شرح البخاري ازكريا الانتصاري

CCXCV. 21 1/2 × 15 1/2 c.m., 181 ff. 25 l., 9 1/2 c.m. long.
The second volume of Zakariya al-Ansari’s commentary upon Bukhari’s Sahih. The title of the commentary, as stated by Brockelman, I, 159, is “كتاب النقلة في المذهب” (i.e. 1926/1520 NO. 847/8).

This volume begins with the kitab al-hajj and comes to an abrupt termination in the middle of the first bab dealt with being the last bab. The end: “لما نقلت ولا أجد نقلة” (The end).

On the fly-leaf a note stating that in 1246 this MS. belonged to Muhammad al-Jawzi al-Ashi (Achehnese).

شرح ثلاثيات البخاري

CCCI. 20 × 13 c.m., 45 ff. 15 l., 7 c.m. long.

Consequently this book contains 22 ḥadiths, 39 of them to be found on f. 6a.

البخاري في باب الام من كتب الفقه على النبي صلى الله عليه وسلم

Beg. (after the doxology):

لا يعجب الدخل النافع النافع الحسن البعيد

End:

هذا ما ليس جمعه في برهة يسرية من ازمنة من المجر الظاهر

والله المستعان بعله الذي خلقها لوجود النوره بعاد نعمة

النور على أفضل السبل والثواب السلم موبأ يحادي عشر

شعب ربع، فتنة تفتئين واسف وكان الحرام من نفس هذه السنة

ب dbs المباركين، نال رجب التزام الذي هو من شهر سنة

الف ودفًا واحد عشر على يد_av الفناء، إلى يد منصور الفضائين

(Dated 18 Rajab 1111).

In the margins there are notes by one Isma’il B. ‘Abdarrahman B. Hasan al-Ibarisi, who studied this book 1178 under the direction of the Sheikh ‘Aliyyah al-Uthuri.

See Brock, I, 159, II, who mentions Köpr. only.

80.

الاسلم الصحيح لسلم

CCLXXVI. 32 × 22 c.m., vol. I 303 ff. 33 l., 13 c.m. long, in red border-line; vol. II 300 ff. 33 l., 13 c.m. long in red border-line.
The well-known Saḥīh, or collection of genuine traditions, by Muslim B. al-Hajjāj (died 261).

In the margins the bāb’s are marked in bold characters and within a red borderline.

At the beginning of the vol. I we find the date and the possessor’s name:

هذا حديث نسح من الأحاديث باب اليمن إليه يمري التزام جائت سنة شهر التزام سنة 384
The full name of the author is أبو الحسن مسلم بن النجاح
и Masmūl al-Najjāh
See Brock. I, 160 3.

81.

شرح صحيح مسلم

CCLXXXVI*. 33 × 22 1/4 cm., 240 ff. 32 l., 14 cm. long.
The second volume of the commentary of Muḥyīlādīn
Yahya B. Ṣharaf al-Ḥarrānī (died 676) upon the Sahīḥ.
Beginning:

باب جواز تأخير فقه

The title of the commentary, as stated by Hājr, Khal. II: 545, is

الشرح في شرح صحيح مسلم بن النجاح

The present volume contains the following books:

(without diacr. points) كتيب الطلب (without diacr. points)
كتاب الطلب
كتاب الطلاق
كتاب التنف
كتاب الدعو

here begins the second half of this vol. after three blank leaves.

كتاب الشواهد، المراجعة
كتاب الروا
كتاب الأعمان
كتاب صحيحة المعقلات

(without diacr. points) كتيب النقد
كتاب النقد
كتاب النقدية
كتاب اللغة

At the beginning of the MS. we find:

فِي ذِلِّل شُرْح صِحِيح مَسْلَم فَقَهَة رَجُلًا النَّعَمَيْنَ تَعَالَ عِيْدَة عَدْدُهُ مَعْنِي مِن ١٣٣٠


82.

مبارك الأزهر في شرح مشارق الناور

CCCLXI, 20 1/4 × 14 1/4 cm., 323 ff. 27 l., 6 cm. long.
A commentary by ʿAbdallāhī B. ʿAbd al-Raḍż B. Malik Shih
al-Karmānī († 800) on the Masāʾik al-Anwār al-Nabawiyah
min Ṣiyāḥ al-akhkhār al-Muṣṭafawiyah by al-Ḥasan B. Muḥ. B.
al-Ḥasan al-Ṣaghānī (577 — 650).
The original work is a selection from Bukhārī and Muslim,
to which the genuine traditions occurring in the Shihāb al-akhkhār
and the Kitāb al-najm have been added.

See Ahlwardt, nos. 1323 and 1324, where the contents of the work are mentioned in full.

Beg. (after the bism.):

الحمد لله على هديته الهدى والسلام

and the patronymics

and the patronymics

and the patronymics

and the patronymics

This MS. is very neatly written, having the textwords and
other quotations vocalized throughout.

See Brock. I, 361, 21, 1.
83.

The worm-eaten MS. of a hadith-work, beginning (after the doxology):


Having mentioned the disposition of those 15 ba‘b’s the author proceeds to set forth the scope of his work as follows:

This work may be identical with the Mujtaba by Abū’l-‘azim al-Munziri (= Zakariyā’ Abū Mūh. ‘Abdarrājīm B. ‘Abdallāw?), who died 656, quoted by Broekelmann, I, p. 161, where the Arabic Catalogue of the Brit.-Mus. 1865–68 is cited. This catalogue is not available here.

84.

Masalā bi-‘ajdhida

CGXCV. 26½/3 × 17/3 c.M., 206 ff., 15 l., 12 c.M. long. (There are a great many red-coloured leaves in this MS.)

An apparently old and vocalized copy of a portion of Abī Hanīfah’s Musnad in the recension of Abū Zubayr’s transmitters, as mentioned in the title on the fly-leaf. This title, however, has been corrected on
the same fly-leaf in this way:

فوى تغريض الإمام أبو محمد
عبيد الله بن محمد بن يعقوب ابن الحيدر البخاري وليمة
أبو عبد الله محمد بن سعد بن أبي يحيى بن مخلد
الإمام الحافظ علما رواته، وله أبو عبد الله أبو يحيى
ابن الضياء بن محمد الخامس.

The fifteen recensions of this Musnad were digested in the seventh century by Abū'l-Mu'ayyad Mahmūd al-Khwārizmi, see Brockelmann, I : 170 and Goldziher, Mohamm. Studien, II : 230. The first of the fifteen musnads enumerated in Haj. Khal. V, 536 is the author of this redaction of the Musnad
الإمام الحافظ أبو محمد عبد الله بن محمد بن يعقوب الحيدري
الخوارزمي المصور يعبد الله المكلاق.

This redaction is not divided into chapters as the Musnad-recession in Berlin (no. 1255) is.

The vocalization is not maintained throughout, e.g. ff. 146b — 153b, wanting the vowel-points and the greater part of the diacritical points, too.

After the short doxology

بسم الله الرحمن الرحيم

_idxs

المتانة التالية، يذكر على نبي محمد بالله تعالى، ونصدة

mention is of the first isnad, referred to by Abū Hanīfah in the following words:

ما استفاد الإمام أبو حفص الخtabs من الطبخ، أي

ذات الشهداء العالم الوالي أبو عبد الله محمد بن سعد بن

ابن يحيى بن مخلد، وله أبو عبد الله أبو يحيى بن مخلد

الخوارزمي المصور يعبد الله المكلاق.

In the margin there is a note written without vowel-points or diacritical marks, dated Rajab 1186.

As this Musnad does not occur in the catalogues of ma-
nuscripts (as far as I have been able to ascertain) it would be
worth while to give ample quotations from its text and full
particulars on the contents of the "traditions", but such is an
investigation and an account beyond the limits of this catalogue.

The MS. comes to an abrupt termination; the last page has
حَدِيثُ نَافِعٍ بْنِ عَمَّامِ، يَقْوَى بْنِ سَعْدِ الْبَرْزِي، ذَا مَحَمَّدَ بْنِ يَحْيَى بْنِ نَافِعٍ، يَا مُحَمَّدَ بْنِ يَحْيَى بْنِ هِديَا، يَا مُحَمَّدَ بْنِ هِديَا، يَا مُحَمَّدَ بْنِ هِديَا، يَا مُحَمَّدَ بْنِ هِديَا، يَا مُحَمَّدَ بْنِ هِديَا، يَا مُحَمَّدَ بْنِ هِديَا، يَا مُحَمَّدَ بْنِ هِديَا، يَا مُحَمَّدَ بْنِ هِديَا، يَا مُحَمَّدَ بْنِ هِديَا، يَا مُحَمَّدَ بْنِ هِديَا، يَا مُحَمَّدَ بْنِ هِديَا، يَا مُحَمَّدَ بْنِ هِديَا، يَا مُحَمَّدَ بْنِ هِديَا، يَا مُحَمَّدَ بْنِ هِديَا، يَا مُحَمَّدَ بْنِ هِديَا، يَا مُحَمَّدَ بْنِ هِديَا، يَا مُحَمَّدَ بْنِ هِديَا، يَا مُحَمَّدَ بْنِ هِديَا، يَا مُحَمَّدَ بْنِ هِديَا، يَا مُحَمَّدَ بْنِ هِديَا، يَا مُحَمَّدَ بْنِ هِديَا، يَا مُحَمَّدَ بْنِ هِديَا، يَا مُحَمَّدَ بْنِ هِديَا، يَا مُحَمَّدَ بْنِ هِديَا، يَا مُحَمَّدَ بْنِ هِديَا، يَا مُحَمَّدَ بْنِ هِديَا، يَا مُحَمَّدَ بْنِ هِديَا، يَا مُحَمَّدَ بْ�

by Jalālāddīn ‘Abdarrāyyūn al-Suyūtī (d. 911). It is an
abridgment of the author’s Jama’ al-jami‘; see the charac-
teristics of the work in the Berlin Catalogue sub no. 1353.

For editions and manuscripts consult Rivk, sub no. 147, and
Brock, II, 147, 56.

This copy, as shown in the title, is the usual text, with its ap-
pendix (Dīlījī). Several new "traditions" that are not to be found
in the Jama’ simplifier are enumerated after some of the letters.

This ziyādah occurs in the Berlin-Catalogue sub no. 1361, but
in this copy we have the text itself together with its Dīlījī.

The beginning of this MS. is lost, the first word being in
the hadith:

اَخْرِجْنَا مِنْ مَرْيَمُ الْقَلْبِ حَرَابًا عَلَيْهَا الْعَدِيدَةَ

The letter i with its Dīlījī is very extensively treated, the

بُ تُ حَبَّتُنِّي، وَدِينُهمُ في هذِه الـٍمسجِيلِ، فَأَنْفَقْنَاهُمُ في البِشْرَ

is short, and its Dīlījī in this MS. occupies more than 3 ff.; the

dīlījī of the dīlījī has 2 ff. of that of the brakht not even

half a fol., etc.

The date of this MS. is 12 Dīlījī 1011. The

date is followed by the note:

ذِى ذِي مُحَمَّدَ بْنِ نَافِعٍ، فَاتَّبَعَهُ الْبَلَاءَ. يُقَدَّرُ بِتَنْتَيْبٍ فِي

This MS. is dated 12 Dhul-Qadah 1011.

The date is followed by the note:

ذِى ذِي مُحَمَّدَ بْنِ نَافِعٍ، فَاتَّبَعَهُ الْبَلَاءَ. يُقَدَّرُ بِتَنْتَيْبٍ فِي

85.

The well-known alphabetically arranged collection of Hijāth

CCCXLII. 23⁵/₄ × 16¹/₄ c.M. 671 ff. 17 l., 9⁵/₄ c.M. long. The

work without its Dīlījī
Most of the leaves are overcrowded with notes written in different directions.

Also in this copy the author states that he completed the work on Monday 28 Rabi' I, 907.

The MS. itself is dated: 1263, 20 Duijb. at Mecca, in the Bait al-sharif, and returned by its owner. The comment on tradition begins: "Vox".

N. 87.

شرح الخزاعي على أحاديث الصغير

CCCXLIV. 231/8 × 161/4 c.m. 686 ff. 21 l., 9-91/4 c.M. long.

The very extensive commentary upon the Jami' al-ṣaghīr by Ḥabīb B. ʿAlī B. Ṭābit B. Mūsā al-Balūṣi, who died 1070.

This commentary comprises the entire text, written in red ink, and gives, besides verbal explanations, comments on the sources of the hadiths and ample historical and traditional additions from the editor's hand.

In this MS. three volumes have been bound together.

Vol. II contains the latter part of the letter Allī from the Ḥadīth of the Prophet [p].

I would not claim that our hadith is the only one that contains the passage quoted.

The last hadith in this volume is the same as the last hadith in the first volume.

Hence it appears that the work was completed 1045.

Brodk. II. 148, 1. 2 mentions three Cairo editions, and entitles this work: Sirīj al-munīr.

87.


The same commentary, beginning with the second kūrās and ending with the 89.

التمرس بشرح الاجماع الصغير

A full commentary upon the ḥadīth 'Abdarrā'ūf B. Tiqārīnīn al-Munawi Sjahsaddīn, who died 1031.

To the statements in Riea's Arabic Supplement is to be added Cat. Ced. Arab. Batav. XXV and Ahlwardt's Catalogue, sub no. 1368, 4.

The commentary comprises the full text, written in red ink, and gives, in addition to verbal explanations, comments on the sources of the ḥadīths and the degree of their documentary reliability.

This MS. is the first volume only (in the Malay conclusion: ﴿تَمَسَّحَ بِهَا بَعْضُ الْبَيْانِ (وَرَفَدُ شَرْحِ جَامِعِ الْعِلْمِ)﴾ from the beginning of the book to the explanation of the tradition ﴿فِي الْقَبْلَةِ﴾.

The ۷th is wanting.

See Brockelmann, II, 148, 56, printed at Bulaq 1286.


A fragment of a ḥadīth-work, arranged according to subjects, divided into many bāb bā's, which, however, are too numerous for a complete enumeration; some of them (the 20 first) are:

1. باب اليوس الکذب
2. باب التجزأ العذب
3. باب التجزأ العذب
4. باب اليوس الکذب
5. صفة آل أفقر
6. باب وسيلة
7. باب السيرة
8. باب الممتنع والمتهم على المصرف
9. باب الطور
10. باب السند
11. باب المفسد
12. باب اليوس الکذب
13. حيي اليوس
14. باب يوئلاء
15. باب يوئلاء
16. باب يوئلاء
17. باب يوئلاء
18. باب يوئلاء
19. باب يوئلاء
20. باب يوئلاء

The last leaf is lost.

The same.


The same.
The last bāb's are

The Prophet during war and after it. The concluding bāb's are:

bab al-musalla'ah li-thāli' illā yārīm, bab umm ad-dhār lil-dhār wa-l-fājr

And bab tar ġīb al-mashrīkin fī al-ghir

After this follows a book on Creation, a book of traditions about old prophets; a very long kitāb containing innumerable bāb's on the old prophets, Mecca, the zām-sātim, the life and death of Mahjammad, his relations and supporters, the revelation of some sûrāh, etc. The commentary on the fāṯlāh (in red) runs:

The verses of this sûrāh and some others are provided with grammatical explanations.

There is a lacuna, followed by a portion on newer paper, apparently a second volume. (A pointer in the category of the Bab's which are:

bab umm ad-dhār fī al-ghir

and the last word runs thus:

and the last word runs thus:}


A portion of a commentary on a very detailed tradition-work. This MS. begins abruptly in the book of the jihād

tadjud at taddjud al-adīd lā tā bāb

The bāb that is next headed is:

bab adhārift al-wān wa-raftii: is

Some others are:

fāṣil min yarūn fī sībil al-lāh

min yātakhi sībil al-lāh

mul samāl fīl qaḍa'īn

mūsū al-mubārīr arda' sībil

Many bāb's follow about fighting, the taking of prisoners and booty, the enslaving of women and children, deeds performed by
II. COLLECTIONS OF FORTY.

93.

كتاب الرميا، حديثي للنفاوي

CCCXI. C. ff. 86b — 102a, 191, 8 1/2 c.M. long (21 × 15 c.M.)

The well-known collections of 41 "traditions" of Al-Nawawi

يحيى بن شرف الدين بن مريغ الغوسي، في الدين (أبو زكريا) 631 — 676, Brock, I, 296, IX.

The beginning does not differ from the usual opening

الحمد لله رب العالمين، في الأمور والأوامر، مديب الخلق (أمين)

The greater part of this portion of the MS. is made illegible by the acid of the ink.

This portion is followed by some notes from a certain

رفي الدين بن عبد الرحمن بن أحمد بن حذرٍ الشافعي النحاسي، الناصر

94.

شرح الأحاديث الرميا للنفاوي

CCCLXXI. E. ff. 167a — 184b, 23 l., 11 1/2 c.M. (21 × 15 1/2 c.M.)

A very short commentary on Al-Nawawi's forty (really 42) traditions by an anonymous author, who gives mixed annotations on particular words and expressions.

Beg. (after the bism.):

الحمد لله رب السماوات، ... إما بعد هذا شرح الأحاديث

The comment on the 1st hadith runs:

هذا الحديث مجموم على علم مومن في عجالة وعجلة مستيقظًا للقالب

واذن الله تعالى يذاع للفناء في أن يكون الجموع السعد

والله معه محمدًا بارزة فوقه إلى الله تعالى في كُناه في النور

بالicom معن في على النور والملجأ على العبد، أما إذا وردت الأحاديث

الله مختصر في في الدين، وليت في أن يكون هنالك في الله تعالى برسوله

فيه تعالى وقى أن يُصوب في وأمره يُجرح في أي ذكر حلته

هذه أحياء مذكؤ في حفظه

In the khutba the author says, i. a.:

وكان أزاماً وسِطًا: 

فطى أصله في جملة موسى وتقسيب في كلم الإعمة

The scribe was

عبد الله فهوجا، كتابي الجامع

95

CCCXI. B. ff. 58b — 87b, 191, 8 1/2 c.M. long (21 × 15 c.M.)

The same commentary, without title or mention of the author's name.

Like the other parts of the MS. this one is badly damaged.

96.

شرح الأحاديث النفاوي

CCXCVII. 21 × 15 c.M. 166 ff. 25 l., 9 1/2 c.M. long.

At the top of the first leaf the words

الكسار اللحمي، says "in Arabic, the quotations in red are

يماء أبي عبد الرحمن, الحديث (أبو النجاح) on f. 3 the third tradition begins begins.

الحمد لله على يقف على الله تعالى وهم يقف في

نافذة رسول الله صلى الله عليه وسلم يغيب في

المسيح عليه نافذة ابن الله

ألا ترى أن لا الله

وإن الله برسوله ولي، وآيات الله، إبنا الأزكية، رواية

وإنما أنت بهدف رمضان — (شرح البخاري، مسلم)

consequently the kūris 1 and 2 and the first part of the second hadith are missing. Both from the title and a comparison
The text is the same as that of the Berlin-MS. 1493, as appears from a comparison between the beginning of the first ḥadith and the corresponding portion quoted by Ahlwardt l.c.

This MS. breaks off in the body of the second ḥadith.

The last words commented upon are: "وَلَا تَجَزَّؤَنِ الْفَتَّانَ أَيْمًا وَلَا إِنَّهُ مَعَكُ مَعَانِٰصَةً". The abrupt end is: "حَتَّى تَجَزَّؤَنِ الْفَتَّانَ أَيْمًا وَلَا إِنَّهُ مَعَكُ مَعَانِٰصَةً".

See Brock, II. 388.

95.

باب الطالبين شرح الأرطمي

A very short commentary (شرح مختصر as it is called in the colophon) by Ahmad ibn Muhammad al-Munajjim ad-Dinisi upon the Forty Traditions of Al-Nawawi.

This book is a comment upon the 42 traditions of the fundamental work. The words in Ahlwardt’s Catalogue, sub no. 1493: "das Grundwerk enthält ansers den 40 noch 2 andere, deren 2 mit den Worten schliesst: "لَنَذِكََ" بِصِبَائِنِكَ إِذْ وَقَدْ صِبَاءَتْ". Diese beiden sind hier ebenso wie die übrigen erklärt" are perfectly applicable to this MS. This book, however, is not mentioned by Ahlwardt in his enumeration of arba‘in-commentaries sub no. 1504, neither by Brock. I. 396, IX.

Beginning (after the Bism.) 399:

أحمد ابن محمد السعدسي الامريسي هذا شرح مختصر على ارسطوا الفقه الديني

98.

الفتح المعجمي لشرح الامريسي

A full commentary upon the forty ḥadith’s of al-Nawawi by Ibn Hajar al-‘Asqalani (b. 909, d. 973).
The first hadith occurs on f 14, a.
At the end it is stated that the author completed this work Jun. II 1151, and the copyist Ahmad Ibn Isma‘il finished the writing of this transcript 24 Dhu‘l-Hijja 1233.

99.

جلس سفیا فی اتکلیم علی الإریمه النواطیه

CCCLXXI A f. 1 — 93 27 l., 111/4 c. M. long (21 × 15 1/4 c. M.)

"Sessions" in which Ahmad B. Ḥujjā al-Fāshī commented upon the forty traditions collected by Al-Nawawī in the manner set forth by him in his introduction.

In each majlis a ḥadīth is commented on, from 1—42.

The last one is followed by a خاتمة الکتاب in مجلس الأخلاط للحیدر البابی المتصف الله. Yoga, as in the text: Weiss Der letzte Teil.

The text comprises 111 pages, and concludes with a خاتمة المکمل equally on eschatology.

This MS. is dated: 20 Dhu‘l-Hijja 1211; the scribe was: ʿAbdallah B. ʿAbdallāh al-ʿĀshī (the Achhunese).

This part of the MS. has copious marginal and interlinear notes but some ff. are totally damaged by the acid of the ink.

Apparently this commentary occurs in the first nine ff. of the Berlin MS. 1503, see Ahlwardt, II, 226, and Brock, I, 396, IX (II 305, 5), who mentions 5 Cairo-editions.

The two following pages are filled up with the ʿatāyah, shahādah, some prayers, and a khaṭṭābah.

100.

اربعين حديثًا

DLXXXIII C. f. 90a — 105b, 7 l., 10 1/4 c. M. long (27 × 19 c. M.)

One of the numerous collections of forty.

Beg. (after the bism.):

الحیدر الله رضي الله تعالى عن النبي قال النبي صلى الله عليه وسلم:

The traditions bear upon the ṣalāt, ḫmān, purity of life, and the ṣalāt again.

The last tradition being a very long one, I quote the 38th and 39th:

لا تأكل الطعام في أربعة بيت حرم الأول كتاب الفقه والثاني ترتبت

None of the traditions has an indication of either isna‘ad or authority, but there is an interlinear Javanese translation throughout.

101.

اربعين حديثًا

DCXXV. 18 × 12 c. M. 39 ff. 11 l., 8 1/2 c. M. long.

A collection of forty, beginning with the usual introductory tradition: ʿan ʿṣara‘a‘ au ḫaṭṭāz arba‘in ṣadīth min ummati etc.

The traditions of this MS. bear upon ṣalāt, the recitation of the kūr‘ān, ʿibāḍat, the creation of mankind, devotion and religious knowledge.

All the traditions are very short and without any isna‘ad, some of them being identical with the traditions in the former MS.

The first runs (اربعين حديثًا)

الصلاة تهدي الدين من أئمته فقد آقام الدين

ومن تركها فقد هدم الدين
The last one:

The last five f. are filled by a d’u’a, likewise with a translation.

403.

اربعون حديثاً في فضل سورة الإخلاص

CLXXXVIII. B. hf. 10b, — 14 b, 25 l., 10 c.M. long (23 × 17 1/2 c.M.)

Forty, properly forty-two, “traditions” dealing with the significance of surah 112, collected by Yusuf B. Abdallah al-Hasani (or Husayn) al-Urmayini, who died some time after 957.

Alwardt, no 1522, entitles it “اربعون حديثاً في فضل سورة الإخلاص (The beginning differs from that of the Berlin MS; it runs

The traditions are followed by a khatimah and two fa’idah’s.

See Brock, II, 325.
III. SPECIAL COLLECTIONS AND SPECIAL TRADITIONS.

105.

A hadith-work is comprised in this MS., which lacks the last leaves and ends with the words: "In the name of Allah, the Most Gracious, the Most Merciful." (Beg. after the bism.)

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A later note is dated 1157.

On the last leaf we read the following note about four mistakes imputed to the author:

If any of the mistakes mentioned be genuine, it is likely that the author was attempting to follow the style of the previous works. The mistakes mentioned are:

1. Replacing one word with another.
2. Misplacing a sentence.
3. Confusing two different concepts.
4. Using incorrect terminology.

The Tariqah is mentioned by Brockelmann, II, 441, 15.

107.

Mashah al-Mushaffah (أعمال الخمار) by al-Nahas al-Hasib.

CDLXXXVII. B. ff. 18a — 102a, 25 I, 10 c.M. long (211/2 × 16 c.M.)

A very concise collection of traditions, viz. the Mi'jat by Ihsayn B. Mas'ud B. Muhammad al-Baghi (d. 516), has a well-known commentary to wit the Masakat al-Maqaib by Muhammad B. Abdallah al-Tibriti (d. 740). See Berlin nos. 1280 and 1292, Gotha 597, and the literature mentioned there.

Now, in this MS. occurs a revised and purifled recension, accounted for as follows:

The four last leaves have been torn out but for a small piece left. See Brock. I, 364 (Neubeautung, Gotha I, 1, 420 and an Indian edition).
called so) of very small traditions, without any isnad or authority. Most of the traditions deal with the 'ibadat and liturgical matters.

The first two traditions are:

قَالَ الْأَنْثِيُ ذَا الْإِنْسَانِ الْعَلَّامُ سَلَّمَ يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُّ يَوْمٍ تَحْضُرُ النَّصْمَ

The first is followed by a hadith that says, "Every day, the Prophet used to listen to the news and the events of the day."

Several traditions are not longer than one line, e. g.

طَابِلُ النَّيَبَاتُ وَهُوَ ذَوَّةُ عَلَى كُلِّ مَسْتَرَبِي،

The last two traditions are:

مَنْ قَالَ أَتَى يَتَكَوَّلُنَّ أَقْبَالًا أَنَّ اللَّهَ جَعَلَهُ لَنَحْضُو لِلنَّصْمَ

This more recent text has an interlinear Malay translation.

That of the first tradition runs:

سُبِدَ بِهَا بِرَجُلِ الْإِنْسِ دَاوُنَ حَسَبُهَا أَنَّهُ أَمْسَى فَهُمَّتُ هُدَى

The 7th line runs:
The traditions contained in this booklet bear upon the doings of the Blessed in Paradise on each day of the week, the seats of the prophets and other worthies in the celestial abode, the tasks of angels and prophets, and the glory and the bliss of Heaven.

On fol. 5a, a description with the concluding words: 'At this was a description in this booklet bear upon the doings of the Blessed in Paradise on each day of the week, the seats of the prophets and other worthies in the celestial abode, the tasks of angels and prophets, and the glory and the bliss of Heaven.

On fol. 5a, a description with the concluding words: 'At this was a description in this booklet bear upon the doings of the Blessed in Paradise on each day of the week, the seats of the prophets and other worthies in the celestial abode, the tasks of angels and prophets, and the glory and the bliss of Heaven.

112.

Hebat al-Adab al-Mu'alla


The first portion of this small and insignificant tradition-work is entitled 'At this was a description in this booklet bear upon the doings of the Blessed in Paradise on each day of the week, the seats of the prophets and other worthies in the celestial abode, the tasks of angels and prophets, and the glory and the bliss of Heaven.

On fol. 7b begins a portion containing some traditions bearing on the zakāt and the circumcision, ending: 'At this was a description in this booklet bear upon the doings of the Blessed in Paradise on each day of the week, the seats of the prophets and other worthies in the celestial abode, the tasks of angels and prophets, and the glory and the bliss of Heaven.

On fol. 7b begins a portion containing some traditions bearing on the zakāt and the circumcision, ending: 'At this was a description in this booklet bear upon the doings of the Blessed in Paradise on each day of the week, the seats of the prophets and other worthies in the celestial abode, the tasks of angels and prophets, and the glory and the bliss of Heaven.

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On fol. 7b begins a portion containing some traditions bearing on the zakāt and the circumcision, ending: 'At this was a description in this booklet bear upon the doings of the Blessed in Paradise on each day of the week, the seats of the prophets and other worthies in the celestial abode, the tasks of angels and prophets, and the glory and the bliss of Heaven.
A commentary upon the tradition

ah-Ramūh Siyṣrā’t Ghafṣiyya

by

the answer to a question submitted to his notice concerning the meaning of the tradition quoted in the title.

The question itself (sūrah 11:8, translated as follows) reads as follows:

بسم الله الرحمن الرحيم

The tradition says that one Ramaḍān in Al-Madīnah is better than a thousand Ramaḍāns in our days. No such distinction is made by Al-Madīnah in this tradition, whereas at the same time objections were raised based on its clashing with other traditions, and its overlooking the Ḥajj in another hadith.

The question is: what do the learned men in Mecca say about the tradition, and is Ramaḍān to be applied to both holy cities. And this on the ground that:

The answer by ʿAbdallāh b. Abī Bakr al-Ṣiddīqī refers to all the details of the question with a manifold沃尔κ. The fatwā itself was given in 1106; this copy was made in 1107.

115.

شرح حدیث ان رحمتی سبکت غفیصی

CCIG. 29 × 141/2 c.m. 23 ff. 19 — 23 l. 113/2 c.m. long.

v. d. W. 207, 20 × 161/2 c.m. 7 ff. 13 l. 11 c.m. long.

The story of the seven sleepers of Ephesus (sūrah XVIII).
بعد ما أتمها إبن ملجم، ونفرن النظر إلى ترجمة الله تعالى على
الغهام (Bishr)

Properly speaking, this Koranic tale does not belong to the
"Tradition", so it might have been referred to in another chapter.

118.

{حدثت الدوكة الابيض

v. d. W. 282, 20 X 16½ c.m. 6 ff. 7 l., in Arabic and
7 l., of an interlinear Javanese translation.

A small collection of traditions bearing on the superior qual-
ties of the white cock and the prophet's prohibition to kill
this bird.

The chief tradition follows here:

روى عمير بن خزيمة عن
أبيه أنه قال الله تعالى في مكتوبه نذكر المرجع، ونقرأ على
فؤادين بالزمر، وذكرنا الناقة على يومين من نور وتعليم
الذهاب، ثم نقرأ على الله تعالى.

The unrivalled qualities of the white cock are described
in full, and some more traditions about the above-mentioned
prohibition are quoted.

119.

{وقد أت());//الكثير
{الكثير

The title occurs at the end:

This text is written by a Pidie-man, named Muhammad Asma.

120.

شرح {الكثير

A commentary by Muḥ. B. Abūlbi[si] B. Yūsuf al-Zarkāwī
(d. 1122) upon the māzu'ismah of Al-Baykūni.

This commentary is a mixed one, preceded by a short
muṣaddima, dealing with Tradition in general upon the
basis of a poem by Al-Suyūṭī.
In an appendix the author mentions his authorities and the year of the writing of the book (1080): وفد طالبنا علينا شرح النغمة العراقية مفصلاً وبعض جوانبها وغضا التورط في الأعارف والماسنجد.

This MS. is dated: 23 Jumād II 1219; it was written at Mecca by Jafar b. Musa al-Bayānī.

See Brock, II, 307, 13, and Aḥwāl, 1129.

121.

The urjūzah, imperfect at the beginning and end, on the science of ḥadīth, by ‘Abdarrāḥīm B. al-Ḥusayn B. ‘Abdarrāḥmān al-Ibrāhīmi (Zaynoddin). (725—606), who composed this nāẓm of 1000 (strictly 1006) bāy’ts as an abridgment of a larger work by Ibn al-Ṣalāḥ. See Hajj, Khalīl I, 1145, Aḥwāl, nos. 1071—1075, and Brock, II, 66.

The beginning is:

ويا الصديق والصديق قلبي في ظاهر لا أطلع والمستعد

Apparantly only one leaf is missing.

On fol. 9 begins the pericope, then the next eight leaves are blank etc., identical with the text occurring in the commentary by the poet himself. (See Aḥwāl, no. 1076).

The last pericope is تقدم المعنى على السند, only one bāy’t of it being given:

وسيء متي ولي بنين سعد لا يعمم الوجم ولأن يبني.

This fine MS. is written in exceedingly small characters, fully pointed.

122.

Kitāb al-hadīth al-muṭla, or “Mozafa’at al-laḥāmat al-muṭla”

CCXII. 211/2 × 151/2, c. Ms. 193 ff. 25 l., 91/2 c. m. long.

A critical conspectus of the most renowned traditions arranged in alphabetical order, with the usual nomenclature of the science of ḥadīth, by Shihabaddin al-Kalībī.

The author has characterized the traditions as to what is meant by the term (words from the title), and sets forth the scope of his work (after the doxology)

فأذ مؤلف قد اشتمل على صغر حجمد بجذبه استناداً على
ما يتيح به مما يجمب الناس إلى الرسول على الله عليه وسلم 
من مقول الحديث ومبادئه ومبادئه معنًى وفوق معنًى رأيت أو تقع 
كلياً أمنة المعتقد ورواه جامع لما ذكره العالم الأخر الجزيءي في 
مدوحة عروضه والجمل النفيدي في درى وضمنه وحلمه مايوعود 
في موقعه الكبير وفوقه واجب في بعض القضاة ونماجج في 
لسنا مسلمين على جمل في حرف المعجم ما لا يدخل تحت جزيئته.

The three first traditions, beginning with م, are:

أبي بكر الجعافر فالتقنين، فقال الخوارج، عن أحمد بن سعيد بن 
ابن مروية: أنه لم يفلح، أنه لم يفلح، في مسلم

أخرى أثاث في شهر بامن، مستمر حسن

الأخير أثر توبيه، ينتمي إلى أحمد بن سعيد، إلى غير أحمد.

The three last traditions are:

يوم عاشورا كان الله أفنى صومه على بني إسرائيل، لم يردع 
يوم العيد كما ورد، فصلى أجره وصلى ورود، ورأست وداؤد 
صاحب، ورد صلاة الله عليه وسلم في حكاه، ولم يمشي في يوم العيد، واليوم العيد، يوم 
العيد، واليوم العيد، يوم

بسمة، وصلى ورود، ورأست وداؤد.

In the margins of nearly all the pages short explanations of 
the text and additions to it have been written by an other hand 
ther than that of the text itself.

The MS. is dated 1 Rabi' I 1178.

This work is not mentioned by Brockelmann, II, 364, 5.

The author's full name is: Shihabaddin Ahmad B. Ahmad B. 
Salimah al-Kalibi (d. 1069).

124.

نثبت الإسناد والجزاء

GCXCVIII. 24½ × 17 c.M. 36 fl. 23 l. 9½ c.M. long.

Beginning (after the bism):
This MS. is dated 8 Dūlā, 1258; it was written at Mecca by an Achehnese of the name of 'Abbas al-Ashī al-Ishtarī al-Shāfi‘ī al-Ḥanawī. F. 39 does not belong to the text, but is filled up with abruptly ending notes, from 2 Jumād II 1260, by the Achehnese scribe and possessor.

The following teaching-license and permission to appeal to his master, as his authority, was bestowed upon the author by Muḥammad al-Balādī al-Malikī, at whose feet he heard the 40 traditions, the maulūd of Al-Ǧīṣī, etc. The following license, a general ifṭā‘āh, he was granted by the Malikite shaykh ʿAbd al-Ṭawāfī ibn Sūdā (in 1175), who explained the Muwaṭṭa in the Azhar. In this way he enumerates a great many authorities, a. o. the Ḥanafite shaykh Ḥusayn ibn Aḥmad al-Ǧīṣī, who taught him the ḥulūm al-ḥikamiyyah, as: geometry, astronomy, the ʿilm al-mīḥāṭ, the ʿilm al-a+wīlak, etc. He was instructed in logic by Yūsuf al-Ḥafṣī, Abī‘ʿAbdallāḥ Badraddin Siddī Muḥammad of the same family having been his master in the explanation of the Ḫaṭṭī‘ al-ṣāghir. Most of all he praises the eminent qualities of the Muwaṭṭa, about which work Al-Shāfi‘ī was wont to say: “mā ‘alā ḥanṣī‘ jihat aṭrāb illā‘l-iʿjar‘ān min kitāb Malik ibn Anas.”

Then he treats of the famous traditionists and in what way and with whose aid he studied them, first the six sāḥīḥ’s, then the muṣnād’s, afterwards the sunān, and other collections, paying his utmost attention to the isnād’s.

As he was preeminently interested in the works on Tradition, he devotes more space to the latter than to the works of history (Ibn Ḥishām, Ibn Ḥajar a. o.); for this very reason I classified this work, which Ahlwardt would probably have arranged among the books of “Studienang und Lehrbriefe” (I. 1, § 8), under the heading “Science of Tradition”.

At f. 32b the author mentions his studies in the sciences of tafsīr, of logic and theology.
III. THEOLOGY.

I. DOGMATICAL WORKS AND MORAL THEOLOGY.

125.

The text is vocalized throughout, having an interlinear translation into Javanese with the Arabic character.

Beginning (after the biānillāh):

الحمد لله رب العالمين والصلاة والسلام على سيدنا محمد وآله بإجماع.

The epistle begins with a mention of the name of the author.

This epistle is not divided into regular chapters, although there are some bāb’s with headings e.g., 

باب إضلاعات، باب الأوراق، باب معاصر الناس.

The epistle ends on f 45. The following ff. are filled by a treatise on the sakarat al-maut (3 pages) and a Javanese treatise (in Arabic writing) on moral theology, especially on the religious duties of women.

This seemingly old MS. is written on Javanese paper.

Brock, I, 422, 16, mentions an epistle by Yahya al-Baṣri.

128.

بداية الإبديالة

DXXX. B, ff. 262b – 270, 29 r, 9 c.M. long (22 x 15/4 of c.M.)

A portion of a defective copy of Al-Ghazâlî’s work (Abtw. 3263).

As the beginning words belong to the preface, it is apparent that no more than one page is missing. The first words are 

الشامل بالجاء ونثر، بعثت الإبديالة في مدخل.

The first ʿāṣm deals with the ʿāṣm, and contains 

 المدينة، إباد دخل المسجد، إباد الخروج إلى المسجد، إباد

التعليم، إباد النسج، إباد الموت، إباد الصلاة، إباد الاست cadena

عسير السماوات، إباد ما بعد طنطع الشمس، إباد الصوم، إباد

الجمعة، إباد الإمامة، إباد

العمرة، إباد غدرة

مختصر بداية الإبديالة

DOXXXVII. 26 x 17/4 c.M. 63 ff. 9 l, 11 c.M. long.

An epitome of the Bidâyât al-Hidâyâ by Al-Ghazâlî, being the preamble to his Ilyâ.
The MS. breaks off in the third sentence the last
words being:

تذبیه فصلنامه اذکر (کمآ زید) اضافه و اشاره عید

129.

النیا، المسببات فی نسخة الملل که

CDLXXVII. I. B. ff. 82b — 88b, 13 l., 6½ c.M. long
(18 × 11 c.M.).

The book of Advice to Kings, being the Arabic version of
of Al-Ghazzali's lost Persian work Naqī'at al-mulūk. This
work, originally, was dedicated to the sultan Muhammad Bin
Malik Shah.

See Ahlwardt, nos 5610 and 5611. Rieu, 700, II, Pertsch,
1874, and the statements given there.

Beginning (after the bism.

الحمد لله ؛ اواحد الفهرس المسمى

The whole work, consisting of the ten ayā's mentioned by
Ahlwardt, is complete but for the fifth ayā, which is missing,
although the page-numbering is continuous

See Brock, I, 423, 30.

130.

كتاب المبوق

CCCLXXI. C. ff. 145a — 151b, 22 l., 11 c.M. long (21 × 16 c.M.)
A collection of 32 admonitory addresses.

As far as can be made out (the acid having spoilt the
greater part of the MS.) the beginning is: (after the bism.):

الحمد لله جامع المبوقات تقویة للمعتقدین من المسلمین و آیات

All the admonitions open with the words يلقين الله، but no
verse of the یً، which the reader is led to expect, follows.

Apart from slight differences this book of admonitions is
identical with the Berlin MS. 3949, which, however, has 31 of
them.

The end is also identical.

F. I. 152 and 153 are filled up with ۴۰ ۴۱، الفریضه، the
salf Allah, etc.

131.

ام الپرازین

CXXX. bis, 21½ × 17 c.M. 16 ff. 5 l., of Arabic, 5 l. of
an interlinear Malay translation 12 c.M. long.

The well-known digest of the fundamental articles of the
Muhammadan creed (also called صنفی الصنفیه یا یا، but commonly:
al-Santīsī) by Abī 'Abdallāh Muḥ. B. Yūsuf al-Santīsī
(d. 895).

The first leaf contains a few stray notes in Malay.

The title by the edition of M. Wolff, Leipzig 1848, is
رسالة في معاني كلمة الجهاد

It is to be noticed that Al-Santīsī wrote another treatise of
similar contents, styled عقویة اهل التوحید، which he himself
commented upon, as he did the اهل الی، and the اهل الی، and
the اهل الی، which he himself
called صنفی الصنفیه. For short, there is some confusion in the
statements of the catalogues. Moreover, the shorter (the first)
one is sometimes entitled the second

See Haj Khal. IV : 214, 8165, and IV, 242, 8231, Pertsch, Gotha,
Catal. sub no. 682, and Brockelmann, II, 251.
82
132.

CXXX ter, 21\(\frac{1}{2}\) × 16 c.M. 20 ff. 7 l., of Arabic, 7 l., of an interlinear Malay translation 10 c.M. long.
The same.
The copy wants some words at the end.
The MS. has a great many marginal notes in Malay.

133.

CXXX quater, 33\(\frac{1}{2}\) × 21 c.M. 13 ff. 7 l., of Arabic 7 l., of an interlinear Malay translation 10\(\frac{1}{2}\) c.M. long.
The same.
This copy is dated: Bilitung 1259.
In the last line of the last leaf the title is given as follows:
\(\text{قانون}^{3} \text{ر} \text{في} \text{ال} \text{ع} \text{ائدة} \text{م}

The last leaves contain various notes in Malay and an enumeration of the šifāt.

134.

CDLXX. A. ff. 1 — 14, b. 7 l., 8\(\frac{1}{2}\) c.M. long (21\(\frac{1}{2}\) × 16 c.M.)
The same text; there is an interlinear Malay translation up to f. 9 b.

135.

DXXXIII. F. ff. 102a — 107a, 15 l., 8 c.M. long (21\(\frac{1}{2}\) × 15\(\frac{1}{2}\) c.M.)
The same work.
Dated: Mecca, 29 Ramāzān 1262.
The fly-leaf comprises:
I. a fāmūdah on ʾislām and ʾistīlām.
II. a Malay note on khalwah.

83
136.

DLXXXVI. 23 × 17 c.M. 17 ff. 7 l., 10\(\frac{1}{2}\) c.M. long.
The same.
Although this MS. comes from Madura, it has an interlinear Malay translation and marginal notes in Malay.
The date is: Bangkalan, 1268.

137.

DLXXXVII. D. ff. 37b — 61a, 5 l., 9 c.M. long (26 × 18 c.M.)
Another copy of the same work.
This text has an interlinear Javanese translation throughout and Javanese marginal notes.

138.

DXCI. 29 × 21 c.M. 40 ff. 5 — 7 l., 10\(\frac{1}{2}\) c.M. long.
A defective copy of the same with an interlinear Javanese translation.
A portion of a commentary on the Uṣmān has been bound up together with this MS.
The greater part of this MS. is in Javanese with Arabic characters.

139.

DXGV. 26\(\frac{1}{2}\) × 18\(\frac{1}{2}\) c.M. 17 ff. 5 l., 10\(\frac{1}{2}\) c.M. long.
An incomplete copy of the same, with an interlinear Javanese translation, and copious marginal notes.

140.

DCXL. A. ff. 1 — 23, 6 l., 11 c.M. long (26 × 19 c.M.)
An apparently old copy of the same, on Javanese paper.
This MS. is vocalized throughout and provided with an interlinear translation into Javanese with Arabic characters. In the margins are same notes equally Javanese in the Arabic character.

DCXLIII. A, ff. 1—22 b, 7 l., 10 c.M. long (28½ × 19½ c.M.)
A copy of the same written on Javanese paper, with an interlinear translation into Javanese (p e g o n), and copious marginal notes.

Br. 418 B, ff. 30a—49b, 9 c.M. long (21 × 15 c.M.)
The same.
This text has an interlinear Malay translation, and it is followed by a religious treatise in Malay.

The commentary on the U m m a l-ba r a h i n by its author, A l-S a n i s i, who wrote a commentary entitled U m m a l-ba r a h i n (see H a j. K h a l. IV, 242), and made an abridgment of it, in 875. This abridgment, however, has a beginning different from the opening lines of the commentary, which is identical with cod. arab. B a t a v. X L I V (see the details in the Catal. p. 55), C X X V I I I , 3, C X X V I I I , 7.
On the fly-leaf these three little poems are written under the title. This copy is dated: 13 Shawwal, 1113.
A commentary upon the Umm, preceded by a portion of the Mukaddamat of Al-Sanjari (Vienna 536). The last words of the latter (f. 16a) not being connected in any way with the first Umm-words (mâyajib fi ḥakāy maulânâ), it is apparent that the copyist, not understanding what he was writing, combined the beginning of the Umm-commentary with the passage of the Mukaddamat he had just completed.

As to the commentary, it is a rather extensive one, but the portion dealing with the faith in prophets is commented on far less fully than that about the faith in God.

In reality this text is rather an enlargement of the Umm than a commentary upon it; apparently it is a modern ta'llimah.

There is an interlinear translation into Javanese throughout.

147.

شرح أم البراءين

Br. 321. H. ff. 122a — 145a. 17 l.

A commentary on an Umm-text of the same kind as the former, but with some additional matter, the beginning of the main running:

What Am al-Imam panqis upon Tashir and the hadith nadi' of the Prophet.

As to the Joseph's interpretation and Tathir's interpretation of the words of the Prophet.

From here follows the usual text.

This beginning is borrowed from the Mukaddamat.

The Umm-commentary is pretty extensive. The comment on wa yajib 'alâ kull mukallal sharan runs:

لا علاقه للمستوى بباب البياني و никل اليمين واليام و اليمين الداريب ذو قوة تضمنه من النفوذ يماما في السواقات والأمم الأخ.

and that on an yâ'af:

لا يعرف الجزء على الحق دليل و يقاله بسروق التقدم و اليمين على الحق من غير دليل و تطهروا في الإيمان المكذب على ثلاثة أقوال من اث سياص و موسى ع الصلاة عاليا كأثر.

148.

شرح أم للقسامي

Br. 321. H. ff. 146a — 151, 17 l. 12 c.M. long (28 x 20 c.M.)

A portion of the commentary upon the Umm by Muh. B. Amr B. Ibrahîm al-Tilmâsî (± 1000).

See Ahwardi, 1915, Brock. II, 251, II. 2

(Beginning after the doxology):

بُن هِدَائِهِ مُحَمَّدٌ اللَّهُ سَلَّمَ اللَّهُ تَعَالَٰ مَلِكُ الْمَلِكِينَ

The works breaks off with the main words

بِجَدَدَهُ يَقْسِمُ.

149.

شرح أم البراءين للدهي

CDLXXXIV. 211/2 x 16 c.M. 20. ff. 17 l. 9 c.M. long.

The commentary upon the Umm al-barâhîn, by Muh. B. Ma'nîr Al-Hudîvî (12th cent.) beginning thus:

بِرَمَاد الْرَّحِيمُ الرَّحِيمُ اللَّهُ الَّذِي شَهِدَ بِجَدَدَهُ جَمِيع

Immediately after this the commentary begins; no detached words but whole phrases are commented on, all of them overlined with red ink.

This fine MS. is dated: 15 Duly. 1189.

Brock. II, 251.
CLXVII. 5, A, ff. 1 — 28, 17 l., 8/3 c.M. long (21 × 15 c.M.)
The same commentary, lacking the beginning.
This MS. was written at Lambhuk in Acheh.

151.

CCLXXV. A, ff. 1 — 36a, 15 l., 7 c.M. long (21\(\frac{1}{2}\) × 16 c.M.)
The same commentary on the U.m.m.
In the margins copious notes are given.
On the fly-leaf this note by the possessor:

152.

DCLXVII. 22\(\frac{1}{2}\) × 16\(\frac{1}{4}\) c.M. 26 ff. 17 l. 9 c.M. long.
The same text.

153.

DCLXXXIX. 20 × 16 c.M. 38 ff. 9 l., 9\(\frac{1}{2}\) c.M. long.
The same.
This copy was written at Mecca by an Achehnese named
Muhammad Śāliḥ B. Ḫāji Lam Suyun, the date is: 28 Jun.
1, 1178.
The last leaf of this MS. is the fly-leaf of the Luṭu’ al-manẓūm
by Al-Anṣārī.

154.

Coll. Br. 408, 20\(\frac{1}{2}\) × 16 c.M. 92 ff. 7 l., 9 c.M. long.
The same work, with an interlinear Malay translation throughout.
On the fly-leaf the work is entitled: كاتب حمد محمد

DLXIX. A, ff. 13 a, — 23a, 7 l., 2 × 3\(\frac{1}{2}\) c.M. long.
(21 × 16\(\frac{1}{2}\) c.M.)
The well-known urjūzah (Brock. II, 316, 5, 1), being a
rhythmed confession of faith, by Ibrahim B. Ibrahim B. Ḫasan
al-Laṣṣani (d. 1041.)
Beginning:
الحمد لله على صلاته ثم سلام الله مع صلاته
See the numerous commentaries upon the poem mentioned
in this catalogue.
The ff. 1 — 12 are either taken up by notes and detached
portions or left blank.

156.

CDLXVI.
The same urjūzah occurs twice in this MS:
1° 24 × 16\(\frac{1}{2}\) c.M. 10 ff. 9 l., 2 × 3\(\frac{1}{2}\) c.M. long.
Date: 29 Shaban 1268; scribe: Ahmad B. Ṭabdarrāḥmān.
2° 21 × 15\(\frac{1}{2}\) c.M. 11 ff. 3 l., 7 c.M. long.
This incomplete copy has a Malay interlinear translation,
and many notes, equally in Malay, in the margins.
The last bayt is:
وجاز في حيام كلا كلا وكل عام لمنا في العمل
which is translated into Malay as follows: būrmula harus pada Ḫāji's marakaitu pérangay tubuh manusia yang tiada mēmbawa kapada kahirangan mārtabat marakaitu jang tinggi sapērti makan dan minum yang Ḫāli dan sapērti jima' bagi pēarmpuan pada masa Ḫāli.

جوهرة التوحید

١٥٠٠

١٥١٠

١٥٣٠

١٥٤٠

١٥٥٠
Two pages, filled with the formulae of the shattariyyah-ṭarāḥah, have been bound up after the second copy. Both copies begin thus:

(place text here)

or in the Malay translation: sēgala puji pujian bagi Allah atas sēgala karunianja kamudian maka salam Allah sērtā rahmatnja.

157.

عمدة المراد: الوعد الوحید

The second part of the commentary by Al-Laḥimi upon his poem.
Beginning:

(place text here)

This MS. is dated: 9 Shawwal 1060, its possessor was the same as the owner of no. CLXI.

158.

انهاء المريد: الوعد الوحید

CLXVII. 5, B. ff. 28a — 127, 17 l., 8½ c.M. long.
The poem, together with the commentary by the author's son 'Abdussalam, who terminated this work on 20 Ramadān 1047. (d. 1078).

Particulars about the origin of this commentary, as given in its introduction, are to be found: Haj. Khal. II, 654, 4336. For further references see: Ahlwardt, Berlin-Catal. 2048 and 2049.
Beginning:

(place text here)

کذکت انعشت ما علفه استقلالنا من عمدة المراد على عقيدته

Originally the son epitomized the notes added to his poem by his father from the عمدة المراد, which epitome he entitled أسان المراد. Afterwards he was requested to enlarge it, and in this way the Ḥāf was composed.

See Brock. II, 317.

159.

A fragment of the same commentary, beginning before the words ابكي أبا انسان down to the end.
F. 13 the last leaf of another copy.
Ff. 14 — 16 do not belong to this text.

160.

CDLXVII. 21½ × 16½ c.M. 64 ff. 23 l., 10 c.M. long.
The same work, with many marginal notes.
The scribe's name was:

(place text here)

After this text seven leaves of another Ḥāf are bound up.
(21 l. 10 c.M. long).

161.

شرح انهاقا المريد

A commentary upon the Ḥāf al-Mürīd.
As the text is imperfect at both the beginning and end and no material for comparison was available, I have not been able to state either the title or the author's name.
The first volume of the gloss by Aymad B. Mub. al-Suṣāymi
(d. 1178) on the Ḳūhuf al-murid biṣawharat al-tawḥīd.
The opening lines are missing; the beginning is:

The end is:

See Haj. Khal. II. 4336, Aḥwārīt, no. 2048 and 2049.
The words of the commentary are in red.

The title on the fly-leaf is dated 3 Rajab 1246, and the text:

CDXIV. 22 × 16 c.M. 244 ff. 21 l., 7 c.M. long.
Another commentary by Abū ʿAbdallāh on his father's Jaw-
harat al-tawḥīd. Although the title is much like the Ḳūhuf al-
murid, and the two commentaries have many characteristics in
common, their very wording being sometimes absolutely identical,
yet the present copy is really a different work, much longer,
and written before the Ḳūhuf was made.

The introduction to this copy is also different from that
in the Ḳūhuf, and so is the doxology, which begins (after the
bism): Ḳunā: Ṭubātā wa thuḥabatā...
And on the day of 

The date of this MS. is: 17 Dhu. 1158.

Brock, II, 317, 5, mentions only Cairo an Jeni.

164.


Undo the tensions of the day, the night
Wash it away, weep, forget...

And that's the end of this work...

A commentary by 'Abdulmu'min B. Shilin B. 'Umar al-
Simikari upon the jawharat al-tawhid.

Beginning after the bism:

The introduction is given here more fully than usual with
the threefold object of showing 1° the difference of the present
work from the It has, 2° giving the history of the making
of this Irsid, and 3° noticing the biographical particulars
mentioned.

The commentary on bism runs:
This text takes up ff. 1 — 14, and is followed by a fragment of the Anis al-muttaṣākin.

165.

تحلية المرور على جوهرة المروجع


A very copious mixed commentary by the famous Egyptian teacher Ibrahim B. Muḥammad al-Bijjrī upon the text of the Jawharat al-tawḥīd of Al-Ḥāfīzī.

Beginning (after the bismi):

الحمد لله المنفر بالاجتماع والاجتماع

Or another:

الحمد لله المنفر بالاجتماع والاجتماع...}

A very copious mixed commentary by the famous Egyptian teacher Ibrahim B. Muḥammad al-Bijjrī upon the text of the Jawharat al-tawḥīd of Al-Ḥāfīzī.

Beginning (after the bismi):

الحمد لله المنفر بالاجتماع والاجتماع

Or another:

الحمد لله المنفر بالاجتماع والاجتماع...}

A very copious mixed commentary by the famous Egyptian teacher Ibrahim B. Muḥammad al-Bijjrī upon the text of the Jawharat al-tawḥīd of Al-Ḥāfīzī.

Beginning (after the bismi):

الحمد لله المنفر بالاجتماع والاجتماع

Or another:

الحمد لله المنفر بالاجتماع والاجتماع...}

A very copious mixed commentary by the famous Egyptian teacher Ibrahim B. Muḥammad al-Bijjrī upon the text of the Jawharat al-tawḥīd of Al-Ḥāfīzī.

Beginning (after the bismi):

الحمد لله المنفر بالاجتماع والاجتماع

Or another:

الحمد لله المنفر بالاجتماع والاجتماع...}

A very copious mixed commentary by the famous Egyptian teacher Ibrahim B. Muḥammad al-Bijjrī upon the text of the Jawharat al-tawḥīd of Al-Ḥāfīzī.

Beginning (after the bismi):

الحمد لله المنفر بالاجتماع والاجتماع

Or another:

الحمد لله المنفر بالاجتماع والاجتماع...}

A very copious mixed commentary by the famous Egyptian teacher Ibrahim B. Muḥammad al-Bijjrī upon the text of the Jawharat al-tawḥīd of Al-Ḥāfīzī.

Beginning (after the bismi):

الحمد لله المنفر بالاجتماع والاجتماع

Or another:

الحمد لله المنفر بالاجتماع والاجتماع...}

A very copious mixed commentary by the famous Egyptian teacher Ibrahim B. Muḥammad al-Bijjrī upon the text of the Jawharat al-tawḥīd of Al-Ḥāfīzī.

Beginning (after the bismi):

الحمد لله المنفر بالاجتماع والاجتماع

Or another:

الحمد لله المنفر بالاجتماع والاجتماع...}

A very copious mixed commentary by the famous Egyptian teacher Ibrahim B. Muḥammad al-Bijjrī upon the text of the Jawharat al-tawḥīd of Al-Ḥāfīzī.

Beginning (after the bismi):

الحمد لله المنفر بالاجتماع والاجتماع

Or another:

الحمد لله المنفر بالاجتماع والاجتماع...}

A very copious mixed commentary by the famous Egyptian teacher Ibrahim B. Muḥammad al-Bijjrī upon the text of the Jawharat al-tawḥīd of Al-Ḥāfīzī.

Beginning (after the bismi):

الحمد لله المنفر بالاجتماع والاجتماع

Or another:

الحمد لله المنفر بالاجتماع والاجتماع...}

A very copious mixed commentary by the famous Egyptian teacher Ibrahim B. Muḥammad al-Bijjrī upon the text of the Jawharat al-tawḥīd of Al-Ḥāfīzī.

Beginning (after the bismi):

الحمد لله المنفر بالاجتماع والاجتماع

Or another:

الحمد لله المنفر بالاجتماع والاجتماع...}

A very copious mixed commentary by the famous Egyptian teacher Ibrahim B. Muḥammad al-Bijjrī upon the text of the Jawharat al-tawḥīd of Al-Ḥāfīzī.

Beginning (after the bismi):

الحمد لله المنفر بالاجتماع والاجتماع

Or another:

الحمد لله المنفر بالاجتماع والاجتماع...}

A very copious mixed commentary by the famous Egyptian teacher Ibrahim B. Muḥammad al-Bijjrī upon the text of the Jawharat al-tawḥīd of Al-Ḥāfīzī.

Beginning (after the bismi):

الحمد لله المنفر بالاجتماع والاجتماع

Or another:

الحمد لله المنفر بالاجتماع والاجتماع...}
Beginning (after the bism.):

الحمد لله الذي ثور قلوب المؤمنين بنير جدائه
The text itself is in red.
The end of this extensive commentary is identical with Berlin, no. 1945. The last line presents the title شرح البستان السراج.

See Breckelmann f. 196, 6.

169.

Br. 301 E. ff. 89a — 100a, 17 1/4, 11 1/4 c.M. long (28 X 20 c.M.)
The same work. The main is in red, the commentary has an interlinear translation into Javanese.

170.

يختصر في الحدود البستانى وعولم الدین السومرئيدي
-DCLV. U. ff. 185a — 187a, 28a, 101/2, 101/2 c.M. long (20 X 16 c.M.)
A treatise on the definitions in matters of religion being an epitome of a work by البستانى and bearing upon the dogmatical work of Al-Samarqandi.

Beginning (after the doxology):

وقد وسع هذه مختصر في عوالم الدین اذ أعلم أن هذا الحدود معرفة فرصة ان عدالتها عريضة وأن كانت في نفسها قابلة

The first had is that of 'ilm, the last that of the mujtahid.

This text is followed by 1st a du'a after the talkin, 2nd faridah on the kiblah, on astrological facts, a. o. a manzumah fil-manazil, 3rd an astronomical poem, beginning thus:

نجم انبيائي هو يليد خاتم الثالوث بالصليب

and 4th some short astronomical poems, as manazil al-urUs.

(V. d. W. 293, 32 1/2 X 20 1/2 c.M. 52 fi. 23 1/2, 16 c.M. long.

A treatise on the Muhammadan Creed, divided into 77 shu'bas, all dealing with dogmatical and ethical questions. The number 77 is in agreement with the well-known tradition: "the Prophet said that the creed has upwards of seventy shu'bas" hence this number 77 has been accepted by the author of the Minhaj. See Haj. Khal. IV: 49 (Shama). E.g. اذ لا تذ بالله وذ البشارة اذ حكبة السماج

Haj. Khal. knows five books entitled شبب البستان but not a single of the five authors' names occurs in this MS. The two principal works bearing this title seem to be 1st the Minhaj by Abu'l-A'zam al-Kindi (d. 403), 2nd the Jami magnum est liber et inter opera celebrata,

Beginning (after the bismillah):

وبعد فلما كان كذاب شبب البستان المتبرجة بالفصول له في افتليله المحققين المنقول في هذين الديوانين وسائر العلماء والقدامى، كتب النواكش حلب الراوي الراوي، وادعت أنه أبدعت بإشرافه مختصرا

Hence it appears that this work was translated from the Persian into Arabic. However, I have not been able to find
out any Persian book with this title in the catalogues available. In the present collection there is a Malay translation of this work, running down to the beginning of shubabah. In the MS. just mentioned (see my Malay catalogue no. DCXXV), it is stated that the translation into Arabic was made by Shaykhi Muh. Abi ‘Abdallîh Muh. al-Ijli, a name not given by Haj. Khal. in this connection.

172.

OCCLXXI. B. ff. 95a — 139b, 27 f., 11 c.M. long (21 × 15 c.M.)

The same work, but with the heading شعبان تبليغ


Several ff. are irreparably damaged, the black ink having eroded the paper in many places.

The appendix deals with the دخان الكتاب ذكر wherein ذكر فلاذل الذكر وفدا وعند الله النواحي الجليلين في آيات معروفة

ff. 140 and 141 are filled up with a tradition, which is illegible for the greater part, on the splitting of the moon by Muhammad.

173.


The same work, defective at both the beginning and end, but wanting only the first and the last leaf.

This MS. belongs to a parcel from Aceh, referred to in Notulen 1902, 20 Octob. II, j. 19.

101


The same work, with an interlinear Javanese translation down to f. 33.

ff. 63 — 74 are in Javanese.

174.

الدالة إلى المسنة


"A tract on the various degrees of beings, considered as manifestations of the divine essence, by Muhammad B. al-Shaikh Fajjil-Allah" it says in Rieu’s Suppl. Cat. Ar. MSS. 245, XII.

All the rest, down to the end of this MS. (f. 81), is “primbon” — stuff, partly Arabic partly Javanese.

According to Ahwardt, no. 2040 this tract contains the tenets of the Muslim Faith.

See Brockelmann, II, 418,2 (d. 1029).

175.


A portion of the same work.

ff. 1 — 11 are taken up by portions of the Fatih al-Rahman bi sharh risalah al-wali Rasûlân.

177.

نقطة المسنة شرح النقطة المسنة

CDIV B. ff. 20b — 48a, 21 f., 9 c.M. long (21½ × 16 c.M.)

A fragment of the commentary of ‘Abdalghani al-shahh bi Ibn al-Nabulusi (d. 1143) upon the treatise Al-Tufah al
mursalah ila 'l-nabi, written in 999 by Muhammad Bin Faqhi Allah al-Hindi (d. 1019).

See Ahlwardt, nos. 2042, and Brock. II, 418, 2.

Beginning (after the bism):
الحمد لله الموجود الحق المبين... إنا نذكى فتى الحق...

This MS. comes to an abrupt termination in the body of the commentary on the words.


An anonymous commentary on the Tuhfah al-mursalah.

The treatise itself is referred to by the commentator as
الرسالة أرسلت من الدار الهندية إلى الجزيرة المصرية.
The last word evidently means Acheh, not the Asiatic Peninsula
(Cat. Ar. Batav. XCIII, 1, see also ibid. XCIII).

This MS. breaks off abruptly


Two quires of a gloss on a commentary upon a work about

179.

حائطية شرح مكي التوحيد

178.

المواهب المستقلة على الدفعة المرسلة

dogmatique; the title printed over this no. is of course a fictitious one.

Beginning: ويدخل في المقالة كما علمت قوة، وفجأة... التحذير، أي وفيما لما تقدم ما يجب له الغطاء.

End:

وعلف من ذلك ان القسم المذكور في الفقرة هذا الأول،

180.

Kafka's novel... ناسج عليه من علم الكلام.


A treatise by Mu'adh. B. Shafi'i al-Fu'ali (d. 1236) about the tenets of the Muslim Faith, occurring at Cairo, II. 39, according to Brockelmann II. 489.3.

Beginning (after the bism):
الحمد لله المتعلم بالبلاغة... ويدخل الفظائع إلى راحة... محمد بن الشافعي... ستلفي بعض عبره. أن ابنه.

This copy is dated: 17 Ramadhan 1260 at Mecca, in the house of Ahmad al-Mugani.

This MS. has been collated by Muhammad al-Tukhi at Mecca, 2 Ramadhan 1261.

181.

CDLVIII. a. A. ff. 1 — 20, 17 l., 9 1/2 c.M. long

The same treatise.
This copy is dated: 5 Ramazān 1264 and was transcribed from another copy dated: 13 Muḥarram 1261.

A treatise by ʿAbd al-Muḥammad al-Maṭarī on the principles of dogmatics, or rather an anthology from a larger work of the above name after the model of the short commentary of Al-Sanusi, the commentary upon the Umm al-Baḥrīn by Al-Kharashi, and the Jawharah of Al-Lakānī.

Beginning after the bism. and the very short doxology:

This text is vocalized throughout and dated 12 Ramazān 1183.

A treatise on ʿuṣūl, fully described in the Leyden-catalogue, sub no. 2762, 60. It is divided into two chapters: fi bāyān ḥaḍālīt al-taṣdīk and fi l-iḥrār, subdivided into respectively seven and three faṣā’il.

Beginning after the bism.:

The end this work said to have been finished: 29 Ramadān 1223. The MS. is dated: 20 Shawwāl 1250, the scribe was ʿAbd al-Fattāḥ ibn al-Ḥāfiẓ al-Ishārī.

There is an interlinear Javanese translation throughout.

A treatise on the Muhammadan Faith, based on a tradition that the Prophet answered the questions he was asked by Jābnūn. This tradition runs: