

Catalogue of the Arabic Manuscripts in the Library of the Hungarian
Academy of Sciences

Islamic Manuscripts and Books

Arnoud Vrolijk (*Leiden University*)

VOLUME 9

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Catalogue of the Arabic Manuscripts in the Library of the Hungarian Academy of Sciences

By

Kinga Dévényi

With

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Katalin Fiedler



BRILL

LIBRARY OF THE HUNGARIAN ACADEMY
OF SCIENCES, BUDAPEST

LEIDEN | BOSTON

This Catalogue is co-published as volume 4 in the Library's series *Oriental Manuscripts in the Library of the Hungarian Academy of Sciences*.

Cover illustration: Arab F. 7, fol. 1^v. Headpiece of the genealogical treatise of Ibn Ḥazm copied from an earlier manuscript in the court of the Nawab of Rampur in 1905.

Library of Congress Cataloging-in-Publication Data

Names: Magyar Tudományos Akadémia. Könyvtár és Információs Központ. | Dévényi, Kinga, author. | Abdul-Fattah, Munif, author. | Fiedler, Katalin, 1984-, author.

Title: Catalogue of the Arabic manuscripts in the Library of the Hungarian Academy of Sciences / by Kinga Dévényi with Munif Abdul-Fattah, Katalin Fiedler.

Description: Leiden ; Boston : Brill, [2016] | Series: Islamic manuscripts and books ; v. 9 | Includes bibliographical references and index.

Identifiers: LCCN 2015034765 | ISBN 9789004306820 (hardback : alk. paper) | ISBN 9789004306936 (e-book)

Subjects: LCSH: Magyar Tudományos Akadémia. Könyvtár és Információs Központ—Catalogs. |

Manuscripts, Arabic—Hungary—Budapest—Catalogs.

Classification: LCC Z6221.M15543 A7 2016 | DDC 011/.310943912—dc23

LC record available at <http://lcn.loc.gov/2015034765>

This publication has been typeset in the multilingual “Brill” typeface. With over 5,100 characters covering Latin, IPA, Greek, and Cyrillic, this typeface is especially suitable for use in the humanities. For more information, please see www.brill.com/brill-typeface. Text in Arabic has been typeset in Arabic Typesetting, designed for Microsoft by Mamoun Sakkal, Paul C. Nelson and John Hudson.

ISSN 1877-9964

ISBN 978-90-04-30682-0 (hardback)

ISBN 978-90-04-30693-6 (e-book)

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Foreword

The present volume is the fourth in a series that describe the manuscript holdings of the Oriental Collection in the Library of the Hungarian Academy of Sciences. The first three volumes, which were published at great intervals, dealt with Mongol and Manchu, Turkish, and Tibetan manuscripts and blockprints. The current work is intended to be the first member of a series to be published jointly by the Library and Brill, and also as a member in the recent but already well established series of Brill, *Islamic Manuscripts and Books*. A small, hidden collection of less than 200 manuscripts and hardly more than 300 works with many treasures is now being brought to the forefront with the help of this joint project, enhanced even further by the creation of a digital version of all the manuscripts in the Arabic collection. This catalogue has come to fruition over a long period of time during which I had the possibility to study these manuscripts thoroughly and to compare them to their counterparts in many collections in Europe and in the Middle East.

The first initiative for a detailed, scholarly catalogue of the Arabic manuscripts came from Ms. Alojzia Domsa, then acting director general of the Library, in 2004, at the time when I joined the staff of the Oriental Collection. She was also the one under whose initiative the Library became one of the first institutional members of The Islamic Manuscript Association, an international non-profit organisation dedicated to protecting Islamic manuscript collections and supporting those who work with them. The first version of this project, the preparation of an online catalogue, was made possible by two consecutive grants of the Association between 2008 and 2010.

At that initial phase, a lot of technical challenges had to be overcome in the online environment, in which Ms. Edit Naszádos and Mr. Zsolt Bánhegyi were always ready to help. The original digital images were created by Klára Láng, whose enthusiasm for the project facilitated everything.

The fruitful and inspiring sub-committee discussions during TIMA meetings had a great influence on the development of the online catalogue. From among the members of the former sub-committee, I am especially grateful to UCLA librarian and bibliographer Mr. David Hirsch, Royal Asiatic Society curator Dr. Alison Ohta and the Chester Beatty Library's Islamic Collection curator Dr. Elaine Wright for their comments and suggestions. Their positive attitude and expert attention were invaluable during the various phases of this project. Discussions with manuscript experts like Dr. Ayman Fu'ad Sayyid, Dr. Muhammad Isa Waley, and Professor Jan Just Witkam, from Cairo, London and Leiden, were also instrumental in shaping the catalogue.

Still, this book would not have seen the light of day if it were not for the series editor Dr. Arnoud Vrolijk and Dr. Maurits van den Boogert of Brill's, who were the first to propose during the 2009 conference of the European Association of Middle East Librarians (MELCom International) in Kazan the possibility of publishing this catalogue, then in a premature form of a series of online records, in the Brill series of *Islamic Manuscripts and Books*. My sincere thanks are due to them for their unfailing support and encouragement throughout these years.

Naturally, the contents and form of an online catalogue can differ widely from those of a printed version. This book has also undergone many modifications and transformations since the first entries into the online catalogue of the Library. These alterations were so significant in several cases that the records had to be modified accordingly. The majority of these manuscripts were not only written in the Ottoman era but by Turkish speaking people who left their marks on the volumes. In a lesser degree, the use of the Persian language can also be observed. Accordingly, I felt it an absolute necessity to describe or at least to record in some detail these additional texts, notes, remarks, poems and even the registries of births and deaths that reflect the continued use of these manuscripts. All this would not have been possible without the expertise of Dr. Nándor Erik Kovács and Dr. Benedek Péri, whose help and patience in dealing with these small texts is greatly appreciated.

It would be impossible to list all the people who contributed to this project throughout the years, but special thanks are due to Dr. Farouk Yahya from SOAS, who kindly transcribed and translated the ownership note and the letter which was found in Arab F. 6, which prove that this manuscript was owned by people in West Sumatra at the beginning of the 20th century. The professionalism of Dr. Harald Fischer in making the illustrations which accompany this volume and which enhance the beauty of these treasures deserves special mention. I would also like to take the opportunity here to show my gratitude for the tolerance and open-mindedness of our editors at Brill, Ms. Franca de Kort, Ms. Gera van Bedaf and the typesetters at TAT Zetwerk.

I also wish to express my appreciation to my colleagues in the Oriental Collection—Dr. Ágnes Kelecsényi, Judit Bagi, Petra Simon, Zsuzsanna Simonkay, János Boromisza, Ágnes Kárteszi, Gergely Orosz—and beyond, who during all these years did not fail to support me. It goes without saying, however, that none of the persons mentioned above bears any responsibility for any errors, and all possible faults are mine.

Finally, a word of thanks goes to the present director general of the Library, Prof. Dr. István Monok, who not only gave the final push that made the publi-

cation of this book possible, but also inspired me to return to my cataloguing and resume the work which I had left lying aside some four years ago.

Kinga Dévényi

Budapest, 9 July 2015

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	Arabic	Persian	Turkish
ء	’	’	’
ا	ā	ā	ā
ب	b	b	b
پ		p	
ت	t	t	t
ث	ṭ	ṣ	ṣ
ج	ǧ	j	c
چ		č	ç
ح	ḥ	ḥ	ḥ
خ	ḫ	ḫ	ḫ
د	d	d	d
ذ	ḏ	ẓ	ẓ
ر	r	r	r
ز	z	z	z
ژ		ž	j
س	s	s	s
ش	š	š	ş
ص	ṣ	ṣ	ş
ض	ḏ	ž	ž
ط	ṭ	ṭ	ṭ
ظ	ẓ	ẓ	ẓ
ع	‘	‘	‘
غ	ǧ	ǧ	ǧ, ğ
ف	f	f	f
ق	q	q	k
ك	k	k	k, g, ğ
گ		g	
ل	l	l	l
م	m	m	m
ن	n	n	n
ه	h	h, a	h, a, e
و	w, ū	v, ū	v, o, ö, u, ū, ü
ی	y, ī, ā	y, ī, ā	ī, i, ı, ā

Introduction

The present volume contains a full description of the Arabic manuscripts kept in the Oriental Collection of the Library of the Hungarian Academy of Sciences. In order to gain a better understanding of this small, yet significant collection, it seems necessary to provide some information on its history with special reference to the holding institution.

The Academy and Its Library

The history of the Academy began on the 3rd of November 1825 when Count István Széchenyi (1791–1860), one of the leading figures of the Hungarian reform movement, offered one year's income of his estate for the purposes of a Learned Society and his example was soon followed by other notables. The main tasks specified by him were the cultivation of the Hungarian language and the study and propagation of the sciences and the arts in Hungarian. The Academy started to function in 1830, the first general assembly being held in February 1831.



FIGURE 1 *The Foundation of the Hungarian Academy of Sciences, drawing by Vinzenz Katzler (lithography, by J. Schwarz), Wien, 127 × 215 mm [Széchenyi Museum (SzM 1486)]. First published by László Kotsányi, Gróf Széchenyi István rövid életrajza öt képpel [The Biography of Count István Széchenyi with five pictures]. Wien, 1860 [Széchenyi-collection K 294/24]. By courtesy of the Department of Manuscripts and Rare Books, Library of the Hungarian Academy of Sciences.*

A few months after Széchenyi's symbolic act, on the 17th of March 1826, Count József Teleki (1790–1855), historian and the future first president of the Academy, offered his private library of 30,000 books and manuscripts to the Learned Society, thereby founding its Library. The collection, growing with help from various sources, was opened for scholars in 1844 after the necessary organizing and processing work had been completed. In 1865 the Library received suitable and up-to-date accommodation in the newly constructed



FIGURE 2 *The portrait of Count József Teleki (1790–1855), the founder of the Library of the Academy by Miklós Barabás, from the collection of the Library (oil on canvas, 85 × 65,5 cm, Inv. no: Kt 2).*

neo-classical palace of the Academy, which has remained the seat of the Academy ever since. In accordance with the intention of the founder, these favourable conditions made it possible for the Library to be opened in 1867 “for the use of all the citizens of the country”.

In the course of the following decades the collection was developed from several sources like valuable endowments, legal deposits, and exchange contacts with foreign learned societies and academies, by purchasing foreign books and subscribing to foreign periodicals. The main fields of interest were first defined in 1869 under the presidency of Baron József Eötvös (1813–1871) who also headed the Ministry of Religious Affairs and Education. The steady development of the Library came to an end with World War I. The investment capital of the Academy lost its value due to inflation, and the publishing activity was almost completely given up. The majority of exchange contacts were interrupted as a result of the diminishing number of publications.

The Oriental Collection¹

For the Hungarians, the Orient represents more than a mere geographical notion, because there had always been an awareness of Oriental origin in the Hungarian people. Before the conquest of the Carpathian Basin at the end of the 9th century C.E. the Hungarian tribes roamed the steppes for about a thousand years. In the course of their wanderings, they appear to have established relations with a host of peoples.

This historical fact explains why Hungarian scholars turned to the study of the Orient in the 19th century and the first half of the 20th century. These scholars, however, were in need of a central library unit where they could find the material they required. Although the necessity of the formation of a separate Oriental Collection had been stressed by Hungarian scholars already in the 19th century, it was established as a special section within the Library only after the restructuring of the Hungarian Academy of Sciences in 1949, thanks to the efforts of the then vice-president, the outstanding philologist Louis Ligeti (1902–1987) who specialized in Mongolian and Turkic languages.

First a scientific committee was formed on the initiative of the chief librarian of the Library of the Hungarian Academy of Sciences in May, 1949 from five

1 The first general description of the Collection was given by Éva Apor-Szeidovitz, “The Oriental Collection of the Hungarian Academy of Sciences”, *UNESCO Journal of Information Science, Librarianship and Archives Administration* 3.1 (1981), pp. 49–54.



FIGURE 3 *The reading room of the Oriental Collection designed by the first keeper of the collection, the Turkologist László Rásonyi (1899–1984).*

outstanding scholars of different fields of Oriental studies who suggested the establishment of an Oriental Collection within the Library on the basis of its books, scientific journals and even manuscripts related to the Orient and the Hungarian pre-history. Then, later during the same year a decision was made together with the director of the Centre of Hungarian Libraries and the so-called Scientific Committee of the Government to collect surplus material relevant to the afore mentioned subjects from different Hungarian libraries and academic institutions. In 1950 a section of the Academy's palace had been assigned to the new collection and its furnishing and supplying with the necessary equipment started.²

The Collection, known at that time as the Oriental Library, was opened in 1951 on the ground floor of the Palace of the Academy to become the main reference library of Oriental studies in Hungary. Until now the Oriental Collection has been housed in this building. Similarly to the main library, the establishment and enrichment of the Oriental Collection can also be linked

² See *Jegyzőkönyv* [Minutes of meetings] and letters in connection with the Library (161/1949; 171/1949; 204/1949; 210/1949; 228/1949; 277/1949; 389/1949) in the Archive of the Academy.

to different donations and bequests. Its development, including the Oriental design of its reading room, is thanks to the Turkologist László Rásonyi (1899–1984) who headed the Collection from 1951 to 1961. He selected its East-related stock from the old divisions of the Library. In addition to contemporary monographs, the Collection became enriched by 16th–18th century books written about the Orient or in Oriental languages. The holdings also include the most comprehensive Hungarian collection of periodicals of Oriental studies together with unique manuscripts. From among the manuscripts some collections of international importance (like e.g. Hebrew and Tibetan) were donated to the Library. There are three distinct groups of Islamic manuscripts in this collection: Turkish, Persian and Arabic. Only the formation of the first two groups can be primarily attributed to the conscious effort of certain scholars who collected these manuscripts in the 19th century. In contrast, the history of the Arabic manuscripts differs greatly.

The Arabic Manuscripts

The collection of Arabic manuscripts within the Oriental Collection of the Library, although small in comparison with some really major manuscript collections, represents the largest one in Hungary.³ It has its own peculiarities and significance.

Hungarians have come into contact with Islam during several phases of their history, from the earliest ages up to the present, but the majority of the population in neither epoch embraced Islam. Islamic religion and culture, however, existed in the Carpathian Basin at various periods, and in this introduction I wish to examine briefly the legacy of this presence in this collection of Arabic manuscripts. For this purpose I shall first give a brief overview of the institutions of Islamic learning, so that we have a general picture of what we should look for and what we can expect to find among the manuscripts, and then I shall endeavour to present the contents of the existing collection against this cultural background. For a model curriculum of Islamic teaching at the end of the 19th century we can take the example of the Azhar, where subjects were taught in two categories. Subjects belonging to the first category were to be studied for their own sake. Here belonged:⁴

3 For a brief survey of all the collections in Hungary with further bibliography, see Alexander Fodor, "Hungary", in Geoffrey Roper, ed., *World Survey of Islamic Manuscripts*, London: Al-Furqān Islamic Heritage Foundation, 1992, Vol. I, pp. 387–394.

4 See Abdelrashid Mahmoudi, *Ṭāhā Ḥusain's Education: from the Azhar to the Sorbonne*. Richmond: Curzon, 1998, pp. 22–23.

- theology (*kalām* or *tawhīd*);
- jurisprudence (*fiqh*) and principles of jurisprudence (*uṣūl al-fiqh*);
- Koranic exegesis (*tafsīr*);
- traditions of the Prophet (*ḥadīth*).

Subjects belonging to the second category were to be studied as necessary tools for studying subjects belonging to the first group. This second group comprised:

- syntax (*naḥw*);
- morphology (*ṣarf*);
- the different branches of rhetoric:
 - semantics (*maʿānī*);
 - science of figurative expression (*bayān*);
 - embellishment of speech (*badīʿ*);
- logic (*manṭiq*).

Let us turn our attention to the question of how Arabic manuscript collections were brought into existence in Hungary and what their relation is to the curriculum of the traditional Islamic learning system.

The origin of the majority of the Arabic manuscripts can be traced back to two periods when Muslims were living in significant numbers in Hungary. Thus these manuscripts reflect the needs of these communities in their religious education as detailed above.

Ignaz Goldziher (1850–1921) writes in connection with the collection of Arabic manuscripts in the Hungarian National Museum: “There are many manuscripts left here after the expulsion of the Turks, and as I hear several copies may be found all over the country. It would be suitable if their possessors offered these manuscripts to the National Museum.”⁵ To this he adds later: “It was the Turks who had left the majority of our small collection, while others had been bought in Turkey and were given by donors to the Museum.”⁶

What was written by Goldziher in connection with the collection of the National Museum, seems to hold true for the collection of the Library of the Academy as well. Although neither the identity of donors nor the date of the manuscripts can always be ascertained, it seems very probable that a

5 Ignác Goldziher, “A magyar nemzeti múzeumi könyvtár keleti kéziratái” [The Oriental Manuscripts of the Library of the Hungarian National Museum], *Magyar könyvszemle* [Hungarian Book Review] 5/2 (1880) p. 103. Today these manuscripts form part of the collection of the National Széchényi Library.

6 *Ibid.*, p. 104.

substantial portion of the manuscripts were left in Hungary by the Turks. From among the dated manuscripts 47 works were written between 1541 and 1699 when Hungary was under Turkish occupation. One among these, a theological treatise by Ḥasan al-Kāfī al-Aqḥiṣārī (951–1025/1544–1616) was in fact copied in Buda in 1047/1638 (Arab O. 145/2). But not all the works are dated, and several undated also originate from this period. An explicit proof for the existence of such manuscripts is provided by the inscription of the eminent Turkologist, Ármín Vámbéry (1832–1913) on the first flyleaf of one of his donations to the Library—an undated copy of the first volume of al-Bayḏāwī’s *Tafsīr* (Arab F. 4)—stating that “this book had been left in Hungary by the Turks. My friend bought it from an old lady in the town of Nyitra⁷ on the 10th of March 1868 and sent it to me”.

A large part of the Arabic manuscripts, a total of 78 volumes, were bought by the Library from a certain Rafael Danglmajer in 1950. He was an antiquarian dealer who seems to have acquired the Arabic manuscripts mainly from the members of the Muslim community in Hungary after the closure of their places of worship in 1949.

The small group of Muslims who lived in Hungary in the beginning of the 20th century did not, however, form a homogeneous community. According to the 1910 census, the number of Muslims living in the country amounted to 553 (from among them 179 had Turkish as their mother tongue and 319 Bosniac), not counting those living in Bosnia—annexed by Austria-Hungary in 1908—itsself (more than 600,000).⁸ The majority of the Turks were students. Their first group arrived in 1909 led by Imām ‘Abd al-Laṭīf (d. 1946). Several members of both communities remained in Hungary after the Great War. They lived separately, the Turks headed by ‘Abd al-Laṭīf and the Bosniacs by Grand Mufti Durics Hilmi Hussein (1887–1940) who obtained Hungarian citizenship in 1927. The centre of the worship—for both communities—was the shrine of Gül Baba, the 10th/16th century Bektāšī dervish, which—after having been converted to a Jesuit chapel in the 18th century—regained its position in Islam as the northernmost centre of Šūfī pilgrimage after the dissolution of the Jesuit order in 1773.⁹

7 Nyitra was under Turkish occupation for a short time between 1663 and 1664.

8 See in more detail, György Léderer, “A magyarországi iszlám újabb kori történetéhez, II. rész” [On the Modern History of Islam in Hungary, part two], *Keletkutatás*, Budapest, 1989, tavasz [Spring], p. 53. Non-official census figures are significantly higher.

9 It was at that place they celebrated their holidays, which is equally commemorated by contemporary newspapers, newsreel footage and Ignaz Goldziher’s diary (*Tagebuch*, edited by Alexander Scheiber, Leiden: Brill, 1978, p. 304).

Albeit this small community of Muslims was divided because of the different ethnicity of its members, its existence was well known outside Hungary as is evidenced for example by the donation of books in 1935 in the form of inalienable religious endowment (*waqf*) by al-Hāğğ Ya'qūb ibn 'Abd al-Wahhāb. These printed books are a careful collection of the most important Islamic texts, comprising everything necessary from Koran commentaries, to *hadīth*, and collections of legal decisions.¹⁰

Prior to the arrival of these printed books to Hungary, and also parallel to them, the members of the Muslim community in Hungary, and in particular their Imām 'Abd al-Laṭīf, made use of manuscripts, since the beginning of the 20th century was a period in the Islamic world when people still relied on manuscripts in the field of religious studies. And indeed, we frequently encounter Imām 'Abd al-Laṭīf's name or the name of other members of this community in the Arabic manuscripts of the Oriental Collection.

It also seems plausible that some manuscripts found their way to the collection through the great number of Tatar prisoners of war during WWI who were kept in two main camps, one near the city of Esztergom and the other in the small town of Eger.¹¹

There are altogether 179 Arabic manuscripts in the Oriental Collection, several of which are collected volumes containing two to ten works. So in reality the number of works is 306. Since the overwhelming majority of the manuscripts did not come from collectors but from the members of the Muslim communities living in Hungary either during Ottoman times or at the beginning of the 20th century, we have a clear picture of the works they used. The frequency of certain types of manuscripts and oeuvres reflects very well the Islamic teaching curriculum as we have seen it in the case of the Azhar mosque. Though the surviving manuscripts cannot be equated with the total holdings of the former Islamic communities, we can still make an adequate assessment about the character of their manuscript possessions. It can be established, that most of the manuscripts that belonged to the communities are late—usually 17th–19th-century—copies of works that were in constant use by the members. Accordingly they were not valuable for them as artistic pieces of manuscript culture, but as texts that contain important information about their religion and the sciences necessary for its study.

10 These books are kept today in the library of the Chair for Arabic Studies at Eötvös Loránd University, Budapest.

11 Now Cheb in the Czech Republic. There they were visited not only by Imām 'Abd al-Laṭīf but also by the Turkologist Ignác Kúnos (1860–1945) who studied their dialect and collected valuable folklore material from them.



FIGURE 4 *Imām 'Abd al-Laṭīf with the renowned Hungarian Turkologist Ignác Kúnos (1860–1945) in the prisoner-of-war camp in Eger (Chleb) set up exclusively for Muslim POWs in 1916 (Kúnos-collection, Ms Török Qu.11).*

It should also be pointed out that although the mother tongue of the majority of Muslims at any time in Hungary was either Turkish or Bosniac, the manuscripts, as well as the books donated by al-Ḥāḡḡ Ya'qūb ibn 'Abd al-Wahhāb, were all in Arabic, this being the language of religious studies in the Islamic world until recently.

It is interesting to note that the largest thematic unit of Arabic manuscripts contains 84 works dealing with Arabic grammar (syntax /59/ and morphology /25/). These are standard works in multiple copies (from two to seven) that formed part of the curriculum for the teaching of this discipline. The best represented author in this category is the 9th/15th century Molla Ğāmī whose commentary—entitled *al-Fawā'id aḍ-ḍiyā'riya*—on the 7th/13th century Ibn al-Ḥāḡib's *al-Kāfiya fī l-naḥw* is available in nine copies, copied between 1025/1616 and 1156/1743, a standard text of the traditional madrasa curriculum. While Molla Ğāmī can be considered the most well represented author in the field of grammar, the second best represented is the 10th/16th century Turkish Imām, Muḥammad ibn Pīr 'Alī al-Birkawī. It may be interesting to note that also very late copies of his works, copied obviously for the purpose of learning, survive in the collection, as e.g. the copy of his *al-'Awāmil al-ḡadīda* made in Iškodra in 1300/1885.

Morphology and morphonology, the twin sciences of grammar, in addition to miscellaneous treatises, are represented by multiple copies of three popu-

lar works that have enjoyed continued popularity in the teaching tradition. These are the *Marāḥ al-arwāḥ* written by a 13th century author, Ibn Mas‘ūd whose fame rests on this composition; the *Taṣrīf al-‘Izzī* by his contemporary, al-Zanḡānī, and an anonymous composition, *al-Maqṣūd fī l-ṣarf*, which has popularly been attributed to the 2nd/8th-century Imām Abū Ḥanīfa. These compositions are the fruit of morphonological knowledge accumulated over the centuries, and accordingly, although they are concise, yet comprehensible, so well serve the aims of the students of Arabic language.

To the above two groups, we may add three manuscripts dealing with lexicography (*‘ilm al-luḡa*), and a small set of 13 manuscripts about rhetoric (*balāḡa*). This brings the total numbers of manuscripts dealing with the Arabic language to a 100.

This linguistic group is closely followed by the group of manuscripts on logic (*manṭiq*). Nearly half of the 50 manuscripts that represent this group are centred around the standard introductory text to logic which was written on the basis of the *Isagoge* of Porphyry (ca. 234 – ca. 305) by the 7th/13th century author, al-Abharī. A special branch of logic, the art of theological and juridical disputation (*munāẓara*) also occupies a prominent position with 19 works to its credit.

The two fields of language sciences and logic represent the main subjects which belong to the second category of Islamic sciences which were to be studied as necessary tools for studying subjects belonging to the first group.

Two among the subjects to be studied for their own sake are present within the manuscripts in great quantity. These are jurisprudence (*fiqh*) and theology (*kalām* or *tawḥīd*). In the second largest group of manuscripts we find 53 fundamental works of mainly Ḥanafī jurisprudence, the legal school of the Ottoman Empire, like e.g. several copies of the *Multaqā l-abhur* by the 10th/16th century Ottoman *faqīh*, al-Ḥalabī. Theology also forms a relatively large group composed by 22 works on Muslim dogma. Taking into account that Gül Baba’s shrine in Buda was a centre of mystic devotion, it is no wonder that we find 26 manuscripts devoted to Islamic mysticism.

Eight manuscripts of the Koran also found their way into the collection, obviously not reflecting the amount of copies which must have been in the possession of the Muslim communities. Other subjects are represented by an even smaller amount of manuscripts. The few number of *ḥadīṯ* works (altogether five works in three manuscripts) and those of various Koranic sciences (five works in four manuscripts) can probably be explained by two things. On the one hand, these do not seem to have survived in Hungary from the time of the Turkish occupation, and on the other hand, these usually voluminous works had become printed by the beginning of the 20th century, so there was no need

to use manuscript copies by the learned leaders of the Muslim communities at that time.

Some Statistics

Content

The 306 works, bound in 179 volumes, of the collection of the Arabic manuscripts are distributed among the various subjects as follows:

- The Koran [1–8] = 8 items
- Tradition [9–13] = 5 items
- Koranic sciences [14–18] = 5 items
- Theology [19–40] = 22 items
- Jurisprudence [41–93] = 53 items
 - theoretical [41–52] = 12 items
 - The *Muhtaşar al-Muntahā fi l-uşûl* of Ibn al-Ĥāğib (d. 646/1249) and its commentaries [41–45] = 5 items
 - practical [53–93] = 41 items
 - Ĥanafī [53–68] = 16 items
 - The *Muhtaşar* of al-Qudūrī (d. 428/1037) and its commentaries [53–55] = 3 items
 - Commentaries on the *Ġurar al-aĥkām* of Molla Ĥusraw (d. 885/1480) [56–59] = 4 items
 - The *Multaqā l-abhur* of al-Ĥalabī (d. 956/1549) and its commentaries [60–64] = 5 items
 - Şāfiī [69–74] = 6 items
 - Ĥanbalī and Mālīkī [75–76] = 2 (1–1) items
- Mysticism [94–119] = 26 items (including specific prayer books like *Dalā'il al-ĥayrāt* and special Koranic collections, like the *Haftiyak* and *En'ām-i şerif*).
- History [120–124] = 5 items
- Literature [125–130] = 6 items
- Language sciences [131–230] = 100 items
 - syntax, [131–189] = 59 items (five works with their commentaries [131–177] = 46 items)
 - morphology [190–214] = 25 items (three works with their commentaries [190–208] = 19 items)
 - lexicography [215–217] = 3 items
 - rhetoric [218–230] = 13 items

- Philosophy [231–234] = 4 items
- Logic [235–284] = 50 items
 - The *Īsāǧūǧī* of al-Abharī (d. 663/1265) and its commentaries [235–254] = 20 items
 - *al-Risāla al-šamsīya* by al-Qazwīnī al-Kātibī (d. 675/1276) and its commentaries [255–263] = 9 items
 - Commentaries on *Tahdīb al-manṭiq wa-l-kalām* of al-Taftāzānī (d. 793/1390) [264–265] = 2 items
 - Disputation [266–284] = 19 items
- Miscellanea—encyclopaedia, education, classification of sciences, horsemanship, mathematics [285–302] = 18 items
- Christian books [303–306] = 4 items

The majority of manuscripts show evidence of the fact that they have been studied and discussed under the leadership of a master. They are generally full of interlinear and marginal glosses, and sometimes even small slips of papers are inserted between the pages where these commentaries continue. These commentaries often contain remarks and explanations in Turkish, pointing to the identity of their users. So we can confidently state that this collection preserves the cultural memory of the Muslim communities that lived in Hungary.

Dated Works

8th/14th century:	1
9th/15th century:	5
10th/16th century:	13
11th/17th century:	37
12th/18th century:	65
13th/19th century:	18
14th/20th century:	2

It means that from among the 141 dated manuscripts 51 are dated either before the Ottoman occupation of Hungary or during this 150 year period, the majority, however, come from the 18th century.

Highlights

Arab O. 013 is by far the earliest manuscript in the Collection. It seems to be a dated copy of a unique arrangement of a rare treatise written by al-Šāḥib Taǧ al-Dīn Ibn Ḥannā (d. 707/1307). The book consists of two parts. The first, shorter section deals with the art of horsemanship, while the second, longer

one is about veterinary science. The copy was finished on 13 Ramaḍān 757 [8 September 1356] in Baġdād.

The neat simplicity of its execution is counterbalanced by the lavishly decorated late Mamlūk copy of an amplification of al-Būṣīrī's *Qaṣīdat al-Burda* for the laudation of the Prophet Muḥammad by al-Fayyūmī (fl. before 747/1346), which was produced on the order of the Amīr al-Ḥasanī al-Ẓāhirī Barqūq Qarāqčā (d. 853/1449).

Not less significant is a volume (Arab F. 2) containing two contemporary copies of Mamlūk treatises on the art of horsemanship. To these we may add an undated copy of the eighth part (*ǧuz'*) of the Koran (Arab O. 030), in its original, full leather binding; with traces of gold tooling, with geometric design.

A rare epistle is added to the end of a copy (Arab O. 001) of the *Fākihāt al-ḥulafā'* of Ibn Arabšāh (d. 854/1450) as an appendix to the main work, his mirror for princes. This is known by two names: *al-Maqāma al-simāṭīya* ("The tablecloth Maqāma"), or *Mufāḥarat al-ruzz wa-l-ḥabb rummān* ("The Competition for superiority between the rice and the pomegranate seed") and its authorship was recently attributed by I. Kh. Geriēs (2002) to the author's son, 'Abd al-Wahhāb ibn 'Arabšāh (d. 901/1496).

Arab O. 027 constitutes a much later, but still unique work of interest. This anonymous compilation deals with the lives of the outstanding men who lived in Medina in the 12th/18th century.

Arab O. 063 was written in the same century. It contains a logical treatise of Quṭb al-Dīn al-Taḥṭānī (d. 766/1365) and it is noteworthy because of a note at the end stating that this copy was used at a *madrasa* for teaching purposes in 1208/1794.

Arab O. 038, an early copy from 993/1585 of a legal treatise of al-Ḥalabī (d. 956/1549) is also noteworthy because of a remark by a later hand, according to which "it was collated, corrected and read at various sessions (*maǧālis*) thus it became a standard reference copy which was used in case of disputes".

These remarks—together with several other manuscripts that, according to their colophons, were copied in madrasas and others which were copied with characteristic extra wide spaces between the lines that make room for notes—show that the majority of these manuscripts served teaching aims in the madrasas of Muslim communities.

Autographs

There are only a few manuscripts that were copied by their authors:

Arab O. 002 dated 913/1507;

Arab O. 122/3 dated 1095/1684;

Arab O. 003 dated 1122/1710;
 Arab O. 120 dated 1183/1769;
 Arab O. 155 dated 1217/1803.

To this list we may add Arab O. 114 which was copied from a copy of the autograph in 1194/1780.

On Ownership

Following the foundation of the Academy and its Library, donations poured in in great numbers. Several of these remained anonymous, while some items can be connected to prominent 19th century figures. One of them was Ármin Vámbéry. In addition to hundreds of printed books from his library, and several Turkish and Persian manuscripts, he also donated two Arabic manuscripts (Arab O. 004, and Arab F. 4).¹² Another donor (Arab O. 008) from this period was Bertalan Ónody (d. 1892), a Hungarian land-owner and notary from the town of Nyírbátor, who travelled to Central Asia in 1875 to study the crop plants there and more specifically the various types of melons, the seeds of which he brought home. Upon his return, he published several articles on his findings together with a description of his travels in the Khanate of Khiva. To them, we may add Károly Palkovics (d. 1897), the mayor of the town of Esztergom, who donated Arab O. 018, and Ágoston Ötvös (d. 1861), corresponding member of the Hungarian Academy of Sciences (Arab O. 036). Although the donors cannot be traced in all the cases, the inscriptions in some of the manuscripts attest to their odyssey. An excellent example for this is Arab O. 041. This manuscript was in the ownership of Joseph Wenzel I (1696–1772), Prince of Liechtenstein, as evidenced by his coat of arms bearing his initials (I.W.F.Z.L., i.e., Ioseph Wenzel Fürst zu Liechtenstein) on the front and back covers. Later on, it went into the ownership of Adam František Kollár de Keresztény (1718–1783)—Imperial-Royal Court Councillor and Chief Imperial-Royal Librarian—as shown by the description of the volume in Latin on the first flyleaf and by the Latin inscription on the last flyleaf. The latter was written by Franciscus de Zierovsky of Sopron, the last owner of the manuscript, on 1 January 1816. A similarly adventurous, yet different story lies behind Arab O. 086. The manuscript was in the ownership of Joseph Gringa in 1864 and György Pultan in 1872 in Istanbul. Then

¹² On the Vámbéry-collection, see <https://vambery.mtak.hu> [last accessed 12 July 2015].

it was lost from sight until being sent to the Library in 1954 by the so-called Centre of the People's Library.

The co-operation of scholars also added some very special manuscripts to the collection, one from Rampur in North India, the other from Padang in West Sumatra. One of the most wonderfully preserved letter collections in the world is composed of the more than 13,000 letters addressed to Ignaz Goldziher. Letters written in 1905 by Sir Edward Denison Ross (1871–1940)—who was at this time the principal of the famous Calcutta Madrasah (established in 1780)—shed light on the provenance of the first manuscript in question, a beautiful copy of the *Ġamharat ansāb al-ʿarab* by Ibn Ḥazm (d. 465/1064). “Some time ago I discovered”—wrote Denison Ross—“in the Library of the Nawab of Rampur—among many valuable works—a copy of the *Ġamharat al-nasab* of Ibn Ḥazm. The Nawab [who was at this time Muḥammad Ḥāmid ‘Alī Ḥān Bahādur (1875–1930)] very kindly undertook to have a copy of this work made for me”.¹³ Since Denison Ross knew that Goldziher was interested in the subject matter offered to send it to him, and now this beautiful copy of an earlier manuscript can be found in the Library of the Academy (Arab F. 7).

The history of the other manuscript (Arab F. 6), a collected volume containing the famous 7th/13th century summary of Šāfiʿī *fiqh*, al-Nawawī's *Minhāġ al-ṭālibīn* together with its grammatical commentary, does not seem to be so certain. The volume bears one ownership note in Arabic characters in the special Malay language of the Minangkabau people according to which “this book is owned by Tuan Said Sati, of Kampung Dalimo Jao, clan of Supanjang, village and phratry of Silungkang, now living in Kampung Guguk”. In all probability this manuscript was acquired and sent to Goldziher by his friend and Dutch colleague, Christiaan Snouck Hurgronje (d. 1936) with whom he had extensive correspondence.

The number of Arabic manuscript kept increasing in the following years by continuing donations, like that e.g. of Hüseyin Namık Orkun (1902–1956), a Turkish historian, who after obtaining a degree in History from the University of Istanbul, came to Budapest in the 1920s for a second degree under the guidance of the famous Turkologist, Julius [Gyula] Németh (1890–1976). Before returning home in 1930, he also donated two manuscripts to the library (Arab O.045 and O. 047).

The acquisition of books and manuscripts continued after WWII. The private library of the polyglot Turkologist and linguist, and member of the Aca-

13 Letter of Sir Denison Ross to Ignaz Goldziher, dated 7 September 1905 (Oriental Collection, GIL/35/15/03).

demy, Pastor Áron Szilády (d. 1922) was purchased by the Academy from the Library of the College of Kiskunhalas, the town he lived in most of his life. In the 1950s many possessor notes bear traces of the genesis of the collection by way of handing over manuscripts from different libraries, like e.g. Arab O. 146, which had been in the possession of the Metropolitan Ervin Szabó Library until 1954. Some of Imām ‘Abd al-Laṭīf’s books had got to the Museum of Ethnography from where they were transferred to the Oriental Collection in 1961 (e.g. Arab O. 153, 159). The majority of the 79 volumes bought from Rafael Danglmajer had originally also formed part of the library of ‘Abd al-Laṭīf, as is well shown by his ownership notes (e.g. Arab O. 125 or O. 062) well supplemented by a remark of the first keeper of the collection, László Rásonyi, who made a note on the necessity to catalogue this relatively enormous quantity in due time.

After this great influx, the development of the collection continued at a slower pace again with the help of individual donors from among whom mention must be made of ‘Abd al-Mun‘im Muḥtār Amīn (d. 2006), a professor of history from Alexandria who came to Hungary in 1957 where he taught at the Chair for Arabic Studies of the Eötvös Loránd University, Budapest (Arab O. 58; Arab O. 68; Arab O. 118), and Gábor Korvin (b. 1942), professor of geophysics at the King Fahd University of Petroleum and Minerals, and a 21st century follower of the ideals of István Széchenyi (Arab Qu.3–6, O. 141, O. 162, O.163).

The History of Cataloguing

The first person to describe some of the Arabic manuscripts was Ignaz Goldziher (corresponding member from 1876, ordinary member from 1892). As a member of the scholarly body from a young age, he carried out this task by courtesy. Some of these descriptions, written in his characteristic small letters, can still be seen as the first images of the microfilmed manuscripts, although the originals no longer survive.

In the first period, the library was severely understaffed. It meant, for example, that nobody among the librarians knew any Oriental languages, so the members of the Academy were contacted if somebody was looking for a book in an Oriental language. A good example for this practice is a letter from 1916 written by the chief librarian of the Academy in which he asked Alexander Kégl (1862–1920), a former student of Goldziher and Vámbéry, a scholar of Persian language and literature, and a corresponding member of the Academy from 1906 to cater for the needs of Imām ‘Abd al-Laṭīf, who was looking for a Chagatay manuscript which the librarians—not being able to read the Arabic writing—could not find.

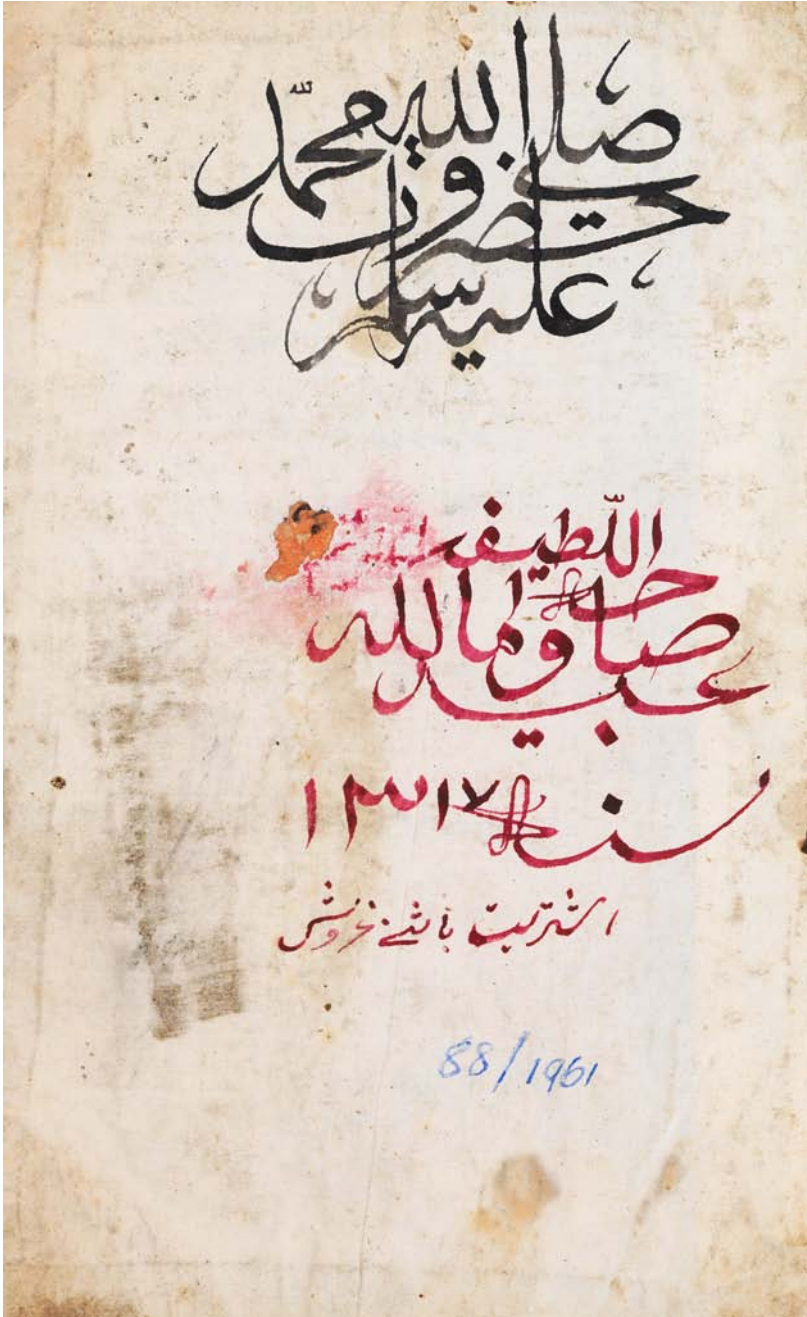


FIGURE 5 Arab O. 062, inside back cover. The dated inscription (1317/1890) in red ink of Imām 'Abd al-Latīf (d. 1946), the former owner of several manuscripts who bought it for two piastres (qurūš).

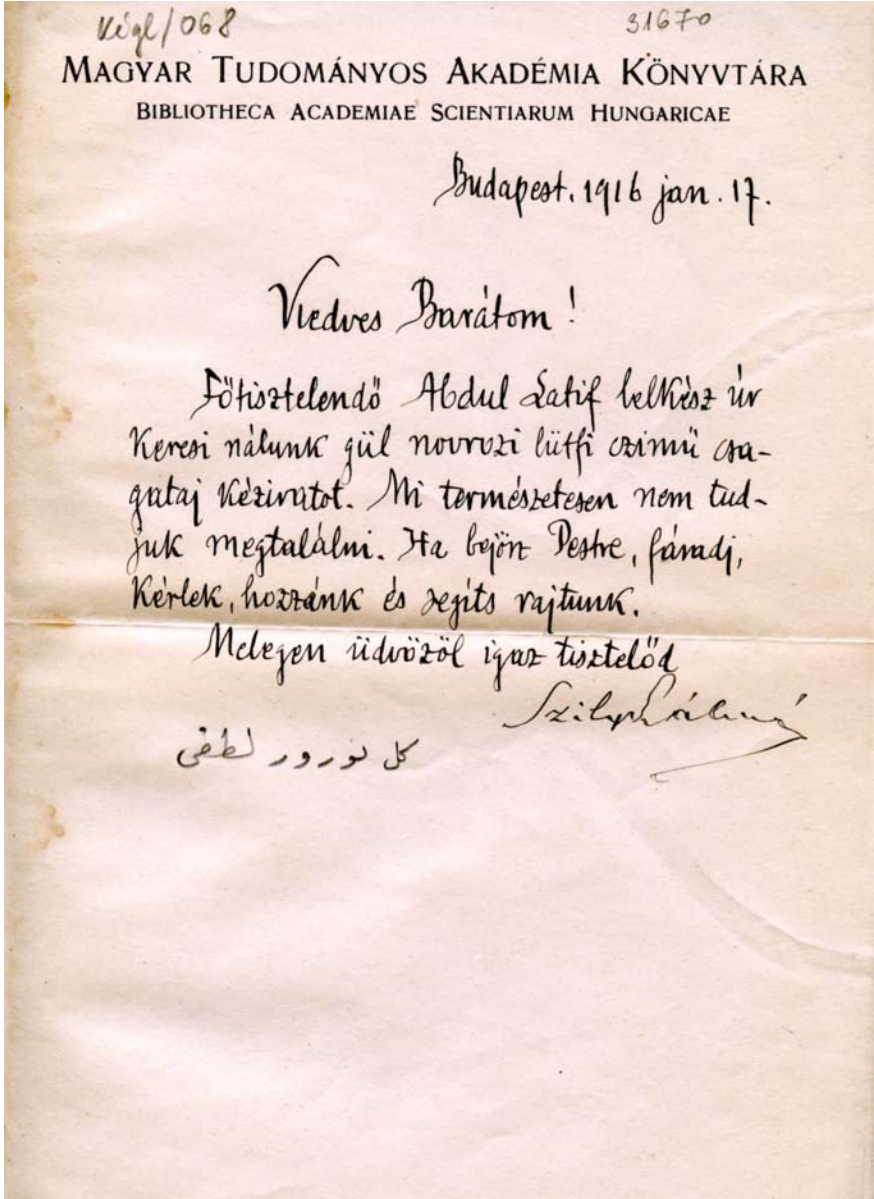


FIGURE 6 The letter of Kálmán Szily (1838–1924), chief librarian of the Academy to a polyglot member, Alexander Kégl (1862–1920) whose assistance was needed in 1916 to find a Chagatay manuscript *Imām 'Abd al-Latīf* was looking for in the Library (Kégl-collection, Ms Kégl/068).

Because of the lack of qualified staff, the extensive language skills of Alexander Kégl almost predestined him to assume a significant role in the cataloguing of the Oriental manuscripts in the collection of the Library of the Academy. So it is no wonder that the secretary general of the Academy, Gusztáv Heinrich (1845–1922), turned to him to produce urgently a description of all the Islamic manuscripts. Heinrich's surviving letter¹⁴ is well complemented by the Library's yearly report of 1906 according to which "Mr. Alexander Kégl has ... already completed [the description of] 45 Persian, 42 Arabic and 59 Turkish manuscripts." In the next year they reported about the cataloguing of further manuscripts, while the report of 1908 gives news on the completion of the work without providing the exact figures.¹⁵ Kégl classified the manuscripts according to their subject matter, and included in the description the incipit and some rudimentary codicological information. His work, however, did not help to raise the awareness of scholars about the existence of these manuscripts, since the large, handwritten cards were difficult to store and handle. Though his work was of prime importance and utterly indispensable as the first large-scale inventory of all the Islamic manuscripts (Arabic, Persian and Turkish) held in the beginning of the 20th century in the Library of the Academy, this was no more than a hand list of the most important data.

The work started by Goldziher and Kégl was continued between the two wars by another of Goldziher's students, Joseph de Somogyi (1898–1976) who was, however, forced to retire because of political reasons in 1950. The newly bought manuscripts in 1950 were catalogued continuously describing the basic informations during the years between 1950 and 1961 mainly by Mrs. Antal Reinhardt, born Emma Bertalan, a librarian and Turkologist who had also studied Arabic and Persian.

In the early seventies, Miklós Maróth was asked to compile a catalogue of 150 manuscripts. It was not published, but a typewritten copy was made available in the Oriental Collection for the use of the librarians.

More than a hundred years after the first descriptions, a completely novel approach was taken when a decision was made to produce an online catalogue of these manuscripts. Cataloguing started—with the support of The Islamic Manuscript Association (TIMA)—in 2008 and ended in 2010. The records can be found within the on-line catalogue of the library, in a sub-directory of the

14 *Gusztáv Heinrich's letter to Alexander Kégl*, dated the 22nd of October 1906 (Oriental Collection, Kégl/042).

15 *Akadémiai Értesítő* [The Gazette of the Academy] 18 (1907), p. 365; *Akadémiai Értesítő* 19 (1908), p. 253; *Akadémiai Értesítő* 20 (1909), p. 233.

Manuscripts of the Oriental Collection which is searchable separately as well as together with the records of the main catalogue. This on-line catalogue formed the basis of the present printed catalogue, with, however, significant alterations and improvements together with widening the scope of the descriptions and arranging the manuscripts according to their subject.

The Organization of the Catalogue

Arrangement

Our catalogue is based on a thematic arrangement instead of the order of the call numbers. This was done in order to facilitate research and also to present a better picture of the collection. In the description of the manuscripts the following order was observed: The Koran Tradition, Koranic sciences, theology, jurisprudence (theoretical and practical), mysticism, history, literature, language sciences (syntax, morphology, lexicography, rhetoric), philosophy, logic, miscellanea (encyclopaedia, education, classification of sciences, horsemanship, mathematics, and Christian books). The descriptions are followed by the indices of titles, authors, scribes, owners, dated manuscripts, place names and call numbers, the list of titles in collected works and the bibliography.

Within the thematic arrangement in the ordering of works the following principle was followed: the dates of the death of the authors of the original works, then its commentaries according to either the dates of their composition, or, if it is not known, the life time of the authors. Anonymous or unidentifiable works have been put at the end of the subject matter. If there are supercommentaries or glosses written to the commentary they follow it, before the description of another work would commence.

It is worth mentioning that besides the great many marginal notes in Turkish and Persian one can also find some Turkish and Persian works bound into the collected volumes. Among the Turkish works, in addition to small texts mainly in prayer books, there is a grammar (Arab O. 154/1), a book on the rules of Koranic recitation (Arab O. 014/5), two texts on the division of inheritance (Arab O. 135/1 and 135/4) and a Naqšbandī epistle (Arab O. 047/4), while Arab O. 062/10 is a guide book for the Meccan pilgrims (*Menāsikü l-ḥacc*). The Persian tract (Arab O. 019/2) is a famous treatise on arithmetic in a specialized volume on the subject. It is also interesting to note that the first two pieces of a collection put together in the beginning of the 20th century (Arab O. 122) are printed texts exemplifying well the usage of a transitory age.

The Entries

In describing the manuscripts the layout and terminology advocated by Gacek (2009) was adhered to. Accordingly, each entry regularly contains the following data: the name of the author and title in transliteration and in Arabic script; a short note on the author and the work where it seemed desirable; the copyist's name and the place of copying, if known, noting whether it is dated or undated; its completeness or incompleteness, and if incomplete, what parts are missing. This is followed by a codicological description: the number of folios; the number of lines on a page; the size of the page and that of the written surface; the type of the paper, with reference to the eventual existence of water marks; the binding (in the classification of the centre-pieces Déroche [2006] was followed); the type of script; the colour(s) of ink; the catchwords, if any, together with eventual marginal and interlinear notes and with possessor's notes and further texts found in the beginning or in the end of the manuscripts. The origin of these notes was often identified, like e.g. in Arab O. 129 which contains two lines of a poem from the *Bustān al-wā'izīn wa-riyāḍ al-ṣāliḥīn* by Ibn al-Ġawzī (d. 597/1201), repeated thrice with Turkish translation and explanation. All this is followed by the statement of ownership, if there is reference to it in the manuscript and the circumstances of its acquisition by the Library, if known.

As references, Brockelmann's *GAL*, and al-Ziriklī's and Kaḥḥāla's encyclopaedic works were given first of all where details about the author's life can be found alongside the location of other copies of the particular manuscript. Exception to this rule was only made in the case of rare manuscripts or not well known authors, where other sources are also listed. The beginning and the end of the manuscript, and also the scribe's colophon are quoted in 2–5 lines, according to necessity. The *bismillāh* was also written in a separate line in the case of complete manuscripts because it helps the immediate recognition of acephalous manuscripts, where this is missing.

In dealing with manuscripts containing multiple works, the complete folio numbers of the individual parts were given in the entries, in contrast to the brief enumerations of the parts, where only the actual folios occupied by a certain work are mentioned, not taking into account the folios taken by the accompanying material.

In transliterating the names of the authors, the transliteration followed the Arabic version of their names, with other variants given in the indices. For instance, Birgivī is given as al-Birkawī. As for the titles, Turkish or Persian transliteration was used only in case of texts written in those languages.

Everything that can be known of the manuscript, its author and its contents was described in the entry, but whatever could not be identified was

not specially noted. That is, phrase like “copyist unknown”, or “provenience unknown” are not written. Instead, it was considered that what is not mentioned is unknown.

Mention must be made that the identification of manuscripts, and especially those that are incomplete, was greatly facilitated by the use of online resources, databases and catalogues the use of which is hereby acknowledged.

The Koran / *al-Qurʾān al-karīm*

[1]

Arab O. 030

al-Qurʾān al-karīm

القرآن الكريم

The eighth part (*ǧuzʾ*) of the *Qurʾān* (*al-ǧuzʾ al-tāmin min al-Qurʾān al-karīm*). Six folios are lost from the beginning of the manuscript, so instead of starting with the 111th verse from *Sūrat al-Anʿām*, it begins with the end of verse 131 from that *sūra*. It continues to the end of the part, i.e. verse 87 from *Sūrat al-Aʿrāf*. Although the manuscript is undated, its paper and general layout suggest that it was copied in the late Mamlūk period.

38 fols.; 5 lines/page; p. d. 215×157 mm, w. s. 145×92 mm; full leather binding; with traces of gold tooling; geometric design; in fair condition; paper: laid paper with watermarks; script: *muḥaqqaq*; fully vocalized; ink: black; the name of the *sūra* on fol. 13^v in gold ink; the division indicator vignettes (*niṣf*, *rubʿ*, *ḥizb*) on fols. 3^v, 8^r, 13^v, 20^v, 26^r, 31^r, 37^v, the finispiece on fol. 38^r and the signs of the *āyats* are in gold, blue, red and black ink.

Begins (fol. 1^r):

وأهلها غافلون ولكل درجات مما عملوا وما ربك بغافل عما يعملون وربك الغني ذو الرحمة إن
يشأ يذهبكم ويستخلف من بعدكم ما يشاء كما أنشأكم من ذرية قوم آخرين إنما

Ends (fol. 37^v):

فاصبروا حتى يحكم الله بيننا وهو خير الحاكمين

Scribe's colophon (fol. 38^r):

تم الجزء الثامن بحمد الله وعونه

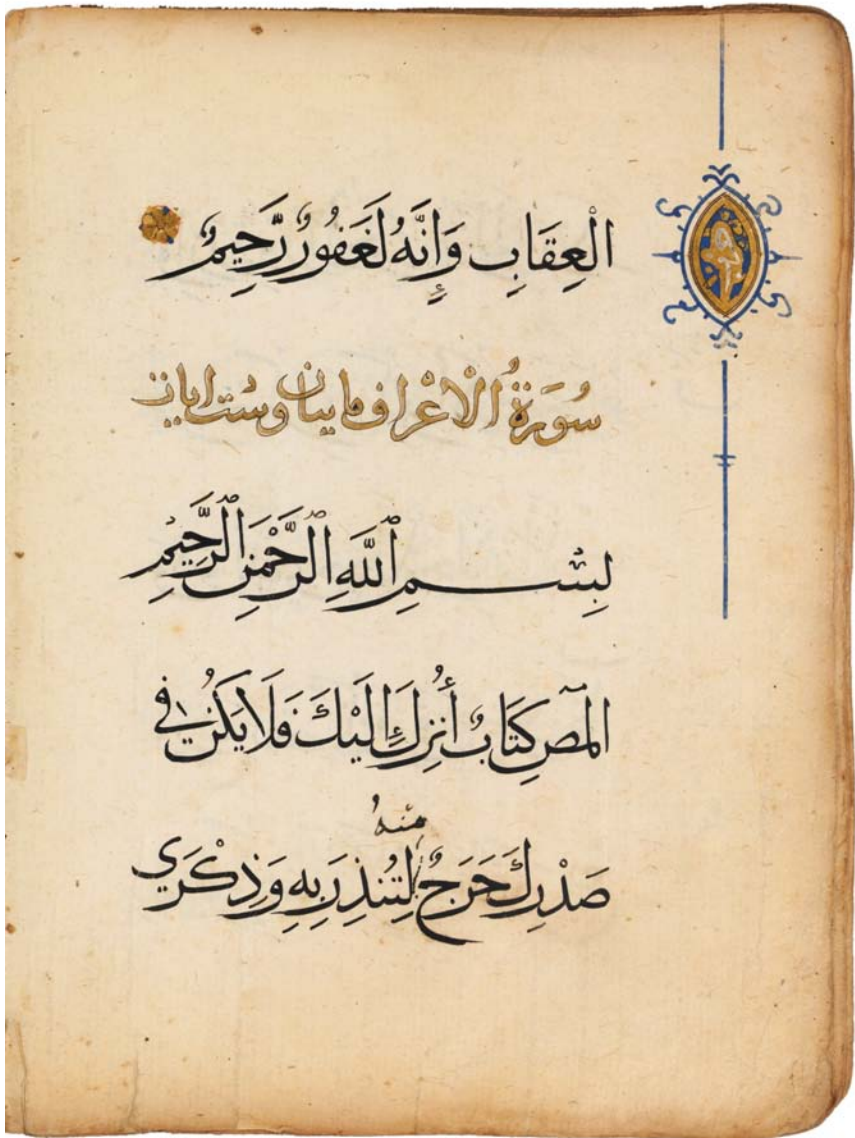


FIGURE 7 Arab O. 030, fol. 13^v. The beginning of Sūrat al-A'raf (Q. 7) with a vignette in the outer margin, indicating the beginning of the part (hizb).

[2]

Arab O. 133

al-Qur'ān al-karīm

القرآن الكريم

An incomplete manuscript of the Koran, copied in the middle of Ġumādā l-āḥira 993 [June 1585] by a certain Bahrām. *Sūras* 94–97, 100, and 101–113 are missing.

292 fols.; 13 lines/page; p. d. 203×144 mm, w. s. 143×88 mm; modern quarter leather binding with cloth covers; in fair condition; paper: laid paper with watermarks; script: *naṣḥī*; fully vocalized; ink: black; horizontal catchwords in black ink; titles of the *sūras* in red ink; the *āya* boundaries in red ink; the signs of Koranic recitation in red ink.

The manuscript was bought by the Library from a private person in 1971.

Begins (fol. 1^v):

سورة الفاتحة الكتاب وهي سبع آيات مكية
بسم الله الرحمن الرحيم
الحمد لله رب العالمين الرحمن الرحيم مالك يوم الدين اياك نعبد واياك نستعين اهدنا
الصراط المستقيم صراط الذين انعمت عليهم غير المغضوب عليهم ولا الضالين

Ends (fol. 292^v):

بسم الله الرحمن الرحيم قل اعوذ برب الناس ملك الناس اله الناس من شر الوسواس
الخناس الذى يوسوس فى صدور الناس من الجنة والناس

Scribe's colophon (fol. 292^v):

قد وقع الفراغ من هذا الشريف المصحف فى اواسط جمادى الاخر سنة ثلث وتسعين
وتسعاياه عن يد بهرام الضعيف النحيف المحتاج الي رحمة الله تعالى غفر الله له ولوالديه
ولجميع المؤمنين والمؤمنات برحمتك يا ارحم الراحمين [ت]م

[3]

Arab O. 042

al-Qur'ān al-karīm

القرآن الكريم

An undated copy of the Koran, possibly from the 10th/16th century.

260 fols.; 15 lines/page; p. d. 246 × 161 mm, w. s. 217 × 126 mm; full leather binding; with damaged almond-shaped centre-piece; with flap; paper doublure; in bad condition; paper: without watermarks; script: *nashī*; fully vocalized; ink: black; headings in red ink; horizontal catchwords in black ink, often lost because of trimming; *āya* boundaries in red ink; flyleaves; some fragments fell off from several folios which were completed later.

Begins (fol. 1^v):

سورة الفاتحة الكتاب سبع آيات

بسم الله الرحمن الرحيم

الحمد لله رب العالمين الرحمن الرحيم مالك يوم الدين اياك نعبد واياك نستعين اهدنا الصراط المستقيم صراط الذين انعمت عليهم غير المغضوب عليهم ولا الضالين امين

Ends (fol. 260^r):

بسم الله الرحمن الرحيم قل اعوذ برب الناس ملك الناس اله الناس من شر الوسواس الخناس الذى يوسوس فى صدور الناس من الجنة والناس سورة الفاتحة بسم الله الرحمن الرحيم الحمد لله رب العالمين الرحمن الرحيم مالك يوم الدين اياك نعبد واياك نستعين اهدنا الصراط المستقيم صراط الذين انعمت عليهم غير المغضوب عليهم ولا الضالين امين

[4]

Arab O. 049

al-Qur'ān al-karīm

القرآن الكريم

An undated copy of the Koran. On the final flyleaf, a dated inscription indicating a Turkish ownership from 9 Šawwāl 1317/28 Kānūn-i s̄ānī 1315 [9 February 1900]. On fol. 1^r an excerpt from a poem in Persian by Māyil-i Šīrāzī (13th/19th c.) from his treatise on the rules of Koranic recitation (*taǧwīd*), entitled *Naẓm al-la'ālī*, written in 1244/1828.¹

306 fols.; 15 lines/page; p. d. 161×106 mm, w. s. 99×54 mm; illuminated double frontispiece on fols. 1^v–2^r in gold, blue, mauve, red, green, grey, yellow, orange, black and white ink; full leather binding; with almond-shaped centre-piece; with flap; with missing front cover; in good condition; conserved in 2015; paper: glazed laid paper with watermarks; script: *nashī*; fully vocalized; ink: black; diagonal catchwords in black ink; gilded frames with rule-borders in black and red ink; titles of the *sūras* in gold, white, red and orange, or pink, or blue, or yellow, or orange, or black ink; the *āya* boundaries in gold, red and blue ink; the signs of *ǧuz'* in gold, red, mauve, blue, black, white and on fols. 12^r, 32, 42^r and 52^r in green ink; *nišf*; *ḥizb* and *uṣr* in red ink; the signs of Koranic recitation in red ink; *sūra* 110 is missing from fol. 305^v, its place was left blank.

The manuscript was bought by the Library from private person in 1969.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم
 الحمد لله رب العالمين الرحمن الرحيم مالك يوم الدين اياك نعبد واياك نستعين اهدنا
 الصراط المستقيم صراط الذين أنعمت عليهم غير المغضوب عليهم ولا الضالين

Ends (fol. 306^r):

بسم الله الرحمن الرحيم قل اعوذ برب الناس ملك الناس اله الناس من شر الوسواس الخناس
 الذى يوسوس فى صدور الناس من الجنة والناس

1 Cf. Mīrzā Ḥasan Ḥān "Badī": "Māyil-i Šīrāzī." *Amāgān* 14/148 (1312 murdād [July 1933]), pp. 319–330, esp. p. 330 where this poem appears in a slightly different form.

[5]

Arab O. 045

al-Qur'ān al-karīm

القرآن الكريم

An undated copy of the Koran.

305 fols.; 15 lines/page; p. d. 230×157 mm, w. s. 159×93 mm; illuminated head-piece on fols. 1^v–2^r in gold, mauve, red, orange, blue, green and black ink; modern quarter leather binding with cloth covers; in good condition; paper: glazed laid paper with watermarks; script: *nashī*; fully vocalized; ink: black; diagonal catchwords in black ink; titles of the *sūras* in gold and white, or blue, or mauve, or orange, or red ink; the *āya* boundaries in gold ink; the signs of *ǧuz'* in gold, mauve, orange, blue, white and black ink; *ḥizb* in red ink; the signs of Koranic recitation in red ink; frames in gold ink; the manuscript indicates at the beginning of each *sūra* not only the number of its *āyas* but also the number of its words and letters.

The manuscript was donated to the Library by Hüseyin Namık Orkun (1902–1956) in 1925.

Begins (fol. 1^v):

سورة الفاتحة مكية
 بسم الله الرحمن الرحيم
 الحمد لله رب العالمين الرحمن الرحيم مالك يوم الدين اياك نعبد واياك نستعين اهدنا
 الصراط المستقيم صراط الذين انعمت عليهم غير المغضوب عليهم ولا الضالين

Ends (fol. 305^r):

بسم الله الرحمن الرحيم قل اعوذ برب الناس ملك الناس اله الناس من شر الوسواس
 الخناس الذى يوسوس فى صدور الناس من الجنة والناس



FIGURE 8 Arab O. 045, fol. 2^r. The illuminated beginning of Sūrat al-Baqara (Q. 2) from the copy of the Koran which was in the ownership of Hüseyin Namık Orkun (1902–1956), a Turkish historian who studied in Budapest. At the bottom of the page the verses, words and letters are also counted.



FIGURE 9 Arab O. 045, fol. 300^r. A characteristic page towards the end of the manuscript, containing Sūrat al-Duḥā (Q. 93) and parts of the preceding and following chapters of the Koran.

[6]

Arab O. 152

al-Qur'ān al-karīm

القرآن الكريم

An undated copy of the Koran. The first folio, containing the *Fātiḥa*, is missing.

253 fols.; 15 lines/page; p. d. 133×88 mm, w. s. 100×57 mm; sporadic marginal notes in Arabic in black ink; full leather binding; with almond-shaped centre-piece; with missing flap; in good condition; conserved in 2015; paper: without watermarks; script: *nashī*; fully vocalized; ink: black; diagonal catchwords in black ink; titles of the *sūras* in red ink; the signs of Koranic recitation in red ink; old repairs on fols. 2, 106, 119, 184–189, 191, 194, 195, 203, 204, 235–253.

Begins (fol. 2^r):

سورة [البقرة] وهي مدنية

بسم الله الرحمن الرحيم

الم ذلك الكتاب لا ريب فيه هدى للمتقين الذين يؤمنون بالغيب ويقيمون الصلاة ومما رزقناهم ينفقون والذين يؤذون [كذا] يؤمنون بما أنزل اليك وما أنزل من قبلك وبالآخرة هم يوقنون

Ends (fol. 253^r):

بسم الله الرحمن الرحيم قل اعوذ برب الناس ملك الناس اله الناس من شر الوسواس الخناس الذى يوسوس فى صدور الناس من الجنة والناس

[7]

Arab O. 011

al-Qur'ān al-karīm

القرآن الكريم

An undated, slightly incomplete copy of the Koran.

327 fols.; 13 lines/page; p. d. 183×120 mm, w. s. 146×83 mm; illuminated head-piece on fol. 2^r in red ink; marginal notes in Arabic in black and red ink; full leather binding; with flap; with blind tooled centre-piece; marbled paper doublure; in bad condition; paper: glazed laid paper with watermarks; script: *nashī*; fully vocalized; ink: black; horizontal and diagonal catchwords in black ink; rule-borders in red ink; the name of the *sūras* in red ink; the *āya* boundaries on fols. 2^v–4^v in red ink; from fol. 6^r in green ink; some folios became detached and were completed later; fol. 116 is damaged; fol. 5 is missing including Q. 2 (*Sūrat al-Baqara*) *āyas* 44–59; fol. 327 was written by a later hand; foliation errors: there are two folios with number 26, while 114 is left out.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم
 الحمد لله رب العالمين الرحمن الرحيم مالك يوم الدين اياك نعبد واياك نستعين اهدنا
 الصراط المستقيم صراط الذين انعمت عليهم غير المغضوب عليهم ولا الضالين

Ends (fol. 327^v):

بسم الله الرحمن الرحيم قل اعوذ برب الناس ملك الناس اله الناس من شر الوسواس الخناس
 الذى يوسوس فى صدور الناس من الجنة والناس

[8]

Arab O. 009

al-Qur'ān al-karīm

القرآن الكريم

An undated copy of the Koran by various hands. It formed part of a religious endowment (*waqf*) as is evident from the inscription on fols. 1^v–2^r.

352 fols.; 15 lines/page; p. d. 210×149 mm, w. s. 155×85 mm; marginal notes in Arabic and on fols. 91^r, 92^v, 93^v, 94^v in Ottoman Turkish; full leather binding; with flap; with leather spine stitched together in the middle; with blind-tooled centre-piece with pendants; marbled paper doublure; in fair condition with several loose folios; paper: laid paper with watermarks; script: *nashī*; fully vocalized; ink: black; horizontal catchwords in black ink; the name of the *sūras*,

divisions and the *āya* boundaries are in red ink; old repairs on fols. 54, 63, 327 and 318–352.

Several folios (at some places entire *sūras*) are missing from the manuscript. The missing folios and verses are:

(3^r–3^v) Q 2,15–27; (10^r–10^v) Q 2,113–126; (13^r–14^v) Q 2,154–169; (22^r–22^v) Q 2,245–251; (127^r–133^v) Q 11,14–12,9; (135^r–224^v) Q 12,24–30,6; (248^r–250^v) Q 35,43–36,79; (255^r–260^v) Q 37,128–39,26; (263^r–268^v) Q 39,52–40,74; (323^r–324^v) Q 63,2–64,16; (332^r–333^v) Q 69,46–71,22; (345^r–348^v) Q 84,25–95,7; (350^r–351^v) Q 99–110,3.

Begins (fol. 1^v):

وقف بسم الله الرحمن الرحيم
 الحمد لله رب العالمين الرحمن الرحيم مالك يوم الدين اياك نعبد واياك نستعين اهدنا
 الصراط المستقيم صراط الذين انعمت عليهم غير المغضوب عليهم ولا الضالين آمين وقف

Ends (fol. 352^r):

بسم الله الرحمن الرحيم قل أعوذ برب الناس ملك الناس إله الناس من شر الوسواس الخناس
 الذى يوسوس فى صدور الناس من الجنة والناس

Tradition / Ḥadīṭ

[9]

Arab O. 118

Muḥammad ibn Yūsuf al-Kirmānī (717–786/1317–1384)

محمد بن يوسف الكرماني

al-Kawākib al-darārī fī šarḥ al-Buḥārī

الكواكب الداراي في شرح البخاري

An incomplete and undated copy of the first volume from a two-volume commentary on the *Ṣaḥīḥ* of al-Buḥārī (194–256/810–870) written by an 8th/14th-century scholar of Koranic sciences.

92 fols.; 25 lines/page; p. d. 233×146 mm, w. s. 166×87 mm; illuminated head-piece on fol. 1^v in gold, red and grey ink; marginal notes in Arabic in black and red ink; modern quarter leather binding with marbled paper covers; in good condition; paper: laid paper with watermarks; script: *nashī*; ink: black; horizontal catchwords in black ink; headings in red ink; frames on fols. 1^v–2^r in red ink; rule-borders in red ink; catch-title in black ink; flyleaf; catch-title on fol. 1^v: [*al*]-*Ġild al-awwal li-l-Kirmānī Šarḥ al-Buḥārī*.

The manuscript was donated to the Library by ‘Abd al-Mun‘im Muḥṭār Amīn (d. 2006) in 1957.

Literature: *GAL* I, 158; *GAL* S II, 211; al-Ziriklī VIII, 27; Kaḥḥāla III, 784.¹

Begins (fol. 1^v):

بسم الله الرحمن الرحيم
بسم الله ابتدئ عملاً بالحديث الرحمن الواسع رحمته كل شئ والرحمة مستعارة للإحسان
المجرد عن الرقة الرحيم بالمؤمنين اسان خاصان بجناب كبريائه لا يليق بغيره ان يسمى بهما

1 For the life of the author, see Ibn Ḥaḡar al-‘Asqalānī, *al-Durar al-kāmīna* IV, 310–311, and for a copy of the complete first volume, see Hitti et al. 1938, p. 410, no. 1351.



FIGURE 10 Arab O. n8, fol. 1r. The incipit page featuring the title of the volume at the bottom of the headpiece. The integrity of the decorations and the empty margins show that this copy was not used frequently.

هذا باب معقود لجواب ما يتلوه كيف اي علي اي حال كان بدو الوحي ابتداء ظهور تباشيره

Ends (fol. 91^v):

يقول لا يتوضا رجل يحسن وضوءه باسباغه ورعاية ادايه ويصلي الصلوة المفروضة الا غفر له ما يحصل بينه وبين الصلوة التي تليها من الصغائر حتى يصيبها اي يشرع في الصلوة الثانية وحتى غاية ليحصل المقدر قال عروه الاية ان الذين يكتمون ما انزلنا حث علي التبليغ واستدل بها عبرة بعموم اللفظ لا بخصوص السبب هذا

[10]

Arab O. 065/1

Zayn al-Quḍāt Aḥmad ibn Muḥammad al-Ḥiğḡī (lived before 1092/1681)

زين القضاة أحمد بن محمد الحججي

Munabbihāt ‘alā l-isti’dād li-yawm al-ma’ād

منبهات على الاستعداد ليوم المعاد

A 19th-century, dated copy of a short *ḥadīṭ* work. It is the first manuscript in a collection of three *ḥadīṭ* texts, and was copied by the owner of the volume, Muḥammad [ibn] al-Ḥāḡḡ ‘Umar Efendi on 4 Ša‘bān 1275 [9 March 1859].

There seems to be some controversy surrounding the authorship of this work. Several sources (e.g. *GAL* II, 69; *GAL* S II, 74) and some surviving manuscripts attribute it to Ibn Ḥaḡar al-‘Asqalānī (773–852/1372–1449). This attribution, however, has recently been questioned partly on account of the fact that this title is missing from the catalogue of Ibn Ḥaḡar’s works compiled by his student, al-Šaḡawī (d. 902/1497), and partly on account of the style of the composition. The present manuscript, together with some sources (among them Ḥāḡḡī Ḥalīfa, *Kašfal-zunūn* II, 1848),² states that the author was Zayn al-Quḍāt Aḥmad ibn Muḥammad al-Ḥiğḡī (or al-Ḥaḡrī, or al-Ḥuḡurī). The variants of his name might have led to the incorrect attribution of this work to Ibn Ḥaḡar. Apart from

² See also Dobrača 2000, p. 334, No. 543/4 (O. 2166/4).

this work, little is known about the veritable author, Zayn al-Qudāt al-Ḥiǧǧī. A peculiar feature of the *Munabbihāt* is that the author does not provide the entire chain of narrators but mentions only the source of the sayings. The book, as its title rightly suggests, is a collection of wise sayings, words of advice and warning to prepare the believer for the Day of Resurrection. It has been one of the most popular works throughout the Muslim world in the last centuries, having been translated to all the major languages of the region.³

Fols. 1^r–24^v; 21 lines/page; p. d. 197×130 mm, w. s. 155×85 mm; in the margin, indication of chapters in Arabic in black and red ink; quarter leather binding with marbled paper covers; paper doublure; in good condition; paper: without watermarks; script: *nashī*; ink: black; diagonal catchwords in black ink; headings in red ink; rule-borders on fols. 1^v–2^r in red ink and in black lead pencil, on fols. 2^v–24^r in black lead pencil, on fol. 24^v in red ink; Oriental foliation; on fol. 1^r a list of the constituent works.

The manuscript was in the ownership of al-Sayyid Muḥammad Saʿīd (stamp on fol. 1^r), Muḥammad ibn al-Ḥāǧǧ ʿUmar Efendi (inscription dated 1275/1859 on the first flyleaf and fol. 1^r and 4 Šaʿbān 1275 [9 March 1859] on fol. 1^r). It was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL* II, 69; *GAL S* II, 74; Ḥāǧǧī Ḥalifa, *Kašf al-zunūn* II, 1848.

Begins (fol. 1^v):

هذا كتاب منبهات
بسم الله الرحمن الرحيم
الحمد لله في كل حين واوقات والصلوة على رسوله اشرف الخلق والبريات وبعد فهده
منبهات على الاستعداد ليوم المعاد صنفها الصفي للنصح والوداد مما صنفه الشيخ الامام زين
القضاة رح فان منها ما يكون مثنى مثنى وثلاث وثلاث الى تمام العشرة ...

3 For a recent English translation, see *Al-Munabbihāt = The Counsel*, transl. by Habib Siddiqui. Selangor: Islamic Book Trust, 2007.

Ends (fol. 24^v):

وعقبى كل شيء الهلاك ما خلا وجه الله تعالى لقوله تعالى كل شيء هالك الا وجهه له الحكم
واليه ترجعون و حسبنا الله ونعم الوكيل ... وصلى الله على سيدنا محمد واله وصحبه اجمعين
وسلام على المرسلين والحمد لله رب العالمين

Scribe's colophon (fol. 24^v):

تمت [ت]م م م م م ... م قد حرره محمد الحاج عمر افندى ٤ ش سنه ١٢٧٥ في سنه خمس
وسبعين وماتين والف

[11]

Arab O. 065/2

Muḥammad ibn Abī l-Ḥasan ibn Muḥammad al-Maḡribī al-Tilimsānī
(12th/18th c.)

محمد بن أبي الحسن بن محمد المغربي التلمساني

al-Hādī li-l-muhtadī

الهادي للمهتدي

A 19th-century, dated copy of a *ḥadīṭ* work thematically arranged into 112 chapters by an otherwise unknown author. The title is given in the manuscript (fol. 30^v) as *al-Hādī li-l-mustahdī*. It is the second tract in a collection of three *ḥadīṭ* works. A peculiar feature of this composition is that it does not contain the chain of authorities, but only the texts of the traditions.⁴ It was copied by the owner of the volume, Muḥammad [ibn] al-Ḥāḡḡ 'Umar Efendi on 12 Šawwāl 1275 [15 May 1859].

Fols. 25^r–93^r; 15 lines/page; p. d. 197 × 130 mm, w. s. 128 × 83 mm; marginal notes in Arabic and Ottoman Turkish in black and red ink; quarter leather binding with marbled paper covers; paper doublure; in good condition; paper: without watermarks; script: *nashī*; ink: black; diagonal catchwords in black ink; head-

4 It has recently been edited by Bašīr Burmān (Beirut: Dār al-Kutub al-'Ilmiya, 2015) under the title *al-Hādī li-l-muhtadī fi l-fadā'il*.

ings in red ink; rule-borders on fols. 30^v–31^r in red ink and in black lead pencil, and on fols. 31^v–93^r in black lead pencil; Oriental foliation; table of contents on fols. 25^v–28^r; fols. 28^v–29^v are blank; on fol. 30^r possessor note and stamp; between fols. 90 and 91 there is a fol. 90^a.

The manuscript was in the ownership of al-Sayyid Muḥammad Saʿīd (stamp on fol. 93^r), Muḥammad ibn al-Ḥāḡḡ ʿUmar Efendi on 7 Dū l-qaʿda 1275 [9 June 1859] (inscription on fol. 93^r) and 13 Dū l-qaʿda 1275 [15 June 1859] (on fol. 30^r). It was purchased by the Library from Rafael Danglmajer in 1950.

Literature: Ḥāḡḡī Ḥalīfa, *Kašfal-zunūn* II, 2027.

Begins (fol. 30^v):

بسم الله الرحمن الرحيم
 الحمد لله القدير القادر الاول الاخر امنا بالله وباللوم الاخر ... وبعد بدانكه اين كتابت
 مشتمل برفضائل اعمال ...⁵ وبعد فيقول الفقير الى الله الكبير ... محمد بن ابي الحسن بن محمد
 المغربي التلمساني شكر الله سعيه في الدين دعاني داع

(fol. 31^r):

... فجمعت بعون الله تبارك وتعالى ... خمسمائة حديث ونيف من اعمال البر ... وسميته
 الهادي للمستهدى

Ends (fol. 93^r):

وفي حديث اخر قال رسول الله صلى تعالى عليه وسلم من خاف ادلج ومن ادلج بلغ المنزل
 الا ان سلعة الله غالية الا ان سلعة الله الجنة الحمد لله رب العالمين والصلوة على سيدنا محمد
 واله وصحبه اجمعين الطيبين الطاهرين وعلى جميع الانبياء والمرسلين والحمد لله رب العالمين

Scribe's colophon (fol. 93^r):

تمت [ت]م م م م م ... م قد حرره محمد الحاج عمر افندى في ١٢ [شوا]ل سنة ١٢٧٥

5 Five introductory lines in Persian.

[12]

Arab O. 065/3

Anonymous

مؤلف مجهول

[*Arba'ūna ḥadītan*]

[أربعون حديثاً]

A 19th-century, dated copy of an anonymous selection of 40 *ḥadīṭs*. It is the third manuscript in a collection of three *ḥadīṭ* works. The copy was finished by the owner of the volume, Muḥammad [ibn] al-Ḥāḡḡ 'Umar Efendi on 7 Dū l-qa'da 1275 [9 June 1859]. The title is given in the manuscript (fol. 93^v) as *Ḥadīṭ arba'īn*.

Fols. 93^v–97^v; 15 lines/page; p. d. 197×130 mm, w. s. 130×85; rare marginal notes in Arabic in black ink; quarter leather binding with marbled paper covers; paper doublure; in good condition; paper: without watermarks; script: *nashīṭ*; ink: black; diagonal catchwords in black ink; headings in red ink; rule-borders in black lead pencil; Oriental foliation.

The manuscript was in the ownership of al-Sayyid Muḥammad Sa'īd (stamp on fol. 97^v), Muḥammad ibn al-Ḥāḡḡ 'Umar Efendi on 7 Dū l-qa'da 1275 [9 June 1859] (inscription on fol. 97^v). It was purchased by the Library from Rafael Danglmajer in 1950.

Begins (fol. 93^v):

بسم الله الرحمن الرحيم
 الحمد لله رب العالمين والصلوة والسلام على خير المرسلين محمد واله اجمعين فصل في
 اربعين حديثا قال النبي عليه السلام اربعة جوهر بني ادم يزيد[لد]ها اربعة اشياء اما الجوهر
 فالعقل والدين والحياء والعمل الصالح والغضب يزيل العقل والزنا يزيل الدين والطمع يزيل
 الحياء والغيبة يزيل العمل الصالح ...

Ends (fol. 97^v):

وقال الخنزير الحمد لله الذي خلقتني خنزيرا ولا خلقتني تارك الصلوة قال النبي عليه السلام حب
الدنيا رأس كل حطيئة ومن ترك الدنيا رأس كل عبادة

Scribe's colophon (fol. 97^v):

تمت [ت] م م م م م ... م قد حرره محمد افندى الحجى عمر افندى فى ٧ ذا سنة ١٢٧٥

[13]

Arab O. 136

Muḥammad ibn al-Sammān al-Naqṣbandī al-Muḥyawī

محمد بن السمان النقشبندى المحيوى

Arba'ūna ḥadīṭan

أربعون حديثا

An undated copy of a Naqṣbandī selection of 40 *ḥadīṭs* on *dīkr* by an otherwise unknown author.

16 fols.; 17 lines/page; p. d. 199×122 mm, w. s. 168×58 mm; illuminated head-piece on fol. 1^v in red, gold, blue and mauve ink; partial leather (*ṣahārkuṣe*) binding with marbled paper covers; paper doublure; in fair condition; water stains; paper: laid paper with watermarks; script: *nasta'liq*; ink: black; diagonal catchwords in black ink; frames on fol. 1^v and 2^r red ink; rule-borders in red ink; flyleaves; fols. 15^r–16^v are blank.

The manuscript was purchased by the Library from Rafael Danglmajer in 1950.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم
افضل طاعة لسانه تتحشى بها سوائف البكرة الرومية واكمل عبادة احسانه ... فيقول
خويدم الحديث النبوى محمد ابن السمان النقشبندى المحيوى قد روى من طرق كثيرة بروايات
متنوعة عن كبار الصحابة

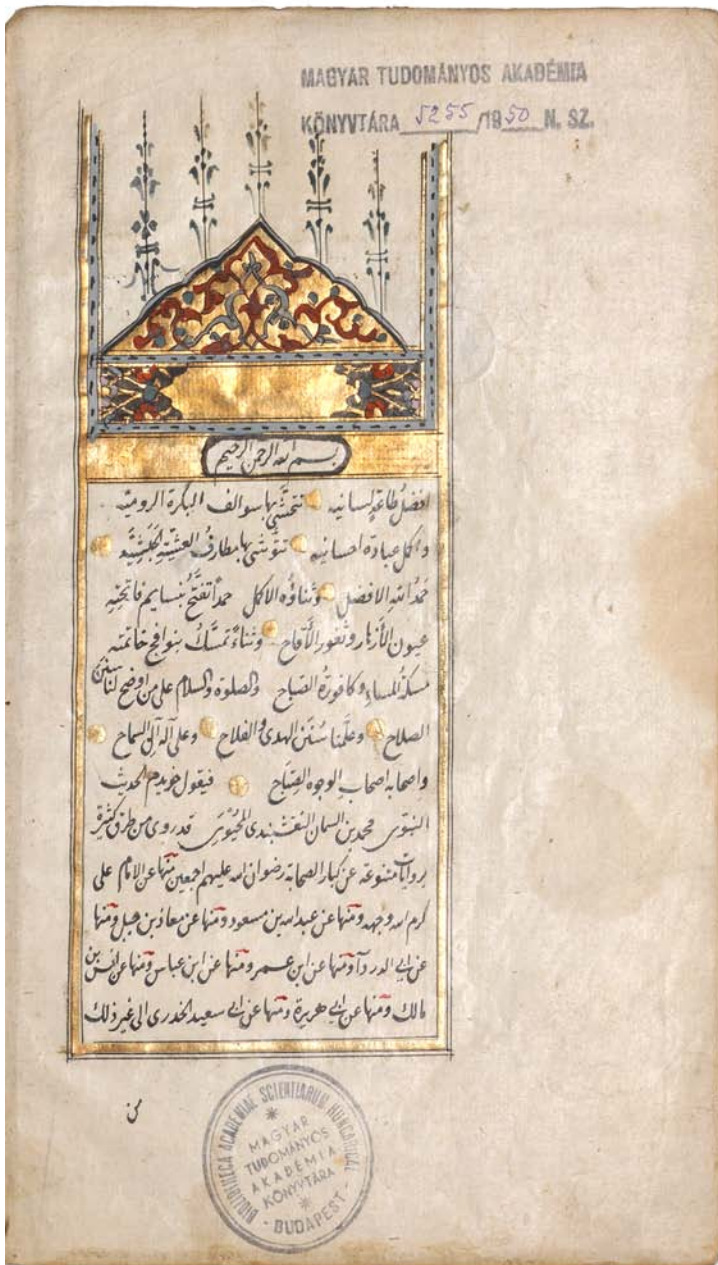


FIGURE 11 Arab O. 136, fol. 1^r. The incipit page of this unknown ḥadīṭ selection with the library's stamp from 1950. It is one of the volumes bought from Rafael Danglmajer in that year.

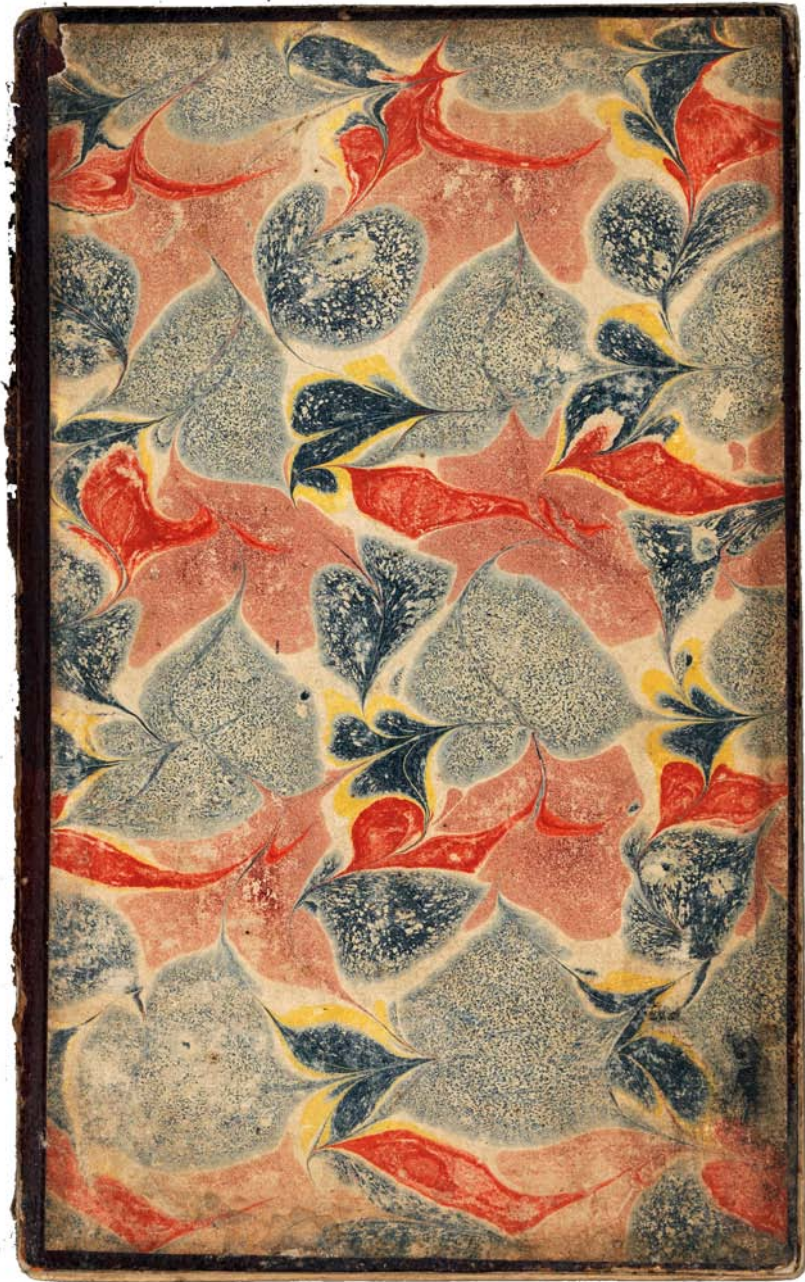


FIGURE 12 Arab O. 136. Ottoman marbled paper cover.

Ends (fol. 14^v):

وان الدعاء موقوف بين السماء والارض حتى تصلى على نبيك محمد صلى الله عليه وسلم وآله
وصحبه اجمعين تمت الرسالة

Scribe's colophon (fol. 14^v):

[تم م م م

Koranic Sciences / *‘Ulūm al-Qur’ān*

[14]

Arab F. 4

‘Abd Allāh ibn ‘Umar al-Bayḏāwī (d. 685/1286)

عبد الله بن عمر البيضاوي

Anwār al-tanzīl wa-asrār al-ta’wīl

أنوار التنزيل وأسرار التأويل

An undated copy of the beginning of al-Bayḏāwī’s well-known commentary on the Koran, also known simply as *Tafsīr al-Bayḏāwī*. It only contains the first 17 *sūras*.

363 fols.; 21–26 lines/page; gilded frames on fol. 1^v and 2^r; illuminated headpiece on fol. 1^v in gold, red, blue, mauve and brown ink; p. d. 380×185mm, w. s. varies; marginal notes in Arabic in black ink; partial leather binding with marbled paper covers; with flap; in good condition; paper: glazed and not glazed laid paper with watermarks; script: *nashī*; written by different hands; partially vocalized; ink: black; diagonal catchwords in black ink; rule-borders in red ink; headings in red ink; the text of the Koran is marked by a line in red ink; old repairs on several folios; pagination error: f. 332 is followed by f. 334.

The manuscript was donated to the Library by Ármín Vámbéry (1832–1913). According to his inscription in Hungarian (fol. 1^r), this copy has remained in Hungary since Ottoman times. It was bought for Vámbéry on the 10th of March 1868 for a few coins from an old woman in Nyitra [today: Nitra in Slovakia] by Vámbéry’s friend Zsigmond [Sigismund] Schiller (1847–1919), publicist and botanist. Vámbéry’s stamp on fols. 1^v, 2^r, 357^v and 363^v.

Literature: *GAL* I, 416; *GAL S* I, 738; al-Ziriklī IV, 248; Kaḥḥāla II, 266.

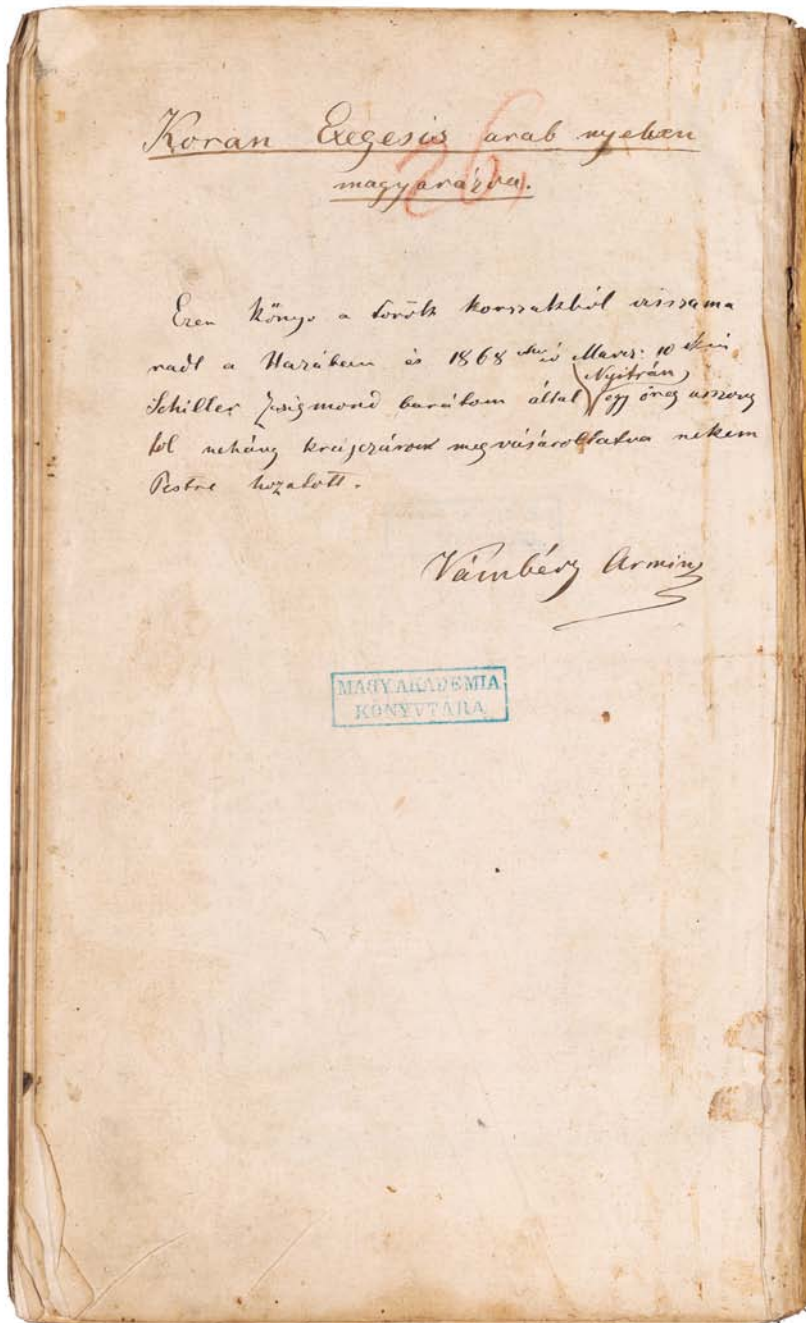


FIGURE 13 Arab F. 4, flyleaf P. An inscription in Hungarian signed by Armin Vámbéry about the circumstances of the acquisition of this manuscript.



FIGURE 14 Arab F. 4, fol. 1r. The incipit page of al-Bayḍāwī's commentary on the Koran with the stamp of Ármin Vámbéry.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم
 الحمد لله الذي نزل الفرقان على عبده ليكون للعالمين نذيراً فتحدى بأقصر سورة من سورة
 مصارع الخطباء من العرب العرباء فلم يجد به قديراً وافحم من تصدى لمعارضته من فصحاء
 عدنان وبلغاء فخطان حتى حسبوا انهم سحروا تسحيراً

(fol. 2^r):

الا ان قصور بضاعتي يثبطني عن الاقدام ويمنعني عن الانتصاب في هذا المقام حتى سنح
 لي بعد الاستخارة ما صمم به عزمي على الشروع فيما اردته والاتيان بما قصدته ناوياً ان اسميه
 بعد ان اتممه بانوار التنزيل واسرار التأويل

Ends (fol. 363^v):

ولذلك عطف عليه قوله وكبره تكبيراً وفيه تنبيه على ان العبد وان بالغ في التنزيه والتحميد
 واجتهد في العبادة والتمجيد ينبغي ان يعترف بالقصور عن حقه في ذلك يروى انه عليه السلام
 اذا افصح الغلام من بنى عبد المطلب علمه هذه الاية وعنه عليه السلام من قراء سورة بنى
 اسرائيل فرق قلبه عند ذكر الوالدين كان له قنطار في الجنة والقنطار اوقية او مائتا اوقية تمت

Scribe's colophon (fol. 363^v):

[ت]م

[15]

Arab O. 024

Aḥmad al-Dabbāgī al-Mar'aṣī¹ (d. 1165/1752)

أحمد الدباغي المرعشي

1 See *al-Fihris al-šāmil*, II, p. 765, No. 111/d where only three other copies are mentioned (in Topkapı 449/1 from 604/1732, Awqāf al-Mawṣil 237/6 and al-Ḥaram al-Makki 74).

Ḥāṣiya 'alā Tafsīr sūrat al-Iḥlās

حاشية على تفسير سورة الإخلاص

A gloss to the commentary on the 112th Chapter of the Koran (*Risāla fī tafsīr sūrat al-Iḥlās*) by Ibn Sīnā (370–428/980–1037), copied on Monday, 11 Ġumādā l-ūlā 1154 [24 July 1741].

20 fols.; 19 lines/page; p. d. 160×210 mm, w. s. 65×156 mm; sporadic marginal notes in Arabic in black ink; not bound; in good condition; paper: laid paper with watermarks; script: *nashūi*; ink: black; diagonal catchwords in black ink; headings in red ink; the text of the commented work is overlined in red ink.

Literature: *GAL I*, 453; *GAL S I*, 814.

Begins (fol. 1^v):

ما في هذه الاوراق انما هو صور تقریضات الفضلاء بالاتفاق هو حسى وربي حاشية جلیلة
على تفسير سورة الاخلاص تليق ان يكتبها

(fol. 2^r):

الا وهو حاشية علقت على تفسير سورة الاخلاص للشيخ الكامل اكمل الخواص العريف
المشتمر بين اولى النهى بالشيخ الرئيس ابى الحسين عبد الله ابن سينا

(fol. 4^v):

بسم الله الرحمن الرحيم وبه نتقى
الحمد لله الاحد الصمد والصلوة على رسوله محمد بين جميع الرسل مفرد ولم يكن له منهم
كفوا احد ... وبعد فيقول الفقير الى الله الغنى احمد المرعشى الدباغى انى لما صادفت بيانا انيفا
وتفسيرا منيفا للشيخ الرئيس ابى على ابن سينا على سورة الاخلاص ... فاردت ان احمر
حاشية عليه

Ends (fol. 19^v):

وآخر كلامنا الحمد لله رب العالمين والصلوة على افضل المخلوقين وعلى اله وعلى جميع الانبياء
والمرسلين آمين

Scribe's colophon (fol. 19^v):

تم في ١١ جمادى الاولى في يوم اثنين لسنة ١١٥٤

[16]

Arab O. 062/2

Anonymous

مؤلف مجهول

[*Qiṣaṣ al-anbiyā'*]

[قصص الأنبياء]

This short, incomplete manuscript on the stories of the prophets by an unknown author is the second tract in a collection of ten, mostly incomplete treatises on various subjects, mainly related to Islamic law and theology. The Arabic text is rather corrupt. It is preceded (fol. 19^r) and followed (fols. 26^v–28^v) by various unrelated short texts, prayers, etc. in Arabic and Ottoman Turkish by different hands.

Fols. 19^r–27^v; 18–19 lines/page; p. d. 171×102 mm, w. s. varies; marginal corrections in Arabic in black ink; partial leather binding with marbled paper covers; in fair condition; paper: with watermarks; script: *nashī'*; ink: black; diagonal or horizontal catchwords in black ink; rule-borders in black ink; headings in black ink; on fol. 19^r wise sayings in Arabic; on fol. 26^v a poem in Ottoman Turkish copied by Çiçekzāde Hāfiẓ 'Alī ibn Ṣāliḥ from the Istanbuluoğlu Maḥalle of Yozgat on 26 Şubbāt 1215 [10 March 1802]; followed by a prayer (*Ṭa'ām du'āsī*); on fol. 27 prayers and couplets in Arabic and Ottoman Turkish.

The manuscript was in the ownership of Çiçekzāde Hāfiẓ 'Alī ibn Ṣāliḥ in 1215/1802 (fol. 26^v) and later of 'Abd al-Laṭīf (d. 1946), who bought it for two piastres (*qurūṣ*) in 1317/1900, notice on inside back cover and fol. 17^r (dated

28 Šawwāl 1317 [28 February 1900]). It was entered into the inventory book of Oriental manuscripts in 1961.

Begins (fol. 19^v):

قصة حائد بن سلام بن العيص بن اسحاق بن ابراهيم عن وهب ابن منية قال قرأت في كتب
الساء لغة فاصبت قصة في بعضها فتعجبت بها وفيها اعتبار من اعتبر

Ends (fol. 26^r):

قال انا اسئلك معجزة ان رايتنى هذه المعجزة امنت بك ورسالتك قال رسول الله ع م اى
معجزة تريد فضم كفه ان رايتنى ما فى كفى امنت بربك فسكت النبي ع م تفكرا فاذا جاء
جبرائيل

[17]

Arab O. 145/3

Anonymous

مؤلف مجهول

[*Šarḥ al-Muqaddima al-ġazarīya*]

[شرح المقدمة الجزرية]

An undated copy of an anonymous commentary on the renowned versified treatise entitled *al-Muqaddima al-ġazarīya fī ʿilm al-taġwīd* of the Šāfiʿī scholar, Muḥammad ibn Muḥammad Ibn al-Ġazarī (751–833/1350–1429) on the rules governing the recitation of the Koran. The original text typically contains 109 lines of *raġʿaz*, although the last two lines are thought to be later additions. This commentary is the third tract in a collected volume of four texts on various subjects, the first of which is *Anīs al-fuqahāʾ fī taʿrīfāt al-alfāz al-mutadāwala bayna l-fuqahāʾ* (fols. 2^r–46^r) by al-Qūnawī (d. 978/1570).

Fols. 64^r–103^v; 19 lines/page; p. d. 167 × 100 mm, w. s. 120 × 49 mm; marginal notes in Arabic in black and red ink; full leather binding; with almond-shaped centre-piece; with missing flap; paper doublure; in fair condition; paper: laid paper with watermarks; script: *nashī*; partially vocalized; ink: black; horizontal catch-

words in black or red ink; headings in red ink; rule-borders in red ink; the text of the commented work is marked by a red line; fols. 64^r and 103 are blank.

Literature: *GAL* II, 202; *GAL S* II, 275.

Begins (fol. 64^v):

بسم الله الرحمن الرحيم
 الحمد لله الذي رزقنا الاسلام ديننا وعلمنا القران تجويدا ... قال الناظم رحمة الله تعالى
 عليه يقول راجي عفور رب سامعي محمد بن الجزري الشافعي القول يستعمل في الخير والقال
 والقبيل

Ends (fol. 102^v):

واليه اشار الناظم رحمة الله بقوله واشم اشارة بالضم اي يضم الشفتين في رفع وضم اي في
 الحرف المرفوع والمضموم نحو صم بكم عمي ونستعين وانصر في الاموا اشارة على الضم ما قبل
 الحرف عليها واعلم

[18]

Arab O. 014/5

Anonymous

مؤلف مجهول

[*Risāle fī l-tecvīd*]

[رسالة في التجويد]

This epistle in Ottoman Turkish on the rules governing the recitation of the Koran is the final, fifth tract in a collected volume on various subjects. The first treatise is *Ġilā' al-qulūb* (fols. 1^v–62^v) by Muḥammad ibn Pīr 'Alī al-Birkawī (929–981/1523–1573).

Fols. 276^r–331^v; 15 lines/page; p. d. 156×100 mm, w. s. 260×65 mm; marginal notes in Ottoman Turkish in black ink; full leather binding; with blind-tooled centre-piece; leather doublure; in good condition; conserved in 2010; paper:

laid paper with watermarks; script: *nasḥī*; ink: black; diagonal catchwords in black ink; headings in red ink; flyleaves; below the tract (fol. 300^r), a notice written by a different hand in Ottoman Turkish, announcing the birth of a boy called Sulaymān on 12 Muḥarram 1198 [7 December 1783]; similar notices on fols. 300^v–301^r, the last one is dated 19 Ġumādā l-āḥira 1209 [11 January 1795]; on fol. 302^r, a *fatwa* in connection with the recitation of the Koran in Ottoman Turkish by Mufti Ismā'īl in the town of Maġnīsa (today's Manisa in Turkey); fols. 302^v–321^r are blank; a prayer from the companion of the Prophet in Arabic on fols. 321^v–322^r (*al-Aṣl al-tāmin aṣar wa-l-mī'atāni fī Du'ā' Abī Darr*); fols. 276^r and 322^v–331^r are blank; on fol. 331^v there is a wise saying attributed to Luqmān in Arabic.

Begins (fol. 276^v):

بسم الله الرحمن الرحيم
 الحمد لله الذى امرنا بقراءة القران بالتجويد ويسر لنا قرائته بالتجويد والصلوات والسلام
 على محمد الذى اوحى اليه القران بالتجويد وقرء به وامر اصحابه بالتجويد وعلى اله وصحبه
 الذى تعلموا منه القران بالتجويد ويوند نصكره معلوم

Ends (fol. 300^r):

كسلر اعوذ بوجهر له اوقمق واجبدر ديو بين الائمة اجماع اولمشدر

Scribe's colophon (fol. 300^r):

الحمد لله على ختم التجويد تمت

Theology / *ʿIlm al-ʿaqāʿid*

[19]

Arab Qu. 4/1

Naṣr ibn Muḥammad Abū l-Layṭ al-Samarqandī (d. 373/983)

نصر بن محمد أبو الليث السمرقندي

Masāʿil Abī l-Layṭ fī l-īmān

مسائل أبي الليث في الإيمان

An undated copy of a short treatise by the famous Ḥanafī *faqīh* and Māturīdī theologian also known under the title *Masāʿil Abī l-Layṭ fī l-ʿaqīda*. It is the first tract in a collected volume of four treatises mainly concerned with jurisprudence and theology.

Fols. 1^r–17^v; 5 lines/page (3 on the double title page); p. d. 241×161 mm, w. s. 146×85 mm; marginal notes in Arabic and interlinear glosses written in Jawi script in Malay in black ink; some comments are lost because the margins were severely cropped; modern full cloth binding; in good condition; paper: daluang; script: *nashī*; ink: black; headings in red ink; on fol. 1^r and 17^v unrelated texts in Arabic and Malay.

The manuscript was donated to the Library by Gábor Korvin in 2010.

Literature: *GAL* I, 196; *GAL S* I, 347; al-Ziriklī VIII, 348; Kaḥḥāla IV, 24.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم
الحمد لله رب العالمين والعاقبة للمتقين

(fol. 2^r):

والصلوة والسلام علي رسوله محمد واله واصحابه اجمعين

(fol. 2^v):

قال الشيخ الامام الاجل الزاهيد ابو الليث محمد ابن ابي نصر بن ابراهيم السمرقندي
رحمة الله عليه مسألة اذا قيل لك ما الايمان

(fol. 3^r):

فالجواب امنت بالله وملائكته وكتبه ورسوله واليوم الآخر والقدر خيره وشره من الله تعالي

Ends (fol. 16^v):

العبد فهو مخلوق لقوله تعالي والله خلقكم وما تعملون لقول النبي صلى الله عليه وسلم خلق
الله تعالي الايمان وحفه بالسحاوة وخلق الكفر وحفه بالبحل

(fol. 17^r):

تمت والله اعلم

[20]

Arab Qu. 5/1

Naṣr ibn Muḥammad Abū l-Layṭ al-Samarqandī (d. 373/983)

نصر بن محمد أبو الليث السمرقندي

Masā'il Abi l-Layṭ fi l-īmān

مسائل أبي الليث في الإيمان

An undated, incomplete copy of the above treatise, the first tract in a collected volume of four treatises mainly concerned with jurisprudence and theology. This collection is identical to Arab Qu. 4.

Fols. 1^r–14^v; 5 lines/page (3 lines on the double title page); p. d. 244×166 mm, w. s. varies; marginal notes and the interlinear glosses in Malay written in Jawi script in black ink; modern full cloth binding; in fair condition; paper: daluang; script: *nashī*; ink: black; fols. 1–11 are damaged; on fol. 1^r a prayer in Arabic.

The manuscript was donated to the Library by Gábor Korvin in 2011.

Literature: *GAL* I, 196; *GAL S* I, 347; al-Zirikli VIII, 348; Kaḥḥāla IV, 24.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم
الحمد لله رب العالمين والعاقبة للمتقين

(fol. 2^r):

والصلوة والسلام على محمد وعلى اله ... قال الشيخ الامام

(fol. 2^v):

الاجل المزهده أبو الليث محمد بن ابي نصر بن ابراهيم هيثم الشمرقندي ... إذا قيل لك ما
الإيمان

(fol. 3^r):

فالجواب امنت بالله وملائكته

Ends (fol. 14^r):

وهم يثابون على الحسر ويعاقبون على السر

(fol. 14^v):

وكل ذلك بوعدده ووعيدده

Scribe's colophon (fol. 14^v):

تمت والله اعلم

[21]

Arab O. 044

Mas'ūd ibn 'Umar al-Taftāzānī (722–793/1322–1390)

مسعود بن عمر التفتازاني

Šarḥ al-'Aqā'id al-nasafiya

شرح العقائد النسفية

The well-known commentary on *al-'Aqā'id* of 'Umar ibn Muḥammad al-Nasafi (d. 537/1142), copied by different hands and finished at the end of Ša'bān 989 [end of September 1581]. The title appears in the work as *Šarḥ 'aqā'id al-islām*.

110 fols.; 11 lines/page; p. d. 212×148 mm, w. s. 135×76 mm; marginal notes and interlinear glosses in Arabic in black ink; partial leather binding with marbled paper covers; with missing flap; paper doublure; in good condition; paper: with watermarks; script: *nasta'liq*; ink: black; headings in red ink; catch-title in black ink; flyleaves; on fol. 1^r Ottoman Turkish inscriptions dated 13 Dū l-qa'da 996 [4 October 1588], Persian couplets by a Turkish hand on the Castle of Revan, and an excerpt from a *ḥadīṭ* in Arabic; fol. 1^v is blank; on fol. 2^r the family tree of Muḥammad, 'Alī and the imāms.

The manuscript was bequeathed to the Library by Ármin Vámbéry (1832–1913).

Literature: *GAL* II, 215, *GAL* S I, 514, 515, 516, 683, *GAL* S II, 301; al-Ziriklī VIII, 113; Kaḥḥāla III, 849.

Begins (fol. 2^v):

بسم الله الرحمن الرحيم الحمد لله المتوحد بجلال ذاته وكمال صفاته المتقدس في نعوت الجبروت
... وبعد فان مبنى علم الشرايع والاحكام واساس قواعد عقايد الاسلام هو علم التوحيد ...
وان المختصر المسمى بالعقايد للامام المهام قدوة العلماء الاسلام نجم الملة والدين عمر النسفى
... فحاولت ان اشرحه شرحا يفصل مجملاته

Ends (fol. 109^v):

واعجب من ابراء الاكهم والابرص واحياء الموتى فالترقى والعلو انا هو في التجرد واطهار الاثار
القوية لا في مطلق الشرف والكمال فلا دلالة على افضلية الملائكة والله اعلم [ت-م]

Scribe's colophon (fol. 109^v):

تم وقد وقع الفراغ من تحرير عقايد الاسلام في اواخر شهر شعبان المعظم في سنة تسع
وثمانين وتسعمائه

The text of the Persian couplets (fol. 1^r) is as follows:

چيست آن قلعهٔ روان به دو در
و آن در و شکل ازدها پيکر
قلعه با اوست هر کجا که رود
مرده را زنده میکند بنظر

[22]

Arab O. 005

'Abd al-Ḥakīm ibn Šams al-Dīn al-Siyālkūtī (d. 1067/1657)

عبد الحكيم بن شمس الدين السيالکوتي

Ḥāšiya 'alā Šarḥ al-'Aqā'id al-nasafīya

حاشية على شرح العقائد النسفية

An undated copy of al-Siyālkūtī's gloss on the commentary of al-Taftāzāni (722–793/1322–1390) on *al-'Aqā'id* of 'Umar ibn Muḥammad al-Nasafī (d. 537/1142).

132 fols.; 27 lines/page on fol. 1^v–12^v and 29 lines/page on fol. 13^r–132^v; p. d. varies, w. s. varies; written by different scribes; modern quarter leather binding with marbled paper covers; in good condition with some water stains; paper: different types of glazed laid paper with watermarks; script: *nasta'liq*; ink: black; diagonal or horizontal catchwords in black ink; headings in red ink; old repairs on fols. 62 and 109. On fol. 1^r the title appears as *Si[yā]lkūtī 'alā l-Ḥayālī*.

Literature: *GAL* II, 417; *GAL* S II, 613; al-Ziriklī IV, 55; Kaḥḥāla II, 60.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم
يا من تقدر ذاته عن احاطة الافكار وتزهت صفاته عن ادراك الانظار نحمدك حمدا
نضرت في رياض القدس زهراته وانتشرت في محافل الانس نفحاته ... فيقول العبد المسكين
عبد الحكيم بن شمس الائمة ان اشرح العقائد النسفية للملك القمقام والقلم المهام العالم البرهاني
سعد الملة والدين التفتازاني

Ends (fol. 132^v):

قوله وبه يظهر ان هذا الوجه ايضا يفيداه لا يخفى عليك ان المنع الذي ذكره متجه في عامة
البشر اعنى العباد المؤمنين فيتم على عمومهم

Scribe's colophon (fol. 132^v):

هذا نهاية ما اردت ايرادها في هذا الكتاب مستعينا بالملك الوهاب وعليه التكلان في كل
باب تمت تم

[23]

Arab O. 016/2

Anonymous

مؤلف مجهول

Ḥāṣiya 'alā Ṣarḥ al-'Aqā'id al-nasafīya

حاشية على شرح العقائد النسفية

An anonymous gloss on the commentary of al-Taftāzānī (722–793/1322–1390) on *al-'Aqā'id* of al-Nasafī (d. 537/1142). It forms the second part of a collected volume following *al-Amṭila al-ṣarṭīya fī taḥrīr al-watā'iḳ al-ṣar'īya* (fols. 1^v–75^v) of al-Kākilī.

Fols. 76^r–119^v; 19 lines/page; p. d. 183×122 mm, w. s. 127×82 mm; sporadic marginal corrections in Arabic in black ink; modern quarter leather binding with cloth covers; in good condition; paper: without watermarks; script: *nasta'liq*; ink: black; diagonal catchwords in black ink; fol. 76^r is blank.

Begins (fol. 76^v):

الحمد لله الذي رفع الاجرام العلوية بغير عمد وبوحدانية ذاته وكمال صفاته وشهد كل احد
عنت الوجوه لوجهه وكبريائه وابت قدرته ان يخرج شيء عن مشيئته وقضائه ... فان الشرح
المنسوب الى الفاضل العلامة قدوة المحققين اسوة المدققين استاذ الائمة المتبحرين العالم الرباني
سعد المله والدين الفاضل التفنازاني ... الموسوم بشرح العقائد

(fol. 77^r):

واني قد تصديت لهذا الشرح في زمان توارد الفتن وترادف المحن

(fol. 77^v):

بسم الله الرحمن الرحيم ومنه الاستعانة قوله الحمد لله يجوز حمل الكلام على الحقيقة

Ends (fol. 119^v):

والاعمال يستفيد منه الصحة والبقاء اللهم اجعلنا ممن كتب في قلوبهم الايمان وايدهم بروح
القدس منه

Scribe's colophon (fol. 119^v):

والحمد لله اولا وآخرا والصلوة على نبيه وسيد انبيائه دائما ابدا (تم)

[24]

Arab O. 062/8

Sirāḡ al-Dīn 'Alī ibn 'Uṭmān al-Ūṣī al-Farḡānī (d. 596/1174)

سراج الدين علي بن عثمان الأوشي الفرغاني

Bad' al-amālī

بدء الأمالي

An undated copy of a versified Māturīdī theological treatise, also known as *al-Lāmīya fi l-tawḥīd*, surrounded by excerpts from its unidentifiable commentary. It is the eighth work in a collection of ten, mostly incomplete treatises on various subjects, mainly related to Islamic law and theology.

Fols. 111^r–120^r; 4 lines/page; p. d. 171×102 mm; w. s. 120×73 mm; wide-spaced lines; illuminated headpiece on fol. 111^v in black and green ink; marginal and interlinear commentary in Arabic in black ink; partial leather binding with marbled paper covers; in fair condition; paper: with watermarks; blue paper on fols. 115–116; script: *nashī*; ink: black; diagonal catchwords in black ink; on fol. 111^r a short prayer.

Literature: *GAL* I, 429; *GAL* S I, 764; al-Zirikī IV, 310; Kaḥḥāla II, 469.

The manuscript was in the ownership of 'Abd al-Laṭīf (d. 1946), who bought it for two piastres (*qurūš*) in 1317/1900, notice on inside back cover and fol. 17^r (dated 28 Šawwāl 1317 [28 February 1900]). It was entered into the inventory book of Oriental manuscripts in 1961.

Begins (fol. 111^v):

بسم الله الرحمن الرحيم وبه نستعين وعليه التكلان
يقول العبد في بدأ الامالى لتوحيد بنظم كاللالى اله الخلق مولانا قديم وموصوف باوصاف
الكمالى هو الحي المدبر كل امر هو الحق المقدر ذو الجلالى

Ends (fol. 120^r):

وانى الدهر ادعوا كنه وسعى لمن بالخير يوما قد دعا لى من قرأ مرة الامالى لم يبق ذرة من
ذنوبه وبالى

Scribe's colophon (fol. 120^r):

تمت التام كتبه الاخ لاجل اخيه امين غفر الله ذنوبها

Crossed out and rewritten (fol. 120^r) as:

كتبه الالف لاجل الالف غفر الله ذنوبها امين يا معين [ت]ام م م

[25]

Arab O. 151

Abū l-Qāsim ibn Abī Bakr al-Layṭī al-Samarqandī (9th/15th c.)

أبو القاسم بن أبي بكر الليثي السمرقندي

Ḥāšiyat al-Samarqandī 'alā Ḥāšiyat al-Maṭālī' li-l-Ġurġānī

حاشية السمرقندي على حاشية المطالع للجرجاني

A copy from 845/1441, incomplete at the beginning, of a supergloss on the gloss of al-Šarīf al-Ġurġānī (740–816/1340–1413) on the *Maṭālī' al-anzār* of Maḥmūd ibn 'Abd al-Raḥmān al-Iṣfahānī (673–749/1275–1348), a commentary on the *Ṭawālī' al-anwār min maṭālī' al-anzār* of al-Bayḍāwī (d. 685/1286), a compact summation of Islamic theology.¹ This manuscript was copied by Aḥmad ibn Muḥammad al-Samarqandī, who seems to be the author himself. In the margin of fol. 168^v there is a paraphrase of a *ġazal* of Rukn al-Dīn Avḥadī² (673–738/1271–1338):

گر بهم زده بینی سخم عیب مکن کاوحدی را غم دوشینه بهم بر زده بود

The text of the paraphrase is:³

گرهم برزده بینی خط من عیب مکن که مرا گردش ایام هم بر زده است

167 fols.; 15 lines/page; p. d. 181×132 mm, w. s. 121×90; marginal and interlinear notes in Arabic in black ink; damaged partial leather binding with paper covers; with missing upper cover; paper doublure; in fair condition; paper: without watermarks; script: *nashī*; ink: black; sporadic diagonal catchwords in black ink; the text of the commented work is overlined in black ink; later Oriental foliation; flyleaves; fols. 1^r–8^v are blank.

1 Al-Bayḍāwī's text was edited and translated together with the commentary of al-Iṣfahānī by Edwin E. Calverley and James W. Pollock under the title *Nature, Man and God in Medieval Islam* (Leiden, Boston: Brill, 2002).

2 Avḥadī Marāġa'ī, *Dīvān-i kāmīl*, edited by Amīr Aḥmad Ašrafī. Tihrah, 1376 [1997], p. 216.

"If you find my speech confusing, do not blame me,
Because last night's sorrow completely confused Avḥadī."

3 "If you find my writing faulty, do not blame me,
Since fickle fate confused me too."

The manuscript was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL* I, 418_{vi.2}; *GAL* II, 194; *GAL* S I 742_{vi.2}; *GAL* S II, 259; al-Zirikli V, 173; Kaḥḥāla II, 643.

Begins (fol. 9^r):

هذا المفهوم كان تصوره فردا من افراده مجردا عن الحكم عليه فكان تصور عدم الحكم عارضا
لهذا التصور مقيسا الى متصوره واما عدم الحكم الداخلى فى مفهوم التصور السادح فليس
مقيسا الى هذا المفهوم المتصور

Ends (fol. 167^v):

فيكون اعرف وهذا حار فى الناقى والوضى اذا كان افراده تحتها

Scribe's colophon (fol. 167^v):

تم الكتاب بعون الله الملك الوهاب على يد العبد الضعيف محمد بن احمد السمرقندى سنة
٨٤٥

[26]

Arab O. 037

Muḥammad ibn Ibrāhīm Ḥaṭībzāda (d. 901/1495)

محمد بن ابراهيم خطيب زاده

Ḥāšiya 'alā Šarḥ al-Tağrīd

حاشية على شرح التجريد

An undated copy of the author's completion of the gloss of al-Šarīf al-Ġurġānī (740–816/1340–1413) written on the commentary—entitled *al-Šarḥ al-qadīm*—of Maḥmūd ibn 'Abd al-Raḥmān al-Iṣfahānī (673–749/1275–1348) on *Tağrīd al-'aqa'id*, the major Šī'ī theological work of Naṣīr al-Dīn Muḥammad al-Ṭūsī (597–672/1201–1274), also known as *Tağrīd al-kalām* and *Tağrīd al-i'tiqād*. The author's full name is Muḥyī l-Dīn Muḥammad ibn Ibrāhīm Ḥaṭībzāda al-Rūmī al-Ḥanafī, and accordingly he is sometimes mentioned as Muḥammad ibn

Ibrāhīm al-Rūmī, and also as Ibn al-Ḥaṭīb. The volume also contains couplets by an unidentifiable author in Persian on the second flyleaf written by a Turkish hand, a Turkish form of address normally applied in letters on fol. 277^v, an excerpt from *al-Hāwī li-l-fatāwī* of al-Suyūṭī (849–911/1445–1505) in Arabic on fols. 278^r–282^v—this passage is: *Mas'ala* No. 53 from *al-Fatāwī al-ḥadīṭiyya, Kitāb al-Adab wa-l-raqā'iq, al-Kašf 'an muḡāwazat hādīhi l-umma al-alf*—, and part of a grammar of Arabic written in Ottoman Turkish on fols. 285^r–289^v.

289 fols.; 19 lines/page; p. d. 170 × 105 mm, w. s. 121 × 51 mm; numerous marginal and interlinear notes and glosses in Arabic in black ink; modern quarter leather binding with marbled paper covers; in good condition; paper: laid paper without watermarks; script: *nasta'liq*; ink: black; diagonal catchwords in black ink; headings in red ink; catch-title in black ink; flyleaves.

The manuscript was in the ownership of Muṣṭafā ibn al-Ḥāḡḡ Ḥasan al-Widinī⁴ (note on the first flyleaf), al-Sayyid 'Abd Allāh ibn 'Abd al-Raḥīm (note on fol. 1^r) and 'Abd Allāh Ḥulūṣī (possessor stamp on fol. 1^r).

Literature: *GAL* I 509, *GAL* S I 926; *GAL* II, 229; al-Ziriklī V, 301; Kaḥḥāla III, 28.

Begins (fol. 1^v):

قال خص بالذكر من صفاته العلى ما هو اخص به تعالى اقول المراد بالاختصية الاظهرية في
الاختصاص دون المعنى الظاهر منها

Ends (fol. 277^r):

بما ذكره قطعاً قول ذلك الزاعم اذا يحتمل ان يكون مراده هو الابداع بالذات وهو لا ينافى التغير
في الاعتبار المصحح للتفريع

Scribe's colophon (fol. 277^r):

تم تم

4 Vidin in today's Bulgaria.

The text of the Persian couplets is as follows:

اگر با مردم دانا نشینی
معنی از همه بالا نشینی

و گر نادان بود هم صحبت تو
همان بهتر که تو تنها نشینی

بکنج مدرسه ساکن مباش یار عزیز
که درد سر بودت دایما ز پر گفتن

بمرا دل زمانی نشین بخوب روی
به از آن که چتر شاهی همه عمر های و هوئی

هر جا که یکی روی نکو جان من آنجاست
یا رت که چه بداد میم خوی که دارم

بتی دیدم که در مکتب سبوحی داد استادش
نظر در صورتش می کرد و معنی می شد از یادش

[27]

Arab Qu. 4/4

Muḥammad ibn Yūsuf al-Sanūsī (832–895/1428–1490)

محمد بن یوسف السنوسی

'Aqīdat ahl al-tawḥīd al-ṣuġrā

عقیده أهل التوحید الصغری

An undated, incomplete copy of the popular theological compendium of the famous North-African scholar, who lived in Tlemcen. It is also known under the title *Umm al-barāhīn (fi l-'aqā'id)*. Here it serves as the final tract in a collected volume of four treatises mainly concerned with jurisprudence and theology.

Fols. 45^v–54^v; 7 lines/page; p. d. 241×161mm, w. s. 135×100mm; marginal and interlinear notes in Arabic in black ink; some comments are lost because the margins were severely cropped; modern quarter leather binding; in fair condition; paper: daluang; script: *nasḥī*; ink: black; old repairs on fol. 54.

The manuscript was donated to the Library by Gábor Korvin in 2010.

Literature: *GAL* II, 250; *GAL S* II, 352; al-Zirikli VIII, 29; Kaḥḥāla III, 781.

Begins (fol. 45^v):

بسم الله الرحمن الرحيم
 اعلم ان الحكم العقلي ينحصر في ثلاثة اقسام الوجوب والاستحالة والمجاز فالواجب ما لا
 يتصور في العقل عدمه والمستحيل ما لا يتصور

Ends (fol. 54^v):

وهذا بعينه هو برهان وجوب الثالث ودليل حدوث الاعراض البشرية عليهم الصلوة والسلام
 فمشاهدة وقوعها اما للتعظيم اجرهم او للتشريع او للتلين عن الدنيا او للتنبيه بجنة قدرها عند
 الله تعالي وعدم رضائه

[28]

Arab Qu. 5/4

Muḥammad ibn Yūsuf al-Sanūsī (832–895/1428–1490)

محمد بن يوسف السنوسي

Aqīdat ahl al-tawḥīd al-ṣuġrā

عقيدة أهل التوحيد الصغرى

Another undated, incomplete copy of the above popular theological compendium. It is also known under the title *Umm al-barāhīn (fī l-'aqā'id)*. It is the final tract in an identical collected volume of four treatises mainly concerned with jurisprudence and theology. Approximately one third is missing at the end, and two folios are missing between fols. 52^v and 53^r.

Fols. 43^r–55^v; 5 lines/page; p. d. 244×166 mm, w. s. 135×95 mm; marginal notes and the interlinear glosses in Malay written in Jawi script in black ink; modern quarter leather binding; in good condition; paper: daluang; script: *nashū*; ink: black; on fol. 43^r short notes in Arabic and Malay.

The manuscript was donated to the Library by Gábor Korvin in 2011.

Literature: *GAL* II, 250; *GAL S* II, 352; al-Ziriklī VIII, 29; Kaḥḥāla III, 781.

Begins (fol. 43^v):

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ مُحَمَّدٍ وَعَلَى آلِهِ وَاصْحَابِهِ أَجْمَعِينَ أَعْلَمُ
 أَنَّ الْحَكْمَ [ع] الْقَلْبِيَّ يَنْحَصِرُ عَلَى ثَلَاثَةِ أَقْسَامٍ

Ends (fol. 55^v):

وَيَجْمَعُ مَعْنَى هَذِهِ الْعُقَائِدِ كُلِّهَا قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا
 مَعْنَى الْإِلَهِيَّةِ

[29]

Arab Qu. 6/5

Anonymous

مؤلف مجهول

Šarḥ Umm al-barāhīn

شرح أم البراهين

An undated, slightly incomplete copy of an anonymous commentary on the popular theological tract entitled *Umm al-barāhīn*—and also known as *Aqīdat ahl al-tawḥīd al-ṣuġrā*—of Muḥammad ibn Yūsuf al-Sanūsī (832–895/1428–1490). It is also known as *Šarḥ al-'Aqīda al-ṣuġrā*. It is the fifth tract in a collected volume of six treatises concerned with jurisprudence and theology. The beginning is missing the pages having been cut out.

Fols. 65^r–89^v; 17 lines/page; p. d. 260 × 178 mm, w. s. 200 × 118 mm; marginal notes and interlinear glosses in Malay written in Jawi script in black ink; not bound; in good condition; paper: daluang; script: *nashī*; partially vocalized; ink: black; the text of the commented work in red ink.

The manuscript was donated to the Library by Gábor Korvin in 2011.

Literature: *GAL* II, 250; *GAL S* II, 352; al-Zirikli VIII, 29; Kaḥḥāla III, 781.

Begins (fol. 65^r):

حلو ومر والشراب هو ذات اسواد وحمر وبياض والتصديق فيها الطعام مقتات والشراب
ليس بمقتات وكل واحد منها ينقسم الى قسمين ضروري و[ذ]ظري

Ends (fol. 89^v):

حتى يمتزج معناها بلحمه ودمه فانه يرعى بها من الاسرار والعجائب ان شاء الله تعالى ما لا
يدخل تحت حصر وباللله التوفيق لا رب غيره نسأله سبحانه وتعالى أن يجعلنا عند
الموت ناطقين بكلمتين الشهادة المذكورن ...

[30]

Arab Qu. 6/6

Anonymous

مؤلف مجهول

Šarḥ *Umm al-barāhīn*

شرح أم البراهين

An undated, incomplete copy of an anonymous commentary on the popular theological tract entitled *Umm al-barāhīn*—and also known as *Aqīdat ahl al-tawḥīd al-ṣuḡrā*—of Muḥammad ibn Yūsuf al-Sanūsī (832–895/1428–1490). It is also known as *Šarḥ al-Aqīda al-ṣuḡrā*. It is the last tract in a collected volume of six treatises concerned with jurisprudence and theology. The beginning and end are missing the pages having been cut out.

Fols. 90^r–113^v; 17 lines/page; p. d. 260 × 178 mm, w. s. 200 × 118 mm; marginal notes and interlinear glosses in Malay written in Jawi script in black ink; not bound; in good condition; paper: daluang; script: *nashī*; partially vocalized; ink: black; the text of the commented work in red ink; fols. 112^v and 113^r are blank; on fol. 113^v a prayer in Arabic followed by Malay notes.

The manuscript was donated to the Library by Gábor Korvin in 2011.

Literature: *GAL* II, 250; *GAL S* II, 352; al-Ziriklī VIII, 29; Kaḥḥāla III, 781.

Begins (fol. 90^r):

القطب العار الغوث الكاسف امام الطريق الجامع بين الشريعة والحقيقة سيد ابن عبد الله محمد ابن بن يوسف السنوسي الحسيني رحمه الله ورضي الله عنه ... قوله رحمته رضي الله عنه حمد الحمد لله والصلاة والسلام على رسول الله يعني ان الحمد المدح لله بكل كماله يستحقه سواء كان الحمد قديما او حديثا

Ends (fol. 112^r):

وبهذا يتعرف بطلان مذهب القدرية القائلين بتأثير القدرة الحادثة في افعال وتصرف بطلان مذهب الطبايعين القائلين بتأثير الطبايع والامزجة ونحوها ككون

[31]

Arab O. 158

Ḥabīb Allāh Mirzā Ġān al-Bāḡandī (d. 994/1586)

حبيب الله ميرزا جان الباغندي

Ḥāšiya 'alā Risāla fī itbāt al-wāḡib

حاشية على رسالة في إثبات الواجب

An undated copy of the commentary on the earlier version of the *Risāla fī itbāt al-wāḡib*, a popular tract of the author's master, Muḥammad ibn As'ad al-Dawwānī (829–918/1426–1512).

40 fols.; 21 lines/page; p. d. 209×150 mm, w. s. 150×78 mm; large number of marginal and interlinear notes in Arabic in black and red ink; quarter leather binding with marbled paper covers; paper doublure; in good condition; paper: laid paper with watermarks; script: *nashī*; ink: black; headings in red ink; fly-leaf.

Literature: *GAL* II, 413; *GAL S* II, 594; al-Ziriklī II, 172; Kaḥḥāla I, 527.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم وبه نستعين
قوله منهم من زعم ان جميع براهين هذا المطلب يتوقف على ابطال الدور والنسق ففيما ذكره
رحمه الله اشارة الى الرد الى هذا القائل الغير الفارق قوله ولو كان جاريا في ابطال الدور اى
ابطال الدور لا يرد صريحا

Ends (fol. 40^v):

وان يكون موجودا فيه بصورته المطابقة لها في المرئية كالمرئيات المعلومة والله اعلم وليكن هذا
اخر ما قصدنا ايراده في حاشية الرسالة وشرحها مع التزام محاورة الطلاب وحل كتب اخر
غير هذا الكتب والحمد لله على الاتمام والصلوة على رسوله خير الانام واله وعترته الكرام

Scribe's colophon (fol. 40^v):

قد تم

[32]

Arab O. 062/6

Ḥasan al-Kāfī al-Aqḥiṣārī (951–1025/1544–1616)

حسن الكافي الأخصاري

Rawḍāt al-ġannāt fī uṣūl al-ī'tiqādāt

روضات الجنات في أصول الاعتقادات

The sixth tract—copied by Iṣḥāq ibn Ḥusayn without giving the date—in a collected volume of ten, mostly incomplete treatises on various subjects, mainly related to Islamic law and theology. The author's full name is Ḥasan ibn Ṭurḥān ibn Dāwud ibn Ya'qūb al-Aqḥiṣārī. He was a versatile scholar, composing in different topics in three languages: Arabic, Turkish and Persian.

Fols. 86^r–103^r; 15 lines/page; p. d. 171×102 mm, w. s. 148×87 mm; rare marginal and interlinear corrections in Arabic and Ottoman Turkish in black ink, at some places cropped; partial leather binding with marbled paper covers; in fair condition; paper: with watermarks; script: *nashī*; ink: black; diagonal catchwords in black ink, at some places cropped; headings in black and red ink; some lines are overlined in red ink; on fols. 86^r–89^r short unrelated texts in Arabic.

The manuscript was in the ownership of 'Abd al-Laṭīf (d. 1946), who bought it for two piastres (*qurūš*) in 1317/1900, notice on inside back cover and fol. 17^r (dated 28 Šawwāl 1317 [28 February 1900]). It was entered into the inventory book of Oriental manuscripts in 1961.

Literature: *GAL* II, 443; *GAL S* II, 659; al-Ziriklī II, 194; Kaḥḥāla I, 556.

Begins (fol. 89^v):

بسم الله الرحمن الرحيم الحمد لله الذي هدانا للعلم والايمن ونهانا عن الكفر والطغيان والصلوة
على نبيه النبيه والوجيه محمد المبعوث بخير الاديان

(fol. 90^r):

فسميته بروضات الجنات في أصول الاعتقادات

Ends (fol. 103^r):

وبالله العصمة والتوفيق ويده ازمة التحقيق والحمد لله على الاختتام والتممة والصلوة على
رسوله محمد هادى الامة وكاشف العممة وعلى اله وصحبه كبار الهمة وخيار الامة تمت الرسالة
الشريفة بعون الله الملك الوهاب واليه المرجع والمالب من يد المتعلم الحقير الى رحمة ربه القريب
اسحاق بن حسين

Scribe's colophon (fol. 103^r):

تمت الرسالة الشريفة بعون الله الملك الوهاب واليه المرجع والمآب من يد المتعلم الخبير الى
رحمة ربه القريب استحقاق بن حسين غفوا له

[33]

Arab O. 145/2

Ḥasan al-Kāfi al-Aqḥiṣārī (951–1025/1544–1616)

حسن الكافي الأخصاري

Uṣūl al-ḥikam fī nizām al-'ālam

أصول الحكم في نظام العالم

The second tract in a collected volume of four treatises on various subjects. The copy was made by Muḥammad ibn Memī Cān and finished on a Friday in the beginning of Ṣawwāl 1047 [February 1638] in Buda.

Fols. 47^r–63^v; 19 lines/page; p. d. 167×100 mm, w. s. 120×49 mm; marginal notes in Arabic in black and red ink; full leather binding; with almond-shaped centre-piece; with missing flap; paper doublure; in fair condition; paper: laid paper with watermarks; script: *nashī*; ink: black; horizontal and diagonal catchwords in black ink; headings in red ink; rule-borders in red ink; on fol. 47^r the title of the treatise.

Literature: *GAL* II, 443; *GAL* S II, 659; al-Ziriklī II, 194; Kaḥḥāla I, 556.

Begins (fol. 47^v):

بسم الله الرحمن الرحيم
حمدا لك اللهم مالك الملك تؤتي الملك من تشاء وتنزع الملك ممن تشاء ... وبعد فان الفقير
الي الله الباري كافي الاخصاري ... يقول لما شاهدت سنة اربع والف في نظام العالم خلا ...



FIGURE 15 Arab O. 145/2, fol. 63^v. A relic of Ottoman Hungary. According to the colophon, this manuscript was written in Buda, in 1047/1638.

(fol. 48^v):

وسميته باصول الحكم في نظام العالم ورتبته على مقدمة واربعة اصول وخاتمة ... المقدمة في
سبب نظام العالم

Ends (fol. 63^r):

ولا منعوا الزكوة الا حبس منهم القطر وهذا اخر الكتاب والله اعلم بالصواب وفي هذا القدر
لمن تأمل كفاية ... والحمد لله رب العالمين قد وقع الجمع والاتمام بعون الله الملك العلام في ذي
الحجة الحرام الاربع

(fol. 63^v):

والف عام من هجرة النبي عليه السلام

Scribe's colophon (fol. 63^v):

قد وقع الفراغ من هذه النسخة الشريفة المباركة على يد الضعيف ... محمد بن ممي جان ...
في محروسه بدون في اوائل الشهر الشوال المبارك في يوم الجمعة في وقت الضحي وفي تاريخ
سنه سبع واربعين والف

[34]

Arab O. 159/1

Ibrāhīm ibn Ibrāhīm al-Laḳānī (d. 1041/1631)

ابراهيم بن ابراهيم اللقاني

Ġawharat al-tawhīd

جوهرة التوحيد

A late copy of the well-known theological tract. It was copied by al-Sayyid Ḥusayn Ḥusnī, a disciple of Muṣṭafā Ḥulūṣī, and finished on 11 Rabī' al-ṭānī 1257 [2 June 1841]. It is the first treatise in a collected work of two titles, the second being the *Ayyuhā l-walad* (fols. 8^v-15^v) of al-Ġazālī (450-505/1058-1111).

Fols. 1^r-7^v; 13 lines/page; p. d. 197×143 mm, w. s. 147×94 mm; full marbled paper binding; in fair condition; paper: laid paper with watermarks; script: *nashī*; ink: black; diagonal catchwords in black ink; headings in red ink; rule-borders in red ink; flyleaf; title on fol. 1^v; fols. 1^r and 7^v are blank.

The manuscript was in the ownership of 'Abd al-Laṭīf (d. 1946) and was donated to the Library by the Museum of Ethnography in 1961.

Literature: *GAL* II, 316; *GAL S* II, 436; al-Zirikli I, 21; Kaḥḥāla I, 8.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم
 وصلی الله على سيدنا محمد وصحبه وسلم الحمد لله على صلاته ثم سلام الله مع صلاته
 على نبي جاء بالتوحيد وقد عرى الدين عن التوحيد فارشد الخلق لدين الحق بسيفه وهديه
 للحق

Ends (fol. 7^r):

ثم الصلاة والسلام الدائم على نبي دابه المراحم محمد وصحبه وعترته وتابع لنهجه من امته

Scribe's colophon (fol. 7^r):

تمت تمت الكتاب بعون الله الملك الوهاب سنة ١٢٥٧ في ١١ ر [ت]م كتبه السيد حسين
 حسنى من تلاميذ مصطفى خلوصى

[35]

Arab O. 117/4

Anonymous

مؤلف مجهول

Kitāb Aḥwāl al-qiya'ma

كتاب أحوال القيامة

The final, fourth tract on Islamic eschatology in a collected volume on legal and other subjects, copied in 1212/1797. This text is not identical to a work bearing the same title and being attributed to 'Abd al-Raḥīm ibn Aḥmad al-Qāḍī (11th/17th c.).

Fols. 54^r–105^v; 10 lines/page; p. d. 156 × 110 mm, w. s. 140 × 89 mm; marginal notes in Arabic in black ink; interlinear Turkic translation of words; modern quarter leather binding with marbled paper covers; in good condition; paper: thick, Oriental; script: *nashī*; ink: black.

On fols. 54^r and 84^v (the original paper cover of the tract) geometrical drawings, on fol. 54^v a short prayer in Arabic. On fols. 79^v–81^r Turkish couplets; on fols. 81^v–82^r a short epistle entitled *Zamm-i cāhil* on the ignorance of religious rituals in Ottoman Turkish (on fol. 79^v written upside down), followed by a prayer in Ottoman Turkish on fols. 82^r–83^v dated 1213/1798. On fols. 85^r–88^v prayers and short magical texts in Arabic and Ottoman Turkish. On fols. 89^r–92^r two poems in rural Anatolian Turkish written by Muḥammad Efendi oğlu Molla Ḥasan: the first one relates the story of the peacock and the snake; the second is on the beneficial functions of the recitation of *Sūrat Yā Sīn*; fol. 92^v is blank; fol. 93^r–95^r a description of women tortured in Hell on the night of *Mi'rāğ*, entitled *Vaṣīyetnāme-i Rasūlullāh li-Fāṭime raḥīya llāh* in Ottoman Turkish by a different hand; fol. 95^v a Ṣūfī prayer; fols. 96^r–97^v a prayer blessing those who pay their last respects to the writer in Ottoman Turkish; fols. 98^r–98^v a Ṣūfī poem followed by a prayer in Ottoman Turkish; fols. 99^r–100^r grammar notes in Ottoman Turkish; fols. 100^v–102^r a special selection of Koranic chapters and verses (112 *al-Ihlās*, 114 *al-Nās*, 113 *al-Falaq*, 1 *al-Fātiḥa*, 2 *al-Baqara*, verses 1–5, 12 *Yūsuf*, verses 1–5); fols. 102^v–103^r a fragment from an Üveysi Ṣūfī text on various prophets; fols. 103^v–105^r fragment of an unidentifiable Ṣūfī text; fol. 105^v is blank.

The manuscript was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL S I*, 346; *GAL S II*, 420.

Begins (fol. 55^r):

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
هَذَا كِتَابٌ اَحْوَالِ قِیَامَتِ
الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِیْنَ وَالصَّلٰتُ وَالسَّلَامُ عَلٰی مُحَمَّدٍ وَآلِهِ اَجْمَعِیْنَ وَرَوٰی عَنْ ابْنِ عَبَّاسٍ

رضى الله عنه ان رسول لله صلى [١]لله تعالى عليه وسلم صلى صلوة الصبح واسند ظهره الى المهراب واقبل علينا وجهه كالقمر ليلة البدر على الناس فقال ايها الناس كيف تتنعمون بالدنيا

Ends (fol. 79^r):

ومن ترك صلوة العشاء تبرء منه الرحمن كما قال [١]لله تعالى وما خلقت الجن و[١]لانس الا ليعبدوني تمت الكتاب من قرء هذا الكتاب او نظر فيه يرجى منه ان يقرأ سورة [١]لاخلاص ثلاث مرات وسورة الفاتحة مرة ثم اهدي ثواب كتابيه وعلى والديه وعلى عميه وعلى اخيه خاصة وعلى سائر المسلمين عامة

Scribe's colophon (fol.):

سنة ١٢١٢ سنة ١٢١٢

[36]

Arab O. 062/5

Muṣṭafā ibn 'Alī Nağğārzāda (1090–1159/1679–1746)

مصطفى بن علي نجارزاده

al-Risāla al-ṣarīfa al-tartībīya

الرسالة الشريفة الترتيبية

An incomplete, undated copy of a treatise, also known under the title of *'Aqā'id Nağğārzāda*, executed by Ishāq ibn Ḥusayn for Aḥmad ibn Muṣṭafā. The author was a Naqṣbandī ṣayḥ, generally known as Neccārzāde Rizā Efendi.⁵ It is the fifth tract in a collected volume containing ten, mostly incomplete treatises on various subjects, mainly related to Islamic law and theology. It is preceded (fol. 68^r) and followed (fols. 83^v–89^r) by several short texts of prayers, excerpts of Prophetic traditions, etc. in Arabic with introductions in Ottoman Turkish by different hands.

5 On his life, see Halil İbrahim Şimşek "Neccārzāde Rizā Efendi", *TDV İslam Ansiklopedisi*, 32 (2006) 483–484.

Fols. 68^r–85^v; 9 lines/page on fol. 69 r–v; 10 lines/page on fol. 70^r–83^r; p. d. 171×102 mm, w. s. 120×66 mm; illuminated headpiece on fol. 68^v in black and red ink; interlinear and marginal notes in Arabic in black ink; partial leather binding with marbled paper covers; in fair condition; paper: with watermarks; script: *nashī*; ink: black; diagonal catchwords in black ink; headings in black ink; on fol. 68^r brief excerpts from various works in Arabic; on fols. 83^v–85^r excerpts from theological works; on fol. 85^v a prayer (*Du'ā' ṣalāt al-ṣubḥ*).

The manuscript was in the ownership of 'Abd al-Laṭīf (d. 1946) who bought it for two piastres (*qurūṣ*) in 1317/1900, notice on inside back cover and fol. 17^r (dated 28 Ṣawwāl 1317 [28 February 1900]). It was entered into the inventory book of Oriental manuscripts in 1961.

Literature: *GAL S II*, N 994.

Begins (fol. 68^v):

بسم الله الرحمن الرحيم
 وبه نستعين وعليه التكлян كتبه الحقير الفقير الى رحمة ربه القدير اسحاق الحمد لله الذى
 جعل ترتيب العلوم والاعمال فريضة على العباد فى جميع الاوقات والاحوال والصلوة والسلام
 على رسوله الذى على صفة الكمال وعلى اله واصحابه الكرام والنيال اما بعد فهذه رسالة تتعلق
 ببيان الاعتقادات والاخلاق والاعمال

Ends (fol. 83^r):

والمسجد والتبول قائماً والتكلم فى الخلاء وحال الاستنجاء والتبريق والامتخاط

Scribe's colophon (fol. 83^r):

تمت الرسالة الشريفة بعون الله البارى قد وقع الفراغ من الكتابة من يد المتعلم ... اسحاق
 بن حسين ... كتبت هذا الكتاب المسمى بعقائد النجارزاده لاخى الصغير الغريب احمد بن
 مصطفى لدعائه الجزيل وثنائه الجميل

[37]

Arab Qu. 4/3

Anonymous

مؤلف مجهول

Risāla fī l-šahādātayni

رسالة في الشهادتين

An undated copy of an anonymous tract in a collected volume of four treatises mainly concerned with jurisprudence and theology.

Fols. 42^r–45^r; 7 lines/page (5 on the title page); p. d. 241×161mm, w. s. 140×103mm; marginal notes in Arabic in black ink; some comments are lost because the margins were severely cropped; modern quarter leather binding; in good condition; paper: daluang; script: *nashī*; ink: black; headings in red ink; on fol. 42^r unrelated notes in Arabic and Malay.

The manuscript was donated to the Library by Gábor Korvin in 2010.

Begins (fol. 42^v):

بسم الله الرحمن الرحيم
اعلم ان كلمتي الشهادة مما يجب على كل مكلف ان يعتني لشأنها اذ هي ثمن الجنة والمنقذة
من المهالك الدنيا والاخري

Ends (fol. 45^r):

وغير ذلك وهو منفصل في الكتاب والسنة وتولف علماء الشريعة

Scribe's colophon (fol. 45^r):

تمت كتاب هي والله اعلم

[38]

Arab Qu. 5/3

Anonymous

مؤلف مجهول

Risāla fī l-šahādatayni

رسالة في الشهادتين

An undated copy of the above anonymous tract in an identical collected volume of four treatises mainly concerned with jurisprudence and theology.

Fols. 38^v–42^v; 5 lines/page; p. d. 244 × 166 mm, w. s. varies; illuminated headpiece on fol. 38^v in red and black ink; marginal and the interlinear glosses in Malay written in Jawi script in black ink; modern quarter leather binding; in good condition; paper: daluang; script: *nashī*; fully vocalized in black or red ink; ink: black; headings in red ink.

The manuscript was donated to the Library by Gábor Korvin in 2011.

Begins (fol. 38^v):

بسم الله الرحمن الرحيم
اعلم ان كلمة في الشهادة مما يجب على كل مؤمن

(fol. 39^r):

ومؤمنة ان يعتني لشاءها اذ هي ثمن جنة والمنقذة من المهالك الدنيا والاخرى

Ends (fol. 42^v):

اقام الصلوة واياء الزكوة وصوم رمضان وحج البيت وغير ذلك وهو منفصل في الكتاب وسنة
العلماء العلماء



FIGURE 16 Arab Qu. 005/3, fol. 38v. Daluang paper and Malay interlinear and marginal notes—two of the salient features of this manuscript shown on the incipit page.

[39]

Arab Qu. 6/3

Anonymous

مؤلف مجهول

al-Miftāh fi l-'aqā'id

المفتاح في العقائد

An undated, incomplete copy of a short, anonymous theological tract. It is the third tract in a collected volume of six treatises concerned with jurisprudence and theology.

Fols. 41^r–61^v; 17 lines/page; p. d. 260×178 mm, w. s. 200×118 mm; marginal notes and interlinear glosses in Malay written in Jawi script in black ink; not bound; in good condition; paper: daluang; script: *nashī*; partially vocalized; ink: black; the text of the commented work in red ink; the first folios were cut out.

The manuscript was donated to the Library by Gábor Korvin in 2011.

Begins (fol. 41^r):

معطوف على المعرفة والاصل فيه والواو في قوله والاصل للاستاق وفي فيه علي الوجهين
للدعاء وللظرفية نحو زيد في الدار ... لانه يتعميل علي فصول من كتاب العقائد وهو الاختصار

Ends (fol. 61^v):

الزاهد ثلاثة احروف ازاء فالزاء المعاد والهاء هدية والديز والبدال دوام علي الطاعة الله تعالى
والهام العابة رحمة الله عليه واصحابه اجمعين كذلك ببركة سيدنا محمد المسلمين برحمتك يا
ارحم الراحمين تمت هذا الكتاب مسماً بالمفتاح والله علم والله التوفيق ويا الله رب المين
وقولينا

[40]

Arab Qu. 6/4

Anonymous

مؤلف مجهول

Risāla fī l-šahādātayn

رسالة في الشهادتين

An undated copy an anonymous tract, the fourth in a collected volume of six treatises concerned with jurisprudence and theology. The beginning is missing the pages having been cut out.

Fols. 62^r–64^v; 17 lines/page; p. d. 260 × 178 mm, w. s. 200 × 118 mm; marginal notes and interlinear glosses in Malay written in Jawi script in black ink; not bound; in good condition; paper: daluang; script: *nashī*; partially vocalized; ink: black; the text of the commented work in red ink; on fol. 64^v unrelated text in Arabic and Malay.

The manuscript was donated to the Library by Gábor Korvin in 2011.

Begins (fol. 62^r):

يمثل ان تعلم الشمس لان الكلي المقدره الذي لا وجود لها الا في الذهن فان نور الشمس
اي يري ظهورها في الشكل

Ends (fol. 64^r):

والتلفظ بالشهادتين واقام الصلوة وابتاء الزكوة والصوم رمضان والحج وغير ذلك وهو منفصل
في الكتاب والسنة وتأليف العلماء السر الشريعة

Scribe's colophon (fol. 64^r):

تمت كتاب شرح كلمتي اع دينا ثلثا اع بعد عاش والله علم

Jurisprudence / *Fiqh*

1 *ʿIlm al-uṣūl*

1.1 *The Muḥtaṣar al-Muntahā fi l-uṣūl of Ibn al-Ḥāḡib (570–646/1174–1249) and Its Commentaries*

[41]

Arab O. 039/1

ʿUṭmān ibn ʿUmar **Ibn al-Ḥāḡib** (570–646/1174–1249)

عثمان بن عمر بن الحاجب

Muḥtaṣar al-Muntahā fi l-uṣūl

مختصر المنتهى في الأصول

A copy, left incomplete at the end, of the abridgement of the important Egyptian author's treatise on the principles of Mālikī jurisprudence, entitled *Muntahā l-suʿl wa-l-amal fi ʿilmay al-uṣūl wa-l-ḡadal*. It is the first tract in a collected volume of five treatises containing the base text, its commentaries and glosses.

Fols. 1^r–8^v; 19 lines/page; p. d. 218×157 mm, w. s. 141×65 mm; marginal note in Arabic in black ink on fol. 1^r; full leather binding; blind tooling; in good condition; paper: laid paper with watermarks; script: *nashī*; ink: black; fols. 7^r–8^v are blank.

The manuscript was given to Dāmād Ḥasan Efendi (Ottoman Turkish notice on fol. 1^r).

Literature: *GAL* I, 306^{VIII}; *GAL S* I, 537^{VIII}; al-Ziriklī IV, 374; Kaḥḥāla II, 366.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم وبه نستعين وصلى الله على سيدنا محمد وآله
قال الشيخ الامام العلامة بقية السلف وقدوة الخلف جمال الدين ابو عمرو عثمان بن
عمر بن ابي بكر المالكي المعروف بابن الحاجب رحمه الله ورضي عنه الحمد لله رب العالمين

وصلى الله على سيدنا محمد وعلى اله وصحبه وسلم وبعد فاني لما رأيت قصور المهم عن
الأكثار وميلها الى الايجاز والاختصار صنفت مختصرا في اصول الفقه ... وينحصر في المبادئ
والادلة السمعية والاجتهاد والترجيح

Ends (fol. 6^v):

مثل الخمسة زوج وفرد والحق حلو حامض وعكسه طيب طاهر والاشتغال المتباينة كالمترادفة
كالسيف والصارم ويكون في المعنى لالتباسها بالصادقة كالحكم على الجنس بحكم النوع

[42]

Arab O. 039/2

‘Aḡud al-Dīn ‘Abd al-Raḥmān ibn Aḥmad al-Īḡī (680–756/1281–1355)

عضد الدين عبد الرحمن بن أحمد الإيجي

Šarḥ Muḥtaṣar al-Muntahā fī l-uṣūl

شرح مختصر المنتهى في الأصول

A copy dated 1189/1775 of a commentary on the above treatise of Ibn al-Ḥāḡib (570–646/1174–1249) by an important Šāfi‘ī authority from Šīrāz. By virtue of the author’s name it is also known as *al-‘Aḡudīya*. It is the second tract in a collected volume of five treatises containing the base text (*Muḥtaṣar al-Muntahā fī l-uṣūl*), its commentaries and glosses. In the margins excerpts from glosses by two of his disciples, al-Taftāzānī (722–793/1322–1390) and Sayf al-Dīn Aḥmad al-Abḥarī (d. 800/1398).

Fols. 9^r–32^v; 19 lines/page; p. d. 218 × 157 mm, w. s. 140 × 65 mm; copious marginal and infrequent interlinear notes in Arabic in black ink; full leather binding; blind tooling; in good condition; paper: laid paper with watermarks; script: *nashī*; ink: black; headings in red ink; rule-borders in red ink; catch-title on fol. 9^r.

Literature: *GAL* I, 306_{VIII}; *GAL* S I, 537_{VIII}; *GAL* II, 208; *GAL* S II, 287; al-Ziriklī IV, 66; Kaḥḥāla II, 76

Begins (fol. 9^v):

بسم الله الرحمن الرحيم رب تم بالخير
الحمد لله الذي برأ الانام وعمهم بالاكرام والدعوة الى دار السلام ... وبعد فان من عناية
الله تعالى بالعباد ان شرع للاحكام وبين الحلال والحرام سببا يصلحهم في المعاش ... وان
المختصر للامام العلامة

(fol. 10^r):

العلامة قدوة المحققين جمال الملة والدين ابى عمرو عثمان ابن الحاجب المالكي ... وصرفت بعض
عمرى الى تلخيص مقاصده ومباينه

(fol. 10^v):

قال وينحصر في المبادئ اقول ينحصر المختصر والعلم في امور اربعة

Ends (fol. 32^v):

ومن هذا كلامه لا يبعد ان يجتزى بقوله في كمال معناها عن دلالتها اذا اريد بها نفس اللفظ
لانها ليست دلالة في معناها بل في لفظها

Scribe's colophon (fol. 32^v):

تم بعون الملك الوهاب سنة ١١٨٩

[43]

Arab O. 039/3

‘Alī ibn Muḥammad al-Sayyid al-Šarīf al-Ġurġānī (740–816/1340–1413)

علي بن محمد السيد الشريف الجرجاني

Ḥāšiya ‘alā Šarḥ Muḥtaṣar al-Muntahā fī l-uṣūl

حاشية على شرح مختصر المنتهى في الأصول

An undated gloss of a versatile an influential scholar, important logician and grammarian on the above commentary of al-Īġī (680–756/1281–1355) on

44

المسائل المخصوصة مستندة الى ادلة معينة يحتاج واستنباطها
 منها الى معرفة احوالها التي لا تكاد تنصرف في عدد يمكن من ضبط
 تفصيله فاحتمح الى معرفتها على وجه كلي اجمالي يرجع اليه فيما
 يقصد استنباطه وانما وصف الادلة بالكلية على ما في بعض
 النسخ لا باعتبارها في انفسها بل بقياها الى ما يندرج تحتها
 كما مر ولو لم توجد له نص وقد اصاب من قال وما ينوهم من
 ان تفصيلية صفة عقل وانه عطف على ادلة فليس مستقيم
 فان قوله اى كل مسأله مسئله بدليل دليل بيان لذلك وجميعه
 شرح للاستنباط من الادلة التفصيلية قوله لتوقفها على الا
 سنباط وفي بعض النسخ لتوقفها فالنصير للاحكام على معنى
 استنباطها على ادوات لا تحصل الا في مدة متطاوله وهي مترابط
 الاجتهاد من معرفة تفصيل الادلة من الكتاب والسنة والاصحاح
 وحال الروايات والنسخ وشرايط القياس والنظر في ثمره **لك قوله**
 وكان يقضى اى تحصيل الادوات فهو عطف على استنفوت لا على قول
 لبتسغ وسع **قوله** خفض جوابه والباقيون يقلدونهم فيه اى في
 المستنبط
 الذي هو الاحكام فدوا ذلك المستنبط اى جمعه وسموا العلم
 المتعلق به الحاصل للجهدين من الادلة التفصيلية فقها **قوله**
 الى مقدما كلية هي مسائل تتعلق بالادلة السبعية من الجهات
 المذكورة كما يقال الامر للوجوب والقياس بجيب العمل به والاجماع

جوابهما وصف جميع ان
 يتوجه من ان جميع الادلة
 الادلة بالعبارة الكلية وتسمى ان الادلة
 الشائع وصفها بالكلية تارة وتسمى بالادلة
 معينة وتسمى على المسائل العامة على وجه
 اعلم ان اعتبارها في نفسها فانها غير
 عطف على ما في الادلة المخصوصة
 لا يلائم الاستنباط لانها لا يمكن ان
 على استنباطها يتم الاستنباط ولا يمكن ان
 المسائل المخصوصة وانما الاستنباط على
 المصالح الدينية والدينية والدينية

رد على الشارح المتأخر اذ في وجهه
 انه لو كان عطف على ادلة فان
 عدم وسع النسخ منها من له
 هيمنة واحدة على تفصيل
 الادوات المستنبط
 وهو مستقيم
 ان
 هذا
 الاستنباط لا يرجع
 عدم الاستنباط من حيثها ولو
 في عدمه انما هو عطف على ادلة
 مستوفى فان عدم عدم الواسع هو
 هو الاستنباط في عدم الواسع هو
 الوجودية قلنا انما هو عطف على الادلة
 التي هي من عدم الواسع لا من عدم الواسع
 الذي هو من عدم الواسع لا من عدم الواسع
 العرفية لظهورها في عدم الواسع بل من عدم
 قد سوسر العلم على ارجاعها
 الى العرفية كما هو حالها من عدم
 على العرفية ولا حاجة الى ان
 يعطف على الادلة
 هي الذي رجمه

ولا يخفى عليك انه اذا عطف استوفى
 يكون معلوما بان ذلك على الادوات
 يكون الى انما هو عطف على الادلة
 كان نظير وهو مستند على زيادة
 لتفصيلها لا يكون في عدم الواسع
 المنعوق بل في عدم الواسع
 يدل عليه الدوام
 فلهذا انه اعطف
 العرفية
 حتى يتم
 العلم
 قاله
 اشارة الى ما في قوله يستوفى العلم
 من انما هو عطف على الادلة
 المعلومات المتأخر اذ في علمه
 لتوقفها على الادلة المستنبط
 تفصيلها العرفية في
 وسع احد القضاء
 العلم

FIGURE 17 Arab O. 039/3, fol. 44r. A well designed page containing extracts from several commentaries to a text which is already a gloss to a commentary on a legal text.

the treatise of Ibn al-Ḥāḡib (570–646/1174–1249). From the name of the author, this treatise is also known as *al-Šarīfīya*. It is the third tract in a collected volume of five treatises, containing the base text (*Muḥtaṣar al-Muntahā fī l-uṣūl*), its commentaries and glosses. This tract is bound into the volume in two parts which are separated from each other by Arab O. 039/4 and Arab O. 039/5. The first part is between fols. 33^v–94^v, the second is between fols. 119^r–127^r. A notice in Ottoman Turkish on fol. 94^v reflects this situation.

Fols. 33^r–94^v; 119^r–127^v; 19 lines/page; p. d. 218×157 mm, w. s. 140×65 mm; copious marginal notes and commentaries and infrequent interlinear notes in Arabic in black ink; full leather binding; blind tooling; in good condition; paper: laid paper with watermarks; script: *nashī*; ink: black; headings in red ink; rule-borders in red ink; on fol. 33^r two couplets in Arabic; fol. 127^v is blank.

Literature: *GAL* I, 306^{viii}; *GAL S* I, 537^{viii}; *GAL* II, 216; *GAL S* II, 305; al-Ziriklī V, 159; Kaḥḥāla II, 515.

Begins (fol. 33^v):

بسم الله الرحمن الرحيم وبه نستعين وعليك الاعتماد يا كريم
قوله الحمد لله اردف التسميه بالتحميد في مفتتح الكتاب اقتفاء بما ورد في الاخبار واقتداء
بطريق الاخبار واداء بعض ما استقر فيه من ضروب الاحسان التي من جملتها التوفيق بمثل
هذا التصنيف العظيم الشأن

Ends (fol. 127^r):

وذلك اما بان يكون على تأليف الاشكال المذكور لا بالفقد ولا بالقوه واما بان يفقد شرط من
شروط الانتاج كما تقدم والله اعلم

Scribe's colophon (fol. 127^r):

تم

[44]

Arab O. 039/5

Aḥmad ibn Mūsā al-Ḥayālī (855–886/1451–1481)

أحمد بن موسى الخيالي

Ḥāšiya 'alā Ḥāšiya 'alā Šarḥ Muḥtašar al-Muntahā fī l-uṣūl

حاشية على حاشية على شرح مختصر المنتهى في الأصول

A copy of a supergloss, dated 1189/1775, on the above gloss of al-Šarīf al-Ġurġānī (740–816/1340–1413). The author's name is given in the text as Ḥayālī Ćelebī. It is the final tract in a collected volume of five treatises containing the base text (*Muḥtašar al-Muntahā fī l-uṣūl* by Ibn al-Ḥāġib [570–646/1174–1249]), its commentaries and glosses.

Fols. 105^r–118^v; 19 lines/page; p. d. 218 × 157 mm, w. s. 140 × 65 mm; full leather binding; blind tooling; in good condition; paper: laid paper with watermarks; script: *nashī*; ink: black; headings and rule-borders on fol. 105^v in red ink; on fol. 105^r an unrelated text in Arabic written upside down.

Literature: *GAL S I*, 538_{VIII}; *GAL S II*, 318, 321; al-Ziriklī I, 247; Kaḥḥāla I, 315.

Begins (fol. 105^v):

بسم الله الرحمن الرحيم
وعليك الاعتماد يا كريم وباسمك نستعين قوله اردف التسمية بالتحميد في مفتاح الكلام اه
هذا المعنى يتضمن اربعة اشياء ذكر التسمية في المفتاح وذكر التحميد في المفتاح فقوله اقتفاء
تعليل لها

Ends (fol. 118^v):

على ذلك ينبغي ان يجعل الواو في قوله والذاكر بمعنى او فلا تأويل على التوجيه الاول هذا
ما عرض فيه عارض واليه في كل امر هذه الحاشية لحيالى جلبي على الحاشية المنسوبة الى
الفاضل السيد الشريف على شرح عضد الملة والدين

Scribe's colophon (fol. 118^v):

كتب في سنة ١١٨٩ تم

[45]

Arab O. 039/4

Muḥammad ibn Ḥumayd al-Kafawī (d. 1174/1760)¹

محمد بن حميد الكنفوي

Ḥāšiya 'alā Ḥāšiya 'alā Šarḥ Muḥtaṣar al-Muntahā fī l-uṣūl

حاشية على حاشية على شرح مختصر المنتهى في الأصول

The fragment of an undated supergloss on the above gloss of al-Šarīf al-Ġurġānī (740–816/1340–1413) on the treatise of Ibn al-Ḥāġib (570–646/1174–1249). The author seems to be the Meccan *qāḍī*, al-Kafawī, although the name of the author is written as Muḥammad Ḥafid. It is the fourth tract in a collected volume of five treatises containing the base text (*Muḥtaṣar al-Muntahā fī l-uṣūl*), its commentaries and glosses.

Fols. 95^r–104^v; 19 lines/page; p. d. 218×157 mm, w. s. 140×60 mm; full leather binding; blind tooling; in good condition; paper: laid paper with watermarks; script: *nashī*; ink: black; diagonal cathwords in black ink; headings in red ink; fols. 95^r and 101^r–104^v are blank.

Literature: *GAL* I, 306^{viii}; *GAL S* I, 537^{viii}; al-Ziriklī VI, 111; Kaḥḥāla III, 270.

Begins (fol. 95^v):

بسم الله الرحمن الرحيم وبه نستعين
 الحمد لله الذي احكم احكام الاسلام بالايات وبين حقايق المجملات ودقايق المشكلات
 باوضح الدلائل وابهر المعجزات ... وبعد فيقول العبد الفقير الى الله الغنى القدير محمد حفيد
 وفقه المجيد هذه تحريات وتقريرات حاوية ... جعلتها متعلقة بحاشية سيد المحققين وسند
 المدققين وهي في الاشتهار كالشمس وسط النهار على شرح مختصر المنتهى ... قوله اردف

¹ Arabic sources differ greatly concerning his date of death. According to some he died in 1053/1643 while according to others in 1168/1754 (see al-Ziriklī VI, 111 for the references, where his name is also given as Muḥammad ibn Ḥaydar). For data based on Ottoman Turkish sources, see Sâkib Yıldız, “Akkirmânî” *İA* 2 (1989) p. 270.

التسمية بالتحديد في مفتاح الكلام لا يخفى على من تأمل في هذا التركيب انه مركب من
دعوى ذكر البسمة ومن دعوى ذكر الحمدلة

Ends (fol. 100^v):

وان علة التبجيل بالصلوه والسلام لامطلق التبجيل هو الامتثال والقضاء الاول الى الدليل
الشعري والثاني الى العقلي ذكر في الحاشية علة لما دل عليه الكلام السابق اى ذكر الصلوة
امتثالا انتهى والامر هو قوله تعالى يا ايها الذين امنوا صلوا

1.2 *Miscellaneous Tracts*

[46]

Arab O. 106/2

al-Nu'mān ibn Tābit Abū Ḥanīfa (80–150/699–767)

النعمان بن ثابت أبو حنيفة

Kitāb al-Waṣīya

كتاب الوصية

An incomplete, undated copy of what is known as the spiritual testament of Abū Ḥanīfa. It is bound together with the *Ta'lim al-muta'allim fī ṭarīq al-ta'allum* (fols. 1^v–26^v) of Burhān al-Dīn al-Zarnūǧī (6th/12th c.) in a collected volume containing these two treatises.

Fols. 27^r–30^v; 15 lines/page; p. d. 209×144 mm, w. s. 138×80 mm; marginal and sporadic interlinear notes in Arabic and Ottoman Turkish in black ink; modern quarter leather binding with marbled paper covers; in fair condition; paper: laid paper with watermarks; script: *nashī*; ink: black; diagonal catchwords in black ink, headings in red ink; in the margin of fol. 29^v an unrelated dated note from 1241/1825–1826 in Ottoman Turkish; fol. 30^r contains an unrelated text in Arabic with Ottoman Turkish marginal notes; fol. 30^v is blank.

The manuscript was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL* I, 169; *GAL S* I, 284; al-Zirikli IX, 4; Kaḥḥāla IV, 32.

Begins (fol. 27^r):

هذا كتاب الوصية من الامام الاعظم على مذهب اهل السنة والجماعة لما فرض ابو حنيفة قال اعلموا يا اصحابي واخواني وفقكم الله تعالى ان مذهب اهل السنة والجماعة على اثني عشر خصلة فمن كان منكم يستقيم على هذه الخصال لا يكون مبتدعا ولا صاحب الهوى

Ends (fol. 29^v):

والجنة والنار حق وهما مخلوقتان الان لا فناء لهما ولا يفتى اهلها لقوله تعالى في حق المؤمنين اعدت للمتقين وفي حق الكفار اعدت للكافرين خلقها الله للثواب والعقاب والميزان حق لقوله تعالى ونضع الموازين القسط ليوم القيمة وقرارة الكتب حق لقوله تعالى

[47]

Arab O. 055

‘Ubayd Allāh ibn Mas‘ūd al-Maḥbūbī (d. 747/1346)

عميد الله بن معسود المحبوبي

al-Tawḍīḥ fī ḥall ḡawāmiḍ al-Tanqīḥ

التوضيح في حل غوامض التنقيح

A copy, dated middle of Ġumādā l-āḥira 1051 [20 September 1641], of the author's commentary on his own work on the principles of Ḥanafī jurisprudence, entitled *Tanqīḥ al-uṣūl*. It was copied by a certain Ibn Ramaẓān Yūmnī. The manuscript was collated in 1110/1698–1699 according to the marginal note on fol. 190^v: *balaḡat al-muqābala fī mo.*

IV, 190 fols.; 21 lines/page; p. d. 240×120 mm, w. s. 150×73 mm; illuminated headpiece on fol. 1^v in gold, blue and purple ink; gilded frames on each page; few marginal and interlinear notes in Arabic in black ink; modern quarter leather binding; in good condition; paper: glazed without watermarks; script: *nasta‘līq*; ink: black, diagonal catchwords in black ink; the text of *Tanqīḥ al-uṣūl* is overlined in red ink; fols. 141–164, 184–185 are on green paper; at some places incorrect Oriental foliation; table of contents on fols. II^r–III^v; flyleaves; old repairs on fol. 124.

The manuscript was in the ownership of Muḥammad Rā'if (1216/1801) (notice and stamp on fol. IV^r) and was purchased by the Library from Máté Filipovics in 1960.

Literature: *GAL* II, 214; *GAL S* II, 300; al-Ziriklī, IV, 354; Kaḥḥāla II, 296.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم
 حامدا لله تعالى اولا وثانيا ولعنان الثناء اليه ثانيا وعلى افضل رسله واله مصليا وفي حلبة
 الصلوات مجليا ومصليا وبعد فان العبد المتوسل الى الله تعالى باقوى الذريعة عبيد الله بن
 مسعود بن تاج الشريعة سعد جده وانجح جده يقول لما وفقني الله تعالى بتاليف كتاب تنقيح
 الاصول اردت ان اشرح مشكلاته وافتح مغلقاته معرضا عن شرح بعض المواضع التي لم يحلها
 بغير اطناب لايجل له النظر في ذلك الكتاب واعلم اني لما سودت كتاب التنقيح وسارع بعض
 الاصحاب الى انتساخه ... سميت الكتاب بالتوضيح في حل غوامض التنقيح

Ends (fol. 190^v):

في انه يرخص بالملحئ وان صبر صار شهيدا والمراد باخويه حرمة لا يحتمل السقوط وحرمة
 يحتمل السقوط لكنها لم تسقط وهما حق الله تعالى ويجب الضمان لوجود العصمة

Scribe's colophon (fol. 190^v):

كتبه من اذا حضر لم يحسب واذا غاب لم يطلب تراب اقدام الاولياء الرباني اغنى ابن رمضان
 يميني في اواسط شهر جمادى الاخره لسنة احدى وخمسين بعد الالف

[48]

Arab Qu. 6/2

Šihāb al-Dīn Aḥmad ibn Ḥamza al-Ramlī (d. 957/1550)

شهاب الدين أحمد بن حمزة الرملي

Šarḥ al-Sittīn masʿala li-l-Zāhid

شرح الستين مسألة للزاهد

An undated copy of a commentary on *al-Sittūn masʿala fi l-fiqh* of Aḥmad ibn Muḥammad al-Zāhid (d. 819/1416). It is the second tract in a collected volume of six treatises concerned with jurisprudence and theology. Al-Zāhid's work is also known under the titles *Manzūmat al-sittīn masʿala* and *Muqaddimat al-Zāhid*. The copy is incomplete the first two folios having been torn out.

Fols. 16^r–40^v; 17 lines/page; p. d. 260 × 178 mm, w. s. 200 × 118 mm; marginal notes and the interlinear glosses in Malay written in Jawi script in black ink; not bound; in good condition; paper: daluang; script: *nashī*; partially vocalized; ink: black; headings in red ink; the text of the commented work in red ink; fols. 16^v, 19^v and 23^v are blank.

The manuscript was donated to the Library by Gábor Korvin in 2011.

Literature: *GAL* II, 95, 319; *GAL S* II, 112, 440; al-Zirikli I, 117; Kaḥḥāla I, 131, 268.

Begins (fol. 16^r):

فان الفروض فيه بمعنى الركن واما الواجب فهو ما عد الركن والسنة ولما كانت الفروض قد تطلق في كتب الفقه علي الاركان دون الشروط اشار المصنف الى دفع ارادة ذلك بقول الامام الواجبة علي مذهب امام الشافعي رحمه الله

Ends (fol. 40^v):

وتمتعا بالنظر الي وجهك الكريم مع احبلك الاصفياء لاحيار الابرو وصلي الله تعالى علي افضل خلق سيدنا محمد كلما ذكروا وعفل عن ذكرك الغافلون وسلم تسليما كثيرا

Scribe's colophon (fol. 40^v):

وتمت هذه الكتابة المسمية بشرح الستين ما تم في يوم الاسنين بعد العصر والله علم

[49]

Arab O. 025

Molla Ḥusraw (d. 885/1480)

ملا خسرو

Mirqāt al-wuṣūl ilā 'ilm al-uṣūl

مرقاة الوصول إلى علم الأصول

An undated copy of the treatise of the prominent Ḥanafī jurist which he finished composing on 15 Dū l-ḥiġġa 863 [12 October 1459]. The title and author appear in the manuscript as: *Mirqāt al-uṣūl ilā 'ilm al-uṣūl* by Muḥammad ibn Farāmurz ibn Ḥawāġa 'Alī.

31 fols.; 17 lines/page; p. d. 185×126 mm, w. s. 137×87 mm; sporadic marginal notes and corrections in Arabic in black ink; not bound; in fair condition; paper: laid paper with watermarks; script: *nashī*; ink: black; diagonal catchwords on fols. 5–6^v, 11^v, 14–21, 24^v, 27–29^v in black ink; headings in claret ink.

Literature: *GAL* II, 226; *GAL S* II, 316; al-Ziriklī VI, 328; Kaḥḥāla III, 584.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم
 حامدا لمن شيد اصول الدين وايد فروعہ بالكتاب المبين ومصليا على مقوم سنن اليقين
 ... فهذه مجلة مشتملة على غرر مسائل الاصول ودرر بحار المعقول والمنقول ... وسميتها مرقاة
 الاصول الى علم الاصول

Ends (fol. 30^r):

الا ان يكون طريق الصواب بينا وهو غير متجز هو الصواب الحمد لله ملهم الصواب واليه
 المرجع والمآب

Scribe's colophon (fol. 30^r):

قد فرغ قدم القلم عن المسير في التحرير على يد المهتمك في التقصير مصور هذه الكلمات
 باحسن التصوير ومؤلف هذه الالفاظ والحروف التي هي لجواهر المعاني اوعية وظروف محمد

بن فرامرز بن خواجه على عاملهم الله تعالى بلطفه الجلى والخفى في يوم الجمعة منتصف ذى
الحجة سنه ثلاث وستين وثمانماية الحمد لله على التوفيق [تم]

[50]

Arab Qu. 6/1

Anonymous

مؤلف مجهول

Bahġat al-‘ulūm fī l-šarḥ fī Bayān al-uṣūl

بهجة العلوم في الشرح في بيان الأصول

An undated copy of an anonymous commentary on *Bayān ‘aqīdat al-uṣūl* of Abū l-Qāsim ibn Abī Bakr al-Layṭī al-Samarqandī (9th/15th c.). It is the first tract in a collected volume of six treatises concerned with jurisprudence and theology.

Fols. 1^r–15^v; 17 lines/page; p. d. 260×178 mm, w. s. 200×118 mm; marginal notes and the interlinear glosses in Malay written in Jawi script in black ink; not bound; in good condition; paper: daluang; script: *nashī*; partially vocalized; ink: black; headings in red ink; the text of the commented work in red ink; old repairs on several folios; on fol. 1^r notes in Arabic with Malay glosses; fols. 11^v and 14^v are blank.

The manuscript was donated to the Library by Gábor Korvin in 2011.

Literature: *GAL* I, 196; *GAL* S I, 348.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم
تعسر الحمد لله الذى تونر قلوب المؤمنين بنور هدايته ... لك برضايك في تأليف المختصرا
والصلاة والسلام على سيدنا ... التي ألفت بها وسميتها بهجة [العلوم] في الشرح في بيان
[الأصول]

Ends (fol. 15^v):

ويستحيل ان يصير العبد ربا والرب عبدا وان يوجد احدهما الى الاخر بالنسبة الى الكنه
كقوله عليه السلام خلق الايمان وحفه بالسحوات وخلق الكفر وحفه بالبخل وتحتم الكتاب
بصلات النبي صلى الله عليه وسلم وبالكمال التحية والسلام اللهم اني نستلك

[51]

Arab O. 145/1

Qāsim ibn ‘Abd Allāh al-Qūnawī (d. 978/1570)

قاسم بن عبد الله القونوي

Anīs al-fuqahā’ fī ta’rīfāt al-alfāz al-mutadāwala bayna l-fuqahā’

أنيس الفقهاء في تعريفات الألفاظ المتداولة بين الفقهاء

A copy of the Ḥanafī jurist’s treatise on legal terminology. The copy was made in Istanbul by Mas‘ūd ibn Ibrāhīm and finished on 14 Ğumādā l-āhira 1049 [11 October 1639]. It is the first treatise in a collected volume on the following topics: *Uṣūl al-ḥikam fī nizām al-‘alam* (fols. 47^v–63^v) by Ḥasan al-Kāfī al-Aqḥiṣārī (951–1025/1544–1616); an anonymous commentary (fols. 64^v–102^v) on *Matn al-ğazarīya* by Ibn al-Ğazarī (751–833/1350–1429); and a similarly anonymous historical writing entitled *Multaqaṭ min šiwān al-ḥikma fī tawārīḥ al-ḥukamā’* (fols. 104^v–112^r).

Fols. 1^r–46^v; 19 lines/page; p. d. 167×100 mm, w. s. 120×49 mm; marginal notes in Arabic in black ink; full leather binding; with almond-shaped centre-piece; with missing flap; paper doublure; in fair condition; paper: laid paper with watermarks; script: *nashī*; ink: black; horizontal and diagonal catchwords in red ink; headings in red ink; rule-borders in red ink; Oriental foliation; fol. 1^r is blank; on fol. 1^v the titles of the volume; on fol. 2^r short excerpts in Arabic; on fol. 46^v two pieces of *ḥadīṭ*.

The manuscript was in the ownership of Maḥmūd ibn ‘Alī, Yaḥyā Muḥammad Sa‘īd (1205/1790), and al-Ḥāğğ Ḥalīl Kūḥal (notices and stamps on fol. 2^r).

Literature: Kaḥḥāla II, 644; al-Bābānī, *Īdāḥ al-maknūn* I, 149; al-Bābānī, *Hadīyat al-‘arīfīn* I, 832.

Begins (fol. 2^v):

بسم الله الرحمن الرحيم
الحمد لله الذي كمل الاؤه وشمل نعاؤه والصلوة والسلام علي سيدنا محمد ... وبعد فلما
اصعبت اصطلاحات الفقهاء في الكتب في مفاتيح الابوية والكتب

(fol. 3^r):

كتاب الطهارة الكتاب لغة اما مصدر من كتبه كتبها وكتابا

Ends (fol. 46^r):

والوصى الذي يوصى به والذي يوصى له وهو من الاضداد والله اعلم بالرشاد

Scribe's colophon (fol. 46^r):

تم الاوراق بمعونة الخلاق والله اعلم واليه المرجع والمآب قد تيسر الاتمام عن يد العبد المتذلل
بين يدي الرب الرحيم مسعود بن المرحوم ابراهيم غفر الله لوالديه واحسن اليهما واليه في
مدينة القسطنطينية في محله الحاج تيمور وذلك في اليوم الرابع من العشر الاوسط من شهر
جبادى الاخر سنة تسع واربعين والالف

[52]

Arab O. 016/1

Kākila ibn Maḥmūd ibn Muḥammad al-Kākilī (ca. 12th/18th c.)

كأكلة بن محمود بن محمد الكاكلي

al-Amṭila al-šarṭīya fī taḥrīr al-waṭā'iq al-šar'īya

الأمثلة الشرطية في تحرير الوثائق الشرعية

An incomplete, undated copy of a Ḥanafī compilation written by different hands. The author is known only from this work, the complete version of which contains 56 examples. The title appears in the manuscript as *al-Amṭila al-šurūṭīya fī taḥrīr al-waṭā'iq al-šar'īya*. It is the first tract in a collected volume containing two treatises, the second being an anonymous gloss (fols. 76^v–119^v) on the commentary of al-Taftāzānī (722–793/1322–1390) on *al-'Aqā'id* of al-Nasafī (d. 537/1142).

Fols. 1^r–75^v; 21 lines/page; p. d. 183 × 122 mm, w. s. 134 × 85 mm; sporadic marginal notes in Arabic in black ink; modern quarter leather binding with cloth covers; in good condition; paper: glazed, without watermarks; script: *nasta'liq*; ink: black; diagonal catchwords in black ink; headings in red ink; fol. 1^r is blank with a possessor stamp.

The manuscript was in the ownership of Muḥammad Amīn al-'Abd (possessor stamp on fol. 1^r).

Literature: *GAL S II*, 952.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم رب تم بالخير
الحمد لله الذي انزل القرآن كلا مبينا فيه شرعته تسطير الصكوك وتحرير الوثائق ...
وبعد فهذه امثاله مجموعه في علم الشروط الشرعيه ومختصر في تحرير الوثائق السمييه وكتبه
الصكوك الرسميه جمعها الفقير الى الله الوالى كاكله بن محمود بن محمد الكاكلى ... وسهاها بالامثله
الشروطيه في تحرير الوثائق الشرعيه

Ends (fol. 75^v):

فلينعم بقبوله والعمل بمدلوله جاينا للثواب الجزيل والثناء الجميل على حرر هذا الكتاب وباذنى
سطر ذا الخطاب وللامر منه كما ذكر في الكتاب

2 *‘Ilm al-furū‘*

2.1 *Ḥanafī Compendia*

2.1.1 The *Muḥtaṣar* of al-Qudūrī (362–428/972–1037) and Its Commentaries

[53]

Arab O. 085

Aḥmad ibn Muḥammad al-Qudūrī (362–428/972–1037)

أحمد بن محمد القدوري

Muhtaşar al-Qudūrī fī furū' al-ḥanaḫīya

مختصر القدوري في فروع الحنفية

A copy—finished by ‘Abd al-Raḫmān ibn Luḫfi on a Wednesday in the month of Šawwāl 961 [September 1554]—of the popular Ḥanaḫī compendium on jurisprudence (*furū'*) by the eminent jurist of Baġdād. A smaller hand is discernible on fols. 11^r–17^v. It is preceded (fols. 1^v–8^v) by an introduction by a later hand in *nasta'liq* giving a list of preferences in case of conflicting evidence, entitled *Tarġiḫ al-bayyināt wa-tawġiḫ al-muhimmāt li-l-quḫāt*. It is followed by several prayers and short excerpts on various legal cases from different works (fols. 203^r–207^v).

208 fols.; 23 lines/page on fols. 1–8, 13 lines/page on fols. 11–202; p. d. 187 × 135 mm, w. s. 121 × 67 mm; copious marginal notes in Arabic and at some places in Ottoman Turkish; notes on slips of papers inserted between some folios; partial leather binding with marbled paper covers; with flap; paper doublure; in good condition; paper: glazed laid paper with watermarks; script: *nashī*; ink: black; diagonal catchwords in black ink; headings in red ink; catch-title in black ink; Oriental foliation in the main work; table of contents on fols. 8^v–10^r and fol. 11^r; fols. 10^v and 208 are blank; after the colophon on fol. 203^r blessings in Arabic, Persian and Ottoman Turkish; on fols. 203^v–207^v unrelated short excerpts in Arabic, Ottoman Turkish by various hands including *fatwas*, recipes, healing practices, *ḫadīḫ*.

The manuscript was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL* I, 174; *GAL* S I, 295; al-Ziriklī I, 206; Kaḫḫāla I, 242.

Introduction begins (fol. 1^v):

بسم الله الرحمن الرحيم
 هذه المسائل متعلقة بما فيه ترجيح البينات وتوجيه المهات للقضاة بينة الوفا أولى من بينة
 البات وبينة الكره أولى من بينة الطوع

Main text begins (fol. 11^v):

بسم الله الرحمن الرحيم وبه نستعين
 كتاب الطهارة قال الله تعالى يا أيها الذين آمنوا إذا قمتم إلى الصلوة فاغسلوا وجوهكم
 وايديكم إلى المرافق

Ends (fol. 202^v):

قسمت ما صحت منه المسئلة على ثمانية واربعين فما خرج اخذت له من سهام كل وارث
 احبه

Scribe's colophon (fol. 202^v):

تمت بعون الله وحسن توفيقه حرر على يد الفقير الحقير عبد الرحمان بن لطفي من يوم الأربعاء
 في وقت بعد العصر تمام الشهر مبارك شوال او اخر ... تاريخ سنة احدى وستين وتسعمائة

(fol. 203^r):

رحم الله لمن نظر ودعا لكتابه ومصنفه وصاحبه ومالكة ومصححه تمت تمت

[54]

Arab O. 075

Aḥmad ibn Muḥammad al-Qudūrī (362–428/972–1037)

أحمد بن محمد القدوري

Muḥtaṣar al-Qudūrī fī furū‘ al-ḥanaḥīya

مختصر القدوري في فروع الحنفية

A copy, dated middle of Ramaḍān 1022 [end of October 1613], of the above work.

179 fols.; 15 lines/page; p. d. 196×136 mm, w. s. 145×73 mm; sporadic marginal and interlinear notes in Arabic and Ottoman Turkish in black ink; modern quarter leather binding with marbled paper covers; in good condition; conserved in 2010; paper: laid paper with watermarks; script: *nashī‘*; ink: black; diagonal and

horizontal catchwords in black ink; headings in red ink; Oriental foliation in red ink; on fol. 172^v, after the colophon, short *fatwas* in Ottoman Turkish in connection with prayer and the recitation of the Koran; on fols. 173^r–178^v a short Arabic text by an unidentified author on the legal aspects of ritual purity of women in case of menstruation; on fols. 1^r and 179^v legal notes in Arabic and Ottoman Turkish.

The manuscript was in the ownership of Ḥasan al-Ašrafi (1^r).

Literature: *GAL* I, 183; *GAL S* I, 295; al-Ziriklī I, 206; Kaḥḥāla I, 242.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم
 كتاب الطهارة قال الله تعالى يا أيها الذين آمنوا إذا قمتم إلى الصلوة فاغسلوا وجوهكم
 وأيديكم إلى المرافق وامسحوا برؤوسكم وأرجلكم إلى الكعبين ففرض الطهارة غسل الاعضاء
 الثلاثة

Ends (fol. 172^r):

وإذا تمت المناسخه وارتدت معرفة ما يصيب كل واحد من من حسنات الدراهم قسمت ما
 صحت منه المسئلة على ثمانية واربعين فما خرج اخذت

(fol. 172^v):

له من سهام كل وارث احبه

Scribe's colophon (fol. 172^v):

تمت الكتاب بعون الله الملك الوهاب سنة اثني وعشرين والـف من شهر رمضان الوسط

[55]

Arab O. 084

Aḥmad ibn Muḥammad al-Qudūrī (362–428/972–1037)

أحمد بن محمد القدوري

Muhtaşar al-Qudūrī fī furū' al-ḥanafīya

مختصر القدوري في فروع الحنفية

An undated copy of the above work.

108 fols.; 15 lines/page; p. d. 194×121 mm, w. s. 170×80 mm; marginal notes in Arabic and Ottoman Turkish in black ink, now often brown; modern quarter leather binding with marbled paper covers; in good condition; paper: laid paper with watermarks; script: *nasta'liq*; ink: black; diagonal and horizontal catchwords in black ink; fol. 107 damaged; catch-title on fol. 1^v: *Hādā Kitāb Qudūrī*.

Literature: *GAL I*, 183; *GAL S I*, 295; al-Ziriklī I, 206; Kaḥḥāla I, 242.

Begins (fol. 2^v):

بسم الله الرحمن الرحيم وبه نستعين
 كتاب الطهارة قال الله تعالى يا ايها الذين امنوا اذا قمتم الى الصلوة فاغسلوا وجوهكم
 وايديكم الى المرافق وامسحوا برؤوسكم وارجلكم الى الكعبين ففرض الطهارة غسل الاعضاء
 الثلاثة

Ends (fol. 108^r):

واذا صحت مسألة المناسحة وارتد معرفة ما يصيب كل واحد من من حساب الدراهم
 قسمت ما صحت منه المسئلة على ثمانية واربعين فما خرج اخذت له من سهام كل وارث
 حبة

Scribe's colophon (fol. 108^r):

بعون الله تعالى تم الكتاب

- 2.1.2 Commentaries on the *Ġurar al-aḥkām* of Molla Ḥusraw
(d. 885/1480)

[56] Arab O. 148

Molla Ḥusraw (d. 885/1480)

ملا خسرو

Durar al-ḥukkām fī šarḥ Ġurar al-aḥkām

درر الحکام فی شرح غرر الاحکام

A copy of the author's commentary on *Ġurar al-aḥkām*, his own popular short compendium of Ḥanafī law, and a basic legal textbook of Ottoman *madrasas*, also presenting divergent opinions. This copy was made by Aḥmad ibn Mawlūd in 1150/1737.

IV, 406 fols.; 23 lines/page; p. d. 212 × 156 mm, w. s. 192 × 82 mm; marginal and sporadic interlinear notes in Arabic in black ink; sporadic later notes in Ottoman Turkish; full leather binding; with almond-shaped centre-piece (OSv); paper doublure; in bad condition; paper: laid paper with watermarks; script: *nashī*; ink: black; headings in red ink; rule-borders in red ink; the text of the commented work is overlined in red ink; Oriental foliation; flyleaves; table of contents on fols. I^v–III^v; on fol. I^r recipes in Ottoman Turkish; fol. IV is blank; on fols. 405^r–406^v various excerpts in Arabic; on fol. 406^r a note in Ottoman Turkish.

The manuscript was in the ownership of ‘Abduh ‘Uṭmān (1237/1821), his ownership stamp is on fol. 1^v. It was donated to the Library by the National Széchényi Library in 1982.

Literature: *GAL* I, 226; *GAL S* I, 316; al-Ziriklī VI, 328; Kaḥḥāla III, 584.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم
الحمد لله احکم احکام الشرع القويم بمحکم کتابه واعلا اعلام الدين ... اما بعد فان من

المقدمات المقررة عند اولى الابصار والمسلمات المحررة لدى ذوى الاستبصار ان شرف الانسان
في الدارين

(fol. 2^r):

... وعازما ان اسميه بعد الاتمام بدرر الاحكام في شرح غرر الاحكام ... بسم الله الرحمن الرحيم
الباء للملابسة

Ends (fol. 404^v):

بل الامتثال لما يفهم من قوله تعالى واما بنعمة ربك فحدث فقد وقع الفراغ من تأليفه يوم
السبت الثاني من جمادى الاولى سنة ثلاث وثمانين مائة ... على يد اضعف عباد الله تع
واحوجهم الى رحمته لمؤلف الكتاب محمد بن

(fol. 405^r):

محمد بن فرامرز بن على عاملهم الله تعالى بلطفه الخفى ... والحمد لله رب العالمين

Scribe's colophon (fol. 405^r):

تمت الكتاب بعون الله الملك الوهاب في يد عبد الضعيف النحيف احمد بن مولود غفر الله
لها واحسن اليها واليه سنة ١١٥٠

[57]

Arab O. 138

Molla Ḥusraw (d. 885/1480)

ملا خسرو

Durar al-ḥukkām fī šarḥ Ġurar al-aḥkām

درر الاحكام في شرح غرر الاحكام

An incomplete, undated copy of the above work, containing three parts on marriage (*nikāḥ*), divorce (*ṭalāq*) and manumission (*ʿitq*). It starts with *Bāb al-walī wa-l-kufūʿ* and ends with the catchword *ʿabdāyn*.

141 fols.; 15 lines/page; p. d. 204×160 mm, w. s. 170×86 mm; marginal and inter-linear notes in Arabic in black ink; the writing on fol. 17^v is upside down; modern quarter leather binding with cloth covers; in good condition; paper: laid paper with watermarks; script: *nashī*; ink: black; horizontal catchwords in black ink; headings in red ink; fols. 51–53 are damaged; unrelated notes on fol. 1^r in Ottoman Turkish; fols. 1^v and 141 are blank.

The manuscript was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL I*, 226; *GAL S I*, 316; al-Zirikli VI, 328; Kaḥḥāla III, 584.

Begins (fol. 2^r):

باب الولي والكفو الولي شرط صحة النكاح في الصغير والمجنون والرقيق لان علة الاحتياج اليه العجز وهو موجود فيهم ولما علم من كون الولي شرط صحة النكاح في الصغير ونحوه

Ends (fol. 140^v):

لان اللام للمعهود وهو ما ذكر لانه لا يدور عليهما وله ان جميع معروف فينصرف الى اقصى ما ذكر بلفظ الجمع وهو عشرة قال اول عبد اشتريته حر فاسد عبدا اعتق اخر لا يحتاج اولية الى شراء عبد اخر ولو اشترى

[58]

Arab O. 067

Molla Ḥusraw (d. 885/1480)

ملا خسرو

Durar al-ḥukkām fī sharḥ Ġurar al-aḥkām

درر الحكام في شرح غرر الاحكام

An incomplete, undated copy of the above work, containing parts on marriage, divorce, manumission, oaths, sanctions, blood money and found objects. It starts towards the beginning of *Bāb nikāḥ al-raqīq wa-l-kāfir* and ends with the catchword *li-l-ʿabd*.

197 fols.; 15–17 lines/page; p. d. 217×171mm, w. s. varies; sporadic marginal and interlinear notes in Arabic and at some places in Turkic in black ink, now often brown; modern quarter leather binding with marbled paper covers; in good condition; paper: without watermarks, fols. 191–196 blue laid paper with watermarks; script: *nashī*; ink: brown; diagonal catchwords in brown ink; headings in red ink; some lines are overlined in black or red ink.

The manuscript was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL* I, 226; *GAL* S I, 316; al-Zirikli VI, 328; Kaḥḥāla III, 584.

Begins (fol. 1^r):

ودخل بها حيث لا يباع بل يطالب بعد العتق كما اذ الزمه الدين باقراره فيباع فيه اى المهر
مرة فان لم يف بدينه لا يباع ثانيا بل طوبل بباقيه بعد العتق لانه بيع بجميع المهر ويباع فيها
اى النفقة مرارا لانها تجب ساعة فساعة فلم يقع البيع بالجميع

Ends (fol. 197^v):

الوقف عنده اى عند ابي يوسف اسقاط اى شرط الاسقاط ملك الواقف عن العين
كلاعتاق فان الاسقاط لحق المولى لا تمليك لله تعالى لاستغنائه عن ذلك لانه المالك للواقف
والواقف ولا

[59]

Arab O. 017

Muḥammad ibn Muṣṭafā al-Wānī (d. 1000/1592)

محمد بن مصطفى الواني

Ḥāšiya ‘alā l-Durar

حاشية على الدرر

An undated copy of a gloss on *Durar al-ḥukkām*, a commentary of Molla Ḥusraw (d. 885/1480) on his own *Ġurar al-aḥkām*. The composition was finished on 1 Muḥarram 995 [11 December 1586].

IV, 399 fols.; 17 lines/page; p. d. 220×126 mm, w. s. 138×73 mm; illuminated headpiece on fol. 1^v in gold, red, mauve, white and black ink; gilded frames on fols. 1^v and 2^r; few marginal notes; full leather binding; with flap; with painted centre-piece in a golden frame; in good condition; cased in a dark red slipcase with one flap and a protruding strip; paper: laid paper with watermarks; script: *nasta'liq*; ink: black; diagonal catchwords in black ink; headings in red ink; rule-borders in red ink; catch-title in black ink; Oriental foliation starting with fol. 1 on actual fol. 5^r: *Kitāb al-Tahāra*; table of contents on fols. I^v–III^r.

The manuscript was in the ownership (fol. 1^r) of Sulaymān ibn Salmān (possessor stamp), 'Uṭmān al-Qāḍī *bi-madīnat Wīdīn muwaqqatan*, 'Abd al-Bāqī al-Ḥusaynī ibn Ṣayḥ Muḥammad, Ḥusayn al-Qādirī al-Ḥanafī al-Anṣārī (Ġumādā l-āḥira 1274 [January 1858]), and 'Uṭmān ibn 'Uṭmān (Šawwāl 1180 [March 1767]).

Literature: *GAL* II, 444; *GAL S* II, 660; al-Zirikī VII, 99; Kaḥḥāla III, 722.

Begins (fol. 1^v):

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 الحمد لله رب العالمين والصلوة والسلام على سيدنا محمد خاتم النبيين والمرسلين وعلي اله
 وصحبه اجمعين اما بعد فقد قال صاحب الدرر في صدر كتابه او للاستعانة والظرف لغوالح
 المفهوم من الكشاف وغيره

Ends (fol. 397^v):

قوله فيلزم الوصى اى يكون الوصى كالمشترى منه بالنظر الى الموصى له فان الاقاله بيع في
 حق الثالث هذا آخر ما يسره الله تبارك وتعالى بلطفه الربانى لاضعف عباده محمد الوانى
 من تعليقات المتعلقة بدرر الحكماء في شرح غرر الاحكام الواقع في غرة شهر محرم الحرام من
 الشهور سنه خمس وتسعين وتسعمائة من الهجرة النبوية

Scribe's colophon (fol. 397^v):

(تم)



FIGURE 18 Arab O. 017, fol. 1r. The incipit page with a headpiece from an early copy of a composition made in 995/1586.



FIGURE 19 Arab O. 017. The late Ottoman, painted full leather binding.

2.1.3 The *Multaqā l-abḥur* of al-Ḥalabī (d. 956/1549) and Its Commentaries

[60] Arab O. 076

Ibrāhīm ibn Muḥammad al-Ḥalabī (d. 956/1549)

ابراهيم بن محمد الحلبي

Multaqā l-abḥur

ملتنقى الأبحر

A dated copy of the major work of the famous Ḥanafī scholar and imām, a handbook of Ḥanafī jurisprudence (*furūʿ*) composed in 923/1517 and based on the works of four earlier jurists: the *Muḥtaṣar* of al-Qudūrī (362–428/972–1037), the *Muḥtār* of ‘Abd Allāh ibn Maḥmūd al-Mawṣilī al-Buldaḡī (d. 683/1284), the *Kanz al-daqa’iq* of ‘Abd Allāh ibn Aḥmad al-Nasafī (d. 710/1310) and the *Wiqāyat al-rivāya* of Burhān al-Šarī‘a Maḥmūd ibn ‘Ubayd Allāh al-Maḥbūbī (d. 673/1274). It immediately rose to great popularity which is shown by the numerous commentaries written on it. This copy was finished on 25 Raġab 1063 [21 June 1653].

263 fols.; 15 lines/page; p. d. 170×114 mm, w. s. 121×49 mm; marginal and sporadic interlinear notes in Arabic in black ink; later marginal notes in Ottoman Turkish in black ink and black pencil; full leather binding; with almond-shaped centre-piece (NA) signed by the binder (Sayf?); paper doublure; in fair condition; paper: laid paper with watermarks; script: *nashī*; ink: black; horizontal catchwords in black ink; rule-borders in red ink; headings in red ink; catch-title in black ink; Oriental foliation; on fol. 263^v short, unrelated notes by different Ottoman Turkish hands.

The manuscript was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL* II, 432; *GAL S* II, 642; al-Ziriklī I, 64; Kaḥḥāla I, 55.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم
اعتماد عليه الحمد لله البر الذي وفقنا للتفقه في الدين الذي هو حبله المتين وفضله المبين
وميراث الانبياء والمرسلين ... وبعد فيقول المفتقر الى رحمة ربه الغنى ابراهيم بن محمد بن ابراهيم
الخلبي

(fol. 2^r):

وحيث اجتمع فيه الكتب المذكورة سميته ملتقى الاجر ليوافق الاسم المسمى في هذا [ه] الكتب

Ends (fol. 262^r):

حتى يسهل الطلب على من اشتبه عليه صحة شيء مما ليس في الكتب الأربعة انتهى الكتاب
المبارك بحمد الله الملك الكريم ... وصلى الله على سيدنا محمد وآله وصحبه وسلم تسليماً دائماً
كثيراً إلى يوم الدين

(fol. 262^v):

سبحان ربك رب العزة عما يصفون وسلام على المرسلين والحمد لله رب العالمين

Scribe's colophon (fol. 262^v):

كان الفراغ من كتابة هذه النسخة المباركة شهر رجب الحرام خمسة وعشرون من وقت
الضحوة الكبرى سنة ثلث وستين والالف

[61]

Arab O. 083

Ibrāhīm ibn Muḥammad al-Ḥalabī (d. 956/1549)

ابراهيم بن محمد الحلبي

Multaqā l-abḥur

ملتنقى الأبحر

A copy of the above work made by Muṣṭafā ibn Maḥmūd and finished on 3
Šaʿbān 1073 [12 March 1663].

IV, 204 fols.; 15 lines/page; p. d. 204×133 mm, w. s. 124×71 mm; illuminated
headpiece on fol. 1^v in red and black ink; marginal notes in Arabic and Ottoman
Turkish in black ink; modern quarter leather binding with marbled paper
covers; in good condition; paper: laid paper with watermarks; script: *nashī*;
ink: black; headings in red ink; rule-borders in red ink; Oriental foliation in red
ink; catch-title in black ink; table of contents on fols. I–III; fols. 130 and 131 are
damaged; on fol. 1^r an unrelated biographical notice in Arabic and a couplet in
Ottoman Turkish.

The manuscript was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL* II, 432; *GAL S* II, 642; al-Ziriklī I, 64; Kaḥḥāla I, 55.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم بسم الله الرحمن الرحيم
 الحمد لله الذى وفقنا للتفقه في الدين الذي هو حبله المتين وفضله المبين وميراث الانبياء
 والمرسلين ... وبعد فيقول المفتقر الى رحمة ربه الغنى ابراهيم بن محمد بن ابراهيم الحلبي قد
 سألتى بعض طالبى الاستفادة ان اجمع له كتابا يشتمل على مسائل القدورى والمختار والكنز
 والوقاية

(fol. 2^r):

وحيث اجتمع فيه الكتب المذكورة سميته ملتقى الأبحر ليوافق الاسم المسمى ... كتاب الطهارة
 قال الله تعالى يا ايها الذين امنوا اذا قمتم الى الصلوة فاغسلوا وجوهكم وايديكم الى المرافق
 وامسحوا برؤوسكم وارجلكم الى الكعبين ففرض الوضوء غسل الاعضاء الثلاثة

Ends (fol. 204^v):

ولم ازد شيئاً من غيرهما حتى يسهل الطلب على من اشتبه عليه صحة شيء مما ليس فمن
 الكتب الاربعة والله حسبي الله ونعم الوكيل

Scribe's colophon (fol. 204^v):

وقد تم تمت تبييضه الصلوة تين من يوم الثلث ثالث يوم من شعبان المعظم سنة سبعين
 وثلاث والفرغ من النسخة من يد مصطفى بن محمود غفر الله له ولولديه

[62]

Arab O. 052

Ibrāhīm ibn Muḥammad al-Ḥalabī (d. 956/1549)

ابراهيم بن محمد الحلبي

Multaqā l-abḥur

ملتقى الأبحر

A dated copy of the above work made in the Crimean Khanate by Maḥmūd ibn Aḥmad ibn Muḥammad during the reigns of Mehmed IV Giray and Selim I. Giray, and finished on Wednesday 4 Raġab 1089 [22 August 1678].

VI, 144 fols.; 17 lines/page; p. d. 203 × 141 mm, w. s. 156 × 72 mm; headpiece on fol. 1^v in red and black ink; marginal notes in Arabic and Turkic in black ink; partial leather binding; damaged paper cover; with flap; in bad condition; paper: laid paper with watermarks; script: *nasta'liq*; ink: black; diagonal catchwords in black ink; headings in red ink; rule-borders (fols. 1^v–139^r) in red ink; Oriental foliation; original table of contents on fol. 1^r; table of contents added by a later hand on different paper on fols. I–VI; page count by the later hand on fol. 144^r (*al-awrāq* 150); unrelated Turkic and Arabic inscriptions on inside front and back cover and fols. 1^r, 144^v.

The manuscript was in the ownership of Molla Muṣṭafā ... (fol. 1^r) and was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL* II, 432; *GAL S* II, 642; al-Ziriklī I, 64; Kaḥḥāla I, 55.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم
 الحمد لله الذى وفقنا للتفقه في الدين الذى هو حبله المتين وفضله المبين وميراث الانبياء
 والمرسلين وحمته الدامغة على الخلق اجمعين و محجته السالكة الى اعلى عليين ... وبعد فيقول
 المفتقر الى رحمة ربه الغنى ابراهيم بن محمد بن ابراهيم الحلبي قد سألنى بعض طالبي الاستفادة
 ان اجمع له كتابا

(fol. 2^r):

وحيث اجتمع فيه الكتب المذكورة سميتها ملتقى البحر ليوافق الاسم المسمى ... كتاب الطهاره
 قال تعالى يا ايها الذين آمنوا اذا قمتم الى الصلوة فاغسلوا وجوهكم

Ends (fol. 143^v):

يسهل الطلب على من اشتبه عليه صحة شىء من ليس في الكتب الاربعة والله حسبي ونعم
 الوكيل

Scribe's colophon (fol. 143^v):

تمت الكتب بالخير قد وقع الاتمام من هذه النسخة الشريفة بعون الله

(fol. 144^r):

الملك الاعلى في زمان سلطان محمد وزمان سلطان سليم كراى وقرية ... شهر رجب ويوم
جھارشنبه وقت العصر وسنه تسع وثمانون بعد الالف كاتبه محمود بن الشيخ احمد افندى ابن
محمد افندى غفر الله لهم ولوالديهم واحسن اليهم واليه تم

[63]

Arab O. 093

Ibrāhīm ibn Muḥammad al-Ḥalabī (d. 956/1549)

ابراهيم بن محمد الحلبي

Multaqā l-abḥur

ملتنقى الأجر

A copy of the above work made by Abū Bakr ibn 'Utmān and finished in Ṣawwāl 1145 [March/April 1733].

III, 195 fols.; 15 lines/page; p. d. 211 × 147 mm, w. s. 145 × 72 mm; marginal and inter-linear notes in Arabic and Ottoman Turkish in black and red ink; further notes on inserted slips of paper; full leather binding; with almond-shaped centre-piece (NSd); with blind-tooled pendants; with flap; paper doublure; in fair condition; paper: laid paper with watermarks; script: *nashī*; ink: black; diagonal catchwords in black ink; headings in orange ink; gilded frames on fols. 1^v-2^r; rule-borders in orange ink; table of contents on fols. I^v-III^v; fols. 194-195 are blank; flyleaves.

The manuscript was in the ownership of Aḥmad Efendi (fol. 1^r) and was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL* II, 432; *GAL* S II, 642; al-Ziriklī I, 64; Kaḥḥāla I, 55.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم
 الحمد لله الذى وفقنا للتفقه في الدين الذى هو حبله المتين وفضله المبين وميراث الانبياء
 والمرسلين وحجته الدامغة على الخلق اجمعين ومحجته السالكة الى اعلى العليين ... وبعد فيقول
 المفتقر الى رحمة ربه الغنى ابراهيم بن محمد بن ابراهيم الحلبي قد سألتى بعض طالبى الاستفادة
 ان اجمع له كتابا يشتمل على مسائل القدورى والمختار والكنز والوقايه

(fol. 2^r):

... وحيث اجتمع فيه الكتب المذكورة سميته ملتقى الأجر ليوافق الاسم المسمى ... كتاب
 الطهارة قال الله تعالى يا ايها الذين آمنوا اذا قمتم الى الصلوة فاغسلوا وجوهكم وايديكم الى
 المرافق

Ends (fol. 193^v):

حتى يسهل الطلب على اشتبه عليه شئ من ما ليس في الكتب الاربعة والله حسبي ونعم
 الوكيل

Scribe's colophon (fol. 193^v):

تم الكتاب بعون الله الملك الوهاب كتبه [ال]عبد الضعيف ابو بكر بن عثمان غفر الله له
 ولوالديه واحسن اليها واليه سنه خمسة واربعين ومائه والفي شهر شوال

[64]

Arab O. 092

Ibrāhīm ibn Muḥammad al-Ḥalabī (d. 956/1549)

ابراهيم بن محمد الحلبي

Multaqā l-abḥur

ملتقى الأبحر

A copy of the above work made by Mūsā al-Šukrī, a disciple of Meḥmed Emīn Tevfikī, in 1254/1837–1838.

III, 187 fols.; 19 lines/page; p. d. 210×130 mm, w. s. 140×75 mm; illuminated headpiece on fol. 1^v in red ink; rare marginal corrections in Arabic in black ink; modern quarter leather binding with marbled paper covers; in good condition; paper: yellowish laid paper with watermarks at some places supplemented by white glazed paper; script: *nashī*; ink: black; diagonal catchwords in black ink; headings in red ink; rule-borders in red ink; table of contents on fols. I^v–III^r; fols. III^v, 1^r and 187^v are blank; flyleaves; catch-title on fol. 1^v in red ink: *Multaqā*.

The manuscript was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL* II, 432; *GAL S* II, 642; al-Ziriklī I, 64; Kaḥḥāla I, 55.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم
 الحمد لله الذى وفقنا للتفقه في الدين الذى هو حبله المتين وفضله المبين وميراث الانبياء
 والمرسلين وحمته الدامغة على الخلق اجمعين ومحجته السالكة الى اعلى عليين ... وبعد فيقول
 المفتقر الى رحمة ربه الغنى ابراهيم بن محمد بن ابراهيم الحلبي قد سألتى بعض طالبى الاستفادة
 ان اجمع له كتابا يشتمل على مسائل القدورى والمختار والكنز والوقاية

(fol. 2^r):

وحيث اجتمع فيه الكتب المذكورة سميته ملتقى الابحر ليوافق الاسم المسمى ... كتاب الطهارة
 قال الله تعالى يا ايها الذين آمنوا اذا قمتم الى الصلوة فاغسلوا وجوهكم وايديكم الى المرافق

Ends (fol. 187^r):

حتى يسهل الطلب على من اشتبه عليه صحة شىء مما لبس في الكتب الاربعة والله حسبي
 ونعم الوكيل ولا حول ولا قوة الا بالله العظيم ... والحمد لله رب العالمين تمت

Scribe's colophon (fol. 187^r):

تمت الحروف بعون الله الملك الرؤف الحقيقير الفقير الكتبة موسى الشكرى من تلاميذ محمد
 امين المعروف بتوفيقى غفر الله لهما صفر الخير سنة اربع وخمسين ومائتين والف

2.1.4 Miscellaneous Ḥanafī Tracts

[65]

Arab F. 1

Ṭāhir ibn Aḥmad al-Buḥārī (482–542/1090–1147)

طاهر بن أحمد البخاري

Ḥulāsāt al-fatāwā

خلاصة الفتاوى

An undated copy of a Ḥanafī manual of legal decisions, written for the purpose of easy memorization after the author's larger works on the subject (*Ḥizānat al-wāqī'āt* and *al-Niṣāb*). It is also known as *Kitāb al-Ḥulāsa*, this title appears on fol. 1^v.

296 fols.; 35 lines/page; p. d. 300 × 200 mm, w. s. 246 × 162 mm; gilded frame on each page; marginal notes, often trimmed, in Arabic in black ink; modern quarter leather binding with cloth covers; in good condition; paper: without watermarks; script: *nashī*; ink: black; horizontal catchwords in black ink; headings in red and black ink; Oriental foliation; an original page count on fol. 296^v.

Literature: *GAL* I, 374; *GAL S* I, 640; al-Ziriklī III, 318; Kaḥḥāla II, 91.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم وبه نستعين وبه ثقني
الحمد لله خالق الارواح والاجسام وجاعل النور والظلام لا يغيره من الدهر حوادث ولا
يبعثه على الامور بواعث ولا يحيط بكنه قدرته خواطر ... قال الشيخ ... طاهر بن احمد
بن عبد الرشيد البخارى ... وقد كتبت في هذا الفن نسختين احديهما تسمى خزنة الوقعات
والثانية تسمى كتاب النصاب فسألني بعد ذلك بعض اخواني ان اكتب نسخة قصيرة يمكن
ضبطها ويتيسر حفظها ... وسميتها كتاب الخلاصه

Ends (fol. 296^v):

بان قالت طلبت الشفعه واخترت نفسى او على القلب يجوز الاول منها ويبطل الثانى لانه
يكنها ان يقول طلبتها الشفعه والخيار والله تعالى اعلم

Scribe's colophon (fol. 296^v):

تم الكتاب والله اعلم بالصواب واليه يرجع المآب

[66]

Arab O. 143

Šams al-Dīn Aḥmad Kamāl Pāšāzāda (873–940/1469–1534)

شمس الدين أحمد كمال پاشا زاده

Kitāb Šurūṭ Kamāl Pāšāzāda

كتاب شروط كمال پاشا زاده

An undated copy on the conditions of prayer; on fols. 9^v–10^v Ottoman Turkish *fatwas* on the conditions of prayer by Abū l-Su‘ūd (898–982/1490–1574).

10 fols.; 15 lines/page; p. d. 206×154mm; w. s. 135×78mm; marginal notes in Arabic and Ottoman Turkish in red ink; decorated full paper binding; with flap; in fair condition; paper: laid paper with watermarks; script: *nashī*; ink: black; diagonal catchwords in black ink; headings in red ink.

Literature: *GAL* II, 449; *GAL S* II, 668; *GAL SN*, 1306.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم
الحمد لله رب العالمين والصلوة على رسول محمد واله اجمعين الطيبين الطاهرين اعلم وفقك
الله وايانا بان الواجب على العبد المكلف اولا أن يؤمن بالله انه واحد لا شريكه ولا نظير
له

Ends (fol. 9^r):

كمن استيقظ فوجد في ثيابه منيا او مذيًا فيحكم بال غسل احتياطا وهو ماء الترقيق الابيض
يخرج عند ملاعبة الزوج مع المراته

Scribe's colophon (fol. 9^r):

تمت

[67]

Arab O. 043

Anonymous

مؤلف مجهول

[*Risāla fi l-fiqh*]

[رسالة في الفقه]

Fragment of a single folio from an unidentifiable epistle on the way of phrasing an *iǧāza*. It ends with the catchword *al-mawlā*.

1 fol.; 19 lines/page (1^r) and 20 lines/page (1^v); p. d. 172 × 128 mm, w. s. 130 × 89 mm (1^r) and 126 × 88 mm (1^v); not bound; in good condition; paper: without watermarks; script: *nasta'liq*; ink: black; diagonal catchword on fol. 1^v in black ink.

Begins (fol. 1^r):

في هذا الباب واني نهيت مصدوقه الحال وحليته المقال الى عاليحنا ب الواصل هو اليه من
قضاة الاسلام اسبع لله عليه ظل الانعام فله في قبوله والعمل بمدلوله مزيد الرفعه والعلو
والكرامه والسمو ... سجل صريح الملك يكتب جميع ما اعرب عنه مضمون هذا الكتاب
المسمى بصريح الملك صان الله المكتوب له عن الهلك من بدواه الى عتبه ومن مبتداه الى
منتهاه ... واني حكمت بصحة جميع ما ادرج فيه وادمج في مطاويه وقضيت بمالكية المكتوب
له

Ends (fol. 1^v):

مضمون الوثيقة الشرعيه هذه ثبت عندي و صح بين يدي بالنهاء المتوجه نحوى من قبل

[68]

Arab O. 062/10

Anonymous

مؤلف مجهول

Menāsikü l-ḥacc

مناسك الحج

An undated copy of an Ottoman Turkish tract, containing passages in Arabic, on the rituals of Meccan pilgrimage. It is the final work in a collected volume containing ten, often incomplete, treatises on various subjects, mainly related to Islamic law and theology.

Fols. 123^r–133^v; 14–17 lines/page; p. d. 171×102 mm, w. s. varies; partial leather binding with marbled paper covers; in fair condition; paper: with watermarks; script: *nasta‘līq*; ink: black; horizontal catchwords in black ink; some lines are overlined in red ink. It is preceded by a prayer (fol. 123^r–125^r) including the 99 names of God (*al-asmā al-ḥusnā*). It is followed (fol. 131^v) by a prayer in Arabic with instructions in Ottoman Turkish, a short text related to the pilgrimage in Arabic (fol. 132^r), a list of the names of the Prophet Muḥammad (fols. 132^v–133^r), and another list of names (fol. 133^v) written by a later hand.

The manuscript was in the ownership of ‘Abd al-Laṭīf (d. 1946) who bought it for two piastres (*qurūṣ*) in 1317/1900, notice on inside back cover and fol. 17^r (dated 28 Šawwāl 1317 [28 February 1900]). It was entered into the inventory book of Oriental manuscripts in 1961.

Begins (fol. 125^v):

هذا كتاب مناسك حج

بسم الله الرحمن الرحيم وبه نستعين وعليه التكلان

الحمد لله رب العالمين والعاقة للمتقين و صلى الله تعالى على سيدنا محمد واله وصحبه اجمعين

اما بلکم بو کتاب ابو حنیفه رضی الله عنه قول اوزره حجك فرضني واجبني سنتني مفیدني
بیلدیرر ...

Ends (fol. 131^r):

قبول ایلیه امین ان شاء الله تعالی

Scribe's colophon (fol. 131^r):

[ت]م

2.2 *Šāfi'ī Compendia*

[69] Arab F. 6

Yahyā ibn Šaraf al-Nawawī (631–677/1233–1277)

یحیی بن شرف النووی

Minhāğ al-ṭālibīn wa-ʿumdat al-muftīn fī fiqh madhab al-Imām al-Šāfi'ī

منهاج الطالبین وعمدة المفتین فی فقه مذهب الامام الشافعی

This copy of the extremely popular Šāfi'ī legal handbook was copied in West Sumatra as is shown by its style, binding and possessor alike. In addition to many short passages, occasionally on separate leaves, the volume also contains a short excerpt from a commentary on this work entitled *Hādī l-muhtāğ fī šarḥ al-Minhāğ* (fols. 293^v–299^v) sometimes attributed to Abū l-Ḥasan Muḥammad ibn Muḥammad al-Bakrī (d. 952/1546).

308 fols.; 15 lines/page; p. d. 325×200 mm, w. s. 200×98mm, and 190×100 (in the excerpt); p. d. 325×200 mm, w. s. 200×98mm; marginal notes in Arabic in black ink and Malay written in Jawi script in black ink; not bound but put into a characteristically West Sumatran leather binding;² with flap; with black frames; with almond-shaped centre-piece; conserved in 2011; paper: laid paper

² On this special type of binding, see Plomp 1993.

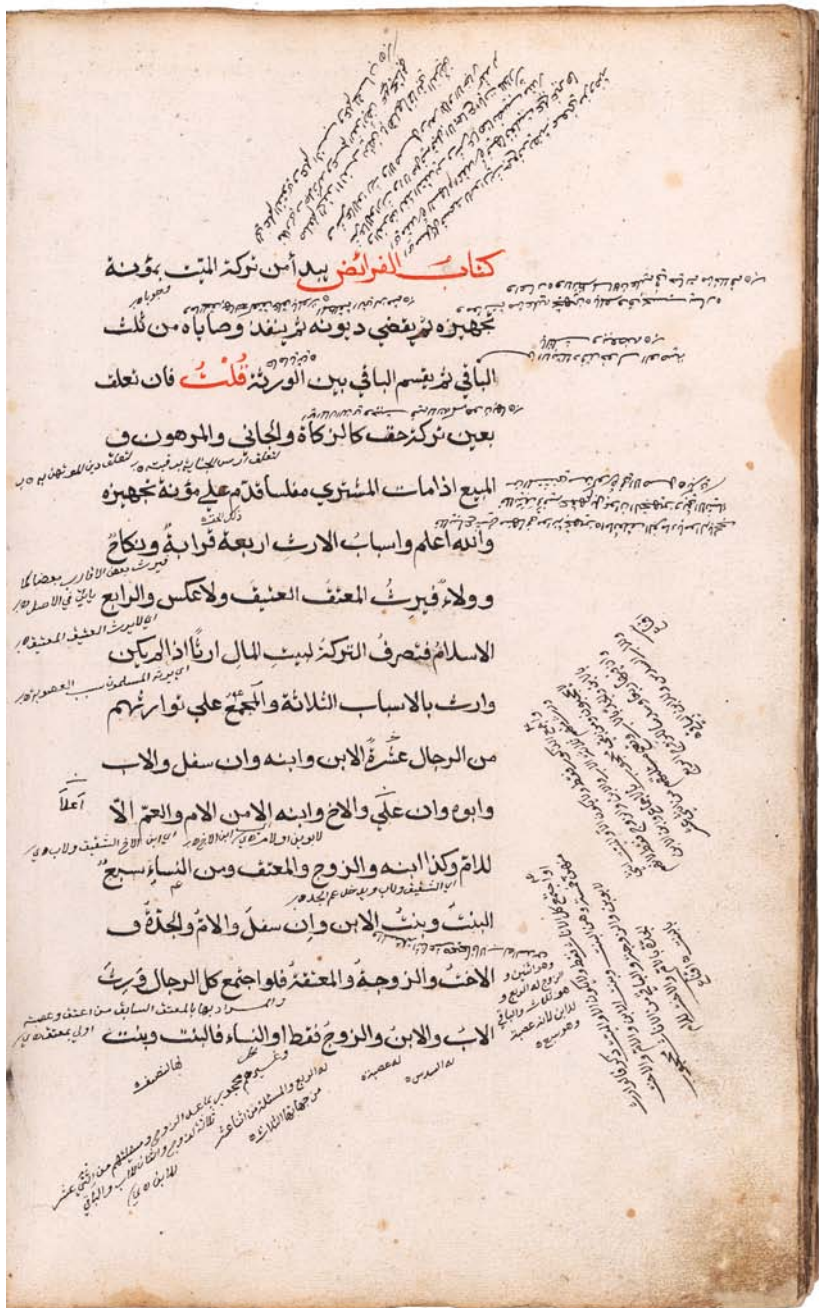


FIGURE 20 Arab F. 6, fol. 142^v. A characteristic page from al-Nawawī's legal handbook made in West Sumatra.

with watermarks; script: *nashī*; ink: black; diagonal catchwords in black ink; headings in red ink.

The manuscript was in the ownership of Tuan Said Sati of Kampung Dalimo Jao, clan of Supanjang of Silungkang, living in Kampung Guguk. There was also a private letter in the manuscript written in Padang on the 23 December 1908 by Gar Faqih Sinarah. It was addressed to his son living in Silungkang.³

Literature: *GAL* I, 158, 160, 359, 387, 393, 394, 424; *GAL S I*, 265, 270, 280, 753; *al-Ziriklī* IX, 184; *Kaḥḥāla* IV, 98.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم
 الحمد لله البر الجواد الذي جلت نعمه عن الإحصاء بالأعداد ... اما بعد فان الاشتغال
 بالعلم من أفضل الطاعات وأولى ما أنفقت فيه نفائس الأوقات وقد أكثر أصحابنا رحمهم الله
 من التصنيف من المبسوطات والمختصرات وأتقن مختصر المحرر للإمام أبي القاسم الرفاعي رحمه
 الله

Ends (fol. 284^r):

فالولد حر ولا تصير أم ولد اذا ملكها في الاظهر وله وطئ ام الولد واستخدمها واجارتها
 وارش جناية عليها وكذا تزويجها بغير اذنها في الاصح ويجرم بيعها وهبتها ورهنها ولو ولدت من
 زوج او زنا فالولد للسيد يعتق بموته كهي واولادها قبل الاستيلاء من زنا او زوج لا يعتقون
 بموت السيد وله بيعهم وعتق المستولدة من راس المال والله اعلم بالصواب

Scribe's colophon (fol. 284^r):

صدق الله العلي العظيم وبلغ رسوله النبي الكريم والحمد لله رب العالمين وصلي الله علي
 سيدنا محمد واله وصحبه وسلم

3 The theme of the letter was "pillow cases of Dutch thread," and the person who wrote the letter seems to be a cloth merchant. The letter and the ownership note were transcribed and translated by Dr. Farouk Yahya (SOAS).

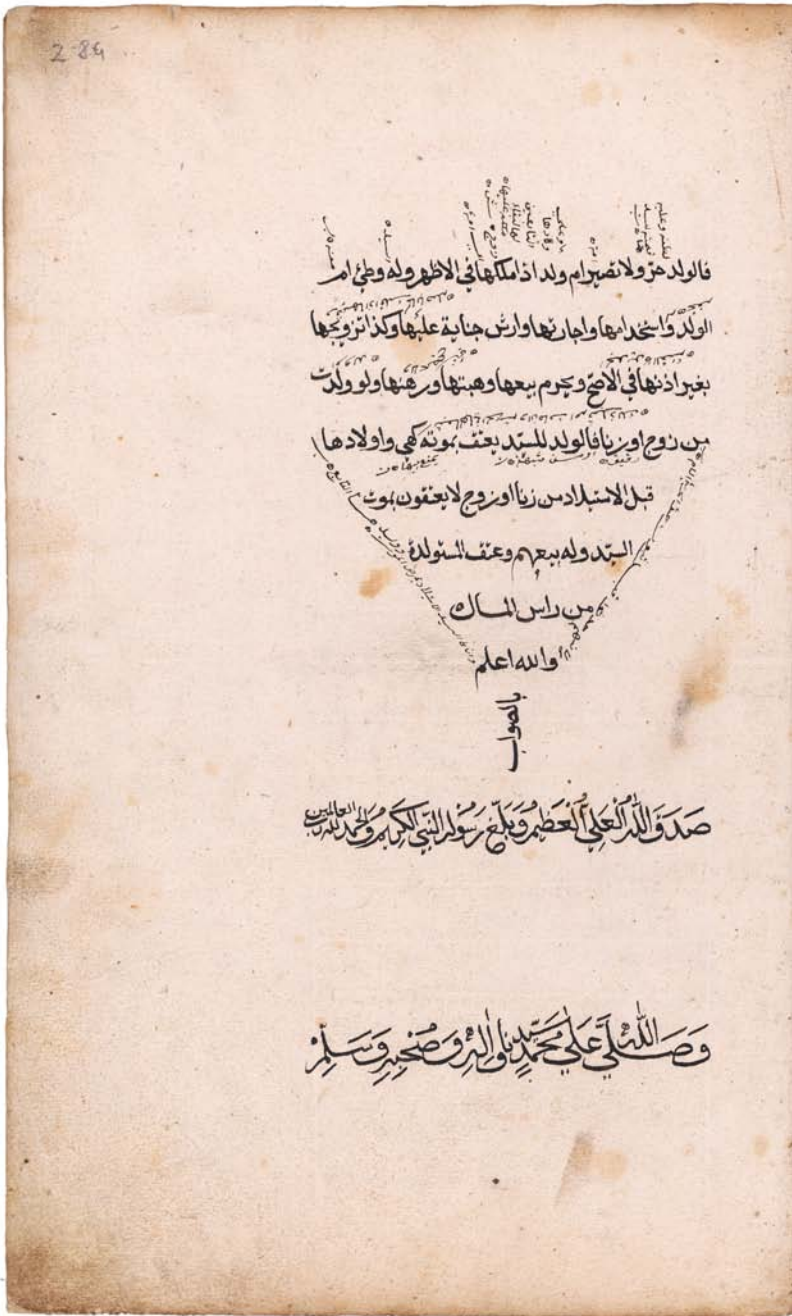


FIGURE 21 Arab F. 6, fol. 284r. The ending of al-Nawawi's legal handbook, with characteristic interlinear notes in Malay, and the scribe's colophon.

The excerpt from *Hādī l-muhtāğ* begins (293^v):

بسم الله الرحمن الرحيم وبه نستعين
الحمد لله الذي يسر منهاج الخير لطالبيه اووضح طريقه لسالكيه وزينه لناظريه

The excerpt from *Hādī l-muhtāğ* ends (299^v):

فان الاشتغال فهما مبتداء والاسميه لازمه له ... واما التركيب متضمنة معنى الشرط
لاشتراطية ومجردة علي التفضيل لا تفضيله والاشتغال فتعال من الشغل بفتح الشين وضمها

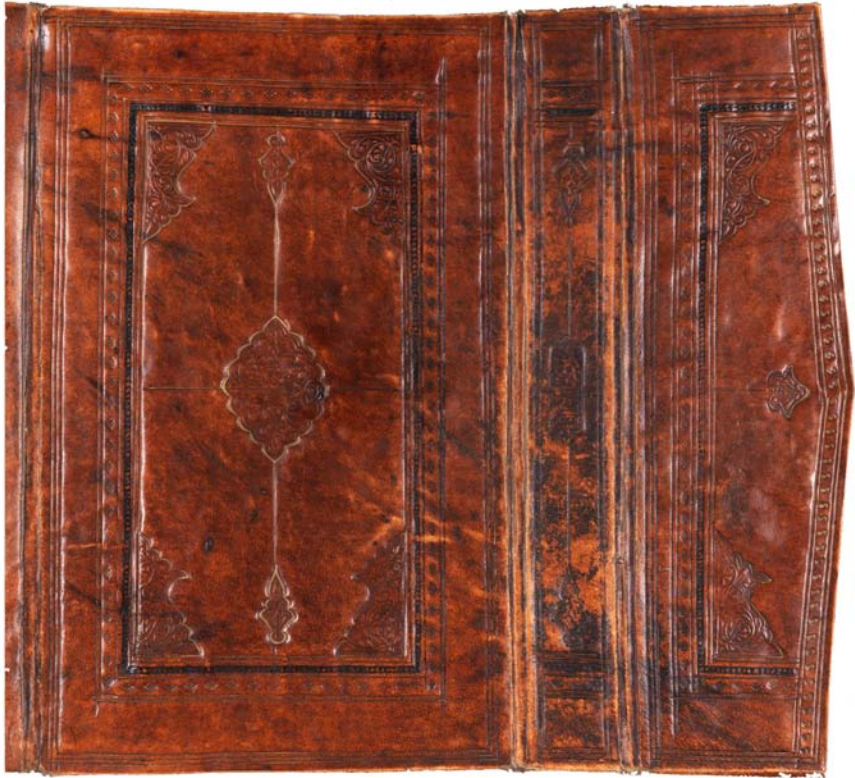


FIGURE 22 Arab F. 6. The characteristic West Sumatran black framed binding of *al-Nawawī's* legal handbook. The volume was simply put into this protective cover without actually being bound.

[70]

Arab O. 062/1

Ġalāl al-Dīn al-Suyūṭī (849–911/1445–1505)

جلال الدين السيوطي

Kitāb ‘Amal al-yawm wa-l-layla

كتاب عمل اليوم والليلة

An incomplete, undated copy, containing the first part of the treatise which the author compiled from his two books (*al-Kalim al-ṭayyib* and *Minhāġ al-sunna*) and which contains prayers necessary before beginning each action from awakening till falling asleep. It is the first tract in a compendium of ten, mostly incomplete treatises on various subjects, mainly related to Islamic law and theology.

Fols. 1^r–18^v; number of lines varies; p. d. 171×102 mm, fol. 3 165×103 mm, fol. 8 167×106 mm, w. s. 132×72 mm; marginal corrections in Arabic in black ink; the text on fol. 8^v was written upside down; partial leather binding with marbled paper covers; in fair condition; paper: with watermarks; script: *nashī*; ink: black; horizontal catchwords in black ink; rule-borders in black ink; headings in red and green ink; some of the lines are underlined in green ink; on inside front cover and fol. 1^r prayers; on fols. 15^r–18^v various short texts by different hands generally in Arabic, and at some places in Persian, or Ottoman Turkish. These are passages on Islamic jurisprudence (fols. 15^r, 17^r); poems (fols. 15^v, 16, 18^v); prayers (fols. 17^v, 18^r).

The manuscript was in the ownership of ‘Abd al-Laṭīf (d. 1946) who bought it for two piastres (*qurūš*) in 1317/1900, notice on inside back cover and fol. 17^r (dated 28 Šawwāl 1317 [28 February 1900]). It was entered into the inventory book of Oriental manuscripts in 1961.

Literature: *GAL* II, 143; *GAL S* II, 178; al-Zirikli IV, 71; Kaḥḥāla II, 82.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم
الحمد لله وكفى وسلام على عباده الذين اصطفى وبعد فهذه اجزاء لطيف في عمل اليوم

والليلة منتخب من الاحاديث والاثار محرر ومعتبر لخصته من كتابي منهاج السنة والكلم
الطيب

Ends (fol. 14^v):

وتب على انك انت التواب الرحيم اللهم اجعلني من اعظم عبادك

[71]

Arab F. 5

Muḥammad ibn Qāsim al-Ġazzī (859–918/1455–1512)

محمد بن قاسم الغزي

Fath al-qarīb al-muḡīb fī šarḥ alfāz al-Taqrīb

فتح القريب المجيب في شرح ألفاظ التقريب

A copy of the commentary on a Šāfiʿī legal compendium (on *furūʿ*) known under three titles—*al-Taqrīb fī l-fiqh*, *Muḥtaṣar fī l-fiqh ʿalā madḥab al-imām al-Šāfiʿī* and *Ġāyat al-iḥtišār*—by Abū Šuġāʿ al-Iṣfahānī (434–500/1042–1106). This commentary also has another title: *al-Qawl al-muḥtār fī šarḥ Ġāyat al-iḥtišār*. The author, a jurist of Cairo originally from Ġazza, is also known as Ibn Qāsim and Ibn al-Ġarābilī. The copy was made by ʿAlī al-Qašīšī and finished on Tuesday, 26 Šawwāl 1282 [13 March 1866].

138 fols.; 17 lines/page; p. d. 240×170 mm, w. s. 146×83 mm; marginal notes in Arabic in black ink; full leather binding; with almond-shaped centre-piece; with flap; the volume was simply put into this protective cover without actually being bound; in fair condition; paper: with watermarks; script: *nashī*; ink: black; diagonal catchwords in black and red ink; the text of the commented work in red ink; fol. 138 is blank.

Literature: *GAL* I, 392; *GAL S I*, 676; *GAL S II*, 440; al-Ziriklī VII, 5; Kaḥḥāla III, 599.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم وبه الاجابه
قال الشيخ الامام العلامة شمس الدين ابوا عبد الله محمد ابن قاسم الشافعي تغمده الله
برحمته ورضوانه امين الحمد لله تبركا بفاتحة الكتاب لانها ابتدا كل ذي بال ... وبعد فهذا كتاب
في غاية الاختصار والتقريب

(fol. 2^r):

وضعت على الكتاب المسمي بالتقريب لينتفع به المحتاج من المبتدين لفروع الشريعة والدين
وليكون وسيلة النجات يوم الدين ونفعا لعباد المسلمين ... سميته باسمين احدهما فتح القريب
الحبيب في شرح الفاظ التقريب والثاني القول [ال] المختار في شرح غاية الاختصار

Ends (fol. 136^v):

والقول الثاني لا تصير ام ولد له وهو الراجح في المذهب والله اعلم بالصواب

Scribe's colophon (fol. 136^v):

وهذا اخر شرح الكتاب غاية الاختصار بلا اطناب

(fol. 137^r):

وحسبنا الله ونعم الوكيل ولا حول ولا قوة الا بالله العلي العظيم وصلى الله على سيدنا
محمد وعلى اله وصحبه وسلم وكان الفراغ من كتاب هذه النسخة يوم الثالث المبارك في ستة
وعشرين خلت من شهر شوال الذي هو من سنة ١٢٨٢ على يد كاتبه الفقير على القشيشي
غفر الله له امين والحمد لله رب العالمين [تم]

[72]

Arab O. 150

Muḥammad ibn Qāsim al-Ġazzī (859–918/1455–1512)

محمد بن قاسم الغزي

Fath al-qarīb al-muǧīb fī šarḥ alfāz al-Taqrīb

فتح القريب المجيب في شرح ألفاظ التقريب

A copy of the above work finished by a certain Ibrāhīm on Thursday, 5 Rabīʿ al-awwal 1264 [9 February 1848].

140 fols.; 19 lines/page; p. d. 222×161 mm, w. s. 147×80 mm; marginal notes in Arabic in black and red ink; unsewn quires put in a full leather binding with paper doublure; with almond-shaped centre-piece (OSd) with pendants; with flap; in fair condition; paper: laid paper with watermarks; script: *nashī*; ink: black; horizontal catchwords in black ink; headings in red ink; flyleaves; the margin of fol. 139 is cut off; fol. 140 is blank.

Literature: *GAL* I, 392; *GAL S I*, 676; *GAL S II*, 440; al-Ziriklī VII, 5; Kaḥḥāla III, 599.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم
قال الشيخ الامام العالم العلامة شمس الملة والدين ابو عبد الله محمد ابن قاسم الغزي الشافعي تغمده الله برحمته ورضوانه الحمد لله تبركا بفاتحة الكتاب لانها ابتداء كل امر ذي بال ... وبعد فهذا كتاب في غاية الاختصار والتهديب وضعته علي الكتاب

(fol. 2^r):

المسمي بالتقريب ... فلذلك سميته باسمين احدهما فتح القريب المجيب في شرح ألفاظ التقريب والثاني القول المختار في شرح غاية الاختصار قال الشيخ ابو الطيب هـ ويشتهر ايضا بابي شجاع

Ends (fol. 138^v):

والقول الثاني لا تصير ام ولد وهو الراجح في المذهب والله اعلم بالصواب ... وهذا اخر شرح كتاب غاية الاختصار بلا اطناب ... صلي الله على سيدنا محمد وعلي اله وصحبه وسلم

Scribe's colophon (fol. 139^r):

وكان الفراغ من نسخ هذا الكتاب يوم الخميس المبارك ٥ ربيع الاول سنة ٦٤٤ على يد الحقير
الراجي عفو ربه الكريم ابراهيم غفرله امين سنة ١٢٦٤

[73]

Arab Qu. 4/2

Anonymous

مؤلف مجهول

al-Furūḍ al-wāḡiba

الفروض الواجبة

An undated copy of an anonymous Šāfi'ī legal tract on the religious duties of Muslims. It is the second text in a collected volume of four treatises mainly concerned with jurisprudence and theology.

Fols. 18^r–41^v; 5 lines/page (3 on the double title page); p. d. 241×161 mm, w. s. 146×85 mm; illuminated headpiece on fol. 15^v in red and black ink; marginal notes and the interlinear glosses in Malay written in Jawi script in black ink; some comments are lost because the margins were severely cropped; modern quarter leather binding; in good condition; paper: daluang; script: *nashī*; ink: black; headings in red ink; on fol. 18^r unrelated notes in Arabic and Malay.

The manuscript was donated to the Library by Gábor Korvin in 2010.

Begins (fol. 18^v):

بسم الله الرحمن الرحيم
هذا بيان ما لا بد منه من الفروض الواجبة

(fol. 19^r):

علي مذهب الامام الشافعي رحمة الله عليه

(fol. 19^v):

قال النبي صلى الله عليه وسلم طلب العلم فريضة على كل مسلم ومسلمات

Ends (fol. 41^v):

والحج واجب علي من استطاع اليه سبيلا واحكامه معروف في الفقه

Scribe's colophon (fol. 41^v):

تمت والله اعلم

[74]

Arab Qu. 5/2

Anonymous

مؤلف مجهول

al-Furūd al-wāğiba

الفروض الواجبة

An undated copy of the above anonymous Šāfi'ī legal tract on the religious duties of Muslims. It is the second text in an identical collected volume of four treatises mainly concerned with jurisprudence and theology.

Fols. 15^r–38^r; 5 lines/page; p. d. 241 × 161 mm, w. s. 146 × 85 mm; illuminated head-piece on fol. 15^v in red and black ink; marginal notes in Arabic in black ink; modern quarter leather binding; in good condition; paper: daluang; script: *nashī*; ink: black; headings in red ink; on fol. 15^r a prayer in Arabic and Malay.

The manuscript was donated to the Library by Gábor Korvin in 2011.

Begins (fol. 15^v):

بسم الله الرحمن الرحيم
هذا بيان ما لا بد منه من الفروض الواجبة علي مذهب الامام الشافعي رحمة الله عليه
قال النبي صلى الله عليه

(fol. 16^r):

وسلم طلب العلم فريضة على كل مسلم ومسلمة

Ends (fol. 38^r):

والحج واجب علي من استطاع اليه سبيلا واحكامه معرفة

Scribe's colophon (fol. 38^r):

تمت ... والله اعلم

2.3 *Ḥanbalī and Mālikī Compendia*

[75]

Arab O. 014/4

ʿAbd al-Qādir al-Ġilānī (470–561/1078–1166)

عبد القادر الجيلاني

al-Muḥtaṣar fī ʿulūm al-dīn

المختصر في علوم الدين

A copy, dated *Dū l-qaʿda* 1181 [April 1768], of the first chapter (on faith and religion of Islam) of the compendium of the great jurist and mystic which he wrote for the benefit of the believers in general and the *Ṣūfis* in particular. It contains two main parts, the first seven chapters are on *ṣarīʿa*, while the second seven chapters are on the *Ṣūfī* path (*ṭarīqa*). The authors name is written as ʿAbd al-Qādir al-Kīlānī. It forms the fourth part of a collected volume containing five tracts on various topics. The first treatise is *Ġilāʾ al-qulūb* (fols. 1^v–62^v) by Muḥammad ibn Pīr ʿAlī al-Birkawī (929–981/1523–1573).

Fols. 250^r–275^v, 15 lines/page; p. d. 156 × 100 mm, w. s. 116 × 66 mm; rare marginal and interlinear notes in Arabic and Ottoman Turkish in black ink.; full leather binding; with blind tooled centre piece; leather doublure; in good condition; conserved in 2010; paper: glazed laid paper with watermarks; script: *nasḥī*; ink: black; diagonal catchwords in black ink; headings in red ink; on fol. 250^r a short note on diet in Ottoman Turkish; fols. 250^v–251^r and 273^v–275^v are blank.

Literature: *GAL* I, 435; *GAL S* I, 777; al-Zirikli IV, 171; Kaḥḥāla II, 595

Begins (fol. 251^v):

بسم الله الرحمن الرحيم
 الحمد لله الذي هدانا الى دين الاسلام وعلى رسولنا الصلوة والسلام واله العظام واصحابه
 الكرام وبعد فان الشيخ عبد القادر الكيلاني كرمه الله الملك الغنى كتب هذه المختصر فى علم
 الدين ليفيد العابدين والسالكين

Ends (fol. 273^r):

واقنع من بيان الوقعات بهذا المقدار فانه يكفى لكل من له هه فهم واستبصار وعلق همتك
 بالفقر والغنى وطاعة المولى ان كنت طالب اللقاء والله الموفق لسداد واليه المرجع والمعاد

Scribe's colophon (fol. 273^r):

تمت الكتاب بعون الله الملك الوهاب سنه احدى وثمانين بعد مائه والف فى ذى العقده (تم)
 م م

[76]

Arab O. 058

Ḥalīl ibn Ishāq ibn Mūsā al-Ġundī (d. 767/1365)

خليل بن اسحاق بن موسى الجندي

al-Muḥtaṣar fī furū' al-fiqh al-mālikī

المختصر في فروع الفقه المالكي

An incomplete, undated copy of a popular and much commented compendium of jurisprudence of a Mālikī scholar, also known as al-Šayḥ Ḥalīl, who lived in Cairo. It was probably copied at the beginning of the 16th century. From the original 57 chapters it only contains the following: *Ṭahāra, Ṣalāt, Ḥaḡḡ, Naḡr, Ġihād, Ġizya, Musābaqa, Nikāḥ, Ḥal', Ṭalāq, Raġ'a, Īlā', Zihār, 'Idda, Riḍā'a, Nafaqāt, Buyū', Salām, Rahn, Taqlīs, Ḥaġr, Ṣulḥ, Ḥawāla, Ḍamān, Šarika, Wakāla, Iqrār.*

45 fols.; 21 lines/page; p. d. 230×170 mm, w. s. 145×113 mm; double frontispiece on fols. 1^v–2^r; marginal notes in Arabic in black, red and brown ink; not bound; in fair condition; paper: with watermarks; script: *magribī*; ink: brown; horizontal catchwords in brown ink; headings in gold, blue, red and brown ink; old repairs on fols. 1–6 and 8.

The manuscript was in the ownership of the merchant ‘Alī ibn Maymūn (fol. 1^r) and al-Ḥāḡḡ ‘Ammār ibn al-Ṭabbāl (fol. 2^r) and passed into the ownership of ‘Ubayd Allāh ‘Ubayd al-Ḥāḡḡ Muṣṭafā al-Barāmīlī on 12 Raḡab 1113 [12 December 1701] (fol. 2^r). It was donated to the Library by ‘Abd al-Mun‘im Muḥṭār Amīn (d. 2006) in 1957.

Literature: *GAL* II 83; *GAL S* II 96; al-Ziriklī II, 315; Kaḥḥāla I, 680.

Begins (fol. 2^v):

بسم الله الرحمن الرحيم
صلى الله على سيدنا ومولانا محمد وآله وصحبه وسلم تسليما يقول العبد المضطر إلى رحمة
ربه المنكسر خاطره لقالة العمل والتقوى خليل بن اسحاق المالكي رحمه الله تعالى الحمد لله حمدا
يوافي ما تزايد من النعم

(fol. 3^r):

فقد سألتني جماعة ابان الله لي ولهم ... مختصرا على مذهب الإمام مالك بن أنس رحمه الله
تعالى مبينا لما به الفتوى

Ends (fol. 45^v):

وان افتزقت أمهاتهم فواحد بالقرعة واذا ولدت زوجة رجل وامه اءخر واختلطتا عينته القافه
وعن ابن القاسم فمين وجدت مع بنتها أخرى لا تلحف به واحدة وإنما تعتمد القافة على أب لم
يدفن



FIGURE 23 Arab O. 058, fol. 2r. The left side of a double carpet page frontispiece with a later owner's inscription from 1113/1701 in Magribī script.

2.4 **Aḥkām al-ṣalāt**

[77]

Arab O. 007/2

Naṣr ibn Muḥammad **Abū l-Layṭ al-Samarqandī** (d. 373/983)

نصر بن محمد أبو الليث السمرقندي

Muqaddima fī l-ṣalāt

مقدمة في الصلاة

A copy of an introductory text on prayer, finished in 1033/1624. It is the second tract in a collected volume of three treatises on prayer. The other tracts are *Munyat al-muṣallī wa-ḡunyat al-mubtadi'* (fols. 1^v–63^v) of Sadīd al-Dīn al-Kāšḡarī (d. 705/1305) and an anonymous writing on the conditions of prayer (*Kitāb Šurūṭ al-ṣalāt*, fols. 89^v–94^r).

Fols. 64^r–89^r; 15 lines/page; p. d. 203×115 mm, w. s. 150×73 mm; marginal notes on fols. 68^r, 69^r and 74^r in Arabic in black ink; modern quarter leather binding with marbled paper covers; in good condition; paper: glazed laid paper with watermarks; script: *naṣḥī*; ink: black; horizontal catchwords in black ink; headings are overlined in red ink; on fol. 64^r prayer in Ottoman Turkish.

Literature: *GAL* I, 196; *GAL S I*, 347; al-Ziriklī VIII, 348; Kaḥḥāla IV, 24

Begins (fol. 64^v):

بسم الله الرحمن الرحيم وبه نستعين الحمد لله رب العالمين والعاقبة للمتقين ولا عدوان الا على الظالمين والصلوة والسلام على خير البرية محمد وآله اجمعين قال الفقيه ابو الليث رحمه الله اعلم بان الصلوة فريضة قائمة وشريعة ثابتة عرفت فرضيتها بالكتاب والسنة واجماع الأمة

Ends (fol. 89^r):

مسئله الايمان جمع ام تفريق جوابه جمع في القلب وتفريق في الاعضاء مسئله فان قيل الايمان ذكر او اتى جوابه الايمان الاقرار والهداية فالهداية بمنزلة الذكر والاقرار بمنزلة الاثني واولادهما العمل الصالحات

Scribe's colophon (fol. 89^r):

تم الكتاب بعون الله الملك الوهاب سنة ١٠٣٣ (ت) م م م

[78]

Arab O. 062/9

Abū l-Layṭ al-Muḥarram ibn Muḥammad ibn al-ʿĀrif al-Zilī (10th/16th c.)

أبو الليث المحرم بن محمد بن العارف الزيلي

Hadīyat al-ṣuʿlūk fī ṣarḥ Tuḥfat al-mulūk

هدية الصعلوك في شرح تحفة الملوك

A partially dated copy of a chapter (*Faṣl wa-yuḥarram al-tasbīḥ*) from the commentary on *Tuḥfat al-mulūk*, a compendium of Ḥanafī law written by Zayn al-Dīn Muḥammad ibn Abī Bakr al-Rāzī (7th/13th c.). The composition of the commentary was finished during the Ramaḍān of 979 [January 1572]. This copy was finished on a Sunday in Dū l-qaʿda. It is the ninth tract in a collected volume containing ten, often incomplete, treatises on various subjects, mainly related to Islamic law and theology.

Fols. 120^v–122^v; 20–24 lines/page; p. d. 171×102 mm; w. s. varies; marginal correction on fol. 122^v in Arabic in black ink; partial leather binding with marbled paper covers; in fair condition; paper: laid paper with watermarks; script: *nashī*; ink: black; horizontal catchwords in black ink; headings in black ink; some lines are overlined in red ink.

The manuscript was in the ownership of ʿAbd al-Laṭīf (d. 1946) who bought it for two piastres (*qurūṣ*) in 1317/1900, notice on inside back cover and fol. 17^r (dated 28 Šawwāl 1317 [28 February 1900]). It was entered into the inventory book of Oriental manuscripts in 1961.

Literature: *GAL S I*, 659;⁴ al-Zirikli V, 284;⁵ Kaḥḥāla III, 17.⁶

4 There the title appears as: *Hadīyat al-sulūk fī ṣarḥ Tuḥfat al-mulūk*.

5 Under the heading Muḥarram ibn Muḥammad al-Zaylaʿī al-Qaṣṭamūnī.

6 Under the heading Muḥarram al-Zaylī.

Begins (fol. 120^v):

فصل ويحرم التسييح والتكبير والتهليل والصلوة على النبي عدم وقرأة القران ونقل الاحاديث
وعلم العلم عند عمل محرم اى حرم ذكرها جهمرا فى مجلس الفسق على وجه الاعتبار

Ends (fol. 122^v):

... برحمة ربنا ذى الجلال والاکرام ورزقهم افوز من الهول يوم القيام

Scribe's colophon (fol. 122^v):

فى غرة شهر رجب من شهور سنة احدى وثمانين وتسعمائة حامدا لله تعالى ومصليا ومسلما
على رسول الله (...) قد وقع الفراغ من تمیغ هذه النسخة الشريفة على يد احوج الورى الى
رحمة ربه الاعلى يوم الاحد فى وقت الظهر من شهر ذى القعدة الشريفة (...) لان الانسان
يسوقه السهو والنسيان سيما انا المو الموصوف بدنس القصيان ووسخ النسيان نقصان تم تم
تم تم تم م

[79]

Arab O. 007/1

Sadīd al-Dīn al-Kāšgarī (d. 705/1305)

سديد الدين الكاشغري

Munyat al-muṣallī wa-ḡunyat al-mubtadi'

منية المصلي وغنية المبتدئ

A dated copy of a Ḥanafī treatise on the laws related to the performance of prayer, part of the *madrasa* curriculum, copied in Raḡab 1033 [April/May 1624].

Fols. 1^r–63^v; 15 lines/page; p. d. 203×115mm, w. s. 150×73mm; marginal and interlinear notes in Arabic in black ink; modern quarter leather binding with marbled paper covers; in good condition; paper: glazed laid paper with watermarks; script: *nashī*; ink: black; horizontal catchwords in black ink; headings in red ink; on fol. 1^r excerpts from various *fatwas* in Arabic and Ottoman Turkish.

Literature: *GAL* I, 383; *GAL S I*, 659; al-Zirikli VII, 261; Kaḥḥāla III, 643.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم وبه نستعين
الحمد لله رب العالمين والصلوة على رسوله محمد وآله اجمعين والسلام على جميع الانبياء
والمرسلين اعلموا وفقكم الله وايانا ان انواع العلوم كثيرة واهم الانواع بالتحصيل مسائل الصلوة
فلما رايت رغبة المقتبسين في تحصيلها التتقط من اصولها وفروعها ما كثر وقوعه وما لا بد لهم
منها من مصنفات المتقدمين ومن مختارات المتأخرين ... وسميته منية المصلى وغنية المبتدى

Ends (fol. 63^v):

بالتاء لا تفسده ولو قرأ قل هو الله احت بالتاء تفسد ولو قراء ولا الضالين امين بالتشديد
تفسد ولو قال اللهم سل على محمد تفسد ولو قرأ كيدهم في تظليل بالطاء تفسد ولو قرأ بالذال
لا تفسد ولو قراء من الجنة والناس بنصب الجيم لا تفسد

Scribe's colophon (fol. 63^v):

(ت)م تم الكتاب بعون الوهاب في شهر رجب المرجب لسنة ثلث وثلثين والى ١٠٣٣ رحم
الله لمن دعا لراقمه ولغيره (ت)م م م م

[80]

Arab O. 038

Ibrāhīm ibn Muḥammad al-Ḥalabī (d. 956/1549)

ابراهيم بن محمد الحلبي

Muḥtaṣar Ḡunyāt al-mutamallī fī ṣarḥ Munyaṭ al-muṣallī

مختصر غنية المملي في شرح منية المصلي

A valuable early copy of the abridgement of the above treatise of Sadīd al-Dīn al-Kāšgarī (d. 705/1305) by 'Alī ibn Yūnus ibn 'Alī al-Ḥanafī on Thursday 4 Rabī' al-tānī 993 [5 April 1585]. According to a remark by a later hand (fol. 198^v), it was collated (*muqābala*), corrected (*taṣḥīḥ*) and read (*qirā'a*) at various sessions

(*maǧālis*) thus it became a standard reference copy which was used in case of disputes.

201 fols.; 17 lines/page; p. d. 205×150 mm, w. s. 154×114 mm; illuminated head-piece on fols. 1^r–2^v in red, black, green and yellow ink; marginal notes and corrections in Arabic in black ink; full leather binding; with missing flap; gold tooling; in good condition; paper: with watermarks; script: *nashī*; ink: black; diagonal catchwords in black and red ink; rule-borders in red ink; headings in red ink; text of the commented work in red ink; flyleaves; fol. 199^r is left blank; unrelated later notes in Ottoman Turkish on the birth of children from the period of 1173–1188/1759–1774 on fol. 201^r, and short prayers in Ottoman Turkish and Arabic on 201^v.

The manuscript was in the ownership of ‘Abd al-Raḥmān, the timekeeper (*muwaqqit*) at the Umayyad mosque in Aleppo (notice on fol. 1^r).

Literature: *GAL* I, 383; *GAL* II, 432; *GAL* S II, 642; al-Ziriklī I, 64; Kaḥḥāla I, 55.

Begins (fol. 2^v):

بسم الله الرحمن الرحيم
 الحمد لله الذي جعل العبادة مفتاح السعادة ومطمح السيادة وملمح الحسني والزيادة
 وجعل الصلوة عمود قيامها ودروة سنامها وعمدة احكامها والصلوة والسلام على افضل خلقه
 سيدنا محمد الذي جعلت في الصلوة قرة عينه ... وبعد فيقول المفتقر الي رحمه ربه الغني ابراهيم
 بن محمد بن ابراهيم الحلبي قد كنت شرحت كتاب منية المصلى شرحا وسميته بغنية المتخلي
 لكن رايت فيه بعض الاطاله ... فاحببت ان اختصر من فرايد دلايله

Ends (fol. 198^v):

قال الله تعالي وامر اهلك بالصلوة واصطبر عليها لا نسالك رزقا نحن نرزقكم والعافيه للتقوي
 [هكذا] ونسال الله حسن العافيه لنا واخواننا واجبنا ولجميع المسلمين انه خير مسول واكم
 مامول وله الحمد اولا واخرا وظاهرا وباطنا وسرا وعلانيه وعلى كل حال من الاحوال وصلي
 الله علي سيدنا محمد وعلي اله وصحبه وسلم تسليما دائما ابدا الي يوم البعث والنشور وحسبنا
 الله ونعم الوكيل [ت]م

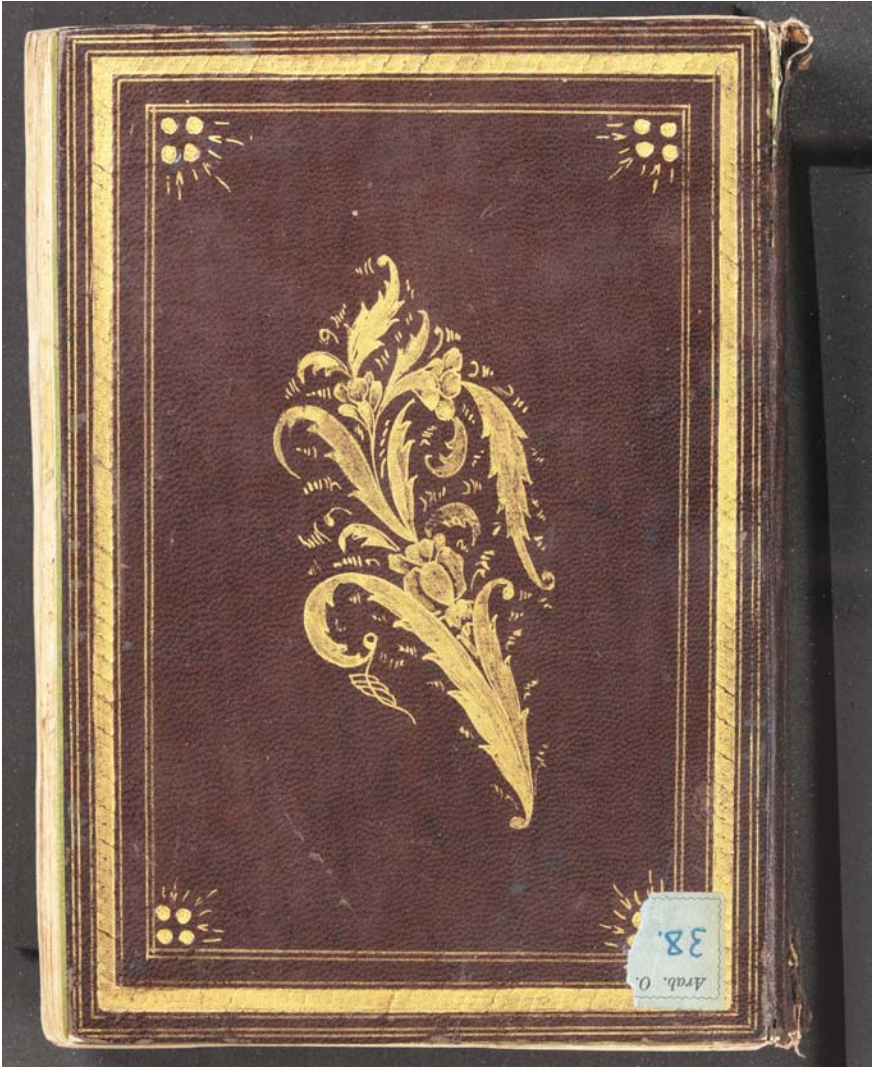


FIGURE 24 Arab O. 038. Late nineteenth century leather front cover with bloom of flowers painted in gold and enclosed by rule borders.

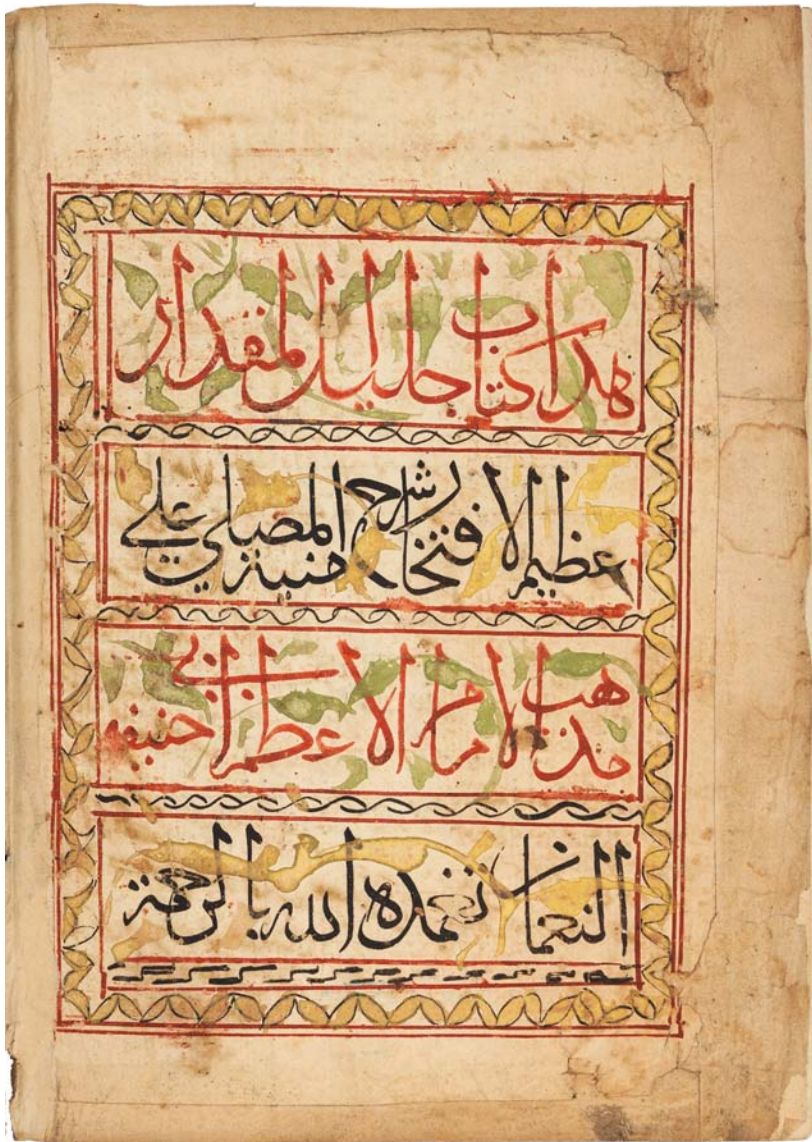


FIGURE 25 Arab O. 038, fol. 1^v. The multi-coloured titlepiece of a trusted, collated and corrected copy made shortly after the author's death.



FIGURE 26 Arab O. 038, fol. 200r. The end of the scribe's colophon written in 993/1585.

Scribe's colophon (fol. 199^v):

وكان الفراغ من نسخ هذا الكتاب المبارك في يوم الخميس المبارك رابع شهر ربيع الثاني سنه
ثلاث وتسعين وتسعمائة تم

(fol. 200^r):

علقه بيده الفانيه الفقير الحقير المعترف بالعجز والتقصير علي بن العبد الفقير الى الله تعالى
يونس بن المرحوم علي الحنفي ... [ت]م

[81]

Arab O. 082

Ibrāhīm ibn Muḥammad al-Ḥalabī (d. 956/1549)

ابراهيم بن محمد الحلبي

Muḥtaṣar Ġunyāt al-mutamallī fī šarḥ Munyaṭ al-muṣallī

مختصر غنية المتملي في شرح منية المصلي

An undated copy of the above treatise.

219 fols.; 15–19 lines/page; p. d. 202×130 mm, w. s. varies; marginal and inter-linear notes in Arabic and Ottoman Turkish in black and red ink; sporadic interlinear Ottoman Turkish translation; modern quarter leather binding with marbled paper covers; in good condition; paper: laid paper with watermarks; script: *nasḥī*; ink: black; horizontal catchwords in black ink; headings in red ink; the text of the commented work is overlined in red or black ink; Oriental foliation in red ink; catch-title in black ink; flyleaves; old repairs on fol. 1; fols. 21 and 49 are damaged; fols. 213^v, 214, 215^v, and 216^r are blank; on fol. 213^r a short passage in Ottoman Turkish on the selection of the imām on the basis of Abū Ḥanīfa; on fol. 215^r a *ḥadīṭ* in Arabic on the length of the moustache; unrelated short notes in Ottoman Turkish and Arabic on fols. 1, 215^r, and 217^r–219^v.

The manuscript was purchased by the Library from Rafael Danglmajer in 1950; on fol. 196^r an illegible circular *waqf* seal.

Literature: *GAL* I, 383; *GAL* II, 432; *GAL* S II, 642; al-Zirikli I, 64; Kaḥḥāla I, 55.

Begins (fol. 2^v):

بسم الله الرحمن الرحيم وبه العوض
الحمد لله الذي جعل العبادة مفتاح السعادة ومطمح السيادة وملمح الحسنى والزيادة
وجعل الصلوة عمود قيامها وذروة سنامها وعمدة احكامها والصلوة والسلام على افضل خلقه
سيدنا محمد الذي جعلت في الصلوة قرة عينه ... وبعد فيقول المفتقر الي رحمة ربه الغني ابراهيم
بن محمد بن ابراهيم الحلبي قد كنت شرحت كتاب منية المصلى شرحا وسميته بغنية المتملى
لكن رايت فيه بعض الاطاله ... فاحببت ان اختصر من فرايد دلاليه ... قال المصنف رحمه
الله بسم الله الرحمن الرحيم تيمنا وتبركا واقتداء بالقران العظيم

Ends (fol. 212^v):

قال الله تعالى وأمر اهلك بالصلوة واصطبر عليها لا نستلك رزقا نحن نرزقكم والعاقبة للمتقوى
ونسئل الله حسن العاقبة لنا ولاخواننا واحبائنا وجميع المسلمين انه خير مسئول واكم مأمول
وله الحمد اولا واخرا وظاهرا وباطنا وسرا وعلائية وعلى كل حال من الاحوال وصلّى الله
على سيدنا محمد وعلي اله وصحبه وسلم دائما متصلا الى يوم الحشر والمأل

Scribe's colophon (fol. 212^v):

ووقع الفراغ من تحريره في وقت الظهر من رجب المرجب [ت] م م م م م

[82]

Arab O. 061

Ibrāhīm ibn Muḥammad al-Ḥalabī (d. 956/1549)

ابراهيم بن محمد الحلبي

Muḥtaṣar Ġunyat al-mutamallī fī šarḥ Muniyat al-muṣallī

مختصر غنية المتملى في شرح منية المصلى

An undated copy of the above treatise. It is incomplete at the end.

247 fols.; 19 lines/page; p. d. 211×145 mm; w. s. 158×61 mm; marginal notes in Arabic and interlinear notes in Ottoman Turkish in black ink; modern quarter leather binding with cloth covers; in good condition; paper: glazed laid paper with watermarks; script: *nasḥī*; ink: black; diagonal catchwords in black ink; headings in red ink; rule-borders on fols. 1^v–99^v in red ink; the text of the commented work is overlined in red ink; catch-title on fol. 1^r; fols. 1 and 247 are damaged, and there are old repairs on fol. 247.

The manuscript was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL* I, 383; *GAL* II, 432; *GAL* S II, 642; al-Ziriklī I, 64; Kaḥḥāla I, 55.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم وبه
الحمد لله الذي جعل العبادة مفتاح السعادة ومطمح السيادة وملح الحسنى والزيادة
وجعل الصلوة عمود قيامها وذرورة سنائها وعمدة احكامها والصلوة والسلام على [افضل خلقه]
سيدنا محمد الذى جعلت فى الصلوة قرّة عينه ... وبعد فيقول المفتقر الى رحمة ربه الغنى ابراهيم
بن محمد بن ابراهيم الحلبي قد كنت شرحت كتاب منية المصلى شرحا وسميته بغنية المتملئ
لكن نأيت فيه بعض الاطاله ... فاحببت ان اختصر من فرايد دلايله

(fol. 2^v):

قال المصنف رحمه الله تعالى بسم الله الرحمن الرحيم تيمنا وتبركا واقتداء بالقران

Ends (fol. 247^v):

ويكره اتخاذ الضيافة من اهل الميت على ما قالوا ويستحب لغيران الميت والاقرباء الابعاد
تبيئة طعام لهم وان يلح عليهم فى الاكل وذكر البزازی انه يكره اتخاذ الطعام فى اليوم الاول
والثالث وبعد الاسبوع وتقبل الطعام الى القبر فى الموسم واتخاذ الدعوة بقراءة القران

[83]

Arab O. 023

Muḥammad ibn Pīr ‘Alī al-Birkawī (929–981/1523–1573)

محمد بن بير علي البركوي

Mu‘addil al-ṣalāt

معدل الصلاة

A tract on religious duties concerning prayer, especially on the equilibrium between *rukū‘* and *suḡūd*, copied by Maḥmūd ibn Muḥammad at the Sulṭān Muḥammad Madrasa in 1123/1711.

17 fols.; 17 lines/page; p. d. 210×152 mm, w. s. 160×76 mm; paper binding with a floral design; in fair condition; paper: laid paper with watermarks; script: *nashī‘*; ink: black; horizontal catchwords in black ink; rule-borders on fols. 1^v–9^r, 10^r and 11^r in red ink.

The manuscript was in the ownership of Ḥasan Efendi (fol. 1^r).

Literature: *GAL* II, 440; *GAL S I*, 645, 683, 742; *GAL S II*, 564; al-Zirikī VI, 286; Kaḥḥāla III, 176.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم
الحمد لله الذي امر عبادت باقامة الصلوات وتعديلها وجعلها راس الدين وعروة الاسلام
وافضل اعماله

(fol. 2^r):

ان اُكْتُب [اُكْتُب] رسالة ايين فيها ادلة الوجو[ب] وافات الترك ...

Ends (fol. 17^v):

ان رسول الله عليه السلا[م] راى رجلا يصلى خلف الصف وجده وامره ان يعيد الصلوة
فبعض الع[د]ماء فهبوا؛ [ف]ساد صلوته او الجمهور على كراهتها هذا اذا وحد فرجة قبله واذا
لم يوجه لا يكوه ويلزم فى المخار جذب رجل الى جينبه من الصف المقدة

Scribe's colophon (fol. 17^v):

تمت بعون الله الملك الوهاب الى رحمة ان كتبه مالعبد الضعيف المذنب المحتاج الى رحمة الله
تعالى محمود بن محمد فى مدرسه س[د] [ل]طان محمد سنه ١١٢٣

[84]

Arab O. 117/1

Anonymous

مؤلف مجهول

Sirāğ al-muṣallī wa-badr al-mubtadī wa-l-muntahī

سراج المصلي وبدر المبتدي والمنتهي

A dated copy on the legal condition of prayer, a much-used Ḥanafī textbook the author of which, however, has not yet been defined with certainty. Its authorship has been attributed to various persons, among them, e.g. ‘Alī ibn Muḥammad ibn Aḥmad **al-Simmānī** (d. 493/1100; cf. *GAL S I*, 639), the title of his work is: *Sirāğ al-muṣallī ma‘a surūṭ al-ṣalāt*. The present copy was made by Molla Muḥammad ibn ‘Alī in 1211/1796. It is the first tract in a collected volume on various subjects.

Fols. 1^r–28^r; 11–15 lines/page; p. d. 156 × 110 mm, w. s. varies; marginal notes in Arabic in black ink; modern quarter leather binding with marbled paper covers; in good condition; paper: laid paper with watermarks; script: *nashī*; ink: black; horizontal catchwords in black ink; headings in red ink; Oriental foliation; on fol. 1^r owner's note; on fol. 1^v catch-title: *Hādā kitāb Sirāğ al-muṣallī*; on fol. 5^v short marginal notes in Ottoman Turkish mentioning the types of regulation of Islamic law in the Koran.

The manuscript was in the ownership of Ḥalīl ibn Muṣṭafā ibn ‘Abd Allāh (an inscription dated 1213/1798 on fol. 1^r), and was purchased by the Library from Rafael Danglmajer in 1950.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم
 الحمد لله رب العالمين والعاقبة للمتقين والصلوة والسلام على رسوله محمد واله وصحبه
 اجمعين اعلم اسعدك الله تعالى في الدارين ذكر في فتاوي الكبرى والفتاوى الناصرين والفتاوي
 الشهابي وصلوة المسعودي

(fol. 2^r):

من لم يعلم فرائض الوضوء

(fol. 6^r):

وسميته سراج المصلى وبدر المبتدى والمنتهى مقدمة اعلم ان اول الواجبات على كل عبد
 مكلف اولاً ان يعرف ربه عز وجل

Ends (fol. 28^r):

وكان صاحب عذر وانقطع [عذر]ه واذا اى المتيمم فى الصلوة وقد على استعماله [كا]ن فتعلم
 فسدت صلواتهم جميعاً

Scribe's colophon (fol. 28^r):

تمت الكتاب بعون الله الملك الوهاب تمهة وقت بين الظهر فى العصر الحقيقير الفقير ملا محمد
 بن علي احد عشرمائة مائة الف سنه ١٢١١

[85]

Arab O. 117/2

Anonymous

مؤلف مجهول

Kitāb Šurūṭ al-ṣalāt

كتاب شروط الصلاة

A dated, anonymous Ḥanafī treatise on the conditions of prayer copied in 1212/1797. It forms the second part of a collected volume of four texts, the first of which is the anonymous legal tract *Sirāġ al-muṣallī* (fols. 1^v–28^r). It is identical to the first treatise in the manuscript B.or.148 held at the Leipzig University Library.⁷

Fols. 28^v–41^v; 13 lines/page; p. d. 156×110 mm, w. s. 130×77 mm; marginal notes in Arabic in black ink; modern quarter leather binding with marbled paper covers; in good condition; paper: laid paper with watermarks; script: *nashī*; ink: black; horizontal catchwords in black ink; Oriental foliation. The scribe started to copy this tract on fol. 28^v, but stopped and restarted it on fol. 29^v; a prayer (*Hādā du‘ā namāz*) starts on fol. 29^r; it is repeated at the top of fol. 37^v; below it, Ottoman Turkish notes on private affairs, dated Ramaẓān 1211/1797; on fols. 38^v–40^v an expression of Muslim creed in Ottoman Turkish; unrelated simple grammatical exercise on fol. 41^r; fols. 38^r and 41^v are blank.

The manuscript was purchased by the Library from Rafael Danglmajer in 1950.

Begins (fol. 29^v):

بسم الله الرحمن الرحيم
الحمد لله رب العالمين والصلوة والسلام على رسوله محمد واله وصحبه اجمعين باب شروط
الصلوة وهي ثمانية الاول الوضوء بالماء المطلق والتيمم عند عدم الماء بالتراب والثاني طهارة
الثوب عن النجاسة البخيفة والغليظة والثالث طهارة البدن من المتي والبول والغائط وما
اشبه ذلك

Ends (fol. 37^r):

باب الغسل المسنون عند ابي حنيفة رحمة الله عليه وهو اربعة الاول غسل الجمعة والثاني
غسل العيدين والثالث غسل الوقوف بعرفة والرابع غسل الاحرام تمت

⁷ See Fleischer 1838, pp. 484–485, and the description by Beate Wiesmüller at <http://www.islamic-manuscripts.net/>.

Scribe's colophon (fol. 37^r):

تمت الكتاب بعون الله الوهاب وقت العصر سنه ١٢١٢

[86]

Arab O. 007/3

Anonymous

مؤلف مجهول

Kitāb Šurūṭ al-ṣalāt

كتاب شروط الصلاة

An undated copy of the above anonymous tract on the conditions of prayer. It is the last text in a collected volume of three treatises on prayer. The other tracts are *Munyat al-muṣallī wa-ġunyat al-mubtadiʿ* (fols. 1^v–63^v) of Sadīd al-Dīn al-Kāšġarī (d. 705/1305), and *Muqaddima fi l-ṣalāt* (fols. 64^v–89^r) by Abū l-Layṭ al-Samarqandī (d. 373/983).

Fols. 89^v–94^v; 15 lines/page; p. d. 203 × 115 mm, w. s. 150 × 73 mm; marginal notes on fol. 92^{r-v} in Arabic in black ink; modern quarter leather binding with marbled paper covers; in good condition; paper: glazed laid paper with watermarks; script: *nashī*; ink: black; horizontal catchwords in black ink; headings are overlined in red ink; fol. 94^v is blank.

Begins (fol. 89^v):

بسم الله الرحمن الرحيم وبه نستعين
الحمد لله رب العالمين والصلوة على سيدنا محمد واله وصحبه اجمعين كتاب شروط الصلاة
وهي ثمانية الاول الوضوء بالماء المطلق او التيمم بالتراب عند عدم الماء والثاني طهارة الثوب
عن النجاسة الخفيفة والغليظة والثالث طهارة المكان والرابع طهارة البدن

Ends (fol. 94^v):

باب الغسل المسنون عند ابي حنيفة وهي اربعة غسل الجمعة والثاني غسل العيدين والثالث
غسل الوقوف بعرفة والرابع غسل الاحرام

Scribe's colophon (fol. 94^v):

ثم (ت) م م م

[87]

Arab O. 062/7

Anonymous

مؤلف مجهول

Ṣalāt al-tasbīḥ

صلاة التسبيح

An undated copy of a tract on various prayers starting with the text of a *ḥadīṭ* from Ibn ‘Abbās (d. 68/687), a companion of the Prophet, on *tasbīḥ* prayer. It is the seventh tract in a collected volume containing ten, often incomplete, treatises on various subjects, mainly related to Islamic law and theology.

Fols. 103^v–110^v; 18 lines/page; p. d. 171 × 102 mm; w. s. 141 × 75 mm; rare marginal corrections in Arabic in black ink; partial leather binding with marbled paper covers; in fair condition; paper: laid paper with watermarks; script: *nashī*; ink: black; catchwords in black ink; headings in black ink, on fol. 103^v in brown ink, and on fol. 106^v in red ink; on fols. 108^r–110^v excerpts from several poems and *ḥadīṭs* in Arabic written by different hands.

The manuscript was in the ownership of ‘Abd al-Laṭīf (d. 1946), who bought it for two piastres (*qurūš*) in 1317/1900, notice on inside back cover and fol. 17^r (dated 28 Šawwāl 1317 [28 February 1900]). It was entered into the inventory book of Oriental manuscripts in 1961.

Begins (fol. 103^v):

صلاة التسبيح عن ابن عباس رضى الله عنه ان رسول الله ع م قال لعباس الآ أعطيك
بشئ اذا فعلته غفر الله ذنبك اوله وآخره قديمه وحديثه ...

Ends (fol. 108^r):

... ويفرش له من الورد وألياسمين وينبت عمبر عند رجليه عمبر عند رأسه وعند يمينه ويساره
ويتوج يوم القيمة بتاج الكرامة وعليه الحلل ويستقبله اثني عشر الف ملك بيد كل واحد قدحا
من شراب

Scribe's colophon (fol. 108^r):

تم الرسالة بيد من له الحزن

2.5 *Islamic Law of Inheritance* / 'ilm al-farā'id

[88]

Arab O. 135/6

Sirāḡ al-Dīn Abū Ṭāhir Muḥammad ibn Muḥammad al-Saḡāwandī (d.
ca. 600/1204)

سراج الدين أبو طاهر محمد بن محمد بن السجاوندي

al-Farā'id al-Sirāḡīya

الفرائض السراجية

A dated copy of a fundamental treatise on the Islamic law of inheritance, also known as *al-Sirāḡīya fī l-farā'id wa-l-mawārit*, being the last text in a collected volume containing six works on mathematics and the law of inheritance. The copy was finished by its first owner, 'Alī ibn Ismā'īl on 10 Dū l-ḥiḡḡa 985 [17 February 1578].

Fols. 13^r–54^v; 6–9 lines/page; p. d. 196 × 142 mm, w. s. varies; abundant marginal commentaries and interlinear notes in Arabic in black ink; interlinear notes in late Ottoman Turkish in rose ink; further notes in Arabic and Ottoman Turkish on inserted slips of papers; modern quarter leather binding with marbled paper covers; in fair condition; paper: laid paper with watermarks; script: *nashī*; ink: black; horizontal catchwords in black ink; headings in red ink; fol. 13^r is blank; on fol. 54 v short blessings.

The manuscript was purchased by the Library from Rafael Danglmajer in 1950.

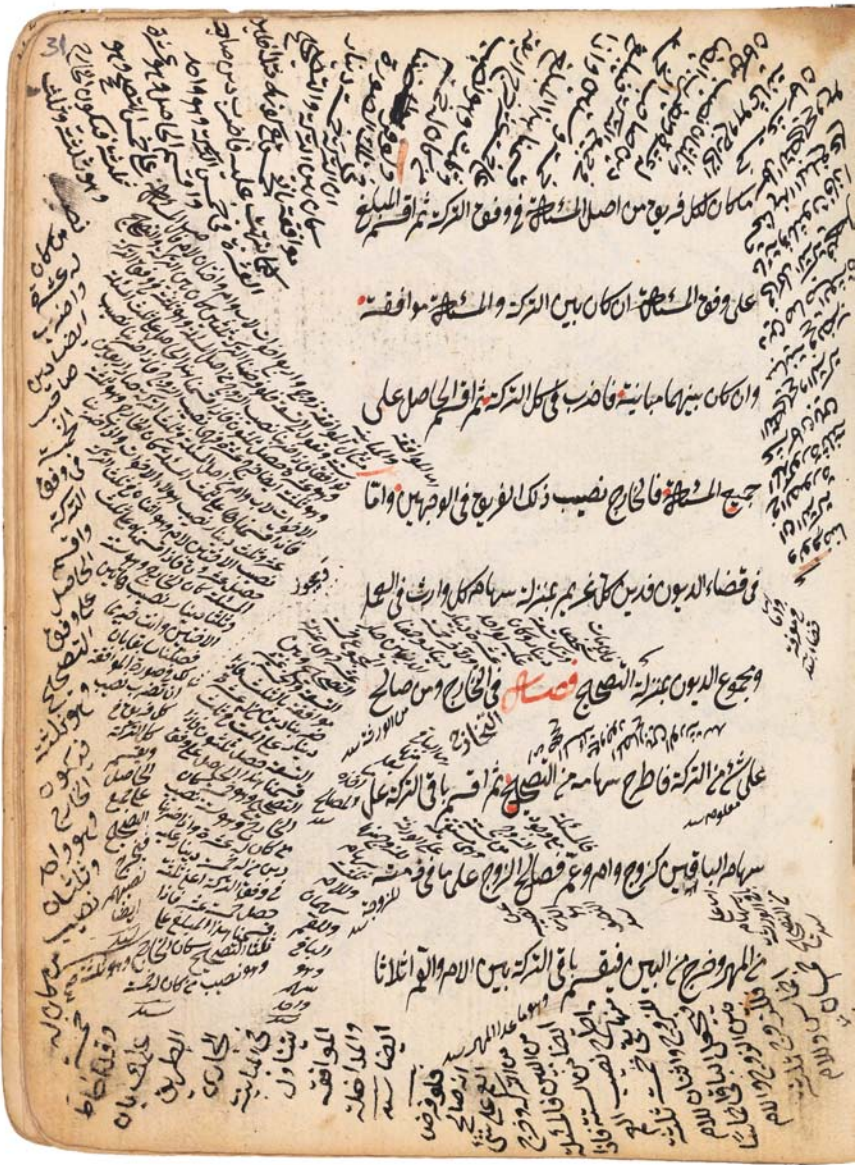


FIGURE 27 Arab.O.135/6, fol. 31r. Only nine lines of wide-spaced text awaited the users of this manuscript to write their notes in the margins and among the lines.

Literature: *GAL* I, 378; *GAL S* I, 650; al-Zirikli VII, 27; Kaḥḥāla III, 652.

Begins (fol. 13^v):

بسم الله الرحمن الرحيم
 الحمد لله رب العالمين حمد الشاكرين ... قال رسول الله صلى الله عليه وسلم تعلموا
 الفرائض وعلموها الناس فانها نصف العلم قال علماءنا تتعلق بتركة الميت حقوق اربعة مرتبة
 اولها يبداء بتجهيزه وتكفينه من غير تبذير

Ends (fol. 54^r):

وهذا هو المختار وقال على وابن مسعود يرث بعضهم من بعض الا مما ورث كل واحد منهم
 من مال صاحبه تمت

Scribe's colophon (fol. 54^r):

الكتاب بعون الله الملك الوهاب ذى الحجة ١٠ فى سنة ٩٨٥ احمد بن اسمعيل

[89]

Arab O. 002

Muḥammad ibn Zayn al-ʿĀbidīn al-Naqqāš al-Ḥanafī (9th–10th/15th–16th c.)

محمد بن زين العابدين النقاش الحنفي

Kitāb al-Muḡnī fī ʿilm al-farāʿiḍ

كتاب المغني في علم الفرائض

An autograph copy of an otherwise unknown author's rarely found commentary on *al-Farāʿiḍ al-sirāḡīya* of al-Saḡāwandī (d. ca. 600/1204). It was written in Istanbul in 913/1507 and dedicated (on fol. 4^r) to Sulṭān Bayezid II (r. 886–918/1481–1512). Under the headpiece on fol. 3^v, there is a quotation from a poem by al-Aḥṭal (19–92/640–710) often used in theological writings:

لا تعجب من خطيب خطبة حتى يكون مع الكلام أصيلاً
 إن الكلام لفي الفؤاد وإنما جعل اللسان على الفؤاد دليلاً

Under these lines, the author names himself and mentions that he is the descendant of Sa'īd, the author of *al-Nāfi'* (*nağl al-Sa'īd šāhib al-Nāfi'*), referring to al-Muḥaqqiq al-Hillī (ca. 602–676/1205–1277) and his influential work *al-Muḥtaṣar al-nāfi' fī fiqh al-imāmīya*:

تأليف الفقير محمد بن زين العابدين النقاش الحنفي القرشي نجل السعيد صاحب النافع غفر
الله لهم

The text of the dedication (fol. 4^r) is as follows:

اللهم ادم العز والتمكين والنصروالفتح المبين ... سلطان بايزيد ابن محمد ابن مراد خان ادم
الله ايامه وخلصه ملكه بمحمد واله وصحبه

152 fols.; 15 lines/page; p. d. 179×130 mm, w. s. 119×83 mm; illuminated head-piece on fols. 3^v–4^r in gold, red and blue ink; on fol. 4^v in gold, blue, red and green ink; gilded frames on fols. 5–8; marginal notes in Arabic; full leather binding without flap; with almond-shaped centre-piece (NSd); in good condition; conserved in 2010; paper: glazed, without watermarks; script: *nashū*; ink: black; diagonal catchwords in black ink; Oriental foliation; flyleaves; on fols. 24^v and 151^r a stamp with the Persian inscription: *laṭāfat-i Fāṭima ġanja-yi bāğ* (“the delicacy of Fāṭima is the bud of the garden”).

The manuscript was in the ownership of ‘Uṭmān al-Ṭuwayrānī (fol. 1^r), Muṣṭafā Pāšā (fol. 1^r; 973/1566), ‘Abd al-Raḥīm ibn al-Šayḥ ‘Abd al-Qādirī al-Mu‘ayyadī (fol. 3^r) and Muḥammad Šādiq (fol. 3^r).

Literature: *GAL I*, 379⁸; *GAL S I*, 650;⁹ Ḥāğğī Ḥalīfa II, 1248.¹⁰

8 Where his name is given as Muḥyī l-Dīn Muḥammad ibn ‘Alī al-‘Ağamī. See also the description of Hitti et al. (1938, p. 630, No. 2073/1) where in addition to Muḥyī l-Dīn al-‘Ağamī (d. 860/1456[!]) the name Amīr Ḥasan al-Rūmī (d. 941/1534–1535) is also given on the basis of the colophon of that manuscript. The incipit was not recorded by Hitti, but it seems that this is a different commentary written in fact by Amīr Ḥasan al-Rūmī.

9 Where his name is given as Muḥyī l-Dīn Muḥammad ibn ‘Alī ‘Ağamzāde (al-‘Ağamī) al-Rūmī. In both instances a dedication to Sulṭān Bayezid II is mentioned.

10 Ḥāğğī Ḥalīfa mentions an author named al-Mawlā Muḥyī l-Dīn al-‘Ağamī, who wrote a commentary dedicated to Sulṭān Bayezid II. The incipit of that work—*al-ḥamdu li-llāh al-laḏī ġa’ala l-‘ulamā’ wa-l-ḥukamā’ waraṭat al-anbiyā’*—, however, is completely different

Begins (fol. 4^v):

كتاب المغني في علم الفرائض
 بسم الله الرحمن الرحيم
 الحمد لله الذي انعم علينا بالفرائض والايمان وامرنا بطاعته وهو العدل والاحسان ونهانا
 عن مخالفته وهو الكفر والعصيان

(fol. 5^r):

وبعد فيقول العبد الضعيف المحتاج إلى لطف ربه الخفي محمد النقاش الحنفي عفا الله عنه
 بالوعد الوفي فان الكتاب الذي صنفه الشيخ الإمام ... ابو طاهر محمد بن محمد بن عبد الرشيد
 السجاوندي ... فاحببت ان اشرحه شرحا يحل مشكلاته ويكشف معضلاته ويوضح دقائقه
 و اشاراته ويتضمن لما في تلك الشروح من الفرائد ويلم ما كان فيها من الشوارد واضفت الى
 ذلك ما عثرت عليه من الكتب واطهرته من وراء الحجب ليكون كاسمه مغنيا عن تلك الكتب

Ends (fol. 151^v):

وهذا اخر ما لخصته من الضوء علي السراح وما نقلته من الشروح والكتب وما حصل
 بساعى من المشايخ وادعته في هذا الكتاب بقدر الجهد والطاقة معترف بالعجز والتقصير
 مع قله البضاعة ليله العيد الكبير في اصطبول المحروسه حرسها الله تعالى مع اهلها انه على ما
 يشا قدير

Scribe's colophon (fol. 151^v):

نخط مولفه سنة ٩١٣ وصلى الله على سيدنا محمد واله وصحبه وعترته الطاهرين وسلم تسليما
 (تم)

from the one in this manuscript, which makes the identification of the two texts and names unlikely.



FIGURE 28 Arab O. 002, fol. 3^r. The titlepiece of an autograph text on the Islamic law of inheritance, featuring a quotation from a 7th century poet.

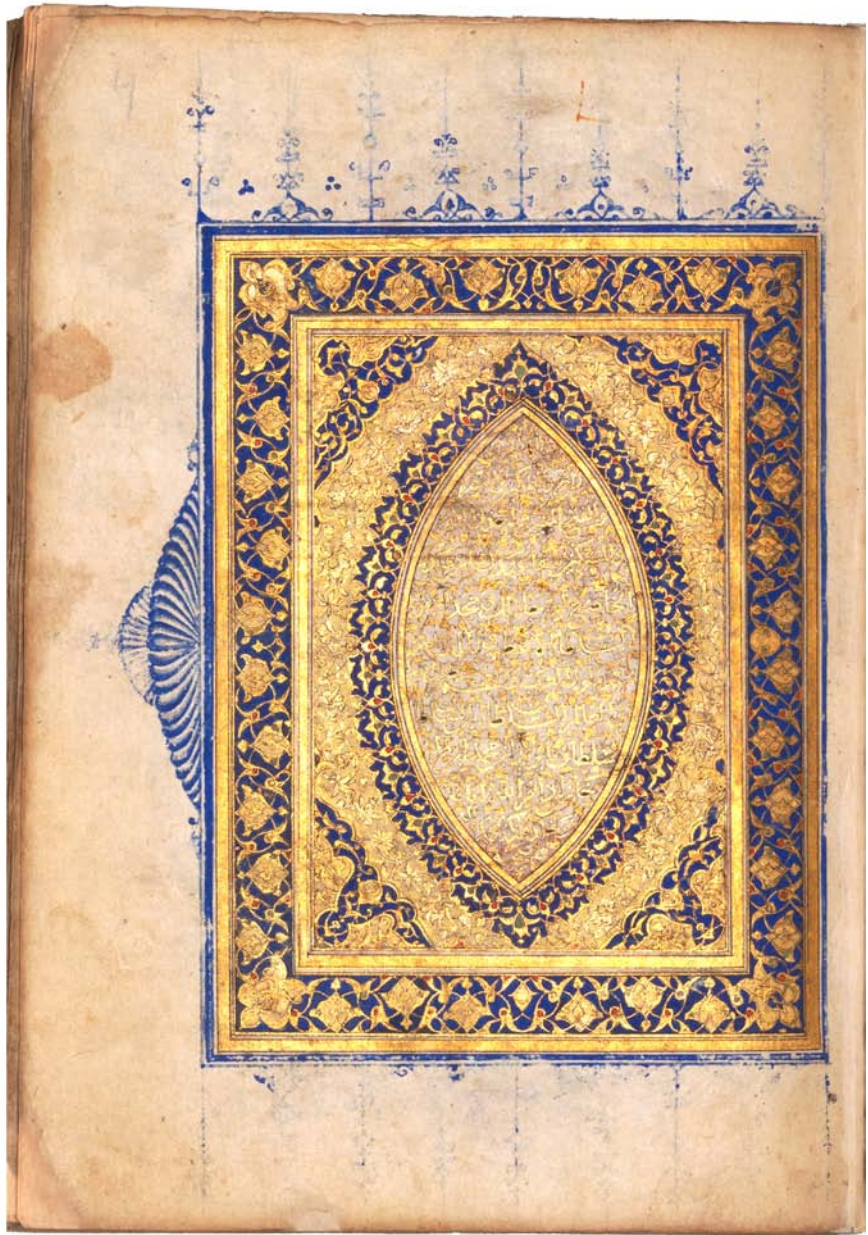


FIGURE 29 *Arab O. 002, fol. 4r. The dedication of this volume on the Islamic law of inheritance to Sultān Bayezid II.*

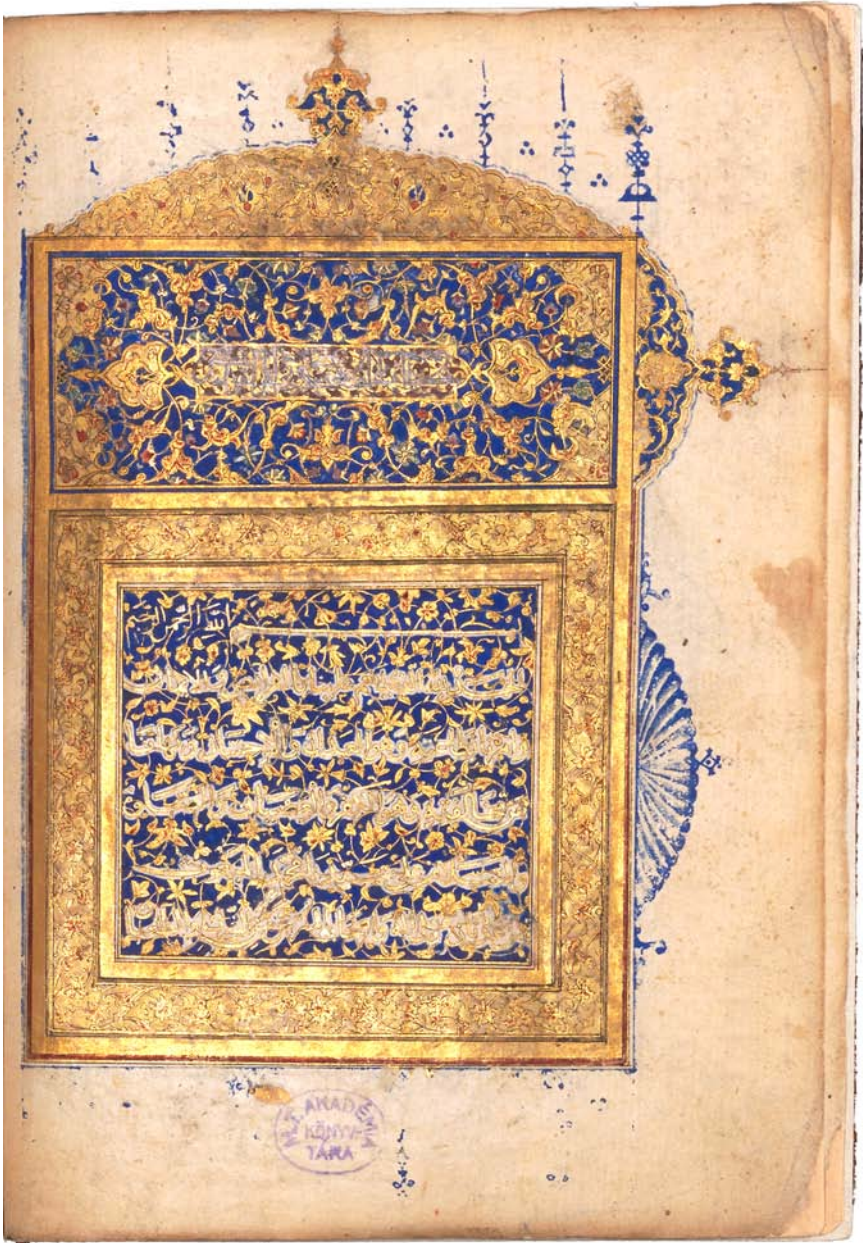


FIGURE 30 Arab O. 002, fol. 4^v. The incipit page also including the title of the work at the top.

[90]

Arab O. 135/3

Anonymous

مؤلف مجهول

[*Risāla fī l-farā'id*]

[رسالة في الفرائض]

A short treatise, the third text in a collected volume containing six works on mathematics and the law of inheritance.

Fols. 7^r–9^v; 19 lines/page; p. d. 196 × 142 mm, w. s. 146 × 85 mm; modern quarter leather binding with marbled paper covers; in fair condition; paper: laid paper with watermarks; script: *nashī*; ink: black; diagonal catchwords in black ink.

The manuscript was purchased by the Library from Rafael Danglmajer in 1950.

Begins (fol. 7^r):

البتت العلى من الفريق الاول لا توازيها احد الوسطى من الفريق الاول توازيها العلى من
الفريق الثانى السفلى من الفريق الاول يوازيها الوسطى من الفريق الثانى

Ends (fol. 9^v):

فيعطى لكل فرد منهم ربع المضروب من المبلغ والمضروب اربعة وربيعها واحد فلكل فرد منهم
واحد

Scribe's colophon (fol. 9^v):

تمت

[91]

Arab O. 135/5

Anonymous

مؤلف مجهول

[*Risāla fī l-farā'id*]

رسالة في الفرائض

An undated copy of a short treatise, the fifth text in a collected volume containing six works on mathematics and the law of inheritance.

Fols. 12^r–12^v; 8 lines/page; p. d. 196 × 142 mm, w. s. 122 × 82 mm; modern quarter leather binding with marbled paper covers; in fair condition; paper: laid paper with watermarks; script: *nashū*; ink: black.

The manuscript was purchased by the Library from Rafael Danglmajer in 1950.

Begins (fol. 12^r):

بسم الله الرحمن الرحيم
وافقتك الله كه حالات الوارث چست اما الاب فله احوال ثلث الفرض المطلق والفرض
والتعصيب والتعصيب المحض والجد كالأب عند عدم الأب والسقوط مع وجوده

Ends (fol. 12^v):

واما الجدة حالتان السدس والسقوط فقط

Scribe's colophon (fol. 12^v):

تم

[92]

Arab O. 135/1

Anonymous

مؤلف مجهول

[*Risāla fī mafhūm al-farā'id*]

[رسالة في مفهوم الفرائض]

An undated copy of a short treatise in Ottoman Turkish, the first text in a collected volume containing six works on mathematics and the law of inheritance.

Fols. 1^r–4^v; 17 lines/page; p. d. 196 × 142 mm, w. s. 172 × 107 mm; modern quarter leather binding with marbled paper covers; in fair condition; paper: without watermarks; script: *nasta'liq*; ink: black; horizontal catchwords in black ink; on fol. 1^r unrelated short notes in Arabic; on fol. 4 further short notices on questions of inheritance in Ottoman Turkish.

The manuscript was purchased by the Library from Rafael Danglmajer in 1950.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم
 ميتك تركه تعلق ايدن حقوق مرتبة دورتدر تجهيز تكفين قضاء ديون تنفيذ وصايا قسمة
 بين الورثة ورثة مرتبة طقزدر اصحاب فرائض عصبه نسبية

Ends (fol. 3^v):

آخر العصبات عتاقنك مولى سيدر بوندن صكره آنك عشبه سنك ذكوريدور

Scribe's colophon (fol. 3^v):

تم هذا [1] لفهوم بعون الله الملك القيوم

[93]

Arab O. 135/4

Anonymous

مؤلف مجهول

Hazā taṣhūḥ-i kaba

هدا تصحيح قابه

An undated explanation of the division of inheritance in simple Ottoman Turkish, the fourth text in a collected volume containing six works on mathematics and the law of inheritance.

Fols. 10^r–12^r; 19 lines/page; p. d. 196 × 142 mm, w. s. 148 × 94 mm; modern quarter leather binding with marbled paper covers; in fair condition; paper: laid paper with watermarks; script: *nashī*; ink: black; horizontal catchwords in black ink.

The manuscript was purchased by the Library from Rafael Danglmajer in 1950.

Begins (fol. 10^r):

برکشی اولدی دورت عورتن قودی اون سکز قزن قودی اون بش ابسن قودی الت المجسن
قودی

Ends (fol. 12^r):

مضرومیز نه یوزسکسن سدس نه اوتوز بز ده وردک اوتوزرهر برندن

Scribe's colophon (fol. 12^r):

تم

Mysticism / *Taṣawwuf*

1 Ṣūfī Literature

[94]

Arab O. 159/2

Abū Hāmid Muḥammad ibn Muḥammad al-Ġazālī (450–505/1058–1111)

أبو حامد محمد بن محمد الغزالي

Ayyuhā l-walad

أيها الولد

Al-Ġazālī's short treatise on religious and spiritual action in the form of a letter to a disciple. It is generally considered to be his testament of Ṣūfī ethics. It was copied in 1135/1723 and forms the second part of a collected volume of two treatises the first of which is *Ġawharat al-tawḥīd* (fols. 1^v–7^r) by al-Laḳānī (1041/1631).

Fols. 8^r–15^v; 21 lines/page; p. d. 197×143 mm, w. s. 147×103 mm; full marbled paper binding; in fair condition; paper: laid paper without watermarks; script: *nashī*; ink: black; diagonal catchwords in black ink; headings in red ink; rule-borders in red ink; ink slightly faded at the bottom; old repairs; on fol. 8^r a *ḥadīṭ*, and two lines from the *Lāmīyat al-ʿaḳam* by al-Tuḡrāʿī (ca. 455–513/1061–1121) by a later hand.

The manuscript was in the ownership of ʿAbd al-Laṭīf (d. 1946) and was donated to the Library by the Museum of Ethnography in 1961.

Literature: *GAL* I, 420; *GAL S* I, 744; al-Ziriklī VII, 247; Kaḥḥāla III, 671.

Begins (fol. 8^v):

بسم الله الرحمن الرحيم
الحمد لله رب العالمين والعاقبة للمتقين والصلوة والسلام على نبيه محمد وآله واصحابه اجمعين

علم ان واحدا من طلبة المتقدمين لازم خدمة الشيخ الامام زين الملة والدين حجة الاسلام
والمسلمين ابي حامد بن محمد الغزالي رحمة الله عليه واشتغل بالتحصيل وقراءة العلم عليه
حتى جمع من دقائق العلوم واستكمل فضائل النفس ... فكتب الشيخ رحمة الله عليه هذه
الرسالة بسم الله الرحمن الرحيم اعلم ايها الولد العزيز

Ends (fol. 15^v):

وخفف عنا ثقل اوزارنا وارزقنا عيش الابرار واكفنا واصرف عنا شر الاشرار واعتق رقابنا
من النار ورقاب ابائنا وامهاتنا واخواننا واولادنا وعشيرتنا من عذاب القبر والنيران برحمتك يا
عزيز يا غفار يا كريم يا ستار يا جبار يا الله يا ارحم الراحمين والحمد لله رب العالمين

Scribe's colophon (fol. 15^v):

في سنة ١١٣٥

[95]

Arab O. 014/2

Abū Ḥāmid Muḥammad ibn Muḥammad al-Ġazālī (450–505/1058–1111)

أبو حامد محمد بن محمد الغزالي

Ayyuhā l-walad

أيها الولد

Another copy of the above treatise, copied in 1138/1725 by a certain Muḥammad ibn Muḥammad, who seems to be identical with the scribe of the first treatise in the volume, 'Uṭmān ibn Muḥammad ibn Muḥammad al-Sīwāsī. It forms the second part of a collected volume of five treatises detailed above (cf. O. 014/1). This treatise (on fols. 63^v–86^v) is followed by several short texts mainly in Ottoman Turkish.

Fols. 63^r–102^v; 11 lines/page; p. d. 156×100 mm, w. s. 112×61 mm; illuminated headpiece on fol. 63^v in red and black ink; marginal notes on fols. 77^v–78^r in Arabic in black ink; full leather binding; with blind tooled centre piece; leather doublure; in good condition; conserved in 2010; paper: laid paper with water-

marks; script: *nashī*; ink: black; horizontal catchwords in black ink; headings in red ink; rule-borders in red ink; on fol. 63^r short *ḥadīṭ* excerpts by a later hand; on fol. 87^r text in Ottoman Turkish on the day of the last judgement, on fol. 87^v an unrelated *ḥadīṭ* in Arabic, on fol. 88^r names of the prophets by a different hand; fols. 88^v–89^r are blank; on fol. 89^v short Ottoman Turkish text on the prophets; fol. 90^r is blank; on fol. 90^v–91^r text in Ottoman Turkish on popular medicine; on fol. 91^v–92^v short mystical notes in Ottoman Turkish and Arabic finished by magic squares; fols. 93^r–102^v are blank.

Literature: *GAL* I, 420; *GAL S* I, 744; al-Zirikli VII, 247; Kaḥḥāla III, 671.

Begins (fol. 63^v):

بسم الله الرحمن الرحيم
 الحمد لله رب العالمين والعاقبة للمتقين ولا عدوان الا على الظالمين والصلوة على نبيه محمد
 واله اجمعين اعلم ان واحدا من الطلبة المتقدمين لازم خدمة الشيخ الامام زين الدين حجة
 الاسلام والمسلمين ابي حامد محمد بن محمد الغزالي رحمة الله عليه واشتغل بالتحصيل وقراءة
 العلم عليه حتى جمع من دقائق العلوم واستكمل فضائل النفس

(fol. 64^r):

فكتب الشيخ هذه الرسالة في جوابه قال بسم الله الرحمن الرحيم اعلم ايها الولد والمحب

Ends (fol. 86^v):

وخفف عنا ثقل الاوزار وارزقنا عيشة الابرار واكفنا واصرف عنا شر الاشرار واعتق رقابنا
 ورقاب آبائنا وامهاتنا واستادنا واخواننا من النار برحمتك يا عزيز يا غفار يا كريم يا ستر يا
 جليل يا جبار يا الله يا الله يا الله يا ارحم الراحمين

Scribe's colophon (fol. 86^v):

تمت تمام سنه ثمانية وثلثون ومائه والفقير الحقير محمد بن محمد



FIGURE 31 Arab O. 014/2, fol. 63^v. An incipit page, similar to but also different from that of Arab O. 014/1, made possibly by the same scribe (see Figure 36).

[96]

Arab O. 047/1

Abū Ḥāmid Muḥammad ibn Muḥammad al-Ġazālī (450–505/1058–1111)

أبو حامد محمد بن محمد الغزالي

al-Mawā'iz fī l-aḥādīṭ al-qudsīya

المواعظ في الأحاديث القدسية

An undated copy of a selection of *ḥadīṭ qudsī* by al-Ġazālī with a mystical intent. Its authorship has been debated. Badawī (1977, No. 98) inclines to the view—already proposed by Brockelmann (*GAL* I, 421₁₀)—that this treatise does not belong to the oeuvre of al-Ġazālī. It is the first work in a collected volume containing, in addition to this tract, four small collections of prayers (*munāḡāṭ*, *wird*) all copied by various scribes on different papers. According to the description in the first card catalogue of the Library's Arabic manuscripts, this manuscript consisted of eight parts and 163 fols. At present, it only consists of 107 fols.

Fols. 1^r–55^v; 9 lines/page; p. d. 161 × 111 mm, w. s. 104 × 54 mm; illuminated head-piece on fol. 1^v in gold, mauve, blue, red, black, orange and white ink; full leather binding; with flap; paper doublure; in bad condition; marginal notes in Arabic in black ink on fols. 7^v–8^r; paper: different glazed papers without watermarks; script: *nashī*; fully vocalized; ink: black; diagonal catchwords in black ink; headings in red ink; frames in gold ink; rule-borders in blue ink, both until fol. 51^r; on fol. 51^v a *ḥadīṭ* in Arabic copied by a different hand; fols. 52^r–54^r contain prayers in Arabic with instructions in Ottoman Turkish from what had originally been the second tract in the volume; on fol. 1^r stamps; fols. 54^v–55^v are blank.

This manuscript was in the ownership of Ḥāfiẓ Ismā'īl (possessor stamp on fol. 1^r), and was donated to the Library in 1925 by Hüseyin Namık Orkun (1902–1956).

Literature: *GAL* I, 421₁₀; *GAL S* I, 746₁₀; al-Zirikli VII, 247; Kaḥḥāla III, 671.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم
 الصخيقة الاولى يقول الله تبارك وتعالى عز وجل عجبت لمن ايقن بالموت كيف يفرح
 وعجبت لمن ايقن بالحساب كيف يجمع المال وعجبت لمن ايقن بالقبر كيف يضحك

Ends (fol. 51^r):

اعقبت بنائه الحراب واسكنته النار ان هذا لفي الصحف الاولى صحف ابراهيم وموسى

Scribe's colophon (fol. 51^r):

تمت الكتاب بعون الله الملك الوهاب

[97]

Arab F. 8

‘Umar ibn ‘Alī Ibn al-Fāriḍ (577–632/1182–1235)

عمر بن الفارض

al-Tāʿīya al-kubrā

التائية الكبرى

A 19th-century copy of the famous mystical ode of Ibn al-Fāriḍ, also known as *Naẓm al-sulūk*, copied by an unidentifiable Hungarian scholar in 1854.

14 fols.; 29 lines/page; p. d. 272 × 232 mm, w. s. 230 × 167 mm; marginal note on fol. 14^v in Hungarian: “befejezém Aprilhó 1sején 1854-ben Pesten” [I finished it on the 1st of April 1854 in Pest]; not bound; in good condition; paper: without watermarks; script: *nashīḥ*; ink: brown.

Literature: *GAL* I, 262; *GAL* S I, 462; al-Ziriklī V, 617; Kaḥḥāla II, 568.

Begins (fol. 1^r):

سقتني حميا الحب راحة مقلتي * وكاسي محيا من عن الحسن جلت
 فأوهمت صحبي أن شرب شراهم * به سر سرى في انتشائي بنظرني

Ends (fol. 14^v):

فخى علي جمعى القديم الذى به * وجدت كهول الحى أطفال صيبتى
ومن فضل ما أسأرت شرب معاصرى * ومن كان قبلى فالفضائل فضلتى

[98]

Arab O. 117/3

Šaraf al-Dīn Muḥammad ibn Saʿīd al-Būṣīrī (608–694/1213–1296)

شرف الدين محمد بن سعيد البوصيري

Qaṣīdat al-Burda

قصيدة البردة

An undated copy of the famous mystical poem of praise to the Prophet Muḥammad originally titled by its author *al-Kawākib al-durrīya fi madḥ ḥayr al-barīya*. It soon became one of the most famous poems in the Arabic language generating hundreds of commentaries and expansions together with a significant number of translations into the different languages of the Islamic world. A peculiarity of the manuscript is that the scribe did not write it in a verse format. In the passages of incipit and explicit the original page layout has been followed. It is the third text in a collected volume of four works the first of which is the anonymous legal treatise entitled *Sirāğ al-muṣallī* (fols. 1^v–28^r).

Fols. 42^r–53^v; 9–12 lines/page; p. d. 156 × 110 mm, w. s. varies; marginal notes on fol. 43^r in Arabic in black ink; modern quarter leather binding with marbled paper covers; in good condition; paper: laid paper with watermarks; script: *naṣḥī*; partially vocalized; ink: black; horizontal catchwords in black ink; rule-borders on fols. 42^v and 44^r in black ink; fol. 42^r is blank.

The manuscript was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL* I, 264; *GAL S I*, 467; al-Ziriklī VIII, 27; Kaḥḥāla III, 784.

Begins (fol. 42^v):

بسم الله الرحمن الرحيم
 امن تذكر جيران بذي سلم مزجت
 دمعا جرای من مقلت بدم ام هبت
 الريح من تلقاء كاظمة واومض البرق
 في الظلماء من اضم

Ends (fol. 53^v):

واللطف بعبدك في الدين إن له
 صبرا متى تدعوه الاهوال ينهزم وئدن
 بسحب صلوة منك دائمة على النبي بمنهل
 ومنسجم والال والصحب ثم التا
 بعين لهم اهل التقى والتقى والحلم
 والكرم ما رنحت عذابات البان
 ربح صبا واضرب العيس حادى العيس
 بالنفيم

Scribe's colophon (fol. 53^v):

تمت الكتاب بعون الله الملك الروف

[99]

Arab F. 3

Nāṣir al-Dīn Muḥammad ibn 'Abd al-Şamad al-Fayyūmī al-Mālikī (fl. before 747/1346)

ناصر الدين محمد بن عبد الصمد الفيومي المالكي

Taḥmīs al-Burda

تخميس البردة

A richly decorated copy of the author's quintains to Šaraf al-Dīn Muḥammad ibn Sa'īd al-Būšīrī's (608–694/1213–1296) famous mystical ode in honour of the Prophet Muḥammad entitled *al-Burda* (The Mantle), or *al-Kawākib al-durrīya fī madḥ ḥayr al-barīya*. The title (fol. 1^r) is erroneously written as *al-Lawālib al-durrīya fī madḥ ḥayr al-barīya*. Not much is known about the author's life except that he was a *repetiteur* (*mu'īd*) in the Mālikī madrasa of Fayyūm founded in the 6th/12th century.¹ In some other collections a different authorship—that of al-Dumyātī,² or Muḥammad ibn Maṣṣūr ibn 'Ubāda³—was established. The text was edited in Cairo (al-Maṭba'a al-Šarafiya) in 1308/1890, under the title *Taḥmīs al-kawākib al-durrīya fī madḥ ḥayr al-barīya*.

This copy, made by Walī al-Rūmī, is undated. An approximate date could, however, be established on the basis of the life of the patron, al-Ḥasanī al-Zāhiri Barqūq Qarāqčā (d. 853/1449), who commissioned it when he was a high-ranking emir in the Mamlūk hierarchy, a so-called emir of the stables (*amīr āḥūr*).⁴ Since he held this position between 844/1441 and 853/1449, this manuscript could only have been copied within that period.⁵

10 fols.; lines in calligraphical arrangement; illuminated title page on fol. 1^r in red, blue and gold.; p. d. 410 × 296 mm; w. s. 320 × 220 mm; each page contains nine lines of the *Burda* arranged around three triangles and in three horizontal lines which end vertically; in the first line in green ink on top of each page (fols. 2^r–10^r) run the 99 names (*al-asmā' al-šarīfa*) of Prophet Muḥammad; before the title: *asmā' Allāh tis'un wa-tis'un*; after the title: *šalawāt Allāh 'alayhi wa-salāmuḥ*; full leather binding; with large central circular decoration with lobed edges and pendants; with an infill of geometrical forms; frames; corner pieces; gold tooling; without flap; binding conserved in 2010;⁶ paper: thick,

1 The attribution of the authorship and the date of his death are based on the manuscript of the British Museum (1413) in which al-Fayyūmī's name is written and the date is given as 747/1346.

2 Berlin 7811.

3 Berlin 7812.

4 Note on fol. 1^r:

برسم المقر اشرف العالي المولوي الاميري الكبير الكريم السيد الملكي الخزومي الشيفي فراقجا الحسنی امير آخور الطاهري عز نصره.

5 For the life of the patron, see al-Saḥāwī, *al-Ḍaw' al-lāmi'* VI, 216, al-Saḥāwī, *al-Tibr al-masbūk* I, 40, II, 161, 207, and Ibn Taḡrī Birdī, *al-Nuḡūm* XV, 541. For the work, see Pinckney Stetkevych 2010.

6 During the conservation of the binding, the original leather doublure and the pasteboard

Oriental paper; script: *tuluṭ*; ink: green, gold, and black in the main lines; black, grey and red ink elsewhere; flyleaves.

Literature: *GAL* I, 264; *GAL* SI, 467; al-Zirikī VII, 11; Kaḥḥāla III, 317; Ḥāḡḡī Ḥalīfa, II, 1334.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم

ما بال قلبك لا ينفك ذآلم
مذ بان أهل الحمى والبان والعلم
وانهل مدمعك الثاني بمنسجم

امن تذكر جيران بذى سلم
مرجت دمعا جرى من مقلة بدم

Ends (fol. 10^r):

ما رنحت عذبات البان ريح صبا واطرب
العيس حادى العيس بالنعم

Scribe's colophon (fol. 10^r):

كتبه الفقير الى الله الغنى ولي الرومي مرید مراد حان مد الله ظله على كل حال علينا وعلى

were dismantled and a new board and paper doublure were made. The original leather doublure and the pasteboard are being kept separately.

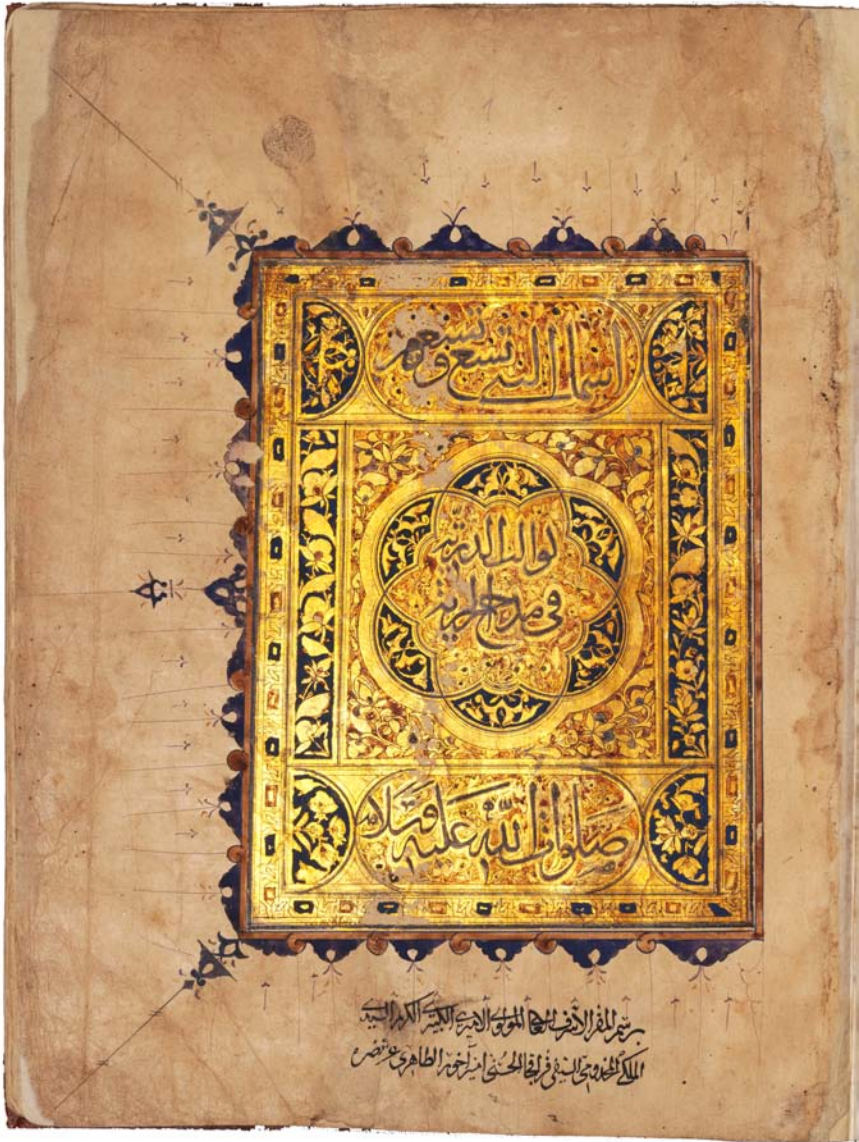


FIGURE 32 *Arab F. 3, fol. 1r.* The characteristic late Mamlūk titlepiece of al-Fayyūmī's *Tahmīs al-Burda*, the omission of the stroke which differentiates the initial *kāf* from the initial *lām* can be seen. At the bottom, the patron's name and title can be read.



FIGURE 33 Arab F. 3, fol. 1^r. The incipit page of al-Fayyūmī's *Tahmīs al-Burda* with a characteristic late Mamlūk headpiece.



FIGURE 34 Arab F. 3, fol. 2r. A characteristic page from al-Fayyūmī's Taḥmīs al-Burda with the names of Prophet Muḥammad written in the first line in green ink.



FIGURE 35 Arab F. 3. The conserved late Mamlük back cover of *al-Fayyūmī's* *Tahmīs al-Burda*.

[100]

Arab O. 064

Muḥammad ibn ‘Abd al-Raḥmān Abū Naşr al-Hamadānī (d. 899/1493)

محمد بن عبد الرحمن ابو نصر الهمداني

Kitāb al-Sab‘iyāt fī mawā’iz al-barīyāt

كتاب السبعيات في مواعظ البريات

A treatise on mystical morality copied possibly in 1175/1761–1762.⁷ It is followed (fols. 54^r–57^r) by part of the story of Abraham and Ismael (the story of the sacrifice).

61 fols.; 20–22 lines/page; p. d. 217×152 mm, w. s. varies; few marginal and interlinear notes in Arabic and Ottoman Turkish in black ink; modern quarter leather binding with marbled paper covers; in fair condition with water stains; paper: laid paper with watermarks; script: *nashī*; ink: black; between fols. 3^v and 18^r the ink is faded; diagonal catchwords in black ink; flyleaf; on fols. 57^v–61^v unrelated notes, religious poems, prayers, wise sayings in Arabic and Ottoman Turkish, fols. 60^v–61^r are blank.

The manuscript was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL* II, 412; *GAL S* II, 583; al-Zirikli VI, 195; Kaḥḥāla III, 403–404.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم وبه نستعين
الحمد لله العزيز الغفار المهين الستار والصلوة والسلام على سيدنا المختار محمد سيد
الابرار ... قال الشيخ الامام الاجل ابو محمد بن عبدالرحمن الهمداني اعلم ان الخالق البارئ
جلت قدرته وعلت كلمته وتوالت الاوه وتتابعت نعمائه زين الاشياء السبعة بالاشياء السبعة
... وسميته كتاب السبعيات في مواعظ البريات ... المجلس الاول في يوم السبت

7 The reading of this date, however, seems to be dubious. The text is faded at this place because of water stains.

Ends (fol. 53^v):

وقال رسول الله صلى الله عليه وسلم ما حظ امتي يا رب فقال يا محمد يوم الجمعة والجنة لى
فاعطيت الجمعة والجنة لامتك ورضائى مع الجمعة والجنة هدية لهم

Scribe's colophon (fol. 53^v):

تم هذا الكتاب بعون الله الملك الوهاب [ت] م م م سنه ١١٧٥

[101]

Arab O. 068

Muḥammad Ibn Ḥaṭīr al-Dīn al-ʿAṭṭār (906–970/1500–1562)

محمد بن خطير الدين العطار

al-Ġawāhir al-ḥamsa

الجواهر الخمسة

An undated copy of the main work of the well-known Indian mystic, also called al-Ġawṭ, written originally in Persian and translated into Arabic shortly after its composition by Ṣibġat Allāh al-Barūġī (d. 1015/1606) in Guḡarāt. The title sometimes appears as *al-Ġawāhir al-ḥams*. The five parts (*ḡawhar*) deal with devotion (*ʿibāda*), asceticism (*zuhd*), missionary activity (*daʿwa*), remembrance (*dīkr*) and activities of Ṣūfī masters.

Fols. 219; 25 lines/page; p. d. 212×136 mm, w. s. 154×68 mm; illuminated title on fol. 1^r and illuminated headpiece on fol. 1^v in black, gold, blue and white ink; sporadic marginal notes in Arabic and Ottoman Turkish in black ink; full leather binding; with flap; gold tooling; gilded frame; painted centre-piece; in good condition; paper: glazed laid paper with watermarks; script: *nashī*; ink: black; diagonal catchwords in black ink; headings in red ink; frames in gold ink; flyleaves.

The manuscript was in the ownership of Muḥammad Yāfīt ibn ʿAmr Allāh Rūḥ al-Mawlawī, then went into the ownership of ʿAbd al-Munʿim Muḥtār Amīn (d. 2006) on 1 Ramaḡān 1375 [12 April 1956] (ownership notes on fol. 1^r), who donated it to the Library in 1957. There is also a dated, now illegible

ownership note from Sa'bān 1286 [November 1869] which was later crossed out.

Literature: *GAL* II, 418; *GAL S* II, 616; al-Zirikli VI, 347; Kaḥḥāla III, 275.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم
 الحمد لله الاحد الصمد الذى لم يلد ولم يولد ولم يكن له كفوا احد حمدا بلا بدايه وثناء بلا
 نهايه لملك ملك الملك الذى اظهر الحقايق الكونية والاعيان الممكنيه من صور الاسماء الالهية
 ... و لما نظر حسنه الكامل الشامل فيها اوجد الجواهر الخمسة الحواس الخمسة التى عنوانها

(fol. 2^r):

اما بعد فقتال الفقير الراجى عفو الله الملك القدوس السلام المؤمن المهين العزيز الجبار محمد
 ابن سيد خطير الدين بن سيد عبد اللطيف سيد لطيف الدين الفتال ... ابن سيدنا امام
 الهمام سيدى الحسين ابن سيدنا اسد الله الغالب علي ابن ابى طالب رضوان الله تعالى
 عليهم اجمعين لما كانت دولة العشق واضطرابه فى ابتدا الحال لم ازل مجتهدا ومجدا

Ends (fol. 218^v):

هو المتوجه اليه لكل وجه وان لم يعلم والمطلوب بكل هم وان لم يتوصل اليه والمنطوق به فى
 كل لسان وان لم ينقال وهو الكبير المتعال

Scribe's colophon (fol. 218^v):

تم هذا الكتاب المسمى بجواهر الخمس تصنيف حضرة سلطان المرشدين برهان المحققين غوث
 الاسلام والمسلمين غوث الاعظم نبد كيوخوت شيخ محمد غوث قدس الله سره العزيز فى
 اصل الفارسى المنقول منها ... فهو سليل السادة الكرام وذوى القدر والاحترام السيد صبغة
 الله فلا زالت عين الله ناظرة اليه ولا برح السيد واقفا فى الخدمه بين يديه امين [ت]م

[102]

Arab O. 006

‘Abd al-Wahhāb ibn Aḥmad al-Ša‘rānī (898–973/1493–1565)

عبد الوهاب بن أحمد الشعرائني

Durar al-ġawwās ‘alā fatāwā Sayyidī ‘Alī al-Ḥawwāš

درر الغواص على فتاوى سيدي علي الخواص

An undated copy of the mystical teachings of ‘Alī al-Ḥawwāš (d. 949/1542) as collected and written down in the form of *fatwas* by his disciple al-Ša‘rānī. The manuscript was copied by al-Šayḥ Afḍal al-Dīn al-Aḥmadī and was provided with diacritical points by an anonymous member of his mystical order.

77 fols.; 17 lines/page; headpiece on fol. 1^r blue and red ink; p. d. 205×148 mm, w. s. 138×85 mm; rare marginal notes in Arabic in black ink; full leather binding; with flap; with almond-shaped centre-piece with pendants (OA); paper double; in fair condition; paper: laid paper with watermarks; script: *nashī*; ink: black; horizontal catchwords in black ink; headings in red ink; catch-title in black ink; flyleaves.

Literature: *GAL* II, 335; *GAL S I*, 737, 802, 837; *GAL S II*, 464; al-Ziriklī IV, 331; Kaḥḥāla II, 339.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم

الحمد لله رب العالمين علي كل حال والصلاة والتسليم على سيدنا محمد وعلى اله واصحابه
خير صحب وآل ... وبعد فهذه نبذة صالحة من فتاوي شيخنا وقدوتنا الى الله تعالى الكامل
الراسخ الأدي المحمدي سيدي على الخواص رضى الله تعالى عنه

(fol. 2^r):

سميتها بدرر الغواص على فتاوى سيدي علي الخواص

Ends (fol. 77^r):

هذا ما اظهره المولى على لسان الولى ولله الحمد لله دائما ابدا ... مولانا الشيخ عبد الوهاب
الشعراني رضي الله عنه

Scribe's colophon (fol. 77^r):

هذا ما نقتطه من خط اخي الشيخ افضل الدين الاحمدي وهو لسان غريب مفرد ببلوغه
مقام العرفان واطن ان غالب مشايخ العصر لا يصلح ان يكون تلميذا له لان شرط التلميذ ان
يفهم كلام شيخه وما اعرف الان احد منهم يفهم هذا الكلام فرحمه الله رحمة واسعة وجمعنا
عليه في دار كرامته امين امين والحمد لله رب العالمين امين

[103]

Arab O. 014/1

Muḥammad ibn Pīr ‘Alī al-Birkawī (929–981/1523–1573)

محمد بن بير علي البركوي

Ġilā’ al-qulūb

جلاء القلوب

Al-Birkawī's tract on Islamic morals, conduct of life and mysticism copied by ‘Uṭmān ibn Muḥammad ibn Muḥammad al-Siwāsī in Rabī‘ al-awwal 1138 [November 1725] at al-Qara Madrasa. It forms part of a collected volume which also contains the following four tracts: *Ayyuhā l-walad* (fols. 63^v–86^v) by al-Ġazālī; *Tartīb al-‘ulūm* (fols. 108^v–175^v) by Sāḡaqlizāda; *al-Muḥtaṣar fī ‘ulūm al-dīn* (fols. 251^v–273^r) by al-Ġilānī; and *Risāle fī l-tecvīd* (fols. 276^v–300^r), an epistle in Ottoman Turkish by an anonymous author. In addition to these, the manuscript contains a number of blank pages and two anonymous fragments (fols. 176^r–180^r; 195^r–222^v) which seem to be parts of mystical works.

Fols. 1^r–62^v; 11 lines/page; p. d. 156 × 100 mm, w. s. 112 × 61 mm; illuminated head-piece on fol. 1^v in red and black ink; sporadic interlinear and marginal corrections in Arabic in black ink; full leather binding; with blind tooled centre piece; leather doublure; in good condition; conserved in 2010; paper: laid paper with watermarks; script: *nashī*; ink: black; horizontal catchwords in black ink; head-

ings in red ink; rule-borders in red ink; on fol. 1^r catch-title of the collection and a prayer (*du'ā'*) in Arabic and Ottoman Turkish; on fol. 1^v a note on prayer in Ottoman Turkish.

Literature: *GAL* II, 440; *GAL S* II, 654; al-Ziriklī VI, 286; Kaḥḥāla III, 176.

Begins (fol. 1^v):

هذا كتاب جلاء القلوب
بسم الله الرحمن الرحيم
الحمد لله الذى جعل الليل والنهار خلفه لمن اراد ان يذكر او اراد شكورا وخلق الموت
والحياة ليبلوكم ايكم احسن عملا انه من يأت ربه مجرما فان له جهنم لا يموت فيها ولا يحيى
ومن يأتته مؤمنا قد عمل الصالحات فاولئيك لهم الدرجات العلى

(fol. 2^r):

فالفنا رسالة منظوية على اصول الدين وفروعه مما لا بد لكل انسان منه رجاء ان اكون من
الناصحين وكتبناها بالتركية

Ends (fol. 62^v):

انك انت الغفور الرحيم والجواد الكريم والبر الرحيم ذو الفضل العظيم

Scribe's colophon (fol. 62^v):

تمت الرسالة المسيات بجلاء القلوب للفاضل الكامل تقى الدين البركوى على يد الفقير عثمان
بن محمد بن محمد السواسى فى المدرست القرية فى ماهى ربيع الاول سنه ثمانيه وثلثون ومائه
والف تمت التمام يعون الله الملك الرحمان



FIGURE 36 Arab O. 014/1, fol. 1r. The incipit page with a simple headpiece of a popular text on Islamic morals, copied in a madrasa in 1138/1725.

[104]

Arab O. 066

Muḥammad ibn Pīr ‘Alī al-Birkawī (929–981/1523–1573)

محمد بن بير علي البركوي

*al-Ṭarīqa al-muḥammadīya*⁸

الطريقة المحمدية

A slightly incomplete work of al-Birkawī on Islamic morals and ethics, which he wrote as his testament to be followed by his mystical order, as is also shown by its Turkish title, *Vasīyetnāme*. The author was a follower of al-Ġazūlī (d. 870/1465) in aiming to return to the Sunna of Muḥammad. The copy was finished on Tuesday, 22 Raġab 1230 [29 June 1815] by Muḥammad ibn ‘Uṭmān al-Qūmlawī.

I, 242 fols.; 13 lines/page; p. d. 215 × 150 mm, w. s. 138 × 75 mm; frequent marginal and interlinear notes and excerpts from the commentary—at some places on inserted sheets—of ‘Abd al-Nāṣir Ḥocazāde, a contemporary of the author, in Arabic in black and brown ink; sporadic marginal notes in Ottoman Turkish; modern quarter leather binding; in fair condition; paper: laid paper with watermarks; script: *nashī*; ink: black; horizontal catchwords in black ink; rule-borders on fols. 2^r–115^v in red ink; headings in red ink; fols. 1–22 are damaged; table of contents on fol. I^r; Oriental foliation; unrelated text in Ottoman Turkish on fol. I^r by a different hand; fols. 1–12, 19, and 26 are missing according to the Oriental foliation.

Literature: *GAL* II, 441₁₅; *GAL* S II, 655₁₅; al-Ziriklī VI, 286; Kaḥḥāla III, 176.

Begins (fol. 1^r):

والله تعالى اعلم قال قيل ما سبق قد دل على ان الكتاب والسنة كافيان في امر الدين وان
ما لم يثبت باحدهما بدعة وضلالة فكيف يستقيم قول الفقهاء الادلة الشرعية اربعة

8 For a recent English translation, see *The Path of Muhamad: A Book on Islamic Morals and Ethics* by Imam Birgivi, interpreted by Shaykh Tosun Bayrak al-Jerrahi al-Halveti; foreword by Shaykh Abdul Mabud; introduction by Vincent J. Cornell. Bloomington, Ind.: World Wisdom, 2005.

Ends (fol. 242^v):

منها حرام للأخذ وهو عاص بالتلاوة والذكر لاجل الدنيا وقد بينا ذلك في رسائلنا السيف
الصارم وانقاذ الهالكين وايقاظ النائمين وجلاء القلوب فعليك بها وطالعها حتى تعلم حقية مقالنا
ونقول الحمد لله الذى هدينا لهذا ... والحمد لله رب العالمين تم تصنيفه بعون الله تعالى وتوفيقه
ليلة الاربعاء السابع والعشرين من شعبان سنة ثمانين وتسعمائة

Scribe's colophon (fol. 242^v):

وقد وقع الفراغ عن يد العبد الفقير محمد بن السبيح عثمانى افندر القوملوى الامام بريئة وزير
اعظم سابق حسين باشا فى يوم الثلاثاء اثنى وعشرين فى شهر رجب الفرد سنة ١٢٣٠
غفر الله له ولو الدين واحسن اليها واليه

[105]

Arab O. 047/4

Anonymous

مؤلف مجهول

Ḥatem-i ḥvācegān raḥmetu llāhi li-ḥusūl-i cemī-i murādāt

ختم خواجكان رحمة الله لحصول جميع مرادات

An anonymous epistle in Ottoman Turkish on Şūfī prescriptions from the Naqšbandī order, as well as advice on pious and mystical practices. It is the fourth work in a collection containing various prayers in addition to *al-Mawā'iz fī l-aḥādīṭ al-qudsīya* (fols. 1^v–51^r) by Abū Ḥāmid al-Gazālī (450–505/1058–1111).

Fols. 94^r–102^v; 13 lines/page; p. d. 161×111 mm, w. s. 110×51 mm; full leather binding; with flap; paper doubleure; in bad condition; paper: glazed without watermarks; script: *naṣḥī*; ink: black; diagonal catchwords in black and red ink; headings in red ink; frames in gold ink; old repairs on some folios; fol. 94^r is framed without text, fol. 101^v is not framed; fol. 102 is blank.

This manuscript was donated to the Library in 1925 by Hüseyin Namık Orkun (1902–1956).

Begins (fol. 94^v):

فاتحه شريفه عدد ٧ صلوات شريفه عدد ١٠٠ سورة الم نشرح عدد ٢٩

Ends (fol. 101^v):

سبحانك لا اله الا انت يا رب كل شىء ووارثه ورازقه وراحمه سبحانك يا رب ... ان شاء
الله بلا شبهه

2 Prayer Books

[106]

Arab O. 050

Muḥammad ibn Sulaymān al-Ġazūlī (d. 870/1465)

محمد بن سليمان الجزولي

Dalā'il al-ḥayrāt

دلائل الخيرات

A highly popular prayer book of the Moroccan author of Berber origin, a member of the Šādiliya order, copied by Ibrāhīm ibn al-Ḥāḡġ 'Abd al-Raḥmān al-Ḥumaydī for his personal use on 22 Ramaḍān 1146 [25 February 1734]. Its full title is *Dalā'il al-ḥayrāt wa-šawāriq al-anwār fī dīkr al-ṣalāt 'alā l-nabī al-muḥtār*. After the text, there are two prayers on fol. 58^r (in Arabic) and fols. 58^v–59^r (in Arabic with Ottoman Turkish explanations), the second of which is entitled *Du'ā-i 'ahd nāme*. At the end of the manuscript (fols. 70^r–71^v) there are some additional prayers in Arabic with instructions in Ottoman Turkish together with some unrelated notes, recipes, etc. There are some blank folios with frames: fols. 1^v, 2^r, 3^r, 57^v, 59^v–69^v.

71 fols.; 17 lines/page; p. d. 195×129 mm, w. s. 148×64 mm; illuminated headpiece on fol. 3^v in red, gold, purple, mauve and blue ink; miniatures (Medina: al-Rawḍa al-Mubāraka and the Minbar) on fols. 12^v–13^r in mauve, gold, green, black and blue ink; headpiece on fol. 14^r in gold, red, blue ink; gilded frames on each page; marginal notes in Arabic in black and red ink; full leather binding;

with almond-shaped centre-piece (OSd); with flap; in good condition; paper: glazed laid paper with watermarks; script: *naṣḥī*; fully vocalized; ink: black; diagonal catchwords in black ink; headings in red ink.

The manuscript was bought by the Library from a private person in 1969.

Literature: *GAL* II, 253; *GAL S* II, 359; al-Ziriklī VI, 15; Kaḥḥāla III, 333.

Begins (fol. 2^v):

يقرا عند ابتداء دلائل الخيرات اللهم انى نويت بالصلاة على النبي صلى الله عليه وسلم امتتالا
لامرك وتصديقا لنبيك محمد صلى الله عليه وسلم ومحبة فيه وشوقا اليه وكونه اهلا لذلك

(fol. 3^v):

بسم الله الرحمن الرحيم
الحمد لله الذى هدانا للإيمان ... وبعد فالغرض فى هذا الكتاب ذكر الصلاة على النبي
صلى الله عليه وسلم وفضائلها نذكرها محذوفة الاسانيد ليسهل حفظها على القارئ وهى من
اهم المهيات لمن يريد القرب من رب الارباب وسميته بكتاب دلائل الخيرات وشوارق الانوار
فى ذكر الصلاة على النبي المختار

Ends (fol. 56^v):

ونسألك اللهم بنور وجهك الذى ملاء اركان عرشك ان تزرع فى قلبى معرفتك كما ينبغى ان
تعرف به

Scribe's colophon (fol. 56^v):

وصلى الله على سيدنا محمد خاتم النبيين وامام المرسلين وعلى اله وصحبه وسلم تسليما وقد
تشرف بنسخها لنفسه العبد الفقير المعترف بالذنب والتقصير لطاعة ربه القدير الحاج ابراهيم
بن الحاج عبد الرحمن الحميدى فى ٢٢ رمضان المبارك سنة الف ومائة وستة واربعين ١١٤٦

(fol. 57^r):

يقرا عند ختم دلائل الخيرات اللهم اشرح بالصلاة عليه صدورنا ... حتى نلقى نبينا وسيدنا
ومولانا محمد صلى الله عليه وسلم



FIGURE 37 Arab O. 050, fol. 11v. A calligraphic arrangement of the names of the Prophet Muhammad as part of a prayer.



FIGURE 38 Arab O. 050, fol. 13^r. Image of the pulpit (minbar) from the Prophet's mosque in Medina.

[107]

Arab O. 054

Muḥammad ibn Sulaymān al-Ġazūlī (d. 870/1465)

محمد بن سليمان الجزولي

Dalā'il al-ḥayrāt

دلائل الخيرات

A copy of the above work, made in 1166/1753 by Ibrāhīm al-Adhamī. At the end of the manuscript there are some additional prayers (*du'ā' ḥātima*) in Arabic by Aḥmad al-Naḥlī (fols. 68^v–70^r), and also some prayers in Ottoman Turkish (fol. 70^v).

70 fols.; 15 lines/page; p. d. 172 × 110 mm, w. s. 131 × 71 mm; illuminated headpiece on fol. 1^v and illuminated headings in red, gold, purple, mauve, blue and white ink; gilded frames on each page; there are three miniatures on fols. 11^r (Medina: al-Rawḍa al-Mubāraka), 11^v (Mecca), and 12^r (Medina); sporadic marginal notes and corrections in Arabic in black ink; full leather binding; with gilded almond-shaped centre-piece (NA) with pendants; with flap; in good condition; conserved in 2010; paper: brown glazed paper, without watermarks; script: *nashī*; fully vocalized; ink: black; diagonal catchwords in black ink; old repairs on fols. 33, 34, 45, 46.

Literature: *GAL* II, 253₁; *GAL S* II, 359₁; al-Ziriklī VI, 151; Kaḥḥāla III, 333.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم

وصلى الله على سيدنا محمد وعلى اله وصحبه وسلم الحمد لله الذى هدانا للإيمان ... وبعد
هذا فالغرض فى هذا الكتاب ذكر الصلوة على النبى صلى الله عليه وسلم وفضائلها نذكرها
محدوفة الاسانيد ليسهل حفظها على القارئ وهى من اهم المهمات لمن يريد القرب من رب

(fol. 2^r):

الارباب وسميته بكتاب دلائل الخيرات وشوارق الانوار فى ذكر الصلوة على النبى المختار



FIGURE 39 Arab O. 054, fol. 1r. The incipit page of an eighteenth century copy of the most popular prayer book for the Prophet Muhammad.

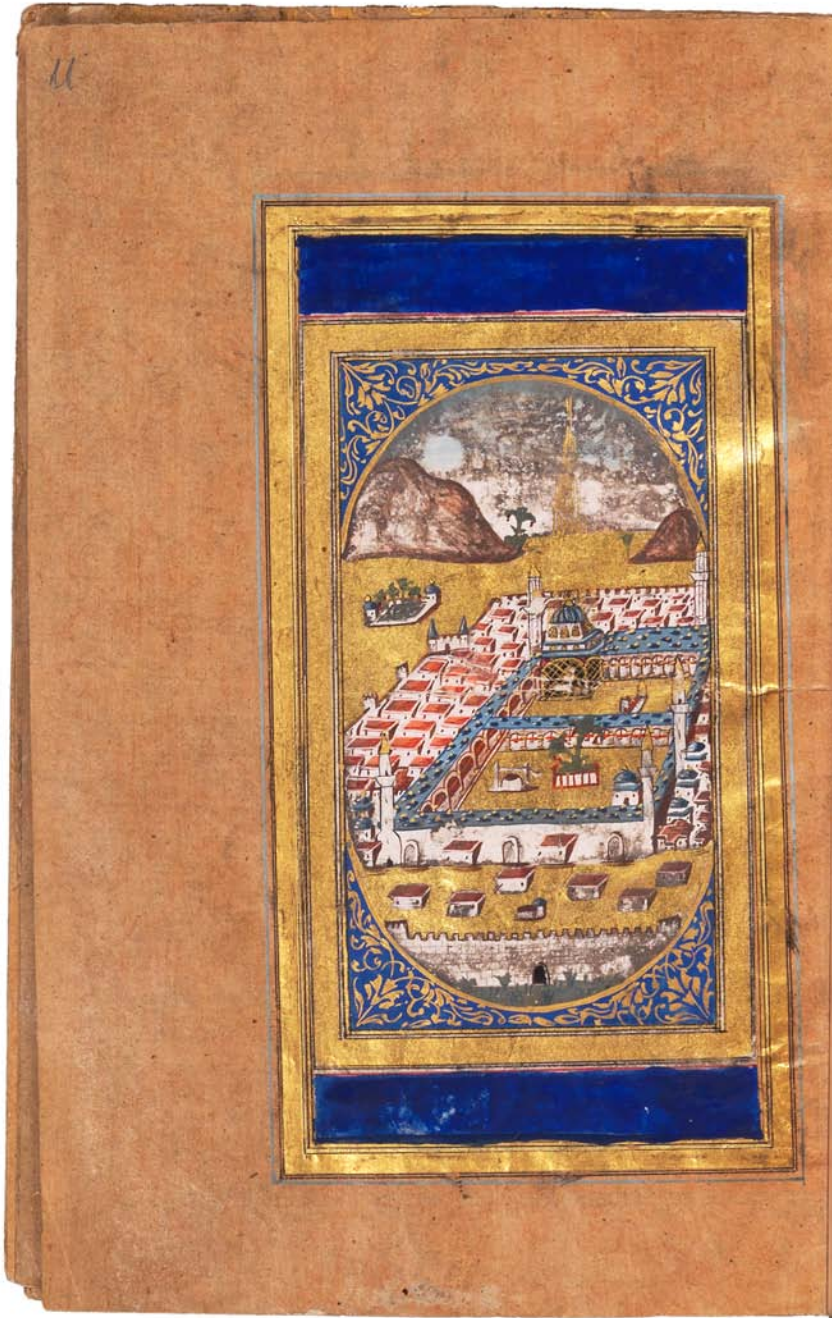


FIGURE 40 Arab O. 054, fol. 11^r. The Prophet's mosque and tomb compound in Medina.



FIGURE 41 Arab O. 054, fol. 11^v-12^r. A double image of Mecca and Medina from 1166/1753.

Ends (fol. 68^r):

ونسئلك اللهم بنور وجهك الذى ملا أركان عرشك ان تزرع فى قلبى معرفتك حتى اعرفك
 حق معرفتك كما ينبغى ان تعرف به وصلى الله على سيدنا ونبينا ومولينا محمد خاتم النبيين
 وامام المرسلين وعلى اله وصحبه وسلم تسليماً والحمد لله رب العالمين وهو حسبنا ونعم الوكيل
 اللهم اغفر لمؤلفه وارحمه واجعله من المحشورين فى زمرة النبيين والصديقين يوم القيمة بفضلك
 يا رحمن

(fol. 68^v):

دعا خاتمه للشيخ احمد النخلى المكي رحمه الله عنه اللهم اشرح بالصلوة عليه صدورنا

Scribe's colophon (fol. 70^r):

كتبه اضعف الكتاب ابراهيم الادهمي المعروف بحافظ القران من تلاميذ شكر زاده سنه ست
وستين ومايه والف

[108]

Arab O. 074

‘Alī ibn Sulṭān Muḥammad al-Qārī’ al-Harawī (d. 1014/1605)

علي بن سلطان محمد القارئ الهروي

al-Ḥizb al-aʿzam wa-l-wird al-aḥḡam

الحزب الأعظم والورد الأهم

A mystical litany of the Ḥanafī jurist of Herat, copied by Muṣṭafā al-Ṭirawī on 1 Ḍū l-qaʿda 1103 [14 July 1692]. The title appears on fol. 1^v as: *Ḥizb Alī ibn Sulṭān Muḥammad al-Qārī*.

70 fols.; 13 lines/page; p. d. 167×105 mm, w. s. 113×30 mm; illuminated headpiece on fol. 1^v in red, gold, blue and black ink; marginal notes and instructions in Arabic and Ottoman Turkish in black and red ink; modern quarter leather binding with marbled paper covers; in fair condition; paper: laid paper with watermarks; script: *nashī*; ink: black; diagonal catchwords in black ink; frames in gold and black ink; the title of the parts in gold, red, blue and black ink; on the first and last flyleaves Arabic and Ottoman Turkish instructions.

The manuscript was in the ownership of ‘Abd al-Laṭīf (d. 1946). It was entered into the inventory book of Oriental manuscripts in 1961.

Literature: *GAL* II, 396; *GAL S* II, 540; al-Ziriklī V, 166; Kaḡḡāla II, 446.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم
الحمد لله الذي دعانا للإيمان وهدانا بالقران واجاب دعوتنا بالفضل والأحسان والصلوة
والسلام على سيد الخلق الداعي الى دعوة الحق

(fol. 2^r):

اما بعد فيقول العبد الراجي مغفرة ربه الباري على بن سلطان محمد القارى سترعيوبها وغفر
ذنوبها لما رايت بعض السالكين يتعلقون بأوراد المشايخ المعتبرين

(fol. 3^r):

وسميته الحزب الاعظم والورد الاثم

Ends (fol. 70^v):

وسلام على المرسلين والحمد لله رب العالمين خاتمة

Scribe's colophon (fol. 70^v):

تمت الحزب الاعظم والورد الاثم غرة ذى القعدة الصعيد سنه ثلاثه ومائة والى من الهجرة
النبوية عن يد اضعف العباد الحاجى مصطفى الشيرهوى غفر ذنوبه وستر عيوبه

[109]

Arab O. 036

[*En'ām-i şerif*]

[أنعام شريف]

A so-called *An'ām*-collection⁹ containing a specific selection from the Koran, dated 1149/1736–1737. The manuscript contains the following *sūras*: 6 *al-An'ām*, 36 *Yā-Sīn*, 44 *al-Duḥān*, 48 *al-Faṭḥ*, 50 *Qāf*, 55 *al-Raḥmān*, 56 *al-Wāqī'a*, 67 *al-Mulk*, 78 *al-Naba'*, 112 *al-Iḥlās*, 113 *al-Falaq*, 114 *al-Nās* and 1 *al-Fātiḥa* (fols. 1^v–55^v); the 99 names (*al-asmā' al-ḥusnā*) of Allāh (fols. 56^r–57^v); the 99 names (*al-asmā' al-šarīfa*) of Prophet Muḥammad (fols. 57^v–59^v) and his physical description (fols. 60^v–61^r); the benefit of the Prophet's names and the names of the *aṣḥāb al-kaḥf* (the seven sleepers) in Ottoman Turkish (61^v–62^v); prescriptions concerning rituals and praying related to the Meccan pilgrimage in Ottoman Turkish with inserted prayers in Arabic (fols. 63^v–76^v); on fol. 77^{r-v} a prayer

9 For a detailed analysis of several similar collections, see Bain 1999. Cf. also Witkam 2010, pp. 109–133.

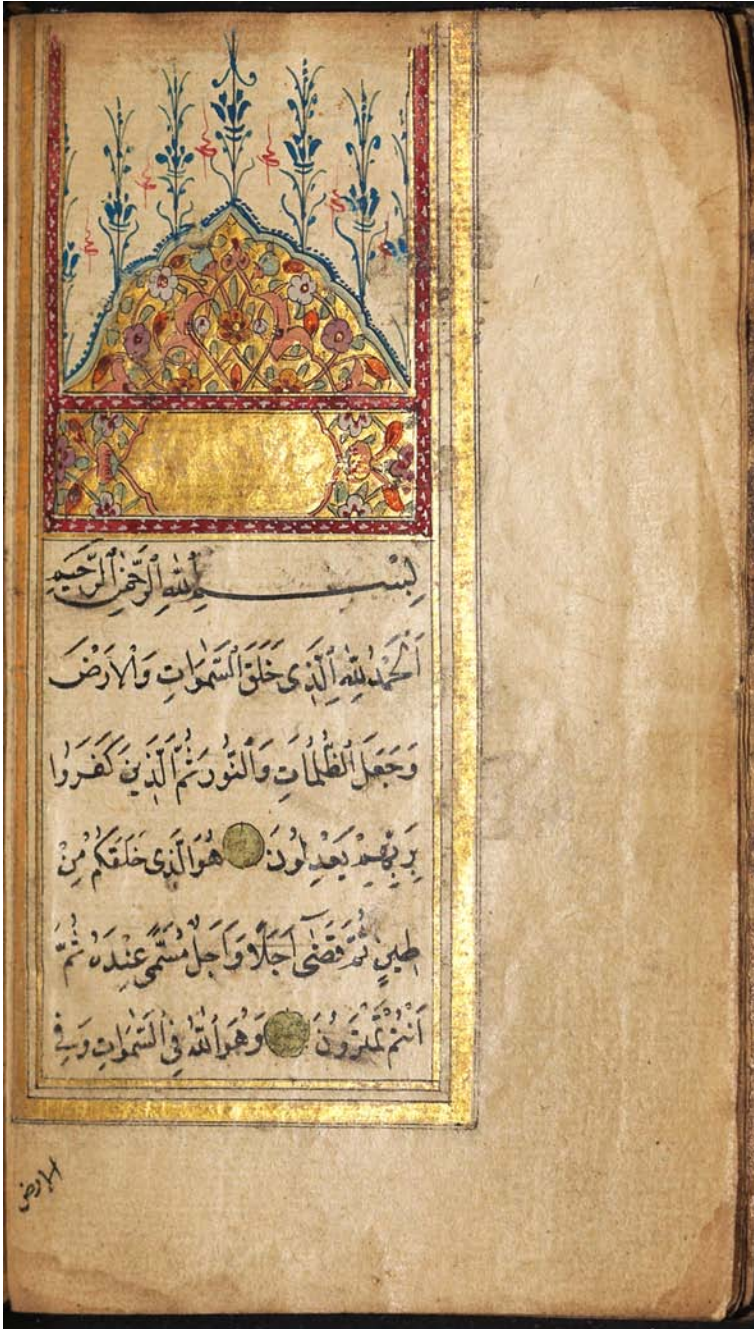


FIGURE 42 Arab O. 036, fol. 2v. A headpiece followed by Sūrat al-An'am (Q. 6), which gave its name to this type of collection.

before meals (*Du'ā' ta'ām*) in Arabic; on fol. 1^r recipe and prayer for healing in Ottoman Turkish; fols. 60^r, 63^r are left blank.

77 fols.; 9 lines/page; p. d. 140×90 mm, w. s. 90×50 mm; illuminated headpiece on fol. 2^v in gold, red, mauve, pink and orange ink; full leather binding; with gilded almond-shaped centre-piece; with missing flap; marbled paper double; in good condition; paper: laid paper with watermarks; script: *nashū*; ink: black; diagonal catchwords in black ink; headings in red ink; frames in gold ink, the *āya* boundaries on fols. 2^v–55^v in gold ink, fully vocalized; flyleaves.

The manuscript was donated to the Library at the town of Károlyfejevár in Transylvania [today: Alba Iulia, Romania] by Ágoston Ötvös (1811–1861), corresponding member of the Hungarian Academy of Sciences. Its contents were first described in detail by Antal Gévay (1797–1845), member of the Hungarian Academy of Sciences and archivist of the emperor in Vienna (on the first flyleaf, written upside down).

Begins (fol. 2^v):

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
 الْحَمْدُ لِلّٰهِ الَّذِیْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَجَعَلَ الظُّلُمٰتِ وَالنُّوْرَ ثُمَّ الَّذِیْنَ كَفَرُوْا بِرَبِّهِمْ
 یَعْدِلُوْنَ هُوَ الَّذِیْ خَلَقَكُمْ مِنْ طِیْنٍ ثُمَّ قَضٰی اَجَلًا وَاَجَلٌ مُّسَمًّى عِنْدَهٗ ثُمَّ اَنْتُمْ تَمْتَرُوْنَ

Ends (fol. 76^v):

اللّٰهُمَّ اغْفِرْ لِيْ وَلِلْمُحَلِّقِيْنَ وَالْمُقْتَصِرِيْنَ يَا وَّاسِعَ الْمَغْفِرَةِ اٰمِيْنَ يَا رَبَّ الْعٰلَمِيْنَ بِحَرَمَتِ النَّبِيِّ الْاَمِيْتِ
 سَنَهٗ ١١٤٩

[110]

Arab O. 041

[*En'ām-i şerif*]

[أنعام شريف]

Another *An'ām*-collection containing a specific selection from the Koran, dated 2 Dū l-ḥiğğa 1147 [25 April 1735] and copied by 'Alī Badr Mādarīn, a disciple of al-Sayyid Darwīš Yūsuf. The manuscript contains the following *sūras*:



FIGURE 43 Arab O. 041, fol. 2r. A headpiece followed by Sūrat al-An'ām (Q. 6), which gave its name to this type of collection.



FIGURE 44 Arab O. 041. The back cover with the seal of Joseph Wenzel I (1696–1772), Prince of Liechtenstein.

1 *al-Fātiḥa*, 6 *al-An‘ām*, 36 *Yā-Sīn*, 44 *al-Duḥān*, 48 *al-Faṭḥ*, 50 *Qāf*, 53 *al-Nağm*, 55 *al-Raḥmān*, 56 *al-Wāqī‘a*, 67 *al-Mulk*, 78 *al-Naba’*, 112 *al-Iḥlās*, 113 *al-Falaq* and 114 *al-Nās* (fols. 1^v–54^r), instructions on prayer in Ottoman Turkish together with the text of the prayers and *tasbīḥ* formulas in Arabic (fols. 54^v–55^r; 58^r–61^r), the 99 names (*al-asmā’ al-ḥusnā*) of God in tabular in gold ink (fols. 55^v–57^r), and the 99 names (*al-asmā’ al-šarīfa*) of Prophet Muḥammad (fols. 57^r–58^r), and the physical description of Muḥammad and the first four caliphs (fols. 61^v–64^r); fols. 65^r–71^r are blank.

70 fols.; 9 lines/page; p. d. 214 × 138 mm, w. s. 128 × 73 mm; illuminated headpiece on fols. 1^v–2^r in gold, blue, red and black ink; full leather binding; with gilded almond-shaped centre-piece (NSd) and corner pieces; with flap; paper double; in good condition; paper: laid paper with watermarks; script: *nashī*; fully vocalized; ink: black; diagonal catchwords in black ink; frames in gold ink; the *āya* boundaries in gold, red and blue ink; flyleaves.

This manuscript was in the ownership of Joseph Wenzel I (1696–1772), Prince of Liechtenstein, as evidenced by his coat of arms bearing his initials (I.W.F.Z.L., i.e. Joseph Wenzel Fürst zu Liechtenstein) on the front and back covers.¹⁰ Later on, it went into the ownership of Adam František Kollár de Keresztény (1718–1783)—Imperial-Royal Court Councilor and Chief Imperial-Royal Librarian—as shown by the description of the volume in Latin on the first flyleaf and by the Latin inscription on the last flyleaf. The latter was written by Franciscus de Zierovsky of Sopron, the last owner of the manuscript, on 1 January 1816.

Begins (fol. 1^v):

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ مَالِكِ يَوْمِ الدِّينِ اِيَّاكَ نَعْبُدُ وَايَّاكَ نَسْتَعِينُ اِهْدِنَا
 الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

Ends (fol. 64^r):

كَانَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ شَدِيدَ الْأَدَمَةِ أَقْرَبَ إِلَى الْقَصْرِ مِنْ الطُّوْلِ كَثِيرَ الشَّعْرِ حَسَنَ الْوَجْهِ

Scribe's colophon (fol. 64^v):

سُوِّدَهُ الْفَقِيرُ الْحَقِيرُ السَّيِّدُ عَلِيُّ بَدْرِ مَادَرِينَ مِنْ تَلَامِزِ السَّيِّدِ دَرُوَيْشِ يُوْسُفَ حَامِدًا لِلَّهِ تَعَالَى
 وَمُصَلِّيًا عَلَى نَبِيِّهِ مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ سَنَةِ ١١٤٧ د ٢

[III]

Arab O. 046

Anonymous

مؤلف مجهول

10 At his time, this book might have formed part of the Lednice Castle Library. See Pavla Holíková, "Knihovné fondy liechtensteinské primogenitury a zámecká knihovna v Lednici" [The Liechtenstein family's library fund and the castle library in Lednice], *Zprávy památkové péče* [Heritage Preservation Reports] 72 (5) 2012, pp. 338–343.

[*Haftiyak-i šarīf*]¹¹

[هفتيک شريف]

An undated copy of a specific selection from the Koran¹² used in traditional religious education on an elementary level in Central Asia and containing one seventh of the Koran, hence its name. Five *sūras* (36, 48, 55, 56, 78, known as the *pañġ sūras*) are always contained in this selection in addition to other, easily memorisable, short chapters. These collections can be compared with the *En'ām* collections of the Ottoman realm with the exception that they do not contain *Sūrat al-An'ām*. The manuscript contains the following *sūras*:

- Q. 1 *al-Fātiḥa* (fol. 1^v);
- Q. 36 *Yā-Sīn* (fols. 2^r–9^r);
- Q. 44 *al-Duḥān* (fols. 9^r–12^v);
- Q. 48 *al-Faḥ* (fols. 12^v–18^r);
- Q. 55 *al-Raḥmān* (fols. 18^r–22^r);
- Q. 56 *al-Wāqī'a* (fols. 22^r–26^v);
- Q. 67 *al-Mulk* (fols. 26^v–30^r);
- Q. 78 *al-Naba'* (fols. 30^r–32^r);
- Q. 94 *al-Šarḥ* (fol. 32^r–32^v);
- Q. 97 *al-Qadr* (fol. 32^v);
- Q. 103 *al-Aşr* (fol. 33^r);
- Q. 105 *al-Fīl* (fol. 33^r);
- Q. 110 *al-Naşr*—Q. 114 *al-Nās* (fols. 33^v–34^r);
- Q. 2 *al-Baqara*, āyas 1–5 (fol. 35^r–35^v) followed by a short prayer in Arabic.

These are followed by the following texts, many of which have double titles, starting in Arabic and ending in Ottoman Turkish:

- *Hāzā du'ā'-i rizk-i du'āsī budur* (fol. 36^r);
- the 99 names (*al-asmā' al-ḥusnā*) of God (fols. 36^v–38^v) and the 99 names (*al-asmā' al-šarīfa*) of Prophet Muḥammad (fols. 38^v–41^v);
- *Hāzā wurd-i Şeyḥ Waḥḫi l-mübārek budur* in Ottoman Turkish (fol. 42^r–42^v);

¹¹ Also transliterated as *Haftiyak*.

¹² On this special Central-Asian collection of Koranic verses followed by various prayers, see in detail Efthymiou 2015a, pp. 6–7. See also Togan. 1939, pp. 168–169, Exk. § 50a. On the traditional teaching of this collection in the Emirate of Bukhara between 1870 and 1924, see Khan 2003.

- *Hāzā āyāt sab‘ al-mübārek budur* (fols. 43^r–45^r);
- various other *āyas* for different purposes and especially to cure some diseases (fols. 45^r–47^v);
- *Hāzā şerh-i du‘ā-i kadh-i l-mübārek* in Ottoman Turkish (fols. 47^v–51^v);
- *Hāzā du‘ā-i kadh-i l-mübārek budur* in Arabic (fols. 51^v–56^r);
- the physical description (*hilya*) of Muḥammad (fols. 56^r–57^v) and the first four caliphs (fols. 58^r–59^v) in Arabic and Ottoman Turkish;
- two prayers in Arabic and their commentary in Ottoman Turkish (fols. 60^r–69^r);
- *Hāzā şerh-i du‘ā-i devlet-i mübārek* in Ottoman Turkish (fols. 69^r–77^v);
- *Hāzā du‘ā-i devlet-i mübārek budur* in Arabic (fols. 77^v–86^r);
- several other untitled prayers for various purposes arranged into chapters (*bāb*) in Arabic with explanations in Ottoman Turkish (fols. 86^r–97^v);
- fols. 98^r–100^v framed but left blank.

100 fols.; 9 lines/page; p. d. 165×106 mm, w. s. 105×58 mm; illuminated head-piece and illustrations on fols. 1^v–2^r in gold, mauve, blue, yellow, orange and black ink; full leather binding; with gilded almond-shaped centre-piece (NA) and corner pieces; blind tooling; with flap; paper doublure; in good condition; paper: glazed laid paper with watermarks; script: *nashī*; fully vocalized; ink: black; diagonal and horizontal catchwords in black ink; the *āya* boundaries in gold ink; frames in gold and black ink; flyleaves.

The manuscript was in the ownership of Count Ferenc Vigyázó (1874–1928), who seems to have bought it (according to the inscription on the first flyleaf) in the Müller antiquarian bookshop on 13 January 1905 for 10 crowns. In his will, he left his estate to the Hungarian Academy of Sciences. Library stamp on fol. 1^v (“A Magyar Tudományos Akadémia Vigyázó Ferenc Könyvtára 875” [No. 875 from the Ferenc Vigyázó Library of the Hungarian Academy of Sciences]).

Begins (fol. 1^v):

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 الحمد لله رب العالمين الرحمن الرحيم مالك يوم الدين اياك نعبد واياك نستعين اهدنا
 الصراط المستقيم صراط الذين انعمت عليهم غير المغضوب عليهم ولا الضالين

Ends (fol. 97^r):

لا اله الا الله فاتخذه وكيلا سبحان ربك رب العزة عما يصفون وسلام على



FIGURE 45 Arab O. 046, fol. 1^r. The incipit page containing Sūrat al-Fātiḥa (Q. 1) with a library stamp at the bottom showing that this manuscript was part of the collection of Count Ferenc Vigyázó who left his estate to the Academy.



FIGURE 46 Arab O. 046, fol. 83r. Part of a prayer with the names of God arranged in a tabular format, with a careless small drop of gold in the outer margin.

(fol. 97^v):

المرسلين والحمد لله رب العالمين

[112]

Arab O. 048

Anonymous

مؤلف مجهول

[*Haftiyak-i şarîf*]

[هفتيك شريف]

An undated copy of a similar specific selection from the Koran, containing the *panç sūras* (36, 48, 55, 56, 78) in addition to other *sūras* 67, 93–114, 1, 2 (*āyas* 1–5) (fols. 2^v–41^r); some prayers and seven *āyas* (fols. 41^r–48^v); prayers in Arabic with commentaries in Ottoman Turkish (fols. 51^v–125^r).

It contains the following *sūras* and prayers:

- Q. 36 *Yā-Sīn* (fols. 2^v–10^v);
- Q. 48 *al-Faḥ* (fols. 10^v–16^r);
- Q. 55 *al-Raḥmān* (fols. 16^r–20^v);
- Q. 56 *al-Wāqī'a* (fols. 20^v–24^v);
- Q. 78 *al-Mulk* (fols. 25^r–28^r);
- Q. 67 *al-Naba'* (fols. 28^r–30^r);
- Q. 93 *al-Ḍuḥā*—Q. 114 *al-Nās* (fols. 30^r–40^r);
- Q. 1 *al-Fātiḥa* (fols. 40^r–40^v);
- Q. 2 *al-Baqara*, *āyas* 1–5 (fols. 40^v–41^r);
- *Du'ā' Yā-Sīn* (fols. 41^r–42^v);
- *Hāzā şerḥ-i yedi āyet-i kerīme* (fols. 42^v–46^r) in Ottoman Turkish followed by the text of the seven *āyas* in Arabic;
- *Hāzā şerḥ-i du'ā-i ḳaḍḥ-i azīm* (fols. 46^r–51^v) in Ottoman Turkish followed by the text of the prayer in Arabic;
- *Hāzā du'ā-i ṭā'ūn* in Arabic introduced by three lines in Ottoman Turkish (fol. 51^v–52^v);
- *Hāzā şerḥ-i du'ā-i on iki imām* (fols. 52^v–54^v) in Ottoman Turkish followed by the text of the prayer in Arabic;
- *Hāzā şerḥ-i on kelīme budur* (fols. 54^v–55^v) in Ottoman Turkish followed by the text of the prayer in Arabic;

- *Hāzā du'ā-i şerḥ-i budur* in Arabic, introduced by a *hikāyet* in Ottoman Turkish (fols. 55^v–57^r);
- *Hāzā şerḥ-i du'ā-i mercān-i budur* in Ottoman Turkish followed by the text of the prayer in Arabic (fol. 57^r–65^r);
- *Hāzā şerḥ-i du'ā-i mi'rāc* in Ottoman Turkish followed by the text of the prayer in Arabic (fols. 65^r–72^r);
- An untitled prayer in case of illness in Arabic introduced and terminated by instructions in Ottoman Turkish (fols. 72^r–73^v);
- *Hāzā şerḥ-i ibtāl bi-sihr budur* in Ottoman Turkish followed by the text of the prayer in Arabic (fols. 73^v–77^r);
- *Hāzā şerḥ-i du'ā-i mübārek* in Ottoman Turkish followed by the text of the prayer in Arabic (fols. 77^r–80^r);
- *Hāzā şerḥ-i du'ā-i karınca* in Ottoman Turkish followed by the text of the prayer in Arabic (fols. 80^v–82^v);
- *Hāzā şerḥ-i haykal-i sab' budur* in Ottoman Turkish followed by the text of the *haykals* in Arabic (fols. 82^v–92^v);
- *Hāzā şerḥ-i [du'ā-i] ḥurūf budur* in Ottoman Turkish followed by the text of the prayer in Arabic (fols. 92^v–95^v);
- *Hāzā şerḥ-i du'ā-i devlet* in Ottoman Turkish followed by the text of the prayer in Arabic (fols. 92^v–97^v);
- *Bāb: Sıbyān nazardan yaza getüre* Ottoman Turkish title directly followed by the text of the prayer in Arabic (fols. 98^r–98^v);
- *Hāzā du'ā-i kurbān boğazlamak* in Arabic, introduced by Ottoman Turkish (fols. 98^v–99^r);
- *Hāzā şerḥ-i du'ā-i ahdnāma* in Ottoman Turkish followed by the text of the prayer in Arabic and other prescriptions in Ottoman Turkish and formulas in Arabic for various ailments and illnesses (fols. 99^r–125^r);
- fol. 125^v is framed without text.

125 fols.; 9 lines/page; p. d. 107×66 mm, w. s. 79×42 mm; not bound; in fair condition; paper: laid paper without watermarks; script: *nashī*; fully vocalized; ink: black; horizontal and diagonal catchwords in black ink; the title of the *sūras* in red ink; the *āya* boundaries in red ink; rule-borders in red ink.

On fol. 2^r a *waqf* notice by Miryam ibn Muştafā, dated [11?]78/1764.

Begins (fol. 2^v):

سورت يس نور القرآن ثمانون وثلاث
بسم الله الرحمن الرحيم

يس والقرآن الحكيم انك لمن المرسلين على صراط مستقيم تنزيل العزيز الرحيم لتندر قوما
ما اندر اباؤهم فهم غافلون لقد حق القول على اكثرهم

Ends (fol. 125^r):

وبحق التوراة والانجيل والزبور والفرقان وبحق الانبياء والمرسلين وصلى الله على خير خلقه
محمد واله اجمعين والحمد لله رب العالمين

[113]

Arab O. 018

[*Ad'iya*]

[أدعية]

The undated manuscript contains the so-called five noble chapters of the Koran (*pañğ sūras*)¹³ 36 *Yā-Sīn* (fols. 2^r–9^v), 48 *al-Faṭḥ* (fols. 10^r–16^r), 55 *al-Raḥmān* (fols. 16^r–20^v), 56 *al-Wāqī'a* (fols. 20^v–25^r), 78 *al-Nāzi'āt* (fols. 25^r–28^v) in addition to other *sūras* 1 *al-Fātiḥa* (fol. 1^v and fols. 32^r–32^v), 67 *al-Mulḥ* (fols. 28^v–31^r), 112 *al-Iḥlāṣ* (fol. 31^r), 113 *al-Falaq* (fol. 31^r–31^v), 114 *al-Nās* (fols. 31^v–32^r), and *āyās* 1–5 of *sūra* 2 *al-Baqara* (fols. 32^v–33^r), the explanation of the prayer (*du'ā'*) of Ismā'īl (Q. 2.127) (fols. 33^r–35^r); the 99 names (*al-asmā' al-ḥusnā*) of God (fols. 35^v–37^v), and the 99 names (*al-asmā' al-ṣarīfa*) of Prophet Muḥammad (fols. 37^v–42^r), the physical description (*ḥilya*) of Prophet Muḥammad (fols. 42^v–44^v); seven *āyās* for prayers in Arabic together with their commentary in Ottoman Turkish (fols. 44^v–47^v); and the following prayers in Arabic generally accompanied by their explanations in Ottoman Turkish:

- *Hāzā ṣerḥ-i du'ā-i cemil* (fols. 48^r–54^r);
- *Hāzā ṣerḥ-i du'ā-i ḥazret-i 'ālīnīn* [!] (fols. 54^v–56^r);
- *Hādā liwā' al-ḥamd* (fol. 56^r–56^v);
- *Zū l-fikār-i ḥazret 'Alī düšmene kuvvet* (fol. 57^r);
- a magical drawing of a heart for cure: *Şekl-i kulanc erkekli dişili* (fol. 57^v);
- *Hādā du'ā' uḥruḡ mubārak*—a prayer to drive out illness in Ottoman Turkish (fols. 58^v–61^v);

13 For a detailed analysis of these *sūras* in a Central Asian environment, see Efthymiou 2015a and 2015b.

- *Şerh-i du'ā-i mercān* (fols. 61^v–63^v) in Ottoman Turkish followed by the text of the prayer in Arabic (fols. 63^v–67^v);
- *Şerh-i du'ā-i istihāre* in Ottoman Turkish followed by the text of the prayer in Arabic (fols. 67^v–69^r);
- *Hādā du'ā' iftār* (fol. 69^r);
- *Hādā du'ā' ta'ām* (fol. 69^r);
- prayer for wedding in Arabic and Ottoman Turkish: *Girdek du'ası budur* (fols. 70^v–71^r) followed by various other prayers for different situations, divided into short chapters (*bāb*) (fols. 71^r–92^r);
- *Hāzā du'ā-i bāṭil-nāme budur* in Arabic and Ottoman Turkish (fols. 92^r–106^v);
- *Hāzā du'ā-i şerh-i karınca* (fols. 106^v–107^v) in Ottoman Turkish;
- *Karınca du'ası budur* (fols. 107^v–109^r) in Arabic;
- On fols. 110^r–115^r various magical notes in Arabic and Ottoman Turkish. Fols. 58^r and 109^v are rule-bordered but without text; fols. 111^v, 112^v, 115^v–128^r are left blank. The manuscript is not completely finished, several headings are not filled in.

128 fols.; 9 lines/page; p. d. 141 × 95 mm, w. s. 95 × 55 mm; illuminated headpiece on fols. 1^v–2^r in gold, red, mauve, green, grey and black ink; full leather binding; framed with simple blind-tooled design; gilded centre-piece (NA); with missing flap; in good condition; paper: laid paper with watermarks; script: *nashī*; fully vocalized; ink: black; diagonal and horizontal catchwords in black ink; frames on fols. 1^v–2^r in gold ink; rule-borders on fols. 2^v–110^r in red ink; the *āya* boundaries on fols. 1^v–34^v in gold ink; flyleaves.

The manuscript was donated (fol. 128^v) to the Library by Károly Palkovics (1816–1897), the mayor of the town of Esztergom, in 1865.

Begins (fol. 1^v):

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ مَالِكِ يَوْمِ الدِّينِ أَيُّكَ [نَعْبُدُ] وَأَيُّكَ
نَسْتَعِينُ أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الظَّالِمِينَ

Ends (fol. 109^r):

اللَّهُمَّ بَارِكْنَا بِحَقِّ أَبِي بَكْرٍ الصِّدِّيقِ وَعَمْرِ الْفَارُوقِ عَلَى الْمُرْتَضِيِّ عَثْمَانَ ذِي النُّورَيْنِ رِضْوَانَ اللَّهِ
تَعَالَى عَلَيْهِمْ أَجْمَعِينَ

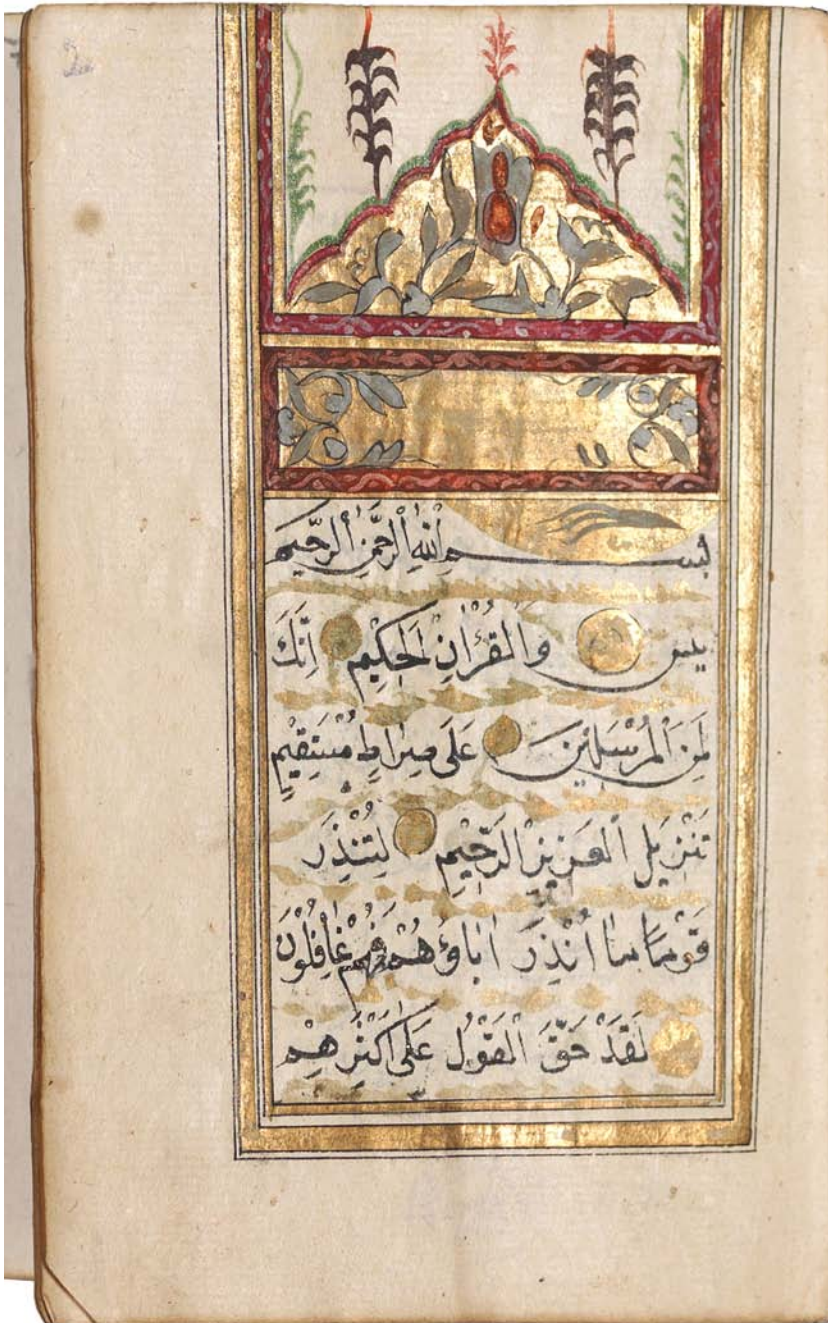


FIGURE 47 Arab O. 018, fol. 2r. The beginning of Sūrat Yā-Sīn (Q. 36).



FIGURE 48 Arab O. 018, fol. 1r. The incipit page containing Sūrat al-Fātiḥa (Q. 1).

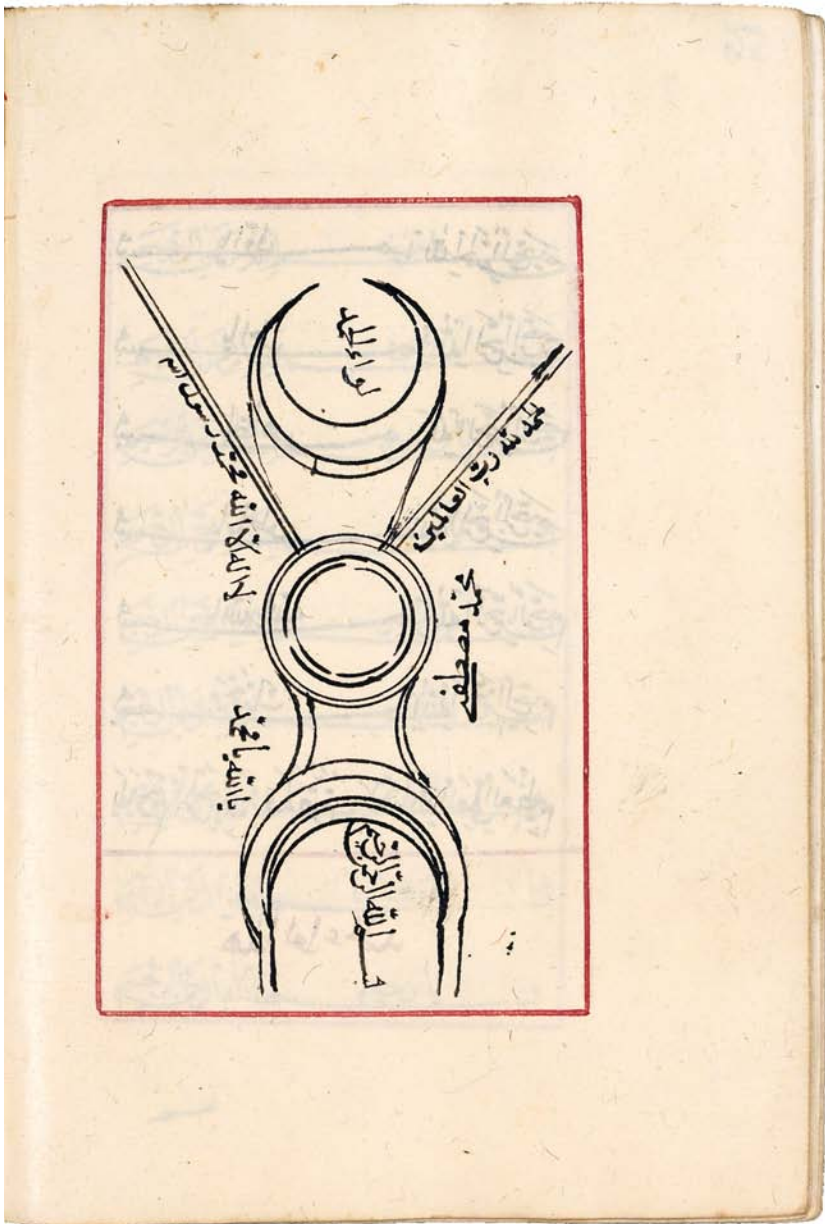


FIGURE 49 Arab O. 018, fol. 56^v. A simple representation of Liwā' al-ḥamd (Banner of Gratitude).

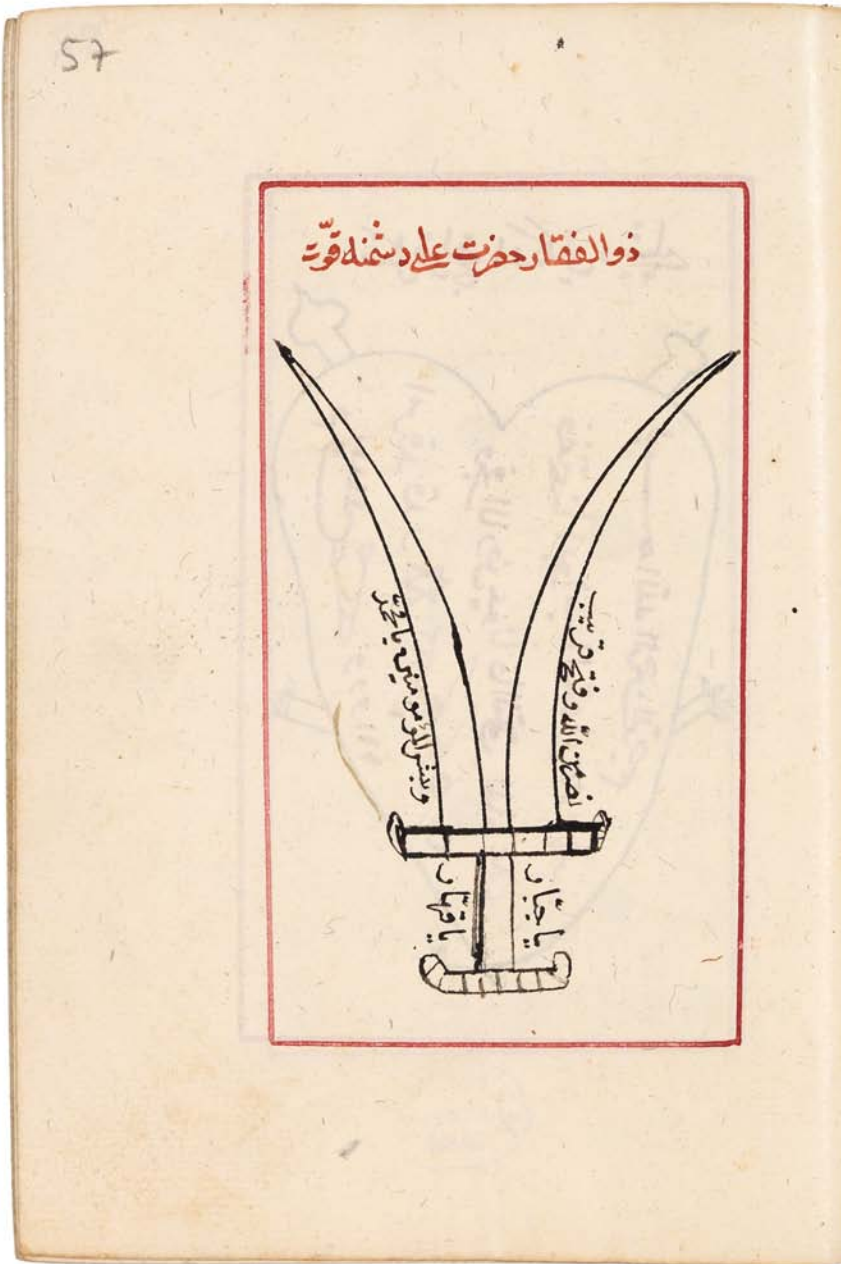


FIGURE 50 Arab O. 018, fol. 57^r. A drawing of Dū l-fiqār, the famous doubled-edged sword of Caliph 'Alī.

[114]

Arab O. 040

[Ad'īya]

[أدعية]

This undated manuscript contains several chapters from the Koran (fols. 1^v–51^r), known for their apotropaic function, followed by the 99 names (*al-asmā' al-ḥusnā*) of God (fols. 51^v–53^r), legitimizing notes and commentaries on the effects of certain prayers (*Du'ā-i ḥarāmī*; *Du'ā-i nūr-i 'azīm*; *Mühür-i Muḥammad*, *Du'ā-i kuş*) and rituals in Ottoman Turkish together with the text of the prayers in Arabic (fols. 53^r–69^r, 71^v–72^v), the physical description (*ḥilya*) of Muḥammad and the first four caliphs (fols. 69^v–71^r). Fols. 73^r–78^v are framed but left blank.

The Koranic passages are as follows:

- Q. 36 *Yā-Sīn* (fols. 1^v–6^r);
- Q. 48 *al-Fath* (fols. 6^v–10^r);
- Q. 67 *al-Mulk*—Q. 114 *al-Nās* (fols. 10^r–50^r);
- Q. 1 *al-Fātiḥa* (fol. 50^r);
- Q. 2 *al-Baqara*, āyas 1–5 (fol. 50^v);
- Q. 2 *al-Baqara*, *hādā du'ā' āyat al-kursī* (fols. 50^v–51^r).

78 fols.; 11 lines/page; p. d. 152 × 101 mm, w. s. 118 × 62 mm; illuminated headpiece on fol. 1^v in gold, red, green, orange, blue and mauve ink; full leather binding; with gilded almond-shaped centre-piece (OSd) and corner pieces; with flap; paper doublure; in good condition; paper: laid paper with watermarks; script: *nashī*; fully vocalized; ink: black; diagonal catchwords in black ink; headings in red ink; frames on fols. 1^v–2^r in gold ink; rule-borders in red ink; the *āya* boundaries in gold ink.

Begins (fol. 1^v):

سورة يس وهي ثلاث وثمانون آية

بسم الله الرحمن الرحيم

يس والقرآن الحكيم انك لمن المرسلين على صراط مستقيم تنزيل العزيز الرحيم لتندر قومنا

ما انذر اباؤهم فهم غافلون لقد حق القول على اكثرهم فهم لا يؤمنون انا جعلنا في اعناقهم

اغلالا فهي الى الاذقان فهم مقمحون

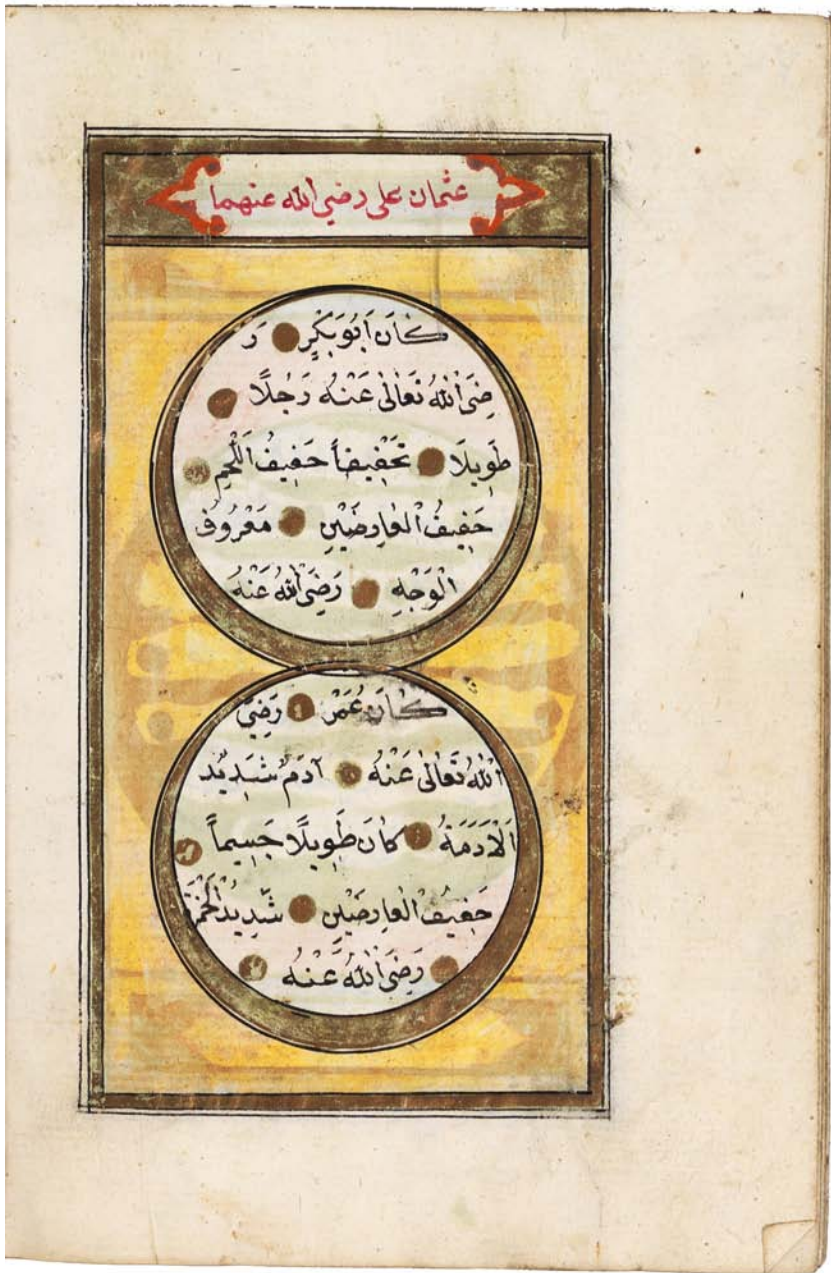


FIGURE 51 Arab O. 040, fol. 70^v. The physical characteristics (hilya) of Abū Bakr and 'Umar, the first two caliphs.

Ends (fol. 72^r):

وبحق ادم وحوى وموسى وعيسى عليها السلام وبحق محمد عليه السلام واله اجمعين برحمتك
يا ارحم الراحمين والحمد لله

(fol. 72^v):

رب العالمين

Scribe's colophon (fol. 72^v):

تمت تمام

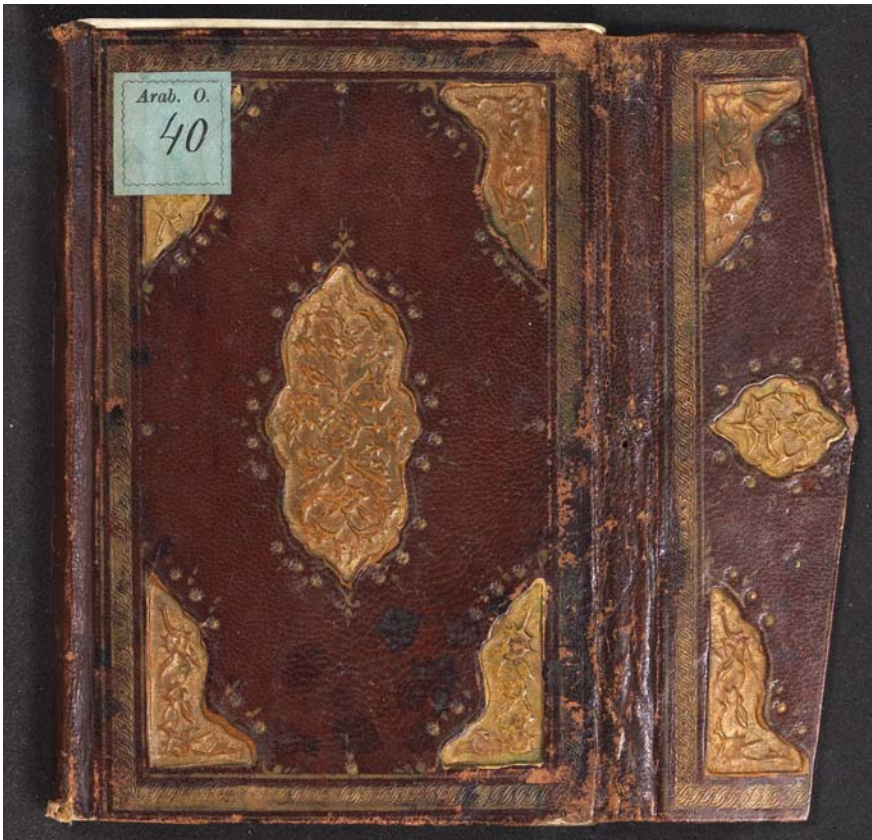


FIGURE 52 Arab O. 040. The back cover and the flap both featuring centre- and corner-pieces.

[115]

Arab O. 047/2

Anonymous

مؤلف مجهول

Munāğāt

مناجات

An anonymous and undated collection of prayers. It is the second work in a collection containing various prayers in addition to *al-Mawā'iz fī l-aḥādīṭ al-qudsīya* (fols. 1^v–51^r) by Abū Ḥāmid al-Ġazālī (450–505/1058–1111). On fol. 56^r two unconnected lines by a different hand. The title appears on fol. 56^v as: *Munāğāt Rasūl Allāh ṣallā llāh 'alayhi wa-sallam*.

Fols. 56^r–73^v; 7 lines/page; p. d. 161×111 mm, w. s. 100×58 mm; marginal notes on fol. 65^v and 66^v in Arabic in black ink; full leather binding; with flap; paper doublure; in bad condition; paper: between fols. 56–57 and 62–73 without watermarks; between fols. 64–69 laid paper with watermarks; fols. 58 and 61 blue paper; script: *nashī*; fully vocalized; ink: black; diagonal catchwords in black ink; headings in gold or red ink; gilded frames; old repairs on some folios; on fol. 56^r a short prayer in Arabic.

The manuscript was in the ownership of Ismā'īl Ḥāfiẓ, and was donated to the Library in 1925 by Hüseyin Namık Orkun (1902–1956).

Begins (fol. 56^v):

بسم الله الرحمن الرحيم
 الهى ما عبدناك حق عبادتك وما عرفناك حق معرفتك ولا احصي ثناء عليك انت كما
 اثبتت على نفسك نجى من النار ونج امتى من النار برحمتك

Ends (fol. 73^v):

رضوان الله تعالى عليهم اجمعين وصل على جميع الانبياء والمرسلين والحمد لله رب العالمين

[116]

Arab O. 047/3

Anonymous

مؤلف مجهول

[Ad'iya]

[أدعية]

An anonymous and undated collection of prayers. It is the third work in a collection containing various prayers in addition to *al-Mawā'iz fi l-aḥādīt al-qudsīya* (fols. 1^v–51^r) by Abū Ḥāmid al-Ġazālī (450–505/1058–1111). This part contains the following prayers:

- *Ḥizb al-birr* (fols. 74^v–80^v) by Abū l-Ḥasan 'Alī ibn 'Abd Allāh al-Šādīlī (d. 656/1258), the founder of the Šādīliya Ṣūfī order,
- *al-Ṣalāt al-mašīšīya* (fol. 81^r–81^v) of the great Moroccan Ṣūfī 'Abd al-Salām ibn Mašīš (559–622/1164–1225);
- *al-Wazīfa al-zarrūqīya* (fols. 82^r–84^v) by the Moroccan Ṣūfī scholar, Aḥmad al-Zarrūq (846–899/1442–1493);
- *Ḥizb al-baḥr* by al-Šādīlī (fol. 85^r–87^r);
- *al-Munāğāt al-šādīliya* (fol. 87^r–88^r);
- *Wird al-Sattār* (fols. 88^v–93^v) by Sayyidī Yaḥyā al-Bākūbī al-Širwānī (d. 869/1458), a famous mystic of the Ḥalwatī order.

Fols. 74^r–93^v; 15 lines/page; p. d. 161 × 111 mm, w. s. 112 × 68 mm; illuminated headpiece on fol. 74 in gold, red, blue, black and white ink; marginal notes in Arabic in black, and fols. 93^v in black and red ink; full leather binding; with flap; paper doublure; in bad condition; paper: brownish without watermarks; script: *nashī*; written by several hands; fully vocalized; ink: black; diagonal catchwords in black ink; headings in red ink; frames on fols. 74^v–90^v in gold ink; old repairs on some folios; fol. 74^r is blank.

This manuscript was donated to the Library by Hüseyin Namık Orkun (1902–1956) in 1925.

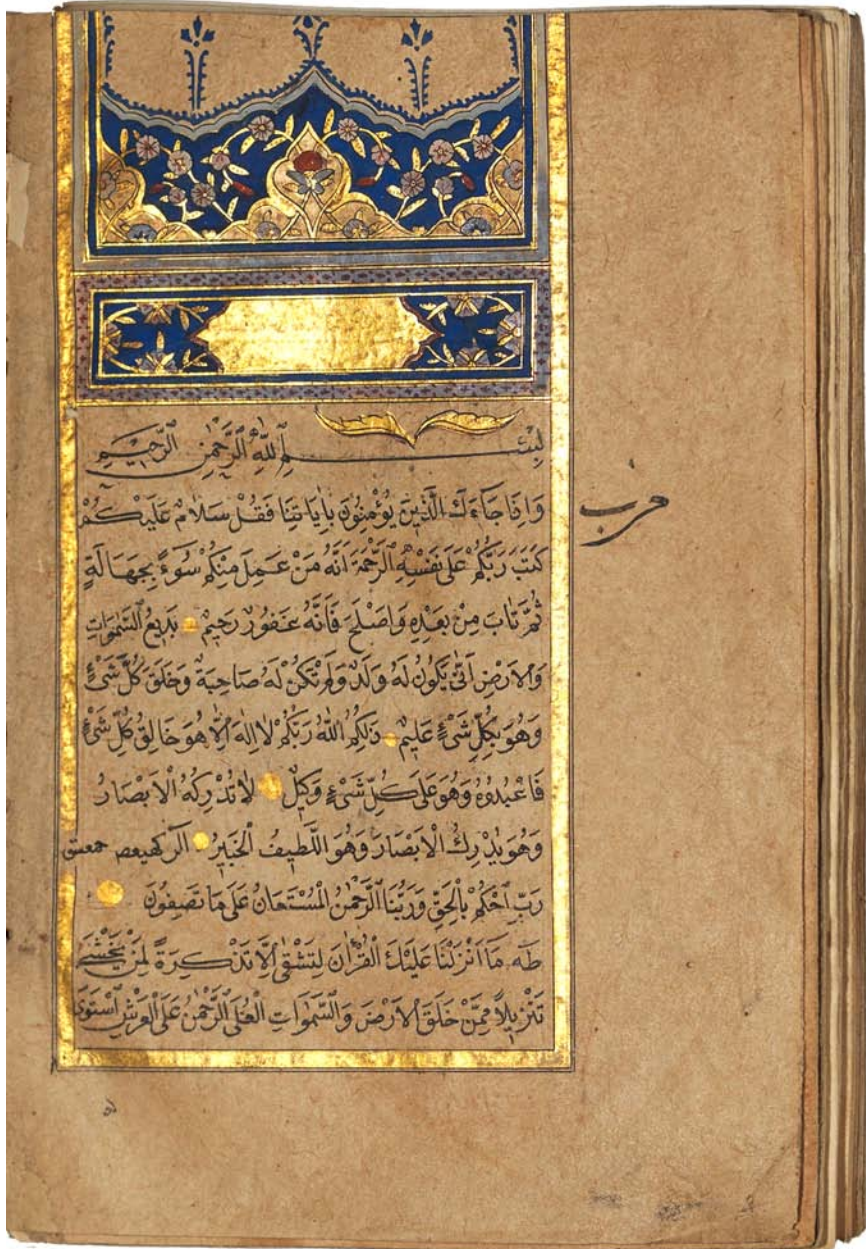


FIGURE 53 Arab O. 047/3, fol. 74^v. The beginning of a Sūfī prayer book starting with verse 54 from Sūrat al-An'ām (Q. 6) below a gilded headpiece.

Begins (fol. 74^v):

بسم الله الرحمن الرحيم
 وإذا جاءك الذين يؤمنون بآياتنا فقل سلام عليكم كتب ربكم على نفسه الرحمة انه من عمل
 منكم سوء بجهالة ثم تاب من بعده واصلح فانه غفور رحيم بديع السموات والارض انى يكون
 له ولد ولم تكن له صاحبة وخلق كل شيء فاعبدوه وهو بكل شيء عليم

Ends (fol. 93^v):

وكل ذلك بعد قراءة الحزب الكبير والصلاة المشيشية والوظيفة الزروقية المتقدم ذكرها ولزوم
 تقوى الله عز وجل فانها اعظم سبب للوصول وانفع شىء لبلوغ كل مأمول وفقنا الله لمرضاته
 وبلغنا اقصى درجاته فى جناته امين

Scribe's colophon (fol. 93^v):

[ت]م

[117]

Arab O. 047/5

Anonymous

مؤلف مجهول

Wird ṣubḥ

ورد صبح

An anonymous and undated collection of morning prayers. It is the last work in a collection containing various prayers in addition to *al-Mawā'iz fī l-aḥādīt al-qudsīya* (fols. 1^v–51^r) by Abū Ḥāmid al-Ġazālī (450–505/1058–1111). The first word of the title is written in the manuscript as *wīrd*.

Fols. 103^r–107^v; 9 lines/page; p. d. 161 × 111 mm, w. s. 103 × 57 mm; full leather binding; with flap; paper doublure; in bad condition; paper: glazed laid paper with watermarks; script: *naṣḥī*; fully vocalized; ink: black; horizontal and diagonal catchwords in black ink; heading in red ink; frames in red ink; fol. 103^r is blank.

This manuscript was donated to the Library by Hüseyin Namık Orkun (1902–1956) in 1925.

Begins (fol. 103^v):

اعوذ بكلمات الله التامات من غضبه وعقابه وشرعباده ومن همزات الشياطين وان يحضرون
بسم الله الرحمن الرحيم ولا حول ولا قوة الا بالله العلي العظيم

Ends (fol. 107^v):

وعلى اله كلما ذكره الذاكرون وغفل عن ذكره الغافلون

Scribe's colophon (fol. 107^v):

تمت الأورات

3 Fortune Telling, Geomancy / *Fālnāma, 'Ilm al-raml*

[118]

Arab O. 051

Anonymous

مؤلف مجهول

[*Ritual textbook*]

An undated fragment from a ritual textbook for mystical purposes. It seems to have been used in the *Mirḡaniya* Ṣūfī order. The manuscript was badly damaged by moisture and what survives starts on p. 181 according to the Oriental pagination and continues until p. 518, pages 1–180 have become lost. The volume contains various, often anonymous texts predominantly in Arabic and at some places in Ottoman Turkish. Among these the following can be listed:

- Excerpts from *ḥadīṭ* and commentaries on the Koran, among them the *Baḥr al-ʿulūm* of Naṣr ibn Muḥammad Abū l-Layṭ al-Samarqandī (d. 373/983) (fols. 1^r–22^v);

- *Bayān ‘adad azwāğ al-Nabī* (fols. 22^v–23^r);
- *Du‘ā’ Rasūl Allāh ‘alayhi l-salām* (fols. 23^r–23^v);
- *Sūre-i En‘ām-in aharında ba’d el-tekmil okunacak du‘ā budur* in Ottoman Turkish followed by short poems and excerpts from *hadīt* (fols. 23^v–30^v);
- *Qaṣīde-i Hūdā rabbim fi l-i’tiqād* in Ottoman Turkish from the Ma‘rifetnāme of İbrahim Hakkı Erzurūmī (1115–1194/1703–1780), with commentaries in the margin, followed by secret prayers (*munāğāt*) in Arabic (fols. 31^r–40^r);
- *Qaṣīdat al-Burda* by al-Būṣīrī (608–694/1213–1296) (fols. 40^v–51^v);
- *al-Qaṣīda al-muḍarīya fi l-ṣalāt ‘alā ḥayr al-barīya* by al-Būṣīrī (fols. 52^r–55^v);
- *Qaṣīda li-mawlānā al-Şayḫ Muḥammad al-Sammān* (1130–1189/1718–1775) (fols. 56^r–58^v);
- A *qaṣīda* attributed to the Caliph ‘Alī al-Imām Zayn al-‘Ābidīn (d. 40/661) with abundant marginal notes (fols. 61^v–65^r);
- An untitled poem by an anonymous author (fols. 65^r–65^v);
- *Tawassulāt ilā ḥaḍrat al-Rasūl li-adā’ al-dīn* (fols. 66^r–66^v);
- *Munāğāt ilā l-rabb li-kaşf al-ḍarr wa-raf‘ al-karb* (fol. 66^v);
- *Qaṣīda nabawīya fi risālat ḥayr al-barīya* (fols. 66^v–67^r);
- *Qaṣīda fi madḥ al-Rasūl ṣallā llāh ‘alayhi wa-sallam* (fols. 67^r–67^v);
- Three short untitled poems by anonymous authors (fols. 67^v–69^r);
- *al-Mī‘rāğ al-nabawī li-l-ḥaḍra al-Muṣṭafawī* (fols. 69^r–77^v);
- *Risāla kifāya li-ğulām fi umūr al-dīn* by ‘Abd al-Ġanī ibn Ismā‘īl al-Nābulusī (1050–1143/1641–1731) also known as *Risāla fi kifāyat al-ğulām fi ğumlat al-arkān li-l-islām* (fols. 77^v–83^r);
- Several short works by ‘Abd Allāh ibn İbrāhīm al-Mīrğanī (d. 1193/1792):
- a poem (*mīmīya*) entitled *al-Durr al-naẓīm fi tawḥīd al-‘aẓīm* (fols. 83^r–84^v);
- a commentary on the famous prayer of the great Moroccan Şūfī ‘Abd al-Salām ibn Mašīš (559–622/1164–1225) entitled *Ḥuṭbat Nafaḥāt al-qudsīya: Şarḥ Ṣalāt al-mašīšīya* (fols. 84^v–87^r);
- a *Waşīya* in verse (fols. 87^r–92^v);
- a poem entitled *al-Durr al-mutalālī fi tawḥīd al-muta‘ālī* (fols. 92^v–98^r);
- *Baḥr al-‘aqā’id* (fols. 98^v–109^v);
- Short poetic compositions together with instructions for their recitation by Muḥammad ‘Uṭmān al-Mīrğanī (d. 1268/1851), the grandson of ‘Abd Allāh ibn İbrāhīm al-Mīrğanī, and the actual founder of the Mīrğaniya Şūfī order, also called al-Ḥatmīya:
- *Tawassulāt [al-]asmā’ al-ḥusnā* (fols. 110^r–114^r);
- *Tawassulāt riğāl Allāh al-kirām* (fols. 114^v–119^v);
- *al-Mubtahiğa li-daf‘ al-nufūs al-muta‘awwiğa* (fols. 119^v–121^v);

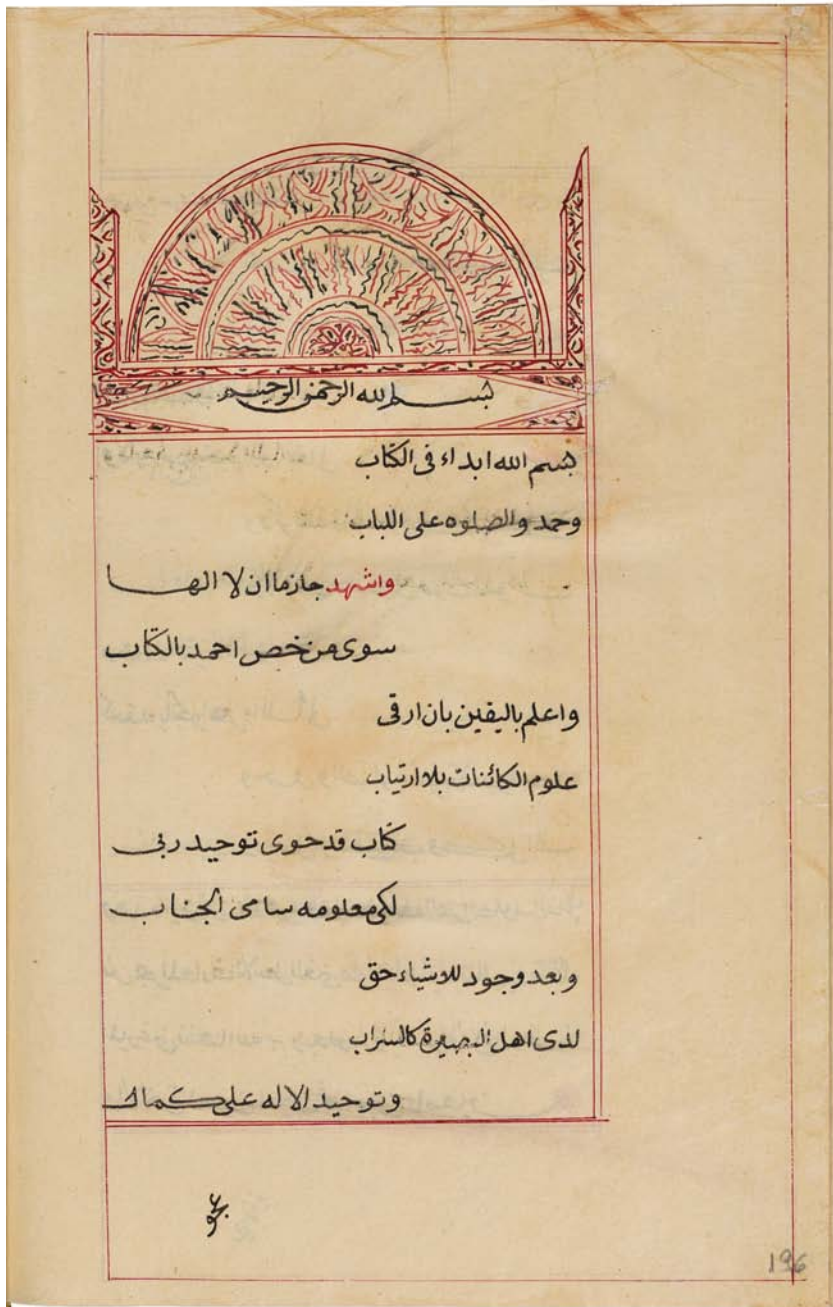


FIGURE 54 Arab O. 051, fol. 98^v. The incipit page of one of the religious poems, entitled *Baḥr al-aqā'id*.

- A Koranic prognostication, *Fālnāma*¹⁴ in Ottoman Turkish (fols. 122^r–165^r) followed by shorter texts and poems (*madḥ*, *munāḡāt*) (fols. 165^v–169^v).

169 fols.; 15 lines/page; p. d. 224×129 mm, w. s. 149×74 mm; at the start of the texts headpiece in red and black ink; sporadic marginal notes in Arabic in black and red ink; conserved in 2010 and rebound in modern quarter leather binding with marbled paper covers; in damaged but stabilized condition; paper: glazed without watermarks; script: *nashī*; ink: black; diagonal catchwords in black ink; headings in red ink; Oriental pagination.

The manuscript was bought by the Library from a private person in 1969.

Begins (fol. 1^r):

لو حضروا وصلوها أجزأهم عن فرض الوقت كالفقير... للجمعة اى لصلوة الجمعة

Ends (fol. 169^v):

الهي لست للغفران اهلا ولكن ان عفوت فانت اهل تمت وبالخير والسعادة عمت

[119]

Arab Qu. 3

Anonymous

مؤلف مجهول

Ḥayrāt al-qamar—Kitāb al-Raml

خيرات القمر—[كتاب الرمل]

An undated copy of a handbook of divination.

54 fols.; 25 lines/page; p. d. 274×191 mm, w. s. 230×142 mm; modern full paper binding; in good condition; paper: without watermarks; script: *nashī*; ink: black; Oriental foliation; table of contents on fols. 53^r–54^v.

14 For the development of these texts, see Farhad, Massumeh and Serpil Bağci, eds. 2009. *Falnama: The Book of Omens*. Washington, D.C.: Arthur M. Sackler Gallery, Smithsonian Institution, esp. pp. 20–21.

The manuscript was donated to the Library by Professor Gábor Korvin in 2011.

Begins (fol. 1^v):

خيرات القمر هو جيد للعمل لاشياء كثيره كالشراء والذرع الانسان ومن يكون مرضه طويل
لكن وجيد للفصاده ع ٢ باب ثانى جيد الى الحظ امام الحكام ومن يمرض حالا يصلح ايام
او سبع ايام او سبع سنين

Ends (fol. 52^r):

يجاهد ويتحرك للسفر ويخاف ان يخرج منه دم السعر على حاله ويغلووا فى اخر السنه سنه
شديدة الامراض ويحدث فيها نكد

History / *Tārīḥ*

[120]

Arab O. 145/4

Anonymous

مؤلف مجهول

Multaqaṭ min Ṣiwān al-ḥikma fī tawārīḥ al-ḥukamā'

ملقط من صوان الحكمة في تواريخ الحكماء

An undated, brief excerpt from *Ṣiwān al-ḥikma*, a biographical work on Greek and Islamic philosophers until the end of the 4th/10th century. The authorship of the original composition—which has not come down to us—had traditionally been attributed to Abū Sulaymān Muḥammad ibn Ṭāhir al-Mantiqī al-Siġistānī (d. ca. 375/985). This view, however, was reconsidered, and it is currently thought to be the work of Abū l-Qāsim al-Kātib, a disciple of Abū l-Ḥasan al-ʿĀmirī (d. 381/992), “who had some connection with al-Rayy in the fifties or/and sixties of the fourth/tenth century.”¹

It is the last tract in a collected volume of four works on various topics, the first of which is *Anīs al-fuqahā' fī ta'rifāt al-alfāz al-mutadāwala bayna l-fuqahā'* (fols. 2^r–46^r) Qāsim ibn ʿAbd Allāh al-Qūnawī (d. 978/1570).

Fols. 104^r–112^v; 15 lines/page; p. d. 167×100 mm, w. s. 125×57 mm; illuminated headpiece on fol. 104^v in gold, blue and black ink; full leather binding; with almond-shaped centre-piece; paper doublure; with missing flap; in fair condition; paper: laid paper without watermarks; script: *nastaʿlīq*; ink: black; diagonal catchwords in black ink; headings in gold ink; gilded frames; fols. 104^r and 112^v are blank.

Literature: *GAL* I, 324; *GAL S* I, 378, 558.

1 See W. al-Qāḍī, “*Kitāb Ṣiwān al-Ḥikma*: Structure, composition, authorship and sources.” *Der Islam* 58 (1981) 87–124, where further bibliography is also listed.

Begins (fol. 104^v):

ملتقط من صوان الحكمة في تواريخ الحكماء في المدة الاسلامية حسين [sic!] بن اسحق اول
من فسر اليونانية بالعربية وكان في عهد مامون الخليفة

Ends (fol. 112^r):

وكان يحفظ القران ويحتم في كل ثلاثة ايام ثم مات في يوم الجمعة الاولي من شهر رمضان سنه
ثمان وعشرين واربع مائة

Scribe's colophon (fol. 112^r):

تم

[121]

Arab F. 7

ʿAlī ibn Aḥmad Ibn Ḥazm (384–465/994–1064)

علي بن أحمد بن حزم

Ġamharat ansāb al-ʿarab

جمهرة أنساب العرب

A copy of a genealogy of Arab tribes by the famous Andalusian author, made in Rampur, by a scribe of the Nawab, and finished on 24 March 1905. The author's name is given as Abū Muḥammad ʿAlī ibn Aḥmad ibn Saʿīd ibn Ḥazm ibn Ġālib al-Fārisī al-Andalusī, and the title is written as *Ġamharat al-nasab*.

300 fols.; 15 lines/page; p. d. 350 × 215 mm, w. s. 255 × 140 mm; illuminated head-piece on fol. 1^v in gold, red, blue, black and green ink and on fol. 157^v in mauve, pink, gold, green, red, blue and black ink; on fols. 1^v–2^r gilded and mauve frames and rule-borders in red and blue ink, on fol. 157^v–158^r gilded and green frames and rule-borders in red and blue ink; diagonal catchwords on fols. 1^v–2^r and 157^v in black, gold and red ink; the endpiece on fol. 297^r in blue and gold ink; three quarter brown leather binding with green paper cover; in good condition; paper: without watermarks; script: *nashī*; ink: black; diagonal catchwords in black ink, and on fol. 155^r in red ink; gilded and green frames, rule-borders in blue ink; headings in red ink; flyleaves.



FIGURE 55 Arab F. 7, fol. 1v. The lavishly decorated incipit page of the genealogical treatise of Ibn Hazm copied from an earlier manuscript in the court of the Nawab of Rampur in 1905.



FIGURE 56 Arab F. 7, fol. 156v. The incipit page of the second part from the genealogical treatise of Ibn Ḥazm.

Copying of the manuscript was commissioned by Muḥammad Ḥāmid ‘Alī Ḥān Bahādur (1875–1930), Nawab of Rampur (r. 1889 to 1930) on the basis of a copy in his library, and the new copy was presented to Sir Edward Denison Ross (1871–1940) on 3 April 1905. Although Ross was aware that the quality of the text did not match the artistic execution of the volume, and that there were many inaccuracies in the spelling of proper names, he sent it to Ignaz Goldziher (1850–1921), who was interested in the content.²

Literature: *GAL* I, 400; *GAL S* I, 692; *al-Ziriklī* V, 59; *Kaḥḥāla* II, 393.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم
 قال ابو محمد على ابن احمد ابن سعيد ابن حزم بن غالب الفارسى الاندلسى رحمه الله
 الحمد لله مبتد كل القرون الاول وتبديل الدول خالق الخلق بلعث محمد صلى الله عليه واله
 وسلم بدين الحق اما بعد فان الله عز وجل قال انا خلقناكم من ذكر وانثى وجعلناكم شعوبا
 وقبايل لتعارفوا ان اكرمكم عند الله اتقاكم

(fol. 2^r):

فاما الفرض من علم النسب فهو ان يعلم المرء ان محمدا صلى الله عليه واله وسلم الذى بعثه
 الله تعالى الى الجن والانس بدين الاسلام هو محمد بن عبد الله القرشى الهاشمى

Ends (fol. 299^r):

وبنوتات الفرس بكسكرو ويسردقان وجر مقاسان من اصهبان وباصطخر

Scribe's colophon (fol. 299^r):

وقد والحمد لله الى ما اعان الله عليه من جمهرة النسب الى ما يحتاج الناس الى معرفتها والحمد
 لله رب العالمين وصلى الله على عبده ورسوله سيدنا محمد النبى الامى وعلى اله وصحبه وسلم
 تسليما كثيرا طيبا مباركا فيه يجب ربنا ويرضى ولا حول ولا قوة الا بالله العلى العظيم والحمد

² See the letter of E.D. Ross dated 07 September 1905 in Goldziher's correspondence in the Library of the Hungarian Academy of Sciences (GIL/35/15/03).

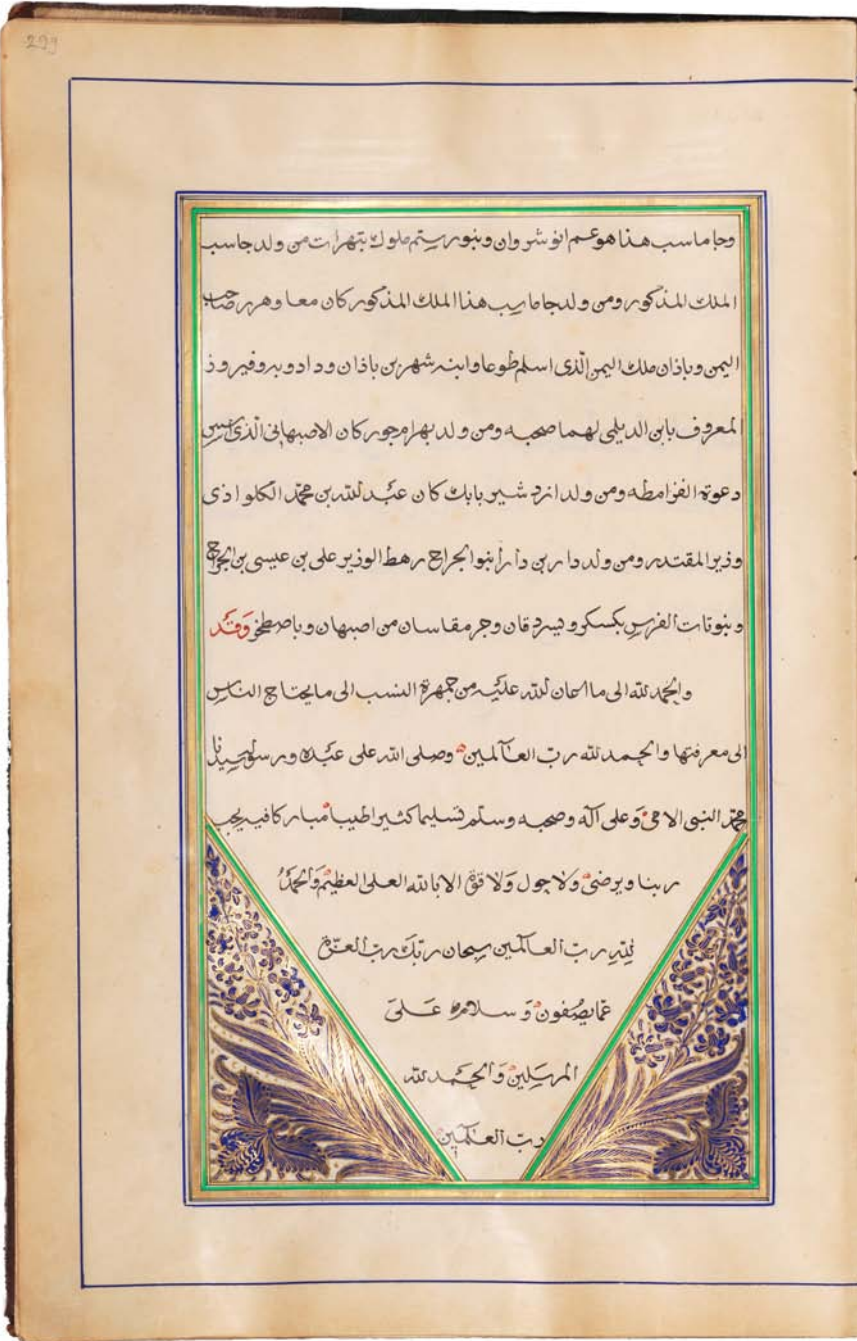


FIGURE 57 Arab F. 7, fol. 299r. A characteristic Indian combination of colours in the decoration of the colophon of the genealogical treatise of Ibn Ḥazm.

لله رب العالمين سبحان ربك رب العزة عما يصفون وسلام على المرسلين والحمد لله رب
العالمين

Scribe's colophon in Persian (fol. 299^v):

الحمد لله و المنه كه كتاب جمهره النساب حسب الحكم فيض توام معدن فيض اتم فرازنده علم
شهر يارى طرازنده كو كبه بختيارى آقاى ولى نعمت عاليجناب نواب مستطاب هز هائس
ميجر نواب محمد حامد على خانصاحب بهادر ادام الله تعالى ملكهم و اقبالهم فرمان فرماى
دار الرياست مصطفى اباد عرف رام پور از نسخه قديمه موجوده كتب خانه عاليه رياست
براى ذاكثر راس صاحب بهادر پرنسبل مدرسه عاليه كلكته نقل شد تاريخ ٢٤ مارچ سنه
١٩٠٥

[122]

Arab Qu. 1

Aḥmad ibn Muḥammad **Ibn Ḥallikān** (608–681/1211–1282)

أحمد بن محمد بن خلكان

Wafayāt al-a'yān wa-anbā' abnā' al-zamān

وفيات الأعيان وأنباء أبناء الزمان

Two volumes from the famous biographical dictionary, the composition of which was finished by the author in 672/1273 (fol. 674^v).

Two vols.; 534, 674 fols.; 23 lines/page; p. d. 233×182mm, w. s. 160×96mm; modern quarter leather binding with cloth covers; in good condition; paper: with watermarks; script: *nashī*; ink: black; catchwords in black ink; headings in red ink.

This manuscript was in the possession of the French Bibliothèque Royale. Fol. 2^r: "Cet ouvrage a été cédé par la bibliothèque royale à Mr. Wahl, en échange d'autres ouvrages, en vertu d'une autorisation de Mr. le ministre, datée du 15 Mars 1836. Le Bon. Silvestre de Sacy" (1758–1838). De Sacy was at that time the keeper of Oriental manuscripts at the Royal Library of France.

Literature: *GAL I*, 326; *GAL S I*, 561; *al-Zirikli II*, 212; *Kaḥḥāla I*, 237.

Vol. I:

Begins (fol. 2^v):

بسم الله الرحمن الرحيم
قال مولانا الامام العالم العلامة شمس الدين صدر الاسلام قدوة الانام علامة العلماء اوجد
الفضلا مفتى الفرق ناصر السنة مؤيد الشريعة حكم الملوك والسلاطين امير المومنين احمد
بن محمد بن ابراهيم بن خلكان البرمكى ... بعد الحمد لله الذى تفرد بالبقا

(fol. 3^r):

وسميته كتاب وفيات الاعيان وانبا ابنا الزمان

Ends (fol. 532^v):

وكان اخذ القلعة بعد اخذ البلد بتسعة وعشرين يوما وكان اخذ البلد في عاشر صفر سنة
ثمان وخمسين وستماية ومولد اوجد الدين سنة ست وثلاثين وخمساوية والله سبحانه وتعالى
اعلم بالصواب واليه المرجع والماب

Scribe's colophon (fol. 532^v):

تم الجزء الاول من تاريخ ابن خلكان ويليهِ الجزء الثانى من قوله ابو بكر محمد بن داود بن
على بن خلف الاصفهاني [ت]م

Vol. II:

Begins (fol. 1^r):

الجزء الثانى من تاريخ ابن خلكان نفع الله به امين [ت]م

(fol. 1^v):

بسم الله الرحمن الرحيم
ابو بكر محمد بن داود بن على بن خلف الاصفهاني المعروف بالظاهرى كان فقيها ادبيا
شاعرا ظريفا وكان يناظر ابا العباس ابن سريج وقد سبق خبره معه في ترجمته

Ends (fol. 674^v):

نجز الكتاب الذى سميته وفيات الأعيان وانبا ابناء الزمان بحمد الله ومنه وكرمه وذلك يوم
الاثنين العشرين من جادى الاخرة سنة اثنين وسبعين وستائة بالقاهرة المحروسة يقول
الفقيه الى الله تعالى أحمد بن محمد بن ابراهيم بن ابي بكر بن خلكان مؤلف هذا الكتاب
انتى كنت قد شرعت في هذا الكتاب في التاريخ المذكور فى أوله على الصورة التى شرحتها
هناك

Scribe's colophon (fol. 674^v):

والله تعالى يستر عيوبنا بستر كرمه الصافي ولا يكدر علينا ما منحنا من شيوخ اعضائه النمير
الصافي ان شاء الله تعالى والحمد لله وحده وصلى الله على خيرته من خلقه محمد وعلى آله
وصحبه وسلم تسليما كثيرا ابدأ أم [ت]م

[123]

Arab F. 9

Muḥammad ibn Muḥammad al-Sunaydī Ġalabī al-Nawšahrī

محمد بن محمد السنيدى جلي النوشهري

al-Šağara al-muḥammadiya

الشجرة المحمدية

An undated manuscript containing the genealogical tree of Prophet Muḥammad. The manuscript also contains the names of the Prophet's wives under the title *Bayān azwāğ al-Nabī ṣallā l-lāhu 'alayhi wa-sallam*. The name of the author is mentioned on fol. 4^v:

رتب هذه الشجرة شيخى وسيدى وسندى العالم الفاضل المحقق والكامل المدقق مولينا
المحدث السنيدى محمد بن محمد خادم اهل الاثر المدعو بجلى النوشهري

10 fols.; p. d. 223 × 292 mm; marginal notes in Arabic in black and red ink; fol. 2 is damaged; modern quarter leather binding with cloth covers; in good condition; paper: laid paper with watermarks; script: *nashī*; partially vocalized; ink: the

concentric circles in brown ink; the names in black ink; the names of Adam, Noah, Abraham, Ismael, 'Abd al-Muṭṭalib, 'Abd Allāh and Muḥammad in red ink; Oriental foliation; flyleaves.

The manuscript was in the ownership of 'Abd al-Laṭīf (d. 1946) and was purchased by the Library from Rafael Danglmajer in 1950. It was entered into the inventory book of Oriental manuscripts in 1961.

Begins (fol. 1^v):

آدم عليه السلم بن شيث عليه السلم بن يانشر

Ends (fol. 7^r):

هاشم عبد المطلب رضى الله عنه عبد الله رضى الله عنه محمد صلى الله عليه وسلم

[124]

Arab O. 027

Anonymous

مؤلف مجهول

Nubḍa yasīra fī tarāġim afāḍil ahl al-Madīna al-Munawwara fī l-qarn al-tānī 'ašar

نبذة يسيرة في تراجم أفاضل أهل المدينة المنورة في القرن الثاني عشر

An undated copy of a biography of illustrious persons living in Medina in the 12th/18th century. The manuscript contains prayers on fols. 11^v and 21^v. This, apparently unique manuscript was edited under the title *Tarāġim a'yān al-Madīna al-Munawwara fī l-qarn "12" al-hiġrī* by Muḥammad al-Tūnġī.³

32 fols.; number of lines varies; p. d. 170 × 107 mm, w. s. varies; marginal notes in Arabic in black and red ink; modern quarter leather binding with cloth covers; in good condition; paper: laid paper with watermarks; script: *nasta'liq*; ink: black; horizontal catchword on fol. 6^v in black ink, headings in red ink.

³ Beirut: Dār wa-Maktabat al-Hilāl, 1984.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم
 الحمد لله رب العالمين والصلوة والسلام على سيدنا محمد سيد المرسلين الاولين والآخرين
 وعلى اله وصحبه اجمعين اما بعد فهذه نبذة يسيرة في تراجم افاضل اهل المدينة المنورة في ...
 القرن الثاني عشر وممن ادرك ... على افندى ابن ابراهيم افندى بن محمد افندى أكمل الدين
 الزهري الشراونى المدرس والواعظ بالمسجد الشريف النبوى

Ends (fol. 32^v):

السيد عمر بن السيد على المدنى السمهودى الحسنى له رسالة فى قصة شامة فى قنديل
 وسأها كسر الشامة مصطفى الشامى نزيل المدينة المنورة

Literature / *Adab*

[125]

Arab O. 137

Anonymous

مؤلف مجهول

Šarḥ Dīwān al-Nābiġa al-Ḍubyānī

شرح ديوان النابغة الذبياني

An anonymous commentary on the collected poems of the famous pre-Islamic poet al-Nābiġa al-Ḍubyānī (d. ca. 604), copied in Istanbul by Muḥammad ibn Muṣṭafā al-Bābī for his personal use in Ğumādā l-āḥira 1090 [July 1679].

60 fols.; 19 lines/page; p. d. 199×142 mm, w. s. 157×80 mm; marginal notes in Arabic in black ink; not bound; in bad condition; paper: laid paper with watermarks; script: *naṣḥī*; the lines of the poetry are fully vocalized; ink: black; diagonal catchwords in black ink; the lines of the poetry are in red ink or overlined in red ink; heavy water stains; flyleaves; fols. 55–60 are blank with illegible, faded text on fol. 56^r; on the first two flyleaves excerpts from poems by a different hand.

Literature: *GAL* I, 22; *GAL S* I, 45.

Begins (fol. 2^v):

بسم الله الرحمن الرحيم
كان من حديث النابغة واسمه زياد بن معوية بن جابر بن ضباب بن ... بن مره بن عوف
بن سعد بن ذبيان وبدء غضب النعمان عليه ... فقال النابغة من ال مية رايح او مغتد عجلان
ذا زاد وغير مزود

Ends (fol. 54^v):

اذا شاء منهم ناشئ دريخت له لطيفة طي الكشح رايبة الكفل

Scribe's colophon (fol. 54^v):

نجز شعر النابعة الذبياني بحمد الله وبعونته على يد احوج عباد الله الى لطفه محمد بن مصطفى
الباي وذلك في جادى الاخره من شهور سنه تسعين والف في القسطنطينيه [تم]

[126]

Arab O. 015

al-Qāsim ibn 'Alī al-Ḥarīrī (446–516/1054–1122)

القاسم بن علي الحريري

Maqāmāt al-Ḥarīrī

مقامات الحريري

An undated copy of the famous anecdotes of the *maqāmāt* genre written in highly stylized rhyming prose by the well-known philologist and poet of Baṣra.

337 fols.; 9 lines/page; p. d. 206×115 mm, w. s. 146×66 mm; marginal notes in Arabic in black ink; interlinear Persian glosses and word translations in black ink; European-style quarter leather binding; spine title in Arabic characters: *Maqāmāt*; in good condition; paper: blue, with watermarks; script: *nashū*; ink: black; horizontal catchwords in black ink; headings in red ink; Oriental foliation; flyleaves.

Literature: *GAL* I, 276; *GAL S* I, 486; al-Ziriklī VI, 12; Kaḥḥāla II, 645.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم وبه نستعين
اللهم انا نحمدك على ما علمت من البيان والهمت من التبيان كما نحمدك على ما اسبغت
من العطاء واسبلت من الغطاء ...

126

رُوحَهُ اسْتَنْهَضَ الْوَاعِظَ لِنُصْحِهِ فَنَهَضَ
 رَحْمَتُ طَلَبِ بَرِيذَانِ كَر

نَهَضَتِ الشَّمْسُ وَالنَّشْدُ مَعْرُضًا بِالْأَمِيرِ
 بِرَأْسِ السَّيْفِ تَعْرِضُ كُنْزَهُ زَيْتُ بَلْبُونِيذِهِ

مَجْبَابِ الرَّاحِ أَنْ يَنَالَ وِلَايَةَ حَتَّى إِذَا مَا
 عَمْرَتُهُ تَا مِرْكَاهِ

نَالَ بَغِيَّتَهُ بَغَى يَسْدِي وَيَلْحَدُ فِي مَطَالِمِ
 رَيْدِ مَطْلُوبِ ظَلَمَ كُنْدِ بِيَا فِدِ وَمِبَالِغِ كُنْدِ

وَالْعَاغِي وَزِدْهَا طَوْرًا وَطَوْرًا مَوْلَعًا مَا أَنْ
 آسَ مَنَدُوتِ دَرِ اسْتِخْرَاقِ بَالِغِ وَبَارِزِ كَرِ تَرْغِيذِ مَنَدُوتِ غَيْرِ بَرِزِ

يُبَالِي حِينَ يَتَّبِعُ الْهَوَى فِيهَا أَصْلَحَ دِينَهُ أَمْ
 دَرِ مَطَالِمِ

أَوْغَا يَا وَيْحَهُ لَوْ كَانَ يُوقِنُ أَنَّهُ مَا حَالَهُ إِلَّا
 يَأْسَ كُنْدِ ارْمَلَا كِبَادِ كَرِ بُوْدِ مِيدَانِ نَيْتِ جَالِزِ مَلِكِ

حَوْلَ مَا طَغَا أَوْ لَوْ تَبَيَّنَ مَا نَدَامَةَ مَرَجْعِي
 مَبْدَلِ ثَوْدِ طَغْيَانِ نَمِكِرِ يَا كَرِ هَوِيَا مَبْدَلِ كَرِ حَيْثُ يَشْمَعُ كَيْدِ مِيلِ دَارِهِ

سَمِعًا إِلَى أَفْتِ الْوَسْطَاةِ مَا صَنَعِي فَأَنْقَدَ لِمَنْ
 كَوْشَرِ بَعُورِ رُوعِ نَيْمَانِ مِيلِ نَمِدَا كَوْشِ مَطِيحِ مَوْ حَرْكِي كَرِ

FIGURE 58 Arab O. 015, fol. 126r. A tinted paper was used for the copying of the famous anecdotes which also contain interlinear Persian glosses.

(fol. 3^v):

جرى ببعض اندية الادب الذى ركزت فى هذا العصر ربحه وخبث مصابيح ذكر المقامات
التي ابتدعها بديع الزمان وعلامة همدان رحمه الله تعالى ... فاشار من اشارته حكم وطاعته
غمم الى ان انشئ مقامات اتلو فيها تلو البديع

(fol. 7^r):

المقامة الاولى وتعرف بالصنعانية حدث الحرث بن هيام قال لما اقتعدت غارب الاغتراب وانأنتى
المتربة عن الاتراب طوحت بى طوائح الزمن الى صنعاء اليمن

Ends (fol. 336^v):

قال الشيخ الرئيس ابو محمد القاسم بن على الحريرى رضى الله عنه هذا آخر المقامات التي
انشأتها بالاغترار وامليتها بلسان الاضطرار وقد الجئت الى ان ارصدها للاستعراض

(fol. 337^r):

وانا استغفر الله تعالى مما اودعتها من اباطيل اللغو واضاليل اللهو واسترشده الى ما
يعصم من السهو ويحظى بالعمو انه هو اهل التقوى واهل المغفرة وولى الخيرات فى الدنيا
والآخرة

[127]

Arab O. 141

al-Qāsim ibn 'Alī al-Ḥarīrī (446–516/1054–1122)

القاسم بن على الحريري

Maqāmāt al-Ḥarīrī

مقامات الحريري

A nearly complete, undated copy of the above work.

130 fols.; 16 lines/page; p. d. 210×149 mm, w. s. 150×74 mm; large number of
marginal notes in Arabic in black and red ink, some interlinear glosses in Arabic

in red ink; damaged full leather binding; pasteboard; paper doublure; in bad condition; paper: laid paper with watermarks; script: *nashī*; ink: black; diagonal catchwords on fols. 72^v, 76^v, 82^v, 85^v, 123^v and 125^v in black ink; headings in red ink; on fols. 1^v–3^r and 129^r unrelated Arabic texts.

The manuscript was donated to the library by Professor Gábor Korvin in 2003.

Literature: *GAL I*, 276; *GAL S I*, 486; *al-Zirikī VI*, 12; *Kaḥḥāla II*, 645.

Begins (fol. 3^v):

بسم الله الرحمن الرحيم وبه نستعين
اللهم انا نحمدك على ما علمت من البيان والهمت من التبيان كما نحمدك على ما اسبغت
من العطاء واسبلت من الغطاء

(fol. 4^r):

وبعد فانه جرى بعض اندية الادب الذي ركدت في هذا العصر ريحه وخبث مصايحه ذكر
المقامات التي ابتدعها بديع الزمان وعلامة همدان

(fol. 4^v):

فاشار من اشارته حكم وطاعته غم الى ان انشئ مقامات اتلو فيها تلو البديع

(fol. 6^r):

المقامة الاولى المقامة الصنعانية حدث الحرث بن همام قال لما اقتعدت غارب الاغتراب وانا تئنى
المتربة عن الاتراب طوحت بي طوايح الزمن الى صنعاء اليمن فدخلتها خاوى الوفاض بادى
الانقاض

Ends (fol. 128^v):

قال فلم يزل يردد بها بصوت رقيق ويصلها بزفير وشهيق حتى بكيت لبكاء عينيه كما كنت
من قبل ابكى عليه ثم برز الى مسجده بوضوء تهجد وانطلقت ردفه وصليت مع من صلى
خلفه ولما انفض من حضر وتفرقوا شجر بغير اخذ يهتم بدرسه ويسبك يومه فى قالب امسه
وفى ضمن ذلك يرن ارنان الرقوب

[128]

Arab O. 001

Aḥmad ibn Muḥammad Ibn 'Arabšāh (791–854/1392–1450)

أحمد بن محمد بن عريشاه

Fākihāt al-ḥulafā' wa-mufākahāt al-ẓurafā'

فاكية الخلفاء ومفاكية الظرفاء

A copy of Ibn 'Arabšāh's *mirror for princes*, a greatly reworked and heavily expanded version of a 13th-century collection of Persian beast fables, known as *Marzubān-nāma*. It is full of entertaining tales, some of them common with other collections. It also contains—as an appendix (fol. 110^v–111^v)—a *maqāma* written probably by the author's son, 'Abd al-Wahhāb ibn 'Arabšāh (d. 901/1496). This is known as *al-Maqāma al-simātīya* ("The tablecloth Maqāma"), or *Mufāḥarat al-ruzz wa-l-ḥabb rummān*,¹ composed—according to the colophon—at the end of Rabī' al-awwal 858 [end of March 1454]. The copy was made by 'Abd al-Ġaffār ibn 'Abd al-Ġaffār al-Ṭayfī, and finished on 2 Rabī' al-awwal 1077 [2 September 1666].

111 fols.; 28 lines/page; p. d. 212×155 mm, w. s. 198×134 mm; marginal notes in Arabic in black ink; new full leather binding; with flap; with original almond-shaped centre-piece; in good condition; conserved in 2010; paper: without watermarks; script: *nashī*; ink: black; horizontal catchwords in black ink; headings in red ink; catch-title in black ink.

The manuscript was in the ownership of al-Ḥāḡḡ Muṣṭafā Šidqī and Muṣṭafā Qadrīzāda (possessor stamps on fol. 1^r).

Literature: *GAL* II, 28; *GAL S* II, 24; *al-Ziriklī* I, 218; *Kaḥḥāla* I, 275.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم وبه الاعانه الحمد لله الذي شهدت الكاينات بوجوده وشمل الموجودات
عميم كرمه وجوده ونطقت الجمادات بقدرته واعربت العجاوات عن حكمته وتناطبت

1 This *maqāma* has been published in a critical edition by Ibrahim Kh. Geries (*A Literary and Gastronomical Conceit*, Wiesbaden: Harrassowitz, 2002).

الحيوانات بلطائف صنعته وتناعت الاطيار بتوحيده وتلاغت وحوش القفار بتفريده كل
بأذل جمده وان من شئ الا يسبح بحمده بل المكان ومن فيه والزمان وما يجويه من نام
وجامد ومشهود وشاهد شاهد بانه الة واحد منزه عن الشريك والمعاند

(fol. 3^r):

ووضعت هذا الكتاب نزهة لبني الآداب وعمده لاولى الالباب من الملوك والنواب والآمرا
والحجاب وجعلته عشرة ابواب ومن الله استمد الصواب واستغفره من الخطا في الخطاب
والجواب انه رحيم تواب كريم وهاب وسميته فأكهة الخلفا ومفاكهة الظرفا

Ends (fol. 110^v):

قال مؤلفه رحمه الله تعالى نمقه مؤلفه ولفقه مصنفه فقير عفوا لله تعالى من غير تردد وتفكر
ولا تعمق في تدبر مع توزع البال احمد بن محمد بن عربشاه الحنفي سألحه الله تعالي وعامله بما
يرتضيه فضلا وجمالا لا بما يقتضيه عدلا وجمالا في اواخر شهر ربيع الاول المبارك سنة ثمان
وخمسين وثمانماية احسن الله تعالي خاتمتها وعاقبتها وجعل اخرها خيرا من اولها بمنه وكرمه
امين يا رب العالمين ووجد بنسخة الاصل

Scribe's colophon (fol. 111^v):

تمت فأكهة الخلفا بحمد لله وعونه وحسن توفيقه وملكها لنفسه ولمن شا ... الله من بعده
الفقير الحقير الراجي عفوا ربه القدير عبد الغفار بن المرحوم الشيخ عبد الغفار الطيفي بلدا
والشافعي مذهبا ... الفراغ منها ثاني ربيع الاول سنة بتاريخ ثاني ربيع الاول سنة ١٠٧٧

[129]

Arab O. 026

Šihāb al-Dīn Aḥmad ibn Aḥmad al-Qalyūbī (d. 1069/1659)

شهاب الدين أحمد بن أحمد القليوبي

Ḥikāyāt wa-nawādir

حكايات ونوادير

A copy of the popular collection—by the Egyptian author, known for his encyclopedic knowledge of various sciences—of rare and unusual events and phenomena written in the form of brief anecdotes and stories on religious themes, commonly entitled *Nawādir al-Qalyūbī*; copied by Muḥammad ibn al-ṣayḥ Ṣāhīn ibn Qāsim ibn Ḥalīl ibn Abī l-Ḥayr. The copy was finished on 25 Dū l-qa‘da 1092 [6 December 1681]. The full title of the work is *Ḥikāyāt wa-ġarā‘ib wa-‘aġā‘ib wa-laṭā‘if wa-nawādir wa-fawā‘id wa-nafā‘is*. It also includes recipes in Ottoman Turkish on fols. 161^v and 162^r and two lines of a poem in Ottoman Turkish on fol. 162^v.

162 fols.; 19 lines/page; p. d. 135×195 mm, w. s. 145×85 mm; marginal notes in Arabic in black and red ink; full leather binding; framed; with flap; with gilded almond-shaped centre-piece with pendants (NSd); paper doublure; in good condition; paper: laid paper with watermarks; script: *nashī*; partially vocalized on fols. 1^v–103^v in red ink; ink: brown; horizontal catchwords in brown ink; headings in red ink; old repairs on fols. 1, 94–102 and 141–142.

The manuscript was in the ownership (fol. 1^r) of a man called Muḥammad in 1151/1738, Fāḍil ibn Ṭāhir ‘Umar in 1209/1794 and Muḥammad Amīn in 1315/1897. The other ownership stamps are illegible.

Literature: *GAL* II, 364; *GAL S* II, 492; al-Ziriklī I, 88; Kaḥḥāla I, 94.

Begins (fol. 1^v):

[ب]سم الله الرحمن الرحيم وصلي الله علي سيدنا محمد ... وبعد فهذه حكايات غريبة عجيبة
[جمعها] شيخنا واستاذنا الشيخ الامام العالم العامل العلامة الخبر البحر الفهامة شيخ
الاسلام والمسلمين ووارث علوم سيد المرسلين فريد عصره ووحيد دهره الشيخ احمد شهاب
الدين القليوبي رحمة الله عليه

Ends (fol. 161^r):

ثم لما جا الطوفان اخفاهم في الارض فاخرجهم الشيطان لهم وامرهم بعبادتهم ففعلوا

Scribe’s colophon (fol. 161^r):

تم الكتاب بحمد الله وعونه وحسن توفيقه على يد العبد الفقير محمد بن الشيخ شاهين بن
قاسم بن خليل بن ابي الخير يوم السبت ٢٥ [ذي] القعدة سنة ١٠٩٢

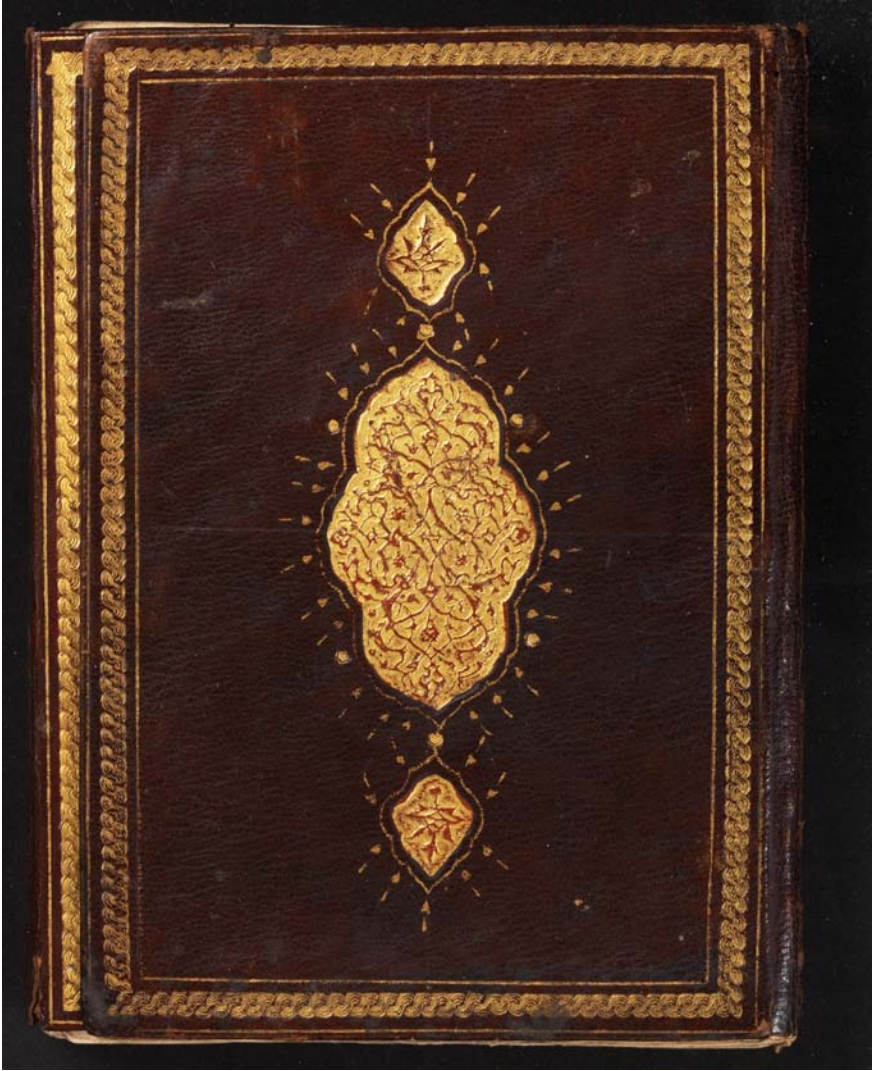


FIGURE 59 *Arab O. 026, fol.* The front cover of the full leather binding, also showing the frame of the hidden flap.

[130]

Arab O. 101

Šihāb al-Dīn Aḥmad ibn Aḥmad al-Qalyūbī (d. 1069/1659)

شهاب الدين أحمد بن أحمد القليوبي

Ḥikāyāt wa-nawādir

حكايات ونوادر

Another dated copy of the above work, made by ‘Ubayd Rabbihi Muḥammad ibn al-Ḥāḡḡ Ḥusayn al-Tilimsānī in Dū l-qa‘da 1148 [March 1736]. According to a French note (on the verso of penultimate flyleaf), it was found in Algeria in 1842: “Ce livre trouvé au pied du Djerdjera chez les Ouled al aziz, dans le village du Cheikh Bel-Kassem, contient des anecdotes sur le prophète Mohammed et sur ses compagnons (Le 8 8bre 1842).” On the spine: *Anecdotes sur le prophète Mahomet*. It is immediately followed by excerpts—copied in the same style—from Chapter 18th of *al-Mudhiš fī ‘ulūm al-Qur‘ān wa-l-ḥadīth wa-l-luḡa wa-‘uyūn al-ta’rīḥ wa-l-wa‘z* (fols. 168^r–189^r) of Ibn al-Ġawzī (d. 597/1201); fols. 189^v–193^v are blank.

193 fols.; 15/16 lines/page; p. d. 200×150 mm, w. s. 146×95 mm; 19th-century European full leather binding; in good condition; paper: laid paper with watermarks; script: *maḡribī*; fully vocalized; ink: brown; diagonal catchwords in brown ink; rule-borders in red ink; headings in blue, red, yellow and brown ink; flyleaves.

Literature: *GAL* II, 364; *GAL S* II, 492; al-Ziriklī I, 88; Kaḥḥāla I, 94.

Beginning of the main text (fol. 1^v):

بسم الله الرحمن الرحيم صلى على سيدنا وموكلنا محمد وآله
 هذا مجموع الشيخ الامام الاوحد شهاب الدين احمد القليوبي رحمه الله تعالى الحمد لله
 رب العالمين والصلاة والسلام على سيدنا وموكلنا محمد وعلى آله وصحبه اجمعين وبعد فهذه
 حكايات غريبة عجيبة جمعها شيخنا واستاذنا الشيخ الامام العالم العلامة الحبر الفهامة شيخ
 الاسلام والمسلمين ووارث علوم سيد المرسلين فريد عصره ووحيد دهره الشيخ احمد شهاب
 الدين القليوبي

فقال لها علي من تخصين علي الطابع أع علي المشهور أع علي الزراع
 أع علي الخالين قلنا الطابع فلو كان **له** لكان المحب بتهمة عب
 يده وأما المشهور فلو كان من هذا المشهور اختار الانتباه وأما الزراع
 فلو كان من هذا لكان اختار لا شيا فلع يوقل غضبا على الخالين
 فآلة الله وأرضه بفضا به فيك وتلفت ورضيت بما قسم الله فعلى
كربفة فابحر العلماء
 الصبور عشم افسلام الصبور عن الله وانهك وديمه
 فناعه وخره الشوك والصبور عن شوق الفرح ويسمى عقه وخره
 السون والصح عن المصيبة وضوح والصح على النفا وديمه
 حبة النعيم وخره التجر والصبور عن الفتنال ويسمى الشبا عه
 وخره الجبر والصح عن الحضيبة وديمه جلم وخره الحمز والصبور
 عن النواجب وديمه بعد الصبر وخره اللجم والصبور على الجفك
 اليم وديمه الكفطان وخره العزوه والصبور فبموا المحميسنة
 وديمه الزهر وخره التهم والصبور عن فوقع طامور وديمه الترو
 وخره الهميش انتم والله اعلم **لكيسفة** في الممتوكل سب جمع
 علا ما لا يكلم ابدا بطاع ولا يطالع الامام ح ولا يقطن اة العمة

FIGURE 60 Arab O. 101/1, fol. 134^v. A specimen of eighteenth century Magribi writing from n48/1736.

End of the main text (fol. 168^r):

ثم لما جاء الطوفان اخفاهم في الارض فاخرجهم الشيطان لهم وامرهم بعبادتهم ففعلوا والله اعلم بحقيقة ذلك والله اعلم بالصواب واليه المرجع والمئاب وصلى الله على سيدنا محمد وءاله وصحبه وسلم تسليما والمحمد لله رب العالمين

Beginning of the appended text (fol. 168^r):

بسم الله الرحمن الرحيم صلى على سيدنا محمد وءاله
القول في البلاغة والحكمة والموعظة والادب ايها المشغول بالملذات متى تستعد للمهمات

End of the appended text (fol. 189^r):

انتهى بحمد الله وحسن عونه وصلى الله على سيدنا وموكانا محمد وءاله وصحبه وسلم تسليما
ولا حول ولا قوة الا بالله

Scribe's colophon (fol. 189^r):

وكان الفراغ من تمامه يوم الاحد في اواسط شهر الله المعظم ذي القعدة عام ثمانية واربعين
ومائة والف ... على يد كاتبه عميد ربه محمد بن الحاج حسين برها رمشيق التلمساني ... [ت]م
ولا حول ولا قوة الا بالله العلي العظيم

Language Sciences

1 Syntax / *Naḥw*

1.1 al-‘Awāmil al-mi‘a of al-Ġurġānī (d. 471/1078) and Its Commentaries

[131]

Arab O. 111/1

‘Abd al-Qāhir ibn ‘Abd al-Raḥmān al-Ġurġānī (d. 471/1078)

عبد القاهر بن عبد الرحمن الجرجاني

al-‘Awāmil al-mi‘a

العوامل المائة

The author’s famous grammatical treatise. The copy was finished on 9 Dū l-qa‘da 1204 [20 July 1790]. It is also known as *Mi‘at ‘āmil*. It is the first part of a collected volume of two works, the second being the popular morphological treatise of *Marāḥ al-arwāḥ* (fols. 22^v–91^r) written by Ibn Mas‘ūd (7th/13th c.).

Fols. 1^r–21^v; 14 lines/page; p. d. 210 × 140 mm, w. s. 144 × 85 mm; marginal notes in Arabic in black ink; full leather binding; with almond-shaped centre-piece; in good condition; paper: laid paper with watermarks; script: *nashī*; ink: black; horizontal catchwords in black ink; headings in red ink; old repairs on fols. 1–21; on fol. 1^r a prayer in Arabic and two dated notes (1276/1859), and the name of ‘Iwaḍ Ḥān.

The manuscript was possibly in the ownership of ‘Iwaḍ Ḥān, whose name appears on fol. 1^r without any specification. It was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL* I, 287; *GAL* S I, 503; al-Ziriklī IV, 174; Kaḥḥāla II, 201.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم
الحمد لله رب العالمين والصلوة والسلام على سيدنا محمد وآله اجمعين اما بعد فان العوامل
في النحو على ما افه الشيخ الامام عبد القاهر بن عبد الرحمن الجرجاني مائه عامل

Ends (fol. 21^v):

لكن الجمهور اتفقوا على ان العوامل مائة لا ازيد لان الصفة من التوابع والتابع معرب باعراب
المتبوع فما يكون المعامل في المتبوع فهو عامل في التابع والله اعلم فهذه مائة

Scribe's colophon (fol. 21^v):

قد اتفق الفراغ من تسويد هذه النسخة الشريفة في النصف الثاني من اليوم الثالث من
الاسبوع الثاني من الشهر الحادى عشر من السنة الرابعة والمائتين بعد الالف من الهجرة
النبوية ... [ت]م م م م

[132]

Arab O. 116

Yaḥyā ibn Naṣūḥ ibn Isrāʾīl (fl. ca. 950/1543)

يحيى بن نصوح بن اسرائيل

Šarḥ al-ʿAwāmil al-mīʾa

شرح العوامل المائة

An undated commentary on *al-ʿAwāmil al-mīʾa* of ʿAbd al-Qāhir al-Ġurġānī (d. 471/1078), written by different hands.

134 fols.; 9 lines/page; p. d. 157 × 110 mm, w. s. 100 × 50 mm; illuminated headpiece on fol. 1^v in claret ink; marginal and interlinear notes in Arabic; partial leather binding with decorated paper covers; with flap; marbled paper doublure; in good condition; paper: laid paper with watermarks; script: *nastaʿlīq*; ink: black; horizontal and diagonal catchwords in black ink; rule-borders on fols. 1^v–58^v in green ink; headings in red ink; the text of the commented work is marked by a red line; on fol. 1^r an illegible ownership note.

The manuscript was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL* I, 287, 294; *GAL S I*, 504; *GAL S II*, 630.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم
توجهنا الى جنابك وقصدنا نحو بابك يا غافر الذنوب ويا ساتر العيوب

(fol. 2^r):

وبعد فيقول العبد الذليل يحيى بن نصح بن اسرائيل غفره الله العزيز الجليل

(fol. 2^v):

لكن مختصر العوامل مخزن اسرار المتقدمين وحاصل

(fol. 3^r):

هذا المختصر ... فأردت ان اشرح له شرحا كافيا

(fol. 5^v):

بسم الله الباء للأستعانة متعلقة بمحذوف تقديره بسم الله اقرأ لان الذى يتلوه مفرو وكذلك
يضمير كل فاعل ما يجعل التسمية مبداله

Ends (fol. 134^r):

والمرجو على من طالع في هذا المختصر ورأى في النقل خللا وفي المعنى زللا وفي اللفظ خطأ
وخطلا وفي الاعراب فسادا او احوالا ان يصلحه كرما وفضلا يعصمه الله تعالى بعصمة القديم
ابدا وازلا

[133]

Arab O. 121/2

Ḥusayn ibn Aḥmad Zaynizāda (d. 1167/1754)

حسين بن أحمد زيني زاده

Muʿrib al-iʿrāb

معرب الإعراب

An undated commentary on *al-Awāmil al-miʿa* of ʿAbd al-Qāhir al-Ġurġānī (d. 471/1078) by a Turkish grammarian from Bursa. It forms the second part of a collected volume the first treatise of which is a commentary on *Izhār al-asrār fī l-naḥw* of Muḥammad ibn Pīr ʿAlī al-Birkawī (929–981/1523–1573), entitled *Zubdat al-iʿrāb* (fols. 1^v–128^v) and written by ʿAbd Allāh ibn Muḥammad (ca. 11th/17th c.).

Fols. 130^r–151^v; 19 lines/page; p. d. 215×159 mm, w. s. 150×81 mm; illuminated headpiece on fol. 129^v in black and red ink; marginal notes in Arabic in black and red ink; modern quarter leather binding with marbled paper covers; paper doublure; in good condition; paper: laid paper with watermarks; script: *nashī*; ink: black; horizontal catchwords in black ink; the text of the commented work is overlined in red ink; on fol. 130^r short grammatical note in Arabic; on fol. 130^v catch-title: *Hādā kitāb al-Muʿrib*.

The manuscript was in the ownership of Muṣṭafā Efendi (fol. 130^r) and it was purchased by the Library from Rafael Danglmaier in 1950.

Literature: *GAL* S I, 504; al-Ziriklī II, 232; Kaḥḥāla I, 602.

Begins (fol. 130^v):

بسم الله الرحمن الرحيم وبه العون وبه نستعين
 رضى الله تعالى عنكم ورضى فعل ماض الفظ الله مرفوع لفظا بانه فاعل رضى والفعل
 اعنى مع فاعله جملة فعلية لا محل من الاعراب بها مبتداء مستأنفة وهذا الفعل اعنى رضى
 خبر لفظا وانشاء معنى فى يعنى امر الغائب

Ends (fol. 151^v):

الاحرف استثناء من جهت متعلق بياقي مفعول به غير صريح والضمير راجع الى من مضاف
اليه وجملة لا ياتي لا محل لها من الاعراب صلته من الكلام غير موجب والمشية منه غير
مذكور والتقدير لا ياتي الخير من جهته

Scribe's colophon (fol. 151^v):

تمت الكتاب بعون الله الملك الوهاب

[134]

Arab O. 078/2

Anonymous

مؤلف مجهول

Šarḥ i'rāb al-'Awāmil

شرح إعراب العوامل

A dated copy of an anonymous commentary on *al-'Awāmil al-mi'a* of 'Abd al-Qāhir al-Ġurġānī (d. 471/1078). The copy was finished by 'Uṭmān ibn Ḥasan on 15 Muḥarram 1150 [14 May 1737] in Kızılağac.¹ It forms the second part of a collected volume the first tract of which is an anonymous commentary on the popular morphological tract *al-Maqṣūd fi l-šarf*, entitled *Ḍiyā' al-qulūb wa-tanwīr al-Maqṣūd* (fols. 1^v–7^r).

Fols. 9^r–66^v; 21 lines/page; p. d. 199×135 mm, w. s. 166×90 mm; partial leather (*çahārkuşe*) binding with decorated paper covers; paper doublure; in good condition; paper: laid paper with watermarks; script: *nashī*; ink: black; diagonal catchwords in black ink; the text of the commented work is overlined in red line; on fol. 9^r catch-title; on fol. 9^v, a *waqf* notice, partly illegible because of trimming, dated 6 Raġab 1253 [6 October 1837].

¹ There are several localities with this name. Here it might refer to the South-East Anatolian centre of a *nahiye*.

al-Miṣbāḥ fī ʿilm al-naḥw

المصباح في علم النحو

A slightly incomplete, undated copy of the popular grammatical compendium of the famous scholar, grammarian and lexicographer of Ḥwārizm, who is often referred to as Abū l-Faṭḥ ibn Abī l-Makārim. This work was composed, according to the author's introduction, for his son, as an abridgement of the popular, but lengthier grammars of ʿAbd al-Qāhir al-Ġurġānī (d. 471/1078), like e.g. *al-Awāmil al-mʿa*, the structure of which it follows. Here it is the first treatise in a volume containing this text and its commentary. Only the first and the last folios are missing. The text ends with the catchword *wa-dālīka*. In the margin, the commentary of Ibn al-Aswad (d. 1025/1616), entitled *al-Iftitāḥ fī Šarḥ al-Miṣbāḥ* can be read until fol. 6^v.

Fols. 1^r–12^v; 15 lines/page; p. d. 215 × 155 mm, w. s. 125 × 82 mm; marginal and inter-linear notes in Arabic in black and red ink; damaged full leather binding; paste-board; paper doublure; in bad condition; paper: laid paper with watermarks; script: *nashī*; ink: black; diagonal catchwords in black ink; headings in red ink.

The manuscript was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL I*, 293–294; *GAL S I*, 514–515.

Begins (fol. 1^r):

لا تحدث عنها اللزوم ظرفيتها ولكنها في معنى الوقت وهو مما يحدث عنه في قولك مضى
الوقت وطاب الوقت واتسع المكان ومن علاماته اللفظية دخول الالف واللام عليه نحو الغلام
والفرس وحرف الجر نحو مررت بزيد والتنوين نحو رجل

Ends (fol. 12^v):

في المنصوب أكرمني أكرمتنا ودعانا واعطانا خاتمة الكتاب وكما يضم المعمول يضم العامل

[136]

Arab O. 130

Tāğ al-Dīn Muḥammad ibn Muḥammad al-Isfarāyīnī (d. 684/1285)

تاج الدين محمد بن محمد الاسفراييني

Ḍaw' al-Miṣbāḥ

ضوء المصباح

A dated commentary on *al-Miṣbāḥ fi 'ilm al-naḥw* of Nāṣir ibn 'Abd al-Sayyid al-Muṭarrizī (538–610/1144–1213). It was copied in the Crimean Khanate during the reign of Selīm I. Giray (first r. 1671–1678), and finished on a Monday in Rabī' al-awwal 1084 [June 1673]. The place is given in the colophon as the Meñli Giray³ Ḥān Madrasa which can possibly be identified with the Zincırlı Medrese in Salaçıq, built by Meñli I. Giray in 1500. The name of the scribe has been erased in the colophon. The long introductory part was not copied into the manuscript.

64 fols.; 17 lines/page on fols. 1^v–32^v, 19–21 lines/page on fols. 33^r–63^v; p. d. 209×149 mm, w. s. 158×79 mm on fols. 1^v–32^v, on fols. 33^r–63^v varies; large amount of marginal notes in Arabic in brown and black ink; written by different hands; modern quarter leather binding with cloth covers; in good condition; paper: laid paper with watermarks; script: *nasta'liq*; ink: brown on fols. 1^v–32^v and black on fols. 33^r–63^v; diagonal and horizontal catchwords in brown and black ink; headings in red ink; flyleaves.

The manuscript was in the ownership of Sayyid 'Alī (fol. 1^r), Qūrmān ibn Arsalān ibn Ša'bān (fol. 63^v), 'Abd Walī Ğamīl Efendi (fols. 1^r, 64^v) and Ḥannān Molla Efendi (fol. 64^v). It was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL* I, 293; *GAL S* I, 514, 520; al-Zirikli VII, 259; Kaḥḥāla III, 620.

3 Meñli I. Giray (1445–1515), the sixth son of Haçı I. Giray, ruled in the Crimean Khanate three times (1466, 1469–1475, 1478–1515).

Begins (fol. 1^v):

بسم الله الرحمن الرحيم وبه نستعين
قوله اما بعد حمد لله اما كلمة فيها معنى الشرط فلذلك كانت الغاء لازمة لها قال سيبويه
قولهم اما زيد فمنطلق معناه محبا يكن في شئ فزيد منطلق

Ends (fol. 63^v):

وهذا باب للاطناب فيه محال لكونه يفضى الى الملل فاختصرت على هذا التقدير فليس
الرى عن الكشاف

Scribe's colophon (fol. 63^v):

تم الكتاب بعون الله الملك الوهاب تاريخ سنه ١٠٨٤ قد وقع الفراغ من هذه النسخة
الشريفة المباركة في يوم دوشنبه في وقت بين الصلوتين في شهر ربيع الاول في زمان سليم
كرای خان في مدرسة مكلى كراى خان بن حاجى كراى خان عليه الرحمة والغفران كاتبه الفقير
الحقير المحتاج ... غفر الله له ولوالديه واحسن اليهما واليه تم

[137]

Arab O. 132

Tāğ al-Dīn Muḥammad ibn Muḥammad al-Isfarāyīnī (d. 684/1285)

تاج الدين محمد بن محمد الاسفراييني

Daw' al-Miṣbāḥ

ضوء المصباح

Another dated commentary on *al-Miṣbāḥ fi 'ilm al-naḥw* of al-Muṭarrizī (538–610/1144–1213), copied in 1095/1684 by Ibrāhīm ibn Yūsuf ibn Ibrāhīm.

222 fols.; 13 lines/page; p. d. 211×148 mm, w. s. 140×66 mm; marginal notes in Arabic in black ink; further notes on added slips of paper; modern quarter leather binding with cloth covers; in good condition; paper: laid paper with watermarks; script: *naṣḥī*; ink: black; headings in red ink; flyleaf; on fols. 221^v–222^v further short grammatical excerpts in Arabic and Ottoman Turkish, a lau-

dation of the work in an Ottoman Turkish couplet, wise sayings in Arabic and copies of letters in Ottoman Turkish.

The manuscript was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL* I, 293; *GAL S I*, 514, 520; al-Zirikli VII, 259; Kaḥḥāla III, 620.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم وبه نستعين
ان احق ما يتوشح بذكره صدورالكتب والدفاتر ويتوفر على نشده البارى والحاضر حمدالله
تعالى على زواهر ابادية عرزها التى اشرفت فى ظلم الدياجير تباشيرها واصباحها

(fol. 4^v):

قوله اما بعد حمد الله اما كلمة فيها معنى الشرط فلذلك كانت الفاء لازمة لها قال سيبيويه
قولهم اما زيد فمنطلق معناه محمًا يكن فى شئ فزيد منطلق

Ends (fol. 221^r):

وهذا باب للاطناب فيه محال لكنه يفضى الى الملل فاقترت على هذا القدر فليس الري
عن التشاف

Scribe's colophon (fol. 221^r):

تمت الكتاب بعون الله الملك الوهاب على يد العبد الضعيف الفقير الحقير المذنب الراجى الى
رحمة ربه الغفار ابراهيم بن يوسف بن ابراهيم غفر الله له ولوالديه واحسن اليهما واليه سنه
١٠٩٥

[138]

Arab O. 115

Muṣṭafā ibn Ša'bān al-Surūrī (897–968/1492–1562)

مصطفى بن شعبان السروري

Šarḥ al-Miṣbāḥ fī 'ilm al-naḥw

شرح المصباح في علم النحو

A dated commentary on *al-Miṣbāḥ fī 'ilm al-naḥw* of al-Muṭarrizī (538–610/1144–1213). According to the author's introduction, its composition was prompted by the complicatedness of the commentary of al-Isfarāyīnī (d. 684/1285). The manuscript was copied for the personal use of a certain Muḥammad on a Sunday at the end of Muḥarram 1029 [4 January 1620].

93 fols.; 21 lines/page; p. d. 192×110 mm, w. s. 150×65 mm; marginal notes in Arabic in black ink; modern quarter leather binding with marbled paper covers; in good condition; paper: laid paper with watermarks; script: *nashī*; ink: black; horizontal and diagonal catchwords in black ink; headings in red ink; the text of the commented works is marked by a red line. On fol. 1^r there are five *fatwas*, on fol. 93^v there are couplets in Ottoman Turkish.

The manuscript was in the ownership of 'Alī Ṣāfiq (stamp on fol. 1^r), and was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL* II, 438; *GAL S* II, 650; al-Zirikī VIII, 136; Kaḥḥāla III, 866.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم
الحمد لله الذى جعل الفاعلين بامرہ مرفوعات الدرجات وصير العاملين بقوله منصوبات
الرايات والصلوة على نبيه محمد ذى الافعال المجرورات الى الخيرات ... وبعد فيقول العبد الفقير
سرورى الحقير لما كان كتاب المصباح لعلم النحو كالمفتاح وشرحه المسمى بالضوء ولا يليق
لاهل البدء لكونه من متنه اصعب وفي اساليت تراكيبه اغرب كان محتجج بيالى فى اوائل
حالى ان اشرح له شرحا يفصل من المتن ما وقع فيه الاجمال

Ends (fol. 92^v):

وفى الاضهار على شريطة التفسير متأخرة عنه ولما كان بينها تناسب من وجه وتفاوت من
وجه قال قريب من هذا ولم يقل ومنه

Scribe's colophon (fol. 92^v):

تم الكتاب بعون الله تعالى واحسن التوفيق وصى الله على سيدنا محمد واله اجمعين كاتبه
ومالكة محمد [ال]عبد الضعيف ... فى شهر اوخر محرم الحرام فى يوم يكشبهه فى وقت الضحى
غفر الله له ولوالديه واحسن اليهما واليه تاريخ ١٠٢٩

[139]

Arab O. 033

Ḥasan ibn 'Alā' al-Dīn Ibn al-Aswad (d. 1025/1616)

حسن بن علاء الدين بن الأسود

al-Iftitāh fī Šarḥ al-Miṣbāḥ

الافتتاح في شرح المصباح

A dated commentary on *al-Miṣbāḥ fī 'ilm al-naḥw* of al-Muṭarrizī (538–610/1144–1213), copied by different hands. The final part is signed by a certain Muḥammad [al]-Kumlawī [?] in 1134/1721; his signature is accompanied by a note in Ottoman Turkish.

123 fols.; 9 lines/page between fols. 1^v and 40^v, 17 lines between fols. 41^r and 123^r; p. d. 200×145 mm; w. s. varies; marginal notes in Arabic in black and red ink; modern quarter leather binding with marbled paper covers; in good condition; paper: laid paper with watermarks; script: *nasta'liq*; ink: black; diagonal catch-words in black ink; headings in red ink; rule-borders on fols. 1^v–53^r in red ink; the text of the commented work is overlined in black and red ink.

Literature: *GAL* I, 293; *GAL S* I, 514; *GAL S* II, 312; al-Ziriklī II, 204; Kaḥḥāla I, 564.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم
 الحمد لله الذى انزل من السماء الفرقان وحلق من التواب الانسان وسوى الموت بين
 الفقير والامير والسلطان ... اما بعد فهذه حواش كتبتها للمصباح وسميتها بالافتتاح بالتاس
 بعض الاصحاب مستعينا بالملك الوهاب

Ends (fol. 123^r):

وان كان التعريف كثر الاستعمال قدم الحاجة مع الرفع الى الاضرار الذى يحتاج التفسير

Scribe's colophon (fol. 123^r):

ثم الكتاب بعون الله الملك الوهاب والله اعلم بالصواب تمت التمام تاريخ سنه ١١٣٤

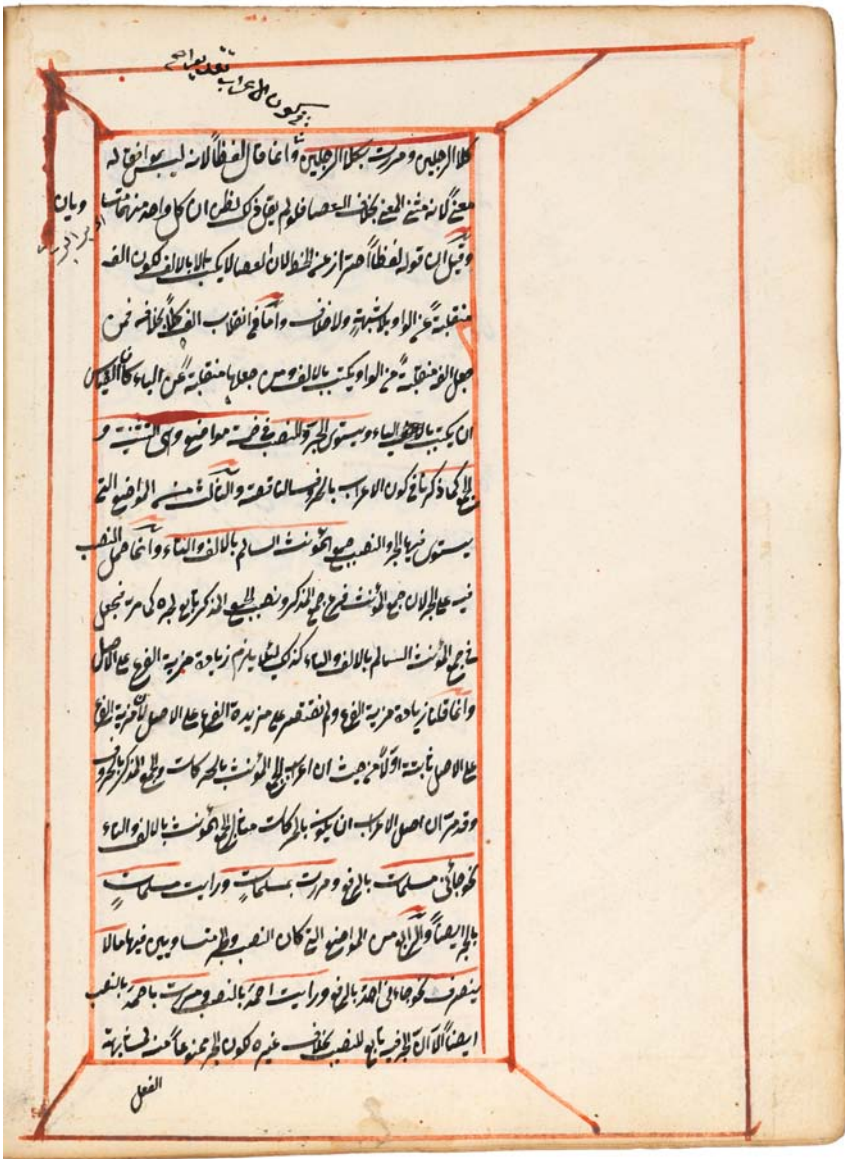


FIGURE 61 Arab O. 033, fol. 48r. A simple layout was followed in the realization of this grammar. The scribe of this part chose a peculiar rule-border in red ink, leaving ample space for eventual commentaries.

[140]

Arab O. 123/1

Ḥaġġī Bābā ibn Ibrāhīm al-Ṭūsiyawī (fl. 855–886/1451–1481)

حاجي بابا بن ابراهيم الطوسيوي

Ḥulāṣat al-i'rāb

خلاصة الإعراب

A dated commentary on *al-Miṣbāḥ fi 'ilm al-naḥw* of al-Muṭarrizī (538–610/1144–1213), copied in Raġab 1049 [November 1639]. The author's name appears on fol. 1^v as al-Ṭūkī. It is the first work in a collected volume of two treatises, the second being the *Ḥāšiya 'alā Šarḥ dībāġat al-Miṣbāḥ* (fols. 82^v–158^r) by al-Burūsawī (d. 931/1524).

Fols. 1^r–80^v; 25 lines/page; p. d. 210×135 mm, w. s. 150×76 mm; marginal notes in Arabic in black ink; modern quarter leather binding with marbled paper covers; in good condition; paper: laid paper with watermarks; script: *nasta'liq*; ink: black; horizontal catchwords in black ink; the text of the commented work is marked by a red line; fol. 1^r is blank; the top of fol. 1 is torn.

The manuscript was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL* I, 294; *GAL* II, 223; *GAL* S I, 514; *GAL* S II, 312; Ḥaġġī Ḥalīfa III, 164 Nr. 4746, V, 584, Nr. 12181.

Begins (fol. 1^v):

[بسم الله الرحمن الرحيم
الحمد لله ولإبي الانعام فاطر السماوات والارض والانام ... وبعد فهذه خواش كتبها حاجي
بابا بن حاجي ابراهيم بن حاجي عبد الكريم بن عثمان الطوكي [!] للمشايع وسهاها خلاصة
الاعراب

Ends (fol. 80^r):

وتقول في المنصوب اكرمتا وكرمتا ورمانا واعطانا خاتمة الكتاب

Scribe's colophon (fol. 80^v):

تمت الكتاب بعون الله الملك الوهاب في وقت الفجر بعد الصلوة في شهر رجب الاولى سنه
١٠٤٩ اربعين وتسع الف ... التوفيق الفقير الحقير الى رحمت الله

[141]

Arab O. 123/2

Ya'qūb ibn 'Alī ibn Iskandar al-Burūsawī⁴ (d. 931/1524)

يعقوب بن علي بن اسكندر البروسوي

Ḥāšiya 'alā Šarḥ dībāġat al-Miṣbāḥ

حاشية على شرح ديباجة المصباح

A dated copy of a gloss on an anonymous commentary on *Dībāġat al-Miṣbāḥ*, copied without the author's preface. The work commented upon is the introduction to *al-Miṣbāḥ fī 'ilm al-naḥw* of al-Muṭarrizī (538–610/1144–1213). The commentary is also known under the following titles: *Šarḥ i'rāb dībāġat al-Miṣbāḥ* and *Fawā'id 'alā Šarḥ dībāġat al-Miṣbāḥ*. It was copied in the first days of the month of Rabī' al-awwal 1048 [July 1638].

Fols. 81^r–158^v; 24 lines/page; p. d. 210×135 mm, w. s. 157×71 mm; marginal notes in Arabic in black ink; modern quarter leather binding with marbled paper covers; in good condition; paper: laid with watermarks; script: *nasta'liq*; ink: black; horizontal catchwords in black ink; rule-borders in red ink; the text of the commented work is marked by a red line; fols. 81^r–82^r and 158^v are blank.

The manuscript was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL* I, 294; *GAL* S I, 645; al-Ziriklī IX, 265; Kaḥḥāla IV, 130.

⁴ Also known as Sayyid 'Alizāda.

Begins (fol. 82^v):

بسم الله الرحمن الرحيم وبه تفتي وفي نسعين
الحمد لله الذي لا يبلغ كنهه جاد اى لا يصل الى تصور بحقيقته كل من يجد في اكتسابه
باي طريق كان
اما بعد فهذه اشارة الى الاوراق التي كتبها اشارة ذهنية او حسية

Ends (fol. 158^r):

لكن يدفع ذلك السؤال بالاستقراء معنى اذا يكن البحث من جهة العاملة يلزم ثبوت الخامس
بالاستقراء في اجزاء الكتاب وابوابه لا بالعقل لان العقل يجوز ان يكون شيئا آخر غير
الخامس

Scribe's colophon (fol. 158^r):

على يد ... [ال]عبد الضعيف الفقير المحتاج الى رحمة ربه الغفور
التاريخ سنة ثمان واربعين والفسنة ١٠٤٨ قد فرغ من كتابه من شهر ربيع الاول في
وقت الضحى

[142]

Arab O. 034

Ya'qūb ibn 'Alī ibn Iskandar al-Burūsawī (d. 931/1524)

يعقوب بن على بن اسكندر البروسوي

Ḥāṣiya 'alā Ṣarḥ dibāġat al-Miṣbāḥ

حاشية على شرح ديباجة المصباح

Another, undated copy of al-Burūsawī's gloss on an anonymous commentary on *Dibāġat al-Miṣbāḥ*, i.e. the introduction to *al-Miṣbāḥ fī 'ilm al-naḥw* of al-Muṭarrizī (538–610/1144–1213). The commentary is also known under the following titles: *Ṣarḥ i'rāb dibāġat al-Miṣbāḥ* and *Fawā'id 'alā Ṣarḥ dibāġat al-Miṣbāḥ*. It was copied by a certain Ḥasan ibn Murād.

موضع المفرد فلم يكن لها محل من الاعراب وما يقال ان الجمل المعترضه
 من لا زال الى قوله اردت ليس شي لان العامل في كما جردت
 و اردت مع معوله خبر ان وهو اي اردت مع معوله وان اخذ انما
 لكنه مقدم ترتيبه فيكون المعترضه الى ما لا الى اردت على ان هذا انما
 يفتح على رأي من جواز الاعتراض بالتر من جمله واضح وانما على ذهب
 ابن علي وهو عدم جوازه نلا و الى اهل الخبر محذورا اي قوله اهل خبر
 بانى الخبر محذورا لانها تنهى الفعل والجار مع الجرد مشغول بقوله
مودود آ اي محسوبا وهو اي مودودا مقطوف بواو متصل
 بال اهل على قوله مسودا فغيره مودودا الى اهل الخبر ثم اخبرنا
 لام السجع وهو في الاصل مبدع الجام ونحوه وفي الاصلح الكلمه
 الاخير من الفقرة باعتبار كونها موافقه للكلمه الاخير من الفقرة الا
 صري واما التواني فهي الالفاظ المتوائمه في اواخر الايات وتيسر
 السجع غير منحص بالثغر بل يبري في الضم ايضا واتماس سبي السجع
 سجعاً لانه متكرر على نطق واحد كقيد من كونه فضلا وحق النظر
 المستقر القديم على ما يستحق تباينه عنه نحو عندي مال اعلا ما كسر
 المعترضه لكونه عده وتوابعها اليه ثم هذا قد التعود وهو قوله الى اهل الخبر
 على قوله مودودا اعنى سقطا هذه السؤال بقوله اي بقول القائل

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المضارع



FIGURE 62 Arab O. 034, fol. 55v. Text omitted was written upside down in the outer margin.

68 fols.; 17 lines/page; p. d. 207 × 131 mm, w. s. 140 × 90 mm; sporadic marginal corrections in Arabic in black ink; modern quarter leather binding with marbled paper covers; in good condition; paper: laid paper with watermarks; script: *nasta'liq*; ink: black; diagonal catchwords in black ink; headings in red ink; the text of the commented work is overlined in red ink; flyleaves; fol. 68 is blank; on fol. 1^r a quote from a *ġazal* of Jāmī (817–898/1414–1492), from the *dīwān* of *Fātiḥat al-šabāb* together with short notes in Ottoman Turkish and Arabic.

Literature: *GAL* I, 294; *GAL S* I, 645; *al-Ziriklī* IX, 265; *Kaḥḥāla* IV, 130.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم
الحمد لله الذى لا يبلغ كنهه جاد اى لا يصل الى تصويره بحقيقته كل من يجد فى اكتب[س]ابه
باي طريق كان من النظر والرياضة

(fol. 2^r):

اما بعد فهذه اشارة الى الاوراق التى كتبها اشارة ذهنية او حسية بناء على ان الديباجة هذه
متأخرة عما كتبه كما هو الاكثر اوراق مكتوبة لاعراب كتاب المصباح

Ends (fol. 67^v):

على حرف جر حمسه مجرورة متعلق بكسره ابواب مجرورة لاصافه الحمسه اليها

Scribe's colophon (fol. 67^v):

تمت هذ الكتاب كتبه حسن بن مراد تم

[143]

Arab O. 003

‘Abd al-Ġanī ibn Ismā‘īl al-Nābulusī (1050–1143/1641–1731)

عبد الغني بن اسماعيل النابلسي

Ṭulū‘ al-šabāḥ ‘alā ḥuṭbat Ḍaw‘ al-Miṣbāḥ

طلوع الصباح على خطبة ضوء المصباح

An autograph copy of a commentary on the introduction of *al-Ḍaw' alā l-Miṣbāḥ* written by al-Isfarāyīnī (d. 684/1285) on *al-Miṣbāḥ fī 'ilm al-naḥw* of al-Muṭarrizī (538–610/1144–1213), dated Monday, 16 Šawwāl 1122 [7 December 1710].

28 fols.; 31 lines/page; p. d. 213 × 143 mm, w. s. 164 × 84 mm; partial leather (*ṣahār-kūṣe*) binding with marbled paper covers; with flap; in good condition; paper: glazed laid paper without watermarks; script: *nashī*; ink: black; diagonal catchwords in black ink and on fols. 15^v and 25^v in red ink; the text of the commented work in red ink; catch-title in the tail in black ink; flyleaves.

Literature: *GAL* II, 345; *GAL S* II, 473; al-Ziriklī IV, 158; Kaḥḥāla II, 176.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم رب انعمت فزد
نحمد المولي الحق الذي هو بكل حمد اولي واحق ونشكره على ما اولانا من النعم ... ما
انتشر ضوء المصباح في ظلمة ليل النحو فطلع عليه الصباح اما بعد فيقول العبد الفقير العاجز
الحقير عبد الغني بن اسمعيل بن عبد الغني بن اسمعيل بن احمد بن ابراهيم بن اسمعيل بن
ابراهيم بن عبد الله بن محمد بن عبد الرحمن بن ابراهيم بن عبد الرحمن بن ابراهيم بن سعد
الله بن جماعة بن علي بن جماعة بن حازم بن صخر الكنافي المقدسي النابلسي

(fol. 2^v):

وسمينا شرحنا هذا طلوع الصباح على خطبة ضوء المصباح

Ends (fol. 28^r):

حقيق اي احق واولي واحري قال في مصباح اللغة فلان حقيق بكذا بمعنى خليق وهو ماخوذ
من الحق الثابت وقد تم المراد وكمل بقدر الاستعداد في صبيحة يوم الاثنين السادس عشر
من شوال سنة اثنين وعشرين ومايه والحمد لله وصلى الله على سيدنا محمد وعلي اله
وصحبه وسلم والحمد لله رب العالمين امين [ت] م م

[144]

Arab O. 140/2

Anonymous

مؤلف مجهول

[*Šarḥ al-Miṣbāḥ fī ʿilm al-naḥw*]

[شرح المصباح في علم النحو]

An incomplete, undated copy of an unidentifiable commentary on *al-Miṣbāḥ fī ʿilm al-naḥw* of al-Muṭarrizī (538–610/1144–1213). It is the second treatise in a volume containing this text and the text of *al-Miṣbāḥ* (fols. 1^r–12^v). Only the first folio seems to be missing from the beginning. The end, however, is severely defective. Text stops in the chapter on the *ṣifa*, from the part on the *tawābiʿ*. The text ends with the catchword *an yakūna*. In the margins of the first few pages, the commentary of al-Ṭūsiyawī (fl. 855–886/1451–1481) entitled *Hulāṣat al-irāb* can be read.

Fols. 13^r–82^v; 17 lines/page (fols. 13^r–32^v) and 19 lines/page (fols. 33^r–82^v); p. d. 215 × 155 mm, w. s. 162 × 91 mm (fols. 13^r–32^v) and 184 × 115 mm (fols. 33^r–82^v); marginal and interlinear notes in Arabic in black and red ink; fols. 24 and 40–82 are damaged; damaged full leather binding; pasteboard; paper doublure; in bad condition; paper: laid paper with watermarks; script: *nashī*; ink: black; diagonal catchwords in black ink; headings in red ink; the text of the commented work is overlined in red or black ink; rule-borders on fols. 13^r, 14^r, 56^r and 57^{r-v} in red ink.

The manuscript was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL* I, 293–294; *GAL S I*, 514–515.

Begins (fol. 13^r):

لان معمولها لا يتقدم عليها لا يقال منطلق ان زيد فمعمول معمولها احق لان لا يتقدم عليها
قوله جاعل النحو في الكلام كالملاح في الطعام بجر جاعل على انه بدل من الله

Ends (fol. 82^v):

وانما جاز اضافتها الى المعرفة باللام نحو مررت بعمر وذى المال لانه كان نكرة فى الاصل فكان
اسم جنس فاجيز اضافتها اليه مع كونه معرفة اذ التعريف ما كان بالاول احوال بل ... بخلاف
العلم والمضمر وهو اى ذو يثنى عند ان يكون الموصولى مثنا ويجمع عند

1.3 *The Kāfiya of Ibn al-Ḥāḡib (d. 646/1249) and Its Commentaries*

[145]

Arab O. 103/1

‘Uṭmān ibn ‘Umar Ibn al-Ḥāḡib (570–646/1174–1249)

عثمان بن عمر بن الحاجب

al-Kāfiya fī l-naḥw

الكافية فى النحو

A copy, dated the beginning of Rabi‘ al-āḡar 1061 [end of March 1651], of the famous compendium on Arabic syntax, which served as a starting point for numerous commentaries. Its author was a grammarian and a Mālikī jurispudent of Kurdish descent, who lived in Upper-Egypt. Here it is the first text in what became a popular collection of three grammatical treatises. This work is followed by two short tracts by Muḡammad ibn Pīr ‘Alī al-Birkawī (929–981/1523–1573), *Iḡhār al-asrār fī l-naḥw* (fols. 50^v–87^r) and *al-‘Awāmil al-ḡadīda* (fols. 88^v–96^v).

Fols. 1^r–49^v; 9 lines/page; p. d. 197×129 mm, w. s. 121×60 mm; a few marginal notes in Arabic and Ottoman Turkish in black and red ink; partial leather (*ṡahārkuṡe*) binding with damaged marbled paper covers; in the pasteboard Ottoman Turkish text; in bad condition; paper: laid paper with watermarks; script: *nasta‘liq*; ink: black; diagonal catchwords in black ink; headings in red ink; on inside back cover fragment of a vocalized Ottoman Turkish text; on fol. 1^r possessor stamps.

The manuscript was in the ownership of Ismā‘īl ‘Abduḡ Muṡahhar Nūr Ilāḡī, dated 1208/1793–1794 (stamps on fol. 1^r) and Muḡammad Ḥudābanda (stamp on fol. 1^v).

The manuscript was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL* I, 303; *GAL S* I, 531; al-Zirikli IV, 374; Kaḥḥāla II, 366.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم
الكلمة لفظ وضع لمعنى مفرد وهى اسم وفعل وحرف لانها اما ان تدل على معنى فى نفسها
اولا الثانى الحرف والاول اما ان يقترن باحد الارمنة الثلاثة اولا الثانى الاسم الاول الفعل وقد
علم بذلك حد كل واحد منها

Ends (fol. 49^v):

وترين واغزون واغرن والمخففة يحذف للساكن للساكنين وفى الوقف تخفيفا فيرد ما حذف
والمفتوح ما قبلها تقلب الفا

Scribe's colophon (fol. 49^v):

تمت الكتاب بعون الله الملك الوهاب وقد وقع الفراغ من تحريره فى اوائل ربيع الاخر تاريخ
سنة ١٠٦١

[146]

Arab O. 097

‘Uṭmān ibn ‘Umar Ibn al-Ḥāḡib (570–646/1174–1249)

عثمان بن عمر بن الحاجب

al-Kāfiya fī l-naḥw

الكافية فى النحو

A late copy of the above compendium on Arabic syntax. It was made by Muḥammad Ġalāl al-Dīn ibn ‘Abd al-Raḥīm in the middle of Rabī‘ al-āḥar 1308 [end of November 1890].⁵

5 According to a second colophon in Ottoman Turkish, the copy was finished on the 3rd of Rabī‘ al-āḥar 1308 [16 November 1890].

49 fols.; 11 lines/page; p. d. 179 × 118 mm, w. s. 148 × 62 mm; sporadic marginal and interlinear notes in Arabic in black and red ink; an Ottoman Turkish note on fol. 36^r; quarter cloth binding with marbled paper covers; paper doublure; in good condition; paper: without watermarks; script: *nasḥī*; ink: black; horizontal catchwords in black ink; headings in red ink; rule-borders on fols. 1^v–5^r, 16^v, 17^r–32^v, 35^r–41^v and 45^r–49^r in red and on fols. 5^r–7^v, 15^r–^v, 16^v, 33^r–34^v and 42^r–44^v in black ink; Oriental foliation in red or black ink; flyleaf.

The manuscript was purchased by the Library from Rafael Danglmaier in 1950.

Literature: *GAL* I, 303; *GAL S* I, 531; al-Zirikli IV, 374; Kaḥḥāla II, 366

Begins (fol. 1^v):

بسم الله الرحمن الرحيم
الكلمة لفظ وضع لمعنى مفرد وهى اسم وفعل وحرف لانها اما ان تدل على معنى فى نفسها
اولا الثانى الحرف والاول اما ان يقترن باحد الازمنة الثلاثة اولا الثانى الاسم والاول الفعل وقد
علم بذلك حد كل واحد منها

Ends (fol. 49^r):

ترين وترون واغزون واغزن واعزز والمخففة تحذف الساكن وفى الوقف فيرد ما حذف والمفتوح
ما قبلها تقلب الفا

Scribe's colophon (fol. 49^r):

تمت حرره الفقير الحفير الى رحمت مولانا القدير محمد جلال الدين بن عبدالرحيم علمى بن
محمد بن اسماعيل بن محمد غفر الله لجميع ذنوبه وفتح ذهنه وقد تم فى اواسط ربيع الاخر سنة
ثمانية وثلثمائة والى تمت

[147]

Arab O. 098/1

‘Uṭmān ibn ‘Umar Ibn al-Ḥāḡib (570–646/1174–1249)

عثمان بن عمر بن الحاجب

al-Kāfiya fī l-naḥw

الكافية في النحو

A copy of the above compendium from 1305/1887. It is slightly incomplete at the beginning, the first folio is missing. It is the first part in a collected volume of two grammatical tracts, the second part being another popular treatise, the *Iḡhār al-asrār fī l-naḥw* (fols. 26^v–52^v) by Muḡammad ibn Pīr ‘Alī al-Birkawī (929–981/1523–1573).

Fols. 1^r–25^v; 17 lines/page; p. d. 207×143 mm, w. s. 130×67 mm; marginal and interlinear notes in Arabic in black ink; modern quarter leather binding with marbled paper covers; in good condition; paper: laid paper with watermarks; script: *naṣḥī*; ink: black; horizontal catchwords in black ink; headings in red ink; fol. 25^v is blank.

The manuscript was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL* I, 303; *GAL S* I, 531; al-Zirikli IV, 374; Kaḡḡāla II, 366.

Begins (fol. 1^r):

اخره باختلاف العوامل لفظا او تقديرا الاعراب ماختلف اخره به ليدل على المعاني المعتورة
عليه وانواعه رفع ونصب وجر فالرفع علم الفاعليه والنصب علم المفعوليه والجر علم الاضافة

Ends (fol. 25^r):

فان لم يكن كالمتمصل ومن ثمة قيل هل ترين و ترون واغزون واغزن واغزن والمخففة محذف
للساكن وفي الوقف فيرد ما حذف والمفتوح ما قبلها الفا

Scribe's colophon (fol. 25^r):

في سنه ١٣٠٥

[148]

Arab O. 099/1

‘Uṭmān ibn ‘Umar Ibn al-Ḥāḡib (570–646/1174–1249)

عثمان بن عمر بن الحاجب

al-Kāfiya fi l-naḥw

الكافية في النحو

An undated copy of the above grammatical compendium. Here it forms the first part of a popular collection of three grammatical texts. In addition to the present treatise, the collection contains the following two tracts: *Izhār al-asrār fi l-naḥw* (fols. 23^v–43^v) by Muḥammad ibn Pīr ‘Alī al-Birkawī (929–981/1523–1573) and *Šarḥ al-‘Awāmil al-ḡadāda* (fols. 45^v–85^r) by Aḥmad ‘Iṣmat.

Fols. 1^r–23^r; 19 lines/page; p. d. 198 × 137 mm, w. s. 160 × 82 mm; modern quarter leather binding with marbled paper covers; in good condition; paper: laid paper with watermarks; script: *nashū*; ink: black; diagonal catchwords in black ink; headings in red ink; on fol. 1^r catch-title: *Hāzā kitāb-i naḥw cümlesi*.

The manuscript was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL* I, 303; *GAL* S I, 531; al-Ziriklī IV, 374; Kaḥḥāla II, 366.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم
الكلمة لفظ وضع لمعنى مفرد وهى اسم وفعل وحرف لانها اما ان تدل على معنى فى نفسها
اولا الثانى الحرف والاول اما ان يقترن باحد الازمنة الثلاثة اولا الثانى الاسم والاول الفعل وقد
علم بذلك حد كل واحد منه

Ends (fol. 23^r):

فان لم يكن كالمتصل ومن ثمة قبل هل ترين وترون وترين واغزون واغزن واغزن والمخففة
تحذف للساكين وفى الوقف فيرد ما حذف والمفتوح ما قبلها تقلب الفا

Scribe's colophon (fol. 23^r):

تمت تمام [ت]م م م

[149]

Arab O. 113

Rukn al-Dīn Ḥasan ibn Muḥammad al-Astarābādī (645–715/1247–1315)

ركن الدين حسن بن محمد الأستراباذي

al-Wāfiya fī šarḥ al-Kāfiya

الوافية في شرح الكافية

A slightly incomplete copy of a commentary on the above compendium of Ibn al-Ḥāḡib (570–646/1174–1249), copied by various hands and dated 15 Šafar 988 [31 March 1580]. The author—a disciple of Našīr al-Dīn al-Ṭūsī (594–672/1201–1274), and after his master's death a versatile jurist in Mosul—composed three commentaries of various lengths on *al-Kāfiya*, among which the present one became the most popular. On account of its length, it is also known as “the middle commentary” (*al-Šarḥ al-mutawassiṭ*). It also served as a starting point for glosses.

187 fols.; 17 lines/page; p. d. 202×131 mm, w. s. 155×65 mm; marginal and inter-linear notes in Arabic in black ink; quarter leather binding with marbled paper covers; paper doublure; in good condition; paper: laid paper with watermarks; script: *nasta'liq*; ink: black; horizontal and diagonal catchwords in black ink; rule-borders on fols. 1^r–9^v and 38^r–97^v in red ink; headings in red ink; the text of the commented work is marked by a red line.

Literature: *GAL* I, 304; *GAL S* I, 526, 532; al-Ziriklī II, 233; Kaḥḥāla I, 586.

Begins (fol. 1^r):

مزية على الاصل وانه غير جائز ولانه كان في اواخرها حروف وهي علامة التثنية والجمع
تصلح ان يكون اعرابا بقلب بعضها الى بعض

Ends (fol. 187^r):

فانك اذا قلت في يا زيدون اضربن اضربوا في الوقف وفي يا امرأة اضربن اضربى في الوقف
لم يعلم انه بدل عن النون او المحذوف المردود تم الكتاب بعون الله

Scribe's colophon (fol. 187^r):

وقد وقع الفراغ من تسويد هذا الكتاب في شهر صفر في ١٥ سنه ٩٨٨

[150]

Arab O. 008

ʿAbd al-Raḥmān ibn Aḥmad al-Ġāmī (817–898/1414–1492)

عبد الرحمن بن أحمد الجامي

al-Fawā'id al-ḍiyā'iya

الفوائد الضيائية

A commentary on *al-Kāfiya* of Ibn al-Ḥāḡib (570–646/1174–1249) written by the famous Ṣūfī scholar and poet of Herat for his son, Ḍiyā' al-Dīn, and finished towards the end of his life on 11 Ramaḍān 897 [6 July 1492]. This work is generally known as *Šarḥ Molla Ġāmī ʿalā l-Kāfiya*, as is reflected by the later inscription—*Šarḥ Molla*—on fol. 1^r. Until recently, it formed part of the *madrassa* curriculum. Its popularity is also shown by the number of copies in the collection. It is also known under the title *al-Fawā'id al-wāfiya bi-ḥall muškilāt al-Kāfiya*. This copy was made by Muḥammad Šarīf ibn Ṣawmar in Fayzābād, in the year 1025/1616.

272 fols.; 15 lines/page; p. d. 235×135 mm, w. s. 144×80 mm; marginal notes in Arabic in black ink; full leather binding; with almond-shaped centre-piece (OSd); leather doublure; with rebound spine; in fair condition; paper: glazed, without watermarks; script: *nasta'liq*; ink: black; the text of the commented work is overlined in red ink; old repairs on fols. 43 and 45–48.

On the basis of the Hungarian inscription on fol. 1^r, the manuscript was donated to the Library by Bertalan Ónody (d. 1892) on 31 May 1876.

Literature: *GAL* I 304₁₃; *GAL* II, 207; *GAL S* I 533₁₃; *GAL S* II, 285; al-Ziriklī IV, 67; Kaḥḥāla II, 77.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم
 الحمد لوليه والصلوة على نبيه وعلى اله واصحابه المتادين بآدابه اما بعد فهذه فوائد وافيه
 لحل مشكلات الكافية للعلامة المشتهر في المشارق والمغرب الشيخ ابن الحاجب تعمده الله
 بغفرانه واسكنه مجبوحه جنانه نظمته في سلك التقرير وسمط التحرير للولد العزيز ضياء الدين
 يوسف حفظ الله تعالى عن موجبات التلهف والتاسف وسميتها بالفوائد الضائية

Ends (fol. 272^v):

وللاغراض صحوه السبب اللهم حق رجآنا في عفو السيآت وبلغنا ببركات جيدك الى اعلى
 الدرجات فانك اكرم الاكرمين وارحم الراحمين

Scribe's colophon (fol. 272^v):

قد وقع الفراغ عن تسويد ... بعون الملك الوهاب في سنة خمس وعشرين والـف عن الهجرة
 النبوية عليه افضل الصلوات واكمل التحيات كتبه العبد المذنب الضعيف الراجى الى رحمة
 البارى محمد شريف ابن صومر حر الله غفر الله تعالى ذنوبها وستر عيوبها بدار الفيض اباذ
 وحميت عن الآفات والمبليات تمت تمت

[151]

Arab O. o8o

‘Abd al-Rahmān ibn Aḥmad al-Ġāmī (817–898/1414–1492)

عبد الرحمن بن أحمد الجامي

al-Fawā'id al-dīyā'īya

الفوائد الضيائية

An incomplete, undated copy of the above commentary on *al-Kāfiya* of Ibn al-Ḥāḡib (570–646/1174–1249), ending with the catchword *aḥaduhumā* on fol. 183^v, from the chapter *fi'l al-ta'aḡḡub*. Approximately 15 % is missing from the text, i.e. the last chapter (*fi'l al-madḥ wa-l-damm*) from the second part dealing with verbs (*fi'l*) and the part on particles (*ḥarf*).

186 fols.; 16 lines/page; p. d. 205 × 155 mm, w. s. 150 × 74 mm; abundant marginal and interlinear notes in Arabic in black ink; full leather binding; with faded almond-shaped centre-piece; marbled paper doublure; in good condition; paper: laid paper with watermarks; script: *nasta'liq*; ink: black; rule-borders between fols. 54^r–69^v in red ink; the commented work is overlined in red or black ink; fols. 184^r and 185^r are blank; on fol. 184^v a short linguistic note in Ottoman Turkish; on fols. 185^v–186^r short notes in Arabic.

The manuscript was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL* I 304₁₃; *GAL* II, 207; *GAL S* I 533₁₃; *GAL S* II, 285; al-Zirikli IV, 67; *Kaḥḥāla* II, 77.

Begins (fol. 1^v):

رضى الله تعالى عنكم بسم الله الرحمن الرحيم
الحمد لوليه والصلوة على نبيه وعلى اله واصحاب المتأدبين بادابه اما بعد فهذه فوايد وافية
بجل مشكلات الكافية للعلامة المشتهر في المشارق والمغرب الشيخ ابن الحاجب تغمده الله
بغفرانه واسكنه مجبوحة جناته نظمها في سلك التقرير وسمط التحرير للولد العزيز ضيا الدين
يوسف حفظه الله سبحانه عن موجبات التلهف والتاسف وسميتها بالفوايد الضيائية

Ends (fol. 183^v):

الا ان يقال هذه الافعال ليست موضوعة للتعجب بل استعملت لذلك بعد الوضع او المراد
ما وضع لانشاء التعجب فحسب بحيث لا يستعمل في غيره وما ذكر من مراد النقص فكثيرا
ما يستعمل في الدعاء وله امر الفعل التعجب او لما وضع لانشاء التعجب صيغتان

[152]

Arab O. 081

‘Abd al-Raḥmān ibn Aḥmad al-Ġāmī (817–898/1414–1492)

عبد الرحمن بن أحمد الجامي

al-Fawā'id al-ḍiyā'iya

الفوائد الضيائية

An incomplete, dated copy of the above commentary, copied by a certain Muḥammad ibn Aḥmad in Rağab 1067 [April/May 1657] at the Şemsi Aḥmed Paşa⁶ Madrasa in Yävili. The missing folios—according to the Oriental foliation—are as follows: 2–40; 52–130; 141–160; 169–180 and 228–238.

125 fols.; 17 lines/page; p. d. 202 × 147 mm, w. s. 128 × 67 mm; abundant marginal notes in Arabic in black and red ink; modern quarter leather binding; in good condition; conserved in 2010; paper: laid paper with watermarks; script: *nashī*; ink: black; horizontal and diagonal catchwords in black ink; headings in red ink; rule-borders in red ink; the text of the commented work is overlined in red ink; Oriental foliation; flyleaf; old repairs on some folios. The manuscript originally consisted of 282 folios; the existing part begins on fol. 41^r according to the Oriental foliation; catch-title (*Hādā Kitāb Ğāmī*) on fol. 125^v; on fol. 125^v a prayer in Arabic with an introduction in Ottoman Turkish.

The manuscript was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL I* 304₁₃; *GAL II*, 207; *GAL S I* 533₁₃; *GAL S II*, 285; al-Ziriklī IV, 67; Kaḥḥāla II, 77.

Begins (fol. 1^r):

الفاعل لكن لم يستحسنه بعضهم لانه من قبيل قصر الصفة على شيء قبل تمامها وانما قلنا
الظاهر ان معناه كذا لاحتمال ان يكون معناه ما ضرب احدا احد الاعمر زيد فيفيد انحصار
صفة كل منها في الاخر

Ends (fol. 123^v):

اذا انفتح ما قبلها تقلب الفا واذا انضم او انكسر تحذف نحو اصببت خيرا واصابني خير وختم
لى بخير ... قد استراح منكذ الانتهاض لنقل هذا الشرح من السواد الى البياض العبد الفقير
عبد الرحمن الجامى وفقه الله سبحانه فى وظائف عبودية للاعراض من مطالبة الاعراض
والاعراض عند ضعوة السبت الحادى عشر من رمضان المنتظم فى سلك شهور ثمان سنة
سبع وتسعين والفعين وثمانائة الفجرة تمت

6 Şemsi Aḥmed Paşa (1492–1580) was a prominent Ottoman nobleman and statesman who occupied numerous high-ranking political posts.

Scribe's colophon (fol. 124^r):

تمت الكتاب بعون الله الملك الوهاب وقد وقع الفراغ من كتابة الجامع بعون الملك المعين
الفتاح والحمد لله على الايمان ولرسوله افضل السلام وقد تم هذه الكتاب في وقت المبارك
الظهر في شهر المبارك الرجب في قرية ياولى مدرسه شمس احمد پاشا عن قريته المذكور زاد
الله تعالى كاتب العلم والعمل والتقوى والاخلاص محمد بن احمد ... تم تاريخ سنه ١٠٦٧

[153]

Arab O. 088

‘Abd al-Raḥmān ibn Aḥmad al-Ġāmī (817–898/1414–1492)

عبد الرحمن بن أحمد الجامي

al-Fawā'id al-diyā'īya

الفوائد الضيائية

A copy of the previous work copied in the Crimean Khanate, at the Qarı Maḥmūd Ḥōğa Madrasa, during the reign of Mehmed Giray, probably the fourth under that name who ruled twice, between 1641 and 1644 and between 1654 and 1666. The date of copy is given as in the year “zero,” which means that it can be 1050/1641 or 1070/1660, on a Tuesday of the month of Dū l-ḥiğğa.

Some folios became lost and the text was completed later by a different hand. These are as follows: fols. 31^r–42^v; fols. 46^r–47^v; fols. 54^r–56^v.

216 fols.; number of lines varies; p. d. 198 × 142 mm, w. s. varies; frequent marginal and interlinear notes in Arabic in black ink, now often faded and brown; commentaries on several additional slips of papers; partial leather (*ṣahārkuṣe*) binding with paper cover; paper doublure; in bad condition; paper: without watermarks; script: *nasta'liq*; ink: black and brown ink; often faded and illegible in the margins; diagonal and horizontal catchwords in black ink; headings in red ink; rule-borders on fols. 2^r–30^v, 43^r–45^v, 57^r–126^v, 209^r–216^r in red ink; the text of the commented work is overlined in red ink; on fol. 216^v notes and couplets in Persian.

The manuscript was in the ownership of Muḥammad ‘Alī Efendi, dated 1258/1842 (fol. 42^v) and was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL I* 304₁₃; *GAL II*, 207; *GAL S I* 533₁₃; *GAL S II*, 285; al-Ziriklī IV, 67; *Kaḥḥāla II*, 77.

Begins (fol. 1^v):

رضى الله تعالى عنكم بسم الله الرحمن الرحيم وبه نستعين
الحمد لوليه والصلوات على نبيه وعلى اله واصحابه المتأدين بادابه اما بعد فهذه فوائد وافية
بحل مشكلات الكافية للعلامة المشتهر في المشارف والمغرب الشيخ ابن الحاجب تغمده
الله بغفرانه وسكانه بمجوحته جنانه نظمها في سلك التقدير وسمط التحرير للولد العزيز ضيئا
الدين يوسف حفظه الله سبحانه عن موجبات التلهف والتأسف وسميتها بالفوائد الضيائية
... اعلم ان الشيخ لم يصدر رسالته هذه بحمد الله سبحانه بان جعله جزء منها

Ends (fol. 216^r):

ان التنوين اذا افتتح ما قبلها تقلب الفا واذا انضم او انكسر تحذف نحو اصببت خيرا واحدا
واصابنى خير وختم لى بخير

Scribe's colophon (fol. 216^r):

قد تم هذا الشرح في سنة صفر في شهر ذيلحجه قد فرغ هذه النسخة الشريفة في يوم
شيشنبه وفي وقت الضحا وفي مدرسة قري محمد خوجه وفي زمان محمد كراى خان تم تم
بالخير تم

[154]

Arab O. 094

‘Abd al-Raḥmān ibn Aḥmad al-Ġāmī (817–898/1414–1492)

عبد الرحمن بن أحمد الجامي

al-Fawā'id al-dīyā'īya

الفوائد الضيائية

An undated copy of the above commentary, copied possibly in 1119/1707 on the basis of a sentence inserted into the explicit on fol. 207^v.

209 fols.; 19 lines/page; p. d. 202 × 114 mm, w. s. 146 × 63 mm; marginal and inter-linear notes in Arabic and Ottoman Turkish in black and red ink; partial leather binding with paper cover; with flap; paper doublure; in good condition; paper: laid paper with watermarks; script: *nasta'liq*; ink: black; diagonal catchwords in black ink; headings in red ink; rule-borders in red ink; the text of the commented work is overlined in red ink; flyleaves; fol. 208^r is blank; writing exercises on fols. 208^v–209^v.

The manuscript was in the ownership of Aḥmad ibn Muḥammad al-Anqarawī (fol. 1^r) and was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL I* 304₁₃; *GAL II*, 207; *GAL S I* 533₁₃; *GAL S II*, 285; al-Ziriklī IV, 67; *Kaḥḥāla II*, 77.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم وبه نستعين
 الحمد لوليه والصلوات على نبيه وعلي اله واصحابه المتأدين بادابه اما بعد فهذه فوائد وافية
 في حل مشكلات الكافية للعلامة المشتهر في المشارق والمغرب الشيخ ابن الحاجب تغمده
 الله بغفرانه واسكنه بجموحه جنانه نظمتها في سلك التقرير وسمط التحرير للولد العزيز ضياً
 الدين يوسف حفظه الله سبحانه عن موجبات التلهف والتاسف وسميتها بالفوائد الضيائية
 ... اعلم ان الشيخ رح لم يصدر رسالته هذه بحمد الله سبحانه وتعى بان جعله جزء منها

Ends (fol. 207^r):

فان التنوين اذا افتتح ما قبلها تقلب الفا واذا انضم او انكسر تحذف نحو اصبحت خيرا واصابني
 خيرا واختم لى بخير ... قد استراح من نكد الانتهاض لتقل هذا الشرح من السواد الى البياض
 العبد الفقير عبد الرحمن الجامى وفقه الله سبحانه في وضايف عبوديته لاعراض عن مطالبة
 الاعواض والاعراض تمت بعون الله

(fol. 207^v):

... هو ضحوة السبت الحادى عشر من رمضان المنتظم فى سلك شهور سنه سبع وتسعين
وثمان مائة تمت

[155]

Arab O. 095

‘Abd al-Rahmān ibn Aḥmad al-Ġāmī (817–898/1414–1492)

عبد الرحمن بن أحمد الجامي

al-Fawā'id al-dīyā'īya

الفوائد الضيائية

An undated copy, made by ‘Alī ibn Walī al-Nakdawī, of the above commentary on the *Kāfiya* of Ibn al-Ḥāḡib (570–646/1174–1249).

170 fols.; 23 lines/page; p. d. 198×123 mm, w. s. 140×71 mm; copious marginal and sporadic interlinear notes in Arabic in black and red ink; some notes in Ottoman Turkish; additional notes on inserted slips of paper; modern quarter leather binding with marbled paper covers; in good condition; paper: laid paper with watermarks; script: *nasḥī*; ink: black; diagonal catchwords in black ink; rule-border on fol. 1^v in red ink; the text of the commented work is overlined in red ink; on fol. 1^r grammatical notes; on fol. 170^v unrelated notes in Ottoman Turkish about a debt.

The manuscript was in the ownership of Ismā‘īl Basīm (fol. 1^r) and was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL* I 304¹³; *GAL* II, 207; *GAL* S I 533¹³; *GAL* S II, 285; al-Ziriklī IV, 67; Kaḥḥāla II, 77.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم
الحمد لوليه والصلوة على نبيه محمد وعلى آله واصحابه المتأدبين بادابه اما بعد فهذه فوايد

حل مشكلات الكافية للعلامة المشتهر في المشارق والمغرب الشيخ ابن الحاجب تغمده الله
بغفرانه واسكنه مجبوحه جناته نظمته في سلك التقرير وسمط التحرير للولد العزيز ضياء الدين
يوسف حفظه الله سبحانه عن موجبات التلهف والتاسف وسميتها بالفوائد الضيائية

Ends (fol. 168^r):

فان التنوين اذا افتتح ما قبلها تقلب الفا واذا انضم او انكسر تحذف نحو اصبت خيرا واصابني
خير واختم لى بخير

(fol. 169^v):

قد استراح كمد الانتهاض لنقل هذا الشرح من السواد الى البياض العبد الفقير عبد الرحمن
الجامى وفقه الله سبحانه وتعالى

Scribe's colophon (fol. 169^v):

الحمد لله على التمام قد وقع الفراغ من تسويد هذه النسخة الشريفة على يد اضعف المحتاجين
الى عفوا رحم الراحمين على بن ولى النكدوى واعف عنها [ت] م

[156]

Arab O. 096

'Abd al-Raḥmān ibn Aḥmad al-Ġāmī (817–898/1414–1492)

عبد الرحمن بن أحمد الجامي

al-Fawā'id al-ḍiyā'iya

الفوائد الضيائية

An acephalous copy, dated Wednesday⁷ 13 Rabī' al-awwal 1156 [8 May 1743] and made by Ismā'il ibn Ibrāhīm, of the above commentary on the *Kāfiya* of Ibn al-Ḥāḡib (570–646/1174–1249). The incomplete manuscript begins according to the Oriental foliation on fol. 29^r with the chapter on the *fā'il*.

⁷ Designated by the word *Çarşamba*.

162 fols.; 17 lines/page; p. d. 209×157 mm, w. s. 160×85 mm; few marginal notes in Arabic in black and red ink; modern quarter leather binding with marbled paper covers; in good condition; paper: laid paper with watermarks; script: *nasta'liq*; ink: black; diagonal catchwords in black ink; the text of the commented work is overlined in red ink; Oriental foliation; flyleaf; old repairs on fols. 81–161; marginal notes on fols. 152^r and 162^v, a closing couplet next to the colophon on 161^v, and an unrelated note on 162^v in Ottoman Turkish.

The manuscript was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL* I 304₁₃; *GAL* II, 207; *GAL* S I 533₁₃; *GAL* S II, 285; al-Zirikli IV, 67; Kaḥḥāla II, 77.

Begins (fol. 1^r):

الحصر المطلوب فلا يجب تقديم الفاعل لكن لم يستحسنه بعضهم لانه من قبيل الصفة قبل
تمامها وانما قلنا الظهران معناه كذا لاحتمال ان يكون معناه ما ضرب احدا احد الا عمر وازيد
فيفيد انحصار صفة كل واحد منها في الاخر و ايضا هو خلاف المقصود

Ends (fol. 161^v):

فان التنوين اذا افتتح ما قبلها تقلب الفاء واذا انضم وانكسر يحذف نحو اصبت خيرا واصابني
خير وختم لي بخير

Scribe's colophon (fol. 161^v):

من كمد الانتهاض لنقل هذا الشرح من السواد الى البياض العبد الفقير اسماعيل بن ابراهيم
غفر الله له ولوالديه وللمؤمنين يوم يقوم الحساب تاريخ ١١٥٦ سنة في شهر ربيع الاول
في يوم ١٣ چهار شنبه في وقت العصر

[157]

Arab O. 102

‘Abd al-Raḥmān ibn Aḥmad al-Ġāmī (817–898/1414–1492)

عبد الرحمن بن أحمد الجامي

al-Fawā'id al-dīyā'īya

الفوائد الضيائية

An incomplete, undated copy of the above commentary on the *Kāfiya* of Ibn al-Ḥāḡib (570–646/1174–1249).

115 fols.; 19–21 lines/page; p. d. 203×148mm, w. s. varies; abundant marginal notes in Arabic in black and red ink; fol. 63^v is upside down; fols. 16^v and 63^r are blank; fols. 1 and 115 are damaged; modern quarter leather binding with marbled paper covers; in good condition; paper: laid paper with watermarks; script: *nasta'liq*; ink: black; horizontal catchwords in black ink; the text of the commented work is overlined in red ink. The incomplete manuscript ends with the beginning of the discussion of the imperative (*amr*), with the catchword *aw*. Approximately the last fifth of the composition is missing, including the end of the part dealing with verbs (*fi'l*), and the whole of the part devoted to the treatment of particles (*harf*).

The manuscript was purchased by the Library from Rafael Danglmajer in 1950. Illegible ownership stamps on fols. 54^v and 56^v.

Literature: *GAL* I 304₁₃; *GAL* II, 207; *GAL S* I 533₁₃; *GAL S* II, 285; al-Ziriklī IV, 67; *Kaḥḥāla* II, 77.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم وبه نستعين
 الحمد لوليه والصلوة على نبيه وعلى اله واصحابه المتأدبين بادابه اما بعد فهذه فوايد وافية
 بحل مشكلات الكافية للعلامة المشتهر في المشارق والمغرب الشيخ ابن الحاجب تغمده الله
 بغفرانه [واسكنه] بمجموعة جناحه نظمها في سلك التقرير وسمط التحرير للعهد العزيز ضياء
 الدين يوسف حفظه الله سبحانه عن موجبات التلهف والتأسف وسميتها بالفوائد الضائية
 ... اعلم ان الشيخ رحمه الله عليه لم يصدر رسالته هذه بحمد الله سبحانه بان جعله جزاء
 منها

Ends (fol. 115^v):

وفي بعض الشروح انما قال مثال الامر لان الامر كما اشتهر في هذا النوع من الافعال
كذلك اشتهر في المعنى المصدرى ايضا فاراد النص على المقصود وهو في اصطلاح النحويين
والاصوليين مخصوص بالامر بالصيغة كذا ذكره المص في شرحه صيغة يطلب بها الفعل شامل
لكل امر غاييا كان مخاطبا او متكلما معلوما

[158]

Arab Qu. 2

‘Abd al-Raḥmān ibn Aḥmad al-Ġāmī (817–898/1414–1492)

عبد الرحمن بن أحمد الجامي

al-Fawā'id al-dīyā'īya

الفوائد الضيائية

A dated copy of the above commentary on *al-Kāfiya* of Ibn al-Ḥāḡib (570–646/1174–1249). It was copied in the Crimean Khanate during the first reign of Meñli II Giray (r. 1136–1142/1724–1730) at the Ramaḍān Efendi Madrasa in Ġalāyir on a Monday afternoon in Raġab 1140 [February 1728]. The title of the work is given (fol. 1^v) as *Fawā'id wāfiya bi-ḥall muškilāt al-Kāfiya*. On the inside of the front and back covers grammatical notes in Ottoman Turkish; on fol. 164^v grammatical excerpts in Arabic.

164 fols.; 22 lines/page; p. d. 287×156 mm, w. s. 216×77 mm; illuminated head-piece on fol. 1^v in red and black ink; marginal and interlinear notes in Arabic and at some places in Ottoman Turkish in black and red ink; fol. 64 is blank; full leather binding; with almond-shaped centre-piece; with missing flap; in bad condition; paper: laid paper with watermarks; script: *nasta'liq*; partially vocalized; ink: black; rule-borders in red ink; the text of the commented work is marked by red line; table of contents on the first flyleaf; Oriental foliation; flyleaves; on the verso of the last flyleaf and on the inside back cover, Turkish and Persian grammatical notes.

The manuscript was bought by the Library from a private person in 1986.

Literature: *GAL* I 304₁₃; *GAL* II, 207; *GAL* S I 533₁₃; *GAL* S II, 285; al-Ziriklī IV, 67; Kaḥḥāla II, 77.



FIGURE 63 Arab Qu. 002, fol. 1r. The incipit page of one of several manuscripts from the various madrasas of the Crimean Khanate.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم
 تم بالخير الحمد لوليه والصلوة على نبيه محمد وعلى اله واصحابه المتأدبين بادابه اما بعد
 فهذه فواید وافیه بجل مشکلات الکافیة للعلامة المشتهر فی المشارق والمغرب الشيخ ابن
 الحاجب تغمدہ الله بغفرانه واسکنه بمجوحة جناته نظمها فی سلك التقرير وسمط التحرير
 للولد العزيز ضياء الدين يوسف حفظه الله سبحانه عن موجبات التلهف والتاسف وسميتها
 بالفوايد الضیائیة

Ends (fol. 163^r):

تقلب الفا واذا انضم او انكسر يحذف نحو اصببت خيرا واصابني خيرا واختم لي بخير تم اللهم
 اجعل خاتمة امورنا خيرا قد استراح من كمد الانتهاض لنقل هذا الشرح من السواد الى
 البياض العبد الفقير عبد الرحمن الجامي وفقه الله سبحانه وتعالى ... تمت الكتاب بعون الملك
 الوهاب

Scribe's colophon (fol. 163^r):

تمت هذه النسخة الشريفة في شهر رجب في يوم دوشنبه في وقت العصر في زمان بكلي كرى
 خان في قرية جلاير ومدرسه رمضان افندى مولانا تاريخ سنة ١١٤٠

[159]

Arab O. 126

‘Abd al-Gafūr ibn Muḥammad al-Lārī (d. 912/1506)

عبد الغفور بن محمد اللاري

Hāṣiya ‘alā Ṣarḥ al-Ġāmī li-l-Kāfiya

حاشية على شرح الجامي للکافیة

An incomplete, undated gloss on *al-Fawā'id al-dīyā'īya*, the commentary of al-Ġāmī (817–898/1414–1492) on the *Kāfiya* of Ibn al-Ḥāḡib (570–646/1174–1249). The author was the disciple of al-Ġāmī, hence his gloss became the most popular among the glosses on this composition.

136 fols.; 15 lines/page; p. d. 209×155 mm, w. s. 150×65 mm; marginal notes in Arabic in black ink; modern quarter leather binding with cloth covers; in good condition; paper: laid paper with watermarks; script: *nashī*; ink: black; headings in red ink; flyleaves; a short Turkish note on fol. 1^r.

Literature: *GAL* I, 304₁₃; *GAL S* I, 533₁₃; al-Zirikī IV, 32; Kaḥḥāla II, 175.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم و به نستعين
قوله الحمد مصدر المعلوم واللام للجنس او للاستغراق اى كل حمد من الازل الى الابد
من اى حامد كان ويحتمل ان يكون مصدر المجهول والقدر المشتركة بين المصدرين فان مقام
حمده سبحانه يلايم الاستيعاب كما يلايم الاستغراق

Ends (fol. 135^v):

قوله وبالهاء وقال الشيخ الرضي اذا وقف على يا غلاما فالهاء لبيان الالف واذا وقف على
يا غلامى بسكون الياء وصلا فالوقف عليها بالسكون اجود ويجوز حذفها واسكان

[160]

Arab O. 124

‘Abd al-Ḥakīm ibn Šams al-Dīn al-Siyālkūtī (d. 1067/1657)

عبد الحكيم بن شمس الدين السيالكوتي

Ḥāšiya ‘alā ḥāšiyat ‘Abd al-Ġafūr al-Lārī ‘alā l-Fawā'id al-diyā'īya fī l-naḥw

حاشية على حاشية عبد الغفور اللاري على الفوائد الضيائية في النحو

A supergloss on the gloss of al-Lārī (d. 912/1506) on *al-Fawā'id al-diyā'īya*, the commentary of al-Ġāmī (817–898/1414–1492) on the *Kāfiya* of Ibn al-Ḥāḡib (570–646/1174–1249), copied in 1227/1812.

126 fols.; number of lines varies; p. d. 212×169 mm, w. s. varies; marginal notes in Arabic and sporadically in Ottoman Turkish in black ink, now often brown; modern quarter leather binding with marbled paper covers; in good condition; paper: tinted laid paper with watermarks; script: *nasta'liq*; ink: black; diagonal

catchwords in black ink; on fol. 1^r unrelated notes in Ottoman Turkish; at the end of the colophon blessing formulas in Ottoman Turkish.

The manuscript was purchased by the Library from Rafael Dangelmajer in 1950.

Literature: *GAL* I, 304¹³; *GAL* II, 417; *GAL* S I, 533¹³; *GAL* S II, 613; al-Zirikli IV, 55; *Kahhāla* II, 60.

Begins (fol. 1^v):

اعوذ بالله من الشيطان الرجيم بسم الله الرحمن الرحيم وبه نستعين
يا من هو مصدر الكلمات وافعالها ومبدأ العوامل واعمالها كل ما يليق بكبريائه منصرف
وجميع الممكنات عن تعرفه غير منصرف ... وبعد فهذه المحالية يهتز باداركها الطاف الازمان
وفوايد غالية يتيه العقول ... استاذى مرجع الفحول والاجلة منيع العقول والادلة ... عبد
الحكيم بن شمس الدين ادامة الله ... معلقة على الحواش المعلقة للفاضل الكامل العالم العامل
اللارى على شرح الكافية ... وعلى ذلك اشرح من حيث انتهت حواش الفاضل المذكور وهو
مبحثة الاصوات الخ تكميلة لها ... اى كل حمداه تفسيره على كلا الوجهين واشارة إلا انه لا
فرق بين الجنسى والاستغراق فى افادة اختصاص جميع الحمد

Ends (fol. 126^r):

والمبالغة لعدمها فيه قصد الامالة اى مالة فتحة الضاد الى الكسرة اخرها امر مستحق لحصول
محصول المجانسة اللفظية التى تزيل الشكل الحاصل من الرء

Scribe's colophon (fol. 126^r):

وقد تم الحاشية على حاشية عبد الغفور اللارى على شرح الجامى على الكافية وبه نستعين
تاريخ سنه ١٢٢٧

[161]

Arab O. 125

Okçuzāde Ḥasan Efendi Çelebi

اوقجي زاده حسن أفندي جلي

*Ḥāšiyat Ḥasan Ġalabī Efendi ‘alā Ḥāšiyat ‘Abd al-Ġafūr al-Lārī ‘alā
l-Fawā'id al-ḍiyā'īya fī l-naḥw*

حاشية حسن جلبي أفندي على حاشية عبد الغفور اللاربي على الفوائد الضيائية في النحو

A short supergloss on specific expressions in the gloss of al-Lārī (d. 912/1506) on *al-Fawā'id al-ḍiyā'īya*, the commentary of al-Ġāmī (817–898/1414–1492) on *al-Kāfiya* of Ibn al-Ḥāḡib (570–646/1174–1249), copied on Monday in the month of 'Āšūrā' in 1157 [24(?) February 1744], by Camāl al-Dīn ibn Fayz Allāh at the madrasa of Salaçıq, and the madrasa of Muftī Ḥamīd Efendi in the Crimean Khanate, during the reign of Selīm II Giray (r. 1743–1748). Since it does not contain the original text, it can only be read in conjunction with the commentary.

27 fols.; 23 lines/page; p. d. 213×133 mm, w. s. 153×69 mm; marginal notes in Arabic in black and red ink; modern quarter leather binding with marbled paper covers; in good condition; paper: laid paper with watermarks; script: *nasta'liq*; ink: black; diagonal catchwords in red ink; headings in red ink; the text of the commented work is overlined in red ink; catch-title on fol. 1^v: *Ḥasan Efendi rahmat Allāh ‘alayhi ‘alā ‘Abd al-Ġafūr al-Lārī*; on fol. 27^r a short text in Arabic about this gloss; fols. 26^v and 27^v are blank.

The manuscript was purchased by the Library from Rafael Danglmajer in 1950. It was in the ownership of 'Abd al-Laṭīf (d. 1946) as is evident from the inventory book of Oriental manuscripts (96/1961).

Begins (fol. 1^v):

بسم الله الرحمن الرحيم
رب يسر ولا تعسر رب تم بالخير وبه نستعين قوله يلايمه ليكون على وجه أكمل قوله
الاستيعاب اى استيعاب الحمد لكلا معنيين اعنى معنى المعلوم ومعنى المجهول قوله الاستغراق
اى استغراق الحمد لكل فرد قوله لتوهم التأنيث قال صاحب الكشاف فى سورة الانعام فان
قلت ما وجه التذكير فى قوله هذا ربي والاشارة للشمس قلت جعل المبتداء مثل الخبر
لكونها عبارة عن شئ واحد كقولهم ما جاءت حاجتك

Ends (fol. 26^r):

قوله مذهب الكوفيين والمصـ[نفون] من البصريين قوله ماهية وحقيقة تمييز من المجهول قوله
والاولى مبتداء قوله في ماذا اى في هذا التركيب م قوله الزيادة خبر م م م م

Scribe's colophon (fol. 26^r):

تم اعلم قد وقع الفراغ من هذه النسخة الشريفة المباركة الميمونة ماه عاشورا وفي يوم دوشنبيه
على يد افقر العباد واحوجهم الى مغفرته ورضوانه في حال الطلبة جمال الدين بن فيض الله
في مدرسة صلاحق ومدرسه حميد افندى المفتى وفي زمان سليم كراى خان غفر الله له
ولاستاذه تاريخ سنه ١١٥٧

[162]

Arab O. 114

Ḥusayn ibn Aḥmad Zaynīzāda (d. 1167/1754)⁸

حسين بن أحمد زيني زاده

al-Fawā'id al-šāfiya 'alā i'rāb al-Kāfiya

الفوائد الشافية على إعراب الكافية

A valuable copy of Zaynīzāda's commentary on the *Kāfiya fī l-naḥw* of Ibn al-Ḥāḡib (570–646/1174–1249) copied by Muṣṭafā ibn Muḥammad at the Sulṭān Aḥmed Madrasa in Istanbul, dated 6 Raḡab 1194 [7 June 1780]. It was copied from a manuscript which in turn was copied directly from the autograph.

244 fols.; 23 lines/page; p. d. 221×142 mm, w. s. 148×74 mm; illuminated head-piece on fol. 1^v in red and black ink; marginal notes in Arabic in black ink; modern quarter leather binding with marbled paper covers; in good condition; paper: laid paper with watermarks; script: *nashī*; ink: black; catchwords in black ink; gilded frames; headings in red ink; the text of the commented work is

⁸ The date of his death is also given as 1168/1755 on account of a report according to which he finished the composition of *al-Fawā'id al-šāfiya* during the month of Ramaḡān in that year.

marked by a red line; on fol. 242^r an excerpt from a gloss on the *Maṭāli‘ al-anwār* by Muṣannifak (803–875/1400–1470); on fol. 1^r a blessing in Ottoman Turkish; fol. 242^v is blank; on fol. 243^r a prayer in Ottoman Turkish; on fols. 243^v–244^r astrological notes in Ottoman Turkish; fol. 244^v is blank.

Literature: *GAL S I*, 534⁹; al-Zirikli II, 232; Kaḥḥāla I, 602.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم
 الحمد لله على نعمه الكافية الوافية ومنته الشافية الصافية والصلوة على المبعوث ... اما بعد
 فيقول الراجي من ربه الحسنى والزيادة حسين ابن احمد الشهير بزيني زاده غفر ذنوبها وستر
 عيوبها لما كان كتاب الكافية للشيخ ابن حاجب

(fol. 2^r):

... وسميته بالفوائد الشافية على اعراب الكافية

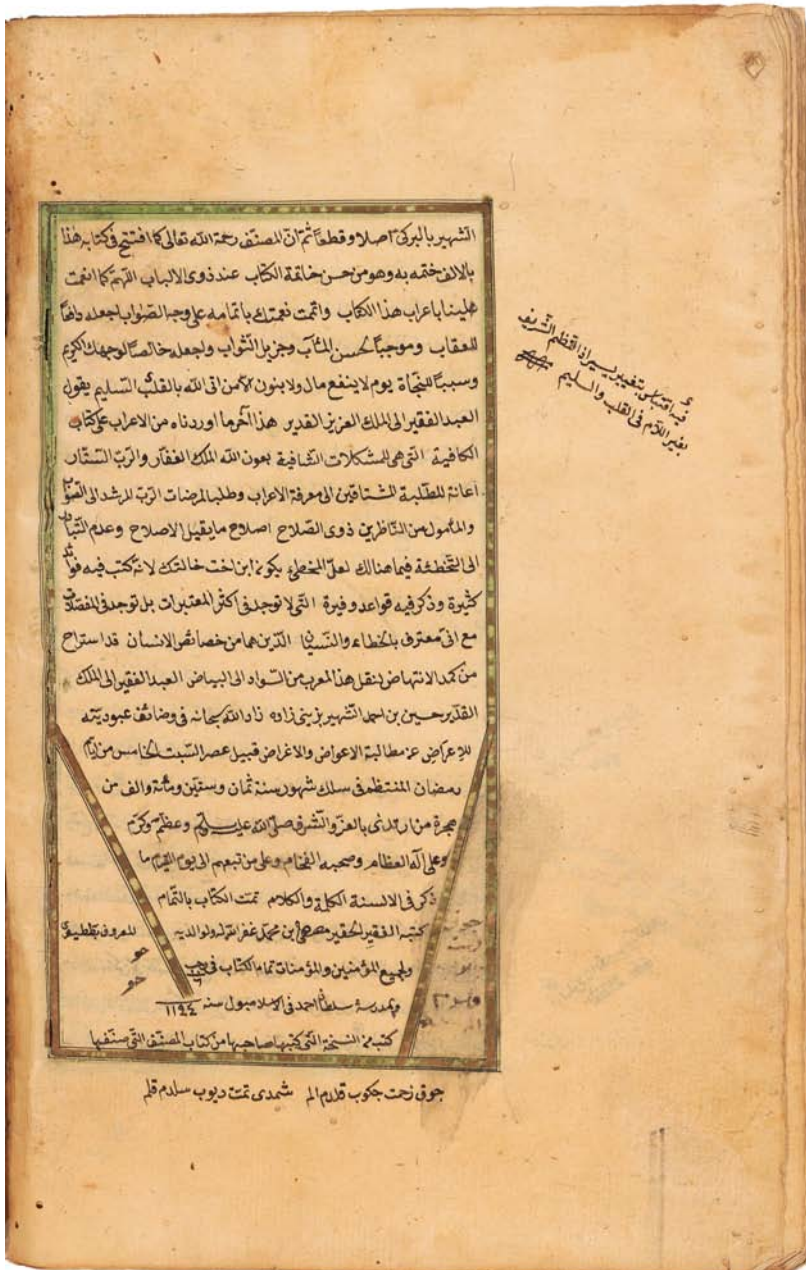
Ends (fol. 241^v):

قد استراح من كمد الانتهاض لنقل هذا المعرب من السواد الى البياض العبد الفقير الى الملك
 القدير حسين ابن احمد الشهير بزيني زاده زاد الله سبحانه في وضايف عبوديته للاعراض
 عن مطالبة الاعواض والاعراض قبيل عصر السبت الخامس من ايام رمضان المنتظم في
 سلك شهور سنة ثمان وستين ومائة والف

Scribe's colophon (fol. 241^v):

تمت الكتاب بالتام كتبه العبد الفقير الحقيق مصطفى بن محمد غفر الله له ولوالديه ولجميع
 المؤمنين والمؤمنات تمام الكتاب في ٦ رجب ومدرسة سلطان احمد في الاسلامبول سنه
 ١١٩٤ كتب من النسخة التي كتبها صاحبها من كتاب المصنف التي صنعها

9 On account of its title, Brockelmann did not equate *al-Mu‘rib* (*GAL S I*, 534) with this work which he included among the commentaries on *al-Šāfiya*, the morphological compendium of Ibn al-Ḥāḡib (cf. *GAL S I*, 537II.19).



الشهر بالبرق اصلا وقطعا ثم ان اللصيق رحمه الله تعالى كما افصح في كتابه هذا
 بالالف حقه به وهو من حسن خاتمة الكتاب عند ذوى الالباب الهم كما انفت
 علينا باعراب هذا الكتاب وانجت فعتك باتمامه على وجه الصواب ليجعله ذاتا
 للعقاب وموجبا لحسن المثاب وجزيل الثواب ولجعله خالصا لوجهك الكريم
 وسببا للنجاة يوم لا ينفع مال ولا بنون الا من اتى الله بالقلب التسليم يقول
 العبد الفقير الى الملك العزيز القدير هذا الحرما ووردناه من الاعراب على كتاب
 الكافية التي هي للشكلات النفاية بعون الله الملك الفقار والرب السقار
 اعانة للمطلبة للشتاقين الى معرفة الاعراب وطبها لمضات اربة للرشد الى الصواب
 والمأمول من الناظرين ذوى الصلاح اصلاح ما يقبل الاصلاح وعدم التمسك
 الى القطعة فيما هناك لعل المشغله يكون ان اخذت خاتمتك لا تكتب فيه هو
 كثيرة وذكر فيه قواعد وفيرة التي لا توجد في اكثر المعينات بل توجد في الفقهاء
 مع اني معترف بالخطا والنسيان الذين هما من خصائص الانسان قد استراح
 من كمد لانتهاض بنقل هذا المعرب من السواد الى البياض العبد الفقير الى الملك
 القدير حسين بن احمد الشهرستاني زاده زاد الله سبحانه في وضائف عموديته
 للاعراب من مطالمة الاعراض والاغراض قبيل عصر السبت الخامس من ايام
 رمضان المنتظم في سلك شهر ربيع الثمان وستين ومائة والف من
 هجرة من ايامي بالعرف والشرق صلى الله عليه وسلم وعظمه وكرم
 وعلى اله العظام وصحبه النجاة وعلى من تبعم اليوم الياس ما
 ذكر في الالسننة الكل والكل تمت الكتاب بانقضاء
 كتبنا الفقير الحقير محمد بن محمد غفر الله له ولوالديه
 ولجميع المؤمنين والمؤمنات كما بالكتاب في شهر ربيع
 ومهدر سلطان احمد في الاسلام سنة 1125
 كتب في النسخة التي كتبها صاحبها من كتاب اللصيق التي صنعتها

في اتمسك بتغييره من اذا انقلم الشريف
 بغير اللام في القلب والسليم

جوق زحت بجكوب قدام الم شمدي تمت ديوب سلام قلم

FIGURE 65 Arab O. 114, fol. 241v. The colophon with an additional line saying that this manuscript was copied (in 1194/1780) from another which was copied directly from the autograph.

1.4 *The Alfīya of Ibn Mālik (d. 672/1274) and Its Commentaries*

[163]

Arab O. 163

Muḥammad ibn ‘Abd al-Allāh **Ibn Mālik** (600–672/1203–1274)

محمد بن عبد الله بن مالك

Alfīyat Ibn Mālik

ألفية ابن مالك

A slightly incomplete, undated copy of the famous versified grammar of a thousand lines written by Ibn Mālik, a grammarian of Andalusian origin who settled in Damascus. This popular treatise became the starting point of over forty commentaries.

41 fols.; 13 lines/page; p. d. 237×169 mm, w. s. 160×106 mm; sporadic marginal notes in Arabic in black ink; not bound; in bad condition; paper: laid paper with watermarks; script: *nasḥī*; ink: black; diagonal catchwords in black ink; headings in red ink; fully vocalized; the first folio is missing.

The manuscript was donated to the Library by Gábor Korvin in 2010.

Literature: *GAL* I, 298; *GAL S* I, 521; al-Ziriklī VIII, 111; Kaḥḥāla III, 450.

Begins (fol. 1^r):

سواهما الحرف كهل وفي ولم فعل مضارع يلي لم كيشم وماضي الأفعال بالتا مز وسم بالنون
فعل الأمر ان أمر فهم والأمر ان لم يك للنون محل فيه هو اسم نحو صه وحي هل

Ends (fol. 41^r):

أحصى من الكفاية الخلاصة كما اقتضى غنى بلا خصاصه فأحمد الله مصليا علي محمد خير
نبي أرسلنا واله الغر الكرام البرره وصحبه المنتخبين الخيرة

Scribe's colophon (fol. 41^r):

تمت هذه الأرجوزة بحمد الله وعونه وحسن توفيقه والحمد لله وحده والله أعلم بالصواب
[ت]م

[164]

Arab O. 162

‘Abd Allāh ibn ‘Abd al-Raḥmān Ibn ‘Aqīl (698–769/1298–1367)

عبد الله بن عبد الرحمن بن عقيل

Šarḥ Ibn ‘Aqīl ‘alā Alfīyat Ibn Mālik

شرح ابن عقيل على ألفية ابن مالك

An undated copy of Ibn ‘Aqīl’s commentary on the *Alfīya* of Ibn Mālik (600–672/1203–1274). Its author was an important Shāfi‘ī jurist and grammarian who lived most of his life in Cairo. He was one of the first grammarians to write a commentary on this work, and until our days this is the most popular and widely used one from among the many commentaries of this work. The copy was made by the monks of the Šuwayrī Order (Ordo Sancti Basilianus Iohannis Baptistae) for their convent in Mount Lebanon.

211 fols.; 18 lines/page; p. d. 209×157 mm, w. s. 145×117 mm; marginal notes in Arabic in black and red ink; full leather binding; with almond-shaped centre-piece (NSd); in fair condition; paper: laid paper with watermarks; script: *nashī*; ink: black; diagonal catchwords in black ink; headings and the text of the commented work in red ink; Oriental foliation.

The manuscript was in the ownership of the priest Ḥannā Yannā Munīr (1800), his disciple Bišāra Bawākid (1833), Fransiš Šam‘ūn (1857), and Nāṣif al-Yāziḡī (1800–1871) (notices and stamp of al-Yāziḡī on fol. 211^r). It was donated to the Library by Gábor Korvin in 2010.

Literature: *GAL S I*, 523; *GAL S II*, 104; al-Zirikī IV, 231; Kaḥḥāla II, 251.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم

قال محمد هو ابن مالك أحمد ربي الله خير مالك مصليا على الرسول المصطفى واله
المستكملين الشرف واستعين الله في ألفية مقاصد النحو بها محويه ... ألكلام وما يتألف
منه كلامنا لفظ مفيد كاستقم واسم وفعل ثم حرف الكلم واحدة كلمة والقول عم وكلمة بها
كلام قد يؤم ش الكلام المصطلح عليه عند النحويين عبارة عن اللفظ المفيد فابدة يحسن
السكوت عليها

Ends (fol. 211^r):

فأحمد الله مصليا علي محمد خير نبي أرسلنا واله الغر الكرام البرره وصحبه المنتخبين الخيرة

Scribe's colophon (fol. 212^r):

تم وكمل بحمد الله مشتملا على اعظم المهيات من علم العربية وذلك بعون الله وحسن توفيقه
وصلى الله على سيدنا المبعوث بالايات العظام وعلى اله وصحبه وسلم تسليما كثيرا الى يوم
الدين والحمد لله رب العالمين تم هذا كتاب ابن عقيل فيما يخص النحو وهو يرسم اخوية
الرهبان الشويريين القانونيين وقفا مويدا وحبسا مخلدا صح

[165]

Arab O. 147

Hālid ibn 'Abd Allāh al-Azharī (838–905/1434–1499)

خالد بن عبد الله الازهري

Tamrīn al-ṭullāb fī šinā'at al-i'rāb

تمرين الطلاب في صناعة الإعراب

A dated copy of al-Azharī's grammatical and lexicographical commentary on the *Alfīya* of Ibn Mālik (600–672/1203–1274). The copy was finished on 20 Šafar 1143 [3 September 1730] by Aḥmad al-Marāwīqī.

234 fols.; 21 lines/page; p. d. 212 × 152 mm, w. s. 150 × 92 mm; sporadic marginal notes in Arabic in black and red ink; full leather binding; with almond-shaped centre-piece (NA) with pendants; with flap; paper doublure; in good condition; paper: glazed laid paper with watermarks; script: *nashī*; ink: black; diagonal

catchwords in black ink; headings in red ink; catch-title in black ink; flyleaves; the number of quires is noted on fol. 1^r as 10.

The manuscript was in the ownership of Muḥammad al-Šinnāwī al-Budayrī, Muḥammad Amīn Ḥacı ‘Abd Allāh Efendi (15 Şafar 1254/1838), šayḥ al-Islām al-Sayyid Ibrāhīm al-Kūtāhyī (19 Dū l-ḥiğğa 1275/1858) and Ğalāl al-Dīn (1286/1869), ownership notices and stamp of Ğalāl al-Dīn on fol. 1^r.

Literature: *GAL* II, 27; *GAL S* II, 22; al-Ziriklī II, 238–239; Kaḥḥāla I, 668.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم وصلى الله على سيدنا محمد وعلى اله
يقول الفقير الى عفوه الغنى خالد بن عبد الله الازهرى عامله الله بلطفه الخفى الحمد
لله الذى رفع قدر من اعرب بالشهادتين ... اما بعد فان معرفة الاعراب من الواجبات التى
لا بد لكل طالب علم منها ... وان من انفع المسالك واقرب المدارك الى هذا النحو الفية بن
مالك ... فانقدح فى خاطرى ان اعرب جميع ابياتها واشرح غريب لغاتها ...

(fol. 2^r):

وسميته تمرين الطلاب فى صناعة الاعراب ... وقد ان ان نشرع فى المقصود فنقول بسم جار
ومجرور

Ends (fol. 234^r):

وعلى كل حال فالخيرة نعت ثان لصحبه لا للمنتخبين خلافا للمكودى وهذا اخر ما اردنا جمعه
فى هذا المختصر والحمد لله على اتمامه ووافق الفراغ فى يوم الاثنين المبارك السابع والعشرين
من شهر رمضان المعظم قدره وحرمته سنة ست وثمانين وثمان مائة ... والحمد لله رب العالمين

Scribe's colophon (fol. 234^v):

وكان الفراغ من كتابة هذا الكتاب المبارك يوم الاحد عشرين من شهر صفر الخير سنة الف
ومايه ثلاثه واربعون من الهجرة النبويه ... على يد افقر العباد ... احمد المراويقى غفر الله
تعالى له ولوالديه امين يا الله تم

1.5 *Works by al-Birkawī (d. 981/1573) and Their Commentaries*

[166]

Arab O. 103/3

Muḥammad ibn Pīr ‘Alī al-Birkawī (929–981/1523–1573)

محمد بن بير علي البركوي

al-‘Awāmil al-ġadida

العوامل الجديدة

An undated copy of al-Birkawī’s grammatical treatise, preserved as the final part in a collected volume of three grammatical tracts. This succinct composition has three main parts: *al-‘āmīl*, *al-ma‘mūl* and *al-i‘rāb*.

It is the third composition that has come down to us after *al-‘Awāmil al-mū’a* of al-Ġurġānī (740–816/1340–1413) and *al-Miṣbāḥ fi ‘ilm al-naḥw* of al-Muṭarrazī (537–610/1144–1213), which focuses on the governors in Arabic grammar. Its clear classification and easy style made it easily comprehensible for beginners and also a target of several commentators. The title is given on fol. 88^v in Ottoman Turkish: *Hāzā l-kitāb-i yeni ‘avāmil*.

In addition to this tract, the volume contains the following parts: a dated copy of *al-Kāfiya* (fols. 1^v–49^v) by Ibn al-Ḥāġib (570–646/1174–1249), copied in Rabī‘ al-āḥar 1061 [March 1651]; and an undated copy of another grammatical treatise by al-Birkawī, entitled *Iḏhār al-asrār fi l-naḥw* (fols. 50^v–87^r).

Fols. 88^r–96^v; 13 lines/page; p. d. 197 × 129 mm, w. s. 130 × 62 mm; a few marginal and interlinear notes in Arabic and Ottoman Turkish in black ink; partial leather (*çahār kūşe*) binding with damaged marbled paper covers; in the pasteboard Ottoman Turkish text; in bad condition; paper: laid paper with watermarks; script: *nashī*; ink: black; horizontal catchwords in black ink; headings in red ink; on fol. 88^r prayers in Arabic with introduction in Ottoman Turkish; on the inside back cover fragment of an Ottoman Turkish text.

The manuscript was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL* II, 441₂₁; *GAL S* II, 657₂₁; al-Ziriklī VI, 286; Kaḥḥāla III, 176.

Begins (fol. 88^v):

بسم الله الرحمن الرحيم
الحمد لله رب العالمين والصلوة والسلام على محمد وآله اجمعين وبعد فاعلم انه لا بد لكل
طالب معرفة الاعراب من معرفة مائة شىء ستون منها تسمى عاملا وثلاثون منها تسمى
معمولا وعشرة منها تسمى عملا واعرابا

Ends (fol. 96^v):

ثم الاعراب ان ظهر في اللفظ يسمى لفظيا كما في الامثلة المذكورة وان لم يظهر بل قدر في
اخره يسمى تقديرية نحو انا العاصى وان لم يظهر ولم يقدر في اخره يسمى محليا نحو توكلنا
على من لا يأتى الخير الا من جهة

Scribe's colophon (fol. 96^v):

تمت الكتاب بعون الله الملك الوهاب

[167]

Arab O. 104/2

Muḥammad ibn Pīr ‘Alī al-Birkawī (929–981/1523–1573)

محمد بن بير علي البركوي

al-‘Awāmil al-ġadīda

العوامل الجديدة

An undated copy of the previous work, preserved as the second tract in a collected volume containing three works on grammar. In addition to this tract, the volume contains the following parts: a dated copy of al-Birkawī's *Izhār al-asrār fī l-naḥw* (fols. 1^v–43^v), copied in 26 Ša'bān 1189 [27 October 1775]; and an undated copy of *al-Āġurrūmiya* (fols. 55^v–60^r) by Ibn al-Āġurrūm (672–723/1273–1323).

Fols. 44^r–54^v; 11 lines/page; p. d. 206×147 mm, w. s. 148×76 mm; few marginal notes in Arabic in black ink; modern quarter leather binding with marbled paper covers; in good condition; paper: laid paper with watermarks; script:

nashū; ink: black; diagonal catchwords in black ink; rule-borders on fols. 44^v–45^r in red ink; fol. 44^r is blank; on fols. 51^v–54^v a short summary concerning Arabic grammatical rules in Ottoman Turkish.

The manuscript was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL* II, 441₂₁; *GAL S* II, 657₂₁; al-Ziriklī VI, 286; Kaḥḥāla III, 176.

Begins (fol. 44^v):

بسم الله الرحمن الرحيم
 الحمد لله رب العالمين والصلوة والسلام على سيدنا محمد واله وصحبه اجمعين وبعد فاعلم
 انه لا بد لكل طالب معرفة الاعراب من معرفة مائة شىء ستون منها تسمى عاملا وثلثون
 منها تسمى معمولا وعشرة منها تسمى عملا واعرابا

Ends (fol. 51^r):

ثم الاعراب ان ظهر في اللفظ يسمى لفظيا كما في امثلة المذكورة وان لم يظهر بل قدر في
 اخره يسمى تقديريا نحو انا وان لم يظهر ولم يقدر في اخره يسمى محليا توكلنا على من لا يأتى
 الخير الا من جهته

Scribe's colophon (fol. 51^r):

الله تعالى يه حمد ورسول الله وال واصحابته صلوة وسلامه ن صكره تحقيق اعراب بلمك
 مراد ايدن طالبه يوز شىء بلمك لازمدر تمت الكتاب

Text in Ottoman Turkish begins (fol. 51^v):

اول يوز شىء التمش عامل اوطوز معمول اون عمل اعراب بو او حى على طريق الابداز اوج
 باب ته ميبندر باب اول عامل بيانديدر

Text in Ottoman Turkish ends (fol. 54^v):

... او اعراب لفظى تسميه اولنور قسم ثانى اكر او اعراب ظاهر اولمزه بل آخرته تقديري
 اولنورا واعراب تقديري تسميه اولنور قسم ثالث اكر اعرابا آخرته ظاهر وتقديري اولمسه او
 اعراب محلى تسميه اولنور تمت تمام

[168]

Arab O. 156

Muḥammad ibn Pīr ‘Alī al-Birkawī (929–981/1523–1573)

محمد بن بير علي البركوي

al-‘Awāmil al-ġadīda

العوامل الجديدة

A late 13th/19th-century copy of the previous work, possibly copied by Yūsuf Efendi Aġazāde Dāvud Şükrī in the Mekteb-i Rüşdiyye of İŝkodra on 29 Kānūn-i s̄anī 1300 [10 February 1885], whose inscription appears on the front cover.¹⁰

6 fols.; 17 lines/page; p. d. 179 × 121 mm, w. s. 151 × 99 mm; full leather binding covered in striped paper; in fair condition; paper: laid paper without watermarks; script: *nashī*; ink: black; diagonal catchwords in black ink; flyleaves; fol. 3 is written on blue paper; old repairs on fols. 2–4; fol. 5 is damaged. The manuscript is incomplete at the end.

The manuscript was in the ownership of Rašīd ‘Abduh and Rızā bey (stamps and inscription on penultimate flyleaf) and was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL* II, 441₂₁; *GAL* S II, 657₂₁; al-Ziriklī VI, 286; Kaḥḥāla III, 176.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم
 الحمد لله رب العالمين والصلاة والسلام على محمد وآله اجمعين وبعد فاعلم انه لا بد لكل
 طالب معرفة الاعراب من معرفة مائة شىء ستون منها تسمى عاملا وثلاثون منها تسمى
 معمولاً وعشرة منها تسمى عملاً واعراباً

10 The text on the front cover does not state explicitly whether this person copied the manuscript for his personal use or was simply an owner; the first possibility, however, seems to be more likely.

Ends (fol. 6^v):

ثم الاعراب ان ظهر في اللفظ يسمى لفظيا كما في الامثلة المذكورة وان لم يظهر في اللفظ بل
 قدر في اخره يسمى تقديريا نحو انا العاصي وان لم يظهر ولم يقدر في اخره يسمى محليا نحو
 توكلنا على من لا يأتي الخير الا من جهته

[169]

Arab O. 109/7

Sulaymān ibn Aḥmad (12th/18th c.)

سليمان بن أحمد

Šarḥ al-ʿAwāmil al-ġadīda

شرح العوامل الجديدة

An incomplete, dated commentary on the grammatical treatise entitled *al-ʿAwāmil al-ġadīda* of Muḥammad ibn Pīr ʿAlī al-Birkawī (929–981/1523–1573), in all probability compiled—and possibly also written down—by Sulaymān ibn Aḥmad on 15 Muḥarram 1150 [14 May 1737] at the Ḥāġġ ʿUṭmān Madrasa, in the locality of Šanīra (in South Syria). The author’s name is given in the manuscript (fol. 98^r) as Sulaymān ibn al-Ḥamd. The same work is mentioned by Ahlwardt (No. 6788), the title page of which, however, is also missing. On the basis of the introductory part of the Berlin manuscript, Ahlwardt defined the title as *al-Tabyīn wa-l-iḏāḥ bi-šarḥ al-ʿawāmil al-ġadīda*, and named the author as Sulaymān ibn Aḥmad (fl. 1113/1701). A Sulaymān ibn Aḥmad is also mentioned by Brockelmann (*GAL* S II, 391) as being *mudarris* at the Masġid al-Ḥarām.

It is the last tract in a collected volume containing seven treatises on different subjects. In addition to the present work, the manuscript contains the following compositions: *Imʿān al-anzār fi šarḥ al-Maqṣūd* (1^v–20^v) by al-Birkawī; *Hāšiya ʿalā Šarḥ al-Risāla al-waḍʿīya al-ʿaḍudīya* (fols. 21^v–28^r) by Abū l-Baqāʿ (11th/16th c.); *Šarḥ al-Risāla al-waḍʿīya al-ʿaḍudīya* (fols. 30^r–40^v) by al-Samarqandī (9th/15th c.); *Šarḥ Risālat al-ādāb fi l-baḥṭ* (fols. 41^v–50^v) by al-Qāzābādī (d. 1163/1749); and two untitled, anonymous treatises on rhetoric (fols. 51^v–56^v and fols. 57^v–62^r).

Fols. 63^r–98^v; 17 lines/page; p. d. 214 × 140 mm, w. s. 146 × 79 mm; marginal notes on fol. 67^r in Arabic in black ink; full leather binding; with circular centre-piece; paper doublure; in fair condition; paper: laid paper with watermarks; script: *nashī*; ink: black; horizontal and diagonal catchwords in black and on fol. 71^v in red ink; rule-borders in red ink; the text of the commented work is overlined in red ink; on fol. 63^r catch-title, the price of the volume (80 para), and *āyas* 1–8 from *Sūrat al-Naba'* (Q. 78), ended by the beginning of *āya* 12; fols. 63^v–64^v and 98^v are blank.

The manuscript was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL* II, 441₂₁; *GAL* S II, 657₂₁.

Begins (fol. 65^r):

مثله تعالى عن ذلك علوا كبيرا قيل ان بد هو مثل وليس بجيد تأمل قدمت على حتى
لبساطتها والتاسعة لفظ حتى لانتهاه لمقيا كالى والانتهاه اما عند المجرور كتمت البارحة حتى
الصباح اوتجا وزعنه كاكلت البطيخ حتى قشره

Ends (fol. 98^r):

رب العالمين صفة الله او خير مبتدأ محذوف برحمتك الباء متعلق بقوله رب والمعنى ان كمال
التعظيم ونهاية التفضيم اولا واخر الله الذى مرب للعالمين برحمته وبمجرد وفضله واحسانه فان
افعاله تعالى غير معللة بالاعراض يا ارحم الراحمين اى ادعوه واتضرع اليك وامتى منك الفضل
والاحسان فانك رؤف رحيم سودها الفقير بلطف ربه القدير سليمان بن الحمد مدرسا بمدرسة
الحاجي عثمان عليه احمد البارى فى مدينة شنيره

Scribe's colophon (fol. 98^r):

تمت بعون تعالى فى العشرين من ذى الحجة الشريفة تمت الكتاب فى محرم خمسة عشره تمت
١١٥٠ سنة سنة سنة ١١٥٠

[170]

Arab O. 099/3

Aḥmad 'Iṣmat¹¹ al-Laṭīf Qūš Aṭasī

أحمد عصمة اللطيف قوش اطسي

Šarḥ al-'Awāmil al-ġadīda

شرح العوامل الجديدة

An undated copy of a commentary on *al-'Awāmil al-ġadīda* of Muḥammad ibn Pīr 'Alī al-Birkawī (929–981/1523–1573), preserved here in what was a usual collection of three grammatical texts which continued to be put together during the period of printed texts as attested by a number of editions. In addition to the present commentary, the collection contains the following two tracts: *al-Kāfiya* (fols. 1^v–23^r) by Ibn al-Ḥāḡib (570–646/1174–1249), and *Iḡhār al-asrār fī l-naḥw* (fols. 23^v–43^v) by al-Birkawī.

Fols. 45^r–86^v; 15 lines/page; p. d. 198×137 mm, w. s. 127×55 mm; illuminated headpiece on fol. 45^v in gold, mauve, red, blue and black ink; marginal notes in Arabic in black ink; modern quarter leather binding with marbled paper covers; in good condition; paper: laid paper with watermarks; script: *nasta'liq*; ink: black; headings in red ink; rule-borders in red ink; the text of the commented work is overlined in red ink; on fol. 45^r two grammatical notes and a prayer; on fol. 85^v grammatical excerpts in Arabic; on fol. 86^r a *basma* together with the record of a death on 15 Dū l-qa'da 1129 [20 October 1717]; on fol. 86^v writing exercises.

The manuscript was in the ownership of 'Uṭmān ibn Šukrī (note and stamp on fol. 45^r) and was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL S II*, 657₂₁.

11 For another copy of the same work by Aḥmad 'Iṣmat al-Laṭīf Qūš Aṭasī, see Bibliothèque nationale de France, Département des manuscrits, Arabe 7324 <http://gallica.bnf.fr/ark:/12148/btv1b8530725c/fi.zoom>.



FIGURE 66 Arab O. 099/3, fol. 45v. The incipit page of a popular grammatical text surrounded by commentaries.



FIGURE 67 Arab O. 099/3, fol. 75r. A characteristic page with rule-borders in red ink and a calligraphic arrangement of marginal notes.

Begins (fol. 45^v):

بسم الله الرحمن الرحيم وبه نستعين
 الحمد لله الذي جعل العالمين العاملين فائزين ... وبعد فيقول العبد الضعيف الشيخ
 احمد عصمه اللطيف الصمد الساكن بمدينة قوش اطرسى صانها الحفيظ عن البلاء الجلي
 والخفي لما كان كتاب العوامل المعروف بالعوامل الجديد فى القريب والبعيد لمولانا افضل
 المتأخرين امام المتقين الشيخ محمد بن بيرعلي علي الشهير بالفاضل البركوي ... كتابا فاخرا
 وبحرا زاخرا

(fol. 46^r):

سألنى بعض اذكىء الطالبين الراغبين ان اشرحه شرحا ... فاقول لما اراد المص

Ends (fol. 85^r):

لا يوجد من جهة احد الا من جهته المجازية اذ الحقيقة فيه مجال لان المراد بالموصول هو
 الله الكبير المتعال وانت خير بان فى ختم الكتاب هذا الكلام المستطاب تفاؤلا ... ولذا
 لم يذكر الشر مع انه ... اوله غاية الادب كما فى قوله تعالى بيدك الخير او الشر

Scribe's colophon (fol. 85^r):

الحمد لله على التمام والصلوة والسلام على سيد الانام وعلي اله الكرام انجم ما حمد الانام
 الكريم العلام تم تم م

[171]

Arab O. 098/2

Muḥammad ibn Pīr ‘Alī al-Birkawī (929–981/1523–1573)

محمد بن بير علي البركوي

Izhār al-asrār fī l-naḥw

إظهار الأسرار فى النحو

An undated, slightly incomplete copy of al-Birkawī's popular second treatise on grammatical governance (*ʿamal*, *ʿāmil* and *maʿmūl*), which served as a starting point for numerous commentaries, three of which (Arab O. 087, Arab O. 121/1, and Arab O. 122/2) are also available in the collection. One folio that contained the last few lines of the text is missing.

Here it is bound together with an incomplete copy of *al-Kāfiya* (fols. 1^r–25^r) by Ibn al-Ḥāḡib (570–646/1174–1249), copied in 1305/1887.

Fols. 26^r–52^v; 17 lines/page; p. d. 207 × 143 mm, w. s. 130 × 67 mm; a few marginal and interlinear notes in Arabic and Ottoman Turkish in black ink; quarter leather binding with green paper covers; gilded centre piece; paper doublure; in good condition; paper: laid paper with watermarks; script: *nashī*; ink: black; horizontal catchwords in black ink; headings in red ink; on fol. 26^r notes on Arabic grammar in Arabic and Ottoman Turkish; fol. 29 is written by a later hand; on fol. 38^v a dated Turkish note from 1230/1815.

The manuscript was in the ownership of Muḥammad ibn Ibrāhīm (stamp on fol. 26^v) and was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL* II, 441₂₀; *GAL S* II, 656₂₀; al-Ziriklī VI, 286; Kaḥḥāla III, 176.

Begins (fol. 26^v):

بسم الله الرحمن الرحيم

الحمد لله رب العالمين والصلوة على محمد واله اجمعين وبعد فهذه رسالة فيما يحتاج اليه كل
معرّب اشد الاحتياج وهو ثلاثة اشياء العامل والمعمول والعمل اى الاعراب فوجب ترتيبها
على ثلاثة ابواب الباب الاول فى العامل اعلم اولاً ان الكلمة وهى اللفظ الموضوع لمعنى مفرد
ثلاثة فعل وهو ما دل بهيئته وضعاً على احد الازمنة الثلاثة

Ends (fol. 52^v):

فانها يجوز بناؤها على الفتح نحو قوله تعالى يوم ينفع الصادقين ونحو حينئذ ويومئذ وكذلك
مثل وغير مع ما وان واسم لا المكررة المتصل بها المفرد النكرة نحو لا حول ولا قوة الا بالله
فانه يجوز بناؤها على الفتح ورفعها وفتح الاول

[172]

Arab O. 099/2

Muḥammad ibn Pīr ‘Alī al-Birkawī (929–981/1523–1573)

محمد بن بير علي البركوي

Izhār al-asrār fī l-naḥw

إظهار الأسرار في النحو

An undated copy of the above work by al-Birkawī. Here, it forms the second part of what became a usual collection of three grammatical texts. In addition to the present treatise, the collection contains the following two tracts: *al-Kāfiya* (fols. 1^v–23^r) by Ibn al-Ḥāḡib (570–646/1174–1249), and *Šarḥ al-‘Awāmil al-ḡadīda* (fols. 45^v–85^r) by Aḥmad ‘Iṣmat.

Fols. 23^v–43^v; 19 lines/page; p. d. 198×137 mm, w. s. 160×82 mm; marginal and sporadic interlinear notes in Arabic in black ink; further notes on inserted slips of paper; modern quarter leather binding with marbled paper covers; in good condition; paper: laid paper with watermarks; script: *nashī*; ink: black; horizontal catchwords in black ink; headings in red ink; on fol. 44^r short notes in Ottoman Turkish; fol. 44^v is blank.

The manuscript was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL* II, 441₂₀; *GAL S* II, 656₂₀; al-Ziriklī VI, 286; Kaḥḥāla III, 176.

Begins (fol. 23^v):

بسم الله الرحمن الرحيم

الحمد لله رب العالمين والصلوة والسلام على محمد واله اجمعين وبعد فهذه رسالة فيما يحتاج
اليه كل معرب اشد الاحتياج وهو ثلاثة اشياء العامل والمعمول والعمل اى الاعراب فوجب
ترتيبها على ثلاثة ابواب الباب الاول فى العامل اعلم اولاً ان الكلمة وهى اللفظ الموضوع لمعنى
مفرد ثلاثة فعل وهو ما دل بهيئته وضعا على احد الازمنة الثلاثة

Ends (fol. 43^v):

فانه يجوز بناؤها على الفتح نحو لا رجل ظريف اعرابها ورفعا ونصبا نحو لا رجل ظريف
وظريفا

Scribe's colophon (fol. 43^v):

تمت الكتاب بعناية الملك الوهاب

[173]

Arab O. 103/2

Muḥammad ibn Pīr ‘Alī al-Birkawī (929–981/1523–1573)

محمد بن بير علي البركوي

Izhār al-asrār fī l-naḥw

إظهار الأسرار في النحو

An undated copy of the above work by al-Birkawī, in a collection similar to Arab O. 099. In addition to the present treatise, the collection contains the following two tracts: *al-Kāfiya* (fols. 1^v–49^v) by Ibn al-Ḥāḡib (570–646/1174–1249), dated 1061/1651, and *al-‘Awāmil al-ḡadīda* (fols. 88^v–96^v) by al-Birkawī.

Fols. 50^r–87^v; 13 lines/page; p. d. 197 × 129 mm, w. s. 130 × 67 mm; a few marginal and interlinear notes in Arabic in black ink; partial leather (*ṣahārkuṣe*) binding with damaged marbled paper covers; in the pasteboard Ottoman Turkish text; in bad condition; paper: laid paper with watermarks; script: *nashī*; ink: black; horizontal catchwords in black ink; headings in red ink; fol. 50^r is blank; catch-title—written twice—on fol. 50^v: *Hādā kitāb izhār*; on fol. 87^v. short notes in Arabic and Ottoman Turkish.

The manuscript was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL* II, 441₂₀; *GAL S* II, 656₂₀; al-Ziriklī VI, 286; Kaḥḥāla III, 176.

Begins (fol. 50^v):

بسم الله الرحمن الرحيم
 الحمد لله رب العالمين والصلوة على محمد واله اجمعين وبعد فهذه رسالة فيما يحتاج اليه كل
 معرب اشد الاحتياج وهو ثلاثة اشياء العامل والمعمول والعمل اى الاعراب فوجب ترتيبها
 على ثلاثة ابواب الباب الاول فى العامل اعلم اولاً ان الكلمة وهى اللفظ الموضوع لمعنى مفرد
 ثلاثة فعل وهو ما دل بهيئة وضعاً على احد الازمنة الثلاثة

Ends (fol. 87^r):

وهذه خمسة اوجه يجوز فى امثاله وصفة اسم لا المبنى المفررة المتصلة به فانه يجوز بناؤها
 على الفتح نحو لا رجل ظريف واعربها رفعا ونصبا نحو لا رجل ظريف ظريفاً

Scribe's colophon (fol. 87^r):

تمت المكتاب بعون الله المـ[ل]ك الوهاب يا رب العالمين

[174]

Arab O. 104/1

Muḥammad ibn Pīr ‘Alī al-Birkawī (929–981/1523–1573)

محمد بن بير البركوي

Izhār al-asrār fī l-naḥw

إظهار الأسرار في النحو

A dated copy of the above grammatical compendium, copied on 26 Ša‘bān 1189 [27 October 1775]. It is preserved here as the first treatise in a collected volume of grammatical works. In addition to the present treatise, the collection contains the following two tracts: *al-‘Awāmil al-ḡadīda* (fols. 44^v–51^r) by al-Birkawī, and *al-Āḡurrūmiya* (fols. 55^v–60^r) by Ibn al-Āḡurrūm (672–723/1273–1323).

Fols. 1^r–43^v; 11 lines/page; p. d. 206×147 mm, w. s. 147×80 mm; marginal and interlinear notes in Arabic and Ottoman Turkish in black and red ink; at some

places vocalized by a later hand in pencil; modern quarter leather binding with marbled paper covers; in good condition; paper: laid paper with watermarks; script: *nashī*; ink: black; horizontal catchwords in black ink; headings in red ink; rule-borders on fols. 1^v–17^v in red ink; on fol. 1^r the name of the owner.

The manuscript was in the ownership of Ismā'īl Ḥaqqī (name on fol. 1^r) purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL* II, 441₂₀; *GAL S* II, 656₂₀; al-Zirikī VI, 286; Kaḥḥāla III, 176.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم
 الحمد لله رب العالمين والصلوة على محمد واله اجمعين وبعد فهذه رسالة فيما يحتاج اليه كل
 معرب اشد الاحتياج وهو ثلاثة اشياء العامل والمعمول والعمل اى الاعراب فوجب ترتيبها
 على ثلاثة ابواب الباب الاول فى العامل اعلم اولا ان الكلمة وهى اللفظ الموضوع لمعنى مفرد
 ثلاثة فعل وهو ما دل بهيئته وضعا على احد الازمنة الثلاثة

Ends (fol. 43^v):

وهذه خمسة اوجه يجوز فى امثاله وصفة اسم لا المبنى المفردة المتصلة فانه يجوز بناؤها على
 الفتح نحو لا رجل ظريف واعربها رفعا ونصبا نحو لا رجل ظريفا وظريف

Scribe's colophon (fol. 43^v):

تمت الكتاب بعون الله الملك الوهاب سنه ١١٨٩ فى ٢٦ شعبان

[175]

Arab O. 087

Muṣṭafā ibn Ḥamza Aṭah'li (11th/17th c.)

مصطفى بن حمزة أطهلى

Natā'iḡ al-afkār fī šarḥ al-Iḏḥār

نتائج الأفكار فى شرح الإظهار

A dated commentary on the *Izhār al-asrār* of al-Birkawī (929–981/1523–1573) copied by ‘Alī ibn Muḥammad al-Aḥsanḥawī in 1209/1794.

143 fols.; 19 lines/page; p. d. 210×130 mm, w. s. 160×70 mm; illuminated head-piece on fol. 1^v in gold and red ink; copious marginal notes in Arabic and at some places in Ottoman Turkish in black and red ink; further notes on small slips of paper bound into the volume; full leather binding; with flap; with centre-piece; in fair condition; paper: laid paper with watermarks; script: *nasta’liq*; ink: black; diagonal catchwords in black ink; gilded frames on fols. 1^v–2^r; rule-borders in red ink; the text of the commented work is overlined in red ink; flyleaves; on fol. 143 a short excerpt in Arabic from al-Šarīf al-Ġurġānī (740–816/1340–1413) on the method of reading (*Uslūb al-muṭāla‘a*); on the last flyleaf Ottoman Turkish notes.

The manuscript was in the ownership of Murād Ḥudābanda (stamp on the first flyleaf), and was purchased by the Library from Rafael Danglmaier in 1950.

Literature: *GAL* II, 441₂₀; *GAL S* II, 656₂₀; al-Ziriklī VII, 232; Kaḥḥāla III, 863.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم
الحمد لله الذى جعل الالفاظ قوالب المعانى وفضلها على سائر الاصوات بنظم درر حروف
المباني وفضله رفع الخطاء عن الامة عامة ... اما بعد فيقول العبد الفقير الى لطف ربه التقدير
الشيخ مصطفى بن حمزة اسكنها الله بفضله فى الجنة ان كتاب الاظهار الاسرار للفاضل

(fol. 2^r):

مولانا الشيخ محمد المحقق الحفانى ... الشهير المعروف بالبركى ... سالى بعض الاخوان واخص
الخلان ان اكتب شرحا يحل عقد الفاظه ومبانيه

(fol. 2^v):

وسميته نتائج الافكار

(fol. 3^r):

ولما اراد الافتتاح وبالبسمة والحمد له كما هو اسلوب الكتاب المجيد وعليه الاجماع في الدفتى
العتيق ... قال بسم الله الرحمن الرحيم معنى لغوى وهو الوصف بالجميل الاختيارى مطلقا
تعظيما

Ends (fol. 142^v):

او محله القريب ولا يجوز بناؤه لوجود الفصل بالعاطف ولذا لم يتعرض له لان كلامه فى جائز
البناء وانما لم يتعرض لحكم سائر التوابع ايضا لانه لا نص عنهم فيها غير انه نقل عن الاندلسى
ما عداهما كتوابع المنادى

Scribe's colophon (fol. 142^v):

الورى على بن محمد الاحسنحوى غفر الله لهما ولوالديهما واحسن اليه واليهما تمت سنه
١٢٠٩ م ج ت [م] م م م

[176]

Arab O. 121/1

‘Abd Allāh ibn Muḥammad (ca. 11th/17th c.)

عبد الله بن محمد

Zubdat al-i‘rāb ‘alā Izhār al-asrār

زبدة الإعراب على إظهار الأسرار

A commentary on the *Izhār al-asrār fī l-naḥw* of Muḥammad ibn Pīr ‘Alī al-Birkawī (929–981/1523–1573) by an otherwise unknown author, copied by Ḥusayn ibn ‘Uṭmān in 1138/1725. Here it is the first part of a collected volume containing two works on grammar, the second being *Mu‘rib al-i‘rāb* (fols. 129^v–150^v), a commentary of Zaynīzāda (d. 1167/1754) on *al-‘Awāmil al-mī’a* of ‘Abd al-Qāhir al-Ġurġānī (d. 471/1078).

Fols. 1^r–129^v; 19 lines/page; illuminated headpiece on fol. 1^v in black and red ink; p. d. 215 × 159 mm, w. s. 150 × 81 mm; marginal notes in Arabic and Ottoman

Turkish in black and red ink; fol. 122^v is blank; modern quarter leather binding with marbled paper covers; paper doublure; in good condition; paper: laid paper with watermarks; script: *nashī*; ink: black; diagonal catchwords in black ink and on fol. 73^v in red ink; rule-borders on fols. 1^v–11^r and 20^v–74^r in red ink; the text of the commented work is overlined in red ink; old repairs on fols. 1–2; fol. 51 is damaged; on fol. 1^r short notes; on fol. 129^v a *bismillāh*.

The manuscript was in the ownership of Muṣṭafā Efendi, Yahyā Efendi, Ibrāhīm Molla (notices on fol. 1^r), and was purchased by the Library from Rafael Dangl-majer in 1950.

Literature: *GAL S II*, 65720.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم وبه نستعين
 الحمد لله الواحد المنان رب العالمين الصمد الرحمن والصلوة على سيدنا المبعوث بالقرآن
 محمد ... وبعد فيقول العبد الضعيف عبد الله بن محمد عصمها الله عصمة واسعة في الدارين
 قد سئلتني خلاص الطالبين ان اكتب شرحا وجيز اللفظ ووفى المعنى يخل به عقداً
 وغوامض متعلقا لا اعراب اظها [ر] الاسرار للعلامة المشتهر بمحمد البركوى ... ولذا سميتها
 زبدة الاعراب متوكلا على الله الودود

(fol. 2^r):

بسم الباء للاستعانة وحرف جر واسم مجرور بها

Ends (fol. 129^r):

على انه صفة رجل حملا على محله القريب او على لفظ وظريف معطوف على ظريف صفة
 رجل حملا على محل البعيد

Scribe's colophon (fol. 129^r):

قد فرغ الفراغ من تسويد الاعراب اظهار الاستمرار العبد الفقير الى رحمة ربه الغفار عبد الله
 كتب حسين بن عثمان تاريخ سنة ١١٣٨

[177]

Arab O. 122/2

al-Muṣṭafā ibn Ṣālīḥ al-Ṣawmawī

المصطفى بن صالح الصوموي

Ṣarḥ Iẓhār al-asrār fī l-naḥw

شرح إظهار الأسرار في النحو

A short school commentary on the *Iẓhār al-asrār* by Muḥammad ibn Pīr ‘Alī al-Birkawī (929–981/1523–1573). Its author seems to be the person named at the end of the manuscript. This composition survives as the second work of a collected volume of five works, the first two of which are not manuscripts but lithographs. The first manuscript is *al-Mufarriḥāt* (fols. 1^v–18^v) of Nāqid (12th/18th c.), while the last one is *al-Tarīb al-ġamīl* (fols. 31^v–66^v), a commentary by Dabbāġzāda (1114/1702) on a grammatical work, entitled *al-Tarkīb al-ġalīl*, of al-Taftāzānī (722–793/1322–1390).

Fols. 21^r–26^v; number of lines varies; p. d. 212 × 135 mm; w. s. varies; dark green quarter leather binding with matching paper covers; with gilded almond-shaped centre-piece; paper doublure; in good condition; paper: without watermarks; script: *naṣḥī*; ink: black; fols. 24^v–26^v are blank.

The manuscript was in the ownership of ‘Abd al-Laṭīf (d. 1946) as is evident from the inventory book of Oriental manuscripts (90/1961).

Begins (fol. 21^r):

بسم الله الرحمن الرحيم

قال المحقق البركوي في رسالة المسبات بالاطهار الباب الاول في العامل اقول تحقيق هذه القضية يحتاج الى نوع يبسط من الكلام حتى يفهم المرام باذن الملك العلام اعلم ان الماهية قد تؤخذ بشرط العوارض وتسمى الماهية المخلوطة والماهية بشرط شيء كما في لفظ المفعول الشامل للمفاعيل الاربعة المقيدة بلفظ به وله ومعه وفيه دون المفعول المطلق ...

Ends (fol. 24^r):

والمقدور الوجود كانت حقيقية واذا حمل على المعانى كانت ذهنية فالمعنى الباب الاول اى
الالفاظ المخصوصة بالشخص عند الجمهور وبالنوع عند المحققين الواقع فى مرتبة الاولى فى بيان
مباحث العامل او فى مباحث العامل

Scribe's colophon (fol. 24^r):

كتبه المصطفى ابن صالح الصوموى

1.6 *Miscellaneous Works*

[178]

Arab O. 062/4

Sa'd al-Din Sa'd Allāh al-Bardā'ī

سعد الدين سعد الله البردعي

Ḥadā'iq al-daqa'iq fī šarḥ risālat 'alāmat al-ḥaqā'iq

حدايق الدقائق فى شرح رسالة علامة الحقائق

An undated copy of the very beginning of a commentary by an otherwise unknown author on the *Ummūdağ* of al-Zamaḥṣārī (467–538/1075–1144), an abridgement of his *al-Mufaṣṣal fī l-naḥw*. This fragment is the fourth part of a collected volume containing ten, often incomplete, treatises on various subjects, mainly related to Islamic law and theology. This part was copied by Aḥmad Ṭurān. The text ends abruptly in the middle of a recto side.

Fols. 65^r–67^v; 12 lines/page; p. d. 171×102 mm, w. s. 130×80 mm; marginal and interlinear notes in Arabic in black ink; partial leather binding with marbled paper covers; in fair condition; paper: with watermarks; script: *nasta'liq*; ink: black; horizontal catchwords in black ink, at some places cropped; heading on fol. 65^v in red ink; on fols. 65^r–65^v and 67^v unrelated texts in Arabic.

The manuscript was in the ownership of 'Abd al-Laṭīf (d. 1946), who bought it for two piastres (*qurūš*) in 1317/1900, notice on inside back cover and fol. 17^r (dated 28 Šawwāl 1317 [28 February 1900]). It was entered into the inventory book of Oriental manuscripts in 1961.

Literature: *GAL I*, 291; *GAL S I*, 510.

Begins (fol. 65^v):

بسم الله الرحمن الرحيم
 اللهم انا نريد ان نشبه لمن يحمذك على الآثك وان تثبت باذيال من يشكرك لنعمائك على
 ما هديتنا الى لغة قوم خيرة الانبياء منهم ... وبعد فيقول المفرط في التفريط المتعسف المتحادي
 في التوريط سعد الدين سعد الله

(fol. 66^v):

... سميته حدائق الدقائق في شرح رسالة علامة

(fol. 67^r):

الحقائق

Ends (fol. 67^r):

... وما له في اخره من خلاق عليك توكلت واليك انيب وانا غريق الخطايا لا اكاد اصيب

Scribe's colophon (fol. 67^r):

من يد الحقير الفقير احمد طران بعون الرحمن لاجل استاذه الكريم ورزقها جنة النعيم

[179]

Arab O. 104/3

Muḥammad ibn Muḥammad Ibn Āğurrūm (672–723/1273–1323)

محمد بن محمد بن أجروم

al-Āğurrūmīya

الأجرومية

An undated copy of the popular, extremely concise grammar written by the famous Moroccan grammarian, Ibn Āğurrūm. Its full title is *al-Muqaddima*

al-Āğurrūmīya fī mabādi' ʿilm al-ʿarabīya. This work has generated a multitude of commentaries together with several translations into different languages, amongst them Latin by Thomas Erpenius (1584–1624) in 1617. In addition to this tract, the volume contains the following parts: a dated copy of al-Birkawī's *Izhār al-asrār fī l-naḥw* (fols. 1^v–43^v), copied in 26 Ša'bān 1189 [27 October 1775]; and an undated copy of *al-ʿAwāmil al-ğadīda* (fols. 44^v–51^r) by the same author.

Fols. 55^r–62^v; 19 lines/page; p. d. 206 × 147 mm, w. s. 170 × 80 mm; marginal notes on fol. 55^v in Arabic in red ink and on fol. 56^r a faded note in Arabic in black ink; modern quarter leather binding with marbled paper covers; in good condition; paper: laid paper with watermarks; script: *nastaʿlīq*; ink: black; diagonal catchwords in black ink; headings in red ink; fol. 55^r, 60^v–62^r are blank; on fol. 62^v, an unrelated recognizance for repayment of a loan in Ottoman Turkish from 1197/1783, a copy of an official document in black ink written by a different hand.

The manuscript was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL* II, 237; *GAL S* II, 332; al-Ziriklī VII, 263; Kaḥḥāla III, 641–642.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم
قال الشيخ الامام العلامة ابو عبد الله محمد بن اجرومى الصنهاجى رحمة الله عليه والكلام
هو اللفظ المركب المفيد بالوضع ثلاثة اقسام اسم وفعل وحرف جاء لمعنى بالاسم يعرف بالحفظ
والتنوين ودخول الالف واللام وحروف الحفظ وهى من والى وعن وعلى وحتى وفى ورب
والبا والتا

Ends (fol. 60^r):

اما ما يخفض بالاضافة فنحو قولك غلام زيد وهو على قسمين ما يقدر باللام وبمن فالذى
تقدر باللام نحو غلام زيد والذى بمن نحو ثوب حسر وباب ساج وخاتم حديد

Scribe's colophon (fol. 60^r):

تم الكتاب بعون الله الملك الوهاب

[180]

Arab O. 122/3

Muḥammad ibn Maḥmūd ibn Aḥmad Dabbāġzāda (d. 1114/1702)

محمد بن محمود بن احمد دباغ زاده

al-Tartīb al-ġamīl fī šarḥ al-Tarkīb al-ġalīl

الترتيب الجميل في شرح التركيب الجليل

A fair copy of an autograph commentary on *al-Tarkīb al-ġalīl*, a short grammatical summary of less than a hundred words by Mas‘ūd ibn ‘Umar al-Taftāzānī (722–793/1322–1390). The author of this rare commentary was an important Ḥanafī *faqīh* and *šayḥ al-islām*. He started to compose this work on 19 Šawwāl 1095 [29 September 1684] and finished it on 8 Dū l-qa‘da 1095 [17 October 1684]. The dating is given by fractions,¹² to which a later explanation by an anonymous commentator is given in the margin. This work is the last part of a collection of five texts, the first two of which are not manuscripts. The printed works are *Mašā‘id al-anzār li-tamyiz al-afkār* and *Risālat al-imiṭihān li-l-ḥamīdīya* both by Aḥmad ‘Ašim ibn Muḥammad al-Kūmalanġawī. The two other manuscripts on grammar contained in the volume are *al-Mufarriḥāt* (fols. 1^v–18^v) by Ibrāhīm ibn Muḥammad ibn ‘Alī al-Nāqid (12th/18th c.), and an early 20th century copy of an anonymous commentary (fols. 21^r–24^r) on the *Izhār al-asrār fī l-naḥw* by Muḥammad ibn Pīr ‘Alī al-Birkawī (929–981/1523–1573).

Fols. 27^r–67^v; 23 lines/page; illuminated headpiece on fol. 31^v in gold, red, blue and white ink; p. d. 225 × 140 mm, w. s. 149 × 60 mm; heavy marginal notes in Arabic in black ink; dark green quarter leather binding with matching paper covers; with gilded almond-shaped centre-piece; paper doublure; in good condition; paper: without watermarks; script: *nasta‘liq*; ink: black; horizontal catchwords in black ink; headings in red ink; gilded frames on fols. 31^v–32^r; rule-borders in red ink; the text of the commented work is marked by a red line; the title appears on fol. 27^r as *Hādā ismuhu tartīb ġamīl wa-šarhuhu min naḥw*; fols. 27^v–28^r are blank; table of contents on fols. 28^v–29^r; fols. 29^v–30^r, 31^r are blank; on fol. 30^v the text of *al-Tarkīb al-ġalīl* by al-Taftāzānī; further grammatical excerpts on fol. 67^r; fol. 67^v is blank.

12 On this method of dating, see e.g. Déroche et al. 2005, p. 326 and Gacek 2009, pp. 88–89.



FIGURE 68 Arab O. 122/3, fol. 31v. The incipit page surrounded by commentaries.

The manuscript was in the ownership of Muḥammad ibn ‘Abd al-Bāqī Islām-būlī (fol. 27^r), Muḥammad Sālim Šawqī al-Naqšbandī and finally ‘Abd al-Laṭīf (d. 1946) as is evident from the inventory book of Oriental manuscripts (90/1961).

Literature: *GAL* II, 215; al-Ziriklī VII, 311; Kaḥḥāla III, 700.

Begins (fol. 31^v):

بسم الله الرحمن الرحيم
 الحمد لمن هو المحمود بكلمات السنة كل مسبح وشاكر وحامد ... اما بعد فان التركيب
 الغريب والترتيب العجيب بل التركيب الجميل المسموع نسبة الى الفاضل من الله الوهاب
 الغنى سعد الملة والدين التفتازانى ... لما كان فى غاية الاختصار ومع هذا كما حكى نفسه كان
 مشتملا على القواعد النحوية اجمالا بلا اقتصار ... فعزمنا بعون الله تعالى شانه وعظم احسانه
 شرحا ترجمته بترتيب جميل فى شرح التركيب الجليل

Ends (fol. 66^v):

والحمد لله وسلام على عباده الذين اصطفى اتفق الشروع لترتيب جميل فى شرح التركيب
 الجليل فى السبع السادس من الربع الثالث من السدس الرابع ووافق تبديضه ايضا فى السبع
 الثالث من الربع الثانى من السدس الخامس وكلا السدسين من النصف الثانى من العشر
 الخامس من العشر العاشر بعد الالف من له العز والشرف محمد لا ومصليا

al-Tarkīb al-ġalīl begins (fol. 30^v):

بسم الله الرحمن الرحيم
 متمينا بذكره ومتمنيا لنصره وما النصر الا من عند الله هذا تركيب غريب وترتيب عجيب فيه
 أنواع المرفوعات والمنصوبات والمجرورات والتوابع الخمس والجملةتان وغيرها من القواعد النحوية
 الجمالية

Ends (fol. 30^v):

فكم مرة تلحن فدونك فيه النحو ومن يعنى فيه نظره لم ينكر عليه خبره

ودعا كما علمه سبحانه عظم احسانه بقولنا هذا العصر ط
 المستقيم صراط الذين انعمت عليهم ممن سلموا من
 الغضب والضلال في عالم الغيب والشهادة
 وانت الكبير المتعال ارحمنا وانعم علينا واستجب
 دعائنا ربنا آتنا في الدنيا حسنة وفي الآخرة حسنة
 وقنا عذاب النار ربنا هب لنا من أزواجنا
 وذرياتنا قرّة أعين واجعلنا للمتقين اماما والحجية
 وسلام على عباده الذين اصطفى انفق الشروع
 لترتيب جميل فشرح التركيب الجليل في السبع الكلا
 من الريع الثالث من السبع الرابع ووافق ترتيبه
 ايضا في السبع الثالث من الريع الثاني من السبع
 العشر الخامس من العشر العاشر بعد الالف من
 له العز والشرف محلا ومصليا

يا طالب الشرح تامل جليل تأمل ما سأل الله الاله الجليل
 بحمده الله والصلوة على النبي كان اسمه رضة ترتيب جميل

قوله في السبع الاربعة
 واحد من السبعة ايام الاسبوع
 من الاربعة عشر من الاربعة عشر
 الثاني عشر الريع الثالث
 يعني الشهر الرابع من النصف
 من السنة وهو سوال ووافق ترتيبه
 ايضا في السبع الثالث
 من الريع الثاني من السبع
 من الشهر من السبع
 الخامس من النصف
 وهو سوال ووافق ترتيبه
 ايضا في السبع الثالث
 من الريع الثاني من السبع
 من العشر الخامس
 من العشر العاشر بعد الالف
 بعد الالف فانه قال في هذا السبع
 ما يكون في راحة العشرة بعد الالف
 الاربعة عشر بعد الالف فكلما كان
 الاربعة عشر من الاربعة عشر
 لا يكون منها الواحدة والذين
 لا يكون منها الثلث والربع والذين
 يكون منها النصف والذين
 يكون منها الثلث والربع والذين
 بعد العشر العاشر من الاربعة عشر
 في الاربعة عشر اول الاربعة عشر
 هو الثاني عشر عشرات عشرات
 فما نغصم مائة مثلها في الاربعة عشر
 عين الاربعة عشر وتصير باسما على تقديم
 ارقام الاربعة عشر

FIGURE 69 Arab O. 122/3, fol. 66v. The colophon featuring the dating by fractions with its later explanation in the margin.

Scribe's colophon (fol. 30^v):

تم التركيب الجليل ثم بعون الله شرحه ترتيب جميل رتبنا لا نتؤاخذنا ان نسينا او اخطأنا ووفقنا
لما تحب وترضى والحمد لله وسلام على عباده الذين اصطفى

[181]

Arab O. 010/2

Šihāb al-Dīn Aḥmad ibn Muḥammad al-Fayšī al-Ḥinnāwī (763–848/1362–1444)

شهاب الدين أحمد بن محمد الفيثي الحناوي

al-Durra al-muḍrāʿa fī ʿilm al-ʿarabīya fī l-naḥw

الدرة المضيئة في علم العربية في النحو

A dated copy of the Egyptian scholar's grammar finished by Muḥammad Šafi al-Dīn al-Ġalawī al-Ḥanafī on 14 Šaʿbān 980 [20 December 1572]. The work is also known simply as *al-Muqaddima al-ḥinnāwīya fī l-naḥw*. It is the second treatise in a collected volume of two tracts, the first being a commentary on the same work, entitled *al-Ṭawālīʿ al-waḥīya bi-maʿānī al-durra al-muḍrāʿa fī ʿilm al-ʿarabīya fī l-naḥw* (fols. 1^v–58^r) and composed by ʿAbd al-Wāḥid al-Šandalī (10th/16th c.) in 979/1572.

Fols. 59^r–69^v; 27 lines/page; p. d. 200×143 mm, w. s. 155×87 mm; full leather binding; with missing flap; paper doublure; in good condition; conserved in 2010; paper: glazed, without watermarks; script: *nashīʿ*; ink: black; catchwords in black ink; rule-borders in red ink; headings in red ink; the text of the commented work in red ink; catch-title in black ink.

The manuscript was in the ownership of Muḥammad al-Šahāwī and after him Muḥammad Muḥyī l-Dīn al-Šāmī (fol. 59^r). The latter also counted the folios (fol. 69^v: *ʿadad awrāq* 71). This may refer to the fact that the two parts have already formed one collection at his time.

Literature: *GAL* S II, 22; al-Ziriklī I, 227; Kaḥḥāla I, 239.

Begins (fol. 59^v):

بسم الله الرحمن الرحيم وصلى الله على سيدنا محمد اله اجمعين
الحمد لله رب العالمين ... باب الكلمة والكلام وما تتالف منه

Ends (fol. 69^v):

ومثله ربنا ظلمنا انفسنا وان لم تغفر لنا وترحمنا الايه والحمد لله وحده وصلى الله على سيدنا
محمد واله وصحبه وسلم

Scribe's colophon (fol. 69^v):

وكان الفراغ من مشق هذه المقدمة المسمى بالحناويه اقل عبيد الله واحوجهم الى عفوه
ومغفرته محمد صفى الدين الجلوى الحنفى ١٤ شعبان سنه ٩٨٠ من الهجره

[182]

Arab O. 010/1

‘Abd al-Wāḥid al-Ṣandālī (10th/16th c.)

عبد الواحد الصندلي

al-Ṭawālī al-wafīya bi-ma‘ānī al-Durra al-muḍīra fi ‘ilm al-‘arabīya fi l-naḥw

الطوالع الوفية بمعاني الدرّة المضيئة في علم العربية في النحو

A dated copy of a commentary of an otherwise unknown author on *al-Durra al-muḍīra fi ‘ilm al-‘arabīya fi l-naḥw* of al-Ḥinnāwī (763–848/1362–1444), the text of which is the second manuscript (fols. 59^v–69^v) in this collected volume. This manuscript was copied by Abū Bakr al-Sunbulāwanī al-Ṣaḥrāwī on 25 Ṣawwāl 979 [11 March 1572], two weeks after his master, al-Ṣandālī finished writing it.

Fols. 1^r–58^v; 29 lines/page; p. d. 200 × 143 mm, w. s. 155 × 87 mm; full leather binding; with missing flap; paper doublure; in good condition; conserved in 2010; paper: glazed, without watermarks; script: *nashī*; ink: black; diagonal catch-words in black ink; the text of the commented work in red ink; rule-borders in red ink; catch-title in black ink; on fol. 1^r the title and stamps; on fol. 58^v a magic square.



FIGURE 70 Arab O. 010/1, fol. 58^r. The dated colophon of a commentary on an Arabic grammar copied two weeks after its composition had been finished in 979/1572.

The manuscript was in the ownership of al-Ḥāḡḡ Muṣṭafā Ṣidqī (possessor stamp on fol. 1^r) and ‘Alī ibn Muḥammad al-Šamarliṣī (fol. 58^r).

Begins (fol. 1^v):

بسم الله الرحمن الرحيم
 الحمد لله الذي رفع مقام من انتصب لنع عباده خافضا لهم الجناح واسكن قلب من جزم
 بالايمن وضمه الى اهل الفلاح ... وبعد فهذا لطيف علي المقدمة المسماة بالدرة المضية في علم
 العربية ... سميت الطوالع الوفيه بمعاني الدرّة المضيه

Ends (fol. 58^r):

من الخاسرين رب اغفر لي وارحمي ولا تجعلني من الخاسرين

Scribe's colophon (fol. 58^r):

فرغ الشيخ من تصنيفه بعد الظهر يوم الخميس رابع عشر من شوال سنة تسع وسبعين
 وتسعمائة وكان الفراغ من نسخ هذا الكتاب المبارك يوم الاثنين خامس عشرين شوال سنة
 تسع وسبعين وتسعمائة كاتبه العبد الفقير الحقير المعترف بالعجز والتقصير ابو بكر السنبلاوني
 الصحراوي ... والحمد لله وحده

[183]

Arab O. 154/2

Abū l-Ṭanā' Aḥmad ibn Muḥammad al-Zīlī¹³ al-Sīwāsī al-Šamsī (d. ca. 1009/1600)

أبو الثناء أحمد بن محمد الزيلي السيواسي الشمسي

Ḥall ma'āqid al-Qawā'id allātī tabatat bi-l-dalā'il wa-l-šawāhid

حل معاهد القواعد اللاتي ثبتت بالدلائل والشواهد

A commentary on *al-I'rāb 'an qawā'id al-i'rāb* of Ibn Hišām (708–761/1308–1360), copied by 'Umar ibn Darwīš Muḥammad at the end of Ša'bān 1109 [March 1698], and composed (Ḥāḡḡī Ḥalīfa I, 124) in 967/1559. The author of the com-

13 Or, al-Zaylī. In some sources (e.g. al-Bābānī I, 150) al-Sīwāsī is given as his usual appellation.

mentary was a Ḥanafī scholar of Sivas (Anatolia) and author of numerous treatises in Arabic and Turkish, among them several in the field of grammar. It forms the second part of a collected volume copied by the same person. The first part is an unidentifiable Ottoman Turkish commentary on an Arabic grammatical work.

Fols. 39^r–94^v; 19 lines/page; p. d. 203×135 mm, w. s. 146×79 mm; marginal notes in Arabic in black ink; not bound; in bad condition; paper: laid paper with watermarks; script: *nashī*; ink: black; headings in red ink; the text of the commented work is overlined in red ink; on fol. 39^r a small magic square followed by a *ḥadīṭ* on the angels, both written by a later hand; on fols. 93^v–94^r an excerpt in Ottoman Turkish from *Mavzūn al-‘avāmil* by Mavlānā Yaḥya Efendi, dated 1109/1698, together with a couplet¹⁴ of Ḥāfiẓ (ca. 725–792/1325–1390):

قدم دريغ مدار از جنازه خافظ
که گر چه غرق گناهست می رود به بهشت

On fol. 94^v a Persian couplet by Asīrī Lāhijī (d. 911/1506), an unidentifiable Ottoman Turkish couplet, and a Persian-Turkish *mūlemma*, possibly by ‘Abd al-Maḡīd ibn Muḥarrām ibn Muḥammad al-Zīlī (d. 1049/1639), known as Sīwāsī Efendi who wrote his poems under the pseudonym of Şeyḫī.¹⁵

The manuscript was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL* II, 24; *GAL S* II, 18; Kaḥḥāla I, 265, Ḥāḡḡī Ḥalifa I, 124; al-Bābānī I, 150.

Begins (fol. 39^v):

بسم الله الرحمن الرحيم وبه نستعين رب يسر ولا تعسر
الحمد لله الذى رفع اسماء العلماء بفعل الخشية فى قوله ... بعد فيقول العبد المحتاج الى ربه
الغنى ابو الشناء احمد ابن محمد ... ان المختصر الموسوم بالقواعد للامام الهمام قدوة الانام ابن
هشام لسان العرب

14 Cf. *Dīvān-i kāmīl-i Ḥāfiẓ*, ed. by Muḥammad Qazvīnī va Qāsīm Ġanī. Tihrān 1382/2003, p. 109, *ḡazal* No. 79.

15 *The Balance of Truth* by Kātib Chelebi, translated with an introduction and notes by G.L. Lewis. London, George Allen and Unwin, 1957, p. 132.

(fol. 40^v):

قال المص رحمة الله بعد خروجه من عهدة التسمية قال فان قلت لم ترك المصنف الحمد

Ends (fol. 93^r):

ولقد احسن المصنف في ربط الخاتمة بالفاتحة اذ علق بالفاتحة الالتقاء جادة الصواب وفي الخاتمة الكفاية بالتأمل هذا اخر ما يسر لنا ايراده بحمد الله ومنه

Scribe's colophon (fol. 93^r):

تمت الكتاب بعون الله الملك الوهاب على يدي اضعف الطاب واحقر بين الكتاب حقير
الفقير عمر بن درويش محمد غفر الله له ولوالديه ... في اخر شهر شعبان في يوم مبارك جمعه
في وقت الفجر في خدمت مولانا واولانا مول الموالي والاهاني حسين افندي سلمه الله في
الدارين امين يا معين سنه ١١٠٩

[184]

Arab O. 056

Anonymous

مؤلف مجهول

[*Šarḥ al-I'rāb 'an qawā'id al-i'rāb*]

[شرح الإعراب عن قواعد الإعراب]

An undated, incomplete, and unidentifiable commentary on *al-I'rāb 'an qawā'id al-i'rāb* of Ibn Hišām (708–761/1308–1360). On the first flyleaf the authorship of the commentary is erroneously attributed to al-Kāfiyaḡī (d. 879/1474), whose commentary, however, is entirely different from the present work.

137 fols.; 19 lines/page; p. d. 205×144 mm, w. s. 145×84 mm; marginal notes in Arabic in black ink; quarter leather binding with marbled paper covers; with flap; cloth doublure; in good condition; paper: glazed laid paper with watermarks; script: *nashī*; ink: black; catchwords in red ink; the text of the commented work is overlined in red ink; catch-title in black ink; flyleaves. The first quire of the manuscript is missing. The text starts with the end of the

chapter entitled “*al-ğumla al-ḥāmisa*”. On the verso of the first flyleaf two lines of a poem in Persian.

The manuscript was in the ownership of Muḥammad ‘Ārif Ḥilmī ibn Ibrāhīm ibn Ḥusayn, dated 3 Dū l-qa‘da 1229 [17 October 1814] (flyleaf 1^r), and was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL* II, 24; *GAL S* II, 18.

Begins (fol. 1^r):

فقد زلي الى الكفر لانه جعل المعلوم كالمجهول وما احسن قول ابي الطيب اذا انت اكرمت
الكريم ملكته وان انت اكرمت اللئيم تمردا الا تراه كيف ذكر اذا مع ما هو واجب وهو اكرام
الكريم

Ends (fol. 136^v):

لان ما لا يوصف لا يعطف عليه عطف البيان كالمضمرات وكثير من المتقدمين يسمون الزايد
صلة وبعضهم يسميه موكدا وفي هذا القدر كفاية لمن تأمله والله اعلم بالصواب

[185]

Arab O. 154/1

Anonymous

مؤلف مجهول

[*Risāle fī l-naḥv*]

[رسالة في النحو]

A commentary of an unidentifiable Arabic grammar in Ottoman Turkish copied by ‘Umar ibn Darwiš Muḥammad in 1109/1698. It seems plausible to attribute it to al-Zilī (d. ca. 1009/1600), the author of the second treatise. It forms the first part of a collected volume copied by the same person. The second part is the *Ḥall ma‘āqid al-Qawā‘id* (fols. 40^v–93^v) by al-Zilī (d. ca. 1009/1600), which is a commentary on a short treatise by Ibn Hišām (708–761/1308–1360) entitled *al-‘Irāb ‘an qawā‘id al-‘irāb*.

Fols. 1^r–38^v; 19 lines/page; p. d. 203 × 135 mm, w. s. 146 × 79 mm; marginal notes in Arabic and Ottoman Turkish in black ink; not bound; in bad condition; paper: laid paper with watermarks; script: *nashī*; ink: black; sporadically diagonal catchwords in black ink; headings is red ink; on fol. 1^r examples of the Arabic broken plural (*miṭāl al-ġam‘ al-mukassar*).

The manuscript was purchased by the Library from Rafael Danglmajer in 1950.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم وبه نستعين
 با حرف جر اسم لفظا مجرور مجرور يد ربانك مضاف اولمش الله الله لفظا مجرور
 مضاف اليه سيدر اسمك جار مجرور متعلقدر بتدى مقدرى مؤخره

Ends (fol. 38^v):

يضرب فعل فاعليه جملة فعليه محلا مجرور معطوفدر زيد يضرب جملة سنه وقد وقع الفران

Scribe's colophon (fol. 38^v):

تم هذا الكتاب بعون الله ملك وهاب على يدى اضعف العباد واحقر الطلاب عمر بن
 درويش محمد سنه ١١٠٩

[186]

Arab O. 004

Ġirmānūs Farḥāt (1081–1145/1670–1732)

جرمانوس فرحات

Baḥt al-maṭālib wa-ḥaṭṭ al-tālib

بحث المطالب وحث الطالب

An incomplete and undated copy of an Arabic grammar written by the Maronite archbishop, poet and scholar of Aleppo. The author's name is given in the manuscript as: Ġibril ibn Farḥān al-Ḥalabī. The title is also known as *Baḥt al-maṭālib fī 'ilm al-'arabīya*.

134 fols.; 21 lines/page; p. d. 210×153 mm, w. s. 159×90 mm; sporadic marginal notes in Arabic in black ink; full leather binding; blind tooling; with almond-shaped centre-piece (OSv); paper doublure; in good condition; paper: glazed laid paper with watermarks; script: *naṣḥī*; ink: black; diagonal catchwords in black ink; headings in black and red ink; rule-borders on fols. 1^v–2^r and 133^v–134^r in red ink; Oriental foliation; table of contents on fols. 1^v–5^v; the manuscript is incomplete at the end.

Literature: *GAL* I, 103; *GAL S I*, 818; *GAL S II*, 389; al-Ziriklī II, 99; Kaḥḥāla I, 483.

Begins (fol. 6^r):

المقدمة في احوال الحروف الهجائية والحركات العربية وفيها بحثان الاول في احوال
الحروف الهجائية وفيه ثلاثة مطالب المطلب الاول في تعريف الحرف وكميته واجاله
الحرف في اللغة الطرف وفي الاصطلاح صوت معتمد على مقطع

Ends (fol. 134^r):

ليضرين اللام للامر يضرين مبني علي الفتح لاتصاله بنون التوكيد وهو في محل جزم بلام
الامر والنون حرف توكيد وفاعله مستتر فيه جوازا وقس عليه اعراب كل فعل موكد المطلب
الثالث في اعراب البسملة

[187]

Arab O. 031

Ġirmānūs **Farḥāt** (1081–1145/1670–1732)

جرمانوس فرحات

Baḥṭ al-maṭālib wa-ḥatt al-tālib

بحث المطالب وحث الطالب

An undated fragment from the above work. It only contains a small part from the first main chapter.

50 fols.; 7 lines/page; p. d. 212×155 mm, w. s. 190×120 mm; marginal note on fol. 23^r in Arabic in black ink; interlinear Greek translation in black ink; modern



FIGURE 72 Arab O. 031, fol. 10^v. A characteristic page from an 18th century grammar of Arabic with interlinear Greek translation.

quarter leather binding with red cloth covers; in good condition; paper: laid paper with watermarks; script: *ruq'a*; fully vocalized; ink: black.

Literature: *GAL* I, 103; *GAL S* I, 818; *GAL S* II, 389; al-Ziriklī II, 99; Kaḥḥāla I, 483.

Begins (fol. 1^r):

المعجمة حساب الميات والغين المعجمة بمعنى الالف والثاني تبعا للغة السريانية التي وجدت
فيها هذه الكلمات مرتبة على وفق الحساب المذكور لان اللغة السريانية اصل والعربية فرعها

Ends (fol. 50^v):

وجمع المذكور يرفع بالواو وينصب ويجر بالياء وجمع المؤنث له صيغتان فاعلات وفواعل كما مثلنا
والنون في المثني

[188]

Arab O. 122/1

Ibrāhīm ibn Muḥammad ibn 'Alī al-Nāqīd (12th/18th c.)

ابراهيم بن محمد بن علي الناقد

al-Mufarriḥāt 'alā tafriḥ al-dāt

المفرحات على تفریح الذات

A dated copy of a relatively unknown grammatical tract. Not much is known of its author except that he finished this treatise in 1129/1717. The present manuscript was copied by 'Arif ibn al-Ḥāḡḡ Muḥammad al-Aḥīḡelebivī¹⁶ in 1323/1905. The author analyses the *i'rāb* endings of words in various sentences collected from very different fields. These are presented in a question and answer format. This work is the first handwritten part of a collection of five texts, the first two of which are not manuscripts. The printed works are *Maṣā'id al-anzār li-tamyīz al-afkār* and *Risālat al-imtiḥān li-l-ḥamīdiya* both by Aḥmad 'Aṣim ibn Muḥammad al-Kūmalanḡawī. The two other manuscripts on grammar contained in the volume are an early 20th-century copy of an anonymous

16 Ahiḡelebi or Paṣmakli is today's Smolyan in Bulgaria.

commentary (fols. 21^r–24^r) on the *Izhār al-asrār fī l-naḥw* by Muḥammad ibn Pīr ‘Alī al-Birkawī (929–981/1523–1573), and *al-Tartīb al-ġamīl fī šarḥ al-Tarkīb al-ġalīl* (fol. 31^v–66^v) of Dabbāġzāda (d. 1114/1702), a commentary on the grammatical tract of al-Taftāzānī (722–793/1322–1390).

Fols. 1^r–20^v; 21 lines/page; p. d. 219×140 mm (fols. 1–10) and 225×140 mm (fols. 11–18); dark green quarter leather binding with matching paper cover; with gilded almond-shaped centre-piece; paper doublure; in good condition; paper: without watermarks; script: *nashī*; ink: black; diagonal catchwords in black ink; headings in red ink; Oriental pagination; fol. 1^r is blank; on fol. 18^v, after the colophon, a couplet blessing the reader and the scribe in Ottoman Turkish; on fol. 19 unrelated short notes in Arabic (*Ma’nā abġad*) with explanations in Persian and Turkish; on fol. 19^v a Persian *mu’ammā* written on the name of Bilqīs; fol. 20 is blank.

The manuscript was in the ownership of ‘Abd al-Laṭīf (d. 1946) as is evident from the inventory book of Oriental manuscripts (90/1961).

Literature: Kaḥḥāla I, 68.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم
 سبحان من دبر الامور يوم تبلى السرائر وقد رفى المعاد ما اراد وما لنا من قوة ولا ناصر
 والصلوة والسلام على محمد ... وبعد فيقول الفقير الى الواحد ابراهيم بن محمد بن على الشهير
 بناقد هذه اسئلة ظريفة واجوبة لطيفة جمعتهما من الفنون ... ولكونها دالة على تفریح الذات
 سميتها بالمفرحات ورتبتها على ثلاثة ابواب الباب الاول فى فتح المغلقات

Ends (fol. 18^v):

وليكن هذا اخر ما اردت ايراده فى هذه الرسالة حامدا لله تعالى ومصليا على رسوله محمد
 واله واصحابه اجمعين

Scribe's colophon (fol. 18^v):

تم كتبه الفقير الى رحمة ربه الغفار عارف ابن الحاج محمد الاخي چلبوى غفر الله له ولوالديه
واحسن اليها واليه وجميع المؤمنين والمؤمنات سنه ثلث وعشرين وثلثمائة والف من هجرة من
له العز والسعادة والشرف

[189]

Arab O. 161

Anonymous

مؤلف مجهول

[*Imlā' muḥtārāt naḥwīya wa-luġawīya*]

[إملاء مختارات نحوية ولغوية]

An incomplete copy of a dictation of a selection of grammatical and lexicographical excerpts from different authors. It ends with the catchword *wa-l-alam*. These folios were first put within three bifolios to protect them. These form the leaves indicated by Roman numerals.

III, 14, III fols.; number of lines varies; p. d. 182 × 122 mm, w. s. varies; modern quarter leather binding with cloth covers; in good condition; paper: with watermarks; script: *naṣḥī*; ink: black; diagonal catchwords in black ink; flyleaves; on fol. I^r, a pencilled Turkish note in Latin characters about the Ottoman Turkish buiding in the town of Pécs; fol. I^v is blank; on fol. II^r a short note on grammar in Ottoman Turkish and two lines of an Arabic riddle in verse by different hands; on fol. II^v pencilled notes on Arabic grammar; on fol. III^r some text in Arabic together with a Persian couplet by Šavkat Buḥārāyī (d. 1107/1695); on fol. III^v various excerpts in Arabic; at the back: I^r and II are blank; on I^v Persian couplets; on III^r couplets in Turkish and Persian, including an excerpt from the *Gulistān* of Sa'dī (7th/13th c.); on III^v a pencilled Turkish couplet and short excerpts from a dictionary.

The manuscript was purchased by the Library from the collection of Áron Szilády (1837–1922) preserved in the Library of the College of Kiskunhalas (stamp on fols. 1^r, 8^r, 10^v: Kunhalasi Ref. Gymn. Könyvtára).

Begins (fol. 1^v):

والحق هو الذى يكون بين ما فى الخارج مطابقا لما فى الذهن كذا قرره استاذى والفرق بين
الفصل والباب ان الباب يطلق فى موضع لا يتعلق فيه الابحاث الاتية بما قبلها والفصل يطلق
فى موضع يتعلق فيه الابحاث الاتية لما قبلها كذا قرره استاذى

Ends (fol. 14^v):

والمشهور ان العلم من مقول الكيف فان عبارة عن قبول الذهن فهو من مقولة الانفعال وان
كان عبارة عن النسبة فهو من مقولة الاضافة والتحقيق ان العلم تابع للمعلوم فى المعقولات
فالمعلوم من اى مقولة كان العلم من تلك المقولة هذا ما يستفاد من كلام مير ابو الفتح

2 Morphology / *ʿIlm al-ṣarf*

2.1 *The Marāḥ al-arwāḥ of Ibn Masʿūd (7th/13th c.)*

[190] Arab O. 107/1

Aḥmad ibn ʿAlī Ibn Masʿūd (7th/13th c.)¹⁷

أحمد بن علي بن مسعود

Marāḥ al-arwāḥ

مراح الأرواح

A copy, dated 1122/1710, of an extremely popular morphological treatise by an otherwise unknown author, who in all probability lived in the second half of the 7th/13th century. It usually forms part of a composite volume, a compendium of morphological texts. This work is available in five copies in the collection. Two of these (Arab O. 12 and Arab O. 107) contain five morphological treatises, the first of which is the present tract. Two other manuscripts (Arab O. 22 and Arab

17 This treatise has recently been edited with an English translation by Åkesson (2001). For the author, see Sellheim 1987:56–58.

O. 108) contain only the first four titles, whereas Arab O. 111 contains a treatise on syntax in addition to this work. The popularity of this composition is shown not only by the number of surviving copies but also by the many commentaries written to it, none of which, however, are preserved in the collection.

In addition to this work, the manuscript contains the following compositions: al-Zanġānī's (d. 655/1257) *Taṣrīf al-Izzī* (fols. 43^v–60^r); *al-Maqṣūd fī l-ṣarf* (fols. 63^v–82^r), often attributed to Abū Ḥanīfa (80–150/699–767) and two anonymous morphological tracts, *Binā' al-af'āl* (fols. 84^v–94^r) and *al-Amṭila al-muḥtalifa* (96^v–111^r).

Fols. 1^r–42^v; 13 lines/page; p. d. 162×111 mm, w. s. 117×67 mm; partial leather binding with marbled paper covers; with missing flap; paper doublure; in good condition; paper: laid paper with watermarks; script: *nashī*; ink: black; horizontal catchwords in black ink; headings in red ink; on fol. 1^r short notes and a couplet in Ottoman Turkish; on fol. 42^r short notes in Ottoman Turkish; on fol. 1^r short notes in Arabic and Ottoman Turkish; fol. 42^v is blank.

The manuscript was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL* II, 21; *GAL S* II, 14; al-Ziriklī I, 175.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم
قال المفتقر الى الله الودود احمد بن على مسعود غفر الله له ولوالديه واحسن اليهما واليه
اعلم ان الصراف ام العلوم والنحو ابوها ويقوى في الدرايات واروها ويظنى في الروايات عاروها
فجمعت فيه كتابا موسوما بمراجح الارواح

Ends (fol. 41^v):

المفعول مطوى الموضوع مطوى الالة مطوى المجهول طوى يطوى وحكم الامر هذه الاشياء
الحكم الناقص وحكم عنها كحكم طوى في التي اجمع فيها الاعلان بتقدير اعلاهما وفي التي لم
يجمع الاعلان يكون حكمها ايضا كحكم طويا للمتابعة نحو طويا وصويان

Scribe's colophon (fol. 41^v):

تمت الكتاب سنة ١١٢٢

[191]

Arab O. 108/1

Aḥmad ibn 'Alī Ibn Mas'ūd (7th/13th c.)

أحمد بن علي بن مسعود

Marāḥ al-arwāḥ

مراح الأرواح

Another copy of the above morphological work, copied in Istanbul by Ḥusnī ibn Ḥusayn, on Tuesday,¹⁸ 3 Ġumādā l-ūlā 1123 [19 June 1711].¹⁹

In addition to this work, the manuscript contains the following compositions: al-Zanḡānī's (d. 655/1257) *Taṣrīf al-'Izzī* (fols. 33^v–47^v); *al-Maqṣūd fī l-ṣarf* (fols. 50^v–64^r), often attributed to Abū Ḥanīfa (80–150/699–767); and an anonymous morphological tract, entitled *Binā' al-af'āl* (fols. 64^v–70^v).

Fols. 1^r–32^v; 13 lines/page; p. d. 203 × 134 mm, w. s. 120 × 69 mm; marginal notes in Arabic and notes in Ottoman Turkish on fol. 33^r in black ink; modern quarter leather binding with marbled paper covers; in good condition; paper: laid paper with watermarks; script: *nasta'liq*; ink: black; horizontal catchwords in black ink; headings in red ink; on fol. 1^r unrelated short notes in Arabic.

The manuscript was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL* II, 21; *GAL S* II, 14; al-Ziriklī I, 175.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم
قال المفتقر الى الله الودود احمد بن علي بن مسعود غفر الله له ولوالديه واحسن اليهما
واليه اعلم ان الصرف ام العلوم والنحو ابوها ويقوى في الدرايات داروها ويطغى في الروايات
عاروها فجمعت فيه كتابا موسوما بمراح الارواح

18 Similarly to several other manuscripts in the collection, the name of the day is given in Persian.

19 There are two colophons in the manuscript, the second written upside down in the

Ends (fol. 32^v):

المجهول طوى يطوى وحكم لام هذه الاشياء كحكم الناقص وحكم عينهن كحكم طوى فى التى
اجتمع الاعلان بتقدير اعلالها وفى التى لم يجتمع يكون حكمها ايضا كحكم طوى للمتابعة نحو
طويا وطويان

Scribe's colophon (fol. 32^v):

قد وقع الفراغ من هذه النسخة الشريفة المباركة فى وقت الظهر فى شهر جاذى الاولى فى
يوم سشنبه لسنه ١١٢٣ عن يد اضعف العباد الملقب بحسنى بجاتالجوى حسين جلي

[192]

Arab O. 022/1

Aḥmad ibn 'Alī Ibn Mas'ūd (7th/13th c.)

أحمد بن علي بن مسعود

Marāḥ al-arwāḥ

مراح الأرواح

A dated copy of the above morphological work, made by Muḥammad ibn Muṣṭafā in Rabī' al-awwal 1137 [December 1724].

In addition to this work, the manuscript contains the following compositions: al-Zanḡānī's (d. 655/1257) *Taṣrīf al-Izzī* (fols. 63^v–84^r); *al-Maqṣūd fī l-ṣarf* (fols. 85^v–108^r), often attributed to Abū Ḥanīfa (80–150/699–767); and an anonymous morphological tract, entitled *Binā' al-af'āl* (fols. 109^r–119^v).

Fols. 1^r–62^v; 11 lines/page; p. d. 153×102 mm, w. s. 105×55 mm; fols. 61–62 are blank; rare marginal notes in Arabic in black ink; partial leather binding with new marbled paper covers; with flap; in good condition; conserved in 2010; paper: laid paper with watermarks; script: *nasta'liq*; ink: black; diagonal catch-

margin. The place and day are only mentioned in this second colophon. It should also be pointed out that the 3rd of the month fell on a Friday and not Tuesday as we can read it in the first colophon.

words in black ink; rule-borders in red ink; old repairs on fol. 7; fols. 1^r and 61^r–62^r are blank; on fol. 62^v a *bismillāh*.

Literature: *GAL* II, 21; *GAL S* II, 14; al-Zirikli I, 175.

Begins (fol. 1^v):

وبه بسم الله الرحمن الرحيم تستعين
قال المفتقر الى الله الودود احمد بن علي بن مسعود غفر الله له ولوالديه واحسن اليهما
واليه اعلم أن ألصرف أم العلوم والنحو ابوها ويقوي في الدرايات داروها ويطغى في الروايات
عاروها فجمعت فيه كتابا موسوما بمراح الارواح

Ends (fol. 60^v):

مطوي المجهول طوى يطوى وحكم لام هذه الاشياء كحكم الناقص و حكم عينهن كحكم طوى
في التي اجتمع فيها اعلان بتقدير اعلانها في التي لم يجتمع اعلان يكون حكمها ايضا كحكم
طوي طويا نحو طويان للمثاقفة والله اعلم واحكم

Scribe's colophon (fol. 60^v):

تمت الكتاب بعون الله الملك الوهاب قد وقع الفراغ من هذه النسخة الشريفة في شهر رابع
الاولي كتب محمد بن مصطفى غفر الله له ولوالديه واحسن اليهما واليه تاريخ سنه ١١٣٧
تاريخ سنه ١١٣٧ تاريخ سنه ١١٣٧

[193]

Arab O. 111/2

Aḥmad ibn ‘Alī Ibn Mas‘ūd (7th/13th c.)

أحمد بن علي بن مسعود

Marāḥ al-arwāḥ

مراح الأرواح

A copy of the above morphological work, dated 1210/1795–1796.

It is the second work in a composite volume of two titles copied by two scribes. The first work in the volume is *al-'Awāmil al-mi'a* by al-Ġurġānī (fols. 1^v–21^v).

Fols. 22^r–91^v; 9 lines/page; p. d. 210×140 mm, w. s. 141×77 mm; marginal and interlinear notes in Arabic and Persian in black ink; further notes on inserted slips of papers; on fol. 22^v a question and answer in Persian as a commentary on the text; on fol. 25^r unrelated Persian couplets; full leather binding; with almond-shaped centre-piece; in good condition; paper: laid paper with watermarks; script: *nashī* and *nasta'liq*; ink: black; horizontal and diagonal catchwords in black ink; old repairs on fols. 22 and 90–91; fol. 91^v a variety of short quotes in Persian among them two couplets from the *Buṣṭān* of Sa'dī (7th/13th c.); fol. 22^r is blank; on fol. 91^v short notes.

The manuscript was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL* II, 21; *GAL S* II, 14; al-Ziriklī I, 175.

Begins (fol. 22^v):

رب يسر ولا تعسر بسم الله الرحمن الرحيم و به نستعين
قال المفتقرالى الله الودود احمد بن على بن مسعود غفر الله له ولوالديه واحسن اليهما
واليه اعلم ان الصرف ام العلوم والنحو ابوها ويقوى فى الدرايات داروها ويطغى فى الروايات
عاروها فجمعت فيه كتابا موسوما بمراح الارواح

Ends (fol. 91^r):

لان يكون حكمها كحكم طوى للمتابعة نحو وطويان والله اعلم بالصواب

Scribe's colophon (fol. 91^r) in a calligraphic arrangement:

تمت الكتاب بعون الله الملك الوهاب وبقدرة الكمال وبمنة الجماسنة [٠] ١٢١ ل وذى سنه
[٠] ١٢١ الفضل سنه [٠] ١٢١ العظيم²⁰

20 الجمال وذى الفضل العظيم سنه [٠] ١٢١

The couplets from Sa'dī's *Bustān* (fol. 91^v) are as follows:²¹

خورنده که خیرش براید ز دست
 به از صایم الدهر دنیا پرست
 فضلت جوانمردی و نان دهیست
 مقالات بیوده طبل تهیست

[194]

Arab O. 012/1

Aḥmad ibn 'Alī Ibn Mas'ūd (7th/13th c.)

أحمد بن علي بن مسعود

Marāḥ al-arwāḥ

مراح الأرواح

An undated copy of the above morphological treatise. In addition to the present work, this manuscript contains the following compositions: al-Zanḡānī's (d. 655/1257) *Taṣrīf al-'Izzī* (fols. 36^v–51^r); *al-Maqṣūd fī l-ṣarf* (fols. 53^v–67^v), often attributed to Abū Ḥanīfa (80–150/699–767); and two anonymous morphological tracts *Binā' al-af'āl* (fols. 70^v–77^v) and *al-Amṭila al-muḥtalifa* (79^v–88^v).

Fols. 1^r–33^v; 13 lines/page; p. d. 195 × 120 mm, w. s. 130 × 60 mm; marginal notes in Arabic in black ink; full leather binding; with missing flap; with almond-shaped centre-piece (OA); marbled paper doublure; in good condition; paper: glazed laid paper with watermarks; script: *nasta'liq*; ink: black; gilded frames on fol. 1^v and 2^r; headings in red ink; unrelated notes in Ottoman Turkish on fol. 1^r; short Ottoman Turkish explanatory note on 3^r.

Literature: *GAL* II, 21; *GAL S* II, 14; al-Zirikli I, 175.

21 Cf. *Kulliyāt-i Sa'dī*, ed. by Niẓām al-Dīn Kūtnā'ī. Tihrah 1386/2007, pp. 196, 201.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم قال المفتقر إلى الله الودود احمد بن على بن مسعود غفر الله له
ولوالديه واحسن اليها واليه اعلم ان الصرف ام العلوم والنحو ابوها ويقوا في الدرريات داروها
ويطنى في الروايات عاروها فجمعت فيه كتابا موسوما بمراح الارواح

Ends (fol. 33^v):

والمجهول طوى يطوى وحكم لام هذه الأشياء كحكم طوى فى التي اجتمع الاعلان بتقدير
اعلاهما وفى التي لم يجتمع الاعلان يكون حكمها كحكم طوى للمتابعة نحو طويا

Scribe's colophon (fol. 33^v):

تمت (ت) م م م

2.2 *The Taṣrīf of al-Zanḡānī (d. 655/1257) and Its Commentaries*

[195]

Arab O. 012/2

ʿAbd al-Wahhāb ibn Ibrāhīm al-Zanḡānī (d. 655/1257)

عبد الوهاب بن إبراهيم الزنجاني

Taṣrīf al-ʿIzzī

تصريف العزي

An undated copy of a popular morphological treatise by al-Zanḡānī, a well-known grammarian of Baḡdād who lived in the 7th/13th century. This work is generally known as *Taṣrīf al-ʿIzzī* in reference to the author's honorific name, ʿIzz al-Dīn. It was one of the first treatises on Arabic known in Europe since it was published in Rome in a Latin translation by Giovanni Battista Raimondi (1540–1610) already in 1610. It is often included as the second treatise in the copies of a specific compendium of morphological texts, and it can be found in four such volumes in the collection. The popularity of this composition is shown not only by the number of surviving copies all over the world, but also by the many commentaries written to it, two of which are preserved in the collection.

In addition to the present work, this manuscript contains the following compositions: the *Marāḥi al-arwāḥ* (fols. 1^v–33^v) of Ibn Mas‘ūd (7th/13th c.); *al-Maqṣūd fī l-ṣarf* (fols. 53^v–67^v), often attributed to Abū Ḥanīfa (80–150/699–767); and two anonymous morphological tracts *Binā’ al-af‘āl* (fols. 70^v–77^v) and *al-Amṭila al-muḥtalifa* (79^v–88^v).

Fols. 34^r–52^v; 13 lines/page; p. d. 195 × 120 mm, w. s. 130 × 60 mm; marginal notes in Arabic in black ink; some Turkish explanatory notes (44^r, 45^r, 46^r); sporadic interlinear notes in Arabic and Ottoman Turkish; full leather binding; with missing flap; with almond-shaped centre-piece (OA); marbled paper doublure; in good condition; paper: glazed laid paper with watermarks; script: *nasta‘līq*; ink: black; headings in red ink; on fol. 36^r a morphological exercise (*mitāl wazn al-ṣifa al-muṣabbaha*); fols. 34^r–35^v and 51^v–52^v are blank.

Literature: *GAL* I, 283; *GAL S I*, 497; al-Ziriklī III, 330; Kaḥḥāla II, 337.

Begins (fol. 36^v):

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 الحمد لله رب العالمين والصلوة والسلام على سيدنا محمد واله اجمعين اعلم ان التصريف في
 اللغة التغيير وفي الصناعة تحويل الاصل الواحد الى امثلة مختلفة لمعان مقصودت لا تحصل الا
 بها

Ends (fol. 51^r):

رحمة رحمة واحدة ودرجته دحرجة واحدة والفعلة بالكسر للنوع من الفعل تقول هو حسن
 الطعمة والجلسة

Scribe's colophon (fol. 51^r):

تمت الكتاب بعون الوهاب (ت) م م م

[196]

Arab O. 108/2

‘Abd al-Wahhāb ibn Ibrāhīm al-Zaṅḡānī (d. 655/1257)

عبد الوهاب بن إبراهيم الزنجاني

Taṣrīf al-ʿIzzī

تصريف العزي

A dated copy of the above morphological work in a similar collection of the same four morphological tracts. It was copied in 1123/1711 by Ḥusnī ibn Ḥusayn āgā from Çatalca in the vicinity of Yenişehir-i Fenar (today's Larissa).

In addition to this work, the manuscript contains the following compositions: Ibn Mas'ūd's *Marāḥ al-arwāḥ* (fols. 1^v–32^v); *al-Maqṣūd fi l-ṣarf*, often attributed to Abū Ḥanīfa (fols. 50^v–64^r); and an anonymous morphological tract, entitled *Binā' al-af'āl* (fols. 64^v–70^v).

Fols. 33^r–48^v; 13 lines/page; p. d. 203 × 134 mm, w. s. 120 × 70 mm; abundant marginal and interlinear notes and commentaries in Arabic in black ink; modern quarter leather binding with marbled paper covers; in good condition; paper: laid paper with watermarks; script: *nasta'liq*; ink: black; on fols. 33^r and 48^r short notes on grammar in Ottoman Turkish; on fol. 48^v short notes in Ottoman Turkish and Arabic.

The manuscript was purchased by the library from Rafael Danglmajer in 1950.

Literature: *GAL* I, 283; *GAL* S I, 497; al-Ziriklī III, 330; Kaḥḥāla II, 337.

Begins (fol. 33^v):

و به بسم الله الرحمن الرحيم
الحمد لله رب العالمين والصلوة والسلام على خير خلقه محمد واله اجمعين اعلم ان التصريف
في اللغة التغيير وفي الصناعة تحويل الاصل الواحد الى امثلة مختلفة لا تحصل الا بها

Ends (fol. 47^v):

الا ما فيه تاء التانيث منها فالوصف فيها بالواحدة كقولك رحمته رحمة واحدة ودخرجته دخرجة
واحدة والفعلة بالكسرت للنوع من الفعل تقول هو حسن الطعمة والجلسة

Scribe's colophon (fol. 47^v):

قد تم هذه الاوراق في وقت الظهر عن يد [ال]عبد الضعيف النحيف المذنب حسنى بن
حسين اغا بجاتلجوى في قرب شهر يكي شهر سنه ١١٢٣

[197]

Arab O. 022/2

‘Abd al-Wahhāb ibn Ibrāhīm al-Zanġānī (d. 655/1257)

عبد الوهاب بن إبراهيم الزنجاني

Taṣrīf al-‘Izzī

تصريف العزي

A dated copy of the above morphological work in a collection of four morphological tractates. It was copied in 1138/1725–1726. In addition to the present work, this manuscript contains the following compositions: the *Marāḥ al-arwāḥ* (fols. 1^v–60^v) by Ibn Mas‘ūd (7th/13th c.); and an anonymous morphological tract, entitled *Binā’ al-af‘āl* (fols. 109^r–119^v).

Fols. 63^r–84^v; 11 lines/page; p. d. 153×102 mm, w. s. 105×55 mm; marginal notes in Arabic in black ink; partial leather binding with new marbled paper covers; with flap; in good condition; conserved in 2010; paper: laid paper with watermarks; script: *nasta‘liq*; ink: black; diagonal catchwords in black ink; rule-borders in red ink; fols. 63^r and 84^v are blank.

Literature: *GAL* I, 283; *GAL S* I, 497; al-Ziriklī IV, 330; Kaḥḥāla II, 337.

Begins (fol. 63^v):

وبه بسم الله الرحمن الرحيم
الحمد لله رب العالمين والصلوة والسلام على سيدنا محمد واله اجمعين
اعلم ان التصريف في اللغة التغيير وفي الصناعة تحويل الاصل الواحد الي امثلة مختلفة
لمعان مقصودة لا تحصيل الا بها

Ends (fol. 84^r):

كتوكك رحمته رحمة واحدة ودحرجته دحرجة واحدة والفعلة بالكسرة للنوع من الفعل تقول
هو حسن الطعمة والجلسة

Scribe's colophon (fol. 25^v):

تمت الكتاب بعون الله الملك الوهاب تاريخ سنه ١١٣٨

[198]

Arab O. 107/2

‘Abd al-Wahhāb ibn Ibrāhīm al-Zanġānī (d. 655/1257)

عبد الوهاب بن إبراهيم الزنجاني

Taṣrīf al-‘Izzī

تصريف العزي

An undated copy—in a similar collection—of the above morphological work. Three other tracts contained in the manuscript (107/1, 107/3, and 107/4) are dated 1122/1710. In addition to this work, the manuscript contains the following compositions: Ibn Mas‘ūd’s *Marāḥ al-arwāḥ* (fols. 1^v–41^v); *al-Maqṣūd fī l-ṣarf*, often attributed to Abū Ḥanīfa (fols. 63^v–82^r); and two anonymous morphological tracts, *Binā’ al-af‘āl* (fols. 84^v–94^r) and *al-Amṭila al-muḥtalifa* (96^v–111^r).

Fols. 43^r–60^v; 11 lines/page (on fol. 44^r 12 lines and on fol. 44^v 13 lines); p. d. 162 × 111 mm, w. s. 113 × 68 mm; marginal and sporadic interlinear notes in Arabic and Ottoman Turkish in black and red ink; partial leather binding with marbled paper covers; with missing flap; paper doublure; in good condition; paper: laid paper with watermarks; script: *nashū’i*; ink: black; horizontal catchwords in black ink and on fols. 55^v and 56^v in red ink; headings in red ink; on fol. 43^r unrelated notes on prayer in Ottoman Turkish; on fol. 60^v grammatical notes in Ottoman Turkish.

The manuscript was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL* I, 283; *GAL S* I, 497; al-Ziriklī III, 330; Kaḥḥāla II, 337.

Begins (fol. 43^v):

بسم الله الرحمن الرحيم
 اعلم ان التصريف في اللغة التغير وفي الصناعة تحويل الاصل الواحد الى امثله مختلفة
 لمعان مقصودة لاتحصل الا بها ثم الفعل اما ثلاثي واما رباعي وكل واحد منها اما مجرد او
 مزيد

Ends (fol. 60^r):

ومما زاد على ثلاثة بزيادة الها كالاعطائة والانطلاقه الا ما فيه تاء التانيث مزا فانه بناء المرءة
 منها على المصدر المسبق فيوصف با الوحدة كتوكك رحمته رحمة واحدة ودخرجة دخرجة
 واحدة والفعلة بالكسر بالنوع من الفعل تقول هو

Scribe's colophon (fol. 60^r):

تمت الكتاب بعون الله ملك الوهاب

[199]

Arab O. 053/1

Aḥmad ibn Maḥmūd al-Ġilī al-Iṣfahbaḍī (d. after 729/1329)

أحمد بن محمود الجيلي الاصفهذي

Šarḥ Taṣrīf al-ʿIzzī

شرح تصريف العزي

An undated commentary on the above morphological treatise by al-Zanḡānī (d. 655/1257) finished according to the colophon by a certain Maqṣūd ibn Muṣṭafā, but copied by different hands. Not much is known about the author—whose name is not mentioned in this manuscript—except what is indicated by his name, al-Iṣfahbaḍī, which is a reference to him being a high-ranking Iranian military official. The title al-Iṣfahbaḍī has often been corrupted into al-Iṣfahīḍī, or al-Iṣfahandī. It usually appears in one of these forms in Arabic bibliographical sources and catalogues. In addition to this work, the manuscript also contains an anonymous commentary on another morphological tract (*al-Maṭlūb fī šarḥ al-Maqṣūd* fols. 80^v–168^v).

Fols. 1^r–79^v; number of lines varies; p. d. 193×120 mm, w. s. varies; marginal notes in Arabic in black ink; modern quarter leather binding with marbled paper covers; in good condition; paper: laid paper with watermarks; script: *nasta'liq*; ink: black; diagonal catchwords in black ink; headings in red ink; the text of the commented work is overlined in red ink; in the margin of fols. 1^v and 79^v explanation of linguistic terms in Ottoman Turkish; on fol. 1^r prayers; on fols. 78^v–79^r linguistic notes in Arabic.

Literature: *GAL* II, 210; *GAL* S I, 498; *Kaḥḥāla* I, 305.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم وبه نستعين
قال اعلم ان التصريف في اللغة التغيير وفي الصناعة تحويل الاصل الواحد الى امثلة مختلفة
لمعان مقصودة لا تحصل الا بها اقول اعلم ان من جملة العلوم العربية علم التصريف وللتصريف
معنيان لغوي وصناعي

Ends (fol. 77^v):

نحو دحرجت دحرجة شديدت للفرق

(fol. 78^r):

بينه وبين المرة

Scribe's colophon (fol. 78^r):

تمت الكتاب وقد وقع الفراغ من تحرير هذه النسخة الشريفة المباركة وقت الفجر كمال كاتبه
الحقير الفقير المذنب مقصود بن مصطفى غفر الله له ولوالديه ولجميع المؤمنين والمؤمنات
والمسلمين والمسلمات والاحياء والاموات

[200]

Arab O. 110

Aḥmad ibn Maḥmūd al-Ġilī al-Iṣfahbadī (d. after 729/1329)

أحمد بن محمود الجيلي الاصفهني

Šarḥ Tašrīf al-‘Izzī

شرح تصريف العزي

An undated copy of the above commentary on the *Tašrīf al-‘Izzī* of al-Zanġānī (d. 655/1257).

76 fols.; 17 lines/page; p. d. 181×133 mm, w. s. 140×86 mm; few marginal notes in Arabic in black ink; on f. 75^r, four lines in Ottoman Turkish by a different hand; full leather binding; with centre-pieces (circular on the front cover, almond-shaped on the back cover); with flap; paper doublure; in good condition; paper: without watermarks; script: *nasta‘līq*; ink: black; headings in red ink; the text of the commented work is marked by a red line; old repairs on fols. 1–5 and 75–76; on fol. 1^r *waqf* notice of ‘Uṭmān Efendi; on fols. 75^v–76^v unrelated notes in Arabic and Ottoman Turkish.

The manuscript was in the ownership of ‘Uṭmān ibn Muṣallā (stamp on fol. 1^r), and it was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL* II, 210; *GAL* S I, 498; *Kaḥḥāla* I, 305.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم
قال اعلم ان التصريف [يف] في اللغة التغيير وفي الصناعة تحويل الاصل الواحد الى امثلة
مختلفة لمعان مقصود [ود] لا تحصل الا بها اقول اعلم ان من جملة العلوم الادبية علم التصريف
وللتصريف [يف] معنيان لغوي وصناعي

Ends (fol. 75^r):

المستعمل مع الوصوف بغير الواحدة نحو درجت درجة شديدة للفرق بينه وبين المرة

Scribe's colophon (fol. 75^r):

وفي هذا اخر الكلام في شرح الكتاب تمت بعون الله وحسن توفيقه [يف]

2.3 al-Maqṣūd fī l-ṣarf and Its Commentaries

[201]

Arab O. 107/3

Anonymous

مؤلف مجهول

al-Maqṣūd fī l-ṣarf

المقصود في الصرف

A copy, dated 1122/1710, of a popular, anonymous morphological treatise, which originated probably in the pedagogical traditions between the 5th/11th and 7th/13th centuries in the Ḥanafī *madrāsas* of the central lands of the Ottoman Empire. Later, this work which was known under the title of *al-Maqṣūd fī l-ṣarf* or *al-Maqṣūd fī l-taṣrīf* became popularly attributed to Abū Ḥanīfa (80/699–150/767), the great imām of the 2nd/8th century. Its popularity is well shown by the number of surviving copies, of which four are available in the collection, always as the third tract in a collected volume of a fixed set of morphological works containing four or five titles. This concise treatise also lent itself to numerous commentaries which started to circulate soon after its composition. From these two anonymous commentaries can be found in the collection (Arab O. 077 and Arab O. 109/1). The title is given in the manuscript (fol. 64^v) as *Kitāb Maqṣūd*.

In addition to the present work, this manuscript contains the following compositions: the *Marāḥ al-arwāḥ* (fols. 1^v–41^v) by Ibn Mas‘ūd (7th/3th c.), the *Taṣrīf al-Izzī* (fols. 43^v–60^r) by al-Zanḡānī (d. 655/1257); and two anonymous morphological tracts *Binā’ al-af‘āl* (fols. 84^v–94^r) and *al-Amṭila al-muḥtalifa* (96^v–111^r).

Fols. 61^r–83^v; 11 lines/page; p. d. 162 × 111 mm, w. s. 113 × 72 mm; sporadic marginal notes in Ottoman Turkish and are interlinear corrections in Arabic in black and red ink; partial leather binding with marbled paper covers; with missing flap; paper doublure; in good condition; paper: laid paper with watermarks; script: *nashī*; ink: black; horizontal catchwords in black ink; headings in red ink; on fol. 61^r a verse entitled: *Mā al-farq bayna l-muslim wa-l-kāfir*; on fol. 62^v two grammatical passages in Ottoman Turkish; fols. 61^v–62^r, 63^r and 82^v–83^v are blank.

The manuscript was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL* I, 169; *GAL S I*, 284; *al-Zirikli* IX, 4; *Kaḥḥāla* IV, 32.

Begins (fol. 64^v):

بسم الله الرحمن الرحيم
 وبه الحمد لله الوهاب للمؤمنين سبيل الصواب والصلوة والسلام على رسولنا محمد الزاجر
 عن الازناب الحاث على طلب الثواب وعلى اله واصحابه خير الال والاصحاب اما بعد فان
 العربية وسيلة الى العلوم الشرعية واحد اركانها التصريف لانه به يصير القليل من الافعال
 كثيرا والله الموفق و المرشد الافعال على ضربين اصلى وذو زيادة

Ends (fol. 82^r):

... فان اقتضى القياس الى ابدال حرف بحرف او نقل او اسكان فافعل و الا صرف الفعل
 غير الصحيح كالصحيح وقد يكون فى بعض المواضع لا يتغير المعتلان فيه مع وجود المقتضى
 للاعلال نحو عور واعتور وستوى ونحو ذلك فبعضها لا يتغير لصحت التاء وبعضها لا تتغير
 لعلة اخرى

Scribe's colophon (fol. 82^r):

تمت سنة ١١٢٢ سنة ١١٢٢

[202]

Arab O. 022/3

Anonymous

مؤلف مجهول

al-Maqṣūd fi l-ṣarf

المقصود في الصرف

A dated copy of the above morphological work from 1138/1725–1726, in a collected volume containing four morphological treatises. The title is given in the

manuscript as *Kitāb Maqṣūd*. In addition to the present work, this manuscript contains the following compositions: the *Marāḥ al-arwāḥ* (fols. 1^v–60^v) by Ibn Mas‘ūd (7th/13th c.); the *Taṣrīf al-‘Izzī* (fols. 63^v–84^r) by al-Zanḡānī (d. 655/1257); and an anonymous morphological tract, entitled *Binā’ al-af‘āl* (fols. 109^r–119^v).

Fols. 85^r–108^v; 11 lines/page; p. d. 153 × 102 mm, w. s. 107 × 55 mm; marginal notes in Arabic in black ink; partial leather binding with new marbled paper covers; with flap; in good condition; conserved in 2010; paper: laid paper without watermarks; script: *nashī*; ink: black; diagonal catchwords on fols. 91–93, 96–97, 99–102 and 105, 106 in black ink; rule-borders in red ink; headings in red ink; on fol. 85^r a short prayer in Arabic; fol. 108^v is blank.

Literature: *GAL* I, 169; *GAL S* I, 284; al-Zirikli IX, 4; Kaḥḥāla IV, 32.

Begins (fol. 85^v):

هذا كتاب مقصود وبه
 بسم الله الرحمن الرحيم
 الحمد لله الوهاب للمؤمنين سبيل الصواب والصلوة والسلام على نبيه محمد الزاجر عن
 الاذئاب الحاث على طلب الثواب وعلي آله واصحابه خير الآل والأصحاب وبعد فان العربية
 وسيلة الي العلوم الشرعية واحد اركانها التصريف لأنه به يصير القليل من الأفعال كثيرا
 والله الموفق والمرشد

Ends (fol. 108^r):

... فان اقتضي القياس الي ابدال حرف او نقل او اسكان فافعل والأحرف الفعل غير الصحيح
 كالصحيح وقد يكون في بعض المواضع لا تتغير المعتلات مع وجوده المقتضي نحو عور واعتور
 واستوى وغير ذلك فبعضها لا تتغير لصحة البناء وبعضها لعلة اخرى تمت

Scribe's colophon (fol. 108^r):

تمت الكتاب بعون الله الملك الوهاب تاريخ سنه ١١٣٨

[203]

Arab O. 108/3

Anonymous

مؤلف مجهول

al-Maḡṣūd fī l-ṣarf

المقصود في الصرف

An undated copy of the above work, preserved as the third treatise in a collected volume of four tracts on morphology. It seems that all the treatises were copied by the same scribe, Ḥusnī ibn Ḥusayn, in Istanbul in 1123/1711. His name, however, only appears—together with the date and place of composition—at the end of the first two works. In addition to the present work, this manuscript contains the following compositions: the *Marāḥ al-arwāḥ* (fols. 1^v–32^v) by Ibn Mas'ūd (7th/13th c.); the *Taṣrīf al-'Izzī* (fols. 33^v–47^v) by al-Zanḡānī (d. 655/1257); and an anonymous morphological tract, entitled *Binā' al-af'āl* (fols. 64^v–70^v).

Fols. 49^r–64^r; 13 lines/page; p. d. 203 × 134 mm, w. s. 118 × 65 mm; marginal and interlinear notes in Arabic in black ink; modern quarter leather binding with marbled paper covers; in good condition; paper: laid paper with watermarks; script: *nasta'liq*; ink: black; headings in red ink; on fol. 49^r calligraphic samples; on fol. 49^v a prayer in Arabic; on fol. 50^r a short grammatical note in Ottoman Turkish; on fol. 57^r an Ottoman Turkish versification on the prepositions.

The manuscript was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL* I, 169; *GAL S I*, 284; al-Zirikli IX, 4; Kaḥḥāla IV, 32.

Begins (fol. 50^v):

بسم الله الرحمن الرحيم
 الحمد لله الوهاب للمؤمنين سبيل الصواب والصلوة والسلام على رسوله محمد الزاجر عن
 الاذئاب الحاث على طلب الثواب وعلى اله واصحابه خير الال واصحاب وبعد فان العربية
 وسيلة الى العلوم الشرعية واحد اركانها التصريف لانه به يصير القليل من الافعال كثيرا و
 الله الموفق والمرشد

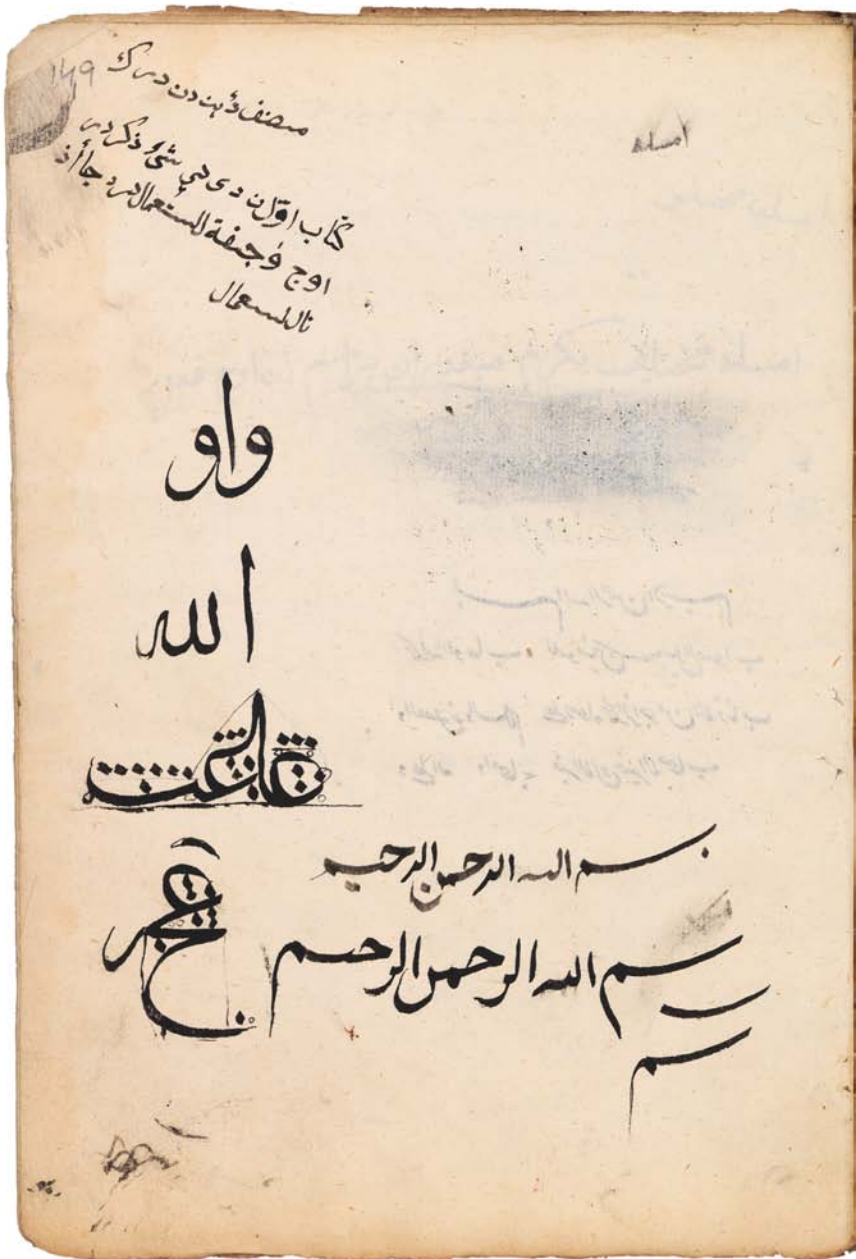


FIGURE 73 Arab O. 108/3, fol. 49r. A Turkish inscription and a calligraphic exercise with two forms of bismillah before the start of the text on the next page.

Ends (fol. 64^r):

فان اقتضى القياس الى ابدال حرف او نقل او اسكان فافعل و الاصرف الفعل غير الصحيح كالصحيح وقد يكون في بعض المواضع يتغير المعتلات فيه مع وجود المقتضى نحو عور واعتور و استوى وغير ذلك فبعضها لا يتغير لصحة البناء وبعضها لا يتغير لعلّة اخرى

Scribe's colophon (fol. 64^r):

تمت

[204]

Arab O. 012/3

Anonymous

مؤلف مجهول

al-Maqṣūd fi l-ṣarf

المقصود في الصرف

An undated copy of of the above work, preserved as the third treatise in a collected volume of five tracts on morphology. In addition to the present work, this manuscript contains the following compositions: *Marāḥ al-arwāḥ* (fols. 1^v–33^v) by Ibn Mas'ūd (7th/13th c.), the *Taṣrīf al-'Izzī* (fols. 36^v–51^r) by al-Zanḡanī (d. 655/1257); and two anonymous morphological tracts *Binā' al-af'āl* (fols. 70^v–77^v) and *al-Amṭila al-muḥtalifa* (79^v–88^v).

Fols. 53^r–69^v; 13 lines/page; p. d. 195×120 mm; w. s. 130×60 mm; marginal and interlinear notes and explanations in Arabic and Ottoman Turkish in black ink; marginal corrections in Arabic; full leather binding; with missing flap; with almond-shaped centre-piece (OA); marbled paper doublure; in good condition; paper: glazed laid paper with watermarks; script: *nasta'līq*; ink: black; headings in red ink; some sentences have been deleted (e.g. fol. 60^v–61^r); on fol. 53^r unrelated short note in Arabic; fols. 68^r–69^v are blank.

The manuscript was in the ownership of Ḥāḡḡī Ismā'īl (seal on fol. 66^v).

Literature: *GAL* I, 169; *GAL S I*, 284; al-Zirikli IX, 4; Kaḥḥāla IV, 32.

Begins (fol. 53^v):

بسم الله الرحمن الرحيم
 الحمد لله الوهاب للمؤمنين سبيل الصواب والصلوة والسلام على رسوله محمد الزاجر عن
 الاذئاب الحآث على طلب الثواب وعلى اله وصحبه خير الآل وخير الاصحاب اما بعد فان
 العربية وسيلة الى العلوم الشرعية واحد اركانها التصريف لانه به يصير القليل من الافعال
 كثيرا والله الموفق والمرشد

Ends (fol. 67^v):

... فان اقتضى القياس الى ابدال حرف او نقل او اسكان فافعل والا صرف الفعل غير الصحيح
 كالصحيح وقد يكون فى بعض المواضع لا يتغير المعتلات فيها مع وجود المقضى
 نحو عور واعتور واستوى وغير ذلك فبعضها لا يتغير لصحة البناء وبعضها لعلة اخرى

Scribe's colophon (fol. 67^v):

تمت [ت]م

[205]

Arab O. 078/1

Anonymous

مؤلف مجهول

Ḍiyyā' al-qulūb wa-tanwīr al-Maqṣūd

ضياء القلوب وتنوير المقصود

A dated copy of an abridgement of the first part of the morphological treatise, *al-Maqṣūd fi l-ṣarf*, which has popularly been attributed to Abū Ḥanifa (80–150/699–767). It was copied by Ḥasan ibn 'Umar in 1147/1734–1735 at the Ḥātūniya Madrasa (Tripoli, Lebanon). It is the first part of a collected volume of two pieces on grammar. The second work is a much longer, anonymous commentary on the *Irāb al-ʿawāmil* (fols. 9^v–66^r) of 'Alī al-Ġurġānī (740–816/1340–1413), copied in 1150/1737.

Fols. 1^r–8^v; 21 lines/page; p. d. 199×133 mm, w. s. 154×86 mm; rare marginal and interlinear corrections in Arabic in black ink; partial leather (*ṣahārkuṣe*) binding with decorated paper covers; paper doublure; in good condition; paper: laid paper with watermarks; script: *nashī*; horizontal catchwords in black ink; the text of the commented work is marked by a red line; catch-title in black ink; catch-title on fol. 1^r; fol. 7^v is blank; on fol. 8 further linguistic notes in Ottoman Turkish by several hands.

The manuscript was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL SN II*, 658.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم
 الحمد لله والسلام على عباده الذين اصطفى هذا مختصر في اوائل المق وجمعت له لبعض
 اخواني في الدين بقدر ما وسع وقته واقتصر في نفعه الله به وجعله سببا لترقيه الى اعلى
 المراتب علم الصرف وسميته ضياء القلوب وتنوير المقصود ... اما دأب التصنيف وقاعدة
 المصنف قد ذكر سبعة اشياء في اول الكتاب

Ends (fol. 7^r):

واما بقى بيتى وفتى يفتى وولى يقلى كلغات طى قد قرء من الكسرة الى الفتحة فان قبيلة طى
 تقلبين الكسرة التى قبل الياء فتحة ثم تقلبون الياء الفا للتخفيف

Scribe's colophon (fol. 7^r):

للتخفيف تمت الكتاب بعون الملك الوهاب حسن بن عمر كتبه في مدرسة خانوتية سنة
 ١١٧٤

[206]

Arab O. 109/1

Muḥammad ibn Pīr ‘Alī al-Birkawī (929–981/1523–1573)

محمد بن بير علي البركوي

Im'ān al-anzār fi šarḥ al-Maqṣūd

إمعان الأنظار في شرح المقصود

A dated copy of al-Birkawī's commentary on *al-Maqṣūd fi l-šarf* the authorship of which has popularly been attributed to Abū Ḥanīfa (80–150/699–767). It is preserved here as the first work in a collected volume of seven treatises on various topics. According to the colophon, the commentary was written in 952/1545, and it was copied by Bakr ibn 'Abd al-Raḥmān al-Ḥanafī in 1124/1712. The title appears (fol. 1^v) as *Šarḥ Maqṣūd*.

In addition to the present work, the manuscript contains the following tracts: *Ḥāšiya 'alā Šarḥ al-Risāla al-waḍ'īya al-ʿaḍudīya* (fols. 21^v–28^r) by Abū l-Baqā' (11th/16th c.); *Šarḥ al-Risāla al-waḍ'īya al-ʿaḍudīya* (fols. 30^r–40^v) by al-Samarqandī (9th/15th c.); *Šarḥ Risālat al-ādāb fi l-baḥt* (fols. 41^v–50^v) by al-Qāzābādī (d. 1163/1749); two untitled, anonymous treatises on rhetoric (fols. 51^v–56^v and fols. 57^v–62^r); and an anonymous commentary on *al-ʿAwāmil fi l-naḥw* (fols. 65^r–98^r) of al-Birkawī (929–981/1523–1573).

Fols. 1^r–20^v; 19 lines/page; p. d. 214×140 mm, w. s. 150×60 mm; marginal notes in Arabic in black ink; full leather binding; with circular centre-piece; paper doublure; in fair condition; paper: laid paper with watermarks; script: *nasta'liq*; ink: black; diagonal catchwords in black ink; headings in red ink; rule-borders in red ink; catch-title on fols. 1^r and 1^v.

The manuscript was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL* II, 440; *GAL S* II, 657; al-Ziriklī IX, 4; Kaḥḥāla IV, 32.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم وبه نستعين

الحمد لله الواهب كل موهوب من المرصود والمقصود والمطلوب والصلوة على حبيبه محمد
المودود افضل الرسل واشرف الموجود ... قوله الحمد لله الواهب للمؤمنين سبيل الصواب
للحمد معنى لغوي هو الوصف بالجميل المراد به التعظيم بازاء فعل اختياري ...

Ends (fol. 20^v):

وكون حركة ما قبلها في حكم السكون وغير ذلك مما بين المطولات هذا اخر ما كتبه الفقير محمد بن بيرعلى البركوى ... من شرح كتاب المقصود للامام الاعظم ... واكثر ما ذكرنا فيه من التوجيهات والتعليلات والتحقيقات والاعتراضات واجوبة اسئلة القوم ما منشاة حاطرى ومطلعه باطنى من غير انتحال كانتحال غير فليس كالمعانية وقد وقع فراغى من تسويده وسنى ثلثة وعشرون سنة اثنى وخمسين وتسعمائة من الهجرة النبوية

Scribe's colophon (fol. 20^v):

قد تم نسخ هذه النسخة الشريفة على يد بكر بن عبد الرحمن الحنفية اغفر لها يا رحمن رحمة وافية ... فى سنه اربع وعشرين ومائه والى [ت]ام

[207]

Arab O. 077

Anonymous

مؤلف مجهول

al-Maṭlūb fī šarḥ al-Maqṣūd

المطلوب فى شرح المقصود

An undated copy of an anonymous commentary on the above morphological treatise, *al-Maqṣūd fī l-šarḥ*, the authorship of which has generally been attributed to Imām Abū Ḥanīfa (80–150/699–767). The authorship of this commentary has variously been ascribed to Šihāb al-Dīn Aḥmad ibn Muḥammad ibn al-Muḡriṭ (d. 912/1507), Walī al-Dīn Aḥmad al-Rūmī al-‘Uṭmānī (10th–11th/16th–17th c.), and to the Ḥanafī *muqri’* Aḥmad ibn Muḥammad al-Maḡnisāwī (d. 1090/1679). It was copied by Nu‘mān ibn Ḥāḡḡī Maḥmūd. There is a note on fol. 97^v about a certain Muṣṭafā Sayyid with the date middle of Ša‘bān 987 [6 October 1579], which means that the copy was made in that year or before. The acceptance of this dating would rule al-Maḡnisāwī out from among the possible authors of this treatise.

98 fols.; 17 lines/page, fols. 25^r–33^v 15–19 lines/page; p. d. 180×133mm, w. s. 123×85mm, on fols. 25^r–33^v varies; marginal notes in Arabic in black and red ink; written by different hands; full leather binding; blind tooling; paper doublure; in good condition; paper: without watermarks; script: *nasta'liq*; ink: black; diagonal catchwords in black ink; the text of the commented work is overlined in red ink; catch-title in black ink; on fol. 97^v linguistic notes in Arabic from a commentary.

The manuscript was in the ownership of 'Abd Allāh Efendi İṣḫodravī (notes on fols. 2^r and 98^r), 'Ömer Efendizāde ibn Muḥammad Sa'īd Efendi (17 Dū l-qa'da [10]76 [22 May 1666], note on fol. 1^v) and Muḥammad Sa'īd (1275/1859, stamp on fol. 2^r and 14 Eylöl [12]76 [26 September 1860] on fol. 97^r). It was purchased by the Library from Rafael Danglmaier in 1950.

Literature: *GAL SN* II, 658.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم
 الحمد لله المتعالى عن الاحبار الراجفة الملعوجية القادر على اماتة النفوس ... وبعد فان
 الشيخ العالم الفاضل ... لما الف الكتاب الموسوم بالمقصود التصريفية مقدمة لاحد اركان العلوم
 العربية التمس بعض اولاد الكبراء الطالب القابل فى هذا العلم قراءة هذا الكتاب منى بالحقيقة
 ... موسوما بالمطلوب ليطابق التشرح بالمشروح محتما بجبل الرشاد فى تفسير كل العوايل وهو
 نعم المولى ونعم المسيل بسم الله

Ends (fol. 97^r):

لعاة اخرى وهى ما ذكرناها فى عور واعتور وغيرها فيرجع هذا الكلام منه الى اعور واعتور
 وغير ذلك تأمل

Scribe's colophon (fol. 97^r):

تمت كتاب المطلوب وهو شرح المقصود بعون الله الملك المعبود على يدي العبد الضعيف
 النحيف الفقير الحقير المذنب المحتاج الى رحمة الله الصمد القادر نعمان بن حاجي محمود ...
 اللهم اغفر لصاحبه ولكاتبه ولقارئه ولمن نظر فيه ولجميع المسلمين والمسلمات برحمتك يا ارحم
 الراحمين تم

[208]

Arab O. 053/2

Anonymous

مؤلف مجهول

al-Maṭlūb fī Šarḥ al-Maqṣūd

المطلوب في شرح المقصود

An undated copy made by various hands of the above commentary on the popular morphological treatise, *al-Maqṣūd fī l-šarf*, the authorship of which has generally been attributed to Imām Abū Ḥanīfa (80–150/699–767). It is the second work in a collected volume of two morphological tracts, the first being a commentary by Aḥmad ibn Maḥmūd al-Iṣfahbaḍī al-Ġilī (8th/14th c.) on another popular treatise, the *Taṣrīf al-ʿIzzī* (fols. 1^v–78^r) of al-Zanġānī (d. 655/1257). The title appears (fol. 80^v) as *Hādā kitāb Šarḥ Maṭlūb*.

Fols. 80^r–168^v; number of lines varies; p. d. 193×120 mm, w. s. varies; marginal notes in Arabic and Ottoman Turkish in black and red ink; written by different hands; modern quarter leather binding with marbled paper covers; in good condition; paper: laid paper with watermarks; script: *nastaʿlīq*; ink: black; diagonal catchwords in black ink; the text of the commented work is overlined in red and black ink; fol. 80^r is blank.

Literature: *GAL* I, 168; *GAL* S I, 284; al-Ziriklī IX, 4; Kaḥḥāla IV, 32.

Begins (fol. 80^v):

بسم الله الرحمن الرحيم

وبه الحمد لله المتعالى عن الاخييار الارجعة العلوحية القادر على اماطة التقولى ... على ما
هدانا شرع المقصود والمطلوب الحمد لله وهو عبارة على الوصف الجميل لاطها التوضع المبنية
في مقابلة النعمة ...

Ends (fol. 168^v):

وهذا التعليل راجع الى مستوى واشباعه كما ذكرنا وبعضها لعلة اخرى وهى ما ذكرناها فى
عور واعتور وغيرها فيرجع هذا الكلام منه الى اعور واعتور وغير ذلك تأمل

Scribe's colophon (fol. 168^v):

تم الكتاب بعون الله الملك الوهاب

2.4 *Miscellaneous Treatises*

[209]

Arab O. 107/4

Anonymous

مؤلف مجهول

Binā' al-af'āl

بناء الأفعال

A dated copy from 1122/1710 of a morphological tract preserved in a popular collection of texts (*mağmū'at mutūn*). This work, which is known under the title of *al-Binā'* or *Binā' al-af'āl* has sometimes been attributed to 'Abd Allāh al-Dunquzī (d. before 1038/1628; cf. *GAL S II*, 631), his authorship, however, was questioned by Åkesson (2001, p. 5, fn 35). The title appears on fol. 84^v as *Hādā kitā[b] binā'*.

In addition to this work, the manuscript contains the following compositions: Ibn Mas'ūd's (7th/13th c.) *Marāḥ al-arwāḥ* (fols. 1^r–42^v); al-Zanḡānī's (d. 655/1257) *Taṣrīf al-ʿIzzī* (fols. 43^v–60^r); *al-Maqṣūd fī l-ṣarf* (fols. 63^v–82^r), often attributed to Abū Ḥanīfa (80–150/699–767); and another anonymous morphological tract, *al-Amṭila al-muḥtalifa* (96^v–111^r).

Fols. 84^r–94^v; 11 lines/page; p. d. 162 × 111 mm, w. s. 113 × 63 mm; rare marginal and interlinear notes in Arabic in black and red ink; partial leather binding with marbled paper covers; with missing flap; paper doublure; in good condition; paper: laid paper with watermarks; script: *nashī*; ink: black; horizontal and diagonal catchwords in black ink and on fol. 91^v in red ink; headings in red ink; fols. 84^r and 94^v are blank.

The manuscript was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL S II*, 634.

Begins (fol. 84^v):

بسم الله الرحمن الرحيم
 اعلم ان ابواب التصريف خمسة و ثلثون بابا ستة منها للثلاثي المجرد الباب الاول منها فعل
 يفعل موزنه نصر ينصر و علامته ان يكون عين فعله مفتوحا في الماضي و مضموما في المضارع
 و بناءوه للتعدية غالبا

Ends (fol. 94^r):

فان كانت الهمزة في مقابلة الفاء يسمى ميموز الفا وان كانت الهمزة في مقابلة العين يسمى ميموز
 العين وان كانت في مقابلة الام يسمى ميموز الام وهوذ الاقسام يقال لها الاقسام السبعة
 تجمعها هذا البيت صحيح استة مثال ستة مضاعف لفيف ناقص ميموز اجوف

Scribe's colophon (fol. 94^r):

تمت الكتاب بعون الله الملك لوالهاب [sic!] [ت]م م م سنه ١١٢٢

[210]

Arab O. 108/4

Anonymous

مؤلف مجهول

Binā' al-af'āl

بناء الأفعال

A copy, dated 1123/1711, of the above short morphological tract, in a similar collected volume of four treatises, probably copied by Ḥusnī ibn Ḥusayn.

In addition to the present work, this manuscript contains the following compositions: the *Marāḥ al-arwāḥ* (fols. 1^r–32^v) by Ibn Mas'ūd (7th/13th c.); the

Taṣrīf al-ʿIzzī (fols. 33^v–47^v) by al-Zanġānī (d. 655/1257); and *al-Maqṣūd fī l-ṣarf* (fols. 50^v–64^r) often attributed to Abū Ḥanīfa (80–150/699–767).

Fols. 64^v–70^v; 13 lines/page; p. d. 203 × 134 mm, w. s. 120 × 65 mm; marginal notes in Arabic in black ink; modern quarter leather binding with marbled paper covers, in good condition; paper: laid paper with watermarks; script: *nastaʿlīq*; ink: black; headings in red ink.

The manuscript was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL S II*, 634.

Begins (fol. 64^v):

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اعلم ان ابواب التصريف خمسة وثلاثون بابا ستة منها للتلافي مجرد الباب الاول منها فعل
يفعل موزونه نصر ينصر وعلامته ان يكون عين فعله مفتوحا في الماضي ومضموما في المضارع

Ends (fol. 70^v):

وان كانت في مقابلة لامه يسمى محموز اللام وهذه الاقسام السبعة تجمعها هذا البيت
صحيحت مثالت مضاعف لفيف ناقص محموز اجوف

[211]

Arab O. 022/4

Anonymous

مؤلف مجهول

Bināʾ al-afʿāl

بناء الأفعال

An incomplete, dated copy—Rabīʿ al-āḥar 1138 [December 1725]—of the above short morphological tract, this time as the last item in a collected volume of four treatises. Its beginning is missing. In addition to the present work, this manuscript contains the following compositions: the *Marāḥ al-arwāḥ* (fols. 1^v–

60^v) by Ibn Mas'ūd (7th/13th c.); the *Taṣrīf al-ʿIzzī* (fols. 63^v–84^r) by al-Zanġānī (d. 655/1257); and *al-Maqṣūd fī l-ṣarf* (fols. 85^v–108^r) often attributed to Abū Ḥanīfa (80/150–699/767).

Fols. 109^r–120^v; 11 lines/page; p. d. 153×102 mm, w. s. 107×55 mm; partial leather binding with new marbled paper covers; with flap; in good condition; conserved in 2010; paper: laid paper without watermarks; script: *nashī*; ink: black; horizontal catchwords in black ink; headings in red ink. After the end of the text, there is another, smaller folio (fol. 120) with notes in Ottoman Turkish. On fol. 120^r there is a fragment about Arabic morphology, while the note on fol. 120^v concerns an urgent request of the book entitled *Kitāb al-ʿAwāmil*.

Literature: *GAL S II*, 634.

Begins (fol. 109^r):

... ما لم يتجاوز فعل الفاعل الي المفعول به بل وقف في الفاعل نفسه الباب الثاني فعل يفعل
موزونه ضرب يضرب وعلامته ان يكون عين فعله مفتوحا في الماضي ومكسورا في المضارع

Ends (fol. 119^v):

... وان كانت في مقابلة العين يسمى محموز العين وان كانت اللام محموز اللام ويقال لهذه
الاقسام الاقسام السبعة يجمعها هذا البيت صحيح ست مثال است مضاعف لفيف ناقص
محموز اجوف

Scribe's colophon (fol. 119^v):

تمت الكتاب بعون الله الملك الوهاب قد بعون الله سنة ١١٣٨ قد فرغ الفراغ في شهر ربيع
الآخر في يوم في قت الضحي

[212]

Arab O. 012/4

Anonymous

مؤلف مجهول

Bināʾ al-afʿāl

بناء الأفعال

An undated copy of the above morphological tract. It is preserved here in a popular collected volume containing five morphological treatises in a fixed order. In addition to the present work, this manuscript contains the following works: the *Marāḥ al-arwāḥ* (fols. 1^v–33^v) by Ibn Masʿūd (7th/13th c.); the *Taṣrīf al-ʿIzzī* (fols. 36^v–51^r) by al-Zanġānī (d. 655/1257); *al-Maqṣūd fī l-ṣarf* (fols. 53^v–67^v) often attributed to Abū Ḥanīfa (80–150/699–767); and another anonymous morphological tract entitled *al-Amṭila al-muḥtalifa* (79^v–88^v).

Fols. 70^r–77^v; 13 lines/page; p. d. 195×120 mm, w. s. 130×60 mm; marginal and interlinear notes in Arabic and Ottoman Turkish written by different hands in black ink; full leather binding; with missing flap; with almond-shaped centre-piece (OA); marbled paper doublure; in good condition; paper: glazed laid paper without watermarks; script: *nastaʿlīq*; ink: black; headings in red ink; old repairs on fols. 70 and 71; on fol. 70^r short linguistic notes in Ottoman Turkish.

Literature: *GAL S II*, 631.

Begins (fol. 70^v):

بسم الله الرحمن الرحيم
 اعلم ان ابواب التصريف خمسة و تلتون بابا ستة منها للتلافي مجرد الباب الاول فعل
 يفعل موزونه نصر ينصر وعلامته ان يكون عين فعله مفتوحا في الماضي و مضموما في المضارع

Ends (fol. 77^v):

وان كانت في مقابلة اللام يسمى محموز اللام وهذه الاقسام سبعة

Scribe's colophon (fol. 77^v):

[ت]م

[213]

Arab O. 012/5

Anonymous

مؤلف مجهول

al-Amṭila al-muḥtalifa

الأمثلة المختلفة

An anonymous compilation of examples, which has usually been appended to a regular set of four morphological treatises. In addition to the present work, this manuscript contains the following compositions: *Marāḥ al-arwāḥ* (fols. 1^v–33^v) by Ibn Mas‘ūd (7th/13th c.); al-Zanḡānī’s (d. 655/1257) *Taṣrīf al-‘Izzī* (fols. 36^v–51^r); *al-Maqṣūd fī l-ṣarf* (fols. 53^v–67^v), often attributed to Abū Ḥanīfa (80–150/699–767); and another anonymous morphological tract *Binā’ al-af‘āl* (fols. 70^v–77^v). The title appears (fol. 80^v) as: *al-amṭila al-muḥtalifa hākadā*.

Fols. 78^r–90^v; 7 lines/page; p. d. 190 × 120 mm; w. s. 130 × 60 mm; copious marginal notes in Arabic in black ink; full leather binding; with missing flap; with almond-shaped centre-piece (OA); marbled paper doublure; in good condition; paper: glazed laid paper with watermarks; script: *nasta‘liq*; ink: black; headings in red ink; flyleaf; on fol. 80^r unrelated notes in Arabic and Ottoman Turkish; fols. 78^r–79^v and fol. 90 are blank.

The manuscript was in the ownership of Muḥammad Wahbī Efendi (fols. 78^r, 91^v), Qāsim Wahbī Efendi (fol. 91^v). On fol. 91^v there is also a deleted name above the date 15 Rabī‘ al-āḥar 1227 [27 April 1812].

Begins (fol. 80^v):

بسم الله الرحمن الرحيم
نصر ينصر نصرا فهو ناصر وذاك منصور

Ends (fol. 89^v):

مثال اسم التفضيل نحو نصارات انصر انصران انصرون ناصر نصرى نصریان

[214]

Arab O. 107/5

Anonymous

مؤلف مجهول

al-Amṭila al-muḥtalifa

الأمثلة المختلفة

An undated copy of the previous work. The examples are explained in Ottoman Turkish.

In addition to this work, the manuscript contains the following compositions: Ibn Mas'ūd's (7th/13th c.) *Marāḥ al-arwāḥ* (fols. 1^r–42^v); al-Zanḡānī's (d. 655/1257) *Taṣrīf al-'Izzī* (fols. 43^v–60^r); *al-Maqṣūd fī l-ṣarf* (fols. 63^v–82^r), often attributed to Abū Ḥanīfa (80–150/699–767); and another anonymous morphological tract, *Binā' al-af'āl* (fols. 84^v–94^r).

Fols. 95^r–110^v; number of lines varies; p. d. 162×111 mm, w. s. varies; partial leather binding with marbled paper covers; with missing flap; paper doublure; in good condition; paper: laid paper with watermarks; script: *nashī*; ink: black; horizontal catchwords in red ink and on fols. 96^v and 97^v in black ink; on fol. 95^v grammatical notes in Arabic; fols. 95^r, 96^r and 110^v are blank.

The manuscript was purchased by the Library from Rafael Danglmajer in 1950.

Begins (fol. 96^v):

بسم الله الرحمن الرحيم
 نصر ينصر نصرا فهو ناصر وذاك منصور لم ينصر لما ينصر ما ينصر لا ينصر لن ينصر
 لينصر لا ينصر

Ends (fol. 110^r):

مثال اسم تفضيل انصر انصران انصرون وانصر بها وانصر بها وانصر بهن وانصر بك وانصر
 بكما وانصر بكم وانصر بك وانصر بكما وانصر بكن وانصر بي وانصر بنا الى اخره

Scribe's colophon (fol. 110^r):

تمت

3 Lexicography / *ʿIlm al-luġa*

[215]

Arab O. 021

Abū l-Qāsim Maḥmūd ibn ʿUmar al-Zamaḥṣarī (467–538/1075–1144)

أبو القاسم محمود بن عمر الزمخشري

*Muqaddimat al-adab*²²

مقدمة الأدب

A dated copy of the first two parts of the famous Muʿtazilī scholar's multilingual lexicon, divided into three sections: nouns, verbs and particles. It was copied on Tuesday, the middle of Dū l-qaʿda 946 [22 March 1540]. On fol. 4^r the title is given as *Kitāb Asmāʾ al-afʿāl fī ʿilm al-luġa wa-l-ādāb*. The text ends with the second section, the final short part on particles was not copied. The Persian and Ottoman Turkish words are written with smaller characters as interlinear notes to the Arabic text.

The manuscript ends (fols. 212^v–215^r) with an excerpt from another lexicographical work, a chapter on laudatory expressions of men (*Bāb šifāt al-riġāl al-maḥmūda*) from *Kifāyat al-mutaḥaffiẓ wa-nihāyat al-mutalaffiẓ* of a lexicographer of Berber origin, Abū Ishāq Ibrāhīm Ibn al-Aġdābī al-Ṭarābulusī (d. after 456/1077).

215 fols.; 8 lines/page on fols. 1–212^r, 15 lines/page on fols. 212^v–215^r; p. d. 180 × 130 mm, w. s. 130 × 90 mm; marginal notes in Arabic and interlinear explanatory notes in Turkic and Persian in black ink; partial leather binding; without flap; paper double; in fair condition; paper: laid paper with watermarks; script: *naṣḥī*; ink: black; diagonal catchwords in black, and on fols. 31^v, 38^v, 40^v, 85^v, 111^v,

22 For a summary of research and a survey of bibliography, see Nuri Yüce, "Mukaddimetü'l-*edeb*", in *IA* 31 (2006), pp. 120–121.

120^v, 187^v, 188^v, 192^v, 198^v, 207^v and 209^v in red ink; headings in red ink; old repairs on fol. 138; table of contents on fols. 3^r–3^v surrounded by unrelated Turkic notes; fols. 148^v–149^r were left blank by the scribe (*bayāḍ ṣaḥīḥ qad suḥīya*); on fol. 1^r an excerpt on *futūwa*, a note on the various measures, and other unrelated short passages; on fols. 1^v–2^v Arabic words with interlinear Turkic translations and explanations.

The manuscript was in the ownership of Sayyid Yūsuf ibn Faḍlallāh, the Imām of Muḥammad Ḥān Sulṭān Mosque in 1140/1727, and Muṣṭafā ibn ‘Abdī at the *zāwiya* of the Amīr of Buḥārā (1300/1883; notice on the last flyleaf). On the inside of the back cover, an undated note from Bilāl Efendi, a teacher at the Ṣayḥzāda Madrasa.

Literature: *GAL* I, 289; *GAL S I*, 54, 160, 172, 507; al-Zirikī VIII, 55; Kaḥḥāla III, 822.

Begins (fol. 4^v):

بسم الله الرحمن الرحيم وبه نستعين
 الحمد لله الذى فضل على جميع اللسان العرب كما فضل الكتاب المنزل به على سائر
 الكتب والصلوة والسلام على النبي العربي وعلى اله اشرف العرب بعد النبي وهو على خمسة
 اقسام القسم الاول في الاسماء بقسم الثاني في الافعال القسم الثالث في الحروف القسم الرابع
 في تصرف الاسماء القسم الخامس في تصرف الافعال القسم الاول وهو قسم الأسماء

Ends (fol. 212^r):

طفق يفعل كذا يطفق ويطفق طققا علق يفعل كذا ليس زيد ذاهبا هات كذا

Scribe's colophon (fol. 212^r):

تم كتاب الافعال بحمد الله ومنه وصلى الله على سيدنا محمد خير خلقه وعلي اله وصحبه وسلم
 تم
 تم في يوم الثلاثاء وقت الظهر حامدا ومصليا في اواسط شهر ذي القعدة الحرام لسنة ست
 واربعين وتسعائه

[216]

Arab O. 149

Nāṣir ibn ‘Abd al-Sayyid al-Muṭarrizī (538–610/1144–1213)

ناصر بن عبد السيد المطرزي

al-Muḡrib fī tartīb al-Mu‘rib

المغرب في ترتيب المعرب

A dated copy of the alphabetical arrangement in which the author listed the words and expressions used in his work *al-Mu‘rib* according to the radicals of words. The copy was made by Sulaymān ibn Muḡammad Atwaḡī in Istanbul at the end of Rabī‘ al-āḡar 1038 [end of December 1628].

255 fols.; 21 lines/page; p. d. 204×133 mm, w. s. 151×70 mm; marginal notes in Arabic in black ink; partial leather binding with marbled paper covers; with flap; in good condition; paper: laid paper with watermarks; script: *nasta‘liq*; ink: black; diagonal catchwords in black ink; headings in red ink; partially vocalized; headpiece on fol. 1^v in black and red ink; rule-borders in red ink; flyleaves; on the first flyleaf and fol. 1^r five unrelated excerpts in Arabic.

The manuscript was in the ownership of Ḥasan ibn Ḥusayn (1102/1691), Ḥasan al-Sirozī, and Muḡammad ‘Ārif, known as Uzun Ḥocazāde (1191/1777) (inscriptions and stamps on fol. 1^r), and ‘Abd al-Laṭīf ibn Ibrāhīm Aḡṣehrī (1111/1699) (inscription and stamp on fol. 255^r), and it was purchased by the Library from a private person in 1981.

Literature: *GAL* I, 293; *GAL* S I, 514; al-Ziriklī VIII, 311; Kaḡḡāla II, 151.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم وبه تفتي
واحمده على ان خول جزيل الطول وسدد للاصابة في الفعل والقول وارشد الى مناهج
الهدى ... وقبل وبعد فهذا ما سبق به الوعد من تهذيب مصنفى المترجم بالمعرب وتتميقه
وترتيبه على حروف المعجم

(fol. 2^v):

... وترجمته بكتاب المغرب في ترتيب المغرب لغرابة تصنيفه ... باب الهزمة مع الياء الابان
وقت تهيئة الشئ واستعداده

Ends (fol. 254^r):

برحمتك يا رحيم وبفضلك يا كريم تمت الكتاب والحمد لرب الارباب

Scribe's colophon (fol. 254^r):

وقد وقع الفراغ من كتابته في اواخر شهر ربيع الاخر من شهور سنه ثمان وثلاثين و الف على
يد العبد الفقير سليمان بن محمد اتوجى المتوطن بمحلة يوسف الطويل من محلات قسطنطينيه
المحمية [ت]م

[217]

Arab O. 032

Abū l-Baqā' Ayyūb ibn Mūsā al-Kafawī (1028–1094/1619–1683)

أبو البقاء أيوب بن موسى الكفوي

Kullīyāt al-ʿulūm

كليات العلوم

An undated copy of an alphabetical arrangement of scientific terminology.

446 fols.; 27 lines/page; p. d. 208×145 mm, w. s. 185×85 mm; illuminated head-piece on fol. 1^v in gold, red, mauve, blue and black ink; marginal notes in Arabic in black and red ink; European-style quarter leather binding; spine title in Arabic characters: *Kullīyāt Abū l-Baqā'*; in fair condition; paper: laid paper with watermarks; script: *nashī*; ink: black; horizontal catchwords in black ink; headings in red ink; frames in gold ink; rule-borders in black ink; fol. 46 is blank.

Literature: *GAL* II, 454; *GAL* S II, 674; al-Ziriklī II, 38; Kaḥḥāla I, 418.

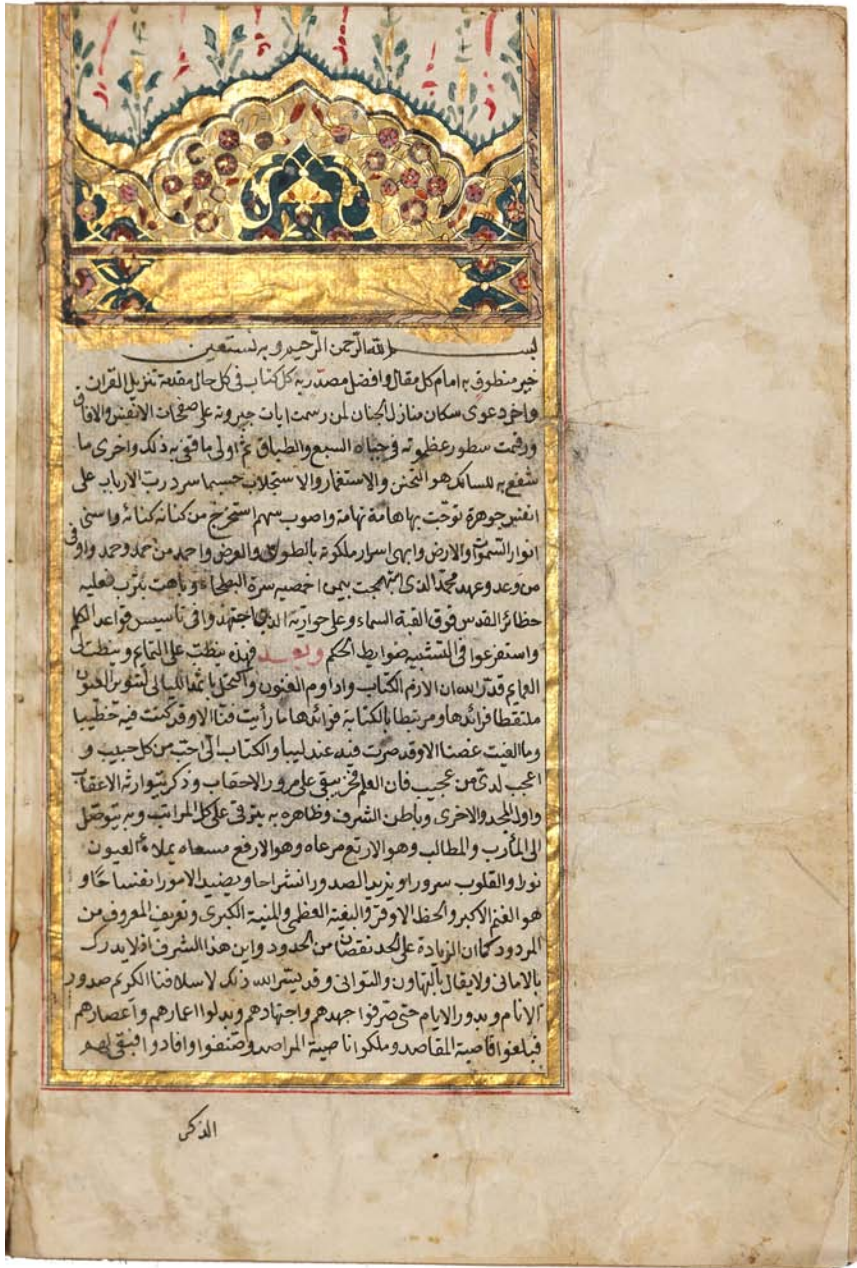


FIGURE 75 Arab O. 032, fol. 1r. The incipit page with a richly gilded headpiece.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم وبه نستعين
 خير منطوق به امام كل مقال وافضل مصدر به كل كتاب في كل حال مقدمة تنزيل
 القران واخر دعوى سكان منازل الجنان ... وبعد فهذه ينطب على التاميم وينطت لى العايم
 قدر الله ان الازم الكتاب واداوم الفنون واكتحل بائمد الليالى لتنوير العيون ملتقطا فرائدها
 ومرتبطا بالكتابة فوائدها

(fol. 2^v):

وترجمت هذا المجموع المنقول فى المسموع والمعقول ورتبتها على ترتيب كنب للغات سميتها
 بالكليات ... والجامع الفقير الى الغنى الخبير ابو البقاء الحسينى الكفوى الحنفى

Ends (fol. 445^r):

ويكتفون بالاشارة الى المعنى المؤثر اختصارا واعتمادا على شهرة المستند فيما بينهم

Scribe's colophon (fol. 445^r):

تمت خاتمة الكتاب [ت] م م م م م

4 Rhetoric / *Balāġa*

[218]

Arab O. 160

Ġalāl al-Dīn Muḥammad ibn ‘Abd al-Raḥmān al-Qazwīnī (666–739/1268–1338)

جلال الدين محمد بن عبد الرحمن القزويني

Talḥīs al-Miftāḥ

تلخيص المفتاح

An incomplete copy of the abridgment by al-Qazwīnī, Ḥaṭīb Dimašq, of the third part of *Miftāḥ al-ʿulūm*, an influential compendium by Yūsuf ibn Abī Bakr al-Sakkākī (555–626/1160–1229), in which he covered questions of morphology, syntax and rhetoric. In the third part, entitled *ʿIlm al-maʿānī wa-l-bayān*, al-Sakkākī systematized rhetoric on the basis of what had been laid down by ʿAbd al-Qāhir al-Ġurġānī (d. 471/1078). This copy is dated 4 Raġab 939 [30 January 1533].

32 fols.; 15 lines/page; p. d. 209×154mm, w. s. 120×89mm; marginal notes in Arabic in black ink; partial leather binding with paper covers; with flap; in bad condition; paper: laid paper with watermarks; script: *nastaʿlīq*; ink: black; diagonal catchwords in black ink; headings in red ink; the text of the commented work is marked by a red line; oriental foliation; flyleaf; table of contents; the first nine folios are missing.

The manuscript was in the ownership of Qāsim ibn Ġalīl and ʿAbd al-Ġalīl ibn Ḥāġġī Qāsim (990/1582) (ownership notes on fol. 32^r), and it was purchased by the Library from Rafael Danglmaier in 1950.

Literature: *GAL* I, 295; *GAL* S I, 516; al-Ziriklī VII, 66; Kaḥḥāla III, 396.

Begins (fol. 2^r):

جاءتهم الحسنة قالوا لنا هذه وان تصبهم سيئة يطيروا بموسى ومن معه لان المراد الحسنة
المطلقة ولهذا عرفت تعريف الجنس والسيئة نادرة بالنسبة اليها

Ends (fol. 32^r):

وجميع فواتح الستور وخواتمها وارادة على احسن الوجوه واكملها يظهر ذلك بالتأمل مع التذکر
لما تقدم

Scribe's colophon (fol. 30^r):

والله الموفق لاتمامه وهو المستعان على اختتامه تم في يوم الرابع من شهر رجب سنة تسع
وثلاثين وتسعمائة يا عالم السر يا ستار يا باري اكتب لكاتبه نجاتا من النار

[219]

Arab O. 057/2

Ġalāl al-Dīn Muḥammad ibn ‘Abd al-Raḥmān al-Qazwīnī (666–739/1268–1338)

جلال الدين محمد بن عبد الرحمن القزويني

Talḥīs al-Miftāḥ

تلخيص المفتاح

An undated copy of the above work. Its title is given on fol. 2^r as *Risālat Talḥīs fī l-ma‘ānī*. It forms the second part of a collected volume, the first treatise of which is *al-Risāla al-waladīya fī fann al-munāẓara* (fols. 2^v–12^r) of Sāḡaqlizāda (d. 1150/1737). The third work, *Fatāwā ‘alā Risālat Isāḡūḡī*, indicated on fol. 2^r is not contained in the manuscript.

Fols. 13^r–78^v; 15 lines/page; p. d. 217×177 mm, w. s. 135×70 mm; marginal notes (especially until fol. 22) in Arabic in black ink; quarter leather binding with marbled paper covers; with flap; in good condition; conserved in 2010; paper: laid paper with watermarks; script: *nasta‘liq*; ink: black; horizontal catchwords in black ink; rule-borders and headings in red ink; fol. 13^r is blank; fol. 78^v is bordered without text.

The manuscript was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL* I, 295; *GAL S* I, 516; al-Ziriklī VII, 66; Kaḥḥāla III, 396.

Begins (fol. 13^v):

بسم الله الرحمن الرحيم
الحمد لله على ما انعم وعلم من البيان ما لم نعلم والصلوة على سيدنا محمد خير من نطق
بالصواب وافضل من اوتى الحكمة وفصل الخطاب وعلى آله الأطهار وصحابته الاخيار اما بعد
فلما كان علم البلاغة وتوابعها من اجل العلوم قدرا وادقها سرا ... وكان القسم الثالث من مفتاح
العلوم الذى صنفه الفاضل العلامة ابو يعقوب يوسف السكاكى اعظم ما صنّف فيه ... ولكن
كان غير مصون عن الحشو والتطويل والتعقيد قابلا للاختصار

(fol. 14^r):

مفتقرا الى الايضاح والتجريد الفت مختصرا يتضمن ما فيه من القواعد ... وسميته تلخيص
المفتاح

Ends (fol. 78^r):

وجميع فواتح السور وخواتمها واردة على احسن الوجوه واكملها يظهر ذلك بالتأمل مع التذكر
لما تقدم

Scribe's colophon (fol. 78^r):

[ت] م م م

[220]

Arab O. 100

Mas'ūd ibn 'Umar al-Taftāzānī (722–793/1322–1390)

مسعود بن عمر التفتازاني

al-Šarḥ al-muḥtaṣar

الشرح المختصر

A dated copy of al-Taftāzānī's shortened version of his commentary on the above work, the *Talḥiṣ al-Miftāḥ* of al-Qazwīnī (666–739/1268–1338), copied by various hands and finished in al-Zilī²³ in 1065/1655. The dating is also given by *ḥisāb al-ḡummāl*, using the numerical value of letters.

207 fols.; 51 lines/page; p. d. 204 × 138 mm, w. s. 148 × 95 mm; marginal and inter-linear notes in Arabic and complementary marginal notes in Ottoman Turkish in black ink; modern quarter leather binding with marbled paper covers; in fair condition; paper: laid paper with watermarks; script: *nasta'liq*; partially vocalized; ink: black; horizontal catchwords in black ink; rule-borders on fol. 21^r–34^r

23 This might indeed be a reference to the Ḥanafī scholar al-Zilī (d. ca. 1009/1600) from Sivas (Anatolia).

in red ink; the text of the commented work is overlined in red ink; flyleaves; fol. 207 is blank.

The manuscript was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL* I 295; *GAL* II, 215; *GAL* S I, 518; *GAL* S II, 301; al-Ziriklī VIII, 113; Kaḥḥāla III, 849.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم
نحمدك يا من شرح صدورنا لتلخيص البيان في ايضاح المعاني ونور قلوبنا بلوامع التبيين
من مطالع المثاني ونصلي على نبيك محمد المؤيد دلائل اعجازه بأسرار البلاغة ... وبعد فيقول
الفقير الى الله الغنى مسعود بن عمر المدعو بسعد التفتازاني هداه الله سواء الطريق واذاقه
حلاوة التحقيق قد شرحت فيما مضى تلخيص المفتاح

Ends (fol. 206^v):

فانه يظهر بتذكرها ان كلا من ذلك وقع موقعه بالنظر الى مقتضيات الاحوال وان كلا من
السور بالنسبة الى المعنى الذي يتضمنه مشتملة على لطف الفاتحة ومنطوية على حسن الخاتمة
ختم الله لنا بالحسنى ويسر لنا الفوز بالزخر الاسنى بحق النبي وآله واصحابه الذين هم ضرب
الكرام

Scribe's colophon (fol. 206^v):

قد وقع الفراغ من تفيفه وتوفيقه انه موفق لكل شيء والحمد لله رب العالمين والله اعلم
بالصواب واليه المرجع والمآب [ت]م حرر الفقير الى رحمة ربه الغنى عبد الرحمن بن علي ... في
بلدة الزبلى ... تاريخ ضهر ١٠٦٥

[221]

Arab O. 127

Nūr al-Dīn Ḥamza ibn Durḡūd (fl. 962/1555)

نور الدين حمزة بن درغود

al-Masālik fī l-maʿānī wa-l-bayān

المسالك في المعاني والبيان

An undated extract of the above *al-Šarḥ al-muḥtaṣar* of al-Taftāzānī (722–793/1322–1390) by a less known author and teacher from Aydın.

22 fols.; 15 lines/page; p. d. 212×150 mm, w. s. 138×65 mm; full leather binding; with almond-shaped centre-piece (NA) with tooled pendants; with flap; paper doublure; in good condition; conserved in 2011; paper: laid paper with water-marks; script: *nashī*; ink: black; diagonal catchwords in black ink; headings in red ink.

The manuscript was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL* I, 296, *GAL* S I, 519; al-Ziriklī II, 277; Kaḥḥāla I, 655.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم
 الحمد لمن علم الانسان ما احتواه القران من حقايق المعان ودقايق البيان على وجه بديع
 وطراز عبقرى غريب والصلوة على من تحير فى فصاحة ما انزل عليه فصحاء عدنان ... وبعد
 فلما رفع العزيمة من اعنتم باقتباس انوار شمس العالمن اضعف الخلائق خمرة بن دورعود نور
 الدين على حج بيت الله

Ends (fol. 22^r):

وانت بما املت منك جدير فانى تولنى منك الجميل فاهله والا فانى عاذر وشكور واحسنه
 حسن المقطع ايضا ويستحي براهة المقطع وهو ما اذن باد بانتهاء الكلام نحو بقيت باذن الله
 يا ملجاء الورى بتيسيرى مقامات بقاء مسالك تمت الكتات هذه الرسالة غفر الله لوالدى
 وللمؤمنين والمؤمنات وللمسلمين والمسلمات

[222–223]

Arab O. 153

Abū l-Qāsim ibn Abī Bakr al-Layṭī al-Samarqandī (9th/15th c.)

أبو القاسم بن أبي بكر الليثي السمرقندي

Farā'id 'awā'id li-taḥqīq ma'ānī l-isti'āra

فرائد عوائد لتحقيق معاني الاستعارة

A collected volume containing two, undated copies of the same work, a popular short rhetorical treatise which became the subject of numerous commentaries. It is also known, among others, as *Farā'id al-fawā'id li-taḥqīq ma'ānī l-isti'āra*, or *Risālat al-isti'āra*, or *al-Risāla al-samarqandīya*. The title appears as: *Kitāb al-Farīda* (fols. 1^r, 11^r).

The manuscript was in the ownership of 'Abd al-Laṭīf (d. 1946). There is also an ownership stamp on fol. 8^r of al-Ḥāḡḡ Muḥammad Amīn, from al-Ġamāliya, dated 1260 [1844]. It was donated to the Library by the Museum of Ethnography in 1961.

Literature: *GAL* II, 194; *GAL S* II, 259; al-Zirikli V, 173; Kaḥḥāla II, 643.

Arab O. 153/1

Fols. 1^r–8^v; 11 lines/page; p. d. 165×110 mm, w. s. 91×50 mm; marginal notes in Arabic in black ink; quarter cloth binding with decorated paper covers; in fair condition; paper: laid paper with watermarks; script: *nashī*; ink: black; diagonal catchwords in black ink; headings in red ink; on fol. 1^r short, unrelated notes in Arabic; on fol. 8^r two lines of blessing in Ottoman Turkish; on fol. 8^v various short passages and an excerpt from a stanzaic poem (*tawšīḥ*) by the Šī'ī poet and scholar al-Bahā' al-Āmilī (953–1031/1547–1622), from his *al-Kaškūl*, starting: إله لا إله لنا سواه رؤوف بالبرية ذو امتنان

Begins (fol. 1^v):

بسم الله الرحمن الرحيم
والصلوة على خير البرية وعلى آله ذوى النفوس الزكية اما بعد فان معانى الاستعارات وما
يتعلق بها قد ذكرت فى الكتب مفصلة ... فنظمت فرائد عوائد لتحقيق معانى الاستعارات

Ends (fol. 7^v):

ووجه الفرق بين ما يجعل قرينة المكنية ويجعل نفسه تخيلا او استعارة تحقيقية او اثباته تخيلا
وبين ما يجعل زائدا عليها وترشيحا قوة الاختصاص بالمشبه به فايها اقوى اختصاصا وتعلقا
به فهو

(fol. 8^r):

القرينة وما سواه ترشيح

Arab O. 153/2

Fols. 9^r-14^v; 15 lines/page; p. d. 165 × 110 mm, w. s. 111 × 65 mm; quarter cloth binding with decorated paper covers; in fair condition; paper: laid paper with watermarks; script: *nashī*; ink: black; diagonal catchwords in black ink; fols. 9^r-10^v are blank; on fol. 11^r, below the title, short notes on rhetoric in Arabic.

Begins (fol. 11^v):

بسم الله الرحمن الرحيم وبه نستعين
الحمد لواهب العطية والصلوة على خير البرية وعلى آله ذوى النفوس الزكية فان معانى
الاستعارات وما يتعلق بها قد زكت فى الكتب مفصلة ... فنظمت فرائد عوائد لتحقيق معانى
الاستعارات واقسامها وقرائنها فى ثلاثة عقود

Ends (fol. 14^v):

وبين ما يجعل زائدا عليها وترشيحا قوة الاختصاص بالمشبه به فانها اقوى اختصاصا وتعلقا به
فهو القرينة وما سواه ترشيح

Scribe's colophon (fol. 14^v):

قد تمت رسالة الاستعارة للأمام أبي القاسم الشيخ السمرقندي على الفقير المستعار له هو
المشبه المسبب المستعار منه هو المشبه به والسبب تمت الحروف بعون الله الملك الرؤف
[ت] م م م م

[224]

Arab O. 134/4

Maḥmūd ibn 'Abd Allāh al-Anṭākī (d. 1160/1747)

محمود بن عبد الله الأنطاكي

Risālat al-‘alāqa fī fann al-isti‘āra

رسالة العلاقة في فن الاستعارة

A dated copy, from 1184/1770, of a short treatise on rhetoric by a scholar of Aleppo, also known as *Risālat al-‘alāqa fī ‘ulūm al-balāga*, or as *Risālat al-isti‘āra*. After the text (fol. 50^v), there is a *hadīṭ* on the seven names of the devil.

Fols. 46^v–50^v; 17 lines/page; p. d. 214 × 156 mm, w. s. 134 × 65 mm; marginal notes in Arabic in black and red ink; new, full marbled paper binding; in good condition; conserved in 2011; paper: with watermarks; script: *nashī*; ink: black; horizontal catchwords in black ink; headings in red ink.

The manuscript was purchased by the Library from Rafael Danglmajer in 1950.

Literature: Kaḥḥāla III, 815.

Begins (fol. 46^v):

بسم الله الرحمن الرحيم
الحمد لله حمد الشاكرين والصلوة على سيد الاولين والآخرين وعلى اله الطيبين الطاهرين
وبعد فاعلم ان طرق ادا المراد ثلاثة حقيقة ومجاز وكناية

(fol. 47^r):

ثلاثة حقيقة ومجاز وكناية فالحقيقة لفظ مستعمل في ما وضع له من حيث انه ما وضع له والمجاز لفظ مستعمل في غير ما وضع له من حيث انه غيره بعلاقة بينها اى اتصال ومناسبة بين الموضوع له والمستعمل فيه

Ends (fol. 50^v):

او صفة مثل فلان طويل النجاد بمعنى طويل القامة او نسبة بينها نحو ان الكرم في بيت فلان بمعنى ان الكرم في فلان

Scribe's colophon (fol. 50^v):

تمت الكتاب بعون الله الملك الوهاب تاريخ سنة ١١٨٤

[225]

Arab O. 119

Maḥmūd ibn ‘Abd Allāh al-Anṭākī (d. 1160/1747)

محمود بن عبد الله الأنطاكي

Risālat al-‘alāqa fī fann al-isti‘āra

رسالة العلاقة في فن الاستعارة

A neatly executed, dated copy of the above treatise, copied by ‘Abd al-‘Azīz al-Waṣfī ibn al-Ḥāḡḡ Sayf Allāh al-Arḍurūmī at the beginning of Rabī‘ al-awwal 1303 [December 1885]. The text is surrounded by its two commentaries. One of them is written by Bakr ibn Aḥmad al-Muntaṣawī al-Musawwalī, known as Muṣannifak (fl. 12th/18th c.),²⁴ a disciple of the author, while the other by Sayyid Ḥāfiẓ Efendi (fl. 12th/18th c.).

24 References in *GAL* II, 234 and *GAL* S II, 329 are erroneous since they attribute the authorship of the commentary to a person who was also known as Muṣannifak, but who died in 875/1470.

24 fols.; 9 lines/page; p. d. 247×175 mm, w. s. 111×48 mm; illuminated headpiece on fol. 1^v in gold, red, green and black ink; interlinear and marginal notes in Arabic in black and red ink; modern quarter leather binding with marbled paper covers; in good condition; paper: without watermarks; script: *nasta'liq*; ink: black; diagonal catchwords in black ink; headings in red ink; frames and rule-borders in red ink; the illustrations between the writing on fols. 2^r–5^r in gold, red, mauve, green and black ink; flyleaves; on fol. 2^r Persian couplets by Burhān (Muḥammad Ḥusayn ibn Ḥalaf al-Tabrīzī, 11th/17th c.), Jāmī (817–898/1414–1492) and others, and a couplet in Eastern Turkish probably by the scribe.

Literature: Kaḥḥāla III, 815.

Begins (fol. 2^v):

بسم الله الرحمن الرحيم
 الحمد لله حمد الشاكرين والصلوة على سيد الاولين والآخرين وعلى اله الطيبين الطاهرين
 وبعد فاعلم ان طريق اداء المراد ثلاثة حقيقه ومجاز وكناية

(fol. 3^r):

فالحقيقه لفظ مستعمل فيما وضع له من حيث انه ما وضع له والمجاز لفظ مستعمل في غير ما
 وضع له من حيث انه غيره بعلاقة بينهما اى اتصال ومناسبة بين الموضوع له والمستعمل فيه

Ends (fol. 24^v):

او صفة مثل فلان طويل النجاد او نسبة بينها نحو ان الكرم في بيت فلان بمعنى ان الكرم
 في فلان

Scribe's colophon (fol. 24^v):

حرره الفقير الحقير المحتاج الى رحمة ربه القدير عبد العزيز الوصفى بن الحاج سيف الله
 افندى الادحزومى عفى عنها الملك العزيز القوى فى اوائل ربيع الاول من شهور سنة ثلث
 وثلثائة والف



FIGURE 77 Arab O. 119, fol. 5r. The calligraphic arrangement of the commentaries continues throughout the volume.

[226]

Arab O. 134/1

Bakr ibn Aḥmad al-Muntašawī al-Musawwalī Mušannifak (fl. 12th/18th c.)²⁵

بكر بن أحمد المنتشوي المسولي مصنفك

Šarḥ ‘alā Risālat al-‘alāqa fi fann al-isti‘āra

شرح على رسالة العلاقة في فن الاستعارة

A dated copy of a commentary on the above treatise of Maḥmūd ibn ‘Abd Allāh al-Anṭākī (d. 1160/1747) by his disciple. It was finished by ‘Alī al-Murtaḍā ibn al-Ḥāfiẓ Muḥammad ‘Ārif on a Thursday in the beginning of Ġumādā l-āḥira 1262 [end of May 1846]. It forms the first part of a collected volume of four texts on rhetoric.

Fols. 1^r–40^v; 19 lines/page; p. d. varies, w. s. 148×66 mm; marginal and sporadic interlinear notes in Arabic and Ottoman Turkish in black and red ink; new, full marbled paper binding; in good condition; conserved in 2011; paper: with watermarks; script: *nashī*; ink: black; diagonal catchwords in black ink; the text of the commented work is overlined in red ink; fols. 1^r and 40 are blank.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم
 تيمنا وتبركا باسم الله الملك العزيز العليم الحكيم واقتضاء واقتداء بأسلوب الكتاب الحكيم
 والقرآن الكريم وعملا بمحدث من نزل في شأنه انك لعلی خلق عظیم... فقال بسم الله الرحمن
 الرحيم الباء فيه للملابسة والظرف مستقر حال من ضمير عامله المقدر

25 References to *GAL* II, 234 and *GAL* S II, 329 are erroneous since they attribute the authorship of the commentary to a person who was also known as Mušannifak, but who died in 875/1470.

Ends (fol. 39^r):

وكلمها كانت الحاجة الى التعمل أكثر يكون التأمل اوفر والاهتمام اقوى واشد وتقرير المعنى المراد في الذهن ازيد انتهى كلامه وزغم من قسم المجاز الى المتضمن للفائده والخالى عنها تمت الكتاب بعون الله الملك الوهاب ت[م] م م

Scribe's colophon (fol. 39^v):

قد وقع الفراغ من كتابة هذه النسخة المسمى بتلميز وشرح على العلاقة من يد العبد الضعيف المحتاج الى رحمة ربه اللطيف على المرتضى بن الحافظ محمد عاريف ... فكتبه فبال اتمام بكرم الله تعالى في شهر مازى الاخر في ابتداءه في سنة اثنين وستين ومأتين والى سنة ١٢٦٢ في يوم الخميس في وقت الضحى ت[م] م م م م م م م م

[227]

Arab O. 134/2

Okçuzāde Ḥasan Efendi Çelebi

اوقجي زاده حسن أفندي جلي

Aqsām al-isti'āra

أقسام الاستعارة

An undated copy of a summary presentation of the different views of al-Ḥatīb al-Qazwīnī (666–739/1268–1338), al-Sakkākī (555–626/1160–1229) and the rest of rhetoricians on metaphors compiled by an otherwise unknown scholar.

Fols. 41^r; 15 lines/page; p. d. 214×156 mm, w. s. 128×66 mm; marginal notes in Arabic in black ink; new, full marbled paper binding; in good condition; conserved in 2011; paper: with watermarks; script: *nashī*; ink: black.

The manuscript was purchased by the Library from Rafael Danglmajer in 1950.

Begins (fol. 41^r):

هذا بيان اقسام استعارة الاستعارة التصريحية عند الخطب والجمهور والسكاكى لفظ المشبه به ... المستعمل في المشبه المتروك كالاسد في قولك رايت اسدا يرمى

Ends (fol. 41^r):

كَلْفُ الْمَنِيَةِ الْمُسْتَعْمَلِ فِي السَّبْعِ الْإِدْعَائِيِّ فِي قَوْلِكَ اضْغَارِ الْمَنِيَةِ

Scribe's colophon (fol. 41^r):

تم تحرير افقحي زاده حسن افندي جلبى غفران الله له ولوالديه

[228]

Arab O. 134/3

Anonymous

مؤلف مجهول

[*Risāla fī l-ḥaqāqa wa-l-mağāz wa-l-kināya*]

[رسالة في الحقيقة والمجاز والكناية]

An anonymous tract on rhetoric surrounded by its commentaries from 1184/1770. A copy of the same work—attributed to an unknown author and titled as *Risāla fī l-isti'ārāt*—is available at the Budeiri Library (Palestinian Territory and East-Jerusalem) No. 716/b, Mağmū' 54.²⁶ Ahlwardt (Berlin 7319) defined the work as the *Risālat al-isti'ārāt* of the mathematician al-Qūšǧī (d. 879/1474), however neither the author nor the title are given in the Berlin manuscript, and the identification is based on a signature. This identification seems to be dubious (cf. *GAL* II, 235; *GAL S* II, 330). It also seems plausible that this is the other treatise on rhetoric composed by Maḥmūd al-Anṭākī (d. 1160/1747) to which some sources refer (cf. Kaḥḥāla III, 815).

Fols. 41^v–46^v; 17 lines/page; p. d. 214 × 156 mm, w. s. 134 × 65 mm; marginal notes in Arabic in black and red ink; new, full marbled paper binding; in good condition; conserved in 2011; paper: with watermarks; script: *nashī*; ink: black; horizontal catchwords in black ink; headings in red ink.

The manuscript was purchased by the Library from Rafael Danglmajer in 1950.

26 See the library's collection at <http://www.e-corpus.org/>.

Begins (fol. 41^v):

بسم الله الرحمن الرحيم
 الحمد لله ذى المن والاحسان والصلوة على رسوله المؤيد ببراعة المعنى وفصاحة البيان ...
 ثم اعلم ان اللفظ الموضوع المستعمل مفردا كان ام مركبا ان استعمل فيما وضع له حقيقة مثال
 الحقيقة في المفرد

Ends (fol. 46^v):

وهكذا في غير الدعاء حقيقة لغوية وفي العبادة المخصوصة مجاز كذلك وفي الشرع بالعكس أي
 حقيقة شرعية في العبادة مجاز شرعي في الدعاء لأن وضعه في اللغة للدعاء وفي الشرع للعبادة
 تمت الكتاب بعون الله الملك الوهاب

Scribe's colophon (fol. 46^v):

تمت الكتاب بعون الله الملك الوهاب سنة ١١٨٤

[229]

Arab O. 109/6

Anonymous

مؤلف مجهول

[*Risāla fi l-ḥaqīqa wa-l-maḡāz wa-l-kināya*]

[رسالة في الحقيقة والمجاز والكناية]

A complete copy of the above work on metaphors, dated 1193/1779.

Fols. 57^r–62^v; 19 lines/page; p. d. 214 × 140 mm, w. s. 157 × 92 mm; marginal notes on fol. 62^r in Arabic in black ink; full leather binding; with circular centre-piece; paper doubleure; in fair condition; paper: laid paper with watermarks; script: *nashī*; ink: black; headings in black ink; on fol. 57^r a couplet in Arabic repeated thrice; fol. 62^v is blank.

The manuscript was purchased by the Library from Rafael Danglmajer in 1950.

Begins (fol. 57^v):

بسم الله الرحمن الرحيم
 الحمد لله ذى المن والاحسان والصلوة على رسوله المؤيد ببراعة المعان وفصاحة البيان
 وعلى اله الكرماء واصحابه العطاء ... ثم اعلم ان اللفظ الموضوع المستعمل مفردا كان او مركبا
 ان استعمل فيما وضع له فحقيقته مثال الحقيقة في المفرد كالاسد في الحيوان المفترس

Ends (fol. 62^r):

وان كان الوضع الذى كان الحقيقة حقيقة بحسبه وضع الشرع يكون المجاز المستعمل فى ذلك
 مجازا لغة وفى العبادة مجاز كذلك وفى الشرع بالعكس اى حقيقة شرعية فى العبادة ومجاز
 الشرع فى الدعاء لان وضعه فى اللغة للدعاء وفى الشرع للعبادة

Scribe's colophon (fol. 62^r):

تمت الكتاب بعون الله الملك الوهاب سنة ١١٩٣

[230]

Arab O. 109/5

Anonymous

مؤلف مجهول

[*Risāla fi l-ḥaḳīqa wa-l-mağāz wa-l-kināya*]

[رسالة فى الحقيقة والمجاز والكناية]

An undated copy of the above work in a collected volume of seven tracts on grammar and rhetoric copied and put together in the 18th century.

Fols. 51^r–56^v; 17 lines/page; p. d. 214 × 140 mm, w. s. 141 × 64 mm; marginal notes—
 from the commentary of Molla Ḥusraw (d. 885/1480)—on fol. 51^v in Arabic in
 black ink; full leather binding; with circular centre-piece; paper doublure; in
 fair condition; paper: laid paper with watermarks; script: *nasta'liq*; ink: black;
 diagonal catchwords in black ink; rule-borders in red ink; fol. 51^r is blank.

The manuscript was purchased by the Library from Rafael Danglmajer in 1950.

Begins (fol. 51^v):

بسم الله الرحمن الرحيم
 الحمد لله ذى المن والاحسان والصلوة على رسوله المؤيد ببراعة المعانى وفصاحة البيان
 وعلى اله الكرماء واصحابه العظماء ... ثم اعلم ان اللفظ الموضوع المستعمل مفردا كان او مركبا
 ان استعمل فيما وضع له حقيقة مثال الحقيقة فى المفرد كالاسد فى الحيوان المفترس

Ends (fol. 56^v):

وان كان الوضع الذى كانت الحقيقة حقيقة بحسبه وضع الشرع يكون المجاز المستعمل فى ذلك
 الوضع مجازا شرعيا كما ان حقيقة ذلك الوضع حقيقة شرعية هكذا فى غيره فالصلوة فى الدعاء
 حقيقة وفى العبادة مجاز كذلك وفى الشرع بالعكس اى حقيقة شرعية فى الصلوة مجاز شرعى
 فى الدعاء لان وضعه فى اللغة للدعاء وفى الشرع للعبادة

Scribe's colophon (fol. 56^v):

وقد تمت [ت] م م

Philosophy / *Falsafa*

[231]

Arab O. 019/1

Pseudo-Aristotle

ارسطوطاليس

Utūlūġiyā

اثولوجيا

An undated copy, incomplete at the end, of a select translation and edition of the *Enneades*, IV of Plotinus (204–269) by ‘Abd al-Masiḥ ibn ‘Abd Allāh Ibn Nā‘ima al-Ḥimṣī (3rd/9th c.), complemented by an excursus. It is a compilation in philosophical theology as a supplement to the *Metaphysics* of Aristotle (384–322). Its authorship was traditionally, but falsely, attributed to Aristotle, and on the basis of this, it also became known as the *Theology of Aristotle*. This attribution, however, helped the text to become an influential source of Neoplatonic ideas. The translation was made for the famous philosopher al-Kindī (185–256/805–873) to whose circle of translators Ibn Nā‘ima belonged, and who might have been the author of the excursus himself.¹

It forms the first part of a collected volume, followed by three short mathematical treatises.

Fols. 1^r–70^v; 14 lines/page; p. d. 186 × 117 mm, w. s. 130 × 62 mm; sporadic marginal notes in Persian and marginal corrections in Arabic in black and red ink; full leather binding; framed; blind tooled; leather doublure; in good condition; paper: from fol. 1 to fols. 48: without watermarks and from fol. 49 to fol. 67: laid paper with watermarks; script: *nasta‘liq*; ink: black; diagonal catchwords in black ink; headings in red ink; flyleaves; old repairs on fol. 61; on fol. 1^r the contents of the volume are listed; fols. 67^v–70^v are blank.

Literature: *GAL* I, 203; *GAL S* I, 364.

1 Cf. Cristina D’Ancona, “Pseudo-Theology of Aristotle, Chapter I: Structure and Composition”. *Oriens* 36 (2001) 78–112. See also Peter Adamson, “The Theology of Aristotle”, *The Stanford Encyclopedia of Philosophy* (Summer 2013 Edition), Edward N. Zalta (ed.), URL = <http://plato.stanford.edu/archives/sum2013/entries/theology-aristotle/>.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم وبه نستعين الحمد لله رب العالمين والصلوة والسلام على رسوله
محمد اشرف اولى الحكمه والالباب اما بعد الاول من كتاب ارسطوطاليس الفيلسوف المسمى
باليونانيه اثولوجيا وهو القول على الربوبيه تفسير فسر فوروس الصورى ونقله على العربيه
عبد المسيح بن عبد الله بن ناعمة الحمصي واصلحه لاحمد المعتصم بالله ابو يوسف يعقوب
بن اسحق الكندر جدير لكل ساعى لمعرفة الغايه

Ends (fol. 67^r):

وكذلك ساير فصايله

[232]

Arab O. 069/7

‘Aḍud al-Dīn ‘Abd al-Raḥmān ibn Aḥmad al-Īǧī (680–756/1281–1355)

عضد الدين عبد الرحمن بن أحمد الإيجي

al-Risāla al-waḍḍīya al-‘aḍudīya

الرسالة الوضعية العضدية

An undated copy of the seminal treatise on a special branch of linguistic philosophy, *‘ilm al-waḍḍ*, a phrase reflecting a view of the nature of language, which gave rise to many commentaries and glosses. It is the seventh tract in a collected volume of nine treatises mainly concerned with various aspects of jurisprudence. The first work is the *Ḥāšiyat al-Risāla al-ḥanaḥīya* by Muḥammad ibn Amīn al-Ardabīlī (d. 950/1543).

Fols. 113^v–114^v; 19 lines/page; p. d. 208 × 147 mm, w. s. 145 × 97 mm; modern quarter leather binding with marbled paper covers, in fair condition; paper: laid paper with watermarks; script: *nashī*; ink: black; diagonal catchword in black ink; headings in red ink; on fol. 114^v a fragment from the beginning of *al-Risāla al-ḥusaynīya fī fann al-ādāb* by Ḥusayn ibn ‘Abd Allāh al-Anṭākī (d. 1130/1718).

The manuscript was in the ownership of ‘Abd al-Laṭīf (d. 1946) as is evident from the inventory book of Oriental manuscripts (92/1961).

Literature: *GAL* II, 208; *GAL S* II, 287; al-Ziriklī IV, 66; Kaḥḥāla II, 76.

Begins (fol. 113^v):

هذه فائدة تشتمل على مقدمة وتقسيم وخاتمة المقدمة اللفظ قد يوضع لشخص معين بعينه وقد يوضع له باعتبار امر عام وذلك يتحقق بان يعقل امرعام مشترك بين المشخصات ثم يقال هذا اللفظ موضوع لكل واحد من هذه المشخصات بخصوصه

Ends (fol. 114^r):

فتأمل الحادى عشر ذوا وفوق فان مفهومها مبهم كلى لانها بمعنى صاحب و علق وان كانا لا يستعمل الا فى الخبر يبين لعروض الاضافة فلا يكون جزئيين الثانى عشر لا يريك تعاود الالفاظ بعضها مكان اذ المعتبر الوضع

Scribe's colophon (fol. 114^r):

تمت العضدية

The fragment from *al-Risāla al-ḥusaynīya* starts (fol. 114^v):

يا من وفقنا لوظائف البحث فى التحريات والتحقيقات ... وبعد فهذه عجالة كافية لوسائل السائلين

The fragment ends (fol. 114^v):

ردها اهل العناد من العوام ونسئل الله

[233]

Arab O. 109/3

Abū l-Qāsim ibn Abī Bakr al-Layṭī al-Samarqandī (9th/15th c.)

أبو القاسم بن أبي بكر الليثي السمرقندي

Šarḥ al-Risāla al-waḍ'īya al-ʿaḍudīya

شرح الرسالة الوضعية العضدية

An undated copy of a commentary on the above work of al-Īǧī (680–756/1281–1355). It is the third treatise in a collected volume containing seven tracts on various subjects, the first of which is *Šarḥ al-Maqṣūd fī l-šarf* (fols. 1^v–20^v) by Muḥammad ibn Pīr ‘Alī al-Birkawī (929–981/1523–1573).

Fols. 29^r–40^v; 19 lines/page; p. d. 214 × 140 mm, w. s. 168 × 70 mm; marginal notes in Arabic in black and red ink; full leather binding; with circular centre-piece; paper doublure; in fair condition; paper: laid paper with watermarks; script: *nasta‘līq*; ink: black; diagonal catchwords in black ink; headings in red ink; rule-borders in red ink; the text of the commented work is overlined in red ink; fol. 29 is blank.

The manuscript was purchased by the Library from Rafael Danglmaier in 1950.

Literature: *GAL* II, 194; *GAL* S II, 259; al-Ziriklī V, 173; Kaḥḥāla II, 643.

Begins (fol. 30^r):

بسم الله الرحمن الرحيم وبه نستعين
 الحمد لله الذى خص الانسان بمعرفة اوضاع الكلام ومبانيه وجعل الحروف اصول كلمته
 وظروف معانيه والصلوة على المشتق من مصدر الفضل والحكم الجامع لمحاسن الافعال ومكارم
 الشيم ... وبعد فلما شاع فى الامصار وظهر ظهور الشمس فى النهار الرسالة العضدية التى
 افادها المولى الامام المحقق والفاضل المدقق حاتم المجتهدين عضد الملة والدين

Ends (fol. 40^v):

التنبية الثانى عشر لا يريك اى لا يوقعك فى ريبة وشك تعاور الالفاظ بعضها مكان بعض
 اى تناوب بعضها مكان بعض وان قرأ بالضم فالمعنى من تناوبها واقعا بعضها مكان بعض على
 ان الجملة حال مؤكدة اذ المعتبر الوضع ختم الرسالة بدفع ما عسى ان يخطر ببعض الاوهام
 وهو ان الحكم بالكلية والجزئية والعلمية والموصولية

[234]

Arab O. 109/2

Abū l-Baqā' ibn 'Abd al-Bāqī al-Ḥusaynī al-Ḥanafī (d. ca. 1050/1640)

أبو البقاء بن عبد الباقي الحسيني الحنفي

Hāšiya 'alā Šarḥ al-Risāla al-waḍ'īya al-'aḍudīya

حاشية على شرح الرسالة الوضعية العنصرية

An undated copy of a gloss on the above commentary of al-Samarqandī (9th/15th c.) written on the tract of al-Īḡī (680–756/1281–1355). It is the second treatise in a collected volume containing seven tracts on various subjects, the first of which is *Šarḥ al-Maqṣūd fī l-šarf* (fols. 1^v–20^v) by Muḥammad ibn Pīr 'Alī al-Birkawī (929–981/1523–1573).

Fols. 21^r–28^v; 19 lines/page; p. d. 214×140 mm, w. s. 150×60 mm; marginal notes in Arabic and seldom in Ottoman Turkish in black and red ink; full leather binding; with circular centre-piece; paper doublure; in fair condition; paper: laid paper with watermarks; script: *nasta'liq*; ink: black; diagonal catchwords in black ink; headings in red ink; rule-borders in red ink; on fol. 21^r catch-title; fol. 28^v is blank.

The manuscript was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL* II, 208; *GAL S* II, 288.

Begins (fol. 21^v):

بسم الله الرحمن الرحيم

باسمه سبحانه وبجمده والصلوة على رسوله قوله خص الانسان بمعرفة اوضاع الكلام اى
ميزه عن غيره بها على ان الباء داخلة على المخصوص على طريق قول ابن الحاجب في بحث
المندوب حيث قال اختص بواو مبانيه

Ends (fol. 28^r):

ولقائل ان يقول على هذا التقدير يلزم عدم انحصار الكلمة في الاقسام الثلاثة نظن في عبارة
القائل على ما لا يخفى قوله لا يستعملان الا في جزئين قيل انما يستعملان في مفهومهما

الكلى والخصوص انما يفهم من قصيئة المركب الاضافى كما ان الحيوان فى قولنا الحيوان الناطق
مستعمل فى معناه والتقييد بالناطق يفهم من المركب الوضعى

Scribe's colophon (fol. 28^r):

تم بدء قبيل الضحى وتم قبيل العصر تمت تمت تمت

Logic / *Mantiq*

1 The *Īsāgūḡī* of al-Abharī (d. 663/1265) and Its Commentaries

[235]

Arab O. 072/2

al-Mufaḍḍal ibn ʿUmar Aṭīr al-Dīn al-Abharī (d. 663/1265)

المفضل بن عمر أثير الدين الأبهري

Īsāgūḡī

ايساغوجي

An undated copy of the standard introductory text to logic which was written on the basis of the *Isagoge* of Porphyry (ca. 234 – ca. 305). The author, a native of Iraq, was a versatile scholar whose writings became very popular. It is the second tract in a collected volume of two treatises, the first one of which (fols. 1^v–27^v) is the commentary on this text by al-Fanārī (751–834/1350–1431).

Fols. 29^r–33^v; 19 lines/page; p. d. 169×105 mm, w. s. 123×46 mm; marginal and interlinear notes in Arabic in black ink; modern quarter leather binding made in 2010, with marbled paper covers; with flap; paper: laid paper with watermarks; script: *nastaʿliq*; ink: black; diagonal catchword on fol. 29^v in black ink; headings in red ink; fol. 29^r is blank.

The manuscript was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL* I, 464; *GAL S* I, 841; al-Zirikli VII, 279; Kaḥḥāla III, 904.

Begins (fol. 29^v):

بسم الله الرحمن الرحيم
قال الشيخ الامام العلامة افضل المتأخرين قدوة الحكماء الراشخين اثير الدين الأبهري
طيب الله ثراه وجعل الجنة مثواه ... وبعد فهذه رسالة في المنطق اوردنا فيها ما يجب
استحضارها لمن يتنديء بشيء من العلوم مستعيناً بالله انه مفيض الخير والجلود ايساغوجي

Ends (fol. 33^v):

والجدل وهو قياس مؤلف من مقدمات مشهورة والخطابه قياس مؤلف من مقدمات مقبولة
من شخص معتقد فيه او او مظنونة والشعر وهو قياس مؤلف من مقدمات تستنبط منها
النفس او تنقبض والمغالطة قياس مؤلف من مقدمات شبيهة بالحق او بالمشهورة او من
مقدمات وهمية كاذبة والعمدة هو البرهان لا غير ليكن هذا اخر الرسالة في المنطق

Scribe's colophon (fol. 33^v):

تمت بلطف الله

[236]

Arab O. 079

al-Mufaḍḍal ibn ʿUmar Aṭīr al-Dīn al-Abharī (d. 663/1265)

المفضل بن عمر أثير الدين الأبهري

Īsāgūḡī

ايساغوجي

An undated copy of the above work made by Yaʿqūb al-Yāqawī.

10 fols.; 11 lines/page; p. d. 190×122 mm, w. s. 100×55 mm; sporadic marginal notes in Arabic in black ink; not bound; in good condition; paper: laid paper with watermarks; script: *nastaʿlīq*; ink: black; diagonal catchwords in black ink; flyleaves.

Literature: *GAL* I, 464; *GAL* S I, 841; al-Zirikli VII, 279; Kaḥḥāla III, 904.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم
نحمد الله على توفيقه ونسئله هداية طريقه ونصلى على محمد وعلى عترته اما بعد فهذه
رسالة في المنطق اوردنا فيه ما يجب استحضارها لمن يبتدئ في شئ من العلوم مستعينا
بالله فانه مفيض الخير والجلود ايساغوجي اللفظ الدال بالوضع

Ends (fol. 9^v):

او من مقدمات وهمية كاذبة والعمدة هي البرهان لا غير وليكون هذا اخر الرسالة في المنطق

Scribe's colophon (fol. 9^v):

حرره الفقير يعقوب الياقوى غفر الله له ولوالديه وللمؤمنين يوم يقوم الحساب

[237]

Arab O. 112/2

al-Mufaḍḍal ibn ʿUmar Aṭīr al-Dīn al-Abharī (d. 663/1265)

المفضل بن عمر أثير الدين الأبهري

Īsāḡūḡī

ايساغوجي

An undated copy of the above treatise, the second tract in a collected volume of four texts on logic.

Fols. 28^r–34^r; 13 lines/page; p. d. 165×114 mm, w. s. 110×58 mm; marginal and interlinear notes in Arabic in black ink; modern full marbled paper binding; in good condition; conserved in 2010; paper: laid paper with watermarks; script: *nashī*; ink: black; rule-borders in red ink; headings in red ink; the text of the commented work is marked by a black line; on fol. 28^r several short notes.

The manuscript was in the ownership of Ibrāhīm Aḡmad al-Dānšmandar (fol. 1^r) and was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL* I, 464; *GAL S* I, 841; al-Zirikli VII, 279; Kaḡḡāla III, 904.

Begins (fol. 28^v):

بسم الله الرحمن الرحيم وبه نستعين

قال الشيخ الامام العلامة افضل المتؤخرين قدوة الحكماء الراسخين اثير الدين الابهري
طيب الله ثراه ... أما بعد فهذه رسالة في المنطق اوردنا فيها ما يجب استحضارها لمن شرع
في شىء من العلوم

Ends (fol. 33^v):

والخطابة قياس مؤلف من مقدمات مقبولة من شخص معتقد فيه او مظنونة والشعر قياس مؤلف من مقدمات تنبسط منها النفس او تنقبض والمغالطة قياس مؤلف من مقدمات شبيهة بالحق أو بالمشهورة أو من مقدمات وهمية

(fol. 34^r):

كاذبة والعمدة هو البرهان ليكن هذا اخر الرسالة

Scribe's colophon (fol. 34^r):

تمت

[238]

Arab O. 059/3

al-Mufaḍḍal ibn ʿUmar Atīr al-Dīn al-Abharī (d. 663/1265)

المفضل بن عمر أثير الدين الأبهري

Īsāgūḡī

ايساغوجي

An undated copy of the above treatise, incomplete at the end, as the third tract in a collected volume of four works on logic, containing this text and its commentaries.

Fols. 62^r–67^r; 15–16 lines/page; p. d. 200 × 153 mm, w. s. varies; marginal notes in Arabic in black ink and on fol. 62^v in black and red ink; quarter leather binding with marbled paper covers; pasteboard; with missing flap; in good condition; paper: laid paper with watermarks; script: *nastaʿlīq*; ink: black; diagonal catchwords in black ink; the text of the commented work is marked by a red line; on fol. 62^r an unrelated ritual text in Ottoman Turkish; on fols. 66^v–67^r unrelated notes in Arabic and Ottoman Turkish written by various hands.

The manuscript was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL* I, 464; *GAL* S I, 841; al-Zirikli VII, 279; Kaḥḥāla III, 904.

Begins (fol. 62^v):

بسم الله الرحمن الرحيم
قال الشيخ الامام العلامة افضل المتأخرين قدوة الحكماء الراشدين اشير الدين الابهري
طيب الله ثراه وجعل الجنة مثواه ... اما بعد فهذه رسالته في المنطق اوردنا فيها ما يجب
استحضارها لمن يتتدى في شىء من العلوم مستعيناً بالله تعالى انه مفيض الخير والوجود
ايساغوجي

Ends (fol. 66^v):

بان المثلث متساوى الزوايا القائماتين بل محتاج وسط قائم اقام حاد دا منفرجة قضية شرطية
متصلة لزومية موجبة مهيئة نحو ان كانت الشمس طالعة فالنهار موجود قضية شرطية متصلة
موجبة اتفاقيه مهيئة الانسان ناطق فالحمار ناطق

[239]

Arab O. 112/1

Ḥusām al-Dīn al-Ḥasan al-Kātī (d. 760/1359)

حسام الدين الحسن الكاتي

Šarḥ Īsāgūḡī

شرح ايساغوجي

A copy, dated 941/1534, of a commentary on the *Īsāgūḡī* of Aṭīr al-Dīn al-Abharī (d. 663/1265). It is the first tract in a collected volume of four texts on logic.

Fols. 1^r–27^v; 13 lines/page; p. d. 165×114mm, w. s. 110×58mm; marginal and interlinear notes in Arabic in black ink; modern full marbled paper binding; in good condition; conserved in 2010; paper: with watermarks; script: *nashī*; ink: black; horizontal catchwords in black ink; rule-borders in red ink; headings in red ink; the text of the commented work is marked by a red line; on fols. 1^r–2^r various short notes.

The manuscript was in the ownership of Ibrāhīm Aḥmad al-Dānšmandar (fol. 1^r), and was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL* I, 464; *GAL S I*, 841; *Kaḥḥāla* I, 579.

Begins (fol. 2^v):

بسم الله الرحمن الرحيم وبه نستعين الحمد لله الواجب وجوده الممتنع نظيره الممكن سواء وغيره
الصادر باختياره ... وبعد فان كتاب الشيخ الامام قدوة الحكماء اثير الدين الابهري طيب الله
ثراه وجعل الجنة مثواه المشهور بايساغوجي

Ends (fol. 27^v):

كتبنا في الأوراق لايضاح ما في كتاب ايساغوجي

Scribe's colophon (fol. 27^v):

تم بعون الملك الوهاب الذي يقدر على ارزاق العباد من الكبار والصغار على يد العبد
الضعيف النحيف الغريق في بحر العصيان المحتاج إلى رحمة الكريم الفتاح تم في تاريخ سنة
٩٤٨

[240]

Arab O. 091/3

Ḥusām al-Dīn al-Ḥasan al-Kātī (d. 760/1359)

حسام الدين الحسن الكاتي

Šarḥ Īsāgūḡī

شرح ايساغوجي

A copy, dated 962/1555, of the above treatise, written by various hands. It is the third text in a collected volume of three tracts on logic.

Fols. 51^r–80^v; 15 lines/page; p. d. 210×128 mm, w. s. 136×63 mm; marginal and interlinear notes in Arabic in black and red ink; partial leather (*ṣaḥārkuṣe*) binding with paper cover; with flap; paper doublure; in fair condition; paper:

laid paper with watermarks; script: *nasta'liq*; ink: black; diagonal catchwords in black ink; headings in red ink; flyleaves; title on fol. 51^r: *Šarḥ Īsāǧūǧī li-l-Mullā Ḥusām*.

The manuscript was in the ownership of Ḥusayn ibn Ibrāhīm al-Bārūdī (fol. 51^r), and was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL* I, 464; *GAL S I*, 841; *Kaḥḥāla* I, 579.

Begins (fol. 51^v):

بسم الله الرحمن الرحيم وبه الاعانة
الحمد لله الواجب وجوده الممتنع نظيره الممكن سواء وغيره الصادر باختياره ... اما بعد
فان كتاب الشيخ الامام قدوة الحكماء اثير الدين الابهري طيب الله ثراه وجعل الجنة مثواه
المشهور بايساغوجي

Ends (fol. 80^v):

ولكن هذا اخر ما كتبنا في الاوراق لايضاح في كتاب ايساغوجي

Scribe's colophon (fol. 80^v):

تم بعون الملك الوهاب في شهر شعبان تاريخ سنه تسعماية اثني ستين سنه

[241]

Arab O. 060/7

Ḥusām al-Dīn al-Ḥasan al-Kātī (d. 760/1359)

حسام الدين الحسن الكاتي

Šarḥ Īsāǧūǧī

شرح ايساغوجي

A copy, by different hands and dated Rabīʿ al-āḥar 1134 [January/February 1722], of the above treatise. It is the last tract in a collected volume of seven texts on logic.

Fols. 159^v–186^v; 13 lines/page; p. d. 200×143 mm, w. s. 122×61 mm; marginal and interlinear notes in Arabic, and sporadically in Ottoman Turkish, in black ink; modern partial leather binding with marbled paper covers; with flap; conserved in 2011; paper: laid paper with watermarks; script: *nasta'liq*; ink: black; diagonal catchwords in black ink; headings in red ink; rule-borders on fols. 158^v–167^v in red ink; the text of the commented work is marked by a red line; on fol. 187^v a prayer in Arabic.

The manuscript was in the ownership of 'Abd al-Laṭīf (d. 1946) as is evident from the inventory book of Oriental manuscripts (94/1961).

Literature: *GAL* I, 464; *GAL S I*, 841; Kaḥḥāla I, 579.

Begins (fol. 159^v):

بسم الله الرحمن الرحيم
الحمد لله الواجب وجوده الممتنع نظيره الممكن سواه وغيره الصادر باختياره شره وخيره
والصلوة على محمد الذي انتشر به نبيه وامره اما بعد فان الكتاب الذى صنفه الشيخ الامام
قدوة الحكماء ايشر الدين الابهرى طيب الله ثراه وجعل الجنة مثواه المشهور بايساغوجي

Ends (fol. 186^v):

وليكن هذا اخر ما كتبنا من الاوراق لايضاح ما فى كتاب ايساغوجي

Scribe's colophon (fol. 186^v):

تم تم الكتاب بعون الملك الوهاب والله اعلم بالصواب واليه المرجع والمآب قد وقع [الفراغ
من] تسويد هذه النسخة الشريفة في وقت الضحى الكبرى من شهر ربيع الاخر لسنة مباركة
اربع وثلثين ومائه والى صاحبه برحم لسنة ١١٣٤

[242]

Arab O. 059/4

Ḥusām al-Dīn al-Ḥasan al-Kātī (d. 760/1359)

حسام الدين الحسن الكاتبي

Šarḥ Īsāğūğī

شرح ايساغوجي

An undated copy, incomplete at the end, of the above treatise. It is the final tract in a collected volume containing the base text, the *Īsāğūğī* of Aṭīr al-Dīn al-Abḥarī (d. 663/1265), and its commentaries.

Fols. 67^v–81^v; 51–17 lines/page; p. d. 200×153 mm, w. s. varies; marginal notes and comments in Arabic and at some places in Ottoman Turkish in black and red ink; quarter leather binding with marbled paper covers; pasteboard; with missing flap; in good condition; paper: laid paper with watermarks; script: *nastaʿlīq*; ink: black; diagonal catchwords in black ink; headings in red ink.

The manuscript was in the ownership of Anwar Aḥmad (stamp on fol. 81^v), and was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL* I, 464; *GAL S* I, 841; *Kaḥḥāla* I, 579.

Begins (fol. 67^v):

بسم الله الرحمن الرحيم
الحمد لله الواجب وجوده الممتنع نظيره الممكن سواء وغيره الصادر باختياره ... اما بعد فان
الكتاب الذى صنفه الشيخ الامام قدوة الحكماء اشير الدين الابهري طيب الله ثراه وجعل
الجنة مثواه المشهور بايساغوجي

Ends (fol. 81^v):

كل جسم مؤلف وكل مؤلف محدث فان كل من هاتين المقدمتين جملته واما ان يتركب من
مقدمتين شرطيتين متصلتين

[243]

Arab O. 060/6

Muḥyī l-Dīn Muḥammad ibn Mūsā al-Tāliḡī (ca. 843–906/1440–1500)

محيي الدين محمد بن موسى التالحي

Ḥāšiya ‘alā Šarḥ Īsāgūḡī

حاشية على شرح ايساغوجي

A dated copy of a popular gloss on the commentary of Ḥusām al-Dīn al-Kātī (d. 760/1359) on the *Īsāgūḡī* of Aṭīr al-Dīn al-Abharī (d. 663/1265) by a less known author whose name also appears in two other forms: al-Tālišī and al-Tāḡīlī.¹ It is the sixth tract in a collected volume of seven texts on logic. This tract was copied by ‘Umar ibn ‘Uṭmān at the end of Raḡab 1097 [end of June 1686].

84^r–158^r; 18 lines/page; p. d. 200×143 mm, w. s. 168×75 mm; marginal notes in Arabic, and at some places in Ottoman Turkish, in black and red ink, at some places cropped; sporadic interlinear notes in Arabic in black ink; modern partial leather binding with marbled paper covers; with flap; conserved in 2011; paper: laid paper with watermarks; script: *nasta‘līq*; ink: black; diagonal catchwords in black ink; headings in red ink.

The manuscript was in the ownership of Ḥusayn Ḥudābanda (possessor stamp on fol. 84^r) and ‘Abd al-Laṭīf (d. 1946) as is evident from the inventory book of Oriental manuscripts (94/1961).

Literature: *GAL* I, 465; *GAL S I* 842; Kaḥḥāla III, 742; Ḥāḡḡī Ḥalīfa I, 207.

Begins (fol. 84^v):

بسم الله الرحمن الرحيم
 الحمد لله رب العالمين والصلوة والسلام على سيدنا محمد واله وصحبه اجمعين قال الحمد
 لله الواجب وجوده الممتنع اه اقول افتتح كتابه بعد الابتداء بالتسمية لانه اداء الواجب من
 شكر نعمائه واجب الحمد هو الوصف بالجميل على حمة التعظيم والتبجيل

1 Cf., for example Rescher (1964, p. 239) where only the form al-Tālišī is given.

Ends (fol. 158^r):

وهم الانسان في الامور غير المحسوسة قياسا عن الامور المحسوسة كما يحكم بان كل موجود
متحرك بانه يدرك ان كل ما هو مشاهدات مخصوصة فهو متحير والغرض من المغالطة تغليب
الخصم ودفعه

Scribe's colophon (fol. 158^r):

تم تم تم ... قد وقع الفراغ من تحرير هذه النسخة بعون الملك الوهاب الفقير الحقير عمر ابن
عثمان سنة ١٠٩٧ سبعم وتسعون والى من اخر رجب

[244]

Arab O. 157

Muḥyī l-Dīn Muḥammad ibn Mūsā al-Tāliḡī (ca. 843–906/1440–1500)

محيي الدين محمد بن موسى التاليجي

Hāšiya 'alā Šarḥ Īsāḡūḡī

حاشية على شرح ايساغوجي

A copy of the above treatise, finished on a Sunday in 1133/1720–1721 by Nūr Allāh Muḥammad during the reign of Sa'ādat IV Girāy ḡān (r. 1129–1136 /1717–1724) at the Mūsābī and Aḡsan Efendi *madrasas*.

34 fols.; 23 lines/page; p. d. 210×145 mm, w. s. 180×95 mm; large amount of marginal notes in Arabic in black ink; not bound; in fair condition; paper: laid paper with watermarks; script: *nasta'liq*; ink: black; diagonal and horizontal catchwords in black ink; headings in red ink; the text of the commented work is marked by a red line.

The manuscript was in the ownership of Muḥammad 'Ārif Ḥilmī ibn Ibrāḡim (1228/1813, notice on fol. 1^r).

Literature: *GAL* I, 465; *GAL* S I 842; Kaḡḡāla III, 742; Ḥāḡḡī Ḥalīfa I, 207.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم وبه نستعين
الحمد لله رب العالمين والصلوة والسلام على سيدنا محمد واله اجمعين قال الحمد لله
الواجب وجوده اقول افتتح كتابه بالحمد لله بعد الابتداء بالتسمية لانه اداء الواجب من
شكر نعمائه واجب الحمد هو الوصف بالجميل على جملة التعظيم والتبجيل

Ends (fol. 34^r):

كما يحكم بان كل موجود متجر لانه يدرك ان كل ما هو مشاهد محسوسه فهو متجر والغرض
من المغالطة تغليط الخصم ودفعه

Scribe's colophon (fol. 34^r):

تم هذا النسخة في يد الضعف العباد واحقر الكاتبة الفقير الحقير نور الله بن محمد غفر الله
له ولوالديه واحسن اليها واليه تاريخ سنه ١١٣٣
تمت هذه النسخة الشريفة في يوم يكشبه في زمان سعد كرى خان خلد الله ملكه وابد
دولته في مدرسة موصابى ومدرسة احسن افندى غفر الله له ولوالديه واحسن اليها واليه تم

[245]

Arab O. 112/3

Muḥyī l-Dīn Muḥammad ibn Muḥammad al-Bardaī (d. 927/1521)

محيي الدين محمد بن محمد البردعي

Ḥāšiya 'alā Šarḥ Īsāgūḡī

حاشية على شرح ايساغوجي

A dated copy of a gloss on the commentary of Ḥuṣām al-Dīn al-Kātī (d. 760/1359) on the *Īsāgūḡī* of Aṭīr al-Dīn al-Abharī (d. 663/1265) by a scholar from Tebriz who later taught in the *madrasas* of Bursa and Edirne. It constitutes the third part in a collected volume of four texts on logic. It is dated 1211/1796 with *hisāb al-ḡummal*, using the numerical value of letters.

Fols. 34^v–53^v; 13 lines/page; p. d. 165 × 114 mm, w. s. 110 × 58 mm; large amount of marginal notes in Arabic in black ink; modern full marbled paper binding; in good condition; conserved in 2010; paper: laid paper with watermarks; script: *nashī*; ink: black; diagonal catchwords in black ink; rule-borders in red ink; headings in red ink.

The manuscript was in the ownership of Ibrāhīm Aḥmad al-Dānšmandar (fol. 1^r) and was purchased by the Library from Rafael Danglmaier in 1950.

Literature: *GAL* I, 464; *GAL* S I 841; al-Ziriklī VII, 55; Kaḥḥāla III, 676.

Begins (fol. 34^v):

بسم الله الرحمن الرحيم وبه نستعين الحمد لمن حمده احسن كل المقول وشكره اشرف ما يختلج
في العقول والصلوة على محمد المقبول الذي لم يميل إليه المجهول وبعد فجمعت هذه الحواشي
للمبتدئين

Ends (fol. 53^v):

قال لو قال قوله دون الحقيقة يخرج الجنس لكان اولى لان لا يدخل بقوله مختلفين بالعدد في
الاجراخ لأن الجنس ايضا مقول على الافراد

Scribe's colophon (fol. 53^v):

تمت بعون الله هذه [ه] النسخة في يوم اذيث

[246]

Arab O. 060/1

Muḥammad ibn Ḥamza al-Fanārī (751–834/1350–1431)

محمد بن حمزة الفناري

al-Fawā'id al-fanāriya

الفوائد الفنارية

A copy, dated Raġab 1074 [February 1664], of an important commentary on the *Īsāġūġī* of Aṭīr al-Dīn al-Abharī (d. 663/1265) by the founder of a prominent family of Ottoman scholars and jurists from Bursa, also known as Molla Fenārī. It is the first tract in a collected volume of seven texts on logic.

Fols. 1^r–23^v; 19 lines/page; p. d. 200×143 mm, w. s. 149×69 mm; marginal notes in Arabic and at some places in Ottoman Turkish in black ink; modern partial leather binding with marbled paper covers; with flap; conserved in 2011; paper: laid paper with watermarks; script: *nasta'liq*; ink: black; headings in red ink; rule-borders in red ink; fol. 23^v is blank.

The manuscript was in the ownership of Sulaymān Murād Wālī (possessor stamp on fol. 1^r) and 'Abd al-Laṭīf (d. 1946) as is evident from the inventory book of Oriental manuscripts (94/1961).

Literature: *GAL* I, 465; *GAL* II, 233; *GAL* S I, 842; *GAL* S II, 328; al-Ziriklī VI, 342; Kaḥḥāla III, 269.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم
 حمدا لك اللهم على ما لحصت لي من منح عوارف الافاضل وخلصتني من محن عواصف
 الفضائل وصلوة على عامة من لحقهم اولى الفواضل لا سيما على محمد المنعوت باعلى الشائيل
 والمبعوث من اكرم القبا القبائل ... اما بعد فلما لم ينفعني التعلل بلعل وعسى عن افتراح أخ
 لي في صباح ومساء ان اكتب فوائد لائقة بمطالعة الاخوان لفرائد الرسالة الاثيرية في الميزان
 شرعت فيه ... اعلم ان من حق كل طالب كثرة تضبطها حجة وحدة ان يعرفها بتلك الجهة

Ends (fol. 23^r):

لان تحصيل العقائد الحقيقية وتنزيل العقائد الباطلة ليس الا به ويمكن هذا اخر الرسالة في
 المنطق ختمناه بالعقائد الحقيقة وزوال العقد الباطلة واحشرنا في زمرة الشهداء والصالحين
 وادخلنا في اعلى عليين مع النبيين والمرسلين وصلى الله على محمد واله وصحبه اجمعين

Scribe's colophon (fol. 23^r):

تمت الرسالة الشريفه بعناية الله تعالى قد وقع الفراغ من هذه النسخه الشريفه في عهد رجب
 المرجب في الشهور لسنه اربع وسبعين بعد الف من هجره النبويه عليه افضل التحيه

[247]

Arab O. 072/1

Muḥammad ibn Ḥamza al-Fanārī (751–834/1350–1431)

محمد بن حمزة الفناري

al-Fawā'id al-fanārīya

الفوائد الفنارية

A copy of the above treatise made by 'Abd Allāh ibn Ḥāḡḡī Aḥmad in Ša'bān 1162 [July 1749]. It constitutes the first part in a collected volume of two treatises, also containing (fols. 29^v–33^v) the subject of the commentary, the *Īsāḡūḡī* of Aṭīr al-Dīn al-Abharī (d. 663/1265).

Fols. 1^r–28^v; 19 lines/page; p. d. 169×105mm, w. s. 123×46mm; marginal and interlinear notes in Arabic in black ink; modern quarter leather binding with marbled paper covers; with flap; made in 2010; paper: laid paper with watermarks; script: *nasta'liq*; ink: black; headings in red ink; the text of the commented work is overlined in red ink; the original fol. 1 became damaged and the lost text was recopied by a later hand on an additional folio; fol. 27^r is blank; on fol. 28^v lines from a panegyric in Arabic and Ottoman Turkish.

The manuscript was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL* I, 465; *GAL* II, 233; *GAL* S I, 842; *GAL* S II, 328; al-Ziriklī VI, 342; Kaḥḥāla III, 269.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم

هذا الكتاب فنارى حمدا لك الهم على ما لخصت لى من منح عوارف الافاضل وخلصتنى
من محن عواصف الفضائل وصلوة على عامة من لحقهم اولى الفواضل لاسيما على محمد المنعوت
باعلى الشبائل المبعوث من اكرم القبائل وعلى اله واصحابه المهتمدين باوضح الدلائل وبعد فلما لم
ينفعنى التعلل بلعل وعسى من اقتراح اخ لى فى صباح ومساء ان اكتب فوائد لايقة بمطالعة
الاخوان لفرائد الرسالة الاشيرية

Ends (fol. 27^v):

وتزييل العقائد الباطلة ليس الا به وليكن هذا اخر الرسالة ... الحمد لله والصلوة على نبيه
محمد واله اجمعين

Scribe's colophon (fol. 27^v):

تمت كتابة الشرح على الايساغوجي بقدرت ميسر المرادات واغفر لعبدك المذنب العاصي
على يد الضعيف المحتاج إلى رحمة البارى عبد الله بن حاجى احمد الوقت الصحيح في شهر
شعبان سنة اثني وستين ومائه والف

[248]

Arab O. 059/1

Muḥammad ibn Ḥamza al-Fanārī (751–834/1350–1431)

محمد بن حمزة الفناري

al-Fawā'id al-fanārīya

الفوائد الفنارية

An undated copy of the above treatise. It is the first tract in a collected volume containing the base text, the *Īsāgūḡī* of Aṭīr al-Dīn al-Abharī (d. 663/1265), and its commentaries.

Fols. 1^r–21^v; 14–17 lines/page; p. d. 200 × 153 mm, w. s. varies; copious marginal notes and commentaries in Arabic in black ink; quarter leather binding with marbled paper covers; pasteboard; with missing flap; in good condition; paper: laid paper with watermarks; script: *nasta'liq*; ink: black; some lines are overlined in red ink; fol. 1 is blank.

The manuscript was in the ownership of 'Alī al-Sayyid (ownership stamp on fol. 3^r) and was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL* I, 465; *GAL* II, 233; *GAL* S I, 842; *GAL* S II, 328; al-Ziriklī VI, 342; Kaḥḥāla III, 269.

Begins (fol. 2^v):

بسم الله الرحمن الرحيم وبه العون
حمدا لك اللهم على ما لخصت لي من منح عوارف الافاضيل وخلصتني من محن عواصف
الفضائل وصلوة على عامة من لحقهم اولى الفواضل لا سيما على محمد المنعوت بأعلى الشرائل
المبعوث من أكرم القبائل وعلى اله واصحابه المهتدين باوضح الدلائل وبعد فلما لم ينفعني التعلل
بلعل وعسى عن افتراح أخ لي في كل صباح ومساء ان اكتب فوائد لائقة بمطالعة الاخوان
لفرائد الرسالة الاثرية في الميزان

Ends (fol. 21^v):

لان تحصيل العقائد الحقيقية وتنزيل العقد الباطلة ليس الاية وليكن هذا اخر الرسالة في
المنطق ضمنا لله بالعقائد الحق وزوال العقائد الباطلة وحشرنا في اخرة الشهداء والصالحين
وبوأن في اعلى العليين مع النبيين والمرسلين وصلى الله على سيد محمد واله اجمعين

Scribe's colophon (fol. 21^v):

تمت تمام اوله تمت هذا الكتاب بعون الملك الوهاب من اول الصباح في وقت الضحى

[249]

Arab O. 060/2

Aḥmad ibn Muḥammad Ibn Ḥiḍr (10th/16th c.)

أحمد بن محمد بن خضر

Ḥāšiya 'alā al-Fawā'id al-fanāriya 'alā Šarḥ Īsāgūḡī

حاشية على الفوائد الفنارية على شرح إيساغوجي

A dated copy of a gloss on the commentary of al-Fanārī (751–834/1350–1431) on the *Īsāgūḡī* of Aṭīr al-Dīn al-Abharī (d. 663/1265) by an otherwise unknown author.² It was made at the end of Muḥarram 1075 [end of August 1664] by 'Abd

2 Cf. Rescher (1964, p. 253), who also pointed out that albeit not much is known about the life of Ibn Ḥiḍr, he should not be confused with other similarly named authors.

al-Fattāḥ ibn Muḥammad. It is the second tract in a collected volume of seven texts on logic.

Fols. 24^r–54^v; 25 lines/page; p. d. 200 × 143 mm, w. s. 155 × 71 mm; regular marginal and interlinear notes and commentaries in Arabic in black ink, sporadic notes in Ottoman Turkish; modern partial leather binding with marbled paper covers; with flap; conserved in 2011; paper: laid paper with watermarks; script: *nasta'liq*; ink: black; headings in red ink; rule-borders in red ink; catch-title on fol. 24^r: *Qawl Aḥmad 'alā l-Fanārī*; fols. 53^v–54^v are blank.

The manuscript was in the ownership of Sulaymān Murād Wālī (possessor stamp on fol. 24^r) and 'Abd al-Laṭīf (d. 1946) as is evident from the inventory book of Oriental manuscripts (94/1961).

Literature: *GAL* I, 465; *GAL* S I, 842.

Begins (fol. 24^v):

بسم الله الرحمن الرحيم وبه نستعين
 حمدا لك اللهم على ما منحت به على من معارف الافاضل وشكرا لك على ما مننت به
 من زوارف الفواضل ... اما بعد فلما كانت الفوائد الفنارية مشتملة على ما لا يخلو عن الغموض
 والاغلاق ... علقت عليها ما يكشف الاغلاق ويزيل الغموض ... قوله حمدا من جملة المصادر
 المحذوفة فعلها وجوبا سماعا على ما تقرر في كتب النحو وهو حمدت او احمد اختيرت الجملة
 الفعلية على الاسمية لكونها اصلا

Ends (fol. 53^r):

العمدة هو البرهان فقط بلا شك لانه يقيد اليقين بلا ريب بخلاف الاخرين ولهذا احصر
 المصنف [نق] العمدية في البرهان جعلنا الله تعالى من الوصلين الى اليقين لامن سامعين لليقين
 وورقنا معا فية الى حق اليقين

Scribe's colophon (fol. 53^r):

تمت الكتاب وقع فراغ في هذه النسخة في يد عبد الضعيف عبد الفتاح بن محمد في اواخر
 محرم الحرام سنه خمس وسبعين والفي في مدرسة غز نفاغ عفا الله تقسيراته تم

[250]

Arab O. 059/2

Aḥmad ibn Muḥammad **Ibn Ḥiḍr** (10th/16th c.)

أحمد بن محمد بن خضر

Hāšiya 'alā al-Fawā'id al-fanārīya 'alā Šarḥ Īsāgūḡī

حاشية على الفوائد الفنارية على شرح ايساغوجي

An undated copy of the above treatise. It is the second part in a collected volume of four treatises containing the base text, the *Īsāgūḡī* of Aṭīr al-Dīn al-Abharī (d. 663/1265), and its commentaries.

Fols. 22^r–61^v; 13–17 lines/page; p. d. 200×153 mm, w. s. varies; marginal notes in Arabic in black and red ink; quarter leather binding with marbled paper covers; pasteboard; with missing flap; in good condition; paper: laid paper with watermarks; script: *nasta'liq*; ink: black; headings in red ink; the text of the commented work is overlined in red ink.

The manuscript was in the ownership of al-Sayyid Muḥammad Ūskūdārī [?] (stamp on fol. 56^r), and was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL* I, 465; *GAL* S I, 842.

Begins (fol. 22^v):

بسم الله الرحمن الرحيم وبه العون
حمدا لك اللهم على ما منحت به على من معارف الافاضيل ... اما بعد فلما كانت الفوائد
الفنارية مشتملة على ما لا ينج عن الغموض والاعلاق

(fol. 23^r):

قوله حمدا من جملة المصادر المحذوفة فعلها وجوبا ساعا على ما تقر في كتب النحو وهو احمد
او حمدت اختيرت الجملة الفعلية على الاسمية لكونها اصلا

Ends (fol. 61^v):

العمدة هو البرهان فقط بلا شك لانه يفيد اليقين بلا ريب بخلاف الاخرين ولهذا اختص
المص العمدية في البرهان جعلنا الله تعالى في الواصلين الى اليقين لان المعين لليقين ورزقنا
بقبلة منه الى اليقين

Scribe's colophon (fol. 61^v):

تمت تمام بعون الله الملك الوهاب

[251]

Arab O. 060/4

Maḥmūd Efendi Amīr Šahrī (ca. 11th/17th c.)

محمود أفندي أمير شهري

Šarḥ Dībāġat al-Hāšiya 'alā l-Fawā'id al-fanārīya

شرح ديباجة الحاشية على الفوائد الفنارية

A dated copy of a gloss on the introduction of the above *Hāšiya* of Ibn Ḥiḍr (10th/16th c.) on the commentary of al-Fanārī (751–834/1350–1431) on the *Isāġū-ġī* of Aṭīr al-Dīn al-Abharī (d. 663/1265). It is the fourth tract in a collected volume of seven texts on logic. The author's name (as Maḥmūd Efendi) is mentioned on fol. 72^r. It was copied by Aḥmad ibn Sinān al-Qaraḥiṣārī on the 16th of a Ramaḍān 1100 [4 July 1689]. The year can be inferred from the next tract copied immediately after this one by the same person.

Fols. 73^r–78^v; 19 lines/page; p. d. 200 × 143 mm, w. s. 148 × 56 mm; sporadic marginal corrections in Arabic in black ink; modern partial leather binding with marbled paper covers; with flap; conserved in 2011; paper: laid paper with watermarks; script: *nasta'liq*; ink: black; diagonal catchwords in black ink; headings in red ink; title in red on fol. 73^r; wise sayings in Ottoman Turkish below the title.

The manuscript was in the ownership of 'Abd al-Laṭīf (d. 1946) as is evident from the inventory book of Oriental manuscripts (94/1961).

Literature: *GAL* I, 465; *GAL* S I, 842.

Begins (fol. 73^v):

بسم الله الرحمن الرحيم
 من جملة المصادر هذا بحسب الظاهر واما بحسب التوجيه فيحتمل ان يكون حالا من
 فاعل الفعل المقدر في بسم الله بمعنى حامدا قوله فعلها اما منصوب وهو ظ او مرفوع والتأنيث
 باعتبار المضاف اليه واما الجر فلا مساغ يعرفه اصل الاضافة

Ends (fol. 78^v):

فاشار الى انه اراد بختم الكتاب مع اذان المغرب ختمة وقت غروب الشمس ختمة مع الاذان
 فافهم هذا التعليل فانه بالفهم حقيق ومن الله سبحانه بالفهم حقيق والحمد لله على التمام
 والصلوة على خير الانام بلطف الله المنان

Scribe's colophon (fol. 78^v):

احمد بن سنان الضعيف العاجز القره حصارى فى اوسط التمعيد فى شهر رمضان فى اليوم
 ستة عشر باحسانه

[252]

Arab O. 060/5

Anonymous

مؤلف مجهول

Šarḥ Dībāğat al-Ḥāšiya ‘alā l-Fawā'id al-fanāriya

شرح ديباجة الحاشية على الفوائد الفنارية

A gloss by an unidentifiable author on the introduction of the above *Ḥāšiya* of Ibn Ḥiḍr (10th/16th c.). It is the fifth tract in a collected volume of seven texts on logic. It was copied by Aḥmad ibn Sinān al-Qaraḥiṣārī in the middle of Šawwāl 1100 [beginning of August 1689].

Fols. 78^v–83^v; 19 lines/page; p. d. 200×143 mm, w. s. 148×56 mm; sporadic marginal corrections in Arabic in black ink; modern partial leather binding with marbled paper covers; with flap; conserved in 2011; paper: laid paper with water-

marks; script: *nasta'liq*; ink: black; diagonal catchwords in black ink; headings in red ink; on fol. 83^r four lines of an Arabic poem, an unrelated anecdote in Ottoman Turkish and a *waqf* notice, and several, often illegible ownership stamps.

The manuscript was in the ownership of Ḥusayn Ḥudābanda, ... Muṣṭafā, Ḥasan ibn 'Alī dated 1130/1718 (possessor stamps on fol. 83^r) and 'Abd al-Laṭīf (d. 1946) as is evident from the inventory book of Oriental manuscripts (94/1961).

Begins (fol. 78^v):

بسم الله الرحمن الرحيم وبه نستعين
 قوله حمدا لك قيل الحمد لله يكون من التقديم كثنائية جل جلاله على صفاته القديمة ومن
 القديم الى الحادث كثنائية عزوعلا على عباده المصطفين الاخيار ومن الحادث الى الحادث
 كحمد زيد على عمرو ومن الحادث الى القديم كما فيما نحن فيه بمعونة المقام فعلى هذا لا حاجة
 الى حمل اللهم الى الاحترازيه من الخطاب من المعبود الى العابد كما توهم تأمل

Ends (fol. 82^v):

اشارة الى ان صح ما ان اقترحه من الشارح لا يكن مثل شروح أكثرها خروج بحيث لا يليق
 بالمطالعة بل ليكن لائقة بمطالعة الاخوان عند الاقراء والتدريس ثم لا يخفى على الاخوان لطف
 مطالعة الاخوان على مطالعة الاقران

Scribe's colophon (fol. 82^v):

تمت الكتاب بعون الله الملك المنان في يوم الجمعة سنة مائة والف في اواسط الشوال احمد
 بن سنان الفقير القره حصارى

[253]

Arab O. 060/3

Anonymous

مؤلف مجهول

Ta'liqāt 'alā Risālat ġihat al-waḥda

تعليقات على رسالة حجة الوحدة

A dated copy of a gloss on the *Risālat ġihat al-waḥda* of Muḥammad Amīn ibn Ṣadr al-Dīn al-Širwānī (d. 1036/1626–1627) by an unidentifiable author.³ The original tract is a commentary on a sentence in the preface of *al-Fawā'id al-Fanāriya* by al-Fanārī (751–834/1350–1431): *i'lam anna min ḥaqqi kull ṭālib kaṭra taḍbutuhā ġihat waḥda*. The copy was made in Istanbul by Aḥmad ibn Sinān al-Qaraḥiṣārī in Šawwāl 1100 [August 1689], and it is the third tract in a collected volume of seven texts on logic.

Fols. 55^r–72^v; 21 lines/page; p. d. 200×143 mm, w. s. 166×80 mm; marginal and sporadic interlinear notes in Arabic and at some places in Ottoman Turkish in black ink; modern partial leather binding with marbled paper covers; with flap; conserved in 2011; paper: laid paper with watermarks; script: *nasta'liq*; ink: black; diagonal catchwords in black ink; the text of the commented work is overlined in red ink; on fol. 55^r catch-title in red: *Risālat al-ġiha al-waḥda li-Ibn Ṣadr*.

The manuscript was in the ownership of 'Abd al-Laṭīf (d. 1946) as is evident from the inventory book of Oriental manuscripts (94/1961).

Literature: *GAL* S II, 1016₂₆; al-Ziriklī⁴ VI, 41; Kaḥḥāla III, 142.

Begins (fol. 55^v):

بسم الله الرحمن الرحيم
 ان احسن ما يفتح به المنطق والكلام حمد الله الواحد الذي برء الأنام ونصب حجت دالة
 على وحدته على وجوه الدهور والاعوام ... وبعد فهذه تحقيقات شريفة بعبارات رافعة نسائق
 معانيها الاذهان ... علقها على المبحث المتداول فيما بين المحصلين الموسوم بحجة الوحدة بين
 المتعلمين المشتملة على اشارة الى لطايف امور لا يلوح عليه اثر الارتياب

3 The author of the gloss is not Qara Ḥalil (d. 1123/1711–1712) whose gloss is mentioned in *GAL*.

4 References in al-Ziriklī and Kaḥḥāla are to al-Širwānī.

Ends (fol. 72^r):

فلنقتصر على هذا القدر مصليا على خير البشر ولو تراكم العلائق وتلاطم العوايق شرحت
الكتاب عن اخره ورفعت الحجات وميزت القشر عن اللباب على ان همم المحصلين متقاعدة
وغرائمهم متعاصرة

(fol. 72^v):

ومصليا على رسوله واله

Scribe's colophon (fol. 72^v):

وقع الفراغ عن تحرير هذه الرسالة المعتبرة عن اليد العبد الفقير احمد ابن سنان في يوم الاثنين
في وقت الضحى في شهر الشوال المعظم في سلك شهور سنه مائه والف في بلدة قسطنطينية
حماها الله تعالى في كل افه وبلي

[254]

Arab O. 155

Sulaymān ibn ʿUmar al-Ṭarabzūnī (12th/18th c.)

سليمان بن عمر الطربزوني

Šarḥ Dībāġat al-risāla al-abhariya

شرح ديباجة الرسالة الأهرية

An autograph commentary on the introduction of *Īsāġūġī*, the treatise of Aṭīr al-Dīn al-Abharī (d. 663/1265) on logic, by an otherwise unknown scholar, finished on 29 Šawwāl 1217 [22 February 1803] and written on the demand of the author's disciples.⁵

5 Another, slightly incomplete copy of this rare and still unedited treatise can be found in the manuscript collection of the library of Kuwait University (No. 480), catalogued under the title: *Ḥāšiya ʿalā Dībāġat Īsāġūġī*, cf. <http://library.kuniv.edu.kw/manuscript/Scriptsvie.asp?ID=24026> [accessed on 4 July 2015].

10 fols.; 17 lines/page; p. d. 203 × 119 mm, w. s. 150 × 71 mm; quarter-leather binding with decorated paper covers; with flap; in good condition; paper: laid paper with watermarks; script: *nashī*; ink: black; diagonal catchwords in black ink; the text of the commented work is overlined in red ink.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم
 الحمد لله الذي وفقنا لتحصيل العلوم الشريفة المقبولة واخرجنا من ظلمة الجهل ... وبعد
 فانا الفقير سليمان بن الحاج عمر الطريزوني سألتى بعض الطلبة تعليم الرسالة الابهريية ... ورأيت
 ديباجة تلك الرسالة غير موضحة ومكشوفة ... قال الشيخ الامام العلامة ذكر المص بلفظ
 الغائب

Ends (fol. 10^v):

قلت الفائدة فيه دفع توهم تجوز لان العتره تختمل انه يراد منها بعض بطريق ذكر الكل واردة
 الجزء فلذا أكدها

Scribe's colophon (fol. 10^v):

تمت الحروف بعون الله الملك الرؤف سنه سبع عشرة ومائتين والالف فى يوم التاسع والعشرين
 من شوال المكرم [ت] م م م م

2 *al-Risāla al-šamsīya* by al-Qazwīnī al-Kātibī (d. 675/1276) and Its Commentaries

[255] Arab O. 112/4

Nağm al-Dīn ‘Alī ibn ‘Umar al-Qazwīnī al-Kātibī (d. 675/1276)

نجم الدين علي بن عمر القزويني الكاتبي

al-Risāla al-šamsīya fī l-qawā‘id al-mantiqīya

الرسالة الشمسية في القواعد المنطقية

An incomplete, undated copy of a treatise on the rules of Aristotelian logic composed by the author, a disciple of Naṣīr al-Dīn al-Ṭūsī (597–672/1201–1274), on the demand of the vizier Šams al-Dīn Muḥammad ibn Bahā' al-Dīn Muḥammad al-Ġuwaynī (d. 683/1284), personal assistant of Hulagu (d. 1265), amateur historian, and descendant of the great Islamic scholar, Imām al-Ḥaramayn al-Ġuwaynī (d. 478/1085). It is the final tract in a collected volume of four texts on logic.

Fols. 54^r–62^v; 13 lines/page; p. d. 165×114 mm, w. s. 110×58 mm; marginal and interlinear notes in Arabic in black ink; modern full marbled paper binding; in good condition; conserved in 2010; paper: laid paper with watermarks; script: *nashī*; ink: black; diagonal catchwords on fols. 57^v, 60^v and 61^r in black ink; rule-borders in red ink; headings in red ink; on fol. 54^r the classification of the proposition (*al-qaḍīya*) together with a short note on logic.

The manuscript was in the ownership of Ibrāhīm Aḥmad al-Dānšmandar (fol. 1^r), and was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL* I, 466; *GAL* S I, 845; *al-Ziriklī* IV, 315; *Kaḥḥāla* IV, 13.

Begins (fol. 54^v):

الحمد لله الذى ابدع نظام الوجود واخترع ماهيات الاشياء بمقتضى الوجود وانشا بقدرته انواع
الجواهر العقلية وافاض برحمته محركات الاجرام الفلكية ... بسم الله الرحمن الرحيم والله اعلم
وبه نستعين ورتبته على مقدمه وثلاث مقالات وخاتمة ... اما المقدمة ففيها بحثان الاول فى
ماهية المنطق وبيان الحاجة اليه العلم اما تصور فقط وهو حصول صورة او تصور معه حكم

Ends (fol. 62^v):

ثم يقال المتساويان هما الشئان اللذان لا يفصل احدهما عن الآخر ثم يقال الشئان هما الإثنان
ويجب أن يحتز عن استعمال الفاظ غريبة وحشية غير ظاهرة الدلالة بالقياس الى السائل
لكونه مفوتا للفرص

Scribe's colophon (fol. 62^v):

تمت

[256]

Arab O. 063

Muḥammad ibn Muḥammad Quṭb al-Dīn al-Taḥṭānī (694–766/1295–1365)

محمد بن محمد قطب الدين التحتاني

Taḥrīr al-qawā'id al-manṭiqīya fī Ṣarḥ al-risāla al-šamsīya

تحرير القواعد المنطقية في شرح الرسالة الشمسية

A copy of parts of the commentary on the above treatise of al-Qazwīnī al-Kātibī (d. 675/1276), finished on 23 Raġab 1118 [30 October 1706] in the Maḥalle of Ṣāmlar in Merzifon at the new *madrassa* of 'Uṭmān ibn 'Alī al-Amāsiwī. This manuscript was used in teaching in a course which ended on 11 Ġumādā l-uḥrā 1208 [13 January 1794].

126 fols.; 17 lines/page; p. d. 200×146 mm, w. s. 144×71 mm; marginal and inter-linear notes and commentaries in Arabic in black ink together with inserted sheets full of commentaries; partial leather binding with marbled paper covers; with flap; paper doublure; in fair condition; paper: laid paper with watermarks; script: *nashī*; ink: black; headings in red ink; rule-borders in red ink; the text of the commented work is marked by a red line; catch-title in black ink; Oriental foliation.

The manuscript was in the ownership of a certain Muḥammad 'Ārif Yozġadlı (ownership notice and stamp on fol. 1^r) and was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL* I, 466; *GAL* S I, 845; al-Ziriklī VII, 38; Kaḥḥāla III, 642.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم

قال المقالة الثانية في القضايا واحكامها اقول لما فرغ عن مباحث القول الشارح شرع في مباحث الحجة ولما توقف معرفتها على معرفة القضايا واحكامها وضع المقالة الثانية لبيان ذلك ورتبها على مقدمة وثلاثة فصول اما المقدمة ففي تعريف القضية واقسامها الاولى اى الحاصلة بحسب القسمة الاولى

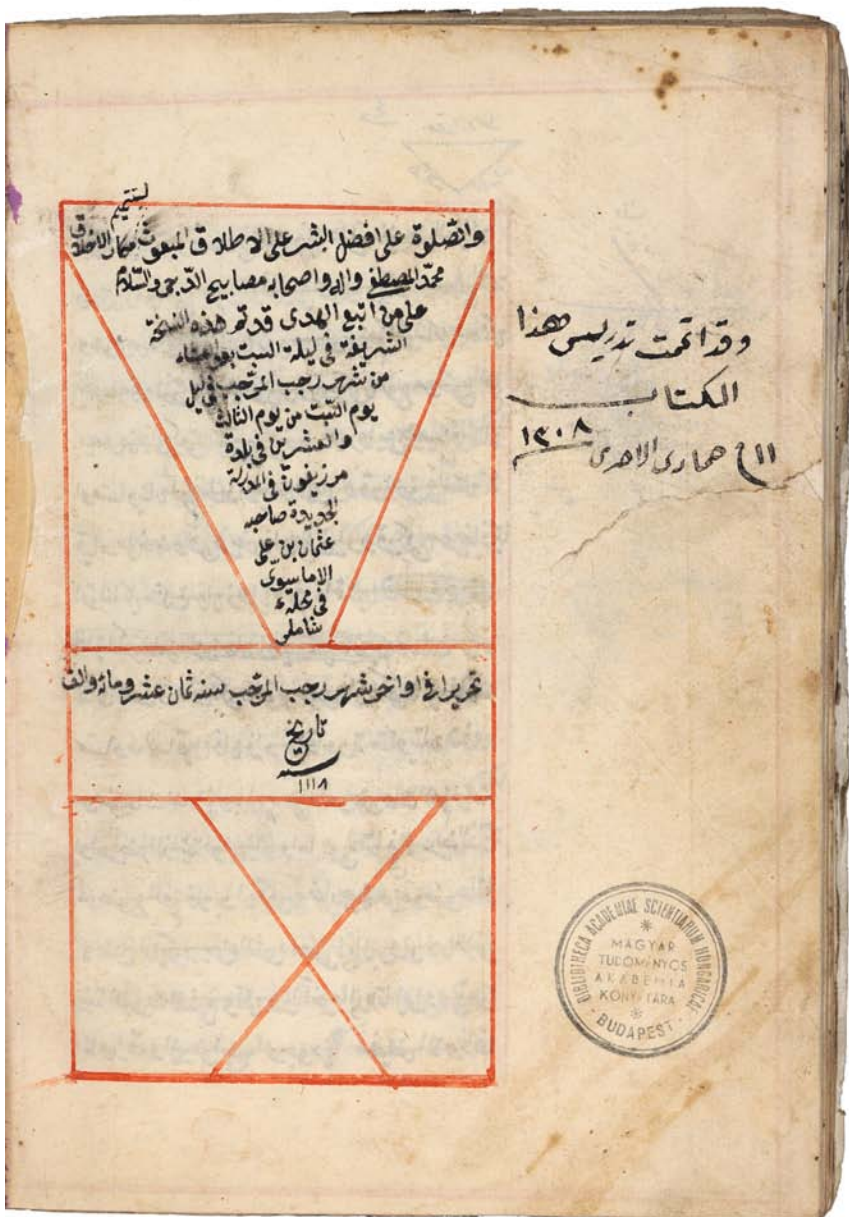


FIGURE 78 Arab O. 063, fol. 126^v. The colophon of the manuscript copied in a madrasa of Merzifon in 1188/1706. In the margin, a note states that this book was used in teaching 90 years later, in 1208/1794.

Ends (fol. 126^r):

لان الاجزاء بنية الثبوت للشئء ولكن هذا اخرما اوردنا ايراده في هذه الاوراق والمحمد لواجب الوجود مفيض الارزاق

Scribe's colophon (fol. 126^v):

قد تم هذه النسخة الشريفة في ليلة السبت بعد العشاء من شهر رجب المرجب في ليل يوم السبت من يوم الثالث والعشرين في بلدة مرزفون في المدرسة الجديدة صاحبه عثمان بن على الاماسوى في محلة شاملر تحريرا في اواخر شهر رجب المرجب سنه ثمان عشر ومائه والف تاريخ سنه ١١١٨

[257]

Arab O. 139

Muḥammad ibn Muḥammad **Quṭb al-Dīn al-Taḥṭānī** (694–766/1295–1365)

محمد بن محمد قطب الدين التحتاني

Taḥrīr al-qawā'id al-mantiqīya fī Ṣarḥ al-risāla al-šamsīya

تحرير القواعد المنطقية في شرح الرسالة الشمسية

An incomplete, undated copy of the above commentary. The manuscript ends with the catchword *fīhi*.

60 fols.; 11 lines/page; p. d. 199×130 mm, w. s. 122×55 mm; marginal and inter-linear notes in Arabic in black ink; new full leather binding; in good condition; conserved in 2010; paper: laid paper with watermarks; script: *nashū*; ink: black; diagonal catchwords in black ink; headings in red ink.

The manuscript was purchased by the Library from Rafael Dangelmajer in 1950.

Literature: *GAL* I, 466; *GAL* S I, 845; al-Ziriklī VII, 38; Kaḥḥāla III, 642.

Begins (fol. 1^r):

الثاني فاما ان يكون البحث فيه عن المفردات وهو المقالة الاولى او عن المركبات فلا يخ اما ان
يكون البحث عن المركبات الغير المقصودة بالذات وهو المقالة الثانية او عن المركبات التي هي
مقاصد بالذات

Ends (fol. 60^v):

اما في قول الشارح او في الحجة ولكل واحد منها مقدمات يتوقف معرفته عليها ولما فرغ من
مقدمات القول الشارح فقد خان ان يشرع

[258]

Arab O. 129

‘Alī ibn Muḥammad al-Šarīf al-Ġurġānī (740–816/1340–1413)

علي بن محمد الشريف الجرجاني

al-Kūčak

الكوچك

An early copy of a gloss on the above commentary of Quṭb al-Dīn al-Taḥṭānī (694–766/1295–1365) on *al-Risāla al-šamsīya* of al-Qazwīnī al-Kātibī (d. 675/1276) by an important scholar who taught most of his life in Šīrāz. The copy was finished by Maḥmūd ibn Isfandiyār ibn Muḥammad in Toḡat, on a Saturday in Rabī‘ al-awwal 870 [October 1465] during the reign of Sulṭān Meḥmed II (r. 1451–1481).

125 fols.; 15 lines/page; p. d. 177×120 mm, w. s. 122×60 mm; marginal notes in Arabic in black and red ink; modern quarter leather binding with marbled paper covers; in good condition; paper: without watermarks; script: *nasta‘līq*; ink: black; headings in red ink; fols. 124^r and 125^v are blank; on fol. 124^v crossed out and cropped notes; on fol. 125^r possessor notes together with two lines of a poem from the *Bustān al-wā‘izīn wa-riyāḍ al-šāliḥīn* by Ibn al-Ġawzī (d. 597/1201), repeated thrice with Turkish translation and explanation.

The manuscript was in the ownership of Maḥmūd ibn Isfandiyār ibn Muḥammad (fol. 123^v), Muṣṭafā ibn ʿImrān (fol. 125^r) and Ḥasan Ḥusayn (fol. 125^r) and was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL* I, 466; *GAL* S I, 845; *GAL* II, 216; *GAL* S II, 305; al-Ziriklī VI, 59; Kaḥḥāla II, 515.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم وبه ثقتي
قوله ورتبته على مقدمه وثلاث مقالات وخاتمة اقول هكذا وجدنا عبارة المتن في كثير من
النسخ والصواب ان لفظ ثلث ههنا زايدة وقعت سهوا من قلم الناسخ يدل على ذلك قول
المصنف فيما بعد واما المقالات فثلاث

Ends (fol. 123^v):

وهذا الجواب مردود لان الشيخ الرئيس قد حرج في الشفاء بان التصديق بوجود الموضوع
من المبادئ التصديقية فلا يكون ايضا على حده بل مندرجا في المبادئ التصديقيه

Scribe's colophon (fol. 123^v):

تم الكتاب الشريف للسيد الشريف على يد العبد الضعيف الحقير ... محمود بن اسفنديار بن
محمد ... يوم السبت في شهر المبارك ربيع الاول في بلد توقات من ولاية السلطان محمد طول
الله عمره صاحبه ومالكه محمود بن اسفنديار بن محمد غفر الله تعالى له ولوالديه واحسن اليهم
واليه تاريخ سنه سبعين وثمانائه

[259]

Arab O. 131/2

ʿAlī ibn Muḥammad al-Šarīf al-Ġurġānī (740–816/1340–1413)

علي بن محمد الشريف الجرجاني

al-Kūčak

الكوچك

[260]

Arab O. 128/2

‘Alī ibn Muḥammad al-Šarīf al-Ġurġānī (740–816/1340–1413)

علي بن محمد الشريف الجرجاني

al-Kūčak

الكوچك

An incomplete, undated copy of the above treatise. It is the second text in a collected volume of two works on logic, the other being *Šarḥ Tahdīb al-mantiq wa-l-kalām* of al-Dawwānī (829–918/1426–1512).

Fols. 37^r–118^v; 17 lines/page; p. d. 206 × 135 mm; w. s. 142 × 64 mm; marginal notes in Arabic in black and red ink; new full leather binding; in good condition; paper: laid paper with watermarks; script: *nasta‘liq*; ink: black; diagonal catchwords in black ink; headings in red ink; on fol. 37^r the divisions of the treatise are described; fol. 37^v is blank; on fol. 38^r a page from the commentary of Quṭb al-Dīn al-Taḥtānī (694–766/1295–1365) on *al-Risāla al-šamsīya* of al-Qazwīnī al-Kātībī (d. 675/1276).

The manuscript was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL* I, 466; *GAL* S I, 845; al-Zirikī VI, 59; Kaḥḥāla II, 515.

Begins (fol. 38^v):

بسم الله الرحمن الرحيم وبه نستعين
 والتكلان قوله ورتبته على مقدمه وثلاث مقالات وخاتمة اقول هكذا وجدنا عبارة المتن في
 كثير من النسخ والصواب ان لفظ ثلث ههنا زائدة وقعت سهوا من قلم الناسخ يدل على ذلك
 قول

Ends (fol. 118^v):

فالخلل فيه هو الاحتياج الى الاستفسار فيطول المد المسافة بلا طائل قوله ولما توقف معرفتها
 على معرفة القضايا كما ان للقول انه مبادئ يتوقف عليها ويجب

[261]

Arab O. 131/1

ʿIṣām al-Dīn Ibrāhīm ibn Muḥammad ibn ʿArabšāh al-Isfarāyīnī (873–944/1468–1537)

عصام الدين ابراهيم بن محمد بن عرب شاه الاسفراييني

Ḥāšiya ʿalā l-Kūčak

حاشية على الكوجك

A copy of a supergloss on the gloss of al-Šarīf al-Ġurġānī (740–816/1340–1413) on part of the above commentary of Quṭb al-Dīn al-Taḥṭānī (694–766/1295–1365) on *al-Risāla al-šamsīya* of al-Qazwīnī al-Kātibī (d. 675/1276) by an important scholar and highly influential teacher of logic, who died in Samarqand. The copy was made by Hidāyat ibn Muṣṭafā in 1238/1823 at the Asbīrẓāda Madrasa in Toḡat. It is the first text in a collected volume of two treatises on logic, followed by the gloss of al-Šarīf al-Ġurġānī (740–816/1339–1413) on the same tract.

Fols. 1^r–88^v; 25 lines/page; p. d. 212×153 mm, w. s. 148×92 mm; marginal notes in Arabic in black ink; partial leather (*ṣahārkuše*) binding with decorated paper covers; with flap; decorated paper doublure; in good condition; paper: laid paper with watermarks; script: *nashī*; ink: black; diagonal and horizontal catchwords in black ink; headings in red ink; fols. 1^r and 88 are blank.

The manuscript was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL* II, 410–411; *GAL* S II, 571; al-Ziriklī I, 66; Kaḥḥāla I, 67.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم
 قوله المقالة الثانية من القضايا واحكامها اى الموضوعات الذكورية فى هذه المقالة انواع القضية
 واحوال القضايا فعبر عن الاحوال بالاحكام لانها مما يحكم بها وهى العكس وعكس النقيض
 ولازم الشرطيات

Ends (fol. 87^v):

وهذا آخر ما وفقنا لتصويره في هذه الاوراق من فيض الفياض على الاطلاق وارجو ان
ينتفع به ذوى البصائر في الاقطار والافاق تمت الحاشية المنسوبة الى اعلم العلماء مولانا عصام
الدين ابراهيم ادخله الله تعالى في جنة النعيم لتوضيح شرح الشمسية المسمى بتصديقات
مولانا قطب الدين رحمه الله

Scribe's colophon (fol. 87^v):

قد وقع الفراغ في هذه الحاشية في بلدة توقات من يد هدايت بن مصطفى غفر الله له
ولوالديه واحسن اليهم مرأب في مدرسة اسيرزاده في سنه ثمان وثلثين ومائتان والى تم تم
[ت] م م م

[262]

Arab O. 071

Qara Dāwud ibn Kamāl al-Qūḡawī (d. 948/1541)

قرة داود بن كمال القوجوي

Ḥāšiya 'alā l-Kūčak

حاشية على الكوچك

An undated copy of a supergloss on the gloss of al-Šarīf al-Ġurġānī (740–816/1340–1413) on part of the above commentary of Quṭb al-Dīn al-Taḥṭānī (694–766/1295–1365) on *al-Risāla al-šamsīya* of al-Qazwīnī al-Kātibī (d. 675/1276) by an influential teacher of logic, and the founder of a dynasty of a prominent family of scholars in the first half of the 10/16 century.⁶

117 fols.; 23 lines/page; p. d. 218×127 mm, w. s. 148×72 mm; sporadic marginal notes in Arabic and Ottoman Turkish in black ink; partial leather (*cahārkuşe*)

6 The authorship of the same treatise was attributed by Ahlwardt (No. 5262) to Qara Dāwud (d. 810/1407), a disciple of al-Taftāzānī (d. 793/1390). On account of his place of birth he is also known as Qara Dāwud İzmitī. On his life and works, see Hatice Kelpetin Arpağuş, "Kara Dāwud İzmitī", *İA* 24 (2001) pp. 359–360.

binding; with almond-shaped centre-piece (OSd); in bad condition; paper: laid paper with watermarks; script: *nashī*; ink: black; horizontal and diagonal catchwords in black ink; headings in red ink; the text of the commented work is overlined in red ink; the name of the author in black ink; on fol. 1^r Turkish and Persian couplets; fols. 115^v–116^r are blank; on fols. 116^v–117^r unrelated texts in Ottoman Turkish.

The manuscript was purchased by the Library from Rafael Danglmajer in 1950. A letter in Ottoman Turkish, put into the manuscript and addressed to a certain ‘Abd Allāh by Ḥōcazāde Muḥammad, dated 19 Rabī‘ al-awwal 1302 [6 January 1885] suggests a Turkish ownership in that period.

Literature: *GAL* I, 466; *GAL S I*, 845; *Kaḥḥāla* I, 702.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم وبه نستعين
قال المص ورتبته على مقدمه وثلث مقالات وخاتمة اعلم ان المص رحمه [الله] قال واشار
الى من سعد بلطف الحق الى اخر اوصافه بتحرير كتاب كذا وكذا ثم قال فبادرت الى
مقتضى اشاراته وسميته بالرسالة الشمسية في القواعد المنطقية ورتبته على مقدمه ولاخفاء في
ان الضميرين المذكورين في سميته ورتبته راجعان الى الكتاب المذكور

Ends (fol. 115^r):

ويرد عليه ان المقام يدل على قصد التعريف ظاهرا اى يقتضى قصد التعريف ظاهرا وصرحا
لاضمنا فهو لا يلائم المقام ويمكن ان يقال اشار رحمه [الله] ان الى الجواب والا يراد بقوله
فالاولى تمت الرسالة بتوفيق الله وحسن اعانه

[263]

Arab O. 091/1

Anonymous

مؤلف مجهول

Ḥāshīya ‘alā Šarḥ al-Šamsīya

حاشية على شرح الشمسية

A dated copy, finished by Walī Salmān in Tebriz on 20 Rabīʿ al-āḥar 861 [17 March 1457], of an anonymous gloss on an unidentifiable commentary on the beginning of *al-Risāla al-šamsīya* of al-Qazwīnī al-Kātībī (d. 675/1276). The owner (fol. 1^r) attributed the commentary to al-Taftāzānī (d. 793/1390). It is the first treatise in a collected volume, followed by *Risāla fī ādāb al-baḥṭ* of al-Samarqandī (d. 722/1322) and *Šarḥ Īsāgūḡī* by al-Kātī (d. 760/1359).

Fols. 1^r–39^v; 19 lines/page; p. d. 210×128mm, w. s. 151×86mm; partial leather (*ṣahārkuṣe*) binding with paper cover; with flap; paper doublure; in fair condition; paper: without watermarks; script: *nastaʿlīq*; ink: black; diagonal catchwords in black ink; headings in red ink; old repairs on fols. 36–39; on fol. 1^r the end of an unidentifiable text in Arabic.

The manuscript was in the ownership of Ḥusayn al-Bārūdī (fol. 1^r) and afterwards his son Muḥammad, and was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL I*, 466; *GAL S I*, 846.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم وبه نستعين
قال رب تمم بالخير والسعادة بفضلك وكرمك افاضتها من محض الرحمة اعنى ارادة الخير
والنفع

Ends (fol. 39^v):

النص والخاصه واجاب عنه بقوله

Scribe's colophon (fol. 39^v):

فعلى هذا تم بحمد الله وحسن توفيقه على يد اضعف العباد ولى سلمن عفى الله عنها في
وقت الضحى في من يوم الثلاثاء في عشرين من شهر المبارك ربيع الاخر في بلدة تبريز في
تاريخ سنة احدى وستين وثمان مائة

3 Commentaries on *Tahdīb al-mantiq wa-l-kalām* of al-Taftāzānī
(d. 793/1390)

[264]

Arab O. 128/1

Muḥammad ibn Asʿad al-Dawwānī (829–918/1426–1512)

محمد بن أسعد الدواني

Šarḥ Tahdīb al-mantiq wa-l-kalām

شرح تهذيب المنطق والكلام

An undated copy of a commentary on the *Tahdīb al-mantiq wa-l-kalām* of Masʿūd ibn ʿUmar al-Taftāzānī (722–793/1322–1390). It is the first text in a collected volume of two works on logic.

Fols. 1^r–36^v; 19 lines/page; p. d. 206×135 mm; w. s. 140×70 mm; marginal notes in Arabic in black ink; full leather binding; in good condition; paper: laid paper with watermarks; script: *nastaʿlīq*; ink: black; diagonal catchwords in black ink; headings in red ink; the text of the commented work is overlined in red ink; flyleaves; fol. 36 is blank; on the verso of the second flyleaf a distorted version of a couplet by Šavkat Buḥārāyī (d. 1107/1695):⁷

اثر کی میگزارد ریشہ غم از دل نازک
خورد ماری سیاہی موی چینی خاک چینی را

It is followed by three more couplets, one in Persian and Arabic, the other two in Ottoman Turkish. On fol. 1^r a possibly corrupt version of two couplets by the eminent Šīʿī philosopher and theologian of Qum, Mīrzā Ḥasan Lāhījī⁸ (1045–1121/1635–1709):

7 For the original version, see *Dīvān-i Šavkat Buḥārāyī*. Ms Kitābhāna-yi Majlis 902 (16950), p. 41, copied in 1094/1682.

8 Cf. Gholamali Haddad Adel et al., eds., 2012. *Hawza-yi ʿilmīyya: Shīʿī Teaching Institution. An Entry from the Encyclopaedia of the World of Islam*. London: EWI Press, p. 38.

ممکن بود که صورت واجب بها شود * وین ممتنع که محر تو از دل جدا شود
در تنگنای عکس نقیض خیال دوست * ترسم که صورتتم زهیولا جدا شود

The manuscript was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL* II, 215; *GAL S* II, 302; al-Zirikli VI, 257; Kaḥḥāla III, 126.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم
تهذيب المنطق والكلام توشیحه بذكر المفضل المنعم و ترشیحه بالصلوة والسلام على
صفوة الانام ... قوله الحمد لله هو الوصف بالجمل على جهة التعظيم والتبجيل والمراد بالجمل
الاختياري لانه صفة الفعل وهو بالاختيار كذا ذكره

Ends (fol. 35^v):

وقد وضعت البسائط في شكل مفرس ووضعت النسبة بين كل اثنين منها في ملتقى الخطين
الخارجين من بين كليهما تسهيلا للضبط على المبتدي

Scribe's colophon (fol. 35^v):

تمت الكتاب بعون الملك الوهاب [ت] م م م م م

[265]

Arab O. 029

Ismā'īl ibn Muṣṭafā ibn Maḥmūd al-Kalanbawī (d. 1205/1791)

اسماعيل بن مصطفى بن محمود الكلنبوي

Ḥāṣiya 'alā Šarḥ Tahdīb al-manṭiq wa-l-kalām

حاشية على شرح تهذيب المنطق والكلام

An undated copy of a gloss on the above commentary of al-Dawwānī (829–918/1426–1512) on the *Tahdīb al-manṭiq wa-l-kalām* of Mas'ūd ibn 'Umar al-Taftāzānī (722–793/1322–1390).

80 fols.; 27 lines/page; p. d. 222×165 mm, w. s. 155×75 mm; rare marginal notes, additions and corrections in Arabic in black ink; partial leather (*ṣahārkuṣe*) binding with marbled paper covers; with flap; paper doublure; in fair condition; paper: laid paper with watermarks; script: *nasta'liq*; ink: black; horizontal and diagonal catchwords in black ink; headings in red ink; flyleaves.

Literature: *GAL* II, 215; *GAL* S II, 302, 1015; *Kaḥḥāla* I, 381.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم وبه نستعين
 الحمد لله الذى وضع لكل شيء ميزانا قويا ووضح به الكامل عن الناقص قسطاسا مستقيما
 ... وبعد فيقول الفقير الى الله الغنى اسماعيل بن الشيخ مصطفى بن الشيخ محمود الكلبوى
 ... فلهدا صنف المص كتابا فى فن المنطق والكلام وجعل المنطق مقدمة للكلام اصل المرام
 ودون اليه المحقق الدوانى

(fol. 2^r):

قال الشارح المخرير عامله الله بلطفه الخطير تهذيب المنطق والكلام توشيح به بذكر المفضل
 المنعم التهذيب التنقيح

Ends (fol. 80^r):

وتلخيص كلامه ان العلم صورة قائمة بالنفس مأخوذة من السى المعلوم وكل صورة كذلك فهى
 من مفولة الكيف اما الصغرى فلما سياتى واما الكبرى فلان تلك الصورة عرض لا يتوقف

4 Disputation / *ʿIlm al-munāẓara wa-ādāb al-baḥṭ*

[266]

Arab O. 091/2

Šams al-Dīn Muḥammad ibn Ašraf al-Ḥusaynī al-Samarqandī (647–722/
1250–1322)

شمس الدين محمد بن أشرف الحسيني السمرقندي

Risāla fī ādāb al-baḥṭ

رسالة في آداب البحث

An undated copy of a fundamental text on the art of disputation. It is also known under further names, as *al-Risāla al-šamsīya*, *al-Risāla al-samarqandīya* and *al-Risāla al-ḥusaynīya*. Little is known about the author's life except that he was a versatile scholar, who composed works in the fields of theology, logic, mathematics and astronomy, which were to become highly influential for many centuries by being taught in the *madrasas* throughout the Islamic world. The author's date of death has also been widely disputed. The owner of the present manuscript suggested (fol. 40^r)—on the basis of the introduction—a much later date by stating that al-Samarqandī wrote this treatise on the demand of ‘Abd al-Raḥmān al-Ġāmī (817–898/1414–1492).

Fols. 40^r–50^v; 8 lines/page; p. d. 210×128 mm, w. s. 134×80 mm; wide spaced lines; marginal notes and commentaries in Arabic in black and red ink; partial leather (*ṣahārkūše*) binding with paper cover; with flap; paper doublure; in fair condition; paper: without watermarks; script: *nasta‘līq*; ink: black; horizontal catchwords in black ink; headings in red ink; catch-title on fol. 40^r: *Ādāb al-baḥṭ*.

The manuscript was in the ownership of ‘Umar al-Luṭfī (fol. 40^r crossed out) and Ḥusayn ibn Ibrāhīm al-Bārūdī (fol. 40^r), and was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL* I 468; *GAL* S I, 849; al-Zirikli VI, 39; Kaḥḥāla III, 136.

Begins (fol. 40^v):

بسم الله الرحمن الرحيم
 رب تم بفضلك الواسع اما بعد حمد الله والصلوة على محمد نبيه فهذه رسالة في آداب
 البحث يحتاج اليها كل متعلم ليكون حافظه له من الضلالة في البحث وتسهل عليه طريق
 الفهم والتفهم

Ends (fol. 50^v):

يقول هذا المنع لا يضرنا لانه لو كان ذلك التقدير ثابتا في نفس الامر فيتم ما ذكرنا وان لم
 يكن يلزم الغلية وبها يحصل كما مر

Scribe's colophon (fol. 50^v):

تمت والله اعلم بالصواب

[267]

Arab O. 073/2

Mas'ūd ibn Ḥusayn al-Širwānī al-Rūmī (d. 905/1499)

مسعود بن حسين الشرواني الرومي

al-Mas'ūdī

المسعودي

A dated copy of a commentary on the above work. Similarly to Arab O. 073/1, we can state that it was copied by Aḥmad ibn Mīrzā al-'Ayntābī at the Sanqūriya Madrasa in 'Ayntāb (today's Gaziantep) in Rabī' al-awwal 1042 [October 1632], although only the date was repeated in the manuscript. It is the second tract in a collected volume containing three glosses and commentaries on the treatise of al-Samarqandī (647–722/1250–1322) on the art of disputation.

Fols. 31^r–57^v; 21 lines/page; p. d. 211 × 142 mm, w. s. 137 × 72 mm; copious marginal notes and commentaries in Arabic in black ink; further notes on inserted slips of papers; modern quarter leather binding with marbled paper covers; in good condition; paper: laid paper with watermarks; script: *nasta'liq*; ink: black; diagonal catchwords in black ink; headings in red ink; text of the commented



FIGURE 79 Arab O. 073/2, fol. 35r. A page full of marginal and interlinear notes on a text which was copied at a madrasa of Gaziantep in 1042/1632.

work is overlined in red ink; on fol. 31^r short linguistic notes in Arabic; fol. 31^v is blank; on fol. 32^r catch-title; fols. 55^v–57^v are blank.

The manuscript was purchased by the Library from Rafael Danglmaier in 1950.

Literature: *GAL* I, 468; *GAL S* I, 849.

Begins (fol. 32^v):

بسم الله الرحمن الرحيم وبه نتقي
 الحمد لله رب العالمين والصلوة على رسوله محمد وآله اجمعين وبعد فقد قال الامام المحقق
 والهمام المدقق سلطان العلماء المتأخرين جامع جميع فضائل الحكماء المتقدمين مولانا شمس الملة
 والدين محمد السمرقندي (...) المنة علينا من من عليه لواهب افضل النعم الذي هو نعمة
 العقل

Ends (fol. 55^r):

وان لم يكن ذلك التقدير ثابتا في نفس الامر يلزم ثبوت العلية والا يلزم ارتفاع التقيضين وبه
 يحصل المط كما مر في الشق الاول من التزديد المذكور

Scribe's colophon (fol. 55^r):

وقع الفراغ من تحرير هذا الكتاب بعناية الوهاب في شهر ربيع الاول سنة اثني وalf واربعين
 [تم]

[268]

Arab O. 073/1

‘Imād al-Dīn Yaḥyā ibn Aḥmad al-Kāšī⁹ (9th/15th c.)

9 Or al-Kāšānī. His date of death (ca. 750/1350) appears erroneously in several sources (*GAL*; al-Zirikī; Kaḥḥāla), since al-Šīrwānī, the author of the commented work, is recorded to have died in 905/1499. Al-Kāšī appears to be mistaken for a mathematician of the same name who lived in the 8th/14th c. It seems that the author of this treatise might be identical with ‘Imād (al-Dīn ibn Muḥammad) ibn Yaḥyā ibn ‘Alī al-Fārisī (d. ca. 900/1494), see *GAL* I, 466; *GAL S* I, 846. Ḥāḡḡī Ḥalīfa (I, 39), who described in detail the various commentators of al-Samarqandī's seminal treatise in the field of disputation, thought that al-Kāšī lived in the 10th/16th century, in which case, however, we have to do with two different authors.

عماد الدين يحيى بن أحمد الكاشي

*Ḥāšiya ‘alā Šarḥ Risāla fi ādāb al-baḥt*¹⁰

حاشية على شرح رسالة في آداب البحث

A dated copy of a gloss on the above commentary of al-Širwānī (d. 905/1499) on the treatise of al-Samarqandī (647–722/1250–1322). It was copied by Aḥmad ibn Mīrā al-‘Ayntābī at the Sanqūriya Madrasa in ‘Ayntāb (today’s Gaziantep) on 25 Rabī‘ al-awwal 1042 [9 October 1632]. It is the first tract in a collected volume containing three glosses and commentaries on the treatise of al-Samarqandī. It is also known as *Qara ḥāšiya*.

Fols. 1^r–30^v; 21 lines/page; p. d. 211×142 mm, w. s. 137×72 mm; marginal notes in Arabic in black ink; modern quarter leather binding with marbled paper covers; in good condition; paper: laid paper with watermarks; script: *nasta‘līq*; ink: black; diagonal catchwords in black ink; headings in red ink; text of the commented work is overlined in red ink; flyleaves; on fols. 1^r–2^v unrelated excerpts in Arabic; catch-title on fol. 2^r.

The manuscript was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL* I, 468; *GAL* II, 211; *GAL S* I, 849; *GAL S* II, 295; al-Zirikli VIII, 135; Kaḥḥāla IV, 86; Ḥāḡḡī Ḥalīfa I, 39.

Begins (fol. 2^v):

بسم الله الرحمن الرحيم وبه ثقتي
قوله المنة علينا سلك طريق العمل بالحديث معنى لا لفظا لان حقيقة الحمد عند المحققين
اظهار الصفات الكمالية دون القول المخصوص

Ends (fol. 30^v):

قوله من التردد المذكور فظهر ان الجواب عن امتثال المنع ليس الا بطريق التردد واثبات انه
غير مضر كما سبق في مثال المنع الغير المضر في التنبيه السابق فلندكر

10 The title of the Berlin manuscript is given as *Kitāb ‘Imād: Šarḥ ‘alā Mas‘ūd al-Rūmī*, see Ahlwardt (p. 522, No. 5277), where other copies are also described in some detail.

Scribe's colophon (fol. 30^v):

وقع الفراغ من تحرير هذا الكتاب في ليلة الاحد خامس وعشرين شهر ربيع الاول على يد
الفقيه احمد بن ميرزا العينتابي الساكن في مدرسة سنقرورية الواقع في عينتاب سنه ١٠٤٢

[269]

Arab O. 073/3

Muḥammad ibn Idrīs al-Naḥḡuwānī (d. ca. 950/1543)

محمد بن إدريس النخجواني

Ḥāšiyat al-Naḥḡuwānī 'alā Šarḥ Risāla fī ādāb al-baḥṭ

حاشية النخجواني على شرح رسالة في آداب البحث

A dated copy of a gloss on the above commentary of al-Širwānī (d. 905/1499) on the treatise of al-Samarqandī (647–722/1250–1322). It was copied by Aḥmad ibn Mīrzā al-'Ayntābī at the Sanqūrīya Madrasa in 'Ayntāb on 10 Rabī' al-awwal 1042 [25 September 1632]. It is the final tract in a collected volume containing three glosses and commentaries on the treatise of al-Samarqandī.

Fols. 58^r–72^v; 21 lines/page; p. d. 211×142 mm, w. s. 137×72 mm; modern quarter leather binding with marbled paper covers; in good condition; paper: laid paper with watermarks; script: *nasta'liq*; ink: black; diagonal catchwords in black ink; headings in red ink; text of the commented work is overlined in red ink; on fol. 58^r catch-title; fol. 72^v is blank.

The manuscript was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL* I, 468; *Ḥāḡḡī Ḥalīfa* I, 40.

Begins (fol. 58^v):

بسم الله الرحمن الرحيم وبه نستعين
ان احق ما يستعان به في الامور الحسان حمد الله الملك المنان ... قوله من من عليه لا
من منه قطعه

Ends (fol. 72^r):

نعم لو كان الشيء ممكنا بالامكان الوقوعي لم يستلزم المحال

Scribe's colophon (fol. 72^r):

وقع الفراغ من تحريره في شهر ربيع الاول كان عاشره يوم السبت على يد احمد بن ميرزا الساكن
في عينتاب المدرسة السنقرية [ت]م

[270]

Arab O. 069/2

Muḥammad al-Ḥanafī al-Tibrizī (d. 900/1494)

محمد الحنفي التبريزي

al-Risāla al-ḥanafīya

الرسالة الحنفية

An undated copy of the commentary on the *Risāla fī ādāb al-baḥṭ* of ‘Aḍud al-Dīn ‘Abd al-Raḥmān ibn Aḥmad al-Īḡī (680–756/1281–1355). It is the second tract in a collected volume containing nine treatises, mainly on the art of disputation.

Fols. 39^v–43^v; 19 lines/page; p. d. 208 × 147 mm, w. s. 147 × 78 mm; marginal notes in Arabic in black ink; modern quarter leather binding with marbled paper covers; in fair condition; paper: laid paper with watermarks; script: *nashī*; ink: black; diagonal catchwords in black ink; the text of the commented work is overlined in black ink; on fol. 43^r an excerpt from the *Risāla fī ādāb al-baḥṭ* of al-Samarqandī (647–722/1250–1322) surrounded by select passages from its commentaries; fol. 43^v is blank.

The manuscript was in the ownership of ‘Abd al-Laṭīf (d. 1946) as is evident from the inventory book of Oriental manuscripts (92/1961).

Literature: *GAL* II, 208; *GAL* S II, 287.

Begins (fol. 39^v):

بسم الله الرحمن الرحيم
لك الحمد جعل الله مخاطبا تنبيها على القرب ولان اللايق بحال الحامد ان يلاحظ المحمود
اولا حاضرا او مشاهدا ثم يحمده واستبان منه وجه تقديم قوله لك على الحمد وان كان الحمد
يقتضى تقديمه ويصح ان يكون التقديم للتعظيم والشرف

Ends (fol. 42^v):

وما ذكره في وجه التخصيص انما يتم ذلك اذا كان كل دليل عقلى يقينيا وكل دليل نقلى
ظنيا وكنتا المقدمتين غير واقعة وايضا اللزوم معتبر عن مطلق الدليل المتناول لهما فكيف
يكون العقلى ملزوما والنقلى غير ملزوم وبالجملة الفرق ليس على ما ينبغي ونختتم الكلام على
هذا القدر لئلا ينجر الى الاملال ولم يكن باعثا الى الاضلال واليه المرجع والمآب

Scribe's colophon (fol. 42^v):

تمت الرسالة الشريفة الحنفية [ت] م م م

[271]

Arab O. 090/2

Muḥammad ibn Amīn al-Ardabīlī (d. 950/1543)

محمد بن أمين الأردبيلي

Ḥāshiyat al-Risāla al-ḥanafīya

حاشية الرسالة الحنفية

An undated copy of a gloss on the commentary of al-Ḥanafī al-Tibrīzī (d. 900/1494) on the *Risāla fī ādāb al-baḥṭ* of Aḍud al-Dīn al-Īḡī (680–756/1281–1355). It is the second tract in a volume of three texts on the art of disputation.

Fols. 9^r–36^v; 21 lines/page; p. d. 206×142 mm, w. s. 141×68 mm; marginal and interlinear notes in Arabic in black and red ink; additional notes on inserted slips of paper; modern quarter leather binding with marbled paper covers; in good condition; paper: laid paper with watermarks; script: *nashī*; ink: black;

horizontal catchwords in black ink; headings in red ink; catch-title on fol. 10^r:
Hāḍā kitāb mīr ādāb; fols. 9 and 37 are blank.

The manuscript was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL* II, 208; *GAL S* 287; *Kaḥḥāla* III, 142.

Begins (fol. 10^v):

بسم الله الرحمن الرحيم
الحمد لله على افهام الخطاب والصلوة على رسوله المبعوث لاطهار الصواب وعلى اله
واصحابه المتأدبين بخير الاداب وبعد فهذه فائدة عجاب بل زائدة لا تدخل فى الحساب على
الشرح المشهور بين اولى الالباب للرسالة الشريفة العضدية فى الاداب ... قوله لك الحمد
للحمد معنيان مشهوران احدهما لغوى والاخر عرفى وكل واحد منها محتمل ههنا

Ends (fol. 36^v):

اعلم ان الحواشى اه واعلم ان ما نقل منه فى حواشى هذا الشرح لما كانت مضبوطة معتمدا عليها
عندى التزامية الاشارة اليها فى مواضعها ليعتد عليها المحصلون ويميزها عن غيرها الطالبون ان
الله مع الذين اتقوا [كذا] والذين [هم] محسنون

Scribe's colophon (fol. 36^v):

تمت الكتاب بعون الله الملك الوهاب [ت] م م م م م م

[272]

Arab O. 069/1

Muḥammad ibn Amīn al-Ardabilī (d. 950/1543)

محمد بن أمين الأردبيلي

Ḥāṣiyat al-Risāla al-ḥanafīya

حاشية الرسالة الحنفية

An undated copy of the above gloss. It is the first tract in a collected volume containing nine treatises, mainly on the art of disputation.

Fols. 1^r–39^r; 19 lines/page (fols. 1^v–36^v) and 19–20 lines/page (fols. 37^r–39^r); p. d. 208×147 mm, w. s. 152×60 mm (fols. 1^v–36^v) and 158×83 mm (fols. 37^r–39^r); marginal notes in Arabic in black and red ink; modern quarter leather binding with marbled paper covers; in fair condition; paper: laid paper with watermarks; script: *nashī*; ink: black; headings in red ink; catch-title on fol. 1^r.

The manuscript was in the ownership of ‘Abd al-Laṭīf (d. 1946) as is evident from the inventory book of Oriental manuscripts (92/1961).

Literature: *GAL* II, 208; *GAL S* II, 287; Kaḥḥāla III, 142.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم
 الحمد لله على افهام الخطاب والصلوة على رسوله المبعوث لاطهار الصواب وعلى اله
 واصحابه المتأدبين بخير الاداب اما بعد فهذه فائدة عجاب بل زائدة لا تدخل في الحساب
 على الشرح المشهور بين اولى الالباب للرسالة الشريفة العضدية فى الاداب ... قوله لك الحمد
 للحمد معنيين مشهوران احدهما لغوى والاخر عرفى

Ends (fol. 39^r):

قوله واعلم ان الحواشى اه واعلم ان ما نقله فى حواشى هذا الشرح لما كانت مخطوطة معتمدا
 عليها عندى التزمت الاشارة اليها فى مواضعها ليعتمد عليها المحصلون ويميزها عن غيرها الطالبون
 ان الله مع الذين اتقوا والذين هم محسنون

Scribe's colophon (fol. 39^r):

تم

[273]

Arab O. 069/4

Aḥmad ibn Muṣṭafā Ṭāškubrīzāda (901–968/1495–1561)

أحمد بن مصطفى طاشكبري زاده

Risāla fī 'ilm ādāb al-baḥṭ

رسالة في علم آداب البحث

An undated copy of a treatise on the art of disputation by the famous Turkish author from a distinguished family of scholars. It is the fourth tract in a collected volume containing nine treatises, mainly on the art of disputation.

Fols. 54^r–55^v; 17 lines/page; p. d. 208×147 mm, w. s. 154×76 mm; marginal notes in Arabic in black ink; modern quarter leather binding with marbled paper covers; in fair condition; paper: laid paper with watermarks; script: *nashī*; ink: black; diagonal catchword in black ink; fol. 54^r is blank.

The manuscript was in the ownership of 'Abd al-Laṭīf (d. 1946) as is evident from the inventory book of Oriental manuscripts (92/1961).

Literature: *GAL* II, 426₁₃; *GAL S* II, 633₁₃; al-Ziriklī I, 241; Kaḥḥāla I, 308.

Begins (fol. 54^v):

اعلم ان المناظرة هي النظر بالبصيرة من الجانبين في النسبة بين الشيئين اظهارا للصواب
ولكل من الجانبين وظائف وللمناظرة آداب واما وظيفة السائل فتلاث المناقضة والنقض
والمعارضة

Ends (fol. 55^v):

اهل المهابة والاحترام وان لا يحسب المناظر بخصم حقير هذا الذي ذكرناه ما يراد في هذا
الباب ومن الله التوفيق لاظهار الحق والهام الصواب

Scribe's colophon (fol. 55^v):

تمت الكتاب

[274]

Arab O. 069/3

Aḥmad ibn Muṣṭafā Ṭāškubrīzāda (901–968/1495–1561)

أحمد بن مصطفى طاشكبري زاده

Šarḥ al-Risāla fī 'ilm ādāb al-baḥṭ

شرح الرسالة في علم آداب البحث

The author's own commentary on the above treatise. It is the third tract in a collected volume containing nine treatises, mainly on the art of disputation. This treatise was copied by Muḥammad ibn Aḥmad for Bakr Efendi Kāzībādī, in Toḡat, at the Ḥakīmzāda Madrasa.

Fols. 44^r–53^v; 17 lines/page; p. d. 208×147 mm, w. s. 145×70 mm; marginal notes in Arabic in black and red ink; modern quarter leather binding with marbled paper covers; in fair condition; paper: laid paper with watermarks; script: *nashī*; ink: black; headings in red ink; rule-borders in red ink; the text of the commented work is overlined in red ink; catch-title on fol. 44^r; fols. 52^r–53^v are blank.

The manuscript was in the ownership of 'Abd al-Laṭīf (d. 1946) as is evident from the inventory book of Oriental manuscripts (92/1961).

Literature: *GAL* II, 426₁₃; *GAL S* II, 633₁₃; al-Zirikī I, 241; Kaḥḥāla I, 308.

Begins (fol. 44^v):

بسم الله الرحمن الرحيم وبه نستعين
الحمد لله الذي لا مانع لعطائه ولا معارض لقضائه ولا مناقض لانشائه والصلوة على انبيائه
وسند اصفياه وعلى آله واصحابه ادلة اوليائه وبعد فقد كتبت عدة من السطور مع قلة البضاعة
وكثرة الفتور في علم المناظرة والاداب وقد قصدت شرحها بعون الملك الوهاب احمدك اللهم
يا مجيب كل سائل اثر صيغة المضارع ليدل على الاستمرار التجددى

Ends (fol. 51^v):

في كل باب والحمد لله على التمام وعلى رسوله وآله افضل الصلوة والسلام

Scribe's colophon (fol. 51^v):

تمت الرسالة المسمى بطاش كبرى في على الاداب في قصة توقات في مدرسة حكيم زاده
سوده السيد محمد ابن احمد تبركا لآخي العزيز اعنى به بكر افندى قاض أبادى غفر الله
ذنوبهم آمين

[275]

Arab O. 069/5

Aḥmad ibn 'Umar ibn Muḥammad ibn 'Alī al-Sīwāsī (11th/17th c.)

أحمد بن عمر بن محمد بن علي السيواسي

Mumidd al-ābirīn li-mā fihi min imtidād al-sālikīn

مد العابرین لما فيه من امتداد السالكين

A copy, dated Ramaḍān 1129 [August 1717], of a gloss on the commentary on *Risāla fī 'ilm ādāb al-baḥt* of Ṭāškubrīzāda (901–968/1495–1561) written by 'Uṭmān ibn Aḥmad at the *madrasa* of Tūqāy (Toḡat?). It is the fifth tract in a collected volume containing nine treatises, mainly on the art of disputation.

Fols. 56^r–75^v; 25 lines/page; p. d. 208×147 mm, w. s. 155×74 mm; marginal notes in Arabic in black ink; modern quarter leather binding with marbled paper covers; in fair condition; paper: laid paper with watermarks; script: *nashī*; ink: black; headings in red ink; the text of the commented work is overlined in black ink; on fol. 56^r catch-title; fol. 60^v is blank.

The manuscript was in the ownership of 'Abd al-Laṭīf (d. 1946) as is evident from the inventory book of Oriental manuscripts (92/1961).

Literature: *GAL* II, 426₁₃.

Begins (fol. 56^v):

بسم الله الرحمن الرحيم وبه نستعين
لك الحمد يا ذا الجود والجد والعلی والصلوة والسلام على نبيك المجتبی وعلى اله واصحابه
المقتدى لمن هو خير الوری وبعد فيقول المقتدر الى الغنى احمد بن عمر بن محمد بن علي له ولهم

بلفظ العلى لما رايت هذه الرسالة للمولى المحقق الفاضل احمد المشتبر بين الافاضل بطاش
كبرى زاده ... فسميته ممد العابرين لما فيه من امتداد السالكين ... قوله لا مانع لعطائه يعنى
يعطى ما يشاء لمن يشاء

Ends (fol. 75^v):

قوله اذ لامزيد عليها فيه كلام فتدبر الحمد لله الذى وفقنا لهذا بمحض لطفه وكرمه وما توفيقى
الا بالله

Scribe's colophon (fol. 75^v):

تمت الكتاب بعون الملك الوهاب قد وقع الفراغ من تسويد هذه النسخة الشريفة المسمية
بجارجى عمر زاده سيواسى فى شهر رمضان فى وقفة الضحى فى بلدة التوقاى فى مدرسة المحصر
فى يد عبد المذنب عثمان بن احمد غفر الله له ولوالديه واحسن اليها واليه والى اخوته اجمعين
بحرمة المرسلين والحمد لله لله رب العالمين فى سنة تسعة وعشرين ومائة والف تمت

[276]

Arab O. 109/4

Aḥmad ibn Muḥammad al-Qāzābādī (d. 1163/1749)

أحمد بن محمد القازابادي

Šarḥ Risāla fī l-ādāb

شرح رسالة في الآداب

An undated copy of a commentary on a tract on the art of disputation attributed to Muḥammad ibn Pīr 'Alī al-Birkawī (929–981/1523–1573) and popularly entitled *Ādāb al-Birkawī*. It is the fourth treatise of a collected volume containing seven tracts on various subjects.

Fols. 41^r–50^v; 17 lines/page; p. d. 214 × 140 mm, w. s. 141 × 63 mm; marginal notes in Arabic in black ink; full leather binding; with circular centre-piece; paper doublure; in fair condition; paper: laid paper with watermarks; script: *nasta'liq*; ink: black; diagonal catchwords in black ink; rule-borders in red ink; the text of the commented work is overlined in red ink; fol. 41^r is blank.

The manuscript was purchased by the Library from Rafael Danglmajer in 1950.

Literature: Kaḥḥāla I, 251.

Begins (fol. 41^v):

بسم الله الرحمن الرحيم
 الحمد لله الذى ادبنا بالمناظرة ومنعنا عن العناد والمكابرة ونقض بنيان الضلالة ... وبعد
 فيقول العبد الفقير المنادى الى ربه القدير المجيب الهادى احمد بن محمد القازابادى اصلح الله
 شأنه وصانه عما شأنه هذه كلمات شريفة ونكات لطيفة وتقريرات انيقة ... علقها على رسالة
 فى الاداب ... منسوبة الى العالم الربانى

(fol. 42^r):

محمد بن بيرعلى البركوى ... قال المص رحمه الله بعد التبرك بالتسمية ... وبعد فاعلم ان المناظر
 اى الذى من شأنه المناظرة

Ends (fol. 50^v):

لكن لا بد فيها من شاهد وان كان كل منها مناقضة فى الجملة مع انه لا يحتاج الى شاهد
 فى سائر المناقضات لما مر وقس على هذا الى ان ينتهى الى عجز احدهما اى الى عجز احد
 المذكورين من المناظر والسائل الحمد لله رب العالمين والصلوة والسلام على محمد واله اجمعين

Scribe's colophon (fol. 50^v):

تمت

[277]

Arab O. 069/8

Ḥusayn ibn 'Abd Allāh al-Anṭākī (d. 1130/1718)

حسين بن عبد الله الأنطاكي

Šarḥ al-Risāla al-ḥusaynīya fī fann al-ādāb

شرح الرسالة الحسينية في فن الآداب

A dated copy of a commentary on al-Anṭākī's treatise on the art of disputation. The authorship of this text has often been attributed to 'Alī al-Fardī ibn Muṣṭafā al-Qayṣarīyawī on the basis of Cod. Petrop. 105,1.¹¹ This identification, however, does not seem to be justified on the basis of Arab O. 069/6, in which the author is named but the text of this commentary is different. The present text seems to be the author's commentary on his own treatise. It is the eighth tract in a collected volume of nine treatises, mainly on the art of disputation, the first of which is the *Ḥāšīyat al-Risāla al-ḥanaḫīya* (fols. 1^v–39^r) by al-Ardabīlī (d. 950/1543). It was copied during the author's lifetime by Ḥalīl ibn Muḥammad ibn Qāsim on 1 Ğumādā l-ūlā 1122 [27 June 1710].

Fols. 115^r–135^v; 19 lines/page; p. d. 208 × 147 mm, w. s. 155 × 72 mm; marginal notes in Arabic in black ink; modern quarter leather binding with marbled paper covers; in fair condition; paper: laid paper with watermarks; script: *nashī*; ink: black; diagonal catchwords in black ink; headings in red ink; the text of the commented work is overlined in black or red ink; on fol. 115^r couplets in Ottoman Turkish; fols. 134^v–135^v are blank.

The manuscript was in the ownership of 'Abd al-Laṭīf (d. 1946) as is evident from the inventory book of Oriental manuscripts (92/1961).

Literature: *GAL* II, 356; *GAL* S II, 482; *Kaḥḥāla* I, 618.

Begins (fol. 115^v):

بسم الله الرحمن الرحيم
يا من وفقنا لوظائف البحث وكلمة يا مشتركة بين الاحوال الثلاثة فلا يحتاج الى توجيه
العلامة والمراد بها غاية معناها وهي الاجابة والتوفيق لغة جعل الاسباب متوافقة نحو المسبب
واصطلاحا خلق القدرة على الطاعة

11 Cf. e.g. Ahlwardt's description of the Berlin MS 5335, or the description of MS 916 of the Garrett collection (Hitti et al. 1938, p. 293).

Ends (fol. 134^r):

وتأسعها ان لا يحتسب ان خصمه حقير ضعيف لئلا يؤدي استحقاره الى صدور كلام
سخيف فيكون مغلوب الخصم الضعيف بالافهام مع ان هذا اشنع وجوه الالزام وعلى الله
تعالى التوكل وبه الاعتصام

Scribe's colophon (fol. 134^r):

تمت الرسالة الشريفة المنسوب بحسين افندي نور الله مرقدہ من يد الضعيف خليل بن محمد
بن قاسم في غرة جمادى الاولى في يوم احد سنه اثنين وعشرين ومائة و الف تاريخ سنه
١١٢٢

[278]

Arab O. 090/3

Ḥusayn ibn 'Abd Allāh al-Anṭākī (d. 1130/1718)

حسين بن عبد الله الأنطاكي

Šarḥ al-Risāla al-ḥusaynīya fī fann al-ādāb

شرح الرسالة الحسينية في فن الآداب

A copy of the above work, dated Monday, 18 Ġumādā l-ūlā 1157 [29 June 1744].
It is the last tract in a volume of three texts on the art of disputation.

Fols. 38^r–55^v; 19 lines/page; p. d. 206 × 142 mm, w. s. 146 × 81 mm; marginal notes
in Arabic in black ink; modern quarter leather binding with marbled paper
covers; in good condition; paper: laid paper with watermarks; script: *nashī*; ink:
black; horizontal catchwords in black ink; headings in black ink; the text of
the commented work is overlined in red ink; catch-title on fol. 38^r *Hādā kitāb
Ḥusayn efendi*.

The manuscript was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL* II, 356; *GAL* S II, 482; *Kaḥḥāla* I, 618.

Begins (fol. 38^v):

بسم الله الرحمن الرحيم
 يامن وفقنا لوضائف البحث وكلمة يا مشتركة بين الاحوال الثلاثة فلا يحتاج الى توجيه
 العلامة والمراد بها غاية معناها وهى الاجابة والتوفيق لغة جعل الاسباب متوافقة نحو المسبب
 واصطلاحا خلق القدرة على الطاعة

Ends (fol. 55^v):

وتاسعها ان يحتسب ان خصم فقير ضعيف لثلا يؤدي استحقار الى صدور الكلام شخيص
 فيكون مغلوب الخصم الضعيف بالانجام مع ان هذا اشنع وجود ان لزام وعلى الله توكل وبه
 الاعتصام

Scribe's colophon (fol. 55^v):

تمت الكتاب الاداب لحسين افندى عليه الرحمة الجليلة وقع الفراغ من شهر جادى الاولى من
 ثمانية عشر يوم من يوم دوشنبه عند الضحى تمت [ت]م م م سنه ١١٥٧

[279]

Arab O. 069/6

‘Alī al-Fardī ibn Muṣṭafā al-Qayṣariyawī (d. 1127/1715)

علي الفردي بن مصطفى القيصر يوي

al-Ḥāṣhiya al-fardīya li-l-ḥusaynīya fī l-ādāb

الحاشية الفردية للحسينية في الآداب

An undated copy of a gloss on the above treatise of Ḥusayn al-Anṭākī (d. 1130/1718). It is the sixth tract in a collected volume containing nine treatises, mainly on the art of disputation.

Fols. 76^r–113^r; 21 lines/page (fols. 76^v–105^v) and 19 lines/page (fols. 106^r–113^r); p. d. 208×147 mm, w. s. 156×85 mm (fols. 76c–105^v) and 146×100 mm (fols. 106^r–113^r); marginal notes in Arabic in black ink; modern quarter leather binding with marbled paper covers; in fair condition; paper: laid paper with watermarks;

script: *nashī*; ink: black; diagonal catchwords in black ink; headings in red ink, the text of the commented work is overlined in red or black ink; fol. 76^r is blank.

The manuscript was in the ownership of ‘Abd al-Laṭīf (d. 1946) as is evident from the inventory book of Oriental manuscripts (92/1961).

Literature: *GAL* II, 356; *GAL* S II, 482; *Kaḥḥāla* II, 532.

Begins (fol. 76^v):

بسم الله الرحمن الرحيم
 الحمد لله الذى فهمنا ما لم نفهم وعلمنا ما لم نعلم والصلوة والسلام على سيدنا صاحب العلم
 الذى اوتى للشرايع والحكم وعلى آله واصحابه الذين هم كانوا من خير الامم واصحاب الغز وارباب
 الكرم وبعد فيقول العبد المفتقر الى رحمة ربه الرحمن المتوقع من لطفه الكرم والاحسان على
 الفردى بن مصطفى القيصره ... لما كانت الرسالة الحسينية فى الاداب متداولة بين الطلاب
 ... وسميتها الحاشيه الفرديه للرساله الحسينيه ... قوله وكلمة يا اه دفع لما يرد على استعال
 المص كلمة يا فى المنادى القريب الذى هو الله تعالى لقوله تعالى ونحن اقرب اليه من حبل
 الوريد

Ends (fol. 113^r):

فانه لامانع فيها من ذلك الحمل فلم يحتج الى الاستثناء وليكن هذا اخر ما اردناه فى هذا المقام
 والحمد لله على التمام وعلى رسوله افضل السلام وعلى من يتبع اثره من الحوض والعوام ما
 تعاقب الاسود [كذا]

Scribe's colophon (fol. 113^r):

تمت [ت]م م م

[280]

Arab O. 089

Muḥammad ibn ‘Umar al-Dārānī (d. 1152/1739)

محمد بن عمر الدارندي

Ḥāṣhiya 'alā l-Risāla al-ḥusaynīya fī fann al-ādāb

حاشية على الرسالة الحسينية في فن الآداب

A copy, dated Friday, 24 Rabī' al-awwal 1199 [4 February 1785], of another author's gloss on the above treatise of Ḥusayn al-Anṭākī (d. 1130/1718). The date is given by fractions.¹²

60 fols.; 17 lines/page; p. d. 218×158mm, w. s. 135×77mm; marginal notes in Arabic in black ink; sporadic marginal corrections in Ottoman Turkish in red ink; modern quarter leather binding; in good condition; paper: glazed laid paper with watermarks; script: *nashī*; ink: black; diagonal catchwords in black ink; headings in red ink; old repairs on fol. 1; catch-title on fol. 1^r: *Dārāndlu 'alā l-Ḥusaynīya*.

The manuscript was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL S II*, 482; *Kaḥḥāla III*, 563.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم
 الحمد لله الذي شرح صدورنا لآظهار الصواب وشفى قلوبنا [بنا] عن علل الجهل والارتباب
 والصلوة على نبيه محمد الذي اثبت دعواه بالبراهين القوية وعجاز الكتاب وانغم المعارضين
 المتحدين بالدلائل الاعجازية وتوجيه الخطاب ... وبعد فلما كانت الرسالة الحسينية في الاداب
 صارعه في ميدان الازكياء واولى الالباب ... لم ار لها حاشية جديرة لقراءة اسلوبها وكاشفة
 للقناع

Ends (fol. 60^r):

قوله عن الضحك ورفع الصوت اه وكذا تحريك اليد وتحريك الحاجب والعين واطهار العنف
 وسائر ما يدل على الخفة والسفاهة من افعال السفهأ اللهم اعصمنا عن امثلل هذه الافعال

12 On this method of dating, see e.g. Déroche et al. 2005, p. 326 and Gacek 2009, pp. 88–89.

... وله الحمد والمنة على توفيق الاتمام وعلى نبيه افضل الصلوه والسلام يقول الفقير الى الله
الغنى محمد بن عمر الدرندى

Scribe's colophon (fol. 60^r):

قد استراح القلم من نقل السواد الى البياض بعون الله [الملك اللطيف الفياض فى السبع
السادس الذى هو العشر الرابع من الثلث الثالث من السدس الثالث من النصف الاول من
العشر العاشر من الثمن الاول من القرن الخامس عشر من هجرة نبينا المطهر تم [ت]م م م

[281]

Arab O. 090/1

Muḥammad ibn Abī Bakr al-Marʿaṣī Sāḡaqlīzāda (d. 1150/1737)

محمد بن أبى بكر المرعشى ساجقلى زاده

al-Risāla al-waladīya fī fann al-munāzara

الرسالة الولدية فى فن المناظرة

A dated copy of an introduction to the art of disputation written by the author for his son. The title is also known simply as *al-Risāla fī fann al-munāzara*. This manuscript was copied by ʿAbd al-Raḥmān ibn ʿAlī al-Aqṣarāy and finished on 15 Ğumādā l-āhira 1137 [28 February 1725] at the Ṣaḡābīya Madrasa in Qayṣariya.¹³ It is the first treatise in a collected volume containing two more texts: *Ḥāšiyat al-Risāla al-ḡanaḡīya* (fols. 10^v–36^v) by Muḥammad ibn Amīn al-Ardabīlī (d. 950/1543) and *Ṣarḡ al-Risāla al-ḡusaynīya fī fann al-ādāb* (fols. 38^v–55^v) by Ḥusayn Efendi al-Anṡākī (d. 1130/1718).

Fols. 1^r–8^v; 22 lines/page; p. d. 206×142 mm, w. s. 160×83 mm; marginal notes in Arabic in black and red ink; modern quarter leather binding with marbled paper covers; in good condition; paper: laid paper with watermarks; script: *nasḡī*; ink: black; horizontal catchwords in black ink; headings in red ink; catch-title on fol. 1^r: *Hādā kitāb waladīya*; fol. 8 is blank.

The manuscript was purchased by the Library from Rafael Danglmajer in 1950.

13 Kayseri in Central Anatolia.

Literature: *GAL* II, 370; *GAL S* II, 498; al-Ziriklī VI, 60; Kaḥḥāla III, 711.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم
 بسم الله وبحمده وصلوة وسلام على رسله يقول البائس الفقير محمد المدعو بساجقلى زاده
 اكرمه الله سبحانه بالفلاح والسعادة هذه رسالة فى فن المناظرة عملتها لك يا ولد ولامثالك
 المبتدئين بارك الله فيها لك ... ولنشرع فى بيان المناظرة على تقدير عدم النقل واعلم ان
 الاخرين لا يمكن فيها المناظرة فنضع ثلاثة ابواب الباب الاول فى التعريف للسائل ان ينقضه

Ends (fol. 7^v):

ومن اراد الاستقصا فى فن المناظرة فعليه برسالتنا المعمولة لتقرير قوانين المناظرة وعلى
 المستفدين احسن الله ارشادهم عن احديهما ان يستغفروا لى ولوالدى ويدعوا لنا بالجنة
 والنعم الباقية ومن لا يشكر الناس لا يشكر الله تعالى ... والحمد لله رب العالمين

Scribe's colophon (fol. 7^v):

قد وقع الفراغ من تحرير هذه النسخة على يد العبد الاذل عبد الرحمن بن على الاقسراى يوم
 السالى بعد صلوة الظهر وهو اليوم الخامس عشر من جادى الاخر سنه سبع وثلثين ومائه
 والى من هجرة لمن له العز والشرف فى المدرسة الصحايبية من مدارس قيصره غفر الله لى
 ولوالدى وللمؤمنين يوم يقوم الحساب

[282]

Arab O. 069/9

Muḥammad ibn Abī Bakr al-Marʿaṣī Sāḡaqlizāda (d. 1150/1737)

محمد بن أبى بكر المرعشى ساجقلى زاده

al-Risāla al-waladīya fī fann al-munāzara

الرسالة الولدية فى فن المناظرة

A dated copy of the above work copied by ‘Alī ibn Muḥammad in 1177/1763. It is the final tract in a collected volume of nine treatises, mainly on the art of disputation, the first of which is the *Ḥāšiyat al-Risāla al-ḥanaḥīya* (fols. 1^v–39^r) by al-Ardabīlī (d. 950/1543).

Fols. 136^r–146^v; 19 lines/page; p. d. 208×147mm; w. s. 146×95mm; marginal notes in Arabic in black ink; modern quarter leather binding with marbled paper covers; in fair condition; paper: laid paper with watermarks; script: *nashī*; ink: black; horizontal catchwords in black ink; headings in red ink; fol. 136 is blank; on fol. 137^r catch-title; an excerpt from a commentary on fol. 146^r; fol. 146 is blank.

The manuscript was in the ownership of ‘Abd al-Laṭīf (d. 1946) as is evident from the inventory book of Oriental manuscripts (92/1961).

Literature: *GAL* II, 370; *GAL* S II, 498; al-Ziriklī VI, 60; Kaḥḥāla III, 711.

Begins (fol. 137^v):

وبسم الله وبجمده وصلوة على رسوله
يقول البائس الفقير محمد المدعو بساجقلى زاده اكرمه سبحانه بالفلاح والسعادة هذه رسالة
في فن المناظرة عملتها لك يا ولد ولا مثالك المبتدئين بارك الله فيها لك ولمن ارادها غيرك

Ends (fol. 145^v):

ومن اراد الاستقصاء في فن المناظرة فعليه برسالتنا المعمولة لتقرير قوانين المناظرة وعلى
المستقدين احسن الله ارشادهم عن احديهما ان يستغفروا الى والد لدي ويدعوا لنا بالجنة
والنعم الباقية ومن لا يشكر الناس لا يشكر الله والحمد لله الذى بعزته وجلاله تم الصالحات
وسبحان ربنا رب العزة عما يصفون وسلام على المرسلين والحمد لله رب العالمين

Scribe’s colophon (fol. 145^v):

سنه ١١٧٧ تمت الرسالة في يد على بن محمد غفر الله له ولوالديه و احسن اليها واليه

[283]

Arab O. 057/1

Muḥammad ibn Abī Bakr al-Marʿašī Sāḡaqlīzāda (d. 1150/1737)

محمد بن أبي بكر المرعشي ساجقلي زاده

al-Risāla al-waladīya fī fann al-munāzara

الرسالة الولدية في فن المناظرة

An undated copy the above work. The author's name is written in the manuscript as Sīḡaqlīzāda. It forms the first, shorter part of a collected volume which also contains the *Talḥīs al-Miftāḥ fī l-maʿānī wa-l-bayān* (fols. 13^v–78^r) by al-Qazwīnī (666–739/1268–1338). According to the titles listed on fol. 2^r, the collection originally contained three works, the third of which—*Fatāwā ʿalā risālat Īsājūḡī*—is missing from the volume.

Fols. 1^r–12^v; 17 lines/page; p. d. 217 × 177 mm, w. s. 135 × 84 mm; copious marginal notes in Arabic in black ink; quarter leather binding with marbled paper covers; with flap; in good condition; conserved in 2010; paper: glazed laid paper with watermarks; script: *nastaʿlīq*; ink: black; diagonal catchwords in black ink; headings in red ink; flyleaves; fol. 1 is blank; on fol. 2^r a list of the titles in the manuscript; on fol. 12^v the first couplet from the first *ḡazal* of Ḥāfiẓ (ca. 725–792/1325–1390).

The manuscript was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL* II, 370; *GAL* S II, 498; al-Ziriklī VI, 60; Kaḥḥāla III, 711.

Begins (fol. 2^v):

بسم الله الرحمن الرحيم
 بسم الله وبجمده وصلوة وسلام على رسوله يقول البائس الفقير محمد المدعو بسجاقلي
 زاده اكرمه الله سبحانه بالفلاح والسعادة هذه رسالة في فن المناظرة عملتها لك ولدى ولا
 مثالك المبتدئين بارك الله تعالى فيها لك

Ends (fol. 12^r):

ومن اراد الاستقصاء في فن المناظرة فعليه برسالتنا المعمولة لتقرير القوانين المناظرة وعلى
المستفيدين احسن الله تعالى ارشادهم عن احديهما ان يستغفروا لى ولوالدى ويدعوا لنا بالجنة
والنعم الباقية ومن لا يشكر الناس لا يشكر الله والحمد لله الذى بعزته وجلاله تمت الصالحات
وسبحان ربنا رب العزت عما يصفون وسلام على المرسلين والحمد لله رب العالمين

Scribe's colophon (fol. 12^r):

تمت

[284]

Arab O. 120

Muḥammad al-Ḥanafī ibn ʿUṭmān al-Kilīsī (12th/18th c.)

محمد الحنفي بن عثمان الكلبي

Šarḥ al-Risāla al-waladīya fī fann al-munāẓara

شرح الرسالة الولدية في فن المناظرة

An autograph copy of a rare commentary¹⁴ on the above work of Sāḡaqlīzāda (d. 1150/1737) by an otherwise unknown author, written upon the demand of his disciples, and dated 13 Raḡab 1183 [11 November 1769]. The date is also given by fractions.¹⁵

34 fols.; 31 lines/page; p. d. 226×163 mm, w. s. 177×82 mm; marginal notes in Arabic in black and red ink; modern quarter leather binding with cloth covers; in fair condition; paper: laid paper with watermarks; script: *nashī*; ink: black; diagonal catchwords in black ink; the text of the commented work is overlined in red ink; old repairs on fols. 1 and 34.

14 Another copy of this work can be found in the Süleymaniye Library (28 Hk 3607); see <https://www.yazmalar.gov.tr> Muhammed el-Hanefi b. Osmān Kilisī, *Šerḥü'l-Veledīye fī'l-Ādāb* https://www.yazmalar.gov.tr/detay_goster.php?k=35879 (accessed on 4 July 2015). No other work seems to have survived from him.

15 On this method of dating, see e.g. Déroche et al. 2005, p. 326 and Gacek 2009, pp. 88–89.

The manuscript was purchased by the Library from Rafael Danglmajer in 1950.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم وبه ثقتي
يا من يجيب كل سائل ويفيض عليه انواع المسائل ويا من يمنع مكائد كل كائد عمن يستند
الى حضرته باحسن المساند صل وسلم على من نقض اعلام الكفر والعناد ... وبعد فيقول
العبد الراجي لطف ربه الحنفى محمد الحنفى بن عثمان الكليسى لما كان الرسالة الولدية التي هي
من المواهب الصمدية المنسوبة الى الشيخ العريف بساچتلى زاده ... وقد سبق منى وعد
للمترددين من الطلبة المستفيدين لدي ان اشرحها بناء على عدم وجداننا شرحا لها ... قال
رحمه الله تعالى بسم الله الباء اما متعلق بيقول المؤخر وهو الظ او بالمقدر المؤخر

Ends (fol. 34^v):

ومضمونها مبتدأ مؤخر ومن لا يشكر الناس لا يشكر الله تعالى والملازمة ظاهرة والحمد لله
الذي بعزته وجلاله تتم الصالحات وسبحان ربنا رب العزة عما يصفون وسلام على المرسلين
والحمد لله رب العالمين ولا يخفى ما فيه من حسن الانتهاء الذي هو من المحسنات البديعية
يقول الفقير والنمس من الناظرين في هذا الشرح ان اطلعوا على القصوران يلحقوه بمحله

Scribe's colophon (fol. 34^v):

قد استراح بنان البيان بعون الله الملك المنان عن كشف القناع من وجوه الخرائد التي
اودعت في هذه الرسالة المباركة في النصف الثاني من العشر الثالث من الثلث الثاني من
السدس الاول من النصف الثاني من العشر الثالث من العشر التاسع من العشر الثاني بعد
الالف اعنى بعد الظهر من اليوم الثالث عشر من رجب المرجب المنتظم في سلك شهور
سنة ثلث وثمانين بعد المائة والالف من هجرة من له العز والشرف عليه افضل الصلوة والسلام
[ت]م

Miscellanea

1 Encyclopaedia / *al-Maʿāğim al-ğāmiʿa*

[285]

Arab O. 020

Ismāʿil Ibn Abī Bakr al-Muqriʿ (754–837/1353–1434)

اسماعيل بن أبي بكر المقرئ

*Unwān al-šaraf al-wāfi fi l-fiqh wa-l-naḥw wa-l-taʿrīḥ wa-l-ʿarūḍ
wa-l-qawāfi*

عنوان الشرف الوافي في الفقه والنحو والتاريخ والعروض والقوافي

An undated copy of an encyclopaedic work—finished by the author, a scholar of the Yemen, on 2 Muḥarram 804 [11 August 1401] (fols. 72^v–73^r)—which contains five books running simultaneously about Šāfiʿī jurisprudence (*fiqh*), syntax (*naḥw*), history (*tārīḥ*), prosody (*ʿarūḍ*) and rhyme (*qāfiya*). The first one is written horizontally, the other four vertically, in accordance with the usual arrangement for this work.¹

73 fols.; 18 lines/page; p. d. 206×150 mm, w. s. 152×102 mm; the first and last vertically written works are repeated outside the rule-border in red ink; rare marginal notes and corrections in Arabic in black and red ink; partial leather binding with marbled paper covers; with missing flap; paper doublure; in good condition; paper: laid paper with watermarks; script: *nashī*; ink: black and red; horizontal catchwords in black ink; rule-borders in red ink; the text that should be read vertically are in red ink; headings in red ink; catch-title in black ink; flyleaves.

Literature: *GAL* II, 191; *GAL* S II, 254; al-Zirikli I, 306; Kaḥḥāla I, 360.

¹ For a detailed analysis of the work, see *Gerd-R. Puin*, Ein Buch aus Kette und Schuss, “Unwān al-Šaraf von Ibn al-Muqriʿ”, in *Zwischen Sanaa und Saarbrücken: Hans-Caspar Graf von Bothmer zum 70. Geburtstag*, edited by Andreas Merl, Gerd-R. Puin, and Oliver Siebisch, pp. 149–177, Saarbrücke: Universaar, 2012.



FIGURE 80 Arab O. 020, fol. 31r. The usual, but still peculiar arrangement of the encyclopaedia of a Yemeni author containing five texts running in parallel.

Begins (fol. 1^v):

- (1): بسم الله الرحمن الرحيم الحمد لله ولي الحمد ومستحقه الذي لا يقوم بحمده احد من خلقه ... فهذا كتاب جليل كتبت له لم اسبق بعد اليه الفقه مختصرا في الفقه
- (2): امر بتأليف هذا الكتاب وجمعه مو (2^r) لانا السلطان
- (3): الحمد لله حق حمده وصلى الله على محمد واله وبعد فهذه نبذة جمعتها وطرفه اخترعتها مورخا
- (4): بحمد الله استفتح والصلوة على رسوله محمد وبعد فاقول الكلام ثلثة اشياء وهى اسم و (2^r) فعل وحرف
- (5): الحمد لله الذي علم ال (2^r) انسان

Ends (fol. 73^r):

- (1): فان مات محمد وعلي حايز ارثه لزم النسب وصلى الله على محمد واله وسلم غاية التسليم الموجب للكرامه في دار النعيم امين امين
- (2): تم العروض والحمد لله كثيرا
- (3): احد اشهر سنة اربع وفي مد سنه تعر المحروس والحمد لله وصل يا رب على محمد واله وسلم
- (4): منها جا يقفون منا جعل الله ذلك خالصا لوجهه الكريم ومقربا من جنات النعيم
- (5): تضمين ي ب ايضا والله اعلم تم

2 Education / *Tarbiya*

[286]

Arab O. 062/3

Burhān al-Dīn al-Zarnūḡī (6th/12th c.)

برهان الدين الزرنوجي

Ta'lim al-muta'allim fi tariq al-ta'allum

تعليم المتعلم في طريق التعلم

An undated copy of one of the fundamental handbooks of Islamic education, describing in detail the necessary conditions for the study of religious sciences, written by a Ḥanafī jurist on whose life little is known. It forms the third part of a collected volume containing ten, often incomplete, treatises on various subjects, mainly related to Islamic law and theology.

Fols. 28^r–64^v; 11 lines/page; p. d. 171×102 mm, w. s. 130×68 mm; marginal and interlinear notes in Arabic and Ottoman Turkish in black ink; partial leather binding with marbled paper covers; in fair condition; paper: with watermarks; fols. 40–47 on blue paper; script: *nashī*; ink: black; diagonal catchwords in black ink; headings in black, red and green ink; some lines are overlined in red or green ink; on fols. 28^r–29^r and 64^v unrelated notes in Arabic.

The manuscript was in the ownership of ‘Abd al-Laṭīf (d. 1946), who bought it for two piastres (*qurūš*) in 1317/1900, notice on inside back cover and fol. 17^r (dated 28 Šawwāl 1317 [28 February 1900]). It was entered into the inventory book of Oriental manuscripts in 1961.

Literature: *GAL* I, 462; *GAL S* I, 837; *Kaḥḥāla* I, 425; *Hāğğī Halifa* I, 425.

Begins (fol. 29^v):

بسم الله الرحمن الرحيم وبه نستعين وعليه التكلان
الحمد لله الذي فضل بنى آدم بالعلم والعمل على جميع العالم والصلاة والسلام على محمد
سيد العرب والعجم وعلى اله

(fol. 30^r):

وسميته كتاب تعليم المتعلم في طريق التعلم

Ends (fol. 64^r):

يجده من يطلبه ان شاء الله تعالى والله اعلم بالصواب والحمد لله رب العالمين



FIGURE 81 Arab O. 062/3, fol. 38r. A colourfully decorated page showing the effect of wear and tear and cropping. Owing to this, only a green line and a few black strokes are left from a note too close to the edge of the outer margin.

[287]

Arab O. 105

Burhān al-Dīn al-Zarnūgī (6th/12th c.)

برهان الدين الزرنوجي

Ta'lim al-muta'allim fi tariq al-ta'allum

تعليم المتعلم في طريق التعلم

An undated copy of the above work. After the tract, on fols. 44^v–47^v, there are couplets in Ottoman Turkish and Arabic and short selections from stories.

47 fols.; 12 lines/page; p. d. 165×101 mm, w. s. 135×65 mm; marginal and inter-linear notes in Arabic and Ottoman Turkish in black ink, on fol. 1^v in red ink; further notes on inserted slips of paper; modern quarter leather binding with marbled paper covers; in good condition; paper: tinted laid paper with watermarks; script: *nashī*; ink: black; diagonal catchwords in black ink; after the colophon (fol. 44^r) a prayer in Arabic with introduction in Ottoman Turkish; on fols. 44^v–47^v poems and various short excerpts in Arabic and Ottoman Turkish.

The manuscript was in the ownership of Ġamāl al-Dīn (note with a prayer on fol. 1^r) and was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL* I, 462; *GAL S* I, 837; *Kaḥḥāla* I, 425; *Hāğğī Ḥalifa* I, 425.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم
 الحمد لله الذي فضل بنى آدم بالعلم والعمل على جميع العالم والصلوة على محمد سيد العرب
 والعجم وعلى اله واصحابه ينابيع العلوم والحكم وبعد فلما رأيت كثيرا من طلاب العلم في زماننا
 يجدون والى العلم لا يصلون ... اردت واحببت ان ابين لهم طريق التعليم على ما رأيت في
 الكتاب وسمعت من استادى

(fol. 2^r):

وسميته تعليم المتعلم في طريق التعلم وجعلته فصولا فصل في ماهية العلم والفقته وفضله

Ends (fol. 44^r):

انت الله ديان يوم الدين لم يزل ولا يزال وانت الله لا اله الا الله الاحد في الصفات لا يشاركه
احد فيها الصمد السيد لم يلد ولم يولد ولم يكن له كفوا احد لا اله الا انت الرحمن الرحيم

Scribe's colophon (fol. 44^r):

[ت]م م م

[288]

Arab O. 106/1

Burhān al-Dīn al-Zarnūgī (6th/12th c.)

برهان الدين الزرنوجي

Ta'lim al-muta'allim fī ṭarīq al-ta'allum

تعليم المتعلم في طريق التعلم

An undated copy of the above work. It forms the first part of a collected volume also containing an incomplete copy of *al-Waṣīya* (fols. 27^r–29^v) of Abū Ḥanīfa (80–150/699–767).

Fols. 1^r–26^v; 15 lines/page; p. d. 209×144 mm, w. s. 138×80 mm; marginal and interlinear notes in Arabic and Ottoman Turkish in black ink; modern quarter leather binding with marbled paper covers; in fair condition; paper: laid paper with watermarks; script: *nashū*; ink: black; headings in red ink; diagonal catchwords in black ink; old repairs on fols. 2, 8, 13 and 20; on fol. 1^r two unrelated excerpts in Arabic.

The manuscript was purchased by the Library from Rafael Danglmajer in 1950.

Literature: *GAL* I, 462; *GAL S I*, 837; *Kaḥḥāla* I, 425; *Hāğğī Ḥalīfa* I, 425.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم
 الحمد لله الذى فضل بنى ادم بالعلم والعمل على جميع العالم والصلوة على محمد سيد العرب
 والعجم وعلى اله واوصحابه ينابيع العلوم والحكم اما بعد فلما رأيت كثيرا من طلاب العلم فى
 زماننا يجدون الى العلم لا يصلون ... اردت واحببت ان ابين لهم طريق التعليم على ما رأيت
 فى الكتاب وسمعت من اساتيدى وسميته تعليم المتعلم فى طريق التعلم وجعلته فصولا فصل
 فى مائتة العلم والفقته وفضله

Ends (fol. 26^v):

وان يتحرز عن قطع الاشجار الرطبة الا عند الضرورة واسباغ الوضوء والصلوة بالتعظيم
 وقراءة القرآن بين الحج والعمرة وحفظ الصحبة ولا بد من ان يتعلم شيئا من الطب ويتبرك
 بالاثار الواردة فى الطب الذى جمعها الشيخ ابوالعباس المستغفرى رحمه فى كتابه المسمى
 بطب النبى عم يجده من يطلب تمت التمام تمت الكتاب بعون الله [ال-]وهاب

3 Classification of Sciences / *Tartīb al-‘ulūm*

[289]

Arab O. 014/3

Muḥammad ibn Abī Bakr al-Mar‘ašī Sāḡaqlizāda (d. 1150/1737)

محمد بن أبى بكر المرعشى ساجقلى زاده

Tartīb al-‘ulūm

ترتيب العلوم

A composition on the classification of sciences composed by the author in 1128/1716. The copy was finished on 16 Raḡab 1185 [25 October 1771]. It forms the third part of a collected volume containing five tracts on various topics. The first treatise is *Ġilā’ al-qulūb* (fols. 1^v–62^v) by Muḥammad ibn Pīr ‘Alī al-Birkawī (929–981/1523–1573). This treatise is followed by two anonymous fragments (fols. 176^r–180^r;) in Arabic, which seem to be parts of mystical works; the second is entitled.

Fols. 103^r–175^v; 15 lines/page; p. d. 156 × 100 mm, w. s. 120 × 67 mm; full leather binding; with blind tooled centre piece; leather doublure; in good condition; conserved in 2010; paper: laid paper with watermarks; script: *nashī*; ink: black; horizontal catchwords in black ink; headings in red ink; on fol. 103^r a short unrelated note in Ottoman Turkish; on fols. 103^v–104^v a short list on the classification of sciences; fols. 105^r–108^r are blank.

After the treatise anonymous fragment starting with a commentary on *Sūrat al-Muzzammil* on fols. 176^r–180^r; mystical notes in Ottoman Turkish in connection with prayer on fols. 180^v–181^r; fols. 181^v–194^r are blank; on fol. 194^v a short prayer in Ottoman Turkish and another in Arabic; fols. 195^r–222^v *Faṣl fī sunan al-dīkr*; 223^r–249^v are blank.

Literature: *GAL* II, 370; *GAL S* II, 498; al-Ziriklī VI, 60; Kaḥḥāla III, 711.

Begins (fol. 108^v):

بسم الله الرحمن الرحيم
الحمد لله وسلام على عباده الذين اصطفى ربنا آتنا من لدنك رحمة وهبنا لنا من امرنا
رشدا وبعد فيقول البائس الفقير محمد المرعشى المدعو بساجقلى زاده اكرمه الله تعالى بالفوز
والسعادة

(fol. 109^v):

بانشاء رسالة تتضمن مقدمة ومقصدين وتذييل وخاتمة المقدمة في تعداد الفنون النافعة
وتقسيمها الى شرعى وغير شرعى وتقسيم احكام الاشتغال بالفنون المقصد الاول في تعريفات
الفنون النافعة وبيان التدبيرات الردية المقصد الثانى في بيان الترتيب اللائق للمبتدئ في
الاشتغال بتلك الفنون وبيان مراتب العلوم والتذليل في مدح القران والخاتمة فيما يتعلق
بالفلسفة وسميتها ترتيب العلوم

Ends (fol. 175^v):

ومن يكفر بالايان فقد حبط عمله وهو فى الاخرة من الخاسرين تمت الرسالة بعون الله تعالى
وحسن توفيقه ... سبحان ربك رب العزة عما يصفون وسلام على المرسلين والحمد لله رب
العالمين استراح القلم من تبييض الرسالة فى سنه ثامنه وعشرين بعد مائه والى من الهجرة
النبوية صلى الله تعالى عليه وسلم

Scribe's colophon (fol. 175^v):

سنه ١١٨٥ في رجب ١٦ (ت)م

Fragment 1 begins (fol. 176^r):

قال الله تعالى في سورة المزمل واذكر اسم ربك اى وداوم على ذكره ليلا ونهارا بعد قيام الليل
وترتيل القران فان ذكر الله على الدوام من وظائف المقربين

Fragment 1 ends (fol. 180):

ومن هذه الجهة يطلق عليها لفظ الموجود خلخالي حاشية جلال

Fragment 2 begins (fol. 195^r):

فصل في سنن الذكر وذكر الله تعالى اشد الاعمال على النفس يعرفه من باشر بتزكية نفسه
وتصفية قلبه واهتم بنفي الخواطر واقبل على جناب القدس عز وجل

Fragment 2 ends (fol. 222^v):

فان ذلك يخفف بالتشديد الفاء الاولى عنه اى عن ظالمه يوم الجزاء فصل في سنن الزكوة

4 Horsemanship / *Furūsīya*

[290]

Arab F. 2/2

Nağm al-Dīn Ayyūb al-Aḥḍab al-Rammāḥ (636–694/1239–1295)

نجم الدين أيوب الأحذب الرماح

Kitāb bi-Rasm al-ğihād fī sabīl Allāh

كتاب برسم الجهاد في سبيل الله

Generally known under the title: *Kitāb al-Furūsīya fī rasm al-ğihād*

كتاب الفروسية في رسم الجهاد

The second treatise in a collected volume of two works dealing with *ġihād* and *furūsīya*. It is followed by two epistles entitled *Ĥikāyat ibtidā' uddat al-ġihād* and *Tawārīḥ salāṭīn Miṣr*.

Fols. 12^v–35^v; 13 lines/page; p. d. 270×180 mm, w. s. 198×127 mm; bound in full leather; with large central circular decoration with geometrical design and pendants; blind and gold tooling; in good condition; conserved in 2010; paper: thick, Oriental paper; script: *nashī*; vocalized; ink: black; flyleaf; on fols. 31^v–32^v *Ĥikāyat ibtidā' uddat al-ġihād*; on fols. 32^v–34^v *Tawārīḥ salāṭīn Miṣr*; fol. 35 is blank.

The manuscript was in the ownership of Mamlūk dignitaries as evidenced by two dated notes on fol. 34^v (12 Ġumādā l-āḥira 817 [29 August 1414], and 15 Muḥarram 819 [15 March 1416]), the second mentioning the name of Aḥmad ibn Yaḥyā Yašbak, son of the famous chamberlain Yaḥyā ibn Yašbak al-Faqīh.²

Literature: *GAL S I*, 905.

Begins (fol. 12^v):

بسم الله الرحمن الرحيم وصلواته علي محمد وآله وسلم
هذا كتاب [الفروسية] برسم الجهاد في سبيل الله تعالي قال الله تبارك وتعالى في حق
المجاهدين في سبيله ولا تحسبن الذين قتلوا في سبيل الله أمواتا بل أحياء عند ربهم يرزقون

(fol. 13^r):

ألباب الأول من كتاب الفروسية في ركوب الخيل والنزول بالرمح

Ends (fol. 31^v):

وهذا آخر الأبواب في علم الفروسية فاعرف أيها الواصل إلي هذه الأبواب وترحم وابدل
جهدك ومالك في خدمة المجاهدين وأرباب فضائلهم يحصل لك فخر الدنيا ونعيم الأخرة فإن
نعيم الدنيا عند نعيم الأخرة عذاب والله سبحانه وتعالى هو الموفق لكل خير بمنه وكرمه ورحمته

2 Cf. Ibn Taġrī Birdī, *al-Nuġūm al-zāhira fī mulūk Miṣr wa-l-Qāhira* VII, 296; V, 288.

وَتَوَيَّحَ كِبْعَانِي فِي ذِي الْحِجَّةِ مِنَ السَّنَةِ الْمَذْكُورَةِ وَحَدِيثٌ عَلَى رِجْلِهِ
 زَلْزَلَةٌ عَظِيمَةٌ بِأَكْرَبِ يَوْمِ الْخَمِيسِ الثَّلَاثِ وَالْعِشْرِينَ مِنْ سَنَةِ اثْنَيْنِ
 وَسَبْعِينَ وَأَتَامَتِ الزَّلْزَلَةُ تَتَرَدَّدُ إِلَى آخِرِ الْحَرَمِ سَنَةَ ثَلَاثٍ وَسَبْعِينَ

. تمّ التّواریخ المملوك .

. والحمد لله .

. رحمة الله وبركاته .

والولد المبارك هو الحماري المولود سنة ١١٤٥ للهجرة على المحدث في سنة ١١٤٥ للهجرة
 في يوم الاثنين من شهر ربيع الثاني سنة ١١٤٥ للهجرة في شهر ربيع الثاني سنة ١١٤٥ للهجرة
 سنة ١١٤٥ للهجرة في شهر ربيع الثاني سنة ١١٤٥ للهجرة

ولد الولد المبارك احمد بن يحيى بن شهاب الفقيه
 في يوم السبت المبارك حاسر شهر المحرم الذي استغناحي
 عام
 سنة ١١٤٥ للهجرة

زلزاله عظيمة

FIGURE 82 Arab F. 2, fol. 34^v. The colophon of Tawārīḥ al-mulūk followed by two dated inscriptions by the Mamlūk owners.

Beginning of the first epistle (fol. 31^v):

أما ما كان من السيف فان الله عز وجل أنزله مع الأمين جبريل

End of the first epistle (fol. 32^v):

ضرب نقل عن اليد، ضرب إذا نقل فاري له بالردف، ضرب الداير بالوقف، ضرب الداير
بالداخل، ضرب المنسب، والله تعالى أعلم بالصواب

Beginning of the second epistle (fol. 32^v):

تواريخ سلاطين مصر
رجع الملك المظفر طالب ديار مصر قتل في الرمل في شهر شوال سنة ثمان وخمسين
وستائه

End of the second epistle (fol. 34^v):

وتوفي في كينغا في ذي الحجة من السنة المذكورة وحدث علي وجه زلزلة عظيمة بأكريوم الخميس
الثالث والعشرين من ذالحجة سنة إثنين وسبعماية وأقامت الزلزلة تتردد إلى آخر المحرم سنة
ثلاث وسبعماية

Scribe's colophon (fol. 34^v):

تم التواريخ للملوك والمحمد لله وحده وحسبنا الله ونعم الوكيل

[291]

Arab O. 013

Abū 'Abd Allāh Muḥammad ibn 'Alī al-Şāḥib Tāğ al-Dīn Ibn Ḥannā³
(640–707/1242–1307)

أبو عبد الله محمد بن علي الصاحب تاج الدين بن حنا

3 On his life and works, see Housni Alkhateeb Shehada, *Mamluks and Animals: Veterinary Medicine in Medieval Islam*, Leiden: Brill, 2013, pp. 142–148.

Adab al-furūsīya

أدب الفروسية

A dated copy of a rare treatise by an Egyptian notability, a senior vizier in the Mamlūk government. The book was composed over a long period of time and it consists of two main parts. The first, shorter section deals with the art of horsemanship (*furūsīya*), while the second, longer one is about veterinary science (*bayṭara*). The copy was finished on 13 Ramaḍān 757 [8 September 1356] in Baġdād.

This manuscript was edited under the title *al-Furūsīya wa-l-ṭibb al-ḥayawānī wa-l-bayṭara* by Muḥammad al-Tūnġī,⁴ who attributed its composition to an unidentifiable author. Another copy of this treatise, however, was found in the Fātiḥ Collection in the Süleymaniye Library, Istanbul (MS 3608 and MS 3609) and was reproduced in a facsimile edition.⁵ The first volume—containing the part on horsemanship and the part on the symptoms of diseases—is autograph and bears the name of the author. As compared to that manuscript, it can be stated that Arab O. 013 is a slightly abridged version of the parts contained in MS 3608, as some poems and short chapters were left out by the scribe. The treatment of diseases in Arab O. 013, however, seems to be entirely different from MS 3609, although several chapter headings are the same.

92 fols.; 23 lines/page; p. d. 187 × 76 mm, w. s. 138 × 47 mm; new full leather binding; with flap; paper doublure; in good condition; paper: without watermarks; script: clear *nashī*; dots at some places missing; partially vocalized; ink: black; diagonal catchwords in black ink; headings in red ink; catch-title in black ink; on fol. 1^r two lines from a poem in Ottoman Turkish; on 90^v the number of folios were counted: *ʿadad awraq* 90; fols. 91^r–92^v are blank.

The manuscript was in the ownership of Muḥammad ibn Ḥalīfa ibn Muṣṭafā ibn Parwānah ibn ʿAbd Allāh (fol. 1^r), Rustam ibn Maḥmūd (fol. 1^r), and Muḥammad Wāṣif al-Murādī ibn Ḥasan (fol. 1^r) dated 1036 [1626–1627]. Illegible seals on fols. 1^r and 90^v.

4 Kuwait 1993, Beirut: Dār al-Kutub al-ʿIlmiya, 2003.

5 *Book on Veterinary Medicine, Kitāb al-Bayṭara* by Al-Şāhib Tāj al-Dīn, *Publications of the Institute for the History of Arabic-Islamic Science*, ed. by Fuat Sezgin, Series C, Vol. 5,1–2, Frankfurt am Main: Institute for the History of Arabic-Islamic Science at the Johann Wolfgang Goethe University, 1984.

في شل خيرا ياما حتى يسرف لك ويلس وسبع ثم دته
 ذنا ناعما حتى يصير مرم **صفه مرم اسود**
المخيل ويطبخ للناس يوضع زيت روى علك البطم
 وحببتيتا بدق المرقت ويطرح على الخبز زيت سمون
 ما معوه ويطبخ النار في نرقة حديد حتى يصير
 مرم محربا فاع باذن الله **علاج الشفاء**
 يوضع ردا سخ فتم سحقه وصب عليه من الزيت واكل
 مقلا والحاجة ويضرب حتى يصير مرم ويطبخ البشملة
 فانه محرب نافع باذن الله **صفه ذرو لكل عقر**
وجراح يوضع جوز قاقسا وجوز ملاد وجوز
 شراس سحق ويدق وتخل بذو عليه والجراح محرب
صفه مرم محرب تابع اذ الله
 يوضع وزن عشر درهم روت روى ووزن درهمين
 عشر روت وزن درهمين دقان لكن روت درهمين
 ويجار وزن درهمين مناه نخل الصنابي حرفة بما على
 النار ويطرح عليه الحواج مدتوفة كل واحد منها
 ناحية وياخذ كفت راس بعقك به حتى يصير مرم ثم
 يجعله على نره محب العسفر فانه نزهة لوزف وياكلهم
 الميت ويبرى باذن الله العصر بن عتران شا الله
 وان كان على المعر لم يمت كسر قويت المرم بفسل ونيكار
 • ثم كما يب البيطون بعزل الله •
 • وتووعه في يوم السابا بالعين •
 • رمضان يسخر وجرع سماه بلسلام •
 • نداد معر لافات •
 محمد ا و رايه
 ٩٠

MAGYAR TITELMŰ
 KÖNYVTÁRA



FIGURE 83 Arab O. 013, fol. 90v. The colophon of the earliest manuscript in the collection, a rare text on horsemanship and veterinary medicine copied in 757/1356.

Literature: al-Ziriklī VII, 32; al-Ṣaḥāwī XI, 244.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم الحمد لله ولي الحمد واهله ومستخلصه لنفسه إحمده حمد من خضع
لعظمته وخشع لوحدانته واستكان لقدرته واستسبل لريويته

(fol. 2^r):

... واما بعد فاني لم ازل بعد ما وهب الله جل وعز لي من المعرفة بالادب الفروسية

Ends (fol. 90^v):

وان كان على العفر لحم ميت كبير قويت المرهم بفصل دنجار

Scribe's colophon (fol. 90^v):

تم كتاب البيطرة بعون الله وتوفيقه في يوم الثلثا ثالث عشر رمضان سنة سبع وخمسين
وسبعاه بمدينة السلام بغداد حميت عن الافات (ت)م

[292]

Arab F. 2/1

Ḥusām al-Dīn Lāḡīn ibn 'Abd Allāh al-Ḍahabī al-Ṭarābulusī (659–738/
1261–1338)

حسام الدين لاجين بن عبد الله الذهبي الطرابلسي

Kitāb tuḥfat al-muḡāhidīn fī l-'amal bi-l-mayādīn

كتاب تحفة المجاهدين في العمل بالميادين

The first treatise in a collected volume of two works dealing with *ḡihād* and *furūsiya*. The author, whose name is given in the manuscript as Ḥusām al-Dīn Lāḡīn al-Ḥusāmī al-Ṭarābulusī (fol. 12^r), was an expert in horsemanship with several works in the art of Mamlūk cavalry tactics. The manuscript was copied by Ġānī Bak ibn 'Abd Allāh al-Ḥusaynī who finished it at the end of Rabī' al-awwal 849 [beginning of July 1445].

7
 وإذا فعلوا ذلك وأرادوا الخروج حلقته واحدا يخرج
 الجوازي ويتبع كل صاحبه وهم يراون إلى ان يصيرو
 ن حلقته ويريدون إلى امرتين وإلى جوامرتين
 باجمعهم ثم يتوسط المقدمان وسط الميدان
 يطلب بعضهم بعضا باللعن والتبطل وهم دايرون
 يفعلون ذلك مرتين وهذا ترتيبهم هكذا



فاذا فعلوا ذلك يخرجون طالبين راس الميدان
 يرد كل واحد على راس رُجحه ويطلب رفيقه ويقابل

FIGURE 84 Arab F. 2, fol. 7^r. A drawing showing a certain arrangement of the lancers of Mamlük cavalry.

Fols. 1^r–12^r; 13 lines/page; p. d. 270×180 mm, w. s. 195×123 mm; illustrations on each page in red and black ink; bound in full leather; with large central circular decoration with geometrical design and pendants; blind and gold tooling; in good condition; conserved in 2010; paper: thick, Oriental paper; script: *nashī*; partially vocalized; ink: black; diagonal catchword on fols. 1^v, 2^v in black ink; rule-borders in red ink; headings in red ink; flyleaf; on fol. 1^r writing exercise (*tağribat qalam*).

The ownership of this volume is not stated separately but it seems plausible to suppose that it soon became united with the first part and went into the ownership of Mamlūk dignitaries.⁶

Literature: *GAL* II, 135; *GAL S* II, 166; al-Ziriklī V, 238;⁷ Kaḥḥāla II, 673.⁸

Begins (fol. 1^v):

بسم الله الرحمن الرحيم
 لطيف الحمد لله الذي ادى اعلی قدر من اتصف بالشجاعة واشتهر واعلى رتبة من جعل
 الفضل له بضاعة وجعل عقبى الصبر الظفر القوي الذي اعان علي الحروب ... وبعد فان
 للحروب لوازم لا بد للمتصف بالشجاعة منها وجوارم لا يستغنى عنها وضمن في هذا الكتاب
 ما يجب لمتعاطى الحرب من الوقوف عليه

(fol. 2^r):

وسميته تحفة المجاهدين في العمل بالميادين تاليف العبد الفقير الي الله تعالى لاجين الحسامي
 المعروف بالطرابلسي

Ends (fol. 11^v):

قل هو الله احد الله الصمد لم يلد ولم يولد ولم يكن له كفا احد والله اعلم بالصواب وهذا
 صفة المنفد وهو آخر الميادين والحمد لله رب العالمين [ت]م

6 On the details of the owner's identity, see Arab F. 2/2 above.

7 Under the heading "Lāğīn al-Ḍahabī."

8 Under the heading "Lāğīn al-Ḥusāmī."



FIGURE 85 Arab F. 2, fol. 11v. Sūrat al-Ihlās (Q. 112) is written into the drawing showing the final arrangement of the cavalry.

(fol. 12^r):

كتاب تحفة المجاهدين في العمل بالميادين تأليف الأستاذ الأجل حسام الدين لاجين الحسامي
الطرابلسي عفا الله عنه وغفر له وللمسلمين أمين برحمتك يا ارحم الراحمين تم

Scribe's colophon (fol. 12^r):

كاتبه العبد الفقير جاني بك بن عبد الله الحسيني بتاريخ سلخ شهر ربيع الاول سنة تسع
واربعن وثمان مايه

5 Mathematics / *Riyāḍīyāt*

[293]

Arab O. 070

Mūsā ibn Muḥammad al-Qāḍīzāda (d. 815/1412)

موسى بن محمد القاضي زاده

Šarḥ Aškāl al-ta'sīs fī 'ilm al-handasa

شرح أشكال التأسيس في علم الهندسة

A commentary on the treatise of Muḥammad ibn Ašraf al-Samarqandī (647–722/1250–1322) entitled *Aškāl al-ta'sīs*, selected theorems from the *Elements* of Euclid (fl. 300 BC), copied by Muṣṭafā ibn al-Ḥāḡḡī Amīn ibn al-Ḥāḡḡī Aḥmad on 5 Rabī' al-awwal 1157 [17 April 1744].

35 fols.; 15 lines/page; p. d. 215 × 152 mm, w. s. 15 × 90 mm; marginal and interlinear notes in Arabic and at some places in Ottoman Turkish in black and red ink; modern quarter leather binding; in good condition; paper: laid paper with watermarks; script: *nashī*; ink: black; headings in red ink; the text of the commented work is overlined in red ink; illustration in black and red ink; on fols. 1^r and 2^r various short inscriptions and couplets in Arabic, Ottoman Turkish and Persian.

The manuscript was in the ownership of Ibrāhīm Edirnevī, who bought it for 110 para in 1194/1780 (fol. 2^r).

Literature: *GAL* II, 212; *GAL* S I, 840; al-Ziriklī VIII, 282; Kaḥḥāla III, 937.

Begins (fol. 2^v):

بسم الله الرحمن الرحيم وبه نستعين
الحمد لله الذي خلق كل شيء بقدر وقدر له ما يليق به من اشكال وصور والصلوة علي
من تم بمقدمه رسم دائرة الرسالة والتشريع وحق بمجيئه امر التوحيد المزهق لاباطيل الشرك
وتمثيل التثليل والتربيع ... وبعد فان الهندسة مع متانة ووثاقة دلائلها ... ان المختصر المسمى
باشكال التأسيس للامام شمس الدين السمرقندي

(fol. 3^r):

وقد شرحة فيما مضى بعض من الفضلاً الكرام ولم يزد عليه الا بسطا في الكلام فبعثني جميع
ذلك علي ان احزر له شرحا

(fol. 3^v):

بسم الله الرحمن الرحيم
الحمد لله رب العالمين والصلوة والسلام علي نبيه محمد واله واصحابه اجمعين وبعد فان
حجاجة من الفضلاً وطايفة من الاصدقاؤ التمس منى رسالة تكون مقدمة والة في اقتناء اي اتخاذ
براهين العلوم الحسابية

Ends (fol. 34^v):

وهذه في الاشكال الخمسة الاخيرة من ثانية كتاب اقليدس وليكن هذا اخر الكلام

Scribe's colophon (fol. 34^v):

والحمد لله علي الاتمام قد استراح القلم من تحرير هذه النسخة بعون الله الملك الوهاب بيد
الفقير الحقير بين اولي الالباب مصطفى بن الحاجي امين بن الحاجي احمد غفرهم الله تع بلطفه
وبرأهم عن الفضاحة وشديد العقاب في يوم الخامس من ربيع الاول وقت الضحى الاكبر في
سنة وقع بعد سبعة وخمسين ومائة والف [ت] م م م

[294]

Arab O. 142

Zayn al-ʿĀbidīn ibn Muḥammad al-Ḥusaynī (11th/17th c.)

زين العابدين بن محمد الحسيني

Talhīṣ Tahrīr Iqlīdis

تلخیص تحریر اقلیدس

An abridgement of the *Elements* of Euclid (fl. 300 BC) on the basis of the Arabic version of *Tahrīr uṣūl al-handasa wa-l-ḥisāb* by Naṣīr al-Dīn Muḥammad ibn Muḥammad al-Ṭūsī (594–672/1201–1274). It is also known as *Mulaḥḥaṣ Tahrīr uṣūl al-handasa*. The manuscript contains an introduction between fols. 1^v–4^r in Persian; from fol. 6^v the work continues in Arabic. The undated copy was collated and corrected by the scribe in the author's presence.

156 fols.; 17 lines/page; p. d. 179×125 mm, w. s. 125×80 mm; illustrations in red ink; abundant marginal commentaries in Arabic in black ink; additional notes on inserted slips of a paper; partial leather (*ṣahār kūṣe*) binding with marbled paper covers; with flap; paper doublure; in good condition; paper: glazed with watermarks; script: *nashī*; ink: black; diagonal catchwords in red ink; headings in red ink; flyleaves; on the first flyleaf a recipe in Ottoman Turkish on the preparation of gold paint; on fol. 156 a closing prayer in Arabic.

The manuscript was in the ownership of al-Ḥāḡḡ Muṣṭafā Ṣidqī, his ownership stamp dated 1179 [1765–1766] is on fol. 6^r.

Literature: *GAL* S I, 929; al-Ziriklī VII, 257; Kaḥḥāla III, 636.

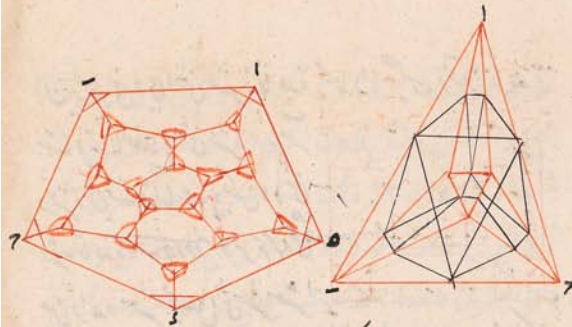
Beginning of the introduction (fol. 1^v):

بسم الله الرحمن الرحيم

بدانکه مساحت صنعتی است که بدان معلوم کنند طریق استخراج مجهولات

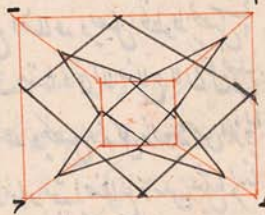
End of the introduction (fol. 4^r):

باشد ضرب کنند حاصل ۱۵۴ باشد و این مساحت این دایره باشد والله اعلم تم



متساوي الاضلاع لان كل زاوية منها وتر زاوية قائمة واضلاع
 تلك القوائم متساويات ويحصل في كل واحدة منها تمام زاوية
 كل منها نصف قائمة من قائمتين ولما كان في المكعب ثمانية زوايا مجتمعة
 وست قواعد تكون المثلثات

ثمانية والمربعات ستة وسن مثل
 ما حراثة تتبع في كرة وذلك ما
 اردناه **ط** ضلع هذا الجسم



المسدس الواثق في اعظم دائرة الكرة التي تتبع هذا الجسم في
 ويكون لساها اربعة قواعد من قواعد ووصل كسها واذا
 وصلنا بين مركز الكرة ونقطة من ومن آت دائرة يحصل
 مثلثات م ا ه م س ه م د ه م ك ه متساويات زواياها م

FIGURE 87 Arab O. 142, fol. 150^v. A geometry based on the Elements of Euclid.

156

وَرَوَى وَهُوَ مَحَالٌ هَذَا الشَّكْلُ أَيْضًا لِمَنْصُفِ هَذَا الْكِتَابِ



صحة وقابلته من جهة الاصل
 حضور مولاه من اوله الى هنا فتبين
 من هو النا

اوراد عصرية استغفر الله العظيم الذي لا اله الا هو
 الا سؤالي القبيوم واتوب اليه واسأله التوبة
 واسأله اللهم انت السلام ومنك السلام و
 واليك يرجع السلام حسنا ربنا بالسلام
 واهنا دار السلام تباركت ربنا وتعالى
 يا ذا الجلال والاكرام لا اله الا الله وحده
 لا شريك له الملك وله الحمد يحيي ويميت وهو
 حي لا يموت بيده الخير وسوء على كل شئ
 واليه المصير سوا اول والآخر والظاهر

FIGURE 88 Arab O. 142, fol. 156r. The writing written across the page informs us that the scribe corrected this manuscript in the presence of the author which makes it all the more precious.

Beginning of the text (fol. 6^v):

بسم الله الرحمن الرحيم وبه الاعتصام يا كريم
الحمد لله رب العالمين والصلاة على نبينا وآله اجمعين وبعد فيقول الفقير إلى الله الغني زين
العابدين بن محمد الحسيني ان كتاب اصول الهندسة والحساب المنسوب الى اقليدس الصوري
مستغن عن التعريف وقد حرره المحقق الطوسي

End of the text (fol. 155^v):

واذا وصلنا بين نقط الزوايا حصل الشكل المطلوب وانواع هذا الجسم ايضا غير مشابهة

Scribe's colophon (fol. 155^v):

تمت الكتاب بعون الملك الوهاب [ت]م

(fol. 156^r):

صححته وقابلته مع نسخه الاصل بحضور مؤلفه في اوله الى هنا بتوفيق من هو الهنا

[295]

Arab O. 028

Aḥmad ibn al-Qāsim al-Ġazzī (d. 983/1575)

أحمد بن القاسم الغزي

Šarḥ Nuzhat al-nuẓẓār fī 'ilm al-ġubār

شرح زهة النظار في علم الغبار

An undated copy of a commentary on *Nuzhat al-nuẓẓār fī 'ilm al-ġubār* of Šihāb al-Dīn Aḥmad ibn Muḥammad ibn al-Hā'im (753–815/1352–1412), which is an abridgement by the author of his introduction to arithmetic, *Muršīdat al-ṭālib ilā asnā l-maṭālib*. It is also known under the title *Burhat al-nuẓẓār fī fann al-ġubār*.

100 fols.; 19 lines/page; p. d. 220×156 mm, w. s. 140×86 mm; marginal notes in Arabic in black and red ink; green full cloth binding; paper doublure; in good

condition; paper: laid paper with watermarks; script: *nashī*; ink: black; diagonal and horizontal catchwords in black or red ink; the text of the commented work is in red ink.

Illegible Turkish ownership stamp on fol. 1^r.

Literature: *GAL* II, 125; *GAL S* II, 154.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم وبه نتقي
الحمد لباري النسم العادل فيما قسم الواحد الاحد المنفرد بالقدم احمده علي نعم لا تحصيها
الاعداد ولا تحصرها الاحاد واصلي على نبيه محمد ... اما بعد فهذا حاجة ما دعت اليه الطلاب
لعلم الحساب الراغبين في تحقيق معاني الكتاب الموسوم بنزهة النظر في علم الغبار للعلامة
ابن العباس شهاب الدين احمد ابن الهائم من شرح كاف ذي بيان

Ends (fol. 100^v):

والله الموفق بمنه وكرمه هذا اخر ما من الله تعالى بتعليقه شرحا على الكتاب المسمى ببرهة
النظار في فن الغبار جعله الله خالصا لوجهه الكريم واجزل لمؤلفه وكتابه والناظر فيه الثواب
في جنات نعيم وصلى الله على سيدنا محمد وعلى اله وصحبه وسلم

Scribe's colophon (fol. 100^v):

[ت] م م

[296]

Arab Qu. 7/1

Muḥammad ibn Muḥammad ibn Aḥmad al-Ġazzāl Sibṭ al-Māridīnī
(826–907/1423–1501)

محمد بن محمد بن أحمد الغزال سبط المارديني

Daqā'iq al-ḥaqā'iq fī ḥisāb al-darağ wa-l-daqā'iq

دقائق الحقائق في حساب الدرج والدقائق

This undated copy of a mathematical treatise on calculating with degrees and minutes, by the prolific author and famous astronomer and mathematician, forms the first part of a collected volume. It is followed by two shorter, anonymous tracts on mathematics. The title is sometimes written as *Raqā'iq al-ḥaqā'iq*.

Fols. 1^r–14^v; 32 lines/page; p. d. 302 × 101 mm, w. s. 265 × 68 mm; marginal notes in Arabic in black and red ink; modern quarter leather binding; in fair condition; paper: glazed with watermarks; script: *nasta'liq*; ink: black; diagonal catchwords on fols. 2^v and 12^v in black ink; headings in red ink; on fol. 1^r an excerpt in Arabic on the types of dinars and dirhams and another one on fractions by a different hand.

The manuscript was in the ownership of Muḥammad As'ad (stamp on fol. 1^r) and was purchased by the Library from the collection of Áron Szilády (1837–1922) preserved in the Library of the College of Kiskunhalas (stamps on fols. 1^r, 8^r, 10^v: Kunhalasi Ref. Gymn. Könyvtára).

Literature: *GAL* II, 168; *GAL* S II; al-Ziriklī VII, 282; Kaḥḥāla III, 624.

Begins (fol. 1^v):

الحمد لله حمد الشاكرين واشهد ان لا اله الا الله وحده لا شريك له ... وبعد فيقول فقير
رحمة ربه محمد بسط المارديني الموقت الشافعي غفر الله له ولوالديه ولجميع المسلمين ليس
في حساب الاعمال الفلكية احسن من طريق النسبة الستينية هي المستعملة في عصرنا
هذا وتركوا طريقة الاقدمين لصعوبتها وكثرة اعمالها ولم اقف على مقدمة شافية في هذا الفن
غير مقدمة شيخنا الامام العلامة شهاب الدين احمد بن المجدي رحمة الله عليه تعالى المسماة
بكشف الحقائق في حساب الدرج والدقائق

Ends (fol. 14^v):

فوضعنا اصبع يدنا اليمنى على المربع الذي في الجدول الطولاني الذي بازاء المضروب فيه واصبع
اليد اليسرى على المربع في الجدول العرضي الذي بازاء المضروب وننزل بالاصبعين الي حين
ان يلتقيا فوجدنا مشكوب فيه. مئامن فعلمنا ان الخارج من هذا الضرب مما من وعلي هذا
القياس يعمل في جنسية القسمة والله اعلم بالصواب

Scribe's colophon (fol. 14^v):

تم

[297]

Arab O. 019/4

Bahā' al-Dīn Muḥammad ibn Ḥusayn al-Āmilī (953–1031/1547–1622)

بهاء الدين محمد بن حسين العاملي

Ḥulāṣat al-ḥisāb

خلاصة الحساب

This treatise of mathematics was copied in Iṣfahān in Raġab 1107 [February 1696] by Ibn Maḥmūd Muḥammad Zamān, who was also the owner of the manuscript (Muḥammad 'Ubayd Allāh Zamān). It is the final tract in a collected volume which contains three mathematical treatises and the *Uṭūlūḡiyā*, a Pseudo-Aristotelian text (fols. 1^v–67^r).

Fols. 123^v–158^v; 12 lines/page; p. d. 186 × 117 mm, w. s. 125 × 60 mm; marginal notes in Arabic in black ink; full leather binding; framed; blind tooled; leather double; in good condition; paper: without watermarks; script: *nasta'liq*; ink: black; diagonal catchwords in black ink; headings in red ink; geometrical illustration on fols. 140^r–141^r in black ink; fol. 158^v is blank.

The manuscript was in the ownership of Muḥammad 'Ubayd Allāh Zamān in 1107/1696 (dated ownership stamps on fol. 158^r).

Literature: *GAL* II, 414; *GAL* S II, 595; al-Zirikli VI, 334; Kaḥḥāla II, 251.

Begins (fol. 123^v):

بسم الله الرحمن الرحيم نحمدك يا من لا يحيط لجمع نعمه عدد ولا ينتهي تضاعف قسمه الى
امد ... وبعد فان الفقير الى الله الغني بهاء الدين محمد بن حسين العاملي انطقه الله بالصواب
في يوم الحساب يقول ان علم الحساب لا يخفى علو شأنه وسمو مكانه ورشاقة مسايه

(fol. 158^r):

وسميتها خلاصة الحساب ورتبتها على مقدمة وعشرة ابواب

Ends (fol. 158^r):

فان كثيرا من مطالبيها حرر بالصيانة والكتان حقيق بالاستتار على كثير اهل الزمان واحفظ
وصيتي اليك والله حفيظ عليك

Scribe's colophon (fol. 158^r):

تمت الرسالة على يد احوج الزمان الى السبحان ابن محمود محمد زمان اللهم اغفر لها بعضهم
الغفران سنه سبع والف ومايه من شهر رجب المرجب في بلده اصفهان

[298]

Arab O. 019/3

Muḥammad Mu'min ibn Ġalāl al-Dīn Muḥammad al-Kāšānī

محمد مؤمن بن جلال الدين محمد الكاشاني

[*Risāla fī 'ilm al-ḥisāb*]

[رسالة في علم الحساب]

An undated copy of a mathematical treatise by an otherwise unknown author. It is the third tract in a collected volume which contains three mathematical treatises and the *Utūlūġiyā*, a Pseudo-Aristotelian text (fols. 1^r–67^r). The author's name is written as al-Qāsānī.

Fols. 119^r–123^r; 16 lines/page; p. d. 186×117 mm, w. s. 147×77 mm; full leather binding; framed; blind tooled; leather doublure; in good condition; paper:

without watermarks; script: *nasta'liq*; ink: black; diagonal catchwords in black ink; headings in red ink; old repairs on fol. 119.

Begins (fol. 119^r):

بسم الله الرحمن الرحيم
 الحمد لله رب العالمين والصلوة والسلام على خير خلقه نبينا محمد وآله اجمعين فيقول الفقير
 الى الله الغنى محمد مؤمن بن جلال الدين محمد القاساني عفى عنها بمحمد وآله

Ends (fol. 123^r):

تم العمل كما عرفت من غير تفاوت اصلا

Scribe's colophon (fol. 123^r):

تمت بالخير (ت) م م م

[299]

Arab Qu. 7/2

Anonymous

مؤلف مجهول

Risāla fi taḥwīl al-kasr

رسالة في تحويل الكسر

This short, undated chapter on converting fractions from an unidentifiable treatise is the second part of a collected volume of three mathematical tracts, the first of which is the *Daqā'iq al-ḥaqā'iq fi ḥisāb al-darağ wa-l-daqā'iq* of Sibṭ al-Māridīnī (826–907/1423–1501).

Fols. 15^r–17^r; 32 lines/page; p. d. 302 × 101 mm, w. s. 265 × 68 mm; marginal notes in Arabic in black ink; modern quarter leather binding; in fair condition; paper: with watermarks; script: *nasta'liq*; ink: black; headings in red and on fol. 16^r in green ink; on fol. 15^r mathematical notes in Arabic and Ottoman Turkish by different hands; on fol. 17^r a multiplication table: *Hādā šakl ḍarb al-āḥād ilā l-āḥād*.

ما جفت
الناس بالكلية فيهم
في القسمة
وفي القسمة
وفي القسمة

هذا كتاب من الألف إلى الألف

ط	2	و	5	د	7	1	1
ع	3	س	6	2	8	2	2
ق	4	هـ	7	3	9	3	3
ل	5	ز	8	4	10	4	4
م	6	ح	9	5	11	5	5
ن	7	ط	10	6	12	6	6
ي	8	ظ	11	7	13	7	7
ك	9	غ	12	8	14	8	8
خ	10	ف	13	9	15	9	9
د	11	ق	14	10	16	10	10
ر	12	ك	15	11	17	11	11
ز	13	خ	16	12	18	12	12
ح	14	د	17	13	19	13	13
ط	15	ر	18	14	20	14	14
ظ	16	ز	19	15	21	15	15
غ	17	ح	20	16	22	16	16
ف	18	ط	21	17	23	17	17
ق	19	ظ	22	18	24	18	18
ك	20	غ	23	19	25	19	19
خ	21	ف	24	20	26	20	20
د	22	ق	25	21	27	21	21
ر	23	ك	26	22	28	22	22
ز	24	خ	27	23	29	23	23
ح	25	د	28	24	30	24	24
ط	26	ر	29	25	31	25	25
ظ	27	ز	30	26	32	26	26
غ	28	ح	31	27	33	27	27
ف	29	ط	32	28	34	28	28
ق	30	ظ	33	29	35	29	29
ك	31	غ	34	30	36	30	30
خ	32	ف	35	31	37	31	31
د	33	ق	36	32	38	32	32
ر	34	ك	37	33	39	33	33
ز	35	خ	38	34	40	34	34
ح	36	د	39	35	41	35	35
ط	37	ر	40	36	42	36	36
ظ	38	ز	41	37	43	37	37
غ	39	ح	42	38	44	38	38
ف	40	ط	43	39	45	39	39
ق	41	ظ	44	40	46	40	40
ك	42	غ	45	41	47	41	41
خ	43	ف	46	42	48	42	42
د	44	ق	47	43	49	43	43
ر	45	ك	48	44	50	44	44
ز	46	خ	49	45	51	45	45
ح	47	د	50	46	52	46	46
ط	48	ر	51	47	53	47	47
ظ	49	ز	52	48	54	48	48
غ	50	ح	53	49	55	49	49
ف	51	ط	54	50	56	50	50
ق	52	ظ	55	51	57	51	51
ك	53	غ	56	52	58	52	52
خ	54	ف	57	53	59	53	53
د	55	ق	58	54	60	54	54
ر	56	ك	59	55	61	55	55
ز	57	خ	60	56	62	56	56
ح	58	د	61	57	63	57	57
ط	59	ر	62	58	64	58	58
ظ	60	ز	63	59	65	59	59
غ	61	ح	64	60	66	60	60
ف	62	ط	65	61	67	61	61
ق	63	ظ	66	62	68	62	62
ك	64	غ	67	63	69	63	63
خ	65	ف	68	64	70	64	64
د	66	ق	69	65	71	65	65
ر	67	ك	70	66	72	66	66
ز	68	خ	71	67	73	67	67
ح	69	د	72	68	74	68	68
ط	70	ر	73	69	75	69	69
ظ	71	ز	74	70	76	70	70
غ	72	ح	75	71	77	71	71
ف	73	ط	76	72	78	72	72
ق	74	ظ	77	73	79	73	73
ك	75	غ	78	74	80	74	74
خ	76	ف	79	75	81	75	75
د	77	ق	80	76	82	76	76
ر	78	ك	81	77	83	77	77
ز	79	خ	82	78	84	78	78
ح	80	د	83	79	85	79	79
ط	81	ر	84	80	86	80	80
ظ	82	ز	85	81	87	81	81
غ	83	ح	86	82	88	82	82
ف	84	ط	87	83	89	83	83
ق	85	ظ	88	84	90	84	84
ك	86	غ	89	85	91	85	85
خ	87	ف	90	86	92	86	86
د	88	ق	91	87	93	87	87
ر	89	ك	92	88	94	88	88
ز	90	خ	93	89	95	89	89
ح	91	د	94	90	96	90	90
ط	92	ر	95	91	97	91	91
ظ	93	ز	96	92	98	92	92
غ	94	ح	97	93	99	93	93
ف	95	ط	98	94	100	94	94
ق	96	ظ	99	95		95	95
ك	97	غ	100	96		96	96
خ	98	ف		97		97	97
د	99	ق		98		98	98
ر	100	ك		99		99	99
ز		خ		100		100	100
ح		د					
ط		ر					
ظ		ز					
غ		ح					
ف		ط					
ق		ظ					
ك		غ					
خ		ف					
د		ق					
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The manuscript was purchased by the Library from the collection of Áron Szilády (1837–1922).

Begins (fol. 15^v):

هذا الفصل في بيان تحويل كسر ونقل من مخرج الى مخرج آخر اقل منه او أكثر مثلا ان
تحول النصف الى الثلث والرابع والخمس

Ends (fol. 16^v):

وقد فصلناه تفصيلا شافيا وان بقى وسوسة في نفسك فاضرب مخرج السبع في التسع اي
السبعة في التسعة فحصل ثلثه وستون وهو اقل الاعداد التي بها تسع صحيح بحيث يكون
لتسعة سبع صحيح فثلثه اسباع تسع هي ثلثه اجزاء من ثلثه وستين جزء والله اعلم واحكم

[300]

Arab Qu. 7/3

Anonymous

مؤلف مجهول

Risāla fī l-ḥisāb

رسالة في الحساب

This short, undated treatise is the third part of a collected volume of three mathematical tracts, the first of which is the *Daqā'iq al-ḥaqā'iq fī ḥisāb al-darağ wa-l-dağā'iq* of Sibṭ al-Māridīnī (826–907/1423–1501).

Fols. 17^v–29^v; 32 lines/page; p. d. 302 × 101 mm, w. s. 265 × 68 mm; marginal notes in Arabic in black ink; modern quarter leather binding; in fair condition; paper: with watermarks; script: *nasta'liq*; ink: black; diagonal catchwords in black ink; headings in red ink; on fols. 25^v–29^v mathematical notes in Arabic and Ottoman Turkish.

The manuscript was purchased by the Library from the collection of Áron Szilády (1837–1922) preserved in the Library of the College of Kiskunhalas (stamp on fol. 27^r: Kunhalasi Ref. Gymn. Könyvtára).

Begins (fol. 17^v):

بسم الله الرحمن الرحيم
 حمد الله عدد نعمائه واشكره على تزايد آلائه ... وبعد فهذه رسالة في الحساب مشتملة على
 معظم مقاصده ومعانيه وفرائد جواهره ومبانيه مما التقطته من الاكابر وعثر عليه فكري القاصر
 تذكرة لبعض الاصحاب ورجاء ليوم المآب منحصرة في مقدمة وباين وخاتمة فاما المقدمة ففيها
 بحثان الاول في اساء العدد وانواعه ومراتبه فاما اسأؤه فاصلية وفرعية

Ends (fol. 25^r):

فاطرح منه الباقي الاول يخرج الحرف الاول وكذا الآخر فيخرج المضمر ولو كان قصيدا وانما
 اطيننا في هذا المقصد اذ هو مباد لعلوم خفية اعنى علم الزايرة تم الكتاب بعون الله

Scribe's colophon (fol. 25^r):

تمت كتاب التذكرة في علم الحساب بعون الملك الوهاب

[301]

Arab O. 135/2

Anonymous

مؤلف مجهول

Risāla fi l-ḥisāb

رسالة في الحساب

The second, undated tract in a collected volume of six treatises mainly concerned with legal issues and especially with the law of inheritance (*ʿilm al-farāʿid*). It is a mathematical example for the division of shares (*sahm*). At the top of the page: *hākadā šūratuhu*.

Fols. 5^r–6^v; 21 lines/page; p. d. 196×142 mm, w. s. 170×105 mm; modern quarter leather binding with marbled paper covers; in fair condition; paper: laid paper with watermarks; script: *nastaʿlīq*; ink: black; diagonal catchwords in black ink; headings in red ink; on fol. 5^r unrelated texts in Arabic and Ottoman Turkish.

The manuscript was in the ownership of ‘Alī Efendi ibn al-Ḥāğğīsmā‘īl Efendi al-Maltī (notice on fol. 6^v), known as the keeper of the tomb (*türbedar*) of Aḥmed Ṭurān (4th/10th c.), whose tomb was erected during the reign of Abdül-mecid (r. 1839–1861). It was purchased by the Library from Rafael Danglmajer in 1950.

Begins (fol. 5^v):

بسم الله الرحمن الرحيم
 الحمد لله رب العالمين والصلوة والسلام على خير خلقه محمد واله اجمعين اعلم ان الحساب
 اربع منازل احاد وعشرة وماءت والوف فالاحاد من واحد الى تسعة والعشرات من عشرة
 الى مائة والمئات من مائة الى تسعمائة والالوف من الف الى تسعة الاف

Ends (fol. 6^v):

ثم ما جمع ذلك كله مائة وستة وخمس وعلى هذا فقس الباقي وهذا المقدار يكفيك

Scribe's colophon (fol. 6^v):

تم تم

[302]

Arab O. 019/2

Abū l-Qāsim ‘Alā’ al-Dīn ‘Alī ibn Muḥammad al-Qūšğī (d. 879/1474)

أبو القاسم علاء الدين علي بن محمد القوشجي

Risāla-yi fārsī-yi ḥisāb

رسالة فارسي حساب

An undated epistle in Persian on arithmetic by a prolific author and polymath from Samarqand. Many of his works were taught in Ottoman *madrasas*, including this treatise, his only mathematical tract in Persian alongside four others in Arabic. It is generally known under the title *Risāla-yi dar ‘ilm-i ḥisāb*. It constitutes the second part in a collected volume which contains three mathematical treatises and the *Utūlūğiyā*, a Pseudo-Aristotelian text (fols. 1^v–67^r).



FIGURE 91 Arab O. 019/2, fol. 71^v. The incipit page of al-Qūshjī's famous mathematical treatise in Persian, bound together with similar texts in Arabic.

Fols. 71^r–118^v; 14 lines/page; p. d. 186×117 mm, w. s. 127×70 mm; illuminated headpiece on fol. 71^v in gold, red, mauve and blue ink; marginal notes on mathematics in Persian in black and red ink; full leather binding; framed; blind tooled; leather doublure; in good condition; paper: without watermarks; script: *nashī*; ink: black; diagonal catchwords in black ink; headings in red ink; rule-borders in mauve ink; illustrations on fols. 76^v, 79^r, 82^{r-v}, 85^r–86^r, 104^v, 105^r, 111^v, 112^r, 113^{r-v}, 114^r in black and red ink; fol. 71^r is blank.

Begins (fol. 71^v):

بسم الله الرحمن الرحيم
 الحمد لله رب العالمين والصلوة والسلام على رسوله محمد وآله اجمعين اما بعد اين رساله
 ايست در علم حساب مشتمل بر سه مقاله مقاله اول در حساب اهل هند

Ends (fol. 118^v):

وقايم ومايل حاصل ضرب قاعده اوست در ارتفاع

Scribe's colophon (fol. 118^v):

تمت الرسالة بعون الله تعالى

Christian Books

[303]

Arab O. 035

Anonymous

مؤلف مجهول

Ḥidmat quddās al-milla al-mārūnīya

خدمة قداس الملة المارونية

A handbook of Maronite liturgy. It is written in Arabic and Syriac and was copied in ʿDawq (Lebanon) by Ġirġīs ibn Yūsuf ibn ‘Abd al-‘Azīz, dated 29 October 1752.

84 fols.; 17 lines/page; p. d. 155×100 mm, w. s. 111×62 mm; written in Arabic and from fol. 41^v in Arabic and in Syriac; full leather binding; blind tooled; with gilded centre piece; paper doublure; in good-condition; paper: laid paper without watermarks; script: *nashī*; ink: black; horizontal catchwords in black ink; headings in red ink; rule-borders in red ink; table of contents on fols. 1^v–2^r; on fol. 1^r catch-title: *Kitāb al-Farḍ al-kātūlikī*.

The manuscript was in the ownership of the priest Ġirmānūs al-Firaṅġī (note dated 1753 on fol. 78^v).

Begins (fol. 2^v):

بسم الاب والابن والروح القدس الاله الواحد امين
وبعد فهذا ترتيب رتبة خدمة قداس الملة المارونية فنقول اولاً اذا كان المقدس اسقفا فصل
في رتبة لبس الاسقف تياب الكهنوت

Ends (fol. 78^v):

انتهى بقلم العبد الفقير اليرتع جرجس بن يوسف بن عبد العزيز

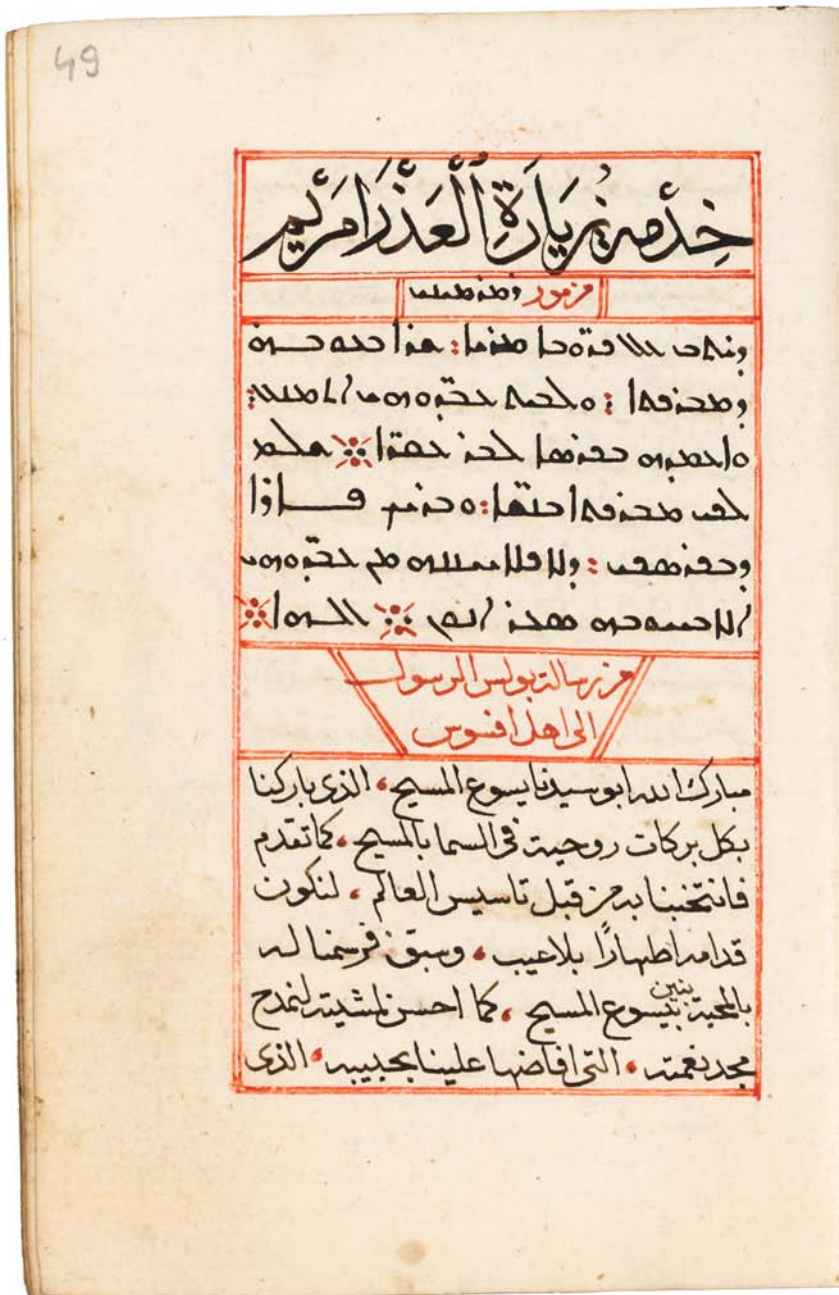


FIGURE 92 Arab O. 035, fol. 49r. Text in Syriac and Arabic in the handbook of Maronite liturgy.

Scribe's colophon (fol. 78^v):

وكان النجاز من كتابته في اليوم التاسع والعشرين من شهر تشرين الاول سنة الف وسبعماية
واثنتين وخمسين للتجسد الالهى صح صح صح

[304]

Arab O. o86

Antūn ibn Ilyās Farhūd (13th/19th c.)

انطون بن الياس فرهود

Kitāb Ḥall al-muškilāt

كتاب حل المشكلات

A copy of a handbook of Christian theological questions, finished on 15 December 1823. It is based on Latin sources and was written in the form of questions and answers by a Maronite student at the Collegio Romano in Rome.

189 fols.; 13–18 lines/page; p. d. 151×109 mm; w. s. varies; marginal notes on fols. 188^v–189^r in Syriac in black ink; full leather binding; blind tooling; with centre-piece in the form of a simple cross; in fair condition; water stains; on fols. 24^v–26^v the ink is faded; paper: laid paper with watermarks; script: *nashū*; ink: black; horizontal catchwords in black ink; headings in red ink; Oriental foliation; flyleaves; fol. 3^v is blank, on fol. 4^r there is a prayer in Syriac.

The manuscript was in the ownership of Joseph Gringa (27 August 1864, inscription on the first flyleaf) and György Pultan (secretary, 20 December 1872, inscription on fol. 189^v) in Istanbul. It was sent to the Library in 1954 by the Centre of the People's Library ("Népkönyvtári Központ", stamp on fol. 189^v).

Begins (fol. 1^v):

بسم الاب والابن والروح القدس الاله الواحد امين
كتاب تفاسير مختصره في بعض صعوبات مقطوفه من الانجيل المقدس وسائر الكتب
المقدسه من شرح الابا القديسين والعلماء الماهرين وقد استخرجهم من اللاطيني للعربي تلميذ
مدرسة الموارنه الذين يد يدرسون في مدرسة الرومانيه اعني كليجو رومونو في مدينة روميه

الكبيره وهو بنوع السؤال والجواب

Ends (fol. 188^v):

سيدنا يسوع المسيح وبشفاعة والدته الطاهره الشكر ليسوع ومريم وماريوسف سالك بحق
بتوليتكي المقدسة وحبلكي البري من كل ذنب طهري ابها العذرا نفوسنا واجسادنا امين

Scribe's colophon (fol. 188^v):

تم م م

[305]

Arab O. 144

Anonymous

مؤلف مجهول

[*Kitāb al-Ṣalāt al-masīḥīya*]

[كتاب الصلاة المسيحية]

An undated manuscript containing Psalms of David (fols. 1^v–3^v) and different prayers (fols. 4^r–7^v), most probably copied for personal use in the 13th/19th c.

7 fols.; number of lines varies; p. d. and w. s. 194×122 mm; full marbled paper binding; in fair condition; paper: with watermarks; script: *nashī*; ink: black.

The manuscript was purchased from the collection of Áron Szilády (1837–1922) preserved in the Library of the College of Kiskunhalas (stamps on the covers and on fol. 1^v: Kunhalasi Ref. Gymn. Könyvtára).

Begins (fol. 1^v):

ي م ي

[بسم]م الاب والابن والروح القدس الاله الواحد امين

المزمور السادس

يا رب لا بغضبك توبخني ولا برجلك تودبني ارحمني يا رب فاني ضعيف اشفني يا رب

فان قد اضطربت عظامي ونفسي قد انزعجة [!] جدا وانت يا رب فحتى متي عد يا رب ونحي
نفسي وخلصني من اجل رحمتك

Ends (fol. 7^v):

اللهم اصغ الي معوتي يا رب اسرع الي اغاثتي انتي اريد احبك يا رب من كل قلبي عليك يا
الله وضعت التعافي فلا تتخل عني ولا تهملني

[306]

Arab O. 146

Anonymous

مؤلف مجهول

[*al-Sawāī l-kabīr*]

[السواعي الكبير]

An incomplete and undated *Great Horologion* of the Greek Orthodox Church written in Arabic by different hands. It includes some Greek words pronounced in the liturgy by the priest. The volume contains the *Midnight Office*, *Matins*, *Hours*, *Liturgy*, *Vespers*, and *Elevation of the Panagia*, followed by *Kontakia/Troparia* for every day, also providing the names of saints commemorated throughout the year. Since several folios are misbound or missing the *Kontakia* and *Troparia* run (mainly between fols. 109^r–193^v) only from September to May.

193 fols.; 15 lines/page; p. d. 173 × 112 mm, w. s. 150 × 75 mm; marginal notes in Arabic in black and red ink; European, quarter leather binding with marbled paper covers; paper doublure; in good condition; paper: laid paper with watermarks; script: *nashī*; ink: black; horizontal catchwords in black ink, often cropped; headings in black and red ink; ends with the catchword *al-yawm*; on the bottom of fol. 140^r a German inscription; in the margin of fol. 126^v false identification as Turkish text in Hungarian and German.

The manuscript was donated to the Library in 1954 from the collection of the Metropolitan Ervin Szabó Library (Ex Bibl. Civ. Budapestiensis—stamp on

fol. 1^v); the stamp of the Civil Conversation Club of Verespatak¹ (*Verespataki B. Polgári Társalgó Egylet*) is on fol. 60^v.

Begins (fol. 1^r):

وطهرنا من كل دنس وخلص ايها الصالح نفوسنا وتقول قدوس الله قدوس القوي قدوس
الذي لا يموت ارحمنا

Ends (fol. 193^v):

ظهرت عابدا لله وخادما متقدسا خصيضا وصديقا محقا وبريا من العيب يا كلي الشرف
والنياحه وانرت الدنيا بصبرك وغزارت جلاذك وفوز شجاعتك لاجل هذا ايها المتاله العقل
نمدح لندكرك جميعنا

¹ Today Roşia Montană in Romania.

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