CATALOGUE
OF THE
ARABIC MANUSCRIPTS
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BY
A. MINGANA, D.D.

Sections 7 – 12

MANCHESTER: THE MANCHESTER UNIVERSITY PRESS. 23 LIME GROVE, OXFORD ROAD; AND THE LIBRARIAN, THE JOHN RYLANDS LIBRARY, DEANSGATE. MCMXXXIV
that this copy is an exact transcript of the original preserved in his town. An owner has slightly tampered with the Kādī's seal stamped under his inscription on fol. 44a.

No date. The writing is a careless Turkish Naskhi of about A.D. 1600.

Both transcripts have broad margins, and the Arabic section has some marginal notes introducing new bequests.

[VII]

PRAYER AND CHARM

208 [389]

146 × 90 mm. 106 leaves, twelve lines to the page.

No title in the book itself, but Col. Hamilton's cataloguer has entitled it:

إدبيات وتعويذات وغيره

PRAYERS, SUPPLICATIONS AND OTHER THINGS

An anonymous Prayer-book.

Begins, in Persian: روايت كنند از يونس ابن طاهر: بل بختي كه امام ومقداداي بلغ بود چنان كه كه در اصفهان بزرگي بود.

Ends: وجعلنا مین ان ابديهم سدا ومن خلفهم سدا: فاغتناهم فهم لا يصرون (Kor. xxxvi, 8).

The Persian Introduction (ff. 1-5) states that many prayers were revealed by the Prophet to Muḥammad b. Usāma, the mystic of Isphahan, who had been unjustly accused of Carmathianism and incarcerated; having been rescued from prison, through their influence, by the famous Ghaznawid King Maḥmūd Sabutagin (388/998-421/1030), he made them known to the public. In the first part of the manuscript they consist of extracts from the Kurān.

The narrator of all this is Yūnus b. Tāhir al-Balkhi.

There are prayers for each day of the week: Friday (fol. 5a); Saturday (fol. 11a); Sunday (fol. 16a); Monday (fol. 25a); Tuesday (fol. 29a); Wednesday (fol. 33b); Thursday (fol. 39a). These cover ff. 5-47.

Ff. 47-106 contain prayers to be recited on various occasions. These prayers are always preceded by an introductory note in Persian. Some of them are ascribed to holy men, so the duʿā of fol. 47a is attributed to Ḥusain (دعاء حسين), who recited it on the occasion of a revelation by the Archangel Gabriel; and that of fol. 60b is entitled دعاء الملك المقصري. The occasion of the duʿā on fol. 80a is the conquest of Ghor by Sultan Maḥmūd. This second part bears many corrections on the margins.

The colophon is worded in the following terms:

If the year 3 may be counted here as a shortening of 1103/1691 we shall have a date for the MS. corresponding to that warranted by the script.

The Arabic text is fully vowelled and is written in a clear Naskhi, and the Persian part of the book is in Taʿlīk. No rubrications.

Ind. Office 335 (p. 84) seems to contain a text similar to that of the present MS.

[Hamilton.]

209 [272]

290 × 190 mm. 33 leaves, seven lines to the page.

No special title; we might entitle it

دعاء الاثام الابن عشر

PRAYER OF THE TWELVE IMAMS

Begins, in Persian: 

... نصر الدين الحسن الطوسي قدس الله سره وافاض علينا برهم فرامايد كه در خواف الح 

Ends: ...

In the Persian introduction (ff. 1-6) it is stated that the famous Shi'ah Doctor Naṣīr ad-Dīn at-Tūsī saw in visions the Prophet and 'Ali and the other Shi'ah Imāms, who taught him these prayers and the wonderful effects they produce.

Fol. 7a is blank, and the first prayer is found on fol. 7b. All the prayers except the first and the last begin with اللهم صل وسلم ورد وبارك على.

The seven lines on each page of the Arabic text are doubled by an interlinear and very literal Persian version in red ink. The number 13 (instead of 12) in the prayers, corresponding to the Imāms, is obtained by the insertion on ff. 13-14 of a prayer to Fatima.

No date. The scribe’s name is خانه زاد حسن على

Written in a bold and beautiful Indian Naskhī of about A.D. 1750. Fully rubricated. The text and the translation are within coloured rulings and gilt lines. Very broad margins. The Persian introduction and version are in Ta‘līk. Wormed margins.

The title has been translated from the Persian of Col. Hamilton’s cataloguer and from fol. 2b of the introduction where the Persian words دوازده امام occur.

[Hamilton.]
A well-known Prayer-book by 

Cf. Ind. Off. 352.

Begins:

Ends:

Dated 1192/1778:

This copy is not only complete as compared with the two following ones, but also contains certain supplementary matter and somewhat copious marginal notes. These notes, which give no clue to their author (called the هو حسن ونعم الوكلى, and his text the نسخة الشامخ) are partly explanatory and partly textual, quoting with minute care various readings, especially of the النسخة المختارة.

The supplemenuer of Haj. Khal. (iii, 235-236) tells us that the text having suffered through the popularity of the work, the author corrected the edition of his friend in 862/1457, eight years before his death.

The note on fol. 396 mentions that the division of the work into daily portions (الحزب) and into thirds goes back to the standard copy, and the starting-point is the فصل في كتيبة الصولة (fol. 26b). So far as the name of the author in the passage quoted above is concerned, there is on the margin of fol. 1b a note to the effect that the passage is not from the author himself. The end of the work varies in different texts, but a note on fol. 122a says that the original ended with the words واسط المكان, and that according to "my grandfather جعفر, the ceremony of a prayer, in my book Caliph has been added on the margin of the standard copy the prayer for himself."

Other supplementary matter is as follows: ff. vb-via, directions as to the procedure before reading the text; ff. ix-x, a series of round circles. Ff. 25a-26b, between the end of the prefatory portion and the beginning of the Dalail proper, is a prayer to be used at the beginning ascribed in the rubric to the الشيخ العدوان in his book. 

Ff. 21b-22a contain a long rubric in Persian on the advantages of the pilgrimage to the Prophet's tomb, but the manuscript has not the plan or picture of the Holy Places which is usually seen in the finer copies of the book.

Ff. 122-126 contain a concluding prayer headed with the Persian rubric الدورات, and attributed to the الشيخ احمد بن حسن بن شعب الوسطي.

Ff. 127b-131a contain a biography of Jazuli taken from the book entitled Ff. 131b-132 contain a note in Persian on طريق دين استخاره.

Ff. 133-135 are blank.

Fol. 136 contains two tables headed respectively in Persian طريق دين ياسف and طريق دين قاسم, and attributed to دانتم رجال الغيب.

Well written in an Indian Naskhi with
vowels. On the first fly-leaf there is the inscription "D.F. 177," meaning doubtless that the MS. formed No. 177 of the collection of Duncan Forbes.

[Crawford from Duncan Forbes.]

212 [275]

200 x 130 mm. 98 leaves, nine lines to the page.

Another complete copy of the Dalā'il. It begins and ends like Berlin 3919, and therefore contains the full title of the work.

As in the preceding manuscript the author's name does not occur in the work proper; in the last page there is a prayer for him, and with it the copy ends.

The coloured pictures of the holy graves are found on ff. 14b-15a, facing each other just before the words هكنا ذكرى غروب (contrast the following MS.). The sentence preceded by هنذة on fol. 14a has been overlooked.

There are no headings, but the words اللهم and محمد are generally in red. The Dalā'il proper begins on fol. 16a. The divisions are marked on the margins (حروف جز) as follows: i, fol. 16a; ii, fol. 25b; iii, fol. 34b (differing from the preceding MS.); iv, fol. 45b; v, fol. 56b; vi, fol. 69b (not as in the preceding MS.); vii, fol. 78a.

No date. Broad margins, gilt rulings even between the lines. Written in an elegant and vowelled Indian Naskhi of about A.D. 1770. The first two pages are illuminated.

[Hamilton.]

213 [759]

195 x 125 mm. 59 leaves, eleven lines to the page.

Another copy of the Dalā'il which is incomplete, and as the volume is bound the text begins at the point where the heading "Portion for Thursday" occurs on fol. 27b of No. 211 [553]. Ff. 15-23 seem to be out of place, and should precede ff. 1-14 where the picture of the mosque of Madinah is found (fol. 1a).

Fol. 14b breaks off with the catchword اللهم; likewise fol. 23b with the catchword وَقْتُ. There seem also to be some discrepancies in the text itself as compared with that of the preceding MS.; thus the passage in which العدد occurs dozens of times (fol. 27 sq.) is followed by that in which عدد similarly occurs (fol. 31), whereas in the other two MSS. the order is reversed; and there is no sign of any disarrangement of the sheets in this part of the volume.

Dated 1119/1707:

١١١٩/١٧٠٧

الموافق... في أوائل شهر رمضان إمام الطالب في ليلة الجمعة لسنة تسع

العشر ومائة ألف ... على يد حسين الجزائري.

Written in a good and clear Naskhi hand, and ornamented with gold stops and rulings and headings. Fully vowelled.

On the last page there is a table of the letters of the alphabet called جمل الصغر, with some features of their numerical value.

[Crawford.]

214 [806]

75 x 70. 149 leaves, seven lines to the page.

Another copy of the Dalā'il of Jazūlī, with full title, but without Jazūlī's name.

The following colophon does not give any date to the manuscript, which might have been written about A.D. 1770:

كتبت... على يد من كتابه مان ابن الشيخ ابن...

المختار كتابه لابن الغنم بن غالب بن ملك.

The writing is a clear Maghribi hand. All the words are vowelled in red. Profusely
rubricated. Ff. 27, 29-31, 33 are badly damaged.

The MS. is composed of unbound and loose quires of unequal number of leaves (mostly six). It has two cases in solid leather, one open, and the other closed, and having two iron links which permitted the book to be carried about with ease.

[Rylands 46156.]

215 [824]

150 x 108 mm. 211 leaves, nine lines to the page.

A

Ff. 1-66: Order of prayers to Muhammad.

Title:

فتح الكفن الانحر لمن اراد ان يصل الى الفن الى الأكبر

The author is the well-known sheikh, محمد ابن خليل المنشى ابن ابراهيم الراقي الطبرسي, who died at Maccab in 7 Dhul-Hijja, 1305/1887.

The work may be divided into three distinct parts:

1. Ff. 1-54b: A long prayer to Muhammad, in which frequently occur the words وصل وسلم وبارك. The prayer is rhymed at each invocation, and from fol. 26a to fol. 51 its rhymes follow the alphabetical order.

2. Ff. 55-63b contain a poem by the same Kāwikchi, preceded by the rubric تمت الصلاوات ... It is a prayer in which many eminent lawyers are mentioned. The author's name is found on fol. 62b: وجد وتحم يا الهى تمننا لابن الهى الفاخرى. It begins: بدات يسم الله رب يمنا اعني محمد.

3. Ff. 63b-66: A prayer by b. Mashshish. This is possibly the famous Maghrabi sheikh. It begins:

THE WHOLE OF THE HOURS IN THE PERMANENT PIOUS THINGS

A work on the prayers of Tashih, Takhmid, Takbir, and Tahliil, and on the Muslim formula, with the enumeration of the rewards reserved to those who recite them. The narration is based on the traditional sayings of the Prophet and his immediate followers, as reported by some traditionists and holy men.

The author is, as stated on the title page:

سراف الدين ابو حفص عمر بن محمد بن ابي بكر بن جمان, who is to be distinguished from the one called by Ahlwardt (Berlin 2151, etc.) and Brockelmann (ii, 321), الفارسکوردي, and whose death is placed at 1018/1610; but he is possibly to be identified with سراح الدين ابو حفص عمر بن محمد المنشى الريدى, who, according to Haj. Khal. (i, 484; iii, 489; vi, 206, etc.) was surnamed
The question is more complicated by the fact that on the title page of the second work (see below) he is called تَعَمِّد الْمَلَك instead of سِرَاج الْمَلِك. Since the manuscript is dated 913/1507, the author could not have lived later than the ninth century of the Hijrah, and the date 887/1482 assigned by I:ία:ί Khal. to Yamani or Zabidi would be somewhat suitable for our author. To about this same date would point the fact that the latest man of whom mention is made in the work is (fol. 76b) لِدْي ٍلاً يُورَدَة, who died in 768/1366.

Begins: ...

The reason why this writer has been called سِرَاج الْمَلِك لِدْي ٍلاً is that he has paid great attention to the traditionists and others, and has included in his work the works of the most celebrated of them.

Ends: ...

The work is divided into three babs, subdivided into faṣls and a khatimah.

Dated (fol. 107a) 913/1507: ... 

The quotations from the traditionists and others are preceded by words written either in red ink or in capital and thick letters. The writing is a thick Naskhi. Red rulings.

The title is written in gold letters, and the name of the author is surrounded by a geometrical figure, and is contained in six lines of unequal length, three of which are in red, and three in black ink.

B

Ff. 107b-108 have been filled by later hands, in an ugly script, with the first words of an introduction to a book and with a prayer, the beginning of which is missing.

Ff. 109-117 contain a treatise incomplete at the end, the title of which is:

الطبع الورجي في اسم الله العزيز

A SHORT APPENDIX ON THE POWERFUL NAME OF GOD

It deals with the grammatical and theological meaning of the Basmalah. It is chiefly taken from the works of أبو إسحاق أحمد بن محمد بن إبراهيم التلبي, who died in 427/1036.

The work is written by the same author as that of the preceding A, and his name is surrounded by the same ornaments as those described above, with the exception of the use of لِدْي ٍلاً instead of سِرَاج الْمَلِك لِدْي ٍلاً before Abu ٓHaʃsh.

Begins: ...

The discourse on the virtues to which allusion is here made is missing, and the work ends abruptly with قال الامام إسحاق أحمد بن محمد بن إبراهيم التلبي. ... والحق في آخره طفلا صاحبا في الفضل من غيره.

The writing is a more regular and clearer Naskhi. Well rubricated, but no thick black characters as above.

[217] [286]

265 × 170 mm. 117 leaves, fifteen lines to the page.

Title: مفتاح الفلاح

KEY OF SALVATION

A treatise on the religious duties and prayers of a good Muḥammadan, divided
into daily offices of six sections; from dawn to sunrise; from sunrise to noon; from noon to sunset; from sunset to the sleeping time; from the time of lying down till midnight; from midnight till dawn.

The writer is ُهاء الدين محمد بن الحسن الحارثي ورثءي, who died in 1031/1622 (Brockelmann, ii, 414).

The year of the composition of the work is stated in the final inscription (fol. 117a) as the fifth year of the second decade beyond the thousand, i.e. 1015/1606.

The work is divided into six bābs, subdivided into faṭls and taudīhs.

Well rubricated. Important words overlined in red. Broad margins. No date. Written in a clear and somewhat bold Indian Naskhi of about A.D. 1750. The prayers are vowelled.

[Hamilton.]

218 [682]

215 x 140 mm. 188 pages, fifteen lines to the page. No title.

A

Pages 1-55: A collection of prayers to be recited on different occasions. No regular beginning or end. Mixed with the prayers are traditions referring to the Prophet.

The headings and parts of some of the prayers are in Turkish. The work seems to possess a slight dash of Shi'ism.

Some prayers are attributed to certain holy men, such as Dua' Īyā, p. 1; Dua' ʿĀd, p. 34; Dua' ʿĀd, p. 57; ااء َعَامْ اَمْامُ عَزْزِي, from his book صلاة َياَبُ انْصَارِي, p. 113; صلاة َاَمْامُ شَافِعِي, p. 127; دعاً َدْوَسِف, p. 182. The book also gives the list of the names of the Prophet (pp. 7-9), and the form of the seal of the prophetic office (p. 133).

B

On pp. 56-84 a separate work is found, attributed to ُهاء الدين محمد بن نصوح الروثني. It consists of a translation from Arabic into Turkish of 54 ḥadīths.

The final sentence of the manuscript is ُهاء الدين محمد بن نصوح الروثني (p. 187) وب عُنُقُكُ اللٰهُ مُمُونٰ كَنِونِي ثَجْرِي الْأَرْبَعٰ (Words of Muḥammad ʿAlī, 1143/1730). This date may probably refer also to the time of the writing of the MS.

About 1770 the book was owned by a certain ُهاء الدين محمد بن نصوح الروثني, whose name is written on the fly-leaf.

No date. Written in a clear Turkish hand of about 1730. Vowelled throughout. Well rubricated. Texts within red rulings. Oriental binding.
The English pencil inscription on the flyleaf, which informs us that the book contains “prayers, Christian, Mohammedan and Drusian,” is of course erroneous; the work is Muslim throughout.

[Crawford.]

219 [417]

195 x 120 mm. 24 leaves, nine lines to the page.

A work containing short invocations and prayers to Muhammad.

Begins: 

Ends: 

On fol. 23b Abu Bakr, 'Umar and 'Uthman are also mentioned.

The words and and are mostly written in red. There is also a heading in red ink above the Basmalah which states that the Greatest Prayer is honoured and respected.” It would seem that such a prayer is called in India, “The Greatest Prayer,” and is alluded to by Sprenger in the Bibliotheca Orientalis, p. 45, as celebrated (cf. Ind. Off. 355, ii).

Written in a bold and handsome Indian Naskhi, within gilt rulings and with gold ornamentation. About A.D. 1790.

[Hamilton.]

220 [261]

187 x 112 mm. 152 leaves, eleven lines to the page.

Title:

THE FORTIFIED CITADEL

The famous prayer-book of , who died in 833/1429.

Begins (fol. 136b): 

Ends (fol. 137b): 

On fol. 23b Abu Bakr, 'Umar and 'Uthman are also mentioned.

Before the beginning and after the end of the work there are many pages full of legal notices on different subjects, pious hints, traditions, and even a few magical formulae, mostly in Arabic, but sometimes in Persian.

On ff. 10a and 137b there is a long statement by the author as to the date and the circumstances of the appearance of his book, and the siege of Damascus in 791/1388.

On fol. 138b the following note is found concerning the death and the burial of the author:

On this same page it is stated that this copy is very authentic, as it was collated twice with that revised and corrected by

قائمة النامينين السفاحين: ... [Text in Arabic]

Before the beginning and after the end of the work there are many pages full of legal notices on different subjects, pious hints, traditions, and even a few magical formulae, mostly in Arabic, but sometimes in Persian.

On ff. 10a and 137b there is a long statement by the author as to the date and the circumstances of the appearance of his book, and the siege of Damascus in 791/1388.

On fol. 138b the following note is found concerning the death and the burial of the author:

قائمة النامينين السفاحين: ... [Text in Arabic]
some sheikhs and Muḥaddiths whose names are there given. On fol. 13a there is an intitulation in red describing the book as the "جزء الأول," but without any grounds.

On fol. 13a there is the name of an owner, "محمد غلام سرور," and the seal of a certain sheikh, with the date 1166/1752.

On fol. 13b another seal bears the name of محمد یزید, with the date 1132/1719. On ff. 9b and 10a there is a table of contents by the scribe himself.

Ff. 11b and 12b give the beginning of two different introductions written purposely by the scribe.

On fol. 14b the alphabet is written in red with a Persian ejaculation or a pious maxim under it, the one for سفی being as follows: در دنیا عیش تو تک کردم در عقیق سیار رحم کنم.

Ff. 151-152 contain, by another hand, the speech or the recommendations uttered by the Prophet immediately before his death; it begins: انا محمد بن عبدالله بن عبد العطیب بن هاشم.

Ff. 12a, 148b, 149b, and 150a are blank.

No date. Plentifully glossed. Fully vowelled and well written in an Indian Naskhi of about A.D. 1680, with good rubrications. [Hamilton.]

221 [390]

195 x 122 mm. 64 leaves, seven lines to the page.

There is no special title in the text, but we might entitle it:

الدعاء المعنی

THE EFFICIENT PRAYER

A collection of prayers in the Persian introduction to which the celebrated Muslim saint Uwais al-Karani (who, according to some authorities, was killed at Șiffin) is mentioned. About him see ̅Tabari, Annales, iii, 2475; Ibn Sa’d, ̅Tabakat, vi, iii; ̅Yākūṭ’s Geogr. Dict., ii, 596; ̅Yaḥyī ’s Rauḍ, etc.

Begins: از حضرت خواجه اوس قرینی رض ممنول: است که کیست بعده مفتون را ورد خود سازد و مداومت نماید غافل کردد.

Ends (fol. 48a): وکم من مسی، قد تجاوزت عنه: وتجاوز على برهانک يا ارحم الراحین.

From the first lines of the Persian introduction just quoted the title of the book has been formed.

On fol. 11a, in the body of a prayer, mention is made of Angel-Prophets, and on fol. 11b the name of the famous Sūfī teacher, ̅Muḥyī d-Dīn ʿAbd al-Ḵādir, who died in 561/1166, is also mentioned. On ff. 2b-14b an interlinear Persian translation is written in red under the lines on a paper whiter than that used for the rest of the manuscript.

Fol. 48b is blank; probably it should have contained the title and the first words of a Persian text, beginning abruptly on fol. 49a, كرم بن اسم بکرم بن اسم وکرم بن اسم وکرم بن اسم، and dealing with the right recital of the above prayers; this ends on fol. 56a. Fol. 56b contains advice, in Ta’līk, in the matter of دعا, beginning with آن دم که حاض فضیلم فی اعتصام دوزش شنیده ایم.

Fol. 57a is blank. Ff. 57b-64a contain, by a later hand, a series of prayers in Arabic, with an interlinear Persian translation. The first line of the first prayer, with its Persian translation, is:

با سامع الدعا وبا فاطر السما. 
ای شنونده دعاها وای داکننها اسامها.

The last part has no rubrications. The Arabic text is written in a clear and fully
vowelled Naskhi. No date. The writing is that of about A.D. 1760.

[Hamilton.]

222 [85]

100 x 72 mm. 218 leaves, seven lines to the page.

A BOOK OF MISCELLANEOUS PRAYERS

A

Pages 1-57. The long prayer called الجوشن الكبير, "The Prayer of the Great Coat of Mail." It begins after the Basmalah: رب سر
الله ين استكرا الله.

No date; the writing is a coarse Naskhi of about A.D. 1780. Many vowels. Different from the “Small Coat of Mail Prayer” found in Ind. Off. 371(c), but its beginning is identical with that of 371b, where it is said that it has been handed down by السجاد, i.e. ‘Ali Zain al-'Abidin, from the Prophet to whom it was communicated in one of his campaigns by the angel Gabriel. Our text, however, is not divided into any faqils, nor is it preceded by any introduction. The only word which marks a pause in the long prayer is بحلافك. See No. 223 [106] G, ff. 137-153.

B

Pages 59-109: The Prayer in verse called، "Amulet of Oaths." In the Brit. Mus. Cat. (No. 1234) it is attributed to أبو مدين شيب بن الحسن, who died in 589/1193.

Begins: ره سر تمونذ بالرحمن في السر والجهري.

This is followed by an amulet by means of numbers in the form of a diagram, and by two blank pages.

Same writing as that in A.

C

Pages 110-134: Sūrah 36 of the Qur'ān, entitled ين (Yā-Sm).

D


E

Pages 148-162: A commentary in Turkish upon the Prayer entitled:

الدعاء الجليل

THE BEAUTIFUL PRAYER

Begins: يا جليل يا الله يا قديم يا الله يا رؤوف: يا الله يا منفر يا الله.

F

Pages 162-170: The Arabic prayer itself called الدعاء الجليل

Begins: دعاء جليل.

G

Pages 170-191: A commentary in Turkish on a subsequent prayer, entitled شرح دعاء جليل. From this heading it would seem that the prayer is called الدعاء الجليل, "The Sublime Prayer," but on p. 191 we meet with دعاء عظم شريف.

As in E this so-called commentary embodies the sayings of the angel Gabriel to the Prophet upon the wonderful effects of this Prayer.
CATALOGUE OF ARABIC MANUSCRIPTS

Pages 301-333: A treatise, in Turkish, on divination by means of the Qur'an. This treatise deals with the position in a word of all the letters of the alphabet. Begins: "بَعْضَ مَلَكَ الدَّيْنِ تَأْمُّرُوُّنَهُ مَنْ تَأْمِّرُ مِنْهَا مَلَكَ..."

Pages 334-344: Some prayers in Arabic with a “commentary” as above in Turkish. Written in an ugly Naskhi of about A.D. 1680.

Pages 346-348: A magical and cabalistic prayer, in the same hand, by Imam Buni, possibly a treatise of the kind described above, written also in Turkish. Written in an ugly Naskhi of about A.D. 1680. Headed: "هَذَا دَعَاءً إِنَّ الْهَمَّ اعْظَمُ عَنِ الْإِمَامِ..."

Pages 349-357: Another magical and cabalistic prayer in Arabic and in the same hand, with the title "بَابَ عَاذُ وَقِبْوَلٍ..."

Pages 358-367: Another magical prayer in Arabic, and in a more modern and childish hand. It begins: "هَذَا دَعَاءً عَظِيمٌ شَهِيدُ الْبِرْهَانِ..."

Pages 369-424: A series of cabalistic prayers similar to the prayer found on pp. 349-357. The various prayers are introduced as bâbs, and contain formulæ of deliverance from many dangers and of success in many enterprises; they are possibly part of the work alluded to under P. Here is a list of the bâbs:

I: Another “Commentary” as above, written also in Turkish, on the prayer called دعاء الفجر THE PRAYER OF LIGHT Begins: "روآَنَّ بْنَ هُزَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ يَقُولُ..."

Pages 210-224: The Arabic prayer itself, beginning: "لاَّ إِلَهَ إِلَّا الَّذِي لَا إِيَّاهُ كَسَدَّ سَبِيلَهُ وَذَا الْقُرْآنِ..."

Pages 224-240: The Arabic “Prayer of Light” itself, beginning: "الْهَمَّ يَا نُورُ النُّورِ نُورُ..."

Pages 240-270: Another “commentary” of the kind described above, written also in Turkish, on the prayer called دعاء الصلاوات PRAYER OF THE BENEDICTIONS Begins: "يَقُولُ رَسُولُ اللَّهِ ﷺ..."
of this curious treatise which contains also eight diagrams by means of numbers or letters:

P. 369:

P. 371:

P. 373:

P. 377:

P. 381:

P. 385:

P. 389:

P. 392:

P. 393:

P. 394:

P. 397:

P. 399:

P. 403:

Pages 425-429: Prayers and notes in Arabic and in Turkish, in two different and modern scripts.

A note in Latin, written about A.D. 1700, on the flyleaf at the beginning of the work refers to the Surahs above-mentioned. The same hand has written the pages of the book in Roman characters, and at the end "No. 13, pp. 429." A pencil note by S. H. Llewellyn in 1824 is "3/6 Conde Cat. MSS. 1266."

No date. The writing, to which allusion is not made above, is a clear and vowelled Naskhi of about A.D. 1650.

[Bland.]

223 [106]

100 x 100 mm. 214 leaves, seven lines to the page.

A BOOK OF AMULETS AND PRAYERS

A

Ff. 1-16: History and form of an amulet entitled:

POWERFUL VEIL AND PRECIOUS AMULET

The origin of the amulet is found on ff. 1-6, and is traced back to the time of the Caliph Harun ar-Rashid. A certain Imam Mahmadi (or Muhammad) made it to silence the voice of frogs in order to perform the usual Muslim prayer. The form of the amulet itself is written on ff. 6-16.

Begins:

Ends:

Ff. 17-19a are blank. Three ornamental pages at the beginning contain the title and the first six words of the text.

B

Ff. 19b-153: A Kašīdah in honour of the Prophet, with a foreword on its healing effects. It has 183 baits, the first of which begins:

The following folios have blank spaces: 28b, 30a, 42b, 44a, 47a, 50a, 51b, and the first eight pages have ornamental dots in different colours.

Ff. 19b-20a have ornamental designs without any words, and ff. 54-59a are blank, with the exception of 54b, which has a long note in which wax and candle are mentioned. As ff. 19b-20a are blank, no title is given to the work in the manuscript, but the poem is the famous

THE SHINING STARS IN THE PRAISE OF THE BEST (MAN) OF THE CREATION, but with this difference, that while other MSS. (e.g. Berlin 7786-7825) end with v. 171 (fol. 51b of the MS.) which is
Our text is longer by twelve additional verses.

C

Ff. 59b-90: The form of a long amulet entitled

جرز مرجانة

THE AMULET OF MARJÂNA

Marjâna was the favourite maid-servant of the Caliph, and after her death the amulet was found on her head. This story and some of the wonderful effects of this amulet are related on ff. 60b-65b, and the form of the amulet itself is on ff. 66-90.

Begins:

رودي عن الصحابة رضي الله عنهم احياء انهم سفروا في بعض استخارهم فلم يعذرونا طرق فراوا رمكة.

Ends:

The title page is illuminated as in previous works.

D

Ff. 90b-103: Another amulet called

جرز سليمان

THE AMULET OF SOLOMON

The foreword (ff. 90-94) contains many anecdotes showing the wonderful effects of the amulet, which is written on ff. 94-103.

Begins:

هذا الحرف عظم النار والقدر وهو هذا حرف سليمان ابن داود عم من حمل كتابي هذا ابراهيم يوما.

E

Ff. 103b-106: Another amulet which, from the colophon, we might entitle:

حرز لهزم الجوش ولهجة السماوات

AMULET FOR THE DEFEAT OF ARMIES AND THE INSPIRING OF KINGS WITH AWE

Another amulet is found on ff. 104b-105. Ff. 103b-104a contain a short foreword on the origin of the amulet which was found by some men of the Șahâba in a carcase of a horse.

Begins:

ورودي عن الصحابة رضي الله عنهم احياء انهم سفروا في بعض استخارهم فلم يعذرونا طرق فراوا رمكة.

F

Ff. 106b-107a are blank, and ff. 107b-136a contain a treatise entitled:

الهياكل السماة التي كانت لرسول الله

THE SEVEN TEMPLES WHICH THE APOSTLE OF GOD POSSESSED

The treatise on the "seven temples" of the Prophet is a series of prayers, imprecations, conjurations, and Kur'ânic quotations.

Begins:

قال أبو عبدالله محمد بن جعفر الصادق رضى الله عنهما ابن الحسن بن علي بن ابي طالب رضى الله عنهم السماوات السماوات التي كانت له سماة هياكل.

These so-called "seven temples" begin on ff. 109b, 113a, 117a, 120b, 124b, 129a (erroneously counted as the third instead of the sixth temple), 132a.

G

Ff. 136b-137a are illuminated, and ff. 137b-153 contain the prayer called الجوشن، "The Coat of Mail," or

دعاء الجوشن

THE PRAYER OF THE COAT OF MAIL

It is not said whether the prayer represents the "Great" or the "Small" coat of mail, but its contents are different from those of No. 222 [85] (ff. 1-57), although both begin in identical terms; this is possibly the case with Ind. Off. 371b and c. Ff. 138-147 serve as an introduction to the prayer, and they contain a long series of revelations made to the Prophet by the angel Gabriel on the merits of this same prayer; ff. 147b-153 contain the prayer itself.
The Arabic style is not always idiomatic and grammatical.

**Ff. 153b-155a** contain the enumeration of the “Beautiful Names of God,” اسماء الله الحسنى.

**Ff. 155b-157** contain a prayer by سيد أحمد زروق, who died in 899/1493 (see the following J). It begins:

مكلاك بالله فتى دعائي

**Ff. 158b-168** contain the prayer entitled الوظيفة الزروقية.

THE TRIBUTE OF ZARRUK

This title is taken from the end of the prayer; at the beginning it bears, within gaudy ornaments, the title جلاب عظيم وحرز كرم, as in A above. It seems to be identical with Berlin 3708. The full name of Zarrük is أحمد بن محمد بن عيسى البناني زروق المغربي القاسي, who died, as stated above, in 899/1493.

Begins:

لا يليد الله من الشيطان الرجيم نفس الله الرحمن الرحيم والهكم الرحمن.

**Fol. 168b** has a multicoloured ornament resembling a tree, and fol. 169a is blank. **Ff. 169b-172** contain a prayer in verse attributed to the famous jurist Imam Shafi’i, and bearing the title:

استغاثة الإمام الشافعي

Although the title of this prayer is identical with Berlin 3935, its contents, to judge from the first verse quoted, are different; it begins:

يا رب يا خلاق الراضي يا من تعال عن شبه.

**Ff. 172b-177** contain a prayer entitled حزب السحرة.

THE AMULET OF NAWAWI

The Nawawi of this prayer is, as in Berlin 3883, the Imam بحى بن شرف الذهبي who died in 676/1277. It begins:

فأقول اسم الله الآخر أكبر.

**Ff. 177b-183** contain a prayer called حزب البحر.

THE AMULET OF THE SEA

It begins, after the Basmalah:

لا تَعَلَّمَنِي يا حليم يا عليم.

The manuscript does not give any name of author, but from other sources (cf. Berlin 3868) we know that the prayer is to be attributed to علي بن عبد الله بن عبد الجبار الناصري, who died in 656/1258. The title “sea,” as Ahlwardt has pointed out, is taken from the sentence وسخَرَ نا هذا البحر كما سخرت البحر لموسى found towards the beginning (fol. 178b).

**Ff. 183b-190** contain a prayer attributed to ‘Ali b. a. Talib, and entitled حجاب النصر.

THE CHARM OF VICTORY

It begins:

جلاب عظيم وحرز كرم وهو حجاب سيدنا علي بن أبي طالب رض ويسى بحجاب النصر, and ends with Kur‘an cxiv, 1-6.
Ff. 190b-194 contain a prayer attributed to a sheikh named al-khel al-jouf, who must have lived at a very late date. He makes mention in his prayer, which is written in a rather broken Arabic, of many Muslim saints.

It begins:  
في دار الخلد سأكن عليك يا الله. حين استوتبت يا الله  
and ends:  

Ff. 195-197: A prayer, preceded by a short foreword, and entitled:  
حجاب عقد الحديد  

**AMULET FOR THE KNOTTING OF IRON**  
This prayer, which protects its reciter from iron weapons, begins:  
حجاب عظم ورزق كريم وهو لعقد الحديد روبي عن رسول الله صل الله على معي ابن أبي طالب.  

Ff. 198-200: Another prayer warding off iron weapons and procuring many good things. It is entitled at the end:  
حرز عقد الحديد  

**AMULET FOR THE KNOTTING OF IRON**  
At the beginning it is called حجاب عظم نافع  
"A Great and Useful Amulet," after which:  
ان شاء الله وهو يصح لعقد الحديد وعقد النزان ودخل على السلاطين.  

Ff. 201-214: Three other prayers, with marginal diagrams, bearing the title:  
حرز عقد الحديد  

The first, which is written on ff. 201-204, is attributed to سراج الدين الاسكندر, the second is found on ff. 205-210, and the third, which seems to be incomplete, is on ff. 211-214.

No date. Written in a Maghribi hand of about A.D. 1700. Well rubricated and vowelled. The illuminations are generally gaudy and crude.  

**224 [113]**  
108 x 83 mm. 120 leaves, nine lines to the page.  

**A PRAYER-BOOK**  

A  

B  
Ff. 9b-11a blank. Ff. 11b-14 contain Surah i and short extracts from Surah ii. Ff. 11b and 12a are illuminated.  

C  
Ff. 14b-20a contain a commentary in Turkish on the Arabic prayer entitled:  
دعاء متاح الجنة  

**THE PRAYER OF THE KEY OF HEAVEN**  
and the prayer itself.  

The commentary consists as usual of revelations by the angel Gabriel to the Prophet on the wonderful effects of the prayer.

It begins:  
خبره شويله كلما شهره كي يصرف عم احباره  
جمع ألوه دوره ياندغ متوورردى ناكاه جبرئيل عم  
واللهم الله  
واحد.  

The Arabic prayer itself begins:  

D  
Ff. 20b-29a contain a commentary in Turkish on the Arabic prayer entitled:  
دعاء كنتر العرش  

**PRAYER OF THE TREASURY OF THE THRONE**  
and the prayer itself.
The commentary, which is of the same kind as that described above, begins:

"PRAYER AND CHARM"

The Arabic prayer itself, which has many cabalistic letters formed of ج and خ, begins (thrice) يا الله, (thrice) يا رحم, (thrice) يا رحم. At the end are some cabalistic numbers and letters.

E

Ff. 29b-49a contain also a commentary in Turkish on the Arabic prayer, the title of which is the Persian دعاء يکانته

PRAAYER OF YAK-NAMA

The commentary, which is similar to that described above, begins:

"PRAYER AND CHARM"

The Arabic prayer, the main part of which consists of eulogistic attributes to God, begins:

هو الله الذي لا الله الا هو اللهم يا رحم يا ديان.

F

Ff. 49-89 contain similarly a commentary in Turkish on the Arabic prayer entitled دعاء السفي.

The Turkish part consists as usual of the enumeration of the wonderful effects of the prayer, which reached the number forty (fol. 50b), of which ten refer to the world to come, and thirty belong to this world.

It begins:

رسول الله صلب مسجد ابنته اوتوردي: يا ك홷 صلب كريم صلام عليك ددع

The title of the prayer which had been omitted before the Turkish text appears here before the Arabic as:

أول مبارك دعاء سفي يورد

It begins:

اللهم انت الملك الحق الذي لا الله الا انت ربنا وانا عباد.
From these lines it would appear that the manuscript constitutes only the second part of the work. The MS. is also incomplete at the end and the final words are:

Many Shi'ah, Zaidi and Orthodox doctors are quoted to corroborate the author's statement. No special headings, and no special divisions are adopted for the work, and the word mas'alah, mostly written in red, is the most prominent in the whole treatise.

No date. Written in a clear Indian Naskhi of about A.D. 1750. The first leaf is supplied by a later hand, and ff. 105-144 are written in a Naskhi sometimes bordering on Ta'liq. Few rubrications.

The author must have lived at a very late date, because he quotes many authors of a relatively recent date, such as (fol. 136a)

The work is preceded by a Persian introduction in verse which begins:

The colophon mentions only the month 27th Rabī' ii, ... 27 Dhu al-.THānī.

The introduction is attributed to a certain Taḵī (who might also have translated the prayers):

The Arabic text is written in Naskhi and vowelled, and the Persian translation in Ta'liq, both dating from about A.D. 1750.

Title:

THE SYRIAC SŪRA
A series of short "Divine" sayings attributed to the famous 'Abdallah b. 'Abbās, one of the companions of the Prophet. In the colophon the book is called

Title:

THE SYRIAC PRAYER
The short sentences pronounced by God consist of 86 lines, and between each pair of lines there is a free Persian translation in verse, and the Arabic prayer itself is preceded by a few introductory words in Persian, which indicate the occasion on which the words are to be recited. The sentence "Seek after me, and you will find me" are used as a refrain at the end of each of the forty-three couplets.

The first Arabic and Persian lines are:

The work is preceded by a Persian introduction in verse which begins:

The colophon mentions only the month 27th Rabī' ii, ... 27 Dhu al-THānī.

The introduction is attributed to a certain Taḵī (who might also have translated the prayers):

The Arabic text is written in Naskhi and vowelled, and the Persian translation in Ta'liq, both dating from about A.D. 1750.

Title:

THE PERFECT LEAF
This is the favourite Shi'ah prayer-book, and is supposed to have been handed down through a succession of traditional authorities from Ḥaḍīth, the grandson of the caliph 'Ali and the fourth Imām, till
it was written down in its final form in the sixth Islamic century. The book begins with a list of the successive authorities through whom the text was transmitted.

Begins: 

The historical introduction ends on fol. 11b. Ff. 11b-142 contain the prayers which are recited on different occasions.

Ff. 143-151 contain six additional prayers by Zain al-'Abidin found only in some manuscripts of the Sahifa, فم الذي بعض نسخ الصحفة.

Ff. 151-159 contain the prayers recited by Zain al-'Abidin for each day of the week, beginning with Sunday (fol. 151a), and ending with Friday (157b). There is no prayer for Saturday.

Throughout the MS. above described, and under each of the nine lines of the text, a literal Persian translation in red ink is added.

The various section-headings are in gold letters, and there is a gold ruling to every page.

Written in a handsome and fully-vowelled Indian Naskhi of about 1720. The last page (fol. 159a) is in a more modern hand. At the top of the fly-leaf there are the letters د(uncan) F(orbes) 118, and at the bottom £2 125. 6d.

[229] 135 x 80 mm. 219 leaves, twelve lines to the page.

No special title. Col. Hamilton’s cataloguer has entitled it:

اوراد وظائف

THE AWRĀD OF RELIGIOUS DUTIES

A Shi‘ah prayer-book, with Persian rubrications, consisting of the following invocations which are to be recited on different occasions.

A

Ff. 1-31: A series of eight prayers. They are preceded by a Persian introduction in which the mujahids, 

سید حسن الفادیری الفامل شیخ علی بن عبد المال الاملی الحنیفی are mentioned as having composed them. It begins:

Aون مفسین عظام طریق اهل بیت عم تفسیر ابن ابت

B

Ff. 31b-42 contain also a series of du‘ā’s preceded by a Persian foreword which begins

تولیت از حضرت امیر المومنین علی عم که آکر کسی در
On ff. 36-39 there is a long quotation from the

On ff. 41b-42a there is a prayer entitled

which begins

Fol. 42b contains a prayer called

ADORATION OF THANKSGIVING

C

Ff. 42-52: Four prayers, the first of which

The prayer on ff. 49-52 is entitled

Ff. 52b-66 contain the invocations consisting

with a short Persian preface dealing as usual with the good effects produced by the recitation of the verses.

D

Ff. 66b-76 contain six prayers preceded by a Persian foreword of the usual kind. One of these prayers is called:

PRAYER OF VISION

and begins: This is followed by a prayer entitled:

PRAYER OF THE BRACELET OF 'ALI

On ff. 69b-73 is found the prayer entitled:

PRAYER OF THE GOBLET

which begins:

and on ff. 74-75 is found a prayer called

THE GREAT PRAYER

beginning:

F

Ff. 76-89 contain a series of seven prayers in Persian called حصار، the first and the last of which are (fol. 76a):

The first and the last prayers begin as follows:

Ff. 89b-116 contain seven prayers attributed to 'Ali b. a. Talib, to be recited for each day of the week, beginning with Friday. They have the following Persian title:

The first and the last prayers begin as follows:

Ff. 116b-143 contain a series of different prayers and invocations, generally preceded by a Persian introduction (Isnād), showing their wonderful effects and their prophetic origin. The more noteworthy are:

Ff. 116b-117, which begins:

Ff. 120-121: A prayer called
"The Tried Prayer," beginning: اللهُ أَنِيِ اسْأَلْكَ بِحَجَرِ عِمْدِ

Ff. 121b-123a: The ninety-nine names of God.

Ff. 124-130: Seven prayers entitled in Persian: "Prayer of the Seven Treasures," the first of which begins: کُلُّ أَوْلِمَانُ (thrice) سِبِّحَانَهُ اللهُ الْمَلِكُ الْجَهَّلِ.

Ff. 130b-132: A prayer with the Persian title of دعاَيْ كُلَّ حَفْرُ كُلُّ نَافَرَ (thrice), "Prayer of the Necklace."

Ff. 132-134: The prayer called دعاَيْ جُمُعَ زَحْم، "Prayer of Misfortune," attributed to Imam یَسَعى. It begins: دَعُوَّاً عَنِّي يَا مَا هُوَ الْدُّكْرُ لِلْعَلَّامِينَ، 

Ff. 134-135: The prayer called دعاَيْ جُبَرْحُ، "The Tried Prayer of Alexander." It begins: دَعُوَّاً عَنِّي يَا مَا هُوَ الْدُّكْرُ لِلْعَلَّامِينَ، 

Ff. 134-136: Another prayer called as above دعاَيْ كُلَّ نَافَرَ, "Prayer of the Necklace," and attributed to the Prophet; it begins: اللهُمَّ أَنْصَرْنَا عَلَى كُلِّ شِيْءٍ، دَعُوَّاً بِذَلِكَ وَرَأْبُ، "Prayer of the Bracelet," attributed to یاَلِی; it begins: يَا ذَا الْمَرْجُ وَالْمَلِكُ الْقَدِيمُ،

Ff. 143-160 contain the prayer called الجُوُّشُونَ، "The Coat-mail," and from its wording and the Persian introduction which precedes it we conjecture that it is the prayer entitled: "Prayer of the Small Coat-of-mail."

In the introduction (ff. 143-147) it is related that the Prophet received this prayer from the angel Gabriel. The Isnādic authorities are مُوسَى بْنِ جَافَر، جَافَرِ سَدِیک، مُهْمَمَدِ بَکِیر، یَسَعی بْنُ هُسَائِی، هُسَائِی بْنُ یَسَعی، یَسَعی بْنُ ا. تَلِیب.

The prayer itself begins: اللهُ كَمْ مِن عَدُوٍ أَنْضُعَ عَلَيْ سَيْفٍ عَدَاوَنَهُ (as in Ind. Off. 371c).

THE GREAT PRAYER
preceded by a Persian introduction dealing, as usual, with the occasion of the revelation of the prayer by the angel Gabriel to the Prophet, and with its wonderful effects. The Persian text begins: چَنین اوردنَد راویان صاقِل، and the Arabic prayer begins (fol. 166a): اللهُمَّ أَنِيِ اسْأَلْكَ بِحَجَرِ عِمْدِ

K

Ff. 171b-183 contain the ninety-nine names of God, their properties, and their good effects. The Persian title is:
خَاصِیَتُ نَوْدَ وَنَهْ نَامِ

L

Ff. 183b-186 contain two prayers, preceded by a short Persian introduction. The first prayer is entitled:
دعاء بزکوار

THE POWERFUL PRAYER
and the title of the second is:
دعاء سریانی

THE SYRIAC PRAYER
The first begins: اللهُ يَا سَمَعَ الأَصْوَاتِ يَا سَحْبَ، and the curious beginning of the second is:
إِرْقَاشَ قَاعُشَ مُرْقَاشَ استَطَافُ:

M

Ff. 187-219 contain sundry prayers to be recited on different occasions. The titles of the more noteworthy among them are:
Ff. 186b-188:

De'ayn 192-194:

Ff. 195b-197a:

Ff. 198-202:

Ff. 211-219 contain Ziyârah to 'Ali, Fathima, Hasan, Husain, 'Ali b. Husain, Muhammad Bâkir, Ja'far Sadîk, Mûsâ Kadhîm, 'Ali Rida, Hasan Askari, etc., extending to all the days of the week.

No date. Written in a clear Naskhi about 1750. Arabic text fully vowelled.

[Hamilton.]

230 [454]

227 x 148 mm. 8 leaves twelve lines to the page.

Title in Persian:

دروض مستغفات

PRAYER OF MUSTAGHÂTH

Mustaghâth means the "one implored for aid," i.e. the Prophet. The prayer is so called because of the frequent occurrence in it of the words لجدا را بدأت إله تعاون.

The manuscript consists of this single prayer, which begins: 

الحمد لله الذي زين الدين بحبه.

No colophon apart from that.

At the end of the prayer mention is made of the four Orthodox caliphs, of Fathima, Khadija, 'Ayisha, Hasan, Husain, the martyrs of Karbala, Talha, Zubair, 'Abdur-Rahmân b. 'Auf, and Abu 'Ubaida, etc.

Beautifully written about A.D. 1800 in a fine Indian Naskhi within gilt rulings. The words mustaghâth, Muhammad and a few others are mostly in red.

[Hamilton.]
At the end of the few pages devoted to the ancient Patriarchs we have the following main divisions:

Fol. 6b: موسي بن عمران عليه السلام; fol. 10a: النسب; fol. 15a: الجاهلية; fol. 18a: الموت; fol. 21b: عيسى بن مريم; fol. 33a: عقيلة; fol. 35a: هود; fol. 41b: مصطفى; fol. 42b: الداود; fol. 43b: الرحمن; fol. 44a: العبد; fol. 44b: العزاء.

The above matter constitutes the first kitab of the work.

On fol. 63a ends the first kitab, The second kitab is contained on fl. 63-185, which treat of the life of the Prophet, the history of the Pious Caliphs, of the Umayyads of Damascus and the 'Abbasids of Baghdad.

The sources of the author for the first kitab are set forth as follows: (fol. 63a):

The author's sources for the second kitab are enumerated on fol. 63b as follows:

The work is subdivided into ten Juz's, which are written on the following leaves: 1st on ff. 1-20; 2nd on 20-39; 3rd on 40-61; 4th on 40-80; 5th on 80-100; 6th on 101-121; 7th on 121-140; 8th on 140-156; 9th on 157-172; 10th on 172-185.

No date. Written in a clear Naskhi of about A.D. 1350. Many undotted letters. Well rubricated. A few marginal notes.

The space between Juz's is filled in by a later hand with ethical or historical matter. Oriental binding.

Ya'kub's history is well written and contains many names and events not mentioned by Tabari in his Annales. Further, the good age of the MS. would help to throw some light on obscure passages in the edition of Houtsma of 1883.

[Rylands 46158.]
THE CHRONICLE OF TABARI

A history of the world from the creation to 133/750, or to the time of the 'Abbasids, by Abu Gharib 'Abd al-Malik bin 'Abd al-Rahman bin 'Abd al-Malik al-Ju'fi, who died in 310/923.

Begins:

Ends:

The headings used in the work are: Bab al-thuluth, Bab al-jumin, Bab al-ghurb.

With very deep discrepancies the work may be said to be similar to the Persian abridgment of Tabari's great work translated by H. Zotenberg (1867-1874). The Persian text is probably the work of Abu 'Ali Muhammad bin 'Abd al-'Aziz al-Bal'ami, who died in 386/996. Whether the text of the present manuscript is a genuine Arabic composition compiled by an unknown writer or by Tabari himself from the well-known Annales, or a retranslation into Arabic of Bal'ami's Persian translation, the following lines will decide.

The reasons which differentiate Bal'ami's Persian text from the Arabic text of the present MS. may be summarised as follows:

1. The Arabic text does not come down in point of time as far as the Persian compilation.

2. The Arabic text is, on the whole, much shorter, and lacks hundreds of details reproduced by Bal'ami.

3. The headings used by both works are in many places different. For purposes of comparison we reproduce below ten chapters of the corresponding texts of the two. The French is that of Zotenberg's translation (vol. iv, pp. 1-53), and the Arabic text is that found on ff. 216b-230a:

1. Election de Hasan.


4. Mo'awiah fait proclamer Yazid son successeur.

5. Mort de Mo'awiah.

6. Avénement de Yazid fils de Mo'awiah.


8. Mort de Muslim fils de 'Akil.


10. Combat de Harra.

With very deep discrepancies the work may be said to be similar to the Persian abridgment of Tabari's great work translated by H. Zotenberg (1867-1874). The Persian text is probably the work of Abu 'Ali Muhammad bin 'Abd al-'Aziz al-Bal'ami, who died in 386/996. Whether the text of the present manuscript is a genuine Arabic composition compiled by an unknown writer or by Tabari himself from the well-known Annales, or a retranslation into Arabic of Bal'ami's Persian translation, the following lines will decide.

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6. Avénement de Yazid fils de Mo'awiah.


8. Mort de Muslim fils de 'Akil.


10. Combat de Harra.
A tradition reported by Haj. Khal. (ii, 136) informs us that Tabari himself edited his long *Annales* in an abridged form. The present text, however, cannot be ascribed to Tabari for the following reasons:

1. Tabari is sometimes spoken of in the third person. So on fol. 67b:

   فصل در ذكر ابراهيم عم
   وز ب صلح بنامير نود تا
   وقت ابراهيم عم وجهان از ملك
   ملك ميكشت وزمين بال ائبكة
   ان 모르ود وقاعد وعراقت وان اباد
   ترن جهانست بست ملك بود
   نامش نرود وائن ملك نرود
   بن کنان بن کوش بن حام بن حام
   نوح از بدر وجد ميرات يافت.

   This is confirmed by a reference to the Persian text (fol. 30a).

2. There are in the text several references to a translator, meaning, possibly, the Persian translator Bal'ami: fol. 71a:

   قال المرجم هذا
   الحديث وجبته في اخبار التفسير عن خلف هذا الرواية
   This is confirmed by the Persian text (fol. 318b).

   Fol. 79a:

   قال المرجم ذكر الطرى اختلاف روایات
   بال النسب (رسول الله)
   This is confirmed by fol. 78b:

   قال المرجم ان

   If this translator is Bal'ami, the paternity of the present Arabic text is to be naturally attributed to a man living after him. In this hypothesis this unknown author would have availed himself of the original Tabari and of the Persian translation of his text by Bal'ami.

   No date. The writing is a clear and beautiful Nasta’lik of about A.D. 1700. The margins are in some pages injured by worms, but no damage is done to the text. Broad margins. Headings in red. Bound in leather.

   An English hand has written in pencil on the fly-leaf at the beginning: “The Al-Tabari of Gibbon, retranslated from the Persian into Arabic.”

   [Bland.]

   233 [207]

   260 x 225 mm. 227 leaves, twenty-one lines to the page.

   Title by later hands:

   حكاي لاتيه الطرى

   or "Tabari's Abridgment.”

   Another copy of the preceding work, No. 232 [22]. As the edges of the final leaf have been renovated by a later hand, some words or half-words of the text have disappeared.

   The text is not always correct grammatically, owing to the copyist’s carelessness and bad knowledge of Arabic, and this has given rise to some corrections on the margins, or between the lines of the text itself. A few words are translated into Persian by some owner, who also took the trouble of vowelling many letters.

   No date. The writing is a negligent Naskhi of about A.D. 1700. All headings in red, and quotations from the Kur'an overlined in red. Broad margins. Oriental binding with gilt rulings.

   An owner has written on fol. 1a the names of the signs of the Zodiac. The seal and signature of another owner (in whose library the manuscript was numbered 181) have been purposely obliterated on the same folio.

   [Hamilton.]

   234 [66]

   217 x 145 mm. 202 leaves, seventeen lines to the page.
Title:

AN ABRIDGED SPEECH ON THE CHANGES OF THE EVENTS OF THE TIMES

The first volume of an anonymous chronicle, which brings the history of events to 380/990.

Begins: 

Ends:

The first 75 leaves speak of the angels, the Creation, and the line of Hebrew and other prophets down to Christ. On fol. 76 begins the life of the Prophet Muhammad. On the reverse of fol. 90 the years of the Hijrah begin to count, and proceed to the end as chapter-headings. On fol. 143 the story of the conquest of Spain begins.

The death of a Caliph and the accession of his successor are narrated at some length. The following years therefore are dealt with more fully: 35 (ff. 109a-113b), 36 (113b-118b), 40 (119a-122b), 61 (126b-132b), 88 (136a-142b), 132 (150a-155a).

The fullness of detail and the digression in the account of the building of the Mosque at Damascus (ff. 136-142) and some of the expressions used (such as “I have slept in the Mosque, and have repeatedly seen,” fol. 141b) suggest that either the writer himself lived at Damascus or that he was using the words of such a writer. Under the year 325/936 is mentioned the splendid building work of an-Nasir li-Din Allah at az-Zahrā near Cordova, spoken of by Yaḥyā (Buldān, ii, 962).

The gatherings are of 5 sheets. The first leaf of the first is torn away and the second has its recto blank. The last gathering, which contains only four sheets, has the second leaf of each sheet except the outside one cut away.


From A.H. 8 onwards each article ends as
a rule with the sentence

Rules.

Red ink is freely used for headings and catch-words. Written in a clear and regular Naskhi.

235 [27]
290 x 215 mm. 189 leaves, nineteen and sometimes twenty lines to the page.
Title:

Meadows of Gold and Mines of Gem

The last word of the title is given by Brockelmann, i, 145, as Jawāḥir, but, I believe, erroneously.

The first part of the celebrated historical encyclopaedia of the time of Harun al-Rashid, which is mentioned in the Caliph's decrees, is Mas'ūdi's own compendium of a larger work entitled Ādāb al-zaman, and is characterised by the frequent use of headings in red.

The writing is a fair Maghribi hand, and the text offers some variants when compared with that printed by Barbier de Meynard and that found on the margins of the edition of Ibn al-Athir's Kāmil (Bulāk, 1874). The text preserved in the MS. corresponds with that of the early editions.

The Murūj is Mas'ūdi's own compendium of a larger work entitled Ādāb al-zaman, and is characterised by the frequent use of headings in red.

The writing is a fair Maghribi hand, and the text offers some variants when compared with that printed by Barbier de Meynard and that found on the margins of the edition of Ibn al-Athir's Kāmil (Bulāk, 1874). The text preserved in the MS. corresponds with that of the early editions.

236 [376]
250 x 180 mm. 20 leaves, twenty-three lines to the page.
Title:

Meadows of Gold and Mines of Gem

The second part of the great historical work is Mas'ūdi's own compendium of a larger work entitled Ādāb al-zaman, and is characterised by the frequent use of headings in red.

The writing is a fair Maghribi hand, and the text offers some variants when compared with that printed by Barbier de Meynard and that found on the margins of the edition of Ibn al-Athir's Kāmil (Bulāk, 1874). The text preserved in the MS. corresponds with that of the early editions.

The manuscript ends abruptly:

No date. The writing is a fine old Naskhi, with complete vowels. About A.D. 1450.

Red headings. Modern European binding.

237 [13]
290 x 200 mm. 343 leaves, twenty-seven lines to the page.
Title:

Mirror of Time

The second part of the great historical wor...
The full title of the work is "The Mirror of Time concerning the History of Distinguished Men." The title in the present manuscript is simply "The Mirror of Time." The word "juz" is not clear, and we cannot say what volume it comprised in the 40 volumes in which Ibn Khallikan (Wafayat, iv, 122) says he had found in Damascus the author's autograph. In the copies which have come down to us the division into volumes is not uniform. The copy under consideration extends from A.H. 10 to 26.

Begins after the Basmalah:

The beginning of events for years II, 12, 13 is:

Fol. 6a: The second half of the volume by 1257.

The full title of the work is "The Mirror of Time concerning the History of Distinguished Men." The title in the present manuscript is simply "The Mirror of Time." The word "juz" is not clear, and we cannot say what volume it comprised in the 40 volumes in which Ibn Khallikan (Wafayat, iv, 122) says he had found in Damascus the author's autograph. In the copies which have come down to us the division into volumes is not uniform. The copy under consideration extends from A.H. 10 to 26.

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Begins after the Basmalah:

The beginning of events for years II, 12, 13 is:

Fol. 6a: The second half of the volume by 1257.
There is much confusion in the succession of the years, but this great muddle is possibly due to the binder.

We give the list of all the years as they stand in the manuscript:


No date. The writing is a Ta’lik resembling a Naskhi, of about 1760. In many pages complete words and sentences have disappeared, and the MS. is in a bad state of preservation.

[Hamilton.]

239 [43]

218 x 150 mm. 131 leaves, seventeen lines to the page.

Title:

تاريخ ابن العميد

HISTORY OF IBNUL-AMID

A history of the Muhammadan dynasties and peoples from the birth of the Prophet down to the death, in A.H. 512, of the Caliph al-Mustazhir billah, by جُرِجْس بن Econ المكَّي بن ابن العِمَيد, who died about A.D. 1273.

Begins: المقدس فسيتم ذلك المجد في踡

Ends: وهذا اورد على حكم التاريخ لا على حكم الافتيار فإن الكتب يقول من افتخ فليفتح بالرب.تم 역시 الكلب.

The author is better known in Europe as Elmacinus, author of the Historia Saracenorum published by Erpenius and Golius in 1625.

On fol. 131a there is a historical sketch of the writer’s family. His father is called al-Amid abūl-Yasir, whose death is fixed in 636/1238.

The passage on fol. 89b, like others of the same type, is headed حاشية. Possibly such a passage as that on fol. 94b, referring to an astronomical phenomenon in the reign of Malik as-Salih Najm-ad-Din Ayyūb b. al-Malik al-Kāmil (637/1239-647/1249), which “will be mentioned in its place” (وجد كي (وضعه بعد ذلك), might be the work of some reader or copyist; but the passage on fol. 89b, the forward reference to events in 658, adds to the phrase حاشية, by which it is claimed for the author. Higher in the page is a forward reference (similarly claimed for the author) to a comet which appeared in Rajab, 675 (1 August, 1276). This would make Makin’s date too early.

In different manuscripts the work receives different names. In the narrowly-trimmed corner of the back of p. 1 of our MS. it is entitled تاريخ السلمين، with the addition شرفة [المقاس محمد صاحب إلى الدولة الإثنا العشيرة [ lênف] المكين جرجس ابن العميد الخ. The same title occurs on a printed sale catalogue slip on the inside of the cover.

The preface says that the writer has begun with the story of Muhammad, and has carried it down to the beginning of the reign of al-Malik as-Zāhir Rukn al-Dīn (658/1259-676/127). According to as-Ṣafādī (in Nicoll, Cat. Bodl. ii, p. 502) Makin’s history began with the beginning of the world, and was in two volumes (في مجملين (sic)) the second of which contained the Muhammadan dynasties.

At the end there is a note in the scribe’s hand to the effect that the copy was made for Alexander Hamilton: ... القدم الصاحب عمري القدير ...}

السما سكدير هامتين.
No date. The writing is a negligent Ta'liq of about 1790.

[240-246 [491-497]

287 x 205 mm. 7 volumes, with an average of twenty-seven lines to the page.

Title:

كتاب العين في المبتدأ والخر في أيام العرب والعجم والبربر


The complete historical work of عبد الرحمن بن محمد بن محمد بن الحسن بن محمد بن جابر بن محمد بن إبراهيم الحضري الإسباني الطليعي المالكي ابن زيد بن خلدون, who died in 808/1406.

Each volume will be described separately. The writing of all the seven volumes is a regular Maghribi hand, and all of them are labelled on one of the edges as the first or the second, etc., Juz'. The headings are in red. Although modern copies, the manuscripts are valuable, because the exemplar from which they were transcribed has been followed very carefully, the transcriber reproducing in blank spaces and apparent gaps all the passages that he could not decipher. The state of the exemplar is described in Nos. 242 [493] and 246 [497].

Nos. 241, 243, 245 and 247 contain the history of the Berbers, Moors and Spanish Arabs, which has been published and translated by de Slane. Nos. 242 and 246 contain the general chronicle of the East, and No. 240 is the celebrated introduction to the science of history.

[240 [491]

345 leaves.

Begins: يقول عبد الغني إلى رحلة ربي الغني عبد الرحمن ابن محمد بن خلدون الحضري الحمد لله الذي له الفترة والبربر... أما بعد فإن التاريخ من الفنون التي تداخل الابن والإجابة... وسند الحكمة البربر ودونب المبتدأ والخر في أيام العرب والعجم والبربر ومن عاصرهم من ذوي السلطان الأكبر.

Ends: والناخون يتحفون السائلين شيخًا فليصون أن كسب الله عهد والده لا تعظم.

These words are followed by a statement from the author which runs: قال مؤلف الكتاب: على الله عنه أثبت هذا الجزء الأول بالوضع والتأكيد قبل التفحجه والتهيئة في مدة سنة أشهر آخرين منتصف عام ثمانوجميسين وسبعين ثم نحنجه بعد ذلك وهله الحق به تواريخ الأمام كما ذكرت في أوله وشرحته وما العلم إلا عن الله العزيز الحكيم.

The manuscript contains, therefore, the famous Prolegomena of Ibn Khaldun, which comprise also three kitâbs dealing successively with اخبار البربر, الإنجاء العلم, and اخير العرب. Dated 1247/1831.

A loose catalogue-slip alleges that the copy belonged to Abu Faris 'Abdul-'Aziz, sultan of Morocco. That may have been a fact within the cataloguer's knowledge, but there is nothing in the book to prove it.

[241 [492]

155 leaves. The second volume of Ibn Khaldûn's history.
GENERAL HISTORY

Begins: الحَرِير ١٣٧٩ م، بِمَنْ هَمَّ أهْلْ الْبَلْدَةُ منِّهَا بِمَاتِرِبِهَا وَإِخْرَاجِهَا وَإِخْرَاجِهَا وَإِخْرَاجِهَا. 

The copyist is the same and the date of the transcription is 1228/1813.

Ends: وَكَانَ الْفَرْغَانِ ١٨١٣ م، بِمَنْ هَمَّ أهْلْ الْبَلْدَةُ منِّهَا بِمَاتِرِبِهَا وَإِخْرَاجِهَا وَإِخْرَاجِهَا. 

See another copy in No. 245 [496].

242 [493]

228 leaves. The third volume of Ibn Khaldun's history.

Begins: اَخْتِصارِ الدُّوا لَدُوْلَةٍ بَنِي الْمَسْأَمَةُ وَنَبْدَا مَنْهَا بِدُوْلَةِ الْإِدَادَةَ بِالْمَغْرِبِ ١٨١٣ م، بِمَنْ هَمَّ أهْلْ الْبَلْدَةُ منِّهَا بِمَاتِرِبِهَا وَإِخْرَاجِهَا وَإِخْرَاجِهَا.

Ends: وَكَانَ الْفَرْغَانِ ١٨١٣ م، بِمَنْ هَمَّ أهْلْ الْبَلْدَةُ منِّهَا بِمَاتِرِبِهَا وَإِخْرَاجِهَا وَإِخْرَاجِهَا.

At the end there is a note about the exemplar, followed by the transcriber who is always محمد بن الحَجَر حَسِب نَبْح ١١٩٣ م، بِمَنْ هَمَّ أهْلْ الْبَلْدَةُ منِّهَا بِمَاتِرِبِهَا وَإِخْرَاجِهَا وَإِخْرَاجِهَا.

Dated 1247/1831.

Ft. 64b and 65a are blank.

243 [494]

128 leaves. The fourth volume of Ibn Khaldun's history.

Begins: الْفَرْغَانِ ١٢٤٧ م، بِمَنْ هَمَّ أهْلْ الْبَلْدَةُ منِّهَا بِمَاتِرِبِهَا وَإِخْرَاجِهَا وَإِخْرَاجِهَا.

Ends: وَكَانَ الْفَرْغَانِ ١٢٤٧ م، بِمَنْ هَمَّ أهْلْ الْبَلْدَةُ منِّهَا بِمَاتِرِبِهَا وَإِخْرَاجِهَا وَإِخْرَاجِهَا.

178 leaves. The fifth volume of Ibn Khaldun's history.

Begins: وَقَاتِلُ مِنْصَوْرِ بْنِ عِيسَى وَوَلَادَةٍ اِنَّهُ صَدَقَةٌ.

Ends: وَقَاتِلُ مِنْصَوْرِ بْنِ عِيسَى وَوَلَادَةٍ اِنَّهُ صَدَقَةٌ.

Dated 1248/1832.

Ft. 64b and 65a are blank.

245 [496]

263 leaves. Marked as the sixth volume of Ibn Khaldun's history.
391  CATALOGUE OF ARABIC MANUSCRIPTS 392

Begins:...

A page is blank at the end, and the volume ends abruptly.

On ff. 261-262 a blank of about a page; on ff. 259-260 a blank of more than two pages; on ff. 230b and 169b a blank of less than a page; on fol. 123 a blank of more than a page. In addition there are here and there lacunae of some lines or words.

A comparison of this volume with No. 241 [492] and No. 243 [494] shows that it embodies the matter contained in both of them. No. 241 begins on fol. 134b and ends on fol. 263a, and No. 243 is found on ff. 1-134, but the last words of the beginning of No. 243 are (fol. 32a)...

On fol. 289a the copyist informs us that his exemplar ended with the words...

The text found on ff. 290-303 does not seem to have constituted an integral part of the transcribed manuscript. It is introduced by the copyist as o..la...

The text continues as follows:

The first two chapters of this supplement contain episodes of the author's life.

The last chapter (fol. 297a) is...

Dated 1247/1831:...

246 [497]

304 leaves. The seventh volume of Ibn Khaldûn's history. It begins abruptly:

Ends:

The title given to the manuscript in Arabic and in English as "volume the sixth of the history of Ibn Khaldûn" is, therefore, not very correct.

247 [67]

195 x 147 mm. 184 leaves, seventeen lines to the page.

Title:

GARDEN OF SIGHTS CONCERNING THE KNOWLEDGE OF FIRST AND LAST THINGS
The well-known epitome of history from Adam onwards by the Kādi of Aleppo, who died in 815/1412.

The author does not appear to give his name; but he records the title (fol. 2) as above,1 and describes his work as an epitome undertaken at the request of b. Shihnah I, viceroy of Aleppo, who is mentioned (fol. 168; cf. fol. 166) under the year 803/1400. In the article devoted to the Raudah (iii, 491 f., No. 6601) Ḥaj. Khal. quotes part of the passage just referred to (see below) and assigns the work to b. Shihnah I, who, he says, afterwards made an abridgment entitled the Mutbtaghi. The son wrote also a continuation of his father's longer work (our manuscript), called (Ḥaj. Khal. iii, 492) اقطاف الازهر في ديل روض المناطار, which seems to be lost.

Ḥaj. Khal.'s assignment of the Raudah to b. Shihnah I is supported by the author's reference to himself. We read on fol. 170 how in a critical interview with Tamerlane the author told the fierce conqueror that he was born in 749/1348, and he says (fol. 163) that in 776/1374 his teacher, Jāl al-dīn ʿAbdallāh b. Ṣamīḥ al-Ḥamīnī, known as...* died, and that in 778/1376 he himself was appointed...

---

1 In Ḥaj. Khal. and in many MSS. the title begins with روض.

2 Blank. The copyist has not been able to read the peculiar name (cf. Berlin 6607) of the author of a commentary on the manuscript of b. Ḥājīb, who died in 646/1248, and on the Kaṣīdah of al-Bustī (Berlin 7594).

Kādi of Aleppo, and, under 792/1390 he relates (fol. 166) how he was in charge of the re-building of two of the Aleppo gates, precisely what is told of him by his son in No. 259 [48] (p. 30). The author does not suggest that he has epitomised any book.

Ḥaj. Khal., however, in another place (v, 499) says that b. Shihnah made an abridgment of the history of Abu l-Fidāʾ (who died in 732/1331, a few years before b. Shihnah's birth) entitled المحصر في اختار البیشر, bringing it down to his own time, and Ḥaj. Khal. may mean the Raudah. When, however, b. Shihnah mentions Abu l-Fidāʾ's history (fol. 157) he gives no hint of having made special use of it.

In the preface b. Shihnah expresses (fol. 3) his intention to bring down the narrative as far as God will permit. What he did was to bring it down to the year 805/1403 (fol. 173). This was doubtless the date of finishing the book, for Timūr is left on the scene: there is no hint that he has gone home to Samarkand, still less that he is dead (he died in 807/1405). The author lived nine years longer, but the work did not lend itself to continuation on account of the Epilogue (see below).

Ibn Ḥajar (who died in 852/1448) may or may not be correct in what he says about errors in the Raudah1 (see his اتیاء الغفر quanto quoted by Rieu, Brit. Mus. Suppl., 478), but it certainly bears the impress of the age in which it was written: after telling of the repairs made at Jerusalem by Wāfīd I, who died in 96/715, the author adds (fol. 14): “and the things have remained till our own times: may God preserve it so, and protect it from the mad (متنون) Tamerlane.”

Begins (fol. 2b): الحمد لله الذي احسن كل شيء:

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1 A reader is very indignant at a statement on fol. 167: see the marginal note beginning هذا كتب وأقرأ:
Before the sentence last quoted are ten lines outlining the structure of the work:

Introduction (مباحث), fol. 3a: an account of creation. First Division (مراجع), fol. 6b: from Adam to the Hijrah. Second Division, fol. 34b: from Muhammad's birth to the year 806/1403, when there were fearful earthquakes in Aleppo and elsewhere.

Conclusion (خاتمة): various accounts of the end of the present world (ff. 173b-184b), the approach of which the author thinks was indicated by the earthquakes.

Ends: تَقَدَّمَ الْعَيْنِ الْمَجْنُونِ أَنْ يُراَجَ فَتَايَ السَّاحِرَ, followed by nine lines of a Kaşṣidah of the author's to the nāib of Damascus (cf. Berlin 9457) beginning: وَسَمَا نُوَلُ الْمَيْرِ وَمَحْكُومَةُ الْإِنسَانِ, and ending: بين معاَمَلَاتِ الْإِسلامِ.

No date. The writing is an old Syrian Naskhi of the sixteenth century. Red ink is used for headings and for names of kings introducing new matter. Occasional glosses on the margins. Ff. 1, 179, 181 and 184 are supplied by a modern hand. The second leaf is missing; consequently the MS. is without its title and its author's name. Seal with date 1243/1827 on fol. 2a: توْكَّتْ على خالِقِي عِيدِ يُقوَبُ, exactly as in [710].

[Bladn.]

248 [80]

230 x 175 mm. 29 leaves, seventeen lines to the page.

Title:

كتاب المنفع من اخبار الملوك والخلفاء وولاية مكة الشريف

THE EFFICIENT FROM THE HISTORY OF KINGS AND CALIPHS AND THE SHARIF GOVERNORS OF MACCAH

A succinct general history of the Caliphs, Kings and rulers of Egypt, Syria, Mesopotamia and Arabia. The author's name is not found in the book itself, but is given in the scribe's handwriting on the title page as تَقَدَّمَ الْعَيْنِ الْمَجْنُونِ أَنْ يُراَجَ فَتَايَ السَّاحِرَ, who died in 832/1428. The history is carried from the time of Muhammad down to 809/1406.

Many authorities give the author's name as Muhammad b. Aḥmad instead of Muhammad b. Muḥammad (see Brockelmann, ii, 172 and Ḥaj. Khal. passim). The first name appears to be preferable to that used by the copyist of the present manuscript.

Ends: الحَمْدُ لِلَّهِ الْعَظِيمِ لَا يَمْرَدُ وَالْحَمْدُ عَلَى رَبِّ الْعَالَمِينَ, exactly as in [710].

Ff. 2-6 contain the list of the pious Caliphs, the Umayyads, the 'Abbasids in 'Irāk and in Egypt, the 'Ubaidites in Egypt, the Ayyūbites and the Turks in Egypt and in Syria, and the Ayyūbites and Rasiūlites in Yaman, and the Sharifs of Maccah. Ff. 6-29 contain the same subject in a more extensive form.

The book is described with eulogium by Casiri, an extract from whose Escurial cata-
logue (ii, p. 158, No. 1203) is given inside the cover of the MS. in the handwriting of S. H. Lewin, to whom the book belonged in 1825.

The MS. was in the library of a certain ‘Abdallah, whose name is distinctly written on the title in a Maghribi hand of about 1680. At the bottom corner of the same page something is written in Spanish which looks like “Varios ponganlo entre los políticos.”

A leaf of vellum inserted opposite the title is painted with flowers and inscribed with an apparent title “Le Sette Maraviglie ouero le Sette Fontane dedicate all’Eccma. Sigra. Principessa Paliano.” This was added at the close of the seventeenth century.

No date. The writing is a clear Syrian Naskhi of about 1650. Red headings. Broad margins. Occasional notes in pencil in S. H. Lewin’s handwriting.

[249] 197 × 150 mm. 141 leaves, seventeen lines to the page.

Title:

THE PASSAGE OF ELEGANCE IN AN ACCOUNT OF THOSE WHO RULED THE SULTANATE AND THE KHALIPHATE

A short history of the principal Muḥammadan rulers, containing an account of the Prophet, the Pious Caliphs, the Umayyads, the ‘Abbāsids, and the Sultans and Viziers of Egypt, by Ibn al-Ḥasan Jalāl ad-Dīn Yusuf b. Ja'far ad-Dīn al-Ṭāhirī al-Jawrī, who died in 874/1469. In point of time the chronicle comes down to 842/1438 (cf. Brockelmann, ii, 42).

Begins:

Ends:

The copyist has added the following note below the title of the book:

The manuscript is marked in Arabic and in English as No. 23, referring possibly to the series of MSS. in Bland’s possession.

The writing is a clear but ugly Egyptian Naskhi. The words are completely vocalised, but in some cases this vocalisation is faulty. Red ink freely used. Broad margins.

[250] 217 × 157 mm. 334 leaves, twenty-one lines to the page.

Title:

HISTORY OF THE CALIPHS

The well-known historical work of Abu al-fazl Ṭāhir b. Muhammad b. Ṭāhir b. Ṭāhir al-Dīn al-Samarkandi, who died in 911/1505. The history extends from Abu Bakr (fol. 17b) to the sack of Baghūd by Hūlākū (fol. 287b), and then in Egypt to the accession of al-Mustamsik Bilāh (903/1497), eight years before Suyūṭī’s death (fol. 324a).

Not only has the author added appendices (see below) but also it would appear that the last part of the history proper is a continua-
This follows from the mention by the author of the Tārikh in the حسن المحاضرة (see under No. 269 [597], fol. 72a) in his list of 300 works composed before 901/1495. Moreover, the Paris manuscript 1611, the second part of the work, beginning in the middle of the reign of Mahdi (158/775 - 169/785) dated 887/1482, and described by de Slane as “corrige sous les yeux de l'auteur,” is dated sixteen years earlier than the latest event mentioned in the completed book. What is the exact relation of Paris 1614 to the two recensions does not appear from the brief description in the catalogue. Paris 1609, which begins with the usual preface, is entitled مناهل الصفاء بتواريخ الأمة الخلفاء, “The Sources of Purity.”

The Introduction (ff. 1b-17b) agrees with the sketch given by Ahlwardt (Berlin 9714), but contains eight faṣls: one on the duration of the caliphate (fol. 6a) after Ahlwardt’s second, one on a hadith about Caliphs after his fourth, and one (ff. 13a-17b) containing notes on the list of Caliphs, as a whole, after his fifth (see below on appendix 1).

Begins:  

"The Sources of Purity."  

The end of the history proper (fol. 324a) is:  

The MS. has an Oriental binding and broad margins.  

251 [26]  

220 x 150 mm. 440 leaves, twenty-one lines to the page.

It was obviously written under al-Mustanjid, after mentioning whom the author gives ten lines containing such matters as he dealt with in the last faṣl of the Introduction. Later he added five lines on al-Mutawakkil. Finally, two lines were added after the accession of Mustamsik. It thus comes to have 115 lines. Paris 3972 (6°) makes it go down to the end of the second branch of the ‘Abbāsid caliphate; which is somewhat vague. The third of the copies described under Berlin 9716 calls the poem Suyūṭī’s last. For a composition written before 884/1479 that is impossible; but that it is really Suyūṭī’s seems extremely probable.

2. A section on the Umayyad rulers of Andalus, the ‘Ubaidiyah dynasty in the West, the banū Tabatiba, the Ṭabaristānīyah.

3. A note by a pupil of Suyūṭī, who calls himself جرامود, giving his view of what the events turned out to be. In Ahlwardt (9714) the name is written جرامود.

Written by various hands, in a thick Egyptian Naskhi, the oldest part being apparently of the eighteenth century, and the most modern dated in the colophon 1237/1821:  


The end of the history proper (fol. 3244) is:  

... ald-ματ-καν-μματ-καν-μματ-καν-μματ-καν-μματ-κα

This is followed by three appendices:

1. A mnemonic poem (Kaşṣidah) embodying the names and dates of the Caliphs (ff. 324b-330a), which, as in Brit. Mus. (i, p. 152a), is said to be better than an urjūzah made by some one else, not (as in Berlin 9715) that urjūzah itself. The Kaşṣidah (Basit) is in his Ḥusn al-Muḥādarah (see under No. 269 [597], fol. 72a), as in Haj. Khal. (ii, 231) entitled:

تحفة الظرفاء بأساء الخلفاء
Title:

ANNALS OF DYNASTIES AND ACHIEVEMENTS OF EARLY TIMES

A general history of the world from the Creation. The compiler gives the title of his book, as given above, on the first page (numbered in Arabic 3) and his name in the closing sentence (p. 880) as Ahmad b. Yusuf b. Ahmad. That his grandfather’s name is really Ahmad is proved, as Ahlwardt (Berlin 9471) remarks, by the rhyme. On fol. 1a of our manuscript, some one has written a title: اخبار الدولة و آثار الأول. ibn Yusuf b. ibn al-mas'ad al-munkati, and the hand that has numbered the quires (see below) calls him al-‘Karamānī. The full name appears to be: ibn Yusuf b. Ahmad al-munkati al-‘Qaramānī, who died in 1019/1611.

This date of death is an addition of ‘Arabachi Bāshi to Haj. Khal. ‘s text. Moreover, not the Arabic text, as Brockelmann (ii, 301) suggests, but Flügel’s translation, gives the year wrongly as 1009/1600. No. 302 [640] (fol. 34b) mis-writes السيرة as الكتيب and therefore makes Karamānī die in 1007/1598 (cf. Ahlwardt in Berlin 9471).

The book was finished shortly after 1000/1591. Haj. Khal. (i, 186) says it was compiled in 1007/1598; the author himself (in the concluding sentence quoted below) says it was in the morning of the first day of 1008/1599. The contents, however, conflict with such dates.

The latest date reached in the history is perhaps the year 1018/1610, where of the Ottoman Sultan (Bab 47) Ahmad I (1012/1603-1026/1617) seems to be left reigning. The reign of Ahmad, however, may be a piece added after the completion of the book, perhaps by the author himself, who died in 1019/1611, in the year following the last date mentioned. In favour of this suggestion is the fact that an exception to Karamānī’s formula for introducing a new Sultan (وتوالى) is found in the case of Muḥammad III, Ahmad’s predecessor, who is introduced in the following grandiloquent style (p. 569): ولس على مرير الملك خليفة الله عليه: taghā atmad wa ‘alayhi anbalum al-bağdād, wajh-i sajadat al-salāt al-mahād al-gardār Muḥammad Xan ibn al-murhūm al-salāt al-mard Xan. This seems to imply that Muḥammad, who died in 1012/1603, was still reigning when Karamānī wrote. The formula used for his successor Ahmad is the usual one—which would be consistent with the paragraph on Ahmad being an appendix by the author.

In his preface (see below) the author frankly announces his work as a compilation. Sometimes he cites the consensus of historians اتفقوا أهل التأريخ, but often quotes definite books, such as Mas‘ūdi, Dhahabi, Jannabi (babs 41, 44). Haj. Khal., however, seems to imply that most of the quotations are taken at second-hand from the تأريخ الجذابي,1 of which he describes Karamānī’s history as a not quite satisfactory abridgment with additions وزاد). فه إش fread-addalī fī khātār min al-dawla.

The introduction has as the last of its seven fasls a list of the fifty-five bābs of the history and their fasls.2 The history proper ends with

1 He says (ii, 124, No. 2191) that Jannabi’s book has no name but that he has seen it called al-‘Ahmāt al-tāhhar, which be records in iv, 281, and also al-‘Ahmāt al-thāhar, which elsewhere (ii, 18), explicitly rejecting the above ‘A‘lam title, he records in the fuller form: al-thāhar al-tāhhar wa al-‘Ahmāt al-thāhar.

bāb 54, the last paragraph of which is headed خانية الكتاب (p. 687). Bāb 55 has for its last two fasls a geographical treatise (see Berlin 6052): fās 4, on seas, rivers, springs, and wells; fās 5, on towns, in dictionary form (after p. 724); its Arabic title is:

اخبان الأمام الماضية والقرون الحالية وغيرها المجلب
وعجبان الغراب

The manuscript is very carefully executed, and seems to belong to the compiler's own period, and so it is more ancient than Berlin 9471, which is dated 1057/1647, and written by the author's grandson.

Begins:

Ends, after a short article on Jaffa, with apologies for imperfection of one who has to work for his living, and a disclaimer of merit other than that of the abridger:

The following inscription on fol. 440 informs us that the work was finished by its author in 1008/1599:

The copyist informs us that the original from which he was transcribing was deficient:

The following colophon:

The same hand has at intervals marked the margins of the text as "Part i of Karamānī's history," but quite wrongly, as the MS. contains his entire work.

[Bland.]

320 × 225 mm. 232 leaves, thirty-seven lines to the page.

Title:

LOFTY STARS IN RECORDS OF THE ANCIENTS AND THEIR SUCCESSORS

The second half of a history of the Muslim empires and dynasties by عبد الملك بن الخمين بن عبد الملك الصامي, who died in IIII/1699 (cf. about him Brit. Mus. Suppl. 492).

In other catalogues the title of the work bears the word سبت, "string," at the beginning, but on the page preceding the text later hands have written the words of the title six times without سبت. As the volume contains only the second part of the work, the missing word might have been found in the author's preface. From Paris 1563 it appears that the title is a chronogram giving the year (1094) in which the work was begun.

Begins:

Ends abruptly:

The copyist informs us that the original from which he was transcribing was deficient:

كما
There is a note of ownership by ʿabd al-rāḥim ibn ʿabd al-ʿazīz in 1228/1813; another note bears the year 1227/1812 and a proper name which has been deleted. On the fly-leaf there is a pencil reference by S. H. Lewin to the preface of Burckhardt's *Travels in Arabia*, in which the traveller states that he possessed a copy of vol. ii of this book.

The volume is well rubricated. There are a few marginal notes. Closely written in a negligent but legible Naskhi of about A.D. 1700.

2

Arabia

253 [19]

290 × 195 mm. 283 leaves, average twenty-three lines to the page.

Title:

فارقة الزمن وفاكهة الآداب والفنون في إخبار من ملك اليمن

SWEETS OF TIME AND PLEASANCE OF LITERATURE AND ART IN THE LIFE OF THOSE WHO REIGNED IN YAMAN

A volume treating of the history of Yaman from the time of the Prophet down to 802/1399. The author is the seventh sultan of the Rasūlī dynasty, ʿalī, who was born in 761/1359, came to the throne in 778/1376 (cf. fol. 219a) and died in 803/1400. Over and over again occur, in large letters, the words قال الأشرف ابو الباي اسمه بن الباي, varied occasionally by the use of قال مولانا...

Begins abruptly: قال رسول الله صلمة عليه باليمن:

Ends: فطبوا النمـة الناملة وبنوا الدخول تحت الطاعة والانتقاد لأمرنا فاجتازهم الى ذلك وتوسط الفقهاء
The first extant faśl begins (fol. 4b) that Muhammad sent messengers abroad in the seventh year of the Hijrah.

From the margin of fol. 202a we learn that the MS. was a wakf of the Sharif [ ... ] (the proper name has disappeared).

The writer cites al-Janadi and al-Khazraji, who was his friend and protégé, and who, having survived him, speaks of him as the noblest and the most liberal-minded prince of his time.

A remarkable conclusion is reached when the present work, Fakihah az-Zaman, is compared with the 'Ukiid Lu'lu'iyah of 'Ali Khazraji, published in the "Gibb Memorial" series. The wording of the two works is identical, and one is undoubtedly copied from the other. The only difficulty is to know which of the two, the Sultan Ashraf 'Abbasi or Khazraji, was the shameless plagiarist. It should be noted, however, that the Fakihah generally omits the accounts of the life and death of the various fakhs and learned men, found at almost every section of the 'Ukūd.

What is more interesting is the spelling of the various geographical and other names found in the two works. We might here suggest that the MS. of the Fakihah, having been written at Šan'a not a very long time after the death of the author, often gives a reading which might be considered as an improvement on that exhibited by the 'Ukūd. We will give below a list of such names taken from five leaves only of the Fakihah (ff. 97a-102b) corresponding with pp. 46-81 of the text of the 'Ukūd.

As we have in the present MS. the fifth bāb, it is probable that the author is referring to a fifth bāb belonging to the first kism of the work, which in this hypothesis must have been very bulky. The only hint of the period from which the work starts is the statement that it was mentioned in the beginning of the book
On the second fly-leaf the book is entitled "Fāhīkah," and we cannot tell which of the two titles the work did actually bear.

In a seventeenth-century hand there is a note of ownership by a man named Bīth.
CATALOGUE OF ARABIC MANUSCRIPTS

Dated 1002/1593, i.e. seventeen years after the composition of the work:

On the title page there are notes of ownership by a certain 

On another copy of the preceding work. The colophon informs us that the manuscript was finished in 1019/1610 or forty-four years after the composition of the work:

Ends:

The copyist’s name has been erased.

The first leaf, which has a gilt ornamental heading, is slightly damaged, and is pasted down, but the text (fol. 1b) is mostly preserved. The above title is found on a scrap of paper pasted on the back of the same leaf.

A note pasted at the end of the volume, apparently in the writing of S. H. Lewin, bears the number 13 and refers to Notices et Extraits, iv, 538, and Burckhardt’s Arabia.

Broad margins. Frequent rubrications. A coarse Egyptian hand. At the end (fol. 15ib) appears the same note of date of composition as in the preceding MS.

256 [718]

INGOTS OF GOLD CONCERNING THE KNOWLEDGE OF THE TRIBES OF THE ARABS

A set of Genealogies, beginning with the Patriarchs and the early rulers of Arabia. It comprises the Arab families from Adam to the extinction of the descendants of the Caliphs. Then follow the pedigrees of the Turkish chiefs and Sultans down to 'Abdul-Majid (A.D. 1839-1861). The author is , who wrote it in the first quarter of the thirteenth Islamic century.

Begins:

The author relates in his preface that he has simply given a new form to the work

The above title is found on a scrap of paper pasted on the back of the same leaf.

Broad margins. Rubricated. A coarse Egyptian hand. At the end (fol. 15ib) appears the same note of date of composition as in the preceding MS.

256 [718]

350 × 240 mm. 57 leaves, thirty-five lines to the page.

Title:

سبائك الذهب في معرفة قبائل العرب

INGOTS OF GOLD CONCERNING THE KNOWLEDGE OF THE TRIBES OF THE ARABS

A set of Genealogies, beginning with the Patriarchs and the early rulers of Arabia. It comprises the Arab families from Adam to the extinction of the descendants of the Caliphs. Then follow the pedigrees of the Turkish chiefs and Sultans down to 'Abdul-Majid (A.D. 1839-1861). The author is , who wrote it in the first quarter of the thirteenth Islamic century.

Begins:

The author relates in his preface that he has simply given a new form to the work

The above title is found on a scrap of paper pasted on the back of the same leaf.
The usually current text of the pseudo-Wâkidî, or Abu 'Abdallah Muhammad bin 'Amr al-Wâkidî, who died in 207/821.

It is a romantic narrative of events, possibly with some historic background, of the conquest of Syria and 'Irâk.

**Begins:**

"Fâhy al-rasul fî 'ilm al-nabî, wâyyil al-sâlihî al-'âm, shu'ubun al-'âm îlî 'ilm al-rasul
dâr al-'âmî li al-umma al-Mu'mmina, wa al-zamani ya'âqib al-rasul, wa 'alayh al-salâm, wa'alm al-
stâ'înî al-'âmî li al-fil al-Mu'minin, wa 'alayh al-salâm, wa'alm al-

**Ends:**

"Fâhy al-rasul fî 'ilm al-nabî, wâyyil al-sâlihî al-'âm, shu'ubun al-'âm îlî 'ilm al-rasul
dâr al-'âmî li al-umma al-Mu'mmina, wa al-zamani ya'âqib al-rasul, wa 'alayh al-salâm, wa'alm al-

Amidst the truncated lines of the title page the name of the copyist is given as 'Abû Zayd, who died in 821/1418; but while Brockelmann (ii, 134) calls Kalkashandi "Abu Judda," our manuscript calls him "Abu Ghadra."

The work is divided into thirteen bâbîs.

At the end of the sixth chapter, which is written in the form of tables, the appendix dealing with the Turkish kings begins as follows:

Fol. 43b:

The tables in this long chapter are set up with great care. All the proper names are surrounded with red strokes and linked by means of red lines with their ancestors and descendants. The space separating a series of proper names is filled up with historical notes on the important personages mentioned in the genealogical trees.

Written in a beautiful Naskhi script of about 1840.

The MS. belonged to J. G. Taylor, who, according to a note written by him at the beginning of the book, bought it in Baghdad 25th August, 1852.

3

**Syria and Mesopotamia**

**257 [538]**

208 × 149 mm. 259 leaves, twenty-one lines to the page.

**Title:**

"Fâhy al-rasul fî 'ilm al-nabî, wâyyil al-sâlihî al-'âm, shu'ubun al-'âm îlî 'ilm al-rasul
dâr al-'âmî li al-umma al-Mu'mmina, wa al-zamani ya'âqib al-rasul, wa 'alayh al-salâm, wa'alm al-

**Title:**

CONQUEST OF SYRIA
The well-known history and description of the Temple of Jerusalem, written probably by شمس الدين أبو عبدالله محمد بن شهاب أبي الباس أحمد بن علي المهاجي السيوطي الشافعي, who died after 880/1475.

The present manuscript attributes the work to the famous شمس الدين أبو عبدالله محمد بن شهاب أبي الباس أحمد بن علي المهاجي السيوطي الشافعي, who died after 880/1475. The present manuscript attributes the work to the famous شمس الدين أبو عبدالله محمد بن شهاب أبي الباس أحمد بن علي المهاجي السيوطي الشافعي, who died in 911, but this attribution is probably erroneous (see Brockelmann, ii, 132). On the title page, and by the same hand as that used in the text, there is the following title:

کتاب اتحاف الاختام بفضائل المسجد الأقصى تأليف الشيخ الإمام العام العلامة الشيخ جلال الدين السيوطي الشافعي.

Begins: الحمد لله الذي جلوت نعماً عن الأحشاء...

Ends: والجلي حسنة، ورحمة بين عبابك... 

The author says in his introduction that شمس الدين أبو عبدالله محمد بن شهاب أبي الباس أحمد بن علي المهاجي السيوطي الشافعي, who died in 890/1485 (see below).

On the title page it is stated that the MS. has been examined by three `ālims, who have appended to it their signatures:

الدر المنخب في تاريخ مملكة حلب

THE CHOSEN PEARL IN THE HISTORY OF THE KINGDOM OF ALEPPO

A history of the town of Aleppo, by an unknown writer. Most of the work, however, is by أبو الفضل محمد بن جعفر بن النجاشي، who died in 890/1485 (see below).

Begins: الحمد لله الذي جعل موسى عليه السلام أميراً...

Ends: وقد كتبنا عليه السلام إلى الامام...

The author says in his introduction that شمس الدين أبو عبدالله محمد بن شهاب أبي الباس أحمد بن علي المهاجي السيوطي الشافعي, who died in 660/1262, had composed, in an
alphabetical order, a work entitled 

At the end of the second introduction, the writer informs us that if we turn to the book of this author, then he gives the list of the twenty-five bāb of his book, which correspond with those given by Ahlwardt.

On p. 108 the scribe refers to events of 1036/1626. This is an addition to the original text, for the passage is introduced by the words 

There are other indications that part of the work is later than the ninth Islamic century.

Page 134 contains events of A.H. 936: 

On page 132 reference is made to events of A.H. 935: 

The MS. was written in 1173/1759: it was used by Dr. Russell in his Natural History of Aleppo, and bears on its fly-leaf his inscription “No. 18” The book was presented to him in 1827, it belonged to S. H. Lewin, who has written a few pencil notes on the margins.


[Bland.]
GLORIOUS SOCIETY IN THE HISTORY OF THE HOLY PLACE AND THE FRIEND (ABRAHAM)

A history of Jerusalem and of Hebron by ʿAbd al-Rahmān b. ʿAbd al-Wahhab, who died in 927/1520.

Begins:

...Amā baḏthu maḥthūr min ṣarfāt bittsīla al-madīn kifūna al-hamīla al-ḥalīla al-mawṣūma ... Wajhun lowd bithal ... Wafid ṭulūṣat faṭḥ al-ẓahr biḏrī ma ṣafhā ... wa-lā wafid biḍhar.

The book was composed in three months, between 901/1495-902/1496, and the writer has obtained from a contemporary, Ṣayyid al-ʿālam, an approbation which is copied at the end of the text. Under that approbation the colophon, which is here reproduced, was appended to the original manuscript copied by the scribe:

...Wajhun lowd bithal ... Wafid ṭulūṣat faṭḥ al-ẓahr biḏrī ma ṣafhā ... wa-lā wafid biḍhar wa-lā ṭulūṣat faṭḥ al-ẓahr biḏrī ma ṣafhā wa-lā wafid biḍhar.

The work is not limited to the Temple of Jerusalem, but in the first part of the book the writer dwells on the history of the ancient prophets, of Muḥammad, and the beginning of Islām.

Under the year 902/1496, the year of the composition of the book, the author dilates on the famous earthquake which occasioned such a havoc in Palestine.

In the introduction the author sets forth the scope and the contents of his work in twenty-four sentences, written in red.


[Crawford.]

WATERING-PLACE OF THE SAINTS AND FOUNTAIN OF THE PURE LORDS OF MOSUL

A history of the town of Mosul by ʿAbd al-Rahmān b. ʿAbd al-Wahhab, who died in 1203/1788.

Begins:

... wa-lā ṭulūṣat faṭḥ al-ẓahr biḏrī ma ṣafhā ... wa-lā wafid biḍhar wa-lā ṭulūṣat faṭḥ al-ẓahr biḏrī ma ṣafhā ... wa-lā wafid biḍhar wa-lā ṭulūṣat faṭḥ al-ẓahr biḏrī ma ṣafhā ...

After the testimony of b. Abi Sharīf there is the following note:

...Wafid lowd bithal ... Wafid ṭulūṣat faṭḥ al-ẓahr biḏrī ma ṣafhā ... wa-lā wafid biḍhar wa-lā ṭulūṣat faṭḥ al-ẓahr biḏrī ma ṣafhā ... wa-lā wafid biḍhar wa-lā ṭulūṣat faṭḥ al-ẓahr biḏrī ma ṣafhā ...

1 Broekelmann, ii, 43, writes Al anis, possibly erroneously. See Ḥāj. Khal., i, 453.
The author informs us at the end that he finished his book in 1201/1786, or two years before his death:

The work is here and there intermixed with pieces of poetry. The writing is a beautiful Mesopotamian hand, resembling a Turkish Naskhi. Broad margins. Red headings. Capitals freely used.

On fol. 54a and b the writer mentions his paternal uncle, Abī Adīl al-Malik al-Kāmil, and his father, Abū ʿAdīl Muhammad al-Malik al-Kāmil, and another member of his family, Abū ʿAdīl Muhammad ibn Ahmad al-Malik al-Kāmil, who wrote it in 623/1226.

The author nowhere gives his name in full, but he refers to himself as Abū Jaffer Muhammad al-Malik al-Kāmil (e.g. fol. 22a) or Abī Jaffer Muhammad ad-Dīn (e.g. fol. 9b).

That the work was, as Ḥaj. Khal. says, written in 623/1226, is confirmed by the account the author himself gives of the way in which in 623/1226, in the time of ʿAdīl, he was led to compile it. The Paris recension appears not to contain such a passage, and de Slane criticises Ḥaj. Khal.'s statement on the ground that the name of Kāmil's father (i.e. Saladin's brother) was not, as Ḥaj. Khal. seems to say, Khalil but Muḥammad. In our copy, however, the words are (fol. 1b):

The work is here and there intermixed with pieces of poetry. The writing is a beautiful Mesopotamian hand, resembling a Turkish Naskhi. Broad margins. Red headings. Capitals freely used.

An English hand has written in pencil many notes on the margins. Inside the cover the MS. bears the arms of J. G. Taylor's library.

4

Egypt

262 [667]

180 x 135 mm. 76 leaves, seventeen lines to the page.

Title:

انوار علو الإجرام في الكشف عن أسرار الأهرام

LIGHT OF THE HEIGHT OF THE BODIES FOR DISCLOSING THE SECRETS OF THE PYRAMIDS

The manuscript contains the treatise on the Pyramids ascribed by Ḥaj. Khal. (i, 482) to Idrīsī or جال الدين أبو جعفر محمد بن عبد العزيز بن القاسم بن عمر بن سليمان الأدريسي, who wrote it in 623/1226.

The author nowhere gives his name in full, but he refers to himself as the ad-Dīn (e. g. fol. 22a) or Abī Jaffer Muhammad ad-Dīn (e. g. fol. 9b).

That the work was, as Ḥaj. Khal. says, written in 623/1226, is confirmed by the account the author himself gives of the way in which in 623/1226, in the time of ʿAdīl, he was led to compile it. The Paris recension appears not to contain such a passage, and de Slane criticises Ḥaj. Khal.'s statement on the ground that the name of Kāmil's father (i.e. Saladin's brother) was not, as Ḥaj. Khal. seems to say, Khalil but Muḥammad. In our copy, however, the words are (fol. 1b):

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The work is here and there intermixed with pieces of poetry. The writing is a beautiful Mesopotamian hand, resembling a Turkish Naskhi. Broad margins. Red headings. Capitals freely used.

An English hand has written in pencil many notes on the margins. Inside the cover the MS. bears the arms of J. G. Taylor's library.
ad-Dīn (Safadin) with ‘Ādil, Saladin’s brother, is put beyond doubt by his father being called Malik Afdal Najm ad-Dīn, which is the designation of Ayyūb. In this passage the Paris recension appears to omit the words “al-Malik al-Kāmil . . . Muḥammad son of . . . Saif ad-Dunya wa d-Dīn,” thus making the ruler of Egypt in the author’s time not al-Kāmil but al-Kāmil’s father abu Bakr (al-‘Ādil).

The reasons, therefore, adduced by de Slane in support of the theory of the apocryphal character of the work are rather due to a corrupt text, and do not apply to our copy, which, moreover, begins (and the Paris recension does not) with the words quoted by Haj. Khal. at least according to the text printed by Fliigel and to that of [659] of our collection.

In [640] (fol. 70a), however, the passage reads thus: . . . بكشف اسرار الاهرام السيد الشريف الشيخ جال الدين أبو بكر محمد السيد عبد العزيز الأدريس في بعجل واحد أوله الحمد الله الذي جعل في الاولين عرة وأدري إلى آخره اهدها للسلاطين الشهر بالكامل الموتى سنة تما ست وسمنة. This peculiar text merits study. Does it agree at all with the Paris recension? The date 763 might be a corruption of 623; but the rest of the entry is not a mere textual corruption. On the general character of the recension of Haj. Khal. in question see our study on the MS. containing his work [640].

The author says (fol. 2a) that it was on the occasion of the coming to Egypt of a. Muḥammad Yūsuf, son of b. al-Jauzi and others that he was appealed to for information about the pyramids, and induced to collect from his published writings the scattered references to the subject and compile a book, to which he gave the title Anwār, etc.

The text reads: . . . وبضائ كتاب انوار علوي الاجرام . . . كشف عن اسرار الاهرام . . . Of this, it is probably miswritten for علم (as given on title page in hand of scribe). In the Paris catalogue (2273) and in that of Munich (412), the third word of the title is الاهرام (Temples); it is also so printed in Flügel’s edition of Haj. Khal., and so reproduced by Brockelmann, i, 479.

The titles of the seven chapters into which the work is divided show that there is not much to be learned from it; but the author’s sympathetic account (fol. 24b) of his father’s indignation at the vandalism of his day has the right ring.

Begins: . . . الحمد الله الذي جعل ما ابقي من مسجد . . . الأعلام . . . وبعد فانه لما كان بتاريخ.

Ends: جعلنا الله من تشكك له وجوء المطاح الموققعات . . . وصل الله علب العلم اللاحج على واضح المنتر محمد بن عبد الله الخ. . .

Dated 887/1482: الحميس سابع عشر المحرم سنة ثمانين وثمانية.

Generally speaking, the work has a savour of levity marked with the words hikāyah or riwāyah.

The MS. belonged to Caussin de Perceval, and was numbered 10 in his library.

Ugly and small Egyptian Naskhi. Red ink profusely used. Some pencil notes in . . .

1 For fragments dealing with the Pyramids see Berlin 8469 (fol. 71), 8503 (No. 12), 8510, end (a chapter by Suyūṭī), and 8524 (No. 2).

2 This supports the chronology exactly, for the father, b. al-Jauzi, who died in 597/1200, is referred to as dead at the time of his son’s visit in 622/1226. Of other similar evidence we need refer only to fol. 21b where the author says that he heard this and that said by ‘Abd al-Latif who died in 639/1241. Cf. the list of the author’s contemporaries on fol. 25.

3 Idriwi mentions (fol. 3) the الجوهرة البينة في اخبار مصر القديمة (mentioned anonymously by Haj. Khal., No. 4342), the مطلع الطاعم السعيد في اخبار الصعيد (not in Haj. Khal.), and the كتاب الآدوار والفترات (not in Haj. Khal.).
French. On fol. 1a a note of ownership by one (Ii) ... •. Fol. 76a, all below the last line of the text, has blank paper pasted over it. Underneath are seven or eight detached lines, partly erased.

263 [93]

253 x 200 mm. 124 leaves, fifteen lines to the page.

Title:

سَكُّدَان السِّلَطان

THE KING'S SUGARBOWL

The well-known anthology devoted to the significance of the number seven in the affairs of Egypt and its rulers, and in particular of the occupant of the throne. The king referred to in the title (which occurs in the text fol. 2b) is the Bahri Mamluk Sultan al-Malik an-Nasir Nasir ad-Dunya wa d-Din abu l-Mahasin Hasan (748/1347-752/1351, and again 755/1354-762/1361) (see fol. 26).

No author's name appears to occur in the text, but the work is assigned by Suyūṭī in his لفسن اللمعارة (see No. 269, fol. 191a) to "one of the poets and litterateurs": ... .

Ends (fol. 124a):

ما احِب شغف الأصل ودب عوارض : 

الأسر الابن امین ثم كتاب السكردان والحمد الح (with which cf. the text of Berlin 8377).

At the foot of fol. 15b is a diagram of the climates. There are some Latin marginal pencil notes, and a loose leaf of English notes or contents in the handwriting of S. H. Lewin, who has also supplied in pencil a few words which had disappeared in the text.

No date. The writing is a bold, distinct Egyptian N askhi of about A.D. 1490. Headings in red. A few vowels. The recent part at beginning and end has from seventeen to twenty lines to the page.

264-265 [94-95]

240 x 185 mm. Two volumes with 550 and 563 pages.

Another copy of the

264-265 [94-95]

240 x 185 mm. Two volumes with 550 and 563 pages.

The Arabic text, which occupies the left-hand pages, is a copy written by Sir William Jones, and is in a bold hand. At the end of vol. i (p. 502) is the note: "Finis volūmī I'm script G. Jonesius. Althorpiae: Non. Decem. 1766."

The part of the text in the second volume would appear to have been finished about a year later, for Lord Teignmouth, in his Biography of Sir W. Jones (p. 38), says that Jones copied in the winter of 1767-68 an Arabic
work on Egypt and the Nile, which he had borrowed from Dr. Russell; and Jones himself says, in a letter to Patrick Russell, that he had borrowed the "Sucardan" from Alexander Russell (op. cit., p. 298), who was Patrick's half-brother.

After some commendatory verses which follow the end of the text in vol. ii is a colophon (p. 178) which says the copying was finished on 7 Rabi' i, a.h. 867. Sir W. Jones, in his translation on the opposite page, gives this date as 768/1366, but as the date assigned to the composition of the work is 757/1356, it is on the whole probable that 867 is the date of the exemplar copied by Jones, i.e. 30 Nov., 1462. At the top of p. 176 the same mistake is repeated, but has been corrected, presumably by S. H. Lewin.

The last chapter (7) and the last few passages of the preceding are translated into English on the opposite page, and there are about as many pages dealt with similarly here and there in the first volume (in all perhaps a sixth of the work).

Above the title, on p. iv of the first vol., is the note: "I may, perhaps, be induced, in my declining age, to amuse myself with printing the original of this curious work. J." On p. 1, along with other notes, the following (scored out): "In librum Sucardan Commentarius. Notae Historicæ. Notæ Philologicæ. Notae Criticæ." On p. 549 of vol. ii: "Oriental books quoted in these notes"—to which S. H. Lewin has added: "i.e. intended notes on the Sukkurdan."

Below we give a more detailed account of the contents of the two volumes:

   (Pp. 516-541): Various notes in Arabic, Greek, Chinese, etc.

   (Pp. 234-528): Hitopadesa (with the note: "Finished the translation of the Hitopadesa 27 June 1787, Calcutta").
   (Pp. 529-556): Notes, Arabic, Persian, and Turkish.

The two volumes passed successively into the hands of S. H. Lewin (who has penciled notes in various places) and of Nathaniel Bland. Some of the treatises figuring in the above list of contents were written while Jones was tutor to the youthful Lord Althorp, in 1766-67, but some others were finished in 1787 in India, seven years before Jones's early death. Further, some of the extracts in the volumes were probably used by Sir W. Jones in his Poeseos Asiaticæ Commentariorum Libri Sex, 1774.

On a loose leaf in 94 is a drawing (back and front) of a bust; underneath, some columns of written characters, some of them Chinese; on the back: "Sent fro(m) Turin to Rome. A modern bust forged in Piedmont a stue (statue?) of gt . . . ty. Pauw. Sur les Egyptians et les Chinois, p. 24. L'Abbe de Guasco. De l'usage des Statues chez les anciens p. 296. 4to, but qu. Drawn at my request, when I was a boy, by my beloved mother Mary Jones."

The Arabic writing of Sir W. Jones is a bold, legible, but not handsome Naskhi.

266 [61]

260 x 180 mm. 254 leaves, twenty-five lines to the page.
THE WAY TO THE KNOWLEDGE OF THE DYNASTIES OF KINGS

A history of Egypt from 711/1311 to 761/1359, by Abu al-Aswad ad-Din Muhammad b. Abi al-Aswad ad-Din Muhammad al-Makrizi, who died in 845/1442.

The work is incomplete, and the manuscript contains as much of it as would be equivalent to a third volume out of four. What is contained in the present volume is, however, complete, the events which extend from 711/1311 to 761/1359 having no lacunae.

The MS. begins and ends abruptly; consequently no title and no writer's name are found in it. The author has not adopted any faṣl or bāb for his divisions. The series of years following successively is the only heading used in the book.

There is a loosely-inserted slip bearing the words "Tarikh Ebn al-As MS. Arab." This description is struck out by S. H. Lewin, who has written in pencil "Kitab al Solouk by Makrizi. History of Egypt from 712 to 761 (1312-1360) by Takyeddin al-Makrizi."

Begins:

The first complete year begins on fol. 5b as follows:

The first complete year begins on fol. 5b as follows:

Ends (fol. 254b):

W. M. Flinders Petrie (iii, 614) says that the Suluk covered the period from 577/1181 to 844/1440; but Paris, 1726, and Bodl., i, 751, show that after the introductory matter the annalistic record begins with 567/1171 or 568/1172.

Paris 1726 sq. seem to cover the whole period, as do (amongst them) the four fragments in the Bodl. with the help of Brit. Mus. Suppl. 480 (last thirty years) which was written not later than the fourth year after the completion of the work.

Counting by the number of pages in a quire, two leaves are missing at the beginning and five at the end. On fol. 148b there is a seal bearing the name of the owner, Abd ar-Rahman ibn Muhammad, prefixed with "Tawākkul Al-Hafiqi wa ..."

No date. The writing is a clear and careful Egyptian Naskhi of about A.D. 1500, or about fifty years after the author's death. Diacritical points often missing. Red ink used to designate a fresh year.

267 [34]

237 x 176 mm. 521 leaves, twenty-seven lines to the page.

Title:

BOOK OF ADMONITION AND EXAMPLE IN THE COMMEMORATION OF TERRITORIAL DIVISIONS AND OF MONUMENTS

The first volume of the great historico-topographical work on Egypt by the above a. 'Abbās Ta'ki ad-Din al-Makrizi.

Begins:

Haj. Khal. (iii, 614) says that the Suluk covered the period from 577/1181 to 844/1440; but Paris, 1726, and Bodl., i, 751, show that
The first 697 pages and the last two are in a modern hand of about A.D. 1780. The remainder of the book is in a clear Naskhi of about A.D. 1580.

At the beginning of the volume a seal is impressed bearing the name of a man and the year 1243/1827. No date. Red Oriental binding. Headings in red.

268 [35]

260 x 175 mm. 381 leaves, thirty-one lines to the page.

The title is as above:

THE SECOND VOLUME OF MAKRIZI'S KHIṬAṬ

Begins:···

Ends:···

The book is written in three different hands: pp. 1-439 are in a clear Naskhi of about A.D. 1550, with the exception of pp. 44-51, which are in a more modern hand; pp. 440-519 are in a modern and neat hand; pp. 520-760 are in a modern and somewhat negligent hand.


269 [597]

270 x 175 mm. 238 leaves, thirty-one lines to the page.

CHARM OF SOCIAL CONVERSATION IN THE HISTORY OF EGYPT AND CAIRO


Begins:···

Ends:···

The book is one of the most celebrated works of Suyūṭī, and deals with the monuments and the political and literary history of Egypt, illustrated by many poetical quotations.

In the article on himself (ff. 69b-72a), which he gives in the account of learned men of Egypt, the author writes a list of his works, and writes his name as ..···

On ff. 145-146b is found the poem written by ..···

A poem by ..···

The book is one of the most celebrated works of Suyūṭī, and deals with the monuments and the political and literary history of Egypt, illustrated by many poetical quotations.

In the article on himself (ff. 69b-72a), which he gives in the account of learned men of Egypt, the author writes a list of his works, and writes his name as ..···

On ff. 145-146b is found the poem written by ..···

A poem by ..···
belongs to ʿAbd al-Rahmān al-Jārdī, who died in 1240/1825. The ʿKādī of Rashīd, who possibly wrote the above note on the earthquake, is among those who examined the book: ʿAbd al-Rahmān al-Jārdī. About the owner Jabarti see No. 278 [699] and Brockelmann, ii, 480.

There is a detailed table of contents at the beginning. The colophon informs us that the MS. was finished in 972/1564, or sixty-one years after the author's death:

There is a few glosses on the margins. On fol. 113b there is a note in the hand of the copyist criticising the author's statement that ʿAbd al-Rahmān al-Jārdī was a Ṣafwī.

Title in blue, with red strokes. A clear and handsome Egyptian Naskhi. Fol. 218b, reserved for the diagram of the Nile, is left blank. [Crawford.]

270 [68]

237 × 165 mm. 375 leaves, twenty-seven lines to the page.

Another copy of Suyūṭī's history of Egypt.


A former owner has pencilled a few notes on the margins. The diagram of the Nile, missing in the preceding manuscript, is here found on fol. 341b.

The writing is a clear and uniform Egyptian Naskhi within red rulings. [Bland.]
The chapters of the works are formed either by means of the word *dbikr* (expressed or understood) or by the succession of the years of the Hijrah.

No date. Red ink used for headings and important words. Many headings are written with capitals on the margins, where there are also some corrections of the text. Two hands have concurred in the manuscript. Ff. 1-139, 192-301 are written in a clear, small but somewhat negligent Egyptian Naskhi of about A.D. 1580 (about fifty years after the author's death), and ff. 140-191 are in a more modern and beautiful hand. In a case.

On the title page there are short historical notes concerning five Egyptian Sultans, from 872/1467 to 906/1500. Their writer is possibly Qodsi ibn Husn, a grammarian who has stamped his seal below his name.

[274] 225 x 160 mm. 101 leaves, twenty-three lines to the page.

Title:

*Delight of Beholders in the Names of Khalifas and Sultans*

A short history of Egypt from its conquests by the early Muslims down to the governorship of Sulaiman Pasha in 933/1526.

The name of the author is not given in the manuscript, and the work seems to be different from that preserved in Berlin (9829-30), Gotha (1642), Munich (395), Vienna (920-2), Brit. Mus. (1233), Paris (1826-31), and attributed to Murūj ibn Yusuf ibn Abī Bakr ibn Abī Bakr, who died in 1033/1624.

The title of this last work by Karamī varies in the different MSS. and in Haj. Khal., vi, 1374, between "نُورُ الناظرين في تاريخ من ولى مصر" and "نَورُ الْخَلِّافِينَ والْسُّلَّاتِينَ."
The last matter dealt with is a movement in Constantinople in 936/1529 to introduce the reading of the Qur'an in Turkish. The end of this movement and of the book is:

The author refers to himself as (السلطان سليم) or (السلطان سليم). He is a pious and orthodox man, but, as seen in the above quotation, an unclassical writer. Such phrases as والله عز وجل ذكره ونفذ أمره (fol. 91b) and ولعُبُوبه التي أطلعت على توارث الخلفا (93b) are common, especially in the latter portion.

After some eight pages of preface begins (fol. 5b) an enumeration of the governors of Egypt. The Umayyads begin on fol. 6a, the ‘Abbasids on fol. 7b. On fol. 11b is the strange statement that ‘Antaba (‘Anbasa?) was the first Arab to govern Egypt. From about this time the narrative, which shows an interest in eclipses, earthquakes, visions, etc., becomes fuller. Katrun-Nadā, Khumārawī’s daughter is celebrated in numerous stanzas of verses (ff. 14-16). On fol. 21b al-‘Aziz is ignored, and we pass directly from al-Mu’izz to his son [sic] Manṣūr, of whom it is said وهو الحاكم.

The end of the Fāṭimid heretics is celebrated (ff. 33b-43) in a poem of twenty pages. The story of Dīhār Baybars and that of the conquest of Egypt by Sulṭān Salīm are told at some length.

No date. A coarse but clear Egyptian Naskhī of about A.D. 1680. Catch-words in red.

[56b]

240 × 168 mm. 130 leaves, fifteen lines to the page.

No real title. The copyist has furnished the book with the following words written in the title page:—

A CONTEMPORARY HISTORY OF THE EXPEDITIONS OF THE TURKISH SULTAN SALĪM I (A.D. 1512-1520) AND OF HIS CONQUEST OF EGYPT,

by the sheikh (A.D. 1512-1520). The beginning is somewhat different from Brit. Mus. Suppl. 566 and from Paris 1832 (cf. Leyden 2619):

The end of the Fāṭimid heretics is celebrated (ff. 33b-43) in a poem of twenty pages. The story of Dīhār Baybars and that of the conquest of Egypt by Sulṭān Salīm are told at some length.

No date. A coarse but clear Egyptian Naskhī of about A.D. 1680. Catch-words in red.
The name of the author occurs in the text many times in the form of Ahmad b. Zanbal Rammāl of Mahalla; but no real title is anywhere given to the book. No sufficiently good account has been given of all the manuscripts representing b. Zanbal’s work to determine whether any of them contains it in its original form.

On fol. 3a b. Zanbal is called the compiler of the story of the Circassians and what happened between them and Sultan Salīm, as if that were the title of another work.

On fol. 8a we read: ورجم النص والكلام للسultan سليم, and on fol. 16b: وما نقل ان الموري النجاح. On the other hand, the usual formulae are: قال الراوي or قال الناقل sometimes with the addition (التأريخ), and often also وهو الشيخ. On fol. 126b we find the following sentence: قال المورخ رجه الله تعالى وكتبت اذ ذاك في مدينة المحلاة الكبرى.

On fol. 108a the author speaks of the reign of Sultan Sulaimān I (A.D. 1520-66) as having lasted forty-eight years and a month: وما علم ان [السultan سليمان بن السلطان سليم] يقيم في الملك اثنان واربعين سنة وشهر. This implies that if this passage is authentic, the author must have survived Sultan Sulimān.

The passage quoted by Rieu (ibid.) as the beginning of the fragment occurs on ff. 72b and 73a.

The death of Sultan Salīm is reached on fol. 107b, forty-four pages before the end.

The language is full of inelegancies, some perhaps due to the copyist who could not have been an Arabic speaking man.

Dated 1241/1825: وكان الفراق من نقل هذه النسخة في ثلاثة عشر ایام مضت من شهر ذي الحجة الذي هو من شهر سنة واحد واربعين وثمانين والمق من الهجرة النبویة... على يد اصغر عبده العسوبی بی مصطفی الخاصبی.

The scribe, to judge by the style of his writing and by the epithet عسوبی, might have been originally Christian, in spite of the Muhammadan prayer which he uses at the end of the work. A later hand has written on the binding كتاب تاريخ السلطان سليم.

Red rulings and headings. Bold and clear Naskhi.

276 [82] 202 x 145 mm. 224 leaves, twenty-three lines to the page.

Title:

ELEGANCES OF OLD CHRONICLES CONCERNING THE CHIEFS OF DYNASTIES WHO RULED IN EGYPT
A history of Egypt, beginning with the early conquests of Islam and coming down to the author's time in 1032/1623, by Muhammad bin Abu al-'Ubayd al-Mutawali, who died a short time after the above date.

Begins:

Ends (fol. 212b):

The work is divided into a mukaddamah and twenty babs, the titles of which are found in the Introduction (ff. 3b-4b). It seems that the work is in some places a compendium of a larger history of Egypt by the same author, to which he refers in terms such as these:

The writing is a coarse and ugly Egyptian hand. Red ink freely used. Broad margins. Oriental binding. [Bland.]
As the whole MS. is written by the same scribe and in the same year, we give the general colophon to the two works, found on fol. 177b, in which we are informed that the present copy was finished in 1176/1762:

ووافق الفراعم من نسخ هذا الكتاب المبارك يوم الأحد
1176 سنة وسبع
ومائة وفاف على يد... محمد عابدين البوني السوطي
الماكن... كتب برس الشيخ الفاضل الشيخ رجب
حسن أحمد همام الدين العراق المولود بهذة قوس.

The book-plates of Silvestre de Sacy and Ferrão de Castelbranco are pasted within the cover. In de Sacy’s collection the MS. was numbered 207, and is evidently the one of which mention is made by Pertsch in his catalogue of the Arabic MSS. of Gotha, No. 1646. As de Sacy does not mention it in his account in the Notices et Extraits des MSS. (i, 165-280) we are allowed to infer that he obtained possession of it after 1787.

B

Ff. 167b-176a: A treatise on the solution of the problem of some cabalistic letters, and on the “auspicious conjunctions” of the planets, in connection with the city of Cairo. The first part is somewhat of the domain of what is called “Science of Letters,” and the second part is astrological.

The author is the sheikh Abd al-Rahman al-Talluni, who gave to his work the title: لمعة الأنواع البنية في حل رموز الحروف الجغرافية “The Gleaming of Splendid Lights in Solving the Enigmas of the Jafr Characters.”

Begins: لمعة الأنواع البنية في حل رموز الحروف الجغرافية

ìفأهيموا يَا ذَوى الافهام دعاهم فيها. سماحة: اللهم وتخيم فيهما سلام وآخر دعاهم ان الحمد لله رب العالمين.

C

Ff. 176a-177 contain a khitamah on the appearance of the Mahdi, headed:

الحائمة في ذكر ظهور الإمام المهدي

As no author’s name is found in the treatise, it is presumably a khitamah to the work of the above Ţulunī.

Begins: لمعة الأنواع البنية في حل رموز الحروف الجغرافية

ووهذا ما انتهى إليها من حل الروم: 저فرية في ساع عش صفر الخبر من شهر سنة 1159


[Crawford.]

278 [699]

210 x 148 mm. 430 leaves, twenty-five lines to the page.

Title:

جُهاد الآثار في التراجم والأخبار

WONDERS OF MONUMENTS IN LIVES AND INFORMATION

Begins: ..u. ..i.. '1

Ends: L..j

The volume contains a general preface (r-22b), and three chapters; the first chapter contains the events of the years nor - 42 (fl. 22-r46b), the second chapter the years n43-6r (fl. I46-r89a), and the third chapter the years Ir62-73. The events of the following years are also mentioned:

<table>
<thead>
<tr>
<th>Years.</th>
<th>Folios.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ri82</td>
<td>316a</td>
</tr>
<tr>
<td>ri83</td>
<td>343a</td>
</tr>
<tr>
<td>ri84</td>
<td>361a</td>
</tr>
<tr>
<td>ri85</td>
<td>373a</td>
</tr>
<tr>
<td>ri86</td>
<td>381b</td>
</tr>
<tr>
<td>ri87</td>
<td>386b</td>
</tr>
<tr>
<td>ri88</td>
<td>390a</td>
</tr>
<tr>
<td>ri89</td>
<td>422b</td>
</tr>
</tbody>
</table>

The second volume of the history of Jabarti. The years the events of which are recorded are:

<table>
<thead>
<tr>
<th>Years.</th>
<th>Folios.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1190</td>
<td>1b</td>
</tr>
<tr>
<td>1191</td>
<td>8a</td>
</tr>
<tr>
<td>1192</td>
<td>20b</td>
</tr>
<tr>
<td>1193</td>
<td>45b</td>
</tr>
<tr>
<td>1194</td>
<td>53a</td>
</tr>
<tr>
<td>1195</td>
<td>55a</td>
</tr>
<tr>
<td>1196</td>
<td>65a</td>
</tr>
<tr>
<td>1197</td>
<td>66b</td>
</tr>
<tr>
<td>1198</td>
<td>72b</td>
</tr>
<tr>
<td>1199</td>
<td>84b</td>
</tr>
<tr>
<td>1200</td>
<td>94a</td>
</tr>
<tr>
<td>1201</td>
<td>124a</td>
</tr>
<tr>
<td>1202</td>
<td>145a</td>
</tr>
<tr>
<td>1203</td>
<td>166a</td>
</tr>
<tr>
<td>1204</td>
<td>176b</td>
</tr>
<tr>
<td>1205</td>
<td>183a</td>
</tr>
<tr>
<td>1206</td>
<td>222a</td>
</tr>
<tr>
<td>1207</td>
<td>236b</td>
</tr>
<tr>
<td>1208</td>
<td>249b</td>
</tr>
<tr>
<td>1209</td>
<td>258b</td>
</tr>
<tr>
<td>1210</td>
<td>264a</td>
</tr>
<tr>
<td>1211 and 1212</td>
<td>269b</td>
</tr>
</tbody>
</table>

A few words are here and there read with difficulty owing to the pages having stuck to one another. The three volumes which compose the work are a transcript made for M. Asselin about A.D. 1830. They came first into the possession of Silvestre de Sacy, and at the sale of his books were bought by Ferrão de Castelbranco, at the sale of whose books at Lisbon (1888) they were acquired by Lord Crawford. A printed slip of paper pasted within the cover of the first volume describes in French the manuscript and its contents.

European binding. Red ink freely used. Negligent Egyptian Naskhi.

The third volume of the history of Jabarti.
The years the events of which are recorded are:

<table>
<thead>
<tr>
<th>Years</th>
<th>Folios</th>
</tr>
</thead>
<tbody>
<tr>
<td>1213</td>
<td>2a</td>
</tr>
<tr>
<td>1214</td>
<td>114a</td>
</tr>
<tr>
<td>1215</td>
<td>197a</td>
</tr>
<tr>
<td>1216</td>
<td>304b</td>
</tr>
<tr>
<td>1217</td>
<td>376b</td>
</tr>
<tr>
<td>1218</td>
<td>412b</td>
</tr>
<tr>
<td>1219</td>
<td>505a</td>
</tr>
<tr>
<td>1220</td>
<td>566b</td>
</tr>
</tbody>
</table>

Begins: The years the events of which are recorded begin in 1213 with folio 2a.

Ends: The years the events of which are recorded end in 1220 with folio 566b.

This third volume is written by a different hand. Same peculiarities as above, but the writing is clearer and more legible.

This third volume is written by a different hand. Same peculiarities as above, but the writing is clearer and more legible.

5
Ifrikiyah

281 [51]

208 × 147 mm. 310 pages, sixteen lines to the page.

Title:

Conquest of Ifrikiyah

A history of the conquest of Ifrikiyah (in the sense of Muslim geographers) under the reign of the Caliph 'Uthmān, in the first half-century of Islam.

No name of author is mentioned in the book, and the text seems to be similar to that contained in Paris, 1879-81, in which the work is attributed to a certain ʿAbd al-Hamīn al-Kraji. The colophon given below is ambiguously worded, and one might almost assert that the copyist, Mahjūb, is the actual author.

The title given within rulings is: فتح أفريقية. In خلافة سيدنا علي بن عفان. The writer's authorities are referred to by خال صاحب or قال بالله الحمد, without any proper names. One exception only occurs on p. 285, where we read محمد بن اسماعيل.

Mahjūb was certainly an unclassical writer, and his style is often ungrammatical, e.g.

This third volume is written by a different hand. Same peculiarities as above, but the writing is clearer and more legible.

[Crawford.]

Dated 1178/1765: محمد الله الذي هبنا لكاتب... أما بعد: هذا الكتاب جمعت في فتح أفريقية بعد أن نقلني عليه صاحبي وهو أبو الوليد أحمد بن علي بن عبد الله الرازي، فاجته إلّا ذلك.

Ends: وهذا ما أتىّا ياما من فتح أفريقية على الأصل و끝ن بالحمد لله الحمد.

كمل كتاب فتح أفريقية... على يد السيد الخير... الحاج المحمود بن محمد بن علي بن عبد الله، فرغت من كتابي هذا يوم الحسّ من شهر اللطفي جدًاakhri tran. 1879-81, in which the work is attributed to a certain ʿAbd al-Hamīn al-Kraji. The colophon given below is ambiguously worded, and one might almost assert that the copyist, Mahjūb, is the actual author.

The title given within rulings is: فتح أفريقية. In خلافة سيدنا علي بن عفان. The writer's authorities are referred to by خال صاحب or قال بالله الحمد, without any proper names. One exception only occurs on p. 285, where we read محمد بن اسماعيل.

Mahjūb was certainly an unclassical writer, and his style is often ungrammatical, e.g.
The manuscript belonged formerly to the Spanish scholar Joseph Conde, who has written a note as to its contents on the fly-leaf and has added "costo 400 Reales, mas se puede dar por ella." It was afterwards in the possession of S. H. Lewin, who has marked its cost to him as £1 15s. (cf. Casiri, ii, p. 66; cod. 1651).


[Bland.]

Franco-Prussian War

282 [63]

260 × 197 mm. 121 leaves, about thirty-six lines to the page.

The work styles itself a history of the French war in Prussia and a collection of daily reports. It may be entitled:

BULLETIN DE LA GRANDE ARMÉE

I compared the contents with the "Bulletin de la Grande Armée" in the Moniteur Universel for 1806-1807, and found that the Arabic was an exact translation of the French documents, the word خبر being a translation of "Bulletin." The work is therefore a translation into Arabic of the official "Bulletins" of Napoleon's campaign in Prussia in 1806-1807.

The first entry is dated 15 Oct., and tells of the reception of a prince (امیر) who came at the command of the Emperor (سلطان) of France and the King of Italy, and gives the terms of the speech he made. It is followed by the letter of the Emperor and the King, and by the Emperor's proclamation to the soldiers. Then follows (ff. 3a-121a) the series of 70 Bulletins (Khabar), extending from 8 October, 1806, to 9 April, 1807.

A neatly-written inscription on the fly-leaf (fol. 1a), which Lagrange's catalogue of de Sacy's Arabic books (1842) says is in de Sacy's handwriting, states that the translation is the work of the priest Jibrā'il at-Tawīl for which one may suggest Gabriel Le Long. There is nothing to indicate why the translation was made. De Sacy's title:

كتاب حوادث الحرب الواقع بين الفرنساوية والبروسية في سنة 1806 المسيحية ترجمة القسيس جبريل طويل

Begins: تاريخ حرب الفرنساوية في مملكة بروسيا: وجمع أخبار اليومية .. حرب في مدينة باريس في 15 تشرين أول عربي سنة 1806.

Ends: غير ان نبات الأرض لم تظهر اشارة إبروزه ايضا:

Ff. 10a-32a are in a different hand, which introduces the plan of writing only on the obverse, a plan continued by the first writer when he resumes on fol. 32a.

One of de Sacy's bookplates bears in ink the number 218, and in pencil 213.

The written folios consist of a gathering of eight leaves, the obverses being marked at the foot A, Aii, Aiii. From fol. 10, where the second hand begins, loose single sheets seem to have been used, every second leaf being marked A, B, etc. Aa, Bb, etc., to Ll.

Written in a Syrian Naskhi, mostly on bluish French paper.

[Bland, from Silvestre de Sacy's Library.]

Algeria and Morocco

283 [796]

300 × 210 mm. 94 leaves, twenty-three lines to the page.

The title as found in the colophon:

زهر اليناس في دولة بني زيان

FLOWER OF THE GARDEN CONCERNING THE KINGDOM OF THE SONS OF ZIYĀN
A history of the Ziyanids of Tlemcen (Algeria) and central Maghrib, by حبيب بن يخلف بن حلول بن عبد القدسي الفراشي.

The manuscript is only the second volume (Sīr) of a work consisting of three volumes. The only clear indications of the writer's name and of the identity of the work are the following:—

Fol. 94b: انتهى السفر الثاني من ذهر البستان فيtypedef face=" inferior دولة بني زيان ويلوو السفر الثالث بهجول الله وفاته عل

يده... الحبيب بن يخلف بن حلول بن عبد القدسي الفراشي نسباً ثم الفراشي مولداً; وon fol. 1b we read: اعلم أنه قد تم لنا في السفر الأول وفاء الوالد أبي سعد.

Sentences to the same effect occur also in some other pages of the MS.

Begins after the Basmalah: ذكر رجوع الخلافة الزيانية بعد دفوتها وطبعها بعد الأول وتجديد نورها على يد مولانا السلطان... ابن موسى ابن يوسف بن عبد الرحمن بن بحبي بن يضمرس بن زيان... ا郦اء الله واليمن حليف مقدر والاسعاد فتقاء مقترب. أعلم أنه تقدم الح.

Ends: وكان دخوله لها في أولات شهر المحرم من: عام خمسة وسنين الثاني للعام الفارط lanci. وهنا انتهى السفر الثاني الح.

The colophon, which informs us that the MS. was finished in (probably A.D.) 1735, is as follows:

كان الفراشي صبيحة يوم الجمعة الخامسة عشر الذي هو من شهر المحرم فاتح السنة عام 1735. كتبته السيد مسلم بن عبد القادر ثم أرسله الله بعدة هبة أو شراء.

The book has no chapters, and a new subject is introduced by the word dhikr. The author does not mention authorities, but sometimes he appeals to the expression قال الرأي, and freely reports the metrical compositions of some faqīhs or sheikhs on some events which he narrates.

The MS. was in 1905 presented to the Library by Mr. David S. Garson, whose name is printed on a label and pasted on the first fly-leaf; before it came into his possession it belonged to Mr. John M. Duffield, who has signed his name on fol. 1a.

Maghribi characters. Covers with reddish-brown morocco, and green centre ornaments.

[Rylands, 20569.]

284 [108]

205 x 147 mm. 105 leaves, twenty-three, twenty-five, and twenty-six lines to the page.

Title: السطر المطبخ بروض الفقاطط في اختار ملوك المغرب وتاريخ مدينة فاس


An incomplete copy of the well-known work on the Moorish dynasties in Africa assigned in most manuscripts (cf. Haj, Khal. (i, 489)) to علي بن محمد بن أحمد بن عمر بن أبي ديزو أبو الحسن الفاسي, who died after 726/1326 (Brockelmann, ii, 240).

Begins: قال الشيخ القيقب الجليل العالم العダメ المحدث: أبو محمد بن عبد الحليم الحمد الله مصرف الأمور بمشيئه... أياً بعد الامه بقاء مولانا الخليفة.

Ends: وبعث عمداً الاعلاء الكبير إلى أفرشته لمدافعه:

المابوتي، وابو العلاء هو الذي.

Abu Muḥammad b. ʿAbd al-Halim, who in the MS. is given as the author of the work, appears also in the Marseilles MS. No. 1638 (copied in A.H. 1263 from a MS. dated A.H. 108) in his fuller form as أبو محمد صالح بن عبد
On page 110, where he calls himself, as elsewhere, "The author" (المؤلف), he refers to another work of his entitled نزهة السبان في أخبار الزمان. Whoever he was, he was writing in 726/1326, to which year the complete text of the history is said to be brought down; see in the MS., page 22 (foot), and page 38 (top). There is, however, a puzzling reference on page 41, line 9, to the year 788/1386. If the text is correct, this implies an addition of sixty-two years after the completion of the book. On page 49 (l. 3) occurs a very curious date:

The present copy ends with the reign of Yusuf al-Muntasir (born 616/1218), and ends abruptly with what should perhaps be the second last line (there is no catch-word) of page 209, which begins with the heading: الجـبر

This is followed by a leaf pasted in, bearing on its reverse the text of page 8 and the first four words of page 9 apparently in the same hand.

There is a lacuna between pages 141 and 142, the former ending abruptly with the sentence devoted to the year 532/I137: وفي سنة: حاز الأمير تابعين من الدين إلى العطر, and the latter beginning with the entry for 562/I166.

The title is given on page 3 as above, but with the omission of on page 3 as above, but with the omission of that seems to have been erased, perhaps by the scribe himself.

There is a note on fol. 1a by the Spanish scholar Jos. Ant. Conde on the book and its author, and there are two notes by S. H. Lewin; one states at the end (p. 209) that he finished reading the volume on 21st February, 1825, and the other, written in 1842 on fol. 1a, reports that the MS. came from the collection of Conde (Catal. i279). On fol. 1a a paragraph in a Maghribi hand enumerates the features of a perfect woman.

There is nothing to catch the eye, but the scribe writes thus on page 175:

The date 874/I1469 may be that of the copyist's exemplar, but it may also be that of this MS.

The MS. or its exemplar has been copied from one divided into two parts, the second beginning with the reign of Yusuf b. `Abd al-Mu'em (born 533/I138).

Written in a fairly good Naskhi, but with distinctly Maghribi characteristics, possibly in A.H. 874 (see above). Not rubricated, but with leading words in bold black characters. Leaves missing at the end, probably not exceeding thirty. Here and there short marginal notes by Conde and Lewin.

Correspondence of Moorish officials and others with Franz Dombay during his residence in Morocco as secretary or "translator" for the Emperor Joseph II.

There are 367 letters and documents, some of them transcripts, but mostly originals, and in many cases bearing the seals of the writers. They cover the years 1196/1780-1202/1787, but include a few written to, and by, Dombay at an earlier time, when he was in Constantinople, in A.D. 1775-82.

They are all laid down on blank paper, and bound without any particular order, in two volumes. This was done by Dombay himself, and the volumes bear his book-plate as well as that of the Honourable Frederic North, who afterwards possessed them. It was possibly
an intermediate owner who wrote the description "Four volumes of Moorish Arabic letters" which is written on the fly-leaf.

[Bland.]

287 [533]

3240 × 355 mm. A roll.

Title:

شجرة الأولاد سيد علي بن زمرة

THE TREE OF PROGENY OF SIDI 'ALI B. ZAMRAH

Genealogical tables showing the descent of the Maghribi tribe called Zamariyyîn or awlîd Sîdî 'Ali b. Zamrah and of many other tribes.

Begins:

The work begins with anecdotes dealing with the creation of Adam, who had luminous marks of Muhammad on his shoulders; then the narrative extends to the birth, life, genealogy, and children of Muhammad, each section being preceded by a red heading; next come the children of 'Ali and the history of their dispersion in different countries, especially in North-West Africa. In this section the writer mentions several tribes of Morocco, the chief of which are: (a) Sidi Muhammad ibn Sidi Muhammad ibn Fatima; (b) Sidi Muhammad ibn Sidi Muhammad ibn Fatima; (c) Sidi Muhammad ibn Sidi Muhammad ibn Fatima; (d) Sidi Muhammad ibn Sidi Muhammad ibn Fatima; (e) Sidi Muhammad ibn Sidi Muhammad ibn Fatima; (f) Sidi Muhammad ibn Sidi Muhammad ibn Fatima.

Towards the end of the roll the genealogy and the history of Zamariyyîn bears the red heading:

وأما الأولاد سيد علي بن زمره المعروف باسم أحمد بن نسيمن

and begins as follows:

 وهو من القرن اثنان

 المجدد من تلقيذ سيد

 أحمد بن يوسف الراشدي

 الملكي المشهورين

Then comes the history of (a) ahl b. Mutawakli; (b) ahl b. Umayyad; (c) ahl b. Caliph; (d) ahl b. 'Abbasid; (e) ahl b. al-As. (sic) al-Shafi'i; (f) ahl b. al-As. (sic) al-Shafi'i.

The colophon informs us that the roll was written in 1214/1799:

The second approbation bears the seal of 'Abdulkadir and reads thus:

The second approbation bears the seal of 'Abdulkadir and reads thus:

الحمد لله لا جرم وان الوحي الصالح سيد علي بن زمره

هو من سلسلة الشرفاء كما شاهدنا ذلك في غير واحد من

كتب التاريخ وما كتبه الفقيه السيد عبد القادر بن الناصر

فه هو كذلك.

The second approbation bears the seal of 'Abdulkadir and reads thus:

الحمد لله ما رفعه السيد عبد القادر بن العربي الناصري

من شيوت نسب الأولاد سيد علي بن زمره لشرف الكامل

هو عين الحق الحكّ.
Five other approbations, half torn up, are appended at the end of the roll.

Coarsely written in Maghribi characters, with crude and rubricated ornamentation at the heading. Red ink freely used for the introduction of each new clan.

[Crawford.]

8

Afghanistān

288 [692]

175 × 140 mm. 192 leaves, seventeen lines to the page.

Title:

العام

THE YAMINI


Begins: ... 

Ends: ... 

In the appendix the author calls himself (fol. 179b) Muḥammad b. ‘Abd al-Jabār, known as abu n-Naṣr al-‘Utbi, and refers to the body of the book (fol. 179b) as simply al-Yamīnī in the words:

مكافة على خدمتي دولة السلطان بعين الدولة وأصبه في شرح اخباري ومدح مقاتله في عديده والضاره.

Nöldeke, however, says (SB, Wa, 23, 1857) that he also uses the title كتاب اليميني.

The first surviving leaf (fol. 19) of the original manuscript begins:

وذا ولا نمس في مصالح دولة يدا، and has on the reverse the opening of the section ذكر حمام الدولة. The preceding leaves have been supplied by a later hand.

The following notes represent a collation of our MS. (fol. 161a), with the passage published by Nöldeke (l.c.), pages 49-51.

Section title: ذكر فتح مهرة وفتوح

The text agrees with that constructed by Nöldeke at the points indicated by his notes page 49, note 6; page 50, notes 1-3, 5-8, 12, 13. At page 49, note 5, our MS. agrees with Nöldeke’s MS. B, and at note 14 with his MS. A; at 50, note 4, it reads المقتوم; at note 9, قد: at note 10, عز وجل; at note 11, كتماسب; on page 50, line 5, second last word, خرة; last line, second word, ثلة; same line, واستخار ربه الجهاد, in which last two readings it is supported by our No. 289 [678] (see the following MS.).

The work proper ends after a panegyric on Maḥmūd’s brother Naṣr with the words (fol. 178a)

والآخر للولول تع والحمد لله إن جئت. The last line of the page begins the title of the Appendix (see Nöldeke, op. cit., p. 48 sq.), in which al-‘Utbi accuses abu l-Hasan al-Baghwī: ذكر ما انتهى الله إمره بعد بلوغ هذا المكان من شرح اخبار السلطان.

In this Appendix occurs the date A.H. 413.

By the colophon of this, perhaps the oldest known, MS. of al-Yamīnī (fol. 192a, b) we are informed that it was copied in 595/1198:

تم كتاب اليميني في شرح اخبار السلطان بعين الدولة وأصبه في جواهر ما جمعه أبو النصر محمد بن عبد الجبار اليميني.
A leaf is missing between ff. 95 and 97. In its place is a leaf in a modern hand. Its text, though apparently inferior, is continuous with the preceding context, but (to judge from the following No. 289 [678], fol. 100a) two baits are lacking between 96 and 97. The first 32 pages (ff. 2-18) are supplied in a clear handwriting of the early part of the eighteenth century.

Mr. Michael Kerney has noted that "there is a memorandum of ownership by 'M. Voet' at Lubaid in Yemen in 1842," but without saying where the memorandum is. Possibly it has been lost in trimming the leaves; for Kerney also describes the MS. as mouldering at the lower edges, especially towards the end of the book—a description which is not now applicable. 1842 is the date of the printed catalogue of de Sacy's MSS. of which, according to a label pasted in the inside of the cover, this was one. It is not mentioned in the catalogue, being one of the Castelbranco selection.

On a footnote of the last page the copyist remarks that the book contains 836 baits and 191 leaves.

The writing is a bold Naskhi. A good many vowels marked. Section headings in red.

[Crawford, from Sacy-Castelbranco.]

289 [678]

217 x 142 mm. 217 leaves, twenty-one lines to the page. No title. A modern European hand has entitled it "تاريخ سلطان سبستان وما وراء النهر وخراسان."

Another copy of al-Yamini, with an anonymous commentary.

On the verso of the fol. now numbered 2 is pasted a leaf, inscribed (along with fol. 1b) with a story which it is said al-'Utbi tells, of an incident he witnessed at the Prophet's tomb. In the middle of the vision an Arab is made to recite a poem beginning:

يا خير من دفن في الصاع اعظمه
فطاب من طيبه النعه والأكم

The text begins on fol. 2b, and its pages are numbered in Arabic figures at a point near the foot of the page between the lines, close to the inner end. The position varies, but seldom rises above the fifth line from below. Fol. 115b has no such number, and thenceforward the left-hand page has the odd numbers 233-395.

The commentary is written, to begin with, on the exterior side margins (within gilt rulings), but from about fol. 140 the other margins begin to be used also, and even extra thin slips have to be pasted to provide space.

The commentary, which is anonymous, begins thus:

الحمد لله الظاهر بآبائه. قد تركت الكلام على السلمه والاملاء عن قصد وعمد اذ الكلام عليه قد بلغ غاية القصوى من الانتهار والمراد باللى الكلام والدلائل الحسنة على وجوب وجوده.

There is no date. On fol. 1a is the inscription: "Empsit Damasci Theodorus Preston Coll. S.S. Trin. Cant. Soc. 1847." On the same page two half illegible seals, one red and the other black.

On the outer edges of the manuscript a hand has written "هذا كتاب تاريخ السعوديين عني تاريخ سعودي وافي.

Gilt rulings and headings, and rosettes
between the clauses. Text written in a clear and elegant Naskhi, apparently by a North Indian or Persian hand, and commentary on margin in a minute Ta'ilik, dating respectively from about 1650 and 1720.

[Crawford.]

290 [719]

205 x 150 mm. 197 leaves, ninety-three lines to the page.

Title by a later hand:

كتاب تاريخ العربي المسعودي بالله.

Another copy of al-Yamini. On the fly-leaf are some notes and the date 1231/1815; also two black seals and inscriptions of ownership.

On fol. 1a there is an historical note on the inundation of the Tigris in 1240/1824.

Dated 1069/1658.

Written in a bold and clear Naskhi. Headings in red.

[Crawford.]

291 [205]

287 x 178 mm. 231 leaves, seventeen lines to the page.

Title as given in the colophon:

تاريخ اليمنية

Another copy of al-Yamini. The colophon, which is dated 1282/1865, informs us that the manuscript was written for Col. George William Hamilton (fol. 227b):

قد جمل الاشراح... عن تسويد هذه النسخة المجلية العربية المسعودي (البيت) تاريخ اليمنية (البيت)...

Begins: 1282/1865.

Ends: 1200/1785.

The biographies are followed by two long chapters containing numerous extracts from Arab poets who had written about, or made allusions to, the men or the monuments...
referred to. The book has four fasls, of which the last two are subdivided into five makālahs.

On fol. 143a the year of the composition of the book is given as 1177/1763.

The second part of the work treats of the δ δ and is a real anthology in which the author gives examples of a good composition from his own writings. He quotes also his grandfather in such terms as the following (fol. 119a): وَفَوْلَ جَدِي وَاسْتَانِي مُوْلَانَا الْسَّيِّد عَبْد الْجَلِّل الْبَكْرَمِي فِي كِتَابِهِ يَا حَيٍّ وَيَا بَكْرَمٍ التَّابِئِ, and on fol. 131b he ascribes his death to 1138/1725.

The book ends with a piece of eulogistic verse by the القاضي عبد القادر الزواد الاورطايدي, who describes himself as a pupil of the author, and who was probably the transcriber of the manuscript; he gives his own poetical name as مهربان. On the back of the first page is an inscription of ownership by مُعَامَّد حَسَن, son of مُعَامَّد سَديك, residing at لَكِنْحاو (Lucknow).

No date. Indian Nasta’iik of the end of the eighteenth century. Red headings.

About the author see Rieu’s Cat. of the Persian MSS. in the Brit. Mus., pages 373, 978, 1092, and about the work cf. ibid., page 1022.

[Hamilton.]

Bibliography

293 [213]

263 x 173 mm. Two volumes in one, 78 and 146 leaves respectively, nineteen lines to the page.

Title:

كتاب الملّ والنحل

BOOK OF RELIGIONS AND SECTS

The well-known work on various religious and philosophical sects by ابي النّافع محمد بن عبد الكريم الشهرستاني, who died in 548/1153.

The author does not give the title of his book or his own name; but the date at which he says1 that he was writing, 521/1127, falls within the lifetime of Shahrastani, and phrases in the introduction2 suggest the title Milal wa Nahal given by Haj. Khal. (vi, 116) and others to a work of Shahrastani, beginning in the same way and constructed on the same plan. The colophon to the first volume of our manuscript (fol. 78a) and of Cureton’s edition gives the title as above, but may not be original.

The two divisions dealing with religions and philosophies respectively, into which the author, after his five introductions,3 divides his work, do not, as in the text published by Cureton, occupy severally vols. 1 and 2 of our MS. The first volume stops (fol. 78a) at the end of the account of Muslim sects (Cureton, p. 161), other religions being left for the second volume.

The colophon is worded accordingly: ثم الجزء الأول من كتاب النحل والملل وتبوله الباء, but the author may have written his work in a single volume.

For the possibility that Shaharzuri made use of Shahrastani see No. 300 [36].

Begins: الحمد له محمد التأكّرين يجمع عامة: 1234 وفقني الله تعالى لمطالعة مقالات أهل العالم من أرباب الديانات والملل. 1235

Ends: هذا ما وجدته من مقالات أهل العالم (sic) ولتفتنه: على ما وجدته فن صدف فيه خلا في نقل قاصبه اصلح الله حَاله وسدّ أقواله وأفعاله وحسبنا الله الحَال.

1 In our MS., vol. ii, fol. 17b; in Cureton’s edit., p. 192.
2 Cureton (ibid.), p. 1 and elsewhere.
3 For a description see Cureton’s Introduction.
The second volume begins on fol. 10b.

No date. The writing is a good Indian Naskhi of about A.D. 1770. All headings and important words in red. Broad margins. Oriental binding with gilt patterns in the centre.

A small seal at the end of the MS. bears the Muḥammadan formula.

[Hamilton.]

BOOK OF THE DEATHS OF CELEBRITIES AND OF THE HISTORY OF CONTEMPORARIES


The first volume begins: حمد الله الذي نذربالبقاء وحكم على عادم لملوم ولفاقه . . . بعده هذا مختصر في التاريخ دعائي إلى جمه ائن كنت مولعا ... وسبيه كتاب شهادة الأعيان and ends: حمد بن هاني ... وتمزي ما انصفه في: هذا المقال وما حمله على هذا الفرط تنصبه للمنبب وبالجملة ما كان الا من المجسنين في النظام والله سبحانه وتعالى اعلم .

The second volume begins: ذو الولدين ʿAbd al-Muḥammad al-Maḥmūd al-Ḥanānī al-Hāshīr al-Muḥāsibi who died in 740/1340. and ends: الشيخ بوس بن يوسف بن مسعود التشياني:

Then follows the well-known historical notice by the author on the execution of the work.

Of the various types of text presented by different copies of this Arabic work, due to the long interval (at least twenty-one years) that elapsed between its inception and its receiving the last touches given it by its author, that presented by this manuscript is mixed, but on the whole early. This suspicion arises even from the outward appearance of some articles.

The volume consists of gatherings of ten leaves; but the article on Yahya b. Barmak occupies nearly the whole of the two leaves inserted between two such gatherings. On the last of these four pages (fol. 192b) the red rulings are lacking. The last line ends at “as long as I find not the means” (de Slane, b. Khall. Biog., 4, III, 3). The rest of the article, down to “the remainder of the day,” just above note 8 on page 112 of de Slane’s Biogr., is written on the four margins in such a way that its last words look as if they were the last line at the foot of the page, the line being filled out by the addition of the words رحم الله تعالى . . . This could not have been effected had not the text passed from “old Rakka,” at the foot of page 111 of de Slane’s Biogr., to “he remained” of page 112, note 7. It would seem that the scribe was copying a volume that ended with this article. Now we know that the 659 edition did end with this article, which was followed by a provisional epilogue that has been preserved in some MSS.

The character of the text throughout the book bears out the view that it represents, on the whole, an early stage. The two additions to the article b. Nubakht are not in our MS. (fol. 192b), which, moreover, lacks the end of line 3 and the beginning of line 4 of de Slane’s
text. In the case of the last Alif-article (that
on Ayyūb, the father of Saladin) it is not
possible with the same precision to test the
text, for b. Khallikān so radically changed the
article, after he resumed his work in 669, that
he had the leaf on which it was written re­
moved from his autograph and four new leaves
substituted with the much longer text now
found in de Slane's edition. Our MS. (ff. 48b
and 49a) has the short text: the article on
Saladin, e.g., is referred to as still unwritten.
Two additions (de Slane, pp. 360, 422), which
a note on the margin of the autograph directs
copyists to insert, are wanting (ff. r36b and
r64a), as also (on ff. r8ra and r8rb) two other
changes, the new text of which (given in de
Slane on pp. 466, 468), in the author's writing,
is written on a paper pasted on the margin.

Eight passages of de Slane's text (on pp. 29,
37, 38, 115, 132, 145, 151, 154), and one long
life (that of the Wazir b. Furāt: de Slane,
pp. 518-522) noted by Rieu (Brit. Mus., p.
686b) as not in the autograph, are absent also
here (ff. 15a, 15b, 16a, 45a, 51b, 57a, 58b, 59a,
59b and 199b). Other (Alif-) articles that are
short are Abu 'Abdallah Ahmad (fol.
15b),
Abul-Husain Ahmad b. Yahya (fol. 16b),
Abul-'Abbās A. b. Yahya (fol. 18a), al-Kādī
ar-Rashid (fol. 20b), Abul-'Abbās Aḥmad b.
amīr Saif ud-Dīn (fol. 32b). Similarly, the
article on Abu '1-'Abbās A. b. al-Khaṣīb, which
b. Khallikān has scored out in his autograph
(see facsimile of whole page in Cureton's
article in J.R.A.S., 1841, vi, 230) appears
undeleted on fl. 32b, 33a. The note in which
b. Khallikān asks readers to give effect to
his correction (showing that copies, like that
from which our MS. was copied, were made
repeatedly in the interval) was written, Cureton
thought, after 669.

On the other hand, the work is not in its
very earliest form. The text of our copy,
although too early to profit by the correction
just mentioned, was late enough to insert in
their place the little addition written between
the article in question and that which pre­
cedes, and also the long addition down the
right margin. The article on Tughtikīn like­
wise represents an intermediate stage: the
additions made by the author on the left
margin (ذكر الاسم) and the upper margin
والاسم) are duly taken in, but not the long passages
added on the right margin and the lower.1

The provisional epilogue written before b.
Khallikān left Cairo in 659 is not given.
The other four passages cited along with the eight
by Rieu have made their way into our text:
viz. Rieu's first two (on ff. 7, 8a, and 11a,
and 11b), and his 6th and 7th (on ff. 39a and
39b, and 41a and 41b); and these occur al­
though there is no mark on the autograph
hinting at any such addition by the author.

The first article not only contains the
author's additions, such as حضرته الوفاة، but
also a passage of three lines preceding the
addition quoted, beginning وقال له بعض أصحابه
وما كتب صاحب الح. Similarly, at the end,
before the final epilogue, there is the extra
article given by de Slane (Biog., 4, 598).

The first volume ends in the middle of the
M-articles, with the life of abul-Kāsim M. b. Hāni, with the formula
وفد وقد تخرج هذا الجزو الأول بحمد الله الح. Ff. iii-vi con­
tain a list of the articles (without page num­
ber) by a later hand, apparently based on
a copy or copies, the volumes of which were
differently divided; the list gives as last
article: Abu 'Ali M. al-Hātīmi, which really
occurs on fol. 304a, followed by nineteen
articles. There is further confusion, how­
ever, for the list ends with the statement

1 See Palæographical Society's Facsimiles of Ancient
MSS., Orient. Series, plate 38.
that this very Abu ‘A. M. al-Hātimi will be the first article in the next volume, as which indeed it is mentioned in a similar list (ff. ivb-va) prefixed to that volume; but the MS. really begins with Abu Bakr M. b. ‘Ammār.

On fol. ia of vol. i are two black seals, one illegible, the other bearing the legend محمد غوث العالم, and the date 1124. On fol. ia of vol. ii is the name of السيد محمد بن السيد عبد الرزاق الحموي (about 1750).

No date. Red rulings. Broad margins (somewhat trimmed). The writing is an ugly but bold and moderately clear Egyptian Naskhi, without vowels, and often diacritical points. About A.D. 1650. The poetical verses are surrounded by red dots, and the headings, which are in red, are frequently on the margins.

[Hamilton.]

296-297 [622-623]

251 x 147 mm. 2 volumes; leaves numbered vi + 238 + iii, and iv + 239-516 + iii; twenty-nine lines to the page.

Another copy of Ibn Khallikan’s Biographical Dictionary.

This is, on the whole, the later recension (see preceding article). The title quoted in the text has the longer form; the provisional epilogue is omitted; the first article represents the later additions and omissions; the last (Alif-) article (Saladin’s father) presents the long recension (ff. 60a-61b); the cancelled article Abū ‘Abbās b. A. b. Khāṣib al-Jurjāni is not given (fol. 43a); the addition at the end of the life of Tuğtikān b. Ayyūb appears in full, although the sentence written by the author on the left margin (دُول) (ذكر الفار) is taken before that on the right; the book ends with the last genuine article (Yūnus b. M. b. Man’āh) and the last epilogue.

The text does not, however, in all respects represent the latest type. The additions made in the autograph to the articles ‘Abdur-Razzāk (fol. 192a) and Murtadī (307b) are not given, and the article on Abū-Hasan ‘Āli appears in a very short form (only seven lines, fol. 307b); the article on Dhūr-Rumma (last in author’s first volume) ends at the same point, and that on Yaḥya the Barmaki (last in first edition) practically as in No. 294 [239] above described.

Certain additions for which no warrant is to be found in the author’s autograph are in this traditional place. The long life of the Wazīr b. al-Furāt is not there (fol. 223a, second-last ‘Ali article), but all the twelve passages of de Slane’s text noted by Rieu as not in the autograph are given in their traditional place (ff. 7, 11a and b, 14b, 15a, 15b-17b, 19a and b, 49b, 50a, 50b-51b, 55a and b, 63a, 65b, 70a, 72a-73a, 73b, 74a-77a).

On the margins are some additions of a corrector. On fol. 65b a note copied from a MS. of the Wafayāt said to have been dated 718; on fol. ib, death dates of b. Khallikān and his brother from Dhahabī, and some notes by an English owner: on fol. ivb: “The lives of Ibn Khallikan, a very learned and entertaining work in elegant Arabick”; on fol. ia: “Wm. Oliver” and various Arabic notes of ownership more or less illegible, with the dates 993, 999, 1002, 1003, 1154.

The manuscript was written as a single volume. The halving has been effected by removing the last three leaves of the twenty-first gathering of twelve leaves, and placing them before the first gathering of the second volume, a recent title-page (perhaps in Wm. Oliver’s handwriting) being prefixed as in the first volume. Nevertheless, the partition is at the same point (end of غ) as in the author’s autograph.

In the eleventh gathering (ff. 146-157) the outside sheet of the fifteenth gathering has been taken in as the third. Of gathering
ff. 266-277 the outside sheet has been folded the wrong way and the two innermost sheets have been transposed. The leaves of the outer sheet of gathering ff. 494-505 are also transposed.

Vol. i contains really 248 leaves (not 238, as marked) and the work, S26; the leaf that should be lIS is marked lOS, and therefore thenceforward the leaf numbers are too short by ten.

Dated 991/1583 C:

Closely written in a careless Naskhi, with a certain style of distinction. Diacritical points often omitted. Headings in red.

[Crawford.]

298-299 [45-46]

233 x 165 mm. 2 volumes; 328 and 515 leaves, twenty-seven lines to the page.


This is again the later recension (see preceding articles). The cancelled Abul’-Abbas article is omitted (vol. i, fol. 37a); the last Alif-article (Saladin’s father) has the longer form (vol. i, ff. 57a-59a); the article on Yahya b. Barmak (the last in the original recension) has the complete form appearing in de Slane (i, 331a-334b); the provisional epilogue is not given (ii, 334b); all the additions made on the margins of the article Tughtikin appear in full and in their proper order (fol. 172b); the last eight of the twelve passages cited by Rieu as marked on the autograph for insertion appear in their place (ff. 10b, 44b-45b, 46b-47a, 52a, 62a and b, 69b, 70a, 72b-73b, 74a-77b); so even the extra final article.

On the other hand, there are points in which the manuscript agrees with the earlier form of the work. The title, when cited in the text, has the shorter form; the first four of the twelve passages referred to above are not given (ff. 4b, 6b, 9a, 9b); the article on Dhur-Rumma ends (fol. 297b) as in the preceding MS.; the additions to the articles ‘Abdur-Razzak (fol. 216a) and al-MurtadFI (242a) are not there, nor the long article on the WazIR b. al-Furat (i, 271a).

In some cases, however, the omission may really be due to the fact that many of the articles, at least in the first volume, are abridged. It is well known that Ibn KhalliKan’s son made an abridgment in 701 and 702, part of the autograph of which is in the India Office Library (Loth, 705).

The MS. is divided at the end of the Kaf-articles, and the colophon ascribes volumes i and ii to the year 1248/1832.

On fol. 1a of vol. i is a black seal which reads: [43]

تم الجزء الأول . . . على يد الفقيه . . . خليل ابو شنب . . . في 13 جماد أول 1248.

وكان الفراق . . . في يوم الأربعاء المبارك سنة نمان وارعين وما يتاء والف.

Written in a coarse but legible Egyptian hand.

[Bland.]

300 [36]

290 x 180 mm. 144 leaves, seventeen lines to the page.

Title:

زهوة الأرواح وروضة الإفراح

DELIiGHT OF SPIRITS AND GARDEN OF PLEASURES
The manuscript itself bears no title or name of author, and these do not seem to be mentioned in the text. The scribe's colophon, however (see below), calls the work "History of Philosophers," the title given to it in Berlin 10056; but there can be little doubt that the title is as given above, or as in Leyd. 1488, followed by Brockelmann, i, 468. The author is Shams al-din Muhammad ibn Muhammad al-Shirazi, who flourished in the seventh/thirteenth century.

The beginning, 

The first part deals with ancient philosophers from Adam to Galen (fol. 103a) as in Brit. Mus. (ii, p. 602), where Rieu mentions some of the names. The second part, beginning with the words quoted by Rieu (زيد ان تلميذ يشتيح الخطباء والكتابين إلى تاريخ الحكمة القديمة), deals with Arabic and Islamic writers, from Hūmaīn ib. Ishāk to the article (beginning on fol. 137a) on Shīhāb ad-Dīn Yahyā Suhrawardi (d. 587/1191). (See Berlin 10055.) Haj. Khal. says there are 111 articles, Rieu counts 108, and Ahlwardt 119. Leyd. 1488 (iii, 344) has much fewer but is probably abbreviated.

Shahrastānī's work appears to be a redaction of the Nuzhat al-Aswāwī wa Raudat al-Afrah, which he ascribes to Shams ad-Dīn Shahrazūrī, to whom the present work is also ascribed in the Persian translation (Brit. Mus. Pers. Catal. Suppl. 100). Finally, our MS. is evidently the same as Berlin 10055, which has the title and author's name added by a later hand.

Cureton (Book of Religions, Pref., p. vii) believed that our MS. contained the تأريخ الحكمة (Haj. Khal., ii, 125) of Shahrastānī, but on 139b it is mentioned as having occurred at the end of 586/1190 (ended June), the execution of Suhrawardi, whose whole life of thirty-eight years (see Ibn Khallikān, iv, 157) fell after Shahrastānī's death in 548/1153. We could therefore ascribe the Nuzhat to Shahrastānī only on the assumption that the last article on Suhrawardi is an addition to the text by a later hand. Such an assumption is without support in the face of the evidence connecting our "History of Philosophers" with Shahrastānī. In this case Brockelmann (i, 429) is to be corrected.

\footnote{Ibn Abī Usābi'ah agrees to the date, but Ibn Khallikān \textit{ibid.} says Rajab, 587/1191 (end of January).}
referred to by Cureton in his Shahrastānī, Book of Religions and Philosophical Sects.

Of the MSS., which were then both in the possession of Mr. Bland, Cureton says (p. ii, n. 6) that the one appears to have been transcribed from the other. The date of Brit. Mus. 1306 is 995/1587.


301 [538]
197 × 145 mm. 109 leaves, twenty-seven lines to the page.

Title:

ANEMONE-FLOWERS CONCERNING THE LEARNED MEN OF THE OTTOMAN MONARCHY

A biographical work arranged according to the chronological order of the Turkish Sultans, and containing all the learned men who flourished under the Ottoman potentates from 'Uthman (A.D. 1299) to Sulaimān, son of Salīm (A.D. 1512-1520). The writer is ʿAbd al-Ḥakīm, who died in 968/1560.

Begins:

Ends (foll. 104a):

Ff. 104a-106a contain an autobiography of the author in which we are told that the present work was finished at Constantinople in 965/1558:

The work has ten chapters called Tabakāt corresponding with ten Turkish Sultans.

302 [640]
335 × 215 mm. 591 leaves, thirty-five lines to the page.

Title:

THE CLEARING-AWAY OF DOUBTS FROM THE NAMES OF BOOKS AND SCIENCES

The first edition of the famous bibliographical dictionary arranged alphabetically under the titles of works, by Muktāfī naṣr Allah Kātib Jāhīj Ḥāfīz, who died in 1068/1658. On this date see the following No. 303 [659].
The present manuscript differs considerably from the well-known text edited by Flügel. The asyndetic style is normalised, and there is a general tendency to expand the descriptions and praise the books. As examples of the nature of the text we may cite the three entries dealing with the works of Hajji Khalifah himself: (i) The Tuğfat ul-Akhyār, (ii) The Takwīm ut-Tawārīkh, and (iii) The Jīhān numd.

(i) As the eight entries numbered 2532-9 in Flügel's edition are in our MS. represented by five, it is not easy to identify the representative of 2537 (sic), the author's autograph of which is in the Khedivial Library (4214). It seems to appear as (sic) but if so, it is ascribed to one Ahmad b. 'Abd ul-Jalāl al-Anṣārī al-Andalusi al-aṣl al-mutawattin bil-Madīnat al-Ḥāhirat al-māhrūsah, finished in 1016/1607 in Cairo.

(ii) The entry equivalent to Flügel No. 3496, dealing with Hajji Khalīfa's Takwīm ut-Tawārīkh, betrays nowhere the fact that Muṣṭaфа in question is the compiler of the Kashf uz-Zunūn; his usual titles are cut out, he is called Bāshchī Zāda, and his death is assigned to 1018/1609. The Arabic text is as follows:

(iii) The remaining work of his own mentioned by Ḥajī Khalīfa (the Geography entitled Jīhān numd, the author's first autograph of which is at Vienna) is mentioned anonymously, the entry closing with the statement: (sic) (sic) of Constantinople, who died in 1067/1656:}

In view of this tendency to disguise the authorship of the book the colophon of the MS., in the same hand as the rest, acquires special interest. It informs us that the book was finished in 1026/1617, and that the author was Hajji Muḥammad known as Kāṭib Chalābī of Constantinople, who died in 1067/1656:

The present manuscript is written in a bold and clear Naskhi about A.D. 1750. Broad margins. First word of every entry in red except on ff. 66-72, where the spaces have not been filled in.

[Crawford.]
303 [659]
310 x 190 mm. 598 leaves, thirty-one lines to the page.

Another copy of the bibliographical dictionary of Ḥajji Khalīfah.

The manuscript contains an improved edition of the Kashf ʿuz-Zunūn; the editor, like the author, suppresses his name in the introduction, but the MS., Paris 4461, calls him ابرهم بن علي عربجي باشي, and the MS. Brit. Mus., ii, 719, says on the title page that he died between Makkah and Madīnah in 1190/1776. See, however, Flügel, vol. iii, page 111.

Begins: زواهر نطق يلوح انوار الطاقة من نظام الكتب والمصاحف, ويواهر كلام يلوح أزهراع الطاقة على صفحات العلم والمعرف.

Ends: قد اتفق الفراغ عن تصحيح هذا الكتاب . . . وقد اتفق الفراغ عن تصحيح هذا الكتاب . . . وقد اتفق الفراغ عن تصحيح هذا الكتاب . . . وقد اتفق الفراغ عن تصحيح هذا الكتاب . . . وقد اتفق الفراغ عن تصحيح هذا الكتاب . . . وقد اتفق الفراغ عن تصحيح هذا الكتاب . . . وقد اتفق الفراغ عن تصحيح هذا الكتاب . . . وقد اتفق الفراغ عن تصحيح هذا الكتاب . . .

Occasionally the editor, who says in the colophon that he had before him the author’s rough autograph and made use of over 400 volumes of reference, inserts notes in his own name; but usually there is nothing in the MS. corresponding to the square brackets in Flügel’s edition to betray the editor’s hand. For examples of the editor showing himself see the third entry where we read (fol. 325b):

قلت هذا ذكر المنصف كابي وعز الكتب إلى زكريا الفروسي لكن هذه النسخة عندي موجودة ذكر فيها يقول محمد بن محمد الفروسي الج وكذا يقضي كأن يكون هذا غير زكريا الفروسي . . . كما بَتَّتِنا في اثنا اسمي الكتب والعلماً واحكم الته.

See also the passage beginning ﷺ on fol. 172a excluded by Flügel from his text, but printed in vol. 2, page vii.

Of cases of the other kind the most striking is where the editor adds to the name of the author the words “who died in 1068/1658.”

The MS. acquires special interest from the colophon of the copyist عثمان بن عمر المعروف بالتأكرار. He must have ended his work three months and twenty-two days after the editor had finished it; in fact, the editor must have handed him his MS. to copy almost immediately; thus it would be difficult to find one earlier, except the autograph, if any, for ‘Arabachi Bāshī may have simply used his pen on a copy of Ḥajji Khalīfah. The editor’s colophon, in which we are informed that he finished his work in 1170/1756, is:

قد اتفق الفراغ عن تصحيح هذا الكتاب . . . وقد اتفق الفراغ عن تصحيح هذا الكتاب . . .

The copyist’s own colophon, in which also we are informed that he finished the MS. in 1170/1756, is:

تبت الكتاب . . . في يد عبد الدليل . . . عثمان بن عمر المعروف بالتأكرار في يوم الجمعه قبل الظهر في اليوم السادس والعشرين من شهر رجب المرجب لسنة سبعين وواثقة والف حامداً لله . . . رب العالمين.

Notes chiefly of books not mentioned by Ḥajji Khalīfah are to be found as follows:

Ff. 1a, 103b, 131b, 202a, 255b, 293a, 310a, 410b, 530b, 599a. The last letter of the alphabet is in a blank space between gilt rulings, and such spaces are found, perhaps
through misunderstanding: 241b, 254a, 272a, 277b.

On fol. 1b there is a pencilled note of Caussin de Perceval's: "Cet exemplaire contient quelques additions à l'ouvrage primitif de Hadji Khalfa."

Written in black and red, in a neat Turkish N askhi, within gilt rulings.

[Crawford, from Caussin de Perceval.]

II

Biography

(a) Muḥammad

304 [220]

237 x 155 mm. 630 leaves, nine lines to the page on ff. 1-553, fifteen lines to the page for the remainder.

Title:

THE RESTORATION TO HEALTH IN THE EXPLANATION OF THE PREROGATIVES OF THE ELECT

A work based on the traditions relating to the prerogatives, the good manners, the miracles, the names, and the divine mission of the Prophet, by أبو الفضل عياض بن موسى بن عياض البصري, who died in 544/1149.

Begins: قأل الشيخ الفقيه الإمام الفاضي الأوحد أبو الفضل عياض بن موسى بن عياض البصري الحمد لله المتفرد باسمه السامي المختص بالملك الأعز الاحمي ... أما بعد أشرق الله قال وقل به البقين.

Ends: ولا يردد دعوة القاضي ولا يصح عمل المفسدين وهو حسن وتم الولك.

The work is divided into four Kisms, the first and the second of which have four bābīs each, while the third and the fourth have only two. The bābīs are in their turn subdivided into faṣls (cf. ff. 5b-8a).

The manuscript is written on different kinds of paper, and in various scripts. The oldest part, where vowels are freely used, consists of ff. 165-435, on which a Persian translation is interlined. It was written about A.D. 1700. Ff. 1-164 were supplied about 1780-90, and are without the Persian interlination. The same hand has, in the same way, supplied ff. 436-553. Ff. 554 to the end are in a different hand and style, and appear to have formed part of another MS. of the work executed about 1760-70. These last leaves are in Ta'lik; all the remainder is in Naskhi.

No date. Some pages of the ancient text are here and there damaged by worms. Red ink for headings and important words, which however, have sometimes been omitted in the more modern portion of the book.

The title of the work is clearly written in the text (fol. 5a) as above. Haj, Khal. (iv, 56), however, and many other MSS. (see Brockelmann, i, 369) give fi ta'rif.

[Hamilton.]

305 [666]

182 x 133 mm. 51 leaves, fifteen lines to the page.

Title:

كنز الراغبين

TREASURY OF INQUIRERS

A book on the birth, miracles and divine mission of the Prophet by برعان الدين أبو اسمجى ابرهم بن محمد بن محمود الناجي الدمشقي, who died in 900/1494.

The full title of the work is given at the end of the manuscript, and in the intitulation added on the back of the first leaf about A.D. 1600, and is as follows: كنز الراغبين الغانة:
GIFTS OF GOD, IN THE GRACES OF MUHAMMAD

A life of the Prophet, with a list of his prerogatives, miracles, and names, by Abú al-jasas Ahmad b. Muhammad b. Ibrâhîm Bihār, who died in 923/1517.

The author states at the end that he finished his work in 899/1493.

The work is divided into ten māşads, subdivided into faṣls.

At the beginning and the end are the three red seals, about which see No. 280/1487. Some other seals and inscriptions of ownership are found at the beginning with the dates (1) 62/1748, (1) 131/1728, 1192/1778, 1198/1783. On the first page of the text there is a small black seal with the name of

Abd al-Razâq al-Tâj al-Malâk al-Mas'ūd, who died in 923/1517.

The MS. is written in the author’s own time, and bears a note at the end to the effect that it was read before him in the Umaymi mosque. With Berlin 2574 the MS. is probably one of the oldest in existence.

Later readers were Abû al-jasas Ahmad b. Muhammad b. Ibrâhîm Bihār, who owned the book in 909/1697, and Abû al-jasas Ahmad b. Muhammad b. Ibrâhîm Bihâr, who owned the book in 1097/1685. On the last page there are some verses written in the seventeenth century. Caussin de Perceval, to whom the MS. formerly belonged, has written a short descriptive note pasted on the inside of the upper cover.

The work has no special headings and divisions, and its full stops are marked with red ink. It consists of quotations from different writers and of anecdotes based on traditions.

No date. Clear old Naskhi hand, with many vowels. About A.D. 1480.

[Crawford, from Caussin de Perceval.]

280 x 168 mm. 510 leaves, twenty-three lines to the page.

Title:

المواهب اللذيّة بالمثلة المحمدية

CATALOGUE OF ARABIC MANUSCRIPTS

306 [210]

Under the intitulation occurs an historical notice about the author, taken from the Allam of Shams ad-Din M. b. 'Abd ar-Rahman as-Sakhāwī, who died in 902/1497.

The MS. is written in the author’s own time, and bears a note at the end to the effect that it was read before him in the Umaymi mosque. With Berlin 2574 the MS. is probably one of the oldest in existence.

Later readers were Abû al-jasas Ahmad b. Muhammad b. Ibrâhîm Bihâr, who owned the book in 909/1697, and Abû al-jasas Ahmad b. Muhammad b. Ibrâhîm Bihâr, who owned the book in 1097/1685. On the last page there are some verses written in the seventeenth century. Caussin de Perceval, to whom the MS. formerly belonged, has written a short descriptive note pasted on the inside of the upper cover.

The work has no special headings and divisions, and its full stops are marked with red ink. It consists of quotations from different writers and of anecdotes based on traditions.

No date. Clear old Naskhi hand, with many vowels. About A.D. 1480.

[Crawford, from Caussin de Perceval.]
307 [312]

323 × 222 mm. 45 leaves, twenty-seven lines to the page.
Title:

جامع المعجزات

A COMPLETE REPERTORY OF MIRACLES

A compilation of all the miracles of the Prophet, by محمد الواعظ الراهاوي، who died about 1090/1679.

Begins:...

Ends:...

The colophon states that the manuscript was written in 1038/1628 by Jān Muḥammad Farāḥī, for his own use:... A note to the same effect is found at the top of the title page.

The work has two bābs and eight fasls.

Regular Naskhi. The title page contains a short notice on شرف. Some explanatory notes on the margins. Red headings. Important words overlined in red. A few words damaged by worms.

[Hamilton.]
Written in two hands: the first eighteen leaves about A.D. 1810; the remainder is in an Indian hand of about 1850. On the first page of the text a seal bears the date 1233/1817.

(b) Ḥasan Baṣrī

309 [279]

220 × 145 mm. 182 leaves, seven lines to the page.

There is no title in the book itself, but Col. Hamilton's cataloguer has entitled it on the fly-leaf:

تذكرة الحسن البصري

MEMOIR OF AL-ḤASAN AL-BAṢRĪ

A work on the life of the early Muslim saint al-Ḥasan b. ʿAbil-Ḥasan Yasār al-Baṣrī, who died in 110/728, and more especially on the traditions connected with his name. The author is ʿAbd al-Ḥassan b. Muḥammad b. ʿAbd Allāh al-Dihlawī, who flourished after the sixteenth century.

Begins: Ḥasan b. ʿAbil-Ḥasan... Aḥmad b. al-Ḥassan... The work ends with a prayer, the final words of which are:

WONDERS OF DESTINY CONCERNING THE CALAMITIES (BROUGHT) BY TİMÜR

The life and conquests of the famous Timūr or Tamerlane, by Abū al-Baṣrī Ṣayf Allāh b. Mūsā Kārī, who died in 854/1450.

Begins: Ṣayf Allāh b. Mūsā Kārī... Ends:

The order of the work is in fasls and dhiḵrs. No date. The writing is an Indian Taʿlīk of about 1800. Red headings. Leather binding with title in Roman characters.

(c) Tımūr

310 [77]

215 × 150 mm. 115 leaves, seventeen lines to the page.

The title does not occur in the book itself, but from its contents and from a French label pasted inside the cover, it is:

عجائب المقدور في نواي تيمور

The order of the work is in fasls and dhiḵrs. No date. The writing is an Indian Taʿlīk of about 1800. Red headings. Leather binding with title in Roman characters.
A short description of the world and its wonders and peoples, by محمد بن عبد الرحيم بن سليمان بن ربيع المازني الفقيه الأندلسي الغزالي, who died in 565/1169.

Begins: ...

The work ends with an anecdote concerning 'Ali b. Abi Talib, the final words of which are: صل عليه الهدا واعان شره وشره.

The manuscript is a transcription from another MS. in the author's autograph written at Mosul in 557/1161 (ff. 37-38):

Then follows the endorsement of some Sheikhs of Mosul in which it is stated that they heard the author read his book before them:

From the following colophon it will be seen that the MS. was copied in 1036/1626:

The work is divided into one muḥaddathah and four bābs.

On fol. 38b are two seals, one of which belongs to the copyist himself, and two notes of subsequent ownership, the proper names of which are half obliterated.

The last two leaves contain stories by a later hand, in which occur the names of Ibrahim b. Sulaimān and of Saffah, the first 'Abbasid Caliph; 'Abdallah b. Salām and the Caliph Mu‘āwiah.

At the beginning and at the end are impressions in red of the seals of the library of Sulaimān Jah and others, which appear on so many of the Hamilton books and about which see No. 197 [405].

Written in a negligent Naskhi. Well rubricated. Slightly wormed.

Then follows the endorsement of some Sheikhs of Mosul in which it is stated that they heard the author read his book before them:

In模样 آخراً التال من ربع الآخر من شهر سبتمبر اليوم، شيما بمضمون في زاوية الشيخ معين الدين... ابن محمد ابن الحضر.

From the following colophon it will be seen that the MS. was copied in 1036/1626:

An account by أبو الحسن علي بن أبي بكر بن علي بن الحضر (d. 611/1214) of the holy places he had visited and what he saw and heard there. Much he had forgotten, and his books had

1 He was born in Mosul and settled in Aleppo; but the family came from Herat (b. Khallikān, ii, 286).
been lost either through capture by the Franks or through shipwreck.

Begins:

Ends (fol. 50a):

Then follows a private historical note by the author, the end of which reads as follows:

The author frequently gives his own name as 'Ali b. Abi Bakr al-Harawi, although this manuscript does not, like Berlin 6120, give a prefatory sentence supplying the name. He does not appear anywhere to give his book a title; it is simply مارفلا القرائي. 

The contents of the work are indicated somewhat fully by Ahlwardt (Berlin 6120-22). Our MS. agrees with Berlin 6120 as far as Gaza (S. 47), whence it turns to Cæsarea (fol. 17a), and then (fol. 17b) passes on to Egypt. There are also some variants in the text of our MS. when compared with that contained in Berlin 6121, such as the phrase for

The work ends on fol. 50. The other two leaves are occupied with an elaborate account of the inscriptions upon the author's tomb in Aleppo. At beginning and end are some supplications and traditional sayings added by subsequent owners.

The volume was in 1824 in the possession of S. H. Lewin who has written on it a couple of notes in pencil and occasional short glosses on the margins. This copy and one belonging to Burckhardt were examined by Dr. Lee who mentions them in his preface to Ibn Batūta.

No date. Written in a Syrian Naskhi of about 1550. European binding. Fully rubricated.

[313] [668]

226 x 135 mm. 304 leaves, twenty-three lines to the page.

Title:

THE MARVELS OF REGIONS

A work of general geography, or a geographical encyclopaedia by زكريا بن محمد بن محمود الفروسي, who died 682/1283.

The work is a pendant to Ḥazwīnī's other book on the "Wonders of Nature" or عجائب المخلوقات (see No. 343 [79]). The above title is found written twice at the beginning of the manuscript, but it is not found in the text itself; it has possibly been derived from the words عجائب البلدان which occur in the Introduction. What Caussin de Perceval says about the work in Browne's Hand-List (pp. 119-120) still holds good.

1 On fol. 26 he accuses Richard Cœur de Lion, whom he calls Inkitār, of having confiscated his books.
The work seems to have much in common with that entitled "...," but it differs considerably in some places from Berlin 6043. The fictitious introduction found there is represented in our MS. by a genuine one, and the references to the planets at each climate is utterly absent; the general order of the book, however, seems to be identical.

The colophon informs us that the MS. was written in 990/1582 from a transcript of the author's autograph dated 674/1275.

On the reverse of page 1 there is a curious map of the world in a circle, coloured and illuminated. The mountain called "mountain of the Moon," and the sources of the Nile are the extreme south; the Russians and Bulgarians, Constantinople, and Gog and Magog the extreme north; China is the extreme east; Andalus, the extreme west.

This is a valuable MS. of the work, and belonged formerly to Caussin de Perceval who has prefixed a table of the geographical names in French, on seventeen leaves. It was No. 11 of his catalogue.

Written in a fine, clear Naskhi. Well rubricated. The binding is a neat Turkish work of the sixteenth century.

[Crawford, from Caussin de Perceval.]
Compared with the text of Yākūt's Dictionary the MS. shows, as is well known, some changes, additions, and subtractions; so under ٓ the word زيد is changed into ضمْن; and under ٖ and ٖ the author adds personal notes and corrections introduced by ِ. There are also some changes in the proper names; so instead of نَحْدَّة we have ٌنَحْدَة, and (fol. ٢١٣ـ٣) instead of نَحْدَة we have ٌنَحْدَة, etc.

At the beginning of the volume there is an impression of the seal of ٖ, with the date ١٢٠٠/١٧٨٥. Another seal, evidently older, bears the name of محمد شهوذى.

Written about A.D. ١٦٠٠, in a Nasta’līk of Persian appearance, somewhere near the Persian borders. Rubricated. Broad margins, with occasional notes by a later hand. Text within red rulings. From fol. ٢٨٩ to the end a hole towards the bottom of the page causing a good sized word to disappear on every leaf.

This MS. apparently took five years to copy, because a note on the title page states that the copyist started it in ١١٦٣/١٧٤٩. This delay may possibly account for the different modes of writing used in the book, more marked on ff. ١٦٣-٢٢٠.

There is the impression of a seal in two places (ff. ١٦٣ and ١٢١١), which contain no more than the words نَحْدَة. Ff. ١٦٣-٢٢٠ are generally vocalised with long and prominent vowels.

Written in a clear but not very handsome Naskhi. Rubricated. Some vowels in red. Numerous notes on the margins.

[315] ٢١٨ × ١٦٠ mm. ٢٤٤ leaves, thirty-two, thirty-three or thirty-four lines to the page.

Another copy of the مرأْسَيْدَةٌ l’ Itīlā'. As stated above, the title page describes the author as a teacher among the Hanbalites, and the date of his death (٧٣٩) is there given on the authority of تَابَكَّـِـَيْئـِـٌَّ d’Hanbalīya.

In the colophon the date of the original writing by the hand of the author is given as ٧٤٢/١٣٤١, which is incorrect if compared with that furnished by the title page. The MS. itself is dated ١١٦٨/١٧٥٤.

وَيَفُقُّ الفَرَاغُ مِنْهُ ثَلَاثَ عَشْرَة١ مِنْ مْصِفْسِفٍ منْ سَفْر سَنَة١ which means "three decades from the completion of the work."
The work, which is devoted to the excellences of Damascus, especially its fruits, etc., is described in some detail by Ahlwardt (Berlin 6079-6080) and Rieu (B.M., ii, 705).

The title occurs in the author's preface (fol. 4b) in the form given above. In Haj. Khal., vi, 323, No. 13677) the title appears as.

Pages 1-2 contain the list of the fuṣūl of the work by the scribe himself.

Dated 882/1477:

On page 5 we are informed that Shāhīn, the governor of Aleppo, asked the author to draw up a map of the world; this the author did, but unfortunately the copyist, for some unknown reason, neglected to reproduce it on pages 9-10, which are left blank, and the merit of the explanations referring to it on pages 11-45 is thus somewhat impaired. The sketch-map of page 163 deals mostly with Makkah, surrounded by Islamic countries.

The writing is a clear Naskhi, with almost complete vowelling. The titles and the principal words are in thick red, blue or black characters, with frequent round circles on the margins containing the same title-words.

There are some half-obliterated seals and notes of ownership on the title page with the dates 1068/1657, 1116/1704. The last owner seems to have been the king of Egypt, whose inscription and seal are found on the back of the final leaf.

[Blinded.]

317 [107]
210 x 135 mm. 136 leaves, fifteen lines to the page.

Title:

THE DELIGHT OF MANKIND IN THE BEAUTY OF DAMASCUS (SYRIA)
No date. The writing is a minute but neat Syrian hand of about A.D. 1600. Rubricated. Broad margins.

[318 [717]]

305 x 205 mm. 211 leaves, seventeen lines to the page.
Title:

The Odoeur of Flowers Concerning the Wonders of Regions

A geographical and cosmographical account of the natural and artificial wonders of the earth, by Muhammad ben Iyass al-Halabi, who died about 930/1524.

The author's name is not mentioned in the manuscript, but has been taken from No. ccclxxxv in the Brit. Mus. Cat. There is no mention of it in Brockelmann.

Begins: 

The end, which gives the date of the composition of the book as 922/1516, is:

No date. The writing is an Indian Nasta'lik of about A.D. 1750. Well rubricated. Important words overlined in red. On the title page there is the number 380, referring possibly to a catalogue of the owner whose initials H. H. W. are found on the back of the last fly-leaf.

[319 [44]]

217 x 162 mm. 46 leaves, twenty-seven lines to the page. Labelled in Roman characters:

الحياة ابن طوطمة

TRAVELS OF IBN BAṬŪTA

An abridgment of the well-known travels of Ibn Batūta, by Muhammad ben Fath Allah ben al-Bailiini, who died possibly about 1042/1632.

Begins:

The Arabic author describes the book as an abridgment of the edition prepared by b. Jozay al-Kalbi entitled Ṭuḥfat un-Nuṣrār (finished in 756/1355) from the notes dictated to him by Ibn Batūta (see J.A.P. 1843, i, 244-6). The abridger does not assign any title to his book, but gives his name in the text (f. 1b) as Muḥammad b. Fatḥ Allāh b. Maḥmūd al-Bailiini. After some introductory sentences he quotes b. Jozay. After that he seems only to quote Ibn Batūta himself.

On fol. ra the copyist has written the following note:

This copy contains 380, referring possibly to a catalogue of the owner whose initials H. H. W. are found on the back of the last fly-leaf.

[Crabow.]
The grandfather, Maḥmūd, is the collector of Berlin 3597 which was copied by his son Muḥammad Fathallah in 996/1588. This Muḥammad Fathallah appears to be the author of Berlin 2036, 6374 (see Ḥāj Kāl., vii, 716), 7967. If so he seems often to be called Fathallah.

Dated 1200/1785:

An owner (Mr. S. H. Lewin?) who notes at the end the date 31 January, 1834 (when he finished reading the book?) has marked on the margin of fol. 22a that there is lacking the equivalent of Lee’s translation, pp. 114-131. On the other hand, he notes passages not translated by Lee at fifteen places: folios 5a, 5b, 8b, 10a, 25b, 29a, 31b, 33a, 37b, 39a, 39b, 40a, 42b, 43b, 44a.


[Bland.]

320 [696]

200 × 145 mm. 235 leaves, twenty-seven lines to the page.

Title:

A PRESENT FOR THE EDUCATED AND A CONSOLATION FOR STRANGERS


Begins: أحمد الله فايع الأبواب ... وبعد فاني منمنما قلت عني التحاق ... حقيقة إن اسمها وزايل مهمها بسمتها تحفة الأدباء وسلامة النوراء.

Ends:

كتاب التاشرات إلى أماكن الزوار

BOOK OF INDICATIONS TO THE PLACES OF PILGRIMAGE
A work on the pilgrimage sites in Damascus and neighbourhood, by محمد بن يحيى بن تقي الدين بن اسماعيل الحلي الشافعي الفرضي, who died 1090/1679.

The author's name does not occur in the manuscript, and I took it from the copy found in Berlin 6125.

The ms. bears the same above title (cf. Brockelmann, ii, 153, 206), but the beginning of our manuscript agrees with the quotation of ‘Arabachī Bāshī in Haj. Khal., i, 306, no. 752) where the author is called simply b. al-Ḥaurānī,1 and his date given as the tenth (sixteenth) century.

The Berlin copy says that the author finished his work in 1060/1650.

Dated 1267/1850. The writer of a copy of the of Nawāī, dated 862/1458, calls himself احمد بن محمد الحلي الشافعي المشهور بابن ال حسيني. Ḥaurānī is a well-known name even in our days. It means "from Ḥaurān," near Damascus.


[Crabrof.]

x

SCIENCE.

I

Medicine and Alchemy.

322 [552]

225 x 138 mm. 50 leaves, nineteen lines to the page.

Title:

[كتاب] من لا يحضره الطبيب

(The Book of Him Whose Physician is Not at Hand)

A work on diseases and practical remedies, by أبو بكر محمد بن زكريا آراني, who died probably in 320/932 (see Brockelmann, i, 234).

Begins: 

الحمد لله الذي هدانا لهذا وما كنا له بهدنا.

ولولا أن هدانا الله. . . . وبعد فقول الفقيه إلى رحمة ربه

الغبي محمد بن زكريا الرزائي . . . وسماها يمن لا

يعضره الطبيب.

Ends:

تم يالله بطرهم حتى يرا أو يساو الصلب.

الصر من أول يوم نصف دهم والثاني وثالث دهم فانه

مافن ان شاء الله تعالى.

There is no special division in the work. Each disease has its own red heading, frequently written on the margin. There are, however, two places, on ff. 47b and 49a, where the heading bāb is accidentally used.

The numbers representing the year in the Persian colophon are not sufficiently clear. The first part is: بوقت عصر روز سنه 28 في حجة, the writing, however, is that of about A.D. 1640.
The second kitāb of Ibn Sīna’s medical treatise, embracing the part entitled al-adwā’ī, Medicinal Simples.

Begins: 

The work is divided into two maḵālahs, subdivided: the first maḵālah into six faṣīls, and the second into sixteen lauḥṣ.

On fol. 246 begins the real subject of the book, viz. “Medicinal Simples.” The order of these remedies is alphabetical from ʿ a to غ, inclusive, the first article being ākīl al-mulk, and the last غālā.

Dated 1279/1862: 

Written in an Indian Naskhi. Broad margins. Copiously rubricated. Remedies written twice, once in the middle of the lines and in black, overlined in red, and, secondly, on the margins, in red.

The manuscript came from the collection of Duncan Forbes, in whose catalogue (No. 881) it appears under the title “Fi ‘alājī l-amrāz.”

Written in a minute but beautiful and very regular Naskhi. At the beginning and at the end are three obliterated seals. An invocation on the title page.

323 [300]

245 × 165 mm. 164 leaves, twenty-one lines to the page.

Title:

کتاب القانون في الطب

BOOK OF THE CANON IN MEDICINE

The celebrated medical treatise of Avicenna or ʿAlī al-Ḥājin ibn ʿAbdallāh ibn Ṣīnā, who died in 428/1037.

Begins: 

The work is divided into five kitābs. The present manuscript contains the first kitāb, divided into four fanns, subdivided into ta’līm, jumlah and faṣīl.

No date. The writing is an Indian Naskhi of about A.D. 1750.

Ff. 11-15 have been misplaced by the binder. Fol. 15 should have been placed before fol. 11; and fol. 14 should immediately precede fol. 11.

Broad margins. Well rubricated.

324 [301]

245 × 165 mm. 234 leaves, seventeen lines to the page.

The second kitāb of Ibn Sīna’s medical treatise, embracing the part entitled al-adwā’ī, Medicinal Simples.

Begins: 

The book contains the third kitāb with the fanns 14-22, subdivided generally into maḵālahs.
Begins: الفن الرابع عشر في الكبد واحوالها وهو / اربع مقالات المقالة الأولى في كبيات احوال الكبد. لنذكر / هذين تشييع الكبد.

Ends: في انخفاض الاظفار والجلة ... والزف والقنين / المطبخ مجمعة وقراري. تم الفن الثاني والعشرون من الكتاب الثالث من الكتب القانون.

Dated 1280/1863. 

The writing is a thin Indian Naskhi bordering on Nasta’îk. Rubricated. Marginal notes. Some pages slightly damaged by worms.

[Hamilton.]

326 [303]

245 × 165 mm. Numbered in Arabic 290-427 (= 137 leaves), thirty-one lines to the page.

The fourth and fifth kitâb of Ibn Sînâ’s medical treatise.

The fourth kitâb is contained on ff. (numbered in Arabic) 290-389.

Begins: الكتاب الرابع من القانون وهو سمة فون : الفن الأول يتناول على خمس مقالات. المقالة الأولى من الفن الأول من الكتاب الرابع من كتب القانون.

Ends: موت الدم تحت الظفر ... وضع عليه من بعد : وبأخره مره بابنعبطون هذا آخر كتاب النهدة وهو آخر الكتاب من الكتاب الرابع ... ويلو الكتاب الخامس من الانتقابادين (sic).

The main division of the work is in fann and makâlah, as above.

The fifth kitâb is contained on ff. (numbered in Arabic) 390-427. It is divided into two jumlahs. The first jumlah is subdivided into eleven makâlahs (found on ff. 319a, 400a, 402a, 405b, 406a, 409a, 410a, 412a, 414a, 415b); and the second jumlah has seven makâlahs (found on ff. 418a, 418b, 421a, 421b, 423b, 426b).

Begins: الكتاب الخامس من الانتقابادين (sic) لقد فرغنا من كتابة النزول الغليظ والعمل.

Ends: ذكر الأوزان والكمال من كتاب بوخا بن سراوين ... اوقت ونها: ثم الكتاب الخامس من القرآبادين القانون لشيخ الرئيس ابو علي بن عبد الله (بن).

Dated 1280/1863.

The writing is in تاريخ ارمه من غرني الخرتم سنة 1280 هجري.

At the beginning there is the big seal of علي محمد خان بايدر, without any date.

The writing is a thin Indian Naskhi bordering on Nasta’îk. Rubricated. Marginal notes. Some pages slightly damaged by worms.

[Hamilton.]

327 [653]

192 × 125 mm. 252 leaves, fourteen lines to the page.

Title: الموجز

THE COMPRENDIUM

or in its fuller form:

الموجز القانون في الطب

THE COMPRENDIUM OF IBN SÎNA’S MEDICAL CANON

A medical treatise excerpted from Ibn Sînâ’s كتاب الطبيب والزیبی، by علي بن أبي الحزم القرشي ابی النزول النزول, who died 687/1288.

Begins: قال الشيخ الامام ... ابو الحسن علاء ...

Ends: فقد ربت هذا الكتاب على ارمه فون. الفن الأول في الاودية والغذية: 

Finish اولا لم يتهم من علاجهم مات: وكان تديرهم واحدًا فاستعموا دواء جالنوس وغيره من العلاج المذكور. والحمد لله الذي هدانا خ.
The work has four fanns, subdivided into Jumālahs, Jus's, and bābs.

Dated 144 (i.e. 1144/1731)

فَرُعٌ مِن نَسْوَدٍ: هذا الكتب،... شهر محرم... سنة 144.

The copyist's name is not written, but a seal is stamped with the words عبد الاعلام محمد بهائي inhabiting the town of Mā'in, possibly the chief city of the district of Rāmjird in Fars.

Written in coarse Nashti. The red ink is used regularly for headings on ff. 1-164. On ff. 164-203, the space reserved for such headings is left blank. There is no special title for the work in the MS. From occasional Persian glosses in the text it is evident that the copy is of Persian origin; so on page 2a the word برازند is translated by اصدقاء. Five lines of fol. 44a and six lines of fol. 44b are by a different hand.

[Crawford.]

328 [290]

250 x 165 mm. 210 leaves, fifteen lines to the page (the first part has twenty-two lines).

Another copy of Ibn-n Nafis's Mājiz. Its contents are complete but disarranged.

The first fann is contained on ff. 195-210, but about eight pages are missing at the beginning. The first words of the existing text are الكفية الإفتاء، and correspond with fol. 116 (last line) of the preceding manuscript. This section should have been placed at the beginning.

The second fann is written on ff. 1-24. The third fann figures on ff. 25-123, while the fourth fann is found on ff. 124-194. This last fann is written twice, the first time on ff. 124-161, and the second time on ff. 163-194, fol. 162 being thus left blank.

The first fann has no special commentary attached to it, and is written in 1250/1834:

.. تم الفن الأول من كتاب الموجب... من يد... واحد على... في التاريخ الثامن عشر شهر ربيع الثاني في السنة الحائزة بعد الهجري والآلف والثمانين مائة... بالسرعة (sic)...

This part is well rubricated.

The second fann has no regular commentary, but the margins of its first pages are full of explanatory glosses. Its rubrications are complete as far as fol. 8, ff. 9-24 being without them, and the space reserved for them is left blank. The colophon to this part does not give any date; the scribe's name is the same Wāhid 'Ali.

The third fann has a detailed anonymous commentary. The words of the text are introduced by قال الموافق, and those of the commentary by أول. Rubrications are frequently used. The colophon gives the date of the transcription as 1223/1808, without the scribe's name.

The first copy of the fourth fann has likewise a detailed commentary embodying the text, with قال الموافق, and أول. Complete rubrications with some omissions. The commentary is entitled in the colophon as حل الموافق الإفراني and حل الموافق الشروح المشهور بالإفراني المتنور بحل الموافق تاريخ 3 خميس سنة 1250. It is more probable, however, that حل الموافق، "Solution or Interpretation of the Mājiz," is the title of the anonymous commentary.

There is nothing particular about the second copy of the fourth fann, except that towards the end the rubrications are missing.

The MS. is written throughout in an Indian Nasta'lik. A few damaged words on ff. 192-199.

[Hamilton.]
329 [291]

323 × 175 mm. 174 leaves, thirty-seven lines to the page.
Title:

المغني

THE SUFFICIENT

or in its fuller form:

المغني في شرح الموجز

THE SUFFICIENT IN THE INTERPRETATION OF THE MŪJIZ

A commentary on the work contained in the two preceding manuscripts by سيد الدين إبراهيم الفارسي, who flourished in the second half of the fourteenth century. For this reason the treatise is described in the colophon as سيد الدين إبراهيم الفارسي.

Begins

الحمد لله الذي ابتدأ بقدرته جوهر عقيلة: جردة ... أما بعد فما كان احتاج عموم الناس ...

وسيت بكتاب المغني في شرح الموجز.

Ends (fol. 169)

فأقول مسند إبراهيم الفارسي هذا: 169 آخر شرح الموجز قد جمع فيه خلاصة كلام الحكماء الابناب ... وسلم تلمس كبره والحمد لله رب العالمين.

The third and the fourth fanns begin with a basmalah after a blank of half a page. The blank which precedes the third is filled up with some medical subjects dealing with laxatives and troubles of the stomach.

Dated (fol. 169) 1135/1723

قد اتقن الفراز من: نقل هذا الكتاب ... اسمه المغني المعروف بالسيدي بيد الفارسي ... بنمير محمد علي بن محمد نعم الله الموسمي بلده سهارود ... ضحيه السبب الخامس من شهر المحرم شعبان العام في عبد السّلطان ... محمد

Sahāranbūr is doubtless the town of Serampore. The date 1136 has been misread 1163 by Col. Hamilton's cataloguer in his note on the first fly-leaf.

Eleven pages at the beginning and eleven at the end are occupied with kindred matter on diseases and remedies, sayings of 'Ali with regard to health, etc., partly in Arabic, but mostly in Persian.

The margins of the MS. have many closely written glosses on them. At the beginning and at the end are the three red seals about which see No. 197 [405].

On fol. 2a there is a table showing by means of numbers whether a sick man is going to die or live.

The writing is in a negligent Indian hand, a back-slanting Shikasta.

[Hamilton.]

330 [435]

177 × 125 mm. 206 leaves, thirteen lines to the page.
Title:

فرابدین الفارسي

KALÂNISI'S ELECTUARY

A work on pharmacopoeia. The author, whose name is not given in the text, was بدر الدين محمد بن بدر الدين الفارسي, who was living about 620/1223 (cf. Brit. Mus. Suppl. No. 796).

Begins: 

الحمد لله الحكيم القاهر العزيز الغدادر ... أما بعد فقد دعاي الده تجمع هذا المختصر اني رايت جل الفرابدین متحدوتی من نسخ الأدوية المركة.

Ends:

شعر النبي: ... قال أبو عبد الله بن جريل:

في مختلاته من طبائح الحيوانات وخصاها قد جرب هذا

وصح وقصن السکر جدا والبه اعلم.

1 Or سيد الدين according to some writers (cf. Brockelmann, i, 457, who also assigns the date of the author to about 745/1344).
The work is divided into forty-nine bābs, an index of which follows the preface.

On page 2a the author mentions his authorities as follows:

وانتخب هذه الفوائد والتقطها من الكتب المشهورة المعتدلة عليها وهي القانون والجاوي والكامل والمندوبي والذخيرة والكتابية وثاناها واربتد في دواف من نسخ الآمَال العالم قوم الدين قدوة الفضلاء صاعد المهني ومن نسخ الإمام الفاضل شرف الزمان المارستاني.

Dated 1197/1782.

There are names and seals of several owners on the first leaf. One of them was Muḥammad b. Muḥammad b. Ḥasan; another, Ibn Rukni d-Dīn Ṭalātābāi. On seals: Muḥammad Khān Bahādūr, and Muḥammad Khān Mūsawi.

Written in a negligent but plain Nastaʿlīq bordering on Naskhī. Well rubricated.

[Hamilton.]

331 [621]

270 x 185 mm. 213 leaves, with an average of twenty-eight lines to the page.

Title:

شرح القانون

A COMMENTARY ON THE KĀNŪNCHAH

The Kānūnchah is a compendium of medical science written by Muḥammad b. ‘Umar Chaghmīnī, who died about 745/1344; the present manuscript contains a commentary on it by Ibn al-baqā’ī, who flourished in the second half of the ninth century of the Hijrāh, and died possibly shortly after 898/1492.

Begins: 

الخسیر لملک الحکّم موجود الموجودات: وعند فن من أجل العلماء مقدمًا ... هو علم الطب وحيد فن من أجل المجتازات المقصود

The book is divided into ten makālāhs and ninety-two fasāls.

The text of the Kānūnchah is generally written in red, and the commentary upon it in black.

From the following colophon it will be seen that the author finished his original rough draught in 884/1479, and made a clear copy of it in 890/1485. From this clear copy the present MS. was transcribed in 897/1491, or six years only after its composition:

فَرَغَ مَن تَأْلِيفه وَتَسْوِيه كَابْنُ الْفَقِيرِ. . . . . . . . عِبَادُ الْبَاسْطِ بن خَلیلِ الْخَلْقِ. . . في يوم الجماعة الغرا راح عشر من شهر شوال المبارك من شهر سنة أربعمائتيئين وثمانين وتايِب مائتان من الهجرة النبوية. وكان الفراج من هذه المبقة قطلاً من السوءة على يد مؤلفها إيا اللفقير عبد الباست الخلفي المذكور وذلك في يوم الجماعة الغرا أيضاً في سبع عشر شير رحب من شهر سنة سبعين وثمانين مائتان. هذا آخر ما تلقى من نصبه بفضل المؤلف عليه الفقير الراجح رحمه الله. . . بُنْوَي بن بس돈 الفقير الابو بكر الموتيفي. . . . بتاريخ يوم الجماعة سلخ شهر الله المحرم الحرام سنة سبع وتسعم وثمانين مائتان.

On ff. 213a, 169a, 151a, 113a, 96a, 70a, 48a, 31a, 17a, 2a, and 16 there is a seal of some institution founded in 759/1357 by a muftī, the principal part of whose name is blotted out. On the title page there is the signature and the seal of a certain عتق, with the dates 1151/1738 for the signature and 1160/1747 for the seal. In 1254/1838 the MS. belonged to a Sa’d ad-Dīn who has stamped also his Persian seal at the left hand of the bottom
The manuscript was written in Constantinople in 939/1532:

وقع الفراغ من تسويدة ... ليلة الأمراء في وقت
العشاء، من شهر المبارك الجمادى الأول في فسطاط في
جبر النسق قرب بالا على يد المدق ... ولد بن
سليم بن محمد ... في تاريخ سنة وثمانون وثالثة
مائة. تاريخ 939.

The name of the copyist will also be written in
thick characters on the leaf preceding the
the title page, as the first owner of the MS. In
A.D. 1880 (20th Oct.) the MS. belonged to
держ القرم, who has written his
name on the title page, and repeated it inside
the cover, with the date 20th October, 1905.

Written in a clear Turkish Naskhi. Fully
rubricated. Important words overlined in
red. Glosses on some leaves by a later hand.
There seems to be a lacuna between ff. 79-80.
Oriental binding.

[edition Arab. 17.]

333 [15]

320 x 215 mm. 337 leaves, twenty-five
the title page.

Title:

تذكرة اولي الاباب والجمب للعجب المجاب

MEMORIAL FOR WISE MEN AND GATHERER
OF WONDERFUL THINGS

A medical encyclopaedia by 
الإطلاقي, who died in 1009/1600.

The manuscript contains only the first part of
the book, called

The author’s name does not appear in the text, but is
found in the colophon; but on fol. 2a the author
mentions some of his works as in Berlin 6310.

Begins:

سبحانك يا مبدع مواد الكائنات بلا مثل
مقيم ... وبعد فتحاء اولاد النوع الإنسانى ...
بتذكرة اولي الاباب والجمب للعجب المجاب.
SCIENCE—MEDICINE AND ALCHEMY

Ends ... أو نبات مغربي اسمه يبوت ... بالجراحات والآلهة العلم. ثم الجزء الأول في المرکبات والبیت الجزء الثاني في المرکبات وفي نفسی احوال الأمراض.

The author states in his preface (fol. 15b) that he was at work on his book in the beginning of Rabî‘ ii, 946/1539. No complete copy of Tadhkirah is known, and the author may have left his work unfinished, although, according to an account given by Haj. Khal. (ii, 26i), the end only was lost.

Of the Introduction, four bab, and conclusion (khâtimah) mentioned in the Introduction, the present copy reaches the end of bab 3, the part of bab 4 that has survived (see the next MS.) being reserved for a second volume.

The Introduction begins on fol. 2b, bab 1 on fol. 6b, bab 2 on fol. 14b, bab 3 on fol. 26b. Bab 3, which extends from 26b to 337b, contains a complete alphabet (اسی). No other colophon apart from what has been quoted and the date of transcription تحریرا في 13 الحجة سنة 1240/1824.

Written in clear large Naskhi letters of Indian style. Well rubricated. Leather binding with a title in Roman characters.

[Bland.]

334 [227]

260 × 165 mm. 495 leaves, nineteen lines to the page.

A finer copy of the same work. It contains the whole of the original text as far as anywhere preserved (see the preceding manuscript), namely to the end of the letter ط (احد order) of bab 4. The incomplete fourth bab by which this copy exceeds the preceding one, begins with a basmalah in the middle of fol. 334a, 333b being blank, after the colophon at the end of Juz‘ 1. This fourth bab begins:

الباب الرابع من أبواب الذاكرة في تفصيل احوال الأمراض,

and ends: 

هذه إجماع ما دعت الحاجة إليه من هذه الصناعة وما عاد قطعًا بلا قائد ... . هذا آخر ما وجد في النسخة التي كتب منها هذه ولهما نسخة المصنف لدلالة دلت على ذلك.

From this it would appear that the copyist’s original was probably in the author’s autograph (cf. Brit. Mus. i, 158).

On fol. 1a a note on Đawud al-Anţâki and his writings assigns his death to 1009/1600, and gives the list of his works, which numbered twelve.

Dated 1249/1832: النسخة المباركة في يوم الجمعة المباركة يوم الاثنين والمترم من شهر ذي الحجة الجرام سنة 1249.

The end of Berlin 6311 occurs on fol. 486a, line 5, on which follows the article زدو (as in Berlin 6310, Brit. Mus. ii, 819), the authorship of which Rieu leaves doubtful.

The writing is in Indian Nasta‘îk. Coloured ruling. Rubricated.

[Hamilton.]

335 [33]

215 × 160 mm. 256 leaves, nineteen lines to the page.

Title: 

تكملة ذكرية الحاكم داوود

COMPLETION OF THE TADHKIRAH OF THE PHYSICIAN ĐAWUD

A continuation of, or supplement to, the work contained in the two preceding manuscripts. Strictly speaking, the work does not itself profess to have any relation to the Tadhkirah, but that it is a completion of it is rendered probable, (1) by the colophon (see below); (2) by the arrangement from fol. 4a onwards carrying on the alphabet, which the original leaves at ط, from يو: (3) by the
frequent mention of the words المعلم, "the teacher," الحكم, "the physician" Dawud (see pp. 9b, 106b, and 111a).

The work seems to end on fol. 235a, whereupon follows the conclusion as foreshadowed in Dawud’s Introduction (see No. 333 [15]). Further, the copyist, as stated above, has expressly entitled the work (fol. 1a) a completion of the Tadhkirah by a pupil (cf. Khedivial, 68).

_begins:  

محمود الله أحمد القرشي بوهدانك ...

وقد قام ربي في كتاب الكتروز لابن سيما دعوة الكواكب، لكن معدلة المناجاة, then follow petitions and ejaculations to the heavenly bodies; on them follows abruptly the continuation of the alphabet (fol. 4a).

*حرف DAL برفان سحب ضف حاذبة*:

The letter G, on fol. 235a: والخانزير والخالقة وغيرها وكل خاص باسم موضوع له.

On this same page the connexion with the conclusion is effected thus:

*وهذا آخر تبس من تکمله هذا الجزء بعمن الله الملك الوهاب وثمة الخانمة*.

On the top of fol. 235b: خاتمة في: نكت وغرائب وطائف وعجائب ينول في هذه الصناعة عليها...

The khātīmah begins (fol. 235b):

*إن أراك من الورد على البدن.

Another khātīmah is found on fol. 246b:

*الخاتمة لذكر فوايد جليلة وأوراد مفيدة وادعية محتاجة*.

Nearly half the work deals with charms, cabalistic combinations, fortune telling, astrology, sorcery, amulets and talismans. The complicated diagrams, figures and occult ciphers required for this purpose are mostly found on ff. 3, 64b, 83, 84, 85, 88b, 91a, 119b, 121b, 124a, 125b, 126b, 128b, 182a, 137a, 138a, 141, 142, 149a, 166b, 196, 197, 201, 202, 219b.

On ff. 118b-150a there is a complete treatise on Cabala by means of letters according to the science called علم الحروف وكما قفره الشيخ علم أبا السهيل ذهب وتركك ومضوعه الحروف الهجائية وما مادها الأوقف والدرابوس وقصيرة تقيمها كما وقف وتأليف الأقسم والزام وما الخارج منها.

This part of the work contains many invocations and prayers for conjuring spirits whose names are made out of the numerical value of some letters. The spirits are divided into two classes, the الملك العظيمة and الملك العظيمة, and have strange names, such as (fol. 126b):

*خصائص*, *تمام*, *عَفْتَاء*، *تَذَكَّرْ*، *تَفْصِيل*، *تَفْصِيل*، *كَحْلَة*، *كَحْلَة*، for the first class or "Higher Spirits"; and:

*رَضِتْنِي*، *رَفْتِنِي*، *رَفْتِنِي*، *رَفْتِنِي*، *غَفْتَانِي*، *غَفْتَانِي*، for the second class or "Lower Spirits." See [8 cc].

The main divisions of this part of this fanciful work are:

A

Ff. 136-150: An astrological treatise, headed:

MANZIL AL QAHR

THE MANSIONS OF THE MOON

begins:

علم منازل القمر وما يتعلق به وذكوا الكواكب وما يتعلق بها وعرفة الطالع والموالد وغير ذلك مما له تتعلق بهذا المجلد.
B
Ff. 194-207: A treatise on talismans.
الأèle산
أعلم أن الطلسمات والخرعات والاسماء على 
منين فا كان منها الح.

C
Ff. 207-212: A treatise on amulets.
Begins: حرز وجواب يكب للمصروع وسُلَع عليه. 
بس الله الح.
A prayer in it is attributed to 
الشيخ عبد الفتاح 
الشيخ كريم الدين الفلكوي، about whom cf. Berlin 6129.

D
Ff. 2126-220: A treatise on Geomancy.
إسم الله الح.
Begins: علم موضوع على الرمل وهو نقطة. 
وذلك ان البحث عنها من جهتين وهما الزوج والفرد.
The treatise is divided into two bābs, sub-divided into five and three faṣlīs respectively.
Dated 1174/1760.
The copyist's title is 
كتاب تأكيل ذكر داود تلميذه. The name of the disciple here referred to is unknown.
Written in a coarse Syrian Naskhi. Rubricated. Important words overlined in red.
[Bland.]

336 [221]
298 × 185 mm. 549 leaves, nineteen lines to the page.
Title (by Col. Hamilton's cataloguer):
شرح أسباب وعلامات

COMMENTARY ON CAUSES AND SIGNS
The work known as "Causes and Signs" was compiled by Najib ud-Dīn Muḥammad b. 'Āli b. 'Umar as-Samarkandi, who died in 619/1222. The present manuscript, which contains treatises on diseases, their causes, signs and remedies, is said to be based on Samarkandi's work (cf. Brockelmann, i, 491). The author is ٍنافس بن عوض بن الحكم، who died possibly about 850/1446.
The wording of the MS. presents some variants when compared with Berlin 6291.
Begins: الحمد لله رب العالمين. . . . وبعد يقول:
الغفران إلى الله تعالى نفس ابن عوض بن الحكم الذي قد
كنت من أهل بيت مشهورين بهذه الصناعة.
Ends: علاجات ان يكون العضو كالمتالق . . . . قوة.

As is well known the book is dedicated in the preface to prince Ulugh Bey.
The work has no special divisions apart from the different diseases which affect the human body. The rubrications which guide the reader from one disease to another are علاجات . Important words needing commentary and amplification are overlined in red.
Written in a bold Indian Naskhi of about A.D. 1790. The transcription is often faulty.
Broad margins. Occasional glosses.
The two fly-leaves at the beginning contain an incomplete index of the book, ending abruptly with the subject treated on page 392 of the MS. Oriental binding with gilt edges.

337 [371]
282 × 170 mm. 353 leaves, twenty lines to the page.
In the note of Col. Hamilton's cataloguer the work is described as: Fihrist al-'Ajā'ib wa Dastūr al-Ghara'ib; and this title is repeated on the back of the manuscript. This intitulation has apparently arisen from a wrong
reading of a sentence in the author's intro-
duction (fol. 3a):

دستور المجاب وفهرست الفزائرة

CODE OF WONDERS AND INDEX OF MARVELS

A medical encyclopaedia containing all the
knowledge required of a physician.

The author does not mention his name
anywhere, and in the introduction (ff. 3a-4a)
he dedicates his work to a potentate (appar-
ently Turkish) whom he does not name, and
states that he wrote it in Maccabah after his
pilgrimage. He seems, however, to have
lived at a very late date because he quotes
writers of post-classical period such as Daw-
wani, who died in 908/1502 (fol. 34b), and
Suyūṭī, who died in 911/1505 (fol. 25b). Some
expressions also which he uses point in the
same direction, e.g. ماء السكر, "the water of
sugar" (fol. 50a).

Medicine proper, علم الطب, is extensively
treated on ff. 137b-363; what precedes deals
with all the other branches of science that
a perfect physician ought to know; these are:

ff. 12b-26b: علم النحو;
ff. 26b-43b: علم المتنطق;
ff. 43b-54a: علم الرياضي;
ff. 54a-70a: علم الطبيعى;
ff. 70a-91a: علم الهندسة;
ff. 91a-102b: علم الحساب;
ff. 103a-115b: علم الحساب;
ff. 115b-126a: علم الموسيقى;
ff. 126b-137b: علم التشريح;
ff. 137b: علم الموسيقى.

Some of the rubrics have been omitted by
the抄isten, but nearly all the necessary dia-
grams in the geometrical, mathematical, and
astronomical sections are given in full.

Begins:

حمد لله الذي يضح بمما يدهمه كل ذئ قلب
                سلم ...
                فلمما فضلت من جماعة الحرمين وطريق
                وصفت فيما معد من عمرى ...
                فلقي في روعي اختيار
                علم الطب ...
                اذ هو العلم الذي تلقته ارثا ...
                من استاد بمثالي ذى الجلاء.

The author's father appears, therefore, to
have been a physician.

Ends:

راجيا أن يفع من خدم حضرت موفق القبول : بنله لله ما ينهاه من النسول وهو حسبنا أخ.

On fol. 12b, at the beginning of the section
of Grammar, the author enumerates some
grammarians and ends his enumeration with
the following statement:

"ثم ابن الحاجب, ثم اسماء كال, ثم جمال الدين أبو محمد عبد الله بن يوسف
بن هنام الإنصاري مصنف هذا الكتاب في التوضيح.

According to all books of reference this
Jamāl ad-Dīn al-Anṣāri died in 761/1360.
See Brockelmann, ii, 23. The expression "the
writer of this book" evidently refers to the
"Taudih" of Ibn Hīšām mentioned at the
very beginning of the section.

The only division used in the work besides
the above علم اصلاح is that of فاسل of which there
are many in every section.

No date. Written in a clear and apparently
Indian Naskhi of about A.D. 1830. Rubri-
cated. A few blanks for words which the
抄isten was unable to read.

[Hamilton.]

338 [809]

200 x 155 mm. 71 leaves, eleven lines to
the page.

Title:

 كتاب شنور الذهب

A work, in verse, on Alchemy and kindred
matters, by

برهان الدين أبو الحسن علي بن موسي
بن القاسم بن علي الإنصاري الأندلسي, who died in
673/1274.

The form of the author's full name is written
twice, once on the title page, and another
time immediately before the beginning of the
text (fol. 1), and as it is by the same old hand
as that which wrote the main portion of the
manuscript, it should be preferred to that
given by Brockelmann, i, 313, and others, as:
The work is alphabetical in its final ḫāhiyāh,
beginning with ʿalif and ending with yā’, the
words used for the headings being:
قافِة الالِف،
قافِة الاء.
Begins:
إلا تلبث العقیة بالزاهره امرء: وقائع
بالبدر المثير ذَكاء.
Ends:
والآ فلا تنفع بها فهي روضة: قد امتلات:
للزائنين افاعلاً.
No date. The writing is an old fully vocalised
Naskhi of about A.D. 1350, or some sixty
to seventy years after the author’s death.
The scribe had evidently two copies of the
work before him, because he wrote on the
margins some variants which linguistically
are sometimes better than the text trans-
scribed by himself. Another hand has written
also on the margins the explanation of some
words of the text, preceded by the letter
ش،
which probably means شارح، doubtless
علي بن إدمر بن علي الجندی، who died in 743/1342, and
who wrote a commentary (Sharḥ) on Anda-
lusi’s Shudhur, preserved in Bod. i, 496.
About A.D. 1650 a copyist or an owner
added many glosses and notes on the margins,
taken from the works of the above Jildaki.
Fol. 38 is supplied by a modern hand, and
ff. 59-67 are in a Naskhi hand of about A.D.
1650, while ff. 68-71 are supplied by the hand
which wrote fol. 38.
Almost all the leaves of the MS. are loose,
but all the words of the text are clear and
legible, with the exception of some words on
the margins.
Headings in red. Ancient Oriental binding.
On the title page are inscriptions by different
owners.

[Rylands 53795.]

339 [394]

245 × 155 mm. 99 leaves, twenty lines to
the page.
Title:

نهایة الطبل في شرح الكتب

THE FULL ATTAINMENT OF RESEARCH IN
A COMMENTARY UPON THE MUKTASAB

The work on Alchemy entitled
المكتَب في
زراعة الذهب
was written apparently by
محمد بن أحمد العباسي السماك
(i, 496) places in the sixth Islamic century,
or roughly about 580/1184. The present
manuscript contains an anonymous comment-
tory on it; but from a comparison with other
MSS. (e.g. Berlin 4184 and from the list of
the commentator’s works given here and there
in the MS. (see fol. 2a), we may state that
the commentator was
علي بن إدمر بن علي الجندی،
who died about 750/1349.
Begins:
الحمد لله الذي أظهر الآيات الباعرة: وعلى
أول وثواب التوفيق.
Ends:
والهدية والارشاد أنه من شروط العلم منفرفة
علي بن إدمر بن علي الجندی، who wrote in 743/1342, and
who wrote a commentary (Sharḥ) on Anda-
lusi’s Shudhur, preserved in Bod. i, 496.
About A.D. 1650 a copyist or an owner
added many glosses and notes on the margins,
taken from the works of the above Jildaki.
Fol. 38 is supplied by a modern hand, and
ff. 59-67 are in a Naskhi hand of about A.D.
1650, while ff. 68-71 are supplied by the hand
which wrote fol. 38.
Almost all the leaves of the MS. are loose,
but all the words of the text are clear and
legible, with the exception of some words on
the margins.
Headings in red. Ancient Oriental binding.
On the title page are inscriptions by different
owners.

[Rylands 53795.]
second Bd. of Berlin 4184, but with many discrepancies and variants. The third bāb of the second maqālah is missing.

No date. Written in a good and clear Indian Nasta’īlīk of about A.D. 1720. Gilt rulings.

[Hamilton.]

340 [736]

270 x 170 mm. 384 leaves, seventeen lines to the page.

Title:

البرهان في اسرار علم الميزان

THE PROOF CONCERNING THE SECRETS
OF THE SCIENCE OF THE BALANCE

A work on the general knowledge of Alchemy and kindred matters, by the above Jildaki, who died about 750/1349.

Of the four juz‘ which the work comprises the present manuscript contains only the fourth part, as in Berlin 4185.

Begins (after the Basmalah): لا شريك له في امره ... وحيث تقرد لنا ذلك فوجب علينا أن نبحث عن العلوم المتعلقة بكل فئة.

Ends: واصل كتابي هذا وتفصل به على من هو من أهل من الأخوان واجيب عن الجهاد وعن عصبة الخدائل وحرب الشيطان إلا أن حسب الله رحمه العالون فسكتكم والله هو السميع المحيط.

The work is divided into maqālahs, kitābs, fasāls and a muqaddamah. The maqālahs are eight in number.

Fol. 290b: The sixth maqālah contains

منية النفس في اظهار الزيادة في عروس، "Desire of the Souls in showing the adornments to every bride," and begins: الحمد لله الذي خلق الأرواح والنفس ... وفد هذا الفصل هو أول المقالة السادسة ... وهو كتاب منية النفس الح.

The final portion of the book (ff. 376-384) deals with some...
The work is divided into four ma’akalahs and faṣils.

At the beginning of his introduction the author says: "The word Alkimiyâ is Greek, and its root Khimiyâ means analysis and separation. Some men term it the Hermetic art, and people call it the secret of the Priests; and after that it was divulged and came to the Greeks, and they composed many books and treatises about it. Then it was transferred to the Muslims, and they wrote many books about it, the object being the purification of metals, and the change from adulteration to purity, such as the conversion of copper into silver, and of silver into gold. Then Barâkalsus, the German, came and altered the purpose of the art of Kimfyâ, and produced from its elements the art of Medicine which he named Spagiria in Latin, the meaning being combination of unlike things and their separation."

The book proper ends on fol. 42a. Ff. 42-76 contain the treatise of Faubius entitled "Chimia Basîlica."

The work is divided into two ma’akalahs.

Dated 1205/1790: ًكتب... ابن محمد سعيد علي في شهر صفر المطفر في تاريخ المتشرين في سنة ١٢٠٥ من الهجرة المقدسة.

The writing is a clear Naskhi. Rubricated.

B

Ff. 77a-83a contain a work entitled:

غاية الأمال وإصلاح الأحوال

THE SUMMIT OF EXPECTATIONS AND THE AMELIORATION OF CONDITIONS

It is a short treatise on the making of precious stones or the Philosophers’ stone, such as زبد المعدني (fol. 78b), الحجار الجواري (fol. 80a), الحجار البربري (fol. 81b), and جبر الفاضل (fol. 82a).

Begins: الحمد لله الذي خلق الأنان على البان.

The author’s name is not mentioned, and the work seems to be different from the title attributed by Haj. Khal. (iv, 298) to Ibn Wahshiyah (Fihrist, 358).

The writing is a beautiful Naskhi with no rubrications. On fol. 78a the author discloses some of his sources:

وعّب من عشرين كتاب منها كتاب الشموعي وكتاب مفتاح الحكمة وكتاب البراهيم وكتاب السرور وكتاب غناء الفقر وكتاب الكرك وكتاب من تأليف القوم العبرة المطولة والخصرة ما لا يقص ويُستحضب وقد حصرتها في كتابي هذا.

C

Ff. 83b-86a: Another treatise similar to the preceding one, which it mentions in the introductory passage. No title; the subject is given as:

تدير الحجر الكريم

THE HANDLING OF THE PRECIOUS STONE

Begins: اقول والذي استخرج بعض الأذكاء من تأليف القوم كالفلائي والعش وسر الإسرار وغاية الآمال.

Written in an ugly and indistinct Indian Shikasta.

The remainder of the book contains a prayer and some scribblings. On the last page there is an intitulation in the handwriting of the scribe and owner of A. Below it is the name محمد رضا المدعب يحيى. Here again is the seal which was impressed on the first leaf, and a smaller one which is illegible.

[Hamilton.]
CATALOGUE OF ARABIC MANUSCRIPTS

342 [387]
175 × 100 mm. 122 leaves, thirteen lines to the page.

Another copy of the preceding work.

The writing is a crowded Indian Nasta’īk, with rubrications.

The colophon, which is almost identical in all the treatises, informs us that the manuscript was written in 1238/1822:

كتاب مر نواب ... بتاريخ ست ويستم شهر رد
التالي سنة 1382.

Ff. 109-112 are blank. Fol. 122 contains a recipe written in 28 Rabi’ I of the same year and attributed to a certain Dāwūd, who is probably داوود بن عمر الامطاككي الضریر, who died in 1008/1599.

[Hamilton.]

2

Natural History

343 [79]
260 × 180 mm. 130 leaves, twenty-seven lines to the page.

Title:

WONDERS OF CREATED THINGS AND MARVELS OF EXISTING BEINGS

A work upon the universe and its wonders, upon strange animals and minerals, and all things of peculiar character, legendary or real, by زكرياء بن محمد بن محمض الفروأبي, who died in 682/1283.

Begins: العظمة لك والكرياء جلالك ... يقول: المبد الفقرر الامض زكرياء بن محمد بن محمود الفروأبي ...

Ends: حواليات غريبة الصور ... ومنها دجاجة بار круг ارجل ولكن هذا آخر الكلام في مجال المخلوقات.

The work is divided into four makaddahs and two maqālahs, subdivided into navar, nau’ and fašl.

The main points treated by the author are: Fol. 8 sq., firmament; fol. 23, angels; fol. 26, time; fol. 27, months; fol. 33, fire; fol. 34, air; fol. 51, fish and aquatic animals; fol. 54, form of the earth; fol. 56, mountains; fol. 61, rivers; fol. 64, springs and wells; fol. 68, minerals; fol. 77, oleiferous substances (المهنة); fol. 78, plants; fol. 85, stars; fol. 92, man; fol. 102, Jinnis; fol. 105, animals in general and in particular.

To illustrate the form of the earth and the firmament, the author has inserted some diagrams which are to be found on ff. 8b, 9a and b, 11a and b, 12a, 13a, 15a, 35b, 37a, 39b, 56a.

Dated 894/1488: عبد الرحمان بن محمد بن محمد البصري الشافعي ... وذلك بصالح دمت الممروسة سمح جت قاسوس في ثاني عشر بن جد الأول أحد شهور سنة اربع وثمانين وثمانمائة.

On the leaf before the title page, there is an inscription by حسن آله 1045/1635. On the title page there are inscriptions by various owners: (a) بهجت المنتطق; (b) الحاج صالح بن موسى; (c) المكي; and a note written in capital letters to the effect that the book belonged to the Maulawi Treasury of Damascus:

برسم الخزاعة العالمة المولوية عمرين الله

Written in a good old Naskhi, sloping slightly backwards. Rubricated.

[Bland.]

344 [16]
305 × 208 mm. 191 leaves, nineteen lines to the page.

Title:

EYE-TRACKS IN THE DOMINIONS OF GREAT CITIES
A volume containing the natural history of animals and plants, by Abu al-Hasan Ahmad ibn al-Haytham (Alhazen), who died in 761/1361.  

The Masālik was a work comprising at least twenty volumes dealing with cosmography, geography, history and biography. The present volume, as we learn from the following note at the end of the book, formed only the twentieth of the series:

The section dealing with plants begins on page 95. Its main divisions are:

- Plants, the parts most significant for life: 95a - 96a
- Animals, including the land and sea: 96b - 97b
- Trees and shrubs: 155b - 156b
- The animal kingdom: 180a - 180b

This second part contains eighty-two coloured drawings of trees and flower-plants; the first drawing is that of the almond, and the last of the laurel.

On the first page a later hand has entitled the work جزء واحد من كتاب مسالك الأصبار في مملكة الإمام علي بن أبي طالب.  

The main divisions of the section dealing with animals are the following:

- The birds: 4a - 8a
- The mammals: 8a - 17b

No date. Written in a bold and clear Egyptian Naskhi of about A.D. 1420. Copious vocalisation. Rubricated.

On the fly-leaves preceding the title page there is a list of all the animals and plants dealt with in the book.

345 [219]

265 x 170 mm. 277 leaves, twenty-five lines to the page.

Title:

حياة الحيوان

THE ANIMAL'S LIFE

An alphabetical encyclopædia of natural history, by كمال الدين محمد بن موسى المперئي, who died 808/1405.

Begins: الحمد لله الذي شرف نوع الانسان بالاصغرین... اما بعد هذا كتاب لم يلبقي أحد تصنيفه ولا كلف الفريضة تلئيه... وسميه حياة الحيوان.

Ends: وابدأ بملك الوحش، الذي منتهج فين يتنف وحيسًا لله وكى وعند ما انتهى الده، الفرض وفي هذا كتابة والحمد لله رب العالمين ورسى الله.

It is well known that there exist three issues or editions of the book: الكبري, the large one; الوسطى, the intermediate one (a little abridged); and الصغرى, the short one (much abridged). The present manuscript seems to represent the intermediate form, but one in which from fol. 188 to the end the deficiencies of this intermediate form are mostly supplied on the margins from the large one. The later hand which added these marginal notes has also vocalised almost completely this second part of the work, which is full of traditional sayings from the Prophet and many Islamic saints on a given scientific subject. In many respects the book has the character of a general encyclopædia dealing with matters foreign to animal life.

Dated 873/1468

The scribblings and seals of several owners appear on the title page. The only clear one is a seal bearing the name of سيد محمد مر خان, with the date 1169/1755; the same man's seal is on the last page with the date 1170/1756.

Written in a plain and regular but not handsome Naskhi. Well rubricated.

346 [675]

268 x 180 mm. 377 leaves, thirty-one lines to the page.

Another copy of Damiri's "Encyclopædia."

This manuscript contains the full or most extensive issue of the work as compared with the preceding copy. It comprises even more than Damiri wrote, since there is on ff. 20-45 a short account of the Caliphs carried down to al-Mustakfi who began to reign in 845/1441 in the series of the Egyptian branch of the 'Abbasids. That this list of the Caliphs is even posterior to the sixteenth century is evident from the fact that fol. 44b contains the names of the Burji Mamluks of Egypt down to Kansuh Ghuri (906/1500) and Ashraf Tumân (922/1516).

The place assigned to the list is rather curious. The article اورز has been awkwardly divided into two parts to make room for these additions to the text which seem to be completely out of place.

A comparison with the previous MS. shows that the present copy contains much additional matter and many new articles.

Dated 934/1527

كان الفرج من مسودته في شهر ربيع الأول سنة اربعة وثلاثين وثمانية.
At beginning and end there is the seal of حاخاج لاهور بن سعد الدين 1186/1772.
No date. Written in a neat Indian Nastaliq of about A.D. 1700. Rubricated.

3

Arithmetic, Mathematics, Geometry, Optics and Mechanics.

348 [447]

230 × 145 mm. 101 leaves, with nineteen, eighteen or seventeen lines to the page.

The manuscript is partly old (about the end of the seventeenth century) and partly more recent (about the end of the eighteenth) and contains miscellaneous works written or edited by the great Persian mathematician محمد بن محمد الطوسي, who died in 672/1273, and by others.

The more modern writing embraces ff. I-24, while the more ancient extends on ff. 25-101 and is by two different hands.

A

Ff. I-2: A treatise entitled:

كتاب (رسالة) عكاس الشماع والطاعة

TREATISE ON THE REFRACTION OF LIGHT and attributed to تُسی.

It begins: هذه رسالة في المكاس والطاعة للمحقق.

The work has three short mukaddamahs, the last of which begins (fol. 1b): اخرج خطان كعليه أب آج من طرف خط.

The end is: ذلك الموضوع على وضع خاص من: الشماع وذلك ما اردناه. ثم كتاب المكاس الشماع والطاعة.

A
The illustrative diagrams, to the number of three, have been omitted by the copyist.
Eighteen lines to the page.

B
Fol. 3a blank. Ff. 3b-8a: the treatise entitled:

كتاب المساكن
"περὶ οἰκήσεων"

the work of the Greek geometrician Theodosius, translated into Arabic by Қuṣṭa b. Lūka al-
Baʿlabakki (قسط بن لوکا البلبکی), who flourished about 240/854, and edited by Tūsī.

Begins:

خُرِير كتاب المساكن لذاكوس وهو
بناهار مئلا نقل قسط بن لوکا البلبکی الذي سكتم
حت القطب الشمالي فصف كره الكل ظاهر به هو ابدا
ظاهر لهم.

Ends:

فيكون النهار حينئذ قربا من شهر وظاهر ان
لابقى النهارات الى لبىها كل نسبة هذا ما اردناه تمت
كتاب المساكن.

The twelve diagrams that the work contained have been omitted by the copyist.
Eighteen lines to the page. Many grammatical mistakes in the text.

C
Ff. 8b-9a blank. Ff. 9b-24: The Geometrical "Data" of Euclid, entitled:

كتاب (كتاب) معطيات لافيديس
"Euclid's δεδομενα"

These "Data" were translated by اسحاق بن
حنين النصراي، who died in 298/910, and then
revised by ثابت بن قروة الحراي المبالي، who died in 288/901.

Begins:

هذا خُرِير كتاب المعطيات لافيديس ترجم:
بناهار مئلا نقل كره واصف به سنة وتميرنا شكلاء. صدر الكتاب
السطوح والمخططة والزوايا المعروفة وقد.

Ends:

وقد مر فيها اح نقطة من السطح، كره:
في حي اغلى سطح انا في در معول وذلك ما اردناه للكتاب المعطيات.

As in the two preceding treatises, the present MS. has blanks only for the ninety-five
diagrams that the work originally contained. Eighteen lines to the page. Many grammatical
inexactitudes.

With this work ends the more recent portion of the MS.

D
Fol. 25a blank. Ff. 25b-42: Another more ancient and more correct copy of Euclid's
"Data" headed as usual (cf. Berlin 5929):

هذا خُرِير كتاب المعطيات لافيديس ترجم واصف
تاب كالمة وتميرنا شكلاء.

The volume is a little defective and ill-kept,
but it contains all the required diagrams.
Many passages which had faded and were
torn have been covered over with white
paper, and their text has completely
disappeared.

Beginning and end as above.

E
Fol. 43a blank. Ff. 43b-47b: A commentary on the treatise entitled (as in Berlin 5936):

 كتاب مأخوذات ارشيدي
ARCHIMEDES' BOOK OF GEOMETRICAL AXIOMS

The translation is attributed to Thābit b. Kurrah (cf. above under C) and the commentary to
ابو الحسن علي بن احمد النسوي، who wrote
about 658/1260.

Begins:

خُرِير كتاب مأخوذات ارشيدي ترجم تاب:
بت قروة وتفسير الاستاذ المحتجم ابي الحسن علي بن احمد
النسوي حي ععبر شكلاء. قال الاستاذ المحتجم هذه مقالة
منسوبة الى ارشيدي وفيها اشكال حسنة قليلة العدد.

Ends:

خُرِير كتاب مأخوذات ارشيدي ترجم تاب:
بت قروة وتفسير الاستاذ المحتجم ابي الحسن علي بن احمد
النسوي حي ع عبر شكلاء. قال الاستاذ المحتجم هذه مقالة
منسوبة الى ارشيدي وفيها اشكال حسنة قليلة العدد.
The work is imperfect at the end and breaks off with the following line: 

قائمتان وضع ع مشرك وذالك يكون خرج مساوي لح فما فده.

The writing is different from that used in the other treatises contained in the MS. Nineteen lines to the page. Blank spaces for omitted diagrams.

F

Ff. 48-51a: Another and older copy with diagrams of كتاب المساقن of the geometercian Theodosius (see above under B).

The first leaf of the treatise is missing, and the text begins abruptly with بدارى المثنين واباب ذلك البروج ونقاطنا نقطنا ناماس ذلك البروج.

This corresponds with the last line of fol 4a of the copy described above under B.

G

Fol. 51b blank. Ff. 52-67: Euclid’s Elements according to the edition of Naṣīr ad-Dīn Ṭūsī. Entitled on fol. 52a and in the colophon:

دعاوى الفقه مع استبانات

EUCLID’S CLAIMS WITH ELUCIDATIONS

In the matter of the number of figures the MS. agrees with No. 349 [254] and Berlin 5918, but the text contained in it seems to be different.

Begins: 

اول الكتاب يشمل على خمس عشر مقالة: 

مع المثنين واباب ذلك البروج ونقاطنا نقطنا ناماس ذلك البروج.

The number of the makālahs is, therefore, identical with those in No. 349 [254] and Berlin MSS. The three MSS. agree also in the two original MSS. utilised by Ṭūsī, one by Ḥajjāj and the other by Thābit. On the other hand, the text of the present MS. is much shorter than that contained in No. 349 [254] and Berlin 5918 and nowhere is there any attribution of it to Ṭūsī.

Ends:

المقالة الحاصلة عشر وهي أيضاً مصنوعة إلى المثنين ستة اشكال: نريد ان نرسم ذا اثني عشرة قاعدة في ذى عشرة قاعدة. نتم دعاوى الفقه مع الاستبانات.

The fifteen makālahs begin on ff. 57b, 55a, 55b, 56b, 57a, 58b, 60a, 61a, 61b, 62a, 62b, 63a, 63b, 66a, 66b, 67a, 67b.

Nineteen lines to the page. No diagrams of any kind are used in the text, and no blank space is left for them. A closer examination of the text of this MS. with that of No. 349 [254] reveals the fact that the main difference between the two is that the former has been stripped of all the diagrams and of all the sentences which refer to them by means of letters and illustrations.

H

Ff. 68b-101: The work entitled:

كتاب الأکر لاثودوسوس

BOOK OF THE SPHERICA OF THEODOSIUS

The work was translated by قطا نلوما على البابلي (see above under B) at the request of أبو الماس أحمد بن المعتصم بالله (see above under C).

Begins: 

كتاب الأکر لاثودوسوس وهو نماذج نماذج ونقاطنا نقطنا ناماس ذلك البروج.

The number of the makālahs is, therefore, identical with those in No. 349 [254] and Berlin MSS. The three MSS. agree also in the two original MSS. utilised by Ṭūsī, one by Ḥajjāj and the other by Thābit. On the other hand, the text of the present MS. is much shorter than that contained in No. 349 [254] and Berlin 5918 and nowhere is there any attribution of it to Ṭūsī.

Ends:

واخلا فس مط يشبه فس م. في فس فس داكم: 

اعظم من فس من دائرها يشبه فس داكم وذلك ما اردنا.
The work is divided into three makālahs. Complete set of diagrams. Mostly seventeen lines to the page.

The MS. is well rubricated and lettered in Persian: مجموعه رسالات عام رياضي, to which Col. Hamilton’s cataloguer has added on the fly-leaf تأليف مختصر الدين محمد طوسي [Hamilton.]

349 [254]
253 x 180 mm. 143 leaves, mostly with twenty-two lines to the page.
Entitled by Col. Hamilton’s cataloguer as:

REWITING OF EUCLID

In the Introduction, however, it is referred to as:

كتاب أصول الهندسة والحساب

ELEMENTS OF GEOMETRY AND ARITHMETIC

The well-known Elements of Euclid, according to the edition of the above Naṣīr ad-Dīn at-Tūsī, whose name, however, is nowhere mentioned in the text. The manuscript contains in a complete form the fifteen makālahs of which the work is composed, and all the requisite diagrams, but fol. 20b is blank.

Begins: الحمد لله الذي من الابتداء والب الانتهاء...

...and ends: وقاعدت هذا النهج بينه فان زوابا كل واحد...

This marks the end of the fifteenth makālah.

Preliminary statement beginning: يوجد في بعض...

The sections of the work are differentiated by means of abjad numbers, and the figures of the makālahs correspond with those of Berlin 5918. They begin on ff. 1b, 17a and b, 21a, 32b, 39b, 46b, 58a, 66b, 71b, 77b, 98a, 117b, 121a, 133a, 138a.

No date. The writing on ff. 1-20 is a fine Indian hand of about A.D. 1700. Ff. 21-143 are written in a much looser and larger script, about 1750.

Well rubricated. The diagrams are sometimes in red and sometimes in black ink. Occasional notes on the margins.

[Hamilton.]

350 [381]
220 x 145 mm. 391 leaves, thirteen lines to the page.

A

Ff. 2-28: An astronomical treatise, the title page of which is missing. A comparison of its first and last words with Berlin 5645 and 5646 shows it to be the “Phenomena” of Euclid according to the recension of the above Naṣīr ad-Dīn at-Tūsī, who died in 672/1373. Its title, therefore, should be:

كتاب ظهارات الفلك لاقليدس

EUCLID’S BOOK OF THE PHENOMENA OF THE CELESTIAL SPHERE

The first words of the text are: قال لآن...

...and ends: ...في جميع أوقات اتقانها من الشرق الى المغرب، ولما عين في كتاب المعرض.

The end is: اعظم من زمان تبدل أيّ قوس كان... غيرها من ذلك الصف لصف الكرة الظاهرة والبركان...
The work has twenty-five figures and ends on fol. 75 of the original Arabic numeration. What is missing at the beginning would fill about one half of a page.

B

Ff. 28b-52: The work of Theodosius, the Greek geometer, upon "Days and Nights."

Title:

كتاب ناودوسوس في الأيام والليالي (or في الليل والنهار)

The work has been revised and edited by the above Naṣīr ad-Dīn at-Ṭūsī in Jumāda 1, of the year 658/1260.

Begins: كتاب ناودوسوس في الأيام والليالي وفي بعض النسخ في الليل والنهار والكتاب ناقضان وثقت وكتاب شكل.

Ends: فتكون قوس ج مقدمة للدورة وكانت غير مقدمة هذا خلف فائد الحكم نائب وذلك ما اردناه. آخر النسخة الثانية ونحنها ثم الكتاب ج.

The treatise has thirty-five diagrams (not thirty-three as in the above quotation). The three makālahs begin as in the Berlin manuscripts.

C

Ff. 52b-60: Another copy of Theodosius's treatise:

"περὶ οἰκήσεων"

كتاب المسكن

تخريج كتاب المسكن لناودوسوس وهو إثنا عشر شكل.

See under No. 348 [447] (B and F). The twelve diagrams are included in the text.

D

Ff. 60b-80: The Optics of Euclid, the title of which is:

كتاب المناظر لقوقيدس

revised and rewritten by the above Naṣīr ad-Dīn at-Ṭūsī.

Begins: كتاب المناظر لقوقيدس الصوري وهو:

اردية وسمنون شكل.

صد الكتب. المعين محدث باستعداد من اللازم في الجسم المكعب، حسب المنتج بينها وبين البصر.

Ends: وكذلك المنتج بإمساك القطرين قاذن الإضلاع:

مطاوية في الراحة وكذلك القطران وذلك ما اردناه.

The colophon (cf. Berlin 6017), which refers to the edition of the work by Ṭūsī in 651/1253, is:

فرغ المحتر المحقق الطوسي عن تخريجه في شهر شوال سنة 581. نقل هذه النسخة من نسخة نسخة من نسخة

فسخت من شريف خلف العلامة القبطية المحمودية الشرفية.

After this colophon comes a short appendix by the philosopher أبو يوسف يعقوب بن اسحق بن الكنتي, who flourished about 220/835, beginning:

قال أبو يوسف يعقوب بن اسحق الكنتي في

اصلاحه هذا الكتاب في شكل الاقتراد المطاوية الحركة.

The work is said at the beginning to contain sixty-four diagrams, but it has really sixty-nine.

E

Ff. 80b-82: The treatise of the same Naṣīr ad-Dīn at-Ṭūsī on refraction, entitled:

عكس النضاع

REFRACTION OF LIGHT

Beginning and end as in No. 348 [447] (A). Three diagrams.

F

Ff. 83-103. Autolycus's treatise on the rising and the setting of the celestial luminaries.

Title:

(في) الطول والندوب

THE RISING AND THE SETTING
The work, which was revised by Tūsī, begins:

كتاب إبولوتوس في الطول والعرض من إصلاح نبات وهو مكانان وستة وثلاثون شكلا.

Ends:

وفي قوس الخفاياء اعتمد من برجين بقدر فوس: كظ وذلك ما اردنا.

Then follows a colophon which informs us that the manuscript was finished in 1196/1781. 

The work is divided into two makālahs.

The treatise has thirty-seven geometrical diagrams and a long final sketch on the different ways of rising and setting.

G

Ff. 104-107: The book of Hypsicles (إبولوتوس), entitled:

كتاب المطالع

BOOK OF ASCENSIONS

translated by قسطنطين بن لوقة البزبري about 220/835, and revised by أبو يوسف الكتاني about 250/864.

Begins: كتاب إبولوتوس في المطالع تم إصلاحه في الأندلس وهو من أقلم قسطنطين بن لوقة البزبري وهو يشمل على نسختين ومصرى وشائك.

Ends: وكانت أجزاء مطالع فطالع جميع الأجزاء مع معلومة وذلك ما اردنا فتم كتاب إبولوتوس في المطالع.

Two diagrams.

H

Ff. 107b-120: The book of Aristarchus (فارسترخس) on the bodies of the two luminaries, the Sun and the Moon.

كتاب فارسترخس في جرمي اللذين سبع عشر شكلا

Begins: نضع ناقص القدر يقبل الوضوء من السماء وان قدر الأرض عند ذلك البروج قدر المركز والقبطة.

Ends: والفصل نسبي إلى طابع اصغر من نسبة 12 إلى 4 أعلى من نسبة ثلاثة إلى الواحد وذلك ما اردنا.

The work has been completed and edited by Naṣīr ad-Dīn at-Tūsī about 658/1260. Contrary to the announcement made in the title, the treatise has only fifteen diagrams.

I

Ff. 120b-125: The book of Archimedes on the analysis or measurement of the circle.

مقالة أرشيمديس في تكرير الدائرة

The translation which seems to have been made by Thabit b. Kūrah has been edited by Naṣīr ad-Dīn at-Tūsī.

Begins: مقالة أرشيمديس في تكرير الدائرة وهي تناول الدائرة وقائمة لقتال قائم الزاوية يكون أحد ضمته محليتين بالزاوية القائمة مساوية لنصف الدائرة.

Ends: نسبة ستة وعشرين إلى اثنين وعشرين بل نسبة أربعة عشر إلى اثنا عشر وذلك ما اردنا وهذا تمام القول في تكرير الدائرة.

Five diagrams.

J

Ff. 125b-130: A treatise on the quadrature of the circle, by ابن الهيثم (المشجع) or أبو علي محمد بن الحسن بن الهيثم البصري, who died in 430/1039.

Begins: رسالة ابن الهيثم في تربع الدائرة وقائمة ان تجمع الدائرة لا يمكن ان يكون مساويا لسطح مربع.

Ends: فدائرة ست مساوية لسطح بطة فإذا وجدنا ما طلاع فليس هذا مما يوجب كل هذا التحرير للتحدين والمتباطرون فيه.
Three diagrams. On fol. 120b, in the middle of the last line but one, occur the words "تَمَّ المَقَالَة،" fol. 130a, therefore, seems to contain additional matter, introduced by usurpation of this line. The edition seems to be due to Nasir ad-Din Tusi.

K

Ff. 130b-245: The treatise of Menelaus (Messala) on spherical figures.

"كتاب الأشكال الكرية"

The work is given according to the edition of Nasir ad-Din at-Tusi who says in the introduction that he came across many copies of the treatise revised or corrected by men such as Abu 'Abdallah Muhammad ben 'Ali al-Mahani and Abu al-Fath Ahmad ben Abu Sufyan al-Harri, but that he preferred the revision of Naser al-Din al-Misri. This manuscript (Berlin 5930 has ευρικας, and Brockelmann, i, 511, ευρικας), who died in 430/1038.

Begins: Τὸ ὀρθόνυμον μᾶς καὶ τὸν θυγάτηρα φίλον τὸν ημῶν τὸν πέρα σαραγαθυμένον τοὺς εἰρήνεις τοὺς προστάσσοντες τοὺς ἑαυτὸν παραδειγμάτων πρὸς ἡμᾶς τοὺς παραδειγμάτων πρὸς ἡμᾶς τοὺς παραδειγμάτων πρὸς ἡμᾶς τοὺς παραδειγμάτων πρὸς ἡμᾶς τοὺς παραδειγμάτων πρὸς ἡμᾶς τοὺς παραδειγμάτων πρὸς ἡμᾶς τοὺς παραδειγμάτων πρὸς ἡμᾶς τοὺς παραδειγμάτων πρὸς ἡμᾶς τοὺς παραδειγμάτων πρὸς ἡμᾶς τοὺς παραδειγμάτων πρὸς ἡμᾶς τοὺς παραδειγμάτων πρὸς ἡμᾶς τοὺς παραδειγμάτων πρὸς ἡμᾶς τοὺς παραδειγμάτων πρὸς ἡμᾶς τοὺς παραδειγμάτων πρὸς ἡμᾶς τοὺς παραδειγμάτων πρὸς ἡμᾶς τοὺς παραδειγμάτων πρὸς ἡμᾶς τοὺς παραδειγμάτων πρὸς ἡμᾶς τοὺς παραδειγμάτων πρὸς ἡμᾶς τοὺς παραδειγμάτων πρὸς ἡμᾶς τοὺς παραδειγμático: "καὶ τῆς σφαίρας καὶ τῆς τριγωνίας"

And there follows a short colophon which informs us that the manuscript was finished in 1196/1781, and is immediately followed (ff. 341-347) by another treatise of Archimedes' entitled:

"مَقَالَةٌ فِي تَكْسِيرِ الدائرة"

A copy of which has been described (under L).

Begins and ends as in the copy described above.
The manuscript contains ninety-four diagrams, and blanks for some others.

M

Ff. 347b-372: Another copy of Euclid's "Data," entitled:

كتاب المعطيات

Begin and ends as in No. 348 [447] (C and D).

Dated 1196/1781 and written in Lucknow.

تم كتاب المعطيات على يدي همت علي فئذ عصر رمضان سنة ستة وسبعين وماة والألف في البند الكحلو.

Out of the ninety-five diagrams indicated at the beginning the manuscript contains only seventy-eight.

N

Ff. 372b-391: A work on the geometrical measurement of figures, entitled:

كتاب معرفة مساحة الأشكال السبعة والكرية

by the sons of موسى بن شاكر, who lived about 210/825, viz. محمد and احمد

كتاب معرفة مساحة الأشكال السبعة والكرية

بِنْ مُوسَى مُحَمَّد وَالجَنِينُ وَأَهْدُ نَانِمَةَ عَشَرَ شَكَالٍ أَنَّ اللهَ الْحَكِيمَ أَلْقَ آيَاتِهِ فِي الْكِتَابِ.

بهما ما أُمِثِّبُ أو اقتُصرَتُ في الجَهَّالِ.

Ends: فأنه من عمل إرشيدس والى معرفة وضع: مقدارين لشواطِي على نسبه واحدٌ فأنه من عمل ماثالاوس كما مر ذكره.

Dated as above, 1196/1781

فرع منه المصف: 1196/1781

في سنة عشرين (1196) من الهجرية في التاريخ سبة عشر

ومعه كتاب هام علي في البند الكحلو.

Thus there are fourteen pieces in the volume, which may be reckoned as fifteen by counting separately the second treatise of Archimedes mentioned under L. But the second piece (fol. 28b) has a number 4, in red ink, and each successive treatise is numbered according to this classification, so that the last treatise has the number 17. Thus the missing forty-eight leaves at the beginning of the MS. must have contained two complete pieces besides the beginning of the imperfect A. All of them seem to have been edited by Nasir ad-Din at-Tusi.

The MS. is imperfectly rubricated, and several red headings have been omitted by the copyist whose work has many grammatical and lexicographical inexactitudes.

The writing is an Indian Ta'līk. Labeled رسائل مصورات possibly from a sentence quoted in the treatise described under the heading K.

[Hamilton.]

351 [419]

185 x 125 mm. 100 leaves, nineteen lines to the page.

VARIOUS WORKS ON PNEUMATICS AND MECHANICS

A

Ff. 1-15: The treatise of Philo of Byzantium on Pneumatics. Title:

حكايات كتاب فيلون المحانيقي في الجيل

STORIES OF THE BOOK OF PHILO THE MECHANICIAN ON PNEUMATICS

Begins: قال ان الأجسام التي ظن أنها خالية دكاكينان:

هي ملاحة من الهواء وقيل أن في دخ بسيط ماء وآلية في دفتا كثيرة عليه فاذا تمام عليه واحرف في البقاء لا يدخل جوته.

Ends: لا يجلس اوضع عن قطراء ولا يرفع...

البقاء في الصولجان ينام عن تقبب. تحت كتاب

فيلون المحانيقي.
From these quotations it is seen that the text of the manuscript differs considerably from that edited by Carra de Vaux in *Not. et Ext. des MSS.* xxxviii, 41-121. One may almost say that it is an altogether different work. A careful comparison, however, shows that in some cases the substance of the pneumatic machine described in the former may be detected in the latter, but our text, as its title seems to indicate, exhibits an abridged form of Philo's work, and does not contain the statement preceding each pneumatic or hydraulic machine in Carra de Vaux's text. The work has only fifty-four articles instead of sixty-five, and articles 28, 29, 31, 46, seem also to be missing; further, the number of illustrative diagrams is forty-five instead of sixty-five. The missing articles may be due to the fact that the reviser or the abridger may have combined two or more articles into one.

No date. The writing is an Indian Naskhi of about A.D. 1650. Diacritical points seldom used.

B

Ff. 15b-50: An anonymous treatise on pneumatic and hydraulic machines, the writer of which I have no means of identifying with any degree of probability.

Begins, after the *Basmalah*: ST הערבاء في خرابات آ and the sharp in ب يفاهمن من ج. P. (sic) ... 31 and 46, seem also to be missing; further, the number of illustrative diagrams is forty-five instead of sixty-five. The missing articles may be due to the fact that the reviser or the abridger may have combined two or more articles into one.

No date. The writing is an Indian Naskhi of about A.D. 1650. Diacritical points seldom used.

Unfortunately the work breaks off with this heading, and on fol. 51a there is a treatise on mechanics (see below) beginning abruptly. It is improbable that this last treatise should be a continuation of the work of the sons of Mūsa b. Shākir (cf. No. 350 [381] N) announced in the above heading.

The anonymous work on Pneumatics found on ff. 15b-50 and of which we are treating, has 101 articles marked, as in the previous treatise, in *abjad* reckoning. The reviser of the work seems, however, to have omitted some minor intermediary articles or combined two or more articles into one. The articles 7, 8, 42, and 87, begin in the following manner:

Fol. 17a: حـ جـ دـ قـ صـ بـ (sic) ـ حـ دـ قـ صـ بـ. حـ دـ قـ صـ B.

Fol. 17b: حـ جـ دـ من حـ دـ من ابـ وبـ حـ جـ دـ وعلى نـ بـ. حـ جـ دـ من حـ دـ من ابـ وبـ.

Fol. 22b: حـ دـ حـ دـ من حـ دـ من ابـ وبـ حـ دـ حـ دـ ومن حـ دـ حـ دـ من حـ دـ من ابـ وبـ.

Fol. 44b: حـ دـ حـ دـ من حـ دـ من ابـ وبـ حـ دـ حـ دـ ومن حـ دـ حـ دـ من حـ دـ من ابـ وبـ.

The number of the illustrative diagrams is seventy-seven; they are mostly drawn in red, but blue and black are occasionally used.

The writing is generally the same as that used in the previous treatise. Ff. 33b-50 are, however, written in a hand inclining to Ta'llīk. Diacritical points seldom used. About A.D. 1650.
C


It has been pointed out above that the MS. begins abruptly. A comparison, however, of the text found in it with that of a similar work found on ff. 61-71 shows that both works are identical.

Begins: يخط في النقل دائرة ويصفها بإقامة ضواية.

These words are similar to those of the first two lines of fol. 67a. The work is, therefore, a commentary on the first treatise on Mechanics of Hero of Alexandria, by an anonymous writer (see below).

Ends: ولذلك إذا ثقل جمع أب معلوم على القوة والوسط.

After these words occurs the sentence نتم المقالة.

Twelve diagrams. Diacritical points rare. The same writing as that used in the first treatise.

D

Ff. 55b-58: An abridged form of the second treatise on Mechanics of Hero of Alexandria, called by the Arabs إبیر المخاطفي.

Title: المقالة الثانية من كتاب إبره المخاطفي وهي في رفع الأشياء المвлечен بالقوة البسيطة

THE SECOND TREATISE OF THE BOOK OF HERO THE MECHANICIAN ON THE LIFTING OF HEAVY WEIGHTS BY MEANS OF A SMALL POWER

Begins: قال ما كأن القوى التي تتحرك بها القوى

It will be seen that the phraseology of the treatise is not identical with the text published in 1901 by Nix and Schmidt: Herons von Alexandria, in "Bibliotheca... Teubneriana" (vol. ii, fasc., i, pp. 95-199); but the general meaning is the same in both pieces, and the only difference is that the text of our MS. seems to contain an abridged and more concise form of Hero's work.

The treatise ends abruptly with many missing leaves. The final words of the existing text are: ثم لو علمتم القوى الثامن من قوامض.

A comparison with another copy of the treatise found on ff. 72-82 shows that the present copy breaks off at the bottom of fol. 74b, having thus a lacuna of eight leaves.

Seven diagrams. Same hand as above.

E

Ff. 59-61: A treatise by Apollonius (Pergaeus) on the construction of a pulley. At the end of the treatise the following sentence occurs: "Here ends what is found of Apollonius's book on the pulley." The work is not mentioned in the Fihrist (266-267) nor by Steinschneider (ZDMG, L, § 112, pp. 180-182).

Begins, after the Basmalah: بكران آب... and ends: بلغ دوحة إلى يٍ أعظم من... مملوكة ونعمة.

Seven diagrams. The writing is in a Nashki bordering on Ta'liq. About A.D. 1650. Few diacritical points.

F

Ff. 61-71: An explanation of the first makalah of the work of Hero of Alexandria on Mechanics.
I
Fol. 83b: A note on a mechanical wheel.
Beginning: هذه صورة آلهة إذا عملت
in مراكز الأقلاع من علم الهندسة والله أعلم.
No diagrams. Same handwriting.

J
Fol. 84a: A note on a hydraulic machine
ending: ورجع إلى حوض نلت والحمد لله الحمادية

K
Fol. 84b: A note by Khārīki (الخاطري) on
a sphere and a box moving like the firmament.
Title:
هذه رسالة الخاطري في اختاخ الكرك تدور بذاتها بحركة
مساوية حركة الفلك
One diagram (see below under M).

L
Fol. 85a: A figure of the city of Constantinople, attributed to Aristotle. The Persian
title is:
 بصورة شرق قسطنطينية كا ان شهرهاي روم است از
وضع حكم ارسطايل
One diagram. Fol. 85b blank.

M
Fol. 86-89: The continuation of the moving
sphere and box announced above under K.
It is the binder who has wrongly separated
the work by the clumsy insertion of fol. 85
between the text.
Beginning (fol. 84b):
أخذت مساحة جدول زراعة وقسمه
باقتين وسبعين قسم ثم أخذت سندوفا الحن.
Ends:
في معرفة اختلاف منطق القمر . . . ومما يعمل
بحساب ارفاع القمر وهو صورة الكرك والصندوق.
The treatise on this astronomical sphere is
divided into sections, the headings of which
are written in blue ink. The first three sections begin:

Fol. 86b: في معرفة الكربما ويتنج من حركتها. أخذت بث رما الحال.

Fol. 87a: في معرفة ارتفاع الشمسي والواقع الثانية. وضعت هذا طريقة هذه المعرفة. 
Ibid.: معرفة قوس الشمسي لدرجة الشمسي أو الواقع.

Three diagrams. Writing as above.

N

Fol. 90 blank. Ff. 91-93: A quotation from the astronomical work entitled:

 نهاية الإدراك في دراية الإفلاك

The author’s name is not mentioned but he is Qutb al-din Muhammad ben Musa ben Muallich al-Shirazi (628/1227).

Three diagrams. Ff. 92-93 have only figures and diagrams to the number of twenty.

O

Fol. 94a. blank. Ff. 94b-100: A treatise on Hydraulics and Mechanics compiled by أبو حامد المظفر بن أسمل الإسداري (cf. above under B), who relates that he used the books of Hero of Alexandria, of Apollonius, and of the sons of Mūsā b. Shākir (see above): Muḥammad, ʿAḥmad and Ḥasan.

Begins: قال الشيخ الإمام أبو حامد المظفر بن أسمل الإسداري: رحم الله الحمد لله رضي الله تعالى. إن كانا قد جمعناه في هذا الكتاب ما يلدلنا إليا من كتب القدماء المصنفة في أنواع الجيل مثل كتاب ابن المخاليث. وما للإثنين في أنواع الكنار. . . . وإثناها اولا بحكايات صور الجيل التي عملها الأخوان الذين هم محمد وااحد والحسن.

There are twenty-nine short articles in the treatise marked by a small blank space. The first two articles begin:

Fol. 94b: ﾀًب جام في امتدح تقب ج ركب عليه: ﺋَب مثاعة ح . مدقع الجانبين.
Fol. 95a: ﺋَب جرة راسها مسدود وفيه تقب ج ذو: ﺋَب مثاعة.

The treatise seems to end abruptly with the words ريمها معدل احدها.

No diagrams or figures. The writing is a Naskhi hand bordering on Taʿliq of about A.D. 1650.

A note in Persian written on the title page mentions the name of مرر محمد, and states that the number of the leaves of the MS. is eighty-seven. Slightly injured by worms. Rubrications sometimes omitted.

[Hamilton.]

352 [377]

245 x 125 mm. 56 leaves. The volume contains a varying number of lines to the pages and the following different works.

A

Ff. 1-3a: Anonymous glosses upon some mathematical or geometrical work on the triangle.

Begins: الحمد لله الملك العلام . . . وبعد فهذه: حواس جنها بالبحث الزوايا الثالث.

The first words commented upon are:

قوله: الأولي اذا وقع خط.

B

Ff. 3b-4a: Other glosses on the triangle, apparently by ابن مقدم, mentioned at the end.

Begins: قولة: كتساوي الزوايا الثلاث للثابتين المشتمل .

الدم في الثابتين.
The two above treatises are written in a clear Naskhi of about A.D. 1750. Twenty-five lines to the page. Rubrications. Diagrams on the margins.

C

Fol. 4b blank. Ff. 5-42a: A commentary by Abd al-Wali bin Muhammad bin al-Husayn al-Barjandi upon the arithmetical treatise called

التماسک في الحساب

ascribed to (or the title of the book is therefore شرح النمساك في الحساب, "Commentary on the Shamsiyyah.")

The work is divided into three makālahs subdivided into baḥs and faṣṣals, and preceded by a muḥaddahah with two baḥs. The beginning of the first makālah is:

لا يسر مقدمه ودارتهما فصل

Fol. 42b blank. Some notes on the margins by a different hand. The writing is a clear Indian Naskhi of about A.D. 1750. Twenty-seven lines to the page. Headings in red, but sometimes omitted.

The manuscript consisted of three different works which were put together by the binder. The blank pages which separate the treatises from one another are covered with a white sheet of paper, probably by the binder. Gilt binding.

[Hamilton.]

353 [810]

190 x 140 mm. 109 leaves. The manuscript contains the following works on Arithmetic by different hands:

A

Ff. 1-46a: The arithmetical treatise of the-status of al-husayn abu mubarak abd al-halim the-fraternity, who died in 815/1412 (the date A.D. 1512, given by Brockelmann, ii, 125 is a misprint). Title as found in the text (fol. 1b) and in the colophon (fol. 46a):
ADVICE TO THE INQUIRER AFTER THE HIGHEST QUESTION

The first word of the title is in accordance with Berlin 5978, but Brit. Mus. 420 has مرشد الطالب إلى استن المطالب, which is adopted by Ḥaj. Khalīfa’s translation as “de computu numerorum cognitorum” for “the well-known work on Arithmetic.” The copyists often misuse the article.

Begins: الحمد لله على التحقق والشكر له على التوفيق ... أما بعد فأن يضع الراغبين في علم الحساب وسماها مرشد الطالب.

Ends: ولكن هذا آخر الكتاب والله اشتر من ما وفق الصواب ... فهو الكريم الوهاب الرحم الثواب.

Dated 992/1584 A.H.

The author’s name is not found in the text which is divided into a mukaddamah, two kīsmān, and a takmilah. The mukaddamah is subdivided into five masā’il, and the kīsmān into six bābās and ten faṣlās respectively, with some other minor sub-divisions. With some variants, all these headings begin as in Berlin 5978.

A Turkish hand of the seventeenth century has written on the margins of the MS. illustrations of the rules given in the text, and has added some loose slips to the same effect between the leaves.

The MS. which has twenty-one lines to the page is written in a clear Syrian Naskhi with complete and full rubrications. In 1088/1677 it belonged to الحاج محمود بن جعفر الوعاظ, who may possibly be the author of some of the above arithmetical illustrations. On the title page there are illustrations in Turkish of the problem of the distribution of the estate of a bankrupt, and an illegible seal.

B

FF. 46b-47a blank. FF. 47b-88: A complete treatise on Arithmetic by علي بن محمد بن محمد بن علي القرشي الفصادي اليداني البغدادي, who died in 891/1486.

Title:

كتف الجبال في علم الحساب

THE REMOVAL OF THE VEIL IN THE SCIENCE OF ARITHMETIC

After the full name of the author, as reported above, the work begins: الحمد لله سريع بال cbo... المجلة المباركة ضحية نهاد الحادي عشر شبر ربع الأول من شهر سنة اثنين وتسعين وتسعين ... على بد الفيل ... محمد شمس الدين بن محمد شمس الدين بن محمد شمس الدين بن بوبكر تقي الدين المعروف

Ends: وهو المدد الدافع وسندها ما قدناها من هذا التأليف والحمد لله الح.

The work is divided into four Juz’ and a Khātimah; each Juz’ is subdivided into eight bābās, with minor subdivisions into mukaddamahs, kīsmān, and faṣlās. The khātimah itself has four faṣlās.

No date. The writing is a clear Turkish Naskhi of about A.D. 1680. Fully rubricated. Broad margins. Seventeen lines to the page.

C

FF. 88b-92: A collection of thirty-three problems and their solution, in Turkish. No author’s name and no headings.

D

Fol. 93a blank. FF. 93b-109 contain a succinct treatise on Arithmetic by عبد الله محمد
354 [813]

145 x 100 mm. 77 leaves, seventeen lines to the page.

Title:

مرشدة الطالب إلى اسنى المطلب

Another copy of the arithmetical treatise of Ahmad b. Muhammad b. Ḥā'im Faraḍī, who died in 815/1412 (see the preceding No. 353 [810] A).

In this copy the author's name is found in the first words of the text:

قال الشيخ الإمام العالم

العلامة شهاب الدين أحمد بن الهائم رحم الله تعالى الخد

The work, which is here also called مرشدة instead of مرشد, begins and ends as in No. 353 [810] A, and is similarly divided.

On fol. 77a the author is quoted to the effect that he finished his work in 783/1381:

قال المؤلف رح ورس فرغت من تسويعها يوم احد

سادس ربع الآخر سنة ثلاث وثمانين وسبع.

The colophon which comes immediately below the above statement informs us that the manuscript was written in 1040/1630:

وقد فرغت من كتابها في الليلة العاشرة من رجب

سنة اربعين واللف رحم الله تعالى الفقيه محمد ابن أبي المفضل المالكي

The MS. belonged in 1105/1693 to احمد الجليلi الحسيني المثنى, and some years later to احمد الجليلi الحسيني المثنى, while in A.D. 1906 it passed into the possession of جرجس صفا.

Written in a clear Syrian Naskhi. Very profusely rubricated. Important words overlined in red, and often written all in red on the margins.

[Mingana, Arab. 73.]
355 [380]
211 x 142 mm. 192 leaves, eleven lines to the page.
Title:
شرح خلافة الحساب

COMMENTARY ON THE QUINTESSENCE OF ARITHMETIC

The Quintessence of Arithmetic is an arithmetical treatise by بیایه الدین محمد بن حسین بن عبد الصمد الحارثی الامامی, who died in 1031/1621. The present manuscript contains a commentary on this work by شمس الدین علي الحسین الحجالی. From the commentator’s name the book is entitled at the end:

کتاب خلالی

THE BOOK OF KHALKHALI

Begins: الحمد لله الفرد بلا ند والواحد يفرض...

Ends: وإن وجدت فيه ثم أسر طبع الملك فادع...

As Bahā ud-Dīn died in 1031/1621, the commentator can hardly be identified with the theologian Husain al-Khalkhali al-Husaini who died in 1014/1605, but he may have been a kinsman of the latter.

The work is divided into ten bāḇs subdivided into muḳaddamahs and faṣṣāls.

The phrases commented upon are overlined in red. On ff. 114-170 there are several blanks left in the MS. for arithmetical demonstrations, and also for rubrics.

No date. The writing is an Indian Ta’līk bordering on a Naskhi of about A.D. 1800. The text is copied within well ruled borders. The first page is half illuminated.
[Hamilton.]

356 [466]
270 x 152 mm. 22 leaves, nineteen lines to the page.
Title:
ضبط قواعد الحساب

FIXER OF THE RULES OF ARITHMETIC

A treatise on Arithmetic by عصمة الله بن اعظم بن عبد الرؤول السهارفوودی (i.e. of Serampore), who died about 1100/1688.

The treatise is different from the commentary written by the same author upon the خلافة الحساب of al-ʿAmuli (cf. No. 355 [380]) of which two copies exist in Ind. Off. (759-60). The present work, as we shall presently see, was written in 1095/1683.

Begins: سبحان الله من عهد علم الحساب جمع...

Ends: ظاهراً وبخواته...

The numerical value of the letters forming the title of the work is 1095, which is the year of its composition.

Ends: قد أتى فرغ لسان العلم عن تحرير هذه...

The book is divided into kīssāms, muḳaddamahs and faṣṣāls.

Broad margins with many explanatory notes, mostly towards the beginning. On the first page is a marginal note about Serampore.

No date. The writing is an Indian Naskhi of about A.D. 1750.

Rubrications. The important words are overlined in red.
[Hamilton.]
Pergaeus is spelt i.e. of Far'īmas—probably intended for Pergamus—instead of Parghās as in the Brit. Mus. 975.

Begins: Pergaeus is spelt i.e. of Far'īmas—probably intended for Pergamus—instead of Parghās as in the Brit. Mus. 975.

Dated 1265/1848.

The work is divided into seven makālahs subdivided into mukaddamahs; it originally consisted of eight makālahs, but as said on fol. 2a, the eighth (made up of the first two makālahs, al-Mu'ādalat and al-Sikilāt) was not included in the manuscript.

The first page is illuminated with a gilt ornamental heading, and the margins throughout the book are crammed with well-drawn geometrical diagrams.

The writing is an Indian Ta'lik. Profusely rubricated. The paper is thin and of different colours: yellow, blue and white. Oriental binding with gilt edges.

[Hamilton.]

359 [497]

172 x 120 mm. 78 leaves, thirteen lines to the page.

Title:

COMMENTARY ON THE ASHKĀL UT-TA'ŞĪS
or preferably (in Persian):

The Ashkāl ut-Ta'šīs “Fundamental Figures,” is a treatise on Geometry, based upon Euclid, written probably in the thirteenth Christian century by

[Hamilton.]
Title:

 رسالة في بيان الطفرة

TREATISE IN EXPLANATION OF SUDDEN MOVEMENT

An anonymous commentary on a Geometrico-philosophical treatise by محمد معرّف الموسوي. The work commented upon seems also to have been a commentary on an unnamed book.

On ff. 3a, 24a and 42a, the Ṭafrah is defined as عبارة عن فعل ماضية من غير أن يحاذى المتحرك جمع إحراز المساافة.

An owner, followed by Col. Hamilton’s cataloguer, had on the title page attributed the work to محمد معرف الموسوي, but the words of the attribution were subsequently struck off. The work is divided into a fātiḥah, an aṣl, and a khaṭimah.

Begins: في أوائل يوم أحد الجواد... أما بعد: هذه نفحة ندوية وحجة فردوسية تربعد إلى الرشد...

Ends: ورجاء من أهل الصلاح أن ينظروا إلى هذه الرسالة جمه الأصلح وإن وقع في به التكير فأمصود توضيح على الطلاب خصا الله... بحق محمد وعترته المصومنين. مقابلة رسول.

The words commented upon are overlined mostly in red, but sometimes in black, and the introduction of the work commented upon began:

FF. 6-8. محمد الله الذي لا سبيل لازده المستقيمة... فقوله معرف عبد الله القوي محمد المدعو معرّف الدين الموسوي لما بين في المقالة الثالثة من الأصول أن الخط المستقيم بين محيط الدائرة... فأقول بمكان بعض الطفرة في هذا المقام من طريقين.

See another definition by Flügel (from Shahristānī) in Vienna, 1797 (15), and cf. Brockelmann, ii, 451.
On fol. 8b, etc., the author whose work is explained is referred to as قل في شرح السيد المذكرة.

The manuscript is written by different hands. Ff. 1-16 are in a clear Ta‘līk; ff. 17-19, 27-31, 39-41, in a finer Ta‘līk; ff. 20-26 in an ugly but clear Naskhi; ff. 32-36 in a Ta‘līk bordering on Naskhi; ff. 37-38 in a somewhat similar script.

Ff. 26b, 29b, 31b, 36b, are blank, but nothing seems to be missing from the text itself which is continuous throughout. Five diagrams on the margins.

Authors such as نصير الدين الطوسي (d. 672/1273) and محمد الشهرستاني (d. 548/1153) are quoted in the super-commentary (fol. 34), and محمد بن اسمعال الدوالي (d. 907/1501) is quoted in the commentary itself of which the present MS. seems to contain an explanation (fol. 17a).

The MS. contains at the beginning the red seals about which No. 197 [405] with the Persian inscription of No. 340 [736] and the black seal of خضر الدين احمد خان.

Many corrections and additions on the margins. The writing is mostly that of A.D. 1700. Well rubricated.

[Hamilton.]

Astronomy, Astrology, and Magic

361 [647]

270 x 162 mm. 70 leaves, twenty-five lines to the page.

The volume contains twenty-one astronomical and mathematical treatises, transcribed and possessed by حاج Mustafa b. Salihi Katkhuda called Siddi Efendi (صاحب كتب الانتهاء من الكلاسيك صاحب فيزياء) before the middle of the eighteenth century.

In the following description the titles are taken from Siddi’s list at the beginning and from his title pages.

The book is written in a minute Turkish hand, and has three columns in a page from its beginning to fol. 20a.

Ff. 26b-9a contain a treatise in verse entitled:

مدخل العلم في علوم النجوم وعمل التقويم

INTRODUCTION TO THE KNOWLEDGE OF THE RULES OF (PLANETARY) MOTION AND THE MAKING OF ALMANACS

The authorship of the poem is ascribed to الشيخ أبو بكر بن ايي العتالي. The death of a writer of this name is ascribed by Ahwardt to 906/1500, but if any proof can be built on the year 794/1391 found in red ink on the margins of fol. 3a in connexion with an event occurring in البلاطة العتالي, our author cannot be identified with that mentioned by Ahwardt. This is also proved by the fact that the author is praying in his Introduction for Sultan اشرف اسمعى, who can only be the Rasûlîd Ashraf Ismâ’îl I who reigned in Yaman in 778/1376-803/1400. That our Abu l-Ma’âli lived in Yaman in the fourteenth Christian century is borne out by the following verse taken from his Introduction (fol. 3a):

انتهت لابن الحمراء في ذممة مستوري مستجريم

The numerical value of ذممة being 794/1395, the book was written first of Muḥarram 794, and the author must have lived, as stated, towards the end of the fourteenth century.

Begins:

الحمد لبعض كثير وعميد ولد العالم...

الله المخلص الامام المولى...

Alchemist...

بسط المكارم...

叡哲...

لابن الأكيل...

اقتبس بمعنى التعليم.
Ends: والصحب والآلال وكل تابع على الهدى والدين:

The main headings of the treatise are introduced by the word kaul.

Written by Șidki on Sunday, 29 Jumāda ii, 1154/1741.

B

Ff. 9a-16b: Another treatise in verse entitled:

المنحومة الحفصية في القضايا النجومية

THE FRUITFUL POEM ON THE VERDICT OF THE STARS

The work which deals with the influence of the stars on the human actions is ascribed to ʿAli bin ʿAbī ʿAbd Allāh al-Qurwānī, who flourished in the fifth century of the Hijra. In other manuscripts (see Brit. Mus. ii, 447) the author is called the Qurwānī al-Sinānī.

The poem is here found without any commentary.

Begins: الحمد لله الرفع (الكبر).: 

Ends: فقد نظمت عبد حد الآركم على النبي المصطفى: 

The headings are introduced by kaul and bait.

Written Thursday, 18 Rajab, 1154/1741.

C

Ff. 17b-18b: A poem of 186 lines on the construction of the Zodiac, entitled by Șidki:

 المنحومة المنطقة المنقبة

A POEM ON THE HARMONIOUS ZODIAC

The author's name is not mentioned; from the last line of his poem we may probably infer that he was called ʿAbdallah:

Afterwards the humble poet of the last line.

Begins: عبد الله ادع له يا قار ألمه يكي عذاب النار:

Ends: ملتهما حدة حيدا جزيلًا وعلى ما اعماها.

At the end there is a circular diagram in black and red illustrating the Zodiac. Șidki knew possibly some Persian because on both sides of the diagram he wrote a Persian verse.

Written 18 Rajab, 1154/1741.

D

Ff. 19b-20a: A short poem of 75 lines on the Syrian and Coptic months, entitled by Șidki:

 المنحومة في بيان عبد الشهر

POEM SHOWING THE NUMBER OF THE MONTHS

The treatise which is anonymous begins:

الحمد لله على آلاة الحكم العادلة في فضائله

Written Thursday, 18 Rajab, 1154/1741.

E

Ff. 21b-29a: Title:

النمر البانحة من قطوف الآلة الجامعية

RIPE FRUITS FROM THE HARVESTS OF THE UNIVERSAL INSTRUMENT


Begins: حمدًا وشكرًا لك يا مقدر الأوقات... 

Ends: وفد فقد وقفته وانا بالقاهرة... على الآلة التي اخترعها
The work has a mukaddamah and twelve bābās which are:

Fol. 30b: Fī nasīma ṭarājuhū al-muswīm fīhi, wa muṣaffa al-dīn li-l-jāmi‘.

Fol. 31a: Fī ma’rifa dīrāja; fī ma’rifa al-mīl al-‘alā; fī ma’rifa sīlah al-mashrāq wa-l-ma‘ṣūr; li-l-dīn al-‘alā.

Fol. 31b: Fī ma’rifa ‘l-‘arḍ; fī ma’rifa al-dārid min al-dārid; tawfīq al-nafār.

Fol. 32a: Fī ma’rifa sīlah al-qiblā; fī ma’rifa al-mūtallib al-ma‘ṣūr; muṣaffa al-dīn al-‘alā al-muttaqī.

Written Saturday, 20 Rajab, 1154/1741.

G

Fol. 33a-35. Title:

 رسالة في الميل بالإسطوانة

TREATISE ON THE USE OF THE SUNDIAL

A short treatise on the use of a new sundial invented by Abū al-Ḥasān ʿUṣ al-dīn Abū al-Muṣṭafā wa-l-waḥṣī, who died about 876/1471. The treatise which is written by the inventor himself begins:

And ends:

The work is divided into ten bābās which are:

Fol. 33b: Fī al-qaṣr al-ṣūrā.

Fol. 34a: Fī nafṣ al-ṣūrā al-dīrāja.
A treatise on the same subject, viz. the Hidden Sine in the Astrolabe by شمس الدين محمد بن محمد المرور بن الفوزاني. This author is possibly the same man as that called by Brockelmann (ii, 129, 18) Tizini, or Tizâi, who must have died much before 896/1490 (see below and under T).

Begins: 

We refer to page 580 of the catalogue for details.

Ends: 

The treatise has eighteen bâbâs which begin as follows:

A treatise on the same subject, viz. the Hidden Sine in the Astrolabe by شمس الدين محمد بن محمد المرور بن الفوزاني. This author is possibly the same man as that called by Brockelmann (ii, 129, 18) Tizini, or Tizâi, who must have died much before 896/1490 (see below and under T).

Begins:

We refer to page 580 of the catalogue for details.

Ends:

The treatise has eighteen bâbâs which begin as follows:

A treatise on the same subject, viz. the Hidden Sine in the Astrolabe by شمس الدين محمد بن محمد المرور بن الفوزاني. This author is possibly the same man as that called by Brockelmann (ii, 129, 18) Tizini, or Tizâi, who must have died much before 896/1490 (see below and under T).

Begins:

We refer to page 580 of the catalogue for details.

Ends:

The treatise has eighteen bâbâs which begin as follows:

A treatise on the same subject, viz. the Hidden Sine in the Astrolabe by شمس الدين محمد بن محمد المرور بن الفوزاني. This author is possibly the same man as that called by Brockelmann (ii, 129, 18) Tizini, or Tizâi, who must have died much before 896/1490 (see below and under T).

Begins:

We refer to page 580 of the catalogue for details.

Ends:

The treatise has eighteen bâbâs which begin as follows:

A treatise on the same subject, viz. the Hidden Sine in the Astrolabe by شمس الدين محمد بن محمد المرور بن الفوزاني. This author is possibly the same man as that called by Brockelmann (ii, 129, 18) Tizini, or Tizâi, who must have died much before 896/1490 (see below and under T).

Begins:

We refer to page 580 of the catalogue for details.

Ends:

The treatise has eighteen bâbâs which begin as follows:

A treatise on the same subject, viz. the Hidden Sine in the Astrolabe by شمس الدين محمد بن محمد المرور بن الفوزاني. This author is possibly the same man as that called by Brockelmann (ii, 129, 18) Tizini, or Tizâi, who must have died much before 896/1490 (see below and under T).

Begins:

We refer to page 580 of the catalogue for details.

Ends:

The treatise has eighteen bâbâs which begin as follows:

A treatise on the same subject, viz. the Hidden Sine in the Astrolabe by شمس الدين محمد بن محمد المرور بن الفوزاني. This author is possibly the same man as that called by Brockelmann (ii, 129, 18) Tizini, or Tizâi, who must have died much before 896/1490 (see below and under T).

Begins:

We refer to page 580 of the catalogue for details.

Ends:

The treatise has eighteen bâbâs which begin as follows:

A treatise on the same subject, viz. the Hidden Sine in the Astrolabe by شمس الدين محمد بن محمد المرور بن الفوزاني. This author is possibly the same man as that called by Brockelmann (ii, 129, 18) Tizini, or Tizâi, who must have died much before 896/1490 (see below and under T).

Begins:

We refer to page 580 of the catalogue for details.

Ends:

The treatise has eighteen bâbâs which begin as follows:

A treatise on the same subject, viz. the Hidden Sine in the Astrolabe by شمس الدين محمد بن محمد المرور بن الفوزاني. This author is possibly the same man as that called by Brockelmann (ii, 129, 18) Tizini, or Tizâi, who must have died much before 896/1490 (see below and under T).

Begins:

We refer to page 580 of the catalogue for details.

Ends:
K

Ff. 41-43. Title:

بلوغ الوتر في العمل بالقمر

ATTAINMENT OF THE OBJECT, CONCERNING THE USE TO BE MADE OF THE MOON

A treatise on the knowledge of the quarters of the moon by أبو عبدالله محمد ابن أبي الفتح الصوفي who died after 916/1510 (about this date see below and under P, and R).

A treatise with the same title is attributed to Ṣaḥīḥ who died in 1158/1745. See Brockelmann, ii, 359.

The treatise has a mukaddamah and five bābās which are:

Fol. 41b: في معرفة عرض في معرفة موضع القمر

Fol. 42a: في معرفة مطالع طلوعه وزروبه

Fol. 42b and 43 there are two tables of the phases of the moon. The first is entitled:

جدول عرض القمر في الشمال والجنوب, and the second made by ʿIzz ud-Dīn Wafāʾi (see under G and L), has for title:

جدول تعدل المطالع

Written by Ṣiddīqī, Saturday, 27 Rajab, of the same year. At the end of the treatise Ṣiddīqī informs us that the author wrote his treatise in 883/1478 (تاريخ المصنف سنة 883). See under P.

Begins: هذه رسالة بليغة وضعها لمن لاحق له القمر في القمر.

Ends: فن اراد الوقوف على ذلك طلب في الرسالة التي وضعها على جداول القمر الشيخ أبو عبدالله الجليلي.

Written by Ṣiddīqī, Saturday, 27 Rajab, of the same year.

M

Ff. 46-48: Title:

الزهرة النضارة في العمل بالكواكب السيارة

THE MAGNIFICENT DELIGHT CONCERNING THE USE TO BE MADE OF THE PLANETS

Tables of planetary movements by شمس الدين محمد بن المطار who wrote about 830/1426. The precise date of this author is unknown (see Brockelmann, ii, 127).

Begins: هذه رسالة بليغة وضعها ʿIzz ud-Dīn Wafāʾi في المطالع.

Ends: جدول جوهرات جدول عرض الكواكب

Same date as above.

N

Ff. 48-50: Title:

رسالة في العمل بالقمر بالمقوٌور

TREATISE ON THE USE OF MUKAWWAR

A treatise on the right use of an astronomical instrument called mukawwar by the same ʿIzz ud-Dīn Wafāʾi (see under G and L). The work was written at the command of the Mamluks Sultan Ashraf Ināl (A.D. 1453-60).

Begins: هذه رسالة بليغة وضعها لمن لاحق له القمر...

Ends: جداول سلطان المكلة...

Written by ʿIzz ud-Dīn Wafāʾi, who died about 976/1471 (see under G).
Ends: وفي هذا القدر كتابة لم اراد العمل بهذه الآلهة.

The treatise has ten bāḇs which are:

Fol. 49a: في معرفة الماء في معرفة افاده هذه الآلهة الملايين والباقي منصف الفضاء.

Fol. 49b: في معرفة الميل في معرفة اخذ الارتفاع والناية ودرجة الشمس.

Fol. 50a: في معرفة سمت في معرفة الامرض في معرفة مقدار حضي في معرفة ظل الناية الارتفاع الشفق والفج،

Fol. 50b: في العمل في معرفة المطالع الملكة بالواكب.

Written by Șidki, Wednesday, 1 Sha‘bān, of the same year.

O

Ff. 51-53: Title:
 رسالة في معرفة مبرة الابرة

TREATISE ON THE KNOWLEDGE OF THE HOUSE OF THE NEEDLE

The “House of the needle” is a measuring compass, and the present treatise is an explanation of it by أبو زيد عبد الرحمن الأجنوني, who died in 999/1590.

Begins: الحمد لله حمد النباكنر... أما بعد فهذا...

Ends: وربقات في معرفة مبرة الابرة على الجهات الامرض.

Written Friday, 3 Sha‘bān, of the same year.

P

Ff. 54-55: Title:
السهل المعنم في العمل بالقطعة المنصفة

THE INACCESSIBLE SURFACE CONCERNING THE USE TO BE MADE OF AN ELEVATED PLANE

A short treatise on a kind of astrolabe or dial called “elevated plane,” by محمد ابن أبي الفتح الصوني, who died after 916/1510. (See under K, and cf. below.)

Begins: الحمد لله لا اله سواه... وبعد فهذا نذة...

Ends: يسيرة في العمل بالسبطا ذات العمل السماء بالمرتفع...

And اما وقت المضا في غالب الشفق الامرض وزيادة...

شيء قليل في هذا القدر كتابة.

Şidki informs us in the colophon that he transcribed this treatise from the author’s autograph (تقت عن خط المؤلف), the date of which he fixes at 909/1503 (تاريخ المؤلف سنة 909). I do not know on what authority Brockelmann (ii, 128, 11) has adopted the approximate date of 850/1446 for the death of the author (see under R).

Written by Șidki, Sunday, 21 Rajab, of the same year.

Q

Ff. 56-57 are written on yellow paper and contain a work entitled:
 رسالة في العمل بالربع المعنم

TREATISE ON THE USE OF THE SUFFICIENT QUADRANT

A treatise on the use of an astronomical instrument called “All-Sufficient Quadrant,” by شهاب الدين أحمد بن محمد بن علي الحنفي الأزهري, who, according to the colophon, wrote in 760/1355.

Begins: قال الشيخ شهاب الدين أحمد بن محمد بن...

Ends: على الحنفي الإزهري الحنفي الزهري ابن المعني...

وهذا آخر ما وردنا في هذا المحفوظ وإن...

Made اله في العصر فقي الناس ابراد أعمال هذا الشكل ينتمي من هذا...

The work has ten faṣūls explaining the quadrant in a way almost similar to that of the above treatises.
The treatise was written in 760/1355 and copied by Muhammad  al-Sufi in 909/1503. It is from this copy of al-Sufi that Sidki transcribed the present manuscript on Sunday, 21 Rajab, in (as usual) 1154/1741:

قال محمد ابن أبي الفتح الصوفي أن نقل من خط الموقف وتاريخ تابعه سنة 760 وتاريخ نقلها سنة 916 ونقل من خطه رحمه الله بقلم . . . صديق.

R

Ff. 58-59. Title:

نتائج الفكر في المباشرة بالقمر

RESULTS OF REFLEXION ON THE WORKING OF THE MOON

A short treatise on the workings of the moon according to the indications of an astronomical instrument by the same محمد ابن أبي الفتح الصوفي, who died after 916/1510 (see under K and P).

Begins:

الحمد لله . . . وبعد هذه رسالة سيعتها نتائج الفكر في المباشرة بالقمر.

Ends:

ومن أراد تزويج الفلك وتسهولة المباشرة من: غير جداول عليه برسالتنا السماء يليو الوطر في العمل بالقمر.

Sidki informs us that he transcribed the manuscript on Monday, 22 Rajab, 1154/1741, from an autograph of the author dated 916/1510. Nقل من خط الموقف . . . تاريخ الموقف 916/1510 . . . بقلم أضفه الضفاء صديق.

S

Ff. 60-63. Title:

عقود الآلية في العمل بالربع الهلالی

STRINGS OF PEARLS CONCERNING THE USE TO BE MADE OF THE NEW-MOON QUADRANT

A treatise on the explanation of an astronomical instrument the circles of which are in the shape of a new moon, by محمد بن سبط الماردینی, who died after 896/1490.

The astronomical instrument was invented, as we shall see from the introductory words, by Shamsud-Din b. Fuzuli (see under I).

Begins:

الحمد لله وكي . . . وبعد قول محمد بن محمد سبط الماردینی هذه مقدمة خصرة على الربع الهلالی وهو الذي متعلقه كالهلال استنباط الاستاذ شمس الدين ابن الزوري . . . ومنها عقود الآلی بالح.

Ends:

وهو ما بين الحیر والحیر الذي عليه الفضل: ويوس هذا سائر السرا . . . وفي هذا الفار کاية الح.

The work is divided into a mukaddamah, ten babs and a khatimah which deal with the same matter as that found in many previous treatises.

Written by Sidki Thursday, 21 Sha‘ban, of the same year.

T

Ff. 64-66. Title:

رسالة في العمل بالمریع

TREATISE ON THE USE OF THE SQUARE (ASTROLABE)

The treatise was written in 779/1377, at the request of Zainud-Din Nawawi Shami, by شمس الدين محمد بن محمد بن الزوري, who must have died long before 896/1490. He wrote this treatise in 779, and if the approximate date 896 assigned to his death is possible we must give him more years than 130, which seems to be unlikely. The approximate date to be assigned to his death should probably be 840/1436.

The treatise deals with the explanation of an astronomical instrument invented by ‘Ali b. ash-Sha‘fi (about whom see under E) and is divided into eleven faqis and a mukaddamah.

Begins:

الحمد لله . . . أما بعد قل أن فقد سالی في: هذا المیر سنة تع وسبین وبسیمة . . . ذین الدين
TREATISE ON THE USE OF THE TRIANGULAR (ASTROLABE)

An anonymous short treatise on the right use to be made of an astronomical instrument called Muthallath ("triangular").

Begins: الحمد لله ... وبعد قفتهم العالية لها ادراك...

Ends: وما الضرب والقسمة في حالة واحدة فالأولى ...

Written Wednesday, 22 Sha'bân, of the same year.

V

Ff. 69-70. Title:

رسالة في العمل بالربع التكاني

TREATISE ON THE USE OF THE SHIKAZI QUADRANT

A short treatise on the astrolabe called Shikâzî and how to use it, by طه الدين أبو طاهر whose date is unknown but who might have lived at the end of the fifteenth Christian century.

Begins: الحمد لله حق حمد ... وبعد فهذه رسالة ...

وجزة مفيدة في العمل بالربع التكاني تتضمن على عشرة أبواب الباب الأول في نسبة رسول.

Ends: وليس يختص عليك جهته من قبل طوله وعرضه ...

Well rubbed. Broad margins.

[Crawford.]

362 [265]

226 × 143 mm. 187 leaves, for the greater part twenty-three lines to the page.

Title:

السر المكروم

THE HIDDEN SECRET

Haj. Khal. gives the full title: السر المكروم في خاطية النجوم, the additional words meaning "in the conversation of the stars." It is a work on astrology, fortune-telling, magical incantations, professing to be derived from ancient sages. In the intitulations on the back of the first leaf, and also (but reluctantly) by Haj. Khal. (iii, 596), the authorship is referred to the great theologian, فخري الدين محمد بن عمر الرادي, who died in 606/1209, but the correctness of the attribution is questioned by orthodox critics, and the name of the Moroccan, علي بن أحمد بن الحسن الحزالي, who died in 637/1239, is mentioned as that of the supposed real author.

Begins: الحمد لله الذي أحاط بكل شيء عن ...

اما بعد هذا الكتاب كجمع في ملخص ما وصللينا من
The original work entitled الملاخص في الهيئة is a compendium of astronomy written by محمد بن محمد بن غر الحوارمي الجميمي (in Arabic موسى بن محمد قاضي زاده الرومي, who died about 815/1412). The present manuscript contains a commentary upon this work by موسى بن محمد قاضي زاده الرومي, who died about 815/1412.

Begins: الحمد لله الذي جعل الشمس ضياءً والقمر: نوراً...

Ends: وعشرة أيام وأواني وعثوران ساعة دقيقة : وئيلة الحال دقية من دقائق الساعات على ما ذهب له الثاني: كما لا يحمي على من له ادن درابة في الجبال والله أبرع الامامین... ثم شرح الرومی على الملاخص... ميشه به شرح جميمي.

The text commented upon is written in red and embodied with the commentary. Clearly written in an Indian Nasta'liq with rubrications and numerous diagrams. No date. The writing is that of about A.D. 1750.

The edges of the leaves are damaged by worms but the text is intact. Occasional glosses on the margins.

[Hamilton.]

**364 [322]**

262 x 170 mm. 118 leaves, nineteen lines to the page.

**Title:**

Glosses on the Commentary Upon the MULAKHKAŞ

The glosses of عبد العزيز بن محمد بن الحسين البرجند engraver, who died after 930/1523, upon the text of the preceding manuscript, i.e. upon Kâdi-Zâda's commentary upon Ma'ymûd al-

1 In Ahlwardt (v, 5675), البقاء.
Jaghmni’s mulakhkhas. About Barjandi’s date see No. 365 [457].

Begins: الحمد لله رب المشرق والمغرب ... وبعد
هذه تطفق على المواضع المكشلة وتبنيات على الأمور
والباحت النفيّة والمعصلة من شرح الملحص.

Ends: وهو الخارج هذه السنة التاسعة على أيّ (عشر)
والشهر الشمسي الحنفي قد يزيد عليه وقد يساويه وقد ينقص
منه والله علّم بالصواب.

Written in a coarse and negligent hand by
سيد عبد الرسول بن مير سيد محمد حوىكراني (؟) متوطن
الأزهر، about A.D. 1750. In this very colophon
the book is called
الشرح الجمليّة
No rubrications and no headings. Broad
margins.

[Hamilton.]

365 [457]

240 x 142 mm. 262 leaves, twenty-five
lines to the page.

Title:
شرح التذكرة في فن الهيئة

COMMENTARY UPON THE TADHKIRA IN
THE SCIENCE OF ASTRONOMY

Naṣīr ad-Dīn Muḥammad b. al Ḥasan at-
Ṭūsī, who died in 672/1273, wrote an astro-
nomical work entitled
(القبر) التذكرة الناصريّة.

The present manuscript is a commentary upon
it by عبد الطيب بن محمد بن الحسين البرنجني، who died
after 930/1523 (see below).

Begins: الحمد لله الذي خلق السموات والأرض ...
... وبعد فقول المغتكر إلى رب المشرق والمغرب عبد الطيب
بن محمد بن الحسين ... وبعد ذلك فجال في صديقو دادر
في خلقي أن أشرح مختصر الهيئة المنسوب إلى ... نصير
الحق والله والدين محمّد الطوسي.

Ends: وخصوص ما يتعلق بكل من السوال والجواب ...
... فارجو منهم أن يذروني أن يروا على الحق والقاض.
... وتحيزوا عن طريق التنين والغد والله تعالى أيهم السداد
... ومنه الذي عبد واله المعاف والصلاة والسلام له.

From the following colophon we learn that
the author, Muḥammad Barjandi, wrote his
work in 913/1507. The date, therefore, of
900/1494 assigned to Barjandi by Brockel-
mann (i, 473, 5) cannot be right.

وقد انتهى جهاد القلم عن تأليف وتحرير ما أودعت فيه
ورصدته في شهر رباع الأول من السنة الثالثة عشرة العمتة
على السماوات من الهجرة.

The name of the scribe is عبد الغفور، who does
not assign any date to the MS., which, to
judge from the writing used, might have been
finished about A.D. 1670.

Carelessly written in a cursive Indian
Nasta’līk, many letters being often left without
dots. Hardly any rubrications. The text
commented upon is generally overlined in
black. Apart from two places (ff. 29a, 81b),
no headings are used in the work, but blank
spaces are commonly left for such divisions
as bāb and fasıl, doubtless to be filled up later
in red.

Some notes on the margins, mostly con-
sisting of matter omitted in the text. This
is especially the case with fol. 17. On the
back of page 1 the work is wrongly marked
as part one: الجزء الأول. On the same page
there is the seal and the inscription of an
owner, عبد القادر، and the date 1148/1735.
There are many diagrams in the MS. and
blank spaces for the insertion of many others.

[Hamilton.]

366 [738]

180 x 110 mm. 89 leaves, eleven lines to
the page.

1 The work is called here مختصر الهيئة (see below), Com-
pendium of Astronomy.
The text of the hundred Astronomical Sentences of Ptolemy.

This is possibly the piece which Ḥaj. Khal. (ii, 496) describes as having been called in Greek Andromeda, a word to which he attributes the meaning of "a hundred sayings" and to which he gives the Arabic title of:

"ثمرة في حكم النجوم"

**FRUIT CONCERNING THE LAWS OF THE STARS**

In a note on the last page of the manuscript the book is called "ثمرة النجوم, "The Fruit of the Tree," and at the beginning we have "ثمرة بطليموس, "Fruit of Ptolemy."

The hundred sayings are in Arabic, and are translated into Persian. The word preceding the Arabic text is kulimah and that which introduces the Persian translation is tarjamah; but this so-called translation is a paraphrase and explanation, a regular tasfīr, and is attributed in a note found in the MS. and by Ḥaj. Khal. (ii, 496) to نصیر الدین محمد بن الحسن الطلمسی, who died in 672/1273.

Begins:

"كتاب ثمرة بطليموس حكم را يغاري ترهج: كرده آمد اح."  

Ends:

"ويبست تماما كتاب كتاب ثمرة وتفسير آن: در آخر كتاب باب عبارت اورده اند والله سبحانه اعلم  
واحكم الحقائق والرموز تمام شد."

No regular heading or exordium, and no colophon. Written in an Indian Ta’līk about A.D. 1760. Red ink used only for the Persian enumeration of the sayings.

[Hamilton.]

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**Title:**

"تفسیر التحریر"

**EXPLANATION OF THE WRITING**

The book of the hundred sentences was written by 'Abd al-Karim ad-Ṭūsī, who died in 672/1273, and is attributed to Almagest (corruption of ه مگاست). The present manuscript contains a commentary upon Tūsī's work by نصیر الدین محمد بن محمد السیوکری, who wrote about 704/1304.

The title of the work is given by Ḥaj. Khal. (v, 386) as "تفسير التحریر" (Alteration of the Writing), and in the Brit. Mus. Cat. No. cccxciia as "تفسير التحریر", a title confirmed by our MS.

Begins:

"السعد قرين من صدر كتاب به الخيل لواهي: السعادة والفضيل. . . وعند المعلوم ان كتاب المجستی المنسب على بطليموس الفاخوري.

The author mentions in his introduction مولانا ومولى محمد بن مسعود الشيرازي, whom he calls "الجامع واسطانا واسطانا فئاً العلماء والحق والدین, etc.

The work ends abruptly, but as the final leaf represents the second leaf of the ninth fašl of the thirteenth mkalāh, only two short fašls are lost, equivalent perhaps to four or five leaves at the utmost. The final words are:

"ولست النص بهذا الدعاء اثبات هذه الاشياء هنالک: الوزراء."

The book is divided into thirteen mkalāhs and many fašls.

The last mkalāh contains on ff. 383-397 some illegible or damaged words.

No date. The writing is an Indian Nasta’līk of about A.D. 1650. The words commented upon are introduced by bašrūkhu and those of the commentary by akṣūl. The numerous
mathematical diagrams are very neat and clear. Well rubricated. Broad margins.

[Hamilton.]

368 [299]

254 × 160 mm. 419 leaves, nineteen lines to the page.

Title:

شرح محتطي

COMMENTARY ON THE MIJISTI

Another commentary on Tusi's Tahrir by ابنا التلفيق المذهب عبد الله بن محمد بن الحسين البرجندی, who died after 930/1523. The name Barjandi does not occur in the manuscript itself, but it is certain that the work is to be attributed to him. (See India Office, No. 742.)

Begins: the almighty, the help of the oppressed... and he was the messenger of the lord, the blameworthy, the caliph of the emirates, the guardians of the faiths, the possessor of the sword, the prince, the consoler of the world, the lord, the rightful ruler.

Ends: and the sultan, the noble, the just in his every action, the guardian of the faith, the ruler, the helper of the oppressed, the possessor of the sword and his hand, the rightful ruler, the consoler of the world, the lord, the rightful to the caliphate.

From the following colophon it is clear that Barjandi wrote his book in 921/1515:

وقد قُضِي١ من تأليف هذا الشرح وتمويده وتصحيحه بقدر الإمكانيات، ويجود به ضوء يوم العاقلة من شهير ذي القعدة سنة أربعة وعشرين وثمانية.

On fol. 299a the first chapter is omitted and the second chapter begins in the first year. On fol. 325a, although the makalah begins about three leaves earlier, the heading for the first and the second chapters is omitted. The third chapter of the thirteenth makalah is found on fol. 367b.

Written in an Indian Nasta'liq. No colophon by the copyist. The writing is that of about A.D. 1750. Imperfectly rubricated. Many diagrams in the text.

An index of chapters on four leaves, written in various hands, with nineteen or seventeen or sixteen lines to the page.

[Hamilton.]

369 [461]

230 × 150 mm. 163 leaves in various hands.

Astronomical treatises, by various writers, in Persian and Arabic.

A

Ff. 1-3: A short treatise in Persian showing the direction of the kibla from different localities.

Begins: سبحانك رأى الرب الرب學習: غانه كايم رأى قبله منهان ... وظف هذا را ضمي ارباب بصائر.

Then follow two tables, one containing the names of all the places in their relation to Makkah, and the other entitled:

جدول ساعات وكهربائي طلوع بروج بعضي بهن بلاد ملك هند

On the first page two owners have written the dates 1263/1846, 1264/1847. No date. Written in an Indian Naskhi of about 1670.

B

Ff. 4-25: A treatise in Persian on the seven Planets and the Zodiac, by قاسم بن محمد بن عبدالله الخصبي, who seems to have lived in the sixteenth century.

Begins: أما بعد جولن كود فقير خبر قاسم بن محمد بن عبدالله الخصبي اصلح الله شأنه كا جون جاعتي از اخوان الصفاء.
SCIENCE—ASTRONOMY, ASTROLOGY, AND MAGIC

Ends:

Dated 1051/1641:

From the year 1641, the work ends on fol. 74a.

On fol. 37a a sentence of the text suggests that Rishi wrote his book in 825/1421, eleven years before his death:

The work itself has twelve fasls. Most of the astronomicai tables are attributed to B. Shāṭir, who died about 777/1375. His full name is:

The following colophon is found with the date 1053/1643:

On fol. 25 there are many inscriptions and three seals of various owners, among whom is the copyist himself. Eight poetical lines have also been added on the margin:

C


Title:

BOOK OF IRRADIATION FOR AN ANALYSIS OF THE SEVEN (PLANETS)

The work, the beginning of which deals with the calendars used by the Arabs, Copts, Greeks, Persians, and Jews, is ascribed to Shēhāb al-dīn al- flavorful, who died in 836/1432.

Begins:

Ends (fol. 37b):

In the sixteenth century, al- Shāṭir, who died about 777/1375. His full name is:

The following colophon is found with the date 1053/1643:

On fol. 25 there are many inscriptions and three seals of various owners, among whom is the copyist himself. Eight poetical lines have also been added on the margin:

D

Ff. 75-80: A treatise on the right use to be made of an astronomical instrument called "The Quadrant of the Afāhī Sine."

Title:

In the first century, al- Shāṭir, who died about 777/1375. His full name is:

The following colophon is found with the date 1053/1643:

The manuscript was written in 1053/1643:

The work has a muqaddamah and eleven bābās which are:

In the same year, the work was printed in Mecca.
fol. 76b in معرفة استخراج عرض البلد, and معرفة بعد القسط, fol. 77a, الظل من الارتفاع, fol. 77b, في معرفة الدائر, fol. 77b, في معرفة نصف الدائر, fol. 78b, في معرفة الارتفاع من نصف الدائر, fol. 78a, في معرفة الارتفاع الذي لا سمع له, fol. 79a, في معرفة الارتفاع. استخراج سمع الثقبة.

The work is immediately followed (fol. 80) by a short poem on the معرفة ما مضى من ساعات النهار وما بقي في معرفة ما مضى من ساعات اليه, with a short commentary in prose.

On fol. 81a there are eight lines on some principles of morality.

On ff. 81b and 82a there is a short treatise in Persian on the distance of the planets in معرفة احادي الامر برصد وحساب, and on fol. 82b there is an Arabic note on the finding out of the الارتفاع without any astronomical instrument.

Fol. 83a contains some notes in Persian on the معرفة about the planets, and on fol. 84b there is a note on the معرفة about the planets in Persian. On fol. 85a there is a table on الارتفاع.

Fol. 85a contains a diagram and notes in Persian on معرفة about the planets, fol. 84b is filled up with Persian notes on معرفة about the planets. In the text mention is made of the year 1061/1650, possibly referring to the date of the transcription of the page, which is in Indian Ta’lîk.

Fol. 85a contains a note in Persian and in Arabic, entitled در معرفة رجال الفنّ. It is attributed to Muhîyî d-Dîn b. ‘Arabî, the famous mystic writer, who died 638/1240.

Fol. 100a جدول احكام ظهور ذو ذوابه, حكيمي: ما تقدم كله أند.

On fol. 124b there is a list in Persian of all the Muḥammadan Sultans of Dehli. A comparison with the list given by E. Thomas in his The Chronicles of the Pathan Kings of Dehli, pp. 7-8 sqq., shows many differences both in the order of succession and of duration. Our list gives the year, the month, and the day of each reign. Its beginning is:

هار شاهیت بادشاون دخل که بعد از راجه پهوره جوهران که بادشاون اسلام رسیده است و هر یک بادشاون جه قدر مدت بر سررب سلطنت... بدن تفصیل.

On fol. 135 there is a short treatise on division in Arithmetic by شيخ محمد گنی.

Ff. 136-138 contain a short treatise in Arabic on the explanation of some astronomical tables drawn up by Shaikh Muḥammad al-Idûsî. The treatise was written in 1040/1630, to which date ʻIdûsî’s tables seem to have been carried.

Begins: الحمد لله الذي خلق الإنسان... وبعد لما قرب مدخل سنة اربعين بعد آلاف واقتت آخر سنة من الجداول التي وضعها سيدنا محمد المدخلي.

The writing of this piece is in Indian Naskhi.

Fol. 139a contains the record of a journey undertaken by the writer in 1068/1657 in company of a محمد عرف.

Ff. 86-134 contain different astronomical and astrological diagrams and tables in Persian. The first two headings are:

Fol. 94a جدول منسوبتان برج دوزده کانه.
H

Ff. 144-149 contain a treatise on the making of some talismans and general Cabala by means of numbers with some diagrams and tables. The beginning is missing. From the word found on ff. 144b and 145a it would seem that the beginning of the work was a kind of a commentary on the “Science of Letters” (علم الحروف).

Written in an ugly Nashki. A stamp impressed on fol. 149a bears the year 1054/1644.

I

Ff. 150-163: A treatise containing formulae against all sorts of evils, talismans by means of numbers, and many tables for such purposes. The work is attributed to the šaykh Muhammad bin Ahmad al-Qarî, who lived apparently in the seventh/thirteenth century (see Brockelmann, i, 496, where, however—I do not know on what authority—he is called Ahmad bin Ahmad). On fol. 86 the author mentions Shihâb ad-Dîn as-Suhrawardi, who died in 632/1234. In the Brit. Mus. Cat. (No. 1337, p. 619) the epithet al-ḫamsrâwâzi is applied to the author.

The work is divided into thirty bâbs, subdivided into faṣls. The bâbs bear on the following subjects: fol. 48b: في اللفتات; fol. 12b: في الدخان; fol. 17a: في المخارج; fol. 20b: في التعلقين; fol. 28a: في الراقين; fol. 30a: في الانفجارات; fol. 32b: في الزراعات; fol. 34b: في الدك والخيل; fol. 39a: في الباب الحلو; fol. 40b: في اللب البليض; fol. 41a: في اللب بالفتح; fol. 43a: في اللب باليمين; fol. 44b: في اللب بالداخلي; fol. 46a: في اللب بالدق; fol. 47a: في اللب بالنظر; fol. 50a: في غريب المنجمين; fol. 52b: في ثلاثة.

ESSENCES OF TRUTHS AND EXPOSITION OF METHODS

A treatise on white magic, portents, medicaments, and divination by Abu l-Qasim Ahmad bin Muhammad, known as Shâh (fol. 44a), who lived apparently in the seventh/thirteenth century (see Brockelmann, i, 496, where, however—I do not know on what authority—he is called Ahmad bin Ahmad). On fol. 86 the author mentions Shihâb ad-Dîn as-Suhrawardi, who died in 632/1234. In the Brit. Mus. Cat. (No. 1337, p. 619) the epithet al-ḫamsrâwâzi is applied to the author.

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1 On this very page another work is attributed to the author, entitled: كتاب الآثارات والتأثرات في علم السما.

In this chapter mention is made (fol. 35a) of a kind of script called...
The writing is a clear but not handsome Naskhi. Profusely rubricated. Writing within red rulings. Many explanatory diagrams and figures in red. On the title page there is an inscription by an owner, dated 1234/1818.

[Hamilton.]

371 [392]

155 × 105 mm. 47 leaves, eleven lines to the page.

Title as on the title page:

 رسالة الزارية

THE ZĀ‘IRJAH TREATISE

but as at the end of the work (see below):

 رسالة في علم الزارية

TREATISE ON THE SCIENCE OF ZĀ‘IRJAH

A treatise on the practice and signification of the Zā‘irjah, a cabalistic art for extracting from the letters of words a mystical and prophetic meaning. The Zā‘irjah is thus intimately connected with the science called علم الحروف, “Science of Letters,” but it deals mostly with the four degrees of relation (نسبة) existing between the letters of the alphabet (fol. 1b).

The work is attributed both on the title page and at the end of the manuscript to the famous mystic محيي الدين محمد بن علي بن العربي, who died in 638/1240.

Begins, after the Basmalah:

الكلام، والله التوقيع:

على الإبداع من اللفظ إلى الطاء، نسبة نية أولاً وهي اصل الاسم، وفيها طريقة أخرى، ومن جاء إلى الصاد المفتوحة، نسبة الثانية تحوي على اثنين عشر طريقة أقل جمع.

Ff. 1-16 deal with the استخراج اسماء الله تعالى، واسماء الملائكة الروحانية، والأقاص، والآيات، والحوائج، والمعاذ، والتجان، والسوبر، والهاء، وغير ذلك.

From fol. 16b begins, without any preamble or break, a kindred but somewhat different work by the same Muhayi d-Din b. ‘Arabi.

Title:

تفسير الإسماع في تعرف الإبداع

ADORMENT OF HEARING IN THE EXPLANATION OF THE CREATION

The object of the work is to prove that God created everything, including the spiritual beings, and the celestial bodies, and to inquire into the different classes and categories of the created things.

اعلم أن الباري سبحانه وتعالى المبدع كل: مبتدء وقال له كن تكوين.

On fol. 21 sq. there are three short bābās on the relation of each of the planets with some moral virtues.

On fol. 24b sq. some headings occur in the following terms: اخذ جليل الإفادة لابساب السعاء.

The final part of the work is mostly metaphysical, with mystical allusions.

The work ends (fol. 47a):

ومن أريد به غير ذلك: فهو من الهالكين. تمت هذه الرسالة المصنفة في علم الزارية للشيخ الأكبر ... محيي الدين بن عري.

Dated 1108/1696.

رماح المبارك سنة 158 هجري في يوم الجمعة سنة 41 رجب في الأقامة.

The writing is an Indian Nasta’liq. The text is full of grammatical mistakes. Well rubricated. All tables containing combina-
tions of letters are also in red. Slightly wormed, in consequence of which a few words have either partially or totally disappeared.

[Hamilton.]

372 [404]

215 x 135 mm. 172 leaves, nineteen lines to the page.

Title in a Persian hand:

mas̲hallah al-zahrā'

THE BOOK OF VENUS

A work consisting entirely of magic, astrology, spells and talismans, lucky signals and divination. The title suggests a possible adaptation to Muslim Cabala of the "Zohar," the well-known Jewish Cabalistic work, about which see Jewish Encyclopedia (passim). The title, however, مصوح الزهرة, occurs frequently in the text.

As the work is incomplete at the beginning there is no introduction in which the author's name might have been mentioned, but in many pages we meet with statements to the following effect:

فَصل في لوح القمر . . . هذه من الأسرار :

اللهجة فارسي من أولئك الله ربت في الواقعة أنه جرب.

The mās̲shallahs begin:

Fol. 50b: المقالة الثانية في التنجيم وتسخير الجن وهي:

شاطية أبوب الباب الأول في شرائط علم التنجيم وقواعده.

Fol. 93b: المقالة الثالثة في احضار الروحاية للإفراح:

والترامى وعلاج المصاب. الباب الأول في الإفراح المطلقة على جميع البشر.

Fol. 106b: المقالة الرابعة أعمال التهجيج والبغي والتمريض والتهيكة والعقد والجزء وسائر هذه الأعمال وهي عشرة أبوب الباب الأول في التهجيج والتمريض وأعمال المحبة. قال الشيخ سراج الدين أبو يعقوب السكاني.

Fol. 154a: المقالة الخامسة أعمال الكواكب والخطاب:

والدعاء والألواح. وهي اربعة أبوب الباب الأول في الأعمال التي تتعلق بالكواكب السماوية.

The work is crammed with magical formulæ containing unusual combinations of letters and very uncommon names of spirits. Many authorities are here and there mentioned or quoted. We will refer to the following:

جَرَعَمُ; من الطاوية (fol. 3b, frequently quoted);

مَكَامْ؛ حُرَمْ (fol. 8b, frequently quoted);

بِقَارْضِ الحَكِيمِ (fol. 9b);

أَرْسَالَاتِ النَّاسِ (fol. 41a, etc.; probably Hippocrates);

أَسْفَنْ بن بَرِخِيَا (fol. 114a, the well-known Jewish astronomer, cf. Arabian Nights);

طَالِب بن محمد الساحي (fol. 119b), etc., etc.

No date. The writing is a loose Indian
Nasta'liq of about A.D. 1780. Fol. 1 is in a modern hand. Fol. 85a and about half of ff. 86b and 87a are blank.

There are some Persian sentences in the text (see e.g. fol. 135b). Many figures and diagrams. Headings in red. The text is often very ungrammatical, owing possibly to the carelessness of the copyist.

[Hamilton.]

373 [808]

205 × 150 mm. 54 leaves, fifteen lines to the page.

Title:

ما وصل إلّا إجتهدنا... وعلقتنا بأقوى إسابة والله الموفق للصواب... تمت الملكة بن الله وعونه الخ.

The present MS. offers many variants when compared with Berlin 4200. The work is divided into twelve bābūs which, with the exception of the first and the eleventh, have an unequal number of tables. On the other hand the eleventh bāb is subdivided into eight faṣls.

No date. The writing is a clear Syrian Naskhi of about A.D. 1750. Very profusely rubricated. Red rulings. The name of an owner who acquired the MS. on the 5th of April, 1903, has been purposely obliterated on the title page.

[Hamilton.]

xi

PHILOSOPHY

374 [349]

202 × 128 mm. 95 leaves, twenty lines to the page.

A commentary on Aristotle's Analytica Priora and Posteriors.

A

Ff. 1-36 contain the commentary on the Analytica Priora under the title of

كتاب التفسير

BOOK OF SYLLOGISM

The commentator is not mentioned by name, but it is to be presumed that he was محمد بن محمد بن طرخان الفارابي, who died in 339/950, and to whose work the title of

كتاب التفسير

THE BOOK OF EXPLANATION

is commonly given. This title is found at the end of every treatise found in the present

Ends.
B

Ff. 36-95 contain Farābī’s commentary on the Analytica Posteriora of Aristotle. From the end of the MS. we learn that Aristotle’s work is entitled:

كتاب البرهان

BOOK OF ARGUMENTATION

and that Farābī’s commentary on it passes as above under the title of التلخيص, “The Explanation.”

Aristotle’s work is divided into two makālahs, each preceded with a Basmalah. The first makālah is found on ff. 36-79, and the second on ff. 79-95. The first makālah begins as follows:

 Fol. 36a: قال كل علم وكل علم فكرى فإنما يكون

بعرفة مقدمة للمعلم.

The second makālah, which bears the title of Aristotle’s work, is entitled

المقالة الثانية من تلخيص كتاب البرهان لارسطو.

No date. The writing is an Indian Naskhi of about A.D. 1600. There are here and there marginal glosses and corrections which are germane to the text, some of which seem to be in the handwriting of the first copyist.

There are the three red seals of the Indian libraries, about which see No. 197 [405], together with the usual Persian inscription bearing the date 1262/1846.

No rubrications. Some phrases commented upon are overlined with a black stroke.

[Hamilton.]

375 [403]

230 x 130 mm. 82 leaves, fifteen lines to the page. No special title in the book itself, but a later hand has entitled it on fol. 1a:

طبيعة فارابي

THE PHYSICS OF FARĀBI
This title has been followed on a preceding fly-leaf by Col. Hamilton’s cataloguer.

The work is deficient at the end, and begins also abruptly without any introductory matter, but we may identify it as the:

المعالات الرفيعة في أصول علم الطبعة

SUBLIME CHAPTERS ON THE SOURCES OF PHYSICS

A work on physics, written by the above Abu Nasr Muhammad bin Muhammad bin al-Turhân al-Ghâribî, who died in 339/950. Cf. Brockelmann, i, 212. The order of the work in maqâlahs and the nature of the subjects treated in it lend colour to this identification.

As stated above, the manuscript is incomplete and ends abruptly as follows:

There are special headings in red for the following maqâlahs:

Fol. 39a: المقالة الثالثة في الأمور الطبيعية وغير الطبعة

Fol. 48b: المقالة الرابعة في الأثار والقصد إلى الأجسم

Fol. 58a: المقالة الخامسة في المركبات. ان العناصر

There are many blanks for words which the copyist was unable to read, and for the red headings and important words which he omitted.

The writing is a plain Indian Naskhi of about A.D. 1720, with some linguistic inaccuracies. Numerous corrections and additions on the margins. Slightly wormed.

[Hamilton.]

376 [465]

220 × 150 mm. 209 leaves, fifteen lines to the page. The full title should be:

رسائل أخوان الصفا وخلق البقاء

but the book is more widely known under the shortened title of أخوان الصفا:

BROTHERS OF SINCERITY

found on the fly-leaf at the beginning of the manuscript. This society of learned men, who flourished at Basrah towards the end of the tenth Christian century, is spoken of by all writers on Muslim philosophy (Brockelmann, i, 213-214).

The MS. should have contained thirteen treatises of the first kism, called في العلم الرياضي, but it is defective, and has many misplaced leaves and treatises.

Ff. 1-19 contain the first risâlah, on Arithmetic: الفصل الأول وهو الأرباضي في تهيئة النفس وأصل الخلق. The treatise is perfect, except that some diagrams are omitted on ff. 5a, 7b, 14a, 16a.

Ff. 20-23 contain the tenth risâlah, on Logic: في بيان أصل الخلق في المقرر. This treatise is imperfect and wants about eight or ten leaves at the end.

Ff. 24-64 contain the fourth risâlah, on Music. The three leaves apparently lost at the beginning are misplaced further on (ff. 155-157) but there are gaps between ff. 26 and 27, 29 and 30. The red heading on fol. 155b is:

الرسالة الرابعة من الرياضيات في علم الموسيقى

Ff. 65-82 contain the fifth risâlah, on Geography: الرسالة الخامسة من الرياضيات في جغرافيا يعني صورة الأرض والاقليم. The treatise is perfect, but with blanks for nearly all the diagrams on ff. 68a, 72b, 73b-74a, 75, 76, 77b-78a.

Ff. 83-94 contain the sixth risâlah, on the
Relation of Numbers: The treatise is perfect.

Ff. 95-106 contain the seventh risālah, on the Theoretical Sciences. The treatise is perfect.

Ff. 108-126 contain the eighth risālah, on the Practical Arts. The treatise wants a leaf between ff. 107-108, 109-110, 115-116, and 120-121; by inadvertence it has also a line of titles instead of the second page instead of the third page in its colophon.

Ff. 127-154 contain the third treatise on Astronomy. The treatise is perfect, but a diagram has been overlooked on fol. 128a. The last line is carried over to the first page of fol. 155, on the second page of which begins the risālah on Music.

Ff. 155-157 contain part of the treatise on Music (ff. 1, 2, 3) as mentioned above.

Ff. 158-202 contain the ninth risālah, on Ethics. The treatise is deficient at beginning and end, and wants probably some twenty leaves.

No date. The writing is an Indian Nasta'liq of about A.D. 1750. Red headings.

The volume is damaged by worms, and many words have been covered over with white slips of paper.

[Hamilton.]

377 [464]

280 x 155 mm. 356 leaves, fifteen lines to the page.

The second section or kism of the treatises of the Ikhwān ʿr-Šafā called كتاب الأخوان الصفا: the manuscript is entitled on the fly-leaf.

Begins: ُحُمَرَ مِن رِسَالَتَهُم؛ وَذَلِكَ رِسَالَتُ الْإِنسَانِ، يَفْتَنُ عَلَى سَبْعِ رِسَالَةَ أَوْلِيَاءِهَا مَهْمَهَا، هي رِسَالَةَ في الهَوْلِيَةِ وَالصوَرَةِ وَمَهْمَهَا.

Ends: وهذه الرسالة تَحَمُّل رُسُالَتَهَا، يَفْتَنُ عَلَى سَبْعِ رِسَالَةَ أَوْلِيَاءِهَا.

The volume contains the seventeen risālahs of the second section as follows (the numbers accompanying each treatise refer to those in the Brit. Mus. MS. No. 708, which comprises fifty-one treatises):

Ff. 1-4: A preface and analytical table.

Ff. 5-16 i: Physics (Treatise 14).
16-31 ii: Heavens and Spheres (Treatise 15).
31-36 iii: Existence and Decay (Treatise 16).
36-50 iv: Meteorology (Treatise 17).
84-97 vii: Botany (Treatise 20).
98-199 viii: Zoology (Treatise 21).

This consists almost entirely of the celebrated apologue on the dispute between the animals and mankind.

200-211 ix: Human Anatomy (Treatise 22).
211-223 x: Senses and their Functions (Treatise 23).
224-249 xi: Growth of the Embryo (Treatise 24).
249-262 xii: Meaning of the Aphorism that man is a Microcosm (Treatise 25).
262-268 xiii: Development of Individual Souls (Treatise 26).
269-276 xiv: Limitations of Human Knowledge (Treatise 27).
Ff. Rūālah.

277-286 xv: Knowledge concerning Death and Life (Treatise 28).
286-303 xvi: Mental and Bodily Pleasure and Pain (Treatise 29).
304-356 xvii: Varieties of Language and Writing (Treatise 30).

It will be seen that this is more than four times the length of the corresponding treatise in the Brit Mus. copy.

No rubrications. The headings, which had to be written in red, have been overlooked, and the space left for them is blank.

No date. The writing is a careless Indian Nasta’līq of about A.D. 1780. Many grammatical mistakes. Fol. 30b wholly blank.

On fol. 1a there is a large black seal containing many Shi’ah saints with the date 1268/1851.

Begins:

Fol. 24b: في تمرير الجوهر (2); fol. 40b: في الأمور العامة (3); fol. 70a: في القدر والمؤخرة (4); fol. 83a: كيف وجدوها (5); fol. 708a: (not in Berlin) (6); fol. 132a: (7), Berlin seems to be erroneous in this makālah; fol. 143b: المبدا الأول (8), differs in Berlin; fol. 165b: في صدور الأشياء عن التدبير الأول (9); fol. 198b: في المبدأ والمعد.

No date. The writing is a good Indian Nasta’līq of about A.D. 1700. Ff. 1, 8-11, 16-21, 24-35, 38-45 are supplied in a modern hand, about 1820. Broad margins. Rubrications.

There are three seals on fol. 2 and three on the last leaf which bear the name حسن عليه الحسن عليه حسن, and the dates 1240, 1241. The fourth seal on the last leaf reads simply 1157.

This division of the work is fann xiii, dealing with Divine things, and is therefore a part of the third section (Metaphysics). The numeral is evidently so framed as to indicate that this is the thirteenth volume of Parts 2 and 3 combined. The first section is Logic, in nine fanns; the second Physics, in eight fanns; the third Metaphysics, besides Geometry, Astronomy, Arithmetic and Music. As the Music and the Metaphysics were marked as fann xii and fann xiii, they were evidently intended to run in continuation to the eight parts of Physics.

The thirteenth fann contains ten makālahs, subdivided into fasls, and corresponds (with some changes) with Berlin 5045. For makālah 1, see above; the remaining nine are:

378 [372]

183 x 117 mm. 210 leaves, nineteen lines to the page.

The thirteenth fann of the philosophical encyclopædia, entitled:

by Ibn Sīnā (Avicenna), or the three seals on the last leaf which bear the name حسن عليه الحسن عليه حسن, and the dates 1240, 1241. The fourth seal on the last leaf reads simply 1157.

This division of the work is fann xiii, dealing with Divine things, and is therefore a part of the third section (Metaphysics). The numeral is evidently so framed as to indicate that this is the thirteenth volume of Parts 2 and 3 combined. The first section is Logic, in nine fanns; the second Physics, in eight fanns; the third Metaphysics, besides Geometry, Astronomy, Arithmetic and Music. As the Music and the Metaphysics were marked as fann xii and fann xiii, they were evidently intended to run in continuation to the eight parts of Physics.

The thirteenth fann contains ten makālahs, subdivided into fasls, and corresponds (with some changes) with Berlin 5045. For makālah 1, see above; the remaining nine are:

Ff. 1-138a: Ibn Sīnā’s (Avicenna’s) compendium of his own work ash-Shīfāʾ (see the preceding No. 378 [372]).
Title: 

The Najāt is more than an abridgment of the Shīfā'. It is rather to be considered as an original work based upon that Encyclopædia. It is in itself an encyclopædia, divided into three parts: Logic, Physics and Metaphysics.

The treatise is incomplete. The makālahs begin on ff. 139a, 148a, 155b (called the fourth), 173a (called the third). Out of six makālahs the MS seems to contain only four.

The second part is subdivided into six makālahs:

Fol. 29: 

The third part has three makālahs:

Fol. 139b contains the short introduction of Ibn Sīnā to the above Najāt; its text is similar to that of fol. 1b.

Ff. 175-182: The second makālah of the third fann of the first jumlah of Ibn Sīnā's above work, called ash-Shīfā'. It treats of Logic.

If Ahmad Shah mentioned in this colophon is Ahmad SHAH MUJAHID AD-DIN MUHAMMAD abu n'NAṣR, who became emperor of Delhi in 27th Rabi' II, A.H. 1161 (15th April, A.D. 1748), the word "sixty" might have been inadvertently dropped by the copyist immediately before the number 3 in the year 1103, which might have stood for 1163.
wormed. A few damaged words towards the end.

[Hamilton.]

380 [310]

160 x 90 mm. 309 leaves, twenty-one lines to the page.

Title:

COMMENTARY ON THE FOUNTAINS OF WISDOM

The above philosopher, Ibn Sina (Avicenna), wrote a general work on Logic, Physics, and Metaphysics entitled "Fountains of Wisdom." The present manuscript contains a commentary on this work by the well-known commentator Razi, who died in 606/1209.

In the work Ibn Sina is referred to by the phrase "الشیخ 若ب بن ابن سینا," but in the first part of the book a later hand has changed it into "الشیخ 若ب بن ابن سینا." The commentator Razi is introduced by "الشیخ راستی," "الشیخ راستی," "الشیخ راستی," "الشیخ راستی," generally preceded by the word "الف" written in red.

A transcript of the preliminary matter (perhaps made for Col. Hamilton), on a thin folded leaf, is loosely inserted at the beginning; it simply contains a copy of the first four pages of the book.

Begins: مولانا الامام... ابو عبدالله محمد بن 若ب بن الحسن الراتي... اللهم يا قاطر السماوات والارض... "الشیخ راستی..."... NO DATE. The writing is a beautiful minute Naskhi of about A.D. 1600. The first leaf seems to have been missing about A.D. 1700, and was apparently supplied in an imitative hand of that period, but not in full.

Some rubrications, which are, however, omitted on ff. 157-194. Some notes also by former owners, one of which dated 1132/1719, and another 1252/1836, are to be found on the back of the first page. The owner of the last inscription informs us that he bought the MS. for four rupees.

[Hamilton.]

381 [309]

268 x 170 mm. 227 leaves, seventeen lines to the page.

Title:

A COMMENTARY ON THE ISHĀRĀT
The same Avicenna wrote a work on general Philosophy, entitled:

الشروحات والتفاسير

HINTS AND REMARKS

The present manuscript contains a commentary on this work by the above Fakhr ad-Din Muhammad b. 'Umar ar-Razi. Avicenna's work comprised two parts: Logic, المعرفة, and Philosophy (Physics).

Our MS. however, contains only the commentary on the second part. Our MS. however, contains only the commentary on the second part.

Begins:

Cal the meaning of the word in Tawhid the grammar.

Ends:

The proper names of the scribes have been omitted.

Ibn Sina is spoken of as ابن شيخ, and his text is introduced by Cal the meaning of the word in Tawhid the grammar. Ibn Sina's first part is called

The headings more in evidence are the following:

Begins:

Ends:

The main headings of Ibn Sina's first part are called الله، of which there are ten.

No date. The writing is a careless Indian Nasta'liq of about A.D. 1750. Rubricated. Broad margins containing a few corrections and omissions. Ff. 161-162 have nineteen to twenty lines to the page.

At the end of this part there is the following colophon (fol. 106a): تمت الكتاب جون الملك الوهراب. The main headings of Ibn Sina's first part are called الله، of which there are ten.
Ff. 106b and 107a are blank, and ff. 107b-217 contain the commentary on the second part of Ibn Sīna's book, the main division of which is in *namaṣs*. It begins:

قَالَ الشَّيْخُ هَذِهِ اِسْتَمَارَاتُ إِلَى أَسْوَلِ وَتَشْهَاتٍ... أَعْلَمُ أَنَّ هَذَيْنَ الْبَعْضَانِ مِنَ الْحُكْمَةِ الْفِيَّةِ عَنْ النَّظَرِ الْإِطْبَاعِيِّ وَالْإِلَهِيِّ

In this second part the red headings are often omitted by the scribe and the space devoted to them is left blank. In the first part the words commented upon are generally overlined in red.

No date. The writing is in a clear but careless Indian hand of about A.D. 1750. Bound with gilt edges and ornaments. Occasional corrections and glosses on the margins.

[Hamilton.]

383 [784]

230 x 120 mm. 366 leaves, nineteen and twenty-one lines to the page. The manuscript contains the two following works:

A

Ff. 1-332: No title apart from the word مُحَاکَمَات

**DECISIONS**

written by a later hand at the top of fol. 1a, but a comparison between the second part of Berlin 5033 shows that the work is the:

مُحَاکَمَاتُ مِنَ الْإِلَامَ وَالْتَصِيِّرِ فِي شَرْحِ الْأَطْارَ

The MS. contains, therefore, the *Muhākamāt*1 of قُطَبُ الدِّينِ مُحَمَّدٍ بنُ مُحَمَّدٍ الرَّذَائِيُّ التَّحَنَّائِيُّ, who died in 766/1364, upon the divergencies between the two above commentaries on the philosophical work of Ibn Sīna (*al-Ishārāt*), which were written by Fakhru d-Dīn Muḥammad b. ʿUmar ar-Rāzī and Naṣīrū d-Dīn Muḥammad at-Ṭūsī.

The present *Muḥākamāt*, however, embrace only eight *namaṣs* of the second part of Ibn Sīna's book.

Begins: قَالَ اِنَّا عَلَى الْقَسْمِ الْأَوَّلِ مِنْ شَرْحِ الْتَّرَجِيمَ مَطْوِيِّٰنِ لَآ لَهُ يِنْ سَطِحُ التَّقْرِيرِ فَحَرَى يَنُوُّ الَّذِي اَنْتَفَى فِي شَرْحِ الْفِيَّةِ

Ends (fol. 332a): قَالَ الَّذِي اِجْتَاءَ السَّبِيعُ فِي كَتَابِهِ الْأَفْقُ اِمْسَاتُ وَالْفَهْيُ عَنْ اِسْتَعْتَامِهِ وَأَذَاِبِهِ الْجَاهِلَ إِلَى الْجَاهِلَ... وَقَلَّا الَّذِي اِتْحَجَّ الْحُكْمَةَ لِدَرْكِ الْحَقِّ.

Ibn Sīna is spoken of as الشَّيْخُ, and Rāzī asِ رَازِي, and Ṭūsī asِ تُسِ. Dated (fol. 332a) 1087/1676:

**تمت الكتاب سنه:** 1087/1676

Well rubricated. Red headings on the margins. Written in various hands, mostly in Indian Naskhi. Some notes on the margins.

B

Ff. 332-365 contain an anonymous حَاشَيَة حَاشَيَة سُمُوعُ سِنَة 1087 upon the above *muhākamāt*. These glosses begin without any formalities of opening and without a preface, and this consideration, in addition to any other, suggests that they embrace only the second part of Taḥṭānī's book. As the glosses are also incomplete and end abruptly, no further light is thrown on their nature from a possible final inscription or colophon.

The book has no rubrications and no headings of any kind. Here and there one finds حَاشَيَة فِي الحَاشَيَة وَالْحَجَّة حَاشَيَة chương on the margins. Without certain means of identification, we may presume that it is the

حَاشَيَة مَلا مُحَمَّر بن جَان علَى مُحاکَمَاتِ التَّحَنَّائِي.
PHILOSOPHY

written, as the name implies, by حبيب الله السيراني، who died in 994/1586 (see Berlin 5054; Ind. Off. 483, etc.).

The treatise is divided into three faṣls.

A

Ff. 1-2: A metaphysical treatise on the classification of the different beings, with special relation to letters, by the above Ibn Sina or Avicenna. We may entitle it:

رسالة في مكن الوجود

(Cf. Brockelmann, i, 454, 19.)

The treatise is in the form of a letter to one of Avicenna's disciples called أبو عبد الجوزباني.

Begins:

رسالة كتبها الشيخ الرئس أبو على الخيين بن سينا البخاري إلى تلميذه amino عبد الجوزباني وسلم المسيلة والسلوة في امر النفس.

Ends:

لا يمكن ان يكون للحرف دلالة غير هذا البته ثم بعده اسارد تاجج إلى المشبهة ...

The treatise is divided into three faṣls.

B

Ff. 2-3: A metaphysical treatise on existence, with special reference to the soul, by the same Ibn Sina or Avicenna. We may entitle it:

رسالة في النفس

The principal aim of the treatise is to prove that the soul is an essence (جوهر) with a happy future in the next world. Avicenna believes also that the heavenly bodies have reason.

Ends:

لا يمكن أن يكون للحرف دلالة غير هذا البته ثم بعده اسارد تاجج إلى المشبهة ...

C

Ff. 3-7: A treatise, by the same Ibn Sina, on the soul. We may entitle it:

رسالة في النفس

The treatise is in the form of a letter to one of Avicenna's disciples called أبو عبد الجوزباني.

Begins:

رسالة كتبها الشيخ الرئس أبو على الخيين بن سينا البخاري إلى تلميذه amino عبد الجوزباني وسلم المسيلة والسلوة في امر النفس.

Ends:

لا يمكن أن يكون للحرف دلالة غير هذا البته ثم بعده اسارد تاجج إلى المشبهة ...

The treatise is divided into three faṣls.
D
Ff. 8-9. A treatise, by the same Ibn Sina, containing his answer to ten questions.
Entitled at the end:
 رسالة السائل العشرة

Begins: نقل الشيخ العالم الفيلسوف الرئيسي أبو علم القل في سنة البخارى بمسمى إجابة عن الجمع.

Ends: والفعل والفاعل في القابل لأجل الغاية لتحصل الصورة. 

The ten questions are about:

(a) المنص (d) حيحة النفس الكافى (e) حيحة العقل
(b) النزاع (f) الوقوع الواحد (g) القول القاطع (f)
(c) السبب (f) المقصود (h) ، (i)
(d) الإثبات الجواب (j)

(See Brit. Mus. Cat., ii, 450 (No. xxxv).)

E
Ff. 9b-13a. A treatise by the same Ibn Sina on the nature of the celestial bodies.
Entitled:
 رسالة في جوهر الأجسام السماوية

Begins: قل قلوا أن الأجسام الطبيعية تتورس في قسمين قسم مركب وقسم سطح.

The treatise has the following fa'als which begin:

Fol. 10a: قل قلوا أن الأجسام من فئ من الطبيعي أن الأجسام السماوية حافلة الوجود.

Fol. 11a: قل ثم إن الطبيعين في درجتهم لاحق

Lهم اصول أخرى فلزم لهم.

Fol. 11b: قل قل في أن الفئة التي نسمى طبيعة قد تكون في الإجراق السماوية.

Fol. 12b: قل قل فلتفرخر الآن بما تجمر عليه رأى الآوائل في جوهر الفلك.
The treatise of Zenon commented upon contained the following points:

(a) \(\text{في الدلاة} (a)\);

(b) \(\text{كلام في صفاته} (b)\);

(c) \(\text{الكلام في الوجود والعد} (c)\);

(d) \(\text{الكلام في اليد} (d)\);

(e) \(\text{الشروع} (e)\);

(f) \(\text{في المعاد} (f)\)

The copyist states at the end that the manuscript from which he was transcribing was in the handwriting of مرزا ابراهيم الهندائي, whom he calls سيد المدققين ولسان الحكماء المتكلمين.

I

Ff. 24b-26: A treatise on the creation of the world by God. From the final words it may be entitled:

رسالة في حدوث العالم

The author quotes Plato, Aristotle, Fārābī and Ibn Sīnā. Farābī's work quoted is كتاب الفردوس, who died in 509/1115, and the who died in 430/1038.

In the philosophical section are quoted the كتاب الشافعية, of Ibn Sīnā (fol. 25a), and Ibn Sīnā's isirisāj ud-Dīn Urmawi, who died in 682/1283.

J

Ff. 26-27. A treatise by the above Ibn Sīnā containing a metaphysical commentary upon the last two Sūrah of the Qur'ān. We may entitle it:

شرح المعذبين

Begins: قوله جل جلالة قل اعوذ برب الفلق قائلًا

فظلة العدم نور الوجود وهو المبدأ الأول الواجب الوجود

(Cf. Brit. Mus., ii, 451, etc.)

K

Ff. 27b-30: An anonymous treatise on the subject of God being the creator of everything. The work is mostly of a traditional character in which occur the names of Bukhārī, Muslim, Aḥmad b. Ḥanbal, and the author of the Mishkāt. The author quotes also the كتاب الفردوس, of Ibn Sīnā (fol. 28a), of Ibn Sīnā's isirisāj ud-Dīn Urmawi, who died in 682/1283.

Begins: قال عز من قال إن شاء أبقى.

Ends: إن الروح روح وأن الفشل ليس بظلم وأن الروح إذا فارق ظلل قرامًا لا يطلب ذاتها بل تطل عاطفتها
The textual connexion between the different parts of the work is loose. Half of fol. 29b is written in Persian.

Ff. 30-36 contain an anonymous treatise beginning without any introductory words. It treats of subjects dealing with astronomy, astrology, alchemy, talismans, poisons, elixir, physiology, and natural history.

The work is divided into ten fanns, sometimes subdivided into fasls. The fanns are:

(a) 
(b) 
(c) 
(d) 
(e) 
(f) 
(g) 
(h) 
(i) 
(j) 

Ends:

The writing of fol. 37 is diagonal. Fol. 38b is blank.

Ff. 39-41: A treatise by the above Ibn Sina, on the philosophical divisions. Title:

The treatise does not end as Berlin 2111, the final words being:

The treatise is entitled at the end:

TREATISE ON THE DIFFERING IN SUPERIORITY
PHILOSOPHY

P

Ff. 48-53: A treatise by the same Ibn Sina on the arguments of those who hold that the past has a beginning in time. From the introductory words it may be entitled:

رسالة في حجج العتادين الماضي مبدأ زمانية

Cal. II: ... This is the end of the work. It may be entitled:

The treatise is headed:

الكامل والحكيم الفاضل اب نصر الفارابي رحم

S

Ff. 56-84: A metaphysical and religious treatise by the above Abu 'Ali ibn Sina on this world and the world to come. Title:

رسالة في المبدأ والمعاد

Cal. II: ... And we affirm that Adam was created on this world and the world to come. This is the end of the work. It may be entitled:

The work is divided into three maqālahs, subdivided into fifty-two, eleven, and twenty fasāls respectively (see Brit. Mus., ii, 450, xxxvii).

The three maqālahs bear on the following subjects taken from the first page:

The first (fol. 56a):

في أثاب المبدأ الأول الكائن

And we affirm that the reward of the first cause is.

The second (fol. 72b):

في الدلالة على ترتيب فيض

In the evidence of the order of the divine power.

The third (fol. 77):

في الدلالة على بقاء النفس

In the evidence of the eternity of the soul.

The black headings in the second part of the work have been omitted by the copyist. The leaf which is now numbered in pencil 73 is misplaced by the binder and ought to be 79, as the Arabic numbers (both red and black) show.

Q

Ff. 53b-55: A treatise by the same Ibn Sina on the metaphysical divisions of science, mostly from a subjective standpoint. From the introductory words we may entitle it:

رسالة في فصول العلم

Cal. II: ... This is the end of the work. It may be entitled:

The work is divided into three maqālahs, subdivided into fifty-two, eleven, and twenty fasāls respectively (see Brit. Mus., ii, 450, xxxvii).

R

Fol. 55b: A short treatise by the above Fārābi (see under H) on the spiritual benefits accruing to the man who turns his mind to God. Title:

عين السائل

Cal. II: ... This is the end of the work. It may be entitled:

The sarhā does not mention the language of the treatise.
T

Ff. 84-93: A treatise by the same Ibn Sīnā on the condition of life in the next world. Title:

رسالة في حال الم.quote

or

الرسالة الإلهية

THE SACRIFICIAL TREATISE

(Cf. Brit. Mus., ii, 448, iv.)

The treatise is addressed to...

and begins: (J)

and ends:

The treatise is divided into seven faṣls.

U

Ff. 94-95: A treatise by ʿAbū Bkrr Mḥmd b. ʿAbd Allāh b. ʿAbd Allāh al-S̄īrāqī, who died in 672/1273, on the state of the soul after the death of the body. Title:

رسالة في بقاء النفس الإنسانية

Begins:

Ends:

The treatise has two faṣls on fol. 95a:

The treatises have a Persian numbering at the beginning, and as the Persian inscription to the first treatise is a treatise is lost at the beginning of the manuscript.

No date. Written in two or three careless Indian Ta'llīk hands of about A.D. 1800. Some rubrications. A few illegible words and marginal corrections.

[Hamilton.]

385 [409]

247 × 155 mm. 28 leaves, eleven lines to the page.

A

Ff. 1-13: An anonymous work entitled in the introductory words (see below) as

Mīzān al-Mantiq

THE BALANCE OF LOGIC

In the British Museum Catalogue (p. 455, No. dcccclxxxii) there is described a commentary on the Mīzān al-Mantiq embodying the text. The first words of the Mīzān text are given, similar to those of the present manuscript, and that text is stated to be identical with the treatise on Logic known as the nihmīsīa fi al-Mantiq. Now the Shamsīya is usually ascribed to ʿAbd Allāh b. ʿAbd Allāh al-S̄īrāqī, who died in 675/1276, but having compared the text of our MS. with that of Shamsīya found in Berlin 5256, I have noticed that the two MSS. represented two different texts; consequently the statement in the British Museum Catalogue is erroneous, and Mīzān and Shamsīya are two different books written by two different writers.

Begins:

Ends:

These two treatises are written in the same hand, Ibn Sīnā's name being preserved on fol. 1r. The one of the two has been written closer to Ibn Sīnā's time than the other. In comparing the two MSS., which agree in most details, I have been able to note a few words which are in one MS. only. This manuscript is inferior to the other in points of beauty of writing and neatness of style.

270 × 180 mm. 28 leaves, eleven lines to the page.
The work has no special headings. The main points discussed are:

Fol. 2a: في المعنى المفردة; في الالفاظ;
fol. 3b: في ترتيب الفضاء واسمائها;
fol. 5b: في التعرف;
fol. 7a: في المواد والتصور;
fol. 7b: في التناقض;
fol. 10b: في التناقض:
ibid.:
fol. 11a: في عكس القياس;
ibid.:
fol. 12a: في الاستقراء;
ibid.:
fol. 12b: في التمثيل;
ibid.:

B

Ff. 13-28: Another treatise on Logic, written in Persian by

by البأسيد بن عمر الآباسي, who died in 663/1264.

Begins: حمد الله على توفيقه وناله هداية طريقة ...

Ends: والغذاءة قبائل مولف من مقدمات كاذبة تشبه ...

Six lines to the page with large interlinear spaces. A few marginal notes or glosses added at the beginning. Clear Indian Naskhi of about A.D. 1780.

B

Ff. 17b-36: Another treatise on Logic, entitled:

تهذيب المنطق

PURIFICATION OF LOGIC

or according to the words used in the introduction:

غاية تهذيب الكلام في تحرير المنطق والكلام.

THE AIM OF PURIFICATION OF DISCOURSE IN THE SETTING-OUT OF LOGIC AND SCHOLASTIC PHILOSOPHY

by البأسيد بن عمر الآباسي, who died in 791/1389.

The work has no special headings. The main points discussed are:

Fol. 2a: في المعنى المفردة; في الألفاظ;
fol. 3b: في ترتيب الفضاء واسمائها;
fol. 5b: في التعرف;
fol. 7a: في المواد والتصور;
fol. 7b: في التناقض;
fol. 10b: في التناقض:
ibid.:
fol. 11a: في عكس القياس;
ibid.:
fol. 12a: في الاستقراء;
ibid.:
fol. 12b: في التمثيل;
ibid.:

A

Ff. 1-17: A treatise on Logic, entitled:

أباعوجي

THE ISAGOGE
CATALOGUE OF ARABIC MANUSCRIPTS

C

Ff. 36-38: An anonymous treatise on syllogism.

بegan: امّ آلّ ما يكون فيه الأوسّ ممّول
الصفر والموضوع الكبري فيه ارجب اضم.

The treatise has four shikhs.
The writing is an Indian Nasta'liq. Ten and thirteen lines to the pages. No rubrications.

D

Ff. 38b-40: Anonymous glosses on a treatise on syllogism.

بegan: ُعِنِّي امن عن عموم موضوعية الأوّل
Same handwriting as above.

E

Fol. 40b blank: Ff. 41-42: An anonymous treatise of Arabic Syntax.

بegan: علم يا بني اطّال الله تعالى عمرك وأعططر
علم عالماً عالماً وخبره مرّ نوع.

Ends:

The treatise has four fa’áls dealing with:

- مرفوعات ونحوها (fol. 42b) 
- در يان موجهات (fol. 43a) 
- اعراب فعل (fol. 43b) 

The handwriting is the same as above.

F

Ff. 42b-45: Another anonymous treatise on Arabic Grammar; in Persian.

بegan: بدأه سخن عربى منقسم بر سه قسم است
اسم وفظ وحرف.

Ends: وآن محتى است در حال وقف كقوله تعالى

From the last two words it appears that the title of the treatise is:

"Pillar of Grammatical Inflections."
The treatise has four fa’áls dealing with:

- مرفوعات ونحوها (fol. 42b) 
- در يان موجهات (fol. 43a) 
- اعراب فعل (fol. 43b) 

Same handwriting as above.

[Hamilton.] 387 [346]

243 x 163 mm. 209 leaves, in various hands, varying from thirteen to sixteen lines to the page.

A

Ff. 1-42: A commentary on the جريدةemin of the الالّي, who died in 791/1389. The commentator is stated in a red-letter heading to be مالا جلال,

.yml: بل شرح تهذيب منطق

Ends:

The end differs from Berlin 5176:

The end differs from Berlin 5176:

The end differs from Berlin 5176:

The end differs from Berlin 5176:

Ends: 

From the last two words it appears that the title of the treatise is:

"Pillar of Grammatical Inflections."

The treatise has four fa’áls dealing with:

- مرفوعات ونحوها (fol. 42b) 
- در يان موجهات (fol. 43a) 
- اعراب فعل (fol. 43b) 

Same handwriting as above.

[Hamilton.]
Written in an Indian Nasta'liq, with seventeen lines to the page. About A.D. 1760.

Fol. 43 is by a later hand (with twenty-six lines to the page) and contains a long note on Logic. Fol. 44 is blank.

B

Ff. 44-89: A super-commentary by Mir Zāhid or محمد زاهد بن محمد أسلم الهرؤي (seventeenth to eighteenth century), upon the commentary of ملأ مالال's work spoken of under A, by محمد زاهد بن محمد أسلم الهرؤي who flourished under Aurangzib (A.D. 1659-1707).

This commentary of Harawi is not mentioned by Brockelmann (i, 466), and the author appears to have lived under Aurangzib (A.D. 1659-1707). See also below, under D.

Begins: محمد الله في الحكمة الباقية والحياة الساطعة: أئذ أب فقول الفرد المستثنى بنياية الله القوي محمد زاهد بن محمد أسلم الهرؤي.

The sentences commented upon are as usual introduced by القول. The first nine leaves have many marginal notes, and in one of them (fol. 45a), the annotator or the glosser ascribes a sentence to the author, after whom he adds رحم الله, possibly meaning that the latter had died at a time not very remote from his.

C

Ff. 90-92: Blank. Ff. 93-153 contain the treatise on Logic, entitled

سلم العلم

THE LADDER OF SCIENCES

by محمد الله بن عبد الشكور الهرؤي who died in 1119/1708.

Begins: سبجانا ما اعظم شانه. . . أما بعد هذه

The work seems to end abruptly as follows:

خاتمة اجزاء العلوم وهي السياك والمبادي من السائل.

And then on the next leaf follows the colophon which informs us that the manuscript was written in Benares in 1176/1762:

تمت النسخة الشريفة . . . العلماء بسلم العلوم من تصنيف اصل المتأخرين . . . فاضى الله الهوائي . . . فاقله الققر الحكير خادم البليلة حافظ محمد اسمم . . . في يوم الأحد سابع عشر جامع الثاني وقت في الزوال في بلدة البنارس سنة 1176 متقول عن نقل مسودة المصنف جميل منه.

Everything in the MS. proves that it is a transcript from the author's autograph as stated in the colophon.

I do not know on what authority an owner calls the work on the title page as الجزم الأول. In its first part the book is full of marginal notes. The writing is a clear Naskhi with thirteen lines to the page, and is well rubricated.

Fol. 124 has been separated from the original leaf 125 by the binder who clumsily inserted between them twenty-three leaves from the following work, and these misplaced leaves are counted as 126-149. Their right place, as the MS. stands now, is between ff. 177-178.

D

Ff. 154-206a contain a commentary upon Malla Jalal's work spoken of under A, by Mir Zāhid or محمد زاهد بن محمد أسلم الهرؤي who flourished under Aurangzib (A.D. 1659-1707).

Begins: قوله الجزم لله هو الج المراد بالحمد العمين:

Ends: بالذات والاطلاق على جميع المواد الاعتبار:

The words commented upon are as usual introduced by قوله in red, but this word has
been omitted on ff. 178-206 and the space devoted to it is left blank.

Written in a good Indian Naskhi bordering on Ta’lîk, with sixteen lines to the page. As stated above, twenty-three leaves from this work have been erroneously bound with the preceding treatise described under C.

E

Ff. 206b-209 contain a super-commentary by ملا كمال الدين upon مير زاهيد’s commentary described under D. At the beginning of the treatise there is the following Persian note in red:

شجاع الله انا محمد بالله ونتكرك
بمامالك ... أما بعد فقول ... محمد مبارك ابن محمد
 دائم الادهبي الفاروقي بحبا والكوفاوي موادا.

Ends: وأما تصور الموضوع هو من البادي وتصدق:
من السباكن كما عرف. قد تم الشرح ففضل من الله.

As usual the sentence commented upon is introduced by قوله:

Written in an Indian Nasta’lîk, generally with twenty-one lines to the page. The margins are crammed with glosses. To draw more attention to the word قوله the copyist has written it sometimes in red, and oftener in black, but always with a very thick ha’t. The six final lines on fol. 129a are by a later hand. About A.D. 1760.

B

Fol. 130 blank. Ff. 131-143: A commentary on the glosses of مير زاهيد upon the سلسل العلم (see No. 387 [346]) by the كاچي Mulla Jalal ad-Dawwani (see No. 387 [346] A and D). The commentator’s name is not given.

The Persian title given to the treatise is حاشية بر حاشية مير زاهد قوله المراد بالعلم التحذيب المراد ... The marz of the treatise is the same as that of the preceding treatises.

C

Ff. 1-129: A commentary upon بحري’s سلسل العلم (see No. 387 [346]) by the كاچي محمد Mubarak Ibn محمد دايم الادهبي الفاروقي الكوفاوي (cf. Ind. Off., 567 sq.).

On the first pages the work is entitled four times, by different hands, as شرح سلم فاضل مبارك，“A Commentary on the Sullam (by) كاچي Mubarak.”

Begins: كن قائلنا في المنطق من ضعف الوسائل:
لتحصل الجزم الصدق. تم حاشية ملا كمال الدين.

The writing is more modern than that of the preceding treatises, with about thirty-three lines to the page. The same hand has written also notes on ff. 43a and b, and 154a. and may also be responsible for many of the marginal notes of all the MS.

On several pages the black seal of فیخر الدين احمد خان, with the date 1188/1774, is clearly impressed (ff. 1a, 45a, 93a, 154a). At beginning and end are found the three red seals about which see No. 197 [405], and the librarian’s entry about which see No. 340 [736].

[Hamilton.]
Badly written, generally thirty-one lines to the page. Broad margins.

C

Ff. 143b-144a blank. Ff. 144-152: Additional glosses by some other copyists or writers, including a short Risalah by مولوي أحمد الله (about whom see [369]), entitled متعلق التصديق. This last treatise, which is found on ff. 150-151, begins:

The pages of this section are written in a diagonal way.

The usual three red seals (about which see No. 197 [405]), found in Hamilton collection with the black seal of فخر الدين أحمد خان, 1188/1774, and the Persian inscription dated 1262/1845 (see No. 340 [736]).

[Hamilton.]

389 [467]

215 × 130 mm. 50 leaves, with a varying number of lines to the page.

A

Ff. 1-8: Glosses on a commentary upon the تهذيب المنطق of the above Mas'уд b. 'Umar at-Taftazānī. The title of the glosses is:

سعة ابحاث

SEVEN ENQUIRIES

The author does not mention his name in the introduction, but at the end of the treatise there is the following note: شرح تهذيب من مولانا عبد الحكيم, which seems to indicate that the gessor's name was عبد الحكيم, but since no detailed Nisbah or Kanyah is given about him, I cannot identify him with certainty with any other writer known to me.
Begins: 

The work is divided into three fasāls.

The writing is a clear Nasta’liq with twenty-two lines to the page. No rubrications. The words commented upon are overlined in black. Fol. 9a has some Persian inscriptions which have no bearing on the subject.

Dated 1137/1724:

The work is divided into three fasāls.

The writing is similar to that of the preceding treatise and has seventeen lines to the page. No rubrications.

Fol. 36b blank. Ff. 37-50 contain the glosses of Abū al-fātḥ as-Samarkandi, who is included in the commentary of Kamāl ud-Dīn Mas‘ūd as-Shirwānī ar-Rūmī, described above under B. On fol. 37a the work is called ‘asab al-baḥth. This Abū al-Fātḥ may be identified with a Muhammad who flourished about 950/1543 (cf. Haj. Khal., i, 209, and ii, 408).

Begins: 

The first words of the explanation are as in Berlin 5277 as we shall presently see, under D. About Kāshi, see also No. 390 [812].

Begins: 

All the first chapter and the beginning of the second are missing.

The writing is similar to that of the preceding treatise and has seventeen lines to the page. No rubrications.

Fol. 50b blank. Ff. 51-74 contain the glosses of Abū al-fātḥ Abū Ḥakam Muhammad b. Abū al-Fātḥ Abū Ḥakam Muhammad b. Abū al-Fātḥ, who is included in the commentary of Kamāl ud-Dīn Mas‘ūd as-Samarkandi, who is included in the commentary of Kamāl ud-Dīn Mas‘ūd as-Shirwānī ar-Rūmī, described above under B. On fol. 57b the work is called ‘asab al-baḥth. This Abū al-Fātḥ may be identified with Abū al-Ḥakam Muhammad, who flourished about 950/1543 (cf. Haj. Khal., i, 209, and ii, 408).

Begins: 

The first words of the explanation are as in Berlin 5277 as we shall presently see, under D. About Kāshi, see also No. 390 [812].
The work ends abruptly, the final words being: "الاعتقاد كوجدان النذر عند الخروج إلى الأمام.

Ff. 37b-44 are written in Nasta’liq with rubrications. Ff. 45-48 (about the middle of the page) are also in Nasta’liq, but without rubrications. Ff. 48-50 are by a later hand, in a script resembling Naskhi, and without rubrications.

There is a difficulty which we have no means of solving concerning the authorship of this treatise and the one which precedes it. Quoting the first words of Kashi’s commentary Haj. Khal. (i, 208), gives the first explanatory words which in our MS. are attributed to Sa’idi’s (or Sa’di’s) glosses, while the first introductory words that he gives for Sa’idi’s glosses (i, 209) are identical with those our MS. itself exhibits for the same author.

Ahwardt (Berlin 5277-5278) believes both treatises to be identical, and because the beginning of 5278 is missing, he cannot decide as to authorship between Kashi and Sa’idi. Both treatises are also silent about Ulugh Beg who died in 854/1450 (Brockelmann, i, 468). If both treatises are identical, ff. 26-36 would be a continuation of the matter contained on ff. 37-50.

Title (by another hand):

الاعتقاد كوجدان النذر عند الخروج إلى الأمام.

The work is incomplete at the end, and the missing text should have probably filled the one page and a half which are left blank on fol. 15a and b. As it stands the work ends abruptly: "الاعتقاد كوجدان النذر عند الخروج إلى الأمام.

The MS. is written at least by two hands.

Ff. 1-15 are in a clear Turkish Naskhi, with red and yellow in red, and twenty-three lines to the page. No date. About A.D. 1600. The remaining leaves are written by a later hand in a Naskhi bordering on Ta’liq, without any rubrications. Broads margins on which some notes are found. The second of these notes is in the first person, and refers to a Hāshiyyah that the author wrote on the Maṭāli‘, i.e. مطلاع الآثار which Siraj ad-Din Ur-Phal, with whom it is in the same hand, as we learn from Haj. Khal. (v, 596), wrote a commentary on the Maṭāli‘; or he may be also Luṭf Allāh.
himself, although no record of such a work written by him is found anywhere (see, however, under H). The note, which is in the scribe’s hand, may also be due to the fact that it has been copied verbatim from a work lying before the copyist; this seems to be more probable owing to the fact that the first person is also used in some other marginal notes. The writing is contemporary with the author.

B

Ff. 16b-19a: A literary and anonymous composition of an ethical character, written by a modern scribe of about A.D. 1800 in the form of a letter interspersed with poetry.

Headed on fol. 16a:

Begins:

In the middle of fol. 19a there is a long note on comparisons (الثنية) added by an owner. Modern Syrian Naskhi. Varying number of lines. No rubrications. The function, جوخدان, used for the recipient of the letter occurs also under F (below).

C

Ff. 19b-20 blank. Ff. 21-35 contain the glosses (هشیاه) of جهان شاه بن قره يوسف of the Turkish dynasty of Kara Küyunlu, who reigned in 841/1437-872/1467. St. Lane-Poole’s Muh. Dyn., p. 253. The work is mentioned by Haj. Khal., v, 264, and a copy of it is found in Gotha 1885. The extracts are headed by the copyist:

The original text begins immediately after this line as follows:

The work treats of the different habits and customs of the Turks, their spiritual and temporal chiefs, and their various military and civil functionaries.

Written in a careless Syrian Naskhi. No rubrications. Important words overlined in
black. Thirty-four to thirty-six lines to the page. About A.D. 1800.

E

Ff. 39-56: A Ḥāshīyah by عوّض on the Ḥāshīyah of Ḥimād ad-Din Kāshī (see above under A), upon the commentary by Mas'ūd Shirwānī (see ibid.), on Samarkandī’s Ādāb. Title:

حااشیه عوّض على حاشیه حمد على شرح المقدسي على آداب البحت للمقدسي

This hashīyah is not mentioned by Haj. Khal., i, 207-210, and is not found in Brockelmann, i, 468, as a glosser in connection with Samarkandī’s work. At the end of the treatise (see below) occurs, in the scribe’s handwriting, the date 972/1564, but it is very probable that this date refers to the transcription of the work, because it is repeated by the same copyist in the treatise described below under G.

Begins:

جَعَلْتُ الْجَبْرَ يَكُونُ مَكْتَبٌ لِّي بِعَضَ الأَخْمَامَانِ مِنْ اَهْلِ الْدِّينِ الْمَعَالِيْنَ وَكَانَ صَارِجُوْدَارٌ عَلَى أَعْيَنَ قُلُوبٍ أَنْمَاء وَكَانَ وَعَدَ بِبَعْضِ وَظَافِرِ تَذَكِّرَةِ الْمُلاّمِلِ مِنْ نَشَئِ الْإِسْلَامِ بِمَدِينَةِ الْإِسْلَامِ وَلَحْتَ مَلَكَةَ الْخَيْنَاءِ الْهِمّامَ.

Ends:

فَرَضْتُ الْمَلَكَةَ عَلَى شَرْحِ المَقَدِسِيِّ لِلْحَبْثِ للْمَقْرَدِي

Very broad margins. The word فتوله in red.

The writing is a clear Ta’līk resembling the first part of the treatise described above under C.

On fol. 56a there are stray notes by an owner or a copyist, one of which deals with the diferent meanings of the word دين (religion), and another with the diference between حق and صدق.

F

Fol. 57a contains thirteen lines of poetry, headed لمجرّده يطلبه في سير كان وعد فيه، إيا الودود: اتركوا الترك، ما تركوكم. All are written in the same modern handwriting of the owner or the scribe who wrote the letter described under B. Ff. 59-61 contain, in the same scribe’s or owner’s hand, the letter described under B. It is here more fully headed:

صرُوْةُ مَكْتَبٌ كَثِب لِّي بِعَضَ الأَخْمَامَانِ مِنْ اَهْلِ الْدِّينِ الْمَعَالِيْنَ وَكَانَ صَارِجُوْدَارٌ عَلَى أَعْيَنَ قُلُوبٍ أَنْمَاء وَكَانَ وَعَدَ بِبَعْضِ وَظَافِرِ تَذَكِّرَةِ الْمُلاّمِلِ مِنْ نَشَئِ الْإِسْلَامِ بِمَدِينَةِ الْإِسْلَامِ وَلَحْتَ مَلَكَةَ الْخَيْنَاءِ الْهِمّامَ.

G

Ff. 62-74 contain the حاشیه Dānishūz (أو دینکور أو دینفو) who flourished about 880/1474, upon the commentary of Mas'ūd Shirwānī on the Ādāb of Samarkandī (see above under A). Title:

حااشیه دینفو على شرح المقدسي لآداب البحت للمقدسي

Begins (as in Berlin 5283):

ان احسنا ما بسّعنا: بِهِ في الادوم الحسان... قال منْ على أقوالْ لا منْ عنهْ قطعه نقال من عليه.

For the first words commented upon, Berlin 5283 exhibits قول... قول... as in Haj. Khal., i, 208.

Ends:

لو كان الذي ماكان بالysicsكان الوقوع لم يستلزم

المحال.

Dated 972/1564 في آخر شهر شهران سنة ٩٧٢.
The same handwriting and the same peculiarities as in the treatises described above under E and C (first part).

H

Ff. 75-82: A Ḥāshiyyah by ʻUmar ad-Dīn Ḥanīfī b. ʻAbd al-Karīm, who seems to have died in the beginning of the tenth century of the Hijrah (see above under A), upon the commentary of Masʿūd Shīrwanī (see ibid.), on Samarqandī's Ḥādiḳ.

Title:

Ḥāshiyyah fi sharh 'al-Ṣuūrāt li-dā'ī al-biḥṭ al-samī'īa.


No date. The writing is a beautiful Nastalīq of about A.D. 1670. Nineteen lines to the page. The word ʻuqla is in the first two pages written in red, but in the remaining leaves it has been omitted, and the space reserved for it is left blank. The broad margins of the first two pages are crammed with notes taken from Shujā', who died in 929/1522, and about whom see under A; and from Kastali, who died in 901/1495, and about whom see [811 M].

I

Ff. 82b-83a contain in a more modern hand an ethical treatise, the title of which is:

al-jamāls al-maqṣūra fī al-fawā'id al-muqaddas.

The author who does not mention his name says that he has followed Nasafi.

Begins: ʼAlī b. ʻAbd al-Ḥarājī al-Salīm al-Shirīf, who died in 756/1355, wrote a work on scholastic theology, entitled: "Stations in the Science of Scholastic Theology," which has been commented upon by many authors, the best of whom, ʻAlī ʻAbd al-Ḥarājī al-Salīm al-Shirīf, who died in 816/1413. On Jurjānī's commentary, many glosses have been written by different authors (see Haj. Khal., vi, 236-241; Brockelmann, ii, 208; Ahlwardt in Berlin 1812). The present MS., as gathered from the titles given above, contains a Ḥāshiyyah written by a certain Abūl-ʻAbd al-Ḥarājī al-Salīm al-Shirīf, who seems to have died about 930/1523 on the glosses of another author called Abūl-ʻAbd al-Ḥarājī al-Salīm al-Shirīf.

None of the above authorities mentions either Abūl-ʻAbd al-Ḥarājī al-Salīm al-Shirīf or Abūl-ʻAbd al-Ḥarājī al-Salīm al-Shirīf in connexion with ʻIji's Mawākiṣ, and the only Isfahānī that I know to whom allusion could here have been made would be ʻAbd al-ʻArājī al-Maṣūrī b. ʻAbd al-Rahmān al-Maṣūrī, who died in 749/1348, or nine years after the birth of Jurjānī (born in 740/1339, Brockelmann, ii, 216) would make
it impossible for him to have commented upon any of Jurjāni’s works.

Begins: ...

It will be seen that the overlined words correspond with Jurjāni’s commentary as given in Berlin 1801, and these are the only indications I could obtain for the identification of the contents of the MS., which is devoid of any introductory words and is imperfect at the end.

In the text of the long Ḥāshiyyah Ijī is referred to as the mufassir, Jurjāni as the tāʿāwaqqītī, and Isfahānī as the qādī al-muḥāfiz, and the words of the latter are introduced by fol. 85-129, and omitted on fol. 130-135.

The work ends abruptly, and the final words are: ...

No date. Written in a clear Ta’līḵ of about A.D. 1600. Broad margins containing (especially towards the beginning) some notes mostly in Ta’līḵ. Twenty-three lines to the page. The writing has much in common with that used in the works above described under C and E.

K

Ff. 136-143: Another copy of the Ḥāshiyyah by Ahmad al-Kāshi (see the other copy under H, above), upon the commentary of Shirwānī on Samarkandī’s Ādāb.

Title: حاشية عمد على شرح الممدوح لآداب البحث السرقتية

The beginning slightly differs from that of H. This copy is also imperfect at the end, the final words being: ...

The margins and sometimes the space between the lines of the text are crammed with notes taken often from “Shuja’” and “Jalāl,” who refer doubtless to al-Ṭabarī, about whom see under A, and al-Dschawār, about whom see under C.

Written in a clear Nasta’līḵ of about A.D. 1650. The words are written in red on ff. 136-140, and omitted on ff. 141-143. Fifteen lines to the page. Fol. 136a is filled with some grammatical and philosophical notes extracted mostly from al-Ṭabarī and who wrote on metaphysical questions.

Fol. 144 is almost wholly blank with the exception of the two first lines of poetry found on fol. 57b. Fol. 145 has three long medical notes taken from al-Ṭabarī, possibly who died in 710/1310, and who wrote a commentary upon the Kitāb of Avicenna or Ibn Sīnā (cf. Brockelmann, i, 457).

L

Ff. 146b-165: An anonymous treatise on Logic and Dialectics. An owner has entitled it on the fly-leaf as: قضايا المنطق

I am unable to identify the text of the work with that of any other MS. described in the printed catalogues that I have at my disposal. The question of identification is rendered more difficult by the fact that the copy is imperfect at the beginning; but some headings used in the MS. seem to be identical with those of Berlin 5123, beginning with fol. 75a and ending with 271a. The text is
there attributed to the often-quoted Ibn Sina or Avicenna, and the commentary to Fakhr ad-Din Muhammad ar-Razi, who died in 606/1209. If these indications are correct, the text of the present MS. would represent a work on Logic written by Ibn Sina himself.

 Begins: 

 "There are indications that the text of the present MS. would represent a work on Logic written by Ibn Sina himself."

 Ends: 

 "If these indications are correct, the text of the present MS. would represent a work on Logic written by Ibn Sina himself."

 The portion of the treatise contained in the MS. is divided into two maqālahs, one muqaddamah, and a khatimah. The first maqālah is subdivided into three faṣlās, and the second maqālah has five faṣlās. Both sets of faṣlās have minor subdivisions into mabḥaths.

 The khatimah (fol. 163a) has two bāḥths, fol. 163a: 

 "In the first four words at the beginning the contents of this manuscript seem to be identical with those of Ind. Off. 590."

 No date. The writing is a clear Naskhi of about A.D. 1600. Headings in red. Fifteen lines to the page. Some explanatory notes on the margins and between the lines of the text.

 The MS. formerly belonged to 

 "To judge from the first four words at the beginning the contents of this manuscript seem to be identical with those of Ind. Off. 590."

 separate treatises bound up into one book by an early owner.

 [Mingana Arab. 221.]

 391 [737]

 225 x 135 mm. 88 leaves, nineteen to twenty-one lines to the page.

 Title:

 "Commentary on the Tahdhib"

 An anonymous commentary in Persian upon the Tahdhib al-Manṭaq of Masʿūd b. ʿUmar at-Taftāzānī, who died in 791/1389.

 Begins: 

 "The Arabic words commented upon are overlined in red and sometimes in black."

 Ends: 

 "The Arabic words commented upon are overlined in red and sometimes in black."

 To judge from the first four words at the beginning the contents of this manuscript seem to be identical with those of Ind. Off. 590.

 The MS. is probably formed of many
A commentary on the "Risāla" of Bihārī (see [346] C) by Ahmad al-Habibi.

In this manuscript the author is once called "Ahmad al-Habibi" (at the end), and twice "Ahmad al-Habibi" (at the beginning). Brockelmann, ii, 421, adopts the second reading. In [459] the name figures as "Ahmad al-Habibi".

The volume wants some leaves—probably five or six—at the beginning, and has the last leaf supplied by a modern hand.

Begins: ...

Ends: ...

The volume has no headings and rubrications of any kind, and the words commented upon are overlined in black.

At the beginning and at the end are the seals described in No. 197 [405] with the Persian inscription dated 1262/1845, about which see No. 390 [736].

No date. Written in an Indian Naskhi (bordering on Nasta’liq) of about A.D. 1760.

Broad margins. Slightly injured by worms.

[F. 7b contains six lines of Persian poetry.]

393 [423]

220 × 126 mm. 147 leaves. The volume is written by various hands, with a varying number of lines to the page.

A

Ff. 1-7: An anonymous treatise on Logic and Dialectics, in which, among other writers cited are Jalālū d-Dīn ad-Dawwānī (908 / 1502) and Harawi, who flourished under Aurangzīb (A.D. 1659-1707) and who was also called Mir Zāhid. See Nos. 387 [346] and 388 [459]. The anonymous writer must, therefore, have lived in the eighteenth Christian century.

Begins: ...

Ends: ...

The treatise seems to be incomplete and ends abruptly as follows:

Wajib ʿumāna baʿna ṣalālān dākalan fī ʿalām al-taʾāwil... bi-lwāja wa-haykār al-taqsim bi-lwāja... ʿalām.

The writing is an ugly crowded Naskhi bordering on Ta’līk, with twenty-four lines to the page. No date. About A.D. 1760.

Fol. 76 contains six lines of Persian poetry.

B


Begins: ...

Ends: ...

The glosses of which mention is made here as by "Sayid" are three in number.

No date. Well written in a Naskhi hand of about 1750.
The work is divided into a muḳaddamah, eight bāḥths and a kḥātimah.

Ff. 15 and 22 are by a later hand in Naskhī. The older part, which is in Ta’llīk, is full of glosses on the margins and between the lines, of which ten form a page.

E

Ff. 23-90: A commentary by جلال الدين محمد بن اسد الدواني who died in 908/1502, on the part called لتناول المحمد. For other copies see Nos. 387 [346] and 386 [401]. No title and no author's name are found in the manuscript.

Something is missing at the end, and the treatise closes with an omitted diagram, preceded by the following words:

The author goes on to say that he only commented on the part called قسم المنطق because
he could not find a copy of the part entitled
قسم الكلام.

Written in a neat Indian hand of about
A.D. 1790. Many grammatical mistakes by
the copyist. Fourteen lines to the page.

[Hamilton.]

394 [420]
303 x 197 mm. Six leaves, seventeen lines
to the page.

Title:

الرسالة الحنفية في شرح العضدية

THE HANAFI TREATISE ON THE EXPLANATION OF ‘APUDIYA

A commentary on

الرسالة الحنفية

of the above

Iji, who died in 756/1355, by

ولا محمد الحنفي

the copyist, who died in 900/1494. See No. 393
[423], B and C. On fol. 5b the commentator
is called

مولانا حنفية الحريري

Begins as in No. 393 [423], C, and ends as
follows:

.. ...

The colophon informs us that the book was
transcribed by Ahmad for Colonel Hamilton
at Dihli in A.D. 1864:

.. ...

The work seems to end abruptly with a
possible lacuna of one page, left blank
in the manuscript.

Clearly written in Naskhi about A.D. 1750,
with fifteen lines to the page. A note by

In the introductory words the work is
said to be an abridgment of the book called
اقسام الحكمة, "Divisions of Philosophy," here
attributed to the famous Ibn Sina or Avicenna;
but a comparison with Berlin 5076 shows that this very treatise, with slight varia-
tions, is there attributed to

الله عزّ وجل

who died in 672/1273.

Begins:

الحمد لله رب العالمين ... وبعد بيان أقسام
الحكمة على سبيل الاختصار من رسالة الشيخ الرئيس أبي
علي سينا فقس الله رحمة, الحكمة قسمان نظري وعملي,
والمنفي ثلاثة أقسام علم الأخلاق وعلم المنزل وعلم الرئاسة.

The titles of both treatises are written
within some ornamental headings.

[Hamilton.]

395 [334]
215 x 145 mm. 86 leaves, fifteen lines to
the page.

A

Ff. 1-24: An anonymous commentary on

الاسعوجي

(see [401]) of

الله عزّ وجل

who died about 663/1264.

A comparison with Berlin 5230 shows that
the author of the commentary is

الله عزّ وجل

who died in 760/1359 (Haj. Khal.,
i, 1533, p. 503). The introductory words are,
however, different from those used in Berlin
5230.

Begins:

الحمد لله رب العالمين والهادف للمنتفين ...
قال شيخ الإسلام ... اثناء الدين الغربي ... محمد الله
على توفيقه وناله هدایة طريقة.

The work seems to end abruptly with a
possible lacuna of one page, left blank in
the manuscript.

Clearly written in Naskhi about A.D. 1750,
Colonel Hamilton's cataloguer attributes the work (I do not know on what authority) to Mir Sayid Sharif, i.e. the famous ... who died in 816/1413 (see No. 393 [423], D). Occasional glosses. Rubrications.

B

Ff. 25-60: A treatise, also anonymous, containing glosses upon the Isagoge of Abhari.

Begins: .

From this quotation we may entitle the work: 

GLOSSES ON THE ISAGOGUE

In the introduction the work is dedicated to the King Ghiath Muhammad, who may be identified with Ghiath ud-Din Jalal Shah b. Muhammad Sūr, who reigned in Bengal in A.D. 1560-1563:

The grandfather (جد) of the King, to whom reference is also made, may be Shams ud-Din Muhammad, who gave the name of the Sūr dynasty to four kings (A.D. 1552-1563).

There does not seem to be any natural end to the work, the final words of which are:

No date. Written in an Indian Naskhi of about 1750, with fifteen lines to the page. Occasional glosses and some rubrications.

C

Ff. 61-86: Another commentary on the Isagoge.

Begins: .

From these introductory words the present commentary is evidently identical with the work of Shams ud-Din Muhammad, who died in 834/1431. A comparison with Berlin 5237 will establish this identification. The work is, therefore, the one known under the title of: “Fanārī’s Commentary on the Isagoge,” or, "The Fanārīte Annotations," from the occurrence of the word فناني in the commentator’s preface. On the back of the first page the book is calledعلم الحساب و علم القياس. "Science of Measuring."

The work ends abruptly, the final words being: 

No date. The writing is an Indian Naskhi of about A.D. 1750, with fifteen lines to the page. Occasional glosses and rubrications.

The title page is full of inscriptions by owners, dated 1181/1767, 1192/1778, 1198/1783, and on the fly-leaf 1293/1876. The book is also marked with the three red seals, about which see No. 197 [405], and the Persian inscription, about which see No. 390 [736]. On the back of the pages preceding the text of the two last treatises there is the following inscription:
which may mean that the copyist's name was Naubat. [Hamilton.]

396 [257]

285 × 175 mm. 191 leaves, twenty-one lines to the page.

A

Ff. 1-188: Title

لواعم الإسراز في شرح مطالب الإلواز

GLITTERINGS OF MYSTERIES IN THE EXPLANATION OF THE MAT'ALI'

The work entitled "The Rising of Lights," was written by Sraj al-din, 'Abd al-Barr al-din al-'Arabi, who died in 682/1283. The first part of it, concerning Logic, is the subject of the present commentary which was written by Qutb al-din Muhammad ibn Muhammad ibn al-Razi, who died in 766/1364.

Begins:

حمد الله ممتع ماهيات الأشياء ووُبّاتها: المطلع على كتب الأمور وجزئياتها... وبعد فقد التمثيل فيها الحصين على تحقيق الحق... إن أحرر لك رسالة في تحقيق الكتابات واتبع على ما فيها من الآيات والبتان.

From Haj. Khal., v, 10854, and from a comparison with Berlin 5134, we learn that the author of the treatise is the often-quoted سيد الشريف الجرجاني, who died in 816/1413. On the other hand, Kutb ud-Din ar-Razi is also credited in Berlin 5133 with a work of a similar title.

The manuscript is in this part very faulty, and many words which the copyist could not read are omitted.

Tables for syllogistic propositions are found on ff. 143b, 147b, 150a, 153a and b.

No special colophon, apart from the one quoted above. The writing is an Indian Nasta'liq. Broad margins. Rubrications.

At the beginning and end are the three red seals, about which see No. 197 [405]. There is also the usual black seal of خضر الدين أحمد خان, with the date 1188/1774, and the ordinary Persian entry dated 1262/1845 (see about it No. 390 [736]). [Hamilton.]

397 [347]

240 × 140 mm. 160 leaves, twenty-one or twenty-two lines to the page.
Title:

Coming on Sharḥ al-matlā'ī

GLOSSES UPON THE COMMENTARY ON THE MATĀLĪ[

The book contains the glosses of the well-known Ḥasan ibn Shams al-dīn al-Balkawī, who died after 1060/1650, upon the preceding manuscript the title of which is Lawāmī' ul-Asrār. The year 1060/1650 was that of the writing of the book by its author.

The following Persian title is prefixed to the work:

اللهّ باسلام ابّن ویلاد فیلسف اهّید: یک صدّی سیصدّی شمس الدّین الی بن شمس الدّین هذّه یک صدّی سیصدّی یک صدّی سیصدّی یک صدّی سیصدّی.

In the Introduction the author says that he wrote his book at the instance of the King Shihāb ud-Dīn Shāh Jahān (1037/1628-1068/1658).

Ends: یک صدّی سیصدّی یک صدّی سیصدّی یک صدّی سیصدّی یک صدّی سیصدّی یک صدّی سیصدّی.

Dated 1106/1694: یک صدّی سیصدّی یک صدّی سیصدّی یک صدّی سیصدّی یک صدّی سیصدّی.

Then follow a few words which have been purposely deleted.

The writing is a careless Indian Nasta'liq. There are numerous additional glosses on the margins of the first third part of the book. Rubrications. Broad margins. Slightly injured by worms.

There are notes by owners on the leaf that precedes the first page dated 1198/1783, 1237/1821, and 1262/1845. There are also seals of Muḥammad Khān dated 1182/1768, and Ḥusain Khān 1230/1814; besides the often noticed three red stamps, about which see No. 197 [405].

[Hamilton.]

398 [726]

240 × 145 mm. 62 leaves, twenty-one and twenty-three lines to the page.

A

Ff. 1-23: Glosses or super-glosses upon a commentary on the above MATĀLĪ of Urmawi, entitled by Colonel Hamilton's cataloguer:

Coming on Sharḥ al-matlā'ī

No author's names or titles are given, and the words commented upon are introduced by قوله ای which is written in red. The work begins abruptly:

فصل یک مجهولات التصديقیة في التصديقات بالمجهولات التصديقیة: فزل التصديق لما كان قد قُصّ لعالم الفضل بالصدرة الحالية كان أكثسب التصديق الخ.

And ends also abruptly:

لم يسلم ان امكن:

فصول یک مجهولات التصديقیة في التصديقات بالمجهولات التصديقیة: فزل التصديق لما كان قد قُصّ لعالم الفضل بالصدرة الحالية كان أكثسب التصديق الخ.

No date. The writing is an ugly Indian Ta'līq of about A.D. 1780. Some corrections on the margins. Ff. 17b-23a have no rubrications. Fol. 17a has the marginal heading: بحث الموجهات. Ff. 7-8, 13b (and possibly some other leaves), are written by another contemporary hand.

B

Fol. 23b blank. Ff. 24-62 contain a work on Theosophy with the following Persian note written at the top of the page:

جند اجزاء تقویم:

میر باقر داماد.
The work is therefore that known under the title of: كتاب التقوى, "Book of Regulation," or "Regulation of the Faith," by the Shi'ah Doctor, محمد بن محمد باقر الداماد الحسيني, who died in 1041/1631. For the date of the author and for a more complete copy of the work see [686].

Begins abruptly as follows:

Immediately after the last words there is a seal bearing the words, "Hope in the protection of God," and the date 1198/1783. The only headings found in the work are and , written in red, but these are mostly omitted in the second half of the book.

Written in the same hand as that of the preceding treatise. Some corrections on the margins.

[Hamilton.]

THE RASHID�YYA COPY (CONTAINING) A COMMENTARY ON THE SHARIFIYYA ON THE SCIENCE OF DIALECTICS

The title is taken from the end of the work (see below).

‘Ali b. Muḥammad al-Jurjānī, as-Sayid ash-Sharīf, who died in 816/1413, and whose name occurs frequently in this section, wrote a treatise on Dialectics entitled: "Rules of Disputation," or "The Sharīf Treatise." The present manuscript contains a commentary on it, written, as the name Rashidīyya seems to imply, by محمد عبد الرشد الجونوفي الفاروفي, who flourished about 1050/1640 (cf. Sprenger’s Catalogue, No. 1799; Ind. Off. 558; Brit. Mus. dcccclxxxii).

A shorter title is found on the page preceding that of the text: "A Commentary on the Sharifiyya."

Begins: الحمد الله بنا بعد التฝน باللتهجة بحمد الله سبحة ابتداء باحسن النظام وعلا عن حديث خبر الامام.

The final words commented upon are: فلا يتكلم في النفي يوذائف الجليل كان يعرض دلله قلني ... الطبيعية ووجود مثعلا الصريفه. تمت هذه النسخة رشيدة شرح الشرفية في علم المناظرة. مالكه كتابه فغير قهر محمد (a proper name purposely deleted).

From fol. 3a we learn that the work is divided into a muḥaddamah, nine bāḥths, and a khatīmah.

No date. The writing is an Indian Nastaliq of about 1760.

No rubrications, but the words commented upon are overlined in black. Slightly injured by worms.

[Hamilton.]

A COMMENTARY ON THE TALWĪḤĀT

The philosopher, شهاب الدين أبو الفتح يحيى بن حش بن مشارك السهرودي الشيخ المقتول, who died in 587/1191, wrote a general work on Logic, Physics, and Metaphysics, entitled: كتاب النويريات (see Berlin 5062), "Book of Observations," or, as Ḥaj. Khal. (ii, 419) prefers:
No date. The writing is a minute Indian Nasta'lik of about 1680. The words of the textual quotations have been vocalised by a later hand. No rubrications.

[Hamilton.]

401 [243]

248 x 150 mm. 341 leaves, seventeen lines to the page.

Title:

شرح حكمة الإشراف

A COMMENTARY ON THE HIKMAT UL-ISHRAK

The above mystic and philosopher, Shihāb ad-Din as-Suhrawardi, wrote in 582/1186 a work on Neo-Platonic philosophy, entitled حكمة الإشراف, "Philosophy of Illumination" (see on this word Bod. ii, pp. 225, 532). The present manuscript contains a commentary on this work by قطب الدين محمود بن محمود بن المصلح الشرازى, who died in 710/1310.

The text begins on fol. 7b as in Haj. Khal., iii, 102: جل ذكرت الله وعظم فندك... وعاد: اعلموا احوالا أن كثرت افراعكم.

The commentary begins on fol. 10b: الإشراف. سيثك الله والإشراق دللك... (؟ وما بعد) فإن أحوج خلق الله إليه محمود بن محمود بن المصلح الشرازى... يقول ان المجصر المؤوم بحكمة الإشراق الشيخ الفاضل... شهاب الجلة والمدين... عمر بن محمد السهرودي.

The work is divided into ٍكِسْمٍس and ماكَالَّهَس, subdivided into ِفاعَلٍس. The passage of Vienna 1521 (of the text), which follows on fol. 49, and which tells of the division into two ٍكِسْمٍس, falls in our MS. on fol. 155, and from the same MS. of Vienna we may infer that:
The work which is of a philosophico-mystical character is somewhat fully described by Flügel (Vienna 1895). It has no special name, the author simply calling it a commentary on the Hayākīl an-Nūr (fol. 2a) :

A COMMENTARY ON THE TEMPLES OF LIGHT

The commentator refers to himself (fol. 146b) as محمد بن اسحاق بن محمد (المدعي) جلال الدين الصدوقي الدوائي، who died in 908/1502, and who, according to Haj. Khal., vi, 505, wrote a commentary on the work entitled Hayākīl an-Nūr of the above Shihab ad-Din as-Suhrawardi, who died in 587/1191.

The ruler to whom he dedicated his work is (as in Vienna 1895): 

The Hayākīl of which Kremer seems to have had a copy begins as follows (ff. 4b, 6a and b, 7a):

The seven "Temples" are found on ff. 10a, 13a, 53b, 58a, 89a, 123b, 134b, and correspond with those given by Flügel, but in the title of the seventh read the tempels. The
No date. The writing is a fine minute Ta'lik of about A.D. 1500. Rubrications. The margins are not of the same kind of paper as that used for the text.

The two pages preceding the first page are filled with writing by a later hand, containing (a) the خطة الشيخ الرئس (i.e. Avicenna), beginning: الله اميس للك شريك; (b) a quotation from نجم الدين الكاتبي on the different parts of the mind, or intelligence. This Kātībi is to be identified with نجم الدين علي بن عمر الفرويني الكاتبي, who died in 675/1276.

Fol. 1a has some Arabic and Persian inscriptions by owners, some of which are cut away in binding. Slightly wormed. Labelled رسالة أدرسي.

404 [408]

207 × 130 mm. 13 leaves, nineteen lines to the page.
Title:
شرح الزوراء

COMMENTARY ON THE ZAURĀ'

The Zaurā' is a short mystico-metaphysical treatise written by Jalāl ad-Dīn ad-Dawwānī, whose name occurs so frequently in this section. The present manuscript contains a commentary on this work by the author himself.

Begins: اما بعد [الخمي] لوقي والصور على نيب دين: لمو فرقت من تهدية الرسالة الفاتحة بالزوراء...

Ends: واشكرني في صالح دعاك والصور والسلام: على المقصدين خصصاً سيدنا عبد الكل في كل...

No date. The writing is an Indian Naskhi of about A.D. 1650. The words of the text are overlined in red. A few notes and variants on the margins. On fol. 1a three illegible black seals and an inscription (partly cut away in binding) in which we are told that the MS. belonged to a certain محمد ابن الشيخ عبدالله ابن مولانا محمد عابد الحنفية الفيلاني.

Slightly wormed towards the end.

[Hamilton.]
In the Introduction, the author states that he wrote his book as a consequence of a vision he had of 'Ali on the banks of the Tigris, and of the entreaties of a friend who was studying with him the *Hikayat* of Shihab ad-Din Suhravardi, who died in 587/1191 (cf. Brockelmann, i, 437). See Nos. 400 [340] and 402 [365].

The work has no special divisions but the following headings appear in red: (fol. 3a); (fol. 3b); (fol. 4a); (fol. 4b); (fol. 5a); (fol. 5b); (fol. 9a); (fol. 10b); (fol. 11a); (fol. 11b); (fol. 12a); (fol. 12b). In addition the word "-" appears on ff. 3b, 4a, 4b, 5b, 9b, 11b.

No date. The writing is an elegant but slightly negligent Indian Nasta’liq of about A.D. 1760. The text commented upon is overlined in red. Slightly wormed.

[Hamilton.]

405 [453]

265 x 165 mm. 77 leaves, twenty-three lines to the page. No title and no author's name. The volume was formerly described (by Colonel Hamilton's cataloguer) on the fly-leaf as "A Commentary on the Treatise of Logic by Avicenna," but the statement is struck out by a later hand and corrected to "A Commentary on the Treatise on Divine Things, from the philosopher Dawwâni." The manuscript contains glosses on a logical and metaphysical work dealing mostly with the *mumënnif*, and we are informed that this *mumënnif* wrote a commentary on the *muqaddimah* of 'Aqd-Din 'Abdur-Rahman al-Iji, who died in 756/1355 (see *Hikayat* of Shihab ad-Din (fol. 2b)), and that he wrote also glosses on the work entitled: "Simplification of the Articles of Faith," of Naṣirud-Din Muḥammad b. Muḥammad at-Tusi, who died in 672/1273. Sentences such as the following are frequent in the present work: (fol. 77a); (fol. 68b); (fol. 57a); (fol. 56a); (fol. 1b). In other places the writer refers to the "copy of the author" (نسخة المصنف).

The Tajrid al-'Al'akâid has been commented upon by many writers among whom was Jalâl ad-Dîn ad-Dawwâni, who died in 879/1474. On this commentary, known as the *Muqaddimah al-jadidah al-jâliyah* under the title of the *Muqaddimah al-jadidah al-jâliyah*, the often-quoted Jalâl ad-Dîn ad-Dawwâni wrote a super-commentary or glosses known under the title of the *Muqaddimah al-jadidah al-jâliyah*; some time after the same Dawwâni wrote a second super-commentary entitled the *Muqaddimah al-jadidah al-jâliyah*, followed soon after by a third super-commentary, (see Haj. Khal., ii, 200-201).

In the work Tusi is referred to by the word *şer* (fol. 1b, etc.).

From the above data the MS. seems to contain glosses by an anonymous writer upon Dawwâni's glosses on Kushji's *Sharh*.

Begins: (fol. 1b).

قال المصنف العلم ان الباجرى ... الا من جهة السبب كما نقل عن الشيخ الرئيسي.
The words of the original are overlined in black and set in the midst of the text, which is accompanied by extra super-glosses on the margins.

No rubrications, and apart from the following heading, no division of any kind:

Fol. 75a:

The colophon is somewhat obscure:

As it is not likely that the present MS. is in the author's autograph it is probable that the year 900/1494 is that of the composition of the work by Ḥafari. In this case Loth's opinion (Ind. Off. 416) that Ḥafari was a pupil of Sa'd ud-Dīn Mas'ūd Taftāzānī, who died in 791/1389, would be somewhat improbable.

B

Ff. 36b-53 contain the glosses of محمد مصوصوُن حسنī upon the preceding Annotations of Ḥafari. Ma'sūm Ḥusainī calls his work in the Introduction: كميات وتعليقات على حاشية الهئات شرح التجرید "Sayings and Notes upon the Glosses on the Theological section of the Commentary on the Tajrid."

The three seals—of which the only clear impression is that of the collection of Sulaimān Jāh—are found at beginning and end (see No. 197 [405]), with the black seal of احمد خان فخر الدين, dated 1188/1774. The
Persian inscription, dated 1262/1845, which appears in many title pages of the Hamilton collection simultaneously with the red seals, is also found on the title page. See No. 390 [736].

No date. Written in a neat Indian Nasta’liq of about A.D. 1700. No rubrications. Space is reserved for such words as تُوبَهُ, which had to be written in red. Slightly wormed.

[Hamilton.]

407 [319]

250 x 160 mm. 240 leaves, twenty-one lines to the page. Labelled:

GLOSSES OF MIRZA JĀN

On the title page the work is called حاشیه میرزا جان. The manuscript contains the super-glosses of میرزا حبیب الله پیرزاده, who died in 994/1586, on the glosses of Jālāl ad-Dīn ad-Dawwānī (died 908/1502) upon the commentary of ‘Alā ud-Dīn al-Kūshjī on the well-known Tajrid al-‘Alā’id of Naṣīr ud-Dīn Ṭūsī (died 672/1273).

Begins:

قال المصنف رحمه الله أما بعد... jeden... ابناً... على ما سبب... من اثنين متالي عين ذاته.

Ends:

وفاء من مكان مرفوع جداً وثاني من مكان منخفض جداً في منائف مساويين ان يكون الحركة في الأول اشد من الحركة في الثاني.

Ff. 1-44, which had been lost, were supplied by a hand of about A.D. 1760, but ff. 45-240, i.e. the bulk of the MS., were written in the 39th year of ‘Ālamgīr, that is to say in A.D. 1698. This is made clear by the following colophon:

The words indicated with dots have completely disappeared.

The writing is a clear Indian Naskhi, without rubrications or headings of any kind. The numerous small blanks seem to refer to the quotation words which should have been written in red, but have ultimately been omitted.

The MS. is badly wormed. On the back of the first leaf there is an extract from Ḥāj. Khal. concerning the book and its author.

[Hamilton.]

408 [333]

201 x 150 mm. 68 leaves, twenty-three lines to the page.

Title:

GLOSSES ON THE COMMENTARY ON THE TAWĀLĪ'

The famous commentator of the Kur'ān, عزالله بن عمر البصاوي, who died in 685/1286, wrote a work on metaphysics entitled: طوالع, "Risings of the Lights," which has had two well-known commentators, عزالله الفرغاني, who died in 743/1342, and الشم الدين محمود الأصفهاني, who died in 749/1348. This last commentator has many glossers, the most important of whom is السيد علي بن محمود الجرجاني, who died in 816/1413. The glosses contained in the present manuscript are anonymous, and as the actual first words of the text are lost (see below) we have no means of knowing with certainty who their author was.
Many leaves are defective at the top and badly mended, so that words of the text which have been covered over with brown paper cannot be read. The first of the legible words are:

There seems also to be no regular ending to the work, the final words of which are:

If the epithet found in the above lines refers to Jurjani, who is called the right path, he cannot be the author of the present glosses, which at the most would then be super-glosses on his glosses.

The following Persian inscription is written on the margins of the last page:

There are two black seals on the first leaf, of which the only clear words are and , and the date 1156/1743.

No date. Written in a beautiful Naskhi of about A.D. 1650. The diacritical points are sometimes missing. Well rubricated. Broad margins.

409 [384]
256 x 148 mm. 90 leaves, nineteen lines to the page.
Title:

THE RIGHT PATH

The title is taken from an inscription on the fly-leaf by Colonel Hamilton's cataloguer, and from another one found on fol. 1a in which the manuscript is said to be the first part called the right path, but what is really meant by the phrase found on the last page is not clear. The first is again referred to on fol. 7b:

The style of the work is obscure and somewhat mystical, and its headings are sometimes incorrect and curious, those on ff. 8-13 are as follows:

The book contains four faṣls which begin on ff. 7b, 17a, 27b, 62b.

On fol. 4a the work is dedicated to , who, from the sentence,
The treatise has no special divisions and headings but the author has written the matter under discussion in red ink on the broad margins of his book. The words which indicate the discussed subjects are: النقض (fol. 3b); الممارسة (fol. 5a); المكاربة (ibid.); المنزارة (ibid.); الدور (fol. 5b); المصادرة (ibid.); المقاومة (ibid.). Then follows a list of eighteen illustrated cases of مناظرة (ff. 6-13), written in red in the middle of the text.

Written in a cursive back slanting Nastaliq. Many marginal notes by the writer. Well rubricated. Modern binding.

[Hamilton.]
The former words refer to Mubarak-Shah al-Bukhari's commentary, but by the last sentence Katibi's text is often intended.

Begins:
قال الشريعت الحكمة استكمال النفس الثانية اذاء الاستيلاء مصدر والصدر قد يطلق ويراد بها المقصود النسبية وقد يطلق ويراد بها الحاصل بالصدر.

Ends:
ثم أقول قد افاد بعض الحقيقين ان صفات

The work is divided into two kismas, subdivided into five mākālahs for each kism, with many minor subdivisions into مبحث or بحث.

No date. The writing is a minute Indian hand of about A.D. 1670, with numerous glosses on the margins.

The last seven leaves were deficient but have been supplied in Ta'liḵ by a modern hand, with thirteen lines to the page.

Rubricated. The text commented upon (which is in clauses) is overlined in red.

[Hamilton.]

412 [317]

180 x 120 mm. 96 leaves, fifteen lines to the page. From words found in the colophon we may entitle it:

علبنة على شرح حكمة العين

GLOSSES ON THE COMMENTARY UPON THE ḤIKMATU l-ʿAIN

but the volume has simply been lettered:

شرح حكمة العين.

A volume of glosses (Hāshiyya) on the preceding manuscript by حبيب الله الشيرازي ميرزاجان, who died in 994/1586.

The words commented upon are introduced by قال قدس سره or قاله, or قال التارخ, or simply قال, مصنف, or المصنف, written in red.

Mirza Jān's glosses, found in the present MS., extend, therefore, only to the first kism of the commentary on the Ḥikmatu l-ʿAin, called الابن.

At the beginning and at the end are the three red seals, about which see No. 197 [405].

On the title page there is also the black seal of فخر الدين أحمد خان, and the Persian inscription dated 1262/1845, about which see No. 390 [736].

No headings of any kind and no date. The writing is a careless Indian Nasta’līḵ of about A.D. 1750. Numerous super-glosses on the margins.

[Hamilton.]

413 [255]

185 x 95 mm. 123 leaves, fourteen and seventeen lines to the page.
COMMENTARY ON THE HIDAYATU L-HIKMAH

The present manuscript contains a commentary upon the two latter parts of this work by محمد بن إبراهيم السبزواري, who died shortly after 890/I485.

Begins: 

The greater part of the book is written about A.D. 1690, but the first four leaves, and ff. 40, 46-47, 68-76, are supplied by a hand of about 1750, and the last four leaves by a modern hand of about 1840.

The MS. is in a bad state of preservation, and is also badly mended. Many words covered with thin paper cannot at present be read.

A few diagrams have been omitted by the copyists, such as that on fol. 129b.

Rubricated. Words commented upon overlined in red. Broad margins containing occasional corrections.

[Hamilton.]
233 × 150 mm. 150 leaves, eleven lines to the page.

Title:

SUFFICIENCY OF PHILOSOPHY

Another commentary on the two last parts of Abhari’s book by ‘Abd al-Rahman, who died about 1170/1756.

Begins:

Ends:

The manuscript (as seen from the following colophon) is an autograph of the writer who finished it at Dihli in 1140/1727, at the age of twenty-one.

The work is dedicated to Mu‘izz al-Din Muhammad ibn Muhammad, the Subadar of Haidarābād; he was assassinated in Rabī‘ I, 1164/1751, after having been raised to the masnad by the assistance of the French some months previously. The author himself seems to have belonged to the same princely family. The full name of the prince is given as follows:

Fol. 1a contains the following title:

Written in a bold and clear Naskhi. The words commented upon are overlined in red. Broad margins. Rubricated.

[Hamilton.]

183 × 127 mm. 10 leaves, thirteen lines to the page. No special title, but after Colonel Hamilton’s cataloguer we may entitle it:

TREATISE ON LOGIC

A short treatise on Logic by ‘Abd al-Rahman. Begins:

Ends:

The work is divided into three bābās and sixty-six ważīfahs. The beginning of the former is:

Fol. 2b: the three and twenty:

Written in a bold and clear Naskhi. The words commented upon are overlined in red. Broad margins. Rubricated.

[Hamilton.]

I know little about the author’s life, and I cannot positively identify him with the prince of the same princely family.
The work is divided into three makālahs on the nature of existence, the creation, and the division into natural and supernatural endowments, and the qualities of the human soul. There are forty-eight fasils in the first makālah, eight in the second, and eighteen in the third.

No date. The writing is a good and bold Indian Naskhi of about A.D. 1820. Broad margins. Rubrications.

The style of the work is often incorrect and points to a non-Arab writer of a late date.

[Hamilton.]

THE THREE MAḴĀLĀHS

A metaphysical and physical treatise by an anonymous writer who states that it is according to the doctrine of Abu ʿAbdullāh Muhammad bin ʿIbrahīm al-Farsī. It begins:

begins: 

ends: 

The work consists of instructions and speeches addressed by Aristotle to Alexander on ethical subjects, especially on the science of government. On fol. 5a it is stated that Yaḥyā b. Bāṭīr, ʿAbdallāh b. Abī Ṣaʿīd b. Mūsā, who lived about 200/815, translated it from Greek into Arabic.

begins: 

ends: 

The work is divided into three makālahs on the nature of existence, the creation, and the division into natural and supernatural endowments, and the qualities of the human soul. There are forty-eight fasils in the first makālah, eight in the second, and eighteen in the third.

No date. The writing is a good and bold Indian Naskhi of about A.D. 1820. Broad margins. Rubrications.

The style of the work is often incorrect and points to a non-Arab writer of a late date.

[Hamilton.]
The work is divided into three makālahs on the nature of existence, the creation, and the division into natural and supernatural endowments, and the qualities of the human soul. There are forty-eight fasls in the first makālah, eight in the second, and eighteen in the third.

No date. The writing is a good and bold Indian Naskhi of about A.D. 1820. Broad margins. Rubrications.

The style of the work is often incorrect and points to a non-Arab writer of a late date.

[Hamilton.]
It is well known that there are many variants and divergences of all kinds in the different manuscripts containing this work. In the Introduction (fol. 6b) there is a list of ten faṣls, but these are not always clearly marked in the text.

Ff. 39b-40a contain tables on the power of numbers.

Dated 1227/1812. The manuscript contains the two parts (bīsms) of Ghazālī’s work, which begin on ff. 3b and 23b. No red headings for the second bīsm are found in the MS.

The colophon reveals the name of the copyist, but gives no date:

The writing is a clear Indian Naskhi of about A.D. 1700. Red and blue rulings. Wormed. Many leaves slightly torn. Occasional short notes on the margins.

On fol. 1b there is the following intitulation in red:

The MS., however, is complete, and contains all Ghazālī’s work.

[Hamilton.]

419 [266]

222 x 125 mm. 42 leaves, seventeen lines to the page.

Title (see below):

THE BEGINNING OF GUIDANCE

A work on moral and religious duties, addressed to persons wishing to study the science of the obligations that faith imposes. The author is the often quoted ʿAbū Hāmid Muhammad ibn Ṣaddām al-Nafzālī, who died in 505/1111.

Begins: 

This beginning differs slightly from that of Berlin 3263. The same may be said of the end (fol. 42a) in which the full title of the work is given:

The manuscript contains the two parts (bīsms) of Ghazālī’s work, which begin on ff. 3b and 23b. No red headings for the second bīsm are found in the MS.

The writing is an Indian Ta’liḵ within gilt rulings. Well rubricated. Much damaged by worms. Signature of Col. Hamilton on the first title page.

At beginning and end are the red seals described in No. 197 [405], with the date 1263/1846.

[Hamilton.]

420 [212]

180 x 108 mm. 71 leaves, thirteen lines to the page. Another copy of the preceding work.

The text ends here with a sentence missing in the preceding number:

No date and no intitulation apart from the modern one written by Col. Hamilton’s cataloguer. Finely written in a clear and minute Naskhi of Indian style about A.D. 1660, or some years before the preceding MS.

Except for the first bīsm (fol. 5a) there are no special headings in the text. A short space is left for these headings, but it has not been filled in. On ff. 1-14 the important words are overlined in red.

The book has a pretty gilt Indian binding.

[Hamilton.]
A third copy of Ghazâlî’s Bidâyah.

There are scribblings by old Turkish owners on the fly-leaves at the beginning, including the name of Nânâr ‘Ali Efendi and a couple of prayers, one of which to be recited by an ‘âlim over the grave of a recently inhumed body. The last fly-leaf and the pasted end-leaf contain forty short hadîths of the Prophet in Arabic and in red ink, each followed by an explanation in two lines of rhymed Turkish. The last saying and its translation are as follows:

Arabic: 

Turkish: 

No date. Written in a good, but careless Nastâ’îk, with various glosses on the margins, about A.D. 1650. Rubrications. Oriental binding.

422 [378]

212 x 145 mm. 38 leaves, twelve lines to the page.

Title:

SER ELMALIN VE KONF MÂ İN ODAALINE

THE SECRET OF THE TWO WORLDS AND
THE REVELATION OF WHAT IS IN
THE TWO ABODES

A treatise on the conduct, names, and morals of a king and of every one in authority, attributed to the often-quoted Abû Hâmid al-Ghazâlî, who died in 505/1111. This attribution, however, must not be taken in a way that every word in the book is actually written down by this famous philosopher, because much of the original composition may be referred to one of his admirers, who may have taken it down from dictation or from notes, or more especially from other hearers and admirers.

A similar copy is found in the Berlin Catalogue (No. 5609), and is simply attributed by Ahlwardt to Ghazâlî. This authorship is referred to in a somewhat doubtful manner in the citation printed below. There are also a few discrepancies between the text of this manuscript and that of Berlin.

The copyist was not well versed in Arabic, and his transcription is consequently full of mistakes of different kinds.

In the colophon it is stated that another book was to follow, entitled تلیس لاباب اللوامیس (see Berlin 4095), and it is insinuated that there was a series of works with the title سیر ولم-

The beginning of the work and the motive of its composition are set forth as follows:

الحمد لله الذي في رُبّه والقُدَّر في ازتِهِ والحكم في سبيله ... هذا كتاب سر العالمين تأليف الإمام زين الدين حجة الإسلام أبو حامد محمد بن حمّد البازل قَدَّر الوعظ الفاتر الى الله وجهه أبو عبد الله الحسن الوعاظ جَزير بن الحسن الفزراوي بن سلامة السوافي رحم الله من ترحم عليه فلا يجَزى عنه، وتدبر رسوال عن غواضبه عن رجال قُراوَه على وصفه وجمُوه، مدة طويلة مثل الوفير لاجل جَدَح الدَّين مروان على بن سلامة وملُل الفاضي الإمام عبد القِنَان منصور المروفي بالسراي ... قال العَمَّ [نَّفَّه] لما رايت أهل الرُّمان وهمهم فاخرة (سِيَّ) عن نجل المقاس ... استنفت الله تع فوقهم لَهَم كتاباً وسَبِّه سر العالمين وكتَف ما في الدارين وَكَبَّره اباويا وفَلَادات ... قَوْل ما استنفه وفاء على سَلَمت النَّور ... عاد رجوعي من السفر رجل من أرض المغرب يقال له محمد بن تومرت من أهل سلامة ووَسَت في الملك وهو كتاب عَنْي ... وَالِهَ حَدَّا كَلاَمَ الصَّنَّافِ.
From some other lines which follow, it is evident that the book was written or gathered from different quarters at the request of the vizier, Abu Mansūr Muḥammad b. Yaʿqūb. The text itself begins (fol. 3b) as in Berlin. The colophon gives the name of the scribe, but no date. Col. Hamilton's cataloguer has written on the fly-leaf at the beginning the date 1275/1858, which is possible. The first page is illuminated. Broad margins. Two sets of coloured rulings. Red headings. Important words overlined in red. It is possible that the MS. was written in A.D. 1858 for Col. Hamilton.

The text begins (fol. 3b) as in Berlin. The colophon gives the name of the scribe, but no date. Col. Hamilton's cataloguer has written on the fly-leaf at the beginning the date 1275/1858, which is possible. The first page is illuminated. Broad margins. Two sets of coloured rulings. Red headings. Important words overlined in red. It is possible that the MS. was written in A.D. 1858 for Col. Hamilton.

423 [490]

240 × 182 mm. 183 leaves, twenty-one lines to the page.

Title:

The Torch of Kings

A work on the science of government and the duties of sovereigns and their rules of conduct, illustrated by numerous anecdotes interspersed with poetical extracts, by Abu Bakr Muḥammad bin al-Walīd bin Muḥammad al-Ṭūṭūnī al-Fihri, who died in 520/1126, and who is known as Abu Bakr Rafīq (see Gotha 1878, and Brockelmann, i, 459).

The manuscript wants the first leaf, which contained the introduction and the beginning of the index. As it now stands it begins with the line of the index referring to the tenth bāb, and proceeds perfectly to the tenth leaf of the final, or the sixty-fourth bāb, wanting, therefore, a leaf, or perhaps two, at the end.

The first words are: " كتاب عليه لم يغضب وان : عريدت عليه لم يجيب . أسكن من الأرض ."

The final words are:

The work is divided into sixty-four bābs.

No date. The writing is a plain, old Naskhi, going back to the century following the author's death, or about A.D. 1250. The diacritical points are frequently omitted, but the vowel-points are often used in difficult words and forms of verbs.

The headings of the chapters are written in thick black letters, but red ink is sometimes used for other minor headings, such as the beginning of a saying or an anecdote, and the end of a poetical verse.

On the fly-leaf preceding the index there are two inscriptions and a black seal by owners. The first owner was a Moroccan, Muḥammad b. 'Abd al-Ḥamīd, with the date 1240/1824, and the second, Muḥammad b. 'Abd al-Jalīl, with the date: Muḥarram 1254/1838.

424 [242]

270 × 150 mm. 501 leaves, nineteen lines to the page.

Title:

The Spring-Time of the Just

A general work on Ethics, with some digressions on Natural History and Physics, by 'Abū Bakr al-Walīd bin Muḥammad al-Ṭūṭūnī al-Fihri, who died in 538/1143.

Begins: "الحمد لله الواحد المцентр لله الذي : استحثدي عبادة موجبة المحاسن . . . وهذا كتاب فصم به أجام خواطر الناظرين في كنف عقائق التنزيل ."

Ends: "صد العقرب ان تشهد جرادة في طرف عود . . . ودخل في جحرة تتعلق بها ودخل فيه في خيوط كرات فلا يبقى فيه عقرب إلا بعده . ثم كتاب ربيع الإبرار ."
The book consists mostly of quotations of ancient, wise, witty, and remarkable sayings and anecdotes. It is divided in the present manuscript into three parts, each having separate pagination. The first part has 179 leaves; the second part, 163; the third part, 156. Each part is also preceded by a table of contents written in the same hand as that of the MS., except the first table, which is written on a loose sheet in Nasta’liq.

The main order of the work is in bābās, of which there are ninety-eight. The beginning of each part is marked by a blank page.

No date. Written in a clear Naskhi of about A.D. 1700. Well rubricated. The writing is within blue and red rulings. Broad margins.

At beginning and end is the seal of the last owner, عطاء مولانا, with the date 1250/1834. A larger seal which was stamped at the end has been obliterated. Fol. 154 of the last part is written by a later hand.

[Hamilton.]

The Raud contains many additions to the Rabi', and it is original in its details, some of which are rather obscene, especially those on ff. 92-99. It is divided into fifty chapters (روضة), the first and the last of which are as follows:

Fol. 2a: الروضة الأولى في الدين وما يطلق به من المبادئ.
The manuscript contains good historical notes on the margins referring to the persons mentioned in the work. All difficult words have been vocalised by a later hand, and explained either in Persian or in Arabic between the lines of the text. The historical note concerning the author is found on the first page, and is as follows:

ولد الفقير أبو أحمد محمد بن قاسم أي إله الثنا، وقّط السحر في السبع واللعنين من شعبان السباع وسبين ونماناً في بلدة اسمها وفغ من تراؤه الرفوع والأسول، وثوفيق راهب الفوضى والوقوع سنة ثمان وثمانين، ونماه ونماه.

No date. The writing is an Indian Naskhi of about A.D. 1620. Well rubricated. The beginning of a new saying is marked by a red line on the first word. A leaf is missing at the beginning, which contained the first part of the table of matters which precedes the
work. The table as it stands begins with the twenty-seventh ra'ūdah.

At beginning and end a seal dated 1228/1813 bears the name of سید حسن
[Hamilton.]

426 [411]

220 x 165 mm. 176 leaves, eleven lines to the page.

Title (as in the text):

أخلاق المهذبين وصال المحسنين

MANNERS OF THE EDUCATED AND QUALITIES OF THE BENEFACTORS

The celebrated theologian and moralist,  محمد الدين عبد الرحمن بن أحمد بن عبد الداير الأعيي، who died in 756/1355, wrote a work on Ethics in general, known as خلاق عبد الدين, The Ethics of 'Adud-ud Din (Haj. Khal., i, 203), or الرسالةMonad خلاق وصال المحقق (Haj. Khal., iii, 419; cf. Berlin 5293 et seq. and 5309 et seq.). The present manuscript contains a very detailed commentary on this work.

The author of the commentary is not mentioned in the introduction, but there is good reason to believe that he was محمد أمجاد Afdal (محمد أمجاد), as stated in the last words of the text: اكتب محمد أمجاد. This doubtless refers to محمد أمجاد عبد الرحمن، who used the epithet محمد أمجاد for his poetical name. He was born in 1038/1628, and died in Allahabad in 1124/1713.

Begins: fil .....

Ends: 

The work is divided into four makālahs, sub-divided into maqāṣid.

In the last pages (cf. fol. 158b) reference is made to the principles of Ethics of Aristotle as exposed in his letter to Alexander when this latter conquered Persia. Occasionally topics for illustrations are taken from Indian habits and customs, but Arab writers are the ordinary authorities. On fol. 105a a Persian poetical saying is quoted.

The MS. appears to be an autograph of the author. It is written on blue paper in an Indian Naskhi resembling the Nasta'lıḳ script.

No special headings have been adopted by the writer, and no red ink has ever been used by him, but a short space sometimes indicates a paragraph. On the broad margins there are many corrections and a few additions by the author.

Lettered on its Oriental binding as 

[Hamilton.]

427 [814]

200 x 140 mm. 187 leaves, mostly twenty-three lines to the page.

The title of the work occurs in the text (fol. 2b) as only:

كتاب الابركة

BOOK OF BENEDICTION

but on the title page the book is, in the hand of the copyist, called: كتاب الابركة في السعي والحركة. Haj. Khal. (ii, 45) adds سح before السعي. A reference to the work is found in Berlin 5636 with a title agreeing with the second form.

A

P1. 1-186: A kind of encyclopaedic work dealing mostly with Ethics, but containing
also sections dealing with prayer, medicine, and other topics, by Jalal ad-Din Muhammad bin 'Abd al-Rahman al-Hanjari bin al-Mu'addib al-Hafizi, who died in 782/1380.

Begins: "الحمد لله الملك الجواب الهدف ال سبيل ما بعد ثانى لما رأى أهل بلدنا...

Ends: "كتاب الركة.

This treatise seems to have been written also by the above Habashi as a complement to his Barakah.

The name of the copyist of both works is here mentioned (fol. 187b):

Fol. 187 contains the symptoms of healthy or unhealthy slaves, and the precautions that should be taken before buying them. Headed:

Begins: "ما قيل في عرق المالك.

This treatise seems to have been written also by the above Habashi as a complement to his Barakah.

The name of the copyist of both works is here mentioned (fol. 187b):

A work of an ethical character containing good advices, maxims, and sayings of many eminent men on different subjects.

In the short preface the author simply calls himself 'Abd al-Rahman, without any kunyah or nisbah, but that he was living not earlier than the end of the tenth century of the Hijrah is evident from the fact that he quotes sometimes the famous Jalal ad-Din Muhammad Dawwani, who died in 908/1502 (see fol. 29b, etc.). In quoting himself the author uses the expression "المنف" (fol. 7b).

 Haj. Khal. (v, 414) mentions the present work and calls the author 'Abd al-Rahman bin Muhammad bin al-‘Aram, but without giving the precise date of his death.

Begins: "ما عرف ولم لا وثابل ولا آخر...

Ends: "لا نظير له... أن الكريم كبر الفغو عن خدم.

C

Fol. 1a contains two prayers, one for the New Year and the other for the last day of the year.

Written in a clear Turkish Naskhi. Profusely rubricated, with the exception of ff. 141-144a, 163-166a, in which the red headings have been omitted. Ff. 2-10 have been supplied by a modern hand in a thinner and whiter paper. Solid modern Oriental binding.

[Mingana, Arab. 86.]

428 [8r8]

170 × 120 mm. 81 leaves (as numbered, but really 82), seventeen lines to the page.

Title (formed from the introductory words):

كتاب المحاورات والمحاورات
The work is divided into twenty-three makālahs.

Dated 1145/1732: عين ید اضافت : عدد واحد واحق الطالب اسبق بن عمان ... في اواخر سنة خ تي واربين ومنه والق: سنة 1145. The writing is a Turkish Naskhi. Headings in red, and the first words of new sayings overlined in red. A few marginal notes, some of which in Turkish.

The unnumbered fol. 1 contains a table of matters. The MS. belonged, on October 27, 1897, to جرجس صفا of Beyrouth.

[Mingana, Arab. 87.]

429 [42]

200 x 155 mm. 235 leaves, sixteen lines to the page.

A heterogeneous compilation of an ethical character based on traditions in which only the first rāwī is mentioned. It contains also chapters on eschatology, jurisprudence, and mysticism. It has no regular beginning and ending.

No authors are referred to in the book, but the expressions قال وهب بن منه , and much more frequently قال الفقيه , are often found. Many mystics, however, are quoted by name.

The work, to which no title is given, begins after the basmalah: وقال وهب بن منه الإيادي: طببت الرمة فوجدتها في التواع وطلبت الرياسة فوجدتها في النصية وطلبت الفخ فوجدته في الفقر.

The work is divided into bābūn, but on fol. 7b there is a section headed kitāb as follows: كتيب الأخبار المدنية عن رواية الوئمة. باب: في ذكر طالب النمس.

In three places (ff. 5b, 7b, and 31b) the work begins with a basmalah as if to introduce a new large section or even a new separate treatise.

Other introductory words are روی or روی ذكر عن or ذكر روی, mostly written in red and followed by the rāwī.

The first five bābūn are: fol. 4a: باب الإخلاص ; fol. 18b: باب المدنين ; fol. 35a: باب الموت وعنده ; fol. 37b: باب عذاب القبر. Sometimes the matter treated in a bāb is not included in the title.

Here and there are sayings and anecdotes attributed to Christ.

Fol. 235 is taken from another work and contains on the obverse rules for the division of inheritance between husband and wife, and on the reverse the story of the marvellous cock (حكایة الدک) which God created under His throne. Incomplete at the end. The work proper ends as follows (fol. 234b): ثم يقول الله تعالى علیه السلام إلى يوم الفیضم: تلك كتب للمسجل في العیة غبار ...

The inside of the covers is crammed with miscellaneous notes, and fol. 1a bears the following signature: “John Jack Karass = 1823 “ with a transliteration of the name in Arabic characters, as: يوخارس كاراس

No date. Written in a careless Turkish Naskhi of about A.D. 1670. Many marginal notes, quotations and glosses. Ff. 1-30 have no rubrications, and the important words and headings are in thick letters. Ff. 31-234 are fairly well rubricated.

[Blane.]

430 [274]

215 x 148 mm. 74 leaves, seventeen lines to the page.

Title: عنوان البيان وبيان الالهنان

FRONTISPIECE OF EXPOSITION AND GARDEN OF INTELLIGENCES
A work on Ethics consisting of good sayings and anecdotes, by اعد الله بن محمد ابن عامر الشيرازي, who died in 1172/1758.

Begins: الحمد لله الذي أظهر من مكونات أسرائه: كنوزا... وعند هذه فرصة أتى منها جد الأماكن...

Ends: يريدهم أخراجاً من ظلال الهم إلى نور الفهم: واجعلنا من بهجوك ويخليك... وعلى آلها اجتمن وصحته والتاجين.

A note at the end informs us that the author finished his work in 1223/1711: قال مؤلفه: علم الله عنا ونعنا به شيخ شوشان... فرغت من هذه المسودة في ليلة يغفر صحبها عن أحادي عشرة ليلة غنين من ربع الثاني سنة 1332.

The book is divided into seven aslubs and a khâtimah.

No date. The writing is an ugly but clear Egyptian Naskhi of about 1740. Well rubricated. Marked by Col. Hamilton's cataloguer as

There is an indistinct seal-mark on the title page bearing the date 1255/1839, and over it the Persian sentence: معرفت شيخ علي

[Michael.] محمد خرد شد

431 [638]

220 x 135 mm. 68 leaves, twenty-five lines to the page.

Title:

كتاب شرح القصيدة

COMMENTARY ON THE KASIDAH

or: "Kasidah of Ak Ev."

A kasidah accompanied by a commentary on the sins of the body and how to avoid them. The name of the author of the kasidah is mentioned once in the text (see below), and another time on the fly-leaf at the beginning as: "..", from which it appears that he was Khâtim Efendi, son of the Governor of Ak Ev. These last two words mean in Turkish "White House."

The author of the commentary is not mentioned, but it is possible that he was أبو المختار إبراهيم طاهر, who appears in the colophon on fol. 62b (see below).

The kasidah is written twice: once without commentary on ff. 63b-68, and the second time accompanied by its commentary on ff. 1-62.

Begins: بعض الله جعله والحمد لله طرح الفرة عنوان: شاهده النافص على فإله في الأوائل والواواقو... ولم يمرى أحق ما سبق في هذه الطريق منظومة خادم به: إدم أياً إولى زاده خاتم.

Ends: لأياك وشرات الجهلاء: المقدرين بالصوفي الصفة: خصوسهم بصلة الدراويش فانهم اشد من الكفار عصمنا الله سبحانه وتعالى وعياً وآمّ:

Dated 1198/1783: من تخزيره يقبل المدين الناهض إبوب المختار إبراهيم طاهر احسن الله عليه بالفضيلة البارزة لا على شرف الناس لسنة تاريخها فرج وربحان وجينة نعم (1198) كان الله له ومن كنت لآمن.

The kasidah has 227 couplets, divided into nine sectional headings: Evils of the heart (fol. 2b), of the tongue (fol. 10b), of the ear (fol. 25a), of the eye (fol. 27a), of the hand (fol. 30b), of the belly (fol. 40a), of the vulva (fol. 44b), of the foot (fol. 47b), of the trunk of the body (fol. 52a).

The first line of the kasidah is:

اوول لدى حمد الحبيب مصلباً: على خاتم ثم الحب عن ذا

Neatly written in a minute Turkish Naskhi. Profusely rubricated. Text within red rulings. Broad margins. Fol. 63b blank. At the end of the work the commentator refers the
reader to the minhāj of the famous Muḥammad a. Aḥmad al-Ghazālī.

[Crawford.]

CATALOGUE OF ARABIC MANUSCRIPTS

xiii

POETRY

I

Science of Poetry

432 [445]

202 × 130 mm. 15 leaves, eight lines to the page.

Title (see below) :

الكتاب في علمي الروع والقواني

A treaty on Prosody and Metre. There is no author's name in the text, but it is Ahmad b. Shubayt al-Qafā'ī who died in 858/1454.

Begins as in Berlin 713: 718-

الحمد له على الائام

and the like.

There is a Persian title page in black and red in which the copyist erroneously gives the name of the author as Mālihīnā Ḵāsim Ḵāfī.

In a long colophon (fol. 15b) the copyist Aḥmad, a dweller in Khairābād, India, states that he finished the manuscript in four days, on 24th Rajab, 1269/1852, for Col. Hamilton.

Clear Indian Nāṣtālīḳ. Profusely rubricated.

[Hamilton.]

2

Poetical Pieces and Divāns

433 [267]

232 × 150 mm. 136 pages (not leaves), nine lines (i.e. four and a half verses) to the page.

Title :

الملاطات السع

THE SEVEN MU'ALLAKĀT

A neat, but not very accurate, copy of the famous seven poems, agreeing in contents and arrangement with the edition of Arnold, except as indicated below:


pp. 58-78: Labīd (transposes lines 41-

42 of Arnold's ed.).

On p. viii, at the beginning, is an illuminated index. The colophon (p. 136) is dated A.H. 1275 and A.D. 1859.

Below is the Persian note:

การแสดง سنة 1376.

Gold and blue rulings. Pages 2, 3, 136, ornamented in gold. Headings in red. The writing is a clear, neat, and bold Nāṣtālīḳ. Vocalised.

[Hamilton.]