The author borrows his sayings mainly from the Tuhfah, "samma mantuqan aw maftuman," but where he has borrowed them from other sources, he always refers to these. The treatise is divided into 89 masā’il. The date and the scribe’s name are mentioned in the colophon:

والانفاذ من تعميقها في يوم السبت ثالث عشر محرم 1305
علي بد التفضل ابنا الله تعالى حسن بن عبد الله بن الشيخ عبد الله بن الداعية
بنية البحث في جمل الموارث

CCXL. B. ff. 63a—81b, 51, 2, 2×14 c.M. long (23/1×17 c.M.)
The so-called Al-Raḥḥīyah, a poem on the principles of inheritance, by Muḥ. B. 'Alī B. Muḥ. B. Al-Husayn al-Raḥḥī B. Al-Maṭaḥ̲k̲n̲aḥ̲̲ (d. 579 or 577).
See Ahlwārd, nos. 4691 and 4692, and Brock. I, 391, 20.
Beginning:
أولا ما نستعين العقلا

There are copious notes between the lines and in the margins.
This MS. is dated: 1288.

شرح على المقدمة الرحبية

CDXXVIII. 22×16 c.M. 26 ff. 21 l. 9 c.M. long.
A commentary by Muhammad B. Muhammad B. Ahmad Sibṭ al-Maḍīrī (± 863) on the Raḥḥīyah by Al-Raḥḥī.
See Ahlwārd, nos. 4694, and Brock. I, 391 and II, 126.
Beginning (after the bl. st.):
يقول الشفاطب العثماني.. الماردینی.. محمد رزب راشمی

The commentary begins with the title, the text is indicated by the collation.
The work is complete, but 8 leaves of it have been bounded up after the colophon.
On the fly-leaf is a Malay note on the revelation of the fatḥ̲̲h̲̲ from the hand of the owner.

الأبي نورس بن إبادة العجمي البغدادي.
This Urfūzah is divided into the usual bāb’s.

The last text-bayt is:

فَالحَمْدُ لِلَّهِ عَلَى الْقُلُوبِ رَحْمَةً كَثِيرًا فِي الْقُلُوبِ

and after this seven lines of a eulogistic character follow, the last of them running:

وَرَحْمَةُ اللَّهِ عَلَى خَلْقِهِ رَحْمَةً وَصِحِيحَةً

The commentary begins:

In summary, the whole is divided into 17 sections, each followed by a commentary, except the first, whose text begins with an expression:

نَحْدِيَتُ اللَّهِ عَلَى آيَةِ الْقُرْآنِ خُلاَفَا وَبَلَغَتْ عَلَى آيَةِ الْقُرْآنِ خُلاَفَا

The commentary begins with:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ... وَبَعْدَهُ خَالِقُ وَحَمْذَاءَ يَا بَلَغَتْ...
ورفع نافذة على مقدمة الأسماء بالنقاط والتقريب في
ال איש بالنقاط والعناية بالنقاط والفصول والقراءات.

The comment breaks of with the words:

انحن لنقل شروط أو وجوب مانع و تعالى الأفي النسب.

516

رسالة في عمل المنسوبات بالجداول

CDXXVI. B. f. 42a — 58a, 16 l., 9 c.m. long (200/3 × 14 c.m.)
A fragment of a treatise by Abū ʿAbd Allāh Muhammad ibn al-Ḥāʾim, on the practice in common use as to the application of the Law of Inheritance, known as mūṣāhāt. This treatise was written in pursuance of a saying of Almas B. al-Ḥāʾim in his commentary upon the Kifāyah.

Beginning (after the bism.):

قال الشيخ المام ... أحمد بن أبي الام ... في هذا نشره سهيل الأفكار ففصل كل علم أن عمل المنسوبات بالجداول هو من الصناعة البيديحة من أهل الطريقة في علوم التشريع.

After this quotation the author says:

فأقول لأن كل منه في السماح بنا فائض تفات وربة الأفكار.

It is to be regretted that this treatise, which, for aught I know, is not mentioned anywhere, breaks off abruptly.

517.

مختصر الفراض

CDXXVII. A. f. 1—14a, 10 l., 80/3 c.m. long (200/3 × 14 c.m.)
A fragment of a treatise on the Law of Inheritance, beginning (after the bism.):

الحمد لله رب العالمين. أما بعد فمعنى هذه المختصر الفراض:

وعملنا نأيوا لأن نعمل بأصول الفراش.
Beginning

At this point a number of sayings of the Prophet's, and some general rules in connection with the Law of Inheritance. The bab's are: mar'ifat al-furud, al-ayabat, tawrith daw'il-arham. In this chapter the fragment ends abruptly.

518.

Excerpt from the

CDXXXVII. B. ff. 14b—50a. 11 l. 7½ c.M. long (20×14 c.M.)
The same treatise, in an ampler recension, imperfect at the beginning, f. 1b, l. 5 in A.

This text is partly the same as that of A, but gives more instances, causa, positions and schemas; it is, in point of fact, an enlargement of the A text, unless the latter be an abridgment of the B text, which is more probable. The third bab (daw'il-arham) is divided into many fa'il's, viz. some fa'il's on different manners of daw'il-arham inheritance, followed by: fi awwadhim, fi'il-khunthā, fi'il-maḥfūz, fi'il-murtadd, ḥukm al-asr, al-gharka wa'l-harsha.
The end is:

قال علي أبي مسعود مرث يضمنه من يضمنه منه ما ترك كل واحد منهم من مال عاصبه.

519.

Excerpt from the

CDXL. 21×15 c.M. 97 ff. 25 l. 10 c.M. long, 21 l. 9 c.M. long written by various hands.

A portion of a commentary upon a rich in the Law of Inheritance and the methods of computation in connection with the said Law.

Beginning

سبيحة، وثقالة، ونسبة، وعشرة، وغالبها وألف، وهذا هو القسم الأول، وقريبة وهذا هو القسم الثاني.

On p. 2a begins the فصل في سرح الصاحب في التدديد.

In the books of the above class all arithmetical matters are methodically treated in connection with the statutes of the Law of Inheritance, they being an indispensable part of the 'ilm al-farā'id.
The text is either in red or overlaid in red ink, or in green. Three different hands seem to have written this fragmentary book, to the title of which I have not been able to find any clue.

520.

جداول علم الفراق.

DGLV. N. ff. 95a—106a. 27 l. 9½ c.M. long (20×16 c.M.)
A treatise on the application of the rules of arithmetic in the computation of legal portions of inheritances, by the celebrated Ibn al-Ha'im (see Alm. B. Muḥ. B. 'Alī), who died in 815.
The beginning sets forth the scope and methods of the author; it runs (after the doxology):

قال الشافعية... إمام الظهور... إمام العلم... تكثر في عمل المساعسات بالاجتذال... هو من الصفات اللمية مجدية بالنقدية من‌امام أبي الحسن الخوارجي... ولم أراه مسنوداً في مصنف وما زالت أعلامها للطائفة... كما تلقينناه وإمرنا به بناءً بالمناطق إلى كلها متفق.

There are many jād uwal's, all fully explained.

521.

قصيدة المهاجرين في علم الفراق.

DGLV. Q. ff. 150b—156b. 25 l. 9½ c.M. long (20×16 c.M.)
A survey of the methods of the Mamlukian Law of Inheritance, according to Al-Shafi'i.
Beginning (after the bism.):

The treatise is divided into unnumbered bāb’s, as e.g. باب اسباب العرارات , باب البارزين , باب الغرض.
The text is preceded by a portion of a fatwa on the voyaging pilgrim passenger’s duty of entering into the state of ihram, by the jurisprudent Ibn Aḥmad b. Ibn Aḥmad b. Ibn Aḥmad b. al-Adwari (ff. 148a–150a).

Several fa’idah’s, some of them borrowed from the ‘Awārif al-ma‘ārif, occupy ff. 157a–161b.

V.
HISTORY AND BIOGRAPHY.

I.
HISTORY OF THE PROPHETS.

522.

مسائل موسى

CCCXXIX G, ff. 115b–118a, 25 l., 11 c.m.l. (221/6×16½ c.m.).

A short Munājah between Allāh and Mūsā bin ‘Amrūn, in the usual dialogue form, with predictions about the coming of Muḥammad.
The narrative begins without any introduction, but the two bāb’s are entitled: باب مسائل موسى ابن عمران and باب مسائل الدریئة

Aliwardi, nos 3897–3899, mentions three Munājah (or Mas‘i‘il) Mūsā.

523.

مناقاجات موسى ابن عمران

CCXVII. A. ff. 1–10b, 23 l., 9½ c.m. long (20×16 c.m.).

A much larger recension of the same discourse of Allāh with Mūsā on his legislation, Allāh’s omnipotence, the Torah, the significance of Muḥammad, and many other questions asked by the divine interlocutor.

Beginning (after the bism.):
This commentary, which presents all the characteristics of a tale of the ḥiṣāṣ al-aḥbāb kind, ends in verse 103:
الله يسبح (ما غاب عذكت يا مدد).

v. 2. 201/2 × 151/2 c.M. 20 ff. 17 l., 10 c.M. long.
A tale, written in bad Arabic and ascribed to ‘Abdallah B. Salim, of the following contents:

After Sulayman’s death a man belonging to the Banū Isrā’il, named Batinjiya B. Al-Ḥajj, found in the treasury of his deceased father a gold casket containing a gold leaf, on which was written the history of the Holy Light of the Prophet and of the creation of his eyes, ears, hands, feet, etc. from parts of the nīr.

In this history he found that the Prophet was called by various names by different kinds of creatures, viz. Bālāb. Yabba in the Tawret, Muḥammad in the Injil, and in the Zabur. Prompted by this discovery, he wished to meet with the Prophet and worship Him, just as all his tribe were inclined to believe in Him. He travelled through many countries, where all animals and trees knew the Prophet and praised Him; so did the queen of the snakes, Tamihi, and such mighty rulers as ʿĀlim B. Nayf of Jerusalem, who conveyed Him through the waves into the depth of the sea. Finally Jabrill told him that the Prophet’s time was not yet come, and ordered him to return to his house, but the distance required more than 400 years! After that he met with Abīr-ʿAbbas Al-Khiyjr, who took him home in a single hour. All he had seen and witnessed he told to his countrymen, and they understood that all the wondrous things had been effected by the miraculous power of the Prophet, who was to be borne in a future generation.
II.
LIFE OF MUHAMMAD.

527.

عدد الأسباب

A treatise on the forbears of the Prophet and the various fortunes of the mystic نور al-nubuwah, translated and epitomized from the Persian tabakhat by an anonymous author.

According to Rieu's Persian Catalogue, I, 147 A, the نور consists of three مهاد's, but none of the بیب's into which these are divided deals with the نور, consequently the translator seems to have borrowed that chapter from other sources.

The beginning is (after the بسم):

الحمد لله على ما أنتم و يعد ف حذار من خجل سلسلة نفس الفقه

The end is:

تمت الوثيقة السماحة بعدة المنقبة المنصرف في كتاب رواية الأحباب في السنة التاسع والسبعين بعد الله من هجرة (1079).

F. 166 is filled up with some notes on Tradition.

528.

كتاب شمائل الفدين (المصطفى)

A collection of traditions concerning the virtues of the Prophet, by أبي اسم م. B. 'イス al-Tirmidhi who died 279. H. a.j. Khal.

(IV: 70—72) enumerates a great many commentaries upon this work, called by him شمايل الديني.

The beginning does not agree with that of MS. Bat. XLI, "opus traditionarium de virtutibus prophetae", the first words of this copy running (after the بسممللحة):

اخذنا الشمائل الديني

فخر الشرفاء افتخار الديني أبو حامد عبد الله طلبه الاشتي

وعليه في مجمع آخر اسمه الفؤاد في شرح سلسلة عشر

بسم الله بسم الله الرحمن الرحيم

فخر المعمدين أو شهيد المحبسة في غيبه وÂNه

حسن عمر بن علي بن الحسين الكحلي من الفتياء...

الصفاء أو علي بن الحسين بن بن بن علي بن

شديد التفاصيل النافذ

يرات عليه في يوم الثانى سلسلة خماسية

فخر المعمدين أو شهيد المحبسة في غيبه

بانغ وشديد الديني أبو حرام عمر بن السعد بن

حمد المعمدين في الغرامات والتفصيل

عبد الذي هو في الغرامات والتفصيل

لم يتم-Juliana

ال Дм. تولى

يرات عليه في يوم الثانى...

The first بیب deals with the external qualities of the Prophet; the following بیب's deals with the hair of the Prophet, the next بیب's, etc.

This part of the MS., extending to f. 73b, is dated 7 د.ع. 1169. It is evidently the same work as that described by Ahwardi, no 9634 seqq.

On f. 74a a set of دکر's concerning some particulars of the Prophet begins; it comes to an end on f. 83b. The دکر's mentioned are:
The last words of the fragment are:

The bāb in which these words occur is the bāb of the Prophet's name.

The rest of this MS. consists of two fragments of fīḥm-commentaries, viz. ffs. 206a—217a and 217b—227.

530.

CXLIII. 21 x 15 c.m. ffs. 33—41, 11 l, 9 c.m. long.

The text on the external characteristics of the Prophet occupies eight leaves; it is both followed and preceded by Javanese instructions, and prayers in Arabic with directions in Javanese. It is, probably, a chapter from some book like the Shāma'īl or Rasa'il al-nabi, dealing with his face, voice, stature, manners, etc. only. The traditionalist drawn on is Muhammad Abū-Hasan al-Antārī, his authority being Abū Hurayrah.

Beginning (after the bām):

The fragment is filled by an introductory tale mentioning how Muhammad granted as a favour to 'Ali that the Shaytan would keep away from any house in which a copy of this qīfāh was found.

531.

CCXXIII. 21 x 15 c.m. ffs. 9a—14b, 21 l, 9 c.m. long.

A portion of a History of the Prophet, from his creation by Allāh down to his second journey into Syria, when he was twenty, accompanied by Abū Bakr.
This manuscript is characterized by its containing a survey of stray communications about Muhammad's life, and the enumeration of the different opinions concerning some incidents in it, together with a digest on the significance of the adventures described.

At the end the author informs us (kala mu'allifahu) that he finished this work: 14 Safar 980.

See Brock, II, 339, 16, 3.

533.

العوائد الشرفية

A short narrative of the birth and childhood of the Prophet. The first leaf is missing. The work claims the merit of giving a shorter exposition of Muhammad's life than has been given by Ibrahim al-La'ant and another author, whose name must have figured on the missing leaf. This treatise is divided into chapters in the masa'il al-nabi or khašīṣ al-nabi-like manner.

The work is divided into five bab's, as follows:

1. فيما جا في تلبية سيدنا محمد صلى الله عليه وسلم، في ذكر نسب الشرف وما جا في تلبية سيدنا محمد صلى الله عليه وسلم.
2. فيما جا في زلما عبد الطلب رضي الله عنه ودفنه وحده.
3. فيما جا في رمي عبد الطالب رضي الله عنه ودفنه وحده.
4. فيما جا في مولده صلى الله عليه وسلم، وانcimiento الرهبة على العيش، وما رفعه من تجربة المدجع.
5. فيما جا في رعاية صلى الله عليه وسلم، وما مات ودفنه، وما رفعه من تجربة المدجع.

The treatise ends with a long du'a.
The same work, defective at the beginning, without a title.
The first words و كان أحسن رجل رفي في فرش are to be found in the preceding MS. at f. 81a i., 8 seqq.
The same date is mentioned at the end.
This MS. is dated 10 Rabi’ I, 1072; it was collated 11 Rabi’ I, consequently the next day.
In a note this MS. is said to have been transcribed from a copy in possession of Khalid B. Aḥmad B. Muḥ. al-Makki al-Jafarī.
Then follows a ḥāṣidah intended for recitation after the perusal of this mawlid; the ḥāṣidah, recommended by the Shaykh Khalid, begins:
الله رزق واجدًا تكوها: تاج الندوة خاتم الدنيا

535.
مولد شرف الأئمة

CCXXV. A. ff. 1—31, with a varying number of lines, (21×14½) c.M.
The mawlid has been composed by one Bukhārī.
"It bears the title of Maullid sharafi ‘l-anām (Birth of the Glory of Mankind), and is called Sarapulanam in Java, and Charapha anām in Acheh. The prose pieces are recited by one person, but others of those assembled may take a turn to relieve the reader. It is the same with the versified portions, the chanting of which in a particular fashion is very popular. About the middle of the Charapha anām comes a hymn of praise of moderate length, which all the experts present raise in chorus."
From The Achehnese, by Prof. C. Snouck Hurgronje I, 212.

Beginning:
السلام عليكم، زين الإنجيا

All the portions are headed by

536.
CDXCIII. A. ff. 12a — 53a, 7 l., 8 c.M. long (20½×16½) c.M.,
Another text of the mawlid, beginning after the du’ā’s.
الحمد لله الذي شرف الأئمة صاحب المقام الآلل علي وكامل السعد
بكرم هنالك شرفنا فرضلا
The pericopes are headed by eulogies as e.g.
واتف صاحب الشهد من نور وجه
صلب عائض لله يا محمد

There is an interlinear Malay translation throughout.
The mawlid itself is preceded by du’ā’s for the Prophet, and by ṣalāt’s and eulogies in his honour.
Fi. 58a—71a are filled up with short du’ā’s, invocations, prayers, etc., and one page of a mawlid by

CDLXXVIII. b. 17×17 c.M. 37 ff. 8 l., 11 c.M. long.
The same recitation.
The real beginning occurs on f. 6; the preceding ff. are filled by verses of praise to the Prophet and du’ā’s in his honour.
A fine copy of the Mawlid Sharif al-an'am, the prose portions alternating with the poetical parts.

539.

This neatly written copy is followed by the two khutbah's.

540.

The same.
A very fine copy, with an interlinear Bugi translation.

541.

The same.
A very fine MS, with an interlinear Malay translation. This prose recension has been written in Lombok.

542.

DOLXXXII. 21×17 c.M. 27 ff. 7 l., 11 c.M. long.
The same.
A text written at Batavia, provided with an interlinear Malay translation.

543.

DCLXXXIV. 20 1/4×17 c.M. 21 ff. 9 l., 11 c.M. long.
The same.
Apparently from Batavia; the text not so plainly written as the preceding one.

319

The same.
The mawlid begins at f. 4, after the Malay translation of the opening words: bermula segala puji bagi Allah ta'ala yang telah memuliakan ia akan segala manusia dengan yang mempunyai makam yang mahatinggi, yaitu sakalian nabi.
This fine MS, is vocalized throughout, and the Arabic text has an interlinear Malay translation throughout, the end of each verse or sentence being pointed out by a big red dot.

545.

مولك البرزنجي

*Some of the mawlids most in use have been handsomely lithographed at Cairo by I'asan al-Tikhi and published in a single volume along with a number of other formulas used for religious purposes. This collection enjoys the greatest popularity both at Mecca and throughout the whole Indian Archipelago. Two of these mawlids are in rhyming prose alternating with songs of praise in verse. One of these was composed by a certain Bakhiri, the other by Jar'ar al-Barzanji. One is entirely in verse, this is also the work of the last named writer* From The Acehinese, i. 212.

The mawlid Barzanji is embodied in this fine MS. Beginning (after the bismillah):
ابدئي لا ماء باسم الذات العليئة مساعدًا فرص البرزانت على
ما اذان وراءه وانثى بعده مواردة سالهة سالهة

318

538
Each song is headed by the words:

عطر الهم قدرة الازرق بحرف شقي ميس عدل ومسلم
On the last leaf is written:

هذا ما يقرر بعد الروزنملي على ائدا عنب وسلم غم ومر (Besiuki) في بلد التعسفي كفوم فسيفسر.
The name (after the Malay word) is Bendari Saudun.
The full name of Al-Bazanji is جسر المıklı حسن بن عبد الكريم;
he died 1184.
See Ashwardi's Catal. sub no 9536.

546.

CCXXV. B. ff. 32—51, 12 l., 10 c.M. long. (21×14/8 c.M.)
The same mawlid.
The concluding prayer to be recited after the proper mawlid
is here headed: وهذا اذنا الذي يقرأ، بعد:
whilst in 545 this prayer has for its heading عطر الهم.
Moreover in 545 the prayer is two lines longer.

547.

DCVI. B. ff. 39—58, 11 l., 9 c.M. long (22×16 c.M.)
A fine copy with red headings and circlets.

548.

DCXXIX. 32×20 c.M. 30 ff.
Portions from the same mawlid, with an appendix, presumably
a translation, in the Bagi language.

549.

CLXX. 18/9×15 c.M. 22 ff. 9 l., 6 c.M. long.
A Bazanji with some other verses, really a totally different
recension, bristling with errors.

Beginning:

بدأت باسم الذات عالية الشان بها مستгла في جبهة وحسان
In the same dialect way the story goes on, mentioning Ja'far
al-Barzanji as its authority, as follows:

واستقل القواف في تناظر مولد
تحدى الذي من جسر النحل اروان
The often repeated refrains:

إلى روح وجه وحرم وهب بمريض ديني مات عدن
are in red. After the first one the mawlid story begins thus:

وعدد فتحي الفحال رحمة مجد
فعد الله تعالى صفاء عدنان.
It is impossible to point out all the mistakes with a sic; apparently
the copyist did not understand one word of Arabic.

This deformed mawlid is dated: Malaka, 21 juni, i, 1275.
(The date is in Malay).

550.

خبر السراج

Br. 299 A. ff. 1—37a, 13 l., 9 c.M. long (23×15 c.M.)
Account of the Ascension of the Prophet, beginning:

بسم الله الرحمن الرحيم فحسب ا.syn. أن تمسك فيه خبر السراج مختصرًا
اعتمد أسيل بن عثمان ابن عبدالمسلم بن عبد الله ابن الكوجي
عن أبى ماكك رضي الله عنه
This story is preceded by some du'as, and followed by two
pages of Javanese in Arabic characters.

551.

The same.
There is an interlinear Javanese translation up to f. 25a.
The date is 1273. The same work as MS. Batav.
CXXIII, 11.
The first consecutive text of this mixed MS. is preceded by a miscellaneous collection, rather a student's jotting-book, containing various small tracts and abridgments, of which the following are specially noted here:

1st a fatwa on a question of attitude in salah, by 'Abd Allah bin 'Abd al-Atiyyah, on the authority of 'Abd al-Atiyyah bin 'Abd al-Karim; and
2nd a fa'idah on the taqlid of the Hanafis for the Shafi'is in connection with the question of the Imam's touching a woman after the wu'uds;
3rd a fa'idah on suknah-salat's;
4th " " " , the qualities of the true fa'ir;
5th " " liturgy to be recited by the shaykh when touching hands with an adept as an introduction to the pact of submission;
6th " a tract on dikr as based on the sunnat al-nabi;
7th " " " , the right following of the way of ta'awwuf (sulik) by 'Abd Allah bin 'Abd Allah bin 'Abd Allah bin 'Abd al-Qah, who received the bashar'a azimah in the year 866;
8th a collection of short fatwa's in things mystical (a portion much damaged by holes);
9th an enumeration of 70 utilities of dikr;
10th short tales about the Prophet and about Lukman the Wise;
11th two charms (one for extinguishing sensuality and one for buying a slave);
12th a du'a (incomplete) with its corresponding tradition;
13th a fa'idah giving many advantages, as e.g. the Du'l-fakhr;
14th two du'a's;
15th a fa'il taken from the Kur'an;
16th a charm with the letters: زائل;
17th portions of a collection of mystical fa'idah's, by 'Abd al-Qah, the distinguished Malak al-mun'im.

The mihrab story (ff. 41a-47a, 251, 11 c.M. long 22x17 c.M.), a very short tale of the Ascension by Al-Ghuri (d. 984), is the same as the Berlin MS. no 2608.

Beginning (after the bism): بسم الله الرحمن الرحيم.

See Brockelmann II, 339, (16), 5.

This text is followed by some fragments. Its title in this MS. is: القصة في الكلام على السك nike و السك nike.

CDXVII. B. ff. 11a-26a, 23 l., 11 c.M. long (20 x 16 c.M.)

A tale about the conversion of the Jew 'Abdallah Bin Salam. When Muhammad had despatched a summons to the Jews of Khaybar, their chief Abdallah Bin Salam, who was a learned Torah-scholar, came over to him in order to lay before him 1404 questions, thus to put his prophecy to the test. The Jew asked him all kinds of questions connected with the Faith, Prophecy, Creation, Eschatology, etc. Having been satisfactorily answered by Muhammad on all these points, the Jew suffered himself to be converted to Islam.

This tale is of frequent occurrence, and the various recensions of it are as numerous as they are different.

Beginning:
III.

COMPANIONS AND DESCENDANTS.

554.

مسائل البيض كلام على

DCLI. V. ff. 194b—197a. 28 l. 91/6 c. M. long (20 x 16 c. M.)

Questions put to 'Ali by some Jews from Khaybar, headed by the following notice:

حدثنا حماد بن سلمة عن عامم قال: ملفصر عن عتبة

بن عروة عن الأخبار عن إبراهيم بن نافع ناصحاً إلى أمير المؤمنين عمر

ابن الخطاب: في أيام خلافة فتح الله له يا عمر فكان الثرى إليه

ووضع فيه أن تسألته سألتي حتى تكلم الله وألقى عليها السم شاهد في

ومكان كان مندهم وباقي خلقتهم فجعل عمر الله يputed

على رجومهم ومسائلهم فكلب عليهم الزنزان، ابن عبد الله الناصبي وقال: (الله

اله لله) اللهم أنت السامية والمرتبة باسم المؤمنين على أبي طالب: قال مهاجر جابر موسى

علي: فأول جالس في الرؤفة فلم يقل فور له السلام

قال له ماهذا يا جابر؟ قال جابر: أمير المؤمنين عمر بن الخطاب

فأمر دعاتيه عليه جدلية وذكره فقال جابر: يا أمير

المؤمنين عمر بن الخطاب: فأول جالس في المستدع وابن

وقد خبره فلم أقبل عليه الأمام على قراءته له إجابة وإن تأهله

فأقوم بانترس فلم أنتمتع في الهمام قبل الأمام على

علي بيون خبره وليلما يا بني إسرائيل فما أنجزه يا

أمام سأكون على سبيل قوي اجتثاطاً حتى تدرك وشيئاً اتم على

الحق وإن لم تجرينا بها فانتم على الباطل ونضب على الحق.
This text is followed by tradition-like tales (one page), a fā'īdah from 'Ali, and three luridic stories, a number of small poems, amongst others two by Al-Shafi'i, some fā'īdah's fī ma'rīfah tanził al-wafī al-khamāsī, diagrams and magical squares, fā'īdah's from Al-Shaṣālī, the dīn al-ammā' al-ḥusnā, and a fā'īdah liqādā' al-ḥawājī, (f. 197b–211a).

كتاب أهل اليد

Portions of a book on the history of Muḥammad’s companions, successors and descendants.

The first page of the fragment seems to be f. 199, beginning: عن قتادة فإن لما توفي النبي صلى الله عليه وسلم مرتبت العرب فذکر قتادة أبي بكر ثم رأى أن قتادة تحدثه أن هذه الأبي نزت في أبي بكر واصبحت قبطانياً للنلت يقوم بحمهم وجلبتهم.

After this the author deals with the insurrection of the Arabic tribes after the Prophet’s death, and the circumstances under which Abū Bakr was appointed his successor.

He quotes a.o.:قولوا بثاني قتادة، والإدارفانثي عن أبي عمر بن أبي سفيان عن الفاسم أبي محمد. Then he mentions several āyāh’s concerning the khilafate of Abū Bakr, and the tafsīr’s of those verses by several exegetes. Further he treats of:

النصوص الوراثة عن النبي صلى الله عليه وسلم العصرية بخلافة المشيرة

The kuras’ have been interposed, but the following faṣāl’s are found in their proper place:

f. 206, b
الفصل 5 في بيان اختلاف الأئمة على واقع
(on the next page kuras 2 begins)

الفصل 3 في النصوص العصرية بخلافة من الف晏 198

f. 208
الفصل في بيان عهد النبي صلى الله عليه وسلم في بيان

٩٢٢ قطعة قصة بخلافة من حديث من الصدر النجی

1. أوضح الاعتقاد أو تنزيله او أولى

F. 1 presents a passage belonging to the end of the first bāb:

في هذا الكتاب وثبته أن لم يعد الكتاب لم ترسخه الخطابات وتمكن آخر كتاليفها التي قام فيها لم يكن أن يقوم به أحد من الإبيه يعني كما هو معلوم مقطوع.

On f. 2a the second bāb begins:

إلي باب ٨ فيما جاء عن أئمته أهل اليد من زيد الخلفي على الشيوخ كلمات ماعما

The following bāb’s are:

f. 208
إلي باب ٨ في بيان اقتناه أبي بكر بن سهلا البصة ثم عمر ثم عثمان ثم علي وذكر فضائل أبي بكر واردة فيه وحدثه أو مع عمر أو مع الخليفة أو مع غيرهم في الصحيح.

In the 2nd and 3rd faṣāl 114 ḥadīth’s are enumerated, whereas faṣāl 4 quotes sayings from Al-Bukhari and other authors concerning:

ورد عن كل من العرب والصحابة والسند الصالح في فصل

f. 209
إلي باب ٨ في بيان عهد عمر فيه فصول (٣)

٥ فضائل وخصوصيات وله فصول (٣)

6 أمانة في دين من سبعة في سبدي

٥١ في حالة عمر ٩ سنة بالWeights and Measures ٨

١٠٠ توفي بعد صعود من الحج شيداً
الباب في قضاية مسألة: بني صاحب (ه)

"خاطب علي، فقلته: قلت، قلت بنتمان، لعلها متوجهة فلكلمة أمثال الأدب والطريقة، كأن يكون كذا يأتي في مسألة وأنشطة وردت في أعواد، وفيه صول (ه)

191 (التمام هذه) في مسألة الأدب، وقضايا
وكتاباته، وله صول (ه)

192 في مسألة أهل الأدب، وفيه فصول (ه)

(In this بب some lacunae occur)

باب: مسألة، التي

161 a

"دنى علي وجني ونار: قالت: حنيرة، مشروحة الصلاة عليهم تعدا الصلاة على مشرفة، بشارتهم بالحجة

168 b

بكافلته صلى الله عليه وسلم من، احسن القيم

173 a

الخاتمة: في بيان اعتقاد أهل السنة والجماعة في الصلاة، في قتل محبوبة ورهين حملة دين نزول القيس، على المعادلة، وفي توابیع، وثوابه، كفر وله جزية وكازن عزلة، وفي توابیع، وثوابه

F. 198 b the narrative concludes with these words

والفتح، وذا التكلب، ودعاية مجلدات في نفار غزبة، وهي أن

ابن عمي الجريح يندم جريج عن راح، في ردائه، قل من خبر عمر

ي عبد العزيز في المحلة، ودعا بركا على دفعه، في نفس

ان هذا الشيح، حافة عمي، يدغدغ، بعد فقتان يفتي، فعندن

ال🍿 المر، من الشيح الذي كان ينكر على ذل، قل يا راح، ينفعه

فأن فلم تحمض أشهد أن الإسماء ذلك، أخذت الخليل: في الطيري

فليميني أني سامي! أمر هذه الأمة إلبي ساعد، فيها فرحنا الله

وعلي، عليه
SAINTS, LEARNED MEN, ŞÜFİS.

ROSH EL RAHSAN IN FAHMAIATUL SULAMIIN

CDXIX. 19½ × 12½ c.M. 309 ff. 15 l. 8½ c.M. long.
A fragment of the work mentioned above, defective at both beginning and end, and having parts interchanged, the identity of which could easily be stated, however, by means of the references given by Ahlwardt, sub no. 8803.

This work is a book of recitation by 'Abdallah B. Ali B. As'ad B. Sulaymān al-Yafi (d. 768), containing 500 stories about fāqi'h's, learned men, faṭir's, etc., with many verses and an ample khātimah. The first leaf belongs to the 39th tale. The 487th is interrupted by the end of the 201st, and the beginning of the 206th by the 489th. After the 500th comes the khātimah with its two faṣl's, in its turn followed by al-faṣl al-akhir wahuwa khatām al-khātimah (in Tawhid ar-Rahim & Ar-Ra'ūf) with the long ƙaṣidah: shams al-imām, 100 of the 150 baayts of which occur here, the last bayt being:

مربد وحى عالم مكتمل قادر علي ما شاء مسبع ومصر

Then follows the conclusion of the 208th tale, the last leaf containing the end of the 398th and the beginning of the 393th. Some leaves are damaged in the margin, the long ƙaṣidah having suffered most in this respect.

See Brock. II, 177. 11.
فيما سبق ورد ذكرى ERC-PEGASUS.
V.
COUNTRIES AND TOWNS.

560.

كتاب فتح مصر

A portion of a history of the conquest of Egypt by Sultan Salim I.

As this fragment is imperfect at both ends, no title appears anywhere, but reference is made to the nākil wahuwa al-shaykh Ahmad Bin Zunbul or the rāwi wahuwa al-shaykh Muḥammad Bin Zunbul al-Rammal, it is evident that this fragment belongs to the historical work by Ahmad Bin 'Alī bin Zunbul al-Maḥalli al-Rammal; who witnessed the facts described by himself.

See Haj. Khal. II. f. 112, the Vienna Catalogue, nos 928—930.

Whether this copy represents the "amplification of the original narrative in the popular heroic style of romances" or "a shorter recension", is not evident (Ricou, 565, 566).

This fragment begins in the narrative about the departure of Al-Ghawri from Cairo, and his encounter with Sultan Salim at Marj Dābilgh, evidently near to the beginning of the book itself, and it ends in the narrative of the account rendered by Shāh Beg to the Sultan ʿTūman Bāi concerning the forces of Salim.

Beginning:

ذات احمر اهل حنوب مكة وغيرها ونجده مظلتين خواطرهم

See Brock. II., 298, 1.

An historical description of the restoration of the kaʾbah after the damage done to it on 20 Shaʿbān 1039, by Muhammad Ibn al-cdīmi al-shāfiʿī Sibāl al-dhimmī (the mcmrd al-lūlūm).

On the above-mentioned day the roof fell in, which caused the northern wall to break down.

The author gives an account, in the form of a diary, about the restoration of the roof, the walls, the rafters, etc., quotes several of his own pamphlets and poems written on the occasion of former accidents to the sacred building, inserting a great many verses made by him to celebrate the reconstruction.

The book breaks off abruptly. It has a big hole running through all its leaves; the lacunae caused by this shall be indicated by . . . in the quotations.

The beginning is (after the bism):

الله الذي أحلم به المنتهى القرح الحلم والمراقد

After a long doxology the author proceeds:

By a violent storm the combination of an earthquake and a heavy wind caused the dome of the Kaʾbah, stormed by the Muslim community in the time of Caliph al-Mansūr, to collapse. It seemed that the Ministry of Retribution was going to descend on the entire humanity, that the people of the book were going to return home, that all praise and glory were going to be assigned to the Muslims... (See Nöldeke, 306, 12; 308, 9).
VI. SCIENCES.

1. ENCYCLOPAEDIA, LOGIC, PHILOSOPHY, AND PSYCHOLOGY.

562.

النظّم العلم في رمّ العلم والعمل

A treatise by Abī Yahiylā Zarkaryā al-Anqīrī on the teaching and acquisition of the various sciences.
Dated: 10 Rabi‘ I, 1204.
Beginning (after the bi‘m, and the mention of the author’s name):
الحمد لله الذي شرف في رفعة البلاذّم والعمل

See Brock, II, 99, 45, 1.

563.

اللغابة

DCLXXV. D. ff. 43a—50b. 5 l., 8 c.M. long (21 × 16 c.M.)
A portion of the encyclopaedical work of Al-Suyūṭī, dealt with in the Berlin-Catalogue, 75, and in Brockelman II, 156, 268. After some pages the material abruptly changes into a treatise on ta’wīl by an adept of the Junaydī šarḥ al-aḥ. This portion of the MS. has a Javanese translation throughout, thus giving the impression of a connected text.

I have not found any mention of this booklet elsewhere.
564.

Annam el-qrā al-thaqāfa

CCCLXXXIV. 21 × 13\frac{1}{2}_{\circ} \times 118 \text{ ff. 19 l., 6\frac{1}{4}_{\circ}} \times 13\text{ c.M. long.}

A commentary by Al-Suyūṭī upon his own encyclopaedical work, al-thaqāfa, which treats of 15 sciences.

See Ahlwardt, 76—78, and Brock. II, 156, 268.

Beginning (after the bism):

الحمد لله على نعمة السبيبة وعند فلما فاز لي تصيرب

الملأين على في وضع على الكراهة التي سيديتها بالثقالة.

The title is here written l. 2 a. i.

This copy is dated: 23 Shawwal, 1081; the scribe was Mūsá Bin Ibrāhīm Ahmād Kūshāšī's pupil Ibrāhīm al-Kūrānī. In a side-note one of his pupils, a Madina-man, mentions his having been taught by Mūsá, and the ending of these lessons in 1090, 17 Rajab (a so-called jāzah).

This MS. was the property of a Surabaya Javanese and after him, in 1269, of Muhammad Marahbat Bīn Muḥammad Ṣāḥib.

565.

تحليم المتمدن وطرق العلم

CCXXX. 22\frac{3}{4}_{\circ} \times 16\frac{1}{2}_{\circ} \times 34 \text{ ff. 17 l., 8\frac{3}{4}_{\circ}} \times 13\text{ c.M. long.}

A treatise by Burqān ad-dīn al-Zarnuqī al-Ḥāfīz (± 620) on the requirements and the preeminent qualities of scientific study and its various methods, the means of obtaining a good memory and of earning money by scientific proficiency.


Beginning (after the bism):

الحمد لله الذي خصل نفسي أدم بالعلم وعمل على جميع العلم

566.

شرح طالبة الطالب في طرق العلم لمي طنـه

CCCXXIX. F. ff. 81b—114a, 25 lin. 11\text{ c.M. long (22\frac{1}{4}_{\circ} \times 16\frac{1}{4}_{\circ}} \text{ c.M.})


The text begins:

الحمد لله الذي كرم يشي إدم واصطفا منهم العناية والصلاة والسلام

على رسول محمد سيد الحجاج والعلماء

The last's are

f. 83b
الفصل في ماهية العلم والفقه
f. 88a
الدقة في طلب العلم
f. 91b
الاختبارات
f. 96b
تعميم العلم
f. 100b
الدقة والموادية
f. 110b
فبما يجب من الزرقة

The comment begins:

الحمد لله الذي كرم بإتشديف موضوع للطيار شرف وفضل يشي

آدم بعث الفن العسالي بهذا المعاني وهو واسع وبسيط كما في

الترجمة إدم عليه السلام. وسأر فارغته من اتباعه وإدم هو أبو البشر

لكي فيه وادي محمد يحمل أبدا مي مباشته لادة عالما من أدم

الله يهود رياضه عالما سبتم هرمين ديني وعالم ديني

ي önem الجقصة

This MS. is dated: 20 Jamādate II 1162.

It occurs also DXXIX. C. B.

Various notes occupy ff. 114b and 115a.
The five bab's are:

1. "الباب ٢ في بيان النحو واللغة"
2. "الباب ٣ في الكلام والتصور"
3. "الباب ٤ في الفقه والدراية"
4. "الباب ٥ في المقطع والتمييز"
5. "الباب ٦ في النحو واللغة"

This MS. was written at Batavia, in kampung Jagal.

A small fragment of the same work.

The doxology begins:

F. 1 (the end of bab 3) ought to follow after f. 3; after f. 1a there is a lacuna of a considerable extent.

569.

شرح الإسائتوصي

CLXVII, 2, B. ff. 15—30, l., 8 1/2 c.M. long (20 X 14 1/2 c.M.)
A commentary by Hustainmadin al-Jasan al-Katir (d. 760) upon the Arabic version of the Eisaqgi of Porphyrius, by Athir ad-dn Mufaqlat B. 'Umar al-Abhari (d. 700).
See Brockl. I. 464, 23.
The author's name is not mentioned, but the identity appears by a comparison with our MS. CXLIX, and the statements by Ferhat, sub no. 1171.

Beginning:

"الإسائتوصي" وعندما _______ ما بعد فإن كتاب الشديج المشهور بإسائتوصي لما كان على بعض الآخرين متشابه وعليه يقسم ن misrepresented اين كتاب تماثلهم اولا في رجل نسيم وتميم نسيم
رالف خير الجبرة، IFM.
The commentator regularly follows the author.
This copy has copious notes both in the margins and between the lines.
It is dated: 14 Rabi' I, 1075; its scribe was Musa B. Ibrahim.

570.

شرح الرسالة الإسناووجية

CLXVII. 4. 20 1/4 x 14 3/4 c.m. 54 ff. 17 l., 6 c.m. long.
An anonymous commentary upon the Isâghôjî.
On the fly-leaf it is entitled as above, and the author's name there given is: المحقق الشيخ عبد المنعم بن صداحلي, the name not to be found in Akward's list, sub no. 5255 (vol. IV, p. 509).

Beginning:

بسم الله الرحمن الرحيم

The comment on the bismillah runs:

أي ارتکب ابتداءً بالبسمة ابتداً رمان الكتاب المحمود ويتم تزامنه عليه المنحدر والسلام كل أمر ذي بال له بدأ: في بسم الله الرحمن الرحيم فهو اجتم قالتا أي مقطع الدفاع والذن بذلك يتلقى طبقة الثالثة. بأي: رفيق رؤية بمض الله رواة أبو داود وله وحسن الله

This commentary is a pretty extensive one; Haj. Khal. does not mention it.
This commentary is dated: 17 Jumãd. I, 1016, and this MS. 28 Shâban 1077.

Kâtib and mâlik was Musa B. Ibrahim.

571.

المطلب

CLXVII. 3, 20 15 c.m. 16 ff. 19 l., 9 1/4 c.m. long.
A commentary by Abû Yahyâ Zakaryâ al-Ansâri (d. 910) upon Al-Abhari's Isâghôjî. See Brock I, 465.

Beginning:

التحمد لله الذي منح الحفظ بالطقب

This MS. is dated: 10 Safar 1080, the scribe's name is Musa B. Ibrahim.

572.

DCLV. Y. ff. 258a—277a, 21 l., 9 1/4 c.m. long (20 x 16 c.m.).
The same work.
The date is: 3 Muharram, 1151.
This text is the last portion of the mixed MS. No. DCLV.

573.

DCLXVIII. 23 x 16 c.m. 15 ff. 17 l., 8 c.m. long.
The same.
The text is defective at the end.

574.

شرح السلم المعلوي

CCLX. G. ff. 78b- 145a, 17 l., 8 c.m. long (22 1/4 x 16 1/4 c.m.).
A commentary (an abridgment of a larger one by himself) by Almud B. 'Abdalfattâh B. Yusuf al-Mujiri al-Mullawi (d. 1181) upon the versification of the Isâghôjî, the Sultan of 'Abdarrâjman B. Muh. al-Akhjari (3941).

Beginning (after the bism):
التحمد لله العالم بالكلمات والجرأة أياً بعد قائي كنت
شرحب فيما مفي كتاني السلم شرباً بفيت الانتفاح

See Ahlwardt, no. 5196, Pertsch, no. 1206, and Brock. II, 355, s.

The margin contains the ḥāshiyyah of محمد ابن علي
الطيب أبو الطفال (d. 1206), going minutely into details and
written in very small characters. See Ahlwardt, sub no. 5202, 4).

The gloss on the basmalah by itself fills more than one
page; it begins:

يُتَسَلُّطُ علَى مَعَالِمِهِ فِي ذَلِكِ، وَيُبَيِّنَ ۖ وَهُوَ ذِي
الْجَزَاءِ وَلَوْلَا بَلَدُهُ أُوْلَىٰ مَنْ يَشْكُرُ. ۚ وَأَوْرُهُ عَلَى
یَدِهِ. ۙ وَأَوْرُهُ عَلَىٰ اَلْجَمِيعِ. ۚ وَأَوْرُهُ عَلَىٰ هُؤُلَاءِ

Dated: 1 Safar, 1290, علي بد كاشها وصاحبها هارون ابن حسن
الطيب.

On the fly-leaf this peculiar note:

علي بد كاشها وصاحبها هارون ابن حسن الطيب.


The same work.

A good copy, with marginal notes.

On the fly-leaf some notes concerning the birth-days of the
former owner's children and the death of one of them, (1161—
1164). One child, خليل, is mentioned as having been born; 18
Rabi' I, 1158. The owner's name was


A fragment of the same commentary, defective at both end
and beginning. It opens as follows: 

The comment on the last leaf is identical with the preceding MS.

This copy ends abruptly in the khatima fi bayan khatīb al-būrān, the last words being
خالد ذاهب نزاري.

The last leaf does not belong to this text.

المقدمات

DXXXIII. D. ff. 89a—91b. 15 l., 8 c.M. long (211/4 × 151/4 c.M.).
The small compendium of the principles of philosophy, by Al-Sanāsī, fully dealt with in the Vienna-catalogue sub no. 1536.

Beginning (after the bism):

قَالَ الشَّخْصُ السَّوْئِي — الحَكَمُ أَلْمَامُ أَمْرُ وَقَنْعَةً وَتَقْسِيم
لِعَلَّةِ الْقَطِم

See Brock. II, 251, VI.

Dated: 9 Shawwāl, 1204 (l. 1264; has evidently been
omitted).

DCLXXV. B. ff. 19a—35b, 5 l., 8 c.M. long (21 × 16 c.M.)
The same text, with an interlinear Javanese translation.
Beginning (after the bism.):

This MS, has copious notes in the margins; it is dated: Rabi‘ I, 1125.

CDXCVII, 21 1/2 x 16 c.M. 13 ff. 25 1/2 c.M. long.
The same work.
This text is dated: Rajab 1151.

582.

تقيقادت في تببي السّالة الوقيبة

CCLX. C. ff. 45 a—50 a, 17 1/2 c.M. long (22 1/2 c.M. long)
An explanation of the logical category, of the رینم (see Ahlwardt
IV, p 534, c) “Eiwa’ijja”), being an epitome of some commentaries on the Wad’ijja of
احمد ابن زمخشي ابنة أحمد دحل.
See Ahlwardt, l. c., Pertsch, 1213—1215, and Brock, II,
208, III, who, however, does not mention this work.

Beginning (after the bism.):

احمد ابن زمخشي ابن احمد دحل

CCLXXVI. 21 1/2 x 15 c.M. 23 ff. 15 1, 8 c.M. long.
A commentary by Ali B. Muḥ. al-Samarqandi al-Khūshjī
‘Alāraddān Abūl-Kāsim. (d. 879) on the رینم or
السّالة الوقيبة of Ṣubhān B. Aḥmad al-‘Ījādaddīn
(d. 756), concerning the رینم (one of the ten predicaments)
divided into ملک faddah, tanbih, taṣsim and khaṭimah.
See Ahlwardt, n° 5309 seqq., especially n° 5310 and 5311,
and Brockelmann, II, 208, III.
This treatise comes to an abrupt termination in the body of a tanbīth, its last words being:
فِي وُجُودِ النَّقِلِ بِعَمَالِقِ تَنَابِيَتِ النَّاَمَ وَأَنَّا كَانَتِ فِي نَفْسِهِ ثمُلُكُ إِلَى F. 52 is blank.
On f. 53 and 54a is written an excursus on some technical terms of the ismā‘i‘ī and mu‘tama‘ī, dated: Dulk. 1286.
F. 54b contains a note a few lines concerning the ismā‘ī and mu‘tama‘ī, probably taken from the جمع الجوامع and the al-Qāsimī in A‘zār’s al-Qāsimī.
On f. 55 a poem is written giving a short survey of some precepts of ‘ibādat and mu‘tama‘ī, apparently taken from the introduction of the commentary of al-Ḥabībī on the Tafsīr al-Iṣlāḥ.
Ft. 56 and 57 are blank.

583.

حاشية على شرح الوسيلة السفرة للخضف

A gloss by Mir Abūlfa‘l Muḥammad al-Sa‘dī al-Ardabili (± 950) on the commentary of al-Ma‘nī of al-ʿIṣnā‘ī (± 875); for the data see Ahlwardt, sub nos. 5296 and 5277) upon the ‘Aṣa‘īyyah of Kitāb ad-Da‘āf al-ba‘ith of Aṣūdatdīn al-ʿIṣnā‘ī (d. 756), the small treatise on the art of disputations mentioned by Hajj Khalīfah 1, 294 and in several catalogues.
The comment is a mixed one.
This gloss begins (after the bism.):
الحمد لله على أفعال الطلاط—أما بعد هذه فائدة عجب
فلا إله إلا دخل في الحساب على الشرح المشهور بين أولي
الإثاب للوسيلة السفرة السفينة في الخضف
The glosses begin with قواعد

See Ahlwardt, nos. 5298 and 5299, and Brock, II, 208, 1. After f. 10 there is a lacuna, and the end is an abrupt one (ولقدما في سبيلها)

The Acehnese Marahaban B. Mu‘allam al-Salīh bought this MS. at Mecca in 1241 (fly-leaf).

584

 رسالة الاستمارات السفرة

The treatise on metaphor, also styled Fāra‘id al-Ｊawārid līmā qā‘īr ḫā‘ār, by Abūl-Qasim B. Abī Bakr al-Laythi al-Samarqandi (± 890, Berlin 7297 seqq.)
Beginning (after the bism.):
الحمد لله على هذه المقالة—أما بعد فن من واستمارات وسبحنا

See Brock, II, 194, 7, 1.

585

شرح على فرزاد عوائد تحقيق معاني الاستمارة

The treatise on the kind of metaphor usually called istī‘ārah, by Abūl-Qasim al-Samarqandi, together with the commentary of Ismā‘īl ibn Muḥammad al-Sa‘dī (d. 943).
See Ahlwardt 7297—7299, and Brock, II, 194, 7.
Beginning (after a short doxology):
يقين المستمعين إلى الأفكار في الطريقة

There are copious notes both in the margins and between the lines. On the fly-leaf at the beginning are written some grammatical notes, and on the last end-paper a fā‘ldah concerning majāz and kinā‘ah is to be read.
This MS. looks rather old.
ID. H. ff. 277a—282a, 5 l., 8 c.M. long (31 x 12½ c.m.)
Beginning (after the bism.):
الحمد لله الذي ابرع نور الموت
The text comes to an abrupt termination in the faṣl 1
I-alfāz dālāl al-alfāz.
See ʿĀlwardt, 5256, and Brock l. 466, 26.
On ff. 189b—217b a fragment of some work on rhetoric appears. As no faṣlāt's are indicated, and only a comparatively small portion occurs (5 l., 8 c.M. long, large writing), I could not ascertain the identity of this fragment, in spite of my most patient researches.

كتاب الشمسي في المنطق

CDLXXX. B. 22a—28a, 11 l., 7¼ c.M. long (21 x 14 c.m.)
A very short manual of logic, being an epitome of a work called Al-Mīzān, and giving the formulae of ʿilm, kullī, ḥaṣāliyyah, dalīl, ḥiyās; after which follow four chapters, and the three aṣāṣ al-ʿulūm.
Beginning (after the bism.):
ود بسملة جامع لله تعالى
The date is: 30 Ṣamādī Ārī, 1082.
This work has been printed at Lahore; copies are mentioned in the India Office-Catalogue, Nos. 575 and 576.
The Mizān is mentioned sub No. 573.
The first kitab is subdivided in this way:

The first part is a commentary on the Kitab al-Tibyan of al-Kindi.

The second part is a commentary on the Kitab al-Mudallal of al-Qayrawani.

The third part is a commentary on the Kitab al-Idrak of al-Qastalani.

The fourth part is a commentary on the Kitab al-Muqaddimah of al-Qastalani.

The fifth part is a commentary on the Kitab al-Mudallal of al-Qayrawani.

The sixth part is a commentary on the Kitab al-Muqaddimah of al-Qastalani.

The seventh part is a commentary on the Kitab al-Idrak of al-Qastalani.

The eighth part is a commentary on the Kitab al-Tibyan of al-Kindi.

The ninth part is a commentary on the Kitab al-Idrak of al-Qastalani.
The kitāb al-ḥiyās is divided into ʿinās, but it unfortunately breaks off in the 8th; the last words are:

وُکر ذُنُد على الذُكرُ فلأكر منه عند قد تؤمي

592

شرح الدراة

DX. A. ff. 1a—10b and 51a—70a, 15 l., 71/4 c. M. long (18 × 13 c.M.)

A portion of a commentary upon a work on logic, named Al-Durrāh, if in the words

قد فرغت من هذا التغليب المسمى

الدراة بشرح الدراة

the last one may be read. But I do not know any work on logic so entitled.

The main itself (in red) has for its opening words:

وِكَرْ ذَنِدُ عَلَى الْذِكْرِ فَلَا كَرُ عَنْهُ عَنْ تَعِمِي

There is no division into either faṣāʾīn or bābāʾs.

The end of the main is:

وَفِي غَرْبَ الْفِيُوْلَمِ وَصِنَاعَتَ وَقَدْرَتَ وَمَقْعَدَاتَ وَمُطْلَبَاتَ وَمَهِيَاتٍ

The comment ends:

وَالْمَلَكَ لَهُمْ مِنْ مَسْأَلَ الْعَلِيمِ الْمُذْكُورِينَ

فَأُفْقَرَ وَالْمَلَكَ لَهُمْ مِنْ مَسْأَلَ الْعَلِيمِ الْمُذْكُورِينَ

This text is dated: 1077, Dāl 1, 7 Muḥarram.

593.

شرح على تفسير الأحاديث

DLXIX. C. ff. 36a—55b 25 l. 91/4 c. M. long (21 × 16 1/2 c. M.)


See Brock. II. 353, 60, 7, who mentions Cairo II, 74, VII 179, 225.

The commentator declares that he has made use of the notes, taken during the master’s lectures, written by Muḥammad ʿAbd Allāh al-ʿAdwānī, 2e the author's notes, and 3e the ḥāshīyeh by Muḥammad al-Amīr, who commented on the sharḥ of al-Samāqānī, and 4e the ḥāshīyeh on the same text by ʿAbd Allāh Yūnūs, as well as several oral communications.

Beginning (after the bism.):

اللهُ الَّذِي حَدَدَهُ لِهذَا وَمَا كَانَ ِلَلْهِ اِلْخَتَابُ لَوْ كَأَنْ هَذَا اِلْلَّهُ

This work is, so far as I know, of rare occurrence.

594.

فُنُعَ مِنْ مَلَكَ الْمُتَلَامِنِ بِسُرْحُ اِلْفُصْلِ الْأَثَامِيِّ في عَلَمَ الْبَيْانِ وَالْبَيْدِي

DX. C. ff. 76b—187b, 15 l., 8 c. M. long (18 × 13 c. M.)

A "Mukhtaṣar firʾilīm al-maʿānī wa-l-baiyān wa-l-badr" is the Al-ʿaṣr al-amānī firʾilīm al-baiyān wa-l-badīʿ wa-l-mawʾūd, being an epitome of the Tadhkīr al-miftāḥ of Muḥammad al-Kāzīmī[1], which, itself, is an abridgment of the Miftāḥ al-ʿulūm by Yūsuf B. Abī Bākīr B. Muḥ. al-Sakkākī (d. 626).