with the principles of fiqh, usul, and taṣawwuf, as the title indicates on the fly-leaf.

Beginning (after the bism.):

الله رحمن البطل محمد صلى الله عليه وسلم

This parcel contains, among other things, the seventh kūrā of the third volume of Ibn Ḥajar's Tūlīfah, containing a fragment of the kitāb al-fara'iḍ, no mention being made of the Malay papers.


A portion of Al-Shādīlī’s well-known collection of prayers, immediately followed by other prayers, and preceded by a Malay tale about some adventure of Al-Shādīlī’s.


A portion of a tract by the famous Abūl-Ḥasan al-Shādīlī on the secret power of the saying حسناً اللہ ونعم الوكيل (entitled: the hadith of the secret power of the saying, which is clearly written). The khayāt of this saying is illustrated by traditions, its authenticity being proved by Kūrā verses, as surah VIII : 64, the first seven words of which are quoted.

Beginning (after the bism.):

قائحاً واسطاناً، أبو الحسن الشاذلي في كتابه اختصار

The bag, numbered CCCI.XXXII, contains, besides the Malay and Achehnese papers, containing notes on religious, cabalistic, superstitious subjects, receipts for the making of creases, the

avoidance of evil, etc., a number of loose papers covered with some Arabic fragments, being detached leaves from fiqh and taṣawwuf books, notes and figures, which cannot possibly be described or rubricated.

296.

حلاة البار وشعر الآخرون في تدنٍص الدعوات والذكر

CLXIII. 20/1/ × 15 c.M. 504 ff. 11 l., 10 c.M. long.

The vast collection of prayers, handed down by tradition, by Ya‘qi B. Sharaf al-Nawawi (d. 676), who wrote the work in 667. The title in this MS. is: كتاب الزكاة للدلاء، ولحية البار. In point of fact this work is also designated as الزكاة للدلاء, but I have taken the title as given by Rieu, 248.

At the end there is a note stating that

Abu al-‘Umar al-Jahantabab, false to Shurfi and the other, was born in the second third of Muharram 631, and died 24 Rajab, 676 (without dārā points).

On the leaves 503a and 504b is written a portion of a tradition mentioned in the Dala’il by Abū Bakr Ahmad B. Al-Ḥusayn al-Bayḥaqī.

The owner of this MS. was the same as the one of no. CLXII.

See Rieu’s Supplement, sub no. 248, and especially no. 1206, where the contents are stated, and all references about MSS. and particulars are to be found.

See Brock. I. 397, XIX.

297.

كتاب الزكاة للدلاء


With a red border.

The same work as the حلاة البار, prayers for day and night.
handed down from the earliest period of Islamism, collected and commented upon by... Al-Nawawi."

The bābū (365 according Hajj Khalil III: 109) are not numbered in this fine MS.

The work was completed, as stated by the author at the end, in the month of Muḥarram, 667.

In the colophon this copy is stated to have been transcribed from a MS. dated 26 Shaban 987, and to have been completed 18 Rabī' I 1093.

Some leaves of this MS. are badly damaged by worms and spoiled through oxidization of the ink.

298.

التقاطع والتقريب

An anonymous treatise on the real significance of the liturgy as based on the Qur'an and tradition.

Beginning:

التحجيج للنبي الواحد فيفقه الكلام المذاهب في التأليف في المذهب...

This part of the MS. is full of holes to such a degree that a great part of it is illegible.

Dated: 3 Shawwal, 1074; written by...

299.

تبعية أهل الباحة والأنوار، ومؤرخ تأليف النماذج والنوادر

A book on rātib, ḍu'a', and other devotions especially used in the explanation of the rātib of the famous Hadramaut saint 'Abd al-Rahman Ḥaddad, whose holy sepulchre is found at Tirm, by...
الذي راء الغولان في المقام فطام السيد محمد حامد من المولف...

This year is wrong, as the author lived in the 13th century. On the page before the fly-leaf are written two verses, a distichon by the author of this work, composed by him as he travelled to 'Umar 1211.

[On the first fly-leaf there is a fāṣdah 'an al-ḥābib 'Ali B. Ḥasan concerning a dū'a to be recited seven times after the salāt al-ṣubh, the salāt al-.tarāwīh, etc. On the following leaf is a quotation from the ḥāshiyah on the Qunawī.

The fly-leaf is a Qu'ranic verse by the imām al-Ghazālī, about the performance of liturgical ceremonies in the mosque.

After a long eulogy the author gives the following survey-like introduction:

جاءت أخبار مسجدابlea سلوك ذكوراً وأخبار بما كتبه الله إلهنا على نقيعتهم. وعندما جاء مسجدابlea لأول مرة، جاء مسجدابlea مسجدابlea على نقيعتهم، فاستنجدوا به. ثم جاء مسجدابlea على نقيعتهم، فاستنجدوا به. ثم جاء مسجدابlea على نقيعتهم، فاستنجدوا به. ثم جاء مسجدابlea على نقيعتهم، فاستنجدوا به. ثم جاء مسجدابlea على نقيعتهم، فاستنجدوا به. ثم جاء مسجدابlea على نقيعتهم، فاستنجدوا به. ثم جاء مسجدابlea على نقيعتهم، فاستنجدوا به. ثم جاء مسجدابlea على نقيعتهم، فاستنجدوا به. ثم جاء مسجدابlea على نقيعتهم، فاستنجدوا به. ثم جاء مسجدابlea على نقيعتهم، فاستنجدوا به. ثم جاء مسجدابlea على نقيعتهم، فاستنجدوا به. ثم جاء مسجدابlea على نقيعتهم، فاستنجدوا به. ثم جاء مسجدابlea على نقيعتهم، فاستنجدوا به. ثم جاء مسجدابlea على نقيعتهم، فاستنجدوا به. ثم جاء مسجدابlea على نقيعتهم، فاستنجدوا به. ثم جاء مسجدابlea على نقيعتهم، فاستنجدوا به. ثم جاء مسجدابlea على نقيعتهم، فاستنجدوا به. ثم جاء مسجدابlea على نقيعتهم، فاستنجدوا به. ثم جاء مسجدابlea على نقيعتهم، فاستنجدوا به. ثم جاء مسجدابlea على نقيعتهم، فاستنجدوا به. ثم جاء مسجدابlea على نقيعتهم، فاستنجدوا به. ثم جاء مسجدابlea على نقيعتهم، فاستنجدوا به. ثم جاء مسجدابlea على نقيعتهم، فاستنجدوا به. ثم جاء مسجدابlea على نقيعتهم، فاستنجدوا به. ثم جاء مسجدابlea على نقيعتهم، فاستنجدوا به. ثم جاء مسجدابlea على نقيعتهم، فاستنجدوا به. ثم جاء مسجدابlea على نقيعتهم، فاستنجدوا به. ثم جاء مسجدابlea على نقيعتهم، فاستنجدوا به. ثم جاء مسجدابlea على نقيعتهم، فاستنجدوا به. ثم جاء مسجدابlea على نقيعتهم، فاستنجدوا به. ثم جاء مسجدابlea على نقيعتهم، فاستنجدوا به. ثم جاء مسجدابlea على نقيعتهم، فاستنجدوا به. ثم جاء مسجدابlea على نقيعتهم، فاستنجدوا به. ثم جاء مسجدابlea على نقيعتهم، فاستنجدوا به. ثم جاء مسجدابlea على نقيعتهم، فاستنجدوا به. ثم جاء مسجدابlea على نقيعتهم، فاستنجدوا به. ثم جاء مسجدابlea على نقيعتهم، فاستنجدوا به. ثم جاء مسجدابlea على نقيعتهم، فاستنجدوا به. ثم جاء مسجدابlea على نقيعتهم، فاستنجدوا به. ثم جاء مسجدابlea على نقيعتهم، فاستنجدوا به. ثم جاء مسجدابlea على نقيعتهم، فاستنجدوا به. ثم جاء مسجدابlea على نقيعتهم، فاستنجدوا به. ثم جاء مسجدابlea على نقيعتهم، فاستنجدوا به. ثم جاء مسجدابlea على نقيعتهم، فاستنجدوا به. ثم جاء مسجدابlea على نقيعتهم، فاستنجدوا به. ثم جاء مسجدابlea على نقيعتهم، فاستنجدوا به. ثم جاء مسجدابlea على نقيع...
بجبر في شرفة على السياق والسباحة لصاحب الفطير، وكل فاتحة مفتوحة بعدل نعيم يصيغ الله صاحب الأذكار.

10 ـ في فضل الذكر.
13 ـ في أركان الذكر وشروط والأذان، ومكوثها.
16 ـ في أركان الدنيا وشروطه وأوقاته وطريقة في تغذية الله تعالى.
19 ـ في فضل الذكر وفضل حقائق الذكر.
25 ـ يفضل بها عن الدنيا وروى الفضل وزيارة.
28 ـ في الفضل عن الاحتفال بالقرآن.
30 ـ في الإسلامي بالذكر في خطر وشرة بيد الله
39 ـ في تعدد ما عمل لغاية دفع الله عليه.
41 ـ مظلة في الدعا.
41 ـ جائزة في الجهاد على أركان مفتوحة وفضل
45 ـ الجمع في حقه الذكر في كتبه يقرأ، رواي.
54 ـ من الأسئلة في كتابة الصلاة في الذكر المسموع،
56 ـ في استعمال قراءة كسر موضع الذي.
57 ـ في كتب التبيان التي أعداها صاحب القرآن،
62 ـ في زيارته القائدة بصورة وأوانا وما ينفع في
64 ـ في قول الذي لم يرد عليه.

73 ـ الإذكاء في الصلاة والصدوق والتكبير.
74 ـ الإذكاء في القضاء الذكر براء.
75 ـ الأذكار في الأموات.
76 ـ الأذكار في الصلاة والصلاة.
77 ـ السبعة فيما أبدته في سبعة الذكر.
78 ـ النسبية في الكتابات من كتب القرآن.
79 ـ النص في كتاب الأذكار النفي، وخير
79 ـ الصلاة في الأمام.
99 ـ السبعة في المفتوحة من كتاب القرآن.

(في القرآن) (في القرآن)
أول النكتة لنكي ما تقدر الله إلا هذا وكثير
من أهل التأليف بعد أن يقرأ两点
لقد ما كان أخر في تصميمه وأخر ما كان
قدم في تصميمه كان أحب وأجمل تصرف
فذاذا نقدة وإن النباد مسئولون وإن كل
كاتب نفي وكتب من عهد غير الله كان
الخطأ - فله كثير الاذكار
فأقدم في بديع عدد الذكر
221 a 
فأقدم في بديع عدد الذكر
221 a
في جمع سنة من كتاب التفاسير السنة فيبا a 224.
خسائر كثيرة يبتغها ماها صاحب الذاكر
221 b
في جمع سنة أورد سيدنا صاحب الذاكر
241
نقل الشيخ أحمد عبد الكريم الشهاب
العشاري وغيره
288 b
في فصل قائم للذين
The last one is a
فاغلة خاتمة كفيفة تتبع سيدنا صاحب الذاكر
النابض في العبادات

From this point the author proceeds to an invocation of
Allah for assistance in his difficult but grateful task, and after
the reader he starts on a very long doxology.

Then the text begins:
في غفتة يحتفل بهدفه محمد الله في عهد التحالف في كتابة
 رسالة المواقعية ينفثى أن يحصي لكل مسلم منقطعه بخطا عميد
من عناقيد اليمين المضمة على جليتهم

In the 23rd fa'il ala an الذكر
أذكر أن الله واحد ولا شريك له الماطق
الحمد يحتفظ ويعبد وهو على كل شيء قادر

f. 94 a

الذكر
96
لا إنه الله واحد ولا شريك له الماطق
الحمد يحتفظ ويعبد وهو على كل شيء قادر

ب. 152 a

f. 122

The conclusion of the book is:
لا كوننا من التوبة ومن أراد الاستغفر والغفران عليه
بكتننا السمي كتاب التوابين وإلا العادت لعل الأذكار وإلا العادت نم
كل كتاب من هذا الكتاب مستقلة بنفسه في أراد أراد التوبة
لأجاهد فذاذا ختمنا الكتابة التي هي سرح على جميع فتاة

1) P. 122 b is to follow f. 152 a, and f. 153 a after f. 123 a.
Then follow prayers and ḥizb, partly from the Ḥizb al-bahr. The last eight pages are filled up with dogmatical, liturgical, and mystical faʿīdahs and formulae in Malay and Arabic. See Brock. II, 396, 51.

301.

شرح حزب البحر

CDXII. 20 1/3 x 15 c.M. 32 ff. (marked θ...ο), 191., 10 c.M. long.

A fragment of a commentary upon the well-known prayer of Al-Shādīlī (Ali B. ʿAbdallah B. ʿAbd al-Jabār al-Shādīlī al-Yamiʿi Nizāddin Abūl-Ḥasan, d. 656), revealed to him by the Prophet himself, and styled ḥizb of the Sea, there being a prayer near the beginning.

Another name of this ḥizb is

البحر الأصفر

There is no title or other indication of the name, but the end of the section is identical with the Prague copy (Berlin 3868).

This commentary is an exceedingly copious one, giving evidences and documentary proofs from Ḥadīth and a grammatical comment as well.

Beginning:

كيف يحمل الناس الوقت المئوية

And amongst the other speeches occurring are:

The identity of the commentator could not be established, none of the conclusions of the Berlin commentaries agreeing with that of this MS.

Date: 12 Rabīʿ 1. 1093.

See Brock. I. 449, 29, Ahlw. 3874.
302.

The khāṭīmah is also divided into three faṣl’s, viz.

1. افتراضات
2. نشانه ووجه وکفینه
3. تقسیم خلاص وضریب وکفینه

The comment itself (with ḫulta) begins at l. 7a:

The authorities quoted are:

ابن النجوي، الشافعي، محمد بن أربور
ابن القاسم الصوفي، أبو النواس المصري

In the concluding ma‘ālim’s, before the khāṭīmah, the text comes to an abrupt termination as follows:

ما احسن ما قيل في التناظر إلى الله والقمر بما سواه وترتب كل ما
F 27b—32b contain Al-Shāhīd’s Ḥizb ʿAbbās.

303.

The khāṭīmah is divided into three faṣl’s.

CDXXII. 20 × 15 c.m. 15 ff. 9½ c.m. long.

An anonymous commentary upon the Ḥizb al-balṭrār.

Beginning (after the biṣm):

الحمد لله الغني مالا، نور السماوات ما بغيت

The end is identical with Berlin 3871.

306.

The khāṭīmah is divided into three faṣl’s.

CDXXXIX. 20½ × 15 c.m. 34 ff. 19 l., 10 c.m. long.

A mixed commentary by Abūrāṣūrī B. Muḥammad al-
Fasī (d. 1036) upon the so-called great ʿızīb of Al-Shāhīd.

The commentary proper is preceded by a dissertation about the eminence of the said ʿızīb and its efficacy.

See Ahlwardt, no. 3576.
'Abdallāh B. 'Abdāl-šahār al-Shāfi‘i 'Abd al-Ridā for the benefit of all who strive towards the acquisition of theological knowledge.

After some charms the Kimiyya begins at f. 3b.

On the left top-margin of each folio some useful ethical saying is written.

The Kimiyya al-sa‘ādah is a prayer for the Prophet, by Mūsayy-din B. 'Abdarrājīn al-Malāshi.

Brook I, 178, 7 mentions Cairo, but not Ahward, although the latter describes this text sub 3917.

Beginning:

' Hibīb B. 'Abdāl-šahār al-Shāfi‘i 'Abd al-Ridā for the benefit of all who strive towards the acquisition of theological knowledge.

After some charms the Kimiyya begins at f. 3b.

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Brook I, 178, 7 mentions Cairo, but not Ahward, although the latter describes this text sub 3917.

Beginning:

' Hibīb B. 'Abdāl-šahār al-Shāfi‘i 'Abd al-Ridā for the benefit of all who strive towards the acquisition of theological knowledge.

After some charms the Kimiyya begins at f. 3b.

On the left top-margin of each folio some useful ethical saying is written.

The Kimiyya al-sa‘ādah is a prayer for the Prophet, by Mūsayy-din B. 'Abdarrājīn al-Malāshi.

Brook I, 178, 7 mentions Cairo, but not Ahward, although the latter describes this text sub 3917.

Beginning:
(d. ± 620) prayer (See Brock, I, 440, who mentions Berlin 3912 only), and augmented with a special prayer in use among the adherents of the mystic order to which the collector belongs.

Beginning (after the bism.):
الحمد لله الذي اجتال الكرام 

This text is followed by some other prayers of a kindred sort, a ḍuḏ al-Ṣafīr, a prayer to be recited by the Faithful when in distress (said to have been used by the Prophet), and a faʿīḍah.

310
صلوات علي النبي

DCLXV. D. ff. 29b—114a, (41 × 26 c.M.)
These leaves constitute a heterogeneous collection, the greater part of which is taken up by prayers for the Prophet.

There are prayers by Abū Bakr, anonymous prayers, faʿīḍah’s on prayers and the hours to recite them, the so-called ḍuḏ al-faṣārj, ḍikr’s for the Prophet, prayers by Al-Kalbi, charms with the name of Muḥammad, some fawāʾid al-ṣūrān, magic squares and circles, invocations, istiḥfār’s by Abū Madyan (d. 589) = Berlin 3940, 1, and of the Shaykh al-ʿAlawi (1893, 2 Berlin), faʿīḍah’s on ṣalaṭ’s and their recital, different daʿirah’s and diagrams, faʿīḍah’s on ‘azimah’s, Malay and Javanese elucidations, ism’s, ṣuḥrī’s, faṣāʾil al-faṭiḥah, ṣuḥrī, chronological and astrological notices, the 14 presents a man ought to bestow when leaving this world, the ages of the prophets, definitions of technical terms, traditions on what is to be done and what to be left undone on certain days, mystic figures and combinations, long prayers for the Prophet, short prayers by Ibn Bashshis, mystic formulae beginning with yā hū and others, fragments of the kitāb al-ṣubb by Abū’l-Ḥasan al-Kurṭubi, mystic drawings, ṣalawāt by Muḥammad Abū’l-Ḥasan, Muḥammad al-Bakri, the ṣalat al-akbarīyyah, the ṣuḥrī by ʿAbdallāh B. ʿAlawi al-Ḥadid, faʿīḍah’s and masʿalāh’s on sleep, opium, conversion, the eating of ṣūtrah, sayings by Al-Bānī, prayers for the Prophet again and again, superstitious maxims, questions laid before the Prophet and answered by him, excurses on the ḥilālāt and kindred questions, the manāẓil al-ṣāmīr, and quite a collection of prayers for the Prophet (ff. 109b—114a).

The ff. 115a—137a are in Javanese.

311
الفجعات الأربعة على الصلوات البخاري

DCLXV. F. ff. 207b—212a 41b, 21 c.M. long (41 × 26 c.M.).
A commentary by Muṣṭafā al-Ṣiddīqī on the prayer by Muḥammad al-Bakri (± 862), called Ṣunnat al-bukhārī.
Beginning (after the bism.):
الحمد لله الذي حمل علي الصلاة 

The ffs. 312—332.

الأبيات الثورية على الصلاوات الكروية

The commentary of Muṣṭafā B. Kamāliddīn B. ʿAlī al-Ṣīdīqī (d. 1162) upon Ibn al-ʿArabī’s (d. 638) Al-ṣalawāt al-akbarīyyah.
See Berlin, 3644, Brock, I, 447. 119.
Beginning (after the bism.):
الحمد لله الواحب 

The author wrote this work at Baghdad in 1129.
The rest of this bulky MS. is a Javanese mawlid, ff. 217a—232.
ان ابتذال غازة الرحمان وانتمت إلى ذلك فإن فتوى في غازة الله
is undoubtedly Al-`Adham B. Mi`as B. `Ali B. `Ujayl
al-Yamani, d. 690, the author of many prayers.

195

وقرأ أبي مدين

DCLV. L. ff. 80b—81a, 50 l., 2 × 5 c.M. long (20 × 16 c.M.)
The same rhymed daw'a as mentioned in the Berlin-cat.
no. 3753, 3, but without the heading:

Beginning:

(Paris)

لقد عظمت غازة الغوام ما انتهى (التحت)
Many lines begin with لاء فارغ لله، all ending with Allah
شبيب في الخمسة الموتى الكتباء أب مدين
(d. 589).

316.

الدارمية المهرابية

DCLV. M. ff. 82a—91b, 31 l., 11 c.M. long (20 × 16 c.M.)
The commentary by Al-`Adham B. Al-`Adham B. Mu`addam al-
Burnisi Zarrukh al-Fusi (d. 899) upon the ḥaṣidah comprising
all the names of Allah, by

The poem begins:

(almadabat) (here)

The commentary:

See Ahwardi, 3753, 1 and 3755.
Brockelmann, II, 254, 6, 15 mentions Cairo only.
Rf. 92a—94b are filled up with fāṣidah's.
A collection of very short prayers with the ninety-nine names and the name Allah itself, by Abu Abdallah Muyj. B. Ibrahim al-Shahr bi Ba 'Abbâd (Brockh. II, 265, 57)

After the bism, with a eulogy in the wording of surâ CX, and a taslim of the Prophet al-musammâ bi ashraf al-asma' al-mukhtarî bimanzilat al-iğtibâ wa'l-istîfâ, the tract begins:

Ama bida'ul-dâma, huwa (abole of I c.M.) wa'id dâlî li al-darârî tââis, 'alâmah

And the following statements from the Kur'an, sunnah, the 'ulama' and the Kûwwat ul-khûtôb (in the bab al-awrât) by Al-shaykh al-Makki (see Haj. Khal. IV, 9636). After this, the hundred du'â's, the first three of them being:

Bâlân dafa' bi-ha, bâlân wa'la'mî fi al-darârî wa'dâ, wa'dâ, wa'dâ, wa'dâ, wa'dâ, wa'dâ, wa'dâ, wa'dâ, wa'dâ

After the hundred du'â's, the best manner of saying prayers with the names of Allah and the most propitious time for their being heard by Allah are dealt with.

Two more leaves with asma' conclude the book.

319.

Heikhal Mâmad

CXXV, 10 1/4 x 8 c.M. 60 ff.

This booklet contains:

A. ff. 1-6a, 6 lines, 7 c.M. long

Beginning:

CXLVIII. B. ff. 35b - 37b, 27 1/4, 11 c.M. long, (20 x 15 c.M.)
the Faithful, with the Malay heading: inilah fatihah 
khubur sengala muslmin dan mu'minin dan sengala awliya maka membiri salam taklala datang kapada pada pehak hadapanner.

ff. 18a—24a, the talin for young children.

24b—28a, Malay fisidah's concerning prayer.

28a—30a, the dua ril al-ammar.

30b, a dua against snakes, serpents, and scorpions.

31a, the dua for the alijah.

31b—34b, niyyah-formulae.

35a—44b, different salat-formulae and dua's connected therewith.

45a—58b, dua's to be performed before the Friday-prayer, with a Malay introduction; most of the dua's are dated: 1283.

59a—59b, a dua to be recited in the yuhb-time, for obtaining the bliss of Paradise in case one should die in the next night.

60a—61a, a dua taught by the Prophet to Abi Bakr, to prevent his lips from uttering unorthodox sayings.

61b—63a, a formula to be written on the inside of a cup, the water from which, when drunk by any sick believer, is thought to possess curing powers.

The rest of this heterogeneous booklet consists of: a Malay maslah al-hajj (incomplete), a short manual for the performance of the salat, in Malay, and a portion of the Malay treatise Masull al-muhtadi li ikhwain al-muhtadi.

322.

DLVIII, 17 X 101/2 c.M. 13 ff.

Prayers and formulae for niyyah and hijzb's.
DLVIII. III. 15 × 9 c.M. 113 ff.

Contents:
Fi. 1—38. Sūrat al-kahf and other sūrah's.
  38a—39a Duʿāʾ khatm al-Kurʾān.
  39b—47b Malay charms.
  48a—59b Duʿāʾs.
  60a—62a XV āyāt's.
  62b—64a Duʿāʾs and ḥizb's, duʿāʾs of great effect, as the duʿāʾ 'Akhāsah.
  64a—81b Duʿāʾs with Allāh's names.
  82a—85b Malay: sharḥ kūl huwa.
  86a—93a Duʿāʾs with Allāh's names.
  93b—103b Acehnese papers.
  104a—110a Duʿāʾs and āyāt's.

324.

DLVIII. IV. 17 × 11 c.M. 154 ff.

As this collection does not present any particularly interesting features it may suffice to state here that in this vade-mecum the greater space is devoted to Kurān-chapters, the smaller to the common duʿāʾs. A comparatively large number of pages is filled up with Malay comments on common prayers.

325.

DLXIII. 15½ × 11 c.M. 24 ff.

Contents:
ff. 1—4a, a fragment of the Dā'īl al-khīrāt.
  4b—6a, the duʿāʾ talqīn.
  5b—7b, the duʿāʾ baʿd al-talqīn.
  8a al-duʿāʾ jālīl al-kudrah.

DLXV. 16½ × 10½ c.M. 7 ff.

Contents:
The duʿāʾ āyat al-kursī, followed by verses and sūrah-portions, and other duʿāʾs. A remarkable prayer is one duʿāʾ, the striking feature of which is that it promises to make its reciter invulnerable in the war against the Dutch Kāfirīn. All the duʿāʾs have a Malay introduction or heading. That of the anti-Dutch prayer runs:...... yang tērāmat māshūrnya kabūsaran fāʿidahnya dunya šākīrah lagī yang tērāmat bērguna mēmasūkkan kadalām pērāng dōngan kāfīr Bēlānda.

Before this prayer a "fāṭihah" is to be recited in honour of the Prophet, the shaykh Teungku di Tiro, and the gurus.

327.

DLXVII.

For the greater part this MS, is in Malay (rīḥ al-aḥmar, mārtabat tuḥuḥ, etc), but the Arabic portions of it are duʿāʾs, a.o. the ḥūsār irī (rīḥ) of Al-Shandūlī, with Malay introductions and Malay comments. All the rest (ff. 14a—99) is in Malay.

328.

DLXXIV. 17 × 12 c.M. 14 ff.

Prayers with Malay headings, tārāwīḥ, and other formulae; besides which the note-book contains fāʿidah's and fāʿala-par edigms.
DCLXXI. 15 × 10 c.M. 5 ff.

Some du'a's, with Malay instructions, to be made use of in war, in case the reciter's object is to kill or mutilate his foe; the last one being headed: barangsiapa sasterunya hendak memunuh dia maka dibaca du'a ini dupsuluh kali maka ditipkan kapada sasterunya nischaya mati-lah atau butanya.

This du'a is followed by a dîkhr.

330.

DCLXIV. 15 × 9 c.M. 10 ff.

This MS. contains some prayers with Malay directions; it begins with a fatîbah akan junjungan dan sakallihan anbiya dan akan sakallihan awliyâ dan sakallihan kualwarga nabi dan akan sakallihan gahabah dan akan sakallihan jamâ'ah dan akan sakallihan lakif dan pérampuan dari pada yang hidup dan dari pada yang mati kôchil dan besar dari pada sakallihan islam maka inilah rupanja.

The next du'a is the so called grave-prayer (beg. allahumma anzil al-ra'âmah 'ulî ahl al-kubûr.

These two prayers are followed by the two khutbah's.

331.

DCLXXVII. 20 × 15½ c.M. 41 ff. 11 l., 11½ c.M. long.

Prayers, with Javanese headings, for instance: du'a salam mâ't-î umur, tulak bilahi-mangkubumi, mangku-rat, angraksa sasalat, kawan puluh, siwuh-salak-sa, saketi, bala sariwuh-ambar sari-mangku naga-rama, mas kumbang, tarajumas, pangluwar, cha-rachah, sekar sari, pênavar, etc. Some of these prayers are esquipped with a rather long introduction in Javanese.
No. VI of this parcel is a small, badly damaged MS., 16 × 10/8 c.M., 22 ff., containing common prayers with Malay headings.
No. VIII is even more damaged, and contains equally short prayers and a portion of the manzūmah waqmīl fi 'l-nahw.

338.

Contents: the du'a 'Ak̄ānah with a Malay introduction mentioning the 'Ak̄ānah-tradition, 'azimah's, lafz's for the ġalāt, ġalāt-formulae, niyyah formulae and some charms.

339

340

CLXV. 9 ½ × 6 c.M. 183 ff.
The contents of this booklet are as follows:
Fl. 1—6, 'azimah's, for the greater part consisting of squares bearing figures, and a Malay explanation of their meaning with directions for their application.
Fl. 7—9b دعاء الافتتاح إلى الرحمن السلمانة الدوافع والوروض
9b—11b دعاء الاحتشام له كذئب
11b—30b اورود الوديدة مقاهة على السيد على اليهود
30b—34b دعاء الزناد نه ائفا
34b—42b سورة ص بيس
42b—44a conclusion of the
44a—54 اورود الإصحراء للسيد اليهودي سورة عم
55—74 talismans, mostly squares with figures, cirelles with doxologies, the weapons of 'Ali and other nabi's in gold and red.
75—81b دعاء يقرأ بعد الوروض مرتين
81b—84bis الدعاء علامة الله انبي ثم علمه الله موسى ثم محمي
du'a's, of Prophets.

Fl. 155a—165a 122 da'irah's.
166b—188b Mystic drawings ( مصر), da'irah's, and figures with Malay instructions.
189a—206a Other du'a's.
206b—214a Lafz's and niyyah's, talkīn- and other formulæ.
214b—222a Short du'a's.
222b—226b Malay charms.
227a—233a Du'a's.
234a—251a Surat al-kahl.
251b—258 Malay charms.

337.

DLVIII. V. 17 × 10 ½ c.M. 30 ff.
Contents:
Talkīn-formulae, du'a's, du'a kūbūr, lafz's, khatm al-Ḳur'an, niyyah's, ġalāt-al-nabi.
Fl. 26b—30b are in Achehnese.

336.

DLVIII. II. 15⅛ × 11 c.M. 258 ff.
Contents:
ff. 1—155a Du'a's for several religious and secular purposes, with Malay headings, du'a's as 'azimah's, short prayers with full instructions in Malay and Achehnese, Malay warnings against evil and calamities, talkīn and fathīk in inverted order (gungsang or balik), long Malay sharī'ah with du'a's in Arabic, du'a's of Prophets.

Fl. 155a—165a 122 da'irah's.
166b—188b Mystic drawings (مصر), da'irah's, and figures with Malay instructions.
189a—206a Other du'a's.
206b—214a Lafz's and niyyah's, talkīn- and other formulæ.
214b—222a Short du'a's.
222b—226b Malay charms.
227a—233a Du'a's.
234a—251a Surat al-kahl.
251b—258 Malay charms.

337.

DLVIII. V. 17 × 10 ½ c.M. 30 ff.
Contents:
Talkīn-formulae, du'a's, du'a kūbūr, lafz's, khatm al-Ḳur'an, niyyah's, ġalāt-al-nabi.
Fl. 26b—30b are in Achehnese.
Prayers, with headings and a translation into Javanese, and some niyyah-formulae, e.g., for qawm, ijtiridations, etc.

This MS. was apparently the vade-mecum of some Javanese man.

341.

CCXXXI, 20⅔ × 16⅔, c.M. 59 ff.

Contents:

f. 1a, du'a's mu'iid (jav. mauid), five lines only.
ff. 2a—2b, idem, complete.
ff. 3a—4b, du'a's and niyyah's for several devotional performances, with Javanese headings, e.g.,

"...niyyah of the fatihi" (harib)

5a—5b, dai'rah's with Javanese explanations.
6a—11a, Arabic formulae with ample Javanese explanation as to their application.
11a—13b, different du'a's, e.g.,

niyyah's, e.g., for the..." (bi'ah)

14a—15a, the tabiyyah-formula.
15b, the ta'ah-hajjah-formulae and their du'a's.
16a—23b, several small surah's.
24a—28b, a long du'a.
28b—30b, du'a's (so called from its beginning)
31a—37a, the..." (so called from its beginning)

This mixed MS. is dated: 20 Rabî' i. 1285.

340.
208

1. 39a—42a, a mawlid-liturgy.
2. 42a—47a, a du‘a for pregnant women, and some more du‘a’s, to be recited on the ‘ashūrā and other occasions, when the rice is ripe, etc.; further the du‘a rasūl, du‘a’s with various objects for dunyā and akhirah.
3. 47b—49a, a niyyah for a menstruating woman who wishes to clean herself, for the purification after child-bearing or after the ejaculation semen, for the Ramādān fasting, etc.
4. 49b—50b, a du‘a (يا ملك الأزل وبوا منفتح الأبور)
5. 52a and b, a du‘a (إني أمحمد اليوم أرحب أني أمحمد)
6. 54a and b, a du‘a (الله صل وسلم وبارك عليه اسمه خلقه)
7. 56a and b, a du‘a (لا ترى العمل بالله على كل حال)
8. 58a the du‘a ‘aḥḍar.
9. 58b and 59a, a charm.

342.

343.

DCXXI. 15×10 c.M. 21 ff.

Contents: Allah’s names with yā, the ẓāfāt, mystic drawings, ḍikr’s, the asma‘al-ḥusna, fa‘idah’s for Qur‘ān recitation and several du‘a’s with Malay instructions.

347.

DCXXII. 15×10 c.M. 20 ff.

Du‘a’s with Malay headings, the first of them being the prayer for the cutting of a child’s hair (du‘a budak berchu-
kur rambut).

This small collection of prayers is followed by a Malay treatise on marriage as based on Tradition, as is the Mar‘ifat al-nikāḥ.

DCV. 16½×10 c.M. 14 ff.

Prayers, mostly with a Malay sharī‘ah and formulae, partly from Al-Shādūlī.

345

DCV, 17×12 c.M. 4 ff.

Besides some du‘a’s this poor MS. contains takbīr’s, asma‘ and the names of the muhājir’s, alphabetically arranged.

346

DCXXIV. 17½×10½ c.M. 32 ff. 10 l. 7½ c.M. long.

Du‘a’s with Allah’s names, for the forgiving of sins, a. o., one with a mystic almanac and a sidereal list of a caballistic character. The few Arabic names occurring are supplied with an extensive elucidation in the Bugi language.

CCLXXXI.

24½×17 c.M. 10 ff.

1. A quire containing notes on the mystical number four, as revealed in the šahādah, in ‘asimahs, in the definition of the rūḥ, the number of the righteous khulūs; furthermore notes on the seven marṭabah’s, the caballistic force of the four letters د ش ش و, and several Malay notices concerning ṣalāt, taḥyyah, īmān, etc.

II. 22½×16 c.M. 6 ff.

Notes on the number four as manifesting itself in the determination of the chief divisions of the sacred science, the fourfold maš’m’s and makan’s and ʿalam’s and rūḥ’s and ḍikr’s;
fragments of a cabalistic nature, written in Malay, the șalāt kaffārāt al-ṣaḥābi fi'l-'umrah, and an Achémenean fragment.

On the thirteen elements out of which man is created, the seven elements of imān, its essence and its fifteen characteristics, fa'ilah's, dikr's and (on a separate sheet) a sīsilah of the jarr ibah Ṣamadiyyah.
IV. 16 1/2 × 10 c.M. 14 ff.

Common prayers, in four chapters; vocalized.
17 × 11 c.M. 14 ff.

Prayers and liturgical recitations for several purposes, with a Malay explanation.

V. 18 × 10 1/2 c.M. 5 ff.

A small portion of the țasidah bara'iyyah, commonly Al-burdah, followed by Malay notes on drugs, du'as's and the two khuṭbah's.

This MS. was the property of 'Abdurrahman of Muskat, and bears date في يلد الفسان ١٣٣٠, حيدر, and دعى الله لله.

348.

نيلات

DCXXIII. 17 × 12 c.M. 58 ff. 9 l., 8 c.M. long.
Niyyah-formulas and prayers for the țahārah and șalāt, each sentence followed by an ample translation (with commentary?) in the Bugi language.

349.

خطبات

CCCLII B, ff. 16b—24b, 15 l., 81/4 c.M. long. (21 × 13 1/2 c.M.)

A collection of sermons, defective at the beginning.
353. خطيئة (يوم) عيد الاضطلال

ff. 1—4b contain some Arabic stanzas with an Achehnese translation, niyyah-formulae in Malay, and directions, equally in Malay, for the šalāt al-jināzah.
F. 5 contains a prayer with Malay notes for the preservation from the "red wind".
F. 8 (the ff. 6 and 7 are blank) are filled up with the first of the two sermons to be delivered on the first of Shawwal, ff. 9—12a with the second of them.
F. 12b presents a du‘a for the forgiving of sins.
The rest of this insignificant MS. is taken up by short prayers with Malay notes.

354
الخطئة الاولي في يوم عيد الاضطرال

CLXIV, 165 × 21 c.M., the lines are 14 c.M. long.
A rolled-up sheet of paper, on which a sermon for the feast of 1 Shawwal.

355
خطية الطيبيتين وغيرها

DLIX. 116 ff.
A manuscript of very mixed contents.
See Notulen 1902, June, 1, 15°.
The Malay and Achehnese portions take up much more space than the Arabic ones. They are chiefly charms, fā‘lās, dīkr of the Naṣṣhibanding and Shafi‘i orders, and the two sermons for the ṣa‘d al-‘fīr and ṣa‘d al-kurban.
The rest consists of short fragments of a religious kind, in Achehnese and Malay.

356. ذكر مواكد

CLXXII. 23 × 16 1/8 c.M. 65 ff. 10 1/2, 9 c.M. long.
A ma‘wīl-recitation, at the same time a song in praise of Muḥammad, of the kind very common in the Archipelago.
It begins:
النحو صل علي محمد يا زيبر صل عليه وسلم
The invocations are in red.
Several saints are called upon.
On the fly-leaf there is a doed of gift:
ابنهاذ كولود و النفس للله
كما نذل دام بقدرته و أморه لا يدغ ولا يهدج حتى يركب النوراب
The origin of this MS. is stated on the back of the fly-leaf:
هذ فماضت في عيد الدانوك تكو نتمني مسلمين يذكرون كثرة في هذا داري مهيد
كذ شأ يذكرون طريف يذكرون داري مهيد في ذكر مواكد كذ شا مهيد
Fl. 22—42 belong to another collection (17 × 16 c.M.), of the same contents, with Malay explanations.

357. ذكر مواكد وغيرها

After some notes in Achehnese, f. 1 presents the niyyah for the su‘jūd with a Malay heading.
Fl. 1b—3b are filled up with a du‘a for the Prophet.
.. 3b—6a contain sa‘rah 67.
.. 6b—9b .. sa‘rah 32.
.. 14b—16b are in Achehnese.
.. 19b—39b are filled up with a du‘a, without any trace of a title.
The rest is blank.
GM." "Among the performances cloaked in the ceremonial of Rifai, and which are based partly on hysteria and mesmerism, and partly on legerdemain, voluntary self-infliction of wounds takes a leading place. They are... universally practised throughout the Eastern Archipelago under the name of dubus-dubus- or god's-dubus-performances, from the Arabic dubus, an iron awl, which serves as the chief instrument for the infliction of the wounds."

In this MS, the Arabic prayers and litanies forming the Riti al-Rifi are written carelessly.

First comes a du'a, beginning: "As your servant..."

Then, on f. 2 a, a du'a beginning: "The great saint of the mystics, Al-Rifai (d. 1182)...

"was the founder of a widespread order (the Rifaiyyah), which afterwards split up into a number of subdivisions. If we read the story of his life it is abundantly recorded of his piety and wisdom, and also of the miracles (karismat) which he worked through God's grace, but nothing which bridges over the gulf which separates him from the all but juggling performances which bear his name."

"The words are quoted from Dr. C. Snouck Hurgronje's The Achehnese II, 249. After these statements the author sets forth how the connection may be traced.

Then, after the explanation of the deterioration of the miracles into conjuring feats, the learned author pro-

and so down through the sahabah, the wives and children of the Prophet, Al-Rifai, 'Abdulqadir al-Jilani, ibn Ibrahim al-Rifai al-Dushtali, Abu Bakr B. 'Abdallah al-Ayyubis, to the arwa's of 'Abdussabir Sultan Muhammad Zayn al-Asrihar, Sultan Abu'l Mafikhir Muhammad Ali addin, to Haji Zayd B. Kamsadadd, and to the arwa's of our parents.

On f. 4b the muna'ah itself begins (with the Malay heading: "As your servant..."

...the miracles of 'Abdulqadir al-Jilani, with many spelling mistakes, occupies ff. 8a-12a.

Ft. 12b-14 are occupied by the du'a of al-Rifi, with the heading: "As your servant..."
216

DCLXXII. 20 × 16 c.M. 27 f.

The same.

A more regular recension of beautiful penmanship.

After the laudatory songs in honour of the Prophet, saints and shaykh’s are invoked, as ‘Abdallāhīd āl-Ǧīlānī, Al-Ǧīlānī Al-Aydrūs and again and again Al-Ǧīlānī. The text winds up with a nasīḥat al-dā’īm.

This dīk was written at Batavia, 7 Rabi’ 1, 1286 (June, 15 A. D. 1869).

361.

رابح سمان

DCLXXIV. 21 × 16 c.M. 30 ff. 9 r.

The rātib of the teacher of mysticism, Muḥammad Sammān, venerated as a saint, enjoys a very high degree of popularity in the Eastern Archipelago.

For further particulars see G. Snouck Hurgronje, The Achehese, II, 216 seqq.

This fine MS. is at once a manual for the performance of the rāṭib and the liturgy itself. Beg., after the short doxology.

The name of Al-Sammān, with different epithets, is repeated many times in multicoloured headings.

This “dīk Shaykh Muḥammad Sammass” is dated: 13 Sharbān 1278. On the fly-leaf the date, in Malay, is: Batavia, Febr., A. D. 1862.

362.

رابح عبد الصمد الفیلمایی

DXLVII. 17 × 12/4 c.M. 37 ff. 9 1, 7 c.M. long.

The (Sammānī)-rātib of a poetical, liturgical and du‘ā-lik element, by the famous Sumātran Śuṭr ‘Abdāṣṣamād al-Palambani (al-Jāwī), occurring many times in my Malay Catalogue.

217

The beginning is (after the bism.):

The text is ended with a fātiḥah. After this the fātīḥah is to be recited 28 times, then ḥuwa Allāh aḥād 100 times, then lākād jā’akum, then yā ḥaṭif 129 times, then Allāh ḥaṭif bī’bādī hi wa yarṣū man yassa‘ wahuwa ‘l-ḵawī ‘l-żazī 10 times, and other formulae, the reciting-numbers of which are fixed at 3, 100, 3, 100, and some āyah’s, as ll. 1 and 158 284, 286. On f. 4b follows the rāṭib; the poetical portion begins on f. 10b.

363

اجزاء


Some ājābah’s granted to Āḥmad B. ‘Abdālmaṣṣūn al-Asḥī: i. for dīk: “bīṯarīḵah al-musannāt bisīsīlat al-dāḥab allati aqlāb al-arūk,” by Muḥammad Šulīl al-Maddani, the Shafi‘ī-imām at Mecca at the mašār al-Ibrāhīm, who himself obtained the licence from a silsilah of tutors, up to Abu‘l-Ǧāsam al-Baṣīr, ‘Ali B. Abu Ṭalib wa ḥuwa lābisa al-ḵirḵah min yād sayyidin ā ṣānā Allāh, who had it from Jabrūl, the latter holding it from Allāh.

After the nasāb’s are given 1̆ what is to be recited before the dīk, 2̆ its accompanying du‘ā and the fāṭiḥah after it.
II. for wîrd, by Al-Khalîl Bin Ibrîhîm at Madîna. This ijtâhâd is followed by a riwâyah of Al-Bayhaqi in his Dalâ'il al-nubuwwah about a dream told to the Prophet and interpreted by the author.

III. for the wîrd’s employed in the tariqa of the Shadîlî, by Ahmad B. Zayn Dâlîn, with a sîlâtah up to Hasan al-Baqi’ Al-Hasan al-Sabî’ ‘Ali Abî Ta’lib Muhammad. And this sîlâtah is followed by a statement by Muhammad Ibn Abî ‘Abdal-Rahmân al-Khâlidî that it is a riwâyah of Al-Hasan al-Baqi’. This riwâyah is collected from the Prophet’s hadith and narrated by the Prophet’s companions.

On the fly-leaf are some notes about dreams dreamt in 1291, and a notice about the invasion of Acheh by the Dutch troops 18 Shawwâl 1290, their landing at the coast of the XXVI Mukims, their march, six days later to Kuala Acheh, Peunayong, Gampong Jawa, their march into the upland country 2 Dhî‘îh., the departure of ‘Abdallîb ‘Abdarrâhîm on 16 Shawwâl 1295.

This portion is in Achehese-like Malay.

IV. LAW.

1. THE BASES OF JURISPRUDENCE.

364.

شرح الورق، في اصول الفقه

CCCLXXVIII. 22 × 15 1/2 c.M. 8 ff. 19 l., 7 c.M. long.

See Ahwardt nos. 4361 and 4362, and Brockeimann, i, 389, 1.

Beginning (after the bism):

قال الشيخ الإمام العلامة شيخ الإسلام مفتي الإمام جدّة الإمام الامام الحودي، etc. This MS. breaks off in the faṣl al-aţâ’î in the comment on the words هو أكثر, the last words being

أيما أثر خالد أن الويد على كل

There are some notes in the margins.

365.

CCXCIII. 22 × 16 c.M. 9 ff. 21 l., 8 1/2 c.M. long.
The same.

The entire commentary, with many marginal notes, written in exceedingly small characters.

This MS. is dated: Mokkâ, 21 Mulhâram 1166.
الحاشية شرح جامع الجوامع بالمتحلي

CCCLXII. 23 ¼ x 17 ¼ c.M. 422 ½, 11 ½ c.M. long.
This MS. is not supplied with either doxology or colophon.

The ḥashiyah begins immediately after the bismillah; the author's name does not occur in the text, it is, however, mentioned on the fly-leaf:

هذه حاشية المادة النباتي على شرح جامع الجوامع للمتحلي

From this it appears that this MS. contains a ḥashiyah on the commentary by Al-Ma'ali upon the Jam' al-jawami'at.

The text of the work itself and its commentary have not been marked off as usual in red ink, each word commented upon being written after a blank space of about 1½ c.M., but occasionally the sign "فؤا" has been used, and it evidently was afterwards added in the blank spaces as well.

The first gloss begins:

"بسم الله الرحمن الرحيم وإن شاء الله هذه حاشيةtreesizeremis on the name of the author, "Haj. Khalil". See Rieu's Suppl. sub n°. 265, and the catalogues there quoted, also Brock. II, 89, 14 1.

In none of the catalogues at my disposal can I find any reference to this work; but Brock. II, 89, 14, mentions Kairo II, 244 and a Biliq edition, the author's name being 'Abdarrā'imīn al-Bannānī, who died 1198. Ahlwardt; sub n°. 4408, does not notice this gloss.

The first words commented on are:

ةَبِيْنُ حَجْمُ جُمَعُ ِسَمْعَ

The end is identical with that in Berlin n°. 4403.

This copiously annotated MS. is not dated.
of Al-Amari’s Lubb al-uṣūl, which is an epitome of Al-Subki’s Jam’ al-jawāmī fi l-uṣūl.

Beginning (after the bism):

قل الفقيه المنبري أحمد الله رب السامعي أحمد

The muḥaddāt, beginning:

إذا الفقه على الإجمال وطرق توضع لاستحصال

are followed by 8 mas’alāh’s and 8 kāhitimāh of two

bayts.

The division is:

f. 42 a

النفاد , في الذاداب وباخت القيان

(القطع والتغير، الخلافة، المجاز، الجريف)

الأمر، الفقي، الفاحص، المطلق

العلقة، الإمام، المرجع، المتمجل، البديع

الفخري، خاتمة)

53 a

في السلة، وهي الوالد الفقي، والبديع

(الكتم في الخير، خاتمة)

57 b

في الإجماع

67 a

في المستدل

69 b

التمام والترجيح

71 b

الاجتهاد وما منه

The date is 15 Shawal 1099.

See Brock, II, 89, 14, who, however, does not mention

this versification.

II. STATUTES OF THE LAW.

371

المذكر

CXXXIII b. 31 1/4 x 21 c.M., 163 fl. (many blk. leav.) 19 l., 13 c.M. l.

A worm-eaten and perforated manuscript of the Muḥarrar, a treatise on Shafi`i Fiqh by Abūl-Kāsim ʿAdalkarim B. Muḥ. al-Raḥir al-Kaṣwāni (d. 623).

This manuscript comes to an abrupt termination in the paragraph on the ʿalāḍ, the last words are:

كما عسقت المفروض فلا فاقد فيه وجده تذكر

See Brock, I, 393, 25.

372.

CXXXIII ter, 20 1/4 x 14 1/4 c.M., 293 fl. 11 l., 8 1/4 c.M. long.

The same.

Written in neat Neskhī with some interlinear notes in Malay.

The kitāb al-nikāh begins at f. 2.

This copy opens abruptly, the text being preceded by notes

on various chapters of the Law.

373


The same.

A complete copy in a fine oriental binding; it was the property of a Cheribon Javanese.

At the end is written the following note in Javanese with

Arabic characters:
Nearly all the leaves are supplied with interlinear and marginal notes.

This MS. is dated: 12 Shawal 1282.

CCCLIV. 22 1/2  X 15 c.M. 403 ff. 13 l., 6 1/2  7 c.M. long.
A complete, clearly written copy of the same.
Some leaves have a double border, the outer one measuring 
20 12 c.M., the inner one 13 7.
This copy is not equipped with any marginal or interlinear apparatus; it is dated: at Mecca, 2 Dhu-l-Hijjah, 1262.
It belonged to an Acehnese haji from Lampung.

DCXLIX. 33 22 c.M. 393 ff. 11 l., 12 c.M. long.
A very fine copy of the same, with an interlinear translation
in Malay. This MS. was written in Bungo (Sumatra).

The commentary upon the Minhaj al-Talibin, written
by Ibn Hajj in 958.
Brock, I, 395.

The importance attributed throughout the Indian Archipelago to
this Tuḥfah, with the Niḥayat's (by Al-Ramlī d. 1006),
surpasses that of all the other works on Shafī'i Furu'; see
Th. W. Juynboll, Handreichung to de kennis van de Mohamme-
daansche Wet, p. 365.

State of this MS:
Volume I, 32 × 21.1/2 c.M. 293 ff. 33 lines, 13 — 13 1/2 c.M. long, with a red ornamental frame.
This part contains the 'ibādāt; it is dated: Muḥarram, 1144.
Same faidahs and various portions of other books (fatwas’, ażmahs’, etc.) have been bound up with this volume.
Volume II, 32 × 21 1/2 c.M. 198 ff. 33 lines, 13 c.M. long, with a red frame.
This part contains the Kitāb al-bayt; it is dated 1150.
Before the beginning of the bāb several faidahs’s and fatwas have been bound up, e.g.

The third volume of the same, written by the copyist of no 381, this part and the one quoted sub no 381 being two portions of one and the same work.

On the fly-leaf there is an index of all the kitāb’s and faqīl’s with their folio numbers.

This volume contains: Kitāb al-kalam and the Kitāb al-farā'is down to the end of the Kitāb al-nafā'ah; it is dated 27 Ṭabrūz, 1181.

On the first fly-leaf a biographical note within a triangle, running: (in red ink, on the margin):

The fourth volume, containing the Kitāb al-jarrīj down to the end. The leaves are numbered from 449 to 500. On the fly-leaf there is again an index of all the kitāb’s and faqīl’s with their folio numbers.
This MS. is dated 25 Dhu‘l-Qa‘dah, 1062.

The fourth volume, beginning with the Kitāb al-jarrīj. This MS. has some marginal notes, the text of the Minhaj being written in red throughout.
This volume is dated 12 Muḥarram 1152.

The fourth volume of a ḥāshiyyah by Ibn Ḥāmid al-Bu‘d civilization of Ibn Ḥādir. 
This part embraces the chapters of the Law from the Kitāb al-jarrīj to the end of the muqāmalat; and portions from other kitāb’s are bound up in this volume.

The beginning of the Kitāb al-jarrīj reads: (in red ink)
The leaves being hopelessly intermixed, portions of the most heterogeneous parts of the Law are presented together. So the sūrah or chapter ᴸᵃʳ ‘a is interrupted by a portion of the sūrah or chapter ᴹᵃʳ ‘a. This is the case in most instances of the Law, which again is followed by the twenty-third sūrah or chapter of the book, ᴹᵃʳ ‘a. Portions of the twenty-third sūrah or chapter follow each other without anything like a regular succession.

The end of the first volume (the conclusion of the kitāb al-ḥajj) is indicated as follows: 'The end of the twenty-third sūrah or chapter of the book, v. 382. The other side of this f. is taken up by the beginning of the twenty-fourth sūrah or chapter of the book, v. 383.

On the following f. the twenty-fourth sūrah or chapter of the book begins, but after a few pages the latter is interrupted by a portion of the sūrah or chapter of the book, v. 384.

Glosses by Al-Nawawi on the Muharram and the Minhaj, as to the difference in the wording of both works. Beginning (after the bism.):
The short commentary alluded to here surely does not occupy two volumes as stated in the above, but I have not been able to find out any quotations from the Kitāb al-anwār. II. (VI: 209).

There is, so far as I know, no internal evidence as to either the name or age of the author.

State of the manuscript:
The MS. consists of ten leaves, all crowded with detached notes before the beginning of the ḥadīth itself. The two volumes (the first dealing with the tābīʿīs, the second with the muʿāmalāt) have been mixed up together, a large portion of the kitāb al-nikāḥ being bound up between the leaves belonging to the kitāb al-ṣūrat.

The last three leaves are covered with a number of miscellaneous notes; the oxidiation of the ink has damaged a great many pages.

The second volume (the muʿāmalāt) is bound up in one binding with the first.
Consequently this copy is a complete one, but for the kitāb al-nikāj, which does not occur.

An appendix to this MS., occupying four leaves, is filled up with the beginning of this commentary (31 × 21 1/2 in. 27 l. 12 2/5 c.M. long); it breaks off in the body of the commentary on the words بانعم واحصر من هذه بسماوات جنات.

389.

V. d. W. 292. 30 1/5 × 20 1/3 c.M. 378 ff. 25 l. 10 2/5 c.M. long.

The same work, wanting the greater part of the کتاب الفراض from the text words فانقي المنافرون إن لم يتقظت ألم to the beginning of the بست بالرد کتاب الفراض. Ten leaves after f. 203 are left blank.

This apparently complete, but in reality misleading, copy is a very new one.

It is dated New Moon of Safar, no year being mentioned.

390.

شرح منهج الطالبي للمحلي

CCXL. 23 × 17 c.M. 392 ff. 23 l. 9 c.M. (with a double violet border-line).

A portion of the commentary by Jalālāddīn B. ‘Abd B. Mū ‘al-Maḥallī (d. 864) on the Minhāj.

See Brock. 1. 395, 15.

This MS. bears no title, but by means of a comparison with Al-Hawwārī’s statements its identity could be made out.

It extends from the کتاب الفراض to the end of the mu'amalat.

Beginning:

کتاب الفراض، أي مسائل قيمة المعارف جمع فيه بعض من مشروعة

391.

There are some notes in the margins.

This MS. is dated: 13 Rabi‘ II, 1260.

CCCLXXIX. VIII. 21 × 15 1/2 in. 205 ff. 21 l. 9 3/5 c.M. long. Fragments of the same commentary.

This MS. has no title, but by a comparison with 390 its identity was made out. It begins in the şarḥ; this is abruptly succeeded by two pages belonging to the paragraph about the imām, which again is followed by the Book of Apostasy. The last leaves belong to the book of kitāb al-Ma‘ānī.

The last words are:

أي قال إذا حاجز عن كتابة مع تركه

392.

حوائج عبيرة

CCCLXIX. 21 × 15 1/2 in. 316 ff. 25 l. 10 c.M. long. A ḥāshiyyah by a certain عیناء عبدة on a commentary upon the Minhāj al-ṣaḥīḥ.

From a comparison with Al-Maḥallī’s şarḥ it is evident that this ḥāshiyyah was written upon the şarḥ or commentary on the Minhāj, the ḥāshiyyah being an explanation both of the comment and the text, the şawī al-ṣaḥīḥ and the šawī al-ma‘ānī alternating.

Beginning (after the biṣm):

قول الشارح هذا ما كنت أستدح الله الأمارة لموجود في الفقير أن كانت تخطئة مقدمة أو لموجود في الخارج أن كانت متاخرة وإنما أحد يقل أفتقدت

The first šawī al-ma‘ānī is:
The kitāb al-tahārah begins with a ġawwāl al-ma'ānī, namely:

The last comment bears upon the words of the verse فصل الكفاحة. It seems that the verse referred to was verse 48 in the qasida كنذيب آداب الألوان, not being glossed on, but containing a fa'lidah only.

This work was originally copied from the author's autograph with some corrections, as appears from the words: 

جليسيه الرأيا

The date is: 1 Safar, 1021.

On the fly-leaf it is stated that this MS. belonged to

عفران أبو محمد ابن عمر

and that he was presented with it by

عفران أبو محمد ابن عمر

This gloss does not occur in Brock. i, 395, 15.

393.

جهمية الطالب على شرح المنهاج


A portion of the first part of a ḥashiyah, by Manṣūr Saḥīb Nasraddīn al-Jahānī (d. 1014), on the commentary upon the Minhāj by Ahmad B. Muḥammad B. Ḥāsim al-Ibādī al-Jāḥrī al-Shašī (d. 994).

This ḥashiyah begins after the bā'īm and a short doxology: 

فَيُبَيِّنُ العَمَّا الْفَضْلُ مَعْمُورًا سَبِيلِ الدِّيَانَةَ الطَّالِبِيَّ الشَّافِقِ 

This حاشية begins with the words شرح المنهاج تفاصيل وغيره.