

**THE BOOK WAS
DRENCHED**

UNIVERSAL
LIBRARY

OU_174207

UNIVERSAL
LIBRARY

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

VOLUME XVIII
(ARABIC MSS.)

QURANIC SCIENCE
PART II

Prepared by
MAULAVI MUINUDDIN NADWI

PRINTED FOR THE GOVERNMENT OF BIHAR AND ORISSA
BY THE BAPTIST MISSION PRESS, CALCUTTA

AND
PUBLISHED BY THE SUPERINTENDENT, GOVERNMENT PRINTING,
BIHAR AND ORISSA, PATNA

1932

CALCUTTA :
BAPTIST MISSION PRESS.

P R E F A C E.



THIS volume of the Catalogue of the Arabic and Persian Manuscripts in the Oriental Public Library, Bankipore, is the second of two volumes that are devoted to Arabic works relating to Quranic Science, a branch of Arabic literature in which the Library is especially rich. The two volumes taken together comprise 373 MSS. The present volume contains notices of 167 MSS. The various branches of Quranic Science, to which the MSS. dealt with in the present volume belong, are enumerated in the Table of Contents.

The volume has been prepared by Maulavi Muinuddin Nadwi. This is the fourth volume that this learned scholar has contributed to the great Catalogue, Vols. xii (1927), xv (1929), and xviii, Part i (1930), being his work also.

Among the old and rare MSS. described in the present volume the following deserve special notice :—

Nos. 1326–1332. *At-Taḥdīb Fi't-Tafsīr*, a very rare and comprehensive commentary on the Qurān by Al-Ḥākim al-Baihaqī, a Zaidī scholar of the 5th century of the Hijrah. The work is divided into nine volumes. The second and fourth are wanting in the set. Of the remaining volumes the sixth is dated A.H. 627=A.D. 1230; while the others seem to be written in different and later hands.

No. 1334. An old copy of *Al-Burhān Fi Tawjīhi Mutashābih al-Qurān*, dated A.H. 747=A.D. 1347.

No. 1339. A very fine and valuable copy of *Al-Kashshāf*, dated A.H. 834=A.D. 1431, prepared for the Royal Library of Sultān *Shāh Rukh Bahādur* of the Timurid dynasty, bearing two seals of *Khwājah Jahān*, a vizier to Nizām *Shāh Bahmani*. It also contains a note to the effect that it was received into the famous library of Ibrāhīm 'Adil *Shāh* of Bijāpūr. A seal bearing the name of Qābil *Khān*, Librarian of the Imperial Library, Delhi, dated A.H. 1096=A.D. 1685, indicates that the MS. was brought to Delhi after the conquest of Bijāpūr by Aurangzib.

- No. 1354. *Hāshiyah ‘Ala’l-Kashshâf*, an old copy studied under Qâḍizâdah Ṣalâḥaddîn Mûsâ, a great astronomer employed at the observatory of Samarqand in the 9th century of the Hijrah.
- No. 1372. *Badi’al-Qurân*, a rare work dealing with the rhetorical beauties of the text of the Qurân in all possible aspects.
- Nos. 1373–1374. An old copy of *Majāz al-Qurân*, dated A.H. 687=A.D. 1288.
- No. 1375. An old copy of a rare treatise, dated A.H. 740=A.D. 1339.
- No. 1378. The unique copy of a work treating of the underlying connections of the Sûrahs of the Qurân one with another. No other copy of the work is known.
- No. 1414. *Kashf Asrâr al-Bayân*, the author’s original draft, dated A.H. 799=A.D. 1397.
- No. 1459. The unique copy of *Baḥr ad-Durar*, a commentary on the Qurân by Mullâ Mu’in al-Miskîn al-Farâhî.
- No. 1475. *Zubdat al-Bayân*, a rare work on the ordinances of law and religion which are derived from the Qurân, dated A.H. 995=A.D. 1587.

This volume of the Catalogue was revised (in manuscript) by the late Mr. E. A. Horne; while Mr. H. Lambert and Dr. Azimuddin Ahmad very kindly read it in proof.

J. A. CHAPMAN.

Lucknow, January 15, 1932.

TABLE OF CONTENTS.

Nos.		PAGES
1322-1450	Commentaries on the Qurân	1-131
1451-1459	Commentaries on the Qurân according to Ṣūfi Principles	132-142
1460-1468	Commentaries on the Qurân according to Shī'ah Principles	143-153
1469-1477	The Ordinances of Law and Religion Derived from the Qurân	154-167
1478-1482	An-Nâsikḥ Wa'l-Mansûḥḥ	168-173
1483-1484	Glossaries of the Qurân	174-176
1485-1488	Index of the verses in the Qurân	177-181

ARABIC MANUSCRIPTS.

QURANIC SCIENCE.

COMMENTARIES ON THE QURÂN.

No. 1322.

foll. 368 ; lines 23 ; size $7\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{3}{4}$.

تفسير ابن عباس

TAFSÎR IBN 'ABBÂS.

A concise commentary on the Qurân, ascribed to 'Abdallâh bin 'Abbâs عبد الله بن عباس (*d.* A.H. 68=A.D. 688), a companion and cousin of the Prophet.

Beginning :—

و صلى الله على خير خلقه محمد و آله اجمعين اخبرنا عبد الله
الثقة بن المأمون الهروي قال اخبرنا ابي قال اخبرنا ابو عبد الله محمود
بن محمد الرازي قال اخبرنا عماد بن عبد المجيد الهروي قال اخبرنا علي
بن اسحق السمرقندي عن محمد بن مروان عن الكلبي عن ابي صالح
عن ابن عباس قال الباء بهاء الله و بهجته و بلاء و بركته و ابتداء اسمه باء
النح *

The commentary in its present form is the work of Abu'l-Mundir Hishâm bin Muḥammad bin as-Sâ'ib al-Kalbî, a great genealogist of Kûfah. Ad-Dahabî, in the Taḍkirat al-Ḥuffâẓ, vol. i, p. 314, des-

cribes him as a great *Shī'ah* scholar, especially well acquainted with the pre-Islamic history of the Arabs and their tribal genealogy. He was also a learned traditionist; but *Aḍ-Ḍahabī* and other biographers remark that his traditions are of doubtful authority. The number of his works exceeded one hundred and fifty. The best and the most instructive of them is *Al-Jamharah fi'n-Nasab*, a work treating of the tribal genealogy of the Arabs (see *Hāj. Khal.*, vol. ii, p. 629). He died in A.H. 204=A.D. 819, or, according to another version, in A.H. 206=A.D. 821. See *Ibn Khallikān* (De Slane's translation), vol. iii, p. 608; *Kitāb al-Fihrist* by *Ibn Nadīm*, p. 95; *Taḍkirat al-Ḥuffāz*, vol. i, p. 314; *Mir'āt al-Janān*, fol. 128^b; *Yâqût*, vol. vii, p. 250; *Dustûr al-I'lām*, fol. 117^b; and *Brock.*, vol. i, p. 139.

For other copies see *Berlin*, No. 732; *Âyâ Şûfiyah*, Nos. 113-18; *Nûr 'Uşmânîyah*, Nos. 168-83; *Ḥamîdiyyah*, Nos. 39, 40; *Waliaddîn*, No. 94; *Ḥûr Lailâ*, Nos. 19, 20; and *Âsafîyah*, p. 534. See also *Hāj. Khal.*, vol. ii, p. 348, and *Kitāb al-Fihrist*, p. 33.

The work has been repeatedly printed and lithographed in India, Egypt and other countries. For printed editions see *Iktifâ' al-Qunû'*, pp. 113 and 116.

A very splendid and beautiful copy. Written in elegant Indian *Naskh*, within gold ruled borders, with an illuminated frontispiece. The titles of the *Sûrahs* are in white on a gold ground.

Dated A.H. 1165=A.D. 1752.

Scribe : السيد عثمان من تلاميذ السيد عبد الله.

No. 1323.

fol. 389; lines 21; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

The Same.

Another copy of the same work. One or two folios at the beginning are wanting. The MS. opens abruptly about the end of the comments on *بسم الله الرحمن الرحيم* thus:—

الآفات عنهم - الرحيم خاصة على المؤمنين بالمغفرة و دخول الجنة و بإسنادة عن ابن عباس في قوله الحمد لله يقول الشكر لله و هو ان صنع الى خلقه فحمدوه الخ *

Written in small Arabian *Naskh*, with marginal notes and emendations. The quotations from the text are in red.

Slightly worm-eaten and water-stained.

The colophon gives the date and the month of transcription, but

the space for the year is left blank. The MS., however, appears to have been copied early in the 17th century.

No. 1324.

fol. 300 ; lines 25 ; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{3}{4}$.

التفسير الوجيز

AT-TAFSÎR AL-WAJÎZ.

A concise commentary on the Qurân, by Abu'l-Ḥasan 'Alī bin Aḥmad bin Muḥammad bin 'Alī al-Wāḥidī an-Naisāpūrī. ابو الحسن علي بن احمد بن محمد بن علي الواحدي النيسابوري. According to As-Subkī, *Ṭabaqât al-Kubrâ*, vol. iv, fol. 216^b, he was the son of a carpenter, who originally belonged to Sâwah. He acquired his knowledge of the Qurân from the celebrated Mufasssîr Abû Ishâq as-Ṣa'âlîbî (*d.* A.H. 427=A.D. 1035) : and, according to Ibn Khallikân (*De Slane's translation*), vol. ii, p. 247, he much excelled his master. He learnt Arabic literature from Abi'l-Ḥasan al-Qahandarî and philology from Aḥmad bin Muḥammad al-'Arûdî (*d.* A.H. 416=A.D. 1025). He is described by As-Subkī (*loc. cit.*) as the greatest master of his time in grammar and Quranic exegesis. The excellence of his works is universally recognised. He died, after a long illness, at Naisâpûr in Jumâdâ II, A.H. 468=A.D. 1076. For further particulars of his life and works see Ibn Khallikân (*De Slane's translation*), vol. ii, p. 246 ; *Buġyat al-Wu'ât*, fol. 262^b ; *Dustûr al-Fîlâm*, fol. 152^b ; *Ṭabaqât al-Mufasssîrîn* by Ad-Dâ'ûdî, fol. 61^a ; *Mir'ât al-Janân*, fol. 265^b ; *Yâqût*, vol. v, p. 97 ; *Ṭabaqât al-Kubrâ* by As-Subkī, vol. iv, fol. 216^b ; *Ṭabaqât* by Ibn al-Mulaqqin, fol. 26^a ; *Ṭabaqât* by Al-Isnawî, fol. 37^b ; *Ṭabaqât* by Ibn Qâḍî Shuhbah, fol. 29^a ; and Brock., vol. i, p. 411.

Beginning :—

الحمد لله الكريم بآلائه العظيم بكبريائه القادر فلايمانع و القاهر فلا
يفازع اما بعد فان لكل زمان نشوا و لكل نشو علما يتعاطونه
على قدر هممهم و افهامهم الخ *

The commentary on *Sûrat al-Fâtihah* (chapter i) begins thus :—

بسم الله اى ابدؤا و افتتحوا بتسمية الله تيمنا و تبركا
الحمد لله الذناء لله و الشكر له بانعامه - رب العالمين مالک المخلوقات
كلها الخ *

The author tells us in the preface that while composing his larger commentary which, as he says, was planned on an unprecedented scale, he found his task exceedingly arduous on account of the method he had adopted and one which would consequently take a long time. Accordingly he put the larger work on one side, and applied himself to writing the present short Tafsîr in an easy style.

For other copies see Berlin, Nos. 740-9; München, No. 79; Leyden, No. 1661; Escur., No. 1264; Alger, No. 315; Ayâ Şûfiyah, Nos. 290-1; Yenî, No. 99; Waliaddin, Nos. 282-3; and Cairo, vol. i, p. 221.

Written on gold-sprinkled paper in fair Arabian Naskh. Foll. 127-128 should come after fol. 108.

Not dated; probably 17th century.

No. 1325.

fol. 264; lines 23; size $10\frac{1}{4} \times 7\frac{3}{4}$; $7\frac{1}{4} \times 5$.

تفسير الواحدي

TAFSÎR AL-WÂHIDÎ.

Fragment of a commentary on the Qurân. It contains neither title nor author's name; but in an endorsement on fol. 1^a it is said to be تفسير الواحدي or a commentary on the Qurân by Al-Wâhidî.

We learn from Hâj. Khal., vol. ii, p. 382, that Al-Wâhidî wrote three commentaries on the Qurân, called respectively *Al-Basît* or comprehensive, *Al-Wasît* or of medium length, and *Al-Wajîz* or compendious (see No. 1324 above). Our fragment appears to belong to *Al-Wasît*, copies of which are noticed in München, No. 79; Berlin, Nos. 750-2; Br. Mus. Suppl., No. 99; Escur., Nos. 1261-3; Alger, No. 316; Cairo, vol. i, p. 221; Nûr 'Uşmâniyah, Nos. 236-40; and Waliaddin, Nos. 284-6.

The MS. opens abruptly thus:—

كلام الله يعنى التوراة - ثم يحرفونه اى يغيرونه من بعد ما عقلوه
اى من بعد ما فهموه و علموه كما غيروا آية الرجم و صفة النبي صلى الله
عليه و سلم - قوله تعالى و هم يعلمون اى يعلمون انهم كاذبون هذا قول
مجاهد و عكرمة و قتادة و السدي و قال ابن عباس و مقاتل و الكلبي
نزلت هذه الآية فى السبعين الذين اختارهم موسى لميقات ربهم *

The fragment extends from the middle of the 75th verse of *Sûrat al-Baqarah* (chapter ii) to the end of *Sûrat an-Nisâ'* (chapter iv). The commentary on *Sûratu Âli 'Imrân* (chapter iii) begins thus:—

سورة آل عمران أربعة عشر الف حرف و خمسمائة و عشرون حرفا و
ثلاثة آلاف كلمة و اربعمائة و ثمانون كلمة و مائتا آية قال صلى الله عليه
و سلم من قرأ سورة آل عمران يوم الجمعة صلى الله و ملكته
عليه قوله عز و جل الم الله لا اله الا هو الحي القيوم قال
ابن عباس معناه انا الله اعلم و قال هو قسم اقسام الله بانه واحد لا شريك له
و لا معبود سواه الخ *

Written in bold Arabian Naskh. The passages of the text are in red. Slightly worm-eaten.

Dated the 4th Rabî' I, A.H. 975=A.D. 1567.

Scribe : عبد الله بن عبد العليم الخزرجي.

The last folio contains two seals, one bearing the name of Muḥammad Khân, the servant of Shâh 'Âlamgîr Bâdshâh Gâzî (A.H. 1069-1118=A.D. 1659-1707), and another the name of Ṣâdiq 'Alî Khân, dated A.H. 1182=A.D. 1768. A seal bearing the inscription لسان السلطان محمود الدولة منشي محمد صفدر علي خان, dated A.H. 1277=A.D. 1859, is found on fol. 1^a.

No. 1326.

fol. 182 ; lines 30 ; size $12\frac{1}{2} \times 8\frac{1}{4}$; $10 \times 6\frac{1}{2}$.

التهديب في التفسير

AT-TAHDÎB FI'T-TAFSÎR.

A very rare and comprehensive commentary on the Qurân, by Al-Hâkim Abû Sa'd Muḥsin bin Karâmah al-Jushamî al-Baihaqî الحاکم ابو سعد محسن بن کرامۃ الجشمی البیهقی, a Zaidî scholar, who flourished in the 5th century of the Hijrah. See Brock., vol. i, p. 412.

The work is divided into nine volumes. The second and fourth are wanting in the present set. Of the remaining volumes the sixth is dated A.H. 627=A.D. 1230 ; while the others, transcribed for a

certain Hasan bin 'Alī Hanash, of which the dates have been effaced, seem to be written in different and much later hands.

Vol. I.

Beginning :—

الحمد لله الذي هدانا للاسلام و دعانا الى دار السلام و من علينا
بنبيينا محمد عليه السلام و انعم علينا بضروب الانعام اما بعد فان
اولى ما يشتغل به المرء طلب العلوم الدينية التي فيها فوزة و نجاته الخ *

The order observed in the work is as follows—first, a quotation from the Qur'anic text, and then the explanation, divided into six parts, viz., (i) القراءة (various readings and correct pronunciation of the verse); (ii) اللغة (lexicography of difficult words); (iii) الاعراب (grammatical comments); (iv) المعنى (explanation of the verse); (v) النزول (the circumstances of revelation of the verse); (vi) الاحكام (the divine commands contained in the verse).

The present volume ends with the commentary on *Sûrat al-Baqarah* (chapter ii).

For other copies see Leyden, No. 1662, and Landberg-Brill, Nos. 214-5. See also Hâj. Khal., vol. ii, p. 482.

The colophon reads thus :—

وافق الفراغ من رقم هذا السفر المبارك الجليل الذي كشف عن
معاني التنزيل آخر نهار السبت لعله سادس عشر شهر جمادى الآخر من
شهور بعناية مولاي المالك الحسن بن علي حنش *

The colophon is followed by a poem in praise of the present work, beginning as follows :—

يا حاكم اني نسخت جميع ما اثبتته فغدى بنسخي بينا

Written in elegant Arabian Naskh. The passages of the text are written in a larger character in black ink, preceded by the words in red.

Not dated; probably 17th century.

No. 1327.

fol. 166 ; lines and size same as above.

The Same.

Vol. III.

The third volume of the same work, extending from the 117th verse of *Sûrat an-Nisâ'* (chapter iii) to the 13th verse of *Sûrat al-A'râf* (chapter vii).

Written in fair Arabian Naskh, within red-ruled borders. The passages of the text are written in vocalised Naskh in red ink, preceded by the words **قوله تعالى** in a larger character.

Not dated ; probably 17th century.

No. 1328.

fol. 184 ; lines 30 ; size $13\frac{1}{4} \times 9\frac{1}{4}$; $10\frac{1}{4} \times 6\frac{1}{2}$.

The Same.

Vol. V.

The fifth volume of the same work, extending from the 34th verse of *Sûratu Yûnus* (chapter x) to the 40th verse of *Sûratu Banî Isrâ'il* (chapter xvii).

Written in the same hand as the first volume.

Not dated ; probably 17th century.

No. 1329.

fol. 264 ; lines 25 ; size 9×6 ; $7\frac{1}{4} \times 4\frac{3}{4}$.

The Same.

Vol. VI.

The sixth volume of the same work, extending from the 41st verse of *Sûratu Banî Isrâ'il* (chapter xvii) to the end of *Sûrat al-Furqân* (chapter xxv).

Written in fair Arabian Naskh. The passages of the text are in a larger character, preceded by the words **قوله تعالى** in red ink.

Dated A.H. 627 = A.D. 1230.

The title-page contains several notes by successive owners of the MS.

No. 1330.

fol. 280 ; lines 21 ; size $8 \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

The Same.

Vol. VII.

The seventh volume of the same work, extending from the beginning of *Sûrat ash-Shu'arâ'* (chapter xxvi) to the end of *Sûrat as-Şâffât* (chapter xxxvii).

Written in small Arabian Naskh. The passages of the text are in a larger character, preceded by the words *قوله تعالى* in red ink.

Not dated ; probably 16th century.

According to the following note on the title-page, the MS. once belonged to the library of Amir al-Mu'minîn al-Manşûr-billâh (*d.* A.H. 1029=A.D. 1620), the Imâm of Şan'â:—

من جملة كتب خزانة امير المؤمنين المنصور بالله
رب العالمين حفظه الله تعالى *

No. 1331.

fol. 270 ; lines 29 ; size 12×8 ; $8\frac{1}{4} \times 4\frac{3}{4}$.

The Same.

Vol. VIII.

The eighth volume of the same work, extending from the beginning of *Sûrat as-Şâffât* (chapter xxxvii) to the 20th verse of *Sûrat al-Hashr* (chapter lix).

Written in elegant Arabian Naskh, within red-ruled borders. The passages of the text are written in a larger character in red ink, preceded by the words *قوله تعالى* in black. Fol. 268 and 269 contain short lacunæ.

Not dated ; probably 17th century.

No. 1332.

fol. 242 ; lines and size same as above.

The Same.

Vol. IX.

The ninth volume of the same work, extending from the 21st verse of *Sûrat al-Hashr* (chapter lix) to the end of the Qurân.

Written in the same hand as the preceding volume.

Not dated ; probably 17th century.

No. 1333.

fol. 248 ; lines 27-33 ; size $11\frac{3}{4} \times 8\frac{1}{2}$; $9\frac{1}{4} \times 6\frac{1}{4}$.

التقريب المختصر من التهذيب

AT-TAQRÎB AL-MUKHTAṢAR
MIN AT-TAHDÎB.

An abridgment of *At-Tahdîb fi't-Tafsîr* of Al-Hâkîm Abû Sa'd al-Jushamî ; complete in two parts.

: Beginning :—

التعود - اعوذ بالله من الشيطان الرجيم لما امر الله تعالى بقراءة القرآن
ولا يخلو الانسان من وسوسة الشيطان امر الله بالاستعاذة ومعنى اعوذ الجأ
الى الله تعالى من شر الشيطان النعم *

The first part ends on fol. 132^a with the following colophon :—

تم السفر الاول من كتاب التقريب المختصر من التهذيب في
تفسير كلام الملك الرقيب *

The name of the author of the present abridgment cannot be traced.

No other copy of the work is known.

Written in clear Arabian Naskh, with quotations from the text of the Qurân in red. Slightly worm-eaten and water-stained.

Dated the 15th Ramadân, A.H. 1055 = A.D. 1645.

No. 1334.

fol. 52 ; lines 24-28 ; size $10\frac{1}{2} \times 7$; $8\frac{1}{2} \times 5\frac{1}{2}$.

البرهان في توجيه متشابه القرآن

AL-BURHÂN FÎ TAWJÎHI MUTA- SHÂBIH AL-QURÂN.

A treatise dealing with those verses of the Qurân which resemble each other closely.

Author : Burhânaddîn Tâjalqurrâ' Abu'l-Qâsim Maḥmūd bin Ḥamzah bin Naṣr al-Kirmânî بن القاسم محمود بن نصر الكرمانى , a grammarian of considerable reputation. Yâqût (vol. vii, p. 146) describes him as the wonder of his age on account of his extraordinary intelligence and quickness of perception. He wrote, besides the present work, two commentaries on the Qurân, one entitled *Lubâb at-Tafsîr*, explaining the entire text, and another called *Ġarâ'ib at-Tafsîr wa 'Ajâ'ib at-Ta'wil*, confined to such passages as are open to rare and ingenious interpretations. Cf. Br. Mus. Suppl., No. 100. He also wrote the following grammatical works :—

1. *Al-Îjâz*, being an abridgment of *Al-Îdâh* of Abû 'Alî Ḥasan bin Aḥmad al-Fârisî (d. A.H. 377=A.D. 987).
2. *Al-Ifâdah fi'n-Nahw*. See Ḥâj. Khal., vol. i, p. 370.
3. *An-Nizâmî*, being an abridgment of *Al-Luma'* of Ibn al-Jinnî (d. A.H. 392=A.D. 1002).
4. *Al-Unwân*. See Ḥâj. Khal., vol. iv, p. 275.

He died some time after A.H. 500=A.D. 1106. See Buġyat al-Wu'ât, fol. 312^a ; Yâqût, vol. vii, p. 146 ; Tabaqât al-Mufasssîrîn by Ad-Dâ'ûdî, fol. 117^a ; and Brock., vol. i, p. 412.

Beginning :—

اخبرونا الشيخ الفاضل عفيف الدين شرف القراء فريد العصر ابو
مكى محمد بن حامد بن محمد بن ابي نصر المقرئ الاصفهاني قال
اخبرونا الامام الاجل الكبير فخر الدين جمال الاسلام زين الذكوة ابو
عبد الله نصر بن علي بن محمد الشيرازي في كتبه قال اخبرونا الامام
تاج القراء ابو القاسم محمود بن حمزة بن نصر الكرمانى رحمه الله ورضى
عنه قال الشيخ الحمد لله الذي انزل القرآن على محمد ليكون للعالمين
نذيرا معجزا الانس و الجن و لو كان بعضهم لبعض ظهيرا الخ *

In a short preamble the author describes the contents of the work as follows :—

و بعد فان هذا كتاب اذكر فيه الآيات المتشابهات التي تكررت فى القرآن و الفاظها متفقة لكن وقع فى بعضها زيادة او نقصان او تقديم او تاخير او ابدال حرف مكان حرف او غير ذلك مما يورث اختلافا بين الآيتين او الآيات التي تكررت من غير زيادة ولا نقصان و ابين ما السبب فى تكرارها و الفائدة فى اعادتها و ما الموجب للزيادة و النقصان و التقديم و التأخير و ابدال و ما الحكمة فى تخصيص الآية بذلك دون الآية الاخرى و هل كان يصلح ما فى هذه السورة مكان ما فى السورة الاخرى التى تشاكلها ام لا ليجرى ذلك مجرى علامات تزيل اشكالها و تمتاز بها عن اشكالها من غير ان اشتغل بتفسيرها و تأويلها *

In his *Itqân*, p. 907, *As-Suyûṭî* (d. A.H. 911=A.D. 1505) mentions the present work with praise, but warns readers against the fanciful interpretations given by the author in his other work, entitled *Ġarâ'ib at-Tafsîr wa 'Ajâ'ib at-Ta'wîl*.

For other copies see Cairo, vol. i, p. 133, and vol. vii, p. 397. See also Hâj. Khal., vol. ii, p. 47.

An old copy. Written in clear Arabian Naskh, with occasional vowel-points. The text is introduced by the word قوله in red. The titles of the Sûrahs are in a bold character. Foll. 4-5 are supplied in a later hand.

Dated Hims, Wednesday, the 6th Du'l-Qa'dah, A.H. 747=A.D. 1347.

Scribe : ايوب بن ايوب بن صخر بن صخر العامري.

No. 1335.

fol. 676 ; lines 21 ; size 9¾ × 6 ; 7 × 3¾.

معالم التنزيل

MA'ÂLIM AT-TANZÎL.

A commentary on the Qurân, based on the traditions of the companions of the Prophet, their followers and other subsequent traditionists.

By Abû Muḥammad al-Ḥusain bin Mas'ûd al-Farrâ' al-Baġawî
 أبو محمد الحسين بن مسعود الفراء البغوي an eminent scholar, belonging
 to the Shâfi'ite sect. He was born at Bâġshûr, a town in Khurâsân
 between Marw and Harât, after which he is called Al-Baġawî. He
 wrote several works on Tafsîr, Ḥadîṣ and jurisprudence, and led a
 very pious life. He died at Marwarrûd in Shawwâl, A.H. 510=A.D.
 1117 or according to 'Abdal'azîm al-Mundîrî, quoted by Ibn
 Khallikân (De Slane's translation), vol. i, p. 419, in A.H. 516=A.D.
 1123. For some account of his life see Lib. Cat., vol. v, part ii,
 No. 344.

Complete in two separate volumes.

Vol. I.

Beginning :—

قال الشيخ الامام الاجل السيد محمى السنة ناصر الحديث مفتى
 الشرق والغرب ابو محمد الحسين بن مسعود الفراء رضى الله تعالى
 عنه وعن والديه الحمد ذى العظمة والكبرياء والعزة والبقاء والرفعة
 والعلاء والمجد والثناء اما بعد فان الله جل ذكره ارسل
 رسوله بالهدى ودين الحق رحمة للعالمين الخ *

The present volume ends with the comments on *Sûrat al-Kahf*
 (chapter xviii).

The author tells us, in the preface, that he wrote this work at
 the request of some of his friends and that he based it on the
 following authorities :—

- (iii) تفسير مجاهد بن جبير (ii) ; تفسير ابن عباس (i)
- تفسير ابى العالية (v) ; تفسير حسن بصري (iv) ; تفسير عطاء بن رباح
- تفسير الكلبي (viii) ; تفسير زيد بن اسلم (vii) ; تفسير القرطبي (vi)
- تفسير مقاتل بن حيان (x) ; تفسير الضحاك ابن مزاحم الهلالي (ix)
- تفسير السدي (xii) ; تفسير مقاتل بن سليمان (xi)

After giving the names of several eminent Qurân-readers, whose
 various readings are occasionally referred to in the work, the author
 discusses the following points :—

- (i) The excellence of the Qurân and the importance of learning
 the Qurân and expounding it to others.

(ii) The importance of the correct reading of the Qurân.

(iii) Traditions prohibiting conjectural interpretations of the Quranic text.

The present commentary is regarded as a great authority by all later writers.

For other copies see Berlin, Nos. 753-61 ; Br. Mus., Nos. 62, 63, 1544-8 ; Br. Mus. Suppl., Nos. 101-3 ; Escur., No. 1274 ; Alger, Nos. 317-8 ; Ayâ Şûfiyah, Nos. 269-79 ; Râgib Pâshâ, No. 230 ; Waliaddîn, Nos. 262-7 ; Nûr 'Uşmâniyah, Nos. 445-51 ; Kûprîlizâdah, Nos. 140-3 ; Hûr Lailâ, Nos. 43-5 ; Bashîr Âgâ, Nos. 49-54 ; Yenî, No. 95 ; Hamîdiyah, Nos. 113-6 ; Cairo, vol. i, p. 211 ; Râmpûr, p. 4 ; and Âsafiyah, p. 556. See also Hâj. Khal., vol. v, p. 611, and Brock., vol. i, p. 363.

The work has been printed in the Şâlihî Press, Bombay, A.D. 1859.

Written in elegant small Naskh, within double red and blue ruled borders ; with quotations from the text in red.

Not dated ; probably 17th century.

No. 1336.

fol. 565 ; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, extending from *Suratu Maryam* (chapter xix) to the end of the Qurân.

Written in elegant small Naskh, within double red and blue ruled borders ; with quotations from the text in red.

Foll. 241^a—246^b contain short lacunæ.

Slightly worm-eaten.

Not dated ; probably 17th century.

No. 1337.

fol. 583 ; lines 23 ; size $9\frac{3}{4} \times 6\frac{1}{4}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

The Same.

Another copy of the same work, in two volumes.

Vol. 1.

Beginning as the first volume of the preceding copy, and extending to the end of *Sûrat al-Kahf* (chapter xviii).

In fol. 319^a spaces are left blank for the last two verses of *Sûrat al-An'âm* (chapter vi).

Foll. 138^a, 327^b, 328^a, 338^b, 412^a, 469^a, 500^b, 502^a, 503^b, 509^b, 516^a, 516^b and 518^b contain short lacunæ.

Written in fair Naskh, within double red and blue-ruled borders. The quotations from the text are in red.

Dated Du'l-Hijjah, A.H. 1277 = A.D. 1859.

No. 1338.

fol. 423 ; lines 25 ; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{4} \times 4\frac{1}{4}$.

Vol. II.

Extending from *Sûratu Maryam* (chapter xix) to the end of the Qurân.

Foll. 18^a, 169^b, 177^b and 231^b contain short lacunæ.

Written in fair Naskh, within coloured ruled borders. The quotations from the text are in red.

Not dated ; probably 18th century.

No. 1339.

fol. 689 ; lines 27 ; size $13\frac{1}{2} \times 10$; $9\frac{1}{2} \times 6\frac{1}{4}$.

الكشاف عن حقائق التنزيل

**AL-KASHSHÂF 'AN ḤAQÂ'IQ
AT-TANZÎL.**

A very fine, old and exceedingly valuable copy of the well-known commentary on the Qurân, by Jârallâh Abu'l-Qâsim Maḥmûd bin 'Umar bin Muḥammad az-Zamakhsarî جار الله ابو القاسم محمود بن عمر بن محمد الزمخشري ; complete in one volume.

Beginning:—

الحمد لله الذي انزل القرآن كلاما مؤلفا منظما *
 الحمد لله الذي انزل القرآن كلاما مؤلفا منظما *

The author, a learned doctor of eminent talent and consummate ability, is recognized as a supreme authority in several branches of learning, especially in Quranic interpretation, traditions, grammar, philology and rhetoric. He was born at Zamak^hshar (a village in Khwârizm) on Wednesday, the 27th Rajab, A.H. 467=A.D. 1075. He visited Bagdâd, where he studied grammar and philology under 'Alî bin Muẓaffar an-Naisâpûrî, Abû Naṣr al-Isfahânî and Shaiḵh al-Islâm Abû Muḍar Maṣṣûr. He remained for a long time at Mecca; hence his title Jârallâh (the neighbour of God). He composed several admirable works on different subjects. He was a great expounder of Mu'tazalite principles. He died at Jurjâniyah (the ancient capital of Khwârizm) on the 9th Du'l-Ḥijjah, A.H. 538=A.D. 1144, after his return from Mecca. See Ibn Khallikân (De Slane's translation), vol. iii, pp. 321-7; Nuzhat al-Alibbâ', fol. 174^a; Buġyat al-Wu'ât, fol. 312^b; Mir'ât al-Janân, fol. 312^a; Al-Jawâhir al-Muḍîyah, vol. ii, fol. 61^b; Tabaqât al-Mufasssîrîn, fol. 117^b; Al-Ansâb by As-Sam'ânî, fol. 155^b; Al-Aṣmâr al-Janîyah, fol. 138^b; Ḥadâ'iq al-Ḥanafîyah, p. 219; Dustûr al-I'lâm, fol. 58^a; Tâj at-Ṭabaqât, vol. vi, part i, fol. 182^a; and Brock., vol. i, p. 290.

The work reveals the rhetorical beauties of the Qurân, and explains its dictates on Mu'tazalite principles. It was composed, as stated in the preface, at the request of Abu'l-Ḥasan 'Alî bin 'Îsâ bin Ḥamzah bin Wahnâs, the Sharîf of Mecca; and was completed, as stated in the colophon, in the Madrasat al-'Allâmah, Mecca, Monday, the 23rd Rabî 'II, A.H. 528=A.D. 1134.

For other copies see Berlin, Nos. 769-88; München, Nos. 84-7; Paris, Nos. 597-603; Br. Mus., Nos. 64-7; Br. Mus. Suppl., Nos. 104-6; India Office, Nos. 52-6; Ayâ Şûfiyah, Nos. 242-52; Kûprîlizâdah, Nos. 124-37; Yenî, Nos. 84-91; Nûr 'Uṣmâniyah, Nos. 396-414; Cairo, vol. i, p. 189; Baṣḥîr Âġâ, No. 46; Ḥûr Lailâ, Nos. 37-9; Ḥamîdiyyah, Nos. 101-7; Waliaddin, Nos. 228-46; and Râmpûr, p. 38.

The work was edited by W. Nassau Lees, Khâdim Ḥusain and 'Abdalḥaîy, and published in Calcutta, 1856. It has been twice printed in Egypt, viz., at Bûlâq, A.H. 1281, and at Cairo, A.H. 1307.

The extremely elegant appearance of the MS., as well as the seals found on foll. 154^a, 399^a, 641^a and 689^b, which run thus: من خزينة كتب السلطان الاعظم شاه رخ بهادر, suggest that the present valuable copy was prepared for the Royal Library of Sulṭân Shâh

Rukh Bahâdur (A.H. 807-850=A.D. 1404-1447) of the Timurid dynasty. Another MS., bearing the seal of this Royal Library of Sultân Shâh Rukh, is described in Lib. Cat., vol. x, No. 518.

The title-page contains two seals of Malikattujjâr Maḥmûd, surnamed Khwâjah Jahân. This Maḥmûd was a man of great learning, and the author of several works in prose and verse. Mullâ 'Abdarrahmân Jâmî (d. A.H. 398=A.D. 1492) corresponded with him, and has incorporated some of his letters in his works. Maḥmûd served as vizier under Nizâm Shâh Bahmanî (A.H. 865-867=A.D. 1461-1463). In the reign of Muḥammad Shâh II (A.H. 867-887=A.D. 1463-1482), he was put to death, in the 78th year of his age, A.H. 886=A.D. 1481. See Beale's Oriental Biographical Dictionary, p. 231.

Below one of the seals of Maḥmûd there is an 'Arđđidah, dated the 29th Sha'bân, A.H. 876=A.D. 1472. Another 'Arđđidah, dated A.H. 872=A.D. 1468, is found at the end.

The following note on the title-page, written in gold within a decorated circle, tells us that, in A.H. 1003=A.D. 1594, the present MS. was taken into the famous library of Ibrâhîm 'Âdil Shâh of Bijâpûr (A.H. 987-1035=A.D. 1579-1626):—

تفسیر کشاف تمام در یک جلد بخط نسخ از روی نسخه که در
دست مصنف بود نوشته شده در سنه ۸۳۴ با سکه یمنی نورس
عالم پناه ابراهیم عادل شاه خلد الله ملکه جلد سیاه با کنج و ترنج و شش
ناوک طلا نو بسته جمع کتاب خانه شد بتاریخ ۱۹ ماه صفر سنه ۱۰۰۳ *

A seal bearing the name of Qâbil Khân, the servant of 'Âlamgîr Bâdshâh, dated A.H. 1096=A.D. 1685, is found at the end. This Qâbil Khân was Librarian of the Imperial Library, Delhi, in the time of Aurangzib (A.H. 1069-1118=A.D. 1659-1707). Several other seals, but of little importance, are found on the title-page as well as at the end.

The MS. was transcribed from the author's autograph copy.

Written in beautiful Naskh, within gold and blue ruled borders ; with an illuminated frontispiece. The entire text of the Qurân is written in the margin, in gold.

The present binding of our copy is probably the same as that referred to as follows in the note quoted above و جلد سیاه با کنج و ترنج و شش ناوک طلا.

Dated the 8th Du'l-Qa'dah, A.H. 834=A.D. 1431.

No. 1340.

fol. 384; lines 35; size 12 × 8; 9 × 5.

The Same.

Another copy of the same work, beginning like the above. Omissions are supplied in the margin.

The title-page contains notes by the following successive owners of the MS. :—

1. Muḥammad bin Amīr al-Mu'minīn al-Mutawakkil-'alallāh (A.H. 1087–1093 = A.D. 1676–1682), the Imām of Ṣan'ā.
2. Aḥmad bin 'Alī al-Qaṣṣār.
3. Ḥusain bin Amīr al-Mu'minīn al-Mutawakkil-'alallāh (see Nasamat as-Saḥar, vol. i, fol. 191^a).
4. Al-Mahdī al-'Abbās (A.H. 1160–1190 = A.D. 1747–1776), the Imām of Ṣan'ā.
5. 'Alī bin Aḥmad, called Hājar.

A seal bearing the inscription *الله ولي مهدي بن علي*, dated A.H. 1072 = A.D. 1662, is found at the end.

Written in elegant small Naskḥ, within double red-ruled borders. The quotations from the text are in red.

Dated the 1st Shawwāl, A.H. 1070 = A.D. 1660.

No. 1341.

fol. 203; lines 26; size 12 × 8; 7 × 5.

The Same.

A fragment of the same work, extending from *Sūrat al-An'ām* (chapter vi) to the end of *Sūrat al-Kaḥf* (chapter xviii); about six lines are wanting to complete the commentary on *Sūrat al-Kaḥf*.

Beginning :—

سورة الانعام مكية جعل يتعدي الى مفعول واحد
اذا كان بمعنى احدث وانشأ كقوله و جعل الظلمات و النور الى مفعولين
اذا كان بمعنى صير كقوله و جعلوا الملكة الذين هم عباد الرحمن انا انعم *

Written in Naskḥ, with profuse marginal notes.

Slightly worm-eaten.

Several obliterated seals and signatures of former owners of the MS. are found on the title-page as well as at the end.

Not dated; probably 16th century.

No. 1342.

foll. 508 ; lines 31 ; size $12\frac{1}{4} \times 8$; $8 \times 4\frac{1}{4}$.

التقريب فى التفسير

AT-TAQRÎB FI'T-TAFSÎR.

An abridgment of *Al-Kashshâf*, generally known as *Taqrîb al-Kashshâf*.

By Qutbaddîn Muḥammad bin Mas'ûd bin Maḥmûd bin Abi'l-Fath as-Sîrâfî al-Qâlî ash-Shuqqâr بن مسعود بن محمد بن أبي الفتح السيرافي القالي الشقار.

The composition of the work was completed, as stated by Hâj. Khal. (vol. v, pp. 191-2), at Shirâz on the 9th Shawwâl, A.H. 698 = A.D. 1298. Ahlwardt (Berlin, No. 788) and Brock. (vol. i, p. 291) apparently mistook the date of composition, viz., A.H. 698 = A.D. 1298, for that of the author's death. Brock. himself (see vol. i, p. 296) gives A.H. 712 = A.D. 1312 as the date of completion of another work by the same author, viz., a commentary on the *Lubb al-Lubâb* of Tâjaddîn Muḥammad bin Muḥammad al-Isfarâ'înî (d. A.H. 684 = A.D. 1285). It is evident therefore that our author lived till at least A.H. 712 = A.D. 1312.

Beginning :—

الحمد لله الذي جعل كتابه الكريم مفتاحا للسرور و خطابه العظيم نجاحا
للأمور سورة فاتحة الكتاب مكية و قيل مكية و مدنية لانها نزلت
بمكة مرة و بالمدينة اخرى و تسمى ام القرآن لان مقاصده عشرة ذكر ذاته
تعالى وصفاته و افعاله و الآخرة و الصراط المستقيم تركية و تحليلية و حالى
الاولياء و الاعداء و الفقه و محاجة الكفار الخ *

In his preface, after eulogising *Al-Kashshâf*, the author says that, being so full of Mu'tazalite principles and couched in so difficult and rhetorical a style, it is apt to confuse the ordinary reader's mind ; and consequently, at the request of a number of his friends, he condensed the work by omitting many details and the applications of Mu'tazalite principles. Hâj. Khal. (*loc. cit.*) remarks as follows about the present abridgment :—

ازال اعتزاله (امى الكشاف) و بعض اطنابه فهدبه و نقيح و ضم الى
مواضع الانغلاق حلا و بيانا و هو كتاب صغير الحجم وجيز النظم مشتمل
على محض الهم من الكشاف مع زيادة شريفة *

The work ends with a short epilogue, in which the author very modestly apologises for any errors he may have committed, and begs the reader to excuse them, seeing that this is his first composition.

For other copies see Berlin, Nos. 788-9 ; Ayâ Şûfiyah, No. 88 ; Kûprilîzâdah, No. 54 ; and Hûr Lailâ, No. 27.

Written in elegant Naskh, within gold-ruled borders ; with an illuminated frontispiece.

Not dated ; probably 17th century.

The title-page contains seals and signatures of Muḥammad bin Sulaimân Mîr Dâd, Sâlim bin Ibrâhîm and his son, Ibrâhîm bin Sâlim.

No. 1343.

fol. 330 ; lines 25 ; size 12×8 ; $7\frac{1}{2} \times 5$.

The Same.

Another copy of the same work, defective at the beginning. It opens abruptly thus :—

قَرَأَ مَكَّةَ وَ الْكَوْفَةَ وَ فَقَهَايَهُمَا [عَلَى] اِنْ التَّسْمِيَةِ آيَةِ مِنْ الْفَاتِحَةِ
وَمِنْ غَيْرِهَا وَ لَذَلِكَ يَجْهَرُونَ بِهَا قَالُوا اثْبَتْنَا السَّلَفَ مَعَ تَوْصِيَتِهِمْ بِتَجْوِيدِ
الْقُرْآنِ [حَتَّى لَمْ يَثْبِتُوا آمِينَ] وَ مَذْهَبَ أَبِي حَنِيفَةَ وَ قَرَأَ الْمَدِينَةَ
وَالْبَصْرَةَ وَ الشَّامَ وَ فَقَهَايَهُمَا عَلَى اِنْهَا لَيْسَتْ بِآيَةٍ مِنْ الْفَاتِحَةِ وَ لَا مِنْ
غَيْرِهَا الْخ *

The MS. is full of errors. Written in cursive Naskh, with numerous short gaps and lacunæ.

Not dated ; probably 17th century.

No. 1344.

fol. 284 ; lines 25 ; size 12×8 ; $8 \times 5\frac{1}{2}$.

مختصر الكشاف

MUKHTAŞAR AL-KASHSHÂF.

An abridgment of *Al-Kashshâf* of Az-Zamakhsharî, complete in two parts. The first part ends on fol. 127^b with the following colophon :—

و هذا آخر النصف الاول من مختصر الكشاف و يتلوه فى الثاني
اول سورة مريم عليها السلام *

The name of the author of the present abridgment cannot be traced.

Beginning :—

الحمد لله على ما بطن من نعمه و ما ظهر و اعلن من مواهبه
و اسر الخ *

The commentary on *Sûrat al-Fâtihah* (chapter i) begins thus :—

سورة فاتحة الكتاب مكية و قيل مدنية و هى سبع آيات و تسمى
السبع المثاني و سورة الحمد و الكنز و الشفا و الصلوة الحمد
رفع بالابتداء و خبرة لله قيل يدعى به القرآن على وجه التعليم الخ *

Written in elegant Arabian Naskh, with quotations from the text in red. The titles of the *Sûrahs*, indicating in each case whether it was revealed at Mecca or Medina, and noting the number of verses contained therein, are in dark red ink.

Slightly water-stained.

Not dated ; probably 15th century.

Scribe : محمد بن محمود المعروف بالناسخ .

No. 1345.

fol. 217 : lines 33 ; size $11\frac{3}{4} \times 8$; $8\frac{1}{2} \times 4\frac{3}{4}$.

الدر الشفاف المنتزع من الكشاف

AD-DURR ASH-SHAFFÂF AL-MUN- TAZA' MIN AL-KASHSHÂF.

The title of the work may be rendered into English thus :
"The transparent pearl, taken from *Al-Kashshâf*."

The title of the work, as well as the colophon, which begins thus : الكشاف , و هذا آخر ما اردنا تجريداه من الكشاف , suggest that the present work is an abridgment of *Al-Kashshâf* of Az-Zamakhsharî.

The name of the author of the abridgment cannot be traced.

The MS. is defective at the beginning. The first two folios are wanting. It opens abruptly thus :—

على اوجه احدها و عليه الاكثر اسما للسور كانها سميت بها لوجودها فيها ذلك الكتاب معناه ذلك هو الكتاب الكامل الريب فيه الريب مصدر رابه حصل فيه الريبة و حقيقة الريبة قلق النفس و منه ريب الزمان النح *

Comments on the last chapter of the Qurân run thus :—

سورة الناس مختلف فيه وهى ست آيات انما اضاف ربا الى الناس خاصة و هو رب كل شى لان الاستعانة وقعت من شر الموسوس في صدور الناس فكانه قيل اعوذ من شر الموسوس الى الناس بربهم الذي هو سيدهم و الناس مأخوذ من معنى الايفاس و هو الابصار و قيل يكون الناس مرادا به الناسى *

No trace of any other copy of the work is to be found anywhere.

The colophon says that the MS. was transcribed at the instance of Yaḥyâ bin al-Ḥusain bin Amîr al-Mu'minîn (*d.* A.H. 1090=A.D. 1679), a nobleman of Şan'â and the author of 'Aqîlat ad-Daman (see Lib. Cat., vol. xv, No. 1099).

Written in fair Arabian Naskh, with quotations from the text in red.

Dated Saturday, the 23rd Ramaḍân, A.H. 1058=A.D. 1648.

The title-page contains several notes by former owners of the MS.

A fly-leaf at the beginning contains four verses from a poem by 'Abdallâh bin al-Imâm Şharafaddîn. This 'Abdallâh, who belonged to the royal family of the Imâms of Şan'â, was an illustrious poet and author of several works. He died in A.H. 973=A.D. 1566. See 'Aqîlat ad-Daman, fol. 112^a; Nasamat as-Saḥar, vol. ii, fol. 17^a; and Raiḥanat al-Alibbâ', fol. 147^b.

No. 1346.

fol. 225 : lines 34 ; size $12\frac{1}{2} \times 8\frac{1}{4}$; $9\frac{1}{2} \times 5\frac{1}{2}$.

تجريد الكشاف

TAJRÎD AL-KASHSHÂF.

An abridgment of *Al-Kashshâf*; complete in two separate volumes.

On the first page, the title of the present work and the author's name are contained in the following passage :—

السفر الاول من كتاب تجريد الكشف مع زيادة نكت لطاف
تأليف ابي الحسن علي بن محمد بن القاسم بن محمد بن
جعفر بن محمد بن الحسين بن جعفر بن الحسين بن احمد بن يحيى
بن عبد الله بن الامام المنصور بالله يحيى بن الامام الذاهر لدين الله احمد
بن الامام الهادي الى الحق يحيى بن الحسين بن الامام ترجمان الدين
القاسم بن ابراهيم بن اسمعيل بن ابراهيم بن الحسن بن الحسن بن
علي بن ابي طالب عليهم جميعا افضل الصلوة والسلام *

A note on the title-page of another copy (No. 1348 below) makes it clear that the present work is an enlargement of *Ad-Durr ash-Shaffâf* (No. 1345 above). The note in question reads thus :—

السفر الاول من كتاب تجريد الكشف مع زيادة نكت لطاف
وهو المسمى الدر الشفاف المنتزع من الكشف *

The following quotation from the present work should be carefully compared with the corresponding passage quoted from *Ad-Durr ash-Shaffâf* (No. 1345 above) :—

Fol. 6^a.

ذلك الكتاب اى ذلك الكتاب الكامل ويراد بالكتاب السورة كما يصح
ان يراد بالقران بعضه لا ريب فيه الريب مصدر رابه جعل فيه
الريبة و حقيقة الريبة و الريب قلق النفس و يطلق علي الشك لان كون
الشيء مشكوكا فيه مما يوجب القلق و المراد انه لا متعلق للريب فى
القران و لا وجه له *

Such agreement will be found throughout the two works ; but the enlargement which the present work has undergone makes it about twice as long as *Ad-Durr ash-Shaffâf*.

The author, Abu'l-Hasan 'Alî bin Muḥammad, who belonged to the Zaidî sect, traces his descent from the royal family of the Imâms of Ṣan'â. One of his ancestors, 'Abdallâh bin al-Imâm al-Manṣûr-billâh Yaḥyâ Sharafaddin, an illustrious poet and author of several works, died in A.H. 973=A.D. 1566 ; see 'Aqîlat ad-Daman, fol. 112^a.

His great-grandfather, Qaḍī Muḥammad bin Ja'far, held several distinguished posts under Imâm al-Mutawakkil-'alallâh Ismâ'îl (A.H. 1054-1087=A.D. 1644-1676), and died in A.H. 1079=A.D. 1668. See *Ṭabaq al-Ḥalwâ*, fol. 42^a. The precise date of the author's death and particulars of his life are not known.

Vol. I.

Beginning :—

الحمد لله الذي انعم علينا بالقرآن وفضلنا بكلماته وهدانا الى الايمان
و ارشدنا به الى علوم نافعة كثيرة لا يجمعها ديوان *

In his introduction, after the usual panegyric of God and the Prophet, the author at once proceeds to discuss the following points :—

- | | |
|----------------------------|--|
| I. Fol. 2 ^a . | باب فى التنبيه على فضل القرآن |
| II. Fol. 2 ^b . | باب فضل تلاوة القرآن وقاريه |
| III. Fol. 3 ^a . | باب فضل استماع قراءة القرآن و الاجتماع لذلك |
| IV. Fol. 4 ^a . | باب فضل علم التفسير و فضل قراءة القرآن مفسرا |

The present volume ends with the commentary on *Sûrat al-Kahf* (chapter xviii).

No other copy of the work is known.

Written in Arabian Naskh, with some marginal notes. The quotations from the text are in red.

Not dated ; probably 18th century.

No. 1347.

fol. 201 : lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, extending from the beginning of *Sûratu Maryam* (chapter xix) to the end of the Qurân.

Slightly defective at the end.

Written in Arabian Naskh, with quotations from the text in red.

Not dated ; probably 18th century.

No. 1348.

fol. 260 ; lines 27 ; size $11\frac{1}{2} \times 8$; $8\frac{3}{4} \times 6\frac{1}{4}$.

The Same.

Vol. I.

Another copy of the first volume of the same work, beginning like the above and ending with the commentary on the 80th verse of *Sûrat al-Kahf* (chapter xviii).

Written in fair Naskh, with quotations from the text in red.

Not dated ; probably 18th century.

The title-page contains a seal and signature of Ḥusain bin ‘Abdallâh bin al-‘Aidarûs, dated A.H. 1142=A.D. 1730.

No. 1349.

fol. 353 ; lines 31 ; size $8 \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

فتوح الغيب فى الكشف عن قناع الريب

FUTŪḤ AL-ĠAIB FI'L-KASHF
'AN QINÂ' AR-RAIB.

A comprehensive gloss on the *Kashshâf* of Az-Zamakhsharî (No. 1339 above), by Ḥusain bin Muḥammad bin ‘Abdallâh at-Tîbî (Ḥusain bin ‘Abdallâh al-ṭibbî) (d. A.H. 743=A.D. 1343 ; see Lib. Cat., vol. v, part ii, No. 354).

Complete in four separate volumes.

Vol. I.

Beginning :—

الحمد لله الذي انزل على عبده الكتاب و لم يجعله عوجا
اما بعد فان كتاب الله المجيد هو قانون الاصول الدينية و دستور الاحكام
الشرعية و هو المختص من بين سائر الكتب السموية الخ *

The author tells us in the preface that, when he was beginning to write the present work, the Holy Prophet appeared to him in a dream and offered him a cup of milk, which he drank.

This gloss is the best of its kind and the most exhaustive of all those written on the commentary of Az-Zamakhsharî. In the pre-

sent work, the author quotes in full the different readings of the text of the Qurân, verifies and amplifies traditions and anecdotes, explains difficult words, and reveals the niceties and subtleties contained in the commentary. He also refutes arguments of Az-Zamakhshari which are contrary to Sunnite principles. Cf. Hâj. Khal., vol. v, pp. 185-6.

For other copies see Wien, No. 1639; Alger, No. 326; Ayâ Şûfiyah, Nos. 368-74; Nûr 'Uşmâniyah, Nos. 560-1; Kûprilizâdah, Nos. 195-202; Yenî, Nos. 138-43; Hamidiyah, No. 172; Başhîr Âgâ, Nos. 71-4; Cairo, vol. i, p. 187; Âsafiyah, p. 544; and Râmpûr, p. 30. See also Hâj. Khal., vol. v, p. 185, and Brock., vol. i, p. 290.

The present volume ends with the commentary on *Sûrat al-Mâ'idah* (chapter v).

Written in elegant small Naskh, with numerous short lacunæ.

Not dated; probably 17th century.

The title-page contains seals and signatures of several former owners of the MS.

No. 1350.

fol. 339; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, extending from *Sûrat al-An'âm* (chapter vi) to *Sûrat al-Kahf* (chapter xviii).

From the beginning of this volume to the end of *Sûratu Yûnus* (chapter x), fol. 30^a, the paper and handwriting are the same as in vol. i (No. 1349 above); and this portion is dated the 9th Jumâdâ I, A.H. 1073=A.D. 1662. The rest, viz., from *Sûratu Hûd* (chapter xi) to the end of the volume, fol. 131-339, is written on modern paper in a much later hand.

Fol. 130^b and 131^a are blank.

Fol. 130^a contains a seal bearing the inscription بر اعدای دین شد مظفر حسین, dated A.H. 1277=A.D. 1859.

No. 1351.

fol. 221 ; lines 33 ; size $10 \times 9\frac{1}{4}$; 8×5 .

The Same.

Vol. III.

The third volume of the same work, extending from *Sûratu Maryam* (chapter xix) to *Sûrat as-Şâffât* (chapter xxxvii).

Fol. 5 is missing. The MS., which is an old copy, is slightly damaged and worm-eaten. Among several seals on the 1st page, the following are legible, viz., those of Farrukh Siyar Bâdshâh Ġâzi (A.H. 1124-1131=A.D. 1712-1719), and of Amjad 'Alî Shâh (A.H. 1258-1263=A.D. 1842-1847), the King of Oudh.

Written in good Naskh, with numerous short lacunæ.

Dated Bagdâd, Monday, the 26th Shawwâl, A.H. 767=A.D. 1365.

Scribe : الحسين بن محمد بن الحسن بن محمود الكوفي .

No. 1352.

fol. 263 ; lines and size same as above.

The Same.

Vol. IV.

The fourth volume of the same work, extending from *Sûrat as-Şâd* (chapter xxxviii) to the end of the Qurân.

This is also an old copy. Written in good Naskh, with numerous short lacunæ.

Dated Bagdâd, Friday, the 15th Sha'bân, A.H. 768=A.D. 1366.

Scribe : محمد بن نصر الله العمري السمرقندي .

The seals of Sulaimânjâh (A.H. 1243-1253=A.D. 1827-1837), Amjad 'Alî Shâh (A.H. 1258-1263=A.D. 1842-1847) and Wâjid 'Alî Shâh (A.H. 1263-1273=A.D. 1847-1856), rulers of Oudh, are found at the end. The seal of Muẓaffar Husain, dated A.H. 1277=A.D. 1859, is also found at the end.

No. 1353.

fol. 281 ; lines 33 ; size 12×9 ; $9\frac{1}{2} \times 6\frac{3}{4}$.

The Same.

A fragment of the same comprehensive gloss. It extends from the beginning of *Sûratu Yûnus* (chapter x) to the 20th verse of *Sûratu Luqmân* (chapter xxxi), and breaks off abruptly thus :—

قوله الظاهرة الاسلام و الباطنة الستـ قال في قوله واهدنا الصراط
المستقيم من انعم الله عليه بنعمة الاسلام لم يبق نعمة الا اصابته وفي قوله
ليددي لهما ما روى عنهما من سؤأتهما فيه دليل على ان كشف العورة *

Written in Arabian Naskh, within double red-ruled borders. Fol. 79 is upside down. Fol. 150^b, 151^a and 242^b contain short lacunæ.

Not dated ; probably 15th century.

The title-page contains, besides several 'Arddidah, the seal and signature of Tafaddul Husain Khân (probably the Nawwâb of Farrukhâbâd), dated A.H. 1174 = A.D. 1760.

No. 1354.

fol. 362 ; lines 29 ; size $10\frac{1}{2} \times 6\frac{1}{4}$; $7\frac{1}{4} \times 3\frac{3}{4}$.

حاشية على الكشاف

HÂSHIYAH 'ALA'L-KASHSHÂF.

A gloss on Al-Kashshâf of Az-Zamakhsharî, by Sa'daddîn Mas'ûd bin 'Umar at Taftâzânî (d. A.H. 791 = A.D. 1389 ; see Lib. Cat., vol. x, No. 500).

Beginning :—

الحمد لله الذي انزل على عبده الكتاب و لم يجعل له عوجا و بين
فيه لاولى الالباب بينات و حججا نزله بالحق مصدقا لما بين يديه من
الكتاب و انطقه بالصدق محققا لما يعول عليه في كل باب
..... و بعد فان كتاب الكشاف للشينخ العلامة احله الله من
فضله دار المقامة قد طار صيت جلالة قدره كالامطار فى الافطار و صار امر
نباهة ذكره كالامثال فى الامصار الخ *

We learn from Hâj. Khal., vol. v, p. 187, that the present work was abridged from the *Futûḥ al-Gaib* of Aṭ-Tibî (No. 1349 above) and that the author left it incomplete. The work was composed, as stated by Hâj. Khal. (*loc. cit.*), in A.H. 789=A.D. 1387.

The work is divided into two parts. The first part, which extends from the beginning of the Qurân to *Sûrat Yûnus* (chapter x), is very well known. The second part, viz., from the beginning of *Sûrat aṣ-Ṣâd* (chapter xxxviii) to the end of *Sûrat al-Qamar* (chapter liv), is comparatively little known.

In the present copy, the first part ends on fol. 302^a, with the following colophon:—

قد تم الشرح المرتب على وفق ترتيب الكتاب بعون الله الملك
الوهاب *

The second part, which is incomplete at the end, begins on fol. 303^b, and breaks off abruptly in the beginning of *Sûrat al-Fath* (chapter xlviii) thus:—

قوله فيزدادرا يقينا الى يقيدهم على ان اليقين
نفسه يقبل الزيادة و البعض على ان ذلك زيادة المؤمن به من العقائد
والاعمال و السكينة فى البعض السكون و الاطمينان الى ما علم و فى
البعض الوقار و العظمة او الرحمة و عدم الجفاء و الغلظة *

Fol. 302^a contains the following note, dated Friday, the 13th Rabî' I, A.H. 834=A.D. 1430:—

قد تم سماع الزمراوين عن الاستاذ الغاضل الكامل افضل الفضلاء و اعلم
العلماء الموسوم بصلاح الدين موسى المدعو بقاضي زادة سلمه الله و إبقاء
في بلدة سمرقند صانها الله تعالى فى حصن واليها فى مدرسة امان
الزمان الغ بيلك بن شاه رخ سلطان ابقى الله تعالى ظلال عاطفته على
رؤس الانام فى اليوم الثلاثاء الثالث من شهر ربيع الاول سنة اربع و ثلاثين
و ثمان مائة و قد اتفق الفراغ من كتابة الشرح فى اليوم الجمعة الثالث
عشر من شهر ربيع الاول السنة المذكورة على يد الفقير الى الله الغني
عبد الله بن علاء الدين الخزرياتي *

From the above we learn that the MS. was read in the presence of Qâdîzâdah Şalâhaddîn Mûsâ at Samarqand, in the Madrasah founded by Uluğ Beg (A.H. 851-853=A.D. 1447-1449), the eldest

son of Sultân Shâh Rukh Mîrzâ. This Qâḍizâdah was one of the four astronomers employed at the observatory of Samarqand in the 9th century A.H. See Ḥabîb as-Siyar, vol. iii, p. 159, and Br. Mus. Pers., p. 456^a.

For other copies see Berlin, No. 793; Escur., No. 1412; Nûr 'Uṣmâniyah, No. 557; Ayâ Şûfiyah, No. 364; Kûprilîzâdah, Nos. 189-91; Râgib Pâshâ, No. 168; Yenî, No. 134; Hûr Lailâ, No. 75; Ḥamîdiyah, No. 168; Cairo, vol. i, p. 204; Âṣafiyaḥ, p. 544; and Râmpûr, p. 30.

Written in Nasta'liq, within gold and blue-ruled borders; with some marginal notes.

Scribe: عبد الله بن علاء الدين الخزرياني .

No. 1355.

fol. 297; lines 27; size $11 \times 7\frac{1}{4}$; $7\frac{1}{2} \times 4\frac{3}{4}$.

The Same.

An incomplete copy of the first part of the same work, beginning like the above and breaking off abruptly in the beginning of *Sûrat al-An'âm* (chapter vi) thus:—

قوله قيل اصل الخرافة ما اختبر من الفواكه من الشجر ثم جعل
اسما وكانت العرب اذا سمعت ما لا اصل له قالت
حديث خرافة ثم كثر حتى قيل للباطيل خرافات قوله وقيل *

Written in clear elegant Naskh. Foll. 40 and 49 should be interchanged.

Not dated; probably 17th century.

No. 1356.

fol. 97; lines 29; size $9 \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{4}$.

حاشية على الكشف

HÂSHIYAH 'ALA'L-KASHSHÂF.

A gloss on *Al-Kashshâf* of Az-Zamakhsharî, by 'Alî bin Muḥammad bin 'Alî, commonly called As-Sayyid Ash-Sharîf al-Jurjânî علي بن محمد بن علي الشهير بالسيد الشريف الجرجاني (*d.* A.H. 816=A.D. 1413; see Lib. Cat., vol. v, part ii, No. 356).

Beginning :—

قال جاز الله العلامة احسن الله اكرامه في د [ا] ر المقامة الحمد
 لله الذي انزل القرآن كلاما مؤلفا منظما - دل بلامى الجنس و الملك
 على اختصاص الحمد به تعالى ثم وصفه بانزال القرآن و تفزيله و ما ارد فيها
 به رعاية لبراعة الاستهلال و تذهيبها على انه نعمة جزيلة يستحق ان يحمد
 عليها النخ *

According to Hâj. Khal., vol. v, p. 187, this gloss extends only to the 26th verse of *Sûrat al-Baqarah* (chapter ii), as is the case in the present copy of the work.

For other copies see Berlin, Nos. 794-5 : India Office, No. 60 ; Râgib Pâshâ, No. 171 ; Yenî, Nos. 136-7 ; Nûr 'Uṣmânîyah, Nos. 358-9 ; Kûprilîzâdah, No. 192 ; Cairo, vol. i, p. 166 ; Ayâ Şûfiyah, No. 410 ; Hûr Lailâ, No. 77 ; Hamîdiyyah, No. 170 ; Wafîaddîn, No. 433 ; Âṣafiyyah, p. 544 ; and Râmpûr, p. 31.

The work has been printed in Cairo, A.H. 1308.

Written in fair Persian Naskh. Slightly worm-eaten and water-stained.

Not dated ; probably 17th century.

The title-page contains, besides several notes by successive owners of the MS., the seals of Sulaimânjâh (A.H. 1243-1253=A.D. 1827-1837), Amjad 'Alî Shâh (A.H. 1258-1263=A.D. 1842-1847) and Wâjid 'Alî Shâh (A.H. 1263-1273=A.D. 1847-1856), rulers of Oudh.

No. 1357.

fol. 227 ; lines 19 ; size $9\frac{3}{4} \times 6\frac{3}{4}$; $7\frac{1}{4} \times 4\frac{1}{2}$.

تخريج احاديث الكشاف

TAKHRÎJ AHÂDÎŞ AL-KASHSHÂF.

A commentary on the traditions mentioned in *Al-Kashshâf* of Az-Zamakhsharî.

By Jamâladdîn 'Abdallâh bin Yûsuf bin Muḥammad az-Zaila'î al-Ḥanafî جمال الدين عبد الله بن يوسف بن محمد الزيلعي الحنفي, a great traditionist of Egypt. He wrote, besides the present work, a commentary on the traditions mentioned in *Al-Hidâyah* of 'Alî bin Abî Bakr al-Margînânî (d. A.H. 593=A.D. 1197). He died at Cairo in

A.H. 762=A.D. 1361. See *Ad-Durar al-Kâminah*, vol. i, fol. 271^a; *Dustûr al-Ilâm*, fol. 59^a; *Husn al-Muḥâḍarah*, fol. 87^b; *Ḥadâ'iq al-Ḥanafiyah*, p. 289; and *Tâj at-Ṭabaqât*, vol. viii, part i, fol. 185^a.

Complete in two volumes.

Vol. I.

Beginning :—

اللهم اعن يا كريم لا قوة الا بك سورة الفاتحة ذكر فيها عشرة احاديث

منها اثنان موقوفان النخ *

The work is arranged according to the *Sûrahs* of the *Qurân*. It gives the complete text of the traditions referred to in *Al-Kashshâf*, with necessary explanations, and indicates in what part of the canonical collections of traditions they are to be found.

The present volume extends to the end of *Sûrat al-Kahf* (chapter xviii).

For other copies see *Nûr 'Uṣmâniyah*, Nos. 718-9. See also *Brock.*, vol. i, p. 291, and *Hâj. Khal.*, vol. v, p. 192.

Written in fair Indian Naskh.

Dated A.H. 1309=A.D. 1891.

No. 1358.

fol. 198; lines 23; size $9\frac{1}{4} \times 6\frac{3}{4}$; $7\frac{1}{4} \times 4\frac{1}{2}$.

The Same.

Vol. II.

The second volume of the same work. It extends from the beginning of *Sûratu Maryam* (chapter xix) to the end of the *Qurân*.

Beginning :—

سورة مريم ذكر فيها اثنان و عشرين حديثا الحديث الاول سئل

النبي صلى الله عليه وسلم عن السري فقال هو الجدول النخ *

Written in clear Indian Naskh. Besides a large gap on fol. 118^a, short lacunæ are found on fol. 180^a and 190^a.

Dated A.H. 1309=A.D. 1891.

No. 1359.

fol. 277 ; lines 22-23 ; size $7\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 4$.

الكاف الشاف في تخريج احاديث الكشاف

AL-KÂF ASH-SHÂF FÎ TAKHRÎJ
AHÂDÎŞ AL-KASHSHÂF.

An abridgment of the preceding work, by Shihâbaddîn Abu'l-Faḍl Aḥmad bin 'Alî bin Muḥammad, commonly called Ibn Ḥajar al-'Asqalânî شهاب الدين ابو الفضل احمد بن علي بن محمد الشهير بابن حجر العسقلاني (*d.* A.H. 852=A.D. 1449 ; see Lib. Cat., vol. v, part i, No. 159).

Beginning :—

الحمد لله الذي انزل على عبده الكتاب و لم يجعل له عرجا
اما بعد فهذا تخريج الاحاديث الواقعة فى التفسير المسمى
بالكشاف الذي خرجه الامام ابو محمد الزيلعي لخصته مستوفيا لمقاصده
الخم *

For other copies see Berlin, No. 1348 ; Yenî, No. 174 ; and Waliaddîn, No. 785. See also Hâj. Khal., vol. v, p. 192, and Brock., vol. i, p. 291.

Written in Arabian Naskh. Besides large gaps on fol. 82^a and 105^b, short lacunæ are found on fol. 109^a, 111^a, 159^b, 170^a, 182^a, 232^a and 262^b.

Dated Monday, the 16th Muḥarram, A.H. 1082=A.D. 1671.

Scribe : عمر بن محمد بن محمد بن ابى الخير محمد بن محمد بن عبد الله بن فهد الهاشمي العلوي المكي

No. 1360.

fol. 356 ; lines 59 ; size $15 \times 9\frac{1}{4}$; $10 \times 5\frac{1}{2}$.

مفاتيح الغيب

MAFÂTÎḤ AL-ĠAIB.

A comprehensive commentary on the Qurân, generally known as *At-Tafsîr al-Kabîr*.

By Fakhraddīn Abū ‘Abdallāh Muḥammad bin ‘Umar bin al-Khaṭīb ar-Rāzī فخر الدين ابو عبد الله محمد بن عمر بن الخطيب الرازي (d. A.H. 606=A.D. 1209), for some account of whom see Lib. Cat., vol. x, No. 517.

Complete in three separate volumes.

Vol. I.

Beginning :—

الحمد لله الذي وفقنا لاداء افضل الطاعات ووقفنا على كيفية

اكتساب اكمل السعادات النج *

In a lengthy preface, the author tells us that once, when preaching, he declared that the *Sūrat al-Fātiḥah* (the first chapter of the Qurān) alone could furnish material for ten thousand *Masā’il* (questions); and he wrote this exhaustive commentary to prove this assertion.

We learn from Hāj. Khal., vol. vi, p. 5, that the author, Fakhraddīn ar-Rāzī, to whom the work is generally attributed, left it incomplete, and that it was subsequently completed in a remarkably similar style and method by Najmaddīn Aḥmad bin Muḥammad al-Qamūlī. This Najmaddīn al-Qamūlī, a man of piety and vast learning, who belonged to the Shāfi‘ī sect, was born at Qamūl (a town in Egypt), A.H. 653=A.D. 1255. As-Subkī, in the *Ṭabaqāt al-Kubrā*, vol. vi, fol. 301^a, describes him as the foremost jurist of Egypt of his time. He held the post of Qāḍī in several towns of Egypt, and subsequently that of Superintendent of Police in Cairo. Afterwards, he served as a professor in the Madrasahs Al-Fakhrīyah and Al-Fā‘izīyah in Cairo. He wrote, besides a supplement to the present work, a very comprehensive commentary on *Al-Wasīṭ*, a work on the Shāfi‘ite law by Imām al-Ġazālī (d. A.H. 505=A.D. 1111); a commentary on the *Kāfiyah* of Ibn al-Ḥāḍib (d. A.H. 646=A.D. 1248); and a work, entitled *Sharḥ al-Asmā’ al-Ḥusnā*. He died at Cairo on Sunday, the 8th Rajab, A.H. 727=A.D. 1327. See *Ṭabaqāt al-Kubrā* by As-Subkī, vol. vi, fol. 301^a; *Ṭabaqāt* by Al-Isnawī, fol. 194^a; *Ṭabaqāt* by Ibn al-Mulaqqin, fol. 142^b; *Ṭabaqāt* by Ibn Qāḍī Shuhbah, fol. 120^a; Ad-Durar al-Kāminah, vol. i, fol. 91^a; Ḥusn al-Muḥāḍarah, fol. 103^b; *Dustūr al-‘Ilām*, fol. 111^a; *Ṭabaqāt al-Mufasssirin*, fol. 17^b; and Brock., vol. ii, p. 86.

The present commentary is full of metaphysics and philosophy; and the transition from one point to another often bewilders the reader. Abū Ḥayyān al-Andalusī (d. A.H. 745=A.D. 1345) remarks

in his *Baḥr al-Muḥîṭ* that Imâm Râzî filled his *Mafâtîḥ al-Gaib* with many lengthy discussions which are entirely useless in a commentary on the Qurân. As-Suyûtî describes it in his *Itqân*, Calcutta edition, p. 917, as full of irrelevant philosophical disquisitions, adding that it had been said of it that it contained all manner of things save one—viz., the explanation of the text.

The present volume contains the commentary on the first ten *Juz* (parts) of the Qurân. At the end of *Sûrah viii*, the author tells us that he completed the commentary on that *Sûrah* in Ramaḍân, A.H. 601=A.D. 1205.

For other copies see Berlin, No. 941; Paris, No. 613; Br. Mus. Suppl., No. 111; India Office, Nos. 65-6; Bodl., vol. i, No. 26; Cairo, vol. i, p. 106; Kûprilizâdah, Nos. 118-122; Ayâ Şûfiyah, Nos. 232-241; Yenî, Nos. 64-70; Hûr Lailâ, Nos. 33-36; Hamîdîyah, Nos. 95-100; Nûr 'Uşmâniyah, Nos. 385-95; Waliaddin, Nos. 217-27; Râgîb Pâshâ, Nos. 85-9; Alger, No. 330; Râmpûr, p. 42; and Aşafiyaḥ, p. 558. See also Hâj. Khal., vol. vi, p. 5, and Brock., vol. i, p. 506.

The work has been twice printed in Egypt, viz., at Bûlâq, in 6 vols., A.H. 1289, and at Cairo, in 8 vols., A.H. 1309. It was also printed in Constantinople, A.H. 1307.

Written in a very beautiful small Naskḥ on gold-sprinkled paper, within gold and coloured ruled borders. Every *Juz* (part) has a fresh illuminated opening. The titles of the *Sûrahs*, including the number of verses contained in each *Sûrah*, are written in elaborate Şulş, in white on a gold ground.

Foll. 145, 180^b-182^a, 215^b, 216^a, 361^a and 391^a are blank.

Not dated; probably 18th century.

From a note on the title-page, it appears that the MS. was once in the possession of Mullâ 'Abdal'alî Baḥr al-'Ulûm (*d.* A.H. 1235=A.D. 1819). The title-page also contains the seal and signature of a certain Muḥammad Ḥaidar.

No. 1361.

fol. 210 ; lines and size same as above.

The Same.

Vol. II.

The second volume of the same commentary, extending from the 11th to the 20th *Juz*.

At the end of *Sûrah* xii, the author tells us that he completed the commentary on that *Sûrah* on Wednesday, the 7th *Sha'bân*, A.H. 601=A.D. 1205, and that he was then mourning the premature death of his son, *Muhammad*.

Written in the same hand as the above.

Not dated ; probably 18th century.

No. 1362.

fol. 215 ; lines and size same as above.

The Same.

Vol. III.

The third volume of the same commentary, containing the last ten *Juz* of the *Qurân*.

At the end of *Sûrahs* xli-xlvii, the author gives dates of composition ranging from the 8th to the 20th of *Du'l-Hijjah*, A.H. 603=A.D. 1207.

Written in the same hand as the above.

Not dated ; probably 18th century.

No. 1363.

fol. 346 ; lines 35 ; size $13\frac{1}{2} \times 9$; $9\frac{3}{4} \times 6$.

The Same.

Another copy of the same work, complete in six separate volumes.

Vol. I.

Beginning like the first volume of the above copy and ending with the commentary on *Sûrat al-Baqarah* (chapter ii).

Written in elegant Naskh, within double red and blue ruled borders. Besides large gaps on foll. 75^a, 83^a, and 170^a, short lacunæ are found on foll. 336^a and 343^b.

Not dated ; probably 18th century.

No. 1364.

foll. 346 ; lines 27 ; size $12\frac{1}{2} \times 7\frac{1}{4}$; $8\frac{1}{2} \times 4\frac{3}{4}$.

Vol. II.

Beginning with *Sûratu Âli 'Imrân* (chapter iii) and extending to the end of *Sûrat an-Nisâ'* (chapter iv).

Written in Naskh, within double red and blue ruled borders.

Slightly water-stained.

Not dated ; probably 17th century.

No. 1365.

foll. 609 ; lines 27 ; size $13 \times 7\frac{3}{4}$; $8\frac{1}{2} \times 4\frac{3}{4}$.

Vol. III.

Beginning with *Sûrat al-Mâ'idah* (chapter v) and extending to the end of *Sûratu Hûd* (chapter xi).

Written in Naskh, within double red and blue ruled borders.

Slightly water-stained.

Not dated ; probably 17th century.

No. 1366.

foll. 422 ; lines 27 ; size $12\frac{3}{4} \times 7\frac{1}{4}$; $9\frac{1}{4} \times 4\frac{1}{2}$.

Vol. IV.

Beginning with *Sûratu Yûsuf* (chapter xii) and ending abruptly in the middle of the comments on the first verse of *Sûrat al-Anbiyâ'* (chapter xxi).

The first folio, containing comments on the first three verses of *Sûratu Yûsuf* (chapter xii), is wanting. The MS. opens abruptly thus :—

علينا فنزلت هذه السورة فتلاها عليهم فقالوا لو حدثتذا اليح *

Foll. 230–235, containing comments on verses 34–44 of *Sûratu Banî Isrâ'il* (chapter xvii), and fol. 420, containing comments on verses 121–130 of *Sûratu Tâhâ* (chapter xx), are also wanting.

Written in Naskh, within double red and blue ruled borders.

Slightly worm-eaten and water-stained.

Not dated; probably 17th century.

No. 1367.

fol. 593; lines 27; size $12\frac{1}{2} \times 7$; $9\frac{1}{4} \times 4\frac{3}{4}$.

Vol. V.

Beginning at the point where the previous volume ends in the comments on the first verse of *Sûrat al-Anbiyâ'* (chapter xxi) and ending abruptly in the middle of the comments on the last verse of *Sûrat ad-Dukhân* (chapter xlv).

Written in Naskh, within double red and blue ruled borders.

Slightly water-stained.

Not dated; probably 17th century.

No. 1368.

fol. 579; lines 27; size $13\frac{1}{2} \times 7\frac{1}{2}$; $9\frac{1}{4} \times 4\frac{3}{4}$.

Vol. VI.

Beginning at the point where the previous volume ends in the comments on the last verse of *Sûrat ad-Dukhân* (chapter xlv) and extending to the end of the work.

Written in Naskh, within double red and blue ruled borders.

Slightly water-stained.

Not dated; probably 17th century.

No. 1369.

fol. 485; lines 35; size $13 \times 8\frac{1}{4}$; $9 \times 4\frac{1}{4}$.

The Same.

A fragment of the same work, extending from the beginning of *Sûratu Âli 'Imrân* (chapter iii) to the 13th verse of *Sûratu Yânus* (chapter x).

It begins thus:—

اما تفسير الم فقد تقدم في سورة البقرة وفي الآية مسائل - المسئلة الاولى - قرأ ابوبكر عن عاصم الم الله بسكون الميم ونصب همزة الله والباقون موصولا بفتح الميم اما قراءة عاصم فلها وجهان الخ *

Some folios at the beginning of *Sûratu Yûnus* (chapter x), containing the comments on the first three verses of that *Sûrah*, are wanting.

Spaces for extracts from the text of the *Qurân* are left blank in many places.

The correct order of the folios should be as follows: 1-474, 485, 479-484, 475-478.

Written in elegant minute *Naskh*, within gold and coloured ruled borders. Foll. 1^b and 2^a are handsomely decorated with gold.

Dated the 28th *Shawwâl*, A.H. 1084 = A.D. 1674.

No. 1370.

fol. 321; lines 25; size $11\frac{3}{4} \times 8\frac{1}{2}$; $9 \times 5\frac{3}{4}$.

The Same.

Another fragment of the same work, extending from the 30th verse of *Sûrat an-Nahl* (chapter xvi) to the end of *Sûratu Tâhâ* (chapter xx).

The MS. opens abruptly thus:—

نعمل من سوء وقوله ان الله علم بما كنتم تعملون يعني انه عالم بما كنتم عليه في الدنيا ولا ينفعكم هذا الكذب وانه يحضركم على الكفر الذي علمه منكم ثم صرح بذكر العقاب فقال فادخلوا ابواب جهنم خالدين فيها وهذا يدل على تفاوت منازلهم في العقاب فيكون عقاب بعضهم اعظم من عقاب بعض واما صرح بذكر الخلود ليكون الغم والحزن اعظم ثم قال فبئس مثوى المتكبرين عن قبول التوحيد و سائر ما اتت به الانبياء و تفسيره قد مر في الكتاب غير مرة - قوله تعالى - و قيل للذين اتقوا ماذا انزل ربكم قالوا خيرا للذين احسنوا في هذه الدنيا حسنة الخ *

The colophon reads thus :—

نجز المجلد الثامن بعون الله تعالى وحسن توفيقه و يتلوه ان شاء
الله في اول التاسع قوله تعالى - اقترب للذاس حسابهم و هم في
غفلة معرضون *

Written in elegant Arabian Naskh, with numerous short lacunæ.

Dated the 15th Ramadân, A.H. 742=A.D. 1342.

Scribe : الحسن بن احمد بن عبد الرحيم البغدادي .

The signature of a certain Ḥasan bin 'Umar al-Ḥalabî, dated A.H. 916=A.D. 1510, is found at the end.

No. 1371.

fol. 283 ; lines 25 ; size $9\frac{1}{2} \times 7\frac{1}{4}$; $7\frac{3}{4} \times 5\frac{1}{2}$.

التبيان في اعراب القرآن

AT-TIBYÂN FÎ I'RÂB AL-QURÂN.

A grammatical analysis of the text of the Qurân, by Muḥib-baddîn Abu'l-Baqâ' 'Abdallâh bin al-Ḥusain bin 'Abdallâh bin al-Ḥusain al-'Ukbarî بن عبد الله بن الحسين بن عبد الله بن الحسين العكبري, a great grammarian of Bagdâd. He studied grammar under the celebrated grammarian Ibn al-Khashshâb (d. A.H. 567=A.D. 1172), and heard traditions from Abu'l-Faṭḥ Muḥammad bin 'Abdalbâqî bin al-Battî (d. A.H. 564=A.D. 1169) and several other distinguished traditionists. He was well acquainted with mathematics, which he successfully applied in elucidating the problems of partition under the law of inheritance. He composed a number of instructive works on grammar and mathematics. As a grammarian he had no equal at Bagdâd in his later days. He was a jurisconsult of the Hanbalite School. Though he was born at Bagdâd (A.H. 538=A.D. 1144), his family belonged to 'Ukbarah, a village on the Tigris ; hence his designation, Al-'Ukbarî. He died on Sunday, the 8th Rabî'II, A.H. 616=A.D. 1219. See Ibn Kḥallikân (De Slane's translation), vol. ii, p. 65 ; Buġyat al-Wu'ât, fol. 220^b ; Dustûr al-I'lâm, fol. 16^a ; Mir'ât al-Janân, fol. 383^a ; Tâj at-Ṭabaqât, vol. vii, part i, fol. 63^b ; and Brock., vol. i, p. 282.

Beginning:—

قال الشيخ الامام العالم الحمد لله الذي وفقنا
لحفظ كتابه و اوقفنا على الجليل من حكمه و احكامه و آدابه و الهمنا تدبر
معانيه و وجوه اعرابه النخ *

Cf. Hâj. Khal., vol. ii, p. 185.

For other copies see Paris, Nos. 620-1; Alger, No. 331; Cairo, vol. i, p. 135; Hûr Lailâ, No. 8; Ayâ Şûfiyah, Nos. 73-4; Kûprilîzâdah, No. 66; Waliaddin, Nos. 53-4; and Yenî, Nos. 15-7.

The work has twice been printed in Cairo under the title
املاء ما من به الرحمن من وجوه الاعراب و القراءات في جميع القرآن
viz., in A.H. 1303 and 1306. See Iktifâ' al-Qunû', p. 121.

Written in cursive Arabian Naskh.

Water-stained and slightly worm-eaten.

Dated A.H. 710=A.D. 1310.

The title-page contains a short biographical notice of the author.

No. 1372.

fol. 161; lines 23; size $9 \times 5\frac{1}{4}$; $6\frac{1}{4} \times 3$.

بديع القرآن

BADÎ' AL-QURÂN.

A rare copy of a work dealing with the rhetorical beauties of the text of the Qurân in all possible aspects, by 'Abdal'azîm bin 'Abdal-wâhid bin Zâfir, commonly called Ibn Abî'l-Aşba' al-'Adwânî al-Qairawânî al-Miṣrî al-vaṣiḡ al-ṣayyid al-shayr, an illustrious poet and a philologist of Egypt. He died in A.H. 654=A.D. 1256. For further accounts of his life and works see Ḥusn al-Muḥâḍarah, fol. 143^b; Dustûr al-I'lam, fol. 14^a; and Brock., vol. i, p. 306.

Beginning:—

الحمد لله على ما من علينا به من معرفة كتابه و كشف لنا عن
مكذون فصل خطابه و صلواته على خاتم انبيائه و خير احبابه و على آله
و اصحابه - هذا كتاب بديع القرآن الذي هو تمة الاعجاز المترجم ببيان

البرهان افردته من كتاب هو وظيفة عمري و ثمرة اشتغالي في اوان شديدي
و مباحثي في اوان شيخوختي مع كل من لقيته من علماء العلماء
و اذكياء الفضلاء الخ *

The present work is a supplement to another work by the same author, entitled *Bayân al-Burhân fi I'jâz al-Qurân*, as we learn from the beginning quoted above. The title of the work, as given in the beginning and in the colophon, is *Badî'al-Qurân* (in Brock., *loc. cit.*, *Badâ'i'al-Qurân*). In a note on the title-page, it is wrongly designated *Bayân al-Burhân*.

In the preface the author enumerates the following works as his authorities:—

1. *Naqd ash-Shi'r*, by Abu'l-Faraj Qudâmah (d. A.H. 310=A.D. 922).
2. *Al-Badî'*, by Al-Mu'tazz (A.H. 251-255=A.D. 866-869).
3. *Hilyat al-Muḥâḍarah*, by Al-Ḥatimî (d. A.H. 388=A.D. 998).
4. *Aṣ-Ṣanâ'atâin*, by Abû Hilâl al-'Askari (d. A.H. 395=A.D. 1005).
5. *Al-'Umdah*, by Ibn Rashîq al-Qairawânî (d. A.H. 456=A.D. 1064).
6. *Taz'ifu Naqd ash-Shi'r*, by the same.
7. *Risâlat al-Âmidî fi'r-Radd 'Alâ Qudâmah*, by Abu'l Qâsim Ibn Bishr al-Âmidî (d. A.H. 371=A.D. 981).
8. *Al-Muwâzanah*, by the same.
9. *Kashf az-Zulâmah 'An Qudâmah*, by Muwaffaqaddin 'Abdalatîf al-Baġdâdî (d. A.H. 629=A.D. 1231).
10. *An-Nukat fi'l-I'jâz*, by Ar-Rummânî (d. A.H. 384=A.D. 994).
11. *Al-Jâmi' al-Kabîr fi't-Tafsîr*, by the same.
12. *I'jâz al-Qurân*, by Al-Bâqillânî (d. A.H. 403=A.D. 1012).
13. *Dalâ'il al-I'jâz*, by Al-Jurjânî (d. A.H. 471=A.D. 1078).
14. *Asrâr al-Balâġah*, by the same.
15. *I'jâz al-Qurân*, by Imâm Râzî (d. A.H. 606=A.D. 1209).
16. *At-Tafsîr al-Kabîr*, by the same (No. 1360 above).
17. *Sharḥ Asmâ'allâh al-Husnâ*, by the same.
18. *Al-Kashshâf*, by Az-Zamakḥsharî (No. 1339 above).
19. *Tafsîr al-Qurân*, by Ibn 'Atîyah (d. A.H. 542=A.D. 1147).
20. *Al-Wasîṭ fi't-Tafsîr*, by Al-Wâḥidî (No. 1325 above).
21. *Asbâb an-Nuzûl*, by the same.
22. *Fawâ'id al-Qurân*, by Qâḍî 'Abdaljabbâr.
23. *Amṣâl al-Qurân*, by Ibn Ḥabîb al-Mâwardî (d. A.H. 450=A.D. 1058).

24. *At-Tamṣīl wa'l-Muḥāḍarah*, by Aṣ-Ṣa'ālībī (*d.* A.H. 429 = A.D. 1038).
25. *At-Ta'rīf wa'l-I'lām*, by Abu'l-Qāsim 'Abdarrahmān as-Suhailī (*d.* A.H. 581 = A.D. 1185).
26. *Ar-Rawḍ al-Unuf*, by the same.
27. *Al-Amṣāl wa'l-Hikam*, by Abū Aḥmad Ḥasan al-'Askarī (*d.* A.H. 382 = A.D. 992).
28. *Al-Amṣāl*, by Abū Muḥammad Ḥasan bin 'Abdarrahmān ar-Rāmhurmuzī (*d.* A.H. 360 = A.D. 971).
29. *Dalā'il an-Nubuwwat*, by Al-Baihaqī (*d.* A.H. 458 = A.D. 1066).
30. *Al-Amṣāl*, by Abū 'Ubaid Qāsim bin Sallām al-Baghdādī (*d.* A.H. 224 = A.D. 838).
31. *Al-Amṣāl*, by Az-Zamakhsharī (*d.* A.H. 538 = A.D. 1144).
32. *Al-Amṣāl*, by Al-Maidānī (*d.* A.H. 518 = A.D. 1124).
33. *Al-Muṣannaf*, by Ibn Waki' at-Tinnīsī (*d.* A.H. 393 = A.D. 1003).
34. *Ar-Risālah fi't-Tankīt 'Ala'l-Mutanabbī*, by Ibn 'Abbād (*d.* A.H. 385 = A.D. 995).
35. *Nahj al-Balāghah*, by Ash-sharīf al-Murtadā (*d.* A.H. 436 = A.D. 1044).
36. *Nazm al-Qurān*, by Al-Jāhiz (*d.* A.H. 255 = A.D. 869).
37. *Al-Bayān Wa't-Tab'in*, by the same.
38. *Durrat at-Tanzil wa Ġurrat at-Ta'wīl*, by Ar-Rāzī.
39. *Tanqīḥ al-Balāghah*, by Muḥammad bin Aḥmad al-'Amīdī (*d.* A.H. 433 = A.D. 1041).
40. *Al-Faṣl wa'l-Waṣl*, by Ibn Abī'l-Barakāt.
41. *Sharḥ al-Ḥamāsah*, by At-Tabrizī (*d.* A.H. 502 = A.D. 1109).
42. *Al-Badī'*, by the same.
43. *Sharḥ al-Ash'ār as-Sittah*, by As-Sukkarī (*d.* A.H. 275 = A.D. 888).
44. *Sharḥ al-Maqṣûrah*, by Ibn Duraid (*d.* A.H. 321 = A.D. 933).
45. *Yatîmat ad-Dahr*, by Aṣ-Ṣa'ālībī.
46. *Ajnās at-Tajnīs*, by the same.
47. *Dumyat al-Qaṣr*, by Al-Bâkharzî (*d.* A.H. 467 = A.D. 1075).
48. *Kharîdat al-Qaṣr*, by Al-'Imād al-Isfahânî (*d.* A.H. 597 = A.D. 1201).
49. *Muḥāḍarât al-Uḍabâ'*, by Ar-Râgib al-Isfahânî (*d.* A.H. 502 = A.D. 1108).
50. *Sharḥ Saqt az-Zand*, by Al-Baṭalyûsî (*d.* A.H. 521 = A.D. 1127).

51. *As-Sabîl ilâ Ma'rifat Subul at-Tanzîl*, by Ash-Sharîf al-Murtaḍâ.
 52. *Al-Ġurar wa'd-Durar*, by the same.
 53. *Tanzîh al-Anbiyâ*, by the same.
 54. *Taîf al-Khayâl*, by the same.
 55. *Jawâhir al-Qurân*, by al-Ġazâlî (d. A.H. 505=A.D. 1111).
 56. *Iḥyâ' 'Ulûm ad-Dîn*, by the same.
 57. *Al-Majâz*, by Abû 'Ubaidah al-Baṣrî (d. A.H. 210=A.D. 825).
 58. *Ash-shifâ' bi-Ta'rîf Huqûq al-Muṣṭafâ*, by Qâḍî 'Iyâd (d. A.H. 544=A.D. 1149).
 59. *Qalâ'id al-Iqyân*, by Ibn Khâqân (d. A.H. 535=A.D. 1140).
 60. *Al-Maḡal as-Sâ'ir*, by Ibn al-Aṣîr (d. A.H. 637=A.D. 1239).
 61. *Al-Waṣḥî al-Marqûm*, by the same.
 62. *Al-Iqnâ'*, by Aṣ-Ṣâhib Ibn 'Abbâd (d. A.H. 385=A.D. 995).
 63. *Al-Badî'*, by Abû Ishâq aṭ-Ṭarâbulusî (d. A.H. 600=A.D. 1203).
 64. *Al-Iqd*, by Ibn 'Abd Rabbih (d. A.H. 328=A.D. 939).
 65. *Al-Badî'*, by Sharafaddîn at-Tifâshî (d. A.H. 651=A.D. 1253).
 66. *Al-Badî'*, by Ibn Munqid (d. A.H. 584=A.D. 1188).

The work is divided into 109 *Bâb* as follows :—

- | | |
|------------------------------|--|
| I. Fol. 4 ^a . | الباب الاول وهو باب الاستعارة |
| II. Fol. 8 ^b . | الباب الثاني التجنيس |
| III. Fol. 9 ^b . | الباب الثالث الطباق |
| IV. Fol. 12 ^a . | الباب الرابع رد الاعجاز على الصدور |
| V. Fol. 12 ^b . | الباب الخامس المذهب الكلامي |
| VI. Fol. 14 ^b . | الباب السادس الالتفات |
| VII. Fol. 16 ^b . | الباب السابع التمام وهو التتميم الاسم الاول
لقدامة و الثاني للعائمي * |
| VIII. Fol. 18 ^a . | الباب الثامن الاستطراد |
| IX. Fol. 18 ^a . | الباب التاسع تأكيد المدح بما يشبه الذم |
| X. Fol. 18 ^b . | الباب العاشر تجاهل العارف |
| XI. Fol. 19 ^a . | الباب الحادي عشر حسن التضمين |
| XII. Fol. 19 ^b . | الباب الثاني عشر الكناية |
| XIII. Fol. 20 ^a . | الباب الثالث عشر الانطراف في الصفة |
| XIV. Fol. 21 ^a . | الباب الرابع عشر التشبيه |

- XV. Fol. 23^b. الباب الخامس عشر عتاب المرء لنفسه
- XVI. Fol. 24^a. الباب السادس عشر حسن الابتدآت
- XVII. Fol. 24^b. الباب السابع عشر صحة الاقسام
- XVIII. Fol. 29^a. الباب الثامن عشر صحة المقابلات
- XIX. Fol. 29^b. الباب التاسع عشر التفسير
- XX. Fol. 31^a. الباب العشرون ائتلاف اللفظ مع المعنى
- XXI. Fol. 32^a. الباب الحادي والعشرون المساواة
- XXII. Fol. 33^b. الباب الثاني والعشرون الاشارة
- XXIII. Fol. 34^a. الباب الثالث والعشرون الازداف و يسمى ايضا التتبع *
- XXIV. Fol. 34^b. الباب الرابع والعشرون التمثيل
- XXV. Fol. 36^a. الباب الخامس والعشرون ائتلاف الفاصلة مع ما يدل عليه سائر الكلام و هو من مخترعات قدامة *
- XXVI. Fol. 36^b. الباب السادس والعشرون التوشيح
- XXVII. Fol. 37^a. الباب السابع والعشرون الايغال
- XXVIII. Fol. 38^a. الباب الثامن والعشرون الاحتراس
- XXIX. Fol. 38^b. الباب التاسع والعشرون مواربة براء مهملة
- XXX. Fol. 39^a. الباب الثلاثون الموازنة
- XXXI. Fol. 39^a. الباب الحادي والثلاثون التريد
- XXXII. Fol. 39^b. الباب الثاني والثلاثون القعطف
- XXXIII. Fol. 40^a. الباب الثالث والثلاثون التقويف
- XXXIV. Fol. 41^a. الباب الرابع والثلاثون التسهيم
- XXXV. Fol. 41^b. الباب الخامس والثلاثون التسميط
- XXXVI. Fol. 42^a. الباب السادس والثلاثون التورية
- XXXVII. Fol. 42^b. الباب السابع والثلاثون الترشيح
- XXXVIII. Fol. 43^a. الباب الثامن والثلاثون الاستخدام
- XXXIX. Fol. 43^b. الباب التاسع والثلاثون التغاير
- XL. Fol. 44^a. الباب الاربعون المماثلة
- XLI. Fol. 44^a. الباب الحادي والاربعون التسجيع
- XLII. Fol. 44^b. الباب الثاني والاربعون التعليل

- XLIII. Fol. 45^a. الباب الثالث و الاربعون الطاعة و العصيان
 XLIV. Fol. 45^b. الباب الرابع و الاربعون العكس و التبديل
 XLV. Fol. 46^a. الباب الخامس و الاربعون القسم
 XLVI. Fol. 47^b. الباب السادس و الاربعون السلب و الايجاب
 XLVII. Fol. 48^a. الباب السابع و الاربعون الاستدراك و الرجوع
 XLVIII. Fol. 49^b. الباب الثامن و الاربعون الاستثنا
 XLIX. Fol. 51^a. الباب التاسع و الاربعون التلغيف
 L. Fol. 52^b. الباب الخمسون جمع المختلفة و المؤتلفة
 LI. Fol. 55^a. الباب الحادى و الخمسون التوهم
 LII. Fol. 60^a. الباب الثانى و الخمسون الاطراد
 LIII. Fol. 61^a. الباب الثالث و الخمسون التكميل
 LIV. Fol. 62^a. الباب الرابع و الخمسون المناسبة
 LV. Fol. 64^b. الباب الخامس و الخمسون التكرار
 LVI. Fol. 65^a. الباب السادس و الخمسون نفي الشيء
 بايجانه *
 LVII. Fol. 66^a. الباب السابع و الخمسون التفصيل
 LVIII. Fol. 66^b. الباب الثامن و الخمسون التذليل
 LIX. Fol. 68^a. الباب التاسع و الخمسون التهذيب
 LX. Fol. 71^a. الباب الستون حسن النسق
 LXI. Fol. 72^a. الباب الحادى و الستون الانسجام
 LXII. Fol. 73^a. الباب الثانى و الستون براعة التخلص
 LXIII. Fol. 75^a. الباب الثالث و الستون التعليق
 LXIV. Fol. 75^b. الباب الرابع و الستون الادماج
 LXV. Fol. 76^a. الباب الخامس و الستون الاتساع
 LXVI. Fol. 77^a. الباب السادس و الستون المجاز
 LXVII. Fol. 79^a. الباب السابع و الستون الايجاز
 LXVIII. Fol. 88^b. الباب الثامن و الستون سلامة الاختراع
 LXIX. Fol. 89^b. الباب التاسع و الستون حسن الاتباع
 LXX. Fol. 90^a. الباب السبعون حسن البيان
 LXXI. Fol. 91^b. الباب الحادى و السبعون التوليد
 LXXII. Fol. 94^a. الباب الثانى و السبعون التنكيت
 LXXIII. Fol. 99^a. الباب الثالث و السبعون النوادر

LXXIV.	Fol. 101 ^a .	الباب الرابع و السبعون الالقاء
LXXV.	Fol. 101 ^b .	الباب الخامس و السبعون الالتزام
LXXVI.	Fol. 102 ^b .	الباب السادس و السبعون تشابه الاطراف
LXXVII.	Fol. 103 ^a .	الباب السابع و السبعون التوام
LXXVIII.	Fol. 104 ^a .	الباب الثامن و السبعون التخخير
LXXIX.	Fol. 106 ^b .	الباب التاسع و السبعون التنظير
LXXX.	Fol. 108 ^a .	الباب الثمانون التدبيح
LXXXI.	Fol. 109 ^b .	الباب الحادي و الثمانون التمزيج
LXXXII.	Fol. 110 ^a .	الباب الثاني و الثمانون الاستقصاء
LXXXIII.	Fol. 112 ^a .	الباب الثالث و الثمانون البسط
LXXXIV.	Fol. 115 ^a .	الباب الرابع و الثمانون العنوا
LXXXV.	Fol. 116 ^a .	الباب الخامس و الثمانون الايضاح
LXXXVI.	Fol. 126 ^b .	الباب السادس و الثمانون التشكيك
LXXXVII.	Fol. 127 ^a .	الباب السابع و الثمانون الحيدة و الانتقال
LXXXVIII.	Fol. 128 ^a .	الباب الثامن و الثمانون الشماعة
LXXXIX.	Fol. 128 ^b .	الباب التاسع و الثمانون التهكم
XC.	Fol. 129 ^a .	الباب التسعون التندير
XCI.	Fol. 129 ^b .	الباب الحادي و التسعون الاسجال بعد المغالطة *
XCII.	Fol. 130 ^a .	الباب الثاني و التسعون الفرائد
XCIII.	Fol. 130 ^b .	الباب الثالث و التسعون الاقتدار
XCIV.	Fol. 131 ^b .	الباب الرابع و التسعون النزاهة
XCV.	Fol. 132 ^a .	الباب الخامس و التسعون التسليم
XCVI.	Fol. 133 ^a .	الباب السادس و التسعون الافتنان
XCVII.	Fol. 135 ^a .	الباب السابع و التسعون المراجعة
XCVIII.	Fol. 136 ^a .	الباب الثامن و التسعون اثبات الشيء للشيء *
XCIX.	Fol. 137 ^a .	الباب التاسع و التسعون الريادة
C.	Fol. 137 ^b .	الباب الموفى مائة الابهام
CI.	Fol. 141 ^a .	الباب الحادي و المائة التفريق و الجمع
CII.	Fol. 141 ^b .	الباب الثاني بعد المائة القول بالموجب

- CIII. Fol. 142^a. الباب الثالث بعد المائة حصر العزى
 CIV. Fol. 143^b. الباب الرابع بعد المائة المقارنة
 CV. Fol. 145^a. الباب الخامس بعد المائة الرمز و الأيماء
 CVI. Fol. 145^b. الباب السادس بعد المائة المناقضة
 CVII. Fol. 146^b. الباب السابع بعد المائة الانفصال
 CVIII. Fol. 154^b. الباب الثامن بعد المائة الإبداع
 CIX. Fol. 156^a. الباب التاسع بعد المائة حسن الغائمة

For another copy of the work see Cairo, vol. i, p. 312.

Written in fair Arabian Naskh, within double red ruled borders.

Dated the 27th Rabīʿ I, A.H. 1111 = A.D. 1699.

Scribe : يوسف الشهير بابن الوكيل الملوي .

The title-page contains a note by Muḥammad bin ʿAbdallāh Ibn Humaid an-Najdī (*d.* A.H. 1295 = A.D. 1878), the author of *As-Suḥub al-Wābilah*, with reference to his purchase of the MS.

No. 1373.

fol. 138 ; lines 19 ; size $10 \times 6\frac{3}{4}$; $7 \times 4\frac{1}{2}$.

مجاز القرآن

MAJĀZ AL-QURĀN.

A work on the rhetorical beauties of the text of the Qurān, complete in two separate volumes.

Author : ʿIzzaddīn Abū Muḥammad ʿAbdalʿazīz bin ʿAbdas-salām bin Abīʿl-Qāsim bin Ḥasan bin Muḥammad bin Muḥaddab, surnamed Sultān al-ʿUlāmāʾ as-Sulamī ad-Dimashqī *عز الدين ابو محمد عز الدين بن عبد السلام بن ابي القاسم بن حسن بن محمد بن مهذب الملقب بسلطان العلماء السلمي الدمشقي* .

Vol. I.

Defective at the beginning. It opens abruptly thus :—

خلوا و كانوا كما ذكرناه و كذلك قوله فانجيذاه و الذين معه برحمة
 منا تقديره و الذين آمنوا معه بدليل قوله لنخرجنك يا شعيب و الذين
 آمنوا معك و كذلك نظيره و اما وصف الفاعل و المفعول بالمصدر فقد
 قيل انه من مجاز الحذف و قيل انه من مجاز المبالغة فى الصفة الخ *

The author, whom As-Subkī (*Ṭabaqāt al-Kubrā*, vol. vi, fol. 195^a) calls a master of the highest authority in religious questions,

was born at Damascus, A.H. 577 = A.D. 1181. He completed his study of jurisprudence under Shaiḫ Fakhraddīn Ibn 'Asâkir (*d.* A.H. 620 = A.D. 1223) and Saifaddīn Abu'l-Ḥasan al-Âmidî (*d.* A.H. 631 = A.D. 1233), and heard traditions from Qâsim bin 'Alî Ibn 'Asâkir (*d.* A.H. 600 = A.D. 1203) and several other famous traditionists of the day. For a time he delivered lectures in the Zâwîyah Ġazâliyah and other similar institutions in Damascus; and later on he became the Khaṭīb and Imâm of Jâmi' al-Umawî. He was highly respected by Aṣ-Ṣâliḥ Ismâ'il (A.H. 635–643 = A.D. 1237–1245), the ruler of Damascus, under whose patronage he passed a considerable period of his life in that city. When Aṣ-Ṣâliḥ Ismâ'il, in consequence of the treaty made with the Crusaders, ceded to them the town of Ṣafad and the fort of Shaqif, our author vehemently protested against this procedure, and dropped Aṣ-Ṣâliḥ Ismâ'il's name from the Khuṭbah. Shaiḫ Abû 'Amr 'Uṣmân bin 'Umar Ibn Ḥâjib (*d.* A.H. 646 = A.D. 1248), another influential scholar, sided with our author. Consequently, in A.H. 639 = A.D. 1241, both the learned divines were expelled from Damascus. Our author proceeded to Cairo, where Al-Malik aṣ-Ṣâliḥ Najmaddīn Ayyûb, the then ruling sovereign of Cairo, received him with great distinction, and made him the Khaṭīb and Qâḍî of Jâmi' 'Amr bin al-'Âṣ. When this Sultân built the celebrated college, known as Madrasat aṣ-Ṣâliḥîyah, our author received the professorial chair of Shâfi'ite law.

When Al-Malik aṣ-Ṣâliḥ Najmaddīn of Cairo besieged Damascus, and a treaty of peace was concluded between Aṣ-Ṣâliḥ Najmaddīn and Aṣ-Ṣâliḥ Ismâ'il, our author was once more received into favour by the latter and was appointed Khaṭīb of the Zâwîyah Ġazâliyah, and was subsequently raised to the dignity of the Qâḍî of Damascus. After a time, Aṣ-Ṣâliḥ Ismâ'il again concluded a treaty with the Crusaders, to which 'Abdal'azîz once more objected, with his consequent dismissal. He was, however, again taken into favour, and remained in favour till he breathed his last on the 9th Jumâda I, A.H. 660 = A.D. 1262. Of his many valuable works, *Al-Qawâ'id al-Kubrâ* and *Kitâb Majâz al-Qurân*, says As-Subkî, are sufficient to prove his high authority in religious matters. His celebrated pamphlet in defence of Ash'arite tenets is discussed at great length by As-Subkî in the *Ṭabaqât al-Kubrâ*, vol. vi, foll. 195–219. For further particulars of his life and works see *Mir'ât al-Janân*, fol. 417^a; *Dustûr al-I'lâm*, fol. 64^a; *Mujmal Faṣîḥi*, fol. 187^b; *Ṭabaqât* by Ibn al-Mulaqqin, fol. 55^a; *Ṭabaqât* by Al-Isnawî, fol. 78^b; *Ṭabaqât* by Ibn Qâḍî Shuhbah, fol. 49^a; and Brock., vol. i, p. 430.

The entire work is divided into 48 *Faṣl*, each subdivided

into several *Anwâ'*. The present volume contains the first 47 *Faṣl*, the last of which deals with *الجمع بين الحقيقة و المجاز في لفظ واحد*. It was abridged by As-Suyûtî, under the title *Majāz al-Fursân ilâ Majāz al-Qurân*. See Hâj. Khal., vol. v, p. 380.

For other copies see Br. Mus., No. 834; and Hamidiyah, No. 111.

The colophon reads thus:—

تم الجزء الاول من كتاب المجاز بحمد الله و عونه يتلوه الجزء الثاني و هو الفصل الثامن و الاربعون في امثلة حذف المضافات على ترتيب السور و الآيات و به اختتام الكتاب و وافق الفراغ من هذا الجزء في ليلة يسفر صباحها عن تاسع عشرين المحرم الحرام سنة سبع و ثمانين و ستمائة *

An old copy. Written in Arabian Naskh, with occasional vowel-points.

Dated the 29th Muḥarram, A.H. 687=A.D. 1288.

Scribe: يونس بن عبد المجيد الارمني.

No. 1374.

fol. 114; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, containing the 48th *Faṣl* of the work.

Beginning:—

الفصل الثامن و الاربعون في امثلة حذف المضافات على ترتيب السور و الآيات النح *

The whole of this volume is arranged in the order of the *Sûrahs* of the Qurân.

Some folios are wanting towards the end. The MS. breaks off abruptly thus:—

الثاني عشر التجوز بالمصدر عن الفاعل اخف من ذكر الفاعل كقولك مررت برجل عدل فانه اخف من عادل و كذلك يؤمنون بالغيب اخف من يؤمنون بالغائب الثالث عشر نكح اخف من تزوج لان فعل اخف من تفعل فلذلك كثر ذكر النكاح *

Written in the same hand as Vol. I.

Not dated ; but it can be assumed that the date of transcription is that of vol. I. The last few folios are water-stained, so that several lines in every page have become illegible.

No. 1375.

fol. 41 ; lines 21 ; size $9\frac{3}{4} \times 6\frac{1}{2}$; 8×5 .

التذكار في افضل الانكار

AT-TIDKÂR FÎ AFDAL AL-ADKÂR.

A treatise in which the author seeks to prove that the reading and understanding of the Qurân is in itself a prayer, and indeed the greatest of prayers.

Author : Abû 'Abdallâh Muḥammad bin Aḥmad bin Abî Bakr bin Farah al-Anṣârî al-Mâlikî al-Khazrajî al-Qurṭubî أبو عبد الله محمد بن أحمد بن أبي بكر بن فرح الأنصاري المالكي الخزرجي القرطبي, a man of great piety and vast learning. He wrote a large number of works, all of which are accounted very valuable by Aḍ-Ḍahabî and others. He died at Munyatu Ibn Khaṣīb (a village in Egypt) on the night of Monday, the 9th Shawwâl, A.H. 671 = A.D. 1272. See Nafḥ at-Ṭib, vol. i, p. 422 ; Tabaqât al-Mufasssîrîn by Ad-Dâ'ûdî, fol. 78^a ; and Brock., vol. i, p. 415. See also Hâj. Khal., vol. ii, p. 254, where the author's death is placed in A.H. 668 = A.D. 1269.

Beginning :—

قال الشيخ الفقيه الامام العالم العامل الزاهد الورع ابو عبد الله محمد بن احمد بن فرح الانصاري الخزرجي الاندلسي ثم القرطبي
 رضى الله عنه آمين الحمد لله الذي جعل القرآن لنا طريقا اليه و سبيلا النج *

The work is divided into forty *Bâb* as follows :—

- I. Fol. 4^a. الباب الاول في ذكر ان القرآن كلام الله عز وجل و انه منزل غير مخلوق *
- II. Fol. 4^b. الباب الثاني في ذكر تنزيل القرآن و اسمائه و ترتيب سورة و آياته *
- III. Fol. 6^b. الباب الثالث في ذكر ان القرآن على سبعة احرف *

- IV. Fol. 7^a. الباب الرابع في ذكر ما ورد من الحديث في فضل القرآن العظيم و ان ابواب السماء تفتح عند قراءته *
- V. Fol. 7^b. الباب الخامس في ذكر ما ورد من علو القرآن على سائر كتب الله المنزلة *
- VI. Fol. 8^a. الباب السادس في ذكر ما جاء من تفضيل القرآن بعضه على بعض *
- VII. Fol. 11^a. الباب السابع في ان القرآن العظيم افضل الذكر اذا عمل به *
- VIII. Fol. 12^a. الباب الثامن في قوله تعالى ثم اورثنا الكتاب الدين امطفينا من عبادنا *
- IX. Fol. 13^a. الباب التاسع في فضل من أُعطى القرآن وعمل به وما له من الاجر *
- X. Fol. 13^b. الباب العاشر في مثل من قرأ القرآن وعمل به وما له من الاجر *
- XI. Fol. 13^b. الباب الحادي عشر في الماهر بالقرآن وما له من الاجر *
- XII. Fol. 14^b. الباب الثاني عشر في ذكر ما ورد ان القرآن حجة لك او عليك *
- XIII. Fol. 15^a. الباب الثالث عشر في ذكر الاداب التي ينبغي لمعامل القرآن ان يلزم بها نفسه *
- XIV. Fol. 15^b. الباب الرابع عشر في الامر بتعليم القرآن و اتباع ما فيه و التمسك به *
- XV. Fol. 15^b. الباب الخامس عشر في ذكر ان افضل الخلق ايماناً من عمل بما في القرآن *
- XVI. Fol. 16^a. الباب السادس عشر في ذكر ما جاء في تلاوة القرآن في الصلاة وانها من افضل الاعمال *
- XVII. Fol. 17^b. الباب السابع عشر في ذكر المدة التي يستحب فيها ختم القرآن و فضل ذلك *
- XVIII. Fol. 18^b. الباب الثامن عشر في ذكر فضل ختم القرآن و ما يستحب ان يعمل فيه *

- XIX. Fol. 20^b. الباب التاسع عشر في ذكر ان القلوب تصدا
وجلأؤهما تلاوة القرآن *
- XX. Fol. 20^b. الباب العشرون في ان العلم و القرآن ميراث
الانبياء عليهم السلام *
- XXI. Fol. 21^a. الباب الحادي والعشرون في ذكر ما يجوز
من السؤال بالقرآن عند تلاوته وما لا يجوز *
- XXII. Fol. 21^b. الباب الثاني والعشرون في الامر بتعاهد
القرآن بكثرة التلاوة *
- XXIII. Fol. 21^b. الباب الثالث والعشرون في تنزل السكينة
لقراءة القرآن و الامر بمداومة القرآن *
- XXIV. Fol. 22^a. الباب الرابع والعشرون في ذكر ثواب قارى
القرآن و مستمعه و ما لهما من الثواب
العظيم *
- XXV. Fol. 23^b. الباب الخامس والعشرون في ذكر ثواب من
قرأ القرآن فاعربه *
- XXVI. Fol. 24^b. الباب السادس والعشرون في فضل قراءة
السريع على قراءة الجهر *
- XXVII. Fol. 25^a. الباب السابع والعشرون في فضل من تعلم
القرآن او علمه *
- XXVIII. Fol. 26^a. الباب الثامن والعشرون في ذكر ما يدفع من
البلاء من تعلم القرآن *
- XXIX. Fol. 26^a. الباب التاسع والعشرون في ذكر اخذ الاجرة
على تعليم القرآن و ما ورد في ذلك
من الحديث *
- XXX. Fol. 26^b. الباب الثلثون في اضاءة البيت الذي يقرأ
فيه القرآن و كثرة خيرة *
- XXXI. Fol. 27^a. الباب الحادي والثلثون في ذكر ما ورد في
ترتيل القرآن و الاسترسال فيه و انكار
على من خالف ذلك *
- XXXII. Fol. 28^a. الباب الثاني والثلثون في ذكر ما ورد في
تحسين القراءة و ترجيعها بالصوت الحسن
و ما قالت العلماء في ذلك *

- XXXIII. Fol. 30^b. الباب الثالث و الثلثون في ذكر الآداب التي
تلتزم حامل القرآن و قاربه من تعظيم
القرآن و حرمة *
XXXIV. Fol. 35^a. الباب الرابع و الثلثون في ما جاء في حامل
القرآن و ما هو و من هو و في من عاداه *
XXXV. Fol. 35^b. الباب الخامس و الثلثون في ذكر ما ورد في
البكاء من خشية الله عز و جل عند
سماع القرآن *
XXXVI. Fol. 36^a. الباب السادس و الثلثون في الصعق و الغشية
عند سماع القرآن و تلاوته *
XXXVII. Fol. 37^a. الباب السابع و الثلثون في ذكر ما جاء ان
القرآن شافع و مشفع *
XXXVIII. Fol. 37^b. الباب الثامن و الثلثون في ذكر ما ورد في
من حفظ القرآن و نسيه *
XXXIX. Fol. 38^a. الباب التاسع و الثلثون في تعذيب اهل القرآن
و العلم من العجب و الرياء و الغيبة
و الفحشاء *

The fortieth *Bâb* (on the excellence of the *Sûrahs* and verses of the Qurân و آياته), with which the work ends, is defective at the beginning.

For another copy of the work see Waliaddîn, No. 72.

A correct and very early copy. Written in fair Arabian Naskh. Fol. 39^b is blank. Foll. 1-3, 38 and 39 are supplied in a later hand. Dated A.H. 740 = A.D. 1339.

No. 1376.

(foll. 310 ; lines 55 ; size 14½ × 9 ; 11½ × 6.

الجامع لاحكام القرآن

AL-JÂMI' LI AḤKÂM AL-QURÂN.

Fragment of a copious commentary on the Qurân, by the author of the preceding work.

The present copy contains about one-third of the entire work,

which, according to Ad-Dâ'ûdî, was originally arranged by the author in twelve volumes. It extends from the beginning of the work to the commentary on the 44th verse of *Sûrat al-Hûd* (chapter xi).

Beginning :—

قال الشيخ الفقيه الامام العالم العلامة الحافظ المتقن المحدث عن
رسول الله صلى الله عليه وسلم ابو عبد الله محمد بن احمد بن ابي بكر
بن فرح الانصاري الخزرجي الاندلسي ثم القرطبي غفر الله لهما و لجميع
المسلمين الحمد لله المبتدي بحمد نفسه قبل ان يحمد حامد الخ *

The commentary, as the author tells us in the preface, contains the following :—(i) Explanation of the text ; (ii) lexicography of difficult words ; (iii) grammatical comments ; (iv) various readings and correct pronunciation of verses of the Qurân ; (v) refutation of all anti-Islamic arguments ; (vi) traditions supporting or explaining the divine commands contained in verses of the Qurân, or stating the circumstances of their revelation ; (vii) sayings of the great saints which throw light on verses of the Qurân. The author tells us that he made it a point never to mention any tradition or any sort of saying in this commentary without stating the source and giving the unbroken chain of successive narrators on whose authority the same is narrated.

The contents of the introduction may be gathered from the following table :—

Fol. 2 ^a .	باب ذكر جمل من فضائل القرآن و الترغيب فيه و فضل طالبه و قاربه و مستمعه و العامل به *
Fol. 2 ^b .	باب كيفية التلاوة لكتاب الله تعالى و ما بكرة منها و ما يحرم و اختلاف الناس في ذلك *
Fol. 3 ^a .	باب تحذير اهل القرآن و العلم من الربا و غيره
Fol. 3 ^b .	باب ما ينبغي لصاحب القرآن ياخذ نفسه و لا يغفل عنه
Fol. 4 ^a .	باب ما جاء في اعراب القرآن و تعليمه و العت عليه و ثواب من قرأ القرآن معربا *
Fol. 4 ^a .	باب ما جاء في تفسير القرآن
Fol. 4 ^a .	باب ما جاء في حامل القرآن و من هو و من عاداه
Fol. 4 ^b .	باب ما يلزم قارى القرآن و حامله من تعظيم القرآن

- Fol. 5^a. باب ما جاء فى الوعيد في تفسير القرآن بالرواى و الجرواۃ
على ذلك *
- Fol. 5^b. باب تبيين الكتاب بالسنة وما جاء في ذلك
- Fol. 5^b. باب كيفية العلم و الفقه لكتاب الله تعالى و سنة نبيه صلى
الله عليه وسلم و ما جاء على انه سهل على من تقدم
العمل به دون حفظه *
- Fol. 6^a. باب معنى قول النبي صلى الله عليه وسلم ان هذا القرآن
انزل على سبعة احرف فاقروا ما تيسر منه *
- Fol. 6^b. باب ذكر جمع القرآن و سبب كتب عثمان المصاحف و احراق
ما سواها و ذكر من حفظ القرآن من الصحابة *
- Fol. 8^a. باب ما جاء في ترتيب سور القرآن و آياته و شكله و نقطه
و تجزيته و تعشيره و عدد حروفه و اجزائه و كلماته *
- Fol. 8^b. باب ذكر معنى السورة و الآية و الكلمة و الحرف
- Fol. 9^a. باب هل ورد فى القرآن كلمات خارجة عن لغات العرب
- Fol. 9^b. باب ذكر نكت في اعجاز القرآن و شرائط المعجزة و حقيقتها
- Fol. 10^a. باب التنبيه على احاديث وضعت في فضل سور القرآن وغيرها
- Fol. 10^a. باب ما جاء من الحجة فى الرد على من طعن فى القرآن
و خالف مصحف عثمان بالزيادة و النقصان *
- Fol. 10^b. القول فى الاستعاذة و فيها اثنى عشر مسئلة
- Fol. 11^a. البسملة و فيها سبع و عشرون مسئلة

For other copies see Berlin, Nos. 810-13; Leyden, No. 1674; Escur., Nos. 1279-91; Landberg-Brill, No. 213; Cairo, vol. i, p. 159; Ayâ Şûfiyah, Nos. 227-31; Kûprilizâdah, Nos. 115-6; Nûr 'Uşmâniyah, Nos. 371-81; Waliaddîn, Nos. 207-13; Hûr Lailâ, Nos. 31-2; and Âsafiyah, pp. 536-8.

Written in elegant small Naskh, within broad gold and coloured ruled borders.

Not dated; probably 18th century.

The MS. was collated with three other copies of the work, as stated in the following note at the end:—

بلغ مقابلة على نسخ ثلاثة *

No. 1377.

foll. 100 ; lines 13 ; size 7 × 5 ; 5 × 3½.

التبيان في آداب حملة القرآن

AT-TIBYÂN FÎ ÂDÂB ḤAMALAT
AL-QURÂN.

A work treating of the merit attached to the recitation of the Qurân, of the regard due to the men who hand it down, and of the rules to be observed in reading, teaching and transcribing the Holy Book.

Author: Abû Zakariyâ Yaḥyâ bin Sharaf bin Mirâ bin al-Ḥasan bin al-Ḥusain bin Jum'ah bin Ḥizâmî al-Ḥizâmî al-Ḥawrânî, commonly called Muḥîyaddîn an-Nawawî بن شرف بن زكريا يحيى بن حزام الحزامي الحوراني الشهير مروي بن الحسن بن الحسين بن جمعة بن حزام الحزامي الحوراني الشهير بمعى الدين النووي (d. A.H. 676 = A.D. 1277 ; see Lib. Cat., vol. v, part i, No. 192).

Beginning:—

الحمد لله الكريم المذنب الطول و الفضل و الاحسان الذي هدانا
للايمان و فضل ديننا على سائر الاديان اما بعد
فان الله سبحانه و تعالى من على هذه الامة زاده الله شرفا بالدين الذي
ارتضاه دين الاسلام و ارساله اليها محمدا خيرا الانام الخ *

In a short preface the author tells us that it was the difficulty experienced by his contemporaries in consulting the longer works, treating of the rules to be observed in reading and teaching the Qurân, which induced him to compile a slighter work, which his brethren could read with ease.

The work is divided into ten *Bâb*, for a full description of which see Berlin, No. 614. See also Ḥâj. Khal., vol. ii, p. 184, where it is stated that the author himself abridged this work, under the title *Mukhtâr at-Tibyan*, and that Muḥammad bin Muḥammad al-Îjî translated *At-Tibyan* into Persian, under the title *Hadîqat al-Bayân*.

For other copies see Berlin, Nos. 614–20 ; Leyden, No. 1636 ; Br. Mus. Suppl., No. 1206, ii ; Paris, No. 592 ; Escur., No. 1430 ; Ayâ Şûfiyah, No. 33 ; Kûprilizâdah, No. 12 ; and Cairo, vol. vii, p. 180.

The work has been printed at Bûlâq, A.H. 1286, in the margin of a volume containing the text of *Manâr al-Hudâ fî'l-Waqf wa'l-Ibtidâ'* by Aḥmad al-Aḥmûnî.

In the margin of the last folio, there is a note to the effect that the author commenced the work on Thursday, the 12th Rabî'I, and completed it on Thursday, the 3rd of Rabî'II, A.H. 666=A.D. 1267.

Written in fair Arabian Naskh, with the headings in red.

Dated A.H. 848=A.D. 1444.

Scribe: عبد الله بن رمضان بن خميس الشانعي البادرائى .

No. 1378.

fol. 92; lines 24; size $8\frac{3}{4} \times 5$; $6\frac{1}{2} \times 3\frac{1}{4}$.

البرهان في ترتيب سور القرآن

AL-BURHÂN FÎ TÂRTÎB SUWAR
AL-QURÂN.

A rare work treating of the underlying connections of the Sûrahs of the Qurân one with another, designated by Hâj. Khal., vol. ii, p. 47, البرهان في تناسب سور القرآن .

Author: Abû Ja'far Aḥmad bin Ibrâhîm bin az-Zubair aṣ-Ṣaqafî al-Āsimî al-Ġarnâtî al-rûbîr al-thaqafî al-ġaṣmî ابو جعفر احمد بن ابراهيم بن الزبير الثقفى العاصمى الغرناطى, the foremost traditionist and Qurân-reader of his time in Andalusia (Spain). He was born at Granada (or according to some at Jayyân) in A.H. 627=A.D. 1230. He studied at Granada and Malaga under several eminent scholars. He learnt the various readings and correct pronunciation of the Qurân from Abdu'l-Ḥasan 'Alî bin Muḥammad bin 'Alî al-Ġâfiqî ash-Shârî (d. A.H. 649=A.D. 1251; see *Ṭabaqât al-Qurrâ'*, fol. 154^b) and Ismâ'îl bin Yaḥyâ bin Ismâ'îl al-Āṭṭâr (d. A.H. 668=A.D. 1269; see *ibid.*, fol. 155^a), the great Qurân-readers of the time. After completing his education, he delivered lectures on the Qurân and Ḥadîṣ at Granada, where a large number of pupils thronged to him from far and near. One of his pupils, Abu'l-Ḥayyân al-Andalusî (d. A.H. 745=A.D. 1345), describes him as a man of great eloquence and a scholar of the highest repute, deeply versed in Ḥadîṣ, Tafsîr, grammar and history. He wrote, besides the present work, a commentary on the Qurân, entitled ملاك التاويل (see Hâj. Khal., vol. vi, p. 102); an annotation to the grammatical work of Sibawaih (d. A.H. 180=A.D. 796), entitled تعليق على كتاب سيبويه (see *ibid.*, vol. v, p. 99); a continuation of the *Kitâb aṣ-Ṣilah*, a work containing biographical notices of eminent

scholars of Andalus by Ibn Bashkuâl (*d.* A.H. 578=A.D. 1183); a work on the excellence of *Jihâd* (religious war), entitled سبيل الرشاد في افضل الجهاد; a theological work, entitled دعم الجاهل عن اعتساف; a biographical dictionary of his *Shaikhs*, entitled المعجم الاعلام بمن ختم به قطر (see Hâj. Khal., vol. i, p. 363). He had much trouble with the rulers of the country. Once he was imprisoned by a royal decree; but soon after he was appointed Imâm of Al-Jâmi' al-Kabîr at Granada. He died on the 12th Rabî'I, A.H. 708=A.D. 1308. See Tadkirat al-Huffâz, vol. iv, p. 275; Mira'ât al-Janân, fol. 442^a; Dustûr al-'Ilâm, fol. 59^b; Ad-Durar al-Kâminah, vol. i, fol. 24^b; Ṭabaqât al-Mufasssîrîn by Ad-Dâ'ûdî, fol. 3^a; Buġyat al-Wu'ât, fol. 96^b; Ṭabaqât al-Qurrâ', fol. 172^a; and Tâj at-Ṭabaqât, vol. viii, fol. 15^b.

Beginning:—

الحمد لله الحكيم العليم العلي العظيم ذى الفضل العميم والوجود
القديم الذي ابتدأ الانسان بالنعيم فرادى و مثنى و خلقه في احسن
تقويم بعد كونه نطفة من منى تمنى النخ *

Before proceeding to treat of the subject, the author in an introductory *Bâb* (fol. 2^b) explains what he means by ترتيب السور; and he arranges the rest of the work according to the *Sûrahs* of the Qurân.

No other copy of the work is known.

Written in fair Arabian Naskh, within double red ruled borders, Foll. 62 and 69 should be transposed.

Dated Saturday, the 1st Rabî'I, A.H. 1111=A.D. 1699.

Scribe: يوسف الشهير بابن الوكيل العلوي.

No. 1379.

fol. 545; lines 27; size $11\frac{3}{4} \times 6\frac{1}{4}$; $7\frac{1}{2} \times 4\frac{1}{4}$.

مدارك التنزيل وحقائق التأويل

MADÂRIK AT-TANZIL WÂ ḤÂQÂ'IQ AT-TA'WÎL.

A commentary on the Qurân, by Ḥâfîzaddîn Abu'l-Barakât 'Abdallâh bin Aḥmad an-Nasafi احمد بن عبد الله بن البركات

النسفي (*d.* A.H. 710=A.D. 1310; see Lib. Cat., vol. x, No. 526); complete in one volume.

Beginning:—

الحمد لله المنزه بذاته عن اشارة الاوهام المقدس بصفاته عن ادراك

العقول و الانهام النخ *

The work is a commentary on the Qurân according to the Ḥanafite principles. It is one of the most popular commentaries among the Sunnis. See Hāj. Khal., vol. v, p. 470.

For other copies see Br. Mus., Nos. 68–9; India Office, Nos. 95–6; Ayâ Şûfiyah, Nos. 280–4; Yenî, No. 94; Râgib Pâshâ, Nos. 228–9; Kûprilîzâdah, Nos. 138–9; Bashîr Âgâ, No. 55; Nûr ‘Uşmânîyah, Nos. 456–8; Walîaddîn, Nos. 254–9; Ḥamîdîyah, No. 112; Cairo, vol. i, p. 209; Âsafîyah, p. 556; and Râmpûr, p. 41.

The work has been printed in Cairo, A.H. 1309. It has been repeatedly lithographed in India.

Written in elegant Naskh, within gold and coloured ruled borders. The passages quoted from the text are in red.

Not dated; probably 17th century.

No. 1380.

fol. 354; lines 25; size $10\frac{1}{2} \times 6$; $8\frac{1}{4} \times 4$.

The Same.

Another copy of the same work, in two volumes.

Vol. I.

Beginning like the preceding copy and ending with the commentary on *Sûrat Banî Isrâ’il* (chapter xvii).

No. 1381.

fol. 376; lines and size same as above.

Vol. II.

Beginning with the commentary on *Sûrat al-Kahf* (chapter xviii) and extending to the end of the Qurân.

Written in fair Naskh, within gold and coloured ruled borders.

The titles of the Sûrahs and the quotations from the text are in red.

The first volume has a double-page 'Unwân.

Not dated ; probably 17th century.

No. 1382.

fol. 286 ; lines 25 ; size $10\frac{1}{2} \times 7$; $8 \times 4\frac{1}{4}$.

انوار التنزيل واسرار التأويل

ANWÂR AT-TANZÎL WA ASRÂR AT-TA'WÎL.

The well-known commentary on the Qurân, by Qâdî Nâsiraddîn Abû Sa'id (or Abu'l-Khair) 'Abdallâh bin 'Umar bin Muḥammad bin 'Alî al-Baidâwî ash-Shâfi'î (ابو سعيد (ابو الخير) عبد الله بن عمر بن محمد بن علي البياضوي الشافعي).

Complete in two separate volumes.

Vol. I.

Beginning :—

الحمد لله الذي نزل الفرقان على عبده ليكون للعالمين نذيرا
..... و بعد فان اعظم الامور مقدارا و ارفعها شرفا و منارا علم التفسير
الذي هو رئيس العلوم الدينية النخ *

The author, a great grammarian and a jurist of eminent talent, who belonged to the Shâfi'î school, was born at Baidâ, a little town in the district of Shîrâz. He studied at Shîrâz under his father, 'Umar bin Muḥammad, who held the office of Chief Judge at that place under the Atâbak Abû Bakr bin Sa'd. After finishing his education our author held the post of a Qâdî at Shîrâz and subsequently that of Qâdî'l-Qudât at Tabrîz. He received his spiritual training from Shaikh Muḥammad bin Muḥammad al-Kahtânî, under whose influence he abandoned worldly avocations and attached himself to the company of the holy saint. As-Subkî, Ṭabaqât al-Kubrâ, vol. vi, fol. 174^b, describes him as a man of great piety and vast learning. He wrote, besides the present work, several other books on grammar, logic, theology and law. He is also the author of the Persian work entitled نظام التواريخ, a general history of Persia from the earliest time to A.H. 674=A.D. 1275 (see Br. Mus. Pers.,

p. 823^b). He died, according to Brock., vol. i, p. 416, and Hāj. Khal., vol. i, p. 469, in A.H. 685=A.D. 1286, and was buried close to the tomb of his Shaikh. Other dates are also given of his death, viz., A.H. 691=A.D. 1292, A.H. 692=A.D. 1293, A.H. 695=A.D. 1296, and A.H. 710=A.D. 1310. What may be taken as the authoritative date, however, is probably that given in the preface to the '*Ināyat al-Qidī*', a gloss on the present work, viz., A.H. 719=A.D. 1319. For further particulars of the author's life see *Ṭabaqāt al-Mufasssīrīn* by Ad-Dā'ūdī, fol. 38^a; *Ṭabaqāt* by Al-Isnawī, fol. 50^a; *Ṭabaqāt* by Ibn Qāḍī Shuhbah, fol. 98^b; *Ṭabaqāt al-Kubrā* by As-Subkī, vol. vi, fol. 174^b; *Buġyat al-Wu'āt*, fol. 225^a; *Mir'āt al-Janān*, fol. 435^a; *Ḥabīb as-Siyar*, vol. iii, p. 77; and *Dustūr al-I'lām*, fol. 22^a.

The present work, which, according to Rieu (Br. Mus. Pers. loc. cit.), made the author's name familiar in Europe, is very popular and widely read. It was written with a view to support Sunnite principles and to take the place of *al-Kashshāf* (No. 1339 above), which is full of Mu'tazalite doctrines. Hāj. Khal. (loc. cit.) has the following about the work:—

و تفسیره هذا کتاب عظیم الشأن غني عن البيان و لخص فيه من
الكشاف ما يتعلق بالاعراب و المعانى و البيان و من التفسير الكبير ما
يتعلق بالحكمة و الكلام و من تفسير الراغب ما يتعلق بالاشتقاق و غوامض
الحقائق و لطائف الاشارات و ضم اليه ما روى زناد فكرة من الوجوه
المعقولة و التصرفات المقبولة فجلالين الشك عن السريرة و زاد فى
العلم بسطة و بصيرة كما قال مولانا المنشى - * شعر *

اولو الاباب لم يأتو بكشف قناع ما يتلى
ولكن كان للفاضي يد بيضاء لا تبلى

For other copies see Berlin, Nos. 817-23; Leyden, Nos. 1676, 2696; India Office, Nos. 70-93; München, No. 88; Br. Mus., p. 64^b; Br. Mus. Suppl., No. 116; Bûhâr, No. 4; Hûr Lailâ, No. 25; Bashîr Âgâ, No. 24; Yenî, No. 33; Kûprîlizâdah, Nos. 73-82; Ayâ Şûfiyah, Nos. 150-70; Nûr 'Uşmâniyah, Nos. 340-69; Waliaddîn, Nos. 187-205; Hamîdiyyah, Nos. 89-94; Râmpûr, pp. 21, 22; and Âsafîyah, p. 532.

The work was edited by Fleischer and published in two vols., Leipzig, 1846-8. It was also printed in Bûlâq, A.H. 1282; and in

Constantinople, A.H. 1303. It has been twice lithographed in India, viz., Lucknow, A.H. 1282; and Bombay, A.H. 1277.

An index of the whole work has been prepared and published by W. Fell, Leipzig, 1878.

D. S. Margoliouth has translated and explained the commentary of Al-Baidâwî on *Sûratu Âli 'Imrân* (chapter iii), which he published under the title of *Chrestomathia Baidawiana*, London, 1894.

The present volume extends from the beginning of the Qurân to the end of *Sûrat al-Kahf* (chapter xviii).

Written in elegant small Naskh, within gold and coloured ruled borders; with copious marginal notes in the same hand as the text.

Dated Saturday, the 24th Rabi'II, A.H. 1088=A.D. 1677.

Scribe: محمد ظريف.

No. 1383.

foll. 230; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, extending from *Sûratu Maryam* (chapter xix) to the end of the Qurân.

From the colophon we learn that the transcription of the MS. was begun by Muḥammad Zarîf al-Bihârî at Patna in A.H. 1088=A.D. 1677, but was completed by Muḥammad Nâsir al-Lâhûrî at Ajmer in the beginning of Jumâdâ II, A.H. 1111=A.D. 1699. The handwriting is so uniform throughout that it is difficult to determine where one scribe ends and the other begins.

Written in elegant small Naskh, within gold and coloured ruled borders, with copious marginal notes in the same hand as the text.

A fly-leaf at the end contains a list of the Sûrahs of the Qurân.

No. 1384.

foll. 798; lines 19; size $10 \times 6\frac{3}{4}$; $6\frac{1}{2} \times 4$.

The Same.

Another copy of the same commentary complete in two parts.

Written in elegant Naskh, within gold and blue ruled borders; with an illuminated frontispiece at the beginning of each part.

Foll. 429^b–430^a are blank.

Not dated : probably 17th century.

The title-page contains a note, stating that the MS. was once purchased by a certain Muḥammad Ṣiddîq for Rs. 100.

No. 1385.

foll. 281 ; lines 23 ; size $8 \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

An incomplete copy of the same work. It extends from *Sûratu Yâsîn* (chapter xxxvi) to the end of the Qurân.

Written in elegant Arabian Naskḥ, within gold and red ruled borders. Fol. 247 is supplied in a later hand.

Dated A.H. 1065 = A.D. 1655.

Scribe : ابراهيم خريئة دار مقول وزير داود پاشا.

A seal, bearing the inscription مظهر لطف رحيم ابراهيم is found in the margin of several folios.

No. 1386.

foll. 15 ; lines 13 ; size $8\frac{3}{4} \times 6\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

The last *Juz* of the same work. It extends from the beginning of *Sûrat an-Naba'* (chapter lxxviii) to the end of the Qurân.

The colophon reads thus :—

تمت تفسير الجزء الاخير من القرآن المنسوب الى قاضى عليه

الرحمة والغفران *

Written in clear Arabian Naskḥ, with quotations from the text in red.

Dated A.H. 1123 = A.D. 1711.

Scribe : يوسف فارسي.

The MS. was presented to the library by C. E. A. W. Oldham, C.S.I., Commissioner of Patna, in July, 1922.

No. 1387.

foll. 335; lines 92; size $10 \times 6\frac{1}{2}$; 7×4 .

حاشية الكازروني على تفسير البيضاوي

HÂSHIYAT AL-KÂZARÛNÎ 'ALÂ
TAFSÎR AL-BAIDÂWÎ.

A gloss on Al-Baidâwî's commentary on the Qurân, by Abu'l-Faḍl Muḥammad al-Qurashî aṣ-Ṣiddiqî al-Khatîb, better known as al-Kâzarûnî. He wrote, besides the present work, a commentary on the *الارشاد فى النحو*, a treatise on grammar by Shihâbaddîn Aḥmad bin Shamsaddîn bin 'Umar al-Hindî ad-Dawlatâbâdî (see Hâj. Khal., vol. i, p. 255), and a treatise entitled *الرسالة القلمية* (see *ibid.*, vol. iii, p. 430). He died, according to Hâj. Khal., vol. i, p. 474, about A.H. 940=A.D. 1533. See also Brock., vol. i, p. 417, and India Office, No. 83.

Beginning:—

الحمد لله الذي انزل آيات بينات محكمات من ام الكتاب
..... و بعد فهذه حواش و ازالة لغواش قوله الحمد لله
الذي نزل الفرقان على عبده ليكون للعالمين نذيرا قال صاحب الكشف
في خطبته الحمد لله الذي انزل القرآن كلاما مؤلفا منظما *

In this fine gloss, says Hâj. Khal. (*loc. cit.*), brief as it is, the author has dealt with and solved innumerable difficulties, and has discussed and thrown light on many subtle points.

For other copies see India Office, No. 83; Yenî, No. 127; Ayâ Şûfiyah, No. 356; Râgîb Pâshâ, No. 145; Waliaddîn, No. 398; Nûr 'Uṣmânîyah, No. 548; Hûr Lailâ, No. 72; Cairo, vol. i, p. 169; and Râmpûr, p. 27.

Written in elegant minute Naskḥ, within gold and blue ruled borders, with an illuminated frontispiece. The extracts from the commentary of Al-Baidâwî are introduced by the word *قوله* in red.

Dated Sunday, the 15th Muḥarram, A.H. 981=A.D. 1573.

Scribe: ابو بكر بن ابي محمد.

No. 1388.

foll. 312; lines 27; size $9 \times 5\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{1}{2}$.

حاشية العصام على تفسير البضاوي

HĀSHIYAT AL-'IṢĀM 'ALĀ TAFSĪR AL-BAIDĀWĪ.

A gloss on Al-Baidāwī's commentary on the Qurān, by 'Iṣāmad-dīn Ibrāhīm bin Muḥammad bin 'Arabshāh al-Isfarā'inī **العصام الدين ابراهيم بن محمد بن عربشاه الاسفرائيني** (d. A.H. 944 = A.D. 1537; see Lib. Cat., vol. xv, No. 982).

Beginning:—

الحمد لله الذي عم بارفاد ارشاد الفرقان كل انسان
 اما بعد فيقول المفتقر الى الله القوى المتين ابراهيم بن محمد بن عربشاه
 الاسفرائيني المشتهر بعصام الدين لما كان القرآن العظيم الحقيق على وجه
 التحقيق باجل التعظيم خير جليس قوله الحمد لله الذي
 نزل الفرقان على عبده ليكون للعالمين نذيرا - اقتبس اقتباسا لطيفا من
 قوله تعالى تبارك الذي نزل الفرقان على عبده ليكون للعالمين نذيرا *

The preface includes a dedication of the work to Sultān Sulaimān of Turkey (A.H. 926-974 = A.D. 1520-1566), named "The magnificent", whom the author eulogises as the great vanquisher of the perverse *Shī'ahs*, and the mighty supporter of the Sunnis.

We learn from Hāj. Khal., vol. i, p. 477, that the work consists of two parts, viz., the first, extending from the beginning of the Qurān to the end of *Sūrat al-An'ām* (chapter vi), and the second from the beginning of *Sūrat an-Naba'* (chapter lxxviii) to the end of the Qurān. The present copy contains only the first part, viz., Sūrahs i-vi.

For other copies see Berlin, Nos. 836-7; Br. Mus. Suppl., No. 117; India Office, No. 84; Cairo, vol. i, pp. 81, 96; Ayā Ṣūfiyah, Nos. 324-34; Kūprilizādah, Nos. 175-8; Yenî, No. 125; Bashîr Âgâ, Nos. 61-2; Hûr Lailâ, Nos. 67-8; Nûr 'Uṣmâniyah, Nos. 533-43; Waliaddîn, Nos. 391-3; Ḥamidiyah, Nos. 156-7; Bûhâr, No. 5; Râmpûr, p. 27; and Âsafiyah, p. 542.

Written in fair small Naskh, within gold and coloured ruled borders; with an illuminated frontispiece.

Not dated; apparently 17th century.

The title-page contains a seal of Mîr Muḥammad Bâqir Bahâdur.

No. 1389.

fol. 346; lines 25; size $9\frac{1}{4} \times 5\frac{1}{2}$; $7\frac{1}{4} \times 3\frac{1}{4}$.

The Same.

Another copy of the same work, identical save for the omission of the preface.

The MS. begins thus:—

بسم الله الرحمن الرحيم رجاء ان يهديني الى صراط مستقيم [قوله]
الحمد لله الذي نزل الفرقان على عبده ليكون للعالمين نذيرا - اقتبس
افتباسا لطيفا الخ *

A small space in the middle of the line is in many places left blank for the word قوله, which introduces quotations from the text of Al-Baidâwî's commentary.

One folio after fol. 1^b seems to be wanting.

Written in fair Naskh.

Dated Sunday, the 24th Shawwâl, A.H. 1066=A.D. 1656.

No. 1390.

fol. 366; lines 23-27; size $9\frac{1}{2} \times 6\frac{1}{2}$; 7×5 .

حاشية شيخ زاده على تفسير البضاوي

HÂSHIYATU SHAIKHZÂDÂH 'ALÂ TAFSÎR AL-BAIDÂWÎ.

Fragment of a gloss on Al-Baidâwî's commentary on the Qurân, by Muḥiyaddîn Muḥammad bin Muṣliḥaddîn Muṣṭafâ al-Qûjawî, better known as Shaikhzâdah مصطفی الدین محمد بن مصلى الدين محمد بن مصطفى الشهير بشيخ زاده القوجوى, a great scholar and a pious man. He was born at Amâsiyah in A.H. 865=A.D. 1460. After leaving school, where he received a sound education on Ḥanafite principles, he lived for some time in the society of Muṣliḥaddîn Muṣṭafâ bin Yûsuf Khwâjehzâdah (d. A.H. 893=A.D. 1488) and other eminent scholars

in order to complete his education. Thereafter he was a professor in various Madrasahs. Towards the end of his life he was appointed Qâḍī of Damascus and subsequently of Medina. He wrote, besides the present work, commentaries on the *Mukhtasar al-Wiqāyah* of Burhānaddin Maḥmūd bin Ṣadrashsharī'ah; on *Al-Farā'id as-Sirājīyah* of Sirājaddin Abū Ṭāhir Muḥammad bin Muḥammad as-Sajāwandī; on the *Miftāḥ al-'Ulūm* of As-Sakkākī (*d.* A.H. 626=A.D. 1229); and on the *Qaṣīdat al-Burdah* of Al-Būṣīrī (*d.* A.H. 694=A.D. 1294). He fell ill on his way from Medina to Mecca, and died at Mecca in A.H. 950=A.D. 1543. According to other authorities his death took place in A.H. 951=A.D. 1544. For further particulars of his life see *Ash-Shaqā'iq an-Nu'mānīyah* (in the margin of Ibn Khallikān), vol. i, p. 456, and *Tāj at-Ṭabaqāt*, vol. x, fol. 172^a.

Shaiḫzādah's gloss on the commentary of Al-Baidāwī, says Hāj. Khal. (vol. i, p. 473), is the greatest, the most useful and the easiest of all the glosses ever composed on the great commentary. This exhaustive work was originally composed in eight volumes, but was subsequently revised, much altered and enlarged by the author. The two different versions puzzled the copyists, and got confounded and intermixed with each other. Hāj. Khal. concludes his appreciation of the work in these words:—

ولا يخفى انها من اعز الحواشي واكثرها قيمة واعتبرا وذلك

لبركة زهدة وصلاحه *

The present MS., which was transcribed from the author's autograph copy, only contains the gloss on four Sūrahs, viz., *Āli 'Imrān* (chapter iii) to *Al-An'ām* (chapter vi). It is not only defective at the beginning, but is hopelessly confused throughout; and probably many folios are missing. The MS. opens abruptly thus:—

اوعدته او وعدته لمخلف ايعادي و منجز موعدي - قوله او ذو رحمة واسعة - اى ويحتمل ان يكون المعنى و ان كذبك في الانذار و ايعاد العصاة و اعتلوا بان الله واسع الرحمة فلا يواخذ بالبغي فقل ربكم ذو رحمة واسعة للمطيعين و ذو بأس شديد للمجرمين فلا يرد بأسه عليهم النعم *

The author completed the gloss on *Sūratu Āli 'Imrān* (chapter iii) in the middle of Muḥarram, A.H. 943=A.D. 1536, and that on *Sūrat al-An'ām* (chapter vi) on the 3rd Shawwāl of the same year, as appears from the notes at the end of those Sūrahs.

In the absence of another copy it is difficult to say whether this is a transcription of the original or the revised version of the work; but the language employed by the author at the end of *Sûratu Âli 'Imrân* (fol. 114^b) and at the end of *Sûrat al-An'âm*, with which the MS. concludes, suggests that it is the former.

For other copies see Berlin, Nos. 843-5; Râgib Pâshâ, Nos. 111-6; Yenî, Nos. 118-21; Ayâ Şûfiyah, Nos. 335-8; Cairo, vol. i, p. 169; Hamîdiyyah, Nos. 147-54; Waliaddin, Nos. 345-74; Nûr 'Uşmâniyah, Nos. 506-20; Hûr Lailâ, No. 61; Kûprilîzâdah, Nos. 172-3; and Bashîr Âgâ, Nos. 65-6.

The work has been printed in four vols. at the Sultânîyah Press, Constantinople, A.H. 1282. It was also printed in Egypt, A.H. 1292.

Written in rough Naskh, with numerous short lacunæ.

Slightly worm-eaten and water-stained.

Dated the 4th Şafar, A.H. 952 = A.D. 1545.

Scribe: عبد الكريم بن يوسف.

No. 1391.

fol. 307; lines 35; size $10\frac{3}{4} \times 7\frac{1}{2}$; $8\frac{1}{4} \times 5\frac{1}{4}$.

The Same.

The fourth and the fifth *Juz* of the same gloss.

The MS. begins with the comments on the 80th verse of *Sûrat ash-Shu'arâ'* (chapter xxvi) and extends to the end of *Sûratu Muḥammad* (chapter xlvii). It opens abruptly thus:—

و حال حصول الموت لا يقع الاحساس به و انما الضرر في مقدماته
 و هى غير المرض ثم ترقى في الجواب و قال بقاء النفوس الزكية و الارواح
 الطاهرة الكاملة فى العلوم و الاخلاص المرضية في هذه الاجساد عين الضرر
 في حقهم فخلاصهم عنها عين السعادة لهم بخلاف المرض فكان نعمة عظيمة
 فى حقهم فلذلك اضافته اليه تعالى قوله لان المرض عطف على قوله لان
 المقصود تعديد النعم * النح

The colophon of the fourth *Juz* (fol. 101^b) indicates that the division of the work into six volumes was made by the author (Shaikhzâdah) himself, evidently after the revision referred to in the preceding notice.

Written in rough Naskh. The quotations from the commentary of Al-Baidâwî are introduced by the word قوله.

Foll. 116 and 118 should come after foll. 114 and 115, respectively.

Dated the 12th Shawwâl, A.H. 1059=A.D. 1649.

No. 1392.

foll. 280 ; lines and size same as above.

The Same.

The sixth *Juz* of the same gloss, extending from the beginning of *Sûrat al-Fath* (chapter xlviii) to the end of the work.

Beginning:—

سورة الفتح تسع و عشرون آية مدنية الفتح فى اللغة فتح
المغلق كفتح الباب و القفل و المتاع و كفتح المغلق من العلوم و يطلق
على الظفر فى العرف الخ *

Written in rough Naskh. The quotations from the commentary of Al-Baidâwî are introduced by the word قوله.

Dated the 7th Sha'bân, A.H. 1059=A.D. 1649.

Scribe: عبد السلام بن علي الدمنهوري الشافعي.

No. 1393.

foll. 432 ; lines 25 ; size $11\frac{1}{4} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{3}{4}$.

حاشية على تفسير البضاوي

HÂSHIYAH 'ALÂ TAFSÎR AL-BAIDÂWÎ.

A gloss on Al-Baidâwî's commentary on the Qurân, by Qâdî Sayyid Nûrallâh bin Sayyid Sharîf al-Husainî al-Mar'ashî ash-Shustarî ash-Shî'î قاضي سيد نور الله بن سيد شريف الحسيني المرعشي الشوستري الشيعي (d. A.H. 1019=A.D. 1610 ; see Lib. Cat., vol. viii, No. 720).

Beginning:—

الحمد لله الذي انزل على عبده الكتاب المجيد و ايداه بالقران
الفاظ السديد قوله الحمد لله الذي نزل الفرقان آه - اقول

لما جرت عادة المصنفين من الأئمة الاعلام ان يقدموا امام الخوض في المرام جملة من الكلام مفتتحين فيها بالتحميد تيمنا وتبركا الخ *

The present MS. contains the gloss on the first five Sûrahs in two parts, the first extending from the beginning of the work to the end of *Sûrat al-Baqarah* (chapter ii) and the second from the beginning of *Sûratu Âli 'Imrân* (chapter iii) to the 67th verse of *Sûrat al-Mâ'idah* (chapter v). The MS. ends with the following words:—

وقد ذكرنا في تحقيق لفظ الولي في الآية السابقة ما اذا عطفه الى هذا المقام لنفعك في توجيه المرام والله الموفق في نيل المرام *

No other copy of the work is known.

Written in clear Indian Nasta'liq.

The date of transcription, A.H. 1040=A.D. 1630, and the name of the scribe, عبد الغفور ولد شهباز خان, are given at the end of the first part, fol. 287^b.

The title-page contains the following three seals:—

1. A seal bearing the name of Abû Tâlib bin Nûraddîn Husain Tabâ Tabâ, dated A.H. 1017=A.D. 1608.
2. A seal bearing the name of Ja'far 'Alî al-'Alawî.
3. A seal of Sayyid Muḥammad 'Abbâs al-Mûsawî, dated A.H. 1262=A.D. 1846.

No. 1394.

fol. 477; lines 27; size $10\frac{1}{2} \times 6$; 8×4 .

حاشية الشرواني على تفسير البضاوي

HÂSHIYAT ASH-SHIRWÂNÎ 'ALÂ TAFSÎR AL-BAIDÂWÎ.

A gloss on Al-Baidâwî's commentary on the Qurân, by Muḥammad bin Jamâladdin bin Ramaḍân ash-Shirwânî al-Muskirî محمد بن جمال الدين بن رمضان الشرواني المسكري. According to Brock., vol. i, p. 417, he died in A.H. 1030=A.D. 1621; but according to Ḥamîdîyah, No. 131, and Nûr 'Uṣmânîyah, No. 524, his death took place in A.H. 1020=A.D. 1611.

Beginning:—

قال الفقير الى الله الغني محمد بن جمال الدين بن رمضان الشرواني المسكري غفر الله له و لوالديه بعد حمد الله العليم العالم

..... و لما كانت فوائد هذا الكتاب العظيم الشان اكثر من ان يحصى فاقترح عليّ مع اعترافي بالقصور و قلة البضاعة و الفتور و قصر الباع في هذه الصناعة ان اجمع فيه ما تمس اليه الحاجة بقدر الاستطاعة و انتخب ما هو المعول عليه على حسب الطاقة و اشرح مفردات اللغة الغير الواضحة و اذكر الاعرابات الذخوية اللائحة و ابين خواص التراكيب بحسب علم المعاني و اظهر التصرفات البيانية من المجاز و الاستعارة و الكناية الخ *

Cf. Hâj. Khal., vol. i, p. 475, and India Office, No. 86.

The present MS. contains the gloss on the first six Sûrahs of the Qurân. The gloss on the last two verses of *Sûrat al-An'âm* (chapter vi) is wanting. The MS. ends abruptly thus:—

لان اسلام كل نبي متقدم على اسلام امته و المعنى المستسلمين بقضاء الله و قدره و معلوم انه ليس اولا لكل مسلم *

For other copies see Nûr 'Uṣmâniyah, Nos. 524-5; Hamidiyah, No. 131; Yeni, No. 122; Ayâ Şûfiyah, Nos. 354-5; Râgib Pâshâ, No. 144; Kûprilizâdah, No. 184; India Office, Nos. 86-9; and Âṣa-fiyah, pp. 540-542.

Written in Arabian Naskh.

Not dated; probably 17th century.

No. 1395.

fol. 453; lines 25; size $11\frac{1}{4} \times 6\frac{1}{2}$; 8×4 .

The Same.

Another incomplete copy of the same work, extending from the 64th verse of *Sûratu Hûd* (chapter xi) to the end of Al-Baidâwî's commentary. It begins abruptly thus:—

كانوا مستوجبين لان الدعاء بالهلاك بعد هلاكهم ففأدته ما ذكره ثم ان اللام يدل ايضا على الاستحقاق الخ *

A note in the margin of the last folio runs thus:—

قال المؤلف وقع الاختتام بعون الملك المهيمن العالم يوم الاربعاء

خامس جمادى الاولى المنخوط في سلك شهر سنة اربع و اربعين
و تسعمائة *

From this we learn that the date of the composition of the gloss was A.H. 944=A.D. 1537.

Written in Naskh, with numerous short lacunæ.

Not dated; probably 18th century.

Foll. 1^a and 453^a contain the seals of a certain Muẓaffar Ḥusain bin Masiḥaddawlah, dated A.H. 1277=A.D. 1859. Fol. 453^a also contains a seal bearing the name of Muḥammad Nu'mân bin Ṣâbit, dated A.H. 1186=A.D. 1772.

Seals of Sulaimânjâh (A.H. 1243-1253=A.D. 1827-1837), Amjad 'Alî Shâh (A.H. 1258-1263=A.D. 1842-1847) and Wâjid 'Alî Shâh (A.H. 1263-1273=A.D. 1847-1856), rulers of Oudh, are found on fol. 453^b.

No. 1396.

fol. 64; lines 25; size $11\frac{1}{2} \times 6\frac{1}{4}$; 8×4 .

حاشية العاملي على البضاوي

ḤĀSHIYAT AL-‘ÂMULÎ ‘ALA’L-BAIDĀWÎ.

A short gloss on Al-Baidâwî's commentary on the Qurân, by Bahâ'addîn Muḥammad bin Ḥusain bin 'Abdaṣṣamad al-‘Âmulî al-Ḥârîṣî al-Hamadânî العاملي بن عبد الصمد العاملي العارثي الهمداني.

Beginning:—

الحمد لله الذي جعل نسخة عالم الامكان شرحا لايات قدرته و تفسيرا
و سير نقوش صحيفة الاكوان بيانا لبينات وحدته و تقريراً
فيقول الفقير الى الله الغني محمد المشتبه بهاء الدين العاملي وفقه الله
للمعمل في يومه لغده قبل ان يخرج من يده النخ *

The author, who belonged to the Shi'ah sect, was born at Ba'labakk (or according to another version at Qazwîn) on Wednesday, the 17th Du'l-Hijjah, A.H. 953=A.D. 1547. His father left Ba'labakk,

while the author was yet a boy, and settled in Persia. Our author received his education from his father and other great masters of the day, and soon became known as a great scholar, deeply versed in several branches of learning. He is also described by his biographers as an illustrious poet, both in Arabic and Persian. After discharging for a time the office of Shāikh al-Islām at Iṣfahān, he gave it up in order to perform the Ḥajj, and for thirty years led a wandering life in Egypt, Syria and numerous other countries. Afterwards he came back to Iṣfahān, where he was received with much favour and great distinction by Shāh ‘Abbās (A.H. 996–1038=A.D. 1587–1629). He produced a large number of very useful and instructive works on various subjects, and died, according to ‘Ālam Ārâ’, fol. 310^a, on the 12th Shawwāl, A.H. 1030=A.D. 1621, or according to Khulāsat al-Aṣar, vol. iii, p. 154, in A.H. 1031=A.D. 1622. Dr. Rieu, Br. Mus. Persian Catalogue, p. 26, observes that the former date is confirmed by two versified chronograms of contemporary poets. For further particulars of his life see Khulāsat al-Aṣar, pp. 441–455, Nasamat as-Saḥar, vol. ii, fol. 133^b; ‘Iqd al-Jawāhir Wa’d-Durar, fol. 96^b; ‘Ālam Ārâ’, fol. 310^a; Ātashkadāh, p. 230; Tāj at-Ṭabaqāt, vol. xi, fol. 57^b; Riyāḍ ash-Shu‘arā’, fol. 62^b; Sprenger, Oude Catalogue, p. 368; Malcolm, History of Persia, vol. i, p. 558; and Brock., vol. ii, p. 414.

In the preface, we are told that the gloss was originally composed during the time the author was delivering lectures on Al-Baidāwī in a Madrasah, and that he went on improving and adding to the work during the course of his journeys.

The gloss begins on folio 2^a thus:—

قوله الحمد لله الذى نزل الفرقان على عبده ليكون للعالمين نذيرا
وشح صدر الخطاب باقتباس من الكتاب متضمن لاسمه معرب عن رسمه
فتأتى له براعة الاستبلال من جهتين النح *

The MS. ends with the gloss on Baidāwī’s comments upon the 23rd verse of Sûrat al-Baqarah (chapter ii). The last words are as follows:—

قوله و السورة الطائفة النح هذا التعريف انما هو على مذهب من
لا يجعل البسملة آية من كل سورة كما لا يخفى و المراد من كون اقباها
ثلاث آيات اقل جنسها و الا لم يصدق على شي من السور و لو قال ليست
اقل من ثلاث آيات لكان اولى و قد سبق لذا كلام في هذا المقام عند اول
تفسير الفاتحة فنذكره *

For other copies see Br. Mus., p. 66; Nûr 'Uṣmâniyah, No. 484; and Waliaddin, No. 410. See also Kashf al-Ḥujub, fol. 47.

Written in clear Indian Nasta'liq, with numerous short lacunæ. Slightly water-stained and worm-eaten.

Not dated; probably 17th century.

The title-page contains a seal bearing the name of Abû Tâlib Husain bin Nûraddin Tabâṭabâ, dated A.H. 1037 = A.D. 1627.

No. 1397.

fol. 89; lines 21; size 9×5 ; $6\frac{1}{2} \times 3$.

The Same.

Another copy of the same work, beginning and ending as the above.

From the colophon, we learn that this MS. was transcribed for Mir Muḥammad Zamân bin Amîr Shamsaddin al-'Uqailî al-Astarâbâdî.

Written in minute Persian Nasta'liq, within gold and blue ruled borders; with an illuminated frontispiece.

Dated the 20th Shawwâl, A.H. 1089 = A.D. 1678.

Scribe: علي رضا الاسترآبادي.

In the margin of the last folio, there is a note to the effect that the MS. was collated with the copy which the same scribe transcribed at Burhânpûr.

No. 1398.

fol. 246; lines 27; size $10\frac{1}{4} \times 6$; $7\frac{3}{4} \times 4\frac{1}{4}$.

حاشية السيالكوتي على تفسير البضاوي

HÂSHIYAT AS-SIYÂLKÛTÎ 'ALÂ TAFSÎR AL-BAIDÂWÎ.

A gloss on Al-Baidâwî's commentary on the Qurân, by Mullâ 'Abdalḥakîm bin Shamsaddin as-Siyâlkûtî الشيخ عبد الحكيم بن شمس الدين السيالكوتي (d. A.H. 1067 = A.D. 1657; see Lib. Cat., vol. x, No. 509).

Beginning:—

الحمد لله الذي افرز الفرقان شفاء لما فى الصدور و اخرج به عباده

من الظلمات الى النور النج *

The gloss extends to the 229th verse of *Sûrat al-Baqarah* (chapter ii). It ends thus:—

قوله فان المنع عن العقد آة - اى على تقدير ان يكون الآية لمنع العقد
لان قوله تعالى لا يحل لكم ان تأخذوا في معنى لا تأخذوا فالتنع عن
العقد مطلقا لا يدل على الفساد بل اذا كان المعنى الموجب الذمى في
صلب العقد او في شرطه وانه يصح الى آخره عطف على قوله ان
الخلع *

The preface includes a dedication to Shâhjahân (A.H. 1037–1068 = A.D. 1628–1658).

For other copies see India Office, Nos. 90–1; Ayâ Şûfiyah, Nos. 301–2; Râgib Pâsha, Nos. 140–1; Hamîdiyyah, No. 160; Bashîr Âgâ, No. 63; Hûr Lailâ, No. 60; Waliaddîn, No. 331; Cairo, vol. i, p. 166; Aşafiyah, p. 544; and Râmpûr, p. 28. See also Brock., vol. i, p. 417.

The work has been lithographed at Delhi.

Written in Indian Nasta'liq. The quotations from the text of Al-Baidâwî are introduced by the word قوله in red.

Slightly worm-eaten.

Not dated; probably 18th century.

No. 1399.

fol 566; lines 41; size $11\frac{1}{2} \times 7\frac{3}{4}$; $9\frac{1}{4} \times 5\frac{1}{4}$.

عناية القاضي وكفاية الراضي

‘INÂYAT AL-QÂDÎ WA KIFÂYAT AR-RÂDÎ.

A gloss on Al-Baidâwî's commentary on the Qurân, by Shihâbad-dîn Aḥmad bin Muḥammad bin ‘Umar al-Khafâjî al-Miṣrî شهاب الدين أحمد بن محمد بن عمر الخفاجي المصري (d. A.H. 1069 = A.D. 1659); for some account of whom see Lib. Cat., vol. xii, No. 793.

Complete in two separate volumes.

Vol. I.

Beginning:—

يا مفيض البركات و منزل الآيات البينات افتح عيون بصلو لنا لمشاهدة
انوارك و ارزقنا من مواهب كرمك ذوق حلوة اسرارك الن *

The MS. is slightly defective at the beginning, a portion of the preface being missing. Some lines of the missing portion of the preface have, however, been supplied in a recent hand.

The present volume ends with the gloss on *Sûrat al-Barâ'at*, (chapter ix).

For other copies see Kûprilizâdah, Nos. 158-171; Yenî, Nos. 108-117; Hûr Lailâ, Nos. 62-65; Hamidiyah, Nos. 138-146; Nûr 'Uşmâniyah, Nos. 501-513; Waliaddin, Nos. 336-344; Râgib Pâshâ, Nos. 103-110; Alger, Nos. 338-9; Âsafiyah, p. 540; and Bûhâr, No. 7 (fragment).

The work has been printed in 8 vols., Bûlâq, A.H. 1283.

Written in small Arabian Naskh, within double red ruled borders. Slightly worm-eaten. In several places the ink has corroded the paper.

Dated A.H. 1098=A.D. 1687.

No. 1400.

fol. 675; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, extending from the beginning of *Sûratu Yûnus* (chapter x) to the end of the Qurân.

Written in small Arabian Naskh, within double red ruled borders. Slightly worm-eaten.

Dated A.H. 1100=A.D. 1689.

No. 1401.

fol. 392; lines 19; size $9 \times 5\frac{3}{4}$; $6\frac{1}{2} \times 3$.

حاشية على تفسير البضاوي

HÂSHIYAH 'ALÂ TAFSÎR AL-BAIDÂWÎ.

A gloss on Al-Baidâwî's commentary on the Qurân, by an unknown author. Incomplete at the end. It extends from the beginning of the Qurân to the 115th verse of *Sûrat al-Baqarah* (chapter ii).

Beginning:—

الحمد لله الذي خلق النسم و رزق القسم و بين الحجة و عين
المحجة سبى الفوز و النجاة و الحيوية السرمدية بعد المماعة بانزال كتب
هى مصابيح الدجى للحكمى و ارسال رسل مفاتيح للذهى و الصلوة و السلام
على افضل هداة البشر و اكمل الحكمة عن النشر محمد خاتم الانبياء
و الرسل و مرشد الانام الى افوم السبل اما بعد فان من
القضايا المفردة عند ارباب الالباب و المقدمات المكشورة لديهم بلا ارباب ان
علم التفسير علم لا ينتهى كنه فوائده و لا يتناهى وصف عوائده و كيف لا
و موضوعه خير الكلام كلام الله ذى المنن صفى القلوب عن الارساخ
و الدرن النخ *

On fol. 55^a the author refers to another work of his, viz., a gloss on the *Mutawwal* of At-Taftâzânî (d. A.H. 791=A.D. 1389), in the following terms:—

و قد صدر عن بعض الافاضل ههنا كلام خارج عن الانصاف فى رد
كلام الذكير التفتازانى فى حل عبارة الكشاف اوردنا مع دفعه فى حواشى
المطول و من اراد فليرجع ثمة *

Written in fair Indian Naskh. Slightly worm-eaten.

Not dated; probably 17th century.

The title-page contains a seal bearing the name of **Khawājah Khalīl Khān**, in the service of **Aḥmad Shāh Bādshāh Gāzī** (A.H. 1161–1167=A.D. 1748–1754).

No. 1402.

fol. 260; lines 29; size $11\frac{1}{2} \times 7\frac{1}{2}$; $8\frac{1}{2} \times 5$.

الاسعاف بشرح ابيات القاضي والكشاف

AL-IS'ÂF BISHARH ABYÂT AL-QÂDÎ WA'L-KASHSHÂF.

A work explaining the verses of the Arabian poets quoted as authorities by Al-Baidâwî and Az-Zamakhsarî in the course of their commentaries on the Qurân.

By **Khidr bin 'Atâ'allâh al-Mawṣilî** خضر بن عطاء الله الموصلى.

Complete in three separate volumes.

Vol. I.

Beginning:—

اللهم يا كشاف ضبابة الالهام بشموس شواهد العلوم يا قاضي لبابة
 الافهام من عروس خرائد الرسوم اما بعد فان افضل
 ما يهتم بتحصيله ويعتفى في اجماله و تفصيله معرفة ما به الاعجاز و العذور
 على مداولات الالفاظ من الحقيقة و المجاز الخ *

The author, a recognised authority of his time on Arabic philology and literature, was born at Mawsil. He left his native place and settled at Mecca, where he commenced the composition of the present work in A.H. 994=A.D. 1586, and completed it in A.H. 1003=A.D. 1594. He dedicated it to Hasan bin Abî Namî, the *Sharif* of Mecca (A.H. 992-1010=A.D. 1584-1601), who granted him an honorarium of one thousand Dînârs. He remained at Mecca for a long time; but at the instigation of Ibn 'Atîq, the *Sharif's* Vizier, who had falsely accused him of communicating certain State secrets to foreigners, the *Sharif* confiscated all his belongings and expelled him from Mecca, which he left. He started out for Medina, but died suddenly on the way, A.H. 1007=A.D. 1598. See *Khulâsat al-Aṣar*, vol. ii, p. 131; *Raiḥanat al-Alibbâ'*, fol. 73^a; *Tâj at-Ṭabaqât*, vol. xi, fol. 16^b; and *'Iqd al-Jawâhir wa'd-Durar*, fol. 33^a.

The work is arranged according to *Sûrahs* of the Qurân. The explanations of the verses are followed by short biographical notices of the poets from whose poems the verses are quoted. The present volume extends from the beginning of the Qurân to *Sûratu 'Alî 'Imrân* (chapter iii), and ends with the explanation of the following verse:—

و كنا اذا الجبار بالجيش ضافنا
 جعلنا القنا و المرهفات له نزلنا

Hâj. *Khal.*, vol. v, p. 194, mentions along with other glosses on *Al-Kashshâf* of Az-Zamakhsharî a work by Khidr bin Muḥammad al-Mawsilî entitled *Shawâhid al-Kashshâf*, which seems to be identical with the present work.

For other copies see *Ḥamîdiyyah*, Nos. 174-5; *Yenî*, No. 13; and *Âsafiyah*, p. 530.

It is stated, in the colophon, that the MS. was corrected by reference to the *Kitâb al-Aḡânî* and other original sources, and was read through in the presence of Sayyid Abû Bakr bin 'Abdarrahmân bin *Shihâbaddîn al-'Alawî*.

No. 1403.

foll. 265 ; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, extending from the beginning of *Sûrat an-Nisâ'* (chapter iv) to the end of *Sûrat an-Nûr* (chapter xxiv). It begins with the verse :

فاليوم قربت تهجونا و تشتمنا فاذهب فما بك و الايام من عجب

and ends with the explanation of the following verse :—

اخو ثقة لا يهلك الخمر ماله و لكنه قد يهلك المال نائله

No. 1404.

foll. 219 ; lines and size same as above.

The Same.

Vol. III.

The third volume of the same work, extending from the beginning of *Sûrat al-Furqân* (chapter xxv) to the end of the Qurân. It begins thus :—

أَفَرَحُ أَنْ أَرَزَأَ الْكِرَامَ وَ أَنْ أُرِثَ ذَوْدًا شَصَائِصًا نَبَلًا

The work ends with an ode by the author, beginning thus :—

إليك ذا الاخر من كتابي و ما قصدته من انتخابي
من شرحي الموسوم بالاسعاف شواهد القاضي مع الكشف

The date of composition, viz., A.H. 1003=A.D. 1594, is obtained from the words : قد انتهى كتابي, occurring in the following verse :—

و سائر الاتباع و الاصحاب مؤرخا قد انتهى كتابي

All these three volumes were transcribed at Haidarâbâd by 'Alî bin Sayyid Muḥammad ar-Rifâ'î. At the end of each volume, there is a note by Abû Bakr bin 'Abdarrahmân bin Shihâbaddîn al-'Alawî, who was consulted in the correction of these volumes.

Written in clear Arabian Naskḥ, within double red ruled borders.
Dated A.H. 1310=A.D. 1892.

A complete index to the verses and the names of the poets is prefixed to each volume.

No. 1405.

fol. 146; lines 20; size $11\frac{3}{4} \times 7\frac{1}{4}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

The Same.

A short fragment of the same work. It corresponds to fol. 47^b-165^b of the second volume of the copy noticed above.

Beginning:—

فيها ما احب فلا و اما اذا مت و ارتبط نفسي حمامها فلعدم الامكان
و في جعل ارتباط الحمام فسيم الموت مبالغة حسنة و البيت من الكامل
من معلقة لبيد المتقدمة في البقرة النخ *

This is the last line of the explanation of the following verse, quoted from the well-known poem of Labîd in the commentary on *Sûrat al-Mâ'idah* (chapter v):—

تراك امكنة اذا لم ارضاها او ترتبط بعض النفوس حمامها

The MS. ends with the explanation of the following verse, quoted from the poem of Imra' al-Qais in the commentary on *Sûratu Yûsuf* (chapter xii):—

فقلت يمين الله ابرح قاعدا و لو قطعوا راسي لديك و اوصالي

Written in ordinary Arabian Naskh, with numerous short lacunæ.

Dated A.H. 1234=A.D. 1818.

Scribe: سليمان ابن حلبوش ابن محبوب ابن نخران الكعبي الاورقي.

A seal bearing the name of the scribe, Sulaimân, is found at the end.

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

No. 1406.

fol. 675; lines 45; size $16 \times 9\frac{1}{2}$; $11\frac{3}{4} \times 6$.

غرائب القرآن و رغائب الفرقان

GARÂ'IB AL-QURÂN WA RAĠÂ'IB AL-FURQÂN.

The well-known commentary on the Qurân, by Nizâmaddin Ḥasan bin Muḥammad bin Ḥusain al-Qummî an-Naisâpûrî, better known as Nizâm al-A'raj النيسابوري المعروف بنظام الاعرج.

Beginning:—

رب يسر و تم بطفلك الى الله الكريم ارغب في ابداع غرائب القرآن
و بفضل العظم اتأهب لايداع رغائب الفرقان فاليه منتهى الامل و السؤال
و هذا حين افتتح فاقول الحمد لله الذي جعلني ممن شرح صدره للاسلام
فهو على نور من ربه النعم *

The author's family originally belonged to Qumm; but he was born and brought up at Naisâpûr. He was celebrated for his knowledge of Grammar, and was a recognised Mufasssir. He was a pupil of the celebrated Naṣîraddîn at-Ṭûsî (d. A.H. 672=A.D. 1273), and wrote several works. He completed his commentary on *At-Taḍkirat an-Naṣîriyah*, according to Hâj. *Khal.*, vol. ii, p. 269, in A.H. 711=A.D. 1311. He finished the present work in Muḥarram, A.H. 728=A.D. 1328. The precise date of his death is not known.

The author states in the preface, as well as in the epilogue, that he wrote this commentary according to the principles of the Sunnî faith, and that the chief authority from which he derived material was *At-Tafsîr al-Kabîr* of Imâm Râzî (No. 1360 above). The order observed in the work is as follows—first a quotation from the Quranic text, with an interlinear Persian version, and then the explanation of that text, divided into four parts, viz., (i) القراءة; (ii) الوقوف; (iii) التفسير; and (iv) التأويل.

For other copies see Berlin, No. 871, and India Office, No. 94. See also Brock., vol. ii, p. 211, and Hâj. *Khal.*, vol. iv, p. 306.

The work has been lithographed in three vols., Delhi, A.H. 1280 (see *Iktifâ' al-Qunû'*, p. 118), and is printed in the margin of *Tafsîr al-Qurân* by Aṭ-Ṭabarî.

Written in elegant Persian Naskh, within gold and blue ruled borders; with a double-page 'Unwân. The quotations from the text are in a larger character, and below each line of the text a Persian version is given in Nasta'liq in red. The titles of the Sûrahs are in gold.

Dated Sunday, the 11th Şafar, A.H. 1108=A.D. 1696.

Scribe: محمد بن علي بن شيخ بهاء الدين محمد المشهدي.

According to a note at the end, the marginal notes and corrections were transcribed by Muḥammad bin Maṣṣūr al-Ḥasanî al-Ḥusainî ash-Shirâzî from the author's autograph copy of the work. The note reads thus:—

يقول العبد الغريب كاتب هذه التتمة و الفوائد المهمة و الاشارات
الملمة و العوائد الجمّة بتوفيق ربه و نصر نبيه و الائمة محمد بن منصور
الكسني الكسيني الشيرازي الشهير بصدر الثاني شرح الله تعالى صدره
و رفع قدره و جدت تلك البقية ذات الفوائد الجليلة و الفرائد العلية في
نسخة عندي كانت بخط المولى الاستاذ السعيد العلامة السديد مصنف
هذا الكتاب طوبى له و حسن مآب و لما رأيت فيه من الفوائد و الامر ما اثبتها
المصنف العلامة احسن الله اكرامه فكتبتها بيدي الغاية *

The title-page contains a seal bearing the name of Mîr Shujâ' addîn Ḥusain, dated A.H. 1191=A.D. 1777.

No. 1407.

foll. 373; lines 35; size $12\frac{1}{2} \times 8$; $9\frac{1}{2} \times 5$.

The Same.

A fragment of the same work, beginning as the above. It extends from the beginning of the commentary to the 169th verse of *Sûrat an-Nisâ'* (chapter iv), and breaks off abruptly with the following words of the text:—

يا ايها الناس قد جاءكم الرسول بالحق كان الله عليما

حكيما © يا اهل الكتاب *

Written in fair Persian Naskh, within gold and blue ruled borders; with a double-page 'Unwân.

Slightly worm-eaten and water-stained.

Not dated; probably 17th century.

No. 1408.

foll. 238; lines 32; size $10\frac{1}{2} \times 7$; $8\frac{1}{4} \times 5\frac{1}{2}$.

النهر الماد من البحر

AN-NAHR AL-MÂDD MIN AL-BAĤR.

A grammatical commentary on the Qurân, by Aṣîraddîn Abû Ḥayyân Muḥammad bin Yûsuf bin 'Alî bin Yûsuf bin Ḥayyân al-Garnâtî al-Jayyânî **أثير الدين ابو حيان محمد بن يوسف بن علي بن يوسف بن حيان الغرناطي الجياني**.

Complete in two separate volumes.

Vol. I.

Beginning:—

ربنا افرغ علينا صبرا بحمدك اللهم استفتح وبنورك
استوضح و من فضلك استمنح و بعونك استنجم و على رسولك محمد
و آله امسى مصليا و اصبح و بعد فاني لما صنفت كتابي المسمى بالبحر
المحيط في علم التفسير عجز لطوله عن قطعه المسابح و تقلب له عن
اقتضاه البارج و السائح فاجريت منه نهرا سميته بالنهر الماد
من البحر الخ *

The author, one of the greatest philologists and grammarians of Egypt, was born at Granada in Shawwal, A.H. 654=A.D. 1256. Apart from his very high proficiency in Arabic literature, he was by no means inferior to his contemporaries in his attainments in Qirâ'at and Ḥadiṣ. He perfected his knowledge by his travels through Spain (which he left in A.H. 679=A.D. 1280), Africa, Syria and Egypt, in the course of which he met the greatest masters of the age and entered into discussions with them upon various subjects. He knew Persian, Turkish and Ethiopian, and wrote works in and about those languages. He served as professor of Tafsîr at Qubbat al-Manṣûriyah and of Qirâ'at at Jâmi' al-Aqmar. In A.H. 698=A.D. 1298, he succeeded to the professorial chair of his master, Ibn Naḥḥâs, the great grammarian. He settled permanently in Egypt, and became a great favourite of Amîr Saifaddîn Argûn, at whose court at Qal'at al-Jabal he lived for a time. He professed first the Zâhirite tenets, but subsequently became a convert to the Shâfi'î school. He survived his daughter Nuḍar, who was a highly educated woman, and on whom he wrote a tract; and died at Cairo on the 28th Ṣafar, A.H. 745=A.D.

1345. For further particulars of his life see *Nafḥ at-Ṭīb*, vol. i, pp. 589–618. See also *Ṭabaqât al-Mufasssîrîn* by Ad-Dâ'ûdî, fol. 111^b; *Ḥusn al-Muḥâḍarah*, fol. 135^a; *Ad-Durar al-Kâminah*, vol. ii, fol. 275^b; *Ṭabaqât* by Ibn Qâḍî *Shuhbah*, fol. 148^a; *Ṭabaqât al-Qurrâ'* by Ad-Dahabî, fol. 177^b; *Buġyat al-Wu'ât*, fol. 92^a; *Ṭabaqât al-Kubrâ* by As-Subkî, vol. vii, fol. 76^b; *Ṭabaqât* by Ibn al-Mulaqqin, fol. 149^a; *Ṭabaqât* by Al-Isnawî, fol. 81^a; *Dustûr al-I'lâm*, fol. 35^a; *Tâj at-Ṭabaqât*, vol. viii, fol. 135^a; and Brock., vol. ii, p. 109.

The present work has been condensed from the author's larger commentary entitled *Al-Baḥr al-Muḥîṭ*; but it also contains a considerable amount of original matter, as the author tells us in the preface.

For other copies see Berlin, No. 882; Escur., No. 1256; Alger, No. 347; Cairo, vol. i, p. 220; Kûprilîzâdah, No. 67; and Waliaddîn, No. 104. See also Hâj. *Khal.*, vol. ii, p. 20.

Written in Arabian Naskḥ.

Dated the 7th *Shawwâl*, A.H. 869=A.D. 1464.

A note at the end says that the MS. was collated with the original in A.H. 872=A.D. 1467.

Foll. 236^a–238^b contain an extract from the *Tafsîr* of Abû Bakr bin 'Alî al-Ḥaddâd, after which follows a short anecdote about Ḥârûn-arrashîd (A.H. 170–193=A.D. 786–809) and his Christian physician.

A fly-leaf at the beginning contains the moral admonitions of Imâm Abû Ḥanîfah (*d.* A.H. 150=A.D. 767), given to Yûsuf bin *Khalîl* as-Sâmânî of Baṣrah, followed by a short extract from the *Kutâb at-Tajnîs* of Al-Marġînânî (*d.* A.H. 593=A.D. 1197).

The title-page contains signatures of several former owners of the MS., including the Imâms of Ṣan'â.

No. 1409.

foll. 242; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, extending from the beginning of *Sûrat al-Hûd* (chapter xi) to the end of the *Qurân*.

Written in the same hand as the above. The first and the last folios are supplied in a later hand. Slightly worm-eaten.

The title-page contains signatures of several former owners of the MS.

No. 1410.

foll. 306 ; lines 27 ; size $12\frac{1}{4} \times 8\frac{1}{4}$; $8 \times 4\frac{1}{2}$.

تفسير القرآن لابن كثير

TAFSÎR AL-QURÂN LI IBN KAŞÎR.

The well-known commentary on the Qurân, by 'Imâdaddîn Abu'l-Fidâ' Ismâ'il bin 'Umar bin Kaşîr al-Qurashî al-Buṣrawî ash-Shâfi'î Emâd al-dîn Abi al-fداء اسمعيل بن عمر بن كثير القرشي البصري الشافعي (d. A.H. 774=A.D. 1373 ; see Lib. Cat., vol. xv, No 971).

Complete in four separate volumes.

Vol. I.

Beginning :—

قال الشيخ الامام العلامة المجتهد الارحد البارع الحافظ المتقن المحقق عماد الدين ابو الفداء اسمعيل بن الخطيب ابي حفص عمر بن كثير الشافعي - الحمد لله الذي افتتح كتابه بالحمد فقال الحمد لله رب العالمين الرحمن الرحيم مالك يوم الدين وقال تعالى الحمد لله الذي انزل على عبده الكتاب و لم يجعل له عوجا الخ *

In this commentary all the points dealt with in the exposition of the holy text are based on traditions, which are quoted in full, with a complete list (*Isnâd*) of their successive narrators. Cf. Hâj. Khal., vol. ii, p. 349.

The present volume extends from the beginning of the commentary to the 93rd verse of *Sûrat an-Nisâ'* (chapter iv).

For other copies see Cairo, vol. i, p. 140 ; Ayâ Şûfiyah, Nos. 122-4 ; Nûr 'Uşmâniyah, Nos. 187-8 ; Hamîdiyah, Nos. 42-3 ; and Râmpûr, p. 24.

The present commentary has been printed in ten vols. at the Mîrîyah Press, Bûlâq, A.H. 1301, in the margin of another work printed along with it, viz., the *Fath al-Bayân* of Nawwâb Şiddiq Hasan Khân.

Written in good Naskh, within red ruled borders ; with quotations from the text in red.

Not dated ; probably 18th century.

The title-page contains notes by several former owners relating to their purchase of the MS.

No. 1411.

fol. 487; lines 28-30; size $11\frac{1}{2} \times 8$; $8\frac{1}{2} \times 5\frac{1}{2}$.

The Same.

Vol. II.

The second volume of the preceding work, extending from the 94th verse of *Sûrat an-Nisâ'* (chapter iv) to the end of *Sûratu Bani Isrâ'il* (chapter xvii).

Written in fair Arabian Naskh, within red ruled borders. The quotations from the Qurân are in red.

Not dated; probably 18th century.

No. 1412.

fol. 301; lines 35; size $12\frac{1}{2} \times 8\frac{1}{2}$; $10 \times 6\frac{1}{4}$.

The Same.

Vol. III.

This volume contains the commentary from *Sûrat al-Kahf* (chapter xviii) to *Sûrat az-Zumar* (chapter xxxix).

Written in clear Arabian Naskh, within double red ruled borders. The frontispiece is handsomely decorated. The quotations from the text are in red. The titles of the Sûrahs are in yellow.

Foll. 297-301 are supplied in a later hand.

The date mentioned in the colophon, viz., the 14th Jumâdâ I, A.H. 1284=A.D. 1867, refers to the portion supplied in a later hand. The rest of the MS. was evidently written before A.H. 1171=A.D. 1757, since there are notes by several former owners on the title-page, the earliest of which is dated A.H. 1171=A.D. 1757.

No. 1413.

fol. 249; lines 35; size $13 \times 8\frac{1}{2}$; $10 \times 6\frac{1}{4}$.

The Same.

Vol. IV.

The fourth volume of the same work, extending from *Sûrat al-Mu'min* (chapter xl) to the end of the Qurân.

The lower half of fol. 6^b and the whole of fol. 7^a are blank, which means that the commentary on verses 57–65 of *Sûrat al-Mu'min* (chapter xl) is omitted in this copy. Again, the lower half of fol. 8^a and the whole of fol. 8^b are blank, which means that the commentary on the first five verses of *Sûrat as-Sijdah* (chapter xli) is omitted. The MS. breaks off abruptly thus : قال جاء رجل الى النبي صلى الله عليه وسلم فقال . It appears that a few lines are wanting at the end.

Written in clear Arabian Naskh, with quotations from the text in red.

Dated the 29th Muḥarram, A.H. 1158=A.D. 1745.

Scribe : أحمد بن محمد بن الحسين بن عبد القادر بن الناصر .

No. 1414.

fol. 277 ; lines 23 ; size $11 \times 7\frac{1}{4}$; $8\frac{1}{2} \times 5\frac{1}{4}$.

كشف أسرار البيان عن آداب حملة القرآن .

**KASHF ASRÂR AL-BAYÂN 'AN ÂDÂB
ḤAMALAT AL-QURÂN.**

A treatise on the merit attached to the recitation of the Qurân and on the regard due to those who teach and transcribe the Holy Book.

Author : Muḥammad bin al-Ḥasan bin Yûsuf bin Khâzim bin Hâshim al-Hadiṣî al-Biqâ'î ash-Shâfi'î محمد بن الحسن بن يوسف بن خازم بن هاشم الحديثي البقاعي الشافعي . He was a native of Biqâ', a village in Syria, and flourished in the time of Al-Malik az-Zâhir Saifaddîn Barqûq (A.H. 784–801 = A.D. 1382–1398).

Beginning :—

الحمد لله الذي هدانا الى دين الاسلام وفضلنا بكرمه وجوده على
سائر الانام بارساله اليذا اكرم خلقه عليه افضل الصلوة والسلام
اما بعد فان الله تعالى من على امة محمد بدين الاسلام وارساله اليهم نبيه
محمد ا عليه افضل الصلوة والسلام وكرمهم بكتابه العزيز الذي هو افضل
الكلام النخ *

The work is divided into 17 chapters, as detailed below. The 17th chapter is subdivided into two sections, the first explaining difficult words used in the work, and the other containing biographical notices of persons named therein.

- I. Fol. 3^a. الباب الأول في الاخلاص واحضار النية في جميع
الاقوال و الافعال *
- II. Fol. 5^a. الباب الثاني في فضل القرآن و فضل تعليمه
- III. Fol. 6^a. الباب الثالث في فضل تلاوة القرآن
- IV. Fol. 8^a. الباب الرابع في فضائل سور القرآن و آياته
- V. Fol. 13^b. الباب الخامس في فضل تعليم القرآن
- VI. Fol. 14^b. الباب السادس في فضل اهل القرآن
- VII. Fol. 15^a. الباب السابع في اكرام اهل القرآن
- VIII. Fol. 16^b. الباب الثامن في آداب معلم القرآن
- IX. Fol. 21^b. الباب التاسع في آداب متعلم القرآن
- X. Fol. 24^a. الباب العاشر في آداب حامل القرآن
- XI. Fol. 28^a. الباب الحادي عشر في آداب الناس كلهم مع القرآن
- XII. Fol. 33^a. الباب الثاني عشر في آداب القراءة
- XIII. Fol. 61^b. الباب الثالث عشر في استحباب قراءة السور و الآيات
في اوقات و احوال مخصوصة *
- XIV. Fol. 65^a. الباب الرابع عشر في كتابة القرآن
- XV. Fol. 68^b. الباب الخامس عشر في اكرام المصحف
- XVI. Fol. 70^a. الباب السادس عشر في وعيد ناسي القرآن
- XVII. Fol. 70^b. الباب السابع عشر في ضبط الفاظ الكتاب

In the following note on fol. 199^b the author states that he completed the original draft of the work on Monday, the 26th of Jumâdâ I, A.H. 765=A.D. 1364, and that he added certain new material in A.H. 799=A.D. 1397, when he made a fair copy of the whole at Tall al-Akhdar, a village in the district of Ba'labakk:—

و كان الفراغ من تأليفه و جمعه ليلة الاثنين بين العشائين لسنة
و عشرين يوما خلت من جمادى الاولى سنة خمس و ستين و سبعمائة ثم
زدت فيه اشياء كثيرة عند نقلي له الى هذا الكتاب تبويضاً في سنة تسع
و تسعين و سبعمائة و كان فراغي منه بهذا الكتاب يوم الاحد قريباً من الظهر
لثمان مضت من شهر شعبان المبارك عام تسعة و تسعين و سبعمائة بالتل
الاخضر من البقاع العزيزي عمل بعلبك المحروسة في ايام الملك الظاهر
برقوق خلد الله ملكه و ادام دولته العادلة *

In a note on the title-page, 'Uṣmān bin Muḥammad bin Khalil al-Muqrī ash-Shāfi'i (d. A.H. 841=A.D. 1437 ; see Mu'jam of Ibn Fahd, fol. 136^b), a disciple of the author, states that he read this treatise with the author in several sittings, held at the mosque of Tamnīn, a village in the district of Ba'labakk, and that some of these sittings were also attended by his two fellow-students, viz., Aḥmad bin Sulaimān bin Idris, commonly called Ibn al-Amīr, and Shamsaddīn Muḥammad bin 'Abdallāh bin 'Iwād at-Talkhāwī. He states further that the author granted him general permission to narrate his teaching ; a permission also granted, at his request, to his daughter, Fāṭimaḥ, as well as to other students. The note runs thus :—

الحمد لله حق حمدة و صلى الله على محمد سيدنا و عبده و بعد فقد
قرأت جميع هذا الكتاب و هو كتاب كشف اسرار البيان عن آداب حملة
القران على مؤلفه و منشيئه سيدنا العبد الفقير الى الله تعالى القاضي
شمس الدين ابى عبد الله محمد بن الفقير الى الله تعالى ابى علي
الحسن بن الفقير الى الله تعالى جمال الدين 'بى المحاسن يوسف بن
خازم بالخاء المعجمة و الزاء ابن هاشم الحديثي الشافعي نفع الله بفوائده
في عدة مجالس آخرها يوم الاربعاء سابع شهر المحرم سنة
و كانت القراءة المذكورة للكتاب المذكور خلا باب ضبط المشكلات منه بجامع
قرية تمنين السفلى من البقاع البعلبي من بلاد الشام و سمع الكتاب المذكور
بقرأتي خلا فوات يسير احمد بن سليمان بن ادريس
الشهير بابن الامير و الشيخ شمس الدين محمد بن عبد الله بن عوض
الطلخاوي احد العدول بمركز باب قلعة دمشق و قد اجاز لي ان اروي عنه
هذا الكتاب و جميع ما افه و صغفه و ما يجوز له و عنه روايته بشرطه عند
اهله و كذا اجاز لمن سمع هذا الكتاب او شيئا منه ما اجازني به و اجاز
ايضا لابنة كاتبه فاطمة بسوالى قاله و كتب عثمان بن محمد بن خليل
المقري الشافعي مؤذن مصلى العيدين بدمشق *

The above note is attested by the author in his own hand thus :—

اجزت للمذكورين رواية الكتاب المذكور عني وجميع مصنفاتي و ما
يجوز لي روايته بشرطه عند اهله وقرأ علي جميع هذا الكتاب من اول
الخطبة الى اول باب ضبط الالفاظ الشيخ عثمان بن محمد المذكور قراءة
متقنة بعدة مجالس آخرها التأريخ المذكور فيه نفع
الله تعالى كتبه محمد بن الحسن بن يوسف بن خازم بن هاشم الكديني
الشافعي عفى الله تعالى عنه *

The MS. is in the author's own hand. The copious additions, alterations and the general appearance of the MS. suggest that it is probably the revised draft referred to above.

No other copy of the work is known.

Written in Arabian Naskh, with numerous gaps.

Dated A.H. 799=A.D. 1397.

No. 1415.

fol. 281 ; lines 25 ; size $10\frac{1}{2} \times 7\frac{1}{4}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

عمون التفسير للفضلاء السماسير

'UYÛN AT-TAFÂSÎR LI'L-FUDALÂ' AS-SAMÂSÎR.

The first volume of a commentary on the Qurân, by Shihâb-addîn Ahmad bin Muḥammad as-Siwâsî محمد بن احمد بن سيواسي, an eminent Ṣūfî and a diligent scholar of Siwâs. He studied different branches of Muhammadan literature under several distinguished teachers of his native place. After completing his general studies, he became a disciple of Shaikh Muḥammad and devoted himself to the study of Ṣūfî literature. He accompanied his Shaikh to Ayâsulûg, where he gained the favour of Amîr Aidîn ; and there he settled permanently. He wrote, besides the present work, two short treatises on Ṣūfism. He died, according to Hâj. Khal., vol. iv, p. 289, in A.H. 803=A.D. 1400. The author of Ash-Shaqâ'iq an-Nu'mânîyah, who does not give the precise date of his death, includes him among the learned men who flourished during the reign of Sulṭân Bâyezîd (A.H. 792-805=A.D. 1389-1402). Cf. Brock., vol. ii, p. 228.

Beginning:—

الحمد لله الذي انزل القرآن كلاما قيما لا يحوم حوله عوج و جعله
 كتابا محكما بفظم معجز ناطق بالبيذات و الحجج
 اما بعد فان كتاب الله المجيد هو منبع الاصول الدينية و مجمع الاحكام
 الشرعية الخ *

In the preface, the circumstances in which the compilation of the work was undertaken are stated as follows:—

و قد صنف كثير من العلماء الاعلام و انصار ملة الاسلام تفاسير لتكشف
 عن اسراره و لتشرق عن انواره بعبارات رائقة و تركيبات شائقة ولكن كان
 الاطلاق لبعض طلاب العجم و العرب من اهل الفضل و الادب على تلك
 الاسرار و الانوار صعبا من الدقة مسالكها و غموض مسائلها من الكشف
 الشافي و البيان الوافي فالتجأت الى الله الوهاب ملهم الصواب مع قلة
 البضاعة و قصور الباع في هذه الصناعة ان انتخب من تلك التفاسير
 تفسيرا مختصرا قريبا من التناول بعيدا عن التفاضل و سميته
 عيون التفاسير للفضلاء السماسير الخ *

In the *Muqaddimah* (introduction) the author explains certain matters, a knowledge of which every commentator on the Qurân, in his opinion, should possess.

The present volume extends from the beginning of the Qurân to the end of *Sûratu Banî Isrâ'il* (chapter xvii).

For other copies see Berlin, No. 933; Ayâ Şûfiyah, Nos. 171, 219-20; Râgib Pâshâ, Nos. 202-3; Nûr 'Uşmâniyah, Nos. 329-32; Kûprilizâdah, No. 110; Yenî, No. 59; Waliaddîn, Nos. 174-9; and Cairo, vol. i, p. 182.

Written in different hands, Naskh and Nasta'liq. The quotations from the text are in red. The first two folios are supplied in a later hand.

Slightly worm-eaten and water-stained.

Not dated; probably 17th century.

No. 1416.

foll. 307 ; lines 21 ; size $10\frac{1}{4} \times 6$; $8 \times 4\frac{1}{2}$.

تبصير الرحمن و تيسير المنان

TABSÎR AR-RAHMÂN WA TAISÎR AL-MANNÂN.

A commentary on the Qurân, by Zainaddîn 'Alî bin Aḥmad bin 'Alî bin Aḥmad al-Makhdûmî al-Mahâ'imî al-Hindî زين الدين علي بن احمد بن علي بن احمد المخدومي المہائمي الهندي.

Complete in two separate volumes.

Vol. I.

Beginning :—

الحمد لله الذي اثار بكلامه قلوب اولى الاباب ليبصروا به مع عقولهم
طريق الثواب الخ *

According to Ḥaj. Kḥal., vol. ii, p. 182, the author belongs to the Ḥanbalî school ; but the Râmpûr Catalogue, p. 22, describes him as a Shâfi'î. He belonged to the tribe known as An-Nawâ'it (النوائت), which term is applied to that section of the Quraish who emigrated from Medina through fear of Ḥajjāj bin Yūsuf aṣ-Ṣaqafî (d. A.H. 95 = A.D. 714), and landing on the western coast of India settled in the Deccan. Ġulām 'Alî Āzād, in his Subḥat al-Marjân, fol. 44^b, calls our author Al-Mahâ'imî, Mahâ'im being a port of Konkan, a maritime district of the Deccan. Ḥaj. Kḥal. (vol. ii, p. 182) gives him the title of Al-Umawî ; but this is obviously a mistake, and is probably the result of confusing him with some other writer. Our author was a devoted follower of Shaikh Muḥiyaddîn Ibn al-'Arabî (d. A.H. 638 = A.D. 1240), and wrote several works on Ṣûfism, among which the following may be mentioned, viz., a commentary on the 'Awârif al-Ma'ârif of Shaikh Shihâbaddîn as-Suhrawardî (d. A.H. 632 = A.D. 1234), entitled الزوارف ; بشرح عوارف المعارف ; a commentary on the Fuṣûṣ al-Ḥikam of Ibn al-'Arabî ; a commentary on An-Nuṣûṣ fî Tahqîq at-Tawr al-Makḥṣûṣ of Ṣadraddîn al-Qûnawî (d. A.H. 672 = A.D. 1273) ; and a treatise on the unity of God, entitled ادلة التوحيد. He died at Mahâ'im in Jumâda I, A.H. 835 = A.D. 1431. See Subḥat al-Marjân, fol. 44^b. The date of his death, as given by Ḥaj. Kḥal. (loc. cit.), viz., A.H. 710 = A.D. 1310, is clearly a mistake. In the Egyptian edition of Ḥaj. Kḥal., it has been corrected, in the margin, to A.H. 835, which is the date given by Ġulām 'Alî Āzād in the Subḥat al-Marjân.

In the preface of this fine work the following preliminary points are discussed :—

(i) How we know that the Qurân is the word of God, fol. 3^a.

(ii) How God inspired the Prophet with these words of the Qurân, fol. 3^b.

(iii) How a commentator should explain the meaning of the verses of the Qurân, and draw conclusions from them, fol. 4^a.

(iv) The meaning of the prayer الاستعاذة (I flee from the devil to seek protection in God), fol. 4^b.

The present volume extends from the beginning of the work to the end of the commentary on *Sûrat al-Kahf* (chapter xviii).

For other copies see India Office, Nos. 97, 98; Bodl., vol. i, No. 47, vol. ii, No. 566; Berlin, No. 870; Kûprilizâdah, Nos. 84–7; Nûr ‘Uşmâniyah, No. 245; Ĥamîdiyyah, No. 60; and Cairo, vol. i, p. 135.

The work has been lithographed in Delhi, A.H. 1286, and printed at Bûlâq, A.H. 1295.

Written in neat Naskḥ, within coloured ruled borders. The text is in red.

Not dated; probably 19th century.

No. 1417.

foll. 402; lines 21; size $9\frac{1}{2} \times 6$; $8 \times 4\frac{1}{4}$.

The Same.

Vol. II.

The second volume of the same work, extending from the beginning of *Sûratu Maryam* (chapter xix) to the end of the Qurân.

Written in fair Naskḥ, within coloured ruled borders. The text is in red. There are numerous short lacunæ.

Slightly worm-eaten.

Dated the 14th Jumâdâ I, A.H. 1277 = A.D. 1859.

No. 1418.

foll. 204 ; lines 29 ; size 9 × 6 ; 7 × 4½.

[تفسیر القرآن]

[TAFSÎR AL-QURÂN.]

Fragment of a commentary on the Qurân, without title or author's name. It extends from the beginning of *Sûrat an-Nisâ'* (chapter iv) to the end of *Sûrat al-An'âm* (chapter vi).

The commentary on *Sûrat an-Nisâ'* (chapter iv) begins thus :—

بسم الله الذي خلقنا من نفس واحدة وخلق منها زوجها وبث
 منهما رجالا كثيرا ونساء و كان فى ذلك وفى كل شيء عليما حكيمًا -
 الرحمن الذي علم الانسان ما لم يعلم و كان فضل الله عليه عظيما - الرحيم
 الذي قال فاما الذين آمنوا بالله و اعتصموا به فسيدخلهم فى رحمة منه
 و فضل و يهديهم اليه صراطا مستقيما و سورة النساء مدنية و هى مائة و سبع
 و سبعون آية و عند بعضهم ست و سبعون و هو على قول من يجعل قوله
 ان تضلوا السبيل آية الخ *

The text of the Qurân, which is written in a large character in red ink, preceded by the words قوله تعالى, is quoted in full, every short portion of the text being followed by the appropriate commentary. The latter is mainly an explanation of the meaning of the text rather than a grammatical analysis. The earlier commentators most frequently quoted are Az-Zajjâj (*d. A.H. 311 = A.D. 923*), Muḥammad bin 'Alī at-Tirmidī (*d. A.H. 320 = A.D. 932*; see *Dustūr al-ʿIlām*, fol. 26^b), Al-Imâm Abū Maṣṣūr (*i.e.*, Muḥammad bin Maḥmūd al-Māturidī, who died in *A.H. 333 = A.D. 944*), and, above all, 'Abdalkarīm bin Hawāzin al-Qushairī (*d. A.H. 465 = A.D. 1073*).

At the beginning of each Sûrah a Ḥadīṣ is quoted, on the authority of Ubayy bin Ka'b, relating to the excellence of the Qurân and the rewards promised to whomsoever shall recite it.

Written in Arabian Naskḥ. Slightly worm-eaten and water-stained.

Not dated ; probably 15th century.

According to a note on the title-page, the MS. was presented as Waqf to the tomb of Muḥammad Badraddīn ad-Dairī al-Ḥanafī, a

saint of Jerusalem, who died in A.H. 1087 = A.D. 1676. See *Khulâṣat al-Aṣṣar*, vol. iv, p. 313.

No. 1419.

foll. 436; lines 21; size 11 × 7; 7 × 3½.

تفسير الجلالين

TAFSÎR AL-JALÂLÂN.

A concise commentary on the Qurân, by Jalâladdîn Abû 'Abdal-lâh Muḥammad bin Aḥmad bin Muḥammad bin Ibrâhîm al-Anṣârî al-Maḥallî ash-Shâfi'î جلال الدين ابو عبد الله محمد بن احمد بن محمد بن ابراهيم الانصاري المحلي الشافعي and Jalâladdîn 'Abdarrahmân bin Abî Bakr as-Suyûtî جلال الدين عبد الرحمن بن ابي بكر السيوطي.

Beginning:—

الحمد لله حمدا موافيا لغنمه مكافيا لمزيدة و الصلوة والسلام على محمد وآله وصحبه وجنوده - هذا ما اشتدت اليه حاجة الراغبين في تكملة تفسير القرآن الكريم الذي ألفه الامام العلامة المحقق جلال الدين محمد بن احمد المحلي الشافعي وتدميم ما فاتة وهو من اول سورة الفاتحة الى آخر الاسرى بتمة على نمطه الن *

The MS. is divided into three parts. The first part (foll. 1-214^a), extending from the beginning of the Qurân to the end of *Sûratu Banî Isrâ'il* (chapter xvii), was composed by As-Suyûtî (d. A.H. 911 = A.D. 1505; see Lib. Cat., vol. v, part i, No. 123), as appears from the following colophon:—

قال مؤلفه هذا آخر ما كملت به تفسير القرآن الكريم الذي ألفه الامام العلامة المحقق جلال الدين المحلي الشافعي فرغت من تأليفه يوم الأحد عاشر شوال سنة سبعين وثمان مائة وكان الابتداء فيه يوم الاربعاء مستهل رمضان من السنة المذكورة وفرغ من تبليضه يوم الاربعاء سادس صفر سنة احدى وسبعين وثمان مائة *

It is also stated in the colophon that As-Suyûtî was engaged on this task from Wednesday, the 1st Ramaḍân, to Sunday, the 10th

Shawwâl, A.H. 870=A.D. 1465, and completed the first fair copy on Wednesday, the 16th Şafar, A.H. 871=A.D. 1466.

The second part (foll. 214^b–220^a), which contains the commentary by Al-Maḥallî on *Sûrat al-Fâtihah* (chapter i) and on the first 36 verses of *Sûrat al-Baqarah* (chapter ii), ends with the following colophon:—

هذا آخر ما وجد من تفسير هذه السورة للشيخ الامام المحقق الهمام
مفتى المسلمين علامة زمانه جلال الدين ابي عبد الله محمد [بن احمد
بن محمد] بن ابراهيم الانصاري المحلي ثم القاهري الشافعي
وكان ابتداء في تفسير القرآن العظيم من اول سورة الرحمن الى آخر القرآن
ثم من يس الى آخر الانشقاق ثم من مريم الى آخر فاطر ثم الكهف ثم
الفاتحة ومن البقرة الى هذه الآيات *

The third part (foll. 221^a–436^b), extending from *Sûrat al-Kahf* (chapter xviii) to the end of the Qurân, is also the work of Al-Maḥallî.

This Al-Maḥallî, a man of great piety and vast learning, was born in Egypt, A.H. 791=A.D. 1389. He studied under several eminent scholars of his native place, and served as a professor in the Madrasahs Al-Barqûqiyah and Al-Mu'ayyadiyah. Sultân Saifaddîn az-Zâhir Jaqmaq (A.H. 842–857=A.D. 1438–1453) once offered him the post of a Qâdî in Egypt; but he did not accept it. He wrote a number of instructive works. The present work, which is one of the most popular commentaries on the Qurân, he began with *Sûrat al-Kahf* (chapter xviii) and when he came to the end of the Qurân he turned to the earlier chapters, but only completed the first chapter and the first 36 verses of *Sûrat al-Baqarah* (chapter ii). An independent commentary extending from the beginning of the Qurân to the end of *Sûratu Banî Isrâ'il* (chapter xvii), was subsequently written by As-Suyûtî. Cf. Ḥusn al-Muḥâḍarah, fol. 109^b. In Ḥâj. Khal., vol. ii, p. 358, the contribution made by each author has been wrongly attributed to the other. Our author died in A.H. 864=A.D. 1459. See Mu'jam of Ibn Fahd, fol. 189^a; Al-Qabas al-Ḥâwî, fol. 35^b; Ḥusn al-Muḥâḍarah, fol. 109^b; and Dustûr al-I'lâm, fol. 125^b. See also Ṭabaqât al-Mufasssîrîn, fol. 78^b, where his death is placed in A.H. 860=A.D. 1455.

For other copies see Br. Mus. Suppl., No. 121; India Office, Nos. 99, 100; Berlin, Nos. 885–93; Paris, Nos. 652–5; Cairo, vol. i, p.

71; Ayâ Şûfiyah, Nos. 181-7; Hamîdîyah, Nos. 67-9; Yenî, No. 42; Nûr 'Uşmâniyah, Nos. 260-74; Âşafîyah, p. 538; and Râmpûr, p. 25.

The work has been repeatedly printed and lithographed in India and Egypt. For printed editions see Iktifâ' al-Qunû', p. 116.

Written in clear Indian Naskh, within double red and blue ruled borders; with marginal notes. The quotations from the text are in red.

Not dated; probably 18th century.

No. 1420.

fol. 305; lines 23; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

The Same.

Another copy of the same work, beginning as the above.

In this copy, Al-Maḥalli's commentary on *Sûrat al-Fâtîḥah* (chapter i) is placed at the end; his commentary on the first 36 verses of *Sûrat al-Baqarah* (chapter ii) is wanting.

Written in ordinary Indian Naskh, the text being distinguished by red ink lines above it. Copious notes from other well-known commentaries are added in the margin.

Not dated; probably 16th century.

Fol. 7^a contains a seal of Amîr Khân al-Ḥusainî, bearing the following verse:—

ابو البقا شده از لطف شاه بنده نواز
ز میر خان بخطاب امیر خان ممتاز

The real name of this Amîr Khân was Mîr Khân; but it was changed into Amîr Khân by the emperor Shâhjahân (A.H. 1037-1069 = A.D. 1628-1659) by adding an *alif* to it. He was the son of Mîrzâ Abu'l-Qâsim Qâsim Khân Namkîn, a favourite of the emperor Jahân-gîr (A.H. 1014-1037 = A.D. 1605-1628). He himself was a favourite of Shâhjahân, and held several distinguished posts under him. He died in A.H. 1057 = A.D. 1647. See Ma'âşir al-Umarâ', fol. 36^a.

The title-page contains, besides an 'Arḍīdah of the same Amîr Khân al-Ḥusainî, dated A.H. 1055 = A.D. 1645, several notes by former owners of the MS.

The MS. was presented to the library by Sayyid Khurshîd Nawwâb of Patna City, whose seals as well as the seals of his grand-

father, Nawwâb Bahadur Sayyid Wilâyat 'Alî Khân, C.I.E., are found on the title-page and at the end.

No. 1421.

fol. 710; lines 21; size $6\frac{1}{4} \times 3\frac{1}{2}$; $4\frac{1}{4} \times 2\frac{1}{4}$.

The Same.

Another copy of the same work.

Beginning:—

هذا كتاب تفسير القرآن العظيم للشيخين الجلالين محمد بن احمد
المحلي و عبد الرحمن بن ابي بكر السيوطي نفع الله بهما آمين كان الشيخ
جلال الدين المحلي قد بدأ فيه من سورة الكهف الى آخر القرآن و بدأ
بفاتحة الكتاب بعد ذلك فكملة الشيخ جلال الدين
عبد الرحمن السيوطي النخ *

In the present copy, Al-Maḥallî's commentary on *Sûrat al-Fâtihah* (chapter i) is placed at the end; his commentary on the first 36 verses of *Sûrat al-Baqarah* (chapter ii) is wanting.

Written in small Indian Naskḥ, within gold and blue ruled borders. The text is in red. Slightly worm-eaten and water-stained.

Not dated; probably 18th century.

No. 1422.

fol. 545; lines 19; size $8\frac{3}{4} \times 5\frac{1}{4}$; 6×3 .

الجمالين على الجلالين

AL-JAMÂLAIN 'ALA'L-JALÂLAIN.

The well-known gloss on the *Tafsîr al-Jalâlain*, by Nûraddîn 'Alî bin Sultân Muḥammad al-Qârî al-Harawî سلطان نور الدين علي بن سلطان محمد القارى الهروى (d. A.H. 1014=A.D. 1605; see Lib. Cat., vol. v, part i, No. 237).

Beginning:—

رب انعمت فزد يا كريم الحمد لله ذى الجلال و الجمال و الكمال
و الصلوة و السلام على رسوله تحية ارباب الاحوال و على آله و صحبه و اتباعه

الى يوم المآل و بعد فلما رأيت تفسير الجلالين للامامين الجليلين
..... محتاجا الى التقييد و التوضيح و التصحيح
و الترجيح جعلت عليه هذه الحاشية و سميتها
الجمالين على الجلالين و المسمى بلفظ المثني نظرا الى الجمع بين
المبنى و المعني الخ *

The last folio is wanting. The MS. ends abruptly as follows :—
و قيل المغضوب عليهم جميع الكفرة و لا الضالين المبتدعة و قال بعض
السلف من *

For other copies see Berlin, No. 894 ; Cairo, vol. i, p. 163 ; Nûr
'Uṣmānīyah, No. 483 ; Bashīr Āgâ, No. 68 ; Yenî, No. 133 ; Ḥamīdī-
yah, No. 158. See also Brock., vol. ii, p. 145 ; and Ḥâj. Khal., vol.
ii, p. 359.

Written in Indian Naskh. The quotations from the *Tafsīr al-
Jalālain* are introduced by the word قوله in red ink.

It appears from the old pagination of the MS. that foll. 3 and 6,
which should come in their proper order, have been wrongly placed
in binding after foll. 1 and 9, respectively.

Not dated ; probably 17th century.

The title-page contains a seal bearing the name of a certain
'Abdalkabir, dated A.H. 1172 = A.D. 1758.

No. 1423.

fol. 476 ; lines 27 ; size $9\frac{1}{4} \times 6\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

حاشية الصاوي على الجلالين

HĀSHIYAT AṢ-ṢĀWÎ 'ALA'L- JALĀLAIN.

A gloss on *Tafsīr al-Jalālain*, by Aḥmad bin Muḥammad aṣ-Ṣâwî
al-Mālikî al-Khalwatî المالكى الخلوٲى احمد بن محمد الصاوي

Complete in two separate volumes.

Vol. I.

Beginning :—

الحمد لله الذي انزل الفرقان مصدقا لما بين يديه هدى و بشرى
للمتقين و بعد فيقول العبد الفقير الدليل احمد بن

محمد الصاري المالكي الخلوئي لما كان علم التفسير اعظم العلوم مقدارا
وارفعها شرفا و مزارا اذ هو رئيس العلوم الدينية وراسها و مبنى قواعد
الشرع و اساسها و كان كتاب الجلالين من اجل كتب التفسير
..... فاشتغلت به على حسب عجزى و صنعت عليه كتابة
ملخصة من حاشية شيخنا العلامة المحقق المدقق الورع الشيخ سليمان
الجمال مع زوائد و فوائد النج *

The author, Aṣ-Ṣawî, who belonged to the Mâlikî sect, was a scholar of some reputation. He wrote, besides the present work, glosses on three works of his teacher, *Shaiḥ Aḥmad ad-Dardîr* (d. A.H. 1201=A.D. 1786), viz., *Aqrab al-Masâlik Ilâ Madhab Mâlik*, printed in two vols., Cairo, A.H. 1299; *Tuḥfat al-Aḥwân fî 'Ilm al-Bayân*, printed in Cairo, A.H. 1302; and *Sharḥ Tuḥfat al-Aḥwân*, printed in Cairo, A.H. 1305. He died in A.H. 1241=A.D. 1825; see *Iktifâ' al-Qunû'*, p. 150.

In the preface the author states that this gloss is abridged from that of his teacher, *Shaiḥ Sulaimân al-Jamal* (d. A.H. 1204=A.D. 1789), entitled *Al-Futûḥât al-Ilâhiyah bi-Tawḍîḥ al-Jalâlain* (which has been printed in four vols., Cairo, A.H. 1303; see *Iktifâ' al-Qunû'*, p. 116).

The present volume contains the gloss on *Al-Jalâlain* from the beginning of the Qurân down to the end of *Sûratu Banî Isrâ'il* (chapter xvii). This portion of *Al-Jalâlain* the author of the present gloss assigns to As-Suyûtî.

No other copy of the work is known.

Written in minute Arabian Naskḥ. The word قوله is in red ink.

Dated the 13th *Shahbân*, A.H. 1235=A.D. 1819.

No. 1424.

fol. 459; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work. It contains the gloss on *Al-Jalâlain* from the beginning of *Sûrat al-Kahf* (chapter xviii) down

to the end of the Qurân. This portion of *Al-Jalâlain*, the author of the gloss assigns to Al-Maḥallî, as appears from the beginning quoted below.

Beginning :—

الحمد لله الاول الآخر الباطن الظاهر و الصلاة و السلام على سيدنا
محمد الطاهر الفاخر و على آله و اصحابه ذرى العلاء و المفاخر و بعد فلما
انتهى الكلام على تكملة الجلال السيوطي فلنشرع الآن فى الكلام على
تأليف شيخه الجلال محمد بن احمد المحلى قال
نفعنا الله به سورة الكهف مكية سميت بذلك لذكر قصة اصحاب
الكهف النج *

The work ends with a *Khâtimah*, where the necessary precautions for handling the Qurân are discussed.

From the following colophon we come to know that the work was completed on Tuesday, the 26th Rabî' II, A.H. 1228=A.D. 1813, and that the transcription of the present copy was finished in Ṣafar, A.H. 1235=A.D. 1819 :—

تم بحمد الله و عونہ يوم الثلاثاء المبارك لاربع بقين من شهر ربيع
الثاني سنة ١٢٢٨ ثمان و عشرين بعد المائتين و الالف من هجرته عليه
الصلاة و السلام انتهى كلام المؤلف و وافق كمال هذه الم نسخة يوم الاربعاء
المبارك من العشر الاواخر من شهر صفر المبارك سنة ١٢٣٥ *

Written in the same hand as the above.

Dated A.H. 1235=A.D. 1819.

No. 1425.

fol. 448 ; lines 23 ; size $11\frac{1}{2} \times 7\frac{1}{2}$; $6\frac{3}{4} \times 4\frac{1}{2}$.

جامع البيان في تفسير القرآن

JÂMI' AL-BAYÂN FÎ TAFSÎR
AL-QURÂN.

A concise commentary on the Qurân, by Mu'inaddîn Muḥammad
معين الدين محمد بن عبد الرحمن bin 'Abdarrahmân al-'Îjî aş-Şafawî

الإبجي الصفري. He was born in A.H. 832=A.D. 1428. He states, in the preface, that he wrote the present work in the 40th year of his age, and that two years and three months were occupied in its composition. He finished it, as he says in the colophon, at Mecca in A.H. 870=A.D. 1465. He died in A.H. 905=A.D. 1500. See Brock., vol. ii, p. 203.

Beginning:—

الحمد لله الذي أرسل رسوله بالهدى ودين الحق ليظهره على
الدين كله وبعد فلما رأيت همم ابتداء العصر قاصرة
ومساعيهم وإن جدوا في الطلب فاترة النعم *

The preface of the present MS. gives the above title; but Hâj. Khal. (vol. ii, p. 636) and Brock. (*loc. cit.*) designate it *Jawâmi' at-Tibyân*. The former quotes a good deal of the preface, which exactly corresponds with that of our MS.; and he tells us that this commentary was begun by Mu'inaddîn's father, who carried it as far as a portion of *Sûrat al-An'âm* (chapter vi) and that Mu'inaddîn completed it.

The author states in the preface that, feeling the general want of a universally acceptable commentary containing all the necessary points in a compendious volume, he undertook the task and composed the present work; he then solemnly asserts that this commentary is wholly free from Mu'tazalite theories. Later on, he mentions the following as the authorities which helped him in the composition of the work:—

(i) تفسير ابن كثير; (ii) تفسير بغوي; (iii) الصحاح الستة; (iv) المعالم; (v) شرح الكشاف للطبري; (vi) الكشف; (vii) النسفي; (viii) الوسيط; (ix) شرح الكشاف للتفنازاني.

The colophon reads thus:—

حمداً يوافي نعمة ويقابل كرمه و الحمد لله الذي وفقني ورزقني
فراغ البال للاشتغال بالتأمل في آيات كتابه وبكشف استار عريصات
خطابه وقد تم و الحمد لله على جسيم انعامه عام
سبعين و ثمان مائة في مكة المشرفة تجلاء الكعبة زادها الله شرفاً *

For other copies see Cairo, vol. i, p. 159; Nûr 'Uṣṣmâniyah, Nos. 256-8; Kûprilîzâdah, No. 93; Waliaddîn, Nos. 134, 135; Ḥamidîyah, No. 70; Râmpûr, p. 27; and Âṣafîyah, p. 538.

The work was printed at the Fârûqî Press, Delhi, in A.H. 1296, the *Iklîl fî Istînbât at-Tanzîl* of As-Suyûtî being printed in the margin; see *Iktifâ' al-Qunû'*, p. 120.

Written in Indian Naskh, with quotations from the text in red ink.

Not dated; probably 17th century.

The title-page contains two notes, one by 'Abdalqâdir bin Maḥ-mûd al-Jâmi'i, dated A.H. 1116=A.D. 1704, and another by Mullâ Ḥasan bin Mullâ Ibn Ḥâjjî Abî Bakr, dated A.H. 1148=A.D. 1735, both containing particulars regarding the purchase of the MS.

No. 1426.

fol. 676; lines 19; size $10 \times 5\frac{1}{2}$; $8 \times 3\frac{1}{2}$.

The Same.

Another copy of the same work, beginning as the above.

The first folio contains a note on صلاة التسبيح (a prayer to be recited by counting the beads of a chaplet or rosary).

Foll. 2^b-12^a contain a list of the *Rukû'ât* (sections) in each Sûrah of the Qurân.

Foll. 2^a, 12^b-13^a and 16^b-17^a are blank.

Written in Nasta'liq, within double red and blue ruled borders, with some marginal notes. The quotations from the text are distinguished by red ink lines above them.

Foll. 620-630 are supplied in a later hand.

Not dated; probably 17th century.

No. 1427.

fol. 221; lines 32; size $11\frac{1}{2} \times 7\frac{1}{4}$; 8×5 .

الدر المنثور فى التفسير بالمأثور

AD-DURR AL-MANŞÛR FI'T-TAFSÎR BI'L-MA'ŞÛR.

A commentary on the Qurân, based on traditions of the Prophet, by Jalâladdîn Abu'l-Faḍl 'Abdarrahmân bin Abî Bakr as-Suyûtî (d. A.H. 911=A.D. 1505; see *Lib. Cat.*, vol. v, part i, No. 123).

Complete in six separate volumes. The first four volumes were transcribed for the library of Al-Ḥusain bin Muḥammad al-Maḡribī, the ruler of San'ā' in Yemen, as will be evident from the following quotation from the title-page:—

مما انتظم بفضل الله و احسانه في سالك خزانة سيدنا و واحد عصرنا
 علامة الزمن و فخر اليمن شرف الاسلام الحسين بن محمد المغربي حاكم
 صنعاء اليمن متع الله الاسلام و المسلمين بكيانه و نفع بعلمه *

The last two volumes were copied at the instance of the founder of the Library at Ḥaidarâbâd, and were collated and corrected by Abû Bakr bin 'Abdarrahmân bin Shihâbaddîn al-'Alawî al-Ḥusainî.

Vol. I.

Beginning:—

الحمد لله الذي احيا بمن شاء مآثر الآثار بعد الدثور
 و بعد فلما الفت كتاب ترجمان القران و هو التفسير المسند
 عن رسول الله صلى الله عليه و سلم الخ *

In a short prefatory note, the author states that he abridged the present work from a longer commentary of his, entitled *Tarjumân al-Qurân* (see Hâj. Khal., vol. ii, p. 277).

The work was completed, as stated by the author in the colophon of the last volume (No. 1432 below), on the day of 'Îd al-Fitr, A.H. 898=A.D. 1492.

The present volume extends from the beginning of the work to the end of the commentary on *Sûrat al-Baqarah* (chapter ii).

For other copies see India Office, No. 101; Br. Mus. Suppl., No. 125; Berlin, Nos. 896-7; Ayâ Şûfiyah, Nos. 199-211; Walîad-dîn, Nos. 161-2; Nûr 'Uşmâniyah, Nos. 287-305; Yenî, Nos. 51-56; Kûprilîzâdah, Nos. 97-8; Ḥamîdîyah, Nos. 73-4; Cairo, vol. i, p. 172; Râmpûr, pp. 31-2; and Âsafîyah, p. 546. See also Brock., vol. ii, p. 145; and Hâj. Khal., vol. iii, p. 192.

The work has been printed in six vols., Cairo, A.H. 1314, with the text of the Qurân and *Tanwîr al-Miqyâs fî Tafsîr Ibn 'Abbâs* in the margin.

Written in elegant Arabian Naskh, within coloured ruled borders. Each of the authorities quoted is introduced by the word اخرج, written alternately in black, pale, green and red ink, in bold characters.

Not dated ; probably 18th century.

The MS. belonged at one time to the library of the Imâms of San'â, who established themselves after the overthrow of the Ottomans in A.H. 1043=A.D. 1633. See Lane Poole's *Muhammadian Dynasties*, p. 103.

No. 1428.

fol. 363 ; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work. It extends from the beginning of *Sûratu Âli-'Imrân* (chapter iii) to the end of *Sûrat al-An'âm* (chapter vi).

Written in the same hand as the above.

Not dated ; probably 18th century.

No. 1429.

fol. 290 ; lines and size same as above.

The Same.

Vol. III.

The third volume of the same work. It extends from the beginning of *Sûrat al-A'raf* (chapter vii) to the end of *Sûratu Banî Isrâ'il* (chapter xvii).

Written in the same hand as the above.

Not dated ; probably 18th century.

No. 1430.

fol. 263 ; lines and size same as above.

The Same.

Vol. IV.

The fourth volume of the same work. It extends from the beginning of *Sûrat al-Kahf* (chapter xviii) to the end of *Sûrat aş-Şâffât* (chapter xxxvii).

Written in the same hand as the above. Spaces for the titles of the *Sûrahs* are left blank almost throughout.

Not dated ; probably 18th century.

No. 1431.

fol. 200 ; lines and size same as above.

The Same.

Vol. V.

The fifth volume of the same work. It extends from the beginning of *Sûrat aṣ-Ṣād* (chapter xxxviii) to the end of *Sûrat al-Mujâ-dilah* (chapter lviii).

Written in close imitation of the above four volumes, with similarly coloured ruled borders.

Dated A.H. 1314 = A.D. 1896.

Scribe : علي بن السيد محمد بن السيد علي بن السيد عبد الله الرفاعي.

No. 1432.

fol. 186 ; lines and size same as above.

The Same.

Vol. VI.

The sixth volume of the same work. It extends from the beginning of *Sûrat al-Hashr* (chapter lix) to the end of the *Qurân*.

The colophon reads thus :—

قال مؤلفه تقبل الله منه صنيعة فرغت من تبييضه يوم عيد الفطر سنة
ثمان وتسعين وثمان مائة *

Written in the same hand and by the same scribe as the above.

Dated A.H. 1314 = A.D. 1896.

No. 1433.

fol. 407 ; lines 21 ; size 9×5 ; $6\frac{1}{2} \times 3\frac{1}{4}$.

الاتقان في علوم القرآن

AL-ITQÂN FÎ 'ULÛM AL-QURÂN.

The well-known work on the branches of sciences connected with the *Qurân*.

Author: Jalâladdîn Abu'l-Faḍl 'Abdarrahmân bin Abî Bakr bin Muḥammad bin Abî Bakr as-Suyûtî جلال الدين ابو الفضل عبد الرحمن بن ابى بكر بن محمد بن ابى بكر السيوطي (d. A.H. 911=A.D. 1505; see Lib. Cat., vol. v, part i, No. 123).

Beginning:—

و صلى الله على سيدنا محمد و آله و اصحابه و سلم و به نستعين
على كل شيء قال الشيخ الامام العالم العلامة
الحمد لله الذي انزل على عبده الكتاب تبصرة لاولى الالباب الخ *

In the preface the author describes the work as being an introduction to his great commentary on the Qurân, entitled مجمع البحرين و مطلع البدرين.

The work is divided into eighty *Anwâ'*, for a description of which see Br. Mus., pp. 73-5.

For other copies see Berlin, No. 423; Leyden, No. 1096; Paris, Nos. 656-8; Cairo, vol. i, p. 120; Alger, No. 314; Ayâ Şûfiyah, Nos. 63-4; Nûr 'Uşmâniyah, No. 100; Hamidiyah, No. 26; Waliaddin, No. 43; Kûprilîzâdah, No. 34; Yenî, No. 8; Râmpûr, p. 19; and Bûhâr, No. 12.

The work has been edited by Mawlawîs Basheerood-Deen and Noorul Haqq, with an analysis by A. Sprenger, and published in the Bibliotheca Indica Series, Asiatic Society of Bengal, Calcutta, 1852-4. It has been twice printed in Cairo, viz., in A.H. 1278 and in A.H. 1306, and has been repeatedly lithographed in India.

The present copy was transcribed in Kashmîr for Qawâmaddîn Khân 'Âlamgîr-Shâhî, whose seal is found on the title-page. This Qawâmaddîn Khân was a nobleman of the court of 'Abbâs II (A.H. 1052-1077=A.D. 1642-1667), the king of Persia. He came to India in the 17th year of the reign of Aurangzîb (A.H. 1069-1118=A.D. 1659-1707), who conferred upon him the title of Khân and the command of 3,000 men. He held several distinguished posts under him, and died in the 23rd year of his reign. See Ma'âşir al-Umarâ', fol. 189^a.

Written in elegant Indian Naskh, within gold and black ruled borders. The headings are in red ink.

Dated A.H. 1087=A.D. 1676.

Scribe: عبد الغني بن ابى الفتح بن عبد الهادي القاري الانصارى.

No. 1434.

fol. 225 ; lines 40 ; size $11\frac{1}{2} \times 7\frac{3}{4}$; $9\frac{1}{4} \times 4\frac{3}{4}$.

The Same.

Another copy of the same work, beginning as the above.

The title-page contains notes by several former owners, containing particulars regarding the purchase of the MS.

The earliest note dated A.H. 1076 = A.D. 1665, reads thus :—

الحمد لله وحده من فضل الله على عبده الفقير اليه سبحانه عبد الله
بن جابر بالتمليك الصحيح من مالكة السيد العلامة ضياء الدين صالح بن
احمد السراجي بعوض صار اليه تقبل الله منه واحسن اليه وصلى الله
على سيدنا محمد وعلى آله وسلم شهر رجب سنة ١٠٧٦ *

Written in clear Arabian Naskh.

Dated Thursday, the 6th Rabî' I, A.H. 1073 = A.D. 1662.

A fly-leaf at the beginning contains a poem by a certain Ḥasan bin Muḥammad, beginning :—

اشكر للعمة ربك المنان و اسأله منحة صفوة الايمان

No. 1435.

fol. 132 ; lines 23 ; size $8\frac{1}{4} \times 6$; $6\frac{1}{2} \times 4\frac{1}{4}$.

The Same.

The latter half of the same work. It begins abruptly, in the middle of the 43rd *Naw'*, thus :—

محكمات قل تعالوا والاتيان بعدها و اخرج ابن ابي حاتم من وجه
آخر عن ابن مسعود فى قوله آيات محكمات قل من ههنا قل تعالوا الى
ثلاث آيات و من ههنا و قضى ربك ان لا تعبدوا الا اياه الى ثلاث آيات
بعدها الخ *

The colophon reads thus :—

قال مؤلفه رضي الله عنه و فرغت من تأليفه يوم السبت ثالث
عشرين شوال سنة ثمان و سبعين و ثمان مائة سوى اشيء الحق بعد ذلك
و كتب تلميذه المفتقر الى رحمة الله و غفرانه محمد بن علي بن احمد

الداؤدي المالكي غفر الله ذنوبه و ستر عيوبه و ازال كروبه في مدة آخرها
يوم الثلاثاء سابع عشرين شهر رمضان سنة خمس عشرة و تسعمائة احسن الله
عقبها من نسخة مؤلفه *

According to this, the work was composed in A.H. 878=A.D. 1473, and the present copy was transcribed from the author's original draft by his disciple, Muḥammad bin 'Alī bin Aḥmad ad-Dâ'ûdī al-Mâlikī, in A.H. 915=A.D. 1509.

Written in minute Arabian Naskḥ, within double red ruled borders.

No. 1436.

foll. 153 ; lines 17 ; size $6\frac{3}{4} \times 5\frac{1}{4}$; $4\frac{1}{4} \times 3\frac{1}{2}$.

لباب النقول في اسباب النزول

LUBÂB AN-NUQÛL FÎ ASBÂB AN-NUZÛL.

A work dealing with the occasions on which the Sûrahs and the verses of the Qurân were revealed.

By the same As-Suyûtî.

Beginning :—

الحمد لله الذي جعل لكل شيء سببا و انزل على عبده كتابا عجباً
..... و بعد فهذا كتاب سميته لباب النقول في اسباب
النزول لخصته من جوامع الحديث و الاصول و حررته من تفاسير اهل
النقول الخ *

For another copy see Cairo, vol. i, p. 197. See also Brock., vol. ii, p. 145, and Hāj. Khal., vol. v, p. 305.

The work has been printed in Cairo, A.H. 1308, along with the *Tafsir al-Jalâlain*, in the margin of which it is printed.

Foll. 147-153 contain a poem with the following heading :—

قصيدة سيدنا سيدى علي بن موسى الرضا رضى الله عنهما خمسها
برهان الدين البعلبكي رحمه الله *

Each stanza of the poem contains five lines, the first three being composed by Burhânaddîn al-Ba‘labakkî, and the fourth and fifth by ‘Alî bin Mûsâ ar-Ridâ (*d.* A.H. 203=A.D. 818), the eighth Imâm of the Shi‘ahs. The first stanza is as follows:—

كم من فوى التوبة فى شدته اذا شفى يقطع عن زلته
عاد الى العدة فى صحبته واعجبا للمرء فى دينه
يجر ذيل التيه فى خطرته

Written in fair Arabian Naskh.

Dated Friday, the 26th Du‘l-Hijjah, A.H. 923=A.D. 1517.

No. 1437.

fol. 138; lines 19; size $9\frac{1}{2} \times 6\frac{1}{4}$; $7 \times 4\frac{1}{2}$.

فتح الرحمن بكشف ما لبس فى القرآن

FATH AR-RAHMÂN BIKASHF MÂ LABASA FI‘L-QURÂN.

A work dealing with those verses of the Qurân which resemble each other closely, arranged according to the Sûrahs of the Qurân.

Author: Zainaddîn Abû Yahyâ Zakariyâ bin Muḥammad al-Anṣârî زكى الدين ابو يحيى زكريا بن محمد الانصارى (*d.* A.H. 926=A.D. 1520; see Lib. Cat., vol. xiii, No. 921).

Beginning:—

قال سيدنا و مولانا شيخ مشائخ الاسلام ملك العلماء الاعلام محيى
سنة سيد الانام ابو يحيى زكريا الانصارى الشافعى رحمه الله الحمد لله
الدى نور قلوب العارفين بكتابه العظيم الخ *

In a short preamble, the author describes the subject matter of the work as follows:—

بعد فهذا مختصر فى ذكر آيات القرآن المتشابهات المختلفة بزيادة
او تقديم او ابدال حرف بآخر او غير ذلك مع بيان سبب الاختلاف و فى
ذكر غير المختلفة مع بيان سبب تكراره جمعته من
كلام العلماء المحققين مع ما فتح الله تعالى به من فيض فضله المتين
وسميته فتح الرحمن بكشف ما لبس فى القرآن *

Hâj. Khal. (vol. iv, p. 373) has the words ما يلتبس instead of ما لبس in the title of the work, and says that it is based on the work of Imâm Fakhraddîn ar-Râzi (d. A.H. 606=A.D. 1209).

For other copies see Paris, No. 660; Ayâ Şûfiyah, No. 429; Nûr 'Uşmâniyah, No. 589; Waliaddîn, No. 429; and Cairo, vol. i, p. 186. See also Brock., vol. ii, p. 99.

The work has been twice printed in Bûlâq, along with *As-Sirâj al-Munîr* of Imâm Muḥammad ash-Shirbînî (d. A.H. 977=A.D. 1569), in the margin of which it is printed. See Iktifâ' al-Qunû', p. 120.

Written in fair Indian Naskḥ. The verses of the Qurân are introduced by the word قوله and the explanation by the word قلت, both in red ink.

Not dated; probably 18th century.

No. 1438.

fol. 175; lines 17; size $8 \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

[تفسیر القرآن]

[TAFSÎR AL-QURÂN.]

Fragment of a commentary on the Qurân, without title or author's name. It extends from the beginning of *Sûrat an-Nûr* (chapter xxiv) to the end of *Sûrat ar-Rûm* (chapter xxx).

The commentary on *Sûrat an-Nûr* (chapter xxiv) begins as follows:—

سورة خبر مبتدأ محذوف أي هذه سورة و إنما اشير إليها مع عدم سبق ذكرها لأنها باعتبار كونها في شرف الذكر في حكم الحاضر الشاهد وقوله تعالى أنزلناها مع ما عطف عليه صفات لها مؤكدة لما افادة التذكير من الفخامة من حيث الذات بالفخامة من حيث الصفات الخ *

The relevant text of the Qurân is given in full, but in short extracts or single words introduced by the words قوله تعالى, and distinguished by red ink lines above it. Early commentators, such as Ibn 'Abbâs, Ibn Mas'ûd, Mujâhid, Muqâtil, Qatâdah, etc., are occasionally quoted; but there is no reference to any of the later commentators.

Written in minute Arabian Naskḥ, with some interlinear and marginal notes. Foll. 93^a is blank.

Dated A.H. 1003=A.D. 1594.

No. 1439.

fol. 137 ; lines 16-22 ; size 8×5 ; $7 \times 3\frac{1}{2}$.

[تفسیر القرآن]

[TAFSÎR AL-QURÂN.]

A commentary on the Qurân, without title or author's name.

Beginning :—

بسم الله الرحمن الرحيم - الحمد لله هو رفع على الابتداء و خبره الله
 قيل تقديره الحمد ثابت لله و قيل رفع على الحكاية تقديره قولوا الحمد
 علم عبادة ليعلموا كيف يحمدوه و قيل حمد نفسه بطريق التعليم لانه لا يقدر
 احد ان يحمده كما هو اهله و فى الحديث لا احصي ثناء عليك اذنت
 كما اذنيت على نفسك و الحمد الثناء وقيل المدح الخ *

Only such words or passages as require explanation are reproduced from the Qurân ; and these are distinguished by red ink lines above the text. The commentary on each Sûrah begins without any introductory remarks as to its origin in Mecca or Medina ; and it deals more with the meaning of the text and the traditions that throw light upon it than with the grammatical analysis. The author quotes Sunnî authorities. The latest appears to be Al-Haddâdî, who died in A.H. 800=A.D. 1397. See Hâj. Khal., vol. v, p. 204.

Written in fair Nasta'liq, with copious marginal notes. The last two folios are supplied in a later hand.

Slightly worm-eaten and water-stained.

Not dated ; probably 18th century.

No. 1440.

fol. 334 ; lines 25 ; size $9\frac{3}{4} \times 5\frac{3}{4}$; $8\frac{1}{2} \times 4\frac{1}{4}$.

ارشاد العقل السليم الى مزايا الكتاب الكريم

IRSHÂD AL-'AQL AS-SALÎM ILÂ
 MAZÂYA'L-KITÂB AL-KARÎM.

A commentary on the Qurân, by Abu's-Su'ûd Muḥammad bin Muḥammad bin Muṣṭafâ al-'Imâdî al-Hanafî ابو السعد محمد بن محمد بن مصطفى العمادي الحنفي.

Complete in two separate volumes.

Vol. I.

Beginning :—

سبحان من ارسل رسوله بالهدى و ديين الحق
 فيقول العبد الفقير الى رحمة ربه الهادي ابو السعود بن محمد العمادي ان
 الغاية القصوى من تكوير نسخة العالم و ما كان حرف منها مسطورا
 و الحكمة الكبرى في تخمير طينة آدم و لم يكن شيئا مذكورا ليست الا
 معرفة الصانع المجيد النعم *

The author, a great Ḥanafî scholar, was born in a village near Constantinople, A.H. 898=A.D. 1492. He received education from his father, Muḥîyaddîn Muḥammad, a man of great piety and vast learning, who flourished during the reign of Sulṭân Bâyezîd II (A.H. 886-918=A.H. 1481-1512). After serving as a professor in several Madrasahs of Constantinople, he was appointed Qâḍî of Brussa, and was subsequently made Qâḍî of Constantinople. Afterwards, in A.H. 952=A.D. 1545, he was promoted to the post of *Shaiḫ* al-Islâm, which he held for about thirty years, and died in A.H. 982=A.D. 1574. See *Al-‘Iqd al-Manẓûm*, fol. 130^a; *Dustûr al-‘Ilâm*, fol. 61^b; *Tâj at-Ṭabaqât*, vol. x, fol. 295^a; and Brock., vol. ii, p. 438.

The preface includes a dedication to Sulaimân I (A.H. 926-974=A.D. 1520-1566), the great Ottoman Sulṭân.

We learn from Hâj. *Khal.*, vol. i, p. 249, that the work was begun and carried up to *Sûratu Ṣad* (chapter xxxviii) in A.H. 972=A.D. 1564, and was completed a year later. After making a fair copy of the work, the author sent it to Sulṭân Sulaimân, who, to mark his appreciation, came to the gate of his palace to receive it, and honoured the author with marks of signal distinction and favour.

The work is based on Ḥanafite principles. Hâj. *Khal.* (*loc. cit.*) says that no other Tafsîr was so widely known or so reliable, except *Al-Kashshâf* (No. 1339 above) and the *Anwâr at-Tanzîl* of Al-Baidâwî (No. 1382 above).

The present volume extends from the beginning of the work to the end of the commentary on *Sûratu Yûsuf* (chapter xii).

For other copies see India Office, No. 102; Berlin, Nos. 902-6; München, Nos. 96, 106; Leyden, No. 1699; Alger, No. 351; Cairo, vol. i, p. 122; Nûr ‘Uṣmâniyah, Nos. 202-26; Ayâ Şûfiyah, Nos. 135-46; Kûprîlizâdah, Nos. 68-71; Râgîb Pâshâ, No. 55; Yenî, Nos. 24-30; Ḥamîdiyyah, Nos. 47-51; Waliaddîn, Nos. 105-24; Bashîr Agâ, Nos. 17, 18; and Hûr Lailâ, Nos. 23-4.

The work has been twice printed in Egypt, viz., at Bûlaq in A.H. 1275; and on the margin of the *Mafâtih al-Gaib* of Imâm Râzî at Cairo in A.H. 1309.

Written in beautiful small Nasta'liq, within double gold ruled borders; with a decorated double-page 'Unwân. The quotations from the text are in Naskh, in gold but sometimes in red or blue. The beginning of each Sûrah is marked by an ornament.

Dated A.H. 1009 = A.D. 1600.

Scribe: أحمد بن جعفر الشهير بمخلصي.

The title-page contains a seal bearing the name of Mîr Shujâ'-addin Husain, dated A.H. 1191 = A.D. 1777.

No. 1441.

foll. 367; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, extending from the beginning of the commentary on *Sûrat ar-Ra'd* (chapter xiii) to the end.

In the colophon, the date of composition of the work, viz., A.H. 973 = A.D. 1565, is given thus:—

قال المؤلف رحمه الله تعالى اتفق الفراغ من تسويد هاتيك الاوراق
بتوفيق الله عز سلطانه ليلة الجمعة الاولى من شهر الله الحرام رجب الفرد
لعام ثلاث و سبعين و تسعمائة *

Written in the same hand as the above.

No. 1442.

foll. 424; lines 25; size $9\frac{3}{4} \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

مختصر التبيان في بيان تفسير القرآن

MUKHTAṢAR AT-TIBYÂN FÎ BAYÂN TAFSÎR AL-QURÂN.

An anonymous commentary upon the Qurân.

Beginning:—

الحمد لله الذي انزل الكتاب رحمة للعالمين
..... اما بعد فان علم القرآن اصل اصول الدين و فيه علم الاولين

و الآخرين و عليه مدار العلماء المجتهدين و تمسك به المتقون و ذروا الدين
و من اعتصم به اهتدى و هدى و من جهل به اضل و غوى و من تأمل
فيه وجد على كل حادثة فيه دليلا تصريحا او دلالة او اشارة تفسيرا او اجمالا
و من طلب حجة و تدبر فيه وجدها و زال غمه و الافقدها و زاد همه و لما
رأيت ان لابد منه لاستقامة الدين قصدت لجميع معانى التفسير و التبیین
في قليل المباني كثير المعاني سهل الحفظ و الاستصحاب و استغناء عما
عداه من الكتاب و ظني علمه غزير و نفعه كثير و سميته مختصر التبيان فى
بيان تفسير القرآن الخ *

There is no clue to the identity of the author. He refers only to some of the earliest traditionists, and upholds Hanafite doctrines.

The commentary upon each *Sûrah* begins without any introductory remarks as to whether it was revealed at Mecca or Medina, and deals more with the meaning of the text than with grammatical analysis.

The commentary on *Sûrat al-Baqarah* (chapter ii) begins as follows :—

الم - انا الله اعلم و قيل الالف آلاء الله و اللام لطفه و الميم ملكه او
الله اللطيف المجيد او الله جبرئيل محمد اى القرآن منزل من الله
بلسان جبرئيل على محمد - ذلك اى هذا الكتاب الذي يقرأه محمد -
لا ريب فيه - لاشك انه من عند الله او لا يرتاب العاقل بعد النظر الصحيح
فى كونه وحيا لوضوح برهانه الخ *

The MS. was transcribed by 'Abdalkarîm at Ahmad Nagar (a town in Gujarât).

Written in cursive Indian Naskh, with copious marginal notes. The quotations from the text are in red ink.

Not dated ; probably 16th century.

Five fly-leaves at the beginning and three at the end contain miscellaneous notes and extracts from other commentaries on the Qurân.

No. 1443.

foll. 624 ; lines 21 ; size $11 \times 6\frac{1}{2}$; $8 \times 3\frac{3}{4}$.

سواطع الالهام

SAWÂṬI' AL-ILHÂM.

A very beautiful copy of the well-known commentary on the Qurân, by Shaikh Abu'l-Faïd bin Mubârak al-Hindî, whose poetical name was Faïdî شيخ ابو الفيز بن مبارك الهندي المتخلص بفيضي (d. A.H. 1004=A.D. 1595 ; see Lib. Cat., vol. ii, No. 261).

Beginning :—

لا اله الا الله محمد رسول الله احامد المحامد و محامد الاحامد لله
مصعد لوامع العلم و ملهم سواطع الالهام مرمص اساس الكلم و مؤسس
متحكم الكلام الخ *

The peculiarity of this work is that letters with diacritical points are studiously avoided. The author began it at the instance of his father, and completed it at Lahore in A.H. 1002=A.D. 1593.

The introduction is divided into two chapters. In the first, which is entitled : السواطع الصوالج لصدر الكلام العوامل لاحوال معرر سواطع الالهام, the author gives an account of himself and his family. The second chapter, which is designated الاسرار و كلام الله و الاسرار, treats of the points important to those beginning a study of the Qurân.

For other copies see India Office, Nos. 104-5 ; Leyden, No. 1702 ; Nûr 'Uṣmâniyah, No. 339 ; Kûprilizâdah, No. 113 ; Ayâ Şûfiyah, No. 180 ; Râgib Pâshâ, No. 80 ; Ḥamîdiyyah, No. 88 ; Cairo, vol. i, p. 178 ; and Râmpûr, p. 35.

The work has been lithographed in Lucknow, A.H. 1306.

Written in elegant Indian Naskh, within gold ruled borders ; with a decorated 'Unwân.

Not dated ; probably 16th century.

No. 1444.

fol. 228 ; lines 15 ; size 9×6 ; 6×3 .

The Same.

An incomplete copy of the same work.

Beginning :—

الله لا اله الا هو لا اعلمه ما هو و ما ادركه كما هو احامد المحامد
و محامد الاحامد لله مصعد لوامع العلم و ملهم سواطع الالهام *

It extends from the beginning of the Qurân to *Sûrat al-Mâ'idah* (chapter v). The last verse of this *Sûrah*, with its commentary, is wanting.

Written in Indian Naskh, with occasional vowel-points. The quotations from the text are in red ink.

Slightly water-stained.

Not dated ; probably 17th century.

No. 1445.

fol. 305 ; lines 23 ; size $11\frac{1}{2} \times 7\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{3}{4}$.

الاخبار القرآنية والآثار الرحمانية

AL-AKHBÂR AL-QURÂNÎYAH WA'L-
ÂŞÂR AR-RAĤMÂNÎYAH.

A commentary on those verses of the Qurân which relate to prominent events connected with the life of Muḥammad, or to the history of pre-Islamic prophets, sages and nations, arranged according to *Sûrahs*.

By Ḥusain Pâshâ bin 'Alî Pâshâ bin Afrâsiyâb, the Governor of Baṣrah, in whose praise Ḥamzah al-Baġdâdî wrote a treatise entitled *البنود*. See Berlin, No. 2215.

Beginning :—

الحمد لله الصادق باقواله الحكيم بانفعاله الحكى الباقي الموجود
القديم السميع البصير المتكلم العليم و بعد فيقول
المعترف بذنبه المغترف من فيض ربه حسين بن علي بن افراسياب رقه
الله و اياهم خير الدارين *

The author tells us in the preface that he wrote this work for his son, 'Abdallâh Afrâsiyâb, who was extremely fond of hearing tales and anecdotes, especially those relating to the early prophets and sages.

The work is divided into 75 *Fasl*, as follows :—

- I. Fol. 2^a. الفصل الاول في سورة البقرة وفيها قصص
القصة الاولى في آدم عليه السلام وحوى
وابليس والحية *
- II. Fol. 32^a. الفصل الثاني في سورة آل عمران وفيها
قصص القصة الاولى في حنة بنت فاقوذ
امراة عمران *
- III. Fol. 50^b. الفصل الثالث في سورة النساء وفيها قصة
وهي فيما وقع للنبي صلى الله عليه وسلم
وغورث بن العارث *
- IV. Fol. 51^a. الفصل الرابع في سورة المائدة وفيها قصص
القصة الاولى في موسى عليه السلام وبعثه
النقباء الى اريحا وملاقاة عوج بن عنق
لهم وفيمن تولي فتحها وتيه بني اسرائيل
وفاة هارون وموسى وبعث يوشع وفاته
بعد ذلك *
- V. Fol. 63^a. الفصل الخامس في سورة الانعام وفيها
قصص القصة الاولى في طلب المولقة
فلوهم من النبي صلى الله عليه وسلم
طرد من حوله من ضعفاء المؤمنين لكي
يجلسوا معه وياخذوا عنه *
- VI. Fol. 67^a. الفصل السادس في سورة الاعراف وفيها
قصص القصة الاولى في هود عليه السلام
وارساله الى قوم عاد وهلاكهم بالريح
لمخالفتهم اياه وما وقع لهم *
- VII. Fol. 85^a. الفصل السابع في سورة الانفال وفيها قصص
القصة الاولى في وقعة بدر وروا عاتكة *
- VIII. Fol. 94^b. الفصل الثامن في سورة التوبة وفيها قصص
القصة الاولى في هجرة النبي صلى الله

عليه و سلم الى المدينة و دخوله الغار
وصحبة ابي بكر له فيه و ركوب سراقه في
طلبهما و ما وقع له و منازل رسول الله في
الهجرة و بناء مسجده في المدينة *

IX. Fol. 107^a. الفصل التاسع في سورة يونس و فيها قصة
وهي في ارسال يونس عليه السلام الى
قومه و مخالفتهم له و كشف الله عنهم
الذياب بعد توبتهم و خروج يونس الى
البحر و ابتلاع الحوت له و ما وقع له
بعد ذلك *

X. Fol. 109^a. الفصل العاشر في سورة هود و فيها قصتان
القصة الاولى في ميلاد نوح و بعثه نبيا
و اذارة قومه و ايدائهم له و ما وقع له مع
درمسيل و اتخاذ السفينة و ركوبه فيها
و هلاك قومه و ابنه كنعان بالطوفان و ما
تعلق في ذلك *

XI. Fol. 114^b. الفصل الحادي عشر في سورة يوسف و فيها
قصة وهي في يوسف و القاء اخوته له في
الجب و خروجه منه و بيعه في مصر و ما
وقع له فيها و حزن ابيه يعقوب و اجتماعه
به بعد ذلك *

XII. Fol. 130^a. الفصل الثاني عشر في سورة الرعد و فيها
قصة وهي هلاك عامر بن الطفيل و اربد
بن ربيعة لما ارادا قتل النبي صلى الله
عليه و سلم *

XIII. Fol. 131^a. الفصل الثالث عشر في سورة ابراهيم و فيها
قصة وهي في عكر نمرود لصعوده الى
السماء و رميه السهم *

XIV. Fol. 132^b. الفصل الرابع عشر في سورة العنكب و فيها
قصتان القصة الاولى وهي في المستهزئين
في النبي صلى الله عليه و سلم و كيفية
هلاكهم *

- XV. Fol. 134^a. الفصل الخامس عشر في سورة بني اسرائيل
و فيها قصص القصة الاولى فيها وقع للنبي
صلى الله عليه وسلم ليلة الاسرى و ما رآه
فى السموات من الآيات و صدر له هناك *
- XVI. Fol. 153^a. الفصل السادس عشر في سورة الكهف و فيها
اربعة قصص القصة الاولى فيها وقع لاصحاب
الكهف مع الملك الجبار دقيانوس *
- XVII. Fol. 166^b. الفصل السابع عشر في سورة مريم و فيها
قصتان القصة الاولى في كبفبة وضع مريم
لعيسى عليه السلام *
- XVIII. Fol. 169^a. الفصل الثامن عشر في سورة الانبياء و فيها
قصص القصة الاولى في تكسير ابراهيم
عليه السلام الاصنام و القائه فى النار
بامر نمرود و ما تعلق بذلك *
- XIX. Fol. 180^a. الفصل التاسع عشر في سورة الحج و فيها
قصة و هي فيما تمناة النبي صلى الله عليه
وسلم و ما القاه الشيطان في تلاوته و نزول
الآية عند ذلك تسليمة للنبي صلى الله
عليه وسلم *
- XX. Fol. 184^a. الفصل العشرون في سورة النور و فيها قصة
و هي في نزول براءة لعابشة من قول
اهل الافك *
- XXI. Fol. 184^b. الفصل الحادى و العشرون في سورة الفرقان
و فيها قصة و هي في عقبة بن ابي معيط
و دعائه رسول الله صلى الله عليه وسلم
لطعامه و ما فعل و وقع له *
- XXII. Fol. 185^a. الفصل الثانى و العشرون في سورة الزمل
و فيها قصص القصة الاولى في نبي
سليمان بعد ابيه و ما اعطاه الله من فهم
منطق الطير *
- XXIII. Fol. 196^b. الفصل الثالث و العشرون في سورة القصص
و فيها قصص القصة الاولى في مولد موسى
و طرح امه له فى اليم *

- XXIV. Fol. 207^b. الفصل الرابع والعشرون في سورة الروم وفيها قصة وهي في غلبة فارس للروم و غلبهم لفارس بعد ذلك *
- XXV. Fol. 209^a. الفصل الخامس والعشرون في سورة لقمان وفيها قصة وهي فيها اتى الله لقمان من الحكمة وذكر بعض حكمه واحواله *
- XXVI. Fol. 210^a. الفصل السادس والعشرون في سورة الاحزاب وفيها قصص القصة الاولى فيمن حزبوا الاحزاب و مسيرهم الى المذبذبة لحرب رسول الله صلى الله عليه و سلم وحفر الخندق و ساحل بالمشركين من الرج والملائكة *
- XXVII. Fol. 225^a. الفصل السابع والعشرون في سورة سبا وفيها قصص القصة الاولى في تسديم الجبال والطير مع النبي داود وعمله للدروع *
- XXVIII. Fol. 231^a. الفصل الثامن والعشرون في سورة الملائكة وفيها قصة وهي في تحقيق معنى الظالم لنفسه والمقصد والسابق بالخيرات من امة محمد *
- XXIX. Fol. 232^a. الفصل التاسع والعشرون في سورة يس وفيها قصتان القصة الاولى في ارسال عيسى الرسولين الى ملك انطاكية وحبسه لهما وخروج شمعون خلفهما *
- XXX. Fol. 234. الفصل الثلاثون في سورة الصافات وفيها قصتان القصة الاولى في ذبح ابراهيم لولده بامر الله *
- XXXI. Fol. 241^a. الفصل الحادي والثلاثون في سورة ص وفيها قصتان القصة الاولى في تسور الملكين المحراب على داود *
- XXXII. Fol. 247^a. الفصل الثاني والثلاثون في سورة الزمر وفيها قصتان وهي في اسلام وحشي و النهي عن القنوط من رحمة الله *

- XXXIII. Fol. 248^b. الفصل الثالث و الثلاثون في سورة المؤمن وفيها قصة وهي في حملة العرش و ذكر تسبيحهم و الملائكة حوله و استغفارهم لبني آدم و ما تعلق بذلك *
- XXXIV. Fol. 249^b. الفصل الرابع و الثلاثون في سورة حم سجدة وفيها قصة وهي في مجيئ عتبة بن ربيعة الى النبي صلى الله عليه وسلم و مقالته له و ما وقع بعد ذلك من قول قريش لعتبة *
- XXXV. Fol. 250^b. الفصل الخامس و الثلاثون في سورة حم عسق وفيها قصة وهي في بيان ان العالم يوم القيمة فريقان احدهما فى الجنة و الآخر فى النار و ما ورد عن النبي صلى الله عليه وسلم في ذلك *
- XXXVI. Fol. 251^a. الفصل السادس و الثلاثون في سورة الزخرف و فيها قصة وهي فيما يقوله الخليل لصاحبه يوم القيامة و احوال اهل النار يومئذ *
- XXXVII. Fol. 251^b. الفصل السابع و الثلاثون في سورة الدخان و فيها قصة وهي في تبع و مسيرة الى المدينة لخرابها و اسلامه عند ذلك و ما وقع له مع نفر [من] هذبل و اسلام قومه و من محاكمته معهم الى النار *
- XXXVIII. Fol. 252^b. الفصل الثامن و الثلاثون في سورة الجاثية و فيها قصة وهي في خلق السموات و الارض و ما تعلق بذلك *
- XXXIX. Fol. 253^b. الفصل التاسع و الثلاثون في سورة الاحقاف و فيها قصص القصة الاولى فى اسلام عبد الله بن سلام *
- XL. Fol. 256^b. الفصل الاربعون في سورة محمد و فيها قصة وهي في اسر ثمامة بن أثال و اطلاق النبي صلى الله عليه وسلم له من غير فداء و اسلامه بعد ذلك *

- XLI. Fol. 257^a. الفصل العادي و الاربعون في سورة الفتح
 و فيها ثلث قصص القصة الاولى في سبب
 بيعة الرضوان *
- XLII. Fol. 265^a. الفصل الثاني و الاربعون في سورة الحجرات
 و فيها قصتان القصة الاولى فيمن رفع صوته
 على صوت النبي صلى الله عليه و سلم
 و هو ثابت بن قيس و ما وقع له *
- XLIII. Fol. 267^a. الفصل الثالث و الاربعون في سورة ق و فيها
 قصة و هي في الرد على اليهود ما زعموا
 من انه مس الله تعالى التعب في خلق
 السموات و الارض *
- XLIV. Fol. 267^b. الفصل الرابع و الاربعون في سورة الذاريات
 و فيها قصة و هي في معنى الهجوع
 و الاستغفار في الاسعار *
- XLV. Fol. 268^a. الفصل الخامس و الاربعون في سورة الطور
 و فيها قصة و هي في ذكر ما يفتتح به رسول
 الله في قيام الليل *
- XLVI. Fol. 268^b. الفصل السادس و الاربعون في سورة النجم
 و فيها قصتان القصة الاولى في بيان من
 دنى فتدلى و روعة النبي له و الاختلاف
 في ذلك *
- XLVII. Fol. 269^b. الفصل السابع و الاربعون في سورة القمر و فيها
 قصة و هي في انشقاق القمر للنبي صلى الله
 عليه و سلم عند طلب قریش منه آية
 و تكذيبهم بها بعد ذلك *
- XLVIII. Fol. 270^a. الفصل الثامن و الاربعون في سورة الرحمن
 و فيها قصة و هي في بيان شان الله تعالى
 في عبادة كل يوم و ما تعلق بذلك *
- XLIX. Fol. 270^b. الفصل التاسع و الاربعون في سورة الواقعة
 و فيها قصة و هي في ذكر الثلثين اللتين
 تدخلان الجنة و بيان عرض الله تعالى
 الامم على نبيه محمد و ما وقع عند ذلك *

- L. Fol. 271^b. الفصل الخمسون في سورة الحديد و فيها قصة وهي في سبب اتخاذ بني اسرائيل الرهبانية *
- LI. Fol. 273^a. الفصل الحادي والخمسون في سورة المجادلة و فيها قصة وهي في خولة بنت ثعلبة و مجادلتها مع النبي صلى الله عليه وسلم و ما نزل في ذلك من القران *
- LII. Fol. 274^a. الفصل الثاني و الخمسون في سورة العنكبوت و فيها قصتان القصة الاولى في اجلاء النبي صلى الله عليه وسلم لبني النضير من المدينة و ما وقع لعبد الله بن ابي و اصحابه *
- LIII. Fol. 278^b. الفصل الثالث و الخمسون في سورة الممتحنة و فيها قصة وهي في حاطب بن ابي بلتعنة و اذارة اهل مكة سرا يوم فتح مكة و اطلاع النبي صلى الله عليه وسلم على ذلك *
- LIV. Fol. 279^b. الفصل الرابع و الخمسون في سورة الجمعة و فيها قصة وهي في تفرق من حول النبي صلى الله عليه وسلم في حال الخطبة لملاقاة دحية الكلبي حين قدومه من الشام بالتجارة و ما تعلق بذلك *
- LV. Fol. 280^a. الفصل الخامس و الخمسون في سورة المنافقين و فيها قصة وهي فيما وقع للنبي صلى الله عليه وسلم في غزوة بني المصطلق *
- LVI. Fol. 282^a. الفصل السادس و الخمسون في سورة الطلاق و فيها قصة وهي في طلاق فاطمة بنت قيس *
- LVII. Fol. 282^b. الفصل السابع و الخمسون في سورة التحريم و فيها قصة وهي فيما وقع لحفصة زوجة النبي صلى الله عليه وسلم معه و بيان ما حرم النبي على نفسه و اعتزاله زوجاته *

- LVIII. Fol. 284^b. الفصل الثامن و الخمسون في سورة القلم
وفيها قصتان القصة الاولى في حلف اهل
الضروان ان يصرومة و احراق الله له
عند ذلك *
- LIX. Fol. 287^a. الفصل التاسع و الخمسون في سورة نوح
وفيها قصة وهي في سبب عبادة الاوثان
في العرب و اختصاص كل قبيلة بوثن *
- LX. Fol. 287^b. الفصل الستون في سورة المدثر و فيها قصة
و هي فيما وقع لابي جهل مع الوليد بن
المغيرة *
- LXI. Fol. 288^a. الفصل الحادي و الستون في سورة عبس
و فيها قصة وهي في اعراض النبي عن ابن
ام مكتوم و معاتبة الله تعالى له عند ذلك *
- LXII. Fol. 288^b. الفصل الثاني و الستون في سورة البروج
و فيها قصة وهي في شرح الملك جليسه
و الراهب لايمانها بالله و قتل الغلام لساحر
الملك و قتل الملك للغلام بعد ذلك
و واقعة اصحاب الاخدود *
- LXIII. Fol. 290^a. الفصل الثالث و الستون في سورة الفجر
و فيها قصة وهي في وجه تسمية فرعون
بذى الاوتاد و قتله ما شطة بنته و زوجته
آسية *
- LXIV. Fol. 291^a. الفصل الرابع و الستون في سورة الليل
و فيها قصة وهي في ذكر بلال و تعذيب
امية بن خلف له و فك ابي بكر له من رقه
لامية و عتقه له بعد ذلك و ذكر من اعتقه
ابوبكر على الاسلام قبل ان يهاجر *
- LXV. Fol. 291^b. الفصل الخامس و الستون في سورة الضحى
و فيها قصة وهي في احتباس الوحي عن
النبي صلى الله عليه و سلم و السبب
في ذلك *

- LXVI. Fol. 292^b. الفصل السادس و الستون في سورة العلق
و فيها قصة و هي في اول ما بدا برسول الله
صلى الله عليه و سلم من الوحي و اول
ما نزل عليه من القران و ما وقع له مع
جبرئيل بالغار *
- LXVII. Fol. 293^b. الفصل السابع و الستون في سورة القدر و فيها
قصة و هي في سبب اعطاء الله تعالى
ليلة القدر لمحمد و تحقيق وقتها *
- LXVIII. Fol. 294^a. الفصل الثامن و الستون في سورة التكاثر
و فيها قصة و هي فيما وقع لابي الهيثم مع
النبي و ما بسأل عنه الانسان من الذعيم
يوم القيمة *
- LXIX. Fol. 294^b. الفصل التاسع و الستون في سورة الفيل
و فيها قصة و هي في قدوم ابرهة مكة
لتهديم ببت الله و ما حل به و بقومه من
عذاب الله *
- LXX. Fol. 297^a. الفصل السبعون في سورة قريش و فيها قصة
و هي في وجه تسمية قريش بقريش و بيان
رحلتهم *
- LXXI. Fol. 298^a. الفصل الحادي و السبعون في سورة الكوثر
و فيها قصة و هي في تحقيق الكوثر و الرد
على من قال ان رسول الله صلى الله عليه
و سلم ابتر لا عقب له و ما تعلق بذلك *
- LXXII. Fol. 298^b. الفصل الثاني و السبعون في سورة النصر
و فيها قصة و هي في فتح النبي صلى الله
عليه و سلم و ما وقع لابي سفيان عند
ذلك *
- LXXIII. Fol. 303^b. الفصل الثالث و السبعون في سورة تبت و هي
في ابي لهب و امرأته و حملها للخطب
و ما لها يوم القيمة *
- LXXIV. Fol. 304^b. الفصل الرابع و السبعون في سورة الاخلاص
و فيها قصة و هي في سوال اليهود الرسول
الله صلى الله عليه و سلم عن صفة الله *

LXXV. Fol. 305^a. الفصل الخامس والسبعون في سورة المعوذتين
و فيهما قصة و هي فيما عمله لبيد بن الاعصم
من السحر لرسول الله و مرض النبي منه
و نزول المعوذتين عند ذلك *

No other copy of the work is known.

Written in fair Persian Naskh, within double red ruled borders, the headings being in red.

Dated Sunday, the 28th Shawwâl, A.H. 1071=A.D. 1661.

Scribe: ابن علي خان درويش علي ساكن دار السلطنة قزوین.

No. 1446.

fol. 341 ; lines 19 ; size $10 \times 6\frac{1}{2}$; $7\frac{1}{4} \times 4\frac{1}{4}$.

زبدة تفاسیر من جهد المعین

ZUBDATU TAFÂSÎR MIN JUHD AL-MU'ÎN.

A concise commentary on the Qurân, by Mu'inaddîn bin Khwâjah Khâwind Maḥmûd an-Naqshbandî al-'Alawî al-Ḥusainî معین الدین بن خواجه محمود النقشبندی العلوی الحسینی.

The author was the son of Khwâjah Khâwind Maḥmûd an-Naqshbandî, a celebrated saint of the time of Shâhjahân (A.H. 1037-1069=A.D. 1628-1659). See Pâdshâhnâmah, fol. 216^b.

Beginning:—

الحمد لله الذي نزل كتابه الذي هو ناسخ الاديان و الباقي في عدله
الى انقراض الدوران اما بعد فيقول العبد
الضعيف المسكين المستعين بالفياض المستعان معين الدين بن صدر مسند
الارشاد و الهداية جامع نعوت الخصائص و الولاية زبدة العارفين قدوة
المحققين وارث الانبياء والمرسلين خواجه خاوند محمود النقشبندی
العلوي الحسینی النعم *

The preface includes a dedication to Aurangzîb (A.H. 1069-1118=A.D. 1659-1707), who is described as a great defender of Islâm and a great patron of learned and pious men.

The date of composition, A.H. 1071=A.D. 1661, is obtained from the title of the work, which the author tells us is a chronogram.

Written in elegant Indian Naskh, in red, within gold and coloured ruled borders; with an illuminated frontispiece. The quotations from the text are in black ink.

Slightly worm-eaten and water-stained.

Not dated; probably 17th century.

No. 1447.

fol. 163; lines 13; size $9\frac{3}{4} \times 5$; $6\frac{3}{4} \times 3$.

جنة النعيم في فضائل القرآن الكريم

JANNAT AN-NA'ÎM FÎ FADÂ'IL AL-QURÂN AL-KARÎM.

A collection of traditions relating to the excellence of the Qurân and the rewards promised to whosoever shall recite it.

Author: Muḥammad Hāshim bin 'Abdalḡafûr as-Sindî محمد هاشم بن عبد الغفور السندى, an Indian scholar, who belonged to Sindh. He composed the present work, as he states in the preface, in A.H. 1134=A.D. 1721. The date of his death is not known, nor have we any particulars of his life.

Beginning:—

سبحانك لا علم لنا الا ما علمتنا انك انت العليم الحكيم ولا
حول ولا قوة الا بالله العلي العظيم الحمد لله الذي خلقنا في احسن
تقويم واحسن الينا باحسانه القديم اما بعد فيقول المفتقر
الراجي الى رحمة الملك العلي محمد هاشم بن عبد الغفور السندى
..... هذه رسالة جمعت فيها فضائل القرآن المبين مما ورد في احاديث
النبي الامين *

The work is divided into a *Muqaddimah* and two *Faṣl*. The *Muqaddimah* (fol. 2b) is subdivided into several *Fa'idah*. The two *Faṣl* are as follows:—

- I. Fol. 4^a. الفصل الاول في ذكر ما ورد في فضائل سور القرآن
او آياته خاصة من الاحاديث و الآثار *

II. Fol. 147^a. الفصل الثاني في ذكر الاحاديث التي نقلها الثعلبي
والواحدى ومن تبعهما كالز محشري و البضاوي
في تفاسيرهم في آخر كل سورة سورة و بيان
حالتها صحتة وضعفا *

The work ends on fol. 159^b. The last four folios contain miscellaneous notes and extracts from various Ḥadīṣ and Tafsīr.

Written in cursive Indian Naskh.

Not dated ; probably 18th century.

Scribe : عبد الله بن يعقوب.

Fol. 2^a contains a seal bearing the name of a certain Muḥamad Ṣādiq, dated A.H. 1195 = A.D. 1781.

No. 1448.

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

[رسالة فى التفسير]

[RISĀLAH FI'T-TAFSÎR.]

A tract containing an explanation of the verse : يا ايها الذين آمنوا اذا قمتم الى الصلوة - الآية (Sûrah v, 6).

Author : Ḡulâm bin Idris ar-Rûmî الرومى غلام بن ادريس. The date of his death is unknown, and particulars of his life are also wanting.

Beginning :—

الحمد لله الذي تاهت في تيه معرفته العقول و الاوهام
اما بعد فلما وصل الى سمعي على سبيل التتابع و التواتر
و التوالي و التكاثر المناقب الشريفة للجذاب العالي و تربيته للعالمين
..... صار ذلك باعنا لى على ان اؤلف رسالة في معاني قوله
تعالى يا ايها الذين آمنوا اذا قمتم الى الصلوة الآية و ان كان فى الآية
الشريفة من الاسرار و الدقائق و الانوار و الحقائق الخارج دركها عن الطوق
البشري الخ *

In the preface, the author eulogises the patron for whom he wrote the present tract. His name, however, is not mentioned.

No other copy of the work is known.

Written in cursive Naskh.

Not dated ; probably 18th century.

No. 1449.

fol. 88 ; lines 25 ; size $9\frac{1}{4} \times 5\frac{1}{2}$; $6\frac{3}{4} \times 4$.

(Two separate works bound together.)

fol. 1-80.

I.

[تفسیر سورة يوسف]

[TAFSÎR SÛRATU YÛSUF.]

An anonymous commentary on the *Sûratu Yûsuf* (chapter xii).

Beginning :—

روى عن كعب الاحبار رضي الله عنه انه قال ان الله تبارك وتعالى لما خلق آدم مثل له ذريته على ضحضاح الماء و اراه الشقي والسعيد و الذليل و العزيز و الغني و الفقير و قال ثم ان الله تبارك و تعالى اراه طبقات الانبياء كل نبي بهيئته و ذريته و قومه و اشياعه و من يؤمن به و من يكفره و لكل نبي حواري و صديق الخ *

There is no clue to the identity of the author. In a note on fol. 1^b the work is wrongly designated *Zahrat al-Akmâm*, a composition of Imâm Muḥammad al-Ġazâlî (*d.* A.H. 505=A.D. 1111). The beginning appears to be identical with that of قصة يوسف الصديق, noticed in Br. Mus. Suppl., No. 127.

The commentary proper begins, fol. 2^b, as follows :—

آل- قال ابن عباس اريد انا الله الرحمن و عن رهب انه قال سأل ابن عباس عن رسول الله عن قوله تعالى آل- فقال ان الله تبارك و تعالى كانه يقول الف انا لام لى راء ربوبيتي اقسم الله جل جلاله بوحدانيته و صفاته و ربوبيته الخ *

The title-page contains a few Persian verses, in which are given the dates of death of several persons.

Written in Indian Naskh, within coloured ruled borders. The quotations from the text are distinguished by red-ink lines above them.

Dated A.H. 1215=A.D. 1800.

Scribe : القاضي محمد صلاح الدين.

foll. 81-88.

II.

الدر النازم

AD-DURR AN-NÂZIM.

A treatise on the Qirâ'at of 'Âṣim, by 'Uṣmân bin 'Umar bin Abî Bakr an-Nâshirî (who died about A.H. 860=A.D. 1456). See Lib. Cat., vol. xviii, part i, No. 1251.

Written in the same hand as the above.

No. 1450.

foll. 5 ; lines 14 ; size $7\frac{3}{4} \times 5$; 6×3 .

[الرسالة فى التفسير]

[AR-RISÂLAH FI'T-TAFSÎR.]

A tract containing an explanation of the verse : **إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ** (Sûrah II, 67).
(تَذَبُّعُوا بِقُرْءِ) (الآية)

By Muḥammad al-Karīmī محمد الكريمي.

Beginning :—

الحمد لله الذي شرف الانسان على كل حيوان بشرف العقل
..... وبعد فيقول محرر هذه الحروف افاض الله تعالى عليه من
بركاته كل خير و معروف النج *

Finding that in a treatise by a contemporary writer (whose name is not mentioned) a misleading explanation of the aforesaid verse of the Qurân was given, the author wrote the present tract, pointing out the errors of that treatise.

Written in Indian Nasta'liq.

Not dated ; probably the end of the 19th century.

COMMENTARIES ON THE QURÂN ACCORDING TO ŞÛFÎ PRINCIPLES.

No. 1451.

fol. 238 ; lines 15 ; size $8\frac{3}{4} \times 6\frac{1}{4}$; $6\frac{1}{2} \times 4\frac{3}{4}$.

الحقائق فى التفسير

AL-ḤAQĀ'IQ FI'T-TAFSÎR.

A commentary on the Qurân, according to Şûfî principles.

By Abû 'Abdarrahmân Muḥammad bin al-Ḥusain bin Mûsâ as-

Sulamî al-Azdî an-Naisâpûrî aş-Şûfî ابو عبد الرحمن محمد بن الحسين بن موسى السلمي الأزدي النيسابوري الصوفي.

Beginning :—

الحمد لله رب العالمين اولا و آخر و صلى الله على محمد و آله
و سلم كثيرا و الحمد لله الذي خص اهل الحقائق بخواص اسراره و جعلهم
اهل الفهم بخطابه النعم *

The author, who was an eminent Şûfî writer and a great saint of Khurâsân, was born in Ramadân, A.H. 330=A.D. 941, or according to another account in A.H. 325=A.D. 937. He received spiritual instruction from his father and grandfather, and learnt the sacred traditions from Abu'l-'Abbâs al-Aşamm (*d.* A.H. 346=A.D. 957) and others. The dogmatic school of theologians charged him with forging traditions to support the doctrines of his own sect. As-Subkî (*Ṭabaqât al-Kubrâ*, vol. iii, fol. 205^b), however, is inclined not to believe this charge ; and he praises him for his great knowledge of Şûfî doctrines. He visited numerous places, and delivered lectures on Ḥadiṣ at Marw, Naisâpûr, in Mesopotamia, and in the Hijâz. He wrote a large number of books. According to Aḍ-Ḍahabî, *Taḍkirat al-Ḥuffâz*, vol. iii, p. 249, the number of his compositions exceeded one hundred. He died in Shâ'bân, A.H. 412=A.D. 1021. For further particulars of his life and works see *Mir'ât al-Janân*, fol. 246^a ; *Ṭabaqât al-Mufasssirin* by Ad-Dâ'ûdî, fol. 90^b ; *Taḍkirat al-Ḥuffâz*, vol. iii, p. 248 ; *Ṭabaqât al-Kubrâ* by As-Subkî, vol. iii, fol. 205^b ; *Al-Ansâb* by As-Sam'ânî, fol. 173^b ; *Mujmal Faṣihî*, fol. 133^b ; *Dûstûr al-I'lâm*, fol. 64^a ; and Brock., vol. i, p. 200.

The following quotation from the preface will give an idea of the method in which the work is executed :—

لما رأيت المتوسمين بالعلوم الظواهر صنفوا في انواع فوائد القرآن
من قرأت و تفاسير و مشكلات و احكام و اعراب و لغة و مجمل و مستتر
و ناسخ و منسوخ و غير ذلك و لم يشغل احد منهم بجمع فهم خطابه على
لسان الحقيقة الا آيات متفرقات نسبت الى ابي العباس ابن عطاء و آيات
ذكر انها عن جعفر بن محمد الصادق رضي الله عنه على غير ترتيب
و كنت قد سمعت منهم في ذلك حروفا استحسنتها احببت ان اضم
ذلك الى مقالتهم و اضم اقوال مشائخ اهل الحقيقة الى ذلك و ارتبه
على السور على حسب سعدي و طاقتي فاستخرت الله في جمع شيء من
ذلك و استعذت به في ذلك و في جميع اموري و هو حسبي
و نعم المعين *

The commentary is arranged according to the *Sûrahs* of the *Qurân*; but it includes only those words of the text which require explanation.

The present MS. contains the commentary up to the 59th verse of *Sûratu Maryam* (chapter xix) only, and ends thus:—

قوله فخلق من بعدهم خلف اضاعوا الصلوة و اتبعوا الشهوات
قال محمد بن حامد اولئك قوم حرموا تعظيم الانبياء و الاولياء و الصديقين
فحجبهم الله عن معرفته و اصابتهم شقاوة تلك الحال فاضاعوا *

For other copies see *Nûr 'Uṣmānīyah*, No. 319; *Kûprilizâdah*, Nos. 91-2; *Yenî*, No. 43; *Bashîr Âgâ*, No. 36; and *Waliaddîn*, No. 148. See also *Hâj. Khal.*, vol. iii, p. 78.

Written in fair *Naskh*. Water-stained.

Dated A.H. 823=A.D. 1420.

the tenth verse of *Sûratu Ibrâhîm* (chapter xiv), which is continued in vol. ii (see No. 1453 below).

For other copies see Waliaddîn, No. 214 ; Yenî, No. 101 ; Kûpri-lizâdah, No. 117 ; and Âşafiyah, p. 554. See also Brock., vol. i, p. 432.

Written in elegant small Naskh. Spaces for extracts from the Qurân are occasionally left blank.

Slightly worm-eaten and water-stained.

Not dated ; probably 17th century.

No. 1453.

fol. 275 ; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work. It begins at the point where the first volume ends in the tenth verse of *Sûratu Ibrâhîm* (chapter xiv), and extends to the end of the Qurân.

Written in the same hand as the above. Spaces for extracts from the Qurân are occasionally left blank. Foll. 19 and 21 should come after foll. 20 and 22, respectively.

Slightly worm-eaten and water-stained.

Not dated ; probably 17th century.

No. 1454.

fol. 404 ; lines 25 ; size $12 \times 7\frac{3}{4}$; $9 \times 5\frac{1}{4}$.

عرائس البيان في حقائق القرآن

‘ARÂ’IS AL-BAYÂN FÎ ḤAQÂ’IQ
AL-QURÂN.

A commentary on the Qurân, according to Sûfî principles.

By Abû Muḥammad Rûzbahân bin Naṣr al-Baqlî aṣ-Ṣûfî aṣh-Shirâzî ابو محمد روزبهان بن نصر البقلى الصوفى الشيرازي, a great saint of Shirâz, whose piety, devotion, veracity and contempt for worldly goods were universally acknowledged. His ancestors belonged to Al-Fasâ ; but he himself settled at Shirâz, where he received spiritual

training from Shaikh Maḥmūd bin Khalifah. The author of Nafaḥāt al-Uns says that he wrote a large number of books both in Arabic and Persian, and resided for about fifty years in the Jāmi' 'Atīq of Shīrāz, admonishing and delivering lectures. He died in the middle of Muḥarram, A.H. 606=A.D. 1209. See Mujmal Faṣīhī, fol. 176^a; Nafaḥāt al-Uns, p. 288; and Brock., vol. i, p. 414.

Beginning:—

الحمد لله الذي كان في ازل الازل موجودا بوجوده وذاته كغور
صفاته و صفاته معادن جوده و بعد فان اطيوار اسرارى
لما فرغت من الطيران فى المقامات و الحالات و ارتفعت من ميادين
المجاهدات و المراقبات النجم *

For other copies see Berlin, No. 807; Br. Mus., No. 1587; Cairo, vol. i, p. 180; Waliaddīn, No. 173; Yenī, No. 150; Nūr 'Uṣmānīyah, No. 322; and Rāḡib Pāshā, No. 197.

The present work was lithographed at Lucknow in A.H. 1310.

Written in fair Indian Nasta'liq, within double red and blue ruled borders; with an illuminated frontispiece. Worm-eaten all through. Foll. 270-404 are damaged. The last two folios are totally destroyed.

Dated the 23rd Jumādā II, A.H. 1016=A.D. 1607.

A seal bearing the name of Mīrzā Āga Khān, dated A.H. 1129=A.D. 1717, is found at the end. The title-page contains a seal bearing the inscription لسان السلطان محمود الدولة منشى محمد صفدر علي خان بهادر.

No. 1455.

fol. 323; lines 29; size $10 \times 6\frac{3}{4}$; $7\frac{3}{4} \times 5\frac{1}{2}$.

بحر الحقائق والمعاني

BAHR AL-ḤAQĀ'IQ WA'L-MA'ĀNĪ.

A mystical commentary on the Qurān, by Najmaddīn Abū Bakr 'Abdallāh bin Muḥammad al-Asadī ar-Rāzī, commonly called Dāyah نجم الدين ابو بكر عبد الله بن محمد الاسدي الرازي الشهير بداية

Beginning:—

الحمد لله رب العالمين والصلوة على محمد وآله الاكرمين قال
الشيخ رحمه الله ونفعنا بعلمه سميت الفاتحة فاتحة لمعنيين احدهما ان

الله تعالى بها فتح ابواب خزائن الحقائق التي ما فتح ابوابها لاحد من
العالمين الا على حبيبه و نبيه و رسوله صلى الله عليه و سلم الخ *

The work contains neither the title nor the author's name; but the beginning is fully identical with that of the *Bahr al-Haqâ'iq wa'l-Ma'ânî* of Najmaddîn Dâyah, noticed in India Office, Nos. 68-9.

A note on fol. 1^b gives the name of the author and the title of the work as follows :—

تفسير اسمه بحر الحقائق و حدائق الحقائق للشيخ الاعظم
..... حضرت امام نجم الدين الكبرى *

This note is obviously incorrect, for the author of the present commentary is not Najmaddîn al-Kubrâ (who is the author of the commentary entitled '*Ain al-Hayât*') but Najmaddîn Dâyah. Cf. Hâj. Khal., vol. ii, p. 17, and vol. iv, p. 282.

The author, Najmaddîn Dâyah, a man of great piety and vast learning, was born at Khwârizm in A.H. 564=A.D. 1169. He was an eminent disciple of Imâm Najmaddîn al-Kubrâ (d. A.H. 618=A.D. 1221), the founder of the Kubrawîyah order. At the time of the horrible invasion of Chingiz Khân (A.H. 603-624=A.D. 1206-1227) he left Khwârizm for Asia Minor, where he had some conferences with his two great contemporary saints, viz., Şadraddîn al-Qûnawî (d. A.H. 672=A.D. 1273), and Mawlânâ Jalâladdîn ar-Rûmî (d. A.H. 672=A.D. 1273). He settled permanently at Caesarea, where he completed the work, entitled *Mirşâd al-'Ibâd*. In India Office, No. 68, his death is wrongly placed in A.H. 618=A.D. 1221. He died at Caesarea in A.H. 654=A.D. 1256. See Nafahât al-Uns, p. 499; Tâz at-Tabaqât, vol. vii, part i, fol. 216^a; Mir'ât al-Janân, fol. 412^a; and Brock., vol. i, p. 448.

The MS. contains the commentary up to the 19th verse of *Sûrat ad-Dâriyât* (chapter li), and breaks off abruptly thus :—

كانوا قليلا من الليل يهجعون اى كانوا قليلا و كانوا لا ينامون بالليل
كقوله تعالى و قليل من عبادى الشكور و كقوله صلى الله عليه و سلم نوم
العالم عبادة فمن يكون فى العبادة لا يكون نائما
و بقوله تعالى و فى اموالهم *

The text of the Qurân is given in full, but in short extracts or single words introduced with the words قوله تعالى. The commentary

deals chiefly with the mystical meaning of the text, and does not contain any reference to previous commentators, except a few of the earliest. On fol. 33^b the author traces his *Isnâd* (the chain of the successive teachers) to Imâm Bukhârî (*d.* A.H. 256=A.D. 870), and says that he read his *Al-Jâmi' as-Ṣaḥiḥ* with Abu'l-'Izz 'Abdalbâqî bin 'Uṣmân al-Hamadânî in A.H. 601=A.D. 1204.

Written in small Arabian Naskh, within gold and coloured ruled borders; with a decorated 'Unwân. The first twenty and the last forty folios are water-stained.

Not dated; probably 16th century.

The title-page contains a seal, bearing the name of 'Âlamgîr Bâdshâh Gâzî, i.e., Aurangzib (A.H. 1069-1118=A.D. 1659-1707).

No. 1456.

fol. 142; lines 25; size $7\frac{3}{4} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 4$.

اعجاز البيان في تفسير ام القرآن

I'JÂZ AL-BAYÂN FÎ TAFSÎR UMM AL-QURÂN.

A commentary on the first Sûrah of the Qurân by Ṣadraddîn Abu'l-Ma'âlî Muḥammad bin Ishâq bin Muḥammad al-Qûnawî صدر الدين ابو المعالي محمد بن اسحاق بن محمد القونوي (*d.* A.H. 672=A.D. 1273; see Lib. Cat., vol. xiii, No. 873).

Beginning:—

رب يسر يا كريم و صلى الله على المصطفين من عباده خصوصا على سيدنا محمد و آله - يا رب انعمت فتم و اظهرت ففهم الحمد لله الذي بطن في حجاب عز غيبه الاحمى فابهم و ستر و شمل و ظهر و تجلى الخ *

The work is based on a combination of philosophical and mystical doctrines. Hâj. Khal. (vol. i, p. 350) gives its title as اعجاز البيان في كشف بعض اسرار ام القرآن.

The commentary proper begins on fol. 52^a thus:—

تفصيل المجمل قوله تعالى بسم الله الرحمن الرحيم الشرح بلسان المرتبة الذوقية المعرفة بآثارها عن كنهها اعلم ان التعيين الاول الاسمى الاحدى الذي سبقت الاشارة اليه هو اول ممتاز من الغيب الالهي المطلق الخ *

For other copies see Ayâ Şûfiyah, No. 409 ; Râgib Pâshâ, No. 79 ; Yenî, Nos. 62-3 ; Cairo, vol. i, p. 125 ; Kûprilizâdah, No. 41 ; Nûr 'Uşmâniyah, Nos. 336-7 ; Waliaddîn, Nos. 180-2 ; and Râmpûr, p. 25. See also Brock., vol. i, p. 449.

The work has been printed in Haidarâbâd, at the Dâ'irat al-Ma'ârif Press, A.H. 1310.

Written in Arabian Naskh, within double red ruled borders. The headings are in red.

Dated A.H. 1064=A.D. 1654.

No. 1457.

fol. 79 ; lines 31 ; size $11\frac{3}{4} \times 8\frac{1}{4}$; $9\frac{1}{4} \times 5\frac{1}{2}$.

The Same.

Another copy of the same work, beginning as the other.

The colophon reads thus :—

تم كتاب اعجاز البيان في تفسير ام القرآن من مصنفات شيخ
المحققين صدر الحق والدين ابى المعالي محمد بن اسحق
القنوي الرومي قدس الله روحه ونور ضريحه آمين وقد وافق الفراغ
من تعليق هذه النسخة المباركة في يوم الجمعة المبارك سابع شهر رمضان
المعظم احد شهر سنة خمس واربعين و الف من الهجرة النبوية على
يد العبد الحقير ابو الود نور الدين ابن احمد الوفاي الازهري الشافعي
غفر الله ذنوبه وستر عيوبه آمين *

Written in Arabian Naskh, with the headings in red. Slightly worm-eaten and water-stained.

Dated Friday, the 7th Ramadân, A.H. 1045=A.D. 1636.

Scribe : ابو الود نور الدين ابن احمد الوفاي الازهري الشافعي.

No. 1458.

fol. 263 ; lines 27 ; size $11\frac{1}{2} \times 7\frac{1}{2}$; $8\frac{3}{4} \times 4\frac{3}{4}$.

تأويلات القرآن

TA'WÎLÂT AL-QURÂN.

A commentary on the Qurân, according to Şûfi principles.

By Ash-Shaikh Kamâladdîn Abu'l-Ganâ'im 'Abdarrazzâq bin

الشيخ كمال الدين Jamāladdīn bin Aḥmad al-Kāshī as-Samarqandī (d. A.H. 736 = A.D. 1336; see Lib. Cat., vol. xiii, No. 875). Hāj. Khal. (vol. ii, p. 175) places his death in A.H. 887 = A.D. 1482, probably owing to a confusion with Kamāladdīn 'Abdarrazzāq bin Jalāladdīn Ishāq al-Kāshī as-Samarqandī, the author of *Maḥallā' as-Sa'dain*, a history of the Timurids, A.H. 704-875 = A.D. 1304-1470, who died in this year.

The MS. does not contain the author's preface nor his commentary on *بسم الله الرحمن الرحيم*. From the following prefatory note, added by a later hand, we learn that the author also composed another commentary according to Ṣūfī principles, entitled *Ḥaqā'iq at-Ta'wīl fī Daqā'iq at-Tanzīl* :—

الحمد لله الذي ابرز حقائق المعاني في عجائب صور تراكيب
الكلام و اعجز مصانع العرب عن الاتيان بمثل اقصر سورة منه بالتمام
العلامة المحقق افضل المتأخرين كمال الملة و الدين عبد الرزاق الكاشي
تغمده الله بغفرانه و قد قال في كتاب التفسير امليت مختصرا في حقائق
التأويل بحسب حالى في العبور عن ظواهر التنزيل بعد صرف عذان الهممة
الى الذوق و الوجدان و الاخذ عن الله بالغوص على الجواهر في بحار
بطون القرآن فلما فوعت من ذلك و انبسطت بانسراح الصدر عن مضائق
المجاهدة في الخلوات و بقيت متفرغا الى عن الصحبة مع الخلانق
بروح المشاهدة في فنون المهام و فضول الكلام اقترح عليّ بعض اخوان
الصدق ابرازها و تنسيق تنزيلها و تدقيقها فشرحت في مقترحهم طبقا لما
رسم في خاطري قدما مع كثرة المشادة و المتاعب و هم العيال و المعاش
معتمدا على المدرك بالذوق و المستنبط بالعقل و النقل الماثور و سميته
حقائق التأويل في دقائق التنزيل *

The commentary on *Sūrat al-Fâtihah* (chapter i) begins thus :—

تأويل فاتحة الكتاب بسم الله الرحمن الرحيم قد مرَّ ان اسم الشيء
ما يعرف به فاسماء الله تعالى هي الصور النوعية التي تدل بخصائصها
و هوياتها على صفات الله تعالى و ذاته الخ *

For other copies see Berlin, Nos. 872-3; Br. Mus., p. 400; Waliaddin, No. 70; Ayâ Şûfiyah, No. 81; Yenî, No. 8; Nûr 'Uşmânîyah, No. 126; Cairo, vol. i, p. 140; and Kûprilîzâdah, No. 114. See also Brock., vol. ii, p. 204.

Written in elegant Indian Naskh, with some marginal notes. The text is introduced with the words **قوله تعالى** in bold characters and the commentary, written in the same style, with the word **تأويله**, in red ink. Only the first words of the verses of the Qurân are quoted, the rest of the text up to *Sûrat al-Wâqî'ah* (chapter lvi) being added in minute characters in the margin. The last few folios are worm-eaten.

Not dated; probably 17th century.

No. 1459.

fol. 407; lines 23; size $8\frac{3}{4} \times 4\frac{1}{4}$; $6\frac{1}{2} \times 2\frac{3}{4}$.

بحر الدرر

BAHR AD-DURAR.

A short commentary on the Qurân, according to Şûfi principles.

The work contains neither the title nor the author's name. At the beginning a table of the Sûrahs has been added in a later hand, prefaced as follows:—

فهرست تفصیل بحر الدرر که مشهور است به بقعة التفسیر فی لجة

ملا یسعه التقریر *

Here as well as in a partly effaced note, containing particulars about the purchase of the MS. for the library of a certain Haidar 'Alî, the work is designated *Bahr ad-Durar*.

Accepting *Bahr ad-Durar* as the title of the work, we conclude that Mullâ Mu'in al-Miskîn bin Muḥammad al-Farâhî al-Harawî **ملا معین المسکین بن محمد الفراهی الهروی** is its author. He mentions it, along with another work, in the preface of his detailed history of the Prophet, entitled *Ma'ârij an-Nubuwwat*, where he states that he had spent more than thirty years in the study of tradition and had collected materials for two works, viz., a commentary on the Qurân called *Bahr ad-Durar*, and a collection of forty traditions entitled *Rawdat al-Wâ'izîn*. This Mullâ Mu'in al-Miskîn, a man of great learning, died in A.H. 907=A.D. 1501. For some account of his life and works see Lib. Cat., vol. vi, No. 486.

Beginning :—

الحمد لله الذي جعل منازم كلامه مظاهر حسن صفاته و طوابع صفاته
مطالع نور ذاته النخ *

The commentary on *Sûrat al-Fâtîḥah* (chapter i) begins on fol. 4^a thus :—

الحمد لله رب العالمين الى آخر السورة - الحمد بالفعل و لسان
الكمال هو ظهور الكمالات و حصول انغايات من الاشياء النخ *

The whole text is inserted verse by verse, distinguished by a red line above it. The commentary is chiefly mystical, and does not contain any reference to previous commentators.

A short notice of this work is given by Hāj. Khal., vol. ii, p. 17. No other copy is known.

Written in clear Indian Naskh, within red-ruled borders ; with a decorated but faded 'Unwân. It appears from the old pagination of the MS. that fol. 8, which should come in its proper order, has been wrongly placed in binding after fol. 1. Foll. 82^a, 86^b, 94^b and 327^a contain short lacunæ.

Slightly worm-eaten and water-stained.

Not dated ; probably 16th century.

The title-page contains nine seals, of which the following three are legible :—

1. A seal bearing the inscription از دل و جان شد غلام رسول
2. A seal bearing the inscription لسان السلطان محمود الدولة منشي
محمود صفدر علي خان بهادر *
3. A seal bearing the name of Haidar 'Alî.

A seal bearing the inscription ادركني يا محمد, dated A.H. 1082 = A.D. 1671, is found on fol. 407^a.

COMMENTARIES ON THE QURÂN ACCORDING TO SHĪ'AH PRINCIPLES.

No. 1460.

fol. 232 ; lines 17 ; size $8\frac{3}{4} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{4}$.

تفسير الامام جعفر الصادق

TAFSÎR AL-IMÂM JA'FAR AŞ-ŞÂDIQ.

A concise commentary on the Qurân, ascribed to Al-Imâm Ja'far aş-Şâdiq bin Muḥammad al-Bâqir bin 'Alî bin al-Ḥusain bin 'Alî al-Imâm Jعفر الصادق بن محمد الباقر بن علي بن الحسين بن علي, the sixth of the twelve Imâms, and fourth in descent from Imâm Ḥusain who was killed on the plains of Karbalâ in A.H. 61=A.D. 681. He was born at Medina in A.H. 80=A.D. 699, or according to another account in A.H. 83=A.D. 702. On account of his veracity and great piety he was called *Aş-Şâdiq* (truthful), and was very famous for his vast learning. He died at Medina in A.H. 148=A.D. 765. See *Mir'ât al-Janân*, fol. 77^a ; *Ibn Khallikân* (De Slane's translation), vol. i, p. 300 ; *Dustûr al-I'âm*, fol. 79^a ; *Al-Irshâd*, fol. 145^a ; *Taḍkiratu Khawâṣṣ al-Ummah*, fol. 170^b ; *Kashf al-Gummah*, fol. 231^b ; 'Umdat at-Tâlib, fol. 104^a ; *Al-Fuṣûl al-Muhimmah*, fol. 129^b ; and *Ta'rikh Guzidah* (Gibb Memorial edition), p. 205.

The preface begins thus :—

الحمد لله الذي خضعت أفئدة الجبارين لجبروت عزة النعم *

The commentary begins thus :—

قال احمد بن محمد بن محمد بن حارث قال حدثنا ابو طاهر بن مأمون قال حدثني ابو محمد الحسن بن محمد بن حمزة قال حدثني ابي محمد بن حمزة قال حدثني عمي ابو محمد الحسن بن عبد الله عن علي بن محمد بن علي بن موسى الرضا عليهم السلام عن ابيه محمد بن علي عن ابيه علي بن موسى الرضا عن ابيه موسى بن جعفر عن ابيه جعفر بن محمد الصادق عليهم السلام في قوله تعالى بسم الله الرحمن الرحيم قال الباء بقاءة و السين اسماءة النعم *

We learn from *Kashf al-Hujub*, fol. 37^a, that the commentary in its present form is the work of Muḥammad bin Ibrâhîm bin Ja'far an-Nu'mânî, who founded it on the sayings of the aforesaid Imâm Ja'far aṣ-Ṣâdiq. This An-Nu'mânî, a disciple of Muḥammad bin Ya'qûb al-Kulainî (*d.* A.H. 328=A.D. 939), was a traditionist of considerable repute and the author of several works. He died in Syria. The precise date of his death is not known. For notices of his life see *Muntaha'l-Maqâl*, fol. 168^a; *Kitâb ar-Rijâl* by An-Najâshî, fol. 145^a; and *Manhaj al-Maqâl*, fol. 262^a.

The commentary is arranged according to *Sûrahs* of the Qurân. The whole of the text is not included, but only such words as require explanation. The sayings of Imâm Ja'far aṣ-Ṣâdiq are introduced by the words *قال الصادق رضي الله عنه*. There are also frequent quotations from the sayings of Imâm Muḥammad al-Bâqir (*d.* A.H. 114=A.D. 732) and 'Abdallâh bin 'Abbâs (*d.* A.H. 68=A.D. 688), introduced by the words *قال الباقر رضي الله عنه* and *قال ابن عباس رضي الله عنه*, respectively.

A copy of the work is noticed in *Bûhâr*, No. 13.

Written in Indian Naskḥ, within double red ruled borders. The quotations from the text are distinguished by red ink lines above them.

Slightly worm-eaten and water-stained.

Not dated; probably 18th century.

No. 1461.

fol. 103; lines 18-20; size $7\frac{3}{4} \times 5$; $5\frac{1}{4} \times 2\frac{3}{4}$.

The Same.

A portion of the same work. It extends from the commentary on the 26th verse of *Sûratu Banî Isrâ'il* (chapter xvii) to the end of that on *Sûrat al-Falaq* (chapter cxiii).

It opens abruptly thus:—

عندكم لمحبة غيبي وارفوا هذه العبود معي ان اردتم جوارى
ورويتى قال الباقر الشجرة الملعونة مذكور [ة] فى القرآن وهي العزل
والعدل [sic العزل] يجب باربعة اشياء الخ *

This portion corresponds with fol. 90^b-228^a of the preceding copy, and breaks off abruptly thus:—

وقال الباقر اعوذ اربعة احرف الالف والعين والواو والذال فتحت
كل حرف منها فائدة عظيمة تحت الالف الفلق وتحت العين الخلق

و تحت الواو الفاسق و تحت الذال الكاسد و الفلق على وجهين
العزل عن الطاعة و الاياسة عن الرحمة فاستعد بالله كيلا يؤسك عن رحمته ولا
يعزلك عن طاعته و الخلق على وجهين من يدعوك *

The margins of foll. 77^b–97^b contain prayers to be recited on various occasions.

Written in ordinary Nasta'liq. Slightly worm-eaten and water-stained.

Not dated ; probably 18th century.

No. 1462.

foll. 205 ; lines 28 ; size 12 × 8 ; 9 × 5½.

تفسير القرآن

TAFSÎR AL-QURÂN.

An old *Shî'ah* commentary on the *Qurân*, by Abu'l-Ḥasan 'Alî bin Ibrâhîm bin Hâshim al-Qummî هاشم بن ابراهيم بن الحسن علي بن ابراهيم بن هاشم al-Qummî, a celebrated *Shî'ah* traditionist and commentator on the *Qurân*. As a traditionist he is recognized by later *Shî'ah* writers as a very reliable authority. Besides the present work the following compositions of his are enumerated by An-Najâshî in the *Kitâb ar-Rijâl* (fol. 117^a):—

كتاب الشرائع ; كتاب قرب الاسناد ; كتاب الناسخ و المنسوخ ;
كتاب فضائل امير المؤمنين ; كتاب التوحيد و الشرك ; كتاب الحيف
كتاب يعرف بالمشدر ; كتاب الانبياء ; كتاب المغازي

He flourished in the 4th century of the Hijrah. See Brock., vol. i, p. 192. See also *Muntaha'l-Maqâl*, fol. 136^b ; *Manhaj al-Maqâl*, fol. 209^b ; and *Kitâb ar-Rijâl* by An-Najâshî, fol. 117^a.

Beginning :—

الحمد لله الواحد الاحد الصمد الذي لا من شيء كان ولا من شيء

خلق النعم *

The commentary on *Sûrat al-Fâtîhah* (chapter i) begins thus :—

سورة فاتحة الكتاب مدنية وهي سبع آيات بسم الله الرحمن الرحيم

قال حدثني ابي عن محمد بن ابي عمير عن الغضر بن سويد عن ابي

بصير عن ابي عبد الله عليه السلام في قوله تعالى الحمد لله قال الشكر لله
و في قوله تعالى رب العالمين قال خلق المخلوقين الخ *

The author prefaces his commentary by a detailed discussion of several points such as *النسخ و المنسوخ*, etc., a knowledge of which, he says, is necessary for all. The commentary embodies the interpretations of the Quranic passages handed down by the descendants of 'Alī. The author of *Kashf al-Hujub* (fol. 37^a) writes about the present work as follows :—

كل هذا التفسير احاديث الا كلمات يسيرة و عبارات فزيرة هي من
علي بن ابراهيم لكنه لا توجد في بعض المقامات ارتباط السابق باللاحق
و من هنا قال صاحب تفسير الهادي في بيان اختلاف كتب الحديث
ان كتب الحديث قد صارت في هذا الزمان لاتخلو من اختلاف و لاسيما
تفسير علي بن ابراهيم فانه فاقد الائتلاف *

The commentary ends on fol. 199^a thus :—

حدثنا محمد بن جعفر قال حدثنا محمد بن احمد
عن ابي عبد الله عليه السلام قال ان القرآن تبيان لكل شيء حتى و الله
ما ترك الله شيئاً يحتاج العباد اليه الا بيّنه للناس حتى لا يستطيع عبد
يقول لو كان هذا نزل في القرآن الا و قد انزل الله تبارك و تعالى فيه *

Foll. 199^b–205^b contain traditions relating to the excellence of each Sûrah of the Qurân and the rewards promised to whosoever shall recite it.

For other copies see Berlin, No. 929, and India Office, No. 50.

The scribe, Ibrâhîm bin Muḥammad al-Ḥusainî al-Astarâbâdî, states in the colophon that he began to transcribe the present copy of the work at Mecca and had got as far as the *Sûratu Luqmân* (chapter xxxi), when, along with his other co-religionists, he was expelled from Mecca by a decree of Sulṭân Ibrâhîm I (A.H. 1049–1058=A.D. 1640–1648) during the time of the Sharif Zaid bin al-Muḥsin bin al-Ḥusain bin Abî Namî (d. A.H. 1077=A.D. 1666). The reason for their expulsion, he says, was the assassination of Sanjaq Muṣṭafâ by an unknown person, who was suspected to be a Persian.

Written in fair Naskh, within coloured ruled borders. The quotations from the text are distinguished by red ink lines above them.

Slightly worm-eaten and water-stained.

Foll. 11^b and 105^a are blank.

Not dated ; probably 17th century.

No. 1463.

fol. 399 ; lines 18 ; size $10\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

The Same.

Another copy of the same work, beginning and ending like the above.

The colophon reads thus :—

كتبه الفقير الحقير احقر العباد محمد جواد عرف جرؤا
 در کمال بیدلی و مسافرت از هندوستان و مفارقت برادران عزیزان
 و دوستان خود بود بآن سبب زشت خط ناصاف نوشته شد بفرمائش
 صاحب ولی نعمت سعادت مند ازلی ملا محمد نقی صاحب زاده الله
 عز و جاها سلمه الله تعالى *

Written in fair Indian Naskh, within double red and blue ruled borders. Corrections are made in the margin. The titles of the Sûrahs are in red. The text is distinguished by red ink lines above it.

Dated Du'l-Qa'dah, A.H. 1254 = A.D. 1838.

Scribe : محمد جواد عرف جرؤا.

No. 1464.

fol. 466 ; lines 31 ; size $14\frac{1}{2} \times 9\frac{1}{2}$; $10 \times 5\frac{1}{2}$.

مجمع البیان لعلوم القرآن

MAJMA' AL-BAYÂN LI'ULÛM AL-QURÂN.

A comprehensive commentary on the Qurân, according to Shî'ah principles, by Raḍiaddîn Abû 'Alî al-Faḍl bin al-Ḥasan bin al-Faḍl aṭ-Ṭabarsî ash-Shî'î رضي الدين ابو علي الفضل بن الحسن بن الفضل الطبرسي الشيعي.

Complete in two separate volumes.

Vol. I.

Beginning :—

الحمد لله الذي ارتفعت عن مطارج الفكر جلالته وجلّت عن
مطامح الهم عزته وتعالّت عن مشابيه الانام صفته
و بعد فان احق الفضائل بالتعظيم و اسبقها في استحقاق التقديم هو
العلم النخ *

The author, whose knowledge of traditions and the Qurân is universally commended by Shī'ah biographers, belonged to a family of illustrious writers. His son, Raḍiaddīn Abū Naṣr bin al-Faḍl, produced *Makârim al-Akhlâq* (see *Kashf al-Hujub*, fol. 144^b) and his grandson, Abū'l-Faḍl 'Alī bin al-Ḥasan, composed *Al-Mishkât* (see *ibid.*, fol. 138^b). Our author passed the greater portion of his life at Maṣḥhad, whence he removed to Sabzawâr in A.H. 523=A.D. 1129. He was a prolific writer. Besides the present work the following compositions of his are enumerated in the Muntaha'l-Maḡâl (fol. 161^a) :—

1. *Al-Wasît*, a comprehensive commentary on the Qurân, in 4 vols.
2. *Al-Wājiz*, a concise commentary on the Qurân.
3. *Jam' al-Jawâmi'*, an abridgment of *Al-Kashshâf* of Az-Zamakhsharî (No. 1339 above).
4. *I'lâm al-Warâ bi-Â'lâm al-Hudâ*, a history of the Prophet and the twelve Imâms.
5. *Tâj al-Mawâlid ad-Dinîyah*.
6. *Gunyat al-'Âbid Wa Munyat az-Zâhid*.
7. *An-Nûr al-Mubîn*.
8. *Al-Fâ'iḡ*.
9. *Al-Kâf ash-Shâf Min Kitâb al-Kashshâf*.

He died at Sabzawâr in A.H. 548=A.D. 1153, and his body was removed to Maṣḥhad to be buried there. For further particulars of his life see Majâlis al-Mu'minîn, fol. 251^b; Muntaha'l-Maḡâl, fol. 161^a; Naqd ar-Rijâl, fol. 167^a; and Brock., vol. i, p. 405.

Hâj. Khal. (vol. v, p. 400) wrongly confounds the author of the present work with Abū Ja'far Muḥammad bin al-Ḥasan aṭ-Ṭûsî, who died in A.H. 460=A.D. 1068, and on whose commentary, entitled *Al-Bayân*, the present one is based.

The following quotation from the preface will give an idea of the method of the work :—

و قدمت في مطلع كل سورة ذكر مكيتها و مدنيتهما ثم ذكر الاختلاف في عدد آياتها ثم ذكر فضل تلاوتها ثم اقدم في كل آية الاختلاف في القراءات ثم ذكر العلل و الاحتجاجات ثم ذكر العربية و اللغات ثم ذكر الاعراب و المشكلات ثم ذكر الاسباب و الغزولات ثم ذكر المعاني و الاحكام و التأويلات و القصص و الجهات ثم ذكر انتظام الآيات *

The preface includes a dedication to Jalâladdîn Abû Mansûr Muḥammad bin Yaḥyâ bin Hibatallâh al-Ḥusainî, who is described as a great scholar as well as a nobleman. The work was completed, as stated by the author at the end, on Thursday, the middle of Du'l-Qa'dah, A.H. 536=A.D. 1141.

The commentary is preceded by a *Muqaddimah*, divided into seven *Fann*, discussing necessary preliminary points. For a complete description of the *Muqaddimah*, see Berlin, No. 802.

The commentary on *Sûrat al-Fâtiḥah* (chapter i) begins on fol. 4^b thus :—

فاتحه الكتاب مكية عن ابن عباس وقتادة و مدنية عن مجاهد و قيل انزلت مرتين مرة بمكة و مرة بالمدينة و اسمائها فاتحة الكتاب سميت بذلك لافتتاح المصاحف بكتابتها و لوجوب قراتها في الصلوة الخ *

The present volume extends from the beginning of the work to the end of *Sûrat al-Kahf* (chapter xviii).

For other copies see Berlin, No. 802 ; India Office, Nos. 61-3 ; Br. Mus., No. 1473 ; Bodl., vol. i, No. 50 ; and Râmpûr, p. 40.

The work was printed at Teheran in A.H. 1284.

According to the colophon at the end of vol. II (No. 1465 below), the MS. was transcribed by Muḥammad Bâqir bin Muḥammad Murâd al-Astarâbâdî for a certain Aqâ Muḥammad Rabi' al-Isfahânî.

Written in elegant Persian Naskh, within double gold ruled borders ; with an artistically decorated double-page 'Unwân. The quotations from the text are supplied with diacritical points and are distinguished by red-ink lines above them. The titles of the *Sûrahs* are in red, enclosed within rich borders.

Dated Sunday, the 27th Rabi' II, A.H. 1111=A.D. 1699.

The present MS. is undoubtedly a very fine copy of the work.

No. 1465.

fol. 362 ; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, extending from the beginning of *Sûratu Maryam* (chapter xix) to the end of the Qurân.

The colophon reads thus :—

تم الكتاب المسمى بمجمع البيان فى علوم القرآن للشيخ الطبرسي عليه الرحمة و الرضوان التفسير الذي ليس له نظير الذي هو للمؤمنين مبشر و نذير و للمنافقين مخبر بالسعيير لامتنال امر الرفع الرفيع آقا محمد ربيع الاصفهاني ادام الله ايام دولته و انباله و ايدة بنصرة و حسن توفيقه على يد اضعف عباد الله و احوجهم محمد باقر بن محمد مراد الاسترابادي ني يوم الاحد السابع و العشرين من شهر ربيع الثاني سنة احدى عشر و مائة بعد الالف *

Written in the same hand as the above.

No. 1466.

fol. 360 ; lines 23 ; size $11 \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{4}$.

نور الثقلين

NÛR AŞ-ŞAQALAIN.

The first part of a *Shi'ah* commentary on the Qurân, by 'Abd 'Alî bin Jum'ah al-'Arûsî al-Huwaizî الحويزي العروسي. He was a disciple of Bahâ'addîn Muḥammad bin Ḥusain al-Âmulî (d. A.H. 1030=A.D. 1620). The date of his death is not known. See *Aml al-Âmil*, p. 48, and *Brock.*, vol. ii, p. 412.

Beginning :—

الحمد لله الذي نزل الفرقان على عبده ليكون للعالمين نذيرا و بعد فيقول العبد المذنب الفقير المقر بالعجز و التقصير عبد علي بن جمعة العروسي الحويزي اني لما رأيت خدمة كتاب الله

والمقتبس من انوار وحي الله سلكو مسالك مختلفة
 احببت ان اضيف الى بعض آيات الكتاب المبين شيئا من آثار اهل الذكر
 المنتخبين ما يكون مبديا لشموس بعض التنزيل و كاشفا عن آثار بعض
 التأويل النخ *

Cf. *Kashf al-Hujub*, fol. 155^b.

The commentary does not include the entire text, but only such words or passages as require explanation. These are distinguished by red lines above them.

The work is purely a compilation from the following authorities :—

1. *Al-Maḥāsin wa'l-Ādāb*, by Aḥmad bin Muḥammad al-Barq (d. A.H. 274=A.D. 887).

2. *Al-Kāfī*, by Abū Ja'far Muḥammad bin Ya'qūb al-Kulainī (d. A.H. 328=A.D. 939).

3. *Tafsīr al-Qurān*, by 'Alī bin Ibrāhīm al-Qummī (see *Kashf al-Hujub*, fol. 37^a).

4. *Majma' al-Bayān*, by Aṭ-Ṭabarsī (see Nos. 1464-5 above).

5. *Al-Ihtijāj*, by the same.

6. *Tahdīb al-Aḥkām*, by the same.

7. *'Uyūn al-Aḥbār*, by Ibn Bābūyah al-Qummī (d. A.H. 381=A.D. 991).

8. *'Ilal ash-Sharā'i*, by the same.

9. *Ikmāladdīn*, by the same.

10. *Kitāb at-Tawhīd*, by the same.

11. *Man Lāyahḍuruḥu'l-Faqīh*, by the same.

12. *Ma'ānī al-Aḥbār*, by the same.

13. *Al-Amālī*, by the same.

14. *Ṣawāb al-Ā'māl*, by the same.

15. *Tahdīb al-Aḥkām*, by Muḥammad bin al-Ḥasan bin 'Alī aṭ-Ṭūsī (d. A.H. 460=A.D. 1068).

16. *Kitāb al-Gaibah*, by the same.

17. *Nahj al-Balāghah*, by Aḥ-Sharīf ar-Raḍī (d. A.H. 406=A.D. 1015).

18. *Manāqibu 'Alī Abī Ṭālib*, by Zainaddīn Muḥammad bin 'Alī bin Shahr Āshūb al-Māzandarānī (d. A.H. 588=A.D. 1192).

19. *Tafsīr 'Ayyāshī*, by Muḥammad bin Mas'ūd bin Muḥammad bin 'Ayyāsh as-Sulamī as-Samarqandī, commonly called Al-'Ayyāshī (see *Kashf al-Hujub*, fol. 38^a).

20. *Aṣ-Ṣaḥīfat as-Sajjādiyyah*, by 'Alī bin al-Ḥusain bin Abī Ṭālib (see *Kashf al-Hujub*, fol. 97^b).

21. *Al-Ihlîlah*, by Al-Mufaḍḍal bin 'Umair (see *Kashf al-Hujub*, fol. 21^b).

22. *Rawḍat al-Wâ'izîn* (see *Kashf al-Hujub*, fol. 80^a).

23. *Basâ'ir ad-Darajât*, by Muḥammad bin Ḥasan aṣ-Ṣaffâr al-Qummi (d. A.H. 290=A.D. 903).

24. *Talkhîṣ al-Aqwâl*, by Mirzâ Muḥammad bin 'Alî bin Ibrâhîm al-Astarâbâdî (d. A.H. 1028=A.D. 1619).

The present MS. contains the commentary on the first eight *Juz* of the Qurân.

The work was completed, as stated by the author in the colophon, at Shîrâz, on Friday, the 27th Sha'bân, A.H. 1065=A.D. 1655.

For other copies see India Office, No. 106; and Bûhâr, No. 19.

Written in elegant Indian Naskh, within double red and blue ruled borders.

Dated A.H. 1252=A.D. 1836.

Scribe : مرزا عباسى.

No. 1467.

fol. 181; lines 31; size 11 × 7½; 9 × 5.

الصافي في تفسير القرآن

AṢ-ṢÂFÎ FÎ TAFSÎR AL-QURÂN.

The second volume of *Aṣ-Ṣâfî*, a commentary on the Qurân according to Shî'ah principles.

By Muḥammad bin Murtadâ, better known as Muḥsin al-Kâshî, whose poetical name is Faïḍ محمد بن مرتضى المدعو بمحسن الكاشي (died after A.H. 1090=A.D. 1679; see Lib. Cat., vol. xiv, No. 1257).

Beginning:—

الحمد لله الذي أنزل على عبده الكتاب يعنى القرآن علم الله سبحانه عباده كيف يعمدونه على أجل نعمه عليهم الذي هو سبب نجاتهم الخ *

The present volume extends from the beginning of *Sûrat al-Kahf* (chapter xviii) to the end of the Qurân.

The date of composition, A.H. 1075=A.D. 1664, is expressed by the chronogram تم كتاب الصافي.

The colophon reads thus:—

تم كتاب الصافي و اتفق لتأريخ عام تمامه هذا الكلام و كان التمام في آخر العام و فرغ من تسويد مؤلفه اقل العباد عملا و اكثرهم

زلا و اعظمهم إجاء و املا المسي الملقب بمحسن محمد بن مرتضى
غفر الله له ذنوبه و ستر عيوبه و كفر عنه سيئاته و ضاعف حسناته و حشره مع
محمد و اهل بيته المعصومين *

For other copies see Berlin, No. 899, and Âṣafiyaḥ, p. 548.
See also *Kaṣḥf al-Ḥujub*, fol. 96^b, and Brock., vol. ii, p. 200.

The work has been lithographed in Teheran, A.H. 1274.

Written in beautiful Persian Naskḥ, within gold and blue ruled borders. The titles of the Sûrahs are in red. The passages of the text are distinguished by red ink lines above them.

Dated A.H. 1257=A.D. 1841.

No. 1468.

fol. 371 ; lines 25 ; size $8\frac{1}{4} \times 4\frac{3}{4}$; 6×3 .

الأصفى في تفسير القرآن

AL-AṢFÂ FÎ TAFSÎR AL-QURÂN.

A concise Shî'ah commentary on the Qurân, being an abridgment of the preceding work.

By the same Muḥsin al-Kâshî.

Beginning :—

الحمد لله الذي هدانا لهذا لم تمسك بالثقلين و جعل لنا القرآن هدى
و المودة فى القربى قرآ عین النعم *

In the introduction (مقدمة), the author suggests that the meaning of the verses of the Qurân should not be interpreted merely in the light of the particular circumstances in which they were revealed but should be taken in a more general sense.

The commentary on *Sûrat al-Fâtihah* (chapter i) begins on fol. 2^a thus :—

سورة فاتحة الكتاب - بسم الله - قال الله هو الذي يتأله اليه كل
مخلوق عند الحوائج و الشدائد اذا انقطع الرجاء من كل من دونه و تقطع
الاسباب من جميع من سواه النعم *

It is stated in *Kaṣḥf al-Ḥujub*, fol. 15^a, that the work was completed in A.H. 1092=A.D. 1681 ; but the author himself states in the

colophon that he finished it two years after the completion of *Aṣ-Ṣāfi*, which he finished in A.H. 1075=A.D. 1664. See No. 1467 above.

No other copy of the work is known.

Written in elegant Persian Naskh, within double gold ruled borders. The quotations from the text are distinguished by red ink lines above them.

Two fly-leaves at the beginning contain a table of the *Sûrahs*.

Not dated ; probably 18th century.

THE ORDINANCES OF LAW AND RELIGION DERIVED FROM THE QURÂN.

No. 1469.

fol. 166 ; lines 25 ; size $8\frac{1}{2} \times 6$; $6\frac{1}{2} \times 3\frac{1}{2}$.

احكام القرآن

AḤKÂM AL-QURÂN.

The third volume of *Aḥkâm al-Qurân*, a work on the ordinances of law and religion which are derived from the Qurân.

Author : Abû Bakr Aḥmad bin 'Alî ar-Râzî, commonly called Al-Jaṣṣâs المعروف بالخصاص، ابو بكر احمد بن علي الرازي المعروف بالخصاص، a man of great piety and an Imâm of the Ḥanafites of the Baġdâd school. He was born at Rai in A.H. 305=A.D. 917. He heard traditions from Abû Hâtim Muḥammad bin Hibbân al-Bustî (d. A.H. 354=A.D. 965) and 'Abdalbâqî Ibn Qâni', eminent traditionists of his age. In A.H. 325=A.D. 937, he came to Baġdâd, where he received lessons in jurisprudence from Imâm Abu'l-Ḥasan al-Karkhî (d. A.H. 340=A.D. 951) and Abû Sahl az-Zajjâj. He settled permanently at Baġdâd, where a large number of pupils flocked round him from far and near. He was repeatedly offered the posts of Qâḍî and *Khatîb* ; but he refused to accept them, and remained always active in his pursuits and ready to impart the accumulated treasure of his researches to his pupils. He is called an Imâm, a master of the highest authority, whose opinions were based on the soundest principles, and were such as to be quoted as legal authority. Besides the

present work, the following compositions of his are enumerated by his biographers :—

- (i) شرح مختصر الكرخي.
- (ii) شرح مختصر الطحاوي.
- (iii) شرح الجامع لمحمد بن الحسن.
- (iv) شرح الاسماء الحسنی.
- (v) كتاب ادب القضاء.
- (vi) كتاب في اصول الفقه.

Returning from Ahwâz to Bagdâd, he proceeded to Naisâpûr with Al-Ḥâkim an-Naisâpûrî (*d.* A.H. 378=A.D. 988) to see his master Al-Karkhî, who died while he was there. In A.H. 344=A.D. 955, he came back to Bagdâd, where he died in A.H. 370=A.D. 981. See Al-Jawâhir al-Muḍiyah, vol. i, fol. 36^a; Mir'ât al-Janân, fol. 224^b; Al-Aṣmâr al-Janîyah, fol. 57^b; Tâj at-Ṭabaqât, vol. iv, part ii, fol. 143^b; Ḥadâ'iq al-Ḥanafiyah, p. 177; and Brock., vol. i, p. 191.

The MS., which is designated on the title-page as well as in the colophon as the third volume of the work, begins with the heading باب العجر للسفيه. The first words are as follows :—

قال الله تعالى فان كان الذي عليه الحق سفيها او ضعيفا ولا يستطيع ان يمل هو فليمل وليه بالعدل قد احتج كل فريق من موجب العجر على السفيه و من مبطله بهذه الآية الخ *

The contents are as follows :—

Fol. 1 ^b .	باب العجر للسفيه
Fol. 3 ^a .	ذكر اختلاف فقهاء الامصار على السفيه
Fol. 21 ^a .	شهادة احد الزوجين لآخر
Fol. 21 ^b .	شهادة الاجير
Fol. 24 ^a .	باب الشاهد و اليمين
Fol. 31 ^b .	باب الرهن
Fol. 60 ^a .	باب الجاني يلجأ الى العزم او يعنى فيه
Fol. 65 ^b .	باب فرض الامر بالمعروف و النهي عن المنكر
Fol. 78 ^a .	باب فضل الرباط في سبيل الله تعالى
Fol. 79 ^b .	باب دفع اموال الايتام باعيانها و منع الوصي من استهلاكها
Fol. 82 ^a .	باب تزويج الصغار
Fol. 88 ^b .	باب دفع المال الى السفهاء

Fol. 90 ^a .	باب دفع المال الى اليتيم
Fol. 92 ^a .	باب اكل ولي اليتيم من ماله
Fol. 107 ^b .	باب الكلالة
Fol. 110 ^b .	باب العول
Fol. 112 ^b .	باب الشركة
Fol. 113 ^a .	ذكر اختلاف السلف في ميراث الاخت مع البنت
Fol. 115 ^a .	باب الرجل يموت و عليه دين و يوصى بوصية
Fol. 115 ^b .	باب مقدار الوصية الجائزة
Fol. 117 ^b .	باب الوصية للوارث
Fol. 118 ^a .	باب من يعزى الميراث مع وجود النسب
Fol. 119 ^a .	باب ميراث المرتد
Fol. 121 ^b .	باب حد الزانيين
Fol. 138 ^b .	باب امهات النساء و الرائب
Fol. 151 ^b .	باب الزيادة فى المهور
Fol. 152 ^a .	باب نكاح الاماء
Fol. 158 ^b .	باب المهور

The colophon reads thus :—

نجز الجزء الثالث من احكام القرآن فى تسع عشرين رجب يوم
السبت المبارك سنة ١١٣٩ على يد الفقير الى الله تعالى الشيخ علي
الحريث نسبا و الشافعي مذهبا *

For other copies see Kûprilîzâdah, No. 35 ; Nûr 'Uṣmânîyah,
No. 107 ; and Waliaddin, Nos. 126-7. See also Hâj. Khal., vol. i, p.
173.

Written in clear Arabian Naskh, the headings being in red ink.

Dated Saturday, the 29th Rajab, A.H. 1139 = A.D. 1726.

Scribe : شيخ علي الحريث.

No. 1470.

foll. 184 ; lines 27 ; size $11\frac{1}{2} \times 6\frac{1}{2}$; $9 \times 4\frac{3}{4}$.

شرح كتاب التأويلات

SHARH KITÂB AT-TA'WÎLÂT.

A commentary on the *Kitâb at-Ta'wilât* of Imâm Abû Maṣṣûr Muḥammad bin Maḥmûd al-Mâturîdî (d. A.H. 333=A.D. 944), by 'Alâ'addîn Abû Bakr Muḥammad bin Aḥmad bin Abî Aḥmad as-Samarqandî علاء الدين ابوبكر محمد بن احمد بن ابي احمد السمرقندى, a Ḥanafite doctor of considerable repute. He studied law under Abu'l-Mu'in Maimûn bin Muḥammad an-Nasafî al-Mukḥûlî (d. A.H. 508=A.D. 1114) and Abu'l-Yusr Aḥmad bin Muḥammad al-Bazdawî (d. A.H. 542=A.D. 1147). He wrote, besides the present work, a compendium of Ḥanafite law, entitled *Tuḥfat al-Fuqahâ'*, for a copy of which see Yenî, No. 374. He died about A.H. 540=A.D. 1145. See Brock, vol. i, p. 374, and Ḥadâ'iq al-Ḥanafiyah, p. 240.

Beginning :—

الحمد لله رب العالمين و الصلوة على رسوله محمد و آله اجمعين
و على اصحابه و سلم كثيرا قال الشيخ الامام الزاهد علاء الدين
..... ابو بكر محمد بن احمد السمرقندي رحمه الله ان كتاب التأويلات
المنسوب الى الشيخ الامام ابي منصور محمد بن محمد بن محمود
الماتريدي رضي الله عنه كتاب جليل القدر عظيم الفائدة ان فيه بيان
مذهب اهل السنة و الجماعة في اصول التوحيد و مذهب ابي حنيفة
و اصحابه رحمهم الله في اصول الفقه و فروعه الخ *

In his short prefatory note, the commentator describes the text of Al-Mâturîdî as a very useful and good production of its kind, and tells us that it was while he was studying the book under Shaikh Abu'l-Mu'in an-Nasafî al-Mukḥûlî that he formed the project of writing the present commentary on it.

The work is arranged according to Sûrahs of the Qurân. *Sûrat al-Fâtihah* (chapter i) begins on fol. 3^b as follows :—

قوله تعالى الحمد لله قال بعض اهل التفسير و هو قول الحسن ان
الله تعالى حمد نفسه حيث اخبر ان جميع المكامد له بقوله الحمد لله
فان اللام في مثل هذا الموضع لتعريف الجنس الخ *

We learn from Hâj. *Khal.*, vol. ii, p. 175, that the work is divided into eight volumes. The present MS., which is apparently the first volume of the work, ends with the explanation of the 238th verse of *Sûrat al-Baqarah* (chapter ii).

For other copies see Waliaddîn, Nos. 423-6, and Hamîdiyyah, No. 176.

A fairly old copy. Written in clear Arabian Naskh on old brown paper. The quotations from the Qurân are introduced by the words قوله تعالى, written in a larger character.

Not dated; probably 13th century.

The title-page contains a copy of the *Sanad*, which was granted by the author to his disciple, Abû Bakr bin Mas'ûd bin Aḥmad al-Kâshânî (d. A.H. 578 = A.D. 1182; see *Al-Jawâhir al-Muḍīyah*, vol. ii, fol. 100*) in A.H. 531 = A.D. 1136, and was written in the author's own hand on the copy from which our MS. was transcribed.

No. 1471.

fol. 162; lines 29; size $12\frac{1}{2} \times 8\frac{3}{4}$; 9×5 .

اسرار التنزيل و انوار التأويل

ASRÂR AT-TANZÎL WA ANWÂR AT-TA'WÎL.

An exposition of the Quranic arguments proving the existence of God, by Fakhraddin Abû 'Abdallâh Muḥammad bin 'Umar bin al-Husain bin al-Khatîb ar-Râzî بن عمر بن محمد بن الحسين بن الخطيب الرازي (d. A.H. 606 = A.D. 1209; see *Lib. Cat.*, vol. x, No. 517).

Beginning:—

الحمد لله الذي اظهر من آثار سلطانه و جلال كبريائه ما حير مقل العقول من عجائب قدرته الخ *

According to the author's plan in the preface, the work was to contain four *Qism* (part) dealing with the following four points of the Qurân:—

(i) الاول ما يتعلق بعلم الاصول (The fundamental principles of the Muḥammadan faith).

(ii) الثاني ما يتعلق بعلم الفروع (The ordinances of law and religion).

(iii) الثالث ما يتعلق بعلم الاخلاق وتصفية الباطن (Ethics and the rules of piety).

(iv) الرابع ما يتعلق بالدعاء و المناجات (Prayers).

We learn from Hâj. Khal., vol. i, p. 280, that the author died before completing the work, and that he wrote only a portion of the first *Qism*. In the preface, this first *Qism* is divided into four *Qâ'idah* (rule), each of which is subdivided into five *Ma'rifat* (knowledge), viz., (i) the knowledge of Divine existence; (ii) the knowledge of Divine attributes; (iii) the knowledge of Divine acts; (iv) the knowledge of Divine commands; and (v) the knowledge of the various names of God. The first *Ma'rifat* is again divided into several *Bâb*. The present MS. contains only *Bâb* 1-4 of the first *Ma'rifat*, as follows :—

- I. Fol. 2^a. الباب الاول في معرفة الذات وفيه فصول
- II. Fol. 73^b. الباب الثاني في وجوه الدلائل المأخوذة من الشمس
و القمر و النجوم وفيه فصول *
- III. Fol. 123^b. الباب الثالث في الاسندلال بخلقة الانسان على وجود
الصانع الحكيم سبحانه وتعالى وفيه فصول *
- IV. Fol. 157^a. الباب الرابع في الاسندلال باحوال الحيوانات على قدرة
الصانع الحكيم وفيه فصول *

The colophon reads thus :—

تم الكتاب بحمد الله و عونه و حسن توفيقه و هو كتاب اسرار التفزيل
و انوار التأويل و وافق الفراغ من نقله نهار السبت اول يوم من شهر ذى
الحجة آخر شهر سنة اربع و ثلاثين و مائة و الف *

For other copies see Berlin, No. 1739; Cairo, vol. ii, p. 3; Râgib Pâshâ, Nos. 20-1; Yenî, No. 12; Waliaddin, No. 50; and Kûprilîzâdah, Nos. 38-9. See also Brock., vol. i, p. 507.

Written in clear Arabian Naskh, within double red ruled borders; with occasional rubrics.

Dated Saturday, the 1st Du'l-Hijjah, A.H. 1134=A.D. 1721.

No. 1472.

fol. 210 ; lines 21 ; size $7\frac{1}{2} \times 5\frac{1}{2}$; 6×4 .

كنز العرفان في فقه القرآن

KANZ AL-'IRFÂN FÎ FIQH AL-QURÂN.

A work on the ordinances of law and religion which are derived from the Qurân.

By Abû 'Abdallâh Miqdâd bin Jalâluddîn 'Abdallâh as-Suyûrî al-Asadî al-Hillî الحلبي السيوري الاسدي. ابو عبد الله مقداد بن جلال الدين عبد الله السيوري الاسدي الحلبي.
Beginning :—

الحمد لله الذي انزل على عبده الكتاب لكل شيء تبينا وجعله
لتصديق نبوته وتأييد رسالته معجزا وبرهانا النجم *

The author, who belonged to the Shî'ah sect, was a disciple of Ash-Shahîd Muḥammad bin al-Makkî al-'Âmulî (d. A.H. 786=A.D. 1384). He wrote a commentary on the *Nahj al-Mustarshidin* of Jamâl-addîn Ḥasan bin Yûsuf bin 'Alî bin Muṭahhar al-Hillî (d. A.H. 726=A.D. 1326), which he completed in A.H. 792=A.D. 1390. See *Kashf al-Hujub*, fol. 95^a. He also composed a work entitled *Al-Lawâmi' al-Ilâhiyah fi'l-Mabâhiṣ al-Kalâmiyah*, a copy of which is noticed in München, No. 152. The date of his death is not known. See Brock., vol. ii, p. 199.

The work is divided into a *Muqaddimah*, 17 chapters and a *Khâtimah*. The chapters are as follows :—

(i) كتاب الطهارة, fol. 2^b ; (ii) كتاب الصلوة, fol. 11^b ; (iii) كتاب الصوم, fol. 49^b ; (iv) كتاب الزكاة, fol. 54^b ; (v) كتاب الخمس, fol. 64^b ; (vi) كتاب الحج, fol. 67^b ; (vii) كتاب الجهاد, fol. 88^b ; (viii) كتاب النهي, fol. 110^a ; (ix) كتاب البيع, fol. 116^a ; (x) كتاب الدين ونواياه, fol. 119^b ; (xi) كتاب العقود, fol. 125^a ; (xii) كتاب النكاح, fol. 142^b ; (xiii) كتاب المطاعم, fol. 179^b ; (xiv) كتاب الموارث, fol. 187^a ; (xv) كتاب القضاء, fol. 193^a ; (xvi) كتاب الجنائيات, fol. 198^b ; (xvii) كتاب الشهادات, fol. 205^b.

For other copies see Bûhâr, No. 18, and Âsafiyah, p. 554. See also *Kashf al-Hujub*, fol. 125^b.

Written in Persian Naskh. The quotations from the Qurân are marked with red lines above them. Foll. 1 and 8 are supplied in a later hand.

Slightly water-stained. The last six folios are worm-eaten.

Dated A.H. 1002=A.D. 1594.

The title-page bears the seal and signature of Nawwâb Sayyid Wilâyat 'Alî Khân of Patna.

No. 1473.

foll. 176; lines 28; size 12 × 8; 9½ × 5½.

تيسير البيان لاحكام القرآن

TAISÎR AL-BAYÂN LIAḤKÂM
AL-QURÂN.

A treatise on the ordinances of law and religion which are derived from the Qurân.

By Jamâladdin Muḥammad bin 'Alî bin 'Abdallâh bin Ibrâhim bin al-Khaṭîb, better known as Ibn Nûraddin al-Muwazza'î al-Yamanî جمال الدين محمد بن علي بن ابراهيم بن الخطيب المعروف بابن نور الدين الموزعي اليمني, a Ḥanafî writer, who flourished in the 9th century of the Hijrah.

Beginning :—

قال الفقيه الاجل الواحد العلامة جمال الدين محمد بن علي بن عبد الله بن ابراهيم بن الخطيب المعروف بابن نور الدين الموزعي اليمني رحمه الله الحمد لله الذي خلق الانسان و علمه القرآن و فهمه البيان و رزقه الفهم و العرفان احمداه بجميع محامده ما علمت منها و ما لم اعلم اليه *

Before proceeding to the subject the author, in the *Muqaddimah*, discusses the following points of Uṣûl al-Fiqh (the principles of jurisprudence) as a preliminary discourse :—

Fol. 4 ^a .	القول فى الاسماء المفردة
Fol. 4 ^b .	القول فى البيان و المشكل
Fol. 8 ^b .	القول فى العام و الخاص
Fol. 10 ^b .	القول فى المطلق و المقيد
Fol. 11 ^b .	القول فى الحقيقة و المجاز
Fol. 12 ^b .	القول فى الامر و النهي
Fol. 14 ^a .	القول فى الخبر
Fol. 14 ^b .	القول فى القرائن
Fol. 15 ^a .	القول فى المتشابه و المتعارض
Fol. 18 ^b .	القول فى السنة و انواعها و تقديم بعضها على بعض
VOL. XVIII.	L

The subject proper begins on fol. 21^a, as follows :—

و لما انتهى بنا القول الى فراغ هذه المقدمة الكريمة التي ذكرنا فيها
 اصول الفقه و قواعد و شرحنا فيها صفة لسان العرب و اتساع معانيها الخ *

The work contains altogether 216 verses of the Qurân, on which are based the prescriptions of the law and religion.

The work was completed, as stated by the author in the colophon, on Tuesday, the 25th Jumâdâ I, A.H. 808=A.D. 1405.

For other copies see Râmpûr, p. 56, and Âṣafiyah, p. 536.

Written in Arabian Naskh, with some marginal notes. The quotations from the Qurân are introduced by the word قوله. Fol. 46^b is blank.

Dated Friday, the 8th Jumâdâ I, A.H. 1157=A.D. 1744.

Scribe : احمد بن اسحاق بن ابراهيم بن المهدي.

According to a note at the end the MS. was read through by Muḥammad bin 'Abdallâh Ibn Ḥumaid al-Ḥanbalî (*d.* A.H. 1295=A.D. 1878) in A.H. 1292=A.D. 1875.

The title-page contains notes by several former owners about their purchase of the MS.

No. 1474.

fol. 174 ; lines 17 ; size $10 \times 6\frac{1}{2}$; $7\frac{1}{4} \times 4$.

الاكلیل فی استنباط التنزیل

AL-IKLÎL FÎ ISTIMBÂṬ AT-TANZÎL.

A work on the ordinances of law and religion which are derived from the Qurân.

Author : Jalâladdîn Abu'l-Faḍl 'Abdarrahmân bin Abî Bakr bin Muḥammad bin Abî Bakr as-Suyûtî جلال الدين ابو الفضل عبد الرحمن بن ابي بكر بن محمد بن ابي بكر السيوطي (*d.* A.H. 911=A.D. 1505 ; see Lib. Cat., vol. v, part i, No. 123).

Beginning :—

الحمد لله الذي انزل على عبده تبليانا لكل شيء الخ *

In the preface the author, after dwelling on the excellence of the Qurân, which he describes as an epitome of all sorts of knowledge, tells us that previous to the present work he had composed several other books on the various branches of Quranic literature, and that

all were highly appreciated by students. He states further that although Qâdî Ismâ'il al-Azdî (*d.* A.H. 282=A.D. 895), Abû Bakr Aḥmad bin 'Alî al-Jaṣṣâṣ ar-Râzî (*d.* A.H. 370=A.D. 981), Abû Bakr Muḥammad bin 'Abdallâh Ibn al-'Arabî (*d.* A.H. 543=A.D. 1148) and others had written books on the ordinances of law and religion which are derived from the Qurân, they were more diffuse in their treatment of the subject.

The work is arranged according to the Sûrahs of the Qurân. *Sûrat al-Fâtîḥah* (chapter i) begins on fol. 11^a thus:—

سورة الفاتحة قوله تعالى الحمد لله رب العالمين فيه اثبات الصنائع

[sic الصانع] و حدوث العالم *

For other copies see Waliaddîn, Nos. 62–3, and Râmpûr, p. 20. See also Brock., vol. ii, p. 146, and Hâj. Khal., vol. i, p. 391.

The work has been printed in the margin of *Jâmi' al-Bayân fi Tafsîr al-Qurân* of Mu'inaddîn bin Ṣafiaddîn (*d.* A.H. 894=A.D. 1489), Fârûqî Press, Delhi, A.H. 1296.

Written in Indian Naskḥ, with occasional rubrics. The quotations from the Qurân are introduced by the words قوله تعالى in red.

Not dated; probably 18th century.

No. 1475.

fol. 260; lines 20; size $9\frac{1}{4} \times 5\frac{3}{4}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

زبدة البيان في تفسير آيات الاحكام

ZUBDAT AL-BAYÂN FÎ TAFSÎR ÂYÂT AL-AḤKÂM.

A rare copy of a work on the ordinances of law and religion which are derived from the Qurân.

Author: Aḥmad bin Muḥammad al-Ardabîlî احمّد بن محمد الاردبيلي, a great jurist of the Shî'ah sect. The author of *Muntaha'l-Maḡâl*, fol. 28^a, on the authority of Muḥammad Bâqir bin Muḥammad Taqî al-Majlisî, describes him as a great scholar like Al-Ḥillî (*d.* A.H. 726=A.D. 1326), possessing a thorough knowledge of all branches of Muhammadan literature. He composed, besides the present work, a commentary on the *Irshâd al-Aḡhân* of Al-Ḥillî, entitled *Majma' al-Fawâ'id wa'l-Burhân*; a gloss on the *Sharḥ at-Tajrîd* of Al-Qûshjî (*d.* A.H. 879=A.D. 1474); a work on the principles of the Shî'ah faith, entitled

Ḥadiqat ash-Shī'ah; and a treatise on the *Shī'ah* law, entitled *Az-Zubdah*. He died at *Mashhad* in A.H. 993=A.D. 1585. See *Muntaha'l-Maḡâl*, fol. 28^a, and *Kashf al-Hujub*, fol. 81^b.

Beginning :—

اعلم ان هذا فائدة لابد قبل الشروع فى المقصد من الاشارة اليها وهي
ان المشهور بين الطلبة انه لا يجوز تفسير القرآن بغير نص و اثر حتى قال
الشيخ الحجة ابو علي الطبرسي قدس الله سره في تفسيره الكبير و اعلم
انه قد صح عن النبي صلى الله عليه و آله و عن الائمة عليهم السلام ان تفسير
القران لا يجوز الا بالاثر الصحيح و النص الصريح النعم *

In the preface the author explains the meaning of *Tafsir*, and its distinction from *Ta'wil*. The work is divided into 14 *Kitâb* (books), as follows :—

I. Fol. 3 ^a .	كتاب الطهارة
II. Fol. 22 ^a .	كتاب الصلوة
III. Fol. 63 ^a .	كتاب الصوم
IV. Fol. 76 ^b .	كتاب الزكوة
V. Fol. 89 ^b .	كتاب الخمس
VI. Fol. 92 ^b .	كتاب الحج
VII. Fol. 132 ^b .	كتاب الجهاد
VIII. Fol. 137 ^a .	كتاب الامر بالمعروف و النهي عن المنكر
IX. Fol. 143 ^b .	كتاب البيع
X. Fol. 159 ^b .	كتاب العقود
XI. Fol. 179 ^a .	كتاب النكاح
XII. Fol. 227 ^a .	كتاب المطاعم و المشارب
XIII. Fol. 238 ^b .	كتاب الموارث
XIV. Fol. 245 ^a .	كتاب العدود

No other copy of the work is known.

Written in fair *Naskh*. The passages of the *Qurân* are marked by red lines above them.

Dated A.H. 995=A.D. 1587.

Three fly-leaves at the end contain an extract from the *Sharḥ Ayât al-Aḥkâm* of *Mirzâ Muḥammad bin 'Alî al-Astarâbadî* (d. A.H. 1028=A.D. 1619).

The title-page bears the seals and signatures of Nawwâb Sayyid Wilâyat 'Alî Khân and Sayyid Khurshîd Nawwâb of Patna City.

No. 1476.

fol. 202 ; lines 15 ; size $8\frac{1}{4} \times 6\frac{1}{4}$; $6 \times 4\frac{1}{2}$.

جواهر البحار

JAWÂHIR AL-BIHÂR.

A work on the ordinances of law and religion which are derived from the Qurân.

Author : Aḥmad bin Muḥammad al-Khâdimî محمد بن محمد الخادمي
He flourished in the latter part of the 12th century of the Hijrah.

Beginning :—

الحمد لله الذي سلطانه نعت الازل الماجد الفرد الذي غفرانه

يمحو الزلل الخ *

The author sets forth the scope of the work as follows :—

هذا كتاب استنبطته من كتب التفاسير كالتفسير الكبير والكشاف
وتفسير الشيخ العلامة و معالم التنزيل و تفسير الطبري و تفسير الشيخ ابي
الليث و غيرها و الاحاديث ككتاب المشارق و المصابيح و اللطائف
..... و التنبيه و مجالسة العلماء و بهجة الانوار و بهجة الرياض و رونق
التفاسير و خريزة العلماء و غيرها على وجه الاختصار اخذت من هذه الكتب
صالح الاثار خاليا عن الاحاديث الغريبة و الضعيفة
و الموضوعية و الاخبار بالاحاد جامعا من البراهين القطعية المنزلة من الله
تعالى عز و جل للترهيب و الترغيب التي يجب العمل لمن اقر
بوحدايته و حقية رسوله و رجاى من رحمته الوفير و اراد النجاة من نعمته
الزفير المفسر على لسان الرسول و اصحابه الكبير و الاحاديث و الاخبار
و الحكايات و الاقاصيص المروية المتواترة المطابقة بكلام القهار موسوما بجواهر
البحار مشتملا على الابواب *

The work is divided into 21 *Báb* as follows :—

- I. Fol. 1^b. في الاستعاذة و البسملة
- II. Fol. 6^b. في اثبات وحدانية الله تعالى و حصول المراتب عند الله
- III. Fol. 14^a. في فضل الرضوء و الصلوة و افعالها فرضا و واجبا و سنة
- IV. Fol. 28^b. في فضل الصوم
- V. Fol. 38^b. في الزكوة و بيان العقوبة في منعها
- VI. Fol. 41^b. في الحج و فضائله
- VII. Fol. 46^a. في عقوبة تارك الصلوة و سبب النجاة منها
- VIII. Fol. 52^b. في فضل يوم الجمعة و صلواتها
- IX. Fol. 58^b. في فضل الصدقة و دفع البلاء و زيادة العمر بسببها
- X. Fol. 63^b. في فضائل القوة
- XI. Fol. 71^b. في فضل الصلاة على النبي صلى الله عليه و سلم
- XII. Fol. 77^a. في فضائل الصبر على المصيبة
- XIII. Fol. 86^b. في فضائل الشهيد و الغزو و الجهاد
- XIV. Fol. 97^b. في تحريم شرب الخمر و ما يقاربه من اللعوب
- XV. Fol. 102^a. في احوال القيامة من الزلزلة و هلاك جميع ما خلقه
الله تعالى *
- XVI. Fol. 112^a. في بيان صفة جهنم و اهلها و افعالها و زنايتها
- XVII. Fol. 122^a. في بيان صفة الجنة و الحور و اهلها و افعالهم
- XVIII. Fol. 140^a. في معجزات النبي عليه السلام و كونه رحمة و شفيعا
للعالمين *
- XIX. Fol. 151^b. في فضائل الاصحاب
- XX. Fol. 168^b. في فضائل التوكل على الله تعالى و الصبر على الفقر
و القناعة *
- XXI. Fol. 175^a. في الشهور المعروفة و ليلة الرغائب و البراءة و القدر

No other copy of the work is known.

The following colophon suggests that the MS. is in the author's own hand :—

الحمد لله الذي يسر لنا ان نتم كتابة جواهر البحار بعون الملك المعين
الغفار و قد وقع الفراغ من الكتابة في صبح يوم الجمعة في يوم
الثامن و العشرين من الشوال في سنة ستة و ثمانين و مائة و الف
بيد الضعيف احمد بن محمد الخادمي الرلجي من الله عفوا *

Written in cursive Arabian Naskh.

Dated A.H. 1186=A.D. 1772.

The last twelve folios contain miscellaneous notes and extracts from other books.

No. 1477.

fol. 65 ; lines 20-23 ; size 8 × 6 ; 6 × 4.

التفسير على بعض سور القرآن

AT-TAFSÎR 'ALÂ BA'D SUWAR
AL-QURÂN.

A short treatise containing comments on some select verses of the Qurân, on which the prescriptions of the law and religion are based.

By Muḥammad bin 'Abdalwahrâb an-Najdî محمد بن عبد الوهاب النجدي (d. A.H. 1206=A.D. 1792 ; see Lib. Cat., vol. x, No. 585).

Beginning :—

قال الشيخ محمد بن عبد الوهاب رحمه الله ورضي عنه قوله تعالى
و اتبعوا ما تنزلوا الشياطين على ملك سليمان و ما كفر سليمان ولكن
الشياطين كفروا يعلمون الناس السحر الى قوله و لبئس ما شرروا به انفسهم لو كانوا
يعلمون - فيه مسائل الاولى كون افس من اهل الكتاب اذا وقعت المسئلة
و ارادوا اقامة الدليل عليها تركوا كتاب الله كانهم لا يعلمون و احتجوا بما فى
الكتب الباطلة الخ *

No other copy of the work is known.

Written in fair Arabian Naskh.

Not dated ; probably 19th century.

AN-NÂSIKH WA'L-MANSÛKH.

No. 1478.

foll. 38 ; lines 16 ; size 8 × 6 ; 5½ × 3½.

كتاب النسخ والمنسوخ

KITÂB AN-NÂSIKH WA'L-MANSÛKH.

A treatise on the abrogating and abrogated verses of the Qurân, by Abu'l-Qâsim Hibatallâh bin Salâmah bin Naṣr bin 'Alî al-Baġdâdî ابو القاسم هبة الله بن سلامة بن نصر بن علي البغدادي, a great Qurân-reader and grammarian of Baġdâd. He used to teach Qirâ'at at the mosque of Al-Mansûr, and died in Rajab, A.H. 410=A.D. 1019. For his works and a further account of his life see Yâqût, vol. vii, p. 243 ; Ṭabaqât al-Mufasssîrîn by Ad-Dâ'ûdî, fol. 125^a ; Buġyat al-Wu'ât, fol. 326^b ; and Brock., vol. i, p. 192.

Beginning :—

قرأت على الشيخ الجليل ابي نصر احمد بن مسرور بن عبد الوهاب
المقري رحمه الله تعالى فقال املئ عليَّ الشيخ ابو القاسم هبة الله بن سلام
[sic] بن نصر بن الحسين الرازي المفسر رحمه الله قال الحمد لله الذي هدانا
لدينه وجعلنا من اهله وفضلنا بما علمنا من تفزيله فارل
ما ينبغي لمن اراد ان يتعلم شيئاً من علم هذا الكتاب ان لا يبدأ الا في
علم النسخ والمنسوخ *

For the contents of the work see Berlin, No. 473. For other copies see Berlin, Nos. 474-6 ; Br. Mus. Suppl., No. 129 ; Leyden, No. 1655 ; Escur., No. 1434 ; Waliaddîn, No. 451 ; Kûprilizâdah, No. 215 ; and Cairo, pp. 94, 98 and 109. See also Hâj. Khal., vol. vi, p. 290.

A list of the persons from whom the author received his knowledge of traditions is given at the end.

Written in clear Arabian Naskh.

Dated the 24th Sha'bân, A.H. 1094=A.D. 1683.

Scribe : فخر الدين عبد الله بن احمد الاحمدي.

According to a note at the end, the MS. was collated with the original in Ramaḍân, A.H. 1094=A.D. 1683.

A seal, bearing the inscription بر اعدای دین شد مظفر حسین, is found on fol. 1^b.

The title-page contains notes by several former owners about their purchase of the MS.

No. 1479.

fol. 46 ; lines 17 ; size $9\frac{1}{4} \times 5$; $6\frac{1}{2} \times 2\frac{1}{2}$.

The Same.

Another copy of the same work.

Beginning :—

اخبرونا الشيخ ابو القاسم هبة الله بن سلامة بن نصر بن علي المفسر
قراءة عليه في داره ببغداد قال الحمد لله الذي هدانا لهذا
وجعلنا من اهله النخ *

Written in clear Arabian Naskh.

Dated Tuesday, the 28th Rabî' II, A.H. 1104=A.D. 1693.

There is a seal on the title-page which reads thus :—

زند بر قلب اهل شرک خنجر مرید شاه عالمگیر سنجر

The following note, and the contents of the seal noted above, make it probable that the MS. once belonged to the library of Aurangzib, for such expressions are usually found on MSS. belonging to the libraries of the Mughal Emperors :—

بتاریخ سیوم شهر رجب سنه ۱۰۴۳ داخل کتابخانه نموده شد *

No. 1480.

fol. 29 ; lines 19 ; size 9×5 ; 7×5 .

The Same.

Another copy of the same work.

Beginning :—

اخبرونا الشيخ ابو القاسم هبة الله بن علي بن مسعود بن ثابت
الانصاري عرف بابن البوصيري و نقل من نسخة نقلت من اصل سماعه

قال اخبرنا الشيخ ابو عبد الله محمد بن بركات ابن هلال السعيد النحوي
 قال اخبرنا الشيخ ابو الحسين نصر بن عبد الضرير بن نوح الفارسي
 الشيرازي قراءة عليه سنة ثلث وخمسين واربعمائة قال حدثنا ابو القاسم
 هبة الله بن سلامة بن نصر البغدادي البصير المفسر رحمه الله املاء قال
 الحمد لله الذي هدانا لدينه وجعلنا من اهله الخ *

Written in clear Nasta'liq.

Not dated ; probably 17th century.

No. 1481.

fol. 91 ; lines 19 ; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{3}{4} \times 3\frac{3}{4}$.

كتاب الناسخ والمنسوخ

KITÂB AN-NÂSIKH WA'L-MANSÛKH.

A treatise on the abrogating and abrogated verses of the Qurân, by Jamâladdîn 'Abdarrahmân bin 'Alî bin Muḥammad bin 'Alî bin al-Jawzî al-Baġdâdî الجوزي بن علي بن محمد بن الجوزي (d. A.H. 597 = A.D. 1200 ; see Lib. Cat., vol. v, part i, No. 203).

Beginning :—

حدثنا الشيخ الامام العالم الاوحد شيخ الاسلام حبر الامة قدوة الامة
 سيد العلماء جمال الدين ابو الفرج عبد الرحمن بن علي بن محمد بن
 علي بن جوزي قدس الله روحه و نور ضريحه قال الحمد لله على التوفيق
 والشكر على التحقيق اما بعد فان نفع العلم بدرأيته
 لا بدراسته وبمعرفة اعواره لا ببرأيته و اصل الفساد الداخل على عموم
 العلماء تقليد سابقهم و تسليم الامر الى معظمهم الخ *

In the preface, the author after giving the titles of four of his Tafsirs, viz., (i) *Al-Muġnî fi't-Tafsîr*, (ii) *Zâd al-Masîr*, (iii) *Taisîr al-Bayân*, and (iv) *Taḍkirat al-Arîb fi Tafsîr al-Ġarîb*, proceeds to discuss the importance of the subject, and claims that this work is based on authentic authorities.

The work is divided into the following *Bâb* :—

- Fol. 2^b. باب جواز النسخ و الفرق بينه و بين البدا
 Fol. 3^b. باب اثبات ان فى القرآن منسوخا
 Fol. 4^b. باب بيان حقيقة النسخ
 Fol. 6^a. باب ذكر ما اختلف هل هو شرط فى النسخ ام لا
 Fol. 7^a. باب فضيلة علم الناسخ و المنسوخ و الامر بتعلمه
 Fol. 8^b. باب اقسام المنسوخ
 Fol. 11^a. باب ذكر السور التي تضمنت الناسخ و المنسوخ او احدهما
 او خلطت عنهما *
- Fol. 12^a. باب ذكر الايات اللواتي ادعى عليهن من النسخ في سورة البقرة
 Fol. 31^b. باب ذكر الايات اللواتي ادعى عليهن النسخ في سورة آل عمران
 Fol. 34^b. باب ذكر الايات اللواتي ادعى عليهن النسخ في سورة النساء
 Fol. 47^b. باب ذكر الايات اللواتي ادعى عليهن النسخ في سورة المائدة
 Fol. 54^a. باب ذكر الايات اللواتي ادعى عليهن النسخ في سورة الانعام
 Fol. 57^b. باب ذكر الايات اللواتي ادعى عليهن النسخ في سورة الاعراف
 Fol. 58^a. باب ذكر الايات اللواتي ادعى عليهن النسخ في سورة [الانفال]
 Fol. 62^a. باب ذكر الايات اللواتي ادعى عليهن النسخ في سورة التوبة
 Fol. 65^a. باب ذكر الايات اللواتي ادعى عليهن النسخ في سورة يونس
 Fol. 66^a. باب ذكر الايات اللواتي ادعى عليهن النسخ في سورة هود
 Fol. 66^b. باب ذكر الايات اللواتي ادعى عليهن النسخ في سورة الرعد
 Fol. 67^a. باب ذكر الايات اللواتي ادعى عليهن النسخ في سورة العنكبوت
 Fol. 68^a. باب ذكر الايات اللواتي ادعى عليهن النسخ في سورة النحل
 Fol. 69^b. باب ذكر الايات اللواتي ادعى عليهن النسخ في سورة بني
 اسرائيل *
- Fol. 71^a. باب ذكر الايات اللواتي ادعى عليهن النسخ في سورة مريم
 Fol. 71^b. باب ذكر الايات اللواتي ادعى عليهن النسخ في سورة طه
 Fol. 71^b. باب ذكر الايات اللواتي ادعى عليهن النسخ في سورة الحج
 Fol. 72^a. باب ذكر الايات اللواتي ادعى عليهن النسخ في سورة المؤمنون
 Fol. 72^b. باب ذكر الايات اللواتي ادعى عليهن النسخ في سورة النور
 Fol. 74^a. باب ذكر الايات اللواتي ادعى عليهن النسخ في سورة الفرقان
 Fol. 74^b. باب ذكر ما ادعى عليه النسخ في سورة الشعراء
 Fol. 75^a. باب ذكر ما ادعى عليه النسخ في سورة النمل

Fol. 75 ^a .	باب ذكر ما ادعى [عليه] النسخ في سورة القصص
Fol. 75 ^b .	باب ذكر ما ادعى عليه النسخ في سورة العنكبوت
Fol. 76 ^a .	باب ذكر ما ادعى عليه النسخ في سورة الروم
Fol. 76 ^a .	باب ذكر ما ادعى عليه النسخ في سورة لقمان
Fol. 76 ^a .	باب ذكر ما ادعى عليه النسخ في سورة السجدة
Fol. 76 ^b .	باب ذكر ما ادعى عليه النسخ في سورة الاحزاب
Fol. 77 ^a .	باب ذكر ما ادعى عليه النسخ في سورة سبا
Fol. 77 ^b .	باب ذكر ما ادعى عليه النسخ في سورة الفاطر
Fol. 77 ^b .	باب ذكر ما ادعى عليه النسخ في سورة الصافات
Fol. 78 ^a .	باب ذكر ما ادعى عليه النسخ في سورة ص
Fol. 78 ^a .	باب ذكر ما ادعى عليه النسخ في سورة الزمر
Fol. 78 ^b .	باب ذكر ما ادعى عليه النسخ في سورة المؤمن
Fol. 79 ^a .	باب ذكر ما ادعى عليه النسخ [في] حم عسق
Fol. 80 ^b .	باب ذكر ما ادعى عليه النسخ في سورة الزخرف
Fol. 81 ^a .	باب ذكر ما ادعى عليه النسخ في سورة الدخان
Fol. 81 ^a .	باب ذكر ما ادعى عليه النسخ في سورة الجاثية
Fol. 82 ^a .	باب ذكر ما ادعى عليه النسخ في سورة الاحقاف
Fol. 83 ^a .	باب ذكر ما ادعى عليه النسخ في سورة محمد
Fol. 84 ^a .	باب [ذكر] ما ادعى عليه النسخ في سورة الذاريات
Fol. 84 ^b .	باب ذكر ما ادعى عليه النسخ في سورة الطور
Fol. 84 ^b .	باب ذكر ما ادعى عليه النسخ في سورة النجم
Fol. 85 ^a .	باب ذكر ما ادعى عليه النسخ في سورة القمر
Fol. 85 ^b .	باب ذكر ما ادعى عليه النسخ في سورة المجادلة
Fol. 86 ^a .	باب ذكر ما ادعى عليه النسخ في سورة الحشر
Fol. 87 ^a .	باب ذكر ما ادعى عليه النسخ في سورة الممتحنة
Fol. 88 ^b .	باب ذكر ما ادعى عليه النسخ في سورة التغابن
Fol. 89 ^a .	باب ذكر ما ادعى عليه النسخ في سورة ن
Fol. 89 ^a .	باب ذكر ما ادعى عليه النسخ في سورة سأل سائل
Fol. 89 ^b .	باب ذكر ما ادعى عليه النسخ في سورة المزمل
Fol. 90 ^a .	باب ذكر ما ادعى عليه النسخ في سورة المدثر
Fol. 90 ^b .	باب ذكر ما ادعى عليه النسخ في سورة هل اتى
Fol. 91 ^a .	باب ذكر ما ادعى عليه النسخ في سورة الطارق

Fol. 91^a. باب ذكر ما ادعى عليه النسخ في سورة العاشية

Fol. 91^b. باب ذكر ما ادعى عليه النسخ في سورة القين

Fol. 91^b. باب ذكر ما ادعى عليه النسخ في سورة الكافرون

No other copy of the work is known.

Written in elegant Arabian Naskh.

The headings of the chapters are in red ink.

Not dated ; probably 17th century.

No. 1482.

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

كتاب في علم الناسخ والمنسوخ

KITÂB FÎ 'ILM AN-NÂSIKH WA'L-MANSÛKH.

An anonymous pamphlet on the abrogating and abrogated verses of the Qurân, without a title.

Beginning :—

الحمد لله رب العالمين و صلى الله على سيدنا محمد و آله
و صحبه و سلم هذا كتاب مختصر ابنى القاسم هبة الله بن على
بن ثابت بن مسعود الانصارى في الناسخ و المنسوخ قال بعد ما صدر
يفبغي لمن احب ان يتعلم شيئاً من كتاب الله تعالى ان ينظر اولاً في
علم الناسخ و المنسوخ *

From the beginning quoted above, it appears that this pamphlet is either an abridgment of or the original work of Hibatallâh bin 'Alî bin Şâbit bin Mas'ûd al-Anşârî, who is no other than Abu'l-Karam Hibatallâh bin 'Alî bin Şâbit bin Mas'ûd al-Khazrajî, better known as Al-Bûşîrî ابو الكرم هبة الله بن على بن ثابت بن مسعود الانصارى الخررجى الشهير بالبوصيري, who was born at old Cairo in A.H. 506=A.D. 1112, and died in that city in A.H. 598=A.D. 1201. See Ibn Khallikân (De Slane's translation), vol. iii, p. 594. See also Dustûr al-I'lâm, fol. 21^b, where his death is placed in A.H. 578=A.D. 1182.

The author tells us in the preface that abrogated verses of the Qurân are of three kinds, viz., (1) where the verse has been removed from the Qurân and another given in its place ; (2) where the

injunction is abrogated, and the letters of the verse remain ; and (3) where both the verse and its injunction are removed from the text.

The work is arranged according to the Sûrahs of the Qurân.

Written in thick Arabian Naskh.

Not dated ; probably 18th century.

GLOSSARIES OF THE QURÂN.

No. 1483.

fol. 128 ; lines 13 ; size $7\frac{1}{2} \times 5\frac{1}{2}$; $5 \times 3\frac{3}{4}$.

نزهة القلوب في غريب القرآن

NUZHAT AL-QULÛB FÎ ĠARÎB AL-QURÂN.

A glossary of rare words in the Qurân, by Abû Bakr Muḥammad bin 'Umar bin Aḥmad bin al-'Uzair al-'Uzairî as-Sijistânî ابو بكر محمد بن عمر بن احمد بن العزير العزيري السجستاني.

Beginning :—

قال الشيخ ابو بكر محمد بن عزير السجستاني رحمة الله عليه
الحمد لله رب العالمين و صلى الله على سيدنا محمد خاتم النبيين
و المرسلين و على آله الطاهرين و سلم تسليما هذا تفسير غريب القرآن
الف على حروف المعجم ليقرب تناوله و يسهل حفظه على من ارادة الخ *

The author, who was a pupil of the celebrated grammarian, Abû Bakr Muḥammad bin Qâsim al-Anbârî (*d.* A.H. 328=A.D. 939), spent fifteen years upon the present work. He died in A.H. 330=A.D. 941 or A.H. 333=A.D. 944. His patronymic, Ibn 'Uzair, and his *Nisbah*, Al-'Uzairî, have been very ably discussed by Dr. Rieu ; see Br. Mus. Suppl., No. 130. See also Buġyat al-Wu'ât, fol. 53^b ; Al-Ansâb by As-Sam'ânî, fol. 237^a ; Dustûr al-I'lâm, fol. 91^b ; and Brock., vol. i, p. 119.

For other copies see Berlin, Nos. 689-94; Gotha, No. 522; Leyden, No. 1652; Br. Mus., No. 1188; Br. Mus. Suppl., No. 130; Bodl., vol. i, No. 27; Paris, No. 590; *Ayâ Sûfiyah*, Nos. 426-8; *Nûr 'Uṣmâniyah*, Nos. 86-88; Waliaddin, No. 428; *Kûprilizâdah*, Nos. 206-7; Cairo, vol. i, p. 83; and Brill, 1886, No. 340.

The present work has been printed in two vols., Bûlâq, A.H. 1295, in the margin of another work, printed along with it, viz., the *Tabṣîr ar-Raḥmân* of Al-Mahâ'imi.

A very old copy. Written in clear Arabian Naskḥ, with vowel-points. The first two folios are supplied in a later hand.

Not dated; probably 12th century.

The MS. was collated at Mecca in A.H. 594=A.D. 1198, as appears from the following note at the end:—

بلغت مقابلة مذهبنا بالحرم الشريف بمكة حرسها الله في اليوم السادس
من شهر جمادى الآخرة سنة اربع و تسعين و خمسمائة *

The title-page contains notes by three former owners about their purchase of the MS.

A fly-leaf at the beginning contains the seal and signature of Muḥammad al-Mar'ashî, who flourished in the 12th century of the Hijrah.

No. 1484.

fol. 184; lines 25; size $11\frac{1}{2} \times 6\frac{3}{4}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

مفردات الفاظ القرآن

MUFRADÂT ALFÂZ AL-QURÂN.

A glossary of rare words in the Qurân, by Abu'l-Qâsim al-Husain bin Muḥammad bin al-Mufaddal, better known as Ar-Râgib al-Isfahânî ابو القاسم الحسين بن محمد بن المفضل الشهير بالراغب الاصفهاني.

Beginning:—

الحمد لله رب العالمين و صلواته على نبيه محمد و آله اجمعين قال
الشيخ ابو القاسم الحسين بن محمد بن المفضل الراغب رحمه الله اسئل
الله ان يجعل لنا من انواره نورا يروينا الخير و الشربصورتيهما *

According to the author of the *Rawdât al-Jannât*, our author does not appear to profess the tenets of any particular Islamic sect.

Some of his works show leanings towards Shâfi'ite doctrine, others towards Ḥanafite, Mu'tazalite and Ash'arite doctrines; but Fakhraddin ar-Râzî (*d.* A.H. 606=A.D. 1209), in his *Ta'sîs at-Taqdîs*, reckons him among the doctors of the Sunnî school. He was a grammarian, philologist and theologian, and a free-thinker like Al-Ġazâlî (*d.* A.H. 505=A.D. 1111). He died about A.H. 502=A.D. 1108. See Brock., vol. i, p. 289; and *Dustûr al-I'lâm*, fol. 52^b. See also *Buġyat al-Wu'ât*, fol. 318^b; and *Ṭabaqât al-Mufasssirin* by Ad-Dâ'ûdî, fol. 121^b, where the author's name is given as Al-Mufaḍḍal bin Muḥammad, and it is stated that he flourished in the earlier part of the fifth century of the Hijrah.

In the preface, the author quotes the titles of two other works of his, viz., (i) الرسالة المنبهة على فوائد القرآن, in which he tells us he has shown that it is a peculiarity of the Qurân that notwithstanding its small bulk it is capable of various explanations; (ii) كتاب الذريعة الى مكارم الشريعة, in which he has discussed the thesis that no one will be benefited by the Qurân unless he be of strict moral principles. He states further that, to understand the Qurân, it is necessary to know the meaning of the words. Cf. Hâj. Khal., vol. vi, p. 35.

The glossary itself begins on fol. 2^a thus:—

كتاب الالف آبا - الاب الوالد و يسمى كل من كان سببا في ايجاد شيء او اصلاحه او ظهوره ابا و لذلك سمي النبي صلى الله عليه وسلم ابا المؤمنين النعم *

The work is divided into two parts. The first part (foll. 1-87^a) contains the words in alphabetical order from ا to ش. The second (foll. 87^b-184^b) contains words from ص to ي.

For other copies see Berlin, No. 675; Ayâ Şûfiyah, No. 432; Yenî, No. 58; Kûprilizâdah, No. 100; Waliaddin, No. 445; Nûr 'Uşmânîyah, No. 599; Bashîr Âġâ, No. 77; Ḥamîdiyyah, Nos. 190-1; and Cairo, vol. i, p. 216.

Written in elegant Indian Naskh. The words explained are in red ink.

Dated Thursday, the 3rd Rabî' I, A.H. 1088=A.D. 1677.

Printed in A.H. 1324 in the Maimanîyah Press, Egypt.

INDEX OF THE VERSES IN THE QURÂN.

No. 1485.

foll. 158 ; lines 23 ; size $7\frac{3}{4} \times 4\frac{3}{4}$; $5\frac{1}{2} \times 2\frac{3}{4}$.

تيسير البيان في تخریج آیات القرآن

TAISÎR AL-BAYÂN FÎ TAKHRÎJ ÂYÂT
AL-QURÂN.

An index of the verses in the Qurân, by Aḥmad, better known as Khân Dâ'ûd داؤد المعروف بخان.

Beginning :—

الحمد لله الذي انزل القرآن حجة باهرة
و بعد فيقول المفتقر الى الصمد المعبود احمد المعروف بخان داؤد لما
رايت آلي المورد للشهاد و الامثال في كتب المصنفين اكثر من ان
يحصى و الافتقار الى استظهار معانيها و استفسار مضموناتها اشد و اقوى و انه
موقوف على معرفة مواضعها من القرآن النخ *

The author explains how he came to compose the work in the preface, and claims that the present index of the verses in the Qurân is the best of its kind. He explains the general arrangement of the work as follows :—

و جعلت الكتاب قسمين خلا ذكر الفاتحة الاول في اوائل الآي
و الثاني في اواخرها و جعلت كلا منهما بابا بابا و عنوان كل باب من
الاول الحروف الاول من الآية مع ما يليه و من الثاني الآخر منها مع
السابق عليه و جعلت الثالث معلما بقولنا الالف الباء التاء ثم اعتبرت
الرابع و الخامس و السادس و هكذا الى ما به انقطاع الشركة و اعتبرت
مكتوبة لا مقروءة و اعلمت كل جزء و ركوع بحروف ابجد محممة و كتبت
العلامات عن آيات مؤخرة و جعلت الاولى للجزء و للركوع الثانية و عدت
الركوعات من ابتداء الاجزاء و ان لم يكن هناك ركوع بين القراء و عيذت

فى الفهرس مواضع الاجزاء و الركوعات للاختلاف بين الائمة فى تعيين بعضها مع العلامات و راعيت الترتيب فى حرف التهجى فى ذكر الآيات مقدمة , مؤخرة *

The work is divided into two *Qism*, the first containing the beginnings of the verses, and the other comprising their concluding words. Both *Qism* are arranged alphabetically with reference to *Juz* (part) and *Rukû'* (section), each of them being indicated by *Abjad* letters, in red ink.

For other copies see Br. Mus., p. 380 ; and Râmpûr, p. 58.

Written in fair Indian Naskh.

Dated Tuesday, the 29th 'Rabî' II, A.H. 992=A.D. 1584.

The title-page contains a note by Yahyâ bin 'Îsâ an-Najafi, stating that he purchased the MS. at Haidarâbâd in A.H. 1051=A.D. 1641. The title-page also contains the seal of Muḥammad Farrukh Siyar (A.H. 1124-1131=A.D. 1713-1719), the emperor of Delhi.

No. 1486.

fol. 208 ; lines 15 ; size $8\frac{1}{4} \times 5$; 6×3 .

الواضحة فى استخراج كل آية

AL-WÂḌIḤAH FÎ ISTIKHĤRÂJ KULLI ĀYAH.

An index of the verses in the Qurân, by Muḥammad 'Alî al-Karbalâ'î الكربلايى, a Shî'ah scholar, who lived in the 11th century of the Hîjrah.

Beginning :—

الحمد لله الذى نزل الفرقان نبينا للعالمين وجعله حجة باهرة على العالمين و الصلوة و السلام على خير خلقه محمد و آله الطاهرين المعصومين الخ *

The author tells us, in the preface, that he composed this work at the instance of his teacher, Ibn Khâtûn al-Âmulî, and that he dedicated it to 'Abdallâh Qutub Shâh of Golkonda (A.H. 1020-1083=A.D. 1611-1672). It was completed, as stated in the colophon, in A.H. 1045=A.D. 1635.

The plan of the work is set forth thus :—

فاخذت من كل آية اول حرف و ثانية و جعلت حرف الثالث
ثالثة بترتيب حروف الهجاء ليزيل عن الطالب الخفاء و جعلت بالحمرة
علامة الجزء و الحزب على الولاء و رسمت على الحزب بالالف ان كانت
الآية في اوائله و بالواو ان كانت في واسطه و بالراء ان كانت في اواخره
تقريباً او تحقيقاً ثم رسمت على كل منها حرفاً من اسماء السور ليكون دالا
على كل من السور *

After describing the general plan of the work, as quoted above, the author explains the symbols which he has employed to indicate the *Juz*, *Hizb* and *Sûrahs* of the Qurân.

The colophon reads thus :—

قد وقع الفراغ من تأليفها في بلدة حيدر آباد صانها الله من الخلل
و الفساد في سلمه محرم الحرام في خمسة و اربعين و الف من العام
و قد اتفق الفراغ من تحريره على يد اقل العباد صادق بن مولانا محمد
طاهر شيرازي غفر الله لهما *

Another copy of the work is noticed in Br. Mus., p. 380.

Written in beautiful Persian Naskh.

Not dated ; probably 18th century.

Scribe : صادق بن مولانا محمد طاهر شيرازي .

No. 1487.

fol. 119 ; lines 19 ; size $10\frac{1}{2} \times 6\frac{1}{4}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

فهرس آيات القرآن

FIHRIS ÂYÂT AL-QURÂN.

An index of the verses in the Qurân, by Muḥammad Bâqir bin Sharafaddîn محمد باقر بن شرف الدين .

Beginning :—

الحمد لله الذي فهرس بكتابه صحف ما كان و ما يكون و جعل بيده
ازمة الكاف و النون الن *

The general plan of the work is described as follows :—

وبعد فهذا فهرس آيات القرآن الحميد سرد ترتيبه وجود تركيبه بتدوين الحروف الاول من الآيات و تقسيمها باعتبار الحرف الثاني الى ما تيسر من الحروف على ترتيب حروف التهجي حسب ما وجد في المصحف الحميد فطرح الحروف التي لم توجد و عين في كل آية السورة و الجزء و الربع و استعير الهمزة مكان الالف لاستحالة الابتداء بها و لم يعتبر آية الا في تمامها غالبا و اعتبر الخط في مثل ذلك و هذا لا النطق فلم يعد الالف ثانيها بل اللام و الذال و فحوها و اوجز بذكر اول الآية و آخرها فوسع المحيط في قصعة و البحر في كاسة *

The present index consists of the beginnings of the verses, arranged alphabetically with reference to *Sûrahs*, indicated by their full titles, and to the *Juz*, indicated by numbers. This arrangement is easier than that adopted by the writers described above.

Written in elegant Indian Naskh, with a double-page 'Unwân.

Not dated; probably 18th century.

Scribe: فتح محمد.

No. 1488.

fol. 360; lines 17; size $8 \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{4}$.

البيان في كشف آيات القرآن

AL-BAYÂN FÎ KASHF ÂYÂT AL-QURÂN.

A concordance of the Qurân, arranged alphabetically with reference to the *Juz* (part) and *Rukû'* (section).

The author's name is not known.

Beginning :—

الحمد لله رب العالمين و الصلوة و السلام على رسوله محمد و آله الطاهرين اعلم ايديك الله تعالى ان هذا الكتاب المستطاب مشتمل على بيان كشف آيات الفرقانية و انها في إي سورة و في إي جزو و إي ركوع

و لما كانت سور مائة و اربعة عشرة و الاجزاء ثلثون و هما معلومان عند كل من يقرأ القرآن و اما الركوعات فكانت غير معلومة بينا في اول الكتاب عدد الركوعات النخ *

Foll. 1-8 contain an enumeration of the *Rukû'ât* (sections) in each *Juz* (part).

The index begins on fol. 9^a as follows :—

الرقم الاول اشارة الى الجزر الفرقاني و الرقم الثاني اشارة الى الركوع الحمد لله رب العالمين كما هو اهله و الصلوة على سيد المرسلين محمد و آله اجمعين باب الالف المهموزة مع الالف - أ اندرتهم ١١ - انتمن امانته ج ز النخ *

The present work consists of the beginnings of the verses, arranged alphabetically with reference to *Juz* (part) and *Rukû'* (section), each of them being indicated by *Abjad* letters, in red ink.

No other copy of the work is known.

Written in clear Indian Naskh, within double red ruled borders.

Not dated; probably 18th century.

The title-page contains the seal of Nawwâb Sayyid Wilâyat 'Ali Khân of Patna.

