SUPPLEMENT TO THE
CATALOGUE
OF THE
ARABIC MANUSCRIPTS
PRESERVED IN THE
MUSEUM OF THE BATAVIA SOCIETY
OF ARTS AND SCIENCES

BY

Dr. Ph. S. VAN RONKEL
LIBRARIAN AND KEPPER OF THE ISLAMIC MANUSCRIPTS

CATANIA
ALBFERIDA & C0

THE HAGUE
M. REMOZOFF
1911
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BATAVIA
ALBRECHT & Co.

1913

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M. NIJHOFF.
Preface.

Forty years have elapsed since the completion of the Catalogue of the Arabic Manuscripts preserved in the Museum of the Batavia Society of Arts and Sciences, 1) and during that period the increase in the number of these manuscripts has been comparatively great, mainly through the acquisition of some more or less important collections from Acheh.

Although these collections do not contain many works of prominent significance, yet their composition throws a remarkable light upon the religious attitude of the Achehnese people, whose uncompromising spiritual leaders, even though they were persistently driven from shelter to shelter, did not relax in their study and annotation of the sacred texts, until death in their jiḥād, or captivity brought their unquenchable ardour to a pitiful termination.

To give some idea of the character of such an Acheh collection, as a speaking exponent of the religious mind and feelings of the irreconcilable party among the Achehnese, I cannot do better than give a translation of Prof. C. Smouck Hurgronje's conspectus of a similar collection of manuscripts, which fell into the hands of the Dutch troops in 1901. 2)

"It was to be expected that the collection in its entirety would provide a graphic representation of the literature in circulation among the u'lāma in Acheh some years ago. Many elementary manuals, it is true, are wanting, nor are all the standard works

1) Catalogus codicum Arabicorum in bibliotheca Societatis artium et scientiarum quae Bataviae floreat asservatorum, inchoatum a R. Frederich, abdoviti indiciariusque instructum L. W. C. van den Berg, Bataviae et Haga Comitis. MDCCCLXXXIII.

2) Notulen van de Algemeene en Directievergaderingen van het Bataviaasch Genootschap van Kunsten en Wetenschappen, 1901, Appendix VII.
on dogmatics and law that are in use in Aceh to be found in this collection, yet there is matter enough to show that all the literature one expects to meet with in a Muhammadan country, following the Shafi'ite rite is known there, while the autographic annotations of the possessors clearly indicate that the books have been studied with zeal.

This fact fully refutes the assertion of so-called experts that in the period just before our settlement in Aceh the study of Muhammadan religious lore had nearly become extinct. Though there was at Kota Raja (the capital) a native chief with the traditional title of kali (judge), who could neither read nor write, yet many ulama did study not only Shafi'ite law, but also the orthodox text-books on dogmatics, and the works of famous mystics. Some of them, it must be owned, confined themselves to the perusal of Malay translations, but the majority first studied the instrumental disciplines, namely Arabic grammar, logic, rhetoric, etc., afterwards grappling with the classics in the original.

Many a learned man used to carry on a correspondence with his colleagues in Arabic. Even in these times, so sadly inconvenient for any sustained application to spiritual knowledge, the above state of things has not changed, in spite of the fact that the number of ulama has been greatly reduced by the war, and that the so much desired knowledge has, so to say, been gleaned in passing by the younger generation. This is shown by the correspondence of dissident young teungku's, portions of which occasionally fall into our hands.

The correspondence is carried on in Malay, mingled with Arabic expressions, or else entirely in Arabic, and the questions the young scholars ask each other in their hiding-places in the mountains, and the books they borrow from each other serve to prove that science is not abandoned by them even there.

Some of the manuscripts are comparatively old, even two centuries or older still. The Arabic manuscripts have been partly bought in Arabia by Acehnese, and partly copied, either there or in Aceh, from the Arabic originals. As to their age, some of the manuscripts are exceptions to the rule obtaining in this country that moisture, ants and the carelessness of the owners rarely allow a book to last longer than a century. In general, this collection has the drawbacks of nearly all native libraries, namely incompleteness of most of the works, some of them lacking volumes, while many volumes want the beginning, the end or even quires from the middle part. Moreover, vermin and the acid of the ink have somewhat reduced the value of these manuscripts.

The character of the Aceh collection alluded to above is typical of the contents of all our Arabic manuscripts. The collection under review does not include any very rare work of high importance, although it contains a few unique specimens and also some works, copies of which are only to be found in one or two European libraries or at Cairo. The significance of the Batavia collection is due to the fact that it contains a number of Muhammadan documents brought together from the whole of the Archipelago, from Aceh to Madura and from Banten to Celebes, and that its composition and numerous annotations give a truthful notion of the Arabic scholarship aimed at by the average Indonesian Muslim student. Thus it is that the number of copies of a very common text may have its importance, if it should only serve to illustrate the history of the study of the sacred science and its propaedeutics in these far away oriental islands.

As to the history of our collection, it may be sufficient to say that besides the manuscripts belonging to our Society, either bought by or presented to it, there are also:

- manuscripts collected by the late A. B. Cohen Stuart, see Notulen van het Bataviasch Genootschap van Kunsten en Wetenschappen, XIV (1876), Bijlage A;
- manuscripts collected by the late H. von der Wall, briefly described by L. W. C. van den Berg in his "Verslag van eene verzameling..."
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Arabische... handschriften door de Regeering van Nederlandse-Indië aan het Bataviasch Genootschap van Kunsten en Wetenschappen ter bewaring afgestaan, 1877;

some manuscripts belonging to the Government of the Netherlands indies, succinctly noticed by the same in Bijlage II of our Notulen, XVIII (1880);

manuscripts collected by the late J. L. A. Brandes, and entrusted to the care of our Society in 1906, see Notulen XLIV, Bijlage I; and different collections, from Acheh and elsewhere, reviewed in the Notulen, as quoted in the following list:

CXXXIII from Bantûn, Notulen 3/6, 1873, V.c. CLX—CLXIII a loan-collection from Palembang.

Not. 6/4, 1875, II, p.

CLXIV from Padang, 9/5, 1876, II. CLXV " 1/8, 1876, 11.

CLXVI " Acheh, 10/4, 1877, IX.

CLXVII " 7/8, 1877, IX and
11/9, 1877, V.

CLXVIII—CLXX " Sumatra, 16/7 1878 V and
17/9, 1878, V.

CLXIX— CLXVI " Batavia, 11/1 1879, VIII.

CLXXVII " Acheh, 4/2 1879, III and
4/3 1879, VII.

CLXXVIII— CLXXXV " 4/3 1879, II and 1/4
1879, VII.

CLXXVI— CLXXVII " 3/6, 1879, II, k.

CCIV " 3/6, 1879, III, c. and
4/11, IV b, and 2/12, II p.

CCV—CCXII Not. 3/2 1880, II, c.


CGXIV—CCXV " 14/9, 1880, IV, b.
DCLXXX—DCLXXXIX, of unknown origin, presented by Dr. J. L. A. Brandes.

The von de Wall collection was collected by himself chiefly in Riau (Sumatra).

Of the "Malay manuscripts" nos 296, 303, 319 and 321 are from Aceh (23/12, 1901, 1, d), and 354 and 356 from Gayo (7/11, 1904, III, 2').

To mention all the manuscripts of any work or treatise found in other libraries would be impossible, the number of catalogues being so exceedingly great, that the enumeration of other copies would only give a disproportionate extension to the present catalogue; besides it would be superfluous as the Geschicht der Arabischen Litteratur by C. Brockelmann, almost a "catalogus catalogorum arabricorum", mentions all the libraries where the books dealt with are to be found.

Under each description of the works in our collection Brockelmann is referred to, and in several cases the Berlin, Gotha, London (Rieu) and India Office catalogues have been mentioned. Especially the latter one is clearly indicative of a particular relationship between the India Office and the Batavia collection, notably in the chapter dealing with mystic writings. To a great extent the division into books and paragraphs has been made on the plan of the London (Br. Mus.) Catalogue by Charles Rieu. As to the biographical dates, Brockelmann and Ashworth are the authorities chiefly relied upon.

The collections made by von de Wall and Brandes are marked v. d. W. and B., the manuscripts belonging to the Batavia Society as well as those the Government has entrusted to the Society's care, are indicated under their respective book-numbers, Roman figures being used for the Arabic manuscripts, and Arabic ones for the few manuscripts formerly incorporated in the Malay collection.

As most of the works noticed in the present catalogue are rather common and frequently to be met with, a short description was sufficient as a rule; only in the case of some rare Hadramaut-books have I thought it worth while to go into a somewhat more detailed account.

In conclusion, I have to acquaint myself of the pleasant task of tendering my most cordial thanks to Mr. F. P. H. Prick van Wely, English master in the A division of the "Gymnasium Willem III", for his unflagging and painstaking co-operation, which involved no less an amount of weary labour than the re-writing of the greater part of the non-Arabic text. It should be borne in mind, however, that my collaborator is not to be held responsible for a few continental abbreviations, as, e.g., l. for lines or c.m. instead of cm., and some minor deviations from established English typographical usage, which, fortunately, will not produce any serious hindrance to the understanding of the text. Errors of a more important character have been drawn up in a list of Addenda and Corrigenda at the end of the book.

PH. S. VAN RONKEL.

BATAVIA, April 30, 1913.
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THE KUR'ĀN.

1. COMPLETE COPIES.

1.

At the end of the verses a yellow dot, the word Allāh is
in red, the headings of the sūrāh's being written between
two gilt lines.

2.

At the end of the verses is a yellow circlet.
MS. worm-eaten.
Not ornamented.

3.

A plainly written Qur'ān-copy, the first sūrāh of which
is wanting.

4.

At the end of the verses is a yellow dot. Headings in red
between red lines.
II. FRAGMENTS.

9.

CCXXIX. 10 × 8 c.M. 77 ff. 7¼ c.M. long.
- The first and the second juz' of the 30 juz' into which the Kur'an is divided.
- Plain but clear writing.

10.

- On the fly-leaf is a wa'af by an Acehnese, running as follows:
   inilah kur'an Teuku Bandz Batu Putih pada masjid
   Lam Reubo bagi orang yang memach'a pada hari
   jumpah hendiaklah borkaik olimmu jangan dipindah
   pada tempat yang lain.

11.

- Juz' II. Very recent copy.

12.

- The seventh juz' of the Kur'an (V : 86—VI : 110).
- Plainly written, without any ornament.

13.

DC. 15 × 10 c.M. 30 ff. 9 l., 7 c.M. long.
- The eighth juz' i.e., surah VI : 111—VII : 85.
DCLXXX. 19 × 15 c.M. 18 ff. 11 l., 7 1/2 c.M. long.
The 26th juz', (XLVI : 1—LI: 30).

15.

DCXXV. 16 × 10 1/2 c.M. 24 ff. 12 l., 8 1/2 c.M. long.
Juz' XXVI.
From Korki.

16.

DCXIII. 16 × 10 c.M. 38 ff. 9 l., 7 1/2 c.M. long.
The 28th juz', i.e., surah LVIII : 1—LXVI: 12.

17.

Juz' XXVIII.

18.

DCXXXII. 12 × 10 c.M. 17 ff. 9 l., 8 c.M. long.
Juz' XXIX i.e., surah LXVII : 1—LXXVII: 50.
From Korki.

19.

CCLXXI. 20 × 14 1/2 c.M. 14 ff. 11 l., 9 c.M. long.
The 30th juz', in inverted order of the surah's.

20.

DCXXXII. 15 × 11 c.M. 21 ff. 9 l., 7 1/2 c.M. long.
The 30th juz', i.e., surah LXXVIII : 1—the end.
From Korki.

21.

This very plainly written fragment contains surah I : 1—VI: 63.

22.

DLV. C. ff. 38a — 159a, 13 l., 13 c.M. long (28 × 20 c.M.)
Surah I: 1—XII : 29.
A plain copy, on Javanese paper.
At f. 159 a Javanese text, in pagon-characters, running back from the end of this MS., joins v. 29 of the surah-Yusuf, its last words being: anādenekang anuratt Bagus Ahmad Jelani ingkang mantu kiyahi Suratmanik. The Javanese text begins: Pupuh Asmarandana isun ameli amujj anebut namaining sukumis kang murah ing dunya. This text is the beginning of a history of the prophets (anbiya).

23.

CCLXXII. 20 × 14 1/4 c.M. 7 ff. 11 l., 9 1/2 c.M. long.
Plainly written fragment, consisting of surah 1 : 1—LXXVIII: 41.

24.

Pl. 1—106, containing surah II—III : 2 (الجمل) are supplied by another hand, the verses being separated by yellow dots. The rest contains surah III : 10, 45 فاطر (الأعمال) to till LVI: 21; its verses separated by red circles. The MS. is interspersed with several leaves belonging to later surah's.

25.

A small portion of another but less fine MS. accompanies the former as an inset (31 × 19, 15 l., 12½ c.M. long).

26.

One of the MSS. from Aceh, quoted in Netherlen 1902, Oct. II, 1. Its possessor was Teungku Hajj Muda.

27.

A plainly written copy, with red border-line and headings, comprising II : 176 (حَجْرُ) — LVII : 19.

28.

A text defective at both end and beginning. It begins in the body of the third surah and ends in the middle of the 76th.
The end of the verses not indicated.

29.

A ridded MS. on Javanese paper, containing surah V : 33 (مَدَّةَ قَبْلَ (خِيَامُ)) down to the end of surah LXV : 24.
The end of the verses is indicated by a red circle.

30.

Begins with surah IX : 69 and contains portions of the Korān in irregular succession; many pages missing. Beautiful writing, with red marks and yellow dots.
III. THE KUR'ÂN ACCOMPANIED BY A TRANSLATION.

36.


The verses are separated by red circles.

Only the figures and some Malay words are in red.

The translation is rather a paraphrase and a comment at the same time.

The translation of the first surah, vocalized throughout, runs:

Q. d J. 277, 33/4 x 20 c.M. S.l., of Arabic text and S.l., of an interlinear Malay translation, 12½ x 20 c.M. long, 10 volumes (three juz' in each volume), with ff. 202, 298, 296, 304, 326, 312, 316, 324, 350 en 354.

The verses are separated by red circles.

Only the figures and some Malay words are in red.

The translation is rather a paraphrase and a comment at the same time.

The translation of the first surah, vocalized throughout, runs:

The last leaf lost, the concluding words are:  The text is not dated.

The words šāla etc. are missing.

IV. PRONUNCIATION.

38.

Kutub al-adlāliyya al-mahāma fī Shīr al-muqaddimāt

CCCLXXXVIII. 21½ x 15 c.M. 29 ft. 21 l., 7½ x 20 c.M. long.


Beginning after the bism.:

Q. d J. 277, 33/4 x 20 c.M. S.l., of Arabic text and S.l., of an interlinear Malay translation, 12½ x 20 c.M. long, 10 volumes (three juz' in each volume), with ff. 202, 298, 296, 304, 326, 312, 316, 324, 350 en 354.

The verses are separated by red circles.

Only the figures and some Malay words are in red.

The translation is rather a paraphrase and a comment at the same time.

The translation of the first surah, vocalized throughout, runs:

The last leaf lost, the concluding words are:  The text is not dated.

The words šāla etc. are missing.

39.


The same text.

This MS. is not dated.

The words šāla etc. are missing.

40.

Rusulat fī Tajwid al-Qur'ān

CDLXXXVI. 19½ x 15 c.M. 13a ft., 7 l., 6½ x 20 c.M. long.

A very short treatise on tajwid, divided into unnumbered
This text is identical with Berlin 539; in 538 the faṣl’s are mentioned.

This text is followed by a faṣl’dah on the tajwīd of the first sūrah (ff. 13b–17a), by Zayn al-Abīdīn B.’Umar B. Muḥ. B.-Ah al-Ḳūrā.

Both text and faṣl’dah are provided with an interlinear Malay translation.

Beginning (after the bism):

The same treatise, with very slight variants, occurs in this MS. at f 20–25, 14 l., 7 c.M. long; dated: Shābān 1084.

DCX. '16 × 11' c.M. 20 ff. 7 l., 7 c.M. long.

The same small treatise, here preceded by the faṣl’dah on the first sūrah, both with an interlinear Malay translation.

DCXLII. B. ff. 24a–83b, 9 l., 13 c.M. long. (28½ × 19½ c.M.)

The same.

A copy written on Javanese paper, with interlinear translation into Javanese (pagan).

The rest of this MS. (—f. 70), chiefly liturgical, is in Javanese.

DCLXXV. A. ff. 1–18b, 5 l., 8 c.M. long. (21 × 16 c.M.)

The same.

This text is provided with an interlinear Javanese translation.

Br. 199, 23⅓ × 17½ c.M., 17 ff. 7 l., 11 c.M. long and 7 l. of Malay translation.

The same, badly written.

ff. 13a–17a are taken up by a Malay treatise on the several makhraj’s.

44.

Br. 422, 27 × 19½ c.M. 20 ff. 7 l., 13½ c.M. long.

The same.

This nicely written text is provided with an interlinear translation into Malay, and followed by the faṣl’dah basanah fitajwīd al-fātīlah, also provided with a translation.

The date is: 20 Düh. 1293, 7 Dec. 1876, at Kampung Laksa, Batavia.

45.

A treatise on the correct pronunciation of the Qur’ān. Beginning (after the doxology):

The rest of this MS. contains du’a’s, formulas, imprecautions, blessings of weapons, talismans, etc., in Arabic and Javanese.

46.

A treatise on tajwīd entitled sūrat-tajwīd in a Malay colophon.

Beginning (after the bism):

The text is provided with an interlinear Malay translation.
V. COMMENTARIES UPON THE KUR’AN.

47.

This well-known commentary by Jalaluddin al-Mahalli and Jalaluddin al-Suyuti.

This work has often been printed in the East: Bulak, 1280, 1293, Cairo, 1297, Calcutta, 1257, Bombay, Delhi, etc. The text of the Kur’an is written in red ink throughout.

This manuscript contains surahs II: 1—XVII: 111.

Some pages have an interlinear translation into Javanese with Arabic characters (p.e.g.n).

See Brock, II, 145, 6.

48.

This manuscript is a waqf, as appears from the note on the first page.

The same.

Complete copy with many marginal notes.

This manuscript contains surahs II: 1—XVII: 111.

Before the beginning of the second surah the commentator

states that he has done his best as to

All the leaves (most of them are full of holes) are overcrowded with interlinear and marginal notes in Javanese. The possessor of this MS. was a Javanese from Panaroon, the copyist a Madurese man.

50.

This neatly written MS. has a genuine oriental binding.
النحو واللغة والشريعة والأدب والثقافة، وانعكاسات على معتقدات وأفكار، والانقلاب على المبادئ وال랙بوات المحدثة، والتشابه والاختلاف في النهج.

فبلا شك، تؤثر هذه النكتات في أذهان القراء، وتعود إلى أهمية الحساب في اللغة العربية، وتبني الأفكار الحديثة في البناء اللغوي وال讃وي.

وختتم المتتبعالنحو في النهاية بعد أن قال: "إن هذا الكتاب هو تعلم للمدقق، والباحث في اللغة العربية، ويبقى في خزائن القارئ.

The first comment runs:

The text breaks abruptly, after the words "أكلاً من أذن".
لا يوجد نص يمكن قراءته بشكل طبيعي من الصورة المقدمة.
The book is complete, but for a lacuna after f. 9; the first surah follows after the commentary on surah II: 9. This copy is dated: 22 Muḥarram 1146.

57.

CCCXVII. 23 × 14 c.M. 547 ff. 23 l., 8 c.M. long. The same. This copy ends abruptly in the middle of surah XVII: 111 with the words: "عند ذكر الواردين كان لا فائض في البيعة." Most of the leaves are equipped with marginal notes in microscopic characters. Between the ff. 450 and 451 a portion of another tafsir has been bound up; it is continued after the abrupt conclusion of the Bayjawi-text.

58.

CCCXXXIV, 20½ × 15 c.M. 281 ff. 22 — 25 l., 9½ and 10 c.M. long. The same. Two different portions of this commentary, as appeared from a collation with Fleischer's edition, namely: I. surahs XXXVI: 39—LXXVII: 50, plainly written. II. a number of interchanged parts, beginning with surah XXXII: 30 and ending with surah XXXI: 24; fine handwriting with copious marginal notes and a red border-line.

59.


There are some lacunae, and many leaves are totally spoilt by the acid of the ink. No title to be discovered, but a collation with Fleischer's edition leaves no room for any doubt about the identity of this MS. The beginning is: "بالنفر ورسو الاعتقاد ومحاكاة الفقيه:"

Identical with Fleischer, p. 1. 2.

60.

تفسير الباب الالفوول وغيره.

CCCXIX. 22 × 17 c.M. 466 ff. 25 l., 10½ c.M. long. This portion of the famous tafsir comprises surahs I: 1 — IX: 40. In this MS, two additional tafsir-parts are contained, namely:

1. a portion of a fifth volume, kūrās 50, 51, and 52, of an ample commentary, in which chiefly Al-Bayjawi, Al-Bukhārī and his commentators Al-Kastāli and others are quoted.

This portion comprises surahs XCIII end — CI end, and begins: "من صاحب هذا الكتاب يقول: إن نسخة إفرام نفسها حتى وسع مساحة الأحرف وسط السطر.

Surah XCIV begins: "ا)i. a portion of the entire surahs of Fath and Muhaddith, and of an ample commentary, in which chiefly Al-Bayjawi, Al-Bukhārī and his commentator Al-Kastāli are quoted.

Surah XCIV begins: "فهذه سورة الملاء والبيئة، فهذه السورة والملاء، وفدها ثلاثة.

Surah XVII begins: "فوه أو مهدية وهو الأصل.

Il. a portion of an ample tafsir, in which besides the old,
well-known authorities, we find chiefly Al-Bayājī drawn upon; it comprises surahs XXVII: 31—XXVIII: 45.

Surah XXVIII begins:

The end is:

On the fly-leaf a note stating:

61.

حاتمة سعيد الجعفي

Surah XXXV begins:

Surah XXXVI begins:

The following is a specimen of the commentator's method:

To this verse (VII: 10) the text goes on as far as the words

An instance of the beginning of a surah is that of the surah 46.

The first volume of Sa'di Efendi's (d. 945) ḥawṣūjī upon Bayājī's commentary, containing surahs 1:1—XXVII:111. The word tāhira is written in red all through the book. This copy is dated 2 Dārūl. 1178, the抄写者的 name is mentioned after the date.

See Ahlwardt, nos 838—842; Broekelman erroneously gives 638—42, his statement: "de Jong 125" is a mistake. (Broek. l, 417, 11).
As to the tafsir, its beginning and end being lost, I could recognize the introduction only, which wants the beginning, and surah VIII (24) as extreme parts of some connected whole. These words are commented on very extensively, Baydawi and other commentators being referred to, and tradition-collectors quoted. The last words are: هذَا ثمرة القسطلاني على مصوبته وابن الجوزي خاصة.

The most striking passage (33a) comprises some of the names of the compiler's authorities, who are: المعقوف المطلق والشبيخ الإمام شهاب الدين أحمد الفقيه المطلقي الشافعي والشيخ ناصر الدين الطاوسي الشافعي والشيخ محمد السعد الشافعي والإمام أحمد ابن الشبيخ أنا بكر الشافعي المسند في خمسة تلاوات لله تعالى ابن المسعود الجاهلي والشيخ شرودت ابن جعفر والشيخ الجاهلي جلال الدين السعد الشافعي والشيخ أحمد بن إسحاق بن عبد السلام الشافعي جليل الدين الشمسي الشافعي والشيخ سراج الدين العراقي والشيخ أبو الطالبي وهم نعماء البشيدي.

This is followed by an introduction to the kuran, borrowed from Al-Karkhi (Mub. B. Mub. al-Karkhi, 910–1006).

At f 36 b, l. 4 this tafsir, which evidently is a compilation of many commentaries, partly, it seems, by African authorities, begins, in the Jalalayn-manner, with surah II, as follows:

Surah al-baqara بقارة، ومدينة خربان ومديينة خربان، ويوخذ عن هذَا أن تسودها مما ذكر غير مكررة. خلفا لمس كان.

The comment on the grammar begins: أعلم أن مجمع الأحرف المعنية في أول السور أربع عشر حرفا.

With many lacunae and insertions the text plods on to the VIIIth surah on f 235b, which begins: فواعد سوره الأنفال مبتدأ.

The title of this compilation I have not yet been able to identify.

64.

تارب التاويل في معاني التقول


Just before the first fāsil the author says:

وسميته تارب التاويل في معاني التقول، وله تماثلي جمال لغته التقول في تفسير ما تقريضت به ليمنة عائلة الشريحة وفقهها وهو سمعي، ونص الكتاب عليه تكرمت وحفظ أبن الدين في شرع من العلماء على التفسير القدام مقدمة تضمن ثلاثة أضعاف.

The title of the first fāsil is:

في فيض القرآن ي몰ت وشتمله وتميم في وفدة من حنال قرائه وبراء من علم.

In the same manner, in the next, third.

In the same manner, in the next, third.

After some introductory fāsil's the commentary proper begins f. 7b, giving firstly an exposition of the excellent qualities of the first surah, then a commentary upon its text, finally a paragraph dealing with the word āmin.

The present MS. consists of the following parts:

Part I, 32 × 22 c.m. 471 ff. 31 l., 14 c.M. long, with a red border-line, A wholly worn-eaten and badly damaged copy, dated 13 Sha’wwal 1213.

This part contains the commentary on surahs I:1—VI:165.

Part II, 31⅓ × 22 c.m. 320 ff. 35 l., 12 c.M. long, with a red border-line.
Fl. 1 — 29 are vocalized throughout; the margins have been damaged by insects; the first leaf is missing. The same text as the foregoing part.

This copy is not dated.

Part III, 30 × 20 c.m. 372 fl. 31 l., 11 c.m. long, with a red border-line.

This part contains the commentary upon surahs XXIII : 3—CXIV ; 6.

The beginning is wanting.

The first words are: "احذم إلى الإصلة فلا يصح أيضا فإن الرجمة تواجه، إخراجه أبو دان والترمذي والنسائي وчин الخروع وهو جمع الهم والاعراض مما سويا الله تعالى يجري الله تعالى لسانه من القراء والذكور كعود وجه والذين هم من النزوى معرفون.

See Brock. II, 109, 4.

65.

CCXXIV* 29½ × 19½ c.m. 575 fl. 29 l., 12 c.m. long, with a red border-line.

The same.

This MS. is imperfect both at the beginning and at the end.

The order of the surah's is a very peculiar one, namely: XVI : 75, XVII, XXXIV—LI, XX (partly) XXI—XXXIII, XVII (partly) XVIII—XX, LI—CX, XV, XIII, XIV, XVI, CXIII, CXIV, XI (partly), XII : 1—68, X : 3—63, with many lacunae.

This MS. does not appear to be a fa' idah from the original work like the Berlin-MS. 880.

66

السراج المذكور (في لائحة على معرفة بعض معاي كتب المم

السراج المذكور)

CCXXII. Some portions of the commentary by Shamsaddin

Muḥ. B. Ağmād al-Sharbini al-Khatīb-al-Kāhin (d 977). See the Berlin Catalogue, nos 900 and 901.

The portions preserved are:

Vol. II. 21½ × 15½ c.M. 475 fl. 23 l., 8½ c.M.

This volume contains surahs X : 1— XVIII : 110, and is dated 21 Dhūl. 1234.

Vol. IIIa, 22 × 16 c.M. 470 fl. 23 l., 9½ c.M. long, written by another hand, contains surahs XIX : 1—XXVII : 31, and comes to an abrupt termination in the verse "كانت يا أيها الملة" with the words "ثم بدبض ما داخلكا غير ورتب.

Vol. IIIb, 22½ × 16 c.M. 583 fl. 23 l., 9½ c.M. long, with a double-lined border.

This part wants the beginning, and contains surah XXVI : 112—surah XLV : 36; It opens: "ولما كانت هذه الشهية في غاية الركاء إلى أن تجا إلى جميع قومه فلا يخفف أهل بيث الفقر غني وشرف المسلمين وتعد غض النافذ من تفسير.

This copy bears no date, the end running:

"النام الغانم الراحل والذراع النافذة المطابع الشريعي نفتح الله به في النافذ وأذره وبابها يا ربي المكانتين وأذره عنا وواحدان الأذى"


This volume contains surah XXXVI : 1 to the end; it has the same conclusion as the Berlin-MS.

At the conclusion of the book the author mentions having completed the work: 13 رَجَاب 968 وكان الفرق على يد مؤلفه، فتح رسالة كله القريم محمد بن أحمد الشريعي

The copy itself is dated: 8 رَجَاب 1235, the copyist's name being هلل بن محمد أبي حلال.

See Brock. II, 320, 5.
67.
كتاب التذبيب في التفسير

CGCXV. 30\(\frac{1}{2}\) x 21\(\frac{1}{2}\) c.M. 316 ff. 29 l., 10\(\frac{1}{2}\) c.M. long, with a red border-line.

A portion of the rather rare commentary by Abû Sa'id al-Mulânî B. Karâmâh al-Jushâmî al-Bayhâqî.

The text is almost without any diacritical points, probably very much like the Leyden MS. ("Sine punctis diacriticis").

The text of the Qur'ân is written in red ink throughout; the headings and class-words as well as numbers, commas, etc. are drawn in yellow ink, and the words written in red.

This MS. contains sūrâh XXXVII : 1—LIX : 20, but it comes to an abrupt termination in the sūra-emblème. On the outer margin of the last leaf is a partly erased note, apparently stating that the book was terminated in Rabî’ I 1063.

On the fly-leaf, under the title, this MS. is mentioned to have been written by order of some native chief, whose identity I cannot make out, namely:

صلى الله عليه وسلم بن بني أمية بن عبد الملك بن مالك بن جحش بن عبد اللطيف بن عبد الله بن وهب

Brockelmann, I : 412, mentions two copies only.

68.

الدَّرَّة النُّوَّادة في شرح التفسير

CGVII. 20 x 15 c.M. 161 ff. 23 l., 8 c.M. long.

A commentary by Muḥammad B. Dâ'î al-Inâî (d. 1098) upon the metrical treatise about the seven readings of the Qur'ân, founded on the Tâṣrîf of Al-Dâni, and entitled Ḥizr al-Amûnî, but better known as al-Shâji'îyâh, by Al-Kâsim B. Fırhrû B. Khalîf al-Shâji'î, who died 590.

See Rieu's Supplement, sub no. 87, Gotha-Catal, no. 551, etc. Haj. Khalîl III, 46, and Aḥîwardt Berlin-Catal. sub no. 612, mention a commentary bearing the same name, but by the hijâbi-geographer al-Durrâh al-Dhârî according to Haj-Khalîl, the latter Durrâh has another beginning than that of our commentary.

The first page is lost but for a trapezium-shaped remnant, containing the following words:

بسم الله الرحمن الرحيم 🚌 لجائز الوردة في مصحح التذبيب

The text is continued in red ink on the following pages.

As with the above MS., this copy is the work of the same chief, and is mentioned by Brockelmann I : 412, as a copy of 1091 (Hij.) and a copy of 1101 (Hij.).
From this it appears that the work was written in 1082, and terminated: 15 Mulāram.

The commentary is a very extensive one and frequently refers to other authorities, giving new and then questions that may be asked, and answers to them.

I quote from the comment upon the words

 spécial اما مهجمية أو المنطقة بحادثة ود يمكذب

( f. 17b ) as an instance:

There are some gaps after f. 5 a and 46 a.

The name of the scribe:  

(Not in Brock).

69.

کُنر المعاني في حُرِّ الامام

DXXII. B. ff. 19 b — 247a 21 l., 12 c.M. long (20 x 15 c.M.)

A portion of a commentary upon the حُرِّ الامام, viz.  

that of Muhammad B. Ahmād B. Muhammad al-Mawlāf Shu`lī (d. 656), as appeared from the statements of Ahlwardt sub no. 604.

This rather rare commentary (Brock. i, 409, 12. 1, 2) is imperfect both at the beginning and at the end.

On f. 32a occur the verses ( يوسف بن حُرِّ الامام نيمفا …)

joining on to the real beginning.

These verses, like most of the others, are followed by the threefold commentary with ص بجح and ص, indicating the lexicographical, grammatical and exegetical commentary.

The leaves are torn and full of holes, the last intact verse being

فبالي ود *ة* فغد فجح خمس فينة

and this, as indicated, is not wholly undamaged.

ff. 18 and 19b are filled up with a Malay treatise on the ritual slaughter and the usual formula of the niyyāh for the computation of the contribution to the fitrāh.

70.

تذكير المدارف


A γερόλικй Qur‘ān-commentary, giving a γερόλικй interpretation of many verses, adapted for the use of the true mystic, in relation to some traditions, e.g. 1. 3. the Qur‘ān has a man (1) who is a man (1) and 4. the Qur‘ān is based on four principles:

the ibār (for the common awām), the ishārāt (for the select khāwās) the laṣfī (for the wāli) and the ḥāṣalī for the nabi’s, or also eventually for mystical hearing, the mind, the muṣḥahdah and the isticslâm, to which the author adds “I have the ḥāṣalī”.

After the bism and a very short ḥamd allah the author sets forth the scope of his work as follows:
The author divides his work into a preface composed of three bab’s, namely: 

This bab is subdivided into three hasm’s, namely: 

Beginning (after the doxology): 

As a conclusion we find the date of the book: 12 Djam. II, 1099 and the copyist’s name 

Brock. II, 312, 10 mentions only Kairo 1, 178 VII. 21.

The author divides his work into a preface composed of three bab’s, namely: 

This bab is subdivided into three hasm’s, namely: 

Beginning (after the doxology): 

As a conclusion we find the date of the book: 12 Djam. II, 1099 and the copyist’s name 

Brock. II, 312, 10 mentions only Kairo 1, 178 VII. 21.

The author divides his work into a preface composed of three bab’s, namely: 

This bab is subdivided into three hasm’s, namely: 

Beginning (after the doxology): 

As a conclusion we find the date of the book: 12 Djam. II, 1099 and the copyist’s name 

Brock. II, 312, 10 mentions only Kairo 1, 178 VII. 21.
II. TRADITION.

I. LARGE COLLECTIONS OF HADITH.

72.

vol. II, 385 ff. 33 l., 13 c.M. long in a brightly coloured border-line,
many notes and corrections occurring between the inner
(24 × 14) and the outer one (28⅔ × 18½).
The famous Jamīʿ al-ṣaḥīḥ, or collection of authentic traditions,
by Abu ʿAbdallāh Muḥammad b. Ismāʿīl al-Bukhārī, who
died 256.
The first vol. is dated 1232.
At the beginning of the MS. we find the name of the possessor
and the date of purchase.

في هذا الجزء الأول من صنع الجامع المكتوب برجمد عبد الحميد بن
عبد الرحمن بن معاوية الشام في الفسطاط سنة 290 في هجرة
في كل سنة 308 وفقاً للسيوف السريان العظام.

The date of the second vol. is 1233

73.

The same.
The first volume.
This MS. comes to an abrupt termination in the body of
the bāb i.e. the last words being

قأل امرئ، ثم يغمض النسلم

الله ثم ان القاس رحمه وجلس النبي صلى الله عليه وسلم فقال
من قلب قلبته له عليه بنغة فهد سلمه

74.

The same.
An incomplete and apparently old copy of the first volume,
beg. دعو سعد قال عبد اللهماك ولا راية بعد قد سقط حاجز
على علاجته عن الصدر وأنه يغبرض للADOZ f in the air
The first bāb dealt with is the
باب الاقترح (I. 1. 1. 9)
On the last leaf begins the
كتاب المداني; the last bāb being the
باب قفة غزوة.
The end:

آخر اجرام الأول من الجدري ويدعو ان شاء الله نما في الجزء
الثاني باب قول الله تعالى أن يسخرون رميم فاستجاب لحكم
سورة VIII : 9.
This MS. is vocalized, but not throughout.

75.

The same.
The kitāb’s and the�shirah’s اسمح
Title missing, but the text verbally agrees with Juynboll’s
edition IV, books χ and υ. This MS. comes to an abrupt
termination in the
باب الشرب من فلح النبي
the last words being

قات امرئ، ثم يغمض النسلم

See Brock, I, 158, 1.
CCLXXIII.

The extensive commentary of Ahmad B. 'Ali al-Asqalani, called Ibn Ḥajar (died 852) upon the Jam' al-Ṣaḥīḥ of al-Bukhari.