

# NOTES ON ISLAMIC MANUSCRIPTS RECENTLY ACQUIRED BY THE INDIA OFFICE LIBRARY<sup>1</sup>

4634

Foll. 405. 9.4" × 6 3" (7.7" × 4.8" ; 7.3" × 4.5"); 23 & 27 lines: two hands, the first (foll. 1-76) a cursive Indian *nasta'liq*, the second a scholarly Persian *ta'liq*; rubrications; water-stained; dated, the first part, at Burhānpūr, 12 Rabi' ii, 1023/22 May 1614, the second part, 7 Rabi' ii 862/22 February 1458. [Per.]

طفر نامه

## ZAFAR-NĀMAH

THE celebrated history of Tīmūr (771-807/1370-1404) and Khalīl Sultān (807-814/1404-1411), compiled first by Ibrāhīm Sultān, and then elaborated into its final form by Sharaf al-Dīn 'Alī "Sharaf" Yazdī (d. 858/1454) and completed in 828/1424-5. This copy was transcribed only four years after the author's death: it is preceded by the *Iftitāh* or *Muqaddimah*, a genealogical account of the Turkish Khāns with a history of Chingīz Khān and his successors, completed by Sharaf al-Dīn in 822/1419.

Beginning of *Iftitāh* (fol. 1 b) :

افتتاح تاریخ جهاندارى وابتداء نامه طفر و بختيارى حمد و سياس حضرت پادشاهى تواند  
بود الخ

(1) Supplements to Loth's and Ethé's catalogues of the India Office collections of Arabic and Persian manuscripts, down to the beginning of 1936, are already in preparation: a hand-list of the Islamic manuscripts acquired during 1936-1938 is being published shortly in the *Journal of the Royal Asiatic Society*. The present article describes manuscripts acquired during the last five months, and may be followed from time to time by articles describing current accessions. The following are the principal abbreviations used:—

Ethé I. O. = H. Ethé, *Catalogue of Persian manuscripts in the Library of the India Office* (vol. i, 1903: vol. ii, 1937).

Storey = C. A. Storey, *Persian Literature: a Bio-bibliographical Survey* (in progress, 1927—).

H. Kh = *Lexicon bibliographicum et encyclopædicum a Mustapha ben Abdallah Katib Jelebi dicto et nomine Haji Khalfa celebrato compositum* (ed. G. Flügel, 1835-1858, 7 vols.).

IvASB = W. Ivanow, *Concise descriptive catalogue of the Persian manuscripts in the Collection of the Asiatic Society of Bengal*, (1924).

Brockelmann = C. Brockelmann, *Geschichte der arabischen Litteratur* (1898-1902, 2 vols.).

Brockelmann Suppl. = C. Brockelmann, *Geschichte der arabischen Litteratur, Erster (Zweiter) Supplementband* (1937-1938, 2 vols.).

Beginning of *Zafar-nāmah* (fol. 79 b) :

حمدا كثيرا مبارکالمن یؤتی الملک من یشاء

Ethé I. O. 173.

Storey pp. 284-287.

H. Kh. iv 175<sup>8016</sup>.

4635

Foll. 283. 9.6" × 6" (6.4" × 3 7"); 25 lines in 4 columns; excellent, small calligraphic Persian *nasta'liq*; rubrications; gilt *jadwals*; water-stained in parts, some margins loose, otherwise well preserved; copyist, Lutf Allāh al-Kātib; dated, at Kāshgar, *Sha'bān* 854/ September 1450. [Per.]

مثنوی معنوی

### MATHNAWĪ-I MA'NAWĪ

A good well-written copy of the famous spiritual *Mathnawī* of Maulānā Jalāl al-Dīn Muḥammad b. Muḥammad Rūmī (d. 672/1273), in 6 *daftars*. This copy lacks the prose prefaces.

*Daftar* i (fol. 1b) :

بشنو از نی چون حکایت کند      از جدا ئیها شکایت کند

*Daftar* ii (fol. 47b) :

مدتی این مثنوی تاخیر شد      مهلتی بایست تاخون شیر شد

*Daftar* iii (fol. 88b) :

ای ضیاء الحق حسام الدین بیار      این سیم دفتر که سنت شد سه بار

*Daftar* iv (fol. 140b) :

ای ضیاء الحق حسام الدین توئی      که گذشت از مه بنورت مثنوی

*Daftar* v (fol. 182b) :

شه حسام الدین که نورانجم است      طالب آغاز صفر (!) پنجم است

*Daftar* vi (fol. 230b) :

ای حیات دل حسام الدین بسی      میل میجو شد بقسم سادسی

Ethé I. O. 1060.

IvASB 490.

H. Kh. v 375<sup>11370</sup>.

4636

Foll. 127. 7.4" × 4.6" (5.8" × 2.7"); 14 lines ; clear Indian *nasta'liq* ; thin blue paper ; 19th century. [Per.]

تذكرة الأحوال

TADHKIRAT AL-AHWĀL

The well-known autobiography of Muḥammad 'Alī " Ḥazīn " Iṣfahānī (1103-1180/1692-1766), down to the year 1154/1741. This copy was faithfully transcribed from F. C. Belfour's edition (London, 1831), and even preserves the date of impress.

Ethé I. O. 677.

IvASB 225.

Presented by me to the India Office Library.

4637

Foll. 99. 8" × 6" (5.8" × 3"); 13 lines ; excellent vocalised calligraphic *naskh* ; rubrications ; corrected ; marginal notes, copious on foll. 4-8 ; on fol. 4a a note dated 19 Rajab 1212/7 January 1798 ; late 18th century. [Arab.]

كتاب الشائل

KITĀB AL-SHAMĀ'IL

A systematic collection of Traditions illustrating the character of the Prophet, by Abū 'Isā Muḥammad b. 'Isā b. Sahl (or Saurah) al-Tirmidhī (d. 279/892). In the present copy the title is inscribed as *Shamā'il al-Muṣṭafā*, and an index is prefixed.

Beginning (fol. 4b) :

الحمد لله وسلام على عباده الذين اصطفى الخ

Brockelmann i 162, *Suppl.* i 268-269.

H. *Kh.* iv 70<sup>7640</sup>.

Presented by me to the India Office Library.

4638

Foll. 151. 7.8" × 5.4" (5.6" × 3.1"); 19 lines ; clear Syrian *naskh* ; rubrications ; some marginal corrections and additions ; 18th century. [Arab.]

بحث المطالب وحث الطالب

BAḤṬH AL-MATĀLIB WA-HATHṬH AL-ṬĀLIB

A grammar of the Arabic language, by Jabrā'il b. Farḥāt of Aleppo, a Maronite Christian and sometime Bishop of Aleppo (d. 1732). This copy

appears to have been transcribed in the early part of the 18th century, not long after the work was composed (1705): for a detailed description, see Ahlwardt 6792. The grammar was printed at Malta in 1836, and several times at Beirut.

Beginning :

الحمد لله الذى أصلح بكلمته الأنفس المحتلة الخ

Brockelmann *Suppl.* ii 389.

4639

Foll. 51. 8.3" × 6 7" (6.1" × 3.6"); 18 lines; good vocalised *maghribi*; headings in red, green and blue; *jadwals*; 18th century. [Arab.]

تحفة الحكام

### TUHFAT AL-HUKKĀM

A poem in 1618 *rajaz*-verses on the principles of Mālikī jurisprudence, by Abū Bakr Muḥammad b. Muḥammad "Ibn 'Āṣim" al-Qaisī, Vizier of Granada (793/1391) under Yūsuf II (d. 829/1426). This curious work was published with a French translation by O. Houdas and F. Martel between 1883 and 1893, and editions have frequently appeared at Cairo and Fez.

Beginning :

الحمد لله الذى يقضى ولا يقضى عليه جل شأناً وعلماً

Brockelmann ii 264, *Suppl.* ii 375.

H. Kh. ii 226<sup>2577</sup>.

4640

Foll. 11. 11.2" × 9.1" (7.9" × 5.7"); 8-9 lines; fine modern calligraphic *naskh*; gilt *jadwals*; fine medallion on fol. 1a, exquisite *sarluḥs* on foll. 1b, 2a; copyist, William Mörley; dated, at London, 10 October 1840. [Arab.]

شعر لقيط

### SHI'R LAQIṬ

Two poems by Laqīṭ b. Ya'mar al-Iyādī, a pre-Islamic poet of Mesopotamian descent, with an anonymous commentary, preceded by a genealogical note by Hishām b. al-Kalbī. The contents of this manuscript are identical with those of Ahlwardt 7479, but it is of unique interest as being a magnificent example of *naskh* calligraphy as practised by an Englishman. The volume was written for William Cureton, the well-known Semitic scholar, editor of *Shahrastānī's Kitāb al-Milal wa'l-Nihal* and author of

numerous valuable works on Syriac and Arabic philology, who was born at Westbury in Shropshire in 1808 and died in 1864. The flyleaf bears the following note of presentation: "Gulielmo Cureton, hunc librum carminum tou̇ Lakít al Iyádí, in amicitiae testimonium, d.d. Gulielmus Morley, exarator." William Hook Morley, the calligraphist of this remarkable manuscript, was born about 1815, studied for the legal profession, and was called to the Bar in 1840: he was an eminent oriental scholar and an authority on Indian law, and was Librarian of the Royal Asiatic Society in 1859, but died the following year. When this manuscript was written Morley was only 25 years of age, and it is most astonishing that he should then already have so successfully mastered the technique of Arabic calligraphy to the point of being able to write a volume which can bear comparison with the products of all but the most celebrated of Arab calligraphers. The title-page is written in *thulth*, the text in *naskh*, and the colophon in *shikastah*.

Title-page :

ديوان شعرلقيط بن يعمر الايادي وخبره رواية هشام بن الكلبي

Beginning :

قال هشام بن الكلبي كانت ايام بن نزار الخ

Brockelmann i 27, *Suppl.* i 55.

4641

Foll. 152. 10" × 7.1" (8.4" × 6"); 19-22 lines; irregular, largely unpointed cursive Persian *ta'liq*; a few rubrications; some marginal additions; worm-eaten and water-stained in parts; copyist, Muḥammad b. Niẓām al-Dīn b. Muḥammad "Ibn Niẓām"; dated 17 *Dhū'l-Hijjah* 889/5 January 1485. [Per.]

قصه ابو مسلم

### QIṢṢAH-I ABŪ MUSLIM

A romantic history of the adventures of Abū Muslim b. Asad b. Junaid al-Marwazī, the leader of the revolutionary anti-Umayyad movement in Khorasan, and of his ultimate death in 137/755. This romance is based on the legends ascribed to Abū Ṭāhir Ṭarasūsī (or Ṭūsī), who is represented as the authority for numerous similar heroic accounts of Persian champions, such as the *Dārāb-nāmah*, *Qahramān-nāmah*, etc., see *Encyclopædia of Islam*, i 108. The author of this compilation gives his name as Ibn Niẓām, and this copy is therefore an autograph, and in fact the manuscript bears all the signs of being an author's original draft. Blochet, in describing the only other copy of this work hitherto reported, gives as the name of the author "uncertain Taher Keurgueuzi," on the

basis of the following verse occurring in the author's introduction (in the present copy, fol. 4a<sup>6</sup>):—

روایت کند طاهر کورکزی زاخبار بو مسلم مروزی

In fact, however, the author gives his name two lines previously:—

بگیر از کرم دست ابن نظام رسانش بماوای دارالسلام

Presumably Ṭāhir Kūrkuzī is to be identified with Abū Ṭāhir Ṭarasūsī, who is mentioned immediately afterwards (fol. 4a<sup>9</sup>):—

روایت کند بو طاهر بن حسین بن ابوموسی طرسوسی النخ

Beginning :

سیاس آفریننده پاک را که آراست این عالم خاک را

Bloch 2064.

Other versions of the Abū Muslim legend are contained in Blochet 4062, 4063, 4065, Āṣafīyah i, 236<sup>432</sup>, Bankipore 1st Suppl. 1760.

4642

Foll. 18. 8 5" × 6.1" (7" × 4 2"); 19 lines; inelegant Indian *ta'liq*; rubrications; corrections and additions; damp-stained; 18th century. [Per.]

بَاب الْحِسَاب

## LUBĀB AL-ḤISĀB

A short treatise on arithmetic, by 'Abd al-Karīm b. Maḥmūd, based on the *Khulāṣat al-ḥisāb* of Bahā' al-Dīn Muḥammad b. Ḥusain al-'Āmilī (d. 1030/1621), and on various commentaries written thereon, composed with the assistance of the author's own teacher, 'Abd al-Raḥīm Bījāpūrī. The book was planned to consist of a *muqaddimah* and 8 *abwāb*, but the present manuscript appears to contain only the *muqaddimah*. Bahā' al-Dīn 'Āmilī's arithmetic was a very popular book, and numerous commentaries upon it are extant (Brockelmann ii 415, Suppl. ii 596). An anonymous Persian translation of the work is described in the Bankipore catalogue (No. 1032): of the present adaptation no other copy appears to be recorded, and this copy may be an autograph.

Beginning :

الحمد لله رب العالمين..... اما بعد ميگويد كترين عباد الله المعبود عبد الكريم بن محمود..... كه علم حساب علمي است كه بيشتر از علوم ديگر بسوي او مفتقر اند..... نام اين رساله لباب الحساب في ترجمة خلاصة الحساب نهادم..... و مرتب شد بريك مقدمه و هشت باب النخ

4643

Foll. 10. 9.8" × 6.3" (8" × 4"); 15-19 lines; cursive Indian *nasta'liq*; marginal headings in Gujarati; early 19th century. [Per.]

اخبار

## AKHBĀR

A short diary, beginning on 8 October 1816 and ending on 5 December 1817.

Beginning :

۸ هتم ماه اکتوبر ۱۸۱۶ اراده چھتو پنداره روانه نمودن بہر خود بود الخ

4644

Foll. 109. 10.7" × 7.7" (8" × 4.6"); 27 lines; excellent Turkish *naskh*; collated; rubrications; margins ruled; 18th century. [Arab.].

A valuable and highly interesting collection of controversial works relating to the mystical theosophy of Muḥyī al-Dīn Ibn 'Arabī (d. 638/1240).

(1) نعمة الذريعة في نصره الشريعة

## NI'MAT AL-DHARĪ'AH FĪ NUṢRAT AL-SHARĪ'AH

Foll. 1-40a. A hostile criticism of the *Wujūdīyah* system as contained in Ibn 'Arabī's *Fuṣūṣ al-ḥikam*, by Burhān al-Dīn Ibrāhīm b. Muḥammad b. Ibrāhīm al-Ḥalabī, sometime Muftī in Istanbul, who died in 956/1549 at the age of 90: the author quotes *verbatim* from Ibn 'Arabī, and then criticises minutely (by قال and اقول). The text is preceded by a short biographical note, and by the *imḍā's* of Muftī Jawī-zādah 'Alī Efendī, Shaikh Muḥammad b. Ilyās al-Muftī, and Shaikh al-Islām Sa'd b. 'Isā al-Muftī.

Beginning :

الحمد لله رب العالمين ..... وبعد فهذه إبحاث سنحت للخاطر الفاتر على مواضع من كتاب  
الفصوص قصدت بها نصره الشريعة واهلها وبيان ضلال اهل الوجودية وجهلها الخ

Brockelmann ii 432; Suppl. i 794, ii 643.

H. Kh. vi 362<sup>13890</sup>, iv 429<sup>9073</sup>

(2) تسميه النبي في تنزيه ابن عربي

## TASFĪH AL-GHABĪ FĪ TANZĪH IBN 'ARABĪ

Foll. 40b-49a. A supplement to the preceding work, by the same al-Ḥalabī, composed in 945/1538 in detailed answer to the defence of

Ibn 'Arabī contained in the *Tanbīh al-ghabī bi-tanzīh Ibn 'Arabī* of Jalāl al-Dīn al-Suyūṭī (d. 911/1505, see Brockelmann i, 448, Suppl. ii 195<sup>274c</sup>).

Beginning :

الحمد لله الذي بنعمته تم الصالحات ..... وبعد فقد ذيلت معلقته على كتاب الفصوص بما  
ذكرته اجوبة لفتوى السيوطى المسماة تنبيه النبی بتزيه ابن عربي الخ

Brockelmann Suppl. i 802 (where the tract is stated to be anonymous).  
H. Kh. ii 288<sup>2973</sup>.

(3)

فتوى

FATWĀ

Fol. 49b. A *responsum* given by Shaikh al-Islām Sa'dī Efendī Ḥamīd b. Muḥammad al-Qaṣṭamūnī al-Qōnawī (d. 985/1577) to a question relating to the validity of claims to publish a certain book (i.e., Ibn 'Arabī's *Fuṣūṣ al-ḥikam*) on the authority of a vision of the Prophet during sleep. Shaikh Sa'dī rejects the claim. The *fatwā* is presumably extracted from the author's collected *responsa* entitled *al-Fatāwā al-Ḥamīdiyyah*.

Beginning :

ما يقول السادة العلماء ائمة الدين وهداة المسلمين في هذه المسائل في كتاب بين اظهر الناس  
يزعم مصنفه الخ

Brockelmann ii 434, Suppl. ii 645.

(4)

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Foll. 50a-51b<sup>14</sup>. A short reply, without title, by one Muḥammad b. al-Saiyid Faḍl Allāh al-Ḥusainī to a treatise by a certain Aḥmad b. Kamāl in defence of Ibn 'Arabī.

Beginning :

الحمد لله الواجب الوجود ..... وبعد فيقول ..... محمد بن السيد فضل الله الحسيني .....  
انى رأيت رسالة لعلامة الروم احمد بن كمال تجاوز عن همواته الله المتعال في تنزيه ابن عربي  
الذي لا شك في زندقته الخ

Not in Brockelmann ?

(5) الرد والتشنيع على كتاب الفصوص

AL-RADD WA'L-TASHNĪ' 'ALĀ KITĀB AL-FUṢŪṢ

Foll. 51b<sup>15</sup>-72b. A polemical treatise attacking the *Fuṣūṣ al-ḥikam*, by the well-known Mas'ūd b. 'Umar Sa'd al-Dīn al-Taftazānī (d. 791/1389).



Beginning :

الحمد لله المتعالى عما يقول الظالمون علوا كبيرا الخ

Brockelmann i 443, *Suppl.* i 794.

(6) مرتبة الوجود ومنزلة الشهود

### MARTABAT AL-WUJŪD WA-MANZILAT AL-SHUHŪD

Foll. 73a-102a <sup>11</sup>. A tract by 'Alī b. Sulṭān Muḥammad al-Qāri' al-Harawī (d. 1014/1605) attacking Ibn 'Arabī's theosophical system and especially the *Fuṣūṣ al-ḥikam*.

Beginning :

الحمد لله الذى اوجد الاشياء شرها وخيرها الخ

Brockelmann i 443, *Suppl.* ii 540.

H. Kh. iv 430 <sup>9072</sup>.

(7) فتاوى

### FATĀWĀ

Foll. 102a <sup>12</sup>-104b. A small collection, compiled by 'Abd al-Latīf b. 'Abd Allāh al-Su'ūdī (d. 736/1335, see Brockelmann ii 9) of *responsa* on the subject of Ibn 'Arabī's heretical tendencies as exhibited in his *Fuṣūṣ al-ḥikam*.

Beginning :

الحمد لله رب العالمين ..... قال الفقير الى الله تعالى عبد اللطيف بن عبد الله السعودى هذه مقدمات الفتاوى وما اوجب ذلك من الكتاب والسنة ظاهرة لأهل البصائر والفتنة وما اجاب به السادة العلماء التابعون بنحاتم الأنبياء من تكفير صاحب الفصوص الخ

Not in Brockelmann.

(8) رسالة فى ايمان فرعون

### RISĀLAH FĪ IMĀN FIR'AUN

Foll. 105a-107b <sup>11</sup>. Taqī al-Dīn Abū 'l-'Abbās Aḥmad b. 'Abd al-Ḥalīm b. 'Abd al-Salām "Ibn Taimīyah" al-Ḥarrānī, the famous Ḥanbalite theologian (d. 728/1328) is asked whether in his view there is any sanction in *Qur'ān* or *ḥadīth* for the doctrine that Pharaoh became a believer, and replies in the negative.

Beginning :

الحمد لله رب العالمين ..... ما تقول السادة العلماء رضى الله عنهم في قول فرعون .....  
الجواب الحمد لله كفر فرعون وموته كافرا وكونه من اهل النار وهو ما علم بالا اضطرار من  
دين المسلمين الخ

Not mentioned in Brockelmann.

(9) نتيجة التوفيق والعون في الرد على القائلين بصحة ايمان فرعون

NATIJAT AL-TAUFIQ WA'L-'AUN FI'L-RADD 'ALĀ  
'L-QĀ'ILĪN BI-ṢIḤḤAT IMĀN FIR'AUN

Foll. 107b<sup>12</sup>-109b. A tract attacking the doctrine that Pharaoh became a believer, completed on 16 Muḥarram 1103/9 October 1691 by Badrān b. Aḥmad al-Khalīlī.

Beginning :

الحمد لله الذي دعا عباده كافة على السنة رسله الى دار السلام.....وبعد.....فلما رأيت بعض  
علماء العصر ممن اتبع الضعيف من الاختلاف .... جزم بايمان فرعون الخ

Not mentioned in Brockelmann.

4645

(1) Foll. 1-106. 11 8" × 7.8" (8.1" × 4.7"); 27 lines; excellent vocalised *maghribī*; rubrications; slightly worm-eaten; marginal notes; early 18th century. [Arab.]

المنح البادية في الأسانيد العالية والمسلسلات الزاهية والطرق الهادية الكافية

AL-MINAH AL-BĀDIYAH FĪ 'L-ASĀNĪD AL-'ĀLIYAH WA'L-  
MUSALSALĀT AL-ZĀHIYAH WA'L-ṬURUQ AL-HĀDIYAH  
AL-KĀFIYAH

A unique copy of an interesting and highly valuable work by Abū 'Abd Allāh Muḥammad b. 'Abd al-Raḥmān b. 'Abd al-Qādir (according to Brockelmann, 'Abd Allāh) al-Fāsī (d. 1134/1722), in which the author, a Ṣūfī, enumerates the *isnāds* of all the books studied by him, with the names of his various teachers, followed by a similar list of the different Ṣūfī *ṭarīqahs*. This work was utilised by Abū 'l-Ḥasan Aḥmad b. Muḥammad al-Bābilāwī (fl. 1317/1899) in his *al-Anwār al-sanīyah* (see Brockelmann *Suppl.* ii 703).

Beginning :

الحمد لله الذي رفع حجاب الغفلة عن قلوب اصفيائه ..... اما بعد فيقول العبد المذنب  
القاسى محمد بن عبد الرحمن بن عبد القادر القاسى هذه بعض الاسانيد لبعض التأليف العلمية الفخ

Fol. 2a

القسم الاول فى اسانيد التأليف العلمية

Fol. 43a

القسم الثانى فى المسلسلات

Fol. 75b

القسم الثالث فى كتب التصوف وطريق القوم وأسانيد هم

Fol. 97a

خاتمة فى لبس الحرقة وتلقين الذكر

End :

انك حميد مجيد وصلى الله على سيدنا محمد النبي الامى السيد الكامل ..... وسلام على المؤمنين  
والحمد لله رب العالمين

A note on the margin of fol. 106b, in the hand of 'Alī b. Muḥammad al-'Arabī b. 'Alī al-Saqqāt, states that he finished reading this book with his teacher, i.e., Shaikh 'Umar b. 'Abd al-Salām, on 25 Jumādā, ii 1137/11 March 1725 : numerous marginal notes throughout the volume confirm this, while on fol. 43a there is a marginal note in the same hand dated Rajab 1160/July 1747.

The text is followed by a number of *ijāzāt*, (1) by Muḥammad b. 'Abd al-Raḥmān al-Fāsī himself, dated 26 Jumādā ii 1127/29 June 1715 in authorisation of the aforementioned 'Umar b. 'Abd al-Salām, transcribed from the original, fol. 107a ; (2) by Abū'l-'Abbās Aḥmad b. al-Saiyid al-'Arabī b. Sulaimān al-Andalusī, on behalf of the same, dated 18 Jumādā ii 1127/21 June 1715, transcribed from the original, fol. 107b ; (3) an autograph authorisation of 'Umar b. 'Abd al-Salām Lūqas himself on behalf of 'Alī al-Saqqāt aforementioned, dated 1 Rajab 1137/16 March 1725, fol. 108a ; (4) another authorisation of the same for the same, in another hand, dated Jumādā ii 1143/December 1730, fol. 109a ; (5) a note in the hand of 'Alī al-Saqqāt, testifying to the authorisation of 'Umar b. 'Abd al-Salām, and giving his own list of *isnāds*, fol. 110a.

Foll. 111-115 are blank.

(2) Foll. 116-122. 11.8"×8" (8.9"×5.2"); 28-38 lines; cursive *maghribī*; rubrications; marginal notes; copyist, 'Alī b. Muḥammad al-'Arabī b. 'Alī al-Saqqāt; dated Dhū 'l-Qa'dah 1160/November 1747. [Arab.]

A general *ijāzah* issued by 'Abd al-Raḥmān b. 'Abd al-Qādir al-Fāsī (the father of the author of the above work) on behalf of his father, 'Abd al-Qādir b. 'Alī b. Yūsuf al-Fāsī, in favour of all his pupils, including his sons 'Abd al-Raḥmān (the author of this *ijāzah*) and Muḥammad, authorising them to teach the works which they had studied with him, and detailing

his own chains of transmission. The copyist transcribed this authorisation from an original in the hand of his father, Muḥammad al-'Arabī b. 'Alī al-Saqqāṭ, dated 3 Shauwāl 1082/2 February 1672.

Not mentioned in Brockelmann.

4646

Foll. 32. 11.2" × 8.6" (9.2" × 6.2"); 31 lines; clear old *maghribī*; rubrications; marginal notes; water-stained; foll. 26b-32 a later supply; 14th century. [Arab.]

A collection of 4 works by the celebrated Ṣūfī theologian Abū 'Abd Allāh al-Ḥārith b. Asad al-Muḥāsibī (d. 243/837).

(1) شرح المعرفة وبدل النصيحة

SHARḤ AL-MA'RIFAH WA-BADHL AL-NAṢĪḤAH

Foll. 1b-6a<sup>24</sup>. A treatise on self-knowledge and the ten characteristics of spiritual perfection, untitled in this copy, which represents a recension different from the usual.

Beginning :

اعلم رحمتنا الله واياك ان العباد لا يصلح لهم الحياء من الله الا بالمراقبة له والمراقبة هي باب  
المعرفة بالله تعالى وهي فرض من الله على العباد الخ

Fol. 2b

باب معرفة الله تعالى

Fol. 3a

باب معرفة نفسك

Fol. 3b

باب معرفة العمل و اخلاصه

End :

فاجعل يا انى هذا الكتاب نصب عينيك في احوالك كلها فلم اترك شيئا من النصيحة الا وقد  
بذلته والسلام عليك والرحمة والبركة ولا حول ولا قوة الا بالله العلى العظيم وصلى الله على  
سيدنا محمد وعلى آله وصحبه وسلم تسليما

Brockelmann i 198, *Suppl.* i 352.

(2) أحكام التوبة

AḤKĀM AL-TAUBAH

Foll. 6a<sup>25</sup>-9a<sup>22</sup>. A tract on penitence and pious conduct, entitled in the colophon *Kitāb al-Taubah wa-radd al-mazālim*. Only one other rather modern copy of this work is recorded.

Beginning :

كتاب احكام التوبة ورد مظالم العباد والخلص منها قبل الميعاد تاليف ابن عبد الله ..... المحاسبى  
رحمه الله تعالى اعلم ان التوبة من الذنوب فريضة من الله تعالى الخ

End :

وبالجملة ان كل ما تواعد الله ورسوله عليه النار فهي كبيرة مثل الكذب على الله ورسوله .....  
وكذلك الاصرار على صغار الذنوب كبيرة وكذلك السحر كل ذلك من الكبائر

Brockelmann *Suppl.* i 353.

(3) كتاب المسترشد

### KITĀB AL-MUSTARSHID

Foll. 9a<sup>23</sup>-12b<sup>7</sup>. Rules of right behaviour. Only one other rather modern copy of this work is recorded.

Beginning :

الحمد لله الاول القديم الواحد الجليل الذى ليس له سبيه ولا نظير ..... اعلم ان الله تبارك وتعالى  
اصطفى من عباده المؤمنين ذوى الألباب وهم اهل العقول الخ

End :

الرقعة على وجهين تكون الرقة بالبكاء وتكون بالرأفة والرحمة واذ لم يكن بكاء وهذه اقوال اهل  
المشاهدة وبالله التوفيق ولا حول ولا قوة الا بالله العلي العظيم

Brockelmann *Suppl.* i 353.

(4) كتاب النصائح

### KITĀB AL-NAṢĀ'IH

Foll. 12b/8-32b. A book of religious counsels : this copy appears to be imperfect, and is inflated in the latter part, thus there is a quotation from Abū Hāmid al-Ghazzālī (d. 505/1111) on fol. 31a.

Beginning :

الحمد لله الأول قبل كل شيء والخالق له والحمد لله الآخر بعد كل شيء والوارث له .... اما بعد  
فقد انتهى اليانا ان هذه الأمة تفرق على بضع وسبعين فرقة الخ

Brockelmann *Suppl.* i 352.

4647

Foll. 55. 10" × 6.8" (8.1" × 5"); 27 lines; clear Persian *naskh*; rubrications; water-stained; copyist, Amīn al-Dīn Muḥammad al-Samarqandī; dated 8 Dhu 'l-Hijjah 862/17 October 1458. [Arab.].

طرق الوسائل وتملق السائل

### TURUQ AL-WASĀ'IL WA-TAMALLUQ AL-SĀ'IL

A treatise, in an unnumbered collection of *fuṣūl*, of Sūfism and ethics by 'Izz al-Dīn 'Abd al-Salām b. Aḥmad " Ibn Ghānim " al-Maqdisī al-Wā'iz (d. 678/1279). Each *faṣl* is complete in itself, and contains a separate meditation on a distinct subject: there are numerous passages of original verse.

Beginning :

الحمد لله الذي ضرب للناس الامثال وتقدس عن المثل والتمثال الخ

Brockelmann *Suppl.* i 809.

4648

Foll. 38. 9 6" × 7" (7.8" × 4.9"); 21 lines; scholarly Egyptian *naskh*; a few rubrications; marginal corrections; water-stained; 14th century. [Arab.].

كتاب الزهد

### KITĀB AL-ZUHD

A large fragment of a very rare\* work on abstemiousness as exemplified in the lives of the Prophets, by Aḥmad b. Muḥammad b. Ḥanbal (d. 241/855), the celebrated traditionist and founder of the Ḥanbalī school. This copy, which is bound up in some disorder (foll. 29-38 should follow fol. 8) and is incomplete, contains an introductory *isnād* in which the earliest date mentioned is 443/1051 and the latest 708/1308. The following headings occur :—

Fol. 11b	زهد سليمان
Fol. 12b	زهد ايوب
Fol. 15a	زهد آدم
Fol. 16a	قصة لقمان
Fol. 17a	قصة نوح

\* We understand that the work has been published recently.— Ed. I. C.

Fol. 19a

من مواظب عيسى

Fol. 22b

اخبار موسى

Fol. 27b

زهد داؤد

Beginning :

اخبرنا الشيخ الحليل العدل ناصر الدين ابو عبد الله محمد بن يوسف بن محمد بن عبد الله الدمشقي الشافعي عرف بابن المهتار قراءة عليه ونحن نسمع في شهر سنة ثمان وسبع مائة قيل له اخبركم الشيخ الامام الثقة تقي الدين ابو محمد عبد الرحمن بن ابي الفهم بن عبد الرحمن اليلداني العباسي ثنا ابو القاسم يحيى بن اسعد بن يحيى بن بوش التاجر عن ابي طالب عبد القادر بن محمد بن يوسف اليوسفي ثنا ابو علي الحسن بن علي بن محمد بن علي بن المذهب قراءة عليه في شهر ربيع الاول سنة ثلاث واربعين واربعمائة ثنا ابو بكر احمد بن جعفر بن حمدان بن مالك القطيعي ثنا ابو عبد الرحمن عبد الله بن احمد بن محمد بن حنبل رضي الله عنه قال حدثني ابن احمد بن محمد بن حنبل بن هلال بن اسد بن كنانة ثنا يزيد بن هرون ثنا محمد بن مطوف عن زيد بن اسلم عن عطاء بن يسار عن ابي هريرة عن النبي صلى الله عليه وسلم قال من عدا الى المسجد او راح اعد الله عز وجل له في الجنة نزلا كلما عدا او راح الخ

Brockelmann i 183, Suppl. i 310.

H. Kh. v 91<sup>10162</sup>.

4649

(1) Foll. 1-30. 9.3" x 6.7" (6.8" x 5"); 25 lines; clear *maghribī*; headings in red and yellow; original text in red; copyist, Aḥmad b. Aḥmad b. Abī 'l-Qāsim b. al-Qāḍī al-Tāsi'i; dated 7 Rajab 1250/9 November 1834. [Arab.]

شرح القواعد

## SHARḤ AL-QAWĀ'ID

A commentary, by Muḥammad b. 'Abd al-Raḥmān al-Azharī al-Ba'lawī, on a short treatise by 'Abd Allāh b. 'Abd Allāh al-Azharī al-Rifāwī on the duties of the *shaiḥ* of a *Ṣūfī ṭarīqah*.

Beginning :

الحمد لله وحده المطهر اهل البصائر.... قال العبد.... عبد الله بن عبد الله الملقب بالرفاوي الازهرى... الحمد لله رب العالمين والعاقبة للمتقين والصلاة والسلام على سيدنا محمد وآله وسلم اجمعين ش يعني ان قال فعل ماض ومعناه المضارع الخ

Brockelmann *Suppl.* ii 996.

(2) Foll. 29-59. 9.3" × 6.9" (7.4" × 4.9"); 26 lines; rather thick *maghribī*; rubrications; damp-stained; 17th century. [Arab.]

نظرة التذكرة ونهزة التبصرة

NAZRAT AL-TADHKIRAH WA-NUHZAT AL-TABŞIRAH

A practical guide to the *Şūfī* life, by Abū 'Abd Allāh Muḥammad b. Muḥammad b. Aḥmad al-Anṣārī al-Sāhilī al-Mālaqī al-Mu'ammam (d. 754/1253, see Brockelmann ii 265, *Suppl.* ii 378), in 5 *abwāb*.

Beginning :

الحمد لله الذي فيه الفطر السليمة من سنة استغراقها ... اما بعد ايها الاخ الذي طهرت عليه علامات

التوفيق والانابه الخ

Fol. 32b

باب الذكر وبيانه

Fol. 33b

باب مفتاح الاسلام

Fol. 38b

باب مفتاح الايمان

Fol. 44a

باب الرابع في مفتاح الاحسان

Fol. 49b

باب جامع لفصول لا بد لك منها ولا غناء لك عنها

No other copy appears to be recorded.

(3) Foll. 60-65a. 9.2" × 6.9" (6.9" × 4.8"); 24 lines; small, clear *maghribī*; rubrications; damp-stained; copyist, Muḥammad al-'Arabī b. Muḥammad b. 'Abd al-'Azīz b. Muḥammad b. al-Ḥājj; dated *Şhauwāl* 1038/ May 1629. [Arab.]

نصرة الفقير في الرد على ابن الحسن الصغير

NUŞRAT AL-FAQİR FĪ 'L-RADD 'ALĀ ABŪ 'L-ḤASAN AL-ŞAGHĪR

A controversial tract by Abū 'Abd Allāh Muḥammad b. Yūsuf al-Ḥasanī al-Sanūsī (d. 892/1486 or 895/1489) refuting the doctrine on matters of *Şūfī* practice of Abū 'l-Ḥasan al-Şaghīr al-Miknāsī (d. 719/1319) completed at Tlemsen in 865/1461.

Beginning :

قال .... امامع وقبل وبعدفاني رأيت الهمم قاصرة عن الله تعالى الخ

Brockelmann ii 251, *Suppl.* ii 356.



(4) Foll. 65b-67a. Details as for preceding item.

الجوهرة

AL-JAUHARAH

A *maqṣūrah* consisting of pious counsels, by Abū Zakariyā Yaḥyā b. Zakariyā al-Yaurāsī.

Beginning :

مقصورة سميتها بالجوهرة صقل لما شأن الخ من الصدا

Not mentioned in Brockelmann or H. Kh.

(5) Foll. 67b-99a. Same details.

تمهيد قواعد التصوف وأصوله

TAMHĪD QAWĀ'ID AL-TAṢAUWUF WA-UṢŪLIH

A series of maxims, in sections called قاعدة, setting forth the general principles of Sūfism, by Shihāb al-Dīn Abū 'l-'Abbās Aḥmad b. Aḥmad "Ibn Zarrūq" al-Burnusī al-Fāsī (d. 899/1493).

Beginning :

الحمد لله كما يجب لعظيم مجده وجلاله وبعد فالتصد بهذا المختصر وفصوله تمهيد قواعد التصوف  
وأصوله على وجه جمع بين الشريعة والحقيقة الخ

Brockelmann ii 253, *Suppl.* ii 361.

(6) Foll. 99b-100b. Same details.

رسالة في الطرق

RISĀLAH FĪ 'L-ṬURUQ

A brief tract on the mystical approaches to God, by Najm al-Dīn Kubrā Aḥmad b. 'Umar al-Khīwaqī (d. 618/1221).

Beginning :

الطرق الى الله تعالى بعدد انفس الخلائق وطريقنا الذي نشرح في شرحه اقرب الطرق  
الى الله تعالى الخ

rockelmann i 440, *Suppl.* i 787.

H. Kh. iii 418 <sup>6222</sup>.

4650

(1) Foll. 1-88. 8" × 5.8" (6.2" × 4.1"); 25 lines; clear, regular Syrian *naskh*; rubrications; dated *Shābān* 1205/ April 1791. [Arab.]

بهجة الناظرين الى تراجم المتأخرين من الشافعية البارعين

BAHJAT AL-NĀZIRĪN ILĀ 'TARĀJIM AL-MUTA'AKHKHIRĪN  
MIN AL-SHĀFI'ĪYAT AL-BĀRĪ'IN

Biographies of later *Shāfi'ī* theologians, by Raḍī al-Dīn Muḥammad b. *Shihāb* al-Dīn Aḥmad "Ibn al-Ghazzī" al-'Āmirī al-Dimashqī (d. 864/1460), begun in 839/1435. This copy was transcribed from a manuscript which had itself been copied from the author's autograph. The work is very rare, and the only other copy recorded is a photographic facsimile in Cairo: it is of great biographical interest, since the author confines himself to the lives of *Shāfi'ī* scholars with whom he had personal contacts. The copyist has added a short biography of the author.

Beginning :

الحمد لله مدبر الا مور... وبعد فهذا مختصر لطائف قصدت به ترجمة الأئمة من اصحابنا الشافعية المتأخرين واعنى بهم من ادركتهم واجتمعت بهم من العلماء البارعين... لا أترحم الا من تأخرت وفاته الى هذا القرن التاسع الخ

Brockelmann *Suppl.* ii 31.

(2) Foll. 90-137. 8" × 5.8" (6.6" × 3 9"); 29 lines; rather coarse Egyptian *naskh*; rubrications; dated *Ramaḍān* 1115/ January 1704. [Arab.]

ذيل لواقع الأنوار

DHAIL LAWĀQIH AL-ANWĀR

A supplement, written in 961/1554, by Abū 'l-Mawāhib 'Abd al-Wahhāb b. Aḥmad al-Shā'rānī, the great Egyptian mystic (d. 973/1565), to his own biographical dictionary of *Ṣūfī* saints. In this supplement, which is given on the flyleaf the alternative title *al-Ṭabaqāt al-ṣughrā*, the author recounts the lives of men with whom he had been personally acquainted: the work is divided into 3 chapters.

Beginning :

القسم الثالث في ذكر مناقب جماعة من العلماء الذين صحبناهم الخ

Brockelmann *Suppl.* ii. 466.

H. *Kh.* v 340<sup>11206</sup>.

(3) Foll. 140-187. 8" × 5.8" (6.3" × 4.1"); 25 lines; same hand as (1), but more cursive; late 18th century. [Arab.]

## لطائف المنة في فوائد خدمة السنة

LAṬĀ'IF AL-MINNAH FĪ FAWĀ'ID KHIDMAT AL-SUNNAH

Biographies of his own teachers and ancestors, by Abū 'l-Ma'ālī Muḥammad b. 'Abd al-Raḥmān al-'Āmirī al-Dimashqī, a descendant at seven removes of Ibn al-Ghazzī, the author of *Bahjat al-nāẓirīn* described above, who was born (fol. 152b) on 18 Sha'bān 1096/20 July 1685. The work is planned in 8 chapters, but the present copy, apparently unique, contains only the first two. The author gives a lengthy autobiography (foll. 152b-158a), which is however incomplete, foll. 158b-163a being left blank to mark the lacuna.

Beginning :

الحمد لله ذي الآلاء والمنن .... اما بعد فيقول .... محمد ابو المعالي بن عبد الرحمن ابي الفضل  
زين الدين .... هذا ثبت اذ كرفيه مروياتي ومشايخي وتراجمهم وتراجم من اجتمعت به من  
علماء بلدتنا دمشق الشام وغيرها الخ

Fol. 141b

الباب الاول في ذكر نسبي وتراجم من وقتت على ترجمته من سلفي

Fol. 163b

الباب الثاني في تراجم ابائي في الدين الذين هم مشايخي الأعلام

Not mentioned in Brockelmann.

A. J. ARBERRY.