

Catalogue

OF THE
ARABIC AND PERSIAN MANUSCRIPTS
IN THE
KHUDA BAKHSH ORIENTAL PUBLIC LIBRARY

VOLUME XII
BIOGRAPHY
(ARABIC)

Khuda Bakhsh Oriental Public Library
PATNA

CATALOGUE
OF THE
ARABIC AND PERSIAN MANUSCRIPTS
IN THE
KHUDA BAKHSH ORIENTAL PUBLIC LIBRARY

VOLUME XII
(Arabic Manuscripts)

BIOGRAPHY

Khuda Bakhsh Oriental Public Library, Patna

1994

P R E F A C E .

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

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

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

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

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

No. 751.

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

غبطة الناظر

GIBṬAT AN-NÂZIR.

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

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

Beginning:—

الحمد لله القادر على تشریف مراده في تشریف اهل وداده الخ *

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

- | | |
|------------------------------|--|
| I. Fol. 2 ^a . | الباب الاول في ذكر مولده |
| II. Fol. 4 ^a . | الباب الثاني نشأته المرمية و اشتغاله بالعلوم الشرعية |
| III. Fol. 29 ^b . | الباب الثالث في ذكر مشائخه |
| IV. Fol. 30 ^b . | الباب الرابع في بيان احواله |
| V. Fol. 33 ^a . | الباب الخامس في ثناء الناس عليه |
| VI. Fol. 39 ^b . | الباب السادس في ما نقله اهل عصره من الكرامات |
| VII. Fol. 52 ^a . | الباب السابع في نبذة من بليغ كلامه |
| VIII. Fol. 53 ^a . | الباب الثامن في وفاته |

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

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

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

No. 752.

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

قلائد الجواهر

QALĀ'ID AL-JAWĀHIR.

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

Author: Muḥammad bin Yahyā bin Yūsuf at-Tāḍifi al-Ḥanbalī محمد بن يحيى بن يوسف التاذفي الحنبلي. He was a native of Ḥalab, and died in A.H. 963=A.D. 1556. See *As-Suḥub al-Wābilah*, fol. 150^a.

Beginning:—

الحمد لله الذي فتح لأولياته طرق الهدى الخ

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

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

اتبعها بعد ان اذكر نسبه الشريف بتخلقه و خلقه و عمله و علمه و وعظه
و قوله و فعله و مازقه الله من الاولاد و تعظيم الاولياء له اعترافا بحقه و اذكر
شيئا من مناقبهم و من مناقب من انتهى الى جذبه و لازم الوقوف بعتبة
بابه فلن علو قدر الاتباع من شرف المتبوع و مزيد فيض الانهار من عظم
الينبوع و اذكر مولده و وفاته و اختتم ذلك بشي من مناقبه و ما قيل فيه
مختصرا ذلك عن الاطالة *

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

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

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

Scribe: احمد بن محمد بن عبد الله العموي.

No. 753.

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

لواقح الانوار في طبقات الاخيار

LAWÂQIḤ AL-ANWÂR FÎ TABAQÂT
AL-AKḤYÂR.

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

Author: Abû'l-Mawâhib 'Abdalwahhâb bin Aḥmad bin 'Alî ash-Sha'rânî الشمراني أبو المواهب عبد الوهاب بن أحمد بن علي الشعراي.

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

Beginning:—

الحمد لله الذي خلق على أوليائه خلق انعامه فهم بذلك له
حامدون النعم *

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

قال مؤلفه كان الفراغ من كتابتها خامس عشر رجب الفرد سنة
اثنين وخمسين وتسعمائة *

Copies: Berlin, No. 9982; Köpr., No. 1112; München, No. 446; Wien, No. 1185; Br. Mus., Nos. 371/2, 964; Cairo, vol. ii, p. 108; Goth., No. 1767; India Office, No. 713; Paris, No. 2045; and Râmpûr, p. 363. See also Brock., vol. ii, p. 338; and Hâj. Khal., vol. v, p. 339.

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

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

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

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

این نسخه که در مبادلہ بعض کتب کہ در کتب خانہ آصفیہ موجود
نبود بکتاب خانہ موسوم بہ اورینٹل پبلک لائبریری واقع بانکی پور بذا
زمودہ مولوی خدا بخش خان بہادر دادہ شد غرۃ ربیع الثانی سنہ ۱۳۱۲ •

No. 754.

fol. 29; lines 23; size 9 × 7; 7 × 3.

رسالة في مناقب الشيخ محمد

RISÂLAH FÎ MANÂQIB ASH-SHAIKH MUHAMMAD.

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

Author: Muḥammad bin Muṣṭafâ bin Ḥabîb bin Muḥammad Qarahbâgî محمد بن مصطفى بن حبيب بن محمد قرة باغي.

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

Beginning:—

الحمد لله المبدی المعید الاول الفرد المجید الخ •

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

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

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

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

Scribe: حاجي داود بلخي.

No. 755.

fol. 124; lines 17; size $8\frac{1}{2} \times 6$; $6 \times 3\frac{1}{2}$.

اصفى الموارد

AṢFA'L-MAWĀRID.

A life of Shaiḫ Khālid ash-Shahrazūrī an-Naqshbandī al-Mujaddidī, with short biographical notices of his Shaiḫs, friends and relatives, entitled اصفى الموارد من سلسال احوال الامام خالد البصري.

Author: Shaiḫ 'Uṣmān bin Sanad al-Baṣrī بن سند عثمان البصري. He wrote also a history of Bagdād, from A.H. 1198 to 1250=A.D. 1784 to 1834, entitled داود مطالع السعود بطيب اخبار الوالي, which has been printed in Bombay, A.H. 1304. He died in A.H. 1250=A.D. 1834. See Iktifā' al-Qunū', p. 434.

Beginning:—

الحمد لله الذي صير تراجم وجوه الغرر من وجوه التراجم والمحاسن
العيون و الغرر و نور من مآثرهم انسان عين كل خير و اثر الخ *

Shaiḫ Khālid ash-Shahrazūrī, who was of Kurdish origin, was born at Qarah-Dâg (a village five miles from Sulaimānīyah) in A.H. 1190=A.D. 1776. He made a pilgrimage to the Haramain, and there he was induced by a certain Indian Ṣūfī to proceed to India for the purpose of obtaining the *Sanad* and the *Khirqah* (spiritual robe) of the Naqshbandīyah order. He reached Delhi, after a prolonged journey through Persia, Turkistan, and Afghanistan. He then became a disciple at Delhi of Shāh 'Abdallāh (d. A.H. 1240=A.D. 1824; see Khazīnat al-Aṣfiyā', vol. i, p. 693), who authorised him to admit disciples to the Naqshbandīyah, Qādirīyah, Suhrawardīyah, Kubrawīyah and Chishtīyah orders. He also attended at Delhi the lectures of the well-known Shāh 'Abdal'aziz Dihlawī (d. A.H. 1239=A.D. 1824), and received a *Sanad* from him. He returned home viâ the Persian Gulf, and on his arrival at Sulaimānīyah in A.H. 1226=A.D. 1811, he was received with great honour. He served as a professor in the

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

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

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

Scribe : عبد الله بن عيسى بن اسمعيل .

COMMENTATORS ON THE QURÂN.

No. 756.

foll. 132 ; lines 17 ; size $9\frac{1}{2} \times 6$; 7×4 .

طبقات المفسرين

ṬABAQÂT AL-MUFASSIRÎN.

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

Author : Shamsaddîn Muḥammad bin 'Alî bin Aḥmad ad-Dâ'udî al-Mâlîkî المالكى الداؤدى . He was one of the pupils of the celebrated Imâm Jalâladdîn 'Abdarrahmân as-Suyûtî (d. A.H. 911 = A.D. 1505), wrote the present work in A.H. 941 = A.D. 1534, and died in A.H. 945 = A.D. 1538. See Brock., vol. ii, p. 289.

Beginning :—

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

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

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

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

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

Scribe: *قاسم علي الحيدرابادي*.

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

READERS OF THE QURÂN.

No. 757.

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

طبقات القراء

ṬABAQÂT AL-QURRÂ'.

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

Author: Shamsaddîn Abû 'Abdallâh Muḥammad bin Aḥmad bin 'Uṣmân bin Qâ'imâz aḏ-Ḍahabî *شمس الدين ابو عبد الله محمد بن احمد بن عثمان بن قائماز الذهبي* (d. A.H. 748=A.D. 1348), for some account of whom see No. 700 above.

Beginning:—

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

القراء الاعيان - اولي الاسناد و الاتقان - و التقدم في البلدان - على الطبقات و الزمان الخ *

Contents :—

- I. Fol. 1^a. الطبقة الاولى وهم الذين عرضوا القرآن و تلقوه من رسول الله صلي الله عليه وسلم كما القا اليه الروح الامين بلاغا من قائله و منزله عز و على *
- II. Fol. 4^b. الطبقة الثانية وهم الذين عرضوا على احد المذكورين قبلهم و تلقوا منهم *
- III. Fol. 8^b. الطبقة الثالثة و سائرهم من التابعين
- IV. Fol. 17^a. الطبقة الرابعة و اولئهم يدخل في الطبقة الثالثة و جعلتهم ستة و عشرون اماما *
- V. Fol. 29^a. الطبقة الخامسة وعدتهم تسعة و ثلاثون مقربا
- VI. Fol. 38^a. الطبقة السادسة و عددهم سبعة و ستون اماما
- VII. Fol. 50^b. الطبقة السابعة وعدتهم تسعون نفسا
- VIII. Fol. 59^b. الطبقة الثامنة وعدتهم خمسة و ثمانون مقربا
- IX. Fol. 73^a. الطبقة التاسعة وعدتهم اثنان و ثمانون نفسا
- X. Fol. 84^b. الطبقة العاشرة و اعلها ثمانية و سبعون اماما
- XI. Fol. 95^a. الطبقة العاشرة عشر وعدتهم اثنان و ثمانون نفسا
- XII. Fol. 105^a. الطبقة الثانية عشر و في اولئها جماعة لولا تأخر موتهم لتقدموا و مجموعهم مائة وستة عشر مقربا *
- XIII. Fol. 118^a. الطبقة الثالثة عشر
- XIV. Fol. 131^b. الطبقة الرابعة عشر
- XV. Fol. 148^b. الطبقة الخامسة عشر و عددهم تسعة و ثمانون
- XVI. Fol. 158^b. الطبقة السادسة عشر من القراء وعدتهم مائة و خمسة رجال *
- XVII. Fol. 178^b. الطبقة السابعة عشر سميها منهم نحو الاربعين بل ازيد

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

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

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

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

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

هذا ذيل منقول من خط الكافز الذهبى و من فوائد الكافز
عفيف الدين المطري وهم اهل الطبقة الثامنة عشر وما بعدها *

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

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

Scribe: السيد على المالكى.

A table of contents is prefixed to the work.

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

HANAFITE JURISTS AND SCHOLARS.

No. 758,

foll. 200; lines 17; size $11 \times 7\frac{1}{4}$; $9 \times 5\frac{1}{2}$.

الجواهر المضيه فى طبقات الكنفية

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

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

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

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

Vol. I.

Beginning :—

الحمد و العظمة و الكبرياء لمن له الاسماء الحسنی الخ *

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

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

The work has been printed in Ḥaidarâbâd (Deccan).

No. 759.

fol. 184; lines and size same as above.

The Same.

Vol. II.

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

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

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

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

No. 760.

fol. 152; lines 23; size $8 \times 5\frac{1}{4}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

عقود الجمان في مناقب ابي حنيفة النعمان

'UQÛD AL-JUMÂN FÎ MANÂQIB ABÎ
ḤANÎFAT AN-NU'MÂN.

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

Author: Shamsaddîn Abû 'Abdallâh Muḥammad bin Yûsuf bin 'Alî bin Yûsuf ad-Dimashqî aṣ-Ṣâliḥî ash-Shâfi'î شمس الدين ابو عبد الله . He was born at Damascus, but settled in Cairo, where he lived in the Khânqâh of Barqûqîyah, and died on the 14th Sha'bân, A.H. 942 = A.D. 1536. See Brock., vol. ii, p. 304; and Hâj. Khal., vol. iv, p. 238.

Beginning:—

الحمد لله الذي جعل العلماء ورثة الانبياء و اخيار منهم الائمة
المجتهدين في فروع الشريعة الاولياء فمن احبهم كلهم فقد فاز و دخل في زمرة
الافتياء و من انتقص احدا منهم فقد ظلم نفسه و هو من الانبياء الخ *

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

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

- | | |
|------------------------|--|
| Fol. 3 ^a . | المقدمة تشمل على ستة فصول |
| Fol. 14 ^a . | الباب الاول في نسبه و تاريخ مولده و صفته |
| Fol. 17 ^a . | الباب الثاني فيما ورد في تبشير النبي صلى الله عليه وسلم |
| Fol. 19 ^a . | الباب الثالث فيمن ادركه ابو حنيفة رضي الله عنه من
الصحابه و من سيع منهم * |
| Fol. 25 ^a . | الباب الرابع في ذكر بعض شيوخه |
| Fol. 35 ^a . | الباب الخامس في ذكر بعض الآخذين عنه الحديث و الفقه |
| Fol. 57 ^a . | الباب السادس في مبداء امره و نشأته و طلبه العلم |
| Fol. 60 ^a . | الباب السابع في ابتداء جلوسه للافتاء و التدريس |

Fol. 62^a. الباب الثامن في ذكر الأصول التي بنى عليها مذهبه

Fol. 64^a. الباب التاسع في بعض خصائصه التي اختلف بها عن غير من
الائمة *

Fol. 67^a. الباب العاشر في ثناء الائمة عليه وعلى فقهه وتعظيمهم له

Fol. 77^a. الباب الحادي عشر في شدة اجتهاده في العبادة وقيامه الليل
كله وكثرة صلاته بالليل وقراءته القرآن كله في ركعة *

Fol. 81^a. الباب الثاني عشر في خوفه ومراقبته لربه سبحانه وتعالى

Fol. 84^a. الباب الثالث عشر في كرمه وجوده وسخائه ومواساته

Fol. 86^b. الباب الرابع عشر في ورعه وزهده وامانته

Fol. 89^a. الباب الخامس عشر في وفور عقله وفراسته

Fol. 91^a. الباب السادس عشر في زكائه وفطنته واجوبته المسكنة عن
الاسئلة المبهمة *

Fol. 106^a. الباب السابع عشر في جمل من مكارم اخلاقه غير ما تقدم

Fol. 109^b. الباب الثامن عشر في اكله من كسبه وردة جوائز الامراء
والخلفاء وغيرهم من ارباب الدولة *

Fol. 110^b. الباب التاسع عشر في اخلاقه في ملبسه

Fol. 111^a. الباب العشرون في بعض حكمه ومواعظه وادبه

Fol. 114^b. الباب الحادي والعشرون في عرض الامراء والخلفاء عليه
القضاء وغيره من الولايات وامتناعه من ذلك وضربهم له
وحبسهم اياه *

Fol. 116^b. الباب الثاني والعشرون في ذكر احرف قيل انه كان
يختار القراءة بها *

Fol. 117^b. الباب الثالث والعشرون في بيان كثرة حديثه وكونه من
اعيان الحفاظ *

Fol. 130^a. الباب الرابع والعشرون في سبب مرضه وفاته وانه
مات شهيدا وابن دفن وما يتعلق بذلك وما سمع
من نوح الجن عليه *

Fol. 133^a. الباب الخامس والعشرون في بعض منامات حسنة رآها
هو ورؤيت له في حياته وبعد وفاته وبيان رد منامات
ذكرت بضد ذلك *

Fol. 138^b. الباب السادس والعشرون في بعض ما قيل فيه من الشعر

Fol. 141^a. الخاتمة تشتمل على اربعة فصول *

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

قال مؤلفه افقر الخلق الى عفو الحق محمد بن يوسف بن علي
بن يوسف الدمشقي الصالح القادري نزيل البروقية التي بصحراء
القاهرة خارج باب النصر فرغت من تأليفه في
اواخر شهر ربيع الآخر سنة تسع و ثلاثين و تسعمائة *

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

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

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

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

No. 761.

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

طبقات السادة الحنفية

ṬABAQÂT AS-SÂDAT AL- ḤANAFÎYAH.

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

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

Beginning:—

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

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

1. الطبقة الاولى طبقة المجتهدين في الشرع كالائمة الستة المذكورة و من
سلك مسلكتهم من الائمة *
2. الطبقة الثانية طبقة المجتهدين في المذهب كتلاميذ اصحاب الطبقة
الاولى *
3. الطبقة الثالثة طبقة المجتهدين في المسائل التي لا رواية فيها عن
صاحب المذهب *
4. الطبقة الرابعة طبقة اصحاب التخريج من المقلدين كالرازي و احرازه
5. الطبقة الخامسة طبقة اصحاب التخريج من المقلدين كابي حسن
القدوري و صاحب الهداية *
6. الطبقة السادسة طبقة المقلدين القادرين على التمييز بين القوي و
الضعيف و ظاهر الرواية *
7. الطبقة السابعة طبقة المقلدين الذين لا يقدرون على التمييز المذكور
في المسطور و لا يفرقون بين الغث و السمين و لا يميزون الشمال عن
اليمن بل يجمعون ما يجدون في التدوين كعاطب الليل *

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

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

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

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

No. 762.

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

الخيرات الحسان في مناقب الامام ابي حنيفة النعمان
 AL-KHAIRÂT AL ḤISÂN FÎ MANÂ-
 QÎB AL-IMÂM ABÎ ḤANÎFAT
 AN-NU'MÂN.

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

Author: Abû'l-'Abbâs Shihâbaddîn Aḥmad bin Muḥammad bin 'Alî, called Ibn Ḥajar al-Haiṣamî بن محمد بن شهاب الدين احمد بن العباس (d. A.H. 974 = A.D. 1566). See Lib. Cat., vol. v, part i, No. 283.

Beginning:—

الحمد لله الذي اختص العلماء بوزارة الانبياء الخ *

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

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

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

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

No. 763.

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

الاثمار الجنية في اسماء الحنفية
 AL-AṢMÂR AL-JANÎYAH FÎ ASMÂ'
 AL-ḤANAFÎYAH.

A biographical dictionary of eminent jurists of the Ḥanafite school.

Author: Mullâ 'Alî bin Sultân Muḥammad al-Qâri al-Harawî
 ملا علي بن سلطان محمد القاري الهروي (d. A.H. 1014=A.D. 1605). See Lib.
 Cat., vol. v, part i, No. 237.

Beginning:—

الحمد لله رب الأرض و السماء ذي الفضل و الطول و النعماء الخ *

The title of the work is not given in the text; but in the *Khulāṣat al-Aṣar*, vol. iii, p. 185, and the *Ḥadâ'iq al-Ḥanafiyah*, p. 399, it is called *الاثمار الجنية في اسماء الحنفية*. In a note at the top of fol. 1^b, however, the work is designated *حديقة النعمان*.

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

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

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

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

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

Scribe: عبد الرحيم بن صالح

No. 764.

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

[كُتَابُ الْمُجْتَهِدِينَ]

[KATÂ'IB AL-MUJTAHIDÎN.]

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

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

Beginning:—

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

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

The six *Katâ'ib* are as follows:—

- | | |
|-----------------------------|--|
| I. Fol. 15 ^a . | كتيبة طبقة المجتهدين في الشرع وهي الكتيبة الاولى |
| II. Fol. 30 ^b . | كتيبة طبقة المجتهدين في المذهب و اقراهم |
| III. Fol. 63 ^a . | كتيبة طبقة المجتهدين في المسائل |
| IV. Fol. 115 ^b . | الكتيبة الرابعة طبقة اصحاب التذريج |
| V. Fol. 143 ^b . | كتيبة طبقة اصحاب الترجيح |
| VI. Fol. 170 ^a . | كتيبة طبقة المتبحرين في الفتوى |

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

Not dated. Apparently, 19th century.

SHĀFI'Ī JURISTS AND SCHOLARS.

No. 765.

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

تبیین کذب المفترى

TABY'IN KADIB AL-MUFTARĪ.

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

Author: Şiqataddîn Abû'l-Qâsim 'Alî bin al-Ḥasan bin Hibatallâh, called Ibn 'Asâkir الله بن الحسن بن هبة الشير بابن عساكر.

The author, who was the most eminent traditionist of Syria of his age, was born on the 1st Muḥarram, A.H. 499=A.D. 1105. He received his education at Baġdâd, in the famous Nizâmiyah College; and served at Damascus as a professor in the Dâr al-Ḥadiṣ An-Nûriyah, an institution which was founded, chiefly on his account, by Al-Malik al-'Âdil Nûraddîn Maḥmûd bin Zangî, the then ruler of Syria (A.H. 541-569=A.D. 1146-1173). Our author died at Damascus, A.H. 571=A.D. 1176. For his life, see *Ṭabaqât al-Kubrâ* by As-Subkî, vol. vi, fol. 15^b; *Tadkirat al-Ḥuffâz*, vol. iv, p. 122; *Ṭabaqât* by Al-Isnawî, fol. 164^a; *Ṭabaqât* by Ibn al-Mulaqqin, fol. 46^b; *Ṭabaqât al-Mufasssirin* by Ad-Dâ'ûdî, fol. 62^a; *Mir'ât al-Janân*, fol. 343^b; *Dustûr al-I'lâm*, fol. 96^b; and Ibn Kballikân (De Slane's translation), vol. ii, p. 252.

Beginning:—

الحمد لله الذي منحه اهل التحقيق في توحيدة بصاير و احلاما الخ *

The work consists of the following chapters:—

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

فارق عقيدة اهل الاعتزال به *

Fol. 11^a. ما روي عن النبي صلي الله عليه وسلم عن بشارته بقدم

ابي موسى و اهل اليمن *

- Fol. 17^a ذكر مازق ابو الحسن رحمه الله من شرف الاصل و ما ورد
من تنبيه ذوي الفهم *
- Fol. 54^b. ذكر ما اشتهر به ابو الحسن رضي الله عنه من العلم و الظن
منه و نور المعرفة *
- Fol. 62^b. ذكر ما عرف من ابي الحسن رضي الله عنه من الاجتهاد في
العبادة *
- Fol. 63^b. ذكر ما يسر لابي الحسن رضي الله عنه من النعمة من
كونه من خير قرون هذه الأمة *
- Fol. 67^a. [ذكر] ما وصف من مجانبته لاهل البدع .
- Fol. 77^a. ذكر ماروي من المنامات التي تدل على ان ابا الحسن
من مستحقي الامامات [sic الامامة] *
- Fol. 78^a. ذكر ما مدح به ابو الحسن من الاشعار .
- Fol. 83^b. ذكر جماعة من اعيان مشاهير اصحابه .

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

For other copies of the work, see Ref., No. 149; Leyden, No. 901; and Escur., No. 1796. See also Hâj., K̲hal., vol. ii, p. 187, and Brock., vol. i, p. 331.

Written in old Arabian Naskh. The first six folios are supplied in a later hand.

In the following note at the end, apparently in the same hand as the text, the scribe is said to be Abû Ja'far al-Qurtubî, whose proper name is Aḥmad bin 'Alî bin Abî Bakr bin Ismâ'il al-Qurtubî (d. A.H. 596=A.D. 1199; see Ṭabaqât al-Qurrâ' by Aḍ-Ḍahabî, fol. 132^b):—

خط ابي جعفر القرطبي امام دار الحديث بدمشق •

The above note is followed by an original *Samâ'* (written by the same Aḥmad bin 'Alî al-Qurtubî), saying that the present copy was read before the author's son, Abû Muḥammad Qâsim bin 'Alî (d. A.H. 600=A.D. 1203), at several sittings, the last of which was held on Monday, the 3rd Dû'l Qa'dah, A.H. 581=A.D. 1186.

No. 766.

foll. 272; lines 17; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

طبقات الشافعية الكبرى

ṬABAQĀT AṢH-SHĀFI'ĪYAT AL
KUBRĀ.

A comprehensive biographical dictionary of Shāfi'ī scholars, complete in seven separate volumes.

Author: Tājaddīn Abū Naṣr 'Abdalwahhāb bin 'Alī bin 'Abdal-Kāfi as-Subkī aṣh-Shāfi'ī تاج الدين أبو نصر عبد الوهاب بن علي بن عبد الكافي السبكي الشافعي. He was born in Cairo, A.H. 727=A.D. 1327, and settled with his father in Damascus, where he studied under the well-known Shamsaddīn ad-Dahabī (d. A.H. 748=A.D. 1348). He attained a profound knowledge in several branches of learning, especially the Shāfi'īite school of law, in which he claimed to be one of the supreme authorities. He was appointed Qāḍī of Damascus, but was subsequently suspended and imprisoned for two months. After his release, he was reinstated as Qāḍī. He also served in numerous academies of Syria and Egypt. He compiled three biographical dictionaries of Shāfi'īite scholars, the present being the most comprehensive. The titles of the other two are طبقات الشافعية الوسطى and طبقات الشافعية الصغرى. Besides these, he produced several other useful works, mostly on Shāfi'īite jurisprudence and Muhammadan theology. He died on the 7th Dū'l-Hijjah, A.H. 771=A.D. 1370. For his life, see Ad-Durar al-Kāminah, vol. i, fol. 309^a; Dustūr al-I'lām, fol. 62^a; and Ṭabaqāt by Ibn Qāḍī Shuhbah, fol. 157^b.

Vol. I.

Beginning:—

قال سيدنا العبد الفقير الى الله تعالى الحمد لله نكمد
و نستعينه و نستغفره و نستهديه النح *

The work is divided into seven *Ṭabaqāt*, the names included in each *Ṭabaqah* being arranged in alphabetical order, except that out of respect for the Prophet the names beginning with Aḥmad or Muḥammad are in every case placed first. The present volume ends with the account of العارث بن شريم النقال الخوارزمي.

Copies: Berlin, No. 10037 (fragment); Paris, No. 2100; Yenî, No. 870; Ayâ Şûfiyah, Nos. 3299-3301; Cairo, vol. v, p. 78;

- No. 749. The unique and an old copy of *Ikhtiyār ar-Rafiq*, dated A.H. 913=A.D. 1507.
- No. 750. A very fine copy of the rare *Ad-Durr aṣ-Ṣamīn Fi Manāqib ash-Shaikh Muḥiyaddin*.
- No. 778. An excellent and old copy of *Tabaqāt al-Ḥanābilah* of Abiya'lā al-Ḥanbalī, dated A.H. 637=A.D. 1240, containing autograph notes by several eminent scholars, who studied from this copy, or to whom at one time or another it belonged.
- No. 785. The unique copy of *As-Suḥub al-Wābilah*, a biographical dictionary of Ḥanbalī scholars.
- No. 788. *Buḡyat al-Wu'āt*, an old copy, transcribed 13 years after the author's death, dated A.H. 924=A.D. 1518.
- Nos. 796-797. *Nasamat as-Saḥar*, a rare biographical dictionary of the *Shi'ah* poets.
- Nos. 800-801. An old and exceedingly valuable copy of the four parts of *Tārīkh Dimashq* of Ibn 'Asākir, transcribed by the great traditionist, Muḥammad bin Yūsuf al-Birzālī (d. A.H. 636=A.D. 1239), in A.H. 614=A.D. 1217.
- No. 804. A copy of *Buḡyat al-'Ulamā' Wa'r-Ruwāt* by As-Sakhāwī, bearing autograph Marginal notes by the author, dated A.H. 894=A.D. 1489.
- No. 805. *Tuḥfat az-Zaman* by Al-Ahdal, a rare work containing biographical notices of eminent and learned men of Yemen.
- Nos. 807-809. *Al-Mashra' ar-Rawī* of Ash-Shillī, a very rare biographical dictionary of the descendants of 'Alī, especially of those who settled in Ḥaḍramaut.
- No. 811. An autograph copy of *Subḥat al-Marjān* by Ġulām 'Alī Āzād Bilḡarāmī, dated A.H. 1180=A.D. 1767.

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

Imperial Library.
Calcutta, 14th February, 1927.

J. A. CHAPMAN.

Râmpûr, p. 640; and Bûhâr, Nos. 257-263. See also Hâj. Khal., vol. iv, p. 139; and Brock., vol. ii, p. 89.

Foll. 56^b, 59^a, 67^b and 93^a contain short lacunae.

The work has been printed, in six volumes, in Egypt, A.H. 1324.

No. 767.

fol. 277; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, beginning with the account of *الحارث بن مسكين بن محمد بن يوسف الأموي* and ending with that of *الحسن بن أحمد بن يزيد بن عيسى الاصطخري*.

Fol. 1^b contains a gap of about four lines. There are also short lacunae on foll. 128^b, 263^a, 275^a and 275^b.

No. 768.

fol. 278; lines and size same as above.

The Same.

Vol. III.

The third volume of the same work, beginning with the account of *إسماعيل بن إبراهيم بن محمد عبد الرحمن القواب أبو محمد الفقيه المغربي* and ending with that of *السرخسي*.

Lacunae are found on foll. 14^a, 15^a, 17^a, 163^a and 226^a.

No. 769.

fol. 275; lines and size same as above.

The Same.

Vol. IV.

The fourth volume of the same work, beginning with the account of اسمعيل بن زاهر بن محمد بن عبد الله بن محمد بن علي ابو القاسم التوقاني and ending with that of نصر بن ابراهيم بن نصر بن ابراهيم بن داود المقدسي.

Lacunae are found on fol. 25^b, 35^a, 49^b, 86^a, 129^b, 253^b and 265^a.

No. 770.

fol. 276; lines and size same as above.

The Same.

Vol. V.

The fifth volume of the same work, beginning with the account of عبد المحسن بن عبد المنعم بن علي الكفرطباي ثم الشيرازي and ending with that of نصر بن يسر بن علي العراقي ابو القاسم نزيل البصرة.

Lacunae are found on fol. 1^b, 31^a, 82^a, 86^a, 136^a, 146^b, 152^a, 154^b, 157^b, 161^a, 192^a, 215^a, 242^b and 243^b.

No. 771.

fol. 338; lines and size same as above.

The Same.

Vol. VI.

The sixth volume of the same work, beginning with the account of عبد الملك بن زيد بن ياسين بن زيد بن قائد بن جميل الثعلبي and ending with that of محمد بن احمد بن ابراهيم بن حيدر.

About two lines at the bottom of fol. 183^a, and one line at the bottom of fol. 275^a, have been penned through. Besides a gap of about four lines on fol. 75^a, there are short lacunae on fol. 15^a, 58^b, 63^a, 78^b, 79^a, 80^b, 85^a, 105^b, 109^b, 111^a, 112^b, 120^a, 135^b, 139^a, 216^a, 231^a, 277^a, 334^b and 335^a.

No. 772.

fol. 323 ; lines and size same as above.

The Same.

Vol. VII.

The seventh volume of the same work, beginning with the account of *أحمد بن محمد بن أحمد عبد المؤمن بن الشيخ شهاب الدين اللبان* and ending with that of *يوسف بن عبد المجيد بن علي بن داود الهذلي*.

Lacunae are found on fol. 1^b, 46^b 47^a, 53^a, 65^a, 190^b, 223^b, 260^a, 266^b, 298^b, 299^b and 301^a.

All the above volumes are written by the same hand in ordinary Naskh. The headings of the chapters and the names are in red. Dated, the 9th Rajab, A.H. 1294=A.D. 1877.

A table of contents is given at the beginning of each volume.

Scribe : *عمر بن عوض بن عبد الله بن عمر بن عوض بن سعيد بن أحمد بن عبد الحق باجمل*.

No. 773.

fol. 253 ; lines 20 ; size 10×7 ; 7½×4½.

طبقات الفقهاء الشافعية

ṬABAQÂT AL-FUQAḤÂ' AṢH- SHÂFI'ÎYAH.

Biographical notices of the Shâfi'î jurists, arranged alphabetically according to the names by which they are popularly known.

Author : Jamâladdîn Abû Muḥammad 'Abdarrahîm bin al-Ḥasan bin 'Alî al-Isnawî ash-Shâfi'î *جمال الدين ابو محمد عبد الرحيم بن الحسن بن علي الاسنوي الشافعي*.

According to the author's own statement (fol. 33^b), he was born in Isnâ, A.H. 704=A.D. 1305. In A.H. 721=A.D. 1321, he arrived at Cairo, where he attended lectures of the well-known Taqîaddîn 'Alî as-Subkî (d. A.H. 756=A.D. 1355) and other eminent scholars. He served as a professor in the Madrasahs Al-Mulkiyah, Al-Fârisiyah, and Al-Fâdiliyah. He also delivered lectures on the Qurân in the mosque of Tûlûn. For some time he held the post of Chief Treasurer and the post of *Muhtasib* in Egypt ; but he subsequently resigned these posts, and devoted all his time to the cause of learning. He was well-versed in Shâfi'î law, in which branch of learning he produced

several useful works. Besides the present work, and those mentioned in Brock., vol. ii, p. 91, the following compositions of his are enumerated in the *Ṭabaqât* by Ibn Qâḍi Shuhbah, fol. 156^b:—

1. اللوامع البوارق في الجمع ; الهدايه في اوام الكفايه . 2. جواهر البحرين . 3. البحر المحيط . 4. شرح عروض ابن العاجب . 5. والفوارق .

He died on the 18th Jumâdâ I, A.H. 772=A.D. 1370. For his life, see *Husn al-Muhâḍarah*, fol. 210^a; *Ad-Durar al-Kâminah*, vol. i, fol. 285^a; *Dustûr al-I'lâm*, fol. 8^a; *Ṭabaqât* by Ibn Qâḍi Shuhbah, fol. 156^a; and *Ṭabaqât* by Ibn al-Mulaqqin, fol. 143^b.

Beginning:—

الحمد لله مميت الاحياء و محيي الاموات الخ •

The first eight folios are devoted to biographical notices of Imâm Shâfi'i and his contemporary followers. The alphabetical series of notices begins on fol. 9^a, with الانماطي .

The colophon says that the work was commenced some time before A.H. 750=A.D. 1349, and was completed on the 21st of Shawwâl, A.H. 769=A.D. 1368.

A short but useful précis of the preface, which contains a detailed account of the work, is given in India Office, No. 709, and Br. Mus. Suppl., No. 643. See also Ref., No. 142; *Hâj Khal.*, vol. iv, p. 143; and Brock., vol. ii, p. 90.

The present MS. was transcribed from an old copy of the work, which was written during the life-time of the author and collated in his presence.

Written in fair Naskh, with the headings in red, within double red ruled borders. Dated, A.H. 1312=A.D. 1894.

A table of contents is prefixed to the work.

Scribe: علي بن السيد محمد بن علي بن عبد الله الرفاعي .

No. 774.

fol. 186; lines 27; size $10\frac{1}{4} \times 7\frac{1}{4}$; $7 \times 4\frac{1}{4}$.

العقد المذهب في طبقات حملة المذهب

AL-'IQD AL-MUDAHHAB FÎ ṬABAQÂT
ḤAMALAT AL-MADHAB.

Biographies of eminent doctors of the Shâfi'i school, from the time of Imâm Shâfi'i to A.H. 780=A.D. 1378.

Author; Sirājaddīn Abū Ḥafṣ ‘Umar bin ‘Alī bin Aḥmad bin Muḥammad al-Anṣārī al-Andalusī ash-Shāfi‘ī, better known as Ibn al-Mulaqqin سراج الدين ابو حفص عمر بن علي بن احمد بن محمد الانصاري. His ancestors were originally natives of Andalus, i.e. Andalusia in Spain; but his father, ‘Alī bin Aḥmad (d. A.H. 727 = A.D. 1327), who was a well-known grammarian, settled permanently in Cairo, where our author was born on Rabī‘ I, A.H. 723 = A.D. 1323. He gives us a short autobiography, with a detailed list of his numerous compositions, on foll. 154^b–155^b. He tells us that he lost his father, when he was little more than a year old. His mother then married one ‘Isā al-Maġribī al-Mulaqqin, a teacher of the Qurān in the mosque of Ṭūlūn, after whom our author is generally called Ibn al-Mulaqqin. He compiled numerous works on various subjects; but according to the *Ṭabaqāt ash-Shāfi‘īyah* by Ibn Qāḍī Shuhbah, fol. 191^a, as well as *Al-Qabas al-Hāwī*, vol. ii, fol. 3^b, a large number of these compositions were unfortunately burnt during the author’s life-time. He died on the 6th Rabī‘ I, A.H. 804 = A.D. 1401. For his life and works, see Ḥusn al-Muḥāḍarah, fol. 216^a; *Ṭabaqāt* by Ibn Qāḍī Shuhbah, fol. 191^a; *Dustūr al-‘Ilām*, fol. 138^a; *Al-Qabas al-Hāwī*, vol. ii, fol. 3^b; and Brock., vol. ii, p. 92

Beginning:—

ربنا آتانا من لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا - الْحَمْدُ لِلَّهِ
وَسَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَى وَ الصَّلَاةُ وَ السَّلَامُ عَلَى الْهَادِي إِلَى
سَبِيلِ الْخَيْرِ وَ الدَّاعِي إِلَى الْوَفَا وَ عَلَى آلِهِ وَ اصْحَابِهِ وَ سَلَامٌ وَ كَرَمٌ - وَ بَعْدُ
فَهَذِهِ جُمْلَةٌ نَافِعَةٌ إِنْ شَاءَ اللَّهُ تَعَالَى فِي مَعْرِفَةِ طَبَقَاتِ الشَّافِعِيَّةِ يَجِبُ عَلَى
الْفَقِيهِ تَحْصِيلُهَا النَّحْ *

The work is divided into three *Ṭabaqāt*, the first two being subdivided, respectively, into 34 and 36 short *Ṭabaqāt*. The notices, included in each *Ṭabaqah*, are arranged in alphabetical order.

Foll. 156^a–186^a consist of a supplement to the same work, compiled by the author himself, and designated كِتَابُ الذَّيْلِ عَلَى طَبَقَاتِ سَرَاةِ الْفُقَهَاءِ لِلْمَوْلَى سَرَاةِ الدِّينِ عَمْرِ بْنِ الْمَلْقَنِ, arranged in alphabetical order, except that out of respect for the Prophet the names beginning with Muḥammad have been placed first.

For other copies, see Berlin, No. 10039; Leyden, No. 898; Bodl., vol. ii, No. 129; and Cairo, vol. v, p. 89. See also Hāj. Khal., vol. iv, p. 233.

The present copy was transcribed at the instance of the founder

of the library in A.H. 1313=A.D. 1895. The scribe, Sayyid Muḥammad ar Rifā'i, states, in a note at the end, that he transcribed it from a copy, dated A.H. 775=A.D. 1374, and also transcribed in their proper places the subsequent additions by the author, found in the margins of the said copy.

Written in fair Naskḥ, within double red-ruled borders. The headings are in red.

A table of contents is prefixed to the work.

No. 775.

fol. 233; lines 25; size $8 \times 6\frac{1}{4}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

fol. 1-210^b.

I.

طبقات الشافعية

ṬABAQĀT ASh-SHĀFI'ĪYAH.

Biographies of eminent jurists of the Shāfi'ī school, from the time of Imām Shāfi'ī (*d.* A.H. 204=A.D. 820) to A.H. 840=A.D. 1436.

Author: Abū Bakr bin Aḥmad bin Muḥammad bin 'Umar, known as Ibn Qāḍī Shuhbah al-Asadī أبو بكر بن أحمد بن محمد بن عمر الشهير بابن قاضي شهاب الاسدي. He was a great Shāfi'ī jurist of Syria; was born in Rabi' I, A.H. 779=A.D. 1377; and died on the 11th Dū'l-Qa'dah, A.H. 851=A.D. 1448. See *Dustūr al-I'lām*, fol. 112^a; *Hāj. Khal.*, vol. iv, p. 143; and *Brock.*, vol. ii, p. 51.

Beginning:—

الحمد لله الذي رفع قدر العلماء و جعلهم بمنزلة النجوم في

السماء النج *

The work is divided into 29 *Ṭabaqāt*, or chronological groups. The first *Ṭabaqah* contains notices of those persons who received their education directly from Imām Shāfi'ī. The second comprises notices of scholars who flourished up to the end of the third century of the Hijrah. Each of the remaining *Ṭabaqah* covers a period of twenty years. Within each *Ṭabaqah*, the names are arranged alphabetically.

Copies: Berlin, No. 10040; Br. Mus., No. 370; Br. Mus. Suppl., No. 644; Goth., No. 1763; Cair., vol. v, p. 36; Paris, No. 2102; Bûhâr, No. 264; and Aṣafiyyah, p. 784.

Written in fair Naskḥ, with the headings in red. Dated, A.H. 913=A.D. 1507.

Foll. 1-126 are water-stained. Foll. 59 and 60 are seriously damaged. Foll. 118, 130 and 133 are supplied in a later hand.

The title-page, as well as fol. 210^b, contain the notes and signatures of the former owners of the MS. The title-page also contains a short biography of the author, extracted from the *Nazm al-'Iqyân* of Jalâladdin as-Suyûtî (d. A.H. 911=A.D. 1505).

fol. 211^a-233^b.

II.

كتاب الذيل و تكملة طبقات الشافعية

KITÂB AD-DAIL WA TAKMILATU ṬABAQÂT AŞH-ŞHÂFI'ÎYAH.

A supplement to the same work, designated on fol. 211^a.
كتاب الذيل و تكملة طبقات الشافعية لابن قاضي شهيد

The author of the supplement does not reveal his name in the text; but we learn from Hâj. Khal., vol. iv, p. 143, as well as from Al-Qabas al-Hâwî, vol. i, fol. 67^a, that it was compiled by 'Izzaddin Hamzah bin Ahmad al-Husainî عزم الدين حمزة بن احمد الحسيني (d. A.H. 874=A.D. 1469), a disciple of Ibn Qâḍî Shuhbah, and the author of several works.

Beginning:—

الحمد لله رب العالمين والصلاة والسلام على اشرف المرسلين الخ *

The supplement is arranged in alphabetical order, and is divided into six *Qism*, as follows:—

- | | |
|------------------------------|--|
| I. Fol. 211 ^b . | القسم الاول من اشتهر باسمه |
| II. Fol. 216 ^a . | القسم الثاني من اشتهر بكنيته |
| III. Fol. 220 ^a . | القسم الثالث من اشتهر بلقب |
| IV. Fol. 222 ^a . | القسم الرابع من اشتهر بنسبة الى قبيلته او بلدة |
| V. Fol. 227 ^a . | القسم الخامس من اشتهر بابن |
| VI. Fol. 231 ^b . | القسم السادس من اشتهر اسمه بصاحب |

A very modern copy. Written in fair Naskh, but with clerical errors. Dated, A.H. 1314=A.D. 1896.

No. 776.

fol. 322; lines 15; size 10½ × 7; 7¼ × 4.

Another copy of the same work, in two volumes.

Vol. I.

From the beginning of the work up to the end of the 21st *Ṭabaqah*.

No. 777.

fol. 257; lines and size same as above.

Vol. II.

From the 22nd *Ṭabaqah* to the end of the work.

Both volumes were transcribed in this library from the copy noticed above (No. 775), and are written in fair Naskh.

Dated, A.H. 1340=A.D. 1921.

Scribe: محمود عالم جاء.

A table of contents is prefixed to each volume.

HANBALITE JURISTS AND SCHOLARS.

No. 778.

fol. 273; lines 17-19; size 13 × 9; 10 × 7.

طبقات الحنابلة

ṬABAQÂT AL-ḤANÂBILAH.

Biographical notices of Ḥanbalī scholars, from the time of Imâm Aḥmad bin Muḥammad bin Ḥanbal (d. A.H. 241=A.D. 855) to A.H. 512=A.D. 1118.

Author: Abū'l-Ḥusain Muḥammad bin Muḥammad bin al-Ḥusain bin Khalaf bin al-Farrâ', called Ibn Abīya'lâ al-Ḥanbalī أبو العثيمين. محمد بن محمد بن الحسين بن خلف بن الفراء المشتهر بابن أبي يعلى العنبري. He was born on the 15th Shā'ban, A.H. 451=A.D. 1059; and received his early education from his father, who died leaving him a boy of seventeen years of age. Our author continued his education under Ash-Sharīf Abū Ja'far 'Abdalkhāliq (d. A.H. 470=A.D. 1077), and acquired a profound knowledge in the Ḥanbalī school of law. Besides the present work, the following compositions of his are enumerated

in the *Ṭabaqât al-Ḥanâbilah* by Ibn Rajab al-Ḥanbalî (vol. i, fol. 58^a):—

1. المفتاح في الفقه 3. المفردات في اصول الفقه 2. المجموع في الفروع 1. شرف الاتباع و صرف الابتداع 5. ايضاح الادلة في الرد على الفرقة الضالذ المضلة 4. بتنزيه معاوية بن ابي سفيان.

He was killed on the night of the 10th Muḥarram, A.H. 526 = A.D. 1131, by a party of burglars, who supposed him to be in possession of some wealth. See *Ṭabaqât al-Ḥanâbilah* by Ibn Rajab, vol. i, fol. 58^a; and *Mir'ât al-Janân*, fol. 307^b.

Beginning:—

حدثنا الشيخ الامام الحافظ ابو العز عبد المغيث بن حرب بن زهير الحربي قال حدثنا القاضي الـواحد السعيد الشهيد ابو الحسين محمد بن محمد بن الحسين بن خلف بن الفراء الحنبلي رضي الله عنه من لفظه و كتابه و ذلك في سنة اربع و عشرين و خمس مائة قال الحمد لله العلي العظيم السميع البصير الخ *

The first eight folios are devoted to a genealogical table and short account of Imâm Aḥmad Ibn Ḥanbal. The work is divided into six *Ṭabaqât*, in the first two of which the names are arranged alphabetically, and in the rest, chronologically. The last notice is that of Abû'l-Barakât Talḥah bin Aḥmad (d. A.H. 512 = A.D. 1118).

Another copy of the work is noticed in Bûhâr, No. 265. See also Hâj. Khal., vol. iv, p. 135.

An excellent and very early copy. Written on thick creamy paper in beautiful Naskḥ, with vowel-points. Dated Friday, the 8th Dû'l-Qa'dah, A.H. 637 = A.D. 1240.

Scribe: عبد الدائم بن عبد الجليل بن محمد بن عمر البعقوبي.

Both the title-page and the last folio contain the notes and signatures of a number of scholars, to whom the MS. once belonged or who studied from this copy. A note by Ḥasan bin 'Alî bin 'Ubaid al-Mardâwî al-Maqdisî aṣ-Ṣâliḥî (d. A.H. 916 = A.D. 1510; see *As-Suḥub al-Wâbilah*, fol. 46^a) on the title-page runs thus:—

الحمد لله رب العالمين - نظرة و تصفحه العبد الفقير الراجي عفريه القوي حسن بن علي بن عبيد بن احمد بن عبيد بن ابراهيم المرادوي المقدسي الحنبلي عامله الله بلطفه الخفي في ذي قعدة سنة ست و سبعين و ثمان مائة *

Another note, dated A.H. 819=A.D. 1416, on the same title-page runs thus:—

الحمد لله رب العالمين - انتقل بالابتياح الشرعي الى ملك
كاتبه بحمد الله و حسن توفيقه بهذا الكتاب العبد الفقير الى رحمة ربه عمر
بن محمد بن المقدسي الحنبلي عفي الله عنه و عن جميع
المسلمين و عن والديه في شهر سنة تسع عشرة و ثمان مائة احسن الله
عاقبتها في خير و عافية *

No. 779.

fol. 149; lines 25; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4\frac{1}{2}$.

طبقات الحنابلة

ṬABAQĀT AL-ḤANĀBILAH.

Another biographical work on Ḥanbali scholars, being a continuation of the preceding work. It is arranged chronologically, and covers the period from A.H. 460=A.D. 1067 to A.H. 751=A.D. 1350. Complete in two separate volumes.

Author: Abū'l-Faraj 'Abdarrahmān bin Aḥmad bin Ḥasan bin Rajab as-Sālimī al-Baġdādī al-Ḥanbalī بن احمد بن الفرج عبد الرحمن بن احمد بن رجب السالمي البغدادي (d. A.H. 795=A.D. 1393; see Lib. Cat., vol. v, part i, No. 281).

Vol. I.

Beginning:—

الحمد لله رب العالمين الرحمن الرحيم قال الشيخ الامام العالم
المقري زين الدين ابو الفرج عبد الرحمن بن شهاب الدين ابي العباس
احمد بن حسن بن رجب رحمهم الله تعالى هذا كتاب جمعه و جعلته
ذيل على كتاب طبقات فقهاء اصحاب الامام احمد للقاضي ابي الحسن
محمد بن القاضي ابي يعلى الخ *

The present volume ends with the account of Naṣrallāh bin 'Abdal'aziz al-Ḥarrānī (d. A.H. 600=A.D. 1203).

For other copies, see Ref. No. 375; Būhār, No. 266; and Kōpr. No. 1115. See also Ḥāj. Khal., vol. iv, p. 135; and Brock., vol. ii, p. 107.

Written in Arabian Naskh. Dated, A.H. 1297=A.D. 1880.

Scribe: عبد الله بن محمد بن عبد الله بن فنوخ التميمي الحنبلي.

TABLE OF CONTENTS.

Nos.		PAGES
646-686	Biographies (General)	1-31
687-737	Companions and Traditionists	32-75
738-744	Shi'ah Traditionists	75-80
745-755	Saints and Sûfis	81-90
756	Commentators on the Qurân	91
757	Readers of the Qurân	92-93
758-764	Hanafite Jurists and Scholars	94-102
765-777	Shâfi'i Jurists and Scholars	103-112
778-785	Hanbalite Jurists and Scholars	113-118
786	Physicians	119
787-788	Lexicographers and Grammarians	120-121
789-798	Poets	122-141
Biographies Relating to Particular Localities :—		
799	Bagdâd	142-143
800-801	Damascus	144-147
802	Spain	148
803-804	Egypt	149-151
805	Yemen	152-153
806	Turkey	154
807-809	Hâdramaut	155-156
810-811	India	157-158
812-818	Cosmography and Geography	159-165
819	Topography	166-167

No. 780.

foll. 143; lines and size same as above.

The Same.

Vol. II.

The second volume of the preceding work, beginning with the account of 'Abdalḡanī bin 'Abdalwāḡid al-Maqdisī (*d.* A.H. 600=A.D. 1203) and ending with that of Muḡammad bin Abī Bakr Ibn Qaiyīm al-Jawziyah (*d.* A.H. 751=A.D. 1350).

Written in the same hand as the above. Lacunae are found on foll. 1^b, 2^a, 7^a, 18^b, 103^b, and 109^b.

No. 781.

foll. 194; lines 15; size $10\frac{1}{2} \times 6$; $8\frac{1}{2} \times 4\frac{1}{2}$.

Another copy of the same work, in four volumes.

Vol. I.

Beginning like the first volume of the preceding copy and ending with the account of Abdalwāḡhāb bin 'Abdalwāḡid ash-Shīrāzī (*d.* A.H. 538=A.D. 1144).

No. 782.

foll. 238; lines and size same as above.

Vol. II.

Beginning with the account of Muḡammad bin 'Alī as-Ṣā'ig (*d.* A.H. 538=A.D. 1144) and ending with that of Naṣrallāh bin 'Abdal'azīz al-Harrānī (*d.* A.H. 600=A.D. 1203).

No. 783.

foll. 237; lines and size same as above.

Vol. III.

Beginning with the account of 'Abdalḡanī bin 'Abdal-Wāḡid al-Maqdisī (*d.* A.H. 600=A.D. 1203) and ending with that of Aḡmad bin 'Īsā al-Maqdisī (*d.* A.H. 643=A.D. 1246).

No. 784.

fol. 181 ; lines and size same as above.

Vol. IV.

Beginning with the account of Yaḥyâ bin 'Alî al-Faraḍî (*d.* A.H. 643=A.D. 1246) and ending with that of Ibn Qaiyim al-Jawziyah (*d.* A.H. 751=A.D. 1350).

All the above four volumes were transcribed by محمود عالم, the scribe of this library, in A.H. 1338=A.D. 1919. Fair Naskḥ.

No. 785.

fol. 170 ; lines 29 ; size $11\frac{1}{2} \times 8\frac{1}{4}$; $9\frac{1}{2} \times 5\frac{1}{2}$.

السحب الوابل تلى ضرائح الحنابل

AS-SUḤUB AL-WÂBILAH 'ALÂ DARÂ'IH AL-ḤANÂBILAH.

A biographical dictionary of Ḥanbalî scholars, who flourished from A.H. 751=A.D. 1350 down to the author's time.

Author: Muḥammad bin 'Abdallâh bin 'Alî bin 'Uṣmân bin Ḥumaid an-Najdî al-Ḥanbalî محمد بن علي بن عثمان بن حميد النجدي الحنبلي.

A short life of the author, Muḥammad an-Najdî, has been inserted by his pupil, Ṣâliḥ bin 'Abdallâh bin Ibrâhîm, at the end of the present copy, where it is stated that he was born at 'Unaizah (a village in Najd) in A.H. 1236=A.D. 1820, studied under Qâḍî 'Abdallâh bin 'Ubaidarraḥmân, called Abâ Buṭain (*d.* A.H. 1282=A.D. 1865), and made a pilgrimage to Mecca, where he completed his education under Muḥammad bin al-Hudaibî (*d.* A.H. 1261=A.D. 1845). He also visited Yemen, Syria, Egypt, Mesopotamia and Nâbulus, where he made the acquaintance of the eminent Ḥanbalî scholars of the time, and collected materials for the present work. He held the post of Muftî at Mecca; and died at Tâ'if on the 12th Shabân, A.H. 1295=A.D. 1878.

Beginning:—

أحمد من رفع مقدار العلماء وجعلهم اعلاما النخ

In the preface, the author points out that Zainaddin 'Abdarraḥmân al-'Ulaimî (*d.* A.H. 927=A.D. 1521) compiled a supplement to

the *Ṭabaqât* of Ibn Rajab al-Ḥanbalî (No. 779 above), which contained biographical notices of those Ḥanbalî scholars who flourished from A.H. 751=A.D. 1350 to A.H. 927=A.D. 1521, and that since then no biographical work on the Ḥanbalî scholars of the subsequent period had been compiled. He states further that, since Al-'Ulaimî's work was neither exhaustive nor commonly available, he had thought it desirable to begin the present work from A.H. 751=A.D. 1350, carrying it down to his own time. Amongst the numerous sources for his work, he mentions the very copy of the *Mu'jam* of Ibn Fahd, bearing an autograph note of the present author, which has been described in this catalogue (see No. 727 above).

The notices begin with ابراهيم بن احمد بن عبد الهادي بن عبد الحميد يوسف بن يحيى بن مرعي بن يوسف الطور كرمي and end with المقديسي الصالحى. There follows a short list of names of those whom the author had found incidentally mentioned in certain books, but concerning whom he could trace no biographical details. The work ends with a chapter containing notices of female scholars, beginning with أمية بنت محمد and ending with نشوان بن ابراهيم الدمشقي.

The work was completed at Mecca on the 12th Jumâdâ II, A.H. 1288=A.D. 1871, as stated in the following lines at the end:—

قد انتهاه نقلا من المسودة الثانية جامعه الاحقر الراجي لطف ربه
 العلي عبده محمد بن عبد الله بن حميد الحنبلي مفتي الحنابلة بمكة
 المشرفة و وافق ذلك بعد صلاة الظاهر من يوم الاحد ثاني عشر
 جمادي الآخرة من شهر سنة ١٢٨٨ ختمها الله على جميع المسلمين بخير
 وذلك بخلوتي بمدرسة الوزير محمد پاشا في جانب باب الزبارة مكة
 المشرفة *

The present copy was transcribed at Mecca, from the author's autograph copy.

Written in Arabian Naskh. Dated, A.H. 1319=A.D. 1900.

PHYSICIANS.

No. 786.

foll. 234; lines 27; size $12 \times 7\frac{1}{2}$; $9 \times 4\frac{1}{2}$.

ميون الانبياء في طبقات الاطباء

'UYÛN AL ANBÂ' FÎ ṬABAQÂT
AL-AṬIBBÂ'.

A well-known work containing lives of eminent physicians, from the earliest times down to A.H. 652=A.D. 1254.

Author: Muwaffaqaddîn Abû'l-'Abbâs Aḥmad bin al-Qâsim, commonly known as Ibn Abi Uṣaib'ah as-Sa'dî al-Khazraji. موفق الدين ابو العباس احمد بن القاسم الشهير بابن ابي اصبعة السعدي الخزرجي. He was born in Cairo, towards the end of the 6th century of the Hijrah; studied in Syria under several eminent physicians; in A.H. 634=A.D. 1236 was given the post of chief physician of the Nûriyah hospital at Damascus; and was subsequently appointed medical adviser to Amîr 'Izzaddîn Aidamir bin 'Abdallâh, the chief of Şarkhad. He died in A.H. 668=A.D. 1270. See Iktifâ' al-Qunû', p. 103; and Brock., vol. i, p. 325.

Beginning:—

الحمد لله ناشر الامم و مفسر الرمم بارئى القسم و مبرء السقم الخ *

The contents of the work are described in Berlin, No. 10,058. See also Br. Mus. Suppl., No. 647; Cairo, vol. v, p. 92; Râmpûr, p. 642; and Hâj. Khal., vol. iv, p. 288.

The work has been edited and published by A. Müller, Königsberg, A.D. 1884; and was reprinted in Cairo, A.H. 1300.

Written in fair Nasta'liq, within red and blue ruled borders. The headings of the chapters and the first word of each article are written in red, and repeated in the margins in bold Naskh. Dated, A.H. 1267=A.D. 1851.

The first folio is inserted in a later hand, after which one or two folios seem to be wanting. Lacunae are found on foll. 3^b, 58^b, 100^a, 154^b, 162^a, 171^b, 178^a and 181^b.

A fly-leaf at the end contains a biographical sketch of Ḥakim Muḥammad Kâzim of Delhi (d. A.H. 1149=A.D. 1736).

LEXICOGRAPHERS AND GRAMMARIANS.

No. 787.

fol. 181; lines 11; size $8 \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

نزهة الالباء في طبقات الادباء

NUZHAT AL-ALIBBÂ' FÎ ṬABAQÂT
AL-UDABÂ'.

Biographies of lexicographers and grammarians, from 'Alî, the fourth Caliph, down to A.H. 542=A.D. 1147, arranged in chronological order.

Author: Kamâladdin Abû'l-Barakât 'Abdarrahmân bin Muḥammad bin 'Ubaidallâh bin Abî Sa'id al-Anbârî كمال الدين ابو البركات عبد الرحمن بن محمد بن عبيد الله بن ابي سعيد الانباري. He was born at Anbâr (a village about ten miles from Bagdâd) in Rabî' II, A.H. 513=A.D. 1119; came to Bagdâd in his early youth, and settled permanently there. He studied in the Nizâmiyah college, and attained a profound knowledge of philology, in which branch he produced several valuable works. In his old age, he renounced worldly society, and devoted his time to study and prayer. He died on the 9th Sha'bân, A.H. 577=A.D. 1181. See Buġyat al-Wu'ât, fol. 237^a; Ṭabaqât by Ibn Qâḍî Shuhbah, fol. 56^a; Ṭabaqât by Al-Isnawî, fol. 22^b; Ṭabaqât by Ibn al-Mulaqqin, fol. 110^a; Ṭabaqât al-Kubrâ by As-Subkî, vol. v, fol. 259^a; Mir'ât Al-Janân, fol. 347^a; and Ibn Khallikân (De Slane's translation), vol. ii, p. 95.

Beginning:—

الحمد لله خالق الانسان الذي علمه البيان الخ *

The work ends with the life of the author's teacher, Hibatallâh bin 'Alî, called Ibn ash-Shajari (d. A.H. 542=A.D. 1147).

Another copy of the work is noticed in Râmpûr, p. 649. See also Hâj. Khal., vol. vi, p. 322; and Brock., vol. i, p. 282.

The work has been lithographed in Cairo, A.H. 1294.

Written in fair Naskh, within red and blue ruled borders. The headings are repeated in the margins in red.

Dated, A.H. 1314=A.D. 1896.

Scribe: قاسم علي حيدر ابادي.



**THIS EBOOK IS DOWNLOADED FROM
SHAAHISHAYARI.COM**

**LARGEST COLLECTION OF URDU
SHERS, GHAZALS, NAZMS AND EBOOKS.**

No. 788.

foll. 364; lines 19; size $9\frac{1}{2} \times 6\frac{1}{4}$; $6\frac{1}{2} \times 4\frac{1}{2}$.

بغية الوعاة في طبقات اللغويين والنحاة

BUĞYAT AL-WU'ÂT FÎ TABAQÂT AL-LUGAWÎYÎN WAN-NUHÂT

A biographical dictionary of lexicographers and grammarians, by Jalâladdin as-Suyûtî (d. A.H. 911=A.D. 1505). See Lib. Cat., vol. v part i, No. 123.

Beginning:—

الحمد لله خالق الوجود ومعدمه ومانح الفضل وملهمه الخ •

We are told in the preface that the author first of all, in A.H. 868=A.D. 1463, compiled an extensive biographical dictionary, in seven volumes, of lexicographers and grammarians, of which he produced an abridgment at the time of his visit to Mecca in the following year. The present work is a further abridgment, containing notices of only those lexicographers and grammarians whose names occur in another work of the author's, entitled الفتح القريب, which is a glossary of the well-known work on grammar, entitled اللبيب, by Ibn Hishâm (d. A.H. 761=A.D. 1360).

The work was completed in Ramadân, A.H. 871=A.D. 1466.

Copies: Br. Mus. Suppl., No. 649; Cairo, vol. v, p. 19; Köpr., No. 1117; Brill-Houtsma, No. 211; Berlin, No. 10,062; Wien, No. 1175; Br. Mus., No. 1644; Yenî, No. 873; Râmpûr, p. 626; and Bûhâr, No. 268. See also Hâj. Khal., vol. iv, p. 151; and Brock., vol. ii, p. 156.

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

Written in fair Naskh, with the headings in red. Dated, the 8th Rabi' I, A.H. 924=A.D. 1518.

Besides several large gaps on foll. 264^a, 291^a and 334, there are short lacunae on foll. 63^a, 132^a, 198^a, 254^a, 264^a, 283^b, 326^b, 346^a and 362^b.

The title-page contains a seal bearing the inscription
صيد محمد عباسي موسوي, dated A.H. 1262=A.D. 1846.

POETS.

No. 789.

foll. 172; lines 22-24; size $8\frac{1}{2} \times 6\frac{1}{4}$; $6\frac{1}{4} \times 4\frac{1}{4}$.

طبقات الشعراء

ṬABAQÂT AŞH-SHU'ARÂ'.

A work containing biographical notices of 198 eminent poets, who flourished from the pre-Islamic period down to the beginning of the third century of the Hijrah, with quotations from their poems.

Author: Abû Muḥammad 'Abdallâh bin Muslim bin Qutaibah ad-Dinawarî *أبو محمد عبد الله بن مسلم بن قتيبة الدينوري*

The author, who was a grammarian and philologist of eminent talent, was born in Baġdâd (or, according to some, at Kûfah) in A.H. 213=A.D. 828. Having served for some time as a Qâḍî at Dînawar, he came to be known by the surname of Dinawarî. He died in Baġdâd, A.H. 276=A.D. 889. For the life and the works of the author, see *Mir'ât al-Janân*, fol. 172^a; *Dustûr al I'lâm*, fol. 112^b; *Nuzhat al-Alibbâ'*, fol. 101^a; *Buġyat al-Wu'ât*, fol. 228^b; Ibn *Khalikân* (De Slane's translation), vol. ii, p. 22; and Brock., vol. i, p. 120.

Beginning:—

قال أبو محمد عبد الله بن مسلم بن قتيبة هذا كتاب الفقه في
الشعراء اخبرني فيه عن الشعراء وازمانهم و اقدارهم و احوالهم في
اشعارهم النخ *

The biographical notices are preceded by a useful introduction, dealing with the various classes and beauties of Arabic poetry.

For other copies, see Berlin, No. 7394; and Cairo, vol. v, p. 79. See also Hâj. *Khal.*, vol. iv, p. 144.

The work has been printed in Leyden, A.D. 1875, and subsequently in Egypt in A.H. 1332.

Written in fair Naskḥ, with several short lacunae which, according to the scribe's statement at the end, were found in the original copy.

Dated, A.H. 1314=A.D. 1896.

Scribe: علي بن السيد محمد الرفاعي

No. 791.

fol. 159; lines 17; size 8×6 ; 7×5 .

يتيمة الدهر

YATÎMAT-AD-DAHR.

A fragment of the well-known work, entitled *يتيمة الدهر في معاصر* *اهل العصر*, containing biographical notices of eminent poets, with specimens of their compositions.

Author: Abû Manşûr 'Abdalmalik bin Muḥammad bin Ismâ'il aṣ-Ṣa'âlibî *ابو منصور عبد الملك بن محمد بن اسمعيل الثعالبي*.

The author, Aṣ-Ṣa'âlibî, a standard authority in Arabic philology, was born at Nisâpûr in A.H. 350=A.D. 961, and died in A.H. 429=A.D. 1038. For his life, see *Dustûr al-I'lâm*, fol. 28^b; and Ibn Khalikân (*De Slane's translation*), vol. ii, p. 129. See also *Mir'ât al-Janân*, fol. 253^b, where it is stated that his death took place in A.H. 430=A.D. 1039.

The entire work consists of four *Qism*, each of which is subdivided into several parts. The present fragment contains a portion of the first *Qism* only, extending from Chapter IV, which treats of the poets of Syria, to Chapter X, which treats of the poets of Mawṣil.

Copies: Br. Mus. Suppl., No. 1110, iii; Paris, Nos. 3308-12; Goth., No. 2127; Berlin, Nos. 7401-6; and Āṣafiyaḥ, p. 344. See also Brock., vol. i, p. 284; and Hâj. Khal., vol. vi, p. 508.

Written in old Naskḥ, with vowel-points. Slightly worm-eaten. Not dated; apparently, 16th century.

The complete work, of which the present MS. is a fragment, has been printed in four volumes at Damascus, A.H. 1302.

No. 792.

fol. 133; lines 17; size $11\frac{1}{2} \times 7\frac{1}{2}$; $7\frac{1}{2} \times 4$.

دمية القصر و عصرة اهل العصر

DUMYAT AL-QAṢR WA 'UṢRAT
AHL AL-'AṢR

Another work on the lives of the poets, being a continuation of the preceding work.

ARABIC MANUSCRIPTS.

BIOGRAPHIES (GENERAL).

No. 646.

fol. 389; lines 33-35; size $13 \times 8\frac{1}{4}$; $7\frac{1}{2} \times 5\frac{1}{2}$.

كتاب الانساب

KITÂB AL-ANSÂB.

A general biographical dictionary, arranged alphabetically according to *Ansâb* (patronymics or family-names).

Author: Tâjuddîn Abû Sa'd 'Abdal Karim bin Muḥammad bin Maṣṣûr at-Tamîmî as-Sam'ânî ash-Shâfi'î تاج الدين ابرسعد عبد الكريم بن محمد بن منصور التميمي الشافعي. He was born at Marw on the 21st Sha'bân, A.H. 506 = A.D. 1113. For the sake of knowledge, he journeyed to numerous places. The number of his teachers surpassed four thousand; even, according to some, seven thousand. He died at Marw on the 1st Rabi' I, A.H. 562 = A.D. 1167. For his life and works, see Ibn Khallikân (De Slane's translation), vol. ii, p. 156; *Tabaqât* by Ibn Qâḍî Shuhbah, fol. 56^b; *Tabaqât* by Ibn al-Mulaqqin, fol. 45^b; *Tabaqât* by Al-Isnawî, fol. 124^a; *Tabaqât al-Kubrâ* by As-Subkî, vol. v, fol. 273^a; *Ithâf an-Nubalâ'*, p. 299; and Brock., vol. i, p. 329.

Beginning:—

• الحمد لله الذي فتح ابواب الرغائب و منح اسباب المواهب الخ

In the preface, the author tells us that during his journey to Transoxiana he met his *Shaikh* and teacher, Abû Shujâ' 'Umar bin Abî'l-Husain al-Bisṭâmî, who persuaded him to write the present work, which he commenced at Samarqand in A.H. 550 = A.D. 1156.

Author: 'Alî bin Abî 'Alî al-Ḥasan bin 'Alî bin Abî 'ġ-Tayyib al-Bâkharzî علي بن ابي علي الحسن بن علي بن ابي الطيب البخارزي. He was a native of Bâkharz (a tract of country near Nisâpûr), and was himself an illustrious poet as well as a distinguished prose-writer. He was murdered at Bâkharz, in an assembly on the occasion of a pleasure party, in A.H. 467=A.D. 1075. See Yâqût, vol. v, p. 121; Al-Ansâb by As-Sam'ânî, fol. 57^b; Mir'ât al-Janân, fol. 265^b; Ṭabaqât by Al-Isnawî, fol. 42^b; Ṭabaqât by Ibn al-Mulaqqin, fol. 31^a; Ṭabaqât al-Kubrâ by As-Subkî, vol. iv, fol. 227^a; Dustûr al-'Ilam, fol. 16^b; and Ibn Khallikân (De Slane's translation), vol. ii, p. 323.

The present copy has no preface. It begins immediately with القسم الاول في طبقات البدو والعجّاز, the heading of the first chapter.

The contents of the work have been described in Berlin, No. 7409. See also Wien, Nos. 366-8; Goth., No. 2128; Paris, No. 3313; Br. Mus., No. 573; Brock., vol. i, p. 252; Hâj. Khal., vol. iii, p. 238.

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

Scribe: نظير حسين.

The title-page contains a short biographical notice of the author, extracted from Ad-Dahabî's كتاب العبر باخبار البشر ممن عبر.

No. 793.

fol. 254; lines 23; size 10×6; 7½×3½.

ريانة الالباء وزهرة الحكمة الدنيا

RAIHÂNAT AL-ALIBBÂ' WA ZAHRAT AL-ḤAYÂT AD-DUNYÂ.

Biographical notices of poets, who flourished in the author's time.

Author: Shihâbaddîn Aḥmad bin Muḥammad bin 'Umar al-Khafâjî al-Miṣrî شهاب الدين احمد بن محمد بن عمر الخفاجي المصري. He was born in Cairo, where he was brought up and educated under the direct care of his father. In a short autobiography at the end of the present work, he gives us a detailed account of his education and literary pursuits. From this we learn that, after the early education which he received from his father, he completed his studies under the following eminent scholars in the various branches of learning named below, viz., in grammar, rhetoric, and logic under his maternal uncle, the 'Sibawaih of his time,' 'Abû Bakr ash-Shanwânî (d. A.H.

1019=A.D. 1610); in Ḥanafite and Shāfi'ite jurisprudence under Shāikh al-Islām Muḥammad ar-Ramlī (d. A.H. 1004=A.D. 1595), and under a scholar, known as the 'Shāfi'ī of his time,' Nūraddīn 'Alī az-Ziyādī (d. A.H. 1024=A.D. 1615); in Ḥadīṣ under 'Alī bin Ḡānim al-Maqdisī (d. A.H. 1004=A.D. 1595); and in other subjects under Muḥammad aṣ-Ṣāliḥī (d. A.H. 1039=A.D. 1629). He also received lessons in medicine from Dā'ūd al-Baṣīr (d. A.H. 1008=A.D. 1599). After completing his education, our author made a pilgrimage with his father to Ḥaramain; and afterwards, in A.H. 1020=A.D. 1611, he proceeded to Constantinople, where he joined the state service, and held the post of Qāḍī in Romailia. Sultān Murād IV (A.H. 1032-1049=A.D. 1623-1640), being impressed by his ability, promoted him to the post of Qāḍī of Salonica, where he remained for a long time and attained much prosperity. Later on, he was appointed a Qāḍī in Egypt; but, for some reason, was dismissed from that post. The grand Muftī, Yaḥyā bin Zakariyā (d. A.H. 1053=A.D. 1643), at Constantinople, whither our author now betook himself, had been greatly annoyed by certain unflattering references to himself in the present work, and at first refused to receive him; but later on he became favourably disposed towards him, and our author was reinstated as Qāḍī in Egypt, where he spent the last days of his life, and wrote several valuable works. He died on Tuesday, the 12th Ramadān, A.H. 1069=A.D. 1659. For the author's life and works, see Khulāṣat al-Aṣḡar, vol. i, p. 331; 'Iqd al-Jawāhir, fol. 187^a; 'Iktifā' al-Qunū', p. 351; Dustūr al-I'lām, fol. 43^a; Brock., vol. ii, p. 285; and Ḥadā'iq al-Ḥanafiyah, p. 415.

Beginning:—

حمداً لمن شرح عيون البصائر في رياض النعم الخ *

The work is divided into four *Qism*, the first dealing with the poets of Syria, the second with the poets of Maḡrib, the third with the poets of Mecca, and the fourth with the poets of Egypt.

For other copies, see Brill-Houtsma, No. 83; Paris, No. 2134; Br. Mus. Suppl., No. 1123; Cairo, vol. iv, p. 259; Rāmpūr, p. 594; and Ayā Ṣūfiyah, No. 4021. See also Ḥāj. Khāi., vol. iii, p. 524.

The work has several times been printed in Egypt, viz., in A.H. 1273, 1295 and 1306.

Written in Naskh, within double red-ruled borders. Some of the headings are written in light green, and the others in red.

Dated, the 15th Jumādā II, A.H. 1102=A.D. 1691.

Scribe: محمد التركماني المالكي.

A seal bearing the inscription لسان السلطان محمود الدولة محمد مقدر علي خان بهادر, dated A.H. 1277=A.D. 1860, is found on the title-page.

No. 794.

fol. 428; lines 15; size $7\frac{1}{2} \times 5$; $4\frac{1}{2} \times 3$.

The Same.

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

ام روضة عنا غنت في دار اغصانها ورق بلحسن مونس

Written in fair Naskh, within double red-ruled borders. Dated, A.H. 1081=A.D. 1671.

No. 795

fol. 301; lines 27; size 10×6 ; $7\frac{1}{4} \times 3\frac{1}{2}$.

سلافة العصر في محاسن اتيان العصر

SULĀFAT AL-'AṢR FĪ MAḤĀSIN
A'YÂN AL-'AṢR.

Biographical notices of the poets who lived in the 11th century of the Hijrah, with specimens of their compositions.

Author: Ṣadraddīn 'Alī bin Aḥmad bin Muḥammad Ma'ṣūm bin Ibrāhīm al-Madānī ash-Shirāzī, known as As-Sayyid 'Alī Khān صدر الدين علي بن احمد بن محمد معصوم بن ابراهيم المدني الشيرازي الشهير بالسيد علي خان.

The author, Sayyid 'Alī Khān, whose grandmother belonged to the royal Ṣafavid family of Persia, was born at Medina on the 15th Jumadā I, A.H. 1052=A.D. 1642. He received his education from the learned men of Mecca and Medina. In A.H. 1068=A.D. 1657, he came to Golconda (India) to join his father, who had married the daughter of 'Abdallāh Qutub Shāh of Golconda (A.H. 1020-1083=A.D. 1611-1672) and had settled there. Suffering ill-treatment at the hands of Abū'l-Hasan Shāh (A.H. 1083-1098=A.D. 1672-1687), our author, with his whole family, fled to the court of Aurangzib, who was then at Burhānpūr. Aurangzib received him with marks of honour, and conferred upon him the title of Khān and the command of 15,300 horsemen; and he held several distinguished posts under that Emperor. He subsequently made a pilgrimage to Mecca, Medina, and other holy places. Afterwards he went to Isfahān, to the court of Sultān Ḥusain Ṣafawī, the king of Persia (A.H. 1105-1135=A.D.

1694–1722); but as the Sultân did not show any marked favour towards him, he went to Shirâz, the native place of his ancestors, and spent his last days there as a professor of the Madrasah Manşûriyah. He compiled several useful works, and died in A.H. 1117=A.D. 1705. See *Subḥat al-Marjân*, p. 85; and *Nasamat as-Saḥar*, vol. ii., fol. 77^a.

Beginning:—

يا من اودع جواهر الكلم حقائق الشفاه الخ *

The work was completed on the 7th Rabi' II, A.H. 1082=A.D. 1071. It is divided into five *Qism*, which have been fully described in Berlin, No. 7418. See also Br. Mus., No. 1647; Wien, No. 409; *Âsafiyah*, p. 338; *Bûhâr*, No. 270; *Kashf al-Hujub*, fol. 83^b; and Brock., vol. ii, p. 421.

Written in ordinary Naskh, with the headings in red. Dated, A.H. 1110=A.D. 1699.

The title-page and the last folio contain seals of Amjad 'Alî Shâh (A.H. 1258–1263=A.D. 1842–1847), Naṣîraddîn Ḥaidar (A.H. 1243–1253=A.D. 1827–1837) and Wâjid 'Alî Shâh (A.H. 1263–1273=A.D. 1847–1856), the rulers of Oudh.

No. 796.

fol. 252; lines 24; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

نَسْمَةُ السَّحَرِ فِي مَنْ تَشِيعُ وَشَعْرُ

NASAMAT AS-SAḤAR FÎ MAN TASHAYYA' WA SHA'AR.

A biographical dictionary of the Shi'â poets, from the earliest times down to the author's age, complete in two separate volumes.

Author: Diyâ'addîn Abû Ishâq Yûsuf bin Yaḥyâ bin al-Ḥusain bin al-Mu'ayyad-billâh al-Ḥasanî as-Ṣan'ânî ضياء الدين ابو اسحاق يوسف بن يحيى بن الحسين بن المويد بالله الحسنى الصنعاني.

The author, who belonged to the Zaidî sect, was the son of Yaḥyâ bin al-Ḥusain (d. A.H. 1090=A.D. 1679; see the present work, vol. ii, fol. 234^b), a nobleman of Ṣan'â. The author was born in A.H. 1080=A.D. 1669, as we know from a reference in vol. ii, fol. 238^b, which tells us that his father made a pilgrimage to Mecca in A.H. 1087=A.D. 1676, when he (the author) was a boy of only seven years of age. The date of his death cannot be traced.

Vol. I.

Beginning :—

الحمد لله الذي اشعر شيعة الحق بالادب من اتباع كتابه المنظوم
جعلهم عصابة قانية لحبيبه الذي خصه بالشعراء و القصص في سفره رقوم النخ *

We are told in the preface that, except for one or two poets of the Kaisâniyah sect and a few Sunnî poets who had shown especial regard for 'Alî and his descendants and have been dealt with incidentally, the work contains exclusively lives of those poets who belonged to the Imâmîyah, the Ismâ'îliyah, and the Zaidiyah sects.

The present volume contains lives of the following poets :—

1. Abû'l-'Abbâs Ibrâhîm bin al-'Abbâs aş-Şûlî (*d.* A.H. 243 = A.D. 857), fol. 3^b.
2. Abû'l-Ḥasan Ibrâhîm bin Aḥmad al-Yâfi'î (*d.* A.H. 1110 = A.D. 1699), fol. 8^b.
3. Imâm Abû'l-Ḥasan Ibrâhîm bin 'Abdallâh al-Ḥasanî al-Hijâzî (*d.* A.H. 145 = A.D. 762), fol. 14^a.
4. Abû Ishâq Ibrâhîm Ibn Harmah (*d.* A.H. 150 = A.D. 767), fol. 18^b.
5. Abû'l-Qâsim Aḥmad bin Muḥammad al-Jazarî aş-Şanawbarî, fol. 22^b.
6. Aḥmad bin al-Ḥusain Badî'azzamân al-Hamaḍânî (*d.* A.H. 398 = A.D. 1008), fol. 26^a.
7. Abû'r-Raqa'maq Aḥmad bin Muḥammad al-Antâkî (*d.* A.H. 399 = A.D. 1009), fol. 31^a.
8. Aḥmad bin Muḥammad ad-Dârimî al-Miṣṣîṣî, commonly called An-Nâmî (*d.* A.H. 399 = A.D. 1009), fol. 34^b.
9. Aḥmad bin Muḥammad ar-Rassî (*d.* A.H. 345 = A.D. 956), fol. 37^a.
10. Aḥmad bin Munîr bin Aḥmad bin Muflîḥ at-Tarâbulusî (*d.* A.H. 548 = A.D. 1153), fol. 38^b.
- ✓ 11. Abû't-Tayyib Aḥmad bin Ḥusain al-Mutanabbî (*d.* A.H. 354 = A.D. 965), fol. 41^b.
12. Aḥmad bin al-Ḥasan bin al-Muṭahhar bin Muḥammad al-Ḥasanî al-Jurmûzî, fol. 48^a.
13. Aḥmad bin al-Ḥusain bin al-Manṣûr-billâh al-Ḥasanî aş-Şan'ânî (*d.* A.H. 1092 = A.D. 1681; see *Khulâṣat al-Aṣar* vol. i, p. 180), fol. 51^a.
14. Shamsaddîn Abû Muḥammad Aḥmad bin al-Ḥasan bin Aḥmad al-Kawkabânî aş-Şan'ânî (*d.* A.H. 1080 = A.D. 1669), fol. 54^a.
15. Aḥmad bin al-Ḥusain bin 'Abdallâh ar-Ruqaiḥî aş-Şan'ânî, fol. 60^a.

16. Aḥmad bin Aḥmad bin Muḥammad al-Ḥasanī al-Ānisī (*d.* A.H. 1119=A.D. 1707), fol. 61^b.
17. *Khalifah Abū'l-Abbās Aḥmad an-Nāṣir-lidinallāh al-'Abbāsī (A.H. 575-622=A.D. 1180-1225), fol. 64^a.
18. Khalifah Abū'l-'Abbās Aḥmad al-Mu'taḍid-billāh (A.H. 279-289=A.D. 892-902), fol. 67^b.
19. Abū'l-'Alā Aḥmad bin 'Abdallāh al-Ma'arrī († *d.* A.H. 439=A.D. 1047), fol. 69^a.
20. Al-Qāḍī ar-Rashīd Aḥmad bin al-Qāḍī ar-Rashīd 'Alī al-Ḡassānī al-Aswānī (*d.* A.H. 563=A.D. 1167), fol. 75^a.
21. Qāḍī Shamsaddīn Aḥmad bin al-Qāḍī Badraddīn Muḥammad al-Ḥaimī, fol. 77^b.
22. As-Sayyid Abū 'Alī Aḥmad bin Muḥammad al-Ḥasanī al-Yamanī al-Ānisī, fol. 80^b.
23. Aḥmad bin Nāṣir bin 'Abdalḥaqq aṣ-Ṣan'ānī, fol. 82^a.
24. Qāḍī Aḥmad bin Sa'daddīn al-Maswarī (*d.* A.H. 1079=A.D. 1668), fol. 85^a.
25. Al-Mu'ayyad-billāh Abū'l-Ḥusain Aḥmad bin al-Ḥusain al-Ḥasanī (*d.* A.H. 421=A.D. 1030), fol. 87^a.
26. Aḥmad bin Muḥammad al-Ḥijāzī, fol. 88^a.
27. Mīrzā Abū 'Alī Aḥmad bin Muḥammad bin Ma'sūm al-Ḥasanī (*d.* A.H. 1085=A.D. 1674), fol. 92^a.
28. Abū Muḥammad Ishāq bin al-Mahdī Aḥmad bin al-Ḥasan bin al-Manṣūr-billāh al-Qāsim bin Muḥammad bin 'Alī al-Ḥasanī al-Yamanī, fol. 93^a.
29. Aṣ-Ṣāḥib Abū'l-Qāsim Ismā'il bin Abī'l-Ḥasan Ibn 'Abbād at-Tālaqānī (*d.* A.H. 385=A.D. 995), fol. 95^a.
30. Abū'l-Ḥasan Ismā'il bin Abī Yaḥyā Muḥammad bin al-Ḥasan, fol. 101^b.
31. Abū Ḥāshim Ismā'il bin Muḥammad, called As-Sayyid al-Kūfī (*d.* A.H. 173=A.D. 789), fol. 104^a.
32. Abū't-Tāhir al-Manṣūr Ismā'il bin al-Qā'im-biamrillāh al-Ismā'īlī (*d.* A.H. 341=A.D. 953), fol. 112^b.
33. Abū'l-Walīd Aṣḥja' bin 'Umar as-Sulamī, fol. 113^b.
34. Aiman bin Ḥarīm bin Fātik al-Asadī, fol. 120^a.
35. Abū Muḥammad Barakāt bin al-Ḥasan, Sharīf of Mecca (*d.* A.H. 859=A.D. 1455), fol. 121^a.

* The author curiously tells us that this 'Abbāsīd Caliph had professed the Imāmiyah belief regarding *Imāmat*, and that he had proclaimed himself to be a *Na'ib* of the hidden Imām, al-Mahdī.

† The date seems to be incorrect. According to Ibn Khallikān (*De Slane's Translation*), vol. i, p. 96; *Buḡyat al-Wu'āt*, fol. 105^a; and *Mir'āt al-Janān*, fol. 257^a, Abū'l-'Alā al-Ma'arrī died in A.H. 449=A.D. 1057.

36. Abû Wuhaib Bahlûl bin 'Amr as-Şairafi, fol. 122^b.
37. Abû'l-Husain Tâjaddawlah bin as-Sultân Abî Shujâ' 'Aḍudaddâwlah Khusrâw bin Ruknaddâwlah bin Buwaih ad-Dailamî, fol. 124^b.
38. Al-Amîr Abû Ma'add Tamîm bin al-Mu'izz bin al-Manşûr bin al-Mahdî al-Ḥasanî (*d.* A.H. 374=A.D. 984; see *Mir'ât al-Janân*, fol. 227^a), fol. 126^a.
39. Abû Yahyâ Tamîm bin al-Mu'izz bin Bâdis (*d.* A.H. 501=A.D. 1108), fol. 128^b.
40. Majdalmulk Abû'l-Faḍl Ja'far Ibn Shamsalkbilâfah (*d.* A.H. 622=A.D. 1225), fol. 130^b.
41. Ja'far bin al-Muṭahhar bin Muḥammad al-Jurmûzî (*d.* A.H. 1096=A.D. 1685), fol. 134^b.
42. Tâjaddîn Ja'far bin Muḥammad bin Zakîaddin, called Ibn Ma'iyâh (ابن معية), fol. 137^b.
43. Abû'l-Faḍl Ju'aifarân bin 'Ali bin Asḡar bin as-Sarî bin 'Abdarrahmân al-Anbârî, fol. 138^b.
44. Abû Firâs al-Ḥârîṣ bin Abî'l-'Alâ Ḥamdân bin Ḥamdûn ash-Shâmî (*d.* A.H. 357=A.D. 968), fol. 141^b.
45. Abû'l-Husain al-Ḥasan bin al-Ḥusain bin al-Manşûr-billâh Abî Muḥammad al-Qâsim bin Muḥammad al-Ḥasanî as-Şan'ânî, fol. 145^a.
46. Qâḍî Sharafaddin al-Ḥasan bin al-Qâḍî 'Ali bin Jâbir al-Khawlânî (*d.* A.H. 1079=A.D. 1668), fol. 149^a.
47. Abû Muḥammad al-Ḥasan bin Muḥammad bin Hârûn al-Azdî al-Muhallabî (*d.* A.H. 352=A.D. 963), fol. 154^a.
48. Abû Nuwâs al-Ḥasan bin Hânî (*d.* A.H. 196=A.D. 811; see *Mir'ât al-Janân*, fol. 117^b), fol. 155^b.
49. Ash-Shaikh al-Majîd Abû 'Ali al-Ḥasan bin 'Abdaşşamad al-'Asqalânî (*d.* A.H. * 432=A.D. 1040), fol. 160^a.
50. Ad-Dâ'î al-Ḥasan bin Idris bin 'Ali bin al-Ḥusain bin Idris bin al-Ḥasan bin 'Abdallâh bin 'Ali, called Al-Anf, fol. 160^b.
51. Qâḍî Sharafaddin al-Ḥasan bin Aḥmad al-Ḥaimî, fol. 163^b.
52. Shamsalmahâsin Abû Aḥmad al-Ḥasan bin al-Muṭahhar bin Muḥammad al-Ḥasanî al-Jurmûzî (*d.* A.H. 1100=A.D. 1688), fol. 165^a.
53. Al-Manşûr-billâh Abû Muḥammad al-Ḥasan bin Badraddin fol. 168^b.
54. Ḥasan bin 'Abdallâh bin Mahdî bin al-Qâsim bin Mahdî bin 'Abdallâh al-Ḥasanî as-Şan'ânî, fol. 170^b.

* The date seems to be incorrect. According to Ibn Khallikân (*De Slane's Translation*), vol. i, p. 387, Ash-Shaikh al-Majîd died in A.H. 482=A.D. 1089.

55. Abû Ismâ'il al-Ḥusain bin 'Alī at Tuḡrâ'i (*d.* A.H. 518=A.D. 1124), fol. 172^b.
56. Abû 'Abdallâh al-Ḥusain bin Aḥmad bin Muḥammad bin Ja'far bin Muḥammad bin al-Ḥajjâj al-Kâtib, fol. 176^a.
57. Abû'l-Qâsim al-Ḥusain bin 'Alī bin al-Ḥusain bin 'Alī bin Muḥammad al-Wazîr al-Maġribî (*d.* A.H. 418=A.D. 1027), fol. 180^b.
58. Ḥusain bin 'Alī bin Ḥasan al-Ḥusainî al-Madanî, called Ibn Shadqam, fol. 183^b.
59. Ḥusain bin 'Alī bin Mûsâ al-Khayyât aṣ-Ṣan'ânî, fol. 184^b.
60. Ḥusain bin 'Abdalqâdir bin an-Nâsir bin 'Abdarrabb bin 'Alī bin Shamsaddîn al-Ḥasanî al-Kawkabânî (*d.* A.H. 1112=A.D. 1700), fol. 187^a.
61. Abû Muḥammad al-Ḥusain bin 'Alī bin al-Mutawakkil-'alallâh, fol. 191^a.
62. Ḥusain bin Muḥammad bin Sha'bân al-Jaḥḥâfi, fol. 192^b.
63. Abû 'Abdallâh al-Ḥusain bin al-Mutahhar bin Muḥammad al-Jurmûzî, fol. 193^b.
64. Ḥusain bin 'Abdaṣṣamad al-'Âmulî, fol. 195^a.
65. Ḥusain al-Wâdî (*d.* A.H. 1080=A.D. 1669), fol. 197^a.
66. Abû Muḥammad Ḥaidar Âġâ bin Muḥammad ar-Rûmî al-Yamanî, fol. 198^b.
67. Abû'l-A'azz Dubais bin Saifaddawlah (*d.* A.H. 529=A.D. 1135), fol. 203^b.
68. Darwish bin Muḥammad at-Tâlû'i (*d.* A.H. 1014=A.D. 1605; see *Khulâṣat al-Aṣar*, vol. ii, p. 149), 204^b.
69. Di'bil bin 'Alī al-Khuzâ'i (*d.* A.H. 246=A.D. 860), fol. 207^b.
70. Abû'l Muṭâ' Dû'l-Qarnain bin Ḥamdân Wajihaddawlah (*d.* A.H. 428=A.D. 1036), fol. 212^a.
71. Abû'l-Wafâ' Râjih bin Ismâ'il bin Abî'l-Haiṣam al-Asadî al-Hillî, fol. 213.
72. Ar-Rabâb bint Imra'ilqais bin 'Adî, the wife of Imâm Ḥusain, fol. 214^b.
73. Abû'l-Ma'âli Zaid bin Yahyâ bin al-Ḥusain bin al-Mu'ayyad bin al-Manṣûr-billâh al-Ḥasanî aṣ-Ṣan'ânî (*d.* A.H. 1104=A.D. 1692), fol. 217^a.
74. Diyâ'addin Abû Muḥammad Zaid bin Muḥammad bin al-Ḥasan bin al-Imâm al-Manṣûr-billâh (*d.* A.H. 1122=A.D. 1710), fol. 221^b.
75. Tâjaddîn Abû'l-Yumn Zaid bin al-Ḥasan al-Kindî (*d.* A.H. 613=A.D. 1217), fol. 225^b.
76. Qâdî Zaid bin Ṣâlih bin Abî'r-Rijâl al-Yamanî (*d.* A.H. 1114=A.D. 1702), fol. 227^a.

77. Imâm Abû'l-Ḥusain Zaid bin 'Alî (d. A.H. * 122=A.D. 740), fol. 230^a.

78. Zainab bint Muḥammad bin Aḥmad bin al-Imâm al-Ḥasan bin 'Alî bin Dâ'ûd al-Ḥasanîyah al-Yamanîyah (d. A.H. 1114=A.D. 1702), fol. 234^b.

79. Sadîf bin Maimûn, fol. 236^b.

80. As-Sarî bin Aḥmad ar-Raffâ' (d. A.H. 362=A.D. 972), fol. 238^a.

81. Sa'nah bin al-'Arîḍ al-Hârûnî al-Hijâzî, fol. 240^a.

82. Abû Muḥammad Sa'id bin Muḥammad as-Simḥî, fol. 242^a.

83. Abû Umayyah Shuraiḥ bin al-Hârîṣ al-Kindî (d. A.H. 87=A.D. 706), fol. 244^a.

84. Sha'bân bin Salîm bin 'Uṣmân aṣ-Ṣan'ânî ar-Rûmî, fol. 246.

85. Aḍ-Ḍahhâk bin Qais al-Aḥnaf at-Tamimî (d. A.H. 68=A.D. 687), fol. 249^b.

Colophon:—

انتهى الجزء الاول من نسمة السحر في ذكر من تشيع و شعر
وافق الفراغ من زبر هذا الكتاب ليلة الاثنين لعله سادس شهر ربيع الآخر
من شهور سنة سبع و تسعين و مائة و الف بقلم الفقير الى عفو الملك
القدير عبد الكريم بن احمد بن محمد بن اسحاق *

For other copies, see Berlin, No. 7423; and Āṣafîyah, p. 344.

Written in Naskḥ, with the headings in red.

Dated, A.H. 1197=A.D. 1783.

The title-page contains signatures of several persons to whom the MS. at one time or another belonged.

No. 797.

fol. 275; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, containing lives of the following poets:—

1. Al-Malik aṣ-Ṣâlîḥ Talâ'i' bin ar-Ruzzîk (d. A.H. 556=A.D. 1161), fol. 1^b.

* According to the Mir'ât al-Janân, fol. 63^b, Imâm Zaid bin 'Alî was killed in A.H. 121=A.D. 739.

2. Abû Mansûr Zâfir bin al-Qâsim bin Mansûr al-Haddâd al-Iskandarânî (*d.* A.H. 529=A.D. 1134), fol. 9^a.
3. Abû'l-Aswad Zâlim bin 'Amr ad-Duwâlî (*d.* A.H. 69=A.D. 688), fol. 12^a.
4. Abû't-Tufail 'Âmir bin Wâṣilah bin 'Abdallâh al-Kinânî aṣ-Ṣaḥâbî (*d.* A.H. 110=A.D. 728; see *Al-Kâshif*, fol. 63^a), fol. 15^a.
5. Abû'l-Hasan 'Abdallâh bin Mu'âwīyah bin 'Abdallâh bin Ja'far al-Hâshimî al-Ja'farî, fol. 15^b.
6. Abû Muḥammad 'Abdallâh bin al-Mutawakkil Sharafaddîn bin Shamsaddîn bin al-Mahdî al-Ḥasanî al-Yamanî aṣ-Ṣan'ânî, fol. 17^a.
7. Khalifah Mâ'mûn ar-Rashîd al-'Abbâsî (A.H. 198-218=A.D. 813-833), fol. 19^a.
8. Abû Muḥammad 'Abdallâh bin Muḥammad al-Kâtib, commonly called Ibn al-Khâzin, fol. 23^b.
9. Al-Wazîr Fakhraddîn 'Abdallâh bin 'Alî bin al-Ḥusain aṣ-Ṣan'ânî, fol. 26^a.
10. Al-Imâm Abû'l-Hasan 'Abdallâh bin Ḥamzah bin Sulaimân bin Ḥamzah bin 'Alî, surnamed al-Mansûr-billâh (*d.* A.H. 614=A.D. 1217; see *Aqilat ad-Daman*, fol. 57^b), fol. 28^b.
11. 'Alâ'addîn Maḥmûd Khwârizm Shâh (A.H. 596-617=A.D. 1199-1220), fol. 30^b.
12. Abû Aḥmad 'Ubaidallâh bin 'Abdallâh al-Khuzâ'î (*d.* A.H. 300=A.D. 913), fol. 32^b.
13. Qâḍî Abû Muḥammad 'Ubaidallâh bin Aḥmad al-Baġdâdî (*d.* A.H. 331=A.D. 942), fol. 34^b.
14. 'Izzaddîn Abû Ḥamid 'Abdalḥamid bin Hibatallâh bin Muḥammad Ibn Abî'l-Ḥadîd al-Anbârî (*d.* A.H. 656=A.D. 1258), fol. 36^a.
15. 'Abdalḥadî bin Muḥammad as-Sawdî, fol. 37^b.
16. Ṣafiaddîn Abû'l-Maḥâsin 'Abdal'azîz al-Ḥillî (*d.* A.H. 760=A.D. 1359), fol. 38^b.
17. Abû Muḥammad 'Abdassalâm bin Raġbân, surnamed Dîk al-Jinn (*d.* A.H. 236=A.D. 850), fol. 41^b.
18. Aṣh-Sharîf al-Murtaḍâ Abû'l-Qâsim 'Alî bin Abî Aḥmad al-Ḥusain (*d.* A.H. 436=A.D. 1044), fol. 43^a.
19. Abû'l-Barakât 'Alî bin al-Ḥusain bin 'Alî bin Ja'far bin Muḥammad an-Nisâbûrî fol. 44^b.
20. 'Alî bin al-'Abbâs, called Ibn ar-Rûmî (*d.* A.H. 283=A.D. 896), fol. 45^b.
21. Abû'l-Faraj 'Alî bin al-Ḥusain al-Iṣfahânî (*d.* A.H. 356=A.D. 967), fol. 48^a.

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

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

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

Not dated. Probably, 14th century.

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

از جمله کتب مولانا احمد بتاریخ ۱۶ بهمن سنه ۳۶ مطابق تاریخ ۲۵
ربیع الاول سنه ۹۹۶ ابتیاع شد از مرزا محمد محسن خان *

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

سمعانی الانساب از جمله کتب حکیم احمد بجهت سرکار خاصه
شریفة ابتیاع شد •

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

No. 647.

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

لب اللباب فی تحریر الانساب

LUBB AL-LUBÂB FÎ TAḤRÎR AL- ANSÂB.

A very short abridgment of Ibn al-Aṣîr's *Al-Lubâb*, by Jalâladdîn 'Abdarrahmân bin Abî Bakr as-Suyûtî بکر ابی بکر السیوطی (d. A.H. 911=A.D. 1505). See Lib. Cat., vol. v, part i, No. 123.

22. Qâḍi Jamâladdîn 'Alî bin Muḥammad bin Aḥmad al-'Anṣî aṣ-Ṣan'ânî, fol. 50^b.
23. Abû Muḥammad Jamâladdîn 'Alî bin Ṣâlih bin Muḥammad Abî'r-Rijâl aṣ-Ṣan'ânî, fol. 51^b.
24. Abû'l-Ḥasan 'Alî bin Muḥammad bin Maṣṣûr bin Naṣr bin Bassâm an-Nadim al-Baġdâdî (*d.* A.H. 302=A.D. 914), fol. 53^a.
25. Qâḍi Abû'l-Qâsim 'Alî at-Tanûkbî (*d.* A.H. 342=A.D. 953), fol. 54^b.
26. Aṣh-Sharîf Abû'l-Ḥasan 'Alî bin al-Imâm Abî Muḥammad an-Nâsir-lidinallâh ad-Dailamî, fol. 58^b.
27. Abû'l-Ḥasan 'Alî bin 'Abdallâh bin Waṣîf al-Hallâ' an-Nâṣhî al-Baġdâdî (*d.* A.H. 366=A.D. 976), fol. 59^b.
28. Abû'l-Ḥasan 'Alî bin Muḥammad at-Tihâmî (A.H. 416=A.D. 1025), fol. 60^b.
29. Saifaddawlah 'Alî bin 'Abdallâh bin Aḥmad bin Ḥamdân (*d.* A.H. 356=A.D. 967), fol. 63^b.
30. Abû'l-Ḥusain 'Alî bin al-Mutawakkil-'alallâh Abî 'Alî Ismâ'il bin al-Maṣṣûr-billâh al-Qâsim (*d.* A.H. 1096=A.D. 1680), fol. 65^b.
31. Abû'l-Qâsim 'Alî bin Ishâq bin Khalaf az-Zâhî (*d.* A.H. 352=A.D. 963), fol. 66^b.
32. Abû'l-Ḥusain 'Alî bin Sa'id bin 'Abdarrahmân bin Aḥmad bin Yûnus aṣ-Ṣadafî al-Munaġġim al-Miṣrî (*d.* A.H. 399=A.D. 1009), fol. 67^b.
33. Aṣh-Sharîf Abû'l-Ḥasan 'Alî bin Muḥammad bin Ja'far bin Muḥammad bin Zaid al-Ḥimmânî al-Kûfî, fol. 68^b.
34. Abû'l-Ḥasan 'Alî bin 'Abdallâh bin Ja'far bin Ibrâhîm al-Ja'farî al-Hijâzî, fol. 69^a.
35. Sayyid Jamâladdîn 'Alî bin al-Ḥusain bin Muḥammad bin Ṣalâh al-Ḥasanî aṣ-Ṣan'ânî, fol. 70^a.
36. Al-Malik al-Afdal Nûraddîn 'Alî bin Sultân Ṣalâhaddîn al-Ayyûbî (A.H. 582-592=A.D. 1186-1196), fol. 71^b.
37. Abû'l-Ḥasan 'Alî bin Muḥammad al-Ḥarîrî, fol. 72^b.
38. 'Alâ'addîn Abû'l-Muzaḥḥar 'Alî bin 'Abdallâh al-Kindî al-Wadâ'î (*d.* A.H. 716=A.D. 1316), fol. 73^a.
39. Qâḍi Abû'l-Ḥasan 'Alî bin al-Qâḍi Abî Ḥanîfah an-Nu'mân al-Maġribî (*d.* A.H. 374=A.D. 984), fol. 75^a.
40. Sayyid Jamâladdîn 'Alî bin Aḥmad bin Muḥammad bin Ma'sûm al-Ḥasanî al-Madanî (*d.* A.H. 1117=A.D. 1705; see Subḥat al-Marjân, p. 85), fol. 77^a.
41. Al-Faqîh Abû Muḥammad 'Umârah bin Abî'l Ḥasan Najmaddîn al-Ḥakamî al-Yamanî (*d.* A.H. 569=A.D. 1174), fol. 78^a.

42. Sayyid 'Îsâ bin Luṭfallâh bin al-Muṭahhar bin al-Imâm Sharafaddîn al-Yamanî, fol. 81^b.
43. Fâtimah az-Zahrâ', the daughter of the Prophet, fol. 83^a.
44. Abû Shujâ' Fanâkhusraw 'Aḍudaddawlah bin Ruknad-dawlah as-Sâsânî ad-Dailamî (*d. A.H. 372=A.D. 983*), fol. 87^a.
45. Sayyid Qâsim bin al-Ḥasan bin al-Muṭahhar bin Muḥammad al-Ḥasanî al-Jurmûzî as-Ṣan'ânî, fol. 90^a.
46. Abû Dulaf Qâsim bin 'Îsâ bin Idrîs al-'Ijlî (*d. A.H. 226=A.D. 840*), fol. 92^b.
47. Al-Imâm al-Manṣûr-billâh Abû Muḥammad Qâsim bin Muḥammad al-Ḥasanî (*d. A.H. 1029=A.D. 1620*), fol. 97^a.
48. Al-Amîr Mu'tamidaddawlah Qarwâsh bin Ḥusâmadawlah al-'Uqailî (*d. A.H. 444=A.D. 1052*), fol. 101^a.
49. Abû 'Amr Qais bin Dariḥ (*d. A.H. 68=A.D. 687*), fol. 102^b.
50. Abû 'Amr Qais bin 'Amr bin Mâlik bin Ḥarb an-Najâshî al-Hârîṣî, fol. 104^b.
51. Abû Şakhr Kuṣair bin 'Abdarrahmân bin al-Aswad bin 'Amir al-Gassânî (*d. A.H. 105=A.D. 723*), fol. 107^b.
52. Al-Kumait bin Zaid al-Asadî, fol. 109^b.
53. Abû Ibrâhîm Mâlik bin al-Hârîṣ al-Ashtar an-Nakha'î (*d. A.H. 39=A.D. 660*), fol. 114^a.
54. Qâḍî Abû 'Alî al-Muḥassin bin Abî'l-Qâsim 'Alî bin Muḥammad bin Dâ'ûd bin Ibrâhîm at-Tanûkhî (*d. A.H. 384=A.D. 994*), fol. 117^b.
55. Sayyid Diyâ'addîn al-Muḥsin bin al-Mutawakkil-'alallâh Ismâ'il bin al-Manṣûr-billâh abî Muḥammad al-Qâsim, fol. 120^a.
56. Abû'l-Qâsim Muḥammad bin Hânî al-Andalusî (*d. A.H. 362=A.D. 973*), fol. 122^a.
57. Badraddîn Muḥammad bin al-Ḥusain al-Marhabî ash-Sharafi, fol. 127^b.
58. Ash-Sharîf ar-Raḍî Abû'l-Ḥasan Muḥammad bin al-Ḥusain al-Mūsawî (*d. A.H. 406=A.D. 1015*), fol. 130^b.
59. Bahâ'addîn Muḥammad bin Ḥusain al-'Âmulî (*d. A.H. 1030=A.D. 1621*), fol. 133^b.
60. Qâḍî Muḥammad bin Ibrâhîm ash-Shajarî as-Sahûlî (*d. A.H. 1109=A.D. 1697*), fol. 139^a.
61. Sayyid Muḥammad bin al-Ḥusain bin Yahyâ bin Aḥmad al-Ḥasanî al-Kawkabânî, fol. 140^a.
62. Qâḍî Abû Aḥmad Muḥammad bin al-Ḥasan bin Aḥmad al-Haimî (*d. A.H. 1115=A.D. 1703*), fol. 142^a.
63. Muḥammad bin 'Alî al-Ḥurr ash-Shâmî al-'Âmulî al-Iṣfahânî (*d. A.H. 1088=A.D. 1677*), fol. 144^a.

64. Muḥammad bin 'Alī bin Maḥmūd ash-Shāmī al-'Āmulī, fol. 145^b.
65. Ash-Sharīf Abū 'Abdallāh Muḥammad bin Ṣāliḥ bin 'Abdallāh bin Mūsā al-Ḥasanī al-Ḥijāzī, fol. 146^b.
66. Ash-Sharīf Abū'l Ḥasan Muḥammad bin Aḥmad bin Muḥammad bin Aḥmad bin Ibrāhīm Ṭabāṭabā bin Ismā'il ad-Dibāj al-Ḥasanī al-Iṣfahānī, fol. 150^b.
67. Sayyid Badraddīn Muḥammad bin al-Ḥusain bin al-Ḥasan al-Mansūr-billāh al-Qāsim bin Muḥammad al-Ḥasanī aṣ-Ṣan'ānī, fol. 151^b.
68. Sayyid Badraddīn Muḥammad bin 'Abdallāh bin al-Ḥusain bin al-Imām al-Mansūr-billāh al-Qāsim bin Muḥammad al-Ḥasanī, fol. 153^a.
69. Muḥammad bin 'Abdallāh bin al-Imām Sharafaddīn Yaḥyā bin Shamsaddīn al-Ḥasanī al-Kawkabānī (*d.* A.H. 1016 = A.D. 1607), fol. 155^a.
70. Abū'l-Qāsim Muḥammad bin Wahb al-Ḥimyarī al-Baṣrī, fol. 158^b.
71. Ḥakīm Muḥammad Ṣāliḥ al-Jilānī al-Fārisī (*d.* A.H. 1088 = A.D. 1677), fol. 159^b.
72. Abū Bakr Muḥammad bin al-'Abbās al-Khwārizmī (*d.* A.H. 383 = A.D. 993), fol. 161^a.
73. Abū Bakr Muḥammad bin Aḥmad al-Khabbāz al-Baladī, fol. 163^b.
74. 'Izzalmulk Muḥammad bin Abī'l-Qāsim 'Ubaidallāh bin Aḥmad bin Ismā'il bin 'Abdal'azīz al-Musabbihī (*d.* A.H. 420 = A.D. 1029), fol. 164^b.
75. Abū 'Abdallāh Muḥammad bin Ja'far al-Qazzāz (*d.* A.H. 412 = A.D. 1021), fol. 165^b.
76. Al-Amīr Abū'l-Qāsim Muḥammad bin al-Mansūr-billāh 'Abdallāh bin Ḥamzah, surnamed An-Nāṣir-lidīnallāh al-Ḥasanī al-Ḥamzī, fol. 167^b.
77. Abū'l-Ḥasan Muḥammad bin 'Abdallāh bin Muḥammad bin Yaḥyā al-Qurashī al-Makhzûmī as-Salāmī (*d.* A.H. 393 = A.D. 1003), fol. 168^b.
78. Abū'l-Faḍl Muḥammad bin Abī 'Ubaidallāh al-Ḥusain bin Muḥammad, known as Ibn al-'Amīd al-Kātib (*d.* A.H. 359 = A.D. 969), fol. 169^b.
79. Abū'l-Faṭḥ Muḥammad bin 'Ubaidallāh bin 'Abdallāh al-Kātib, generally known as Sibṭ Ibn at-Ta'âwidi (*d.* A.H. 553 = A.D. 1158), fol. 173^a.

80. Muḥīyaddīn [Muḥammad] bin ‘Alī bin Muḥammad, known as Ibn al-‘Arabī (*d.* A.H. 638=A.D. 1240), fol. 177^a.
81. Al-Muntaṣir-billāh al-‘Abbāsī (A.H. 247-248=A.D. 861-862), fol. 180^b.
82. Muḥammad bin al-Ḥusain aṭ-Ṭūsī, fol. 185^b.
83. Sayyid Muḥammad bin al-Muṭahhar bin Muḥammad al-Ḥasanī al-Jurmūzī, fol. 186^a.
84. Abū ‘Alī Mu‘aḍ bin Muslim al-Harrā’ al-Kūfī (*d.* A.H. 187=A.D. 803), fol. 187^a.
85. Abū Salmah Muṭī’ bin Iyās al-Kinānī al-Kūfī, fol. 188^b.
86. Khalifah al-Mu‘izz Abū Tamīm Ma‘add bin al-Manṣūr al-Fāṭimī (A.H. 341-365=A.D. 952-975), fol. 192^a.
87. Abū Ḥassān al-Muqallad bin al-Musayyab bin Rāfi’ bin al-Muqallad al-‘Uqailī (*d.* A.H. 391=A.D. 1001), fol. 199^b.
88. Abū ‘Abdallāh Manṣūr bin Zibriqān bin Salmah an-Namarī al-Khazrajī, fol. 201^a.
89. Khalifah al-Āmir-biaḥkāmallāh Abū ‘Alī al-Manṣūr bin al-Musta‘ī-billāh al-Fāṭimī (A.H. 495-524=A.D. 1101-1130), fol. 203^b.
90. Abū ‘Imrān Mūsā bin ‘Abdalmalik al-Isfahānī (*d.* A.H. 246=A.D. 860), fol. 205^a.
91. Abū’l-Ḥusain Miḥyār bin Mirzawaih al-Kātib ad-Dailamī (*d.* A.H. 428=A.D. 1037), fol. 206^a.
92. Nāhiḍ bin Ṣūmah bin Aṣbaḥ al-‘Āmirī al-Baṣrī, fol. 208^b.
93. Khalifah al-‘Azīz-billāh Abū’l-Manṣūr Nazār bin al-Mu‘izz-lidinallāh al-Fāṭimī (A.H. 365-386=A.D. 975-996), fol. 209^b.
94. Abū’l-Muqātil Naṣr bin Naṣir al-Ḥulwānī, fol. 212^b.
95. Abū’l-Qāsim Naṣr bin Aḥmad bin Naṣr bin Mā’mūn al-Baṣrī al-Khubzārūzī (*d.* A.H. 317=A.D. 930) fol. 215^a.
96. Sayyid al-Hādī bin Aḥmad bin Zakīaddīn al-Ḥasanī al-Jurmūzī (*d.* A.H. 1097=A.D. 1686), fol. 218^a.
97. Sayyid al-Hādī bin al-Muṭahhar bin Muḥammad al-Ḥasanī al-Jurmūzī (*d.* A.H. 1103=A.D. 1692), fol. 220^a.
98. Sayyid Jamāladdīn Hāshim bin Yaḥyā al-Ḥasanī aṣ-Ṣan‘ānī, fol. 221^b.
99. Khalifah al-Wāṣiq-billāh Abū Ja‘far Hārūn bin al-Mu‘taṣim-billāh al-‘Abbāsī (A.H. 227-232=A.D. 842-847), fol. 224^a.
100. Ash-Sharīf Abū’s-Sa‘ādāt Hibatallāh bin ‘Alī bin Muḥammad bin Ḥamzah al-‘Alawī ash-Shajarī (*d.* A.H. 542=A.D. 1148), fol. 228.
101. Abū Firās Hammām bin Ġālib, generally known as Al-Farazdaq (*d.* A.H. 110=A.D. 728), fol. 230^b.
102. Abū ‘Abdallāh Yaḥyā bin al-Ḥusain bin al-Mu‘ayyad-

billāh Abi'l-Husain Muḥammad bin al-Manṣūr-billāh al-Ḥasanī (*d.* A.H. 1090=A.D. 1679), fol. 234^b.

103. Abū'l-Faḍl Yaḥyā bin Salāmah bin al-Husain bin Muḥammad, surnamed Mu'inaddīn al-Ḥaṣkafī (*d.* A.H. 551=A.D. 1156), fol. 230^a.

104. Sayyid Abū'l-Ḥasan Yaḥyā bin Ibrāhīm bin 'Alī bin Ibrāhīm bin al-Mahdī bin 'Alī al-Jaḥḥāfi, fol. 240^b.

105. Abū Ṭālib Yaḥyā bin Abi'l-Faraj Sa'id bin Abi'l-Qāsim Hibatallāh bin 'Alī bin Qizaḡlī bin Zabādah ash-Shaibānī (*d.* A.H. 594=A.D. 1198), fol. 244^a.

106. Jamāladdīn Abū'l-Husain Yaḥyā bin 'Abdal-aẓīm al-Jazzār al-Miṣrī, fol. 246^a.

107. Abū Sulaimān Yaḥyā bin Ya'mar al-'Adwānī al-Wasqī al-Baṣrī (**d.* A.H. 127=A.D. 744), fol. 248^b.

108. Abū Ishāq Ya'qūb bin Ishāq, generally known as Ibn as-Sikkīt al-Baḡdādī (*d.* A.H. 244=A.D. 858), fol. 250^a.

109. Abū'l-Faraj Ya'qūb bin Yūsuf bin Ibrāhīm bin Hārūn bin Dā'ūd bin Killis al-Miṣrī (*d.* A.H. 380=A.D. 990), fol. 252^a.

110. Muwaffaqaddīn Abū'l-Ḥajjāj Yūsuf bin Muḥammad, generally known as Ibn al-Khallāl (*d.* A.H. 566=A.D. 1171), fol. 257^a.

111. Abū Muḥammad Yūsuf bin al-Mutawakkil-'alallāh 'Alī [bin] Ismā'il bin al-Manṣūr-billāh Qāsim bin Muḥammad al-Ḥasanī (*d.* A.H. 1097=A.D. 1686), fol. 259^b.

112. Abū'l-Mahāsīn Yūsuf bin Ismā'il ash-Shawwā al-Ḥalabī (*d.* A.H. 635=A.D. 1237), fol. 264^a.

The work ends with a *Maqāmah*, written in imitation of المقامة الشاوية of Badī'azzamān al-Hamaḡānī (*d.* A.H. 398=A.D. 1008).

The work was completed on the 13th Rajab, A.H. 1111=A.D. 1699, as the author tells us in the following colophon:—

قال جامعہ العبد الفقير الى الله يوسف بن يحيى بن الحسين بن
الموید بالله ابي الحسين محمد بن المنصور بالله ابي محمد القاسم بن
محمد الحسينى النسب اليمنى الصنعانى المولد و المنشأ - سميت
مؤلفي هذا نسمة السحر بذكر من تشيع و شعر و تم بحمد الله كما اردت
منضد البصر بجواهر الافكار و شوارد الابكار مشتملا بالجد و الهزل و الرقيق
و الجزل و النثر و النظم و كمل تأليفه في ثالث عشر رجب
سنة احدى عشرة و مائة و الف *

* According to Ibn Khallikān (De Slane's translation), vol. iv, p. 62, Yaḥyā bin Ya'mar al-'Adwānī died in A.H. 129=A.D. 746.

Both volumes are written in the same hand.

Foll. 67-68 have been wrongly placed after fol. 74 in binding. Some folios are wanting after fol. 18.

Two fly-leaves at the beginning contain a table of the Arabic names of the days and months prefaced by a note, explaining an easy method of finding the first day of every month of the Hijrah era from that table.

No. 798.

fol. 57; lines 23; size 8×6; 6×4.

(Three tracts bound together in one volume.)

fol. 1-29.

I.

طارف المجد و تالده

TÂRIF AL-MAJD WA TÂLIDUH.

A treatise containing biographical notices of the author's father, 'Abdalqâdir, and of his grandfather, Abû Bakr, with quotations from the poems composed in their praise on various occasions by their friends and contemporary poets.

The full title of the work, as stated in the preface, is: طارف المجد و تالده فيما مدح به سيدي الوالد و والده.

Author: Yahyâ bin 'Abdalqâdir bin Abi Bakr القادر بن يحيى بن عبد القادر بن أبي بكر.

The author, the date of whose death is not known, was the son of Shaikh 'Abdalqâdir, who served as a preacher in the holy mosque of Mecca during the reign of Sultân Aḥmad III (A.H. 1115-1143=A.D. 1703-1730). Our author's grandfather, Abû Bakr, who held several distinguished posts under the Sharifs of Mecca, died in A.H. 1119=A.D. 1707. See the present work, fol. 9^b.

Beginning:—

الحمد لله على نواله و الصلاة و السلام على سيدنا محمد و صحبه
و آله و بعد فيقول العبد الفقير اللانذ بجذابه المستمسك بعترته و كتابه
يحيى بن عبد القادر بن أبي بكر الصديقي لطف الله به و بلغه غاية اربه
قد التمس من اجابته غم و مخالفة اشارته غم جمع ما مدح به سيدي
الوالد و والده الذان هما كسلفهما لي طارف المجد و تالده و اذا بذلك

شي كثير يضيق عنه نطاق الجمع و التعبير قد فرقت معظمه ايدي سبا تواتر
ذلك على لسان من صدق فيما انبأ لكن بقيت من ذلك بقايا على
ما قيل في الزوايا خبايا فجمعت في هذه الاوراق مارق من تلك البقية
و راق النح •

Written in Arabian Naskh.

Not dated. Probably, the latter part of the 18th century.

fol. 30-39.

II.

بيت قصيد الصدق

BAITU QAŞİD AŞ-ŞIDQ.

Another work on the life of the aforesaid Shaikh 'Abdalqâdir, the full designation of which, as given in the preface, is: بيت قصيد الصدق من ذلك الطراز ترجمة عين اعيان بني الصديق مفتي العجايز.

Author: Muḥammad bin 'Alī bin Faḍlallāh al-Ḥusainī at-Ṭabarī محمد بن علي بن فضل الله الحسيني الطبري.

The author, who flourished in the middle of the 12th century of the Hijrah, was an intimate friend of Shaikh 'Abdalqâdir, who was alive at the time the present work was written, as appears from the following benedictory prayer at the end:—

دام سيدنا راقيا اوج الكمال محفوظا بعين عناية الملك
المتعال في النفس والا هل و المال •

Beginning:—

الحمد لله الذي جعل نظم محاسن الكلام داب الائمة جلة الانام النح •

The author tells us, in his preface, that in a previous work of his, viz., a detailed history of the Ḥasanī Sharifs of Mecca, entitled his, اتحاف فضلاء الزمن بتاريخ و لاداة بني الحسن, he had written a short account of Shaikh 'Abdalqâdir, which was included in that work along with short notices of certain other eminent scholars; but being dissatisfied with the brevity of this earlier account which he had written of the Shaikh, he had written the present work, devoted entirely to his life.

Written in Naskh. Dated, A.H. 1131 = A.D. 1719.

fol. 40-57

III.

A tract, without any title, containing poems composed by Shaikh 'Abdalqâdir on different occasions, collected and arranged by his son Yahyâ, the author of the first treatise.

Beginning:—

لسيدي الوالد ممتدحا حضرة مولانا المرحوم الشريف سعد بن زيد في
اثناء رمضان سنة ١١٠٨ من مجرد الكامل الموفل فضربه متفاعلاتن و البيت
الاول مصرع و ذلك عند ما باشر خطبة عيد رمضان في السنة المذكورة *

The first of the poems, which was composed in praise of Sa'd bin Zaid, the Sharif of Mecca, in A.H. 1108=A.D. 1697, and was presented to him by the Shaikh on the day of 'Īd al-Fitr after his recitation of the usual Khutbah of the 'Īd prayer, begins thus:—

قلدت جيد الملك عقدا فسمي علا حلا وعقدا

The present tract is written in the same hand as the first and seems to be a continuation of the same.

BIOGRAPHIES RELATING TO PARTICULAR LOCALITIES.

BAĠDÂD.

No. 799.

fol. 217; lines 21; size $10\frac{1}{2} \times 6\frac{1}{2}$; 8×4 .

مختصر تاريخ بغداد

MUKHTAṢAR TÂRĪKH BAĠDÂD.

An abridgment of the *Târikh Baġdâd*, a biographical dictionary of the celebrated men of Baġdâd, by Abû Bakr Aḥmad bin 'Alî bin Ṣâbit al-Khatîb al-Baġdâdî (d. A.H. 463=A.D. 1071).

Author of the abridgment: Abû'l Yumn Mas'ûd bin Muḥammad bin Aḥmad bin Ḥâmid bin 'Ubaid al-Bukhârî أبو اليمون مسعود بن محمد بن أحمد بن حامد بن عبيد البخاري. He was born in Bukhârâ, but came with his father to Baġdâd, where he settled permanently, and died

there in A.H. 491=A.D. 1098. For his life, see *Al-Jawâhir al-Muḍīyah*, vol. ii, fol. 65^b.

Beginning:—

الحمد على (sic) و تجاوز العلم الجزى احاطة
 وهذا الكتاب الذي صنفه الشيخ ابو بكر احمد بن علي بن
 ثابت الخطيب البغدادي رحمه الله و سماه تاريخ بغداد كتاب جليل في
 هذا العلم نفيس قد تعب فيه و سهر و اطلال الزمان و الله تعالى يثيبه
 و يحسن اليه الا انه طويل وللاطالة آفات و اقربها الملل و الملل داعية الترك
 و قد استخرت الله تعالى و اختصرته و ذكرت اسماء الرجال الذين ذكرهم
 على ترتيبه الخ *

The first three folios of the MS. are of a general character, and include a description of the palace of the Caliph, Muqtadir-billāh (A.H. 295-320=A.D. 908-932), and of the reception of the Greek ambassador in the former's court. The present abridgment, like the original, is divided into two parts; and the biographical notices are arranged in alphabetical order, excepting that the names beginning with Muḥammad have been placed first. The first part ends abruptly on fol. 118^a, in the middle of the account of علي بن حمزة ابو الحسن الاسدي المعروف بالكاسي with the following subscription, transcribed from the original copy:—

آخر الجزء الاول و يتلوه في الثاني و افق الفراغ منه في
 عاشر ربيع الاول من سنة اثنتى و اربعين و سبعمائة على يد الفقير الى الله
 تعالى محمد بن احمد بن ابي القاسم العباسي *

The second part begins on fol. 121^b with the concluding portion of the account of الكاسي and ends with a chapter containing biographies of the female scholars of Baġdād, beginning on fol. 213^b with خديجة بنت محمد بن علي and ending with اخيرزان زوجة المهدي.

For other copies, see Būhār, No. 243, and Berlin, No. 9850. See also Hāj. Khal., vol. ii, p. 120; and Brock., vol. i, p. 329.

Written in fair Naskh, with numerous short lacunae. Foll. 118^b-121^a are blank.

Not dated. Probably, 18th century.

DAMASCUS.

No. 800.

foll. 223; lines 29; size $10 \times 6\frac{1}{2}$; $8\frac{1}{2} \times 5\frac{1}{4}$.

تاريخ دمشق

TÂRĪKH DIMASHQ.

A rare biographical dictionary of the celebrated men of Damascus.

Author: Şiqataddīn Abū'l-Qâsim 'Alī bin al-Ḥasan bin Hibat-allāh, called Ibn 'Asâkir ثقة الدين ابو القاسم علي بن الحسن بن هبة الله (d. A.H. 571=A.D. 1176). See No. 765 above.

We learn from Ḥāj. *Khal.*, vol. ii, p. 130, that Ibn 'Asâkir wrote the present work in imitation of the *Târīkh Bagdād* of Aḥmad bin 'Alī al-Khaṭīb al-Baghdādī (*vide supra*), and divided it into eighty parts, or *Mujallad*.

The present MS. contains the 31st and the 32nd parts; but the latter is wrongly placed first. The 31st part (foll. 112^a–223^b) begins abruptly with a portion of the account of 'Āṣim bin Abī'n-Najūd (d. A.H. 128=A.D. 745), and ends with the following colophon:—

آخر الجز العاشر بعد الثلاثمائة وهو آخر المجلد الحادي والثلاثين
من الاصل المنقول منه بخط القاسم تجزية ثمان مائة جزء في الف وثمان
مائة كراسة من النسخة الثانية وجميعها تشتمل على ثمانين مجلدة *

The 32nd part (foll. 1–111) ends with a portion of the following chapter:—

ذكر من اسمه عبد الله على ترتيب الحروف في اسماء آياتهم
و اجدادهم *

The last notice is that of 'Abdallāh bin Busr Abū Şafwān.

Contents:—

Fol. 2 ^a .	ذكر من اسمه عائذ
Fol. 2 ^b .	ذكر من اسمه عبادة
Fol. 16 ^b .	ذكر من اسمه عباد
Fol. 20 ^a .	ذكر من اسمه عباس

Beginning :—

الحمد لله المنزه عن الاشياء والانساب الخ

According to Hāj. Khal., vol. i, p. 456, Abū'l-Ḥasan 'Alī bin Muḥammad Ibn al-Aṣīr (*d.* A.H. 630 = A.D. 1232) made an abridgment of As-Sam'ānī's Kitāb al-Ansāb (No. 646 above), with the title *Al-Lubāb*, completing it in A.H. 615 = A.D. 1218. As-Suyūṭī again abridged this *Al-Lubāb*, under the title *Lubb al-Lubāb Fi Taḥrīr al-Ansāb*, but making some additions of his own. These are generally distinguished by the words قلت at the beginning and انتهى at the end.

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

For other copies, see Cairo, vol. v, p. 120; Paris, No. 2,800; Brill, vol. ii, p. 193; and Rāmpūr, p. 645. See also Brock., vol. i, p. 330; and Hāj. Khal., vol. i, p. 456.

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

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

Dated, A.H. 959 = A.D. 1552.

Scribe: عبد الكريم بن ابي بكر بن جامع الحبري الزهري.

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

1. Quṭbaddīn bin 'Alā'addīn al-Makkī al-Ḥanafī (*d.* A.H. 990 = A.D. 1582). For his life and works, see An-Nūr as-Sāfir, fol. 194^b.
2. 'Abdal Karīm bin Muḥibbaddīn (*d.* A.H. 1014 = A.D. 1605). See *Khulāṣat al-Aṣar*, vol. iii, p. 8.
3. Abū 'Abdallāh Muḥammad al-Makkī, the Qāḍī of Mecca (*d.* A.H. 1074 = A.D. 1664). See *Khulāṣat al-Aṣar*, vol. iv, p. 257.
4. Muḥammad bin 'Abdallāh bin Ḥamīd al-Ḥanbali (*d.* A.H. 1295 = A.D. 1878), the author of *As-Suḥub al-Wābilah* (No. 785 below).

Fol. 79 ^a .	ذكر من اسمه عبد الله على ترتيب الحروف في اسماء ابائهم واجدادهم *
Fol. 130 ^b .	ذكر من اسمه العاص
Fol. 133 ^a .	ذكر من اسمه عالي
Fol. 133 ^b .	ذكر من اسمه عامر
Fol. 215 ^b .	ذكر من اسمه عائذ الله

No complete set of this valuable work is known to exist anywhere. A few of the different parts are described in Br. Mus., pp. 592, 177^a, 771^b; Br. Mus., Suppl., No. 658; Berlin, No. 9781; Goth., No. 1775; Cairo, vol. v, p. 25; Paris, No. 2137.

It would appear, from the colophon quoted below, that the present valuable copy, dated the Madrasah Mu'iniyah, Damascus, A.H. 614=A.D. 1217, was transcribed by Muḥammad bin Yūsuf al-Birzālī (*d.* A.H. 636=A.D. 1239) from one written by the author's son, Al-Qāsim (*d.* A.H. 600=A.D. 1203):—

آخر الجزء العشرين بعد الثلاثمائة وهو آخر المجلد الثاني والثلاثين
من تجزئة جزء وتجليد ثمانين مجلدة بخط القاسم بن الكافض المؤرخ
المصنف لهذا الكتاب رحمهما الله وهي النسخة الثانية و منها نقل كاتب
هذه الاحرف محمد بن يوسف بن محمد بن ابي يداس البرزالي
الاشبيلي وفقه الله بدمشق بالمدرسة المعينية عمرها الله تعالى يوم
الخميس ضحى العشرين من شهر ربيع الآخر سنة اربع عشرة و ستمائة •

Written in fair Magribi Naskh. In the 32nd part, foll. 101–2 have been misplaced; they should come after fol. 111. Foll. 55 and 56 are supplied in a later hand. Foll. 108–111 are seriously water-stained.

Eleven *Samā'*, or certificates of audition, with dates ranging from the 24th of Shawwāl, A.H. 618=A.D. 1221 to Ṣafar, A.H. 619=A.D. 1222, are noted by the scribe, Al-Birzālī, in the margins of foll. 43^a, 60^a, 73^a, 88^b, 107^a, 125^b, 140^b, 156^a, 171^b, 187^a and 202^b. These indicate that the scribe studied the present MS. under the author's disciple, Qāḍī Abū Naṣr Muḥammad bin Hibatallāh bin Muḥammad ash-Shirāzī (*d.* A.H. 635=A.D. 1237; see *Ṭabaqāt* by Al-Isnawī, fol. 140^b), in several sittings, sometimes held in the great mosque of Damascus and sometimes at the house of the said Qāḍī.

In the *Samā'*, on fol. 140^b, quoted below, our scribe adds that he studied the MS. also under Shihābaddīn Abū'l-Maḥāsin Sulaimān bin Faḍl al-Bāniyāsī, a disciple of the author, in the Madrasah al-ʿAdiliyah, on Thursday, the 12th of Rabīʿ I, A.H. 615=A.D. 1218:—

بلغت سماعا بقرأتي من اول الجزء و عرضا بالاصل على الفقيه
القاضي ابي نصر محمد بن هبة الله بن محمد الشيرازي بسماعه من
المصنف و الملحق في اجازته منه و ابنه ابو الفضل محمد و ابو المفاخر
علي و ابو الثناء محمود بن ابي بكر بن حمزة الهمداني و كتب محمد بن
يوسف بن محمد بن ابي يداس البرزالي الاشبيلي يوم الثلاثاء العشرين
من شوال سنة ثمان عشرة و ستمائة بمفزل القاضي بدمشق و سمعته قبل
ذلك على شهاب الدين ابي المحاسن سليمان بن الفضل بن الحسن
البانياسي بسماعه من المصنف و الملحق في اجازته بقراءة عبد العزيز ابن
هلاله و ابو الطاهر اسمعيل بن الانماطي و ابنه ابو بكر محمد و عبد العزيز بن
عثمان الازيلي و محمد بن محمد البلخي و اخوة سليمان يوم الخميس
ثاني عشرة شهر ربيع الاول سنة خمس عشرة و ستمائة بالمدرسة العادلية *

At the end of each of the two parts are seven *Samâ'*, transcribed from the original. These relate to the reading of the said original, in the presence of the author, by different pupils of his, in several sittings. The dates of these *Samâ'* range from Friday, the 9th of Jumâdâ I, A.H. 562=A.D. 1167, to Friday, the 14th of Jumâdâ II, A.H. 562=A.D. 1167.

No. 801.

fol. 197; lines and size same as above.

The Same.

The fifty-first and the fifty-second parts of the work noticed above.

The first two folios have been misplaced; they should come after fol. 101, at the beginning of the fifty-second part.

The fifty-first part begins abruptly on fol. 3^a, with a portion of the account of 'Alî, the fourth Caliph, and ends on fol. 101^b, with the following colophon:—

آخر الجزء العاشر بعد الخمسمائة من المفرع و هو آخر المجلد
الحادي و الخمسين من النسخة *

The fifty-second part begins with the account of 'Alî bin al-Muqallad al-Kinânî, surnamed Sadîd al-Mulk (a renowned nobleman

of Syria, and chief of the fort of Shaizar, who died in A.H. 475 = A.D. 1082), and ends with the chapter حرف الخاء في اباء من اسمه عمر. The last notice is that of 'Umar bin al-Khattâb, the second Caliph.

Contents:—

Fol. 4 ^a .	حرف الطاء في اباء من اسمه علي
Fol. 40 ^b .	حرف العين في اباء من اسمه علي
Fol. 71 ^b .	حرف الغين في اباء من اسمه علي
Fol. 72 ^a .	حرف الفاء في اباء من اسمه علي
Fol. 72 ^b .	حرف القاف في اباء من اسمه علي
Fol. 73 ^b .	حرف الكاف في اباء من اسمه علي
Fol. 73 ^b .	حرف الميم في اباء من اسمه علي
Fol. 103 ^a .	حرف النون في اباء من اسمه علي
Fol. 103 ^b .	حرف الهاء في اباء من اسمه علي
Fol. 106 ^a .	حرف الياء في اباء من اسمه علي
Fol. 111 ^b .	ذكر من اسمه عمار
Fol. 120 ^b .	ذكر من اسمه عمار
Fol. 156 ^b .	ذكر من اسمه عمران
Fol. 168 ^a .	ذكر من اسمه عمر - حرف الالف في اباء من اسمه عمر
Fol. 172 ^a .	حرف الباء في اباء من اسمه عمر
Fol. 174 ^a .	حرف الجيم في اباء من اسمه عمر
Fol. 174 ^b .	حرف الحاء في اباء من اسمه عمر
Fol. 178 ^a .	حرف الخاء في اباء من اسمه عمر

Written by the same scribe, Al-Birzâlî, at Damascus, in the Madrasah al-Mu'iniyah. Dated Sunday, the 25th of Jumâdâ I, A.H. 615 = A.D. 1218.

Nine *Samâ'* are noted by the scribe in the margins of foll. 29^a 39^b, 99^b, 115^a, 134^b, 156^b, 175^a, 191^b and 197^b. The first three *Samâ'* record the reading of the 51st part in the presence of the author's nephew, Fakhraddin Abû Manşûr 'Abdarrahmân bin Muḥammad bin al-Ḥasan (d. A.H. 620 = A.D. 1223; see *Ṭabaqât al-Kubrâ* by As-Subkî, vol. vi, fol. 181^b). The remaining six record the reading of the 52nd part before another nephew of the author's, Zain al-Umanâ' Abû'l-Barakât al-Ḥasan bin Muḥammad bin al-Ḥasan (d. A.H. 627 = A.D. 1220; see *Ṭabaqât al-Kubrâ* by As-Subkî, vol. vi, fol. 169^b), in several sittings held at the great mosque of Damascus. Portions of practically all the *Samâ'* have been cut off by the binder, including the dates, except in the case of the last five, the dates of which range

from Monday, the 12th of Rabî' II, A.H. 617=A.D. 1220, to Sunday, the 10th of Jumâdâ I, A.H. 617=A.D. 1220.

Five *Samâ'* at the end of the 51st part, and one at the end of the 52nd, have been transcribed from the original, and record the reading of the said original, in the presence of the author, in several sittings held at the great mosque of Damascus during the period from Thursday, the 7th of Rajab, A.H. 563=A.D. 1168, to the 25th of Rajab, A.H. 563=A.D. 1168. Among those who attended these sittings were Qâḍî Abû Naṣr Muḥammad bin Hibatallâh *ash-Shîrâzî*, (d. A.H. 635=A.D. 1237; see *Ṭabaqât* by Ibn Qâḍî Shuhbah, fol. 75^a) and the author's three nephews, Zain al-Umanâ' Abû'l-Barakât al-Ḥasan, Abû Mansûr 'Abdarrahmân, and Abû'l-Muẓaffar 'Abdallâh (who died in A.H. 591=A.D. 1195; see *Ṭabaqât al-Kubrâ* by As-Subkî, vol. v, fol. 246^a).

Five volumes of this great work have been printed in A.H. 1330 under the title *التاريخ الكبير*. The edition has been issued from the Raudat *ash-Shâm* Press with notes and corrections made by 'Abdal qâdir Âfindî Badrân.

SPAIN.

No. 802.

fol. 205; lines 21; size $12\frac{1}{2} \times 7$; $9\frac{1}{2} \times 4\frac{1}{2}$.

قلائد العقيان في محاسن الاعيان

QALÂ'ID AL-'IQYÂN FÎ MAḤÂSIN AL-A'YÂN.

Biographical notices of elegant writers and poets of Spain, with quotations from their works.

Author: Abû Naṣr al-Faṭḥ bin Muḥammad bin 'Ubaidallâh bin Khâqân al-Qaisî *ابو نصر الفتح بن محمد بن عبيد الله بن خاقان القيسي*.

The author, a most elegant writer of Spain, was born at Sakhrat al-Walad, in the province of Granada; and was put to death in Morocco in A.H. 535=A.D. 1140, but according to some in A.H. 529=A.D. 1134. For his life, see Yâqût, vol. vi, p. 124; Ibn Khallikân

(De Slane's translation), vol. ii, p. 455; *Mir'ât al-Janân*, fol. 310^b; *Tâjaṭ-Ṭabaqât*, vol. vi, part i, fol. 157^a; and *Dustûr al-I'lâm*, fol. 101^b.

Beginning:—

• الحمد لله الذي راض لنا البيان حتي انقاد في اعذنا الخ

The contents of the work have been fully described in Berlin, No. 7410. See also Paris, Nos. 3318-23; Alger, No. 1727, *Nûr 'Uṣmâniyah*, No. 4144; Br. Mus. Suppl., No. 664; Goth., Nos. 2130-2; Brock., vol. i, p. 339; *Hâj. K̲hal.*, vol. iv, p. 566.

The work was edited and published by Sulaimân al-Ḥarâ'irî, Paris, A.H. 1277, and reprinted in Bûlaq, A.H. 1283.

Written in fair Naskh, with vowel-points, within double red-ruled borders. The headings are in various colours. Foll. 46^a, 134^b and 162^b are blank.

Dated, the 26th *Shawwâl*, A.H. 1136=A.D. 1724.

The last folio contains a short biography of the author, extracted from the *Wafayât al-A'yân* of Ibn K̲hallikân.

Three fly-leaves at the end contain several notes and extracts from various other sources.

EGYPT.

No. 803.

fol. 148; lines 29; size $11\frac{1}{2} \times 8\frac{1}{2}$; $8\frac{1}{2} \times 5$.

رفع الامر عن قضاة مصر

RAF' AL-IṢR 'AN QUDÂT MIṢR.

Lives of the judges of Egypt, from the time of the conquest of Egypt by 'Amr bin al-Âṣ (*d.* A.H. 43=A.D. 663) down to the end of the 8th century of the Hijrah.

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

Beginning :—

الحمد لله الذي لا معقب لحكمه و لا راد لقضائه الخ *

We are told in the preface that a certain Shamsaddin Muḥammad bin Dāniyāl (*d.* A.H. 710=A.D. 1310) composed a poem, containing the names of all the Qâdis of Egypt down to his own time, at the instance of Qâdi'l-Qudât Abû 'Abdallâh Muḥammad bin Ibrâhîm bin Sa'dallâh (*d.* A.H. 733=A.D. 1333; see *Ad-Durar al-Kâminah*, vol. ii, fol. 89^b). Subsequently, another scholar composed a continuation of this poem, including the names of the later Qâdis down to the end of the 8th century of the Hijrah. The Qâdis, whose names occur in these two poems, form the subject of the present biographical work, which was composed by the author at the request of his friends and based on the *Akḥbâr al-Qudât* of Abû 'Umar al-Kindî (who died about A.H. 360=A.D. 971), and the continuation of that work by Ibn Dûlâq (*d.* A.H. 387=A.D. 997; see Ḥusn al-Muḥaḍarah, fol. 280^a). The author also derived materials from the *Qudât Miṣr* of Ibn al-Muyassir (see Hâj. Khal., vol. i, p. 189); the *Akḥbâr Miṣr* of Qutbaddin 'Abdalkarîm bin 'Abdannûr al-Halabî (*d.* A.H. 735=A.D. 1335; see *Ad-Durar al-Kâminah*, vol. i, fol. 300^a); and the *Târikḥ Miṣr* of Taqiaddin Aḥmad bin 'Alî, known as Ibn al-Maqrîzî (*d.* A.H. 845=A.D. 1442). Regarding the arrangement of the work, our author himself, as he tells us, divided it into several *Ṭabaqât* on a chronological basis; but from the following note, at the end, it appears that the work was subsequently abridged, corrected and rearranged on an alphabetical basis, by 'Izzaddin Aḥmad bin Ibrâhîm al-Ḥanbalî (*d.* A.H. 876=A.D. 1471; see *As-Suḥub al-Wâbilah*, fol. 12^b):—

قد كان المصنف اولاً صنفه على الطبقات فاستعاره سيدنا العلامة عزالدين الحنبلي. منه و كتب منه لنفسه نسخة و رتبها على الحروف مع الاختصار و التنبيه على ما وجد فيه من سبق القلم و غير ذلك *

The notices begin with the account of Ibrâhîm bin Ishâq al-Qârrî, and end with that of Yûnus bin Muḥammad al-Maqdisî, being followed by the usual chapters on those who are known by their *Kunya* and *Laqab*.

For other copies, see Paris, No. 2149; Cairo, vol. v, p. 60; and Âsafiyah, p. 336. See also Brock., vol. ii, p. 70; and Hâj. Khal., vol. iii, p. 473.

The present copy, which is written in fair Naskḥ, was transcribed at the instance of the founder of the library. Dated, A.H. 1310=A.D. 1893.

A table of contents is prefixed to the work.

No. 804.

foll. 294; lines 19; size $6\frac{1}{2} \times 5\frac{1}{2}$; $4\frac{1}{2} \times 3\frac{1}{2}$.

بغية العلماء والرواة

BUGYAT AL-'ULAMÂ' WA'R-RUWÂT.

Lives of the judges of Egypt, who flourished in the 9th century of the Hijrah, being a continuation of the preceding work.

Author: Shamsaddin Abû'l-Khair Muḥammad bin Abdarraḥmân as-Sakhâwî شمس الدين أبو الخير محمد بن عبد الرحمن السخاوي (d. A.H. 902=A.D. 1497). See Lib. Cat., vol. v, part ii, No. 298.

The present copy, which is slightly defective, wanting one or two folios from the preface, opens abruptly thus:—

على الحروف - اعرضت عن ذكر كثير ممن لا يرضونه الخ *

The biographical notices are arranged in alphabetical order, beginning with ... ابراهيم بن ابراهيم بن محمد بن عبد الله بن سعد القاضي ... and ending with يحيى بن محمد بن محمد بن محمد بن شمس الدين العبي . احمد بن مغلف بن عبد السلام .

For other copies, see Paris, No. 2150; and Leyden, No. 905. See also Hâj. Khal., vol. ii, p. 60; and Brock., vol. ii, p. 35.

The present copy was transcribed, as stated in the colophon, at the holy mosque of Mecca, within the author's life-time, in A.H. 894=A.D. 1489. To the three marginal notes, on foll. 18^a, 103^b and 131^a, which are written in a different hand, is appended the remark هذا خط المؤلف, meaning that these notes are in the author's handwriting.

Written in Arabian Naskh, with a few marginal notes. The headings are in red. Foll. 180 and 189 are misplaced, and should come after foll. 188 and 179, respectively. Foll. 264^a and 290^a contain short lacunae.

Scribe: علي بن احمد بن علي بن عمر بن ابي بكر بن سالم الشهير بالشواطي .

YEMEN.

No. 805.

fol. 233; lines 26; size $8 \times 5\frac{1}{2}$; 6×4 .

تحفة الزمن في تاريخ سادات اليمن

TUHFAT AZ-ZAMAN FÎ TÂRÎKH
SÂDÂT AL-YAMAN.

An abridgment of the *As-Sulûk fi Tabaqât al-'Ulamâ' wa'l-Mulûk* of Muḥammad bin Yûsuf al-Janadî (d. A.H. 732=A.D. 1332), with useful additions, by Badraddîn Abû 'Abdallâh al-Ḥusain bin 'Abdarrahmân bin Muḥammad al-Ḥasanî, called Al-Ahdal ابو الدين بدر الله الحسين بن عبد الرحمن بن محمد الحسني الشهير بالاهدل. He was born at Al-Fakhriyah, A.H. 779=A.D. 1378; visited Al-Marâwi'ah in A.H. 795=A.D. 1393, and Abyât Ḥusain in A.H. 798=A.D. 1396, in pursuit of learning; and studied under several eminent scholars. Our author visited Mecca no less than five times. He produced several works on various subjects. Besides the present work and those mentioned in Brock., vol. ii, p. 185, the following compositions of his are enumerated by his disciple, 'Umar Ibn Fahd, in the *Al-Mu'jam* (No. 727 above), fol. 76^b:—

اللمعة المقنعة في ذكر الفرق المبتدعة; حواشي على صحيح البخاري;
عدة المنسوخ من الحديث; طبقات الائمة الشعيرة; الكفاية في تعصين الرواية;
القول المنقصر على الدعاوي الفارغة لعيادة ابي العباس الخضر; مطالب اهل القرية;
كتاب الروية; شرح اسماء الله الحسنى; الاشارة الوجيزة الى المعاني العريضة;
القصيدة اللامية في السلوك; جواب مسئلة القدر.

Our author died at Abyât Ḥusain on Thursday, the 9th of Muḥarram, A.H. 855=A.D. 1451. For his life, see *Al-Qabas al-Ḥawî*, vol. i, fol. 65^b; and *Al-Mu'jam* by Ibn Fahd, fol. 76^b.

Beginning:—

الحمد لله المتوحد بالعظمة و الكبرياء و اني لما وقفت على
تاريخ القاضي العلامة ابي عبد الله محمد بن يوسف بن يعقوب بن جبريل
المعروف بالبهاء الجندي نسبة الى الجند المعشار المعروف تغمد الله

برحمته الذي قصد به بيان تواريخ علماء اليمن وفضلاتها..... قصدت الى
انتخابه تسهيلا على طلابه مع ما اضمه اليه ان شاء الله تعالى من زيادات
مستحسنات وسميته تحفة الزمن في تاريخ سادات اليمن الخ *

Contents :—

1. Life of the Prophet, fol. 4^a.
2. Those learned companions of the Prophet who visited Yemen, fol. 8^b.
3. The followers of the companions of the Prophet and other early scholars and holy men, who lived in various parts of Yemen, fol. 13^b.
4. Short notices of Imâm Abû Ḥanifah, Imâm Mâlik and the authors of the six canonical books of Ḥadîṣ, fol. 27^a.
5. Those eminent men who visited or went to live in Yemen about the beginning of the third century of the Hijrah, with a short account of Imâm Shâfi'i, whose doctrines of jurisprudence were first published in Yemen, fol. 30^a.
6. A meagre chronological account of the governors of Yemen, from the Prophet's time down to the reign of 'Abbâsid Caliph Al-Mu'taḍid (A.H. 279-289=A.D. 892-902), fol. 36^b.
7. The Qarâmiṭah, an off-shoot of the Shī'ah sect, who came into existence in Yemen about the end of the third century of the Hijrah, fol. 47^b.
8. Biographical notices of learned and holy men of Yemen, from the beginning of the fourth century of the Hijrah down to the author's time, arranged geographically, fol. 53^b.

The present copy is incomplete at the end, and breaks off with the words :—

و من علماء صعدة في آخر المائة الثامنة و اول التسعة جماعة

من *

A fragment, which apparently contains the last portion of the work, is described in Br. Mus. Suppl., No. 670. See also Brock., vol. ii, p. 184; and Hâj. Khal., vol. ii, p. 227.

Written in ordinary Naskh, with occasional notes and emendations in the margins. Not dated. Probably 18th century.

A table of contents is prefixed to the work.

TURKEY.

No. 806.

foll. 130 ; lines 19 ; size $7\frac{1}{2} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{4}$.

العقد المنظوم في ذكر افاضل الروم

AL-'IQD AL-MANZÛM FÎ DIKR
AFÂDIL AR-RÛM.

A work containing biographical notices of learned men who lived under the Ottoman Sultâns, from the time of Sulaimân I (A.H. 926-974=A.D. 1520-1566) down to the 10th year of the reign of Murâd III (A.H. 982-1003=A.D. 1574-1595).

Author: 'Alî Âfindî bin Bâlî bin Muḥammad Bek, called Chamnaq علي أفندي بن بالي بن محمد بك المعروف بچمنق. He died in A.H. 992=A.D. 1584. See Brock., vol. ii, p. 426.

Beginning:—

يا من قدر الآجال و جعل لها مددا النخ

We learn from Hâj. Khal., vol. iv, p. 66, that the present work is a continuation of the *Ash-Shaqâ'iq an-Nu'mânîyah* of Tâshkuprizâdah (d. A.H. 968=A.D. 1560). Both works have been printed at Cairo, A.H. 1299-1310, along with the text of *Wafayât al-A'yân* by Ibn Khallikân, in the margin of which they are printed.

Copies: Berlin, Nos. 9883-4; Ref., No. 135; Paris, No. 2163, Br. Mus., No. 960; Wien, No. 1183; Cairo, vol. v, p. 89; Râmpûr, p. 641.

Written in fair Naskh, with the headings in red. Dated, Tuesday, the 22nd Muḥarram, A.H. 1039=A.D. 1629.

Scribe: فضل بن علي بن احمد بن محمد جمال الدين.

A fly-leaf at the beginning contains the seal and signature of one Mirzâ Muḥammad bin Mu'tamad Khân, dated A.H. 1137=A.D. 1724.

No. 648.

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

تهذيب الاسماء واللغات

TAHDÎB AL-ASMÂ' WAL-LUGÂT.

The well-known work of Abû Zakariyâ Yahyâ bin Sharaf an-Nawawî النوي ابو زكريا يحيى بن شرف النووي (d. A.H. 676 = A.D. 1278). See Lib. Cat., vol. v, part i, No. 192.

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

1. *Mukhtaṣar al-Muzanî*, by Ibrâhîm bin Ismâ'il bin Yahyâ al-Muzanî (d. A.H. 264 = A.D. 877).

2. *Al-Muhaddḍab*, by Abû Ishâq Ibrâhîm bin 'Alî ash-Shirâzî (d. A.H. 476 = A.D. 1083).

3. *At-Tanbih*, by the same.

4. *Al-Wasîṭ*, by Imâm Muḥammad bin Muḥammad al-Ġazâlî (d. A.H. 505 = A.D. 1111).

5. *Al-Wajîz*, by the same.

6. *Ar-Rawḍah*, by An-Nawawî himself.

Beginning:—

* الحمد لله خالق المصنوعات وباري البريات الخ

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

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

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

The present copy was transcribed at Damascus in the Dâr al-Hadîṣ at-Tâhirîyah, the first part by Yûsuf bin Khidr bin 'Umar al-Maqdisî, and the second by his brother, Muḥammad bin Khidr. Written in fair Naskh. Dated, A.H. 724 = A.D. 1324.

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

1. Abû'l-Ma'âlî Muhammad bin 'Abdarrahmân al-Khaṭîb al-Uṣmânî (d. A.H. 739 = A.D. 1338). For his life, see Ad-Durar al-Kâminah, vol. ii, fol. 159^a.

HADRAMAUT.

No. 807.

foll. 375; lines 17; size $9 \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4$.

المشعر الروي في مناقب بني علوي

AL-MASHRA' AR-RAWÎ FÎ MANÂQIB
BANÎ 'ALAWÎ.

Biographical notices of the descendants of 'Alî, the fourth Caliph, especially of those who settled in the province of Ḥadramaut, complete in three separate volumes.

Author: Jamâladdin Abû 'Alawî Muḥammad bin Abî Bakr bin Aḥmad bin Abî Bakr bin 'Abdallâh ash-Shillî al-Ḥadramî جمال الدين ابوعلوي محمد بن أبي بكر بن احمد بن ابي بكر بن عبد الله الشلي الحضرمي (d. A.H. 1093=A.D. 1682), for some account of whom see No. 660 above.

In the preface, the author enumerates the following sources, from which he derived materials for the present work:—

I. الجواهر الشفاف في كرامات السادة الاشراف, by 'Abdarrahmân bin Muḥammad al-Khaṭîb al-Anṣârî (who flourished in the 9th century of the Hijrah).

II. البرقة المشيقة في الخرقه الانيقه, by 'Alî bin Abî Bakr bin 'Abdarrahmân as-Saqqâf (d. A.H. 895=A.D. 1490; see the present work, vol. iii, fol. 151^a).

III. غرر البهاء الضوي في مناقب السادة بني علوي, by Muḥammad bin 'Alî Bâ 'Alawî (d. A.H. 960=A.D. 1553; see An-Nûr as-Sâfir fol. 127^a).

IV. الترياق الواف باخبار السادة الاشراف, by 'Umar bin Muḥammad bin Aḥmad Bâ 'Alawî (d. A.H. 972=A.D. 1564; see the present work, vol. iii, fol. 228^b).

V. المنهل الصاف, by 'Abdallâh bin 'Abdarrahmân bin Hârûn an-Naḥwî (d. A.H. 984=A.D. 1576; see an-Nûr as-Sâfir, fol. 181^b).

VI. العقد النبوي, by Shaikh bin 'Abdallâh al-'Aidârûs (d. A.H. 919=A.D. 1513; see An-Nûr as-Sâfir, fol. 50^b).

VII. النور السافر, by Shaikh 'Abdalqâdir (see No. 659 above).

The whole work is divided into a *Muqaddimah*, two chapters and a *Khâtimah*. The *Muqaddimah* deals chiefly with the excellence

and virtues attaching to blood-relationship with the Prophet. The first chapter contains a genealogical account of the descendants of 'Alī, their dispersion in different places, and an account of the 'Alawīs, who settled in Tarīm, a city in the province of Ḥaḍramaut. The second chapter contains biographical notices of the 'Alawīs, arranged in alphabetical order, except that the names beginning with Muḥammad have been placed first, as a mark of respect for the Prophet's name. The *Khātimah* deals with the ceremonies and miraculous circumstances associated with a number of *Khirqah* (or spiritual robes), used in some houses of the 'Alawīs of Ḥaḍramaut.

Vol. I.

Beginning:—

الحمد لله الذي يشرح بمعارف العوالم صدر أولياته *

The present volume ends with the first section of the second chapter, containing notices of those persons whose names were Muḥammad.

The colophon runs thus:—انتهت تراجم المحدثين و بانتهائها بدء المصنف رضي الله عنه بذكر الباقيين من السادة العلويين على ترتيب حروف الهجاء مبتداء بذكر ابراهيم على شرط الكتاب

A copy of the work is noticed in *Āṣafiyah*, p. 342.

Written in bold Naskh. The first fol. is supplied in a later hand.

Dated, the 30th *Shawwāl*, A.H. 1265=A.D. 1848.

Scribe: عبد الرحمن بن عيّدروس بن عبد الرحمن بن علي العلوي.

No. 808.

fol. 294; lines and size same as above.

The Same.

Vol. II.

Beginning with the notice of ابراهيم بن علي بن علوي بن محمد بن عبد القادر بن شيخ بن عبد الله and ending with that of عبد الرحمن بن محمد بن شيخ بن عبد الله العيّدروس.

Written in the same hand as the above. Foll. 1-13 are added in a later hand.

Dated, the 7th *Rabī' I.* A.H. 1265=A.D. 1848.

The last folio contains a seal of the State Library of Haidarâbad,

with a note by 'Imâd al-Mulk, an official of the Nizâm's Government, in which he states that the present copy was presented to this library in exchange for other works.

No. 809.

fol. 260 ; lines and size same as above.

The Same.

Vol. III.

Beginning with the account of عبد الله بن ابي بكر بن عبد الرحمن and ending with the *Khâtimah* (fol. 244^a).

Written in the same hand as the above.

Dated, the 14th Rabi' II, A.H. 1265=A.D. 1848.

All three volumes have been collated by one Shihâbaddin Muhammad bin 'Abdallâh bin al-Husain al-'Alawî, as stated in the following note at the end :—

بلغ مقابلة ذلك الكتاب عندي و انا العبد اضعف عباد الله الاجمعين
محمد بن عبد الله بن الكسسين شهاب الدين العلوي سامحه الله *

INDIA.

No. 810.

fol. 416 ; lines 14 ; size $9\frac{1}{2} \times 6$; $7\frac{1}{4} \times 4$.

سبعة المرجان في آثار هندوستان

SUBĤAT AL-MARJÂN FÎ ÂŞÂR
HINDUSTÂN.

A work containing biographical notices of eminent scholars of India, arranged in chronological order.

Author: Mî. Gulâm 'Alî al-Husainî al-Wâsiṭî al-Bilgarâmî, poetic-

ally called Âzâd البلكرامي الواسطي الحسيني المتخلص بآزاد (d. A.H. 1199=A.D. 1784). See Lib. Cat., vol. iii, No. 423.

Beginning:—

تبارك من جعل السبعة المعلقة حيرة ليعبرن العقلاء الخ •

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

- I. On the excellence and eminence of India, fol. 4^b.
- II. Biographies of learned men of India, fol. 36^a.
- III. On Rhetoric, both in Sanskrit and Arabic literature, fol. 174^b.
- IV On Love, both from the Indian and Arabian points of view, fol. 314^b.

The first and the third chapters really comprise two separate works of the author, entitled *Shammâmat al-'Anbar* and *Tasalliyat al-Fuwâd*, respectively; but he has incorporated them in the present work. The date of composition, A.H. 1177=A.D. 1763, is obtained from the following chronogram:—

تجلو البصيرة سبعة المرجان •

Written in Naskh, with the headings in red. On foll. 291^b, 292^b, 293^b and 294^a, short spaces have been left blank for diagrams. Not dated. Apparently, 19th century.

The work has been lithographed in Bombay, A.H. 1303.

No. 811.

fol. 149; lines 17; size $8\frac{1}{2} \times 5$; 6×3 .

The Same.

Another copy of the same work, containing only the first two chapters.

The following colophon suggests that the present is an autograph copy, written by the author, Al-Bilgarâmî, himself:—

تمت بعونه تعالى هذه النسخة على يد مؤلفها الفقير أزاد الحسيني
الواسطي البلكرامي عفي عنه في الحادي عشر من شوال المكرم سنة
ثمانين و مائة والف •

Written in fair Naskh, with occasional rubrics.

Dated, the 11th Shawwâl, A.H. 1180=A.D. 1767.

COSMOGRAPHY AND GEOGRAPHY.

No. 812.

foll. 113; lines 17; size 11×7; 8×4.

مرامد الاطلاع على اسماء الامكنة والبقاع

MARÂŞID AL-ITṬILÂ' 'ALÂ ASMÂ'
AL-AMKINAH WA'L-BIQÂ'.

An abridgment of Yâqût al-Ḥamawî's well-known geographical work, entitled *Mu'jam al-Buldân*, made by the author himself.

On the title-page, the work is wrongly ascribed by the Scribe to Abû Bakr Aḥmad bin Mûsâ bin Mardawaih, who died in A.H. 478 = A.D. 1085. The real author, Yâqût, mentions on fol. 42^a the name of his patron and intimate friend, Qâḍî Jamâladdîn Abû'l-Ḥasan 'Alî bin Yûsuf al-Qifṭî (d. A.H. 646 = A.D. 1248); and in the following passage, on fol. 76^a, he mentions another work of his, entitled *Al-Mabḍâ' wa'l-Ma'al* (see Hâj. Khal., vol. v, p. 362):—

وقد ذكرت قصة هؤلاء الزيدية في كتاب المبدأ و المآل

The same work is again referred to on fol. 94^b, thus:—

وقد ذكرتها في كتابي الموسوم بالمبدأ و المآل في التاريخ *

Again, the latest date referred to is A.H. 625 = A.D. 1228, long after the death of Abû Bakr, to whom the work has been wrongly ascribed.

For the present abridgment, as well as other abridgments of the *Mu'jam al-Buldân*, see Hâj. Khal., vol. v, p. 623.

The present MS. does not contain any preface, and begins at once with an account of Âbah:—

أبه بالباء الموحدة قال ابو سعد قال الحافظ ابو بكر احمد بن موسى

بن مردوده أبه قرية من سارة منها جرير بن عبد الحميد أبي سكن الري

النج *

The author, Yâqût, a scholar well-versed in geography, whose full name is Shihâbaddîn Abû 'Abdallâh Yâqût bin 'Abdallâh ar-Rûmî al-Ḥamawî شهاب الدين ابو عبد الله ياقوت بن عبد الله الرومي الحموي

was born in A.H. 575=A.D. 1179. In his childhood, he was carried off as a captive to Bagdâd, where he was sold to a merchant who, in order to make him a useful hand for his business, sent him to school. There he acquired a considerable knowledge in various branches of learning, and was subsequently employed by his master as a travelling agent, in which capacity he visited numerous distant places. In A.H. 596=A.D. 1199, following a disagreement with his master, he was given his freedom. Beginning as a copyist, he soon became a great dealer in books. In A.H. 613=A.D. 1216, he went to Khurâsân, and stayed for some years at Marw, where he wrote his famous geographical dictionary, *Mu'jam al-Buldân* (which has been edited and published by F. Wüstenfeld, in six vols., Leipzig, A.D. 1866-73). In A.H. 616=A.D. 1219, he joined the army of 'Alâ'addîn Muḥammad, the King of Khwârizm (A.H. 596-617=A.D. 1199-1220); but, on the defeat of this army by the invading Tartars, he fled to Aleppo, where he arrived in a miserable condition, and settled permanently. He wrote several valuable works, and died on the 20th Ramaḍân, A.H. 626=A.D. 1229. See *Mir'ât al-Janân*, fol. 390^b; *Ibn Khallikân* (De Slane's translation), vol. iv, p. 9; *Dustûr al-I'lâm*, fol. 154^b; and *Iktifâ' al-Qunû'*, p. 56.

For other copies, see Paris, No. 2232; Goth., No. 1506; Yeki Jâmi', No. 2338; and Cairo, vol. v, p. 146.

An abridgment of the *Mu'jam al-Buldân* by Ṣafiaddîn 'Abdal-mu'min bin 'Abdalḥaqq (d. A.H. 739=A.D. 1338), with the title *مرآة الاطلاع على اسماء الامكنة والبقاع*, has been edited and published by Juynboll, Leyden, A.D. 1850-64.

A modern copy; and incorrect. Written in fair Naskh, within double red and blue ruled borders.

Not dated. Apparently, about the end of the 19th century.

No. 813.

fol. 147; lines 13; size $9 \times 5\frac{1}{2}$; 7×4 .

The Same.

Another copy of the preceding work. It has also no preface, and is identical with the copy noticed above.

A modern copy. Written in fair Naskh, with the headings in red. Foll. 120^b and 121^a are blank.

Not dated. Apparently about the end of the 19th century.

No. 814.

fol. 346; lines 15; size 15 × 10; 12½ × 6.

آثار البلاد و اخبار العباد

ÂŞÂR AL-BILÂD WA AKHBÂR
AL-'IBÂD.

A fragment of the geography of Zakariyâ bin Muḥammad bin Maḥmûd al-Qazwîni زكريا بن محمد بن محمود القزويني, described in Berlin, No. 6043, under the title, '*Ajâ'ib al-Buldân*.

The author, who traced his descent from the Prophet's companion 'Anas bin Mâlik, was born at Qazwîn in A.H. 600=A.D. 1203. He held the post of Qâdî, at Wâsîṭ and at Hillah, under the last 'Abbâsid Caliph, Al-Musta'ṣim-billâh (A.H. 640-656=A.D. 1242-1258), and died in A.H. 682=A.D. 1283. See Brock., vol. i, p. 481.

The work is divided into four *Muqaddimah* and seven *Iqlim* (climates); but the present fragment contains only the first four *Iqlim*. It begins abruptly with the following words:—

من الجنوب الى الشمال عرضا وانها مختلفة الطول و العرض
الاقليم الاول فان طوله من المشرق الى المغرب نحو آلاف فرسخ الخ •

The *Iqlims* are as follows:—

- | | |
|-----------------------------|------------------------|
| I. Fol. 1 ^b . | الاقليم الاول لرحل |
| II. Fol. 42 ^b . | الاقليم الثاني للمشتري |
| III. Fol. 85 ^b . | الاقليم الثالث للمريخ |
| IV. Fol. 184 ^a . | الاقليم الرابع للشمس |

The fourth *Iqlim* breaks off in the middle of the account of Hamadân.

For other copies, see Br. Mus., pp. 441^a, 737^b; Br. Mus. Suppl., No. 697; Goth., No. 1526; Paris, Nos. 2235-38; Yekî Jâmi', No. 2334; Cairo, vol. v, p. 2; and Waliaddîn, No. 2334. See also Hâj. Khal., vol. iv, p. 186.

The work has been edited and published by F. Wüstenfeld, in two vols., Göttingen, A.D. 1848.

Written in fair bold Naskh, with the headings in red. The correct order of the folios, after fol. 337, should be thus:—341, 339-340, 342, 345-346, 338, 343-344. Not dated. Apparently 16th century.

No. 815.

fol. 157 lines 21; size 10×7 ; $7 \times 4\frac{1}{2}$.

عجائب المخلوقات و غرائب الموجودات
'AJÂ'IB AL-MAKHLÛQÂT WA
GARÂ'IB AL-MAWJÛDÂT.

The second *Maqâlah* of the '*Ajâ'ib al-Makhlûqât*, or Wonders of Creation, by the author of the preceding work.

According to Hâj. Khal., vol. iv, p. 188, the work is divided into four *Muqaddimah* and two *Maqâlah*. The present copy, which contains only the second *Maqâlah*, dealing chiefly with natural history, begins with the following prefatory note:—

الحمد لله الذي خلق فسوى و الذي قدر فهدى اما بعد
فقد اردنا ان نذكر بعض عجائب ما دون فلک القمر من كرة الايثر و عجيب
آثارها و كرة الهواء و سحبها و امطارها و كرة الماء و حيوانها و بكارها و كرة
الارض و جبالها و انهارها و فوائد معادنها و خواص نباتها و اشجارها *

The contents of this *Maqâlah* fully agree with those of the copy noticed in Berlin, No. 6161.

For other copies, see Br. Mus. Suppl., Nos. 698, 699; Rosen, Institut, No. 64; India Office, Nos. 723-25; Goth. Nos. 1503-8; Paris, Nos. 2173-80; Cairo, vol. v, p. 85; Köpr., No. 201; Nûr 'Uşmâniyah, Nos. 3024-27; and Ayâ Şûfiyah, No. 2938.

The work has been edited and published by F. Wüstenfeld, Göttingen, A.D. 1848; and a portion of it has been translated into German by Dr. Ethè, Leipzig, A.D. 1868. The text has been printed in Cairo, A.H. 1309, on the margins of Ad-Damiri's *Hayât al-Haiwân*.

A Persian translation of the work was lithographed in Teheran, A.H. 1264; and another edition of the same version was printed in Lucknow, A.H. 1283. See Brock., vol. i, p. 481; and Iktifâ' al-Qunû', p. 53.

Written in fair Naskh, with the headings in dark red. Slightly water-stained, and worm-eaten.

Dated, Friday, the 22nd Ramaḍân, A.H. 995=A.D. 1587.

Scribe: حسين بن عيسى البعرائى.

The title-page contains several seals and '*Arḍidâh*, two of which are of great importance, viz., one of Mahâbat Khân Shâhjahânî

(d. A.H. 1085=A.D. 1674), and the other of 'Abdarrashîd Dailami (d. A.H. 1085=A.D. 1674), the celebrated calligrapher of Shâh Jahân's court.

No. 816.

fol. 113; lines 25; size 10×7; 7½×5.

خریفة العجائب و فريدة الغرائب

KHARÎDAT AL-'AJÂ'IB WA FARÎDAT
AL-ĠARÂ'IB.

A cosmographical work by Zainaddîn Abû Ḥafṣ 'Umar bin al-Muẓaffar bin 'Umar bin Muḥammad bin Abî'l-Fawâris bin 'Alî al-Ma'arri al-Ḥalabî, better known as Ibn al-Wardî زين الدين ابو حفص عمر بن علي الفوارس بن علي المعري الحلبي المعروف بابن الوردي. An eminent grammarian and an elegant writer, as well as a good historian and a jurist of Aleppo. He was born at Ma'arrat an-Nu'mân in A.H. 668=A.D. 1269; studied under Qâḍî'l-Qudât Sharafaddîn Abû'l-Qâsim Hibatallâh bin Najmaddin al-Bârizî (d. A.H. 738=A.D. 1338; see *Ad-Durar al-Kâminah*, vol. ii, fol. 318^b); and held the post of Qâḍî at Aleppo and other places. He subsequently resigned his position as Qâḍî; and devoting himself entirely to the cause of learning, produced a large number of books. He was also a good poet. As-Subkî, in his *Ṭabaqât al-Kubrâ*, vol. vii, fol. 294^a, remarks that the verses of Ibn al-Wardî are more precious than jewels and sweeter than sugar. Ibn Ḥajar al-'Asqalânî, in his *Ad-Durar al-Kâminah*, vol. ii, fol. 60^b, says that he was in possession of a very fine copy of the *Diwân* of Ibn al-Wardî. He died at Aleppo in A.H. 749=A.D. 1348. See *Ad-Durar al-Kâminah*, vol. ii, fol. 59^b; *Buġyat al-Wu'ât*, fol. 293^b; *Ṭabaqât al-Kubrâ* by As-Subkî, vol. vii, fol. 294^a; *Ṭabaqât* by Ibn Qâḍî Shuhbah, fol. 142^a; *Muntakhab as-Sulûk*, fol. 41^b; *Tâj at-Ṭabaqât*, vol. viii, fol. 153^a; *Dustûr al-'Ilâm*, fol. 154^a; and Brock., vol. ii, p. 140.

Beginning:—

الحمد لله غافر الذنب قابل التوب شديد العقاب الخ *

We are told in the preface that, in compiling the present work, the author consulted the following authorities, viz., the *Murûj ad-Dahab* of Al-Mas'ûdî (d. A.H. 346=A.D. 957); the *Sharḥ at-Taḍkirah* of Naṣîraddin at-Ṭusî (d. A.H. 672=A.D. 1273); the *Taqwim al-Bilâd* of Al-Balkhî (d. A.H. 340=A.D. 951); *Al-Masâlik wal Mamâlik* of Al-

Marâkashî (see Hâj. Khal., vol. v, p. 511); the '*Ajâ'ib al-Makhlûqât* of Ibn al-Aṣîr al-Jazarî (d. A.H. 630=A.D. 1232); the '*Kitâb al-Ibîdâ'* (probably, *Al-Bidâ' wa't-Târikh* of Al-Balkhî; see Hâj. Khal., vol. ii, p. 23): and the Arabic translation of the geography of Ptolemy (see *ib.*, p. 602).

For the contents of the work see Berlin, No. 6046. For other copies, see Goth., Nos. 1514-17; Paris, Nos. 2188-2206; Alger, No. 1533; Br. Mus., p. 611^a; Br. Mus. Suppl., No. 701; Cairo, vol. v, p. 46; Ayâ Şûfiyah, No. 2611; Hamidiyah, No. 937; Nûr 'Uṣmâniyah, No. 3020; Aṣafiya, p. 584; India Office, No. 726; and München, No. 461. See also Hâj. Khal., vol. iii, p. 132.

The work has been edited and published, with a Latin translation, by Hylander, Lund, A.D. 1823. The text has been again edited and published by Tornberg, under the title, *Fragmentum libri Margarita mirabilium*, etc., Upsala, A.D. 1835-39. It has been repeatedly printed and lithographed in Cairo, A.H. 1276, 1280, 1289, 1298, 1302, 1303 and 1309.

The present copy contains the following appendices:—

I. *المنثور في ذكر البعث والنشور* [الدر] قلادة, a poem on the day of resurrection, by 'Abdal'azîz bin Aḥmad ad-Dirinî (d. A.H. 694=A.D. 1295; see Ibn Qâḍî Shuhbah, fol. 101^a), fol. 106^b.

Beginning:—

الله اعلم مما جال في الفكر
وحكمه في البرايا حكم مقتدر

II. *جدول فيه حساب الغالب والمغلوب*, a table intended for taking omens and foretelling success or defeat, fol. 109^a.

III. *فصل في موضوع الشطرنج وما فيه من الحكم*, a poem by Muḥammad bin Ṣâliḥ Ibn al-Habbâriyah (d. A.H. 504=A.D. 1110; see Ibn Khallikân, vol. iii, p. 150), on the game of chess, fol. 109^b.

Beginning:—

الشاة لا يحضر عند الشاة
لا ذبها من اعظم الدواهي

IV. *لامية ابن الوردي*, a poem by Ibn al-Wardî, the author of the *Kharîdat al-'Ajâ'ib*, fol. 111^a.

Beginning:—

اعتزل ذكر الغاني والعزل
وقال الفضل وجانب من هزل

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

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

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

No. 649.

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

وفيات الايمان و انباء ابناء الزمان

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

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

The author, Ibn Khallikân, whose full name is Shamsaddîn Abû'l-'Abbâs Aḥmad bin Muḥammad bin Ibrâhîm bin Abî Bakr al-Barmakî al-Irbilî شمس الدين أبو العباس أحمد بن محمد بن إبراهيم بن أبي بكر البرمكي الأربلي, and who was born in Irbil (a town near Mawsil) in A.H. 608 = A.D. 1211, held the post of Qâḍî in Egypt, and subsequently the post of Qâḍî al-Qudât (Chief Justice) in Syria. In his old age, he devoted himself to teaching in the Madrasahs Al-Aminiyah and An-Najibiyah at Damascus, where he died in A.H. 681 = A.D. 1282. For notices of his life, see Ḥusn al-Muḥâdarah, fol. 280^a; Mir'ât al-Janân, fol. 428^a; Ṭabaqât by Al-Isnawî, fol. 88^b; Ṭabaqât by Ibn al-Mulaqqin, fol. 60^b; Ṭabaqât al-Kubrâ by As-Subkî, vol. vi, fol. 126^a; Ṭabaqât by Ibn Qâḍî Shuhbah, fol. 97^a; and the introduction of De Slane's translation.

Vol. I.

Beginning:—

• قل مولانا الامام بعد حمد الله الذي تفرد بالبقاء الخ

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

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

V. A poem by one Muḥammad al-Mahdī, addressed to the jurists of Constantinople, inviting their opinion on a matter relating to his wife's claim to certain property, as a note prefixed to the poem explains, fol. 112^b.

Beginning:—

ارجوا الغياث بناصر الاسلام
ومؤيديه بالسنة والقلام

Written in Maḡribī Naskḥ, with the headings usually in red, and some in light green. A map of the world occupies foll. 3^b and 4^a. A sketch of the Ka'bah is given on fol. 31^a.

Foll. 91–100 are wrongly placed after fol. 110. Fol. 3^a is blank. Dated, the 9th Rabi' I, A.H. 1192 = A.D. 1778.

Scribe: محمد بن عبد الرحمن بن الطاهر.

No. 817.

fol. 139; lines 21; size $8 \times 5\frac{1}{2}$; $6 \times 4\frac{1}{2}$.

The Same.

Another copy of the preceding work.

It has the same appendices as the copy noticed above, with the exception of the two last.

Written in Naskḥ, with the headings in red.

Not dated. Probably, about the end of the 18th century.

Scribe: احمد المحلي الشافعي الازعري.

No. 818.

fol. 110; lines 29; size $11\frac{1}{2} \times 8$; 9×6 .

The Same.

Another copy of the same work.

It has only one appendix, viz., the first.

Written in Maḡribī Naskḥ, with the headings in red. Fol. 107^b contains a blank space; but there is no break in the context.

Dated, A.H. 1244 = A.D. 1828.

TOPOGRAPHY.

No. 819.

foll. 84; lines 21-23; size 8×6; 7×4.

نزهة الأنام في محاسن الشام

NUZHAT AL ANÂM FÎ MAḤÂSIN
ASH-SHÂM.

A work giving a topographical account of Damascus, with a description of the beauties of the place and copious poetical quotations.

The title as given above is that contained in the preface, fol. 2^a. The author does not reveal his proper name; but, in quoting his own verses on foll. 37^b and 52^b, he refers to himself by his *Nisbah*, Al-Badrî (قال مؤلفه البدرى). In Hâj. Khal., vol. vi, p. 323, where the present work is mentioned, the author's name is given as Abû'l-Baqâ' 'Abdallâh bin Muḥammad al-Badrî al-Miṣrî ad-Dimashqî ash-Shâfi'î. Elsewhere, however, viz., in vol. iii, pp. 339 and 605 and vol. iv, p. 311, Hâj. Khal., calls the author Taqiaddin al-Badrî ad-Dimashqî ash-Shâfi'î when referring to three other works of his, viz., راحة الارواح في العشيش (composed in Cairo, A.H. 869 = A.D. 1464; see Paris, No. 3544); غرة الصباح في وصف وجوه الملاح; سكر مصر في ذوق اهل العصر (composed in A.H. 871 = A.D. 1466; see Br. Mus., No. 1423). In a copy of the present work, noticed in Cairo. vol. v, p. 165, the author's name is given as follows:—Taqiaddin Abû's-Sidq Abû Bakr Ibn Muḥammad, known as 'Abdallâh al-Badrî. In a copy of another work of the author's, الصنائع البدرية في من تزهده و تاب من البرية, noticed in Berlin, No. 8826, his name is given as Abû't-Tuqâ Abû Bakr bin 'Abdallâh al-Badrî. The name of the author in this form is also found on the title-page of a copy of the present work, noticed in Br. Mus. Suppl., No. 705. With regard to the date of the author's works, we note that an original draft of one of his works, المطالع البدرية في المنازل القمرية, which is noticed in Bodl., vol. ii, No. 300, is dated A.H. 880 = A.D. 1475; while, in the present work the author refers, on fol. 21^a, to Qâ'itbâi (A.H. 873-901 = A.D. 1468-1495) as the reigning Sultân.

The MS. is slightly defective at the beginning. It opens abruptly thus with the following words of the preface:—

موطنا لعبادة الاولياء و اشهد ان لا اله الا الله وحده لا شريك له شهادة
عبد تقي وبعد فقد سالتني ايها الاخ الامجد والحبيب
الاسعد العاشق في محاسن الشام على السماع الخ •

Contents:—

1. A collection of traditions on the various excellencies of Damascus, fol. 2^a.
2. The foundation of the city, and its early historical glories, fol. 4^a.
3. Its conquest by the companions of the Prophet, fol. 7^b.
4. The foundation of the Umawî Mosque of Damascus and a sketch of its history; fol. 9^a.
5. A description of the fort of Damascus, fol. 16^b
6. A description of the central part of the city, situated between two canals, fol. 18^b.
7. A description of different pleasant spots, magnificent palaces, mosques and Madrasahs, fol. 19^b.
8. A full description of the various kinds of flowers, fruits, vegetables and other local agricultural products, fol. 28^b.
9. An account of the fine cloth-weaving industry of world-wide fame, fol. 79^b.
10. An account of the tombs of celebrated and holy men buried in Damascus, fol. 82^b.

For other copies of the work, see Cairo, vol. v, p. 165; Br. Mus. Suppl., No. 705; Nûr 'Uṣṣamâniyah, No. 3448; and Ayâ Şûfiyah, No. 2501. See also Brock., vol. ii, p. 132.

Written in fair Naskh, with rubrics.

Foll. 1-23 and 71-84 are supplied in a later hand.

Not dated. Probably, 17th century.

The following note, signed "G. C. R.," is found on a fly-leaf at the beginning:—

"Nozhetu'l enâm fi Mah'âsinu'l-meshâmm [sic], on the excellencies of Damascus."

Title Index

Cat. Vol. 12

Title	Page
'Ajâ'ib al-Makhlûqât wa Garâ'ib al-Mawjûdât (Zakariya b. Md. al-Qazwîni)	162
Âşâr al-Bilâd wa Akhbâr al-'Ibâd (Zakariya b. Md. al-Qazwîni)	161
Asfa'l Mawârid ('Uṣmân b. Sanad al-Baṣrî)	90
Asmâ' ar Rijâl (as-Sakhâwî)	65
Asmâ' ar Rijâl (Md. b. Tâhir al-Fattâni)	67
Asmâ' Rijâl al-Mishkât (al-Khatîb at-Tabrizî)	53,54
Asmâ' Rijâl as Ṣaḥîḥain (Md. b. Tâhir al-Maqdisî)	34
al-Asmâr al-Janiyah fî Asmâ al-Ḥanafîyah (Mullâ 'Alî al-Qârî)	100
'Awâlî Mashîkhat al-Ja'barî (Burhânaddîn al-Jâbarî)	48
Bahjat al-Asrâr wa Ma'din al-Anwâr (Nûraddîn ash-Shaṭṭanawfî)	81,82
Baitu Qaṣîd aṣ-Ṣîdîq (Md. b. 'Alî at-Tabarî)	141
Buġyat al-'Ulamâ' wa'r Ruwât (as-Sakhâwî)	151
Buġyat al-Wu'ât fî Ṭabaqât al-Luġawîyin wan Nuḥât (as Suyûṭî)	121
Dîkr al-Asmâ' al-Maḍkûrîn fî Jâmi' al-Ummahât (Md. b. 'Abdassalâm)	9
Dumyat al-Qaṣr wa 'Uṣrat Ahl al-'Aṣr ('Alî b. Abî 'Alî al-Bâkharzî)	124
ad Durar al-Kâminah fî 'A'yân al-Mi'at aṣ-Ṣâminah (Ibn Ḥajar al-'Asqalânî)	11,12
ad Durr aṣ-Ṣâmin fî Manâqib ash-Shaikh Muḥiyaddîn (Alî b. Ibrâhîm)	85
Dustûr al-'Ilâm bi Ma'rifat al-'Ilâm (Ibn 'Âzam)	12
al-Fawâ'id ad-Dararî (Ismâ'il b. Md. al-'Ijlawnî)	73
Gibṭat an-Nâẓir (Ibn Ḥajar al-'Asqalânî)	86
al-Hibât al-Ḥaniyât fî'l Muṣannafât al-Ja'barîyât (Burhânaddîn al-Ja'barî)	49
Ḥibâb al-Aḥbâb (Md. Abû Bakr b. 'Abdarrahmân)	75
al-Iġtibât Biman Rumiya bi'l Ikhtilâṭ (Burhânaddîn al-Ḥalabî)	57
Ikhtiyâr ar-Rafîq li-Tullâb at-Tariq (Shihabaddîn al-Maqdisî)	84
al-Ikmâl fî Asmâ' ar-Rijâl ('Abdal Ḥaq b. Saifaddîn ad-Dihlawî)	69
al-Ilḥâqât (Najmaddîn al-Makki)	65
'Iqd al-Jawâhir wa'd Durar fî Akhbâr al-Qarn al-Ḥadî 'Ashar (Jamâladdîn al-Ḥaḍramî)	19
al-'Iqd al-Manẓûm fî Dîkr Afâdil ar-Rûm ('Alî Âfindî Chamnaq)	154
al-'Iqd al-Muḍahhab fî Ṭabaqât Ḥamalat al-Maḍhab (Ibn al-Mulaqqîn)	109
al-Isâbah fî Tamyiz aṣ-Ṣahâbah (Ibn Ḥajar al-'Asqalânî)	58-60
al-Istiâb fî Ma'rifat al-Aṣḥâb (Ibn 'Abd al Barr)	36-38

Title	Page
al-Jawâhir al-Muḍīyah fī Ṭabaqât al-Ḥanafīyah (Muḥīyaddīn al-Miṣrī)	94-95
al-Kamâl fī Asmâ' ar Rijâl (Taḳiaddīn al Maqdisī)	39
al-Kaṣḥif fī Ma'rifat Asmâ' ar Rijâl (aḍ-Ḍahabī)	42
Katâ'ib al-Mujtahidīn	101
al-Khairât al-Ḥisân fī Manâqib al-Imâm Abī Ḥanīfat an-Nu'mân (Ibn Ḥajar al-Ḥaiṣamī)	100
Kharīdat al 'Ajâ'ib wa Farīdat al-Ġarâ'ib (Ibn al-Wardī)	163,165
Khulâsat al-Aqwâl fī Ma'rifat ar-Rijâl (Jamâladdīn al-Ḥillī)	77-78
Khulâsat al Aṣṣar fī A'yân al Qarn al-Ḥādī 'Aṣḥar (Md. Amin al Muḥibbī)	20,21
Kitâb aḍ Ḍail wa Takmilatu Ṭabaqât aṣṣ Shâfi'īyah (Izzaddīn al-Ḥusainī)	112 113
Kitâb aḍ-Ḍu'afâ' aṣ-Ṣagīr (al-Bukḥārī)	35
Kitâb al Aġānī (Abū'l Faraj 'Alī al Isfahānī)	123
Kitâb al-Ansâb (Tajuddīn as-Sam'ānī)	1
Kitâb al-Munfaridât wal Wuḥḍân (Muslim b. al-Ḥajjāj al Quṣḥairī)	36
Kitâb ar-Rijâl (Aḥmad b. 'Alī an-Najâshī)	75
Kitâb fī Asmâ' ar-Rijâl (al-Bukḥārī)	32
Lawâqih al-Anwâr fī Ṭabaqât al-Akhyâr (aṣṣ-Shar'ânī)	88
Lub al-Lubâb fī Ṭahrīr al-Ansâb (as-Suyūṭī)	2
Manhaj al-Maqâl fī Ṭahqīq Aḥwâl ar-Rijâl (Md. b. 'Alī al-Astrâbâdī)	79
al-Manẓûmah fī Asmâ' Ahli Badr (Aḥmad b. 'Alī al 'Uṣmânī)	74
Marâsid al-Iṭlâ' 'alâ Asmâ' al-Amkinah wa'l Biqa' (Yâqūt al-Ḥamawī)	159,160
al-Marḥamat al-Ġaiṣīyah bi't Tarjamat al-Laiṣīyah (Ibn Ḥajar al-'Asqalânī)	62
al-Maṣhra' ar Rawī fī Manâqib Banī 'Alawī (Jamâladdīn al Ḥaḍramī)	155-157
Mizân al-I'tidâl fī Naqd ar-Rijâl (aḍ-Ḍahabī)	51-52
al-Muġnī fī Asmâ' ar Rijâl (Md. b. Ṭahir al-Fattānī)	68
al-Mu'jam (Najmaddīn al-Makkī)	63
Mukhtaṣar Bahjat al-Anwâr	83
Mukhtaṣar Târīkh Baġdâd (Mas'ûd b. Md. al-Bukḥārī)	142
Mukhtaṣar Wafayât al-A'yân (Md. b. Nâjī)	7
Muntaha'l Maqâl fī Aḥwâl ar-Rijâl (Abū 'Alī al-Karbalâi)	80
Muntakhab al Asânid ('Isâ b. Md. al-Jâ'farī)	71
al-Muṣhtabih fī Asmâ' ar-Rijâl (aḍ-Ḍahabī)	51
Nukat al-Himyân fī Nukat al-'Umyân (Salâḥaddīn aṣ-Ṣafadī)	8
Nâqd ar-Rijâl (Muṣṭafâ b. al-Ḥusain at-Tafrīshī)	80
Nasamat as-Saḥar fī Man Taṣḥayya' wa Sha'ar (Diyâ'addīn aṣ Ṣan'ânī)	128,133

Title	Page
an-Nûr as-Sâfir fî Akhbâr al-Qarn al-Âshir (Muḥiyaddîn al-'Alwî)	17
Nuzhat al-Alibbâ' fî Ṭabaqât al-Udabâ' (Kamâladdîn al-Anbârî)	120
Nuzhat al Anâm fî Maḥâsin aṣh-Shâm (ʿAbdallâh b. Md. al Badrî)	166
al Qabas al-Hâwî Liḡurari Daw' as-Sakhâwî (Zainaddîn al Ḥalabî)	14,16
Qalâ'id al-'Iqyân fî Maḥâsin al-A'yân (Abû Naṣr al-Qaisî)	148
Qalâ'id al-Jawâhir (Md. b. Yaḥyâ al-Ḥanbalî)	87
Raf' al-Isr' an Qudât Miṣr (Ibn Ḥajar al-'Asqalânî)	149
Raiḥanat al-Alibbâ' wa Zahrat al-Ḥayât ad-Dunyâ (Shihâbaddîn)	125,127
Risâlah fî Manâqib aṣh Shaikh Muḥammad. (Md. b. Muṣṭafâ)	89
Risâlah fî Rijâl aṣ Ṣaḥîhain	70
ar-Riyâd an-Naḍirah fî Faḍâ'il al-'Aṣharah (al-Muḥibb at Ṭabari)	47
as-Suḥub al-Wabilah 'alâ Darâ'ih al-Ḥanâbilah (Md. b. 'Abdallâh)	117
Subḥat al-Marjân fî Âṣâr Hindustân (Azâd Bilgarâmî)	157,158
Sulâfat al-'Aṣr fî Maḥâsin A'yân al-'Aṣr (Sayyid 'Alî Khân)	127
Ṭabaqât al-Fuqahâ' aṣh-Shâfi'iyah (Jamâladdîn al-Isnawî)	108
Ṭabaqât al-Ḥanâbilah (Ibn Abîya'la al-Ḥanbalî)	113
Ṭabaqât al-Ḥanâbilah (Abu'l Faraj as Sâlimî)	115-117
Ṭabaqât al-Huffâẓ (aḍ-Ḍahabî)	50
Ṭabaqât al-Mufasssirin (Shamsaddîn al-Mâlki)	91
Ṭabaqât al-Qurrâ' (aḍ-Ḍahabî)	92
Ṭabaqât ar-Ruwât wa Ṣanâdiq al-Hukât (Muṣṭafâ b. Ḥamzâh)	70
Ṭabaqât as Sâdat al-Ḥanafiyah ('Abdallâh as-Suwaiti)	98
Ṭabaqât aṣh Shâfi'iyah (Ibn Qâḍi Shuhbah)	111,113
Ṭabaqât aṣh Shâfi'iyat al Kubrâ (Tâjaddîn as-Subkî)	105-108
Ṭabaqât aṣh Shu'ara' (Ibn Qutaibah ad-Dinawarî)	122
at Tabyîn li Asmâ' al-Mudallisîn (Burḥânaddîn al-Ḥalabî)	55
Ṭabṣîr al-Muntabih bi Ṭaḥrîr al-Muṣhtabih (Ibn Ḥajar al-'Asqalânî)	61-62
Tabyîn Kaḍib al-Muftarî (Ibn 'Asâkir)	103
Ṭaḍkirat at Ṭalib (Burḥânuddin al-Ḥalabî)	56
Taḥḍîb al-Asmâ' wal Luḡât (Yaḥyâ b. Sharaf an Nawâwî)	4
Taḥḍîb al-Kamâl (Yûsuf al-Mizzi)	41
Tâj at-Ṭabaqât (Md. Amin al-Kurdi)	22-31
Talkhis al-Aqwâl fî Ṭabḥiq ar-Rijâl (Md. b.'Alî al Astrabâdî)	78
Taqrib at-Taḥḍîb (Ibn Ḥajar al-'Asqalânî)	43
Taqyîd al-Muḥmal wa Tamyîz al-Muṣḥkil (Abû 'Alî al-Jaiyânî)	38
Târîf al-Majd wa Taliduh (Yaḥyâ b. 'Abdalqâdir)	140
Târîkh Dimashq (Ibn 'Asâkir)	144,146
at-Târîkh aṣ-Ṣaḡîr (al-Bukḥârî)	33,34
Tuḥfat az-Zamân fî Târîkh Sâdat al Yaman (al-Aḥdal)	152
'Uqûd al-Jumân fî Manâqib Abi Ḥanîfat an-Nu'mân (Md. b. Yûsuf)	96
Uṣd al-Gâbah fî Ma'rîfat aṣ-Ṣaḥâbah (Ibn al Aṣîr al Jazari)	44-47
'Uyun al Anbâ' fî Ṭabaqât al Aṭibbâ' (Ibn Abî 'Uṣaib'ah)	119
Wafayât al-'A'yân wa Anbâ' Abnâ' az Zamân (Ibn Khallikân)	5-6
Yatîmat ad-Dahr (aṣ Ṣa'alibî)	124

Author Index

Cat. Vol. 12

Title	Page
'Abdal Haqq b. Saifaddîn ad-Dihlawî	69
'Abdallâh b. Md. al Badrî	166
'Abdallâh as Suwaîdî	98
Abû 'Alî al Husain b. Md. al Jaiyânî	39
Abû 'Alî al Karbalâ'î, Md. b. Ismâ'il	80
Abû Manşûr 'Abdalmalik aş Şa'alibî	124
Abû Naşr al-Qaisî, Fath b. Md.	148
Abûl Baqâ al-Badrî see 'Abdallâh b. Md. al-Badrî	123
Abû'l Faraj 'Alî al Isfahânî	115
Abû'l Faraj as Sâlimî, 'Abdarrahmân b. Aḥmad	152
al Ahdal	74
Aḥmad b. 'Alî al 'Uşmânî	75
Aḥmad b. 'Alî an Najâşhî, Abû'l 'Abbâs	154
'Alî Âfindî b. Bâlî, Chamnaq	125
'Alî b. Abî 'Alî al Ḥasan b. 'Alî al Bâkharzî	85
'Alî b. Ibrâhîm al-Bagdâdî	157
Âzâd Bilgarâmî, Mîr Gulâm Alî	32,33,35
al Bukhârî, Md. b. Ismâ'il	55,56,57
Burhânaddîn al Ḥalabî, Ibrâhîm b. Md.	49
Burhânaddîn, al Ja'barî, Abû'l Abbâs Ibrâhîm b. 'Umar	128
ad-Dahabî see Shamsaddîn ad-Dahabî	119
Ḍiyâ'addîn aş Şan'ânî, Yûsuf b. Yaḥyâ	113
Ibn 'Abdal Barr see Yûsuf b. 'Abdallâh al-Qurṭubî	103,144
Ibn Abî Uşaiḃ'ah as Sa'dî	44
Ibn Abiyâ'lâ al Ḥanbalî	12
Ibn 'Asâkir	11,43,58,61-62,86,149
Ibn al Aşîr al Jazarî	100
Ibn 'Âzam, Jamâladdîn Md. b. 'Umar	5
Ibn Ḥajar al 'Asqalânî	110
Ibn Ḥajar al Haiṣamî	111
Ibn Khallikân	122
Ibn al Mulaqqîn	163
Ibn Qâḍî Shuhbah al Asadî	71
Ibn Qutaibah ad Dinawarî	73
Ibn al Wardî	112
'Îsa b. Md. al Ja'farî	2,121
Ismâ'il b. Md. al 'Ijlawnî	
'Izzaddîn Ḥamzâh b. Aḥmad al Ḥusainî	
Jalâladdîn as Suyûṭî	

Title	Page
Jamāladdīn al Isnawī, 'Abdarrahīm b. al-Ḥasan	108
Jamāladdīn al Ḥaḍramī, Md. b. Abī Bakr	19,155
Jamāladdīn al Hillī, Ḥasan b. Yūsuf	77
Kamāladdīn al Anbārī 'Abdarrahmān b. Md.	120
al Khaṭīb at Tabrizī, Md. b. 'Abdallāh	53
Mas'ūd b. Md. al Bukhārī	142
Md. Abū Bakr b. 'Abdarrahmān	75
Md. Amin b. Faḍlallāh al-Muḥibbī	20
Md. Amin b. Md. as Sālih al-Kurdi	22
Md. b. 'Abdallāh al Ḥanbalī	117
Md. b. 'Abdassalām	9
Md. b. 'Alī al Astrabādī	78-79
Md. b. 'Alī b. Faḍlallāh at-Ṭabarī	141
Md. b. Muṣṭafa Qarahbagī	89
Md. b. Nāji	7
Md. b. Ṭahir al Fattānī	67-68
Md. b. Ṭahir al-Maqdisī	34
Md. b. Yahyā al Ḥanbalī	87
Md. b. Yūsuf ash-Shāfi'i	96
al-Muhibb at Ṭabarī, Aḥmad b. 'Abdallāh	47
Muḥiyaddīn al 'Alawī 'Abdalqādir b. Shaikh	17
Muḥiyaddīn al Miṣrī, 'Abdalqādir b. Abī'l Wafā'	94
Mullā 'Alī al-Qārī	101
Muslim b. al-Ḥajjāj al Quṣhairī	36
Muṣṭafa b. Ḥamzah	71
Muṣṭafa b. al Ḥusain al Tafrishī	80
Najmaddīn al Makkī, 'Umar b. Md.	63-65
Nūraddīn ash-Shattanawfī, 'Alī b. Yūsuf	82
aṣ-Ṣa'ālībī see Abū Mansūr 'Abdalmalik aṣ-Ṣa'ālībī	
Ṣadraddīn ash-Shirāzī	127
as-Sakhāwī see Shamsaddīn Abū'l Khair Md. b. 'Abdarrahmān	
Ṣalāḥaddīn aṣ Ṣafadī	8
Sayyid 'Alī Khān, see Ṣadraddīn ash-Shirāzī	
Shamsaddīn ad Dhabī	42,50,51,92
Shamsaddīn Md. ad Dā'ūdī al Mālikī	91
Shamsaddīn Abū'l Khair Md. b. 'Abdarrahmān	66,151
Shamsaddīn ash-Shāfi'i see Md. b. Yūsuf ash-Shāfi'i	
ash-Sha'rānī, 'Abdal Wahhāb b. Aḥmad	88
Shihābaddīn Aḥmad b. Md. al Khafājī	125
Shihābaddīn al Maqdisī, Aḥmad b. Salāmah	84
Sibt Ibn al 'Ajamī see Burhānaddīn al-Ḥalabī	
as-Suyūṭī see Jalāladdīn as-Suyūṭī	
Tajaddīn as Subkī, 'Abdalwahhāb b. 'Alī	105

Title	Page
Tājaddīn as Sam'ānī, 'Abdal Karīm b. Md.	1
Taqīaddīn al Maqdisī, 'Abdalḡanī b. 'Abdalwahīd	39
'Uṣmān b. Sanad al Baṣrī	90
Yahyā b. 'Abdalqādir	140
Yahyā b. Sharaf an Nawawī, Abū Zakariya	4
Yaqūt b. 'Abdallāh al Ḥamawī	159
Yusūf b. 'Abdallāh al-Qurṭubī	37
Yusūf b. 'Abdarrahmān al Mizzī	41
Zainaddīn al Ḥalabī, 'Umar b. Aḡmad b. 'Alī	14
Zakariya b. Md. al Qazwīnī	161-62

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

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

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

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

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

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

No. 650.

foll. 270; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, beginning with the life of ابو الهذيل بن الهذيل بن عبيد الله بن مكيول .

Written in the same hand as the above.

Not dated. Probably, 16th century.

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

Scribe Index

Cat. No. 12

	Cat.No.	Page
'Abd al-'Azîz b. 'Umar b. Md. b. Md. b. Fahd al-Makkî	727	64
'Abd ad-Dâ'im b. 'Abd al-Jalîl b. Md. b. 'Umar al-Yâqûbî	778	114
'Abd al-Karîm b. Abî Bakr al-Ḥayratî al-Azhari	647	3
'Abd al-Karîm b. Aḥmad b. Md. b. Ishâq	796-97	133,140
'Abd al-Muġnî b. 'Abd al-Momin b. Ibrâhîm b. 'Alî b. Badr al-Bayânî	702	46
'Abdallah b. 'Îsa b. Ismâ'îl	755	91
'Abdallâh b. Md. b. 'Abdallâh b. Fatnukh at-Tamîmî al-Ḥanbalî	779	115
'Abdallâh b. Šâlih b. 'Abûd	660	20
'Abd ar-Raḥîm b. Šâlih	763	101
'Abd ar-Raḥmân b. 'Idrus b. 'Abd ar-Raḥmân b. 'Alî al-'Alawî	807-9	156-57
'Abd ar-Raḥmân b. Md. b. 'Abd ar-Raḥmân b. al-Khalîlî	745	82
'Abd ar-Rasûl b. Shaikh 'Abd al-Qâdir b. Shaikh Husâmuiddîn al-Lâhori	790	123
'Abd ar-Razzâq b. Aḥmad al-Ḥarîrî al-Ḥalabî	657-58	16-17
Abû Jâ'far al-Qurtubî, Aḥmad b. 'Alî b. Abî Bakr	765	104
Abû'l Fath as-Subkî	700	42
Aḥmad al-Maḥallî aṣh-Shâfi'î al-Azhari	817	165
Aḥmad b. 'Abd ar-Raḥmân b. Sulaimân al-Juhani	724	61
Aḥmad b. Md. b. 'Abdallah al-Ḥamawî	752	87
Aḥmad b. Md. Šibgatullâh	715	57
Aḥmad b. b. Abdallâh al-Aṣari	728	65
Âġâ Md. Hâdî b. Âġâ Kalb 'Alî	732	70
'Alî b. 'Abdallâh b. 'Abd ar-Raḥmân al-Murâdî	707-8	51
'Alî b. Aḥmad b. 'Alî b. 'Umar b. Abî Bakr b. Sâlim, aṣh-Shawâitî	804	151
'Alî b. Md. b. Aḥmad al-'Alâî	709	51
'Alî b. as-Sayyid Md. b. 'Alî b. 'Abdallâh ar-Rifai	773,789	109,122
al-Birzâlî, Md. b. Yûsuf b. Md. b. Abî Yadaş	800-01	147
Faql 'Alî ar-Raḍwî	738	76
Faql b. 'Alî b. Aḥmad b. Md. Jamâladdîn	806	154
Hâjî Dâ'ûd Balkhî	754	90
Hasan 'Alî	743	80

	Cat.No.	Page
Husayn b. 'Isâ al-Bahrânî	815	162
Ismâ'il b. Sâlim an-Najafî	742	79
Jalâladdîn b. 'Alî	748	83
Jalâladdîn Md.	740	78
Khair an-Nisâ' bint 'Alî Naqî	744	81
Maḥmūd 'Ālam	781-84	117
Maḥmūd 'Ālam Jah	776-77	113
Md. Afḍal	713	54
Md. Amin al-Mustaghni	739	78
Md. at-Tarkamânî al-Mâlikî	793	126
Md. b. 'Abd al-Latîf al-Hanbalî	656	14
Md. b. 'Abd al-Latîf al-Juwainî al-Azhari	749	84
Md. b. 'Abd ar-Raḥmân b. at-Tâhir	816	165
Md. b. 'Alî al-Hindawân	659	18
Md. b. Ismâ'il al-Maiminî	652	9
Md. b. Khidr b. 'Umar al-Maqdisî	648	4
Mirzâ Haidar 'Alî	692-96	38
Mûsâ b. 'Uṣmân b. 'Abd ar-Raḥmân ad-Daḥminî al-Mâlikî	653	10
Nazîr Husayn	792	125
Qâsim 'Alî al-Haidarabâdî	756,787	92,120
as-Sayyid 'Alî al-Mâlikî	757	94
Sayyid Md. ar-Rifâ'i	774	111
'Umar b. Auḍ b. 'Abd allah	766-72	108
Yûsuf b. Khidr b. 'Umar al-Maqdisî	648	4

فهرست کتب

۱۳۶ ، ۱۳۴	تاریخ دمشق (ابن عساکر)	۱۶۱	آثار البلاد و اخبار العباد (ذکریا بن محمد القزوینی)
۳۳ ، ۳۲	التاریخ الصغیر (البنخاری)	۱۰۰	الانتماء الجنید فی طبقات الحنفیة (طاطلی لندکی)
۶۱ - ۶۲	تبصیر المنتبه بتحریر المشتبه (ابن حجر العسقلانی)	۸۳	اختیار الرفیق الطالب الطریق (شهاب الدین المقدسی)
۱۰۳	تبيين كذب المفتري (ابن عساکر)	۳۶ - ۳۸	الاستيعاب فی معرفة الاصحاب (ابن عبد البر)
۵۵	التبيين لاسلام المدلسين (برهان الدین الحلبي)	۳۳ - ۳۴	اسد الغابہ فی معرفۃ الصحابة (ابن اثیر الحزینی)
۱۵۲	تحفة الزمان فی تاریخ سلالات ایمن (الابرار)	۳۲	اسرار رجال الصمیمین (محمد بن طاهر المقدسی)
۵۶	تذکرۃ الطالب (برهان الدین الحلبي)	۵۳ - ۵۲	اسرار رجال الشلوۃ (الخطیب التبریزی)
۳۲	تقريب التہذیب (ابن حجر العسقلانی)	۶۵	اسرار الرجال (السخاوی)
۲۸	تقييد المجلد وتبين الشكل (ابو علی الجبائی)	۶۷	اسرار الرجال (محمد بن طاهر الغفقی)
۷۸	تلخیص الاقوال فی تحقیق الرجال (محمد بن علی السرايادی)	۵۸ - ۶۰	الاصابة فی تميز الصحابة (ابن حجر العسقلانی)
۴	تہذیب الاسماء واللغات (یحیی بن شرقا النودوی)	۹۰	اصفی الموارد (عثمان بن سند البصری)
۳۱	تہذیب الکمال (یوسف المزنی)	۵۷	الاغتباط بمن رمى بالاختلاط (برهان الدین الحلبي)
۹۳ - ۹۵	الجواهر المضیة فی طبقات الحنفیة (حمی الدین المصری)	۶۹	الاکمال فی اسرار الرجال (عبدالحق بن سیف الدین الدہلوی)
۷۵	حباب الاحیاء (محمد ابوبکر بن عبد الرحمن)	۶۵	الالحاقات (نجم الدین استی)
۱۶۳ ، ۶۵	خريدة الجباب وفريدة الغرائب (ابن الوردي)	۱۵۱	بغیة العلماء و الرواة (السخاوی)
۲۰ ، ۲۱	خلاصة الاثر فی اعیان القرن الحادی عشر (محمد بن الجبائی)	۱۲۱	بغیة الوعاة فی طبقات الفقیهین و التاجرة (السیوطی)
۷۷ - ۷۸	خلاصة الاقوال فی معرفة الرجال (جمال الدین ثانی)	۸۱ - ۸۲	بجبة الاسرار و معدن الانوار (نور الدین اشغونی)
	المیزان الحسن فی مناقب الامام ابی حنیفة السعمان	۱۲۱	بیت قصید الصدوق (محمد بن علی الطبری)
۱۰۰	(ابن حجر البیہقی)	۲۲ - ۲۳	تاج الطبقات (محمد بن الکرمی)

- الدر الشين في مناقب الشيخ محمد بن علي بن ابراهيم ٨٥
الدر الكاشفي اعيان المائة الثامنة (ابن جرير العسقلاني) ١١٤٣
دستور الاطعام بمعرفه الاعلام (ابن عزم) ١٢
دمية القدر وعصرة اهل العصر (علي بن ابي علي الباهرزي) ١٣٣
ذكر الاسماء المذكورين في جامع الامهات
(محمد بن عبد السلام) ٩
رسالة في رجال الصالحين ٤٠
رسالة في مناقب الشيخ محمد (محمد بن مصطفى قوه باغي) ٨٩
رفع الاصر عن قضاة مصر (ابن جرير العسقلاني) ١٣٩
الرياض النيرة في فضائل العشرة (الحبيب الطبري) ٢٤
رياحات الابرار ونزهة الحياة الدنيا (شهاب الدين خفافي) ١٢٥، ١١٢
سيرة المجان في ايام هندستان (آزاد بيلگامي) ١٥٤، ١٥٨
السبب الواجب على فرائض المتابعة (محمد بن عبد الله الجنبلي) ١١٤
سلافة العصر في محاسن اعيان العصر (سيد علي ناي) ١٢٤، ١٣٨
طواف الجهد والهدى (يحيى بن عبد القادر) ١٣٤
طبقات المقاطع (الزبيدي) ٥٠
طبقات المتابعة (ابن ابي عمير الجنبلي) ١١٣
طبقات المتابعة (ابو الفرج السلمي) ١١٥-١١٤
طبقات الرواة وسادق الحكمة (مصطفى بن حمزة) ٤٠
طبقات السادة المتنفذين (عبد الله السويدي) ٩٨
طبقات الشافعية (ابن قاضي شهاب) ١١١
طبقات الشافعية الكبرى (تاج الدين السبكي) ١٠٥-١٠٨
طبقات الشعراء (ابن قتيبة الدينوري) ١٣٢
طبقات الفقهاء الشافعية (جمال الدين الانصاري) ١٠٨
طبقات الفقهاء (الزبيدي) ٩٢
طبقات المغيرة (شمس الدين الماسكي) ٩١
عجائب المخلوقات وغرائب الموجودات (ذكياء بن محمد القزويني) ١٩٢
عقد الجواهر الدر في اخبار القرن الحادي عشر (جمال الدين الحفري) ١٩
العقد المذهبي في طبقات حلة المذهب (ابن الملقن) ١٠٩
العقد المنظوم في ذكر افاضل الروم (علي فندي چمنقي) ١٥٣
عقود الجواهر في مناقب ائمة الشيعة النعمان (محمد بن يوسف) ٩٦
عوامل مشقة الجعري (ربيع الدين الجعري) ٣٨
عنون الانباء في طبقات الاطباء (ابن ابي الصبيح) ١١٩
قطب السناطر (ابن جرير العسقلاني) ٨٦
الغواصة الدراري (اسماعيل بن محمد البغوي) ٤٣
القبس الحادي لدر سنو السخاوي (زين الدين الجلي) ١٣٠، ١١٤
قلائد الجواهر (محمد بن يحيى الجنبلي) ٨٤
قلائد النعمان في محاسن الاعيان (ابو نصر القيس) ١٣٨
الكاشفة في معرفة اسما الرجال (الزبيدي) ٣٢
كتاب الانساب (تاج الدين السمائي) ١
كتاب التذيل وتكملة طبقات الشافعية (عز الدين الحسين) ١١٣-١١٢
كتاب الرجال (احمد بن علي النجاشي) ٤٥
كتاب الضعفاء والصغير (البنجاري) ٣٥
كتاب في اسما الرجال (البنجاري) ٣٢
كتاب المنفردات الوحدان (مسلم بن الحجاج القشيري) ٣٦

٨٠	منتهى المقال في احوال الرجال (ابو علي الحلي)	١٠١	كتاب المجتهدين
٤٣	المتطور في اسرار اهل بدر (احمد بن علي النعماني)	٣٩	الكامل في اسرار الرجال (تقي الدين المقدسي)
٤٩	منهج المقال في تحقيق احوال الرجال (محمد بن علي لائلي)	٢	لب الباب في تحرير الانساب (السيوطي)
٥١-٥٢	ميزان الاعتدال في نقد الرجال (الذهبي)	٨٨	لوائح الانوار في طبقات الاشراف (الشواري)
١٢٠	نزهة الابرار في طبقات الادبا (كمال الدين الانباري)	٨٣	مختصر هجرة الانوار
١٧٦	نزهة النعمان في محاسن الشام (عبد الله بن محمد البدر)	١٣٢	مختصر تاريخ بغداد (مسعود بن محمد البخاري)
١٣٨-١٣٣	نزهة السحر في من تفتح وشعر (صيار الدين الصنعاني)	٤	مختصر وفيات الاعيان (محمد بن تاجي)
٨٠	نكت الرجال (مصطفى بن الحسين)	١٥٩-١٦٠	مرصد الاطلاع على اسرار الملكة والبلاء (ياقوت الحموي)
٨	نكت البهيمان في نكت العميان (صلاح الدين الصفدي)	٦٢	الزمتا لغيشية بالترجمة اللبشية (ابن حجر العسقلاني)
١٤	النور السافر في اخبار القرن العاشر (مكي الدين الحلبي)	٥١	المشتر في اسرار الرجال (الذهبي)
٥٦	وفيات الاعيان وانباء ارباب الزمان (ابن خلكان)	١٥٥-١٥٦	المشترع الروي في مناقب بني علوي (جمال الدين الحفري)
	السيارات الهنيات في المنصفات البعيريات	٦٣	البعير (نجم الدين المكي)
٣٩	(برهان الدين النجيري)	٦٨	الغنى في اسرار الرجال (محمد بن طاهر الغفني)
١٣٣	تيممة الدهر (ابو منصور الشافعي)	٤١	منتقى الاسانيد (علي بن محمد الجوهري)

فہرست المؤلفین¹²

۷۵	احمد بن علی انجاشی، ابوالعباس	۱۵۷	آناد بگراہی، میر غلام علی
۷۳	سمعیل بن محمد ابو بلوخی	۱۱۹	ابن ابی اصیبدہ سعدی
۱۵۲	الابدل	۱۱۳	ابن ابی علی، الختلی
۳۲، ۳۳، ۱۰۵	البناری، محمد بن اسمعیل	۳۴	ابن الاثیر الجزری
۴۹	برہان الدین الجعفری، ابوالعباس ابراہیم بن عمر	۱۱۰، ۴۳، ۵۸، ۶۱، ۶۲، ۸۶، ۱۳۹	ابن جریر العسقلانی
۵۵-۵۷	برہان الدین الحلبي، ابراہیم بن محمد	۱۰۰	ابن جریر البیہقی
۱۰۵	آج الدین اسبکی، عبدالوہاب بن علی	۵	ابن خلکان
۱	آج الدین اسماعیلی، عبدالکریم بن محمد		ابن عبد البر = یوسف بن عبد اللہ القرطبی
۳۹	تقی الدین المقدسی، عبدالغنی بن عبد الواحد	۱۲	ابن عزم، جمال الدین محمد بن عمر
	الشعالی = ابو منصور عبدالملک الشعالی	۱۰۳، ۱۳۴	ابن عساکر
۲، ۱۳۱	جلال الدین السیوطی	۱۱۱	ابن قاضی شہبہ الاسدی
۱۰۸	جمال الدین الاسنوی، عبدالرحیم بن الحسن	۱۲۲	ابن قتیبا الدینوری
۱۹۰، ۱۵۵	جمال الدین الحفزی، محمد بن ابی بکر	۱۱۰	ابن الملقن
۷۷	جمال الدین الخلی، حسن بن یوسف	۱۶۳	ابن الورودی
۵۳	الخلیبی التبریزی، محمد بن عبداللہ		ابو البقا البدری = عبداللہ بن محمد البدری
	الذہبی = شمس الدین الذہبی	۳۹	ابو علی الحسین بن محمد البیہانی
۱۶۱-۱۶۳	زکریا بن محمد القزوينی	۸۰	ابو علی البکری بلخی، محمد بن اسمعیل
۱۳	زین الدین الحلبي، عمر بن احمد بن علی	۱۱۵	ابو الفرج السامی، عبدالرحمن بن احمد
	سبط ابن العجمی برہان الدین الحلبي	۱۲۳	ابو الفرج علی الاصغہانی
	السخاوی = شمس الدین ابو یوسف بن عبد الرحمن	۱۳۴	ابو نصر عبد الملک الشعالی
	سید غنی خاں = صد الدین الشیرازی	۱۳۸	ابو نصر اقیس، فتح بن محمد
	السیوطی = جلال الدین السیوطی	۷۴	احمد بن علی العثماني

٤٤، ٤٨	محمد بن طاهر الغفني	٨٨	الشرقي، عبد الوهاب بن احمد
٣٣	محمد بن طاهر المقدسي	٤٤، ١٥١	شمس الدين الواثير محمد بن عبد الرحمن
٩	محمد بن عبد السلام	٩١	شمس الدين الداودي الماكي
١١٤	محمد بن عبد الله المنبلي	٣٢ . ٥٠ . ٥١ . ٩٢	شمس الدين الذبيبي
٤٨، ٤٩	محمد بن علي الاسر آبادي		شمس الدين الشافعي = محمد بن يوسف الشافعي
١٣١	محمد بن علي بن فضل الله الطبري	١٢٥	شهاب الدين احمد بن محمد الفناجي
٨٩	محمد بن مصطفى زهراغي	٨٣	شهاب الدين المقدسي، احمد بن سلام
٤	محمد بن ناجي	١٢٤	صدر الدين الشيرازي
٩٤	محمد بن يوسف الشافعي	٨	صلاح الدين، النعقد
٨٤	محمد بن يحيى المنبلي	١٢٨	نسيار الدين الفتاحي، يوسف بن يحيى
١٠	محي الدين العلوي، عبد القادر بن شيخ	٤٩	عبد الحق بن سيف الدين الدهلوي
٩٢	محي الدين المصري، عبد القادر بن ابي الوفا	١٦٦	عبد الله بن محمد البدر
١٣٢	مسعود بن محمد البناي	٩٨	عبد الله السويدي
٣٤	مسلم بن ابراهيم القشيري	٩٠	عثمان بن سند البصري
٨٠	مصطفى بن الحسين النفريني	١١٢	عز الدين الحسني، حمزة بن احمد
٤١	مصطفى بن حمزة	١٥٣	علي آقندي بالي جينقو
١٠١	ملا علي التماري	٨٥	علي بن ابراهيم البغدادي
٤٣-٤٥	نجم الدين المكي عمر بن محمد	١٢٥	علي بن ابي علي الحسن بن علي الباهرزي
٨٢	نور الدين اشعلوني، علي بن يوسف	٤١	علي بن محمد البغدادي
١٥٩	ياقوت بن عبد الله الحنوي	١٢٠	كمال الدين الانباري، عبد الرحمن بن محمد
٢	يحيى بن شرف النوني، ابو زكريا	٣٤	الحبيب الطبري، احمد بن عبد الله
١٢٠	يحيى بن عبد القادر	٤٥	محمد ابو بكر بن عبد الرحمن
٣٤	يوسف بن عبد الله القرطبي	٢٠	محمد امين بن فضل الله الحمصي
٣١	يوسف بن عبد الرحمن المزني	٣٢	محمد امين بن محمد الصالح الكروبي
		١٩	محمد بن ابي بكر جمال الدين

فہرست الکاتبین

صفحہ	کتاب	کاتب	صفحہ	کتاب	کاتب
۱۱۱	۷۷۳	سید محمد الرفاعی	۷۰	۷۳۲	آغا محمد ہادی بن آغا کلب علی
۱۱۴	۷۷۸	عبدالداکم بن عبد الجلیل بن محمد عمر السعونی	۱۰۳	۷۴۵	ابو جعفر القرطبی احمد بن علی بن ابی بکر
۱۵۶-۷۷	۷۸۷-۹	عبدالرحمن بن عیدروس بن عبدالرحمن بن علی العلوی	۳۲	۷۰۰	ابو الفتح السبکی
۸۲	۷۳۵	عبدالرحمن بن محمد بن عبدالرحمن بن الطلیحی	۷۵	۷۲۸	احمد بن ... بن عبداللہ الاشتری
۱۰۱	۷۴۳	عبدالرحیم بن صالح	۷۱	۷۲۳	احمد بن عبدالرحمن بن سلیمان الجہنی
۱۶-۱۷	۷۵۷-۸	عبدالرزاق بن احمد الحریری الطلیحی	۸۷	۷۵۲	احمد بن محمد بن عبداللہ الحموی
۱۲۳	۷۹۰	عبدالرسول بن شیخ عبدالقادر بن شیخ حسام الدین اللہ اہوری	۵۷	۷۱۵	احمد بن محمد صبیح اللہ
۷۳	۷۶۷	عبدالغنی بن عمر بن محمد بن محمد بن عبد الکی	۱۶۵	۸۱۷	احمد الخلی الشافعی الانہری
۳	۷۳۷	عبدالکریم بن ابی بکر الحرقی الانہری	۷۹	۷۳۲	اسمعیل بن سالم النخعی
۱۳۳-۱۳۰	۷۹۷-۹۷	عبدالکریم بن احمد بن محمد بن اسحاق	۱۳۷	۸۰۰-۱	البرزالی محمد بن یوسف بن محمد بن ابی یاسا
۲۰	۷۶۰	عبداللہ بن صالح بن عبود	۴۳	۷۶	جلال بن شیخ عبدالملک
۹۱	۷۵۵	عبداللہ بن عیسیٰ بن اسمعیل	۸۳	۷۴۸	جلال الدین بن علی
۱۱۵	۷۷۹	عبداللہ بن محمد بن عبداللہ بن قسطنطین الیمینی الحبلی	۷۸	۷۳۰	جلال الدین محمد
۳۶	۷۰۲	عبدالغنی بن عبداللہ بن ابی بکر بن علی بن ابیانی	۹۰	۷۵۳	حاجی داؤد الحلبي
۱۵۱	۸۰۳	علی بن احمد بن علی بن عثمان بن بکر بن سلیم الشوافعی	۸۰	۷۴۳	حسن علی
۱۰۹، ۱۲۷	۷۷۳، ۷۷۹	علی بن السید محمد بن علی بن عبداللہ الرفاعی	۱۶۲	۸۱۵	حمید بن عیسیٰ البحرانی
			۸۱	۷۳۳	خیر انصار بنت حاجی علی بنی
			۹۴	۷۵۷	السید علی المالکی

صفحہ	کیتلاگ نمبر	صفحہ	کیتلاگ نمبر
۸۳	۷۴۹	۵۱	۷۷-۸۷ ... المرادی
۱۳	۶۵۶	۵۱	۷۰۹
۱۸	۶۵۹	۱۰۸	۷۶۶-۷۷۲
۱۳۷	۸۰-۸۱	۱۵۳	۸۰۶
۱۲۶	۷۹۳	۷۶	۷۳۸
۱۱۷	۷۸۱-۸۴	۹۲، ۱۲۰	۷۵۶، ۷۸۶
۱۱۳	۷۷۶-۷۷	۵۳	۷۱۳
۳۸	۷۹۲-۹۶	۷۸	۷۳۹
۱۰	۷۵۳	۹	۷۵۲
۱۲۵	۷۹۲	۴	۷۴۸
۳	۷۴۸	۱۶۵	۸۱۶

Seals

	Cat.No.	Page
'Abdar Raṣhīd Dailamī	815	163
Abu Bakr 'Abdallāh (A.H.1179)	700	43
Abū'l Fath Md. Imāmaddīn	753	88
Abū'l Faẓl Naṣīraddīn Md.Ajmal Muḥammadi	717	58
Abū'l Makārim (A.H.1297)	705,731,756	48,69,92
Amjad 'Alī Shāh	795	128
Aziz-un-Nisā Khātūn (A.H.1241)	712	54
Ḥamidaddīn Aḥmad, Sayyid (A.H.1257)	760	98
'Iṣmatullāh b. Nimatullāh (A.H. 1060)	712	54
Mahābat Khān Shāhjahānī	815	162
Mirzā Md. b. Mu'tamad Khān (A.H.1137)	806	154
Md. Abbās Musavī, Sayyid (A.H.1262)	741,788	79,121
Md. b.'Abdallāh al-Labidī al-Aḥmadi(A.H.1122)	659	18
Md. b. Ḥusain (A.H.1216)	743	80
Md. Ḥaṣan b. Shaiḫ Md. Yūsuf (A.H.1084)	712	54
Md. Najib Khān	753	88
Md. Ṣafdar 'Alī Khān (A.H.1277)	790,793	123,126
(Lisān as Sulṭān Maḥmūd ad Dawlah)		
Md. Ṣibgatallāh Khān (A.H. 1182)	649	6
Mullā Bāz Khān (A.H. 1162)	649	6
Naṣīraddīn Haider	795	128
Shāh Jahān (A.H.1056)	650	6
State Library, Hyderābād	808	156
Wajid 'Alī Shāh	795	128
(از محمد مراد میخواستیم)	712	54
(اللهم صل علی سیدنا محمد و آله)	"	"
(بزرگ نام خدایه جهان رخص است)	"	"

First Edition : 1927

2nd Edition : 1994

Price Rs.100/-

Printed at

Liberty Art Press, (Prop. Maktaba Jamia Limited)

1528, Pataudi House, Daryaganj, Delhi

No. 651.

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

مختصر وفيات الاعيان

MUKHTAṢAR WAFAYÂT AL-A'YÂN.

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

مختصر كتاب وفيات الاعيان و انباء ابناء الزمان للقاضي العلامة احمد بن خلكان اختصره الفقيه العالم العابد الورع الزاهد نور الدياجي محمد بن ناجي رحمه الله *

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

Beginning :—

الحمد لله و سلام علي عباده الذين اصطفى الخ *

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

The notices are arranged in alphabetical order, beginning with يونس بن محمد بن متعه and ending with ابراهيم النخعي ابو عمران

The colophon runs as follows :—

قال الفقيه محمد بن ناجي رحمهم الله تعالى قال المصنف [تم]
الكتاب الذي سميته وفيات الاعيان و انباء ابناء الزمان بحمد الله تعالى
يوم الاثنين العشرين من جمادى الاخر سنة ٩٧٢ بالقاهرة و كان
الفراغ من رقم هذه النسخة المباركة ان شاء الله تعالى عقيب اول الظهر يوم
الخميس ثامن شهر رجب من سنة ٩٩٩ *

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

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

Autographs

	Cat.No.	Page
'Abdal Karîm b. Muhibbaddîn (d. A.H. 1014)	647	3
'Abdarrahmân b. Md Aslam al Hanafî	730	68
'Abdallâh b. Sayyid 'Aidarûs b. 'Alî b. Abî Bakr al 'Alawî al Husainî	659	19
'Alî b. Ibrâhîm al Halabî (d. A.H.1044)	702,704	46,47
Abû 'Abdallâh Md. al Makkî (d. A.H.1074)	647	3
Abû Bakr 'Abdallâh (1179 A.H.)	700	43
Abû'l Hasan Md. b. al Mustâgnî (A.H.1023)	739	78
Abu'l Ma'âlî Md. b. 'Abdarrahmân al Khaṭīb al Uṣmânî (d. A.H.739)	648	4
Hasan b. 'Alî b. 'Ubaid al Mardâwî al Maqdisî as Sâlihi (d. A.H. 916)	778	114
Ibrâhîm b. 'Alî an Nûrî al Mi'mârî (d. A.H. 749)	648	5
'Imâd al-Mulk	808	157
Maḥmûd b. Yûsuf al-Bâ'ûnî (d. A.H. 910)	648	5
Md. b. 'Abdallâh al-Labîdî al-Aḥmadi al-Anṣârî (A.H.1122)	659	18
Md. b. 'Abdallâh b. Ḥamid al-Hanbalî (d.A.H.1295)	647,727	3,64
Md. b. 'Abdallâh b. al-Husain al-'Alawî	809	157
Md. b. Ibrâhîm b. al-Muhandis (d. A.H. 733)	699	41
Mirzâ Md. b. Mu'tamad Khân (A.H. 1137)	806	154
Quṭbaddîn b. 'Ala'addîn al-Makkî al Hanafî (d. A.H.990)	647	3
'Umar b. Md. al-Maqdisî (A.H. 819)	778	115

Autograph Copies

Subḥat al Marjân fî Âṣâr Hindustân (Âzâd Bilgrâmî)	811	158
Taj at Ṭabaqât (Md. Amin al Kurdi)	665-86	22-31

Transcription Dates

Cat. No.12

Date	Cat.No.	Page No.	Date	Cat.No.	Page No.
614 A.H.	800	145	1103 A.H.	761	99
615 "	801	147	1110 "	795	128
637 "	778	114	1113 "	659	18
693 "	702	46	1118 "	723	61
718 „(before)	699	41	1123 "	656	14
724 "	648	4	1126 "	740	78
733 "	700	42	1131 "	798/II	141
787 "	745	82	1136 "	802	149
841 "	724	62	1145 "	752	87
848 "	726	63	1148 „	730	68
894 "	804	151	1151 "	735	73
899 "	653	11	1180 "	757	94
899 "	728	65	1180 "	811	158
906 "	727	64	1192 "	816	165
913 "	749	84	1197 "	796	133
913 "	775	111	1204 "	713	54
924 "	788	121	1220 "	744	81
959 "	647	3	1235 "	755	91
986 "	746	82	1242 "	754	90
995 "	815	162	1244 "	818	165
999 "	651	7	1265 "	807-9	156-57
1014 "	657	16	1267 "	786	119
1023 "	658	17	1290 "	715	57
1023 "	739	78	1292 "	738	76
1034 "	709	51	1293 "	688	34
1039 "	806	154	1293 "	756	92
1044 "	742	79	1293 "	792	125
1047 "	741	79	1294 "	766-72	108
1048 "	707-8	51	1297 "	732	70
1076 "	763	101	1297 "	779	115
1081 "	794	127	1299 "	665-686	22-32
1100 "	790	123	1302 "	652	9
1102 "	793	126	1310 "	803	150

Date	Cat.No.	Page No.	Date	Cat.No.	Page No.
1312 A.H.	773	109	12th Cent A.D.	687	33
1313 „	654-55	12	14th „ „	646	2
1313 „	660	20	„ „ „	711	52
1313 „	774	111	15th „ „	698	40
1314 „	775/2	112	„ „ „	722	60
1314 „	787	120	16th „ „	650	6
1314 „	789	122	„ „ „	697	39
1315 „	689	34-35	„ „ „	706	50
1316 „	692-96	38	„ „ „	710	52
1319 „	785	118	„ „ „	712	53
1338 „	781-84	117	„ „ „	729	67
1340 „	776-77	113	„ „ „	791	124
11th Cent.A.D.	743	80	„ „ „	814	161

Cat.No. & HL.No.

Equivalent Hand List (=H.L.) Nos. are being given below to enable a reader to find his material through either of the approaches.

Cat.No.	HL.No.	Cat.No.	HL.No.	Cat.No.	HL.No.
646	2410 A-B	677	2358 A-B	708	2420
647	2427	678	2359 A-B	709	2428
648	2369 A-B	679	2360 A-B	710	2431
649	2387	680	2361 A-B	711	2901
650	2388	681	2362 A-B	712	2399
651	2383	682	2363 A-B	713	2400
652	2385	683	2364 A-B	714	2425
653	2381	684	2365 A-B	715	2414
654	2374	685	2366 A-B	716	2424
655	2375 A-B	686	2367 A-B	717	2402
656	2376	687	2422	718	2403
657	2379	688	2411	719	2404
658	2380	689	2557	720	2405
659	2386	690	2879	721	2406
660	2377	691	2898	722	2407
661	2370	692	2391	723	2408
662	2371	693	2392	724	2412
663	2372	694	2393	725	2413
664	2373	695	2394	726	2482
665	2346 A-B	696	2395	727	2429
666	2348 A-B	697	2896	728	2378
667	2347 A-B	698	2426	729	2895
668	2349 A-B	699	2416	730	2401
669	2350	700	2423	731	2430
670	2351 A-B	701	2415	732	2409
671	2352 A-B	702	2396	733	2556
672	2353 A-B	703	2397	734	2899
673	2354 A-B	704	2398	735	2421
674	2355 A-B	705	2418	736	2900
675	2356 A-B	706	2927	737	2417
676	2357 A-B	707	2419	738	2436

Cat.No.	HL.No.	Cat.No.	HL.No.	Cat.No.	HL.No.
739	2433	766	2457	793	2474
740	2434	767	2458	794	2905 A-B
741	2432	768	2459	795	2475
742	2438	769	2460	796	2477
743	2439	770	2461	797	2478
744	2437	771	2462	798	2555
745	2902	772	2463	799	2479
746	2442	773	2456	800	2481
747	2443 A-B	774	2464	801	2480
748	2447	775	2455	802	2484
749	2440	776	2949	803	2483
750	2903	777	2950	804	2482 A-B
751	2444	778	2465 A-B	805	2485
752	2445	779	2466 A-B	806	2486
753	2446 A-B	780	2467	807	2489
754	2904 A-B	781	2969	808	2490
755	2441	782	2970	809	2491
756	2390	783	2971	810	2488
757	2389	784	2972	811	2487
758	2448	785	2468	812	2497
759	2449	786	2469	813	2906
760	2454	787	2471	814	2495 A-B
761	2453	788	2470	815	2486
762	2450	789	2476	816	2492
763	2451	790	2472	817	2494
764	2452	791	2451	818	2493
765	2368	792	2473	819	2498

CORRECTIONS

Cat. No. 12

Page	Line	Incorrect	Correct
III	24	which	Which
V	25	cspecially	especially
4	30	p esent	present
12	30	'Azam	'Azm
23	14	s	as
23	24	Sa hawi	Sakhāwī
31	5	c ntaining	containing
32	13	raditionists	traditionists
47	10	الملي	الملي
52	26	tury	century
56	10	تذكره	تذكره
64	20	اجازو	اجازوا
78	2	Huiub	Hujub
80	33	عبد الجار	عبد الجار
84	36	عبد اللطيف	عبد اللطيف
115	24	هذا	هذا
118	23	النظم	النظم
135	18	168	1685
138	18	Musta i	Musta'li
141	5	Written	Written
141	22	الذي	الذي
143	27	الخيزران	الخيزران
144	23	آياهم	آياهم
149	30	ol.	Vol.
156	29	شيخ	شيخ
157	25	Mi	Mir
159	11	nane	name
161	10	Malih	Malik
161/	11	Qad	Qādi
162	34	cntains	contains
162	35	iportance	importance

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

No. 652.

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

نكت الهميان في نكت العميان

NUKAT AL-HIMYÂN FÎ NUKAT
AL-'UMYÂN.

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

Author: Ṣalâḥaddin Abû's-Ṣafâ Khalil bin Aibak aṣ-Ṣafadî صلاح الدين ابو الصفا خليل بن ايبيك الصفدي . He was born in Ṣafad (a town in the province of Damascus), A.H. 696 = A.D. 1296. According to his own statement, his father did not care to educate him ; but at the age of twenty he himself applied his mind to study. He studied under several renowned scholars, such as يونس بن ابراهيم الدبوسي (d. A.H. 729 = A.D. 1329), ابن سيد الناس (d. A.H. 734 = A.D. 1334), ابن نباته (d. A.H. 768 = A.D. 1367), ابو حيان محمد بن يوسف (d. A.H. 745 = A.D. 1344) and يوسف بن عبد الرحمن المزني (d. A.H. 742 = A.D. 1341). Our author soon acquired a considerable knowledge in various branches of learning, and became an authority in Arabic literature. He was a good calligrapher, and copied about five hundred books. He served as a writer in government offices in Egypt and Damascus, and then as Secretary to the Government of Ḥalab. He also held the post of the Head-Treasurer (وكيل بيت المال) of Syria. He died in A.H. 764 = A.D. 1363. For his life, see Ṭabaqât al-Kubrâ by As-Subkî, vol. vii, fol. 136^a ; Ṭabaqât by Ibn Qâḍî Shuhbah, fol. 153^a ; Dustûr al-'Ilâm, fol. 80^a ; and Ad-Durar al-Kâminah, vol. i, fol. 199^a.

Beginning :—

الحمد لله الذي لا تدركه الابصار وهو يدرك الابصار الخ *

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

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

2. تلقية فهم اهل الاثر, by Ibn al-Jawzî (d. A.H. 597 = A.D. 1200).

3. راس مال النديم, by Abû'l-'Abbâs Aḥmad bin 'Alî bin Bânâh.

The notices are arranged in alphabetical order, beginning with يونس بن ميسرة الاعمى and ending with اسحاق الضرير.

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

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

No. 653.

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

[ذكر الاسماء المذكورين في جامع الامهات]

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

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

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

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

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

فرغ منه مولفه عبد ربه... محمد بن عبد السلام ... في اليوم المبارك

الحادي عشر من شوال المبارك سنة ... وجعله من العاملين و العاملين *

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

و اما الذمي فرجل من انباط الشام كذا اجاب سوالي شيخنا حافظ الوقت ابو الفضل عبد الرحيم بن الحسين بن العراقي قال رضي الله عنه الاثر المذكور مذقوع و ضعيف وليس فيه انه قتله حراة و الحديث رواه البيهقي في سننه الكبرى و في الخلافات من طريق الشافعي انتهى كلام شيخنا ادام الله النفع به *

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

Beginning:—

الحمد لله حمداً يوافي نعمه و يكافي مزیده ... و بعد فهذه اوراق تتضمن ذكر شيء مما تيسر الاطلاع عليه من مواليد الاسماء الاعلام المذكورين في مختصر الفروعى للشيخ ائمام ابى عمرو ابن الحاجب و وفاتهم و اعمارهم و بلادهم و شيوخهم ... من تصانيفهم و مصاديقهم التي باثروها ناقلاً ذلك من مدارك القاضي عياض وغيرها من التواريخ المشهورة كتاريخ بغداد و دمشق و كتب الحفاظ الذهبى وغير ذلك الخ *

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

The work is arranged under the following main headings:—

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

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

author's autograph copy, and collated with the same in A.H. 899 = A.D. 1494. Written in clear Arabian Naskh, with the headings, which are repeated as marginal headings, in red. There are numerous gaps and lacunae throughout.

No. 654.

fol. 320; lines 27; size $10\frac{1}{4} \times 7\frac{1}{2}$; $7 \times 4\frac{1}{4}$.

الدرر الكامنة في اعيان المائة الثامنة

AD-DURAR AL-KÂMINAH FÎ A'YÂN
AL-MÎ'AT AS-ŞÂMINAH.

A comprehensive biographical dictionary of learned and eminent men, who lived in the 8th century of the Hijrah; complete in two separate volumes.

Author: Shihâbaddin Ahmad bin 'Ali bin Muhammad, known as Ibn Hajar al-'Asqalânî ابن محمد المعروف بابن حجر العسقلاني (d. A.H. 852 = A.D. 1449). See Lib. Cat., vol. v, part i, No. 159.

Vol. I.

Beginning:—

الحمد لله الذي يحيي ويميت وله اختلاف الليل والنهار ...
... اما بعد فهذا تعليق مفيد جمعت فيه تراجم من كان في المائة الثامنة
من الهجرة النبوية من ابتداء سنة احدى وسبعماية الي اخر سنة ثمانى
مائة من الاعيان والعلماء والملوك والامراء والكتّاب والوزراء والادباء
والشعراء النخ *

The biographical notices are arranged in strict alphabetical order, beginning with ابراهيم بن احمد بن ابراهيم بن عبد الله بن عبد المنعم العجلي عطيّه بن The present volume ends with المكيين بن اسمعيل بن عبد الوهاب بن محمد بن عطية بن المسلم بن رجا اللخمي الاسكندراني.

We are told, at the end of the second volume, that the author completed this work in its original form in A.H. 830 = A.D. 1426; but that he went on adding to it down to A.H. 837 = A.D. 1433. Even then, however, he had not completely carried out his plan, having still unutilised material for supplementary notices.

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

No. 655.

fol. 354; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, beginning with علي بن يونس النوروزي and ending with ابراهيم بن اسد المصرى الحنفى.

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

Written in fair Naskh, with numerous gaps and short lacunae, marked with the words: بياض في الأصل, within double red-ruled borders. The headings are in red.

A list of the contents is prefixed to each volume.

No. 656.

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

دستور الاعلام بمعرفة الاعلام

DUSTÛR AL-I'LÂM BIMA'RIFAT AL-A'LÂM.

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

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

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

2. Zainaddin bin Muḥammad bin Aḥmad al-Baṣrawī (*d.* A.H. 1102 = A.D. 1691). For his life and works, see Tāj at-Ṭabaqât, Muḥallad xii, part i, fol. 7^b; Silk ad-Durar, vol. ii, p. 120; and the present work, fol. 19^b.

3. Ibrâhîm bin Muḥammad bin Kamâladdin Muḥammad bin Ḥamzah al-Ḥusainî (*d.* A.H. 1120 = A.D. 1708). For his life and works, see Silk ad-Durar, vol. i, p. 22; and Tāj at-Ṭabaqât, Muḥallad xii, part i, fol. 222^b.

4. Ibrâhîm bin Sulaimân al-Jinîni (*d.* A.H. 1108 = A.D. 1696). For his life and works, see Silk ad-Durar, vol. i, p. 6; and Taj at-Ṭabaqât, Muḥallad xii, part i, fol. 49^b.

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

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

1. الكتائب الكامنة من وفيات اعيان التاسعة و النائمة
2. الروائي علي الحقيقة بوفيات الخليفة
3. تقريب المطالب الشاسعة بوفيات المائة التاسعة

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

Beginning :—

الحمد لله الذي تفرد بما ليس لغيره العزة والغنا الخ

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

1. الأول في من اشتهر باسم كمالك و الجند و العجاج
2. الثاني فيمن اشتهر بكنية كابي الاسود وابي داود وابي تمام
3. الثالث فيمن اشتهر بنسب او سبب او لقب كالجهوري و العربي و قطرب و كراع النمل *
4. الرابع فيمن اشتهر بابن كابن العربي و ابن الاكفاني
5. الخامس فيمن اشتهر بصاحب كصاحب الكتاب الفلاني و البلدان الفلانية *

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

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

Scribe : محمد بن عبد اللطيف الحنبلي .

There are two notes on the title-page, the first of which contains a very short biographical sketch of our author, extracted from Sakhāwī's *Aḍ-Ḍaw' al-Lāmi'*, and the second, a biographical notice of Ḥamzah bin Aḥmad al-Ḥusainī (*d.* A.H. 874 = A.D. 1469).

The MS. was presented to the library by Dr. 'Azīmaddīn Aḥmad of Patna city (in the name of his brother, the late Ḥakīm Fahīmaddīn Aḥmad).

No. 657.

fol. 160 ; lines 25 ; size 7 × 5½ ; 5 × 2½.

القبس الحاوي لغرضوء السخاوي

AL-QABAS AL-ḤĀWĪ LIGURARI ḌAW' AS-SAKHĀWĪ.

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

Author of the abridgment : Zainaddīn Abū Ḥafṣ 'Umar bin Aḥmad bin 'Alī bin Maḥmūd ash-Shammā' al-Aṣarī ash-Shāfi'ī al-Ḥalabī زين الدين ابو حفص عمر بن احمد بن علي بن محمود الشماخ الاثري

الشافعي الحلبي. He was born in A.H. 880 = A.D. 1475, and died in A.H. 936 = A.D. 1529. See *Dustûr al-I'lâm*, fol. 73^a; *Hâj. Khal.*, vol. iv, p. 122; and *Brock.*, vol. ii, p. 304.

Vol. I.

Beginning:—

الحمد لله الذي وفق اقواما من عباده الي اقتفاء اثر افضل عباده النخ *

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

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

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

III. Shorter notices of scholars, who are referred to disparagingly.

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

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

واعلم اني اذا نقلت كلام صاحب الاصل علي الترجمة برمته قلت
انتبهى بحروفه و الا قلت انتبهى ملخصا ثم ان كان المترجم من مشائخي
الذين اخذت عنهم ذكرت ما وقع لي معه و ربما زدت في الترجمة من كلام
شيخنا العلامة جلال الدين السيوطي او من معجم شيخني الحافظ عزالدين
بن فهد المكي و كذا من معجم ولده صاحبنا المحدث فضرالدين جل الله
حيث اقول قال شيخنا فالمراد الاول او قال شيخني فالثاني المقول او قال
الثالث جعله من الاختيار وربما صرحت باسمائهم و الاول لمراعاة الاختصار *

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

The work is arranged in alphabetical order, beginning with ابراهيم بن احمد الابدري الارمني. The present volume ends with the account of عمر بن خليل ابن الفرس الكردي.

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

هذا اخر ما وجدته بخط مؤلفه وكتبه بيده عبدالرزاق بن محمود الحريري الحلبي الشافعي القادري وكان الفراغ ليلة الجمعة بعد العشاء الاخرة اول النصف الثاني من جمادي الاولى سنة اربع عشرة و الف هجرية •

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

1. *Shihâbaddin Aḥmad bin Muḥammad bin 'Uṣmân al-Khalilî al-Qudṣî* (d. A.H. 805 = A.D. 1402), extracted from *Al-Uns al-Jalil*.
2. *Shihâbaddin Aḥmad ar-Ramlî* (d. A.H. 957 = A.D. 1550), extracted from the *Nuskhat al-Wujûd*.
3. *Ṣâ'inaddin 'Alî al-Iṣfahânî* (d. A.H. 835 = A.D. 1432). No reference is given for this notice.

No. 658.

foll. 130 ; lines and size same as above.

The Same.

Vol. II.

The second volume of the preceding work, beginning with عمر بن رسلان البلقيني.

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

اقول و بالله التوفيق هذا اخر ما وجدته بكتابة و رزق من المسودة بخط المؤلف رحمه الله فكتبتها و ارجو الله سبحانه ان يمن علينا باتمامه كما من بابتدائه لان المؤلف رحمه الله تعالى لم يكمل المبيضة لكن المسودة تامة بخطه •

PREFACE TO THE SECOND EDITION

So far, 36 volumes including a few additional and supplementary volumes of the descriptive Catalogue of Arabic and Persian manuscripts of this Library have been brought out covering about half of the manuscripts wealth of the institution. Rest, are being taken care of in the new volumes of the Catalogue under print.

As most of the old volumes are, now, out of print, demand from various quarters necessitated their reprinting. The work has been taken up in earnest, and these catalogues are being reproduced with necessary corrections and additions.

The present volume deals with works on **Biography**. Obvious errors of commission and omission, having crept into its 1st edition, have been noticed and a few pages added, by way of corrections, towards the end of the volume.

To facilitate a straight approach to the title, author, scribe, seals and transcription dates, necessary indexes have been added. A table has been provided containing 'equivalent' Hand List (= H.L.) Nos. of the manuscripts besides the Catalogue Nos., to enable the reader to find his/her material through either of the approaches. These additions and corrections, included in this volume, are the result of the joint efforts of Mr.Syed Shah Md. Ismail, Dr.Ateequr Rahman, Dr.I.A. Madni, Mr.Jawaid Ashraf & Dr.Salimuddin Ahmad.

A.R.B.

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

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

Scribe: عبد الرزاق بن أحمد الحزري العلبي.

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

1. Shamsaddīn Muḥammad bin Ibrāhīm ash-Shirwānī (d. A.H. 873 = A.D. 1468), from the Tārīkh Ibn 'Iyās.
2. Muḥammad bin Ḥasan bin 'Alī al-Baijūrī (d. A.H. 822 = A.D. 1419). No reference is given for this notice.
3. As-Sayyid ash-Sharīf al-Jurjānī (d. A.H. 838 = A.D. 1435), from the Maṭla'as-Sa'dain.
4. Muḥammad Faṣīḥaddīn (d. A.H. 837 = A.D. 1434), from the Maṭla'as-Sa'dain.
5. Muḥammad Faṣīḥaddīn an-Nizāmī (d. A.H. 919 = A.D. 1513), from the Ḥabīb as-Siyar.
6. Sa'daddīn Mas'ūd at-Taftāzānī (d. A.H. 916 = A.D. 1510), from the Ḥabīb as-Siyar.
7. Abū Bakr bin 'Abdallāh al-'Aidarūs (d. A.H. 914 = A.D. 1508), from the Tārīkh al-Yaman.

No. 659.

foli. 245; lines 23; size $10\frac{1}{4} \times 6\frac{1}{4}$; $7\frac{1}{4} \times 4\frac{1}{4}$.

النور السافر في اخبار القرن العاشر

AN-NŪR AS-SÂFIR FÎ AKḤBAR AL-QARN AL-'ÂSHIR.

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

Author: Muḥiyaddīn Abū Bakr 'Abdalqādir bin Shaikh bin 'Abdallāh bin Shaikh bin 'Abdallāh bin al-'Aidarūs al-'Alawī ^{معني الدين أبو بكر عبد القادر بن شيخ بن عبد الله بن شيخ بن عبد الله بن العيّدروس}. The author, who belonged to the well-known Al-'Aidarūs

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

1. العدائق الخضرة في الفتوحات القدوسية في الخرقة العيدروسية. 2. الاموذج اللطيف في اهل بدر. 3. سيرة النبي عليه السلام واصحابه العشرة; 4. المنح الباري بختم البخاري. 5. العواشي الرشيقة علي العروة الوثيقة. 6. عقد الآل بفضائل. 7. الجوهر المتلالي في كلام الشيخ عبد الله في الغزالي. 8. بغية المستفيد بشرح تحفة المرید. 9. خدمة السادة بني علوي. 10. الروض الارض والفيض. 11. شرح علي قصيدة الشيخ ابي العيدروس. 12. قرة العين. 13. اتحاف اخوان الصفاء بشرح تحفة العرفاء. 14. المستفيض في مناقب الولي عمر بن محمد حسين.

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

Beginning:—

الحمد لله رب العالمين وبعد فهذا انموذج لطيف و عذوان شريف
ذكرت فيه وفيات من ظفرت بتاريخ وفاته ممن مات في هذا القرن الذي
اوله احدي و تسعمائة ختم بالحسني من ساير العلماء و الصالحاء الخ *

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

وقع الفراغ من تاليف هذا التاريخ اللطيف في يوم الجمعة ثاني
عشر شهر ربيع الثاني سنة اثني عشر بعد الالف *

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

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

Scribe: محمد بن علي الهندوان باعلوي.

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

The title-page also contains a seal and signature of one Muḥammad bin 'Abdallâh al-Lahidî al-Aḥmadî al-Anṣârî ash-Shâfi'i, dated A.H. 1122 = A.D. 1710. There is also a note by 'Abdallâh bin Sayyid

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

No. 660.

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

عقد الجواهر والدرر في اخبار القرن الحادي عشر

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

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

Author : Jamâladdîn Abû 'Alawî Muḥammad bin Abî Bakr bin Aḥmad ash-Shillî-al-Ḥaḍramî ابو علوي محمد بن ابي بكر بن احمد الشلي الحاضري. He was born at Tarim (a town in the province of Ḥaḍramaut), in the middle of Sha'bân, A.H. 1030 = A.D. 1621. He studied under his father and several other distinguished scholars. After finishing his education, he visited India, and then made a pilgrimage to Ḥaramain. In A.H. 1072 = A.D. 1661 he accepted the post of professor in the Madrasah attached to the holy mosque of Mecca ; but he served only a few years, and then resigned on account of ill-health.

Besides the present work, and that mentioned in Brock., vol. ii, p. 383, the following works of the author are enumerated in the Khulâṣat al-Aṣar (vol. iii, p. 336) :—

1. رسالة في علم الميقات ; 2. رسالة في علم العجيب ;
3. رسالة في معرفة اتفاق المطالع واخلافها ; 4. رسالة في معرفة ظل الزوال ;
5. رسالة في معرفة الجوامع للسيوطي ; 6. رسالة في الاصول ;
7. شرح مختصر الرحبية ; 8. شرح مختصر الرحبية

He died at Mecca, in A.H. 1093 = A.D. 1682. See Khulâṣat al-Aṣar, vol. iii, p. 336 ; and Tāj at-Ṭabaqât, vol. xi, fol. 249^b.

Beginning :—

الحمد لله الذي أنشأ الموجودات بقدرته الخ *

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

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

Scribe : عبد الله بن صالح بن عبود .

No. 661.

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

خلاصة الأثر في أعيان القرن الحادي عشر

KHULÂṢAT AL-AṢAR FÎ A'YÂN AL-QARN AL-HÂDÎ 'ASHAR.

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

Author : Muḥammad Amîn bin Faḍlallâh al-Muḥibbî معبد أمين بن فضل الله المحبي . He was born in Damascus, A.H. 1061 = A.D. 1651. He studied under his father and several other eminent scholars. After finishing his education, he made a pilgrimage to Ḥaramain, and also visited several places in Asia Minor and Egypt. Subsequently, he came back to Damascus, where he served as a professor in the Madrasah Al-Amîniyah. Our author wrote several books, which won general appreciation. Besides the present work, and those mentioned in Brock., vol. ii, p. 293, the following compositions of the author are enumerated in the Silkad-Durar, vol iv, p. 86 :—

1 قصد السبيل فيما في لغة العرب من الدخيل
2. كتاب امالي
3. الناموس علي القاموس .

Our author died in Damascus, A.H. 1111 = A.D. 1699. See Silkad-Durar, vol. iv, p. 86 ; and Tâj at-Ṭabaqât, vol. xii, part i, fol. 66^b.

Vol. I.

Beginning :—

يا من احصي بلطفه الخلائق عددا النح *

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

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

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

No. 662.

fol. 276 ; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, beginning with *حسن بن نعي* and ending with *الملا عبد الكريم*.

No. 663.

fol. 278 ; lines and size same as above.

The Same.

Vol. III.

The third volume of the same work, beginning with *عبد الكريم بن* and ending with *محمد بن عبد الرحيم بن محمد قاضي العسكر سنان*.

No. 664.

fol. 301 ; lines and size same as above.

The Same.

Vol. IV.

The fourth volume of the same work, beginning with *محمد بن* and ending with *يوسف الرخي القدسي عبد العزيز البهائي*.

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

No. 665.

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

تاج الطبقات

TÂJ AT-ṬABAQÂT.

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

Author: Muḥammad Amin bin Muḥammad as-Ṣāliḥ an-Naqshbandī al-Kurdī al-Ayyūbī الكردي النقشبندی الكردي. Our author traces his genealogy from Sultān Ṣalāḥaddīn Yūsuf al-Ayyūbī, the celebrated Saladin (A.H. 564-589 = A.D. 1169-1193). He also mentions that Ḥasan bin Mūsā al-Kurdī al-Bānī, of whom he gives a biographical notice (*Mujallad* xii, part ii, fol. 385), was one of his ancestors. This Ḥasan bin Mūsā, who was the author of several works, died in A.H. 1148 = A.D. 1735. See Brock., vol. ii, p. 345.

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

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

Vol. I, part 1.

Beginning:—

الحمد لله المنفرد باسمه الاسمي المختص بالملك الاعز الاحمي

الحم *

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

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

2. An astrological work, entitled *قوة الجنان في اخراج ضمير الانسان*.
3. An Arabic translation of a Turkish work, entitled *ايضاح التخيالات في ترجمة الخيالات*.
4. An Arabic translation of another Turkish work, entitled *ترجمة سياحت نامه ابراز يلية*, being an account of 'Abdarrahmân Âfindî's journey to Brazil (South America).
5. A daily note-book, or *روز نامه*.

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

1. *Al-Istî'âb*, by Ibn 'Abdalbarr (No. 692 below)
2. *Al-Işâbah*, by Ibn Hajar al-'Asqalânî (717 below).
3. *Usd al-Gubah*, by 'Izzaddin Ibn al-Aşîr (No. 702, below).
4. *Tabaqât al-Kubrâ*, by As-Suyûtî (*d.* A.H. 911 = A.D. 1505).
5. *Silk ad-Durar*, by Muḥammad Khalîl al-Murâdî (*d.* A.H. 1206 = A.D. 1791).
6. *Khulâṣat al-Aşar*, by Al-Muḥibbî (No. 661 above).
7. *An-Nûr as-Sifir*, by 'Abdal Qâdir al-'Alawî (No. 659 above)
8. *Ad-Daw' al-Lâmi'*, by As-Saḥâwî (*d.* A.H. 902 = A.D. 1497).
9. *Ad-Durar al-Kâminah*, by Ibn Hajar al-'Asqalânî (No. 654 above).
10. *Lawâiqih al-Anwâr*, by Ash-Sharârî (No. 753 below).
11. *Al-Jawâhir al-Muḍiyah*, by Muḥiyaddin al-Qurashî (No. 758 below).
12. *Tabaqât an-Nahwîyin*, by As-Suyûtî (No. 788 below).
13. *Nafahât al-Uns*, by 'Abdarrahmân Jâmi (*d.* A.H. 898 = A.D. 1492).
14. *Ar-Risâlat al-Qushairiyah*, by Abû'l-Qâsim al-Qushairî (*d.* A.H. 465 = A.D. 1074).
15. *Sharḥ ar-Risâlat al-Qushairiyah*, by Zakariyâ al-Anṣârî (*d.* A.H. 926 = A.D. 1520).
16. *Ash-Shaqâiq an-Nu'mâniyah*, by Tâshkûprizâdah (*d.* A.H. 968 = A.D. 1560).
17. *Dail ash-Shaqâiq an-Nu'mâniyah*, by 'Ashiq Bâbâ (*d.* A.H. 979 = A.D. 1571).
18. *Nafḥ al-Ṭib*, by Al-Maqqarî (*d.* A.H. 1041 = A.D. 1632).
19. *Tabaqât al-Hanâbilah*, by Ibn Rajab (No. 779 below).

20. *As-Suḥub al-Wābilah*, by An-Najdī (No. 785 below).
21. *Ṭabaqāt ash-Shāfi'iyah*.
22. *Ṭabaqāt al-Huffāz*, by Aḍ-Ḍahabī (No. 707 below).
23. *At-Tārikh al-Kāmil*, by Ibn al-Aṣīr (*d.* A.H. 630 = A.D. 1232).
24. *Wafayāt-al-A'yān*, by Ibn Khallikān (No. 649 above).
25. *Subḥat al-Marjān*, by Āzād-Bilgīrāmī (No. 810 below).
26. *Akhbār ad-Duwal*, by Aḥmad al-Qarāmānī (*d.* A.H. 1019 = A.D. 1611).
27. *Tārikh Hamāt* (see Hāj. Khal., vol. ii, p. 127).
28. *'Ajā'ib al-Āṣār*, by Al-Jabartī (*d.* A.H. 1240 = A.D. 1825).
29. *Kitāb al-Khiṭaṭ wal-Āṣār*, by Al-Maqrizī (*d.* A.H. 845 = A.D. 1442).
30. *Sharḥ al-Mawāhib al-Laduniyah*, by Az-Zarqānī (*d.* A.H. 1122 = A.D. 1710).
31. *Kitāb aṣ-Ṣilah*, by Ibn Bashkuwāl al-Qurtubī (*d.* A.H. 578 = A.D. 1183).
32. *Takmilat aṣ-Ṣilah*, by Ibn al-'Abbār al-Qudā'ī (*d.* A.H. 658 = A.D. 1260).
33. *Al-Iḥāṭah fī Tārikh Ḡarnāṭah*, by Ibn al-Khaṭīb al-Qurtubī (*d.* A.H. 776 = A.D. 1374).
34. *Mal 'al-'Aibah*, by Ibn Rushaid al-Fihri (*d.* A.H. 721 = A.D. 1321).
35. *Ṭabaqāt al-Qurrā'*, by Aḍ-Ḍahabī (No. 757 below).
36. *Inbā' al-Ġumr bi 'Abnā' al-'Umr*, by Ibn Ḥajar al-'Asqalānī (*d.* A.H. 852 = A.D. 1449).
37. *Al-Kawākib ad-Durriyah*, by 'Abdarra'ūf al-Munāwī (*d.* A.H. 1031 = A.D. 1622).

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

Beginning with the account of امام النبیین وسید المرسلین محمد..... and ending with that of امام الائمة و اشرف هذه بن عبد الله بن عبد المطلب الامة سيدنا نونل بن العارث.

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

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

No. 666.

fol. 340; lines and size same as above.

The Same.

Vol. I, part 2.

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

Beginning with the account of *عبد الله القرشي* and ending with that of *عتبة بن ابي سفيان*.

No. 667.

fol. 340; lines and size same as above.

The Same.

Vol. I, part 3.

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

Beginning with the account of *مسلمة بن مخلد* and ending with that of *احنف بن قيس*.

No. 668.

fol. 307; lines and size same as above.

The Same.

Vol. I, part 4.

The fourth part of the first *Mujallad*, embracing the period extending from the later months of A.H. 37 up to the end of A.H. 100.

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

No. 669.

fol. 356; lines and size same as above.

The Same.

Vol. II, part 1.

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

Beginning with the account of *سيدنا عمر بن عبد العزيز* and ending with that of *الامام الاعظم النعمان بن ثابت بن النعمان ابو حنيفة*.

No. 670.

fol. 220; lines and size same as above.

The Same.

Vol. II, part 2.

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

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

No. 671.

fol. 257; lines and size same as above.

The Same.

Vol. II, part 3.

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

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

TRANSLITERATION SCHEME

الف is indicated by vowels

ب = b	ض = ḍ
پ = p	ط = ṭ
ت = t	ظ = ẓ
ث = ṭh	ع = ʿ
ج = j	غ = ġ
چ = ch	ف = f
ح = h	ق = q
خ = kh	ك = k
د = d	گ = g
ذ = ḏ	ل = l
ر = r	م = m
ز = z	ن = n
ژ = zh	و = w
س = s	ه = h
ش = sh	ء = ʾ
ص = ṣ	ی = y

Vowels with short sound

َ (زبر) = 'a' as in Raḥmat

ِ (زیر) = 'i' as in Nihāl

ُ (پیش) = 'u' as in Numā

Vowels with long sound

آ = 'ā' as in Sâlim

ای، اے = 'ī' as in Salīm; Bidīl

او = 'û' as in Mahmûd

آو = 'au' as in Jaur

آی = 'ay' as in Fayd

No. 672.

fol. 350; lines and size same as above.

The Same.

Vol. III, part 1.

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

Beginning with the account of الشيخ حبيب بن الوليد بن حبيب and ending with that of الشيخ ابو الفيص ثوبان بن ابراهيم.

No. 673.

fol. 349; lines and size same as above.

The Same.

Vol. III, part 2.

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

Beginning with the account of الشيخ ابو نراب عسكر بن حصين النخشي and ending with that of الشيخ محمد بن الفضل بن اسحاق ابو سعيد الفيسا يوزي.

No. 674.

fol. 350; lines and size same as above.

The Same.

Vol. IV, part 1.

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

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

No. 675.

foll. 454; lines and size same as above.

The Same.

Vol. IV, part 2.

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

Beginning with the account of الشيخ ابو عبد الله محمد بن احمد بن حمدون and ending with that of الشيخ المعتمد بن محمد بن محمد بن مكحول النسي.

No. 676.

foll. 247; lines and size same as above.

The Same.

Vol. V, part 2.

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

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

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

No. 677.

foll. 310; lines and size same as above.

The Same.

Vol. VI, part 1.

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

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

No. 678.

fol. 332; lines and size same as above

The Same.

Vol. VI, part 2.

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

Beginning with the account of الشيخ علي بن موجود بن الحسين بن الشيخ ابو الفتوح اسعد بن ابي and ending with that of محمد بن ابراهيم الفضائل محمود بن خلف بن احمد العجلي.

No. 679.

fol. 240; lines and size same as above.

The Same.

Vol. VII, part 1.

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

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

No. 680.

fol. 222; lines and size same as above.

The Same.

Vol. VII, part 2.

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

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

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

No. 681.

foll. 301; lines and size same as above.

The Same.

Vol. VIII.

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

Beginning with عبد الرحيم الدمشقي and ending with ظهير الدين الغلوتي.

No. 682.

foll. 359; lines and size same as above.

The Same.

Vol. IX.

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

Beginning with the account of الشيخ علي بن سيدي القطب الا واحد and ending with that of الشيخ محمد بن ابي بكر بن عبد الرحمن ونا.

No. 683.

foll. 302; lines and size same as above.

The Same.

Vol. X.

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

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

Beginning with the account of محمد بن عمر بن محمد بن ثابت الدروسي and ending with that of حامد بن محمد الشهير بابن الشيخ دوروز.

No. 684.

fol. 275; lines and size same as above.

The Same.

Vol. XI.

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

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

No. 685.

fol. 320; lines and size same as above.

The Same.

Vol. XII, part 1.

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

Beginning with the account of برهان الدين الشيخ ابراهيم بن العمادي and ending with that of الشيخ ابراهيم بن محمد المعروف بابن سفر الحنفى.

No. 686.

fol. 377; lines and size same as above.

The Same.

Vol. XII, part 2.

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

* Beginning with the account of الشيخ عمر بن يوسف الحنفى البقراوى and ending with that of نجم الدين بن صالح بن احمد بن محمد بن صالح بن محمد بن عبد الله التمرناشي.

The colophon runs thus:—

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



**THIS EBOOK IS DOWNLOADED FROM
SHAAHISHAYARI.COM**

**LARGEST COLLECTION OF URDU
SHERS, GHAZALS, NAZMS AND EBOOKS.**

تسويده عصر يوم السبت الحادي والعشرون من شهر رمضان المبارك
سنة تسع و تسعين و مائتين و الف من سنة الهجرة الشريفة النبوية علي
صاحبها افضل الصلاة و اشرف التحيات و ازكي التسليمات اللهم وفق
لتأليف القرن الثالث عشر علي الوجه المطلوب بفضلك و منك و كرمك •

All the volumes are written in a hasty Naskh.

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

COMPANIONS AND TRADITIONISTS.

No. 687.

fol. 56; lines 24; size 9 × 6; 7 × 5.

[كتاب في اسماء الرجال]

(KITÂB FÎ ASMÂ' AR-RIJÂL.)

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

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

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

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

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

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

قال لي ابراهيم بن المنذر عن ابراهيم بن محمد بن عبد العزيز بن عمر
..... لمن شهد بدرا فوجدتهم مائة رجل لكل رجل باربع مائة دينار و كان
عثمان بن عفان فيهم فاخذها النخ •

The first complete notice relates to the account of محمد بن عبد
الواحد بن ابي حزم القطعي. The work is arranged in alphabetical order, except that the names beginning with Muḥammad have been placed first.

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

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

No. 688.

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

التاريخ الصغير

AT-TÂRÎKH AṢ-ṢAGÎR.

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

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

Beginning:—

اخبرنا ابو ذر عبد بن احمد بن محمد الهروي قال حدثنا محمد بن اسمعيل كتاب المختصر من تاريخ النبي صلى الله عليه وسلم والمهاجرين والانصار وطبقات التابعين لهم باحسان ومن بعد هم الخ *

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

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

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

No. 689.

fol. 325; lines 22; size $13\frac{1}{4} \times 8$; $10 \times 5\frac{1}{2}$.

(A MS. containing two separate works, bound together.)
fol. 1-102^a.

I.

The Same.

Another copy of the preceding work.

Begins as above.

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

fol. 105^a-325.

II.

اسماء رجال الصالحين

ASMÂ' RIJÂL AŞ-ŞAḤĪḤAIN.

A biographical dictionary of those traditionists, whose names occur in the Ṣaḥīḥ Bukhârî and the Ṣaḥīḥ Muslim.

Author: Abû'l-Faḍl Muḥammad bin Tâhir bin 'Alî al-Maqdisî
ابو الفضل محمد بن طاهر بن علي المقدسي.

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

Beginning:—

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

The work contains biographical notices of those traditionists who are mentioned in the *Ṣaḥīḥ Bukhārī* and the *Ṣaḥīḥ Muslim*, and accounts of whom were subsequently given in two separate works, viz., *اسماء رجال صحيح البخاري* by Abū Naṣr Aḥmad bin Muḥammad al-Kalābādī (*d.* A.H. 398 = A.D. 1007) and *اسماء رجال صحيح مسلم*, by Abū Bakr Aḥmad bin 'Alī al-Iṣfahānī (*d.* A.H. 428 = A.D. 1036). The author has incorporated the above two works in the present, after making some necessary additions and alterations. See Hāj. Khal., vol. i, p. 289.

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

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

No. 690.

fol. 36; lines 19; size 8 × 7; 6½ × 4.

كتاب الضعفاء الصغير

KITĀB AD-ḌU'AFĀ' AṢ-ṢAĠĪR.

A biographical dictionary of weak or rather unreliable traditionists.

By Abū 'Abdallāh Muḥammad bin al-Bukhārī al-Ju'fī ابو عبد الله محمد بن اسمعيل البخاري الجعفي (*d.* A.H. 256 = A.D. 870). See Lib. Cat., vol. v, part i, No. 129.

Beginning:—

اخبرونا الشيخ ابو علي الحسن بن احمد الحداد المقرئ قراءة عليه
و انا اسمع في شهر الله الاصم رجب سنة تسع و خمس مائة انبأ ابو نعيم
احمد بن عبد الله بن احمد بن اسحاق الحافظ ببسط محمد بن يوسف
البننا الصوفي قراءة عليه في ذي الحجة سنة ست و عشرين و اربعمائة
انبأ ابو احمد محمد بن احمد بن الغطريف الرناطى بجرجان قال قرأت
على ادم بن موسى الجوازي ثنا ابو عبد الله محمد بن اسمعيل البخاري
باب الالف ابراهيم بن اسمعيل بن مجمع بن جارية الانصاري فروي عنه
و هو كثير الوهم الخ *

Besides the present work, Imām Bukhārī wrote another biographical dictionary of the unreliable traditionists, entitled *Kitāb ad-Ḍu'afā' al-Kabīr*. See Hāj. Khal., vol. iv, p. 118.

CONTENTS

Cat. Vol. XII

Title	Cat.No.	Page
Kitâb al-Ansâb	646	1
Lubb al-Lubâb fî Taḥrîr al-Ansâb	647	2
Tahḍîb al-Asmâ' wal-Luġât	648	4
Wafâyât al-A'yân wa Anbâ' Abnâ' az-Zamân	649-50	5
Mukhtaṣar Wafayât al-A'yân	651	7
Nukât al-Himyân fî Nukât al-'Umyân	652	8
Ḍikr al-Asmâ' al-Maḍkûrîn fî Jâmi' al-Ummahât	653	9
ad-Durar al-Kâminah fî A'yân al-Mi'at		
as-Ṣâminah	654-55	11
Dustûr al-I'lâm Bi Ma'rifat al-A'lâm	656	12
al-Qabas al-Hâwî Liġurari Ḍaw' as-Sakhâwî	657-58	14
an-Nûr as-Sâfir fî Akhbâr al-Qarn al-'Ashir	659	17
'Iqd al-Jawâhir Wa'd-Durar fî Akhbâr		
al-Qarn al-Hâdi 'Ashar	660	19
Khulâṣat al-Aṣar fî A'yân al-Qarn al-Hâdi 'Ashar	661-64	20
Taj at-Ṭabaqât	665-86	22
Kitâb fî Asmâ' ar-Rijâl	687	32
at-Târikh as-Ṣaġîr	688-89/I	33
Asmâ' Rijâl as-Ṣaḥîḥain	689/II	34
Kitâb aḍ-Ḍu'afâ' as-Ṣaġîr	690	35
Kitâb al-Munfaridât wal-Wuḥḍân	691	36
al-Istî'âb fî Ma'rifat al-Aṣḥâb	692-96	36
Taqyîd al-Muḥmal wa Tamyîz al-Muṣḥkil	697	38
al-Kamâl fî Asmâ' ar-Rijâl	698	39
Tahḍîb al-Kamâl	699	41
al-Kāshif fî Ma'rifat Asmâ' ar-Rijâl	700	42
Taqrib at-Tahḍîb	701	43
Usd al-Gâbah fî Ma'rifat as-Ṣaḥâbah	702-4	44
ar-Riyâḍ an-Naḍirah fî Faḍâ'il al-'Aṣharah	705	47
'Awâlî Maṣḥikhat al-Ja'barî	706/I	48
al-Hibât al-Haniyât fî'l Muṣannafât al-Ja'bariyyât	706/II	49
Ṭabaqât al-Huffâẓ	707-8	50
al-Muṣṭabih fî Asma' ar-Rijâl	709	51
Mizân al-I'tidâl fî Naqd ar-Rijâl	710-11	51
Asma' Rijâl al-Miṣḥkât	712-13	53
at-Tabyîn li Asmâ' al-Mudallisîn	714	55
Taḍkirat at-Talib	715	56
al-Iġtibât Biman Rumiya bi'l-Ikhtilâl	716	57

Written in fair Naskh.

Not dated. Apparently, a very modern copy.

The work was printed in A.H. 1323.

No. 691.

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

كتاب المنفردات والوحدان

KITÂB AL-MUNFARIDÂT WAL-WUḤDÂN.

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

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

Beginning:—

قال اخبرنا ابو محمد الحسين بن احمد السمرقندي بقرأتي عليه
بنيساپور قال سمعت ابا الحسين مسلم بن الحجاج القشيري يقول
تسمية من روي عنه رجل او امرأة حفظ او حفظت من رسول الله صلى الله
عليه وسلم شيئاً من قول او فعل ولا يروي عن كل واحد منهم الا واحد من
مشهور التابعين لاثاني في الرواية عنه الخ *

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

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

No. 692.

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

الاستيعاب في معرفة الاصحاب

AL-ISTÎ'ÂB FÎ MA'RIFAT AL-AṢḤÂB.

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

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

Vol. I.

Beginning:—

قال الحمد لله رب العالمين جامع الاولين و الآخريين النخ

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

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

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

No. 693.

fol. 152; lines and size same as above.

The Same.

Vol. II.

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

No. 694.

fol. 205; lines and size same as above.

The Same.

Vol. III.

The third volume of the same work, beginning with the account of قيس بن الحسين and ending with that of العاصمي.

No. 695.

fol. 171 ; lines and size same as above.

The Same.

Vol. IV.

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

No. 696.

fol. 167 ; lines and size same as above.

The Same.

Vol. V.

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

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

No. 697.

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

تَقْيِيدُ الْمَهْمَلِ وَتَمْيِيزُ الْمَشْكَلِ

TAQYÏD AL-MUHMAL WA TAMYÏZ
AL-MUSHKIL.

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

Author: Abû 'Alî al-Husain bin Muḥammad bin Aḥmad al-Gassânî al-Jaiyânî أبو علي الحسين بن محمد بن أحمد الغساني الجياني.

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

Beginning:—

الحمد لله رب العالمين و العاقبة للمتقين و بعد يرحمك الله
 نأذكرك سألتنني ان اجمع لك ما اشتبه عليك مما يأ تلف خطه و يختلف
 لفظه من اسماء الرواة و كذاهم و انسابهم من الصحابة و التابعين ومن بعدهم
 من الخالفين ممن ذكر في الكتابين الصحيحين النعم

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

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

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

Not dated. Probably, 16th century.

No. 698.

fol. 203; lines 23; size $9\frac{1}{4} \times 6\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

الكمال في اسماء الرجال

AL-KAMÂL FÎ ASMÂ' AR-RIJÂL.

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

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

and heard traditions from the greatest traditionist of the age, Hâfiz Aḥmad bin Muḥammad as-Silafî (*d.* A.H. 576 = A.D. 1180). Our author specialised in the subject of Ḥadīṣ, in which he acquired profound knowledge and surpassed all contemporary traditionists. He wrote numerous books, and died in Cairo on Monday, the 23rd Rabi' I, A.H. 600 = A.D. 1203. See *Tadkirat al-Ḥuffâẓ*, vol. iv, p. 165; *Ithâf an-Nubalâ'*, p. 302; and *Ṭabaqât al-Ḥanâbilah* by Ibn Raḡab, vol. ii, fol. 15^b

Beginning:—

الحمد لله على جميع نعمه عدد خلقه و كلمه حمداً يوجب المزيّد
من فضله و كرمه النعم *

According to the *Tadkirat al-Ḥuffâẓ*, the work was originally divided into ten parts. The present MS. is designated on the title-page as the first part. It ends with the account of اسباط ابي اليسع البصري.

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

الجزء الاول من الكمال في اسماء الرجال تاليف الشيخ الامام
تقي الدين ابي محمد عبد الغني بن عبد الواحد بن علي بن سرور
المقدسي ترتيب ولده الحافظ جمال الدين ابي موسي عبد الله رحمهما الله
تعالى *

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

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

No. 699.

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

تهذيب الكمال

TAHDĪB AL-KAMĀL.

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

Author: Jamāladdīn Abū'l-Ḥajjāj Yūsuf bin 'Abdarrahmān al-Mizzī جمال الدين ابوالحجاج يوسف بن عبد الرحمن المزي (d. A.H. 742 = A.D. 1341). See Lib. Cat., vol. v, part i, No. 229.

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

We learn from Ḥāḡ. Khal., vol. v, p. 240, that Al-Mizzī left this work incomplete; and that it was subsequently continued by 'Alā'-addīn Muḡaltā'ī bin Qilij, who divided it into thirteen volumes. Muḡaltā'ī was born in A.H. 689 = A.D. 1290, and died in A.H. 762 = A.D. 1361. For his life, see Ad-Durar Al-Kāminah, vol. ii, fol. 299^a.

For other copies see Berlin, No. 9930/1; Paris, Nos. 2089-91; Br. Mus., No. 1635; Br. Mus. Suppl., No. 627; Cairo, vol. i, p. 233; Hamidiyah, No. 226; Kōpr., No. 272; and Āṣafiyah, vol. i, p. 779. See also Brock., vol. i, p. 360, where the present work is erroneously described as an abridgment of the work by Muḡammad bin Maḡmūd bin al-Ḥasan bin an-Najjār al-Baḡdādī (d. A.H. 643 = A.D. 1245), entitled الكمال في معرفة الرجال.

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

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

No. 700.

foll. 166; lines 20; size $10 \times 7\frac{1}{4}$; $7\frac{1}{2} \times 5\frac{1}{4}$.

الكشف في معرفة اسماء الرجال

AL-KÂSHIF FÎ MA'RIFAT ASMÂ'
AR-RIJÂL.

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

Beginning:—

الحمد لله والشكر لله يقول محمد بن احمد بن الذهبي
سامحه الله هذا مختصر نافع في رجال الكتب الستة الصحيحين و السنن
الاربعة مقتضب من تهذيب الكمال لشيخنا العاظم المزي النخ *

The notices are arranged in alphabetical order, beginning with Aḥmad bin Ibrâhîm al-Mawṣilî.

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

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

وقع فراغ ابي الفتح السبكي نفعه الله من كتابته في الثاني والعشرين
الرجب الفرد سنة ثلاث و ثلثين وسبعمائة *

The scribe, Abû'l-Fatḥ, whose full name was Taqīaddīn Muḥammad bin 'Abdallāṭif as-Subkī, was born in the month of Rabi' II, A.H. 705 = A.D. 1305. He was an eminent scholar, held several distinguished posts in Egypt and Syria, and died at Damascus on Saturday, the 12th Dû'l-Qa'dah, A.H. 744 = A.D. 1344. For notices of his life, see *Ad-Durar Al-Kāminah*, vol. ii, fol. 166^b; *Ṭabaqāt* by Al-Isnawī, fol. 129^a; *Ṭabaqāt* by Ibn Qāḍī Shuhbah, fol. 146^a; *Ṭabaqāt al-Kubrā* by As-Subkī, vol. vii, fol. 29^a; *Ṭabaqāt* by Ibn al-Mulaqqin, fol. 150^a; and *Mir'āt al-Janān*, fol. 458^a.

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

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

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

No. 701.

foll. 249; lines 27; size 10 × 6; 8 × 4½.

تَقْرِيبُ التَّهْذِيبِ

TAQRĪB AT-TAHDĪB.

The well-known biographical dictionary of the traditionists, compiled by Aḥmad bin 'Alī bin Ḥajar al-'Asqalānī (أحمد بن علي بن حجر العسقلاني) (d. A.H. 852 = A.D. 1449). See Lib. Cat., vol. v, part i, No. 159.

Ibn Ḥajar Al-'Asqalānī first abridged Al-Mizzī's *Tahdīb al-Kamāl* (No. 699 above) in a work entitled *Tahdīb at-Tahdīb*. He then abridged this latter work in a more concise form, entitling it *Taqrib at-Tahdīb*.

Beginning:—

الحمد لله الذي رفع بعض خلقه علي بعض درجات ... اما بعد فاني
لما فرغت من تهذيب تهذيب الكمال في اسماء الرجال الذي جمعت فيه
مقصود التهذيب لحافظ عصره ابي الحجاج الذبي النخ *

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

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

قال المؤلف ... فرغت من تعليقه يوم الأربعاء اربع عشر جمادى الآخرة
سنة ٨٢٤ *

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

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

بلغت بالمقابلة بوسع الطاقة والامكان يعون عناية الرحمان من مبدئه و
مختتمه في مكة المعظمة تجاه بيت الله زادها الله شرفا وتعظيما ... كتبه
الفقيه المذنب جلال [بن] شيخ عبد الملك الشهيد بالمتقي عفي عنه *

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

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

No. 702.

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

اسد الغابة في معرفة الصحابة

USD AL-ĠĀBAH FÎ MA'RIFAT AŞ-ŞAHĀBAH.

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

Author: 'Izzaddîn Abû'l-Hasan 'Alî bin Abî'l-Karam Aşîraddîn Muḥammad bin Muḥammad bin 'Abdal-Karîm bin 'Abdalwāhid ash-Shaibānî, generally known as Ibn al-Aşîr al-Jazarî عز الدين ابوالحسن علي بن ابي الكرم اثير الدين محمد بن محمد بن عبد الكريم بن عبد الواحد الشيباني الشهير بابن الاثير الجزري.

Vol. I.

Beginning:—

قال الشيخ الحمد لله المنون عن أن يكون له نظراء و أشباه الخ *

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

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

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

Title	Cat.No.	Page
al-Iṣābah fī Tamyīz aṣ-Ṣaḥābāh	717-23	58
Tabṣīr al-Muntabih bi Tahrīr al-Muṣhtabih	724-25	61
al-Marḥamat al-Ġaiṣiyah bi't-Tarjamat al-Laiṣiyah	726	62
al-Mu'jam	727	63
al-Ilḥāqāt	728	65
Asmā' ar-Rijāl	729	65
Asmā' ar-Rijāl	730	67
al-Muḡnī fī Asma' ar-Rijāl	731	68
al-Ikmāl fī Asma' ar-Rijāl	732	69
Risālāh fī Rijāl aṣ-Ṣaḥīḥain	733/I	70
Ṭabaqāt ar-Ruwāt wa Ṣanādiq al-Hukāt	733/II	70
Muntakhab al-Asānid	734	71
al-Fawā'id ad-Darā'i	735	73
al-Manẓūmah fī Asmā' Ahli Badr	736	74
Ḥibāb al-Aḥbāb	737	75
Kitāb ar-Rijāl	738	75
Khulāṣat al-Aqwāl fī Ma'rifat ar-Rijāl	739-40	77
Talkhis al-Aqwāl fī Taḥqīq ar-Rijāl	741	78
Manhaj al-Maqāl fī Taḥqīq Aḥwāl ar-Rijāl	742	79
Naqd ar-Rijāl	743	80
Muntaha'l Maqāl fī 'Aḥwāl ar-Rijāl	744	80
Bahjat al-Asrār wa Ma'din al-Anwār	745-47	81
Mukhtaṣar Bahjat al-Anwār	748	83
Ikhtiyār ar-Rafīq li-Tullāb at-Tarīq	749	84
ad-Durr aṣ-Ṣamīn fī Manāqib aṣh-Shaikh Muḥiyaddin	750	85
Ġibṭat an-Nāzir	751	86
Qalā'id al-Jawāhir	752	87
Lawāqih al-Anwār fī Ṭabaqāt al-Akhyār	753	88
Risālāh fī Manāqib aṣh-Shaikh Muḥammad	754	89
Aṣfal-Mawārid	755	90
Ṭabaqāt al-Mufasssīn	756	91
Ṭabaqāt al-Qurra	757	92
al-Jawāhir al-Muḍīyah fī Ṭabaqāt al-Ḥanafīyah	758-59	94
'Uqūd al-Jumān fī Manāqib Abī Ḥanīfat an-Nu'mān	760	96
Ṭabaqāt as-Sādat al-Ḥanafīyah	761	98
al-Khairāt al-Ḥisān fī Manāqib al-Imām Abi Ḥanīfat an-Nu'mān	762	100
al-Aṣmār al-Janiyah fī Asmā' al-Ḥanafīyah	763	100
Katā'ib al-Mujtahidin	764	101
Tabyīn Kaḍib al-Muftarī	765	103

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

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

Scribe : غبدا لمغني بن عبد المؤمن بن ابراهيم بن علي بن بدرالباني.

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

قد اطلعت علي هذه النسخة فوجدتها من اجل النسخ واصحابها وعليها
حواشي و تقييدات وضبط و تحرير بخط الحافظ ابن السبكي المتوفي سنة
٧٧١ و كثيرا ما ينقل عن الذهبي في المشتهر و عن الرشاطي و عن ابن
فضل الله العمري في مسالك الابصار و عن الحاكم في المستدرك و عن
انساب السمعاني و عن انساب الدمياطي و عليها خط العلامة علي الحلبي
المتوفي سنة ١٠٤٤ صاحب السيرة الحلبية المسماة بانسان العيون في سيرة
الامين المأمون - انتهى و كتبه امين المدني المدرس بالروضة النبوية سنة
١٣٠٨ •

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

No. 703.

fol. 338: lines and size same as above.

The Same.

Vol. II.

The second volume of the preceding work, beginning with
محلم بن جثامه and ending with باب الشين والالف.

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

No. 704.

fol. 239; lines and size same as above.

The Same.

Vol. III.

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

The following note by 'Alī bin Ibrāhīm al-Ḥalabī ash-Shāfi'ī (referred to in No. 702 above) appears at the end:—

مر عليه من اوله الي آخره وكذا الجزء الاول من هذه النسخة و اسأل
الله ان يمن بالوقوف علي الجزء الثاني - الفقير علي الحلبي الشانعي
عفي الله عنه - سنة ١٠١٤ *

No. 705.

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

الرياض النضرة في فضائل العشرة

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

Accounts of the lives and deeds of the ten prominent companions, whose entrance into Paradise was foretold by the Prophet. They are 'Abû Bakr, 'Umar, 'Uṣmân, 'Alī, Ṭalḥah, Zubair, 'Abdarrahmân bin 'Awf, Sa'd bin Abi'l-Waqqâs, 'Ubaidah bin al-Jarrâḥ, and Sa'id bin Zaid.

Author: Muḥibbaddīn Abû'l-'Abbâs Aḥmad bin 'Abdallāh at-Ṭabarī al-Makki, commonly known as Al-Muḥibb at-Ṭabarī معب الدين ابو العباس احمد بن عبد الله الطبري المكي الشهير بالمعجب الطبري. He was one of the teachers of the famous traditionists, Ad-Dimyâtī and Aḍ-Ḍahabī. He was the foremost traditionist of Ḥijâz in his time, and was born at Mecca on the 27th Jumâdâ II, A.H. 615 = A.D. 1218. He compiled several works, mostly based on traditions. He is generally blamed for his somewhat uncritical quotations from weak and un-authentic traditions. For a long time he was the teacher of Al-Malik al-Muzaffar Yûsuf, the second of the Rasûlid rulers of Yaman (A.H. 647-694 = A.D. 1249-1295). Our author died on the 11th Jumâdâ II,

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

Beginning:—

الحمد لله محض من يشاء برحمته النعم *

The contents of the work have been fully described in Berlin, No. 9657. See also Cairo, vol. v, p. 65; Waliaddin, No. 573; Landberg-Brill, No. 232; *Âsafiyah*, p. 1552; Leyden, No. 1748; Brock., vol. i, p. 361; and Hâj. Khal., vol. iii, p. 520.

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

On fol. 206^b, a large lacuna.

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

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

The work has been printed in Egypt.

No. 706.

fol. 13; lines 15; size 6 × 4; 4 × 3.

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

fol. 1^b–6^a.

I.

عوالي مشيخة الجعبري

'AWÂLĪ MASHĪKHAT AL-JA'BARĪ.

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

Beginning:—

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

و مؤلفاتي كلها بشرطها وهذه أسماء شيوخ العوالي سنداً وعلماً
الذين رويت عنهم قراءة عليهم أو سمعنا منهم أو عليهم أو اجازة منهم الخ *

The author, Al-Ja'bari, whose full name is Burhânaddîn Abû'l-Abbâs Ibrâhîm bin 'Umar bin Ibrâhîm bin Khalîl al-Ja'barî ar-Raba'î al-Khalîlî خليل بن عمر بن ابراهيم بن ابراهيم بن خليل بن ربهان الدين ابو العباس ابراهيم بن عمر بن ابراهيم بن خليل الجعبري الربعي الخليلي, was born at Ja'bar in A.H. 640 = A.D. 1242, settled at Hebron (in Palestine), where he spent a saintly life, and died in Ramadân, A.H. 732 = A.D. 1332. For accounts of his life see Ad-Durar al-Kâminah, vol. i, fol. 14^a; Mir'ât al-Janân, fol. 452^a; Tabaqât by Al-Isnawî, fol. 67^b; Tabaqât by Ibn Qâdî Shuhbah, fol. 117^b; Tabaqât by Ibn al-Mulaqqin, fol. 141^b; Tabaqât al-Kubrâ by As-Subkî, vol. vii, fol. 126^a; Tabaqât al-Qurrâ' by Ad-Dahabî, fol. 176^b; Al-Uns al-Jalîl, fol. 259^b; Buġyat al-Wu'ât, fol. 143^b; and Brock., vol. ii, p. 164.

The author tells us, in his short prefatory note, that the number of his Shaikhs or teachers exceeded two hundred; but the present tract deals only with a few of the most eminent of them.

The tract begins with a notice of Shamsaddîn Muḥammad bin 'Umar ad-Dâ'î al-Wâsîfî al-'Abbâsî. The date of his birth is given as A.H. 777 = A.D. 1375; but this is an obvious clerical mistake, for he was born in A.H. 577 = A.D. 1181, and died in A.H. 668 = A.D. 1269. See Tabaqât al-Qurrâ' by Ad-Dahabî, fol. 155^b.

The tract ends with a notice of Jamâladdîn Sulaimân bin al-Ḥasan, known as Ibn Naqîb al-Ḥanafî (d. A.H. 698 = A.D. 1299; see Ḥusn al-Muḥâdarah, fol. 232^a).

Another copy of the work is noticed in Cairo, vol. vii, p. 545.

II.

fol. 7^a-13^b.

الہبات الہنیات فی المصنفات الجعبریات

AL-HIBÂT AL-HANÎYÂT FÎLMU- ŞANNAFÂT AL-JA'BARÎYÂT.

Another tract by the same Al-Ja'barî, containing a list of more than one hundred works, which the author had written on various subjects in prose and verse up to the end of A.H. 725 = A.D. 1325

Beginning:—

قال الشيخ الامام وبعد فبذه أسماء الكتب التي صنفها
علي أنواع العلوم نظماً و نثراً نفع الله تعالى بها و اعظم اجرا الخ *

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

No. 707.

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

طبقات الحفاظ

ṬABAQÂT AL-ḤUFFÂẒ.

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

Author: Shamsaddîn Abû 'Abdallâh Muḥammad bin Aḥmad bin 'Uṣmân bin Qâ'imâz ad-Dahabî بن احمد بن محمد بن احمد بن عثمان بن قايماز الذهبي (d. A.H. 748 = A.D. 1348), for some account of whom see No. 700 above.

Vol. I.

Beginning:—

ان الحمد لله سبحانه وتعالى و تقدست اسماءه وصفاته وعز وجل و

هدى الغ *

The present volume ends with the life of Abû 'Îsâ Muḥammad bin 'Îsâ at-Tirmidî (d. A.H. 279 = A.D. 892).

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

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

The present work has been printed in Haidarâbâd, A.H. 1315; and an abridgment, by As-Suyûtî (d. A.H. 911 = A.D. 1505), has been edited and published by F. Wüstenfeld, Göttingen, A.D. 1834.

No. 708.

fol. 198; lines and size same as above.

The Same.

Vol. II.

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

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

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

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

No. 709.

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

المشتبه في اسياء الرجال

AL-MUSHTABIH FÎ ASMÂ' AR-RIJÂL.

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

By the same Aǧ-Dahabî.

Beginning:—

الحمد لله الذي لم يتخذ ولدا ولم يشركه في الملك احد ابدا الخ

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

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

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

Scribe: علي بن محمد بن احمد العلاص.

No. 710.

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

ميزان الاعتدال في نقد الرجال

MÎZÂN AL-I'TIDÂL FÎ NAQD AR-RIJÂL.

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

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

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

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

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

No. 711.

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

The Same.

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

عبد الله بن المبارك اخبرنا ابو المعالي البرقوهي انا زيد بن هبة الله
انا احمد بن قفرجل النح *

The notices extend from *اسماعيل بن عيسى البغدادي* to *الحسين بن علي*.

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

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

بلغت المقابلة والعرض باصل المصنف والسماع عليه *

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

No. 712.

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

اسماء رجال المشكوة

ASMĀ' RIJĀL AL-MISHKĀT.

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

Author: Muḥammad bin 'Abdallāh al-Khaṭīb at-Tabrizī محمد بن عبد الله الخطيب التبريزي, who flourished in the first half of the 8th century of the Hijrah. See Lib. Cat., vol. v, part ii, No. 349.

Beginning:—

اللهم بك نستعين و عليك نتوكل سبحانه اللهم نحمدك علي نعمك
بجميع محامدك الخ *

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

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

For other copies see Berlin, No. 9928; Āṣafiyaḥ, p. 772; and Râmpûr, p. 134. See also Hāj. Khal., vol. v, p. 567; and Brock., vol. ii, p. 195.

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

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

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

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

No. 713.

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

The Same.

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

Scribe: محمد افضل.

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

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

الحمد لله الذي لم يزل عالما قديرا اما بعد فان التصانيف في اصطلاح اهل الحديث قد كثرت وبسطت واختصرت فسألني بعض الاخوان ان يخص له المهم من ذلك فاجبته الي سؤاله رجاء الاندراج في تلك المسالك الخ •

2. المعجزة الزينية في السلالة الزينية A short tract by the celebrated Jalâladdîn as-Suyûtî (d. A.H. 911 = A.D. 1505), proving that the descendants of Zainab, the daughter of 'Ali, the fourth Caliph, have equal claims with the descendants of Hasan and Hussain, the grandsons of the Prophet, to be called *Sharîf*.

Beginning:—

الحمد لله رب العالمين و هو حسبي وكفي وسلام علي عباده الذين اصطفى علي بن ابي طالب رضي الله عنه رزق من الاولاد الذكور احد وعشرين و من الاناث ثمانى عشرة على خلاف في ذلك الخ •

For other copies of this second tract see Berlin, No. 9401; Paris, No. 4261; Goth., No. 91; Cairo, vol. vii, p. 245. See also Hâj. Khal., vol. iv, p. 184, and Brock., vol. ii, p. 150.

Written in ordinary Naskh.

No. 714.

fol. 14; lines 17; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4$.

التبيين لاسماء المدلسين

AT-TABYÎN LIASMÂ' AL-MUDALLISÎN.

A work containing biographical notices of those traditionists who, with intent to deceive, have related traditions which they pretended to have received from well-known and reliable *Shaiḥs*, but have omitted to mention the names of the inferior *Shaiḥs*, from whom they actually received those traditions.

Author: Burhânaddin Abû'l-Wafâ Ibrâhîm bin Muḥammad bin Khalîl al-Ḥalabî ash-Shâfi'î خليل بن محمد بن خلیل ابو الوفا ابراهيم بن محمد بن خليل. He is also called سبط ابن المعجمي, i.e., the grandson of Ibn al-'Ajamî, because his mother belonged to the Al-'Ajamî family of Ḥalab. His forefathers were natives of Tripoli in Syria; but he was born at his mother's home, Ḥalab, in A.H. 753 = A.D. 1352. His father having died in his infancy, his mother took much pains for his education, and travelled with him to Damascus, where he learnt the Qurân by heart. Thence they returned to Ḥalab, where our author continued his education in the *Maktab* attached to the orphanage, founded by Naṣîraddin at-Tawâshî. After completing here his early education, he made a prolonged tour for the sake of acquiring learning, and visited several towns of Syria, Egypt, and Tunis, where he attended the lectures of numerous eminent scholars. Our author gained a profound knowledge of Hadîṣ, in which subject he produced several valuable works, some of which, according to his biographers, were lost during the horrible invasion of Tamerlane. He died at Ḥalab on the 26th Shawwâl, A.H. 841 = A.D. 1438. See Mu'jam of Ibn Fahd, fol. 7^b; and Al-Qabas al-Hâwî, vol. i, fol. 19^b.

Beginning:—

الحمد لله رب العالمين و العاقبة للمتقين ... اما بعد فهذا تعليق في
اسماء المدلسين كنت قد جمعته قديما في سنة اثنتين و سبعين و سبعمائة

Title	Cat.No.	Page
Ṭabaqât ash-Shâfi'iyat al Kubrâ	766-72	105
Ṭabaqât al-Fuqaha' ash-Shâfi'iyah	773	108
al-'Iqd al-Mudâhhab fi Ṭabaqat Hamalat al-Mağhab	774	109
Ṭabaqât ash-Shâfi'iyah	775/1	111
Kitâb ad-Dail wa Takmilatu Ṭabaqât ash-Shâfi'iyah	775/II-77	112
Ṭabaqât al-Hanâbilah	778	113
Ṭabaqât al-Hanâbilah	779-84	115
as-Suḥub al-Wâbilah 'alâ Dara'ih al-Hanâbilah	785	117
'Uyûn al Anbâ' fi Ṭabaqât al-Aṭibbâ	786	119
Nuzhat al-Alibbâ' fi Ṭabaqât al-Udabâ'	787	120
Bugyat al-Wu'ât fi Ṭabaqât al-Lugawiyyin wan-Nuḥât	788	121
Ṭabaqât ash-Shu'arâ'	789	122
Kitâb al-Ağânî	790	123
Yatimat ad-Dahr	791	124
Dumyat al-Qaṣr wa 'Uṣrat ahl al-'Aṣr	792	124
Raiḥânat al-Alibbâ' wa Zahrat al-Hayât ad-Dunyâ	793-94	125
Sulâfat al-'Aṣr fi Maḥâsin A'yân al-'Aṣr	795	127
Nasamat as-Saḥar fi man Taṣhayya' wa Sha'ar	796-97	128
Ṭarîf al-Majd wa Taliduh	798/1	140
Baitu Qasid aş-Şidq	798/II	141
Mukhtaṣar Târikh Bagdâd	799	142
Târikh Dimashq	800-1	144
Qalâ'id al-'Iqyân fi Maḥâsin al-A'yân	802	148
Raf' al-Iṣr 'an Quḍât Miṣr	803	149
Bugyat al-'Ulamâ' wa'r-Ruwât	804	151
Tuḥfat az-Zaman fi Târikh Sâdat al-Yaman	805	152
al-'Iqd al-Manzûm fi Dikr Afâḍil ar-Rûm	806	154
al-Maṣhra' ar-Rawî fi Manâqib Banî 'Alawî	807-9	155
Subḥat al-Marjân fi Âṣûr Hindustân	810-11	157
Marâṣid al-Ittilâ' 'alâ Asmâ' al-Amkinah wa'l-Biqâ'	812-13	159
Âṣâr al-Bilâd wa Akhbâr al-'Ibâd	814	161
'Ajâ'ib al-Makhlûqât wa Garâ'ib al-Mawjûdat	815	162
Kharîdat al-'Ajâ'ib wa Farîdat al-Garâ'ib	816-18	163
Nuzhat al Anâm fi Maḥâsin ash-Shâm	819	166

في تعليق لي علي سير ابي الفتح اليعمرى ثم في تعليق لي علي صحيح البخاري ثم اني نقلتهم الي هذا المؤلف المفرد الخ •

The notices are arranged in alphabetical order, beginning with

ابراهيم بن محمد بن ابي يحيى الاسلمي

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

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

No. 715.

fol. 35; lines 10; size $6\frac{1}{2} \times 4\frac{1}{2}$; $3\frac{1}{2} \times 2\frac{1}{2}$.

تذكرة الطالب

TADKIRAT AT-TÂLIB.

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

Beginning:—

الحمد لله المتوحد بكبريائه المتفضل بآلانه ... و بعد فهذا كتاب مختصر في من هو مخضرم اوقيل انه مخضرم الخ •

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

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

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

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

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

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

Scribe: أحمد بن محمد صبغة الله.

Some additional notices of *Mukḥadramīn*, mostly extracted from the *Taqrīb at-Tahdīb* of Ibn Ḥajar al-'Asqalānī (No. 701 above), are written in the margins of several folios, apparently in the same hand as the text.

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

No. 716.

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

الاغتباط بمن رمي بالاختلاف

AL-IGTIBÂṬ BIMAN RUMIYA BI'L- IKHTILÂṬ.

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

Beginning:—

الحمد لله رب العالمين و العاقبة للمتقين ... اما بعد فهذا كتاب جمعته

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

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

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

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

No. 717.

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

الا صابة في تمييز الصحابة

AL-IṢĀBAH FĪ TAMYĪZ
AṢ-ṢAḤĀBAH.

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

Author: *Shihābaddīn Aḥmad bin 'Alī bin Muḥammad*, called *Ibn Ḥajar al-'Asqalānī* *شهاب الدين احمد بن علي بن محمد الشهير بابن حجر العسقلاني* (d. A.H. 852 = A.D. 1449). See Lib. Cat., vol. v, part i, No. 159.

Vol. I.

Beginning:—

الحمد لله الذي احصي كل شيء عددا النح •

The work has been described in Berlin, No. 9948. For other copies see *Nūr 'Uṣmānīyah*, Nos. 660–670; *Ḥamīdīyah*, No. 206; *Ayā Ṣūfīyah*, Nos. 2955–2959; *Kōpr.*, No. 245; *Waliaddin*, No. 479.

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

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

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

No. 718.

foll. 128; lines and size same as above.

The Same.

Vol. II.

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

No. 719.

fol. 245; lines and size same as above.

The Same.

Vol. III.

The third volume of the same work, beginning with باب العين and breaking off abruptly with the account of قبصة بن وقاص الاسلمي.

Foll. 8, 10 and 196 are seriously damaged.

No. 720.

fol. 224; lines and size same as above.

The Same.

Vol. IV.

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

No. 721.

fol. 201; lines and size same as above.

The Same.

Vol. V.

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

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

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

No. 722.

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

The Same.

Vol. I.

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

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

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

No. 723.

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

The Same.

Vol. IV.

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

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

و هو آخر ما وجدته بخط شيخ الاسلام حافظ العصر ابي الفضل ابن حجر العسقلاني امير المومنين في الحديث مصنف الكتاب تغمده الله بالرحمة و الرضوان و اسكنه فسيح الجنان و قد بقي عليه المبهمات و نقص منها كثيرا لكنني لم اظفر به الي الآن و عسي ان ظفر به ان شاء الله تعالى و قد نمقت الكتاب جميعه في مدة يسيرة جدامن خط مؤلفه •

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

No. 724.

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

تبصير المنتبه بتحرير المشتبه

TABŞÎR AL-MUNTABIH BITAHRÎR AL-MUSHTABIH.

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

By the same Ibn Hajar al-'Asqalani.

Several folios are wanting at the beginning. The MS. opens with the account of *بانت بنت ابي العاص زوج عبد الوهاب الثقفي*.

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

فرغ منه ملخصه و مهذب الفقير احمد بن علي بن محمد بن محمد العسقلاني الشهير بابن حجر في مدة آخرها سبع عشر جمادي الاولى سنة ست عشرة و ثمان مائة •

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

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

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

No. 725.

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

The Same.

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

Beginning :—

الحمد لله جامع الناس ليوم لا ريب فيه النح *

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

No. 726.

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

المرحمة الغيثية بالترجمة الليثية

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

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

By the same Ibn Ḥajar al-'Asqalânî.

Beginning :—

الحمد لله الذي فضل بعض خلقه على بعض درجات
 اما بعد فان جماعة من الاخوان التمسوا افراد مختصر من اخبار فقيه الديار
 المصرية ابي العارث الليث بن سعد و شيئاً من عوالي حديثه تذكرة لعده
 و تبصرة لمن يخفى عليه حال من قبله النح *

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

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

A copy of the work is noticed in Berlin, No. 10121. See also Brock., vol. ii, p. 70; and Hâj. Khal., vol. v, p. 491.

Written in Naskh, with occasional rubrics.

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

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

بلغ مقابلته عند ضريح الامام الليث

No. 727.

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

المعجم

AL-MU'JAM.

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

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

ists and obtained their *Sanad*, which he subsequently arranged in book-form. The number of his teachers or *Shaikhs*, whose biographies are contained in the present work, surpassed eleven hundred. Besides the present work, our author compiled a supplement to the historical work by Taqîaddîn Muḥammad bin Aḥmad al-Fâsî (*d.* A.H. 832 = A.D. 1429), entitled *العقد الثمين في تاريخ البلد الامين*. He died on Friday, the 7th Ramaḍân, A.H. 885 = A.D. 1480. For his life see *Al-Qabas al-Hâwî*, vol. ii, fol. 9^b.

Some folios are wanting at the beginning. The present copy opens abruptly with the words: *واخذ عن خاله* و تفقه بالبدر محمود العجلوني و اخذ عن خاله الشمس العربي ابراهيم بن يونس بن حسين بن علي. It ends with the life of *بن محمد بن زكريا الزبيري*.

The work was completed at Mecca, in A.H. 861 = A.D. 1457; and the present copy was transcribed by the author's son, 'Abdal'azîz bin 'Umar bin Muḥammad bin Muḥammad bin Fahd al-Makkî (*d.* A.H. 921 = A.D. 1515), in A.H. 906 = A.D. 1500, as stated in the following lines at the end:—

وقد انتهى الغرض مما اردت جمعه من مشايخي الذين سمعت منهم
واجازو لي الرواية عنهم و كان الفراغ من تسويد ذلك في اخر يوم
الخميس حادي عشر شوال سنة احدى و ستين و ثمان مائة بمفرلنا بمكة
المشرفة تجاه الكعبة المعظمة و كان الفراغ من هذه النسخة المباركة
في يوم الخميس تاسع عشري ربيع الثاني سنة ست و تسعمائة بمفرلنا
بمكة المشرفة و كتبه ابن مؤلفه الفقير الى لطف الله و عونہ ابو الخير و
ابو فارس محمد المدعو عبدالعزيز بن محمد المدعو عمر بن محمد بن
محمد بن ابي الخير محمد بن فهد الهاشمي العلوي المكي الشافعي *

For another copy of the work see Berlin, No. 10131. See also Brock., vol. ii, p. 175.

Foll. 306^a–309^b contain a list of the *Sanad*, which were granted to our author by his *Shaikhs*.

Written in fair Naskh, with numerous lacunae throughout. The headings are in red.

In a note in the margin of fol. 305^b, Muḥammad bin 'Abdallâh bin Humaid al-Ḥanbalî (*d.* A.H. 1295 = A.D. 1878) tells us that, in A.H. 1285 = A.D. 1868, he extracted considerable material from this book for his work, entitled *السحب الوابلة علي ضرائح الحنابلة* (No. 785 below).

No. 728.

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

اللاحقات

AL-ILĤÂQÂT.

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

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

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

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

فرغ نقلا و ترتيبا لغالب هذه اللاحقات العبد الفقير الى رحمة الله
الغني احمد بن بن عبد الله الاثري بمكة المشرفة بصفح ابي قبيس
في ربيع الاول سنة ٨٩٩ احسن الله ختامها *

Written in bad Naskh.

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

No. 729.

foll. 45; lines 17; size 7×5 ; 5×4 .

[اسماء الرجال]

[ASMÂ' AR-RIJÂL.]

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

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

VOLUME XII
(ARABIC MSS.)

BIOGRAPHY

Prepared by
MAULAVI MUINUDDIN NADWI

PRINTED FOR THE GOVERNMENT OF BIHAR AND ORISSA
BY THE BAPTIST MISSION PRESS, CALCUTTA
AND
PUBLISHED BY THE SUPERINTENDENT, GOVERNMENT PRINTING,
BIHAR AND ORISSA, PATNA
1927

1. Radiaddīn Ibrāhīm bin Muḥammad at-Ṭabarī (*d.* A.H. 722 = A.D. 1322. See *Ad-Durar al-Kāminah*, vol. i, fol. 15^b).
2. Ṣalāḥaddīn Muḥammad bin Abi 'Umar al-Maqdisī (*d.* A.H. 780 = A.D. 1378. See *Ad-Durar al-Kāminah*, vol. ii, fol. 98^b).
3. 'Ā'ishah bint Muḥammad bin 'Abd al-ḥādī (*d.* A.H. 816 = A.D. 1413. See *Al-Mu'jam*, by Ibn Faḥd, fol. 97^a).
4. Ruqaiyah bint Yaḥyā bin 'Abdassalām (*d.* A.H. 815 = A.D. 1412. See *Al-Mu'jam*, by Ibn Faḥd, fol. 85^a).
5. Abū't-Ṭāhir Muḥammad bin Muḥammad, called Ibn al-Kuwaik (*d.* A.H. 821 = A.D. 1418. See *Al-Qabas al-Ḥawī*, vol. ii, fol. 104^b).
6. Al-Jamāl 'Abdallāh bin 'Alī al-Qalānisi (*d.* A.H. 817 = A.D. 1414. See *As-Suḥub al-Wābilah*, fol. 80^a).
7. 'Abdarrahmān bin Muḥammad bin Ṭulūbgā bin 'Abdallāh as-Saifi (*d.* A.H. 825 = A.D. 1422. See *Al-Mu'jam*, by Ibn Faḥd, fol. 111^b).
8. Muḥammad bin Abī Bakr, called Ibn Jamā'ah (*d.* A.H. 819 = A.D. 1416. See *Al-Qabas al-Ḥawī*, vol. ii, fol. 49^b).
9. Abū Bakr bin al-Ḥusain al-Marāgī (*d.* A.H. 816 = A.D. 1413. See *Al-Mu'jam*, by Ibn Faḥd, fol. 61^a).

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

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

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

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

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

No. 730.

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

اسماء الرجال

ASMÂ' AR-RIJÂL.

A work containing biographical notices of those traditionists whose names occur in the same author's work, entitled *جامع الصحاح*, also known as *مجمع بكار الأنوار في غرائب التنزيل و لطائف الأخبار*, a well-known dictionary of the rare words used in the Qurân and traditions.

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

هذه النسخة في اسماء رجال كتاب جامع الصحاح و اظن مؤلفها الشيخ محمد [بن] طاهر القنني مؤلف كتاب جامع البكار *

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

و قد ذكرنا ذلك في خاتمة مجمع البكار

Besides this, in the preface, he praises his teacher, *Shaiḫ* 'Alī bin Ḥusāmaddin al-Muttaqī (*d. A.H. 975=A.D. 1567*); and we know from the *Akḥbār al-Akhyār* (p. 322) that no work of Al-Fattāni is without a eulogy of this teacher. For the life of Al-Fattāni see *Lib. Cat.* vol. v, part ii, No. 315.

Beginning:—

نحمدك اللهم ان رفعت اعلام هذا الدين الحنيفي علي كواهل
أئمة السنة الغراء الخ *

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

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

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

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

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

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

The title-page contains a short biography of the author, extracted from the Akhbâr al-Akhyâr.

No. 731.

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

المغني في أسماء الرجال

AL-MUGNÎ FÎ ASMÂ' AR-RIJÂL.

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

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

Beginning:—

الحمد لله الذي فضل بنبي آدم بتعليم الاسماء النح

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

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

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

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

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

No. 732.

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

الإكمال في أسماء الرجال

AL IKMÂL FÎ ÂSMA' AR-RIJAL.

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

Author: 'Abdalḥaqq bin Saifaddin ad-Dihlawî سيف بن سيف الدين الدهلوي (d. A.H. 1052 = A.D. 1642). For his life see *Lib. Cat.*, vol. vi, No. 490.

Beginning:—

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

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

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

on fol. 30^b with *ابر اللحم* and ends on fol. 220^a with *يسيرة*. It is followed by a supplement, designated *تذييل في اصحاب الكتب*, containing notices of some eminent scholars, beginning with *امام مالك بن ابو جعفر احمد بن محمد بن سلامة الطحاوي* and ending with *انس*.

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

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

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

Scribe: *أغا محمد هادي بن آغا كلب علي*.

No. 733.

fol. 28; lines 21; size 9 × 6; 6 × 4.

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

fol. 1^b—15^b.

I.

[رسالة في رجال الصحيحين]

[RISĀLAH FĪ RIJĀL AṢ-ṢAḤĪḤAIN.]

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

Beginning:—

الحمد لله رب العالمين و العاقبة للمتقين باب اسماء الصحابة

الذين اخرج عنهم في الصحيحين النخ *

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

• وقع الاتمام في أوائل جمادى الاول سنة ١٠٤٨ •

Written in fair Naskh, with occasional rubrics.

fol. 16^a—28^b.

II.

طبقات الرواة وصناديق الحكاة

ṬABAQĀT AR-RUWĀT WA
ṢANĀDĪQ AL-HUKĀT.

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

Author: Muṣṭafā bin Ḥamzah bin Ibrāhīm بن حمزة بن مصطفى
ابراهيم.

Beginning:—

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

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

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

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

هذه منقولة من كتاب التلقيح للشيخ الامام العالم العلامة جمال الدين
ابي الفرج عبدالرحمن بن علي بن محمد بن الجوزي *

Both the above tracts are written in the same hand.

No. 734.

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

منتخب الاسانيد

MUNTAKHAB AL-ASÂNĪD.

In this work the author, 'Īsā al-Ja'fari, gives a list of the numerous books which his Shaikh, Shamsaddin Abū 'Abdallāh Muḥammad bin 'Alā'addin al-Bābili al-Qāhirī ash-Shāfi'ī (d. A.H. 1077 = A.D. 1666; see *Khulāṣat al-Aṣṣar*, vol. iv, p. 39), read under his various teachers, together with their *Isnād* and occasional references to their lives.

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

Beginning:—

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

The author, whose full name is Abû Maktûm 'Îsâ bin Muḥammad bin Muḥammad bin Aḥmad bin 'Āmir al-Maġribî al-Ja'farî *ابو مكتوم عيسى بن محمد بن محمد بن احمد بن عامر المغربي الجعفري*, was born at Zāwāwah (in Morocco). He travelled to Algeria, where he studied under Abû ṣ-Ṣalāḥ 'Alî bin 'Abdalwāḥid al-Anṣārî (d. A.H. 1057 = A.D. 1647); and having married his daughter, he remained with him more than ten years. On the death of his wife and father-in-law, he left Algeria for Tunis, where he read under several distinguished scholars. In A.H. 1062 = A.D. 1652, he made a pilgrimage to Mecca, where he stayed in the Dâ'ûdiyāh monastery until the end of A.H. 1063 = A.D. 1653. Afterwards, he made a journey to Egypt, where he attended the lectures of Aḥmad al-Kḥafājî (d. A.H. 1069 = A.D. 1659), Muḥammad aṣh-Shawbarî (d. A.H. 1069 = A.D. 1659), Aṣh-Shabramallisî (d. A.H. 1087 = A.D. 1676) and others. He then revisited Mecca, where he settled permanently, and served as a teacher in the Madrasah attached to the *Masjid al-Harâm*. Besides the present work, he wrote *مقالات الاسانيد*, a treatise containing biographical notices of his Mālikî *Shaikhs*. He died at Mecca in A.H. 1080 = A.D. 1669. See *Kḥulāṣat al-Aṣṣar*, vol. iii, p. 240.

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

Written in fair Naskḥ.

Not dated. Probably, 18th century.

No. 735.

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

الفوائد الدراري

AL-FAWÂ'ID AD-DARÂRÎ.

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

Author: Isma'îl bin Muḥammad bin 'Abd alhâdî bin 'Abdalḡani al-Jarrâhî aṣḥ-Shâfi'î al-'Ijlawnî بن محمد بن عبد الهادي بن عبد الغني الجراحي الشافعي العجلوني. He was born at 'Ijlawn, a village in Syria, A.H. 1087=A.D. 1676. In A.H. 1100=A.D. 1688, he made a journey to Damascus, where he studied under several scholars, such as Shaikh 'Abdalḡani an-Nâbulusî (d. A.H. 1143=A.D. 1731), Abû'l-Mawâhib al-Ḥanbalî (d. A.H. 1126=A.D. 1714), Aḥmad al-Ġazzî (d. A.H. 1143=A.D. 1731), 'Abdallâh al-'Ijlawnî (d. A.H. 1112=A.D. 1700), Yûnus al-Miṣrî (d. A.H. 1120=A.D. 1708) and 'Abdarrahîm al-Kâbulî (d. A.H. 1135=A.D. 1722). He soon acquired a considerable knowledge of various branches of Muhammadan literature, especially of Ḥadîṣ, on which subject he compiled several useful works. For a long time he served as a professor in the Madrasah attached to the Umawî Mosque at Damascus, and died in the month of Muḥarram, A.H. 1162=A.D. 1748. See Silk ad-Durar, vol. i, pp. 259-272; and Tâj at-Tabaqât, vol. xii, part ii, fol. 373^b.

Beginning:—

الحمد لله العالم بجميع الاشياء جملة و تفصيلا الخ *

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

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

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

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

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

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

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

بلغ مقابلة و قراءة علي مؤلفه حفظه الله تعالي اولا و ثانيا و ثالثا *

No. 736.

fol. 10; lines 13-15; size 9×5; 6×4.

المنظومه في اسماء اهل بدر

AL-MANZŪMĀH FĪ ASMĀ'
AHLI BADR.

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

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

فتح القريب شرح انموذج اللبيب; انموذج اللبيب في خصائص العبيب;
القول المرغوب; النسمات السحرية في مدح خير البرية; شرح رسالة قاسم بن قطلوبغا;
بلغة المحتاج في مناسك الحاج; القول الموجز في حل الملغز; فتح المنان; العقد المنظم;
اضاءة الدراري في شرح; الفوائد السنية في الفوائد النحوية; مطلع النيرين
اضاءة البخاري (left incomplete).

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

Beginning:—

يقول احمد ابو العباس من بالمنيني شاع بين الناس

The tract concludes thus:—

والحمد لله علي التوفيق لجمع هذه علي التحقيق

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

No. 737.

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

حباب الاحباب

ḤIBÂB AL-AḤBÂB.

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

Author: Muḥammad Abû Bakr bin 'Abdarrahmân ابو بكر محمد. The exact years in which our author flourished cannot be traced.

Beginning:—

الحمد لله الذي شرف الانسان و خصهم ببدايع الايدي و روائع الحسن النعم •

Written in ordinary Naskh. Not dated; 19th century.

SHÎ'AH TRADITIONISTS.

No. 738.

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

كتاب الرجال

KITÂB AR-RIJÂL.

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

Author: Abû'l-'Abbâs Aḥmad bin 'Ali bin Aḥmad bin al-'Abbâs-an-Najâshî ابو العباس احمد بن علي بن احمد بن العباس النجاشي, the

Catalogue

Arabic and Persian

CALCUTTA :

BAPTIST MISSION PRESS.

great Shī'ah traditionist, who was born in A.H. 372=A.D. 983, and died at Maṭrābād in A.H. 450=A.D. 1058. See *Khulāṣat al-Aqwāl*, fol. 13^b; *Naqd ar-Rijāl*, fol. 19^a; *Manhaj al-Maqāl*, fol. 25^a; *Mun-taha'l-Maqāl*, fol. 25^b; *Naḍd al-Idāh*, p. 32.

The editor's preface begins:—

الحمد لله على ما وهب انا العبد ابن ابي المباني محمد
تقي الخادم الانصاري مع تضييع متاعي و انخفاص شراعي و قصر باعي
تغوصت في لجة بحر النياشي مارأيت لتحصيل المرام احسن من النجاشي
فرتبته على ترتيب حروف الهجاء ليسرع في حصوله الخ *

The work begins:—

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

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

The work is arranged alphabetically, except that the names of a few companions of the Prophet and of 'Alī have been placed first. The alphabetical series of proper names begins on fol. 5^a with آدم بن and ends on fol. 207^a with يسين الضريب; and it is followed by *Kunyah* beginning with ابو ايوب الانباري and ending with ابو يعين المكفوف.

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

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

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

Scribe: فضل علي الرضوي.

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

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

No. 739.

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

خلاصة الاقوال في معرفة الرجال

KHULÂṢAT AL-AQWÂL FÎ MA'RIFAT
AR-RIJÂL.

A short biographical dictionary of the Shî'ah traditionists.

Author: Jamâladdin Ḥasan bin Yûsuf bin 'Alî bin al-Mutahhar al-Hillî جمال الدين حسن بن يوسف بن علي بن المطهر الحلي.

The author, Al-Hillî, a great Shî'ah jurist, was born on the 19th Ramaḍân, A.H. 648=A.D. 1250. In the present work, on foll. 15^a-16^a, he gives us a short autobiography, accompanied by a list of the works, about sixty in number, which he had compiled prior to the composition of the present work. According to the Majâlis al-Mû'minin, p. 276, he ably and successfully represented the Shî'ah sect in a religious debate which took place before Sultân Muḥammad Khudâ Bandah Ūljâ'itû, the King of Persia (A.H. 693-706=A.D. 1294-1307); who, as a result of his arguments, proclaimed himself a Shî'ah. Our author died on the 21st Muḥarram, A.H. 726=A.D. 1325. See Muntaha'l-Maḡâl, fol. 73^b; Naqd ar-Rijâl, fol. 61^a; Manhaj al-Maḡâl, fol. 92^a; Ḥabib as-Siyar, vol. iii, p. 112; and Majâlis al-Mû'minin, p. 276.

Beginning:—

الحمد لله مرشد عباده الى سبيل السداد وهاديهم الى طريق النفع

في المعاش والمعاد النخ *

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

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

For other copies of the work see Berlin, No. 9926; Bûhâr, No. 277; and Paris, No. 1108. See also *Kashf al-Huṣn*, fol. 56^a; and Brock., vol. ii, p. 164.

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

كتب اكثر حواشيه على طريق الاستعجال آل عبد المذنب الراجي الى
رحمة ربه الغني ابو الحسن محمد بن المستغني عفي عنهما في بلدة
لاهور من نسخة الفاضل التقي النقي حاجي نصر سلمه الله في ٢ ربيع
الاول سنة ١٠٢٣ *

Scribe: محمد امين المستغني.

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

Slightly worm-eaten.

No. 740.

fol. 174; lines 19; size $8\frac{1}{3} \times 5$; 6×4 .

The Same.

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

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

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

Scribe: جلال الدين محمد.

No. 741.

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

تلخيص الاقوال في تحقيق الرجال

TALKHÎṢ AL-AQWÂL FÎ TAḤQÎQ AR-RIJÂL.

A biographical dictionary of eminent Shî'ah traditionists.

Author: Mirzâ Muḥammad bin 'Alî bin Ibrâhîm al-Astrâbâdî
ميرزا محمد بن علي بن ابراهيم الاسترآبادي. He died at Mecca in A.H.

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

Beginning:—

الحمد لله على عبادة الدين اصطفي اما بعد فهذا كتاب تلخيص
الاقوال في تحقيق احوال الرجال قد اثبت فيه الاسماء على ترتيب الحروف
المعجم مراعيًا للاول ثم الثاني وهكذا الخ *

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

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

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

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

No. 742.

fol. 392; lines 25; size $11\frac{1}{2} \times 7$; 8×4 .

منه المقال في تحقيق احوال الرجال

MANHAJ AL-MAQÂL FÎ TAḤQÎQ AḤWÂL AR-RIJÂL.

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

Beginning:—

الحمد لله المتعالي في عزجلاله عن الاشياء و النظائر الخ *

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

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

Scribe: اسمعيل بن سالم النجفي.

No. 743.

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

نقد الرجال

NAQD AR-RIJÂL.

A biographical dictionary of the Shî'ah traditionists.

Author: Muṣṭafâ bin al-Ḥusain at-Tafrishî al-Ḥusainî مصطفی بن الحسين التفریسی الحسيني.

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

Beginning:—

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

Full particulars of the work are given in Br. Mus. Suppl., No. 636. See also Kashf al-Ḥujub, fol. 154^a; and Brock., vcl. ii, p. 411.

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

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

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

No. 744.

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

منتهى المقال في احوال الرجال

MUNTAHA'L-MAQÂL FÎ 'AḤWÂL
AR-RIJÂL.

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

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

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

Beginning:—

نحمدك اللهم يا من رفع منازل الرواة الخ

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

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

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

Scribe: خير النساء بنت مرحوم حاجي الحرمين علي نقي.

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

SAINTS AND ŞÛFÎS.

No. 745.

fol. 198; lines 17; size 7 × 5; 6 × 4.

بصحة الاسرار ومعادن الانوار

BAHJAT AL-ASRÂR WA MA'DIN AL-ANWÂR.

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

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

Beginning:—

استفتح باب العون بايدي محامد الله عز وجل الخ *

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

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

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

Scribe: عبد الرحمن بن محمد بن عبد الرحمن بن الغليلي.

No. 746.

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

The Same.

Another copy of the same work, beginning as above.

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

No. 747.

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

The Same.

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

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

Foll. 1-157 are slightly water-stained.

No. 748.

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

مختصر بهجة الانوار

MUKHTAṢAR BAHJAT AL-ANWÂR.

An abridgment of the preceding work, designated at the beginning كتاب المنتخب من بهجة الاسرار في مناقب غوث الصمداني.

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

Beginning:—

الحمد لله نعمدة و نستعينه و نعوذ بالله من شؤر انفسنا..... اما بعد
فهذه جمل من مناقب الشيخ العارف العالم العامل الرباني عبد القادر
الكيلاني..... اختصرت بها من كتاب الشيخ الفقيه الامام العالم المقري
نور الدين ابي الحسن علي بن يوسف بن جرير بن معضاد بن فضل
الشافعي اللخمي عرف بالشطرنو في الذي سماه بهجة الاسرار و معدن
الانوار الخ •

The work ends with the following verses:—

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

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

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

Scribe: جلال الدين بن مولانا علي.

No. 749.

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

اختيار الرفيق لطلاب الطريق

IKHTIYÂR AR-RAFÎQ LI-ṬULLÂB
AT-ṬARÎQ.

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

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

Beginning:—

* الحمد لله الذي ابدى انوار معرفته لقلوب العارفين الخ

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

The notices begin with يوسف بن الحسن and end with ابراهيم بن ادهم الرازي.

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

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

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

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

Scribe: محمد بن عبد اللطيف الجوينى الازهرى.

No. 750.

fol. 10; lines 31; size 11×8; 8×5.

الدر الثمين في مناقب الشيخ محيي الدين

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

A life of the popular saint, Shaikh Muḥiyaddin Ibn al-ʿArabi (d. A.H. 638=A.D. 1240).

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

الدر الثمين في محاسن الشيخ محيي الدين رضي الله عنه تاليف
الشيخ الكامل ابو الحسن علي بن ابراهيم بن عبد الله بن ابراهيم بن
يوسف القاري البغدادي نور الله و والى من الرحمة فتوحه *

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

و بعد فهذه رسالة سميتها الدر الثمين في مناقب الشيخ محيي الدين
وارسلتها الى الصنو العزيز والبحرز الحريز الشيخ بهاء الحق والدين احمد
ابن الرداد الصوفي اليميني لا زالت آيات فضله مستورة *

Beginning:—

الحمد لله العلي العليم القدير الحكيم الخبير المنزه عن الشبيه
و النظر الخ *

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

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

Not dated. Probably, 18th century.