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reader to the *minhāj* of the famous Muḥammad  
a. Aḥmad al-Ghazālī.

[Crawford.]

xiii

# POETRY

I

## Science of Poetry

**432** [445]

202 × 130 mm. 15 leaves, eight lines to the page.

Title (see below) :

الكافي في علمي العروض والقوافي

A treaty on Prosody and Metre. There is no author's name in the text, but it is أحمد بن عبيد بن شعيب القنائي شهاب الدين أبو العباس الخوَّاص, who died in 858/1454.

Begins as in Berlin 7131 : الحمد لله على الانعام والشكر له على الالهام . . . وبعد فهذا تأليف كافي (sic) في علمي العروض والقوافي.

There is a Persian title page in black and red in which the copyist erroneously gives the name of the author as Maulāna Kāsim Kāfi.

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 Nasta'liq. Profusely rubricated.

[Hamilton.]

2

## Poetical Pieces and Dīwāns

**433** [267]

232 × 150 mm. 136 pages (not leaves), nine lines (i.e. four and a half verses) to the page.

Title :

المعلقات السبع

# 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. 2-20 : Imrul-Ḳais. pp. 78-101 : 'Amr b. Kulthūm (omits ll. pp. 20-43 : Ṭarafa. pp. 43-58 : Zuhair. 90f., 103f. of Arnold's ed.). pp. 58-78 : Labīd

(transposes lines 41-42 of Arnold's ed.). pp. 101-117 : 'Antara. pp. 117-136 : Ḥārith (transposes lines 54, 55 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 (من الاعوام العيسوية المسيحية).

Below is the Persian note : دستخط عبدالرزاق اميدوار سنة ١٢٧٦.

Gold and blue rulings. Pages 2, 3, 136, ornamented in gold. Headings in red. The writing is a clear, neat, and bold Naskhi. Vocalised.

[Hamilton.]

**434** [55]

235 × 160 mm. 61 leaves, thirteen lines to the page.

An anonymous Persian edition of the *Mu'allakāt*, every bait or pair of baits of the Arabic text followed by an explanation in Persian. For a statement as to the author, see below (notes).

The following points in regard to the text may be noted :

Fol. 1b : Imrul-Ḳais ; omits line 3 of Arnold's edition.

Fol. 10b : Ṭarafa ; omits line 47 of Arnold ; adds several not in Arnold, and one (the

second last) not in Arnold, Ahlwardt, Lyall, or Johnson :

ومن يتق الرحمن يحرز كرامة وامننا غداً يوم الحساب ويسعد

Fol. 22a : Zuhair ; omits line 59 of Arnold.

Fol. 28b : Labīd ; omits lines 61, 82, of Arnold.

Fol. 37b : 'Amr ; omits lines 84, 90f., 102f. of Arnold.

Fol. 46b : 'Antara ; omits line 55 of Arnold.

Fol. 53b : Ḥārith.

The commentary on the first verse (fol. 1b) begins :  
ایستاده شوید تا بکریم از یاد دوست وخانه او  
که در ریک توده است.

Notes : on fol. 1a are the Persian seal and written name of Wm. Oliver, with the date 1804, and in the same handwriting : "The Suba Mooullukut, with an interlineary Persian translation by Moulavee Roushun Alea of Jounpoor. Roushun Alea died a year or two ago, 1810." Inside the cover : "S. H. Lewin, 1839" ; also "The Seven Moallakāt or Poems suspended in the Temple of Mecca. Arabic, with an interlinear Persian translation."

The manuscript is badly wormed in some pages, especially in the fly-leaves.

No date. The Arabic text is in a clear, vocalised Naskhi, and the Persian explanation in Ta'lik. About A.D. 1800.

[Bland.]

### 435 [91]

252 × 167 mm. 152 leaves, nineteen lines to the page.

Title :

شرح القصائد العشر

#### COMMENTARY ON THE TEN POEMS

The commentary of ابو زكرياء يحيى بن علي الخطيب التبريزي, who died in 502/1108, on the "Ten Poems."

The seven Mu'allakāt are followed by the ḡasīdahs of A'sha b. Maimūn b. Ḳais (Brockelmann, i, 37), Nābighah Dhubyāni (Brockelmann, i, 22), and 'Abīd<sup>1</sup> b. Abraṣ (Brockelmann, i, 26) as in Brit. Mus., p. 259b, and in Cambridge Preston, No. 212. In Ind. Off., No. 802, 2, an abridgment of Tibrīzi, the last three poems are in reversed order.

Contents :

Fol. 2a : Imrul-Ḳais :	Fol. 102a : 'Amr b.
(line 52 as in Lyall).	Kulthūm.
Fol. 30a : Ṭarafa.	Fol. 116b : Ḥārith b.
Fol. 51a : Zuhair.	Ḥillizah.
Fol. 63b : Labīd.	Fol. 132a : A'sha.
Fol. 85b : 'Antara.	Fol. 139b : Nābighah.
Fol. 145a : 'Abīd b. Abraṣ.	

The text agrees with that of Lyall's edition ; but the first two leaves of the first gathering (of five sheets) are missing. What was the third is numbered 2, and is preceded by a modern leaf, bearing on its *recto* the somewhat erroneous title, شرح القصائد السبع المعلقة, but the correct ascription, للخطيب التبريزي, and on its *verso* the preface found in Lyall's edition.

The opening agrees with Lyall's, قال الشيخ الهادي للرشاد, as far as الامام, but the next sentence is : قال امرى القيس, followed by the catch-word وهو عمرو بن. Fol. 2 then begins :

معوية بن ثور وهو كنده بن عفير الخ.

Lyall's edition is based, in the last three poems, on only two MSS. (Brit. Mus., p. 259b, and Camb. Preston, No. 212).

The colophon, by which there is an illegible seal, dates the MS. in 605/1208, or a hundred years after the death of Tibrīzi :

فرغ من كتابتها عبد الرحيم بن النفيس بن هبة الله  
ن وهبان السلمى عفا الله عنه يوم الاربعاء ثامن شهر

<sup>1</sup> The name is so vocalised in the MS. See also Brit. Mus., p. 260a, note a.

شوال من سنة خمس وستمائة بدمشق والحمد لله حق حمده  
وصلواته على سيد المرسلين محمد المصطفى وعلى آله وصحبه  
وحسبنا الله ونعم الوكيل.

On the margins of the colophon there is an early note of collation, and below it, in another hand, is the following note :

سمع جميع هذا الكتاب من اوله الى آخره على الشيخ  
الامام العالم الفاضل تاج الدين كمال الفضلاء ابي محمد  
عبد الوهاب بن احمد بن عربي الدمشقي الذحوى ايدى الله  
بحق سماعه من ابي عبد الله محمد بن علي الحلوى عن  
الامام ابي زكرياء يحيى بن علي التبريزي رحمه الله بقراءة  
صاحبه الامام الاجل العالم الفاضل مهذب الدين ابي عبد الله  
الحضر بن عبد الرحمن بن الحضر السلمى احسن الله توفيقه  
الشيخ الاديب شمس الدين ابو الحسن علي بن محمد بن  
كرم القواس البغدادي ومثبت السماع ابراهيم بن محمد بن  
ابي بكر القفصى غفر الله ذنوبه وكان فاتمه من اوله الى  
قصيدة عنتره بالقراءة المذكورة فاعاده لنفسه فكمل له سماع  
جميعه وذلك في مجالس آخرها يوم الخميس رابع عشر من  
شهر شعبان من سنة اربع وستمائة بمنزل الشيخ بدمشق  
وصح وثبت.

A note at the foot calls attention to the date of the *Samā'* (604/1207), being earlier than that of the writing (605/1208) :  
انظر الى : (605/1208) هذا التاريخ والى تاريخ الفراغ من كتابة الاصل.

Fol. 151a contains an enumeration of four kinds of تشبيب from هشام . Fol. 152a contains some verses from عقبة بن هشام بن عتبة , at the end of which there is the following note :  
وهذا البيت برمته من قصيدة كعب بن زهير التي اولها بنات (sic) سعاد.

On the margins the commentary of Ibn Hishām is also quoted. Fol. 152b contains a poem by ابو الاسود الدؤلي , and another by عروة بن مسيك (بضم الميم وفتح السين) بن الحارث بن

سلمة المرادي , with an anonymous commentary, while on the margins there is the note : كذا في الحماسة المصرية.

The writing is a good and facile Naskhi, partly vocalised. Some pages slightly wormed. [Bland.]

### 436 [662]

205 × 140 mm. 72 leaves, twenty-one lines to the page.

Title :

شرح المعلمات السبع

An anonymous commentary on the *Mu'allakāt*. A piece of paper pasted inside the cover says : " Les Moallacāt avec commentaire abrégé de Zauzeni," but the text of the commentary does not agree with that of No. 437 [620] and No. 453 C [486], or with that in Arnold's *Septem Mo'allakāt*, or de Sacy's edition of the *Mu'allakāh* of Labīd. The commentator quotes *Aṣma'i* constantly.

Begins : كان من حديث هذه القصيدة ان آل آكل المرار وهم رهط امرىء القيس وروى الاصمعي : while the first words of the commentary (fol. 2a) are :  
وحومل بالواو وسقط اللوى منقطعة واللوى حيث يسترق الرمل.

Ends (fol. 72b) with the comment on 'Antara, line 75 : يقول ان فعلا ذلك فلقد قلت :  
اباهما وتركته اكلة للسباع يترددون في جسمه ويتخللن عظامه فاننا قد تقدمت في هذا الامر مهما يحقدان ذلك  
تمت القصيدة السابعة : followed by a sentence added by another hand :

The order of verses differs considerably from that of Arnold :—

Fol. 2a : Imrul-Ḳais ; omits lines 3f., 48-51 of Arnold's edition, but inserts Ahlwardt 46.

Fol. 13b : Zuhair ; omits Arnold 24, 55, 61-64, but inserts Ahlwardt 44.

Fol. 24a : Labīd.

Fol. 39a: Ṭarafa; omits Arnold 13, 52, and adds at end:

وانك لا تدري بآية بلدة تموت ولا ما يفعل الله في عند

Fol. 49a: 'Amr; omits Arnold 7, 17f., 21, 28f., 32f., 37, 52f., 80, 82, 85, 90-93, 96-98, 104, and has several lines which occur in Lyall.

Fol. 57a: Ḥārith; omits Arnold 24, 76, and adds two lines (36, 49) from Lyall.

Fol. 65b: 'Antara.

By a mistake in binding, what is now (correctly) fol. 64 appeared formerly between what are now 60 and 61, and similarly fol. 67 between 70 and 71. This error in binding has now been rectified.

The manuscript belonged to Caussin de Perceval (No. 5). On fol. 1a are notes of ownership of مصطفى القاضى and محمد بن عبد القاتح, who has also a black seal stamped under his name.

The writing is in Naskhi. Text in red. Vocalised. Commentary in black. No date. About A.D. 1550.

[Crawford.]

### 437 [620]

203 × 145 mm. 59 leaves, nineteen lines to the page.

No title, but it is:

شرح معلى امرىء القيس للزوزنى

The volume contains the text of the Mu'al-lakah of Imrul-Kais and Zauzani's commentary, which agrees with No. 453 C [486]. It ends on fol. 53a with the words: تمت قصيدة:

امرء القيس عدد ابياتها ٧٩.

Nothing follows but an introduction to the Mu'allakah of Ṭarafa beginning (fol. 53a): حدث المفضل بن محمد بن يعلى الطيبي ان طرفة بن سفيان , and ending (fol. 54b): وكان له اخ يقال له معبد بن العبد فطالبه بديته واخذها من

الجوائر. To this long passage there is nothing equivalent in No. 453 [486].

Fol. 1a bears a black seal, السيد احمد عاصم, and an inscription dated 26 Ṣafar [12]65/1848.

No date. Written in a clear and beautiful Naskhi of about A.D. 1800. The paper is white and green. Rulings in black, red, and gilt, with broad margins. Half the ruled pages left (singly or in groups) blank to give body to the book. The text is in red and vowelled, and the commentary is in black.

[Crawford.]

### 438 [472]

237 × 160 mm. 8 leaves, nine lines to the page.

Title (fol. 1b):

قصيدة بانث سعاد

The well-known Kaṣīdah in praise of Muḥammad, by كعب بن زهير بن ابي سلمى المزني, who died about 41/661.

The poem begins with the words بانث سعاد, *Su'ād has gone*, and is usually described by this phrase.

Dated 1276/1859 and transcribed by عبد الرزاق. The writing is a handsome Indian bold Naskhi. Fully vowelled. The first two pages are illuminated. Two margins with two sets of rulings: gilt and blue. The first page has an interlinear Persian commentary.

[Hamilton.]

### 439 [437]

190 × 110 mm. 6 leaves, twelve lines to the page.

Another copy of the Kaṣīdah *Bānat Su'ād* of Ka'b b. Zuhair.

Lettered on the fly-leaf by Col. Hamilton's cataloguer as دعای نا معلوم (i.e. an unknown

prayer) ; he, however, struck out these words with red lines and gave the correct intitulation below.

No date. The writing is an Indian Naskhi of about A.D. 1820.

[Hamilton.]

#### 440 [474]

293 × 177 mm. 80 leaves, nineteen lines to the page.

Title :

شرح قصيدة بانث سعاد

#### THE COMMENTARY ON THE KAṢĪDAH BĀNAT SU'ĀD

A commentary on the above Kaṣīdah by شهاب الدين احمد بن شمس الدين بن عمر الزاوي الدولتبادي الغزنوي, who died about 896/1490.

For *Zāwili* the manuscript bears الزاوي (cf. Ind. Off. 974) with the addition of *Ghaznawi*, which is missing in the full name as given in [724] and [363] and in Haj. Khal., i, 255. *Zāwili* means a native of Zāwilistan.

Begins : الحمد لله الذي خلق الانسان وعلمه البيان . . . اما بعد فيقول اصغر عباد الله . . . شهاب ابن شمس بن عمر الدولة ابادي الزاوي الغزنوي . . . ان من اعظم القرايح.

Ends : بلغ في الحسن اقصى غاية وانتهى الى نهايته : والحمد لله على الانعام الخ.

The verse commented upon is introduced by the word *shi'r*, and the commentary is generally divided into the following headings written in red : (a) لغة , (b) صرف , (c) نحو , (d) معاني .

(e) الحاصل , (h) عروض , (g) بديع , (f) بيان , (e)

Fol. 1a bears an Arabic inscription to the effect that the MS. was given to Col. Hamilton in Jumāda ii, 1285/1842, by Maulawi Shāh 'Alī Khalaf of Muradabad who was for the time being in Muṣṭafabad. On the fly-leaf

is found the signature of Col. Hamilton, with the title of the book.

No date. The writing is a good Indian Nasta'liq of about A.D. 1800. No special divisions. Moderately rubricated. Broad margins.

[Hamilton.]

#### 441 [628]

195 × 115 mm. 131 leaves, six lines to the page.

The work known as : انوار العقول من اشعار

ديوان علي ابن ابي طالب : وصي الرسول

The general order is mainly similar to that in [7]B, especially at the beginning of the letters, but the present MS. contains many more verses.

Under the letter *Zāi* two pages (ff. 56b-58a), dealing with 'Alī's eagerness to fight in single combat on the *Day of the Ditch*, precede the three baits given in [7] (fol. 108b), while in the next MS., No. 442 [550] (fol. 466f.), they follow them. The piece يا ايها المبتغى with which [7] now ends, and which in No. 442 [550] occurs on p. 711, is found on fol. 129a and is followed by a piece الا طرق الناعي, occurring earlier (p. 706) in No. 442 [550]; further, the two baits (fol. 130a) beginning occur in No. 442 still earlier (p. 703). The latter of the two baits, which agrees with Ahlwardt's quotation in Berlin 7508, is immediately followed by the compiler's conclusion, differing only textually from the quotation in Ahlwardt and ending with a couplet, the beginning of which is (fol. 131a) : خير الدواوين تحويه وتحفظه.

Part of the passage in which occurs the name of Sharīf Murtaḍa is written slantwise on the margin (fol. 85a) in the same place as it has in [7]B (q.v.), but the text differs slightly.

All but some thirty pages contain an interlineal Persian explanation. Rubrics mark the alphabetical arrangement of the Dīwān throughout.

No date. The writing is a clear, and often badly vocalised, Indian Naskhi of about A.D. 1730.

[Crawford.]

#### 442 [550]

280 × 170 mm. 714 pages, nineteen lines to the page.

Another copy of the Dīwān attributed to 'Alī b. a. Ṭālib, embodied in a Persian commentary, which agrees with Rieu's description (Brit. Mus. i, 579) of that attributed to حسين بن معين الدين الميودي at the end of the Brit. Mus. copy, of which it is said that it was finished in 890/1485 (cf. Ḥaj. Khal., iii, 297).

The Arabic text begins after the seven long Persian introductions of Maibūdi (p. 185) : الناس من جهة التمثال أكفاء , and the Dīwān (p. 196) : تغيرت المودة والاخاء , as in Vienna 448.

The Turkish commentator, Mustakīm Zāda, says (*J.A.*, ser. 4, vol. 13, p. 7; 1849) that this Dīwān is the work of Sharīf Murtaḍa or الشريف المرتضى ابو القاسم علي بن طاهر , who died in 436/1044 (see [7]B), to whom (Brockelmann, i, 405, and Ḥaj. Khal., vi, 406), or to his brother الشريف الرضي , is ascribed the نهج البلاغة contained in [549].

The last verses of the Arabic text appear to be the four baits (p. 712) beginning : وكم لله من لطف خفي , which are preceded (p. 711) by يا ايها , which now at least are the last in [7]B. In No. 441 [628] (fol. 129a) these last two are followed by quite different pieces which in our manuscript are given on pp. 706 and 703 respectively.

The first Persian words (p. 572) of the commentary on the lines beginning يا حار همدان من , which in [7] (fol. 140b) are followed by the mention of Sharīf Murtaḍa, are : مراد . از حار حارث اعور همداني از خواص اصحاب مرتضى بود . Brockelmann's statement (i, 43) that the Dīwān was collected by Sa'di b. Tāji in the year 897/1492 is obscure to me. Sa'di b. Tāji is only known to me as the compiler in 890/1485 of تحفة ارباب الكمال (Berlin 8416).

The Arabic text is written in red ink and in separate sections, each section followed in Persian by an analysis, a gloss, and a free metrical translation. These are voluminous and comprise a quantity of illustrative matter. The introduction is in seven "openings," *Fawātiḥ*, from which comes the title of the whole work :

فوائح حسيني

#### THE FAWĀTIḤ ḤUSAINI

These *Fawātiḥ* are very elaborate, each containing a distinct treatise of subtle theological arrangement; and Maibūdi took advantage of his own special mathematical studies to introduce some illustrations of that kind. Among them is, as Dr. Duncan Forbes (to whom the MS. formerly belonged) says in his catalogue, "a solution of the famous problem on the duplication of the cube by Plato." On the margin of the last leaf Forbes has written a translation of the inscription in red ink which will be found under the colophon. It shows that the MS. belonged before 1151/1738 to ميرزا غالب علي خان , in which year he caused the book to be repaired and remargined, as it now is, by محمد حسين الخطيب . Under the colophon there is an impression of Mirza Ghālib 'Alī Khān's seal, dated 1145/1732.

Dated, in Persian, 993/1584 : تمت هذا الكتاب :

بعون الملك الوهاب در سنه نهصد ونود و سه من ماه ربيع  
الاول فى التاريخ بيست وهفتم على يد . . . محمد حافظ  
ابن داود.

The work is beautifully and uniformly written in Nasta'liq characters within gold rulings. Profusely rubricated. Many glosses on the margins. Arabic text vowelled.

[Crawford.]

### 443 [469]

214 × 150 mm. 247 leaves.

A

Ff. 1-206: Title:

الحماسة

#### WARLIKE VALOUR

The celebrated anthology of ancient Arabic songs and ballads compiled by ابو تمام حبيب بن اوس الطائى, who died about 231/846.

The order of the verses differs occasionally from that in Freytag's edition. See e.g. fol. 12b (= Freytag 83). Especially at the beginning, variant readings are sometimes given (not on the margin, but in the text).

Fol. 1b, supplied later, provides a title: كتاب الحماسة لابی تمام حبيب ابن اوس الطائى رحمه. باب الحماسة قال بعض شعراء الخ.

Fol. 2a, the first of the original leaves, begins with the first poem.

Fol. 78a: باب المراثى; adds, after the last piece in Freytag, a 14-bait poem of نيرة بن حصين المازنى, beginning:

انى لارى الشامتین تجلدى وانى كالطاوى الجناح على كسر

Fol. 105a: باب الادب

Fol. 118a: باب النسيب; on fol. 141a the heading of the piece ascribed Ziyād (Freytag, p. 608, end) is: زياد بن منقذ اخو المرار واتى الى

. اليمن فترع الى اهله بطن الرمة. After the last piece in Freytag are two short pieces ascribed to الحسين بن مطير (fol. 146a).

Fol. 146b: باب الهجاء. After the last piece in Freytag (ending: تجمل) are (ff. 162a-163b) four short anonymous pieces. On fol. 162a there is a double ascription: to زياد الاعجم (= Freytag, p. 678) and to عاصية البولانية من طي (= Freytag, p. 682). All the *hijā'*-pieces occurring in Freytag between these two headings are omitted here and inserted amongst the *Madīh*-pieces on ff. 163b-164b—ending with a repetition of the heading named عاصية. 'Asiyah's *hijā'*-piece is followed, as in Freytag, by two pieces, the second (ending with the word تجمل) being the last *hijā'*-piece in Freytag.

In our MS. it is followed (ff. 162b-163a) by the four short anonymous pieces mentioned above and the pieces omitted on fol. 162a, the first being expanded to seven baits preceded by the heading of the next chapter: viz. fol. 163b: باب ذكر الاضياف والمديح. The consequence of the dislocation is that whilst the first title is عتية, the piece assigned to him in Freytag comes on fol. 164b (end) ascribed to امرأة من طي وهي عاصية البولانية. It contains an extra line after Freytag's second, with a ruled but empty head-line space separating it from the rest of the piece. Perhaps this space is connected in some way with the dislocation. On fol. 169a there is a second heading, باب المديح, introducing the piece of العرنس given in Freytag on p. 699.

Fol. 195a: باب الصفات وما اختير منه; a piece of one bait is added after the last in Freytag.

Fol. 196a: باب السير والنعاس

Fol. 198b: باب الملح; the last piece in Freytag is wanting.

Fol. 203b : باب مذمة النساء ; ends as in Freytag.

There are a few glosses on the margins (ff. 2-3a almost covered). The colophon informs us that the MS. was written in 1138/1725 at Aḥmadabad :

قد نجز ديوان الحماسة جمع ابى تمام الطائى . . . وهو  
اول كتاب اتسخته فى بلدة احمد اباد المشهورة بكجرات  
سنة ١١٣٨.

Handsomely written in a bold Indian Naskhi. Vowelled (except 189-205), often incorrectly. Well rubricated. Gold rulings. Twelve lines to the page. Fol. 1 modern.

## B

Fol. 207 blank. Ff. 208-209. Title :

فهرست اسماء الشعراء

### LIST OF THE POET'S NAMES

Two leaves containing a list of 225 names dealt with in C (see below), written in the order in which they there occur, each enclosed in a gilt wavy line and bearing over it the number of the leaf where it is treated in C. Some one has added to the above title :  
المذكورين فى ديوان الحماسة وهذه رسالة فى تحقيق الفاظ  
اسماءهم.

## C

Fol. 210 blank. Ff. 211-247. Title :

كتاب المبهج فى تفسير اسماء شعراء الحماسة

### THE CHARMING BOOK: AN EXPLANATION OF THE NAMES OF THE POETS OF THE ḤAMĀSAH

A work, as the title indicates, explaining the names of the poets found in the above *Ḥamāsa*, by أبو الفتح عثمان بن جنى النحوى الموصلى, who died in 392/1002.

The editions of b. Khallikān (ii, 192) give

المبهج instead of المبهج in the title. Ḥaj. Khal. (vi, 221) gives the title as :  
منهج فى اشتقاق شعر  
الحماسة.

The treatise consists of (a) an introduction discussing the various kinds of proper names, and (b) an explanation of the names of the poets to whom the selections in the *Ḥamāsa* are ascribed in the order of mention. Our copy lacks a leaf or leaves containing the end of (a) and the beginning of (b).

The introduction (ff. 211b-216b) divides names : (i) in respect of form into (a) منقول , itself subdivided into اسم , فعل , and صوت , and (b) ما القياس قابل , itself subdivided into مرتجل (b) ; (ii) in respect of meaning, into معنى and عين . On fol. 216b the author passes from العلم المفرد to العلم المضاف , المركب , and الجملة , and then considers the logical value of a proper name.

Part (b) consists of three gatherings of ten leaves with an extra leaf attached at the end ; part (a) of a gathering of four leaves (211-214 ; 212 and 213, both marked 2), and one of two (215 f.).

قال ابو الفتح عثمان ابن جنى النحوى رحمه  
الله. اصل انقسام الاسماء ضربان منقول ومرتل من  
غير نقل.

The last article is on ابو المغطش , and ends :

قال الله سبحانه واغطش ليلها واخرج ضحاها.

تم كتاب المبهج فى تفسير اسماء : 1127/1715  
شعراء الحماسة يوم الاحد المبارك الثانى من شهر ربيع  
الثانى من سنة الف ومائة وسبع وعشرين من الهجرة  
النبووية على يد العبد المذنب محمد بن عبد الله العقير اوى  
الاحسانى برسم الاجل الاكرم مولانا الشيخ الاجل المفخم  
احمد علان فصح الله الخ.

About Sheikh 'Allān the following note, dated 1138/1725, is added to the colophon in

sprawling red characters by an owner, محمد المدعو بالسعيد:

هذا الشيخ كان سفير شريف بركة المباركة عظيم القدر  
مليء القدر وجاء الى بلادنا وسلطاننا كما هو دابهم يرسلون  
من التبركات والتحيات لاستجلاب النقد الذي يصل اليهم  
من الهند من قبل السلطان والامراء العظام في كل عام  
وقد الفت وصحبت الشيخ لانه كان ادبيا ليبيا وسياحا اريبا  
وكان مضطرا في بلدة احدا باد لنفاد استعداده من تهية  
الراحلة والزاد ولاجل ذلك افتتح باب الاختلاط معي ومع  
الاحباب للسعي عند الامير الكبير العالي الجناح النواب مبادر  
الملك سربلند خان بهادر دلاورجنك كتب الله اعداءه وفتح  
له من كل باب تفسير للشيخ بحسن ظنه المطالب وهيء  
له الاسباب. وما اهدى الي كان هذا الكتاب وغيره من  
كتب الاداب. فالمرجو من الناظرين الدعاء في الحلوات  
... وانا اقل العبد محمد المدعو بالسعيد... وكان هذا  
سنة ١١٣٨.

The title, which was originally lacking, has been supplied on fol. 1a in agreement with the colophon as above. At least one leaf is missing between ff. 216-217.

The writing is a close Naskhi within red and gilt rulings. The catchwords in the introduction and the headings of the articles in the text are in red. Many glosses on the margins in various hands, some by the copyist.

[Hamilton.]

#### 444 [12]

215 × 134 mm. 162 leaves, twenty-one lines to the page.

Title :

ديوان ابى تمام

#### THE DĪWĀN OF ABU TAMMĀM

There is no preface ; but (a) at the end of the first of the eight chapters in which the

verses are grouped (fol. 111a), the editor reveals himself, and (b) in the colophon (fol. 162b) he calls himself abu Bakr aṣ-Ṣūlī, while his name occurs twice on fol. 2b.

The editor, therefore, is ابو بكر محمد بن يحيى, who died in 335/946.

Begins : يا موضع الشدنية الوجناء

ومصارع الادلاج والاسراء

Ends : واذاخر التقوى بمجهود طاقتى

وان كنت فى رشدى خلاف هواءنا

The order of the chapters is the same as in Berlin 7536 ; but in Ind. Off. 806, الهجاء comes last, and in Brit. Mus. 581, in addition, الزهد (which contains only two poems) is wanting. There is in the manuscript a lacuna beginning in chapter 4 and ending in chapter 5. Within the chapters the poems are arranged alphabetically, not as in the edition of 'Alī b. Ḥamzah al-Iṣfahānī according to subject.

The tenth Mīm-poem in chapter 4 (باب الغزل)

begins : يترجم طرفى عن لسانى بعبرة

فيظهر من وجدى الذى كنت اكنتم

and then a blank line follows ending the page (147a) ; the reverse is ruled but blank ; fol. 148a begins with the last three baits of a Lām-poem in chapter 5 (باب المعانيات), the last bait ending : قد جاء عارضها وما يتهلل

Especially towards the beginning there are marginal notes and corrections. In chapter 1 there are no Jīm-poems in the text ; but a long one has been written on the margin (fol. 22), whilst an additional Dāl-poem is on the margin of fol. 23a. The chapters begin on ff. 1b, 111b, 120a, 133b, 148a, 150a, 157b, 161b.

Notes : (1) On fol. 1a : ملكه الفقير على بن محمد . (2) Above it a blotted out inscription dated 1175/1761.

(3) On the opposite page: "Divan Abi Timam, Damascus, 24/4/1828, Jo. P. (?)" and a note in Arabic: نظر فيه العبد الفقير مصطفى بن محمد الشهير قصاب باشي . . . وذلك في غرة جاد اول سنة ١٢٣٣.  
No date. Written in a clear, unvowelled Naskhi of about A.D. 1760. Red rulings (first two pages, gilt). Headings in red.

[Bland.]

## 445 [479]

269 × 170 mm. 116 leaves, mostly eighteen lines to the page. Entitled by a later hand and by Col. Hamilton's cataloguer:

مجموعة اشعار شعراء العرب

A collection of poetical extracts of an erotic character from early Arabian poets, who are:

## A

Ff. 1b-7a: جميل بن عبد الله بن عامر القضاعي, who died in 82/701. In Brockelmann, i, 48, he is also surnamed العذري. The name of his beloved was بثينة بنت يحيى بن تغلب. Ff. 5b, 6a, 7a are wholly (and ff. 5a, 6b partially) blank.

Begins: واني لارضى من بثينة بالذي

لو ابصره الواشي لقرت بلايلة

Aghāni vii, 84.

Ends: سواء علينا يا جميل بن معمر

اذ مت باساء الحياة ولينها

Aghāni vii, 110.

## B

Ff. 7b-13a: ابو صخر كثير بن عبد الرحمن بن الاسود, evidently the one surnamed الحزاعي, who died in 105/723. His beloved was عزة بنت جميل بن جعفر بن اياس. Ff. 11b-13 are wholly (and fol. 11a partially) blank.

Begins: خليل هذا ربع عزة فاعقلا

قلوصيكما ثم ابكيا حيث حلت

Aghāni viii, 39.

Ends: فاهلا وسهلا بالذي شد وصلنا

ولا مرجبا بالقائل اصرم لنا جبلا

Not in Aghāni.

## C

Ff. 13b-31a: قيس بن ذريح بن سنة العذري, who died in 68/687. The name of his beloved was لبنى بنت الجباب الكعبية. Ff. 19a, 30b, 31a are wholly (and ff. 18b, 30 partially) blank.

Begins: واني لمفن دمع عيني بالبكاء

حذار الذي قد كان او هو كائن

Aghāni viii, 114.

Ends: تسلى باخرى غيرها فاذا التى

تسلى بها تغرى بها ولا تسلى

Not in Aghāni.

## D

Ff. 31b-35a: عروة بن حزام بن مالك بن حزام بن عذرة, who died in 28/648. He is also surnamed العذري. His beloved was عفراء بنت بيسر (sic) بن مالك. Ff. 34-35 are blank.

Begins: واني لتعروني لذكراك رعدة

لها بين جلدي والعظام ديب

Cf. Aghāni xx, 155.

Ends: هواها هوى لا يعرف القلب غيره

فليس له قرب وليس له بعد

Not in Aghāni.

## E

Ff. 35b-37a: عبد الله بن عجلان بن عبد الاجب, the one surnamed, in Ibn Kṭaibah's *Ṭabaḳāt ash-Shu'arā'*, العجلاني of the Jāhiliyah.

See *Aghāni* xix, 102-105. His beloved was called هند بنت كعب. Ff. 36b-37a are blank.

Begins : لقد كنت ذا باس شديد وهمة

إذا شئت لمسا للثريا لمستها

Not in *Aghāni*.

Ends : فاصبحت كالمغمور جفن سلاحه

يقلب بالكفين قوسا واسهما

*Aghāni* xix, 105.

## F

Ff. 37b-39a : ذو الرمة غيلان بن معدى بن عمر ، الكنانى القحطاني ، who died in about 117/735.

His beloved was مية بنت طلحة بن قيس. Fol. 39a is wholly (and fol. 38b partially) blank.

Begins : وكنت اذا ما جئت سازورها

ارى الارض تطوى لي ويدنو بعيدها

Not in *Aghāni*.

Ends : ايا ظبية الوعاء بين جلاجل

وبين النقا انت ام ام سالم

*Aghāni* xvi, 118.

## G

Ff. 39b-40a : عبدالله بن علقمة بن زرارة القحطاني ، of the beginning of Islam. His beloved was called حبش بنت سعد بن اسلم الحذمية. Fol. 40a is blank.

Begins : اريتك ان طالبتكم فوجدتكم

برزة او ادركتكم بالحوائق

See *Aghāni* vii, 27, where برزة for بحيلة

Ends : فانت لا تبعد فنعم اخو الندى

جميل المحيا في المروة والبشر

Not in *Aghāni*.

## H

Ff. 40b-41a : مالك بن حارث بن الصمصامة الجعدي . His beloved was جنوب بنت قيس بن اصبع. Fol. 41a blank.

Begins : خليلي ان حانت وفاي فادفنا

براية بين المقابر والنفر

Cf. *Aghāni* xix, 83.

Ends : فصر حب عن حبيب يحبه

محال وهل جسم يعيش بلا نفس

## I

Ff. 41b-45a : عتبة بن الحباب بن المنذر بن الجموح : رباء بنت الفطريف . His beloved was الانصاري. Ff. 42b-45a are wholly (and fol. 42a partially) blank.

Begins : اشجاك نوح حمام السدر

فاسجن منك بلابل الصدر

Ends : فما احد بعدى وبعدك منصف

خليل ولا نفس لنفس موافقه

Not in *Aghāni*.

## J

Ff. 45b-47a : نصيب بن محجن الزنجي . His beloved was زينب بنت صفوان بن غادى الكنانية. Ff. 46a-47a are blank.

Begins : جلست لها كيما تمر لعلنى

اخالسها التسليم ان لم اسلم

Ends : فتسخن عينه عند التناهي

وتسخن عينه عند التلاق

Not in *Aghāni*.

## K

Ff. 47b-49a : عمرو بن سعد بن مالك المرقش . His beloved was اسماء بنت عوف بن مالك . Ff. 48b-49a are blank.

Begins : الدار قفراء والرسوم كما

رقش في ظهر الاديم قلم

Ends : اناس كلما اخلقت وصلا

عنائى منهم وصل جديد

*Aghāni* v, 192.

## L

Ff. 49b-51a : كعب ابو ختم بن مالك الطائي .  
His beloved was ملاء بنت ابن ابى رباح .  
Ff. 50b-51a are blank.

Begins : افي كل يوم انت من بارح الهوى  
الى الشم من اعلام ملاء ناظر  
Aghāni xxi, 250, where بارح for لا عج  
Ends : الا فاحملاني بارك الله فيكما  
الى حاضر الروحاء ثم ذراني  
Aghāni xxi, 253.

## M

Ff. 51b-52a : ابو مالك الصمة بن عبد الله بن مسعود  
رياء بنت مسعود بن رقاش . His beloved was رقاش .

Begins : امن ذكر دار بالرقاشين اعصفت  
به بارحات [الصيف] بدأ ورجعا  
Aghāni v, 134, where عاصفات for بارحات  
Ends : اذا ذكرت نجدا وطيب ترابها  
وبرد الحصى من ارض نجد ارنث  
Not in Aghāni.

## N

Ff. 52b-53a : قيس بن منقذ بن مالك الكنانى . His  
beloved was نعى الحزاعية . Fol. 53a is blank.

Begins : اجدك ان نعم نأت انت جازع  
قد اقربت لو ان ذلك نافع  
Aghāni xiii, 6.  
Ends : وآنى لعهد الودّ داع وانتي  
بوصلك ما لم يطوني الموت طامع  
Aghāni xiii, 7.

## O

Ff. 53b-59a : توبة بن حمير بن اسيد الحفاجي .  
His beloved was ليلي بنت حذيفة بن شداد بن كعب  
الاخيلية . Ff. 57-59a are blank.

Begins : ناتك بليلي دارها لا تزورها  
وشطت نواها واستمر مريرها  
Aghāni x, 67.

Ends : جئنا بليلي وهي جنت بغيرنا  
واخرى بنا مجنونة لا نريدها

## P

Ff. 59b-104b : Very long extracts from  
ابو الطيب احمد بن الحسين المتنبّي , who died in 354/  
965.

The first piece is headed قال المتنبّي في صباه , and  
begins :

كم قتيل كما قتلت شهيد بياض الطلى وورد الحدور

The writing on ff. 88b-104b is diagonal.  
Ff. 59b-61a, and 88a (after a blank) have a  
commentary in a minute script between the  
lines and on the margins. In the last part  
of the work each verse is separated by the  
word آخر

## Q

Fol. 105a contains poetical quotations from  
the following authors : (a) Sirāj al-Warrāk,  
possibly عمر بن محمد بن الحسن الوراق سراج الدين ,  
who died in 695/1296. (b) Bashshār, possibly  
ابو (c) بشار بن برد البصري , who died in 167/783. (d) Abu Tam-  
mām, possibly حبيب بن اوس ابو تمام , who died  
in 231/845. (e) فتح الدين (is it Fath, the manu-  
mitted slave of Abū Tammām, spoken of in  
the Aghāni?). (f) Tarafa, possibly طرفة بن  
العبد.

## R

Ff. 105b-116b : A collection of sayings from  
various authors on ethical subjects. Written  
in a thinner script than the rest of the volume.

Begins : قال الحليل بن احمد ان كنت لست معي  
فالذكر منك معي.

## S

Fol. 114 is blank. Fol. 115 contains a discussion between the heart and the eye.

Headed : مناظرة وقعت بين القلب والعين ولوم كل منها لصاحبه والحكم بينهما.

The composition is in rhymed prose.

No date. The writing is a neat Indian Nasta'liq of about A.D. 1760. No rubrications. Broad margins.

[Hamilton.]

## 446 [470]

203 × 140 mm. 200 leaves, twenty-three lines to the page.

Title :

الايات المقصورة على الايات المقصورة

Apparently the earliest of the few known copies of the commentary of عبد القادر بن محمد بن يحيى بن ابي بكر بن محب الدين بن رضى الدين بن شهاب بن ابراهيم بن محمد الحسينى الطبري محبي الدين who died in 1033/1624, on the much commented poem of b. Duraid of Basrah, who died in 321/934.

A biography of this Tabari is found in Berlin 7384 (8); on fol. 10b of our manuscript there is a biographical notice on b. Duraid, and on fol. 101b mention is made of 'Abdallah b. Muhammad b. Mikāl, in whose honour he wrote his *Maḵṣūrah*. Although written in the childhood of Ḥajjī Khalīfa the present commentary is not included in No. 12807.

Neither name of author nor title of work appears to occur in the text; but the author says (fol. 200b) that he finished his work in 1004/1595, and refers (fol. 200a) to his ancestor (جدي) al-Muḥibb aṭ-Ṭabari, and (fol. 1b) to another work of his own. This, the *عيون المسائل*, is doubtless the work of that name assigned by al-Muḥibbi (No. 617)

to the Ṭabari above-mentioned, along with a commentary on b. Duraid's *Maḵṣūrah* as above. Moreover, on fol. 1a there is an ascription (perhaps by the original scribe) of our work (called simply ابن دريد (شرح مقصورة) to الشيخ عبد القادر الطبري المكي.

The poem of b. Duraid commented upon is his *Maḵṣūrah* called القصيدة المخزية (Ahlwardt 7544). This is to be distinguished as المقصورة الكبرى (Ahlwardt 7559) from another *Maḵṣūrah* of b. Duraid's called المقصورة الصغرى, a lexicological composition also dedicated like the present one to Mikāl (Ahlwardt 7560, 4).

The commentator does not reach the first verse of his text till fol. 13b, and after a rather tedious preface he states (fol. 2b) in flowery language that he has dedicated his book to مولانا وسيدنا الحسن بن نعي بن بركات. For such a Sharif of Maccah cf. Berlin 7414, 59; 8255, 40. Finally (fol. 3b) he remarks that it is time to proceed to the subject in hand, but gives an introduction (مقدمة) detailing the various rhetorical embellishments. He then gives (ff. 8a-10b) the text of his *Badī'iyah* called اشراق البشر بمدح اشرف البشر (quoted verse by verse in Berlin 7384), on which there is a commentary by himself called عليّ الحجة بتاخير ابن بكر بن حجة (Berlin 7381). For the title cf. Berlin 7363 and 7369. Then after an account of b. Duraid and of the structure of his *Ḳaṣīdah*, he proceeds to comment on it.

The *Ḳaṣīdah* is quoted bait by bait (occasionally two baits at a time), and then the words are taken up one by one, always in red. Sometimes the commentary extends to considerable length. On the bait beginning كانما الجوزا, for example, the comment extends to over seventeen pages (fol. 78). The occurrence of the word اسد leads to the insertion (ff. 121b-123b) of the list of six hundred and

forty-six names for the lion, and the *Kunyas*, and the names for the lioness and its young. On ff. 188b-189a is a list from Ṣafādi of persons who surpassed in some one thing; and poetical quotations are frequent. Thus, in commenting (fol. 13b) on the lack of any indication of the person addressed in the first line of the *Ḳaṣīdah* (أما ترى رأسي حاكمي لونه), the commentator quotes some lines written as a preface by b. al-Anbāri. The last bait (يا ظبية), Ṭabari says, is attributed by some to b. Duraid himself (so e.g. in Berlin 7546, 7550, 7553; Brit. Mus. Suppl. 1035, 1211). On the word غنى occurring at the end of a bait he inserts (ff. 108a-109a) the other *Maḳṣūrah* poem of b. Duraid referred to above, which has some fifty-five verses; its text differs somewhat from that of Berlin 7559.

Blank spaces are left for illustrations: on fol. 32a in the comment on the word الافلاك; and on fol. 126a in the comment on the bait ending وما جرت في فلك شمس الضحا, the commentator referring for fuller details to his work entitled عيون المسائل. The comment on the last bait closes with a prayer for the bani Hāshim and سيدى الحسن بن ابى نمى بن (see above). بركات

Begins: يا من منح الائمة الاعلام... وبعد فان ابهى ما تتجمل به اجياد الانام.

The work was written by its author in 1004/1595: وكان الفراغ من تأليف هذا الكتاب رابع: and the present MS. was copied in 1123/1711: وكان الفراغ من كتابة هذه النسخة المباركة يوم الثلاثاء غاية شهر ربيع الاول من شهور عام الف ومائة وثلاثة وعشرون.

On fol. 1a there is an inscription of an owner partly cut away in binding.

The writing is a smallish negligent Naskhi—within red rulings. Fairly readable. Unvowelled. Profusely rubricated.

[Hamilton.]

#### 447 [5]

230 × 125 mm. 129 leaves, two columns to a page, and twenty-five lines to the column.

Title:

ديوان المتنبي

A beautiful copy of the famous *Dīwān* of أبو الطيب أحمد بن الحسين بن الحسين المتنبي, who died in 354/965. The manuscript seems to correspond with dlxxxviii of the Brit. Mus. (p. 279), and the arrangement of the poems seems to be mainly chronological.

After the latest poem (وهي آخر شعر قاله) fol. 127a) ending واصطفاكا, are two baits said to be by أبو بكر الشيباني, who died in 797/1394, followed by the usual account of Mutanabbi's death. There are marginal notes on the first few pages.

No title in the text. An owner has written the above title on the fly-leaf at the beginning, and on fol. 1a (marked iia) the title given above.

Begins (fol. iib): اجتمعت الرواة ان ابو الطيب, and ends (fol. 128b) with the following colophon which informs us that the MS. was written in 1047/1637 for a judge called *Ṣiddīq*: وكان الفراغ من كتابته وتنميقه... على يد... يوسف معتوق الحواجا تاج الدين البعلبكي... في يوم الاثنين المبارك حادى عشرين شهر جمادى الاخر من شهور سنة سبع واربعين والف... برسم حضرة سيدنا ومولانا... المسمى باسم الصديق والمكئنى من آل الوفا بابى الرضا الخ.

Signatures (fol. ia): محمد موصلى (with two lines of Persian poetry); fol. iia: السيد على الكاتب, and عبد القادر المعروف بقدرى زاده, and بقلم اناطولى

(with a seal), *السيد صدرى*, with the date [10]97/1685, and the judge *السيد محمد راشد*, with a seal dated 1179/1765, and *السيد مصطفى سالم*, with a seal and the date 1230/1814.

The writing is a beautiful Naskhi, fully vowelled, and within gold rulings. The first page illuminated at the top. All the words introducing a new poem are written in gold letters.

[Bland.]

#### 448 [602]

229 × 135 mm. 311 numbered pages, two columns to a page, twenty-one lines to the column.

Another copy of the *Dīwān* of Mutanabbi. The arrangement of the poems is mainly alphabetical and not chronological, but the first piece (cf. Brit. Mus. 591) is :

عدل الموائل حول قلبي التائه وهوى الاحبة منه في سودائه

After the last piece in *Yā'* ending (p. 306) :

حتى كانك يا علي يا علي

ورایت : the scribe adds a few lines in *Dāl*, with the following preface :

في آخر النسخة المنقول منها يقول مسطرها رايت في آخر

النسخة المنقول منها يقول مسطرها انه وجد في آخر

النسخة التي نقل منها ان ابا الطيب عند اجتيازها برام

هرمز الخ.

The lines in *Dāl* are followed by two pieces in

*Rā'* and *Ain* respectively, with the following

preface (p. 307) :

ورایت ايضا مكتوبا في آخر النسخة :

التي نقلت هذه النسخة منها يقول كاتبها ورايت ايضا هذه

القصيدة والتي بعدها يهجو بهما كافور (sic) الاخشيدي

ولم اجدتهما في الديوان فاجبت لالحاقهما به الخ.

The scribe continues (pp. 309-311) :

ورایت في : النسخة التي نقلت منها يقول كاتبها ان كانت النسخة التي

كتبنا منها ذكر انه قابل نسخته على خمسة عشر نسخة من

خطوط العلماء وذكر علي بن حمزة ان القصيدة الكافية آخر قصيدة قالها ابو الطيب . . . الخ.

The colophon which follows states that the manuscript was written in 1060/1649 :

وقد وافق : الفراغ من كتابته في اليوم السابع من شهر ربيع الاول

. . . من شهور سنة ستين والوف من الهجرة . . . وقد

كتبه لنفسه . . . عمر بن محمد بن محمد بن محمد بن محمد

بن حسن بن سليمان الاسطواني خادم نعال العلماء المعظمين

واحد الشهود بمحكمة الباب بدمشق المحمية وكاتب اوقاف

الحرمين الشريفين الشامي مولدا والحنفي مذهبا.

Notes of ownership : on p. i (1) the stamped

name *عبد الله* ; (2) a note of ownership by *قاسم بن*

*ابراهيم بن ابو بكر العباسي القاضي بالديار المصرية*

and ; (3) by *مصطفى المدعو بجاوش زاده* ; (4) in English :

"From the collection of Mr. Browne, the

celebrated traveller." On p. iv are some

verses from *منصور المشرق*, and a few lines on

the life of Mutanabbi. On the back of the

first page of the text is a note to the effect

that the MS. had cost 890 *الجه* (aspers).

Written in a Turkish Naskhi, within red

rulings. Unvowelled.

[Crawford.]

#### 449-450 [30-31]

235 × 187 mm. Two volumes of 396 and 385 leaves, eleven lines to the page.

Title :

شرح ديوان المتنبي

#### COMMENTARY ON THE DĪWĀN OF MUTANABBI

A commentary on the above *Dīwān* of Mutanabbi by *ابو الحسن على بن احمد بن محمد بن*

*علي بن متويه الواحدى التيسابورى*, who died in 468/

1075. The order seems to be mainly chrono-

logical.

Begins : الحمد لله على سوايغ النعم . . . اما بعد فان الشعر احسن كلام الخ.

Ends without break after the comment on the last (واصفافكا) on fol. 384a : هذا آخر ما اشتمل عليه ديوانه الذي رتبته بنفسه وهو خمسة آلاف واربعمائه واربعة وتسعون قافية وتقدر الفراغ من التفسير والشرح في اليوم السادس عشر من [شهر ربيع] الآخر سنة اثنتين وستين واربعمائه.

This is immediately followed by the passage referred to by Rieu (Brit. Mus. 2, 657b).

Dated 1230/1814 : وكان الفراغ من كتابة هذا الشرح المبارك في نهار الخميس خامس جمادى الاخرى سنة الف ومائتين وثلاثين.

The text is written in Naskhi, and the commentary in Nasta'liq. The paper is European and the script Indian. The binding, in gilt russia leather, was apparently done for W. Oliver, whose name is written on the back of the first page.

[Bland.]

#### 451 [732]

205 × 125 mm. 89 leaves, ten lines to the page.

##### A

Ff. 7-89 : A Persian commentary on part of the Dīwān of Mutanabbi, by the Maulawi نجف علي خان ابن محمد عظيم الدين الشاهجهان ابادي, of the beginning of the last century.

Begins : ای ایزد کردکار وای افریننده روزگار . . . اما بعد بنده خاکسار ذره بيمقدار نجف علي المخاطب بخان . . . ابن محمد عظيم الدين متوطن شاهجهان اباد.

The commentary covers only the odes in *Aliph*, and thus the order of Mutanabbi's poems followed seems to have been mainly alphabetical and not chronological. The first

verse commented upon is that on fol. 13a : امن ازديارك في الدجى الرقباء.

A colophon (fol. 89b) states that the commentary on the pieces in *Aliph* are ended, and the time has come for proceeding to comment on the pieces in *Bā'*.

On fol. 7a is the following title :

شرح ديوان ابى الطيب متنبى

##### B

Ff. 1-6 contain poetical pieces in Persian by the same Najaf, as follows : (ff. 1-3a), (ff. 4-6), eulogistic poem on Sirāj ad-Daulah, the Nawwāb of Bengal, about whom see Beale's *Oriental Biographical Dictionary*, p. 386.

Begins : درين دقت فرخنده عشرت طراز :

The poem is incomplete and ends abruptly.

No date. The writing is a fairly clear Indian Ta'liq of about A.D. 1850. The paper alternates between blue and white.

[Hamilton.]

#### 452 [655]

210 × 150 mm. 240 leaves, twelve, ten, or nine lines to the page.

##### A

Ff. 1-83 : The Dīwān of ابو عبد الله الحسين بن حمدان الحصري زين الدين (fol. 4), who died in about 340/951. The name appears generally as Khaṣībī, but on fol. 4b we have Khaṣīb.

The Dīwān was written at Aleppo, where the author had gone to live in the time of the Hamdānid malik Saif ad-Dawlah 'Alī b. Ḥamdān (fol. 3a), who, after governing Wāsiṭ, took Aleppo from the Ikhshīdids and reigned in it from A.D. 944 to A.D. 967. On fol. 4a we are informed that the author was related

to Saif ad-Dawlah, to whom he dedicated two books, one called *Kitāb al-Hidāyah* and the other *Kitāb al-Mā'idah*. Further, we are informed on ff. 4 and 84 that this first part of the *Dīwān* (ff. 1-83) was, according to the chronological order, composed after the second part (ff. 84-122), and that it was the copyist, or possibly the first collector of the *Dīwān*, who put it before it. As the work stands in the manuscript it forms two different *Dīwāns* with two different titles.

Khaṣībī was a mystic leader of strong Shī'ah tendencies, and before the accession of his relatives, the Ḥamdānids, was imprisoned in Baghdād by the orthodox (fol. 121 cf. 18b, etc.). The poems composed by him while in prison are called *سجنيات* (fol. 121b). There are two contemporary *Rāwis* to the *Dīwān* (ff. 4b and 5a) ابو سعيد ميمون ابن القاسم , ابو الحسين محمد بن علي الجلي and الطبرني whose date is given as 399/1008.

The title of the first *Dīwān* of Khaṣībī is (fol. 121a) :

الديوان الشامي

#### THE SYRIAN DĪWĀN

Begins (fol. 5a) : باب الهداية بابا واحدا ابدى

في الملك جمع لاسم واحد ابدى

Ends (fol. 83b) : واحد الله بالحق حمدا

واختم صلاتي بالعين فردا

Almost all the poetical pieces are of a mystical character. A short poem on ff. 76b-77a is in praise of the Amīr Saif ad-Dawlah, and that found on ff. 72a-73b, although given as constituting a part of the *Dīwān*, is attributed to صالح ابن عبد القدوس . Ff. 47a and 60b are written upside down.

Fol. 83b contains the following colophon, which does not give the year of the transcription (see below under D) : وهذا آخر ما انتهى اليها

من ديوان سيدنا وشيخنا . . . الحسين بن حمدان الحصري . . . وكان الفراغ منه نهار الجمعة كان خلت ست يوم من المحرم . . . على يد . . . عبد الله بن الشيخ حسن بن الشيخ محمد بن المخلص.

#### B

Ff. 84-122a : The second *Dīwān* of Khaṣībī, entitled (fol. 84a) :

ديوان الغريب

#### THE STRANGER'S DĪWĀN

Begins (fol. 85a) : لاح ضياء القمر الزاهري

يا بيتي من غايا حاضري

Ends (fol. 121a) : لا ابالي بعد الاجابة بالذرو

وقد قيل من فقلت علي

Many poems of this *Dīwān* were written while the author was in gaol. A *Kit'ah* on ff. 103b-104a is composed in honour of a certain حيدر القطيعي ; the rest of the *Dīwān* is mystical. The writing on fol. 79a is upside down and crossed out.

#### C

Ff. 122a-190 : The *Dīwān* of (fol. 122b)

ابو الفضل محمد بن الحسن المنتجب العاني الحديجي المضرى , who died about 400/1009.

The *Dīwān*, which is entitled (fol. 122b) ان كنت لي صاحباً قف لي بهودى : المنتجب , begins :

وقل لعيناك في اطلالها جودي

Ends (fol. 190b) : . . . وكان عند ربه مجزوباً :

The author refers to himself as *Khadījī* (fol. 155b) and calls his *Dīwān* *Muntajab* on fol. 167a ; like the preceding *Dīwāns* it deals with mysticism. The poem on ff. 125b-128 is headed : وله يمدح جمال الدين ابن ابراهيم ابن (to be distinguished from the famous physician Ibn Tarkhān Su-

waidi), that on ff. 129-131a, وله يمدح بني فضل, while that on ff. 137-140 concerns the اشخاص, and that on ff. 141-143 the اشخاص ليالى شهر رمضان. The poem on ff. 143b-147a is in praise of علي بن مدران<sup>1</sup>, and that on ff. 147a-151b in praise of بنو فضل حسن واخوته. The poem on ff. 151b-154b mentions the Christian and Muslim feasts, and that on ff. 154b-160a is in praise of محمد بن كامل. The Mukhammas on ff. 160-167a is on لا البدور التي لا تدنس, and that on ff. 167b-190 is headed: وله في وزن ما قال الملك راس باش بختيار ابن ابي منصور شهاب الدين ابن ملك الديلم الاعجمي ولد سيدنا ابي عبد الله الحنصيني.

The author says, on fol. 166b, that he was from the Khaṣībī family (see under A and B); cf. also in this connexion fol. 145a. On fol. 146b Khadījī speaks of 'Alī b. Badrān, the uncle of Khaṣībī, in terms which suggest that he was his contemporary: وزر علي بن بدران تجدد رجلا مهذب النفس في علم وعرفان.

## D

Ff. 191-214: A long mystical poem which mentions many companions and members of the family of the Prophet, and some Ṣūfis, by the Amīr شهاب الدين بختيار ابن ابي منصور راس باش الديلمي الاعجمي, who appears to be the same man as that mentioned above under C (fol. 167b). He was the son of the first poet, Khaṣībī, mentioned under A and B and must have died about 385/995.

Begins: هل رايت الغاسق الدجيا  
يفتق منه المشرق المضيا

<sup>1</sup> He was an uncle of the above mystic poet Khaṣībī (fol. 145a).

From the word *Ghāsiḳ* used in the first hemistich the author himself is named الغسق (fol. 191a). The *ḳaṣīdah* ends on fol. 214a with the words بان ديني باطن الوصيا, followed by the colophon, dated 1123/1711: تم الديوان المبارك... وكان الفراغ من نساخة هذا الديوان المبارك نهار الاربعاء من شهر شعبان... من شهور سنة الف ومائة وثلاث وعشرين... وكتب قل الحدم... [عبد الله] ابن الشيخ حسن ابن الشيخ محمد ابن الشيخ عبد الباسط ابن الشيخ ذاعر ابن الشيخ شهاب الدين ابن الشيخ محمد المخلص... وهو برسم الاخ العزيز... الشيخ حسن ابن الشيخ محمد علي ابن الشيخ محمد الحاسكي. Fol. 209b is blank.

## E

Ff. 216-250: An *urjūzah* composed in 708/1308 by علاء الدين ابن منصور الصوري in the same form and on the same subject as the above *urjūzah* (under D) of Bakhtiyār Dailami.

Begins (fol. 217a): اهل عرفت المثل النوريا  
اذ ضرب الله الناجيا

Ends (fol. 250b): حمدا مدا الايام سرمديا. Then follows a colophon somewhat similar to the one given above under D, and dated Tuesday, Dhu l'Ḳa'dah, 1122/1710 (*sic*). There are also some changes in the proper names of the ancestors of the copyist.

All the MS. is written in one hand. The writing is a plain and legible, but somewhat slovenly Syrian Naskhi. Some rubrications. The headings are generally in thick black characters.

There are many notes of ownership and of reading: on fol. 1 three inscriptions by readers of the *Khāsiḳi* family, and another one dated 1234/1818; on fol. 85a an inscription by Shaikh Sulaimān; on fol. 138a the name of Salmān *Khāsiḳi*; on fol. 214b the

name of the Shaikh Salmān b. Shaikh Maḥmūd, معروفى الشافعى ; on fol. 215a an inscription by Shaikh Sulaimān b. Shaikh Ḥasan, b. Shaikh Muḥammad, b. Shaikh 'Alī, b. Shaikh Muḥammad *Khāsiki*, dated 1172/1758 ; on fol. 215b an inscription by Shaikh Ḥasan, another *Khāsiki*.

[Crawford.]

### 453 [486]

122 × 210 mm. 33 leaves.

An oblong book, written in India in various ways and styles, and containing the three following works :

#### A

Ff. 1-3 contain the much commented upon (Ḥaj. Khal., iv, 543-545) 21-lined poem on the relations of soul and body by the famous Avicenna or Ibn Sīna, who died in 428/1037. Its title is القصيدة النفسية , or القصيدة فى النفس = "The Poem of the Soul," as in the manuscript.

Begins (in Kāmil) : هبطت اليك من المحل الارفع as quoted by b. Khallikān (*Biog. Dict.* i, 443), the text in [239], fol. 79a, and [622], fol. 101a and b, gives only sixteen baits, Nos. 9, fol. 11 (by homoioteleuton), 19 and 21 being absent.

The text is accompanied by an anonymous commentary which, however, agrees with that hypothetically ascribed by Ahlwardt (Berlin 5353) to ابو البقاء الأحمدي mentioned by Ḥaj. Khal. (*loc. cit.*), on a takhmīs of Avicenna's *ḡaṣīdah*.

Title :

من اشعار الشيخ الرئيس ابى على الحسين بن سينا  
الحكيم المشهور فى النفس

The commentary begins ; قوله هبطت الخ اى  
نزلت وانما لم يقل نزلت الخ.

The lines of verse are written mostly slantwise across the page, the commentary on the margins in lines at right angles to those of the text.

The title on fol. 1a is probably by the scribe. The text is written in a fair, vocalised Naskhi, and the commentary is in a thin Ta'liḡ script. No date. About A.D. 1770.

#### B

Ff. 4-8a : The shorter of the recensions of 32 (Berlin 7463) and 49 (Berlin 7462) baits respectively of a late poem falsely ascribed to Imrul-Ḳais, with the commentary of ابو تراب بن عبد الحق بن عبد اللطيف الزبيرى القادرى.

The commentary begins abruptly with the comment on the first verse, but it is identical with the equivalent passage in Berlin 7463, where it is preceded by a preface in which the author gives his name as above, and proceeds : لما رايت هذه القصيدة لامرئ القيس فى غاية الفصاحة الخ. The text agrees with the Berlin copy (printed by Ahlwardt, *Six Diwans*, Appendix No. 19).

No title originally ; added in red : قصيدة امرئ. The *ḡaṣīdah* begins : القيس بن حجر بن عمر الكندى. The text begins : لمن طلل بين الجدية والجليل قوله لمن طلل الخ من استفهامية : الطلل بفتح الطاء المهملة.

The commentary closes, fol. 8a, as in Berlin 7463. Then under the heading بعض الاشعار التى قد اوردها الشارح فى الشرح are given verses quoted in the commentary.

The thirty-two baits are written (as above, under A) mostly slantwise, across the page, and the commentary on each bait is on the margins in lines at right angles to the text. Same handwriting as above.

## C

Ff. 8b-11a blank. Ff. 11b-31 contain part of the commentary on the *Mu'allakāt* by Zauzani, or as the opening words of the text call him : *ابو عبد الله الحسين بن احمد الزوزنى*, who died in 486/1093. Haj. Khal. (v, 635) adds after Ahmad : "b. al-Husain," and 'Arabachi Bāshi adds that he died in 486/1093. In the peculiar MS. No. 302 [640] the date is given as 485/1092.

The MS. covers the *Mu'allakah* of Imrul-Kais (ff. 15b-31a), and the first seven lines of that of Tarafa (ff. 11b-15a).

Begins (fol. 31a) : *قال القاضي الامام ابو عبد الله الحسين بن احمد الزوزنى رحمة الله عليه هذا شرح القصايد السبع املته على وجه الایجاز.*

The text is written in a clear, vocalised Naskhi and in red ; the commentary is in black. No date. About A.D. 1770.

A and B are written at one end of the volume, and C begins at the other end. On ff. 31b and 32b is the black seal of *فخر الدين احمد خان بهادر*, with the date 1188/1774, and a note : *من ممتلكات جناب والدى فخر الدين*. There and on fol. iv are the red seals as in No. 197 [405] and the librarian's entry as in No. 390 [736].

[Hamilton.]

## 454 [471]

250 × 157 mm. 125 leaves of bluish paper, two columns to a page, seventeen lines to the column. Title by an owner on fol. 1a :

*ديوان عبد الرحيم البرعي*

The Dīwān is anonymous, being called in the colophon simply "the Dīwān." On a fly-leaf, however, Hamilton's cataloguer has written *ديوان عبد الرحيم*, and higher on the page stands "Ubd ur Ruheem ul Buruee" ; and

although the Dīwān is arranged alphabetically, not as in the case of Ind. Off. 827 and Berlin 7516 f., the quotations given by Ahlwardt and Loth suffice to justify the identification of the author as *عبد الرحيم بن احمد البرعي اليمني*, who died about 450/1058.

Compare the opening of the first poem in the Berlin Dīwān with that of the first N-poem in ours (fol. 106a) :

*امن تذكر اهل الين (البان) والبان  
امر من تبدل جيران بجيران*

Similarly Ahlwardt's second quotation is the first B-poem (fol. 39b) ; his third is the last D-poem (fol. 67a) ; his fourth is the last B-poem (fol. 48b). The one of the two additional poems quoted from by Ahlwardt in No 7617, 2, is the second last D-poem in our manuscript (ends fol. 67a). The first referred to in 7618, 1, is probably that beginning on fol. 16b ; there does not seem to be one rhyming with *منزل* ; but the third is probably that beginning on fol. 116a. That referred to in 7618, 2, 2, is the piece beginning on fol. 20b ; in 7618, 3, and in Brit. Mus. Suppl. 1215, vii, the piece on fol. 18a ; those referred to in 7618, 4 and 6, do not apparently occur ; but 7618, 5, is on fol. 111b (with *فضية النور يا*). The first poem in the arrangement in Ind. Off. 827 is that on fol. 68b in our MS.

The B-poems begin on fol. 39b, everything that ends in *ا* being classed under *Aliph*. After the last H-poem are the following :

1. (fol. 120a) : Twenty-four four-line stanzas beginning : *قف بذات السفع من اضم* (مستطعات)

2. (fol. 121b) : Sixty-six five-line stanzas beginning : *لمحمد خطر المحامد يعظم*, the first four lines as before, the fifth line being a refrain giving its rhyme to the fourth line. The refrain in stanzas 1-4 is : *فبحقه صلوا عليه* :

بِحَيَاتِكُمْ صَلُّوا عَلَيْهِ وَسَلَّمُوا : 5-40, and in 41-66 it is : صَلُّوا عَلَيْهِ وَسَلَّمُوا تسليماً.

3. These sixty-six stanzas are followed by twenty-two in which the fifth line has a common rhyme, but is not a refrain, whilst the first four of each stanza rhyme together.

Dated 1242/1826 : تم الديوان في شهر شعبان سنة اثنتين وأربعين ومائتين والف.

The writing is a clear, unvowelled Naskhi. Coloured rulings. Fol. 129, which contains the colophon, appears to be somewhat more recent. Broad margins.

[Hamilton.]

#### 455 [54]

208 × 142 mm. 159 leaves, twenty-three lines to the page.

Title :

شرح لامية العجم

#### COMMENTARY ON THE PERSIC LĀMĪYYAH (L-POEM)

Abu Ismā'il Ḥasan b. 'Alī al-Iṣfahānī *aṭ-Ṭoghrā'i*, who died about 515/1121, wrote in 505/1111, in imitation of the *Lāmīyyat al-'Arab* of Shanfarā, a poem which he entitled *لامية العجم*. On this poem Ṣalāḥ ad-Dīn Khalīl b. Aibak *aṣ-Ṣafadi*, who died in 764/1363, wrote a full commentary. The present work is a kind of a super-commentary on Ṣafadi's commentary by an anonymous writer.

The commentary embodies all the text of the *Lāmīyyah*. The verses of the text are written in red ink and the commentary on them is divided into three sections : (a) لغة, (b) اعراب, (c) معنى. Under this last heading the author, in order to illustrate his point, has collected a great number of poetical

quotations, prose extracts, and witty anecdotes, from authors who preceded him. His work is thus a good repertory of useful information.

The writer does not mention his name, but that he was living later than the first half of the fifteenth Christian century is borne out by the fact that he mentions the commentary on Ṣafadi's work by 'Īsa Kamal ad-Dīn abu l-baḳā *ad-Damīri*, who died in 808/1405 (fol. 5a), and the commentary of Badr ad-Dīn *ad-Damāmīni*, who died in 828/1428 (ff. 104a, 157a).

Begins (as Ṣafadi's and Damīri's work, Berlin 7660, 7664) : الحمد لله الذى شرح صدر من تادب . . . وبعد فان القصيدة الموسومة بلامية العجم رحم الله ناظم عقدها وراقم بردها.

Ṭoghrā'i is referred to as المصنف, and Ṣafadi as الشارح. The manuscript has been collated with the original from which it was transcribed; notes to this effect are here and there found on the margins.

Ends (fol. 157b) with a poem the final hemistich of which is : فننوا الطبيعة نقصهم لا ينكر

Dated 1006/1597 (fol. 157b) : وكان الفراغ من تعليق هذا الكتاب في ليلة يسفر صباحها عن نهار الجمعة ثاني عشرى القعدة الحرام من شهور سنة ست والف . . . على يد . . . احمد بن محمد بن الباغوني.

Ff. 158a-159a are blank. Fol. 159a is filled up with poetical pieces diagonally written and composed by the above copyist, Aḥmad Bāghūnī.

Owners' inscriptions at the beginning : (a) ابو الفضل محمود قره چلبى (b), عبد الباقي بن محمد الحنفي (c) S. H. Lewin, who writes : "From Constantinople. Purchased for me by Mr. Robt. Elliott, the Turkish Secretary to the Embassy, 1826."

Written in a clear Turkish Naskhi. Pro-

fusely rubricated. Red rulings. Broad margins.

[Bland.]

#### 456 [807]

192 × 140 mm. 108 leaves, from seventeen to twenty-one lines to the page.

شرح قصيدة ابن عبدون

The writer أبو محمد عبد المجيد ابن عبدون الفهري, الجابري, who died about 520/1126, composed a *kaṣīdah* generally known under the title of *القصيدة البسامة*, or *قصيدة ابن عبدون*, or *القصيدة الرائية*. The present manuscript contains a useful historical commentary upon this *kaṣīdah* by عبد الملك ابن عبد الله ابن بدرون الحضرمي, السبتى, who died in 560/1164. The commentary is known under different titles, the most used of which are *كمامة الزهر وفريدة الدهر* (Haj. Khal., iv, 520), or *صدفة الدرر وكمامة الزهر* (Berlin 7678).

The titles used in the MS. are by a later hand (fol. 1a): *شرح قصيدة ابن عبدون الوزير الذي*: *شرح ابن زيدون الوزير ايضا رح* *شرح قصيدة ابن زيدون المرقوم*.

Begins (fol. 1b), after the basmalah: *قال الفقيه: الكاتب الاديب رحمه الله عبد الملك ابن عبد الله ابن زيدون<sup>1</sup> الحضرمي رض اما بعد حمد الله الذي افاض على السنتنا ماهية البيان*.

Ends (fol. 108b): *قرطت اذان من فيها بفاححة على الحسان حصى الياقوت والدرر*

Dated 1001/1592 (fol. 108b): *تمت القصيدة المباركة في مدة كان آخرها نهار الاحد عند اذان العصر اوائل العشر الاخير من شهر شوال من شهور سنة الف وواحد*

<sup>1</sup> Note the author's name as *Ibn Zaidūn*.

على يد العبد الفاني ابي الفتح العلواني برسم حسن جليبي  
ابن محمد باك الخ.

The colophon is followed by a long historical note on Ubayy b. Ka'b.

On the fly-leaf and on the title page are inscriptions by owners. In 1043/1633 the MS. belonged to محمد بن السيد عبد الغني الحسيني, who bought it for 248 *shāhis*; in 1051/1641 it passed into the possession of ابراهيم بن عبد الرحمان بن عبد الله بن محمد, who bought it for four piastres and a half *asadi* from the broker, ابن بنحج; in 1063/1652 it was acquired by محمد بن ناصر الدين مالك for the sum of one piastre, and an extra *shāhi* given to the broker.

Written in a clear Naskhi. The baits of the *kaṣīdah* are in red. Red rulings. Broad margins. Important words overlined in red. Slightly damaged by damp.

[Mingana, Arab. 146.]

#### 457 [534]

240 × 165 mm. 170 leaves (and three fly-leaves at each end), thirteen lines to the page.

Title:

ديوان بهرام شاه

#### THE DĪWĀN OF BAHRĀM SHĀH

The Dīwān of الملك الامجد مجد الدنيا والدين ابو المظفر بهرام شاه بن الملك المنصور قروخ شاه بن شاهنشاه, who died in 628/1231. It was collected not long after his death, for it is mentioned by b. Khallikān (i, 616, line 5: *له ديوان*). Whatever be the correct interpretation of the two subscriptions to the manuscript (see below), it seems clear that the collection was already in existence five years after his death. The arrangement is not alphabetical; but it

would not be safe to assume that it is chronological. The title states that the poems were written later than Ramaḍān, 604/1208, when Bahrām Shāh had already been governor of Ba'alback for some twenty-six years.

Apart from the opening and concluding formulæ the editor's hand is scarcely visible; each poem, after the first, is headed simply: . وله رحمه الله. The only exceptions are four:

(1) On fol. 37b, where the poem beginning (Baṣīṭ) لينجح الدهر لما ردني جزعا (elegy on his mother).

(2) On fol. 47b, where three poems are dated Ramaḍān, 605/1209 (the one beginning: قد حقّ has by the original scribe: وهذه العينية والتان قبلها مما نظم في شهر رمضان المبارك سنة خمس وست مئة).

(3) On fol. 74b, where a piece written with the lines forming two intersecting equilateral triangles (one with its base upwards), the words at the intersection, in red,—the only red in the whole volume,—bears the heading: في معجز البلاغة.

(4) On fol. 148a, where a short piece of three baits bears the heading: جواب كتاب القاضي الاجل جمال الدين ابي الفاضل عبد الرحيم بن شيت رحمه الله.

Bahrām Shāh is described by b. Khallikān, his younger contemporary, as a man of some ability (وله فضل); retained by Ṣalāḥ ad-Dīn (died, 589/1193) as governor of Ba'alback, he held this office till two years before he was murdered at Damascus, 12 Shawwāl, 628 = 13 Aug., 1231. Bahrām's father and predecessor, Farrūkh, was a son of Shāhān Shāh, a brother of Ṣalāḥ ad-Dīn. On the first fly-leaf, among other scraps in verse or prose, mostly of the early seventeenth century, is a passage beginning with the following account of the author: الحمد لله هذا السلطان بهرام

شاه من اكابر السلاطين بنى ايوب واعزهم قدرا ونفسا وشهامة وابوه الملك السلطان فروخ شاه كان له العناية التامة في منازلة الافرنج مع عمه السلطان صلاح الدين الخ. لمولانا السلطان الاجل السيد العالم الملك . . . . . Begin: . . . . . مما نظمه في النسيب والتغزل والحماسة في مدة اولها شهر رمضان المعظم سنة اربع وستمائة.

The first poem begins: ارقت من بارق بالجزع لَماع

The colophon, which is continuous with the text, informs us that the MS. was written in 633/1236, or five years after the author's death: هذا آخر ما وجد من شعر مولانا السلطان الشهيد: مجد الدنيا والدين قدس الله روحه. وافق الفراغ من نسخته ثالث عشرين ذى الحجة سنة ثلث وثلثين وستمائة. تم ما وجد له رحمه الله وهو ابن اربع وسبعين سنة.

Further down the page, by the side of, and partly over, some erased writing, is the note: استنسخه لنفسه العبد الفقير الى رحمة ربه القدير: عثمان بن احمد في ثالث عشرين ذى الحجة سنة ثلاث وثلثين وستمائة بمحرسة دمشق.

As this note seems old, but hardly so old as the upper one, it is probable that the said 'Uthmān, in recording the date of the transcript which he took accidentally wrote the date that already stood on the page.

All the free surface of the three fly-leaves at the beginning is covered with scraps of writing. The third leaf is pasted against the first leaf of the original MS., on the reverse of which the text begins. For some reason the next (second) leaf is numbered 1; there is no 2; and then the numeration continues regularly: 3 ff. The last original leaf is, therefore, correctly numbered 170. It bears, however, below the colophon an early (mistaken) note: عدد ورق الكتاب ١٧١. The first two of the fly-leaves at the end are also a good deal covered with scraps of writing. On the reverse of the third is the (partly erroneous)

note: "Poetry. The work of Beiram Shah Tralhac of India. Bought by me at Mocha, 1805."

There are at the beginning inscriptions by owners, dated 1011/1602, 1013/1604, and 1130/1717, and a piece of poetry by عز الدين محمد بن اسحق المهدي احمد ابن الحسن.

The writing is a bold, regular, Naskhi. Vocalised. No rubrications.

[Crawford.]

#### 458 [658]

205 × 140 mm. 98 leaves, fifteen lines to the page.

ديوان عمر بن الفارض

The *Dīwān* of عمر بن علي بن المرشد السعدي, who died in 632/1235, as edited by his grandson, 'Ali (apparently a son of 'Umar's daughter; cf. Leyden 678).

The *Dīwān* is not, as in Berlin 7713, introduced by a simple *الحمد لله*, but it is preceded by a long introduction (an extract of which in Bodl. ii, 618a, end) in which the editor gives an account of his editorial work, and writes about the poems and doings of his grandfather.

الحمد لله الذي اختص حبيبه الاسنى بمقام . . . .  
قال الفقير . . . علي سبط الشيخ عمر بن الفارض . . .  
نظرت في نسخ من ديوان شيخنا . . . فرايت النساخ . . .  
جهلوا بعض كلامه . . . فاستخرت الله تعالى واستعنت به في  
تحرير هذه النسخة . . . معتمدا في ذلك على نسخة كانت  
عندي من اثره محررة . . . تلقيتها من ولده سيدى الشيخ  
كمال الدين محمد . . . وقرأت عليه قراءة تصحيح وحفظ  
وسمعه يورده باعذب لفظ. واخبرني انه قراه وسمعه  
كذلك على الشيخ والده ولم تفته آلا قصيدة واحدة . . .

ولم ترد في نسخه من ديوانه لانه كان نظمها بالحجاز  
والديوان املاه بالقاهرة.

The preface proceeds to tell how the poet's son, who could remember only one bait of the lost poem, tried for sixty years to find it, and charged 'Ali to continue the search, in which he finally succeeded after forty years, and a short time after 'Ali himself had written in Rabi' i, 733/1332 (cf. fol. 78a) a continuation (تذييل) of the one remembered line, covering four pages: ff. 78b-80a. The preface proceeds to tell that 'Ali's copy had been collated by Kamāl ud-Dīn with a copy of the *Dīwān* in the poet's handwriting, which was subsequently lost. Then follow stories about b. al-Farīd and his poems.

The *Dīwān* begins on fol. 27a. On ff. 69b-70a is a short paragraph explaining that five lines in the *ḡaṣīdah*, called *الحمرية*, are noted on the margin of the copy referred to above as taken from a copy from bilād ar-Rūm, and therefore have the first word in each line written in red. These five lines do not occur in the following No. 459 [72] (see the next MS.). At the end of the piece ending *ارى الملك* is a paragraph (fol. 28a) introducing the *tadhyil* of the lost poem spoken of (ff. 2b-3a) in the 'unwān, where it is said that it is given after the longer (مطولة) *ḡaṣīdahs*. The *tadhyil* is followed indeed by two pieces, rhyming with *قلبي* and *غادر* respectively; but the former does not occur in the next MS. (No. 459), though the latter follows the piece ending with *غلامى*. After fourteen pages of short pieces, chiefly of four hemistiches, is an editorial passage of five pages (ff. 89a-91b) in which 'Ali tells how, after 100 years, he recovered the lost poem on 15th Rajab, 733/1332. The passage ends: وهذا ما وجدته في بعض النسخ التي حضرت الي من الاصحاب وقد اثبتته في

هذه النسخة لجمع الشمل (sic) هذه النفس المباركة فيها  
... والحمد لله الذي جمع شملها باخوتها في حياتي ...  
واسأل الله ... انتهى.

Then follows the poem itself in twenty-five baits, every bait of which, except the first four and the last three, begins with وهل. Ff. 92b-98a contain pieces of varying length.

On fol. 1a are the words: "Diwan ou recueil des poesies d'Omar ibn Faridh en Arabe." On the back of the last written leaf is a faint date, 1133. Above it some one, probably the scribe himself, has written a date in ten styles: مولد عيسى; 1133, مولد محمد; 1083 (i.e. A.H.), عيسى; 1704, اغتوس; 1184, رومي; 1389, قطبي; 1672; 5433, عبراني; 1402, يزدجرد; 3421, بخت نصر; 7171. The year A.H. 1083 and A.D. 1672 is very probably the date of the MS.

Written in plain and unvocalised Naskhi, within red rulings. The poetical part is in double columns. The MS. formerly belonged to Caussin de Perceval in whose collection it bore No. 1.

[Crawford.]

#### 459 [72]

197 × 147 mm. 58 leaves, nineteen lines to the page.

##### A

Ff. 1-56: Another copy of the Dīwān of b. al-Fāriḍ.

The poems are preceded by the same introduction (ff. 1b-15a) as in the preceding manuscript. The arrangement of poems is also the same, but the editorial passages do not occur, except the two lines (fol. 23a) that separate التائية الكبرى from التائية الصغرى; nor is the long poem promised in the introduction (fol. 2b) found in the text; it was possibly

found in the original MS., because its place falls in the part represented by the new leaves (see below). The *tadhyil* is followed by poems with the rhymes: شغلي (fol. 53b), تسعرا (fol. 55a), اعلامي (fol. 54b), تذلي (fol. 54a), مدامي (fol. 55b), غادري (fol. 56a), after which the collection ends with two five-line stanzas rhyming with جنودا.

The first half of the longer T-poem (ff. 23-33) has the margins covered with closely written notes.

No date. The writing is a good clear Naskhi of about A.D. 1670, except ff. 1, 10, 55-56, which are supplied in an inferior style by a much later hand, with (in ff. 55-56) twenty lines to the page.

##### B

Ff. 57b-58: Two short extracts from the Grammar entitled بحث المطالب, by the Maronite bishop, Jarmānos Jibrā'il b. Farḥāt, who died in A.D. 1738, and about whom see No. 750 [598]. The writing is a modern Naskhi.

The MS. belonged in 1827 to S. H. Lewin, and contains some pencil memoranda by him. On fol. 1a are some scribbles by owners who mention the Dīwān of b. Fāriḍ twice.

[Bland.]

#### 460 [828]

210 × 150 mm. 301 leaves, twenty-one lines to the page.

The manuscript contains Būrīnī's commentary on the Dīwān of 'Umar b. Fāriḍ, but at the beginning and at the end are some other pieces added by the copyist.

##### A

Fol. 1a: Miscellaneous quotations as follows: (a) concerning the raw piece of cotton

or silk put into an ink-holder. (b) An historical note concerning the paving of the streets of Aleppo, which was ordered by Abshar Pasha, the *Kāfil* of the vilayet of Aleppo, in 1063/1652. This Turkish Pasha is called Abshir in the *List of the Turkish Governors and High Judges of Aleppo* which I translated in the *Bulletin of the John Rylands Library*, 1926, p. 4 of the separate reprint, and No. 46. He is said there to have been appointed in 1062. (c) A poetical dubait by Ibn Dimirdāsh, possibly Shams ad-Dīn Muḥammad Dimirdāsh al-Muḥammadi al-Khalwati al-Jarkasi, who died in 929/1523. Headed: دوبيت - لابن دمرداش. (d) The order given by Muḥammad Pasha, called الحسكى, in Dhul-Ḳa'dah, 1070/1659, for the erection or restoration (*ta'mīr*) of schools and mosques in Aleppo.

## B

Ff. 1b-3a: Miscellaneous sayings (some of which historical) and quotations drawn by the copyist from different writers. Some of them deal with writers contemporary with the MS. and have especial interest of their own.

## C

Ff. 3a-261a: The commentary of Ḥasan b. Muḥammad ad-Dimashqī badr ad-Dīn al-Būrīni, who died in 1024/1615, on the Diwān of Abul-Ḳāsim 'Umar b. Fāriḍ, who died in 632/1235. See the preceding MSS. Headed on the title page: هذا شرح مولانا العلامة الشيخ حسن البوريني الدمشقي الشافعي على ديوان العارف بالله تعالى سيدى الشيخ عمر ابن الفارض... وكتبه لنفسه الفقير محمد الدقدوسي المصري الازهرى فى منتصف جادى الثانى من سنة ستين و الف بمدينة حلب الشهباء.

Begins (fol. 3b): الحمد لله رفع الادب واهله... اما بعد فان الطبع الذى يقدر على نظم الشعر الموزون.

Ends (fol. 261a): مثلاً اذا قيل لك فلان سافر فتقول بآء ان شاء الله اى رجع من سفره هذا احسن ما قيل فى هذا اللغز.

This corresponds with the end of the work in Berlin 7718, but the present MS. contains additional matter which does not seem to be found in Berlin 7718-7719. The verses commented upon in this section are also by Ibn Fāriḍ, and from the commentary upon them, they may be divided into two works, as follows:

## D

Ff. 266a-274a: A commentary on some stray verses of 'Umar b. Fāriḍ, apparently by the same Būrīni.

Begins: وقال رحمه الله من الوزن الذى يقال له دوبيت: ان جزت بحجتي لي على الابرق حيتي.

Ends: ويا عيش نداء لمن تسمى بعيش وقد يراد به عايشة وهو من تحريف العوام. انتهى.

## E

Ff. 276a-285b: A commentary of the same Būrīni on Ibn Fāriḍ's poem, called القصيدة الحمريّة

Begins: الحمد لله الذى نور قلوب حواص عباده بنور الولاية... قال الشيخ الامام.

Ends: ورزقنا واياكم مقامات العارفين وكمالات العاملين انه ارحم الراحمين وصلى الله الخ.

Ff. 286a-289a contain a commentary on a short poem which Ibn Fāriḍ wrote about the plague that he found in Damascus after a visit to that city from Cairo. The commentary was written in 1023/1614 at the request of Muṣṭafa 'Izzi Zādah, a former wālī of Damascus.

The poem begins: جلتى جنة من تاه وباهى

A note on fol. 289a informs us that the present MS. was compared with another MS., which was transcribed from an autograph of the author.

All the above leaves are in the hand of the copyist, Daḡdūsi (see above), who finished his work in 1060/1650. His style of writing is a regular, clear, but somewhat negligent, Naskhi. The text of Ibn Fāriḍ is in red ink, and is often fully vowelled, but the commentary upon it is in black. All headings and important words in red. Fairly broad margins. Ff. 262-265 are blank.

Ff. 289b-300 are filled up by various owners with miscellaneous quotations, as follows :

## F

Fol. 289 is crammed with geographical names taken from a book by Samhūdi al-Madani, an author whose death is fixed at 911/1505.

Headed : فائدة من كتاب الشريف السهودي المدني

## G

Ff. 290a-291a contain the following poetical pieces : (a) A ḡaṣīdah by زهير بن البهاء زهير or زهير بن علي, who died in 656/1258. It begins : انا في الحب صاحب المعجزات . On the margin is the prayer of the Imām Shāfi'i : دعاء الامام الشافعي . (b) A poetical piece by ابن الصيداوي . It begins : الشيخ علاء الدين . (c) Another one by الامر امرم . Cf. Berlin 9537. (d) Another one by سعد الدين ابن عربي, who died in 656/1258.

## H

Ff. 291b-293a : A Takhmīs of the poem called *al-Khamrīyah* of the above 'Umar b. Fāriḍ.

Headed : خميس الحمرة

## I

Fol. 293a : A poetical piece written by the Shaikh بدر الدين السبكي to the Shaikh بدر الدين الدمايني, who died in 827/1423.

## J

Ff. 293b-294a : Poetical pieces by ابن العون الاخيمي.

## K

Ff. 294b - 295b : Historical notes dealing with events that took place in Aleppo in A.H. 1065, 1066, and 1069. A marginal note (on fol. 295a) was written in the year in which the Turkish Sultan Muḡammad took the fortress of Oman, in A.H. 1085.

## L

Ff. 295b-297a : A short treatise dealing with the good reading of the Ḳur'ān, written in Aleppo in 1049/1639 by محمد المصري

Begins : الحمد لله الذي انزل كتابه العزيز باللغة العربية . . . وبعد فيقول العبد الفقير محمد المصري.

On fol. 297b are two poetical pieces written in honour of Aḡmad efendi Baiḡāwi, the Turkish high judge of Aleppo, when he entered the town in 1077/1666, and when he left it in 1079/1668. In my list of the *Turkish Governors and High Judges of Aleppo* in *Bulletin of the John Rylands Library*, 1926, p. 7 of the separate reprint, No. 121 of the second list, he is said to have got his appointment in 1077.

## M

Fol. 298 contains a short treatise on the vision of God.

Headed : فصل في رؤية الله

## N

Fol. 299 : The ḡaṣīdah called المضربة المضرية, by محمد بن سعيد البوصيري, who died in 694/1294.

Begins : يا رب صل على المختار من مضر

[Mingana, Arab. 181.]

## 461 [480]

173 × 130 mm. 17 leaves, nineteen lines to the page.

شرح القصيدة الميمية او الحمريّة للقيصري

A commentary by داود بن محمود بن محمد القيصري, who died in 751/1350 (Haj. Khal., iv, 537), upon the *Mīm*-poem of 'Umar b. al-Fāriḍ (about whom see the preceding manuscripts), called the *ḡaṣīdah* الحمريّة, because it deals with wine. The poem is commented upon in clauses of one bait.

Begins (as in Gotha 2266) : الحمد لله الذي تجلى لقلوب عباده المصطفين . . . وبعد فيقول العبد الفقير الى رحمة العليم الخبير داود بن محمود بن محمد القيصري . . . لما فرغت من شرح القصيدة التائية المسماة بنظم الدر . . . سألني اخ لي في الدين . . . ان اشرح قصيدته الميمية المسماة بالحمريّة.

The first verse of the *ḡaṣīdah* begins on fol. 7a; ff. 1-7a contain a long mystical introduction at the beginning of which the author dedicates his work (fol. 3a) to عبد الكافي. It is divided into three *Muḡaddamahs*.

Dated 931/1524 : وكان الفراغ منه يوم الثلاث . . . مستهل ذي القعدة الحرام سنة احدى وثلاثين وتسعمائة . . . بيد . . . صالح بن احمد البساطي الشافعي الازهرى الخ.

The writing is a clear Naskhi, the letters of which are often without diacritical points. Thick paper. No rubrications. Slightly wormed.

[Hamilton.]

## 462 [475]

200 × 135 mm. 57 leaves, generally double columns, seventeen lines to the column.

ديوان الحاجر

The *Dīwān* of حسام الدين عيسى بن سنجر بن بهرام بن خارتكين بن تشكين الحاجر, who was murdered in 632/1235.

The first piece in this book seems to be missing in the Brit. Mus. Suppl. 1067, as the first line cited there is the beginning of the second piece here (fol. 2a). After the *bas-malah* there is a heading (fol. 1b) : قال الشاعر : المعجيد عيسى بن سنجر الحاجر, and then follows the first poetical piece :

لا غرو ان لعبت به الاشواق هي راية ونسما الحفاق

Fol. 1a bears the following title : ديوان الشاعر :

المعجيد عيسى بن سنجر بن بهرام الحاجر الاربلي.

There is no introduction of any kind to the *Dīwān* by Dimashki or any other, as is the case in many other manuscripts (Brit. Mus. 1067, Berlin 7742, etc.), nor is there any division of it into subject matter. Apart from *ḡaṣīdah* prefixed to all the poetical pieces the work has no headings giving the occasion that gave birth to a *ḡaṣīdah* or an ode. The only exception occurs on fol. 38a where we have وقال ايضا وقد بلغه ان مظفر الدين صاحب اربل سقط من على جواده.

The *Dīwān* itself ends on fol. 54a. Ff. 54b-56a contain Ibn Khallikān's account of Ḥājiri, transcribed by the copyist from the *Wafayāt*. This is immediately followed by the colophon which informs us that the MS. was finished in 1094/1682 : وافق الفراغ من رقه عقب الظهر في يوم الاربعاء المبارك ٢١ في شهر جمادى الاخرة سنة ١٠٩٤.

Ff. 56-58 are full of poetical extracts, some of which anonymous, and some by the following authors : مهدي بن محمد العنبي (fol. 56b), احمد منعب (؟) (fol. 57a), محمد بن ابراهيم جحاف (fol. 57b), علي بن المتوكل (fol. 58b).

In Jumāda i, 1131/1718, the MS. was

acquired by عبد الله بن حسن حمزة (fol. 1a). On this page there are three other half-effaced inscriptions by owners.

Written in a small, regular Naskhi. Profusely rubricated. Red rulings.

[Hamilton.]

#### 463 [478]

200 × 135 mm. 32 leaves, double columns, twenty-two lines to the column.

The manuscript is imperfect, a leaf or two, perhaps three, wanting at the beginning. At the top of the first page of the text an early owner has written ديوان حاجري, "Dīwān of Hājiri." Another owner has repeated this title on the first fly-leaf at the beginning.

This information, confirmed as it is by the contents of the work and the high personages, to whom the poetical pieces are dedicated, induces us to suppose that we have here another collection of poems by the above Ḥusām ad-Dīn 'Isa b. Sinjar al-Hājiri, who was assassinated in 632/1235. Indeed, on fol. 18a he refers to himself three times under the name of Ḥusām: يقول الناس and حسام جاء.

أيهما حسام.

The Dīwān seems to be naturally divided into three parts: Ff. 3a-4a contain two poems entitled القصائد العادليات, in honour of the Ayyūbite, Sultan 'Ādil Saif ad-Dīn Abu Bakr b. Ayyūb (A.D. 1196-1218); ff. 4b-26b are entitled الاشرفيات, and contain poems in honour of another Ayyūbite, the Sultan Ashraf Muẓaffar ad-Dīn Mūsā b. a. Bakr b. Ayyūb (A.D. 1210-1230); ff. 26b-32 contain what we may term *Varia*. The Dīwān seems, therefore, to be chronologically arranged so far as the poems in honour of the Ayyūbite Sultans are concerned.

The occasion of the poems is often specified in the headings, in thick black, blue, or red

characters. These indications are useful for the history of Arbel and the neighbouring towns in the twelfth and thirteenth centuries. There are even pieces concerning events in Miyāfārḳīn, Syria, and the littoral.

The first line of the text is the final bait of a ḳaṣīdah and is (fol. 1a):

دامت صلوة الهنا وسلامه ابدأ على ذاك الامام تجدد

The final piece of the Dīwān is in honour of Najm ad-Dīn b. al-Maḥāfir, and is followed by a bait on wine, beginning: الراح روحي فكيف اتركها.

There are altogether seventy-four poetical pieces of varied length in the Dīwān.

Dated 1086/1675 (fol. 32a): كان ابتداء نسخه وانهائه في النصف الاول من شهر شعبان الكريم سنة ستة وثمانين بعد الالف من الهجرة.

Written in a neat Indian Naskhi. The diacritical points are often missing. Moderately rubricated. Slightly wormed. Blue rulings.

[Hamilton.]

#### 464 [476]

200 × 140 mm. 19 leaves, seventeen lines to the page. Leaves 1b-18a in double columns and red rulings.

#### A

Ff. 1-18a: ديوان يحيى بن مطروح

The alphabetically arranged Dīwān of ابو الحسين يحيى بن عيسى بن ابراهيم بن الحسن بن مطروح, who died in 649/1251 (b. Khallikān, E.T. iv, 144), the friend of b. Khallikān, who was for many years in the service of al-Malik aṣ-Ṣāliḥ.

The alphabetically arranged pieces are thirty-seven, beginning, as in Brit. Mus. Suppl. 1073: دنوت وقد ابدأ الكرى منه ما ابدأ, and

ending with a piece rhyming with لم يامن . A *kit'ah*, two *dubait*s, and a piece of eleven baits, each ending in كذا end the collection. It does not contain the piece with which Berlin 7754 begins, nor any of the pieces quoted by b. Khallikān, except the long *ḡaṣīdah* beginning هي رامة which is No. 8 (fol. 4), and the *dubait* No. 40 composed during b. Maṭrūḥ's last illness, which he directed to be inscribed at his head. Over the piece are the words : واوصى ان يكتب على قبره : (fol. 17b).

Against the first piece is written on the margin : هذه للقاضي السعيد بن سنا الملك . The writer referred to is القاضي السعيد عز الدين ابو القاسم (Brockelmann, i, 261), the son of القاضي الرشيد ابو الفضل جعفر بن المعتمد سناء الملك, who died in 608/1211. The marginal note quoted above is supported by Berlin 7702 (2), a manuscript ascribing to him a *ḡaṣīdah* beginning with the same bait. The eighth poem in Brit. Mus. 630 (2) is attributed to b. Sanā' al-Mulk, but the catalogue gives no quotation. Against the third line (rhyming with قد اعتدا) is the similar note : وهذه للقاضي السعيد المذكور

Begins : قال الاديب البليغ يحيى بن عيسى بن ابراهيم بن الحسين بن مطروح. دنوت الخ.

Ends : احب اكتمام الامر قلت له كذا. تم ما وجد من ديوان الاديب الخ.

No date. The writing is a plain Naskhi, unvocalised, and often without diacritical points. Rubricated. About A.D. 1720.

## B

Ff. 18b-19 : Three anonymous poems, about ten baits each, introduced by the note : وجدت في كراسة هذا الشعر ولم نعرف لمن هو لان اولها ساقط منها.

The first *ḡaṣīdah* rhymes with يهواك , the second with بنى كعب , and the third with الكرى

Written by a later hand in a thicker Naskhi. No rubrications.

On fol. 1a is a note of ownership by عبد الله بن حسن , and on the blank of fol. 19b are scribbled some verses rhyming with مطلب

[Hamilton.]

## 465 [482]

270 × 165 mm. 51 leaves, seventeen lines to the page on the first six leaves, fifteen lines to the column in the others.

Title (fol. 1a) :

نخبة الشارب وعجالة الراكب

## THE DRINKER'S CHOICE DRAUGHT AND THE HORSEMAN'S HASTY MEAL

A work consisting of a prose introduction (ff. 1b-6) and about 500 *Rubā'īyyāt*, in which there is a curious occasional admixture of Persian words and verses.

The *Rubā'īyyāt*, which mostly treat of moral subjects, are arranged as a *Dīwān* beginning with rhymes in *aliph* (hamza), and ending with rhymes in *yā'*. A few leaves are wanting at the end which should have contained part of *hā'* and all of *yā'*.

The author's name does not appear anywhere, but that the *Dīwān* was written between the years A.D. 1258-1282 is borne out by the fact that the author dedicates it (fol. 5a) to 'Alā ud-Dīn 'Aṭa Malik, son of Bahā' ud-Dīn Muḥammad Juwainī, the famous author of the *Jahān Gushā*, who died in A.D. 1282 : افضل العالم صدر صدور العرب والعجم صاحب ديوان ممالك الشرق والغرب علاء الدين وابن بهائه عطا ملك المدعو باحسن اسمائه.

There are here and there occasional references to the fall of the 'Abbasid Caliphate,

which was still vivid in the author's memory (fol. 28b) :

لم يبق بشاشة لوجه الدنيا بعد الحلفاء من بني العباس

The prose introduction begins : اضوع زهر يتفتق عنه كمايم الافواه . . . وبعد فقد هز معاطفي وامال ولا سلافة سلف عصرها سواني رباعيات مرت بسمعي.

Each verse is introduced by وقال or وقال ايضا written in red. The third Rubā'i, however, of fol. 11a is quoted in Persian as from 'Umar Khayyām (لعمر الحيام), who died in 517/1123, and is followed by an Arabic translation by the author (فقال في ترجمتها) :

دارنده جو تركيب چنين خوب اراست  
باز از چه سبب فكنندش اندر كم وكاست  
كر خوب نيامد اين بنا عيب كراست  
ور خوب آمد خرابي از بهر چراست

This quatrain is not included in Nicolas or Fitzgerald, but is described by Heron-Allen as found in the transcript of the Calcutta MS. used by Fitzgerald, No. 69 (with considerable variation). It is a complaint that God should find fault with his own work and destroy it. The verse, however, is quoted also, with a slight difference, as by 'Umar Khayyām in the *Mirṣād al-'Ibād* of Najm ad-Dīn a. Bakr ar-Rāzī (about A.H. 620). See *Chahār Ma-kālah* (Gibb Memorial), p. 211.

No date. The writing is a clear Naskhi of about A.D. 1620. Fully vowelled. Well rubricated. Badly wormed. The first and the last lines (and occasionally the first words of the lines) are sometimes much damaged. The binder has supplied new margins.

[Hamilton.]

466 [817]

189 × 129 mm. 68 leaves, fifteen lines to the page.

## A

Ff. 1-64b : Poetical *mukhammasāt* in honour of the Prophet.

The first leaf is missing, and the work as it stands has no beginning and no title page. An owner who states on the fly-leaf that he bought the manuscript for 160 piastres has entitled it مخمسات في مدح الرسول. On fol. 68b another owner has written قصيدة وتريه

From Berlin 7769, the first kāfiyah of which begins as in the present MS., we know that the true title of the book is :

تخميس القصائد الوتريات

The poet Majd (or Muḥyi) ad-Dīn Muḥammad b. a. Bakr b. Rashīd al-Wā'iz *al-Witri*, who died in 662/1264, wrote in honour of the Prophet poems known as بستان العارفين, or القصائد الوترية. The MS. under consideration contains a *takhmīs* of these *Ḳaṣā'id* by محمد بن عبد العزيز الوراق اللخمي القرطبي الاسكندراني, who died in 680/1281.

The work proceeds alphabetically by final kāfiyahs, from *aliph* to *yā'*. The first bait begins (fol. 2b) :

بدات بذكر الله مدحا مقدا واثني بحمد الله شكرا معظما

Ff. 1-2b contain the remaining part of the introduction, the first extant words of which are : المورد العذب كثير الزحام

Ends (fol. 64a-b) : وذاك رجائي في الممات وفي المحيا.

The end differs considerably from Berlin 7770. The scribe has written in red the words, *Juz'* i to *Juz'* vii at the top of ff. 1a, 9a, 20a, 30a, 40a, 50a, 60a. Did he mean to indicate the quires of ten leaves? On fol. 7a is a black seal.

## B

Ff. 64b-67b: A treatise on the origin and the good qualities of virtues.

Title (fol. 64b):

سَلَمُ الْفَاضِلِ إِلَى مَعْرِفَةِ رُؤُوسِ الْفَضَائِلِ

The author is given in the heading as *Burhān ad-Dīn*: تَالِيفُ الشَّيْخِ الْكَامِلِ بَرْهَانَ الدِّينِ, but such a short attribution does not help us to fix with safety on any precise author. That the writer lived after the fourteenth Christian century is borne out by the fact that he (on fol. 65b) quotes Sa'd ad-Dīn at-Taftāzāni, who died in 791/1388.

Begins: الْحَمْدُ لِلَّهِ حَمْدًا يَلِيقُ بِكَمَالِهِ عَلَى جَمِيعِ فَضَائِلِهِ  
وَنَوَالِهِ . . . وَبَعْدَ فَهَذِهِ كَلِمَاتٌ قَلِيلَةٌ فِي بَيَانِ أَمَهَاتِ الْفَضَائِلِ  
. . . جَوَابًا بِالْإِتِمَاسِ أَخِي فِي الدِّينِ فَاضِلٍ ثُمَّ صَارَ اسْمُهَا  
سَلَمُ الْفَاضِلِ إِلَى مَعْرِفَةِ رُؤُوسِ الْفَضَائِلِ.

In the red heading the copyist has changed *الفاضل* into *الافاضل*, and *في* into *الى*.

The work has no regular divisions. The words *افراطها* and *تفريطها*, written in red, separate one short section from another.

The copyist has added diagonally a short genealogy of the two imāms Abu Ḥanīfah and Abu Yūsuf.

No date. The writing is a clear Syrian Naskhi of about A.D. 1750. The poetical part is fully vowelled. Headings in red, and important words overlined in red.

[Mingana, Arab. 141.]

## 467 [101]

189 × 115 mm. 19 leaves, nine lines to the page. No title in the work, but it is:

الْكَوَاكِبُ الدَّرِّيَّةُ فِي مَدْحِ خَيْرِ الْبَرِيَّةِ

GLITTERING STARS: IN PRAISE OF THE  
BEST OF CREATURES

The work is commonly known under the name *البردة*, "The Mantle," and so on fol. 1a two owners have written: قَصِيدَةُ بَرْدَةٍ. On the story which attaches to the name *Burdah*, and on the estimation in which the poem has been held, see Goldziher in *Revue de l'hist. des relig.*, 31, 304-311.

The manuscript contains, therefore, the famous poem in praise of the Prophet by شَرَفُ الدِّينِ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ سَعِيدِ الدُّوَلَاصِيِّ الْبُوصَيْرِيِّ (died 694/1294), who imitated the *kaṣīdah* of Ka'b b. Zuhair.

Begins (Baṣīṭ): أَمِنْ تَذَكُّرِ جِيرَانٍ بَدَى سَلَمٌ

The poem has 162 baits.

The first, the middle and the last lines are in larger letters, and in coloured or gold ink; the rest in a minute Naskhi. Every page is ruled with gold lines. The MS. has suffered a little from damp, and some of the writing in coloured inks is now read with difficulty. No date. About A.D. 1600.

On fol. 1a are three Oriental seals: two defaced and one bearing the name of مُحَمَّدُ حَسِينٍ, and the date, 1164/1750; also the successive signatures of "T. Macan," and "S. H. Lewin, 1833."

[Bland.]

## 468 [11]

265 × 240 mm. 18 leaves, ten lines to the page.

Another copy of the *Burdah*. It is a magnificent copy, beautifully written on thick paper, within illuminated rulings, and broad margins ornamented with a graceful scroll in gilt. The leaves are attached together at the vertical edges by green cloth so that they fold up like the paper of a Chinese book.

The text is in two columns of ten lines each, but the verse beginning مُحَمَّدٌ سَيِّدٌ is written in single columns, and the middle verses in the

three pages preceding the last are written in a perpendicular way sloping to the left.

Begins and ends as in No. **467** [101].

On the reverse of fol. 1, in a European hand, is : البردة . . . ابى عبدالله . . . below, in Latin, a longer note on the name *Borda*. On the reverse of the first fly-leaf is pasted an English MS. note on the poem.

Dated 1094/1683 : ابو البقاء . . .  
الموسوى غفر له في شهور سنة ١٠٩٤.

The writing is a large, beautiful Nasta'liq. Vowels in red. No title. Loose gilt binding acting as a case. Slightly wormed.

[Bland.]

#### 469 [396]

215 × 123 mm. 24 leaves, seven lines to the page.

Another copy of the *Burdah* with a Persian translation.

The poem contains here 163 baits. The order of verses varies also considerably from that followed in No. **472** [311] (*q.v.*), especially lines 73-83 and at the end. Line 54 is not found at all in No. **472** [311]; line 161, beginning والآل, is that which is declared a spurious appendix in No. **470** [268] D. (*q.v.*). Line 163 (ending والكرم, but not the same as in No. **472** [311], line 157) ends on fol. 24b; but that the manuscript did not originally end here is shown by the catch-word نَمَ.

The Persian translation of the first verse begins differently from Berlin 7806 : ايا از ياد  
کردن همانکان که در موضع ذی سلم اند : در امیختی  
تو اب دیده را که روان شده است از مردم چشم با خون.

There are minutely written glosses, often fully vocalised, on the margins.

The leaf containing the colophon is missing. The writing is a fine Indian, bold Naskhi.

Vocalised. The translation is interlined, and in a small Ta'liq in red. About A.D. 1750.

At beginning and end are the three red seals, about which see No. **197** [405], and the librarian's entry, about which see No. **390** [736]. Near the first large seal there is the Persian inscription : ماه رمضان سنه ١٢٣٧ هجرى

[Hamilton.]

#### 470 [268]

247 × 127 mm. 189 leaves.

##### A

Fol. 1b : An extract from a commentary on the Ḥanafī text-book entitled المختصر of abu l'Ḥusain Aḥmad b. Muḥammad al-Ḳudūri, who died in 428/1036, by رضي الدين ابو بكر بن علي بن محمد الحداد العبّادى, who died in 800/1397. The commentary's title is الجوهرة النيرة, "The Shining Gem."

Begins : لان اليقين لا , قوله اذا كانوا ,  
يرتفع بالشك. نقل جوهرة النيرة شرح قدورى.

##### B

Fol. 2 : Two pages of an anonymous ethical work. The text appears to be a commentary on a work written in poetry, and is incomplete at beginning and end.

Begins : وحاصل المعنى امرتك بفعل الخير لكن ما  
فعله وما كنت ثابتا على الطاعة.

Written in a rapid Indian Naskhi. Seventeen lines to the page.

##### C

Ff. 3b-124b : A commentary on the *Burdah*. The exemplar used by the copyist seems to have been damaged at the beginning, for only the ends of the four lines have been copied. Similarly, only part of the author's

name appears : اما بعد فيقول العبد الضعيف الفق :  
الله القوى الغنى الهادى نظا بن محمد رستم بن الامنابادى  
اصلح شأنه الخ

On fol. 3a, however, an owner has written :  
to which is prefixed  
in another hand, شرح قصيدة بردة. The author's  
name would thus be نظام الدين بن محمد رستم  
الامنابادى, and the time in which he lived is  
fixed on fol. 5b by the mention of his master  
and Shaikh عبد الحكيم بن شمس الدين السالكوتى  
who died about 1062/1651. The author was  
therefore writing towards the end of the seven-  
teenth century.

The commentary, which was written in con-  
sequence of a vision, contains many Persian  
sentences, and begins (fol. 6a) : امن تذكر الهمة :  
للاستفهام والجار والمجرور متعلق بمزجت قدم لان المسئول  
الخ.

The work ends with a Persian poem, the  
final line of which is :

اين وطن را از امن نام نهاد : وطن اصليم سازد امناباد

Dated 1181/1767 : ختمت هذه الشرح القصيدة . . .  
الضعيف العاصى المسمى بعناية الله النقشبندى . . . فى يوم  
الاثنين من شهر رمضان سنة ١١٨١.

Fifteen lines to the page. The writing is  
an Indian Naskhi. The words commented  
upon are overlined in red. On fol. 3a is the  
seal of احمد خان فخر الدين (found in many MSS.  
of the Hamilton collection) and the inscription :  
من ممتلكات جناب والدى فخر الدين  
at the top of the page has been obliterated.

### D

Ff. 125-189 : Another commentary on the  
*Burdah*, entitled :

الزبدة فى شرح البردة

### THE CREAM: A COMMENTARY ON THE BURDAH

and written in 1006/1597 by the prolific  
writer علي بن سلطان محمد القارى الهروى, who died  
in 1014/1605, and who shortly before his  
death wrote (1012/1603) a commentary on  
the other *Burdah* poem called بانث سعاد (Berlin  
7498). Haj. Khal. (iv, 532) describes the  
present commentary but does not give it any  
title.

Begins : احمد امتثالا لامره . . . وبعد فقد روي عن :  
ناظم القصيدة المعروفة بالبراة المشهورة بالبردة . . . هذا  
وقد سنج لحاظ افقر عباد الله الغنى البارى علي ابن  
سلطان محمد الهروى القارى ان اخدم هذه القصيدة . . .  
بوضع شرح لطيف . . . وسميته الزبدة فى شرح البردة.

The poem is cited bait by bait (overlined  
in red), and the commentary on each ex-  
tends to about a page.

At the end there is the following note con-  
cerning the final verses found in some MSS. :  
فلما وصل الشارح المرحوم المغفور هذا المقام فقال فرغ  
فى اواخر شهر صفر ختم بالخير والظفر عام ست بعد الف  
من هجرة سيد البشر فى مكة المكرمة قبالة القبلة الكعبة  
. . . والبيتان المشهوران لما فى ذكر الآل والصحابة  
ملحقان بالقصيدة وليس من كلام الناظم ولذا ما نظمناه فى  
سلك الشرح فلا يتوهم خلاف ذلك.

The MS. was written in the same year,  
1181/1767, and by the same copyist : وقد فرغ  
. . . فى السابع والعشرين من شهر ذى القعدة . . . سنة  
١١٨١ . . . من يدى الفقير . . . عنايت الله النقشبندى الخ.

Ff. 158 and 163 have been bound upside  
down. Sixteen lines to the page.

At beginning and end are the red seals,  
about which see No. 197 [405], and the

librarian's entry, about which see No. 390 [736].

[Hamilton.]

**471** [307]

223 × 140 mm. 65 leaves, seventeen lines to the page.

A Persian commentary on the *Burdah* by غضنفر بن جعفر الحسيني.

Begins : موزون ترين<sup>1</sup> كلامي كه اركان بيت المعمور :  
... اما بعد چنين كويد فقر لي بضاعت وحقير قليل  
الاستطاعت ... غضنفر بن جعفر الحسيني.

Ends : و مراد دوام واستمرار باران رحمتست. والله تعالى اعلم بالصواب.

The second portion of the commentary on each bait is introduced by the word المعنى in red. Some Persian verses on ff. 22b, 27b-28b. The last verse of the text is that ending بالنغم, the spurious verse 163 is, therefore, not found.

The manuscript was written in Maccah in 997/1589 باتمام رسيد اين نسخه شريف لطيف در :  
مكه سنه سبع وتسعين وتسعمائه على يد مذهب العباد غلام على حصاري.

Written in a good unvowelled Nasta'liq. The Arabic text is in red and the Persian commentary in black. Gilt rulings. Broad margins.

[Hamilton.]

**472** [311]

220 × 143 mm. 34 leaves, fifteen lines to the page.

Title :

مخمّس (or تخميس) البردة

A rearrangement of the above *Burdah* in "Takhmīs," or in stanzas of five lines each, by

<sup>1</sup> The printed text of Ḥaj. Khal. (iv, 531) has زين

محمد بن محمد بن محمد البتاتكاني (sic) الطوسي. This author seems to be identical with محمد يادكاني (Ḥaj. Khal., iv, 527), who died about 900/1494, and who, according to Ḥaj. Khal. (*ibid.*), composed a Takhmīs on the *Burdah*.

Begins : باسمك اللهم وذكرك فتحي وفتوحى ...  
فقد كنت في بعض احيان السياحة اطلعت على خمس  
للقصيدة البوصيرية ... فبعد سكن الفتن وحصول المأمنة  
تحركت الغزيمة على تخميسها ... ولما كانت نسخ القصيدة  
متفاوتة ... اخترت نسخة التي شرح عليها الحضرة  
الشيخية الجلالية الحجدية<sup>1</sup> ... قال العبد ... محمد بن

محمد بن محمد المولى البتاتكاني الطوسي الخ.  
يا ايها المحتظي من لذة الالم.

The text is interlined with a rhymed Persian translation, made probably by Bayād-kāni himself. The above stanza is translated thus :  
اي بهره مند جان تو از لذت الم

The verses of the Arabic text as compared with that of No. 469 [396] offer some variants ; even the order in which they occur in both MSS. is not always identical. We will only notice the following discrepancies : verse 54 of No. 469 [396] is altogether omitted in No. 472 [311] ; on the other hand, verses 155-157 of No. 472 are not found in No. 469. The half lines of verse 110 of No. 469 are transposed in No. 472, and verses 147-152 of the former come later in the latter (*viz.* verses 158-163).

No date. The writing is an Indian Ta'liq of about A.D. 1750. The lines are alternately Arabic (in black and vowelled) and Persian (in red). There are two hemistiches to the line except in the case of the fifth of each

<sup>1</sup> Leyden 718 is a commentary on the *Burdah* based on the exposition of Jalāl ad-Dīn al-Khojandi, who died in 802/1399 (Brockelmann, i, 265, and Ḥaj. Khal., iv, 529).

stanza. Glosses and additions here and there, with a large seal defaced on the back of the first page.

[Hamilton.]

### 473 [102]

178 × 127 mm. 46 leaves, twelve or thirteen lines to the page.

Title :

تسبيح البردة

#### SEPTEMPPLICATION OR SEVEN-LINED ELABORATION OF THE *BURDAH*

No special title in the manuscript, but in the colophon the composition is called التخميس, "Quiniation," a name applied to a poem consisting of pieces of five lines each, a fixed number of which is selected from an older poem (see No. 472 [311]). The poem on which the present work is based is the *Burdah*; but the work is really a *Tasbī'*, as we have entitled it above; the stanzas being made to consist of seven lines, including two of the original. It is in fact the anonymous *Tasbī'* described in Brit. Mus. 622 (iv), and in Bodl. ii, 415.

Every stanza begins with the word الله, introducing five lines which rhyme together, but not with the bait from the *Burdah* which completes the stanza.

The first stanza begins الله يعلم ما في قلب من الم, and differs only textually from that quoted in Bodl. ii, 415 (iv end). The last bait of the *Burdah* (ending النعم) is followed by one stanza ending with a variant of the first of the three baits added in the Bodl. MS. The *Tasbī'*, ascribed by Haj. Khal. (iv, 532) to جمال الدين محمد بن الوفاء, begins with the same hemistich as our MS.

No colophon apart from تم التخميس المبارك والحمد لله الخ. The writing is a coarse African

hand of about A.D. 1750. The *Burdah* lines are in red, and the rest in black.

The MS. formerly belonged to the Spanish scholar, José Antonio Condé (1765-1820), librarian of the Escorial, who has inaccurately written on the fly-leaf: "Attachmis seu Pentodia, poema Ibn Doraid, museo lepore tinctum antiquasque Arabiae gratias ac veneres unicē redolens. J.A.C." Then it passed into the possession of S. H. Lewin.

On the first fly-leaf there is: "No. 29," and on the last: "No. 27—B. 2."

[Bland.]

### 474 [24]

243 × 174 mm. 305 leaves, eleven lines to the page.

The manuscript contains the following works of the poet صفي الدين ابو الفضل عبد العزيز بن سرايا الحلبي الطائي النسبي, who died about 750/1349. Cf. Brockelmann ii, 159-160. On his verses, see Ahlwardt's remarks in Berlin 7851 (end).

#### A

Pages 1-479: The second half of Hilli's *Dīwān* or ديوان صفي الدين الحلبي. The MS. contains only bābs 6-12, the last part of the *Dīwān* edited by Hilli himself (see *Fawāṭ al Wafayāt*, i, 366). The titles of the bābs and the numbers of the faṣls into which they are subdivided agree with the list given by Ahlwardt under 7851. The divisions occur as follows (B = bāb; F = faṣl): p. 2, B. 6; p. 2, F. 1; p. 130, F. 2. P. 166, B. 7; p. 166, F. 1; p. 188, F. 2; p. 224, F. 3. P. 235, B. 8; p. 235, F. 1; p. 272, F. 2; p. 280, F. 3. P. 287, B. 9; p. 287, F. 1; p. 291, F. 2; p. 313, F. 3. P. 317, B. 10; p. 317, F. 1; p. 329, F. 2; p. 344, F. 3. P. 362, B. 11; p. 363, F. 1; p. 385, F. 2; p. 409, F. 3. P. 441, B. 12; p. 442, F. 1; p. 465, F. 2; p. 473, F. 3.

Title : الجزء الثاني من ديوان الشيخ . . . صفي الدين الحلبي رحمه الله.

Begins (p. 2) : قال متغزلاً بمحبوب له بالحلة وكان وعده ان يسافر معه الخ.

اذاب التبر في كاس اللجين رشاً بالراح مخضوب بالدين

No colophon apart from *تم الديوان بحمد الله الخ*. The first two leaves have been repaired. Between the pages numbered 316 and 317 there seems to be a gap. The last portion must have ended with *الباب العاشر*. The last piece of *bāb 9* preserved contains two baits, beginning : *اصبر لعادتك الحسنى التى عجبت* : *بنفقة العبد*. Other gaps appear to occur between pp. 240 and 241, 244 and 245, 286 and 287. The title page is elaborately ornamented and the title is illuminated. On the left margin is a somewhat dimly legible illuminated writing : *الفقير الى الله تعالى امير محمد بن امير علي المارداني الاشرفي رحمه الله تعالى*.

On the leaf preceding the title page there is the following note of ownership : *قد تملكه* : *الفقير عبد الله الشهير بابن بهاء الدين* and near it there is the more modern inscription in red : *قد صار من كتب الحقير ابراهيم ولد يوسف سلامة بمدينة لوندرة سنة ١٢٤٠ هجرية*.

At the bottom of page 3 and on some other pages is the black seal of a nobleman, which is somewhat illegible.

## B

Pages 480-482 blank. Pages 483-593 contain an appendix to the above *Dīwān* of *Ṣafī ud-Dīn al-Hillī*. The title is found in the colophon (p. 482) and is :

العاطل الحالي والمرخص العالي

The treatise, which explains and illustrates newer forms of verse of *Hillī*, is divided into

four parts (*fanns*) treating of *Zajal*, *mawālīa*, *kān wakān*, and *kaumā*.

The first *fann* begins abruptly, and at least one leaf is missing at the beginning. The main headings of this *fann* are : p. 487, *زجل للاديب*, p. 490, *زجل للشريف فضل بن طقة المكي*, p. 494, *عروض*, *قيم الشام شهاب الدين احمد الامشاطي*, p. 496, *زجل مصغر قوافي الخرجات*, p. 499, *زجل سمعه للمصريين*, p. 502, *زجل صنفه ولمذهبه برسم*, p. 505, *زجل في شكوى مشقة*, p. 510, *زجل في محاورات جرت له*, p. 512, *زجل طريقة*, p. 516, *زجل نمط البغادة*, p. 514, *do*.

The second *fann*, *المواليا*, begins on p. 519, and is divided into three *kisms* which are : p. 527, *في المشكلة*, p. 530, *في الزجل على نمط الاوائل*, p. 538, *في الرقيق السهل على طريقة المتأخرين*, p. 543.

The third *fann*, *الكان وكان*, begins on p. 543. The main headings are : p. 544, *من الغزل موجهها*, p. 547, *موجهها في عدة قري*, p. 556, *من الغزل في المؤنت وفيه مراجعات*, p. 562, *في الفراقيات*, p. 570, *من الغزل المذكر*.

The fourth *fann* begins on p. 572 as follows : *الفن الرابع القوما وله وزن الاول منهما بيته* : *مركب من اربعة اقفال*. It has no special headings apart from *وقلت*, or *وما نظمه*, or *ومن ذلك*. There is a lacuna between pp. 588 and 589.

## C

Pages 594-610 : Four poems of *Hillī*. No title ; included in the colophon in the reference to *الزيادات*, "Additions."

Begins after the *Basmalah* : *وقال في مرامي حاة ومروجها واصناف الطيور والمرامي والرماء ويعرض بذكر سلطانها*.

The second piece (p. 600) is addressed to the Sultan al-Malik aṣ-Ṣāliḥ. The third piece (p. 601) is in praise of the Mufti محيي الدين ابو الفضائل محمد بن جمال الدين عبد الله ابن العاقولي. It is a تخميس اوائل قصيدة ابي منصور الفضل الكاتب المعروف بالصدر. The fourth piece (p. 604) is in praise of the office (المقر) of the كاتب السر in Damascus.

The final words of the MS. are an illuminated colophon : تم الديوان والزيادات

All the three pieces described above are written by the same hand. No date. The writing is a beautiful Naskhi of about A.D. 1360. There are original and interlineal explanatory notes, often in the handwriting of the scribe ; this is especially the case with the piece full of rare words, which begins on p. 363. The MS. is really a fine example of calligraphy and gilt ornamentation throughout. All the headings and the large asterisks separating the half verses are in gilt letters. The text is thoroughly vowelled. Modern European binding.

The ط is often distinguished from ظ and the ع from غ by re-writing them underneath. The ش is generally distinguished from س by a mark resembling an unclosed *ḍammah*, and the ر from ز by a sign resembling a half *ḍammah*, placed over the two.

[Bland.]

#### 475 [415]

218 × 135 mm. 79 leaves, eleven lines to the page. No title, but it is :

القصيدة [الكافية] البديعة

In Ḥaj. Khal. (ii, 33) the work passes under the name of البديعة, or as above (*ibid.*, v, 5).

The frequently imitated (see Berlin 7349-

7391) composition in verse of the same poet, Ṣafī ud-Dīn al-Ḥilli (see the preceding manuscript).

In the preface Ḥilli tells of the gradual collection by his predecessors of the kinds of rhetorical embellishment (fol. 2a ; see a long quotation in Ḥaj. Khal., ii, 33). Zakī ud-Dīn ib. abi l'Aṣṣbagh had consulted forty works, Ḥilli consulted thirty others (fol. 3a)—and the name of the seventy are enumerated at the end (ff. 77b-79a)—and adding to the kinds mentioned by others those discovered by himself, he proposed to write a book (fol. 3b) when he was prevented by a protracted illness (فمرضت لي علة) : at this point begins the preface quoted in Leyden 324), in the course of which he received a message from Muḥammad in a dream promising recovery on condition of a written work in his honour. Ḥilli accordingly abandoned the book (فعدلت عن تاليف الكتاب) in favour of a poem that would gather all the scattered beauties of style and devote them to the praise of Muḥammad (تطرز بمدحه مجده الرفيع)

Ḥilli wrote his poem in the same metre (*basīṭ*, and rhyme *mīmīyah*) as that of the still more famous panegyric, the *Burdah*, of his older contemporary al-Buṣīri, who died some years before Ḥilli made his visit to Egypt. The 145 lines of which the poem consists are an exemplification of 151 rhetorical ornaments of style, to which he refrained from adding any of his own invention (fol. 4a). The poem is commented upon by the author himself, and Ḥaj. Khal. (v, 5) tells us that the commentary, together with the text, was entitled : النتائج الالهية

الحمد لله الذي حلل لنا سحر البيان . . . وبعد فان احق العلوم بالتقديم.

Each bait of the poem written in red has over it, overlined in red, the name of the

rhetorical figure it illustrates, and is followed by the commentary.

First rhetorical figure (fol. 4b): براعة المطلع  
وتجنيس المركب والمطلق.

First bait: ان جئت سلما فسل عن جيرة العلم

The commentary ends (fol. 77a): وهذا آخر  
الانواع المذكورة بعد ختام القصيدة الميمونة وهذه عدة  
الكتب السبعين التي وعدنا في الخطبة تفصيلها . . . (fol. 79a)  
وأكثر هذه الكتب موجودة عندي . . . والحمد.

On fol. 1a is a note of ownership about 1780 by أحمد بن محمد الانصارى الشروانى, author of two anthologies (Brockelmann, ii, 502) in one of which, the نفحة اليمن, he made large quotations from the *Badī'īyah* of Ḥilli (cf. Brockelmann, ii, 160; Berlin 8197; Brit. Mus. i, p. 295, n, h), and publisher of the *Alf Lailah* (partly) and of one of the treatises of the *Ikhwān uṣ-Ṣafā* for the East India Company, at Calcutta.

No date. The writing is a clear Indian Naskhi of about A.D. 1770. Unvowelled.

[Hamilton.]

#### 476 [116]

210 × 160 mm. 105 leaves.

##### A

Ff. 1-98: An anonymous *Dīwān*. (See below.)

The loss of the first leaves us in doubt as to the author of the poems. He was an Aiyūbite (أنا من نسل أيوب: fol. 27a); a descendant of Ṣalāḥ ad-Dīn (Saladin), who is called his جد in a rubric on fol. 28a, one of the poems being a eulogy on the author of the history of Ṣalāḥ ad-Dīn (fol. 29b). He had a brother al-Malik aṣ-Ṣāliḥ Saif ad-Dunyā wa d-Dīn abu Bakr (rubric on fol. 23a), a nephew 'alā' ad-Dunyā wa d-Dīn (rubric on

fol. 48a), and a son Malik Jalāl ad-Dīn Nūrān (Tūrān?) Shāh, to whom he writes an elegy (fol. 26a), and a son called نخبز الدين (fol. 18a). Two elegies on a certain Ḳuṭlūbughā are found on ff. 21b and 22b. See below. Al-Ḳāsim (802/1399-879/1474), the pupil of b. Ḥajar, and the author of *Ṭabaḳāt al-Ḥanaḟīyah*, was b. 'Abdallāh b. Ḳuṭlūbughā (Brockelmann, ii, 82).

If, as it is possible, the author of this *Dīwān* be خليل بن احمد بن سليمان بن غازي الأيوبي (Brockelmann, ii, 160), whose horoscope is given below (under B), we should have to admit that he wrote two poetical works, the title of one being نجوم الفلك من نظم الملك, and of the other, الدر المنضد. In this hypothesis Berlin 7898 would (as therein indicated) contain the former, and the present manuscript the latter.

All the *Dīwān* has not been compiled and written by a single man. The MS. is really rather an anthology of poetical pieces than a regular *Dīwān*. Our above remarks as to authorship refer only to Khalīl b. Aḥmad, in case he may be considered as the one included in the main rubrics: وله اعز الله تعالى انصاره. In this case he would only be the author of about half of the work. The authors of the other half are always mentioned by name in the rubrics, and will be shown in our indications below.

The collection is arranged in six bābs, divided into faṣls; but the MS. begins abruptly with the last two baits of the second last piece of the second bāb:

وقبلت الثرى طوعاً اليم ولو فرش الثرى ناراً وطيت

The last piece headed غيره is followed (fol. 1b) by a piece written by الشيخ جمال الدين عبد الله, in which mention is made of his contemporary Sultan Sulaimān (possibly the

Aiyūbite Sultan of Yaman, who reigned A.D. 1214-1215), with the following rubric :

قد بعث به الى الحصن الشريف خلد الله تعالى سلطانها  
من الشام لما توجه الى زيارة بيت الله وانتهى الى العالم  
الشريف بما اختلج في خاطره.

This is followed (fol. 2a) by a piece by Kāḍi of Jerusalem, who went to Baghdad. He sent it to . . . الحضرة الشريفة . . . when he went to visit Maccāh.

The bābs found in the MS are :

الباب الثالث في الفراقيات والمرآئ وما يليق : Fol. 3a  
فيه من العتاب وفيه ثلث فصول.

On fol. 13b a piece is headed : لخدمة مولانا : and begins :  
وسيدنا القاضي بدر الملة والدين محمد . سلطاننا ذا الدولة القاهرة . Another one on fol. 15. Other titles are : fol. 18a (on his son), fol. 20b (remonstrance), fol. 21b (on Kuṭlūbugha, by the above Kāḍi Badr ad-Dīn), fol. 22a (on Maḥmūd Najm ad-Dīn, by the above Kāḍi Badr ad-Dīn), fol. 22b (on Kuṭlūbugha, by the above Kāḍi Badr ad-Dīn), fol. 23a (on his brother), fol. 24b (on Malik Ṣāliḥ, by the above Badr ad-Dīn), fol. 26a (on his son), fol. 26b (do.).

الباب الرابع في المديح والغزل والتشبيب : Fol. 27a  
بذوى اللثام والنقاب وفيه ثلاث فصول . The main titles of poems are : fol. 28a (in praise of Saladin), fol. 29b (in praise of the historian of Saladin), fol. 30b (on his horse called البي), fol. 31a (on his horse called فرح), fol. 32a (by the above Badr ad-Dīn, congratulations to رق), fol. 48a (to his nephew), fol. 53b (on his slave called Muḥbil), fol. 55b (*dubais* in Persian).

الباب الخامس في الزهريات والحمرات وما : Fol. 79a  
قل في ذكر سلمى والرباب وفيه فصلان الفصل الاول في  
الزهريات.

There is no second faṣl ; some one has suggested on the margin, in pencil, that it began on fol. 82b.

Fol. 83b : الباب السادس في المداعبات التي ينبغي . للاخلاء عنها والاضراب وفيه فصل heading, ff. 85a, 85b, 86b, on his slave called الطون بوقا (او : بفا).

On folios 88-94 there is a long *kaṣīdah* of 114 baits composed in 810/1408 by احد بن :  
ما بعد حسنك ما يروق لعاني : عبد الله الجندي  
يا من حوى حسناً ولطف معاني.

The poem is preceded by the following historical heading :  
لما جهز صدقات مالك الرق اعز :  
الله تعالى انصاره . . . الامير عمر بن شادى الى مصر  
القاهرة وذلك في استنساخ تاريخ دمشق لابن العساكري (*sic*)  
وهو كتاب عظيم ينيف على ستين مجلد فقد رات فضلاء  
مصر لعلو همتهم قد مدحوه بقصائد فننها هذه القصيدة نضمها  
احد بن عبد الله الجندي في شهر رجب المبارك سنة عشرة  
وثمانمائة وجهزها الى الحصن المحروس . وهي هذه  
القصيدة.

It contains praises for the Aiyūbites, especially the Sultan 'Ādil, who reigned A.D. 1199-1218, or about 200 years before the date of the *kaṣīdah*.

On folios 94b-97 is another *kaṣīdah*, also in praise of the Aiyūbite Sultan Ṣadaḳat, by Mūsa Ḥusaini :  
وقد مدحه خلد الله تعالى ملكه وايد :  
سلطان . . . السيد الشريف موسى بن عبد الرحمن الحسيني  
المصري بقصيدة اخرى وجهزها الى الحصن المحرس من  
القاهرة الى يد الامير عمر ابن شادى.

The *kaṣīdah*, which has forty-one baits, begins :  
لقد اطلقت دمعي وقلبي اسيرها

The formula, تمت هذه القصيدة المصرية, on fol. 97a is followed by two pairs of baits addressed to the reader of the MS.

Here and there the margins are covered

with writing by different early owners : tales, verses, and other scraps. Fol. 97b is also filled with scraps of writing of various dates. The short poem on the margins of fol. 59b is attributed to السيد الشريف الحسن من احمد بن علي بن عجلان الحسني.

No date. The poetical part is in two columns, nine lines to the column. The writing is a fairly clear Naskhi, partly (and sometimes not well) vocalised. Headings in red. About A.D. 1450. If the author of the *Dīwān* be Khalīl b. Aḥmad al-Aiyūbi, the MS. would be contemporary with the author and written in his lifetime. This hypothesis is rendered possible by the fact that almost all the poems are preceded by the formula اعز الله تعالى انصاره, written in red.

## B

Fol. 98 : Horoscope of the poet, al-Malik Khalīl b. Aḥmad al-Aiyūbi, who died after A.D. 1445, and who was born Monday, 24 Dhu l-Ḳa'dah, 804/1401. Title :

مولد الملك خليل

Begins : بالسعد والتأييد والوقت المبارك السعيد اتفق ولادة مولانا وسيدنا المالك الملك مظفر الملة ومفخر الدولة وذخر الدنيا والدين ابو الفضائل خليل ايده الملك الجليل نجل المولى السلطان الملك العالم العامل . . . ابو المعالي احمد ادام الله ايامه ونصر الويته واعلامه ولد مولانا وسيدنا . . . ومن نحن مغمورين باحسانه . . . الملك العادل ابو الفضائل سليمان الايوبي . . . واتفق الولادة المباركة صبحه نهار الاثنين رابع عشرين شهر ذى القعدة الحرام سنة اربع وثمانمائة موافق خامس عشرين تموز سنة ١٧١٣ اسكندرية.

The year 1713 is that of the Seleucids, and corresponds with A.D. 1402. The writer of the horoscope appears from this quotation to

have been a contemporary of the father of our poet.

Written in a negligent Naskhi, with fifty-two lines to the page. The ink is faded in many lines and the bottom of the pages has suffered. This folio is the last of the original MS. ; what follows is a modern addition by the binder.

## C

Ff. 99-104 : Anonymous geographical fragments on the Island of Socotra and on some parts of the Indian and Arabian coasts nearest to it. Imperfect at the beginning, and possibly also at the end. Fol. 99b has a map to illustrate the mountain of Ḳarṭal.

Begins : السهيل جبل عال والخور تحته فشت منه الى مهندور فرسخين.

There are two faṣls in the fragment, written in red : fol. 102b : فصل في معرفة الديرة والمسافة and fol. 103a : فصل في معرفة المجاري

المجرى في مطلع السماء من محل الى سيلان. تمت المجاري والله اعلم بالصواب.

Marks : on fol. 105b (i) in pencil : " S. H. L[ewin], 1824. From Condé's collection. No. 1282 Catalogue." (ii) in ink : " 37 " ; also " v. J. 37 " ; and the following " Poemata varia Authoris (sic) incerti, sine principio, ac aera : ubi carmina gratulatoria, laudatoria, ac tristia leguntur. Ad calcem habetur brevis climatum expositio." Cod. 393, against which Lewin has written in pencil " v. Codero i, p. 116." On the fly-leaf at the end there is in ink : " No. 29. C. 2." Modern European binding.

[Bland.]

477 [90]

208 × 140 mm. 58 leaves, two columns in a page, thirteen lines to the column.

ديوان ابن زقاعة

A partial collection of the religious poems of أبو اسحق إبراهيم بن برهان الدين بن محمد بن أحمد القرشي النوفلي المغربي (المشهور) بـابن زقاعة, who died in 816/1414.

Most of the poems are introduced simply by "and he said," usually with the addition of a benediction. Thus the poem beginning on fol. 26a (خيال طيف) has no title, though it is that of Berlin 7884 (fol. 13b), where it is entitled القصيدة المكية. There are, however, many exceptions.

The N-poem beginning on fol. 12a (يا سادة) يمدح خليل الله (هجروا في شهر تشرين) has the heading غمّ وارضه وبلاد. Line 87 promises ninety-nine baits, but there are only ninety-two (the text of Berlin 7888 has ninety-eight, and the last bait different). The following B-poem of sixty-six baits, which, as it rhymes with اطرايى, is probably Berlin 7888 (2) (which has only thirty-two baits), is also entitled يمدحه ايضا. The poem in praise of the Prophet beginning (on fol. 18b) سلام كلما دامت is preceded by a story of what the author dreamed the night he finished it. For another dream heading see fol. 31b.

Men mentioned are : عمر السهمودي بن فتح, to whom the poem is addressed (fol. 31b), الشيخ محمد المقرئ, another contemporary (fol. 32b). On fol. 36a a poem is said on the margin to be an elegy of شيخ الاسلام سراج الدين البلقيني; on 38b is one in praise of الحليل.

The Dīwān opens, like Berlin 7885, with the D-poem beginning : ذو الكبرياء, but it reads يا ذا for باسمه. On the margin, in red, are the words هذه ايات جمع فيها عقائد اهل السنة (cf. the beginning of Berlin 7885).

The ḡaṣḡdah beginning on fol. 41b, which is said to be a widely-known favourite, is

Berlin 7888 (3). Examples of كان وكان (fol. 45b) and موشح are followed (fol. 49a) by the قصيدة الاولياء (= Berlin 7885, fol. 95a). The collection does not contain the long *Hādūr* (Berlin 7886) or the long *Tā'īyah* (Berlin 7888 (1), etc.).

Title (fol. 1a) : ديوان الشيخ الامام العالم العلامة قطب العارفين وامام المحققين ابو اسحق ابراهيم . . . , followed by four baits beginning : يهنيكم معشر الندمان ان لكم.

The work itself begins, after the basmalah, on fol. 1b : الحمد لله رب العالمين . . . قال الشيخ : . . . , and ends with two baits which begin : في ليلة البدر آتى

In 1131/1719 the MS. belonged to السيد محمد , and in 1176/1762, to علي بن مصطفى آغا حموى زاده.

An illegible seal on fol. 32a seems to begin with مصطفى. On the obverse of the fly-leaf : تملكه بالشراء حسن جلبى.

On the title page there is also a note of collation : تصفحت هذا الديوان من اوله الى آخره : على نسختين فوجدته صحيحا مضبوطا . . . ولم اره ينقص شيئا غير التائية فكان اختصر عنها لطولتها ورأى في هذا القدر كفاية.

On the reverse of the first fly-leaf are four lines of poetry from الصفا الحلبي, and a Persian couplet, and on the obverse, a poem from 'Abd al-Ghani Nābulusi, about whom see [708]. On fol. 58a there are anonymous baits with *takhmīs*, entitled : تولات لسيدنا السيد مصطفى : البكرى, possibly the voluminous Ṣūfi writer, مصطفى بن كمال الدين . . . نزيل دمشق البكرى الصديق الحسنى, who died in 1162/1749, and whose biography is in Berlin 10144 (g), 10064 (6).

No date. The writing is a very neat

Naskhi, within red rulings. Rubrications.  
About A.D. 1680.

[Bland.]

# 478 [468]

195 × 140 mm. 175 leaves, twenty-six to thirty-three lines to the page.

Title :

روضة المشتاق وبهجة العشاق

## THE GARDEN OF THE SIGHER AND DELIGHT OF LOVERS

The longer of the Dīwāns, or volumes of collected poems, of محمد بن احمد بن عبد الله الرومي ماميّة, who died in 985/1577. He is called "the later," المتأخر, to distinguish him from the much earlier poet, علي بن العباس بن الرومي, of Baghdad, who died about 283/896 (Brockelmann, i, 79). The above date, 985, is given in the colophon (see below) which is dated a little over forty years after the author's death. Cf. also the date, 985, in the colophon of Brit. Mus. 631. Haj. Khal. (iii, 313) dates Māmayyah's death 987/1579.

On fol. 127b and on the title page, the author's name is given as ماميّة; but on fol. 132a (with Haj. Khal., *ibid.*) as مامي. Berlin 7947 says that this Dīwān was collected in 971/1563; but as Ahlwardt points out (under No. 7945) it contains poems embodying later dates.

On fol. 74a are compositions commemorating the death of Salīm II and the accession of Murād III which happened in 982/1574. In our manuscript several pieces are assigned to 983/1575: see ff. 100a, 103a, 160a; on fol. 160b is a couplet assigned to Māmayyah's death (عند وفاته) followed by a piece described as في الناظم سنة ٩٨٥ [نه] ار الاجد سابع [..]. The rest of the heading was cut off when the leaves were trimmed; but according to Wüs-

tenfeld's tables, Sha'bān is the only month in 985 the seventh of which was a Sunday. Probably, therefore, the very day of his death is meant. In the colophon, however, the Sunday is called the eighth of Sha'bān; but ثامن may possibly be an error. The last piece in the Dīwān, which is called the last he wrote (آخر شعر نظمته), embodies the date 985 (see below). The colophon connects the completion of the Dīwān with Māmayyah's death (تم ديوانه بوفاته)

Begins (fol. 1b) : الحمد لله حمد من ابتكر عرايس  
ابكار الافكار . . . اما بعد فيقول العبد . . . محمد بن احمد  
الرومي لما سئلت الله . . . والقصد ممن طالع هذا الديوان  
المسمى بروضة المشتاق وبهجة العشاق.

First piece as in Berlin 7945 : شجا بهجتى .  
Last piece (fol. 175b) with introduction as  
part of text : وله وهو آخر شعر نظمته في ملك الامراء :  
. . . حسن باشا ابن الوزير . . . محمد باشا البكرى  
بمدينة دمشق الشام مورخا قدومه والسلام.

Last line : لسان الحال نادت منشدا تاريخه  
عمر الشام بعدل حاكم جاها حسن.

Then after a blank line : وتوفى الى سعة رحمة :  
الله تعالى نهار الاحد ثامن شهر شعبان المكرم من شهور  
خمس وثمانين (bis) وتسعمائة ومولده بالقسطنطينية العظمى  
سنة ثلاثين وتسعمائة وتم ديوانه بوفاته.

Dated 1028/1618 : وكان الفراغ من هذا الديوان  
المبارك يوم النصف من شهر جادى الثانى من سنة ثمان  
وعشرين بعد الالف على يد العبد الفقير . . . بدر الدين  
ابن عمران الخ.

On fol. 1a is the description : هذا ديوان قيم  
الشام وفارس الميدان فى النظام ماميّة الرومى . . . وهو يشتمل  
على قصائد واشعار وموال ودويت ومقاطيع وجزل ومدايح  
وهجا الخ.

In 1188/1774 the MS. belonged to محمد بن عمر الخنقي, and in 1206/1791, to . . . (name obliterated).

In the first six sheets the headings of the pieces are in red, but merely formal; later they are often on the margin, in black, and at least once (fol. 82a) in the first person (see below). On fol. 37a begins an elegy on Sultan Sulaiman I, who died in A.D. 1566. On fol. 53b are two pieces on the conquest of Cyprus. On fol. 60a is a Takhmīs (on the *Khamrīyah* of b. Fāriḍ, about which see No. 459 [72], ff. 47a-48a, and No. 458 [658], called النشاة الازلية في تخميس الحمرة. The takhmīs on the *Burdah* of fol. 82a has the note: وهي الحادى والاربعين من التخميس وسميتها قطب الاربعين.

The writing is a small, close Naskhi. No vowels. Red dots separating half lines.

[Hamilton.]

#### 479 [29]

272 × 175 mm. 219 leaves in double columns, fifteen lines to the column.

Title (ff. 1a, 2b):

زهر الرياضات في ذكر اوصاف المقامات

A Diwān of Ṣūfī odes composed mostly in praise of distinguished Muslim saints of Egypt by the Egyptian mystic ابو البركات ابن شعبان ابو البركات ابن شعبان, who died towards the end of the seventeenth Christian century.

There is frequent mention of Egypt in the work (e.g. ff. 69a, 104a). In this last reference the author states بمصر جسمي, "my body is in Egypt."

Begins: الحمد لله الكريم التواب . . . وسميته زهر الرياضات . . . ففى مولف هذه الشجعات . . . فهو شعبان ابو البركات: ابن المرحوم مصطفى غفر الله له

السيات: من ذرية العارف بالله صاحب النفحات محمد دودو الخ.

The manuscript is an autograph of the author and was finished in 1088/1677 (fol. 219a) وكان الفراغ من تسطيره . . . في شهر رجب: . . . من شهور سنة ثمان وثمانين والف.

The saints in whose praise the odes are written are: the Prophet, Ḥasan and Ḥusain (ff. 54-55), the family of the Prophet (55-58), Zain al-'Abidīn (59-61), Zainab, sister of Ḥusain (62-64), Nafīṣah (64-66), ابو عبد الله محمد احمد البدوي (80-81) ليث ابن سعد (66-79) بن ادريس احمد الرفاعي (93a) عبد الوهاب الجوهرى (81-88) ابراهيم (97b-98a) عبد القادر الجيلاني (93b-97b) ابو (98b-100a) اسماعيل الانبائي (98a-98b) الدسوقي (101a-101b) محمد الهندي (100b-101a) اليوسفين جلال الدين السيوطي (102a-103b) حسين ابو العلاء (104), the author's grandfather, محمد دودو (103), تاج الدين عطاء الله السكندري (104b-109a) بنو الوفاء ابو (110) ذو النون المصري (109b) شران (109) (110b-111a) يوسف العجمي (110b-111) العباس البصير السلطان (113-122) عمر بن الفارض (112) ابو السعود شهاب الدين (123) الشيخ عبد الله (122) الملك قايت باء (126) محمد الكرمانى (125) احمد الشريني (124) البلقيني (128) عبد الله الجبوشي (126b-127) عبد الله الجويني (128b-129), the Caliph Abu Bakr and his family (131-134), Shaikh al-Islām محمد ابو (137-138) محمد بن دقيق العيد (138a-160b) السعود الجارحي قطب (163a-175) محمد شمس الدين الخنقي (163a-175a) عمر بن الفارض (175a-177a) القوث الفرد الجامع شرف الدين الكردي (180a-183b) علي الخواص (178) عبد الوهاب (185b-186a) احمد الزاهد (184a-185b) (188b-189b) محمد ابو الحمايل (168a-188b) القراوى

سراج الدين البلقيني (189b-190b) ابراهيم عصفيري (190b-191b) محمد بن عنان (191b-192a) عبد الله (192a-192b) ابو العباس الغمري (192b-193b) مدين (193b-194b) ابراهيم المنتولي (194b-195b) ابراهيم الجعبري (195b-196b) معاد (196b-197b) حسين الجاكي (197b-198a) حمود, whose grave is in the Azhar Mosque (198a-199a), the holy woman سكية (199b-200a), the holy woman فاطمة الحسية (200b-201a) مطهر (201a-202b) ابن الحلوتي (201a-202b) ابراهيم واهب (202b-204a) نور الدين بن العظمة (204a-205b) نجم (205b-207b) علي ابو النور (205b-207b) الكلشنبي (207b-208a) عبد (208b-209a) يحيى بن عقب (208b-209a) اسماعيل الصافري (209a-210a) مكبة and his niece (209a-210a) غانم ابو الغنايم (210a-214b) سويدان (210b-214b) غانم ابو الغنايم (214b-215a) علي ابو خودة (215a-215b).

An autograph. Written in a clear Syro-Egyptian Naskhi. Profusely rubricated. Broad margins. The site of the tombs of the saints are frequently mentioned in the headings.

[Bland.]

#### 480 [708]

218 × 260 mm. 344 leaves in two columns, nineteen lines to the column (the last leaf is numbered 343: there is an unnumbered leaf between 260 and 261).

Title :

ديوان الدواوين وريحان الرياحين

The third division of the four in which عبد الغني بن اسمعيل النابلسي الحنفي القادري النقشبدي, who died in 1143/1731, arranged his "great *Dīwān*" or collected writings in verse.

The name of the author and the title are given in full in the text (first page). There, indeed, 'Abd al-Ghani is spoken of in the

third person (فيقول شيخنا); but Ahlwardt (Berlin 8023) says that in the general preface to the whole work the title "*Haupt-Dīwān*" occurs. The manuscript Brit. Mus. Suppl. 1098 says that the author arranged the verses in alphabetical order. As the verses in the present volume are embedded in a narrative in the first person, and yet arranged according to subject or date, it would appear that the author arranged his verses in more ways than one.

The text begins with the title (fol. 1b): الباب الثالث من الديوان الكبير والبدر المشرق المنير المسمى بديوان الدواوين وريحان الرياحين في تجليات الحق الممين على جميع انواع الصيغ والتلاحين.

Then after a basmalah the true preface begins: الحمد لله ولي الانعام... اما بعد فيقول شيخنا: ... عبد الغني... هذه اوراق اكتب فيها ما تيسر من نظمي في المدايح النبوية والقصائد المناسبة لذلك في حق العارفين من ائمة الصوفية... ههنا ثلاث قصائد من نظمي... وقد اكتفيت عنها بديوان المديح النبوي الذي نظمته وسميته نفحة القبول في مدحة الرسول وهو الباب الثاني المتقدم في الخطبة الكبرى ذكره.

In the general preface quoted in Brit. Mus. i, p. 300b, the third *bāb* is called *الديوان المسمى برياض المدايح*.

In the present volume 'Abd al-Ghani's verses are linked together by an account of the occasions of their production, the compositions of others which give rise to them or answered them being given in full. There is nothing at the end to indicate that there followed a fourth *bāb*. In fact the second last piece (fol. 333a), in which the poet bade farewell to his students, is dated 13 Sha'bān, 1143/1731, that is to say, twelve days before his death. This is followed by an undated piece commemorating a death which occurred on the 5th Sha'bān, ending with the *ta'rīkh*:

وكان هذا آخر ما اثبتته حضرة الاستاذ . . . : (333b) :  
 جامع هذا الديوان العظيم شيخنا وقدوتنا الى الله تعالى  
 الشيخ عبد الغنى . . . وبعد ذلك بعشرين نهرا توفي الى  
 دار البقاء ومنازل الارتقاء فانه انتقل نهار الاحد الخامس  
 والعشرين من شعبان سنة ثلاث واربعين ومائة والف.

After the above sentence comes the colophon (fol. 334a) which informs us that the MS. was written in 1155/1742, or some twelve years after the date of the last verse and the death of the author : ووافق الفراغ من نسخ هذا  
 الديوان . . . نهار الجمعة الثاني والعشرين من شهر رجب  
 الفرد سنة خمس وخمسين ومائة والف بقلم الفقير علي  
 البيروتي من بنى اللادق.

On fol. 53b is a piece dated 1070/1659, i.e. 'Abd al-Ghani's twentieth year. From the year 1124/1712 (fol. 242) onwards to his death (at the age of ninety), almost every year is represented. In two places the MS. seems to be imperfect: fol. 280a does not connect with fol. 279b; they may be the outside sheet of a gathering, pasted in instead of being sewn. The same is true of fol. 302a and fol. 301b.

Four unruled pages after the colophon (ff. 334b-336) are filled in another hand with short pieces attributed to 'Abd al-Ghani. Fol. 336b is blank. Pasted in at the end are some leaves (ff. 337-342) with verses, apparently in the hand of the original scribe, written in neat columns, but without the red rulings. They do not fit with either of the lacunæ mentioned above.

From fol. 342b (middle) to 343a are verses and prayers in various hands.

On fol. 1a is the name of الحاج ابراهيم ابن الحاج احمد شكفة, and two illegible black seals.

The writing is a clear and unvowelled Syrian Naskhi. Red rulings.

[Crawford.]

## 481 [730]

235 × 150 mm. A volume containing the following works :—

### A

Ff. 3b-174a: A collection of verses in rhyming couplets (مزدوجة) of [the Sayid Ghulām 'Ali b. Sayid Nūḥ] al-Ḥusaini al-Wāsiṭi al-Balgrāmi [al-Ḥanafī], with the poetical name of Āzād.

A biographical notice (see under B below) adds to the name (as given on fol. 3b by the author) the parts (fol. 174b) given above in brackets, and says that he was born on 25 Ṣafar, 1116 (= 29th June, 1704), at Balgrām, in India. After travelling to Maccah in 1151/1738 he returned to India, where he died. In the preface the author, who is better known by his Persian works, treats of the style of verse called *Muzdawij* and those who have written it in Arabic, and says that the title he gave to the present work is :

مُظْهِرُ الْبَرَكَاتِ

### THE REVEALER OF BLESSINGS

The first word may also be read : مَظْهَرُ

The work consists of seven collections (*dafātir*) of short pieces, with some lines of explanation at the end of each piece. Each *daftar* (except the first) ends with a poem recording its completion. In the case of the fourth *daftar* the final poem begins (fol. 97a) :

تم تاليف دفتر رابع انجز الوعد مقول الجامع

In the biographical notice found under B it is stated that the author desisted at the end of the fourth *daftar*, but was persuaded to complete the seven by السيد امير حيدر بن السيد نور الحسين (fol. 176b, margin). The first *daftar* is said in the biography to have been written in 1194/1780, and *daftars* 2-4 in 1195/1781, but the dates of *daftars* 5-7 are not given.

*Daftar* 2 : fol. 26a. *Daftar* 5 : fol. 98b.  
*Daftar* 3 : fol. 47b *Daftar* 6 : fol. 124a.  
 (dated 1195/1781). *Daftar* 7 : fol. 148b.  
*Daftar* 4 : fol. 74a.

Most of the pieces have titles in red ; such as *حكاية البدوى* (fol. 11a), *حكاية القلندر السمرقندى* (fol. 13a), *حكاية الشيخ نصير الدين الدهلوى* (fol. 15b).

The manuscript has no title, the place for it having been left blank. The second and the third *daftar*s are so named in red ; but in the case of the fourth, sixth, and seventh, the title has not been filled in, the filling in of titles, even of poems, having stopped at fol. 57. The fifth *daftar* (on which, see above) has, instead of a space for title, an introductory poem of seven couplets.

Begins : الحمد لله وسلام على عباده الذين اصطفى  
 اما بعد فيقول العبد الملتجى الى جناب ربه السامى ازاد  
 الحسينى الواسطى البلكرامى ان المزدوجة من اقسام  
 الموزونات حق اللسان الفارسى . . . فنظمت هذه المزدوجة  
 احدا وخسمائة بيت فى عشرين يوما فى رجب سنة ثلاث  
 وتسعين ومائة والف وسميتها مظهر البركات.

Ends (fol. 174a) : الشجر الارض الكثيرة الاشجار

No date. Written in an Indian Nasta'liq of about A.D. 1780. Fifteen lines to the page. Slightly wormed

## B

Ff 174a-176b : An anonymous notice appended to the text of the above work : *Muzhir* (or *Mazhar*) *al-Barakāt*, on the last page of which it begins. It contains a fully dated account of Ghulām 'Alī's studies and literary work. He is said to have produced seven *Dīwāns*, although nothing is said of the first two.

Begins : مولانا سيد غلام علي بن السيد نوح الحسينى  
 بناء الواسطى اصلا البلكرامى مولدا ومنشاء . . . المتخلص  
 فى الفارسية بازاد. تولد الخ.

Ends : الرسالة المسماة بشفاء العليل فى اصطلاحات  
 كلام ابي الطيب المتنبي وهذه الرسالة الفائقة دالة على  
 علو طبيعته سلمه الله تعالى.

Written in Nasta'liq about A.D. 1780.

[Hamilton.]

## 482 [92]

210 × 157 mm. 88 leaves, thirteen lines to the page.

Title :

ديوان الاشواق وترجمان العشاق

### DĪWĀN OF THE AFFECTIONS, AND INTERPRETER OF LOVERS

A *Dīwān* of poems on miscellaneous subjects, mostly spiritual and ethical, by the apparently Egyptian writer, علي عنتر (fol. 1a), who died about A.D. 1747. The name 'Antar occurs also on ff. 32a, 77b, 86a.

Begins : احمد الله حمد عبد لحمد اهله . . . وبعد :

فان المحبة هي الارض الزكية.

The original work as first drafted by the author ends on fol. 77b with the words :

عنتر قد قال صدقا وهي لا تحذف.

The manuscript is an autograph of the writer and the dates of some poems in it are indicated as follows : fol. 1a, 1157/1744 ; fol. 57a, 1156/1743 ; fol. 58a, 1156/1743 ; fol. 63a, 1155/1742 ; fol. 87a, 1157/1744.

After the regular ending of fol. 77b is the colophon dated 1157/1744 : وقد انتهى ما اراده  
 ناظمه . . . وذلك فى يوم الاربعاء المبارك الثانى عشر من  
 شهر الله المحرم الحرام افتتاح سنة الف ومائة وسبعة  
 وخسين.

After a blank leaf the rest of the work is headed (fol. 79a) : وقال ناظمه مزيدا على ما تقدم فى :  
 نعي بعض الفضلاء.

The headings are وقال ناظمه سامحه الله or وقال (or غفر الله خطايا or غفر الله عنه). Apart from the Prophet and his family the persons in whose honour the author has written odes are: ff. 51b-54b: سيدي احمد البدوي; ff. 55-56: الشيخ خالد; fol. 73a: ابو العنين and ابو النظر; fol. 75b: the *Alfīyah* of Ibn Mālik, the grammarian; ff. 86a-87a: الشيخ محمد البلكوسي. At the end of this piece there is the *tārīkh* 1157, and on the margin, قال ناظمه وقد تفرغ في تاريخ. قبل هذا. Ff. 82-88 contain a bait for each Arabic metre, the first word of which begins the first line of the short poem.

Inside the cover there is the book-plate of John Haddon Hindley, and a printed slip bearing the words "Howell and Stewart, 295 Holborn, London, successors to Ogle Duncan and Co." On the fly-leaf is an inscription "C. r. 3. Antar's Poems."

The writing is a bold plain Naskhi. Profusely rubricated. Red rulings.

[Bland.]

### 483 [477]

187 × 112 mm. 58 leaves, ten or eleven lines to the page.

#### A

Ff. 7b-14a: An ode of sixty-seven baits in praise of 'Alī ibn a. Ṭālib by (ff. 14a, 15a) ابو المعالي محمد [المشتهر] بعلي بن ابي طالب بن عبد الله بن علي الزاهدي الجيلاني, who is evidently the author generally referred to as حزين, and who died in 1180/1766 (see below).

The title of the *ḡasīdah*, which is a *Lāmīyah*, is given (fol. 7b) as:

القصيدۃ اللامية في مدح سيد الاوصياء

Begins (fol. 7b): يا حادي الورك عج بالقرب من طلل

Ends (fol. 14a): من النبیین والاملاك والرسل.

Then follows the undated colophon, which repeats the title and gives the name of the author as above.

The writing is a clear and handsome Naskhi of about A.D. 1770. Ten lines to the page. Double gilt rulings. Many glosses on the margins and between the lines. For the copyist see under B.

#### B

Ff. 14b-44b: A commentary in Persian on the above *ḡasīdah* by the author himself, i.e. by Ḥazīn.

Begins: لسان حال وترجمان مقال بسیاس بلاغت  
اساس متکلمین کویاست . . . وبعد چون کروهر از سابقان  
مضمار سخنور.

The commentary on each bait is divided into *ترجۃ* and *لغة*. The text is in Naskhi, and the commentary in Ta'liq. Double gilt rulings. Eleven lines to the page. Both A and B are written by the same copyist (fol. 44b), محمد حسن بن محمد ابراهيم. Headings in red and important words overlined also in red.

#### C

Ff. 1-7a and 45a-57 are filled with Persian poetical quotations headed حزين وله in red. This implies that the baits are excerpted from the works of the above writer, 'Alī b. a. Ṭālib al-Jilāni, surnamed Ḥazīn.

The writing is diagonal and in a fairly good Indian Ta'liq.

About Ḥazīn see Ivanow's *Cat. of Pers. MSS. of the Asiat. Soc. of Bengal* (passim as per index).

At beginning and end are the red seals described in No. 197 [405]. On ff. 1a, 7a, and 14a there is the seal of Fakhr ad-Dīn

Aḥmad Khān Bahādur, with the date 1221/1806. On fol. 14a is a Persian inscription dated Wednesday, 16 Sha'bān, 1219/1804, concerning Muḥammad Muḥsin Zain ad-Dīn. Slightly wormed.

[Hamilton.]

#### 484 [111]

202 × 143 mm. 51 leaves, fifteen lines to the page of prose, and seventeen lines to the column of verse.

A volume of poetry and poetical extracts in the style of an unarranged Dīwān.

Begins (fol. 2b): *الحمد لله رب العالمين . . . قال*.  
*الشيخ عبد الغفار الأبهري الشافعي تغمده الله برحمته طفت*  
*بعض الدنيا وجربت الامور.*

From this quotation the author's name appears to be 'Abd al-Ghaffār *al-Abhari*, although the introduction does not contain anything dealing with the poetical pieces found in the manuscript. After a grandiloquent preface as to the author's wanderings and observations, at the bottom of fol. 4b begins a story of a great king and four sages (Persian, Indian, Greek, and Arab) from whom he makes inquiry as to the state of health and happiness in the world. It ends on fol. 7a, and the rest of the book (ff. 7b-51b) is occupied with poetry.

There are many authors of the name of Abhari, but I am not in a position to identify the writer of the preface of the work under consideration with any of them. The poetical pieces follow one another without any heading: the short blank space that separates them from one another was possibly meant to be filled in with red ink; but this has only been done on fol. 49b in the case of a piece attributed to 'Umar. Some of the extracts are by well-known poets; so that fol. 47a is the *Khamrīyah* by *عمر بن الفارض*

The MS. is imperfect at the end, and the text ends abruptly (fol. 51b).

No date. The writing is a clear Naskhi of about A.D. 1650. On ff. 2b and 7a there are memoranda, by the original owner, of deaths and events which took place between 1078/1667 and 1087/1676. On fol. 19b occurs the name of Ḥusain Bāshi, son of 'Ali Bāshi. Red rulings for ff. 2-20, otherwise there are hardly any rubrications. Inside the cover is pasted the book-plate with the arms of "The Hon<sup>ble</sup> Frederic North," and the number 112 changed into 270.

[Bland.]

#### 485 [122]

200 × 95 mm (oblong). 53 leaves, generally more than twenty lines to the page.

A collection of short modern Arabic poetical pieces (*Zajalīyāt*), written on miscellaneous subjects, mostly in the dialect of North Syria (Aleppo).

The *Zajalīyāt* that bear a post-classical name are: fol. 8b: *ابن يوسف ملتزم*; fol. 13b: *الامير منجك باشا*, who died in 1080/1669; fol. 23: *الشيخ احمد السندوني*<sup>1</sup>; a piece is sent to *الشيخ ابراهيم بن ابي اليمن الحلبي*, and another to *الفاضل الصغاني*, while a third is dated A.H. 1129; fol. 26: *الامير منجك باشا*; fol. 34b: *الشيخ ابو مدين*, who died in 1133/1720; fol. 50a: *عبد الغنى النابلسي*, who died in 1143/1730; fol. 50b: *ابو العشاير الحمداني* and *ابو الفرج الواو الدمشقي*, in an address to Saif ad-Dawlah (probably the Ḥamdānid leader who, in A.D. 944, took Aleppo from the Ikshīdids and won some successes in his wars against the Greeks).

<sup>1</sup> Is he identical with *Sandūfi*, who, according to Ahlwardt (x, 210), died in 1097/1685?

On fol. 33a some baits are dated A.H. 1136, 1143, 1155, 1163. Fol. 37a contains instructions for calculating the hours of the day by the shade of the body.

Ff. 38b-45a contain: (1) the list of the Governors (Pashas) of Aleppo from A.H. 1002 to 1160 (the last five Governors are added by a later hand); (2) the list of the Turkish Sultans from A.H. 621 to 1187 (the last three Sultans are added by a later hand); and (3) the list of the high judges (mawālī) of the same city of Aleppo from 922 to 1158 (the last two judges are by a later hand). The first and the last lists seem to have been taken from the archives of the city and are consequently very precious, not only because of the new names that they give us but also because they help us to verify many historical data in connection with some Turkish authors and high personages. For instance:

(a) Rieu (*Catal. of the Turkish MSS. in the Brit. Mus.*, p. 200) is undecided about A.H. 1117 as the date of the appointment of Ibrāhīm to the governorship of Aleppo. Our first list (No. 93) renders this date certain.

(b) According to Rieu (*ibid.*, p. 127) the famous Turkish writer Ḳāḍī Zādah died on the 26th of Rabi' ii, 1045. This date cannot apparently be considered as probable, because, according to our third list (No. 85) Ḳāḍī Zādah was appointed on the 14th of Shawwāl of the same year as a mawla of the city of Aleppo.

(c) Rieu (*ibid.*, p. 98) writes that 'Abd al-Karīm b. Sinān was appointed Ḳāḍī of Aleppo in 1028. Our third list (No. 67) informs us that this appointment took place in 1026. In 1028 Aleppo had another mawla called Riyāḍī (No. 69).

In 1926 these lists were published in the *Bulletin of John Rylands Library*.

No regular colophon. Written in a Syrian Naskhi of about A.D. 1744. Well rubricated. Many leaves are only pasted in the MS.

There are blank leaves added, apparently by the first Eastern binder, as follows: between ff. 34-35, three; between ff. 35-36, two; between ff. 36-37, five; between ff. 45-46, three. A second European binder has placed some leaves upside down. Ff. 16b, 40b-41a are blank.

Inside the cover is pasted a printed piece of paper bearing the arms of "The Hon<sup>ble</sup> Frederic North." The MS. forms part of a collection of seven more or less identical MSS. marked as Arabic 121-127; six of them have been transferred to the Turkish collection, as they are purely Turkish, and are there marked as Turkish: 169, 170, 171, 172, 173, 174.

[Bland.]

xiv

## TALES AND STORIES

486 [2]

300 × 215 mm. 59 leaves, thirty-three lines to the full page.

Title:

كلیلة ودمنة

### KALĪLAH WA DIMNAH

The well-known Arabic Version of the Fables of Bidpai, made by ابو المعالي عبد الله ابن المقفع, who died about 140/757.

Begins, after the basmalah: هذا كتاب کلیلة ودمنة وهو خمسة عشر بابا ورسالة في ابتداء الكتاب وهو في انقاد الملك كسرى انوشروان المتطبب الى بلاد الهند في طلب كتاب کلیلة ودمنة والرسالة الثانية في آخر الكتاب لبزرجمهر بن التحتكان.

The wording differs sometimes considerably from that of the editions of de Sacy, Beirut and Mosul, and, as it often happens, there are also differences even in the order of the

bābs. See on this subject M. Sprengling's "Kalīla Studies" in the *Amer. Journal of Semitic Lang. and Lit.*, 1924, pp. 81-97. The bābs in the present manuscript are as follows:

Pp. 4-17: Risālah containing a preliminary chapter concerning the mission of Barzuwaih to India in search of the book; in it mention is made of the Caliph Hārūn ar-Rashīd (p. 5). Pp. 17-23: preface of b. Muḳaffa' (including nine fables). Pp. 23-32: life and mission of Barzuwaih. Pp. 32-58: the lion and the bull. Pp. 58-66: trial of Dimnah. Pp. 66-76: the ring-dove. Pp. 76-86: the owls and the crows. Pp. 86-90: the ape and the tortoise. Pp. 90-92: the hermit and the weasel. Pp. 92-101: the story of Ilādh (*sic*) and Yalādh (*sic*). Pp. 101-103: the rat and the cat. Pp. 103-106: the King and the bird Fatrah. Pp. 106-114: the lion and the jackal. In this bāb are incorporated the fable of the traveller and the goldsmith (pp. 110-112) and that of the King's son and his companions (pp. 112-114). Pp. 114-115: the lioness and the horseman. Pp. 115-117: the hermit and his guest.

There are seventy-five coarse coloured illustrations, the last of which represents the Philosopher reading his book to the King. Each illustration is followed on the margin by a full explanation.

Dated (p. 117) 1040/1631: وكان الفراغ منه على يد كاتبه سالم بن الحاج منيسي ابن عمر الغرياني يوم الاربعاء ثالث عشرون شعبان سنة اربعين والاف من الهجرة.

This colophon, however, is possibly due to a hand later than that of the bulk of the MS. (see below).

The former owners of the volume were: (a) خليل بن ابراهيم بن احمد بن عطيد بن محمد الدري الاسكندري, who bought it in 1107/1695; he has written this statement on page 1 and inscribed his name again on the last page but one. (b) Sir William Jones whose inscription, but

without his name, is pasted inside the end cover. (c) John Haddon Hindley, whose book-plate is pasted inside the cover. (d) S. H. Lewin (about 1830), whose pencil memoranda appear on various pages. (e) Nathaniel Bland, with whose collection the book was acquired for the *Bibliotheca Lindesiana*.

Written in two different hands: pp. 3-27 in a coarse Egyptian Naskhi, and pp. 28-116 in a more careful and neater script. The last page may be a little later than the preceding one and the first page is by a still later hand. Rubricated.

[Bland.]

#### 487 [537]

290 × 200 mm. 160 leaves, seventeen lines to the page.

Another copy of the *Kalīlah wa Dimnah*.

In many places there are less verbal differences between the text of the present manuscript and that of the printed editions than in the preceding No. 486 [2].

Begins: الحمد لله المنعم بفضله ونعمه . . . وبعد هذه مقدمة كتاب كلیلة ودمنة قدمها بهمود بن سحران الفارسي المعروف بعلي بن الشاه الفارسي.

Contents: Preface of Bahmūd b. Sahrān (de Sacy's Bihnūd b. Saḥwān), including the story of the King Daishalam (or Daisalam) and the philosopher Baidaba, and an account of the origin of the book (ff. 1-21b); mission of Barzuwaih to India (ff. 21b-29). A bāb on the scope of the book by b. Muḳaffa' (ff. 30-36b). Life of Barzuwaih divided into two bābs (ff. 36b-49a). The lion and the bull (ff. 49a-81a). The trial of Dimnah (ff. 81a-94a). The ring-dove (ff. 94a-106b). The owls and the crows (ff. 106b-122b). The ape and the tortoise (ff. 122b-126b). The hermit and the weasel (ff. 126b-128b). The rat and the cat (ff. 128b-131b). The King and the bird Fatrah (ff. 131b-134b). The lion and the jackal

(ff. 134b-139b). Story of Abrahah and the vizier Balār (*sic*) (ff. 139b-150). The lioness and the horseman (ff. 150a-152a). The hermit and his guest (ff. 152a-153a). The goldsmith and the traveller (ff. 153a-156a). The King's son and his companions (ff. 156a-159b).

Fol. 159b, line 6, represents the end of the printed text. Fol. 160a contains a long colophon, in which, however, the transcriber's name and that of the individual for whom the MS. was transcribed is obliterated, but the date of the MS. which is 10 Sha'bān 83 (which stands for 1083/1672) has not been touched.

There are one hundred and thirteen illustrations, not without merit, apparently by an Indian hand. Each illustration is explained once on the margins and another time on a loose piece of paper cut to the size of the picture which it is intended to cover.

On the second fly-leaf an ode of Ḥāfiẓ is copied. On the reverse is a list of the chapters, making eighteen of them, instead of the usual fourteen, but without any difference in the specification of contents. On the fly-leaves at the end there are scraps of Persian and Turkish. In the first half of the work almost every illustration has near it a seal which bears the words سهل ابن موريخي, and the date 1162/1748.

Written in a large and clear but somewhat careless Naskhi. Ff. 70-77 are supplied by a later hand and ff. 77-78 have been misplaced after fol. 85. Red rulings. Broad margins. Profusely rubricated. The first two pages fully vowelled.

[Crawford.]

#### 488 [60]

248 × 170 mm. 97 leaves, twenty-one lines to the page.

A third copy of *Kalīlah wa Dimnah*. The introduction differs from that found in the

two preceding copies, and begins after the basmalah and the ḥamdalah : اعلم ان كتاب كيلة ودمنة كان وضعه حكماء الهند لملوكهم في الزمان الاول ولم يزل في خزائهم . . . حتى ملك على الفرس انوشروان.

The list of the sixteen bābs follows immediately (ff. 2b-4a) with the preliminary fables considered to constitute the first bāb, since the second bāb dealing with Barzuwaih is written immediately after (fol. 9a). The order of the other bābs is as follows :

Fol. 16b : the lion and the bull. Fol. 40b : the trial of Dimnah. Fol. 48a : the ring-dove. Fol. 57b : the owls and the crows. Fol. 69a : the ape and the tortoise. Fol. 72a : the hermit and the weasel. Fol. 73b : the rat and the cat. Fol. 75b : the King and the bird Fatrah. Fol. 77b : the King of India, his vizier Bilādh, and his mistress Halabat. Fol. 90b : the lioness and the horseman. Fol. 91b : the hermit and the guest. Fol. 92b : the goldsmith and the traveller. Fol. 94b : the King's son and his companions.

في يوم الاربعاء تاسع عشرين  
رمضان سنة الف ومائتين واربعين.

The writing is a rough Egyptian hand. Rubrications.

[Bland.]

#### 489 [556]

270 × 178 mm. 200 leaves, twenty-five lines to the page.

There is no title in the text, nor is there any on the title page, but one is found on the lower edge of the volume as لقط الحكايات, "Gathering of Stories," and this induces us to suppose that the manuscript contains the

لقط في حكايات الصالحين

(mentioned in Haj. Khal., v, 328) by جال الدين, ابو الفرج عبد الرحمن بن علي بن محمد ابن الجوزي, who died in 597/1200.

The book consists of 508 pious anecdotes, mostly of ancient saintly personages, based on traditions. The author mentions in his preface his book entitled صفوة الصفوة, which Brockelmann, i, 503 (perhaps from Berlin 9975) gives—not very correctly—as صفة الصفوة (cf. Hajj. Khal., iv, 105).

Begins: قال الشيخ الامام جمال الدين ناصر السنة ابي الفرج عبد الرحمن بن علي بن محمد ابن الجوزي رضى الحمد لله الذى علمنا وارشدنا وهدانا . . . لما كانت مجالس التذكير يقتضى ذكر الحكايات عن السلف لانها دليل السالك . . . وقد جمعت بحمد الله ومنه من اخبار الصالحين والزهاد فى كتابى المسمى بصفوة الصفوة ما يغنى ويكفى . . . والفت فى هذا الكتاب من عيون الحكايات ما يزيد على خمسمائة حكاية.

The last story deals with St. Anthony the hermit, انطونس السائح, and ends: وانصرفوا عني راشدين فانصرفوا واقترعوا بينهم وملكوا احدهم ورضوا به. والحمد لله الخ.

On fol. 1a there is a long note by Yūsuf b. 'Abd al-Hādī in which he records the names of Shaikhs or doctors who had pronounced the MS. authentic and authoritative. This Yūsuf was a celebrated Imām of Damascus, who died in 905/1499; his full name was جمال الدين ابو المحاسن يوسف بن عبد الهادي الحنبلي ابن المبرد. There is also a note of ownership by him, and another one in which he bequeathes the MS. to his sons, عبد الله, عبد الهادي, and حسن. On this same page the first of the three sons states that he obtained possession of the book. A later owner was Ḥasan, the Kāḍī in the town of Siwās (in Anatolia) in 1191/1777, and another still more recent was علي زاده السيد نور الدين.

The first owner, Yūsuf, has written a short explanatory note on the margin of the title of many stories.

The writing is a clear Egyptian Naskhi of about A.D. 1480. Many undotted letters. The words indicating the numbers of the stories are in red. Fairly broad margins. Inside the cover there is the book-plate of "Benjamin Duprat, Libraire de l'Institut de la Bibliothèque Impériale," and a printed descriptive announcement, also in French, fixing the price of the MS. at 180 fr.

[Crawford.]

#### 490 [539]

215 × 175 mm. 100 leaves, fifteen lines to the page.

Title:

العنوان فى الاحتراز من النسوان

The collection of stories illustrating risks to men from women, made at the request of a friend by البتنونى الابوصيرى الشاذلى علي بن عمر بن عمر بن البتنونى الشاذلى, who flourished about 900/1494. The author's name (fol. 1a) and title (fol. 1b) occur in the text as given above ('Umar, not 'Amr).

The passage with which the Gotha manuscript (Pertsch 1233) ends occurs at the foot of fol. 60a in the course of the story of Faḍlūn (cf. Berlin 8857 [56b]). It is possible that the beginning of the story is missing, as the name occurs first quite casually (fol. 56a, below). The text ends abruptly and is probably not complete. In the preface (fol. 1b) the author says he will end with a short chapter on good women: وختمته بفصل مختصر وكلام مقتصر يتعلق باحوال النساء الصالحات المذكورات فى كتب الوعظيات الخ.

Of this, however, there is no trace, nor of the stories founded on the gossip of Cairo mentioned by Rieu in Brit. Mus. Suppl. 1149. It is possible that the last story, that of the young princess who lived under disguise with the seven Israelite ascetics, forms the transition to the final section.

Begins as in Gotha 1233 and Brit. Mus. Suppl. 1149, and ends with the execution of the King's daughter who maligned the disguised princess (fol. 100b): *ففعّل الوزير ما امر به ونادى : عليها والناس تسمع وكان يوما عظيما والله سبحانه اعلم* after which is the following statement by the scribe: *وهذا ما انتهى اليّنا من تأليف هذا الكتاب بتمامه : وكمالہ ونعوذ بالله من كيد النساء ومكرهن ونسأله العفو والعافية.*

The work has no special divisions, but on fol. 74b there is a *faṣl*, *في الحسن*, and on fol. 81b another: *يتضمن بعض احاديث*.

No date. The writing is a clear, modern Naskhi of about A.D. 1817. Rubricated. At the very end of the last page is the note: "A. Lachett [?] Calcutta, Dec<sup>ber</sup>. 10th, 1817." On the fly-leaf at the beginning is the note: "D.F. 203," which doubtless refers to Duncan Forbes and to the number affixed to the book in his catalogue.

[Crawford.]

#### 491-496 [669-674]

220 × 155 mm. Six volumes with seventeen to twenty lines to the page.

The well-known

*سيرة الاسكندر*

#### ROMANCE OF ALEXANDER THE GREAT

The author, whom Haj. Khal., iii, 639, does not name, is assigned by Wüstenfeld (*Gesch.* n. 503) to about 900/1494, and is called in the text (fol. 1b): *ابراهيم بن مفرج الصوري*. So Brit. Mus. 707, Browne, *Hand List* 532, and Berlin 9109, whilst in the following No. 497 [56] he appears as *ابو اسحاق بن مفرج الصوري*. Paris 3683: "Ibrāhīm b. Mufarraǰ"; so Wüstenfeld, *Gesch.* 503, and Leyden 774. Paris 3684: "Abū Ishāḳ al-Mufarraǰ."

The manuscript is continuous but is loosely bound in six volumes: i, 74 leaves; ii, 71 leaves; iii, 70 leaves; iv, 70 leaves; v, 76 leaves; vi, 62 leaves. It is written in various hands in a careless but legible Naskhi. Seventeen to twenty lines to the page. No date. About A.D. 1770-1800. The use of red to mark fresh beginnings is rare.

The beginning of the work agrees fairly well with Berlin 9109 as against Paris 3682, which also ascribes the work not to Ibrāhīm but to Abu l'Faraj aṣ-Ṣūri (see our remarks on the following No. 497 [56]).

The author describes his work thus (fol. 2a):

*فجمعت هذا الكتاب الذي يشتمل على سيرة الاسكندر وطوافه الارض شرقها وغربها برها وبحرها واصله من بابل الخ.*

The beginning of the story is epitomised by Ahlwardt in Berlin 9109. Al-Khiḍr is the most prominent figure in a large part of the book.

Begins: *الحمد لله الملك الجبار . . . قال صاحب الحديث الشيخ ابراهيم ابن مفرج الصوري رحمه الله تعالى اما بعد فاني وقفت على سائر القصص.*

Ends (No. 496, ff. 61b and 62a) with a passage differing only textually from the quotation in Berlin 9108.

[Crawford, from Caussin de Perceval  
12-17.]

#### 497 [56]

213 × 158 mm. 230 leaves (numbered 228, but a leaf has been left unnumbered between 176 and 177, and another between 189 and 190); twenty-three lines to the page.

Another copy (but containing only the beginning) of the *Romance of Alexander*.

In this copy the story is, in the text, styled (fol. 1b): *سيرة الاسكندر بن دراب الرومي*, and the

author, who is here (*ibid.*) called Abu Ishāk b. Mufarraǵ aṣ-Ṣūri, is often referred to in the phrase قال الراوى , or قال الصورى , or قال صاحب ; but on fol. 155b, after a series of passages introduced by the formula قال وهب بن منبه (148b-154a), occurs a passage in which the story is traced to abu l'Faraj aṣ-Ṣūri : قال مؤلف هذا الكتاب عفو الله . . . وهذا ما بلغنا من حديثه على رواية وهب بن منبه ونحن نعود الى طريقة قال : 176b. Cf. fol. 176b. كتابنا ورواية ابو الفرج الصورى الشيخ ابو الفرج الصورى.

There is no title but some one has written on fol. 1a the ungrammatical sentence : هذا سيار ملوك الى وقت اسكندر ابن الداراء الدارائى الاكبر ابن بنت فليسوف (*sic*) الرومى.

The daughter, wife of King يهمن , is here called همانى . The volume ends in the course of Alexander's expedition against the oases, when the Khidr has restored him, and is about to dry up the raging sea with which the magician-queen has surrounded her city. The last words are : تم . . . الجزء الاول الخ.

No date. Written in various Naskhi hands on different kinds of paper. About A.D. 1720. Ff. 1-26, 86-145 seem to go together ; also ff. 27-85, 176-228. Ff. 11-20 have been bound upside down.

The cover bears the book plate of "The Hon<sup>ble</sup> Frederic North" [1766-1827?], and a printed slip from a London bookseller's catalogue.

[Bland.]

498 [32]

214 × 140 mm. 144 leaves, nineteen lines to the page.

## A

Ff. 1-138a :

فتح البهنا

### THE CONQUEST OF BAHNASĀ

The repeatedly printed romance the authorship of which is attributed to محمد بن محمد المعز . In the Sulṭanīyah Library (v, 96) it is entitled : فتوح البهنا وما فيها من العجائب والغرائب وما وقع فيها , and is distinguished from another فتوح البهنا of which several manuscripts are mentioned (v, 97).

Copies vary to some extent : this one seems to be of the same kind as the one numbered ccxcix in the Brit. Mus. Catalogue, but the beginning seems to agree better with Brit. Mus. Suppl. 525, or 1277 iv.

Begins : ذكر فتح مدينة البهنا وفضائلها وعجائبها . وفضل البحر يوسف وتاريخ البهنا وسبب عمارتها وماوكها .

Ends (fol. 138a) after two poems, one by الزبير بن العوام (fol. 135b), and the other by خالد وهذا ما انتهى من غزاة فتح مدينة البهنا الخ : (fol. 137a)

This corresponds with Brit. Mus. i, 299, but Zubair's poem is not similar to the one that closes Berlin 9096. It ends in our MS. :

عليه سلام الله ما لاح بارق وما ناح قري على الروح باكيا

## B

Ff. 138b-144 :

### THE STORY OF THE SEVEN SLEEPERS

or the قصة اصحاب الكهف referred to at some length in the Qur'ān (xviii, 8-25).

Decian is a Persian who finally claims divinity. Six youthful boys flee his service to follow the God of heaven and earth, and are joined by a shepherd and his (unitarian) dog. They take refuge in a cave and God makes them sleep. Decian finds them and walls them in. When they awake after 309

years one of their number goes for food, is accused before the new king 'Abd-ar-Raḥmān, a Christian, establishes his identity, and conducts the Christian and the Muslim king (who shares with him the rule of Ephesus) to the cave, which the youth enters. The seven ask God to carry them off from this world. The kings search for the entrance to the cave but fail to find it, and the Muslim builds a mosque on the spot. The story thus differs in some points from the outline found, for example, in Zamakhshari's *Kash-shāf*, i, 795, although the names of the sleepers are practically identical.

Begins : كان بارض الروم مدينة يقال لها افسوس

After each of the above stories there is a colophon (ff. 138a and 144b) which informs us that the MS. was written in 1139/1726. The first one is : ووافق الفراغ من هذا الكتاب في الايام الثلاثة من غرة شهر شعبان المبارك سنة ١١٣٩ تسع وثلاثون ومائة والف . . . على يد الفقير . . . علي بن مرجان.

The writing is a clear Turkish Naskhi. Broad margins. Red rulings. Fully vowelled. At the beginning and at the end and on some other pages the MS. is marked as Waḳf, but the writing has been half obliterated.

[Bland.]

#### 499 [109]

210 × 150 mm. 165 leaves, twenty-one lines to the page.

Title :

إعلام الناس بما وقع للبرامكة من بني العباس

The repeatedly printed collection of popular tales relating to the times of the 'Abbasid Caliphs and the Barmacid family, by محمد بن دياب , who wrote about 1100/1688.

The title quoted above is given by the author himself (fol. 2a) and defines the period

to which most of the tales are assigned ; but in other respects the title is too narrow. The arrangement is by Caliphs, beginning with 'Umar b. Khaṭṭāb (fol. 2a) and ending with Ibrāhīm Mu'taṣim (fol. 161a).

Begins (as in Paris 2108) : الحمد لله الذي انزل : الكتاب . . . وبعد فيقول.

Ends (fol. 165a) : وقابله حساب نفسه بفعله والله : اعلم بغيه واحكم.

The MS. was copied in 1153/1740, or some forty years after the composition of the work : تم . . . يوم السبت المبارك في غرة رجب سنة : No name of scribe.

The writing is a negligent Naskhi. Broad margins. Red rulings. Well rubricated. On the title page is the name Perille, and his Arabic note of ownership : صاحبه ترجان يريل : الفرنساوى.

[Bland.]

#### 500 [98]

246 × 160 mm. 125 leaves, eleven lines to the page.

Title :

حكايات الصالحين

#### STORIES OF THE GOOD

A collection of moral and religious tales. The above title occurs in the text (see below), but neither there nor elsewhere is there any author's name. The tales are arranged according to motive in twenty bābs, each of which bears a descriptive title and is introduced by a quotation from the sayings of one of the old worthies.

Begins : الحمد لله الذي فضل اوليائه على كافة

الناس . . . اما بعد فهذا كتاب يقال له حكايات الصالحين الذين يكون ذكركم سنا لنظرة الصالحين.

The work is incomplete at the end and the text ends abruptly with a short story about the Patriarch Abraham's far-sounding weeping: كما يسمع صوت وجهه ميلا وقد اصفر وجهه من خشية الله تعالى.

A Persian work with the above title and somewhat similar contents is attributed by Haj. Khal. (iii, 81) to عثمان بن عمر الكهف. The bābs are there also twenty in number, but each bāb contains ten tales, while in the present Arabic MS. the number of tales for each bāb generally varies from ten to seven.

The bābs are entitled: fol. 1b: في استبراءهم; fol. 6b: في رياضة; fol. 10b: في المجاهدة; fol. 13b: في خشية; fol. 19b: في حفظ اللسان وترك الاذى; fol. 24a: في كرامة; fol. 36a: في التائبين وسبب توبتهم; fol. 41a: في دعاء الصالحين وسرعة اجابته; fol. 44b: في التوكل; fol. 46b: في صدق نيات الصالحين; fol. 50b: في ذكر سخاوة الاولياء; fol. 55a: في حكايات زهد النساء; fol. 60a: في ذكر زهد الامراء; fol. 65b: في ورع; fol. 76b: في ذكر طاعة القتيان; fol. 85b: في حكاية الفقراء والضعفاء; fol. 97b: في وفاة الاولياء; fol. 105b: في حكاية المضطرين; fol. 114a: في رؤيا الصالحين بعد وفاتهم; fol. 111a: في الحكايات المتفرقة.

No date. The writing is mostly a clear Indian Naskhi of about A.D. 1750. Headings in red.

[Bland.]

### 501-536 [144-179]

Thirty-six volumes containing the well-known romance that passes under the title of:

سيرة عنتر

THE LIFE (ROMANCE) OF 'ANTAR

This seems to be the "Hijāzic" or the more complete edition of the story. About two thirds of the volumes are roughly of the same size and shape (210 × 150 mm.), and they were mostly written by various Naskhi hands from A.D. 1720 onwards. Nos. 501, 503, 512, 530-531, 534-536 are roughly of the same size: 150 × 115 mm.

### 501 (vol. 1) [144]

196 leaves, fifteen (and from fol. 145, seventeen) lines to the page.

It is called (fol. 1a) الجزء الاول من عنتر ابن شداد, and deals with Nimrūd, the birth, upbringing, and career of Abraham, largely on the authority of Wahb b. Munabbih. The point where T. Hamilton's English translation begins is reached about fol. 133b. The vol. ends (fol. 196a) with the verses translated by Hamilton on page 52.

Begins: الحمد لله الكريم الحنان . . . وبعد ايها السامع استمع ما كان.

Ends: حتى كاد البر بهم ان يقلب والليل مسا والحديث ليلة غدا. تم الكتاب.

On fol. 1a the name of S. H. Lewin. On fol. 143a a pencil note: "Beginning of Aleppo Antar copy (and of Ld. Guilford's MS.)." On fol. 133b: "Hic incipit Hamilt. Vers." At beginning a loose scrap from a sale catalogue. Inside the cover at the end a note of reading: طالع هذا الكتاب الامير ايوب عبد الله خلوتي, with the date 1228/1813.

No date. The writing is a rough Naskhi of about A.D. 1750 (some pages are a few years later). Rubricated in the first part.

### 502 (vol. 2) [145]

122 leaves, mostly fifteen lines to the page; called (ff. 1a and 122b): the second juz'.

Begins (fol. 1b) after the verses in Hamilton, i, 52, as follows : قال الراوي لهذا الكلام العجيب والامر المطرب الغريب.

Ends in the middle of i, p. 156, of Hamilton's translation.

On fol. 119b a pencil note by S. H. Lewin : "Hamaker, Pseudo Wākidi, p. 29 note." On fol. 1a the same note as in No. 501.

The writing is a clear, bold Naskhi. No rubrications.

### 503 (vol. 3) [146]

104 leaves, fifteen lines to the page ; called الجزء الثالث من سيرة حية بطن الواد وقادح : (fol. 1a) الزناد بدر الدولتين عنتر بن شداد.

Begins with the departure of the youngest son of 'Amr b. Hārith (Hamilton, i, 155).

Dated 1182/1768 : تم . . . على يد . . . عبد الله : بن السيد علي التونسي ابو تراب في يوم الجمعة ١٣ شهر شوال سنة ١١٨٢.

Clear. Rubricated.

### 504 (vol. 4) [147]

63 leaves, twenty-three lines to the page ; called the fourth juz'. Its contents extend to Hamilton's translation, i, 310.

Begins : قال الراوي لهذا الكلام العجيب وكان السبب : في مجيئ هذا الغلام.

Bold, clear Naskhi. On fol. 63b is the note of reading as in No. 501. Colophon : تم الكتاب الثالث (sic) الح Rubrications towards the beginning.

### 505 (vol. 5) [148]

85 leaves, twenty-five lines to the page ; called the fourth juz', corrected in pencil to "the fifth."

Begins (Hamilton, i, 310) with the final words of No. 504 as above, and ends with Hamilton, ii, 127.

Narrow borders. Scrawling Naskhi but fairly legible. No rubrications.

### 506 (vol. 6) [149]

102 leaves, generally twenty-seven lines to the page ; called the sixth juz'. The contents extend to Hamilton, ii, 288 (middle).

Begins : قال الاصمعي وكان السبب في ذلك ابو عبله مالك لانه كان من يوم وصل عنتر مع شاس . . . وقال لعبله البسي بعض الحلل.

The last four leaves, more recent and in a different hand, do not seem to be continuous with what precedes.

Dirty but legible Naskhi. Rubricated. Ff. 1-3 are written in a more modern and ugly Naskhi.

### 507 (vol. 7) [150]

120 leaves, from twenty to twenty-five lines to the page, according to the various hands used in the manuscript, which is by no means homogeneous.

Called the seventh juz'. It begins : قال الراوي لهذا الكلام العجيب . . . ثم ان البدوي نظر الى جمال صورة مالك وحسن لباسه.

The last portion (ff. 107-120) is from a different MS. and seems to contain another recension of the story. Ff. 1-104 are in a coarse Naskhi ; ff. 105-106a are blank ; and ff. 106b-120 are in a much better Naskhi and their text is within red rulings. No rubrications. Ends with Hamilton, iii, 83.

### 508 (vol. 8) [151]

66 leaves, twenty-five and twenty-six lines to the page ; called the seventh juz', corrected to "the eighth."

The text which extends to Hamilton, iii, 175 (middle), begins : قال الاصمعي وهم يقولوا لعنتر يا ابو الفوارس اعلم ان سالنا اليوم احد من العرب نتمند عليه.



**515** (vol. 15) [158]

58 leaves, generally twenty-seven lines to the page.

Extends from the verses (fol. 4*b*), thirteen baits (in الدهري), beginning رمتنا صروف الدهر, to the verses (fol. 55) in نسبت, sixteen baits, beginning سكت ففر اعداءى السكوت. Between ff. 29 and 30, which seem to be continuous, is bound a leaf in a different hand.

Probably all one piece. A dirty scrawling but legible Naskhi. No rubrications.

**516** (vol. 16) [159]

69 leaves, generally twenty-five and twenty-eight lines to the page.

Extends from the verses of زيد الخيل, ending (fol. 2*a*), to the verses (fol. 49*a*) of لو كانت الريح beginning (شجرا) عروة. Something is missing between ff. 1 and 2, and a pencil note at the foot of fol. 1*b* (in the hand of S. H. Lewin?) says: "one leaf only wanting."

Probably all one piece. A scrawling Naskhi. No rubrications.

**517** (vol. 17) [160]

78 leaves, twenty-five lines to the page.

Extends from the verses (in اللحن) of مقرى (fol. 11*a*), to the verses (fol. 78*a*) of 'Antar (in اللها) beginning يا صاحبي لا تبك. Fol. 23*a* end of Guilford, vol. 8.

Corresponds with Guilford, vol. 9, fol. 54.

All one piece. Clear Naskhi. Rubrications.

**518** (vol. 18) [161]

97 leaves, twenty-two to twenty-six lines to the page.

Extends to the verses (fol. 97*a* = Guilford,

vol. 10, fol. 74*b* = No. **546** [189], in بالبعدي, beginning اذا رشقت قلبي

Put together from various manuscripts. Mostly clear Naskhi. Many parts rubricated. On fol. 1*a* the name of the scribe of some parts is given as احمد حسن عبد الوهاب السلامي

**519** (vol. 19) [162]

82 leaves, twenty-five lines to the page.

Extends from the verses (fol. 3*a*) in يعدي, beginning وافقتني في البكا, to the verses (fol. 79*b*) in مزودي. Cf. edit. of Beirut, iv, 1265.

On fol. 1*a* a note of perusal by the above Aiyyūb Khalwati and the date 1228/1813. A clear Naskhi. All in one hand. Rubrications.

**520** (vol. 20) [163]

89 leaves, twenty-five lines to the page.

Extends from the verses (fol. 4*a*) in الفرساني, beginning انت في الدهر, to the verses (fol. 88*a*) in خليلي دمعي دائما, beginning الحشري

On fol. 1*a* a note of perusal by Aiyyūb Khalwati as above, dated 1228/1813. Mention is made in it of الشيخ ابراهيم, the friend of Aiyyūb, and under it is a note in pencil: "Sheikh Ibrahim of Burckhardt."

All by one hand, probably that of vol. 19. Clear Naskhi. Rubricated in the first part.

**521** (vol. 21) [164]

61 leaves, mostly from twenty-five to twenty-eight lines to the page.

Extends from the verses (fol. 1*a*) in فرحا, beginning بنتم فما نظر الطرف, to verses (fol. 61*a*) in ما يرد السنان, beginning الاخراني

This corresponds with Guilford, vol. 11, fol. 187. An ugly script; leaves much stained. No rubrications.

**522** (vol. 22) [165]

76 leaves, twenty-five lines to the page.

Called الجزء الحادى والعشرون, corrected to 22nd.

Extends from the verses (fol. 5a) in محالا, beginning كل يوم يغير, to the verses (fol. 72b) in وضعت هواك, beginning بدني

All one hand. Clear Naskhi. Rubrications.

**523** (vol. 23) [166]

60 leaves, twenty-seven to twenty-nine lines to the page.

Extends from verses (fol. 2a) in المغوار, beginning هذا فعالي, to verses (fol. 60a) in عيون من التبريح, beginning شواهدى

An ugly script, somewhat stained. No rubrications. On fol. 1a is the date 19 Rajab, 1189/1775.

**524** (vol. 24) [167]

74 leaves, twenty-five lines to the page.

Extends from verses (fol. 3a) in الحزم, beginning اثبت اناك, to verses (fol. 73a) in بمشهدى, beginning هل سالت الحيل

This corresponds with manuscript Guilford, vol. 13, fol. 189. Clear regular script. Rubrications.

**525** (vol. 25) [168]

64 leaves, generally twenty-five and twenty-six lines to the page.

Extends from verses (fol. 1b) in ربيعه, beginning دع عنك (not found in Guilford), to verses (fol. 63b) in محب شكا, beginning نوم

This corresponds with Guilford manuscript, vol. 13, fol. 188. Coarse Naskhi. No rubrications.

**526** (vol. 26) [169]

60 leaves, twenty-five lines to the page.

Extends from verses (fol. 4a) in اغصانها, beginning انى رايت حمامة, to verses (fol. 55b) in الا طمتمكي بالكلام, beginning شغل

Clear. Rubrications mostly in the second half. Between ff. 49-50 is a loose sheet giving the genealogy of S. H. Lewin.

**527** (vol. 27) [170]

96 leaves, generally from twenty-three to twenty-seven lines to the page.

Extends from verses (fol. 4a) in والاسدي, beginning ضاقت بك الارض, to verses (fol. 94b) in يا من يخوفنا, beginning تقتلي

Put together from various manuscripts and hands; mostly rubricated.

**528** (vol. 28) [171]

74 leaves, from twenty-four to twenty-six lines to the page.

Extends from verses (fol. 1b) in مصائى, beginning ترى تجمع الايام, to verses (fol. 72b) in الا قاتل الله, beginning الحواليا

Apparently put together at least from two manuscripts. Generally clear and rubricated.

**529** (vol. 29) [172]

131 leaves. The volume contains two parts (juz's) of the story as follows:

## A

Part i (on ff. 1-78) is mostly in a clear and regular Naskhi, which, however, degenerates towards the end.

The text extends from verses (fol. 2a) in المجيا, beginning نخب كالصباح, to verses (fol. 56b) in احمد المصطفى, beginning الانام

Written by two hands. Rubrications in the first part.

## B

Part ii (on ff. 79-131) is in an ugly scrawling Naskhi, and is defective at beginning and end. On fol. 99b a new juz' begins called "the thirty-seventh" corrected to 30th, and on fol. 99a a previous juz' ends. This last part begins: *... قال الاصمعي فلما ان سمع الاسد . الرهيص في المنهال ذلك المقال*. Since the previous part ends with the same words (fol. 98a) the text is continuous, but the end on fol. 131b is abrupt.

At the end of fol. 98b there is a colophon which informs us that this last part was written in 1139/1726: *تحريرا في اواخر شهر شوال : سنة ١١٣٩*. No rubrications. Twenty-three lines to the page.

## 530 (vol. 30) [173]

128 leaves. Put together from various manuscripts.

Extends from verses (fol. 5a) in *العوامل*, beginning *فزاره يا نسل*, to verses (fol. 126b) in *هذا فعالي*, beginning *مراني*.

Ff. 124-128 and some others were written in 1183/1769 (fol. 128b): *... على يد الفقير . . . عبد الله بن السيد علي التونسي تراب . . . في يوم السبت المبارك ٢٦ ذي القعدة سنة ١١٨٣*.

This is the same copyist as in No. 503. Rubricated. Mainly clear.

## 531 (vol. 31) [174]

152 leaves, seventeen lines to the page.

Extends from verses (fol. 2b) in *عائق*, beginning *ايا طائر ما لي اراك*, to verses (fol. 151b) *لا عشت من بعد*, beginning *هواني*.

The colophon, dated Dhu l'Ka'dah, 1183/1769, gives the full name of the above copyist as: *عبد الله بن السيد علي التونسي الشهير بابو تراب*. *العالبي*.

Clear. Rubricated. Ff. 96-150 are by another hand and from another manuscript, and are in a coarse but older Naskhi without rubrications.

## 532 (vol. 32) [175]

100 leaves, twenty-three lines to the page. No title and no division in parts.

Extends from verses (fol. 2b) in *شلتني*, beginning *لقد لامني*, to verses (fol. 99a) in *الانام*, beginning *اعطني رححي*.

Clear regular Naskhi, changing in the second part. No rubrications.

## 533 (vol. 33) [176]

119 leaves. Written by various hands.

Extends from verses (fol. 2b) in *هنتا*, beginning *ابرق اضا*, to verses (fol. 92a) in *ضمايري*, beginning *ايا عبل لا تبكي*.

Mostly clear. Generally twenty-one lines to the page. Some parts rubricated.

## 534 (vol. 34) [177]

71 leaves, mostly seventeen and twenty lines to the page.

Extends from verses (fol. 2b) in *بالسهادي*, beginning *تجافا من نفا*.

From various manuscripts and in different hands. Mostly clear. Some parts rubricated. The greater part of the MS. was written in 12 Shawwāl, 1183/1769, by *علي المزاريقي بن جعفر بن يوسف* (fol. 1a). See No. 567 [528].

**535** (vol. 35) [178]

82 leaves, fifteen and seventeen lines to the page.

Extends from verses (fol. 6b) in هذا

Ends abruptly.

The main part was written in 1183/1769 by علي بن جعفر بن يوسف القاطن بخط سوق السلاح (fol. 1a) in a clear Naskhi, with rubrications. Ff. 39 and 65 in a more modern hand. The incomplete part (ff. 71-82) is in a scrawling and ugly Naskhi, without rubrications.

**536** (vol. 36) [179]

88 leaves, seventeen lines to the page. No title page and no division in parts.

Begins abruptly: وداروا بالخذرون فآخبرهم بهذا الكلام, but the third line corresponds with the ninth line of the last page of the previous No. 535, so that really the text is continuous. Vol. 36 may originally have been a part of vol. 35.

The real juz' begins on fol. 1b as follows: . . . قال الراوى وكان السبب في ظهور هذا الملك الجوفران امر عجيب وكلام غريب.

The volume ends (fol. 88b) with a quotation from Aşma'i on the merits and value of the story of 'Antar.

Scrawling Naskhi. Some pages rubricated.  
[Bland.]

**537-555** [180-198]

Another recension of the above romance of 'Antar.

A neat copy in nineteen volumes of varying thickness but of the same size and shape (200 × 150 mm.), bound in leather, and numbered on the outside. Each volume is, as a rule, in one hand, and all the story is written in a neat and clear Naskhi script of about A.D. 1800 onwards. In vol. 19 the author appa-

rently of all the romance of 'Antar is given as :

امين ابن اسمعيل الحمصي (see under No. 555 [198]).

Inside the cover of each volume is the book plate of "The Hon<sup>ble</sup> Frederic North," with "No. 79" and the number of the volume. On fol. 1a of the first volume is an autograph note: "S. H. Lewin. Dec<sup>r</sup>., 1830. From the Earl of Guilford's MSS."

The text runs on continuously from volume to volume. In some volumes is a loose leaf bearing a pencil abstract of the narration in the handwriting of S. H. Lewin, who has marked on the margin from time to time coincidences with the above long recension contained in Nos. 501-536 [144-179] and with Hamilton's translation.

**537** (vol. 1) [180]

35 leaves, nineteen lines to the page.

Begins in the middle of p. 23 of vol. 1 of Hamilton's translation. At the top of fol. 1b, after a blank space reserved for words such as قال الاصمعي and his fellow *Rāwī*, occurs the sentence: رواية هذه السيرة العجيبة والامور المطربة: الغريبة وذلك المنقولة من السير وهي الحجازية. انه كان عشرة فرسان من بنى قراد الخ.

Ends with Hamilton, i, 120. No rubrications.

**538** (vol. 2) [181]

168 leaves, eighteen lines to the page.

Ends with Hamilton's translation, ii, 122. Fol. 119a = end of Hamilton's vol. 1.

Written by at least two hands. No rubrications.

**539** (vol. 3) [182]

140 leaves, from seventeen to twenty lines to the page.

Ends with Hamilton's translation, iii, 47. Fol. 125a = end of Hamilton's vol. 2. First

portion made up from manuscripts of various size and paper. No rubrications.

**540** (vol. 4) [183]

98 leaves, generally nineteen lines to the page.

Ends with Hamilton's translation, iii, 269. No rubrications.

**541** (vol. 5) [184]

100 leaves, number of lines as above.

Ends with Hamilton's translation, iv, 120. Fol. 46a = end of Hamilton's vol. 3. No rubrications.

**542** (vol. 6) [185]

100 leaves, number of lines as above.

Ends with Hamilton's translation, iv, 366. No rubrications.

**543** (vol. 7) [186]

236 leaves, fifteen to twenty lines to the page. Written by various hands.

Ends five leaves after the verses in مسكوب, beginning (fol. 232a) كيف اصطباري. Fol. 30b = end of Hamilton's translation. Fol. 136b blank.

At the beginning there is a leaf placed by S. H. Lewin giving an analysis of the narrative with references to this manuscript and the above series of Nos. **501-536** [144-179]. Rubricated.

**544** (vol. 8) [187]

111 leaves, nineteen lines to the page.

Ends (= vol. 17, fol. 23, of the above series) one leaf before the verses in تدري, beginning فقد قيل لي.

The first twenty-three leaves overlap with the last part of vol. 7. Vol. 8 begins with

the words الجبر صحيح, which occur in vol. 7 on fol. 186b. Vol. 7 ends with the words الجبر الصحيح, which correspond in the narration to the words بنجر وبصحة الحديث, on fol. 23b of vol. 8.

Again a leaf of analysis by Mr. Lewin. No rubrications. The verses on fol. 60b are omitted.

**545** (vol. 9) [188]

87 leaves, number of lines as above.

Ends (= vol. 18, fol. 52, of the above series) ten leaves before the verses of 'Antar (in اذا طربوا الرجال), beginning (الدنانى).

Again a leaf of analysis by Mr. Lewin. No rubrications. Ff. 84-87 by another hand.

**546** (vol. 10) [189]

220 leaves, generally from seventeen to nineteen lines to the page.

Ends (= vol. 20, fol. 56b, of the above series, or No. **520** [163]) ten leaves before the verses in الطير ينفر الطمع, beginning.

Again a leaf of analysis by Mr. Lewin. Written by various hands. Some parts rubricated. A very rough join on fol. 191a.

**547** (vol. 11) [190]

199 leaves, from eighteen to twenty-one lines to the page.

Ends (= vol. 22, fol. 10, of the above series, or No. **522** [165]) three leaves after the verses of Ghaṣūb in السراجا, beginning يك يا

ابن الامة.

The volume contains the following Mu'alla-Kāt: Ṭarafa, fol. 149; 'Amr, fol. 153; Imr ul-Kais, fol. 172; Zuhair, fol. 175; Labid, fol. 177; Ḥārith, fol. 180; A'sha, fol. 182.

Again a leaf of analysis by Mr. Lewin. Written by various hands. Some parts rubricated.

**548** (vol. 12) [191]

200 leaves, seventeen to twenty lines to the page.

Ends (= vol. 24, fol. 16, of the above series) eight leaves after the verses of Ghaṣūb in سباع البر , beginning العمامي

Again a leaf of analysis by Mr. Lewin. Probably all by one hand. Rubricated.

**549** (vol. 13) [192]

198 leaves, eighteen to twenty lines to the page.

Ends (= vol. 26, fol. 25, of the above series) seven leaves after the verses in جليلا of Ghaḍbān, beginning واصبحت

On fol. 187b ends vol. 25 of the above series, or No. **525** [168]. Again a leaf of analysis by Mr. Lewin dated 23 April, 1839. Written by various hands. Rubricated.

**550** (vol. 14) [193]

198 leaves, eighteen and nineteen lines to the page.

Ends on the reverse of the leaf containing the verses of Ghaḍbān in الفضفر , beginning ايا عبد هيا.

Mr. Lewin's analysis stops at fol. 28, the foliation stopping at fol. 30. Probably written by more than one hand. Mostly rubricated.

**551** (vol. 15) [194]

200 leaves, eighteen lines to the page.

Ends three leaves after the verses in صمم , beginning نحن الرؤوس

The leaf for Mr. Lewin's analysis is inserted but has not been used. Written all by one hand. Rubricated except ff. 191-200.

**552** (vol. 16) [195]

168 leaves, eighteen and twenty lines to the page.

Ends one leaf after the verses of 'Antar in يا عبلة كم لاقيت همام , beginning

Written by two hands. Mostly rubricated. Ff. 38b-48b contain the long poem called : القصيدة العقيقة.

**553** (vol. 17) [196]

173 leaves, eighteen to twenty lines to the page.

Ends two leaves after the verses of 'Antar in اطوى الفياخ , beginning المجمللي

Mostly by one hand. Rubricated.

**554** (vol. 18) [197]

196 leaves, seventeen and eighteen lines to the page.

Ends thirteen leaves after the verses of 'Antar in الم تسالوا عنا قشيراً , beginning القلانس

Mostly by one hand. Rubricated except ff. 89-103.

**555** (vol. 19) [198]

312 leaves, eighteen lines to the page. Written by one hand. Rubricated.

On fol. 312a the composition of the work, probably of all the *Sīrat 'Antar*, is attributed to امين ابن اسمعيل الحمصي as follows : ويغفر الله لنا وللسادات المستمعين ولمن رتب هذه القوافي كاتب هذا الديوان . . . السيد امين ابن السيد اسمعيل الحمصي غفر الله له.

The colophon on the reverse (fol. 312b) reveals the name of the copyist of a large part of the series and gives the date 1227/1812 : وكان الفراغ على يد . . . السيد محمد ابو اليسر الطرابلسي يوم الاحد في ٤ ذى الحجة سنة ١٢٢٧.

[Bland.]

**556-571** [517-532]

Another set containing the "Romance of 'Antar."

A nearly complete set bound in sixteen volumes. There runs through the whole a very considerable stratum in a uniform regular Naskhi; the rest is made up of pieces of many manuscripts, but the size of pages is practically uniform: 155 × 100 mm. Of the forty-five parts (juz's) four are missing (22, 42-44), and two are incomplete (16 at the end, and 17 at the beginning).

**556** (vol. 1) [517]

Three parts. Part i has 81 leaves, and parts ii and iii have together 97 leaves. The first part is put together from more than one source, but the other parts were mostly written by their first owner, محمد بن الحاج سليمان, in 1234/1818 in a clear Naskhi, with twenty-two lines to the page.

Ff. 8-10 are misplaced by the binder; they should naturally have been placed before the leaves marked 4-7. Ff. 19-20 are transposed; similarly ff. 21-22. Fol. 31 does not fit on to fol. 32, which begins with the miracle of Abraham. Fol. 34 is the first supplied by the owner of the manuscript.

The volume ends after the incident when Malik asks 1000 camels for his daughter, after which comes the following colophon: تم الجزء الثالث . . . في ٥ شوال سنة ١٢٣٤ على يد كاتبه ومالكه . . . محمد ابن المرحوم الحاج سليمان.

No rubrications in part i. Parts ii and iii are rubricated except towards the end.

**557** (vol. 2) [518]

Contains Parts iv, v, vi, vii numbered in Arabic, 58, 60, 35, and 45 leaves respectively.

The volume extends from the verses in لامي , beginning انا تي طيف علة , to verses in الدلي . beginning العشق فيه هلاك

Written all in the hand of M. b. Sulaimān, and treated as a single manuscript as far as part vi. Part vi is called in the colophon part v, and part vii is considered as part vi. Mostly rubricated. From seventeen to twenty-four lines to the page.

**558** (vol. 3) [519]

Contains parts viii-x, considered in the manuscript as parts vii-ix (see reason above), and numbered in Arabic, 109, 89, and 67 leaves respectively. In the first part ff. 31-50 are older, and ff. 65-108 considerably older than the owner's time. In the second part ff. 20-33 are in the older hand as above, and in the third part ff. 2-30 are also in an older hand.

The volume extends from verses in يهرب , beginning لحا الله عمي , to verses in ويأسره , beginning اما يستحي من يدعي

No rubrications. Mostly from eighteen to twenty-one lines to the page.

**559** (vol. 4) [520]

Contains parts xi-xii, considered in the manuscript as parts x-xi as above, and numbered in Arabic, 93 and 118 leaves respectively. The MS. is put together from three sources, but the majority of it is by its above owner.

The volume extends from verses in صدودا , beginning تري يا عبل , to verses in ظلاما , beginning اقل البدر

No rubrications. Mostly twenty-one lines to the page.

**560** (vol. 5) [521]

Contains parts xiii-xiv, but said by the owner on the title page to contain parts xii-xvi. Ff. 5-64 of the first part, and ff. 5-8, 26-32 of the second part are in an ugly but older hand; the rest is in the handwriting of the owner. The two parts are numbered in Arabic 99 and 114 leaves respectively.

The volume extends from verses in عاقل , beginning بني عامر , to verses in نصيب , beginning بعد التصبر .

Dated 5 Rabi' i, 1235/1819. No rubrications.

**561** (vol. 6) [522]

Contains parts xv-xvii, numbered in Arabic 101, 58, and 43 leaves respectively. The first and the third parts have no title, and the second part is called: Part xvi. The first part is written all in one hand: an ugly scrawling Naskhi, rubricated; generally eighteen lines to the page. The second part is written by the owner, without rubrications, and the third part is by two hands, with twenty-one and seventeen lines to the page. This part is also incomplete at the beginning and without rubrications.

The volume extends from the verses in ذكور , beginning ومعترك تهش له , to the verses in قدومها , beginning نحن الذين اذا سمونا

**562** (vol. 7) [523]

Contains parts xviii-xix, numbered in Arabic, 64 and 126 leaves respectively. The first part is in the hand of the owner, except ff. 2-20, which are in an older script, and ff. 25-31, which are in an almost contemporary writing; all without rubrications. The second part is also put together from two older manuscripts; generally rubricated. In the first part the section written by the owner is dated 1 Rabi' ii, 1235/1819.

The volume extends from verses in والبصر , beginning ابا الفوارس , to verses in للحزن , beginning ان جرى دمع

**563** (vol. 8) [524]

Contains parts xx, xxi, xxiii. Part xxii is missing and is represented in the volume by modern blank leaves inserted by the binder. The three written parts are numbered in Arabic, 31, 67 and 48 leaves respectively. The first part is in the handwriting of the owner, who used rubrications only in the second half of his work. The majority of the second part is an ugly but older script, without rubrications, and with twenty-five lines to the page. The same may generally be said of the third part.

The volume extends from verses in نوابي , beginning عليني يا ام , to verses in الرماح , beginning سلام على من ساد , both in the owner's handwriting.

**564** (vol. 9) [525]

Contains, according to the title page, parts xxiv-xxv. All the volume, however, is considered as one and numbered in Arabic, 1-198 leaves. Ff. 1-2, 7, 14-29, 36-41, and 198 are in the hand of the owner; the rest is in various hands, chiefly in a large bold Naskhi without rubrications.

The volume extends from verses in غراما , beginning رحل الصبر , to verses in نصف , beginning (fol. 185a) يا يوم

**565** (vol. 10) [526]

Contains, according to the title pages, parts xxv and xxvii (corrected in pencil into xxvi) and numbered in Arabic, 70 and 118 leaves respectively. All the first part is in the handwriting of the owner, with rubrica-

tions. In the second part ff. 1-4, 6-32, 39-54, 61-81, 91-102, 110-116 are in the handwriting of the owner, with rubrications; the rest is mostly in older hands, generally without rubrications.

The volume extends from verses in *والطمع*, beginning *الطير يرقص*, to verses in *والبدن*, beginning *والله يا سبع*

The last leaf is quite modern.

### 566 (vol. 11) [527]

Contains parts xxviii-xxix, numbered in Arabic, 87 and 64 leaves respectively. In the first part ff. 1-8, 26, 61-87 are in the handwriting of the owner, with rubrications; the rest is in older hands, without rubrications. All the second part is in the handwriting of the owner, is rubricated, and dated 13 Shawwāl, 1235/1819. The first part is dated 8 Ramaḍān of the same year.

The volume extends from verses in *ضمايري*, beginning *اما ودموعي*, to verses in *الخدم*, beginning *اثبت اناك*

### 567 (vol. 12) [528]

Contains parts xxx-xxxi, numbered in Arabic, 111 and 51 leaves respectively. The first part is written in an ugly but clear Naskhi by (fol. 1a) علي المزاريقي ابن جعفر ابن يوسف الجعفري, who is evidently the same copyist as the one mentioned in No. 534 [177], etc. The last page is supplied by the owner, who is also the scribe of all the second part. The first part is called 29, corrected in pencil into 30, and the second part is called by the owner: xxxi-xxxiii. No rubrications.

The volume extends from verses in *نوم*, beginning *محب شكا*, to verses in *عارا*, beginning *ولو انبشوا*.

### 568 (vol. 13) [529]

Contains parts xxxii-xxxiii (title in pencil), xxxiv (called in pencil: 35; see below), xxxv (called in pencil: 34), xxxvi (called by the owner: 35), numbered in Arabic, 56, 55, 63, 61, and 131 leaves respectively. In part xxxii ff. 1-14, 43-50 are in the hand of the owner; the rest is an older clear Naskhi. In part xxxiii ff. 1-6, 42-55 are likewise in the hand of the owner, and the rest is in an earlier difficult scrawl; dated 6 Jumāda i, 1234/1818. Part xxxiv has been bound by mistake after part xxxv, and the following leaves are now numbered to suit a correct rebinding; as they stand in the manuscript, ff. 1-24, 63 are in the hand of the owner, and the rest in an earlier fairly clear Naskhi; the next part is all in the hand of the owner. In part xxxv (as called by the owner who has supplied the first leaf) the writing is a bold open Naskhi with eleven to fourteen lines to the page. All this part and a few sections of the previous parts are rubricated.

The volume extends from verses in *والامان*, beginning *يا فريد الزمان*, to verses in *والاولاد*, beginning *اقلقتني نار النوى*

This last part should have been bound at the end of vol. 14, No. 569. See below under No. 570 [531].

### 569 (vol. 14) [530]

Contains, according to the title pages by the owner, parts xxxvi-xxxviii, numbered in Arabic 66, 75, and 71 leaves respectively. All the first part (except ff. 7-14, which are in a good old Naskhi) is in the owner's hand. In the second part ff. 35-43 are in a coarse Naskhi, and the rest is in the hand of the owner; fol. 55 has been left blank, not even the leaf number being written. All the third part is in the hand of the owner. The three parts are rubricated.

The volume extends from verses in *لوامع*, beginning *تقولين لا حسنا*, to verses in *بالجمام*, beginning *انا البطل الكرار*

The first part is dated 17 Rabi' i, 1235/1819.

### 570 (vol. 15) [531]

Contains, according to two title pages, parts xxxvii and xxxviii, and consequently xxxix also, numbered in Arabic, 65, 47, and 149 leaves respectively. In the first part ff. 1-42 are in a good old Naskhi; somewhat faded; ff. 43-57 are in a later but more legible hand; ff. 58-65 are in the hand of the owner. All the second part is in the hand of the owner. The third part is in various hands, but ff. 138-149 are supplied by the owner; there is no leaf marked 28, probably through a mistake in numbering; ff. 20-21 have been wrongly bound after fol. 3. More than half of the volume is rubricated.

Begins: *فلما ان وصل طود الاطواد الى الميدان وكان حوله الف فارس.*

This part seems to be continuous with the last part of volume 13, No. 568 [529], which seems to have been misplaced by the binder; the right place of the latter should have been at the end of vol. 14, No. 569 [530].

Ends: *وحق المسيح والسيدة ذات الوجه المليح لقد اجتمع على قلبي . . . خطب جسيم.*

### 571 (vol. 16) [532]

The first three-quarters of the volume are blank paper, taking place of the missing parts. The last part is numbered in Arabic 1-68 leaves and is entitled by the owner part xlv (*اتمام السيرة*). Ff. 54-57, 67-68 are in two older hands, and the rest is in the hand of the owner. No rubrications. Ff. 24b, 25a, and the first four lines of 25b are blank.

Begins: *ولما ناول النجاف الكتاب الى الاميرة فاخذته منه واعطته الى زيد.*

Ends with the ordinary praises of the Romance.

[Crawford.]

### 572-607 [559-594]

Another copy of the Romance of 'Antar. It is the manuscript described by Gustave Dugat in *Journal Asiatique* (5th series, 1856, pp. 256-260) as in the possession of M. le Marquis de la Ferté-Sénéctère, who (having bought it for 1500 francs) wished to sell it for 1200 francs. The volumes are numbered in Arabic on the covers as 1, 2, 3, etc. In the last volume, No. 607 [594], mention is made of a certain *يوسف بن اسماعيل بن حص* as the author. Compare this information with that found in No. 555 [198] of the set Nos. 537-555 [180-198]. More than half of the volumes are of the same size and shape: 218 × 160 mm. No. 601 [587] is 300 × 190 mm., and the other numbers are 158 × 110 mm. and under.

### 572-573 [559-560]

101 and 38 leaves respectively, mostly twenty-five lines to the page. They consist of a series of continuous sheets with narrow margins, bound so as to form two volumes. No rubrications.

No. 573 [560] ends (fol. 38a) with verses in *ووجدني*.

A negligent Naskhi. No rubrications. Ff. 31-32 by different hand.

### 574-578 [561-565]

The five volumes have 62, 64, 57, 89, and 76 leaves respectively, with mostly nineteen

lines to the page. Hardly any rubrications. Except in case specified below all the volumes are generally written by one hand: a clear, negligent Naskhi, and mostly consist of sheets with broad margins, occasionally incorporating portions from other sources.

In No. **574** [561] ff. 15, 37-43 are by an ugly hand. The juz' was ended on fol. 36*b*, but has been artificially joined up with what follows.

In No. **575** [562] fol. 35 begins a new sheet with a page bearing a portion from a different recension. The scribe has made the end of the preceding sheet the end of a part begun afresh on the following page (fol. 35*b*). Labelled by an owner on fol. 35*a* as "the seventh part."

In No. **576** [563] the last sheet (ff. 52-57) is from another source. The first writing on ff. 52*a*, 54*a* has been partly struck off.

In No. **577** [564], after some scored out pages (as in No. **575** [562]) on which some one has written "the eighth part," there is a fresh start on fol. 1*b* by means of the catchword of No. **576** [563]. Fol. 76*a* is marked as the end of a part; the reverse is scribbled over, but marked at the top as "Part 8." Then follows a continuous text on three leaves from another source, in an ugly script. Fol. 80*a* is marked at the top as "Part 9," although the formal beginning of a new part is only found on fol. 80*b* and on fol. 81, which, however, seem to contain a scored-out text not continuous with what precedes.

In No. **578** [565] the sheet containing ff. 61-66 is from another source and in an ugly script. Here again the last sheet (ff. 67-76) begins with a scribbled page marked as "Part 10," and on its reverse the scribe has made a fresh start by picking up the last sentence of the previous part. Ff. 67-69, 71-72, 74-76 are in a coloured paper.

### 579 [566]

104 leaves, mostly eighteen and nineteen lines to the page. Put together from various sources, some old, and others modern. On fol. 36 the text is artificially joined up. Something seems to be missing before the first page when this is compared with the last page of No. **578** [565].

### 580 [567]

92 leaves, fifteen lines to the page. The text appears to be continuous with No. **579** [566]. The volume originally ended on fol. 91*a* where the colophon gives the name of the scribe محمد مشدود ابراهيم الحلبي, and the date 1 Rabī' i, 1160/1747. Ff. 2-7, 91*b*-92, are by a more modern hand.

### 581 [568]

86 leaves, mostly twenty lines to the page. On fol. 13*b* occur the verses rhyming in وعيوا (cf. Beirut edit., ii, 547), and on fol. 83*b* are the verses in يسمع (cf. Beirut edit., ii, 593).

Written chiefly by one hand, but ff. 70-75 are in a rather ugly script.

### 582 [569]

106 leaves, mostly nineteen lines to the page. Written in a legible Naskhi of about A.D. 1720, but ff. 1-8 are modern, and have been prefixed to the manuscript in order to connect it with the preceding No. **581** [568]. The last scribe has entitled the volume (fol. 1*a*) as "Book 11." Rubricated.

The volume extends from verses in ابي (fol. 1*b*) to verses in تسعد, beginning (fol. 103*b*) وجدي بكم

Inside the cover and on the page opposite the last are notes of perusal by ابراهيم بن يوسف

السمان, in 30 Muḥarram, 1156/1743, and أمين الدقاق in 1198/1783.

### 583 [570]

110 leaves. The volume consists of two distinct portions represented by ff. 1-83 and ff. 84-110, and made up from various sources, one of which about 1720. The text is continuous, and a pencilled cross on fol. 1b indicates where the text of No. 582 [569] ends. Mostly an ugly script.

Begins: ويجعلها حق تهيتي له (= line 6 of the second last page of No. 582 [569]).

### 584 [571]

38 leaves, put together from four sources, all legible. The volume is made to harmonise with No. 583 [570] by the scoring out of the first four lines. The same process has been resorted to between ff. 22-23. In the same way more than half of fol. 9b is repeated on fol. 10a, which is from another source.

On fol. 1a occur the verses in السابي (cf. Beirut, ii, 698).

### 585 [572]

59 leaves, nineteen lines to the page. Written in an ugly and sprawling Naskhi.

Begins: الصفاح واسعة الرماح (= line 2 of the last page of No. 584 [571]).

Inside the cover and on fol. 18a is a reader's name, عبد الرحمن بن ابراهيم الحانجي, and the year 1216/1801.

### 586 [573]

96 leaves, mostly twenty lines to the page. All the volume, except ff. 57, 75-79 (which are more modern), is written in one, ugly but legible, hand, with rubrications.

Begins: امرهم ان يسبقوه (= No. 585 [572] last page, line 4).

On fol. 3a occur the verses in ربا (cf. Beirut, iii, 914).

### 587 [574]

195 leaves. Written by three hands: ff. 2-113 (about 1740), ff. 114-176 and 1, 186-195 (about 1800) and ff. 177-185 (about 1750). The first section has for every few pages the word مبحث on the margin, and often an indication of the subject. Fol. 1 is prefixed to connect the volume with the preceding No. 586 [573].

On fol. 5a are verses in فارحل, about which see Beirut, ii, 785.

### 588 [575]

38 leaves, mainly nineteen lines to the page. All in one clear hand of about 1780. In paper covers. An immediate continuation of the preceding No. 587 [574].

On fol. 12a occur the verses in جلا, about which see Beirut edition, iii, 912. From this point onwards the verses rhyme with many of those of the Beirut edit. up to fol. 37b in الغم (Beirut, iii, 973).

### 589 [576]

82 leaves, in various hands, legible but much used. Apparently continuous with No. 588 [575].

On fol. 12b occur the verses in الحدادي (probably = Beirut, iii, 989) from which point onwards the rhymes on the whole agree. Fol. 79b, للحزن = Beirut, iii, 1019.

### 590 [577]

120 leaves, mostly from twenty-two to twenty-four lines to the page. Bold legible Naskhi of about 1800. Continuous with No. 589 [576].

On fol. 16*a* are the verses in نوار (cf. Beirut edit., iii, 1031), and on fol. 110*a* are the verses in الشتات (cf. Beirut, iii, 1139), preceded by verses in افكارى (as in Beirut, iii, 1138).

### 591 [578]

102 leaves. Same handwriting as above, except the last four leaves which seem to be older.

On fol. 88*b* are verses in الغراما (cf. مناما, Beirut, iv, 1240), preceded on fol. 87*b* by verses in الزلل (= Beirut, iv, 1239).

### 592 [579]

118 leaves. Clear Naskhi; some of it probably written by the same hand that wrote the last four leaves in No. 591 [578]. Generally twenty-three or twenty-four lines to the page.

On fol. 5*a* are verses in التجارى (= Beirut, iv, 1256), following verses in الطمع (= Beirut, iv, 1331).

### 593 [580]

102 leaves. Put together from various sources, some of which old. There seems to be some disarrangement between ff. 73-76; e.g. fol. 73*b* appears to be immediately continuous with fol. 74*a*.

The last verses are in الاخواني (= Beirut, iv, 1476).

### 594 [581]

122 leaves. Written by various hands, some of which old.

On fol. 2*a* are verses in محالا (= Beirut, iv, 1479). The last verses begin with طاب الطعان (prob. = Beirut, iv, 1589).

### 595 [582]

107 leaves. Written by similar careless hands.

On fol. 2*a* are the verses in السعدي (= Beirut, iv, 1591), and on fol. 103*b* are the verses in تسأل (= Beirut, iv, 1682).

### 596 [583]

114 leaves. In an ugly scrawl and in similar hands as above.

On fol. 4*a* are the verses in اصنامهم ربا (= Beirut, iv, 1685), and on fol. 113*a* the verses in بالي (= Beirut, v, 1793).

### 597 [584]

117 leaves. By similar hands.

On fol. 1*a* are the verses in بالذيل (= Beirut, v, 1795), and on fol. 96*b* are the verses in والشفقة (= Beirut, v, 1903), but after that the rhymes do not seem to agree.

### 598 [585]

85 leaves. In two main parts: (a) ff. 1-21, and 49-85 (nineteen lines to the page); (b) ff. 22-48 (generally from twenty-three to twenty-six lines to the page); (a) in hands similar to the preceding volumes, and (b) in a more recent and cramped Naskhi. Some pages have been cut too short at the foot by the binder.

On fol. 7*a* are the verses in والغم (= Beirut, v, 1917), and on fol. 50*a* the verses in واسرجا (= Beirut, v, 1959), after which in the remaining thirty-four leaves the only verses written metrically are on fol. 58*a*, the two baits in الجناحي

### 599 [586]

63 leaves. Put together from two main sources; ff. 1, 3, 9-34, 37, 40-63 in hands similar to the preceding volumes, and the rest in a modern and ugly Naskhi.

On fol. 13*b* are some verses in الشعاعي which do not seem to be found in the Beirut edition. The first verses, written metrically, are on fol. 24*a* in النوائب (cf. Beirut, v, 1990). On fol. 54*a* are the verses in البواتر (see Beirut, v, 2086).

### 600 [587]

104 leaves, generally twenty-seven lines to the page. This volume forms part of a copy of the *Sīrah* in folio, in a close, legible, and elegant Naskhi of about A.D. 1700. Gilt rulings; profusely rubricated.

Begins: فلما سمع الغضبان كلام ابيه علم انه صادق

Some one has written in the upper corner the same catchword as at the end of No. 599 [586]. On fol. 2*b*, near the foot, is a fresh beginning with the basmalah. On ff. 12*b*-17*a* is the long poem in المعهدى (= Beirut, v, 2102).

On the fly-leaf and on ff. 4, 95 is the seal of محمد اليك بن احمد القضاعي, with the date 1164/1750. On fol. 93*a* is a large seal with a legend of some eleven lines containing *Ḳur'ān*, ii, 256. On fly-leaves there is cash account of امين الطاراني, in 1184/1770.

### 601 [588]

9 leaves. A simple gathering of sheets in stiff paper cover, and in a bold and ugly Naskhi. The eighth line begins the poem occurring on the last page of No. 600 [587]. The context before and after is evidently the same, but the text differs greatly. Unequal number of lines.

### 602 [589]

158 leaves. Written by more than one hand. Chiefly in a large Naskhi, from eighteen to twenty lines to the page; ff. 1-4 are added by another hand to make the volume continuous with No. 601 [588], and for this purpose the

first page has been scored out. The second page should have also been scored out, because its contents to the last line but one are identical, if not *verbatim*, at least in their general meaning with the last page of the previous volume.

On fol. 122*b* are verses in والطبعي (cf. Beirut, vi, 2455), and on fol. 147 are verses in واعذبا (cf. Beirut, vi, 2473).

### 603 [590]

44 leaves of an ugly but clear Naskhi; generally thirteen lines to the page. Fol. 32 is blank, but the text is continuous.

Begins: بالحديد الذي ليس له مماثل, i.e. in the ninth line from the end of No. 602 [589].

### 604 [591]

72 leaves. Made up of two portions, (a) ff. 1-16, and (b) ff. 17-72, which are in a much closer Naskhi. Generally twenty and twenty-four lines to the page.

Begins: ان ادبر الدبران, i.e. with the end of the second last line of No. 603 [590].

### 605 [592]

46 leaves. The volume forms part of a much older manuscript of the *Sīrah*; seventeen lines to the page, with phrases throughout marked off in red. The last leaf (fol. 46) has been supplied by a modern hand to join the text with that of the following volume, i.e. No. 606 [593].

Begins: رحلت عنكم, i.e. in the middle of the fourth last line of No. 604 [591].

### 606 [593]

47 leaves. An easy Naskhi. Generally sixteen and seventeen lines to the page.

Begins with the verses the second of which ends in واذا (cf. Beirut edit., vi, 2555).

**607** [594]

180 leaves. A clear, bold, recent Naskhi; generally twenty-one lines to the page. Bound in leather like the set of Nos. **537-555** [180-198].

Begins: *وامرت عبيدها*, i.e. in the ninth line from the end of No. **606** [593].

This last volume was finished Thursday, 27 Rajab, 1195/1780 (fol. 180a). On this same page the composition of *Sīrat 'Antar* seems to be attributed to *يوسف بن اسماعيل بن حصص*, who, in No. **555** [198], is called *امين* instead of *يوسف*. The words used are: *... لنا*. *ولمن رتب هذه القوافي وكان اقربض لفظها موافى كاتب هذا الديوان*. *... السيد يوسف*. *... ابن السيد اسماعيل ابن حصص*.

The expression *ابن حصص* has possibly been used for *الحمصي* of No. **555** [198] for the sake of the *Ḳāfiyah*.

[Crawford.]

**608-610** [200-202]

220 × 170 mm. Three volumes of 320, 320, and 323 leaves, sixteen lines to the page.

A copy of the first part of the Syrian recension of the same *Sīrat 'Antar*, brought by Dr. Russell from Aleppo. The manuscript is written as a single volume but bound, in the East, as three.

After the story of Nimrūd and Abraham, begins the narration as translated by T. Hamilton on fol. 58b. Fol. 74b corresponds to fol. 162b of No. **501** [144] of the set Nos. **501-536** [144-179]. A pencil note on the margin of fol. 320b (the last page of No. **609** [200]) says "Hamilton's Version, i, 267." This is probably correct, although the text differs greatly.

Part ii, or No. **610** [201], ends (fol. 320b)

with Hamilton's translation (ii, 273) after some verses not given in the latter. Part iii, or No. **611** [202], ends (fol. 323a) with the beginning of Hamilton, iii, 203. On a loose slip of paper is a note: "End of Bruce's *Antar* *قال عنتر لاهه ويلك لمن الله وجهك* etc. The last poetry rhymes in *ا* and begins *مدت* or *بدت*. End of MS. Russell [vol. 3rd] is much abridged and the poetry omitted."

Begins: *بسم الله ... هذا جزء من سيرة عنتر ... الحمد لله ... اما بعد فهذه سيرة عنتر ابن شداد ولكن نذكر قصة النمرود ابن كنعان الخ*.

Ends (iii, 323a): *وكل من وقع في يدنا صلبناه*. The last three words are in the middle of the last line of the page. There is no colophon.

Written in an easy negligent Naskhi. Broad margins. About A.D. 1780. Rubricated.

[Bland.]

**611-622** [741-752]

Another recension of *Sīrat 'Antar*. It should have been in sixty parts, but parts i-ii are missing. The remaining iii-lx parts are bound in twelve volumes, all 200 × 140 mm., except parts vi-vii which are 147-100 mm. but bound to match the rest. Half-bound in green morocco by European hands. The manuscripts are from the Bourgade library, which was sold in Paris in the second half of the nineteenth century. Mostly written between A.D. 1730-1770. One of the characteristic marks of this recension is that it often contains no clear endings of the *juz*'s, and the text runs from one *juz*' to another without the usual words of introduction. All the set is well rubricated. The parts are marked with Arabic numerals on the back of the volumes. The paper and the ink used by the scribe are not of the best kind.

**611** [741]

228 leaves. From seventeen to twenty-three lines to the page. Contains parts iii-v. Incomplete at the beginning; ff. 79-80 are blank and the text between fol. 79a and fol. 81a does not seem to be continuous. Something seems also to be missing between ff. 156-157.

The first verses in the volume are (fol. 2a) in القفرى , beginning نسير , and the last ones are (fol. 224b) in القمم , beginning ما بنينا . Probably in one hand.

**612** [742]

210 leaves. Contains parts vi-vii. Written probably by two hands. From thirteen to sixteen lines to the page. Continuous with No. **611** [741].

The first verses in the volume are (fol. 5a) in ظلم , beginning ان انصف , and the last ones are (fol. 207b, the last written page) in وانجدي , beginning ودعة

**613** [743]

276 leaves. Contains parts viii-xii. Written by one hand. Generally twenty-three lines to the page. Probably continuous with No. **612** [742]. Some leaves slightly damaged towards the end.

The first verses are (fol. 7a) in ينفصل , beginning ويك , and the last ones are (fol. 272a) in الا يا عبلة , beginning عذابي

**614** [744]

266 leaves. Contains parts xiii-xvii. Written by the same hand as that of No. **613** [743], with which it is continuous.

The first verses are (fol. 2a) in يسمع , beginning اذا ما , and the last ones are (fol. 265a, the

two last written baits) in السرات , beginning كن معينا.

**615** [745]

231 leaves. Contains parts xviii-xxii. Written by the same hand as above.

The volume begins with the poem in السرات , the first two baits of which are repeated from the last written page in No. **614** [744]. The last verses are (fol. 224a) in واولاه , beginning جيش

**616** [746]

302 leaves. Contains parts xxiii-xxix. Written by the same hands as above. Continuous with No. **615** [745].

Something is missing on fol. 215 which is almost completely blank. Fol. 221a also has only four lines. There seems to be a lacuna between ff. 233-234.

The first verses are (fol. 2a) in العذارى , beginning وبيع , and the last ones are (fol. 274b) in طرقتنا , beginning الشتاتى

**617** [747]

221 leaves. Contains parts xxx-xxxiii. Written by the same hands as above. Continuous with No. **616** [746]. Some words, mostly towards the end, have faded, and ff. 47-53 are much damaged.

The first verses are (fol. 17b) in القناني , beginning فرشدى , and the last ones are (fol. 212b) in الشرف , beginning من لا

**618** [748]

290 leaves. Contains parts xxxiv-xxxviii. By the same hands. Continuous with No. **617** [747].

On fol. 44a at the end of a juz' occurs the name of جرجس خورى , probably the copyist.

Something seems to be missing between ff. 174-175, the latter being blank.

The first verses are (fol. 3a) in فوادی, beginning نام, and the last ones are (fol. 286a) in انا لا كفاحي, beginning

### 619 [749]

232 leaves. Contains parts xxxix-xliii. By the same hands. Continuous with No. 618 [748].

The first verses are (fol. 1b) in الرتب, beginning يا خير, and the last ones are (fol. 223b) in طويلا, beginning صحت. Fol. 232a is much damaged.

### 620 [750]

288 leaves. Contains parts xliv-xlix. By the same hands. Continuous with No. 619 [749].

On fol. 245b occurs the name of one of the copyists of a more recent part, فتح الله نطق. On fol. 136b are impressions of five seals: of احمد and اسعد بن عبد الله. The last part (ff. 248-288) is much damaged in some pages, especially towards the end. The same may be said of ff. 59-66.

The first verses are (fol. 5b) in مضيا, beginning ايا صاحبي, and the last ones are (fol. 282b) in فخرت مهول, beginning

### 621 [751]

281 leaves. Contains parts l-lv. By the same hands. Continuous with No. 620 [750].

The volume is much damaged in many pages, especially on ff. 166-177 and 277-280.

The first verses are (fol. 5b) in تدفق, beginning ايا عبلة, and the last ones are (fol. 265b) in يا عبلة, beginning ضمائري

### 622 [752]

253 leaves. Contains parts lvi-lx. By the same hands but of the older kind. Apparently continuous with No. 621 [751], although the last lines of the latter have almost completely disappeared. Ff. 80-81 do not seem to be continuous.

The first verses are those of the long Kaṣīdah (ff. 5b-18a) in المعهدي, and the last ones are (fol. 227b) in زالا, beginning ما عشت

[Crawford.]

### 623-627 [139-143]

215 × 160 mm. Generally twenty-one lines to the page.

The five volumes contain the well-known Arabic romance entitled:

سير (or) سيرة بني هلال

#### ADVENTURES OF BANU HILĀL

This title, however, nowhere occurs in the manuscripts, but the first five parts are preceded by the intitulation: الجزء الاول (etc.) من سيرة ابو زيد الهلالي سلامة. In the text itself the romance is often called السيرة اليمانية. The author is generally introduced by قال الراوى, but sometimes (especially in the first parts) the rāwis are referred to as follows: قال المؤلف; قال (No. 623 [139], fol. 140a); وهو الاصمعي; قال الراوى وهو كعب الاحبار (No. 623 [139], 141b); قال الراوى وهو كعب وابو عبيدة وهما الذين نقلوا هذه قال الاصمعي وكعب; السيرة (No. 623 [139], 142a); قال الشيخ عباد ناظم هذه (No. 623 [139], 142b); فعاد حسن الحنذي (No. 623 [139], 274b); السيرة (No. 625 [141], 144a). Other rāwis are mentioned in the beginning of the work, which is as follows:

الحمد لله الذى خلق الانسان من صلصال . . . اما بعد  
فقد قال الاصمعي وابو عبيدة وجهينة اليمنى وابو عمر  
الغسامي يروون ذلك عن كعب الاحبار ووهب بن منبه  
واوس وخزرج رواية هذه السيرة اليمانية.

The greater part of the work is written in a uniform and fairly legible Naskhi hand in A.D. 1824-1827. The rest of the story is written some years earlier, as will be seen from the colophons reported below.

Relying on the indications of the MS. I have divided the work into fifteen parts, although those divisions, as stated above, are only mentioned in the case of the first five parts. All the parts contained in the five volumes are unbound, but are wrapped in strong covers and in cases.

The style used in the romance is sometimes very unclassical, and indicates a Syro-Egyptian recension. Many details are certainly very late; in this category may be counted the following sentences: No. 624 [140], 59a, 76a, برنيطة راسه على ولايس; and No. 624 [140], 70b, وجميع المتاجر الذى تاتى على اسمك ما عليها جرك. In the matter of style the names of numbers are sometimes astonishingly colloquial; e.g. in No. 624 [140], 27b, in a poetical piece, they occur in the following forms: (11) حداث, (12) اطناش, (13) ثلثاش, (14) اربع طاش, (15) خمسطاش, (16) سطاشر, (17) سبطاش, (18) ثمنطاش.

### 623 [139]

Contains three parts, all in one hand except fol. 263.

#### A

First part: ff. 1-101. The King Tubba' Ḥassān of Yaman is treacherously pierced with a spear by Zaid b. 'Utbah, a man from the tribe of Ẹais that the King had brought up in his palace after having killed his father.

This happened through the perfidy of Jalilah, daughter of Murrah, of the tribe of Ẹais, with whom Tubba' had fallen in love, but who was betrothed to her cousin Kulaib b. Rabī'ah.

#### B

Second part: ff. 103-263. The above abu Mājid Kulaib b. Rabī'ah is firmly established on the throne, thanks to the timely intervention of Sayid Rabī'ah. Then follows a long description of the tent of Kulaib's brother Sālim Zīr Muḥalhil and of his table-guests. Kulaib is then betrayed by his cousin and brother-in-law Jassās, who pierced him with a spear through the machinations of an old woman, the sister of Tubba', who thus avenges her brother; he was then finished off by 'Umar, the old woman's servant.

Kulaib was handsomely avenged by his brother Zīr, who was in his turn treacherously wounded by banu 'Ukkāshah, whose protection had been sought by Jassās. As to Zīr, he was put in a box and thrown into the sea. The box reached the island of Cyprus where Zīr became a groom to a King called Mithkāl b. Ḥakmūn. He, however, managed to go back to his tribe, and with the help of his nephew Jarū, the posthumous son of Kulaib, he slew Jassās. Soon after he found himself again in Cyprus, at the call for help against the Abyssinians, sent to him by Mithkāl. Having defeated the Abyssinians he took with him Hind, Mithkāl's daughter, and married her to his nephew Jarū, whom he had established on the throne of his father. After awhile, guided by a merchant called Kassāb, uncle and nephew, accompanied by many horsemen of their tribe, Ẹais, set out for China in search of a jet-d'eau for the tent of Zīr. On the way they fought banu Tamīm, Ṭay, and Lām, whom they utterly worsted and plundered for the benefit of the guide, Kassāb. Things remained more or less

stationary until the appearance of Badrān in the battle of Tabūk in the time of the Prophet.

## C

Third part : ff. 265-394. Begins with an insulting letter from Tabūk, head of the tribe of Safūk, to the Prophet, which gave rise to wars between them. At the critical moment horsemen from Hilāl came and helped the *Anṣār* against the infidels. Then follows an historical notice concerning banu Hilāl and concerning their fights for better land and pasture under Ḥassān, Ẹais, Badrān, 'Amir, and Nā'il (fathers and sons). Ends with Nā'il venturing with his troops into the desert in the company of Sālim, after the defeat of the 'Uḡailites in the Yaman.

Quire 28 (of ten leaves) is missing between ff. 274-275.

## 624 [140]

## A

Fourth part : ff. 1-145. Proceeding into the desert, to the country of the Ja'āfirah, Nā'il defeats Kāfir Khān, the Christian king of the Mīhrjāns. His son Rizḡ, brought up by a lioness, fought (at the beginning with his father) against the Maṇḍūrs (a Ḥimyarite tribe), Tamīms, Duwaidār the Ẹaḥtānite, 'Abd al-Hubal the Christian, the amīr Najdī of Najd Sawdah, the amīr Badr b. Rājiḥ of Ḥumrat Yaman, the amīr Zaid b. Ẹādim, Salmān, the king of the Indians, the amīr 'Amir b. Khat'an. This part ends with Rizḡ going back from Ḥumrat Yaman to his own tribe, where he is recognised by Mālik, Jarmūn, and Shārib, three brothers who were the chiefs of that section of the tribe that had not emigrated with Nā'il. After inflicting severe defeats on the Ḥimyar, Judām, and Ṭay, Rizḡ retires to his own quarters, and the amīr Sarḥān, son of Jarmūn, is appointed by his father head of the tribe.

This part is dated Sunday, 13 Rabī' i, 1243/1827.

## B (1)

Fifth part : ff. 146-181. There is something missing at the beginning, and the text does not fit in with that of the preceding part (see below). It opens abruptly with a poem which narrates the story of two half brothers, Fāḍil and Badrān. At the instigation of an old woman the latter kills the former, who had an infant son called Sa'd, while Badrān had an infant daughter called Ṣabīḥah. Badrān wanted also to kill Sa'd, but the servants spared his life, and after many vicissitudes Sa'd and Ṣabīḥah fall in love with each other. After their marriage Sa'd gets supreme power in his land.

## B (2)

Fifth part : ff. 182-210. This part is a sequel to the end of the fourth part (fol. 145) and begins with the reign of amīr Sarḥān, helped by Rizḡ. After some difficulties he is engaged to the daughter of Zaid b. Ḥārith; on this account war was kindled up against the "King of 'Aṣr" and his nephew, the "King of Fawāris." He was eventually captured by the Franks, but he managed to return, and met his fiancée, who, attired in a man's clothes, had become the king of a seaport. After their meeting they went to their land and joined their tribe.

Written in an ugly Naskhi and dated Saturday, Sha'bān, 1230/1814.

## C

Sixth part (?) : ff. 211-267. There is something missing at the beginning and the text does not fit in with the preceding one. It opens abruptly with a poem by Khaḍrah, mentioning the name of her son Barakāt or Abu Zaid al-Hilālī. Khaḍrah had gone to seek the protection of the amīr Faḍl Zahlāni.

Barakāt is then brought up as the latter's son, and after many exploits he succeeds him in the leadership of the Arabs of the clan of Zaḥlān in the land of Sharbāt. He fights the amīr Jassār b. Nāṣir, the 'Uḡailite, and kills him, and afterwards he defeats and kills all the remaining 'Uḡailite amīrs, led by their King Ḥaṇḍal and the amīr Jā'il, and appoints Kassāb king of banu 'Uḡail.

Meanwhile the land of the Hilāl proper had become too dry, and, led by their chiefs Sarḥān and Ghānim, they went to the land of Sharbāt in search of pasturage. Barakāt, however, defeated them all, and they appealed to Rizq, who was in his turn defeated by Barakāt. But the latter's sister recognised him as her brother Abu Zaid al-Hilālī, the very son of Rizq who had been banished with his mother Khaḍrah, when only seven days old, owing to the fact that he was born brown while his father and mother were white. The fact caused great rejoicing, and the war came naturally to an end.

The last three pages are written by the hand that wrote fol. 263 of No. 623, and the copyist gives here his name as يوسف البلقيني.

### 625 [141]

#### A

Seventh part : ff. 1-129. Begins with Sarḥān going on pilgrimage to Maccah where he had occasion to defeat Marwān, the amīr of Hauja', and all the tribes of the Ḥijāz that the latter could call to his help. On fol. 13a Sarḥān's son Mannā' distinguishes himself, and on fol. 30a sq. mention is made of the most distinguished of his children, Ḥasan, who succeeded his father in the leadership and who gained a resplendent victory over the Christians of the land of Burzukhah, leaving behind (in the Yaman) his father and his mother Sham-mah. At the critical moment, however, Abu

Zaid gave him effective help. By magic they also found the hidden treasures of the Tabābi'ah. Then the story goes back to Abu Zaid, who defeats some other Christians, the Ḥimyarites, and the 'Uḡailites, in pitched battles, after the latter had plundered banu Hilāl and taken them prisoners.

After many difficulties Abu Zaid married Nā'ah, daughter of Zaid al-'Ajjāj, King of the land of Andarūn, whence he repaired to fight Nu'mān, King of Sin and Kaukab. Then with the help of his father he inflicted a severe defeat on two Christian brother kings, Ghadūr and Ghādir, of the islands of Nūr, and the mountains of Ballūr. Of Nā'ah he had a son whom he called Zaidān.

Written in a thicker script and dated 1205/1790. No title apart from حج سرحان. One leaf missing between ff. 104-105.

#### B

Eighth part : ff. 130-316. No title, apart from هذا كلام حنضل

Begins with the 'Uḡailite King Ḥaṇḍal writing a letter to Sarḥān and asking tribute from banu Hilāl. This leads to war. At first a brilliant success is gained by banu 'Uḡail while Abu Zaid was absent with other warriors in Maccah to protect it from some Christians who had wanted to destroy it. In this defeat Sarḥān himself was killed. Eventually, however, the 'Uḡailites were worsted, thanks to Abu Zaid, Ghānim, and Zaidān, son of Abu Zaid by Nā'ah.

Ends with Abu Zaid reaching the land of Aleppo and meeting with a lion which he attacked in singing a poem, after which he proceeds to Najd, which he finds affected with drought, while the daughters of banu Hilāl were gathering *si'd* (roots of a plant) for food.

Written in a careless and somewhat early

Naskhi by أحمد بن الشيخ عابد. The rest of the colophon was found on the leaf that is missing between ff. 316-317. Ff. 130-177 are in a more modern and careless Naskhi. A page and a half blank between ff. 177-178.

## C

Ninth part : ff. 317-389. No title, apart from هذا ديوان الرحلة الى آخر كلام الحفاجي

Begins with the dream of Shīḥah, the sister of Abu Zaid, as told in poetry to Sultan Ḥasan, son of Sarḥān.

Ends with a piece of poetry recited by Shaulā, the mother of Khaffāji, to bid him farewell, when he and banu Hilāl proceeded to Persian territory.

Written in a clearer Naskhi and dated Friday, 21 Rajab, 1240/1824.

## 626 [142]

## A

Tenth part : ff. 1-136. No title, apart from كلام المعجم.

Begins with banu Hilāl in Persian territory where they fight Mundhir of Ḥīrah, King of the Persians (*'ajam*).

Ends with Abu Zaid returning from the Island of Cyprus and his meeting with Sultan Ḥasan near 'Ain Bāridah (*the cold spring*), after which they all set out for Syria.

## B

Eleventh part : ff. 138-245. No title, apart from كلام الشام والملك شيب

Begins with banu Hilāl entering the land of Syria, whose king was called Shubaib b. Mālik.

Ends with banu Hilāl proceeding to the land of Egypt.

## C

Twelfth part : ff. 247-347. No title, apart from كلام مصر والملك المقدام

Begins with banu Hilāl entering the land of Egypt and their meeting with its king called Mikdām.

Ends with Jāziyah reconciling Abu Zaid with Diyāb b. Ghānim in the wādi al-Maḍālīl, on their way to al-Gharb (North Africa).

## 627 [143]

## A

Thirteenth part : ff. 1-160. No title, apart from كلام مسلم المال ونزول العرب على طونس

Begins with banu Hilāl in North Africa dividing their possessions into three parts before meeting Zanāti, the Caliph of al-Gharb.

Ends with the beginning of the fight between Zanāti and Shanji.

## B

Fourteenth part : ff. 161-374. No title, apart from كلام شنجي وزناتي

Begins with Zanāti's poem in fighting شنجي

Ends with the Sultan Ḥasan suspending ropes on the gates of Tunis in order to hang the amīrs of banu Zughbah, and with the appearance in the nick of time of Sābiḳ b. Zaidān.

Ff. 161-190 are in the ugly script referred to above.

## C

Fifteenth part : ff. 375-455. No title, apart from كلام المشانق

Begins with Sābiḳ b. Zaidān interceding in poetry for the amīrs of Zughbah.

Ends after a poetical piece by the Sultan Buraīḳi', son of the Sultan Ḥasan, in the city of Tunis, as follows :

فلما فرغ السلطان بريقع بن السلطان حسن بن سرحان  
بن جرمون بن قيس بن عامر بن هلال بن تامر بن زيد بن  
مهلهل بن حازم بن نزار من عنصر من البني (sic) المختار  
قعد على كرسي مملكته وهي تونس الغرب . . . وهذا ما  
انتهى اليها من هذه السيرة العربية وامورها المطربة  
العجيبة وما وقع مع العرب من القتال والظعن والنزال  
والاحوال على التمام والكمال والحمد لله الخ.

Ff. 407b and 408a are blank. On the borders of the case of No. 623 [139] there is a printed slip of paper (marked 32 and probably referring to a public or private sale) on which there is written after the title: "The story of Abu Zaid, a work in five thick 4to vols. neatly and plainly written, without points or distinctions of chapters, etc., by red letters. 3722 pp. 10l. 10s."

"Vol. i, pp. 764; vol. ii, pp. 556; vol. iii, pp. 800; vol. iv. pp. 700; vol. v. pp. 902."  
[Bland.]

### 628-645 [498-515]

165 × 113 mm.

Title:

سيرة المجاهدين

The romance known as

#### STORY OF THE WARRIORS

the complete title of which is "Story of the Warriors for God's sake, the Lord of the Universe—that is the Princess Dhul-Himmah and her son the Amīr 'Abd al-Wahhāb—shield of the Prophet's sepulchre—and the Amīr Abu Muḥammad al-Baṭṭāl, and of what happened to him in conflict with the accursed 'Uḡbah, the Father of Error (شيخ الضلال), and with the vile and despicable infidels." A very short abstract of the story is given by Rieu in Brit. Mus. ii, No. 1173-1179.

The work consists of 55 parts, put together by the modern European binder in 18 volumes,

the first one of which (or No. 628 [498]) is blank paper. The different parts were previously arranged from various sources, or written afresh by their last owner, محمد بن سليمان, who has also done similar work for the set Nos. 536-571 [517-532] of the Romance of 'Antar (q.v.).

### 628 (vol. 1) [498]

Blank paper.

### 629 (vol. 2) [499]

Contains parts ii-iv, numbered in Arabic, 51, 81, and 117 leaves respectively. In part i ff. 1-27 are in an older but careless Naskhi, and the rest in the hand of the owner. All part ii is in an older Naskhi. Part iii, except ff. 84-92 (ugly script) and 98-113, is in the hand of the owner and dated on the title page 5 Dhul-Ḥa'dah, 1236/1820. The first leaf, marked in Arabic 104, does not seem to belong to the volume.

The volume begins abruptly: عوف بن عامر :  
واقام على ذلك ايام وهو يستنجد بقبائل بني كلاب. قال  
الراوى الخ.

Ends: وكان في بني الوحيد رجل يقال له عامر ابن  
سعيد وكان يهوى امامه.

### 630 (vol. 3) [500]

Contains parts v-ix, numbered in Arabic, 38, 59, 61, 38, and 68 leaves respectively. Part v is all in the hand of the owner. In part vi ff. 4-26 are in an ugly modern script. In part vii ff. 1-49 are in an older but equally ugly Naskhi, with the date 1123/1711 on the title page written by an owner, مصطفى الحياط. Part viii is put together from two sources, by the owner, who has supplied a considerable part of the text. All part ix (except ff. 1-4, 53-54, 60-68 which are supplied

on smaller leaves by the owner) is in a negligent Naskhi.

Begins with the last words of the preceding volume and ends : فاخذ الخليفة الكتاب وفضه وقراه وتامل معناه يخبر ان جرهم المجوسى قد وصل.

### 631 (vol. 4) [501]

Contains parts x-xiii, but the last binder has misplaced parts x-xi, which are bound after parts xii-xiii. In part x ff. 2-8 are in a negligent Naskhi, and ff. 54-63 in an ugly script. All part xi is in the hand of the owner and is dated 5 Rajab, 1237/1821. In part xii ff. 1-10 are in a careless Naskhi. Part xiii, which is all in the hand of the owner, has no title page, but is dated at the end 4 Sha'bān, 1235/1819. As they stand in the manuscript the parts are numbered in Arabic, 57, 60, 71, 75 leaves respectively.

Part x begins with the last words of the preceding volume, and part xiii ends : وكان وصولهم فى تلك الساعة والثلاثة مصلوبين على الاخشاب وقد قاسوا فنون العذاب.

### 632 (vol. 5) [502]

Contains parts xiv-xvi (called by the owner xv-xvii) all in the hand of the owner. The first part was written Wednesday, 15 Sha'bān, 1235/1819, the second Saturday, 5 Ramaḍān of the same year, and the third 21 of the same month and year. The parts are numbered in Arabic, 62, 44, and 49 leaves respectively.

Begins with the last words of the preceding volume, and ends : فعندها ترك العسكر فى طريقه ساير وقد عرج الى دير الحاجة.

### 633 (vol. 6) [503]

Contains parts xvii-xix, numbered in Arabic, 43, 85, and 57 leaves respectively. In the

first part ff. 6-8, 12-42 are by another hand, so also are ff. 23-36, 38-64, 76-77, 81-82 of the second part, and ff. 24-27, 31-34 of the third part. Fol. 49b is blank.

Begins with something similar to the last words of the preceding volume and ends abruptly : قال نجد بن هشام فمئذ ذلك امر الخليفة باحضار الفضل ابن الربيع ففى عاجل الحال حضر فلما اقبل ونظر الى القاضى عقبه بكا.

### 634 (vol. 7) [504]

Contains parts xx-xxiii, numbered in Arabic, 84, 44 leaves for the first two parts, but the last two parts have a single number of 97 leaves, and the fourth part begins on fol. 60b. The first two parts are dated by the owner 5 and 18 Shawwāl respectively of the year 1236/1820. In the two other parts combined ff. 2, 16-57, 61-85, 92-97 are by other hands.

The volume begins : وسارت العساكر كلها الى القناسة طالين قتالها. This does not seem to fit on to the end of the preceding volume.

Ends : وحق المسيح ان خلصتم الملكة زناير فانه يكون لكم عند الملك اليد البيضاء والمنزلة العليا.

A modern leaf is prefixed to the last two parts, bearing the name of a more modern owner, محمد سليمان العابدنى

### 635 (vol. 8) [505]

Contains parts xxiv-xxvii, numbered in Arabic, 63, 54, 70, 54 leaves respectively. In the first part ff. 9-18, 21-28, 38-45 are by other hands, so also are ff. 28-30, 33-41 of the second part; ff. 6 and 40-41 of the first part are mostly blank. The third part is dated Friday, 9 Muḥarram, 1238/1822, and the fourth part Monday, 25 Muḥarram, 1236/1820.

The volume begins : وعند الصباح افتقدوا الملكة زناير فلم يجدوا لها خبر ولا جلية اثر.

ولا بد لي ان اجيب لهؤلاء القوم اية من : and ends :  
شمعون الصفا حتى اخسف بهم الارض.

**636** (vol. 9) [506]

Contains parts xxviii-xxxi, numbered 42, 80, 52, 45 leaves respectively. In the first part ff. 17-41 are by other hands, so also are ff. 2-37 of the second part, and ff. 2-4, 11-15 of the fourth part. About two thirds of fol. 29b are blank.

Begins with the last sentence of the preceding volume and ends : نزلت عن جوادها وافتقدت :  
حزامها لئلا يخونها وقت المجال ويبلغ العدو منها الآمال.

**637** (vol. 10) [507]

Contains parts xxxii-xxxiv, but here also, as in vol. 4, No. **631** [501], part xxxii has been misplaced by the binder between the two other parts forming the manuscript. As they stand in the MS. the first part has 134 leaves in a negligent Naskhi; the last page has been supplied by the owner; the second part has 52 leaves and ff. 3-8, 16-52 are by other hands. In the third part, which has 43 leaves, ff. 2-21, 35-37 are by other hands. This last part is misplaced in the volume, and it is what is now the first part in the MS. that corresponds with the beginning of vol. 11, No. **638** [508].

**638** (vol. 11) [508]

Contains parts xxxv-xxxvii (on the title pages xxxiii, xxxv and xxxvi), numbered 77, 54, 51 leaves respectively. The first part is written in a negligent Naskhi. All the second part is in the hand of the owner and is dated Friday, 1 Rabi' ii, 1237/1821. In the third part ff. 3-12, 16-45 are in an ugly script, and the rest in the hand of the owner. Some lines at the bottom of fol. 37b are missing.

Begins with the last sentence of the previous volume and ends : وقتل من الطائفتين اكثر من ثلثمائة :  
بطريق وعادت كل طايفة الى مكانها.

**639** (vol. 12) [509]

Contains parts xxxviii-xxxix (according to the owner's title pages : xxxvii-xxxviii), numbered in Arabic, 88, 56 leaves respectively. In the first part ff. 16-88 are written in a negligent but clear Naskhi, and are dated Wednesday, 9 Rabi' ii, 1184/1770; the name of the copyist is ابو تراب عبد الله بن السيد علي عبد الله التونسي الثعالبي. All the next part is in the hand of the owner. Fol. 50 is mostly blank.

Begins with the last sentence of the previous volume and ends : فقال هرمس لقومه يخرج منكم :  
عشرة فوجدوا لكلامه راحة ثم خرج اليها عشرة من فرسانهم.

**640** (vol. 13) [510]

Contains parts xl-xli (called by the owner xxxix, and on the title page xl, but in the colophon xli) with 96 and 68 leaves respectively. In the first part ff. 3-8, 11-19, 77-95 are by other hands, so are ff. 10-12, 14-25, 58-67 of the second part.

Begins with the last sentence of the preceding volume, and ends : علو منزلته وعظم مرتبته :  
فلما رآه البطال قام له قائما على الاقدام.

**641** (vol. 14) [511]

Contains parts xlii-xliv (called by the owner xli-xliii) with 45, 61, 54 leaves respectively. All the first and the third parts are in the hand of the owner; in the second part ff. 1-37 are by other hands.

Begins with the last sentence of the preceding volume, and ends : قال بحمد هذا وقد تقدمت :

السودان وبين يديها الرماة بالنيران فما زالت ترمى حتى وصلت الى الاخشاب.

**642** (vol. 15) [512]

Contains parts xlv-xlvi (called by the owner xlv-xlv) with 49 and 98 leaves respectively. Both parts are in the hand of the owner.

Begins with the last sentence of the preceding volume, and ends : وان اتانا من يطلب قتالنا فهو يرى حالنا وان عسكرنا ما قاتلوا بنى سليم وما قاتلهم الا السودان وقد رحلوا بسلام.

**643** (vol. 16) [513]

Contains parts xlvii-xlix (called by the owner xlvii-xlviii, this last xlix on the title page) with 42, 67, 49 leaves respectively. The three parts are in the hand of the owner, with the exception of ff. 51-60 of the second part, which are in a negligent Naskhi, and of ff. 9-31 of the third part, which are in an ugly script. Fol. 8b of this part is blank.

Something seems to be missing at the beginning of the volume, the first leaf of which is counted as 7, and is headed : كماله . The first words are :

قال نجد وسمع للسيف فيهم طنين من ايدي المسلمين.

The volume ends : فقال غيلان هذا هو الصواب ثم

ركب ونادى في سودانه ليمضي بهم الى الدير.

**644** (vol. 17) [514]

Contains parts l-lii (called by the owner xlix-l ; part lii has no title), numbered 56, 52, 50 leaves respectively. All the volume is in the hand of the owner with the exception of ff. 31-42 of the second part. The first part is dated Šafar 1238/1822, and the third part Monday, 24 Rabī' i, of the same year.

Begins with the last sentence of the preceding volume, and ends : فقال البطال هذه النار التي كان يشعلها عقبه واقول انها من مناصبه وقد سبقنا الى الخليفة.

**645** (vol. 18) [515]

Contains parts liii-lv, numbered 82, 35, 103 leaves respectively. In the first part ff. 65-81 are in the same ugly hand as above, and ff. 46-57 are more or less damaged by water. In the second part ff. 15-27 are by the ugly hand referred to above ; this part is dated 1238/1822. The third part is mostly made up from two different sources put together by the owner, who tells us that he finished his work of copying and evidently also of putting together the story on the 25th Rabī' ii, 1238/1822.

Begins with the last sentence of the preceding volume and ends with a prayer, the final words of which are : يا مولانا يا رجانا لا تقطع فيك رجانا وساحنا وارزقنا سترًا جميلًا ولا حول إلح.

[Crawford.]

**646** [706]

285 × 200 mm. 24 lines to the page on the average.

Title :

الف ليلة وليلة

**A THOUSAND AND ONE NIGHTS**

A part of the *Arabian Nights*, often differently arranged and numbered from any of the printed texts. Hence it is difficult to understand how the French owner of the last century could have supplied, as he has done, several of the missing leaves ; unless we suppose that he had the original leaves in very bad condition and cancelled them. What is also possible is that he transcribed them from Paris 3612 (recent number) about which see

Zotenberg's *Notice in Histoire d' 'Alā-al-Dīn* (pp. 16-182). This Paris manuscript seems to contain a recension somewhat similar to our own, and a close comparison between the two may prove not to be devoid of interest.

This French owner may be Jean Varsy, a merchant settled at Rosetta before the French expedition of 1798-99, a pupil of de Sacy, in business at Alexandria and Marseilles, and a contributor to the *Journal Asiatique* up to 1850. See about him D. B. Macdonald in *J.R.A.S.*, 1913, p. 48. In the Bodleian MS. of *'Ali Bāba and the Forty Thieves*, he writes his name in Arabic as *يوحنا بن يوسف وارسى*.

The numeration is later than the MS., but it shows that this volume contained, when complete, in the seventeenth century, 263 leaves, comprising the sections (جزء) v-xii into which the Nights were divided. Before it reached the French owner's hands the fifth section had disappeared and the book then consisted of sections vi-xii with foliation 24-263. Ff. 24-30 have since been lost and were supplied by the French owner. He has also supplied ff. 40, 45-46, 55-56, 76, 108—but missed ff. 170 and 157, which were likewise wanting—211, 223, 228, 235, 253, and 258. Thus of the original MS. there remain ff. 31-39, 41-44, 47-54, 57-75, 77-107, 109-156, 158-169, 171-210, 212-222, 224-227, 229-234, 236-252, 254-257, 259-263. In all these numbers it is necessary to ignore the pencil numeration recently added, which simply gives a total of the leaves in the MS. and includes the portions of translations added on smaller paper by the French owner.

Section vi occupies ff. 24-46; vii, ff. 47-72; viii, ff. 73-124; ix, ff. 125-162; x, ff. 163-201; xi, ff. 201-242; xii, ff. 242-263. These juz's are purely arbitrary and mark no natural pauses.

From the style (often half colloquial) used in the book we may state with some confidence

that the recension is more Egyptian than Syrian or Mesopotamian, and there are even some words used in it which would hardly be understood in Syria or 'Irāk.

#### *Contents :*

1. Khailakhān's adventures by sea and land related to a king of Persia whose name is given as بدرجروان الريان. Khailakhān is 140 years of age. This occupies ff. 24-46.

2. The King of Persia and the two aged shaikhs who tell him stories. This ends with the story of King Iftikhāndār and his children, and the marriage of Sitt al-Aḡmār; it occupies ff. 46-56.

3. The long tale of 'Umar an-Nu'mān, King of Baghdad and Khurāsān, and his children and grandchildren; it covers ff. 57-263. The story breaks off abruptly on fol. 263, where it closes with a battle in which King Rūmazān of Constantinople and the Princess Nuzhat az-Zamān from Baghdad fight against each other. It is not, however, far from the end of the story as it appears in Macnaghten's edition (vol. i), although the texts vary so much that the length of the last portion is uncertain.

In Macnaghten's edition this tale occupies Nights 45-145; in this MS. it is counted as Nights 281-541 (but towards the end this is based on an error, the numbers 471 to 530 being skipped without loss; so on fol. 249a we have the Night 470, and on fol. 251 the following Night is called 530). It is drawn out by the incorporation, as part of the tale within tale system, of the story of Ghānim (in the MS. Nights 414-434, and in Macnaghten's edit. Nights 39-44). In a similar way the story of Abul-Ḥasan and Hārūn ar-Rashīd (Nights 153-169 of Macnaghten's edit.) is here, very much changed, as Nights 454-458, and the tale of Ghādir and Jamīl as Nights 467-470.

A list of contents and translations of portions of the stories have been added by the French owner, who supplied some of the missing leaves of the text (see above).

The MS. contains also twenty-nine coarse illustrations of about half a page on ff. 31a, 32b, 48b, 52a, 58b, 69b, 74a, 75b, 79a, 90a, 93b, 99a, 117b, 147a, 148b, 171a, 178b, 184b, 187a, 190a, 198b (faces rubbed off), 205a, 206a, 210a, 214a, 232b (faces rubbed off), 247a, 255b, 259b.

At the end of the eighth section, on fol. 124, there is a colophon by the transcriber, نسيم بن يوحنا ابن ابو المساء, who states that he copied it for the most illustrious of masters, the Mu'allim Maşari (*sic*; possibly meant to be Mişri or Maşri, and to convey the sense of the "master from Egypt"), for the purpose of informing him concerning the events of ancient times. No date is given.

وناقل هذا الكتاب المبارك العبد الحقير . . . نسيم بن يوحنا ابن ابو المساء ونسخ ذلك لحضرة اجل المخاديم واشرفهم المعلم مصري لاجل اطلاعه على احوال الزمان الخ.

The Mu'allim Mişri was probably the person who has written the older marginal notes found in the book. One of them occurs on fol. 57 as a protest against the statement in the story that 'Umar an-Nu'mān was King in Baghdad before the time of 'Abd al-Malik b. Marwān. On fol. 58 he says "How was this possible when all the world knew it?" in respect to the statement that Sharkān was ignorant of the birth of his brother and sister. Again on fol. 186, in reference to the mention in the text of بنادق, he says that this word indicates that the story was neither old nor true since the first use of artillery was made in 804/1401.

The writing is a bold, negligent Naskhi of about A.D. 1550. Many faulty vowels. Rubricated. Red dots as full stops.

[Crawford.]

## 647 [40]

205 × 150 mm. 229 leaves, sixteen lines to the page. Another copy of

الف ليلة وليلة

The manuscript contains only Nights 1-141 as follows:—

1. Ff. 1-20 : the introductory narration.
2. Ff. 20b-36a : Nights 1-7, the story of the merchant and the Jinni.
3. Ff. 36-70 : Nights 8-27, the story of the fisherman, the king, the 'Ifrīt, and the possessed young man.
4. Ff. 70b-147 : Nights 28-79, the story of the porter, the ẓalandars, the girls and the Caliph.
5. Ff. 148-184a : Nights 80-101, the story of Shams ad-Dīn Muḥammad, Nūr ad-Dīn 'Alī, and Ḥasan al Başri.
6. Ff. 184b-229 : Nights 102-141, the story of the tailor, the Jew, the Christian, and the young man. This story is unfinished, and the MS. ends abruptly with three pages of verses by the old woman, and with the announcement of Night 142.

The MS. is on European paper, and was written probably at Aleppo by or for Dr. Patrick Russell, to whom it originally belonged, and a note in whose handwriting appears at the beginning; his death occurred in 1805 (*D.N.B.*, xlix, 469). Another memorandum on the same page is: "S. H. Lewin, 1827. £1 11s. 6d. From the collection of Dr. Russell, author of the History of Aleppo."

For the relation of the MS. with some others see D. B. Macdonald's *Classifications of some MSS. of the Arabian Nights*, p. 312 sq.

Clear European hand. Rubricated. A few corrections in pencil by S. H. Lewin.

[Bland.]

**648** [485]

210 × 155 mm. 29 leaves, nineteen lines to the page.

Two stories from the *Arabian Nights*:

1. Ff. 1-22a. The tale of Tawaddud, the ingenious handmaid. The text differs considerably from that of Macnaghten's edit., ii, 491-537.

2. Ff. 22b-29. The tale of the skull, and what took place between it and the prophet 'Isa, son of Maryam.

At beginning and end are the red seals described in No. 197 [405] with the librarian's entry as in No. 390 [736].

No date. Written in a large and coarse slanting Naskhi of about A.D. 1740. Rubricated.

[Hamilton.]

**649-653** [134-138]

160 × 100 mm. Fifteen lines to the page. A work in five volumes containing stories from the *Arabian Nights* and other sources.

They were brought from Aleppo by Dr. P. Russell. Each volume has inside the cover the following inscription: "Bequeathed by Dr. P. Russell to Mr. C. Russell's sons, 1805." 1805 is the year of Dr. Patrick Russell's death, and C stands for Claud Russell, his brother (cf. *D.N.B.*, xlv., 469).

In connection with the *Arabian Nights* in an article in the *Gentleman's Magazine*, 1799, pp. 91-92, Dr. Russell himself writes: "In a considerable number of separate tales which I collected in the East, I find but few contained in M. Galland's translation," and again: "I find in my miscellaneous collection above mentioned." The present volumes probably represent the "separate tales" and the "miscellaneous collection" of which Dr. Russell is speaking in his article.

All the volumes are on European paper

and written in one hand, that of No. 647 [40] (q.v.). The scribe seems to have been a Christian, because at the beginning of some treatises he writes, possibly by inadvertence, the Christian formula: *بسم الآب والابن والروح القدس الاله الواحد.*

The contents of the volumes are:—

**649** [134]

143 leaves. Ff. 3-29: The story of the Merchant and the Jinni: *حكاية التاجر والجني*. Ff. 31-103: sixty-eight stories and fables. This part is dedicated to Muḥammad 'Alī Chalabī, constitutes a treatise by itself, and begins, after the basmalah: *اما بعد فقد طلب مني بعض الاحبا . . . محمد علي جلبني حفظه الله ان اجمع له في هذه الورقات مما في محفوظته من شواهد عجاب ونوادر غراب ونكت لطاف وحكايات ظراف الخ.*

Each story is preceded by the word *شاهد* in red.

Ff. 104-143: the story of the daughter of the King Chosrau in connection with the Caliph Hārūn ar-Rashīd: *حكاية بنت ملك كسرى*.

**650** [135]

154 leaves. Ff. 3-100: The story of the King Azād Bakht, of his son who was imprisoned, and of his ten viziers: *خبر الملك ازاد . . . بخت مع العشرة وزراء وابن الملك يخبر بالبيان*. The story is divided into eleven sections representing the eleven stories told by the King's son in his trial of eleven days. For another copy see No. 659 [557]. Ff. 101-130: the story of Aḥīkār, the vizier of Sennacherib: *خبر حيقار الحكيم الفيلسوف وزير سنجاريب الملك ونادان ابن اخته*.

In phraseology the story differs somewhat from that edited in 1913 by Mrs. A. S. Lewis

in "The Story of Aḥīkar," pp. 1-32 of the text.

Ff. 131-154: The story of King Sapor and of the three wise men: خبر الملك سابور وما جرى له مع الثلاثة حكماء.

### 651 [136]

157 leaves. Ff. 1-65: The story of Bāsim the smith, in connection with the Caliph Hārūn ar-Rashīd who (for fun), on four occasions, unsuccessfully tried to stop his income:

حكاية جرت بين هارون الرشيد وباسم الحداد.

Ff. 66-157: The story of the King Gala'ād and the philosopher Shīmās: خبر الملك كعاد مع شيماس الحكيم وما جرى لهم بالبيان.

Gala'ād is a King of India, having under his jurisdiction 72 kings, 375 judges, and 70 viziers, at the head of all of whom he has appointed the philosopher Shīmās (fol. 66b). As a sequel to a dream interpreted by Shīmās and some astrologers he has a son, and at his birth he is being congratulated by seven wise men, including Shīmās (ff. 67-87). The son is given to be educated, and after finishing his studies he undergoes a severe examination by Shīmās (ff. 89-118). Then the King dies and his son succeeds him, but after a time he kills all his viziers and wise men at the instigation of one of his wives; eventually he repents and appoints the son of Shīmās as his first vizier. In phraseology the story differs considerably from that printed by Macnaghten, iv, 366-463, and does not seem to have constituted originally a part of the *Arabian Nights*.

### 652 [137]

140 leaves. Ff. 2-16: The story of the son of the King of Rome who answered all the questions put to him by a daughter of another king: خبر القهرمانة والترجمة والشاب ابن الملك وما جرى بينهم من المشاجرة.

For another copy see No. 658 [819] B, and No. 659 [557] B.

Ff. 17-33: The story of a sorcerer and a cook: حكاية صارت في بغداد بين رجل حكيم ورجل طبّاخ.

Ff. 34-54: The story of the anecdotes told by the inmates of a lunatic asylum to the Caliph Hārūn ar-Rashīd: حكاية المرستان دار الشفا. The narration contains some modern Turkish words designating officials and dignitaries.

Ff. 55-75: The story of 'Aṭṭāf of Damascus who did much good to Ja'far, the vizier of Hārūn ar-Rashīd: قصة عطا. This story also contains some Turkish words as above.

Ff. 76-106: The story of Sultān Ḥabīb and Durrat al-Ghawwāṣ: حكاية السلطان حبيب مع الدرة الغواص.

Ff. 106-125: The story of the fisherman, the Caliph, and the copper boiler: حكاية الشاطر احمد الدلف وما يقع له وللخليفة هارون الرشيد والصيد والقمقم النحاس.

A shorter title is: الحليفة والصيد.

Ff. 126-130: The story of the cock and the fox: حكاية الديك والعلب; and ff. 131b-140 contain the story of the sparrow and the hunter: حكاية المصفور والصيد.

### 653 [138]

121 leaves. The volume contains dialogues, grammar, anthology, and proverbs. It is divided into four maḳālahs and subdivided into faṣls:

Fol. 1b: the first maḳālah has seven faṣls: في حروف العربية ووضعهم بالكلام.

Fol. 2b: the second maḳālah has seven faṣls: في ضرب الكلام بالمخاطبة لتعليم اللغة العربية (dialogues).

Fol. 56b: the third maḳālah: في بعض حكايات. The stories are: فحكية لتعليم امتداد القول العربي.

fol. 56b: حكاية الثعلب والكركية; fol. 63b: حكاية  
 حكاية الاسد والحصان; fol. 68b: الفيران والقط بليق;  
 fol. 80a: حكاية الفيران المدنية والفلاحة; fol. 88a:  
 حكاية الحمار والحصان; fol. 91a: حكاية الكلب والحمار;  
 fol. 94b: حكاية الغراب والثعلب; fol. 96a: حكاية  
 حكاية الثعبان والفلاح; fol. 98b: الغراب والنسر;  
 99b: حكاية الغطاس; fol. 100a: حكاية الكلب الطماع;  
 حكاية الجمل والحمار; fol. 101b: والحفاش والعوسج

Fol. 106a: the fourth maḳālah: في الاحاديث  
 والامثال المستعملة بين العرب لتعليم اللغة العربية  
 احاديث وامثال الاهيات وروحيات; fol. 106a: faṣls are:  
 احاديث وامثال التعليم والادب; fol. 109a: فضائل;  
 fol. 112b: الاحاديث والامثال بالردايل; fol. 114a:  
 الاحاديث والامثال; fol. 115b: احاديث وامثال منظومة  
 في مشاور العرب; fol. 117b: المستحيلة;  
 امثال سليمان الحكيم.

All the five volumes are well rubricated.  
 European binding. A few pencil notes by  
 S. H. Lewin.

[Bland.]

### 654 [709].

240 × 177 mm. 38 leaves, thirty-three lines  
 to the page.

The story of Gharīb, which occupies Nights  
 624-680 of the *Alf Laila*, according to the  
 Calcutta text of Macnaghten.

There is a heading in red ink: حكاية عجيب وغريب

The text is a little modified and abridged  
 from that of the *Alf Laila*, and the division  
 of Nights entirely omitted, as well as every  
 mention of Shahrzād. The paragraphs are  
 merely introduced by the recurring phrase of  
 قال الراوي, the first word of which is written in  
 red on ff. 1-20, and altogether omitted on ff.  
 21-38.

The book-stamp of William H. Morley is  
 impressed upon the last page, and also on the  
 first where it is accompanied by the in-  
 scription: "W. Morley, February, 1835. This  
 manuscript was given to me by John Samuda  
 Esquire who purchased it at Algiers in 1835."  
 In the same handwriting, but in pencil, is  
 an address on the fly-leaf: "Miss Hunt, 15  
 Athenaeum St., Plymouth."

The MS. is dated 1192/1778 and is written  
 in a coarse but clear Maghribi hand.

[Crawford.]

### 655 [607]

210 × 150 mm. 44 leaves, twenty-three  
 lines to the page.

A

Ff. 1-37: The story of the King Gala'ād  
 and the sage Shīmās. For another copy see  
 No. 651 [136] (ff. 66-157). There are many  
 variants in both recensions and in that printed  
 by Macnaghten, iv, 366-463: قصة الملك كعاد مع  
 شيماس الحكيم.

B

Ff. 38-44a: Thirty-two fables mostly from  
 Luḳmān: بعض امثال من تاليف العلماء والفلاسفة

Written in neat Syrian Naskhi of about  
 A.D. 1750. Well rubricated. Broad margins.

On the fly-leaf is the inscription: "Pérille,  
 No. 29," which seems to indicate that the  
 manuscript was part of the collection of the  
 Dragoman Pérille. It came afterwards into  
 the hands of Caussin de Perceval, who has a  
 pencil inscription at the beginning of the  
 book.

[Crawford.]

### 656 [117]

200 × 148 mm. 26 leaves, twenty-three  
 lines to the page.

The manuscript has no title, but it contains the story of Anīs al-Jalīs and Nūr ad-Dīn from the *Arabian Nights*: حكاية انيس الجليس ونور الدين.

Inside the cover there is the book-plate of Silvestre de Sacy with the number 183.

Written in a careless but plain Egyptian Naskhi of about A.D. 1750. Rubricated.

[Bland.]

### 657 [204].

205 × 150 mm. 100 leaves, seventeen lines to the page.

#### A

Ff. 1-50: An anonymous collection of verses without introduction or conclusion. The authors named are: عمر بن الفارض (fol. 1b), ابو المواهب الشاذلي (fol. 3b), الجعبري (fol. 8a), الحاجري (fol. 10b), الثابت الزمزمي (fol. 12b), جمال الدين بن نيامة (fol. 42b), البهاء زهير (fol. 21a), محمد بن وفاء (fol. 44b), الصفي الحلبي (fol. 44b), 49a; but a large proportion of the pieces are anonymous.

On fol. 1a the manuscript has the following title, probably in the handwriting of the scribe: هذا مجموع لطيف يشتمل على موشحات وقصائد مخفقات ويماني وانشادات وانشاد يمانى ومخمسات ولطائف من نخديات وغير ذلك الخ.

#### B

Ff. 51-67: The story of al-Ward fi l'Ak-mām and Ins al-Wujūd: قصة الورد في الأكمام وما جرى لها مع انس الوجود.

The story is well known from its occurring in 1001 Nights (Macnaghten i, 345; Lane, ii, 492). For other independent MSS., editions, and a versification, see Gotha 2640 (add Berlin 8857 [81a]).

On the margin of fol. 51a Mr. S. H. Lewin has written in pencil: "In Dr. Scott's add<sup>m</sup>. to Arabian Nights Enter<sup>ments</sup>." See Jonathan Scott, vi., 268-277.

#### C

Ff. 68-85: Story of Ḥasīnah bint Mūsa: قصة الحسينة بنت موسى التاجر.

A variation of the story part of which is given by J. Scott in his *Arabian Nights*, vi., 380-395. In our version Ḥasīnah's persecutors are a banker (ṣairafi: ff. 69b-84a) who owes her money, the inspector of the markets (muḥtasib: fol. 70b), the governor (Wālī: fol. 71b), the Kāḍī (fol. 72b), and Ja'far al-Barmaki (fol. 74b), none of whom will, without deflowering her, help her to recover her money. She revenges herself on the four; and Hārūn ar-Rashīd presides at the trial of the banker, and there deflowers her.

#### D

Ff. 86-100: A collection of thirteen absurd and often obscene stories about a young gallant called Juḥā (about the name see *Fihrist*, p. 313, l. 21).

From the nature of the colloquial style used in the stories we may infer that they are probably of Egyptian origin. Further, in the first story (fol. 87a) mention is made of Dairūṭ (ديروط: read ضيروط).

The scribe's title is: حكايات عن جحا هزلية مضحكة من الغرائب والعجائب.

The trick in No. 6 (fol. 91a) resembles that of Bahlūl in Meissner.

All the MS. is in one handwriting: a careless Naskhi of about A.D. 1650. Well rubricated. Fol. 1a has an intitulation by the scribe mentioning all the contents; also, in Maghribi hands, three undated notes of ownership; in the corner: "S. H. Lewin." "From I. A. Condé's MSS."

On inside of cover: S.H.L., 1824, 19/-.  
 "From Condé's Library Cat. 1264." "Humbert. Anthologie Arabe, p. 288."

On fol. 102b: "Collectio variarum fabularum, quae sententiarum elegantia . . . sine aera = N.I.I.K."

[Bland.]

### 658 [819]

310 × 203 mm. 108 leaves, from sixteen to eighteen lines to the page.

#### A

Ff. 1-95: The story of the Indian King Gala'ād and the philosopher Shīmās.

Ff. 2-3a contain an ornamented and long title, which in a short form appears on fol. 2a as كتاب خبر الحكيم, and on fol. 2b as كتاب الخبر الحكيم الليب شيماس وما جرى له في بلد الهند مع الملك وردخان.

The present recension, which is of Egyptian origin, differs considerably from that found in No. 651 [136] (*q.v.* for a summary) and No. 655 [607], and the three of them offer profound discrepancies in style when compared with the text edited by Macnaghten (iv, 366-463).

All introductory sections mentioning any *rāwi* are omitted, but the uncompromising verb قال appears twice on the first page.

The book has a short introduction: الحمد لله الذي خلق كل شيء . . . قال انه كان في بلاد الهند.

The work contains fifty-five crude illustrations occupying on the average about half a page and once (fol. 50) a whole page. They occur on ff. 5a, 6a, 8, 11a, 12b, 13b, 15b, 17b, 19b, 22a, 24b, 27b, 28b, 29a, 29b, 30a, 32a, 34b, 36a, 38b, 49b and 50a, 52a, 54a, 55b, 56b, 57b, 59a, 61a, 51b, 62b, 63b, 64b, 67a, 67b, 68b, 69b, 71a, 71b, 72b, 73a, 74a, 75a, 75b, 77b, 78b, 80b, 83a, 84b, 85a, 86b, 87b, 88a, 91b, 92a, 93a.

The manuscript was written by a Christian Copt in 1129/1717: كملت قصة الملك جلعاد وابنه الملك وردخان وما جرى له مع وزيره شيماس . . . وذلك في يوم الخميس المبارك ثالث عشرين كيهك سنة الف واربعمئة اربعة وثلاثين الموافق ذلك سنة الف ومائة تسعة وعشرين هلالية.

Immediately below this colophon comes a long inscription by another Christian Copt of Cairo called يوسف بقطر الميلواني, a contemporary owner.

#### B

Ff. 96-106: The story of a young man and a king's daughter: خبر الشاب مع ابنة الملك.

It is the same story as that found in No. 652 [137] (ff. 1-16) and in No. 659 [557] B, but with many variants in the text.

There are eight coarse illustrations as above on ff. 97a, 97b, 99a, 100a, 101b, 102b, 104a, 105b.

At the end of the colophon (fol. 106b)—which here bears no date—there are three baits of poetry under which there is the following inscription by the same hand: عمل الحقير سوريال ابن المرحوم القس ابو المنا المصور الايقونات.

This man is probably the scribe of all the MS. Fol. 107a contains a poetical piece in the handwriting of the above يوسف بقطر الميلواني. Fol. 107b has three different inscriptions by contemporary Christian Copts, one of whom is يوسف قص. On fol. 1a there is an Arabic title by a late owner, with an English translation. On the fly-leaf is the name "J. B. Braithwaite," in pencil. Ff. 41-56, 61-107 have Coptic numerals.

The writing is a bold Egyptian Naskhi. Profusely rubricated. Red rulings. All in one hand. Lettered on the back: "Arabic MS. given to Miss Gurney by Mrs. Leider."

[Rylands 54625.]

## 659 [557]

208 × 148 mm. 50 leaves, twenty-two lines to the page.

## A

Ff. 1-44a: The story of the King Azād (or as in the manuscript Zād) Bakht and of his ten wazīrs: خبر الملك زاد بخت مع العشرة الوزراء

Although not agreeing always verbatim with No. 650 [135] (q.v.) both texts are evidently derived from the same recension of the story, which is included in Caussin de Perceval's *Arabian Nights*.

## B

Ff. 44b-50: The story of the son of a king who answered the questions put to him by a daughter of another king. See also No. 652 [137] (ff. 2-16), and No. 658 [819] B. خبر القهرمانة والترجانة والشاب ابن الملك.

Here again, despite some discrepancies in the wording, the text agrees with No. 652 [137]. Both texts seem to be derived from a Syrian recension, while that of No. 658 [819] B is somewhat more remote and denotes an Egyptian recension.

The signature of Pérille is on the fly-leaf (cf. No. 655 [607] and No. 660 [600]) in the form of صاحبه يريل ترجان, and indicates that he was the owner. He was dragoman to the French Embassy in Turkey, and on his return was an employé in the French Foreign Office. On the preceding leaf is written "No. 15," referring probably to the number of the book in Pérille's (or, Perelle's) collection.

This copy belonged to Caussin de Perceval père, and was No. 858 of his collection (from a pencil inscription on the first fly-leaf).

The writing is a very neat Syrian Naskhi of about A.D. 1750 (the same as in No. 655 [607] and No. 660 [600]). Well rubricated. Broad margins.

[Crawford.]

## 660 [600]

206 × 154 mm. 202 leaves, seventeen lines to the page.

Title as on fol. 1a:

حكاية تحفة الصدور وحديث الملكة فرحة القلوب والملكة مجلبة السرور ووزيرتها مطردة الهموم وقصة الامير محمد بن الملك جمهور وما جرى له مع العنقا بنت بهرام جور

This intitulation is comprehensive enough Berlin 9144, which contains the same story has a much shorter title beginning سيرة العنقاء, from which Ahlwardt has called the book: *al-'Anḳā*.

The story begins with the days of Hārūn ar-Rashīd, and goes on as a single book from beginning to end, with occasional breaks for sections, marked as قال صاحب الحديث, or قال, or قال مؤلف الحديث, or قال ناقل الحديث, or الراوى, or قال المؤلف. A good summary of the story (which is interspersed with poetical pieces) is to be found in Berlin 9144, but to judge from the beginning and end as quoted therein there are many discrepancies in the wording of our manuscript and of that analysed by Ahlwardt.

The present recension is of Syrian origin, cf. for instance, the expressions انا بقول (fol. 18a), and although the style contains some Turkish words (e.g. يشخاة, fol. 96b) the subject matter of the story is of undeniably Persian origin.

The MS. belonged to (and was probably written for) Dragoman Pérille (cf. No. 655 [607] and No. 659 [557]), who wrote on the title page: صاحبه ترجان يريل الفرانساوي. It was numbered in his collection 27.

Written in a clear Naskhi by the same hand as that of No. 655 [607]. Rubricated. The last two leaves are written by another (but contemporary) hand, and are dated 24 Sha'bān 1160/1747. As in No. 655 [607] there is a

French note pasted inside the cover, containing the title of the book.

[Crawford.]

**661** [680]

220 × 153 mm. 243 leaves, fifteen lines to the page.

Title :

حكاية سيف ذي اليزن الحضرمي

**THE ROMANCE OF SAIF DHU L-YAZAN**

The text of the story differs from that of Bulāḡ and Cairo editions, and also from Brit. Mus., ii, 1172, and Berlin 9119, to judge from the quotations given therein. The tale is complete in the MS. and includes the full plot. It ends with the death of Miṣr from grief at the loss of the magical bead that Farḥān, his servant, had swallowed.

Begins : الحمد لله رب العالمين . . . اما بعد فان مما يرغب فيه ذوو الالباب ويعانيه من اتصف بمحاسن الاداب كتب التاريخ وحكايات الامم لما في ذلك من ضروب الامثال ونفائس الحكم . وكان منها ما تداولته الرواة . . . حكاية السلطان سيف ذو اليزن.

Brit. Mus., ii, 1172, gives the name of الشيخ as the Rāwī. Our copy does not mention any name, and every section begins simply with قال الراوى

وقال الراوى للحديث وبعد وفاة مصر اختلفت الناس واشتدت مواد الالتباس . . . ولما كان غرضنا من هذا الكتاب الكلام على المرحوم سيف ذو اليزن صاحب العجب العجائب الذى كانت حوادثه مما يوجب الاستغراب وقد استوفينا على ايامه الكلام فليكن هذا منتهى المرام.

The manuscript was written in Constantinople in 1257/1841 : قد كتبه بمليه بفيه وقلمه الفقير . . . الحاج احمد نظيف ابن المرحوم . . . عثمان خوجه الجزائرى المقيم بالقسطنطينية . . . وذلك في محرم الحرام سنة سبع وخسين ومائتين والف.

A French note on the last leaf runs thus : " Histoire de Saïf Duliazan (copié d'un vieux manuscrit Arabe) envoyé en hommage au Roi (par l'intermédiaire de M. le Comte Pontois Ambassadeur à Constantinople) par Ahmed Nazif ben Othoman Khadja sujet français né en Algérie (Juin, 1841). "

There is a short descriptive note on the fly-leaf at the beginning, in Mr. Hunt's (?) handwriting.

Written in a clear Turkish Naskhi. Red Rulings. Rubricated. Broad margins.

[Crawford.]

**662** [203]

218 × 155 mm. 131 leaves, nineteen lines to the page.

No title, but it is :

قصة احمد الدنف

**THE STORY OF AḤMAD DANIF**

The story consists of twenty-two anecdotes connected more or less with Aḥmad Danif of Cairo. Each anecdote is preceded by the sentence (cf. Berlin 9171).

The final redaction of the story cannot be earlier than the eighteenth century (on fol. 101a mention is made of European Consuls in Aleppo), but the scene often represents the usual Hārūn ar-Rashīd, Ja'far, and Masrūr.

Begins : حكى والله اعلم فيما مضى وتقدم وسلف من احاديث الامم انه كان في قديم الزمان في مدينة مصر رجل خواجه يسمى عبد الله ويكنى بالسلامي.

Ends : وصار ينام ليلة عندها ليلة عند فاطمة وارسل جاب امه وماله من مصر واقام ينقش الخط على الواح صدره والرشيد نادى بالامن والامان ونستغفر الله العظيم.

Dated 1210/1795 : تم الكتاب . . . على يد . . . السيد محمد . . . المسمى بالكيال ابن الحاج احمد الكيال الذى في خان بنقوله . . . حرر ذلك في اواخر رجب

الفريد يوم الثلاثاء باقى من الشهر ثلاثة ايام لسنة الف ومائتين وعشرة . . . سنة ١٢١٠.

Two years after it was transcribed the manuscript passed into the possession of موسى بن يوسف (written الصباغ), who wrote two inscriptions to this effect, one on the margins of fol. 131b (dated 12 Muḥarram, 1212) and the other on the title page (dated 25 Muḥarram of the same year).

Inside the cover there is the book-plate with the arms of "The Hon<sup>ble</sup>. Frederic North" and two numbers: 70 and 87. On the title page there is an English title with the number 117.

Written in two careless Egyptian hands. Moderately rubricated. Many grammatical mistakes. The writing on fol. 98a is struck off.

[Bland.]

### 663 [733]

233 × 148 mm. 97 leaves, eleven lines to the page.

Title:

قصة ليلي ومجنون

### LAILA AND MAJNŪN

The romance of Laila and Majnūn. The hero is known as Majnūn b. 'Āmir and called Majnūn al-'Āmiriyah, but his real name is Ẹais b. Mu'ādh. Majnūn is a nickname given to him because of his excessive love for a maiden called Laila, of his own tribe. Many difficulties intervened between the two lovers, and the parents of the heroine set their hearts against giving their daughter to Ẹais; and their refusal led to the premature death of the two lovers from the intensity of their love.

The scene is played in the time of the Caliphs Marwān b. Ḥakam (fol. 42a) and 'Abd al-Malik b. Marwān (fol. 63a), A.D. 683-705.

The narrative is interspersed with verses by the two lovers, mostly by Kais, who wrote

also a long ḡaṣīdah (ff. 75-92) called القصيده المونسة, which begins:

بمدين لاحت نار ليلي وصحبتى

لوادى الفضا ارجو القلاصى النواحيا

The name of the Rāwi is given as Ḥabīb b. Rayyāḥ (written also Rabbāḥ).

Begins: ذكر والله اعلم واحكم . . . مما رواه حبيب بن رباح مما نقل عن غيره قال حدثني رجل من بنى عامر يقال له زيادة بن وائب وانه كان ممن يروى حديث مجنون بن عامر الخ.

No date. The writing is a handsome Indian Naskhi of about A.D. 1820. Rubricated. Broad margins.

[Hamilton.]

### 664 [599]

203 × 148 mm. 35 leaves, fifteen lines to the page.

### THE STORY OF JESUS AND MARY

The intitulation on the obverse of the first leaf is: هذه قصة عيسى بن مريم عليه الصلاة والسلام: وانه مريم وما جرى لهم مع الحواريين وغيرهم.

The work consists of anecdotes concerning Jesus and Mary, and of miracles performed by the former, most of which are of a puerile character not mentioned in the canonical Gospels. The name of no Rāwi is mentioned, but each section is preceded by the word قال written in red.

Begins with Ẹur'ān, iii, 30, and proceeds: قال لما توفت ام مريم وصارت يتيمة لا ابا لها ولا ام فاجتمعوا زهاد بنى اسرائيل.

Ends: ويمكت (عيسى) اربعين عاما ويتزوج بامرأة ويرزق ولدين ما بعدهما زيادة ثم يتوفى عليه الصلاة الخ.

On the title page there is an inscription by the scribe, which informs us that the

manuscript was written in 1173/1759: عفى الله لكاتبه الحقير علي البكري في ١٥ صفر سنة ١١٧٣.

Below this inscription an owner has written a long note on the days of the creation and on their propitious or unpropitious influence on some human acts.

Written in a legible Naskhi. Rubricated. Broad margins.

[Crawford.]

### 665 [53]

215 × 155 mm. 143 leaves, seventeen and nineteen lines to the page.

No title.

A book containing miscellaneous stories. The first two leaves are extraneous and inserted upside down; they contain the story of a merchant and his wife and a king's son, and begin with the words: حكي والله اعلم انه كان رجل غيور وكان له زوجة جميلة.

The remaining stories are:

Fol. 3a: حكاية العامون; fol. 7a: حكاية الفقير; fol. 9a: حكاية المدين الفايدة; fol. 9b: حكاية البازركان; fol. 12b: حكاية دبريني; fol. 14a: حكاية الصندوق; fol. 16b: حكاية الترجمان; fol. 20b: حكاية الكاس; fol. 25b: حكاية الندم على ما فات; fol. 26b: حكاية; fol. 29a: حكاية ابو طوق; fol. 29a: حكاية; fol. 30b: حكاية الفناجين; fol. 33a: no title (concerning Hārūn ar-Rashīd and a fisherman); fol. 37a: no title (story of Karam Shāh); fol. 40a: حكاية; fol. 44b: حكاية خليل القمجي مع بنت الزينبي; fol. 54a: حكاية الصندوق; fol. 54a: حكاية; fol. 57a: حكاية حسن الدمشقي; fol. 57a: حكاية; fol. 60b: حكاية عجيبية; fol. 60b: حكاية; fol. 62b: حكاية المجنون; fol. 62b: حكاية; fol. 63b: حكاية سليم وتغريه; fol. 63b: حكاية; fol. 68a: حكاية الحرمة; fol. 70a: حكاية

fol. 70b: حكاية اجابة دعاء الوالدين; fol. 70b: حكاية; fol. 72b: حكاية; fol. 78b: no title (the poor man of Baghdad and the custom's officer of Baṣrah); fol. 79b: حكاية العالم; fol. 82a: حكاية الخواجه البخيل; fol. 83b: حكاية السعد والعقل; fol. 84b: no title (a king and a vizier); fol. 86a: no title (the story of a قبيجي of Constantinople); fol. 89b: حكاية الوالى تباع مصرانه; fol. 91a: حكاية في زمان السلطان محمود; fol. 94a: حكاية; fol. 100b: حكاية حازم البصراوي; fol. 107a: no title (the عزيز مصر and his vizier); fol. 112b: no title (the story of the son of the king of Kairawān); fol. 117a: حكاية معدن شاه; fol. 127a: حكاية زيهونة وماجرى لها

On fol. 142 is the memorandum of an owner (الصباغ), with a seal. Under it there is a similar note in Garshūni (Arabic in Syriac characters). Both inscriptions are dated 25 Muḥarram, 1210/1795. Fol. 143 appears to be an insertion and contains the account of the conversion of some Arabs under the Caliph 'Umar b. Khaṭṭāb.

The style used in the stories is colloquial, very faulty, and modern, and indicates Syria (and probably the northern part of it) as the country in which the book was composed.

No date. Written in a careless Syrian hand of about A.D. 1780. Fol. 67b wholly, and fol. 106b partly, blank, but without any lacuna in the text.

[Bland.]

xv

### ANTHOLOGY

### 666 [14]

310 × 205 mm. 295 leaves, thirty-five lines to the page.

Title :

العقد

### THE NECKLACE

Part of the celebrated encyclopædia or anthology by أبو عمر أحمد بن محمد بن عبد ربه, of Cordova, who died in 328/940.

The addition, الفريد, used sometimes after the above title, is lacking in Haj. Khal. 8300, and originally in Berlin 8318, and is probably not from the author (Flügel in Vien., i, 325, n. 1), but imitated from later works, such as that of al-'Adawi (Brockelmann, i, 463).

There is no title in the text, but the author's name appears in the text repeatedly, e.g. at the beginning of the second division, thus :

قال الفقيه أبو عمر أحمد بن محمد بن عبد ربه. Of the twenty-five gems (chapters) constituting the "necklace" the manuscript contains the last eleven (15-25). The chapters equi-distant from "the middle one" (wāsiṭa) are named after the same gem: the list is given in Berlin 8318.

Begins abruptly (on fol. 1b, the obverse being unwritten) with a heading (after a basmalah) in red: كتاب رسول الله صلعم وخدامه (which might belong to division 14), followed by a paragraph beginning with the same words, and, nine lines lower, by the heading: وفاة رسول الله

The first gathering contains only nine (instead of ten) leaves, the ninth being the odd one, but it is by the same hand as the rest, and probably never contained more; the obverse of fol. 1 is blank, and ff. 1b, 2b are ruled in gilt. An owner has marked the eleventh (instead of the tenth) leaf as the first of the second gathering (كراسة) and the nineteenth (instead of the twentieth) as the first of the third.

The contents are: fol. 1b see above; fol. 68a: 16th التيمة الثانية (history of Ziyād, etc.);

fol. 94b: 17th الدرة الثانية (the days of the Arabs); fol. 124b: 18th (instead of الزمردة); fol. 157b: 19th الجوهرة الثانية (merits of poetry); fol. 174a: 20th, no title (begins with the author's name as above); fol. 193a: 21st as in 20th; fol. 209b: 22nd, begins قد مضى, the words ذكر المتنين being written large, in red; fol. 230b: 23rd الزمرجة الثانية, so written (human nature and character, and animals); fol. 249b: 24th الخريدة الثانية (eating and drinking); fol. 271b: 25th اللؤلؤة الثانية (ملح and فكاهات).

Ends with a piece of four baits, beginning  
عجبت لمن.

Dated 1167/1753: وكان الفراغ من رقه يوم الاثنين المبارك عاشر شهر جمادى الاول من شهور سنة الف ومائة وسبع وستين.

Written in a crabbed hand. Broad margins, often rounded at the top. Red rulings. Oriental binding. In a leather case. An obliterated note of ownership on fol. 1a.

[Bland.]

### 667 [306]

295 × 205 mm. 148 leaves, twenty-five lines to the page.

Title :

الفرج بعد الشدة

### PLEASURE AFTER PAIN

An anthological work which illustrates by stories the salient fact that after pain comes pleasure, by أبو علي محسن بن علي التنوخي, who died in 384/994. For this year of his death (which is generally accepted) and for the year of his birth see Brockelmann, i, 155 (cf. below).

On the title page there is, in the hand of the copyist, the following historical note :

الحسن بن علي بن محمد بن داود بن ابراهيم بن  
تميم القاضي ابو علي بن القاضي ابي القسم التنوخي  
له كتاب الفرج بعد الشدة . . . وديوان شعر اكبر من  
ديوان ابيه. ونشوان المحاضرة والمستجاد من فعلات الاجواد  
وكان اديبا لييباً خيار ما تقلد القضا في نواحي مختلفة  
. . . ولد ثلثمائة وستة وخسين وتوفي الى رحمة الله في  
المحرم سنة ٤٤٧ كذا ذكره القطب الحيزري في الاكتساب  
في تمحيص (sic) كتب الانساب.

The Kutb here mentioned is محمد بن محمد الحيزري  
Khal., i, 387, where, in the title, instead of  
تمحيص we have تلخيص. There is nothing as-  
tonishing in the date 446/1054 furnished by  
Ḥaidari, in view of the fact that some other  
dates have been proposed for his birth (cf.  
Brockelmann, *loc. cit.*). His very name is  
here given الحسن instead of المحسن

Begins : الحمد لله الذي جعل بعد الشدة فرجا . . .  
وبعد فاني رايت ابناء الدنيا الح.

Ends : اذا تضايق امرنا ننظر فرجا فاضيق الامر ادناه :  
الى الفرج

The work is divided into fourteen bābs,  
which agree (apart from some variants) with  
Berlin 8737.

Dated 1050/1640 : فرغ من رقم هذا الكتاب المبارك  
تاسع عشر شهر ربيع الاول في سنة خمسين والى وذلك  
بعناية مولانا السيد المقام . . . ضياء الدين اسمعيل بن  
امير المومنين حفظه الله الح.

On the title page there are three illegible  
seals and inscriptions, one of which, by الحسن  
الحسن بن محمد الحيزري, is dated 1112/1700. The  
first seal is found also at the end of the work.  
Fol. 82b is half blank.

Written in a clear Naskhi. Many dia-  
critical points are missing. Red rulings. Rub-

rications found only in the first half of the  
MS. ; in the second half the headings are in  
thick black letters.

[Hamilton.]

## 668 [58]

220 × 163 mm. 139 leaves, fifteen lines to  
the page.

Title :

قلائد العقيان ومحاسن الأعيان

### NECKLACES OF GOLD AND VIRTUES OF GREAT MEN

The first volume of the literary-biograph-  
ical work by ابو نصر الفتح بن محمد بن عبيد الله  
بن خاقان القيسي, who died about 529/1134 (see  
below).

The above title is found in fol. 68a as given  
by the author himself, but on the title page  
(apparently in the hand of the scribe) and in  
Ḥaj. Khal., iv, 566, the *wa* is changed into *في*.

The work is dedicated (fol. 3b) to the Amīr  
a. Ishāḫ Ibrāhīm b. Yūsuf b. Tāshifīn whose  
brother says b. Khallikān (ii, 456) abetted  
the author's murder in Morocco in 529/1134,  
but according to Ḥaj. Khal. (*ibid.*) in 535/1140.  
The writer does not appear to give his own  
name in the body of the book ; but it is given  
between the basmalah and the ḥamdalah as  
above, but without " b. 'Ubaidallah " and  
" b. Khāḫān," and on fol. 1a it is given  
(by the scribe ?) as a. Naṣr al-Faṭḥ b. Khāḫān.  
He was born at Sakhrat al-Walad in Granada  
(see references in Brit. Mus., ii, 664) and the  
work consists of lives of famous Spanish  
writers, with specimens of their writing. (De-  
tailed contents in *Orientalia*, i, 384.)

Of the four parts (ḳisms) into which the  
compilation is divided, our manuscript con-  
tains the first (ff. 4a-67b) on princes (*ruasā'*),  
and part of the second (ff. 48a-138b) on wazīrs.  
The last article (ff. 133b-138b) is that on  
a. Ḥasan b. Ḥājj ; and a note in continuation

of the text by the scribe says that the next volume will begin with the *wazīr al-faḫīh* a. Muḥammad b. 'Abdūn.

Ff. 2-9 have suffered towards the back of the volume, and have had to be more or less pieced with patches written in another hand.

There is no date at the end of the volume ; but on the old part of fol. 1a are the line-ends of a note, perhaps by the scribe : عبد العزيز [ . . ]

بن احمد البالى وكتبه [ . . ] [ ١ ] حدى وسبع مائة من الهجرة النبوية عفا الله الخ this would give the date of the MS. as 701/1301.

Begins, as in Haj. Khal. : الحمد لله الذى راض : فلا زالت حلاك رايقة وعلاك : لنا البيان شايقة بمنه تم الجزء الاول من الخ.

Notes.—1. Of reading : in 710/1310 (fol. 138b) by محمد بن محمد بن عبد الله اليزدى ; in 863/1458 by عمر بن احمد ; in 896/1490 by لطف الله محمد بن ; in 881/1476 (fol. 139a) by عبد الحى بن ; in 1012/1603 (fol. 138b) by عبد الحى بن ; مرطاسى عمر ابن القوق سبط بني اليلونى الحلبي and some others undated.

2. Of ownership : in 1104/1692 (fol. 1a) by محمد of Aleppo, and before him by مصطفى الموقعى.

The writing is a fine old Naskhi. Vocalised. No rubrications. For date see above.

[Bland.]

### 669 [694]

252 × 170 mm. 196 leaves, seventeen lines to the page.

Title :

التذكرة فى المحاضرة : التذكرة

It is also referred to sometimes as تذكرة ابن حمدون

A compilation of historical notices and a collection of elegant extracts from poets and

prose-writers illustrating the subjects into which the plan of the work was divided by the author, ابو المعالي محمد بن ابي سعد الحسن ابن حمدون [الملقب] كافى الكفاة who died in 562/1166.

Of the fifty bābs of the work the present manuscript contains only four. The nearly complete copy of the British Museum (Rieu's *Supplement* 1137-1138), which was transcribed at the end of the sixteenth and the beginning of the seventeenth century, seems to be the only one in Europe which can lay claim to be anything beyond a fragment.

The title of the work is not found in the MS., but a later hand has written at the top of fol. 1a : جزء من التذكرة فى المحاضرات للحمدونى followed, in the middle of the page and in the original scribe's hand, by يتلوه باب فى المدح والشكر والاعتذار والاستعطاف.

The order of the bābs is as follows :

Ff. 1-78 contain (fol. 1b) : المدح والتناء , "Eulogy and Praise giving." The number of the bāb has disappeared owing to an erasure at the back of the page. From the Brit. Mus. copy we know that it is bāb 17. It is subdivided towards the end into two faṣls : fol. 49a, فى الشكر , and fol. 60b, الاعتذار والاستعطاف . الحمد لله : The bāb begins, after the basmalah : المدح بآلائه.

Ff. 79-116 contain bāb 18 : فى التهانى "congratulations" (fol. 79b). It is subdivided into nine faṣls : fol. 80a : الفتح ; fol. 94b : الولاية ; fol. 101a : الخلع ; fol. 101b : الولد ; fol. 103a : الاياب ; fol. 110b : المواسم ; fol. 103b : النكاح ; fol. 112b : السواد . The bāb is probably complete notwithstanding the false catchword, added by an old owner, on fol. 116b.

Ff. 117-158 contain bāb 15. The beginning is missing, and we have supplied the number of the bāb from the Brit. Mus. copy where the heading is: *في الوصايا والعهود*: "Wills and Recommendations." The first words of the bāb found in the MS. are: *على المتقين وجاء* في الاثر مات من غير وصية.

Ff. 159-196 marked as in the Brit. Mus. copy: bāb 16, *في الفخر والمفاخرة*: "Glory and Glorification." Begins (after the basmalah): *الحمد لله الماجد القهار*.

An early owner has added some poetical extracts in the following blank pages: fol. 158b: (a) an anonymous piece, (b) an extract from *ابو محمد الخازن*, beginning: *يا اخت علوه ابن*; fol. 196b: a piece ending in *ق*, and beginning: *ايبدو الصبح*, from *ابو الفرج الهندي*, who is possibly Ibrāhīm b. Šāliḥ al-Hindī, who died in 1102/1690.

No date. The writing is a fine bold Naskhi of about A.D. 1200. No rubrications. The headings are sometimes in a thicker script, but often in the same characters as those used in the body of the text. Fairly broad margins. Almost completely vowelised. There is a French bookseller's printed description of six lines pasted inside the cover with the number 66. Ff. 159a and 190a are blank.

[Crawford, from the library of De Sacy-Castelbranco.]

### 670 [660]

205 × 150 mm. 88 leaves, seventeen lines to the page.

Title (fol. 1a):

*كتاب أنباء نبياء الانباء*

STORIES OF THE MOST REMARKABLE CHILDREN

Accounts of the sayings and doings in boyhood of celebrated men, beginning with the Prophet and his companions, then their descendants, next religious devotees, and finally Arabian chiefs of the *Jāhilīyah*, and Persian kings, by *ابو هاشم محمد بن محمد بن محمد بن ظفر الصقلي*, who died in 565/1169.

The title is written by Brockelmann, i, 352, as *inbā'*, but the manuscript (fol. 1a) has clearly *anbā'*, a reading which gives better sense.

Begins: *قال الشيخ . . . حجة الدين برهان الاسلام*. *ابو هاشم محمد بن محمد بن محمد بن ظفر المكي . . . الحمد لله المحمود باقوال المهتدين . . . وبعد فهذا كتاب اودعته من انباء نبياء الانباء ما هو كثررة من ضرام*.

In the name of the author we have preferred *Ibn Muḥammad* (mentioned in the above quotation) to *Ibn abi Muḥammad*, but we have retained *aṣ-Saḳali*, the "Sicilian," which designates the country of his birth, although he apparently prefers *al-Makki*, "the Maccan."

Ends: *فيه القوة والحوول وله المنة والطول وهو حسبي ونعم الوكيل*.

Many anecdotes are followed by the explanation of the difficult words which they contain, and nearly all of them are preceded by the heading: *درة زين لقرة عين*:

Dated (fol. 88a) 1067/1656: *وكان الفراغ من نساخته نهار الجمعة المباركة الثاني والعشرين من شهر محرم الحرام افتتاح عام سنة ١٠٦٧*.

The MS. belonged to Caussin de Perceval, in whose collection it was numbered 3. On the title page there is a short French description of the work in his handwriting. Inside the fly-leaf, which precedes the title page, there is written "Perille No. 41."

Written in a clear Naskhi. Well rubricated. The folios are numbered either by

Caussin de Perceval or by Perille. Fairly broad margins. At the top of fol. 1a is the name of Sayid Ḥasan.

[Crawford, from Caussin de Perceval, 3.]

### 671 [57]

280 × 160 mm. 246 leaves, thirty-one lines to the page.

Title :

المستطرف من كل فن مستطرف

#### THE UP-TO-DATE FROM EVERY BEAUTIFUL ART

A celebrated miscellany of tales, anecdotes, witty sayings, and poetry, compiled about 800/1397 by شهاب الدين محمد بن احمد الخطيب (see below).

The من in the above title is generally في in the other manuscripts of the work (Brockelmann, ii, 56).

Begins : الحمد لله رب العالمين . . . اما بعد فقد رايت  
جماعة من ذوي الهمم.

Ends : اللهم اجعلنا من ائمة واحشرنا في زمرة . . .  
والحمد لله رب العالمين.

The work is commonly attributed to Abshīhi, but the present MS. attributes it to Ibn Abi Ḥajalah (fol. 243b) :  
نجز هذا الكتاب : المستطرف من كل فن مستطرف للشيخ الامام . . . شهاب الدين بن ابى العباس احمد بن ابى حجلة.

This is in the hand of the scribe. A title on the first fly-leaf attributes also the authorship to the same man ; which does not seem to be absolutely improbable.

There is a note of ownership on the fly-leaf about A.D. 1660, by : السيد يوسف بن السيد حسين :  
الحسينى نسباً الحنفى مذهباً الماتريدى اعتقاداً النقشبندى  
طريقة الدمشقى مولداً , and a seal close to it, which is not very legible. On the next fly-leaf there

is the name of another owner, الحسين الكاتب ,  
with a seal which reads :  
توكلي على خالقي

Dated 1065/1654 : وكان الفراغ من تعليقه يوم  
الاحد المبارك رابع عشرين شهر رجب الفرد من شهور  
سنة خمسة وستين والالف . . . على يد . . . علي بن ابي  
بكر التاوى.

A loose leaf of note-paper bearing the titles of the sections of the work, written in pencil, shows with a few other pencil-notes on the margins, that the book formerly belonged to S. H. Lewin of Loose, Kent.

Written in a clear Egyptian Naskhi. Red rulings. Profusely rubricated.

[Bland.]

### 672 [208]

207 × 148 mm. 211 leaves, twenty-five lines to the page.

Title :

فاكهة الخلفاء ومفاكهة الظرفاء

#### FRUIT OF THE CALIPHS AND ENTER- TAINMENT OF THE WITTY

An anthology of tales, witty sayings, fables, and poetic extracts, by محمد بن محمد ابو العباس احمد بن محمد بن عبد الله بن عربشاه شهاب الدين الدمشقى , who died in 854/1450.

A leaf is lost at the beginning which contained the introductory words of the book.

The first extant words are :  
اله اسود المعارك واصحابه :  
شموس المسالك . . . اما بعد فان الله المقدس فى ذاته  
المنزه عن سمات النقص فى صفاته.

Ends as in Berlin 8390, with which also the ten bābs of the work agree, apart from some verbal discrepancies. They occur on ff. 5b, 20b, 40b, 45a, 71a, 94a, 113a, 139a, 153a, 176b.

Dated 1080/1669 : يوسف بن محمد :  
بن يوسف الوكيل البلوى الشافعى . . . فى يوم الاثنين

المبارك سادس عشر جاد الآخر من شهر سنة ثمانين  
والف.

Written in a neat Naskhi. Ff. 203 and 208 are blank. Red rulings. Fully rubricated. The inscription on the fly-leaf by Col. Hamilton's cataloguer wrongly attributes the authorship to the copyist. Slightly wormed.

[Hamilton.]

### 673 [70]

200 × 150 mm. 312 leaves, twenty-one lines to the page.

Another copy of the same. Begins and ends as in the preceding copy, and as in Berlin 8390.

One of the notes scribbled on the back of the first leaf is of a medical character, and bears the date 1149/1736, another is of *muṭāla'a* and is dated 1119/1707. The religious verses found on the back of the fly-leaf are written by احمد زيتونة (whose name constitutes an integral part of the poem) and are dated 1239/1823.

The colophon bears no date : تمت النسخة  
الميمونة على يد . . . احمد العجلوني.

Written in a clear but negligent Syrian Naskhi of about A.D. 1680. Broad margins. Rubricated. On a fly-leaf at the end there is a short poem attributed to 'Ali b. a. Ṭālib, beginning : لنعم اليوم . Lettered at the back in French as " Le dessert des Caliphes."

[Bland.]

### 674 [818]

168 × 115 mm. 82 leaves, seventeen lines to the page. No title in the text. A later hand has written on fol. 1a the words :

محاضرات ومحاورات

which give a true idea of the work.

An anthological collection of witty sayings and anecdotes compiled by محمد بن محمد , who

must have died much after A.D. 1448, since on fol. 26b he quotes Ibn Hajar al-'Asḳalāni, who died in 852/1448.

Begins : وحدا اولاً وآخراً للاول والآخ . . . وبعد  
فيقول الفقير الى الغني الصمد محمود بن محمد لما كان  
علم المحاضرات وفن المحاورات مما يرغب فيه الطابع.  
يا غافر الذنب للراجين بالكرم فارحم بفضلك :  
لا تنظر الى ذللي ان الكريم كثير العفو عن خدم.

The work is divided into 23 makālahs as follows (we omit the words *makālahs* and *fīma yata'allak*, which are repeated at every section) :

1. fol. 1a : معرفة الله والدين ; 2. fol. 6b : مكارم  
الاعلاق ; 3. fol. 14a : العلوم واهلها ; 4. fol. 21a :  
6. fol. 26a : القضاء والحكمة ; 5. fol. 29a : الهدية والرشوة ; 7. fol. 30b : الامر بالمعروف ;  
الحرمين ; 8. fol. 31b : الكسب والغنى ; 9. fol. 36b :  
10. fol. 40a : السفر والاقامة ; 11. fol. 42b :  
المزاج ; 12. fol. 44b : النساء والاماء والاولاد ; 13. fol. 48b :  
الزيارة ; 14. fol. 50b : العشق والمودة ; 15. fol. 54b :  
المدح والتفاخر والثناء ; 16. fol. 57a : التفأل والتطير ; 17. fol. 58b :  
المكاتب من الخلفاء ; 18. fol. 62b : السؤال والجواب ; 19. fol. 65a :  
الحيوانات وضرب الامثال ; 20. fol. 68a :  
22. fol. 75a : العمر والشيب ; 21. fol. 77a :  
التوبة والتحسر ; 23. fol. 79b : ذكر الموت ;

تم الكتاب . . . على يد . . . اسماعيل بن عثمان . . . سنة ١١٤٥.

On the first page the name of جرجس صفا occurs as the owner of the MS. on 27th November, 1897.

Written in a clear Syrian Naskhi. Fairly well rubricated. Notes on some margins. Slightly damaged by damp.

[Mingana, Arab. 245.]

## 675 [398]

300 × 200 mm. 374 leaves, nineteen lines to the page.

Title :

خزاة الخيال

## TREASURY OF FANCY

A work of a moral and ethical character, illustrated by stories and pious utterances from all periods, by محمد مؤمن بن الحاج محمد قاسم الجزائري (منشأ) who died about A.D. 1720.

The work is generally written in rhymed prose, and contains much historical information about its author. On ff. 177-198 he writes on the inner history of the Indian Moghul Emperors from the death of Aurangzīb to the accession of Muḥammad Nāṣir ad-Dīn, or A.D. 1707-1719, and gives us valuable details about himself which may be summarised as follows :

He went to India in the last years of the reign of Aurangzīb, who appointed him a tutor to the most promising of his grandchildren : Jahāndār Mu'izz ad-Dīn, son of Kuṭb ad-Dīn Bahādur Shāh. After the death of Aurangzīb, Bahādur Shāh bestowed upon him the *manṣab* of a "hazāri." At the death of Bahādur Shāh, who had reigned five years, his pupil Jahāndār, after the murder of his brothers, succeeded to the throne, and the author received a *manṣab* of three "hazāris" and two hundred horsemen. The author stayed altogether twenty-two years with Bahādur Shāh (fol. 177). After the murder of his protector by his own nephew, the author was dispossessed of all his fortune, and his house looked (as he puts it) more empty than the palm of his hand (fol. 192b). In 1924 I translated all this part in the *Bulletin of the John Rylands Library*, vol. viii, pp. 150-165.

Begins (fol. 2a) : حمدا لمن جعل خزاة خيال اهل . . . وبعد فيقول العبد الانق الاثم محمد مؤمن بن الحاج محمد قاسم الجزائري اصلا ومحتدا الشيرازي منشأ ومولدا . . . ان هذه درر منثورة وغرر مشهورة . . . سميتها خزاة الخيال.

Ends : والشكر لله على نعمة الاتمام والحمد لله الموفق والعزير العلام والصلوة الخ.

There are no special divisions in the work, but each story, or each group of stories, many of which happening to, or witnessed by, the author himself, are preceded by such headings as *maḥāmah*, *maḥālah*, or such minor catch-words as *مذمة*, *مدح*, *لائحة*, *عرائس*, *نفائس*, etc. Many anecdotes are also reported by the author in his travels in Persia (e.g. fol. 56a and fol. 58b) and in the Hijāz (e.g. fol. 69a), etc.

The work is written by at least five different contemporary hands, both in Naskhi and in Ta'liq. On the title page is a waḳf of the book, apparently in the handwriting of the author, to his children and his brothers, and to their descendants. This waḳf is dated 17 Ṣafar, 1131/1718; its Naskhi script is different from that of any other found in the MS., and appears to point to a man somewhat weakened by age.

The MS. seems to have been written by different people, under the supervision of the author, from a rough draft made by himself, which had lost some leaves. On the margin of the last page there is the following inscription : بلغ تصحيحاً وقراءة على مصنفه غمره الله وابقاه بقراءة العبد الراجي . . . محمد علي وفقه الله تعالى واتفق الفراغ في مستهل شهر ربيع الاول سنة ثلث وثلثين بعد مائة والف.

On the margins of the work the words بلغ (in red) occur very frequently, referring doubtless to the above reading by Muḥammad 'Alī.

That the first draft or the copy of the author was not itself complete is borne out by the fact that on fol. 53 before a blank of three leaves there is the following Persian note : نه ورق باقیمانده اخر خراجہ مقامہ لائحه . The same phenomenon occurs before the five blank leaves 139-143 which are preceded by the Persian sentence : چهل و يك ورق باقیمانده آخر . and before the five other blank leaves, 171-175 : بیست و هشت ورق باقیمانده : آخر خراجہ و انت مرادی . and, finally, before the four blank leaves 228-231, with the inscription : بیست و شش ورق باقیمانده آخر خراجہ فکتب الیه . On the other hand, the text preceding and following the blank leaf 87 seems to be continuous. After the title page are three pages containing an index transcribed by a contemporary hand from an autograph of the author.

From different sentences found in the work (cf. e.g. 369b) it may be inferred that the author belonged to the Shi'ah community.

There is a lacuna of probably one leaf only between ff. 352-353, and 372-373.

At the beginning and the end are the red Indian seals described in No. 197 [405], with the librarian's entry, as in No. 390 [736].

Fairly well rubricated. Slightly wormed.

[Hamilton.]

### 676 [71]

205 × 155 mm. 118 leaves, thirteen lines to the page.

Title as found on fol. 1b :

مجموعۃ اللطائف وصندوقۃ المعارف

#### COLLECTION OF PLEASANT THINGS AND BOX OF KNOWLEDGE

An anthological work consisting mostly of poetical selections.

The author does not mention his name in the introduction, but from the wording of the colophon (see below) it appears that the scribe

was also the compiler, السيد عبد الكريم, who wrote in 1153/1740.

Begins : الحمد لله مفيض بحار الحقائق من قلوب الصادقين . . . وبعد فقد سألنی بعض الاخوان . . . ان اجمع فی هذا المجموع المبارك علی مالک ما یسر بمطالعہ خاطره . . . فامتثلت الامر .

The colophon is as follows : وهذا ما انتهى الينا من جمع هذا المجموع المبارك الفريد بحمد الله . . . علی يد كاتبه الفقير . . . السيد عبد الكريم . . . حرر فی ۲۰ رجب الفرد سنة ۱۱۵۳ .

The poets quoted by name are : الامام علي (ff. 2-3a), حسام الدين الحاجري (ibid.), ابو الفتح (ff. 2-3a), مؤيد الدين فخر الكتاب ابو (10b), الاصمعي (fol. 4a), العباس (12a, 72b), اسمعيل الحسين الاصفهانى الطفراوى ابن المعتز (13a), الامير مؤيد الدولة (12b), ابن الاحنف (17b), بازهير (15a), الشريف محمد ابن الحسين (13b), (30a), ابو نواس (18b, 105b), الشيخ محمد السودی (33b), ابن مسعود (32a), الحریری (31b), النواجی الشيخ محيي الدين [ابن (35b), الصالحی بن عبد القدوس (36b, 46a, 36a, 73b, 101a, 109b), (العربی)] (44a), الجعبري (40b), مرشح (37b), ابن الكبرى (69b), (49a), الوفاي (47b), الشيخ عدي بن المسافر (107b), ابن زكري (52b), احمد بن هارون الرشيد (51a), ابو صالح ابن مخلوف (62b), ابن تميم (57b), المنصوري (55b), in his quotations by السراج (65a), المغربي ابن الموكل (66b), مصارع العشاق, (67b), ابن عفيف التلمساني (ibid.), العناياتي (68b), جلال الدين (73a), ابن نباتة (70a), زين العابدين البكري القيراطي (88a), يزيد بن معاوية (87b), بن خطيب داريا (98a), ابن حجة الحموي (95b), ابن المصوري (88b), الجيلي (101b), ابن صاحب تکریت (99a), ابن الدريد (102a), يزيد (103a), الملك الامجد (106b).

On the fly-leaf, that has been wrongly inserted after the first page of the text, there are inscriptions by محمد سعيد القباني, in 1220/1805, and محمد يكدباشي, in 1221/1806. On the title page there is an anonymous inscription dated 1216/1801. In 1827 the MS. belonged to S. H. Lewin, who has written his name on the title page and a few pencil notes on the margins of the book.

Written in plain Naskhi, probably by the author himself. Moderately rubricated. Some baits are written in a diagonal way.

[Bland.]

### 677 [114]

210 × 170 mm. 75 leaves of European paper, fourteen lines to the page.

A volume of original and selected poetry and prose in Arabic, Persian and Turkish, as follows :

#### A

Ff. 1-2a : A poem of fifteen baits on Napoleon's marriage with Marie Louise, by ميخائيل صباغ, a late Syrian Christian, who died in Paris in 1816 (Brockelmann, ii, 479). It is headed : قال ميخائيل صباغ تهنية القيصر المعظم والسultan . . . سلطان المفتخر نابوليون سلطان فرانس في زواجه بابنة . . . سلطان النمسا ماري لويز ومورخا عامه.

It contains a bait in which the writer says that soon the English will see their error and endeavour to satisfy Napoleon.

#### B

Ff. 3-6a : Ghazals from the Dīwān of Jāmi. In Persian.

#### C

Ff. 6b-13 : Anonymous poetical praise of Malikshāh ; the author, however, seems to be Anwari. In Persian.

Begins : خوشا نواحي بغداد

#### D

Ff. 14-17 : Extracts from the first bāb of the *Nigāristān* of Kamāl Pāsha Zādah. In Persian prose and poetry.

#### E

Fol. 18 blank. Ff. 19-24a : Turkish short sayings concerning some objects, mainly fruits and condiments, composed in 1206/1791 by the high janissary, راتب ابو بكر افندي

The names of objects are written in alphabetical order, the first word being ابرشيم and the last يمني. At the end occurs the following statement : كتبه العبد الداعي الدولة العلية العثمانية : راتب ابوبكر افندي يكيچريان درگاه على حالا ومحاسبة اول موقتا ايلچىء اورته في سنة هجرية ١٢٠٦.

#### E

Ff. 24b-26a : Two Ghazals from the ديوان ويرر رونق . In Turkish.

Begins : ويرر رونق

The Ghazals are followed (ff. 25b-26a) by a collection of Turkish proverbs of an ethical character.

#### F

Ff. 26b-27a blank. Ff. 27b-28 : Anonymous verses of a woman to her lover. In Arabic.

#### G

Ff. 29-58a : Anonymous poetical extracts from the *Shāhnāmāh*. In Persian. The first extract (ff. 29-35) has no heading and begins : جهاندار خاك ; but the second extract (ff. 36-58) is headed : داستان خسرو وشيرين

#### H

Ff. 58b-61a : Anonymous poetical extracts from the *Mathnawī* of Jalāl ad-Dīn ar-Rūmi. In Persian.

## I

Ff. 61b-64a : Two poems, said to be by Aḥmad Hātif Ispāhāni. In Persian.

Begins : ای فدای

## J

Ff. 64b-65a : A Ghazal by Abu Ṭālib Khān, in honour of Miss Rickets. In Persian.

## K

Ff. 65b-70 : Further extracts from the *Nigāristān* of Kamāl Pāsha Zādah (from bābs 2 and 3). In Persian.

## L

Fol. 70b : A couplet from the *Humāyūn Nāmāh*.

## M

Fol. 71 : A Ghazal, in Turkish, headed : غزل سلطان سلیم تخمیس رفعت Rif'at Efendi, mentioned in *Journal Asiatique*, 6<sup>e</sup> Série, t. xi, p. 486.

## N

Fol. 72 : An anonymous poem of praise of the baths of Brūssa, by Najāti. In Turkish.

## O

Ff. 72b-74b : A supplement to the Turkish witty sayings mentioned above under E.

## P

Ff. 74b-75a : An anonymous love poem. In Persian.

No date. The writing is a very neat European hand of the beginning of the last century. Rubricated. Red rulings. A fly-leaf at the end contains a Latin index of the contents.

[Bland.]

## xvi

## BOOKS ON LANGUAGE

## I

*Ornate Composition*

## 678 [112]

201 × 112 mm. 187 leaves, twenty-one and twenty-two lines to the page.

## A

Ff. 1-120 : A book containing selections on ornate compositions from the *Letters* of بدیع الزمان ابو الفضل احمد بن الحسين الهمدانی, who died in 398/1008 (the author of the famous *Ma-kāmāt*).

The compiler does not mention his name in the introduction, nor does he give any title to his book. An early owner (about A.D. 1750) has written at the top of fol. 1a the title : كتاب الغيث المربع من انشاء البديع

Another owner, ابو حسن علي برهان زاده, has written about the same time and on the same fol. an inscription in which the title is given as : روضة الغيث المربع من اقوال البديع

اما بعد حمد الله جل جلاله والشهادة لله عز و نعم افضاله . . . فهذه غرر انتخابها وظرائف استخراجتها من رسائل احمد ابن الحسين بدیع الزمان ومعجزة همدان.

The introduction (ff. 1-3b) contains a short history of Hamadhāni and an account of his cleverness in literary compositions.

The work does not seem to be an arbitrary or accidental selection, but a somewhat regularly planned and executed compilation. The occasion which gave birth to the correspondence and the name of the persons to whom it was addressed are very often specified in the headlines written in red. In the contrary

case the subject is simply introduced by *وله*. From fol. 3*b* to fol. 100 the selections are from Hamadhānī's *Ruḥa'*, *Kitābs*, and answers to letters, and ff. 100*b*-120 generally contain his compositions on moral and ethical subjects.

The first selection is (fol. 3*b*): *وقال من رقعة: الى الخوارزمي وهو اول ما كاتبه به. انا لقرب دار الاستاد كما طرب النشوان مالت به الخمر الخ وله ايضا في الرجفة. اما بعد: فان الله عز وجل عظيم شأنه عزيز ملكه. الارض الخ.* The composition is often in rhymed prose.

There are no special divisions in the work. On fol. 24*a* is a heading: *فصول قصار والفاظ: فصل من رسائل البديع*, and on fol. 58*a*: *واقوال*.

No date. Written in a clear Syrian Naskhi of about A.D. 1700. Twenty-one lines to the page. Red rulings. Profusely rubricated. Many vowels.

### B

Fol. 121*a*: A bait from the poet Ḥassān, headed: *حسان بن ثابت الانصاري*, evidently Ḥassān, who died in 54/673.

Begins: *ان التي ناوتني*

Fol. 122*b*: A memorandum of a receipt for a settled account, in Turkish.

Apart from the above inscriptions ff. 121-122 are blank.

### C

Ff. 123-187: A work on synonyms and how to use some words in different sentences, resembling the books known under the title of: *فقه اللغة*.

As the work is imperfect at the beginning—the first leaf has unfortunately disappeared—no title and no author's name are to be found, even in the end of the introduction that is still preserved.

The work is dedicated (fol. 123*a*) to *ابو الفتح*, an author of some importance. In this connection the author mentions the name of *الشيخ الرئيس* in the sentence *ولقى مولانا*. As this epithet applies to the famous Abu 'Ali Ḥusain b. 'Abdallah *Ibn Sīna*, who died in 428/1037, we may possibly infer, in the absence of further evidence of identification, that the author of the present work lived in the eleventh Christian century.

The book has no special divisions; each group of words dealing closely or loosely with a subject is headed by the single word *bāb*. The first two *bābs* begin: fol. 123*a*: *باب. يقال: اصلح الفاسد وعصد المعاند ولم الشعث ورم ما شذ وانتكت*; fol. 124*a*: *باب. تقول في انتصابه عوج وفي دينه عوج*; fol. 124*a*: *باب. يقال الخيل تعلف والغنم تشوم الكلا*; fol. 187*b*: *باب. يقال صببت الماء وارقه وهرقه وسكبته: ibid.* *وسفحته وهرته ومججته.*

The *bābs* are often very short, and four or five (and even more) of them are contained in one page.

Dated 12 Muḥarram, 1151/1738. Written in a clear and good Turkish Naskhi. Fully vowelled. Sometimes the word *bāb* is written in red and sometimes in black. Twenty-two lines to the page. Red rulings. On the fly-leaf at the beginning there is the name of *احمد* and *كتبخدا صالح* and "No. 61," and on the fly-leaf at the end "No. 164" and the letter F. Turkish binding.

[Bland.]

679 [625]

207 × 125 mm. 122 leaves, seventeen lines to the page.

## A

Ff. 1-56a : The work entitled : طيف الحيال ,  
“The Apparition of the Phantom.”

The text mentions neither title nor name of author ; but on fol. 1a, in the handwriting of the copyist, the composition is ascribed to Irbili : طيف الحيال تأليف الاربيلي . The contents seem to be similar to those of Berlin 8466 (ff. 128b-134b), which is there given the same title, although apparently without note of authorship. For a different work of the same title see Escur., ii, 348 (Brockelmann, i, 82). In the hand-list printed in 1898 : *Hand-List of Oriental MSS.* (p. 69), the author is called, محمد مجد : I do not know on what authority :  
الدين ابن ظاهر الاربيلي.

The Berlin short formula, قال بعض الظرفاء , is represented in our text by a six-page preface, and the opening words (fol. 4b) : وموجب , upon which follow almost exactly as in Berlin : خرجت في بعض ايامي متفرجا وعلى الرياض الانيقة معرجا.

The writer states how he unexpectedly came on a group of women, by one of whom he was immediately captivated (fol. 5b) :  
فبينما انا مروح مسرّ خاطري . . . اذ عنّ لي سرب نساء الخ.  
The story of what followed is used as a frame work for composition and selection of verses. The story itself is told in rhymed prose. Finally, the dream dissolved (fol. 56a) : رعدت :  
رعدة ايقظتني من المنام فانتبهت ولا محبوبة ولا مدام الخ.

Ahlwardt suggests that the Berlin text might be called a kind of Maḳāmah ; perhaps its twelve pages omit most of the verses in our one hundred and ten.

The poems are either by the author or by the following : السيد (fol. 1b), زهير ابن ابي سلمى (fol. 3a), البحرى (fol. 3b), احمد الجوهري (fol. 3a), الرضى

(fol. 4b), ابن الرومي (fol. 5b), القاضي الأرجاني (fol. 6a), الحاجري (fol. 6b), ابن الساعاتي (do.), ابن ابي ربيعة (fol. 7a), الشافعي (fol. 8b), the lawyer التعاويني (fol. 9a), ابو الطيب (fol. 10a), ابن الحاوي (do.), محيي الدين ابن الطوري الجعفري (fol. 11b), مجنون بني عامر (fol. 14a), ذو الرمة (fol. 17a), ابن العربي الموصلي (fol. 19a), السري الرفا (fol. 19b), ابن الاردخلى (do.), ابو تمام (fol. 22b), النابغة (fol. 30b), امر القيس (fol. 31a), سيردوك (do.), ابو هلال العسكري (do.), جحضة شمس الدين الكوفي (fol. 34a), مهيار (do.), الرصافي (fol. 35a), ابن نبيه (fol. 35b), علي ابن الجهم (fol. 36b), كمال الدين (fol. 37a), جحظة البرمكي (fol. 38a), شمس الدين (صاحب الديوان) (fol. 39b), المتنبي (fol. 42a), ابن دريد (fol. 43a), ابن المعتز (fol. 50b), التنوخى (fol. 51a).

Ends : وانا استغفر الله من التجوز في المقال وتحقيق هذا الحال . والحمد لله الخ.

## B

Ff. 56b-60a blank. Ff. 61-122 : The work entitled : كشف الاسرار عن حكم الطيور والازهار , “The Revealing of the Secrets of the Wisdom of Birds and Flowers,” composed by عز الدين عبد السلام بن احمد بن غانم المقدسي (died 678/1279 [?]), described by Ahlwardt in Berlin 8783 f., and published and translated more than once.

Neither the name of the work nor that of the author occurs in the text ; but both are given, in agreement with the title prefixed to other MSS. and with the statements in Haj. Khal. (v, 200, No. 10,659), in the scribe's hand on fol. 61a : كتاب كشف الاسرار عن حكم الطيور . والازهار للشيخ . . . عز الدين الخ For ‘*An hikam*

(Berlin 8784, 2) in the title, Berlin 8783 reads على لسان , and Berlin 8784, 1 reads المودعة في

On the author (name, etc.) see Bodl., ii, 577. The 39 sections (enumerated in Berlin 8784), all of which except the first are called *ishārah*, are in rhymed prose, ending with verses, and set forth the lessons to be learnt from nature.

The third *ishārah* is *ishārat an-Nisrīn* (cf. Berlin 8784). *Rumūz al-atyār* is missing; so *ishārat an-Nakhl*; *Sham'* precedes *Firāsh*, which is followed by two not in Berlin 8784, 1: إشارة النار and إشارة جواب الشمع. After *an-Naml* is added an extra one: *al-'Anḳā*. On fol. 60b is an index in the hand of the scribe.

Begins: الحمد لله في قربه . . . وبعد فاني نظرت :  
بعين التحقيق.

Ends: قلوب عشاقه من حبه انصدت

Both works were written in 1180/1766, the first in Rajab (ff 56a and 1a), and the second Sunday, 4 Rabī' i (fol. 61a), by مصطفى الطرابلسي , who has also stamped his seals on ff. 1a and 61a to mark his ownership.

Clear Turkish Naskhi. Fully vowelled. Gilt and blue rulings and gilt thick dots to mark the ends of the lines. Oriental binding.

[Crawford.]

### 680 [677]

335 × 250 mm. 171 leaves, fifteen lines to the page.

Title :

مقامات الحريري

THE MAḲĀMĀT (= ORNATE TALES) OF HARĪRĪ

An early illustrated copy of the "Assemblies" of أبو محمد القاسم بن علي بن محمد الحريري , who died in 516/1122.

The manuscript contains the 50 *maḳāmahs*, with the usual Preface and Epilogue (where the author gives his name as above), but not the *Risālahs* appended in some copies (see e.g. No. 682 [664]). There are 131 coloured illustrations; 109 are of large size, occupying quite half the page, and 32 are smaller. The figure of Abu Zaid who occupies the central position in the first illustration (fol. 5a) can often be traced from picture to picture.

The leaves are all inlaid except ff. 2 and 46 which are recent. (Fol. 2 has an illuminated title and painted figures.) The inlaid parts of ff. 14 and 33 are of a different paper, and the lines longer. Part of fol. 89 is lost. The picture that covers fol. 89b and fol. 90a occupies both pages except two lines at the head and the foot of each page (cf. fol. 98b f. and 91b f.)

Between ff. 134 and 135 a leaf is missing: the contents were written on the lower margin, but a part was lost in the binding; ff. 157-171 seem to be more recent: paper whiter, writing closer, vowels fewer, style different. The illustrations in this part are the 32 referred to above. The notes of the MS. having been read are on these leaves.

The Maḳāmah headings were originally in illuminated Kūfi. The original Kūfi now shows again in the case of 1, 10 f., 28-34, 42-44; a seventeenth-century hand passed over the Kūfi thin slips (remaining in 2-4, 6 f., 14 f., 18-27, 35-37, 40) bearing titles in illuminated Naskhi (loosely attached at one end in 13; traces remaining in 8 f., 17, 38 f.). The heading of 41 has become entirely detached or was never written; that of 16 occurs on the late fol. 46, and like that of 5 (fol. 14), 12 (fol. 33), and 41-50 is imbedded in the text.

Begins: قال الشيخ الامام . . . اللهم انا نحمدك الخ

Ends: هذا آخر المقامات انشأتها . . . وولي الخيرات  
في الدنيا والآخرة.

Notes: 1. Of an imperfect *citation* from Zamakhshari (fol. 2a, the new title page).

2. Of *ownership* by the maulawi حشمت ودود of the seventeenth century (*ibid.*), and this note of purchase: "Empsit Damasci Theodorus Preston Coll. S.S. Trin. Cant. Soc. 1847 A.D." (*ibid.*). Preston is the author of the abridged translation of Ḥarīri in the *Oriental Translation Fund* series.

3. Of reading (نظر) (a) by حسن بن عبد الله (fol. 169b), in 1044/1634; (b) by احمد الاسباهي (fol. 170b on a margin partly torn) in the Ḥaurān in A.H. 1000 + / 1591 + (the first numbers have disappeared).

4. Of طالع (fol. 171b) by علي بن احمد بن محمد (thirteenth century), some one whose name has been cut away in inlaying the leaf (also thirteenth century), احمد بن حسين (fourteenth century), some one whose name is probably cut away on the margin (the place is also covered with a slip of paper pasted on it), and some one whose name may be كباس بن احمد. The last inscription is, at the end, illegible through the surface of the paper having been destroyed, but the date seems to be Rabi' i of the year ( $x \times 100$ ) + 26 or possibly 626/1228.

5. Of a *receipt* of money paid to احمد الحلبي (about A.D. 1700).

The writing is a bold, clear Naskhi of about the beginning of the thirteenth Christian century, or not more than a hundred years after Ḥarīri's death. Fully vowelled. The Oriental binding may date from the sixteenth century. Red rulings. Broad margins.

[Crawford.]

### 681 [277]

230 × 160 mm. 165 leaves, sixteen lines to the page.

Another copy of Ḥarīri's *Maḳāmāt*, com-

plete as far as the middle of *Maḳāmah* 46 (كالبندق, just before the B-verses on fol. 144b).

No risālahs, as in No. 682 [664].

The text and the margins are thickly crowded with glosses in a minute Persian Nasta'liq. The first few pages are somewhat patched, two holes extending nearly half-way through the volume.

The missing last twenty-one leaves (ff. 145-165) have been supplied in a clear modern Indian hand. The later scribe's exemplar ended with some explanatory composition which he does not reproduce; after the last words of Ḥarīri's epilogue (الدنيا والآخرة) he continues: قد تمت مقامات الحريري وتلوها حل لغاتها: وكشف معضلاتها. تمام شد.

Notes: 1. A Persian quotation (fol. 2b) from Nizāmi, dated 726/1325; if this is in the hand of the scribe it will give the date of the MS.

2. Under the title (fol. 3a) there are two quatrains, in a fourteenth-century hand, ascribed to 'Umar Khayyām.

3. Ff. 2a and 3a are covered with early inscriptions, and on fol. 3a there are two illegible black seals.

The writing is a plain fairly readable Naskhi by a Persian hand of perhaps 726/1325 (see above). Vowelled. Headings in red, except in *Maḳāmahs* 33-35. The *Basmalah* in red Kūfi.

[Hamilton.]

### 682 [664]

310 × 190 mm. 192 leaves, eleven lines to the page.

Another copy of Ḥarīri's *Maḳāmāt*. The opening words ascribe the work to ابو العباس احمد بن عبد المومن بن موسى بن عيسى بن عبد المومن القيسي (died in 619/1222), the well-known commentator of the *Maḳāmāt* of Ḥarīri.

Haj. Khal. (vi, 62) reports that Sharīshi is said to have written three commentaries: large, medium, and small; the first has been published in Cairo, and the second is known (Leyden 415), but we have no further information about the third.

The text of the present manuscript consists of nothing but the *Maḳāmāt*. Probably, therefore, the interlinear glosses are taken from Sharīshi. These glosses, written in red in the broad space left between the lines of the text, are lacking only in Ḥarīrī's own commentary on *Maḳāmāhs* 19 (p. 124 f.), 24 (pp. 159-164), 27 (pp. 183-188), 40 (pp. 284-287), 44 (pp. 321-325), and 47 (p. 350 f.), a few lines here and there, and the appendix. The gloss on البيان in Ḥarīrī's Introduction is *البيان المعنى وظهوره*, on the margin being the further gloss: *البيان منك لغريك والبيان منك لنفسك*; and on *نبهت عليه وفهمته* the gloss is *نبهت عليه*.

The text of the *Maḳāmāt* is followed by an appendix, written in the same hand, containing *الرسالة الشينية* (p. 379 f.) and *الرسالة السينية* (pp. 380-383).

Begins: قال الشيخ الاستاذ اللغوى الذحوى ابو العباس  
احمد... الشريشى رحمة الله تعالى عليه ورضوانه. شرح  
الصدر.

Ends: لبشير البشر وشفيع المحشر

On fol. 1a is a note of ownership by the dragoman Perille (صاحبه ترجمان پريل), who has written a few notes on the margins. A leaf lightly pasted inside the cover gives in French a "précis sommaire" of the first twenty-five *maḳāmāhs*.

No date. Written in a clear Naskhi of about A.D. 1700. Vowelled. Broad margins. The MS. belonged to Caussin de Perceval, who has marked it as No. 5.

[Crawford.]

### 683 [49]

200 × 160 mm. 247 leaves, thirteen lines to the page.

Another copy of Ḥarīrī's *Maḳāmāt*. A colophon (fol. 245a), in the scribe's handwriting, states that the exemplar used was finished on 26 Rabī' ii, 561/1166, or only forty-four years after Ḥarīrī's death.

وفي تاريخ النسخة التي نسخت منها هذه كملت جميع المقامات والحمد لله على ذلك كثيرا وذلك في السادس والعشرين من شهر ربيع الآخر سنة احدى وستين وخسمائة.

The title and, for the most part, the *Maḳāmāh* headings have not been filled in. Ends with the fiftieth *Maḳāmāh* (خاتمة التلاقي) and the author's conclusion. On fol. 1a are some verses on the *Maḳāmāt*, including Zamakhshari's well-known lines.

No date. Written in a negligent Maghribi hand of about A.D. 1750. Fairly vowelled.

[Bland.]

### 684 [37]

210 × 140 mm. 183 leaves, seventeen lines to the page.

Another copy of Ḥarīrī's *Maḳāmāt*. No title. Ends with the author's conclusion. No *risālahs*.

On fol. 183b a note of ownership by نصر الله بن يوسف عابدة. On fol. 1a an illegible black Arabic seal and the words "John Fiott, St. John's College, Cambridge." On fol. 1b the words "For the Hon. Frederic North with Mr. Fiott's compliments, Isle of Elba, Porto Ferrajo, June 1, 1814." Inside the cover is pasted Mr. North's book-plate.

No date. Written in a good and clear Syrian Naskhi of about A.D. 1780. Vowelled. Gold rulings. Broad margins.

[Bland.]

## 685 [4]

213 × 128 mm. 154 leaves, nineteen lines to the page.

Another copy of Harīri's *Maḳāmāt*. Complete, but no risālahs.

On fol. 1a two effaced seals, and a third bearing the name of مصطفى عبد العلي; also a note of ownership by محمد المعروف بمصرف زاده

No date, but the transcriber's name is محمد بن الحاج محمود سبط الحاج ابي بكر الميكائيلي الادليي. The writing is a neat, partly vocalised Turkish Naskhi of about A.D. 1820. Gold rulings. Illuminated headings with words not always filled in.

The well-preserved binding seems to be Turkish; its sides are solidly gilt and bear an arabesque pattern.

[Bland.]

## 686 [228]

324 × 215 mm. 118 leaves, about fifty lines to the page.

Title :

مغاني المقامات في معاني المقامات

STORE-HOUSE OF ASSEMBLIES CONCERN-  
ING THE MEANINGS OF THE  
*MAḲĀMĀT*

A long commentary on Harīri's *Maḳāmāt* by one who calls himself (fol. 118b) : محمد بن عبد الرحمان بن محمد المسعودي. Ibn Khallikān (No. 670) calls him : (or ابو عبد الله) محمد بن ابي السعادات عبد الرحمان بن محمد بن مسعود, who died in 584/1188; he is nicknamed المروزي (from Meru ar-Rūd, the smaller Merv) and البندهي (from Panj-deh). The title of the book as above is given by the author himself (fol. 4a).

After praise of Harīri's work, the commentator gives the list of the twelve books of which he has made use.

The commentary on Harīri's preface begins on fol. 4b, and that on the first *Maḳām* on fol. 10a. The words of the text are largely overlined, or written in red, and often introduced by قوله in bold black characters. The matter gathered from other scholars is introduced by اخبرنا. Ff. 2-3 are covered with extracts of various kinds, and contain two notes dated 1176/1762, with the names of محمد بن صلاح عبد الله الحمزي and محمد بن عثمان. There is also a black seal dated 1255/1839, and above it is written in Persian the name of شيخ علي محمد امين as having procured the purchase of the book.

Begins : الحمد لله الذي خمر اسابيع الكلم في ضمائر الفصحاء . . . وبعد فان اقتراس . . . قسميته الخ.

Ends : قوله هو اهل التقوى واهل المغفرة اخبرنا الشريف ابو المظفر . . . قال محمد بن عبد الرحمان بن محمد المسعودي ستر الله عيوبه وغفر ذنوبه هذا منتهى جهد المقال الخ.

No date. The writing is a minute, cramped Syrian Naskhi of about A.D. 1640. The diacritical points are often missing.

[Hamilton.]

## 687 [663]

258 × 185 mm. 160 leaves, twenty-three lines to the page.

Title :

الايضاح

## THE EXPLANATION

The highly reputed commentary on Harīri's *Maḳāmāt* by ابو الفتح ناصر بن عبد السيد المطرزي, who died in 610/1213 (b. Khallikān, iii, 523). The author, who was a Ḥanafi-Mu'tazili of

Khawārizm, is sometimes called the successor (b. Khall.) of his famous fellow-countryman, Zamakhshari, who died a few months after Muṭarrizi's birth.

The short title [Kitāb] al-Īdāḥ (so Ḥaj. Khal., vi, 62) is given to the work by the author himself (fol. 159b, l. 4 from below). The writing consists of (i) an Introduction to the study (ff. 3b-20b) which appears as a short independent treatise in Berlin 8508 (80); and (ii) the commentary proper (ff. 20b-159b), which does not deal continuously with the text.

In the Introduction, after describing the excellence of the *Maḳāmāt* and their difficulty, and explaining his purpose in the commentary, the author writes for the student a preface to the study of the *Maḳāmāt*, dealing briefly with Arabic rhetoric, the headings (faṣls, in bold letters) of which are detailed by Ahlwardt (Berlin 8540) beginning: فصل اعلم اني لما فرغت من شرح هذا الكتاب . . . اردت ان اطالعك الخ , and ending with a section on the *Maḳāmah* (fol. 20). The Introduction closes with a statement as to the authority for the text (= 'Abd al-Karīm, who received it from the pupils of Ḥarīri). This is as in Berlin 8540, except that ابن السجاد زكرياء is called , and طلحة is not called النعماني.

The commentary on Ḥarīri's Introduction begins (fol. 20b) as in Berlin 8541: شرح الخطبة : والله الموفق بسم الله . . . اللهم كلمة تستعمل في الدعاء فعل بمعنى مفعول : (fol. 159b) : كالاكل والطعم [بمعنى الماكول والمطعم] . . . The author's colophon follows immediately : قلت قد افرغ الله انعامه علي . . . ووقفني لاتمام كتاب . . . وقد وقع الفراغ الخ , giving the date of completion of the work as 563/1168.

Title, on fol. 3a, the first original leaf, in thuluth: كتاب شرح المقامات , continued in a smaller negligent hand : ناصر . . . الحرية للإمام . . . بن ابي المكارم بن علي المطرزي الخ.

Ff. 1-2 are comparatively modern and contain a table of the *Maḳāmāt*.

The scribe's colophon informs us that the manuscript was written in Baghdād in 670/1271: فرغ من كتابته في منتصف صفر من سنة سبعين : 1271 . . . وستائة الهلالية احسن الله خاتمتها ببغداد . . . Brit. Mus. ii, 1012, is dated in the same year, but ii, 1013, may be a few years older.

Notes: 1. Of *ownership*: on fol. 3a by several early owners whose names are erased; also by ابراهيم افندي; and by محمد العصامي الاسلامبولي; and عبد الكريم بك; and by دمشق المولد نزيل قسطنطينية زاده درويش محمد اسعد, whose name is followed by the number 226, evidently 1226/1811; near it is a Turkish seal (repeated on fol. 160a); and on fol. 160b by محمد بن محمد, about 740/1339.

2. Of *reading* under certain sheikhs (fol. 160b) in the year 730/1329.

3. Of *uncertain intent* (effaced or faded) by: محمد بن عبد الله بن محمد الاعرابي (fol. 160a), with the date 731/1330; and by another on fol. 161b with the date 732/1331.

4. Of *quotation* from ابو فراس الحراني (fol. 160b).

5. Of French *description*, probably by Caussin de Perceval, pasted inside the cover.

The writing is an easy ancient Naskhi; catchwords bold, often overlined in red. Vowelled.

[Crawford, from Caussin de Perceval, 6.]

688 [278]

275 × 170 mm. 148 leaves, seventeen lines to the page.

Another copy of Muṭarrizi's *Īdāh*.

No title. Begins after the basmalah in the middle of the page (fol. 1b): الحمد لله المحمود, and continues as in the preceding No. 687 [663]. The Introduction to the study of Ḥarīri begins at the top of fol. 2b, and the commentary on Ḥarīri's preface on fol. 21a.

By homoioteleuton the end of Maḳāmah 18 and the beginning of Maḳāmah 19 are omitted. At منها on fol. 72b, line 3, which is the منها of the preceding No. 687 [663], fol. 73a, line 2, the copyist passed to the منها of No. 687 [663], fol. 74b, line 1.

The author's colophon follows immediately the end of the commentary; but there is no scribe's colophon.

No marks except the Hamilton library title on the fly-leaf: كتاب الايضاح شرح مقامات حريري

The writing is a moderately clear, and not always accurate Indian Nasta'liq of about A.D. 1820.

[Hamilton.]

### 689 [216]

280 × 170 mm. 274 leaves (but there are two fives and two threes, and on the other hand, no. 1 is the fly-leaf), twenty-one lines to the page.

An anonymous commentary of considerable length on the *Maḳāmāt* of Ḥarīri.

Such words of the text—a very large proportion of the whole—as are commented on, are quoted, overlined in red. The fifty maḳāmahs are dealt with, but not the risālahs.

The word *maḳāmah*, with the appropriate number, is written in red between the last word of comment on one maḳāmah and the first word on the next; but there is otherwise no break of any kind from the opening sentence to the end.

There seems to be a copy of the same work

in the public library of Algiers (*Catalogue général des manuscrits des bibliothèques publiques de France*, xviii, 541, No. 1892) dated 1109/1697.

Begins: الحمد لله الذى تلات شواهد قدرته على وجنات الموجودات... اما بعد فقد اقترح والى علي زمرة اخوان وثلة دخلا فى ان اشرح لهم كتاب المقامات... خطبة الكتاب اللهم اصله عند البصريين يا الله.

Ends: يعنى هو معطي كل خير من الدنيا والآخرة. هذا آخر ما شرحت من آخر المقامات... والحمد لله رب العالمين الخ.

No date or scribe's name. The writing is a negligent Indian Nasta'liq about A.D. 1770.

[Hamilton.]

### 690 [23]

305 × 210 mm. 117 leaves, fifteen lines to the page.

Title:

ديوان التديج

#### THE DĪWĀN OF ORNATE PRESENTATION

The author (whose nisbah *al-Jilyāni* is frequently falsified by an old owner into *al-Ḥamarwi*) was a Spanish Arab who spent the last part of his life in Syria, where he died in 603/1206. His full name is ابو الفضل عبد المنعم بن عمر بن عبد الله بن حسان الغساني الاندلسي الجلياني.

His preface (ff. 2b-3a) gives an account of his various works as consisting of ten Dīwāns of which the first was the *Dīwān al-Ḥikam* (Brit. Mus. dcvi) and the second *Adab as-Sulūk* (Berlin 3360-1). The sixth is the *Dīwān at-Tadbīj* which is here (also in Paris 3140, and in Uppsala 142) and contains a collection of ornamental composition to illustrate the decorative style in poetry, with pieces arranged in fanciful and artful shapes like diagrams and devices. The non-poetical pieces are in rhymed prose. These elegant subtleties

hardly account for the honour in which the author was held by the great Ṣalāḥ ad-Dīn and other members of the Ayyūbite family. For his other work *Manādiḥ* see below.

One of his contemporaries was the famous Yāḳūt al-Ḥamawī, the author of the *Muʿjams*. The falsificator of the old title page has put the name of this Yāḳūt al-Ḥamawī as author in the roundel in the middle of the original title written in ornamental Kūfī; besides changing the word *Jilyāni* into Ḥamawī in most of the places where it occurs in the volume.

The title, in ornamental Kūfī, runs as follows : كتاب ديوان التدبج انشا الشيخ

Under this first line is a roundel which possibly contained some such words as *al-Imām Abu l'Fadl*, but the old owner, who apparently was unable to read the ornamental Kūfī writing which precedes and follows, has pasted down a circular slip of paper with his fabricated title of كتاب معجم الشعرا لياقوت الحموى . On the lower line the original Kūfī inscription continues with the real author's name : عبد المنعم بن عمر بن حسان . الفسائي الاندلسي الجلياني.

The gold Naskhi inscription كتب برسم الخزانة العالية المولوية القضائية العزية عمرها الله ببقاء مالها flanks the roundel.

Begins : قال الشيخ . . . الحمد لله مجلّي الحكم في افاق البيان ومطالعه . . . اما بعد فانه لما كانت الفطر الناطقة.

Ends : وقد اوضحت ذلك كله في الكتاب الذي انشأته : وسميته بسرّ البلاغة . . . تجده موضحا مبينا ان شاء الله تعالى.

Dated 735/1334, and the scribe who does not name himself says that he copied the manuscript from one in the handwriting of the author's son (fol. 117a) : قال ولد المصنف : رجع هذا ما وجدته من المديجات من انشاء والدي . . .

وقد بلغني ان له في بعض البلاد مديجات اخر فما حضرنى منها لحقته بهذا الكتاب ان شاء الله . . . نقلت هذه النسخة من نسخة مكتوبة بخط ابن المصنف رجع وكان الفراغ منها في سابع عشر من شهر رمضان المعظم سنة خمس وثلاثين وسبعمائة.

Each poem is preceded by a preface showing the way to read it. The poems are : المديجة المدبجة, entitled رهان الازهان, and composed in 589/1192 in honour of Malik Nāṣir or Ṣalāḥ ad-Dīn, A.D. 1169-1193 (ff. 3b-15a); المديجة الاشرفية, entitled نظم الجواهر, and composed in 602 in honour of Malik Ashraf (15b-21a); المديجة العزيزية, entitled بهر الاحلام, and composed in 590 in honour of Sultan 'Azīz A.D. 1193-1198 (21b-31a); مديجة صوب المواطر, composed in 575 (31b-39a).

Ff. 39b-92a contain another of Jilyāni's work entitled منادح الممدوح (cf. Gotha 2259), composed in 569 (fol. 40b and fol. 78b) and containing various subtle *mudabbajahs* in honour of Malik Nāṣir or Ṣalāḥ ad-Dīn. It is divided into twelve sub-headings called *Shadhras*. Ff. 61-63 are written upside down.

Ff. 92b-103a contain the المديجة ذات الانهار, composed in 602 in honour of Malik Zāhir, and ff. 103a-107a contain his other *mudabbajah* called ذات النهرين, and composed in 598. Ff. 107b-109a contain another *mudabbajah* in honour of Ṣalāḥ ad-Dīn, and ff. 109b-112a have yet another subtle piece called الرسالة المحبوبة, composed in 585 in honour of the same Sultan, while ff. 112b-116 contain his last *mudabbajah* found in the MS. and composed in 574 in honour of Malik Mu'azzam Shams ad-Daulah Fakhr ad-Dīn, A.D. 1173-1181. It is entitled : رياض الارياض.

Elegantly written in a fine old Syrian Naskhi. Vowelled throughout. Copiously

rubricated. The *mudabbajah* diagrams are artfully and tastefully executed. Fairly broad margins.

The MS. has been carefully compared with the original, which was in the handwriting of the author's son. On the back of fol. 117b there are inscriptions of *ṭāla'a fihī* by محمد بن مصطفى in 955, and by عبد الله بن مصطفى بن عبيد بن عبد رب النبي in Muḥarram, 1225 and in 1227.

[Bland.]

### 691 [354]

232 × 130 mm. 142 leaves, seven lines to the page.

Title :

تلخيص المفتاح

#### SHORT EXPOSITION OF THE *MIFTĀḤ*

The grammarian Yūsuf b. abi Bakr Sirāj ad-Dīn *as-Sakkāki*, who died in 626/1229, wrote a philological encyclopædia in three parts, called مفتاح العلوم. The present manuscript contains an elaborated abridgment of, and a kind of commentary upon, the third part of this work which deals with Rhetoric, by محمد بن عبد الرحمان بن عمر بن احمد القزويني جلال الدين, known as الخطيب الدمشقي, who died in 739/1338.

Begins (fol. 1b) : الحمد لله على ما انعم علينا ما لم نعلم . . . اما بعد فلما كان علم البلاغة وتوابعها من اجل العلوم قدرا . . . وسميته تلخيص المفتاح.

The work is divided into a Muḥaddamah, (fol. 7a), علم المعاني (fol. 3b), الفصاحة والبلاغة (fol. 74b), علم البديع (fol. 107b). The headings are not preceded by the word *fann* as in Berlin 7187.

Ends (fol. 142a) : واردة على احسن الوجوه واكملها يظهر ذلك بالتأمل مع التذكر. تمت الكتاب.

No date. Written in a clear but not handsome Indian Naskhi of about A.D. 1740. Broad margins and large spaces between the lines, probably contrived for the insertion of glosses and explanatory notes. This, however, is done only on ff. 1-14a. Even rubricated headings come only as far as this page, and in the remainder of the MS. blank spaces are left for them. Fol. 1 is by a later hand. There is an obliterated seal on the title page.

[Hamilton.]

### 692 [327]

257 × 165 mm. 291 leaves, twenty-one lines to the page.

Title :

المطول or شرح تلخيص المفتاح المطول

Upon the above *Talkhīṣ* the often mentioned سعد الدين مسعود بن عمر التفتازاني, who died in 791/1389, wrote two commentaries, a "long one" (called المطول) and a "short one" (called المختصر). See Haj. Khal., ii, 404. The present manuscript contains the "long" commentary.

Begins (as Berlin 7191) : الحمد لله الذي الهمنا

حقائق المعاني . . . وبعد فان احق الفضائل بالتقديم . . . وكثيرا ما كان يحتاج قلبي ان اشرح كتاب تلخيص المفتاح.

The work is dedicated (fol. 4a) to the Sultan of Harāt, a. Husain (not *Hasan* as in Berlin) . . . معز الدين ابو الحسين محمد كرت. At the end of the work (fol. 291) the author informs us that he finished it in Harāt on Wednesday, 14th Šafar, 748/1347, and that he had begun it in Jurjāniat Khawārizm on Monday, 2nd Ramaḍān, 742/1341.

Ff. 1-4 contain Taftāzāni's introduction, and the commentary proper begins on fol. 4b. The following title is given to the work in the colophon : تمت الكتابة في المطول شرح تلخيص المفتاح از علم معاني وبيان بديع.

No date. Written in an Indian Naskhi of about A.D. 1680. Ḳazwīnī's text is overlined in red or in black. In the first part there are numerous glosses and explanatory notes on the margins and between the lines. On fol. 1a are six obliterated black seals of various owners, the last of whom has an inscription dated Rabī' i, 1133/1720.

[Hamilton.]

### 693 [330]

220 × 145 mm. 61 leaves, seventeen lines to the page.

حاشية على المطول

Glosses on the above *Mutawwal* of Taftāzānī. The author, whose name is not mentioned, was السيد الشريف علي بن محمد الجرجاني, who died in 816/1413.

Begins (fol. 1b): الحمد لله رب العالمين . . . وبعد . . . فهذه حواش على الشرح المشهور لتلخيص المفتاح كنت قد قيدتها عليه . . . قوله وبهذا يظهر ان ما ذهب اليه.

Ends (fol. 61b): قوله ومثل الرقطاء الرقطة سواد يشوبه نقطة بياض يقال دجاجة رقطاء والله اعلم بالصواب.

The manuscript was written in the third year of Bahādur Shāh, or end of A.D. 1709: كاتبه محمد جعفر بن شرف الدين حسين بن شاه محمد . . . في سنة ٣ جلوس بهادر شاه.

This is amplified in Persian: در ماه صفر تاريخ:

هفدهم روز يكشنبه در سنه ٣ جلوس بهادر شاهي.

Written in a negligent Indian Nasta'liq. The word قوله which introduces the text commented upon is generally in red. Many pages have super-glosses on the margins in a thin script. Broad margins.

[Hamilton.]

### 694 [360]

212 × 152 mm. 212 leaves, thirty-one lines to the page.

The title should be:

حاشية حسن جلبلي على المطول للتفتازاني

Other glosses on the above *Mutawwal*, i.e. the commentary of Taftāzānī on the *Talkhīṣ al-Mīftāḥ* of Ḳazwīnī.

The author's name does not occur in the text, but an owner has endorsed it on the title page: حاشية حسن جلبلي على المطول. The glosser's (the author's) full name is: حسن بن محمد شاه الفناري المدعو حسن جلبلي, who died in 886/1481.

Begins, after the basmalah: اللهم لا سهل الا ما جعلته سهلا قوله الهنا حقايق المعاني ودقايق البيان الاقرب الى الفهم ان المراد بالالهام في هذا المقام معناه اللغوى هو الاعلام مطلقا.

Ends (fol. 212b): انما لم يتعرض للبديع لكونه خارجا عن البلاغة. والله تعالى اعلم الخ.

Dated 976/1568: فرغت من كتابته يوم الاربعاء المبارك ثامن عشر شهر جمادى الثاني من شهر سنة ست وسبعين وتسعمائة.

The words commented upon should have been introduced by قوله, in red, but this word is mostly omitted and the space reserved for it is left blank.

Written in a minute and ugly Naskhi. About three-fourths of the book have no rubrications. Fairly broad margins.

On fol. 1a are inscriptions by various owners as follows: (a) an obliterated name in 1050/1640; (b) in 1160/1747, اسمعيل بن عبد الله, who records his father's death in 1159/1746; (c) ادھم بن محمد بن محمد بن اسمعيل بن صالح, and then his son محمد علي بن لطف الله, in 1206/1791; (d) محمد علي بن لطف الله, in 1213/1798.

[Hamilton.]

## 695 [328]

230 × 132 mm. 121 leaves, from seventeen to nineteen lines to the page. Endorsed on fol. 1a as كتاب مختصر معاني

In accordance with the above No. 692 [327], we may entitle it شرح تلخيص المفتاح المختصر.

The "short" and later commentary of Taftāzāni upon the *Talkhīṣ al-Miftāḥ* of Ḳazwīni.

Begins : نحمدك يا من شرح صدورنا لتلخيص البيان في ايضاح المعاني . . . اما بعد فيقول . . . مسعود بن عمر المدعو بسعد التفتازاني . . . قد شرحت فيما مضى تلخيص المفتاح.

Dated 1016/1607 : تمامها في التاريخ دهم ذى القعدة : سنة شانزده والـ اسم مالكة وكتبه . . . ابن محسن عبيد الله جعفر.

Written in a clear but generally negligent Indian Nasta'liq. The above date probably refers to the first part and to the last few pages of the manuscript, which seem to be earlier than the second (and the major) part which is written on a tinted paper, and is more modern. Many glosses and explanatory notes on the margins and between the lines. No rubrications. Broad margins.

[Hamilton.]

## 696 [325]

163 × 130 mm. 214 leaves, fifteen lines to the page.

Title (as in the text, fol. 1a) :

الايضاح

## THE EXPOSITION

A large work on Rhetoric, by جلال الدين ابو الحطيب المعالي محمد بن عبد الرحمان القزويني, called الحطيب, who died in 739/1338.

The work was prepared by its author as an amplification and commentary or exposition (*Īdāḥ*) on his own *Talkhīṣ al-Miftāḥ* mentioned in the preceding numbers. He incorporated also in its contents the substance of the two books : اسرار البلاغة and دلائل الاعجاز of the famous rhetorician and grammarian 'Abd al-Ḳāhir b. 'Abd ar-Raḥmān al-Jurjāni, who died in 474/1081.

The real title of the work is الايضاح, as found in the text (see below), but it is known also as الايضاح في المعاني والبيان (fol. 1a) and الايضاح المعاني (Haj. Khal., i, 509).

Begins : الحمد لله رب العالمين . . . اما بعد فهذا ترتيب مختصري الذي سميته تلخيص المفتاح.

Ends (fol. 214a) : بالتأمل فيها مع التذكر لما تقدم من الاصول . . . قال مؤلف هذا الكتاب . . . فالمرجو ممن يطالع هذه اللطائف من اسرار الفصاحة والبلاغة ان يذكرني بالخير.

No date. Written in a peculiar and somewhat ugly hand, possibly Indian, about A.D. 1600. Ff. 1-14 and 213-214 are by a later (Naskhi) hand. Well rubricated. Many glosses on the margins and sometimes between the lines.

[Hamilton.]

## 697 [326]

230 × 145 mm. 210 leaves, fifteen lines to the page.

Title :

شرح ابيات الايضاح

A commentary on the poetical verses found in the above *Īdāḥ* of Ḳazwīni.

The work is anonymous. Haj. Khal., i, 510, to judge from the first words of the text that he quotes (although with a slight difference of a word), is aware of the existence of the

work, but does not seem to know its author. The above title is not found completely in the text, but on the margin of the last page (fol. 210a) occurs the sentence شرح ايات , taken probably by the copyist from fol. 1a where it occurs : ومنه شرح ايات تضمنها مقدمة الكتاب الخ

Begins : الحمد لله المؤيد بحسن توفيقه الهادي . . . وبعد فان كتاب الايضاح الذي صنفه العلامة . . . القزويني . . . جامع لاصول علم المعاني . . . ان اكتب لاياته على قدر القوة حواشي تكشف عن الفاظها ومعانيها.

Ends (fol. 210b) : قوله فلا حطت لك الهجاء . . . ولا ذقت لك الدنيا فراقا. هذا انتهاء قصيدة لابي الطيب الخ.

No date. The greater part of the manuscript is written in a bold, clear Naskhi of about A.D. 1540. No rubrications. The word قوله , introducing the sentence to be commented upon, is in a somewhat thicker script. The margins seem to have been broadened by the addition of a slip of paper to every leaf. This description refers to ff. 31-94, 99-208. Ff. 1b-30, 95-98, 209-210 are supplied by an eighteenth-century scribe whose aim seems to have been to restore the old leaves that had disappeared or could not be read with ease. The writing on fol. 1a is quite modern. On the margins of fol. 210a is the cabbalistic يا كبكج.

The description of the MS. by Col. Hamilton's cataloguer, found on the fly-leaf, is erroneous.

[Hamilton.]

### 698 [217]

251 × 162 mm. 310 leaves, eighteen lines to the page.

Title :

المزهر في علوم اللغة

The introduction to literary study of ابو الفضل عبد الرحمان بن ابي بكر جلال الدين السيوطي , who died in 911/1505.

The author does not appear to mention his name in the text ; but he gives the title as above in the opening lines, where he claims credit for the originality of the treatise.

A list of the fifty chapters (نوع) into which the work is divided is given in Berlin 6772 (where also they are classified) and in Leiden ii, 95.

Begins and ends as in Berlin 6772. On fol. 1a are some jottings and an obliterated black seal.

No date. The writing is a clear Indian Nasta'liq of about A.D. 1780. Rubricated.

[Hamilton.]

### 699 [619]

224 × 140 mm. 10 leaves, fifteen lines to the page.

No title.

A eulogistic ornate composition in rhymed prose mixed with poetical sayings, on the conquests of the Turkish Sultan Selīm "the Grim," son of Sultan Bāyazīd, A.D. 1512-1520.

The composition is anonymous and begins :

الحمد لمن تنزه سلطان عزه عن سمات الزوال . . . اما بعد  
فانه لما كان في التفكير في سير الامم الماضية . . . عبرة  
لاولي الابصار.

The work was composed in 1512-1520 and is dedicated to the above Sultan Selīm.

No date. The writing is a clear Naskhi of about A.D. 1600. The important sayings and the signs which separate two Kāfiyahs are in gold letters. The writing is much damaged by damp. Some glosses on the margins.

[Crawford.]

**700** [270]

285 × 170 mm. 165 leaves, nineteen lines to the page.

Title :

شرح گلستان

The Commentary in Arabic by مصلح الدين مصطفي بن شعبان السروري, who died in 969/1561, upon Sa'di's Persian work called the *Gulistān* = Rose-Garden.

Begins : الحمد لله الذي جعلني من علماء البيان . . . وبعد فان العبد الخ.

The Persian text is embodied in successive clauses and is overlined in red in the body of the Commentary, which was composed in 957/1550 and dedicated to Sultan Muṣṭafa, son of Sultan Sulaimān.

The impression of a seal, at beginning and end, gives the name of 'Ali Ḥasan Khān Bahādur and a date which seems to be 1264/1847.

Dated, in Persian, 1253/1837 : بواقعه سبت هفتم :

شهر جمادى الثانى سنة ١٢٥٣ الخ.

Written in a neat Indian Ta'lik. Broad margins. Rubricated.

[Hamilton.]

**701** [665]

248 × 185 mm. 14 leaves, twenty-one lines to the page.

المقامة الحلبية

**THE ALEPPO MAḲĀMAH**

The eighth maḳāmah (called after the town of Aleppo) of the *Maḳāmāt*, written (p. 2) by محمد شمس الدين القواس الحلبي, who seems to have flourished in the seventeenth Christian century.

Berlin 8198, 12a contains a literary piece by Kawwās al-Ḥalabi, and Berlin 9552 gives

a Shams ad-Dīn b. al-Ḥājj 'Ali al-Ḥalabi as the scribe of a manuscript dated 1026/1617.

Begins : قال بعض الرواة قدمت مع الثقة الى حلب الشهباء والروضة الحسناء.

Ends : ثم رحل ببرده مشتملا وضغنت عن بلدته مرتحلا

Written in Aleppo in A.D. 1811 for a French resident called Antoine Voyant (?) : تمت هذه المقامة بخط احقر الورى وهي من المقامة الحلبية وهو دير كوز افرنجية من طائفة المارونية بحلب المحمية فى ١٤ كانون الثانى غربى افتتاح سنة ١٨١١ مسيحية برسم الخواجه انطوان وايمان من طائفة الفرنساوية المكرمة.

See E. G. Browne's *Hand List* No. 1101, which contains nine Maḳāmahs of Shams ad-Dīn al-Ḥalabi, the *Ḥalabīyah* being, as here, the eighth.

Written in a clear Syrian Naskhi. Rubricated.

[Crawford. From Caussin de Perceval, 8.]

**702** [313]

250 × 165 mm. 158 leaves, nine lines to the page.

Title :

المقامات الهندية

**THE INDIAN ASSEMBLIES**

The fifty maḳāmahs written in imitation of those of Ḥarīri by ابو بكر بن محسن الباغودى العلوى, who flourished in 1138/1725.

The work is mentioned in Sprenger's catalogue and described from a copy lithographed at Dihli in 1264/1847, but the author is there called Bā'būd (باغبود), while in the present manuscript he is clearly Bāghnūdi.

On the fly-leaves at the beginning and on the back are inscriptions which name the book as *Maḳāmāt Hindi*, but the proper title is the one given above. See below No. 703 [442].

Begins (fol. 1b) : الحمد لله الذى جعل علم الادب : خبة يتنزه فى محاسنها السائر والجالس . . . وبعد فيقول خادم خدام الحديث النبوى السيد ابو بكر بن محسن الباغنودى العلوى لما رمانى اليين بسهام الاغتراب . . . واستصجبت معي المقامات الحريرية . . . فانشات هذه المقامات حسب الاشارة.

Each maḳāmah is called after an Indian city and begins with روى الناصر بن فتاح قال . The fiftieth maḳāmah is known as السالكوتية , at the end of which is a short epilogue (fol. 158a) with which the work ends : هذا آخر ما رايته وسمعت وكنته وحفظته . . . وصل على نبيك المبعوث رحمة للعالمين وعلى آله واصحابه والتابعين.

No date. Written in a bold Indian Nasta'liq of about A.D. 1800. Well rubricated. Broad margins. An English owner, possibly Col. Hamilton, has written in pencil (between the lines) the English explanation of many Arabic words.

[Hamilton.]

### 703 [442]

260 × 186 mm. 10 leaves, about nineteen lines to the page.

Two inscriptions on the fly-leaves at the beginning describe the book as لغات مقامات هندي . Another appropriate title would be شرح المقامات الهندية.

An explanation of the difficult Arabic words found in the above *al-Maḳāmāt al-Hindīyah*. No author's name is found in the short preamble, but at the end (fol. 10b) occurs the name محمد الهاشم الدرقطني , who was probably the author of the work, and who must have lived about A.D. 1790.

From the wording of the colophon it appears that the manuscript is an autograph of Darḳuṭni.

Begins : الحمد لله الذى لا فوقه العليم . . . وبعد : فهذا تفصيل لما اجل تسهيل لما اشكل فى المقامات الهندية من المقامات الهندية.

The number of the maḳāmahs is written on the margins, and at the end occurs the following inscription (in the same hand) : تم الاصلاح فى : المقامات الهندية.

No date. The writing is a good Indian Nasta'liq of about A.D. 1790. Fully rubricated on ff. 1-3 and no rubrications on ff. 4-10. Broad margins.

[Hamilton.]

### 704 [441]

180 × 112 mm. 84 leaves of paper of various colours, nine lines to the page.

A volume containing the eleventh and the thirty-first maḳāmahs of an anonymous collection of *Maḳāmāt* not specified in the manuscript.

The MS. is not dated, but everything in it tends to prove that it is not earlier than A.D. 1834, which is the date of the manufacture of the paper by a man of European name "C. Wil . . ." It was possibly made for an English house in India.

Not only the MS. but the author himself may not have been living much earlier than 1834. On the last page (fol. 84b) there is the colophon : تمت على يد مؤلفها المسكين , which suggests that the book is an autograph ; further, some details and linguistical expressions point to the same date ; so the hero of the second maḳāmah proceeds to his country (presumably India) via Tiflis (fol. 84b) : ثم ترحلت الى موطنى : من طريق التفليس.

The first maḳāmah (the eleventh of the collection) is called الدهلوية "of Dihli," and occupies ff. 1-24a, but fol. 23 and one line

and a half of fol. 24 contain simply the explanation of difficult words found in the *maḳāmah* which begins : *المقامة الحادية عشرة : الدهلوية. حكى سالم ابن تمام قال كنت فيما مضى مشغولاً بسير البلدان والقرى ومقدماً على الدجلة والسرى.*

The *maḳāmah* describes events in the time of the Moghul Emperor Aurangzib.

The second *maḳāmah* (the thirty-first of the collection) is called *الصنعاوية* "of Ṣan'ā" and occupies ff. 26b-84. It begins : *المقامة الحادية والثلاثون الصنعاوية. اخبر سالم ابن تمام قال اناخ عاما بمناخى ركب جذب نشرت بمناشير الرزايا عظام العظام.*

The text of the *maḳāmah* (mostly that on ff. 35-65) is composed of conundrums and puns. An example will suffice : *ما تقول فيمن وطىء الشيخة . بعد قطع راس الشيخة*. This is explained : *الشيخة رملة يضاء والشيخ شجر*. Fortunately the author has given an explanation of his literary quibbles in the text itself.

The two *maḳāmahs* seem to denote a man who has travelled in the Near and Middle East.

Written in a clear Ta'liq. Well rubricated. Ff. 24b-26a, which separate the two *maḳāmahs*, are blank.

[Hamilton.]

### 705-706 [65, 133]

175 × 125 mm. Two volumes of 80 and 78 written leaves respectively, from twelve to fourteen Arabic lines to the page.

A collection of French phrases and sentences and their Arabic equivalents. The dialect is often Egyptian and Syrian. The style is the usual one used in such collections : a mixture of colloquial and literary. The arrangement is alphabetical, but there is

nothing to indicate which French word determines the position of a phrase except an induction from the context.

The last entry is classed under *voir* ; but there is nothing to indicate that the copy is complete, and there remain fifteen blank leaves. Vol. i. ends eight leaves before the end with an Arabic colophon. There is no title. Vol. i., A-J ; vol. ii., L-V.

The first of the note-books, which are of the same style, bears a label : "Galerie Véro-Dodat. Nos. 26 et 28. M<sup>me</sup>. Peigné, Graveur, Imprimeur et Papetier, à Paris," and has some pencil notes in French, Russian and English.

No date. An ugly European hand of the early nineteenth century.

[Bland.]

### 2

#### Grammar.

### 707 [74]

81 × 110 mm. (in oblong shape). 42 leaves, five lines (each containing a couplet) to the page.

Title :

ملحة الاعراب

#### THE BEAUTIES (WIT) OF GRAMMATICAL ANALYSIS

The well-known versified treatise on Grammar by the celebrated *ابو محمد القاسم بن علي* , the author of the *Maḳāmāt*, who died in 516/1122.

The manuscript has no title page, but the name of the author is found as above (with the addition *البصري*) at the beginning of the text, and the title appears in the fifth couplet from the end (fol. 42a).

Begins : *اقول من بعد افتتاح القول* , and ends : *على النبي مصطفى محمد.*

No date. The writing is a negligent Maghribi hand of about A.D. 1720. No rubrications, and headings in thicker script.

Mr. S. H. Lewin has written pencil-notes on the fly-leaf, giving references to the places in de Sacy's Grammar in which the *mulhah* is cited.

[Bland.]

### 708 [296]

221 × 135 mm. 171 leaves, eighteen lines to the page.

Title, as on fol. 1a (top) :

شرح ابن عقيل

or more fully :

شرح الالفية لابن عقيل

The commentary of بهاء الدين ابو محمد عبد الله , بن عبد الرحمان الهاشمي ابن عقيل 796/1367, upon the metrical grammar entitled *Alfīyah* of جمال الدين ابو عبد الله محمد بن مالك , who died in 672/1273.

There are no introductory words in the text or in the commentary, and there is nothing in the book itself to designate either the author or the commentator, and it is only on ff. 1b-4a, 160-171 that the text of the *Alfīyah* is written or overlined in red.

Begins, after the basmalah (cf. Berlin 6642) : قوله كلامنا لفظ مفيد كاستقم. الكلام المصطلح عليه عند النحويين عبارة عن اللفظ المفيد.

Ends : وصحبه المنتخين الحيرة. ومفهوم هذه الايات : ظاهر.

The last twelve leaves were supplied in 1280/1863 (fol. 171b) : تمت النسخة . . . نخوة يوم : السبت سلخ جادى الثاني سنة ١٢٨٠ على يد وزير علي عفى عنه.

The rest of the manuscript is written in an Indian Ta'lik (mostly without rubrications) of about A.D. 1750.

[Hamilton.]

### 709 [222]

255 × 167 mm. 167 leaves, twenty-five lines to the page.

Title :

فرايد القلايد في مختصر شرح الشواهد

#### PEARLS OF NECKLACES IN A COMPENDIOUS COMMENTARY ON THE SHAWĀHID

The *Shawāhid* are the verses quoted by four old commentators of Ibn Mālik's celebrated metrical grammar entitled *Alfīyah*, who are ابن هشام , ابن قاسم , ابن الناظم , and ابن عقيل (fol. 2a). (Cf. Haj. Khal., i, 412-413.) An author, ابو محمد بدر الدين محمود بن احمد العيني (from 'Aintāb), who died in 855/1451, collected these *Shawāhid* and wrote a large commentary on them, styling it شرح الشواهد (fol. 1b), or, according to Haj. Khal. (*ibid.*), المقاصد النحوية. The present manuscript contains an abridgment of the *Maḥāsīd* by 'Aini himself.

The title of the work as written above is found in the text (ff. 1b-2a), while on the title page some owners have written شرح شواهد الكلام ابن شرح شواهد الفية في علم النحو and الحمد لله حدنا ناصعا :

Begins (cf. Berlin 6647) : صافيا . . . وبعد فان عافى رحمة ربه الغنى انا محمد محمود بن احمد العيني عامله ربه ووالديه بلطفه.

Ends (fol. 165b) with the explanation of the verse : ابو النجم المجلي الحمد لله العلى

Ff. 165b-167a contain (as in the Berlin copy) a commentary by the author himself on the introduction that he wrote to the present work (ff. 1b-2a).

The first eight leaves are of a somewhat later date than the rest of the book. The man who supplied them outran the text which he had to make up, so that fifteen words appear in duplicate at the top of the ninth leaf.

From fol. 75*b* to the end the book is full of glosses written on the margins. The following note found at the top of fol. 165*b* explains the origin of these glosses and gives the name and the date (1136/1723) of the man who inserted them: الحمد لله . . . على ما من به تعالى من مقابلة : ومطالعة هذه النسخة الشريفة المفيدة من النسخة المنقول منها . . . ومن الشرح الكبير للمصنف وكل حاشية مفردة الى الشرح المذكور . . . قال ذلك الفقير السيد علوي بن عبد الله بن شيخ السقاف سنة ١١٣٦.

No date. The writing is a legible Indian Naskhi of about A.D. 1680. The verses commented upon are written in red in the form of rubricated headings. An illegible seal is stamped twice on the back of the title page.  
[Hamilton.]

### 710 [252]

205 × 155 mm. 197 leaves, twenty-three lines to the page.

Title :

تمرين الطلاب في صناعة الاعراب

#### EXERCISING THE STUDENTS IN THE ART OF INFLEXIONS

Another commentary upon Ibn Mālik's metrical grammar *Alfīyah*, by خالد بن عبد الله الأزهرى, who died in 905/1499.

The manuscript, which is written less than a hundred years after the author's death, does not give in the beginning Azhari's name as in the following No. 711 [293] and Berlin 6649, etc. The first two lines, however, are in a much later and quite modern hand.

الحمد لله الذى رفع قدر من اعرب بالشهادتين :  
. . . اما بعد فان معرفة الاعراب من الواجبات . . .  
وسميته تمرين الطلاب الخ.

Dated 1003/1594 : يوم الاثنين :  
الرابع والعشرين من شهر جادى الاخر عن [سنة] ثلاث  
بعد الالف الخ.

A date below the colophon gives the name of the scribe, which is, however, lost beneath a patch of paper which only allows us to see that he was called المجزومى, and that he was a Shāfi'i.

The book is wormed and damaged, especially at the beginning and at the end, and about half of the first page and the edges of the last two leaves are made up in a modern hand.

There is a Persian inscription on the title page written by Muḥammad Ḥusaini and dated 1088/1677, with two illegible seals.

The writing is a careless Naskhi. The words commented upon are mostly taken one by one and written in red. Broad margins.  
[Hamilton.]

### 711 [293]

237 × 140 mm. 145 leaves, twenty-one lines to the page.

Another copy of the above *Tamrīn* of Khālid b. 'Abdallāh al-Azhari.

The scribe's name is given as حبيب شاه, but without date. The manuscript seems, however, to have been written in India about A.D. 1670.

Intitulations on the fly-leaf and on the title page describe the book as : تركيب خالد . . . على الفية ابن مالك.

An owner writes his name as مير فاضل بن مير , ابو الحسن القمي الرضوى and below he stamps his seal, dated 1121/1709. Another inscription,

written about A.D. 1750, shows that محمد جواد was then the owner. The names of two other owners are not very legible.

The writing is a clear Ta'lik. As in No. 710 [252] the words of the *Alfīyah* are in red. The MS. is wormed and torn in many places, but the text is generally legible.

[Hamilton.]

### 712 [284]

235 × 130 mm. 384 leaves, sixteen and seventeen lines to the page.

#### A

Ff. 1-8: A fragment of another commentary on the *Alfīyah* of Ibn Mālik. No author's name is given, but he is the above (see No. 708 [296]) Abu Muḥammad 'Abdallāh Ibn 'Aḩīl.

The work begins with the first eighteen lines of the *Alfīyah*, followed by Ibn 'Aḩīl's commentary.

The text breaks off (fol. 8b) with the words : ثم ذكر المثنى وهو مما يعرب بالحروف وحده لفظ , corresponding with fol. 7a, l. 13, of No. 708 [296] (q.v.).

#### B

Ff. 9-384: A detailed Persian commentary on the same *Alfīyah* of Ibn Mālik by عبد الله بن منصور القزوينى.

The Arabic text is inserted in separate couplets and is often written in thick Naskhi characters between the long phrases of the commentary.

Begins : خوبتر کلمه که ارباب کلام نحو ان صرف : اوقات نموده . . . اما بعد بر ضمائر صافيه اصحاب سخن وبصاير سايقه ارباب حکم . . . بنا برين اين ضعيف قليل البضاعت عبد الله بن منصور القزوينى الخ.

Ends : اراد ان يخته بما ابتدا به ليكون كتابه مكفيا بين حدين وصلاتين فيكون احد وللدوام . تم.

From fol. 209 to fol. 227 the copyist has omitted to write the sentences of the *Alfīyah*, and their place is left blank.

No date. Apart from the text of the *Alfīyah* all the manuscript is written in an Indian Nasta'lik of about A.D. 1770. No rubrications. Slightly wormed. Fairly broad margins.

[Hamilton.]

### 713 [595]

225 × 130 mm. 229 leaves, generally fifteen lines to the page. No title, but Col. Hamilton's cataloguer has written on the fly-leaf :

شرح الفية

Another commentary in Persian on Ibn Mālik's *Alfīyah* by محمد علي بن مولانا اقا باباي , of whose life and works very little is known.

Begins : الحمد لله . . . اما بعد بر ضمائر صافيه اصحاب سخن وابصار ناقبه ارباب حکم پوشيده نيست که اساس علوم . . . اين فقير البضاعت . . . محمد علي بن مولانا اقا باباي سرکالي اراده نموده الخ.

It will be seen that the present work is identical with the Ind. Office Persian manuscript No. 2436 (col. 1314 in Ethé's catalogue), with the exception that the author's name is there given as سرکاني , while سخن for سحر is a simple variant.

Ends : بر آل او که کرام وهر کريده اند نمايد تا کتاب او واسطه بين الحمد له باشد.

It was intended to include the whole Arabic text of the *Alfīyah* in separate verses or couplets broken as usual by the interposition between each of its Persian explanation and commentary. But the scribe proceeded no

further than fol. 43, and in the rest of the book gaps are left for the clauses of the text.

No date. The writing is an Indian Nasta'liq of about A.D. 1780. Some rubrications on ff. 1-43. Slightly wormed.

[Hamilton.]

### 714 [214]

320 × 200 mm. 187 leaves, three lines to the page. No title in the text. Col. Hamilton's cataloguer has written on the fly-leaf:

كتاب الكافية.

The Arabic Grammar (*naḥu*) known by the name of الكافية (= "The Sufficient"), composed by جمال الدين ابو عمرو عثمان بن عمر بن ابي who died in 646/1248.

Begins: الكلمة لفظ وضع لمعنى مفرد وهي اسم وفعل وحرف.

No date. The writing is a good and large Indian Naskhi of about A.D. 1770. It was written thus widely for the purpose of inserting glosses, but not many have been added except at the beginning.

These glosses are once marked جامي and mostly صني. The first word doubtless refers to عبد الرحمان بن (Berlin 6575) of الفوائد الضيائية, who died in 898/1493, and the second to غاية التحقيق of صني بن نصير (Haj. Khal., v, 18).

[Hamilton.]

### 715 [110]

202 × 143 mm. 150 leaves, generally twenty-two or twenty-three lines to the page.

Title (fol. 1b):

الفوائد الضيائية

DIYĀ' AD-DĪN'S REMARKS

The work, which is also called شرح مآل جامي, is a commentary on the above *Kāfiyah* of 'Uthmān Ibn al-Ḥājib by the celebrated Persian poet عبد الرحمان بن احمد الجامي نور الدين, who died in 898/1492.

The work, as the title indicates and the author states in his introduction, was dedicated to Diyā' ad-Dīn Yūsuf, Jāmi's own son.

Begins (after the basmalah): وعليه التكلان في كل خطب جسيم... وبعد فهذه فوائد وافية بحل مشكلات الكافية... نظمها في سلك التقرير وسمط التحرير للولد العزيز ضياء الدين يوسف... وسميتها بالفوائد الضيائية. Ends: قد استراح... لنقل هذا الشرح من السواد الى البياض العبد الفقير عبد الرحمان الجامي وفقه الله سبحانه في وظائف عبودية الاعراض عن مطالب الاعواض والاعراض.

The manuscript was written in 978/1570, in the time of Jalāl ad-Dīn Muḥammad Akbar, the famous Mogul Emperor of India: تمت هذه النسخة... المسمى (sic) بشرح حضرت مآل في اليوم المباركة من العاشور على يد العبد الضعيف الذئيف قاسم ابن طاهر... في زمان الملك العادل الباذل العالي شان ابو الفتح الغازي جلال الدين محمد اكبر بادشاه... سنة ٩٧٨ ثمان وسبعون وتسعمائة.

Many pages are written in an old or modern hand different from that of the above colophon. They are ff. 1-15, 16, 28-33, 34-36, 37-44 (modern), 57-63, 103 (modern).

The writing is a clear Indian Naskhi. Some grammatical and lexicographical mistakes. Many leaves, especially ff. 28-33, 57-63, contain explanatory glosses. Red rulings. Rubrications. The words of the *Kāfiyah* overlined in red.

An English hand has written on the fly-leaf at the beginning: "Sherrah Mula Jami," to which S. H. Lewin has added in pencil: "from Sir Gore Ouseley's MSS." At the

top of this same page the MS. is marked as No. 56, while at the beginning of the text (fol. 1b) it is marked as No. 39. A Persian inscription on fol. 1a states that the MS. came into the possession of a certain library on 4th Jumāda ii in the year 1219/1804. A printed slip of paper pasted inside the cover indicates a public or a private sale, in which the price of the MS. was given as 2*l.* 10*s.*

[Bland.]

### 716 [281]

238 × 150 mm. 185 leaves, fifteen lines to the page.

Another copy of Jāmi's *Fawā'id Dīyā'īyah*.

Begins and ends as in the above No. 715 [110].

In the first thirty-nine leaves many pages have marginal notes in a minute script.

No date. The writing is in a handsome Indian Nasta'liq of about A.D. 1750. The words of the *Kāfiyah* are here also overlined in red.

[Hamilton.]

### 717 [251]

180 × 120 mm. 241 leaves, thirteen lines to the page. Entitled by Col. Hamilton's cataloguer: حاشية عبد الغفور. The fuller title should be (cf. Berlin 6577):

حاشية على الفوائد الضيائية لعبد الغفور

Glosses on the above *Fawā'id* of Jāmi, by عبد الغفور اللارى رضي الدين, a disciple of the poet, who died in 912/1506.

Begins: الحمد المصدر المعلوم واللام للجنس او لاستغراق ابي كل حمد الخ.

There does not seem to be a complete form of Lāri's glosses in existence. The present manuscript adds a few lines to the end of

Berlin 6577, and ends thus: لا يحصل الا بتقدير البناء لانه اذا اعرب منع الصرف فلم يكسر.

The first ten leaves have been supplied by a modern hand, but the rest of the book was written (apparently in India) in 1146/1733 (fol. 241b): تمت الحواشي في حواشي شهر الصيام من سنة الف ومائة وستة واربعين.

Broad margins. Ff. 11-118 contain numerous notes or super-glosses. Moderately rubricated. Clear Naskhi.

[Hamilton.]

### 718 [324]

208 × 115 mm. 157 leaves, sixteen lines to the page.

تكملة حاشية عبد الغفور للسيالكوتي

Complement by عبد الحكيم بن شمس الدين السالكوتي, who died between 1060/1650 and 1070/1659 to the above unfinished glosses of 'Abd al-Ghafūr al-Lāri upon Jāmi's *Fawā'id*.

The "Complement" extends from the section (baḥṭh) of the verb to the end of Jāmi's commentary, i.e. to the section of *Nūn at-Taukīd* (fol. 151b). A former owner, called Muḥammad, has written in Persian on fol. 1a the following descriptive inscription on 16th Muḥarram, 1234/1818: تكملة حاشية عبد الغفور از عبد الحكيم سيالكوتي بر فوائد الضيائية شرح لافيه ملا جامي از بحث فعل تا آخر كتاب. حاشية عبد الغفور تا بحث اسماء الافعال است وتكملة . . . از بحث فعل نوشته ومباحث سابقه را كه از مركبات تا بحث فعل است ترك كرد.

Begins (fol. 1b with the section بحث الفعل):

قوله على وجه كلمة على بمعنى الباء كما في قوله تعالى حقيق على ان لا اقول اى بتقسيم علم من دليل انحصاره.

قوله ابداء اشارة استراحة بعد : (fol. 157a) Ends (fol. 157a)  
الحقة. هذا آخر ما اردت من تحقيق مباحث الفعل  
والحرف من الشرح العتيق والبحر العميق والتوفيق رفيق.

There are some glosses, corrections and annotations on the margins, in which some other commentators of the *Kāfiyah* are quoted.

No date. Written in a clear and regular Indian Naskhi of about A.D. 1700. Rubricated. Broad margins. Red and blue rulings.

There is at the beginning a seal bearing the words *ذلك فضل الله*, and at the end the large red seals described in No. 197 [405].

[Hamilton.]

### 719 [363]

308 × 180 mm. 156 leaves, twenty-eight lines to the page.

Title :

غاية التحقيق

#### THE UTTERMOST OF VERIFICATION

Another commentary on the above *Kāfiyah* of Ibn al-Ḥāḥib by نصير بن نصير, a disciple of Shihāb ad-Dīn Aḥmad b. Shams ad-Dīn b. 'Umar *ad-Daulatābādī* al-Hindī.

From the quotation given below it will be seen that the master had already written a commentary on the same *Kāfiyah* (Brockelmann, i, 304, 20). As he is supposed to have died about 896/1490, his pupil, Ṣafī, can hardly have finished his work till after the close of the fifteenth century or at the beginning of the sixteenth.

Begins : الحمد لله الذى انعم علينا بنعمه العظام . . . وبعد فيقول العبد الحقير نصير بن نصير . . . وان المختصر المسمى بكتاب الكافية . . . وقد شرحة طائفة من العلماء . . . غير ان شروحهم وحواشهم لم تكن وافية . . . الا حواشى شيخى واستادى ومولاي . . . شهاب بن شمس

بن عمر الدولتآبادى . . . الفت له شرحا . . . وسميته . . . غاية التحقيق.

From the words *بطل بقاءه* used by the author (fol. 1b) of his master it appears that the latter was still alive when the present work was composed.

The manuscript was written in Bengal in 1216/1801 : قد وقع الفراغ من تنميق غاية التحقيق : . . . فى التاريخ الثالث من شهر شوال المكرم فى يوم الثلاثاء سنة ستة عشر ومائتان والى يد العبد الضعيف الراجى حكيم حسين عليخان ابن حكيم عليخان . . . فى بلد البنكله فى عهد الوزير سعادت علي بهادر.

The MS. was therefore written thirteen years before the death of Sa'adat 'Ali Khān, which took place in 1229/1814. See Beale's *Oriental Biograph. Dictionary*, p. 337.

The text of the *Kāfiyah* is written in distinct clauses in Naskhi overlined in red, and the commentary is in a negligent but clear Nasta'liq. Rubricated. Red rulings. Some headings written in red on the margins.

[Hamilton.]

### 720 [233]

225 × 130 mm. 278 leaves, twenty-three lines to the page. No title, but Col. Hamilton's cataloguer has called it on the fly-leaf :

شرح كافية ملا عصام الدين

Another commentary on the above *Kāfiyah* of 'Uthmān Ibn al-Ḥāḥib by عصام الدين ابراهيم, who died in 943/1536.

Begins : الحمد لله على ما الهمنى كن عصاميا لا عظاميا . . . وبعد فيقول . . . ابراهيم بن محمد بن عربشاه الاسفراينى المشهور بعصام الدين . . . ان الكتاب . . . الكافية المنسوبة الى الشيخ ابن الحاجب.

Ends : الهي كما انعمت علينا بشرح الفن . . . لهم : افتخارى وبراعتى.

No date. The writing is a neat Indian Naskhi of about A.D. 1700. The text of the *Kāfiyah* is in red ink and often in clauses.

This Isfirāini is to be distinguished from another grammarian : Tāj ad-Dīn M. b. M. b. A. Fāḍil Isfirāini, who died about 700/1300. Cf. No. 727 [294].

Broad margins. Gilt rulings in the first half of the manuscript.

[Hamilton.]

### 721 [253]

218 × 125 mm. 129 leaves, seven lines to the page.

Title :

الشافية

It is the [المقدمة] الشافية فى التصريف, a grammatical treatise (*ṣarf*) by the above 'Uthmān b. 'Umar Ibn al-Ḥājib, who died in 646/1248.

Begins (as in Berlin 6600) : الحمد لله وسلام على عباده الذين اصطفى وبعد فقد سالتى من لا يسعني مخالفته.

Ends : فلم يكتب منها بالياء غير بلى والى وعلى وحتى :

No date. Written in India about A.D. 1740. About two-thirds of the last leaf are by a later hand. Few rubrications. Some marginal and interlineal glosses. Broad margins.

[Hamilton.]

### 722 [249]

310 × 210 mm. 304 leaves, nineteen or twenty lines to the page.

No title in the manuscript.

On ff. 1-2 Col. Hamilton's cataloguer and the copyist have entitled the work : كتاب رضى شافية.

It is the الشافية, a commentary on the above *Shāfiya* of 'Uthmān Ibn al-Ḥājib, by

رضى الدين محمد بن الحسن الاسترأبادى, who died in 686/1287.

Begins : رب وفق لاكماله . . . اما بعد حمد الله تعالى . . . فقد عزمت على ان اشرح مقدمة ابن الحاجب فى التصريف والخط.

Ends : قوله والى وعلى لقولهم اليك وعليك واما حتى : فللحمل على الى.

Dated in Persian 1251/1835 : قد تمت هذا الكتاب فى التاريخ بست وهفتم ماه جادى الثانى سنة ١٢٥١ روز چهار شنبه وقت نماز عصر باختتام رسيد بيد حقير . . . محمد نور الله عنى عنه ساكن بلدة فتح اباد.

The writing is a negligent Indian Nasta'liq, without rubrications, but the text of the *Shāfiyah* is often written in large Naskhi and overlined in red. Broad margins.

Col. Hamilton has written his name on fol. 1b and under it he has stated that the book was "the gift of his sincere friend . . . Mehdee Alee Khan Bahador."

This Raḍi ad-Dīn Astirābādi is not to be confused with Rukn ad-Dīn Astirābādi who also commented on the *Shāfiya* and who died in 713/1313 (Brockelmann, i, 305, 1 and 3).

[Hamilton.]

### 723 [725]

235 × 165 mm. 190 leaves, seventeen lines to the page.

No special title in the text.

It is the الشافية, another commentary on Ibn Ḥājib's *Shāfiyah*, by محمد النيسابورى, who flourished about 710/1310.

The author's name is generally written الحسن instead of الحسين, and it is so spelt by Brockelmann, i, 305, Ahlwardt, Berlin 6602, etc.; see also here [298] and [377], but in the sentence quoted below and found at the end of the work the second spelling is used.

Begins : احمدك اللهم على ان وفقتنى لصرف ريعان  
الشباب . . . وبعد فقد اقترحت الواردة على المختلفة لدى  
اقتراحا شديدا . . . ان اشرح لهم التصريف.

Ends (fol. 190a) : والى وعلى لقولهم اليك وعليك  
وحتى لكونه بمعنى الى. قال المفتقر الى ربه الكريم  
الحسين بن محمد النيشاپورى (sic) المعروف بنظام . . . هذا  
آخر ما قصده . . . وفرايد فوايد لم تجد الايام.

No date. The writing is an Indian Nasta'liq  
of about A.D. 1800. The words of the *Shāfiyah*  
are overlined in red.

[Hamilton.]

### 724 [234]

316 × 205 mm. 191 leaves, nineteen lines  
to the page. No special title in the book. On  
fol. 3a : جاربردى شرح الشافية :

It is the شرح الشافية للجاربردى, another com-  
mentary on the above *Shāfiyah* of Ibn al-  
Hājib, by فخر الدين احمد بن الحسن الجاربردى, who  
died in 746/1345.

Begins (fol. 3b) : نحمدك يا من بيده الخير والجلود  
. . . اما بعد فيقول . . . فخر الملة والدين احمد بن الحسن  
الجاربردى . . . لما كان كتاب التصريف.

The author goes on to say that he wrote his  
commentary in compliance with the wish of  
the vizier, سعد الدين محمد بن تاج الدين علي الساوي,  
to whom he dedicates his work.

Ends : والى لقولهم اليك وحتى حملا عليها لانها  
بمعناها فى الغاية والانتها.

The first three pages have been written  
twice, the second time with an illuminated  
heading. On fol. 3a Haj. Khalifa's text  
concerning the *Shāfiyah* is quoted, while on  
the margin there is a short historical note on  
the author.

No date. The writing is a clear Naskhi of  
about A.D. 1820. Almost completely vowelled

down to fol. 148. The first 88 leaves have  
marginal glosses in minute writing. On fol.  
7a these glosses have the form of an orna-  
mented pattern in red and black ink. Double  
rulings in blue, gold and red. Broad margins.

[Hamilton.]

### 725 [215]

244 × 155 mm. 118 leaves, eleven lines  
to the page. Contents :

#### A

Ff. 1-18 : A grammatical work (*naḥu*)  
which has no title at the beginning, but is  
entitled at the end :

#### شرح مائة عامل

#### COMMENTARY ON THE HUNDRED AGENTS (OR GOVERNING PARTICLES)

From the above word "*sharḥ*" written by  
the copyist it would appear that the treatise  
is an anonymous commentary on the مائة عامل  
or العوامل of عبد الرحمن الجرجاني, who died in 474/1081, but it is possible that the  
manuscript presents the very text of Jurjāni's  
book : *Mi'at 'Āmil*, amplified in some places  
and shortened in others. The text here  
given is somewhat nearer to that of Nos. 729  
[609] and 730 [115] which contain illustrative  
examples, than to that of 728 [289] which  
presents a shorter text with hardly any  
examples.

If the present text is truly a commentary,  
the commentator must have possessed a very  
concise style because he did not add much  
of importance to the original text as pre-  
sented in Nos. 729 [609] and 730 [115].

Begins (cf. Berlin 6475) : الحمد لله على نعمائه  
الشاملة . . . اعلم ان العوامل فى النحو على ما الفه الشيخ  
الامام . . . عبد القاهر ابن عبد الرحمن الجرجاني . . .

مائة عامل بعضها لفظية وبعضها معنوية فاللفظية منها على ضريين.

Ends : وعند أكثر الكوفيين عامل الفعل المضارع : تم شرح تجرده عن العوامل الناصب والجازم وهو المختار. تم شرح مائة عامل.

That all the MSS. containing Jurjāni's work do not begin and end completely in the same way is borne out by Berlin 6475, 6477-6495, and by our MSS. Nos. **728** [289], **729** [609] and **730** [115].

The work is divided into thirteen *Naw's*.

## B

Fol. 19a is blank. Ff. 19b-42: A grammatical treatise known under the name of حميد الدين ابو حنيفة (see below), written by الحسن علي بن محمد بن ابراهيم الضريري القهندزي, who died in 666/1267.

Brockelmann (i, 296), who gives the title of the work as مختصر النحو, spells the author's name as Kūhunduri, but our MS. (fol. 19b) and Ind. Off. 956-957 clearly write it as Kūhunduzi.

Begins : الحمد لله رب العالمين . . . قال الشيخ : الامام . . . ان كلام العرب ينقسم على ثلاثة اقسام اسم وفعل وحرف فالحرف ما جاء لمعنى الح.

Ends : وتلك النون . . . نون كانت في الاصل ثابتة : ولذلك لم يلزمها الفتح. والله اعلم بالصواب. قد تم هذا الكتاب المسمى بالضريري.

## C

Fol. 43a is blank. Ff. 43b-70 contain another grammatical treatise (*nahu*) entitled at the end (fol. 70b) :

كتاب المصباح

The author is not mentioned, but he is ابو الفتح ناصر بن عبد السيد بن علي المطرني برهان الدين, who died in 610/1213.

Begins (as in Berlin 6530) : اما بعد حمد الله ذي الانعام . . . فان الولد الاعز لا زال كاسمه مسعودا . . . وترجمته بكتاب المصباح.

The work is divided into five *bābs* subdivided into *faṣls*.

Ends : لان الدال فيه لفظ ايضا الا انه يعقبه وفي الاول ما سبق. قد تم هذا الكتاب المسمى بالمصباح.

## D

Fol. 71a is blank. Ff. 71b-118: Another copy of the celebrated Grammar (*nahu*) entitled جال الدين ابو عمرو عثمان [المقدمة] الكافية of جمال الدين ابو عمرو عثمان, who died in 646/1248. See No. **714** [214].

Ff. 72-74 contain an index to the work.

No date. All the MS. is written in one hand: a handsome Indian Nasta'liq of about A.D. 1780. Many margins have glosses and explanatory notes in English and in Arabic written by a European hand. Rubricated.

At the beginning and at the end are the red seals described in No. **197** [405], and the librarian's entry as in No. **390** [736].

[Hamilton.]

**726** [269]

200 × 130 mm. 21 leaves, fifteen lines to the page.

Title :

الضريري

Another copy of the above grammatical treatise of Darīri.

Dated 1226/1811: تمت هذه النسخة المسمى بضريري . . . في التاريخ السابع من شهر ربيع الاول سنة 1226. This is followed by two baits, one Arabic and the other Persian.

Written in an Indian Nasta'lik. Rubricated. At the top of the first page is the cabbalistic *يا كيكيج* found in many other manuscripts.

[Hamilton.]

### 727 [294]

215 × 120 mm. 162 leaves, fifteen lines to the page.

Title as written by a later hand (fol. 1a) *تاج الدين*. The ordinary title is :

ضوء المصباح or الضوء

#### THE LIGHT

A commentary on the grammatical treatise called *Miṣbāḥ* (see No. 725 [215] C) of Nāṣir al-Muṭarrizī, who died in 610/1213. The commentator's name is missing, but it is *تاج الدين محمد بن محمد بن احمد الفاضل الاسفرايني*, who died about 700/1300. Cf. No. 720 [233].

Begins : قوله اما بعد حمد الله. اما كلمة فيها معنى الشرط فلذلك كانت الخ.

Ends : لان الالهة من لوازم ضرب الغلام . . . فاقصرت على هذا القدر فليس الري من التشاف (sic).

On fol. 1a an owner, محمد عبات علوي, erroneously describes the manuscript as the first *Juz'*. The work is complete in every respect.

No date. Written in an Indian Ta'lik of about 1780. Red rulings. Broad margins, some of which with glosses. Slightly wormed.

[Hamilton.]

### 728 [289]

173 × 125 mm. 66 leaves. Contents as follows :

#### A

Ff. 1-5a : Another copy of the '*Awāmil* or *Mi'at 'Āmil* of 'Abd al-Kāhir al-Jurjāni.

Begins and ends as in the numbers described below but with some verbal changes,

and without any illustrative examples. Title (fol. 1a) : كتاب العوامل في اصول النحو

Seven lines to the page. Rubricated. The text is crammed with marginal notes.

Written in a clear Naskhi. The text of this manuscript is much shorter than that of any other specified below.

On the margins of the last page there is the following inscription : قد قرا علي هذه النسخة من اولها الى آخرها متنا وحاشية ابن اخي وقرة بصري محمد عسكري قراءة تنقيح وتحقيق واتقان وتدقيق رزقه الله تعالى علما نافعا وفضلا كثيرا . . . سنة ثمانية عشرة من المائة الثانية بعد الالف الثاني . . . وانا اقل العبد محمد المدعو بسعيد.

The year 1112/1700 here mentioned refers only to the reading of the MS., the text of which is older than this date by about 140 years. Cf. below under B and C.

#### B

Ff. 5b-17 : A Persian anonymous commentary on the above '*Awāmil* of Jurjāni. Title (at the top of fol. 5b) : شرح العوامل

Begins : العوامل في النحو بدانكه عوامل جمع عامل است وعامل در نحو آنتست.

Ends : پس اين صد عوامل است كه مستغني نيست صغير وكبير ان معرفت ايشان واستعمال ايشان ودانستن بايشان.

Dated 989/1581 [سنة ٩٨٩] (fol. 17b). Written in a clear Naskhi. Fourteen lines to the page. The Arabic words of the text are overlined in red. Fol. 17b contains several notes of a grammatical character.

#### C

Ff. 18-66a : A Persian commentary upon the *نصاب الصبيان*, an Arabic Persian Vocabulary in rhyme, by *ابو نصر مسعود بن ابي بكر بن حسين*

محمد بن جعفر الفراهي, who flourished about 617/1220. For the author's name see Ethé's *Cat. of Pers. MSS. in Ind. Off. Libr.*, 2375. The commentator's name is (fol. 18b): محمد بن فصيح بن محمد الدشتياضي كرم (المدعو), who lived in the time of the Emperor Akbar. See Ethé, *ibid.*, 2383.

Begins (as in Ethé, 2383): حمد وثناء نا محدود وشكر وسپاس نا محدود . . . وبعد چنين كويد بنده قاصر عاصي محمد بن فصيح بن محمد المدعو بكرم الدشتياضي. عليه بفتح عين مهمله . . . از علق از باب: علم يعنى در آويختن.

Dated 981/1573: في تاريخ الحادى والعشرون من شهر شوال سنة ٩٨١. Written in a neat Naskhi. Twenty-five lines to the page. The words commented upon are overlined in red. Fol. 18a contains the end of a grammatical analysis of a sentence the beginning of which is missing.

[Hamilton.]

### 729 [609]

184 × 120 mm. 16 leaves, nine lines to the page.

Another copy of the grammatical treatise of 'Abd al-Kāhir al-Jurjāni.

Apart from some verbal changes the text is in harmony with that of the following No. **730** [115]. The two seem to represent the same recension of the work.

At the end is the following inscription characteristic of the present recension: تمت الرسالة العوامل العتيق. The same idea is repeated on fol. 1a as عوامل عتيق given as a title. It is possible, however, that the word عتيق is here contrasted with الجديد in the work of Muhammad b. Pīr 'Alī Birgili, entitled العوامل الجديدة, and described in the following No. **730** [115] A. Jurjāni's work would then

be 'Awāmil 'Atīkah, and Birgili's 'Awāmil Jadīdah.

No date. Written in an Indian Nasta'liq of about A.D. 1810, in black and red ink. Red rulings. Broad margins.

[Crawford.]

### 730 [115]

182 × 116 mm. 23 leaves, thirteen lines to the page.

A

Ff. 1-11a: A grammatical treatise without title and author's name. From a comparison with other manuscripts such as Berlin 6786, etc., we know that it is the work entitled:

العوامل الجديدة

by محمد بن پير علي محيي الدين البركوي (او) البركلى, who died in 981/1573. The treatise is also known under the title: مختصر العوامل (see below No. **731** [624] A).

Begins (after the basmalah): الحمد لله . . .

وبعد فاعلم انه لا بد لكل طالب معرفة الاعراب.

The work, which is divided into three bābs, ends as in Berlin 6786.

Dated 1185/1771. Profusely rubricated. Gold rulings. Small illumination at the beginning and at the end. Written in a clear Turkish Naskhi. Fully vowelled.

B

Ff. 11b-12a are blank. Ff. 12b-23: Another copy of the *Mi'at 'Āmil* or 'Awāmil of 'Abd al-Kāhir al-Jurjāni. See Nos. **725** [215] A, **728** [289] A, and **729** [609].

The text is, with some verbal changes, identical with that of No. **729** [609] (q.v.).

Same hand and description as above under A. On a fly-leaf at the beginning a French note in pencil describes the MS. as "Traité de Grammaire Arabe."

[Bland.]

**731** [624]

200 × 130 mm. 144 leaves.

**A**

Ff. 1-60: A detailed commentary on the above '*Awāmil Jadīdah* of Muḥammad b. Pīr 'Alī Birgili, concerning the particles used in grammar. The work may be entitled (see quotation below):

شرح عوامل البركوى

No author's name occurs in the text, and the colophon ascribes the manuscript to 1141/1728 as follows (fol. 60b): تمت. كتبه عمر بن . علي . . . سنة ١١٤١. It is possible to suppose that this 'Umar b. 'Alī was the author of the treatise.

Begins: الحمد لله الذى رفع الجارمين (sic) بوحدانيته . . . وبعد فلما سألنى بعض اجبائى ان اكتب لهم شرحا لمختصر العوامل المنسوب الى سراج العلماء المنير محمد البركوى . . . قلت انه غلب على علماء الدهر العناد والحسد والكبر.

Ends (fol. 60b): حمد وشكر على التمام كما هو . . . جدير لكل ذى نعمة قال الله تعالى لئن شكرتم لازيدنكم. الحمد لله الخ.

There are many glosses on the margins, taken mostly from a work entitled ملح المسائل, doubtless another commentary on Birkawi's treatise. On fol. 19a a gloss is taken from the commentary of احمد قوش اطه سى mentioned by Brockelmann, ii, 441. From a note on fol. 48a we learn that the majority of these glosses were added by a certain Muḥammad, teacher in the school of Yūnus Pasha: لمحوره محمد المدرس بمدرسة يونس پاشا.

Written in a clear Turkish Naskhi. Seventeen lines to the page. Rubricated. The words commented upon and other important

words overlined in red. It is the binder that has added this treatise to the following ones.

**B**

Ff. 61-72a: A commentary on the poetical quotations found in the ضؤ or ضؤ المصباح of Tāj ad-Dīn Muḥammad al-Fāḍil al-Isfirāinī, who died about 700/1300. See No. 727 [294].

There is nothing in the MS. to indicate Isfirāinī's work, and it is only by comparing the poetical quotations found in the present MS. with those of the *Dau'* (No. 727 [294]) that we have ascertained the above identification.

The author calls himself اسماعيل بن علي, about whom I have no further information, but who, judging from many Persian words that he uses in his illustrations, was well versed in the Persian language.

Begins: الحمد لله الذى بسط الارض ورفع السماء . . . اما بعد فقال الفقير الى ربه الغنى اسماعيل ابن علي هذه رسالة حالة لآيات الضؤ امليتها بالاشارة من جانب جعفر الاصحاب.

The commentary on each poetical verse is marked by اقول subdivided into اعراب and استشهد, written in red.

For the description of the MS. see below. On fol. 61a are the following two notes of ownership dated 1213/1798; first note: تملكه الفقير اليه عز شانه محمد جمال الدين بطريق الهدية الصحابة من فخر المدرسين محمد امين القارصى سنة ١٢١٣; second note: هذا الكتاب كان لوالدنا الماجد محمد القارصى ثم وهب لي وانا الفقير محمد جمال سنة ١٣[١٢].

These inscriptions refer to all the MS. except the preceding part A, which was added by the binder.

**C**

Ff. 72b-104a: A detailed commentary on the *Mi'at 'Āmil* or *al-'Awāmil* (here called مختصر

العوامل; see the quotation below) of 'Abd al-Kāhir al-Jurjāni, by يحيى بن نصوح بن اسرائيل, who seemed to have flourished towards the end of the seventeenth Christian century (see the quotation below).

No title, but it is : شرح العوامل

The work is dedicated to Şultān Muṣṭafa, son of Şultān Sulaimān, while still a student (ff. 72b-73a). I understand this Muṣṭafa to be the Ottoman Şultān Muṣṭafa II (A.D. 1695-1703) who succeeded his uncle Şultān Aḥmad II (A.D. 1691-1695), who was himself preceded by Sulaimān II (A.D. 1687-1691).

Begins : توجهنّا الى جنابك وقصدنا نحو بابك . . .

وبعد فيقول العبد الضعيف الذليل يحيى بن نصوح بن اسرائيل . . . اعلّموا يا معاشر طلاب اليقين . . . فاردت ان اشرح شرحا كافيا لذوي الابواب هدية منى الى المخدم المعظم من الطلاب . . . اعنى به السلطان ابن السلطان مصطفى بن السلطان سليمان خان . . . وابتدأت هذه الاوراق في محروسة بزكّي . . . وختمتها في محروسة جروقه الذى هو مثال اللجنة النعيم وبلدة طيبة.

قد وقع الفراغ : III5/I703 (fol. 104a) من تسويد هذا الكتاب بعد العشاء فى ماه ربيع الآخر فى يوم الاثنين فى سنة خمس عشر ومائة والف.

## D

Ff. 104b-105a are blank. Ff. 105b-144 : A detailed grammatical analysis of 'Abd al-Kāhir Jurjāni's *Mi'at 'Āmil*.

The work is anonymous, and seems to be identical with Berlin 6488. It has also no title, but from the sentence quoted below we may entitle it :

اعراب العوامل

Begins : الحمد لله القوي عجّزت عن ادراك كنهه :

عقول العقلاء . . . وبعد فاني قررت اعراب العوامل تيسيرا للمستفيدين وكررت قواعد اعرابها تقديرا للمبتدئين.

The end is different from Berlin 6488 :

واستعمالها مجرور معطوف على معرفتها والهاء ضمير بارز مجرور المحل على انه مضاف اليه لاستعمال راجع الى مائة عامل.

قد وقع الفراغ : III5/I703 (fol. 144b) من تسويدّها فى وقت الضحوة الكبرى فى يوم الثامن عشر من شهر ربيع الآخر سنة خمسة عشر ومائة والف عن يد الفقير اليه عز شانه بكر بن يوسف.

All the MS. from fol. 61 to fol. 144 is written by this Bakr b. Yūsuf.

The script is a clear Turkish Naskhi. Rubricated. All the words commented upon are overlined in red. Red rulings. Fairly broad margins.

On a fly-leaf at the beginning occurs the name of محمد فخرى, with the date 1193/1779. This Muḥammad was probably the owner of the part A only of the MS., which appears to have been added about A.D. 1760.

[Crawford.]

## 732 [315]

170 × 120 mm. 79 leaves, fifteen lines to the page.

## A

Ff. 1-8 : A treatise on Grammar (*ṣarf*). No title and no author's name, but it is :

العزى or التصريف العزى

عز الدين ابو الفضائل عبد الوهاب بن ابراهيم بن عبد of الوهاب بن ابى المعالي الخرجى الزنجاني, who wrote in 655/1257.

الحمد لله . . . اعلم ان التصريف فى اللغة Begins :  
التفسير وفى الصناعة تحويل الاصل.

The work is incomplete at the end and breaks off with the section الثالث المعتل اللام , the final words being : اذا اتصل بالفعل الناقص بعد حذف

## B

Ff. 9-79a : A commentary on the above 'Izzi of Zanjāni. As a leaf is missing at the beginning the work lacks the first part of the introduction which contained the author's name, but he was the well-known Sa'd ad-Dīn b. 'Umar Taftāzāni, who died in 792/1390.

The first words of the text are : ونظري القاصر بعون الله القادر.

For the title of the work see the following No. 733 [329]. The text commented upon is in red.

No date. Written in a good Indian Ta'lik of about A.D. 1650. Profusely rubricated. Damaged by worms. Fairly broad margins. The first work (under A) may have been written by a different hand, and added to the manuscript by the binder. The name of the copyist is (fol. 79a) Sa'dallah : بدستخط فقير سعد الله

At beginning and end are the red seals described in No. 197 [405] with the librarian's entry as in No. 390 [736].

[Hamilton.]

## 733 [329]

175 × 120 mm. 88 leaves, fourteen lines to the page.

## A

Ff. 1-86a : Another copy of the commentary of سعد الدين مسعود بن عمر التفتازاني upon the grammatical work entitled العزى , or, التصريف , composed about 655/1257 by 'Izz ad-

Dīn 'Abd al-Wahhāb b. abī l-Ma'ālī az-Zanjāni.

The work has no special title, and is generally referred to in some such phrases as :

شرح العزى or شرح الزنجاني

The first form is the one used at the back of the present manuscript, which begins : ان اروى زهر يخرج في رياض الكلام . . . اما بعد فقال . . . سعد الحق والدين فخر الاسلام والمسلمين مسعود بن الامام الفاضل سلطان القضاة عمر القاضي التفتازاني . . . لما رايت مختصر التصريف الذي صنفه الامام . . . عز الملة والدين الزنجاني.

Dated 978/1570 : تمت في تاريخ ثمان وسبعين وتسعمائه The full colophon has been obliterated, and the above words are apparently by a later hand, but the date they give is correct.

Written in a clear Naskhi. The words commented upon are overlined in red. Numerous glosses and notes on the margins and sometimes between the lines. Broad margins. Fol. 1a contains many Persian quotations by various hands.

## B

Ff. 86b-87 : Supplementary chapters of the grammar of Zanjāni mentioned above.

Begins : الحمد لله . . . اما بعد فهذه فصول ملحقه بالصرف الزنجاني فصل متى كان فاء تفعل وتفاعل تاء او تاء.

There are five short faṣls. Sixteen lines to the page. Clear Naskhi of about A.D. 1650.

## C

Fol. 88 : A short anonymous treatise in Persian on some Arabic pronouns called مبهمات

مبهمات بر دو قسم است اسماء اشاره وموصولات Clear Naskhi. Nineteen lines to the page. Profusely rubricated.

[Hamilton.]

**734** [314]

185 × 118 mm. 121 leaves, fifteen lines to the page.

## A

Ff. 1-95: Another copy of Taftāzāni's commentary on 'Izz ad-Dīn az-Zanjāni's grammatical work. Entitled at the end (fol. 95a):

شرح مولانا سعد الدين.

Dated 1012/1603: قد وقع الفراغ من تسويده وتكتيه : 1012/1603 في يوم الجمعة سنة اثنى عشر والف . . . وانا العبد الضعيف . . . احمد ابن نصر هباروي.

Written in a clear Naskhi. The writing on ff. 73-95 becomes gradually darker, possibly owing to damp. The words commented upon are overlined in red. Numerous notes and glosses on the margins.

## B

Ff. 95b-96a are blank. Ff. 96b-121: Anonymous glosses on the above work of Taftāzāni. Headed as follows after the ḥamdalah:

فهذه فوايد نفيسة وجرايد شريفة من بعض العلماء الاذكياء على الشرح الذي للعلامة التفتازاني لتصرف الزنجاني. قال المصنف ان اروى زهر الخ.

No date. Sixteen lines to the page. A negligent Indian Naskhi of about A.D. 1750. This part has been added to the preceding work by the binder.

[Hamilton.]

**735** [245]

240 × 170 mm. 120 leaves, eight lines to the page.

Title (fol. 120a):

الواني

Haj. Khal. (vi, 419) cites the book under the title *الواني في النحو*, but the word *Wāfi* does

not occur in the introduction as it does in Ind. Off. 970. The above title is taken from the inscription at the end of the book (fol. 120a): قد تمت هذه النسخة الوافي بعون وتأييد الكافي :

A treatise on Grammar (*nahu*) by محمد بن عثمان بن عمر البلخي, who flourished about 800/1397.

Begins: الحمد لله الذي بيده تصريف الاحوال . . . وبعد فقد قال اضعف عباد الله القوى محمد بن عثمان بن عمر البلخي . . . ان الله عظم شان العربية حيث انطق بها خير البرية.

Ends (fol. 120a): وتحريكها لحن وشين تميمية تلحقان بكاف المخاطبة.

The work, which is dedicated to the great Sayid (fol. 3b) ركن الدين حسين بن حسن بن علي, has no special divisions and subdivisions. The subject to be treated is written in red as a heading.

The author of the '*Ain al-'Ilm* (see [323]) is probably identical with the author of the *Wāfi* (cf. under [323] and Haj. Khal., iv, 283).

No date. The writing is a bold Indian Naskhi of about A.D. 1820. Rubricated. Broad margins.

[Hamilton.]

**736** [308]

285 × 170 mm. 199 leaves, twenty-five lines to the page.

Title (fol. 1a):

شرح المغني

A commentary by بدر الدين محمد بن ابي بكر بن عمر الدمامني المالكي, who died in 828/1425, on the grammatical treatise entitled *مغني اللبيب* عبد الله بن يوسف بن عبد الله of عن كتب الاعراب جمال الدين ابن هشام, who died in 761/1360.

Damāmīni wrote three commentaries upon the *Mughni* (Ḥaj. Khal., v, 656-657), the second of which, finished in India, was entitled *تحفة الغريب*. The present manuscript gives the text of the third commentary which was never finished by the author. If he had finished it, says Ḥaj. Khal., it would have been the best of all the commentaries. On the title page there is the following inscription : كتاب شرح المغنى تأليف العالم . . . الدماميني ولم يكمله لادراكه الموت رحمه الله.

The work is, therefore, unfinished, as it was left by the author, ending with the fifth page of the section *Fā'*. It incorporates, so far as it goes, all the text of the commented book. There is no ordinary introduction as in the second commentary, and the work begins after the basmalah : أما بعد حمد الله على أفضاله. الظرف الاول يتعلق عند بعض أما بفعل الشرط أي مهما يكن من شيء بعد حمد الله تعالى.

Ends (fol. 199b) : والامر الثالث السببية وذلك غالب في العاطفة . . . قد خولف هذا الاصل بشرط ان يكون للعلة دوام لانها اذا كانت. هذا آخر ما وجد من هذا الشرح للعلامة الشيخ بدر الدين الدماميني.

The MS. was transcribed in 1253/1837 from one dated 1126/1714 : وكان الفراغ من كتابة هذا الشرح يوم الثلاثاء المبارك ضحوة النهار حادى عشرين شعبان المعظم سنة ست ومائة والى . . . كاتب الحروف كتاب مغنى سيد حسين علي رضوى در سنه ١٢٥٣ هجرى. بموجب فرمايش مولوى حاجب مولوى جعفرى علوى باتمام رسيد.

Well written in an Indian Nasta'liq. Profusely rubricated. Important sentences overlined in red. Fairly broad margins.

[Hamilton.]

### 737 [434]

288 × 205. 8 leaves, nine lines to the page.

Title :

القصارى

or more fully

القصارى [مختصر] فى الصرف

A grammatical treatise (*ṣarf*). The author is not mentioned, but from Ḥaj. Khal., iv, 515, Brit. Mus. 421 and Berlin 6763 we know that he was علاء الدين احمد الحنجدى البرهانى, who seems to have died about 830/1427.

Begins : لا اله عم آلاه ولا اله سواه . . . لما رايت : قصر امد المراد الى نهاية الارشاد . . . نحو قصارى مختصر فى الصرف.

Ends : وعلى آله المحسن البررة الكرام واصحابه المتحسن العظام. تمت.

The work is divided into four rukns.

The last page has been added by a later hand, and is dated 27 Rajab, 1262/1846, but the scribe's name has been purposely obliterated. The rest of the manuscript is written in a somewhat coarse Indian Ta'liq of about A.D. 1750. Well rubricated. Broad margins.

On fol. 1a the MS. is described as الجزء الاول, but this is erroneous, because it is evidently complete. The first five pages are crammed with glosses.

[Hamilton.]

### 738 [723]

243 × 140 mm. 93 leaves, seven lines to the page.

Title :

مراح الارواح

THE RESTING-PLACE OF SOULS

A grammatical treatise (*ṣarf*) by احمد بن علي, who is said to have flourished in the

fourteenth Christian century (cf. Brockelmann, ii, 21).

Begins : قال المفتقر الى الله الودود احمد بن علي  
بن مسعود . . . اعلم ان الصرف ام العلوم والنحو ابوها  
. . . فجمعت فيه كتابا موسوما بمراح الارواح.

The work is divided into six bābs.

Dated 1163/1749 : تمت ٢٢ ماه ربيع الاول سنة :  
. ١١٦٣

The margins and the spaces between the lines are full of glosses (some of them in Persian) in a minute hand.

Written in a bold Indian Naskhi. Broad margins. Headings in red. Slightly wormed.

[Hamilton.]

### 739 [241]

280 × 165 mm. 208 leaves, thirteen lines to the page.

Title (ff. 1a, 208a) :

شرح مراح الارواح

A commentary on the above *Marāḥ al-Arwāḥ* of Aḥmad b. 'Alī.

No author's name occurs in the text, but from a comparison of the first words of the introduction with Ḥaj. Khal., v, 488 and Vien. 204 we know that he is حسن پاشا بن علاء الدين , who seems to have flourished in the beginning of the fifteenth century. See Flügel in Vien. 204, where the title of the work is also given as : المفرح في شرح مراح الارواح

On the fly-leaf at the beginning is an English note, written about 1780, which states "Shurh of the Murah ool Urwah by Moolla Isamood Deen." The name of 'Iṣām ad-Dīn as commentator is repeated at the beginning by Col. Hamilton's cataloguer.

Begins : الحمد لله الذي صرف افكار قلوبنا الى  
الصراط المستقيم . . . وبعد فان الكتاب المسمى بمراح

الارواح في التصريف للامام المحقق . . . احمد بن علي  
بن مسعود . . . كتاب جليل القدر . . . فاردت ان اكتب  
شرحا.

The Persian colophon gives the day and the month of the transcription, but not the year (fol. 208a) :  
باتمام رسيد اين نسخه مسمى شرح :  
مراح رقيه فقير . . . عرف عبد الله بوقت ظهر روز  
پنجشنبه تاريخ سبت نهم شهر رجب المرجب سنه.

The writing is a large and bold but somewhat careless Indian Ta'lik, bordering on Naskhi, of about A.D. 1770. No rubrications of any kind, and the space for قوله is blank. Broad margins. A black seal is stamped on the title page and reads علي خان , with the date 1227/1812.

[Hamilton.]

### 740 [388]

242 × 140 mm. 12 leaves, eighteen lines to the page.

The manuscript has no title of any kind, but from a note in the following No. 741 [374] (q.v.), compared with Ḥaj. Khal., v, 634, we know it is :

المعزي [في التصريف]

#### THE CONSOLER

A grammatical work on the conjugation of the verbs, the author of which is not mentioned either here or in Ḥaj. Khal.

Begins : الحمد لله على نعمائه . . . اما بعد فهذه جملة :  
من تصريف الافعال مضبوطة جارية مجرى المدخل في  
الكتب المبسوطة.

The work is divided into four bābs, subdivided into four, five, four, and eight faṣls respectively.

The author seems to have lived in the fourteenth century.

Dated in Persian ۱۱۷۱/۱۷۵۷ : شهر شوال ۱۲ سنه ۱۱۷۱ برای نور چشم میر محمد حسن نوشته شد . This colophon occurs on the last page, and on fol. ۱a occurs the inscription : حرره العبد سيد علي . The latter seems to have been a very near relative of the former.

Written in a good Indian Naskhi. Well rubricated. Some Persian glosses and explanatory notes on the margins. Damaged by worms.

[Hamilton.]

### 741 [374]

218 × 125 mm. 69 leaves, seven lines to the page.

No title in the text, but on fol. 1a an owner has written معزّي , a word repeated by Col. Hamilton's cataloguer.

Another copy of the above anonymous grammatical work.

Begins and ends as in No. 740 [388], but the text is in some places longer, and in others exhibits some variant readings.

On the first two pages, and here and there towards the beginning, a Persian translation is interlined in minute red characters.

No date. Written in a fine Indian Naskhi of about A.D. 1790. Fully vowelled. Profusely rubricated. Some marginal notes in Persian.

[Hamilton.]

### 742 [321]

262 × 172 mm. 54 leaves, thirteen lines to the page. Title as written by Col. Hamilton's cataloguer :

شرح الآجرومية

#### COMMENTARY ON THE AJARRŪMĪYAH

The writer, Muḥammad b. Muḥammad b. Dāw'ūd aṣ-Ṣinhāji, surnamed *Ibn Ajarrūm* (or

al-Ajarrūmi), who died in 723/1323, composed a compendium of Grammar entitled المقدمة الآجرومية or, in short, الآجرومية . The present manuscript contains a commentary on this work by خالد بن عبد الله بن أبي بكر الأزهرى , who died in 905/1499. See about him Nos. 710 [252] and 711 [293]. The commentary was undertaken at the request of الشيخ عباس الأزهرى (fol. 2a).

قال شيخنا وبركتنا . . . زين الدين خالد بن . . . الشيخ صالح جمال الدين عبد الله الأزهرى . . . الحمد لله رافع مقام المنقيين لنفع العبيد . . . وبعد فهذا شرح لطيف العبارة.

Ends : فقد تقدم في المرفوعات فليراجع جميع ذلك . فهذا آخر ما اردنا ذكره على هذه المقدمة قال المؤلف تم.

No date. The writing is an Indian Ta'lik of about A.D. 1780. Red and blue rulings. Broad margins. Rubricated. The words of the text are overlined in red. Oriental binding with gilt patterns. At the top of the first page are the cabbalistic words يا كيكيج , found also in some other MSS.

[Hamilton.]

### 743 [724]

253 × 150 mm. 125 leaves, five lines to the page.

Title :

ارشاد الطالبين

#### DIRECTION FOR STUDENTS

A grammatical work (*nahu*) by شهاب الدين احمد بن شمس الدين بن عمر الزاوي الدولتبادي , who died about 896/1490.

The word *Aḥmad* in the full name of the author is not found in the text, but is taken from Haj. Khal., i, 255, who calls the work الارشاد في النحو . In the text (fol. 3a) the book

is simply entitled الارشاد, which is probably the correct name (see Ind. Off. 974, Brit. Mus. dxxv), but the title as given above is taken from the colophon (fol. 125b) and the note on the fly-leaf in the handwriting of Col. Hamilton's cataloguer, and seems to be the usual description.

Begins : الحمد لله كما يحب ويرضى . . . وبعد فيقول :  
اضعف عباد الله الولي الهادي شهاب ابن شمس ابن عمر  
الزاوي الدولتبادي . . . هذا مختصر في النحو . . . وسميته  
بالارشاد.

Ends (fol. 125b) : صونا للصورة التي بها تتعلق  
الافادة التامة ويصح عليها السكوت.

Dated 1012/1603 : تمام شد كتاب ارشاد الطالبين  
. . . بتاريخ دوازدهم شهر رمضان المبارك سنة الف  
اثنى عشر.

The work has no regular divisions of any kind and no rubrications. There are many glosses and explanatory notes (a few of which in Persian) between the lines and on the margins.

At the beginning and at the end are the red seals explained in No. 197 [405] and the librarian's entry as in No. 390 [736]. There is also the seal of فخر الدين احمد خان بهادر, dated 1188/1774, as in some other manuscripts of Hamilton's collection.

The writing is a clear Indian Nasta'liq. Broad margins and large space between the lines.

[Hamilton.]

#### 744 [646]

190 × 115 mm. 48 leaves, sixteen lines to the page.

An owner (fol. 1a) called محمد بن الحسن الاحمدى has entitled it : هذا شرح الامثلة للملا سرورى .  
The work is generally known as :

شرح الامثلة المختلفة

The book entitled الامثلة المختلفة is an anonymous collection of Arabic paradigms, with explanatory notes. The present manuscript contains a commentary on these paradigms and explanatory notes by مصلح الدين مصطفى بن شعبان السرورى, who died in 969/1561 (Brockelmann, ii, 438).

Begins (as in Berlin 6819) : الحمد لله الذى جعل  
الامثلة ميزان العلوم العربية . . . اما بعد فيقول العبد المضموم  
رايه بالكسر سرورى . . . قد كنت كتبت في اوائل الشباب  
. . . شرح الامثلة المختلفة لبعض الاحبة.

Ends (fol. 48a) differently from Berlin :  
وانطلاقة للمرة حسنة او قبيحة او غيرها للنوع وكذلك  
البواقى. [والله] اعلم الخ.

No date. The writing is a careless Ta'lik bordering on Naskhi of about A.D. 1720. The first leaf has been supplied by a later hand. Rubricated, and the words commented upon overlined in red.

[Crawford.]

#### 745 [425]

228 × 148 mm. 7 leaves of double columns, eleven lines to the column.

No author's name or title. The Persian subscription (fol. 8a) is : تمام شد نسخه ابنية الافعال, from which we may assume that the recognised title of this opusculum is :

ابنية الافعال

#### CONSTRUCTIONS OF VERBS

The word ابنية is repeated before every section of the work, and is adopted by Col. Hamilton's cataloguer.

It is a treatise in verse upon the various grammatical forms of the verbs. Begins :

الحمد لله لا ابغى به بدلا حمدا يبلغ من رضوانه الاملا

The rhyme-ending is لا in the second line of each couplet till the end of the treatise, which is thus written in the form of a *Lāmīyah*.

The work is divided into four bābs subdivided into faṣls.

No date. Written in an Indian Nasta'lik of about A.D. 1770. No rubrications.

[Hamilton.]

### 746 [616]

193 × 134 mm. 56 leaves, fifteen lines to the page.

Title (ff. 2a, 55b) :

ترتيب جميل في شرح التركيب الجليل

A commentary on the grammatical work (*naḥw*) of Sa'd-Dīn Taftāzāni under the title التركيب الجليل.

The name of the commentator does not occur in the introduction nor in the colophon, but he was دباغ زاده محمد افندي, who lived towards the end of the seventeenth Christian century (see Berlin 6757).

The author began and finished his work as follows (fol. 55b) : اتفاق الشروع . . . في السبع السادس : من الرابع الثالث من السدس الرابع ووافق تبيينه ايضا في السبع الثالث من الرابع الثاني من السدس الخامس وكل السدسين من النصف الثاني من العشر الخامس من العشر العاشر بعد الالف.

This sentence is explained on the margin to mean : Tuesday, second week of Dhul-Ḳa'dah, 1095/1683.

To his commentary the author has prefixed (ff. 1-9) a long introduction which has been analysed by Ahlwardt in Berlin 6757. The text commented upon is generally introduced by the letter م (for *matn*) or by وقوله, and the commentary by the letter ش (for *sharḥ*; not س) or by اعلم

قد وقع الاتمام . . . هذه النسخة : 1169/1755. المسماة بترتيب الجليل من يد الفقير العليل السيد اشرف زاده علي بن محمد . . . في وقت الضحى يوم الخميس المنتهى من شهر جمادى الاخرى في سنة تسع وستين ومائة والالف.

Fol. 56 is headed هذا كتاب ترتيب الجليل, and gives in a long sentence a short story from the time of the Caliph 'Ali, in which are found all the syntactical rules of grammar.

Begins and ends exactly as in Berlin 6757.

Written in a neat Turkish hand on paper that is mostly tinted. Numerous glosses and annotations on the margins, which are broad, and surrounded with gilt rulings. Rubricated.

[Crawford.]

### 747 [598]

215 × 163 mm. 463 pages (232 leaves), twenty lines to the full page.

Title :

بحث المطالب

### DISCUSSION OF QUESTIONS

The well-known Arabic grammar by the Maronite جبرائيل ابن فرحات الحلبي, who died in A.D. 1738.

The work is divided (p. 13) into a muḳaddamah, three kitābs, a khātimah, twenty-one ḳisms, a hundred and nine baḥths, and four hundred and nine maṭlabs (hence the title).

Begins : الحمد لله الذي اصلح بكلمته الانفس المختلة . . . اما بعد فيقول العبد المفتقر الى ربه . . . جبرائيل ابن فرحات القس الراهب الحلبي الماروني . . . وسميته بحث المطالب.

Carelessly written in a modern Syrian Naskhi in A.D. 1830 (p. 438) : قد كمل . . . في :

شهر حزيران خمسة وعشرين فيه سنة الف وثمانمائة وثلاثين  
لميلاد السيد المسيح.

Profusely rubricated. Headings in thick black characters. On the fly-leaf at the beginning are the following inscriptions: "Captain R. B. Lynch care of the British Consul Aleppo" and "Captain H. B. Lynch on board the Tigris or Euphrates steamer."

[Crawford.]

### 748 [366]

284 × 180 mm. 9 leaves, fifteen lines to the page.

Title :

افادة المبتدىء

A grammatical treatise (*nahu*) by the modern Indian Maulawi, محبوب علي بن رستم علي مراد آبادي, who seems to have flourished in the first half of the nineteenth Christian century.

Begins : الحمد لله الذى جعل علم النحو فى القدر مرفوعا . . . اما بعد فيقول العبد المذنب محبوب علي بن مولينا (*sic*) رستم علي رضى ان هذه رسالة موجزة فى النحو . . . مسماة بافادة المبتدىء.

Ends : فائدة . . . المعرفة ما يدل على معين نحو الرجل النكرة ضدها نحو رجل.

Dated 1258/1842 : كتب هذه النسخة . . . خاطر مولوي سيد شاه . . . ١٦ ماه صفر المظفر سنة ١٢٥٨.

There are numerous glosses on the margins. The names of the glosser and of the copyist are found in the second part of the colophon (fol. 9b) : وكتب الحواشى . . . مولوى شاه علي صاحب : (fol. 9b) عن يد العبد الضعيف . . . حامد حسن عفى الله عنه فى بلدة المراد آباد فى المدرسة الفاضل الاجل وهو مولف لهذا الكتاب النفيس مولانا وسيدنا وحافظنا مولانا مولوى محبوب علي سلمه الله تعالى.

Clear Indian Ta'lik. Rubricated. Broad margins. No real divisions and subdivisions. [Hamilton.]

### 749 [636]

212 × 144 mm. 168 leaves, sixteen lines to the page.

Title :

مؤنس الاديب

### THE COMPANION OF THE WELL-BRED

A grammatical work (on inflexions) by ميرزا غلام علي بن محمد بن عبد الكريم الهروي الحائري, who seems to have died in the first half of the nineteenth Christian century.

The author was contemporary with ميرزا محمد , بن عبد الوهاب الهمداني ابن داود, who has written an appreciation of the work (ff. 1b-2a), and about whom the author himself says on the margin of fol. 5b : واعلم ان كلما اقول قال ابن داود : اعنى به المعاصر الفاخر ابو المحاسن ميرزا محمد ابن عبد الوهاب الهمداني والنقل عن كتابه الموسوم بهبة الشباب.

On the margin of fol. 45a the author mentions another grammatical treatise written by himself and entitled : انيس اللبيب

له الشكر على الائه المزيدة المجردة عن : Begin : الاعلال . . . اما بعد فيقول الفقير الى الله الغنى المدعو بغلام علي بن محمد بن عبد الكريم الهروي مولدا والحائري مسكنا ان هذا مختصر لطيف فى الصرف رتبته على ترتيب جديد وسميته بمؤنس الاديب.

Ends (fol. 168b) : فحذفوا الهمزتين على ما مر : فصار لينضرب وهو الاول والاخر والظاهر والباطن.

The complicated colophon informs us that the manuscript was written 11 Muharram, 1211/1796 : قد تم التسويد ووقع الفراغ عما اريد بهون : 1211/1796 الملك المجيد فى سدس الاول من النصف الثانى من

اليوم الثاني من العشر الاول من الشهر الاول من السنة  
الاولى من العشر الثاني من المائة الثالثة من الالف الثاني.

There are three marginal notes in Indian Ta'lik, apparently in the handwriting of the author (ff. 4b, 5b). The rest of the MS. is well and carefully written in Indian Naskhi.

There are no regular divisions. A new subject is introduced by the word الكلام, written in red on the margins, and in the body of the text a *Kalām* is often subdivided into bāb, faṣl, and other minor subdivisions.

The MS. seems to have been written under the author's supervision, and contains some marginal corrections, apparently from the draft made by himself.

Profusely rubricated. Broad margins. At the top of each page is the sentence : اللهم سلم . Ff. 2b-3a, which should have contained more letters of appreciation, are blank.

[Crawford.]

### 750-751 [128-129]

215 × 170 mm. 137 written pages.

Two separate manuscripts containing dialogues, proverbs, phrases, official appellations in modern Arabic and in English.

The work is written by a modern European, who has left in it even his rough copy (mostly written in pencil) from which he was transcribing. About two-thirds of No. 751 [129] are blank.

No rubrications. Clear Western hand.

[Bland.]

### 3

### Lexicography

### 752 [555]

173 × 133 mm. 51 leaves in double columns, seventeen lines to the column.

Title (ff. 1a, 3a, 50b) :

حلية الفصيح

### ORNAMENT OF THE ELOQUENT

The work entitled الفصيح, which deals with early Arabic lexicography, was written by أبو العباس أحمد بن يحيى بن زيد بن سيار الشيباني ثعلب, who died in 291/904. The present manuscript contains a versification of this treatise by محمد بن أحمد بن علي ابن جابر الهواري (fol. 51a) who died in 780/1378.

Begins after the versified basmalah (as in Paris 4452) :

الحمد لله على ما سَدَّه      فهو الذي الهمنا ان نحمده . . .  
ان الفصيح للامام ثعلب      فيما راينا من اجل الكتب . . .  
سميته بحلية الفصيح      في نظم ما قد جاء في الفصيح.

Ends (fol. 51b) :

وآله ثم الكرام العشرة      وسائر الصحب الهداة البررة

The author finished his book at Bīra (Bīra-jek on the Euphrates) Monday, middle of Muḥarram, 747/1346 (fol. 51a) : أكملتة جمعا وتم  
نظما : وذلك مشرق الفراءة العظمى. بغير البيرة ثغر  
الشام : دام لغز النصر ذا ابتسام. في عام سبعة واربعينا :  
من بعد سبعة من المئينا. اول شهر من شهور العام :  
في يوم الاثنين من الايام . . . نظمه . . . محمد بن احمد.  
ابن علي عرف بابن جابر . . . وهو في نسبه الهواري :  
المالكي المغربي الدار . . . اندلسيا منشأ ومولدا.

Even the headings of Tha'lab's *Faṣīḥ* (somewhat similar to those occurring in Berlin 6931) are versified by Ibn Jābir, and are written in red before the sections which here number 30.

Fol. 2a is filled with historical notes concerning Tha'lab from the work تهذيب اللغة of أبو منصور محمد بن أحمد الأزهرى, who died in 370/

980; the *ابو اسحاق ابراهيم بن معاني في القرآن* of *السري بن سهل الزجاج*, who died about 310/922 (cf. Brockelmann, i, 110); and the commentary of *تقي الدين السبكي*, who died in 756/1355, on the *ابو زكرياء يحيى بن شرف النووي* of *منهاج الطالبين*, who died about 676/1278.

No date. Written in an old and clear Naskhi of about A.D. 1400, some twenty years after the author's death. Rubricated. Red rulings. In 1165/1751 the MS. belonged (fol. 1a) to *حسن الازهرى*.

The first page of the text was supplied in the sixteenth century. The last leaf but one is of the same time and ends with *هذا تمام حلية*. The following and final leaf (which contains the epigraph of Ibn Jābir) seems to be a little later.

[Crawford.]

### 753 [642]

305 × 200 mm. 412 leaves, averaging thirty lines to the page.

Title :

*الصحاح في اللغة*

The celebrated Arabic dictionary of *ابو نصر* *اسماعيل بن حماد الجوهري*, who died in 393/1002.

The author gives his own name and the title of his book as above (fol. 1b) in the opening lines, but does not tell how he pronounces the word *صحاح*. There is no indication at what point the author's revision ended. The *ض* section ends on fol. 175b.

The last half page of the text (fol. 412a) and a few lines in some of the earlier pages are, owing to mending, in a modern hand. The catch words in black on the inner margins are repeated in red on the outer margins, where, however, many have been partly cut

away in trimming the leaves, which have now narrow margins.

Begins and ends as in Berlin 6936.

Notes : on fol. 1a five notes of ownership dated 1122/1710, 1171/1757 (?), 1173/1759 (?), 1201/1786 and an illegible black seal, the first note naming *اسماعيل العجلوني بن محمد الجراح*. On fol. 412 there is by another hand a *Ḳaṣīdah* and a *Khuṭbah* composed in 869/1464.

No date. The writing is a hasty and slovenly Naskhi of about A.D. 1580. Mainly unvowelled.

[Crawford.]

### 754 [611]

248 × 175 mm. 221 leaves, twenty-one lines to the page.

Title :

*مختار الصحاح*

A

A Compendium, with improvements, of the above dictionary, i.e. Jauhari's *Ṣiḥāḥ*, made by *محمد بن ابي بكر بن عبد القادر الرازي*, who died about 680/1281 (Haj. Khal., iv, 94 says simply after 660, and Brockelmann, ii, 200, writes : about 720/1320 ; cf. *ibid.*, i, 383).

Begins : الحمد لله بجميع المحامد على جميع النعم . . . وبعد فيقول العبد . . . هذا مختصر في علم اللغة جمعه من كتاب الصحاح . . . وسميته مختار الصحاح.

Dated 901/1495 (fol. 220a) : قد وقع الفراغ من تحرير مختار الصحاح . . . على يد العبد المحتاج . . . علي بن حاجي حمزة البرغموي في ليلة الاربعاء من رابع عشر لشهر مولود النبي من شهر سنة احدى وتسعمائة.

This scribe is possibly identical with a Barghamawi mentioned by Haj. Khal., vi, 280, as an author of a work on *'Ibādāt*.

Written in a good Naskhi hand. The words to be explained are in red. Some additions and corrections on the margins. Rubricated.

## B

Ff. 220b-221a contain in a different hand, but of nearly the same date, a short treatise on *du'ā'* (prayer), which is anonymous and without title.

Begins (after the basmalah) : اعلم ان للدعاء  
آداب وشرائط في الظاهر والباطن.

Twenty-eight lines to the page. No rubrications.

[Crawford.]

## 755 [316]

248 × 163 mm. 68 leaves, twenty-seven lines to the page.

Title :

مقدمة الادب

A Persian translation of the well-known work of ابو القاسم محمود بن عمر الزمخشري جار الله (died 538/1143) entitled: *Mukaddamat al-Adab*.

The work is not a mere translation but rather an elaboration of Zamakhshari's *Mukaddamah*. It embraces the *kisms* of the noun and the verb, and the Arabic words explained in it are arranged alphabetically. The translator does not give his name, but in his preface (fol. 1b) he informs us that he undertook his work for the benefit of his son as a gift for his tenth birthday. The name of the son is ابو الصفا برهان الدين يحيى

Begins : الحمد لله الذى جعل علم الادب ذريعة الى  
احراف قوانين العلوم . . . فان ولدي . . . ابا الصفا برهان  
الدين يحيى لا زال يحيى لما انتهض عشر سنين.

The manuscript is incomplete at the end and the text breaks off abruptly with the sentence : اطلق الاسير رها كرد اسيررا وهو الطليق ,  
فصل القاف which belongs to the *faṣl* entitled

According to the author's statement in the introduction, there are twenty-nine *bābs* in his work.

The first *kism* (noun) embraces ff. 1b-22b, and the second *kism* ff. 22b-68. The MS. is slightly wormed and the writing of the right-hand edges of the last three leaves is illegible.

No date. Written in an Indian Naskhi of about A.D. 1750. Headings in red. Arabic words mostly vowelled. Red and blue rulings. At the beginning are the three red seals described in No. 197 [405], with the librarian's entry of No. 390 [736], and a short index of the *bābs* of the work.

[Hamilton.]

## 756 [335]

230 × 135 mm. 252 leaves, twenty-one lines to the page.

Title :

تاج المصادر

## THE CROWN OF VERBAL NOUNS

An Arabic dictionary of infinitives with explanations in Persian, by ابو جعفر احمد بن علي الشاكرين (nicknamed Ja'farak), who died in 544/1149.

The dictionary is arranged and subdivided according to the last and then (generally) the first letters of the words, with due regard to the classifications of the verbs by the Arab grammarians.

Begins : الحمد لله رب العالمين حمدا يفوق حمد  
الشاكرين . . . قال الشيخ الامام العالم ابو جعفر احمد بن  
علي المقرئ البيهقي اما بعد فان هذه مصادر هذبت فارسيته  
وعرضت على كتب الائمة عربيته . . . وسميتها تاج المصادر.

No date. The writing is an Indian *Ta'lik* of about A.D. 1730. Rubricated, especially at the beginning and at the end. Fol. 251 is by a later hand and without rubrications. Oriental binding with gilt patterns. Many additional words and glosses (by owners) on

the margins of ff. 1-4. Slightly wormed. Two obliterated seals on the title page.

[Hamilton.]

### 757 [209]

295 × 200 mm. 603 leaves, twenty-nine lines to the page.

Title :

القاموس المحيط

#### THE ENCIRCLING OCEAN

The Arabic dictionary of أبو طاهر محمد بن يعقوب بن محمد بن إبراهيم مجد الدين الفيروزابادي, who died in 817/1414. See Haj. Khal. Index, 5209.

The author calls himself Muḥammad b. Ya'qūb b. Muḥammad Firūzābādī (fol. 603b), and states (*ibid.*) that he completed his dictionary in his own house on aṣ-Ṣafā at Macca (where he lived almost continuously for twenty-five years after 770/1368). The author names his work (fol. 2b), *al-Kāmūs al-Muḥīṭ*, "because it is the great ocean," and (fol. 603b) *al-Kāmūs al-Muḥīṭ wa l-Kābūs al-wasīṭ*, on which last somewhat obscure expression, whereon the lexicographer himself (*ad verb.*) throws no light, see Paris 4363 and the comment on Flügel's rendering of Haj. Khal., iv, 488, No. 9343. For a further expansion of the title, see below.

The preface (fol. 2b) seems to imply that the author's autograph was in two volumes; for it was begun as a condensation and continuation of a longer, never finished (cf. Lane's *Lex.*, pref. p. xviii) work called *al-Lāmi'* (a dictionary of b. Sīda: d. 458/1066) . . . *wa l-'Ubāb* (a dict. of Ṣāghānī), planned to fill sixty volumes—in such a way that the ground of thirty volumes of the larger work should be covered by one volume of the briefer. Perhaps, however, the compiler did not carry out his intention of writing in two volumes, for according to an autograph note reported

in the *Tāj al-'Arūs* (see Lane's *Lex.*, pref. p. xvi, note) which says that he finished his second copy of vol. i in 768/1366, that volume ended with the article وجد, and therefore must have contained less than a quarter of the work. In our manuscript, on the contrary:

1. At the end of the faṣl ز of bāb ر, two-thirds of the page (fol. 166b) and the whole of the following page (fol. 167a) are left blank; faṣl س begins with a new basmalah on fol. 167b.

2. At the end of faṣl س of bāb ع (fol. 313a) there is a colophon (تم الجزء الثاني الخ) followed by two blank pages; on fol. 314b faṣl ث begins with a new basmalah.

The words or meanings additional to those in the *Ṣiḥāḥ* (see No. 753 [642]) are marked in red as the preface explains.

Notes: on fol. 2a various Arabic notes, one dated 1263/1846; one من تطلعات والدى جناب فخر, possibly the father of فخر الدين احمد خان, whose black seal, dated 1188/1774, is impressed therein. At beginning and end are the red seals described in No. 197 [405]. On ff. 313a and 459a there is what seems to be a red glass seal.

The first part is dated (fol. 313a) Friday, 1 Jumāda, 977/1569, and the second part (fol. 603b) Saturday, 17 Rabi' ii, 978/1570.

The title is boldly but carelessly written on fol. 2a: الجزء الاول من القاموس المحيط والقابوس الجامع [الوسيط] (as above), with the addition: لما ذهب من لغة العرب شواطيط, i.e. in which are gathered the *digesta membra* of the Arabic language, followed by an explanation of the method and abbreviations used.

Written in a bold, negligent but fairly clear Naskhi. Only partly vocalised, and diacritical points often omitted. Profusely rubricated.

[Hamilton.]

**758** [685]

310 × 200 mm. 271 leaves, thirty-nine lines to the page.

Another and finer copy of the *Ḳāmūs*. At the point where the second break occurs in the above No. **757** [209] there are here three blank pages (ff. 198-199a) preceded by آخر , النصف الاول الح , and followed by a large illuminated basmalah heading.

The manuscript has an illuminated title (fol. 1a) in the fullest form (see the preceding No. **757** [209], end).

Notes: on fol. 1a "Wm. Oliver," the names of two owners, محمد علي ابن شيخ محمد صالح مرحوم and زين الدين (the rest of the name purposely obliterated), and six illegible or effaced black seals.

The MS. is dated 1010/1601 (fol. 371a): وكان الفراغ من أعمال هذا الكتاب المبارك في شهر الحجة الحرام من السنة العاشرة بعد الالف . . . وذلك عمل العبد الفقير . . . احمد بن عبد الله الحرزى.

The writing is a clear, small, fine Naskhi. Broad margins. Rulings. Ornamentation on fol. 1 and at the beginning of each bāb. Vocalised.

[Crawford.]

**759** [3]

262 × 160 mm. 472 leaves, thirty-seven lines to the page.

Another copy of the *Ḳāmūs*. There is no new basmalah at the point (fol. 251a) where this occurs in the preceding No. **758** [685] but there is the colophon: هذا آخر النصف الاول , من القاموس المحيط والقابوس الوسيط . . . وتلوه الح , followed at the top of fol. 251b by an illuminated heading: فصل السين

Fol. 3b is an illuminated page giving couplets on the *Ḳāmūs* by القاضي محمد بن رضى الدين and by القاضي محمد بن محمد بن رضى الدين

قطب الدين , followed by one by the author explaining his abbreviations. Fol. 4a is also illuminated, and gives the title in the fullest form (see No. **757** [209], end) with a long ascription to Firūzābādī. At the end of the text are verses on the *Ḳāmūs* by حرر بن محمد , followed by the following inscription:

وجدت في آخر النسخة المنقول منها ما مثاله. وجدت في آخر النسخة المنقول منها ما مثاله وجدت في آخر النسخة المنقول منها بلغ العراض والحمد لله رب العالمين وكتبه مؤلفه عفا الله الخ.

The colophon is in poetry and gives the date (as 1034/1624 and the name of the scribe as ابراهيم السمان

Notes: on fol. iiiia: "No. 18. Kamoos. Hen. Geo. Keene. Sid[ney] Suss[ex] Coll[ege]." Keene died in 1864 (*Dict. of Nat. Biogr.*, xxx, 305). On fol. 1a: the Persian note: اين كتاب قاموس تمام كه بر پلنك تيو سلطان: "This book of the *Ḳāmūs* is perfect, which was on the tiger of Tīpū Sultān deceased." This is the only indication that the manuscript belonged to Tīpū.

The writing is a fine Naskhi. Vocalised and illuminated.

[Bland.]

**760** [230]

213 × 148 mm. 328 leaves, twenty-one lines to the page. No special title in the manuscript, but it is the work generally known as:

الاختري

The Arabic-Turkish dictionary of مصطفي بن شمس الدين القره حصارى , known as الاختري , who died in 968/1560.

Begins (as in Brit. Mus. 880) : الحمد لله الذى شرفنا بالنطق والبيان . . . وبعد قال الفقير.

The author wrote his book in two editions, one long and the other short (Haj. Khal., i, 192) ; the present MS. is a copy of the short edition.

Twelve leaves are missing at the end, which represented ff. 329-340. The last word explained is الودع in the faṣl of the *wāw* and the *dāl*.

No date. Closely written in an Indian Naskhi of about A.D. 1690. Rubricated. The Arabic words are overlined in red. Slightly wormed.

There is an erroneous lettering on the back : *Shams al-'Ulūm*, "the Sun of the Sciences," derived from a badly read note in Persian on the reverse of page 1.

At the beginning and at the end are the red seals described in No. 197 [405], with the librarian's entry of No. 390 [736],

[Hamilton.]

### 761 [237]

212 × 155 mm. 346 leaves, seventeen lines to the page.

Title :

منتخب اللغات

#### SELECTION OF WORDS

The work is also called الرشيدى (cf. Ethé, *Cat. of Ind. Off.*, 2398).

An Arabic-Persian dictionary compiled in 1046/1637 from the *Kāmūs*, the *Ṣiḥāḥ* and *Ṣurāḥ*, by عبد الرشيد بن عبد الغفور الحسينى المدنى , who died a short time after 1069/1659. Because the work is dedicated to the emperor Shāhjahān, the author has added the word شاهجهانى to the title given above.

Begins : ستايش وسپاس مالك الملكى كه تذكر الاى :

بى احصاى ونعماى بى منتهای . . . وبعد از صورة اتمام واختتام بمنتخب اللغات شاهجهانى موسوم نموده.

No date. An inscription at the end has been effaced. Written in India about A.D. 1730. Of about that date is an inscription on the first leaf which gives the name of محمد صالح , and wrongly describes the manuscript which is complete as the first juz'. Ff. 1-24, 169-307 are in Ta'lik, and ff. 25-168, 308-346 in Naskhi. The explained words are in red. Broad margins with red and blue rulings.

[Hamilton.]

### 762 [64]

154 × 110 mm. 431 leaves, about twenty-four lines to the page.

A vocabulary or dictionary of Arabic words (about 17,000 in number) arranged alphabetically under their radicals.

Ff. 1-112 contain Italian equivalents for the words from *Alif* to *Dhāl* (ذکر), which it was evidently the author's intention to continue to the end.

No date. Probably written in the Levant by an Italian hand in about A.D. 1680.

A French note pasted on a fly-leaf and written about 1790 states that the manuscript had been bought in Cyprus for 70 piastres.

Badly wormed. No rubrications. The pages run from left to right. European leather binding.

[Bland.]

### 763 [731]

238 × 145 mm. 34 leaves, usually twenty-three lines to the page.

A

Ff. 1-25 contain the explanation of the difficult Arabic and Persian words found in the

works of Sheikh Aḥmad al-Fārūḳi an-Naḳish-bandi, surnamed *مجدد الالف الثاني*, who died in 1034/1624 (see [397] C) and of his son Muḥammad.

The author is (fol. 1b) *عبد الرحيم البلغاري*, who died after 1218/1803 (see below). In the introduction he informs us that he wrote his treatise in Bukhāra, where he had gone as a refugee, and gives us the names of all his works which are (fol. 2a): (a) *شرح ثبات العاجزين*, (b) *الرسالة*; (c) *تحفة الاخيار*; (d) *شرح مراد العارفين*; (e) *نصايح الغرباء*; (f) *قواعد القرآن* (in Turkish); (g) *لغة جامع الرموز*.

Begins: الحمد لله الذى اعطى على كل شيء خلقه . . . ثم هدى . . . وبعد فيقول العبد . . . عبد الرحيم البلغاري المهاجر المتوطن في البلدة الفاخر البخارا الشريف (sic).

The manuscript is an autograph, and was written in Bukhāra in 1218/1803: تمت الكتاب . . . في بلدة فاخره بخاراي شريف سنة ١٢١٨ تمت مؤلفه . . . عبد الرحيم بلغاري.

With the exception of the introduction and some Arabic words explained the work is entirely written in Persian. The words to be explained are in red. A blank is left for the words which the author did not understand.

## B

Ff. 26-34: A treatise containing the explanation of some words dealing with the three following subjects found in the title as written on fol. 26a:

رساله در معاني الفاظ الطريق نعت واصطلاح

The work (with the exception of the short introduction) is entirely written in Persian. It is also an autograph of the above 'Abdar-Raḥīm al-Bulghāri and was composed by him on the advice of Muḥammad, son of Bahā' ad-Dīn, the Sultan of Bukhāra.

Begins: الحمد لله الذى ابدع نظام الوجود واخترع ماهيات الاشياء . . . ولما اشار الى من سعد بلطف الحق.

Although stated in the introduction that the treatise has one muḥaddamah, three maḳālahs, and one khātimah, the only actual words serving as headings or division are: *اكر* *شخصي كويد كه*. The first of these words is always in red.

No date, but probably written by the author in the same year.

[Hamilton.]

## xvii

## MISCELLANEA

## I

*Encyclopædias.*

764 [637]

205 × 134 mm. 196 leaves, nineteen lines to the page.

## A

Title (on the fly-leaf and in the text, fol. 5b):

الفوائح المسكية في الفوائح المكية

## MUSKY ODOURS IN THE MACCAN REVELATIONS

An *Encyclopædia* of Islamic sciences by عبد الرحمان بن محمد بن علي بن احمد البسطامي الحنفي الحروف, who died in 858/1454.

According to the Index, written by the author himself in his introduction (ff. 6b-9b), the work should have contained one hundred bābs, corresponding with the same number of sciences of which he was wishing to treat, but he finished only thirty bābs, and ceased working at the age of 62, on the last Monday of Dhu l'Ḥijjah of the year 844 (fol. 189b). Since he had begun to write in 795 (fol. 6a), he must have spent about forty-nine years in

collecting materials and writing. These long years gave the author ample opportunity to compose a well-documented and reliable book, which it really is.

The manuscript is transcribed from an original which was copied from the autograph of the author (fol. 190a): قال الكاتب في آخر المتنسخ منه كتبت ونقلت هذا الكتاب من النسخة التي ألفها وكتبها المصنف بيده الشريفة وكان الفراغ من تأليفه في آخر الربع الثالث من اليوم الخامس في تاسع العشر الثالث من الشهر الثامن في تاسع العشر الثامن من المائة العاشرة من الهجرة النبوية في البلدة السنية ادرنة المعجمة على يد . . . محمود بن احمد السيروزي.

This riddle means that the original was dated 979/1571.

The first bāb, which follows a long muḳaddamah (ff. 9b-18), begins on fol. 18a: في البسملة, and the thirtieth, which is the last, begins on fol. 176a: في معرفة المشايخ المرشدين وكشف عوار المتشيخين المتطفلين, and is divided into seven headings called *fā'idahs*.

The first page of the text is deficient, but the preliminary introduction is so full that it is only on the eighth page of the text that we arrive at the intitulation. The first extant words are: والحمد لمن شربت من زلال انهاره

Dated 992/1584: الحمد لله الذي أجرى قلمي الى خاتمة هذا الكتاب . . . على يد العبد . . . مير محمد بن بالي في ضحوة يوم الخميس الاثنى عشر من شهر جمادى الآخرة لسنة اثنى (sic) وتسعين وتسعمائة في بلدة قسطنطينية.

## B

Ff. 190b-192 contain, by a later hand, the fiftieth chapter of the work entitled عوارف شهاب الدين ابو حفص عمر بن عبد الله المعارف *of* السهروردي, who died in 632/1234.

## C

The fly-leaves at the beginning contain the following:

Fol. 1a: Ceremonies and two prayers for annulling the effects of magic: لا بطل السحر

Fol. 1b: A quotation from the above 'Awārif of Suhrawardi. A poetical *Ḳit'ah* in Turkish, by زاده علي, and another, also in Turkish, by قبا پاشا

Fol. 2a: A da'wah of the first Sūrah of the *Ḳur'ān* by the Sheikh احمد البوني, who died in 622/1225.

The main work is written in a clear Turkish Nasta'liq. Profusely rubricated.

[Crawford.]

## 765 [391]

210 × 120 mm. 56 leaves, nine lines to the page.

Title:

نقاية

The treatise on the fourteen sciences (*fanns*) by ابو الفضل عبد الرحمان بن ابي الحسن جلال الدين السيوطي, who died in 911/1505.

Begins: الحمد لله والشكر له . . . هذه نقاية من عدة علوم يحتاج الطالب اليها.

The first fann (fol. 1a) is "Elements of Faith," and the last (fol. 51b) is *taṣawwuf*.

No date. Written by حسين علي in a plain Indian Naskhi of about A.D. 1760. Very few rubrications. Ff. 1-6a have glosses between the lines in Arabic and in Persian. Red rulings.

[Hamilton.]

## Chess

## 766 [86]

174 × 135 mm. 57 leaves (55-57 blank), seventeen lines to the page.

A work on the game of chess by أبو زكرياء يحيى بن ابراهيم الحكيم, who could not have flourished earlier than the end of the 8th/14th century, since he quotes (fol. 4a) the *Kāmūs* of Fīrūzābādī, who died in 817/1414. The *terminus ad quem* is fixed by the date of the manuscript, 912/1506, and by the important fact that the work is distinctly quoted by Ibn Abi Ḥajalah of the following MS. (see below), who died in 776/1375. The work, therefore, might have seen the light between 750 and 770. All these dates are likely to throw also some light on the year of the appearance of the *Kāmūs* itself.

The author does not appear to give a name to his book. On the obverse of the first leaf of the original MS., however (fol. 2a), there is a note assigning to the book the title :

كتاب النزهة في الشطرنج

and on the fly-leaf (fol. 1a) there is in a more recent hand the longer title :

نزهة ارباب العقول في الشطرنج المنقول

DELIGHT OF THE INTELLIGENT IN THE  
KNOWN (GAME OF) CHESS

This last title has been accepted by N. Bland in his account of the present MS. in the *J.R.A.S.* (1852), pp. 27-28.

After the usual sayings as to the excellence and antiquity of the game (with which Adam consoled himself for the loss of his son, fol. 3a), and how it should be played, come the six *ṭabaḳāt* (fol. 17b), the values of the pieces (fol. 18a), the kinds of game (مربة),

تامة, etc., fol. 19); from which point on to fol. 39b, the text is reduced to a narrow column down the outer margins, the greater part of each page being devoted to diagrams of games drawn mostly from the works of العدي (of unknown date, see *Fihrist*, unless he might be identified with محمد بن محمد العباس احمد بن محمد, who died in 286/899, see H. J. R. Murray's *A History of Chess* (1913), p. 170), or أبو بكر محمد بن يحيى الصولي, who died in 335/946.

This section ends on fol. 40a with the formula <sup>1</sup>تم كتاب المنصوبات (cf. مناصيب of the following MS. (No. 767 [59]), "End of Book of Problems," but is followed without break by twenty pages of selected verses referring to the game (40a-50a), introduced by the formula باب اذكر فيه ما وصلني من الشعر الذي يذكر فيه : الشطرنج. قال ابو زيد ابن العامة من شعراء الاندلس في الاستدعاء اليها.

On fol. 50b are enumerated various types of خرجة. Fol. 51b begins with the rubric : ومن حواشي الكلام على اللعب. السود للسادة والبيض للمرمادة. The rest of fol. 52a and the next five pages are filled with verses (some illustrated by a diagram) of tricks for the chess board.

Begins (after the basmalah) : قال الفقيه الكاتب : الاديب ابو زكريا يحيى بن ابراهيم الحكيم عفا الله عنه الحمد لله الذي بين الحلال والحرام . . . وبعد فهذا كتاب وضع في الشطرنج من كتب شتى. قال الله تعالى الخ. تم اخرا يزيد نظرك. كمل الكلام والله : الغفور الرحيم.

<sup>1</sup> This work, كتاب المنصوبات, is quoted in the following manuscript, No. 767 [59], fol. 47b, as follows: وقال ابو زكرياء يحيى بن ابراهيم الحكيم الاديب الكاتب في كتاب المنصوبات لا يكون الرجل عالما بامر الحرب الخ.

وكان الفراغ من نسخه يوم الاربعاء : 912/1506  
 but this may only refer to ff. 12-54 (see below).

On fol. 51a there is the following sentence :  
 قال ابو العباس ابن جريح . . . ومولدى سنة ثلاث وثلاثين  
 وخسمائة وحدثني بما ذكرته عند كتابتي لهذا الكتاب في  
 آخر سنة ثمان وتسعين وخسمائة بمراكش حرسها الله  
 تعالى وبها توفى ابو العباس ابن جريح في ذى القعدة في  
 سنة ثلاثين وستمائة.

Is it possible to believe that Ḥakīm's work ended with *Kitāb al-Manṣūbāt* on fol. 40, and that all the quotations which follow are collected by another writer ?

As far as the top of fol. 12a the MS. is written in a bold easy hand, with many vowels inserted ; from fol. 12a to the end the writing is an ugly scratchy hand, with vowels much less frequent. Well rubricated.

On the first fly-leaf are the following notes in ink in a uniform neat hand (the same as the hand of the similar note in the following MS. (No. 767 [59]) : "G.C.R. No. 7. New Cat. No. 76. Cat. 1840, No. 146. Nozhatu erbābi 'l ūkūl fī'sh Shetrenji 'l menḵūl. A treatise on the Game of Chess ; apparently of considerable antiquity. G.C.R." Opposite is a book-plate with the motto "Verum atque decens." This is probably the plate of George Cecil Renouard (1780-1867), who, after getting his Fellowship at Cambridge (Sidney Sussex) in 1804, went as chaplain to the British Embassy at Constantinople, whence he returned in 1806. In 1811-14 he was chaplain to the Factory at Smyrna. In 1815 he became Lord Almoner's Professor of Arabic at Cambridge. Above the plate quoted is that of : "John Fiott, B.A., St. John's College, Cambridge." The plate bears the date 1806, but there is nothing to indicate when it was affixed. Fiott (1783-1866) was fifth wrangler in 1806 and, after making a tour through

Europe and the East (1807-10), he assumed, in 1815, the name of Lee. A printed catalogue of the Oriental MSS. he acquired in 'Turkey' is in the Society of Antiquaries' Library.

Some one has written on fol. 1a (in the same hand as the similar note found in No. 767 [59]) the words : "from Damascus, No. 16."

An account of the MS. is found in H. J. R. Murray's book, *A History of Chess* (1913), pp. 175-176.

[Bland.]

### 767 [59]

174 × 130 mm. 88 leaves, fifteen lines to the page.

Title :

انموذج القتال في نقل العوال

#### EXAMPLE OF BATTLE IN THE MOVEMENT OF CHESS-CONTENDERS

Another treatise on the game of chess, by شهاب الدين ابو العباس احمد بن يحيى التلمساني, called ابن ابي حجلة, who died in 776/1375. He is better known by his *Sukkardān*.

Begins : الحمد لله الذى جعل امر المخدم كالنّاج على الراس . . . اما بعد فلما كان الشطرنج مما اقام على فضل مصنفه الدليل واصبح اللاعب به في مصر ما يفكر في الفيل . . . وسميته انموذج القتال في نقل العوال.

Ends : ونسال الله تعالى غفران ذنوبها كلها يوم تاتي : كل نفس تجادل عن نفسها انه جواد كريم. تم الكتاب وربنا المحمود صاحب العطاء والجود الخ.

The work is divided into a mukaddamah, eight bābs and a khātimah, as follows :

Fol. 6b : المقدمة في ذكر ما جاء في الشطرنج عن السلف وايمه الخلف.

Fol. 14b : الباب الاول في ذكر اول من وضعه واخترعه والسبب الموجب لذلك.

- Fol. 26a: الباب الثاني في ذكر طبقات اربابها وقيم دوابها وما في معنى ذلك من المصادقة عند المناقفة.
- Fol. 31a: الباب الثامن (sic) في ذكر رسالة الاديب الكاتب ابي بكر محمد الصولي التي جعلها كالمعهد لارباب هذا الباب.
- Fol. 41b: الباب الرابع في ذكر ادبه ووقت اللعب به وما جاء فيه من كلام الاطباء.
- Fol. 46b: الباب الخامس في ذكر ما جاء في مدحه وذمه وتبديد شمله.
- Fol. 54a: الباب السادس في ذكر ما جاء فيه من اختراع الاوضاع والمخاريق.
- Fol. 70a: الباب السابع في ذكر ما جاء فيه من المناظرة والمحاضرة وما في معنى ذلك من الحكايات.
- Fol. 76b: الباب الثامن في ذكر طرف مما ورد فيه للادباء الالباء من الوشي المرقوم.
- Fol. 81a: الخاتمة في ذكر المقامة الشطرنجية التي انشأتها باسم السلطان الملك الصالح صالح صاحب ماردین.
- Some bābs are subdivided into faṣls, and all have a section which begins: ذكر ما لهذا الباب من النصيب في المناصب.
- Dated 850/1446: نجز الفراغ من هذه النسخة: المباركة في اليوم التاسع عشر من شهر رجب الفرد سنة خمسين وثمان مائة على يد العبد الفقير . . . محمد بن علي بن محمد الازرق.

The writing is a handsome old Naskhi with all the vowels, which, however, are sometimes erroneously used. Gilt title page. Well rubricated, but the headings are mostly in blue ink. In the text itself there are over fifty square diagrams of problems, and ten in circular arrangement.

There is an English note on the book on the fly-leaf by the Rev. G. C. Renouard in a memorandum written for John Fiott (i.e. Dr. John Lee) to whom the volume belonged in

1840. Before 1806, when the manuscript still belonged to J. G. Richards, it was successively numbered 56 and 77, and in the catalogue of Dr. Lee it was numbered 147; while, in Damascus, before the MS. came to England, it had the number 12. So we understand a note similar to that of the preceding MS. The names and the seals of two Arab owners are erased on the title page, while an inscription therein is dated Rabi' ii, 1130/1717.

No author's name occurs in the text of the work, but I relied on a note at the top of the title page, added in the sixteenth century, which states that he was b. abi Ḥajalah: النموذج القتال في لعب الشطرنج لابن ابي حجة. Under this note is the erased name of the owner, about whom see above. It is useful here to remark that a grave error has crept into the edition of Ḥaj. Khal. (i, 467), where the title النموذج القتال في نقل العوال is to be naturally corrected into النموذج القتال. Even the alphabetical order of letters requires this correction; the titles with the letter ع having ended on p. 466. Ḥaj. Khal., however, does not seem to have known the author of the book.

An abstract of the contents of the MS. was given in English by N. Bland in *J.R.A.S.* (1582), pp. 28-29, and the MS. is also mentioned at some length by H. J. R. Murray in his *A History of Chess* (1913), pp. 175-176.

Ff. 87-88 are filled with cabbalistic and magical formulæ, as follows: fol. 87a: باب اذا اردت ان تعرف ما ضمير صاحبك من الاعداد; fol. 87b: باب حل المربوط; fol. 88, a prayer for the cessation of a flow of blood: صلاة لانقطاع الدم, followed by some more practical processes to the same effect. For some further details see the preceding MS.

Another work on chess is found in No. 791 [711 C].

[Bland.]

*Horsemanship.***768** [643]

268 × 183 mm. 86 leaves, fifteen lines to the page.

An anonymous work on horsemanship, spearmanship, and the training of a cavalier in the art of warfare.

There is a title page in a seventeenth-century hand, which gives the intitulation as :

كتاب الجدول العلوي في الفروسية والحيل

**'ALI'S RULES CONCERNING HORSEMANSHIP AND HORSES**

but in the heading of the introduction, which follows the preface, the work is called, with slight modification,

كتاب الجدول العلوي في الفروسية والرماحة والرحم

The work, which seems to have been written by a Persian, consists mainly (as the title itself implies), but not entirely, of the sayings of 'Ali b. Abi Tālib on the subject.

Begins : . . . الحمد لله جاعل الشجاعة صبر ساعة . . . وبعد فهذا كتاب يشجع الجبان ويحمل الشجاع الذي لم يشهد الحرب كالمشاهدة لها بالعيان . . . هذا كتاب الجدول العلوي في الفروسية والرماحة والرحم.

Ends (fol. 82b) : باب دوران الكهرد الصغير وهو : . . . التاسع عشر تسريح على كتفه اربعة وعشرون تسريح . . . The four other tasrihs should have been written in the three following lines, which are blank ; after which comes the usual formula : نجز الكتاب بحمد الله الخ.

It will be seen that the work has nothing in common with the كتاب الفروسية of ابو يوسف

written about A.D. 900 and described in Brit. Mus. Cat., No. mcccclxv.

The work is divided into a series of bābs treating of horsemanship and spearmanship in a confused way, although the twelve bābs on ff. 11-31 deal apparently with spearmanship when fighting on a horse, and the remaining thirty bābs on ff. 31-82 (most of them, however, are only half bābs) dwell seemingly on the science of manœuvring and attacking on a galloping horse.

An abstract of all the bābs is : fol. 11a : في معرفة : fol. 12a : في رماية الفرسان من ازرار الجوشن في رمح امير المومنين علي : fol. 13b : المناصب الحربية في رمي الفارس : fol. 14a : رضى في المناصب الحربية : fol. 16a : الجولان : الركابين : fol. 18b : ابواب الحرب في تبديل الفارسين والثلاث : fol. 19b : في الميادين الحربية : fol. 21a : في رماية : fol. 22a : في كسر الرمح من الخصم : fol. 23a : رمي : الفارس والفرس من حلقة اللجام في اخذ الرمح من : fol. 24a : الفارس من قلادة فرسه : fol. 27a : يد الفارس : في رمي الفارس من اللبس : fol. 31a : في مطاردة الفرسان : fol. 35b : في الطراد والمحاولة : fol. 37b : الحرب والمطاردة : fol. 40a : المحض وحقيقة المطاردة : fol. 43b : في الطراد الحربي وهيجان نار الحرب : fol. 45a : في طراد : fol. 48a : في طراد الحروب عند البراز : fol. 47a : في رمي الفارس من تحت : fol. 51a : المناصب الحربية : fol. 52a : في رماية الفارس من ازرار الجوشن : fol. 53a : في احكام التبديل بالعقب والسنان : fol. 55b : في القوة في رمي : fol. 56b : في نزع الفارس من سرجه : fol. 57b : الحزم والصدم بالرحم : الفارس من الركابين : fol. 60a : في تبديل : fol. 60b : في المبارزة والمحاورة : fol. 62a : حركات الفارسين : fol. 63b : اليوم قراغ الاسنة واطلاق الاعنة : والطعان

fol. 64a : فى احكام المناصب الحربية فى الميدان : fol.  
65a : فى تبديل حركة الحصى وكسر الرمح من يده : fol.  
66b : فى القاء الفارس والفرس من حلقة اللجام : fol.  
68a : فى رمي الفارس من الكرفسار ايضا : fol. 71a :  
فى احكام الخيل واستحكامهم والغدر بالحصى : fol. 74a :  
فى التصادم : fol. 75a : فى المصادمة والتحرير على الحصى  
فى احكام الحرب ولوازمه : fol. 77b : فى خصمانات  
فى دوران الكهرد الصغير : fol. 82a :

Ff. 82b-86 contain two chapters on a different subject, viz. the merits of 'Ali : فصل فى فضل :  
فصل فى فضل الامام علي بن ابي طالب رض (ff. 82b-85), and the merits of Ḥamza, the uncle of the Prophet :  
فصل فى فضل حمزة عم النبي صلعم (ff. 85b-86), with the usual formula of an ending : تمت بعض فضائل : حمزة , after which the leaf containing the colophon is missing. On fol. 86 there is a long piece of poetry by عبد الله بن رواحة—a poet contemporary with the Prophet (see Ṭabari at index, specially 1, 3, 1610-1616)—in praise of Ḥamza, beginning : بكت عيني وحق لها بكاهي :

No date. The writing is a good old Naskhi of about A.D. 1560. Strong white paper. Well rubricated. The original binding (but with the back supplied) is still in good preservation, and has pretty ornamentation in gold.

[Crawford.]

### 769 [603]

222 × 155 mm. 35 leaves, fifteen lines to the page.

Title :

رسالة فى طب الخيل ودوائها وسياستها

**TREATISE ON THE DOCTORING OF HORSES,  
THEIR REMEDIES, AND THEIR  
MANAGEMENT**

An anonymous compilation on horses. It is divided into distinct parts, each beginning

with the basmalah, and treating of the doctoring, the marks, and the qualities of horses.

Begins : الحمد لله المنعم على عباده وخصهم بالزينة والكرم.

The different parts of the work are :

Fol. 1b : هذه رسالة فى طب الخيل ودوائهم وسياستهم.  
الحمد لله رب العالمين . . . اعلم ان الله تبارك وتعالى ما خلق بعد ابن آدم اجل من الخيل.

Fol. 21a : الحمد لله رب العالمين . . . اما بعد فهذه  
رسالة تدل على اشارات الخيل والوانها النافعة والرديئة وغيرها.

Fol. 28b : وهذه ايضا مقدمة فى سياسة الخيل الصافيات  
واخبارها من كلام المتقدمين . . . الاول اذا نويت الجهاد  
فى سبيل الله اركب الحصان الاشقر.

Fol. 31a : معرفة النخل الذى فى الخيل. نخلة السومة  
التي فى القورة.

Each of these different treatises has a separate ending formula. Ff. 34-35 contain an independent treatise on archery : ما جاء فى  
فضل الرمي بالسهم عن النبي صلعم. روي عن عبد الله  
ابن عبد الرحمن ابن يزيد.

No date. Written in a rough Egyptian Naskhi of about A.D. 1790. Well rubricated. The style is not always literary, and seems to belong to an Egyptian veterinarian of the eighteenth Christian century. Text within red rulings. Oriental binding.

[Crawford.]

4

*Eroticism*

### 770 [596]

230 × 164 mm. 118 leaves, twenty-five lines to the page.

## Title :

نزهة الابصار والاسماع في اخبار ذوات القناع

**DELIGHT OF EYES AND EARS IN THE  
NEWS OF THE (FEMALE) OWNERS  
OF GRATIFICATION**

An erotic treatise on the delights of marriage and the qualities and defects of women, —a curious compound of obscenity and sense (mostly *de congressu venereo modisque in eo voluptatis augendæ*).

Begins : الحمد لله الذى خلق الانسان من ما يهين . . . وجعل النكاح من سنن المرسلين . . . وبعد فهذا كتاب فريد قد حسنت مقاصده وقصايد . . . وسميته نزهة الابصار والاسماع الخ.

Ends : اللهم لا تواخذنا بما سطرنا في هذا الكتاب من اللغو بفضلك يا كريم. وصلى الخ.

No name of author is mentioned in the text. On the title page occurs the name of الشيخ بدر , and in the colophon (see below) we meet with على يد كاتبه يوسف عمر الطنبولي , which might suggest that this Ṭanbūli was the author of the book in A.D. 1850. In the text itself the author refers to himself as المؤلف or قال المؤلف (see ff. 14b, 27a, 44a, 85b, etc.).

The work is certainly modern, and might have had as author an Egyptian shaikh of about A.D. 1850, i.e. the date of the above Ṭanbūli. That the work is modern and of Egyptian origin is borne out by many sentences such as the following : قال المؤلف دخلت فطاف القاهرة (fol. 87a), يوما الى جامع بن طالون (ff. 85a, 53a), هذا امر سهل قوى حسين (fol. 14b), اشترى شالا كشميرا (fol. 90b), انا لست بتاركتك (fol. 116b), etc. The style is often vulgar and not literary.

The work consists mainly of quotations from the Prophet, 'Ali, and other Saints of Islam. Even the sayings of some jurists

and historians are pressed into service. The author's part of the book seems to be confined to anecdotes. There are ten bābs :

Fol. 2b : في الحسن والجمال وكراهة النظر الى الصور : القبيحة على التفصيل والاجال.

Fol. 18a : في اختيار الحيرات الاصيل المختصات باكمل الحواصيص واشرف الحمايل.

Fol. 28b : في فضل التزويج والاولاد ودم من رغب واختار العزلة والانفراد.

Fol. 41a : في ذكر الجماع وبيان ما فيه من المنافع والمضار وما قيل في الاقلال منه والاكثر.

Fol. 52a : في انواع الجماع ووقوع اللذة فيه على وفق الطباع.

Fol. 66a : في شدة حرصهن على النكاح وذكر من افضت به غلبة الشهوة على التهلك والافتقار.

Fol. 76a : فيما قيل فيهن من الاوصاف الذميمة ومكرهن ومكايدهن العظيمة.

Fol. 97b : في وصف الالوان وما وقع عليه اختيار كل انسان.

Fol. 102a : في الشيب والهزم وفقد الشباب وذكر ما ورد في النهى عن الحجاب.

Fol. 108b : في الزنا واللواط وما الف عليهما من وصم المذلة والاعطاط.

The colophon informs us that the manuscript was written (and the work possibly composed) in 1267/1850 : وكان الفراغ من نقله يوم الجمعة المباركة خمس وعشرين شهر شوال سنة الف ومايتين وسبعة وستين على يد كاتبه يوسف عمر الطنبولي.

On the title page appears an inscription by Ṭanbūli, in which we are further informed that he lived in زاوية الحجازية

The writing is a coarse Egyptian Naskhi. Well rubricated. Red crude rulings. Some corrections and additions on the margins, possibly by the author himself.

[Crawford.]

## 5

## Calligraphy

771 [97]

300 × 210 mm. 50 leaves, five or six lines to the page.

## A WORK ON CALLIGRAPHY

The manuscript contains examples of the best calligraphy, by a Turkish hand of the beginning of the sixteenth Christian century (see colophon below). These examples are professedly based on the system of writing established by Ibn ul-Bawwāb or علي بن هلال, the famous calligrapher, who died in 413/1022, and about whom see Yāḳūt's *Irshād* (v, 445-453). Each example of writing is preceded by the sentence طريقة ابن البواب, and once by ابن هلال (fol. 32b).

The name of the calligrapher is given in the colophon as محمد بن حسن بن محمد بن احمد بن عمر الطيبي الشافعي, who was evidently a master of his art. The date of the MS. is 908/1502 : في شهر شوال المبارك من شهر سنة ثمان وتسعمائة.

The contents are :

Ff. 1-3a : A set of Naskhi letters and combinations (احرف النسخ). Ff. 3b-11a : A treatise in Turkish Naskhi by a scribe called 'Abd ul-Ḥamīd, in which he gives advices to other scribes.

Title :

رسالة عبد الحميد جعلها كالعهد الى سائر الكتاب

Begins, after the basmalah : اما بعد حفظكم الله يا اهل هذه الصناعة.

Ends : واياكم معشر الكتاب بما يتولى به من سبق من علمه باساعده وارشاده . . . والحمد لله على كل حال ونعمة وصلى الله الخ.

Ff. 11a-15b : An example of Thulth script (قلم الثلث). The writing contains (ff. 11-14) a letter of 'Ali : كتب امير المومنين على بن ابي طالب رض الى عامله بالبصرة لما سمع ان رجلا من اعيان البصرة دعاه الى ضيافة بالبلد.

Ff. 15b-25 : Examples of the Naskhi script (قلم النسخ). The writing contains : (a) the anecdote of the Caliph Ma'mūn with a maid-servant (ff. 15-16) ; (b) good advices to scribes (ff. 16-19) entitled at the end : المنظومة ; (c) asking for forgiveness from God, in verse, by Shaikh 'Ārif, entitled : استغفارة الشيخ العارف ابي مدين بن قطب المغرب. Begins : استغفر الله مجري الفلك في الظلم : على عباب . Ff. 22b-25 contain a specimen called قلم النسخ المعتاد, the subject being sayings of 'Ali b. abī Tālib, in rhymed prose, the first of which is :

من انعم قضى حق السيادة : ومن شكر استحق حسن الزيادة

Ff. 25b-31 : Examples of the Tawāḳī' script (قلم التوقيع). Chief contents : (ff. 25b-28) : Sayings of the Prophet to ابيادى ; (ff. 29-31) : A story dealing with the Caliph Ma'mūn.

Ff. 31-32a : A specimen of the Rikā' script (قلم الرقاع). The contents are a quotation from the historian Wāḳidi, who died in 207/822.

Ff. 32b : Another specimen of the Tawāḳī' script. The subject is an anecdote dealing with قتيبة بن مسلم and محمد بن واسع

Ff. 33b-37 : A Ḳaṣīda on the art of calligraphy by الشيخ شمس الدين محمد بن الوحيد

Title :

قصيدة في علم الكتابة

Begins : اذا اشتبه الخطان في الحسن فالذى يسرك فاعلم انه مظهر الحسن.

Ends : وصل على خير الاتام وصحبه محمد المبعوث  
للانس والجن.

Ff. 38-41 : Two other specimens of Rikā' script (قلم جليل الرقاع). Contents : A quotation from ابو جعفر محمد بن عمر on the preference of a written to a spoken thing (ff. 38-39a) ; quotations from two calligraphers on the excellence of calligraphy (ff. 39b-41a). These calligraphers are اسمعيل (see above, ff. 3-11), and عبد الحميد بن صبيح الكاتب.

Ff. 41b-42 : Another specimen of Thulth script.

Ff. 42b-48 : Specimens of the scripts called Riyāshi and Ghubār : قلم الغبار and قلم الرياشي. The contents are miscellaneous sayings.

Ff. 48b-50a : Specimens of the Ash'ār : قلم الاشعار. Miscellaneous sayings.

The leaves of the MS. have Arabic numbers 73-122. This fact seems to indicate that these fifty leaves were part of a volume, with other similar things, before they came into the possession of ابو الحسين ابراهيم مصطفى افندى , whose inscription, dated 1171/1757, appears on the reverse of the first leaf, and of السيد حسين الكمالى الشاذلى ابن المرحوم ابراهيم كتحدا تفكيجيان , whose inscription was written in 1179/1765 under the preceding. They are possibly father and son.

The lines of the MS. have various shapes to attract the eyes, and the writing is mostly in black, red and gold.

A book-plate and a MS. note indicate that Silvestre de Sacy was a later owner of the book, and that in his collection it was numbered 90.

[Bland.]

### Coffee and Tobacco

772 [615]

169 × 117 mm. 41 leaves, seventeen lines to the page. Title as given in the colophon :

المفاخرة

### COMPETITION

The work is a discussion or disputation sustained by a coffee-drinker and a smoker concerning the claims of coffee-drinking or smoking to precedence. The dispute is kept up in prose and verse till the end of the book, when a Shaikh ul-Islām called الشيخ عبد البارى (fol. 27a) decides the case by awarding an equality of merit to both parties, and thus effects a reconciliation.

The work is anonymous, and before every piece of poetry the author refers to himself as and, on fol. 19a, انشد مؤلف الكلام هذه الايات or قال , فاجاب المؤلف عليه بهذا الجواب . On fol. 35a we meet with مؤلف الحكاية

Begins : الحمد لله مكون الاكوان بقدرته وملون الالوان  
بحكمته ومدير الدهور والازمان بعظمته.

Ends : وامدح سيد الكونين طه رسول الله قد قام  
الشعائر. تمت المفاخرة بعون الله تعالى الخ.

In the introduction the author writes that the first man who invented coffee-drinking was الشيخ عمر الشاذلى (Mocha) in the Yaman, for the purpose of keeping men awake in religious prayers. The first man who invented tobacco-smoking was, according to the author, سيدى جمال الدين يوسف , of the town of Misrātah, in Morocco (مسراته بالمغرب).

No date. The writing is a clear Naskhi of about A.D. 1660. Well rubricated.

At the end of the work there is an inscription by an architect called عبد الرحمن خليل مهندس [Crawford.]

## 7

## Proverbs

## 773 [84]

233 × 170 mm. 178 leaves, ten lines to the page.

Title :

كتاب الامثال

## BOOK OF PROVERBS

The famous collection of Arabic proverbs, Islamic and pre-Islamic, by ابو عبيد القاسم بن سلام الحزاعي الهروي (Fihrist, 71).

In the text itself Harawi is never given as the author of the work, but he is always cited in the third person, قال ابو عبيد, in the same manner as other authorities are introduced. The work has probably been collected in its present form by one of Harawi's disciples, ابو الحسن علي بن عبد العزيز, mentioned also in the Fihrist (p. 72). The first words in the introduction (fol. 37b) seem to imply this : قال حدثنا ابو الحسن علي بن عبد العزيز قال نسخت هذا الكتاب فوجدت خط ابي عبيد هذا كتاب الامثال وهي حكمة العرب في الجاهلية والاسلام.

Ff. 1-31 contain a full index to the work, which is divided into twenty قراء subdivided into 27, 11, 30, 6, 10, 11, 6, 13, 12, 8, 17, 25, 14, 16, 14, 12, 7, 11, 8, 11 bābs respectively. The present manuscript contains only the first five Kīrā'āt and the first four bābs of the fifth Kīrā'ah.

At the end the work breaks off with the following words : الباب الخامس في تشبيه الرجل بايه. قال الاصمعي وابو عبيدة.

Ff. 32b-36 are blank. Two title pages (ff. 1a and 37a). No date. The writing is a bold and clear Naskhi, possibly of Spanish origin. European paper. Many vowels for prose, and all the vowels for verse quotations. No rubrications. Titles in thicker characters. Lettered "Obras en Arabigo." Spanish binding.

The MS. belonged to Mr. S. H. Lewin, who wrote its title in pencil on the first fly-leaf, with the price he gave for it (£1 16s.). He also added a few comparative notes on the margins (cf. ff. 67b, 153b).

The bābs in the long table of matters placed at the beginning are numbered in Roman figures, apparently with the same ink as that used for the text.

[Bland.]

## 774 [803]

210 × 145 mm. 294 leaves, twenty-five lines to the page.

Title :

مجمع الامثال

## COLLECTION OF PROVERBS

A good collection of Arabic proverbs, Islamic and pre-Islamic, by ابو الفضل احمد بن محمد, who died in 518/1124.

Begins : ان احسن ما يوشح به صدر الكلام . . . وبعد :  
فان من المعلوم ان الادب سلم الى معرفة العلوم . . .  
وسميت الكتاب مجمع الامثال.

Ends : وقيل لبعضهم ما العقل قال الاصابة بالظنون :  
ومعرفة ما لم يكن بما قد كان.

Written in Constantinople in 1139/1726 :  
تم كتاب الامثال . . . لابي الفضل احمد بن محمد بن  
ابراهيم الميداني على يد اضعف العباد . . . عثمان بن  
مصطفى كرامة . . . وذلك في القسطنطينية . . . في اواخر  
صفر سنة 1139.

The author states in his Introduction that he wrote his book at the instance of الشيخ ابو علي محمد بن ارسلان, and that in its composition he perused more than fifty books written by his predecessors.

The proverbs are collected in their alphabetical order; so the work has twenty-eight bābs, each bāb containing the proverbs of one letter of the alphabet. Two final bābs, numbered 29 and 30, have been added by the author as a kind of supplement.

The bābs begin on ff. 4a, 31b, 42a, 52a, 54a, 64b, 77b, 89a, 92b, 96a, 106b, 109b, 119a, 130b, 139b, 142b, 147a, 148b, 166a, 169b, 177b, 192a, 206b, 233b, 256b, 265a, 272b, 281b.

On the title page an owner has entitled the work امثال ميداني. On the fly-leaf at the beginning the copyist has written the author's life, taken from Suyūṭī's طبقات النحاة (cf. Brockelmann, ii, 156, 277). Under it there is a quotation from the work موضوعات العلوم of Ṭāshkupri Zādah, who died in 962/1554, the special title of which is: مفتاح السعادة (Haj. Khal., vi, 263). At the bottom of the page there is a long quotation on امثال العرب, from the work رسالة الغفران, which was in the handwriting of شهاب الدين احمد بن محمد بن عمر الحفاجي, who died in 1069/1658.

At beginning and end are inscriptions by owners, one of whom, the Christian جرجس صفا من قصبة دير القمر, declares that he bought the MS. on Aug. 15, 1897. Ff. i-iv at the end are blank.

Written in a clear and minute Naskhi. Well rubricated. Gilt rulings. Many notes on the margins.

[Rylands, 48,304.]

775 [47]

220 × 165 mm. 119 leaves, eighteen lines to the page.

Title as used at the end of the work :

كتاب الامثال

#### BOOK OF PROVERBS

A collection of Arabic proverbs, compiled about A.D. 1770-80, for Dr. Russell, the author of *Natural History of Aleppo* (1794). It is marked on the first page "No. 20," which is probably the number of the book in his collection. It belonged afterwards to Mr. S. H. Lewin, although it does not bear his name. Some notes on the margins, in his neat pencil-writing, show that he had attempted to compare the compilation with that of Burckhardt.

On the opening page he has written "From Dr. Russell's MSS.," and lower down,—“collected probably at Aleppo. V. Burckhardt's Proverbs collected at Cairo, Lond. 1830, containing 782—in this MS. there are more than 1800.”

The scribe has headed the work as : وبعد فهذه مجموع مثلات عربية مستظرفة تشتمل على احرف الهجاء. The proverbs are, therefore, in alphabetical order, and generally in modern, and even vulgar, Arabic, and in that dialect of it which is spoken in North Syria.

The work has no introduction of any kind.

No date. The writing is a clear and modern Syrian Naskhi. The compiler and transcriber, who were probably one, is not named, but his collection is one of interest and importance.

Throughout the manuscript the writing is only found on the reverse of each page, while the obverse is left blank. On fol. 3b twelve proverbs are found, which were already written on the preceding page. Headings in red. Broad margins.

Each proverb is simply written according to its first letter, and no notice is taken of the root or derivation of the first word; so the proverb استكبرها ولو كانت مرة is written under *alif*, and not *kāf*.

[Bland.]

xviii

## MIXED CONTENTS

776 [827]

212 × 120 mm. 300 leaves, twenty-one lines to the page.

## A

Ff. 1-44a: A collection of proverbs, the title of which is given (fol. 1a) as:

الروضة الزاهرة في الامثال السائرة

The author's name appears in the first line of the text as ابو بكر محمد بن محمود بن محمد بن محمود الثقفي.

Neither the name of the author nor the title of his work are found in the ordinary books of reference, but from some passages of the text we are tempted to ascribe him to the end of the fifth century of the Hijrah.

Begins, after the basmalah: قال الشيخ الامام الاديب ابو بكر محمد بن محمود بن محمد بن محمود الثقفي اما بعد فالحمد لله الحكيم العلام والصلوة على محمد خير الانام... فاني لما سمعت منكم ادام الله الامتاع ببقائكم الحرص على اقتباس.

The proverbs are arranged in alphabetical order (*alif—yā*), and each letter begins with the proverbial sayings of the Prophet, of 'Ali, and sometimes of other companions and orthodox Caliphs. The writers who were the first authors of the sayings which became proverbial are mentioned in red on the margins and occasionally in the body of the text. Their list includes early poets as well as prosaists.

The first proverbial saying is by the Prophet, and is: ان الاعمال بالنيات, and the last one consists of three lines, the first of which begins: ياذي الذي ضن.

Dated 732/1331 (fol. 44a): نجز الكتاب بمحمد الله

وعونه في مستهل ربيع الاول سنة اثنين (sic) وثلاثين وسبع مائة. About this date see below, under F.

The writing is a neat Turkish Naskhi. Red and blue rulings. Many vowelised letters, but many undotted consonants. Rubricated. Broad margins.

## B

Fol. 44b is blank. Ff. 45-172b: A literary collection consisting of witty sayings, anecdotes and traditions.

Title (ff. 45a, 45b and 172b):

لقاح الخواطر وجلاء البصائر

The author's name is given (fol. 45a) as عبد الله بن يحيى بن عبد الله بن محمد بن المعمر بن جعفر, who flourished in the time of the Caliph Mustadī (A.D. 1170-1180), to whom the work is dedicated (fol. 46): رايت ان اخدم به خزاة سيدنا ومولانا خليفة الله الامام المستضيء بامر الله امير المؤمنين.

The work is divided into twelve bābs, as follows: ff. 48a-50b: five sayings of the Prophet; ff. 50b-53b: sayings of Abu Bakr; ff. 53b-56a: sayings of 'Umar b. Khaṭṭāb; ff. 56a-57a: sayings of 'Uthmān b. 'Affān; ff. 57a-62b: sayings of 'Ali b. a. Ṭālib; ff. 62b-64b: sayings of ابو بحر الاحنف بن قيس; ff. 64b-66b: sayings of ابو سعد الحسن; ff. 66b-69a: sayings of زياد بن ابيه; ff. 69a-74b: sayings of الحجاج بن يوسف الثقفي; ff. 74b-76a: sayings of المهلب ابن ابي صفرة; ff. 76a-146a: a long bāb headed: محاسن من كلام الخلفاء الراشدين والامراء المتقدمين والاولياء الصالحين والابدال العارفين والصحابة والتابعين والكتاب البارعين ونوادر القرايح; ff. 146b-172b: another long bāb excerpted from the Khuṭab of ابو يحيى ابو اسحاق ابراهيم بن هلال and عبد الرحيم ابن نباتة الصابي.

Begins (fol. 45b) : الحمد لله ذى الطول العميم والكرم  
... وبعد فاني جمعت هذا الكتاب وسميته لقاح الخواطر  
وجلاء البصائر وضمنته فقرا من الكلام النادر.  
Ends (fol. 172b) : لا اله الا هو وحده ذو القوة  
والحول والقدرة والطول.

No date in the colophon, but the text appears to have been written either by the hand that wrote the preceding treatise or the following tracts under C and D. Same peculiarities as under A.

## C

Ff. 172b-173b : An anonymous commentary upon a chapter of a work dealing with mathematics (or possibly Greek philosophy).

Begins : قال فصل في ان الصورة لا تتجرد عن الهيولي  
اقول يريد في هذا الفصل ان يثبت التلازم بين الهيولي  
والصورة.

Same peculiarities as above.

## D

Ff. 173b-174b : A short risālah on Grammar by عبد الرحمن بن احمد بن عبد الغفار الايجي who died in 756/1355.

Begins : هذه رسالة قالها المولى الاعظم ... عضد  
الدولة والدين الايجي طيب الله مرقده. هذه فائدة تشتمل  
على مقدمة وتنبيه وتقسيم وخاتمة.

Same peculiarities as above.

## E

Ff. 174b-175b : Grammatical extracts from the work entitled شرح البديع , by مطر الزيداني

Same peculiarities as above.

## F

Ff. 176-292 : A work containing witty sayings and anecdotes compiled by (fol. 176a) :

ابو حيان علي بن محمد بن العباس التوحيدى الشيرازى  
who died in 400/1009.

Title (ff. 176a, 235a) :

كتاب البصائر

or more fully (fol. 235b) :

بصائر القدماء وسرائر الحكماء

We have transcribed the author's full name as found in the manuscript ; it slightly differs from that given by Brockelmann, i, 244.

Begins (fol. 176b) : اللهم انى اسئلك جدا مقرونا  
بالتوفيق وعلمنا برىا من الجهل.

The work is divided into two long Juz's (ff. 176b-234a, and 235b-292a), the second of which has a more normal introduction as follows (fol. 23b) : وبعد ...  
اللهم انك الحق المين ... وهذا الجزء الثانى من بصائر القدماء وسرائر الحكماء.

The first Juz' ends (fol. 234a) : هذا آخر الجزء  
الاول وقد مر به ما اذا اعربتني رضاك علمت انى قد  
هذا اشرف على قوم وهم يتنازعون : (fol. 292a) is :  
بينهم هل يقال فلان لغوى الخ.

The following colophon, dated 602/1205, is found at the end of the first Juz' (fol. 234a) :  
ووافق الفراغ لست ليال ... من شهر شوال سنة اثنى  
وستمائه والسلام كاتبه علي بن المومل يثق بالله الخ.

It is probable that this colophon and that of the treatise under A refer to the original from which the copyist was transcribing. Same peculiarities as above.

## G

Ff. 292b-293a blank. Ff. 293b-300 : The commentary of زين الدين ابو يحيى زكرياء الانصارى who died in 926/1520, upon the treatise on

the unity of God entitled : الرسالة الرسالية , composed by رسلان بن يعقوب بن عبد الرحمان الجعبري , who died about 695/1296.

Title (fol. 293b) :

فتح الرحمان بشرح رسالة الولي رسلان

Begins : قال سيدنا ومولانا . . . الحمد لله الذي تفرد : بالوحدانية . . . اما بعد فان علم التوحيد من اشرف العلوم.

Ends : ما من الله به عليك من النعمة والجلود والسلام : علينا وعلى عباده الصالحين.

The words commented upon are in red. Same peculiarities as above. It is probable that the script of all the above treatises is more or less contemporary (except that of the first one, which seems to be more ancient) and may possibly be ascribed to about A.D. 1540.

On the title page are inscriptions by two owners, مصطفى عثمان and حشمت درويش مولوى . A third inscription in red informs us that the MS. was read in 1048/1638 by عبد الرحمن بن محمد الطولوني.

[Mingana, Arab., 122.]

### 777 [28]

220 × 150 mm. 105 leaves of paper of different ages and styles.

#### A

Ff. 1-23 : An anonymous moral treatise containing good maxims. Imperfect at the beginning and at the end.

The first words of the text are : اسمح يسمح لك :

The text ends abruptly with the words : مثل المناق كمثل الشاة.

The following bābs are found in the work :

Fol. 6a : باب . ما عال من اقتصد :

باب . ان : fol. 12b : لا يلدغ المؤمن من جحر مرتاة .

باب . : fol. 18b : من البيان سحرا وان من الشعر حكما ; باب . : يس مطية الرجل : fol. 22b : ليس الخبر كالمعاينة ; باب . مثل اهل بيتي : fol. 23a :

No rubrications and no colophon. Written in a clear Maghribi hand of about A.D. 1700. Fifteen lines to the page.

#### B

Ff. 24-34 : A treatise containing maxims of morality concerning a man's intercourse with other people and more especially with kings and princes.

Title :

عطف العلماء على الامراء والامراء على العلماء

#### PREDILECTION OF LEARNED MEN FOR NOBLES, AND OF NOBLES FOR LEARNED MEN

The author is جمال الدين ابو الفرج عبد الرحمن بن علي بن محمد ابن الجوزي , who died in 597/1200.

The volume is written in the form of Isnādic *ḥadīth*. The traditions are related from the utterances of Ibnu-l Jauzi by نجيب الدين ابو الفرج عبد اللطيف بن عبد المنعم بن علي بن نصر بن الصيقل , and verified by احمد and ابراهيم , the sons of محمد بن عبد الله الطاهري

From a long colophon at the end of the work we learn that it was copied in 597/1200, the very year of Ibnu-l Jauzi's death, by one of the witnesses, the above Aḥmad b. Muḥammad Ṭāhiri, this copy being abridged from the script made by Ibnu-z Zaitūni, the chief original witness. A later examination and reading was made in 664/1265, before the above Najīb ad-Dīn al-Ḥarrānī, one of the young witnesses of 597/1200, and at this meeting Aḥmad Ṭāhiri was also present. This fact is recorded in an additional and final paragraph written in Cairo in 664/1265. On the reverse of the last page there is a record of

a similar reading and examination in Aleppo, even earlier, in 657/1258, before the same Najīb and Aḥmad Ṭāhiri. On the margins of the same page are also notes of later readings.

Begins (after the isnād of the two *rāwis*): الحمد لله الذى قسم ارباب التقويم والسياسة بعد ان قسم عليهم خلع الرياسة . . . اما بعد فاني رايت عوام الخلق كلهم بعلمائهم وامرائهم.

Ends: والله مولف القلوب على طاعته وموفق الكل لحديثه انه قريب مجيب . . . وحسبنا الله الخ.

The work is divided into six faṣls and one bāb.

Naskhi script. New matter introduced by red strokes above the words. Twenty-three lines to the page.

## C

Fol. 35a is blank. Ff. 35b-39: A treatise on jurisprudence, entitled:

تنقيح الفصول في علم الاصول

REVISION OF THE CHAPTERS ON THE  
SCIENCE OF FIRST PRINCIPLES

by شهاب الدين احمد بن ادریس الصنداجي القارافي المالكي, who died in 686/1285.

The treatise is based, as the author tells us in the Introduction, on the work entitled *المحصل* of فخر الدين محمد بن عمر الرازي, who died in 606/1209, and on the *كتاب الافادة* (in two volumes) of عبد الوهاب المالكي Kādi, and on the *ابو الوليد* of الباجي, presumably *ابو الوليد* خلف الباجي, who died in 474/1081. But no such book is attributed to him in Brockelmann, i, 419.

Begins: الحمد لله ذى الجلال الذى لا تدركه الغايات . . . اما بعد فان هذا كتاب جمعت فيه مسائل المحصول للامام فخر الدين . . . وسميته بتنقيح الفصول في علم الاصول.

The work ends abruptly: فلا يلزم من عدمه العلم والشرط ما يلزم من عدمه العلم.

The manuscript contains only the first bāb of the work, and of the twenty faṣls of which this bāb consists, it contains only fifteen.

No rubrications and no colophon. The writing is in a Maghribi hand of about A.D. 1650. Twenty-eight lines to the page.

## D

Fol. 40a is blank. Ff. 40b-96 contain verbs in Persian and Hindustani, with translations into Portuguese on ff. 40-74, and with translations and transliterations on ff. 75-96.

The first line contains the Persian verb in black, the second its Hindustani equivalent in red, and the last the translation into Portuguese of the infinitive form of the verb. The work is written in alphabetical order, and the verbs figuring in it are 242 in number, as far as fol. 70. The first is *امدن. آمده. يايده. مي. آيد. خواهد آمد. مي آمد.*

Fol. 71a is blank, and ff. 71b-74a contain, by another hand and without any alphabetical order, a series of Persian substantives translated into the same languages. Ff. 74b-75a are blank. Ff. 75b-96a continue in a fresh form the series of verbs interrupted by the above substantives, and contain many additional roots.

Written in a clear Ta'lik, probably in the neighbourhood of Goa, about A.D. 1670.

## E

Ff. 96b-99 are blank. Ff. 100-105 contain, in Portuguese, the "Regra geral pera saber coniugar os verbos persios . . ." of about the same period.

On the first fly-leaf there is the name of S. H. Lewin, with the date 1824, and the inscription "Condé MSS. 1293, 5/6," all in Lewin's handwriting.

[Bland.]

**778** [798]

172 × 128 mm. 185 leaves.

**A**

Ff. 1-38 contain the following Sūrahs of the Qur'ān : i, vi, xii, xix, xx, xxxvi, xlii, cviii, cix, cx, cxi, cxii, cxiii, cxiv.

Ff. 1b and 2a are illuminated, and so also are the headings of other Sūrahs.

Dated 1178/1764 : وقد تشرف بكتابة هذا الانعام الشريف راجي عفو ربه الهادي سيد حسين الزاودي . . . سنة ١١٧٨.

Written in a beautiful Naskhi within gilt rulings. 15 lines to the page.

**B**

Ff. 38b-41a are blank. Ff. 41b-88 : A Persian grammar in Turkish.

Begins : الحمد لله الذي علمنا ما لم نعلم . . . بعده . غالباً اسرار الهية بر حكم زبان فارسی اوزره مترجم اولمقدن .  
Ends : ويوز بيكك بدني يوز بيكدن يك كره بيكه .  
دكدر باقيسى بونك اوزرينه قياس اولنه والله تعالى اعلم بالصواب.

These words are immediately followed by seven Turkish couplets, headed لمترجه , and ending with the following *bait*, which gives the date of the work as 958/1551 :

ذی الفاظ جواهر ایله تاریخ ذو اهرایله ختم اولسون مقاله

The work is divided into three bābs, subdivided into faṣls and maṭlābs.

Many complementary notes in black on the margins, which contain also the headings of the chapters in red.

No date and no author's name. The writing is a clear Turkish Naskhi of about A.D. 1780. In his terminology the author follows the Arab grammarians.

**C**

Ff. 89-158. Code of the criminal and civil Laws of the Turks. In Turkish.

Title (fol. 89a) :

قانون نامه آل عثمان

**CODE OF THE OTTOMANS**

Begins : الحمد لله الملك الحق الذي يامر بالعدل والاحسان . . . وبعد اين قواعد جهانباني وقوانين عرفیه عثمانی که مدار اصلاح عالم.

The work is divided into three bābs, with 4, 7, and 7 faṣls respectively. The first bāb begins :

Fol. 92a : باب اول درت فصل اوزرينه ترتيب اولنوب : جنایات مقابله سنده اولان جرم وسياسات بابنده (sic) وضع اولندي.

Ff. 147-158 contain a supplement entitled در بيان احتساب قانون.

No date. The writing is a Turkish Naskhi of about A.D. 1780. Text within red rulings. Rubricated. Ff. 89b-90a blank. Broad margins. Fifteen lines to the page.

On the title page there is the name of two owners, محمد صادق بن and ابو بكر بن الحاج عبد الله , possibly father and son.

**D**

Ff. 159-160a are blank. Ff. 160b-185 : A history, in Turkish, of the conquest of Rumelia, by Sulaimān Pasha, son of the Sultan Orkhān (A.D. 1326-1360).

The work begins with two introductory chapters. The first, entitled نظم سرنامه , is in the form of a prayer, and begins : ای خداوندی , and the second, entitled خدا اولسون سکا حمد وثنا , contains the cause and the occasion of the composition of the book.

The work itself has the following headings :

Fol. 162b : داستان تسخير ديار روماليي. معمورة : عالم ومسكن بني آدم.

Fol. 171a : فتح كيبولي وقوكور خصار

The chapter narrates the campaign of 760/1358 :

Fol. 174b : ذكر تسخير ديار ملغره. ارتفاع رايات : ظفر آيات شهزاده.

Fol. 175a : ذكر تسخير ديار شهر ابله. ايام : سماعات وانجام شهزاده.

The chapter narrates the campaign of 761/1359 :

Fol. 180b : هجوم كفار واهل اسلام. بو ملمة موله : وقوعدن صكره.

At the end of the history there are eight lines of Turkish poetry, preceded by the words تمت التواريخ شريف.

No date. The writing is a very clear Turkish Naskhi of about A.D. 1800. The words are completely vowelised. Rubricated. Texts within red rulings.

[No. 22,976 of Spencer collection.]

## 779 [75]

215 × 170 mm. 122 leaves, eleven and twelve lines to the page.

### A

Ff. 1-67 : A work of Muslim eschatology containing traditions relating to death and future life. The treatise is anonymous, and without precise title in the manuscript, but a comparison with Brit. Mus. cxlvi (xvi) shows that (with many discrepancies) it is the :

شجرة اليقين وتخليق نور سيد المرسلين وبيان حال الخلائق يوم الدين

**TREE OF CERTAINTY, AND CREATION OF THE LIGHT OF THE HEAD OF THE APOSTLES, AND MANIFESTATION OF THE CONDITION OF MEN IN THE DAY OF JUDGMENT**

A shorter form of the title is شجرة اليقين, written in the second colophon, and in pencil at the beginning of the text. The book is attributed to شهاب الدين ابو الحسن احمد بن ابراهيم الاشعري الشافعي, about 618/1221.

Begins (after the basmalah) : وقد جاء في الخبر : ان الله تعالى خلق شجرة ولها اربعة الاف اغصان (sic) فسميها (sic) شجرة اليقين.

Ends : على كل مائدة الف صحيفة من ذهب كما قال الله تعالى يطاف عليهم بصحاف.

The MS. has two colophons : one is on fol. 67b and is by the same hand, but has no date : تمت الكتاب . . . على يد اضعف العباد . . . احمد بن . . . The second, which is on fol. 68a, is by another hand, and is dated 1171/1757 : قد تمت هذه النسخة الشريفة : الموسومة بالشجرة اليقين من يد الضعيف الذليل . . . احمد بن باتريك . . . في قرية يخسائي في محلة تومان الحنفيان . . . في سنة احدى وسبعين بعد الف ومائة.

The main order of the work is in bābs.

Fol. 69a is blank. Fol. 69b contains the beginning of the introduction to the following work, and under it are five lines of poetry.

Written in a bold but ugly Naskhi. Rubricated. The last lines of the pages are written diagonally. A red ornament contains the words of the formula صلعم. Some corrections on the margins. Fol. 54b is blank.

## B

Ff. 70-109: An anonymous commentary upon a treatise of jurisprudence by أبو الليث نصر بن محمد بن إبراهيم السمرقندي, who died in 375/985.

The work, which deals mostly with صلاة and طهارة, is divided into faṣls and mas'alahs.

The first words of the commentary are:

الحمد لله الذي شرح صدور أئمة الفقه بنور الاجتهاد . . .  
أما بعد فإني لما رايت هذا الكتاب مرغوبا للمبتدئين مع  
اشكال احكامه . . . قال الفقيه أبو الليث وهو نصر بن  
محمد بن إبراهيم السمرقندي.

The words of the text commented upon are overlined in green.

Dated 1170/1756: حرره الحقيير الفقير . . . احد . . .  
الملقب بجتم ابن بترك . . . في قرية يخسانى في محلة  
تومان في مدرسة ملك شريف الشروانى الشماخى في شهر  
ذو الحجة في . . . تاريخ سبعون بعد الف ومائة.

Fol. 74a is written upside down.

## C

Ff. 109b-110a: A story concerning a king, an iron coffin, and a serpent. Ff. 110b-111a: Supplementary matter on prayer and faith. Ff. 111a-115b: The story of اويس القرني, who is probably اويس بن عامر بن حرب القرني, who died in 37/657.

## D

Ff. 116-122: The full story of the Prophet's night journey.

Title:

قصة نبينا محمد صلعم ليلة المعراج الى السماء

Begins and ends with Kur. xvii, 1. Writing not so bold as above. No rubrications.

An inscription on the first leaf: "John Jack 1824." A description in pencil of the contents of the volume is on the last leaf, in

the handwriting of S. H. Lewin. At beginning and end are scribblings by different owners.

[Bland.]

## 780 [825]

128 leaves of various sizes, the contents of which are:

## A

Ff. 1-12: A theological poem on the attributes of God, which are fifty in number, and on those of the Prophet, which number sixteen. The author is mentioned twice (ff. 1a and 12a): السيد محمد ابن السيد عبد الرحمن المعروف: بابن سليم الأوجلي.

Begins (after the basmalah): قال الشيخ الامام: . . . الحمد للفرد القديم الازل . . . وبعد فالمقصود بالنظام  
سبكي جواهر من الكلام.

The space between the lines and the margins contain a complete commentary contemporary with the date of the transcription of the treatise.

At the end (fol. 12b) there is the following colophon: تمت الكتاب . . . على يد عبيد الله ذاك محمد كت بن الحاج امه حور كتبه لنفسه ولاولاده. اسم البلد كت كند. اسم زمان بادب الحمد لله الخ.

The writing is a bold Maghribi hand. Six lines to the page. The commentary is in a much thinner Maghribi script. Moderately rubricated. About A.D. 1640.

## B

Ff. 13-35: Another theological treatise on the right attributes of God and of the prophets, by ابو عبد الله محمد بن يوسف السنوسي الحسني (fol. 13). In the long commentary, written on the margins, it is said: السنوسي منشأ التلمساني مزارا. منسوب الى سنوسة وهي جزيرة من جزائر الاندلس مسيرتها شهران وخمس ليال الخ.

The reading السنوسى, in spite of the above note of the copyist, seems to be a mistake for السنوسى, who died in 895/1490, and who figures in all the books of reference as محمد بن يوسف (cf. Brockelmann, i, 384 and 465, ii, 143). See below, under D and H.

From the quotation of the first words of the text given below it would appear that the treatise represents Sanūsi's العقيدة الصغرى, which is also called أم البراهين. See *Escorial* 636, 10a, and cf. the treatise below, under L.

Begins (after the basmalah) : قال الشيخ الامام . . . الحمد لله والصلاة والسلام على رسول الله اعلم ان الحكم العقلى ينحصر فى ثلاثة اقسام الوجوب والاستحالة والجواز.

The treatise is incomplete at the end. There is also a lacuna between ff. 25-25a and ff. 29-30.

Written in a bold Maghribi hand, bolder than that of the preceding treatise but contemporary with it. The commentary is by two Maghribi hands, and is found on the margins and between the lines. Five lines to the page. Moderately rubricated.

## C

Ff. 36-44 : A Kaṣīdah of an ethical and spiritual character, by ابن الفقيه شنب (fol. 36a) بن بوض.

Begins : يا فتيا الدهر اذكركم وعن العصيان احذرکم

From words used at the beginning and the end of the Kaṣīdah it would seem that it is in the author's handwriting : هذه القصيدة انشدها : (fol. 36a), and (fol. 44a) وبحمد الله ختمناها وبعون الله نسختها

The writing is a still bolder Maghribi hand. Five lines to the page. A literal commentary between the lines and on the margins. Writ-

ten some time after the preceding treatises. Fol. 38b is blank, but the text is continuous.

## D

Ff. 45-47 : Another theological treatise on the attributes of God by ابو عبد الله محمد بن يوسف السنوسى, who died in 895/1490 (see above, under B).

Begins : قال الشيخ الفقيه العارف ابو عبد الله محمد بن يوسف السنوسى رضى الحمد لله . . . اعلم ان مولانا جل وعز واجب الوجود والقدم والبقاء.

Clear Maghribi hand. Eleven lines to the page. About A.D. 1740. At the end there is the following colophon : كمل الكتاب العشرون صفة : صاحبه وكتبه سواع موسى تردى بلدة كوتيكك.

For another copy see under O, where we propose for it the title of رسالة الوجود

## E

Ff. 48-49 : A spiritual treatise, every final word of which ends in لم نجبر , by محمد بن محمد الراغوى الكسنى المقرئ.

Begins : لولا الاسم لم نجبر ولولا الحمد لم نجبر

Written in a somewhat artificial but clear Maghribi hand of about A.D. 1670.

## F

Ff. 50-51 : Another copy of the preceding treatise (under E).

## G

Ff. 52-58 : A dogmatic and philosophic treatise on the essential and accidental attributes with regard to God, His Prophet, and Muslim faith.

The treatise is anonymous, and begins : الحمد لله الذى امرنا بالعقائد والايمان العدل والاحسان . . . اعلم انه يوخذ من الاستقناء ثمانية وعشرون عقيدة وهى الوجود الخ.

Written in a legible Maghribi hand of about A.D. 1670. Rubricated. Sixteen lines to the page.

## H

Ff. 59b-71: Another philosophic and dogmatic treatise on the attributes of God and His prophets by the above أبو عبد الله محمد بن يوسف السنوسي, who died in 895/1490 (see under B and D).

Begins: الحمد لله رب العالمين . . . أعلم انه ويجب على كل مكلف ان يعرف ما يجب في حق مولانا جل وعز وما يستحيل وما يجوز.

Written in a bold, clear Maghribi hand of about A.D. 1690. Rubricated. Ff. 70-71 are by a more modern hand. Nine lines to the page in the first half of the work, and an irregular number in the second half.

The work has no title in the manuscript, but in *Escorial* 636, 11, it is called العقيدة; and in Brit. Mus., i, p. 105, it is said to be المرشدة. For another copy see below under L, where the question of the title 'Akīdah is further discussed.

## I

Ff. 72-82: A treatise, in poetry, on the ethics of marriage and how to make use of it, by البركة أبو العباس سيد احمد بن صالح التّدغني

Title (fol. 82b):

تحفة الفلاح في آداب الجماع والنكاح

The three final baits give the title and the year in which the author wrote his work (fol. 82b):

فرغت منها في جادى الآخرة      بغرة الشهر بلا مفاخرة  
عام تاسع مع العشرين      عاماً بعيد عاشر المئين  
سميتها بتحفة الفلاح      في آداب الجماع والنكاح

The year 1029/1619 may also be that of the MS., and so the work would be an autograph.

The work is divided into bābs. Clear Maghribi hand. No rubrications. Eleven lines to the page.

## J

Ff. 83-90: A theological *Ḳaṣīdah* on the Tauḥīd, by (fol. 83a) محمد بن عمر الفلالى. About the time in which this author lived, see below. Title (fol. 83b):

الدرة المصونة

Begins (after the basmalah): قال الشيخ الفقيه . . . الحمد لله الذى قد كلفا بعلم اصل دينه المكلفا . . . وبعد فالتوحيد علم شرف . . . سميتها بالدرة المصونة فيها لمن يفهمها معونة.

There is a *muḳaddamah*, four bābs, and two faṣls written in red and constituting an integral part of the text. The time of the author and the date of the composition of the work (1102/1690) are shown by the following baits (fol. 90a):

وهاهنا تم الذى قصدت      والحمد لله كما اردت  
بسنة اثنتين بعد مائه      وalf علم من زمان الهجرة

The writing is similar to that of the previous treatise. Ten to twelve lines to the page. It is possible that the MS. is an autograph.

## K

Ff. 91-93a: An exhortation to pious works and to the remembrance of death and the grave.

Begins (after the basmalah): وفسوا السلام ووصلوا الارحام وصلوا بالليل والناس وهم تنام.

Clear Maghribi hand of about A.D. 1770.

## L

Ff. 94-100: The same treatise as above, under H, by Muḥammad b. Yūsuf Sanūsī.

At the end there is the following colophon :  
 . . . كمل الكتاب على يد العبد يسمى فوك فات امها (sic)  
 عشية ابوه محمد امين اسم البلد جابكم كي (؟) الحمد لله  
 كمل كتاب اسم الكتاب صفري.

Sanūsi seems to have written three different recensions of his theological work called 'Aḳīdah : the great كبرى, the medium وسطى, and the small صفري. See Pertsch on Gotha 682, and cf. Hāj. Khal., iv, 214 and 242. The colophon of our MS. expressly calls the present treatise صفري ; on the other hand, the first words of the same work are quoted by Derenbourg in *Escorial* 636, 11, as representing a separate redaction, while the beginning of the "Ṣughra" is given (*ibid.*, 636, 10) in different words.

Bold Maghribi script. Nine lines to the page. About A.D. 1760.

## M

Fol. 101 : A prayer to be recited on the day of 'Āshūra : دعاء يوم عاشورا, by السيد محمد بن جابر التابلي.

Written on a thin paper by a modern Maghribi hand of about A.D. 1840.

## N

Ff. 102b-117 : The versified treatise on dogmatic theology by (fol. 102b) ابو العباس احمد بن عبد الله الجزائري, who died in 898/1497.

No title, but it is (Brockelmann, ii, 252) :

المنظومة الجزائرية في التوحيد

The poem begins :

الحمد لله وهو الواحد الأزل  
 سبحانه جل عن شبه وعن مثل

There is a short commentary on the margins and between the lines as far as fol. 114a. The

treatise is incomplete at the end, the final words being : مثل النصارى على تثليث دينهم  
 بالاتحاد وزور والافك والخطل

Written in a bold Maghribi hand. Six lines to the page. Moderately rubricated. About A.D. 1760.

## O

Ff. 118-121 : Another copy of the treatise of Muḥammad b. Yūsuf Sanūsi on the attributes of God. The other copy is under D.

Begins and ends as in the previous copy, but a leaf which may have contained the colophon is possibly missing at the end.

Written in a clear Maghribi hand of about A.D. 1700. Nine lines to the page. To distinguish this treatise from others of a similar character, we may entitle it : رسالة الوجود

## P

Ff. 122-126 : An anonymous, short treatise explaining the Muslim formula.

Begins : الحمد لله الذى امرنا بالامتحان ونهانا عن الكفران.

Bold Maghribi hand. Vowels in red. Thirteen lines to the page. About A.D. 1690.

## Q

Ff. 127-128 : A versified treatise on the attributes of God. The work is anonymous, and begins : الحمد لله الذى دلّ عليه

ايجادنا ثم افتقارنا اليه

Clear Maghribi hand of about A.D. 1770. Eleven lines to the page.

## R

Attached to the MS. is a sheet of modern paper folded up so as to give three written columns of a thin Maghribi script containing a prayer which begins (after the basmalah) : اللهم يا من يسبح الرعد بحمده.

All the above treatises from A to Q are fully vocalised, and consist of separate leaves, which, after some difficulty, I have placed in their right order. Old leather case.

[Mingana, Arab., 201.]

### 781 [414]

230 × 168 mm. 301 leaves, mostly fifteen, nineteen and twenty lines to the page.

#### A

Ff. 1-5 : An anonymous commentary on a work concerning the power and prescience of God, and the free will of man, by السيد محمد الكوملجنوى, whom we have no reason for identifying with خضر بن الياس الكوملجنوى (Haj. Khal., v, 13).

The title of the commentary is :

فيض الرب في الخلق والكسب

#### THE GRACE OF THE LORD IN CREATION AND ACQUISITION

Begins : الحمد لله المفضل بهداء الفعال لما يريد . . . وبعد فقد اطلعت على رسالة بهية محتوية على فوايد سنية فيما يتعلق بالارادة الجبرية للعلامة المحقق . . . السيد محمد الكوملجنوى . . . وسميته بفيض الرب في الخلق والكسب.

Ends : فليس لشخص بعد هذا محجة على ربه . . . وهذا آخر ما اردنا ايراده في هذه الورقات والحمد لله الخ.

#### B

Ff. 5b-6a : An incomplete treatise on religious beliefs, by ابو الحسن بن عبد الهادى السندى, the مدنى الأنري, who died in Madīnah in 1136/1723 (see below under T).

Begins : الحمد لله الذى من علينا بنعمة الاسلام . . . فيقول الفقير الى رحمة ربه الغنى ابو الحسن السندى المدنى

ان هذا ما رمت تحريره اتعافا ونفعا وقيدت فيها شوارد الفرائد . . . اعلم ايها الاخ الصادق.

The treatise ends abruptly : وان كان مخطيا في : نفس الامر وان الاربعة These words are followed by a blank page (fol. 6b).

#### C

Ff. 7b-43 : A poem of a thousand couplets containing the life of the Prophet.

Title, as in the colophon :

الفيّة السيرة

The author is ابو الفضل عبد الرحيم بن الحسين بن عبد الرحمان زين الدين العراقي, who died in 806/1404.

The first line is :

يقول راجي من اليه المهرب  
عبد الرحيم بن الحسين المذنب

Dated 1196/1781 : تمت الفيّة السيرة للشيخ الامام العراقي بعد صلوة الظهر من ليلة الاحد التاريخ ثلاثة وعشر ين من شهر ربيع الاخر في المدرسة الاذبكي . . . سنة 1196.

The red headings of the chapters embody the most important facts in the life of the Prophet, as transmitted by his biographers.

#### D

Ff. 43-63 : A treatise dealing with the question whether in performing public prayers a Ḥanafi can follow a Shāfi'i.

Title (in the first headline) :

لسان الاهتداء في بيان الاقتداء

#### WORDS OF GUIDANCE TO EXPLAIN THE IMITATION

The writer is على بن سلطان محمد القارى الهروى, who died in Maccah in 1014/1605.

Begins : الحمد لله الذى خلق الخلق وصيرهم ازواجا . . . اما بعد فيقول المفتقر الى جود ربه البارى على بن

سلطان محمد القارى ان جماعة من علماء زماننا وفضلاء  
اواننا كتبوا رسائل . . . فى اقتداء الحنفية بالشافعية.

Ends : والخطا منهم بهم فى حقهم غير مقطوع بالنسبة :  
الى احدهم . . . والصلوة والسلام على سيدنا محمد وسائر  
الانبياء والمرسلين وآله واصحابه اجمعين وسائر المومنين الى  
يوم الحشر والدين.

The work seems to be identical with Berlin  
2142, but the title is there given as :

(رسالة فى) اقتداء الحنفية بالشافعية

The work is divided into fifteen faṣls.

## E

Ff. 63b-69: A treatise by the same 'Ali  
al-Harawi or al-Ḳārī on the ranks in public  
prayer and on prayer in Maccah.

Begins : الحمد لله اولا وآخرا وظاهرا وباطنا . . .  
واما بعد فيقول العبد المقتدر الى ربه البارى على بن  
سلطان محمد القارى قد قال الله تعالى والصفات صفا.

Ends : ونسال الله سبحانه الخاتمة الحسنی والحالة  
الاسنى . . . وسلام على المرسلين والحمد لله رب العالمين.  
No special divisions.

## F

Ff. 69b-75: A treatise on the forty tradi-  
tions concerning the merits of the Ḳur'ān, by  
the same 'Ali al-Harawi.

Title :

جمع الاربعين فى فضل القرآن المين

**COLLECTION OF FORTY (TRADITIONS) ON  
THE MERITS OF THE CONSPICUOUS  
ḲUR'ĀN**

Begins : الحمد لله نزل الفرقان وانزل القرآن . . .  
اما بعد فيقول خادم كتاب الله القديم وحديث النبى الكريم  
المحتاج الى بر ربه البارى على بن سلطان محمد القارى  
هذه اربعون حديثا فى فضائل القرآن.

Ends : وعن انس رضى اهل القرآن عرفاء اهل  
الجنة رواه الضياء تم احاديث الاربعين.

## G

Ff. 75b-77: Annotations on some tradi-  
tional sayings found in the works of the tradi-  
tionists by the same 'Ali al-Harawi.

Title :

فائدة

## OBSERVATION

Begins : فما اشتكىها حتى الساعة بالجر

## H

Ff. 77-81: A treatise by the same 'Ali al-  
Harawi on the explanation of the sentence of  
the Ṣaḥīḥ of Bukhārī: باب كيف كان بدء الوحي

The treatise has two titles given to it :

شم العوارض فى ذم الروافض

**SCENTING OF MISHAPS IN REPROACHING  
THE RAWĀFID (DESERTERS)**

or, more appropriately :

اعراب القارى على اول باب البخارى

**ḲĀRĪ'S ANALYSIS OF THE FIRST BĀB OF  
BUKHĀRĪ**

Begins : الحمد لله الذى ذى الفضل الكبير . . . وبعد  
فيقول افقر عباد الله الغنى البارى على بن سلطان محمد  
القارى انه سألنى الخ.

Ends : قالوا نعم قال فليبلغ الشاهد الغائب ذكره  
الطبرانى فى آداب النفوس.

It will be seen that the work has nothing  
in common with Berlin 2148, and the first  
title given to it in the present manuscript is  
due to an oversight on the part of the scribe.

## I

Ff. 81-84: A treatise by the same 'Ali al-Kāri on the putting of the hand on the chest in making the circuit of the Ka'bah.

Title :

تحفة الخطيب وموعظة الحبيب

A PRESENT FOR THE PREACHER AND A  
SERMON FOR THE FRIEND

Begins : الحمد لله الذى انزل الكتاب غير ذى عوج . . . اما بعد فيقول الملتجى الى حرم ربه البارى على بن سلطان محمد الهروى القارى ان طالب لما سئلت عن وضع اليد على الصدر فى الطواف.

Ends : مع الذين احسنوا الحسنى فى خدمة المولى . . . بالوجه الاولى ابتغاء لوجه ربه الاعلى.

The colophon reveals the day and the month in which the author wrote the work : حرره مولفه صبيحة يوم الجمعة فى العشرين من شهر رمضان.

## J

Ff. 84-85: A treatise by the same 'Ali al-Kāri on the obligation of the pilgrimage to the Ka'bah, even when its walls have been destroyed.

Title :

الصنعة فى تحقق البقعة المنية (يعنى مكة المكرمة)

THE FAVOUR IN THE INVESTIGATION OF  
THE IMPREGNABLE PLACE, I.E. MACCAH

Begins : الحمد لله رب زدنى علما جاء فى هذا السؤال . . . وصورته ما قول علماءنا الاعلام وفقهاءنا ذوى الافهام فى ان الحج فرض وسببه البيت.

Ends : هداانا الله الى سواء الطريق واعتق رقابنا ببركة البيت القتيق وحسبنا الله الخ.

## K

Ff. 86b-92: A treatise by the same 'Ali al-Kāri on the reward of the good intention with regard to a good or bad work.

Title :

تحسين الطوية فى تحسين النية

This title is more accurately given in Berlin 2636 as : تحسين الطوية فى تحسين النية

AMELIORATION OF THE MIND IN THE  
PURIFICATION OF THE PURPOSE

Begins : الحمد لله العالم بالسر والعلاية . . . وبعد . . . فقد ورد نية المومن خير من عمله وهو لفظ الزركشى وقال سنده ضعيف.

Ends : والمعنى ان نية المومن خير من جملة الخيرات : ساقط عن الاعتبار من جميع الجهات . تمت.

## L

Ff. 92-97: A treatise, presumably by the same 'Ali al-Kāri,<sup>1</sup> containing forty-one traditions on the merits of Madīnah.

Begins : بسم الله الرحمن الرحيم . . . وبعد فهذه . . . احاديث فى فضائل المدينة الشريفة . . . الحديث الاول اخرج الامام مالك عن سفیان.

Ends : الحديث الحادى والاربعون اخرج البخارى عن : زيد بن اسلم . . . ما يحب ويرضا بحاجه الحبيب صلعم.

## M

Ff. 97b-116: A treatise on the necessity and merits of prayer, and on the best way of performing it, by محمد بن يير علي محبى الدين , who died in 981/1573.

Title :

معدل الصلوة

ADJUSTER OF PRAYER

Begins : الحمد لله الذى امر عباده باقامة الصلوة وتعديلها وجعلها راس الدين وعروة الاسلام . . . وحركتنى الحمية ان اكتب رسالة اين فيها الخ.

<sup>1</sup> His name occurs in the marginal notes of the treatise.

Ends : وإذا لم يوجد لا يكره ولا يلزم في المختار :  
جذب رجل الى جنبه من الصف المقدمة تمت الكتاب  
الشريف لمولانا البركوي . . . قبل العصر.

## N

Ff. 117-118 are blank. Ff. 119-124: A treatise by the same Muḥammad Birkawi on how far the legal works of a man may be considered meritorious and on the same level with عبادة

Title :

ايقاظ النائمين

#### THE AWAKENING OF THE SLEEPERS

Begins : الحمد لله رب العالمين . . . وبعد فهذه رسالة :  
معمولة لايقاظ النائمين وافهام القاصرين ما ادعيناه واطهرناه.  
Ends : لا ياتون به ولو كان بعضهم لبعض ظهيرا  
الحمد لله الذي هدانا لهذا وما كنا لنهتدى لولا ان هدانا  
الله. تم.

## O

Ff. 124b-147: A treatise by the same Muḥammad Birkawi on the good intention for performing a pious work, and on the unlawfulness of using the Qur'ān as a means to worldly possessions.

Title :

انقاذ الهالكين

#### SALVATION OF THE PERISHING

Begins : الحمد لله الذي انزل على عبده الكتاب . . .  
وبعد فهذه رسالة معمولة لابطال ما شاع في البلاد واشتهر  
فيما بين العباد من اتخاذ القرآن العظيم . . . مكسبا لجمع  
الدنيا.

Ends : والرابعة كونهم سببا للاكل بالدين واستبدال  
القرآن العظيم فعمود بالله من افعالهم واقوالهم واوضاعهم.  
The MS. was written in Madīnah in 1196/  
1781 (cf. above under C) : تمت الرسالة الموسومة :

بانقاذ الهالكين في مدرسة اذبكي في المدينة المنورة سنة  
١١٩٦.

The work is mainly divided into one مقدمة ,  
one مقصد , and one خاتمة . The muḥaddamah  
is subdivided into four maḳālahs.

No rubrications. After the above treatise  
come two blank leaves which are not even  
numbered, and with them ends the bold and  
ugly Arabian Naskhi of A.D. 1781. What  
follows seems to have originally formed a MS.  
by itself.

## P

Ff. 148b-155: A treatise on the use of the  
index finger in prayer, and in its relation to  
the oneness of God, by the above 'Alī al-Ḳārī.

Title :

تزئين العبارة لتحسين الاشارة

#### ADORNMENT OF THE PHRASE FOR THE AMELIORATION OF THE POINTING

Begins : الحمد لله الذي هدانا للتوحيد و اشار لنا الى  
معنى التفريد . . . اما بعد فيقول الملتجى الى كرم ربه  
البارى على بن سلطان محمد القارى ان هذه رسالة مشتملة  
على تحقيق مسئلة وهى الاشارة بالمسبحة في قراءة التشهد.  
Ends : وحشرنا مع العلماء العاملين تحت لواء سيد  
المرسلين والحمد الخ.

At the end of the treatise we are informed  
that its author composed it in 1007 / 1598:  
تصنيف الكتاب المكرمة قبالة الكعبة المعظمة عام سبع بعد  
الالف من الهجرة . . . كتب وقوبل بطيته.

Rubrications.

## Q

Ff. 155b-168: A treatise by the same 'Alī  
al-Ḳārī on the difference between وعد and وعيد  
in their relation to God and to the sentence :  
اللهم . . . لا يخلف وعداك.

## Title :

القول السديد في خلف الوعيد

**THE RIGHT SAYING CONCERNING THE  
CONTRADICTION OF THE PROMISE**

Begins : اللهم الذي هدى وارشد ووعد واوعد . . .

اما بعد فيقول المفتقر الى عفو ربه الباري على بن سلطان  
محمد القارى . . . انى رايت فى تصنيف بعض المتأخرين  
. . . وسميته القول السديد فى خلف الوعيد.

فيعتقدوا من كلامه ما يترتب جلية الوعيد :  
اقول هذا واستغفر الله من كل زلل . . . فانه بالاجابة  
جدير وعلى ما يشاء قدير الخ.

The colophon reveals the name of the scribe  
حرره الفقير الحقير محمد بن الياس.

No headings.

## R

Ff. 168b-169a are blank. Ff. 169b-204 : A  
treatise on shortening prayers or combining  
two prayers into one in case of necessity.

## Title :

تشنيف السمع بذكر احاديث الجمع بين الصلاتين فى  
الظن والوقع

**ADORNMENT OF THE EAR IN THE SETTING  
FORTH OF THE TRADITIONS ON COM-  
BINING TWO PRAYERS IN CASE OF  
TRAVELLING**

The author is ابو المحاسن محمد القائم , who died  
about 1165/1751.

The colophon informs us that the MS. was  
written in 1155/1741, and that it is an auto-  
graph of the author : وسميت هذا المسطور تشنيف  
السمع بذكر احاديث الجمع بين الصلاتين فى الظن والوقع  
فرغت منه سابع رمضان المبارك المنسلك فى سلك شهور  
سنة ١١٥٥.

Begins : الحمد لله الذى وفق عباده لاقتفاء آثار  
نبيه . . . اما بعد فيقول افقر عباد ربه الدائم محمد القائم

اردت ان اجمع الاحاديث المنيفة الواردة فى باب الجمع  
بين الصلاتين تقديمًا وتأخيرًا.

اللهم ما كان من صواب فنك وما كان من  
الخطأ وخطل ونسيان وطغيان فمن نفسى وصلى الله على  
سيدنا الخ.

The traditions are preceded by introductory  
words written in red. The writing is a clear  
Naskhi. No divisions.

## S

Ff. 204b-234 : A treatise on putting the  
hands on the chest in time of prayer, by the  
above Muḥammad al-Ḳā'im. The treatise is  
a commentary on a work written on the same  
subject by الشيخ محمد حياة

## Title :

فوز الكرام

**SUCCESS OF THE GENEROUS**

Begins : الحمد لله الغفور الغافر فى بحار كتابه وسنن  
نبيه . . . اما بعد فيقول افقر عباد الله الغنى الدائم ابو  
المحاسن محمد الملقب بالقائم لما اطلعت على فتح الغفور  
فى وضع الايدى فى الصلوة على الصدور للعالم العلامة  
والجبر الفهامة سيدنا الشيخ محمد حياة.

Like the preceding treatise, the work con-  
sists mainly of traditions bearing on the sub-  
ject. The words commented upon are intro-  
duced by قال الشيخ, written in red.

Same handwriting as above. Rubrications.

## T

After the above treatise come three blank  
and unnumbered leaves.

Ff. 235-303 : A detailed commentary upon  
the معدل of Muḥammad al-Birkawi (see  
above, under M), by عبد الهادى  
ابو الحسن بن عبد الهادى (or بن محمد الصادق), who died  
in 1136/1723 (see above, under B).

Title :

منهل الهداة الى معدل الصلاة

**THE WATERING-STATION FOR THE GUIDES  
TO THE MU'ADDILAS-SALĀT**

Begins : الحمد لله الذى انزل لكل داء فينا دواء . . .  
اما بعد فيقول الفقير الى رحمة ربه القدير ابو الحسن بن  
محمد الصادق السندى . . . ان الرسالة المعروفة بمعدل  
الصلوة . . . وسميته منهل الهداة الى معدل الصلوة.

The text commented upon is overlined in red.

On ff. 292-303 are many damaged words, and towards the end about half of every page has completely disappeared and is covered over with white paper. Same handwriting as above.

[Hamilton.]

**782** [436]

242 × 165 mm. 28 leaves.

A

Ff. 1-13 : A treatise on Arabic syntax by ابو الفتح ناصر بن عبد السيد المطرزي الخوارزمي who died in 610/1213.

Title :

كتاب المصباح

**THE LAMP**

It is also known as المصباح في النحو

The author declares in the introduction that he excerpted the materials of his book from the works of ابو بكر عبد القاهر بن عبد الرحمان الجرجاني , who died in 471/1078.

Begins (after the basmalah) : اما بعد حمد الله :  
ذى الانعام جاعل النحو فى الكلام كالملح فى الطعام . . .  
وترجته بكتاب المصباح.

Ends : لان الدال عليه لفظ ايضا الا انه يعقبه وفى  
الاول ما سبق من الكلام والحمد لله الخ.

See also No. **728** [215].

The work is divided into five bābs and a khātimah.

B

Ff. 13b-20 : Another grammatical work, headed هذه القواعد السنية فى علم العربية للكاتب , which implies that the title of the treatise is :

القواعد السنية

**PRECIOUS RULES**

and that its author is حسام الدين الحسن الكاتى who died in 760/1359.

Begins (after the ḥamdalah) : قال عنى الله عنه :  
الكلام كله على ثلاثة اقسام اسم وفعل وحرف ولكل واحد  
منها علامة يعرف بها.

The author is always introduced by وقال in red. The work is an epitome of *ṣarf* and *naḥu*.

C

Fol. 20a has three fā'idahs. The first two are on grammar, and the last contains a formula to drive ants away : فائدة لترحيل النمل

All the above treatises are in a neat Naskhi hand of about A.D. 1700. Profusely rubricated. Twenty-seven lines to the page. Very broad margins.

D

Ff. 20b-21a are blank, and what is found on ff. 21b-28 seems to have belonged to a separate manuscript.

Ff. 21b-23 contain a tract in Persian, derived from the teaching of the famous Physician زكرياء الرازى , who died in 311/923. The subject is the temperament and the four humours of the human body.

Begins (after the ḥamdalah) : اما بعد اين  
مختصرىست در معرفت مزاج آدمى از تاويل محمد بن زكريا  
رازى اسعد الله بدانكه خداى تعالى اين عالما الخ.

Ff. 23*b*-24*a* are in Persian poetry, and contain advices for good health.

Ff. 24*b*-26 : Astrological and magical tables and formulas in Persian. They deal with good health.

Fol. 27 : Stray notes in Arabic in connection with God and the instinct of animals. The text ends abruptly. Fol. 28 contains an Arabic text of a pharmaceutical character, and might belong to the incomplete treatise which precedes it. It ends also abruptly.

Ff. 21-28 are written in an Indian Ta'lik of about A.D. 1750. Fifteen lines to the page. Rubricated.

At the end are the red seals, about which see No. 197 [405].

[Hamilton.]

### 783 [484]

260 × 142 mm. 339 leaves, written with a varying number of columns and lines to the page, often in a diagonal way. In some places the dates of 1035 and 1039 are found, and it may be assumed that the average date of the manuscript is 1035-1050 (say A.D. 1625-1640).

The MS. contains miscellaneous extracts, Arabic and Persian, in prose and in verse, from different writers.

#### A

Ff. 1-2*a* : Short sayings from the ancient Persian kings and Greek philosophers.

#### B

Ff. 2*b*-22*b* : Sayings of, and extracts from, the ancient Greek philosophers, poets, and kings.

Title (fol. 2*b*) :

منتخب تاريخ الحكماء

Among the quoted wise men are Galen, Hippocrates, Aristotle, Alexander the Great,

Socrates, Plato, Æschylus, Pythagoras, Diogenes the Cynic, Homer, Solon, Ptolemy, Anaxagoras, Zeno, and Luḡmān, etc.

Each section is devoted to one philosopher, and begins with an historical sketch and ends with some quotations from his sayings.

#### C

Ff. 23*a*-29*b* contain the part dealing with the physicians and philosophers of Islām.

Headed (fol. 23*a*) : ذكر الحكماء المتأخرين من الاسلاميين وبعض فوائدهم.

Among the wise men are : Hunain b. Ishāk, Thābit b. Qurrah al-Ḥarrānī, Muḥammad b. Zakariyā' ar-Rāzi, Muḥammad b. Muḥammad a. Naṣr al-Fārābī, the Ikhwān aṣ-Ṣafā', Yaḥya b. Paṭriḡ, Abu l' Faraj b. Tayyib the Catholicos, Bahmanyār b. Marzubān, 'Umar Khayyām, etc. A longer space is devoted to Ibn Sīna (Avicenna), to Yaḥya as-Suhrawardī, and to Fakhr ad-Dīn ar-Rāzi, who is the last-named wise man (ff. 28-29*b*).

On fol. 29*b* is found the following colophon :

انتهى الفراغ من تصفح كتاب تاريخ الحكماء ونقل بعض الحكم والمواعظ التي فيه . . . يوم الاربعاء العاشر من ذى الحجة الحرام يوم العيد سنة خمس وثلثين والف.

Further down, another copyist, after some sayings from the Prophet and 'Ali, written in a diagonal way, adds " I wrote in Haidarabad where I had chosen my abode in 1039, on a Sunday, 10 Dhu l'Hijjah."

#### D

Ff. 30*a*-42*a* : Poetical extracts, mostly from the mystic 'Umar b. Fāriḡh, who died in 586/1181, Ḥasan b. 'Abd aṣ-Ṣamad al-'Āmili, who died about 1000/1591, Sayid Murtaḍa, Abu l'Fath Busti, who died about 401/1010, Muḥammad b. 'Afīf Tilimsāni.

## E

Ff. 42b-47 : The Dīwān of عبد العزيز صفي الدين , who died about 750/1349.

## F

Ff. 48-59a : Various extracts from mystics.

## G

Ff. 59b-66 : Extracts from the poet Aḥmad a. Ṭayib Mutanabbi, who died in 354/965.

Dated by the first copyist Tuesday, 28 Muḥarram, 1035 ; his name is ابو محمد عبد الله بن الشيخ صقال.

## I

Ff. 68b-78a : Various extracts from different mystics, mostly from the work entitled حبة حلبة of Muḥammad b. Ḥasan an-Nawāji Shams ad-Dīn, who died in 859/1455.

## J

Ff. 81-88 : Various short extracts from different poets.

## K

The rest of the MS. consists of long and short (generally long) extracts from Persian poets, the most prominent of whom are : <sup>1</sup>

Fol. 89a : Ahlī Shīrāzi, who died in A.D. 1536, from his work entitled *Siḥrt-i-Ḥalāl* ; fol. 113a and 307a : Jamāl ad-Dīn 'Abdar-Razzāk ; fol. 147b : Asadi Ṭūsi ; fol. 155a : Amīr Maghribi ; fol. 170b : 'Uthmān Mukhtārī ; fol. 175a : Adīb Ṣābir ; fol. 180a : Athīr Akhsikati ; fol. 186a : Rashīd ad-Dīn Waṭwāṭ ; fol. 191a : Lāmi'ī Gurgāni ; fol. 202a : Sayid Ḥasan Ashrafi ; fol. 205a : Sayid Ḥasan Ghaznawi ; fol. 214a : Kaṭrān ; fol. 215a : Shaikh Sa'di ; fol. 244 : Amīr

<sup>1</sup> The following numbers refer only to the folios on which the quotations begin.

Khusraw (from *Ghurraṭ al-Kamāl*, etc.) ; fol. 256b : Mīr Muḥammad Ma'sūm ; fol. 271b : Shah Ṣāli ; fol. 314 : Sayid Muṭahhar ; fol. 324a : Mas'ūd Sa'd Salmān.

The MS., especially in its second half, is often badly written, generally on tinted paper, and in a diagonal way. Some rubrications.

[Hamilton.]

## 784 [439]

205 × 125 mm. 74 leaves.

## A

Ff. 1-15 : A treatise on Ṣūfī statutes by صدر الدين ابو المعالي محمد بن اسحاق القونوي , who died in 672/1273.

Title :

كتاب النصوص

The above title, found on the title page, is written by another hand. At the end of the work the title given is :

نصوص مفاتيح العلوم الالهية والخلایق والمعارف الربانية

Haj. Khal. (vi, 349) entitles it : النصوص في تحقيق طور المخصوص.

Begins : الحمد لله الذي ابان بمستقرات الهمم مراتب علم اليقين وعينه وحقه ودرجاته.

Dated 813/1410 : تمت نصوص مفاتيح العلوم الالهية والخلایق والمعارف الربانية . . . في وقت صلوة الجمعة السادس والعشرين من شوال لسنة ثلث عشرة وثمانمائة.

The work does not contain any special heading.

Written in a minute but ugly Naskhi. Twenty-three to twenty-five lines to the page. No rubrications. On fol. 13a the author makes mention of a little-known work by himself entitled : كشف ستر الغيرة عن سر الحيرة

## B

Fol. 16 : A treatise, imperfect at the end, on the same subject, by الشيخ ابن هود المغربي, who died about 780/1378.

Begins : قال الشيخ الحكيم التحرير ابن هود المغربي : قدس سره لما تجلى الله تعالى لذاته بذاته من ذاته في ذاته عن ذاته على ذاته الى ذاته فتجسد.

Same writing as above. Many illegible and damaged words.

## C

Ff. 17-59 : Glosses on a work of a mystico-metaphysical character dealing with existence, truth, nature, and revelation of God. As the manuscript is imperfect at the beginning, neither the name of the author nor that of the commentator can be known with certainty (see below). The first extant words are : على ان النزاع في هذه الصورة ليس مقصورا.

At the beginning a copyist has written the word حاشية, but at the end (see below) the glosser's work is called

## التعليقات

## GLOSSES

The commentary is in the form of قال—اقول, and long sentences of the work commented upon are quoted in the commentary.

The work commented upon ended as follows (fol. 58b) : هذا اذا لم يكن له شيخ مكمل يرشده في كل مقام ومنزل واعلم ان تحقيق الكلام في هذا الموضع يحتاج الى كلام مبسوط . . . وهذا آخر ما اردنا في هذه الرسالة والحمد لله الخ.

The first author refers sometimes to his books as كتبنا الحكمية (ff. 21a, 24a), and in the commentary one of his books entitled الحكمية (the word مشائية refers here to the Peripateticians) is also quoted

حسبما حققها المصنف في كتابه المسمى بالحكمة الرشيدية (fol. 31b). The writers most quoted by the commentator are محيي الدين بن العربي (d. 638/1240), called الشيخ (ff. 34a, 56a), and نصير الدين الطوسي (d. 672/1273). The text might have emanated from the prolific writer محمد ابو حامد الغزالي, who died in 505/1111.

The commentary ends : لكن لتحقيق هذا الكلام وتبين احكامه ابجاء طويلة الذيل لا يناسبها امثال هذه المختصرات فلنكتف بهذا القدر في هذه التعليقات حامدين الله رب العالمين الخ.

Dated 813/1410 : وقد وقع الفراغ من تحريره ليلة الاثنين ثاني شهر رمضان لسنة ثلث عشر وثمانمائة.

About two-thirds of the work deal with metaphysics, and it is only towards the end that Šūfism is dealt with.

No rubrications. The writing is a minute Naskhi of thirty and thirty-one lines to the page.

## D

Ff. 59b-61 blank. Ff. 62-71 : A Persian treatise purporting to be a commentary by عبد الواحد عبد ابراهيم بن قطب جمال الدين ابو عمرو "The Sufficient," of عثمان بن عمر بن ابي بكر ابن الحاجب 646/1248.

Begins : الحمد لله الذي كلمته كافية الامور وشافية الصدور . . . اما بعد عذر وتحرير اين احرف شكر فانت منوى كفت عبد الواحد ابراهيم بن قطب . . . كفتن شرح كلام شيخ ابن حاجيم منك معذورم.

انجه باقي است كرده در باقي. تم الكلام : Ends : باتمام هوست وبانجام رسيد رساله شرح كافيه بخط احمد عبد الله محمود حسيني بالكرامى.

This Aḥmad Balgrāmi is evidently only a copyist.

The work is really mystical and theological, and brings into the Ṣūfī sphere the grammatical terminology of some Arabic sentences dealing with عشق and توحيد. It has absolutely nothing in common with a real work on grammar.

Written in an Indian Ta'lik of about A.D. 1680. Eighteen to twenty lines to the page. No rubrications and no headings. Interspersed with baits in *mathnawi*.

## E

Ff. 71b-73: A Ṣūfī treatise in Persian on the words of mystic love, عشق, written by سلطان العاشقين, قطب العالم مخدوم شيخ اخي جمشيد, "the King of lovers."

Begins: عبارات مکتوبات اول از مکتوبات مرغوبات قطب العالم سلطان العاشقين حضرت مخدوم شيخ اخي جمشيد قدس الله روحه.

Seven lines below these words, a fresh paragraph begins as follows: مخدوم زاده صاحب مقام شيخت مآب شيخ فتح الله نام کلمه چند از مکتوبات قطب العالم مخدوم شيخ اخي جمشيد قدس سره بمنت عبد الواحد ابراهيم بلکرامي هستم فرستاد که اگر توضيح اين کلمات از تو ميسر شود.

This 'Abd ul-Wāhid Ibrāhīm Balgrāmi may be identified with the author of the preceding work. The first sentence of the mystic words explained is: ویده آن ویده که ویده ویده را ویده است. In the same process are treated the words خفي, سر, جان, دل, جگر, سينه, نفس, قالب

Writing as above.

## F

Ff. 73b-74: A mystical interpretation of Kur. lix, 21, in the form of an anecdote concerning four brothers. In Persian.

Ends: ويسفر روان شديد ارباب تصوف واولو الالباب. تعرف سر اين حالات را باز نمايند. تم الكلام.

Writing as above.

Ff. 60-74 belong to a MS. different from that of ff. 1-59.

[Hamilton.]

## 785 [88]

180 × 130 mm. 141 leaves.

## A

Fly-leaves i-iii, and ff. 1-3 contain miscellaneous notes and inscriptions in Arabic and Turkish on different subjects by various owners; fol. 1a has the seals of: 'Ali b. Yūsuf; Ḥusain; Aḥmad b. 'Ali; Muḥammad b. 'Ali; 'Ali b. Muḥammad; and another of Aḥmad b. 'Ali. This last is the only one dated, and bears the year 1137.

This same folio contains also a diagram giving the direction and the names of the winds in Turkish.

## B

Ff. 4-51: An abridgment by an anonymous writer of the work entitled مقدمة الادب, and composed by ابو القاسم محمود بن عمر الزمخشري جار الله, who died in 538/1143.

The treatise embraces only two kisms, the noun and the verb, and begins (fol. 4b): الحمد لله الذي فضل على جميع الالسنه لسان العرب . . . وبعد فهذا مختصر في اللغة المتداولة من مقدمة الادب لجار الله العلامة من قسميه اعني الاسماء والافعال.

The work is divided into bābs and faṣls.

No date. Written in a clear Turkish hand of about A.D. 1580. Eleven lines to the page. Profusely rubricated. Almost every word is translated into Turkish, and written in a minute script between the lines.

The end of fol. 50 and all fol. 51 contain inscriptions in Arabic and Turkish, and a long *du'ā* (after some introductory words) headed: في الدعوات المأثورة. There is a curious diagram

on fol. 51b, composed of squares filled with the verses of Sūrah cxii.

## C

Ff. 52-84a: A treatise on Grammar, written in a rather strange fashion by a Turkish writer who gives his name as احمد

Begins: قال مفتقر ودود احمد غفر والدين احسن  
... اعلم صرف ام علوم نحو اب.

The author apparently meant to eliminate from his sentences the article and all particles. He has divided his work into six bābs with faşls.

No date. Written in a clear Turkish Naskhi of about 1650. Copious Turkish and Arabic glosses as in the preceding treatise. Rubricated. Five lines to the page.

## D

Ff. 84b-87: Another anonymous treatise on Grammar, incomplete at the end. Like the preceding work, it is (but in a lesser degree) written in a peculiar fashion by an apparently Turkish author.

Begins (after the basmalah): الحمد الوهاب  
سبيل صواب الصلوة الراجز... اما بعد فان العربية وسيلة  
علوم شرعية.

Written by the same hand as that of the above C.

## E

Fol. 88a contains a fantastic explanation of the *Abjad* alphabet. Ff. 88b-108 contain the well-known versified Persian-Turkish vocabulary composed in 920/1514 by the Turkish writer ابراهيم شاهدى, who died in 957/1550.

No title in the manuscript, but it is:

تحفة شاهدى

as given by Rieu (*Catalogue of the Turkish MSS. in the Brit. Mus.*, p. 139).

Begins: بنام خالق وحى وتوانا  
قديم وقادر وبينا ودانا

The author's name occurs in the last verse, as follows: شاهدى به هر كيم ايلرسه دعا

ايدر محشرده شفاعت مصطفىا

No date. Written in a Turkish Ta'lik of about A.D. 1780. Fifteen lines to the page. Profusely rubricated. Broad margins.

## F

Fol. 109 is blank. Ff. 110-119: A fragment of the *Gulistān* of the Persian poet Sa'di. The Persian text is interlined with a Turkish translation.

Begins: لما رات بين يدي بعلمها شيا كارخى شفة الصائم  
Incomplete at the end.

No date. Written apparently in a Turkish hand of about A.D. 1670. Thirteen lines to the page. Rubricated.

## G

Ff. 120-141: A Persian-Turkish vocabulary, incomplete at the beginning and at the end, and without author's name. The work is not alphabetically arranged.

Written in a clear Turkish Naskhi of about A.D. 1670. Rubricated. Seven lines to the page.

[Bland.]

## 786 [446]

200 × 150 mm. 99 leaves.

## A

Ff. 1-46: A scientific, theological, and ethical explanation of verses 35-45 of Sūrah xxiv of the *Qur'ān*.

Title:

اتحاف الحضور بساطع النور

The first leaf, which might have contained the name of the author, is missing, and seems

to have been purposely torn away. From the remaining portion of the introduction we learn that the author had dedicated his work to a Sunni and conquering Sultan, whose name has also been purposely deleted from two places.

The author, who was possibly a Moroccan, states that he had no opportunity to complete his book until he reached India, where, thanks to the reigning Sultan (whose name is erased) he was able to proceed with his work. Among the remaining epithets applied to this Sultan is غوث الاسلام وغيث المسلمين, and something like محيي الدين and عالم كير appears clearly. This Sultan may be the famous Aurangzīb 'Alāmgīr Muḥyi d-Dīn (A.D. 1659-1707). As we shall see below (under C) a treatise is attributed to an otherwise unknown author, السيد عبد القادر بن السيد عبد الواحد الحسيني الرشيدى المغربى, and although the writing used in the present work looks a little older, it is probably by the same Maghribi hand that wrote the treatise under C. In this case the first three treatises of the manuscript would be in the autograph of their author, the above 'Abd al-Ḳādir Maghribi, who then would have flourished at the end of the seventeenth Christian century. The writing and the state of the MS. may also be ascribed to a period not far remote from A.D. 1680.

Begins abruptly : فيه جذاذابل اقتصر على مطلوبه : وقال وقيل في الآية غير هذا . . . فجعلته تحفة لحضرة العلية وطرفة لسدته السنية لا زالت للاسلام كهفا وحصنا وللناس مثابة وامنا وسميته اتحاف الحضور بساطع النور. وكيف يترك لذات عاجلة عرفها مشاهدة وذوقا : Ends : الى امر لم يعلمه الا تقليدا . . . من غير تحقيق ببرهان او حجة او سلطان وعلى الله قصد السبيل وهو حسبنا ونعم الوكيل.

The words of the Ḳur'ān commented upon are written in red.

No date. The writing is a Maghribi hand of about A.D. 1680. Eighteen lines to the page.

## B

Ff. 47-50 : An anonymous treatise on some points of the law of inheritance. The author may possibly be the above 'Abd al-Ḳādir al-Maghribi.

The work is really a commentary upon a sentence found in a book called *durar*, presumably the درر الفرائض of جمال الدين علي بن الحسين of unknown date (cf. Berlin 4746). That sentence represents the teaching of Abu Ḥanīfa.

Begins : اما بعد حمد الله . . . فهذه كلمات تفوح : مطيب المحالة وتبوح بطرح المحافاة عن قول صاحب الدرر.

No date. Same hand as above.

## C

Ff. 51-70 : An Arabic-Persian manual and vocabulary.

Title :

مجلس الانس في لغة الفرس

**SOCIAL SITTING ABOUT THE LANGUAGE OF THE PERSIANS**

The name of the author does not occur in the text, but a later hand has attributed it in the title page to السيد عبد القادر بن السيد عبد الواحد الحسيني الرشيدى المغربى (see the two preceding treatises).

Begins : الحمد لله رب العالمين . . . وبعد فهذا مجلس الانس في لغة الفرس يطلع على معظم معانيها ويكشف عن مهم مبانيها والله الهادي وعليه اعتمادى.

The order of the work is (ff. 51-61) : المصادر , an alphabetical list of Arabic verbs translated into Persian. From fol. 64 to the end there is a methodical word-list in Arabic and Persian.

No date. Same hand as above. Headings overlined in red.

## D

Ff. 71-74: Genealogy of the 'Alid imāms (إشراف) from Ḥasan and Ḥusain to the time of the author, i.e. 1036/1626.

It is an extract by an anonymous writer<sup>1</sup> from the historical work entitled

بغية الخاطر ونزهة الناظر

**WISH OF THE MIND AND DELIGHT OF THE ONLOOKER**

written on the same subject by محمد مصطفى كاتبي, who must have died about 1040/1630. The compiler states at the end: نقلته من التاريخ المذكور: مع بعض اختصار في الوقائع التي وقعت لهم.

Begins: من بغية الخاطر ونزهة الناظر تاريخ محمد مصطفى كاتبي رحمه الله قال بعد ما ذكر سبب انتصاب الاشراف للامامة وادعائهم لها مع ما يشاهدون من الشدايد والتكد.

We will give the names of all these Sharīfs, with the date of their death, as recorded in the work:

1. علي بن ابي طالب, in the time of Mu'āwiah.
2. الحسن بن علي, in the time of Yazīd.
3. الحسين بن علي, in the time of Yazīd.
4. الحسن المثنى بن الحسن, in 86/705.
5. زيد بن علي بن الحسين, in 122/739.
6. His son, محمد بن زيد, in 126/743.
7. محمد بن عبد الله, in 145/762.
8. His brother, الحسين بن الحسن المثنى, in 145/762.
9. His uncle, ابراهيم بن عبد الله, in 145/762.
10. ابراهيم بن الحسن, in the time of the Caliph Manṣūr.
11. عبد الله الاشراف, in 151/768.
12. الحسن بن ابراهيم بن الحسن المثنى, in the time of the Caliph Mahdi.
13. عيسى بن زيد بن علي,

<sup>1</sup> Unless he be عبد القادر بن عبد الواحد الحسيني المصري of the preceding treatises.

14. علي بن العباس بن الحسن المثنى, in the time of Mahdi.
15. الحسين بن علي بن علي, called الفخي, in the time of Hādī.
16. يحيى بن عبد الله الكامل, in the time of Rashīd.
17. His brother, ادريس, in the time of Rashīd.
18. محمد, in 199/814.
19. محمد بن محمد بن محمد بن زين العابدين, in the time of Ma'mūn.
20. علي بن موسى بن جعفر الصادق, in 202/817.
21. ابراهيم بن موسى بن جعفر الصادق.
22. محمد بن سلمان بن محمد بن جعفر الصادق.
23. ادريس بن ادريس بن عبد الله, in 218/833.
24. القاسم بن ابراهيم طباطبا, called بن الرسول, in 246/860.
25. محمد بن القاسم, called الصوفي, in the time of Mu'taṣim.
26. محمد بن جعفر بن يحيى بن محمد, in the time of Wāthiq.
27. محمد, in the time of Wāthiq.
28. محمد, in the time of Mutawakkil.
29. الحسن بن زيد بن محمد بن جعفر بن الحسن, in the time of Mutawakkil.
30. محمد بن اسمعيل بن الحسن, in the time of Mutawakkil.
31. الكوكبي, called الحسين بن احمد بن محمد بن اسمعيل, in the time of Mutawakkil.
32. يحيى بن عمر بن الحسين بن محمد بن حمزة بن عبد الله, in the time of Musta'in.
33. محمد بن جعفر بن الحسن بن جعفر بن الحسن المثنى, in the time of Mu'tazz.
34. اسمعيل, in the time of Mu'tazz.
35. احمد بن عيسى بن علي بن عيسى, called الكوكبي, in the time of Muhtadi.
36. علي بن زيد بن الحسين, in the time of Muhtadi.
37. احمد بن محمد بن عبد الله بن ابراهيم طباطبا, in the time of Mu'tamid.
38. محمد بن زيد بن محمد بن

الحسن , called الداعي , in 270/883. 40. الحسن بن علي بن الحسن بن علي بن عمر الاشرف , called الحسن بن 41. , الناصر الاطروش , in 304/916. 42. His son, called الداعي , in the time of Rāḍī. 43. His son, called المهدى محمد بن الحسن , in the time of Muṭī'. 44. His son, called جعفر بن محمد بن الحسين بن علي بن علي الخ , in 367/977. 45. His brother, called جعفر التائر , in the time of Kādir. 46. His brother, called جعفر التائر , in the time of Kādir. 47. His brother, called طالب يحيى بن , in 411/1020. 48. His brother, called علي , in 424/1032. 49. His brother, called الهادي , in the time of Kā'im. 50. His brother, called محمد بن علي , in the time of Kā'im. 51. His brother, called جعفر بن الحسين بن الحسن . . . 52. His son, called المرشد بالله , يحيى بن الحسن . 53. His son, called ابو طالب يحيى بن احمد بن ابي القاسم الخ , in 520/1126.

After this there is a list of nine imāms whose time is unknown, followed by a list of three imāms whose ansāb are also unknown. Then there is the list of the imāms who appeared in the Yaman :

66. الهادي الى , called يحيى بن الحسين بن القاسم . 67. His son, called محمد بن الهادي , in 298/910. 68. His brother, called المرتضى , in 299/911. 69. His son, called احمد بن الهادي . 70. His brother, called الناصر , in 315/927. 71. His son, called جعفر بن محمد بن الحسين بن علي بن علي الخ , in 367/977. 72. His son, called جعفر التائر , in the time of Kādir. 73. His brother, called جعفر التائر , in the time of Kādir. 74. His brother, called طالب يحيى بن , in 411/1020. 75. His brother, called علي , in 424/1032. 76. His brother, called الهادي , in the time of Kā'im. 77. His brother, called محمد بن علي , in the time of Kā'im. 78. His brother, called جعفر بن الحسين بن الحسن . . . 79. His son, called المرشد بالله , يحيى بن الحسن . 80. His son, called ابو طالب يحيى بن احمد بن ابي القاسم الخ , in 520/1126.

71. His son, called محمد بن القاسم , المختار . 72. His son, called يوسف بن المنصور يحيى بن الناصر . 73. His son, called الداعي . 74. His son, called الحسن بن القاسم , (after him comes a pseudo-imām, الفاضل). 75. His son, called ابو هاشم , الحسن بن عبد الرحمان بن يحيى الخ . 76. His son, called ابو الفتح الناصر بن الحسن بن محمد بن عيسى الخ . 77. His son, called علي بن , in 430/1038. 78. His son, called زيد بن ابراهيم المليح بن المنتصر بن المختار قاسم , in 530/1135. 79. His son, called عبد الله بن حمزة . 80. His son, called يحيى , in 614/1217. 81. His son, called احمد بن الحسين بن القاسم بن . 82. His son, called محمد , in 656/1258. 83. His son, called المنصور بدر الدين , بن ابراهيم بن يحيى , in 680/1281. 84. His son, called المطهر بن يحيى بن المرتضى بن . 85. His son, called المتوكل , القاسم بن المطهر الخ . 86. His son, called يحيى بن احمد بن محمد . 87. His son, called السراجي , بن عبد الله بن سراج الدين الخ . 88. His son, called المويد , يحيى بن حمزة بن علي بن ابراهيم الخ . 89. His son, called علي بن , موسى الكاظم . 90. His son, called المطهر بن علي بن . 91. His son, called مدافع بن محمد بن عبد الله بن محمد بن الحسين الديلمي . 92. His son, called الناصر صلاح بن المهدى بن علي . 93. His son, called المهدى , احمد بن يحيى المرتضى بن احمد . 94. His son, called المطهر بن علي بن المؤيد بن جبريل بن المويد الخ . 95. His son, called المطهر بن محمد بن حمزة بن ابي هاشم الخ .

96. الناصر 97. صلاح بن علي بن محمد بن ابي القاسم الخ .  
 الهادي 98. بن محمد بن الناصر بن احمد بن المطهر الخ  
 عز الدين بن الحسن بن علي ابن المؤيد بن جبريل الخ .  
 99. His son, محمد 100. مجد الدين الحسن بن عز الدين  
 , بن علي بن محمد بن احمد بن علي بن احمد بن يحيى الخ  
 شرف الدين يحيى بن شمس الدين 101. الوشلى called  
 102. الناصر , الحسن بن علي بن داود بن الحسن  
 seized by the Turks and sent to Constanti-  
 nople in 994/1585. 103. عبد الله بن علي بن الحسين  
 called , المتوكل , in 1017/1608.  
 104. القاسم بن محمد بن علي بن محمد بن الرشيد الخ  
 called المنصور , in 1029/1619. 105. His son,  
 المؤيد called محمد بن القاسم بن محمد بن علي الخ

Same hand as above. Twenty-two and twenty-three lines to the page. A new imām is introduced by a red stroke over his name.

## E

Fol. 74b : (a) Enumeration of the children of Ḥasan and their descendants to show that the offspring of the twelve tribes of the imāms cannot be interrupted.

(b) A tradition from the first imām, 'Ali, taken from the book entitled قلادة النحر , *The Collar of the Neck*, by ابو مخرمة . It is possible that the allusion is to وفیات اعيان الدهر of محمد الطيب بن عبد الله بن احمد , whose history is continued to 927/1520 (Ḥaj. Khal., iv, 565).

## F

Fol. 75a : A note for scanning poetry, headed بما قاله الصفي الحلبي في محور الشعر . This author is probably صفي الدين الحلبي عبد العزيز بن سرايا , who died about 750/1349.

## G

Ff. 75b-99 : The celebrated poem on the readings of the Ḳur'ān, entitled الشاطبية , but more fully, حرز الاماني ووجه التهانى , by ابو القاسم بن فيره بن ابي القاسم خلف بن احمد الرعيني الشاطبي , who died in 590/1194. (See No. 63 [236].)

No date. The writing is a Maghribi hand of about A.D. 1720. No rubrications, but the writing is completely vowelled.

In the middle of fol. 99b there is a Persian inscription, written in Nasta'liq, and containing four questions addressed to مولانا ترزى , and his answer to them.

At the beginning of the MS. there is the seal of an owner whose name is too minutely written to be read, but the words الحمد لله , written in larger letters, and the date 1269/1852 appear clearly.

[Hamilton.]

## 787 [8]

240 × 140 mm. 95 leaves.

## A

Ff. 1-20 : The hundred sayings of 'Ali, known as

مائة كلمة

## A HUNDRED SAYINGS

These sayings are here 100 in number, inclusive of the final invocation, contrary to No. 147 [7], where there are 102. Under each saying there is a metrical Turkish translation in two lines. The first line of the text and the translation of the first saying are :

Fol. 3b : لو كشف الغطاء ما ازددت يقينا  
 آخرت احوالى آندق كونكم ايدور عيان

The whole is even more anonymous than No. 147 [7]. The Arabic text is in large Turkish Naskhi in gilt letters of three lines to the page, and the translation has six lines to the page, in a magnificent black Ta'lik, all in gilt rulings. All the pages are illuminated in gilt and colour, some pages blue, others red, yellow or green. The manuscript is really an example of Turkish calligraphy of the best kind.

No date. About A.D. 1580. Thick paper.

## B

Ff. 20b-21 are blank. Fol. 22 contains at the top an inscription bearing the date of the birth of a certain عبد الرحمن, in Rabī' i, 1060/1650. Written in Turkish, probably by his father, an owner of the MS.

## C

Fol. 23 contains a calendar in Turkish for the months and days of the years 990/1582 and 991/1583, the letters of which are given as طريق جيم and هاء respectively.

Begins : طريق غزته نامه بودر که هجرتك طقوز يوز :  
طقساننده ها حرفي ديلنوب.

The obverse is written in black, and the reverse in red and black. No date. Written in a Turkish Naskhi, possibly in A.D. 1603, by the author himself (see below, under D).

## D

Ff. 24-36 contain in Turkish a calendar headed :

شرح روزنامه شيخ وفا

**EXPLANATION OF THE ALMANACK OF  
SHAIKH WAFĀ'**

I know nothing precise about the الشيخ وفا who wrote the calendar, but he may have lived in the fifteenth Christian century.

Begins : الحمد لله الولي . . . اما بعد هر بر فرده بر :  
روزنامه لازم ولا بددر.

The tables of each page have six columns devoted to years, beginning of the Arab months, days, hours, and signs of the Zodiac. In the middle of each table is the picture of the sign of the Zodiac corresponding to it, painted on a blue background with considerable skill and care. All the margins and all the columns of pages are within gilt rulings, and adorned with well-drawn diagrams. The margins to the left are filled with astrological notes on propitious or unpropitious days and kindred matter. Fol. 36b has some beautiful pictures of men in different postures.

No date. The writing is a somewhat peculiar Turkish Naskhi in the formation of the letters ن, و, د, and ا. Written probably (see below) in A.D. 1603, or in A.D. 1555 (see below, under Y).

Ff. 24b-25a have two circles drawn with the same colours, and for the same purpose as above. One is headed : بيان دائرة نوروز سلطاني , "Demonstration of the Circle of the true Vernal Equinox," and the other : بيان دائرة سال , "Demonstration of the Circle of the Leap Year." This last circle bears the date 1012/1603.

## E

Ff. 30-31 : A short astrological treatise in Turkish poetry, headed :

بيان سير نجوم واحكامها

**DEMONSTRATION OF THE COURSE AND  
THE INFLUENCES OF THE PLANETS**

The seven planets are enumerated. The section of the sun, which is the first, begins :

شمس ساعتده ايودر كرك.

Gilt rulings. Same writing as above.

## F

Fol. 38: An astrological treatise, also in Turkish, on the auspicious and unauspicious side of the planets, headed:

بیان نجم سعد ونخس

**DEMONSTRATION OF THE AUSPICIOUS AND UNAUSPICIOUS PLANETS**

Begins: جدول منجمین هر کونده ایکی وقت نخس وارد.

Same writing as above.

## G

Fol. 39a: Table containing the computation of the hours of the days in relation to the planets, headed:

بیان ساعات ایام

## H

Fol. 39b: A table in Turkish containing the interpretation of dreams by Joseph (of the Old Testament), through the letters of the alphabet in *Abjad* order. Headed:

بیان تعبیرنامه یوسف پیغمبر

## I

Fol. 40a: A table in Turkish containing interpretation of dreams for the thirty days of the month. Headed:

بو جدول دوش تعبیریده بلدرر وهر آیک کونلرینک حسابنجه

## J

Fol. 40b: Another table in Turkish on the good and bad effects of scarifying for the thirty days of the month. Headed:

بیان حجامت

**DEMONSTRATION OF CUPPING**

## K

Fol. 41a: A table in Turkish on the good and bad effects of each of the signs of the Zodiac, divided into two main columns: الاختیارات, "Things to be preferred," and المحذورات, "Things to be avoided."

## L

Fol. 41b: A table in Turkish, headed

احکام آثار علوی

and containing the good and bad effects of the solar months of the Syrians.

## M

Fol. 42: A treatise in Turkish containing the effects of the hours of each day of the week in relation to the seven planets. Title:

بیان ساعات در ایام سبعة

## N

Ff. 42b-46: An astronomical treatise in Turkish, entitled:

بیان سیر افلاک ونجوم

**DEMONSTRATION OF THE COURSE OF THE CELESTIAL ORBITS AND PLANETS**

Begins: هیة لاءلیر اصطلاحنده مجموع کوکبر یعنی: فلککرتقوزدر.

The treatise contains five spherical diagrams, magnificently drawn, with gilt rulings. The first is: بیان صفة افلاک ومنزل بروج; the second shows the constellations in relation to the sun and the seasons; the third shows the sun, the earth and the moon; the fourth consists simply of a spherical line; and the fifth is a complicated and semi-spheric diagram headed

بیان قوس قوزح.

The work has also three chapters, the first of which is headed (fol. 44*b*) : *في كرة الارض* , but the two others have no special headings.

## O

Ff. 46*b*-49 : Another astronomical treatise in Turkish on the Mansions of the moon. Title :

بيان منازل قر

**DEMONSTRATION OF THE MANSIONS OF THE MOON**

Begins : الحمد لله والصلوات على نبيه . . . اما بعد : منجمين هر يل اون ايكي اي وهر اي يكرمي منزله تقسيم ايدوب.

The treatise has also two magnificently-drawn diagrams with gilt rulings.

## P

Ff. 49*b*-51 : A work in Turkish entitled :

كتاب سلطان محمود

**BOOK OF SULTAN MAḤMŪD**

containing an account of the propitious and unpropitious days of the month.

Begins : قال الله تعالى عز وجل في يوم نحس مستمر : وبر يرده ياد قيلور في ايام نحسات . . . اما بعد هر ايك اول كوني مبارك كوندرو.

## Q

Ff. 51*b*-52*a* : A treatise in Turkish on the invisible spirits, headed :

شرح رجال الغيب

**EXPLANATION OF THE INVISIBLE SPIRITS**

Begins : الحمد لله رب العالمين . . . اما بعد شيخ : المحققين وقطب العارفين اعني شيخ محيي الدين العربي قدس الله سره العزيز رجال الغيب الخ.

Fol. 52*a* contains a diagram with gilt rulings and prayers to God and to these invisible spirits who are addressed under the following names : نقبا , افراد , امنا , قطب , امامان , اوتار , بدلا , رقبا , نجيا

## R

Fol. 52*b* : A short treatise in Turkish on the different stations of the moon in relation to the Zodiac. Title :

بيان بروج قر

**DEMONSTRATION OF THE STATIONS OF THE MOON**

## S

Ff. 53-54 : Astrological tables in Turkish, showing the practical effects and significance of the throbbing of the limbs of the body in relation to the signs of the Zodiac. Title :

في معرفت احكام اختلاجات

**ON THE KNOWLEDGE OF THE EFFECTS OF THE THROBBING OF THE LIMBS**

## T

Fol. 55 : Astrological tables in Turkish, showing the practical effects on everyday life of many happenings, in relation also to the signs of the Zodiac. Title :

حوادث اثار ارضي بحكم افلاك

## U

Fol. 56*a* : Rules (in Turkish) showing who will be the winner and who the loser of two adversaries. Title :

بيان غالب مغلوب

اكر ايكي خصم بر برينه دشمن اوله قنيسي : Begins : غالب اولديغني.

## V

Ff. 56b-57a: Rules, by combination of two Turkish letters, of the effects of love on the lover and the beloved. Title:

عاشق ومعشوق

## THE LOVER AND THE BELOVED

## W

Ff. 57-59: A treatise in Turkish, showing the rules of taking augury from the Qur'ān. Title:

بیان فال قرآن

Begins: هر که قرآن فالن طوتمق دلسه :

## X

Fol. 59a contains short rules and two prayers for the act of Ikhlāṣ, headed:

شرایط اخلاص

## Y

Ff. 59b-60 have two diagrams with gilt rulings, containing a calendar for the year 963/1555. They are explained and possibly also written by احمد بن الشهربلانی, who may thus be the author of all the astrological treatises of the present MS.

## Z

Ff. 60b-61a contain (in Turkish) miscellaneous astrological tracts.

## aa

Ff. 61b-62. A treatise embodying a diagram with gilt rulings, entitled:

بیان احکام سنین اتراک

and containing a full account, in Turkish, of the months of the ancient Turks, which were the months of موش (mouse), کاو (bull), بلنک (leopard), خرکوش (hare), نهنگ (water-dragon),

بوزنه (goat), کوسفند (horse), اسب (serpent), مار (monkey), مرغ (hen), سگ (dog), خوک (pig).

The treatise breaks off with the account of the month of the dog: احکام سال سگ

All the above treatises, from D to aa, are in one hand. For the date of writing see under D and Y.

## bb

Ff. 63-67a are blank. Ff. 67b-77: A treatise, in Turkish, on the mystical value of the ninety-nine holy names of God, in which each name is represented by its letters in all their possible combinations. A special cabbalistic section is devoted to the magical effect produced by some of these names.

The name of the author is found at the end of the introduction, and is الشيخ الياس بن عيسى الاقصارى, that is from Akḥṣār, in the ancient sanjak of Şarukhān. According to Haj. Khal., iv, 412, he died in 967/1559. The sentence used throws some light on the work on Shaikh 'Isa and Shaikh ibn 'Isa: اما شيخ عيسى صرخانى : کم اول اقصاريدر ابن عيسى اقصارى شيخ عيسى دن اشبو علم وفقى تعليم ايدوب ما دون اولدقدنصكره هر كشى بورساله يه نظر ايدوب حاجت ايچون اسمه مشغول اولمق يا وفق ايتمك استسه شيخ ابن عيسى اق حصاريدن مجاز اولوب بر مراد اولدى.

About 'Isa and Ibn 'Isa see the next treatise, under cc.

Begins: فتحت بسم ذات العلاء هو الله القديم بالبقاء : . . . ديرم هم چار بارى حق وليدر ابو بكر وعمر عثمان عليدر.

In the introduction the author states that he wrote his book at the request of a friend مراد بن كوردى, and seems to entitle his work علم وفق, *Science of Harmony (between letters)*.

No date. The writing is a Turkish Ta'lik

of about A.D. 1670. Mostly twenty-eight lines to the page. Red rulings. Well rubricated.

cc

Ff. 78-86: Another half cabbalistic work on the same subject of the ninety-nine holy names of God, by the same Ibn 'Isa Aḳḥiṣāri.

The treatise is written in Mathnawi verse, and in it Ibn 'Isa makes mention twice of the first الشيخ عيسى (fol. 82a and fol. 85b). The first mention is in connection with the taking of Constantinople in 21 Rabī' i, 857.

Ends with the name of the author and the date of the composition, 948/1541:

طقوز یوز قرق سکر اولدقده هجرت  
بو نظمه ایردی حقندن عون ونصرت  
بو در اول یادکار ابن عیسا  
بونکله مرده دیلر اولور احیا

Same handwriting as above.

Ff. 86-87 are filled with some cabbalistic combinations and rules, in which occur four prayers for conjuring spirits. These spirits are divided into four lists, exhibiting sometimes very uncommon names.

They are divided into Spirits of Fire, Spirits of Air, Spirits of Water, and Spirits of Earth.

dd

Ff. 87b-92: A Ḳaṣīdah, in Turkish verse, on Muslim prayer and ablutions.

The treatise was composed during the reign of Sultan Murād III (A.D. 1574-1595), because mention is made in the text of the year 994/1585:

پس از حمدی خدا نعت رسالت  
طقوز یوز ایدی طقسان دورت هجرت  
جهانده حضرت سلطان مراد خان  
قیلوردی عدل و داد ایله خلافت

The name of the author is given as محمد کتخدا , who must have died towards the end of the sixteenth Christian century. The name occurs in the heading of the work: تالیف محمد کتخدا : کتب معتبردن انتخاب اولنمشدر.

Same hand as above. Red headings.

ee

Ff. 92b-94: Another Ḳaṣīdah, in Turkish verse, on prayer and ablutions. Title:

تحفه محمدیه فی علم الشریعة الحنفیه

#### A MUḤAMMADAN GIFT IN THE SCIENCE OF ḤANAFI LAW

The author is not named, but in the second heading it is stated that the work is based on a treatise on prayer written by سیحون بن المقتی شمس الدین.

This Shams ud-Dīn may possibly be identical with احمد بن محمد السیواسی شمس الدین, who died about 1015/1606. (Cf. Ḥaj. Khal., iii, 118.) A nephew of this Shams ud-Dīn is mentioned in Rieu's *Catal. of the Turkish MSS. in Brit. Mus.* (p. 19) as عبد المجید بن محرم شیخی, who, according to Ḥaj. Khal. (vi, 131), died in 1049/1639, but there is no mention of a son of his called Sīhūn.

Begins: حمد لا یقدر سکا ای پادشاه دانش و جان

کم وجودک پرتوندندر بو کونیه مکان

The treatise is divided into bābs.

Same hand as above. Fol. 94b contains, by a later hand, the list of the months and of the week days, with Arabic cabbalistic numbers written under them. They bear the date 1062/1651.

The MS. is composed of three distinct parts, bound together; the first part embraces ff. 1-20, the second ff. 21-62, and the third ff. 67-94.

[Bland.]

## 788 [614]

200 × 140 mm. 130 leaves, twenty-one lines to the page.

## A

Fol. 1b: A commentary by an author called ابن الكمال on the prayer entitled دعاء القنوت

Begins: اللهم انا نستعينك الاستعانة طلب العون اى نطلب منك العون وترك المعصية.

The bottom of the page is devoted to the interpretation of some words.

## B

Fol. 2 is blank. Ff. 3-26: A commentary on the work entitled الوصية, "Precept" of the great imām أبو حنيفة, the نعمان بن ثابت, who died in 151/768, by محمود بن احمد اكمل, who died in 786/1384.

Title:

شرح كتاب الوصية

## COMMENTARY ON THE BOOK WAṢĪYYA

The *Waṣīyya* is a useful and authoritative compendium of Muslim beliefs, and its text is here embodied in clauses in the commentary. The commentator's name is erroneously spelt الباهرتي. The work is dedicated to the الامير سيف الدولة والدين قرابوغا الخاسكى.

Begins: الحمد لله المتوحد بوجوب الوجود والبقاء... يقول العبد الضعيف... محمد بن محمود بن احمد المدعو باكمل الباهرتي... لما رايت كتاب الوصية المنسوب الى الامام الخ.

Dated 1053/1643: فرغ من نسخه يوم الاربعاء فى ثلث صفر الخير سنة ثلث وخمسين والف على يد العبد الضعيف... حسين بن علي.

The writing is a clear Syrian Naskhi. Well rubricated. Broad margins.

## C

Ff. 27-29 are blank. Ff. 30-42: An anonymous treatise by a Ḥanafi doctor on the right reading and interpretation of some passages of the Qur'ān, bearing on theological subjects. Title:

تذكرة لاولي النهى

## MEMORIAL FOR THE DISCERNING

Begins: الحمد لله الذى علمنى داب كل راسخ فى علم التنزيل والتفسير... وبعد فلما هدانى ربي الى محكم الطريقة وارانى اختلاف همم الخليفة... وسميتها تذكرة لاولي النهى.

The work is divided into four faṣls and a khātimah.

From the mention made of Jalāl ad-Dīn Suyūṭī it is clear that the author could not have lived before the sixteenth century.

Same handwriting as above. Some marginal notes in Arabic and in Persian.

## D

Ff. 43-44 are blank. Ff. 45-93: A treatise upon elegant composition and the proper choice of words, by اختيار بن غياث الدين الحسيني, who died about 900/1494 (so Ahlwardt in Berlin 8405, 2). Title:

اختيار الغيانية فى فنّ الانشاء

## THE GHIĀTHĪYYA SELECTION CONCERNING THE ART OF WRITING

Begins: احمدك اللهم والمحامد راجعة اليك... وبعد... فيقول الفقير الى الله الغنى اختيار بن غياث الدين الحسيني ان علم البيان والانشاء نعم العون على استحصال المطالب العلية.

After this end comes the following sentence, from which it may be inferred that the author wrote his book in 895/1489: ومن اتفاقات الايام

اتفاق يوم الاتمام بعد الاختتام تاريخ الاختتام فقد تمته  
بسلخ رجب وذلك امر عجب.

Dated 1053/1643: . . . تمت هذا الكتاب الشريف . . .  
على يد العبد الضعيف محمد بن حسين في اوائل صفر المظفر  
من شهور سنة ثلث وخمسين والـ This copyist is  
possibly the son of Ḥusain b. 'Ali, the copyist  
of B and C of the present manuscript.

The work is divided into an iftitāḥ, nine  
saṭrs, subdivided into kalimahs and ḥarfs,  
and the process of citation is Ḳur'ān, Ḥadīth,  
Ḥikam, stories, and Shi'r.

Ff. 87b-88 contain bibliographical lists of  
the titles of books on some subjects of Islamic  
literature.

Written in a clear Ta'liq. Profusely rubri-  
cated.

## E

Ff. 93b-94a are blank. Ff. 94b-130: An  
anonymous work of an ethical character, en-  
titled at the beginning (fol. 1a):

كتاب الامثال

## BOOK OF PROVERBS

Begins: الحمد لله الذى فضل ذوى العقول وميز العالم  
من الجهول . . . اما بعد فان اولى ما تادب به المهمل  
العاقل واتعظ به الفطن العاقل كتاب الله الذى لا ياتيه  
الباطل.

The work consists of good sayings of the  
Prophet and pithy proverbs collected from  
various philosophers, wise men, and writers,  
the last of whom is the poet Aḥmad b. Ḥusain  
a. Ṭayib Mutanabbi, who died in 354/965.

The last line that ends the work is from  
Mutanabbi: شكوى الجريح الى العقبان والرحم ولكن  
غيبى الاسير على القد.

No date. The writing is an Indian Naskhi  
of about A.D. 1680. Fully rubricated.

[Crawford.]

789 [481]

200 × 115 mm. 13 leaves.

## A

Ff. 1-5: An anonymous prayer in poetry,  
with a Persian translation interlined. Each  
bait (except the first and the last) begins with  
the word الهى. There are in all twenty-eight  
baits (in Ṭawīl).

Begins: لك الحمد يا ذا الجود والمجد والعلی  
in Persian translation is: بزرگوار خدایا تراست  
حد وثنا.

At the end are seven lines in Persian, the  
last two of which give the name of the Persian  
translator: ترجمه این آیات . . . احقر محمد محسن نوشت

No date. The Arabic text is in a clear and  
vowelled Naskhi, and the Persian translation  
in Ta'liq. Fourteen lines to the page. About  
A.D. 1650.

## B

Ff. 6-9: A treatise in Persian, containing  
the advices given by the Prophet to 'Ali b.  
abi Ṭālib. Title:

پندنامه (حضرة رسالت پناه)

Begins: پندنامه حضرت سرور کاینات . . . حضرت  
رسالت پناه صلعم به امیر المومنین مرتضی علی . . . یا  
علی یا عالمان مجلس.

Dated 1129/1716: تمام شد پندنامه حضرت رسالت  
پناه صلعم بتاريخ بست وهفتم روز چهارشنبه آخرین شهر  
صفر المظفر سنة ۱۱۲۹ هجرى جلوس فرخ شاهى سنه ۵  
حار کهرى روز مانك در حجة بنياد صوبه حسين عليخان  
امير الامراء اتمام يافت الخ.

The above Farrukh Shāh is the Moghul  
Emperor Farrukh-Siyar, who reigned in Dihli  
A.D. 1713-1719; and Ḥusain 'Ali Khān is the  
famous governor of Behār, who helped Farrukh

effectively, in consequence of which he was, in 1713, promoted by him to the rank of *Amīr ul-Umarā'*.

The writing is a negligent Indian Ta'lik. Important words overlined in red. Nineteen lines to the page.

## C

Ff. 9b-13a: A treatise also in Persian, containing the conversation of Moses with God. Title:

مناجاة حضرت موسى

Begins: مناجات حضرت موسى عم از حق سبحانه وتعالى. موسى گفت يا رب انكه بيار خواندا اجر وى چيست.

The treatise was copied one day only after the above B: تمام شد رساله مناجات حضرت موسى عم بتاريخ بست وهشتم صفر المظفر سنه ۱۱۲۹ سنه ۵ جلوسى فرخ شاه روز پنجشنبه... در بلد حجة بنياد صوبه حسيني عليخان امير الامراء اتمام يافت.

Writing as above. Most of fol. 13 is filled with scribblings by late owners, some of which are of a cabbalistic character. The last two treatises have an old pagination in red: 109-116. They have been cut out from another manuscript and joined to the first treatise by a binder.

[Hamilton.]

## 790 [676]

200 × 152 mm. 16 leaves, twenty-one and twenty-five lines to the page.

## A

Ff. 1-6: A treatise on the Arabic musical tunes by مظفر بن الحسين بن المظفر الحصكى الموسيقى

Title:

الكشاف فى علم الانغام

THE REVEALER, CONCERNING THE SCIENCE OF MUSICAL TUNES

Begins: الله احمد حمد من ابتهل اليه واستعينه واومن به واتوكل عليه... وبعد فان اضعف عباد الله المصور مظفر بن الحسين بن المظفر الموسيقى الحصكى قد صنف رسالة فى علم الاشتقاق والتركيب... فهو فى علم الانغام فيما بين ارباب الصناعة امام وسماها بالكشاف.

The work is dedicated in the preface to a much-praised but unnamed king. The author says that all the musical tunes are derived from the one called راست. Two of its immediate derivatives are those called دوگاه and سيگاه. From these three are directly derived eight other key-tunes. The remaining tunes to the number of eighteen are derived from the above eleven principal tunes. All musical tunes, therefore, are twenty-nine in number.

No date. The name of the copyist is احمد القيسى الشافعى. The writing is a clear and careful Naskhi of about A.D. 1660. On the title page there is a short shopkeeper's bill and an inscription bearing the name of an owner, حسن الجبرتي, who may be identified with حسن بن ابراهيم بن حسن بن على الجبرتي who died in 1188/1774.

## B

Ff. 8-17: A treatise of an astrological character, entitled:

ظهور الثريا وخفاء ما كان وبيا

APPEARANCE OF THE PLEIADES AND  
DISAPPEARANCE OF THE PLAGUE-  
STRICKEN

The occasion of the writing of the book is the plague which raged in Egypt in 987/1579 and 988/1580. At the appearance of the Pleiades this plague ceased, and the author, the astronomer سليمان بن حمزة بن حشيش الحنفى الفلكى العثمانى الرومى, who died about 1010/1601, was asked to write a treatise on the Pleiades

and on the influence of the stars in general on the plague. His work is rather of a traditional character.

استمد العون والفضل والجود من فياض الوجود : Begins . . . وبعد فلما دخلت سنة سبع وثمانين وتسعمائة ودلت التشكلات السماوية . . . وسميته ظهور الثريا الخ.

The manuscript is an autograph of the author, and was written by him in its final form in 998/1589 : وقارن الفراغ من كتابته على يد مولفه ومنشئه القايم على اقدام التوجع من ذنوبه المتالم من آثامه وعيوبه افقر عباد الله في بلاد الله الفقير الجاني سليمان الحنفي الفلكي العثماني شفاء الله من كل داء العيوب وسقاء من ذنوب الغيوب آمين يوم الخميس حادى عشر الخامس من الثامن للعشر التاسع من العاشر حامدا مصليا مسلما محسبلا محوقلا وصلى الله الخ.

The author's handwriting is a clear but ugly Egyptian Naskhi. He has vowelised most of the words which offered a certain difficulty, and used rubrications freely.

A MS. intitulation in French for the two books occupies the first fly-leaf. It is probably not in the hand of Caussin de Perceval, but the separate intitulation on an inserted leaflet in front of the second piece is undoubtedly by that scholar. I have marked it as fol. 7. On the title page of this second piece there is also an inscription by Hasan Jabarti (see above), who has stamped his seal below it. His seal bears the date 1145/1732.

[Crawford, from Caussin de Perceval, 19.]

### 791 [711]

215 × 155 mm. 266 leaves.

#### A

Ff. 1-235 : A geography and natural history of the world, with the description of its wonders by عمر بن المظفر ابو الحفص ابن الوردى زين الدين, who died about 850/1446. See another

copy in No. 316 [38]. The title of the work is here written in full as :

خريدة المعجائب وفريدة الغرائب

This manuscript presents many discrepancies when compared with No. 316 [38]. In neglecting the wording of both, which generally speaking is identical, the main points of divergences bear on the following facts :

1. No diagram and no map of any kind are found in the present MS., but, on the other hand, it contains additional matter, as for instance, the list of the chapters of the work on fol. 13, which seems to be original.

2. The end of the work is totally different, for whereas No. 316 [38] ends on fol. 222b, all the additional and seemingly genuine chapters which follow in this No. 791 [711] to fol. 230 are missing in No. 316 [38]. These missing chapters bear on the following subjects : fol. 222b : ذكر الموقف وابن يكون ; fol. 223a : ذكر اسماء : fol. 228b : ذكر يوم القيامة والحشر والنشر . This is immediately followed by the *Ḳaṣīdah* called *قلادة الدر*, about which see below.

It would seem that there were two recensions of Ibn Wardi's *Kharīdah*, and that the present MS. contains the second of the two. For the colophon see below.

#### B

Ff. 230-233b : A *Ḳaṣīdah* in 119 baits on the happenings of the day of Resurrection. Title :

قلادة الدر المنثور في ذكر البعث والنشور

#### THE NECKLACE OF THE STREWED PEARL IN THE MENTION OF THE DAY OF RESURRECTION

The author is not mentioned, but he is عز الدين ابو محمد عبد العزيز بن احمد بن سعد الديرينى , who died about 694/1295.

Begins : الله اعظم مما جال في الفدر  
وحكمه في البرايا حكم مقتدر  
Ends : آياتها تسع عشر بعدها مائة  
كلامها وعظة ابهى من الدرر

## C

Ff. 233-234 : Process of knowing beforehand the victor and the vanquished in a contest by means of numbers. Fol. 234 contains a table for this purpose, with the title :

جدول فيه حساب الغالب والمغلوب

Begins : طريقه ان تحسب اسم كل واحد من المتحاربين  
والمتنازعين.

## D

Ff. 234-235 : A treatise on the game of chess. It consists mostly of a long quotation from an *ارجوزة* written by *ابن الهيمارة*. Title :

فصل في موضوع الشطرنج وما فيه من الحكم

Begins : قيل هو عقلان متجادلان وجيشان متقاتلان  
تجمعهم رقعة الجلود.

Ibn Hayyārah's text begins :

الشاه لا يحضر عند الشاه : لانها من اعظم الدواهي.  
والرخ لا يولج في المضايق : اذ ذاك بالطيور غير لايق.

This Sharīf b. Hayyārah (whose name is distinctly written) is to be identified with *ابو يعلى* who died in 504/1100 (see Brockelmann, i, 252-253). The title of his work on chess is called in other MSS. *ارجوزة شعرية*. (*ibid.*).

The colophon found on fol. 235b is by the same hand that wrote all the above works ; it informs us that the MS. was finished in 1181/1767 : وكان الفراغ من كتابة هذه النسخة الانيقة : يوم الاربع المبارك من شهر ربيع الثاني من شهر عام

واحد وثمانين ومائة والف . . . على يد احمد محمد ابو  
السعود الحسي الجزيري المالكي الخلوئي.

On the obverse of the fly-leaf, at the beginning, there is the seal of an owner, a vali of Cairo (when under Turkish domination), محمد رستم غلام , with the date 1251/1835. On the reverse, and on fol. 60b and on the title page, there is an inscription by another owner, محمد عمر جلبى , with the date Rabī' ii, 1229/1813. He states that the price of the MS. was 32 piastres. His seal is twice stamped on the title page. The last leaf of the MS. is wanting, but it contained nothing more than the last few words of the colophon.

The writing is a clear but careless Naskhi. Good rubrications. Broad margins. Eighteen lines to the page.

## E

Ff. 236-266 : An anonymous treatise on the Arab (Kuraish) genealogy of the Circassian Kings of Egypt. Title :

قهر الوجوه العاربة بذكر نسب امراء الجراكسة

THE SUBDUING OF STERN FACES BY THE  
RECORD OF THE GENEALOGY OF  
THE CIRCASSIAN AMĪRS

Begins : الحمد لله مانح الجود بايجاد الوجود . . .  
اما بعد فهذه نسبة شريفة ورسالة منيفة تشتمل على ذكر  
نسب الجراكسة من قریش.

The work, as in *Brit. Mus. Suppl.* No. 568, is composed at the request of a high Turkish officer in Egypt, called *رضوان بك*, who lived at the beginning of the eleventh century of the Hijrah. The last chapter contains the genealogy of this officer, whose grandfather, caused the main authority of our anonymous writer, viz., *شهاب الدين احمد*, (*an imām of the mosque of Akshahar,*

who died in 980/1572), to write a risālah on the same subject. From the final words (fol. 266a) we learn that our anonymous writer finished his work in 1041/1631: وقد خبر مولفها انه فرغ من تأليفها في غرة شهر الله رجب الاصب الفرد من شهور سنة واحد واربعين بعد الالف.

The MS. itself was written in 1092/1681, or forty years after the composition of the work: وقد تمت هذه النسبة الميمونة . . . في يوم الاربعاء المبارك الذي هو يوم الحادى والعشرون من شهر رجب الفرد الحرام الذي هو من شهور سنة اثنتين وتسعين والاف من الهجرة الح.

The work is divided into a muḥaddamah, seven faṣls and a khātimah.

There is an inscription on the title page by محمد عمر چلبى مرزوق (see above), the owner of the MS. in 1243/1827. The writing is a clear Naskhi, with copious rubrications. Seventeen lines to the page. Broad margins.

[Crawford.]

## 792 [639]

200 × 127 mm. 88 leaves.

### A

Ff. 1-28: A treatise on prayer and on the right way of performing it.

Title:

فلاح المومنين في بيان خشوع المصلين

#### HAPPINESS OF THE FAITHFUL IN THE DEMONSTRATION OF THE HUMBLeness OF THOSE WHO PRAY

The manuscript is an autograph of the author called عثمان بن يوسف, and the date of its composition is 1191/1777, as shown by the following colophon: قد تم تأليف هذه الرسالة بعون الله تعالى عن يد الفقير الى رحمة ربه القدير عثمان بن يوسف غنى عنهما الغفو في يوم الاحد السابع والعشرون من شهر رجب الشريف سنة احدى وتسعين ومائة والاف.

If this 'Uthmān b. Yūsuf may be identified with the copyist mentioned in Berlin 4829, the date A.H. 1012 assigned to him by Ahlwardt must be erroneous.

Begins: الحمد لله الذى امر عباده المومنين باقامة الصلوة وتعديلها . . . وبعد فلما رايت بعض الناس غافلين عن الخشوع فى الصلوة وهو المقصود من العبادة.

Ends: اللهم اجعلنا من العلماء العاملين والفضلاء المتورعين من ينابيع الحكم واليقين واجعلنا من الذين لا خوف عليهم ولا يحزنون وصلى الله الح.

The work is divided into two bābs and a faṣl.

The writing is a clear Turkish Naskhi, within gilt rulings. The writer has added many marginal notes, in some of which the second bāb is subdivided into maṭlabs. Copious rubrications. An illumination at the top of the first page. Fifteen lines to the page.

### B

Ff. 28b-30a are blank. Ff. 30b-48: A treatise on prayer. No title, but it is the

المقدمة فى الصلوة

#### INTRODUCTION TO PRAYER

ابو الليث نصر بن محمد بن احمد بن ابراهيم السمرقندى, who died probably in 383/993 (cf. Haj. Khal., ii, 352, who gives 375/985 as the year of his death).

Begins: الحمد لله رب العالمين والعاقبة للمتقين . . . قال الفقيه ابو الليث رحمه الله اعلم بان الصلوة فريضة قائمة.

Ends: فصل فان قيل الايمان مخلوق ام غير مخلوق: . . . عز اسمه وهو غير مخلوق.

The work has no special divisions, but a series of not well-defined faṣls are written in red in the middle of the text.

A later hand has headed the work in Turkish as ابو الليث مقديسى دير. The writing is in a beautiful and clear Turkish Naskhi, with all

the vowels. Well rubricated. Text within red rulings. Thirteen lines to the page. No date. About A.D. 1780.

## C

Ff. 48b-57 : An anonymous collection of the sayings of the Prophet, bearing mostly on ethical subjects. A Turkish hand has given it the heading, حديث شريف, "The Esteemed Ḥadīth," but the real title of the collection is found at the end (fol. 57a) as :

كنز الاخيار

## TREASURY OF THE BEST

Begins : الحمد لله رب العالمين . . . روى عن حفص بن محمد عن ابيه عن جده انه قال رسول الله صلعم الصلوة مرضاة الرب وحب الملائكة وسنة الانبياء.

Ends : وروى عن النبي صلعم لكل امة فتنه وفتنه امتى المال من تنبيه الغافلين. تم كتاب كنز الاخيار.

No chapters of any kind. A new saying of the Prophet is introduced by وقال عليه السلام. Same handwriting and same peculiarities as above under B. Ff. 50-53 and 56 are of tinted paper.

## D

Ff. 57-77 : A continuation of the same work, i.e. the enumeration of the sayings of the Prophet. Apart from the words مسئله and موعظة used twice at the beginning of the treatise, no special headings are found in it. As above, the words وقال النبي or وقال عليه السلام introduce a new saying.

Begins : مسئله لو صلى ركعتي الفجر واربعاً قبل الظهر ثم اشتغل بالبيع.

Ends : ومن قلم اظفاره يوم الجمعة خرج منه ذنوبه كيوم ولدته امه.

A saying on fol. 57a is attributed to 'Alī, another on fol. 63a to Jesus, and a third one

on fol. 64a to Abu Ḥanīfa, Abu Yūsuf, and Shāfi'i.

Writing and other peculiarities as above. Written mostly on tinted paper.

## E

Ff. 77b-87 : An anonymous treatise on the events of the day of Resurrection. A later Turkish hand has entitled it as هذه رسالة احوالى قيامه.

Begins : روى ان رسول الله صلعم صلى صلاة الصبح واسند ظهره الى المحراب.

Ends : اللهم ارزقنا الجنة ونعيمها بفضلك وكرمك يا حنان يا منان وبحرمة محمد صلعم وبحرمة آله واصحابه اجمعين. Writing as above. Written on tinted paper.

## F

Fol. 88 is blank and misplaced. It bears the title of the first treatise found in the MS. Ff. 89-93 : A treatise in verse on the good reading of the Ḳur'ān. No title. It is the well-known

## المقدمة الجزرية

شمس الدين ابو الخير محمد بن محمد بن محمد الجزري of القرشي الشيرازي, who died in 833/1429.

No date. Written in a clear and beautiful Turkish Naskhi of about 1750. Vowelled throughout. Text within red rulings. Fifteen lines to the page.

## G

Fol. 94 is blank. Ff. 95-97 contain leaves taken from another MS. with miscellaneous contents ; fol. 95a contains an index of the works found in the MS. from which the leaf is taken. In a Ta'lik of about 1680. Fol. 95b contains a prayer beginning (ter) الله اكبر. About 1800. Fol. 96 is taken from a MS. written in a Ta'lik hand of about 1680, and

contains sayings of the Prophet. It begins and ends abruptly, but has three bābs : باب . باب في فضيلة الصبر , باب في عقوبة النائح , في ذكر القبر . Fol. 97 is mostly in Turkish, and in a somewhat older hand, and deals with many subjects, the last of which is the length of the life of animals. It also begins and ends abruptly ; it contains also a transcript from an autograph of a Turkish writer, صدر الدين , المرحوم , البرسوى ابو السعود , used after his name, suggests that he had not died a long time previously.

## H

Ff. 98-120 : A commentary on the work entitled الفقه الأكبر of Abu Ḥanīfa, by ابو المنتهى . The beginning of the work is identical with the commentary attributed by Ḥaj. Khal. (iv, 458) to محمد المغنيساوى , and said by him to have been finished in 939/1532 (cf. Berlin 1929). Our MS. nowhere makes mention of this date. A later Turkish hand has entitled the work as

شرح ابو المنتهى

Begins : الحمد لله الذى هدانا الى طريق السنة والجماعة . . . اما بعد فيقول العبد الضعيف المذنب ابو المنتهى . . . ان كتاب الفقه الأكبر الذى صنفه الامام الاعظم كتاب صحيح مقبول.

Abu Ḥanīfa's work is embodied in the commentary. The words commented upon are overlined in red. No headings of any kind, and no date. Ff. 98-113 are written, within red rulings, in a somewhat neglected but clear Naskhi of about A.D. 1770, and ff. 114-120 are in a more modern and more beautiful Turkish Naskhi, without rulings. Occasional marginal notes. Well rubricated.

[Crawford.]

## 793 [650]

164 × 107 mm. 175 leaves.

A volume containing the following tracts :

## A

Ff. 1-9 : A short commentary on some sentences of the work on Dialectics of علي بن محمد , الجرجاني السيد الشريف , who died in 816/1413, by the Turkish writer مصطفى الاستنبولى , called فايز , who died about 1140/1727. (See the colophons of the following treatises.) The words used in the title page are فايز في آداب البحث.

Begins : جدا لمن لا مانع لما اعطاه . . . اما بعد . فهذه حروف متعلقة بشرح كلمات شريفة شريفة في الآداب من الحاشية الصغرى للعلامة الكبرى.

The work was composed by its author in 1131/1718 : تمت في غرة جمادى سنة ١١٣١ , and was copied three years later : حرره الفقير السيد علي بن مصطفى بن عبد الرحمن بن علي عنى عنهم سنة ١١٣٤.

Well rubricated. The writing is a clear Turkish Naskhi. Thirteen lines to the page. The words commented upon are all in red, and other important words are only overlined in red.

## B

Ff. 9b-14 : Another short commentary by the same Fā'id or Khalīl Istanbūli on some words of عصام الدين ابراهيم بن محمد بن عربشاه الاسفراينى , who died in 944/1537. These words bear upon the grammatical and logical importance of the *ḵarīnah* in a sentence.

Begins : جدا لمن مصنوعاته على وحدته . . . وبعد . فهذه حروف ركيكة . . . متعلقة بتعريف القرينة للفاضل المحقق . . . ابراهيم الاسفراينى المشهور بصام الدين . The treatise was composed by Fā'id in

II26/I714 : هذا آخر ما تيسر في هذا المحل الجليل  
للعبء الفقير خليل . . . في التاسع من محرم الحرام سنة ١١٢٦  
and was copied in II35/I722 by the above 'Ali :  
رقه الفقير السيد على . . . في سلخ ذى الحجة الشريفة سنة  
١١٣٥.

Well rubricated. Marginal notes.

C

Ff. 14b-17a are blank. Ff. 17b-20 : A short  
treatise by the same Fā'id, containing a lin-  
guistic commentary on the words محاق and  
حاشية in connection with the Turkish writer  
حسن جلبي بن محمد شاه الفناري ,  
who died in 886/1481, upon the work entitled  
سعد الدين مسعود بن عمر التفتازاني of شرح التلخيص المطول  
who died in 791/1389. Taftāzāni's work was  
also a commentary upon the تلخيص المفتاح of  
جمال<sup>1</sup> الدين محمد بن عبد الرحمن القزويني خطيب دمشق  
who died in 739/1338.

Title :

رساله فايز خليل افندي

Begins : نحمدك يا من رفع بيده السماء . . . وبعد  
فاني كتبت فيما مضى اثناء اشتغالي بمذاكرة شرح التلخيص  
مع حاشية الحسن الفناري.

The work was written by its author in  
II26/I714 : هذا آخر ما رقه العبد الفقير فايز خليل  
١١٢٦ , and copied by the same 'Ali  
in II34/I721 : حرره الفقير السيد على غفر له سنة ١١٣٤

Same writing and peculiarities as above.

The work is dedicated to علي باشا , the Grand  
Vizier.

D

Ff. 21b-45 : A commentary by the same  
Fā'id on verses 90-92 of Sūrah X (Yūnus) of  
the Ḳur'ān.

<sup>1</sup> Or جلال الدين (Berlin 7187).

Entitled on fol. 1a :

شرح وجاوزنا بني

Begins : سبحانك اللهم اهل الحمد والثناء . . . وبعد  
فهذه حروف متعلقة بمعاني كلمات قوله تعالى من سورة  
يونس الخ.

The author thanks, in his introduction,  
عبد الله افندي , the Sheikh ul-Islām of his day,  
for good advice.

The treatise was composed by the author in  
II33/I720 : وقع الفراغ من تبييض هذه الرسالة قيل  
عصر نهار الخميس في العشر الاول من ذى القعدة الشريفة  
سنة ثلث وثلثين ومائة والف انهى ذلك العبد الضعيف فايز  
خليل بن مصطفى الاستنبولي المتصل من السن الخمسين  
المنفصل عن الاربعين زهاء عشرين يطلب الدخول في سلك  
الخدمة بالخارج.

The manuscript was copied by the same 'Ali  
in II34/I721, a year after the composition of  
the treatise : قد وقع الفراغ من الاستنساخ على يدي  
الفقير السيد على بن مصطفى بن عبد الرحمن بن على في  
٢٣ رجب سنة ١١٣٤.

The words commented upon are in red.

E

Ff. 46-47 are cut out, and contained (to  
judge from the title on fol. 1a) a tract by the  
same Fā'id on the licitness or illicitness of  
coffee-drinking and smoking. Title :

رسالة في حق القهوة والدخان

F

Ff. 48-64 : A work by the same Fā'id on  
the possibility or impossibility of the influence  
of the stars. Title :

الرسالة العلائية

Begins : الحمد لله الذي رفع الافلاك بغير عمد كما ترى  
. . . اما بعد فقد اختلف الاراء في شان علم النجوم فمنهم  
من انكره غاية الانكار.

The treatise, which is dedicated to the Grand Vizier علاء الدين علي باشا (see under C), was composed in 1127/1715, and copied by the same 'Ali in 1131/1718: حرره الفقير السيد علي : ١١٣١ في ١١ ذى القعدة. غفر له لسنة ١١٣١

Written in a thinner Naskhi than that of the above treatises. Nineteen lines to the page. Well rubricated. Marginal notes. On fol. 51a Hajji Khalifa, or مصطفى بن عبد الله, called كاتب جلبى, who died in 1068/1657, is mentioned in connection with an historical book translated from Latin into Turkish: قال الفاضل المشهور بكاتب جلبى فى التاريخ المترجم من اللاتينية الى التركية. This may refer to the translation into Turkish of the Latin translation of the Byzantine historian Khalkokondylas.

## G

Fol. 65 is blank. Ff. 66-69: A treatise by the same Fā'id on the licitness or illicitness of coffee-drinking, smoking, etc., mentioned above, under E. Title as on fol. 1a:

رسالة فى حق القهوة والدخان

الحمد لله الذى انزل كتابا فيه آيات بينات : Begins : ... وبعد فهذه كلمات اصولية ينتفع بها الناظرون فى اقوال المتأخرين فى مص الدخان وشرب القهوة وبلع الافيون وامثالها.

The work, which is divided into six short kalimahs, was written by its author in 1127/1715: نجز تحريره يمين جامعه الفقير الى الله سبحانه : ١١٢٧/١٧١٥ وتعالى فايش خليل غفر له قيل ظهر الاثنين سلخ جادى الآخرة لسنة سبع وعشرين بعد مائة والف.

The MS. is, therefore, an autograph of the author. Written in a clear Naskhi. Eleven lines to the page. Many marginal notes by the author himself. Rubricated.

## H

Ff. 70-75: Another copy of الرسالة فى القرينة, the treatise described above under B. Written by the author in 1126/1714, and copied also by 'Ali in 1134/1721, i.e. a year before he copied the MS. under B.

Eleven lines to the page. Some marginal notes.

## I

Ff. 76-124: A treatise in Turkish by the same Fā'id on the elements of Algebra. Title:

الصولة الهزبرية فى مسائل الجبرية

### THE LION'S ONSLAUGHT IN THE QUESTIONS OF ALGEBRA

The work is based on the مفتاح الحساب فى علم غياث الدين جمشيد بن مسعود بن محمود الكاشى of الحساب, who flourished about 850/1446.

Begins : هزار حمد وثنا اول فرد متعاليه خلق . . . وبعد علما ديمشردرکه قواعد علوم تلاحق افکار ايله تزايد اوزره اولوب . . . وبو ترجمه به الصولة الهزبرية فى مسائل الجبرية تسميه قلنمق روا كوردلى.

Towards the middle the work is divided into one makṣad, subdivided into ten faṣls.

The work was composed in 1131/1718: هذا آخر ما قصدت ترجمته تيسر لى التسويد . . . مدة اربعة عشر يوما عند اختلاس الفرصة عن النوم فى الصوم وذلك فى اليوم الثالث عشر من رمضان لسنة احدى وثلاثين ومائة والف . . . وانا العبد الفقير فائض خليل بن مصطفى غفر لهما.

The MS. was transcribed by an unnamed copyist in 1139/1726: حرر فى سلخ ذى الحجة الشريفة : ١١٣٩ سنة .

The writing is a clear Turkish Naskhi. Fifteen lines to the page. A table on fol. 92a has been omitted by the scribe. Rubricated.

## J

Fol. 125 is blank. Ff. 126-155 : A treatise, in Turkish, by the same Fā'id, on Arithmetic, with special reference to the numerical value of letters in their relation to astronomical computations. Title :

فذلکه الحساب

## ELEMENTS OF ARITHMETIC

Begins : حد بحساب اول واحد لا يزاله . . . وبعد : بو عبد مستهام فايز خليل ناكمك بعض مخادم كرام واخوان خلوص ارتسام . . . وفذلکه الحساب اسمى ايله بنام اولمق روا كورلدى.

The work is divided into a muḥaddamah, six bābs and a khātimah. It was composed in 1133/1720 : . . . تمت الرسالة المسماة بفذلکه الحساب . . . and was copied by the above 'Ali in 1140/1727 : حرره الفقير السيد على فى اللد صفر سنة غقم.

The writing is a clear Turkish Naskhi. Fifteen lines to the page. Well rubricated.

## K

Ff. 165-170 : A treatise on the faith of Pharaoh in connection with Ḳur'ān x, 90, by محمد بن محمود اکمل الدين البابر تى الحنفى, who died in 786/1384. Title :

رسالة فى قبول ايمان فرعون

Begins : الحمد لله رب العالمين . . . وبعد فهذه رسالة : موجزة وعجالة معجزة حررها اكمل ابن الشيخ الفقير الى رحمة ربه القدير . . . قال الشيخ الاكبر.

Copied by the above 'Ali in 1146/1733 : حرره الفقير سيد على فى سنة ١١٤٦.

Clear Turkish Naskhi. Well rubricated. Thirteen lines to the page.

## L

Ff. 170b-175 : A record of a discussion which took place at the court of Tīmūr (Tamerlane) between السيد الشريف الجرجاني, who died in 816/1413, and مسعود بن عمر التفتازاني, who died in 791/1389, on the subject of the force of the comparisons found in the Ḳur'ān.

Title :

مباحث السيد مع التفتازاني فى مجلس التيمور

At the end of the discussion there is the following sentence : من حاشية البيضاوى لصدر الدين : زاده, which seems to imply the commentary on the well-known work of 'Abdallah b. 'Umar Baiḍāwī, who died about 685/1286, by صدر الدين زاده, an author mentioned also in Berlin 3398.

Begins : قوله تمثيل تمكنهم الخ عدل عن عبارة الكشاف : وهى مثل تمكنهم.

No date. Written in a Turkish Naskhi of about A.D. 1750. Important words overlined in red. Nineteen lines to the page. Some marginal notes, in one of which we are informed that Tīmūr placed Jurjāni before Taftāzāni because he was a Sayyid.

At the beginning of the MS. there are five verses in Persian in praise of the Prophet.

[Crawford.]

## 794 [811]

190 × 140 mm. 81 leaves, twenty-one lines to the page.

## A

Ff. 1-3 : A metaphysical treatise on the world and on God, with a khātimah on the soul, by شمس الدين احمد بن سليمان بن كمال پاشا, who died in 940/1533.

Title :

رسالة فى علم الكلام

It may also be entitled كتاب الاشارات. It is headed : رسالة معمولة في علم الكلام للمولى الفاضل ابن كمال.

Begins : الحمد لله الملك الغفار . . . وبعد فهذه اشارات لطيفة ونكات شريفة.

The treatise has seventeen headings called Ishārah, and the khātimah is subdivided into four mabḥaths.

## B

Ff. 3b-8 : A treatise on the explanation on the word زندیق, by the same Ibn Kamāl Pāsha. Title :

رسالة في تحقيق لفظ زندیق

Begins (as Berlin 2792) : الحمد لله ولي التوفيق : . . . وبعد فهذه رسالة معمولة في تصحيح لفظ زندیق وتوضيح معناه الدقيق.

No headings of any kind.

## C

Ff. 8-9 : A treatise explaining the meaning of some sentences of Baiḍāwī in connection with the first Sūrah of the Kūr'ān.

No author's name is found in the treatise apart from لواحد من الاذكياء, but from the words used in the introduction we may infer that he was an admirer of the above Ibn Kamāl Pāsha. Title :

رسالة في اول تفسير القاضي البيضاوى

Begins : حمدا لواهب العقل السليم . . . اما بعد فهذه المسودة المحققة.

## D

Ff. 9b-11 : A treatise on the figures of speech in a literary composition, by the same Ibn Kamāl Pāsha. Title :

رسالة في بيان الاستعارات

Begins : الحمد لله الواهب العطية . . . وبعد فان معانى الاستعارات وما يتعلق بها.

Ends : ووجه الشبه هو الاقدام تارة والاحجام اخرى منتزع في عدد امور كما ترى.

The treatise is different from that found in Berlin 7321. Fol. 11b contains a khātimah on the المجاز المركب which is also different from Berlin 7287, Brit. Mus. 861 (3), and Cairo vii, 441 (47).

## E

Ff. 11b-13 : A treatise, mostly in Turkish, on some Persian suffixes and prefixes and on the pronunciation of some Persian letters. No name of author is given, but he was probably the same Ibn Kamāl Pāsha. Title :

الرسالة الفارسية

The treatise which is different from Cairo vii, 440 (32), begins : رسالة فارسية مبنية قواعد كثيرة. اعلم ان لفظة است رابطة تقيد الثبوت.

Ends : محبوبة ظريفه وجان ياك وصوفى صاف كبرى اولور. تمت الرسالة الفارسية.

## F

Ff. 13b-14 : A treatise by the same Ibn Kamāl Pāsha on Dialectics. Title :

رسالة في آداب البحث

This treatise, which is different from Berlin 5337 and Leyden 2064, but apparently identical with Vienna 1919 (12), begins : الحمد لمن حفظ المومنين عن الخطأ والخلل في مناظراتهم . . . وبعد فهذه رسالة في علم آداب البحث.

Ends : فلا يتكلمان في اليقين بوظائف الظن وبالعكس. هذا آخر ما اردنا الخ.

## G

Ff. 14b-15: A treatise on intoxication.  
Title :

رسالة (or) مقالة) في بيان السكر

No author's name is mentioned apart from  
لواحد من الفحول.

Begins : اعلم ان السكر غفلة تعرض بغلبة السرور  
على العقل.

Ends : كالخمر والباق والمُنصف وهذا النوع من  
السكر لا ينافي المطلوب.

## H

Fol. 15 : A treatise dealing with some points  
of law relating to genuflexions, marriage and  
legitimacy of a child. Title :

الرسالة المتعلقة بالفقه

No author's name is mentioned apart from  
لواحد من اذكاء المتأخرين , who, according to mar-  
ginal notes, quotes such writers as يعقوب پاشا ,  
who died about 900/1494, and حسام جلبي , about  
whom cf. Berlin 5130 (5).

Begins : الحمد لله الذى منه الهداية والعناية ولا بداية  
له ولا نهاية.

Ends : ولدفع هذا التوهم قال اولاً وولدها من زوجها  
ملك سيدها.

## I

Ff. 15b-16: A treatise by the above Ibn  
Kamāl Pāsha on the five unknown things of  
Qur'ān xxxi, 34. Title :

رسالة في المغيبات الخمس

Begins : اقول ان المراد من المغيبات الخمس ما ذكر  
في قوله تعالى الخ.

Ends : واذا لم يكن له طريق الى معرفتهما كان من  
معرفة ما عداهما ابعد.

## J

Fol. 16 : A treatise proving the existence of  
God from the created world, by جلال الدين محمد  
بن اسعد الدواني , who died in 907/1501. Title :

رسالة في ان اثبات الصانع بحدوث العالم او بامكانه

Begins (as Leyd. 1573) : قال المتكلمون في اثبات  
الصانع ان العالم اما جوهر.

Ends : ألا ان الكوكب ليس ربا. والله تعالى اعلم

## K

Ff. 16b-17: A treatise on the differences  
between the اشاعرة and the ماتريدية , by  
نوعي , whose real name is مجيبى بن بير على بن نصوح ,  
who died in 1007/1598. (See about him *Gesch.  
der Osm. Dichtkunst*, iii, 108, and *Fazlakah*, i,  
120.) Title :

رسالة في الفرق بين مذهبي الاشاعرة والماتريدية

Begins : المطلب الثانى في الفرق بين مذهب . . .  
اعلم ان الفرقة الناجية الاشاعرة.

Ends : يكون المسائل الخلافية بينهما عشرا فالخسر في  
السبع قصور.

## L

Fol. 17b : A treatise on the five interesting  
things, by قتالي زاده . We have no means of  
knowing whether this Kīnālī Zādah is the  
father, علي بن امر الله , who died in 979/1571,  
or his son, حسن بن علي , who died in 1012/1603,  
but from the treatise under Y (see below), we  
prefer the father. See Rieu's *Cat. of Turk.  
MSS.*, p. 94 *et passim*. Title :

رسالة اللطائف الخمس

Begins : الحمد لله مبدع الموجودات . . . وبعد فهذه  
رسالة انشائها.

Ends : وبالواجب التوفيق ويده ازمة الترفيق

## M

Ff. 17b-18: A treatise on the difference between *سال اليه* and *خرج اليه* in connection with a sentence in the work of Ṣadr as-Sharī'ah, presumably عبيد الله بن مسعود صدر الشريعة الثاني, who died in 747/1346. Title:

رسالة على صدر الشريعة

The name of the author is given as كستلي, whom we believe to be مصطفى القسطلاني الكستلي, who died in 901/1495.

Begins: قال صدر الشريعة واعلم ان قوله الى ما يظهر يجب ان يكون متعلقا.

Ends: ولعل عند غيري ما هو اوجه منه فليطلب منه. تم الكلام لمولانا كستلي.

## N

Ff. 18a-19: A *Hāshiyah*, by the above Ibn Kamāl Pāsha, on a commentary of the beginning of the *Kāfiyah* by Jāmi. Title:

حاشية على اول شرح الكافية للمولى الجامي

This Jāmi is probably عبد الرحمان بن احمد نور, who died in 898/1492, and who wrote a commentary on the *كافية في الذبح* of جمال الدين عثمان بن عمر ابن الحاجب (Haj. Khal., v, 10), under the title of الفوائد الضيائية.

Begins: قوله والصلوة هي الرافة تنتظم الرحمة والاستغفار والدعاء.

Ends: واستعماله في معنى الباقي غلط فقد وهم مرتين

## O

Ff. 19b-20: A treatise on the *مسند اليه*. Title:

رسالة على المفتاح في طي ذكر المسند اليه

No name of author is found in the treatise, which is ascribed to الواحد من الاذكياء. The *Miftāh* of the above title is the مفتاح العلوم of سراج الدين يوسف بن ابي بكر بن محمد السكاكي, who died in 626/1229.

The treatise makes mention of Taftāzāni, who died in 791/1389, of Jurjāni, who died in 816/1413, and of the above Ibn Kamāl Pāsha, all in connection with Sakkāki's grammatical work (see Brockelmann, i, 294-5). The anonymous author has dedicated his treatise to a military judge of the vilayet of Anatolia: قاضى

العسكر بولاية اناطولي.

Begins: الحمد لمن جعل لسان الانسان . . . وبعد فهذه ورقة مشتملة على الخ.

Ends: اذا كانت ظاهرة يترجح الذكر وعدم الترجيح ليس الا في صورة خفائها.

## P

Ff. 20b-21a: A treatise on the value of the sentence *كما صليت على ابراهيم* occurring in a prayer. Title:

رسالة في توجيه التشبيه الذي يتضمنه لفظ كما صليت على ابراهيم

No author's name apart from الفضلاء, but in the preface it is said that the treatise was written according to the doctrine orally delivered to the author by الشيخ صفي الدين عبد الرحمان الحسيني.

Begins: له الحمد وعلى نبيه الصلوة والسلام . . . سمعت السيد الاجل.

Ends: آلا بهذا الوجه كما لا يخفى على من له ادنى فطانة. والله اعلم.

## Q

Ff. 21b-24a: A treatise on light in its relation to corporeal beings, by السيد الشريف علي.

رسالة بيان تمثيل الموجودات بالاشياء النورية

The treatise, of which no mention is made by Brockelmann (ii, 216-17) and Haj. Khal., begins : اعلم وفقك الله وايانا ان اصحاب النظر لبيان مراتب الموجودات في الموجودية.

Ends : الله الموصوف بصفات الكمال ولا يلزم كفر احدهما والسلام على من تبع.

Concerning a work by Jurjāni entitled مراتب الموجودات as above, see Berlin 5135.

## R

Ff. 24b-28 : A commentary on the آداب of عضد الدين عبد الرحمن بن احمد الإيجي who died in 756/1355, by ابو الخير احمد بن مصلح الدين , who died in 968/1560. Title :

شرح رسالة في آداب البحث للمولى عضد الدين

No mention is made of this work in Brockelmann ii, 208, and ii, 425-6, and in Haj. Khal. i, 210-11.

Begins : لك الحمد جعل الله تعالى مخاطبا تنبيهها على القرب.

Ends : فان وجدته حقا فاتبعه والا فاصلحه فان الله لا يضع اجر المحسنين.

## S

Ff. 28-29 : An anonymous treatise, probably by Ibn Kamāl Pāsha, concerning public prayer on a Friday, in connection with some sentences of the *Hidāyah* and the *Farā'id*, by the above Ibn Kamāl Pāsha. Title :

رسالة في اقامة الجمعة

Begins : الحمد لوليه والصلوة على نبيه . . . قال في الهداية وليس للقاضي.

Ends : الاستخلاف للخطبة لا الاستخلاف للصلوة كما توهمه القائل السابق ذكره.

The author attacked in the last line is منلا or محمد بن فرامرز , who died in 885/1480, and whose name is written twice in red on the margins of fol. 28a.

A short appendix to the above treatise of Ibn Kamāl Pāsha is found at the bottom of fol. 29a, written by حسام جلبى الكرماسى , who died about 980/1572. This appendix begins : قوله اللائح بخاطري ان استخلاف العامور لاقامة الجمعة.

## T

Ff. 29b-30 : A treatise on the right vowel of the third letter of the word وحده , by ابن صدر , who died about 965/1557. Title :

مقالة في بيان نصب وحده

Begins : واعلم ان قولنا وحده اذا جرى على الله تعالى بان جعل في الكلام.

Ends : احسنوا واجادوا والله الميسر للصواب واليه وحده المرجع والمآب.

## U

Fol. 30 : A treatise on the meaning and derivation of the Turkish word چلبى . Title :

رسالة في بيان لفظ چلبى

No author's name is found in the treatise apart from لواحد من الفضلاء , but since Ibn Kamāl Pāsha is quoted in it, its writer must have lived at the earliest at the end of the sixteenth century.

Begins : الحمد لله الذى علم الانسان ما لم يعلم . . . اما بعد فاقول وبالله التوفيق.

Ends : اعوذ بالله ان اكون من الجاهلين والحمد لله رب العالمين.

## V

Ff. 30b-31: A second treatise (cf. under T) on the right vowel of the *dāl* of وحده, by عبد الرحمان ابن الشيخ عبد الله قره باش, known in a shorter form as شيخ زاده, who died in 971/1563. Title:

رسالة في نصب وحده

Begins: . . . نحمدك يا من الهمتنا من احدية ذاتك. . . اما بعد فيقول العبد الداعي عبد الرحمان ابن الشيخ عبد الله الشهير بقره باش.

Ends: ويمتنع ان يقال جاء زيد طويلا او قصيرا او اسود . . . الا بتاويل.

## W

Ff. 31b-34a: A treatise on the right use of the infinitive, by محمد امين البخاري, known as امير پادشاه, who died in about 987/1579. Title:

رسالة في بيان الحاصل بالمصدر

Begins: . . . سبحان من حصل بمصدر تكوينه الافعال. . . اما بعد فهذه رسالة.

Ends: لانه لم يتعد الى المفعول ويستعمل مجازا في الفاعل والله تعالى اعلم.

At the end of the treatise there is a very short faṣl on the borders of countries, taken from the work بهجة الناظر.

## X

Ff. 34b-35: A short treatise on the grammatical state of the word طالب in the sentence quoted below. Title:

رسالة في بيان اعراب الطالب الفقير

The work, which is anonymously attributed to الطالب الفقير, begins: لو احد من الاذكياء زيد فيه وجوه.

## Y

Ff. 35a-36: A treatise on the school of the Ḥanafis and the best-known works used among them, by علي جلبي بن امر الله, known as قنالي زاده, who died in 979/1571 (see above under L).

No title is given to the work apart from رسالة شريفة مقبولة.

Begins: اعلم وفقك الله تعالى ان مسائل اصحابنا وفي كتاب الحنفية رحمهم الله على ثلاثة طبقات الدعوى هكذا والله تعالى اعلم بحقائق الاشياء.

## Z

Ff. 36a-37: Various grammatical notes attributed to: 1. محمد بن يير على البركوي (البركلي), who died in 981/1573 (quoted from his work (امتحان الاذكياء). 2. صالح البوريني, who, to judge from the sentence الله عصمه used after his name, seems to have been still living when the MS. was written. Can he be the grammarian الذوق الذهبي, the author of *الذوق الذهبي*, who flourished about 1000/1591? See about him Rieu's *Cat. of Turkish MSS.*, pp. 150-151. 3. محمد بن الشيخ همام الشهير بابن همام, who is to be identified with عبد الواحد, who died in 861/1457.

The scribe informs us that these notes were taken from an autograph of Ibn Humām, whom he calls also الهداية شارح.

## aa

Ff. 37-38: A dissertation on the question whether the parents of the Prophet were believers, and whether they are saved or not. Title:

رسالة مقبولة في حق والدي النبي

The treatise is anonymous, and quotes writers of a late date, such as Jalāl ad-Dīn

Suyūṭi, who died in 911/1505, and may therefore be ascribed to the sixteenth century, but from other sources (Berlin 2705, Ind. Off. 1037, Vienna 1919 (4), etc.) it is certain that the author was again Ibn Kamāl Pāsha.

Begins : الحمد لله الذى كرم آدم عليه السلام . . .  
فبقول وبالله التوفيق.

Ends : خصوصاً الى وهم العامة لانهم لا يقدرون على دفعه وتداركه.

bb

Ff. 38b-40: A treatise on the Muslim prophet and saint called خضر الياس, taken from the book entitled فصل الخطاب of the Sūfi writer محمد يارسا, who died in 822/1420.

Begins : وتبدل طبقات الابدال والابطال واخواتهما كثيرا والقطب ثابت.

Ends : وامتنا فى عاقبه واحترنا معافين بفضلك

cc

Fol. 40: A treatise, in Turkish, on the classes of the spirits called رجال الغيب of the famous Muḥyi ad-Dīn Ibn 'Arabi, who died in 638/1240.

dd

Fol. 40b: An anonymous short treatise on the licitness or illicitness of love. Title :

مسئلة فى العشق

ee

Ff. 41-45: A treatise by the above Ibn Kamāl Pāsha on the comparative and preferential statements in literary compositions. Title :

رسالة فى التغليب

Begins : الحمد لوليه والصلوة على نبيه وبعد فهذه رسالة معمولة فى تحقيق التغليب.

Cf. Berlin 6883, Brit. Mus. 861 (6).

ff

Ff. 45b-47: The testament of the Sūfi shaikh, محمد بن بهاء الدين, who is probably يبر محمد بهاء الدين التقشندى, who died in 791/1388 (Haj. Khal. i, 492; cf. Rieu's *Cat. of Turkish MSS.*, p. 20). Title :

وصية شيخ محمد

Begins : يا اخى ان كنت من السالكين الواصلين فيكنى لك من الوصية.

Ends : واذا اردت فتنة فى قوم فتوفني غير مفتون. والحمد لله الخ.

gg

Ff. 47b-48 contain notes and quotations on spiritual things, by various owners of the MS., one of whom was محمد بهائي, who wrote his note in Turkish, and who died in 1064/1653. See Rieu's *Cat. of Turkish MSS.*, pp. 13, 198, 243, 247.

hh

Ff. 48b-50: A treatise by the above Ibn Kamāl Pāsha on the grammatical rules dealing with تبعض and بعضية, or the restriction of the general meaning of the words of a sentence by means of من. Title :

رسالة فى تحقيق من البعضية

Begins : الحمد لوليه والصلوة على نبيه اعلم ان البعضية المعبرة فى من التبعضية.

Cf. Berlin 6903, Vienna 1791 (7), where it is called من التبعضية

ii

Fol. 50b: A short note on the true name of the letter ف, called in Syntax الفاء الفصيحة, copied from a work by يحيى بن احمد, الكاشى, who, according to Haj. Khal., i, 208, lived in the tenth century. Cf. Gotha 2809 (2).

## jj

Ff. 51-52 contain the chapter on learning and teaching of the work entitled ارشاد القاصد شمس الدين محمد بن ابراهيم ابن by , الى اسنى المقاصد ساعد الانصارى الأكفانى السخاوى, who died in 749/1348. The work is mentioned by Haj. Khal., i, 251.

Begins : اما شروط التعليم والتعلم فهي اثني عشر شرطا. الاول ان يكون.

Ends : ومن لم يظهر عليه امارات علمه فهو ذو بطالة لا صاحب اخلاص.

## kk

Ff. 53-55 : The well-known collection of pious and ethical sayings attributed to 'Ali b. Abi Tālib. Title :

نثر الآلى

The sayings are arranged in alphabetical order.

## ll

Ff. 55b-67 : A treatise containing bitter attacks on the Shī'ahs (Kizilbāsh), with the enumeration of all the crimes of arson, murder, infidelity that they committed in the life-time of the author, حسين بن عبد الله الشروانى, who wrote in 947/1540. Title :

الأحكام الدينية

The work, which is dedicated to the Turkish Sultan Sulaimān (A.D. 1520-1566) is headed, as in Paris 1458, كتاب كريم انه من سليمان

Begins : الحمد لله الذى جعل سلطاننا صاحب القران

Ends : يوم لا ينفع مال ولا بنون الا من اتى بالحسنات كما قال الله تعالى ان الحسنات يذهبن السيئات.

The work is divided into three bābs. The first bāb is subdivided into two faṣls, the first of which has two mabḥaths. The second and the third bābs have also two faṣls each with-

out other minor subdivisions. The beginning of the bābs slightly differs from Leyden 2070.

## mm

Ff. 67b-72 : An anonymous treatise on all the words and sentences which carry with them the sin of infidelity (*Kufr*). Title :

باب فى بيان الفاظ الكفر

Begins : ومن ينوى ارتدادا بعد دهر يصير عن دين حق ذا انسلال.

Ends : وان مات قبل التوبة سكرانا او مفيقا مات عاصيا نرجو له ونخاف عليه.

It should here be noted that Uppsala 405 (23) attributes this treatise to the above Ibn Kamāl Pāsha, which is very probable.

## nn

Ff. 72-78 contain different historical notes about many writers, taken from various works, mostly from الجواهر المضية فى طبقات الحنفية of ابو محمد عبد القادر بن ابي الوفاء محمد محبى الدين القرشى, who died in 775/1373, and تاج التراجم فى طبقات ابو الفضل زين الدين القاسم بن عبد الله ابن of الحنفية of قطلوبغا الحنفى, who died in 879/1474; and once (in connection with Abū Ḥanīfa) from حيوة كمال الدين محمد بن موسى الدميرى of الحيوان, who died in 808/1405; and once also (in connection with the various clans of the tribe of Kuraish) from ابو الفتح ناصر بن of المغرب فى ترتيب المغرب from عبد السيد المطرزي, who died in 610/1213; and once also (in connection with Shāfi'i) from يوسف بن ابي سعيد احمد السجستاني of منية المفتى, who wrote in 638/1240; and, finally, once (in connection with M. b. M. Māturīdī) from the ابو سعد عبد الكريم بن محمد السمعاني of انساب, who died in 562/1167.

oo

Ff. 78-79a contain a short treatise (in Turkish) in connection with المجد alphabet and its relation to Adam, taken from شرح معناه of مصطفى بن شعبان السرورى, who died in 969/1561. See Rieu's *Cat. of Turkish MSS.*, p. 160. About Jāmi's Mu'amma, commented upon by Surūri, cf. Rieu, *ibid.*

PP

Ff. 79b-81a: An anonymous treatise in which it is proved that martyrs are not dead but living. Title (taken from the introductory words):

رسالة في تحقيق القول بان الشهداء احياء في الدنيا

The treatise, which is very probably by Ibn Kamāl Pāsha, begins: الحمد لوليه والصلوة على نبيه وبعد فهذه رسالة في تحقيق القول الخ.

qq

Fol. 81b: The beginning of an anonymous and incomplete treatise on inheritance. Title (taken from the introductory words):

مجلّة في الفرائض

Begins: الحمد لله الذى بين بكتابه فرائض الدين القويم . . . وبعد فهذه مجلّة في الفرائض توضح سهام الورثة.

The work, which ends abruptly and is incomplete, is divided into a mukāddamah and two bābs.

rr

On fol. 1a there is an official document bearing eight signatures, concerning the manumission of a slave called محمد بن عبد المومن, from Ṣalājīk in the ancient cada of Bāghcha Sarāi.

The MS. is written in a clear Turkish Naskhi. No date. About A.D. 1650. Fully rubricated. Many words vowelled by a later hand. A

few explanations, corrections and additions on the margins and between the lines.

[Rylands, 53,797.]

## 795 [444]

210 × 135 mm. 83 leaves, nineteen to twenty-one lines to the page.

A

The manuscript is imperfect at the beginning and at the end. On a fly-leaf at the beginning an owner has entitled the work as

منتخب كشكول شيخ بهائى

and this intitulation has been repeated by Col. Hamilton's cataloguer on a preceding fly-leaf and by another owner on the back. As the contents of the work seem to be in harmony with such a title, we may believe that the book is a selection of the الكشكول, *The Beggar's Bowl*, the celebrated encyclopædic anthology of بهاء الدين محمد بن حسين بن عبد الصمد الحارثى العاملى, who died in 1030/1621.

On fol. 70a another work by 'Āmulī is referred to in the following terms: من كتاب رياض الارواح وهو مما نظم بهاء الدين محمد العاملى عنى الله عنه The compiler quotes himself under the heading (fol. 61b and fol. 82b), mentions his visit to Madīnah (fol. 83a) and to Jerusalem (fol. 81a), states that his father came from the country of the Arabs to Persia (fol. 60b), and gives a letter written to or by his father in 979/1571 (fol. 83a) while at Herāt.

The upper part of the first leaf has disappeared. What remains of the old writing deals on fol. 1a with magical amulets, and on fol. 1b, after the basmalah, the text begins: قال عليه السلام ابدًا بنفسك فتصدق عليها فان فضل شيء فلاهلك.

## B

Ff. 51-62a contain the prayer entitled دعاء الجوشن الكبير, "Prayer of the Great Coat of Mail," followed immediately by the rubric : وهو مائة فصل كل فصل عشرة اسماء.

The hundred faṣls follow in *abjad* reckoning and with small headings in Persian.

## C

Ff. 62-64 contain the prayer of محمد الحسن بن نصر الدين الطوسي ابو جعفر who died in 672/1273. Headed :

دعاء الشيخ نصير الطوسي

and followed by the rubric : يقرأ بعد كل الصلوة . The prayer contains the names of the Shī'ah Saints.

No date. Written in an Indian Naskhi of about A.D. 1750. Profusely rubricated. The text of ff. 51-64, which contain the Arabic prayers, is fully vowelled. Fairly broad margins. Wormed.

[Hamilton.]

## 796 [83]

197 × 128 mm. 80 leaves, nine and eleven lines to the page.

## A

Ff. 1-9 contain Arabic letters, single and in combination, for writing-exercises. The letters are vowelled in the combination form.

No date. Naskhi script of about A.D. 1640. Rubrications. Nine lines to the page.

## B

Ff. 10-32 : An epistolary manual, in Turkish, containing fifty-three forms of petitions and addresses to different kinds of people.

About two leaves are missing at the begin-

ning, and the text begins abruptly : ادعيه دولت افزون.

The end of the treatise contains the last address : ديكر لطايف دعوات صافيات اخلاص شعار : كه لذت روحى حبوبات اشجار نسيم بهشت جنان بخش اولاً.

## C

Ff. 33-44 : Arithmetical tables, in Turkish :

Ff. 33-40a are headed در بيان لغت سياقت وحساب رقم , and contain numerical tables of letter-signs for numbers, with the ordinary Arabic numbers underneath. These letter-signs are sometimes of a very unusual character.

Ff. 40b-44 contain tables for the Turkish measure of weight called *hīntār* ; they are headed : در بيان حساب رقم تضعيف تقسيم قطار . There are two secondary tables : در بيان حساب در بيان حساب جمله and تقسيم غرما

## D

Ff. 44b-47 : A treatise, in Turkish, on taking augury from the letters of the Qur'an. Title :

(هذا) فال كلام شريف

Begins : وقت كه كلام قديمه فال اجمع دلست : كركدر كه بر نيت اوزينه.

Fol. 48a contains an arithmetical table of the coin called كره , explained previously on fol. 44a as having the value of seven and a half اچه , itself equivalent to a third of a para. Title :

در بيان حساب كرات

This leaf is possibly misplaced. Fol. 48b is blank.

## E

Ff. 33-78a contain a list of Arabic and Persian words translated into Turkish. The words of the first two languages are in black,

and the Turkish words in red. The work is divided into two sections. The first section (ff. 49-69a) is headed, in Turkish :

لغت انشاء مكاتيب المفيد

and the second section (ff. 69b-78a) :

كتاب لغة دانستن

A few words have suffered from damp.

#### F

Ff. 78b-79 contain a conclusion, in Turkish, to the Turkish part of the manuscript. Headed :

خاتمة الكتاب

Ff. 10-79 are in one hand, and dated 1027/1617 : تحريراً في اوائل شهر صفر المظفر سنة :  
سبع وعشرين والـف.

Well rubricated. Clear Turkish hand, with some headings (in section B) in a half-Dīwānī script. Slightly damaged by damp.

[Bland.]

#### 797 [132]

305 × 210 mm. 65 leaves.

The manuscript belonged to Franz (or Franciscus de) Dombay (see about him Nos. **285-286** [119-120]), who has affixed his book-plate over his library numbers 89 and 139 inside the cover, above that of "The Hon<sup>ble</sup>. Frederic North," and who has apparently written all the volume himself except the right-hand pages of B, which are the work of a native of Morocco. A and B are independent pamphlets, but C and D may have constituted a single pamphlet.

The contents are :

#### A

Ff. 1-29 : A collection of dialogues in colloquial Arabic, of the dialect of Morocco, with European rendering in a parallel column.

In the first ten chapters (ff. 1-14) the rendering is in Latin, in the second ten (ff. 15-29) the first few sentences are in Latin, with German equivalent added ; the rest is in German. The last few pages of each half are occupied with Latin annotations, with the heading *Annotaciones*.

There are two headings, one Arabic and the other Latin, prefixed to the treatise : هذا دفتر  
يشتمل على تقييد مقالات العربية بلسان العامة يجتمع على  
عشرين باباً ; *Dialogi Arabici, in lingua vulgari Arabica exarati ac divisi in viginti capita*.

Sixteen-nineteen lines to the page. Clear European hand (possibly that of Dombay himself) based on Maghribi. No rubrications.

#### B

Ff. 31-58 : A catalogue of Arabic books circulating in Morocco.

On the left-hand leaf (fol. 31) of the covering sheet is this Latin title : *Catalogus Manucriptorum in Lingua Arabica exaratorum ac in Mauritania magis notorum*. At the other end (fol. 56a) is the Arabic title : هذا بحمد الله تعالى

برنامج الكتب الذين متداولين في بلاد المغرب.

The list of Arabic book-titles is written in two or three upright columns on the right page at each opening, divided into twenty-two bābs, followed by miscellanea. On the left-hand page is a Latin translation of the titles of the bābs and occasional additional Arabic book-titles in the same hand as that of A above. The list itself of Arabic books has been drawn by some Moor for Dombay in a Maghribi hand.

Thirty-three lines to the page. Many pages are blank. The Arabic text covers some nine pages.

#### C

Ff. 59-62 : Moorish customs.

Five clearly-written pages of double columns,

the left giving eleven Arabic sayings and the right an annotated German translation. The pamphlet is entitled :

*Sammlungen über einige Gebräuche der  
Marokkaner*

Same Arabic hand as that in A above.

D

Ff. 63-66 : Enumeration (in Arabic) of Moorish tribes.

On the cover (fol. 63a) is the title : *Familie seu Tribus in Mauritania*. Then follow three pages containing a classified list of Moorish tribes. The Arabic title is : قبائل العرب , الذين في المغرب , ايت وافلا , قبائل اهل الريف , قبائل في صحراء المغرب , قبائل ملقطة من البربر , ايت مكحول , ايت ادراش

Clear writing similar to that of C above.

The MS. might have been written about A.D. 1790.

[Bland.]

## APPENDIX<sup>1</sup>

### 798 [775]

211 × 158 mm. 264 leaves. Generally thirty-one lines to the page.

#### A

Fol. 7a: Four mystical verses by Abu l'Hasan al-Bakki aṣ-Ṣiddīqī, with a commentary.

#### B

7b-258b: A commentary on the work of Abu 'Abdallah M. b. Aḥmad b. M. b. 'Ali ibn Ghāzi al-'Uthmāni, who died (according to a statement found on fol. 8a) in 919/1513, by Mas'ūd b. M. Jamū'.

Ibn Ghāzi's book deals with the pronunciation of the Qur'ān, and with the grammatical usages embodied in the commentaries on it. These usages are followed by an arranged series of extracts from the Qur'ān, with grammatical glosses. The work commented upon was called *التفصيل*, and the present commentary is entitled (fol. 7b):

كفاية التحصيل في شرح التفصيل

#### A SUFFICIENCY OF ACQUISITION IN A COMMENTARY ON THE TAFSĪL

Ff. 7b-53a deal more remotely with the Qur'ān, and are a commentary on a poetical piece by Ibn Ghāzi.

Begins (fol. 7b): الحمد لله الذي انزل على عبده محمد صلعم كتابه يقول العبد المذنب . . . مسعود بن

محمد جموع . . . وبعد فان من افضل ما استعمل . . . وسميته كفاية التحصيل في شرح التفصيل . . . فاقول والفة المستعان وهو الشيخ الامام ابو عبد الله محمد بن احمد بن علي بن غازي العثماني . . . توفي رحمه الله يوم الاربعاء تاسع جمادى الاولى سنة تسع عشرة وتسعمائة الح.

انتهى . . . على : 1124/1712 (fol. 258b) يد كاتبه لنفسه ولم يحتاج اليه ويرضى به من ابناء قومه محمد بن الحسين بن محمد بن عبد الله الخراز . . . وذلك يوم الثلاثاء بعد صلاة الظهر سبعة ايام من جمادى الاولى لسنة ١٠١٤ و١٠١٥ و١٠١٦.

Written in a minute Maghribi hand. Headings in red. Profusely rubricated. Important words in thick characters. Ff. 1-6b and 259a-263b are crammed with miscellaneous extracts added by the copyist and by owners.

[Crawford.]

### 799 [633]

165 × 115 mm. 162 leaves. Fifteen lines to the page, including the titles of the verses.

A romantic history of the Imam 'Ali, in modern verse.

Title :

قصة اليمون

#### THE HISTORY OF MAIMŪN

Begins : الحمد لله رب الخلق مالكمهم وسيد الكل

Composed (fol. 162b) in Rabi' II, 1223/1808, by Aḥmad b. Muḥammad aṣ-Ṣafi, possibly

<sup>1</sup> The following MSS. were overlooked at the time of the printing of the Catalogue, and are added here according to the order of the subject-matter used in the preceding part of the Catalogue.

for Muḥammad Binābah, son of Muḥammad Sandūbi.

وقد انتظمت في ملك الفقير محمد سيف الدين الملقب  
بالنابه ولد الفقير محمد سيف الدين السندوبي على يد  
كاتبه الفقير احمد محمد الصفي في شهر ربيع الثاني سنة  
١٢٢٣.

Written in a clear but not handsome Naskhi hand. Headings in red. Ff. 1 and 21-48 are supplied by a modern hand.

[Crawford.]

### 800 [462]

160 × 100 mm. 123 leaves. Seven lines to the page.

A work on the following five subjects: Unity of God, Creed, jurisprudence, medicine, and philology, by a school-teacher (fol. 12b), 'Abd al-Khāliq b. Hāshim b. Muḥammad.

Title (fol. 11b):

درر الكلم وطم الحكم

#### PEARLS OF WORDS AND ABUNDANCE OF WISE SAYINGS

Begins: الحمد لله الواحد الاحد الواحد الصمد... اعلم  
صاح سلمك الله ورعاك احرك لك مذكرا كلمه كلها  
عواطل.

The work is divided into *maslaks*. No date. Written in a clear and handsome Naskhi of about A.D. 1680. Headings in red. Profusely rubricated. Broad margins. Red rulings. On fol. 1b is a half illegible seal, the last words of which read: "the servant of science."

[Hamilton.]

### 801 [782]

305 × 193 mm. 254 leaves. Twenty-six lines to the page.

A theological work containing the tenets of the Shī'ahs, by M. b. Ya'qūb al-Kulīni, who died in 328/939.

Headed in red, on fol. 3b: اصول كيني. It is the first volume of the *Kāfi* (the Sufficient), and begins and ends as in No. 93 [547], p. 117.

Dated 1066/1655: كتاب العشرة... كاتب  
العبد درويش علي ابن يوسف طالقاني سنة ستة وستون  
بعد الالف.

Written in a fairly clear Naskhi. Headings in red. Broad margins, on which there are often glosses in a minute hand. Marked on many pages as *wakf*. An index to the work has been added by a later hand, on ff. 1b-2a. At beginning and end are inscriptions by owners, with their seals.

[Crawford.]

### 802 [777]

256 × 198 mm. 187 leaves. Nineteen lines to the page.

A work on Shī'ah doctrine and practices, by M. b. 'Ali b. Babuwaih al-Kummi, who died in 381/991, and about whom see Nos 94 [362] 95 [285].

Title:

اكمال الدين واتمام النعمة

or (fol. 1a)

كمال الدين وتمام النعمة

#### THE PERFECTION OF FAITH AND THE COMPLETION OF GRACE

Begins: الحمد لله الواحد الاحد الفرد... قال  
لشيخ الفقيه ابو جعفر محمد بن علي بن الحسين بن موسى  
ن بابويه القمي مصنف هذا الكتاب... ان النبي دعاني  
لي تصنيفي هذا الكتاب... اما بعد فان الله تبارك وتعالى.

قد فرغ من 1041/1631: (fol. 187a) Dated  
سويده وتنسيخه... محمد بن حاجي... في عصر يوم  
لاربعا في شهر رمضان المبارك سنة احدى واربعين والاف  
ن الهجرة.

Written in a minute Persian Ta'lik. No headings, and few rubrications. Broad margins. Marked on many leaves as *wakf*. Seals by owners on the first and last leaves.

[Crawford.]

### 803 [781]

253 × 149 mm. 178 leaves. Generally from twenty-two to twenty-four lines to the page.

A Shī'ah work on the legitimacy of the claims of the Imām 'Ali, by Ḥasan b. Yūsuf b. As'ad b. Muṭṭahar al-Hilli, who died shortly after 712/1312, and who composed it for his own son.

Title (fol. 1b) :

كتاب الالفين

#### BOOK OF THE TWO THOUSAND

The author informs us (fol. 1b) that he gave this title to his work because it contains a thousand reasons in favour of the claims of 'Ali, and a thousand answers which destroy the objections of adversaries.

Begins : الحمد لله الذي فطر الحق بنصب الادلة الواضحة . . . اما بعد فان اضعف عباد الله تعالى حسن بن يوسف بن مطهر الحلبي يقول اجبت سوال ولدي العزيز محمد . . . املاء هذا الكتاب الموسوم بكتاب الالفين.

At the end is the following statement : فهذا ما وجد من كتاب الالفين . . . وفي نسخة الاصل المسودة وذلك في غرة رمضان المعظم سنة اثني عشر وسبعماية وكتب حسن بن المطهر ببلدة جرجان في صحبة السلطان الاعظم غياث الدين خلد الله ملكه وفرغ من تبييضه مولانا الامام الاعظم فخر الدين بن المصرة (؟). سنة اربع وخسين وسبعماية ببلدة الحلة.

Written in a fairly clear but not handsome Naskhi. Headings in black. No rubrications. Marked on some pages as *wakf*. On

fol. 1a are three inscriptions by owners and two seals.

[Crawford.]

### 804 [786]

284 × 194 mm. 321 leaves. Twenty-seven lines to the page.

A work on the good qualities of the Prophet, and of the first Shī'ah saints, by 'Ali b. 'Isa b. abu l'Fath Bahā' ad-Dīn al-Irbili, who according to an early colophon, reproduced at the end of the volume (see below), died in 692/1292.

Title (fol. 3a) :

كشف الغمة في معرفة الايمة

#### LIFTING OF DARKNESS FROM THE KNOWLEDGE OF THE IMAMS

Begins : الحمد لله الذي الزمنا كلمة التقوى . . . اما بعد فان الله سبحانه وله الحمد لما هداني الى الصراط المستقيم.

The work contains some good historical information, and is divided into two main *juz*'s.

Dated (fol. 321a) 1104/1692, but copied from an early MS. as seen below.

صورة ما كان على الاصل. نجز الجزء الثاني من كتاب كشف الغمة في معرفة الايمة عليهم السلام وبتمامه تم الكتاب نقلا من نسخة بخط العبد المرحوم عبدال محمد مجد الدين ابي جعفر الفضل ابن يحيى بن علي الطيبي الكاتب بواسطه العراق ونسخته المشار اليها كتبها من نسخة الاصل وهي بخط السعيد المرحوم مصنف هذا الكتاب بهاء الحق والملة والدين علي بن عيسى بن ابي الفتح الاربلي . . . توفي بهاء الدين جامع هذا الكتاب في جدى الاخرة من سنة اثنتين وتسعين وستماية . . . صورة ما كان على كتاب نسخ منه هذا الكتاب. نجز الجزء الثاني . . . نقلا من نسخة كتبت بيد المرحوم محمد بن محمد بن حسن الطويلة الصفار الحلبي وذلك نقلا من نسخة

مجد الدين ابي جعفر الفضل بن يحيى الطيبي الكاتب  
بواسطة العراق الخ.

تم هذا الكتاب . . . على يد . . . درق يعلى بن الشيخ  
شمس الدين الكاظمي وذلك ضحى نهار الخميس السابع  
عشر من شهر رجب من شهور سنة اربع ومائة بعد الالف  
من الهجرة النبوية.

Written in a clear Naskhi. Headings in red. Profusely rubricated. Broad margins. Marked at beginning and end as *wakf*. Inscriptions by owners on ff. 1a and 321a.

[Crawford.]

### 805 [776]

255 × 194 mm. 384 leaves. Fifteen lines to the page.

A work on jurisprudence, by Shaikh Abu al-Kāsim, or Ḥasan b. Muṭṭahar abū Manṣūr.

Title (fol. 1b) :

كتاب شرايع الاحكام من مسايل الحلال والحرام

BOOK OF THE LAWS OF DECISIONS ON  
THE QUESTIONS OF WHAT IS LAWFUL  
AND UNLAWFUL

In the colophon (fol. 383b) a first hand has written الاحكام for الاسلام

Begins : اللهم اني احمدك حمدا يقل في انتشاره حمد  
كل حامد . . . اما بعد فان رعاية الايمان توجب قضاء  
حق الاخوان.

The first book is that of الطهارة (fol. 2a) and the last book is that of الديات (fol. 364a).

The broad margins of the MS. are often crammed with glosses in a minute script ; often also the space between the lines is utilised for the same purpose.

Dated (fol. 383b) 1017/1608 : تم كتاب شرايع  
الاحكام . . . في وقت الظهر في مسلخ الرجب المرجب  
سنة سبع عشر والالف.

Written in a clear Naskhi. Headings in red. Marked on some pages as *wakf*. Some notes of reading on the first and the last pages. The earliest of these notes is dated 1124/1712. Here and there are also the seals of various owners. Ff. 2-4 supplied by a modern hand.

[Crawford.]

### 806 [783]

248 × 182 mm. 164 leaves. Twenty-seven lines to the page.

A commentary on the above work on jurisprudence of Al-Ḥasan b. Muṭṭahar.<sup>1</sup>

Begins : الحمد لله العلي الكبير الحكيم . . . فان  
كتاب قواعد الاحكام في مسايل الحلال والحرام من مصنفات  
شيخنا الاعظم . . . ابي منصور الحسن بن مطهر الخ.

On the title page an early Persian owner has written شيوخ علي حاشية بر قواعد, which implies that the author of the commentary was Shaikh 'Ali.

No date. Clear and handsome Naskhi hand of about A.D. 1550. Headings sometimes in red and sometimes in black. Broad margins. Slightly damaged by damp.

On the title page are two inscriptions by owners, one of whom, called Ismā'il, bought the MS. in 975/1567, and stamped his seal under his inscription. Marked on some pages as *wakf*.

[Crawford.]

### 807 [779]

254 × 182 mm. 81 leaves. Thirty-two lines to the page.

Same work as above or the commentary, by Shaikh 'Ali, on the work on jurisprudence entitled

قواعد (شرايع) الاحكام

<sup>1</sup> So vowelled.

by Ḥasan b. Muṭṭahar, called here more fully Jamāl ad-Dīn a. Maṣṣūr al-Ḥasan, son of Sadīd ad-Dīn Yūsuf al-Ḥillī.

Dated (fol. 81a) 977/1569 : قد فرغ من تسويده : في وسط شهر ذي القعدة الحرام من شهر سنة سبع وسبعين وتسعمائة في بلدة قزوين . . . بيد جلال الدين محمد بن زين العابدين.

Written in a minute Ta'lik. Headings in red, together with the word قوله. Broad margins, on which are found a few glosses. Marked *wakf* on ff. 1b and 81a. Miscellaneous notes by owners on fol. 1a.

[Crawford.]

### 808 [787]

330 × 213 mm. 457 leaves. Twenty-three lines to the page.

An extensive work on legal decisions or *Fatāwi*.

كتاب الفتاوى

Incomplete at the beginning and at the end. Some leaves are also missing here and there, and some others are misplaced.

The work follows the order used in books of this kind, and contains all the subjects treated in Islamic jurisprudence.

No date. Written in a clear and handsome Naskhi hand of about A.D. 1400. Headings in thick black letters outlined in red. Broad margins. Some difficult words vowelled.

[Crawford.]

### 809 [780]

250 × 161 mm. 309 leaves. Generally from twenty-four to twenty-six lines to the page.

The important medical work of Galen as translated by the East Syrian Christian writer Ḥunain b. Ishāq al-'Ibādī.

كتاب جالينوس ترجمة حنين ابن اسحق

Begins : قال جالينوس كما ان كل واحد من الحيوان يقال انه واحد.

The work is divided into 17 *maḳālahs*, which begin as follows (the first *maḳālah* apparently begins as above) :

(2) Fol. 22a : قال جالينوس اني لما اخذت في صفة منافع اعضا بدن الانسان.

(3) Fol. 41b : قال ان اليد فانها للانسان وحده دون ساير الحيوان.

(4) Fol. 65b : قال جالينوس لما كانت اعضاء الحيوان لا بد لها من الغذاء.

(5) Fol. 81a : قال جالينوس قد ينبغي لنا الان ان ننظر.

(6) Fol. 96a : انا وصفنا في المقالتين السالفتين قبل هذه.

(7-8) Fol. 118a : انا قد قلنا ان الربة الة للنفس والصوت.

(9) Fol. 152b (called erroneously in the MS. No. 5) : قال جالينوس انا قد اتينا في المقالة التي قبل هذه على صفة جميع اجزاء الدماغ.

(10) Fol. 167b : قد قلنا فيما سلف العينين كان ينبغي ان يحبل موضعهما.

(11) Fol. 186a : اريد ان اصف في هذه المقالة الخ

(12) Fol. 211b : قد رايت فيما سلف على صفة جميع الاعضاء الخاصة بالرأس.

(13) Fol. 228b : قال ان الموضع الخلف من الحزب ينقسم الى ثلثة اجزاء.

(14) Fol. 246b : ان القصد والعرض المطلوب كان في خلقة اعضا الحيوان.

(15) Fol. 263b : قد وصفنا في المقالة التي قبل هذه وهي من الات الاعضاء للناس.

(16) Fol. 277a : قد ذكرت امر ما يعم البدن كله من الالات.

قال هذه اخر مقالاتي في منافع  
اعضاء بدن الانسان.

The subscription is (fol. 309a):  
وتم الكتاب : باسمه بنقل حنين ابن اسحق العبادي.

No date. Written in three different Naskhi and Ta'liḳ hands of about A.D. 1600, 1680 and 1700. Headings sometimes in red, sometimes in black, and sometimes omitted. Broad margins. On ff. 1a and 309a are various inscriptions by owners, and three seals. The inscriptions are dated 1049/1639, 1051/1641, and 1052/1642. Marked at the beginning as *wakf* to the male children of Khadījah.

[Crawford.]

### 810 [778]

240 × 165 mm. 175 leaves. Twenty-six lines to the page.

A commentary on the well-known medical work of Ibn Sīna (Avicenna), entitled *Ḳānūn*, by Maḥmūd b. Mas'ūd ash-Shīrāzī, who died in 710/1313.

شرح قانون ابن سينا

The commentary embraces only the first part of the *Ḳānūn*, as shown by the following colophon (fol. 174b):  
تم المجلد الاول من شرح كليات :  
القانون.

Begins: رب انعمت فزد... اما بعد فان احوج  
خلق الله اليه محمود بن مسعود الشيرازي قدس الله روحه  
يقول.

Dated 911/1505: فرغ من كتابته في اوائل رمضان :  
سنة احدى عشر وتسعمائة.

On fol. 174b is an inscription by an owner "Maḥmūd the Physician," dated 1075/1664. Under it is his seal. On Fol. 175a are some poetical lines in Persian.

Written in a minute Persian Naskhi, bordering on Ta'liḳ. The text of the *Ḳānūn* is

in red, and the commentary in black. Some textual corrections and glosses on the margins. Marked on fol. 1a as *wakf*.

[Crawford.]

### 811 [785]

194 × 145 mm. 267 leaves. Nineteen lines to the page.

A medical work by Ḥasan b. Nūḥ al-Ḳumri  
Title (fol. 1a):

كتاب الغنى والمنى

### BOOK OF SATISFACTIONS AND DESIRES

Ḥaj. Khal. (ed. Constantinople II, p. 159) mentions the work, under the title of غناء في الطب, and instead of calling the first name of the author Ḥasan, he writes Ḥusain.

Begins: الحمد لله رب العالمين... قال الشيخ  
الفاضل ابو منصور الحسن ابن نوح القمري رحمة الله  
عليه اني لم ازل في صباي منذ غفلت احب العلوم.

The work is divided into three *maḳālahs*, subdivided into *bābs*. The first *maḳālah* deals with الامراض الحادثة من الفرق الى القدم, the second with العلل الظاهرة, and the third with الحميات. The author quotes early medical writers, such as 'Ali ibn Rabban at-Ṭabari (fol. 188b).

Dated (fol. 262b) 671/1272, and written in Shīrāz, from the copy found in the school of Zahīriyah: كتب يوسف بن محمد بن فضل الحسيني :  
الحاجرمي لنفسه في سنة ٦٧١ بخطه شيراز في المدرسة  
العالية العضية من النسخة الموضوعة في المدرسة المباركة  
الظهيرية.

Clear Persian Naskhi hand. Headings in red. Well rubricated. Fairly broad margins. On ff. 1a and 263-267 are various inscriptions by owners, together with four seals. Marked on ff. 1b and 262b as *wakf*.

[Crawford.]

**812** [799]

129 × 83 mm. 591 leaves. Seven lines to the page.

A modern copy of the well-known *maḥāmāt* of Ḥarīrī. Begins and ends as in No. 680 [677].

No date. Written in a clear and handsome Naskhi of about A.D. 1850. European paper and binding. Gilt edges.

[Crawford.]

**813** [456]

250 × 165 mm. 41 leaves. Nine lines to the page.

## A

Ff. 2-7a: A short anonymous treatise on metaphors.

Title (fol. 7a):

رسالة في الاستعارات

## A TREATISE ON METAPHORS

Begins: الحمد لواهب العطية . . . اما بعد فان معاني الاستعارات وما يتعلق بها قد ذكرت في الكتب مفصلة.

## B

Ff. 7a-41b: A philosophical work on physics, astronomy and metaphysics.

The work begins with *Kism I* of *Fann I*:

القسم الثاني في الطبيعيات وهو مرتب على ثلاثة فنون الفن الاول فيما يعم الاجسام.

The second *Fann* begins (fol. 14a): الفن الثاني: and the third *Fann* begins (fol. 20b): الفن الثالث في العنصریات وهو مشتمل: على ستة فصول.

At the end the author, who does not mention his name, refers to his work entitled *زبدة الاسرار*, and from Ḥaj. Khal. (Vol. II, p. 5, ed. Constantinople) we know that he was M. b. Sharif al-Ḥusaini.

No date. Written in a clear Indian Ta'lik of about A.D. 1810. Headings in red. Broad margins.

[Hamilton.]

**814** [282]

299 × 191 mm. 332 leaves (in reality 333, but see fol. 3). Twenty-one lines to the page.

A work on different kinds of *badī'* (rhetoric), by 'Ali b. Aḥmad al-Madani al-Ḥusaini al-Ḥasani.

Title:

انوار الربيع في انواع البديع

## THE LIGHTS OF THE SPRING IN THE DIFFERENT KINDS OF BADĪ'

In a statement on fol. 328b the author informs us that he wrote his work in 1093/1682:

واتفق الفراغ من نسخ هذه النسخة المباركة التي هي نسخة الاصل على يد مولفه الفقير علي صدر الدين المدني بن احمد نظام الدين الحسيني الحسيني اناهما الله من فضله السني ظهر يوم الخميس المبارك تاسع عشر ذي القعدة الحرام سنة ثلاث وتسعين واللف.

Begins: الحمد لله بديع السموات والارض . . . وبعد فان العبد الفقير الى ربه الغني عليا صدر الدين المدني بن احمد نظام الدين الحسيني الحسيني . . . فنظمت هذه البديعة التي فاقت بديعة ابن حجة . . . وسميته انوار الربيع في انواع البديع.

As stated in this quotation, the author has imitated the *badī'īyah* of Ibn Ḥijjah. Misled by the title Ḥaj. Khal. erroneously asserts (Vol. I, pp. 167 and 533, ed. Constantinople) that the work is an abridged edition of Zamakhshari's ربيع الابرار

On ff. 328b-332a the author gives the history of all the writers who wrote on the art of *badī'*.

Dated (fol. 332) 1271/1854, and written in a clear Naskhi hand. Headings in red.

Profusely rubricated. Broad margins. On fol. 1a is the seal of Ḥajjī 'Alī, with the date 1273/1856.

[Hamilton.]

### 815 [206]

240 × 180 mm. 63 pages. Twenty-one lines to the page.

The extraordinary work, written in acrostics, by Ismā'il b. a. Bakr al-Mukri (Sharaf ad-Dīn) Ash-Shāwari, who died in 837/1433.

Title :

عنوان الشرف

#### THE NOBLE INTITULATION

The work is described in No. 191 [483], p. 307.

Dated (fol. 63a) 20th Rabī' II, 957/1550, and written by Shaikh Khalīfah an-Najafī :

تم الكتاب بعون الملك الوهاب في تاريخ عشرين من ربيع الآخر سنة سبع وخمسين وتسعمائة . . . على يد افقر عباد الله شيخ خليفة النجفي.

Clear and handsome Naskhi. Profusely rubricated. Broad margins. Two notes of reading and two seals on fol. 1a. On this same fol. are the coats of arms of John Campbell.

[Crawford.]

### 816 [450]

185 × 115 mm. 28 leaves. Sixteen lines to the page in the first part of the MS., and fourteen in the second part.

#### A

Ff. 1-5b : A short treatise on mysticism, by Sayid Ni'mat Allah Fārisi Kirmāni. In Persian.

Title :

اسوة الاوليا

#### IMITATION OF THE SAINTS

Begins : الحمد لله وسلامه على عباده الذين اصطفى وبعد . . . رساله وجيزه اسوة الاوليا سيد نعمت الله فارسي كرماني را رحمة الله عليه.

Dated 1195/1780 : تمت بالخير راقم بنده عبد الرزاق بتاريخ هفدهم صفر عام 1195 هجري.

Written in a handsome Ta'lik. Broad Margins.

#### B

Ff. 6b-8b : A short treatise on singing, by Shaikh M. 'Alī Ḥazīn. In Persian.

Begins : . . . من كلام قدوة المحققين شيخ محمد علي حزين طاب ثراه . . . في السماع وادابه.

Same hand as above. Broad margins.

#### C

Ff. 9b-28b : An historical treatise, in a florid style, dealing with the deeds of some early Muslims. In Arabic.

Begins : الحمد لله بديع السموات وفاطرها وساطح المدحيات وفاردها وموطد الجبال وناغرها.

Ends : ويمكت في القوم ثمانون عاما وقيل سلاما سلاما. تمت.

No date. Written in a clear Naskhi hand of about A.D. 1780. No rubrications. Fairly broad margins. On ff. 6a and 9a are notes of sale and purchase, and three large seals are stamped on ff. 1a and 9a.

[Hamilton.]

### 817-818 [130-131]

38 and 33 loose leaves respectively, of about 320 × 212 mm.

Modern phrase-book for tourists.

The first column is in English, and the second in modern Arabic.

[Bland.]

## INDEXES



# I

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<sup>1</sup> This Index contains only the names of actual authors and copyists of the MSS. No account has been taken of geographical names, or of incidental references found in the Catalogue to authors whose works are not contained in it, or to any other persons.

A. stands for Aḥmad, 'A. for 'Ali, 'Ab. for 'Abdallah, Ḥ. for Ḥasan, Ḥu. for Ḥusain, Ib. for Ibrāhīm, M. for Muḥammad, 'U. for 'Umar, a. for *ab.* (father of), and b. for *ibn* (son of).

Names marked with an asterisk are those of copyists.

An author is referred to by his *kunya* or *nisbah*, or by the name by which he is more commonly known. The article is eliminated from many proper names.

Little or no importance should be attached to the fact that here and there a difference of a few years is found in the Catalogue for the death of a given author. This difference indicates that the original authorities consulted are not unanimous as to the exact date of the death of these authors.

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# CONCORDANCE BETWEEN OLD AND NEW NUMBERS

C.-R. = The Crawford-Rylands numbers. Cat. = Numerical sequence in the Catalogue

B = Bland; C = Crawford; H = Hamilton; M = Mingana; R = Rylands

C.-R.	Cat.	C.-R.	Cat.	C.-R.	Cat.	C.-R.	Cat.	C.-R.	Cat.	C.-R.	Cat.	C.-R.	Cat.	C.-R.	Cat.
1	49 B	36	300 B	71	676 B	105	273 B	134	649 B	169	526 B	204	657 B	239	294 H
2	486 B	37	684 B	72	459 B	106	223 B	135	650 B	170	527 B	205	291 H	240	295 H
3	759 B	38	316 B	73	100 B	107	317 B	136	651 B	171	528 B	206	815 C	241	739 H
4	685 B	39	274 B	74	707 B	108	284 B	137	652 B	172	529 B	207	233 H	242	424 H
5	447 B	40	647 B	75	779 B	109	499 B	138	653 B	173	530 B	208	672 H	243	401 H
6	52 B	41	249 B	76	275 B	110	715 B	139	623 B	174	531 B	209	757 H	244	151 H
7	147 B	42	429 B	77	310 B	111	484 B	140	624 B	175	532 B	210	306 H	245	735 H
8	787 B	43	239 B	78	199 C	112	678 B	141	625 B	176	533 B	211	98 H	246	411 H
9	50 B	44	319 B	79	343 B	113	224 B	142	626 B	177	534 B	212	420 H	247	415 H
10	51 B	45	298 B	80	248 B	114	677 B	143	627 B	178	535 B	213	293 H	248	170 H
11	468 B	46	299 B	81	193 B	115	730 B	144	501 B	179	536 B	214	714 H	249	722 H
12	444 B	47	775 B	82	276 B	116	476 B	145	502 B	180	537 B	215	725 H	250	131 H
13	237 B	48	259 B	83	796 B	117	656 B	146	503 B	181	538 B	216	689 H	251	717 H
14	666 B	49	683 B	84	773 B	118	252 B	147	504 B	182	539 B	217	698 H	252	710 H
15	333 B	50	48 B	85	222 B	119	285 B	148	505 B	183	540 B	218	174 H	253	721 H
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17	255 B	52	46 B	87	105 B	121	Turkish	150	507 B	185	542 B	220	304 H	255	413 H
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274	430 H	319	407 H	365	402 H	411	426 H	457	365 H	503	633 C	549	96 C	595	713 H
275	212 H	320	104 H	366	748 H	412	152 H	458	99 H	504	634 C	550	442 C	596	770 C
276	66 H	321	742 H	367	149 H	413	229 H	459	388 H	505	635 C	551	166 C	597	269 C
277	681 H	322	364 H	368	204 H	414	781 H	460	384 H	506	636 C	552	322 C	598	747 C
278	688 H	323	101 H	369	392 H	415	475 H	461	369 H	507	637 C	553	211 C	599	664 C
279	309 H	324	718 H	370	84 H	416	141 H	462	800 H	508	638 C	554	143 C	600	660 C
280	311 H	325	696 H	371	337 H	417	219 H	463	292 H	509	639 C	555	752 C	601	60 C
281	716 H	326	697 H	372	378 H	418	114 H	464	377 H	510	640 C	556	489 C	602	448 C
282	814 H	327	692 H	373	91 H	419	351 H	465	376 H	511	641 C	557	659 C	603	769 C
283	379 H	328	695 H	374	741 H	420	394 H	466	356 H	512	642 C	558	216 C	604	176 C
284	712 H	329	733 H	375	144 H	421	82 H	467	389 H	513	643 C	559	572 C	605	77 C
285	95 H	330	693 H	376	236 H	422	87 H	468	478 H	514	644 C	560	573 C	606	167 C
286	217 H	331	161 H	377	352 H	423	393 H	469	443 H	515	645 C	561	574 C	607	655 C
287	138 H	332	163 H	378	422 H	424	341 H	470	446 H	516	118 C	562	575 C	608	421 C
288	238 H	333	408 H	379	86 H	425	745 H	471	454 H	517	556 C	563	576 C	609	729 C
289	728 H	334	395 H	380	355 H	426	89 H	472	438 H	518	557 C	564	577 C	610	180 C
290	328 H	335	756 H	381	350 H	427	142 H	473	439 H	519	558 C	565	578 C	611	754 C
291	329 H	336	165 H	382	358 H	428	75 H	474	440 H	520	559 C	566	579 C	612	182 C
292	80 H	337	61 H	383	410 H	429	226 H	475	462 H	521	560 C	567	580 C	613	74 C
293	711 H	338	181 H	384	409 H	430	357 H	476	464 H	522	561 C	568	581 C	614	788 C
294	727 H	339	181 H	385	403 H	431	111 H	477	483 H	523	562 C	569	582 C	615	772 C
295	183 H	340	400 H	386	158 H	432	129 H	478	463 H	524	563 C	570	583 C	616	746 C
296	708 H	341	397 H	387	342 H	433	195 H	479	445 H	525	564 C	571	584 C	617	103 C
297	173 H	342	78 H	388	740 H	434	737 H	480	461 H	526	565 C	572	585 C	618	92 C
298	367 H	343	417 H	389	208 H	435	330 H	481	789 H	527	566 C	573	586 C	619	699 C
299	368 H	344	190a H	390	221 H	436	782 H	482	465 H	528	567 C	574	587 C	620	437 C
300	323 H	345	414 H	391	765 H	437	416 H	483	191 H	529	568 C	575	588 C	621	331 C
301	324 H	346	387 H	392	371 H	438	67 H	484	783 H	530	569 C	576	589 C	622	296 C
302	325 H	347	68 H	393	406 H	439	784 H	485	648 H	531	570 C	577	590 C	623	297 C
303	326 H	348	172 H	394	339 H	440	225 H	486	453 H	532	571 C	578	591 C	624	731 C
304	Persian 952	349	374 H	395	109 H	441	704 H	487	122 C	533	287 C	579	592 C	625	679 C
		350	200 H	396	469 H	442	703 H	488	79 H	534	457 C	580	593 C	626	88 C
305	156 H	351	206 H	397	115 H	443	184 H	489	370 H	535	257 C	581	594 C	627	171 C
306	667 H	352	203 H	398	675 H	444	795 H	490	423 C	536	258 C	582	595 C	628	441 C
307	471 H	353	363 H	399	106 H	445	432 H	491	240 C	537	487 C	583	596 C	629	146 C
308	736 H	354	691 H	400	175 H	446	786 H	492	241 C	538	301 C	584	597 C	630	201 C
309	381 H	355	160 H	401	386 H	447	348 H	493	242 C	539	490 C	585	598 C	631	69 C
310	380 H	356	168 H	402	164 H	448	190b H	494	243 C	540	137 C	586	599 C	632	70 C
311	472 H	357	210 H	403	375 H	449	81 H	495	244 C	541	187 C	587	600 C	633	799 C
312	307 H	358	194 H	404	372 H	450	816 H	496	245 C	542	186 C	588	601 C	634	110 C
313	702 H	359	196 H	405	197 H	451	399 H	497	246 C	543	185 C	589	602 C	635	83 C
314	734 H	360	694 H	406	65 H	452	139 H	498	628 C	544	59 C	590	603 C	636	749 C
315	732 H	361	205 H	407	359 H	453	405 H	499	629 C	545	145 C	591	604 C	637	764 C
316	755 H	362	94 H	408	404 H	454	230 H	500	630 C	546	56 C	592	605 C	638	431 C
317	412 H	363	719 H	409	385 H	455	418 H	501	631 C	547	93 C	593	606 C	639	792 C
318	132 H	364	71 H	410	360 H	456	813 H	502	632 C	548	227 C	594	607 C	640	302 C

## CATALOGUE OF ARABIC MANUSCRIPTS

C.-R.	Cat.	C.-R.	Cat.	C.-R.	Cat.	C.-R.	Cat.	C.-R.	Cat.	C.-R.	Cat.	C.-R.	Cat.	C.-R.	Cat.
641	126 c	666	305 c	691	18 c	716	179 c	740	148 H	765	30 c	790	128 c	813	354 M
642	753 c	667	262 c	692	288 c	717	318 c	741	611 c	766	31 c	791	16 c	814	427 M
643	768 c	668	313 c	693	277 c	718	256 c	742	612 c	767	32 c	792	19 c	815	332 M
644	207 c	669	491 c	694	669 c	719	290 c	743	613 c	768	33 c	793	17 c	816	198 M
645	169 c	670	492 c	695	254 c	720	260 c	744	614 c	769	34 c	794	Persian	817	466 M
646	744 c	671	493 c	696	320 c	721	123 c	745	615 c	770	35 c		954	818	674 M
647	361 c	672	494 c	697	120 c	722	124 c	746	616 c	771	36 c	795	Persian		also
648	321 c	673	495 c	698	119 c	723	738 H	747	617 c	772	37 c		955		428 M
649	90 c	674	496 c	699	278 c	724	743 H	748	618 c	773	38 c	796	283 R	819	658 R
650	793 c	675	346 c	700	279 c	725	723 H	749	619 c	774	12 c	797	45 R	820	9 M
651	1 c	676	790 c	701	280 c	726	398 H	750	620 c	775	798 c	798	778 S	821	54 c
652	20 c	677	680 c	702	2 c	727	347 H	751	621 c	776	805 c	799	812 c	822	7 M
653	327 c	678	289 c	703	10 c	728	Persian	752	622 c	777	802 c	800	127 R	823	192 M
654	178 c	679	130 c	704	42 c		508	753	15 c	778	810 c	801	231 R	824	215 M
655	452 c	680	661 c	705	43 c	729	202 H	754	44 c	779	807 c	802	3 R	825	780 M
656	117a c	681	121 c	706	646 c	730	481 H	755	22 c	780	809 c	803	774 R	826	107 M
657	117b c	682	218 c	707	188 c	731	763 H	756	40 c	781	803 c	804	53 R	827	776 M
658	458 c	683	41 c	708	480 c	732	451 H	757	23 c	782	801 c	805	55 R	828	108 M
659	303 c	684	228 c	709	654 c	733	663 H	758	24 c	783	806 c	806	214 R		also
660	670 c	685	758 c	710	271 c	734	112 H	759	213 c	784	383 c	807	456 M		460 H
661	58 c	686	97 H	711	791 c	735	133 H	760	25 c	785	811 c	808	373 M	829	8 M
662	436 c	687	4 c	712	261 c	736	340 H	761	26 c	786	804 c	809	338 R		also
663	687 c	688	11 c	713	314 c	737	391 H	762	27 c	787	808 c	810	353 M		116 M
664	682 c	689	13 c	714	315 c	738	366 H	763	28 c	788	21 c	811	794 R	830	155 M
665	701 c	690	14 c	715	177 c	739	154 H	764	29 c	789	39 c	812	390 M		