

# ARABIC MANUSCRIPTS.

## TRADITION.

No. 121.

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

الموطأ

## AL MUWATTA

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

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

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

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\* (1) *Al Jāmi' as Ṣaḥīḥ* by Bukhārī (d. A.H. 256 = A.D. 870). (2) *Aṣ Ṣaḥīḥ* by Muslim (d. A.H. 261 = A.D. 875). (3) *Al Jāmi'* by Tirmidhī (d. A.H. 279 = A.D. 892). (4) *Sunan* by Abū Dā'ūd (d. A.H. 275 = A.D. 888). (5) *Sunan* by Nasa'ī (d. A.H. 309 = A.D. 915). (6) *Sunan* by Ibn Mājah (d. A.H. 273 = A.D. 886).

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

For the author's life see: Huffâz, vol. i., p. 187; Ibn Khallikân, vol. i., p. 1139; Mir'ât al Janân, fol. 96<sup>a</sup>; Hâj. Khal., vol. vi., p. 265; Brock., vol. i., p. 175.

Beginning:—

وقوم الصلاة قال حدثني يعقوب بن يعقوب الليثي عن  
مالك النخ

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

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

Written in ordinary Naskh.

Dated A.H. 1233.

Scribe صالح بن محمد المراكشي

### No. 122.

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

الموطأ برواية محمد بن حسن الشيباني

## AL MUWATTA' BI RIWÂYAT MUḤAMMAD BIN HASAN ASH SHAIBÂNÎ.

Another copy of Al Muwaṭṭa' narrated by Abû 'Abdallâh Muḥammad bin Hasan Ash Shaibânî, better known as Imâm Muḥammad, who died

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

Beginning:—

باب وقوف الصلوة قال محمد بن الحسن اخبرنا مالك بن انس  
عن يزيد بن زياد مولى بني هاشم عن عبد الله بن رافع مولى  
سنة زوج النبي صلى الله عليه وسلم عن ابي هريرة انه سأل  
عن وقت الصلوة الخ

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

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

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

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

لوده بن مخدوم ميان

### No. 123.

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

## تنوير الحوائك

## TANWÎR AL HAWÂLIK.

A rare commentary on the Muwaṭṭa' narrated through Yahyâ bin Yahyâ al Laiṣī (see No. 121). By Abū 'l Faḍl 'Abdarrahmân bin abī Bakr bin Muḥammad bin Abī Bakr Jalâladdin as Suyûṭī, أبو الفضل

عبد الرحمن بن أبي بكر بن محمد بن أبي بكر جلال الدين السيوطي

This eminent author was born in Rajab, A.H. 849 = A.D. 1445. As he was born in the Library of his father he is generally called ابن الكتب

(the son of the books). One week after his birth he was named 'Abdarrahmân by his father, and the Kunniah (كنية) Abū 'l Faḍl

was given to him by Aḥmad bin Ibrâhīm al Kinânī (d. A.H. 876 = A.D. 1471). While Suyûṭī was still young his father died in A.H. 855

= A.D. 1451, leaving the young author under the charge of Kamâladdin Ibn al Humâm (d. A.H. 861 = A.D. 1458).

At the age of about eight years Suyûtî learnt the Qur'ân by heart, and subsequently, after a short period of seven or eight years, he began to study jurisprudence, literature, and Arabic grammar. The commentary on the *Isti'âdah* (استعانة) was the first of his compositions, which he wrote in A.H. 866 and which he presented to his teacher 'Alamaddîn al Balqânî, who highly appreciated the work, and whose lectures Suyûtî continuously attended till A.H. 868, in which year Balqânî died. After Balqânî's death he attended for some time the lectures of Shaikh al Islâm Sharafad dîn al Manâwî (d. A.H. 871 = A.D. 1466), and then attended for four years continuously the lectures on Ḥadîṣ under Taqiaddîn as Samanî al Ḥanafî (d. A.H. 872 = A.D. 1467). He also studied under Muhyiaddîn al Kâfî (d. A.H. 879 = A.D. 1774) continuously for ten years, from whom he received a remarkable sanad for narrating Ḥadîṣ. He studied Ḥadîṣ from many of the eminent traditionists, whose number, according to his own statement in *Ḥusn al Muḥâdarah*, is not less than 150. In the course of his studious life he once took a fancy to learning logic, but finding that Ibn Ṣalâḥ seriously objected to the acquirement of that branch of science, Suyûtî gave up the idea for ever.

As a voluminous writer Suyûtî stands unequalled. In *Ḥusn al Muḥâdarah*, fol. 162<sup>a</sup>, he says that prior to the composition of that work he had already composed three hundred books—

وقد بلغت مؤلفاتي الي الآن ثلثمائة

while the author of *An nûr as Sâfir* remarks that Suyûtî left behind him altogether about six hundred books—

وصلت مصنفاته نحو الستمائة

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

See for his life and works: *Ḥusn al Muḥâdarah*, fol. 160<sup>a</sup>; *An nûr as Sâfir*, fol. 52<sup>a</sup>; Hâj. *Khal.*, vol. vi., p. 616; Bodl., 58-60; Berlin, 1034; Brock., vol. ii., p. 143-58.

Beginning:—

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

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

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

Written in good *Naskh*.

Dated A.H. 1300.

Scribe أحمد بن محمد بن عبد الله

#### No. 124.

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

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

عن عطاء بن عبد الله الفراساني انه قال حدثني شيخ يسوق  
البرم بالكوفة الخ

Corresponding with fol. 172<sup>a</sup> of the preceding copy.

Written in ordinary *Naskh*.

Not dated, apparently 12th century A.H.

#### No. 125.

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

المسوى شرح الموطأ

### AL MUSAWWÂ SHARH AL MUWATTA'.

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

By Ahmad bin 'Abdarrāḥim ad Dihlāwī, أحمد بن عبد الرحيم (شاه ولي الله), an eminent  
الدهلوي, better known as Shāh Wali'allah (الله), an eminent

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

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

Beginning:—

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

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

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

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

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

- (5) انتباه
- (6) انسان العين في مشائخ الحرمين
- (7) الفوز الكبير في اصول التفسير
- (8) عقد الجيد في احكام الاجتهاد و التقليد
- (9) القول الجميل
- (10) الضير الكثير
- (11) هجمات
- (12) الطاف القدس
- (13) مقالة مرضية في النصيحة و الوصية
- (14) انصاف في بيان مسبب الاختلاف
- (15) سرور المهزون
- (16) لمعات
- (17) مطعرات
- (18) المقدمة السنية في انتصار الفرقة السنية
- (19) فتح الرحمن
- (20) انقاس العارفين
- (21) شفاء القلوب
- (22) قرة العينين في تفضيل الشيوخ
- (23) البدور البازخة
- (24) زهراوين
- (25) رسالة تفهيمات

Written in good Naskh.

Dated A.H. 1265.

القاضي عبد الرحمن بن قاضي اسماعيل Scribe

## No. 120.

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

Another copy of the same.

Written in good Nasta'liq.

Dated A.H. 1262.

## No. 127.

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

# مَحَلِّي شَرْحِ الْمُوَطَّأِ

## MUHALLÂ SHARH AL MUWATTA'.

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

By Salāmallah bin Shaikh al Islām bin Fakhraddīn, مسلم بن شايخ ابن فخر الدين, who, according to Hada'iq al Hanafiyyah, p. 468, and Tadkira-i 'Ulamā-i-Hind, p. 76, studied almost all the Muḥammadan literature from his father Shaikh al Islām, and received the sanad for narrating Ḥadīṣ from his father and other eminent traditionists. He died according to some in A.H. 1229 = A.D. 1813 and according to others in A.H. 1233.

Beginning :—

الحمد لله الذي اشرف معالم السنن واعلمها واعلمها الخ

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

و بعد فيقول العبد المفتاق — مسلم بن شايخ الاسلام بن  
فخر الدين ان علم الحديث هو كلام خير الانام . . . و اني قد  
كنت من اول رباعي و بدو عفتواني كلفا ولعا في اقتناء



الواردة . . . و اقتباس . غرر فوائده من كتبه المتداولة و كان  
مطلع تلك السعادة في مفتاح الاستفادة — مصنفات جدي الشيخ  
الاجل . . . معي السنة النبوية في المائة العادي عشر — الاجدر  
بالاتباع و احق ابو المجد الشيخ عبد الحق قدس سره الخ

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

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

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

Written in good Naskh.

Not dated, apparently 13th century A.H.

#### No. 128.

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

الملخص لما في الموطأ من الحديث المسند

### AL MULAKHKHAS LI MÂ FÎ 'L MUWATTA' MIN AL HADÎS AL MUSNAD.

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

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

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

Beginning with Isnād thus:—

حدثنا السيد الشريف ذو النسيب الطاهرين نجم الدين أبو  
عمر عثمان بن الشيخ الفقيه الإمام أبي علي حسن بن علي مبط  
الإمام الشريف أبي بستم الفاطمي قال حدثنا شيخنا الفقيه المحدث  
الحافظ أبو القاسم خلف بن عبد الملك بن بشكوال مباحا عليه —  
قال حدثنا الشيخ الفقيه أبو محمد عبد الرحمن بن محمد عتاب  
قراءة عليه — قال حدثنا الشيخ الفقيه حاتم بن محمد الطرابلسي  
قراءة عليه قال حدثنا مؤلفه الشيخ — الإمام أبو الحسن علي بن  
محمد قال رضي الله عنه الحمد لله حمدا كثيرا طيبا مباركا فيه  
أحمده على ما أعم الخ

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

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

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

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

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

		Ḥadīṣ.	Traditionists.
fol. 8-26 <sup>a</sup>	باب المحدثين	112	11
fol. 26 <sup>b</sup> -33 <sup>a</sup>	باب الالف	29	6
fol. 33	باب التاء	1	4
fol. 33 <sup>b</sup>	باب الجيم	5	1
fol. 34 <sup>a</sup> , 34 <sup>b</sup>	باب الحاء	7	2
fol. 34 <sup>b</sup> , 35 <sup>a</sup>	باب الخاء	6	4
fol. 35 <sup>a</sup> , 35 <sup>b</sup>	باب الدال	3	1
fol. 35 <sup>b</sup> , 36 <sup>b</sup>	باب الراء	5	1
fol. 36 <sup>b</sup> , 41 <sup>b</sup>	باب الزاء	24	3
fol. 41 <sup>b</sup>	باب الطاء	1	1
fol. 42 <sup>a</sup> , 43	باب اليم	6	5
fol. 43 <sup>a</sup> , 51 <sup>a</sup>	باب النون	78	8
fol. 51 <sup>a</sup> -52 <sup>a</sup>	باب الصاد	5	3
fol. 52 <sup>a</sup>	باب الضاد	1	1
fol. 52 <sup>a</sup> , 67 <sup>b</sup>	باب العين	121	17
fol. 67 <sup>b</sup>	باب الفاء	1	1
fol. 68 <sup>a</sup> , 75 <sup>a</sup>	باب السين	46	6
fol. 75 <sup>b</sup>	باب الشين	1	1

		Hadîḡ.	Traditionists.
fol. 75 <sup>b</sup> , 81 <sup>a</sup>	باب الهاء	36	3
fol. 81 <sup>a</sup>	باب الواو	1	1
fol. 81 <sup>a</sup> -88 <sup>a</sup>	باب الياء	35	7

fol. 88<sup>a</sup>-89. Four Hadîḡ narrated by the three traditionists who are known by their Kunyah كنية.

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

- (1) كتاب الممهد
- (2) المنقذ من شبه التاويل
- (3) كتاب المنبه للفتن من غوائل الفتن
- (4) كتاب المناسك

Written in good Naskh.

Dated A.H. 628.

### No. 129.

fol. 652; lines 21; size 12 × 8; 6½ × 4.

## الجامع الصحيح

## AL JÂMI' AS SAHÎH.

A collection of Ṣaḥîḡ Hadîḡ. It is the first of the six canonical collections of traditions (صحيح ستة).

Author: Muḥammad bin Ismâ'îl bin Ibrâhîm bin al Muḡirah al Ju'fî al Bukhârî, محمد بن اسماعيل بن ابراهيم بن المغيرة الجعفي البخاري, who was born in Bukhârâ, 13th Shawwâl, A.H. 194 = A.D. 810. This eminent author, whose undisputed celebrity as an authority in traditions remains up to this age not only unsurpassed but unequalled, has been the subject of numerous notices by eastern and western Orientalists. Mr. J. H. Rose, vol. iii., p. 363, very curiously gives

us to understand that the author was born in Arabia. See *Al Hadī* as *Sāri*, fol. 215, and *Iknāl*, fol. 224\*, where it is distinctly said that the author was born in *Bukhārā*, after which he was surnamed *Al Bukhārī*,

نسب الي بخاري لانه ولد فيها يوم الجمعة ثلاث عشرة خلت من شوال, Mr. A. Vambéry also supports the above statement when he says that 'Abdallāh al Faqīh, surnamed *Al Bukhārī*, the greatest Muḥammadan jurisconsult, first saw the light in 194 (810) in the last-mentioned town *Bukhārā*. (*History of Bukhārā*, p. 68.)

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

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

(*At Ṭabaqāt al Kubrā*, vol. ii., fol. 60\*.)

After getting by heart the works of *Ibn al Mubārak* (d. A.H. 181 = A.D. 797) and *Wakī* (d. A.H. 197 = A.D. 812) and acquiring a complete knowledge of the theories and ideas of the أصحاب الرأي (followers of opinion), *Bukhārī*, with his mother and brother, proceeded to Mecca. After a short time his brother *Aḥmad* and his mother returned to *Bukhārā* where the former died shortly afterwards. *Bukhārī* stayed at Mecca and spent his time in the study of *Hadīṣ* and in making thorough enquiries

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

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

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

Referring to this malicious report the author himself says:—

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

and again says:—

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

*Tabaqāt al Ḥanābilah*, by Abū Ya'la, fol. 115<sup>b</sup>.

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

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

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

At *Tabaqât*, by Subkî, vol. ii., fol. 74<sup>a</sup>.

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

كذلك اذا قالوا في حديث انه غير صحيح فليس ذلك قطعاً  
بانه كذب في نفس الامر اذ قد يكون صدقاً في نفس الامر و انما  
المراد انه لم يصح اسناده علي الشرط المذكور

Beginning:—

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

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

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

اصحابنا لوجمعتم كتابا مختصرا في الصحيح لسنن رسول الله صلى  
الله عليه وسلم فوق ذلك في قلبي واخذت في جمع الكتاب  
(2) روي بالاسناد الثابت عن البخاري انه قال رأيت النبي  
صلى الله عليه وسلم كالي واقف بين يديه وبيدي مروحة  
اذب عنه فسألت بعض المعبرين فقال لي انت تذب الكذب  
عنه فهو الذي حملني على اخراج الجامع الصحيح

(Tahdīb al Asmā', fol. 24<sup>b</sup>.)

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

اول من صنف في الصحيح المجرى البخاري ذكره ابن الصلاح

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

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

For Buḫārī's life and his works see *Ṭabaqāt* by Abū Ya'la, fol. 113<sup>a</sup>; *Ṭabaqāt al Huffāz* by Dalaḥī, vol. ii., p. 35; *Ṭabaqāt* by Subkī, vol. ii., fol. 57<sup>a</sup>; *Asmā'-ar-Rijāl* by Khāṭib Ṭabrizī, fol. 99<sup>b</sup>; *Ikmāl fi Asmā' ar Rijāl*, fol. 225<sup>a</sup>; *ʿIqd al Mudahhab*, fol. 13<sup>a</sup>; *Ṭabqāt ash Shāfi'iyah*, fol. 5<sup>a</sup>; *Tuhfat az Zaman*, fol. 27<sup>a</sup>; *Al Fawā'id ad Darārī*; Hāj. Khal., vol. ii., p. 526; Brock., vol. i., p. 158; Rose, *Biographical Dictionary*, vol. iii., p. 383; *History of Buḫārā*, Vambéry (A.), p. 68; *Arbuthnot's History of Arabic Authors*, p. 39; Brit. Mus. Suppl., No. 132.

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

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

تم الكتاب الجامع الصحيح للإمام الحافظ مشدق اهل الحديث  
ابي عبد الله محمد بن اسماعيل البخاري رضي الله تعالى عنه و  
ارضاه علي يد اقل عباد الله و احوجهم الي عفو الله تعالى و



خفرائه — جلال احمد بن عمر بن محمد بن عمر بن محمد ابي طالب  
 البليالي ملكه الله لواصي الاماني في اربع ذي القعدة سنة خمس و  
 مبعين و مبعائة تذكرة لابنه الاكبر جنيد (sic) بامثاله و رزق العمل  
 بما فيه — و هو وقفه على المسلمين من طلبة العلم وقفاً لا يباع  
 و لا يورث تقبل الله منه حسناً و تجاوز عن فرطائه و الله  
 حسبنا و نعم الوكيل و لا حول و لا قوة الا بالله العلي العظيم و  
 صلى الله على علي محمد و صحبه اجمعين — رحمه الله لمن دعى  
 لكاتبه و واقفه و الصمد لله رب العالمين

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

### No. 130.

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

The same.

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

### VOL. I.

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

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

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

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\* Mir 'Alī Tabrizi, the inventor of Nasta'liq hand, flourished during the reign of Timūr (Tamarlane) (A.H. 771-806), and was contemporary of Kamāl Khujandi (d. A.H. 803); see Majāhlis al Mu'minin, vol. i., fol. 529; Mir'at al 'Ālam, fol. 421; Mir'at-i Āstānumā, fol. 266.

No. 131.

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

Vol. II.

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

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No. 132.

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

Vol. III.

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

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

و الصمد لله وحده و الصلوة — علي رسوله محمد و آله و صحبه  
و عترته و السلام قد حصل الفراغ من تجميع هذا الكتاب الجامع  
الصحيح البخاري بعون الله و توفيقه يوم الاربعاء المبارك —  
الثاني من شهر جمادي الاول سنة احدى عشر و تسعمائة علي  
يد الفقير الحقير محمد بن يزدان بعش المعروف بهواجكي  
الشرواني غفر له الله و لوالديه — و لمن دعا له بالتوبة و المغفرة  
و لجميع المسلمين آمين رب العالمين — و قد هذبت هذه النسخة  
الشريفة برسم خزانة السلطان الاعظم العليقة المعظم — الذي لا يوازن  
ولا يوازي و هو غني ان يباهي و اجل ان يباهي — و اعظم من  
ملك البلاد — و مامن العباد شانا و اعلاهم منزلاً و مكاناً — و  
انداهم راحة و بيانا — و اشجعهم جاشا و جنانا — و اقواهم ديناً  
و ايماناً — و اروعهم سيفاً و مساناً و ابسطهم ملكاً و سلطاناً و

اشملهم عدلا و احسانا من. شيد قواعد الدين بعد ان كادت تهدم  
 — و استبقي حشاشة الكرم حين ارادت ان تنعدم — و رفع رايات  
 المعالي اوان ما هزت الانتكاس و جدد مكارم الشريعة و قد آذنت  
 بالاندراس — علاء السلطنة و الخلافة و السيادة و الدين — غيات  
 الاسلام و المسلمين كهف الثقلين و ظل الله في الخافقين مورد  
 فرائد عوائد السني — و العوارف الهني — ابو المظفر حسين شاه  
 بن سيد اشرف الحسيني خلد الله ملكه و سلطانه و اعلى امره و  
 شأنه — شعر

من ام يابك لم تبرح جوارحه  
 تروي احاديث ما اوليت من مني  
 فالعين عن قرة والكف عن صلة  
 والقلب عن خير والسمع عن حسن  
 الذي تصرف صفائح صحايف الكون بمحاسن آثاره — و شق علي  
 اكاسرة الدهر و فياصرة العصر شق غباره — و اوجب علي نفسه  
 القدمية ان لا يحكم الا بالعدل — وجعل البرايا في ظله مستبشرين  
 بنعمة من الله و فضله — شعر

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

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

بقاؤك للإسلام عزّ مؤيد  
 قدم وأبق للإسلام ما ذكر شارق  
 بدار السلطنة والعلافة يكداله — حرمها الله تعالى عن الآفات

Written in beautiful Naskh.

Dated Yakdalah,\* the capital of Bengál, A.H. 911.

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

Scribe محمد بن يزدان بغش المعروف بخواجكي الشرواني

### No. 133.

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

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

#### VOL. I.

Beginning as usual and ending with chapter اللهم امض لأصحابي  
 هجرتهم.

### No. 134.

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

#### VOL. II.

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

The following colophon says that both the copies were written in the Jâmi' Masjid of Dihli, and twice revised and corrected by the scribe شيخ محمد بن شيخ پيرمحمد بن شيخ ابرالفتح البلجرامي  
 ثم الاله آبادي in the presence of Shâh Waliallâh, the well-known

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

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

تم الكتاب الجامع الصحيح للامام العافظ مقتداي اهل الحديث ابي  
عبد الله محمد بن اسماعيل بن ابراهيم بن المغيرة الجعفي البخاري  
في المسجد الجامع الفيروزي علي ساحل نهر الجون في محرومة  
الدهلي يوم الاربعاء مادم شعبان المعظم في سنة ١١٥٩ التاسع و  
الخمسين بعد مائة و الف من الهجرة النبوية علي صاحبها الف  
الف صلوة و التحية — بيد احقر العباد شيخ محمد بن شيخ پير  
محمد بن شيخ ابوالفتح العمري البلجرامي ثم الاله آبادي مع قرأته  
من الاول الي الاخر و تصحيحه مرة بعد اخرى في خدمة قدوة علماء  
الزمان و اموة اولياء الاوان المتصف بالشيخ في قومه كالنبي في  
امته و المنعوت باوليك الذين هدا هم الله فبهذا هم اقتده  
صاحب الخلق المصدي و الشيخ السرمدي الشيخ ولي الله  
العمري لازال ظلال نواله علينا ظليلا و سبحات افضاله فينا  
سبيلا — و صلى الله علي محمد الذي ختم به الرسالة و علي  
خلفائه الراشدين و مائر الصحابة و التابعين و شيوخ المحدثين و  
الحمد لله رب العالمين

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

بسم الله و سبحانه تصحيح و احزاب صحيح بخاري بحكم اقدس  
حضرت شاه عالم بادشاه خلد الله ملكه و سلطانه و افاض علي  
العالمين برة و احسانه در سنة يكهزار و يكصد و هشتاد و چهار  
هجري فقير محمد ناصح علي الله از اول كتاب تا اخر از نسخه  
مصنعه باتمام رسانيد

Good Nasta'liq.

Dated A.H. 1159.

fol. 375<sup>b</sup>—379<sup>a</sup>. A sanad or licence for narrating Hadīṣ dated A.H. 1159 granted by Shāh Walīallāh to his pupil the present scribe:—

الصمد لله الذي بنعمته تتم الصالحات — و علي فضله المعول  
في جميع الحالات — و اشهد ان لا اله الا الله و اشهد ان محمدا  
عبده و رسوله صلى الله عليه و علي. اله و صحبه و سلم اما بعد  
فان اخانا في الله عز و جل الفاضل الصالح الشيخ محمد بن  
شيخ يهر بن الشيخ ابي الفتح العمري نسباً — البكرامي اصلاً  
والله آبادي مولداً و منشأ قرأ علي الجامع الصحيح المسند تصنيف  
الامام العجة امير المؤمنين في الحديث ابي عبد الله محمد بن  
اسماعيل البخاري رحمه الله تعالى جميعه الا فوتاً و هو من كتاب  
المواقيع التي باب كيف يثبض العبد المتاع من كتاب الهبة فانه  
سمع علي بقرأة خواجه محمد امين — و قرأ علي ايضاً اطرافاً من  
سائر الكتب الستة و من موطأ الامام مالك بن انس و من مسند  
العافظ ابي محمد عبد الله بن عبد الرحمن الدارمي و من مشكوة  
المصابيح — فاجزت له ان يروي عني هذه الكتب كلها و كذلك  
اجزت له ان يروي عني كل ماصح عنده انه من مروياتي  
بشرط الرواية المعتبرة عند اهل هذا الشأن و قد اجازنا بصحيح  
البخاري جميعه شيخنا ابو طاهر محمد بن ابراهيم الكردي المدني  
الح . . . كتبه بيده الفقير الي رحمة الله الكريم الودود ولي الله  
احمد بن عبد الرحيم بن وجيه الدين بن معظم بن منصور بن احمد  
بن محمود عفي الله عنه و عنهم اجمعين و الحقه و اياهم باسلافه  
الصالحين العمري نسباً — الدهلوي وطناً — الاشعري عثيدةً  
و الصوفي طريقة — الصنفي عملاً — و الصنفي و الشافعي تدريساً

خادم التفسير و الحديث — و الفقه و العربية و الكلام الحمد لله  
اولا و اخرا و باطنا ذي الجلال و الاكرام و كان ذلك يوم الثلاثاء  
الثالث والعشرين من الشوال ١١٥٩ سنة

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

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

fol. 379<sup>b</sup>-386<sup>a</sup>. A collection of Hadīṣ from different chapters of other canonical books.

fol. 386<sup>a</sup>-404<sup>a</sup>. A very rare treatise called—

الفضل المبين في المسلسل من حديث النبي الامين

by Shāh Waliallāh, containing a collection of Hadīṣ Musalsal.

#### Contents:—

fol. 386 <sup>a</sup> .	الحديث المسلسل بالاوليه
fol. 387 <sup>a</sup> .	الحديث المسلسل بقرأة سورة الصف
fol. 387 <sup>b</sup> .	الحديث المسلسل بقول انا احبك فقل
fol. 388 <sup>a</sup> .	الحديث المسلسل بالمصافحة
fol. 388 <sup>b</sup> .	الحديث المسلسل بالصفاة المتقين في علم الحديث
fol. 389 <sup>a</sup> .	الحديث المسلسل بالفقهاء الصفية
fol. 390 <sup>a</sup> .	الحديث المسلسل بالفقهاء الشافعية
fol. 390 <sup>b</sup> .	حديث مسلسل بالفقهاء المالكية
fol. 391 <sup>a</sup> .	حديث مسلسل بالفقهاء الحنابلة
fol. 391 <sup>b</sup> .	حديث مسلسل بالاشاعرة
fol. 395 <sup>a</sup> .	حديث مسلسل بالمكيمين
fol. 395 <sup>b</sup> .	حديث مسلسل بالمشاركة

- fol. 396<sup>a</sup>. حديث مسلسل بالمغاربة  
 fol. 396<sup>b</sup>. احاديث سلسلة بائمة اهل البيت  
 fol. 398<sup>a</sup>. احاديث سلسلة بالآباء  
 fol. 399<sup>a</sup>. اربعون حديثاً سلسلة بالاشراف  
 fol. 399<sup>b</sup>. آحاديث سلسلة بالمحمدين  
 fol. 401<sup>a</sup>. حديث مسلسل بالحسن  
 fol. 401<sup>b</sup>. احاديث سلسلة يعرف العين في اول اسم كل راو  
 fol. 402<sup>a</sup>. الحديث المسلسل بالقراء  
 fol. 403<sup>a</sup>. الحديث المسلسل بالشعراء  
 fol. 403<sup>b</sup>. الحديث المسلسل بيوم العيد  
 fol. 404<sup>a</sup>. حديث مسلسل بنسبة كل راو الي شي من بلد او قبيلة

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

الحمد لله قد قرأ علي هذه الرسالة كلها صاحب النسخة اخونا  
 الصالح الشيخ محمد - احسن الله تعالى و اصلح حاله فاجزى له  
 روايتها عني على ان فيها بعض شي من الغلط في ضبط الاسماء  
 لا سيما في اسماء المغاربة . . .

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



## No. 135.

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

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

Written in good Naskh.

Not dated, apparently 13th century.

## No. 136.

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

An old copy of the first part of Al Jāmi', beginning with the following Isnād:—

والصمد لله و صلواته على سيدنا محمد و اله و صحبه اجمعين  
 اخبرنا الشيخ الامام الزاهد ابو الوقت عبد الاول بن عيسى بن  
 شعيب بن ابراهيم بن اسحق السجزي الصوفي قراءة عليه و انا  
 اسمع في شهر سنة ائنتين و خمسين و خمسائة قيل له اخبركم  
 جمال الاسلام ابو الحسن عبد الرحمن بن محمد بن المظفر بن معاذ  
 الداودي قراءة عليه و انت تسمع ببوشج في ذي القعدة في  
 شهر سنة خمس و ستين و اربع مائة قال اخبرنا ابو محمد عبد  
 الله بن احمد بن حمويه السرخسي قراءة عليه و نحن نسمع في  
 صفر سنة احدى و ثمانين و ثلثائة قال اخبرنا ابو عبد الله محمد  
 بن يوسف بن مطر الفربري بفربر في سنة ست عشرة و ثلثائة  
 قال حدثنا الامام ابو عبد الله محمد بن اسماعيل بن المغيرة  
 الجعفي البخاري قراءة عليه مرتين مرتين بفربر سنة ثمان و اربعين  
 و مائتين و مرة اخرى ببخارى سنة ائنتين و مائتين و خمسين قال  
 كيف كان بدء الوحي الى رسول الله صلى الله عليه و سلم الخ

and ending with the chapter **احداد المرأة علي زوجها**, corresponding with p. 1-160 of vol. I. of the edition printed in Egypt, A.H. 1804.

Written in good Naskh.

Dated A.H. 778.

The colophon runs thus:—

كمل الجزء الاول بصد الله و حوته. و يتلوه في الذي يليه  
الجزء الثاني بزيارة القبور و كان الفراغ منه يوم الجمعة رابع و  
عشرين جمادي الاول (الاولى) من شهر سنة ثمان و سبعين و  
سبعماثة من الهجرة

ابراهيم بن يوسف بن علي المغربي المريني Scribe

### No. 137.

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

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

The MS. was compared and corrected by Jamāladdīn al Muḥaddiṣ al Ḥusaini, the author of *Rawḍat al Aḥbāb* (who died in A.H. 926 = A.D. 1520, see Rien, p. 147), as would appear from the following note on fol. 307<sup>b</sup>:—

بلغ التقابل و التصحيح كتبه الفقير جمال الدين المحدث  
المسيبي جعله الله تعالى لعلوة ثمرة التحقيق واجدا— و صيره  
في عتبة العبودية راکعا و ساجدا—

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

In good Naskh.

No. 138.

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

المجلد الاول من الجامع الصحيح

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

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

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

Written in ordinary Naskh.

Scribe عبد الحق بن أبي سعيد

No. 139.

fol. 238; lines 15; size  $10 \times 7$ ;  $7 \times 5$ .

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

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

قال سمعت معوية بن سويد مقرر عن البراء بن عازب قال  
امرنا النبي صلى الله عليه و سلم بسبع و نهانا عن سبع امرنا  
باتباع الجنائز و عيادة المريض و اجابة الداعي و نصر المظلوم  
و ابرار القسم ورد السلام و تسميت العاطس و نهانا عن اية الفضة  
و خاتم الذهب و الحرير و الديباج و القسي و الاستبرق

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

آخر الجزء الثاني من اجزاء ثمانية و يتلوه في الجزء الثالث  
كتاب الوكالة الشاء الله تعالى و الصمد لله وحده و صلى الله  
علي سيدنا مهدي خاتم النبيين و امام المرسلين و رضي الله  
عن اصحاب رسول الله اجمعين آمين نسفه لنفسه اقل عباد الله  
و احوجهم محمد بن علي المقرئ الشافعي الصوري الشهير  
بائن الشريعة بصانة المصرومة عفر الله له و لوالديه و لجميع  
المسلمين بمنه و كرمه—الله ارحم الراحمين بتاريخ نهار الجمعة  
تاسع عشري شهر جنادي الاخرى من شهر سنة ثلث و مئتين  
و ثمان مائة

Written in good Naskh.

Dated A.H. 873.

محمد بن علي المقرئ الشافعي الصوري المعروف بـ  
بن الشريعة

No. 140.

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

Another old copy of Al Jâmi' as Ṣaḥih.

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

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

Some of them are as follows:—

### I.

Sanad, dated A.H. 918 on fol. 543<sup>a</sup>, granted by ‘Abdalḥaqq bin Muḥammad as Sanbâti ash Shâfi’i, محمد السنباطي, to his pupil Shamsaddîn Muḥammad bin Shaikh Nûraddîn, شمس الدين بن شيخ نورالدين.

الحمد لله فقد قرأ علي هذا الجزء وقبله من الآخر الي هنا  
الفاضل شمس الدين ابن الشيخ العلامة نور الدين بن ناصر و  
اجزه بذلك وجميع ما يجوزلي روايته وكان ذلك في سنة ثمانى  
عشرة و تسعمائة

كتبه عبد الحق بن محمد السنباطي الشافعي

This ‘Abdalḥaqq, who received a sanad for narrating Hadîṣ from Ibn Hajar al ‘Asqalânî (d. A.H. 852 = A.D. 1449), was born in Sanbât in A.H. 842 = A.D. 1438 and died in Mecca in A.H. 931 = A.D. 1524. See An Nûr as-Sâfir, fol. 77<sup>a</sup>.

### II.

Dated A.H. 904 ‘Uṣmân bin Muḥamad bin ‘Uṣmân ad Diyami, عثمان بن محمد بن عثمان الديلمي, who was born in A.H. 821 = A.D. 1418 and died in A.H. 908 = A.D. 1503. See An Nûr as Sâfir, fol. 46<sup>b</sup>, and, like the former, received a sanad from Ibn Hajar and granted one to his pupil Barakât bin ‘Abdarrahmân bin ‘Alî bin Idris al Hanbali, —:بركات بن عبد الرحمن بن علي بن ادريس الحنبلي

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

و اجزى له ان يروي عني جميعه و جميع ما اروي بشرطه كتب  
عثمان بن محمد بن عثمان الديلمي الشافعي حامداً ومصلحاً

## III.

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

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

## IV.

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

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

## No. 141.

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

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

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

Dated A.H. 792.

The colophon runs thus:—

تم و كمل صحح البخاري بعد الله و عونه و حسن توفيقه و  
صلواته علي سيدنا محمد و علي اله و اصحابه و سلم شرف و كرم  
و كان الشراخ من نسخه من نهار الاحد ثالث عشري ربيع الآخر من  
شهور سنة اثنين و تسعين و سبع مائة  
كتبه العبد الفقير الراجي عفو ربه القدير — علي بن محمد  
بن احمد بن يوسف بن اسماعيل النوفلي الكاتب الشافعي

علي بن محمد بن احمد بن يوسف بن اسماعيل  
النوبختي الكاتب

## No. 142.

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

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

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

الحمد لله رب العالمين قرأ علي هذا الجزء وانا انظر في اصل  
صحيح — الاخ في الله تعالى زين الدين ابو عبد الله محمد بن علي  
بن احمد الشافعي الصوفي المصري اعزه الله تعالى وهو كاتب  
هذا الجزء قراءة صحيحة معرفة متقنة بحق مساعي علي شيخنا  
الامام العلامة شمس الدين ابي عبد الله محمد بن اليولانية فعنده  
الله تعالى بروحمته بحق مساعده من الشيخ شهاب الدين احمد الصغار  
المعروف بابن الشحنة قال اخبرنا الشيخ مزاج الدين الزبيدي  
قال اخبرنا ابو الوقت بسنده المكتوب في اول الجزء الاول — من  
هذا الكتاب فاجزته به و كان فراغ قراءته من هذا الجزء في  
مجالس اخرها سادس عشر شهر شوال سنة اثنين و ثلاثين و  
ثمان مائة احسن الله خاتمتها بغير و حافية

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

This Mūsā, who, according to the author of Mu'jam Ibn Fahd, is a descendant of 'Alī, the fourth caliph, was born in A.H. 762 = A.D. 1361 and died in A.H. 840 = A.D. 1436. See Mu'jam Ibn Fahd, fol. 320<sup>a</sup>; As Suḥab al Wābilah, the continuation of Ḥāfiẓ Ibn Rajab's Tabaqāt al Hanābilah, fol. 312.

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

The MS. is written in good Naskḥ.

The colophon runs thus:—

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

### No. 143.

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

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

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

The colophon runs thus:—

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



No. 144.

fol. 530; lines 15; size 9 × 7; 6 × 4.

Another copy of Al Jâmi', beginning with the chapter, مناقب علي, باب الأكل مما يليه, ابن (بن) أبي طالب, corresponding with p. 206, Vol. II. to p. 205, Vol. JII.

Marginal notes are throughout written in ordinary Naskh.

Not dated.

Scribe محمد زمان بن محمد فارص السرهندي الصديقي

No. 145.

fol. 540; lines 15; size 9 × 7; 6 × 4.

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

The colophon runs thus:—

الحمد لله رب العالمين و السلام على سيد المرسلين محمد  
وآله و صحبه اجمعين هذا اخر الكتاب الجامع الصحيح للإمام  
العافظ المقتدى أبي عبد الله محمد بن اسماعيل رضي الله  
تعالى عنه

و صلى الله على سيدنا محمد و آله و صحبه و سلم

حرره محمد زمان ابن (بن) محمد فارص السرهندي

الصديقي خفره

ولوالديه

## No. 146.

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

Another copy of Al Jâmi', containing the last five parts.

Part 26 on fol. 1<sup>b</sup>, beginning with the chapter—

باب قول الرجل جعلني الله فداك

and ending with the chapter—

المكثرون هم المثلون

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

Part 27 on fol. 33<sup>b</sup>, beginning with the chapter—

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

and ending with—

ميراث المرأة و الزوج مع الولد و غيره

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

Part 28 on fol. 122<sup>b</sup>, beginning with the chapter—

ميراث الاخوات مع البنات

and ending with the chapter—

الامن و ذهاب الروح في المنام

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

Part 29 on fol. 122<sup>b</sup>, beginning with the chapter—

الاخذ علي اليمين في النوم

and ending with the chapter—

اثم من دعي الى ضلالة الخ

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

Part 30, on fol. 167<sup>b</sup>, beginning with the chapter—

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

and ending with the last chapter.

The colophon runs thus:—

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

Written in ordinary Naskh.

Dated A.H. 867.

Scribe محمد بن محمد بن يوسف بن علي الاعتلاني الشافعي

#### No. 147.

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

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

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

تم الجزء السادس من كتاب البخاري من تجزئة ستة وهي من  
اصل نسخة مدرسة الناصرية من تجزئة ثلاثين وهي من خمسة اجزاء  
من الاصل بحمد الله و حسن توفيقه في نهار الاثنين ثامن عشر  
ربيع الاول سنة سبع و ثلاثين و ثمانمائة على يد اضعف عباد الله  
واوجههم اليه ابو (الي) الحياه احمد بن محمد المصري

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

الحمد لله بلغ الشيخ بدر الدين البهوتي قراءة علي من اول  
 الصحاح الى اخره في مجالس اخرها يوم الجمعة سابع شهر  
 شعبان سنة ثلاث و خمسين و ثمانمائة — قال ذلك يونس  
 القاهري ثم بلغ قراءة علي — ابن حجر —

Written in good Naskh.

Dated A.H. 837.

Scribe ابو الصياة احمد بن محمد المصري

No. 148.

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

## الجزء التاسع و العشرين

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

قول النبي صلى الله عليه و سلم مسترون بعدي امورا تنكرونها

and ending with the chapter—

انه من دعي الى ضلالة اومن سنة منية

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

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

The colophon runs thus:—

آخر الجزء التاسع و العشرين من تجزية ثلاثين و يتلوه انشاء

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

## No. 149.

fol. 105; lines 11; size 8 × 6; 6 × 5.

## الجزء الثلاثين

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

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

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

Not dated, apparently 8th century A.H.

Scribe إسماعيل بن قاسم الحنفي

## No. 150.

fol. 297; lines 20; size 8 × 6; 6½ × 5.

اعلام الحديث في شرح معاني  
كتاب الجامع الصحيح

I'LÂM AL ḤADÎṢ FÎ SHARḤI MA'ÂNÎ AL  
KITÂB AL JÂMI' AṢ ṢAḤÎḤ.

Also called by Ibn *Khallikân* and *Ilâj. Khal.* 'I'lâm as *Sunan*,' and by *Qaḍî 'Shahbah*,' and *Broek.* 'I'lâm al *Bukhārī*.'

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

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

وهم أبو منصور الثعالبي في اليتيمة حيث سماه أحمد بن محمد

Ṭabaqāt al Ḥuffāz, vol. iii., p. 223.

ذكره أبو منصور الثعالبي في اليتيمة وسماه أحمد وهو غلط

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

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

كلمة و إنما حاملة تركيبها إيجاباً و ثباً ولو أن رجلاً غسل  
أعضاؤه تبرداً أو تنطقاً أو تعلماً للغير أو انعكس لتعلم مباحة لما  
كانت طهارة و لا عبادة و قوله إنما لكل أمرٌ يفيد معني خاصاً  
غير الأول الخ

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

فقال من صلى قائماً فهو أفضل و من صلى قاعداً فله نصف  
اجر الثيام و من صلى قائماً فله نصف اجر القاعد كما تأولناه

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

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

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

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

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

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

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

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

For the commentator's life and work see: *Ṭabaqât al Huffâz*, vol. iii., p. 223; *Ṭabaqât as Sulakî*, vol. iii., fol. 19<sup>a</sup>; *Ibn Khallikân*, vol. i., p. 161; *At Ṭabaqât* by Isnawî, fol. 175<sup>a</sup>; *Ṭabaqât ash Shâfi'iyah* by Ibn Mulaqqîn, fol. 30<sup>a</sup>; *At Ṭabaqât* by Qâdî *Shahbah*, fol. 19<sup>a</sup>; *Hâj. Khal.*, vol. ii, p. 521, and *Brock.*, vol. i., p. 165.

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

The colophon, dated 1133, runs thus:—

آخر كتاب اعلام الحديث في شرح معاني كتاب الجامع الصحيح  
لابي عبد الله البهاري و تفسير غريبه و ايضاح مشكله تصنيف الامام  
ابي سليمان حمد بن محمد الطائي رحمه الله تعالى و كان الفراغ  
من تمام هذا الكتاب المفيد يوم الاثنين رابع جمادي الاول من  
1133  
شهر سنه

Written in ordinary Naskh.

Dated A.H. 1133.

Scribe محمد بن المرحوم الشيخ سليمان بن احمد

### No. 151.

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

شواهد التوضيح و التصحيح لمشكلات  
الجامع الصحيح

## SHAWÂHID AT TAUDÎH WAT TASHÎH LI MUSHKILÂT AL JÂMI' AS SAHÎH.

A grammatical commentary on *Bukhârî*, dealing with the parsing of difficult *Ḥadîṣ*.

By Jamâladdîn Muḥammad bin 'Abdallâh bin Mâlik at Ṭa'î al Jaiyânî, جمال الدين محمد بن عبد الله بن مالك الطائي الجياني, who was born in Damascus, A.H. 600 = A.D. 1203, and studied under



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

فجملتها عشرون تعلقو ثمانيا  
فدونكها لسخا و حفظا ليسهلا

See *Buġyat al Wu'at*, fol. 38\*. Jamāladdīn died in A.H. 672 = A.D. 1273.

Beginning:—

حامد الله رب العالمين و مصليا على محمد سيد المرسلين و  
على اله و اصحابه الطيبين الطاهرين هذا كتاب سميت به فواهد  
التوضيح و التصحيح لمشكلات الجامع الصحيح

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

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

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

بلغ مقابلة على حسب الا مكان فصح انشاء الله تعالى ابراهيم  
بن عبد الله . . . سنة ثمان و ثمانمائة

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

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

and was still alive in A.H. 1011 = A.D. 1731:—

طالبه مترحماً على مؤلفه العبد الفقير مدين الطبيب بدار  
الشفاء بمصر سنة ١٠٣٣

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

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

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

### No. 152.

fol. 5; lines 14; size 10 × 7; 7 × 5.

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

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

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

The prayer beginning thus on fol. 1:—

الحمد لله حمد معترف بذنبه ومستأنس بربه الخ

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

ذكر عدد الكتب التي يشتمل عليها الجامع من غير رواية أبو ذر

fol. 2<sup>a</sup>. The number of chapters of Al-Jāmi'.

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

The colophon runs thus:—

كمل جمع الديوان بعهد الله و حسن توفيقه و عونه و بركاته و  
منه و ذلك خمسة مضمين من شهر جمادى الاول (الاولى) الذي  
من سنة احدى عشر و مئتين

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

Written in good Naskh.

Dated A.H. 711.

No. 153.

fol. 360; lines 29; size 11 × 8; 8 × 5.

الكواكب الدراري في شرح البخاري

AL KAWÂKIB AD DARÂRÎ FÎ

SHARHI AL BUKHÂRÎ.

A commentary on Bukhârî in two volumes.

Vol. I.

By Muhammad bin Yûsnf bin 'Alî al Kirmânî, محمد بن يوسف بن علي الكرماني البغدادي, who was born in Kirmân A.H. 710 = A.D. 1319, but as later on he settled in Bagdād he is called Bagdādî.

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

Kirmānī died in A.H. 786 = A.D. 1384.

Beginning thus:—

المدد لله الذي انعم علينا بجلال النعم و اعظمها ودقائقها  
هونعة الاسلام

and ending with the chapter—

السلام

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

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

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

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

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

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

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

و قد عاب في خطبته علي شرح ابن بطل ثم علي شرح  
القطب الحلبي و شرح مغلطائي

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

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

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

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

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

For the present work comp. Goth., 592-4; Bodl., i., 90-1; Escur., 1545; Alger, 443-4; Ragib, 595-6; Berlin, 1194; Jeni, 217-222; A.S., 654-670; Hāj. Khal., vol. ii., 523; Brock., vol. i., p. 158.

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

### No. 154.

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

### Vol. II.

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

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

Both the volumes are written in good Naskh.

Dated Mecca, A.H. 943.

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

ابراهيم بن محمد بن المرتضى اليميني Scribe

## No. 155.

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

Another copy of *Al Kawākib ad Darāri*, beginning as in copy No. 153, and ending with the chapter of *اعتكاف المستاضة*, corresponding with fol. 854 of copy No. 153.

Written in ordinary *Naskh*.

Not dated, apparently 11th century A.H.

## No. 156.

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

## الجزء الثاني من الكواكب الداروي

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

The colophon runs thus:—

انتهى الجزء الثاني من الكواكب الداروي شرح البخاري تاليف  
الامام العلامة شمس الدين الكرمالي وبتلوه في اول الثالث كتاب  
المغازي

## No. 157.

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

## الجزء الثالث من الكواكب الداروي

## Vol. III.

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

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

No. 158.

fol. 189; lines 24; size 11 × 7; 8 × 4 $\frac{3}{4}$ .

التنقيح للفاظ الجامع الصحيح

AT TANQÎH LI ALFÂZI-AL JÂMI'  
AŞ ŞAḤIḤ.

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

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

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

Beginning:—

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

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

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

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



See *Ad Dur al Kâminah*, fol. 263. For the other copies compare Berlin, 1195-8; Paris, 696; Ref. 343; Br. Mus., No. 181; A.S., 682. For the author's other works and life see *Ad Durar al Kâminah*, vol. ii., fol. 262; *Tabaqât ash Shâfi'iyah*, Qâdî Shalhah, fol. 175<sup>b</sup>; Brook., vol. ii., p. 91.

Written in ordinary Naskh. Not dated.

### No. 159.

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

## الهدى السارى مقدمة فتح الباري

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

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

Author:—Ibn Hajar al 'Asqalânî, the well-known traditionist and scholar of his age, whose full name is Ahmad bin 'Alî bin Muhammad bin 'Alî bin Mahmud bin Ahmad bin Ahmad al 'Asqalânî al Miṣrî ash Shâfi'î, أحمد بن علي بن محمد بن علي بن محمود بن أحمد بن أحمد الأسقلاني البصري الشافعي, commonly called ابن حجر, who, according to his own statement in *Raf' al Iṣr*, fol. 34<sup>a</sup>, was born in Egypt A.H. 773 = A.D. 1372, and originally belonged to 'Asqalân. In his infancy he lost his mother, and shortly after, in A.H. 777 = A.D. 1375, his father died, leaving him in the charge of زكي الدين أبو بكر بن نور الدين علي العروبي (d. A.H. 787 = A.D. 1385), a big merchant of Egypt, who admitted Ibn Hajar in the sixth year of his age to a local maktab. When nine years of age Ibn Hajar learnt the Qur'ân by heart, while only two years after he could correctly and fluently recite as Imâm in the Tarâwih prayers in Ramadân. In the same year Ibn Hajar proceeded to Mecca in the company of Zakiaddin, and there he joined the Hādīṣ class under أبو عفيف الدين عبد الله النيسابوري (d. A.H. 790 = A.D. 1388), from whom he took lessons on the *Ṣaḥīḥ al Bukhârî*. After returning from Mecca in A.H. 786 he lost his patron

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

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

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

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

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

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

قد بكت السحب على  
قاضي القضاة بالمطر  
والهدم الركن الذي  
كان مشيدا بالصخر

Beginning :—

الصد لله الذي شرح صدور اهل الاسلام بالسنة الخ

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

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

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

For the author's life see: Ra'fa al Isr, fol. 34<sup>a</sup>; Mu'jam Ibn Fahd, fol. 31<sup>b</sup>, and Brock., vol. ii., p. 67.

Written in good Naskh.

Not dated, apparently 10th century A.H.

### No. 160.

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

Another copy of the same Muqaddimat al Fath al Bâri.

Written in ordinary Naskh.

Dated A.H. 1111.

No. 161.

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

Another copy of the same.

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

Dated A.H. 1011.

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

بلغ مقابلة على حسب الطاقة و الاجتهاد سيد محمود و  
ملا عمر  
سcribe نور الدين محمد الهاشمي

No. 162.

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

الجزء الاول من فتح الباري

The 1st Juz' of Fath al Bārī.

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

Beginning:—

الحمد لله الذي شرح صدر اهل الاسلام بالهدى الخ

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

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

1. أبو اسحق إبراهيم بن أحمد المستنلي البلخي (d. A.H. 376 = A.D. 887).

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

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

The present volume ends with the commentary of the chapter

الشعر في المسجد

### No. 163.

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

### الجزء الثاني

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

ما جاء في التطوع مشني - مشني

The colophon runs thus:—

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

### No. 164.

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

### الجزء الثالث

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

من نذر المشي الي الكعبة

The last seven Juz' of this work are wanting.

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

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

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

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

### No. 165.

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

## الجزء الثالث من فتح الباري

Another old copy of the 3rd Juz' of Fath al Bârî.  
Beginning with the chapter—

امتسقاء

and ending with the chapter—

الدعاء عند الجمرتين

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

من منى الله تعالى و سبحانه (sic) على اضعف عباده (sic)  
علم الله بن عبد الرزاق المكي الصفي — العبدرومي اصلح الله  
حاله (sic)

Written in good Naskh.

Not dated, apparently 10th century A.H.

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

طبع رنگین بادشاه که نورمن چمن مکتب و سلطنت و نوادة  
گلشن جها نداري و خلافت بود لفظ نورمن را چنان خوش کرده

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

Another seal of Qâbil Khân (قابلقان), a noble of 'Âlamgir's court, is fixed at the end.

### No. 166.

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

عمدة القاري

'UMDAT AL QÂRÎ.

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

Vol. I.

Beginning with the chapter—

إذا طول الامام وكان للرجل حاجة فخرج الخ

and ending with the chapter—

السجود علي مبعة اعظم

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

The commentator Badraddîn Abû Muḥammad Maḥmûd bin Aḥmad bin Mûsâ bin Aḥmad bin Husain bin Yûsuf al-'Ainî al-Hanafî, بدر الدين أبو محمد محمود بن أحمد بن موسى بن أحمد بن حسين بن يوسف العيني الصنفي, according to Ibn Hajar's Raf'al Iṣr, was born in Ḥalab, A.H. 762 = A.D. 1360, but, according to Ibn Fahd-al-Makki (Mu'jam, fol. 292\*), he was born in 'Aintâb. It seems probable that the commentator was born in Ḥalab, and that in his early age he went to 'Aintab, where his father was a Qâdî and where he was brought up and educated. After studying Arabic grammar and literature under جبرئيل بن صالح بن امرائيل, a pupil of Taftâzânî (d. A.H. 791 =

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

ثم لما عدت الى الديار المصرية ديار خير و امية اقم  
بها برهة من الضرب مشغلا بالعلم الشريف ثم اخترعت شرحا  
على كتاب معالي الآثار الخ

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

ثم الشأت شرحا على متن ابي داود السجستاني بؤاه الله دار  
الجنان فعاني من عوائق الدهر ما جعلني عن التتبع و  
استولى علي من الهموم ما يخرج عن الحصر والتقسيم ثم لما  
انجلي عني ظلامها و تجلى علي قتاسها في هذه الدولة المؤيدة  
و الايام الزاهرة السنية لدينتي الى شرح هذا الكتاب امور  
حصلت في هذا الباب الخ

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



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

لجامع مولانا المويد رونق  
منارته، بالصن تزهو والزين  
ثقل وقد مالت عن القصد امهلوا  
فليس على جسي اضرمن العين

To which 'Aini replied thus:—

منارة كهروم الصن اذ جليت  
وهذ منها بقضاء الله والقدر  
قالوا اصيبت بعين قلت ذا غلط  
ما اوجب الهدم الا خسة الصجر

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

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

For 'Aini's life and works see: Raf' al Iqr, fol. 297"; Husn al Muḥadarah, fol. 378"; Mu'jum Ibn Fahd, fol. 292", and Brock., vol. ii.,

For other copies compare Berlin, 1203-9; Paris, 698-700; Alger, 448-58; Jeni, 213; Brock., vol. i., p. 159.

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

**No. 167.**

fol. 258; lines 23; size  $8 \times 6$ ;  $6 \times 4$ .

**Vol. II.**

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

التكبير و الغلس بالصبح و الصلوة عند الا غارة و العرب

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

Scribe سليمان الشنوري

**No. 168.**

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

التوشيح تلوي الجامع الصحيح

**AT TAWSHÎH 'ALÂ AL JÂMI' AS SAHIH.**

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

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

For his life see No. 123.

Beginning :—

الحمد لله الذي اجزل لنا السنة و جعلنا بان جعلنا من حيلة  
السنة النج

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

هذا . . . يجري مجرى تعليق الامام بدر الدين الزركشي المسبوق  
بالتنقيح و يفرقه لما حواه من الفوائد و الزوائد يشتمل على  
ما يحتاج اليه القاري و المستمع من ضبط احواله و تفسير غريبه  
النج

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

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

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

Written in a good Naskh.

Dated 983.

No. 169.

fol. 477; lines 26; size 12 × 8; 9 × 5½.

الجزء الثاني و الثالث من ارشاد الساري  
في شرح البخاري

THE SECOND AND THIRD JUZ' OF  
IRSHÂD AS SÂRÎ.

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

كتاب الجمعة

and ends on fol. 182\* with the chapter—

شرار الموتى

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

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

وجوب الزكاة

and ends with the chapter—

المعتكف يدخل راسه البيت للفعل

Corresponding with the third volume of the above edition.

The commentator, Shihâbaddîn Ahmad bin Muḥammad bin Abî Bakr bin 'Abdalmalik bin Ahmad bin Muḥammad bin 'Alî al Qasṭallânî, Shihâb al dîn Ahmad bin Abî Bakr bin 'Abd al Malik bin Ahmad bin Muḥammad bin 'Alî al Qasṭallânî, was born in Egypt, A.H. 851 = A.D. 1448, and studied Hadîṣ under Khâlid al Azharî (d. A.H. 905 = A.D. 1499) and other eminent traditionists. He went to Mecca in A.H. 884 and again in 894, and on each occasion stayed there for one year.

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

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

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

فدولك شرحا . . . اضافت بهجته و اختفت منه الكواكب  
الدراري كيف لا وقد فاض عليه النور من فتح الباري

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

- (1) الفصل الاول من المقدمة في فضيلة اهل الحديث
- (2) الفصل الثاني في ذكر اول من دون الحديث و السنن
- (3) الفصل الثالث في نبذة لطيفة جامعة لفرايد فوايد  
مصطلح اهل الحديث
- (4) الفصل الرابع فيما يتعلق البخاري في صحيحه من  
تقرير شرطه و تحريره و ضبطه و ترجيحه
- (5) الفصل الخامس في ذكر نسب البخاري و نسبه و مولده  
وبد و امه

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

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

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

For other copies compare Berlin, 1210-11; Paris, 701-3; India Office, 927-8; Alger, 460-73; Köper, 322-5; Râgib, 291-4.

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

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

Written in good Naskh.

Not dated, apparently 11th century A.H.

### No. 170.

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

Another copy of the preceding commentary, in four volumes.

#### Vol. I.

Beginning abruptly with the commentary on the chapter—

ذكر شرار المولى

and ending with the commentary on the chapter—

من اراد ان يعتكف ثم بدا له

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

### No. 171.

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

#### Vol. II.

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

الصلح بين الغرماء واصحاب الميراث

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

**No. 172.**

fol. 461; lines 31; size  $11\frac{3}{4} \times 8$ ;  $10 \times 6\frac{1}{2}$ .

**Vol. III.**

Beginning with the commentary on the chapter—

فضائل اصحاب النبي صلى الله عليه وسلم

and ending with the commentary on the chapter—

القرآن من اصحاب النبي صلى الله عليه وسلم

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

**No. 173.**

fol. 325; lines 31; size  $11\frac{3}{4} \times 8$ ;  $10 \times 6\frac{1}{2}$ .

**Vol. IV.**

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

الاخذ باليدين

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

All these copies are written in ordinary Naskh.

Not dated, apparently 12th century A.H.

**No. 174.**

fol. 108; lines 31; size  $11 \times 7$ ;  $9 \times 9$

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

الشروط في الجهاد والمصالحة مع اهل الصروب وكتابة الشرط

and ending with the commentary on—

التكبير عند الحرب

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

Written in ordinary Naskh.

Dated A.H. 1102.

Scribe ابو بكر بن رجب الطولوني

#### No. 175.

fol. 278; lines 30; size 11 × 7; 9 × 6.

الجزء الرابع من ارشاد الساري

The 4th Juz of the same commentary.

Beginning with the commentary on the chapter—

ما يكره من رفع الصوت في التكبير

and ending with the commentary on the chapter—

اسلام عمر بن الخطاب رضي الله تعالى عنه

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

Written in good Naskh.

Not dated, apparently 12th century A.H.

#### No. 176.

fol. 536; lines 37; size 12 × 8; 8½ × 5.

Another copy of the above-mentioned commentary.



Beginning with the chapter—

غزوة خيبر

and ending with the commentary on the chapter—

اكل المفطر

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

Written in ordinary Naskh.

Not dated, apparently 11th century A.H.

No. 177.

fol. 456; lines 21; size 10 × 6; 8 × 4½.

قطعه من الجزء الثاني والثالث و الرابع

fol. 1-238<sup>a</sup>. A portion of the 2nd Juz or part of the same commentary.

Beginning with the commentary on the chapter—

ما قيل في اولاد المشركين

and ending with the commentary on the chapter—

استقبال القادمين والثلاثة علي الدابة

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

fol. 238<sup>b</sup>-328<sup>a</sup>. A portion of the 3rd Juz or part.

Beginning with the commentary on—

كتاب الصوم

and ending with the commentary on the last chapter of—

كتاب الصوم

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

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

VOL. V.

Beginning with the commentary on—

كتاب البيوع

and ending abruptly with the commentary on the chapter—

جوار أبي بكر في عهد النبي صلى الله عليه وسلم وعقده.

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

No. 178.

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

الجزء العاشر

The tenth Juz or part of the preceding commentary.

Beginning abruptly with the commentary on the chapter—

من استعان عبدا أوصيا

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

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

Written in ordinary Naskh.

Not dated, apparently 12th century A.H.

No. 179.

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

التعليق علي ابواب البخاري

## AT TA'LIQ 'ALÂ ABWÂB AL BUKHÂRÎ.

A commentary on the headings of the chapter of Bukhārī's al Jâmi' by the eminent Sûfî and traditionist of India, Shâh Waliyallâh bin 'Abdarrahîm Ad Dihlawî, عبد الرحيم الدهلوي, who died in A.H. 1176 = A.D. 1762.

Beginning:—

الحمد لله و صلى الله على سيدنا محمد و آله و صحبه و  
سلم اما بعد فيقول الفقير الى رحمة الله الكريم المدعو بولي  
الله بن عبد الرحيم

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

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

Not dated.

No. 180.

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

جمع النهاية

### JAM 'AN NIHĀYAH.

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

Beginning:—

قال الشيخ ابو محمد عبد الله بن سعد بن أبي جمره الا زدي  
الا لدلتي الحمد لله حق حمده و الصلوة و السلام علي محمد  
الخيرة من خلقه و بعد فلما كانت (كان) الحديث و حفظه من  
اقرب الوسائل الخ

The title of the work given in the preface is—

جمع النهاية في بدء الخير و العايه

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

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

For Abū Jamarah's works and life see: *Lawaqih al Anwār*, by Sha'rānī, fol. 207<sup>a</sup>; *Hāj. Khal.*, vol. iii., p. 618; *Tāj at ṭahaqāt*, fol. 20<sup>a</sup>; *Brock.*, vol. i., p. 372.

No. 181.

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

جمع النهاية و شرحه بهجة النفوس

JAM 'AN NIHĀYAH WA SHURHUHU  
BAHJAT AN NUFŪS.

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

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

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

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

It ends with the commentary on the Ḥadīṣ—

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

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

For other copies see *Br. Mus.*, 461<sup>a</sup>, 1595.

No. 182.

fol. 200; lines 35; size  $12 \times 8$ ;  $9 \times 6$ .

## الجزء الثاني

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

No. 183.

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

## المرائي

### AL-MARÂ'Î.

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

Beginning:—

الحمد لله المبدئ بالنعمة . . . و بعد فهذا كتاب جمعت فيه  
كل ما روي من المرائي الدالة على فضل شرح مختصر البخاري  
الذي سميته بهجة النفوس . . . ولم اذكر منها الا ما رأيت انا او  
من لا اشك في ديبه و صدقه او من اخبرني عنه سيدنا محمد  
صلى الله عليه وسلم في نومي انه صادق فيما نقله . . . عنه لي

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

Written in ordinary Naskh.

Dated A.H. 1114.

Scribe زين العابدين المطي الشافعي القادري

No. 184.

fol. 143, lines 27; size 11 x 8; 7 $\frac{1}{4}$  x 5.

التجريد الصريح لأحاديث الجامع الصحيح

AT TAJRÎD AŞ ŞARÎH LI AHADIS AL JÂMI'

AŞ ŞAHÎH.

An abstract from the Ḥadīṣ of Bughārī, omitting the Isnāds and repeated Ḥadīṣ.

By Shihābaddīn Aḥmad bin Aḥmad bin 'Abdal laṭīf Aṣh Sharjī az Zabīdī al Ḥanafī, شهاب الدين أحمد بن أحمد بن عبد اللطيف الشرجي الزبدي الصفي, who was born in A.H. 812 = A.D. 1410. According to his own statement in the preface, he studied Ḥadīṣ under Abū ar-Rabī' Sulaimān bin Ibrāhīm al 'Alawī (d. A.H. 784 = A.D. 1382), Muḥammad bin Imām Zainad-dīn Abī Bakr bin al Ḥusain al 'Uṣmānī (d. A.H. 816 = A.D. 1413) Taqīaddīn Abū Aṭṭayib Muḥammad bin Aḥmad al Fāsī (d. A.H. 832 = A.D. 1429) and Shamsaddīn Abū al Khair Muḥammad bin Muḥammad bin Muḥammad (d. A.H. 833 = A.D. 1429), and received the sanad for narrating Ḥadīṣ from each of them. He died in Zabīd A.H. 803 = A.D. 1488.

Beginning. —

الحمد لله الباري المصور الخلق — الوهاب الفتح الرزاق —  
المبدي بالنعم قبل الاستحقاق —

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

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

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

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

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

Written in good Naskh.

Dated A.H. 1039.

#### No. 185.

fol. 548; lines 19; size  $10\frac{1}{2} \times 6\frac{1}{2}$ ;  $6\frac{1}{4} \times 3$ .

### مصابيح الاسلام

### MAṢĀBIḤ AL ISLĀM.

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

By an anonymous author.

Beginning:—

الصد لله الذي نزل احسن الصديق كتابا متشابهاً مثالي  
على النبي المكين الامين الذي لم يجعل له الثاني ارملة  
شاهدا ومبشرا ونذيرا-- و داعياً الى الله باذنه و سراجاً مسيراً  
اوقد من مشكاة اثاره الباهرة مصابيح الاسلام الخ اما بعد فلما كان

الجامع الصحيح للإمام . . . أبي عبد الله محمد بن إسماعيل  
 البخاري . . . مشتملة على صحاح الأحاديث مع الأسانيد و كان  
 فيه تكرير و أبواب كثيرة . . . و كان الأسناد إليه معنيا عن الأسناد  
 و لم يبق الآن كثير عرص بما قصده و أراد — انتخبته انتخبا  
 حامعا لأحاديثه المسندة مع بعض التعليقات حاذفا للأسانيد  
 و مسقطا للمكررات إلا لغرضي في بعض الأوقات مرئياً علي  
 ترتيب المشكوة كتباً و أبواباً مع زيادة و نقصان و تغيير يسير

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

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

قد استراح من شد الأيام و مد الأفلام لتصرير مصايح الإسلام  
 من حد بك خير الأنام خص الله مؤلفه بالفصل والاكرام بأمر  
 الأمير الكبير الهمام الجواد المفضل المقام صدر الصدور و مدار  
 المهام محمد أمين خان أبقاه الله تعالى على كرور الليالي و  
 الأيام . و مرور الشهور و الاحوام العبد الضعيف . المستهام فقير  
 الله عفى عنه ما ارتكبه من الآثام يوم الاثنين صابع صفر الف  
 و مائة واحد عشر من هجرة خير البرية و علي اله و صحبه و سلم

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

Scribe فقير الله



## No. 186.

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

Another copy of the same.

Written in good Naskh.

Not dated, apparently 12th century A.H.

## No. 187.

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

## شرح ثلاثيات البخاري

## SHARH ŞULÂŞÎYÂT AL BUKHÂRÎ.

A commentary on twenty-two Hadîş of Al Jâmi', which Bukhârî abstracted from his Al Jâmi', and which he received in direct tradition from the Prophet through only three intermediate narrators. By Ahmad bin Ahmad bin Muhammad bin Ibrâhîm bin Muhammad bin 'Ali bin Muhammad al Wafâ'i ash Shâfi'i al Mişrî, أحمد بن أحمد بن محمد بن إبراهيم بن محمد بن علي بن محمد الوفاي الشافعي المصري, who was born in Egypt A.H. 1014 = A.D. 1605. In A.H. 1027 he began to study Hadîş and other subjects from the following eminent scholars and traditionists :—

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

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

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

(8) ابو الضياء و النور علي الشيرازي (d. A.H. 1087 = A.D. 1677).

Aḥmad Agamī received his spiritual training from Ṣūfi Yūsuf al Wafā'i (d. A.H. 1051 = A.D. 1645), who invested him with a Khirqā of the Wafā'iyah Order founded by علي بن محمد وفاء (d. A.H. 807 = A.D. 1404).

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

Beginning:—

المدد لله الذي من علي من اصطفاه لخدمة الشريعة المصديقة  
الح

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

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

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

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

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

## No. 188.

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

الصحيح

## AS ṢAHÎH.

The second of the six Canonical Collections of Traditions.

Author: Abû 'al Ḥasan Muslim bin Ḥajjāj al Qushairi an Naisāburi.

أبو الحسن مسلم بن حجاج القشيري النيسابوري

Beginning with Isnād:—

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

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

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

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

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

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

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

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

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

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

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

(1) الاول ما رواه الحفاظ المتقنين

(2) الثاني ما رواه المستورون في الصفت والاثقان

(3) الثالث ما رواه الضعفاء المتروكون

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

i. المسند (الكبير) على الرجال

ii. كتاب الاسماء والكنى

iii. كتاب الوجدان

iv. كتاب الافراد

- v. كتاب الاقربان
- vi. كتاب موالاته احمد بن حنبل
- vii. كتاب عمرو بن شعيب
- viii. كتاب الانتفاع باهـب السباع
- ix. كتاب مشائـ مالك
- x. كتاب مشائـ الغوري
- xi. كتاب مشائـ شعبه
- xii. كتاب من ليس له الا راو واحد
- xiii. كتاب المـضرمين
- xiv. كتاب اولاد الصـا بـ
- xv. كتاب اوهام المـصـد ثـين
- xvi. كتاب الطبـقامـ
- xvii. كتاب افراد الشـامـعـين

The present work was repeatedly printed in Calcutta and Dehli.

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

For the author's life see Ṭabaqāt Abū Ya'la, fol. 139<sup>a</sup>; Ṭabaqāt al huffāz, vol. ii., 165; Ibn Khallikān, vol. ii., p. 91; Ṭahdīb al Asma by Namawī, fol. 144<sup>b</sup>; Mira't al Jinān, fol. 167<sup>a</sup>; Al Kamāl fī Asmā' ar Rijāl, fol. 102, and Brock., vol. i., 160.

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

No. 189.

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

Another copy of *Ṣaḥīḥ Muslim*.

Beginning:—

اخبرنا الشيخ المسند ابو عبد الله بن اسماعيل بن ابراهيم  
الانصاري الحزرجي المعروف بابن الصبار بثرأني عليه بدمشق في  
الرحلة الاولى . . . اما بعد فانكم رحمكم الله ان

and ending with a portion of *كتاب النكاح*.

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

#### I.

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

الحمد لله وحده و الصلوة علي من لا نبي بعده — اما بعد فان  
الفقيه نصير الدين اراد ان يلخص كتاب شرح مسلم فنقول ان

#### II.

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

الحمد لله وحده و الصلوة و السلام علي من لا نبي بعده . . .  
فان الثمير كتب علي حواشي مسلم ثم بعد ذلك راليت ان  
السيوطي كتب تعليقا اختصر فيه شرح النووي ان

### No. 190

fol. 367; lines 21; size 13 × 8; 8 × 5.

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

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

Written in good Naskh.

### No. 191.

fol. 198; lines 22; size 8 × 6½; 6½ × 5½.

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

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

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

Beginning with 'Isnād thus:—

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

At the end of each part are found two notes.

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

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

أبو سعيد أحمد بن محمد البغدادي (d. A.H. 540 = A.D. 1126).

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

عبد الحليل بن عبد ابو احد المعروف بكوباه (d. A.H. 553 = A.D. 1141).

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

The second also contains the names of several traditionists who studied *Ṣaḥīḥ* Muslim from this copy under الإمام أبو بكر عبد الله بن أبي اسحاق الطوسي in A.H. 561.

From a note on fol. 12<sup>b</sup> it appears that this MS. originally consisted of two volumes, written by the eminent traditionist أبو العباس أحمد بن ثابت الطرقي, who died after A.H. 520.

See *Ansāb Sum'ānī*, fol. 222<sup>a</sup>:—

هذه النسخة تتمثل على مجلدين حمراوين بخط الخافظ أبو العباس الطرقي

Written in good *Naskh*.

No. 192.

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

المنهاج في شرح مسلم بن الحجاج

AL MINHÂJ FI SHARḤ I MUSLIM BIN  
AL HAJJÂJ.

Vol. I.

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



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

كمال الدين بن اسحق المغربي (d. A.H. 653 = A.D. 1255).  
شمس الدين عبد الرحمن بن نوح المقدسي (d. A.H. 654 = A.D. 1254).

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

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

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

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

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

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

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

Beginning of the Muqaddimāh:—

الحمد لله البر الجواد الذي جلبت نعمته عن الإحصاء بالتعداد

The Commentary begins on fol. 13<sup>a</sup> thus:—

قال الامام ابو الحسن مسلم بن الحجاج — الحمد لله رب العالمين  
انما بدأ بالحمد لله بصديق أبي هريرة الخ

ending with the last chapter of كتاب الايمان.

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

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

الصد لله تملكه احقر الورط و ادني الفقير محمود بن ابي بكر  
الازهرى الشهير بالمتهد كان الله له حيف لا يكون لنفسه  
وجعل مستقبله خيرا من حاله وامسه آمين و ذلك في شهر  
رجب من شهر سنة ثلاث و اربعين و الف و الله الموفق

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

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

For the author's life and other works see: *Ṭabaqāt al Huffāz*, vol. iv., p. 259; *Mira't al Janān*, fol. 425<sup>a</sup>; *Ṭabaqāt ash Shāfiyah*, by Qaḍi *Shahbāb*, fol. 93<sup>a</sup>; *Ṭabaqāt*, by *Isnāwī*, fol. 458<sup>a</sup>; Brock., vol. i., p. 394.

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

### No. 193.

fol. 204; lines 28; size 10 × 7½; 8 × 6.

### المجلد الثاني

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

The following colophon, dated A.H. 796, says that the present copy was copied from the autograph copy dated A.H. 673:—

آخر المجلد الثاني من شرح صحيح مسلم رحمه الله يتلوه في  
الثالث ان شاء الله تعالى كتاب الجمعة و الصد لله رب العالمين  
قال مؤلفه يعلى النواوي عفي الله عنه فرغت منه يوم الاحد  
الهامس عشر من شهر ربيع الآخر سنة ثلث و سبعين و مستماته  
— نقلت هذا من خط الشيخ محي الدين النواوي احبه الله و

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

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

Scribe ابو بكر بن يوسف بن عثمان الغزاري عفي الله عنه

### No. 194.

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

### المجلد الثالث

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

The colophon runs thus:—

لله الحمد و المنة و به التوفيق و به العصمة اخر المجلد  
 الثالث من شرح مسلم يتلوه انشاء الله تعالى في الرابع كتاب  
 النكاح فرغ ابن فرح من كتابة هذه المجلد في ثالث عشر شهر  
 المحرم سنة ثلاث و ثمانين و مستماتة

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

الحمد لله رب العالمين و صلى الله علي محمد و آله و صحبه و  
 سلم هذا الجزء و المبارك يفظ الشيخ الامام العالم الحافظ الفقيه  
 الزاهد شيخ المحدثين شهاب الدين ابي العباس احمد بن فرح  
 بن احمد اللخمي الشافعي الاشيلي نزيل دمشق كان مولده في

منة اربع و عشرون و مئتاة اموه (اموته) الفرنج ثم لجاه الله تعالى— و حج و سجع بمصر من شيخ الشيوخ عبد العزيز الانصاري و الشيخ عز الدين بن عبد السلام و غيرهما و سجع بد مشق من احمد بن عبد الدائم و ابن ابي البشر و خلق— و حني بهذا الشأن ثم اقبل على تشعيد الالفاظ و فهم المتون . و مذاهب العلماء و كانت له حلقة اقراء الحديث و كان صدوقا متعقفاً و كتب الكثير بخطه المصروع منه الكمال لعبد الغني المقدسي في اربع مجلدات و هذ الكتاب و غير ذلك و افادخلها و تخرج به جماعة و كان مقيما بتره ام الصالح و بمنزلة بها توفي مبطونا في جمادى الاخر (الاخرة) مئة تسع و سبعين و مئتاة وهي مئة فاران و فيها مات خلق رحيمهم الله تعالى

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

### No. 195.

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

### المجلد الرابع

The fourth volume of the same, beginning with كتاب الكاح and ending with كتاب الههاد.

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

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

No. 196.

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

المجلد الخامس

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

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

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

No. 197.

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

Another complete copy of the same in two volumes.

VOL. I.

Beginning like the first vol. of the preceding copy, and ending with the chapter *الا وقام، التي نهى عن الصلاة فيها*. Corresponding with fol. 199<sup>b</sup> of the second volume.

No. 198.

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

VOL. II.

Beginning abruptly with chapter *تحريم الزكوة على رسول الله*, and ending with *باب الحدود وكفارها*, *صلى الله عليه و سلم* *لا اله*. Corresponding with the foll. 90-245 and foll. 1-166 of the third and fourth volumes.

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

### No. 199.

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

Another incomplete copy of the fifth volume of the same, beginning abruptly with the commentary on the chapter **اكل دواء و امتصاب** **التداوي**, and ending with the last chapter of Muslim. Corresponding with fol. 72<sup>v</sup>-185 of the preceding fifth volume.

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

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

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

Scribe علي بن محمد . . . الشافعي

### No. 200.

fol. 298; lines 33; size  $11 \times 6$ ;  $8 \times 5$ .

## الجزء الاول من اكمال الاكمال

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

An extensive commentary on *Ṣaḥīḥ Muslim*.

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

the statement of Abdarraḥmān Aṣ Ṣālibī (d. A.H. 978 = A.D. 1470), a well-known pupil of the commentator, emphatically says that the commentator died in A.H. 828 = A.D. 1425

Beginning:—

الحمد لله العظيم مدطاه — العليم فضله واحسانه الخ

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

I.

Al Muṣṭim, by Ma'āziri (d. A.H. 556 = A.D. 1141).

II.

Ikṡā, by Qaḍī Iyāḍ (d. A.H. 544 = A.D. 1149).

III.

Al Muṣṡim limā aṡḡkala Min Talkhīṡ Kitābi Muṡṡim, by Qarṡabī (d. A.H. 656 = A.D. 1258).

IV

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

Further, he stated that he observed the following abbreviations in his work: م for Ma'āziri (مازري); ع for Iyāḍ (عياض); ق for Qarṡabī (قرطبي); د for Muḡiaddin (معي الدين); and the word shaikh refers to his teacher Muḡammad bin Muḡammad bin 'Urfa, and the word قلت refers to himself.

The colophon runs thus:—

كمل الجزء الاول من اكمال اكمال المعلم في شرح صحيح المسلم  
تعمده الله برحمته للشيخ الفقيه المدرس الخطيب القاضي ابي  
عبد الله محمد بن خليفة الابي — المالكي تعمده الله برحمته و  
يتلوه انشاء الله تعالى في الجزء الثاني كتاب الزكواة

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

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

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

Scribe احمد الشهيربا بن هاني التلواني

No. 201.

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

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

The MS. is hopelessly damaged.

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

No. 202.

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

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

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

قد وقع الفراغ من تحرير هذا المجلد من شرح المسلم رحمه الله  
من تصانيف الشيخ الإمام قدوة الأنام حجة أهل الإسلام مبین  
الحقائق و الدقائق حلال المشكلات كشف المعضلات الشيخ شمس  
الملة و الدين شكر الله سعيه و متع الله المسلمين بطول بقائه  
بمعد و اله في عشرين من شهر الصفر ختمه الله بالخير و الظفر  
من شهر رمتة ست و عشرين و ثمانمائة الهجرية

And from the words *متع الله المسلمين بطول بقائه* in the colophon, it appears that the commentator was still living in A.H. 826. In *Ṭabaqāt ash Shāfi'iyah* by Qaḍī *Shahbah*, fol. 207\*, and in *Uns al Jalīl fi Tarīkhī al Quds wal Khālīl*, fol. 480\*, is mentioned the name of *شمس الدين أبو عبد الله محمد بن عطاء الله الرازي*, *Shamsaddīn Abū 'Abdallāh Muḥammed bin 'Aṭṭāllāh Arrāzī*, who is said to have written a commentary on *Ṣaḥiḥ Muslim*, and who died in A.H. 829



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

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

كتاب الصوم	كتاب الصلوة	كتاب الايمان
	كتاب الزكوة	كتاب البيوع

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

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

### No. 203.

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

الجزء الثاني من كشف مشكل الصحيحين

THE SECOND OF THE FOUR PARTS OF ·

## KASHF AL MUSHKIL AS ṢAḤĪḤAIN.

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

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

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

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

This date agrees with that given by Muhammad bin Ahmad bin 'Umar bin al Husain bin Khalaf al Bagdadi, better known as Ibn al Qat'i, ابن القطيعي (d. A.H. 634 = A.D. 1236). Ibn al Jawzi lost his father at the age of about three years, in A.H. 514 = A.D. 1120. After the death of his father he was placed under the charge of Shaikh Ibn Nasir (d. A.H. 556 = A.D. 1161), whose name the author mentioned on fol. 7<sup>a</sup>. He took keen interest in the education of the orphan, and in course of time gave him lessons from the Musnad of Imam Ahmad bin Hanbal and other works. He travelled to different countries for the sake of learning, and, according to Dahabi, studied under eighty-seven shaikhs. Jawzi made himself master of all the branches of Muhammadan literature, and, referring to this, Yafi'i and some other biographers say that Jawzi was Imâm of his time. As an eloquent preacher he had no equal anywhere, and it is stated that his sermons, which attracted not less than ten thousand persons, were attended by kings, nobles and khalifs. According to the statement of his grandson, Shamsaddin Abû 'al Muzaffar Yûsuf Qizuglâ, commonly called Sibî Ibn al Jawzi, سبط ابن الجوزي (d. A.H. 654 = A.D. 1257). Ibn Jawzi copied out 20,000 books with his own hand. The same Sibî Ibn al Jawzi states that Ibn Jawzi converted 20,000 infidels to Islâm, and one lakh of people pronounced repentance of their sins on his hand, as the result of his preaching. The total of the works composed by Ibn Jawzi as given by Sibî Ibn al Jawzi is 250 or more, while Dahabi remarks that up to his time he did not know any other author who had written such a large number:—

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

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

The present volume beginning thus:—

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

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

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

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

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كشف المشكل من مسند أبي بكر

fol. 5<sup>a</sup>.

كشف المشكل من مسند بريدة بن الحصيب

fol. 8<sup>a</sup>.

كشف المشكل من مسند عائذ بن عمرو المزني

fol. 8<sup>b</sup>.

كشف المشكل من مسند سمرة بن جندب

fol. 10<sup>a</sup>.

كشف المشكل من مسند معقل بن يسار المزني

fol. 11<sup>a</sup>.

كشف المشكل من مسند مالك بن الحويرث

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كشف المشكل من مسند جندب بن عبد الله

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كشف المشكل من مسند مجاشع و مهالد ابني مسعود

fol. 13<sup>b</sup>.

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fol. 13<sup>b</sup>.

كشف المشكل من مسند معاذ بن جبل

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كشف المشكل من مسند ابي بن كعب

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كشف المشكل من مسند ابي طلحة زيد بن سهل

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كشف المشكل من مسند عبادة بن الصامت

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كشف المشكل من مسند ابي ايوب الانصاري

fol. 22<sup>a</sup>.

كشف المشكل من مسند ابي بردة هاني بن نيار

fol. 22<sup>b</sup>.

كشف المشكل من مسند زيد بن ثابت

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كشف المشكل من مسند أبي الدرداء الأنصاري

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الساعدي

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كشف المشكل من مسند عبد الله بن سلام رضي الله تعالى

fol. 41<sup>a</sup>.

كشف المشكل من مسند سهل بن أبي حشمة

fol. 42<sup>a</sup>.

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كشف المشكل من مسند عبد الله بن زيد الأنصاري

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fol. 45<sup>b</sup>.

كشف المشكل من مسند أبي مسعود الأنصاري

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كشف المشكل من مسند شداد بن أوس

fol. 48<sup>b</sup>.

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fol. 66<sup>a</sup>.

كشف المشكل من مسند مالك بن صعصعة

fol. 66<sup>a</sup>.

كشف المشكل من مسند كعب بن عجرة

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كشف المشكل من مسند سلمة بن الأكوع

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كشف المشكل من مسند عبد الله بن العباس

fol. 111<sup>a</sup>.

كشف المشكل من مسند أبي عبد الرحمن عبد الله بن عمر  
بن الخطاب

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

## COMMENTARIES AND THE VARIOUS READINGS OF THE QUR'ÂN.

- |  |   |
|--|---|
| (1) كتاب المغني في التفسير<br>81 parts.                                | (6) الإشارة إلى القراءة المختارة<br>in 4 parts.                 |
| (2) تيسير البيان في تفسير القرآن                                       | (7) تذكرة المنتبه في عيون المشتبه                               |
| (3) كتاب تذكرة الأديب في اللغة في تفسير العرب<br>in 1 vol.             | (8) ورود الأخصان في فنون الألفان<br>in 1 part.                  |
| (4) نزهة النواظر في الوجوه والنظائر<br>in 1 vol.                       | (9) عمدة الراصع في معرفة الناصع والنسوخ<br>in 5 parts.          |
| (5) النواظر في الوجوه والنظائر<br>an abridgment of the preceding work. | (10) المصطفى بكف أهل الرسوخ في علم الناصع والنسوخ<br>in 1 part. |

### THEOLOGY.

- |  |                                   |
|--|-----------------------------------|
| (1) منهاج الوصول الى علم الا<br>صول, in 5 parts. | (4) مسلك العقل, in 1 part.        |
| (2) بيان غفلة القائل بقدوم افعال<br>العباد       | (5) منهاج اهل الا صاية, in 1 vol. |
| (3) غوامض الا لهيات                              | (6) السر المصون                   |
|  | (7) دفع شبهة التشبيه, in 4 parts. |

### TRADITION, LITERATURE AND TAŞAWUF.

- |  |                       |
|--|-----------------------|
| (1) نفي النقل                                    | (15) المعتسب في النسب |
| (2) كتاب الزهدة, in 2 vols.                      | (16) منتجب المنتخب    |
| (3) ارشاد المريدين في حكايات<br>السلف الصالحين   | (17) نسيم الرياض      |
| (4) نقيضة الناقل                                 | (18) اللؤلؤ           |
| (5) غرر الاثر, in 30 parts.                      | (19) كنز المذكر       |
| (6) كتاب المديح                                  | (20) كتاب اللطف       |
| (7) كتاب العلل المتناهية في<br>الا حاديث الراهية | (21) كنوز الرموز      |
| (8) اعلام العالم بحقائق لاسخ<br>الحديث و منسوخه  | (22) كتاب النفيس      |
| (9) السهم المصيب                                 | (23) زين العيص        |
| (10) اخير الذ خائر                               | (24) الشاهد و المشهود |
| (11) العوائد                                     | (25) الملهم           |
| (12) موت الحضر                                   | (26) المد هش          |
| (13) جزء المشيخة                                 | (27) فتوح الفتوح      |
| (14) جزء المسلسلات                               | (28) التعادي الملوكية |
|  | (29) معاداة العقل     |
|  | (30) لقط الجنان       |

- |   |                                     |
|---|-------------------------------------|
| (31) معاني المعاني                                      | (51) تزيين الطريق                   |
| (32) المقعد العظيم                                      | (52) كتاب الرياضة                   |
| (33) ايقاظ الومسان                                      | (53) منهاج الا صابه في معنه الصابة  |
| (34) النبات   | (54) ذخيرة الوعظ                    |
| (35) نزهة الا ديب                                       | (55) الرجز المصروف                  |
| (36) منتهي المتسهي                                      | (56) اوسس و النصة                   |
| (37) تحفة الراعظ  | (57) المطرب الملب                   |
| (38) احكام الا شعار                                     | (58) الصلحي                         |
| (39) كتاب الا ذكاء                                      | (59) زاد الانوار                    |
| (40) الصف على حفظ العلم                                 | (60) منهاج العابدين                 |
| (41) اعلام الا حياء باخلاط الا حياء                     | (61) عقد العناصر في دم خليفة الناصر |
| (42) تعريم النسل  | (62) كتاب ذم عبد القادر             |
| (43) كتاب المصباح                                       | (63) غريب الحديث                    |
| (44) كتاب عطف العلماء على الا مرء و الامراء على العلماء | (64) ملح الاحاديث                   |
| (45) النصر على مصر                                      | (65) الفصول الوعظية                 |
| (46) المهيذ العضدي                                      | (66) المعتبر                        |
| (47) الفجر النوري                                       | (67) المصادقات                      |
| (48) ثبات الخطاء و الصواب عن احاديث الشهاب              | (68) زاهر الجواهر                   |
| (49) كتاب النور في فضل الايام و الشهور                  | (69) الهواثيم                       |
| (50) المختار من الا شعار                                | (70) المرتقى                        |



## HISTORY AND BIOGRAPHY.

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

## JURISPRUDENCE.

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

The colophon runs thus:—

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

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

Not dated, apparently 12th century A.H.

Scribe محمد بن محمد بن علي الحسيني

### No. 204.

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

## الجمع بين الصحيحين

## AL JAM' U BAIN AS ṢAḤIḤAIN.

A collection of Ḥadīṡ from Ṣaḥīḥ *Bukhārī* and *Muslim*.

By Abū 'Abdallāh Muḥammad bin Abī Naṣr Futūḥ bin 'Abdallāh bin Ḥumaid al Azdī al Ḥumaidī al Andalusī al Miṣrī, أبو عبد الله محمد بن أبي نصر فتوح بن عبد الله بن حميد الأزدي الحميدي الأندلسي الميصرقي, who was born in Miṣr some time before A.H. 428 = A.D. 1029, and studied under many traditionists and scholars, among whom the two foremost are: Ibn 'Abd al Barr al Qaṭṭabī al Mālikī (d. A.H. 468 = A.D. 1070) and Ibn Ḥazm (d. A.H. 456 = A.D. 1064). It is said that Ḥumaidī learnt for a considerable period of time under Ibn Ḥazm, studying all his compositions. He travelled to Mecca, Irāq, Syria, Egypt and Qusṭāṭ, and finally settled in Bagdād. Dahabī says that Ḥumaidī first travelled to Mecca in A.H. 448, and met there with Karimah al Marwazī, كريمة المروزي, who was born in Mecca (ولقي بكمة كريمة المروزية أول رحلته وكان في سنة ثمان) but referring to this account the author states, on fol. 502, that he repeatedly studied *Bukhārī* under Karimah bin Aḥmad bin Muḥammad bin Ḥātim al Marwazī, as would appear from the following Isnād of the author to *Ṣaḥīḥ Bukhārī* and *Muslim*, mentioned on fol. 502:—

فاما اسنادنا في هذين الكتابين فقد روينا كتاب الامام أبي عبد الله البخاري بالمغرب على عمير واحدة من شيوخنا باسناد مختلفة متصل بابي عبد الله محمد بن يوسف بن مطر بن صالح بن بشر

بن ابراهيم الفربري عن البخاري تم قرانه بمكة اعزها الله علي  
 المرأة الصالحة كريمة بنت احمد بن محمد بن حاتم المروزي غير  
 مرة لعلو امناها فيه . . . و اما كتاب الامام ابي الحسن مسلم بن  
 حجاج النيسابوري فسمعناه بالقسطاط قراءة علي الشيخ الصالح ابي  
 عبد الله محمد بن الفرّج بن عبد الولي الانصاري و هو روايته  
 عن ابي العباس احمد بن الحسن العافظ الرازي سمعه منه بمكة  
 سنة ست واربع مائة . . . الخ

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

اتعبت نفسي و ما اتعبتها عبثاً  
 لكن لاقف (لاوقف) ما جمعت من كتبي  
 علي الذين لهم في نسخها عرض  
 او رغبة في اقتناء العلم و الادب  
 و ما اريد سوى حسن الدعاء و من  
 رب السماء جزاء السعي و الطلب  
 و الله ينصر من يمضي عزيمتنا  
 فيها و يرفعه في ارفع الرتب  
 امضيته بتلة لله محتسباً فيها  
 فيها الثواب و رضوانا و لا سبب (بلا سبب)  
 اشهدت ربي و اهل الدين فاحتسبوا  
 فيها الشهادة عني فعل محتسب  
 لازلت ابدأ تصبون مجدكم  
 با لصالحات التي تبقلي علي العقب  
 و من يبدله بعد السماع له  
 فشد تعرض للآفات و العطب

افي سطور واوراق مؤلفة  
 تبيع در مساحيه بمقتل  
 اعينه و جميع الناس كلهم  
 من ان يبرأ بسخط الله والغضب  
 يارب انت لنا فاعصم جماعتنا  
 من كل بائنة في الدين والنسب  
 ومن دعا لي بالفقران فاقض له  
 بالخير في كل موجود ومرتقب  
 والفع بكتبي من يسغي رضاك بها  
 وارفعه بالعلم في مبر ومرتقب  
 هذا يغطي وقد اشهدت ناظرة  
 وفي الاداء له نوع من الشرب

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

Beginning:—

الصمد لله الذي لا تحصي نعمته ولا يناسي كرمه — و صلى الله  
 علي محمد الذي اثارني آياته و اوضعت بيانه الخ

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

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

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

المتفق عليه      افراد البخاري      افراد مسلم

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

- (1) كتاب تاريخ الاسم  
(2) جذوة المقتبس في اخبار علماء الاندلس  
(3) كتاب الذهب المسبوك في وعظ الملوك  
(4) كتاب من ادعي الامان من اهل الايمان  
(5) كتاب مخاطبات الاصدقاء في المكاتبات واللقاء  
(6) كتاب تسهيل اليل علم الترميل  
(7) كتاب ذم النميمة  
(8) كتاب ما جاء من النصوص و الاخبار في حفظ الجار  
(9) كتاب الامالي الصادقة

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

Towards the end of fol. 502<sup>b</sup>–504<sup>a</sup> a chapter on the cause of the variance of opinion of the four Imāms is added.

For the author's life see Huffāz, vol. iv., p. 17; Mir'at al Janān, fol. 280<sup>a</sup>; Ibn Khallikān, vol. i., p. 485; Nafh at Tib, vol. i., p. 375.

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

No. 205.

fol. 431; lines 27; size 12 × 9; 9 × 5½.

## الجمع بين الصحيحين

### AL JAM' U BAIN AŞ ŞAHIHAIN.

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

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

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

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

The work is divided into the following books:—

fol. 1<sup>a</sup>.

كتاب الايمان و الاسلام

fol. 20<sup>b</sup>.

كتاب العلم

fol. 23<sup>b</sup>.

كتاب الطهارة

fol. 37<sup>b</sup>.

كتاب الصلوة

fol. 98<sup>a</sup>.

كتاب الزكاة

fol. 106<sup>b</sup>.

كتاب الصوم

fol. 118<sup>b</sup>.

كتاب الحج و العمرة

fol. 149<sup>a</sup>.

كتاب النكاح

fol. 158<sup>a</sup>.

كتاب الطلاق

fol. 163<sup>a</sup>.

كتاب العدة و الاستبراء

fol. 166<sup>a</sup>.

كتاب العتق و التدبير و المكاتب و حقوق المماليك

fol. 168<sup>b</sup>.

كتاب الايمان و النذور

fol. 173<sup>a</sup>.

كتاب البيوع

fol. 184<sup>a</sup>.

كتاب الكسب و طلب المال

fol. 185<sup>a</sup>.

كتاب الدين

fol. 186<sup>a</sup>.

كتاب الرهن

fol. 186<sup>a</sup>.

كتاب الهبة

fol. 188<sup>a</sup>.

كتاب المزارعة و الشرب و احياء الموت

fol. 188<sup>b</sup>.

كتاب اللقطة

fol. 190<sup>a</sup>.

كتاب العيد و الذبائح

fol. 196<sup>a</sup>.

كتاب القصاص و الدية و القسامة

fol. 200<sup>a</sup>.

كتاب الحدود

fol. 208<sup>a</sup>.

كتاب الخلافة و الامارة و القضاء

fol. 212<sup>a</sup>.

كتاب الجهاد (is defective at the end)

fol. 245<sup>a</sup>.

كتاب الصبر (is defective at the beginning)

fol. 244<sup>a</sup>.

كتاب الاذكار و الدعوات

fol. 270<sup>a</sup>.

كتاب الادب

fol. 286<sup>b</sup>.

كتاب الاطعمة

fol. 294<sup>a</sup>.

كتاب اللباس و الزينة

fol. 302<sup>a</sup>.

كتاب الطب و الرقي

fol. 311.

كتاب خلق العالم

fol. 316<sup>a</sup>.

كتاب الفصائل

fol. 410<sup>a</sup>.

كتاب القسمة و ما يتعلق بها



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

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

- كتاب المعتل من الحديث (3) كتاب حافل  
(2) كتاب في الرقائق (4) كتاب جامع من الكتب الستة

For the author's life see: *Huffāz*, vol. iv., p. 144; *Tahdīb al Asmā*, fol. 99<sup>a</sup>; *Mir'āt al Janān*, fol. 351; Brock., vol. i., p. 371.

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

Written in ordinary *Naskh*.

Not dated, apparently 11th century.

### No. 206.

fol. 347; lines 20; size  $11\frac{1}{2} \times 8$ ;  $8 \times 5$ .

## الجلد الرابع من المستدرک

The Fourth Volume of the *Mustadrak*.

A collection of *Ṣaḥīḥ Ḥadīṣ* not mentioned by *Bukhārī* (see above, nos. 129-49), nor by *Muslim* (see above, nos. 188-91), but, according to the author's view, coming under the category of *Ṣaḥīḥ Ḥadīṣ*, according to the conditions laid down by *Bukhārī* and *Muslim*. *Dahabī*, however, maintains that almost all the *Ḥadīṣ* in this work cannot be reckoned as *Ṣaḥīḥ Ḥadīṣ* (ولاریب ان فی المستدرک احادیث كثيرة لیست علی شرط الصفة بل فیہ احادیث موضوعة); see *Huffāz*, vol. iii., p. 242.

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

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

Beginning:—

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

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

- (1) تاريخ نيسابور (4) كتاب الاكليل
- (2) كتاب مزكي الاخبار (5) فضائل الشافعي
- (3) المدخل الي علم الصحيح

For the author's life see: *Huffâz*, vol. iii., p. 242; *Subkî*, vol. iii., fol. 214<sup>a</sup>; *Mir'ât al Janân*, fol. 243<sup>a</sup>; *Isnâwî*, fol. 143<sup>a</sup>; *Tabaqât* by Ibn Mulaqqin, fol. 40<sup>a</sup>; Ibn *Shahbâh*, fol. 26<sup>a</sup>; Ibn *Khallikân*, vol. i., p. 484.

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

Contents:—

fol. 1<sup>a</sup>.

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

ذكر سراري رسول الله صلى الله عليه وسلم

fol. 23<sup>b</sup>.

ذكر بنات رسول الله صلى الله عليه وسلم

fol. 30<sup>a</sup>.

ذكر بنات عبد المطلب عمات رسول الله  
صلى الله عليه وسلم

fol. 32<sup>a</sup>.

ذكر ام هاني بنت ابي طالب ابنة عم النبي  
صلى الله عليه وسلم

fol. 34<sup>b</sup>.

ذكر الشفاء بنت عبد الله القرشية

fol. 35<sup>b</sup>.

ذكر ام عبد الله ليلى بنت ابي حشمة القرشية

fol. 36<sup>a</sup>.

ذكر فاطمة بنت الخطاب

fol. 36<sup>b</sup>.

ذكر اسماء بنت سعيد بن زيد

fol. 37<sup>a</sup>.

ذكر نبيمة ام عبد الله بن عمرو

fol. 37<sup>a</sup>.

ذكر سهلة بنت مهيل

fol. 37<sup>b</sup>.

ذكر ام حبيبة بنت جحش

fol. 38<sup>a</sup>.

ذكر فاطمة بنت ابي حبيش

fol. 38<sup>a</sup>.

ذكر فاطمة بنت المصل القرشية

fol. 38<sup>b</sup>.

ذكر ام ايمن مولاة رسول الله صلى الله عليه وسلم

ذكر اروى بنت كرز القرشية

fol. 39<sup>b</sup>.

ذكر ضباعة بنت الزبير

fol. 40<sup>a</sup>.

ذكر امامة بنت حمزة بن عبد المطلب

fol. 40<sup>b</sup>.

ذكر رمثة (ام رمثة)

fol. 40<sup>b</sup>.

ذكر ام كلثوم بنت عقبة

fol. 41<sup>a</sup>.

ذكر ام خالد بنت خالد

fol. 41<sup>a</sup>.

ذكر فاطمة بنت عتبة بن ربيعة

fol. 41<sup>b</sup>.

ذكر حمنة بنت جهش

fol. 41<sup>b</sup>.

ذكر ام قيس بنت محسن رضي الله تعالى  
عنهما

fol. 42<sup>a</sup>.

ذكر حذامه (خدامة) بنت وهب

fol. 42<sup>b</sup>.

ذكر فاطمة بنت ابي حبيش رضي الله تعالى  
عنهما

fol. 42<sup>b</sup>.

ذكر برة بنت ابي بصرة رضي الله عنها

fol. 43<sup>a</sup>.

ذكر حبيبة بنت ابي بصرة رضي الله عنها

fol. 43<sup>a</sup>.

ذكر ام فودة بنت اد قحافة

fol. 16.  
ذكر اميمة بنت رقيقة رضي الله تعالى عنها

fol. 43<sup>a</sup>.

ذكر بريدة مولاة عائشة

fol. 44<sup>a</sup>.

كتاب مناقب الصحابة رضي الله تعالى عنهم  
اجمعين

fol. 53<sup>a</sup>.

كتاب الاحكام

fol. 62<sup>a</sup>.

كتاب اطعمة

fol. 81<sup>a</sup>.

كتاب الاشربة

fol. 87<sup>b</sup>.

كتاب البر والصلة

fol. 105<sup>a</sup>.

كتاب اللباس

fol. 115<sup>a</sup>.

كتاب الطب

fol. 129<sup>a</sup>.

كتاب الاضاحي

fol. 136<sup>a</sup>.

كتاب الذبائح

fol. 140<sup>a</sup>.

كتاب التوبة والاناة

fol. 153<sup>a</sup>.

كتاب الادب

fol. 170<sup>b</sup>.

كتاب الايمان والندور

fol. 177<sup>a</sup>.

كتاب الرقاق

fol. 191<sup>b</sup>.

كتاب

fol. 200<sup>b</sup>.

كتاب الحدود

fol. 223<sup>b</sup>.

كتاب تعبیر الرؤيا

fol. 237<sup>a</sup>.

كتاب الرقا

fol. 241<sup>a</sup>.

كتاب الفتن

fol. 318<sup>b</sup>.

كتاب الاهوال

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

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

No. 207.

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

مشارك الانوار على صحاح الآثار

**MASHÂRIQ AL ANWÂR ‘ALÂ  
SIHÂH AL ÂSÂR.**

A commentary on the difficult words and phrases of Muwaṭṭaʿ, Bukhārī and Muslim, with the correction of the mistakes as to the Ḥadīṣ, Isnād, names and distinctive places of the traditionists, made by scribes and traditionists, by Abū al Faḍl ‘Iyād bin Mūsā bin ‘Iyād al Yaḥṣabī as Ṣabṭī al Mālīkī, ابر الفضل عياض بن موسي بن عياض

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

For 'Iyād's life and works see: Ibn Khallikān, vol. i., p. 329; Ḥuffāz, vol. iv., p. 99; Mir'at al Janān, fol. 815; Brock., vol. i., p. 369.

The work is arranged in the following alphabetical order:—

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

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

Beginning:—

الحمد لله مظهر دينه المبين — وحائظه من شبه المبطلين الخ

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

Written in good Naskh.

Not dated, apparently 9th century A.H.

Scribe عبد الله بن شمس الدين محمد الموسوي

No. 208.

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

سنن أبي داؤد

SUNAN U ABÎ DÂ'ÛD.

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

## Part I.

Beginning with the Isnād thus:—

اخبرنا الشيخ الاجل الامام العالم الثقة الصدوق عمدة  
الصف برهان الدين محدث الحرمين نصر بن ابي الفرج امتع  
الله المسلمين ببقائه و رضي عنه و ارضاه قال اخبرنا الامام  
الحافظ ابو طالب محمد بن محمد بن ابي زيد العلوي . . . باب  
الرجل يشبوا لبوله

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

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

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

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



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

Scribe الحسن بن عبد الحسين البغدادي

## Part II.

Beginning with the Isnâd thus:—

أخبرنا الشيخ الفقيه أبو الحسن علي بن خلف التلمساني —  
... كتاب الفرائض

and ending with the last Ḥadīṣ of the Sunan.

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

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

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

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

Not dated, apparently 10th century A.H.

## No. 209.

fol. 191; lines 22; size 8 × 6½; 7 × 5.

## الثالث لسنن أبي داؤد

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

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

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

ثم كتاب السنن بعون الله قابلت جميعه بنسخة الفقيه  
مسند بن عنان الأزدي و قابله الفقيه— من نسخة الطرطوسي  
بمدينة الاسكندرية و كان الفراغ من نسخه و مقابلته في العشر  
الاول من المحرم من سنة ست و سبعين و خمسمائة قال  
الفقيه مسند و حدثنا به ايضاً الفقيه ابو بكر محمد بن الوليد  
الطرطوسي عن شيخه قاضي ابي الوليد الباجي عن عبد الله بن  
الوليد عن ابي موسى عيسى بن خلف عن ابي بكر محمد  
بن بكر بن دامه عن ابي داؤد . . . و سمعت جميعه علي  
الفقيه ابي الطاهر (ابن عوف) مع سيف الدين و الجماعة سنة  
خمس و سبعين و خمسمائة

In the same colophon the anonymous scribe says that he studied the whole work under Abū at Ṭāhir, whose full name is Abū at Ṭāhir Ismā'il bin Makki bin 'Isā bin 'Auf al Iskandarāni, أبو الطاهر  
اسماعيل بن مكّي بن عيسى بن عوف الاسكندراني, d. A.H. 581  
A.D. 1185; see Ḥusn al Muḥāḍarah, fol. 224<sup>a</sup>, and Ḥuffāz, vol. iv., p. 130.

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

A note written at the end by Ḥusain bin Yāsuf al Ḥusainī, حسين  
بن يوسف الحسيني, says that in A.H. 584 he, with a group of tradi-  
tionists named here, studied Ḥadīṣ contained in this copy, under  
'Abd al Majīd bin al Ḥusain bin al Ḥusan bin Aḥmad bin Dalīl  
عبد المجيد بن الحسين بن الحسن بن أحمد بن دليل  
الكندي:—

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

روايته عن الشيخ الفقيه الامام ابي بكر محمد بن وليد الطرطوسي — قال اخبرنا الشيخ ابو علي بن احمد بن علي التستري بالبصرة في شهر شوال سنة ثمان و مبعين و اربعمائه — قال حدثنا ابو عمر القاسم بن جعفر بن عبد الواحد الهاشمي — قال حدثنا ابو علي محمد بن احمد اللؤلؤي عن مصنفه (sic) وفقه الله بقراءة ابي عبد الله محمد بن عبد الملك الانصاري ثم القرطبي و سماع الجماعة في هذا — (sic) و الشيخ الصالح ابو محمد عبد الوهاب بن خلف الصيرفي و عبد الملك بن محمد عبد الملك الزيادي — و سليمان بن عثمان بن مخلوف الحداد و ناصر بن عبد العزيز الصنهاجي و عبد العزيز بن عبد القوي الواعظ العطيبي و ابو الربيع سليمان بن حجاج التميمي و ابو محمد بن محمد بن ابي محمد بن محمد بن زرقون (sic) و ابو محمد عبد العزيز بن طاهر الموازيني — و عبد القادر بن عبد الواحد بن طاهر بن ابراهيم الازدي و محمد بن عمر بن محمد بن عمر و مظفر بن يحيى بن ادريس الجذامي و اخرون و ذلك في مدة اخر جمادي الاخر (الاحمرط) سنة اربع و ثمانين و خمسمائة و كتبه حسين يوسف الصيني و سمع مع الجماعة المذكورين سنة اربع و ثمانين و خمسمائة

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

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

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

قرأت الأحاديث المعلمة بالجمرة من هذا الكتاب علي الشيخ  
 الإمام الفاضل الزاهد الوزع الكامل شديد النبراس محمد بن عبد  
 المعطي بن محمود بن عبد المعطي القاه الله بسماع لجميع كتاب  
 السنن من ابن دليل بسنده فسمع انفقها السادة ابو زكريا يحيى  
 بن محمد ابو يوسف بن القطيبة و عبد العزيز بن يوسف التميمي و  
 ابو البركات احمد بن عبد الله بن محمد و ابو علي عبد الرحمن  
 بن حسن عرف بابن حمزة و عبد الوهاب بن يوسف (sic)  
 و داود بن عبد القوي بن دائم بن داود و محمد عبد اللطيف  
 بن ابي المظفر الحزاعي و غيرهم . . . (sic) . . . في يوم الجمعة  
 العشر من ذي الحجة سنة اربع و ثلثين و مائة بالاسكندرية و  
 الحمد لله رب العالمين و صلواته علي سيدنا

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

صح (sic) محمد عبد المعطي بن محمود عبد المعطي

Written in ordinary Naskh.

No. 210.

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

الجامع للترمذي

AL JAMI'.

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

Author: Abū 'Isā Muhammad bin 'Isā at Tarmudī Ad-darir,  
 ترمذي محمد بن عيسى الترمذي الضرير. The word ترمذي  
 is pronounced in three ways: Tirmidī, Tarmid, and Turmud; but

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

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

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

Beginning:—

كتاب الطهارة

باب ما جاء لا تقبل صلاة بغير طهور

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

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

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

Written in ordinary Naskh.

Not dated, apparently 13th century A.H.

A portion of Jami' Turmudi, designated here:—

### المجلد الاول من كتاب الجامع الكبير

Beginning with the Isnād, thus:—

اخبرنا الشيخ الامام العالم الفقيه الورع رضي الدين شرف  
الاسلام ابو اسحق ابراهيم بن محمد بن ابراهيم الجزري رضي  
الله تعالى عنه قراءة عليه و انا اسمع في شهر رمضان من سنة  
احدى و سبعين و خمسمائة قال ابنا الشيخ الامام الحافظ الصالح  
الثقة ابو الفتح عبد الملك بن ابي القاسم بن ابي سهل الكروغي  
رضي الله تعالى عنه قراءة عليه و انا اسمع في شهر سنة  
خمس و اربعين و خمسمائة ببغداد قال حدثنا القاضي الزاهد  
ابو عامر محمود بن القاسم بن محمد بن محمد الأزدي رحمه قراءة  
عليه و انا اسمع في ربيع الاول من اثنين و ثمانين و اربعمئة و  
اخبرنا الشيخ ابو نصر عبد العزيز بن محمد بن علي بن ابراهيم  
الترياقى و الشيخ ابو بكر احمد بن عبد الصمد بن ابي الفضل  
بن ابي الحامد العورجى رحمهما الله تعالى قراءة عليهما و انا  
اسمع في ربيع الاخر من سنة احدى و ثمانين و اربعمئة قالوا  
ابنا ابو محمد عبد الجبار بن محمد بن عبد الله ابي الجراح  
الجراحي المروزي المروزي قراءة عليه— قال حدثنا ابو عباس  
محمد بن فضل المصوبى المروزي الشيخ الثقة— قال حدثنا ابو  
عيسى محمد بن عيسى بن سورة الحافظ رحمه الله تعالى— ابواب  
الطهارة— باب ما جاء لاتشيل صلوة بغير طهور— قال حدثنا  
فتية الخ

and ending with the chapter—

### النهي عن ضرب الخدام

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

The colophon runs thus:—

الحمد لله رب العالمين حمدا دائما مباركا فيه كما يحب ربنا  
ويرضى — وصلي الله وملائكته — علي خير خلقه محمد  
النبي الامي الولي المصطفى سيد المرسلين — و خاتم النبيين  
و علي آله و اهل بيته و صحابته — اجمعين — صلوة دائمة  
الى يوم الدين . . . و كتب علي بن احمد بن هبة الله  
المعروف بابن الكزاية الخطيب (sic) العمري و هو يستغفر الله —  
من الزيادة و النقصان و يسأل الله العفو و الرضوان كتبه  
لنفسه نفعه الله به و خسر لمن نظرفيه و دعا له بالعق من النيران  
و لجميع المسلمين و ذلك مع وفق الفراع منه في يوم الاثنين  
مستهل شهر ربيع الاخر من سنة و مبعين و خمسماية

Written in bold and good Naskh.

Dated A.H. 572.

Scribe علي بن احمد بن هبة الله المعروف بابن الكزاية

### No. 212.

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

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

### الجزء الثاني

Beginning with the following Isnād:—

اخبرنا الشيخ ابو الفتح عبد الملك بن ابي القاسم بن ابي  
سهل الهروي الكروخي قراءة عليه و انا اسمع فاعرفه قال اخبرنا  
ابو بكر احمد بن عبد الله الغورجي و ابو نصر عبد العزيز  
التريافي و القاضي ابو عامر محمود بن القاسم الازدي قال اخبرنا  
ابو محمد عبد الجبار ابن محمد الجراحي قال اخبرنا ابو العباس  
محمد بن احمد المصوبي قال اخبرنا ابو عيسى محمد بن عيسى  
الترمذي —

and ending with the Ḥadīṣ of the chapter:—

ما جاء على الجالس في الطريق

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

Written in a beautiful Naskh.

Not dated, apparently 6th century A.H.

### No. 213.

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

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

اطعمة

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

Written in ordinary Nasta'liq.

Not dated, apparently 13th century A.H.



No. 214.

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

Another fragment of Jami', designated here:—

الجزء الثاني

Beginning with the Ḥadīṣ:—

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

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

Written in good Naskh.

Dated A.H. 1292.

Scribe علي بن احمد بن مصطفى غنيم السكندري الصفي

No. 215.

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

المجتبى

AL MUJTABA.

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

Beginning with Isnād thus:—

VOL. I.

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

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

The usual beginning—

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

is given here on the margin.

Author: Abū 'Abdarrahmān Aḥmad bin Shu'aib bin 'Alī bin Sīnān bin Bahr al Khurāsānī, احمد بن شعيب بن علي بن سنان بن بحر الغراماني, was born in Nasā' in Khurāsān A.H. 215 = A.D. 830, where he studied Ḥadīṣ under سعيد بن قتيبة (d. A.H. 240 = A.D. 855). He travelled to Hijaz, 'Irāq, Egypt, and Syria, and studied under the following traditionists:—

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

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

أبو كريب محمد بن العلم (d. A.H. 243 = A.D. 863),

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

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

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

(1) فضائل صحابة (2) مناقب (3) مسند مالك  
(4) مسند علي

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

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

From the following note—

ميمون البداية جمادي الاولى ١٢٣٩ هـ

made by the scribe on the margin of the title-page, it appears that the scribe commenced to transcribe the copy in Jumād 1. A.H. 1239.

The present volume ends with كتاب الزكوة.

## No. 216.

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

## VOL. II.

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

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

Colophon runs thus:—

آخر كتاب الاشربة وهو آخر كتاب المجتبى

### No. 217.

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

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

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

Written in ordinary Nasta'liq.

Dated A.H. 1258.

### No. 218.

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

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

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

عن الزهري قال اخبرني سالم عن ابيه قال رأيت النبي صلي  
الله عليه و سلم اذا اعجله السير في السفر يؤخر صلاة المغرب  
حتى يجمع بينهما و بين العشا

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

جز الجزء و يتلوه الشاء الله تعالى في الذي يليه باب السلم

Part viii, foll. 37-56<sup>b</sup>, begins with the chapter—

السلام

and ends with the chapter—

مدر القراءة في صلوة الكسوف

Corresponds with foll. 72<sup>a</sup>-90<sup>b</sup> of the preceding copy:—

الجزء الثامن من السنن المأثورة عن رسول الله صلى الله عليه وسلم تأليف أبي عبد الرحمن أحمد بن شعيب بن نصر السائي رواية أبي بكر أحمد بن محمد بن إسحاق البستي عنه رواية القاضي أبي نصر أحمد بن الحسين بن الكبار رواية الشيخ أبي محمد عبد الرحمن بن حمد الدولي مساعداً للشيخ أبي الحسن سعد الخير بن محمد بن سهل اللصاري

Part x. (part), foll. 57<sup>a</sup>-57<sup>b</sup>, begins with the chapter—

الأمر بالوتر

and ends with a portion of—

باب وقت الوتر

Corresponds with fol. 101<sup>a</sup>.

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

أبو الفضل محمد بن ناصر بن محمد بن علي البغدادي  
(d. A.H. 550 = A.D. 1153)

أبو البركات عبد الرحمن بن محمد  
(d. A.H. 577 = A.D. 1180)

أبو النجيب عبد القاهر بن عبد الله بن محمد بن عمرو السهروردي  
(d. A.H. 563 = A.D. 1166)

أبو الفرج عبد الرحمن بن علي بن محمد الهوزي  
(d. A.H. 597 = A.D. 1200)

and others who had studied the present work under—

أبو الحسن سعد الخير بن محمد بن سهل اللصاري

(d., according to Mir'at al Janân, fol. 313<sup>b</sup>, A.H. 541 = A.D. 1144).

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

Written in good Naskh.

No. 219.

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

زهر الربى علي المجتبى

## ZUHAR AR RUBÂ 'ALÂ AL MUJTABÂ.

A commentary on Nasa'i's *Mujtabâ*, by 'Abdarrahmân as Suyûfî (for his life, see above, pp. 3, 4), on the model of his commentary on *Bukhârî* (see no. 168).

Beginning:—

الحمد لله لا تحصي منه و الصلوة و السلام علي معد الذي  
اشرفت انواره

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

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

قال المؤلف رحمه الله تعالى فرغت من تاليفه يوم الجمعة عاشر  
ربيع الاول سنة اربع وتسعمائة

Written in good Naskh.

Dated Medina, A.H. 1115.

تم زهر الربى علي المجتبى سنن الامام النسائي رحمه الله  
بعد صلوة الظهر بساعة من نهار السبت لخمس مضت من شهر

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

محمد بن جابر Scribe

No. 220.

fol. 350; lines 10; size  $11\frac{1}{2} \times 6$ ;  $8 \times 4$ .

سنن ابن ماجه

### SUNANU IBNI MĀJA.

The 6th canonical collection of traditions.

Author: Abū 'Abdallāh Muḥammad bin Yazīd al Qazwīnī, أبو  
ابو طاهر محمد بن يزيد القزويني, commonly called Ibn Māja (born  
A.H. 200 = A.D. 824). He studied Ḥadīṣ under the traditionists أبو طاهر  
ابو بكر بن أبي شيبة (d. A.H. 254 = A.D. 868), ابن مروح  
(d. A.H. 255 = A.D. 850), and هشام بن عمار (d. A.H. 245 = A.D. 859), and several authors of  
repute have taken him as their authority for Ḥadīṣ.

He died in A.H. 243 = A.D. 856.

See for his life: Yāqūt, vol. iv., p. 90; Ibn Khallikān, vol. i., p. 484;  
Ḥuffāz, vol. ii., p. 209; Mir'āt al Janān, fol. 171<sup>b</sup>; Ilāj. Khāl., vol. i.,  
p. 477; Brock., vol. i., p. 163.

Beginning:—

قال انا ابو زرعة طاهر بن محمد بن طاهر المقدسي الصوفي  
... باب اتباع سنة رسول الله صلى الله عليه وسلم حدثنا ابو  
بكر بن ابي شيبة حدثنا شريك عن الاعمش عن ابي صالح عن  
ابي هريرة قال قال رسول الله صلى الله عليه وسلم ما امرتكم به  
فعلوه وما نهيتكم عنه فانتهوا

This work is divided into thirty-two Bābs, subdivided into 1,500  
chapters, and contains 4,000 Ḥadīṣ.

Some authorities take Muwaṭṭa' as the 6th canonical collection of  
traditions, against the opinion of the majority who give that place to  
Sunan i Ibn i Māja. Dahabī and Yāfī' mention Ibn Māja as a historian

and one well versed in Tafsir, and Ibn Khallikān says that Ibn Māja wrote a commentary on the Qur'ān and a history, which, however, do not seem to be in existence.

For other copies see Paris, 706; Br. Mus., 1564; Alger, 492-3; Ragib, 259-60; A. S., 542-44; Köper, 293.

The work has been lithographed in Delhi, 1282.

The colophon runs thus:—

آخر كتاب من ابن ماجة — الصد لله رب العالمين و صلي  
الله علي محمد و اله و اصحابه اجمعين تمام شد ابن ماجة بتاريخ  
١٢٦٢  
بست و دويم شهر ذي الحجة

Written in good Nasta'liq.

Dated A.H. 1262.

Scribe سيد بهادر علي

No. 221.

fol. 189; lines 21; size 10 × 7; 8 × 4½.

شرح سنن ابن ماجة

## SHARHU SUNANI IBNI MĀJA.

The 2nd part or Juz of the commentary on Ibn Māja (جزء ثاني), containing the commentary on the chapter—

تصت كل شعر جنابة

and ending with the commentary on the chapter—

النهي عن انشاء السؤال في المسجد

Commentator: Abū 'Abdallāh Muḡlatā'i bin Qiliġ bin 'Abdallāh 'Alā-addin al Bakjari al Hikri al Hanafi, ابو عبد الله مغلطائي بن قليج، was born in A.H. 698 = A.D. 1290. He studied most branches of Muhammadan literature, but was a specialist in biography and tradition. He was appointed teacher of Ḥadīṡ in Madrasah Zāhiriyyah in Cairo. Husn al



Muḥāḍarah, fol. 174, says that he wrote more than a hundred works, but few of them are known to his biographers. He died in A.H. 762 = A.D. 1361. See *Ad Durar al Kāminah*, fol. 540<sup>a</sup>; *Ḥasan al Muḥāḍarah*, fol. 174<sup>b</sup>; *Hāj. Khal.*, vol. i., p. 477; *Brock.*, vol. ii., p. 48.

Beginning:—

باب تصت كل شعر جنابة حدثنا مضر بن علي الجهضمي ثنا  
الحرف بن وجيه ثنا مالك بن دينار عن محمد بن سيرين عن  
ابي هريرة قال قال رسول الله صلى الله عليه وسلم ان تصت كل  
شعر جنابة فاغسلوا الشعر وانثوا البشر قلب هذا حديث لما رواه  
ابو داود اتبعه الحرف حديثه منكر وهو ضعيف كذا في كتاب  
الذؤلوي الخ

Besides the works mentioned by Brock., vol. ii., p. 48, the following are enumerated in *Tāj at Tabaqāt*, vol. viii., part i., fol. 381:—

- |                      |                       |
|----------------------|-----------------------|
| (1) شرح صحيح البخاري | (3) ذيل علي التهذيب   |
| (2) ذيل علي المؤلف   | (4) جمع اوهام التهذيب |
| والمختلف             | (5) شرح ابي داود      |

The following colophon gives the date of composition A.H. 739:—

آخر الجزء الثاني من (sic) ويتلوه الجزء الثالث باب الصلوة  
في اعطان الابل فرغ من هذه المجلدة في شوال سنة تسع وثلاثين  
ومسبعمائة

The colophon is followed by a note, signed by the commentator, in which he says that in A.H. 741 he himself arranged the folios of this MS. in the *Zāhiriyyah Madrasah*. The handwriting of the note and of the text are the same; the present copy is thus an autograph.

الصد لله امتن الله تعالى لجمع هذه المجلدة بالمدرسة الظاهرية  
وذلك في مستهل صفر احدى واربعين ومسبعمائة مغلطائي

There are marginal notes throughout the copy.

Written in good *Naskh*.

Dated A.H. 739.

No. 222.

fol. 49; lines 33; size  $11\frac{1}{2} \times 7\frac{1}{2}$ ;  $9 \times 6\frac{1}{2}$ .

مصباح الزجاجة على سنن ابن ماجه

MISBÂḤ AZ ZUJÂJAH 'ALÂ SUNANI  
IBNI MÂJA.

A commentary on the Sunan of Ibn Mâja, following the same lines as the author's commentaries on the other five canonical collections of traditions.

Author: 'Abdarrahmân bin Abî Bakr as Suyûtî, عبد الرحمن بن أبي بكر السيوطي (see above, no. 219).

Beginning:—

الصد ذي الحلال والاکرام والصلوة والسلام على رسوله محمد  
سيد الانام الخ

In the preface, which contains a short life of Ibn Mâja, he says that he promised in his commentary on Bukhârî (see 'Tawshih, fol. 1<sup>a</sup>) to write a commentary on each of the six canonical collections:—

وقد عزمتم على ان اضع على كل من الكتب الستة كتابا على  
هذا النمط

The colophon runs thus:—

هذا اخر تعليق على سنن ابن ماجه والصد لله على كل حال  
ووافق الفراغ من رقم هذه النسخة المباركة ضوة لهار الاثنين  
٢٨ من شهر شوال من سنة ١١١٦ من الهجرة النبوية على صاحبها افضل  
الصلوة وازكي السلام بالمدينة المنورة على يد افقر العباد واحوجهم  
الى ربه اللطيف القادر محمد بن جابر غفر الله له ولوالديه ولمشائخه  
ولا حبابه ولاخوانه في الله والصد لله رب العالمين

The present commentary and the انجاح العاجلة by 'Abd al Ganî were lithographed on the margin of the edition of Ibn Mâja published in Delhi, A.H. 1282.

For other copies see Br. Mus., 1564; Alger, 492-3; Ragib, 259-60; Brook., vol. i., p. 163.

Written in ordinary Naskh in Medina, A.H. 1116.

Scribe محمد بن جابر

No. 223.

fol. 415; lines 30; size  $13\frac{1}{2} \times 10$ ;  $9 \times 6$ .

جامع الاصول الى احاديث الرسول

JÂMI' AL USÛL ILÂ AHÂDÎŞ AR RASÛL.

A collection of the traditions of Bukhârî, Muslim, Mawatta', Turmudî, Abû Dâ'ûd and Nasa'î, in two volumes.

By Majdaddîn Abû as Sa'âdât al Mubârak bin Abî al Karam Muḥammad bin Muḥammad bin 'Abdalkarîm bin 'Abdalwâhid ash Shaibânî Ibn al Aṣṣir al Jazari, محمد الدين ابو السعادات المبارك بن ابى الكرام محمد بن محمد بن عبد الواحد الشيباني ابن الاثير الجزري.

Vol. I.

Beginning:—

الحمد لله الذي اوضح لمعالم الاسلام سبيلا وجعل السنة للاحكام

دليلا

The author was born, A.H. 544 = A.D. 1149, in Jazīratu Ibn 'Umar, where he was brought up and educated. He travelled to Manṣal (where he settled permanently) and Bagdād, and amassed a vast knowledge in all the branches of Islamic literature. According to his own statement, fol. 18-19\*, he attended lectures on the following six works under several traditionists:—

I. Bukhârî, in Maṣṣal, A.H. 588 = A.D. 1192, under—

شيخ جمال الدين زين الاسلام ابو عبد الله محمد بن محمد بن

سرايا بن علي بن نصر بن احمد بن علي

II. Muslim, in Maṣṣal, A.H. 585 = A.D. 1189, under—

أبو يامر عبد الوهاب بن هبة الله بن عبد الوهاب البغدادي

from whom he received a sanad for narrating the Ḥadīṣ of Muslim—and

صياء الدين شيخ الاسلام أبو أحمد عبد الوهاب بن علي بن علي  
الامين

III. Muwaṭṭaʿ, in Maṣṣal, A.H. 588 = A.D. 1192, under—

أبو بكر يحيى بن سعيد بن تمام القرطبي الأزدي

IV. Turmudī, in Bagdād, A.H. 586 = A.D. 1190, under the aforesaid—

أبو أحمد عبد الوهاب

V. Abū Dāʿūd, in Bagdād, under the same.

VI. Nasaʿī, in Bagdād, A.H. 586 = A.D. 1190, under—

أبو القاسم بن نعيم بن صدقة

His two younger brothers, ʿIzzaddīn Abū ʿl Ḥasan (d. A.H. 630 = A.D. 1232) and Diyāʿaddīn (d. A.H. 637 = A.D. 1239), were also specialists in some branches of Arabic literature, and the former composed the famous historical work, *Al Kāmil*. Abū ʿl Barakāt al Mustawfī remarks that Majdaddīn was a famous scholar of his age (see Ibn Khallikān, vol. i., p. 441). He at first entered the service of Mujaḥidaddīn Qāʾimāz (قائم) bin ʿAbdallāh (d. A.H. 595 = A.D. 1199), the Governor of Maṣṣal, for writing letters to kings and nobles; and subsequently, of ʿIzzaddīn Muṣʿūd I. (A.H. 576–589 = A.D. 1180–1193), the fifth king of the Atābaks of Maṣṣal. After the death of ʿIzzaddīn Muṣʿūd I., he continued to enjoy the same favour from the king's son, Arslān Shāh I. (A.H. 589–607 = A.D. 1193–1210). An attack of paralysis compelled him to retire from the royal service. Ibn Khallikān says that Majdaddīn spent his last days in the composition of books and in prayer, and that he was constantly surrounded by scholars, who helped him in his literary productions. Majdaddīn built a rest-house in a village of Maṣṣal, and bequeathed all his property for the endowment of the same under a trust deed. Shortly afterwards he died, in A.H. 606 = A.D. 1209.

For his life and works see: Ibn Khallikān, vol. i., p. 441; *Mirʾāt al Janān*, fol. 377<sup>a</sup>; *Subkī*, vol. vi., fol. 274; *Isnāwī*, fol. 48<sup>a</sup>; Ibn Shāhba, fol. 67<sup>a</sup>; *Hāj. Khal.*, vol. i., p. 244; *Brock.*, vol. i., p. 357.

The confusing arrangement and omissions of Ḥadīṣ in the *Tajrīd* (a similar collection of Ḥadīṣ by Ibn Ruzāin, d. A.H. 513 = A.D. 1119)

induced him to write the present work. He supplied all the omissions, arranged the Ḥadīṣ in a more systematic order, and gave explanations of all difficult Ḥadīṣ. He mentions the Jam' bain as Ṣaḥīḥain (see No. 204 in this volume) as his source for Bukhārī and Muslim, and for the remaining four he relied on his own copies of the works.

The following abbreviations have been observed in the present work: ب for Bukhārī, م for Muslim, ط for Muwatta', د for Abū Da'ūd, ن for Nasa'i. The work is divided into three Rukns: I. deals with the science of tradition and the author's Isnād; II. contains Ḥadīṣ arranged in alphabetical order, subdivided into 129 Books, 131 Bābs, 513 Faṣls, and 291 Far's, followed by an appendix, called كتاب اللواحق, dealing with Ḥadīṣ omitted from Rukn II.; III. contains explanations of difficult Ḥadīṣ, lives of the Prophet, his descendants and companions, and a detailed description of the contents of the work, subdivided into three Fanna and six Qisma.

The present volume comprises Rukn I. and the first portion of Rukn II., ending with the letter ط.

The title of the work is written on a gilt ground, within a golden circle.

#### No. 224.

fol. 392; lines 30; size  $13\frac{1}{2} \times 10$ ;  $9 \times 6$ .

#### Vol. II.

Continuation of the same, containing the latter half of Rukn II. and the whole of Rukn III. It begins with the letter ع thus:—

حرف العين ويشتمل على ستة كتب - كتاب العلم - كتاب العقو -  
كتاب العتق - كتاب العدة - كتاب العارية - كتاب العسر - الكتاب  
في العلم وفيه ستة فصول الفصل الاول في الصف عليه

For other copies of the work see: Berlin, Nos. 1311-16; Br. Mus. Suppl., No. 145; Jeni, 181-03; Cairo, i., 294; Rampore Library, Nos. 66-70.

Both the volumes are written in beautiful Naskh. Dated A.H. 843.

Scribe محمد بن مرضي بن المجتهد الحسيني

## No. 225.

fol. 351; lines 25; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $7 \times 3\frac{1}{2}$ .

الفصول شرح جامع الأصول

AL FUSŪL SHARHU JĀMI' AL UṢŪL.

A rare commentary on the preceding work.

The name of the commentator is not given anywhere in the work, but on the title-page the following note, by an anonymous writer, says that it was composed by 'Alī bin Ḥusāmaddīn al Muttaqī, علي بن حسام الدين المتقي (d. A.H. 977 = A.D. 1569; see Brock., vol. ii., p. 384). هذا الكتاب هو من مؤلفات الشيخ علي بن حسام الدين المتقي وبعث مؤلفه

The biographers of 'Alī bin Ḥusāmaddīn do not mention the present work in the list of his compositions, but on comparing the present MS. with the autograph copy of Jawāmi' al Kilām, جوامع الكلم, by this author, see Hand-list, No. 1411, it is found that the handwriting of the two MSS. is identical. This fact, and the frequent corrections and alterations in the present MS., support the statement of the anonymous note, and leave little doubt that the present copy is an autograph of 'Alī bin Ḥusāmaddīn.

Beginning:—

الحمد لله الذي امرنا بالاعتداء بالسنة واعطانا علمها بالمنة

The commentator in the preface says that he undertook the present work in view of the fact that to his knowledge there did not exist any commentary on the Jāmi' al Uṣūl.

The colophon runs thus:—

حفظنا الله تعالى من آفات الدارين وعصمنا الله من الهداء  
الظالمين ونصرنا على المنافقين واعاذنا من عذاب الكافرين

Written in good Naskh.

Not dated, apparently 10th century A.H.

No. 226.

fol. 187; lines 27; size 11 x 9; 8½ x 6.

تجريد الاصول من احاديث الرسول  
TAJRÎD AL UṢŪL MIN AḤĀDÎṢ  
AR RASŪL.

An abridgment of the *Jāmi' al Uṣūl*, excluding the *Isnād* and repeated *Ḥadīṣ*, in two volumes.

VOL. I.

Beginning:—

الحمد لله رب العالمين حمد الشاكرين والصلوة والسلام على  
سيد المرسلين

By Hibatallah bin Qādī al Qudāt Najmaddīn bin 'Abdarrāḥīm bin Qādī al Qudāt Shamsaddīn Ibrāhīm bin al Bārizī al Ḥamawī, هبة الله بن قاضي القضاة نجم الدين بن عبد الرحيم بن قاضي القضاة شمس الدين ابراهيم بن البازي الحموي, who was born in Ḥamāt, in A.H. 645 = A.D. 1247, and studied under his father, grandfather, and some others, such as *Shāikh* 'Izzaddīn Abū 'l 'Abbās Aḥmad bin Ibrāhīm al Wāsiṭī al Fāruṣī (d. A.H. 694 = A.D. 1294), and Jamāladdīn Muḥammad bin 'Abdallah bin Mālik (d. A.H. 672 = A.D. 1273). He received a sanad from *Shāikh* 'Izzaddīn bin 'Abdassalām (d. A.H. 660 = A.D. 1262). In a short period he made himself master and specialist in Muḥammadan Law, and surpassed all the scholars of his age in that branch of learning. He secured for himself a world-wide reputation and general respect, and in a short time became Qādī of his native place, a post which was held by his ancestors in times past. The fact that he did not accept any salary or remuneration for the post testifies to his pious feelings. Even when discharging the responsible duties of Qādī, he did not give up the idea of learning, and devoted part of his time to composition. It is stated in *Ṭabaqāt Ibn Shāhba*, on the basis of reliable authorities, that he composed nearly fifty works, and collected a large number of books for his own use. He repeatedly performed pilgrimages, became blind in his latter days, and died in A.H. 728 = A.D. 1338.

For his life and works see: Subkt, vol. vii., fol. 300; Ad Durar al Kāminah, vol. ii., fol. 637; Ibn Shāhba, fol. 131<sup>b</sup>; Hāj. Khal., vol. i., p. 244; Brock., vol. ii., pp. 86 and 116.

The author in the preface says that he studied the *Jâmi' al Uṣûl* under *ذو النون أبو العباس أحمد بن أبي الكريم الواسطي*, who studied under *Majdaddîn*, the author of *Jâmi' al Uṣûl*. He further adds that as the work, *Jâmi' al Uṣûl*, was a lengthy one, it was not utilized by the public, hence the present abridgment. The *Isnâds*, repeated *Ḥadīṣ*, and commentaries on *Ḥadīṣ*, with few exceptions, are omitted.

Beside the present work and works mentioned in Brock., vol. i., p. 388, vol. ii., pp. 86, 116, the following works of the author are enumerated by *Ibn Shabba* in his *Ṭabaqât*, fol. 131<sup>b</sup>:—

- (1) *روضات الجنان في تفسير القرآن*
- (2) *المجتبى*
- (3) *شرح الشاطبية*
- (4) *كتاب الوفا*
- (5) *شرح البهجة*
- (6) *كتاب المجرد من مسند امام الشافعي*
- (7) *لمنيز العجز*
- (8) *الدرة في صفه الجح والعمرة*
- (9) *كتاب الزيد*
- (10) *كتاب المبكر في الجمع بين مسائل المصنوع والمختصر*

The present work is mentioned in *Köpr.*, 257; *Jeni*, 138.

On the title-page it is noted within a red circle that the present copy was transcribed for the library of *Ḥusain bin Abi Bekr bin Ibrâhîm an Nazîlî*, a scholar of the 10th century A.H.

برسم خزانة الفقيه الاوحد النبيه الاحمد الوجيه شرف الدنيا  
والدين الحسين بن أبي بكر بن ابراهيم النزيلي

The aforesaid *Ḥusain bin Abi Bekr* records in the margin of the title-page the date of birth of his son, *Abū Aḥmad Abū 'l Maḥāsîn*, in A.H. 911.

ولد الولد السعيد المبارك الرشيد السيمون الجمعة ان شاء الله  
تعاملى ابو احمد ابو العباس بن حسين بن أبي بكر بن داود النزيلي  
شهر ربيع الآخر سنة احدى عشر وتسعمائة انبته الله لهاب الصالحين الخ



Three foll. before the title-page contain a few sanads and quotations from different works on Ḥadīṣ.

Foll. 1<sup>b</sup>-2<sup>b</sup> contain a sanad for narrating the Ḥadīṣ contained in the present work and reciting other works on different branches of Muḥammadan learning, granted by 'Abdarrahmān bin Abi Bekr as Ṣiddīqī bin Ibrāhīm bin Aḥmad bin Zaid, in A.H. 912, to his son, whom he calls Najīb.

### بسم الله الرحمن الرحيم

الحمد لله رب العالمين على ما أعم وصلواته على سيدنا محمد  
المصطفى وعلى آله أهل الصدق والوفاء وأصحابه النجباء الأتقياء وبعد  
فقد أجزفت الولد النجيب من أمدته الله بسواد توفيقه وأبان له  
المنهج الواضح من طريقته وجملته خلفاً صالحاً من سلفه . . . رواه كتب  
التفسير والحدِيث والفقه واللغة والأصول والفرائض والخصاص وكلما  
يجوز لي روايته . . . انتهت هذه الإجازة يوم الاثنين والعاسع والعشر  
من شهر ذي القعدة عام ألفا عشر وتسعمائة . . . كتب ذلك الفقير  
الفقير المعترف بالقصور والتقصير عبد الرحمن بن أبي بكر الصديق  
بن إبراهيم بن أحمد بن زيد وكذلك قرأ عليّ الولد المذكور جميع  
كتاب تجريد الأصول المصغر من جامع الأصول في أحاديث الرسول  
للإمام العلامة شرف الدين عبد الرحيم الصنوبر الشهير بالبارزي وقد  
أجزفت له روايته الخ

Foll. 2<sup>b</sup>-3<sup>a</sup> quote a different work on Ḥadīṣ.

Fol. 3<sup>b</sup> contains a sanad, dated A.H. 1044, granted by 'Abdallah, the grandson of Ḥusain bin Ibrāhīm an Nazīlī, to his son.

Written in good Naskh.

Dated A.H. 901.

علي بن داؤد بن أحمد الهبي Scribe

No. 227.

fol. 111; lines 32; size  $12\frac{3}{4} \times 9$ ;  $9\frac{1}{2} \times 7$ .

VOL. II.

Continuation of the same, beginning:—

ترجمة الابواب التي اولها ضادلوم يرو في حرف الضاد . . . .  
حرف الضاد وفيه كتابان

Written in a later ordinary Naskh. Dated A.H. 1185.

Scribe الحسن بن محمد بن يعقيل

No. 228.

fol. 330; lines 34; size  $13 \times 8$ ;  $10 \times 5\frac{1}{2}$ .

تيسير الوصول الى جامع الأصول

TAISÎR AL WUSÛL ILÂ JÂMI' AL UŞÛL.

Another abridgment of the Jâmi' al Uşûl, arranged in alphabetical order.

By Abû 'Abdallah 'Abdarrahmân bin 'Alî bin Muḥammad bin 'Umar bin 'Alî bin Yûsuf Wajthaddîn agh Shuibânî az Zabîdî bin Daiba', أبو عبد الله عبد الرحمن بن علي بن محمد بن عمر بن دايع، who was born in Zabîd, A.H. 866 = A.D. 1461. A few months after his birth his father 'Alî went to India, where he died in A.H. 876 = A.D. 1471; hence 'Abdarrahmân was brought up by his maternal grandfather, Sharafaddîn Abû 'l Ma'rûf Ismâ'il bin Muḥammad al Mubârîzî, (d. A.H. 884 = A.D. 1479), who took every possible care and interest in his education, and trained him personally. He also received education

from his maternal uncle, Muḥammad Ṭaiyib bin Ismā'il bin Muḥammad al Mubārizi, محمد طيب بن اسماعيل بن محمد المبارزي. In A.H. 883 he studied كتاب الزهد (a work on jurisprudence by Hibatallāh, d. A.H. 728 = A.D. 1338) under 'Umar bin Muḥammad al Ash'ari (d. A.H. 887 = A.D. 1482). At the end of the same year he went to Mecca with only seven Dinars, which he had inherited from his father, and performed his first pilgrimage. He returned from Mecca to Zabīd four days after his grandfather's death in A.H. 884 = A.D. 1479, and stayed there for about a year with his uncle, and at the end of 885 A.H. = A.D. 1480, he proceeded to Mecca for the second time, and then returned again to Zabīd, where he visited Aḥmad bin Aḥmad bin 'Abdallāṭif az Zabīdī, عبد اللطيف (d. A.H. 893 = A.D. 1487), and studied under him the six canonical collections of traditions and other collections of Ḥadīṣ, and after completing his study under him he attended lectures on jurisprudence under Jamāladdīn Abū Aḥmad at Ṭabari. In A.H. 896 = A.D. 1490 he performed a third pilgrimage, and in A.H. 897 = A.D. 1491 met Muḥammad bin 'Abdarrahmān as Saḥḥāwī, محمد بن عبد الرحمن السهوي (d. A.H. 902 = A.D. 1497) in Mecca, and attended lectures on Ḥadīṣ under him. He then returned to Zabīd and composed بغية المستفيد and كشف الكرمه (a history of Zabīd, which was highly appreciated by Shihābaddīn al Malīk az Zāfir 'Āmir bin Ṭāhir (A.H. 894-923 = A.D. 1488-1517), the fourth king of the Ṭāhirids of Yaman, who called the author to his court in Yaman, and showed him great favour. A few months afterwards he made an abridgment of the Bugyat al Mustafid, and entitled it Al 'Iqd al Būhir fi Tārīkh dawlati bani Ṭāhir, العقد الباهر في تاريخ دولة بني طاهر, dealing particularly with the accounts of the Ṭāhirid Dynasty. Soon after he was appointed a teacher of Ḥadīṣ, in Zabīd, where he continued to deliver lectures till his death in A.H. 944 = A.D. 1537.

For his life see: An Nūr as Sāfir, fol. 214; Hāj. Khal., vol. i., p. 275.

Beginning:—

الحمد لله الذي يسر الوصول الى جامع الاصول من حديث الرسول

The author in the preface mentions that sanads for narrating Ḥadīṣ of the Tajrid al Uṣūl were granted to him by Aḥmad bin Aḥmad az Zabīdī and Muḥammad bin 'Abdarrahmān as Saḥḥāwī. The author at the end gives the date of composition, A.H. 916.

For other copies compare Paris, 730; Alger, 498; Rāgib, 251; Cairo, 293.

This work has been lithographed in Calcutta, A.H. 1252 = A.D. 1836.

Beside the present work and works mentioned by Brock., vol. ii., p. 480, the following are enumerated in *An Nûr as Sâfir*, fol. 228<sup>a</sup> :—

- (1) كتاب غاية المطلوب
- (2) كشف الكرمه
- (3) مصباح المبشكاة
- (4) كتاب المعراج
- (5) مولد النبي

The following colophon, written on a gilt ground within two circles on foll. 329<sup>b</sup> and 330<sup>a</sup>, says that the present copy was transcribed by Aḥmad bin Ṣalāh al Khawlānī for Bilāl Muḥsin bin Aḥmad Rājih :—

الحمد لله الذي وفقني لا تمام هذا الكتاب الجليل النفيس بعد  
صلاة العصر من نهار الخميس لعله ثامن عشر شهر ربيع الاول من  
شهور سنة اثنين وخمسون ومائة بعد الالف من الهجرة النبوية علي  
صاحبها افضل الصلوة والسلام وانا افقر عباد الله اليه واحوجهم  
لديه . . . احمد بن صلاح الخولاني . . . برسم مالكة الاخ المحب في  
الله الكريم المسامح بلال محسن بن احمد راجح الخ

Written in good Naskh.

Dated A.H. 1152.

No. 229.

fol. 253; lines 32; size  $12\frac{1}{2} \times 8\frac{1}{2}$ ;  $9 \times 6$ .

تحفة الاشراف بمعرفة الاطراف

**TUHFAT AL ASHRÂF BI MA'RIFAT  
AL AṬRÂF.**

A collection of the traditions of the six canonical collections, and of the following works on tradition which are, in the author's opinion, equivalent to the six canonical collections in genuineness and some other respects.

- (1) كتاب الشماثل by Turmuḍī.
- (2) كتاب العلل by Turmuḍī.
- (3) عمل اليوم والليلة by Nasa'ī.
- (4) كتاب المراميل by Abū Dā'ūd.

The traditions are arranged under the *Musnad* of those *Ṣaḥābī* (Companions of the Prophet) from whom the *Ḥadīṣ* is narrated. The names of the *Ṣaḥābī* are arranged in alphabetical order. The entire work is in four volumes.

#### VOL. I.

Beginning:—

الحمد لله رب العالمين واشهد ان لا اله الا الله وحده لا شريك له  
اله الاولين والاخرين واشهد ان محمدا عبده ورسوله ام المتقين وخاتم  
النبيين الخ

Author: Abū 'l Ḥajjāj Yūsuf bin 'Abdarrahmān bin Yūsuf bin Jamāladdīn al Mizzī al Qudā'ī al Kalbī ash Shāfi'ī, أبو الحجاج يوسف بن جمال الدين المزني القضاعي الكلبي الشافعي, was born in Ḥalab A.H. 654 = 1254 (Brock., vol. ii., p. 64, wrongly fixes birth in A.H. 643), and was taken as a child by his father to Mizza, where he was brought up. In A.H. 675, he studied under 'Alī Ibn Abī 'l *Khair* and others the six canonical collections and the following works:—

- (1) كتاب الحلية
- (2) مسند امام احمد بن حنبل
- (3) معجم طبراني

In A.H. 683 he left Mizza for Arabia and Egypt, where he attended lectures on different branches of Arabic literature, and soon distinguished himself as a traditionist and scholar. In A.H. 704 he came to Damascus, and settled there permanently. For the next twenty-three years and a half he taught *Ḥadīṣ* in the *Ashrafiya Madrasah*. From A.H. 727 he devoted his time to composition and transcribing MSS. (he is known as a good scribe), and in A.H. 742 = A.D. 1314 he died.

For his life and works see: *Ḥuffāz*, vol. iv., p. 290; *Isnāwī*, fol. 452; *ad Durar al Kāminah*, vol. ii., fol. 681; *Ṭabaqāt*, by Ibn Shāḥba, fol. 149<sup>b</sup>.

In the preface he says that he relied on the collections of *Ḥadīṣ* by

Bukhârî and Muslim, and on the works اطراف الصحيحين (which are a sort of index to the Ḥadīṣ of Bukhârî and Muslim), two independent works bearing the same name, by Ibrâhîm bin Muḥammad ad Dimishqî (d. A.H. 401 = A.D. 1010), and Khalaf bin Muḥammad al Wâsiṭî (d. A.H. 401 = A.D. 1010).

For the Ḥadīṣ of the remaining four canonical collections, and for the four works on Ḥadīṣ mentioned above, the author relied upon the work الاشراف علي معرفه الاطراف, by Abû 'l Qâsim bin 'Asâkir (d. A.H. 571 = A.D. 1175). Abû 'l Hajjâj prefers the arrangement and style of اشراف, consequently he observed the same style and arrangement in his own work. He began the work in A.H. 696 and completed it in A.H. 722 :—

وكان الشروع فيه يوم عاشورا سنة ست وتسعين ومستمائة وختم  
في الثالث من ربيع الآخر سنة اثنين وعشرين ومبعمائة

For other copies of the work see Berlin, nos. 1374-57, and Alger 499-500.

Written in good Naskh, in different hands.

Not dated, apparently 10th century A.H.

### No. 230.

fol. 172; lines 32; size  $12\frac{1}{2} \times 8\frac{1}{2}$ ;  $9 \times 6$ .

Vol. II. and a portion of Vol. III. of the same.

#### VOL. II.

Beginning :—

من مسند عبد الله بن عباس بن عبد المطلب بن هاشم القرشي الخ

Vol. II. ends on fol. 101<sup>a</sup>, and on 102<sup>b</sup> Vol. III. begins thus :—

عبيد الله بن عبد الله بن عمر الخطاب

and ends abruptly with the following heading—

من مسند عبد الله بن عمر الخطاب

Written in ordinary Naskh by different hands.

Not dated, apparently 10th century A.H.

No. 231.

fol. 224; lines 32; size  $12\frac{1}{2} \times 8\frac{1}{2}$ ;  $9 \times 6$ .

Continuation of Vol. III. of the same.

Beginning:—

ومن مسند عبد الله بن عمر بن هلال

Written in ordinary Naskh.

Dated A.H. 1259.

No. 232.

fol. 314; lines 32; size  $12\frac{1}{2} \times 8\frac{1}{2}$ ;  $9 \times 6$ .

VOL. IV. of the same.

Wrongly designated in the title-page as 3rd part (الجزء الثالث).

Beginning:—

سعيد بن مسيب الخزومي عن أبي هريرة

Written in ordinary Naskh.

Dated A.H. 1126.

This manuscript and the preceding one are written by the same scribe يحيى بن مصنف بن حسين.

No. 233.

fol. 171; lines 27; size  $10\frac{1}{2} \times 7$ ;  $7 \times 5$ .

النكت الظراف على الاطراف

AN NUKAT AZ ŻIRÂF 'ALÂ AL AṬRÂF.

A work believed to be unique, containing a collection of Ḥadīṣ not included by Mizzi in his work, Tuhfat al Ashraf (see preceding Nos. 229-32), and corrections of the mistakes committed by him in the same.

By Aḥmad bin 'Alī bin Muḥammad bin 'Alī bin Ḥajar al 'Asqalānī,  
 أحمد بن علي بن محمد بن علي بن حجر العسقلاني (d. A.H. 852 =  
 A.D. 1449).

For his life see the present vol., p. 49, No. 159.

Beginning:—

الحمد لله الذي لا تتعقب احكامه ولا ينفد ولو كان اليصر مدادا  
 لكلماته كلمه النح

Ibn Ḥajar in the preface says that the work *Tuḥfat al-ashraf* is unanimously admitted to be an authority on the subject, but when he devoted his time to reading and studying the work he noticed several omissions of Ḥadīṣ, and mistakes, which he sometimes noted in separate papers, and sometimes on the margin of his own copy of the *Tuḥfah*. Subsequently he found that the following authors:—

- I. Muḡaltā'ī at Turki (d. A.H. 762 = A.D. 1361);
- II. Ḥāfiẓ Ibn Kaṣīr (d. A.H. 774 = A.D. 1373);
- III. Ḥāfiẓ 'Abdarrahīm 'Irāqī (d. A.H. 806 = A.D. 1404);
- IV. Waliaddin bin 'Abdarrahīm al 'Irāqī,

had also pointed out the omissions and mistakes of Mizzi, which they noted down on the margins of their copies of the *Tuḥfah*, and on which they had composed small treatises. After that, Ibn Ḥajar discovered that Mizzi himself had collected some of the omitted Ḥadīṣ in his small treatise *لواحق الاطراف*. It is said in the preface that Ibn Ḥajar, at the request of some of his friends, composed the present work, basing it on his notes and on the treatises of the authors mentioned above.

A note on the title-page, copied from an autograph note on the title of the autograph copy of *An Nukat*, says that Ibn Ḥajar, in A.H. 839, collected the materials for the present work, together with the notes on the margin of his own copy of *Tuḥfat al-ashraf* and other notes made by him in A.H. 805.

النكت الطراف على الاطراف جمع الفقير احمد بن علي بن حجر  
 الشافعي نقلت من حواشي نسختي من كتاب الاطراف للمزي في  
 اواخر سنة تسع وثلاثين وثمانمائة وكتب كتبت منه شيئاً يسيراً  
 في سنة خمس وثمانمائة ثم الحقت فيه اشهاد والله المستعان هكذا  
 وجدت ذلك بخط جامعه تغمده الله تعالى برحمته باول نسخته المنقول  
 هذا منها



The title-page bears the two following notes by persons in whose possession the MS. was for some time.

(i) Written in A.H. 999, by Ṣafīaddīn bin 'Alā' as Ṣāfawī, ملكه اضعف عباد الله القوي صفي الدين بن علاء الصفوي صفي الله قلبه لصفاء صبغته عام 999.

(ii) Written by Yahyā bin 'Isā, الصد لله رب العالمين ملكه من فضل ربه الكثير الي الله يعطي بن عيسى.

Another note on the margin of the last fol. says that the present copy has been compared with the autograph copy, بلغ مقابلة باصل المصنف الذي هو يخطه والله الصد والمنة.

Ibn Hajar in the following colophon gives the date of his notes on the margin of the *Tuhfah* as A.H. 802, and the date of completing the present composition, comprising those notes, as A.H. 839.

آخر ما جمعته من حواشي الاطراف والله الحمد وامسأله العفو علقبت سنة اثنين وثمانائة وفرغت من لقلها يوم الاحدلى عاشر ذيقعدة عام تسع وثلاثين وثمانائة

The colophon is certified to be Ibn Hajar's colophon by the scribe thus:—

هذا لفظه بصروفه ومن خطه تعدده الله برحمته اكملت ذلك يوم الخميس سابع المحرم سنة سبع وخمسين وثمانائة بالمسجد الحرام كتب محمد المدعو عمر بن فهد المكي الهاشمي

The scribe محمد المدعو عمر بن فهد المكي, a well-known traditionist, author of *Al Mu'jam* and a pupil of Ibn Hajar, died in A.H. 885 = A.D. 1480. See Brock., vol. ii., p. 175.

Written in Magribī character.

Dated A.H. 857.

Foll. 2-21<sup>b</sup> and foll. 57-69 are written in good Naskh, by a different hand from the rest of the MS. The condition of the MS. suggests that the scribe obtained possession of the foll. numbered above belonging to an older MS., and then transcribed the remaining portions from the autograph copy.

## No. 234.

fol. 439; lines 20; size  $11 \times 7\frac{1}{4}$ ;  $7\frac{1}{2} \times 5$ .

مجمع الزوائد ومنبع الفوائد

MAJMA' AZ ZAWÂ'ID WA MANBA'  
AL FAWÂ'ID.

A collection of the traditions which, in the author's opinion, are worth being added to the Hadîṣ of the six canonical collections.

By Nûraddîn bin Abû 'l Ḥasan bin 'Alî bin Abî Bakr bin Sulaimân bin Ḥajar al Haiṣamî, نورالدين بن ابو الحسن بن علي بن ابي بكر بن سليمان بن حجر الهيثمي, an eminent scholar, Ṣaḥîḥ and traditionist, who was born in A.H. 735 = A.D. 1334, and died in Cairo in A.H. 807 = A.D. 1405.

For his life see: Ḥusan al Muḥadḍarah, fol. 176; Tâj at Ṭabaqât, vol. ix., fol. 90<sup>a</sup>; Brock., vol. ii., p. 76. Ḥâj. Khal., in vol. ii., p. 360, says the author collected the materials from the following works:—

- I. Musnad of Imâm Ahmad bin Ḥanbal, d. A.H. 241 = A.D. 855.
- II. Musnad by Abî Bakr al Bazzâz, d. A.H. 292 = A.D. 905.
- III. Musnad of Abû Ya'la al Maṣṣalî, d. A.H. 446 = A.D. 1064.
- IV. Three Ma'âjim, Al Mu'jam aṣ Ṣagîr, Al Mu'jam al Awsaṭ, and Al Mu'jam al Kabîr, by Sulaimân bin Ahmad at Ṭabarânî, d. A.H. 360 = A.D. 971.

Beginning abruptly thus:—

هذا قلم نسأله ولم يحدثنا فقال مالكم لا تكلمون ولا تذكرون الله  
قولوا الله احمد والحمد لله وسبحان الله وبحمده الخ

The present copy is the first of the four parts, as would appear from the following colophon:—

تم الجزء الاول من اربعة اجزاء من مجمع الزوائد بحمد الله تعالى  
ومنه ولطفه

A few foll. at the beginning are wanting.

For another copy see Cairo, vol. i., p. 349. The work is not printed.

Written in good Naskh.

Dated A.H. 1021.

Scribe محمد بن الحاج ناصر بن محمد

# AL MASÂNÎD.

No. 235.

fol. 45; lines 22; size  $10\frac{1}{2} \times 6$ ;  $7 \times 5\frac{1}{2}$ .

مسند أبي حنيفة

## MUSNADU ABÎ ḤANÎFA.

A collection of Musnad Ḥadîṣ, i.e. Ḥadîṣ related from the Prophet in the proper chain of Isnâd.

By Imâm Abû Ḥanîfa Nu'mân bin Ṣâbit al Kûfî, **امام ابو حنيفة**, the founder of the Ḥanafî school, and the first of the four founders of the four sects of Sunnis. The date of birth of this Imâm is much confused by his biographers. The author of *Al Jawâbir al Muḍiyyah* mentions three dates, viz. A.H. 61, 63, and 80, and holds the last date as correct, **والصحيح انه ولد ثمانين وقيل احدى وميتين**. Almost all his biographers agree that the Imâm died in A.H. 150 = A.D. 767, and it has been mentioned by several reliable biographers that he died at the age of 70. This at once suggests that he was born in A.H. 80 = A.D. 699. This date is supported by the statement of the Imâm's son Ḥammâd (*d.* A.H. 196 = A.D. 812) and his grandson Ismâ'il (*d.* A.H. 212 = A.D. 828), both of whom say that he was born in A.H. 80 = A.D. 699, **قال سمعت الواقدي يقول سمعت حماد بن ابي حنيفة يقول ولد ابي سنة ثمانين وقال اسمعيل بن** See No. 238, *Jam'u Masânîdi, Abi Ḥanîfa*, fol. 9<sup>a</sup>, **حماد بن ابي حنيفة . . . ولد جدي سنة ثمانين**. See Ibn Khallikân, vol. ii., p. 163. Beside these statements we have Abû Ḥanîfa's own statement regarding his date of birth in A.H. 80 in the present Musnad, fol. 45<sup>a</sup>.

**ابو حنيفة قال ولدت سنة ثمانين وقدم عبد الله بن انس صاحب رسول الله صلى الله عليه وسلم بالكوفة**

After devoting a short time to preliminary education, he engaged in trade, when Imâm Shu'bi al Kûfî (*d.* A.H. 109 = A.D. 728, see *Ansâbu Sam'ânî*, p. 334) advised him to continue his studies. By his advice Abû Ḥanîfa left trade and began to study the different branches of Islamic literature under various traditionists and scholars, and mostly under Shaikh Ḥammâd bin Sulaimân (*d.* A.H. 120 = A.D. 738),

a well-known lecturer and professor of jurisprudence in Kûfa, and in a short period he secured a wide reputation for learning and commanded the highest respect for his knowledge. In A.H. 120 Abû Hanîfa was appointed a lecturer at Kûfa in Hammâd's place, and the fame of his lectures reached distant countries within a very short time, and people from every quarter began to flock to him. Although he has not narrated a very large number of traditions, he is generally admitted to be an authority on the same. He devoted the greatest part of his time to delivering lectures and holding discourses with atheists and infidels, whom he overcame. These discourses gained for him a world-wide celebrity, and in a very short time he was declared Imâm. He thus founded the Hanafî school, which is regarded as most reasonable and philosophical.

Imâm Mâlik, the founder of the Mâlikî school (for his life see the present volume, p. 1), in connection with Abû Hanîfa's powers of reasoning and argument, remarks that if Abû Hanîfa had intended to prove a wooden pillar to be one of gold, he could easily have done so.

قيل لمالك هل رأيت أبا حنيفة قال نعم لو كلمته في هذه  
السارية أن يجعله ذهباً لقام بعجته

See Ibn Khallikân, vol. i., p. 164.

Abû Hanîfa's authority in jurisprudence is unanimously admitted. As regards his merit, Imâm Shâfi'î, the founder of the Shâfi'î school (d. A.H. 204 = A.D. 820), says that he who wishes to learn jurisprudence must have recourse to Abû Hanîfa.

من أراد أن يتبحر في الفقه فهو عيال على أبي حنيفة وكان أبو  
حنيفة ممن وفق له الفقه

See Ibn Khallikân, vol. ii., 164.

Abû Hanîfa was widely known for his devotion and piety. On account of his piety, and fearing the responsibilities of Qâdîship, he more than once refused to accept the post of Qâdî of Kûfa. In the reign of Marwân II. (A.H. 127-132 = A.D. 744-750) he had to suffer punishment when he declined the post of Qâdî, and was obliged to leave Kûfa for Mecca. In the reign of Ja'far Manṣûr, the second Abbaside Caliph (A.D. 136-158 = A.D. 754-775), he came back to Kûfa, and towards the end of A.H. 150 he was called by the Caliph to Bagdâd, and offered the post of chief judge (ناضي القضاة), but he declined the appointment. The Caliph, on hearing of the refusal, ordered the Imâm to be brought to him immediately by force, and gave him two alternative orders, either to take the appointment or go to jail. The Imâm preferred the latter. A few days afterwards

the Imâm was called to the court and again asked to accept the appointment. But the Imâm did not alter his mind, and refused more strongly than before. The Caliph became very angry, and ordered him to be punished publicly with ten stripes daily. The Imâm preferred this disgraceful punishment to the acceptance of the appointment. This tyranny, which continued for ten days, ended in the death of the great Imâm Abû Hanîfa, which took place in Bagdâd in A.H. 150 = A.D. 767. He was buried in the cemetery called Al Khaizurân. It is said that his funeral prayers were attended by fifty thousand people, and that they were repeated not less than six times. He left behind him a son, Hammâd, and a large number of followers and pupils, and even to this day the number of his followers greatly exceeds that of the followers of the other three schools.

For his work and life see: Ibn Khallikân, vol. ii., p. 163; Huffâz, vol. i., p. 151; Mir'ât al Janân, fol. 78; Al Jawâbir al Muḍiyah, fol. 13; Khairât al Hisân, 'Uqūd al Jumman, Ṭabaqât al Ahnâf by Mullâ 'Alî Qârî, fol. 63; Ṭabaqât Sâdât al Ahnâf, fol. 4; Taqrîb al Tahdîb, p. 262; Arbuthnot's History, p. 87; Brock., vol. i., p. 169; Hâj. Khal., vol. ii., p. 230; Tâj at Ṭabaqât, vol. ii., part I., fol. 695.

Beginning:—

الحمد لله الذي شرع لنا ديناً قوياً وهدانا إليه صراطاً مستقيماً الخ

The Musnad of Imâm Abû Hanîfa, like the Muwaṭṭa' of Imâm Mâlik (see present vol., No. 121), exists in sixteen forms, in which the traditions are narrated from different sources (see for the details of fourteen forms, present vol., No. 238). The present Musnad is collected by Mûsâ bin Zakaryâ bin Ibrâhîm bin Muḥammad bin Sa'id al Haskafî (d. A.H. 650 = A.D. 1252), and is narrated with his Isnâd to Abû Hanîfa.

اما بعد فهذه مسند الامام ابي حنيفة رضي الله تعالى عنه برواية  
الحصكفي ذكر اسناده عن حماد بن سليمان مسلم الاشعري

Beside the present, the following works of the Imâm are mentioned by Mullâ 'Alî Qârî in his Ṭabaqât, fol. 14<sup>a</sup>-15<sup>b</sup>:—

- (1) الفقه الاكبر
- (2) كتاب الوصايا
- (3) العالم والمتعلم

The existence of the third work cannot be traced at present in any catalogue, but Mullâ 'Alî Qârî in the same Ṭabaqât mentions the names of persons who had seen the work, and expresses his desire to write a commentary on the same if he could get a copy of it.

لعلي اذا ظفرمت بالعالم والمتعلم اشرحه بعون الله

After carefully searching the list of 'Alī Qārī's compositions, we do not find any commentary on the work, hence it appears that 'Alī Qārī did not succeed in getting a copy of the same.

Beside those mentioned above, the following works—

(1) كتاب الاوسط

(2) كتاب المقصود

are mentioned by the authors of *Ḥadāiq al Ḥanafīya* as being Abū Ḥanīfa's compositions, but the existence of these two works is also not traced. In the present *Musnad*, towards the end, we find that a few *Ḥadīṣ* have been directly transmitted by Abū Ḥanīfa from the *Ṣaḥābi* Anas bin Mālik (d. A.H. 92 = A.D. 687); but the truth is that he had not received any *Ḥadīṣ* from him (see *Ḥuffāz*, vol. i., p. 151). Mullā 'Alī Qārī, in his commentary, No. 237, has a long discussion on the point, but fails to give us any final opinion on the subject. The present *Musnad* is not mentioned in any catalogue, but it was printed in the *Aṣṣaḥ al Maṭābi'* of Dehli in A.D. 1903.

The present MS. bears two seals of

المتوكل علي الله المنان بن مولانا نورالدين ميان

one towards the end and another on the title-page.

Written in good *Naskh*.

The present MS. and MS. No. 122 are both written in the same hand, with the same date (A.H. 1005), by the scribe نواب بن محذوم ميان

### No. 236.

fol. 96; lines 10; size  $9 \times 6\frac{1}{4}$ ;  $6\frac{1}{2} \times 3$ .

Another copy of the same, beginning like the above.

The following note was written (apparently in the 14th century A.H.) by Bashīraddīn Aḥmad, who says that he studied a few *Ḥadīṣ* of the present *Musnad* under Maulawī Muḥammad Ishāq ad Dehlawī, a well-known Indian traditionist and Arabic scholar, who received the sanad for narrating *Ḥadīṣ* from his grandfather Shāh 'Abdal 'Azīz (d. A.H. 1228 = 1813). Maulawī Muḥammad Ishāq died in Mecca in A.H. 1262 = A.D. 1846 (see *Ḥadāiq al Ḥanafīyah*, p. 473).

بسم الله الرحمن الرحيم

الحمد لله رب العالمين والعاقبة للمتقين والصلاة والسلام على  
رسوله محمد وآله واصحابه اجمعين اما بعد فيقول بشير الدين احمد

حفا الله عنه بالسننات قد سمعت بعض الحديث من هذا السند بن  
مولانا محمد اسحق الدهلوي المشهور في الآفاق بالمحدث وقرأت  
عليه بعضها بامسناد جده المشهور بمولانا عبد العزيز حفر الله روحه  
واجازني بعضها بامسناد الصحيحة الى الخصكفي (الخصكفي) وقال  
هو حدثنا بامسناد الصحيحة الى الامام النعمان بن ثابت ابي حنيفة  
الكوفي رحمه الله وهو قال قد سمعنا عن حماد وغيره كذا في هذا  
الكتاب والله اعلم بالصواب

The marginal notes are not frequent.

Written in Nasta'liq.

Dated A.H. 1263.

سليم صمداني Scribe

### No. 237.

fol. 93; lines 10; size  $9 \times 6\frac{1}{2}$ ;  $6\frac{1}{2} \times 3$ .

شرح مسند أبي حنيفة

## SHARHU MUSNADI ABÎ HANÎFA.

A commentary on the above Musnad.

By Mullâ 'Alî bin Sultân Muḥammad al Qârî al Hirawî, ملا علي بن سلطان محمد القاري الهروي

سلطان محمد القاري الهروي, a well-known scholar, traditionist, and the author of a large number of compositions. He was born in Herat. The date of his birth is not given by his biographers. 'Alî Qârî travelled to Mecca, where he thenceforward permanently resided, and studied there under Shaiḥ 'Abdallâh as Sindhî al Makki (d. A.H. 996 = A.D. 1589), Shihâbaddîn Ibn Hajar al Haiṣamî (d. A.H. 978 = A.D. 1566), Shaiḥ Quṭbaddîn Muḥammad bin Muḥammad al Ḥanafî al Makki (d. A.H. 990 = A.D. 1583), and other scholars and traditionists. His natural intelligence and industry made him a master of learning. In a short time the fame of his learning and the reputation of his authorship spread far and wide. Though 'Alî Qârî's compositions are less in number than those of Suyûtî, they are highly regarded and more valued than Suyûtî's, as 'Alî Qârî based his work on critical investigation as well

as on quotation from others, while Suyûtî (see No. 123) based his work generally on quotation.

'Alî Qârî died in A.H. 1014 = A.D. 1605. For his life and work see: *Khulâṣat al Aṣar*, vol. iii., p. 185; *'Iqd al Jawâhir*, fol. 66; *Tāj at Ṭabaqāt*, vol. xi., fol. 59; *Ithāf an Nubalâ*, p. 325; *Hadaïq al Hanafiyyah*, p. 399; Brock., vol. ii., p. 394.

Beginning:--

الحمد لله الذي هداانا الى الملة العنفيه - اما بعد فيقول خادم  
الكتاب القديم والحديث الثويم علي بن سلطان محمد القاري ان هذا  
فتح لطيف وشرح شريف للمستند المستند الى الامام الاعظم الخ

On fol. 2", 'Alî Qârî says that *Shaikh* 'Abdallâh as Sindhî (d. A.H. 996 = A.D. 1589) reads the name of the narrator of the Musnad as *Khaskafî*, but 'Alî Qârî, referring to *Al Jawâhir al Muḍiyah*, corrects it as *Ḥaskafî*:

الصصكفي بفتح الهاء المعجمة وسكون الصاد المهملة فقاء مفتوحة  
فكاف فياء نسبة كذا رأيت مضبوطاً بخط شيخنا مولانا عبد الله السندهي  
رحمه الله تعالى لكن في الجواهر المضيه في طبقات العنفيه للشيخ  
عبد القادر القرشي الصصكفي بفتح الهاء المهملة وسكون الصاد  
المهملة وفتح الكاف وفي اخرها الفاء نسبة الى حصن كيف مدينة  
من ديار بكر

The title of the commentary is not mentioned anywhere in the present work, but 'Alî Qârî incidentally mentions its title as *Musnad al Anâm* in the preface of his work *Ṭabaqāt al Ahnâf* (see Hand-list, No. 2451), thus:—

اما بعد فيقول الائق بكرم ربه الباري علي بن سلطان محمد  
القاري لما وفقني الله سبحانه بلطفه الهفي وتوفيقه الوفي على كتابة  
مسند الانام شرح مسند الامام

The following colophon, which has been copied from an autograph copy, gives the date of composition as A.H. 1012, in Mecca:—

كتب مولفه علي بن سلطان محمد القاري عامله ربه الباري بلطفه  
الصفى وكرمه الوفي بمكة المشرفة المكرمة وقبلة الكوفة المعظمة يوم  
الجمعة المباركة من مشهور عام اثني عشر بعد الالف من الهجرة النبوية



A note below the colophon gives the date of transcription as A.H. 1083.

هذا تاريخ التصنيف وتاريخ الكتابة سنة ١٠٨٣

Another note below the above note says that the present MS. is a copy of an autograph copy.

لقل من خط مصنفه كتبه مصد علي الكوكبي ثم ملا صادق اللاهوري

The present commentary with its text was printed first in A.H. 1300 = A.D. 1884, at the Muḥammadi Press, Lahore, and again at the Mujtabā'ī Press, Dehli, A.D. 1903.

Written in good Naskh.

Dated A.H. 1083.

### No. 238.

fol. 464; lines 25; size  $9\frac{1}{2} \times 4$ ;  $9 \times 6$ .

جمع مسانيد ابي حنيفة

## JAM'U MASÂNÎDI ABÎ ḤANÎFA.

(also called Musnadu Khwârazmî, مسند خوارزمي)

A collection of Musnad Ḥadiṣ transmitted from Abû Ḥanîfa, by the following 14 authors:—

I. Abû Muḥammad 'Abdallāh bin Muḥammad bin Ya'qûb bin al Ḥārīṣ al Ḥārīṣī, ابو محمد عبد الله بن محمد بن يعقوب بن العاريف (d. A.H. 340 = A.D. 952, see al Jawāhir al Muḍīyah, fol. 130).

II. Ḥāfiẓ Abû'l Qāsim Ṭalḥa bin Muḥammad bin Ja'far, الحافظ ابو القاسم طلحة بن محمد بن جعفر (d. A.H. 380 = A.D. 992).

III. Ḥāfiẓ Abû'l Ḥasan bin Muḥammad bin Muẓaffar bin Mūsā bin 'Isa bin Muḥammad, الحافظ ابو الحسن بن محمد بن مظفر بن موسى (d. A.H. 374 = A.D. 986).

IV. Ḥāfiẓ Abû Na'im Aḥmad bin 'Abdallāh bin Aḥmad al Isfahānī, ابو نعيم احمد بن عبد الله بن احمد الاصفهاني (d. A.H. 430 = A.D. 1039)

V. Abū Bakr Muḥammad bin Abdalbāqī bin Muḥammad al Anṣārī, أبو بكر محمد بن عبد الباقي بن محمد الأنصاري (d. A.H. 303 = A.D. 915).

VI. Abū Aḥmad 'Abdallāh bin 'Adī al Jurjānī, أبو احمد عبد الله بن عدي الجرجاني (d. A.H. 365 = A.D. 977).

VII. Ḥasan bin Ziyād al Lu'lu'i, حسن بن زياد اللؤلؤي (d. A.H. 204 = A.D. 820).

VIII. Ḥafīẓ 'Umar bin al Ḥasan Ashnānī, حافظ عمر بن حسن الأشناني (d. A.H. 347 = A.D. 961).

IX. Ḥafīẓ Abū Bakr Aḥmad bin Muḥammad bin Khālid, حافظ أبو بكر احمد بن محمد بن خالد الكلاعي (d. A.H. 305 = A.D. 821).

X. Ḥafīẓ Abū 'Abdallāh Muḥammad bin Ḥusain bin Muḥammad bin Khusrāw, حافظ أبو عبد الله محمد بن الحسين بن محمد بن خسرو (d. A.H. 523 = A.D. 1129).

XI. Imām Abū Yūsuf Qādī al Qudāt, امام أبو يوسف قاضي القضاة (d. A.H. 182 = A.D. 797). The collection of Musnad traditions narrated by Abū Yūsuf is called نسخة أبي يوسف.

XII. (a) Imām Muḥammad bin al Ḥasan ash Shaibānī, امام محمد بن الحسن الشيباني (d. A.H. 180 = A.D. 804). The collection of traditions narrated by Imām Muḥammad is called نسخة امام محمد.

(b) A few Musnad Ḥadīṣ quoted by Imām Muḥammad from Abū Ḥanīfa which are mentioned in his work al-Āṣār.

XIII. Ḥammād, son of Abū Ḥanīfa, شيخ حماد ولد أبي حنيفة (d. A.H. 196 = A.D. 812).

XIV. Abū al Qāsim 'Abdallāh bin Muḥammad bin Abī al 'Awām, أبو القاسم عبد الله بن محمد بن أبي العوام (d. A.H. 405 = A.D. 1014).

Author: Abū 'l Mu'ayyid Muḥammad bin Muḥammad al Khawārazmī, أبو المؤيد محمد بن محمد الخوارزمي, who was born in Khawārazm in A.H. 593 = A.D. 1197. He studied jurisprudence under Ṭābir bin Muḥammad al Ḥafṣī, and travelled to Bagdād and Damascus, where he studied Ḥadīṣ, and then returned to Khawārazm, of which

place he was appointed Khatīb and Qāḍī. A few years later he resigned the appointment and went to Mecca to perform the pilgrimage, and from Mecca he came to Egypt, and then to Damascus, and thence to Bagdād, where he delivered lectures on jurisprudence till his death in A.H. 665 = A.D. 1266. For his life see: *al Jawāhir al Muḍīyah*, fol. 128<sup>b</sup>; *Tāj at Tabaqāt*, vol. viii., fol. 97; *Hāj. Khah.*, vol. ii., p. 320; *Brock.*, vol. i., p. 169.

Beginning:—

يقول اصغف عباد الله تعالى واحقرهم واحوجهم الى عفرة وافقرهم  
محمد بن محمد الخوارزمي مولدا الحمد لله الذي سقانا بطوله من  
اصفى شرائع الشرائع

The author, in his preface, says that when he was in Syria he heard that some ignorant Syrian, out of evil motive and malice, condemned Abū.Ḥanīfa for his weakness in Ḥadīṣ, and for having left no composition on the same; hence the present work.

No MS. copy of the work is mentioned in any catalogue, but the work was printed in Dehli in A.H. 1300 = A.D. 1884, and again at the Dāirat al Ma'ārif Press, Hyderabad, in 1916.

Written in good Naskh.

Dated A.H. 1246.

### No. 239.

fol. 188; lines 15; size  $10\frac{1}{2} \times 6\frac{1}{2}$ ;  $9 \times 5$ .

Another correct copy of the first part of the same, designated here as *الجزء الاول من مسند الامام* corresponding with fol. 1-296 of the preceding copy.

Written in good Naskh.

محمد كامل بن صالح محمد الكتاني الصفي منوها

fol. 225; lines 16; size  $11\frac{1}{2} \times 7\frac{1}{2}$ ;  $9 \times 5$ .

[شرح مسند أبي حنيفة]

[SHARḤU MUSNADI ABÎ ḤANÎFA.]

A commentary on the Musnad of Abû Ḥanifa, transmitted from him by Ḥasan bin Ziyâd al Lu'lu'î (d. A.H. 204 = A.D. 820), and according to Ḥārīṣi's (d. A.H. 340 = A.D. 952) narration, arranged by Qâsim bin Ḥasan (d. A.H. 879 = A.D. 1474). The arrangement and division are the same as are generally observed in Arabic works on jurisprudence. A note on the margin of the title-page says that the present commentary is by Mullâ 'Âbid Sindhî, on the Musnad according to the narration of Ḥaṣkafî, شرح مسند أبي حنيفة برواية حصكفي از ملا عابد سندھی. This however cannot be so, since the text does not agree with Ḥaṣkafî's work (see above, No. 235). The contents of the text are exactly the same as those of the Musnad according to Ḥārīṣi's narration, mentioned in Berlin, No. 1255.

Mullâ 'Âbid Sindhî was born in Sindh, and was taken to Arabia by his father, who settled there. He received his education in Yaman, acquiring considerable knowledge in many branches of learning, especially in Ḥadīṣ. He died in Medina in A.H. 1257 = A.D. 1841, and was buried in the cemetery called al Baqî'. It has been mentioned in Ḥadâiq al Ḥanafiya, p. 473, that 'Âbid composed a commentary on the Musnad under the title of Al Mawâhib al Laṭifah. The present copy is incomplete, and begins abruptly with كتاب النكاح, and the name of the commentator as well as that of the commentary are not found.

The commentator refers in some places to Yaman, and praises it very highly. On fol. 172<sup>b</sup>, he says that he secured an autograph copy of the commentary by Mullâ 'Alî Qâri (see No. 237).

لکنی وجدتم الشرح بخط علي القاري بمدينة منورة على صاحبها  
افضل الصلوة والسلام في سنة ثلثين ومائه والف

This fact and the above note taken together give some reason to think that the commentary is by Mullâ 'Âbid Sindhî. For that author's life, see Ḥadâiq al-Ḥanafiya, p. 473.

Beginning:—

كتاب النكاح ابو حنيفة من الثمام بن عبد الرحمن بن عبد الله  
بن مسعود الكوفي يكتلى بابي عبد الرحمن ثولى الفقهاء بالكوفة

The work has not been printed.

Written in ordinary Nasta'liq.

Not dated, apparently 13th century A.H.

No. 241.

fol. 344; lines 20; size  $9\frac{1}{2} \times 6\frac{1}{2}$ ;  $7\frac{1}{2} \times 4$ .

مسند ابي داؤد الطيالسي

MUSNADU ABÎ DÂ'ÛD AT ṬAYÂLASÎ.

An old and extremely rare copy of Musnad Ṭayâlasî, containing a collection of Musnad Ḥadîṣ.

By Sulaimân bin Dâ'ûd, سليمان بن داود, commonly called Abû Dâ'ûd At Ṭayâlasî, the well-known traditionist of Baṣra, who studied Ḥadîṣ under شعبه بن حجاج البصري (d. A.H. 150 = A.D. 767), ابن عون البصري (d. A.H. 160 = A.D. 777), and others. He died in A.H. 204 = A.D. 820. For his life see: Ḥuffâẓ, vol. i., p. 322; Mir'ât al Janân, fol. 108b; Ḥaj. Khal., vol. ii., p. 231.

Beginning with Isnâd thus:—

به نستعين رب ثم بعونك اخبرنا القاضي ابو المكارم احمد بن  
محمد بن عبد الله بن عبد الرحمن بن محمد بن قيس اللبان المعدل  
قراءة عليه وانا اسمع باصفهان في سنة اثنين وتسعين وخمسمائة قيل  
به اخبركم ابو علي الحسن بن احمد بن الحسن الصداد المقرئ قراءة  
عليه وانا اسمع في محرم سنة اثنتي عشرة وخمسمائة فاقربه قال  
اخبرنا الامام ابو نعيم احمد بن عبد الله بن احمد بن فارس العافظ  
قراءة عليه وانا اسمع (في المحرم سنة اثنين وعشرين واربعمائة) اخبرنا  
ابو محمد عبد الله بن جعفر بن احمد بن فارس (قراءة عليه في اربع

واربعين وثلاثمائة) قال حدثنا ابو بشر يونس بن حبيب قال حدثنا ابو داؤد الطيالسي قال احاديث ابي بكر رضي الله تعالى عنه

The portions within brackets in the above Isnād were added by some readers, apparently of the 7th century A.H.

The present Musnad is divided into eleven Parts, most of which begin with Isnād.

Part I., foll. 1-38.	Part VI., foll. 159-199.
Part II., foll. 39-97.	Part VII., foll. 200-229.
Part III., foll. 78-108.	Part VIII., foll. 230-256.
Part IV., foll. 109-126.	Part IX., foll. 257-286.
Part V., foll. 127-158.	Part X., foll. 287-317.
Part XI., foll. 318-344.	

Each Part except the ninth, which is slightly defective at the end, bears towards the end autograph sanads and notes of male and female traditionists, numbering not less than 300 in all, of the 7th and 8th centuries A.H., who studied from the present copy. Of these the following are important:—

I., fol. 344. Sanad dated A.H. 685. The writer of this sanad, who does not reveal his name, says that 'Afifaddīn Abū Ibrāhīm Ishāq bin Yahyā (d. A.H. 715 = A.D. 1315), the owner of the copy, Abū 'l-'Ulā Maḥmūd al Bukhārī (d. A.H. 700 = A.D. 1300), As'ad Ḥanẓa (d. A.H. 735 = A.D. 1336), and others, while studying a copy of the work belonging to the Maḥāsah Nārīya under 'Alī bin Aḥmad bin 'Abd alwāḥid (d. A.H. 690 = A.D. 1291), in the Madrasah Diyā'iya, Damascus, compared the present MS. with that copy and received sanads for narrating the Ḥadīṣ of the present work from 'Alī bin Aḥmad, a pupil of Qādī Abū al Makārīm Aḥmad bin Muḥammad (d. A.H. 597 = A.D. 1202) and Abū Ja'far Muḥammad bin Aḥmad (d. A.H. 603 = A.D. 1206). It is also stated here that the students finished all the eleven parts of the MS. in eleven sittings, each of which is marked on the margin.

سمع جميع هذه المجلدة وهي جميع كتاب المسند تأليف الامام ابي داؤد الطيالسي رحمه الله على الشيخ الامام الاعلم الكبير العلامة بقية المشائخ مسند الشام رحلة الطلبة فخر الدين ابي الحسن علي بن احمد بن عبد الواحد بن احمد المقدسي قراءة باجازه من ابي المكارم احمد بن محمد بن عبد الله بن النبان و ابي جعفر محمد بن احمد الخيدلاني بسايعهما من ابي علي الهذاد وسمع شيخنا المسمع يضا من اوله الى ثوله في ترجمة عدي بن حاتم ومواله النبي صلى

الله عليه وسلم عن ابيه وقوله ان ابي كان يصل الرحم العديف ومن  
اول مسند النساء إلى الافراد عن انس بن مالك ومن ترجمة هضاض  
عن ابي هويره إلى اخر الكتاب عن الامامين موفق الدين ابي محمد  
عبد الله بن محمد قدامة وعز الدين الفتح محمد بن الحافظ عبد  
الغني بن عبد الواحد بن علي بن سرور المقدسي بسماع موفق الدين  
بن ابي الفتح محمد بن عبد الباقي بن البطي بسماعه من ابي الفضل  
احمد بن الحسن بن احمد الحداد وبسماع عز الدين من ابي المكارم  
اللباني المذكور بسماعه من ابي الحسن احمد الحداد بسماعهما من  
الحافظ ابي نعيم احمد بن عبد الله بن احمد بن اسحق عن ابي محمد  
عبد الله جعفر بن احمد بن فارس عن ابي بشر يونس بن حبيب بن  
عبد القاهر العجلي عن الامام ابي داود سليمان بن داود بن الجارود  
الطيالسي رحمة الله عليه بقرأة الشيخ الامام الاعلم نور الدين ابي  
الحسن علي بن مسعود بن نفيس الموصلي ثم العلي ابقاه الله الصاعقة  
السادة الفضلاء صاحب هذه النسخة المولى الصدر الامام العالم  
الرئيس النبيل عفيف الدين ابو ابراهيم اسحق بن يعقوب بن ابراهيم  
الامدي ادام الله فضائله والولد السعيد مؤيد الدين ابو المعالي اسعد  
بن الصدر الكبير الرئيس عز الدين ابو يعلى حمزه بن الصدر الكبير  
مؤيد الدين اسعد بن المظفر التميمي المعروف بابن الثلثاني بقوات  
المجلس الاخير وقد اعيد له فكل له سماع جميع هذا الكتاب وشهاب  
الدين ابو العباس احمد بن عمر بن محمد بن علي الصالحي الكاتب  
وابو الفضل يوسف وابو العباس احمد ابنا الشيخ شعبان بن يونس بن  
شعبان بن ابي الفتح العدوي وعلاء الدين ابو الحسن علي بن عثمان  
بن احمد بن اليزدي وابو العباس احمد وابو عبد الله محمد ابنا عبد  
العزیز بن احمد بن المعلم الساغوري وشمس الدين ابو الفضل عبد  
الاحد وابو الفتح عبد الملك وابو عبد الله محمد بنو سعد الدين ابي  
محمد سعد الله بن عبد الاحد بن سعد الله بن نعيم العراقي ومشيت  
الامامه ابو العلاء مسعود بن ابي بكر بن ابي العلاء بن علي بن ابي العلاء

البهاري الكذاب الذي الفرضي اصله الله وسمع بفوت المجلس الاول  
 والسابع شمس الدين ابو حفص عمر بن الشيخ العلامة شرف الدين  
 ابي العباس احمد بن ابراهيم بن سباع الفراري وسمع المجلس الاول  
 والثالث والسابع الشيخ حسن بن صدقة بن ابي الفضل الهارلي الضريز  
 وسمع المجلس الثالث والخامس والسادس والسابع الفقيه شمس الدين  
 ابو عبد الله محمد بن ابراهيم بن غنائم المهندس واخوتهما ابو  
 بكر وعلي واحمد وسمع المجلس الرابع والخامس والسادس  
 شيخنا العالم شهاب الدين ابو الطاهر احمد بن يونس بن احمد بن  
 بركة الاربلي وسمع المجلس الثالث والرابع منصور بن محمد بن  
 علي القضاعي الدمشقي واخوه ابراهيم وسمع المجلس الخامس  
 عمر بن حسن وصح وثبت احد عشر مجلسا وهي معلنة كلها في  
 الحواشي اخرها يوم الاثنين الخامس والعشرين من صفر سنة خمس  
 وثمانين وستمائة بالجامع المظفري وبالمدرسة الضيائية بسفح قاصيون  
 ظاهر دمشق المنصورة واجاز الشيخ المسمع فخر الدين المذكور فسح  
 الله مدته لمن سمعه او شأ منه جميع ما يجوز له روايته والحمد لله  
 وحده وصلوته على سيدنا محمد النبي الامي وآله الطاهر بن اسماء  
 المؤمنين وكالت القراءة من نسخة الوقف بدار الصديق النورية وعورضت  
 بها هذه النسخة حال القراءة وصح وثبت

It is attested by 'Ali bin Ahmad 'Abdalwāhid, mentioned above, thus:—

صح ذلك كتبه علي بن احمد بن عبد الواحد المقدسي

A similar sanad, agreeing almost verbatim with this, and attested likewise by the same 'Ali bin Ahmad 'Abdalwāhid, is found on fol. 38<sup>v</sup>.

II., fol. 255<sup>a</sup>. A note dated A.H. 707 says that the writer of this, 'Abdallah bin Ahmad bin 'Abdallah (d. A.H. 737 = A.D. 1337), studied the work jointly with Dahabī (d. A.H. 740 = A.D. 1348), Ba'li (d. A.H. 723 = A.D. 1323), and others, from the present copy, under Ibn an Nuḥḥās (d. A.H. 710 = A.D. 1310), in the Madrasah Ashrafiya of Damascus.

سمع جميع هذا الجزء وهو الثامن من مسند ابي داود الطيالسي  
 علي الشيخ الفاضل المسند المعمر كمال الدين ابن الفضل اسحق بن



ابي بكر ابراهيم بن النحاس بسامعه من ابي الحجاج يوسف بن خليل  
 بسامعه (sic) بقرأة الامام العالم الحافظ شمس الدين ابو عبد الله محمد  
 بن احمد بن عثمان الذهبي فخر الدين عبد الرحمن بن محمد بن عبد  
 الرحمن البجلي وشمس الدين محمد بن سالم بن عبد الناصر والشيخ  
 محمد بن احمد بن سلمان وكاتب السماع عبد الله بن احمد بن عبد  
 الله المقدسي عفي الله عنهم يوم الاثنين الثالث عشر من المحرم  
 سنة تسع ومبعمائة بدار الحديث الاشرفيه بدمشق حوال قلعتهما  
 وصلوته علي سيدنا محمد وآله وسلم

III., fol. 218. A note dated A.H. 675 says that Yūsuf bin 'Abdarrahmān al Mizzī, the author of *Tuhfat* (Nos. 229-232), and 'Abdallāh bin Muḥammad bin Tarkhān (d. A.H. 735 = A.D. 1335), and others, studied this copy under 'Alī bin Ahmad bin 'Abdalwā' al Maqdisī in Damascus.

سمع جميع مسند ابي داؤد الطيالسي على الشيخ الامام الفقيه  
 بقية المشائخ فخر الدين ابي الحسن علي بن احمد بن عبد الواحد  
 ابن البهاري المقدسي باجازه من ابي المكارم اللبان وابي جعفر  
 الصيدلاني من ابي علي الصادق بقرأة وجيه الدين عبد الرحمن  
 البستي ابو عبد الله محمد بن ابي بكر بن محمد بن طرخان وحسن  
 ويحيى بن ابراهيم بن احمد واحمد بن الشريف مهدي الدين يحيى بن  
 ابي طالب الحسني وكاتب السماع يوسف بن الزكي عبد الرحمن بن  
 يوسف المزني واخرون في مجالس اخرها يوم الثلاثاء العاشر من جمادى  
 الاولى سنة خمس وسبعين وستمائة بسفح جبل قاسيون

IV., fol. 196<sup>b</sup>. A note dated A.H. 713 says that 'Abdallāh bin Khalīl al Makki (d. A.H. 777 = A.D. 1377) studied this copy under the owner of the copy, 'Afīfaddīn, who studied the work under Ibn Khalīl (d. A.H. 648 = A.D. 1250) and under 'Alī bin Ahmad al Maqdisī.

الحمد لله قرأت هذا الجزء وهو النحاس من مسند الطيالسي على  
 الشيخ الامام العالم الفاضل المحدث المسند عفيف الدين اسحق بن  
 يحيى الامدي بسامعه فيه علي ابن خليل وسامعه علي الفخر ابن  
 البهاري مسندهما وصح بمنزله بسفح قاسيون رابع عشر من رمضان

منه ثلاث عشرة وسبعائة قال ذلك كتبه الثشير الي الله تعالى عبد  
الله بن محمد بن ابي بكر بن خليل المكي

V., fol. 160\*. The female traditionists Fāṭimah, Khudaija, and Zainab studied this copy under the above-mentioned 'Afifaddīn and under Al Mizzi, the author of Tuhfah.

The copy, though not dated, was evidently written in or before the 7th century A.H. No other MS. copy of the work seems to be extant.

A printed edition of the work, exclusively based on this MS., but omitting the notes and sanads, appeared from the Dā'irat al Ma'arif Press, Hyderabad, 1902.

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No. 242.

fol. 600; lines 15; size 10 x 6; 7 x 3.

مسند امام احمد بن حنبل

MUSNADU IMÂMI AHMAD BIN HANBAL.

A collection of Musnad Ḥadīṣ.

By Abū 'Abdallāh Ahmad bin Muḥammad bin Ḥanbal, ابو عبد الله احمد بن محمد بن حنبل, founder of the Hanbalī school. He traced his descent from the prophet Ibrāhīm, and was born on the 12th Rabi', A.H. 164 = A.D. 700, in Bagdād, where he was brought up. He was originally a follower of the Imām Shāfi'ī (d. A.H. 204 = A.D. 820), and studied jurisprudence under him in Bagdād for a considerable time. Afterwards he attended lectures on Ḥadīṣ for four years under Hushaim bin Bashīr (d. A.H. 188 = A.D. 804), who, it is said, knew by heart 20,000 traditions. See *Ḥuṣṣāṣ*, vol. i., p. 226. In Yaman he studied under 'Abdarrazzāq (d. A.H. 211 = A.D. 827) and others.

He is an admitted authority on tradition. Bukhārī and Muslim have quoted Ḥadīṣ from him. He was severely and repeatedly punished by the Caliph Mutawakkil-billah (A.H. 232-247 = A.D. 847-861) for not supporting the theory of خلق القرآن (Creation of the Qur'ān), and finally for the same reason he was sent to jail. Shortly after his release from jail he died at Bagdād in A.H. 241 = A.D. 855. For his life and work see: *Ḥuṣṣāṣ*, vol. ii., p. 118; *Mir'āt al Janān*, fol. 156; Ibn

Khallikān, vol. i., p. 17; Ṭabaqāt Subkī, vol. i., fol. 430; Tahdīb al Asmā'i, fol. 133; Ṭabaqāt Abū Ya'la, fol. 2; Hāj. Khal., vol. ii., p. 230; Brock., vol. i., n. 132; Iktifa al Qunū', p. 158.

The present copy is designated on the title-page as the First Volume; it corresponds with vol. i., Cairo edition, A.H. 1313, and with a portion of vol. ii., pp. 1-58.

Beginning with Isnād thus:—

قال الشيخ هبة الله بن محمد بن عبد الواحد بن احمد بن الحسن الشيباني قراءة عليه وأنا اسمع . . . قال حدثنا عبد الله . . . قال حدثنا ابي . . . قال اذا سمعت من رسول الله صلى الله عليه وسلم حديثا النح

According to the author's son 'Abdallah, the 40,000 Ḥadīṣ included in this work consist of selections from 700,000.

قال ابو عبد الله خرج ابي السند من سبعمائ الف حديث

See Subkī, vol. i., fol. 430\*.

It is stated by reliable authorities that 'Abdallah arranged the present collection in order after his father's death, and divided it into the following 18 classes:—

- |                           |                          |
|---------------------------|--------------------------|
| I. مسند عشرة مبشرة        | X. مسند ابي سعيد الخدري  |
| II. مسند اهل البيت        | XI. مسند جبر بن عبد الله |
| III. مسند ابن مسعود       | XII. مسند مكثيين         |
| IV. مسند ابن عمر          | XIII. مسند مدفيين        |
| V. مسند ابن عمر وابي رسته | XIV. مسند كوفيين         |
| VI. مسند عباس             | XV. مسند بصريين          |
| VII. مسند ابن عباس        | XVI. مسند شاميين         |
| VIII. مسند ابي هريرة      | XVII. مسند انصار         |
| IX. مسند انس بن مالك      | XVIII. مسند لسا          |

Later on, Ibn Malik Qaṭi'i (d. A.H. 360 = A.D. 972), the pupil of 'Abdallah bin Imām bin Ḥanbal, divided the work into several parts, which Ḥasan bin 'Alī, the pupil of Qaṭi'i, arranged in 172 parts. The present copy contains nine classes of the Musnad according to 'Abdallah's division of the work.

For other copies of the work see: Berlin, 1257; Houstama, 702;

Cairo, 135; Ḥaḍ, 125, 448-9; A.S., 890-93; Dāmād Pasha, 389-93; Köpr., 411; Damascus, 253-9.

Written in ordinary Nasta'liq.

Not dated; apparently 13th century A.H.

### No. 243.

fol. 231; lines 45; size 12 × 9; 10 × 8.

Another copy of the Musnad, containing five classes of Musnad; designated on the title-page as the Second Volume.

I. Foll. 1-39. مسند مکیس, corresponding with vol. iii., pp. 400-503, of the printed edition.

II. Foll. 39-69. مسند مدفیشین, corresponding with vol. iv., pp. 1-88.

These two classes of the Musnad are written in a very fine Naskh.  
Dated Damascus, A.H. 1127.

Scribe أحمد بن محمد بن عبد الله

According to the colophon on fol. 69<sup>b</sup>, these two classes of Musnad consist of eleven parts of Qatīf's division of the work.

III. Foll. 70-122. مسند شامیشین, corresponding with vol. iv., pp. 89-238, of the printed copy.

IV. Foll. 123-185. مسند کوفیشین, corresponding with vol. iv., pp. 239-417, of the printed edition.

V. Foll. 186-231. مسند بصریشین, corresponding with vol. iv., pp. 418-447, and pp. 1-328 of vol. v.

These last three classes are written in good Naskh.  
Dated A.H. 1128.

Scribe محمد البغدادي

The scribe, in the colophon, designates these portions as the second part of the Musnad.

No. 244.

fol. 256; lines 45; size 12 × 9; 10 × 5.

Continuation of the above copy, designated here as the Third Volume, containing the following two classes of the Musnad.

I. Foll. 1-126. مسند الصار, corresponding with pp. 329-447 of vol. v., and pp. 1-28 of vol. vi. of the printed edition.

It consists of 13 parts according to Qaṭi'i's division, as would appear from the following marginal notes:—

Marginal note on fol. 1: السابع عشر من مسند أحمد بن حنبل

Marginal note on fol. 126: التاسع والعشرون من مسند أحمد بن حنبل

It is stated in the following colophon that the scribe transcribed the present copy from a reliable copy belonging to the Madrasah of Abū 'Umar in Damascus, bearing the old notes of the traditionists who studied from the copy:—

آخر مسند الأنصار علي التمام . . . . قال كاتبه أحمد بن محمد بن عبد الله الصوفي . . . . قد كتبت هذا المسند . . . . علي الأصل المنقول عنه هذه النسخة المباركة وهي النسخة الموقوفة علي مدرسة الشيخ أبي عمر . . . . وهي نسخة جلييلة المقدار مثروة علي عدة مشائخ أخيا وسادات ثقاتهم

Written in very fine Naskh.

Dated A.H. 1127.

II. Foll. 127-256. مسند عائشه, corresponding with pp. 29-447 of vol. vi. of the printed edition.

Written in good Naskh.

Dated A.H. 1128.

Scribe محمد البغدادي

No. 245.

fol. 242; lines 23; size  $9 \times 6\frac{1}{2}$ ;  $7\frac{1}{2} \times 5$ .

Another old and valuable copy of part of the same Musnad. It consists of two classes of Musnad in 12 parts, and comprises 1776 Ḥadīṣ, corresponding with pp. 400-500 of vol. iii., and pp. 1-88 of vol. v. of the printed edition.

A note on the title-page says that the copy was for some time in the possession of Sayyid Ismā'il of Egypt.

It would appear from a mutilated note on fol. 242 that the MS. was studied in A.H. 733.

سمعت جميع السند الصحيح الجامع المسند عن الصحابة الثقات  
المكيين والمدنيين عن مسند الامام الحافظ أبو عبد الله احمد بن  
حنبل شيخ الحفاظ السهالي (sic) سنة ثلث وثلثين ومبعمائة

Another note towards the end tells us that Aḥmad az Zafṭāwī, a descendant of Sirāj al Hindī, Qāḍī al Qudāt of Egypt (d. A.H. 773 = A.D. 1372, see *Husn al Muḥāḍarah*, fol. 234), sold this copy to the Madrasah Muḥmādiyya in Samarqand; and another note towards the end says that in A.H. 639 the present copy was compared with a copy of the Musnad by Shāikh Muḥammad Khalīl al Makki (d. A.H. 648 = A.D. 1250).

بلغ مقابلة ومباعاً علي المسند علي الشيخ الزاهد الورع امام  
المسلمين الشيخ محمد الخليل المكي سنة ثلاث وثلثين ومستمائة

Towards the end of the 11th part a note on fol. 202b says that it was studied by Aḥmad bin Muḥammad bin 'Umar bin 'Abdallāh bin 'Abd an Nāṣir under Shāikh Muḥammad al Khalīl. This Aḥmad, according to the autograph note of his father, was born in A.H. 603.

ولد احمد الشهير بسعيد احمد بن محمد بن عمر . . . يوم الجمعة  
شعبان سنة ثلث ومستمائة احسن الله العاقبة

محمد بن عمر بن عبد الله بن عبد الباصر  
بن احمد بن اسمعيل

Written in good Naskh, in or before A.H. 633.

No. 246.

fol. 261; lines 35; size  $11\frac{1}{2} \times 8$ ;  $8\frac{1}{2} \times 5$ .

Another copy of part of the same Musnad, designated here as the 5th part, الجزء الخامس

The present part begins with Hadis of Musnad narrated by the Prophet's wife and other females, and ends with the last Hadis of the same, corresponding with pp. 29-467 of vol. vi. of the Cairo edition.

The following colophon says that the present copy was written in A.H. 1124, and the transcription of the present part, as well as the previous parts, was made in Mecca.

هذا اخر مسند النساء - وكان الفراغ من كتابة هذا الجزء وهو الجزء الخامس من المسند . . . . منه حادي وعشرين بعد المائة والالف وهذا الجزء والاربعة الاجزاء قبلها كتبها اقل عباد الله واحوجهم الى صفوه . . . . القاضي سليمان بن محمد بن خليل . . . . بمكة المشرفة

Written in good Naskh.

Scribe سليمان بن محمد بن خليل

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No. 247.

fol. 583; lines 29; size  $13 \times 9\frac{1}{2}$ ;  $10 \times 7$ .

Another copy of the same Musnad, in four volumes, of which the fourth or last volume is wanting.

VOL. I.

Beginning as usual, and ending with the last Hadis of Abū Ramṣa Taimī, corresponding with vol. i. and vol. ii., pp. 1-227, of the Cairo edition.

Written in good Naskh.

Not dated; apparently A.H. 1301.

**No. 248.**

fol. 571; lines 29; size  $13 \times 9\frac{1}{2}$ ;  $10 \times 7$ .

**VOL. II.**

Beginning with the Musnad of Abū Huraira, and ending with the last Hadīṣ of Musnad Jābir bin 'Abdallāh al Anṣārī, corresponding with vol. ii., pp. 228-475, and vol. iii., pp. 1-400, of the printed edition.

Written in good Naskh.

Dated A.H. 1302.

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**No. 249.**

fol. 425; lines 29; size  $13 \times 9\frac{1}{2}$ ;  $10 \times 7$ .

**VOL. III.**

Beginning with the Musnad of Ṣafawān, and ending with the following :—

حدثنا عبد الله حدثني ابراهيم بن اسحق لنا ابن المبارك عن  
يونس بن الزهري حدثني عبد الله بن عبد الله بن عتبة بن مسعود  
ان رجلا من اصحاب النبي صلى الله عليه وسلم حدثه انه سمع النبي  
صلى الله عليه وسلم قال اذا كان احدكم في الصلوة فلا يرفع بصره  
الى السماء

Corresponding with vol. iii., pp. 400-502, and vol. iv. and vol. v., pp. 1-295, of the printed edition.

Written in A.H. 1307.

The MSS. Nos. 247-249 were presented to the Library by 'Abdalmajid, a zamindar of Patna, in 1914.



No. 250.

fol. 339; lines 25; size  $8 \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 4\frac{1}{2}$

حاشية مسند احمد بن حنبل

**HÂSHIYATU MUSNADI AḤMAD BIN  
HANBAL.**

An incomplete copy of a gloss on the Musnad of Aḥmad bin Ḥanbal, dealing with the difficult words and passages used in it.

By an anonymous author. He quotes various authors; the latest of them is Mullā 'Alī Qārī (d. A.H. 1014 = A.D. 1605), whom he mentions on fol. 302 thus:—

ورده المصنف القاري في شرح الشمائل

In the *Ithāf an Nubla*, p. 142, it is said that Abū 'l Ḥasan 'Abd-al-ḥādī (d. A.H. 1139 = A.D. 1730) compiled a gloss on the Musnad in 50 Kirasa, each Kirasa = 10 foll. The present incomplete copy consists of 34 Kirasa. There is some reason to think 'Abd-al-ḥādī to be the author of the present gloss.

Beginning:—

الحمد لله رب العالمين وصلى الله على سيدنا محمد وصحبه وسلم  
وبعد فهذا تعليق لطيف على مسند الامام احمد بن حنبل رضي الله  
تعالى عنه مقتصر على ذكر ما يحتاج اليه القاري والمدرس من ضبط  
اللفظ وايضاح الغريب والاعراب قدر ما يسره الله تعالى ان شاء الله تعالى

A note, dated A.H. 1312 = A.D. 1894, on the title-page says that the Librarian of the Âsifiya Library of Hyderabad gave the MS. to the founder of this Library, and received certain MSS. from him for the present copy.

این نسخه حاشیه مسند امام احمد رحمه الله در مبادله بعضی کتب که  
در کتابخانه آصفیه موجود نبوده بکتابخانه مومنه باورینقل بپایان

لائبريري واقع بانكي پز پشه بنا نموده مولوي خد الحبش خان بهادر  
داده شد

عبد احمد

٦ ربيع الثاني سنه ١٣١٢

مطابق ٢ اكتوبر سنه ١٨٩٤ ع

The present gloss is not printed.

This copy bears three seals of the Âṣifiya Library.

Written in Naskh.

Not dated; apparently 12th century A.H.

No. 251.

fol. 23; lines 25; size  $7\frac{1}{2} \times 5\frac{1}{2}$ ;  $5\frac{1}{4} \times 3\frac{1}{2}$ .

القول المسدد

## AL QAUL AL MUSADDAD.

A work opposing the theory of certain traditionists that the Musnad of Ahmad bin Hanbal includes false Ḥadīṣ.

By Ahmad bin 'Alī bin Muḥammad bin 'Alī bin Ḥajar al 'Asqalānī, أحمد بن علي بن محمد بن علي بن حجر العسقلاني, who died in A.H. 852 = A.D. 1449. For his life see the present vol., p. 49, no. 159.

Beginning: —

الحمد لله الحكيم فلا يتوجه الانتقاض لا حكمه ولا الانتقاد لا قوله  
فلا يغفل عليه مثقال الذر من الوجود ولا اخف من مثقاله الخ

In the preface Ibn Ḥajar says that he studied a treatise under his teacher Ḥafiz Zainaddīn al 'Irāqī (d. A.H. 806 = A.D. 1404), who in the said work had pointed out that nine Ḥadīṣ in the Musnad were false Ḥadīṣ. Ibn Ḥajar made notes of all doubtful points on the margin of the said treatise, and in A.H. 819 wrote the present work in defence of the Musnad. 'Irāqī's treatise has been transferred *verbatim* to the present work, and each of the nine Ḥadīṣ is followed by Ibn Ḥajar's defence.

وقد رأيت قبل ان لغوض في حديث الاجوبة او توجه الرد او تعثبه  
ان اذكر سياق ما اورد الشيخ على الولا على نص ما كتبه في المذكور

ثم اذكر من الاحاديث المذكورة على طريقة اهل الصديق من غير  
تعسف ولا تكلف

'Irāqī's treatise begins on fol. 2<sup>b</sup> thus:—

الصد لله وسلم على عباده الذين اصطفى واشهد ان لا اله الا الله  
وحده لا شريك له الخ

'Irāqī tells us in the preface that in A.H. 750 he was asked by some of his Hanbali friends to collect the false and weak Ḥadīṣ found in the Musnad; but, thinking that there were very few such Ḥadīṣ in the said work, he took no notice of his friends' request. Subsequently, in A.H. 760, while studying the Musnad under **علي بن احمد بن محمد بن صالح النميري**, he found that the Musnad contained many weak Ḥadīṣ and some false Ḥadīṣ; hence the present work.

On fol. 5b Ibn Ḥajar begins his replies thus:—

الحديث الاول منها سعيد بن المسيب الخ - قوله ان رسول الله  
صلى الله عليه وسلم لم يثله ولا عمر ولا سعيد

This treatise is followed by Ibn Ḥajar's reply concerning fifteen more Ḥadīṣ of the Musnad which are said by Abū 'l Farj 'Abdarrāḥmān al Jawzī (d. A.H. 597 = A.D. 1250) to be false Ḥadīṣ. Ibn Ḥajar quotes these fifteen Ḥadīṣ, and defends the Musnad.

The author's colophon quoted here gives the date of composition as A.H. 819:—

قال مؤلفه عامه الله تعالى بطفه فرغت منها تسع عشرة وثلاثمائة

The colophon is followed by a note in which the scribe, **محمد بن خليل**, says that in A.H. 848 he studied the present work under the author with **Shamsaddin as Sakḥāwī** (d. A.H. 893 = A.D. 1490), and received the sanad for narrating the Ḥadīṣ in the work.

رواية كاتبه محمد بن خليل اللصمي عن المؤلف مساعاً بقرأه الشيخ  
شمس الدين السخاوي . . . . . ثالث عشر من شوال سنة ثمان وأربعين

This sanad is verified by Ibn Ḥajar himself, thus:—

الصد لله وسلم على عباده الذين اصطفى السماع والاجازة  
صحيحان قاله وكتبه احمد بن علي بن حجر الشافعي غفر الله له

Ibn Ḥajar made several corrections on the margin of the present copy with his own hand.

A note on fol. 3<sup>b</sup> says that the present copy has been compared with the autograph copy by the author himself:—

ساعاً ومقابلة باصل مؤلفه على مؤلفه لطف الله تعالى به

The work seems to be rare. We are not acquainted with any other copy of the work.

Written in good Naskh, A.H. 840.

No. 252.

fol. 175; lines 24; size  $9 \times 6\frac{1}{2}$ ;  $7 \times 4\frac{1}{2}$ .

المنتخب من مسند عبد بن حميد

## AL MUNTAKHAB MIN MUSNADI 'ABD BIN HUMAID.

An abridgment from the author's larger work, called *Al Musnad al Kabir*, consisting of *Musnad Ḥaḍīṣ*.

Author: 'Abd bin Ḥumaid bin Naṣr, عبد بن حميد بن نصر. Bukhārī, in his work *Al Jāmi'*, supported by Dahabī in *Ikuffāz*, vol. ii., p. 115, and *Mir'at al Janān*, fol. 162, calls him 'Abdalḥamid. The following note on the title-page of this copy states that the real name of the author is 'Abdalḥamid, but that he is commonly known as 'Abd bin Ḥumaid; and this statement most probably is correct.

هذا مسند العافظ المحدث عبد الصمد الشهير بعبد بن حميد

Trustworthy authors, such as Dahabī and Yāqūt, hold that the author belongs to Kus in Samarqand, while some others say that he belongs to Kush, a village in Jurjān. Towards the end it has been noted that Kus, with من, is correct: بالسین المهملة على الصحيح

'Abdalḥamid, after receiving his education in different branches of learning, studied Ḥaḍīṣ under traditionists who are reckoned among the best authorities on Ḥaḍīṣ, such as:—

يزيد بن هارون (d. A.H. 206 = A.D. 842),

محمد بن بشير (d. A.H. 203 = A.D. 839),

(d. A.H. 201 = A.D. 837),  
 حسين بن علي الجعفي (d. A.H. 203 = A.D. 839),  
 ابو اسامه (d. A.H. 201 = A.D. 837),

and others. Muslim and Tirmudî, the authors of the 2nd and 4th canonical collections, have repeatedly admitted his authority in Hadîṣ, and quoted Hadîṣ from him. He died in A.H. 240 = A.D. 863. For his life see: *Huṣṣāṣ*, vol. ii., p. 115; *Mir'at al Janān*, fol. 162; *Yāqūt*, vol. iv., p. 274; *Hāj. Khal.*, vol. ii., p. 390; Berlin, No. 1116; Brock., vol. i., p. 157.

For other copies of the work compare: Berlin, 1261; Goth., 590; Jeni, 568; Köpr., 456. The work has not been printed.

Beginning with Isnād thus:—

اخبرنا الشيخ الصالح الثقة الامين ابو بكر محمد بن مسعود بن  
 بهرون الطبيب البغدادي سماعاً عليه في سنة ثلاث ومستمائة قال انبأنا  
 الشيخ الامام ابو الوقت عبد الاول بن عيسى بن شعيب السجزي  
 الصوفي قال انا ابو الحسن عبد الرحمن بن محمد الداودي قال انبأنا  
 ابو محمد عبد الله بن محمد بن حمويه السرخسي قال انا ابو اسحق  
 ابراهيم بن حزم الشامي الهرمكي قال انبأنا ابو محمد عبد الصمد  
 بن نصر الكسي قال حدثنا يزيد بن هارون انبأنا اسمعيل بن ابي خالد  
 عن قيس بن ابي حازم عن ابي بكر الصديق رضي الله تعالى عنه  
 قال اكم تقرأون هذه الآية يا ايها الذين امنوا عليكم انفسكم الخ

The colophon runs thus:—

اخر المنتخبة من مسند عبد بن حميد الكسي رحمه الله عليه

The scribe of this copy, 'Abdarrahmān bin 'Uṣmān, towards the end, in his note dated A.H. 1310, says that the present MS. is a copy of an old one, which was compared with a copy bearing the notes of traditionists who studied in A.H. 553, under *Sharif Yānus* who received the sanad for narrating the Hadîṣ of the present work from Abū 'l Waqt (d. A.H. 553 = A.D. 1159).

Written in ordinary Naskh.

Dated A.H. 1310.

No. 253.

fol. 270; lines 28; size 13 × 9½; 9 × 6.

## مسند الدارمي

### MUSNAD AD DÂRIMÎ.

A collection of Musnad Ḥadīṣ.

By Abū Muḥammad ‘Abdallāh bin ‘Abdarrahmān bin Bahrām ad Dārimī as Samarqandī (أبو محمد عبد الله بن عبد الرحمن بن بهرام)، who was born in A.H. 181 = A.D. 818, and studied Ḥadīṣ under traditionists whose authority on the subject is undisputed, such as:—

شميل (d. A.H. 203 = A.D. 839),

يزيد بن هارون (d. A.H. 206 = A.D. 842),

سعيد بن عامر (d. A.H. 208 = A.D. 844),

and others. He shortly proved himself a very prominent Muḥaddiṣ and was soon admitted to be an authority on the subject. Reliable traditionists of his age, such as:—

Muslim (d. A.H. 261 = A.D. 877),

Abū Dā’ūd (d. A.H. 275 = A.D. 888),

Tirmuḍī (d. A.H. 279 = A.D. 892),

narrated Ḥadīṣ on his authority.

He died in A.H. 255 = A.D. 896. For his life and work see: Ḥuffāz, vol. ii., p. 115; Mir’at al Janān, fol. 163; Taqrīb at Ṭahḍīb, p. 206; Ḥaj. Khal., vol. ii., p. 340; Brock., vol. i., pp. 163-4.

Beginning:—

باب ما كان عليه الناس قبل مبعث النبي صلى الله عليه وسلم  
من الجهل والضلالة حدثنا محمد بن يوسف عن سفيان عن الأعمش  
عن أبي وائل الخ

Ibn Ṣalāḥ (d. A.H. 643 = A.D. 1245) included the present work in Masānid (works on Musnad Ḥadīṣ); while some others, such as ‘Irāqī (d. A.H. 806 = A.D. 1404) and Ibn Ḥajar (d. A.H. 852 = A.D. 1449), do not count it as a work on Musnad Ḥadīṣ.

The work is highly regarded as genuine Ḥadīṣ, and according to some is considered equivalent to the six canonical collections.

It is said in Ḥuffāz, vol. ii., p. 115, that Dārimī compiled a commentary on the Qur'ān, which, however, does not seem to be extant.

For another copy of the work compare Lied, 1726.

The work has been lithographed in Cawnpore, A.H. 1293 = A.D. 1877.

Written in Nasta'liq.

Dated A.H. 1225.

سcribe محمد عظیم

### NO. 254.

fol. 224; lines 23; size 9 × 5½; 7½ × 4.

Another copy of the same. Written in ordinary Naskh. Not dated; apparently 13th century A.H.

The present copy begins with Isnād thus:—

الصد لله حق حمده والصلوة والسلام على نبيه اما بعد قال الفثير  
الى ربه الغني عفيف الدين جنيد بن جلال بن عمر البلباني ملكه الله  
لواصي الاماني سمعت علي السب الصالحة ام الحسين فاطمه بنت  
القاضي شهاب الدين احمد بن قاسم العرازي كتاب مسند الدارمي  
رحمه الله من اوله الى اخره غير فوت لفظة بقرأه غيري عليها وهي  
سمعتها علي جدها الشيخ رضي الدين ابي بكر ابراهيم بن محمد بن  
ابراهيم الطبري قال اخبرنا الشيخان سليمان بن خليل العسقلاني  
والشيخ الاجل كمال الدين محمد بن عمر بن خليل العسقلاني مساعاً من  
كمال الدين محمد واجازة من عمه نجم الدين سليمان بن خليل - قال  
اخبرنا الصافظ برهان الدين المصري مساعاً من الامام سديد الدين ابي  
الرقم عبد الاول بن عيسى بن شعيب الهروي السجزي قال شيخنا رضي  
الدين واخبرنا به غالباً الشيخ ابو عبد الله محمد بن ابي البركات ابي  
المير الهمداني اجازة مكاتبة في المسجد الحرام قال اخبرنا ابو الوقت  
عبد الاول اجازة عن ابي الحسين عبد الرحمن بن المظفر الداودي عن  
ابي محمد عبد الله بن احمد السرخسي عن ابي عيسى بن عمر

السمرقندي عن الامام ابي محمد عبد الله بن عبد الدارمي باب ما  
كان عليه الناس قبل مبعث النبي صلى الله عليه وسلم من الجهل  
والضلالة

The above Isnād says that 'Afīfaddīn Junaid, the eldest son of Jalāl Aḥmad bin 'Umar bin Muḥammad bin 'Umar al Balbānī (d. A.H. 796 = A.D. 1393), traditionist and scholar of the 9th century A.H. (see the present vol., p. 16), studied the present work under the female traditionist Fāṭimah bint Aḥmad bin Qāsim (d. A.H. 783 = A.D. 1343, see Ad Durar al Kāminah, vol. ii., fol. 135), who studied the work under Raḍiaddīn Abi Bakr Ibrāhīm bin Muḥammad at Ṭabarī (d. A.H. 722 = A.D. 1322, see Ad Durar al Kāminah, vol. i., fol. 69<sup>a</sup>), and received the sanad for narrating the Ḥadīṣ of the present Musnad from the above-mentioned Raḍiaddīn. The continuation of the sources of Raḍiaddīn for narrating the Ḥadīṣ of the present work ends with the author.

The above Isnād gives us sufficient reason to hold that the original copy from which the present MS. has been transcribed belongs to the 9th century A.H.

### No. 255.

fol. 198; lines 19; size  $9\frac{1}{4} \times 7$ ;  $6\frac{1}{4} \times 4\frac{1}{2}$ .

الجلد الاول من فردوس الاخبار

## AL JILD AL AWWAL MIN FIRDAUS AL AKHBÂR.

The First Volume of Firdaus al Akḥbar, also called Musnad ad Dailamī.

A collection of 10,000 Musnad Ḥadīṣ, with omission of Isnads, arranged in alphabetical order.

Author: Abū Shujā' Shīrwaih bin Shahriyār bin Finnā Khusrān, أبو شجاع شيرويه بن شهریار بن فنا خسروان. He was born in Ḥamadān, A.H. 445 = A.D. 1053, where he studied Shāfi'ī jurisprudence and Ḥadīṣ under Yūsuf bin Muḥammad bin Yūsuf al Mustalamī, a Shāfi'ī jurist and traditionist of the 5th century A.H., and several others. In Isfahān he studied under 'Abdelwahhāb bin Mundā (d. A.H. 512 = A.D. 1118).



After that he travelled to Bagdād, and then to Qazvin, where he attended lectures of scholars and traditionists on Ḥadīṣ and other branches of learning. He died in A.H. 509 = A.D. 1115.

For his life and works see: Brock., vol. i., p. 344; Mir'ât al Janân, fol. 293<sup>a</sup>; Huffâz, vol. iv., p. 55.

It is stated in Hâj. Khal., vol. ii., p. 260, that the author's son Shahriyâr bin Abi Shujâ' (d. A.H. 558 = A.D. 1162) enlarged the present work by adding some Ḥadīṣ and Isnâd omitted by his father, and entitled it Musnad al Firdaus, and that this was abridged by Ibn Hajar (see No. 256).

The present copy is without the preface, and begins thus:—

ذكر الاحاديث الاوائل - فصل منها ما خلق الله عز وجل - ا ب ط  
ع ب ابن عباس وابو هريره وعبد الله بن الصامت اول ما خلق القلم  
بيده ثم خلق النور وهي الدواة ثم قال اكتب الخ

The usual beginning, given in Hâj Khal., vol. ii., p. 264, runs thus:—

ان احسن ما نطق به الناطقون الخ

For other copies of the work see: Cairo, vol. i., p. 382; Berlin, 1278. The work has not been printed.

Written in good Naskh.

Not dated; apparently 7th century A.H.

### No. 256.

fol. 312; lines 29; size 10 × 7; 7½ × 5.

تسديد القوس بمسند الفردوس

## TASDÎD AL QAUS BI MUSNAD AL FIRDAUS.

An abridgment of Musnad al Firdaus, arranged in alphabetical order. Musnad al Firdaus consists of 17,000 Ḥadīṣ.

By Ahmad bin 'Alî bin Muḥammad bin Hajar al 'Asqalânî, أحمد بن علي بن محمد بن حجر العسقلاني, who died in A.H. 852 = A.D. 1449 (see No. 59).

Beginning:—

الحمد لله الملك الصفيظ المنفرد بالملك الاسمي الجامع المطلع  
على الضائر . . . . اما بعد فاني كتب ارضي شيخنا الامام . . . المكنى  
بابي الفضل العراقي . . . يكشف كثيرا عن الاحاديث الغريبة . . .  
من مسند الفردوس الخ

In the colophon Ibn Hajar says that he completed the present work in Muharram A.H. 852 (ten months before his death):—

وكان الفراغ من تعليقه يوم السبت الثالث من المعرم سنة ائتين  
وخمسين وثمانمائة

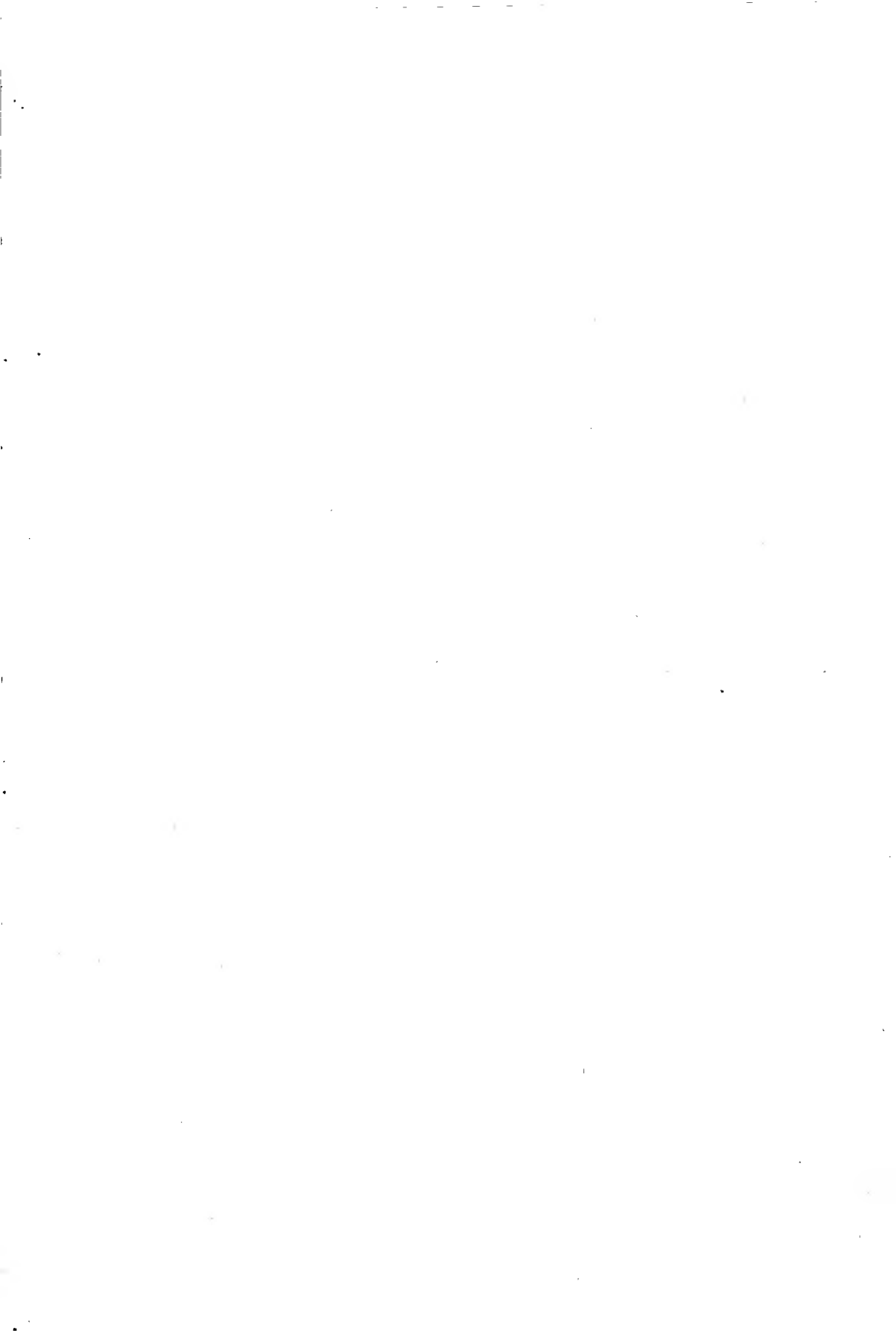
The words هكذا في, "thus in the draft," and هكذا في الاصل, "thus in the original," frequently noted on the margin, suggest that the present MS. was transcribed from an autograph copy. The following note, written by one Muhammad Murtaḍa, suggests that this copy was written before the author's death in A.H. 852.

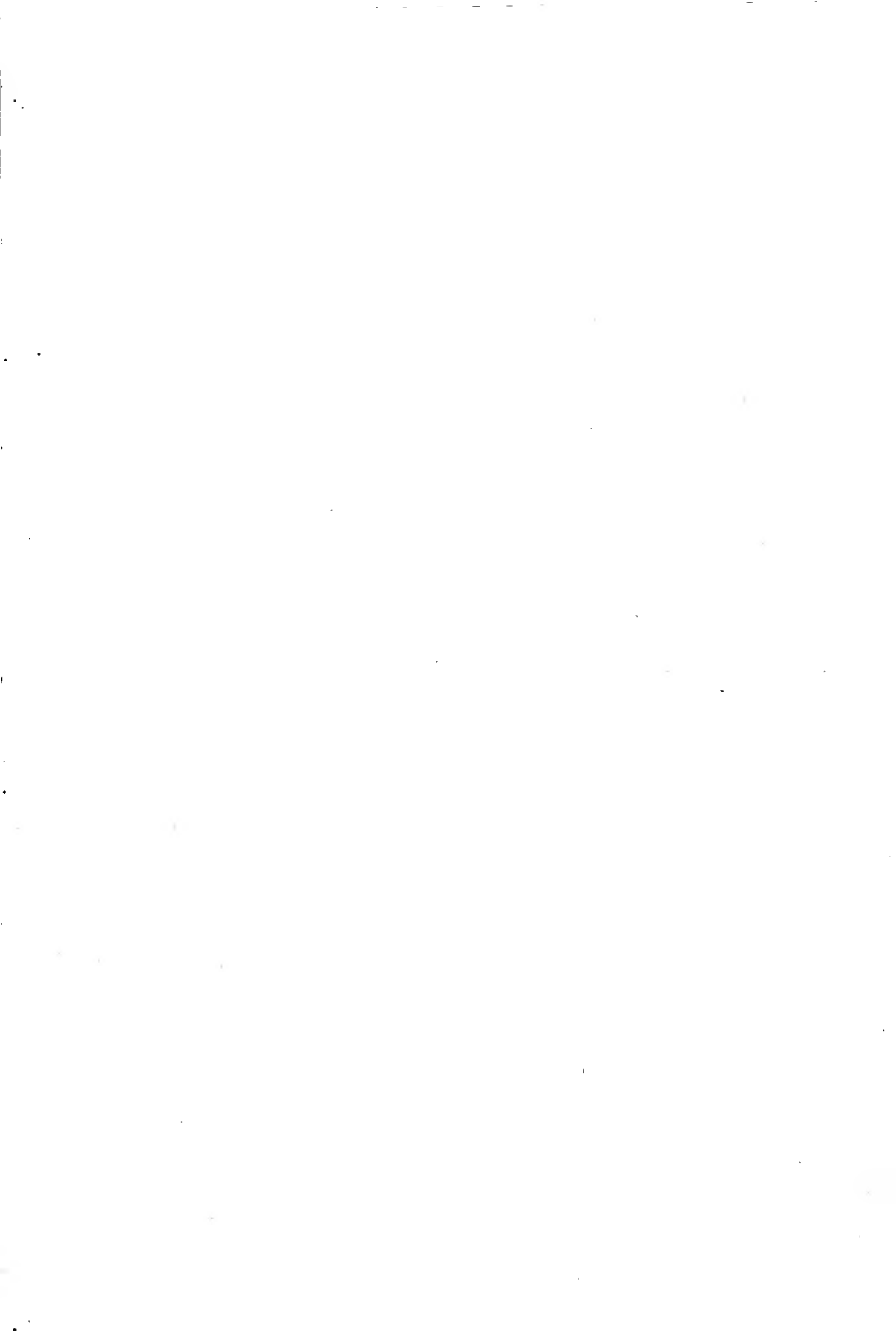
الحمد لله وحده كتب هذا الكتاب قبل وفاة مؤلفه العافظ ابن حجر  
العسقلاني رحمة الله عليه بنحو عشرة اشهر والله اعلم . كتب محمد  
مرتضى عفر له

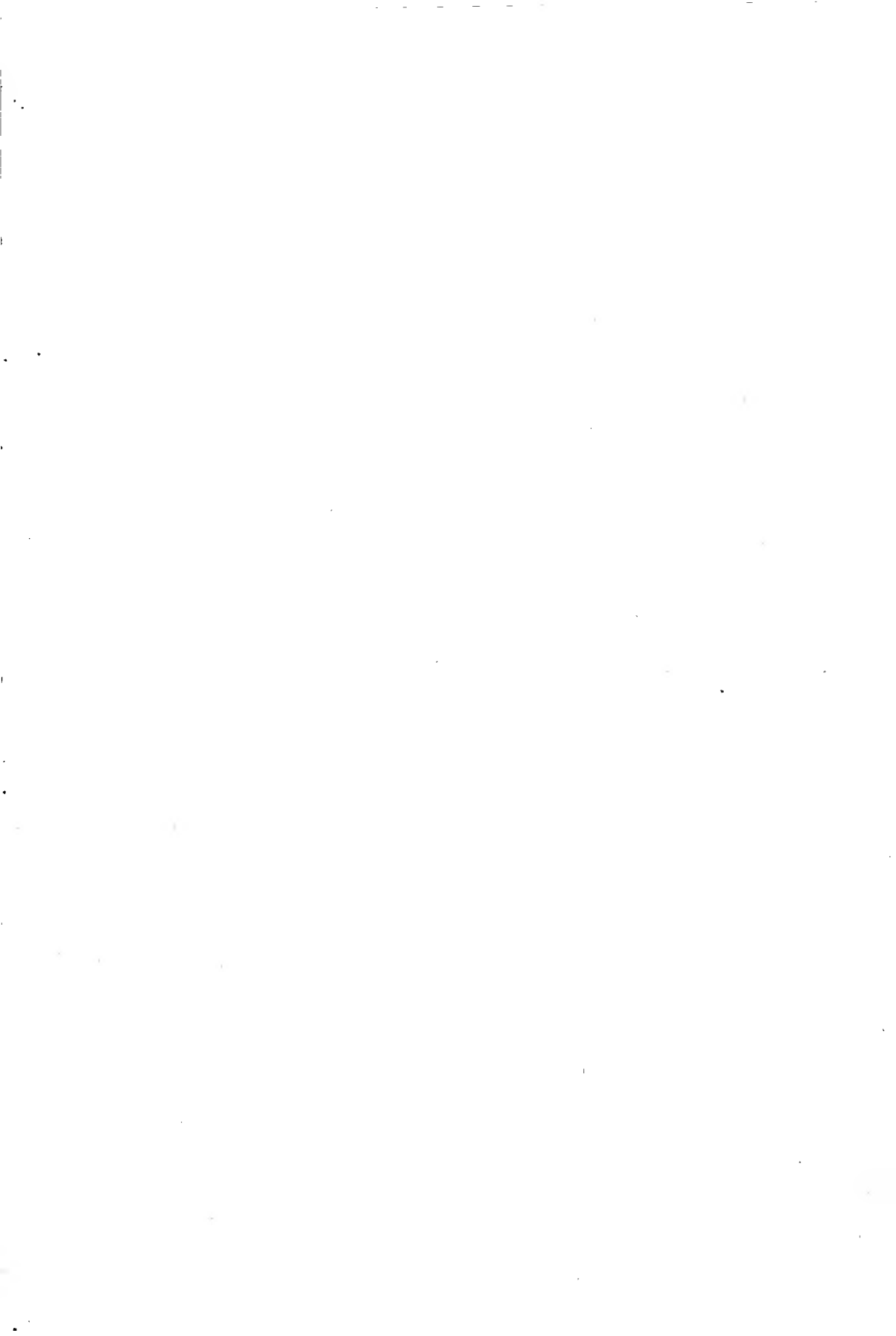
Fol. 1 has been supplied in a later hand, apparently 11th century A.H.  
The work is not mentioned in any catalogue.

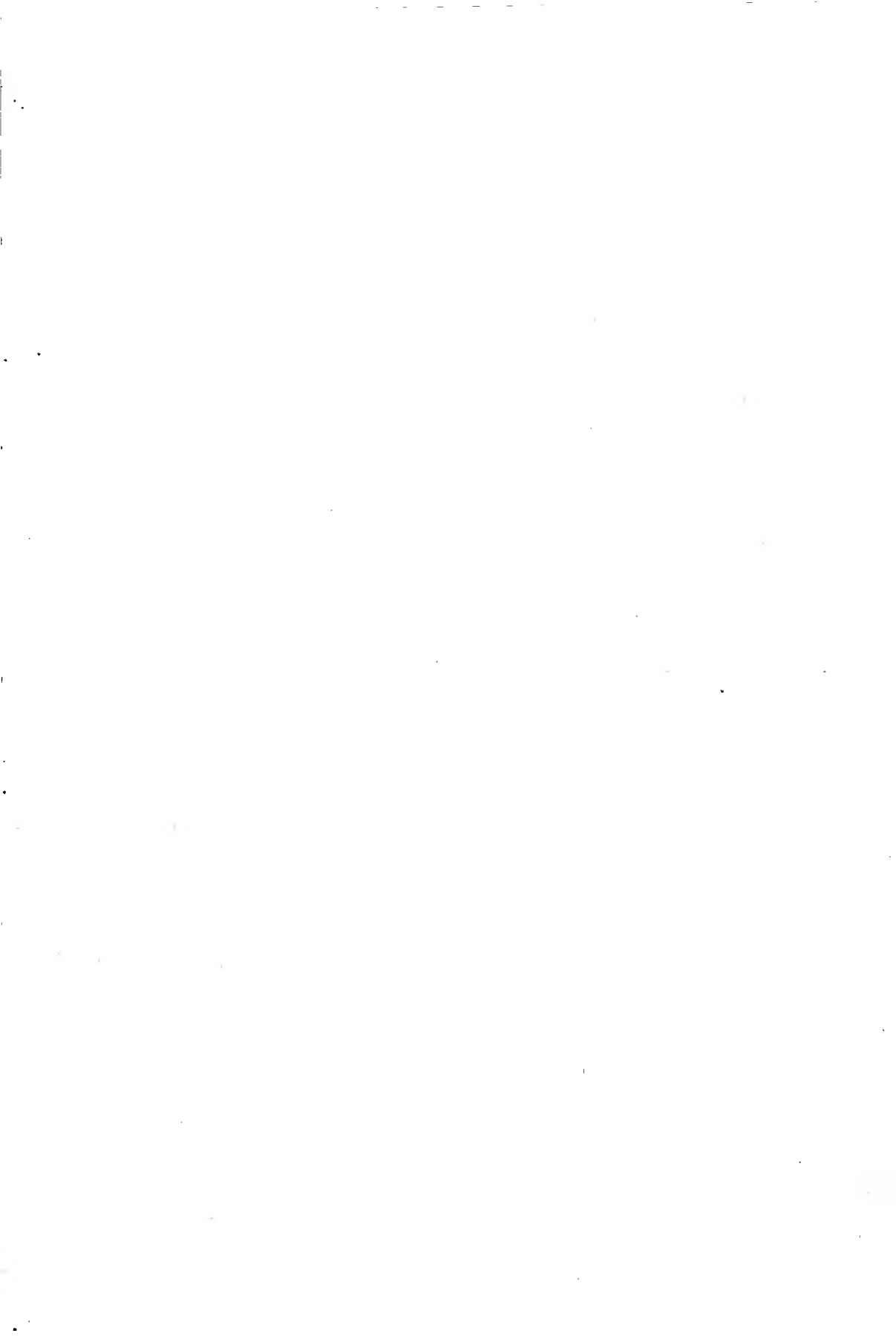
The founder of the Library notes on the title-page that he paid 100 rupees for the present copy.

Written in good Naskh.









# THE SHĪ'A CANONICAL COLLECTIONS OF TRADITIONS.

No. 257.

fol. 158; lines 55; size 11 × 6; 6 × 5½.

الكافي

AL KĀFĪ.

The First of the four Shī'a canonical collections of traditions.

Author: Muḥammad bin Ya'qūb bin Ishāq al Kulīnī, محمد بن يعقوب بن اسحاق الكليني. The author was a native of Kulīn (according to some Kalin) in Rai. He left several other works, viz.:

- (1) كتاب الرسائل
- (2) كتاب الرد على القرامطة
- (3) كتاب تعبیر الرؤيا

and died, according to most authorities, in A.H. 328 = A.D. 939. Tust and a few others place the date in A.H. 329 = A.D. 940.

For his life see: Wajiz, fol. 6<sup>a</sup>; Manhaj al Maqāl, fol. 317; Majālis al Mu'minīn, fol. 230<sup>b</sup>; Kashf al Ḥajub, fol. 112<sup>b</sup>; Muntahā al Maqāl fi 'Ilm ar Rijāl, foll. 196<sup>a</sup>; Talkhīṣ al Maqāl, fol. 201<sup>b</sup>; Brook., vol. i., p. 187.

The author devoted fully twenty years to the composition of the work. It comprises 1699 Ḥadīṣ, and is divided into thirty-four Books.

The entire work is in two volumes.

Vol. I.

Contains the following four Books:—

- I. كتاب العقل, fol. 1-8.
- II. كتاب التوحيد, fol. 8-23.

For a complete copy of the work and the Sanad, see the lithographed edition.

The work begins abruptly on fol. 2<sup>a</sup>, thus:—

بن موسى بن جعفر بن محمد بن علي بن حسين بن علي بن ابي  
طالب عليهم السلام فدام بمجالسته سروري والشرح لمذاكرته  
صدرى الخ

It is stated in the preface that the work was composed at the request of the author's friend Muhammad bin Ishâq, a noble of Balakh, and that prior to the present composition he had already composed 244 works (166 works of the author are enumerated in *Manhaj al Maqâl*). It consists of 5,963 Ḥadîṣ of the following two kinds:—

(1) Musnad Ḥadîṣ numbering 3,913,

(2) Mursal Ḥadîṣ numbering 2,050,

and is divided into 666 Bâbs.

The present copy is incomplete, wanting a few lines at the beginning.

For other copies of the work see: Berlin, Nos. 4,782-3; Pet. 250; Paris, 1,108; Br. Mus., No. 905; India Office, 283; Bodl., ii., Nos. 84-86.

Written in good Naskh.

Not dated; apparently 10th century A.H.

### No. 264.

The same.

fol. 318; lines 20; size  $13 \times 7\frac{1}{2}$ ;  $9 \times 5$ .

Another incomplete copy of the same, designated the First Part (الجزء الاول).

Beginning:—

اللهم اني احمدك واشكرك واؤمن بك وتوكل عليك واقر بذنبي  
... اما بعد لما صافني القضاء الى بلاد العربية الخ

and ending with the last Ḥadîṣ of باب نوادر الصلوة, corresponding with vol. i., pp. 1-184 of the lithographed edition.

Marginal notes are not frequent.

Written in good Naskh.

Not dated; apparently 10th century A.H.



**No. 265.**

The same.

fol. 122; lines 21; size 11 × 6; 7 × 3½.

Another incomplete copy of the same, beginning as the above, and ending with the Ḥadīṣ of the chapter معرفة الكبائر, corresponding with vol. i., ii., and a portion of vol. iii. (pp. 1-192) of the lithographed edition.

Written in ordinary Naskh.

Not dated; apparently 13th century A.H.

**No. 266.**

fol. 415; lines 20; size 10 × 7, 6 × 7½.

تهذيب الأحكام

**TAHDÎB AL AḤKÂM.**

The Third of the four Shî'a collections of traditions.

VOL. I.

Beginning:—

الصلوة لله ولي الصمد ومستحقه وصلى الله على خير خلقه محمد  
واله وسلم تسليما كثيرا الخ

Author: Abû Ja'far Muḥammad bin Ḥasan bin 'Alî at Tûsî, أبو جعفر محمد بن حسن بن علي الطوسي. The author, a well-known scholar and traditionist, was born in A.H. 385 = A.D. 995, and studied Ḥadīṣ under Muḥammad bin Muḥammad An Na'imî (d. A.H. 413 = A.D. 1053) and some others. He travelled to 'Irâq in A.H. 408, and then to Bagdâd, where he permanently settled near the Bâb al Karkh, and delivered lectures on Ḥadīṣ and on other subjects till A.H. 448. In that year the author, on account of a serious dispute between the Shî'as and Sunnis of Bagdâd, was obliged to leave the place for Najaf, where he died in A.H. 460 = A.D. 1068.

*Kashf al Hujub*, fol. 41<sup>a</sup>, places the author's death in A.H. 458 = A.D. 1066. Brock., vol. i., p. 404, first mentions the author's death as taking place in A.H. 459 = A.D. 1068, and then in A.H. 460 = A.D. 1069. *Iktifā al Qunū'* places the author's death in A.H. 460 = A.D. 1075.

But the authors of the following works all say that Ṭūsī died in A.H. 460 = A.D. 1068:—

- (1) *Majālis al An'min*, fol. 246<sup>b</sup>,
- (2) *Muntaha al Maqāl*, fol. 185,
- (3) *Manhaj al Maqāl*, fol. 280<sup>b</sup>,
- (4) *Talkhis al Aqwāl*, fol. 222<sup>b</sup>,
- (5) *Al Wajiz*, fol. 7<sup>a</sup>.

The author in the preface says that the present work mostly consists of the Ḥadīṣ used in *Al Muqanna'ah*, a religious work by his teacher Muḥammad bin Muḥammad An Na'imī, but partly of Ḥadīṣ taken from other works.

Beside the present work and the works mentioned in Brock., vol. i., p. 404, the following are enumerated among his compositions by the author himself in *Fihrist Ṭūsī*:—

1. كتاب النهاية
2. كتاب المفصح في الامامة
3. تلخيص كتاب الشافي
4. كتاب ما لا يسع المكلف الاخلال به
5. كتاب العمدة في اصول الفقه
6. مسائل الخلاف مع الكل
7. كتاب ما يعقل وما لا يعقل
8. كتاب المبسوط
9. مقدمة في المدخل الى علم الكلام
10. مسألة في الاحوال
11. كتاب الايجاز في الفرائض
12. مسألة في العمل بخبر الواحد
13. مسألة في احريم القشاع
14. المسائل العنبيه
15. المسائل الرحبيه

16. المسائل الدمشقيه
17. كتاب في تفسير القرآن
18. المسائل الرازيه
19. المسائل في الفرق بين النبي والامام
20. المسائل الحلبيه
21. كتاب النقض على ابن شاذان
22. مسائل ابن الراح
23. انس الوحيد
24. مختصر المصباح
25. الاقتصاد فيما يجب على العباد
26. المسائل الالياسيه
27. مختصر اخبار المختار
28. كتاب الغيبه
29. المسائل الجائزه
30. هداية المسترشدین
31. كتاب اخبار الرجال
32. مقتل الحسين

and beside these, the following works of the author are enumerated in Muntaha al Maqâl:—

1. كتاب في تفسير القرآن
2. شرح المقدمة
3. كتاب تمهيد الاصول

The present copy ends with كتاب الجهاد.

For other copies of the work see: Bodl., ii., 87, Hand-list of Âsafiyah Library, Hyderabad, Nos. 187-188.

Written in good Naskh. Foll. 1-10 have been supplied in a later hand

Dated A.H. 1073.

Scribe يوسف بن احمد بن صالح بن سعيد البحراني

## No. 267.

The same.

foll. 515; lines 21; size  $9\frac{1}{2} \times 7$ ,  $7 \times 5$ .

Another copy of the first volume, beginning and ending as above.

Written in good Naskh.

Dated A.H. 1091.

The second vol. of the work, which is wanting, contains the following Kitāb;—

- I. كتاب الديون
- II. كتاب الكفالات
- III. كتاب الصناعات
- IV. كتاب العوالات
- V. كتاب الشهادات
- VI. كتاب القضاء والأحكام
- VII. كتاب المكاسب

## No. 268.

foll. 375; lines 23; size  $10 \times 7\frac{1}{2}$ ,  $8\frac{1}{2} \times 4\frac{1}{2}$ .

Vol. III.

The third vol. of the Tahdib, beginning with كتاب النكاح abruptly thus:—

الحسن بن مبيد بن قاسم بن محمد بن مسلم الفراء عن جرير عن  
عبد الله

and ending with the last Hadīṣ of كتاب الديارات.

Written in good Naskh.

Not dated; apparently 11th century A.H.

Scribe عبد المهدى بن حاجي بن عبد الصنين

No. 269.

foll. 350; lines 25; size  $11\frac{1}{2} \times 6\frac{1}{2}$ ;  $7 \times 4$ .

الاستبصار

## AL ISTIBSÂR

The Fourth of the Shī'a collections of traditions

By the author of the preceding work.

The difference between the present composition and the Tabḍīb mentioned above, as stated by the author himself in his work Fihrist (No. 620), is that the Tabḍīb contains the two following classes of Ḥadīṣ:—

- (1) Ḥadīṣ in the narration of which all the traditionists agree;
- (2) Ḥadīṣ transmitted from some traditionists, but not narrated by others.

The present work contains only the Ḥadīṣ of the latter class:—

كتاب الاستبصار فيما اختلف من الاخبار وهو يشتمل على عدة  
كتاب تهذيب الاحكام غير ان هذا الكتاب مقصور على ذكر ما  
اختلف من الاخبار والاول يجمع الخلاف والوفاق

Beginning:—

الحمد لله ولي الصدق ومستطقه والصلوة والسلام على خيرته  
والطاهرين من عترته الخ

The work is divided into 925 Books, and contains 5511 Ḥadīṣ.

For other copies of the work see: Berlin, 1772-6; Pet. 56. The work was printed in Tehrān in A.H. 1322 = A.D. 1903.

Written in beautiful Naskh, with a head-piece at the beginning.

Dated A.H. 1057.

Scribe محمد الباقر المشهدي

## No. 270.

The same.

foll. 324; lines 27; size  $11 \times 9\frac{1}{2}$ ;  $8 \times 4$ .

Another copy of the same, beginning and ending like the above.  
Written in good Naskh.

Dated A.H. 1095.

Scribe أحمد بن محمد بن مبارك بن حسن بن إبراهيم الساري

## No. 271.

The same.

foll. 379; lines 25; size  $12\frac{1}{2} \times 7\frac{1}{2}$ ;  $8\frac{1}{2} \times 4$ .Written in good Naskh.

Dated A.H. 1074.

The MS. bears on the title-page, as well as on the last page, seals of Nawāb Wilāyat 'Alī Khān of Patna, and of his son Khurshaid Nawāb, who presented the MS. to the Library in 1898.

## No. 272.

foll. 398; lines 20; size  $8\frac{1}{2} \times 5$ ;  $8\frac{1}{2} \times 3$ .

الوافي

## AL WĀFĪ.

An incomplete copy of a work containing the above four Shī'a canonical collections of the Ḥadīṡ, with explanation of the difficult words.

By Muḥammad bin Murtaḍā, محمد بن مرتضى, commonly called al Muḥsin al Kāshī (المحسن الكاشي), a well-known scholar and author of numerous works, who died shortly after A.H. 1092 = A.D. 1679. See Kashf al Hujub, fol. 193<sup>b</sup>.

Brock., in vol. ii., p. 201, mentions Al Muḥassin al Kāshī (المحسن الكاشي), giving the date of his death as A.H. 911 = A.D. 1505, and enumerates *Aṣ Ṣāfi fī Tafsīr al Qur'ān* as one of his compositions; and again in the same vol., p. 413, mentions Al Muḥsin al Kāshī as a scholar of the 12th century A.H., and enumerates *Al Kalimāt al Maknūnah min 'Ulūm al Hikmah* as one of his works; while *Kaṣḥf al Hujub*, on fol. 97, 12<sup>b</sup> and 157, says that the author of the above two works is the author also of the present work, and that he died shortly after A.H. 1092 = A.D. 1679.

Beside the present work the following four compositions of the author are enumerated in *Kaṣḥf al Hujub*:—

- I. التفسير الأصفي
- II. لؤلؤة البصرين
- III. المحجة البيضاء
- IV. مرآة الآخره

The entire work is in fifteen parts. The present copy contains only two parts, viz. the 4th and 5th.

Part 4th, foll. 1-141.

Beginning:—

الصدق لله والصلوة والسلام على رسول الله ثم على آل بيت  
رسول الله - كتاب الطهارة

Written in good Naskh, A.H. 1128.

Foll. 141-143 are blank.

Foll. 143-148 contain the index to the present work.

Part 5th, foll. 149-398.

Beginning with كتاب الصلوة. This part is defective towards the end.

The following abbreviations are observed in the work: *له* for *لله*; *من* لا يحضره الفقيه; *يب* for *At Tahdīb*; *كا* for *Al Kāfi*; *من* for *Istibṣār*.

Written in good Naskh.

Not dated, apparently 13th century A.H.

## ZAIDÎ MUSNAD.

No. 273.

Foll. 80; lines 15; Size 8 × 5½; 5 × 3.

المسند

### AL MUSNAD.

An incomplete copy of the Musnad Ḥadīṣ, designated here as Musnadu Zaid.

Author: Zaid bin 'Alī bin Ḥusain bin 'Alī bin Abī Ṭalīb, زید بن علی بن حسین بن علی بن ابی طالب. This author is the son of Zain al 'Ābidīn 'Alī (d. A.H. 95 = A.D. 718), the grandson of 'Alī, the fourth Caliph, and was one of the famous Imāms, whose followers are known as Zaidiyah. He was induced by the people of Kūfa to claim his hereditary Khilīfat, and to fight against Hishām (A.H. 105–125 = A.D. 724–743), the tenth of the Omayyid Caliphs. In A.H. 122 = A.D. 740 he marched against the Caliph, but very few of Kūfa people joined him. Consequently in the same year he was killed at Kūfa. See *Manhaj al Maqāl*, fol. 138<sup>v</sup>; Berlin, No. 968; *Mukhtaṣar ad Duwal*, p. 206; *Taqrib at Tahdīb*, p. 86; *Anbā' az Zaman*, fol. 12; *Al Milal*, p. 207.

The present copy is defective at the beginning as well as at the end.

Beginning abruptly with the Ḥadīṣ of the chapter *صلوة المريض* thus:—

عليهما السلام يصلي المريض قائما فان لم يستطع فجالسا

and ending abruptly with the Ḥadīṣ *ابو العيس* thus:—

زيد بن علي عن ابيه عن جده امير المؤمنين علي عليهم السلام  
قال له رجل يا امير المؤمنين ومشي الرجل في البعل الواحدة



The Isnād for the present work, quoted on fol. 72, runs thus:—

حدثني عبد العزيز بن اسحاق بن جعفر البغدادي قال حدثني  
ابو القاسم علي بن محمد الكوفي قال حدثني سليمان بن ابراهيم  
المعاري جدي ابو امي قال حدثني نصر بن مراحم السعدي قال  
سمعت هذا الكتاب من ابي خالد الواسطي الخ

On fol. 72 the scribe quotes a statement of 'Abdal 'Azīz bin Ishāq (an eminent Zaidī traditionist, who was alive in A.H. 326 = A.D. 937, see *Manhaj al Maqāl*, fol. 180), who gives us to understand that almost all the followers of Zaid who had studied the work under him were killed in the revolution of A.H. 122, except Abū Khālid al Wāsiṭī, who, it is said, studied the present work under the author:—

قال عبد العزيز بن اسحاق . . . . قال ابراهيم سألت ابا خالد  
رحمه الله تعالى كيف سمعت هذا الكتاب عن الامام زيد بن علي  
قال سمعناه من كتاب معه قد وطأه وجمعه فما بقي من اصحاب زيد بن  
علي ممن سمعه الا قتل غيري

In another note on the same folio the scribe says that Abū Qāsim 'Alī bin Muḥammad al Kāfi, arranged the work in the order observed in other works of jurisprudence.

#### Contents:—

Foll. 1-9, from a portion of chapter صلاة المريض to chapter كتاب الصلوة (previous chapters of الصلاة بعد صلاة الفجر and the whole of كتاب الطهارة are wanting).

Foll. 10-18, from chapter غسل الميت to chapter . . غسل النبي . . . . . كتاب الجنائز of كتاب الكفينة.

Foll. 19-24, from chapter الصوم of الوصال في الصيام to chapter الصوم (some chapters of الصوم are wanting).

Foll. 25-40, from chapter فضل الحج to chapter الرجل يضحي . . . . . قبل ان يصلي الامام.

Foll. 41-48, from chapter فضل الكسب من العلال to chapter كتاب البيوع (some chapters of البيوع are wanting) and almost all the chapters of كتاب النكاح are wanting).

Foll. 49, كتاب كجاج العبيد.

Foll. 50-52, from chapter of الطلاق كتاب الطلاق (previous chapters of الطلاق are wanting).

Foll. 53-60, كتاب الحدود.

Foll. 61-65, كتابه السير.

Foll. 66-73, كتابه الفرائض.

Foll. 74-79, كتابه فضل العلماء.

Fol. 80 contains a collection of Hadig from certain Sunni works.

The present work is very rare and not mentioned in any catalogue. For other works of the author, see Berlin, Nos. 9681, 10224, 10237, 10265.

Written in good Naskh.

Not dated; apparently 9th century A.H.

## SUNNÎ ARBA'ÎNÎYÂT.\*

(WORKS OF FORTY HADÎŞ NARRATED BY THE SUNNÎ TRADITIONISTS.)

No. 274.

fol. 25; lines 23; size  $9\frac{1}{2} \times 7$ ;  $7\frac{1}{4} \times 5$ .

الأربعين الودعانية

### AL ARBA'ÎN AL WAD'ÂNÎYAH.

A work containing a collection of forty Hadîş with a commentary on the same. By Abû Naṣr Muḥammad bin 'Alî bin 'Ubaidallâh bin Aḥmad bin Šâliḥ bin Sulaimân bin Wad'an, أبو نصر محمد بن علي بن عبد الله بن أحمد بن صالح بن سليمان بن ودعان Qaḍî of Maṣṣal, who died in A.H. 494 = A.D. 1101; see Hâj. Khal., vol. i., p. 50; Brook., vol. i., 355.

The present Arba'in has been transmitted from the Qaḍî by his pupil Abû Ṭâhir Aḥmad bin Muḥammad bin Aḥmad as Salafî (who died at the age of 106 years in A.H. 576 = A.D. 1180). Salafî regarded the Hadîş of the work as genuine, but other traditionists have condemned the present work for including a few weak Hadîş.

Beginning:—

حدثنا الشيخ الإمام أبو طاهر أحمد بن محمد بن أحمد السلفي  
الأصمغاني قال أبو نصر محمد بن علي بن عبد الله بن أحمد بن صالح  
بن سليمان بن ودعان حاكم الموصل . . . القديم الأول عن الس بن  
مالك قال خطبها رسول الله صلى الله عليه وسلم على ناقه الجذعاء

---

\* The Prophet in some Hadîş is said to have declared special regard for those who remembered any forty Hadîş. Consequently numerous traditionists composed works containing such collections. 'Abdallâh bin Muḥarak al Marwazî (d. A.H. 181 = A.D. 796, see No. 282, *Sharḥ al Arba'in*, fol. 16a), is the first traditionist who composed a work comprising 40 Hadîş. Later on, works containing 40 Hadîş came to be regarded as a special branch of Hadîş.

Each Ḥadīṣ is followed by its commentary. The commentary of the first Ḥadīṣ begins thus :—

الشرح الجذعاء تاليف الاجدع وهو المقطوع (مقطوع) الاثب والاذن

For other copies of the *Arba'in*, see Berlin, Nos. 1458-60; Cairo, vol. i., p. 409. No printed edition of the work has appeared.

The present MS., dated A.H. 730, is a transcription of the copy written by Zakarya bin Yahya bin Zakarya, author of *Risala fi al 'Amal* (see Berlin, No. 5864).

Written in a very clear *Naskh*.

Scribe علي بن عبد الهادي بن محمد بن يحيى العسطلاني,  
a traditionist of the 8th century A.H. For his work, see No. 279.

### No. 275.

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

الاربعين

### AL ARBA'IN.

A collection of forty Ḥadīṣ.

Author: Abū Zakarya Yahya bin Sharf an Nawawi (d. A.H. 678 = A.D. 1278). For his life, see No. 192.

Beginning :—

قال الشيخ العلامة مهدي الدين الدوي . . . الصمد لله رب العالمين  
في يوم السموات والارضين . . . اما بعد فثدرونا عن علي بن ابي  
طالب وعبد الله بن مسعود . . . ان رسول الله صلى الله عليه وسلم  
قال من حفظ علي امتي اربعين حديثا النح

For other copies of the work see: Berlin, Nos. 1476-7; Raf, 389; Münch, 127; Lied, 1746-7; Br. Mus., 878; Paris, 386-744; Cairo, vol. i., p. 284; Brock., vol. i., p. 396. The present *Arba'in* with the commentary (No. 283) was printed in Cairo A.H. 1307 = A.D. 1891, and the text was separately printed in Cairo in the same year.

For the commentary on the work by the author himself see No. 278, and for a treatise by the author dealing with the philology of the difficult words used in the *Arba'in* see No. 279, foll. 60<sup>a</sup>-63.

Written in good *Naskh*.

Dated A.H. 1028.

Scribe محمد بن شهاب الدين الرضواني

One Sulaiman bin Ahmad al Mal'hi, a scholar of the 11th century A.H., studied from the present copy, as appears from the following note:—

طالع في هذا الكتاب واورع فيه شهادة ان لا اله الا الله وان  
مصدرا رسول الله وتسال الله سبحانه ان توفاه على الاسلام . . . كتب  
الفقيه سليمان بن احمد المليحي

On the title-page, as well as the last fol. of the MS., are various extracts from different works.

#### No. 276.

foll. 26; lines 13; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $5 \times 3\frac{1}{2}$ .

Another copy of the same work.

Written in good *Naskh*.

Not dated, apparently 11th century A.H.

Marginal notes are not frequent.

#### No. 277.

foll. 13; lines 18; size  $10 \times 6$ ;  $8 \times 4$ .

Another copy of the same.

Written in *Nasta'liq*.

Not dated, apparently 18th century A.H.

One Maulavi 'Abdalmajid, a zamindar of Patna, presented the present MS. to the Library in 1914. The title-page bears a Sanad granted by

Maulavi Muhammad Sa'id, a well-known Arabic scholar of Patna, who died in A.H. 1304 = A.D. 1888, to his pupil 'Abdalqādir bin 'Atiqallah :—

الحمد لله رب العالمين وبعد فقرأ علي وسمع هذه الأربعين . . .  
من أولها إلى آخرها عبد القادر بن سيد عتيق الله . . . قال ذلك  
بقلمه ورقمه بقلمه  
محمد سعيد بن واعظ علي عفي الله عنهما

No. 278.

fol. 38; lines 17; size 8 × 6; 6 × 3½.

شرح الأربعين

**SHARH AL ARBA'IN.**

A commentary on the above work, by the author himself.

Beginning :—

الحمد لله رب العالمين. غيرم السموات والأرضين . . . دل العديف  
على ان النية معيار السنة الخ

For other copies of the commentary, see Cairo, vol. i., p. 403. A printed copy of a Cairo edition, without date, is noticed in Rampore Hand-list, No. 189.

The text is written in Naskh and the commentary in Nasta'liq.

Not dated, apparently 12th century A.H.

No. 279.

fol. 63; lines 23; size 10 × 7; 7½ × 5.

شرح الأربعين

**SHARH AL ARBA'IN.**

An autograph copy of a commentary on the above Arba'in (No. 275), by 'Alī bin 'Abd alhādī bin Muḥammad bin Yahyā al 'Asqalānī, علي بن عبد

الهادي بن محمد بن يعقوب العسقلاني, a scholar and traditionist of the 8th century A.H., who composed the present commentary in A.H. 733 = A.D. 1333, as appears from the following colophon:—

عاشه الملتجي الى عفوره المستقبل من زلته وذنبه علي بن عبد  
الهادي بن محمد بن يعقوب العسقلاني.... عفا الله عنه وغفر له  
ولوالديه ولمشائخه واحبابه وجميع المسلمين اجمعين وكان الفراغ من  
تعليقها يوم السبت الموافق للثالث من شهر شوال سنة ثلاث  
وثلثين وسبع مائة

The work as well as the commentator is not mentioned in any catalogue. No mention of his life is given in biographical works, but the above-mentioned colophon gives us reason to believe that he was a Syrian scholar of the 8th century A.H., who died after A.H. 733 = A.D. 1333. The copy is defective at the beginning. It begins abruptly with the commentary on the 4th Ḥadīṣ thus:—

في هذا اكراب وماك رسول الله صلى الله عليه وسلم ولم يضع  
حجر على حجر ولا لبنة على لبنة الخ

Foll. 60-63 contain a treatise by Nawawī, dealing with the philology of the difficult words used in Ḥadīṣ in the Arba'in (No. 275).

Beginning:—

قال جامع الأربعين وها انا اذكر مختصرا في ضبط الفاظها مرتبة  
لئلا يغلط في شيء منها وليستغني بها حافظها من مراجعة غيره

The MS. is written in a very clear bold Naskh.

Dated A.H. 733.

### No. 280.

fol. 141; lines 27; size 10 × 7; 8½ × 5½.

شرح الأربعين

## SHARH AL ARBA'IN.

A commentary on Nawawī's Arba'in, by Muḥammad bin Aḥmad al Mas'ūdī al Ḥanafī, محمد بن أحمد المسعودي الحنفي, a scholar of the

8th century A.H., who composed the present work in A.H. 748, and died in A.H. 788 = A.D. 1386. See Brock., vol. i., p. 396.

Beginning:—

الحمد لله المصنوع بكل لسان المذموم لكلته وعظمته في كل زمان  
ومكان النح

The colophon runs thus:—

قال جامعه محمد بن مسعود اصعده في الدارين وكان الفراغ منه  
من هذا التعليق . . . . شهر ربيع الآخر سنة ثمان واربعين ومبعمائة

Only one other copy of the present commentary is mentioned, see Cairo, vol. i., p. 264.

Written in good Naskh.

Dated A.H. 840.

Foll. 1-3 are supplied in a later hand.

The scribe does not reveal his name anywhere in the MS.

### No. 281.

fol. 471; lines 17; size  $7\frac{1}{2} \times 5$ ;  $6 \times 4$ .

جامع العلوم والحكم

### IÂMI' AL 'ULÛM WAL HIKAM.

A commentary on Nawawî's *Arba'in*, by 'Abdarrahmân bin Ahmad bin Rajab al Bagdâdî, عبد الرحمن بن أحمد بن رجب البغدادي, commonly called Ibn Rajab, a well-known Hanbali scholar and traditionist, who was born in Bagdâd, A.H. 706 = A.D. 1306, where he was brought up and received his education. Thence he travelled to Damascus, where he permanently settled, and studied under—

Muhammad bin Ismâ'il (d. A.H. 735 = A.D. 1335),

Ibrâhîm bin Dâ'ûd al 'Attâr (d. A.H. 745 = A.D. 1345),

and others. From Damascus he went to Egypt, where he studied under Abû'l Fath al Mandûmî and Qalânsî, the well-known traditionists of Egypt. He secured a good reputation as an author as well as a scholar, and died in A.H. 795 = A.D. 1393. For his life and works see: *Ad Durar al Kâminah*, fol. 550; *As Suhab al Wâbilah*, fol. 117; Brock., vol. ii., p. 107.



Beginning :—

قال الشيخ الأنايم العلامة الاوحد شرف الاسلام مفتي الانام الشيخ  
زين عبد الرحمن بن الشيخ الامام العلامة شهاب الدين احمد بن شيخ  
الامام رجب البغدادي . . . . الصد لله الذي اكمل لنا ديناً واثم  
عليها النعمة الخ

For other copies of the work see : Berlin, 1492 ; Cairo, vol. i., p. 355.  
The work has not been printed.

Written in good Naskh.

Dated A.H. 790.

Scribe عبد القادر بن محمد, a pupil of Ibn Rajab.

The last fol. bears an autograph Sanad, dated A.H. 790, granted by  
Ibn Rajab to the scribe :—

قرأ عليّ هذا الكاتب . . . من جمعي وتأليفني وشرح الاربعين  
المروية . . . وقابل نسخته من اصلي وصحت هذه النسخة بصدق الله  
. . . واجزت له روايته عني مع رواية ما يجوز لنا روايته . . . يوم الثلاثاء  
جمادي الاولى سنة تسعين ومبعمائة بدمشق المحرومة .  
قاله وكتبه عبد الرحمن بن رجب الصنبلي عفي الله عنه .

The above Sanad also tells us that the present copy was compared  
with the autograph copy by the scribe, while he studied the present  
work under Ibn Rajab.

### No. 282.

fol. 119 ; lines 19 ; size  $7\frac{1}{2} \times 5\frac{1}{2}$  ;  $5 \times 3\frac{1}{2}$ .

شرح الاربعين

SHARH AL ARBA'IN.

An incomplete copy of the commentary on Nawawī's Arba'in by  
Muhammad bin Muhammad ad Dalji, محمد بن محمد الدلجي, a scholar  
and traditionist of Egypt, who died in A.H. 947 = A.D. 1540. See Brock.,  
vol. i., p. 397 ; Gotha, No. 617.

Beginning:—

الصد لله رافع اعلام الملة الزهراء بلوامع آيات الكتاب ومحكم  
مبالي احكام الشريعة الغراء النخ

In the preface the commentator traces his *Isnād* for transmitting the *Ḥadīṣ* of the *Arba'in* (No. 275) from Ahmad bin 'Abdalwāhid al Miṣri, a traditionist of the 8th century A.H. (see Berlin, No. 1490). The MS. ends abruptly, thus:—

ومن رام حقائق التوبة فعليه بكتاب المنازل

Only one other copy of the work is mentioned, see Gotha, No. 617.

Written in good *Naskh*.

Not dated, apparently 11th century A.H.

### No. 283.

fol. 169; lines 21; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $7 \times 3\frac{1}{2}$ .

الفتح المبين

### AL FATH AL MUBÎN.

A popular commentary on Nawawi's *Arba'in*, by Ahmad bin Muḥammad bin 'Alī bin Ḥajar al Haiṣūmī, أحمد بن محمد بن علي بن حجر الهيتمي.

This great author and commentator was born in Abu'l Haiṣūm (a Mahallah in Egypt), A.H. 909=A.D. 1503. This date is found in a treatise dealing with the life of the author by one of his pupils (see Hand-list, No. 11/2632). The latter quotes the author's own statement regarding the date of his birth: ولد رحمه الله تعالى ورضي عنه كما مشاهدته بخطه بمكة أبي الهيثم . . . . . أو آخر سنة تسع وتسعمائة. The author of *An Nār as Sâfir* (see Hand-list, No. 2386) also supports this date; while Brock., vol. ii., p. 388, wrongly places the author's birth in A.H. 911=A.D. 1505.

The author, like the author of *Fath al Bâri* (see No. 159), is commonly called Ibn Ḥajar. The reason given to us by his biographers for his being so called is that one of his ancestors was habitually given to silence, so he became known as حجر (stone). Hence the author is

known as ابن حجر (son of stone). He lost his father at an early age. Shamsuddīn ash Shinnāwī (d. A.H. 933 = A.D. 1528) and Abū 'l Ḥamā'i, well-known scholars of Egypt, took him in their charge and gave him his early education. In A.H. 924 Shinnāwī admitted him in the Madrasah Jāmi' Azhar. In a very short time (A.H. 929) Ibn Ḥajar completed his study at that institution. During the course of his study in Jāmi' Azhar he also attended lectures on different branches of learning in other institutions of Egypt. From about the end of the same year he was continually engaged for four years in teaching work in Egypt. In A.H. 933 he proceeded to Mecca and performed his first pilgrimage, and during his two years' stay in Mecca he secured Sanads from the eminent traditionists of the place. In the beginning of A.H. 935 he returned to Egypt and employed himself in teaching, and devoted part of his time to composition. During eight years as a teacher in Egypt Ibn Ḥajar gained a wide-spread reputation. In A.H. 939 he performed a second pilgrimage to Mecca, and came back to Egypt towards the end of the same year. In A.H. 940 he left, with all the members of his family, for Mecca, where he settled permanently, and was appointed professor of Ḥadīṣ and of Shāfi'i jurisprudence. He was acknowledged to be a specialist in the latter branch. He composed 70 works on different branches of the subject, and died in A.H. 974 = A.D. 1666. (Brock. wrongly fixes the date of his death in A.H. 973 = A.D. 1665.)

Beginning:

المدد لله الذي وفق طائفة من علماء كل عصر للقيام بما عبا  
الاحاديث الخ

In the colophon, Ibn Ḥajar says that he compiled the present commentary in two months, A.H. 951:—

قال مؤلفه تغمده الله برحمته ورضوانه ابتدأت هذا الشرح النا  
القلعة وفرغت منها هلال المعرم سنة احدى وخمسين وسبع مائة

For other copies of the commentary see: Berlin, 1493-6; Paris, 748; India Office, 169; Cairo, vol. i., p. 379. The present commentary was printed in Cairo A.H. 1307 = A.D. 1891.

Written in good Naskh.

Dated A.H. 1004.

لور الدين علي بن رمضان

## No. 284.

fol. 253; lines 16; size  $10 \times 5\frac{1}{2}$ ;  $5 \times 3$ .

المبين المعين

## AL MUBÎN AL MU'ÎN.

A commentary on Nawawî's Arba'in, by 'Alî bin Sulţân Muḥammad al Qârî, محمد القاري, who died in A.H. 1014 = A.D. 1605 (see No. 236).

Beginning:—

الحمد لله الذي جعل الأعداد والأوقات اعتباراً للأنام فخلق  
السموات والأرض في ستة أيام الخ

For other copies of the work see: Berlin, No. 1497; Cairo, vol. i., p. 396.  
A printed copy of the Cairo edition is noticed in Raf' as Suttur, p. 45.

Written in beautiful Naskh, within gold-ruled borders.

No date; apparently 11th century A.H.

Marginal notes are found throughout the MS.

## No. 285.

fol. 37; lines 17; size  $7 \times 3\frac{1}{2}$ ;  $5 \times 2\frac{1}{2}$ .

شرح الأربعين

## SHARH AL ARBA'ÎN.

A commentary on Nawawî's Arba'in, by Sa'id bin Muḥammad al Muftî, سعيد بن محمد المفتي.

The commentator (an Indian scholar) says in the preface that he studied the Arba'in under Muḥammad 'Ismatullah bin Maḥmūd al Bukhārî, a scholar of the 10th century A.H., and the author of the Hāshiya 'Ala Sharḥi Mulla Jāmi (see Hand-list, No. 1541). The date of the composition of the present commentary, as given in the colophon, is A.H. 1015.

Beginning:—

الحمد لله على الاكرام وعلى نبينه الصلوة واسلام وعلى آله واصحابه  
البررة الكرام . . . اما بعد فيقول العبد الضعيف الى الله المفتي محمد  
سعيد

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

The following note on the title-page says that, in A.H. 1152, the MS. was placed in the Royal Library at Aurangâbâd, Deccan, known as *Khujista Bunyâd* (see *Giyâs*, p. 159, *خجسته بنياد اورنگ آباد كه*, شهرست در دكن):—

بابست سنه ۱۱۵۲ هجره مقدمه در بلد طيبه خجسته بنياد ۱۵ ربيع  
الثاني من مذکور داخل کتبخانه سرکار نموده شد

No. 286.

fol. 14; line 28; size 10 × 6; 7 × 5.

تحفة المحبين

## TUHFAT AL MUḤIBBÎN.

A commentary on Nawawi's *Arba'in*, by *Shaiikh* Muḥammad Ḥayât as Sindhi, شيخ محمد حيات السندھی.

The author was born in 'Âdilpore (in Sindh), where he was brought up and educated. At an early age he travelled to Arabia, and studied *Ḥadîṣ* under traditionists of Mecca and Medina, such as —

شيخ ابو الحسن بن عبد الهادي (d. A.H. 1139 = A.D. 1727),

عبد الله بن سالم البصري (d. A.H. 1134 = A.D. 1722),

and others. He permanently settled in Medina, where he was appointed a professor of *Ḥadîṣ*. Muḥammad Fakhîr, an Indian poet and Arabic scholar of Allahabad, who went to Medina in A.H. 1156, and studied

Hadīṣ under him, describes in his Maṣnawī Muḥammad Ḥayāt's teaching at Medina, in the following Persian verses:—

درس فرمای مسجد نبوی  
 بطریق رشیق مصطفوی  
 آن محمد حیات بهشت بلند  
 بحدیث نبی قوی پیوند  
 متع الله زمرة الاحیاء  
 بافاداته الى الازمان  
 سر من خاکبای او بادا  
 جان من در رضای او بادا

Muḥammad Ḥayāt died at Medina in A.H. 1163 = A.D. 1752, and was buried in the cemetery called al Baqī'.

For the commentator's life see *Ithāf an Nubala*, p. 403.

Beginning:—

الحمد حمدا يليق به والصلوة والسلام على حبيبته وآله وصحبه . . .  
 اما بعد فهذا شرح لطيف على الاربعين . . . جمعها الامام الفقيه  
 مهدي الدين ابو زكريا جميل النوي

The present commentary is not mentioned in any catalogue, and seems to be rare.

The present MS. was written in Medina A.H. 1144, during the life of the commentator, as appears from the following colophon:—

تحريرا في شهر رمضان يوم السبت المبارك خلف من احدى  
 عشر يوماً سنة الف ومائة واربعة واربعين . . . بالمدينة

Scribe سيد عبد الوهاب بن سيد عمر

كتاب الأربعين

KITÂB AL ARBA'ÎN.

An autograph copy of Arba'in, believed to be unique, by Aḥmad bin Abī Bakr bin Aḥmad bin 'Alī bin Ismā'il al Ḥanbalī al Qādirī, أحمد بن أبي بكر بن أحمد بن علي بن اسماعيل القادري, a follower of the Hanbalī school, and belonging to the Qādirī order, who was born in Ḥamât, A.H. 763 = A.D. 1364, where he was brought up, and studied under his father and others.

After his father's death in A.H. 782, he travelled to Heliopolis, Emessa, Damascus, Cairo and Aleppo, in which places he studied Ḥadīṣ and other branches of Islamic literature under fifty scholars. Their names are mentioned in the work by the author.

In A.H. 787 he performed the pilgrimage to Mecca. In A.H. 806 his masterly knowledge of jurisprudence induced the authorities of Aleppo to appoint him as a Qāḍī of the place, where he continued his services as Qāḍī till his death in A.H. 840 = A.D. 1437.

For his life and works see *As Suḥab al Wābilah*, fol. 27. Brock., vol. ii., p. 107, wrongly places the author's death in A.H. 831 = A.D. 1428.

Beginning:—

الحمد لله الذي من علينا بالتابع سنة نبينا محمد سيد المرسلين  
وجعلنا ممن نظم في سلك طلبة الحديث

The author in the preface says that he studied under fifty *Shāikh*s, and having collected forty Ḥadīṣ he added ten Ḥadīṣ from his remaining ten teachers, with a view to showing the complete number of his teachers:

ثم اتبعت تلك الرواية من مبشائ عشرين

Beside the present work and the works mentioned in Brock., vol. ii., p. 107, the following works of the author are enumerated in *As Suḥab al Wābilah*:—

- (1) الدرر والدلي في فضائل الشهور والايام
- (2) كتاب في المتبائنات

## Contents:—

Foll. 1<sup>b</sup>–13<sup>a</sup>. 14 Ḥadīṣ transmitted by the author from 14 Shaikhs of Ḥamât.

Foll. 13<sup>b</sup>–15<sup>a</sup>. 2 Ḥadīṣ transmitted from 2 Shaikhs of Emessa.

Foll. 15<sup>b</sup>–26<sup>a</sup>. 8 Ḥadīṣ transmitted from 8 Shaikhs of Heliopolis.

Foll. 26<sup>b</sup>–41<sup>a</sup>. 15 Ḥadīṣ transmitted from 15 Shaikhs of Damascus.

Foll. 41<sup>b</sup>–48<sup>a</sup>. 5 Ḥadīṣ transmitted from 5 Shaikhs of Egypt.

Foll. 48<sup>b</sup>–56. 6 Ḥadīṣ transmitted from 6 Shaikhs of Aleppo.

Written in good Naskh.

Dated Ḥalab, A.H. 837, as appears from the following colophon:—

وكان فراع مؤلفه وجامعه العبد الضعيف الفقير الى الله احمد بن  
ابي بكر بن احمد بن علي بن اسماعيل الحلبي القادري . . . بتاريخ  
ثمان الاربعاء منتصف ذي القعدة الحرام سنة سبع وثلاثين وثمانمائة

The last fol. bears an autograph Sanad dated A.H. 738, granted by the author to his pupil, Abu 'l Khair Muhammad.

## No. 288.

fol. 20; lines 25; size  $7 \times 5\frac{1}{2}$ ;  $5 \times 3\frac{1}{2}$ .

الاربعين المتبائنه

## AL ARBA'IN AL MUTABÂ'INAH.

A collection of forty-five Ḥadīṣ, by Shihâbaddin Aḥmad bin Ḥajar al Asqalânî, شهاب الدين أحمد بن حجر العسقلاني (d. A.H. 852 = A.D. 1449, see No. 159). The Ḥadīṣ of different Isnâds (متبائنه المتن والأسانيد) are collected in the present work.

Beginning:—

الحمد لله الذي على بصفاته المتبائنه بصفات المخلوقات وارسل  
سيدنا محمدا صلي الله عليه وسلم بالآيات الخ



Ibn Hajar himself designates the work as *Arba'in* (forty), but he says in the preface that, in collecting the *Hadīṣ* narrated by all well-known 'Abādilāh (traditionists named 'Abdullah), he found five in excess of forty; thus the work contains 45 *Hadīṣ*, and completes the number of famous traditionists named 'Abdullah. According to the author's own statement in his work *Raf' al Iṣr*, fol. 35 (see Hand-list, No. 2745), he completed the present work in the *Madrasah Shaikhuniyah*, Egypt, A.H. 808:—

وأما الأربعين المتبائة بالشيخونية ثمانى وثلاثمائة

Only one other copy of the work is mentioned, viz. Berlin, No. 1510.

Fol. 20 bears the following *Sanad*, dated A.H. 838, granted by Ibn Hajar to the scribe of the *Sanad*, Yūnus bin Fāras al Qāḍirī (d. A.H. 866 = A.D. 1463, see *Tāj at Tabaqāt*, vol. ix., fol. 532) and others, who studied the present MS. jointly with the scribe under Ibn Hajar in the *Madrasah Munkadiriyyah*, close to Ibn Hajar's house in Cairo, A.H. 838:—

الصد لله رب العالمين وبعد فقد سمع جميع هذا الجزء وفيه خمسة وأربعون حديثاً متبائة المتون والامسايد مع ما في اثنائها من الكلام على الاحاديث - على مؤلفها سيدنا ومولانا قاضي القضاة شيخ الاسلام حافظ العصر استاذ اهل الدهر بقية المجتهدين شهاب الملة والدين ابي الفضل احمد بن الشيخ الامام العام العلامة نورالدين ابي الحسن علي بن محمد بن محمد بن علي بن حجر العسقلاني الشافعي فسخ الله في اجله واعاد علينا من بركته بقرأة الشيخ الامام محي الدين ابي الياء عبد القادر بن الشيخ شمس الدين ابي عبد الله محمد بن محمد الطرجي الشافعي لطف الله به الشيخ الامام العلامة اقضي القضاة شهاب الدين ابي العباس احمد بن جمال الدين ابي المصالح يومئذ بن محمد الشرجي الشافعي والشيخ الامام العلامة اقضي القضاة عز الدين محمد بن محمد بن عبد السلام الشافعي والشيخ الامام قاضي المسلمين بدر الدين محمد بن محمد بن عبد المنعم البغدادي الحنبلي والشيخ الامام تاج الدين بن محمد بن شهاب الدين احمد بن نورالدين علي الانصاري والفاضل البارع شهاب الدين ابي العباس احمد بن صدر الدين محمد بن روق والشريف نورالدين ابي الحسن علي بن محمد محي الدين عبد القادر بن شرف الدين محمود الحسيني القادري

والشيخ الصالح شهاب الدين نعمة الله بن الشيخ الامام العالم عفيف الدين محمد بن الشيخ الامام شرف الدين عبد الرحيم الشيرازي المعروف بالجهرهي والفاضل بدر الدين محمد زين الدين ابي بكر جمال الدين يوسف الحلادي وابو البر يونس بن فارس بن عبد الله القادري وله الخط وسمع الشيخ الامام العلامة ناصر الدين ابي عبد الله محمد بن شهاب الدين احمد بن محمد بن عبد الرحمن المصري الشهير بابن المهندس وولده احمد من اولها الى اخر الحديث الثامن العشر وحضر ولده مصعب الدين محمد في الحديث السادس العشر والسابع عشر والثامن عشر وصح ذلك وثبت في مجلس واحد بالمدرسة المتكديرة الملاصقة بسكني المسبح المشار اليه في يوم الاحد ثامن عشر من ذي القعدة الحرام سنة ثمان وثلاثين وثمانمائة واجاز شيخنا المسبح المشار اليه لكل من قرأه وسمعه او حضره او شيئاً منه ان يرويه عنه وجميع ما يحوز له وعنه روايته بسؤال القادري ولله الحمد والمنة وحسبنا الله ونعم الوكيل وفيه تخريجه على العاشية في مجلس واحد صح ذلك قاله وكتبه ابو البر يونس بن فارس بن عبد الله القادري

The above Sanad is attested by Ibn Hajar himself, thus:—

السمع والاجازة صحيحان قاله وكتبه احمد بن علي بن حجر الشافعي

The handwriting of the above Sanad and that of the present MS. are identical; it appears therefore that Yûnus bin Fâras, the writer of the Sanad, is the scribe of the present copy. The date of the above Sanad also suggests that the MS. was written in or before A.H. 838.

## No. 289.

foll. 30; lines 10-15; size  $8\frac{1}{2} \times 6$ ;  $7\frac{1}{2} \times 5$ .

الأربعين

## AL ARBA'IN.

A collection of forty Ḥadīṣ, by Muḥammad bin Yūsuf bin Abī Bakr,  
 محمد بن يوسف بن أبي بكر.

One Muḥammad bin Yūsuf (d. A.H. 763 = A.D. 1363) is mentioned in Ḥāj. Khal., vol. i., p. 62, as the author of an Arba'in which deals with Ḥadīṣ on the Ḥajj (pilgrimage) only; but the present work does not contain any Ḥadīṣ on that subject.

Muḥammad bin Yūsuf az Zarnadī (d. A.H. 730 = A.D. 1330) is mentioned in Berlin, No. 1551, as the author of an Arba'in. But no description of the Arba'in by Zarnadī is to be found in the Berlin or any other catalogue; therefore it is not possible to say whether that work and the present Arba'in are identical.

Beginning:—

الحمد لله رب العالمين والعاقبة للمتقين ولا عدوان الا علي  
 الظالمين . . . اما بعد فان العبد المذنب محمد بن يوسف بن ابي بكر  
 رحمة الله عليه

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

Foll. 1-10 are written in Naskh, and foll. 11-30 in Nasta'liq.

Not dated, apparently 12th century A.H.

## SHÎ'A ARBA'ÎN.

No. 290.

fol. 169; lines 18; size  $8\frac{1}{2} \times 4\frac{1}{2}$ ;  $5\frac{1}{2} \times 2\frac{1}{2}$ .

الأربعين وشرحه

### AL ARBA'ÎN WA SHARHUHU.

A collection of forty Ḥadīṣ, with commentary, by Bahá'addīn Muḥammad bin Ḥasan bin 'Abd-aṣ-ṣamad al Ḥārīṣī, بهاء الدين محمد بن حسن بن عبد الصمد الحارثي.

This famous Shī'a author, who composed more than sixty works on different subjects, was born in A.H. 953 = A.D. 1546, and died in A.H. 1031 = A.D. 1622. For his life and work see: *Khulāṣat al Aṣar*, vol. iii., p. 440; Rieu, *Persian Catalogue*, No. 25; Br. Mus. Supp., No. 673.

Beginning:—

ان احسن حديث تعلق اللسان بجواهر حقائقه . . . وبعد فان الفقير  
الى الله بهاء الدين محمد العاملي . . . وهذه اربعون حديثاً من طرق  
اهل البيت . . . واردت كل حديث يحتاج الى البيان لما يوقف  
الطالبين على سبيله

The following author's colophon, quoted here by the scribe, gives the date of composition, A.H. 995:—

اتفق الفراغ من مشقه ضحوة يوم الاثنين ثالث العشري الثالث  
من شهور السنة الخامسة من العشر العاشر من المائة العاشره

A MS. copy of this work is mentioned in the Rampore Library (printed list, No. 187). The work was lithographed in Tih-rān A.H. 1322 = A.D. 1903.

At the end the MS. bears seals of Nawāb Wilāyat 'Alī Khān and his son Khurshaid Nawāb, who presented the MS. to the Library in 1898.

Dated Shirāz, A.H. 1065.

Scribe بهاء الدين محمد الليثي

No. 291.

The same.

Foll. 187; lines 17; size  $8\frac{1}{2} \times 6$ ;  $6 \times 3\frac{1}{2}$ .

Another copy of the same.

Written in Naskh.

Dated A.H. 1108.

Scribe عبد الكريم

# ZAIDÎ ARBA'ÎN

No. 272.

fol. 88; lines 31; size 11 × 7; 8½ × 4.

الأنوار المضية

## AL ANWÂR AL MUDÎYAH.

A commentary on Sailaql's Arba'in,\* by Yahya bin Hamza, يحيى بن حمزة, a well-known author and Zaidî Imâm, who was born in A.H. 669 = A.D. 1271, and was proclaimed Imâm in A.H. 720 = A.D. 1320. He died in A.H. 749 = A.D. 1349. For his life and works see Br. Mus. Suppl., No. 343-353.

Beginning :—

الحمد لله وحده والصلوة والسلام على من لا نبي بعده الحمد لله  
الحكيم الذي انطق لسان الانسان

The commentator says in the preface that after compiling a commentary on Nabj al Balâghah (see Hand-list, No. 1353), he wrote the present commentary, on the basis of a reliable copy of Al Arba'in as Sailaqliyah corrected by the author himself :—

اني لما وقفت على الاحاديث الاربعية السيلقية وحصلتها مساعاً  
بلغ المصنف

He quotes in some places Hadîqat al Hikmat, a commentary on the Arba'in by 'Abdullah bin Hamzah (d. A.H. 613 = A.D. 1285).

The work is rare, not mentioned in any catalogue.

Written in good Naskh.

Not dated, apparently 9th century A.H.

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\* This Arba'in is known as Al Arba'in as Sailaqliyah, a collection of forty Hadîs by Sayyid Abû Talib al Husain bin Muḥammad bin Mahdî al Husaini as Sailaql (see Br. Mus. Suppl., No. 156).

مركز الخدمات والأبحاث الثقافية

صندوق البريد ٥٠٨٣ / ١٤

بيروت - لبنان

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(٦/٤)

سلسلة فهارس المكتبات الخطية النادرة