

# A Twelver-Shī'ī Multi-Text Volume (16th through 18th century) Held in the New York Public Library (Ms New York Public Library, Arabic Manuscripts Collection, Manuscripts and Archives Division, Volume 51985A)

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## Abstract

Ms New York Public Library, Arabic Manuscripts Collection, Manuscripts and Archives Division, Volume 51985A is a heavily damaged multitext volume which comprises seven individual works: An incomplete copy of Khidr b. Muḥammad b. 'Alī al-Rāzī al-Ḥablrūdī's (d. ca. 850/1447) longer commentary on the 'Allāma al-Ḥillī's *al-Bāb al-ḥadī 'ashar, Jāmi' al-durar fī sharḥ al-Bāb al-ḥadī 'ashar*; several works by Ibn Abī Jumhūr al-Aḥsā'ī (d. after 906/1501), viz. *Qabs al-iqtidā' fī sharā'it al-iftā' wa-l-istiftā'*, *Kāshifat al-ḥāl 'an aḥwāl al-istidlāl*, and *al-Masālik al-jāmi'iyya fī sharḥ al-Alfiyya*, which were copied during the author's lifetime; Bahā' al-Dīn Muḥammad b. al-Ḥusayn al-Āmilī's ('al-Shaykh al-Bahā'ī', d. 1030/1621) *Tafsīr sūrat al-fātiḥa*, or *al-'Urwa al-wuthqā*; and two works by Bahā' al-Dīn Muḥammad b. Ḥasan al-Iṣfahānī 'al-Fāḍil al-Hindī' (d. 1137/1725) which are not attested elsewhere—a commentary (*ḥāshiya*) on the chapter on the imamate of Sa'd al-Dīn al-Taftāzānī's (d. 792/1390) *Sharḥ al-Maqāṣid*, and a commentary on the *Nahj al-ḥaqq wa-kashf al-ṣidq* by the 'Allāma al-Ḥillī.

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## Keywords

Khidr b. Muḥammad b. ʿAlī al-Rāzī al-Ḥablrūdī – Ms New York Public Library, Manuscripts and Archives Division, Arabic Manuscripts Collection, Volume 51985A – Ibrāhīm Faṣīḥ b. Šibghat Allāh al-Ḥaydarī al-Baghdādī – Ḥusaynābādī/Ḥaydarī-family – *Jāmiʿ al-durar fī sharḥ al-Bāb al-ḥādī ʿashar* – Ibn Abī Jumhūr al-Aḥsāʾī – Waḥīd-i Bihbihānī – al-Shaykh al-Bahāʾī – Saʿd al-Dīn al-Taftāzānī – *Hāshiyat Sharḥ al-Maqāṣid* – al-Fāḍil al-Hindī – Darwish Muḥammad b. Ḥājji Ḥusayn Astarābādī – *Nahj al-ḥaqq wa-kashf al-ṣidq*

In 1934 the New York Public Library (NYPL) purchased a sizable collection of 250 volumes of Arabic manuscripts through the fund for Semitic literature that had been provided by Jacob Heinrich Schiff (b. 1847, d. 1920).<sup>1</sup> While the collection is known to have been purchased in Baghdad, no further details are available about the transaction as the “records of that acquisition have been lost”.<sup>2</sup> Kürkīs ʿAwwād (b. 1908, d. 1992), who had inspected the collection during a UNESCO-sponsored trip to the US in 1950 to review the holdings of Arabic manuscripts in US American libraries, had suggested that it might have formed part of the former personal library of Ibrāhīm Faṣīḥ b. Šibghat Allāh al-Ḥaydarī al-Baghdādī (b. 1235/1820, d. 1299/1882), a member of the prominent Ḥusaynābādī/Ḥaydarī-family that goes back to Aḥmad b. Ḥaydar al-Kurdī al-Ḥusaynābādī (d. 1080/1669-70).<sup>3</sup> This suggestion is based on the observation

1 Schiff hailed from a Jewish family in Frankfurt am Main and had emigrated to the US in 1865 (and again in 1875). His philanthropic engagement included, among other fields, Semitic and Oriental studies—he supported the foundation of the Semitics Museum at Harvard (see Cohen, *Jacob H. Schiff*, pp. 75ff.), endowed the chair for Oriental Studies at Frankfurt University in 1914 (see Hanisch, *Die Nachfolger der Exegeten*, p. 51; for the fate of the Schiff foundation in Frankfurt after 1939 when it was dissolved, see <https://www.uni-frankfurt.de/38416280/stiftungen1> [consulted November 21, 2017]), and set up the fund for Semitic literature at the New York Public Library for the acquisition of Jewish and Islamic materials in 1898. See *Bulletin* 2 i (January 1898), p. 3; *Bulletin* 3 × (October 1899), pp. 385f.; *Bulletin* 6 × (October 1902), pp. 396f.; *Bulletin* 7 × (1903), p. 366. See also *Bulletin* 25 iv (April 1921), pp. 193f. and 224f., containing a brief summary of Schiff’s gifts to the library during his lifetime and following his death as laid down in his will. Cf. also *Guide to the Research Collections*, pp. 29-34 on the history of the “Oriental Division” in the NYPL. See also generally, Dain, *The New York Public Library*, pp. 115ff.

2 Schmitz, *Islamic Manuscripts*, p. xx.

3 On Ibrāhīm Faṣīḥ, see Kaḥḥāla, *Muʿjam al-muʿallifin*, vol. 1, p. 40 (with further references). Among his writings, mention should be made of his polemics against Shīʿism, *al-Nukat*

that the collection contains a fair number of writings by Ibrāhīm Faṣīḥ and by some of his ancestors.<sup>4</sup> Whether indeed the entire collection came from Ibrāhīm Faṣīḥ's library still needs to be verified—the numerous Shī'ī titles among the books suggest that some codices came from a different library in Baghdad. Brief descriptions of the manuscripts of the collection are included in Barbara Schmitz's catalogue of 1992, *Islamic Manuscripts in The New York Public Library*.

Ms New York Public Library, Manuscripts and Archives Division, Arabic Manuscripts Collection, Volume 51985A, belongs to the Shī'ī material among the collection. It is a multitext volume of 269 leaves which in its present form comprises seven individual works. The codex is heavily damaged at the bottom and in the margin and some of the works are missing at the beginning and/or the end. Prior to its transfer to the US the codex underwent some basic repair. The codex remains unfoliated—Schmitz provides a foliation in her descriptions of the individual texts that begins with the leaf on which the first text starts while the foliation given in the present study begins with the first (blank) leaf of the codex. Moreover, in foliating item no. 5 (fols. 175v-180v), Schmitz missed out one leaf, as she indicates the range of leaves for this item as covering fols. 172v-176v, i.e. counting only five folios instead of six. Fol. 2r contains an overview of the contents of the codex in English, followed by a table of contents in Arabic on fol. 2v (*fihrist mā fī l-majmū'a min al-rasā'il wa-l-kutub*; see fig. 1). It seems to have been written by the same hand that added titles to some of the treatises throughout the volume (fols. 64v, 77v, 93v, 181v, 195r).

The codex comprises the following works:

- I. Fols. 3r-62v, 73 (21 lines to a page),<sup>5</sup> containing a commentary on the *Bāb al-ḥādī 'ashar* of Ḥasan b. Yūsuf b. al-Muṭahhar al-Ḥillī ("al-'Allāma al-Ḥillī", b. 648/1250, d. 726/1325). The beginning of the work is missing and the text starts in the discussion of God's being omnipotent (*qādir*), corresponding to the beginning of chapter two (*al-faṣl al-thānī fī ṣifātihi*

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*al-shan'ā fī bayān al-khilāf bayn Allāh ta'ālā wa-l-shī'a* (published). On this work, see also Fattah, "Islamic Universalism". See Schwarz, "Writing in the Margins of Empires" for an analysis of the scholarly activities of the earlier representatives of the family during the 17th and 18th centuries and a survey of the remains of the Ḥusaynābādī texts that are dispersed all over the Middle East as well as Europe and the US. I thank Khaled el-Rouayheb for having drawn my attention to this article.

4 See 'Awwād, *al-Makḥṭūṭāt al-'arabiyya*, pp. 5-7; 'Awwād, *Jawla*, pp. 85-88. See also Schwarz, "Writing in the Margins of Empires," esp. pp. 161f.

5 Schmitz (*Islamic Manuscripts*, p. 303, V.121) indicates the range of the text as fols. 1-60v.

*al-thubūtiyya*). The last leaf containing the end of the commentary (fol. 73r; fig. 2) has been misplaced in the codex and is now located in the middle of item no. 11 (see below). This led Schmitz to the erroneous conclusion that fol. 73r contains the end of item no. 11 and that the following leaves (fols. 73v-77r) contain yet another, independent text.<sup>6</sup> The commentary concludes with a colophon by the copyist, Darwīsh Muḥammad b. Ḥājji Ḥusayn Astarābādī, who completed the copy (*taswīd*) at the end of Jumādā 1 912/1506. He may be identical with al-Mawlā Darwīsh Muḥammad Astarābādī who died in 977/1569-70.<sup>7</sup> Provided this identification is correct, he was very young when he transcribed the work. The identity of the commentator is indicated in the table of contents of the codex (fol. 2v) although the name was later on erased and is only partly legible (fig. 1). It tentatively reads “I ... I Khiḍr al-Rāzī al-Najafī”, evidently referring to the prominent Imāmī scholar of the 9th/15th century, Khiḍr b. Muḥammad b. ‘Alī al-Rāzī al-Ḥabliṛūdī al-Najafī al-Gharawī (d. ca. 850/1447).<sup>8</sup> The latter is known to have composed two commentaries on al-Ḥillī’s *al-Bāb al-ḥādī ‘ashar*, namely *Jāmi‘ al-durar fi sharḥ al-Bāb al-ḥādī ‘ashar* (completed in 834 AH) and an abbreviation of the *Jāmi‘ al-durar*, entitled *Miftāḥ al-ghurar li-fatḥ al-Bāb al-ḥādī ‘ashar* (or *Muntakhab Jāmi‘ al-durar*). Both works are extant in manuscript.<sup>9</sup> For the present study, none of these manuscripts could be consulted. However, a comparison of the concluding passage of the *Miftāḥ al-ghurar* as cited in the relevant manuscript catalogues with the final lines of the commentary in the NYPL codex shows that the two texts are evidently related, and that the NYPL manuscript is more detailed than the *Miftāḥ al-ghurar*. It thus seems safe to conclude that the commentary included in the NYPL manuscript is in fact Khiḍr’s *Jāmi‘ al-durar*.

6 Schmitz, *Islamic Manuscripts*, p. 303 V.122: “*Fatāwā* by al-Aḥsā’ī, Muḥammad ibn ‘Alī ibn Abī Jumhūr (d. 800/1275). Copied Ṣafar 886/1481 in al-Aḥsā’. Folios 72-75v ...”

7 Cf. al-Afandī, *Riḡāḍ al-‘ulamā’*, vol. 2, p. 273; Ṣadr, *Takmilat Amal al-āmil*, vol. 3, p. 39 no. 708.

8 Schmitz deciphered the last element of the name but was unable to identify the person. See Schmitz, *Islamic Manuscripts*, p. 303, V.121: “*Sharḥ al-Bāb al-ḥādī ‘ashar* by al-Najafī”.—On Khiḍr, see Ṣadr, *Takmilat Amal al-āmil*, vol. 3, p. 15; Tabrīzī, *Mir‘at al-kutub*, vol. 2, pp. 303f. no. 272.

9 While *Miftāḥ al-ghurar* is preserved in numerous manuscripts (see Dirāyatī, *Fihristgān*, vol. 30, pp. 836-839; *Mu‘jam al-turāth al-kalāmī*, vol. 5, p. 218 no. 11309), there are only few testimonies of *Jāmi‘ al-durar* extant, among them Ms Tehran, Majlis 16748 and Ms Yazd, Wazīrī 3902/2. See Dirāyatī, *Fihristgān*, vol. 9, p. 858; *Mu‘jam al-turāth al-kalāmī*, vol. 2, p. 409 no. 4376. For *Jāmi‘ al-durar*, see also Āghā Buzurg, *Dharī‘a*, vol. 5, p. 51 no. 202; vol. 13, p. 120.



*Miftāḥ al-ghurar* (end of text as quoted in  
Ms Tehran, Majlis 1699)<sup>a</sup>

Ms NYPL, M&A 51985A, fol. 73r

... وعن الثاني أن الآية الثانية ليست قاطعة  
الدلالة على وجوبهما على العين لجواز اسناد  
الفعل الى الكل في الواجب على الكفاية  
أيضاً ولا احتمال تخصيصها ببعض توفيقاً  
بينها وبين الآية الأولى فهذا نهاية ما أردنا من  
التوضيح وغاية ما قصدنا من زيادة الفوائد  
والتنقيح والحمد لله على حسن التوفيق ...

a See <http://aghabozorg.ir/ShowBookDetail.aspx?bookid=89881> (consulted November 21, 2017).

Fol. 63r/v is left blank, while fol.64r contains various notes, written by at least two different hands, most of them crossed out.

- II. Fols. 64v-72v, 74r-77r (21 lines to a page), containing Ibn Abī Jumhūr al-Aḥsā'ī's (d. after 906/1501) *Qabs al-iqtidā' fī sharā'it al-iftā' wa-l-istiftā'*.<sup>10</sup> The identity of the work is indicated on fol. 64v (fig. 3) in a different hand as "*Qays*" *al-iqtidā'*, which is corrected above the line into "*Qiyās*" and, below the line into "*Qabs*".<sup>11</sup> The colophon that concludes the present copy (fol. 77r; fig. 4) is identical with that contained in Ms Tehran, Marwi 874 (fol. 42a), another testimony of this work,<sup>12</sup> providing precise

10 According to Schmitz (*Islamic Manuscripts*, p. 303, V.123) the text ranges fols. 62v-71v. Moreover, Schmitz erroneously states that the text was "copied Jumādā I 912/1506 at Bahrayn by Darwish Muḥammad ibn Ḥājji Ḥusayn al-Astarābādī". She mistakenly takes fol. 73r to be part of this text while in fact it is the end of no. I. See also above. For the work and its author, see Ghufrānī, *Fihris muṣannafāt*, pp. 123-126 no. 50; Schmidtke, *Theologie, Philosophie und Mystik*; Schmidtke, "New Sources".

11 See also fol. 2v (*fihrist mā fī l-majmū'a min al-rasā'il wa-l-kutub*; see fig. 1) where the title is erroneously given as "*Qiyās*" *al-iqtidā'*.

12 A facsimile publication of this manuscript is included in *Two Codices Containing Theological, Philosophical and Legal Writings*, Part One, pp. 36-79.

information on the date and place as to when and where the author had completed the work (al-Aḥsāʾ, 20 Šafar 886) yet remaining silent on the copyist of the text and when and where it was produced. However, both this text as well as the one preceding it (see above, item no. I) were transcribed by the same hand, namely the above-mentioned Darwīsh Muḥammad b. Ḥājjī Ḥusayn Astarābādī.

- III. Fols. 77v-91v (21 lines to a page),<sup>13</sup> containing Ibn Abī Jumhūr al-Aḥsāʾī's *Kāshifat al-ḥāl ʿan aḥwāl al-istidlāl*.<sup>14</sup> The identity of the work is again indicated at the beginning of the work in the same hand as was the case with the title to item no. II (fol. 77v; fig. 5). The text was transcribed by two hands, fols. 77v-83v are written by the same scribe as items no. I and II, i.e. by Darwīsh Muḥammad b. Ḥājjī Ḥusayn Astarābādī, and from fol. 84r onwards the text is continued by a different hand. The copy ends with a colophon (fol. 91v; fig. 6)—while the first part reproduces the author's colophon as is known on the basis of other copies of the work (Mashhad, 3 Dhū l-Qaʿda 888), the date mentioned by the anonymous scribe for the copy itself, which seems as Šafar "812", must be an error and should be read as 912. This is corroborated by the date mentioned in the colophon of item no. I.<sup>15</sup>

An autograph containing both Ibn Abī Jumhūr's *Kāshifat al-ḥāl* and his *Qabs al-iqtidāʾ* has been inspected by Āghā Buzurg al-Tihrānī in the library of the prominent Iraqi scholar and politician, al-Sayyid Muḥammad ʿAlī Hibat al-Dīn al-Shahrastānī (b. 1301/1884, d. 1386/1967). The latter founded in the early 1940s the Maktabat al-Jawādayn in Kāẓimiyya of which his personal library became part. It is to be assumed that the codex is kept there up until today.<sup>16</sup> The same codex also contains, according to Āghā Buzurg, a copy of Khidr al-Rāzī's *Jāmiʿ*

13 According to Schmitz (*Islamic Manuscripts*, p. 303, V.125) the range of the text is fols. 75v-89v.

14 For the work and other manuscripts of the text, see Ghufrānī, *Fihris mušannafāt*, pp. 126-138 no. 51.

15 Schmitz states (*Islamic Manuscripts*, p. 303, V.125) that the present copy is a holograph of the work—the colophon is a proof that this is not the case.

16 On Shahrastānī, see EI2, vol. 9, pp. 216f. (Werner Ende); Ḥasanī, *al-Sayyid Hibat Allāh al-Ḥusayn al-Shahrastānī*. For the website of the library, see <http://www.jawadainlib.com/> (consulted November 21, 2017). The holdings of the library have only been partially been catalogued. See Raḥmānī, "al-Muntakhab min makḥṭūtāt Maktabat al-Jawādayn". A full catalogue is announced as forthcoming; see <http://www.jawadainlib.com/f%20h%20makhtot.pdf> (consulted November 21, 2017).

*al-durar* in the hand of Ibn Abī Jūmhūr al-Aḥsāʾī.<sup>17</sup> It is likely that the first three items of the NYPL manuscript were transcribed from Ibn Abī Jūmhūr's autograph, and that the copyist Darwīsh Muḥammad b. Ḥājji Ḥusayn Astarābādī and the unknown copyist of fols. 77v-83v were immediate students of Ibn Abī Jūmhūr.

The next item in the codex is preceded by a page (fol. 93r; fig. 7) containing an ownership statement (dated 1156/1743) by Muḥammad Makki b. [Muḥammad b.] Shams al-Dīn b. al-Ḥasan b. Zayn al-Dīn b. Muḥammad b. 'Alī from among the descendants of al-Shahīd Muḥammad b. Makki b. Muḥammad b. Aḥmad al-ʿAmilī, that is, the Shahīd al-awwal (d. 786/1384),<sup>18</sup> and a partially preserved note (in a different hand) that seems to suggest that the following text was written in the hand of its author, Ibn Abī Jūmhūr al-Aḥsāʾī.

- IV. Fols. 93v-174v (17 lines to a page),<sup>19</sup> containing Ibn Abī Jūmhūr al-Aḥsāʾī's *al-Masālik al-jāmiʿiyya fī sharḥ al-ʿAlfiyya*.<sup>20</sup> The work's identity is again indicated on the first page of the text (fig. 8) in the same hand as that of the title indications for items no. II and III. The text is incomplete at the end and is written by a different hand than items no. I, II, and III. The hand bears some similarity with Ibn Abī Jūmhūr's hand as it is attested in a number of *ijāzas* written by him,<sup>21</sup> and it is possible that the present copy of the *Masālik* is a holograph. Moreover, throughout the work there are numerous margin comments which seem to have been written by the same hand (these are invariably signed as *قوله*, indicating that these are Ibn Abī Jūmhūr's glosses). These may well constitute an auto-commentary on the *Masālik*. Throughout the first part of the work, there are regular reader's notes (*balāgh*) in the margin (*balaghat qirāʾatuhu ayyadahu llāh subḥānahu*) in a different hand (fols. 93v, 95v, 96v, 98r, 99r, 99v, 101r, 101v, 103r, 103v, 104v, 106r, 106v, 108v, 109r, 109v, 110v, 111v, 112v, 113v, 114v, 115r, 115v, 116r, 116v, 117v, 118r, 118v, 119r, 119v, 120v, 121r). These are

17 Āghā Buzurg, *Dharīʿa*, vol. 5, p. 51 no. 202 (*Jāmiʿ al-durar*); vol. 17, p. 31 no. 181 (*Qabs al-iqtidāʾ*); vol. 17, pp. 240f.; vol. 18, pp. 299f. (*Kāshifāt al-ḥāl*). See also Ghufrānī, *Fihris muṣannafāt*, p. 263 (*Jāmiʿ al-durar*).

18 On him, see Āghā Buzurg, *al-Ḥaqāʾiq al-rāhina*, pp. 205-208; Āghā Buzurg, *Dharīʿa*, vol. 8, p. 107 no. 400; Ṣadr, *Takmilat Amal al-āmil*, vol. 1, p. 191 no. 200; Amīn, *Aʿyān al-shīʿa*, vol. 10, p. 64.

19 According to Schmitz (*Islamic Manuscripts*, p. 303, V.124) the range of the text is fols. 91v-171v.

20 For the work and other manuscripts of the text, see Ghufrānī, *Fihris muṣannafāt*, pp. 215-225 no. 60.

21 See, e.g. Ghufrānī, *Fihris muṣannafāt*, pp. 399, 419, 431, 432-435, 437, 442f., 444.

strikingly similar to those included in Ms Marwi 874 (*Qabs al-iqtidāʾ*, fols. 22b, 24b, 27b, 31a, 34b: *balaghat muqābalatuhu ayyadahu llāh subḥānahu*), Ms Dublin, Chester Beatty, 3810 containing Ibn Abī Jumhūr's *Kitāb Mujlī mir'āt al-munjī* (passim: *balaghat qirāʾatuhu ayyadahu llāh subḥānahu*),<sup>22</sup> Ms Majlis 3100, containing Ibn Abī Jumhūr's *al-Masālik al-jāmiʿiyya* (passim: *balaghat qirāʾatuhu ayyadahu llāh subḥānahu*),<sup>23</sup> and Ms Tehran, Dānishgāh 1815/1 containing another copy of Ibn Abī Jumhūr's *Kāshifat al-ḥāl* (passim: *balaghat muqābalatuhu ayyadahu llāh subḥānahu*).<sup>24</sup> The editor of *Kāshifat al-ḥāl*, Aḥmad al-Kinānī, suggests that these are in the hand of Ibn Abī Jumhūr himself.<sup>25</sup>

Fol. 175r (fig. 9) contains the signature and stamp of a former owner. The signature reads: *bi-smihi taʿāla | min mutamallik al-aḥqar Ibn Muḥammad akmal | Muḥammad Bāqir ʿafā llāh ʿanhu fī yawm al-ākhar* and the stamp is explained by a later hand as: *hāda khātam al-Farīd al-Bihbihānī al-mashhūr bi-Āqā Bāqir mujaddid al-madhab fī raʾs al-miʿa al-thāniya ʿashar*, i.e. Sayyid Muḥammad Bāqir al-Bihbihānī ("Waḥīd-i Bihbihānī", b. 1116/1704-5 or 1118/1706-7, d. 1206/1791-2 or 1208/1793-4).<sup>26</sup> It may well be that items no. I through IV were originally bound together and were only at a later stage brought together with items no. V through VII.

- V. Fols. 175v-180v (24 lines to a page) (see figs. 10 and 11), containing Bahāʾ al-Dīn Muḥammad b. al-Ḥusayn al-ʿĀmilī's ("al-Shaykh al-Bahāʾī", b. 953/1547, d. 1030/1621) *Tafsīr sūrat al-fātiḥa*, or *al-ʿUrwa al-wuthqā*.<sup>27</sup> The text is incomplete at the end: the final words on fol. 166v correspond to p. 145, line 7 of the edition. There are numerous margin corrections and comments throughout the work, by different readers, signed by *مجل*, *تق*, *مجله*, *مختره*, and *منه*. While "منه" certainly refers to the author of the work, al-Shaykh al-Bahāʾī, the meaning of the other signatures remain unclear.
- VI. Fols. 181v-194v (25 lines to a page).<sup>28</sup> A commentary (*ḥāshiya*) on the chapter on the imamate of Saʿd al-Dīn al-Taftāzānī's (d. 792/1390) *Sharḥ*

22 See also Ghufrānī, *Fihris muṣannafāt*, p. 431.

23 See Ghufrānī, *Fihris muṣannafāt*, p. 419.

24 See Ghufrānī, *Fihris muṣannafāt*, p. 444.

25 See the introduction to his edition of *Kāshifat al-ḥāl*, p. 23.

26 On him, see Enclran, vol. 4, pp. 98f. (Hamid Algar).

27 According to Schmitz (*Islamic Manuscripts*, p. 290, V.39) the text ranges from fols. 172v-176v. She must have missed out one folio since the range is six folios, not five. The work has been edited in *Rasāʾil Tafsīr Sūrat al-Fātiḥa*, vol. 1, pp. 101-184.

28 According to Schmitz (*Islamic Manuscripts*, p. 312, V.174) the range of the text is fols. 177v-190v.

*al-Maqāṣid*. The work was dedicated to Abū l-Muẓaffar Shāh Sulaymān I (r. 1077/1666–1105/1694) (fig. 13) providing some indication as to when the commentary was composed. Above the beginning of the introduction to the work there is a tentative identification (in the same hand that also added other titles to the respective works as well as the table of contents at the beginning of the codex) as follows (fig. 12): *Ḥāshiyat imāmat Sharḥ Maqāṣid Taftazānī ismuhā Sulaymāniyya ṣāḥiran*. The work is defective at the end, and the identity of the undoubtedly Twelver Shīʿī commentator remains uncertain. The present copy contains numerous additions in the margin written in the same hand as the main text, and occasionally entire lines of the main text are crossed out (e.g., fol. 185v; fig. 14)—it may well be a holograph (*muswada*) of the text. A further clue as to the identity of the author is an autoreference to his commentary on the ʿAllāma al-Ḥillī’s *Nahj al-ḥaqq wa-kashf al-sidq* (fol. 183v, lines 24f.). The present text is in fact followed by a commentary on the *Nahj al-ḥaqq* and the possibility that both works were composed by the same author should not be excluded. This is further corroborated by the observation that the Imāmī author of both works shows a remarkable familiarity with the later Sunnī-Ashʿarite and the philosophical tradition. In this case, the author of the *Ḥāshiya* would be Bahāʾ al-Dīn Muḥammad b. Ḥasan al-Iṣfahānī “al-Fāḍil al-Hindī” (d. 1137/1725) (see also below).

- VII. Fols. 195r–267r (27 lines to a page).<sup>29</sup> An anonymous commentary (*sharḥ mamzūj*) on *Nahj al-ḥaqq wa-kashf al-sidq* by the ʿAllāma al-Ḥillī, written in the same hand as item no. VI. On the opening page of the work (fig. 15) it is mentioned (in the same hand that added titles to items no. II, III, and IV) that the work was first refuted by Faḍl Allāh b. Rūzbihān al-Khūnjī al-Iṣfahānī al-Shāfiʿī al-Ashʿarī (b. 860/1455, d. 927/1521) in his *Kitāb Ibtāl Nahj al-bāṭil wa-ihmāl kashf al-ʿāṭil*, composed around 909/1503, to which Nūr al-Dīn b. Muḥammad al-Sharīf al-Marʿashī al-Ḥusaynī al-Tustarī [al-Shūshtarī] (b. 956/1550, d. 1019/1610) responded with a counter-refutation, *Iḥqāq al-ḥaqq wa-izhāq al-bāṭil* (completed in 1014/1605).<sup>30</sup> Our text represents another Imāmī commentary on the *Nahj al-ḥaqq wa-kashf al-sidq* which so far has gone unnoticed. The identity of the present

29 According to Schmitz (*Islamic Manuscripts*, p. 303, V.120) the range of the text is fols. 191–264v.

30 Tehran: al-Maṭbaʿa al-Islāmiyya, 1957. For Nūr al-Dīn al-Tustarī as a Shīʿī polemicist, see also Rivzi, “Shīʿī polemics at the Mughal court”. For Faḍl Allāh b. Rūzbihān, see EI2, vol. 5, pp. 53–55 (U. Haarmann).

commentary is not mentioned in the NYPL codex—the text is defective both at the beginning and at the end. However, as has been mentioned before, it seems plausible that the commentator is identical with the author of item no. VI (see above). This would suggest that the commentary was composed during the reign of Shāh Sulaymān I (r. 1077/1666–1105/1694). An additional clue as to the identity of the author can be found in another lengthy margin note on the first page of the text (fol. 195r)—here he is credited with several work titles, viz. *al-Taḥdīq fī wujūb al-naẓar*, *al-Tanẓīd 'alā sūrat al-tawḥīd*, and *Zubdat uṣūl al-dīn*. All three works are known to have been composed by the prominent Twelver Shī'ī scholar of the late Safavid period, Bahā' al-Dīn Muḥammad b. Ḥasan al-Iṣfahānī “al-Fāḍil al-Hindī” (d. 1137/1725).<sup>31</sup> Moreover, he is said to have written numerous commentaries and glosses on works of earlier scholars, Imāmī as well as Sunnī, among them the *Kitāb al-Mawāqif fī 'ilm al-kalām* of 'Aḍud al-Dīn al-Ījī (d. 756/1355), and only a fraction of his literary production has in fact been preserved. Both the commentary on al-Taftazānī's *Sharḥ al-Mawāqif* and on al-'Allāma al-Ḥillī's *Nahj al-ḥaqq wa-kashf al-ṣidq* thus fit perfectly into his scholarly profile.

31 *Al-Tanẓīd* was published as *al-Tanẓīd fī sharḥ sūrat al-tawḥīd* in the journal *Āfāq-i nūr* (Qum: Mu'assasa-ʿi maʿārif-i islāmī-yi Imām Riḍā, year 2, number 3, 2003–4, pp. 260–266) [<http://www.maarefquran.com/Files/fullInfo.php?session=2&id=1096> (consulted November 28, 2017)]. Al-Fāḍil al-Hindī refers to his *al-Zubda fī uṣūl al-dīn* in the introduction to his *Kashf al-lithām*, a commentary on the *Qawāʿid al-aḥkām* of the 'Allāma al-Ḥillī. See al-Fāḍil al-Hindī, *Kashf al-lithām*, vol. 1, p. 112; cf. also Āghā Buzurg, *Dharīʿa*, vol. 12, p. 16 no. 99; Jaʿfariyān, *Aḥwāl wa āthār*, pp. 54f. nos. 8 and 9. Both *al-Zubda*, as well as al-Fāḍil al-Hindī's autocommentary on the work, have been published by Ḥamid Riḍā Kiyāni in his *Arbaʿ rasāʾil fī 'ilm al-kalām* which also includes an *editio princeps* of al-Fāḍil's *Taḥdīq al-naẓar fī ḥadiqat al-naẓar*.



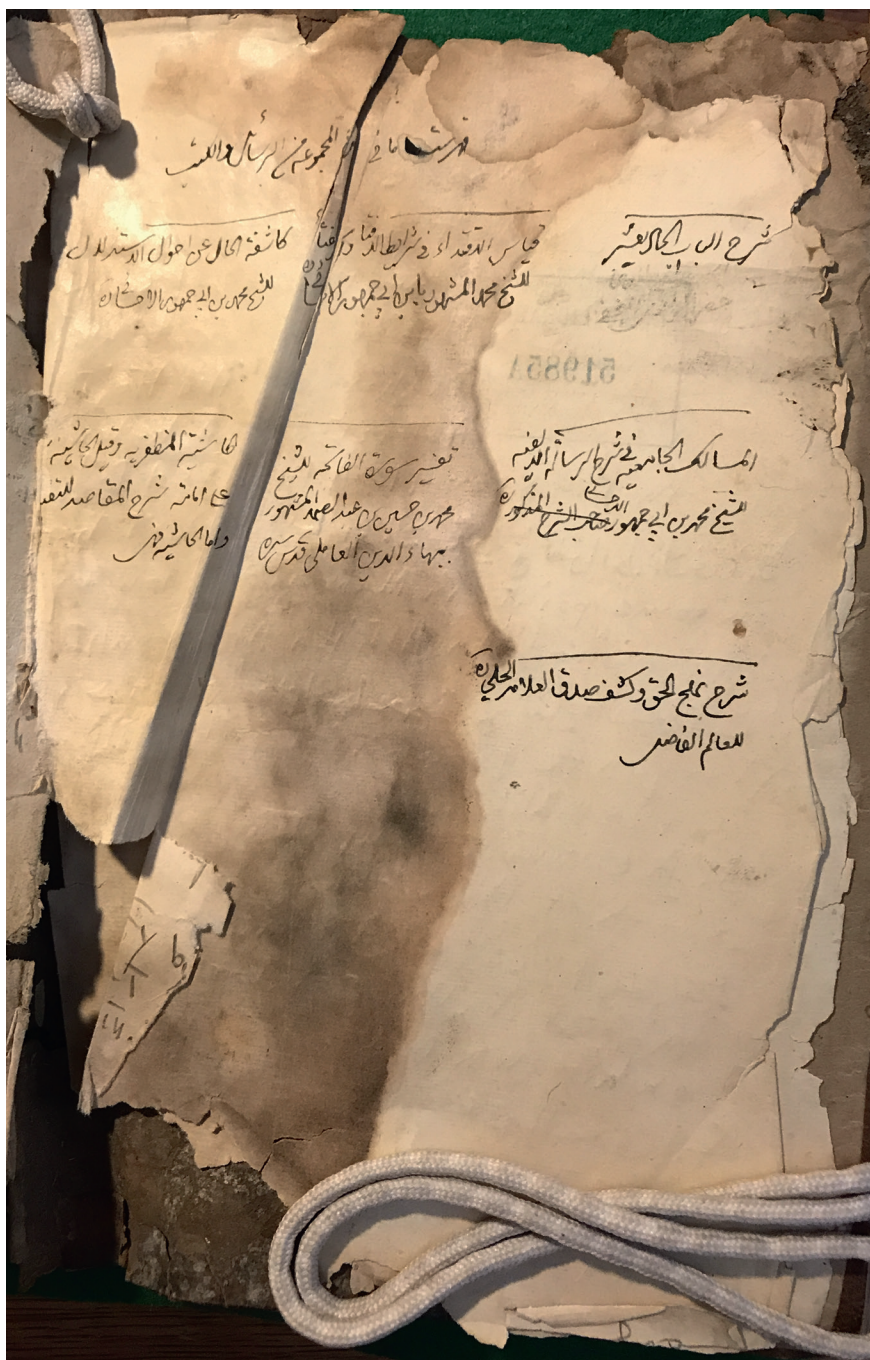


FIGURE 1 Ms New York Public Library, Manuscripts and Archives Division, Arabic Manuscripts Collection, Volume 51985A, fol. 2v.

PHOTOGRAPH: S. SCHMIDTKE.



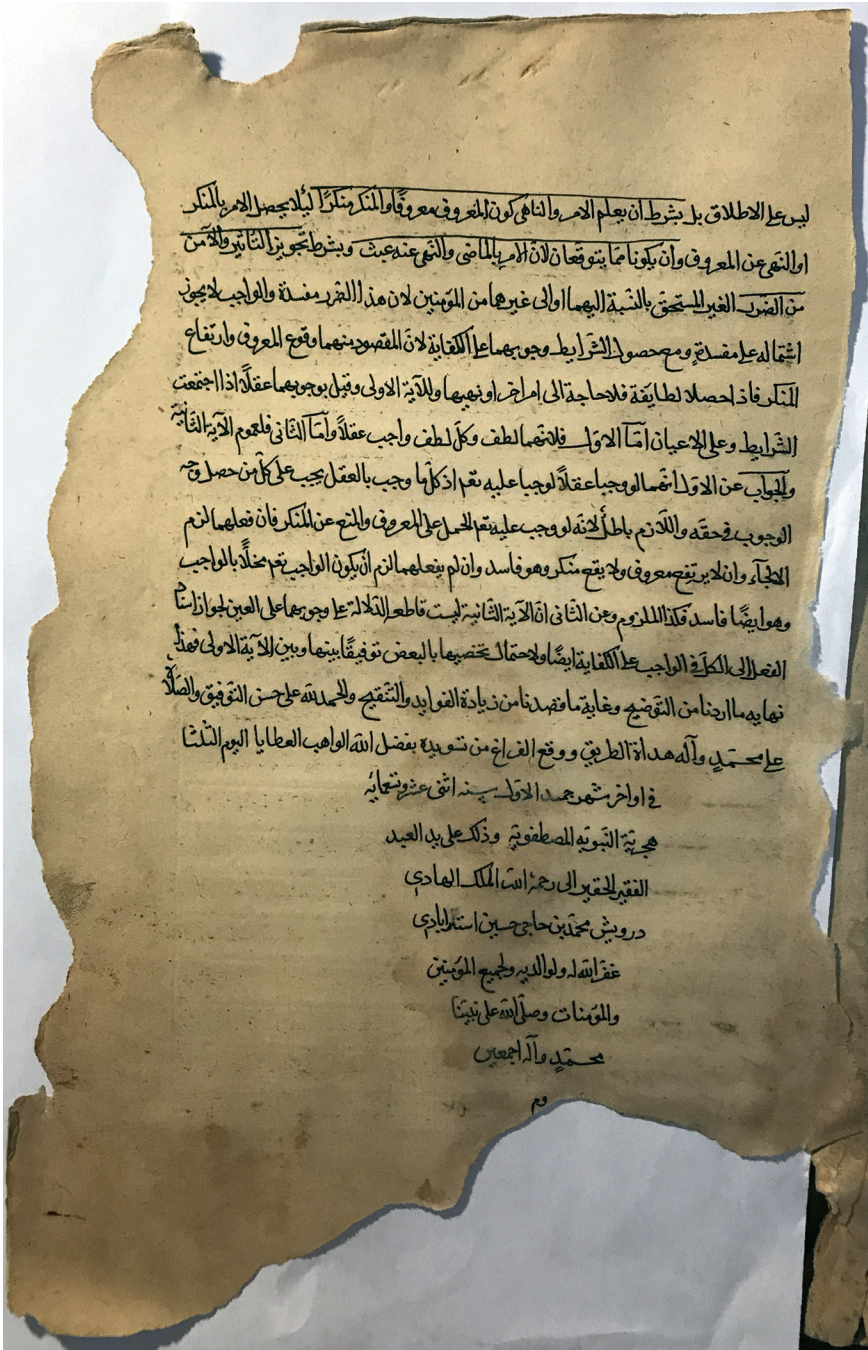


FIGURE 2 Ms New York Public Library, Manuscripts and Archives Division, Arabic Manuscripts Collection, Volume 51985A, fol. 73r.

PHOTOGRAPH: S. SCHMIDTKE.

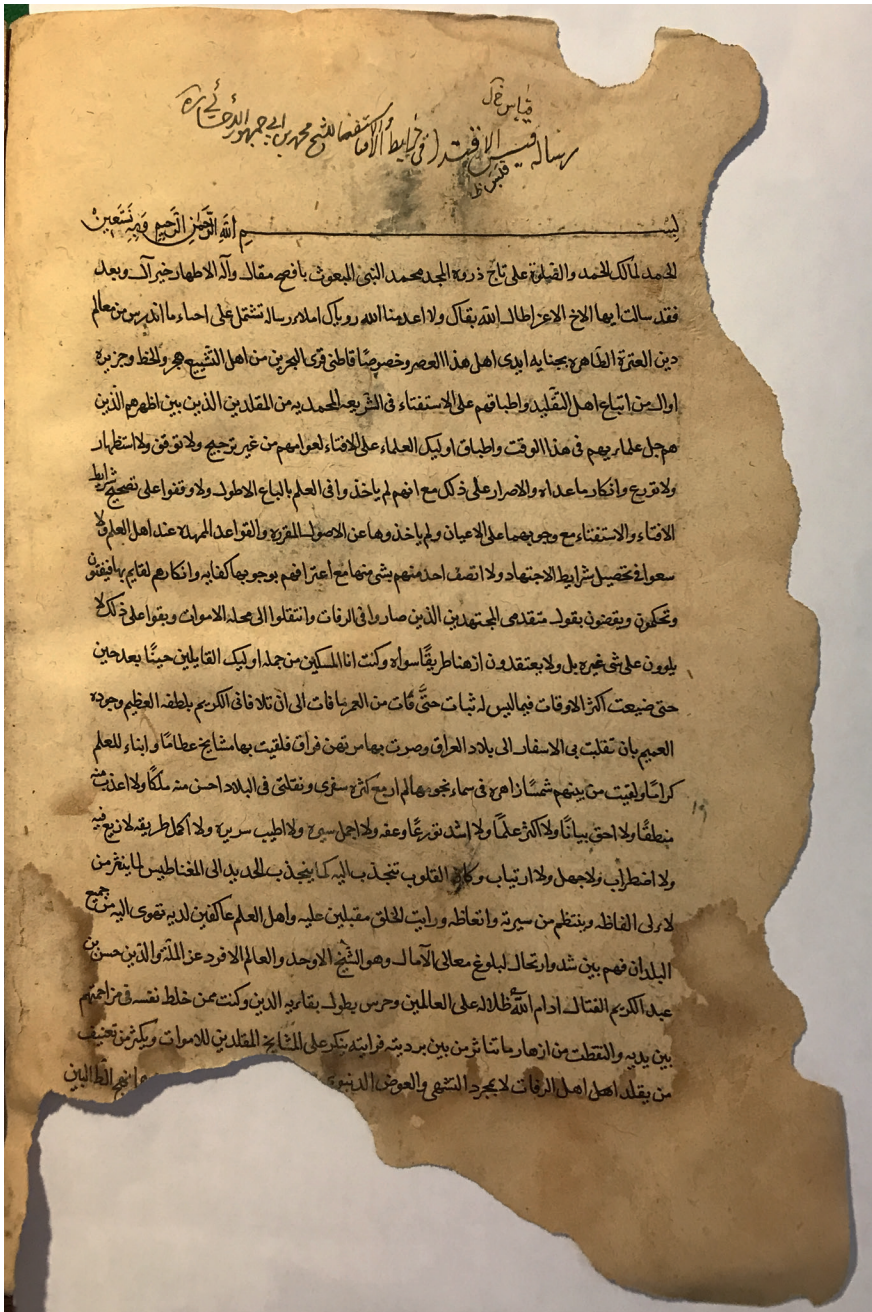


FIGURE 3 Ms New York Public Library, Manuscripts and Archives Division, Arabic Manuscripts Collection, Volume 51985A, fol. 64v.

PHOTOGRAPH: S. SCHMIDTKE.



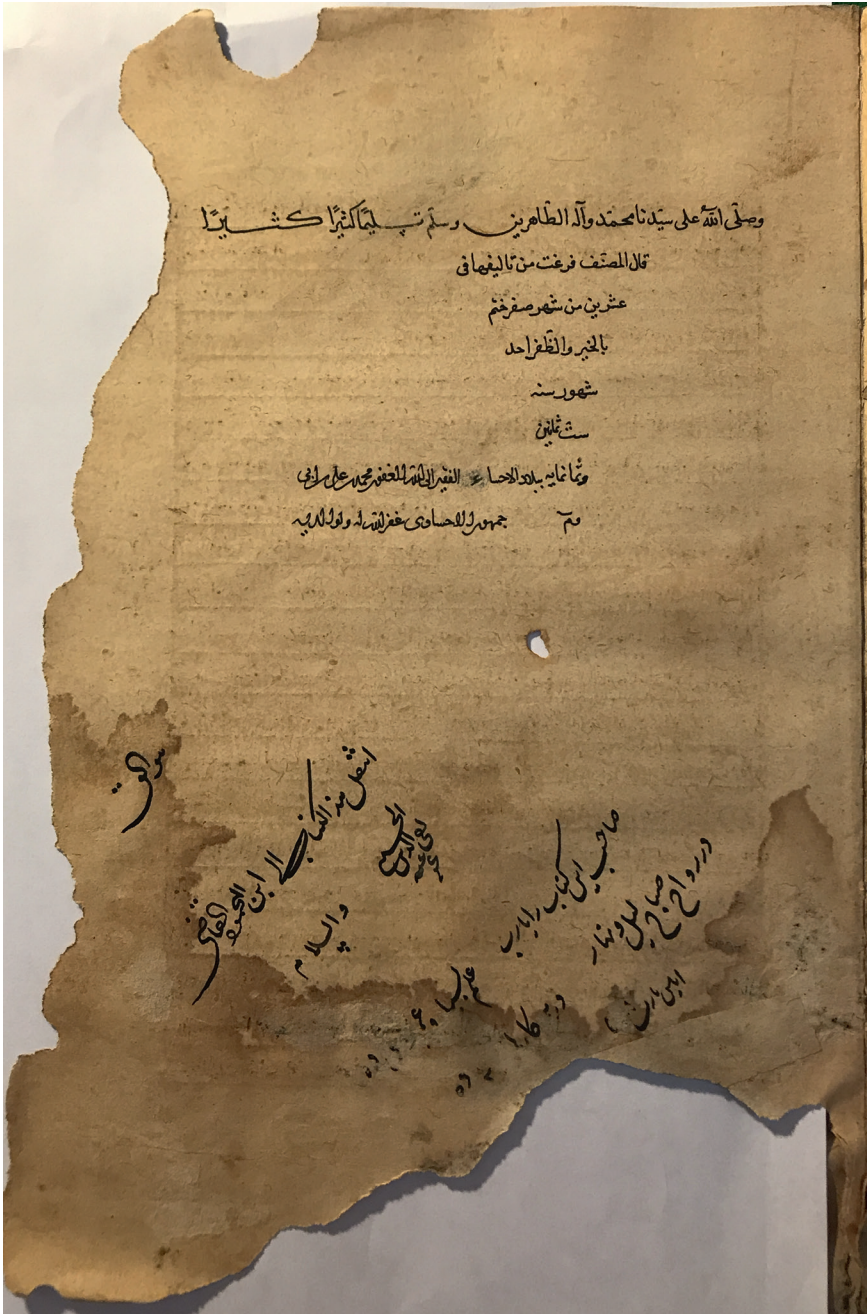


FIGURE 4 Ms New York Public Library, Manuscripts and Archives Division, Arabic Manuscripts Collection, Volume 51985A, fol. 77r.

PHOTOGRAPH: S. SCHMIDTKE.

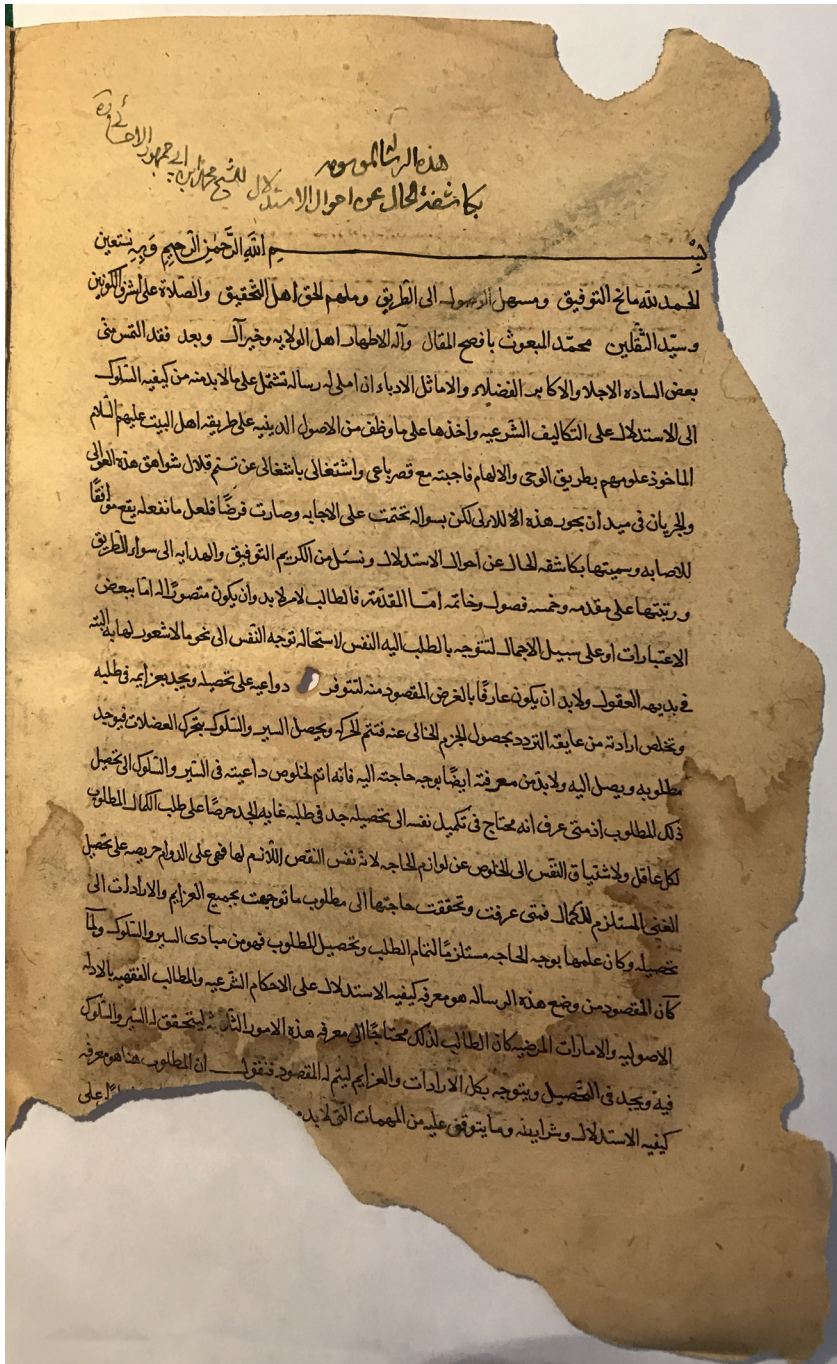


FIGURE 5 Ms New York Public Library, Manuscripts and Archives Division, Arabic Manuscripts Collection, Volume 51985A, fol. 77v.  
PHOTOGRAPH: S. SCHMIDTKE.



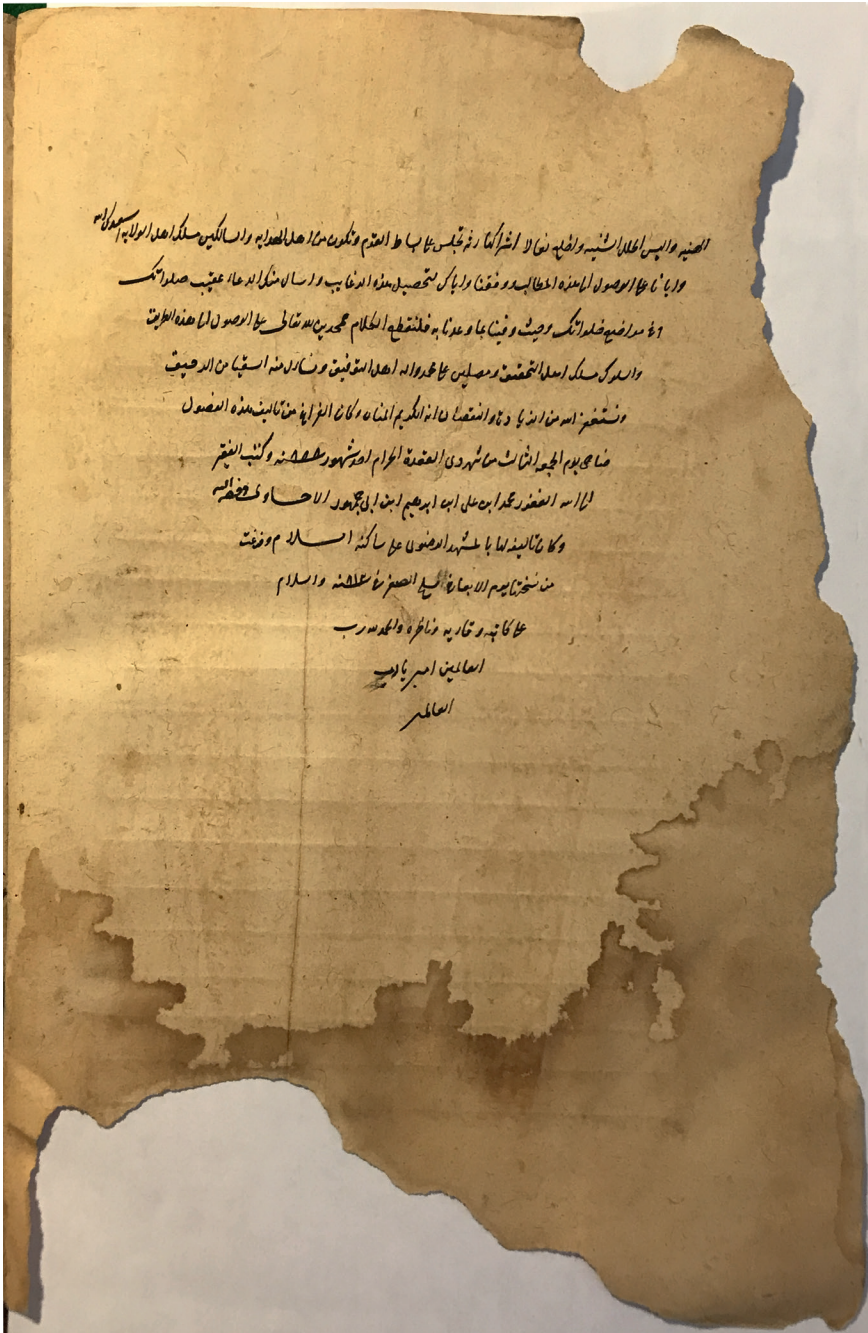


FIGURE 6 Ms New York Public Library, Manuscripts and Archives Division, Arabic Manuscripts Collection, Volume 51985A, fol. 91v.

PHOTOGRAPH: S. SCHMIDTKE.





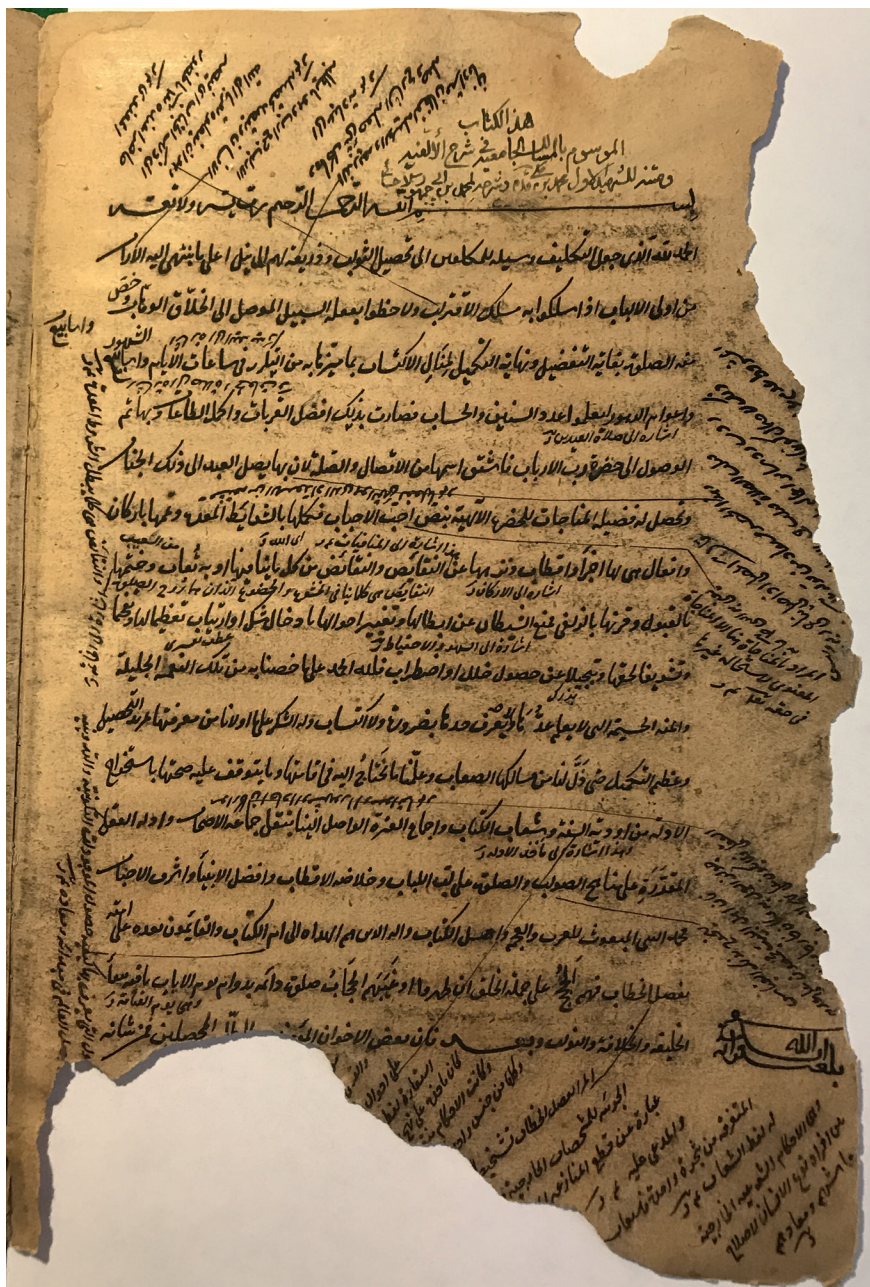


FIGURE 8 Ms New York Public Library, Manuscripts and Archives Division, Arabic Manuscripts Collection, Volume 51985A, fol. 93v.

PHOTOGRAPH: S. SCHMIDTKE.



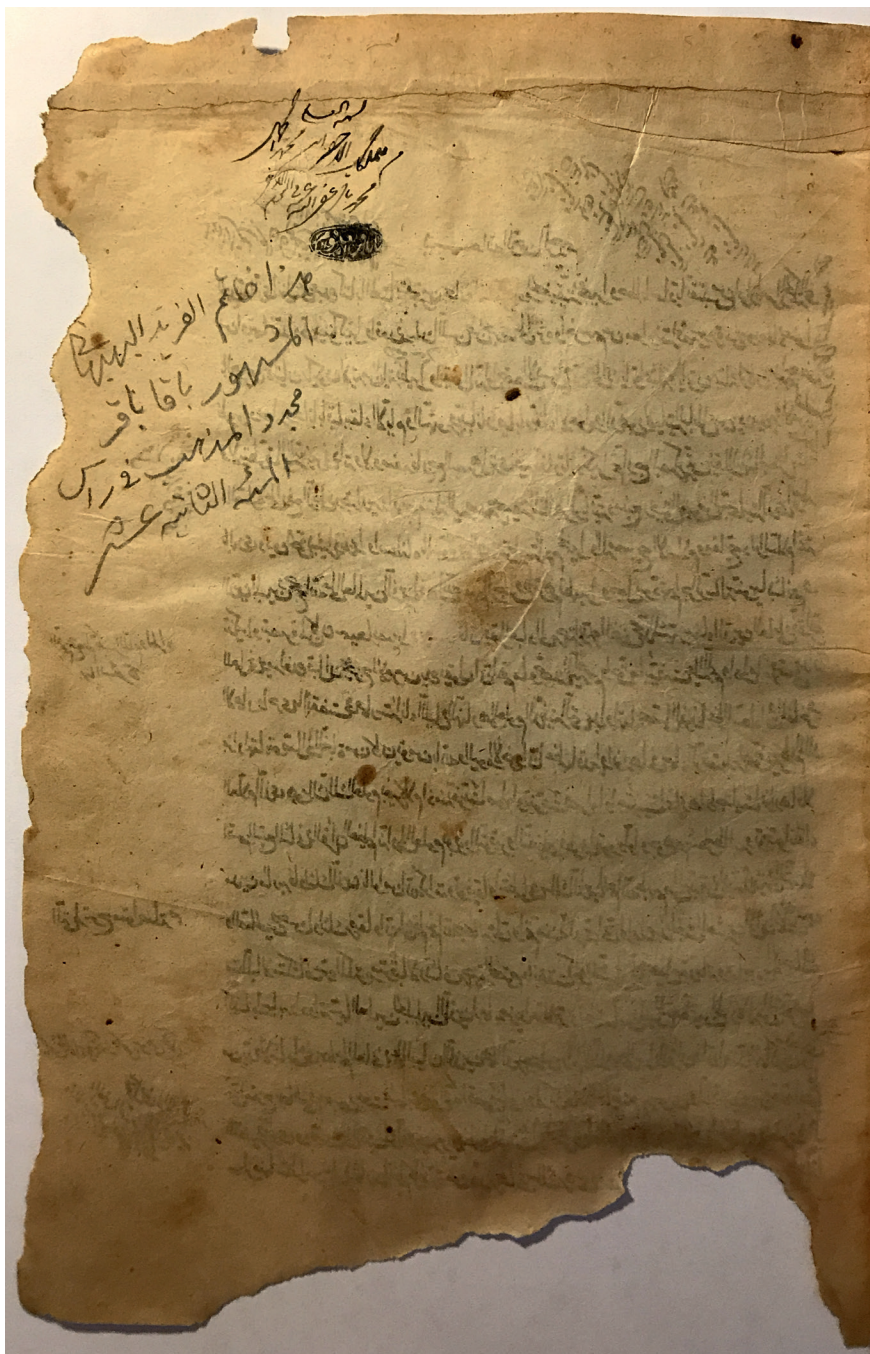


FIGURE 9 Ms New York Public Library, Manuscripts and Archives Division, Arabic Manuscripts Collection, Volume 51985A, fol. 175r.

PHOTOGRAPH: S. SCHMIDTKE.

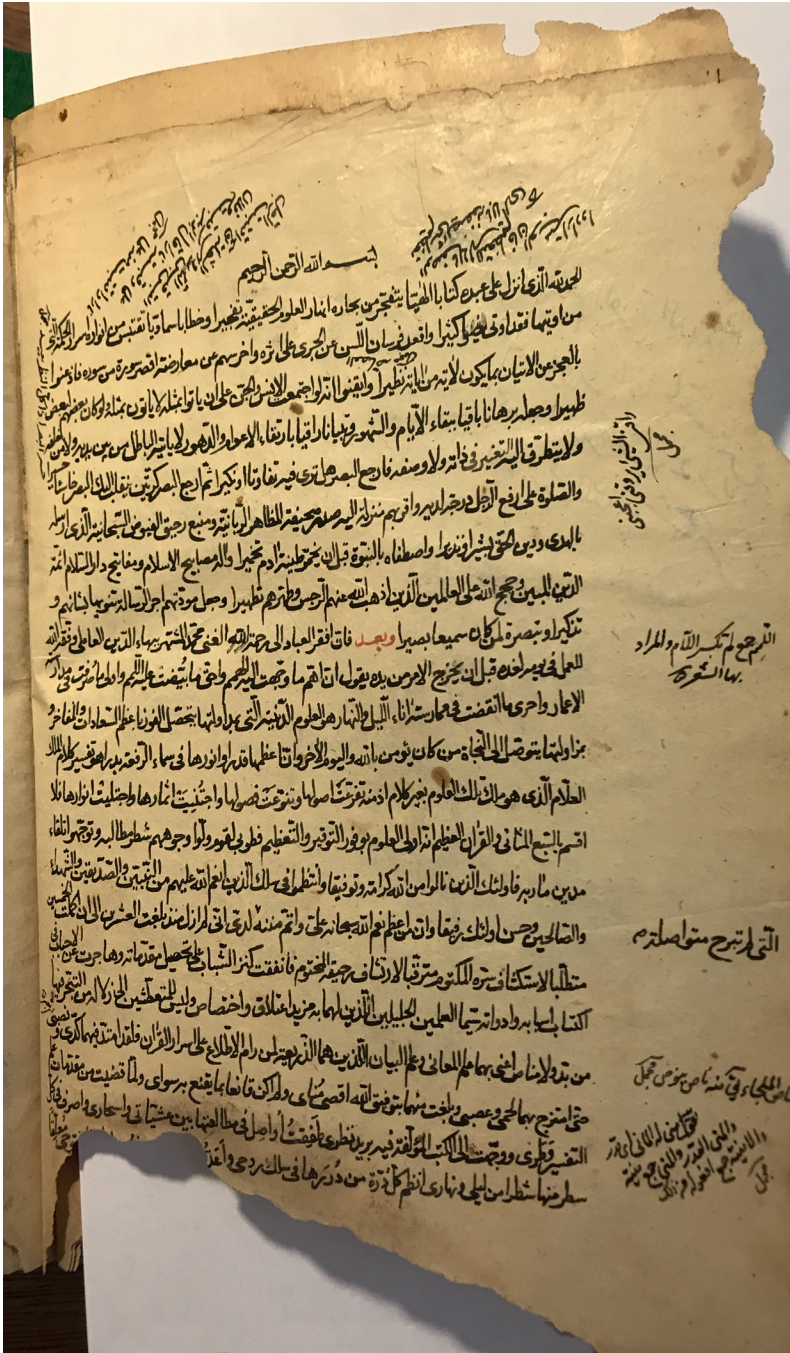


FIGURE 10 Ms New York Public Library, Manuscripts and Archives Division, Arabic Manuscripts Collection, Volume 51985A, fol. 175v.

PHOTOGRAPH: S. SCHMIDTKE.



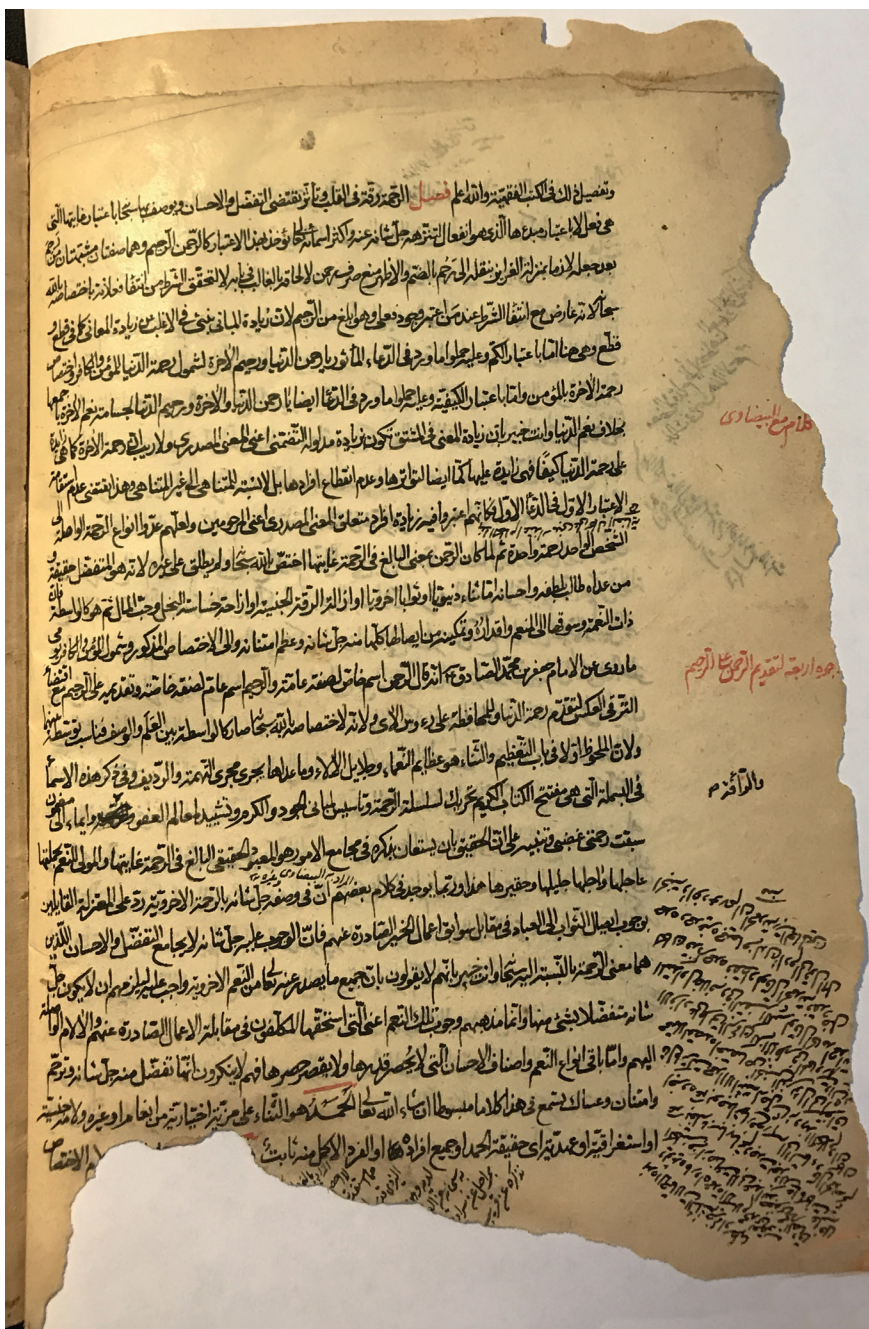


FIGURE 11 Ms New York Public Library, Manuscripts and Archives Division, Arabic Manuscripts Collection, Volume 51985A, fol. 180v.

PHOTOGRAPH: S. SCHMIDTKE.

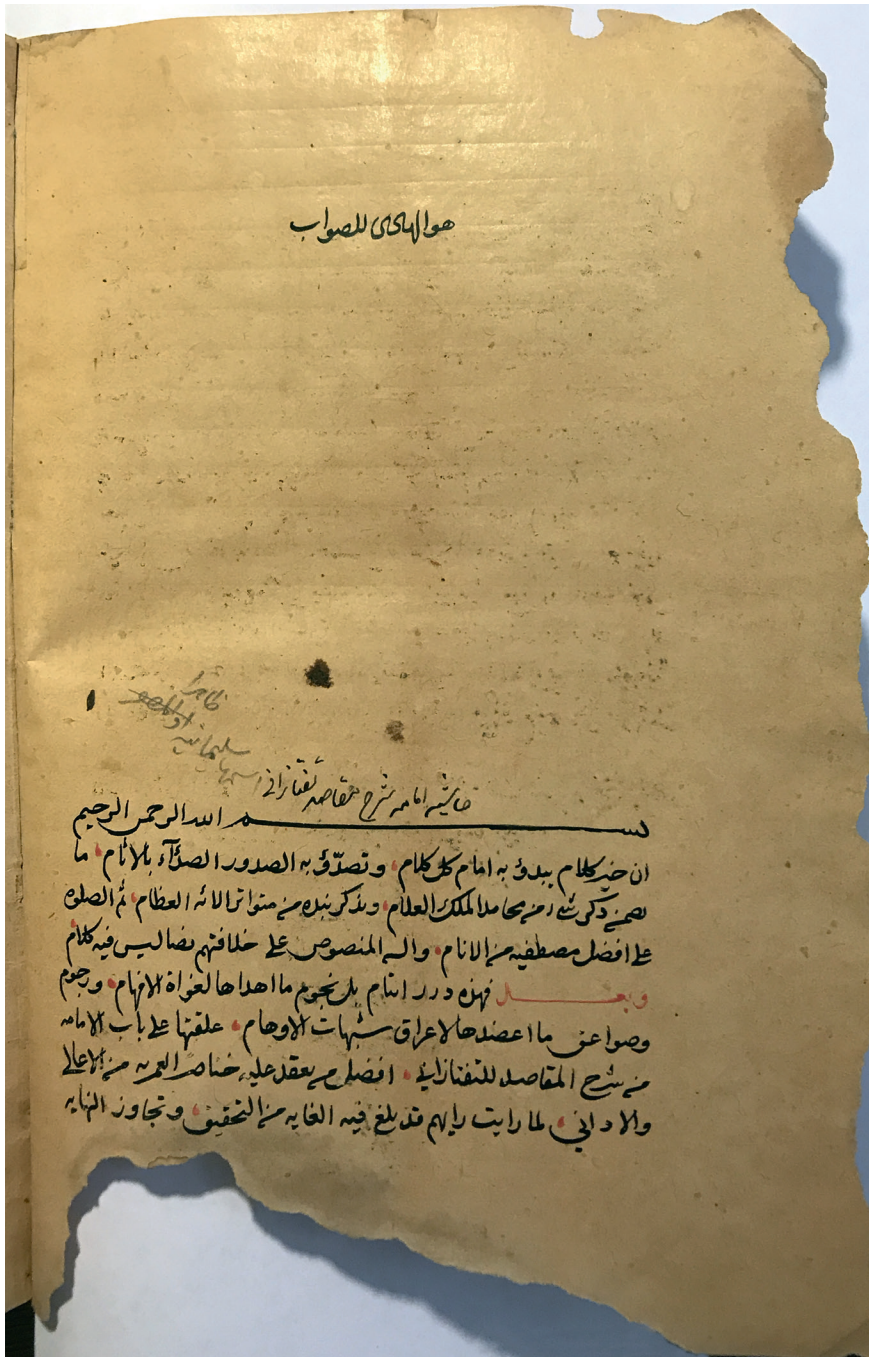


FIGURE 12 Ms New York Public Library, Manuscripts and Archives Division, Arabic Manuscripts Collection, Volume 51985A, fol. 18v.

PHOTOGRAPH: S. SCHMIDTKE.



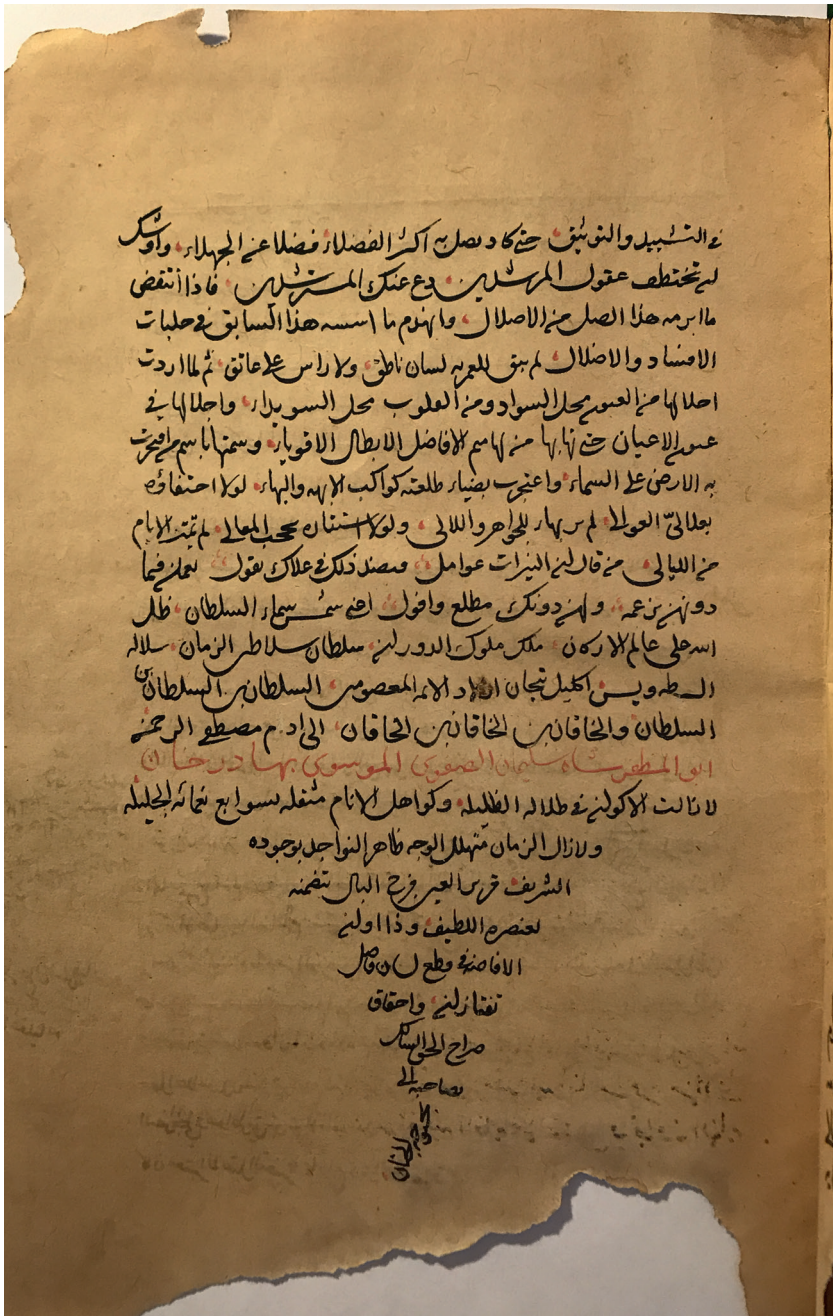


FIGURE 13 Ms New York Public Library, Manuscripts and Archives Division, Arabic Manuscripts Collection, Volume 51985A, fol. 182r.

PHOTOGRAPH: S. SCHMIDTKE.

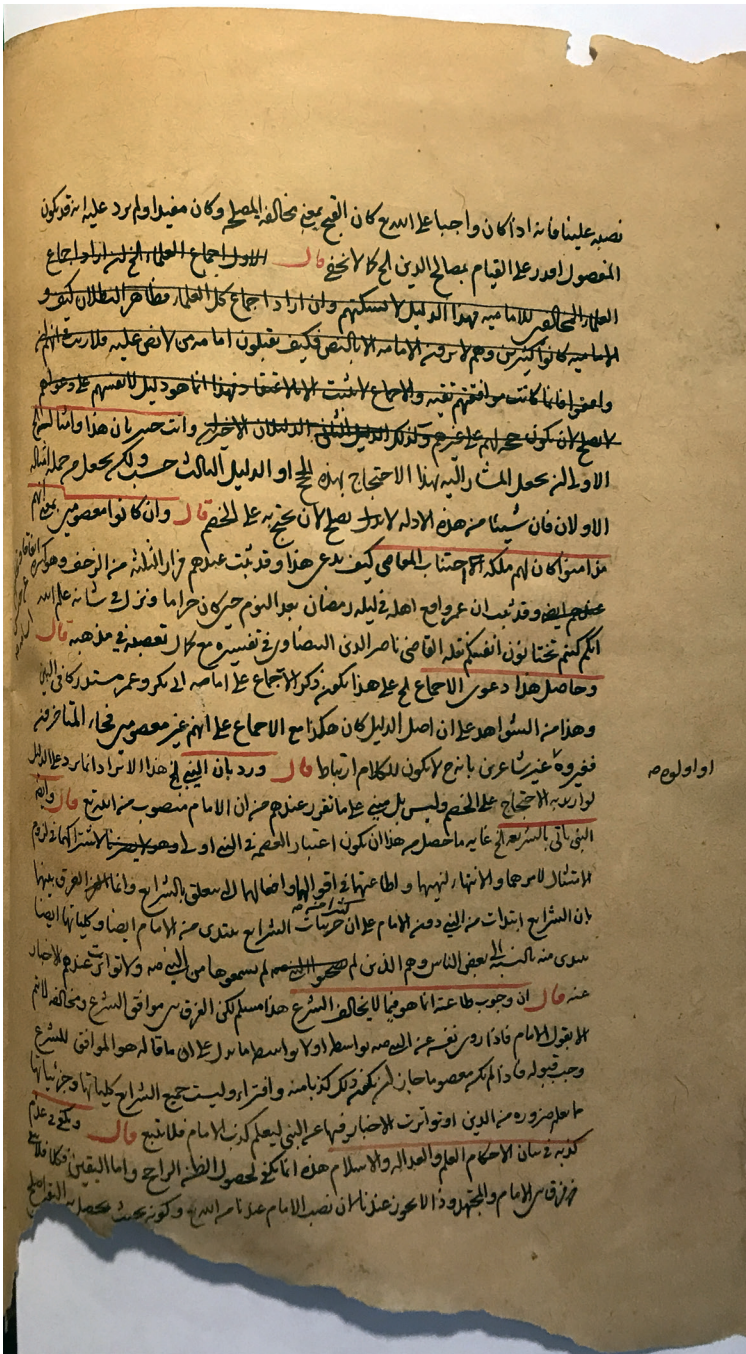


FIGURE 14 Ms New York Public Library, Manuscripts and Archives Division, Arabic Manuscripts Collection, Volume 51985A, fol. 185v.

PHOTOGRAPH: S. SCHMIDTKE.



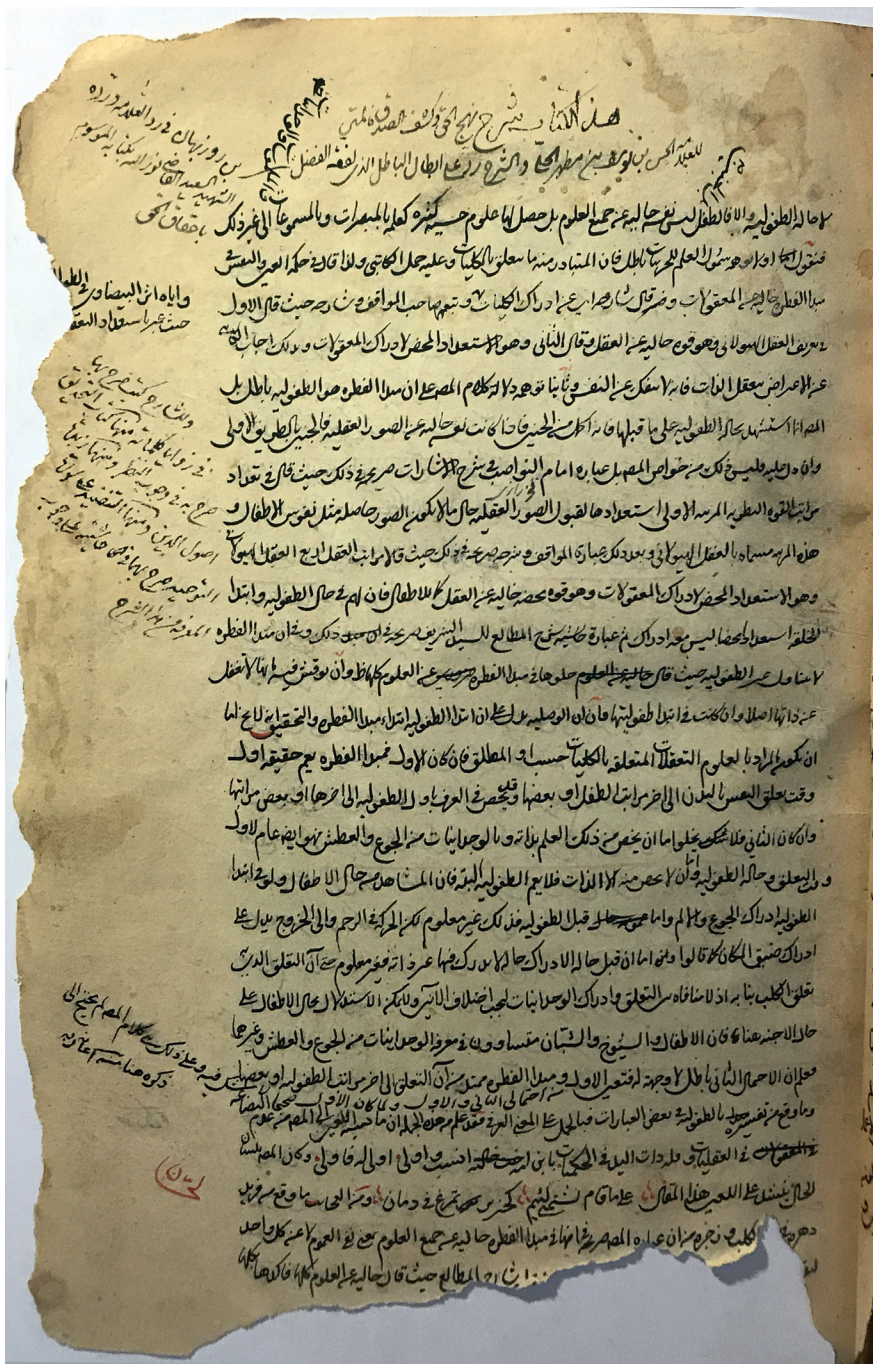


FIGURE 15 Ms New York Public Library, Manuscripts and Archives Division, Arabic Manuscripts Collection, Volume 51985A, fol. 195v.

PHOTOGRAPH: S. SCHMIDTKE.



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