بن محمد عدد الرحمن القزاق ابو محمد العقبة المغربي السرخسي.

Lacunae are found on foll. 14^a, 15^a, 17^a, 163^a and 226^a.

No. 769.

fol. 275 ; lines and size same as above.

The Same.

Vol. IV.

The fourth volume of the same work, beginning with the account of اسمعيل بن زاهر بن محمد بن عبد الله بن محمد بن علي ابو القاسم البوفاني and ending with that of نصر بن ابراهيم بن نصر بن ابراهيم بن داود المقدسي .

Lacunae are found on fol. 25^b, 35^a, 49^b, 86^a, 129^b, 253^b and 265^a.

No. 770.

fol. 276 ; lines and size same as above.

The Same

Vol. V.

The fifth volume of the same work, beginning with the account of نصر بن نصر بن علي العرافي ابو القاسم بن بل النصرية and ending with that of عدد المحسن بن عدد المنعم بن علي الكفرطاي ثم الشرازي .

Lacunae are found on fol. 1^b, 31^a, 82^a, 86^a, 136^a, 146^b, 152^a, 154^b, 157^b, 161^a, 192^a, 215^a, 242^b and 243^b.

No. 771.

fol. 338 ; lines and size same as above.

The Same.

Vol. VI.

The sixth volume of the same work, beginning with the account of عبد الملك بن زيد بن ناسن بن ريد بن فائد بن حميد الثعلبي and ending with that of محمد بن احمد بن ابراهيم بن حيدر .

About two lines at the bottom of fol. 183^a, and one line at the bottom of fol. 275^a, have been penned through. Besides a gap of about four lines on fol. 75^a, there are short lacunae on fol. 15^a, 58^b, 63^a, 78^b, 79^a, 80^b, 85^a, 105^b, 109^b, 111^a, 112^b, 120^a, 135^b, 139^a, 216^a, 231^a, 277^a, 334^b and 335^a.

several useful works. Besides the present work, and those mentioned in Brock., vol. ii, p. 91, the following compositions of his are enumerated in the Ṭabaqât by Ibn Qâḍî Shuhbah, fol 156^b :—

1 اللوامع النوارق فى الجمع 3. الهداية فى اوامير الكفاية 2. جواهر الدرر 1 ; والفوارق
المعجر المحبط 5. شرح عروس ابن العاجب 4. ;

He died on the 18th Jumâdâ I, A.H. 772=A.D. 1370. For his life, see Ḥusn al-Muhâdarah, fol. 210^a; Ad-Durar al-Kâminah, vol. i, fol. 285^a; Dustûr al-ʿIlm, fol. 8^a; Ṭabaqât by Ibn Qâḍî Shuhbah, fol. 156^a; and Ṭabaqât by Ibn al-Mulaqqin, fol 143^b.

Beginning :—

الحمد لله مميت الاحياء و محيي الاموات الخ •

The first eight folios are devoted to biographical notices of Imâm Shâfiʿî and his contemporary followers. The alphabetical series of notices begins on fol. 9^a, with الاما طى .

The colophon says that the work was commenced some time before A.H. 750=A.D. 1349, and was completed on the 21st of Shawwâl, A.H. 769=A.D. 1368.

A short but useful précis of the preface, which contains a detailed account of the work, is given in India Office, No. 709, and Br. Mus. Suppl., No. 643. See also Ref., No. 142, Hâj. K̄hal., vol. iv, p. 143; and Brock., vol. ii, p. 90.

The present MS was transcribed from an old copy of the work, which was written during the life-time of the author and collated in his presence.

Written in fair Naskh, with the headings in red, within double red ruled borders. Dated, A.H. 1312=A.D. 1894.

A table of contents is prefixed to the work.

Scribe : علي بن السد محمد بن علي بن عبد الله الرفاعي

No. 774.

fol. 186; lines 27; size 10½ × 7½; 7 × 4½.

العقد المذهب فى طبقات حملة المذهب

AL-ʿIQD AL-MUDAHHAB FÎ ṬABAQÂT
ḤAMALAT AL-MADHAB.

Biographies of eminent doctors of the Shâfiʿî school, from the time of Imâm Shâfiʿî to A.H. 780=A.D. 1378.

Author; Sirâjaddin Abû Hafṣ ‘Umar bin ‘Alî bin Ahmad bin Muhammad al-Anṣârî al-Andalusî ash-Shâfi‘î, better known as Ibn al-Mulaqqin سراج الدين ابو حفص عمر بن علي بن احمد بن محمد الانصاري . الاندلسي الشافعي المعروف بابن الملحن natives of Andalus, i.e. Andalusia in Spain; but his father, ‘Alî bin ‘Aḥmad (*d.* A.H. 727 = A.D. 1327), who was a well-known grammariân, settled permanently in Cairo, where our author was born on Rabî‘ I, A.H. 723 = A.D. 1323. He gives us a short autobiography, with a detailed list of his numerous compositions, on foll. 154^b–155^b. He tells us that he lost his father, when he was little more than a year old. His mother then married one ‘Isâ al-Maġribî al-Mulaqqin, a teacher of the Qurân in the mosque of Tûlûn, after whom our author is generally called Ibn al-Mulaqqin. He compiled numerous works on various subjects; but according to the *Ṭabaqât ash-Shâfi‘iyah* by Ibn Qâḍî Shuhbah, fol. 191^a, as well as *Al-Qabas al-Ḥâwî*, vol. i, fol. 3^b, a large number of these compositions were unfortunately burnt during the author’s life-time. He died on the 6th Rabî‘ I, A.H. 804 = A.D. 1401. For his life and works, see *Husn al-Muhâḍarah*, fol. 216^a; *Ṭabaqât* by Ibn Qâḍî Shuhbah, fol. 191^a; *Dustûr al-‘Ilâm*, fol. 138^a; *Al-Qabas al-Ḥâwî*, vol. ii, fol. 3^b; and Brock., vol. ii, p. 92.

Beginning:—

ربنا آتانا من لَدُنْكَ رَحْمَةً وَهَيَّئْ لَنَا مِنْ أَمْرِنَا رِشْدًا - الْحَمْدُ لِلَّهِ
 وَسَلَامٌ عَلَى عِبَادَةِ الدِّينِ اصْطَفَى وَ الصَّلَاةِ وَ السَّلَامِ عَلَى الْهَادِي إِلَى
 سَبِيلِ الْخَيْرِ وَ الدَّاعِي إِلَى الْوَفَا وَ عَلَى آلِهِ وَ اصْحَابِهِ وَ سَلَامٌ وَ كَرَمٌ - وَ نَعُدُّ
 هَذِهِ جَمَلَةً دَافِعَةً إِنْ شَاءَ اللَّهُ تَعَالَى فِي مَعْرِفَةِ طَبَقَاتِ الشَّافِعِيَّةِ يَجِبُ عَلَى
 الْعَقِيهِ تَحْصِيلُهَا نَحْ *
 *
 *
 *

The work is divided into three *Ṭabaqât*, the first two being subdivided, respectively, into 34 and 36 short *Ṭabaqât*. The notices, included in each *Ṭabaqah*, are arranged in alphabetical order.

Foll. 156^a–186^a consist of a supplement to the same work, compiled by the author himself, and designated *كُتَابُ الذُّبُلِ عَلَى طَبَقَاتِ الْعُقَبَاءِ* للمؤلف سراج الدين عمر بن الملحن, arranged in alphabetical order, except that out of respect for the Prophet the names beginning with Muhammad have been placed first.

For other copies, see Berlin, No. 10039; Leyden, No. 898; Bodl., vol. ii, No. 129; and Cairo, vol. v, p. 89. See also Hâj. Khal., vol. iv, p. 233.

The present copy was transcribed at the instance of the founder

of the library in A.H. 1313=A.D. 1895. The scribe, Sayyid Muhammad ar Rifâ'î, states, in a note at the end, that he transcribed it from a copy, dated A.H. 775=A.D. 1374, and also transcribed in their proper places the subsequent additions by the author, found in the margins of the said copy.

Written in fair Naskh, within double red-ruled borders. The headings are in red.

A table of contents is prefixed to the work.

No. 775.

fol. 233; lines 25; size $8 \times 6\frac{1}{4}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

fol. 1-210^b.

I.

طبقات الشافعية

ṬABAQĀT ASh-SHĀFI'ĪYAH.

Biographies of eminent jurists of the Shâfi'î school, from the time of Imâm Shâfi'î (*d.* A.H. 204=A.D. 820) to A.H. 840=A.D. 1436.

Author. Abû Bakr bin Ahmad bin Muhammad bin 'Umar, known as Ibn Qâdî Shuhbah al-Asadi ابن قادي احمد بن محمد بن عمر الشهير الشهابي الاسدي. ناسن فاصى سهند الاسدى. He was a great Shâfi'î jurist of Syria; was born in Rabî' I, A.H. 779=A.D. 1377; and died on the 11th Dû'l-Qa'dah, A.H. 851=A.D. 1448. See *Dustûr al-I'lâm*, fol. 112^a; *Hâj. K̄hal.*, vol. iv, p. 143; and *Brock.*, vol. ii, p. 51.

Beginning:—

الحمد لله الذي روع فدر العلماء و جعلهم بمنزلة النجوم في

السماء النجم *

The work is divided into 29 *Tabaqât*, or chronological groups. The first *Tabaqah* contains notices of those persons who received their education directly from Imâm Shâfi'î. The second comprises notices of scholars who flourished up to the end of the third century of the Hijrah. Each of the remaining *Tabaqah* covers a period of twenty years. Within each *Tabaqah*, the names are arranged alphabetically.

Copies: Berlin, No. 10040; Br. Mus., No. 370; Br. Mus. Suppl., No. 644; Goth., No. 1763; *Caïr*, vol. v, p. 36; Paris, No. 2102; *Bûhâr*, No. 264; and *Âsafiyah*, p. 784.

Written in fair Naskh, with the headings in red. Dated, A.H. 913=A.D. 1507.

Foll. 1-126 are water-stained. Foll. 59 and 60 are seriously damaged. Foll. 118, 130 and 133 are supplied in a later hand.

The title-page, as well as fol. 210^b, contain the notes and signatures of the former owners of the MS. The title-page also contains a short biography of the author, extracted from the *Nazm al-'Iqân* of Jalâladdin as-Suyûtî (*d.* A.H. 911=A.D. 1505).

fol. 211^a-233^b.

II.

كتاب الذيل و تکملة طبقات الشافعية

KITÂB AD-DAIL WA TAKMILATU ṬABAQÂT ASH-SHÂFI'ĪYAH.

A supplement to the same work, designated on fol. 211^a
 كتاب الذيل و تکملة طبقات الشافعية لابن فاضل شهابه .

The author of the supplement does not reveal his name in the text; but we learn from Hâj. Khal, vol. iv, p. 143, as well as from Al-Qabas al-Hâwî, vol i, fol. 67^a, that it was compiled by 'Izzaddin Hamzah bin Ahmad al-Husainî *الحسنى بن احمد حمزة* (*d.* A.H. 874=A.D. 1469), a disciple of Ibn Qâdî Shuhbah, and the author of several works.

Beginning.—

الحمد لله رب العالمين و الصلاة و السلام على اشرف المرسلين الخ *

The supplement is arranged in alphabetical order, and is divided into six *Qism*, as follows.—

- | | |
|------------------------------|--|
| I. Fol. 211 ^b . | القسم الاول من اشهر باسمه |
| II. Fol. 216 ^a . | القسم الثاني من اشهر بكنبته |
| III. Fol. 220 ^a . | القسم الثالث من اشهر بلقب |
| IV. Fol. 222 ^a . | القسم الرابع من اشهر بنسبه الى فيلده او بلده |
| V. Fol. 227 ^a . | القسم الخامس من اشهر بان |
| VI. Fol. 231 ^b . | القسم السادس من اشهر اسمه بصاحب |

A very modern copy. Written in fair Naskh, but with clerical errors Dated, A.H. 1314=A.D. 1896.

No. 776.

fol. 322; lines 15; size 10½ × 7; 7¼ × 4

Another copy of the same work, in two volumes.

Vol. I.

From the beginning of the work up to the end of the 21st *Tabaqah*.

No. 777.

fol. 257, lines and size same as above.

Vol. II.

From the 22nd *Tabaqah* to the end of the work.

Both volumes were transcribed in this library from the copy noticed above (No. 775), and are written in fair Naskh.

Dated, A.H. 1340 = A.D. 1921.

Scribe. محمود عالم حاه.

A table of contents is prefixed to each volume

HANBALITE JURISTS AND SCHOLARS.

No. 778.

fol. 273; lines 17-19; size 13 × 9; 10 × 7.

طبقات الحنابلة

ṬABAQĀT AL-ḤANĀBILAH.

Biographical notices of Hanbalī scholars, from the time of Imām Ahmad bin Muhammad bin Hanbal (*d.* A.H. 241 = A.D. 855) to A.H. 512 = A.D. 1118.

Author · Abū'l-Husain Muhammad bin Muḥammad bin al-Ḥusain bin Khalaf bin al-Farrā', called Ibn Abiyā'lā al-Ḥanbalī ابو الحسن بن محمد بن محمد بن خلف بن الفراء المشتهر بابن ابي علي الحنبلي. He was born on the 15th *Shā'bān*, A.H. 451 = A.D. 1059, and received his early education from his father, who died leaving him a boy of seventeen years of age. Our author continued his education under Aḥ-Ṣharīf Abū Ja'far 'Abdalkhālīq (*d.* A.H. 470 = A.D. 1077), and acquired a profound knowledge in the Hanbalī school of law. Besides the present work, the following compositions of his are enumerated

in the *Tabaqât al-Hanâbilah* by Ibn Rajab al-Ḥanbalî (vol. 1, fol. 58^a):—

1. المفتاح فى العقده 3; المبررات فى اصول العقده 2; المجموع فى العروع 1;
شرف الاتماع وسرف الانداع 5; ابصاح الادلة فى الرد على العروة الصاله المضلة 4.
بذنبه معاونة بن ابي سعبان .

He was killed on the night of the 10th Muharram, A.H. 526= A.D. 1131, by a party of burglars, who supposed him to be in possession of some wealth. See *Tabaqât al-Hanâbilah* by Ibn Rajab, vol. 1, fol. 58^a; and *Mir'ât al-Janân*, fol. 307^b.

Beginning:—

حدثنا الشيخ الامام الحافظ ابو العر عبد المعيت بن حرب بن زهير
الحربى قال حدثنا الفاضى الواحد السعيد الشهيد ابو الحسين محمد بن
محمد بن الحسين بن خلف بن العراء الكنبلى رضى الله عنه من لفظه
و كتابه و ذلك فى سنة اربع و عشرين و خمس مائه قال الكهد لله العلى
العظيم السميع البصير الخ *

The first eight folios are devoted to a genealogical table and short account of Imâm Ahmad Ibn Hanbal. The work is divided into six *Tabaqât*, in the first two of which the names are arranged alphabetically, and in the rest, chronologically. The last notice is that of Abû'l-Barakât Ṭalḥah bin Aḥmad (*d.* A.H. 512=A.D. 1118).

Another copy of the work is noticed in Bûhâr, No 265. See also Hâj. K̲h̲al., vol. iv, p. 135.

An excellent and very early copy. Written on thick creamy paper in beautiful Naskh, with vowel-points. Dated Friday, the 8th Dû'l-Qa'dah, A.H. 637=A.D. 1240.

Scribe. عبد الدائم بن عبد الجليل بن محمد بن عمر العقوى .

Both the title-page and the last folio contain the notes and signatures of a number of scholars, to whom the MS once belonged or who studied from this copy. A note by Ḥasan bin 'Alî bin 'Ubaid al-Mardâwî al-Maqdisî aṣ-Ṣâlîḥî (*d.* A.H. 916=A.D. 1510, see *As-Suḥub al-Wâbilah*, fol. 46^a) on the title-page runs thus:—

الحمد لله رب العالمين - نظرة و نصفحه العبد الفقير الراجي عفونه
الفوى حسن بن على بن عبيد بن احمد بن عبيد بن ابراهيم المرادوى
المقدسى الكنبلى عامله الله بلطفه الخفى فى ذى فعدة سنة ست
و سبعين و ثمان مائة *

Another note, dated A.H. 819=A.D. 1416, on the same title-page runs thus:—

الحمد لله رب العالمين - انتفل بالابتياح الشرعي الى ملك
 كاتبه بحمد الله وحسن توفيقه بهذا الكتاب العبد الفقير الى رحمة ربه عمر
 بن محمد بن المقدسي الكذبلي عفي الله عنه و عن جميع
 المسلمين و عن والديه في شهر سنة تسع عشرة و ثمان مائة احسن الله
 عاقبتها في خير و عافية *

No. 779.

fol. 149; lines 25; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{3} \times 4\frac{1}{2}$.

طبقات الحنابلة

TABAQÂT AL-HANÂBILAH.

Another biographical work on Hanbalî scholars, being a continuation of the preceding work. It is arranged chronologically, and covers the period from A.H. 460=A.D. 1067 to A.H. 751=A.D. 1350 Complete in two separate volumes.

Author Abû'l-Faraj 'Abdarrahmân bin Ahmad bin Ḥasan bin Rajab as-Sâlimî al-Baġdâdî al-Hanbalî بن احمد بن احمد بن الحسن بن رحب السالمى البغدادي (d. A.H. 795=A.D. 1393, see Lib. Cat., vol v, part 1, No. 281).

Vol. I.

Beginning —

الحمد لله رب العالمين الرحمن الرحيم قال الشيخ الامام العالم
 المقري زين الدين ابو الفرج عبد الرحمن بن شهاب الدين ابي العباس
 احمد بن حسن بن رجب رحمهم الله تعالى هذا كتاب جمعته و جعلته
 ذيلا على كتاب طبقات فقهاء اصحاب الامام احمد للقاضي ابي الحسن
 محمد بن القاضي ابي يعلى الخ *

The present volume ends with the account of Naṣrallâh bin 'Abdal'azîz al-Harrânî (d. A.H. 600=A.D. 1203).

For other copies, see Ref. No. 375; Bûhâr, No. 266; and Kôpr. No. 1115. See also Hâj. Khal., vol. iv, p. 135; and Brock., vol. ii, p. 107.

Written in Arabian Naskh. Dated, A.H. 1297=A.D. 1880.

Scribe: عبد الله بن محمد بن عبد الله بن فتونج التميمي الحنبلي.

No. 780.

fol. 143; lines and size same as above.

The Same.

Vol. II.

The second volume of the preceding work, beginning with the account of 'Abdalġanî bin 'Abdalwâhid al-Maqdisî (*d.* A.H. 600=A.D. 1203) and ending with that of Muhammad bin Abî Bakr Ibn Qaiyim al-Jawziyah (*d.* A.H. 751=A.D. 1350).

Written in the same hand as the above. Lacunae are found on fol. 1^b, 2^a, 7^a, 18^b, 103^b, and 109^b.

No. 781.

fol. 194; lines 15; size $10\frac{1}{2} \times 6$; $8\frac{1}{2} \times 4\frac{1}{2}$.

Another copy of the same work, in four volumes.

Vol. I.

Beginning like the first volume of the preceding copy and ending with the account of Abdalwâhhâb bin 'Abdalwâhid ash-Shîrâzî (*d.* A.H. 538=A.D. 1144).

No. 782.

fol. 238; lines and size same as above.

Vol. II.

Beginning with the account of Muhammad bin 'Alî as-Sâ'ig (*d.* A.H. 538=A.D. 1144) and ending with that of Naşrallâh bin 'Abdal'azîz al-Harrânî (*d.* A.H. 600=A.D. 1203).

No. 783.

fol. 237; lines and size same as above.

Vol. III.

Beginning with the account of 'Abdalġanî bin 'Abdal-Wâhid al-Maqdisî (*d.* A.H. 600=A.D. 1203) and ending with that of Ahmad bin 'Îsâ al-Maqdisî (*d.* A.H. 643=A.D. 1246).

No. 784.

fol. 181 ; lines and size same as above.

Vol. IV.

Beginning with the account of Yahyâ bin 'Alî al-Faraḍî (*d.* A.H. 643=A.D. 1246) and ending with that of Ibn Qayyîm al-Jawzîyah (*d.* A.H. 751=A.D. 1350).

All the above four volumes were transcribed by محمود عالم, the scribe of this library, in A.H. 1338=A.D. 1919. Fair Naskḥ.

No. 785.

fol. 170, lines 29, size $11\frac{1}{3} \times 8\frac{1}{4}$, $9\frac{1}{2} \times 5\frac{1}{2}$.

السحب الوابلہ تلی ضرائح الحنابلہ

AS-SUḤUB AL-WÂBILAH 'ALÂ
DARÂ'IH AL-ḤANÂBILAH.

A biographical dictionary of Ḥanbalî scholars, who flourished from A.H. 751=A.D. 1350 down to the author's time

Author. Muhammad bin 'Abdallâh bin 'Alî bin 'Usmân bin Humaid an-Najdî al-Ḥanbalî محمد بن عبد الله بن علي بن عثمان بن حميد النجدى الحنبلى.

A short life of the author, Muhammad an-Najdî, has been inserted by his pupil, Sâlih bin 'Abdallâh bin Ibrâhîm, at the end of the present copy, where it is stated that he was born at 'Unaizah (a village in Najd) in A.H. 1236=A.D. 1820, studied under Qâḍî 'Abdallâh bin 'Ubaidarraḥmân, called Abâ Butain (*d.* A.H. 1282=A.D. 1865), and made a pilgrimage to Mecca, where he completed his education under Muhammad bin al-Hudaibî (*d.* A.H. 1261=A.D. 1845). He also visited Yemen, Syria, Egypt, Mesopotamia and Nâbulus, where he made the acquaintance of the eminent Ḥanbalî scholars of the time, and collected materials for the present work. He held the post of Muftî at Mecca; and died at Ṭâ'if on the 12th Sha'bân, A.H. 1295=A.D. 1878.

Beginning:—

* احمد من رفع مفاذر العلماء و جعلهم اعلاما النخ

In the preface, the author points out that Zainaddin 'Abdarraḥmân al-'Ulaimî (*d.* A.H. 927=A.D. 1521) compiled a supplement to

the *Ṭabaqât* of Ibn Rajab al-Ḥanbalî (No. 779 above), which contained biographical notices of those Hanbalî scholars who flourished from A.H. 751=A.D. 1350 to A.H. 927=A.D. 1521, and that since then no biographical work on the Ḥanbalî scholars of the subsequent period had been compiled. He states further that, since Al-'Ulaimî's work was neither exhaustive nor commonly available, he had thought it desirable to begin the present work from A.H. 751=A.D. 1350, carrying it down to his own time. Amongst the numerous sources for his work, he mentions the very copy of the *Mu'jam* of Ibn Fahd, bearing an autograph note of the present author, which has been described in this catalogue (see No. 727 above)

The notices begin with *ابراهيم بن احمد بن عبد الهادي بن عبد الحميد* and end with *يوسف بن يحيى بن مرعي بن يوسف الطور كرمي* and *المقدسي الصالحي*. There follows a short list of names of those whom the author had found incidentally mentioned in certain books, but concerning whom he could trace no biographical details. The work ends with a chapter containing notices of female scholars, beginning with *أسفة بنت محمد* and ending with *نشوان بن ابراهيم الدمشقي*.

The work was completed at Mecca on the 12th Jumâdâ II, A.H. 1288=A.D. 1871, as stated in the following lines at the end:—

ود انتهاء فعلا من المسودة الثانية جامعہ الاحقر الراجی اطف ربه
 العلى عبده محمد بن عبد الله بن حميد الكنبلي مقلد الكنبلة بمكة
 المشرفة..... و وافق ذلك بعد صلاة الظهر من يوم الاحد ثاني عشر
 جمادي الآخرة من شهر سنة ١٢٨٨ حتمها الله على جميع المسلمين بخير
 وذلك بخلوتي بمدرسة الوزير محمد پاشا في جانب باب الزيارة مكة
 المشرفة *

The present copy was transcribed at Mecca, from the author's autograph copy.

Written in Arabian Naskh. Dated, A.H. 1319=A.D. 1900.

PHYSICIANS.

No. 786.

foll. 234, lines 27; size $12 \times 7\frac{1}{2}$; $9 \times 4\frac{1}{2}$.

عيون الانبياء في طبقات الاطباء

'UYÛN AL ANBÂ' FÎ ṬABAQÂT
AL-AṬIBBÂ'.

A well-known work containing lives of eminent physicians, from the earliest times down to A. H. 652 = A. D. 1254.

Author. Muwaffaqaddin Abû'l-'Abbâs Ahmad bin al-Qâsim, commonly known as Ibn Abî Usaibr'ah as-Sa'dî al-Khazrajî. موفق الدين ابو العباس احمد بن القاسم الشهير بابن ابي اصبيعة السعدي الخزازي. He was born in Cairo, towards the end of the 6th century of the Hijrah; studied in Syria under several eminent physicians, in A. H. 634 = A. D. 1236 was given the post of chief physician of the Nûriyah hospital at Damascus; and was subsequently appointed medical adviser to Amîr 'Izzaddin Aidamîr bin 'Abdallâh, the chief of Sarkhad. He died in A. H. 668 = A. D. 1270 See Iktifâ' al-Qunû', p 103; and Brock., vol. 1, p 325.

Beginning —

* الحمد لله ناشر الامم و منسر الرمم بارعي الاسم و هجره السعم النخ

The contents of the work are described in Berlin, No 10,058. See also Br. Mus. Suppl, No 647, Cairo, vol. v, p. 92; Râmpûr, p. 642, and Hâj K̄hal, vol. iv, p 288.

The work has been edited and published by A. Muller, Königsberg, A. D. 1884; and was reprinted in Cairo, A. H. 1300.

Written in fair Nasta'liq, within red and blue ruled borders. The headings of the chapters and the first word of each article are written in red, and repeated in the margins in bold Naskh. Dated, A. H. 1267 = A. D. 1851.

The first folio is inserted in a later hand, after which one or two folios seem to be wanting. Lacunæ are found on foll. 3^b, 58^b, 100^a, 154^b, 162^a, 171^b, 178^a and 181^b.

A fly-leaf at the end contains a biographical sketch of Ḥakîm Muhammad Kâzim of Delhi (d. A. H. 1149 = A. D. 1736)

LEXICOGRAPHERS AND GRAMMARIANS

No. 787.

foll 181; lines 11; size $8 \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

نزهة الالباء في طبقات الادباء

NUZHAT AL-ALIBBÂ' FÎ ṬABAQÂT
AL-UDABÂ'.

Biographies of lexicographers and grammarians, from 'Alî, the fourth Caliph, down to A. H. 542 = A. D. 1147. arranged in chronological order.

Author Kamâladdin Abû'l-Barakât 'Abdarrahmân bin Muhammad bin 'Ubaidallâh bin Abî Sa'îd al-Anbârî *كمال الدين ابوالبركات عبد الرحمن بن محمد بن عبد الله بن ابي سعيد الانباري*. He was born at Anbâr (a village about ten miles from Bagdâd) in Rabî' II, A. H. 513 = A. D. 1119; came to Bagdâd in his early youth, and settled permanently there. He studied in the Nizâmîyah college, and attained a profound knowledge of philology, in which branch he produced several valuable works. In his old age, he renounced worldly society, and devoted his time to study and prayer. He died on the 9th *Shahbân*, A. H. 577 = A. D. 1181. See *Bugyat al-Wu'ât*, fol 237^a, *Ṭabaqât* by Ibn Qâdî *Shuhbah*, fol. 56^a; *Ṭabaqât* by Al-Isnawî, fol. 22^b, *Ṭabaqât* by Ibn al-Mulaqqin, fol 110^a; *Ṭabaqât al-Kubrâ* by As-Subkî. vol. v, fol 259^a; *Mir'ât Al-Janân*, fol. 347^a; and *Ibn Khallikân* (De Slane's translation), vol II, p. 95.

Beginning —

* الحمد لله خالق الانسان الذي علمه البيان النح

The work ends with the life of the author's teacher, Hibatallâh bin 'Alî, called Ibn ash-Shajari (d. A. H. 542 = A. D. 1147).

Another copy of the work is noticed in Râmpûr, p. 649. See also Hâj *Khal.*, vol vi, p. 322; and *Broek.*, vol i, p. 282.

The work has been lithographed in Cairo, A. H. 1294.

Written in fair Naskh, within red and blue ruled borders. The headings are repeated in the margins in red.

Dated, A. H. 1314 = A. D. 1896.

Scribe. قاسم على حيدر انادى.

No. 788.

foll. 364; lines 19; size $9\frac{1}{2} \times 6\frac{1}{4}$, $6\frac{1}{2} \times 4\frac{1}{2}$.

بغية الوعاة في طبقات اللغويين و النحاة

BUGYAT AL-WU'ÂT FÎ ṬABAQÂT AL-
LUĠAWIYÎN WAN-NUHÂT.

A biographical dictionary of lexicographers and grammarians, by Jalâladdin as-Suyûtî (*d.* A. H. 911 = A. D. 1505). See Lib. Cat., vol. v, part i, No. 123.

Beginning:—

* الحمد لله خالق الوجود و معدمه و مانح الفضل و ملهمه النخ

We are told in the preface that the author first of all, in A. H. 868 = A. D. 1463, compiled an extensive biographical dictionary, in seven volumes, of lexicographers and grammarians, of which he produced an abridgment at the time of his visit to Mecca in the following year. The present work is a further abridgment, containing notices of only those lexicographers and grammarians whose names occur in another work of the author's, entitled *السمح القرب*, which is a glossary of the well-known work on grammar, entitled *اللب اللب*, by Ibn Hishâm (*d.* A. H. 761 = A. D. 1360).

The work was completed in Ramadân, A. H. 871 = A. D. 1466.

Copies: Br. Mus. Suppl., No. 649, Cairo, vol. v, p. 19, Kopr., No. 1117, Brill-Houtsma, No. 211; Berlin, No. 10,062; Wien, No. 1175, Br. Mus., No. 1644; Yeni, No. 873; Râmpûr, p. 626, and Bûhâr, No. 268. See also Hâj Khal., vol. iv, p. 151; and Brock., vol. ii, p. 156.

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

Written in fair Naskh, with the headings in red. Dated, the 8th Rabî' I, A. H. 924 = A. D. 1518.

Besides several large gaps on foll. 264^a, 291^a and 334, there are short lacunae on foll. 63^a, 132^a, 198^a, 254^a, 264^a, 283^b, 326^b, 346^a and 362^b.

The title-page contains a seal bearing the inscription
سند محمد عباس موسوى, dated A. H. 1262 = A. D. 1846.

POETS.

No. 789.

foll. 172, lines 22-24; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4\frac{1}{2}$.

طبقات الشعراء

ṬABAQĀT ASH-SHU'ARĀ'.

A work containing biographical notices of 198 eminent poets, who flourished from the pre-Islamic period down to the beginning of the third century of the Hijrah, with quotations from their poems.

Author: Abū Muhammad 'Abdallāh bin Muslim bin Qutaibah ad-Dīnawarī ابو محمد عبد الله بن مسلم بن قنيسه الدينوري

The author, who was a grammarian and philologist of eminent talent, was born in Bagdād (or, according to some, at Kūfah) in A. H. 213=A. D. 828. Having served for some time as a Qādī at Dīnawar, he came to be known by the surname of Dīnawarī. He died in Bagdād, A. H. 276=A. D. 889. For the life and the works of the author, see *Mir'āt al-Janān*, fol 172^v; *Dustūr al-I'lām*, fol 112^b, *Nuzhat al-Alibbā'*, fol 101^a, *Bugyat al-Wu'āt*, fol 228^b. Ibn Khalikān (*De Slane's translation*), vol. ii, p. 22, and Brock, vol. i, p. 120

Beginning —

قال أبو محمد عبد الله بن مسلم بن قنيسه هذا كتاب العتق في
الشعراء اخبرني فيه عن الشعراء وازماتهم و افادتهم و احوالهم في
اشعارهم النخ *

The biographical notices are preceded by a useful introduction, dealing with the various classes and beauties of Arabic poetry.

For other copies, see Berlin, No. 7394; and Cairo, vol. v, p. 79. See also Hāj. Khal., vol. iv, p. 144.

The work has been printed in Leyden, A. D. 1875, and subsequently in Egypt in A. H. 1332.

Written in fair Naskh, with several short lacunae which, according to the scribe's statement at the end, were found in the original copy.

Dated, A. H. 1314=A. D. 1896.

Scribe: علي بن السد محمد الرفاعي.

No. 790.

foll. 615; lines 25; size $8\frac{1}{2} \times 6\frac{1}{4}$; $8 \times 4\frac{1}{2}$.

کتاب الاغانی

KITĀB AL-AGĀNĪ.

A well-known work containing biographical notices of singers and poets, from the earliest period down to the author's time, with copious quotations from their works, divided into 21 parts.

Author · Abû'l-Faraj 'Alî bin al-Husain bin Muhammad bin Ahmad al-Umawî al-Isfahânî محمد بن احمد بن محمد بن علی بن الحسن بن محمد بن احمد بن محمد بن علی بن ابي طالب بن عبدالمطلب بن هاشم بن عبدمناف بن قصي بن كلاب بن مرة بن كعب بن لؤي بن غالب بن فهر بن مالك بن النضر بن كنانة بن خزيمة بن مدركة بن إلياس بن مضر بن نزار بن معد بن عدنان. Born at Isfahân in A.H. 284=A. D. 897, he eventually settled in Bagdâd, and became one of the most distinguished scholars of that city. He was specially well acquainted with the pre-Islamic history of the Arabs and their tribal genealogy. He died on the 4th Dû'l-Hijjah, A. H. 356=A. D. 967. See Yâqût, vol. v, p. 149; Mir'ât al-Janân, fol. 216^a; Dustûr al-J'lâm, fol. 9^u, Ibn Khallikân (De Slane's translation), vol. II, p. 249, and Nicholson's Literary history of the Arabs, p. 347.

Beginning —

الحمد لله وحده و صلوة على نبينا حاصه و على سائر الابداء

عامه الحج *

We learn from Hâj K̄hal., vol. I, p. 366, that the author spent fifty years in collecting materials for the present work, which is not only the earliest but, by general admission, the best of its kind. It was presented to Saifaddawlah bin Hamdân, the ruler of Aleppo (A. H. 333-356=A. D. 944-967), who rewarded the author with one thousand dinârs.

The present copy consists of twenty parts, the twenty-first being wanting.

For other copies, see Br. Mus. Suppl., No. 650, Brill-Houtsma, No. 121; and Râmpûr, p. 578. See also Brock., vol. i, p. 146.

Twenty parts of the work were printed in Bûlâq, A. H. 1285, and the last or twenty-first part was published by Brunnow, Leyden, A. D. 1888. The complete work has been reprinted in 21 vols, Cairo, A. H. 1323.

Written in fair minute Naskh, with the headings in deep red. Dated, the 3rd Jumâdâ I, A. H. 1100=A. D. 1688.

Scribe · عبد الرسول بن شبنغ عبد القادر بن شبنغ حسام الدين اللاهوري.

The title-page contains a seal bearing the inscription لسان السلطان محمد الدوله منشي محمد صدر علي خان بهادر, dated A. H. 1277=A. D. 1860.

No. 791.

fol. 159; lines 17; size 8×6; 7×5.

يَتِيمَةُ الدَّهْرِ

YATĪMAT AD-DAHR.

A fragment of the well-known work, entitled *ندمة الدهر في محاسن اهل العصر*, containing biographical notices of eminent poets, with specimens of their compositions

Author Abū Mansūr ‘Abdalmahk bin Muhammad bin Ismâ‘il aṣ-Sa‘âlîbî *أبو منصور عبد الملك بن محمد بن اسمعيل السعيلبي*.

The author, As-Sa‘âlîbî, a standard authority in Arabic philology, was born at Nîsîpûr in A.H. 350 = A.D. 961, and died in A.H. 429 = A.D. 1038. For his life, see *Dustûr al-I‘lâm*, fol. 28^b; and *Ibn K̄halikân* (De Slane’s translation), vol. ii, p. 129. See also *Mir’ât al-Janân*, fol. 253^b, where it is stated that his death took place in A.H. 430 = A.D. 1039.

The entire work consists of four *Qism*, each of which is subdivided into several parts. The present fragment contains a portion of the first *Qism* only, extending from Chapter IV, which treats of the poets of Syria, to Chapter X, which treats of the poets of Mawsil.

Copies: Br Mus Suppl., No. 1110, in; Paris, Nos. 3308-12; Goth., No. 2127; Berlin, Nos. 7401-6, and *Âsafiya*, p. 344. See also Brock., vol. 1, p. 284; and *Hâj Khal.* vol. vi, p. 508.

Written in old Naskh, with vowel-points. Slightly worm-eaten. Not dated; apparently, 16th century.

The complete work, of which the present MS. is a fragment, has been printed in four volumes at Damascus, A.H. 1302.

No. 792.

fol. 133; lines 17; size 11½×7½; 7½×4.

ندمة القصر و عصرة اهل العصر

DUMYAT AL-QAṢR WA ‘UṢRAT
AHL AL-‘AṢR.

Another work on the lives of the poets, being a continuation of the preceding work.

Author: 'Alî bin Abî 'Alî al-Ḥasan bin 'Alî bin Abî't-Ṭayyib al-Bâkharzî *علي بن ابي علي بن ابي الطيب البخارزي*. He was a native of Bâkharz (a tract of country near Nisâpûr), and was himself an illustrious poet as well as a distinguished prose-writer. He was murdered at Bâkharz, in an assembly on the occasion of a pleasure party, in А Н 467 = A D. 1075 See Yâqût, vol. v, p. 121; Al-Ansâb by As-Sam'ânî, fol. 57^b, Mir'ât al-Janân, fol. 265^b, Tabaqât by Al-Isnawî, fol. 42^b; Tabaqât by Ibn al-Mulaqqm, fol. 31^a, Tabaqât al-Kubrâ by As-Subkî, vol. iv, fol. 227^a; Dustûr al-'Ilam, fol. 16^b; and Ibn Khallikân (De Slane's translation), vol. ii, p. 323.

The present copy has no preface. It begins immediately with *القسم الأول في طبقات الدوا والكهار*, the heading of the first chapter.

The contents of the work have been described in Berlin, No. 7409. See also Wien, Nos. 366-8; Goth., No. 2128, Paris, No. 3313; Br. Mus., No. 573; Brock., vol. i, p. 252; Hâj Khal., vol. iii, p. 238.

Written in bold Naskh, within double red and blue ruled borders. Dated, А Н. 1293 = A D. 1876

Scribe: *نظر حسن*.

The title-page contains a short biographical notice of the author, extracted from Ad-Dahabî's *كتاب العبر باخبار النسر ممن عمر*.

No. 793.

fol. 254; lines 23, size 10 × 6, 7½ × 3½.

ريحانة الالباء وزهرة الحياة الدنيا

RAIḤÂNAT AL-ALIBBÂ' WA ZAHRAT AL-ḤAYÂT AD-DUNYÂ.

Biographical notices of poets, who flourished in the author's time.

Author: *Shihâbaddîn Ahmad bin Muhammad bin 'Umar al-Khafâjî al-Misrî* *شهاب الدين احمد بن محمد بن عمر الخفاجي المصري*. He was born in Cairo, where he was brought up and educated under the direct care of his father. In a short autobiography at the end of the present work, he gives us a detailed account of his education and literary pursuits. From this we learn that, after the early education which he received from his father, he completed his studies under the following eminent scholars in the various branches of learning named below, viz., in grammar, rhetoric, and logic under his maternal uncle, the 'Sibawaih of his time,' 'Abû Bakr ash-Shanwânî (d. А Н

1019=A.D. 1610); in Hanafite and Shâfi'ite jurisprudence under *Shâikh al-Islâm Muhammad ar-Ramlî* (d. A.H. 1004=A.D. 1595), and under a scholar, known as the 'Shâfi'î of his time,' *Nûraddîn 'Alî az-Ziyâdî* (d. A.H. 1024=A.D. 1615), in *Hadîş* under 'Alî bin *Gânim al-Maqdisî* (d. A.H. 1004=A.D. 1595); and in other subjects under *Muhammad as-Sâlihî* (d. A.H. 1039=A.D. 1629). He also received lessons in medicine from *Dâ'ûd al-Ba'îr* (d. A.H. 1008=A.D. 1599). After completing his education, our author made a pilgrimage with his father to Haramain, and afterwards, in A.H. 1020=A.D. 1611, he proceeded to Constantinople, where he joined the state service, and held the post of *Qâdî* in Romailia. *Sultân Murâd IV* (A.H. 1032-1049=A.D. 1623-1640), being impressed by his ability, promoted him to the post of *Qâdî* of Salonica, where he remained for a long time and attained much prosperity. Later on, he was appointed a *Qâdî* in Egypt; but, for some reason, was dismissed from that post. The grand *Muftî*, *Yahyâ bin Zakariyâ* (d. A.H. 1053=A.D. 1643), at Constantinople, whither our author now betook himself, had been greatly annoyed by certain unflattering references to himself in the present work, and at first refused to receive him, but later on he became favourably disposed towards him, and our author was reinstated as *Qâdî* in Egypt, where he spent the last days of his life, and wrote several valuable works. He died on Tuesday, the 12th *Ramadân*, A.H. 1069=A.D. 1659. For the author's life and works, see *Khulâsat al-Aşar*, vol. i, p. 331; 'Iqd al-Jawâhir, fol. 187^a; 'Iktifâ' al-Qunû', p. 351; *Dustûr al-'Ilâm*, fol. 43^a, Brock, vol. ii, p. 285, and *Hadâ'iq al-Ḥanafiyah*, p. 415.

Beginning:—

حمداً لمن شرح عيون الصائري رياض النعم النجم *

The work is divided into four *Qism*, the first dealing with the poets of Syria, the second with the poets of Mağrib, the third with the poets of Mecca, and the fourth with the poets of Egypt.

For other copies, see Brill-Houtsma, No. 83; Paris, No. 2134; Br. Mus. Suppl., No. 1123; Cairo, vol. iv, p. 259; Râmpûr, p. 594; and *Ayâ Şûfiyah*, No. 4021. See also *Hâj. Khal*, vol. iii, p. 524.

The work has several times been printed in Egypt, viz., in A.H. 1273, 1295 and 1306.

Written in Naskh, within double red-ruled borders. Some of the headings are written in light green, and the others in red.

Dated, the 15th *Jumâdâ II*, A.H. 1102=A.D. 1691.

Scribe: محمد التركمانى المالكي.

A seal bearing the inscription *لسان السلطان محمود الدولة محمد صعدر* علي خان بهادر, dated A.H. 1277=A.D. 1860, is found on the title-page.

No. 794.

fol. 428; lines 15; size $7\frac{1}{2} \times 5$, $4\frac{1}{2} \times 3$.

The Same.

Another copy of the same work Defective at the beginning
It opens abruptly thus:—

ام روضة عذا غنت في دار انصانها ورو بلحسن مونس

Written in fair Naskh, within double red-ruled borders Dated,
A. H. 1081 = A. D. 1671.

No. 795.

fol. 301; lines 27; size 10×6 ; $7\frac{1}{4} \times 3\frac{1}{2}$.

سلافة العصر في محاسن اعيان العصر

SULÂFAT AL-'AŞR FÎ MAĤÂSIN
A'YÂN AL-'AŞR.

Biographical notices of the poets who lived in the 11th century
of the Hijrah, with specimens of their compositions.

Author Sadraddîn 'Alî bin Ahmad bin Muhammad Ma'sûm bin
Ibrâhîm al-Madanî ash-Shîrâzî, known as As-Sayyid 'Alî Khân
صدر الدين على بن احمد بن محمد معصوم بن ابراهيم المدنى الشيرازى الشهير
بالسد على خان.

The author, Sayyid 'Alî Khân, whose grandmother belonged to
the royal Şafavid family of Persia, was born at Medina on the 15th
Jumadâ I, A. H. 1052 = A. D. 1642 He received his education from
the learned men of Mecca and Medina. In A. H. 1068 = A. D. 1657, he
came to Golconda (India) to join his father, who had married the
daughter of 'Abdallâh Qutub Shâh of Golconda (A. H. 1020-1083 =
A. D. 1611-1672) and had settled there. Suffering ill-treatment at the
hands of Abû'l-Ĥasan Shâh (A. H. 1083-1098 = A. D. 1672-1687), our
author, with his whole family, fled to the court of Aurangzîb, who was
then at Burhânpûr. Aurangzîb received him with marks of honour,
and conferred upon him the title of Khân and the command of 15,300
horsemen; and he held several distinguished posts under that
Emperor. He subsequently made a pilgrimage to Mecca, Medina, and
other holy places. Afterwards he went to Isfahân, to the court of
Sultân Ĥusain Şafawî, the king of Persia (A. H. 1105-1135 = A. D.

1694–1722); but as the Sultân did not show any marked favour towards him, he went to Shîrâz, the native place of his ancestors, and spent his last days there as a professor of the Madrasah Mansûriyah. He compiled several useful works, and died in A.H. 1117=A.D. 1705. See *Subhat al-Marjân*, p. 85; and *Nasamat as-Sahar*, vol. ii., fol. 77^a.

Beginning :—

يا من اودع جواهر الكلم حقائق السقاء النخ *

The work was completed on the 7th Rabî' II, A.H. 1082=A.D. 1071. It is divided into five *Qism*, which have been fully described in Berlin, No 7418. See also Br Mus. No 1647, Wien, No. 409; *Âsafiyah*, p. 338; *Bûhâr*, No 270; *Kashf al-Hujub*, fol 83^b; and Brock, vol. ii, p 421.

Written in ordinary Naskh, with the headings in red Dated, A.H. 1110=A.D. 1699.

The title-page and the last folio contain seals of Amjad 'Alî Shâh (A.H. 1258–1263=A.D. 1842–1847), Nasîraddîn Haïdar (A.H. 1243–1253=A.D. 1827–1837) and Wâjîd 'Alî Shâh (A.H. 1263–1273=A.H. 1847–1856), the rulers of Oudh.

No. 796.

fol. 252; lines 24, size 8½ × 6½; 6 × 3½.

نسمة السكر نبي من تشيع وشعر

NASAMAT AS-SAHAR FÎ MAN TASHAYYA' WA SHA'AR.

A biographical dictionary of the Shî'a poets, from the earliest times down to the author's age, complete in two separate volumes.

Author: Diyâ'addîn Abû Ishâq Yûsuf bin Yahyâ bin al-Husain bin al-Mu'ayyad-billâh al-Ḥasanî as-San'ânî يوسف بن يحيى بن الحسين بن المونذ بالله الحسنى الصنعاني

The author, who belonged to the Zaidî sect, was the son of Yahyâ bin al-Husain (*d* A.H. 1090=A.D. 1679; see the present work, vol. ii, fol 234^b), a nobleman of San'â. The author was born in A.H. 1080=A.D. 1669, as we know from a reference in vol. ii, fol. 238^b, which tells us that his father made a pilgrimage to Mecca in A.H. 1087=A.D. 1676, when he (the author) was a boy of only seven years of age. The date of his death cannot be traced.

Vol. I.

Beginning.—

الحمد لله الذي اشعر شيعه الحق بالادب من اتباع كتابه المنظوم و جعلهم عصابة قافية لحبيبه؛ الذي خصه بالشعراء و الفصص في سفر مرقوم النج *

We are told in the preface that, except for one or two poets of the Kaisânîyah sect and a few Sunnî poets who had shown especial regard for 'Alî and his descendants and have been dealt with incidentally, the work contains exclusively lives of those poets who belonged to the Imâmîyah, the Ismâ'îliyah, and the Zaidîyah sects.

The present volume contains lives of the following poets.—

1. Abû'l-'Abbâs Ibrâhîm bin al-'Abbâs as-Sûlî (*d.* A.H. 243= A.D. 857), fol. 3^b.
2. Abû'l-Ḥasan Ibrâhîm bin Aḥmad al-Yâfi'î (*d.* A.H. 1110= A.D. 1699), fol. 8^b.
3. Imâm Abû'l-Ḥasan Ibrâhîm bin 'Abdallâh al-Ḥasanî al-Ḥijâzî (*d.* A.H. 145=A.D. 762), fol. 14^a.
4. Abû Ishâq Ibrâhîm Ibn Harmah (*d.* A.H. 150=A.D. 767), fol. 18^b.
5. Abû'l-Qâsim Ahmad bin Muḥammad al-Jazarî as-Ṣanawbarî, fol. 22^b.
6. Ahmad bin al-Ḥusain Badî'azzamân al-Hamadânî (*d.* A.H. 398=A.D. 1008), fol. 26^a.
7. Abû'l-Raqa'maq Aḥmad bin Muhammad al-Antâkî (*d.* A.H. 399=A.D. 1009), fol. 31^a.
8. Ahmad bin Muḥammad ad-Dârimî al-Miṣṣîṣî, commonly called An-Nâmî (*d.* A.H. 399=A.D. 1009), fol. 34^b.
9. Ahmad bin Muḥammad ar-Rassî (*d.* A.H. 345=A.D. 956), fol. 37^a.
10. Aḥmad bin Munîr bin Aḥmad bin Muflih aṭ-Ṭarâbulusî (*d.* A.H. 548=A.D. 1153), fol. 38^b.
11. Abû't-Ṭayyîb Ahmad bin Ḥusain al-Mutanabbî (*d.* A.H. 354=A.D. 965), fol. 41^b.
12. Ahmad bin al-Ḥasan bin al-Muṭahhar bin Muḥammad al-Ḥasanî al-Jurmûzî, fol. 48^a.
13. Aḥmad bin al-Ḥusain bin al-Manṣûr-billâh al-Hasanî a-Ṣan'ânî (*d.* A.H. 1092=A.D. 1681; see *Kḥulâṣat al-Aṣar* vol. i, p. 180), fol. 51^a.
14. Ṣhamsaddîn Abû Muḥammad Ahmad bin al-Ḥasan bin Aḥmad al-Kawkabânî aṣ-Ṣan'ânî (*d.* A.H. 1080=A.D. 1669), fol. 54^a.
15. Aḥmad bin al-Ḥusain bin 'Abdallâh ar-Ruqaiḥî aṣ-Ṣan'ânî, fol. 60^a.

16. Aḥmad bin Aḥmad bin Muḥammad al-Ḥasanî al-Ānisî (*d.* A.H. 1119=A.D. 1707), fol. 61^b.
17. * Khalifah Abû'l-'Abbâs Aḥmad an-Nâsir-lidinallâh al-'Abbâsî (A.H. 575-622=A.D. 1180-1225), fol. 64^a.
18. Khalifah Abû'l-'Abbâs Aḥmad al-Mu'taḍid-billâh (A.H. 279-289=A.D. 892-902), fol. 67^b.
19. Abû'l-'Alâ Ahmad bin 'Abdallâh al-Ma'arrî († *d.* A.H. 439=A.D. 1047), fol. 69^a.
20. Al-Qâdî ar-Rashîd Ahmad bin al-Qâdî ar-Rashîd 'Alî al-Gassânî al-Aswânî (*d.* A.H. 563=A.D. 1167), fol. 75^a.
21. Qâdî Shamsaddîn Ahmad bin al-Qâdî Badraddîn Muḥammad al-Ḥaimî, fol. 77^b.
22. As-Sayyid Abû 'Alî Aḥmad bin Muḥammad al-Ḥasanî al-Yamanî al-Ānisî, fol. 80^b.
23. Ahmad bin Nâsir bin 'Abdalhaqq aṣ-San'ânî, fol. 82^a.
24. Qâdî Ahmad bin Sa'daddîn al-Maswarî (*d.* A.H. 1079=A.D. 1668), fol. 85^a.
25. Al-Mu'ayyad-billâh Abû'l-Ḥusam Aḥmad bin al-Ḥusam al-Ḥasanî (*d.* A.H. 421=A.D. 1030), fol. 87^a.
26. Ahmad bin Muhammad al-Hijâzî, fol. 88^a.
27. Mirzâ Abû 'Alî Ahmad bin Muḥammad bin Ma'sûm al-Ḥasanî (*d.* A.H. 1085=A.D. 1674), fol. 92^a.
28. Abû Muḥammad Ishâq bin al-Mahdî Ahmad bin al-Ḥasan bin al-Mansûr-billâh al-Qâsim bin Muhammad bin 'Alî al-Ḥasanî al-Yamanî, fol. 93^a.
29. Aṣ-Ṣâhib Abû'l-Qâsim Ismâ'il bin Abî'l-Ḥasan Ibn 'Abbâd at-Tâlaqânî (*d.* A.H. 385=A.D. 995), fol. 95^a.
30. Abû'l-Ḥasan Ismâ'il bin Abî Yahyâ Muhammad bin al-Ḥasan, fol. 101^b.
31. Abû Hâshim Ismâ'il bin Muḥammad, called As-Sayyid al-Kûfî (*d.* A.H. 173=A.D. 789), fol. 104^a.
32. Abû't-Tâhir al-Mansûr Ismâ'il bin al-Qâ'im-biamrillâh al-Ismâ'îlî (*d.* A.H. 341=A.D. 953), fol. 112^b.
33. Abû'l-Walîd Aṣhja' bin 'Umar as-Sulamî, fol. 113^b.
34. Aiman bin Ḥarîm bin Fâtik al-Asadî, fol. 120^a.
35. Abû Muhammad Barakât bin al-Ḥasan, Sharîf of Mecca (*d.* A.H. 859=A.D. 1455), fol. 121^a.

* The author curiously tells us that this 'Abbâsîd Caliph had professed the Imâmîyah belief regarding *Imâmat*, and that he had proclaimed himself to be a *Na'ib* of the hidden Imâm, al-Mahdî.

† The date seems to be incorrect. According to Ibn Khallikâh (De Slane's Translation), vol. 1, p. 96; Bugyat al-Wu'ât, fol. 105^a; and Mir'ât al-Janân, fol. 257^a, Abû'l-'Alâ al-Ma'arrî died in A.H. 449=A.D. 1057.

36. Abû Wuhaib Bahlûl bin 'Amr aş-Şairafî, fol. 122^b.
37. Abû'l-Ḥusain Tâjaddawlah bin as-Sultân Abî Şujâ' 'Aḍudaddawlah Khusraw bin Ruknaddawlah bin Buwaih ad-Dailamî, fol. 124^b.
38. Al-Amîr Abû Ma'add Tamîm bin al-Mu'izz bin al-Mansûr bin al-Mahdî al-Ḥasanî (*d. A.H. 374=A.D. 984*; see *Mir'ât al-Janân*, fol. 227^a), fol. 126^a.
39. Abû Yaḥyâ Tamîm bin al-Mu'izz bin Bâdis (*d. A.H. 501=A.D. 1108*), fol. 128^b.
40. Majdalmulk Abû'l-Faḍl Ja'far Ibn Şhamsalkhilâfah (*d. A.H. 622=A.D. 1225*), fol. 130^b.
41. Ja'far bin al-Mutahhar bin Muḥammad al-Jurmûzî (*d. A.H. 1096=A.D. 1685*), fol. 134^b.
42. Tâjaddin Ja'far bin Muhammad bin Zakîaddîn, called Ibn Ma'iyâh (ابن معية), fol. 137^b.
43. Abû'l-Faḍl Ju'aifarân bin 'Alî bin Aşğar bin as-Sarî bin 'Abdarrahmân al-Anbârî, fol. 138^b.
44. Abû Firâs al-Ḥârîş bin Abî'l-'Alâ Ḥamdân bin Hamdûn ash-Şhâmî (*d. A.H. 357=A.D. 968*), fol. 141^b.
45. Abû'l-Ḥusain al-Ḥasan bin al-Ḥusain bin al-Mansûr-billâh Abî Muhammad al-Qâsim bin Muhammad al-Ḥasanî as-Şan'ânî, fol. 145^a.
46. Qâdî Şharafaddîn al-Hasan bin al-Qâdî 'Alî bin Jâbir al-Khawlânî (*d. A.H. 1079=A.D. 1668*), fol. 149^a.
47. Abû Muḥammad al-Ḥasan bin Muḥammad bin Hârûn al-Azdî al-Muhallabî (*d. A.H. 352=A.D. 963*), fol. 154^a.
48. Abû Nuwâs al-Ḥasan bin Hânî (*d. A.H. 196=A.D. 811*; see *Mir'ât al-Janân*, fol. 117^b), fol. 155^b.
49. Aşh-Şhaikh al-Majîd Abû 'Alî al-Ḥasan bin 'Abdaşsamad al-'Asqalânî (*d. A.H. *432=A.D. 1040*), fol. 160^a.
50. Ad-Dâ'î al-Ḥasan bin Idrîs bin 'Alî bin al-Ḥusain bin Idrîs bin al-Ḥasan bin 'Abdallâh bin 'Alî, called Al-Anf, fol. 160^b.
51. Qâdî Şharafaddîn al-Ḥasan bin Ahmad al-Ḥaimî, fol. 163^b.
52. Şhamsalmaḥâsin Abû Ahmad al-Ḥasan bin al-Mutahhar bin Muḥammad al-Ḥasanî al-Jurmûzî (*d. A.H. 1100=A.D. 1688*), fol. 165^a.
53. Al-Mansûr-billâh Abû Muḥammad al-Ḥasan bin Badraddîn fol. 168^b.
54. Ḥasan bin 'Abdallâh bin Mahdî bin al-Qâsim bin Mahdî bin 'Abdallâh al-Ḥasanî aş-Şan'ânî, fol. 170^b.

* The date seems to be incorrect. According to Ibn Kḥalikhân (*De Slane's Translation*), vol. 1, p. 387, Aşh-Şhaikh al-Majîd died in A.H. 482=A.D. 1089.

55. Abû Ismâ'îl al-Ḥusain bin 'Alî at-Ṭugrâ'i (*d.* A.H. 518=A.D. 1124), fol. 172^b.
56. Abû 'Abdallâh al-Ḥusain bin Aḥmad bin Muḥammad bin Ja'far bin Muḥammad bin al-Ḥajjâj al-Kâtib, fol. 176^a.
57. Abû'l-Qâsim al-Ḥusain bin 'Alî bin al-Ḥusain bin 'Alî bin Muḥammad al-Wazîr al-Maġribî (*d.* A.H. 418=A.D. 1027), fol. 180^b.
58. Ḥusain bin 'Alî bin Ḥasan al-Ḥusainî al-Madanî, called Ibn Shadqam, fol. 183^b.
59. Husain bin 'Alî bin Mûsâ al-Khayyât aṣ-San'ânî, fol. 184^b.
60. Ḥusain bin 'Abdalqâdir bin an-Nâsir bin 'Abdarrabb bin 'Alî bin Shamsaddîn al-Ḥasanî al-Kawkabânî (*d.* A.H. 1112=A.D. 1700), fol. 187^a.
61. Abû Muḥammad al-Ḥusain bin 'Alî bin al-Mutawakkil-'alallâh, fol. 191^a.
62. Ḥusain bin Muhammad bin Sha'bân al-Jaḥḥâfî, fol. 192^b.
63. Abû 'Abdallâh al-Ḥusain bin al-Mutahhar bin Muḥammad al-Jurmûzî, fol. 193^b.
64. Ḥusain bin 'Abdaṣṣamad al-'Âmulî, fol. 195^a.
65. Ḥusain al-Wâdî (*d.* A.H. 1080=A.D. 1669), fol. 197^a.
66. Abû Muḥammad Ḥaidar Âġâ bin Muḥammad ar-Rûmî al-Yamanî, fol. 198^b.
67. Abû'l-A'azz Dubais bin Saifaddawlah (*d.* A.H. 529=A.D. 1135), fol. 203^b.
68. Darwish bin Muḥammad at-Ṭâlû'i (*d.* A.H. 1014=A.D. 1605; see *Khulûsat al-Aṣar*, vol. ii, p. 149), 204^b.
69. Di'bîl bin 'Alî al-Khuzâ'i (*d.* A.H. 246=A.D. 860), fol. 207^b.
70. Abû'l Mutâ' Dû'l-Qarnam bin Ḥamdân Wajihaddawlah (*d.* A.H. 428=A.D. 1036), fol. 212^a.
71. Abû'l-Wafâ' Râjiḥ bin Ismâ'îl bin Abî'l-Haiṣam al-Asadî al-Ḥillî, fol. 213.
72. Ar-Rabâb bint Imra'ilqais bin 'Adî, the wife of Imâm Husain, fol. 214^b.
73. Abû'l-Ma'âlî Zaid bin Yahyâ bin al-Ḥusain bin al-Mu'ayyad bin al-Manṣûr-billâh al-Ḥasanî aṣ-San'ânî (*d.* A.H. 1104=A.D. 1692), fol. 217^a.
74. Diyâ'addin Abû Muḥammad Zaid bin Muḥammad bin al-Ḥasan bin al-Imâm al-Manṣûr-billâh (*d.* A.H. 1122=A.D. 1710), fol. 221^b.
75. Tâjaddîn Abû'l-Yumn Zaid bin al-Ḥasan al-Kindî (*d.* A.H. 613=A.D. 1217), fol. 225^b.
76. Qâḍî Zaid bin Šâliḥ bin Abî'r-Rijâl al-Yamanî (*d.* A.H. 1114=A.D. 1702), fol. 227^a.

77 Imâm Abû'l-Ḥusain Zaid bin 'Alî (*d.* A.H. * 122=A.D. 740), fol. 230^a.

78. Zainab bint Muḥammad bin Aḥmad bin al-Imâm al-Ḥasan bin 'Alî bin Dâ'ûd al-Hasaniyah al-Yamaniyah (*d.* A.H. 1114=A.D. 1702), fol. 234^b.

79. Sadîf bin Maimûn, fol. 236^b.

80. As-Sarî bin Ahmad ar-Raffâ' (*d.* A.H. 362=A.D. 972), fol. 238^a.

81. Sa'nah bin al-'Arîd al-Hârûnî al-Hijâzî, fol. 240^a.

82. Abû Muḥammad Sa'îd bin Muḥammad as-Simḥî, fol. 242^a.

83. Abû Umayyah Shuraiḥ bin al-Hâris al-Kindî (*d.* A.H. 87=A.D. 706), fol. 244^a.

84. Sha'bân bin Salîm bin 'Usmân as-San'ânî ar-Rûmî, fol. 246

85. Aḍ-Ḍahhâk bin Qais al-Ahnaf at-Tamîmî (*d.* A.H. 68=A.D. 687), fol. 249^b.

Colophon.—

انتهى العجر، الاول من نسمة السحر، وى ذكر من تسبيح و شعر
وافق الفراغ من زبر هذا الكتاب ليلة الاثنين لعله سادس شهر ربيع الآخر
من شهر سنة سبع و تسعين و مائة و الف بقلم الفقير الى عفو الملك
القدير عبد الكريم بن احمد بن محمد بن اسحاق *

For other copies, see Berlin, No. 7423; and Âsafiyah, p. 344.

Written in Naskḥ, with the headings in red.

Dated, A.H. 1197=A.D. 1783.

The title-page contains signatures of several persons to whom the MS. at one time or another belonged

No. 797.

fol. 275, lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, containing lives of the following poets.—

1. Al-Malik as-Sâlih Ṭalâ'i' bin ar-Ruzzîk (*d.* A.H. 556=A.D. 1161), fol. 1^b.

* According to the Mîr'ât al-Janân, fol. 63^b, Imâm Zaid bin 'Alî was killed in A.H. 121=A.D. 739.

2. Abû Mansûr Zâfir bin al-Qâsim bin Mansûr al-Haddâd al-Iskandarânî (*d.* A.H. 529=A.D. 1134), fol. 9^a.
3. Abû'l-Aswad Zâlim bin 'Amr ad-Duwâlî (*d.* A.H. 69=A.D. 688), fol. 12^a.
4. Abû't-Tufail 'Âmir bin Wâsilah bin 'Abdallâh al-Kinânî aş-Sahâbî (*d.* A.H. 110=A.D. 728; see *Al-Kâshif*, fol. 63^a), fol. 15^a.
5. Abû'l-Hasan 'Abdallâh bin Mu'âwiyah bin 'Abdallâh bin Ja'far al-Hâshimî al-Ja'farî, fol. 15^b.
6. Abû Muḥammad 'Abdallâh bin al-Mutawakkil *Sharafaddîn* bin *Shamsaddîn* bin al-Mahdî al-Ḥasanî al-Yamanî aş-Ṣan'ânî, fol. 17^a.
7. *Khalifah* Mâ'mûn ar-Rashîd al-'Abbâsî (A.H. 198-218=A.D. 813-833), fol. 19^a.
8. Abû Muḥammad 'Abdallâh bin Muḥammad al-Kâtib, commonly called Ibn al-Khâzin, fol. 23^b.
9. Al-Wazîr Fakhraddîn 'Abdallâh bin 'Alî bin al-Husain aş-San'ânî, fol. 26^a.
10. Al-Imâm Abû'l-Hasan 'Abdallâh bin Hamzah bin Sulaimân bin Hamzah bin 'Alî, surnamed al-Mansûr-billâh (*d.* A.H. 614=A.D. 1217; see *Aqilat ad-Daman*, fol. 57^b), fol. 28^b.
11. 'Alâ'addîn Maḥmûd Khwârizm *Shâh* (A.H. 596-617=A.D. 1199-1220), fol. 30^b.
12. Abû Ahmad 'Ubaidallâh bin 'Abdallâh al-Khuzâ'î (*d.* A.H. 300=A.D. 913), fol. 32^b.
13. Qâdî Abû Muhammad 'Ubaidallâh bin Aḥmad al-Baġdâdî (*d.* A.H. 331=A.D. 942), fol. 34^b.
14. 'Izzaddîn Abû Hâmid 'Abdalhamîd bin Hibatallâh bin Muḥammad Ibn Abî'l-Ḥadîd al-Anbârî (*d.* A.H. 656=A.D. 1258), fol. 36^a.
15. 'Abdalhâdî bin Muḥammad aş-Sawdî, fol. 37^b.
16. Şafiaddîn Abû'l-Maḥâsin 'Abdal'azîz al-Hillî (*d.* A.H. 760=A.D. 1359), fol. 38^b.
17. Abû Muhammad 'Abdassalâm bin Raġbân, surnamed *Dik al-Jinn* (*d.* A.H. 236=A.D. 850), fol. 41^b.
18. *Ash-Sharîf* al-Murtadâ Abû'l-Qâsim 'Alî bin Abî Aḥmad al-Ḥusain (*d.* A.H. 436=A.D. 1044), fol. 43^a.
19. Abû'l-Barakât 'Alî bin al-Ḥusain bin 'Alî bin Ja'far bin Muḥammad an-Nisâbûrî fol. 44^b.
20. 'Alî bin al-'Abbâs, called Ibn ar-Rûmî (*d.* A.H. 283=A.D. 896), fol. 45^b.
21. Abû'l-Faraj 'Alî bin al-Ḥusain al-Işfahânî (*d.* A.H. 356=A.D. 967), fol. 48^a.

22. Qâḍî Jamâladdîn 'Alî bin Muhammad bin Aḥmad al-'Anṣî aṣ-Ṣan'ânî, fol. 50^b.
23. Abû Muhammad Jamâladdîn 'Alî bin Şâlih bin Muḥammad Abî'r-Rijâl as-San'ânî, fol. 51^b.
24. Abû'l-Ḥasan 'Alî bin Muhammad bin Mansûr bin Naşr bin Bassâm an-Nadîm al-Baġdâdî (*d.* A. H. 302=A. D. 914), fol. 53^a.
25. Qâḍî Abû'l-Qâsim 'Alî at-Tanûkhî (*d.* A. H. 342=A. D. 953), fol. 54^b.
26. Aşh-Şharîf Abû'l-Ḥasan 'Alî bin al-Imâm Abî Muhammad an-Nâsir-lidînallâh ad-Dailamî, fol. 58^b.
27. Abû'l-Ḥasan 'Alî bin 'Abdallâh bin Wasif al-Hallâ' an-Nâshî al-Baġdâdî (*d.* A. H. 366=A. D. 976), fol. 59^b.
28. Abû'l-Ḥasan 'Alî bin Muhammad at-Tihâmî (A. H. 416=A. D. 1025), fol. 60^b.
29. Saifaddawlah 'Alî bin 'Abdallâh bin Ahmad bin Ḥamdân (*d.* A. H. 356=A. D. 967), fol. 63^b.
30. Abû'l-Ḥusain 'Alî bin al-Mutawakkil-'alallâh Abî 'Alî Ismâ'il bin al-Mansûr-billâh al-Qâsim (*d.* A. H. 1096=A. D. 1685), fol. 65^b.
31. Abû'l-Qâsim 'Alî bin Ishâq bin Khalaf az-Zâhî (*d.* A. H. 352=A. D. 963), fol. 66^b.
32. Abû'l-Ḥusain 'Alî bin Sa'id bin 'Abdarrahmân bin Ahmad bin Yûnus as-Şadafî al-Munajjim al-Misrî (*d.* A. H. 399=A. D. 1009), fol. 67^b.
33. Aşh-Şharîf Abû'l-Ḥasan 'Alî bin Muhammad bin Ja'far bin Muhammad bin Zaid al-Himmânî al-Kûfi, fol. 68^b.
34. Abû'l-Ḥasan 'Alî bin 'Abdallâh bin Ja'far bin Ibrâhîm al-Ja'farî al-Hijâzî, fol. 69^a.
35. Sayyid Jamâladdîn 'Alî bin al-Ḥusain bin Muhammad bin Şalâh al-Ḥasanî aṣ-Ṣan'ânî, fol. 70^a.
36. Al-Malik al-Afdal Nûraddîn 'Alî bin Sultân Şalâhaddîn al-Ayyûbî (A. H. 582-592=A. D. 1186-1196), fol. 71^b.
37. Abû'l-Ḥasan 'Alî bin Muhammad al-Harîrî, fol. 72^b.
38. 'Alâ'addîn Abû'l-Muzaffar 'Alî bin 'Abdallâh al-Kindî al-Wadâ'î (*d.* A. H. 716=A. D. 1316), fol. 73^a.
39. Qâḍî Abû'l-Ḥasan 'Alî bin al-Qâḍî Abî Ḥanîfah an-Nu'mân al-Maġribî (*d.* A. H. 374=A. D. 984), fol. 75^a.
40. Sayyid Jamâladdîn 'Alî bin Ahmad bin Muḥammad bin Ma'sûm al-Ḥasanî al-Madanî (*d.* A. H. 1117=A. D. 1705; see Subḥat al-Marjân, p. 85), fol. 77^a.
41. Al-Faqîh Abû Muhammad 'Umârah bin Abî'l Ḥasan Najmaddîn al-Ḥakamî al-Yamanî (*d.* A. H. 569=A. D. 1174), fol. 78^a.

42. Sayyid 'Īsâ bin Lutfallâh bin al-Mutahhar bin al-Imâm Sharafaddîn al-Yamanî, fol. 81^b.
43. Fâtimah az-Zahrâ', the daughter of the Prophet, fol. 83^a.
44. Abû Shujâ' Fanâkbusraw 'Aḍudaddawlah bin Ruknad-dawlah as-Sâsânî ad-Dailamî (*d. A. H. 372=A. D. 983*), fol. 87^a.
45. Sayyid Qâsim bin al-Ḥasan bin al-Mutahhar bin Muḥammad al-Ḥasanî al-Jurmûzî aṣ-San'ânî, fol. 90^a
46. Abû Dulaf Qâsim bin 'Īsâ bin Idrîs al-'Ijlî (*d. A. H. 226=A. D. 840*), fol. 92^b.
47. Al-Imâm al-Manṣûr-billâh Abû Muḥammad Qâsim bin Muḥammad al-Ḥasanî (*d. A. H. 1029=A. D. 1620*), fol. 97^a.
48. Al-Amîr Mu'tamidaddawlah Qarwâsh bin Ḥusâmadawlah al-'Uqailî (*d. A. H. 444=A. D. 1052*), fol. 101^a.
49. Abû 'Amr Qais bin Dariḥ (*d. A. H. 68=A. D. 687*), fol. 102^b.
50. Abû 'Amr Qais bin 'Amr bin Mâlik bin Ḥarb an-Najâshî al-Hâriṣî, fol. 104^b.
51. Abû Sakhr Kuṣair bin 'Abdarrahmân bin al-Aswad bin 'Āmir al-Ġassânî (*d. A. H. 105=A. D. 723*), fol. 107^b.
52. Al-Kumait bin Zaid al-Asadî, fol. 109^b.
53. Abû Ibrâhîm Mâlik bin al-Hâriṣ al-Aṣhtar an-Nakḥa'î (*d. A. H. 39=A. D. 660*), fol. 114^a.
54. Qâḍî Abû 'Alî al-Muḥassin bin Abî'l-Qâsim 'Alî bin Muḥammad bin Dâ'ūd bin Ibrâhîm at-Tanûkḥî (*d. A. H. 384=A. D. 994*), fol. 117^b.
55. Sayyid Diyâ'addîn al-Muhsin bin al-Mutawakkil-'alallâh Ismâ'il bin al-Manṣûr-billâh abî Muhammad al-Qâsim, fol. 120^a.
56. Abû'l-Qâsim Muḥammad bin Hânî al-Andalusî (*d. A. H. 362=A. D. 973*), fol. 122^a.
57. Badraddîn Muḥammad bin al-Ḥusain al-Marhabî aṣh-Sharafî, fol. 127^b.
58. Aṣh-Sharif ar-Raḍî Abû'l-Ḥasan Muḥammad bin al-Ḥusain al-Mûsawî (*d. A. H. 406=A. D. 1015*), fol. 130^b.
59. Bahâ'addîn Muḥammad bin Husain al-'Āmulî (*d. A. H. 1030=A. D. 1621*), fol. 133^b.
60. Qâḍî Muḥammad bin Ibrâhîm aṣh-Shajarî as-Sahûlî (*d. A. H. 1109=A. D. 1697*), fol. 139^a.
61. Sayyid Muḥammad bin al-Husain bin Yahyâ bin Aḥmad al-Ḥasanî al-Kawkabânî, fol. 140^a.
62. Qâḍî Abû Aḥmad Muhammad bin al-Ḥasan bin Aḥmad al-Haimî (*d. A. H. 1115=A. D. 1703*), fol. 142^a.
63. Muhammad bin 'Alî al-Hurr aṣh-Shâmî al-'Āmulî al-Iṣfahânî (*d. A. H. 1088=A. D. 1677*), fol. 144^a.

64. Muḥammad bin ‘Alī bin Mahmūd ash-Shāmī al-‘Āmulī, fol. 145^b.

65. Ash-Sharīf Abū ‘Abdallāh Muḥammad bin Sālīh bin ‘Abdallāh bin Mūsā al-Ḥasanī al-Ḥijāzī, fol. 146^b.

66. Ash-Sharīf Abū’l Ḥasan Muḥammad bin Ahmad bin Muḥammad bin Ahmad bin Ibrāhīm Ṭabātabā bin Ismā‘īl ad-Dībāj al-Ḥasanī al-Isfahānī, fol. 150^b.

67. Sayyid Badraddīn Muḥammad bin al-Ḥusain bin al-Ḥasan al-Mansūr-billāh al-Qāsim bin Muḥammad al-Ḥasanī as-San‘ānī, fol. 151^b.

68. Sayyid Badraddīn Muḥammad bin ‘Abdallāh bin al-Ḥusain bin al-Imām al-Mansūr-billāh al-Qāsim bin Muḥammad al-Ḥasanī. fol. 153^a.

69. Muḥammad bin ‘Abdallāh bin al-Imām Sharafaddīn Yaḥyā bin Shamsaddīn al-Ḥasanī al-Kawkabānī (*d. A.H. 1016 = A.D. 1607*), fol. 155^a.

70. Abū’l-Qāsim Muḥammad bin Wahb al-Himyarī al-Basrī, fol. 158^b.

71. Ḥakīm Muḥammad Sālīh al-Jilānī al-Fārisī (*d. A.H. 1088 = A.D. 1677*), fol. 159^b.

72. Abū Bakr Muḥammad bin al-‘Abbās al-Khwārizmī (*d. A.H. 383 = A.D. 993*), fol. 161^a.

73. Abū Bakr Muḥammad bin Ahmad al-Khabbāz al-Baladī, fol. 163^b.

74. ‘Izzalmulk Muḥammad bin Abī’l-Qāsim ‘Ubaidallāh bin Ahmad bin Ismā‘īl bin ‘Abdal‘azīz al-Musabbihī (*d. A.H. 420 = A.D. 1029*), fol. 164^b.

75. Abū ‘Abdallāh Muḥammad bin Ja‘far al-Qazzāz (*d. A.H. 412 = A.D. 1021*), fol. 165^b.

76. Al-Amīr Abū’l-Qāsim Muḥammad bin al-Mansūr-billāh ‘Abdallāh bin Ḥamzah, surnamed An-Nāsir-lidinallāh al-Ḥasanī al-Ḥamzī, fol. 167^b.

77. Abū’l-Ḥasan Muḥammad bin ‘Abdallāh bin Muḥammad bin Yaḥyā al-Qurashī al-Makḥzūmī as-Salāmī (*d. A.H. 393 = A.D. 1003*) fol. 168^b.

78. Abū’l-Faḍl Muḥammad bin Abī ‘Ubaidallāh al-Ḥusain bin Muḥammad, known as Ibn al-‘Amīd al-Kātib (*d. A.H. 359 = A.D. 969*), fol. 169^b.

79. Abū’l-Faḥ Muḥammad bin ‘Ubaidallāh bin ‘Abdallāh al-Kātib, generally known as Sibṭ Ibn at-Ta‘āwīḍī (*d. A.H. 553 = A.D. 1158*), fol. 173^a.

80. Muhiyaddîn [Muhammad] bin 'Alî bin Muhammad, known as Ibn al-'Arabî (*d.* A.H. 638=A.D. 1240), fol. 177^a.
81. Al-Muntasir-billâh al-'Abbâsî (A.H. 247-248=A.D. 861-862), fol. 180^b.
82. Muhammad bin al-Husain at-Tûsî, fol. 185^b.
83. Sayyid Muhammad bin al-Mutahhar bin Muhammad al-Hasanî al-Jurmûzî, fol. 186^a.
84. Abû 'Alî Mu'âd bin Muslim al-Harrâ' al-Kûfi (*d.* A.H. 187=A.D. 803), fol. 187^a.
85. Abû Salmah Mutî' bin Iyâs al-Kinânî al-Kûfi, fol. 188^b.
86. Khalifah al-Mu'izz Abû Tamîm Ma'add bin al-Manşûr al-Fâtimî (A.H. 341-365=A.D. 952-975), fol. 192^a.
87. Abû Hassân al-Muqallad bin al-Musayyab bin Râfi' bin al-Muqallad al-'Uqailî (*d.* A.H. 391=A.D. 1001), fol. 199^b.
88. Abû 'Abdallâh Mansûr bin Zibriqân bin Salmah an-Namarî al-Khazrajî, fol. 201^a.
89. Khalifah al-Âmir-biahkâmallâh Abû 'Alî al-Mansûr bin al-Musta'li-billâh al-Fâtimî (A.H. 495-524=A.D. 1101-1130), fol. 203^b.
90. Abû 'Imrân Mûsâ bin 'Abdalmalik al-Isfahânî (*d.* A.H. 246=A.D. 860), fol. 205^a.
91. Abû'l-Husain Mihyâr bin Mirzawaih al-Kâtib ad-Dailamî (*d.* A.H. 428=A.D. 1037), fol. 206^a.
92. Nâhid bin Şûmah bin Aşbah al-'Âmirî al-Basrî, fol. 208^b.
93. Khalifah al-'Azîz-billâh Abû'l-Mansûr Nazâr bin al-Mu'izz-Idînallâh al-Fâtimî (A.H. 365-386=A.D. 975-996), fol. 209^b.
94. Abû'l-Muqâtil Nasr bin Nasîr al-Hulwânî, fol. 212^b.
95. Abû'l-Qâsim Nasr bin Ahmad bin Nasr bin Mâ'mûn al-Basrî al-Khubzârûzî (*d.* A.H. 317=A.D. 930) fol. 215^a.
96. Sayyid al-Hâdî bin Ahmad bin Zakîaddîn al-Hasanî al-Jurmûzî (*d.* A.H. 1097=A.D. 1686), fol. 218^a.
97. Sayyid al-Hâdî bin al-Mutahhar bin Muhammad al-Hasanî al-Jurmûzî (*d.* A.H. 1103=A.D. 1692), fol. 220^a.
98. Sayyid Jamâladdîn Hâşim bin Yahyâ al-Hasanî aş-San'ânî, fol. 221^b.
99. Khalifah al-Wâsiq-billâh Abû Ja'far Hârûn bin al-Mu'tasim-billâh al-'Abbâsî (A.H. 227-232=A.D. 842-847), fol. 224^a.
100. Ash-Sharif Abû's-Sa'âdat Hıbatallâh bin 'Alî bin Muhammad bin Hamzah al-'Alawî ash-Shajari (*d.* A.H. 542=A.D. 1148), fol. 228.
101. Abû Firâs Hammâm bin Gâlib, generally known as Al-Farazdaq (*d.* A.H. 110=A.D. 728), fol. 230^b.
102. Abû 'Abdallâh Yahyâ bin al-Husain bin al-Mu'ayyad-

billâh Abî'l-Ḥusain Muḥammad bin al-Manṣûr-billâh al-Ḥasanî (*d.* A.H. 1090=A.D. 1679), fol. 234^b.

103. Abû'l-Faḍl Yahyâ bin Salâmah bin al-Ḥusain bin Muḥammad, surnamed Mu'înaddîn al-Ḥaṣkafî (*d.* A.H. 551=A.D. 1156), fol. 239^a.

104. Sayyid Abû'l-Ḥasan Yahyâ bin Ibrâhîm bin 'Alî bin Ibrâhîm bin al-Mahdî bin 'Alî al-Jahhâfî, fol. 240^b.

105. Abû Ṭâlib Yahyâ bin Abî'l-Faraj Sa'îd bin Abî'l-Qâsim Hibatallâh bin 'Alî bin Qizaġlî bin Zabâdah ash-Shaibânî (*d.* A.H. 594=A.D. 1198), fol. 244^a.

106. Jamâladdîn Abû'l-Ḥusain Yahyâ bin 'Abdal'azîm al-Jazzâr al-Miṣrî, fol. 246^a.

107. Abû Sulaimân Yahyâ bin Ya'mar al-'Adwânî al-Wasqî al-Basrî (**d.* A.H. 127=A.D. 744), fol. 248^b.

108. Abû Ishâq Ya'qûb bin Ishâq, generally known as Ibn as-Sikkîṭ al-Baġdâdî (*d.* A.H. 244=A.D. 858), fol. 250^a.

109. Abû'l-Faraj Ya'qûb bin Yûsuf bin Ibrâhîm bin Hârûn bin Dâ'ûd bin Killis al-Miṣrî (*d.* A.H. 380=A.D. 990), fol. 252^a.

110. Muwaffaqaddîn Abû'l Hajjâj Yûsuf bin Muḥammad, generally known as Ibn al-Khallâl (*d.* A.H. 566=A.D. 1171), fol. 257^a.

111. Abû Muḥammad Yûsuf bin al-Mutawakkil-'alallâh 'Alî [bin] Ismâ'îl bin al-Mansûr-billâh Qâsim bin Muḥammad al-Ḥasanî (*d.* A.H. 1097=A.D. 1686), fol. 259^b.

112. Abû'l-Mahâsin Yûsuf bin Ismâ'îl ash-Shawwâ al-Ḥalabî (*d.* A.H. 635=A.D. 1237), fol. 264^a.

The work ends with a *Maqâmah*, written in imitation of المقامة الشاوية of Badî'azzamân al-Hamadânî (*d.* A.H. 398=A.D. 1008).

The work was completed on the 13th Rajab, A.H. 1111=A.D. 1699, as the author tells us in the following colophon:—

فال جامعہ العبد الفقير الى الله يوسف بن يحيى بن الحسين بن
الموويد بالله ابى الحسين محمد بن المنصور بالله ابى محمد القاسم بن
محمد الحسينى النسب اليمنى الصنعانى المولد والمنشأ - سميت
مؤلفي هذا نسمة السحر بذكر من تشيع وشعر وتم بحمد الله كما اردت
منضد البصر بجواهر الافكار وشوارد الابكار مستملا بالمجد والهرل والرقيق
والجزل والنثر والنظم وكمل تأليفه فى ثالث عشر رجب
سنة احدى عشرة و مائة و الف *

* According to Ibn Kḥallikân (De Slane's translation), vol. iv, p. 62, Yahyâ bin Ya'mar al-'Adwânî died in A.H. 129=A.D. 746.

Both volumes are written in the same hand.

Foll. 67-68 have been wrongly placed after fol. 74 in binding. Some folios are wanting after fol. 18.

Two fly-leaves at the beginning contain a table of the Arabic names of the days and months prefaced by a note, explaining an easy method of finding the first day of every month of the Hijrah era from that table.

No. 798.

fol. 57, lines 23; size 8 × 6, 6 × 4.

(Three tracts bound together in one volume.)

fol. 1-29.

I.

طارف المجد و تالده

ṬĀRIF AL-MAJD WA TĀLIDUH.

A treatise containing biographical notices of the author's father, 'Abdalqâdir, and of his grandfather, Abû Bakr, with quotations from the poems composed in their praise on various occasions by their friends and contemporary poets.

The full title of the work, as stated in the preface, is: طارف المجد و نالده فيما مدح به سدى الوالد و والدة.

Author: Yahyâ bin 'Abdalqâdir bin Abi Bakr القادر يحيى بن عبد المجد بن ابي بكر.

The author, the date of whose death is not known, was the son of Shaikh 'Abdalqâdir, who served as a preacher in the holy mosque of Mecca during the reign of Sultân Ahmad III (A.H. 1115-1143 = A.D. 1703-1730). Our author's grandfather, Abû Bakr, who held several distinguished posts under the Sharifs of Mecca, died in A.H. 1119 = A.D. 1707. See the present work, fol. 9^b.

Beginning:—

الحمد لله على نواله و الصلاة و السلام على سيدنا محمد و صحبه
و آله و بعد فيقول العبد الفقير اللاند نجذابه المستمسك بعترته و كتابه
يعنى بن عبد القادر بن ابي بكر الصديقى لطف الله به و بلغه غاية امله
قد التمس من اجابته عزم و مخالفة اشائه غرم جمع ما مدح به سيدى
الوالد و والدة الدان هما كسلفهما لى طارف المجد و تالده و اذا بدلك

شيء كثير يضيق عنه نطاق الجمع و التعبير قد فرقت معظمه ايدي سبا تواتر ذلك على لسان من صدق وبما انبأ لكن بقيت من ذلك بعايا على ما قيل في الزوايا خبايا فجمعت في هذه الاوراق ما رن من تلك البقية و ران النخ *

Written in Arabian Naskh.

Not dated. Probably, the latter part of the 18th century.

fol. 30-39.

II.

بيت قصيد الصدق

BAITU QAŞÎD AŞ-ŞIDQ.

Another work on the life of the aforesaid Shaiikh 'Abdalqâdir, the full designation of which, as given in the preface, is بيت قصيد الصدق من ذلك الطرار ترجمة عن اعدان نبي الصدق مفتي الحجاج.

Author. Muhammad bin 'Alî bin Faḍlallâh al-Ḥusainî at-Ṭabari محمد بن علي بن فضل الله الحسيني الطبري.

The author, who flourished in the middle of the 12th century of the Hijrah, was an intimate friend of Shaiikh 'Abdalqâdir, who was alive at the time the present work was written, as appears from the following benedictory prayer at the end:—

دام سيدنا رافيا اوج الكمال محفوظا بعين عذبة الملك
المبعال في النفس والا هل و المال *

Beginning —

الحمد لله الذي جعل نظم محاسن الكلام داب الاثمة جلة الانام النخ

The author tells us, in his preface, that in a previous work of his, viz., a detailed history of the Ḥasanî Sharifs of Mecca, entitled انكاف فضلاء الرمن بتاريخ ولادة نبي الحسن of Shaiikh 'Abdalqâdir, which was included in that work along with short notices of certain other eminent scholars; but being dissatisfied with the brevity of this earlier account which he had written of the Shaiikh, he had written the present work, devoted entirely to his life.

Written in Naskh. Dated, A.H. 1131 = A.D. 1719.

fol. 40-57.

III.

A tract, without any title, containing poems composed by Shaiikh 'Abdalqâdir on different occasions, collected and arranged by his son Yaḥyâ, the author of the first treatise.

Beginning:—

لسيدى الوالد ممتدحا حضرة مولانا المرحوم الشريف سعد بن زيد في
اثناء رمضان سنة ١١٠٨ من مجرد الكامل المرفل فضربه متفاعلاتن و البيت
الاول مصرع و ذلك عند ما باشر خطبة عيد رمضان في السنة المذكورة *

The first of the poems, which was composed in praise of Sa'd bin Zaid, the *Sharif* of Mecca, in A.H. 1108=A.D. 1697, and was presented to him by the *Shaikh* on the day of 'Īd al-Fitr after his recitation of the usual *Khutbah* of the 'Īd prayer, begins thus:—

فلدت جيد الملك عقدا فسمما علا حلاً و عقدا

The present tract is written in the same hand as the first and seems to be a continuation of the same.

BIOGRAPHIES RELATING TO PARTICULAR LOCALITIES.

BAĠDĀD.

No. 799.

fol. 217; lines 21; size $10\frac{1}{2} \times 6\frac{1}{2}$; 8×4 .

مختصر تاريخ بغداد

MUKHTAŞAR TĀRĪKH BAĠDĀD.

An abridgment of the *Tārīkh Baġdād*, a biographical dictionary of the celebrated men of Baġdād, by Abū Bakr Aḥmad bin 'Alī bin Şābit al-Khatīb al-Baġdādī (d. A.H. 463=A.D. 1071).

Author of the abridgment: Abū'l Yumn Mas'ūd bin Muhammad bin Aḥmad bin Ḥāmid bin 'Ubaid al-Bukhārī محمد بن مسعود بن محمد بن أحمد بن حامد بن عبيد البخاري. He was born in Bukhārâ, but came with his father to Baġdād, where he settled permanently, and died

there in A.H. 491 = A.D. 1098. For his life, see *Al-Jawâhir al-Muđfiyah*, vol. ii, fol. 65^b.

Beginning:—

الحمد على (sic) و تجاوز العلم الجزبي احاطة
 و هذا الكتاب الذي صنفه الشيخ ابو بكر احمد بن علي بن
 ثابت الخطيب البغدادي رحمه الله و سماه تاريخ بغداد كتاب جليل في
 هذا العلم نفيس فد تعب فيه و سهر و اطال الزمان و الله تعالى يثيبه
 و يحسن اليه الا انه طويل وللاطالة آفات و افرها الملل و الملل داعية الترمك
 و قد استخرت الله تعالى و اختصرته و ذكرت اسماء الرجال الذين ذكرهم
 على ترتيبه النج *

The first three folios of the MS. are of a general character, and include a description of the palace of the Caliph, Muqtadir-billâh (A.H. 295-320 = A.D. 908-932), and of the reception of the Greek ambassador in the former's court. The present abridgment, like the original, is divided into two parts; and the biographical notices are arranged in alphabetical order, excepting that the names beginning with Muhammad have been placed first. The first part ends abruptly on fol. 118^a, in the middle of the account of حمزة ابو الحسن على بن حمزة المعروف بالكسائي، with the following subscription, transcribed from the original copy.—

آخر الجزء الاول و يتلوه في الثاني و افق الفراغ منه في
 عاشر ربيع الاول من سنة اثنتى و اربعين و سبعمائة على يد الفقير الى الله
 تعالى محمد بن احمد بن ابي القاسم العباسي *

The second part begins on fol. 121^b with the concluding portion of the account of الكسائي and ends with a chapter containing biographies of the female scholars of Bagdâd, beginning on fol. 213^b with خديجة بنت محمد بن علي و الخيزران زوجة المهدي.

For other copies, see Bûhâr, No. 243, and Berlin, No 9850 See also Hâj. Khal., vol. ii, p. 120; and Brock., vol. i, p. 329.

Written in fair Naskh, with numerous short lacunae. Foll. 118^b-121^a are blank.

Not dated. Probably, 18th century.

DAMASCUS.

No. 800.

foll. 223; lines 29; size $10 \times 6\frac{1}{2}$; $8\frac{1}{2} \times 5\frac{1}{4}$.

تاريخ دمشق

TĀRĪKH DIMASHQ.

A rare biographical dictionary of the celebrated men of Damascus

Author. Ṣiqataddīn Abū'l-Qāsim 'Alī bin al-Hasan bin Hibat-allāh, called Ibn 'Asākir نفة الدين ابو القاسم على بن الحسن بن هنة الله الشهري الشهر بابن عساكر (*d.* A.H. 571=A.D. 1176). See No. 765 above.

We learn from Ḥāj. Khal., vol. ii, p. 130, that Ibn 'Asākir wrote the present work in imitation of the *Tārīkh Bagdād* of Ahmad bin 'Alī al-Khatīb al-Baghdādī (*vide supra*), and divided it into eighty parts, or *Mujallad*.

The present MS. contains the 31st and the 32nd parts, but the latter is wrongly placed first. The 31st part (foll. 112^a–223^b) begins abruptly with a portion of the account of 'Āsim bin Abī'n-Najūd (*d.* A.H. 128=A.D. 745), and ends with the following colophon:—

آخر الجزء العاشر بعد الثلثمائة وهو آخر المجلد الحادي والثلثين
من الاصل المنقول منه بخط العاصم بجزية ثمان مائة جزء في الف وثمان
مائة كراسة من النسخة الثايبه وجمعها تستمل على ثمانين مجلدة *

The 32nd part (foll. 1–111) ends with a portion of the following chapter:—

ذكر من اسمه عبد الله على ترتيب الحروف في اسماء آبائهم

و اجدادهم *

The last notice is that of 'Abdallāh bin Busr Abū Ṣafwān.

Contents:—

Fol. 2 ^a .	ذكر من اسمه عائد
Fol. 2 ^b .	ذكر من اسمه عبادة
Fol. 16 ^b .	ذكر من اسمه عباد
Fol. 20 ^a .	ذكر من اسمه عباس

- Fol. 79^a. ذكر من اسمه عدد الله على ترتيب الحروف في اسماء
انائهم و احداتهم *
- Fol. 130^b. ذكر من اسمه العاص
- Fol. 133^a. ذكر من اسمه عالي
- Fol. 133^b. ذكر من اسمه عامر
- Fol. 215^b. ذكر من اسمه عائذ الله

No complete set of this valuable work is known to exist anywhere. A few of the different parts are described in Br. Mus., pp. 592, 177^a, 771^b; Br. Mus., Suppl., No. 658; Berlin, No. 9781; Goth., No. 1775; Cairo, vol. v, p 25; Paris, No. 2137.

It would appear, from the colophon quoted below, that the present valuable copy, dated the Madrasah Mu'iniyah, Damascus, A.H. 614=A.D. 1217, was transcribed by Muhammad bin Yûsuf al-Birzâlî (d. A.H. 636=A.D. 1239) from one written by the author's son, Al-Qâsim (d. A.H. 600=A.D. 1203) —

آخر الجزء العشرين بعد الثلاثمائة وهو آخر المجلد الثاني و الثلاثين
من تجزية جزء و تجليد ثمانين مجلدة بخط الفاسم بن الحافظ المؤرخ
المصنف لهذا الكتاب رحمهما الله وهى النسخة الثانية و منها نقل كاتب
هذه الاحرف محمد بن يوسف بن محمد بن ابي يداس البرزالي
الاشبيلي وفقه الله دمسق بالمدرسة المعينية عمرها الله تعالى يوم
الخميس ضحى العشرين من شهر ربيع الآخر سنة اربع عشرة و ستمائة *

Written in fair Magribî Naskh. In the 32nd part, foll. 101-2 have been misplaced; they should come after fol. 111. Foll. 55 and 56 are supplied in a later hand. Foll. 108-111 are seriously water-stained.

Eleven *Samâ'*, or certificates of audition, with dates ranging from the 24th of Shawwâl, A.H. 618=A.D. 1221 to Şafar, A.H. 619=A.D. 1222, are noted by the scribe, Al-Birzâlî, in the margins of foll. 43^a, 60^a, 73^a, 88^b, 107^a, 125^b, 140^b, 156^a, 171^b, 187^a and 202^b. These indicate that the scribe studied the present MS. under the author's disciple, Qâdî Abû Naşr Muḥammad bin Hibatallâh bin Muhammad ash-Shirâzî (d. A.H. 635=A.D. 1237, see *Ṭabaqât* by Al-Isnawî, fol. 140^b), in several sittings, sometimes held in the great mosque of Damascus and sometimes at the house of the said Qâdî.

In the *Samâ'*, on fol. 140^b, quoted below, our scribe adds that he studied the MS. also under Shihâbaddîn Abû'l-Mahâsin Sulaimân bin Faḍl al-Bâniyâsi, a disciple of the author, in the Madrasah al-Âdiliyah, on Thursday, the 12th of Rabî' I, A.H. 615=A.D. 1218:—

بلغت سماعاً بقرآتي من اول الجزء و عرضاً بالاصل على الفقيه
القاضي ابي نصر محمد بن هبة الله بن محمد الشبرازي سماعه من
المصنف و الملحق فى اجازته منه و ابداه ابو الفضل محمد و ابو المغاخر
على و ابو الثناء محمود بن اسى بكر بن حمزة الهمداني و كتب محمد بن
يوسف بن محمد بن اسى يداس البرزالي الاشبيلي يوم الثلاثاء العشرين
من شوال سنة ثمان عشرة و ستمائة بمزول القاضي بدمشق و سمعته قبل
ذلك على شهاب الدين ابي المحاسن سليمان بن الفضل بن الحسن
الدايناسى سماعه من المصنف و الملحق فى اجازته بقراءة عبد العزيز بن
هلالة و ابو الطاهر اسمعيل بن الانماطى و ابنه ابو بكر محمد و عبد العزيز بن
عثمان الاربلى و محمد بن محمد اللخى و اخوة سليمان يوم الخميس
ثانى عشرة شهر ربيع الاول سنة خمس عشرة و ستمائة بالمدرسة العادلةية •

At the end of each of the two parts are seven *Samâ'*, transcribed from the original. These relate to the reading of the said original, in the presence of the author, by different pupils of his, in several sittings. The dates of these *Samâ'* range from Friday, the 9th of Jumâdâ I, A.H. 562=A.D. 1167, to Friday, the 14th of Jumâdâ II, A.H. 562=A.D. 1167.

No. 801.

fol. 197; lines and size same as above.

The Same.

The fifty-first and the fifty-second parts of the work noticed above.

The first two folios have been misplaced; they should come after fol. 101, at the beginning of the fifty-second part.

The fifty-first part begins abruptly on fol. 3^a, with a portion of the account of 'Ali, the fourth Caliph, and ends on fol. 101^b, with the following colophon:—

آخر الجزء العاشر بعد الخمسمائة من الفرع و هو آخر المجلد
الحادي و الخمسين من النسخة *

The fifty-second part begins with the account of 'Ali bin al-Muqallad al-Kinânî, surnamed Sadîd al-Mulk (a renowned nobleman

Syria, and chief of the fort of Shaizar, who died in A.H. 475 = D. 1082), and ends with the chapter حرف الخاء في اناء من اسمه عمر. The st notice is that of 'Umar bin al-Khattâb, the second Caliph.

Contents :—

Fol. 4 ^a .	حرف الطاء في اناء من اسمه علي
Fol. 40 ^b .	حرف العين في اناء من اسمه علي
Fol. 71 ^b .	حرف الغين في اناء من اسمه علي
Fol. 72 ^a .	حرف الفاء في اناء من اسمه علي
Fol. 72 ^b .	حرف القاف في اناء من اسمه علي
Fol. 73 ^b .	حرف الكاف في اناء من اسمه علي
Fol. 73 ^b .	حرف المهم في اناء من اسمه علي
Fol. 103 ^a .	حرف النون في اناء من اسمه علي
Fol. 103 ^b .	حرف الهاء في اناء من اسمه علي
Fol. 106 ^a .	حرف الداء في اناء من اسمه علي
Fol. 111 ^b .	ذكر من اسمه عمارة
Fol. 120 ^b .	ذكر من اسمه عمار
Fol. 156 ^b .	ذكر من اسمه عمران
Fol. 168 ^a .	ذكر من اسمه عمر - حرف الالف في اناء من اسمه عمر
Fol. 172 ^a .	حرف الباء في اناء من اسمه عمر
Fol. 174 ^a .	حرف الجيم في اناء من اسمه عمر
Fol. 174 ^b .	حرف الحاء في اناء من اسمه عمر
Fol. 178 ^a .	حرف الخاء في اناء من اسمه عمر

Written by the same scribe, Al-Birzâlî, at Damascus, in the adrasah al-Mu'iniyah. Dated Sunday, the 25th of Jumâdâ I, .H. 615 = A.D. 1218.

Nine *Samâ'* are noted by the scribe in the margins of foll. 29^a 9^b, 99^b, 115^a, 134^b, 156^b, 175^a, 191^b and 197^b. The first three *Samâ'* record the reading of the 51st part in the presence of the author's nephew, Fakhraddîn Abû Manşûr 'Abdarrahmân bin Muhammad bin al-Ḥasan (*d.* A.H. 620 = A.D. 1223; see *Ṭabaqât al-Kubrâ* by Asubkî, vol. vi, fol. 181^b). The remaining six record the reading of the 52nd part before another nephew of the author's, Zain al-Umanâ' bû'l-Barakât al-Ḥasan bin Muḥammad bin al-Ḥasan (*d.* A.H. 627 = A.D. 1220; see *Ṭabaqât al-Kubrâ* by As-Subkî, vol. vi, fol. 169^b), in several sittings held at the great mosque of Damascus. Portions of practically all the *Samâ'* have been cut off by the binder, including the dates, except in the case of the last five, the dates of which range

from Monday, the 12th of Rabî' II, A.H. 617=A.D. 1220, to Sunday, the 10th of Jumâdâ I, A.H. 617=A.D. 1220.

Five *Samâ'* at the end of the 51st part, and one at the end of the 52nd, have been transcribed from the original, and record the reading of the said original, in the presence of the author, in several sittings held at the great mosque of Damascus during the period from Thursday, the 7th of Rajab, A.H. 563=A.D. 1168, to the 25th of Rajab, A.H. 563=A.D. 1168. Among those who attended these sittings were Qâdi Abû Nasr Muhammad bin Hibatallâh ash-Shîrâzî, (*d.* A.H. 635=A.D. 1237; see *Ṭabaqât* by Ibn Qâdi Shuhbah, fol. 75^a) and the author's three nephews, Zain al-Umanâ' Abû'l-Barakât al-Ḥasan, Abû Manşûr 'Abdarrahmân, and Abû'l-Muzaffar 'Abdallâh (who died in A.H. 591=A.D. 1195; see *Ṭabaqât al-Kubrâ* by As-Subkî, vol. v, fol. 246^a).

Five volumes of this great work have been printed in A.H. 1330 under the title *النارخ الكسر*. The edition has been issued from the Raḍat ash-Shâm Press with notes and corrections made by 'Abdal qâdir Âfindî Badrân

SPAIN.

No. 802.

fol. 205; lines 21; size $12\frac{1}{2} \times 7$; $9\frac{1}{2} \times 4\frac{1}{2}$.

قلائد العقيان فى محاسن الاعيان

QALÂ'ID AL-'IQYÂN FÎ MAḤÂSIN AL-A'YÂN.

Biographical notices of elegant writers and poets of Spain, with quotations from their works.

Author · Abû Nasr al-Fath bin Muhammad bin 'Ubaidallâh bin Khâqân al-Qaisî *ابو نصر الفتح بن محمد بن عبد الله بن خاقان القيسى*.

The author, a most elegant writer of Spain, was born at Sakhrat al-Walad, in the province of Granada; and was put to death in Morocco in A.H. 535=A.D. 1140, but according to some in A.H. 529=A.D. 1134. For his life, see Yâqût, vol. vi, p. 124; Ibn Khallikân

(De Slane's translation), vol. II, p. 455; Mir'ât al-Janân, fol. 310^b; Tâjat-Ṭabaqât, vol. VI, part I, fol. 157^a; and Dustûr al-I'lâm, fol. 101^b.

Beginning:—

* الحمد لله الذي راض لنا العيان حتى ابغاد مى اعتدنا النعم

The contents of the work have been fully described in Berlin, No. 7410. See also Paris, Nos. 3318-23; Alger. No. 1727, Nûr 'Uṣmâniyah, No. 4144; Br. Mus. Suppl., No. 664; Goth., Nos. 2130-2; Brock., vol. I, p. 339; Hâj Khal., vol. IV, p. 566

The work was edited and published by Sulaimân al-Ḥarâ'iri, Paris, A. H. 1277, and reprinted in Bûlaq, A. H. 1283.

Written in fair Naskh, with vowel-points, within double red-ruled borders. The headings are in various colours. Foll. 46^a, 134^b and 162^b are blank.

Dated, the 26th Shawwâl, A. H. 1136 = A. D. 1724.

The last folio contains a short biography of the author, extracted from the *Wafayât al-A'yân* of Ibn Khallikân.

Three fly-leaves at the end contain several notes and extracts from various other sources.

EGYPT.

No. 803.

fol. 148; lines 29; size $11\frac{1}{2} \times 8\frac{1}{2}$; $8\frac{1}{2} \times 5$.

رفع الامر من قضاة مصر

RAF' AL-IṢR 'AN QUDÂT MIṢR.

Lives of the judges of Egypt, from the time of the conquest of Egypt by 'Amr bin al-Âṣ (d. A. H. 43 = A. D. 663) down to the end of the 8th century of the Hijrah.

Author: Shihâbaddîn Aḥmad bin 'Ali, called Ibn Ḥajar al-'Asqalânî شهاب الدين احمد بن على الشهير بان حجر العسقلانى (d. A. H. 852 = A. D. 1449). See Lib. Cat. vol. V, part I, No. 159.

Beginning:—

الحمد لله الذي لا معقب لحكمه و لا راد لفضائه الح *

We are told in the preface that a certain Shamsaddin Muhammad bin Dâniyal (*d.* A.H. 710 = A.D. 1310) composed a poem, containing the names of all the Qâdis of Egypt down to his own time, at the instance of Qâdî'l-Qudât Abû 'Abdallâh Muhammad bin Ibrâhîm bin Sa'dallâh (*d.* A.H. 733 = A.D. 1333; see *Ad-Durar al-Kâminah*, vol. ii, fol. 89^b). Subsequently, another scholar composed a continuation of this poem, including the names of the later Qâdis down to the end of the 8th century of the Hijrah. The Qâdis, whose names occur in these two poems, form the subject of the present biographical work, which was composed by the author at the request of his friends and based on the *Akhhâr al-Qudât* of Abû 'Umar al-Kindî (who died about A.H. 360 = A.D. 971), and the continuation of that work by Ibn Dûlâq (*d.* A.H. 387 = A.D. 997; see *Husn al-Muhadarah*, fol. 280^a). The author also derived materials from the *Qudât Misr* of Ibn al-Muyassir (see Hâj. Khal., vol. i, p. 189); the *Akhhâr Misr* of Qutbaddin 'Abdalkarîm bin 'Abdannûr al-Halabî (*d.* A.H. 735 = A.D. 1335; see *Ad-Durar al-Kâminah*, vol. i, fol. 300^a); and the *Târikh Misr* of Taqiaddin Ahmad bin 'Ali, known as Ibn al-Maqrîzî (*d.* A.H. 845 = A.D. 1442). Regarding the arrangement of the work, our author himself, as he tells us, divided it into several *Tabaqât* on a chronological basis; but from the following note, at the end, it appears that the work was subsequently abridged, corrected and rearranged on an alphabetical basis, by 'Izzaddin Ahmad bin Ibrâhîm al-Hanbalî (*d.* A.H. 876 = A.D. 1471; see *As-Suhub al-Wâbilah*, fol. 12^b):—

قد كان المصنف اولاً صنّفه على الطبقات فاستعاره سيدنا العلامة
عز الدين الكذبلى منه و كتب منه لنفسه نسخة و ردها على الحروف
مع الاختصار و التنبيد على ما وجد فيه من سبق الفلم و غير ذلك *

The notices begin with the account of Ibrâhîm bin Ishâq al-Qârrî, and end with that of Yûnus bin Muhammad al-Maqdisî, being followed by the usual chapters on those who are known by their *Kunyah* and *Laqab*.

For other copies, see Paris, No. 2149; Cairo, vol. v, p. 60; and *Âsafiyah*, p. 336. See also Brock., vol. ii, p. 70; and Hâj. Khal., vol. iii, p. 473.

The present copy, which is written in fair Naskh, was transcribed at the instance of the founder of the library. Dated, A.H. 1310 = A.D. 1893.

A table of contents is prefixed to the work.

No. 804.

fol. 294 ; lines 19 ; size $6\frac{1}{2} \times 5\frac{1}{4}$; $4\frac{1}{3} \times 3\frac{1}{2}$.

بعية العلماء و الرواة

BUĞYAT AL-'ULAMÂ' WA'R-RUWÂT.

Lives of the judges of Egypt, who flourished in the 9th century of the Hijrah, being a continuation of the preceding work.

Author: Shamsaddin Abû'l-Khair Muhammad bin Abdarrâhmân as-Sakbâwî شمس الدين ابو الخضر محمد بن عبد الرحمن السخاوى (d. A.H. 902=A.D. 1497). See Lib. Cat., vol v, part ii, No. 298.

The present copy, which is slightly defective, wanting one or two folios from the preface, opens abruptly thus:—

على الحروف - اعرضت عن ذكر كثير ممن لا يرضونه الخ *

The biographical notices are arranged in alphabetical order, beginning with ابراهيم بن ابراهيم بن محمد بن عبد الله بن سعد القاصى .. and ending with يعقوب بن محمد بن محمد بن محمد بن محمد بن احمد بن مخلوف بن عبد السلام .

For other copies, see Paris, No. 2150 ; and Leyden, No. 905. See also Hâj. Khal., vol. ii, p 60 ; and Brock., vol. ii, p. 35

The present copy was transcribed, as stated in the colophon, at the holy mosque of Mecca, within the author's life-time, in A.H. 894=A.D. 1489. To the three marginal notes, on foll. 18^a, 103^b and 131^a, which are written in a different hand, is appended the remark هذا خط المؤلف , meaning that these notes are in the author's handwriting.

Written in Arabian Naskh, with a few marginal notes. The headings are in red. Foll. 180 and 189 are misplaced, and should come after foll. 188 and 179, respectively. Foll. 264^a and 290^a contain short lacunae.

Scribe: على بن احمد بن علي بن عمر بن ابي بكر بن سالم الشهرى بالشواطي .

YEMEN.

No. 805.

foll. 233; lines 26; size $8 \times 5\frac{1}{2}$, 6×4 .

تحفة الزمن في تاريخ سادات اليمن
 TUHFAT AZ-ZAMAN FÎ TÂRÎKH
 SÂDÂT AL-YAMAN.

An abridgment of the *As-Sulûk fi Tabaqât al-'Ulamâ' wa'l-Mulûk* of Muḥammad bin Yûsuf al-Janadî (*d.* A.H. 732=A.D. 1332), with useful additions, by Badraddîn Abû 'Abdallâh al-Husam bin 'Abdarrahmân bin Muhammad al-Hasanî, called Al-Ahdal ابو الدین عبد الله الحسن بن عبد الرحمن بن محمد الحسني الشهر بالاهدل. He was born at Al-Fakhriyah, A.H. 779=A.D. 1378; visited Al-Marâwi'ah in A.H. 795=A.D. 1393, and Abyât Ḥusain in A.H. 798=A.D. 1396, in pursuit of learning; and studied under several eminent scholars. Our author visited Mecca no less than five times. He produced several works on various subjects. Besides the present work and those mentioned in Brock., vol. ii, p. 185, the following compositions of his are enumerated by his disciple, 'Umar Ibn Fahd, in the *Al-Mu'jam* (No. 727 above), fol. 76^b:—

للعمدة المقنعة في ذكر العرف المندعة، حواشي على صحيح البخاري؛
 عدة المنسوخ من الحديث؛ طبقات الأئمة الأشعرية؛ الكفاية في تحصين الرواية؛
 القول المنقصر على دعاوي الفارعة لحداثة أبي العباس الخضر؛ مطالب أهل القرية؛
 كتاب الروية؛ شرح أسماء الله الحسنى؛ الإشارة الوجيزة إلى المعاني العزوية؛
 القصيدة اللامعة في السلوك؛ حواصم مسألة القدر.

Our author died at Abyât Ḥusain on Thursday, the 9th of Muḥarram, A.H. 855=A.D. 1451. For his life, see *Al-Qabas al-Hawî*, vol. i, fol. 65^b; and *Al-Mu'jam* by Ibn Fahd, fol. 76^b.

Beginning:—

الحمد لله المتوحد بالعظمة و الكبرياء و اني لما وفغت على
 تاريخ القاضي العلامة ابي عبد الله محمد بن يوسف بن يعقوب بن جبريل
 المعروف بالدهاء الجذدي نسبة الى الجند المعشار المعروف بعمدة الله

برحمته الذى فصد به بيان تواريخ علماء اليمن و فضلاتها فصدت الى
انتخابه تسهيلا على طلابه مع ما اضمه اليه ان شاء الله تعالى من زيادات
مستحسنات و سميته تحفة الرمن وى تاريخ سادات اليمن الخ *

Contents :—

1. Life of the Prophet, fol. 4^a.
2. Those learned companions of the Prophet who visited Yemen, fol. 8^b
3. The followers of the companions of the Prophet and other early scholars and holy men, who lived in various parts of Yemen, fol. 13^b.
4. Short notices of Imâm Abû Hanîfah, Imâm Mâlik and the authors of the six canonical books of Ḥadîs, fol 27^a
5. Those eminent men who visited or went to live in Yemen about the beginning of the third century of the Hijrah, with a short account of Imâm Shâfi'î, whose doctrines of jurisprudence were first published in Yemen, fol. 30^a.
6. A meagre chronological account of the governors of Yemen, from the Prophet's time down to the reign of 'Abbâsid Caliph Al-Mu'tadid (A. H. 279–289 = A. D. 892–902), fol 36^b
7. The Qarâmîtah, an off-shoot of the Shî'ah sect, who came into existence in Yemen about the end of the third century of the Hijrah, fol. 47^b
8. Biographical notices of learned and holy men of Yemen, from the beginning of the fourth century of the Hijrah down to the author's time, arranged geographically, fol. 53^b.

The present copy is incomplete at the end, and breaks off with the words :—

و من علماء صعدة وى آخر المائة الثامنة و اول التسعه جماعة

من *

A fragment, which apparently contains the last portion of the work, is described in Br. Mus. Suppl., No. 670. See also Brock., vol. ii, p. 184 ; and Hâj. Khal., vol. ii, p. 227.

Written in ordinary Naskh, with occasional notes and emendations in the margins. Not dated. Probably 18th century.

A table of contents is prefixed to the work.

TURKEY.

No. 806.

foll. 130 ; lines 19 , size $7\frac{1}{3} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{4}$

العقد المنظوم في ذكر افانيل الروم
 AL-'IQD AL-MANZÛM FÎ DIKR
 AFÂDIL AR-RÛM.

A work containing biographical notices of learned men who lived under the Ottoman Sultâns, from the time of Sulaimân I (A.H. 926-974=A.D. 1520-1566) down to the 10th year of the reign of Murâd III (A.H. 982-1003=A.D. 1574-1595).

Author: 'Alî Âfindî bin Bâli bin Muhammad Bek, called Chamnaq على أفندي بن بالى بن محمد بك المعروف بچمنق. He died in A.H. 992=A.D. 1584. See Brock., vol. ii, p. 426.

Beginning:—

يا من فدّر الآجال و جعل لها مددا الخ *

We learn from Hâj. K̄hal., vol. iv, p. 66, that the present work is a continuation of the *Ash-Shaqâ'iq an-Nu'mânîyah* of Tâshkuprîzâdah (d. A.H. 968=A.D. 1560). Both works have been printed at Cairo, A.H. 1299-1310, along with the text of *Wafayât al-A'yân* by Ibn K̄hallikân, in the margin of which they are printed.

Copies: Berlin, Nos. 9883-4; Ref., No. 135; Paris, No. 2163, Br. Mus., No. 960; Wien, No. 1183; Cairo, vol. v, p. 89; Râmpûr, p. 641.

Written in fair Naskh, with the headings in red. Dated, Tuesday, the 22nd Muḥarram, A.H. 1039=A.D. 1629.

Scribe: فضل بن على بن احمد بن محمد جمال الدين.

A fly-leaf at the beginning contains the seal and signature of one Mîrzâ Muḥammad bin Mu'tamad K̄hân, dated A.H. 1137=A.D. 1724.

HADRAMAUT.

No. 807.

foll. 375; lines 17; size $9 \times 6\frac{1}{2}$; $6\frac{1}{4} \times 4$.

المشروع الروي في مناقب بني طلوي

AL-MASHRA' AR-RAWÎ FÎ MANÂQIB
BANÎ 'ALAWÎ.

Biographical notices of the descendants of 'Alî, the fourth Caliph, especially of those who settled in the province of Ḥadramaut, complete in three separate volumes.

Author: Jamâladdîn Abû 'Alawî Muhammad bin Abî Bakr bin Aḥmad bin Abî Bakr bin 'Abdallâh ash-Shillî al-Ḥadramî جمال الدين ابوعلوي محمد بن ابي بكر بن احمد بن ابي بكر بن عدد الله التلي الحضرمي (d. A. H. 1093=A. D. 1682), for some account of whom see No. 660 above.

In the preface, the author enumerates the following sources, from which he derived materials for the present work.—

I. العجوة الشفاف في كرامات السادة الاشراف, by 'Abdarrahmân bin Muhammad al-Khatîb al-Anṣârî (who flourished in the 9th century of the Hijrah).

II. البرفة المشقة في الخرفة الادقه, by 'Alî bin Abî Bakr bin 'Abdarrahmân as-Saqqâf (d. A. H. 895=A. D. 1490; see the present work, vol iii, fol. 151^a).

III. عرر الدهاء الضوي في مناقب السادة بني علوي, by Muhammad bin 'Alî Bâ 'Alawî (d. A. H. 960=A. D. 1553; see An-Nûr as-Sâfir, fol. 127^a).

IV. العربان الواف باخبار السادة الاشراف, by 'Umar bin Muḥammad bin Aḥmad Bâ 'Alawî (d. A. H. 972=A. D. 1564; see the present work, vol. iii, fol. 228^b).

V. المنهل الصاف, by 'Abdallâh bin 'Abdarrahmân bin Hârûn an-Naḥwî (d. A. H. 984=A. D. 1576; see an-Nûr as-Sâfir, fol. 181^b).

VI. العقد النبوي, by Shaikh bin 'Abdallâh al-'Aidarûs (d. A. H. 919=A. D. 1513; see An-Nûr as-Sâfir, fol. 50^b).

VII. النور السافر, by Shaikh 'Abdalqâdir (see No. 659 above).

The whole work is divided into a *Muqaddimah*, two chapters and a *Khatimah*. The *Muqaddimah* deals chiefly with the excellence

and virtues attaching to blood-relationship with the Prophet. The first chapter contains a genealogical account of the descendants of 'Alī, their dispersion in different places, and an account of the 'Alawīs, who settled in Tarīm, a city in the province of Ḥaḍramaut. The second chapter contains biographical notices of the 'Alawīs, arranged in alphabetical order, except that the names beginning with Muhammad have been placed first, as a mark of respect for the Prophet's name. The *Khâtimah* deals with the ceremonies and miraculous circumstances associated with a number of *Khirqah* (or spiritual robes), used in some houses of the 'Alawīs of Ḥaḍramaut.

Vol. I.

Beginning —

الحمد لله الذي يسرح بمعارف العوارف صدور أوليائه *

The present volume ends with the first section of the second chapter, containing notices of those persons whose names were Muḥammad.

The colophon runs thus.— انبثت تراحم المحمدين و با نهايها نداء.— المصنف رضي الله عنه يذكر العاقين من السادة العلويين على ترتيب حروف الهجاء . مبداء بذكر ابراهيم على شرط الكتاب .

A copy of the work is noticed in *Âsafiyah*, p 342.

Written in bold Naskh. The first fol. is supplied in a later hand

Dated, the 30th *Shawwâl*, A.H. 1265 = A.D. 1848.

Scribe: عبد الرحمن بن عيدروس بن عبد الرحمن بن علي العلوي

No. 808.

fol. 294 ; lines and size same as above.

The Same

Vol. II

Beginning with the notice of ابراهيم بن علي بن علوي بن محمد بن عبد القادر بن شيخ بن عبد الله and ending with that of عبد الرحمن بن محمد بن شيخ بن عبد الله العدروس .

Written in the same hand as the above. Foll. 1-13 are added in a later hand.

Dated, the 7th Rabi' I, A.H. 1265 = A.D. 1848.

The last folio contains a seal of the State Library of Ḥaidarâbad,

with a note by 'Imâd al-Mulk, an official of the Nizâm's Government, in which he states that the present copy was presented to this library in exchange for other works.

No. 809.

fol. 260 ; lines and size same as above.

The Same

Vol III.

Beginning with the account of ¹عبد الله بن ابي بكر بن عبد الرحمن and ending with the *Khâtimah* (fol. 244^a).

Written in the same hand as the above.

Dated, the 14th Rabi' II, A.H. 1265 = A.D. 1848.

All three volumes have been collated by one *Shihâbaddin* Muhammad bin 'Abdallâh bin al-Husain al-'Alawî, as stated in the following note at the end :—

بلغ معابله ذلك الكتاب عددي و انا العبد اضعف عباد الله الاجمعيين
 محمد بن عبد الله بن الحسين شهاب الدين العلوي سامحه الله *

INDIA.

No. 810.

fol. 416 ; lines 14 ; size $9\frac{1}{2} \times 6$; $7\frac{1}{4} \times 4$.

سبحة المرجان في آثار هندوستان

SUBĤAT AL-MARJÂN FÎ ÂŞÂR
 HINDUSTÂN.

A work containing biographical notices of eminent scholars of India, arranged in chronological order.

Author : Mir Gulâm 'Alî al-Husainî al-Wâsitî al-Bilgarâmî, poetic-

ally called *Âzâd* مِير غلام علي الحسيني الواسطي البلگرامي المتخلص بآزاد (d. A.H. 1199=A.D. 1784). See Lib. Cat., vol. iii, No. 423.

Beginning:—

تبارك من جعل السبعة المعلة حيرة لعيرن العلاء الخ *

The entire work is divided into four chapters, as follows:—

- I. On the excellence and eminence of India, fol. 4^b.
- II. Biographies of learned men of India, fol. 36^a.
- III. On Rhetoric, both in Sanskrit and Arabic literature, fol. 174^b.
- IV. On Love, both from the Indian and Arabian points of view, fol. 314^b.

The first and the third chapters really comprise two separate works of the author, entitled *Shammâmat al-'Anbar* and *Tasalliyat al-Fuwâd*, respectively; but he has incorporated them in the present work. The date of composition, A.H. 1177=A.D. 1763, is obtained from the following chronogram:—

تجلو البصيرة سبعة المرجان *

Written in Naskh, with the headings in red. On foll. 291^b, 292^b, 293^b and 294^a, short spaces have been left blank for diagrams. Not dated. Apparently, 19th century.

The work has been lithographed in Bombay, A.H. 1303.

No. 811.

fol. 149; lines 17; size 8½ × 5; 6 × 3.

The Same.

Another copy of the same work, containing only the first two chapters.

The following colophon suggests that the present is an autograph copy, written by the author, Al-Bilgarâmi, himself —

تمت بعونه تعالى هذه النسخة على يد مؤلفها الفقيه آزاد الحسيني
الواسطي البلگرامي عفي عنه في الحادي عشر من شوال المكرم سنة
ثمانين و مائة والف *

Written in fair Naskh, with occasional rubrics.

Dated, the 11th Shawwâl, A.H. 1180=A.D. 1767.

COSMOGRAPHY AND GEOGRAPHY.

No. 812.

foll. 113; lines 17; size 11×7; 8×4.

مرصد الاطلاع على اسماء الامكنه و البقاع

MARÂṢID AL-ITṬILÂ, 'ALÂ ASMÂ,
AL-AMKINAH WA'L-BIQÂ'.

An abridgment of Yâqût al-Hamawî's well-known geographical work, entitled *Mu'jam al-Buldân*, made by the author himself.

On the title-page, the work is wrongly ascribed by the Scribe to Abû Bakr Ahmad bin Mûsâ bin Mardawaih, who died in A.H. 478 = A.D. 1085. The real author, Yâqût, mentions on fol. 42^a the name of his patron and intimate friend, Qâdî Jamâladdîn Abû'l-Ḥasan 'Alî bin Yûsuf al-Qifṭî (*d.* A.H. 646 = A.D. 1248); and in the following passage, on fol. 76^a, he mentions another work of his, entitled *Al-Mabdâ' wa'l-Ma'âl* (see Hâj. Khal., vol. v, p. 362) —

و قد ذكرت قصة هؤلاء الريدية في كتاب المبداء و المآل

The same work is again referred to on fol. 94^b, thus —

و قد ذكرت في كتابي الموسوم بالمبداء و المآل في التاريخ *

Again, the latest date referred to is A.H. 625 = A.D. 1228, long after the death of Abû Bakr, to whom the work has been wrongly ascribed.

For the present abridgment, as well as other abridgments of the *Mu'jam al-Buldân*, see Hâj Khal., vol. v, p. 623

The present MS. does not contain any preface, and begins at once with an account of Âbah. —

أنه بالبلاء الموحدة قال ابو سعد قال الكافظ ابو بكر احمد بن موسى

بن مردويه أنه فريفة من ساوة منها جريد بن عدد الحميد آبي سكن الري

الصح *

The author, Yâqût, a scholar well-versed in geography, whose full name is Shihâbaddîn Abû 'Abdallâh Yâqût bin 'Abdallâh ar-Rûmî al-Hamawî عمى الرومى العموى بن عبد الله نافوت بن عبد الله الرومى العموى

was born in A.H. 575=A.D. 1179. In his childhood, he was carried off as a captive to Baġdâd, where he was sold to a merchant who, in order to make him a useful hand for his business, sent him to school. There he acquired a considerable knowledge in various branches of learning, and was subsequently employed by his master as a travelling agent, in which capacity he visited numerous distant places. In A.H. 596=A.D. 1199, following a disagreement with his master, he was given his freedom. Beginning as a copyist, he soon became a great dealer in books. In A.H. 613=A.D. 1216, he went to Khurâsân, and stayed for some years at Marw, where he wrote his famous geographical dictionary, *Mu'jam al-Buldân* (which has been edited and published by F. Wustefeld, in six vols., Leipzig, A.D. 1866-73). In A.H. 616=A.D. 1219, he joined the army of 'Alâ'addîn Muḥammad, the King of Khwârizm (A.H. 596-617=A.D. 1199-1220); but, on the defeat of this army by the invading Tartars, he fled to Aleppo, where he arrived in a miserable condition, and settled permanently. He wrote several valuable works, and died on the 20th Ramaḍân, A.H. 626=A.D. 1229. See *Mir'ât al-Janân*, fol. 390^b; *Ibn K*halkân (De Slane's translation), vol. IV, p. 9, *Dustûr al-I'lâm*, fol. 154^b; and *Iktifâ' al-Qunû'*, p. 56.

For other copies, see Paris, No. 2232, Goth., No. 1506; *Yekî Jâmi'*, No. 2338, and Cairo, vol. v, p. 146.

An abridgment of the *Mu'jam al-Buldân* by Safiaddin 'Abdalmu'min bin 'Abdalḥaqq (*d.* A.H. 739=A.D. 1338), with the title *مرصد الاطلاع على اسماء الامكنة والبقاع*, has been edited and published by Juynboll, Leyden, A.D. 1850-64.

A modern copy; and incorrect. Written in fair Naskḥ, within double red and blue ruled borders.

Not dated. Apparently, about the end of the 19th century.

No. 813.

fol. 147; lines 13; size 9 × 5½, 7 × 4.

The Same.

Another copy of the preceding work. It has also no preface, and is identical with the copy noticed above.

A modern copy. Written in fair Naskḥ, with the headings in red. Foll. 120^b and 121^a are blank.

Not dated. Apparently about the end of the 19th century.

No. 814.

fol. 346; lines 15; size 15 × 10; 12½ × 6.

آثار البلاد و اخبار العباد

ÂŞÂR AL-BILÂD WA AKHBÂR
AL-'IBÂD.

A fragment of the geography of Zakariyâ bin Muḥammad bin Maḥmûd al-Qazwînî زكريا بن محمد بن محمود القزويني, described in Berlin, No. 6043, under the title, '*Ajâ'ib al-Buldân*.

The author, who traced his descent from the Prophet's companion 'Anas bin Mâlik, was born at Qazwîn in A.H. 600=A.D. 1203. He held the post of Qâdî, at Wâsîṭ and at Ḥillah, under the last 'Abbâsîd Caliph, Al-Musta'ṣîm-billâh (A.H. 640-656=A.D. 1242-1258), and died in A.H. 682=A.D. 1283. See Brock., vol. i, p. 481.

The work is divided into four *Muqaddimah* and seven *Iqlîm* (climates); but the present fragment contains only the first four *Iqlîm*. It begins abruptly with the following words:—

..... من الجنوب الى الشمال عرضا وانها مختلفة الطول و العرض

• الاقليم الاول فان طوله من المشرق الى المغرب نحو آلاف فرسخ النجم

The *Iqlîms* are as follows:—

- | | |
|-----------------------------|------------------------|
| I. Fol. 1 ^b . | الاقليم الاول لزحل |
| II. Fol. 42 ^b . | الاقليم الثاني للمشتري |
| III. Fol. 85 ^b . | الاقليم الثالث للمريخ |
| IV. Fol. 184 ^a . | الاقليم الرابع للشمس |

The fourth *Iqlîm* breaks off in the middle of the account of Hamadân.

For other copies, see Br. Mus., pp. 441^a, 737^b; Br. Mus. Suppl., No. 697; Goth., No. 1526; Paris, Nos. 2235-38; Yekî Jâmi', No. 2334; Cairo, vol. v, p. 2; and Waliaddin, No. 2334. See also Hâj. Khal., vol. iv, p. 186.

The work has been edited and published by F. Wüstenfeld, in two vols., Göttingen, A.D. 1848.

Written in fair bold Naskḥ, with the headings in red. The correct order of the folios, after fol. 337, should be thus:—341, 339-340, 342, 345-346, 338, 343-344. Not dated. Apparently 16th century.

No. 815.

fol. 157; lines 21; size 10×7 , $7 \times 4\frac{1}{2}$.

عجائب المخلوقات و غرائب الموجودات
 'AJĀ'IB AL-MAKHLŪQĀT WA
 ĠARĀ'IB AL-MAWJŪDĀT.

The second *Maqālah* of the '*Ajā'ib al-Makhlūqāt*, or Wonders of Creation, by the author of the preceding work.

According to Hāj. *Khal.*, vol. iv, p. 188, the work is divided into four *Muqaddimah* and two *Maqālah*. The present copy, which contains only the second *Maqālah*, dealing chiefly with natural history, begins with the following prefatory note:—

الحمد لله الذي خلق مسوى و الدى قدر فهدى اما بعد
 وفد اردنا ان نذكر بعض عجائب مادون ملك القمر من كرة الايترو عجيب
 آثارها و كرة الهواء و سكبها و امطارها و كرة الماء و حيوانها و سكارها و كرة
 الارض و جبالها و انهارها و فوائد معادنها و خواص نباتها و اشجارها *

The contents of this *Maqālah* fully agree with those of the copy noticed in Berlin, No. 6161.

For other copies, see Br. Mus. Suppl., Nos. 698, 699; Rosen, Institut, No. 64; India Office, Nos. 723-25; Goth. Nos. 1503-8; Paris, Nos. 2173-80; Cairo, vol. v, p. 85, Kopr, No. 201, Nūr 'Uṣmānīyah, Nos. 3024-27; and Ayâ Ṣūfiyah, No. 2938.

The work has been edited and published by F. Wustenfeld, Gottingen, A. D. 1848, and a portion of it has been translated into German by Dr. Ethè, Leipzig, A. D. 1868. The text has been printed in Cairo, A. H. 1309, on the margins of Ad-Damirī's *Hayāt al-Haiwān*.

A Persian translation of the work was lithographed in Teheran, A. H. 1264; and another edition of the same version was printed in Lucknow, A. H. 1283. See Brock., vol. i, p. 481, and Iktifā' al-Qunū', p. 53.

Written in fair Naskh, with the headings in dark red. Slightly water-stained, and worm-eaten.

Dated, Friday, the 22nd Ramaḍān, A. H. 995 = A. D. 1587.

Scribe: حسين بن عيسى البهراني.

The title-page contains several seals and '*Arḍdidah*, two of which are of great importance, viz., one of Mahābat Khān Shāhjahānī

(*d.* A.H. 1085 = A.D. 1674), and the other of 'Abdarrashîd Dailami (*d.* A.H. 1085 = A.D. 1674), the celebrated calligrapher of Shâh Jahân's court

No. 816.

fol. 113; lines 25, size 10 × 7; 7½ × 5.

خریفة العجائب و فريدة العرائب

KHARÎDAT AL-'AJÂ'IB WA FARÎDAT AL-ĠARÂ'IB.

A cosmographical work by Zainaddîn Abû Ḥafs 'Umar bin al-Muzaffar bin 'Umar bin Muḥammad bin Abî'l-Fawâris bin 'Alî al-Ma'arrî al-Ḥalabî, better known as Ibn al-Wardî ابن الدین ابو حفص عمر بن المظفر بن عمر بن ابی العوارس بن علی المعری الحلبي المعروف بابن الوردی. An eminent grammarian and an elegant writer, as well as a good historian and a jurist of Aleppo. He was born at Ma'arrat an-Nu'mân in A.H. 668 = A.D. 1269; studied under Qâdî'l-Qudât Sharafaddîn Abû'l-Qâsim Hibatallâh bin Najmaddîn al-Bârîzî (*d.* A.H. 738 = A.D. 1338; see *Ad-Durar al-Kâminah*, vol. ii, fol. 318^b), and held the post of Qâdî at Aleppo and other places. He subsequently resigned his position as Qâdî; and devoting himself entirely to the cause of learning, produced a large number of books. He was also a good poet. As-Subkî, in his *Ṭabaqât al-Kubrâ*, vol. vii, fol. 294^a, remarks that the verses of Ibn al-Wardî are more precious than jewels and sweeter than sugar. Ibn Ḥajar al-'Asqalânî, in his *Ad-Durar al-Kâminah*, vol. ii, fol. 60^b, says that he was in possession of a very fine copy of the *Dîwân* of Ibn al-Wardî. He died at Aleppo in A.H. 749 = A.D. 1348. See *Ad-Durar al-Kâminah*, vol. ii, fol. 59^b; *Buġyat al-Wu'ât*, fol. 293^b; *Ṭabaqât al-Kubrâ* by As-Subkî, vol. vii, fol. 294^a; *Ṭabaqât* by Ibn Qâdî *Shuhbah*, fol. 142^a; *Muntakhab as-Sulûk*, fol. 41^b; *Tâj at-Ṭabaqât*, vol. viii, fol. 153^a; *Dustûr al-I'lâm*, fol. 154^a; and *Brock.*, vol. ii, p. 140.

Beginning:—

* الحمد لله غامر الدنوب قائل التوب شديد العقاب الخ

We are told in the preface that, in compiling the present work, the author consulted the following authorities, viz., the *Murûj ad-Dahab* of Al-Mas'ûdî (*d.* A.H. 346 = A.D. 957); the *Sharḥ at-Taḍkirah* of Naṣîraddîn at-Ṭusî (*d.* A.H. 672 = A.D. 1273); the *Taqwîm al-Bilâd* of Al-Balkhî (*d.* A.H. 340 = A.D. 951); *Al-Masâlik wal Mamâlik* of Al-

Marâkashî (see Hâj. Khal., vol. v, p. 511); the '*Ajâ'ib al-Makhlûqât*' of Ibn al-Aṣîr al-Jazarî (*d.* A.H. 630=A.D. 1232); the '*Kitâb al-Ibtidâ'*' (probably, *Al-Bidâ' wa't-Târikh* of Al-Balkhî; see Hâj. Khal., vol. ii, p. 23): and the Arabic translation of the geography of Ptolemy (see *ib.*, p. 602).

For the contents of the work, see Berlin, No. 6046 For other copies, see Goth., Nos. 1514-17; Paris, Nos. 2188-2206; Alger, No 1533; Br. Mus., p. 611^a; Br. Mus Suppl, No. 701; Cairo, vol. v, p 46; Ayâ Şûfiyah, No. 2611; Hamîdiyyah, No. 937; Nûr 'Uṣmâniyah, No. 3020; Aṣafiyyah, p. 584; India Office, No. 726; and München, No. 461. See also Hâj. Khal., vol. iii, p. 132.

The work has been edited and published, with a Latin translation, by Hylander, Lund, A.D. 1823 The text has been again edited and published by Tornberg, under the title, *Fragmentum libri Margarita mirabilium*, etc., Upsala, A.D. 1835-39. It has been repeatedly printed and lithographed in Cairo, A.H. 1276, 1280, 1289, 1298, 1302, 1303 and 1309.

The present copy contains the following appendices —

I. فلاذة [الدر] المنثور فى ذكر العب و النشور, a poem on the day of resurrection, by 'Abdal'aziz bin Ahmad ad-Dîrînî (*d.* A.H. 694=A.D. 1295; see Ibn Qâḍî Shuhbah, fol. 101^a), fol. 106^b.

Beginning —

الله اعلم مما جال في الفكر
و حكمه فى البرايا حكم مقتدر

II. جدول فنه حساب الغالب و المغلوب, a table intended for taking omens and foretelling success or defeat, fol. 109^a.

III. فصل فى موضوع الشطرنج و ما فيه من الحكم, a poem by Muḥammad bin Şâlih Ibn al-Habbâriyah (*d.* A.H. 504=A.D. 1110; see Ibn Khallikân, vol. iii, p. 150), on the game of chess, fol. 109^b.

Beginning —

الشاه لا يحضر عند الشاه
لانها من اعظم الدواهي

IV. لاميه ابن الوردى, a poem by Ibn al-Wardî, the author of the *Kharîdat al-'Ajâ'ib*, fol. 111^a

Beginning —

اعتزل ذكر الاعابي و الغرل
و قل الفضل و جانب من هزل

V. A poem by one Muḥammad al-Mahdî, addressed to the jurists of Constantinople, inviting their opinion on a matter relating to his wife's claim to certain property, as a note prefixed to the poem explains, fol. 112^b.

Beginning —

ارجوا العيائت بناصر الاسلام
ومؤيديه بالسن الاقلام

Written in Magribî Naskḥ, with the headings usually in red, and some in light green. A map of the world occupies foll. 3^b and 4^a. A sketch of the Ka'bah is given on fol. 31^a.

Foll. 91–100 are wrongly placed after fol. 110 Fol 3^a is blank

Dated, the 9th Rabî'î, A.H. 1192 = A.D. 1778.

Scribe: محمد بن عبد الرحمن بن الطاهر.

No. 817.

fol. 139, lines 21; size $8 \times 5\frac{1}{2}$, $6 \times 4\frac{1}{2}$

The Same

Another copy of the preceding work.

It has the same appendices as the copy noticed above, with the exception of the two last.

Written in Naskḥ, with the headings in red.

Not dated. Probably, about the end of the 18th century.

Scribe: احمد المحلى الشافعى الازهرى.

No. 818.

fol. 110; lines 29; size $11\frac{1}{2} \times 8$; 9×6 .

The Same.

Another copy of the same work.

It has only one appendix, viz., the first

Written in Magribî Naskḥ, with the headings in red. Fol. 107^b contains a blank space; but there is no break in the context.

Dated, A.H. 1244 = A.D. 1828.

TOPOGRAPHY.

No. 819.

foll. 84; lines 21-23; size 8 × 6; 7 × 4.

نزهة الأنام في محاسن الشام

NUZHAT AL ANÂM FÎ MAĤÂSIN
ASH-SHÂM.

A work giving a topographical account of Damascus. with a description of the beauties of the place and copious poetical quotations

The title as given above is that contained in the preface, fol. 2^a. The author does not reveal his proper name; but, in quoting his own verses on foll. 37^b and 52^b, he refers to himself by his *Nisbah*, Al-Badrî (قال مؤلفه الدرري). In Hâj. Khal., vol. vi, p. 323, where the present work is mentioned, the author's name is given as Abû'l-Baqâ' 'Abdallâh bin Muḥammad al-Badrî al-Miṣrî ad-Dimashqî ash-Shâfi'î ابو البقاء عدد الله بن محمد الدرري المصري الدمشقي الشافعي. Elsewhere, however, viz. in vol. iii, pp. 339 and 605 and vol. iv, p. 311, Hâj. Khal., calls the author Taqîaddîn al-Badrî ad-Dimashqî ash-Shâfi'î when referring to three other works of his, viz., راحة الأرواح في العشتيش (composed in Cairo, A.H. 869 = A.D. 1464; see Paris, No. 3544); عرة الصلاح في وصف وحوه الملاح; وسكر مصر في ذوق اهل العصر (composed in A.H. 871 = A.D. 1466; see Br. Mus., No. 1423). In a copy of the present work, noticed in Cairo, vol. v, p. 165, the author's name is given as follows:—Taqîaddîn Abû's-Ṣidq Abû Bakr Ibn Muḥammad, known as 'Abdallâh al-Badrî. In a copy of another work of the author's, الصنائع الدررية في من نزهة و ناب من البرية, noticed in Berlin, No. 8826, his name is given as Abû't-Tuqâ Abû Bakr bin 'Abdallâh al-Badrî. The name of the author in this form is also found on the title-page of a copy of the present work, noticed in Br. Mus. Suppl., No. 705. With regard to the date of the author's works, we note that an original draft of one of his works, المطالع البدرية في المنار القمرية, which is noticed in Bodl., vol. ii, No. 300, is dated A.H. 880 = A.D. 1475; while, in the present work the author refers, on fol. 21^a, to Qâ'itbâi (A.H. 873-901 = A.D. 1468-1495) as the reigning Sultân.

The MS. is slightly defective at the beginning. It opens abruptly thus with the following words of the preface:—

موطنا لعبادة الاولياء و اشهد ان لا اله الا الله وحده لا شريك له شهادة
 عدد تقى وبعد فمدسألتنى ايها الاخ الامجد والحبيب
 الاسعد العاشق فى محاسن السام على السماع النخ •

Contents —

1. A collection of traditions on the various excellencies of Damascus, fol. 2^a.
2. The foundation of the city, and its early historical glories, fol. 4^a.
3. Its conquest by the companions of the Prophet, fol. 7^b.
4. The foundation of the Umawî Mosque of Damascus and a sketch of its history, fol. 9^a.
5. A description of the fort of Damascus, fol. 16^b
6. A description of the central part of the city, situated between two canals, fol. 18^b.
7. A description of different pleasant spots, magnificent palaces, mosques and Madrasahs, fol. 19^b
8. A full description of the various kinds of flowers, fruits, vegetables and other local agricultural products, fol. 28^b
9. An account of the fine cloth-weaving industry of world-wide fame, fol. 79^b
10. An account of the tombs of celebrated and holy men buried in Damascus, fol. 82^b.

For other copies of the work, see Cairo, vol v, p 165, Br. Mus Suppl, No 705; Nûr 'Uṣmâniyah, No. 3448; and Ayâ Şûfiyah, No 2501 See also Brock, vol. ii, p. 132.

Written in fair Naskh, with rubrics

Foll. 1-23 and 71-84 are supplied in a later hand

Not dated. Probably, 17th century

The following note, signed "G. C. R.," is found on a fly-leaf at the beginning —

"Nozhetu'l-enâm fi Mah'âsinu'l-meshâmm [sic], on the excellencies of Damascus."

