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BY
A. MINGANA, D.D.

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that this copy is an exact transcript of the original preserved in his town. An owner has slightly tampered with the Ḳāḍī's seal stamped under his inscription on fol. 44a.

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

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

[Crawford.]

VII

PRAYER AND CHARM

208 [389]

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

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

ادعيات وتعويدات وغيره

PRAYERS, SUPPLICATIONS AND OTHER THINGS

An anonymous Prayer-book.

Begins, in Persian: روایت کنند از یونس ابن طاهر بلخی که امام ومقتدای بلخ بود چنین گفت که در اصفهان بزرگی بود.

Ends: وجعلنا من بین ایدیهم سدا ومن خلفهم سدا: (Kor. xxxvi, 8). فاغشیناهم فهم لا یبصرون

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

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

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

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

The colophon is worded in the following terms:

قد تم بعون الله تعالى وحسن توفيقه وكتب اقل الخليفة بل لا شيء في الحقيقة ملا الو الفتح ويسى ودامنى غفر الله ذنوبهما وستر عيوبهما في سنة ٣.

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

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

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

[Hamilton.]

209 [272]

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

No special title; we might entitle it

دعاء الائمة الاثني عشر

PRAYER OF THE TWELVE IMĀMS

A Shī'ah Prayer-book attributed to محمد بن محمد الحسن نصير الدين الطوسي ابو جعفر, who died in 672/1273 (cf. Ind. Off. 371, xvii, ff. 385-399).

Begins, in Persian : بدانکه قبله الحكماء وقدوة العلماء
... نصير الدين الحسن الطوسي قدس الله سره وافاض
علينا بره ميفرمايد كه در خواب الح.
Ends : والصلوة والسلام على خير خلقه محمد واله
وعترته اجمعين وسلم تسليما كثيرا كثيرا.

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

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

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

No date. The scribe's name is خاتمه زاد حسين علي.

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

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

[Hamilton.]

210 [357]

205 × 135 mm. 115 leaves, fourteen lines to the page.

Title :

منية المصلي وغنية المبتدى

THE WISH OF THE SUPPLIANT, AND CONTENTMENT OF THE BEGINNER

A Hanafi book dealing with all the laws and ordinances relating to the performance of Prayer. The name of the author is not mentioned in the manuscript, but he is سعيد الدين الكاشغري, who is said to have died about the middle of the fourteenth Christian century (Brockelmann, i, 432).

Begins : الحمد لله رب العالمين والناقية للمتقين . . .
اعلموا ان وفقكم الله تعالى.

Ends : ولو قرا في جدها ينصب الجيم لا تغد ولو
قرا من الجنة والناس ينصب الجيم لا تغد والله اعلم.

The book is divided into twelve fasls.

To corroborate his opinions the author quotes several works of Hanafi jurisprudence which preceded his.

Dated in Persian [1]114/1702 : تمام شد يوم جمعه
۸ شعبان سنة يكصد و چهارده.

Written in a plain Indian Naskhi with some grammatical mistakes. Rubricated. Important words overlined in red.

[Hamilton.]

211 [553]

230 × 130 mm. 132 leaves, nine lines to the page.

Title :

دلائل الخيرات

DEMONSTRATIONS OF GOOD THINGS

A well-known Prayer-book by أبو عبد الله محمد بن سليمان الجزولي¹, who died in 870/1465.

Begins: قال الشيخ الامام . . . محمد بن سليمان الجزولي الحمد لله الذى هدانا للايمان . . . وبعد فالغرض فى هذا الكتاب ذكر الصلوة على النبي.

Ends: ونجدها ان شاء الله لعقبات الصراط معتمدا: ورضوان الله على الصحابة اجمعين.

Dated 1192/1778: تمت كتابة دلائل الخيرات بيد: شاء عاقبت محمود الشطاري القادري . . . يوم الخميس فى تاريخ ثمانية عشر من شعبان سنة اثنتى وتسعين بعد الف ومائة.

This copy is not only complete as compared with the two following ones, but also contains certain supplementary matter and somewhat copious marginal notes. These notes, which give no clue to their author² (called الشارح, and his text (نسخة الشارح), are partly explanatory and partly textual, quoting with minute care various readings, especially of النسخة السهلة. The supplementer of Haj. Khal. (iii, 235-236) tells us that the text having suffered through the popularity of the work, the author corrected the edition of his friend السهيلي in 862/1457, eight years before his death.

The note on fol. 39b mentions that the division of the work into daily portions (حزب) and into thirds goes back to the standard copy, and the starting-point is the كيفية فصل فى كيفية (fol. 26b). So far as the name of the author in the passage quoted above is concerned, there is on the margin of fol. 1b a note to the effect that the passage is not from the author himself. The end of the work

varies in different texts, but a note on fol. 122a says that the original ended with the words خاتم النبيين . . . وسلم تسليما, but that some added وهو حسبنا ونعم الوكيل, and others والحمد الخ, and that according to "my grandfather جدي", called الامام ابو العباس احمد بن يوسف الفاسي (الشيخ) himself that added on the margin of the standard copy the prayer for himself: اللهم اغفر لموافه الخ

Other supplementary matter is as follows: ff. vb-viia, directions as to the procedure before reading the text; ff. ix-x, a series of round circles. Ff. 25a-26b, between the end of the prefatory portion and the beginning of the *Dalā'il* proper, is a prayer to be used at the beginning ascribed in the rubric to الشيخ انس الارواح احمد بن حسن بن شعيب الواسطي

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

Ff. 122-126 contain a concluding prayer headed with the Persian rubric ابن دعا بعد از ختم الشيخ احمد, and attributed to احمد دلایل الخيرات بخواند النخلي.

Ff. 127b-131a contain a biography of Jazūli taken from the book entitled مطالع المسرات بجلاء محمد بن احمد بن علي بن يوسف الفاسي, by محمد بن احمد بن علي بن يوسف الفاسي, who is here called سيدى instead of جدى as above.

Ff. 131b-132 contain a note in Persian on طريق ديدن استخاره.

Ff. 133-135 are blank.

Fol. 136 contains two tables headed respectively طريق ديدن فال اينست and طريق ديدن رجال الغيب اينست.

Well written in an Indian Naskhi with

¹ The vocalisation of the name appears clearly in the manuscript as *Jazūli*.

² Cf. Ind. Off. 352.

vowels. On the first fly-leaf there is the inscription "D.F. 177," meaning doubtless that the MS. formed No. 177 of the collection of Duncan Forbes.

[Crawford from Duncan Forbes.]

212 [275]

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

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

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

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

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

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

[Hamilton.]

213 [759]

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

Another copy of the *Dalā'il* which is incomplete, and as the volume is bound the text begins at the point where the heading

"Portion for Thursday" occurs on fol. 27b of No. 211 [553]. Ff. 15-23 seem to be out of place, and should precede ff. 1-14 where the picture of the mosque of Madinah is found (fol. 1a).

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

Dated 1119/1707: *قد وقع الفراغ . . . في اوائل شهر محرم الحرام ايام العاشر في ليلة الجمعة لسنة تسعة عشر ومائة والف . . . على يد حسين الجزائري.*

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

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

[Crawford.]

214 [806]

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

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

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

تمت . . . على يد من كتبه مان ابن الشيخ ابن المختار كتبه لآخيه في الله ملوك بن غال بن ملوك.

The writing is a clear Maghribi hand. All the words are vowelled in red. Profusely

rubricated. Ff. 27, 29-31, 33 are badly damaged.

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

[Rylands 46156.]

215 [824]

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

A

Ff. 1-66: Order of prayers to Muḥammad.
Title:

مفتاح الكنز الافخر لمن اراد ان يصل الى الغنى الاكبر

The author is the well-known sheikh, محمد

ابن خليل المشيشي ابن ابراهيم القاوجي الطرابلسي, who died at Maccah in 7 Dhul-Hijja, 1305/1887.

The work may be divided into three distinct parts:

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

2. Ff. 55-63b contain a poem by the same Kāwīqchi, preceded by the rubric تمت الصلوات . . . ويلها المنظومة وهي تقرأ بعد الصلوات . . . It is a prayer in which many eminent lawyers are mentioned. The author's name is found on fol. 62b: وجد وتحنن يا الهى تمننا لعبد لك القاوجي . . . It begins: بدات بسم الله رب تيمنا . اعنى محمدا

3. Ff. 63b-66: A prayer by b. Mashshish عبد السلام . . . This is possibly عبد السلام ابن مشيش, the famous Maghribi sheikh. It begins: اللهم صل على من منه انشقت الاسرار

B

Ff. 67-211 contain another copy of the *دلائل الحيرات* of Jazūli; ff. 90b-91a, which should have contained the plan of the holy graves, are blank.

Dated 1283/1866: تمت . . . في يوم الثلاث . . . ستة مضت من شهر جمادى الاخر سنة ١٢٨٣ على يد كاتبها . . . مصطفى البابلي ابن حسن . . . وكان نسخها على ذمة محمد افندى الشهير.

Written in a clear Syrian Naskhi. Completely vowelled. Red and blue rulings. Profusely rubricated.

[Mingana Arab. 202.]

216 [558]

162 × 130 mm. 117 leaves, eleven lines to the page.

A

Title:

جامع الاوقات في الباقيات الصالحات

THE WHOLE OF THE HOURS IN THE PERMANENT PIOUS THINGS

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

The author is, as stated on the title page: سراج الدين ابو حفص عمر بن محمد بن ابى بكر بن جعيان, who is to be distinguished from the one called by Ahlwardt (Berlin 2151, etc.) and Brockelmann (ii, 321), الفارسكورى, and whose death is placed at 1018/1610; but he is possibly to be identified with سراج الدين ابو حفص عمر بن محمد اليمنى الزبيدي (i, 484; iii, 489; vi, 206, etc.) was surnamed

القنّى, and who died in 887/1482. The question is more complicated by the fact that on the title page of the second work (see below) he is called تقي الدين instead of Sirāj ud-Dīn. Since the manuscript is dated 913/1507, the author could not have lived later than the ninth century of the Hirjah, and the date 887/1482 assigned by Ḥaj. Khal. to Yamani or Zabīdī would be somewhat suitable for our author. To about this same date would point the fact that the latest man of whom mention is made in the work is (fol. 76b) أبو محمد عبدالله بن أسعد اليافعي, who died in 768/1366.

Begins: الحمد لله رب العالمين حمدا دائما . . . اما بعد فهذا كتاب نذكر فيه ان شاء الله تعالى الباقيات الصالحات وبجامع فضلها وفوائدها واطرافها من حقايقها ونردف ذلك بذكر الاستغفار ونحتمه بذكر الصلوة على محمد الخ.

Ends: حتى يبلغ الغاية والنهاية . . . سبحان ربك رب العزة عما يصفون وسلام على المرسلين والحمد لله الخ.

The work is divided into three bābs, subdivided into faṣls and a khātimah.

وكان الفراغ من : 913/1507 (fol. 107a) تحرير هذا الكتاب وقت صلوة الضحى لست ليال خلون من شهر ربيع الاول الذي هو احد شهور سنة ثلثة عشر وتسعمائة من الهجرة النبوية.

The quotations from the traditionists and others are preceded by words written either in red ink or in capital and thick letters. The writing is a thick Naskhi. Red rulings. The title is written in gold letters, and the name of the author is surrounded by a geometrical figure, and is contained in six lines of unequal length, three of which are in red, and three in black ink.

B

Ff. 107b-108 have been filled by later hands, in an ugly script, with the first words of an

introduction to a book and with a prayer, the beginning of which is missing.

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

التعليق الوجيز في اسم الله العزيز

A SHORT APPENDIX ON THE POWERFUL NAME OF GOD

It deals with the grammatical and theological meaning of the *Basmalah*. It is chiefly taken from the works of اسحاق احمد بن محمد ابو اسحاق احمد بن محمد, who died in 427/1036.

The work is written by the same author as that of the preceding A, and his name is surrounded by the same ornaments as those described above, with the exception of the use of سراج الدين instead of تقي الدين before Abū Ḥafṣ.

Begins: الحمد لله رب العالمين . . . اما بعد فهذا تعليق وجيز في تفسير بسم الله الرحمن الرحيم وفوائدها لخصته من تفسير الاستاذ الامام ابي اسحق احمد بن محمد بن ابراهيم التعليبي . . . والحق في آخره طرفا صالحا في الفضائل من غيره.

The discourse on the virtues to which allusion is here made is missing, and the work ends abruptly with قال الاستاذ رحمه الله ثم افتخر رسول الله.

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

[Crawford.]

217 [286]

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

Title :

مفتاح الفلاح

KEY OF SALVATION

A treatise on the religious duties and prayers of a good Muḥammadan, divided

into daily offices of six sections ; from dawn to sunrise ; from sunrise to noon ; from noon to sunset ; from sunset to the sleeping time ; from the time of lying down till midnight ; from midnight till dawn.

The writer is بهاء الدين محمد بن الحسين الحارثي العاملي, who died in 1031/1622 (Brockelmann, ii, 414).

Begins : الحمد لله الذي دلنا على جادة النجاة . . . وبعد فان اقل العباد عملا . . . محمد المشتهر بهاء الدين العاملي وفقه الله للعمل . . . يقول قد التمس مني جماعة من اخوان الدين وخلان اليقين تاليف مختصر يحتوى على ما لا بد لاهل الديانة من الاتيان به في كل يوم وليلة من واجب العبادات . . . فاجبت مسئولهم وحقت بتوفيق الله مامولهم وسميته مفتاح الفلاح.

Ends : سائلين منه جل شانه . . . ان لا يردنا عن بابيه خائنين وان لا يؤاخذنا بسؤ اعمالنا يوم الدين انه ارحم الراحمين واكرم الاكرمين.

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

فرغت بعون الله من تاليفه ببلدة كبخة مع تراكم افواج العلايق . . . في اوائل العشر الثالث من الشهر الثاني من السنة الخامسة من العشر الثاني بعد الالف وانا اقل الانام محمد المشتهر بهاء العاملي.

The work is divided into six bābs, subdivided into faṣls and taūdīḥs.

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

[Hamilton.]

218 [682]

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

A

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

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

Some prayers are attributed to certain holy men, such as دعاء عيسا , p. 1 ; دعاء آدم , p. 34 ; دعاء احياء العلوم , مطلب امام غزالي , p. 87 ; صلاة ايوب انصاري , p. 127 ; صلاة امام شافعي , p. 113 ; دعاء يوسف , p. 182. The book also gives the list of the names of the Prophet (pp. 7-9), and the form of the seal of the prophetic office (p. 133).

B

On pp. 56-84 a separate work is found, attributed to الشيخ الرومي ابو محمد احمد بن نصوح الروشنى. It consists of a translation from Arabic into Turkish of 54 *ḥadīths*.

Begins : الحمد لله الذي يهدي سبله . . . وبعد فيقول الشيخ الرومي ابو محمد احمد بن نصوح الروشنى لما كان فهم اللسان العربي عسيرا . . . نقلت الاحاديث العربية منها الى التركي.

The final sentence of the manuscript is وبو محنك ايله مومن كندوسنى تجربه ايلرسه (p. 187) , معلوم اولور , and this is followed by a list of the Turkish Sultans, ending with Maḥmūd Khān (1143/1730). This date may probably refer also to the time of the writing of the MS.

About 1770 the book was owned by a certain محمد رشيدى , whose name is written on the fly-leaf.

No date. Written in a clear Turkish hand of about 1730. Vowelled throughout. Well rubricated. Texts within red rulings. Oriental binding.

The English pencil inscription on the fly-leaf, which informs us that the book contains "prayers, Christian, Mohammedan and Drusian," is of course erroneous; the work is Muslim throughout.

[Crawford.]

219 [417]

195 × 120 mm. 24 leaves, nine lines to the page. No title.

A work containing short invocations and prayers to Muḥammad.

Begins: الصلوة والسلام عليك يا نبي الله الصلوة والسلام عليك يا رسول الله.

Ends: ربنا انك حميد مجيد برحمتك يا ارحم الراحمين

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

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

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

[Hamilton.]

220 [261]

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

Title:

الحصن الحصين

THE FORTIFIED CITADEL

The famous prayer-book of *شمس الدين محمد بن محمد الجزري الشافعي ابو الخير*, who died in 833/1429.

Begins (fol. 13b): قال الفقير العبد الضعيف . . .

محمد بن محمد بن محمد الجزري الشافعي لطف الله تعالى به في شدته اما بعد حمد الله الذي جعل الدعاء لرد القضاء . . . فان هذا الحصن الحصين من كلام سيد المرسلين.

Ends (fol. 137b): اللهم فرج عنا يا كريم يا ارحم الراحمين والحمد لله وحده والسلام على من اتبع الهدى.

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

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

قال مؤلفه . . . فرغت من ترصيف هذا الحصن الحصين من كلام سيد المرسلين يوم الاحد بعد الظهر الثاني والعشرين من ذي الحجة الحرام سنة احدى وتسعين وسبعائة بمدرسة التي انشأتها يراس عقبة الكتان داخل دمشق المحروسة . . . هذا وجميع ابواب دمشق مغلقة بل مشيدة بالاحجار والحلائق يستغيثون على الاسوار والنار في جهد عظيم من الحصار والمياه مقطوعة . . . وقد احرق ظواهر البلد ونهب اكثره وكل احد خائف على نفسه واهله وماله.

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

توفي الشيخ المصنف رحمه الله لحسن خلون من ربيع الاول بشيراز ودفن بدار السنة التي انشأها في سوق القناتين داخل البلدة سنة ثلث وثلثين وثمان مائة عن خمس وثمانين سنة . . .

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

some sheikhs and *Muḥaddiths* whose names are there given. On fol. 13a there is an titulation in red describing the book as الجزء الاول, but without any grounds.

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

On fol. 138b another seal bears the name of محمد شيخ بزرگ, with the date 1132/1719. On ff. 9b and 10a there is a table of contents by the scribe himself.

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

On fol. 142a the alphabet ا ب ج د is written in red with a Persian ejaculation or a pious maxim under it, the one for سَعَفَص being as follows : در دنیا عیش تو تنگ کردم در عقبی بسیار رحمت کنم.

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

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

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

[Hamilton.]

221 [390]

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

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

الدعاء المغني

THE EFFICIENT PRAYER

A collection of prayers in the Persian introduction to which the celebrated Muslim saint Uwais al-Ḳarani (who, according to some

authorities, was killed at Ṣiffīn) is mentioned. About him see Ṭabari, *Annales*, iii, 2475 ; Ibn Sa'd, *Ṭabaḳāt*, vi, iii ; Yāḳūt's *Geogr. Dict.*, ii, 596 ; Yāfi'i's *Rauḍ*, etc.

Begins : از حضرت خواجه اویس قرنی رض منقول است که کسی این دعاء مغنی را ورد خود سازد و مداومت نماید غنی گردد.

Ends (fol. 48a) : وکم من مسيء قد تجاوزت عنه : وتجاوز عني برحمتك يا ارحم الراحمين.

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

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

Fol. 48b is blank ; probably it should have contained the title and the first words of a Persian text, beginning abruptly on fol. 49a, کردن این اسم یا تام تا اخر دوست بار بخواند, and dealing with the right recital of the above prayers ; this ends on fol. 56a. Fol. 56b contains advice, in Ta'lik, in the matter of دعاء آن دم که حال قصه, beginning with سيف الاعتصام دوزخ شنیده ایم.

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

يا سامع الدعاء ويا فاطر السماء.
اي شنونده دعاها واي پيداكننده اسمانها.

The last part has no rubrications. The Arabic text is written in a clear and fully

vowelled Naskhi. No date. The writing is that of about A.D. 1760.

[Hamilton.]

222 [85]

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

A BOOK OF MISCELLANEOUS PRAYERS

A

Pages 1-57. The long prayer called الجوشن الكبير, "The Prayer of the Great Coat of Mail." It begins after the *Basmalah*: رب يسر اللهم اني اسئلك يا الله.

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

B

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

Begins: رب يسر تعوذت بالرحمن في السر والجهري

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

Same writing as that in A.

C

Pages 110-134: Sūrah 36 of the Ḳur'ān, entitled يسن (Yā-Sīn).

D

Pages 134-148: Sūrahs 67, 112, 113, 114 of the Ḳur'ān.

E

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

الدعاء الجميل

THE BEAUTIFUL PRAYER

Begins: روايتدر يغمبردن بر کون رسول حضرت مسجده او تورردى جبرائيل كدى.

What is here called "Commentary," شرح, is nothing but a series of revelations and sayings by the angel Gabriel on the wonderful effects of this prayer through the medium of the Prophet.

F

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

Begins: يا جيل يا الله يا قديم يا الله يا رؤوف يا الله يا مغفر يا الله.

G

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

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

Begins : روایتدر پیغمبردن بر کون رسول حضرت : کعبده اوتورردی اول ساعت ایچنده جبرائیل کلدی ایدر یا رسول الله.

H

Pages 192-210 : The Arabic prayer itself, beginning : لا اله الا الله بعده کل تهلیل هله المهللون :

I

Pages 210-224 : Another "Commentary" as above, written also in Turkish, on the prayer called

دعاء النور

THE PRAYER OF LIGHT

Begins : روایتدر پیغمبردن بر کون مسجد محرابنه ارقاسین ویرب اوترمشیدی نماز وقتنده در حال جبرائیل اچرو کردی.

J

Pages 224-240 : The Arabic "Prayer of Light" itself, beginning اللهم يا نور النور تنورت بالنور في النور نورك يا نور.

K

Pages 240-270 : Another "commentary" of the kind described above, written also in Turkish, on the prayer called

دعاء الصلوات

PRAYER OF THE BENEDICTIONS

Begins : پیغمبر علیه السلام ایدر کئی الله تعالی ایدر : یا جبرائیل بو دعاء بنم دوستم محمد مصطفایه هدیہ ویریدی.

L

Pages 270-301 : The Arabic prayer itself called "Prayer of the Benedictions," because it invokes benedictions upon the Prophet.

Begins : اللهم صل على محمد سيد المرسلين , and ends : برحمتك يا ارحم الراحمين لاحول ولا قوة الا بح :

M

Pages 301-333 : A treatise, in Turkish, on divination by means of the *Ḳur'ān*. This treatise deals with the position in a word of all the letters of the alphabet.

Begins : بچانکم فال قران اتمک دلسک مصحف کریمدن بر نیت اوزرنه.

N

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

O

Pages 346-348 : A magical and cabalistic prayer, in the same hand, by Imām Būni, possibly شرف الدین ابو العباس احمد البونى who died in 622/1225.

Headed : هذه من دائرة اسم الله الاعظم عن الامام البونى نفعا الله به.

P

Pages 349-357 : Another magical and cabalistic prayer in Arabic and in the same hand, with the title باب محبة وقبول.

Q

Pages 358-367 : Another magical prayer in Arabic, and in a more modern and childish hand. It begins : هذا دعاء عظيم الشأن شديد البرهان وهو اللهم انا اسالك.

R

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

of this curious treatise which contains also eight diagrams by means of numbers or letters :

باب طلب الارزاق : p. 373 ; باب عقد السنة : P. 369 ;
باب الدخول على الملوك : p. 377 ; والبيع والشراء
باب للخوف والفزع ومنع الجن : p. 381 ; والسلاطين
باب للعين : p. 392 ; باب لابطال السحر : p. 385 ;
باب : p. 397 ; باب لرد عين المعيان : p. 394 ; والنظرة
: p. 403 ; باب الحفظ من الاعداء : p. 399 ; لدفع الرمد
باب لفر من الحية : p. 406 ; باب للمشي في الليل
: p. 420¹ ; باب لقطع الدم والنزيف : p. 419 ; والعقرب
: p. 422 ; باب للمرأة المعسرة من الولادة ولحفظ الولد
باب لبكاء الاطفال.

S

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

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

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

[Bland.]

223 [106]

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

A BOOK OF AMULETS AND PRAYERS

A

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

¹ The pages are sometimes wrongly numbered in the manuscript.

حجاب عظيم وحرز كريم

POWERFUL VEIL AND PRECIOUS AMULET

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

قال الشيخ الامام المحدثى لعقد اللسان
وكان مكتوب في تاريخ هارون الرشيد.

في لوح محفوظ ولا حول ولا قوة الا هذا ما
قاله الشيخ رحمه الله.

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

B

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

The following folios have blank spaces : 28b, 30b, 40a, 42b, 44a, 47a, 50a, 51b, and the first eight pages have ornamental dots in different colours.

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

الكواكب الدرية في مدح خير البرية

THE SHINING STARS IN THE PRAISE OF
THE BEST (MAN) OF THE CREATION,

but with this difference, that while other MSS. (e.g. Berlin 7786-7825) end with v. 171 (fol. 51b of the MS.) which is
واطرب العيس حادى العيس

بالنغم, our text is longer by twelve additional verses.

C

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

حرز مرجانة

THE AMULET OF MARJĀNA

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

Begins: روي عن الشيخ نور الدين الاصبهاني امام مولانا امير المومنين قال انه كان للخليفة ثلاث جواربي.

Ends: كمل حرز جارية الخليفة مرجانة بحمد الله وحسن عونه.

The title page is illuminated as in previous works.

D

Ff. 90b-103: Another amulet called

حرز سليمان

THE AMULET OF SOLOMON

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

Begins: هذا الحرز عظيم الشأن والقدر وهو هذا حرز سليمان ابن داود عم من حمل كتابي هذا اربعين يوما.

E

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

حرز لهزم الجيوش ولهية الملوك

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

Another amulet is found on ff. 104b-105. Ff. 103b-104a contain a short foreword on the

origin of the amulet which was found by some men of the *Ṣahāba* in a carcase of a horse.

Begins: وروي عن الصحابة رضى الله عنهم اجمعين انهم سفروا في بعض اسفارهم فلما وصلوا الطريق فراوا رمكة.

F

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

الهيكل السبعة التي كانت لرسول الله

THE SEVEN TEMPLES WHICH THE APOSTLE OF GOD POSSESSED

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

Begins: قال ابو عبدالله محمد ابن جعفر الصادق رض عن زين العابدين عن الحسن ابن علي ابن ابي طالب رض ان رسول الله صلعم كانت له سبعة هياكل.

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

G

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

دعاء الجوشن

THE PRAYER OF THE COAT OF MAIL

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

Begins: روي عن رسول الله صلعم انه كان يوما في بعض غزواته وكان يلبس عليه جوشنا ثقيلًا وما كان غيره يقدر على حمله.

The Arabic style is not always idiomatic and grammatical.

H

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

I

Ff. 155b-157 contain a prayer by سيد احمد زروق, who died in 899/1493 (see the following J). It begins: دعوتك يا مولاي فاقبل دعائي

J

Ff. 158b-168 contain the prayer entitled

الوظيفة الزروقية

THE TRIBUTE OF ZARRŪK

This title is taken from the end of the prayer; at the beginning it bears, within gaudy ornaments, the title حجاب عظيم وحرز كريم, as in A above. It seems to be identical with Berlin 3708. The full name of Zarrūk is احمد بن احمد بن محمد بن عيسى البرنسي زروق المغربي الفاسي, who died, as stated above, in 899/1493.

Begins: اعوذ بالله من الشيطان الرجيم بسم الله الرحمن الرحيم والهكم اله واحد.

K

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

استغاثة الامام الشافعي

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

يا رب يا خالق البرايا: يا من تعالى عن شبيهه.

L

Ff. 172b-177 contain a prayer entitled

حزب الشيخ النووي

THE AMULET OF NAWAWI

The Nawawi of this prayer is, as in Berlin 3883, the Imām يحيى بن شرف النووي, who died in 676/1277. It begins: بعد البسملة . . . تقول: سم الله الله اكبر.

M

Ff. 177b-183 contain a prayer called

حزب البحر

THE AMULET OF THE SEA

It begins, after the *Basmalah*: يا الله يا علي يا عظيم يا حلیم يا عليم.

The manuscript does not give any name of author, but from other sources (cf. Berlin 3868) we know that the prayer is to be attributed to علي بن عبدالله بن عبد الجبار الشاذلي, who died in 656/1258. The title "sea," as Ahlwardt has pointed out, is taken from the sentence وسخر found towards the beginning (fol. 178b).

N

Ff. 183b-190 contain a prayer attributed to 'Ali b. a. Ṭālib, and entitled

حجاب النصر

THE CHARM OF VICTORY

It begins: حجاب عظيم وحرز كريم وهو حجاب سيدنا علي بن ابي طالب رض ويسمى بحجاب النصر and ends with Qur'ān cxiv, 1-6.

O

Ff. 190b-194 contain a prayer attributed to a الشيخ سيد لكهل الخلوف, who must have lived at a very late date. He makes mention in his prayer, which is written in a rather broken Arabic, of many Muslim saints.

It begins: حين استوفيت يا الله كن عليا وارحم, and ends: حين استوفيت يا الله في دار الخلد ساكن العليا.

P

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

حجاب لعقد الحديد

AMULET FOR THE KNOTTING OF IRON

This prayer, which protects its reciter from iron weapons, begins: حجاب عظيم وحرز كريم وهو لعقد الحديد روي عن رسول الله صلعم قال لعلي ابن ابي طالب.

Q

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

حرز عقد الحديد

AMULET FOR THE KNOTTING OF IRON

At the beginning it is called حجاب عظيم نافع, "A Great and Useful Amulet," after which: ان شاء الله وهو يصلح لعقد الحديد ولعقد اللسان والدخول على السلاطين.

R

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

حرز عقد الحديد

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

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

[Bland.]

224 [113]

108 × 83 mm. 120 leaves, nine lines to the page.

A PRAYER-BOOK

A

Ff. 1-9. The thirty-sixth Sūrah of the Qur'an.

B

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

C

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

دعاء مفتاح الجنة

THE PRAYER OF THE KEY OF HEAVEN

and the prayer itself.

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

It begins: خبرده شويله كشمدر كه يغمبر عم اسحاباره جمع اولوب دورت يالنده اوتوررلردى ناكاه جبرائيل عم كلدي.

The Arabic prayer itself begins: والهكم الله واحد.

D

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

دعاء كنز العرش

PRAYER OF THE TREASURY OF THE THRONE

and the prayer itself.

The commentary, which is of the same kind as that described above, begins رويتدر حضرت پيغمبر صلعم بر کون حضرت جبرائيل عم کلوب ايتدي يا نبي.

The Arabic prayer itself, which has many cabalistic letters formed of ك and ح, begins يا الله (thrice), يا رحمن (thrice), يا رحيم (thrice). At the end are some cabalistic numbers and letters.

E

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

دعاء يکنامه

PRAYER OF YAK-NĀMA

The commentary, which is similar to that described above, begins: بر کون پيغامبر حضرت عليه السلام مدينة مسجده ارته نمازين قلوب.

The Arabic prayer, the main part of which consists of eulogistic attributes to God, begins: هو الله الذي لا اله الا هو اللهم يا رحمن يا رحيم يا ديان.

F

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

دعاء السيفي

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

It begins: رسول الله صلعم مسجد اجنده اوتورردى بر كشي مسجده كيردي سلام عليك ددى.

The title of the prayer which had been omitted before the Turkish text appears here before the Arabic as اول مبارك دعاء سيفي بودر

It begins: اللهم انت الملك الحق الذي لا اله الا انت ربي وانا عبدك.

G

Ff. 89-115 contain in a similar way a long Turkish commentary on the Arabic prayer entitled

دعاء الدولة

The beginning of the commentary, which deals mostly with the good effects of the prayer, is: رويتدر حضرت علي رض ايتدي بر کون محمد مصطفى صلعم ايله نمازين قلوب اوتورمشدى.

The Arabic prayer, preceded by دعاء دولت بودر, begins اللهم انى استسمع بكرمك الى كرمك وبجودك الى جودك.

H

Ff. 115-120 contain a series of twelve Arabic short prayers to be recited on many occasions. These prayers are also preceded by a commentary in Turkish, written in red ink, and introduced by the word bāb.

Well rubricated and vowelled. No date. The writing is a Turkish Naskhi of about A.D. 1800.

[Bland.]

225 [440]

228 × 148 mm. 276 leaves, fifteen lines to the page.

Title:

مناهج التدقيق ومعارج التحقيق

ROADWAYS OF SCRUTINY AND STEPS OF VERIFICATION

A long dissertation on some practical subjects dealing with prayer according to the Shī'ah practices. The name of the author is given on the fly-leaf by Col. Hamilton's cataloguer, as السيد حسين ميرانصاحب, a moderate Shī'ah mujtahid.

Begins: الحمد لله العظيم . . . وبعد فهذا هو المقصد الثاني من مقاصد هذا الكتاب المسمى بمناهج التدقيق ومعارج التحقيق والله ولي التوفيق وركني الوثيق.

From these lines it would appear that the manuscript constitutes only the second part of the work. The MS. is also incomplete at the end and the final words are : *ومن نسي القراءة* : *قد تمت صلاته ولا يثنى عليه ومن المعلوم ان القراءة المطلوبة.*

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

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

The author must have lived at a very late date, because he quotes many authors of a relatively recent date, such as (fol. 136a) *فخر الدين النجفي*, who died after 1079/1668. The word *مرحوم* used after his name would even imply that he was recently dead when the MS. was written.

[Hamilton.]

226 [429]

200 × 130 mm. 9 leaves, fifteen lines to the page.

Title :

سوره سرياني

THE SYRIAC SŪRA

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

دعاء سرياني

THE SYRIAC PRAYER

The short sentences pronounced by God consist of 86 lines, and between each pair of lines there is a free Persian translation in

verse, and the Arabic prayer itself is preceded by a few introductory words in Persian, which indicate the occasion on which the words are to be recited. The sentence *فاطلبني تجدني*, "Seek after me, and you will find me" are used as a refrain at the end of each of the forty-three couplets.

The first Arabic and Persian lines are :

انا الموجود فاطلبي تجدني منم موجود اي طالب كجائي

The work is preceded by a Persian introduction in verse which begins : *چنين كهتند مارا* , *اهل اسناد بروح پاك ايشان نور حق باد* , and by the following explanatory words : *اسناد سوره سرياني* : *از كلام رباني ابن عباس رضي الله تعالى عنه بزبان عبري* . *Ibn 'Abbas* is also mentioned in the introduction : *پس انرا نظم کرده ابن عباس* .

The colophon mentions only the month 27th Rabī' ii, . . . *ربيع الثاني*.

The introduction is attributed to a certain Takī (who might also have translated the prayers) : *بخوان مسكين تقى اكنون دعا را* .

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

[Hamilton.]

227 [548]

245 × 167 mm. 159 leaves, nine lines to the page.

Title :

الصحيفة الكاملة

THE PERFECT LEAF

This is the favourite Shī'ah prayer-book, and is supposed to have been handed down through a succession of traditional authorities from *علي بن الحسين بن علي زين العابدين*, the grandson of the caliph 'Ali and the fourth Imām, till

it was written down in its final form in the sixth Islamic century. The book begins with a list of the successive authorities through whom the text was transmitted.

Begins: حدثنا السيد الاجل نجم الدين بهاء الشرف :
ابو الحسن محمد بن الحسن بن احمد بن علي بن محمد بن
عمر بن يحيى العلوي الحسيني.

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

Ff. 143-151 contain six additional prayers by Zain al-'Ābidīn found only in some manuscripts of the *Ṣahīfa*, نسخ الصحيفة، مما الحق ببعض نسخ.

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

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

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

Written in a handsome and fully-vowelled Indian Naskhi of about 1720. The last page (fol. 159a) is in a more modern hand. At the top of the fly-leaf there are the letters D(uncan) F(orbes) 118, and at the bottom £2 12s. 6d.

[Crawford.]

228 [684]

184 × 108 mm. 146 leaves, twelve lines to the page.

No title, but the manuscript contains another copy of the same work. The only difference between the two is that the present MS. lacks the six additional prayers found on ff. 143-151 of the previous one; on the other hand, in the series of prayers for all the days of the week, the present MS. contains the

prayer for Saturday (fol. 143), which is lacking in the preceding copy.

No date, and no Persian interlinear translation. Written in a beautiful vowelled Naskhi, with gilt headings and rulings, by Muḥammad Sharīf of Harāt, residing at Tahtaha in India (خواجہ محمد شریف هروی ساکن تہتہ)، about A.D. 1670.

Ff. 145-146 contain two additional prayers by a later hand, the first of which begins:

الحمد لله الذي جعلنا من امة حبيبته وخليه محمد.

The first two pages have gilt ornaments on the margins.

[Crawford.]

229 [413]

135 × 80 mm. 219 leaves, twelve lines to the page.

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

اوراد وظایف

THE AWRĀD OF RELIGIOUS DUTIES

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

A

Ff. 1-31: A series of eight prayers. They are preceded by a Persian introduction in which the *mujtahids*, سيد حسين القادري العاملي and شيخ علي بن عبد العالي العاملي are mentioned as having composed them. It begins: چون مفسرين عظام بطريق اهل بيت عم تفسير اين ايت كريمت.

B

Ff. 31b-42 contain also a series of *du'ā's* preceded by a Persian foreword which begins نقلست از حضرة امير المومنين علي عم که اگر کسی در

مهمی درمأنده باشد. On ff. 36-39 there is a long quotation from the صحيفة امام زين العابدين

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

دعاء بزرگوار

THE GREAT PRAYER

which begins يامن ختم النبوة بمحمد

Fol. 42b contains a prayer called

سجدة الشكر

ADORATION OF THANKSGIVING

C

Ff. 42-52: Four prayers, the first of which is called دعاء عديله, and begins: شهد الله انه لا اله الا هو. The prayer on ff. 49-52 is entitled هو الله الذي: دعاء بزرگوار ماه رمضان لا اله الا هو.

D

Ff. 52b-66 contain the invocations consisting of thirty-three verses of the Qur'ān:

دعای سی و سه آیت

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

E

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

دعاء الروية

PRAYER OF VISION

and begins: اللهم اني اسالك ان توخر اجلي. This is followed by a prayer entitled:

دعای بازوبند امير المومنين علي

PRAYER OF THE BRACELET OF 'ALI

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

دعای قدح

PRAYER OF THE GOBLET

which begins: بسم الله باسمه المبتداء رب الآخرة, and on ff. 74-75 is found a prayer called

دعای معظم

THE GREAT PRAYER

beginning: اللهم تب علينا قبل الموت

F

Ff. 76-89 contain a series of seven prayers in Persian called حصار, the first and the last of which are (fol. 76a): اي مفضل بي فضول واي عادل, and (fol. 84b): حصار هفتم ملكا ميداني حالم, بي عدول بادشاهي مي بيني احوالم.

G

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

وظيفة اوراد هفت يومية

The first and the last prayers begin as follows: fol. 89b: الحمد لله رب العالمين الرحمن الرحيم, and fol. 109a: الدعاء في الخميس ربنا تقبل منا انك انت السميع.

H

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

Ff. 116b-117: مناجات امام زين العابدين, which begins: الهي باي لسان اذكرك

Ff. 120-121: A prayer called دعاء مجرب,

“The Tried Prayer,” beginning: اللهم اني اسالك
بحق محمد.

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

Ff. 124-130: Seven prayers entitled in Persian: دعای هفت کنج, “Prayer of the Seven Treasures,” the first of which begins: کنج اول
سبحانه (thrice) سبحان الله الملك الحي.

Ff. 130b-132: A prayer with the Persian title of دعای کلو بند, “Prayer of the Necklace.”

Ff. 132-134: The prayer called دعای چشم زخم, “Prayer of Misfortune,” attributed to Imām Ḥusain. It begins: انه لمجنون وما هو الا ذكر للعالمين

Ff. 134-135: The prayer called دعای مجرب, “The Tried Prayer of Alexander.” It begins: يا من هو لا يعجل الغيب

Ff. 134-136: Another prayer called as above دعای کلو بند, “Prayer of the Necklace,” and attributed to the Prophet; it begins: اللهم انصرنا
على كل شي.

Fol. 137: A prayer called دعای بازو بند, “Prayer of the Bracelet,” attributed to ‘Ali; it begins: يا ذا العرش والملك القديم

I

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

In the introduction (ff. 143-147) it is related that the Prophet received this prayer from the angel Gabriel. The Isnādīc authorities are Mūsa b. Ja‘far, Ja‘far Ṣādiq, Muḥammad Bāqir, ‘Ali b. Ḥusain, Ḥusain b. ‘Ali, ‘Ali b. a. Ṭālib.

The prayer itself begins: اللهم كم من عدو انتضى
(as in Ind. Off. 371c).

J

Ff. 160b-171 contain the prayer called

الدعاء الكبير

THE GREAT PRAYER

preceded by a Persian introduction dealing, as usual, with the occasion of the revelation of the prayer by the angel Gabriel to the Prophet, and with its wonderful effects. The Persian text begins: چنين اوردند راويان صادق
الروايت, and the Arabic prayer begins (fol. 166a): اللهم اني اسالك بالعرش وعظمته

K

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

خاصيت نود ونه نام

L

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

دعای بزرگوار

THE POWERFUL PRAYER

and the title of the second is:

دعای سريانی

THE SYRIAC PRAYER

The first begins: اللهم يا سامع الاصوات يا مجيب
الدعوات, and the curious beginning of the second is: ارقاش قاعش مرقاش استطاف

M

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

Ff. 186b-188 : چهار کلمه and بیست و نه حرف

Ff. 188b-190 : مناجات حضرت شاه مردان

Ff. 192-194 : دعای بزرگوار بازوبند

Ff. 195b-197a : دعای دفع جمیع زهرها و چشم زخم

Ff. 198-202 : زیارت حضرت امام حسین

Ff. 211-219 contain *Ziyāra* to 'Ali, Fāṭima, Ḥasan, Ḥusain, 'Ali b. Ḥusain, Muḥammad Bākir, Ja'far Ṣādīq, Mūsa Kāḍim, 'Ali Riḍa, Ḥasan 'Askari, etc., extending to all the days of the week.

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

[Hamilton.]

230 [454]

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

Title in Persian :

درود مستغاث

PRAYER OF MUSTAGHĀTH

Mustaghāth means the "one implored for aid," i.e. the Prophet. The prayer is so called because of the frequent occurrence in it of
المستغاث الى حضرة الله تعالى.

The manuscript consists of this single prayer, which begins : الحمد لله الذى زين النبيين بحبيبه

تمام شد درود مستغاث معظم

At the end of the prayer mention is made of the four Orthodox caliphs, of Fāṭima, Khadīja, 'Āyisha, Ḥasan, Ḥusain, the martyrs of Karbala, Ṭalḥa, Zubair, 'Abdur-Raḥmān b. 'Auf, and Abu 'Ubaida, etc.

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

[Hamilton.]

VIII

HISTORY

I

General History

231 [801]

260 × 170 mm. 185 leaves, thirty-one lines to the page.

Title :

تاریخ ابن واضح العباسي

BOOK OF HISTORY BY B. WĀḌIḤ 'ABBĀSI

The general history of the world from Adam to the 'Abbasid Caliph Mu'tamid (256/870), by Ya'qūbi or أحمد بن أبي يعقوب بن جعفر بن وهب بن واضح العباسي, who died in 284/897. This date is taken from Yāqūt's *Dictionary of Learned Men*, ii, 157 (cf. Brockelmann, i, 226).

As no title page is found in the work, owing to the disappearance of the first leaf, the above title is taken from the end of the manuscript, and from the short colophon found at the end of every section of the book, introduced as follows : الجزء الرابع من تاريخ ابن واضح العباسي الكاتب , and by a later hand : أحمد بن أبي يعقوب بن جعفر بن وهب بن واضح.

The last year of the work is 259/872, after which we read on fol. 185b : تم الموجود من تاريخ ابن واضح الكاتب العباسي.

As said above, the first leaf of the MS. is missing, and the work begins abruptly :

على آدم فلم يطاوعه شيء مما خلق الله جل وعز الا الحية. فلما رأى آدم ما في الجنة من النعيم.

The end is : أيام أحمد المعتمد على الله وبويع أحمد : المعتمد على الله بن جعفر . . . وفي هذه السنة مات أبو حبة سفير الخادم وابن مطهر الصبغاني صاحب بريد مصر. تم الموجود من تاريخ ابن واضح الكاتب.

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

Fol. 6b: موسى بن عمران عليه السلام ; fol. 10a: المسيح ; fol. 15a: انبيا بني اسرائيل وملوكهم بعد موسى ملوك السريانيين. ملوك : fol. 18a: عيسى بن مريم ; fol. 21b: ملوك الهند ; fol. 18b: الموصل. ملوك بابل ; fol. 35a: ملوك اليونانيين والروم ; fol. 33a: اليونانيون ; fol. 41b: ملوك فارس ; fol. 36a: ملوك الروم المنتصرة ملوك : fol. 42b: ملوك الصين ; fol. 41b: ممالك الجربى ; ممالك البربر والافارقة : fol. 43b: مصر من القبط وغيرهم ممالك : fol. 44a: ممالك الحبشة والسودان ; fol. 44a: ملوك الشام : fol. 47a: ملوك اليمن ; fol. 44b: البجة ولد اسمعيل : fol. 51a: ملوك الحيرة من اليمن ; fol. 47b: حكام : fol. 60a: اديان العرب ; fol. 59a: بن ابراهيم شعراء العرب : fol. 61b: ازلام العرب : fol. 60b: اسواق العرب : fol. 62b. The above matter constitutes the first kitāb of the work.

On fol. 63a ends the first kitāb. The second kitāb is contained on ff. 63-185, which treat of the life of the Prophet, the history of the Pious Caliphs, of the Umayyads of Damascus and the 'Abbasids of Baghdad. The sources of the author for the first kitāb are set forth as follows : (fol. 63a) :

الفنا كتابنا هذا على ما رواه الاشياخ المتقدمون من العلماء والرواة واصحاب السير والخبار والتاريخات . . . فاردنا ان نجتمع ما انتهى الينا مما جاء به كل امرؤ منهم لان الواحد لا يحيط بكل العلم.

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

وكان من رويناه عنه ما في هذا الكتاب اسحق بن سليمان بن علي الهاشمي عن اشياخ بني هاشم. وابو

البخري وهب بن وهب القرشي عن جعفر بن محمد وغيره من رجاله. وابان بن عثمان عن جعفر بن محمد ومحمد بن عمرو الواقدي عن موسى بن عقبة وغيره من رجاله. وعبد الملك بن هشام عن زياد بن عبدالله البكائي عن محمد بن اسحق المطليبي. وابو حسان الزياتي عن ابي المنذر الطليبي وغيره من رجاله. وعيسى بن يزيد بن داب. والهيثم بن عدي الطائي عن عبدالله بن عباس الهمداني. ومحمد بن كثير القرشي عن ابي صالح وغيره من رجاله. وعلي بن محمد بن محمد بن سيف المدائني. وابو معشر المدني. ومحمد بن موسى الخوارزمي المنجم. وما شاء الله الحاسب في طوابع السنين والاوقات.

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

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

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

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

[Rylands 46158.]

232 [22]

320 × 235 mm. 274 leaves, twenty lines to the page.

Title (at the end, see below) :

تواريخ طبرى

THE CHRONICLE OF ṬABARĪ

A history of the world from the creation to 133/750, or to the time of the 'Abbasids, by ابو جعفر محمد بن جرير الطبرى, who died in 310/923.

Begins: توكلت على الله حسبى الله وكفى به قال: ابو جعفر محمد بن جرير الطبرى رحمة الله عليه الحمد لله الاول قبل كل اول والآخر بعد كل آخر.

Ends: فلما هجم العام الثالثة والثلاثين والمائة خرج كثير من الناس من بقايا عسكر مروان... فاشتعل ذلك العام بحرب اصحاب الشباب البيض والله اعلم بالصواب. ختمت بالخير والظفر هذا الكتاب تواريخ طبرى.

The headings used in the work are باب القول, باب الحديث, but mostly حديث, باب ذكر.

With very deep discrepancies the work may be said to be similar to the Persian abridgment of Ṭabari's great work translated by H. Zotenberg (1867-1874). The Persian text is probably the work of ابو علي محمد بن محمد بن عبد الله البلعنى, who died in 386/996. Whether the text of the present manuscript is a genuine Arabic composition compiled by an unknown writer or by Ṭabari himself from the well-known *Annales*, or a retranslation into Arabic of Bal'ami's Persian translation, the following lines will decide.

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

1. The Arabic text does not come down in point of time as far as the Persian compilation.
2. The Arabic text is, on the whole, much shorter, and lacks hundreds of details reproduced by Bal'ami.
3. The headings used by both works are in many places different. For purposes of com-

parison we reproduce below ten chapters of the corresponding texts of the two. The French is that of Zotenberg's translation (vol. iv, pp. 1-53), and the Arabic text is that found on ff. 216b-230a:

- | | |
|--|---|
| 1. Election de Ḥasan. | حديث بيعة الحسن رضى وتسليمه الامر الى معاوية. |
| 2. Mort de Ḥasan fils de 'Alī. | حديث خروج زياد من فارس الى معاوية. |
| 3. Mo'awiah et Ziyad fils d'Abou Sof-yan. | حديث وصية معاوية ووفاته. |
| 4. Mo'awiah fait proclamer Yazid son successeur. | حديث بيعة يزيد. |
| 5. Mort de Mo'awiah. | حديث انفاذ الحسين مسلم بن عقيل الى الكوفة. |
| 6. Avénement de Yazid fils de Mo'awiah. | حديث مقتل الحسين رضى. |
| 7. Hosain et les habitants de Koufa. Mort de Muslim fils de 'Akil. | حديث خروج عبدالله بن الزبير بمكة. |
| 8. Mort de Hosain fils de 'Alī. | حديث وقعة الحرّة. |
| 9. Salam fils de Ziyad, gouverneur de Khorasan. | حديث وفاة يزيد بن معاوية. |
| 10. Combat de Ḥarra. | حديث بيعة مروان بن الحكم. |

4. The facts related in the Persian and Arabic texts are not identical, and the texts themselves are often worded differently. We will reproduce the first words of the chapter, dealing with the history of Abraham, which offers more points of resemblance. The Persian text here reproduced is taken from the Persian MS. numbered 128 of the John Rylands Library (fol. 50a):

Persian text.

فصل در ذکر ابرهیم عم.
 واز پس صالح پیغامبر نبود تا
 بوقت ابرهیم عم و جهان از ملک
 بملک میکشت وزمین بابل انجا که
 امروز بغداد و عراقست وان آبادان
 ترین جهانست بدست ملکی بود
 نامش نمرود واین ملک نمرود
 بن کنعان بن کوش بن حام بن
 نوح از پدر وجد میراث یافت.

Arabic text (fol. 13a).

باب حدیث ابراهیم
 خلیل الرحمن عم. فلم
 یکن بعد صالح نبی الی
 وقت ابراهیم عم بل کانوا
 ملوکا حتی وقع الملك
 الی نمرود بن کنعان بن
 کوش بن حام بن نوح
 وکان ورث الملك من
 ابيه وجده.

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

1. Ṭabari is sometimes spoken of in the third person. So on fol. 67b: وفي جميع الاخبار: ان قباد مات حتف انفه ولكن الطبری يقول قتله العرب. This is confirmed by a reference to the Persian text of the above MS. (fol. 302a).

2. There are in the text several references to a *translator*, meaning, possibly, the Persian translator Bal'ami: fol. 71a: قال المترجم هذا: الحديث وجدته في اخبار التفسير على خلاف هذه الرواية. This is confirmed by the Persian text (fol. 318b). Fol. 79a: قال المترجم ذكر الطبری اختلاف روايات: Fol. 78b: قال المترجم ان: في نسب (رسول الله) الطبری ذكر روايات مختلفة لا يوقف عليها.

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

No date. The writing is a clear and beautiful Nasta'liq of about A.D. 1700. The margins are in some pages injured by worms, but no

damage is done to the text. Broad margins. Headings in red. Bound in leather.

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

[Bland.]

233 [207]

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

Title by later hands:

مختصر تاریخ الطبری

COMPENDIUM OF ṬABARI'S CHRONICLE

or مختصر الطبری, "Ṭabari's Abridgment."

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

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

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

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

[Hamilton.]

234 [66]

217 × 145 mm. 202 leaves, seventeen lines to the page.

Title :

مختصر الكلام في تقلبات حوادث الايام

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

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

Begins: الحمد لله المتفرد بالدوام الذي لا تغيره . . . فان كنت في شك فتامل هذا مختصر الكلام في تقلبات حوادث الايام جمعة من تواريخ سادات الانام ففيه عبرة للخاص والعام.

Ends: السنة الثمانون بعد الثلثمائة فيها ظهرت العيارون ببغداد وصارت فرقتين ووقعت بينهم حروب كثيرة واتصل القتل بين باب النصر واهل الكرخ ونهبت الاموال والاقوات وكثرت الفتن.

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

The colophon of the MS., which was written at Rhodes in A.H. 969/1561, is :

تم الجزء الاول ولله الحمد ويتلوه الجزء الثاني ان شاء الله تعالى. قد وقع الفراغ في هذه (sic) الكتاب التواريخ في اواخر صفر المظفر من شهور سنة تسع وستين وتسعمائة. كتبه الفقير حسن بن احمد الكاتب بمحكمه ردوس در زمان مولانا محي الدين افندي زيدت فضائله الى يوم الحساب.

The first five faṣls begin as follows :

Fol. 7a: فصل في مساحة الارض. قد اختلف العلماء في ذلك فاحسن ما نقل ان الخ.

Fol. 9a: فصل في ذكر الانبياء عليهم الصلاة والسلام. اختلفوا في آدم لم سمي آدم.

Fol. 10a: فصل في خلق حواء. انما سميت حواء لانها ام كل شيء حي. روي عن ابن عباس.

Fol. 13a: فصل في التوراة. قوله تعالى فتلقى آدم من ربه كلمات فتاب عليه انه هو التواب.

Fol. 13b: فصل في اخراج الذرية من ظهره. روى احمد بن حنبل عن سعيد بن جبير.

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

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

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

On fol. 1a are the following notes in pencil : "S. H. Lewin, 1824." "From Conde's collection of MSS. No. 1290 of Catalogue. V. Casiri II 155 MS. 1694 quicum hic Codex convenit." "From the Library of the Escurial." On fol. 182b are two pencil notes in Spanish. On fol. 1b the mark N.37-K.2.

From A.H. 8 onwards each article ends as

وحج بالناس في هذه السنة
فلان.

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

[Bland.]

235 [27]

290 × 215 mm. 189 leaves, nineteen and sometimes twenty lines to the page.

Title :

مروج الذهب ومعادن الجوهر

MEADOWS OF GOLD AND MINES OF GEM

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

The first part of the celebrated historical encyclopædia of أبو الحسن علي بن الحسين بن علي المسعودي, who died in 346/957.

Begins: الحمد لله اهل الحمد ومستوجب الثناء والمجد

. . . قال المسعودي اما بعد فاننا لما وضعنا كتابنا في اخبار الزمان وقدمنا القول في هيئة الارض . . . وقد وسمت كتابي هذا بكتاب مروج الذهب ومعادن الجوهر.

Ends: وسنورد عند ذكرنا تصرف الناس عن بابل جلا من اخبار مكة وعبد المطلب والحبشة وغير ذلك مما لحق بهذا المعنى.

Dated 1133/1720: نجز بحمد الله تعالى . . . يوم الجمعة خامس وعشرين الحجة الحرام ثلاثة وثلاثين ومائة والف.

The manuscript was No. 1310 in Conde's catalogue, and was bought in 1824 for £2 4s. by S. H. Lewin, whose name is written on the fly-leaf in pencil. There are also pencil notes by him on loosely-inserted strips of paper.

Broad margins ; coloured rulings ; headings in red ; beautifully illuminated gilt title and author's name.

The *Murūj* is Mas'ūdi's own compendium of a larger work entitled اخبار الزمان, and is characterised by the frequent use of قال المسعودي in red.

The writing is a fair Maghribi hand, and the text offers some variants when compared with that printed by Barbier de Meynard and that found on the margins of the edition of Ibn al-Athīr's *Kāmil* (Bulāḡ, 1874). The text preserved in the MS. corresponds with that of vols. i-iii, p. 166 of the Bulāḡ edition.

[Bland.]

236 [376]

250 × 180 mm. 20 leaves, twenty-three lines to the page.

A fragment of the same *Murūj* by Mas'ūdi. The beginning and the end are missing. The remaining pages are 159-179 of the old pagination.

The first fifteen pages contain the greater part of the 22nd bāb dealing with the history of the Sasanians. The other bābs (from 23 to 27) which the fragment contains deal with the history of the ancient Greeks and Byzantines.

The manuscript ends abruptly: وقيل اقل من

ذلك وعرضه في الموضع الذي ياخذ من بحر.

No date. The writing is a fine old Naskhi, with complete vowels. About A.D. 1450. Red headings. Modern European binding.

[Hamilton.]

237 [13]

290 × 200 mm. 343 leaves, twenty-seven lines to the page.

Title :

مرآة الزمان

MIRROR OF TIME

The second part of the great historical work of يوسف بن قزاوغلي بن عبدالله البغدادي الحنفى شمس

مرآة الزمان في تاريخ، الذي أبو المظفر سبط ابن الجوزي who died in 654/1257.

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

Begins after the *Basmalah*: *السنة العاشرة من النبوة*. فيها خرج بنو هاشم من الشعب واختلفوا في سبب خروجهم على اقوال احدها ان هشام بن عمرو بن الحرث من بني عامر بن لوى الخ.

Ends: *السنة السادسة والعشرون فيها امر عثمان . . .* فصل وفيها توفي عمرو بن سراقه المعتبر بن انس بن رباح العدوي من الطبقة الاولى من المهاجرين وامه آمنة بنت عبدالله بن عمير جعية شهد بدرا واحدا والحدائق والمشاهد كلها مع رسول الله صلعم وليس له رواية.

The beginning of events for years 11, 12, 13 is :

Fol. 6a: *السنة الحادية عشر من النبوة*. قال علما السير لما توفي ابو طالب وخديجة.

Fol. 7b: *السنة الثانية عشر من النبوة*. وفيها كان المعراج وقد اختلفت الروايات.

Fol. 12a: *السنة الثالثة عشرة من النبوة*. وفيها خرج رسول الله صلعم الى الموسم.

At the end the following note is read :
تم الجزء بحمد الله وعونه وحسن توفيقه من مرآة

الزمان . . . يتلوه الجزء الذي يليه ان شاء الله تعالى.
السنة السابعة والعشرون فيها فتحت الاندلس.

There is a blank space of slightly over two pages between ff. 317-318, doubtless due to a lacuna in the exemplar used by the scribe.

No date. Broad margins. Headings in red. The writing is a rough Egyptian hand of about A.D. 1750.

[Bland.]

238 [288]

270 × 170 mm. 134 leaves, from twenty-three to twenty-five lines to the page.

A later hand and Col. Hamilton's cataloguer have entitled it *تاريخ يافعي*, "Yāfi'is History." Its full title is :

*مرآة الجنان وعبرة اليقظان في معرفة حوادث الزمان
وتقلب احوال الانسان*

MIRROR OF DARKNESS AND ADMONITION
OF THE VIGILANT IN THE KNOWLEDGE
OF THE EVENTS OF TIME AND THE
VICISSITUDE OF THE CONDITION OF
MAN

A fragment of the history of the world from A.H. 1 to 750 by أبو محمد عفيف الدين عبدالله بن اسعد بن علي نزيل الحرمين اليميني اليافعي who died in 768/1367. About this date see Brockelmann, ii, 176. The sources of the writer are chiefly the *تاريخ الاسلام* of Dhahabi, the *وفيات* of Ibn Khallikān, and the *Tārikh* of علي بن سمره اليميني who died in 586/1190.

The volume begins and ends abruptly. The beginning is under the year 526: *اظهر التمسك*; and the end is under the year 596: *فانه لي شاهد ان . . .*

In the first half of the volume the years are written in red; in the second half black numbers take their place on the margins.

There is much confusion in the succession of the years, but this great muddle is possibly due to the binder.

We give the list of all the years as they stand in the manuscript: Ff. 1a-2b: 527-528; ff. 3a-5b: 525-526; ff. 6b-14b: 531-548; ff. 15a-15b: 529-530; ff. 16a-18b: 508; ff. 19b-25b: 608-616; ff. 27b-28b: 620-622; ff. 29a-32b: 617-619; ff. 33a-58a: 623-648; ff. 59a-60b: 597; ff. 67a-134b: 549-596.

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

[Hamilton.]

239 [43]

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

Title:

تاريخ ابن العميد

HISTORY OF IBNUL-'AMĪD

A history of the Muḥammadan dynasties and peoples from the birth of the Prophet down to the death, in A.H. 512, of the Caliph al-Mustazhir billāh, by جرجس بن ابی الیاسر بن جرجس بن ابی المکارم المکین بن العمید, who died about A.D. 1273.

Begins: الحمد لله المقدس بجميع اللغات الممجد في سمو عرشه من سائر المخلوقات . . . وبعد فاني لما وقفت على تاريخ الامام العالم ابی جعفر محمد بن جریر الطبری.

Ends: وهذا اورد على حكم التاريخ لا على حكم الافتخار فان الكتاب يقول من افتخر فليفتخر بالرب. تمت نسخة الكتاب.

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

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

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

In different manuscripts the work receives different names. In the narrowly-trimmed corner of the back of p. 1 of our MS. it is entitled تاريخ المسلمين, with the addition من صاحب شريعة ابو القاسم محمد صلعم الى الدولة الاتابية تا[ليف] المکين جرجس بن العميد الخ. The same title occurs on a printed sale catalogue slip on the inside of the cover.

The preface says that the writer has begun with the story of Muḥammad, and has carried it down to the beginning of the reign of al-Malik aṣ-Zāhir Rukn ad-Dīn (658/1259-676/127). According to aṣ-Ṣafadī (in Nicoll, Cat. Bodl. ii, p. 502) Makīn's history began with the beginning of the world, and was in two volumes (في مجلدين) the second of which contained the Muḥammadan dynasties.

At the end there is a note in the scribe's hand to the effect that the copy was made for Alexander Hamilton: كتب صاحب عظيم القدر . . . المسمى سكندر هاملتن.

No date. The writing is a negligent Ta'lik of about 1790.

[Bland.]

240-246 [491-497]

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

Title :

كتاب العبر وديوان المبتدا والخبر في ايام العرب
والعجم والبربر

BOOK OF EXAMPLES, AND COLLOCATION OF
SUBJECT AND PREDICATE IN THE DAYS
OF THE ARABS, THE PERSIANS AND THE
BERBERS

The complete historical work of عبد الرحمن بن محمد بن محمد بن الحسن بن محمد بن جابر بن محمد بن ابراهيم الحضرمي الاشبيلي التونسي المالكي ابو زيد ابن خلدون, who died in 808/1406.

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

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

240 [491]

345 leaves.

Begins: يقول العبد الفقير الى رحمة ربه الغني عبد الرحمن ابن محمد بن خلدون الحضرمي الحمد لله الذي له العزة والجبروت... اما بعد فان فن التاريخ من الفنون التي تتداوله الامم والاجيال... وسميته كتاب العبر وديوان المبتدا والخبر في ايام العرب والعجم والبربر ومن عاصرهم من ذوي السلطان الاكبر.

Ends: والمتأخرون يلحقون المسائل شيئا فشيئا الى ان يكمل والله يعلم وانتم لا تعلمون.

These words are followed by a statement from the author which runs: قال مؤلف الكتاب عفى الله عنه اتممت هذا الجزء الاول بالوضع والتاليف قبل التدقيق والتهديب في مدة خمسة اشهر آخرها منتصف عام تسعة وسبعين وسبعمائة تم نقحته بعد ذلك وهذبتة والحقت به تواريخ الامم كما ذكرت في اوله وشرطته وما العلم الا من عند الله العزيز الحكيم.

The manuscript contains, therefore, the famous Prolegomena of Ibn Khaldūn, which comprise also three kitābs dealing successively with اخبار البربر, اخبار العرب, العمران

انتهى الجزء الاول من تاريخ ابن خلدون على يد كاتبه... محمد بن الامير الناسك الحاج حسن عرف سكحل الحنفي... وكان الفراغ منه يوم الاحد لاربعة وعشرين يوما مضت من ثاني الجمادى عام سبعة واربعين ومائتين والى من الهجرة النبوية.

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

241 [492]

155 leaves. The second volume of Ibn Khaldūn's history.

الحبر عن اهل درن بالمغرب الاقصى من : Begins :
بطون المصامدة وما كان فيها من الظهور والاحوال ومباني
امورهم وتصاريقها.

The copyist is the same سكتل , and the date
of the transcription is 1228/1813: وكان الفراغ
منه يوم اربعة وعشرين في شهر جاد الاولى سنة ثمانية
وعشرين ومائتين والف من الهجرة النبوية.

ووصل السلطان ابو الحسن الى الحضرة . انتهى : Ends :
الجزء الخ.

See another copy in No. 245 [496].

242 [493]

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

Begins : اخبار الدول الزاحمة لدولة بني العباس ونبدأ
منهم بدولة الادارسة بالمغرب قد تقدم لنا ذكر شيعة اهل
البيت لعلي بن ابي طالب وبيته رضى الله عنهم وما كان
من شانهم بالكوفة.

ولله الخلق والامر بيده ملكوت السموات والارض : Ends :
انتهى الجزء المبارك.

At the end there is a note about the ex-
emplar, followed by the transcriber who is
always محمد بن الحاج حسن بن رجب عرف سكتل الحنفي
بالله عليك ان وجدت فيه تحريفا وكلام لا يفهم فاعلم
انه من ناسخ الاصل لانه في غاية التحريف لا ينظر ولا
يقرا فيه فالذي قدرنا عليه صلحناه والذي لا قدرنا عليه
ابقيناه.

Dated 1248/1832: يوم عشرين ربيع الاول سنة ثمانية :
واربعين ومائتين والف.

Ff. 64b and 65a are blank.

243 [494]

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

الطبقة الرابعة من العرب المستعجمة. اهل : Begins :
الجيل الناشي لهاذا العهد من بقية اهل الدولة الاسلامية
من العرب. لما استقلت مصر وفرسانها وانصارها من
اليمن.

وسار الى السلطان ملك شاء فافره على اعماله : Ends :
وعاد في صفر سنة خمس وسبعين واحسن السيرة. انتهى
الجزء الرابع.

Dated 1247/1831: وكان الفراغ منه يوم ستة عشر :
في شوال المبارك سنة سبع واربعين ومائتين والف من
الهجرة النبوية.

On fol. 69b the order of the work is inverted,
and in comparing the text with that of fol. 66a
in No. 245 [496] we notice that the words
following كثيرة مثل غساسة are وبطونهم and
not كثر الخوارج وفرق العساكر See another copy
in No. 245 [496].

244 [495]

178 leaves. The fifth volume of Ibn Khal-
idūn's history.

Begins : وفات منصور بن عيسى وولاية ابنه صدقة :
ثم توفي بهاء الدولة ابو كامل منصور بن عيسى بن علي
بن مزيد صاحب الحلة والنيل وغيرهما في ربيع الاول سنة
تسع وسبعين.

وانقرض امر الأكراد من اعمالهم واندرجوا في : Ends :
جلة السلطان طغرل بك وتلك الايام نداولها بين الناس يوتي
ملكه من يشاء والله يرث الارض ومن عليها وهو خير
الوارثين.

Dated 1247/1831: وكان الفراغ منه يوم الاحد ٢٨ :
في ذي القعدة الحرام سنة ١٢٧٤ من الهجرة النبوية.

245 [496]

263 leaves. Marked as the sixth volume of
Ibn Khalidūn's history.

Begins: . . . الطبقة الرابعة من العرب المستعجمة . . . كما استقلت مصر وفرسانها وانصارها من اليمن بالدولة الاسلامية فمن تبع دينهم من اخوانهم ربيعة.

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

الى ان كان تغلب بنى هرش على افريقية ووصل السلطان ابو الحسن الى الحضرة على.

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

A comparison of this volume with No. 241 [492] and No. 243 [494] shows that it embodies the matter contained in both of them. No. 241 begins on fol. 134b and ends on fol. 263a, and No. 243 is found on ff. 1-134, but the last words of the beginning of No. 243 are (fol. 32a): *وداخلوهم حتى كانوا وزراء لهم في* : (fol. 32a), *الاستخدام للسلطان واستيلاف العرب فلما ملكت زناة*, and then begins a series of misplaced leaves between Nos. 243 and 245, which may be set right from what has been said and quoted above.

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

246 [497]

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

حزم موثوق ولا يعدل به غيره. ونقل علي بن ابي زيد الخ.

Ends: *وانما كتبت هذه الاخبار وان كانت خارجة* : عن غرض هذا التاليف بالمؤلف لان فيه تحقيقا لهذه الواقعات وهي مذكورة في اماكنها . . . وهذا آخر ما

انتهيت اليه وقد نجز الغرض مما اردت ايراده في هذا الكتاب والله الموفق برحته للصواب والهادي الى حسن المآب والصلاة والسلام على سيدنا ومولانا محمد وعلى آله والاصحاب والحمد لله رب العالمين.

On fol. 289a the copyist informs us that his exemplar ended with the words *والله يرشدكم ويتولى* امركم ويعول خاطرکم في ركوب البحر. انتهت نسخة الكتاب.

The text found on ff. 290-303 does not seem to have constituted an integral part of the transcribed manuscript. It is introduced by the copyist as *انتهت نسخة الكتاب وفي طيها هذه* الايات. At the end of nine lines of poetry the text continues as follows:

وكتبت آخر النسخة يخاطبني. هذا ما تيسر والله ولي الخيرات لي ولكم من هذا الجباط الذي لا نسبة بينه وبين اولي الكمال.

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

The last chapter (fol. 297a) is *الرحلة الى المشرق وولاية القضا بمصر. ولما رحلت من تونس منتصف شعبان من سنة اربع وثمانين اقمنا في البحر نحو من اربعين ليلة.*

Dated 1247/1831: *وقد تم الكتاب لحمس ايام مضت* من شهر شعبان الاكرم عام سبعة واربعين ومايتين والف.

[Crawford.]

247 [67]

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

Title:

روضة المناظر في علم الاوائل والواخر

GARDEN OF SIGHTS CONCERNING THE
KNOWLEDGE OF FIRST AND LAST
THINGS

The well-known epitome of history from Adam onwards by the *Ḳāḍi* of Aleppo, أبو الوليد محمد بن محمد بن محمود بن الشحنة زين الدين الحلبي, who died in 815/1412.

The author does not appear to give his name; but he records the title (fol. 2) as above,¹ and describes his work as an epitome undertaken at the request of عماد الدين محمد بن موسى شهرى, viceroy of Aleppo, who is mentioned (fol. 168; cf. fol. 166) under the year 803/1400. In the article devoted to the *Raudah* (iii, 491 f., No. 6601) Ḥaj. Khal. quotes part of the passage just referred to (see below) and assigns the work to b. Shiḥnah I, who, he says, afterwards made an abridgment entitled المبتغى. The *Mubtaghi* suffered at the hand of copyists, and so his son b. Shiḥnah II composed a kind of commentary on it entitled نزهة النواظر في روض المناظر. The son wrote also a continuation of his father's longer work (our manuscript), called اقتطاف الازهار في ذيل روض (Ḥaj. Khal. iii, 492) المناظر, which seems to be lost.

Ḥaj. Khal.'s assignment of the *Raudah* to b. Shiḥnah I is supported by the author's reference to himself. We read on fol. 170 how in a critical interview with Tamerlane the author told the fierce conqueror that he was born in 749/1348, and he says (fol. 163) that in 776/1374 his teacher, جمال الدين عبدالله بن محمد بن احمد الحسينى النيسابورى, known as . . .² died, and that in 778/1376 he himself was appointed

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

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

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

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

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

Ibn Ḥajar (who died in 852/1448) may or may not be correct in what he says about errors in the *Raudah*¹ (see his انباء الغمر quoted by Rieu, Brit. Mus. Suppl., 478), but it certainly bears the impress of the age in which it was written: after telling of the repairs made at Jerusalem by Walid I, who died in 96/715, the author adds (fol. 14): "and the things have remained till our own times: may God preserve it so, and protect it from the mad (مفتون) Tamerlane."

Begins (fol. 2b): الحمد لله الذى احسن كل شي

¹ A reader is very indignant at a statement on fol. 167: هذا كذب واخراء see the marginal note beginning

خلقه . . . وبعد فقد التمس مني . . . محمد بن موسى بن شهري . . . ان اجمع له كتابا في التاريخ . . . فاصفيت . . . وشرعت في جمع هذا الكتاب . . . وسميته روضة المناظر في علم الاوائل والاواخر.

Before the sentence last quoted are ten lines outlining the structure of the work :

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

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

Ends : فقد ترى العين الشي بخلاف ما هو عليه لضعف القرآن. followed by nine lines of a Kaṣīdah of the author's to the nāib of Damascus (cf. Berlin 9457) beginning : وسما قول النبي ومحكم : بلى معاطف الاغصان.

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

[Bland.]

248 [80]

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

Title :

كتاب المقنع من اخبار الملوك والخلفاء وولاة مكة الشرفاء
THE EFFICIENT FROM THE HISTORY OF
KINGS AND CALIPHS AND THE SHARĪF
GOVERNORS OF MACCAH

A succinct general history of the Caliphs, Kings and rulers of Egypt, Syria, Mesopotamia and Arabia. The author's name is not found in the book itself, but is given in the scribe's handwriting on the title page as تقي الدين محمد بن محمد بن علي الحسيني القاسي المكي المالكي قاضي المالكية, who died in 832/1428. The history is carried from the time of Muḥammad down to 809/1406.

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

Begins : الحمد لله الفعال لما يريد والصلاة والسلام على سيدنا محمد الهادي لكل امر مجيد وبعد فان من والاني بالاحسان من اعيان هذا الزمان التمس مني ان اجمع له الخلفاء العباسيين . . . وسميت هذا التاليف المقنع من اخبار الملوك والخلفاء وولاة مكة الشرفاء.

Ends : ودخل الملك الناصر الى القلعة يوم عيد الفطر من السنة واتي بالمظفر الى الناصر فخلق في شوال والحمد لله وحده وصلى الله الخ.

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

The book is described with eulogium by Casiri, an extract from whose Escorial cata-

logue (ii, p. 158, No. 1203) is given inside the cover of the MS. in the handwriting of S. H. Lewin, to whom the book belonged in 1825.

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

A leaf of vellum inserted opposite the title is painted with flowers and inscribed with an apparent title "Le Sette Marauiglie ouero le Sette Fontane dedicate all'Ecc^{ma}. Sig^{ra}. Principessa Paliano." This was added at the close of the seventeenth century.

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

[Bland.]

249 [41]

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

Title :

مورد اللطافة في ذكر من ولي السلطنة والخلافة

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

A short history of the principal Muḥammadan rulers, containing an account of the Prophet, the Pious Caliphs, the Umayyads, the 'Abbāsids, and the Sultans and Viziers of Egypt, by أبو المحاسن جمال الدين يوسف بن تغريبردي, who died in 874/1469. In point of time the chronicle comes down to 842/1438 (cf. Brockelmann, ii, 42).

Begins: الحمد لله الذي جعل الدولة مريدة بالخلفاء الراشدين . . . اما بعد فقد الفت هذا التاريخ المختصر المفيد واقتصرت فيه على ذكر الخلفاء والسلطين.

Ends: فوجد عليه للتجار خمسة عشر الف دينار دينا فقضاها عنه العزيز ويقال انه كفن وحنط بما مبلغه عشرة الاف دينار والله اعلم. تم الكتاب.

Dated 1119/1707: وكان الفراغ من كتابة هذه النسخة المباركة نهار اربعة وعشرين من شهر صفر سنة الف ومائة وتسعة عشر.

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

لعل هذا الكتاب مختصر النجوم الزاهرة في ملوك مصر والقاهرة ولمولفه كتاب يسمى الكواكب الباهرة من النجوم الزاهرة.

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

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

[Bland.]

250 [62]

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

Title :

تاريخ الخلفاء

HISTORY OF THE CALIPHS

The well-known historical work of أبو الفضل عبد الرحمان بن ابي بكر بن محمد بن ابي بكر جلال الدين السيوطي الشافعي, who died in 911/1505. The history extends from Abu Bakr (fol. 17b) to the sack of Baghdād by Hulāku (fol. 287b), and then in Egypt to the accession of al-Mustamsik Billāh (903/1497), eight years before Suyūṭi's death (fol. 324a).

Not only has the author added appendices (see below) but also it would appear that the last part of the history proper is a continua-

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

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

اما بعد حمد الله الذي وعد فوفى واعد :
فعفى . . . فهذا تاريخ لطيف ترجمت فيه الحلفاء امراء
المومنين القائمين بامر الامة من عهد ابي بكر الصديق الى
عهدنا هذا.

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

مات يوم الاربعاء سلخ المحرم سنة ثلاث وتسعمائة
وعهد بالخلافة لابنه يعقوب ولقبه المستمسك بالله. وهذا
آخر ما تسر جمعه في هذه التاريخ وقد اعتمدت في
الحوادث على تاريخ الذهبي الخ.

This is followed by three appendices :

1. A mnemonic poem (Ḳaṣīdah) embodying the names and dates of the Caliphs (ff. 324b-330a), which, as in Brit. Mus. (i, p. 152a), is said to be better than an urjūzah made by some one else, not (as in Berlin 9715) that

urjūzah itself. The Ḳaṣīdah (Basīṭ) is in his *Ḥusn al-Muḥāḍarah* (see under No. 269 [597], fol. 72a), as in Ḥaj. Khal. (ii, 231) entitled :

تحفة الظرفاء باسماء الحلفاء

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

2. A section on the Umayyad rulers of Andalus, the 'Ubaidiyah dynasty in the West, the banu Ṭabāṭiba, the Ṭabaristāniyah.

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

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

وكان الفراغ من كتابة هذه النسخة ثامن شهر رمضان
من شهور سنة سبع وثلاثين ومائتان (sic) والى من الهجرة
النبوية.

The MS. has an Oriental binding and broad margins.

[Bland.]

251 [26]

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

Title :

اخبار الدول وآثار الاول

ANNALS OF DYNASTIES AND ACHIEVEMENTS OF EARLY TIMES

A general history of the world from the Creation. The compiler gives the title of his book, as given above, on the first page (numbered in Arabic 3) and his name in the closing sentence (p. 880) as احمد بن يوسف بن احمد. That his grandfather's name is really Aḥmad is proved, as Ahlwardt (Berlin 9471) remarks, by the rhyme. On fol. 1a of our manuscript, some one has written a title : كتاب اخبار الدول , وآثار الاول. ل احمد بن يوسف ابن ابو العباس الدمشقي , and the hand that has numbered the quires (see below) calls him al-Ḳaramāni. The full name appears to be : ابو العباس احمد جليبي بن سنان : ابو العباس احمد جليبي بن سنان , who died in 1019/1611.

This date of death is an addition of 'Arabachi Bāshi to Ḥaj. Khal.'s text. Moreover, not the Arabic text, as Brockelmann (ii, 301) suggests, but Flügel's translation, gives the year wrongly as 1009/1600. No. 302 [640] (fol. 34b) miswrites as الف المتوفى , and therefore makes Ḳaramāni die in 1007/1598 (cf. Ahlwardt in Berlin 9471).

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

The latest date reached in the history is perhaps the year 1018/1610, where of the Ottoman Ṣultāns (Bāb 47) Aḥmad I (1012/1603-1026/1617) seems to be left reigning. The reign of Aḥmad, however, may be a piece added after the completion of the book,

perhaps by the author himself, who died in 1019/1611, in the year following the last date mentioned. In favour of this suggestion is the fact that an exception to Ḳaramāni's formula for introducing a new Ṣultān (وتولى) (الملك بعده ولده السلطان) is found in the case of Muḥammad III, Aḥmad's predecessor, who is introduced in the following grandiloquent style (p. 569) : وجلس على سرير الملك خليفة الله على كافة العباد وظله الشامل لجميع البلاد السلطان المجاهد الغازي محمد خان ابن المرحوم السلطان مراد خان. This seems to imply that Muḥammad, who died in 1012/1603, was still reigning when Ḳaramāni wrote. The formula used for his successor Aḥmad is the usual one—which would be consistent with the paragraph on Aḥmad being an appendix by the author.

In his preface (see below) the author frankly announces his work as a compilation. Sometimes he cites the consensus of historians (اتفقوا اهل التاريخ ; 32 bāb , ذكر اصحاب التاريخ , 42 bāb), but often quotes definite books, such as Mas'ūdi, Dhahabi, Jannābi (bābs 41, 44). Ḥaj. Khal., however, seems to imply that most of the quotations are taken at second-hand from the تاريخ الجنبابي¹, of which he describes Ḳaramāni's history as a not quite satisfactory abridgment with additions (وزاد فيه اشياء مع اخلال في كثير من الدول).

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

¹ He says (ii, 124, No. 2198) that Jannābi's book has no name but that he has seen it called العيلم الزاخر , which he records in iv, 281, and also البحر , which elsewhere (ii, 18), explicitly rejecting the above 'Ailam title, he records in the fuller form : البحر الزخار والعيلم التيار

² Complete list by Ahlwardt in Berlin 9471, and by Rieu in Brit. Mus. ii, p. 428.

بطرة الاصل. هذا الموجود في النسخ فعى الله ان
يلفنا التمام وحسن الختام.

From the following quotation on fol. 222a it seems that the original work was finished in 1098/1686: هذا ما . . . دخلت سنة ثمان وتسعين . . . هذا ما حدث في هذه السنة نساله اللطف بنا وبالمسلمين فيها وفيما يليها.

On fol. 122b, however, the author says explicitly that Sultan Muḥammad (IV), who died in 1099/1687, is still on the throne, and then he resumes the narrative and relates the accession and reign of Sulaimān II (1099/1687), and then, after a blank of three lines, the accession of Aḥmad II (1102/1690). The last entry relates to Monday, 14th of Jumāda ii (fol. 232a). For an explanation of these difficulties we may suggest that the author finished his original work in 1098/1686, but that he made to it considerable additions during five years, and carried his narrative down to 1103/1691. But if the final sentence of the manuscript (see above) is the last one to be written by the author, he must have broken off in the middle of it, because it is probable that our MS. is transcribed from a copy executed under his eyes.

The main part of the work is divided into seven bābs.

The last king of the Ottoman dynasty is mentioned as follows (fol. 122b): ثم تولى مولانا : السلطان احمد خان بن ابراهيم خان بعد وفاة اخيه سليمان خان على الرحمة والرضوان.

After these words begins the Khātimah, which contains three distinct bābs.

On fol. 196a the author, speaking of السيد عبد القادر الجيلاني, wrote a sentence which has evidently shocked the scribe, who deleted what was written in the text and added the following note on the margin: قبح الله العصامي ما اخيه :

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

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

[Bland.]

2

Arabia

253 [19]

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

Title :

فاكهة الزمن ومفاكهة الآداب والفن في اخبار من ملك اليمن

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

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

Begins abruptly: قال رسول الله صلعم عليكم باليمن :

Ends: فطلبوا الذمة الشاملة وبذلوا الدخول تحت الطاعة والانقياد لامرنا فاجبناهم الى ذلك وتوسط الفقهاء

والمشائخ الصوفية وارباب الزوايا في امره وتوثقوا له ولمن معه.

The first extant faṣl begins (fol. 4b): الفصل الثاني في ذكر اسلام اهل اليمن وذكر عمال رسول الله صلعم. قال الاشرف.

The last faṣl belongs to the fifth bāb and is (fol. 221b): الفصل الثاني عشر من الباب وهو خاتمة الكتاب في ذكر دولتنا وحوادث حدثت في صدر مدتنا... لما توفي مولانا الوالد المرحوم في التاريخ المذكور في ترجمته وانتقل الى رضوان الله ورحمته استحضرت وجوه الجماعة وحلفوا لي بالسمع والطاعة.

The king-author narrates in this chapter the events which took place under his reign. At the end there is a double colophon, the first simply giving the date of the transcription of the manuscript, the second giving the date and place, as the town of Ṣan'ā in Yaman, and the year 985/1577:

تم التاريخ المبارك نهار الجمعة اول شهر القعدة الحرام سنة خمس وثمانين وتسعمائة نجز التاريخ المبارك بمدينة صنعاء اليمن وذلك في يوم الجمعة المشهور فضله اول شهر القعدة الحرام من سنة ٩٨٥.

From the headings it appears that the book contains only two bābs out of the five of which the work consisted. From the following sentence it would seem that the original work was also divided into *kisms* (fol. 20b):

وكان ميمون القداح... وولده عبيد الله هذا هو جد العبيد بين ملوك مصر الذين تقدم ذكرهم في الباب الخامس من القسم الاول من كتابنا هذا.

As we have in the present MS. the fifth bāb, it is probable that the author is referring to a fifth bāb belonging to the first *kism* of the work, which in this hypothesis must have been very bulky. The only hint of the period from which the work starts is the statement that it was mentioned in the beginning of the book

(fol. 4b) that Muḥammad sent messengers abroad in the seventh year of the Hijrah.

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

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

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

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

'Uḫūd.	Fākihah.
(p. 47) بنت جودة	(fol. 97a) بنت جودة
(p. 49) ابن عيدان	(fol. 97b) ابن عيدان
(p. 55) ابن البصرى	(fol. 98a) ابن النصيرى
وحد السبع	وجد السبع

'Ukūd.	Fākihah.
بندق	بيدق
جبرئيل	حفرتل
عبدان	عبدان
الحريفين	الحريقين
المخلاف (p. 58)	المحالب (fol. 98b)
والحسب (p. 60)	والحشب (fol. 99a)
والخارد	والخارد
ابن البصري (p. 64)	ابن النصيرى (fol. 100a)
(as above)	
سنجة (p. 65)	شيحة
يمين (p. 67)	يمين
والشواهد	والسواء
بيت ردم (p. 73)	بيت اردم (fol. 101a)
الخلافة (p. 76)	المخالفة (fol. 101b)
المعازت	المغارب
بخوشان	بحوشان
سباع	سناع
هذاذ (p. 77)	هداد (fol. 102a)
خوال	حوال
علانة	علانة
السلخ	السلح
تكريم (p. 80)	بكر (fol. 102b)
ينعم	تنعم
الصبح	الصيح
غاين	عائين
زمار (p. 81)	ذمار

On the second fly-leaf the book is entitled *مرآة الزمن في تحاييف اخبار اليمن*, and we cannot tell which of the two titles the work did actually bear.

In a seventeenth-century hand there is a note of ownership by *عبيد الله بن عبد الله الشهير*

بابن بهاء الدين. At the beginning it is stated that the MS. is "from Lord Guildford's collection."

Written in a fine old Naskhi. Completely vowelled. Red ink and capital letters are profusely used.

[Bland.]

254 [695]

204 × 153 mm. 222 leaves, twenty-three lines to the page.

Title :

الاعلام باعلام بيت الله الحرام

INFORMATION ABOUT THE THINGS OF GOD'S HOLY HOUSE

A history of Maccah and the Ka'bah by قطب الدين محمد بن احمد المكي الحنفى النهروالى, who died in 990/1582.

The beginning after the *Basmalah* is as in Berlin 6065 :

الحمد لله الذي جعل المسجد الحرام امنا ومنازة للناس
... اما بعد فلما وفقني الله تعالى لخدمة العلم الشريف
... وسميته الاعلام ببيت الله الحرام.

Ends: ما لاح نجم في افق السماء وما هب النسيم
على العناق بالطيب والحمد لله رب العالمين الخ.

The author does not give his own name in the introduction, but on page 7 he mentions among his authorities his father, *والدي المرحوم*, مولانا علاء الدين احمد بن محمد بن قاضي خان بن بهاء الدين بن يعقوب الحنفى الحرقاني النهروالى. Nahrwāla in Guzarāt was his father's birth-place. At the end (fol. 444a) we are informed in the scribe's handwriting that the author finished his work in 985/1577 (cf. Haj. Khal. i, 362) :

وقد فرغ مولفه من تحريره ووقفت انا مل قلمه عن
تحييره في ليلة سفر صباحها عن سبع مضين من شهر ربيع

الاول سنة ٩٨٥ على يد الفقير الى الله تعالى حجابي بن الحاج عبد السلام الخواتكي.

Dated 1002/1593, i.e. seventeen years after the composition of the work: "وكان الفراغ من كتابته يوم الاثنين المبارك في عشرة محرم الحرام وافتتاح سنة اثنتين بعد الالف."

On the title page there are notes of ownership by a certain عثمان حسن in 1078, and احمد بن عمر الطحاوي, and the following inscription: "Ex oriente accepit E. Scheidius 1767." This is possibly Everard Scheid (1742-1795), successor of Schultens at Leyden and author of *Oratio de fontibus litteraturæ Arabicæ*.

At the end, on fly-leaf 1b, "Sy 198" refers to the fact that the book was No. 198 in the catalogue of Silvestre de Sacy (*Manuscripts Arabes*, p. 35). The book-plate shows that the last owner was Castelblan (possibly Camillo Castelblanco).

Broad margins. Rubricated. A rough but clear Egyptian Naskhi.

Brit. Mus. (ii, 1285) contains an abridgment of the work made in 1000/1591 (cf. Leyden, 802) by the author's nephew, عبد الكريم

[Crawford.]

255 [17]

270 × 185 mm. 151 leaves, thirty-one lines to the page.

Title :

الاعلام باعلام بيت الله الحرام

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

وقد كان الفراغ من كتابة هذا التاريخ المبارك المكي يوم الاربعاء ثاني عشرين الحجة الحرام اختتام سنة تسعة عشر بعد الالف.

The copyist's name has been erased.

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

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

Broad margins. Frequent rubrications. A coarse Egyptian hand. At the end (fol. 151b) appears the same note of date of composition as in the preceding MS.

[Bland.]

256 [718]

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

Title :

سبائك الذهب في معرفة قبائل العرب

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

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

Begins: الحمد لله خلق الخلق فاختر منهم العرب واختصهم بان جعلهم قبائل وشعب . . . فيقول العبد الفقير الى لطف مولاه الابدي ابو الفوز محمد امين السويدي.

ثم يتوجهون الى مكة فيقفون بعرفة ويقضون: مناسك الحج ويرجعون الى اوطانهم. وصلى الله الخ.

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

شهاب of نهاية الارب في معرفة انساب العرب entitled
الدين ابو العباس احمد بن عبدالله بن سليمان القلقشندي
who died in 821/1418; but while Brockelmann
(ii, 134) calls Kalkashandi "Abu Judda," our
manuscript calls him "Abu Ghadra."

The work is divided into thirteen bābs.

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

في بيان نسب سلاطين آل عثمان. وهذه: Fol. 43b
الاسماء التي نذكرها في لغة الترك القديمة وهي مضبوطة.
فهذا الذي قدرنا على ضبطه.

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

Written in a beautiful Naskhi script of about
1840.

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

[Crawford.]

3

Syria and Mesopotamia

257 [538]

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

Title:

فتوح الشام

CONQUEST OF SYRIA

The usually current text of the pseudo-
Wākidi, or ابو عبدالله محمد بن عمر الواقدي, who
died in 207/803.

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

Begins: قال الشيخ ابن عبدالله محمد بن عمر الواقدي:
رحمه الله تعالى وغفر له عن الرواة الثقات ومن راوا فتوح
الشام وكلا منهم يذكر ويقول.

Ends: ولعمري ابن الخطاب في الخلافة اربعة اعوام وستة
اشهر وبلغ الخبر الى اهل الرملة وعكة ويافه وعسقلان
وغزه ونابلس وطبرية ففقدوا صلحا مع المسلمين وكذلك
اهل بيروت وصيدا وجبله واللاذقية وملك الله اصحاب رسول
الله صلى الله عليه الشام كله ببركة سيدنا محمد صلعم.

The last heading on fol. 257b is: قال الواقدي:
رحمه الله وكان من حسن تدبير الله لعباده المومنين ان
الدمستق لما خرج الى قتال يزيد بن ابي سفيان لم يدع
احد من شباب المدينة.

Amidst the truncated lines of the title page
the name of the copyist is given as محمد ابن
محمد [. . .] الشهباشي; and on the same page there
is the following inscription, written in 1191/
1779: في نوبة فقير الطاف الملك العلي محمد البكري:
الحموي ابن السيد علي في نصف صفر سنة ١١٩١.

No date. Written in a straggling and care-
less hand of about A.D. 1640.

[Crawford.]

258 [536]

210 × 153 mm. 114 leaves, twenty-five
lines to the page.

Title:

اتحاف الأخصا بفضائل المسجد الاقصى

GIFT TO THE NOTABLES IN THE MERITS OF
THE REMOTE MOSQUE

The well-known history and description of the Temple of Jerusalem, written probably by شمس الدين ابو عبدالله محمد بن شهاب ابي العباس احمد بن علي المنهاجي السيوطي الشافعي, who died after 880/1475.

The present manuscript attributes the work to the famous جلال الدين السيوطي, who died in 911, but this attribution is probably erroneous (see Brockelmann, ii, 132). On the title page, and by the same hand as that used in the text, there is the following title :

كتاب اتحاف الاخصا بفوائد المسجد الأقصى تأليف
الشيخ الامام العالم العلامة الشيخ جلال الدين الاسيوطي
الشافعي.

Begins: الحمد لله الذي جلت نعماه عن الاحياء . . .
. . . وبعد فلما راق لي مشرع الحب . . . الى مكة المشرفة
فدخلتها في الثاني من شهر ربيع الاول سنة ثمان واربعين
وثمانماية.

Ends: واجعلني حسنة من حسناتك ورحمة بين عبادك :
تهدي بها من تشا الى صراط مستقيم صراط الله الذي له
ما في السموات وما في الارض الا الى الله تصير الامور.
وكان الفراغ من هذا الكتاب : 977/1569
المبارك الشريف في نهار السبت خامس عشر رجب الفرد
من شهور سنة سبع وسبعين وتسعمائة.

In the introduction the author speaks of some of his pilgrimages to various places, indicates the sources of some of the data found in his book, mentions the best writers on the Temple of Jerusalem, and divides his own work into seventeen bābs.

The Khātimah of the end of the book begins thus :
خاتمة في فضل مواضع مخصوصة بالشام منها فلسطين
وروى صاحب كتاب الانس بسنده الى جابر الخ.

On the title page it is stated that the MS. has been examined by three 'alims, who

have appended to it their signatures : نور الدين
in 979/1571, and محمد بن محمد بن جماعة الحنفي المقدسي
and a certain محمد بن محمد بن جماعة, who died after 989/1581. In 1060/1650 the book was
in the possession of السيد علي الرجبى الزهراوى,
and in 1175/1761 of محمد الاميلي الدمياطي.

Inside the cover a French owner has gummed a slip of paper on which he has written the title of the work, as No. 39, with the following description : "Description de la Mosquée d' Omar à Jérusalem. Man. Ar. in 8°."

Coloured rulings. Red ink for important words and headings. The writing is a coarse but readable Naskhi. Occasional corrections on the margins.

[Crawford.]

259 [48]

215 × 165 mm. 139 leaves (paged 1-275), sixteen lines to the page.

Title :

الدر المنتخب في تاريخ مملكة حلب

THE CHOSEN PEARL IN THE HISTORY OF THE KINGDOM OF ALEPPO

A history of the town of Aleppo, by an unknown writer. Most of the work, however, is by ابو الفضل محمد بن محمد بن الشحنة محب الدين الحلبى, who died in 890/1485 (see below).

Begins: الحمد لله القديم الابدى الازلي السرمدي
. . . وبعد فلما كان حب الوطن يعد من الخلق الحسن
وكانت حلب وطني عظيما قدرها.

Ends: فلنقتصر من ذكر المملكة الحلبية على هذا
القدر والله الموفق والهادي الى سبيل النجاة وصلى الله
على سيدنا محمد الخ.

The author says in his introduction that
كمال الدين ابو القسم عمر بن احمد ابن العديم الحلبى الحنفي,
who died in 660/1262, had composed, in an

alphabetical order, a work entitled ¹ بغية الطلب; its rough and fair copies had forty *juz's*, but only one of them was known to the writer of the present book, who was pleased to find in it the life of his grandfather, الامير حسام الدين محمود شحنة حلب. His other source was ² الخطيرة في امراء الشام شمس الدين ابو عبدالله محمد بن علي بن of الجزيرة, who died in 684/1285.

In the second introduction the work is said to be an abridgment of روضة المناظر of ibnush-Shihnah. The first heading after this short introduction is: قال ابن الشحنة في ذكر حدود الشام. اما حدود الشام الح.

At the end of the first introduction it is expressly stated that the work is a *dhail* to b. al-'Adīm's بغية. Haj. Khal. (ii, 60) says that a continuation of the *Bughyah*, called also الدر ابو الحسن علي بن محمد, was written by الجبريني, known as خطيب الناصرية, who died in 843/1439. This last work was, on the authority of Haj. Khal., written in an alphabetical order. The preface in our manuscript suggests that the work to which it belongs was not arranged alphabetically, for it is spoken therein of chapters into which the work was divided. This preface, therefore, must belong not to al-Jibrīni's work, but to another *Durr* (cf. Wüst, *Gesch.*, 461).

The difficulty is solved by admitting a father Shihna I and a son, Shihna II. The present work would contain the abridgment of روضة المناظر of Shihna I, who died in the first quarter of the ninth century, and whose full name is زين الدين ابو الوليد محمد بن محمد ابن الشحنة

¹ Not *at-tālib*, as in Brockelmann, i, 332 (see also Haj. Khal., ii, 59).

² Not الاعلام, as in Berlin 9792.

At the end of the second introduction, the writer informs us that ³ وتبع ابن شداد في غالب ابوابه, then he gives the list of the twenty-five *bābs* of his book, which correspond with those given by Ahlwardt.

On p. 108 the scribe refers to events of 1036/1626. This is an addition to the original text, for the passage is introduced by the words حاشية على هامش نسخة الاصل للبعد الحقير. . . ابو اليمن المعروف بالبشروني الحنفي المدرس بمدرسة خسر باشا بحلب والمقيم بها. قال قصدت زيارة هذا القبر المنير فيسرها الله لي في اواخر ذي القعدة الحرام من شهر سنة ستة وثلاثين بعد الالف.

There are other indications that part of the work is later than the ninth Islamic century. Page 134 contains events of A.H. 936: منها المدرسة المجدية الجوانية منسوبة اليه ايضا اي الى مجد الدين ابن الداية وهي بالقرب من ضريح النبي بلوقيا عليه السلام بمحلة بزه وقد خربت ولم يبق اثر ولا عين في سنة 936.

On page 132 reference is made to events of A.H. 935: قال ابن الشحنة ان هذه المدرسة خربها الملا محمد ناصر الاوقاف بحلب سنة 935.

The MS. was written in 1173/1759: تم في سنة 1173. It was used by Dr. Russell in his *Natural History of Aleppo*, and bears on its fly-leaf his inscription "No. 18 الكتاب الخامس." In 1827 it belonged to S. H. Lewin, who has written a few pencil notes on the margins.

Rubricated. Good Oriental binding. Negligent but clear Syrian Naskhi.

[Bland.]

260 [720]

295 × 210 mm. 182 leaves, thirty-one lines to the page.

¹الانس الجليل بتاريخ القدس والخليل

GLORIOUS SOCIETY IN THE HISTORY OF
THE HOLY PLACE AND THE FRIEND
(ABRAHAM)

A history of Jerusalem and of Hebron by
عبد الرحمن بن محمد العمري العليمي الحنبلي مجير الدين
ابو اليمن, who died in 927/1520.

الحمد لله المتفضل على خلقه بفتح ابواب
الرحمة المحسن الى اهل الملة الحنيفة بترادف الخير والنعمة
... اما بعد فهذا مختصر استخرت الله تعالى في جمعه.

وهذا آخر ما تسر ذكره من اخبار بيت
المقدس وبلد سيدنا الخليل عليه السلام وغيرهما مما تقدم
الوعد بذكره . . . وقد تفحصت فلم اظفر بغير ما نقلته
واليه الموفق.

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

وكان ابتداءي في جمعه وترتيبه في دون اربعة اشهر مع
ما تخلل في ذلك من عوارض الدهر نحو شهر لم اكتب
فيه شيئا . . . من اول سنة احدى وتسعمائة الى آخر وقت
يريد الله تعالى فيما بقي من العمر وكان الفراغ من
تبييضه في اليوم المبارك نهار الاثنين السابع عشر من شهر
رمضان . . . من شهور سنة احدى وتسعمائة ووافق الفراغ
من كتابة هذه النسخة في ضحى يوم الخميس السادس من
شهر جمادى الآخرة سنة اثنتين وتسعمائة من الهجرة الشريفة.

After the testimony of b. Abi Sharif there
is the following note : قال ذلك وكتبه الفقير محمد

¹ Brockelmann, ii, 43, writes *Al anis*, possibly errone-
ously. See Haj. Khal., i, 453.

بن محمد بن ابي بكر بن علي بن ابي شريف المقدسي
then follows the colophon which states that
the MS. was copied in 1072/1661 :

ووقع الفراغ من نسخ هذه النسخة يوم الثلاثاء سابع
شهر شعبان المعظم سنة ١٠٧٢ من هجرته عليه افضل
الصلوة وازكى السلام على يد العبد الفقير . . . رجب بن
محفوظ المحمودي.

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

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

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

Red headings. Clear Maghribi hand. Broad
margins.

[Crawford.]

261 [712]

325 × 220 mm. 143 leaves, twenty-five lines
to the page.

Title :

منهل الاولياء ومشرب الاصفياء من سادات الموصل الحدياء

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

A history of the town of Mosul by محمد امين
بن خير الله الخطيب العمري, who died in 1203/1788.

Begins: الحمد لله الذي ارشد اولياءه الى معالم العلوم
وكشف لهم عن غوامض السر المكنون . . . اما بعد فيقول
الفقير الى لطف الله المتشبت بذبول اولياء الله المحتاج
الى كرم الله الحق العلي محمد امين بن خير الله الخطيب

العمري . . . ان الامير الأكبر صاحب الهمم العالية . . .
الامير سعد الله بك نجل المرحوم حسين باشا . . . كان
قد رأى رسالة بالتركية واللغة العجمية تتضمن احوال اولياء
العراق . . . حاول مني ان اشفعها برسالة اخرى توضح
احوال اولياء الموصل . . . وسميته بمنهل الاولياء ومشرب
الاصفياء من سادات الموصل الحذباء.

خاتمة اعلم ايدك الله بعنايته انا لا تقطع بان
كل ما ترجمناه في هذا الكتاب من الشيوخ . . . والله ولي
التوفيق ويده الهداية الى سوا الطريق.

The author informs us at the end that he finished his book in 1201/1786, or two years before his death : بعد . . . تاليه . . . وكان الفراغ من تأليفه . . . بعد : عصر الاربعاء تاسع رجب سنة احدى ومائتين والاف من الهجرة النبوية.

نجز الكتاب المسمى بمنهل الاولياء : Dated 1278/1861 : ومشرب الاصفياء بحول الله وقوته وانا الفقير الحقير مصطفى بن احمد شربتجي زاده وذلك في ثلاثة عشر من شهر محرم سنة الف ومائتين وثمانية وسبعين من هجرة من له العز والشرف.

On fol. 54a and b the writer mentions his paternal uncle, امين بن محمود بن موسى العمري , and his father, خير الله بن محمود الخطيب في الجامع , عبد , and another member of his family, العمري القتاح بن احمد محمود العمري.

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

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

[Crawford.]

4

Egypt

262 [667]

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

Title :

انوار علو الاجرام في الكشف عن اسرار الاهرام

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

The manuscript contains the treatise on the Pyramids ascribed by Haj. Khal. (i, 482) to جمال الدين ابو جعفر محمد بن عبد العزيز بن Idrisi or القاسم بن عمر بن سليمان الادريسي, who wrote it in 623/1226.

The author nowhere gives his name in full, but he refers to himself as الادريسي (e.g. fol. 22a) or ابو جعفر محمد الادريسي (e.g. fol. 9b).

That the work was, as Haj. Khal. says, written in 623/1226, is confirmed by the account the author himself gives of the way in which in 623/1226, in the time of الكامل بن نصر الدين, he was led to compile it. The Paris recension appears not to contain such a passage, and de Slane criticises Haj. Khal.'s statement on the ground that the name of Kāmil's father (i.e. Saladin's brother) was not, as Haj. Khal. seems to say, Khalil but Muḥammad. In our copy, however, the words are (fol. 1b) : الملك العادل ابي بكر محمد سيف الدنيا والدين خليل امير المؤمنين. Here 'Ādil's name is clearly Muḥammad, and Khalil may be taken as an adjective or a common name. Haj. Khal. would seem, like the author of the Paris recension, to have taken Khalil for a proper name. Elsewhere (fol. 15b) the author calls al-Malik al-Kāmil . . . Muḥammad ruler (of Egypt) in his own time, and describes him as son of Saif ad-Dunya wa d-Dīn a. Bakr, and the identity of Saif

ad-Dīn (Safadin) with 'Ādil, Saladin's brother, is put beyond doubt by his father being called Malik Afḍal Najm ad-Dīn, which is the designation of Ayyūb. In this passage the Paris recension appears to omit the words "al-Malik al-Kāmil . . . Muḥammad son of . . . Saif ad-Dunya wa d-Dīn," thus making the ruler of Egypt in the author's time not al-Kāmil but al-Kāmil's father abu Bakr (al-'Ādil).

The reasons, therefore, adduced by de Slane in support of the theory of the apocryphal character of the work¹ are rather due to a corrupt text, and do not apply to our copy, which, moreover, begins (and the Paris recension does not) with the words quoted by Ḥaj. Khal. at least according to the text printed by Flügel and to that of [659] of our collection.

In [640] (fol. 70a), however, the passage reads thus: . . . بكشف اسرار الاهرام للسيد الشريف الشيخ

جمال الدين ابو جعفر محمد السيد عبد العزيز الادريسي في مجلد واحد اوله الحمد لله الذي جعل في الاولين عبرة وذكرى الى آخره اهداه للسلطان الشهير بالكامل المتوفى سنة ثلث وستين وسبعمية. This peculiar text merits study. Does it agree at all with the Paris recension? The date 763 might be a corruption of 623; but the rest of the entry is not a mere textual corruption. On the general character of the recension of Ḥaj. Khal. in question see our study on the MS. containing his work [640].

The author says (fol. 2a) that it was on the occasion of the coming to Egypt of a. Muḥammad Yūsuf, son of b. al-Jauzi² and

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

² This supports the chronology exactly, for the father, b. al-Jauzi, who died in 597/1200, is referred to as dead at the time of his son's visit in 622/1226. Of other similar evidence we need refer only to fol. 21b where the author says that he heard this and that said by 'Abd al-Laṭīf who died in 629/1231. Cf. the list of the author's contemporaries on fol. 25.

others that he was appealed to for information about the pyramids, and induced to collect from his published writings¹ the scattered references to the subject and compile a book, to which he gave the title *Anwār*, etc.

The text reads: وسميته كتاب انوار علوى الاجرام. Of this, علوى is probably miswritten for علو (as given on title page in hand of scribe). In the Paris catalogue (2273) and in that of Munich (412), the third word of the title is الاحرام (Temples); it is also so printed in Flügel's edition of Ḥaj. Khal., and so reproduced by Brockelmann, i, 479.

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

الحمد لله الذى جعل ما ابقاه من مشيد : Begins :
الاعلام . . . وبعد فانه لما كان بتاريخ.

جعلنا الله ممن تشككت له وجوه العظاات الموقظاات : Ends :
في مرايا الاعتبار . . . وصلى الله على علم العلم اللائح على واضح المنار محمد بن عبدالله الخ.

وكان الفراغ من كتابته يوم : 887/1482
الخميس سابع عشر المحرم سنة سبع وثمانين وثمانمائة.

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

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

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

¹ Idrisi mentions (fol. 3) the الجوهرة اليتيمة فى اخبار مصر القديمة (mentioned anonymously by Ḥaj. Khal., No. 4342), the مطلع الطالع السعيد فى اخبار الصعيد (not in Ḥaj. Khal.), and the كتاب الادوار والفتراات (not in Ḥaj. Khal.).

French. On fol. 1a a note of ownership by one (؟) . . . محمد المدعو . . . Fol. 76a, all below the last line of the text, has blank paper pasted over it. Underneath are seven or eight detached lines, partly erased.

[Crawford.]

263 [93]

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

Title :

سكردان السلطان

THE KING'S SUGARBOWL

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

No author's name appears to occur in the text, but the work is assigned by Suyūṭi in his *Ḥusn al-Muḥāḍarah* (see No. 269, fol. 191a) to "one of the poets and littérateurs" : شهاب الدين احمد بن يحيى بن ابي بكر بن عبد الواحد التلمساني, called ابن ابي حجلة, who died in 776/1375; and doubtless it finds mention in Ibn abi Ḥajala's autobiography (see Brockelmann, ii, 13).

The contents of the Introduction, the seven bābs of the body of the work, and the seven bābs of the conclusion (natīja) are detailed by Ahlwardt (Berlin 8377) and Nicoll (Bodl., ii, No. 154).

The manuscript begins (fol. 6a) two pages before the end of the Introduction : وابواب جهنم . اعاذنا الله منها سبعة والقاتحة التي هي ام القرآن سبع آيات and ends (fol. 118b) with the fifth page of bāb 7 of the natīja : حكي عن شهاب الدين ابن

جلتك انه كتب رقعة الى بعض الحكام يساله فيها فوقع له برطلين خبز فتوجه الى بستان المذكور وكتب على بابه.

The missing beginning and end of the book (ff. 1b-5b, and 119a-124a) are supplied in a modern hand of about A.D. 1820. The words *وسميته* are lacking before the title on fol. 2b; they were to have been filled in in red.

Begins (fol. 1b) : الحمد لله الذى انطق الطير بحكمته واجرى البحار السبعة بقدرته.

Ends (fol. 124a) : ما احمر شفق الاصل ودب عوارض الاسمر الاصيل امين تم كتاب السكردان والحمد الخ (with which cf. the text of Berlin 8377).

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

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

[Bland.]

264-265 [94-95]

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

Another copy of the سكردان السلطان

The Arabic text, which occupies the left-hand pages, is a copy written by Sir William Jones, and is in a bold hand. At the end of vol. i (p. 502) is the note: "Finis vol^{nis} I^{mi} scripsit G. Jonesius. Althorpiæ. Non. Decem. 1766."

The part of the text in the second volume would appear to have been finished about a year later, for Lord Teignmouth, in his *Biography of Sir W. Jones* (p. 38), says that Jones copied in the winter of 1767-68 an Arabic

work on Egypt and the Nile, which he had borrowed from Dr. Russell ; and Jones himself says, in a letter to Patrick Russell, that he had borrowed the "Sucardan" from Alexander Russell (*op. cit.*, p. 298), who was Patrick's half-brother.

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

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

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

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

94. (Pp. 1-502) : Beginning of the Sukkardân.

(Pp. 503-513) : Keys of Chinese language.

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

95. (Pp. 1-174) : End of the Sukkardân.

(Pp. 175-178) : Commendations of the book.

(Pp. 179-226) : Various extracts, in prose and poetry, chiefly Arabic and Persian. Amulet on p. 180.

(Pp. 228-233) : Sanskrit fragments with translation. A date, 9 June, 1787.

(Pp. 234-528) : *Hitopadesa* (with the note : "Finished the translation of the *Hitopadesa* 27 June 1787, Calcutta").

(Pp. 529-556) : Notes, Arabic, Persian, and Turkish.

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

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

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

[Bland.]

266 [61]

260 × 180 mm. 254 leaves, twenty-five lines to the page.

Title :

السلوك لمعرفة دول الملوك

THE WAY TO THE KNOWLEDGE OF THE
DYNASTIES OF KINGS

A history of Egypt from 711/1311 to 761/1359, by أبو العباس أحمد بن علي بن عبد القادر بن 1359, by محمد الحسيني تقي الدين المقرئ, who died in 845/1442.

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

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

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

Begins : تاتيه واخاد الفتنة وقدم الامير سنقر الكمالي بالعسكر ايضا.

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

سنة اثنتي عشرة وسبعمئة. فيها انتهت عمارة الجامع الجديد الناصري بساحل مصر فنزل السلطان اليه ورتب فيه قاضي القضاة بدر الدين محمد بن جماعة.

Ends (fol. 254b) : وتوفي فخر الدين محمد بن محمد بن مسكين الشافعي احد نواب الحكم وولي قضا الاسكندرية وعزها عن ثلاث وتسعين سنة في يوم الاثنين سابع رجب. Haj. Khal. (iii, 614) says that the *Sulūk* covered the period from 577/1181 to 844/1440 ; but Paris, 1726, and Bodl., i, 751, show that

after the introductory matter the annalistic record begins with 567/1171 or 568/1172.

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

Counting by the number of pages in a quire, two leaves are missing at the beginning and five at the end. On fol. 149b there is a seal bearing the name of the owner, عبد الرحيم عبده, prefaced with توكلت على خالقي

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

[Bland.]

267 [34]

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

Title :

كتاب المواعظ والاعتبار في ذكر الخطط والآثار

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

The first volume of the great historico-topographical work on Egypt by the above a. 'Abbās Taḳī ad-Dīn al-Maḳrīzī.

Begins : الحمد لله الذي عرف وفهم وعلم الانسان ما لم يكن يعلم . . . وبعد فان علم التاريخ من اجل العلوم قدرا واشرفها عند العقلا مكانة.

Ends : واما منازل المعز فاشتراها الملك المظفر تقي الدين عمر بن شاهنشاه بن نجم الدين ايوب بن شادي في نصف شعبان سنة ست وستين وخمسائة وجعلها مدرسة للفقهاء الشافعية واشترى الروضة وجعلها وقفا على المدرسة المذكورة والله اعلم بالصواب واليه المرجع والمآب. تم

الجزء الاول من كتاب تاريخ الخطط للامام الفاضل العلامة
المقرئزي تغمده الله تعالى برحمته ونفعنا به.

The first 697 pages and the last two are in a modern hand of about A.D. 1780. The remainder of the book is in a clear Naskhi of about A.D. 1580.

At the beginning of the volume a seal is impressed bearing the name of يعقوب عبده and the year 1243/1827.

No date. Red Oriental binding. Headings in red.

[Bland.]

268 [35]

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

The title is as above :

الجزء الثاني من المواعظ والاعتبار في ذكر الخطط
والآثار تاليف . . . محمد بن احمد المقرئزي

THE SECOND VOLUME OF MAKRİZĪ'S KHITĀT

Begins : ذكر حارات القاهرة وظواهرها . . .
وبالقاهرة وظواهرها عدة حارات.

Ends : ذكر الخبر عن الامام الزيدي القائم بصنعاء
اليمن . . . فاني احمد اليك الله الذي لا اله الا هو
واعلمك بكذا . . . ويوصي في كتبه بتقوى الله ويذكر
فيها آيات من القرآن انتهى والحمد لله رب العالمين.

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

No date. Red Oriental binding. Headings in red.

[Bland.]

269 [597]

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

حسن المحاضرة في اخبار مصر والقاهرة

CHARM OF SOCIAL CONVERSATION IN THE HISTORY OF EGYPT AND CAIRO

A history of Egypt by عبد الرحمن جلال الدين عبد السيوطي, who died in 911/1505.

Begins : الحمد لله الذي فاوت بين العباد وفضل بعض خلقه على بعض حتى في الامكنة والبلاد . . . هذا كتاب سميته حسن المحاضرة.

Ends : كانه بيض دجاج وقد لطخها العايب بالزعفران

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

In the article on himself (ff. 69b-72a), which he gives in the account of learned men of Egypt, the author writes a list of his works, and writes his name as ابو الفضل عبد الرحمن بن الكمال ابي بكر محمد بن سابق الدين بن الفخر عثمان بن ناصر الدين محمد بن سيف الدين خضر بن نجم الدين ابي الصلاح ايوب بن ناصر الدين محمد بن الشيخ همام الدين الهمام الحضرى الاسيوطي.

On ff. 145-146b is found the poem written by جمال الدين الجزار, who died in 679/1280, on the Amīrs of Egypt from 'Amr b. 'Āṣ to al-Malik az-Zāhir ; its title is : العقود الدرية في الامراء المصرية.

A poem by محمد بن دانيال الموصلي on the Kādis of Egypt is found on ff. 179-180b. Suyūṭī's continuation down to Zakariyā b. M. al-Anṣārī (Cod. السبكي) contains twenty-six *bait*s, not twenty-three as in Berlin 9824. On the title page there is a note by an owner of the manuscript (see below) on the severe earthquake felt at Rosetta in 1153/1740.

The title page contains also seals and notes of ownership. The first seal, dated 1196/1781,

belongs to عبد الرحمن الجبرتي, who died in 1240/1825. The Kāḍi of Rashīd, who possibly wrote the above note on the earthquake, is among those who examined the book: طالع فيه . محمد الشهير بالسيد كرخي قاضي برشيد . About the owner Jabarti see No. 278 [699] and Brockelmann, ii, 480.

There is a detailed table of contents at the beginning. The colophon informs us that the MS. was finished in 972/1564, or sixty-one years after the author's death: ونها انتهاءه في ضحوة يوم الاحد المبارك سابع وعشرين جمادى الاول سنة اثنتين وسبعين وتسعمائة . . . على يد العبد الفقير الحقير احمد بن احمد العجماي.

There are a few glosses on the margins. On fol. 113b there is a note in the hand of the copyist criticising the author's statement that عبد الله بن محمد بن سليمان المنوفي was a Shāfi'i.

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

[Crawford.]

270 [68]

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

Another copy of Suyūṭi's history of Egypt.

Dated 1242/1826: وكان الفراغ من هذه النسخة الشريفة في يوم الاحد المبارك الموافق لثلاث عشرة خلت من شهر ربيع الاول من شهور سنة ١٢٤٢ اثنتين واربعين ومايتين والفر من هجرة من له مزيد العز . . . على يد افقر عباد الله . . . ابو عبدالله محمد بن وفاء.

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

The writing is a clear and uniform Egyptian Naskhi within red rulings.

[Bland.]

271 [710]

240 × 177 mm. 371 leaves (742 pages), twenty-seven lines to the page.

A third copy of Suyūṭi's history of Egypt. The colophon informs us that the manuscript was finished in 1242/1826, in the month of Rajab, i.e. four months after the preceding copy:

وكان الفراغ من هذه النسخة الشريفة في يوم الخميس المبارك الموافق لحمس خلت من شهر رجب الذي هو من شهور سنة اثنتين واربعين ومايتين والفر . . . على يد افقر العباد . . . صالح عزب الجبلابي ابن المرحوم الشريف عزب الجبلابي بلدا.

On the title page there is a seal dated 1243/1827 with the words

توكلي على خالقي
عبد يعقوب

A list of the chapter headings is added at the end on six leaves of a sheet of eight not quite equal in size with the rest of the book.

The writing is a clear and regular, but not handsome, Egyptian Naskhi. Red rulings. Side headings. Rubrications. Broad margins.

[Crawford.]

272 [104]

203 × 150 mm. 301 leaves, twenty-one lines to the page.

بدائع الزهور في وقائع الدهور

SPLENDID FLOWERS IN EVENTS OF AGES

The first volume of a history of Egypt down to the author's own time by ابو البركات محمد بن احمد بن اياس زين الدين الناصري الجركسي الحنبلي, who died in 930/1524.

Begins: الحمد لله الذي فاوت بين العباد وفضل بعض خلق على خلق حتى في الامكنة والبلاد . . . وبعد فهذا

جزء من كتابنا المؤلف في التاريخ الموسوم بديع الزهور
في وقائع الدهور.

اتهى ما اوردناه من اخبار الملك الصالح امير : Ends :
حاج ابن الاشرف شعبان وذلك على سبيل الاختصار يتلوه
الجزء الثاني في اخبار دولة الجراكسة . . . انتهى ما
اوردناه من الجزء الاول من بديع الزهور في وقائع الدهور
والحمد لله وحده وصلى الله الخ.

The chapters of the works are formed either
by means of the word *dhikr* (expressed or
understood) or by the succession of the years
of the Hijrah.

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

On the title page there are short historical
notes concerning five Egyptian Sultans, from
872/1467 to 906/1500. Their writer is possibly
قدري بن حسن آغا المعروف بابن بجي زاده
stamped his seal below his name.

[Bland.]

273 [105]

203 × 150 mm. 297 leaves, twenty-three
lines to the page.

بديع الزهور في وقائع الدهور

The second volume of the preceding work.

ذكر ابتداء دولة الجراكسة. قال الله تعالى :
وتلك الايام نداولها بين الناس قيل ان اصل الجراكسة
كان من العرب من قبيلة يقال لها بني غسان.
لو كان عن طلب بالسعي ندرتها : طار البزاة : Ends :

بارزاق المصافير انتهى ما اوردناه من اخبار الملك العادل
طومان باى وذلك على سبيل الاختصار منها.

وكان الفراغ من هذا (الجزء) : Dated IIII4/1702 :
وما قبله في يوم الجمعة المبارك تاسع عشر شهر الحجة
الحرام الذي هو من شهور سنة الف ومائة واربعة عشر
من الهجرة النبوية.

The subscription preceding this colophon
has been erased and falsified, so as to change
the title to تاريخ مرج الزهور. It was done for
the purpose of passing off the single second
volume as containing the whole work. Yet
as far back as 1242/1826 one owner possessed
both volumes, and his seal is marked on them
with the name of يعقوب عبده.

Clear and good Naskhi within gilt rulings.
Neat gilt binding of Egyptian Morocco leather.
In a case.

[Bland.]

274 [39]

225 × 160 mm. 101 leaves, twenty-three
lines to the page.

Title :

نزهة الناظرين في اسماء الخلفاء والسلطين

DELIGHT OF BEHOLDERS IN THE NAMES
OF KHALĪFAS AND SULTANS

A short history of Egypt from its conquests
by the early Muslims down to the governor-
ship of Sulaimān Pāsha in 933/1526.

The name of the author is not given in the
manuscript, and the work seems to be different
from that preserved in Berlin (9829-30),
Gotha (1642), Munich (395), Vienna (920-2),
Brit. Mus. (1233), Paris (1826-31), and attrib-
uted to مرعي بن يوسف بن ابي بكر بن احمد الكرعي
زين الدين المقدسي الحنبلي, who died in 1033/1624.
The title of this last work by Karami varies
in the different MSS. and in Haj. Khal., vi,
1374, between نزهة الناظرين في تاريخ من ولى مصر

نزهة الناظر في تاريخ and من الخلفاء والوزراء والسلاطين
من تولى مصر بعد فتح الصحابة من الامراء والسلاطين.

الحمد لله الملك الديان العظيم الشأن الرحيم : Begins :
الرحمان . . . اما بعد فان الله عز وجل ذكره ونفذ امره
ارسل رسوله . . . قال المؤلف رحمه الله تعالى وغفر ذنوبه
وستر عيوبه اني اطلعت على تواريخ الخلفاء والملوك الذين
كانوا بمصر . . . وسميته نزهة الناظرين في اسماء الخلفاء
والسلاطين.

The last matter dealt with is a movement
in Constantinople in 936/1529 to introduce
the reading of the *Qur'ān* in Turkish. The
end of this movement and of the book is :

فعند ذلك امر (السلطان سليمان) بقتل الجميع وقال
كلام الله عربي لا يتغير ولا يتبدل وقد قال الله تعالى في
كتابه العزيز قرآنا عربيا غير ذي عوج قال فعند ذلك
لما رات افندية اسلامبول والذين كانوا وافقوا هذا المضلين
على قولهم ما فعل السلطان بهم فعند ذلك رجعوا عن ما
كانوا فيه غصبا عنهم وقرأوا القرآن بالعربي كما انزل الله
تعالى وصلاح البلد. ومنع من كان يشرب الخمر من بلده
وطرده الى بلد اخرى وكانت ايامه رضا فصلاح الوقت والله
اعلم بالصواب واليه المرجع والمآب وهذا آخر ما اردنا
جمعه من كتابنا المسمى بنزهة الناظرين في اسماء الخلفاء
والسلاطين على التمام والكمال.

The author refers to himself as المؤلف or
الراوي. He is a pious and orthodox man, but,
as seen in the above quotation, an unclassical
writer. Such phrases as ولم لك مفر منا (fol. 91b)
and احنا واباك (93b) are common, especially in
the latter portion.

After some eight pages of preface begins (fol.
5b) an enumeration of the governors of Egypt.
The Umayyads begin on fol. 6a, the 'Abbasids
on fol. 7b. On fol. 11b is the strange state-
ment that 'Antaba ('Anbasa?) was the first
Arab to govern Egypt. From about this time

the narrative, which shows an interest in
eclipses, earthquakes, visions, etc., becomes
fuller. *Ḳatrūn-Nadā*, *Khumārawaih's* daugh-
ter is celebrated in numerous stanzas of verses
(ff. 14-16). On fol. 21b *al-'Azīz* is ignored,
and we pass directly from *al-Mu'izz* to his
son [*sic*] *Manṣūr*, of whom it is said *هو الحاكم*
بامر ابليس.

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

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

[Bland.]

275 [76]

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

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

غزوة السلطان سليم خان مع السلطان الغوري

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

by الشيخ احمد زنبيل الرمال المجلي
'alive' in 974/1566. The beginning is somewhat
different from Brit. Mus. Suppl. 566 and from
Paris 1832 (cf. Leyden 2619):

الحمد لله رب العالمين . . . اما بعد فهذا كتاب مشتمل
على غزوة السلطان الاعظم . . . مكمل الدولة العثمانية مهمم
القواعد السلطانية السلطان ابن السلطان السلطان سليم خان
ابن السلطان بايزيد مع السلطان الملك الاشرف قانصوح (*sic*)
الغوري سلطان مصر واعمالها.

Ends : وايضا ليس على فرسه شيء من الذهب ولا
الفضة وانما كانت سروجه جميعا التي كان يركب فيها كلها
مدهوثة اخضر وابيض وازرق حتى اللبب والقلادة كلها
لون واحد. فرحم الله تعالى تلك الارواح. فهذا ما
عائناه في عمرنا والله سبحانه وتعالى اعلم بالصواب واليه
المرجع والمآب.

The name of the author occurs in the text many times in the form of Aḥmad b. Zanbal Rammāl of Maḥalla ; but no real title is anywhere given to the book. No sufficiently good account has been given of all the manuscripts representing b. Zanbal's work to determine whether any of them contains it in its original form.

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

On fol. 8a we read : ويرجع النص والكلام للسلطان .
وما نقل ان الغوري الح : 16b , سليم , and on fol. 16b : الح .
On the other hand, the usual formulæ are : قال الراوي or قال الناقل
(التاريخ) , and often also or لهذا الكلام العجيب . وهو الشيخ الح .
On fol. 126b we find the following sentence : قال المورخ رحمه الله تعالى وكنت
اذ ذاك في مدينة المحلة الكبرى.

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

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

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

The limit reached is the same as in many other copies, i.e. 961/1554.

Haj. Khal. (ii, 112) calls some form of the work *كتاب فتح مصر* "Book of the Conquest of Egypt," and changes *زنبل* into *سنبل*. This title is adopted by Brockelmann, ii, 298. The present copy and the copies numbered 565 and 566 of the Brit. Mus. Suppl. may very well be a popularised version of the author's original work. In the Bodl. Cat., ii, 124, the book is called : *انفصال دولة الاوان واتصال دولة بني عثمان فيما جرى بين السلطان سليم شاه والسلطان الغوري وطومان باي*.

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

Dated 1241/1825 : وكان الفراغ من نقل هذه النسخة في ثلاثة عشر ايام مضت من شهر ذي الحجة الذي هو من شهور سنة واحد واربعين ومايتين والف من الهجرة النبوية . . . على يد افقر عباده العيسوي بن مصطفى المصباحي.

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

Red rulings and headings. Bold and clear Naskhi.

[Bland.]

276 [82]

202 × 145 mm. 224 leaves, twenty-three lines to the page.

Title :

لطائف اخبار الاول فيمن تصرف في مصر من ارباب الدول

ELEGANCIES OF OLD CHRONICLES CONCERNING THE CHIEFS OF DYNASTIES WHO RULED IN EGYPT

A history of Egypt, beginning with the early conquests of Islam and coming down to the author's time in 1032/1623, by محمد بن عبد المعطي بن أبي الفتح بن أحمد بن عبد المعنى بن علي الاسحاق المنوفى.

Begins: الحمد لله الواحد الاحد القيوم الفرد الصمد . . . وبعد فانه لا يخفى عن كل ذي ذوق سليم وفهم رايق مستقيم.

On the margins of the first page the copyist informs us that in another manuscript he had found an introduction different from the above: الحمد لله الملك العزيز في ملكه واقتداره الذي تملك الوجود واوجده بارادته واقتداره الخ.

Ends: ولا ازعم النزاهة عن النقص والعيب فالمنزه عن كل عيب هو الملك القدوس العزيز الحكيم.

Dated 1128/1715: وكان الفراغ من هذا الكتاب المبارك يوم الاثنين المبارك سادس عشر رجب الفرد من شهور سنة ثمانية وعشرين ومائة والف . . . رقم الفقير الى ربه القدير احمد بن المرحوم نعمة الله الاشمونى الشافعي.

The work has a mukaddamah, a khātimah, and ten bābs. It is dedicated to the Turkish Sultan Muṣṭafa I, who died in 1032/1623.

The author's name does not appear in the book, but in the fictitious title, on the back of the first leaf, he is correctly designated as محمد بن عبد المعطي المنوفى الاسحاقى, the Shāfi'ite writer of the eleventh Islamic century.

Some copies of the work in other libraries (e.g. Brit. Mus., No. mccli, and Haj. Khal., v, 313) omit the word ارباب from the title; but the word is retained by Brockelmann, ii, 296.

The writing is a coarse and ugly Egyptian hand. Red ink freely used. Broad margins. Oriental binding.

[Bland.]

277 [693]

220 × 160 mm. 177 leaves, twenty-one lines to the page.

A

Ff. 1-167a: Title:

الكواكب السائرة في اخبار مصر والقاهرة

THE WANDERING STARS IN THE NEWS OF EGYPT AND CAIRO

A history of Egypt from early historical times down to 1063/1653, by شمس الدين ابو عبد الله محمد بن محمد بن ابي السرور البكرى الصديقى, who died a short time after the above date.

In the title of the work the second word is generally given as السائرة (Brockelmann, ii, 298; Gotha 1646; Brit. Mus. 324; de Sacy in *Notices et extraits des MSS.*, i, 165. Our manuscript has, however, twice السبارة (fol. 3a and b).

The last year mentioned in the work seems to be 1063/1653, found on fol. 88b in connection with an incident relating to 'Abd ar-Rahmān Pasha, the last vizier of Egypt.

Begins: الحمد لله الذى فضل بعض البقاع على بعض . . . وبعد فلما خص الله جل ذكره . . . وسميته الكواكب السبارة الخ.

Ends (fol. 167): جى عمرو بن العاص رضى الجزية: من اهل الجزية . . . ففرض على كل راس منهم دينارين من الرجال والنساء. تم الكتاب.

The work is divided into a mukaddamah and twenty bābs, the titles of which are found in the Introduction (ff. 3b-4b). It seems that the work is in some places a compendium of a larger history of Egypt by the same author, to which he refers in terms such as these: fol. 20b, وقد بنا وقايهم . . . فى تاريخنا الكبير, and fol. 145b, وقد ذكرنا . . . فى تاريخنا الكبير. This larger history appears to be الروضة الزهية (Brockelmann, ii, 297).

As the whole MS. is written by the same scribe and in the same year, we give the general colophon to the two works, found on fol. 177b, in which we are informed that the present copy was finished in 1176/1762 :

ووافق الفراغ من نسخ هذا الكتاب المبارك يوم الأحد
ثامن شهر الحجة الحرام ختام سنة ١١٧٦ ستة وسبعين
ومائة والف على يد . . . محمد عابدين الیونسی السیوطی
المالکی . . . وكتب برسم الشيخ الفاضل الشيخ رجب
حسن احمد همام الدين العراقي المتولد بمدينة قوص.

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

B

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

The author is الشيخ عبد الرحمن الطولوني, who gave to his work the title : لمعة الانوار السنية في : حل رموز الحروف الجفرية "The Gleaming of Splendid Lights in Solving the Enigmas of the Jafr Characters."

Begins: الباب الثاني في ذكر القرائات الكبرى وما يحدث من اقتراناتها من الحوادث بارض القاهرة المعزية. فاذا قارن زحل المشتري والمريخ الخ.

From this quotation and from the introductory words, هذه النسخة من كتاب لمعة الانوار,

it would appear that the MS. contains only the second bāb of a much larger work by Ṭūlūni, who, as will be seen below, died after 1159/1746.

Ends: فافهموا يا ذوى الافهام دعواهم فيها. سبحانك اللهم وتحتهم فيها سلام وآخر دعواهم ان الحمد لله رب العالمين.

C

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

الخاتمة في ذكر ظهور الامام المهدي

As no author's name is found in the treatise, it is presumably a khātimah to the work of the above Ṭūlūni.

Begins: نرجو من الله حسن الخاتمة للناجين والراجين

That this note on the Mahdi forms an integral part of the above *Lum'at ul-Anwār* is borne out by the following note found at the end of the work, just above the colophon, printed under A : وهذا ما انتهى الينا من حل الرموز

الجفرية في سابع عشر صفر الخير من شهر سنة ١١٥٩ تسعة وخسين ومائة والف.

Clear Egyptian hand. Red ink freely used. Oriental binding with French printed title.

[Crawford.]

278 [699]

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

Title :

عجائب الانار في التراجم والاخبار

WONDERS OF MONUMENTS IN LIVES AND INFORMATION

The first volume of the history of Egypt from 1100/1688 to 1220/1805, by عبد الرحمن بن حسن بن ابراهيم بن علي بن محمد بن عبد الرحمن الجبرتي الزيلعي العقيلي, who died in 1240/1825.

Begins : الحمد لله القديم الاول الذي لا يزول ملكه
ولا يتحول . . . وبعد فيقول الفقير عبد الرحمن بن حسن
الجبرتي الحنفى . . . اني كنت سودت اوراقا في حوادث
آخر القرن الثاني عشر وما يليه واوائل الثالث عشر الذي
نحن فيه.

Ends : وتامر اتباعه من بعده وتقاسموا البلاد فيما
بينهم . . . وما حل بالاقليم بسببهم من الخراب والدمار.
سنة تسعين ومائة والف.

The volume contains a general preface (1-22b), and three chapters; the first chapter contains the events of the years 1101-42 (ff. 22-146b), the second chapter the years 1143-61 (ff. 146-189a), and the third chapter the years 1162-73. The events of the following years are also mentioned :

<i>Years.</i>	<i>Folios.</i>
1182	316a
1183	343a
1184	361a
1185	373a
1186	381b
1187	386b
1188	390a
1189	422b

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

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

[Crawford.]

279 [700]

210 × 148 mm. 279 leaves, twenty-five lines to the page.

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

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

ومات . . . السيد حين بن عبد الرحمن ابن
الشيخ محمد بن محمد بن احمد بن حادة المنزلاوي الشافعي
. . . وله غير ذلك ساجده الله. توفي في منتصف شهر
شعبان من السنة غفر الله لنا وله بمنه وكرمه.

Same peculiarities as above.

[Crawford.]

280 [701]

210 × 148 mm. 619 leaves, nineteen lines to the page.

The third volume of the history of Jabarti.

The years the events of which are recorded are :—

<i>Years.</i>	<i>Folios.</i>
1213	2a
1214	114a
1215	197a
1216	304b
1217	376b
1218	412b
1219	505a
1220	566b

Begins : سنة ثلاثة عشر ومائتين والف. هي اول سني الملاحم العظيمة والحوادث الجسيمة والوقائع النازلة والنوازل الهائلة.

Ends : ابتداء سنة احدى وعشرين التي نحن بها الآن ان امتد الاجل واسعف الامل ونرجو من الكريم المتعال صلاح الاحوال وانقشاع الهموم وصلاع العموم انه على كل شيء قدير والله اعلم انتهى.

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

[Crawford.]

5

Ifrikiyah

281 [51]

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

Title :

فتوح افريقية

CONQUEST OF IFRĪKĪYAH

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

No name of author is mentioned in the book, and the text seems to be similar to that contained in Paris, 1879-81, in which the work

is attributed to a certain أبو الحسن البكري. The colophon given below is ambiguously worded, and one might almost assert that the copyist, Mahjūb, is the actual author.

The title given within rulings is : فتوح افريقية. The writer's authorities are referred to by قال صاحب or قال صاحب, without any proper names. One exception only occurs on p. 285, where we read حدثني سعيد بن اسماعيل.

Mahjūb was certainly an unclassical writer, and his style is often ungrammatical, e.g. p. 262 : وهذا العرب ; p. 265 : ودخلوا هي وولدها ; p. 266 : ونحن نسيروا ; p. 265 : بالكتوب ; etc.

The headings of the work correspond with the names of the battles : p. 5 : غزوة المهديّة ; p. 105 : غزوة سبيّة ; p. 93 : غزوة سوسة ; p. 71 : غزوة شقبار : p. 115 : غزوة سبيّة again ; p. 128 : غزوة حيدرة : p. 184 : غزوة واد الكليخ ; p. 222 : غزوة : p. 241 : غزوة المعلقة : p. 235 : غزوة قسطينة ; p. 245 : غزوة تبة : p. 265 : غزوة وال : p. 267 : غزوة سالف : p. 296 : غزوة ساطيف : p. 300 : غزوة الزاب.

Begins : الحمد لله الذي هدانا لهذا . . . أما بعد هذا الكتاب جمعت فيه فتوح افريقية بعد ان سئلني عليه صاحبي وهو ابو العباس احمد بن عبد الله الانطلي رضي فاجبته الى ذلك.

Ends : وهذا ما انتهى اليها من فتوح افريقية على التمام والكمال والحمد لله الخ.

Dated 1178/1765 : . . . كمل كتاب فتوح افريقية . . . الحاج المحجوب بن محمد بن عبد الله. فرغت من كتابي هذا يوم الخميس من شهر الله العظيم جمادى الاخر الثاني عشر منه سنة ثمانية وسبعين ومائة والف بعد هجرة النبي.

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

Red and blue ink freely used. Broad margins. Red rulings. Written in a coarse and thick Maghribi hand.

[Bland.]

6

Franco-Prussian War

282 [63]

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

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

BULLETIN DE LA GRANDE ARMÉE

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

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

A neatly-written inscription on the fly-leaf (fol. 1a), which Lagrange's catalogue of

de Sacy's Arabic books (1842) says is in de Sacy's handwriting, states that the translation is the work of the priest Jibrā'il at-Tawīl for which one may suggest *Gabriel Le Long*. There is nothing to indicate why the translation was made. De Sacy's title:

كتاب حوادث الحرب الواقع بين فرنسا والبروسيا في سنة ١٨٠٦ المسيحية ترجمة القسيس جبرائيل الطويل

Begins: تاريخ حرب فرنسا في مملكة بروسيا
ومجموع اخبار اليومية . . . حرر في مدينة باريس في ١٥
تشرين اول غربي سنة ١٨٠٦.

Ends: غير ان نبات الارض لم تظهر اشارة لبروزه ايضا

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

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

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

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

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

7

Algeria and Morocco

283 [796]

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

The title as found in the colophon:

زهر البستان في دولة بني زيان

FLOWER OF THE GARDEN CONCERNING
THE KINGDOM OF THE SONS OF
ZIYĀN

A history of the Ziyānids of Tlemcen (Algeria) and central Maghrib, by حبيب بن يخلف بن حلول بن العبد الفرادي القرشي.

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

Fol. 94b: انتهى السفر الثاني من زهر البستان في دولة بني زيان ويتلوه السفر الثالث بحول الله وقوته على يد... الحبيب بن يخلف بن حلول بن العبد الفرادي ; and on fol. 1b we read:

اعلم انه تقدم لنا في السفر الاول وفاة المولى ابي سعد.

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

Begins after the Basmalah: ذكر رجوع الخلافة الزيانية بعد دثورها وطلوع شمسها بعد الافول وتجديد نورها على يد مولانا السلطان... ابن حموا موسى ابن يوسف بن عبد الرحمن بن يحيى بن يغمراسن بن زيان. ابقاء الله واليمن حليف مقبره والاسعاد تلقاء منظره. اعلم انه تقدم الح.

Ends: فكان دخوله اليها في اوليات شهر المحرم من عام خمسة وستين الثاني للعام الفارط المتقدم. وهنا انتهى السفر الثاني الح.

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

وكان الفراغ منه صبيحة يوم الجمعة الخامس عشر الذي هو من شهر المحرم فاتح السنة عام ١٧٣٥. كتبته للسيد مسلم بن عبد القادر ثم لمن شاء الله بعده هبة او شراء.

The book has no chapters, and a new subject is introduced by the word *dhikr*. The author does not mention authorities, but sometimes he appeals to the expression قال الراوي, and freely reports the metrical compositions

of some *faqīhs* or *sheikhs* on some events which he narrates.

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

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

[Rylands, 20569.]

284 [108]

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

Title:

الانيس المطرب بروض القرطاس في اخبار ملوك المغرب وتاريخ مدينة فاس

THE AGREEABLE COMPANION IN THE GARDEN OF PAPER CONCERNING THE CHRONICLES OF THE KINGS OF MAGH-RIB AND THE HISTORY OF THE CITY OF FEZ

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

Begins: قال الشيخ الفقيه الجليل العالم العلامة المحدث ابو محمد بن عبد الحليم الحمد لله مصرف الامور بمشيئته... اما بعد اطال الله بقاء مولانا الخليفة.

Ends: وبعث عمه ابا العلاء الكبير الى افريقيه لمدافة المايورقي وابو العلاء هو الذي.

Abu Muḥammad b. 'Abd al-Ḥalīm, who in the MS. is given as the author of the work, appears also in the Marseilles MS. No. 1638 (copied in A.H. 1263 from a MS. dated A.H. 1008) in his fuller form as ابو محمد صالح بن عبد

الحليم الغرناطي. On page 110, where he calls himself, as elsewhere, "The author" (قال), he refers to another work of his entitled *نزهة البستان في اخبار الزمان*. Whoever he was, he was writing in 726/1326, to which year the complete text of the history is said to be brought down; see in the MS., page 22 (foot), and page 38 (top). There is, however, a puzzling reference on page 41, line 9, to the year 788/1386. If the text is correct, this implies an addition of sixty-two years after the composition of the book. On page 49 (l. 3) occurs a very curious date: موافق الثامن عشر لشهر مارس بالعجمية.

The present copy ends with the reign of Yūsuf al-Muntaṣir (born 616/1219), and ends abruptly with what should perhaps be the second last line (there is no catch-word) of page 209, which begins with the heading: الخبر . عن دولة امير المومنين يوسف المنتصر بالله بالناصر (sic). This is followed by a leaf pasted in, bearing on its reverse the text of page 8 and the first four words of page 9 apparently in the same hand.

There is a lacuna between pages 141 and 142, the former ending abruptly with the sentence devoted to the year 532/1137: وفي سنة جاز الامير تاشفين من الاندلس الى and the latter beginning with the entry for 562/1166.

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

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

of Conde (Catal. 1279). On fol. 1a a paragraph in a Maghribi hand enumerates the features of a perfect woman.

There is nothing to catch the eye, but the scribe writes thus on page 175: انتهى النصف الاول الحمد لله رب العالمين يوم الجمعة تاسع عشر من رمضان عام اربعة وسبعين وثمان مائة وصلى الخ.

The date 874/1469 may be that of the copyist's exemplar, but it may also be that of this MS.

The MS. or its exemplar has been copied from one divided into two parts, the second beginning with the reign of Yūsuf b. 'Abd al-Mu'min (born 533/1138).

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

[Bland.]

285-286 [1119-120]

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

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

They are all laid down on blank paper, and bound without any particular order, in two volumes. This was done by Dombay himself, and the volumes bear his book-plate as well as that of the Honourable Frederic North, who afterwards possessed them. It was possibly

an intermediate owner who wrote the description "Four volumes of Moorish Arabic letters" which is written on the fly-leaf.

[Bland.]

287 [533]

3240 × 355 mm. A roll.

Title :

شجرة اولاد سيدي علي بن زمرة

THE TREE OF PROGENY OF SĪDĪ 'ALĪ B. ZAMRAH

Genealogical tables showing the descent of the Maghribi tribe called *Zamāriyūn* or *awlād Sīdī 'Alī b. Zamrah* and of many other tribes.

Begins : الحمد لله العظيم الكريم الذي دام نواله : وارتفع جلاله . . . اما بعد اعلم ان الخالق جلت قدرته وعلت كلماته.

The work begins with anecdotes dealing with the creation of Adam, who had luminous marks of Muḥammad on his shoulders ; then the narrative extends to the birth, life, genealogy, and children of Muḥammad, each section being preceded by قال الراوي ; next come the children of 'Alī and the history of their dispersion in different countries, especially in North-West Africa. In this section the writer mentions several tribes of Morocco, the chief of which are : (a) اولاد سليمان واولاد كاتب واولاد ابو عيسى واولاد ابراهيم واولاد نافع واولاد ابو الغنائم (sic) اولاد ابو عنان الذي خلف ستة وعشرون (sic) ولد (b) بنو زيان اهل مدينة (c) ; وستة وعشرين البنات (sic) اولاد الناصر بن عبد الرحمن صاحب مازونة (d) ; اتلمسان مغراوة الذين جدهم الوالد (e) ; . . . بازاء جبل العمور ; الصالح . . . سيد ابو يعقوب . . . المعروف بجبل مغراوة اولاد ابو زيد وصفته اشقر اللون مقرون الحاجين (f) كشيف اللحية له حسن وجمال وله علامة تحت عمامته.

Towards the end of the roll the genealogy and the history of *Zamāriyūn* bears the red

heading : واما اولاد سيد علي بن زمرة المعروف باسم : وهو من القرن : العاشر من تلاميذ سيد . . . احمد بن يوسف الراشدي العلياني المشهورين الخ.

Then comes the history of (a) اولاد ابو العطاء ; مسعود (d) ; اولاد عبد الجليل (c) ; اولاد عبد الوهاب (b) اولاد ابو (sic) التقى صاحب قلعة (e) ; بن احمد السباعي العباس.

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

وكتب في شهر الله جادى الثانية ١٢١٤ المائتين والالف . . . العبد الجاهل . . . عبد القادر بن العربي بن محمد بن احمد بن محمد بن عمر بن محمد بن عمر بن عبد الرحمان بن الناصر بن عبد الرحمن صاحب مازونة.

This 'Abdulḡādir is undoubtedly the author of these genealogical tables, and the date 1214 appears to be that of their composition. The year 1200 given after the Arabic numbers lacks the last 14, but this is because there was no room left for them at the end of the line.

There are two notes of approbation written diagonally towards the end of the roll. The first is signed by ايخان بن احمد بن عبد الله , and reads as follows :

الحمد لله لا جرم وان الولي الصالح سيدي علي بن زمرة هو من سلسلة الشرفاء كما شاهدنا ذلك في غير واحد من كتب التاريخ وما كتبه الفقيه السيد عبد القادر بن الناصر فيه هو كذلك.

The second approbation bears the seal of الحمد لله ما رقمه السيد عبد القادر بن العربي الناصري من ثبوت نسب اولاد سيدي علي بن زمرة لشرف الكامل هو عين الحق الخ.

Five other approbations, half torn up, are appended at the end of the roll.

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

[Crawford.]

8

Afghānistān

288 [692]

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

Title:

اليمني

THE YAMĪNĪ

The well-known history of al-Malik al-Mu'ayyad Yamīn ad-Daulah wa Amīn al-Millāh abu l'Kāsim Maḥmūd b. Nāṣir ad-Dīn abī Maṣṣūr Subuktigīn, ruler of Gazna (A.D. 997-1030), by أبو نصر محمد بن الجبار العبتي who died in 427/1035.

Begins: الحمد لله الظاهر باياته الباطن بذاته . . . وبعد فان الدين والملك تؤمان فالدين آس والملك حارس.

Ends: وقبح الله من نقص عمره على زيادة الانام ومساءة الانام وحيازة الملام ويرحم الله عبدا قال آمينا.

In the appendix the author calls himself (fol. 179b) Muḥammad b. 'Abd al-Jabbār, known as abu n-Naṣr al-'Utbī, and refers to the body of the book (fol. 191b) as simply al-Yamīnī in the words:

مكافاة على خدمتي دولة السلطان يمين الدولة وامين
الملة باليميني في شرح اخباره ومدح مقاماته في عديده
وانصاره.

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

The first surviving leaf (fol. 19) of the

original manuscript begins: ردا ولا يغمس في مصالح الدولة يدا and has on the reverse the opening of the section ذكر حسام الدولة ابي العباس تاش الحاجب . وانتقال السالارية اليه. The preceding leaves have been supplied by a later hand.

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

Section title: ذكر فتح مهرة وقنوج

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

The work proper ends after a panegyric on Maḥmūd's brother Naṣr with the words (fol. 178a) والآخر للاول تبع والحمد لله الخ. The last line of the page begins the title of the Appendix (see Nöldeke, *op. cit.*, p. 48 sq.), in which al-'Utbī accuses abu l-Ḥasan al-Baghawī: ما انتهى اليه امري بعد بلوغ هذا المكان من شرح اخبار السلطان. In this Appendix occurs the date A.H. 413.

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

تم كتاب اليميني في شرح اخبار السلطان يمين الدولة
وامين الملة ابي القسم محمود بن سبكتكين ومدح مقاماته
في عديده وانصاره وما يتصل بها من اخبار ولاية الاطراف
في جواره مما جمعه ابو النصر محمد بن عبد الجبار العبتي

معجز الكتاب ومحرز الاداب نور الله حضرة وبيض غرته
فرغ من نسخه محمد : With the date : بمه وكرمه
بن محمود بن محمد الكاتب في العاشر من رجب سنة
خمس وتسعين وخمسمائة.

A leaf is missing between ff. 95 and 97. In its place is a leaf in a modern hand. Its text, though apparently inferior, is continuous with the preceding context, but (to judge from the following No. 289 [678], fol. 100a) two baits are lacking between 96 and 97. The first 32 pages (ff. 2-18) are supplied in a clear handwriting of the early part of the eighteenth century.

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

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

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

[Crawford, from Sacy-Castelbranco.]

289 [678]

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

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

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

يا خير من دفنت في الصاع اعظمه
فطاب من طيهن القاع والاكم

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

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

The commentary, which is anonymous, begins thus :

الحمد لله الظاهر باياته. قد تركت الكلام على البسملة
والحمدله عن قصد وعمد اذ الكلام عليهما قد بلغ غاية
القصوى من الاشتهار. والمراد بالايات العلامات والدلائل
الشاهدة على وجوب وجوده.

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

On the outer edges of the manuscript a hand has written هذا كتاب تاريخ المسعودي عتبي
تاريخ مسعودي and افندي

Gilt rulings and headings, and rosettes

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

[Crawford.]

290 [719]

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

Title by a later hand :

كتاب تاريخ العتيبي المسمى باليمنيني

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

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

Dated 1069/1658: *نجز تاريخ ابن النصر العتيبي . . . يوم الاثنين قبيل الظهر رابع عشر شهر شعبان المبارك من شهور سنة تسع وستين بعد الالف على يد الفقير محمد حكيم زاده.*

Broad margins. A negligent and ugly Naskhi. Headings in red.

[Crawford.]

291 [205]

287 × 178 mm. 231 leaves, seventeen lines to the page. Title as given in the colophon :

تاريخ اليمنية

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

قد حصل الانشراح . . . عن تسويد هذه النسخة العجيبة الغريبة المسمى (sic) بتاريخ اليمنية لحاضر . . . جارج وليم هملتن صاحب بهادر . . . من يد اضعف العباد (sic) الله المنان محمد نصيب خان يوم الاحد في التاريخ ثاني جادى الاولى سنة ١٢٨٢ من هجرة النبي الح.

There is another colophon on fol. 230b, and the six pages intervening between ff. 227b-230b are in the same hand and headed *ومن تقریضات* . They give the names of the following persons : ١. ابو الحسن علي ابن الفضل المعروف . ٢. ابو القاسم عبد الرحمن بن محمد المشهورى . بالحجاج . ٣. ابو العباس احمد . ٤. محمد بن عبدالله سيد قهستان بن اسحق.

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

[Hamilton.]

9

India

292 [463]

282 × 175 mm. 201 leaves, twenty-five lines to the page.

Title :

سبحة المرجان في آثار هندستان

THE CORAL ROSARY CONCERNING THE MONUMENTS OF INDIA

A historical, biographical, and literary work on India and Indo-Muhammadan Sheikhs and others, by جلال الدين آزاد الحسيني الواسطي البكرامي, who died in 1200/1785.

Begins : *تبارك من جعل السبعة المعلقة حيرة لعيون العقلاء . . . اما بعد فالمعروض على الطباع الذاكية والمزايا الصافية ممن تمسك بالمذهب الكلامي آزاد الحسيني الواسطي البكرامي . . . وسميته سبحة المرجان في آثار هندستان.*

Ends : *المتكلم بعد الموت. يا ظية الوعاء انت قلتيني فتذكري آزاد بالرضوان هذا ما رمت ايراده في هذه المجموعة . . . تمت تمام شد.*

The biographies are followed by two long chapters containing numerous extracts from Arab poets who had written about, or made allusions to, the men or the monuments

referred to. The book has four faṣls, of which the last two are subdivided into five maḳālahs.

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

The second part of the work treats of the *بدع*, and is a real anthology in which the author gives examples of a good composition from his own writings. He quotes also his grandfather in such terms as the following (fol. 119a): *وقول جدي واستاذي مولانا السيد عبد الجليل البلكرامي في كتبه الى الخواجه عبد الباسط الخ*, and on fol. 131b he ascribes his death to 1138/1725.

The book ends with a piece of eulogistic verse by *القاضي عبد القادر الرضوي الاورنقبادي*, who describes himself as a pupil of the author, and who was probably the transcriber of the manuscript; he gives his own poetical name as *مهربان*. On the back of the first page is an inscription of ownership by Muḥammad Ḥasan, son of Muḥammad Ṣādiq, residing at Lakhnau (Lucknow).

No date. Indian Nasta'liq of the end of the eighteenth century. Red headings.

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

[Hamilton.]

10

Bibliography

293 [213]

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

Title:

كتاب الملل والنحل

BOOK OF RELIGIONS AND SECTS

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

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

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

The colophon is worded accordingly: *تم الجزء الاول من كتاب النحل والملل وتلوه الخ*, but the author may have written his work in a single volume.

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

Begins: الحمد لله حمد الشاكرين بجميع محامده . . . لما وفقني الله تعالى لمطالعة مقالات اهل العالم من ارباب الديانات والملل.

Ends: هذا ما وجدته من مقالات اهل العالم (sic) ونقلته على ما وجدته فمن صادف فيه خلا في نقل فاصلحه اصلح الله حاله ويسدد اقواله وافعاله وحسبنا الله الخ.

¹ In our MS., vol. ii, fol. 17b; in Cureton's edit., p. 192.

² Cureton (*ibid.*), p. 1 and elsewhere.

³ For a description see Cureton's Introduction.

The second volume begins on fol. 1b : الجزء الثاني من كتاب الملل والنحل. منها اهل الكتاب الفريقان المتقابلتان.

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

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

[Hamilton.]

294-295 [239-240]

303 × 205 mm. 2 volumes. 325 and 351 leaves ; generally twenty-nine and sometimes twenty-seven lines to the page.

Title :

كتاب وفيات الاعيان وابناء ابناء الزمان

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

The celebrated biographical dictionary of شمس الدين ابو العباس احمد بن محمد بن ابراهيم بن ابي بكر بن خلكان الاربلي, who died in 681/1282.

The first volume begins : حمدا لله الذي تفرد بالبقاء وحكم على عباده بالموت والفناء . . . وبعد فهذا مختصر في التاريخ دعائي الى جمعه اني كنت مولعا . . . وسميته كتاب شهادة الاعيان

محمد بن هاني . . . ولعمري ما انصفه في : and ends : هذا المقال وما حمله على هذا الا فرط تعصبه للمتنبي وبالجملة فما كان الا من المحسنين في النظم والله سبحانه وتعالى اعلم.

The second volume begins : ذو الوزارتين ابو بكر محمد بن عمار المهري الاندلسي الشاعر المشهور هو وابن زيدون القرطبي في حرف الهزمة الح الشيخ يونس بن يوسف بن مساعد الشيباني and ends :

. . . وقبره مشهور بها يزار وكان قد ناهز تسعين سنة من عمره رحمه الله تعالى ورحم جميع المسلمين اجمعين.

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

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

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

The character of the text throughout the book bears out the view that it represents, on the whole, an early stage. The two additions to the article b. Nubakht are not in our MS. (fol. 192b), which, moreover, lacks the end of line 3 and the beginning of line 4 of de Slane's

text. In the case of the last Alif-article (that on Ayyūb, the father of Saladin) it is not possible with the same precision to test the text, for b. Khallikān so radically changed the article, after he resumed his work in 669, that he had the leaf on which it was written removed from his autograph and four new leaves substituted with the much longer text now found in de Slane's edition. Our MS. (ff. 48*b* and 49*a*) has the short text: the article on Saladin, e.g., is referred to as still unwritten. Two additions (de Slane, pp. 360, 422), which a note on the margin of the autograph directs copyists to insert, are wanting (ff. 136*b* and 164*a*), as also (on ff. 181*a* and 181*b*) two other changes, the new text of which (given in de Slane on pp. 466, 468), in the author's writing, is written on a paper pasted on the margin.

Eight passages of de Slane's text (on pp. 29, 31, 38, 115, 132, 145, 151, 154), and one long life (that of the Wazīr b. Furāt: de Slane, pp. 518-522) noted by Rieu (Brit. Mus., p. 686*b*) as not in the autograph, are absent also here (ff. 15*a*, 15*b*, 16*a*, 45*a*, 51*b*, 57*a*, 58*b*, 59*a*, 59*b* and 199*b*). Other (Alif-) articles that are short are Abu 'Abdallāh Aḥmad (fol. 15*b*), Abul-Ḥusain Aḥmad b. Yaḥya (fol. 16*b*), Abul-'Abbās A. b. Yaḥya (fol. 18*a*), al-Ḳāḍi ar-Rashīd (fol. 20*b*), Abul-'Abbās Aḥmad b. amīr Saif ud-Dīn (fol. 32*b*). Similarly, the article on abu 'l-'Abbās A. b. al-Khaṣīb, which b. Khallikān has scored out in his autograph (see facsimile of whole page in Cureton's article in *J.R.A.S.*, 1841, vi, 230) appears undeleted on ff. 32*b*, 33*a*. The note in which b. Khallikān asks readers to give effect to his correction (showing that copies, like that from which our MS. was copied, were made repeatedly in the interval) was written, Cureton thought, after 669.

On the other hand, the work is not in its very earliest form. The text of our copy, although too early to profit by the correction

just mentioned, was late enough to insert in their place the little addition written between the article in question and that which precedes, and also the long addition down the right margin. The article on Ṭuḡtikīn likewise represents an intermediate stage: the additions made by the author on the left margin (ذكر العز) and the upper margin (وللمعز) are duly taken in, but not the long passages added on the right margin and the lower.¹ The provisional epilogue written before b. Khallikān left Cairo in 659 is not given. The other four passages cited along with the eight by Rieu have made their way into our text: viz. Rieu's first two (on ff. 7, 8*a*, and 11*a*, and 11*b*), and his 6th and 7th (on ff. 39*a* and 39*b*, and 41*a* and 41*b*); and these occur although there is no mark on the autograph hinting at any such addition by the author.

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

The first volume ends in the middle of the M-articles, with the life of abul-Ḳāsim wa abul-Ḥasan M. b. Hāni, with the formula وقد نجز هذا الجزء الاول بحمد الله الخ. Ff. iii-vi contain a list of the articles (without page number) by a later hand, apparently based on a copy or copies, the volumes of which were differently divided; the list gives as last article: abu 'Ali M. al-Ḥātimi, which really occurs on fol. 304*a*, followed by nineteen articles. There is further confusion, however, for the list ends with the statement

¹ See Palaeographical Society's *Facsimiles of Ancient MSS.*, Orient. Series, plate 38.

that this very abu 'A. M. al-Hātimi will be the first article in the next volume, as which indeed it is mentioned in a similar list (ff. ivb-va) prefixed to that volume; but the MS. really begins with abu Bakr M. b. 'Ammār.

On fol. 1a of vol. i are two black seals, one illegible, the other bearing the legend محمد غوث العالم, and the date 1124. On fol. 1a of vol. ii is the name of السيد عبد الرزاق الحموي (about 1750).

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

[Hamilton.]

296-297 [622-623]

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

Another copy of Ibn Khallikān's Biographical Dictionary.

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

The text does not, however, in all respects

represent the latest type. The additions made in the autograph to the articles 'Abdur-Razzāk (fol. 192a) and Murtaḍi (307b) are not given, and the article on Abul-Ḥasan 'Ali appears in a very short form (only seven lines, fol. 307b); the article on Dhūr-Rumma (last in author's first volume) ends at the same point, and that on Yaḥya the Barmakī (last in first edition) practically as in No. 294 [239] above described.

Certain additions for which no warrant is to be found in the author's autograph are in this traditional place. The long life of the Wazīr b. al-Furāt is not there (fol. 223a, second-last 'Ali article), but all the twelve passages of de Slane's text noted by Rieu as not in the autograph are given in their traditional place (ff. 7, 11a and b, 14b, 15a, 15b-17b, 19a and b, 49b, 50a, 50b-51b, 55a and b, 63a, 69b, 70a, 72a-73a, 73b, 74a-77a).

On the margins are some additions of a corrector. On fol. 65b a note copied from a MS. of the *Wafayāt* said to have been dated 718; on fol. 1b, death dates of b. Khallikān and his brother from Dhahabī, and some notes by an English owner; on fol. vi b: "The lives of Ibn Khallikān, a very learned and entertaining work in elegant Arabick"; on fol. 1a: "Wm. Oliver" and various Arabic notes of ownership more or less illegible, with the dates 993, 999, 1002, [100]3, 1154.

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

In the eleventh gathering (ff. 146-157) the outside sheet of the fifteenth gathering has been taken in as the third. Of gathering

ff. 266-277 the outside sheet has been folded the wrong way and the two innermost-sheets have been transposed. The leaves of the outer sheet of gathering ff. 494-505 are also transposed.

Vol. i contains really 248 leaves (not 238, as marked) and the work, 526; the leaf that should be 115 is marked 105, and therefore thenceforward the leaf numbers are too short by ten.

Dated 991/1583: وافق الفراغ من هذا التاريخ . . . على يد افقر عباد الله . . . محمد بن ابي حامد محمد بن احمد محمد بن محمد بن محمد بن علي الحسيني الحسيني البخاري المكي الحنفي . . . وتاريخ ذلك اعني الفراغ يوم الثلاثاء تاسع عشر ذي الحجة الحرام آخر شهر سنة احدى وتسعين وتسعمائة بمكة المشرفة.

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

[Crawford.]

298-299 [45-46]

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

A third copy of Ibn Khallikān's Biographical Dictionary.

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

70a, 72b-73b, 74a-77b); so even the extra final article.

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

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

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

تم الجزء الاول . . . على يد الفقير . . . خليل ابو شنب . . . في ١٣ جاد اول ١٢٤٨.

وكان الفراغ . . . في يوم الاربعاء المبارك سنة ثمان واربعين ومائتين والف.

On fol. 1a of vol. i is a black seal which reads: [توكلي على خالقي عبده يعقوب ٤٣] [١٢]; also, in pencil: "No. 86 Burton."

Written in a coarse but legible Egyptian hand.

[Bland.]

300 [36]

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

Title:

نزهة الارواح وروضة الافراح

DELIGHT OF SPIRITS AND GARDEN OF PLEASURES

The manuscript itself bears no title or name of author, and these do not seem to be mentioned in the text. The scribe's colophon, however (see below), calls the work تاريخ الحكماء, "History of Philosophers," the title given to it in Berlin 10056; but there can be little doubt that the title is as given above, or as in Leyd. 1488, followed by Brockelmann, i, 468. The author is شمس الدين محمد بن محمود الشهرزوري الاشراق, who flourished in the seventh/thirteenth century.

The beginning, الحمد لله القديم الازلي الدائم, السرمدي, and the words farther down the page, اما بعد فان تواريخ الحكماء الاقدمين والفلاسفة المتألهين, leave little doubt that the work is that called by Haj. Khal. (vi, 321) *Nuzhat al-Arwāh wa Raudat al-Afrah*, which he ascribes to Shamsa d-Dīn Shaharzūri, to whom the present work is also ascribed in the Persian translation (Brit. Mus. Pers. Catal. Suppl. 100). Finally, our MS. is evidently the same as Berlin 10055, which has the title and author's name added by a later hand.

Cureton (*Book of Religions*, Pref., p. vii) believed that our MS. contained the تاريخ الحكماء (Haj. Khal., ii, 125) of Shahrastāni, but on 139b is mentioned as having occurred at the end of 586/1190¹ (ended June), the execution of Suhrawardi, whose whole life of thirty-eight years (see Ibn Khallikān, iv, 157) fell after Shahrastāni's death in 548/1153. We could therefore ascribe the *Nuzhat* to Shahrastāni only on the assumption that the last article on Suhrawardi is an addition to the text by a later hand. Such an assumption is without support in the face of the evidence connecting our "History of Philosophers" with Shaharzūri. In this case Brockelmann (i, 429) is to be corrected.

¹ Ibn Abi Usaibi'ah agrees to the date, but Ibn Khallikān (*ibid.*) says Rajab, 587/1191 (end of January).

The first part deals with ancient philosophers from Adam to Galen (fol. 103a) as in Brit. Mus. (ii, p. 602), where Rieu mentions some of the names. The second part, beginning with the words quoted by Rieu (نريد ان نضم الى تواريخ القدماء تواريخ الحكماء المتأخرين الخ), deals with Arabic and Islamic writers, from Hunain b. Ishāq to the article (beginning on fol. 137a) on Shihāb ad-Dīn Yaḥya Suhrawardi (d. 587/1191). (See Berlin 10055.) Haj. Khal. says there are 111 articles, Rieu counts 108, and Ahlwardt 119. Leyd. 1488 (iii, 344) has much fewer but is probably abbreviated.

Shaharzūri's work appears to be a redaction of the مختار الحكم of مبشر ابن فاتك (Haj. Khal., v, 435) of a century and a half earlier date. See Leyd. 1488, and the literature cited in Brockelmann.

Beginning quoted above. Book proper begins (fol. 4b): فصل في ابتداء احوال الفلسفة: as in Berlin 10055.

Ends as in Berlin: ولا ارضاه كالرضى. A scribe's note, partly in Persian, states that the MS. was written in 1222/1807 for William Fraser Alexander. After some verses follows a second Persian colophon stating that the MS. was written in the reign of Abu Naṣr Mu'īn ad-Dīn Muḥammad Akbar Shāh (reigned 1221/1806-1253/1837):

انتهى . . . سنة ١٢٢٢ حسب الحكم جناب معلى القاب
بسلير وليم فريزر اليكساندر صاحب بهادر دام اقباله تاريخ
الحكماء از دست فقير حقير محمد تقى . . . تحرير اين
نسخه در زمان سلطنت ابو النصر معين الدين محمد اكبر
شاه بادشاه غازى سنه احد جلوس والا.

According to an anonymous, undated English note on a loose sheet of paper in the volume, our MS. is copied from Brit. Mus., ii, 1306. These MSS. are said (doubtless correctly) by the writer of the note to be the two

referred to by Cureton in his *Shahrastāni, Book of Religions and Philosophical Sects*.

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

Written in a clear, careful, Indian Nasta'liq. Rubricated. Slightly wormed. Broad margins. Well bound.

[Bland.]

301 [538]

197 × 145 mm. 109 leaves, twenty-seven lines to the page.

Title :

الشقايق النعمانية في علماء الدولة العثمانية

ANEMONE-FLOWERS CONCERNING THE LEARNED MEN OF THE OTTOMAN MONARCHY

A biographical work arranged according to the chronological order of the Turkish Sultans, and containing all the learned men who flourished under the Ottoman potentates from 'Uthmān (A.D. 1299) to Sulaimān, son of Salīm (A.D. 1512-1520). The writer is أبو الخير أحمد بن مصلح الدين مصطفى طاشكيري زاده عصام الدين, who died in 968/1560.

Begins : الحمد لله الذي رفع بفضله طبقات العلماء . . . فاني منذ ما عرفت اليمين من الشمال والمستقيم من المحال كنت مشغوفاً بتتبع مناقب العلماء واخبارهم . . . ولهذا سميت الرسالة بالشقايق النعمانية في علماء الدولة العثمانية.

Ends (fol. 104a) : العالم العامل المولى عثمان الطيب. كان اصله من ولاية العجم آتى بلاد الروم في زمن سلطان سليم خان ونصبوه طبيباً بدار السلطنة . . . رحمة الله عليه وعلى سائر المسلمين اجمعين.

The work has ten chapters called *Ṭabaḳāt* corresponding with ten Turkish Sultans.

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

وقد فرغت من املاءه يوم السبت في آخر رمضان المبارك بتاريخ سنة خمس وستين وتسعمائة بمدينة قسطنطينية.

Dated 1127/1715 : قد وقع الفراغ من تحرير هذه النسخة في اليوم العاشر من شهر ربيع الآخر لسنة سبع وعشرين بعد المائة والالف . . . عن يد العبد المذنب . . . علي بن الحاج حسين.

Ff. 107a-108a are filled with Persian pious anecdotes taken from مفتاح القلوب. Fol. 109a registers from نخبة التواريخ the list (in Persian and Turkish) of some of 'Iṣām ud-Dīn's works. On the title page an owner has referred to the page containing the life of the learned men in whom he was interested.

Written in a coarse Ta'liq. The red ink which is used for the main headings has been frequently omitted towards the end of the manuscript, and the space which it should have filled is thus left blank.

In European leather binding, imitating the Oriental style, with gilt and illuminated covering.

[Crawford.]

302 [640]

335 × 215 mm. 591 leaves, thirty-five lines to the page.

Title :

كشف الظنون عن اسامي الكتب والفنون

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

The first edition of the famous bibliographical dictionary arranged alphabetically under the titles of works, by مصطفى بن عبدالله كاتب, who died in 1068/1658. On this date see the following No. 303 [659].

رب يسر ووفق اتمامه. ان ازهر نطق : Begins :
تلوح انوار الطافه من مطالع الكتب والصحائف . . . وبعد
لما كان كشف دقائق العلوم وتبين حقائقها . . . وسميته
بعد ما اتممته بعون الله تعالى وتوفيقه كشف الظنون عن
اسامي الكتب والفنون.

يوسف وزليخا . . . وادرج فيه لب مولف : Ends :
شهاب الدين احمد افندي ابن سليمان الشهير بكمال پاشا
زاده المذكور اعلاه . . . وقد انتهى القول فيما رمناه ونجيز
الغرض فيما قصدناه واستوفى الشرط الذي شرطناه . . .
وسلام على المرسلين والحمد لله رب العالمين.

The present manuscript differs considerably from the well-known text edited by Flügel. The asyndetic style is normalised, and there is a general tendency to expand the descriptions and praise the books. As examples of the nature of the text we may cite the three entries dealing with the works of Ḥajjī Khalīfah himself : (i) *The Tuhfat ul-Akhyār*, (ii) *The Takwīm ut-Tawārīkh*, and (iii) *The Jihān numā*.

(i) As the eight entries numbered 2532-9 in Flügel's edition are in our MS. represented by five, it is not easy to identify the representative of 2537 (تحفة الاخيار), the author's autograph of which is in the Khedivial Library (4214). It seems to appear as تحفة الاخبار ومجامع الاشعار; but if so, it is ascribed to one Aḥmad b. 'Abd ul-Jalīl al-Anṣārī al-Andalusī al-aṣl al-muta-waṭṭin bil-Madīnat al-Kāhīrat al-maḥrūsah, finished in 1016/1607 in Cairo.

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

تقوم التواريخ باللغة التركية تاليف المولى مصطفى افندي
بن عبدالله القسطنطيني باشجي زاده المتوفى سنة ثمانية
عشر والى وهو مولف لطيف مشتمل على لب كتب
التواريخ وجمل الوقايح مجدولة وكان قد اهداه الى السلطان
احمد خان ونقله بعضهم الى اللغة الفارسية وهو مولف حسن.

(iii) The remaining work of his own mentioned by Ḥajj. Khal. (the Geography entitled *Jihān numā*, the author's first autograph of which is at Vienna) is mentioned anonymously, the entry closing with the statement : ثم بعد ذلك فصل جلا من احوال القرن الحادي عشر وقال في الثاني عشر (sic) الويل ثم الويل.

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

تمت الكتاب بعون الملك الوهاب في يوم الجمعة بين
العصر والمغرب في سنة ست وعشرين والى من الهجرى (sic)
المقدس (sic) النبوية على صاحبها افضل الصلوة والسلام وازكى
التسليم . . . ومولف هذا الكتاب هو المولى الفاضل الحاج
محمد المعروف بكاتب جلبي الاستانبولي المتوفى سنة سبع
وستين والى. قيل انه كان كاتباً لبعض قلم العثمانية.

On the back of the first page is the signature of Wm. Oliver. The leather boards and fly-leaves have been refixed upside down, apparently before the affixing of the Lindesiana book-plate, which covers part of a collection of notes (in pencil) in English and Arabic bearing on the contents of the volume.

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

[Crawford.]

303 [659]

310 × 190 mm. 598 leaves, thirty-one lines to the page.

Another copy of the bibliographical dictionary of Hajji Khalīfah.

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

Begins: زواهر نطق يلوح انوار الطافه من مطالع الكتب والصحايف. وبواهر كلام يفوح ازهار اعطافه على صفحات العلوم والمعارف.

Ends: يوسف وزليخا... قد انتهى القول بنا فيما قررناه واتجز الغرض الذي اتجنياه واستوفى الشرط الذي شرطناه الخ.

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

قلت هكذا ذكر المصنف كاتب جليبي وعزا الكتاب الى زكريا القزويني لكن هذه النسخة عندي موجودة ذكر فيها يقول محمد بن محمد القزويني الخ وهذا يقتضي ان يكون هذا غير زكريا القزويني... كما اثبتته انا في اثناء اسامي الكتب والله اعلم واحكم انتهى.

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

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

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

قد اتفق الفراغ عن تصحيح هذا الكتاب... وقد امرني بتصحيحه من هو ولي العلماء الاعلام... فشمرت ساعد الاجتهاد واخذت في تحرير ما له قد شاد بعد ان حصلت مسودة المؤلف ليكون الغلط من النساخ اذ الغالب عليهم ان يكونوا للكتب مساح فتبعت كل ما فيه من كتب ورسائل وحواشي وشروح ومراسل بمراجعة كتب الطبقات والتواريخ التي تنوف عن اربعمئة مجلد... حتى اشرق تمامه في وقت الاشراق من يوم الاحد الرابع من شهر ربيع الآخر لسنة سبعين ومائة بعد الالف السابع.

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

تمت الكتاب... في يد العبد الذليل... عثمان بن عمر المعروف بالشاكر في يوم الجمعة قبل الظهر في اليوم السادس والعشرين من شهر رجب المرجب لسنة سبعين ومائة والف حامدا لله... رب العالمين.

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

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

through misunderstanding : 241*b*, 254*a*, 272*a*, 277*b*.

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

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

[Crawford, from Caussin de Perceval.]

II

Biography

(a) *Muhammad*

304 [220]

237 × 155 mm. 630 leaves, nine lines to the page on ff. 1-553, fifteen lines to the page for the remainder.

Title :

الشفاء بتعريف حقوق المصطفى

THE RESTORATION TO HEALTH IN THE EXPLANATION OF THE PREROGATIVES OF THE ELECT

A work based on the traditions relating to the prerogatives, the good manners, the miracles, the names, and the divine mission of the Prophet, by ابو الفضل عياض بن موسى بن عياض اليحصبي, who died in 544/1149.

Begins : قال الشيخ الفقيه الامام القاضي الاوحد ابو الفضل عياض بن موسى بن عياض اليحصبي الحمد لله المتفرد باسمه الاسمى المختص بالملك الاعز الاحي . . .
اما بعد اشرك الله قلبي وقلبك بانوار اليقين.

Ends : ولا يرد دعوة القاصدين ولا يصلح عمل
المفسدين وهو حسنا ونعم الوكيل.

The work is divided into four *Kisms*, the first and the second of which have four *bābs* each, while the third and the fourth have only

two. The *bābs* are in their turn subdivided into *faṣls* (cf. ff. 5*b*-8*a*).

The manuscript is written on different kinds of paper, and in various scripts. The oldest part, where vowels are freely used, consists of ff. 165-435, on which a Persian translation is interlined. It was written about A.D. 1700. Ff. 1-164 were supplied about 1780-90, and are without the Persian interlineation. The same hand has, in the same way, supplied ff. 436-553. Ff. 554 to the end are in a different hand and style, and appear to have formed part of another MS. of the work executed about 1760-70. These last leaves are in *Ta'lik* ; all the remainder is in Naskhi.

No date. Some pages of the ancient text are here and there damaged by worms. Red ink for headings and important words, which however, have sometimes been omitted in the more modern portion of the book.

The title of the work is clearly written in the text (fol. 5*a*) as above. *Haj. Khal.* (iv, 56), however, and many other MSS. (see Brockelmann, i, 369) give *fī ta'rīf*.

[Hamilton.]

305 [666]

182 × 133 mm. 51 leaves, fifteen lines to the page.

Title :

كنز الراغبين

TREASURY OF INQUIRERS

A book on the birth, miracles and divine mission of the Prophet by ابو اسحق برهان الدين ابو اسحق ابراهيم بن محمد بن محمود الناجي الدمشقي, who died in 900/1494.

The full title of the work is given at the end of the manuscript, and in the intitulation added on the back of the first leaf about A.D. 1600, and is as follows : كنز الراغبين العاة

في الرمز الى المولد المحمدي والوفاة والفضائل والشمال
والمعجزات والدلائل وما فات به الاواخر والاوائل.

This differs somewhat from Brockelmann, ii, 98.

بسم الله الرحمن الرحيم آمنا به وعليه توكلنا :
... الحمد لله العظيم الذي دهشت في جلاله عقول
العارفين وكلت دون ثناء به السنة الراصين.

وان يصلى ويسلم ويبارك على هذا النبي . . . :
صلاة وسلاما لا يفنيان على طول المدا بل يقيان بقاء
الله ابدا ويجريان الدهر سرمدا. وهذا آخر كنز الراغبين
العفاة الح.

Under the intitulation occurs an historical notice about the author, taken from the الضؤ of Shams ad-Dīn M. b. 'Abd ar-Raḥmān as-Sakhāwī, who died in 902/1497.

The MS. is written in the author's own time, and bears a note at the end to the effect that it was read before him in the Umawi mosque بلغ قراه على المصنف بالجامع الاموي المعمور المكرم With Berlin 2574 the MS. is probably one of the oldest in existence.

Later readers were تقي الدين الحسيني الحسبي ابراهيم بن سليمان بن محمد بن عبد العزيز الحنفي الجيني in 1090/1679, and who owned the book in 1097/1685. On the last page there are some verses written in the seventeenth century. Caussin de Perceval, to whom the MS. formerly belonged, has written a short descriptive note pasted on the inside of the upper cover.

The work has no special headings and divisions, and its full stops are marked with red ink. It consists of quotations from different writers and of anecdotes based on traditions.

No date. Clear old Naskhi hand, with many vowels. About A.D. 1480.

[Crawford, from Caussin de Perceval.]

306 [210]

280 × 168 mm. 510 leaves, twenty-three lines to the page.

Title :

المواهب الدنية بالمنح المحمدية

GIFTS OF GOD, IN THE GRACES OF MUHAMMAD

A life of the Prophet, with a list of his prerogatives, miracles, and names, by ابو العباس احمد بن محمد بن ابي بكر الخطيب شهاب الدين القسطلاني, who died in 923/1517.

الحمد لله الذي اطلع في سماء الازل شمس :
انوار معارف النبوة المحمدية وبعد فهذه لطيفة من
لطايف نفحات العواطف الرحمانية ومنحة من منح مواهب
الطايا الربانية وسميته المواهب الدنية بالمنح
المحمدية.

Ends : واستفتحت مغالق المعاني بمفاتيح فتح الباري
واستخرجت من مطالب كنوز العلوم نفائس الدراري حامدا
لله تعالى على ما انعم والههم وعلم ما لم اكن اعلم مصليا
ومسلما على رسوله محمد الح.

The author states at the end that he finished his work in 899/1493.

وقد فرغت من تبييضه في خامس عشر من شعبان
المكرم سنة تسع وتسعين وثمانمائة ومن تسويده في ثاني
شوال سنة ثمان وتسعين وثمانمائة والحمد لله وحده.

The work is divided into ten makṣads, subdivided into faṣls.

At the beginning and the end are the three red seals, about which see No. 197 [405]. Some other seals and inscriptions of ownership are found at the beginning with the dates (11)62/ 1748, (1)131/1718, 1192/1778, 1198/1783. On the first page of the text there is a small black seal with the name of

عبد العزيز.

Written in a clear Indian Naskhi. Red ink for headings and important words. Some corrections and annotations on the margins. Several pages are wormed, but without much injury to the text.

[Hamilton.]

307 [312]

234 × 143 mm. 32 leaves, seventeen lines to the page.

Title :

انموذج اللبيب في خصائص الحبيب

AN EXAMPLE FOR THE JUDICIOUS, IN
THE CHARACTERISTICS OF THE
BELOVED

A treatise on the virtues, prerogatives of the Prophet, his wives, and his nation, by جلال الدين عبد الرحمان السيوطي, who died in 911/1505.

Begins : الحمد لله الذي اتقن بحكمته كل شيء فاحتبك . . . هذا انموذج لطيف وعنوان شريف لخصته من كتابي الكبير الذي جمعت فيه المعجزات والخصائص النبوية . . . وسميته انموذج اللبيب في خصائص الحبيب.

Ends : ولا شك في وقوع مثله للانبياء عليهم السلام . . . فمثل هذا يكون معجزة ولا تنتهي اليه الكرامة . وهذا آخر ما وجد مكتوبا بخط مؤلفه شيخنا الامام جلال الدين السيوطي رضى.

The colophon states that the manuscript was written in 1038/1628 by Jān Muḥammad Farāhi, for his own use : تم يد مالكة جان محمد : . . . فراهي سنة ١٠٣٨ . A note to the same effect is found at the top of the title page.

The work has two bābs and eight faṣls.

Regular Naskhi. The title page contains a short notice on شرك . Some explanatory notes on the margins. Red headings. Important words overlined in red. A few words damaged by worms.

[Hamilton.]

308 [271]

323 × 222 mm. 45 leaves, twenty-seven lines to the page.

Title :

جامع المعجزات

A COMPLETE REPERTORY OF MIRACLES

A compilation of all the miracles of the Prophet, by محمد الواعظ الرهاوي, who died about 1090/1679.

Begins : الحمد لله الذي ارسل رسوله محمدا صلعم وعلى آله واصحابه بالهدى الى كافة الانام من الجن والانس . . . يقول جامع هذه الرسالة الشريفة المباركة الشيخ محمد الواعظ الرهاوي لما رايت في الكتب المعقبات من تفاسير الواضحات ومن شروح الاحاديث الصحيحة ومن كتب السير والمواعظ معجزات النبي صلعم اردت ان اجمع تلك المعجزات في مكان واحد.

Ends : فقال له عبد المطلب من انت يا غلام قال انا : محمد بن عبدالله بن عبد المطلب يا حيبي انا جدك عبد المطلب ثم احتمله على قربوس السرج ودخل به مكة ثم جهز عبد المطلب حليلة باحسن الجهاز وانصرفت حليلة الى حياها فبقى النبي عليه السلام عند جده . تمام شد.

The work is not an original composition, but a compilation from the *Ṣaḥīḥs*, the *Musnads*, the *Maghāzi*, and the *Sīrahs*. The author's merit lies in the fact that he has collected from different works all the miraculous deeds of Muḥammad and consigned them in a single volume. In his introduction Ruhāwi informs us that he finished his book in 1084/1673 : وقد وقع تمام التحرير من هذه الرسالة : ١٠٨٤ . من جامعها في شهر الرجب في سنة اربع وثمانين والف.

The intermediary authorities are omitted in the lists of the *isnāds*, but the first narrator is frequently mentioned.

The work has no headings, and a new miracle is generally introduced by the words ومن معجزاته.

Written in two hands: the first eighteen leaves about A.D. 1810; the remainder is in an Indian hand of about 1850. On the first page of the text a seal bears the date 1233/1817.

[Hamilton.]

(b) *Ḥasan Baṣrī*

309 [279]

220 × 145 mm. 182 leaves, seven lines to the page.

There is no title in the book itself, but Col. Hamilton's cataloguer has entitled it on the fly-leaf:

تذكرة الحسن البصري

MEMOIR OF AL-ḤASAN AL-BAṢRĪ

A work on the life of the early Muslim saint al-Ḥasan b. abil-Ḥasan Yasār al-Baṣrī, who died in 110/728, and more especially on the traditions connected with his name. The author is محمد فخر الدين النظامي الاورنك ابادي الدهلوي, who flourished after the sixteenth century.

Begins: اللهم لك الحمد واليك المشتكى وانت المستعان . . . اما بعد فلما سمع محمد المشتهر بفخر الدين النظامي الاورنك ابادي الدهلوي.

The work ends with a prayer, the final words of which are:

وموتا في بلد رسولك انك على كل شيء قدير وبالاجابة جدير وصلى الله على حبيبه محمد وآله واصحابه واتباعه واحباءه اجمعين برحمتك يا ارحم الراحمين اللهم ارحم لمصنفه ولقاريه ولكاتبه يوم الميعاد.

The main theme developed by the author is that all the traditions connected with Ḥasan al-Baṣrī are *complete*, or متصلة, and not *incomplete*, or مرسله, and Dihlawi quotes for the corroboration of his assertion all the tradi-

tionists and historians, including as late writers as Jalālud-Dīn as-Suyūṭī and 'Alī al-Kāfī.

With the exception of the five red headings on ff. 4a, 5b, 6a, and 142b, the book has no divisions.

As the name of Ḥasan is chiefly found in connection with 'Alid traditions, there is a great deal in the work concerning 'Alī.

Written in a bold plain Indian Naskhi about A.D. 1770. Broad margins. Red rulings.

[Hamilton.]

(c) *Tīmūr*

310 [77]

215 × 150 mm. 115 leaves, seventeen lines to the page.

The title does not occur in the book itself, but from its contents and from a French label pasted inside the cover, it is:

عجائب المقدور في نوائب تيمور

WONDERS OF DESTINY CONCERNING THE CALAMITIES (BROUGHT) BY TĪMŪR

The life and the conquests of the famous Tīmūr or Tamerlane, by ابو العباس احمد بن محمد, بن عبدالله بن عربشاه شهاب الدين الدمشقي الحنفي, who died in 854/1450.

Begins: الحمد لله الذي على منوال ارادته وتديره: تنسج مقاطع الامور.

Ends: هذا من البحر قطرة ومن الطور ذرة نسال الله سبحانه وتعالى ان يصون عن الزلل . . . والخلل افعالنا واحوالنا وحسبنا الله ونعم الوكيل.

The order of the work is in faṣls and dhikrs.

No date. The writing is an Indian Ta'liq of about 1800. Red headings. Leather binding with title in Roman characters.

[Bland.]

ix

GEOGRAPHY AND TRAVEL.

311 [280]

235 × 145 mm. 40 leaves, twenty-one lines to the page.

تحفة الالباب ونجبة الاعجاب

A short description of the world and its wonders and peoples, by محمد بن عبد الرحيم بن سليمان بن ربيع المازيني القيسي الاندلسي الغرناطي, who died in 565/1169.

Begins: الحمد لله الذي ابدع العالم على توحيده . . . اما بعد فان الله تعالى جلت قدرته . . . ولما نزلت الى الموصل سنة سبع وخمسين وخمسماية ونزلت بها . . . ورايت ان اسمي هذا المجموع تحفة الالباب ونجبة الاعجاب.

The work ends with an anecdote concerning 'Ali b. Abi Ṭālib, the final words of which are: صلى عليه الهنا واعان شبره وشبيره.

The manuscript is a transcription from another MS. in the author's autograph written at Mosul in 557/1161 (ff. 37-38):

وهذا وجدته في النسخة التي نقلت منها هذه النسخة وهي منقولة من خط المؤلف . . . وهذا ما وجد مكتوبا بآخر النسخة التي بخط المؤلف.

Then follows the endorsement of some Sheikhs of Mosul in which it is stated that they heard the author read his book before them:

في مجالس آخرها الثالث من ربيع الآخر من شهور سنة سبع وخمسين وخمسماية بالموصل في زاوية الشيخ معين الدين . . . ابن محمد ابن الحضرة.

From the following colophon it will be seen that the MS. was copied in 1036/1626:

كمل كتاب تحفة الالباب ونجبة الاعجاب . . . على يد . . . احمد بن عمر ابن مزاحم ابن احمد ابن عمر ابن

الشيخ . . . علي ابن احمد ابن محمد ابن عبدالله ابن ابي مزاحم الجابري العقيلي العيدروسي التريمي المكنى ابو الحسين النوري خطيب لحضرة العيدروسية . . . وذلك بتاريخ يوم الثلاثاء السادس من شهر صفر . . . سنة ست وثلاثين بعد الالف ١٠٣٦.

The work is divided into one mukaddamah and four bābs.

On fol. 38b are two seals, one of which belongs to the copyist مزاحم ابن himself, and two notes of subsequent ownership, the proper names of which are half obliterated.

The last two leaves contain stories by a later hand, in which occur the names of Ibrāhīm b. Sulaimān and of Saffāḥ, the first 'Abbasid Caliph; 'Abdallah b. Salām and the Caliph Mu'āwiah.

At the beginning and at the end are impressions in red of the seals of the library of Sulaimān Jah and others, which appear on so many of the Hamilton books and about which see No. 197 [405].

Written in a negligent Naskhi. Well rubricated. Slightly wormed.

[Hamilton.]

312 [69]

182 × 140 mm. 52 leaves, nineteen lines to the page.

Title:

كتاب الاشارات في معرفة الزيارات

BOOK OF INDICATIONS IN THE KNOWLEDGE OF THE PLACES OF PILGRIMAGE

An account by ابو الحسن علي بن ابي بكر بن علي (d. 611/1214) of the holy places he had visited and what he saw and heard there. Much he had forgotten, and his books had

¹ He was born in Mosul and settled in Aleppo; but the family came from Herat (b. Khallikān, ii, 286).

been lost either through capture by the Franks or through shipwreck.

Begins : الحمد لله حق حمده . . . اما بعد فانه سألني بعض الاخوان الصالحين والحلان الناصحين ان اذكر له ما زرت من الزيارات وما شاهدته من العجائب والابنية والعمارات.

Ends (fol. 50a) : مدينة سمرقند . . . وبها محمد بن اسماعيل البخاري صاحب الصحيح في خرتك وبها جماعة من الاولياء والصالحين رضى الله عنهم.

Then follows a private historical note by the author, the end of which reads as follows :

واكثر كتبتي اخذتها الفرنج¹ وغرقت في البحر بل قد عملت كتابا مفردا لهذا اذكر فيه ما اقدر عليه واصل اليه وسميته بكتاب منازل الارض ذات الطول والعرض فمن اراد ذلك فليطلبه فيه الكفاية.

The author frequently gives his own name as 'Ali b. Abi Bakr al-Harawi, although this manuscript does not, like Berlin 6120, give a prefatory sentence supplying the name. He does not appear anywhere to give his book a title ; it is simply *هذا الكتاب*. The preface, however, contains the passage summarised by Haj. Khal. (i, 304, no. 750) in his account of al-Harawi's book, which he calls *الى الاشارات*. Ibn Khallikān (ii, 287) gives the name in the form quoted above, which appears on the back of the first page.

In speaking of Mosul the author refers to his father's tomb there (fol. 36a) :

[وفيها] قبر الشيخ ابي بكر الهروي والد مولف هذا الكتاب بقي اربعين سنة يصوم نهارها ويقوم ليها رحمه الله.

The contents of the work are indicated somewhat fully by Ahlwardt (Berlin 6120-22). Our MS. agrees with Berlin 6120 as far as Gaza (S. 47), whence it turns to Cæsarea

(fol. 17a), and then (fol. 17b) passes on to Egypt. There are also some variants in the text of our MS. when compared with that contained in Berlin 6121, such as *الكفاية* for *الكتابة*.

The work ends on fol. 50. The other two leaves are occupied with an elaborate account of the inscriptions upon the author's tomb in Aleppo. At beginning and end are some supplications and traditional sayings added by subsequent owners.

The volume was in 1824 in the possession of S. H. Lewin who has written on it a couple of notes in pencil and occasional short glosses on the margins. This copy and one belonging to Burckhardt were examined by Dr. Lee who mentions them in his preface to Ibn Baṭūṭa.

No date. Written in a Syrian Naskhi of about 1550. European binding. Fully rubricated.

[Bland.]

313 [668]

226 × 135 mm. 304 leaves, twenty-three lines to the page.

Title :

عجائب البلدان

THE MARVELS OF REGIONS

A work of general geography, or a geographical encyclopædia by زكريا بن محمد بن محمود , the qurṭubī, who died 682/1283.

The work is a pendant to Ḳazwīnī's other book on the " Wonders of Nature " or *عجائب* (see No. 343 [79]). The above title is found written twice at the beginning of the manuscript, but it is not found in the text itself ; it has possibly been derived from the words *عجائب* and *بلدان* which occur in the Introduction. What Caussin de Perceval says about the work in Browne's *Hand-List* (pp. 119-120) still holds good.

¹ On fol. 2b he accuses Richard Cœur de Lion, whom he calls Inkitār, of having confiscated his books.

العز لك والجلال لكبرياءك والعظمة لشانك : Begins :
 . . . بعد حمد الله حمدا يرضيه ويوجب مزيد فضله واياديه
 انبي قد جمعت في هذا الكتاب الخ.

يورا بلاد بقرب بحر الظلمات . . . واهل : Ends :
 يورا ان لم يلقوا السيف في البحر لم تخرج السمكة فيجوعوا
 الآن قوتهم من هذا انتهى علم اهل بلادنا والله اعلم
 بما وراء ذلك من البلاد والبحار ولكن هذا آخر الكلام.

The work seems to have much in common with that entitled *البلاد واخبار العباد* 6043. The fictitious introduction found there is represented in our MS. by a genuine one, and the references to the planets at each climate is utterly absent; the general order of the book, however, seems to be identical.

The colophon informs us that the MS. was written in 990/1582 from a transcript of the author's autograph dated 674/1275.

فرغ من تحرير هذه النسخة . . . محمد بن ابي بكر
 الفراء في يوم الاحد غرة رجب الفرد من شهور سنة
 تسعين وتسعمائة من نسخة مكتوبة من نسخة بخط المصنف
 زكريا بن محمد بن محمود القزويني المورخة بذي الحجة
 سنة اربع وسبعين وستمئة.

On the reverse of page 1 there is a curious map of the world in a circle, coloured and illuminated. The mountain called "mountain of the Moon," and the sources of the Nile are the extreme south; the Russians and Bulgarians, Constantinople, and Gog and Magog the extreme north; China is the extreme east; Andalus, the extreme west.

This is a valuable MS. of the work, and belonged formerly to Caussin de Perceval who has prefixed a table of the geographical names in French, on seventeen leaves. It was No. 11 of his catalogue.

Written in a fine, clear Naskhi. Well

rubricated. The binding is a neat Turkish work of the sixteenth century.

[Crawford, from Caussin de Perceval.]

314 [713]

300 × 185 mm. 315 leaves, twenty-one lines to the page.

Title :

مراسد الاطلاع على اسماء الامكنة والبقاع

OBSERVATORIES OF EXAMINATION REGARDING THE NAMES OF PLACES AND REGIONS

An abridged edition of Yākūt's famous *Geographical Dictionary* by *ابو الفضائل صفي الدين عبد* المومن بن عبد الحق البغدادي, who died probably in 739/1338 (see below).

Begins : الحمد لله على ما تواتر من آلاء وله الشكر
 على ما تظافر من نعماء . . . وبعد فان الغرض من وضع
 الكتب . . . وسميته بمراسد الاطلاع على اسماء الامكنة
 والبقاع.

ين . . . وقيل موضع قرب بدر وقيل بير في
 يادي عبارة ايضا. وهذا آخر ما في كتاب معجم البلدان.

There is no mention in the manuscript of the author or the epitomiser, but the title of the following MS. clearly states that the work is the composition of 'Abd ul-Hakīm al-Baghdādī, and ascribes his death to 739 :

ما قاله في طبقات الحنابلة لابن رجب قال توفي لعاشر
 سفر سنة سبع مائة وتسع وثلاثين.

We shall also see that the next MS. places his death after 742/1341.

The present MS. has on the first page a title by a later hand erroneously ascribing the work to Yākūt himself : معجم البلدان لياقوت :

لحموي وسماء بمراسد الاطلاع

Compared with the text of Yākūt's Dictionary the MS. shows, as is well known, some changes, additions, and subtractions; so under قاعة the word زيد is changed into تميم; and under تل المخالي, قابون, قائم, the author adds personal notes and corrections introduced by قلت. There are also some changes in the proper names; so instead of تل زاذن we have تل راذان, and (fol. 213b) instead of شذونة we have شندونة, etc.

At the beginning of the volume there is an impression of the seal of محمد الحسيني ابن الغفار, with the date 1200/1785. Another seal, evidently older, bears the name of محمد شهر كوي.

Written about A.D. 1600, in a Nasta'lik of Persian appearance, somewhere near the Persian borders. Rubricated. Broad margins, with occasional notes by a later hand. Text within red rulings. From fol. 289 to the end a hole towards the bottom of the page causing a good sized word to disappear on every leaf.

[Crawford.]

315 [714]

218 × 160 mm. 244 leaves, thirty-two, thirty-three or thirty-four lines to the page.

Another copy of the *Marāṣidu l' Ittilā'*. As stated above, the title page describes the author as a teacher among the Ḥanbalites, and the date of his death (739) is there given on the authority of *Ṭabaqātu l Ḥanbalīya*.

In the colophon the date of the original writing by the hand of the author is given as 742/1341, which is incorrect if compared with that furnished by the title page. The MS. itself is dated 1168/1754.

وافق الفراغ منه ثلاث عشرة مضت من صفر سنة اثنتين واربعين وسبعمئة هلالية من خط مصنفه وكان الفراغ من نقله لاربعة عشرة مضت من محرم الحرام سنة الف ومائة

وثمان وستين هلالية بقلم الفقير جعفر بن [عبد] الله محمد البيتي السقافي العلوي.

This MS. apparently took five years to copy, because a note on the title page states that the copyist started it in 1163/1749: كان الشروع في كتابته يوم الاحد . . . سنة 1163. This delay may possibly account for the different modes of writing used in the book, more marked on ff. 221-244.

There is the impression of a seal in two places (ff. 1b and 121a), which contain no more than the words الفريد كريم. Ff. 163-220 are generally vocalised with long and prominent vowels.

Written in a clear but not very handsome Naskhi. Rubricated. Some vowels in red. Numerous notes on the margins.

[Crawford.]

316 [38]

260 × 175 mm. 634 pages, numbered in Arabic by the scribe himself; thirteen lines to the page.

Title:

خريدة العجائب الكبرى

THE UNPIERCED PEARL OF THE GREATEST MARVELS

A geography and natural history of the world, with the description of its wonders, by عمر بن المظفر بن عمر بن محمد بن ابي الفوارس بن علي المعري الحلبي زين الدين (او سراج الدين) ابو الحفص بن الوردى, who died about 850/1446.

The manuscript, which, as we shall see, is written less than thirty-three years after Ibn u'l Wardi's death, does not mention the name of the author, but contents itself with immediately below the title. The addition to the title of وفريدة

gرائب given by some other MSS. is likewise missing.

Begins : الحمد لله غافر الذنب وقابل التوب . . . وبعد فان خالق الخلق والبرية ومن له الارادة والمشيئة.

Ends : ويومر بعد الخطب الجسيم والهول العظيم المقعد المقيم اما بدار النعيم وال . . . ن واما بدار الجحيم والنيران.

Pages 1-2 contain the list of the *fusūl* of the work by the scribe himself.

Dated 882/1477 : وكان الفراغ من نسخه ثالث عشر من شهر ربيع الاول من شهور سنة اثنتين وثمانين وثمان مائة . . . على يد الفقير حمزة بن قاسم الشهابي.

On page 5 we are informed that Shāhīn, the governor of Aleppo, asked the author to draw up a map of the world ; this the author did, but unfortunately the copyist, for some unknown reason, neglected to reproduce it on pages 9-10, which are left blank, and the merit of the explanations referring to it on pages 11-45 is thus somewhat impaired. The sketch-map of page 163 deals mostly with Makkah, surrounded by Islamic countries.

The writing is a clear Naskhi, with almost complete vowelling. The titles and the principal words are in thick red, blue or black characters, with frequent round circles on the margins containing the same title-words.

There are some half-obliterated seals and notes of ownership on the title page with the dates 1068/1657, 1116/1704. The last owner seems to have been الحاج ابو بكر الشهرستاني, whose inscription and seal are found on the back of the final leaf.

[Bland.]

317 [107]

210 × 135 mm. 136 leaves, fifteen lines to the page.

Title :

نزهة الانام في محاسن الشام

THE DELIGHT OF MANKIND IN THE BEAUTY OF DAMASCUS (SYRIA)

The work, which is devoted to the excellences of Damascus, especially its fruits, etc., is described in some detail by Ahlwardt (Berlin 6079-6080) and Rieu (B.M., ii, 705).

The title occurs in the author's preface (fol. 4b) in the form given above. In Haj. Khal., vi, 323, No. 13677) the title appears as . . . في محاسن اهل الشام ; but a Rylands manuscript of Haj. Khal. (No. 302 [640], fol. 554a) omits اهل , and another (No. 303 [659]) substitutes فضائل

Begins : الحمد لله الذي جعل الشام في وجه الارض شامة خضراء . . . وبعد فقد سالتني ايها الاخ . . . ولهذا سميتها نزهة الانام في محاسن الشام.

Ends : وقد ختمنا كتابنا هذا بذكر الانبيا والصحابة والاوليا . . . ان شاء الله تعالى بيمه وكرمه وامنه وبيمه وصلى الله على سيدنا محمد الخ.

The author repeatedly (e.g. ff. 28a, 80a, 80b) calls himself simply al-Badri, but at the beginning of an autograph (Bodl., ii, 300) of his *matāli*, he gives his name as ابو التقي ابو بكر (for various forms of the name see Rieu, Brit. Mus. Suppl. 705). The autograph is dated 880/1475. According to No. 303 [640] al-Badri died in 909/1503. (Brockelmann says about 887/1482.)

Notes by owners : fol. 1a, Sulaimān b. 'Ali, 1085/1674 ; Murad efendi as-Sakāmīnī (?) 1125/1713, concerning the الجنيّة الجارودية ; an unsigned note dated 1110/1698, and a curious seal marked with numbers ; fol 2a, an erased note and seal ; a note of نظر فيه by اسمعيل المواهيبي , and a black seal stamped by حسن ترخان زاده in 1233/1817.

At the end there is a note of ownership by Silvestre de Sacy ("Sy. 212") and his bookplate is pasted inside the first cover, with the numbers 212 in ink and 207 in pencil.

No date. The writing is a minute but neat Syrian hand of about A.D. 1600. Rubricated. Broad margins.

[Bland.]

318 [717]

305 × 205 mm. 211 leaves, seventeen lines to the page.

Title :

نشق الازهار في عجائب الاقطار

THE ODOUR OF FLOWERS CONCERNING THE WONDERS OF REGIONS

A geographical and cosmographical account of the natural and artificial wonders of the earth, by محمد بن اياس الحنفي, who died about 930/1524.

The author's name is not mentioned in the manuscript, but has been taken from No. cclxxxv in the Brit. Mus. Cat. There is no mention of it in Brockelmann.

Begins : الحمد لله رب العالمين والعاقبة للمتقين . . . وبعد فاني لما طالعت كتب تواريخ الامم الحالية . . . وسميته نشق الازهار في عجائب الاقطار.

The end, which gives the date of the composition of the book as 922/1516, is :

وهذا آخر ما انتهى اليه وما جمعه في هذا الكتاب ووقع عليه الاختيار من الاخبار والآثار واعان الله تعالى على جمعه الى ان فرغ يوم الجمعة المبارك رابع عشر شعبان المكرم سنة اثنين وعشرين وتسعمائة.

No date. The writing is an Indian Nasta'lik of about A.D. 1750. Well rubricated. Important words overlined in red. On the title page there is the number 380, referring possibly to a catalogue of the owner whose initials H. H. W. are found on the back of the last fly-leaf.

[Crawford.]

319 [44]

217 × 162 mm. 46 leaves, twenty-seven lines to the page. Labelled in Roman characters :

رحلة ابن بطوطة

TRAVELS OF IBN BAṬŪṬA

An abridgment of the well-known travels of Ibn Baṭūṭa, by شمس الدين محمد بن فتح الله بن محمود البيلوني, who died possibly about 1042/1632.

Begins : الحمد لله رب العالمين . . . وبعد فيقول فقير عفو ربه الغني محمد ابن فتح الله ابن محمود البيلوني هذا ما انتقيته مما لحصه الامام الكاتب محمد بن جزى الكلبي من رحلة الفقيه ابن عبد الله . . . المعروف بابن بطوطة.

Ends : وسافرت منها الى مدينة فاس حضرة امير المؤمنين فثلت بحضرته وقبلت يديه والقيت عصي التسيار واقت تلك الديار والحمد لله.

The Arabic author describes the book as an abridgment of the edition prepared by b. Jozay al-Kalbī entitled *Tuhfat un-Nuzzār* (finished in 756/1355) from the notes dictated to him by Ibn Baṭūṭa (see *J.A.P.* 1843, i, 244-6). The abridger does not assign any title to his book, but gives his name in the text (f. 1b) as Muḥammad b. Faṭḥ Allāh b. Maḥmūd al-Bailūnī. After some introductory sentences he quotes b. Jozay : قال الملخص وانما اذكر بعض اسماء البلاد التي اجتاز بها في رحلته. After that he seems only to quote Ibn Baṭūṭa himself.

On fol. 1a the copyist has written the following note :

هذا كتاب يشتمل على عجائب وغرائب تاليف العالم العلامة . . . الشيخ شمس الدين محمد فتح الله ابن محمود البيلوني عن ما نقله عن الكاتب الامام محمد الكلبي من رحلة ابن بطوطة . . . كاتبه ابراهيم عبد المنعم البنان خادم الشريعة المبرورة بمدينة المنصورة.

The grandfather, Maḥmūd, is the collector of Berlin 3597 which was copied by his son Muḥammad Faṭḥallah in 996/1588. This Muḥammad Faṭḥallah appears to be the author of Berlin 2036, 6374 (see Haj. Khal., vii, 716), 7967. If so he seems often to be called Faṭḥallah.

Dated 1200/1785 : تمت . . . على يد افقر العباد :
 . . . ابراهيم عبد المنعم البنان خادم الشريعة المبرورة بمحلة
 المنصورة . . . تحريراً في غاية شهر ربيع الثاني من شهور
 سنة مائتين والـف.

An owner (Mr. S. H. Lewin ?) who notes at the end the date 31 January, 1834 (when he finished reading the book ?) has marked on the margin of fol. 22a that there is lacking the equivalent of Lee's translation, pp. 114-131. On the other hand, he notes passages not translated by Lee at fifteen places: folios 5a, 5b, 8b, 10a, 25b, 29a, 31b, 33a, 37b, 39a, 39b, 40a, 42b, 43b, 44a.

Written in a careless Egyptian hand. Red catch-words. Oriental binding and case.

[Bland.]

320 [696]

200 × 145 mm. 235 leaves, twenty-seven lines to the page.

Title :

تحفة الادباء وسلوة الغرباء

A PRESENT FOR THE EDUCATED AND A CONSOLATION FOR STRANGERS

An account of travel to and from Constantinople and Madīnah, through Syria and Egypt, by ابراهيم بن عبد الرحمن الحيارى المصري المدني الشافعي, who died in 1082-5/1671.

Begins : الحمد لله فاتح الابواب . . . وبعد فاني منذما
 قدت عني التمايم . . . حق لي ان اسميها وازيل مبهمها
 بتسميتها تحفة الادباء وسلوة الغرباء.

Ends :

لا كالمدينة منزل وكهى بها : شرفاً حلول محمد بفناها

Khiyāri's travels took place in 1080/1669 and 1081/1670, and are amply described with a good deal of poetry interspersed in the prose. There are many couplets containing the *tārīkh* of events; on fol. 148a the following refers to 1081 :

نقلت في عام حزن : تاريخه مات خلى

The colophon, which has been somewhat obliterated, informs us that the manuscript was written in 1133/1720 :

تمت تكملة الرحلة المباركة بقلم مالکها ثاني عشر جادى
 الاول من شهور سنة ثلاث وثلاثين ومائة والـف.

Ff. 219-235 are by another hand. Their copyist could hardly have been Faṭḥallah b. 'Abd al-Wāḥid, to whom the book belonged in 1133, according to a note written by himself on fol. 1a, in a much finer script than that of the body of the MS.; underneath it is a seal which appears also to be his. 'Abd al-Laṭīf b. Maṣṣūr records his ownership in 1135/1722. Another owner's name in 1139/1726 is obliterated.

A note of the contents, written in French inside the cover, is perhaps by Perelle. Under it is the book-plate and a cutting from the catalogue of Silvestre de Sacy.

Written in an ugly but regular and minute hand. Well rubricated. Important words written also in red on the margins.

[Crawford, from de Sacy-
Castelbranco.]

321 [648]

215 × 136 mm. 32 leaves, seventeen lines to the page.

Title :

كتات الاشارات الى اماكن الزيارات

BOOK OF INDICATIONS TO THE PLACES OF PILGRIMAGE

A work on the pilgrimage sites in Damascus and neighbourhood, by محمد بن يحيى بن تقي الدين, بن اسمعيل الحلبي الشافعي الفرضي, who died 1090/1679.

The author's name does not occur in the manuscript, and I took it from the copy found in Berlin 6125.

Begins : الحمد لله حق حمده . . . وبعد فقد سئلت ان اجمع مؤلفا في ذكر زيارات دمشق وما حولها من قبور الصحابة فجمعت هذا المؤلف . . . وسميته كتاب الاشارات الى اماكن الزيارات.

Ends : والله سبحانه وتعالى الهاد الى سبيل الرشاد وعليه التكلان والاعتماد انه كريم رحيم جواد الخ.

Suyūṭī is said to have written a work bearing the above title (cf. Brockelmann, ii, 153, 206), but the beginning of our manuscript agrees with the quotation of 'Arabachī Bāshī in Ḥaj. Khal., i, 306, no. 752) where the author is called simply b. al-Ḥaurānī,¹ and his date given as the tenth (sixteenth) century.

The Berlin copy says that the author finished his work in 1060/1650.

Dated 1267/1850 : وكان الفراغ من هذه النسخة الشريفة نهار الاثنين لتسعة ايام خلون من شهر ربيع الآخر سنة سبع وستين ومائتين والف بامر مستنسخها حضرة سيدنا . . . صدر الدين زاده عبدالله افندي القاضي العام بدمشق الشام . . . غفر الله له . . . ولكاتبه الفقير . . . السيد عبد القادر الدردري.

The MS. agrees exactly in contents and conclusion with the quotations in Berlin 6125.

¹ So No. 303 [659] (fol. 50a) and not as in Flügel's edition الجوراني (al-Jaurānī), which seems to be erroneous. The writer of a copy of the تحرير التنبيه of Nawāwī, dated 862/1458, calls himself احمد بن محمد الشافعي المشهور بابن الجوراني. Ḥaurānī is a well-known name even in our days. It means "from Ḥaurān," near Damascus.

Written in a clear Turkish style. Broad margins. Gilt rulings. Rubrications. Oriental leather binding.

[Crawford.]

x

SCIENCE.

I

Medicine and Alchemy.

322 [552]

225 × 138 mm. 50 leaves, nineteen lines to the page.

Title :

[كتاب] من لا يحضره الطبيب

(THE BOOK OF) HIM WHOSE PHYSICIAN IS NOT AT HAND

A work on diseases and practical remedies, by أبو بكر محمد بن زكرياء الرازي, who died probably in 320/923 (see Brockelmann, i, 234).

Begins : الحمد لله الذي هدانا لهذا وما كنا لنهتدي لولا ان هدانا الله . . . وبعد فيقول الفقير الى رحمة ربه الغني محمد بن زكرياء الرازي . . . وسميتها بمن لا يحضره الطبيب.

Ends : ثم يعالج بالمرهم حتى يبرأ او يسقى العليل الصبر من اول يوم نصف درهم والثاني والثالث درهم فانه نافع ان شاء الله تعالى.

There is no special division in the work. Each disease has its own red heading, frequently written on the margin. There are, however, two places, on ff. 47b and 49a, where the heading bāb is accidentally used.

The numbers representing the year in the Persian colophon are not sufficiently clear. The first part is : بوقت عصر روز سه شنبه ٢٨ ذي حجة , the writing, however, is that of about A.D. 1640.

The manuscript came from the collection of Duncan Forbes, in whose catalogue (No. 881) it appears under the title "Fi ilāji l-amrāz."

Written in a minute but beautiful and very regular Naskhi. At the beginning and at the end are three obliterated seals. An invocation on the title page.

[Crawford.]

323 [300]

245 × 165 mm. 164 leaves, twenty-one lines to the page.

Title :

كتاب القانون في الطب

BOOK OF THE CANON IN MEDICINE

The celebrated medical treatise of Avicenna or أبو علي الحسين بن عبد الله بن سينا, who died in 428/1037.

Begins : الحمد لله حمدا يستحقه لعلم شانه . . . وبعد . . . فقد التمس مني بعض خلص اخواني . . . ان اصنف في الطب كتابا مشتملا على قوانينه الكلية والجزئية.

Ends : فليكن هذا القدر من كلامنا المختصر في : الاصول الكلية لصناعة الطب كافيا ولناخذ في تصنيف كتابنا في الادوية المفردة.

The work is divided into five kitābs. The present manuscript contains the first kitāb, divided into four *fanns*, subdivided into *ta'līm*, *jumlaḥ* and *faṣl*.

No date. The writing is an Indian Naskhi of about A.D. 1750.

Ff. 11-15 have been misplaced by the binder. Fol. 15 should have been placed before fol. 11; and fol. 14 should immediately precede fol. 11.

Broad margins. Well rubricated.

[Hamilton.]

324 [301]

245 × 165 mm. 234 leaves, seventeen lines to the page.

The second kitāb of Ibn Sīna's medical treatise, embracing the part entitled الادوية المفردة, *Medicinal Simples*.

Begins : وبعد حمد الله . . . فان هذا الكتاب هو ثاني الكتب التي صنفناها في الطب التي الاول منها هو في الاحكام الكلية من الطب والثاني منها هو هذا الكتاب المجموع في الادوية.

Ends : فهذا آخر الكلام من حرف الغين وهو من آخر الكلام من الكتاب واذا قد وفينا بما وعدنا فلنشرع الآن في الكتاب الثالث.

The work is divided into two *maḳālahs*, subdivided: the first *maḳālah* into six *faṣls*, and the second into sixteen *lauḥs*.

On fol. 24b begins the real subject of the book, viz. "Medicinal Simples." The order of these remedies is alphabetical from ا to غ inclusive, the first article being أكليل الملك, and the last غالية.

Dated 1279/1862 : تم تسطير الكتاب في دار الخلافة : شاهجهان آباد لتاسع وعشرين من شهر شوال سنة الف ومائتين وتسع وسبعين ١٢٧٩.

Written in an Indian Naskhi. Broad margins. Copiously rubricated. Remedies written twice, once in the middle of the lines and in black, overlined in red, and, secondly, on the margins, in red.

[Hamilton.]

325 [302]

245 × 165 mm. 262 leaves, twenty-one lines to the page.

The continuation of Ibn Sīna's medical treatise. Col. Hamilton's cataloguer has entitled it in Persian, بقية جلد سوم قانون في علم الطب.

The book contains the third kitāb with the *fanns* 14-22, subdivided generally into *maḳālahs*.

الفن الرابع عشر في الكبد واحوالها وهو : Begins :
اربع مقالات المقالة الاولى في كليات احوال الكبد. للذكر
ههنا تشريح الكبد.

في انتفاخ الانطفاق والحكة . . . والزفت والتين : Ends :
المطبوع بمجموعة وقرادى. تم الفن الثاني والعشرون من
الكتاب الثالث من الكتب القانون.

قد فرغ من تسويد هذا الجلد : Dated 1280/1863
في تاريخ التاسع والعشرين من شهر شوال سنة ١٢٨٠.
Indian Naskhi. Broad margins. Copiously
rubricated.

[Hamilton.]

326 [303]

245 × 165 mm. Numbered in Arabic 290-427 (= 137 leaves), thirty-one lines to the page.

The fourth and fifth kitābs of Ibn Sīna's medical treatise.

The fourth kitāb is contained on ff. (numbered in Arabic) 290-389.

الكتاب الرابع من القانون وهو سبعة فنون : Begins :
الفن الاول يشتمل على خمسة مقالات. المقالة الاولى من
الفن الاول من الكتاب الرابع من كتب القانون.

موت الدم تحت الظفر . . . وضع عليه من بعد : Ends :
وباخره مرهم باسليقون فهذا آخر كتاب الزينة وهو آخر
الكلام من الكتاب الرابع . . . وتلوه الكتاب الخامس من
الانقرا بادين (sic).

The main division of the work is in fann and maḳālah, as above.

The fifth kitāb is contained on ff. (numbered in Arabic) 390-427. It is divided into two *jumlaḥs*. The first *jumlaḥ* is subdivided into eleven maḳālahs (found on ff. 319a, 400a, 402a, 405b, 406a, 409a, 410a, 412a, 414a, 415b); and the second *jumlaḥ* has seven maḳālahs (found on ff. 418a, 418b, 421a, 421b, 423b, 426b).

الكتاب الخامس من الانقرا بادين (sic) لقد فرغنا : Begins :
من كتب الادبة عن ذكر جل العلم النظري والعملي.

ذكر الاوزان والمكاييل من كناش يوحنا بن : Ends :
سرافيون . . . اوقية ونصف. تم الكتاب الخامس من
القرا بادين القانون لشيخ الرئيس ابو علي بن عبدالله (بن)
سينا.

قد وقع الفراغ من تحرير : Dated 1280/1863
القانون في تاريخ اربعة من محرم الحرام سنة ١٢٨٠ هجري.
At the beginning there is the big seal of
علي محمد خان بهادر, without any date.

The writing is a thin Indian Naskhi bordering on Nasta'liq. Rubricated. Marginal notes. Some pages slightly damaged by worms.

[Hamilton.]

327 [653]

192 × 125 mm. 252 leaves, fourteen lines to the page.

Title :

الموجز

THE COMPENDIUM

or in its fuller form :

موجز القانون في الطب

THE COMPENDIUM OF IBN SĪNA'S MEDICAL CANON

A medical treatise excerpted from Ibn Sīna's القانون, by ابن ابي الحزم القرشي ابن علي بن ابي الحزم القرشي, who died 687/1288.

قال الشيخ الامام . . . ابو الحسن علاء : Begins :
الدين علي ابن ابي الحزم القرشي . . . فقد رتب هذا
الكتاب على اربعة فنون. الفن الاول في الادوية والاغذية.

فن اكلها لم يمت ومن عاف من اكلها مات : Ends :
وكان تدبيرهم واحدا فاستعملوا دواء جالينوس وغيره من
العلاج المذكور. والحمد لله الذي هدانا لهذا.

The work has four fanns, subdivided into *Jumlaḥs*, *Juz's*, and *bābs*.

Dated 144 (i.e. 1144/1731): قد فرغ من تسويد
هذا الكتاب . . . شهر محرم الحرام سنة ١٤٤.

The copyist's name is not written, but a seal is stamped with the words عبد الاعلام. Some time after its transcription, the manuscript passed into the possession of محمد فهاني, inhabiting the town of Māyin, possibly the chief city of the district of Rāmjird in Fars.

Written in a coarse Naskhi. The red ink is used regularly for headings on ff. 1-164. On ff. 164-203, the space reserved for such headings is left blank. There is no special title for the work in the MS. From occasional Persian glosses in the text it is evident that the copy is of Persian origin; so on page 2a the word اصداق is translated by برادران. Five lines of fol. 44a and six lines of fol. 44b are by a different hand.

[Crawford.]

328 [290]

250 × 165 mm. 210 leaves, fifteen lines to the page (the first part has twenty-two lines).

Another copy of Ibnu-n Nafis's *Mūjiz*. Its contents are complete but disarranged.

The first fann is contained on ff. 195-210, but about eight pages are missing at the beginning. The first words of the existing text are الكيفية الانفعال, and correspond with fol. 11b (last line) of the preceding manuscript. This section should have been placed at the beginning.

The second fann is written on ff. 1-24. The third fann figures on ff. 25-123, while the fourth fann is found on ff. 124-194. This last fann is written twice, the first time on ff. 124-161, and the second time on ff. 163-194, fol. 162 being thus left blank.

The first fann has no special commentary attached to it, and is written in 1250/1834:

تم الفن الاول من كتاب الموجز . . . من يد . . .
واحد علي . . . في التاريخ الثمانية عشر شهر ربيع الثاني
في السنة الحمين بعد الالف والاثنين مائة (sic) بالسرعة
التامة.

This part is well rubricated.

The second fann has no regular commentary, but the margins of its first pages are full of explanatory glosses. Its rubrications are complete as far as fol. 8, ff. 9-24 being without them, and the space reserved for them is left blank. The colophon to this part does not give any date; the scribe's name is the same Wāḥid 'Ali.

The third fann has a detailed anonymous commentary. The words of the text are introduced by قال المؤلف, and those of the commentary by اقول. Rubrications are frequently used. The colophon gives the date of the transcription as 1223/1808, without the scribe's name.

The first copy of the fourth fann has likewise a detailed commentary embodying the text, with اقول and قال. Complete rubrications with some omissions. The commentary is entitled in the colophon as الاقراني and تم هذا: 1250/1834, حل الموجز الشرح المشهور بالاقراني المشهور بحل الموجز تاريخ ٣ محرم سنة ١٢٥٠. It is more probable, however, that حل الموجز, "Solution or Interpretation of the *Mūjiz*," is the title of the anonymous commentary.

There is nothing particular about the second copy of the fourth fann, except that towards the end the rubrications are missing.

The MS. is written throughout in an Indian Nasta'liq. A few damaged words on ff. 192-199.

[Hamilton.]

329 [291]

323 × 175 mm. 174 leaves, thirty-seven lines to the page.

Title :

المغني

THE SUFFICIENT

or in its fuller form :

المغني في شرح الموجز

THE SUFFICIENT IN THE INTERPRETATION OF THE MŪJIZ

A commentary on the work contained in the two preceding manuscripts by ¹سيد الدين¹ الكازروني, who flourished in the second half of the fourteenth century. For this reason the treatise is described in the colophon as سديدي, *Sadīdī*.

Begins : الحمد لله الذي ابدع بقدرته جواهر عقلية : مجردة . . . اما بعد فلما كان احتياج عموم الناس . . . وسميت بكتاب المغني في شرح الموجز.

Ends (fol. 169) : اقول انا السيد الكازروني هذا : آخر شرح الموجز قد جمعت فيه خلاصة كلام الحكماء الاولين . . . وسلم تسليما كثيرا والحمد لله رب العالمين.

The third and the fourth fanns begin with a *basmalah* after a blank of half a page. The blank which precedes the third is filled up with some medical subjects dealing with laxatives and troubles of the stomach.

Dated (fol. 169) 1135/1723 : قد اتفق الفراغ من نقل هذا الكتاب . . . المسمى بالمغني المعروف بالسديدي . . . بيد الفقير . . . مير محمد علي بن مير نعمة الله الموسوي ببلدة سهارنبور . . . ضحى السبت الخامس من الشهر المكرم شعبان المعظم في عيد السلطان . . . محمد

¹ Or سيد الدين according to some writers (cf. Brockelmann, i, 457, who also assigns the date of the author to about 745/1344).

شاه الغازي لا زال منصورا في المغازي سنة الف ومائة وست وثلاثين.

Sahāranbūr is doubtless the town of Serampore. The date 1136 has been misread 1163 by Col. Hamilton's cataloguer in his note on the first fly-leaf.

Eleven pages at the beginning and eleven at the end are occupied with kindred matter on diseases and remedies, sayings of 'Ali with regard to health, etc., partly in Arabic, but mostly in Persian.

The margins of the MS. have many closely written glosses on them. At the beginning and at the end are the three red seals about which see No. 197 [405].

On fol. 2a there is a table showing by means of numbers whether a sick man is going to die or live.

The writing is in a negligent Indian hand, a back-slanting Shikasta.

[Hamilton.]

330 [435]

177 × 125 mm. 206 leaves, thirteen lines to the page.

Title :

قرابادين القلانسي

KALĀNISĪ'S ELECTUARY

A work on pharmacopœia. The author, whose name is not given in the text, was قرابادين, بدر الدين محمد بن بهرام القلانسي, who was living about 620/1223 (cf. Brit. Mus. Suppl. No. 796).

Begins : الحمد لله الحكيم القاهر العزيز القادر . . . اما بعد فقد دعاني الى جمع هذا المختصر اني رايت جل القرابادين مشحونة من نسخ الادوية المركبة.

Ends : شعر الدب . . . قال ابو عبيد الله بن جبريل : في منتخباته من طبائع الحيوانات وخواصها قد جرب هذا وصح وتقلل السكر جدا والله اعلم.

The work is divided into forty-nine bābs, an index of which follows the preface.

On page 2a the author mentions his authorities as follows :

وانتخب هذه الفوائد والتقطنها من الكتب المشهورة المعتمدة عليها وهي القانون والحايي والكمال والمنصوري والذخيرة والكفاية وامثالها واوردت فيه دواء من نسخ الامام العالم قوام الدين قدوة الفضلاء صاعد المهيني ومن نسخ الامام الفاضل شرف الزمان المارستاني.

تم تنميق هذا الكتاب . . . على : 1197/1782
يد . . . خالد علاء الدين في ليلة الجمعة من شهر ذي الحجة الحرام سنة 1197.

There are names and seals of several owners on the first leaf. One of them was Muḥammad b. Muḥammad b. Ḥasan ; another, Ibn Rukni d-Dīn 'Alī b. Ṭabāṭabāi. On seals : Muḥammad Khān Bahādur, and Muḥammad Khān Mūsawi.

Written in a negligent but plain Nasta'liq bordering on Naskhi. Well rubricated.

[Hamilton.]

331 [621]

270 × 185 mm. 213 leaves, with an average of twenty-eight lines to the page.

Title :

شرح القانونچه

A COMMENTARY ON THE KĀNŪNCHAH

The *Kānūnchah* is a compendium of medical science written by Maḥmūd b. 'Umar Chaghmīni, who died about 745/1344 ; the present manuscript contains a commentary on it by عبد الباسط بن خليل الحنفي, who flourished in the second half of the ninth century of the Hijrah, and died possibly shortly after 898/1492.

Begins : الحمد لله الملك الحكيم موجد الموجودات . . . وبعد فان من اجل العلوم مقدارا . . . هو علم الطب

. . . وان من اجل ما وضع فيه من المختصرات النافعة . . . المختصر . . . الموسوم بقانونچه.

وقد آذنا ان نختم القول في هذا الشرح :
المبارك لاننا قد فرغنا عما نحن بصدده وانتهى الكلام فيه . . . والصلاة والسلام الخ.

The book is divided into ten maḳālahs and ninety-two faṣls.

The text of the *Kānūnchah* is generally written in red, and the commentary upon it in black.

From the following colophon it will be seen that the author finished his original rough draught in 884/1479, and made a clear copy of it in 890/1485. From this clear copy the present MS. was transcribed in 897/1491, or six years only after its composition :

فرغ من تاليفه وتسويده كاتبه الفقير . . . عبد الباسط بن خليل الحنفي . . . في يوم الجمعة الغرا رابع عشر من شهر شوال المبارك من شهور سنة اربع وثمانين وثمان مائة من الهجرة النبوية. وكان الفراغ من هذه الميضة نقلا من المسودة على يد مؤلفها ايضا الفقير عبد الباسط الحنفي المذكور وذلك في يوم الجمعة الغرا ايضا في سابع عشر شهر رجب من شهور سنة تسعين وثمان مائة. هذا آخر ما نقلته من نسخه بخط المؤلف على يد الفقير الى رحمة ربه . . . يونس بن سودون الفقيه ابو بكرى المويدي . . . بتاريخ يوم الجمعة سلخ شهر الله المحرم الحرام سنة سبع وتسعين وثمان مائة.

On ff. 213a, 169a, 151a, 113a, 96a, 70a, 48a, 31a, 17a, 2a, and 1b there is a seal of some institution founded in 759/1357 by a *mufti*, the principal part of whose name is blotted out. On the title page there is the signature and the seal of a certain عَفْت, with the dates 1151/1738 for the signature and 1160/1747 for the seal. In 1254/1838 the MS. belonged to a Sa'd ad-Dīn who has stamped also his Persian seal at the left hand of the bottom

ينبوت . . . او نبات مغربي اصفر يلصق : Ends
بالجراحات والله اعلم. تم الجزء الاول في المفردات ويليه
الجزء الثاني في المركبات وفي تفصيل احوال الامراض.

The author states in his preface (fol. 15b) that he was at work on his book in the beginning of Rabī' ii, 946/1539. No complete copy of *Tadhkirah* is known, and the author may have left his work unfinished, although, according to an account given by Ḥaj. Khal. (ii, 261), the end only was lost.

Of the Introduction, four bābs, and conclusion (khātimah) mentioned in the Introduction, the present copy reaches the end of bāb 3, the part of bāb 4 that has survived (see the next MS.) being reserved for a second volume.

The Introduction begins on fol. 2b, bāb 1 on fol. 6b, bāb 2 on fol. 14b, bāb 3 on fol. 26b. Bāb 3, which extends from 26b to 337b, contains a complete alphabet (أ-ي).

No other colophon apart from what has been quoted and the date of transcription 1240/1824: تحريرا في ١٣ الحجة سنة ١٢٤٠

Written in clear large Naskhi letters of Indian style. Well rubricated. Leather binding with a title in Roman characters.

[Bland.]

334 [227]

260 × 165 mm. 495 leaves, nineteen lines to the page.

A finer copy of the same work. It contains the whole of the original text as far as anywhere preserved (see the preceding manuscript), namely to the end of the letter ط (order) of bāb 4. The incomplete fourth bāb by which this copy exceeds the preceding one, begins with a *basmalah* in the middle of fol. 334a, 333b being blank, after the colophon at the end of *Juz'* 1. This fourth bāb begins:

الباب الرابع من ابواب التذكرة في تفصيل احوال الامراض
فهذا اجماع ما تدعو الحاجة اليه من هذه : and ends
الصناعة وما عداه فتطويل بلا فائدة . . . هذا آخر ما
وجد في النسخة التي كتبت منها هذه ولعلها نسخة المصنف
لدلالة دلت على ذلك.

From this it would appear that the copyist's original was probably in the author's autograph (cf. Brit. Mus. i, 158).

On fol. 1a a note on Dāwud al-Anṭākī and his writings assigns his death to 1009/1600, and gives the list of his works, which numbered twelve.

Dated 1249/1832: وكان الفراغ من كتابة هذه
النسخة المباركة في يوم الجمعة المباركة يوم الثامن والعشرون
من شهر ذي الحجة الحرام سنة ١٢٤٩.

The end of Berlin 6311 occurs on fol. 486a, line 5, on which follows the article بزرده (as in Berlin 6310, Brit. Mus. ii, 810), the authorship of which Rieu leaves doubtful.

The writing is in Indian Nasta'liq. Coloured ruling. Rubricated.

[Hamilton.]

335 [33]

215 × 160 mm. 256 leaves, nineteen lines to the page.

Title:

تكملة تذكرة الحكيم داود

COMPLETION OF THE TADHKIRAH OF THE PHYSICIAN DĀWUD

A continuation of, or supplement to, the work contained in the two preceding manuscripts. Strictly speaking, the work does not itself profess to have any relation to the *Tadhkirah*, but that it is a completion of it is rendered probable, (1) by the colophon (see below); (2) by the arrangement from fol. 4a onwards carrying on the alphabet, which the original leaves at ط, from غ to ي; (3) by the

frequent mention of the words المعلم, "the teacher," الحكيم, "the physician" Dāwud (see pp. 9b, 106b, and 111a).

The work seems to end on fol. 235a, whereupon follows the conclusion as foreshadowed in Dāwud's Introduction (see No. 333 [15]). Further, the copyist, as stated above, has expressly entitled the work (fol. 1a) a completion of the Tadhkirah by a pupil (cf. Khedivial, 68).

Begins: نحمدك اللهم حمد القارين بوحدايتك . . . وبعد فاني رايت في كتاب الكنوز لابن سينا دعوة الكواكب والحنازير والحكمة وغيرها وكل خاص باسم موضوع له. On this same page the connexion with the conclusion is effected thus: وهذا آخر تيسر من: تكلمة هذا الجزء بعون الله الملك الوهاب وتمة الخاتمة وهي مشتملة على انواع من بقايا الطب كالتكلمة لهذا الكتاب وان كانت محتوية على بعض ادعية واورد وما له دخل في الشفا وناهيك بالقرآن العظيم والادعية والاوراد الماثورة في الاحاديث الصحيحة او الادعية الماثورة عن من بعده من التابعين.

The khātimah begins (fol. 235b): خاتمة في: نكت وغرائب ولطائف وعجائب يعول في هذه الصناعة عليها . . . الاول ان الوارد على البدن.

Another khātimah is found on fol. 246b: الخاتمة نذكر فوايد جلية واورد منتخبة وادعية ماثورة وطلاسم مجربة.

Nearly half the work deals with charms, cabalistic combinations, fortune telling, astrology, sorcery, amulets and talismans. The

complicated diagrams, figures and occult ciphers required for this purpose are mostly found on ff. 3, 64b, 83, 84, 85, 88b, 91a, 119b, 121b, 124a, 125b, 126b, 128b, 182a, 137a, 138a, 141, 142, 149a, 166b, 196, 197, 201, 202, 219b.

On ff. 118b-150a there is a complete treatise on Cabala by means of letters according to the science called علم الحرف, and is thus defined (fol. 118b): علم الحرف هو كما قدره الشيخ علم باحث عن خواص الحروف افرادا وتركيبا وموضوعه الحروف الهجائية ومادتها الاوافق والتراكيب وصورة تقسيمها كما وكيف وتاليف الاقسام والعزائم وماينتج منها.

This part of the work contains many invocations and prayers for conjuring spirits whose names are made out of the numerical value of some letters. The spirits are divided into two classes, الملوك العلوية and الملوك السفلية, and have strange names, such as (fol. 126b): خصوايل, تمزايل, غقتفاغظفايل, ايايل, قصدايل, هفظلهيايل, نفقصررايل, بققصايل, for the first class or "Higher Spirits"; and: رصدطيش, رفوطيش, هفريطيش, بققططيش, نكحطيش, نفططيش, غققططيش, for the second class or "Lower Spirits." See [8 cc].

The main divisions of this part of this fanciful work are:

A

Ff. 136-150: An astrological treatise, headed:

منازل القمر

THE MANSIONS OF THE MOON

Begins: علم منازل القمر وما يتعلق به وكذا الكواكب وما يتعلق بها ومعرفة الطالع والمواليد وغير ذلك مما له تعلق بهذا المحل.

B

Ff. 194-207: A treatise on talismans:

الطلسمات

Begins: اعلم ان الطلسمات والحروف والاسماء على
معنيين فما كان منها الخ.

C

Ff. 207-212: A treatise on amulets.

Begins: حرز وحجاب يكتب للمصروع ويلقى عليه.
بسم الله الخ.

A prayer in it is attributed to الشيخ عبد الفتاح,
a disciple of الشيخ كريم الدين الخلوقي, about whom
cf. Berlin 6129.

D

Ff. 212b-220: A treatise on Geomancy
(الرمل).

Begins: رمل علم موضوع على الرمل وهو النقطة
وذلك ان البحث عنها من جهتين وهما الزوج والفرد.

The treatise is divided into two bābs, sub-
divided into five and three fašls respectively.

Dated 1174/1760: ١١٧٤ سنة رمضان

كامل في شهر رمضان سنة ١١٧٤
The copyist's title is كتاب تكملة تذكرة الحكيم
داود لتلميذه. The name of the disciple here
referred to is unknown.

Written in a coarse Syrian Naskhi. Ru-
bricated. Important words overlined in red.

[Bland.]

336 [221]

298 × 185 mm. 549 leaves, nineteen lines
to the page.

Title (by Col. Hamilton's cataloguer):

شرح اسباب وعلامات

COMMENTARY ON CAUSES AND SIGNS

The work known as "Causes and Signs"
was compiled by Najīb ud-Dīn Muḥammad

b. 'Alī b. 'Umar as-Samarḳandī, who died in
619/1222. The present manuscript, which con-
tains treatises on diseases, their causes, signs
and remedies, is said to be based on Samar-
ḳandī's work (cf. Brockelmann, i, 491). The
author is نفيس بن عوض بن الحكيم, who died
possibly about 850/1446.

The wording of the MS. presents some
variants when compared with Berlin 6291.

Begins: الحمد لله رب العالمين . . . وبعد فيقول
الفقير الى الله تعالى نفيس ابن عوض بن الحكيم اني قد
كنت من اهل بيت مشهورين بهذه الصناعة.

علامته ان يكون العضو كالمعلق . . . قوة
مسمنة مجففة للرطوبات ونحو ذلك من الفضول بمثل تم.

As is well known the book is dedicated in
the preface to prince Ulugh Bey.

The work has no special divisions apart
from the different diseases which affect the
human body. The rubrications which guide
the reader from one disease to another are
علامته and علاجه. Important words needing
commentary and amplification are overlined
in red.

Written in a bold Indian Naskhi of about
A.D. 1790. The transcription is often faulty.
Broad margins. Occasional glosses.

The two fly-leaves at the beginning contain
an incomplete index of the book, ending
abruptly with the subject treated on page 392
of the MS. Oriental binding with gilt edges.

[Hamilton.]

337 [371]

282 × 170 mm. 353 leaves, twenty lines
to the page.

In the note of Col. Hamilton's cataloguer the
work is described as: *Fihrist al-'Ajā'ib wa
Dastūr al-Ghara'ib*; and this title is repeated
on the back of the manuscript. This intitu-
lation has apparently arisen from a wrong

reading of a sentence in the author's introduction (fol. 3a) :

دستور العجائب وفهرست الغرائب

CODE OF WONDERS AND INDEX OF
MARVELS

A medical encyclopædia containing all the knowledge required of a physician.

The author does not mention his name anywhere, and in the introduction (ff. 3a-4a) he dedicates his work to a potentate (apparently Turkish) whom he does not name, and states that he wrote it in Maccah after his pilgrimage. He seems, however, to have lived at a very late date because he quotes writers of post-classical period such as Dawwānī, who died in 908/1502 (fol. 34b), and Suyūṭī, who died in 911/1505 (fol. 25b). Some expressions also which he uses point in the same direction, e.g. ماء السكر, "the water of sugar" (fol. 50a).

Medicine proper, علم الطب, is extensively treated on ff. 137b-363; what precedes deals with all the other branches of science that a perfect physician ought to know; these are: ff. 12b-26b: علم النحو; ff. 26b-43b: علم المنطق; ff. 43b-54a: العلم الطبيعى; ff. 54a-70a: علم الرياضى; ff. 70a-91a: علم الهندسة; ff. 91a-102b: علم الحساب; ff. 103a-115b: علم احكام النجوم; ff. 115b-126a: علم التشريح; ff. 126b-137b: علم الموسيقى

Some of the rubrics have been omitted by the copyist, but nearly all the necessary diagrams in the geometrical, mathematical, and astronomical sections are given in full.

Begins: الحمد لله الذى يسبح بحمده كل ذى قلب
سليم . . . وبعد فلما قضيت من مجاورة الحرمين وطرى
وصرفت فيهما مدة من عمرى . . . فالقى فى روعي اختيار
علم الطب . . . اذ هو العلم الذى تلقته اربا . . . من
استادى ووالدى ذى الجلالة.

The author's father appears, therefore, to have been a physician.

Ends: راجيا ان يقع من خدام حضرته موقع القبول
بلغه الله ما يتمناه من النول وهو حسبنا الخ.

On fol. 12b, at the beginning of the section of Grammar, the author enumerates some grammarians and ends his enumeration with the following statement: ثم ابن الحاجب. ثم ابن مالك. ثم جمال الدين ابو محمد عبدالله بن يوسف بن هشام الانصارى مصنف هذا الكتاب يعنى التوضيح. According to all books of reference this Jamāl ad-Dīn al-Anṣārī died in 761/1360. See Brockelmann, ii, 23. The expression "the writer of this book" evidently refers to the "Taudīh" of Ibn Hishām mentioned at the very beginning of the section.

The only division used in the work besides the above 'ilm is that of faṣls of which there are many in every section.

No date. Written in a clear and apparently Indian Naskhi of about A.D. 1830. Rubricated. A few blanks for words which the copyist was unable to read.

[Hamilton.]

338 [809]

200 × 155 mm. 71 leaves, eleven lines to the page.

Title:

كتاب شذور الذهب

A work, in verse, on Alchemy and kindred matters, by برهان الدين ابو الحسن علي بن موسى الانصارى, who died in 673/1274.

The form of the author's full name is written twice, once on the title page, and another time immediately before the beginning of the text (fol. 1), and as it is by the same old hand as that which wrote the main portion of the

manuscript, it should be preferred to that given by Brockelmann, i, 313, and others, as: 'Ali b. Mūsa al-Andalusi al-'Ansi al-'Imādi.

The work is alphabetical in its final *kāfiyah*, beginning with *alif* and ending with *yā'*, the words used for the headings being: قافية الالف, قافية الباء, etc.

Begins: اذا نلت المريح بالزهرة امرء : وقارن
بالدر المنير ذكاء.

Ends: وآلا فلا ترتع بها فهي روضة : قد امتلات
للزائر افاعيا.

No date. The writing is an old fully vocalised Naskhi of about A.D. 1350, or some sixty to seventy years after the author's death. The scribe had evidently two copies of the work before him, because he wrote on the margins some variants which linguistically are sometimes better than the text transcribed by himself. Another hand has written also on the margins the explanation of some words of the text, preceded by the letter ش, which probably means شارح, doubtless علي بن علي الجلدكي, who died in 743/1342, and who wrote a commentary (Sharḥ) on Andalusī's *Shudhūr*, preserved in Bod. i, 496.

About A.D. 1650 a copyist or an owner added many glosses and notes on the margins, taken from the works of the above Jildaki.

Fol. 38 is supplied by a modern hand, and ff. 59-67 are in a Naskhi hand of about A.D. 1650, while ff. 68-71 are supplied by the hand which wrote fol. 38.

Almost all the leaves of the MS. are loose, but all the words of the text are clear and legible, with the exception of some words on the margins.

Headings in red. Ancient Oriental binding. On the title page are inscriptions by different owners.

[Rylands 53795.]

339 [394]

245 × 155 mm. 99 leaves, twenty lines to the page.

Title:

نهاية الطلب في شرح المكتسب

THE FULL ATTAINMENT OF RESEARCH IN A COMMENTARY UPON THE *MUKTASAB*

The work on Alchemy entitled في المكتسب ابو القاسم was written apparently by محمد بن احمد العراقي السماوي, whom Brockelmann (i, 496) places in the sixth Islamic century, or roughly about 580/1184. The present manuscript contains an anonymous commentary on it; but from a comparison with other MSS. (e.g. Berlin 4184) and from the list of the commentator's works given here and there in the MS. (see fol. 2a), we may state that the commentator was علي بن ايدمر بن علي الجلدكي, who died about 750/1349.

Begins: الحمد لله الذي اظهر الآيات الباهرة وعلى انه واجب الوجود ولذاته . . . وبعد اقول وبالله التوفيق والهداية والارشاد انه من شروط العلم منفعة اهله به.

Ends: ألا لتعلم مقدار ما اوصلناك في كتابنا وليكن من امرك على بصيرة والسلام ومن الله تعالى الهداية والتوفيق وحسن الخاتمة والمآب باتمام رسيد وتمام شد.

The commentator's intention was that his work should have two *sifrs*, each *sifr* containing a number of *maḳālahs*, and each *maḳālah* a number of *bābs*. This MS., which has the appearance of being a complete work, contains simply two *maḳālahs* of the second *sifr*. There are four *bābs* in the first *maḳālah* and two in the second; these two being rubricated "first" and "sixth." (A later hand has written "second" above "sixth.") These two *maḳālahs* treat upon, and correspond with, the fourth *jumlah* of the "Muktasab," which was in five *jumlahs*. The MS. corresponds, therefore, with ff. 4a-181 of the

second Bd. of Berlin 4184, but with many discrepancies and variants. The third bāb of the second maḳālah is missing.

No date. Written in a good and clear Indian Nasta'liḳ of about A.D. 1720. Gilt rulings.

[Hamilton.]

340 [736]

270 × 170 mm. 384 leaves, seventeen lines to the page.

Title :

البرهان في اسرار علم الميزان

THE PROOF CONCERNING THE SECRETS OF THE SCIENCE OF THE BALANCE

A work on the general knowledge of Alchemy and kindred matters, by the above Jildaki, who died about 750/1349.

Of the four juz's which the work comprises the present manuscript contains only the fourth part, as in Berlin 4185.

Begins (after the *Basmalah*) : لا شريك له في امره . . . وحيث تقرر لنا ذلك فوجب علينا ان نبحث عن العلوم المتعلقة بكل قوة.

Ends : واوصل كتابي هذا وتفضل به على من هو من اهله من الاخوان واجبه عن الجهال وعن عصبة الخذلان وحزب الشيطان الا ان حزب الله هم الغالبون فسيفيكمهم الله وهو السميع العليم الخ.

The work is divided into maḳālahs, kitābs, faṣls and a muḳaddamah. The maḳālahs are eight in number.

Fol. 290b : The sixth maḳālah contains the book entitled : منية النفوس في اظهار الزينة لكل عروس , "Desire of the Souls in showing the adornments to every bride," and begins : الحمد لله الذي خلق الارواح والنفوس . . . وبعد فهذا الفصل هو اول المقالة السادسة . . . وهو كتاب منية النفوس الخ.

The final portion of the book (ff. 376-384) deals with some نكت وفوائد

There are some illustrative tables or diagrams supposed to convey a harmony between the various parts and gradations of the metaphysical "Balance." These tables, however, are omitted on several pages, mainly on ff. 69a, 110a, 281a, 286a, 287a and b, 315a, 316a, 317a, 318b, 321b, 322a and b; and the space devoted to them and to some other additional matter is left blank.

No date. The writing is an Indian Nasta'liḳ of about A.D. 1750.

At beginning and end are the three red seals of the Indian libraries, about which see No. 197 [405] and the Persian inscription dated 1262/1845 which reads in many MSS. of the Hamilton collection : بتاريخ بست چهارم

صفر سنة ١٢٦٢ هجرى بجائزة رسيد.

On fol. 1a there are some inscriptions by owners, accompanied by a black seal. Well rubricated. Occasional corrections on the margins. Lettered برهان در علم ميزان

[Hamilton.]

341 [424]

195 × 125 mm. 88 leaves, the greater part of which have eighteen lines, and some thirteen lines to the page.

A

Ff. 1-76 contain a work the title of which is :

كتاب الطب الجديد الكيميائي

BOOK OF THE NEW MEDICINE OF ALCHEMY

A treatise on the general principles of Therapeutics and Alchemy attributed to Paracelsus.

Begins : بسم الله الرحمن الرحيم وبعد فهذا كتاب الطب الجديد الكيميائي تاليف براكسوس.

Ends : بتوسط روح العالم كما يفعل الحديد في المغناطيس. والحمد لله اولاً وآخراً.

The work is divided into four *maḳālāhs* and *faṣls*.

At the beginning of his introduction the author says : " The word *Alkimīyā* is Greek, and its root *Khimīyā* means analysis and separation. Some men term it the Hermetic art, and people call it the secret of the Priests ; and after that it was divulged and came to the Greeks, and they composed many books and treatises about it. Then it was transferred to the Muslims, and they wrote many books about it, the object being the purification of metals, and the change from adulteration to purity, such as the conversion of copper into silver, and of silver into gold. Then *Barā-kalsūs*, the German, came and altered the purpose of the art of *Kimīyā*, and produced from its elements the art of Medicine which he named *Spagiria* in Latin, the meaning being combination of unlike things and their separation."

The book proper ends on fol. 42a. Ff. 42-76 contain the treatise of *قدولوس* entitled " *Chimia Basilica*."

The work is divided into two *maḳālāhs*.

Dated 1205/1790 : *كتبه . . . ابن محمد سميع علي في شهر صفر المظفر في تاريخ العشرين في سنة ١٢٠٥ من الهجرة المقدسة.*

The writing is a clear Naskhi. Rubricated.

B

Ff. 77a-83a contain a work entitled :

غاية الآمال واصلاح الاحوال

THE SUMMIT OF EXPECTATIONS AND THE AMELIORATION OF CONDITIONS

It is a short treatise on the making of precious stones or the Philosophers' stone, such as *الحجر الجواني* (fol. 78b), *زبيق المعدني* (fol. 80a), *الحجر البراني* (fol. 82a), *حجر القمر* (fol. 81b).

Begins : الحمد لله الذي خلق الانسان علمه البيان

وفضله على سائر الحيوان . . . اما بعد فاني غرقت في هذا البحر فزادت همومي.

ثم اطبخه آخر يوم في نار البوزق المقطر
فقد تم وتستعمل الواحد منه على مائة من الزهرة منقاة
والحمد لله رب العالمين.

The author's name is not mentioned, and the work seems to be different from *الامل* attributed by *Ḥaj. Khal.* (iv, 298) to *Ibn Waḥshīyah* (*Fihrist*, 358).

The writing is a beautiful Naskhi with no rubrications. On fol. 78a the author discloses some of his sources :

ونخبته من عشرين كتابا منها كتاب الشذوي وكتاب
مفتاح الحكمة وكتاب البرهان وكتاب السرور وكتاب غناء
الفقر وتجربة الكسر وكتبت من تصانيف القوم المطولة
والمختصرة ما لا يحصى وقد حصرتها في كتابي هذا.

C

Ff. 83b-86a : Another treatise similar to the preceding one, which it mentions in the introductory passage. No title ; the subject is given as :

تدبير الحجر الكريم

THE HANDLING OF THE PRECIOUS STONE

Begins : اقول والذي استخرجه بعض الاذكياء من
تصانيف القوم كالمفاتيح والمكتسب وسر الاسرار وغاية
الآمال.

Written in an ugly and indistinct Indian *Shikasta*.

The remainder of the book contains a prayer and some scribblings. On the last page there is an intitulation in the handwriting of the scribe and owner of A. Below it is the name *محمد رضا المدعو بعلي*. Here again is the seal which was impressed on the first leaf, and a smaller one which is illegible.

[Hamilton.]

342 [387]

175 × 100 mm. 122 leaves, thirteen lines to the page.

Another copy of the preceding work.

The writing is a crowded Indian Nasta'liq, with rubrications.

The colophon, which is almost identical in all the treatises, informs us that the manuscript was written in 1238/1822:

كتبه مير نواب . . . بتاريخ ست ويستم شهر ربيع الثاني سنة ١٢٣٨.

Ff. 109-112 are blank. Fol. 122 contains a recipe written in 28 Rabi' I of the same year and attributed to a certain Dāwud, who is probably داود بن عمر الانطاكي الضرير, who died in 1008/1599.

[Hamilton.]

2

*Natural History***343** [79]

260 × 180 mm. 130 leaves, twenty-seven lines to the page.

Title:

عجائب المخلوقات وغرائب الموجودات

**WONDERS OF CREATED THINGS AND
MARVELS OF EXISTING BEINGS**

A work upon the universe and its wonders, upon strange animals and minerals, and all things of peculiar character, legendary or real, by زكرياء بن محمد بن محمود القزويني, who died in 682/1283.

Begins: العظمة لك والكبرياء لجلالك . . . يقول: العبد الفقير الاصغر زكرياء بن محمد بن محمود القزويني . . . وسميته عجائب المخلوقات وغرائب الموجودات.

Ends: حيوانات غريبة الصور . . . ومنها دجاجة: باربعة ارجل وليكن هذا آخر الكلام في عجائب المخلوقات والحمد لله رب العالمين الخ.

The work is divided into four maḥadda-mahs and two maḥālahs, subdivided into naẓar, nau' and faṣl.

The main points treated by the author are: Fol. 8 sq., firmament; fol. 23, angels; fol. 26, time; fol. 27, months; fol. 33, fire; fol. 34, air; fol. 51, fish and aquatic animals; fol. 54, form of the earth; fol. 56, mountains; fol. 61, rivers; fol. 64, springs and wells; fol. 68, minerals; fol. 77, oleiferous substances (الدهنية); fol. 78, plants; fol. 85, stars; fol. 92, man; fol. 102, Jinns; fol. 105, animals in general and in particular.

To illustrate the form of the earth and the firmament, the author has inserted some diagrams which are to be found on ff. 8b, 9a and b, 11a and b, 12a, 13a, 15a, 35b, 37a, 39b, 56a.

Dated 894/1488: على يد العبد الفقير . . . عبد الرحمن بن محمد بن محمد البصري الشافعي . . . وذلك بصاحبة دمشق المحروسة سفح جبل قاسيون في ثاني وعشرين جاد الاول احد شهور سنة اربع وتسعين وثمانمائة.

On the leaf before the title page, there is an inscription by حسين آلي in 1045/1635. On the title page there are inscriptions by various owners: (a) الحاج صالح بن موسى; (b) بهجت المتطبب; (c) المكتوب; and a note written in capital letters to the effect that the book belonged to the Maulawi Treasury of Damascus:

برسم الخزانة العالية المولوية عمرها الله.

Written in a good old Naskhi, sloping slightly backwards. Rubricated.

[Bland.]

344 [16]

305 × 208 mm. 191 leaves, nineteen lines to the page.

Title:

مسالك الأبصار في ممالك الأمصار

**EYE-TRACKS IN THE DOMINIONS OF
GREAT CITIES**

A volume containing the natural history of animals and plants, by أبو العباس أحمد بن يحيى بن فضل الله شهاب الدين العمري العدوي القرشي الكرمانى, who died in 748/1348.

The *Masālik* was a work comprising at least twenty-two volumes dealing with cosmography, geography, history and biography. The present volume, as we learn from the following note at the end of the book, formed only the twentieth of the series :

كامل الجزء العشرين من كتاب مسالك الابصار في ممالك الامصار ويلي ان شاء الله تعالى الجزء الحادي والعشرين النجوم.

No complete copy of the whole work is known to exist ; all the existing sections are mentioned in Brockelmann, ii, 141, and to judge from that description the manuscript under consideration is unique.

Begins, after the Basmalah : واذا انتهينا في الحيوان الناطق في الجانبين الى هذا الحد وقذف بنا فيض بحر في هذا المد.

Then the author owns his indebtedness to the جامع of Abu Muḥammad 'Abd-Allah b. Aḥmad b. Baiṭār al-Malikī al-'Ashshāb, who died in 646/1248.

لبنخ . . . اذا وضع على الاعضاء التي يتفجر منها الدم نفعه وثمرته لها قبض بين يمنع الاسهال واما ما في باطن نوي هشر اللبن فزعم اهل مصر انه ان اكل احد صمما.

The main divisions of the section dealing with animals are the following :

Fol. 4a. الدواب. هذا النوع احسن البهائم صورة : واكثرها نفعاً.

Fol. 8a. النعم. هذا النوع كثير العدد عظيم الفائدة : شديد الانقياد.

Fol. 17b. السباع وبقية الوحش. هذا النوع من الحيوان شديد الشبه بالشیاطین.

Fol. 35. الطير. هذا النوع من الحيوان مختص بخفة البدن.

Fol. 59b. الهوام والحشرات. هذا نوع لا يمكن البشر حصر اصنافه.

Fol. 81b. حيوان الماء. حيوانات الماء لا يعلم اصنافها الا الله نذكر هنا الخ.

The section dealing with plants begins on page 95. Its main divisions are :

Fol. 95a. النبات. النبات متوسط بين المعادن والحيوان بمعنى انه خارج عن الخ.

Fol. 96b. الشجر. والشجر كل ما له ساق والاشجار العظام بمنزلة الحيوانات.

Fol. 155b. فاما الشرقي فانه ازاد درخت شجرة كبيرة معروفة بارض طبرستان.

Fol. 180a. واما الغربي فانه البان وهو شجرة معروفة ببلاد الغرب.

This second part contains eighty-two coloured drawings of trees and flower-plants ; the first drawing is that of آس and the last of لبنخ.

On the first page a later hand has entitled the work جزء واحد من كتاب مسالك الابصار في ممالك الامصار للامام شهاب الدين ابو العباس احمد بن يحيى ممالك الامصار, in which the word مراکشی is possibly unwarranted. On this same page there is a note dated 831/1427 indicating that the writer of it had examined the book ; it is signed by Aḥmad b. 'Alī al-Makrīzī, and it is probably the autograph of the famous historian of Egypt, who died in 845/1441, and to whom the MS. seems to have been lent :

انتقاء داعيا لمعيره احمد بن علي المقریزی سنة ۸۳۱.

No date. Written in a bold and clear Egyptian Naskhi of about A.D. 1420. Copious vocalisation. Rubricated.

On the fly-leaves preceding the title page there is a list of all the animals and plants dealt with in the book.

[Bland.]

345 [219]

265 × 170 mm. 277 leaves, twenty-five lines to the page.

Title :

حياة الحيوان

THE ANIMAL'S LIFE

An alphabetical encyclopædia of natural history, by كمال الدين محمد بن موسى الدميري, who died 808/1405.

Begins : الحمد لله الذي شرف نوع الانسان بالاصغرين : القلب واللسان . . . اما بعد فهذا كتاب لم يسئلني احد تصنيفه ولا كلفت القريحة تأليفه . . . وسميته حياة الحيوان.

Ends : وابتدأ بملك الوحوش الذي منه الشجاعة : تقتفى وحسبنا الله وكفى وهذا ما انتهى اليه الغرض وفي هذا كفاية والحمد لله رب العالمين وصلى الله الخ.

It is well known that there exist three issues or editions of the book : الكبرى, the large one ; الوسطى, the intermediate one (a little abridged) ; and الصغرى, the short one (much abridged). The present manuscript seems to represent the intermediate form, but one in which from fol. 188 to the end the deficiencies of this intermediate form are mostly supplied on the margins from the large one. The later hand which added these marginal notes has also vowelised almost completely this second part of the work, which is full of traditional sayings from the Prophet and many Islamic saints on a given scientific subject. In many respects the book has the character

of a general encyclopædia dealing with matters foreign to animal life.

Dated 873/1468 : فرغ من كتابته سلخ المحرم الحرام عام ٨٧٣ على صاحبها افضل الصلاة.

The scribblings and seals of several owners appear on the title page. The only clear one is a seal bearing the name of سيد محمد مير خان, with the date 1169/1755 ; the same man's seal is on the last page with the date 1170/1756.

Written in a plain and regular but not handsome Naskhi. Well rubricated.

[Hamilton.]

346 [675]

268 × 180 mm. 377 leaves, thirty-one lines to the page.

Another copy of Damīri's "Encyclopædia."

This manuscript contains the full or most extensive issue of the work as compared with the preceding copy. It comprises even more than Damīri wrote, since there is on ff. 20-45 a short account of the Caliphs carried down to al-Mustakfī who began to reign in 845/1441 in the series of the Egyptian branch of the 'Abbasids. That this list of the Caliphs is even posterior to the sixteenth century is evident from the fact that fol. 44b contains the names of the Burji Mamlūks of Egypt down to Ḳansūh Ghūrī (906/1500) and Ashraf Ṭumān (922/1516).

The place assigned to the list is rather curious. The article اوز has been awkwardly divided into two parts to make room for these additions to the text which seem to be completely out of place.

A comparison with the previous MS. shows that the present copy contains much additional matter and many new articles.

Dated 934/1527 : كان الفراغ من مسودته في شهر ربيع الاول سنة اربعة وثلاثين وتسعمائة.

Below this colophon we read the following inscription : طالع فيه . . . محمد مرتضى الحسيني عفي عنه في ١٥ شوال سنة ١١٧٧ .

The MS. belonged to Caussin de Perceval, who has pasted a slip on the fly-leaf preceding the title page. It bore No. 18 of his list of MSS.

Written in a small but clear Egyptian hand. Well rubricated. The title page contains some half obliterated notes and seals of different owners.

[Crawford, from Caussin de Perceval.]

347 [727]

235 × 135 mm. 139 leaves, nineteen lines to the page.

Title :

عين الحياة

THE FOUNTAIN OF LIFE

An alphabetical epitome of the preceding *Hayāt al-Hayawān* of Damīrī, made by محمد بن أبي بكر المخزومي, known as Ibnu d-Damāmīnī, who died in 828/1425.

Begins : الحمد لله الذي وجد بفضلِهِ حياة الحيوان . . . اما بعد فيقول العبد الفقير الى المولى الغني محمد بن ابي بكر المخزومي . . . واودعت ذلك هذا المختصر الذي سمّيته بعين الحياة.

Ends : معناه انه انتهى غرضه من كتابه المذكور وانه ابتدا بملك الوحش وختمه بملك النحل يشير بذلك الى احسن المناسبة التي وقعت له.

Then follows a dedication to محمد بن احمد شاه, who reigned A.D. 1411-41. Another dedication to the same King occurs in the preface to the book.

Though the intention of the author was to epitomise Damīrī's work, his book contains some original matter.

At beginning and end there is the seal of حاجي لاهور بن سعد الدين with the date 1186/1772.

No date. Written in a neat Indian Nasta'liq of about A.D. 1700. Rubricated.

[Hamilton.]

3

Arithmetic, Mathematics, Geometry, Optics and Mechanics.

348 [447]

230 × 145 mm. 101 leaves, with nineteen, eighteen or seventeen lines to the page.

The manuscript is partly old (about the end of the seventeenth century) and partly more recent (about the end of the eighteenth) and contains miscellaneous works written or edited by the great Persian mathematician نصير الدين محمد بن محمد الطوسي, who died in 672/1273, and by others.

The more modern writing embraces ff. 1-24, while the more ancient extends on ff. 25-101 and is by two different hands.

A

Ff. 1-2: A treatise entitled :

كتاب (or رسالة) عكاس الشعاع والعتافة

TREATISE ON THE REFRACTION OF LIGHT and attributed to Tūsi.

هذه رسالة في العكاس والعتافة للمحقق نصير الدين محمد الطوسي مباحث العكاس الشعاعات.

The work has three short *mukaddamahs*, the last of which begins (fol. 1b) :

اخرج خطلان كخطي اب اج من طرف خط.

ذلك الموضع على وضع خاص من الشعاع وذلك ما اردناه. تم كتاب العكاس الشعاع والعتافة.

The illustrative diagrams, to the number of three, have been omitted by the copyist.

Eighteen lines to the page.

B

Fol. 3a blank. Ff. 3b-8a: the treatise entitled:

كتاب المساكن

“περὶ οἰκήσεων”

the work of the Greek geometrician Theodosius, translated into Arabic by Ḳuṣṭa b. Lūka al-Ba‘labakki (قسطا بن لوقا البعلبيكي), who flourished about 240/854, and edited by Ṭūsī.

Begins: تحرير كتاب المساكن لثاءدوسيوس وهو اثنا عشر شكلا نقل قسطا بن لوقا البعلبيكي الذين مسكنهم تحت القطب الشمالي فنصف كرة الكل الظاهر بهم هو ابدا ظاهر لهم.

Ends: فيكون النهار حينئذ قريبا من شهر وظاهر ان باقي النهارات الى ليلاتها كل نسبة هذا ما اردناه تمت كتاب المساكن.

The twelve diagrams that the work contained have been omitted by the copyist. Eighteen lines to the page. Many grammatical mistakes in the text.

C

Ff. 8b-9a blank. Ff. 9b-24: The Geometrical “Data” of Euclid, entitled:

(كتاب) معطيات لاقليدس

“Euclid’s δεδομενα”

These “Data” were translated by اسحاق بن حنين النصراني, who died in 298/910, and then revised by ثابت بن قرة الحراني الصابي, who died in 288/901.

Begins: هذا تحرير كتاب المعطيات لاقليدس ترجمه اسحق واصلحه ثابت خمسة وتسعون شكلا. صدر الكتاب السطوح والخطوط والزوايا المعلومة القدر.

Ends: وقد مر فيها اح بنقطة معلومة فسطح اء في اح اعني سطح اء في د معلوم وذلك ما اردناه. تم كتاب المعطيات

As in the two preceding treatises, the present MS. has blanks only for the ninety-five diagrams that the work originally contained. Eighteen lines to the page. Many grammatical inexactitudes.

With this work ends the more recent portion of the MS.

D

Fol. 25a blank. Ff. 25b-42: Another more ancient and more correct copy of Euclid’s “Data” headed as usual (cf. Berlin 5929): هذا تحرير كتاب المعطيات لاقليدس ترجمه اسحق واصلحه ثابت خمسة وتسعون شكلا.

The volume is a little defective and ill-kept, but it contains all the required diagrams. Many passages which had faded and were torn have been covered over with white paper, and their text has completely disappeared.

Beginning and end as above.

E

Fol. 43a blank. Ff. 43b-47b: A commentary on the treatise entitled (as in Berlin 5936):

كتاب ماخوذات ارشميدس

ARCHIMEDES’ BOOK OF GEOMETRICAL AXIOMS

The translation is attributed to Thābit b. Ḳurrah (cf. above under C) and the commentary to ابو الحسن علي بن احمد النسوي, who wrote about 658/1260.

Begins: تحرير كتاب ماخوذات ارشميدس ترجمه ثابت بن قرة وتفسير الاستاذ المختص ابي الحسن علي بن احمد النسوي خمسة عشر شكلا. قال الاستاذ المحقق هذه مقالة منسوبة الى ارشميدس وفيها اشكال حسنة قليلة العدد.

The work is imperfect at the end and breaks off with the following line: قائمتان
وضلع ح ر مشترك ولذلك يكون خرج مساويا لح ه فح ه
اذن منصف على.

The writing is different from that used in the other treatises contained in the MS. Nineteen lines to the page. Blank spaces for omitted diagrams.

F

Ff. 48-51a: Another and older copy with diagrams of كتاب المساكين of the geometrician Theodosius (see above under B).

The first leaf of the treatise is missing, and the text begins abruptly with بدارى المنقلين وادب
فلك البروج ونقطتان نقطتي نعام فلك البروج.

This corresponds with the last line of fol 4a of the copy described above under B.

G

Fol. 51b blank. Ff. 52-67: Euclid's Elements according to the edition of Naṣīr ad-Dīn Ṭūṣī. Entitled on fol. 52a and in the colophon:

دعاوى اقليدس مع استبانات

EUCLID'S CLAIMS WITH ELUCIDATIONS

In the matter of the number of figures the MS. agrees with No. 349 [254] and Berlin 5918, but the text contained in it seems to be different.

Begins: اقول الكتاب يشتمل على خمس عشرة مقالة
مع الملحقين وهي اربعمئة وتسعة وستون شكلا في نسخة
الحجاج وبزيادة عشرة اشكال في نسخة ثابت.

The number of the maḳālahs is, therefore, identical with those in No. 349 [254] and Berlin MSS. The three MSS. agree also in the two original MSS. utilised by Ṭūṣī, one by Ḥajjāj and the other by Thābit. On the other hand, the text of the present MS. is much shorter than that contained in No. 349

[254] and Berlin 5918 and nowhere is there any attribution of it to Ṭūṣī.

Ends: المقالة الخامسة عشر وهي ايضا منسوبة الى
ابسقلاوس ستة اشكال . . . نريد ان نرسم ذا اثني عشرة
قاعدة في ذي عشرين قاعدة. تمت دعاوى اقليدس مع
الاستبانات.

The fifteen maḳālahs begin on ff. 57b, 55a, 55b, 56b, 57a, 58b, 60a, 61a, 61b, 62a, 65a, 66a, 66b, 67a, 67b.

Nineteen lines to the page. No diagrams of any kind are used in the text, and no blank space is left for them. A closer examination of the text of this MS. with that of No. 349 [254] reveals the fact that the main difference between the two is that the former has been stripped of all the diagrams and of all the sentences which refer to them by means of letters and illustrations.

H

Ff. 68b-101: The work entitled:

كتاب الاكر لثاودوسيوس

BOOK OF THE SPHERICA OF THEODOSIUS

The work was translated by قسطا بن لوقا (see above under B) at the request of البعلبكي (see above under B) and then revised by ابو العباس احمد بن المعتصم بالله (see above under C).

Begins: كتاب الاكر لثاودوسيوس وهو ثلث مقالات
وتسعة وخمسون شكلا وفي بعض النسخ بنقصان شكل في
العدد وقد امر بقله من اليونانية الى العربية ابو العباس
احمد بن المعتصم بالله فتولى نقله قسطا بن لوقا البعلبكي
الى شكل الخامس من المقالة الثالثة ثم تولى نقل باقيه غيره
واصلحه ثابت بن قرة الحراني.

Ends: وايضا قوس م ط يشبه قوس ه ر فقوس ط ك
اعظم من قوس من دائرتها يشبه قوس ر ه وذلك ما اردناه.

The work is divided into three *maḳālāhs*.
Complete set of diagrams. Mostly seven-
teen lines to the page.

The MS. is well rubricated and lettered in
Persian : مجموعه رسالجات علم رياضي , to which
Col. Hamilton's cataloguer has added on the
fly-leaf تاليف محقق نصير الدين محمد طوسي

[Hamilton.]

349 [254]

253 × 180 mm. 143 leaves, mostly with
twenty-two lines to the page.

Entitled by Col. Hamilton's cataloguer as :

تحرير اقليدس

REWRITING OF EUCLID

In the Introduction, however, it is referred
to as :

كتاب اصول الهندسة والحساب

ELEMENTS OF GEOMETRY AND ARITHMETIC

The well-known Elements of Euclid, accord-
ing to the edition of the above Naṣīr ad-Dīn
aṭ-Ṭūṣī, whose name, however, is nowhere
mentioned in the text. The manuscript con-
tains in a complete form the fifteen *maḳālāhs*
of which the work is composed, and all the
requisite diagrams, but fol. 20b is blank.

Begins : الحمد لله الذي منه الابتداء واليه الانتهاء
... وبعد فلما فرغت من تحرير المجسطي رايت ان احذر
كتاب اصول الهندسة والحساب المنسوب الى اقليدس الصوري
... وافرز ما يوجد من اصل الكتاب من نسختي الحجاج
وثابت.

Ends : وقاعدة هذا الوجه بعينه فان زوايا كل واحد
منهما بعدة قواعد الآخر والبيان قريب من بيانه والله اعلم
بالصواب تم الكتاب.

This marks the end of the fifteenth *maḳālāh*.
Ff. 140-143 contain additional pieces, with a

preliminary statement beginning : وجد في بعض
نسخ اقليدس بعد تمام المقالة الخامس عشر.

The sections of the work are differentiated
by means of *abjad* numbers, and the figures
of the *maḳālāhs* correspond with those of
Berlin 5918. They begin on ff. 1b, 17a and b,
21a, 32b, 39b, 46b, 58a, 66b, 71b, 77b, 98a,
111b, 121a, 133a, 138a.

No date. The writing on ff. 1-20 is a fine
Indian hand of about A.D. 1700. Ff. 21-143
are written in a much looser and larger script,
about 1750.

Well rubricated. The diagrams are some-
times in red and sometimes in black ink.
Occasional notes on the margins.

[Hamilton.]

350 [381]

220 × 145 mm. 391 leaves, thirteen lines
to the page.

A

Ff. 2-28 : An astronomical treatise, the title
page of which is missing. A comparison of
its first and last words with Berlin 5645 and
5646 shows it to be the "Phenomena" of
Euclid according to the recension of the
above Naṣīr ad-Dīn aṭ-Ṭūṣī, who died in
672/1373. Its title, therefore, should be :

كتاب ظاهرات الفلك لاقليدس

EUCLID'S BOOK OF THE PHENOMENA OF THE CELESTIAL SPHERE

The first words of the text are : قال لان
الثوابت تطلع دائما من مواضع باعيانها ... في جميع اوقات
انتقالها من المشرق الى المغرب ولما عين في كتاب المناظر.

The end is : اعظم من زمان تبديل اي قوس كانت
غيرها من ذلك النصف لنصف الكرة الظاهر والبرهان
والشكل كما مر. تم الكتاب.

The work has twenty-five figures and ends on fol. 75 of the original Arabic numeration. What is missing at the beginning would fill about one half of a page.

B

Ff. 28b-52: The work of Theodosius, the Greek geometrician, upon "Days and Nights."

Title :

كتاب ناودوسيوس في الايام والليالي (or في الليل والنهار)

The work has been revised and edited by the above Naṣīr ad-Dīn aṭ-Ṭūsī in Jumāda i, of the year 658/1260.

Begins : كتاب ناودوسيوس في الايام والليالي وفي بعض النسخ في الليل والنهار والكتاب مقالتان وثلاثة وثلاثون شكلا.

Ends : فيكون قوس ح ه مقدرة للدورة وكانت غير مقدرة هذا خلف فاذا الحكم ثابت وذلك ما اردناه. آخر المقالة الثانية وبتمامها تم الكتاب الخ.

The treatise has thirty-five diagrams (not thirty-three as in the above quotation). The three maḳālahs begin as in the Berlin manuscripts.

C

Ff. 52b-60: Another copy of Theodosius's treatise :

"περί οἰκήσεων"

كتاب المساكن

تحرير كتاب المساكن لثاودوسيوس وهو اثنا عشر شكلا نقل قسطا بن لوقا البعلبيكي.

See under No. 348 [447] (B and F). The twelve diagrams are included in the text.

D

Ff. 60b-80: The Optics of Euclid, the title of which is :

كتاب المناظر لافقليدس

revised and rewritten by the above Naṣīr ad-Dīn aṭ-Ṭūsī.

Begins : تحرير كتاب المناظر لافقليدوس الصوري وهو اربعة وستون شكلا. صدر الكتاب. العين تحدث باستمداد من الاجرام النيرة في الجسم الشفاف المتوسط بينها وبين المبصرات.

Ends : وكذلك اللتان يوترهما القطران فاذا الاضلاع متساوية في الزاوية وكذلك القطران وذلك ما اردناه.

The colophon (cf. Berlin 6017), which refers to the edition of the work by Ṭūsī in 651/1253, is :

فرغ المحرر المحقق الطوسي عن تحريره في شهر شوال سنة ٦٥١ نقل هذه النسخة من نسخة نسخت من نسخة نسخت من شريف خط العلامة القطبية المحمودية الشيرازية.

After this colophon comes a short appendix by the philosopher ابو يوسف يعقوب بن اسحق الكندي, who flourished about 220/835, beginning : قال ابو يوسف يعقوب بن اسحق الكندي في اصلاحه هذا الكتاب في شكل الاقدار المتساوية الحركة.

The work is said at the beginning to contain sixty-four diagrams, but it has really sixty-nine.

E

Ff. 80b-82: The treatise of the same Naṣīr ad-Dīn aṭ-Ṭūsī on refraction, entitled :

عكاس الشعاع

REFRACTION OF LIGHT

Beginning and end as in No. 348 [447] (A). Three diagrams.

F

Ff. 83-103. Autolycus's treatise on the rising and the setting of the celestial luminaries.

Title :

(في) الطلوع والغروب

THE RISING AND THE SETTING

The work, which was revised by ثابت بن قرة and edited by Tūsi, begins: كتاب اوطولوقوس في الطلوع والقروب من اصلاح ثابت وهو مقالتان وستة وثلاثون شكلا.

Ends: وهي قوس الخفاء اعظم من برجين بقدر قوس ك ط وذلك ما اردناه.

Then follows a colophon which informs us that the manuscript was finished in 1196/1781: تمت الكتاب . . . في شهر رجب سنة ١١٩٦ هجرى : 1781

The work is divided into two maḳālahs.

The treatise has thirty-seven geometrical diagrams and a long final sketch on the different ways of rising and setting.

G

Ff. 104-107: The book of Hypsicles (ابسقلاوس), entitled:

كتاب المطالع

BOOK OF ASCENSIONS

translated by قسطا بن لوقا البعلبكي about 220/835, and revised by ابو يوسف الكندي about 250/864.

Begins: كتاب ابسقلاوس في المطالع مما اصلحه الكندي وهو من نقل قسطا بن لوقا البعلبكي وهو يشتمل على ثلث مقدمات وصدر وشكلين.

Ends: وكانت الزيادات معلومة فطالع جميع الاجزاء معلومة وذلك ما اردناه فتم كتاب ابسقلاوس في المطالع. Two diagrams.

H

Ff. 107b-120: The book of Aristarchus (ارسطرخس) on the bodies of the two luminaries, the Sun and the Moon.

كتاب ارسطرخس في جرمي النيرين سبعة عشر شكلا

Begins: نضع ان القمر يقبل الضوء من الشمس وان قدر الارض عند فلك البروج قدر المركز والنقطة.

Ends: وبالتفصيل نسبة ح ط الى ط ب اصغر من نسبة ١٢ الى ٤ اعني من نسبة ثلثة الى الواحد وذلك ما اردناه. تم الرسالة.

The work has been completed and edited by Naṣīr ad-Dīn at-Tūsi about 658/1260. Contrary to the announcement made in the title, the treatise has only fifteen diagrams.

I

Ff. 120b-125: The book of Archimedes on the analysis or measurement of the circle.

مقالة ارشميدس في تكسير الدائرة

The translation which seems to have been made by the often quoted Thābit b. Qurrah has been edited by Naṣīr ad-Dīn at-Tūsi.

Begins: مقالة ارشميدس في تكسير الدائرة وهي ثلثة اشكال. كل دائرة فهي مساوية لثلث قائم الزاوية يكون احد ضلعيه المحيطين بالزاوية القائمة مساويا لنصف الخ.

Ends: نسبة ثمانية وعشرين الى اثنين وعشرين بل نسبة اربعة عشر الى احد عشر وذلك ما اردناه وهذا تمام القول في تكسير الدائرة.

Five diagrams.

J

Ff. 125b-130: A treatise on the quadrature of the circle, by ابن الهيثم (misspelt ابن الهيثم), who died in 430/1039.

Begins: رسالة لابن الهيثم في تربيع الدائرة قد يعتقد كثير من المتفلسفين ان سطح الدائرة لا يمكن ان يكون مساويا لسطح مربع.

Ends: فدائرة ره مساوية لمربع ب ط فاذا وجدنا ما طلبنا فليس هذا مما يوجب كل هذا التحرير للمتقدمين والمتأخرين فيه.

Three diagrams. On fol. 129b, in the middle of the last line but one, occur the words تمت المقالة ; fol. 130a, therefore, seems to contain additional matter, introduced by اقول على هذه المقالة. The edition seems to be due to Naṣīr ad-Dīn Ṭūsī.

K

Ff. 130b-245: The treatise of Menelaus (مالانوس) (misspelt مانالوس) on spherical figures.

كتاب الاشكال الكرية

The work is given according to the edition of Naṣīr ad-Dīn aṭ-Ṭūsī who says in the introduction that he came across many copies of the treatise revised or corrected by men such as ابو عبدالله محمد بن عيسى الماهاني and ابو الفضل احمد بن ابي سعد الهروي, but that he preferred the revision of نصر منصور الامير ابو نصر منصور (Berlin 5930 has عراق, and Brockelmann, i, 511, عراق), who died in 430/1038.

Begins: تحرير كتاب مالانوس في الاشكال الكرية . اقول بعد حمد الله . . . اني كنت اريد ان احرر الكتب الموسومة بالتوسطات اعني الكتب التي من شأنها ان تتوسط (في الترتيب) التعليم

Ends: فان الكلام في هذا الشكل لم يتعلق بدي . وبه . وهذا آخر الكتاب . وفرغت : 1196/1781. And then follows a short colophon which informs us that the manuscript was finished in 1196/1781. عن ايضاح مسائله وتحرير مطالبه في سبعة عشر من شعبان سنة ست وتسعين ومائة والالف هجرية . This is possibly the copyist's substitution for 663/1264, the date of Ṭūsī's edition of the work, as in Berlin 5930.

The work has three maḳālahs containing (as the editor tells in the preface and in the

epilogue) different numbers of diagrams in different copies of the work. In the present manuscript there are only two diagrams, and blanks are left for a great many. The epilogue (fol. 245b) begins: اشكال كتاب مانالوس الى الثامن : متساوية في النسخ . صدر الكتاب and the maḳālahs begin as in Berlin.

L

Ff. 246-347: Archimedes' work on the sphere and cylinder, entitled :

كتاب الكرة والاسطوانة

“ περί τῆς σφαῖρος καὶ κύλινδρου ”

The editor, Naṣīr ad-Dīn aṭ-Ṭūsī, informs us in the preface that the version which he used was revised by ثابت بن قرة, who died in 288/901, and first translated by حنين بن اسحاق, who died in 260/873; while his researches were facilitated by the commentary of Eutocius of Ascalon (اوطوقوس العسقلاني).

Begins: اقول بعد تحميد الله وتمجيده . . . اني كنت في طلب الوقوف على بعض المسائل المذكورة في كتاب الكرة والاسطوانة لارشميدوس زمانا طويلا لكثرة الاحتياج اليه في المطالب الشريفة الهندسية.

Ends: يكونان اصغر واعظم من النصف ويكون احديهما اقرب الى النصف من الاخرى وذلك ما اردناه. فهذا ما اورده ابو سهل القوهي. تمت المقالة الثانية وتم بتمامها كتاب الكرة والاسطوانة لارشميدوس.

The work has two maḳālahs which begin as in Berlin 5934, and is immediately followed (ff. 341-347) by another treatise of Archimedes' entitled :

مقالة في تكسير الدائرة

a copy of which has been described (under I).

Begins and ends as in the copy described above.

The manuscript contains ninety-four diagrams, and blanks for some others.

M

Ff. 347b-372: Another copy of Euclid's "Data," entitled:

كتاب المعطيات

Begins and ends as in No. 348 [447] (C and D).

Dated 1196/1781 and written in Lucknow:

تم كتاب المعطيات على يدي همت علي في ثلث عشر رمضان سنة ستة وتسعين ومائة والالف في البلد لكهنو.

Out of the ninety-five diagrams indicated at the beginning the manuscript contains only seventy-eight.

N

Ff. 372b-391: A work on the geometrical measurement of figures, entitled:

كتاب معرفة مساحة الاشكال البسيطة والكرية

by the sons of موسى بن شاعر, who lived about 210/825, viz. محمد, who died in 259/873, حسن and احمد

Begins: كتاب معرفة مساحة الاشكال البسيطة والكرية لبني موسى محمد والحسن واحد ثمانية عشر شكلا. صدر الكتاب. الطول اول الاقدار التي تجد الاشكال وهو ما امتد على استقامته في الجهتين.

Ends: فانه من عمل ارشميدس والا معرفة وضع: مقدارين ليتوالى على نسبة واحدة فانه من عمل مانالوس كما مر ذكره.

Dated as above, 1196/1781: فرغ منه المصنف في سنة غقصو (1196) من الهجرة في التاريخ سبعة عشر رمضان كتب همت علي في بلدة لكهنو.

Thus there are fourteen pieces in the volume, which may be reckoned as fifteen by counting separately the second treatise of Archimedes

mentioned under L. But the second piece (fol. 28b) has a number 4, in red ink, and each successive treatise is numbered according to this classification, so that the last treatise has the number 17. Thus the missing forty-eight leaves at the beginning of the MS. must have contained two complete pieces besides the beginning of the imperfect A. All of them seem to have been edited by Naṣīr ad-Dīn at-Ṭūsī.

The MS. is imperfectly rubricated, and several red headings have been omitted by the copyist whose work has many grammatical and lexicographical inexactitudes.

The writing is an Indian Ta'liq. Labelled رسائل متوسطات, possibly from a sentence quoted in the treatise described under the heading K.

[Hamilton.]

351 [419]

185 × 125 mm. 100 leaves, nineteen lines to the page.

VARIOUS WORKS ON PNEUMATICS AND MECHANICS

A

Ff. 1-15: The treatise of Philo of Byzantium on Pneumatics. Title:

حكايات كتاب فيلون المخائقي في الحيل

STORIES OF THE BOOK OF PHILO THE MECHANICIAN ON PNEUMATICS

Begins: قال ان الاجسام التي يظن انها خالية كالكينزان هي مملوءة من الهواء آ وقال فليكن ا ب د ح بسيط ماء وانبوبة ه فلتكن منكبة عليه فاذا اعمد عليه وانحرف في الماء لا يدخل جوفه.

Ends: ند يجعل آ موضع منقار طير . . . ويرتفع: الماء في الصولجان وينصب من ثقب ب. تمت كتاب فيلون المخائقي.

From these quotations it is seen that the text of the manuscript differs considerably from that edited by Carra de Vaux in *Not. et Ext. des MSS.* xxxviii, 41-121. One may almost say that it is an altogether different work. A careful comparison, however, shows that in some cases the substance of the pneumatic machine described in the former may be detected in the latter, but our text, as its title seems to indicate, exhibits an abridged form of Philo's work, and does not contain the statement preceding each pneumatic or hydraulic machine in Carra de Vaux's text. The work has only fifty-four articles instead of sixty-five, and articles 28, 29, 31, 46, seem also to be missing; further, the number of illustrative diagrams is forty-five instead of sixty-five. The missing articles may be due to the fact that the reviser or the abridger may have combined two or more articles into one.

No date. The writing is an Indian Naskhi of about A.D. 1650. Diacritical points seldom used.

B

Ff. 15b-50: An anonymous treatise on pneumatic and hydraulic machines, the writer of which I have no means of identifying with any degree of probability.

Begins, after the *Basmalah*: *تصب الماء في خرات آ والشراب في ب فيأخذ منعطف ح الماء بالتقدير ويصبه في جام د فاذا ارتفع احدى الانبوبة فصبه على اجنحة ط.*

Ends: *قا نصف كرة اب تنقص عن النصف الحقيقي بشي . . . تنطبق اعلاهما وتفتح اسفلهما ممكن ان يخرج به من الآبار والبحار الفا ولو كان (sic) صغيرة.*

Immediately after the above words at the bottom of fol. 50b, begins another work with the following heading:

صور كتاب الحيل لبني موسى بن شاكر مما لحصه ابو حاتم المظفر بن اسمعيل الاسعداري رحمه الله ومنه التوفيق.
بسم الله الرحمن الرحيم. حكايات (catchword)

Unfortunately the work breaks off with this heading, and on fol. 51a there is a treatise on mechanics (see below) beginning abruptly. It is improbable that this last treatise should be a continuation of the work of the sons of Mūsa b. Shākir (بنو موسى بن شاكر) (cf. No. 350 [381] N) announced in the above heading.

The anonymous work on Pneumatics found on ff. 15b-50 and of which we are treating, has 101 articles marked, as in the previous treatise, in *abjad* reckoning. The reviser of the work seems, however, to have omitted some minor intermediary articles or combined two or more articles into one. The articles 7, 8, 42, and 87, begin in the following manner:

Fol. 17a: *ز حوض اب ج د قاعدته ح د صب الماء منه من يشون ه فارفع من ر ه وسدنا فيثون (sic) ه.*

فيخرج الماء من حوض اب ج د من انبوبة ح.

Fol. 17b: *ح جرة اب مفتوحة الراس وعلى عنقها حجاب ج وعليه نقب ه.*

Fol. 22b: *مب اذا صب الشراب من نقب آ حصل في حوض ب ويرفع الح.*

Fol. 44b: *فز اذا صب الماء في نقب آ انعطف الى ب ويحصل في الحوض ويخرج الهواء من نقب ج الى نقب د ويخرج في انبوب ه.*

The number of the illustrative diagrams is seventy-seven; they are mostly drawn in red, but blue and black are occasionally used.

The writing is generally the same as that used in the previous treatise. Ff. 33b-50 are, however, written in a hand inclining to Ta'liq. Diacritical points seldom used. About A.D. 1650.

C

Ff. 51-55: An anonymous treatise on Mechanics.

It has been pointed out above that the MS. begins abruptly. A comparison, however, of the text found in it with that of a similar work found on ff. 61-71 shows that both works are identical.

Begins: *يخط في الشكل دائرة وفي السطح الذي يريد ان يخط عليه دائرة مثله ويقسمها باقسام متساوية.*

These words are similar to those of the first two lines of fol. 67a. The work is, therefore, a commentary on the first treatise on Mechanics of Hero of Alexandria, by an anonymous writer (see below).

Ends: *ولذلك اذا بلغ حامله ب ج نقطة ر الوسط* . يكون جميع ا ب محمولا عليها . تمت المقالة

Twelve diagrams. Diacritical points rare. The same writing as that used in the first treatise.

D

Ff. 55b-58: An abridged form of the second treatise on Mechanics of Hero of Alexandria, called by the Arabs *ايرن المخاقي*

Title:

المقالة الثانية من كتاب ايرن المخاقي وهي في رفع الاشياء المثقلة بالقوة اليسيرة

THE SECOND TREATISE OF THE BOOK OF
HERO THE MECHANICIAN ON THE LIFT-
ING OF HEAVY WEIGHTS BY MEANS OF
A SMALL POWER

Begins: *قال لما كانت القوى التي تحرك بها الثقل المعلوم بالقوة المعلومه خمس وجب علينا ان نبدي بتعديدها وشرح كل واحدة منها. اما اسماءها فهو المحور المخل البكرة الاسفن اللولب.*

It will be seen that the phraseology of the treatise is not identical with the text pub-

lished in 1901 by Nix and Schmidt: *Herons von Alexandria*, in "Bibliotheca . . . Teubneriana" (vol. ii, fasc., i, pp. 95-199); but the general meaning is the same in both pieces, and the only difference is that the text of our MS. seems to contain an abridged and more concise form of Hero's work.

The treatise ends abruptly with many missing leaves. The final words of the existing text are: *ثم لو علقنا القسم الثامن من قلس م* : *الداخل في البكرة الرابعة لاحتجنا الى قوة عند ن مساوية لثمن الحمل حتى يحفظ الثقل في الفضاء ولو زاد من قوة ن على اليمين بقدر.*

A comparison with another copy of the treatise found on ff. 72-82 shows that the present copy breaks off at the bottom of fol. 74b, having thus a lacuna of eight leaves.

Seven diagrams. Same hand as above.

E

Ff. 59-61: A treatise by Apollonius (Per-gaeus) on the construction of a pulley. At the end of the treatise the following sentence occurs: *تم ما وجد من كتاب ابولونيوس في البكرة*, "Here ends what is found of Apollonius's book on the pulley." The work is not mentioned in the *Fihrist* (266-267) nor by Steinschneider (ZDMG, L, § 112, pp. 180-182).

Begins, after the *Basmalah*: *بكرتان ا ب* : *بلغ د وح الى ي اعظم من* ; and ends: *المفروضة. تم ما وجد من الخ.*

Seven diagrams. The writing is in a Naskhi bordering on Ta'lik. About A.D. 1650. Few diacritical points.

F

Ff. 61-71: An explanation of the first *makalah* of the work of Hero of Alexandria on Mechanics.

Title (after the *Basmalah*):

معاني كتاب ايرن المخائقي في رفع الاشياء الثقيلة بالقوة
اليسيرة. المقالة الاولى منه

Begins : قال فيها يعرض القوة المحركة خمس والقوة
التي للشيء الذي يراد ان يتحرك الف وليكن شكل
صندوق ا ب ج د وعلى جدار ا ب ثقب ع دخل فيها
قلوس وشد على محوره ر.

Ends : ولذلك اذا بلغ حامله ب ج نقطة ر الوسط
يكون جميع ا ب محمولا عليها. تمت المقالة.

See above, under C. Twenty-four diagrams. Writing and diacritical points as above.

G

Ff. 72-82 : The second maḳālah of the book of Hero of Alexandria on Mechanics.

Title :

المقالة الثانية من كتاب ايرن المخائقي في رفع الاشياء
الثقيلة بالقوة اليسيرة

Begins as the copy described above under D, found on ff 55b-58.

Ends : مركز العال ا ب ج د ه والبرهان واضح كما
قد تبين.

Twenty-three diagrams. Writing and diacritical points as above.

H

Ff. 52b-53a : A short Persian treatise on the water-wheel.

Begins : جرخي كنيم از چوب صلب قطرش دو كر
بود چون جرخ آ ب ونزدك روى آن الخ.

Ends : وجانب ه ر بالا ميكشد وجرخ آ ب دور نمى
كند چنانكه نموده اند.

One figure of a water-wheel. Writing as above.

I

Fol. 83b : A note on a mechanical wheel.

Begins : هذه صورة آلة اذا عملت

في مراكز الانتقال من علم الهندسة والله اعلم.

No diagrams. Same handwriting.

J

Fol. 84a : A note on a hydraulic machine ending : ورجع الى حوض ثلث والحمد لله الخ

K

Fol. 84b : A note by Khāriḳi (الخارقي) on a sphere and a box moving like the firmament. Title :

هذه رسالة الخارقي في اتخاذ الكرة تدور بذاتها بحركة
مساوية لحركة الفلك

One diagram (see below under M).

L

Fol. 85a : A figure of the city of Constantinople, attributed to Aristotle. The Persian title is :

صورة شهر قسطنطينية كه از شهرهاى روم است از
وضع حكيم ارسطاليس

One diagram. Fol. 85b blank.

M

Ff. 86-89 : The continuation of the moving sphere and box announced above under K. It is the binder who has wrongly separated the work by the clumsy insertion of fol. 85 between the text.

Begins (fol. 84b) : اتخذت مسطرة بطول ذراع وقسمه
بانئين وسبعين قسما ثم اتخذت صندوقا الخ.

Ends : معرفة اختلاف منظر القمر . . . وما يعمل
بحساب ارباع القمر وهو صورة الكرة والصندوق.

The treatise on this astronomical sphere is divided into sections, the headings of which

are written in blue ink. The first three sections begin :

Fol. 86b: في معرفة الكرة وما ينتج من حركتها. اتخذت ربعا الخ.

Fol. 87a: في معرفة ارتفاع الشمس والكواكب الثابتة. وضعت احد طرفي هذه المسطرة.

Ibid.: معرفة قوس النهار لدرجة الشمس او الكواكب. وضعنا درجة الشمس.

Three diagrams. Writing as above.

N

Fol. 90 blank. Ff. 91-93: A quotation from the astronomical work entitled :

نهاية الادراك في دراية الافلاك

The author's name is not mentioned but he is قطب الدين محمود بن مسعود بن مصلح الشيرازي, who died about 728/1327.

Three diagrams. Ff. 92-93 have only figures and diagrams to the number of twenty.

O

Fol. 94a. blank. Ff. 94b-100: A treatise on Hydraulics and Mechanics compiled by اسمعيل الاسعداري (cf. above under B), who relates that he used the books of Hero of Alexandria, of Apollonius, and of the sons of Mūsa b. Shākir (see above): Muḥammad, Aḥmad and Ḥasan.

Begins: قال الشيخ الامام ابو حاتم المظفر بن اسمعيل الاسعداري رحمه الله الحمد لله رب العالمين . . . فانا قد جمعنا في هذا الكتاب ما يتادى اليها من كتب القدماء المصنفة في انواع الحيل مثل كتاب ايرن المخانقي . . . ومثل ابولونيوس في انواع البكرات . . . وابتدانا اولاً بحكايات صور الحيل التي عملها الاخوان الدين هم محمد واحد والحسن.

There are twenty-nine short articles in the treatise marked by a small blank space. The first two articles begin :

Fol. 94b: اب جام في اسفله ثقب ج ركب عليه. انبوبة ح مفتوح الجانبين.

Fol. 95a: اب جرة راسها مسدود وفيه ثقب ج ذو انبوبة.

The treatise seems to end abruptly with the words ريعها المعدل احدها

No diagrams or figures. The writing is a Naskhi hand bordering on Ta'liḳ of about A.D. 1650.

A note in Persian written on the title page mentions the name of مير محمد, and states that the number of the leaves of the MS. is eighty-seven. Slightly injured by worms. Rubrications sometimes omitted.

[Hamilton.]

352 [377]

245 × 125 mm. 56 leaves. The volume contains a varying number of lines to the pages and the following different works.

A

Ff. 1-3a: Anonymous glosses upon some mathematical or geometrical work on the triangle.

Begins: الحمد لله الملك العلام . . . وبعد فهذه حواش جمعها بالبحث الزوايا الثلث الخ.

The first words commented upon are: قوله الاولى اذا وقع خط.

B

Ff. 3b-4a: Other glosses on the triangle, apparently by ابن مقدم, mentioned at the end.

Begins: قوله ك تساوى الزوايا الثلث للقائمتين للمثلث. الدام في القائمتين.

The two above treatises are written in a clear Naskhi of about A.D. 1750. Twenty-five lines to the page. Rubrications. Diagrams on the margins.

C

Fol. 4b blank. Ff. 5-42a: A commentary by عبد العلي بن محمد بن الحسين البرجندی upon the arithmetical treatise called

الشمسية في الحساب

ascribed to (or محمد بن محمود) النيسابوري, who was writing about 710/1310. The title of the book is therefore شرح الشمسية "Commentary on the *Shamsīyah*."

The date of Barjandi's composition is stated in the final sentence (see below) to be 924/1518 (cf. Brockelmann, i, 511).

Begins: الحمد لله الواحد الاحد المنزه عن السلب والاشراك . . . فيقول العبد . . . عبد العلي بن محمد بن الحسين . . . ان علم الحساب من اشرف العلوم . . . ومن جملة ما صنف فيه من الرسائل السنية الرسالة الموسومة بالشمسية المنسوبة الى . . . نظام الملة والدين الحسن النيسابوري.

Ends: بلغ خمسة وعشرين وهو المطلوب ولنختم الكلام : ههنا حامدين . . . وقد فرغت من تاليفه وترصيفه في شهر سنة اربع وعشرين وتسعمائة هجرية.

The work is divided into two *fanns* subdivided into *bābs* and *fašls*, and preceded by a *muḡaddamah* with two *fašls*.

Very closely and minutely written with about fifty-one lines to the page. Ff. 25-42 have some pages written diagonally.

Well rubricated. The words commented upon are overlined in red. Naskhi script of about A.D. 1750.

D

Ff. 42b-43a blank. Ff. 43b-56 contain an anonymous Persian treatise on Arithmetic, at

the end of which the name of 'Abdul-Wālī appears, as perhaps the author.

Begins: الحمد لله رب العالمين . . . اما بعد اين رساله است در علم حساب مشتمل بر سه مقاله. اوله در حساب اهل هندوان مشتمل است بر يك مقدمه ودو باب. Ends: حاصل ضرب قاعده اوست در ارتفاع او والله اعلم بالصواب. تمام شد كتاب فارسی حساب فقير عبد الوالي.

The work is divided into three *maḡālahs* subdivided into *bābs* and *fašls*, and preceded by a *muḡaddamah* with two *bābs*. The beginning of the first *maḡalah* is:

[مقاله اول] در حساب كسور وان مشتمل: Fol. 47b است بر مقدمه ودوازده فصل.

Fol. 48b blank. Some notes on the margins by a different hand. The writing is a clear Indian Naskhi of about A.D. 1750. Twenty-seven lines to the page. Headings in red, but sometimes omitted.

The manuscript consisted of three different works which were put together by the binder. The blank pages which separate the treatises from one another are covered with a white sheet of paper, probably by the binder. Gilt binding.

[Hamilton.]

353 [810]

190 × 140 mm. 109 leaves. The manuscript contains the following works on Arithmetic by different hands:

A

Ff. 1-46a: The arithmetical treatise of شهاب الدين ابو العباس احمد بن محمد بن الهائم الفرصی, who died in 815/1412 (the date A.D. 1512, given by Brockelmann, ii, 125 is a misprint). Title as found in the text (fol. 1b) and in the colophon (fol. 46a):

مرشدة الطالب الى اسنى المطالب

**ADVICE TO THE INQUIRER AFTER THE
HIGHEST QUESTION**

The first word of the title is in accordance with Berlin 5978, but Brit. Mus. 420 has مرشد, which is adopted by Haj. Khal. v, 492. Flügel translates Haj. Khalifa's sentence as "de computu numerorum cognitorum" for "the well-known work on Arithmetic." The copyists often misuse the article.

Begins: الحمد لله على التحقيق والشكر له على التوفيق . . . اما بعد فان بعض الراغبين في علم الحساب . . . وسميتها مرشدة الطالب الخ.

Ends: ولكن هذا آخر الكتاب والله اشكر على ما وفق للصواب . . . فهو الكريم الوهاب الرحيم التواب.

Dated 992/1584: وكان الفراغ من نسخ هذه المرشدة المباركة ضحوة نهار الاحد رابع عشر شهر ربيع الاول من شهور سنة اثنتين وتسعين وتسعمائة . . . على يد العبد الفقير . . . محمد شمس الدين بن محمد شمس الدين بن محمد شمس الدين بن بوبكر تقي الدين المعروف بنسبسط الزرعى.

The author's name is not found in the text which is divided into a muḥaddamah, two ḳisms, and a takmilah. The muḥaddamah is subdivided into five masā'il, and the ḳisms into six bābs and ten faṣls respectively, with some other minor sub-divisions. With some variants, all these headings begin as in Berlin 5978.

A Turkish hand of the seventeenth century has written on the margins of the MS. illustrations of the rules given in the text, and has added some loose slips to the same effect between the leaves.

The MS. which has twenty-one lines to the page is written in a clear Syrian Naskhi with complete and full rubrications. In 1088/1677 it belonged to الحاج محمود بن جعفر الواعظ, who may

possibly be the author of some of the above arithmetical illustrations. On the title page there are illustrations in Turkish of the problem of the distribution of the estate of a bankrupt, and an illegible seal.

B

Ff. 46b-47a blank. Ff. 47b-88: A complete treatise on Arithmetic by علي بن محمد بن محمد علي بن علي القرشي القلصادي الاندلسي البسطي, who died in 891/1486.

Title:

كشف الجلباب في علم الحساب

**THE REMOVAL OF THE VEIL IN THE
SCIENCE OF ARITHMETIC**

After the full name of the author, as reported above, the work begins: الحمد لله سريع الحساب مقلب القلوب ومهيء الاسباب . . . اما بعد فاني لما صنفت التبصرة في علم الحساب . . . وسميته كشف الجلباب الخ.

Ends: وهو العدد الناقص. وهذا آخر ما قصدناه من هذا التأليف والحمد لله الخ.

The work is divided into four *Juz's* and a *Khātimah*; each *Juz'* is subdivided into eight *bābs*, with minor subdivisions into *muḥaddamahs*, *ḳisms*, and *faṣls*. The *khātimah* itself has four *faṣls*.

No date. The writing is a clear Turkish Naskhi of about A.D. 1680. Fully rubricated. Broad margins. Seventeen lines to the page.

C

Ff. 88b-92: A collection of thirty-three problems and their solution, in Turkish. No author's name and no headings.

D

Fol. 93a blank. Ff. 93b-109 contain a succinct treatise on Arithmetic by عبيد الله محمد

شرف الدين بن احمد المذلى الشايبى المهدوى السدار
المرنساوى التونسى.

This name is found in the text (fol. 94a) where the author says that he is المرنساوى منشأا . التونسى قراءة . At the end of fol. 93b the author writes : وان يختم لكتابه ومولفه عبيد الله وائل . The above name is also found at the end (fol. 109a) in a slightly different form : على يد عبدالله وائل عبيده . المقر بذنوبه ابي عبيد الله محمد بن احمد بن على بن عبد الرحمن الشريف.

اقول مستعينا بالله ومتوكلا عليه . . . وبعد : Begins :
فان اصحابنا طلبة العلم اكرمهم الله تعالى سالونى ان تقيد
لهم حجلة مختصرة من مسائل الحساب.

The work has no definite title, but for the sake of convenience I will, from the above words used in the Introduction, entitle it :

حجلة مختصرة من مسائل الحساب

The author says in the Introduction that he has followed in his work the method of Sheikh ابو جعفر عمر التوزرى التونسى . The work itself is divided into a mukaddamah, ten bābs, and a khātimah. The first four bābs begin always with a quotation from ابن البناء , who is doubtless ابو العباس احمد بن محمد بن عثمان الازدى ابن البناء , who died in 721/1321.

The numbers 7, 8, 9 are curiously enough written in Roman figures.

No date. Written in a clear Maghribi hand of about A.D. 1750. Twenty-one lines to the page. Fully rubricated. Fol. 109 contains four lines of poetry containing a form of a prayer dealing with the hope of a believing Muslim.

[Mingana, Arab. 73.]

354 [813]

145 × 100 mm. 77 leaves, seventeen lines to the page.

Title :

مرشدة الطالب الى اسنى المطالب

Another copy of the arithmetical treatise of Aḥmad b. Muḥammad b. *Hā'im Farādī*, who died in 815/1412 (see the preceding No. 353 [810] A).

In this copy the author's name is found in the first words of the text : قال الشيخ الامام العالم العلامة شهاب الدين احمد بن الهائم رحمه الله تعالى الحمد لله الخ.

The work, which is here also called مرشدة instead of مرشد , begins and ends as in No. 353 [810] A, and is similarly divided.

On fol. 77a the author is quoted to the effect that he finished his work in 783/1381 :

قال المؤلف رح ورض فرغت من تسويدها يوم الاحد
سادس ربيع الاخر سنة ثلاث وثمانين وسبعمائة.

The colophon which comes immediately below the above statement informs us that the manuscript was written in 1040/1630 :

وقد فرغت من كتابتها فى الليلة العاشرة من رجب
سنة اربعين والف وانا الفقير محمد ابن ابي الفضل المالكي
الخ.

The MS. belonged in 1105/1693 to محمد سعدى احمد الحلبي , and some years later to الحسينى الحنفى , while in A.D. 1906 it passed into the possession of جرجس صفا

Written in a clear Syrian Naskhi. Very profusely rubricated. Important words overlined in red, and often written all in red on the margins.

[Mingana, Arab. 74.]

355 [380]

211 × 142 mm. 192 leaves, eleven lines to the page.

Title :

شرح خلاصة الحساب

COMMENTARY ON THE QUINTESSENCE OF ARITHMETIC

The *Quintessence of Arithmetic* is an arithmetical treatise by بهاء الدين محمد بن حسين بن عبد الصمد الحارثي العاملي, who died in 1031/1621. The present manuscript contains a commentary on this work by شمس الدين علي الحسيني الحلخالي. From the commentator's name the book is entitled at the end :

كتاب خلخالي

THE BOOK OF KHALKHĀLĪ

Begins : الحمد لله الفرد بلا ند والواحد بغير ضد . . . اما بعد واعلم ايها الزكي المتوقد ان الحساب علم لا يحقى علو شأنه.

Ends : وان وجدت فيه شياً يسر طبعك العالي فادع لمغفرة المذنب المقصر شمس الدين علي الحسيني الحلخالي . . . كتاب خلخالي باتمام رسيد.

As Bahā ud-Dīn died in 1031/1621, the commentator can hardly be identified with the theologian Ḥusain al-Khalkhālī al-Ḥusainī who died in 1014/1605, but he may have been a kinsman of the latter.

The work is divided into ten bābs subdivided into muḳaddamahs and faṣls.

The phrases commented upon are overlined in red. On ff. 114-170 there are several blanks left in the MS. for arithmetical demonstrations, and also for rubrics.

No date. The writing is an Indian Ta'lik bordering on a Naskhi of about A.D. 1800. The text is copied within well-ruled borders. The first page is half illuminated.

[Hamilton.]

356 [466]

270 × 152 mm. 22 leaves, nineteen lines to the page.

Title :

ضابط قواعد الحساب

FIXER OF THE RULES OF ARITHMETIC

A treatise on Arithmetic by عصمة الله بن اعظم بن عبد الرسول السهارنفوري (i.e. of Serampore), who died about 1100/1688.

The treatise is different from the commentary written by the same author upon the خلاصة الحساب of al-Āmulī (cf. No. 355 [380]) of which two copies exist in *Ind. Off.* (759-60). The present work, as we shall presently see, was written in 1095/1683.

Begins : سبحانك يا من عنده علم الحساب لجمع سبحاتك يا من عنده مخلوقاته . . . وبعد يقول اعصى عباد الله الكريم الغفور عصمة الله بن اعظم بن عبد الرسول ساكن سهارنفور هذا كتاب في علم الحساب . . . ولما افتتحته سنة خمس وتسعين والف بعون الوهاب سميته ضابط قواعد الحساب ليكون اسمه مظهر زمان تصنيفه.

The numerical value of the letters forming the title of the work is 1095, which is the year of its composition.

Ends : قد اتفق فراغ لسان القلم عن تقرير هذه المقالة وتاليفها وجفاف قلم اللسان عن تحرير هذه الرسالة وتصنيفها بتوفيق الله تعالى.

The book is divided into kisms, muḳaddamahs and faṣls.

Broad margins with many explanatory notes, mostly towards the beginning. On the first page is a marginal note about Serampore.

No date. The writing is an Indian Naskhi of about A.D. 1750.

Rubrications. The important words are overlined in red.

[Hamilton.]

357 [430]

183 × 115 mm. 5 leaves, nineteen and twenty-one lines to the page.

Title :

الكسور الأعشارية

DECIMAL FRACTIONS

A modern short treatise on decimal fractions written in A.D. 1855 by *برخوردار جیلا*, and dedicated by him to Major George William Hamilton, superintendent of the *Ṣūba* of Multān.

Begins : الحمد لله الواحد الاحد خارجا عن العدد . . . وبعد فيقول الفقير *برخوردار جیلا* انى لما طالعت قسمة الكسور الاعشارية من كتاب الاسعاف . . . واتحفت به على جناب *ميجور جارج وليم هاملتن* صاحب بهادر.

From the following colophon it appears that the full name of the author was *برخوردار جیلا*, and that the manuscript is an autograph : حرره الفقير *برخوردار بن نور محمد جیلا* . . . بتاريخ ١٦ رجب سنة ١٢٧١ (هجريه) سنة ١٨٥٥ (عيسوية).

No rubrications. Blue thin paper. Some explanatory notes on the margins. Indian Naskhi script.

[Hamilton.]

358 [382]

205 × 135 mm. 88 leaves, fifteen lines to the page.

Title :

كتاب المخروطات

BOOK OF CONICS

It contains books 1-7 of the *Makhrūṭāt* of Apollonius Pergaeus edited in Arabic by the محيي الدين يحيى بن محمد بن ابي شكر المغربي الأندلسي who flourished in the thirteenth Christian century.

Pergaeus is spelt فرعامس, i.e. of Far'āmas—probably intended for Pergamus—instead of *Parghās* as in the Brit. Mus. 975.

Begins : الحمد لله العلى شانه القديم احسانه الازلى : سلطانه . . . قال العالم المحقق سيد المهندسين محيي الملة والدين يحيى بن ابي الشكر المغربي الاندلسي اما بعد فاني لما رايت . . . قال ابلونيوس الذى من اهل فرعامس.

Dated 1265/1848 : فى شهر رجب سنة ١٢٥٦ من الهجرة.

The work is divided into seven *makālahs* subdivided into *muḥaddamahs*; it originally consisted of eight *makālahs*, but as said on fol. 2a : اما هذه المقالة فقير موجودة بل وجد اشكالها : بلا مصادرات ولم تعلم التراجمة على ماذا تدل من المسائل فاهملوها وبقي الكتاب سبع مقالات.

The first page is illuminated with a gilt ornamental heading, and the margins throughout the book are crammed with well-drawn geometrical diagrams.

The writing is an Indian *Ta'lik*. Profusely rubricated. The paper is thin and of different colours : yellow, blue and white. Oriental binding with gilt edges.

[Hamilton.]

359 [407]

172 × 120 mm. 78 leaves, thirteen lines to the page.

Title :

شرح اشكال التأسيس

COMMENTARY ON THE *ASHKĀL UT-TA'SIS* or preferably (in Persian) :

حاشيه مولانا فصيح الدين بر شرح اشكال تاسيس

The *Ashkāl ut-Ta'sīs* "*Fundamental Figures*," is a treatise on Geometry, based upon Euclid, written probably in the thirteenth Christian century by شمس الدين محمد بن أشرف الحسيني

السمرقندی, who flourished about 690/1290. On this treatise, موسى بن محمد الرومي قاضي زادة, who died in 815/1412, wrote a detailed commentary. The present manuscript contains a حاشية, or *Glosses* upon Kāḍi Zādah's commentary by فصيح الدين محمد بن عبد الكريم النظامي, who died in 919/1513.

Begins : نحمدك يا من رفع علم العلم فارتفع نورا وبعد فان العلم من اشرف المناقب واعرف المراتب والمختصر المسمى باشكال التأسيس وقد افاد المولى القاضي الرومي شرحا يرفع اشكاله.

Ends : قوله وهذه الاشكال الخمسة الآخرة وربعتها وخامستها وسادستها هذا ما سمحت به قريحتي تم بحمد الله.

The words commented upon are introduced by قوله written in red, but no special word is used for the super-commentary. The first قوله لان المذكور فيها اى لان المقصود المذكور is قوله فيها اما ان يكون مقصودا بالذات اى فى العلم.

At beginning and end there is the black seal of محمد حسين, with the date 1161/1741, and on the title page only the seal of, and an inscription by, تاج احمد بن محمد صادق الحسيني. The MS. has also the three red seals about which see No. 197 [405] with the librarian's Persian inscription, about which see No. 340 [736].

No date. Neatly written in an Indian Naskhi of about A.D. 1680. Rubricated. Slightly wormed.

[Hamilton.]

360 [410]

240 × 140 mm. 43 leaves, eleven and seventeen lines to the page.

Title :

رسالة فى بيان الطفرة

TREATISE IN EXPLANATION OF SUDDEN MOVEMENT

An anonymous commentary on a Geometrico-philosophical treatise by محمد معز الدين الموسوي. The work commented upon seems also to have been a commentary on an unnamed book.

On ff. 3a, 24a and 42a, the *Tafrah* is defined¹ as عبارة عن قطع مسافة من غير ان يحاذى المتحرك جميع احزاء المسافة.

An owner, followed by Col. Hamilton's cataloguer, had on the title page attributed the work to شيخ مقتدر, but the words of the attribution were subsequently struck off. The work is divided into a fātiḥah, an aṣl, and a khātimah.

Begins : الحمد لله الواحد الاحد الجواد اما بعد فهذه نفحة قدوسية ولمحة فردوسية ترشدك الى الرشاد.

Ends : ورجاءنا من اهل الصلاح ان ينظروا فى هذه الرسالة بعين الاصلاح وان وقع فيه بعض التكرار فالمقصود توضيح على الطلاب خلصنا الله بحق محمد وعترته المعصومين. بمقابلة رسيد.

The words commented upon are overlined mostly in red, but sometimes in black, and the introduction of the work commented upon began :

الحمد لله الذى لا سبيل للاذهان المستقيمة : 6-8 Ff. فى طرق معرفة فيقول اضعف عبد الله القوى محمد المدعو بمعز الدين الموسوي لما بين فى المقالة الثالثة من الاصول ان الخط المستقيم بين محيط الدائرة فاقول يمكن اثبات الطفرة فى هذا المقام من طريقتين.

¹ See another definition by Flügel (from Shahrastāni) in Vienna, 1791 (15), and cf. Brockelmann, ii, 451.

On fol. 8b, etc., the author whose work is explained is referred to as السيد and قال في شرح التذكرة.

The manuscript is written by different hands. Ff. 1-16 are in a clear Ta'lik; ff. 17-19, 27-31, 39-41, in a finer Ta'lik; ff. 20-26 in an ugly but clear Naskhi; ff. 32-36 in a Ta'lik bordering on Naskhi; ff. 37-38 in a somewhat similar script.

Ff. 26b, 29b, 31b, 36b, are blank, but nothing seems to be missing from the text itself which is continuous throughout. Five diagrams on the margins.

Authors such as نصير الدين الطوسي (d. 672/1273) and محمد الشهرستاني (d. 548/1153) are quoted in the super-commentary (fol. 3a), and محمد بن اسعد الدواني (d. 907/1501) is quoted in the commentary itself of which the present MS. seems to contain an explanation (fol. 17a).

The MS. contains at the beginning the red seals about which No. 197 [405] with the Persian inscription of No. 340 [736] and the black seal of فخر الدين احمد خان

Many corrections and additions on the margins. The writing is mostly that of A.D. 1700. Well rubricated.

[Hamilton.]

4

Astronomy, Astrology, and Magic

361 [647]

270 × 162 mm. 70 leaves, twenty-five lines to the page.

The volume contains twenty-one astronomical and mathematical treatises, transcribed and possessed by Hajj Muṣṭafa b. Ṣāliḥ Katkhudā called Ṣidqī Efendī (الحاج مصطفى بن) (صالح كتحدا المكنى بصديقي افندي) before the middle of the eighteenth century.

In the following description the titles are taken from Ṣidqī's list at the beginning and from his title pages.

The book is written in a minute Turkish hand, and has three columns in a page from its beginning to fol. 20a.

A

Ff. 2b-9a contain a treatise in verse entitled :

مدخل التعليم في انشاء التسيير وعمل التقويم

INTRODUCTION TO THE KNOWLEDGE OF THE RULES OF (PLANETARY) MOTION AND THE MAKING OF ALMANACS

The authorship of the poem is ascribed to الشيخ ابو بكر بن ابي المعالي. The death of a writer of this name is ascribed by Ahlwardt to 906/1500, but if any proof can be built on the year 794/1391 found in red ink on the margins of fol. 3a in connexion with an event occurring in البلدة الغراء, our author cannot be identified with that mentioned by Ahlwardt. This is also proved by the fact that the author is praying in his Introduction for Sultan اشرف اسمعيل, who can only be the Rasūlid Ashraf Ismā'il I who reigned in Yaman in 778/1376-803/1400. That our Abu l-Ma'ālī lived in Yaman in the fourteenth Christian century is borne out by the following verse taken from his Introduction (fol. 3a) :

المحرم في ذصد مستوضح مستعجم.

The numerical value of ذصد being 794/1395, the book was written first of Muḥarram 794, and the author must have lived, as stated, towards the end of the fourteenth century.

Begins : الحمد اولى كل شي واهم . . . وبعد فالعلم عظيم القدر . . . الاشرف السلطان اسمعيل افضل ملك لبس الاكليل . . . لقبته بمدخل التعليم.

Ends : والصحب والآل وكل تابع على الهدى والدين والشرائع.

The main headings of the treatise are introduced by the word *kaul*.

Written by Ṣidḳi on Sunday, 29 Jumāda ii, 1154/1741.

B

Ff. 9a-16b: Another treatise in verse entitled :

المنظومة الخصيّة في القضايا النجومية

THE FRUITFUL POEM ON THE VERDICT OF THE STARS

The work which deals with the influence of the stars on the human actions is ascribed to القيرواني, who flourished in the fifth century of the Hijra. In other manuscripts (see Brit. Mus. ii, 447) the author is called الشيباني for القيرواني.

The poem is here found without any commentary.

Begins : الحمد لله الرفيع (الكبير, Brit. Mus.), العالي ذو المن والاحسان والافضال.

Ends : فقد نظمت بعد حمد الأكرم على النبي المصطفى المكرم ثم على عترته خير البشر.

The headings are introduced by *kaul* and *bait*.

Written Thursday, 18 Rajab, 1154/1741.

C

Ff. 17b-18b: A poem of 186 lines on the construction of the Zodiac, entitled by Ṣidḳi :

منظومة المنطقة المتفقة

A POEM ON THE HARMONIOUS ZODIAC

The author's name is not mentioned ; from the last line of his poem we may probably infer that he was called 'Abdallah :

الفها العبد الفقير المعترف بما جنى من الذنوب المقترف
عبدالله ادع له يا قار لعله يكفي عذاب النار.

Begins : الحمد لله على ما الهما حمدا جزيلا وعلى ما انعم.

At the end there is a circular diagram in black and red illustrating the Zodiac. Ṣidḳi knew possibly some Persian because on both sides of the diagram he wrote a Persian verse.

Written 18 Rajab, 1154/1741.

D

Ff. 19b-20a: A short poem of 75 lines on the Syrian and Coptic months, entitled by Ṣidḳi :

منظومة في بيان عدد الشهور

POEM SHOWING THE NUMBER OF THE MONTHS

The treatise which is anonymous begins :

الحمد لله على آلائه الحاكم العادل في قضائه

Written Thursday, 18 Rajab, 1154/1741.

E

Ff. 21b-29a. Title :

ثمار اليانة من قطوف الآلة الجامعة

RIPE FRUITS FROM THE HARVESTS OF THE UNIVERSAL INSTRUMENT

'Ali b. Ibrāhīm called b. ash-Shāṭir who died in 777/1375 wrote a book entitled الاشعة Resplendent Rays, "اللامعة في العمل بالآلة الجامعة for the working of the Universal Instrument," on the use of a new astronomical instrument invented by himself. The present treatise is an explanation of that book and instrument, made by an anonymous mathematician (cf. Ḥaj. Khal. i, 321).

Begins : حمدا وشكرا لك يا مقدر الاوقات . . . وبعد فقد وقفت وانا بالقاهرة . . . على الآلة التي اخترعها

... الشيخ علاء الدين بن ابراهيم الشهير بابن الشاطر
... ثم وقفت على رسالة له عليها سماها بالاشعة الالامعة
في العمل بالآلة الجامعة... ووسمتها بالثمار الياقوتية من
قطوف الآلة الجامعة.

ولا يخفى على من نظر في رسائل هذه الآلة :
ما لي في رسالتي هذه من التحرير والزيادات المهمة
والطريق المخرجة في اواخر الرسالة وانفائها.

The work is divided into a mukaddamah and thirty bābs, the first fifteen of which are :

Fol. 21b : في معرفة رسوم هذه الآلة :
في معرفة الميل الاول والثاني ; في معرفة اخذ الارتفاع
في معرفة غاية الارتفاع : fol. 23b ; في معرفة عرض البلد
في معرفة جيب : fol. 24a ; في معرفة الظلال المختلفة
في معرفة سعة المشرق والمغرب ; القوس وسهم الميل
في معرفة نصف ; في معرفة الارتفاع الذي لا سمت له
fol. ; في معرفة الدائر وفضله : fol. 24b ; القوس وتعديله
في معرفة حصتي الفجر ; في معرفة ارتفاع العصر : 25a
fol. ; في معرفة الساعات الزمانية : fol. 25b ; والشفق
في معرفة استخراج الجهات ; في معرفة السميت : 26a
الاربع , etc.

The Introduction gives a description of this wonderful instrument.

Written Tuesday, 25 Jumāda ii, 1154/1741.

F

Ff. 30b-32a. Title :

رسالة في العمل بالربع المستر

TREATISE ON THE USE OF THE VEILED QUADRANT

A short treatise on the quadrant by شمس
الدين محمد بن عبد الرحيم المزني who died in 750/
1349.

الحمد لله رب العالمين... وبعد فهذه نبذة :
مختصرة في العمل بربع الدائرة الموضوع على المقنطرات
المطوية.

ويعمل بها جميع الكواكب ولكن هذا آخر :
التعليق والحمد لله الخ.

The work has a mukaddamah and twelve bābs which are :

Ff. 30b : في معرفة رسمه الموضوع فيه :
وضع الحيط على درجة الشمس.

Fol. 31a : في معرفة الميل الاول
في معرفة سعة المشرق والمغرب ; الشمس من الميل الاول
في معرفة تعديل ; في معرفة الارتفاع الذي لا سم له
في معرفة الدائر من الفلك ; نصف النهار

في معرفة : في الارتفاع من فضل الدائر :
في معرفة : في معرفة المطالع بالبلد ; مطالع الدرجات بالفلك
السميت لكل ارتفاع.

Fol. 32a : في معرفة سمت القبلة

Written Saturday, 20 Rajab, 1154/1741.

G

Ff. 33a-35. Title :

رسالة في العمل بالبسيطة الظلية

TREATISE ON THE USE OF THE SUNDIAL

A short treatise on the use of a new sundial
invented by ابو الفضائل عز الدين عبد العزيز الوفايي
who died about 876/1471. The treatise which
is written by the inventor himself begins :

الحمد لله باسط الارض... وبعد فان الآلات
الموصلة الى معرفة الاوقات وجهة القبلة كثيرة جدا...
وقد وضعت بسيطة ظلية... وقد وضعت هذه الرسالة
للعمل بها.

كان ظل مقياس الساعات واقما على خط
العصر بظل الميل.

The work is divided into ten bābs which are :

Fol. 33b : في القاب الرسوم

Fol. 34a : في نصف البسيطة والقبلة

Fol. 34b : في معرفة ; في معرفة الميل ودرجة الشمس
في الباقي للزوال والماضي ; نصف قوس النهار والليل
منه من الساعات.

Fol. 35a : في معرفة الماضي من النهار والباقي منه
في معرفة ; في معرفة الماضي من النهار من الساعات
في ; في غاية الارتفاع وارتفاع العصر ; الارتفاع وسمته
مقدار دائر العصر والباقي منه للغروب.

Written Saturday, 4 Sha'bān, 1154/1741.

H

Ff. 36-37 are written on yellow paper, and
contain a work entitled :

رسالة في العمل بالجيب الغائب

TREATISE ON THE USE OF THE HIDDEN SINE

A short treatise on the Astrolabe by a man
who gives his name simply as Ibnus-Sarrāj,
but who on the title made by Ṣidkī is
called شهاب الدين المعروف بابن السراج الحموي. From
the next treatise (I of this series) we learn
that this Sarrāj lived before 745/1344 and died
in Aleppo (fol. 38a).

Begins : قال ابن السراج رحمة الله عليه قد فتح الله
على توهم تسطيح الكرة . . . ثم اني وقفت على رسالة
الاسطرلاب والجيب لبعض المصريين.

Ends : واذا جعل الارتفاع ميلا والميل ارتفاعا يرى
له خرج تمام السمته.

Written Saturday, 11 Sha'bān, 1154/1741.

I

Ff. 38-40. Title :

رسالة في العمل بالجيب الغائب

A treatise on the same subject, viz. the
Hidden Sine in the Astrolabe by شمس الدين

محمد بن محمد المعروف بابن الفزولي. This author is
possibly the same man as that called by
Brockelmann (ii, 129, 18) *Tizīni*, or *Tizāi*, who
must have died much before 896/1490 (see
below and under T).

Begins : اما بعد يقول الشيخ الامام العلامة شمس
الدين محمد المعروف بابن الفزولي رحمه الله تعالى لما كان
بتاريخ شهر الله المحرم سنة خمس واربعين وسبعمائة ورد
علي بعض الاخوان وصحبه آله من استنباط الشيخ الامام
العلامة شهاب الدين المعروف بابن السراج الحموي واقام
بحلب وبها توفي.

Ends : فينئذ يكون الحيط الآخر على المطلوب فهذا
ما اردنا بيانه. والله الخ.

The treatise has eighteen bābs which begin
as follows :

Fol. 38b : في معرفة الميل الاول

Fol. 39a : في معرفة ; في معرفة الغاية من قبل الميل
في معرفة الارتفاع ; في معرفة قطر الظل ; الظل لكل ارتفاع
في معرفة سعة المشرق ; اذا كان الظل منكوسا

Fol. 39b : في معرفة الارتفاع الذي لا سمت له
في معرفة ; في معرفة الاصل ; في معرفة تعديل نصف النهار
في معرفة الارتفاع ; في معرفة الدائر ; نصف قوس النهار
من فضل الدائر.

Fol. 40a : في معرفة السمته لكل ارتفاع وجهته
في معرفة ضرب عدد ; في معرفة الجهات ; في معرفة القبلة
في عدد مقسوم على ستين.

Fol. 40b : في معرفة ضرب عدد في عدد ستين مقسوم
في معرفة ضرب عدد في عدد مقسوم على عدد ; على عدد
آخر.

Written Sunday, 12 Sha'bān, 1154/1741.
For reasons shown under T Fuzūlī's year of
death should be ascribed to a date much
earlier than 896/1490.

K

Ff. 41-43. Title :

بلوغ الوطر في العمل بالقمر

**ATTAINMENT OF THE OBJECT, CONCERNING
THE USE TO BE MADE OF THE MOON**

A treatise on the knowledge of the quarters of the moon by أبو عبد الله محمد ابن أبي الفتح الصوفي, who died after 916/1510 (about this date see below and under P, and R).

A treatise with the same title is attributed to Şaṭṭi who died in 1158/1745. See Brockelmann, ii, 359.

The treatise has a *muḥaddamah* and five *bābs* which are :

Fol. 41b: في معرفة عرض ; في معرفة مقوم القمر
في معرفة مطالع توسط القمر وبعده عن معدل ; القمر
النهار.

Fol. 42a: في معرفة ; في معرفة مطالع طلوعه وغروبه
في معرفة ارتفاعه المعدل ; نصف قوسه

On ff. 42b and 43 there are two tables of the phases of the moon. The first is entitled : جدول عرض القمر في الشمال والجنوب , and the second made by 'Izz ud-Dīn Wafāi (see under G and L), has for title : جدول تعديل المطالع

Written by Şidḳi, Saturday, 27 Rajab, of the same year. At the end of the treatise Şidḳi informs us that the author wrote his treatise in 883/1478 (تاريخ المصنف سنة ٨٨٣). See under P.

L

Ff. 44-45. Title :

خلاصة الدرر في العمل بالقمر

**QUINTESENCE OF PEARLS CONCERNING
THE USE TO BE MADE OF THE MOON**

A short treatise on the same theme by أبو الفضائل عبد العزيز الوفاي, who died about 876/1471 (see under G).

الحمد لله رب العالمين . . . وبعد فهذه :

رسالة لطيفة وضعتها لمن لاح له القمر بين الغيوم.

فمن اراد الوقوف على ذلك فلينظر في الرسالة :
التي وضعتها على جداول القمر للشيخ ابي عبد الله الحلبي
فانها كافية لما ذكرناه في هذا المعنى.

Written by Şidḳi, Saturday, 27 Rajab, of the same year.

M

Ff. 46-48 : Title :

النزهة النضارة في العمل بالكواكب السيارة

**THE MAGNIFICENT DELIGHT CONCERNING
THE USE TO BE MADE OF THE PLANETS**

Tables of planetary movements by شمس الدين محمد بن العطار, who wrote about 830/1426. The precise date of this author is unknown (see Brockelmann, ii, 127).

الحمد لله رب العالمين . . . وبعد فهذه نكتة :

ظرفة سميتها النزهة النضارة في العمل بالكواكب السيارة.

There are two tables entitled جدول جواهرات
جدول عروض الكواكب and الكواكب

Same date as above.

N

Ff. 48-50 : Title :

رسالة في العمل بالمقوّر

TREATISE ON THE USE OF MUḤAWWAR

A treatise on the right use of an astronomical instrument called *muḥawwar* by the same عبد العزيز الوفاي (see under G and L). The work was written at the command of the Mamlūk Sultan Ashraf Ināl (A.D. 1453-60).

الحمد لله رب العالمين . . . وبعد فقد سألني :

. . . مولانا السلطان الملك الاشرف ابو النصر اينال خلد
الله ملكه . . . ان اضع له آلة ظلية.

Ends : وفي هذا القدر كفاية لمن اراد العمل بهذه الآلة.

The treatise has ten bābs which are :

Fol. 49a : في معرفة ; وفي معرفة اقعاد هذه الآلة : الماضي والباقي ونصف الفضلة.

Fol. 49b : في معرفة الميل ; وفي معرفة اخذ الارتفاع : والغاية ودرجة الشمس.

Fol. 50a : في معرفة سمت ; وفي معرفة العرض : في معرفة مقدار حصتي ; وفي معرفة ظل الغاية ; الارتفاع الشفق والفجر.

Fol. 50b : في العمل ; وفي معرفة المطالع الفلكية : بالكواكب.

Written by Ṣidqī, Wednesday, 1 Sha'bān, of the same year.

O

Ff. 51-53 : Title :

رسالة في معرفة بيت الابرة

TREATISE ON THE KNOWLEDGE OF THE HOUSE OF THE NEEDLE

The "House of the needle" is a measuring compass, and the present treatise is an explanation of it by أبو زيد عبد الرحمن التاجوري, who died in 999/1590.

Begins : الحمد لله حمد الشاكرين . . . اما بعد فهذه وريقات في معرفة بيت الابرة على الجهات الاربع.

Ends : يصير مزولة للظهر ابدا وفي هذا القدر كفاية

Written Friday, 3 Sha'bān, of the same year.

P

Ff. 54-55. Title :

السهل الممتنع في العمل بالبسيط المرتفع

THE INACCESSIBLE SURFACE CONCERNING THE USE TO BE MADE OF AN ELEVATED PLANE

A short treatise on a kind of astrolabe or dial called "elevated plane," by محمد ابن ابي

الفتح الصوفي, who died after 916/1510. (See under K, and cf. below.)

Begins : الحمد لله لا اله سواه . . . وبعد فهذه نبذة : يسيرة في العمل بالبسيطة ذات الميل المسماة بالمرتفعة.

Ends : واما وقت العشا فغياب الشفق الاحمر وزيادة شيء قليل وفي هذا القدر كفاية.

Ṣidqī informs us in the colophon that he transcribed this treatise from the author's autograph (نقلت عن خط المؤلف), the date of which he fixes at 909/1503 (تاريخ المؤلف سنة ٩٠٩). I do not know on what authority Brockelmann (ii, 128, 11) has adopted the approximate date of 850/1446 for the death of the author (see under R).

Written by Ṣidqī, Sunday, 21 Rajab, of the same year.

Q

Ff. 56-57 are written on yellow paper and contain a work entitled :

رسالة في العمل بالربع المغني

TREATISE ON THE USE OF THE SUFFICIENT QUADRANT

A treatise on the use of an astronomical instrument called "All-Sufficient Quadrant," by شهاب الدين احمد بن محمد بن علي الحنفي الازهري, who, according to the colophon, wrote in 760/1355.

Begins : قال الشيخ شهاب الدين احمد بن محمد بن علي الحنفي الازهري البخاتقي الشهر بابت المعيني . . . هذه نبذة في العمل بالربع المغني.

Ends : وهذا آخر ما اوردناه في هذا المختصر وان مد الله في العمر ففي النفس ايراد اعمال هذا الشكل باتم من هذا.

The work has ten faṣls explaining the quadrant in a way almost similar to that of the above treatises.

The treatise was written in 760/1355 and copied by Muḥammad Ṣūfī in 909/1503. It is from this copy of Ṣūfī that Ṣidqī transcribed the present manuscript on Sunday, 21 Rajab, in (as usual) 1154/1741:

قال محمد ابن ابي الفتح الصوفي نقل من خط المؤلف وتاريخ تأليفها سنة ٧٦٠ وتاريخ نقلها سنة ٩٠٩ ونقل من خطه رحمه الله بقلم . . . صدقي.

R

Ff. 58-59. Title:

نتائج الفكر في المباشرة بالقمر

RESULTS OF REFLEXION ON THE WORKING OF THE MOON

A short treatise on the workings of the moon according to the indications of an astronomical instrument by the same محمد ابن ابي الفتح الصوفي, who died after 916/1510 (see under K and P).

Begins: الحمد لله . . . وبعد فهذه رسالة سميتها: نتائج الفكر في المباشرة بالقمر.

Ends: ومن اراد تقريب العمل وسهولة المباشرة من غير جداول فعليه برسالتنا المسماة ببلوغ الوطر في العمل بالقمر.

Ṣidqī informs us that he transcribed the manuscript on Monday, 22 Rajab, 1154/1741, from an autograph of the author dated 916/1510: تاريخ المؤلف ٩١٦ نقل من خط المؤلف . . . بقلم اضعف الضعفاء صدقي.

S

Ff. 60-63. Title:

عقود الآلي في العمل بالربع الهلالي

STRINGS OF PEARLS CONCERNING THE USE TO BE MADE OF THE NEW-MOON QUADRANT

A treatise on the explanation of an astronomical instrument the circles of which

are in the shape of a new moon, by محمد بن محمد سبط المارديني, who died after 896/1490.

The astronomical instrument was invented, as we shall see from the introductory words, by Shamsud-Dīn b. Fuzūlī (see under I).

Begins: الحمد لله وكفى . . . وبعد فيقول محمد بن محمد سبط المارديني هذه مقدمة مختصرة على الربع الهلالي وهو الذي منطقتاه كالهلال استنباط الاستاذ شمس الدين ابن الفزولي . . . وسميتها عقود الآلي الخ.

Ends: وهو ما بين الحيط والخط الذي عليه الفضل ويقاس بهذا سائر المسائل وفي هذا القدر كفاية الخ.

The work is divided into a muḥaddamah, ten bābs and a khātimah which deal with the same matter as that found in many previous treatises.

Written by Ṣidqī Thursday, 21 Sha'bān, of the same year.

T

Ff. 64-66. Title:

رسالة في العمل بالمربع

TREATISE ON THE USE OF THE SQUARE (ASTROLABE)

The treatise was written in 779/1377, at the request of Zainud-Dīn Nawawī Shāmi, by شمس الدين محمد بن محمد بن الفزولي, who must have died long before 896/1490. He wrote this treatise in 779, and if the approximate date 896 assigned to his death is possible we must give him more years than 130, which seems to be unlikely. The approximate date to be assigned to his death should probably be 840/1436.

The treatise deals with the explanation of an astronomical instrument invented by 'Alī b. ash-Shāṭir (about whom see under E) and is divided into eleven faṣls and a muḥaddamah.

Begins: الحمد لله . . . اما بعد فانه قد سألني في هذا العسر سنة تسع وسبعين وسبعماية . . . زين الدين

مقبل النووي الشهير بالشامي في تعليق رسالة في صفة العمل
بربع المجيب . . . ان المستنبط لها الشيخ علاء الدين
ابن الشاطر.

Ends : ان يكون قد تقدم له اشتغال بالجيب اولاً والا
يعسر عليه ذلك والله اعلم.

Written by Şidkî, 21 Sha'bân, of the same
year.

U

Ff. 66-68. Title :

رسالة في العمل بالمثلث

**TREATISE ON THE USE OF THE
TRIANGULAR (ASTROLABE)**

An anonymous short treatise on the right
use to be made of an astronomical instrument
called *Muthallath* ("triangular").

Begins : الحمد لله . . . وبعد فالحمم العالية لها ادراكات
شافية وكان من غرائب الآلات شكل المثلث كالزاوية.

Ends : واما الضرب والقسمة في حالة واحدة فالاولى
ان يعمل به مفصلاً الضرب ثم القسمة ومثاله ما تقدم في
الظل والله اعلم.

The treatise is divided into a *muḥaddamah*,
twelve *faṣls*, and a *khātimah*.

Written Wednesday, 22 Sha'bân, of the same
year.

V

Ff. 69-70. Title :

رسالة في العمل بالربع الشكازي

**TREATISE ON THE USE OF THE SHIKĀZĪ
QUADRANT**

A short treatise on the astrolabe called
Shikāzī and how to use it, by تقي الدين ابو طاهر
whose date is unknown but who might have
lived at the end of the fifteenth Christian
century.

Begins : الحمد لله حق حمده . . . وبعد فهذه رسالة

وجيزة مفيدة في العمل بالربع الشكازي تشتمل على عشرة
ابواب الباب الاول في تسمية رسومه.

Ends : وليس يخفى عليك جهته من قبل طوله وعرضه :
وقصدنا الاختصار والله الخ.

Written Wednesday, 22 Sha'bân, of the same
year.

The MS. bears at the beginning a seal
containing simply صح , and above it the in-
scription of an owner, السيد عثمان العريف بخواجه
السيد عثمان العريف بخواجه , and the year 1253/1837.

On fol. 1a and fol. 70b there is the inscrip-
tion of another owner, محمد امين

Well rubricated. Broad margins.

[Crawford.]

362 [265]

226 × 143 mm. 187 leaves, for the greater
part twenty-three lines to the page.

Title :

السر المكتوم

THE HIDDEN SECRET

Haj. Khal. gives the full title : السر المكتوم في
مخاطبة النجوم , the additional words meaning "in
the conversation of the stars." It is a work
on astrology, fortune-telling, magical incanta-
tions, professing to be derived from ancient
sages. In the intitulations on the back of
the first leaf, and also (but reluctantly) by
Haj. Khal. (iii, 596), the authorship is referred
to the great theologian, فخر الدين محمد بن عمر
الرازي , who died in 606/1209, but the correct-
ness of the attribution is questioned by ortho-
dox critics, and the name of the Moroccan,
علي بن احمد بن الحسن الحرالي , who died in 637/1239,
is mentioned as that of the supposed real
author.

Begins : الحمد لله الذي احاط بكل شي علمه . . .
اما بعد فهذا الكتاب نجمع فيه ملخص ما وصل الينا من

علم الطلسمات والنيرنجات والعزائم ودعوة الكواكب مع التبري عن كل ما يخالف الدين.

The work ends abruptly, but judging from the headings of *maḳālah*, *nau'*, *bāb* and *faṣl* given by Ahlwardt (v, No. 5886) the missing pages must be very few. The tenth *bāb*, found in the Berlin manuscript on fol. 207a, figures on fol. 185b of our own and this is followed by three minor headings: الطلسم الاول (fol. 185b), الطلسم الثاني (fol. 186b), and الطلسم الثالث (fol. 187b).

Written in a fine Perso-Indian Naskhi of about A.D. 1660. Ff. 7-45 and 57-68 are supplied in Nasta'liq by an eighteenth-century hand and have nineteen lines to the page.

Ff. 57-76 contain strange astrological tables and diagrams. Each sign of the Zodiac has its special table headed as the case may be . صورة درجات الحمل. The columns of the tables have the following headings: الصور, البروج, الأفعال, and البيخور, الاسماء, the aim of which is fortune-telling.

The tables of fol. 74 are attributed to أبو احمد بن محمد بن عبد الجليل السجزي (Brockelmann, i, 219), to whom a work is ascribed on fol. 73b entitled الجامع الشاهي. To Abū Dhātīs is attributed (*ibid.*) a work called تنكولوا الصغيرة.

Well rubricated. Slightly wormed.

[Hamilton.]

363 [353]

235 × 145 mm. 83 leaves, fifteen lines to the page.

Title:

شرح الملخص في الهيئة البسيطة

COMMENTARY ON THE EPITOME CONCERNING THE CONFIGURATION OF THE HEAVENS

The original work entitled الملخص في الهيئة is a compendium of astronomy written by محمود بن محمد بن عمر الخوارزمي الجفميني (in Arabic), who died about 618/1221. The present manuscript contains a commentary upon this work by موسى بن محمود قاضي زاده الرومي, who died about 815/1412.

الحمد لله الذي جعل الشمس ضياء والقمر نورا . . . وبعد فلا قسم بمواقع النجوم.

Ends : عشرة ايام واحد وعشرون ساعة الا دقيقة : وثلاثة اخماس دقيقة من دقائق الساعات على ما ذهب اليه التبانى كما لا يخفى على من له ادنى دراية في الحساب والله اسرع الحاسين . . . تم شرح الرومي على الملخص مشهور به شرح جفميني.

The text commented upon is written in red and embodied with the commentary. Clearly written in an Indian Nasta'liq with rubrications and numerous diagrams. No date. The writing is that of about A.D. 1750.

The edges of the leaves are damaged by worms but the text is intact. Occasional glosses on the margins.

[Hamilton.]

364 [322]

262 × 170 mm. 118 leaves, nineteen lines to the page.

Title:

حاشية (or) تعليقات على شرح الملخص

GLOSSES ON THE COMMENTARY UPON THE MULAKHKHAS

The glosses of عبد العلي بن محمد بن الحسين البرجندي, who died after 930/1523, upon the text of the preceding manuscript, i.e. upon Kādi-Zāda's commentary upon Maḥmūd al-

¹ In Ahlwardt (v, 5675), البقاء

Jaghmīni's *mulakhkhaṣ*. About Barjandi's date see No. 365 [457].

Begins : الحمد لله رب المشارق والمغارب . . . وبعد
فهذه تعليقات على المواضع المشككة وتنبهات على الامور
والمباحث الخفية والمعضلة من شرح الملخص.

Ends : وهو الخارج هذه السنة الشمسية على اثني [عشر]
والشهر الشمسي الحقيقي قد يزيد عليه وقد يساويه وقد ينقص
منه والله اعلم بالصواب.

Written in a coarse and negligent hand by
سيد عبد الرسول بن مير سيد محمد حيولكيارني (؟) متوطن
الاهور , about A.D. 1750. In this very colophon
the book is called الشرح الجفمينية

No rubrications and no headings. Broad
margins.

[Hamilton.]

365 [457]

240 × 142 mm. 262 leaves, twenty-five
lines to the page.

Title :

شرح التذكرة في فن الهيئة

COMMENTARY UPON THE *TADHKIRA* IN
THE SCIENCE OF ASTRONOMY

Naṣīr ad-Dīn Muḥammad b. al Ḥasan aṭ-Ṭūsi, who died in 672/1273, wrote an astro-
nomical work entitled التذكرة الناصرية (or النصرية).¹
The present manuscript is a commentary upon
it by عبد العلي بن محمد بن الحسين البرجندي who died
after 930/1523 (see below).

Begins : الحمد لله الذي خلق السموات والارض . . .
وبعد فيقول المفتقر الى رب المشرقين والمغربين عبد العلي
بن محمد بن الحسين . . . وبعد ذلك فجال في صديري ودار
في خلدي ان اشرح مختصر الهيئة المنسوب الى . . . نصير
الحق والملة والدين محمد الطوسي.

¹ The work is called here مختصر الهيئة (see below), *Compendium of Astronomy*.

وتوضح ما يتعلق بكل من السؤال والجواب :
. . . فارجو منهم ان يعذروني ان عثروا على الخطا والفساد
ويتحيزوا عن طريق التعنف والعناد والله تعالى اهلهم السداد
ومنه البدء واليه المعاد والصلاة والسلام الخ.

From the following colophon we learn that
the author, Muḥammad Barjandi, wrote his
work in 913/1507. The date, therefore, of
900/1494 assigned to Barjandi by Brockel-
mann (i, 473, 5) cannot be right.

وقد اتفق جهاد القلم عن تاليفه وترتيب ما اودعت فيه
وترصيعه في شهر ربيع الاول من السنة الثالثة عشرة المتبعة
على التسعمائة من الهجرة.

The name of the scribe is عبد الغفور , who does
not assign any date to the MS., which, to
judge from the writing used, might have been
finished about A.D. 1670.

Carelessly written in a cursive Indian
Nasta'liq, many letters being often left with-
out dots. Hardly any rubrications. The text
commented upon is generally overlined in
black. Apart from two places (ff. 29a, 81b),
no headings are used in the work, but blank
spaces are commonly left for such divisions
as bāb and faṣl, doubtless to be filled up later
in red.

Some notes on the margins, mostly con-
sisting of matter omitted in the text. This
is especially the case with fol. 17. On the
back of page 1 the work is wrongly marked
as part one : الجزء الاول. On the same page
there is the seal and the inscription of an
owner, عبد القادر, and the date 1148/1735.
There are many diagrams in the MS. and
blank spaces for the insertion of many others.

[Hamilton.]

366 [738]

180 × 110 mm. 89 leaves, eleven lines to
the page.

The text of the hundred Astronomical Sentences of Ptolemy.

This is possibly the piece which Haj. Khal. (ii, 496) describes as having been called in Greek *Andromeda*, a word to which he attributes the meaning of "a hundred sayings" and to which he gives the Arabic title of :

ثمرة في احكام النجوم

FRUIT CONCERNING THE LAWS OF THE STARS

In a note on the last page of the manuscript the book is called ثمرة الشجرة, "The Fruit of the Tree," and at the beginning we have ثمرة بطليموس, "Fruit of Ptolemy."

The hundred sayings are in Arabic, and are translated into Persian. The word preceding the Arabic text is *kalimah* and that which introduces the Persian translation is *tarjamah*; but this so-called translation is a paraphrase and explanation, a regular *tafsir*, and is attributed in a note found in the MS. and by Haj. Khal. (ii, 496) to نصير الدين محمد بن الحسن الطوسي, who died in 672/1273.

Begins : كتاب ثمرة بطليموس حكيم را بفارسي ترجمه کرده آمد الخ.

Ends : وينست تمامي كلمات كتاب ثمره وتفسير آن در آخر كتاب باين عبارت آورده اند والله سبحانه اعلم واحكم الحقائق والرموز تمام شد.

No regular heading or exordium, and no colophon. Written in an Indian Ta'lik about A.D. 1760. Red ink used only for the Persian enumeration of the sayings.

[Hamilton.]

367 [298]

230 × 132 mm. 397 leaves, nineteen lines to the page.

Title :

تفسير التحرير

EXPLANATION OF THE WRITING

The تحرير المجسطي, "Transcription of Mijisti" (new edition) was the rewriting by Naṣīr ad-Dīn b. Ḥasan aṭ-Ṭūsī, who died in 672/1273 of Ptolemy's great mathematical work, which has been called *Almagest* (corruption of 'H μέγιστη). The present manuscript contains a commentary upon Ṭūsī's work by نظام الدين محمد النيسابوري, who wrote about 704/1304.

The title of the work is given by Haj. Khal. (v, 386) as تغيير التحرير (Alteration of the Writing), and in the Brit. Mus. Cat. No. cccxcii as تفسير التحرير, a title confirmed by our MS.

Begins : السعد قرين من صدر كلامه بالحمد لواهب السعادة واليمن . . . وبعد فن المعلوم ان كتاب المجسطي المنسوب على بطليموس القلوزي.

The author mentions in his introduction مولانا ومولى محمود بن مسعود الشيرازي, العالمين واستاذنا واستاذ العالمين قطب الملة والحق والدين, etc.

The work ends abruptly, but as the final leaf represents the second leaf of the ninth faṣl of the thirteenth maḳālah, only two short faṣls are lost, equivalent perhaps to four or five leaves at the utmost. The final words are : ولست التمس بهذا الدعاء اثبات هذه الاشياء لوزير الوزراء.

The book is divided into thirteen maḳālahs and many faṣls.

The last maḳālah contains on ff. 383-397 some illegible or damaged words.

No date. The writing is an Indian Nasta'lik of about A.D. 1650. The words commented upon are introduced by *ḳauluhu* and those of the commentary by *aḳūlu*. The numerous

mathematical diagrams are very neat and clear. Well rubricated. Broad margins.

[Hamilton.]

368 [299]

254 × 160 mm. 419 leaves, nineteen lines to the page.

Title :

شرح مجسطي

COMMENTARY ON THE *MIJISTĪ*

Another commentary on Tūsi's *Tahrīr* by عبد العلي بن محمد بن الحسين البرجندي, who died after 930/1523. The name *Barjandi* does not occur in the manuscript itself, but it is certain that the work is to be attributed to him. (See India Office, No. 742.)

Begins : الحمد لله الذي جعلنا من المتفكرين في خلق السموات والارض . . . وبعد فيقول المتوسل الى الله تعالى بيني الثقلين العبد المذنب عبد العلي بن محمد بن الحسين وفقه الله تعالى.

Ends : والمسئول من الله تعالى ان لا يعاقبني بتضييع الاوقات في مطالعة الحكميات والرياضيات ويلهمني معرفة طريق السداد ويسهل علي سلوك سبيل الرشاد والحمد لله.

From the following colophon it is clear that Barjandi wrote his book in 921/1515 :

وقد فرغت من تاليف هذا الشرح وتسويده وتصحيحه بقدر الامكان وتجويده فحوة يوم العاشر من شهر ذي القعدة سنة احدى وعشرين وتسعمائة.

On fol. 299a the first chapter is omitted and the second chapter begins في الدائرة اللبية. On fol. 325a, although the *maḳālah* begins about three leaves earlier, the heading for the first and the second chapters is omitted. The third chapter of the thirteenth *maḳālah* is found on fol. 367b.

Written in an Indian Nasta'lik. No colophon by the copyist. The writing is that of

about A.D. 1750. Imperfectly rubricated. Many diagrams in the text.

An index of chapters on four leaves, written about 1830, is loosely inserted at the beginning.

[Hamilton.]

369 [461]

230 × 150 mm. 163 leaves in various hands, with nineteen or seventeen or sixteen lines to the page.

Astronomical treatises, by various writers, in Persian and Arabic.

A

Ff. 1-3 : A short treatise in Persian showing the direction of the *kibla* from different localities.

Begins : سپاس بي قياس مر خدايي را كه كردانيد خانه كعبه را قبله مومنان . . . وبعد هذا بر ضمائر ارباب بصاير.

Then follow two tables, one containing the names of all the places in their relation to Maccah, and the other entitled :

جدول ساعات وكهريهاي طلوع بروج بعرض بعضى از بلاد ملك هند

On the first page two owners have written the dates 1263/1846, 1264/1847. No date. Written in an Indian Naskhi of about 1670.

B

Ff. 4-25 : A treatise in Persian on the seven Planets and the Zodiac, by قاسم بن محمد بن عبدالله, who seems to have lived in the sixteenth century.

Begins : اما بعد چنين كويد فقير حقير قاسم بن محمد بن عبدالله الحسيني اصلح الله شانہ كه چون جماعتى از اخوان الصفا.

Ends : در دور دیگر همان امر مذموم شود در تحت : دلالت نحسین در اید تمت.

Dated 1080/1669 : تمام شد در دهم ماه ربیع الثانی : سنة ۱۰۸۰ در بلده معظمه شاه جهان آباد بید ضعیف فقیر عبد الرحمن صدیقی قادری.

In two places, ff. 10a and 11a, the copyist has forgotten to write the tables of which the text is treating, and the space reserved for them is left blank.

Same writing as that of the previous treatise.

C

Ff. 25-74 : A book of astronomical tables and calendars.

Title :

کتاب اللمعة في حل السبعة

BOOK OF IRRADIATION FOR AN ANALYSIS OF THE SEVEN (PLANETS)

The work, the beginning of which deals with the calendars used by the Arabs, Copts, Greeks, Persians, and Jews, is ascribed to شهاب الدين غلام الله بن احمد الكومريشي, who died in 836/1432.

Begins : الحمد لله الذي جعل العلم شمساً . . . وبعد : فاني لما رايت . . . وسميته باللمعة في حل السبعة.

Ends (fol. 37b) : في الساعة الخامسة من ليلة العشرين : من تموز والطلع الحمل والله سبحانه وتعالى اعلم بالغيب يتلوه الجداول المعولة له.

Dated 1051/1641 : تمت اللمعة في التاريخ العشرين : من شهر جمادى الاولى سنة واحد (sic) وخمسين بعد الالف كاتبه العبد الفقير الحقير عبد الرحمن بن قاسم . . . في قلعة ادكير.

On fol. 39a begins the long series of astronomical tables which ends on fol. 74a. On fol. 37a a sentence of the text suggests that Rīshī wrote his book in 825/1421, eleven

years before his death : وهذه اوساط رؤوسى الفصول : حررتها لآخر سنة ۸۲۵ عربية.

The work itself has twelve faṣls. Most of the astronomical tables are attributed to b. Shāṭir, who died about 777/1375. His full name is : علي بن ابراهيم بن محمد ابن الشاطر علاء الدين . At the end of these tables (fol. 74a) the following colophon is found with the date 1053/1643 :

تحريرا في التاريخ ۲۲ شهر شعبان المعظم سنة ۱۰۵۳ ثلاث وخمسين بعد الالف . . . راقه عبد الرحمن ابن الشيخ قاسم ابن ابراهيم في قلعة ادكير.

On fol. 25 there are many inscriptions and three seals of various owners, among whom is the copyist himself. Eight poetical lines have also been added on the معرفة الطالع

D

Ff. 75-80 : A treatise on the right use to be made of an astronomical instrument called "The Quadrant of the Āfāḳi Sine."

Title :

رسالة اعمال الاوقات في استخراج السموات

OPERATIONS OF TIMES IN DETERMINING THE HEAVENS

Begins : الحمد لله . . . وبعد فهذه رسالة على الربع المجيب الآفاقي في اعمال الفلكية سميتها رسالة اعمال الاوقات في استخراج السموات.

Ends : واما كيفية وضع الربع . . . الذي على محيط : الربع هو القبلة والله اعلم بالصواب.

The manuscript was written in 1053/1643 : تمت هذه النسخة في ۹ رمضان المبارك في اودكير سنة ۱۰۵۳.

The work has a mukāddamah and eleven bābs which are : fol. 75b : معرفة جيب القوس ; في معرفة الميل and في معرفة اخذ الارتفاع : fol. 76a ;

في معرفة and في معرفة استخراج عرض البلد : fol. 76b
 and في معرفة بعد القطر : fol. 77a ; الظل من الارتفاع
 ; في معرفة الدائر : fol. 77b ; في معرفة نصف التعديل
 : fol. 78a ; في معرفة الارتفاع من فضل الدائر : fol. 78b
 : في معرفة : fol. 79a ; في معرفة الارتفاع الذي لا سمت له
 استخراج سمت القبلة.

The work is immediately followed (fol. 80) by a short poem on the معرفة ما مضى من ساعات , with a short commentary in prose.

On fol. 81a there are eight lines on some principles of morality.

On ff. 81b and 82a there is a short treatise in Persian on the distance of the planets in Persian on the distance of the planets and on fol. 82b there is an Arabic note on the finding out of ظل الزوال without any astronomical instrument.

Fol. 83a contains some notes in Persian on the Zodiac with two semi-magical diagrams. Fol. 83b contains notes in Arabic and in Persian on the مطالع of the Zodiac, with a table on ارتفاع

Fol. 84a contains a diagram and notes in Persian on ساعات البست , and fol. 84b is filled up with Persian notes on طالع بروج . In the text mention is made of the year 1061/1650, possibly referring to the date of the transcription of the page, which is in Indian Ta'lik.

Fol. 85a contains a note in Persian and in Arabic, entitled در معرفت رجال الغيب . It is attributed to Muḥyi d-Dīn b. 'Arabi, the famous mystic writer, who died 638/1240.

E

Ff. 86-134 contain different astronomical and astrological diagrams and tables in Persian. The first two headings are :

Fol. 94a : جدول منسوبات بروج دوازده كانه

Fol. 100a : حكماي : جدول احكام لظهور ذو ذوايه .
 ما تقدم كفته اند.

On fol. 124b there is a list in Persian of all the Muḥammadan Sultans of Dehli. A comparison with the list given by E. Thomas in his *The Chronicles of the Pathān Kings of Dehli*, pp. 7-8 sqq., shows many differences both in the order of succession and of duration. Our list gives the year, the month, and the day of each reign. Its beginning is :

هار شاهست بادشاهان دهلي كه بعد از راجه پتهوره
 چوهان كه يادشاهان اسلام رسیده است وهر يك بادشاه
 جه قدر مدت بر سرير سلطنت . . . بدین تفصيل.

On fol. 135 there is a short treatise on division in Arithmetic by شيخ محمود كاشي

F

Ff. 136-138 contain a short treatise in Arabic on the explanation of some astronomical tables drawn up by Shaikh Muḥammad al-'Idūsī. The treatise was written in 1040/1630, to which date 'Idūsī's tables seem to have been carried.

Begins : الحمد لله الذي خلق الانسان . . . وبعد لما
 قرب مدخل سنة اربعين بعد الالف وكانت آخر سنة من
 الجداول التي وضعها سيدنا محمد العيدوسي.

The writing of this piece is in Indian Naskhi.

Fol. 139a contains the record of a journey undertaken by the writer in 1068/1657 in company of a محمد عارف

G

Ff. 139b-143 contain astrological and astronomical tables and diagrams in Persian, with the date (fol. 142b) 16 Shawwāl, 1058/1648.

H

Ff. 144-149 contain a treatise on the making of some talismans and general Cabala by means of numbers with some diagrams and tables. The beginning is missing. From the word *قوله* found on ff. 144b and 145a it would seem that the beginning of the work was a kind of a commentary on the "Science of Letters" (*علم الحروف*).

Written in an ugly Naskhi. A stamp impressed on fol. 149a bears the year 1054/1644.

I

Ff. 150-163: A treatise containing formulæ against all sorts of evils, talismans by means of numbers, and many tables for such purposes. The work is attributed to *الشيخ محمد بن محمد القرالي*.

Begins: الحمد لله رب العالمين قال الشيخ الامام محمد بن محمد القرالي رحمه الله تعالى ان الوفق الثلاثي فيه سر الاسرار.

Ends: وهذا صفة الشكل المذكور وهو بالعدد الهندي

This last treatise is written in an ugly but clear Naskhi, without any rubrications.

At beginning and end are the red seals described in No. 197 [405].

Many marginal notes in Persian, and the astronomical tables are clear and well rubricated.

[Hamilton.]

370 [489]

200 × 143 mm. III leaves, seventeen lines to the page.

Title:

عيون الحقائق وايضاح الطرائق

ESSENCES OF TRUTHS AND EXPOSITION OF METHODS

A treatise on white magic, portents, medicaments, and divination by *ابو القاسم احمد بن محمد*

العراقي السيمائي, known as *تحرور شاه* (fol. 4a),¹ who lived apparently in the seventh/thirteenth century (see Brockelmann, i, 4961, where, however—I do not know on what authority—he is called *محمد بن احمد*). On fol. 8b the author mentions *Shihāb ad-Dīn as-Suhrawardī*, who died in 632/1234. In the Brit. Mus. Cat. (No. 1337, p. 619) the epithet *الحسروشاهي* is applied to the author.

Begins: الحمد لله الذي اطلع لنا من مشارق الارض شمساً . . . اما بعد فانه لما راينا اكثر الخلق من يتعاطى الحيل . . . وسميناه بعيون الحقائق وايضاح الطرائق.

Ends: ومن بسط لسانه بالخير انبسطت في القلوب محبته ومن عدم المداراة عدم التوفيق والله سبحانه وتعالى الموفق للصواب الخ.

Dated 1126/1714: وكان الفراغ منه صبيحة يوم الجمعة المباركة الذي هو الثامن والعشرون من شهر الحجة ختام سنة الف ومائة وستة وعشرين.

The work is divided into thirty *bābs*, subdivided into *faṣls*. The *bābs* bear on the following subjects: fol. 4b: في النواميس; fol. 12b: في المخاريق; fol. 17a: في الدخن; fol. 20b: في: fol. 30a: في المراقد; fol. 28a: في التعافين; fol. 34b: في الاخفاآت; fol. 32b: النارنجيات; fol. 40a: في الزراعات; fol. 39a: في الدك والحيل; fol. 41a: في اللعب بالحواتم; fol. 40b: في اللعب بالبيض; fol. 43a: في اللعب بالتمثيل; fol. 44b: في اللعب بالذبايح; fol. 46a: في اللعب بالاقداح; fol. 47a: في اللعب بالنار; fol. 50a: في تنابيل; fol. 60a: في غرايب المنجمين; fol. 52b:

¹ On this very page another work is attributed to the author, entitled: كتاب الاشارات والمقالات في علم السيميا

² In this chapter mention is made (fol. 35a) of a kind of script called القلم الدوودي

fol. 71b : في قبس المشرمطين : fol. 65a ; المجردين
 في ادوية صيد الحيوان : fol. 75b ; في حال الدكاشرة
 في الادوية : fol. 80a ; في عمل اصناف اللبى : fol. 78a
 في انواع الاصباغ والحضابات النادرة : fol. 87a ; المفردة
 : fol. 92a ; في الملاعب المفردة : fol. 89a ; واجزاءها
 : fol. 98a ; في خواص النباتات : fol. 98a ; في خواص المعادن
 في كيفية تركيب : fol. 103a ; في خواص الحيوان : 101b
 الانسان . Cf. the list of Bod. ii, No. 378.

The writing is a clear but not handsome Naskhi. Profusely rubricated. Writing within red rulings. Many explanatory diagrams and figures in red. On the title page there is an inscription by an owner, dated 1234/1818.

[Hamilton.]

371 [392]

155 × 105 mm. 47 leaves, eleven lines to the page.

Title as on the title page :

رسالة الزائرجة

THE ZĀ'IRJAH TREATISE

but as at the end of the work (see below) :

رسالة في علم الزائرجة

TREATISE ON THE SCIENCE OF ZĀ'IRJAH

A treatise on the practice and signification of the *Zā'irjah*, a cabalistic art for extracting from the letters of words a mystical and prophetic meaning. The *Zā'irjah* is thus intimately connected with the science called mostly with the four degrees of relation (نسبة) existing between the letters of the alphabet (fol. 1b).

The work is attributed both on the title page and at the end of the manuscript to the famous mystic محيى الدين محمد بن علي بن العربي , who died in 638/1240.

الكلام وبالله التوفيق : Begins, after the *Basmalah* : على الابتداء من الالف الى الطاء نسبة اولية وهى اصل النسب وفيها طريقة الكبرى ومن الباء الى الصاد المنقوطة نسبة ثانية تحتوى على اثنا (sic) عشر طريقة اقل الخ.

Ff. 1-16 deal with the استخراج اسماء الله تعالى واسماء الملائكة الروحانية والاقسام والاحراقات والخواتيم والشعابد والتيجان والسبوف والهياكل وغير ذلك.

From fol. 16b begins, without any preamble or break, a kindred but somewhat different work by the same Muḥyi d-Dīn b. 'Arabi. Title :

تشنيف الاسماع في تعريف الابداع

ADORNMENT OF HEARING IN THE EXPLANATION OF THE CREATION

The object of the work is to prove that God created everything, including the spiritual beings, and the celestial bodies, and to inquire into the different classes and categories of the created things.

Begins : اعلم ان البارى سبحانه وتعالى المبدع كل مبدع وقال له كن فيكون.

On fol. 21 sq. there are three short bābs on the relation of each of the planets with some moral virtues.

On fol. 24b sq. some headings occur in the following terms : اخذ جليل الافادة لاسباب السعادة . The final part of the work is mostly metaphysical, with mystical allusions.

The work ends (fol. 47a) : ومن اريد به غير ذلك : فهو من الهالكين. تمت هذه الرسالة المصنفة في علم الزائرجة للشيخ الأكبر . . . محيى الدين بن عربى.

Dated 1108/1696 : تحرير في السادس عشرين شهر رمضان المبارك سنة ١١٠٨ هجرى في يوم الجمعة سنة ٤١ جلوسى في الاقامة.

The writing is an Indian Nasta'liq. The text is full of grammatical mistakes. Well rubricated. All tables containing combina-

tions of letters are also in red. Slightly wormed, in consequence of which a few words have either partially or totally disappeared.

[Hamilton.]

372 [404]

215 × 135 mm. 172 leaves, nineteen lines to the page.

Title in a Persian hand :

مصحف الزهرة

THE BOOK OF VENUS

A work consisting entirely of magic, astrology, spells and talismans, lucky signals and divination. The title suggests a possible adaptation to Muslim Cabala of the "*Zohar*," the well-known Jewish Cabalistic work, about which see *Jewish Encyclopædia* (*passim*). The title, however, مصحف الزهرة, occurs frequently in the text.

As the work is incomplete at the beginning there is no introduction in which the author's name might have been mentioned, but in many pages we meet with statements to the following effect : قال مصنف الكتاب الشيخ الكبير سراج الدين ابو يعقوب السكاكي (ff. 8b, 33b, etc.). In many other passages (fol. 136a, etc.) is used alone, and this induces us to suppose that the author of the work is the well-known philologist سراج الدين ابو يعقوب يوسف بن ابي بكر بن محمد بن علي السكاكي, who died in 626/1229.

The main divisions of the work are five *maḳālahs*, divided into *bābs* and subdivided into *faṣls*. The manuscript, as it stands, contains four complete *maḳālahs*, and three *bābs* of the first *maḳālah*. The missing part, therefore, consisted only of two *bābs*, with their respective *faṣls*, at the beginning of the work.

The MS. begins abruptly with the first *faṣl* of the third *bāb* as follows : فصل في ذكر الجماجم

الكبيرة العليا التي مشوا عنها وطلبوها العلماء اجمعون ولم يدركها الا قليل منهم . . . ولولا هذه الجمجمة ما طلبت العلماء مصحف الزهرة وبهذه تعلوا اتصلوا الى مصحف الزهرة.

Ends : فصل في لوح القمر . . . هذه من الاسرار :
الالهية قال ولي من اولياء الله رايت في الواقعة انه مجرب.
تمت.

The *maḳālahs* begin :

Fol. 50b : المقالة الثانية في التنجيم وتسخير الجن وهي ثمانية ابواب الباب الاول في شرائط علم التنجيم وقواعده.

Fol. 93b : المقالة الثالثة في احضار الروحانية للاقداح :
والترأى وعلاج المصاب. الباب الاول في الاقداح المطلقة على جميع الجان.

Fol. 106b : المقالة الرابعة اعمال التهيج والبغض والتمريض والتهليك والعقد والحل وسائر هذه الاعمال وهي عشرة ابواب الباب الاول في التهيج والتخريق واعمال المحبة. قال الشيخ سراج الدين ابو يعقوب السكاكي.

Fol. 154a : المقالة الخامسة في اعمال الكواكب والخطاب والدعوات والالواح. وهي اربعة ابواب. الباب الاول في الاعمال التي تتعلق بالكواكب السبعة.

The work is crammed with magical formulæ containing unusual combinations of letters and very uncommon names of spirits. Many authorities are here and there mentioned or quoted. We will refer to the following :

جرم (fol. 3b, frequently quoted) ; طاووس اليوناني (fol. 8b, frequently quoted) ; خرمع البابلي (fol. 9b) ; هرمس (fol. 9b) ; الهندي بقراض الحكيم (fol. 6a, etc., probably Hippocrates) ; ارسطاطاليس (fol. 33b, probably بطليموس) ; (fol. 41a, etc.) ; اصف بن برخيا (fol. 114a, the well-known Jewish astronomer, cf. *Arabian Nights*) ; طالب بن محمد الساجي (fol. 119b), etc., etc.

No date. The writing is a loose Indian

Nasta'lik of about A.D. 1780. Fol. 1 is in a modern hand. Fol. 85a and about half of ff. 86b and 87a are blank.

There are some Persian sentences in the text (see e.g. fol. 135b). Many figures and diagrams. Headings in red. The text is often very ungrammatical, owing possibly to the carelessness of the copyist.

[Hamilton.]

373 [808]

205 × 150 mm. 54 leaves, fifteen lines to the page.

Title :

مَثَلٌ فِي عِلْمِ الرَّمَلِ

This title, which is confirmed by Haj. Khal. v, 373, is written in red on fol. 1b immediately before the text, but on fol. 1a the word علم is omitted in the intitulation, while at the end (fol. 54b) the first word is written المَثَلُ, and this stands for all the title.

A complete treatise on Geomancy and Divination, by عبد الله ابن المحفوف. In the printed text of Haj. Khal. (v, 373) the name occurs as محفوف, but the form used in the present manuscript and in Berlin 4200 seems to be preferable. He appears to have had some connections of relationship or of other kind with the Berbers, because in his tables many Arabic words have their equivalents given also in the language of Berbery. Cf. also ff. 3b and 6a. His full name is عبد الله ابن علي المنجم ابن المحفوف, and he apparently died before 800/1397 (Ahlwardt in Berlin 4200).

Begins : قال العبد المملوك عبد الله ابن المحفوف :
المنجم لما رايت كتباً كثيرة وكثير (sic) من الناس من
سائر الاجناس مجتهدين في طلب الكنايات.

Ends : والعلم واسع وغايته لا تدرك وانما وصفنا منه :

ما وصل اليه اجتهدنا . . . وتعلقنا باقوى اسبابه والله
الموفق للصواب . . . تمت المثلثة بمن الله وعونه الخ.

The present MS. offers many variants when compared with Berlin 4200. The work is divided into twelve bābs which, with the exception of the first and the eleventh, have an unequal number of tables. On the other hand the eleventh bāb is subdivided into eight fašls.

No date. The writing is a clear Syrian Naskhi of about A.D. 1750. Very profusely rubricated. Red rulings. The name of an owner who acquired the MS. on the 5th of April, 1903, has been purposely obliterated on the title page.

[Mingana Arab. 16.]

xi

PHILOSOPHY

374 [349]

202 × 128 mm. 95 leaves, twenty lines to the page.

A commentary on Aristotle's *Analytica Priora* and *Posteriora*.

A

Ff. 1-36 contain the commentary on the *Analytica Priora* under the title of

كتاب القياس

BOOK OF SYLLOGISM

The commentator is not mentioned by name, but it is to be presumed that he was ابو نصر محمد بن محمد بن طرخان الفارابي, who died in 339/950, and to whose work the title of

كتاب التلخيص

THE BOOK OF EXPLANATION

is commonly given. This title is found at the end of every treatise found in the present

manuscript. (Cf. Brockelmann, i, 211; Casiri, *Bibliotheca Arabico-Hispana Escorialensis*, i, 192; Steinschneider, *Al-Farābi*, p. 26; Derenbourg, *Les manuscrits Arabes de l'Escorial*, i, 421; Haj. Khal., No. 1606, and iii, 96.)

The MS. is imperfect at the beginning, and it seems that it has been in this state for over a century, since the numeration of the pages, and the notes inscribed as to the number of leaves in the book (٩٤ ورق) agree in showing that it is still as it was then. The writing on the first leaf, which has been substituted for the lost original leaf, is in Persian and then in Arabic, and has no connexion with the book. It seems to be of an alchemical character, as though the writer had confounded the present work of Farābi with another which is of that kind.

From the lack of the first page (or pages) there is nothing to supply a proper description of the MS., and the text begins abruptly as follows :

البيان بالدور كما قلنا في الصنف الاول من الشكل
الاول وهو الذى ينتج الموجب الكلي اما الصنف السالب
منه الخ.

فلم يمكن ان تبين بذلك في غير الاسد انه
شجاع كما انه لو لم ينعكس الاوسط على الاكبر لم يكن عظيم
الاطراف علامة خاصة بالشجاعة وهنا انقضى تلخيص معاني
هذا الكتاب وهو القياس.

Quotations from Aristotle are introduced by قال, but there is no اقول preceding Farābi's commentary. The last قال is as follows :

قال واما قياس الفراسة فانما يكون وجوده :
ممكنا عند من يسلم ان الخ.

This book of القياس is referred to in the following treatise, where we read (fol. 48a):
لانه ليس يلزم عن وجود التالي وجود المقدم على ما تبين
في كتاب القياس.

B

Ff. 36-95 contain Farābi's commentary on the *Analytica Posteriora* of Aristotle. From the end of the MS. we learn that Aristotle's work is entitled :

كتاب البرهان

BOOK OF ARGUMENTATION

and that Farābi's commentary on it passes as above under the title of التلخيص, "The Explanation."

Aristotle's work is divided into two maḳālahs, each preceded with a Basmalah. The first maḳālah is found on ff. 36-79, and the second on ff. 79-95. The first maḳālah begins as follows :

Fol. 36a: قال كل تعليم وكل تعلم فكرى فانما يكون
بمعرفة متقدمة للمتعلم.

The second maḳālah, which bears the title of Aristotle's work, is entitled المقالة الثانية من
تلخيص كتاب البرهان لارسطو.

No date. The writing is an Indian Naskhi of about A.D. 1600. There are here and there marginal glosses and corrections which are germane to the text, some of which seem to be in the handwriting of the first copyist.

There are the three red seals of the Indian libraries, about which see No. 197 [405], together with the usual Persian inscription bearing the date 1262/1846.

No rubrications. Some phrases commented upon are overlined with a black stroke.

[Hamilton.]

375 [403]

230 × 130 mm. 82 leaves, fifteen lines to the page. No special title in the book itself, but a later hand has entitled it on fol. 1a:

طبيعات فارابي

THE PHYSICS OF FARĀBĪ

This title has been followed on a preceding fly-leaf by Col. Hamilton's cataloguer.

The work is deficient at the end, and begins also abruptly without any introductory matter, but we may identify it as the :

المقالات الرفيعة في اصول علم الطبيعة

SUBLIME CHAPTERS ON THE SOURCES OF PHYSICS

A work on physics, written by the above أبو نصر محمد بن محمد بن طرخان الفارابي, who died in 339/950. Cf. Brockelmann, i, 212. The order of the work in maḳālahs and the nature of the subjects treated in it lend colour to this identification.

Begins: نريد ان نختصر جوامع العلم الطبيعي والعلم الطبيعي صناعة نظرية وكل صناعة نظرية فلها موضوع من الموجودات والوهميات فيه ينظر ذلك العلم.

As stated above, the manuscript is incomplete and ends abruptly as follows: صورة معقولة

في شيء منقسم . . . فيكون حينئذ للصورة المعقولة شكلا ما او عددا ما وليس كل صورة معقولة بشكل وتصير حينئذ.

There are special headings in red for the following maḳālahs:

Fol. 39a: المقالة الثالثة في الامور الطبيعية وغير الطبيعية للاجسام.

Fol. 48b: المقالة الرابعة في الاشارة والقصد الى الاجسام الاول واشباع القول فيها.

Fol. 58a: المقالة الخامسة في المركبات. ان العناصر الاربعة عساها الا توجد.

There are many blanks for words which the copyist was unable to read, and for the red headings and important words which he omitted.

The writing is a plain Indian Naskhi of about A.D. 1720, with some linguistic inaccuracies. Numerous corrections and additions on the margins. Slightly wormed.

[Hamilton.]

376 [465]

220 × 150 mm. 209 leaves, fifteen lines to the page. The full title should be :

رسائل اخوان الصفاء وخلان الوفاء

but the book is more widely known under the shortened title of اخوان الصفا :

BROTHERS OF SINCERITY

found on the fly-leaf at the beginning of the manuscript. This society of learned men, who flourished at Baṣrah towards the end of the tenth Christian century, is spoken of by all writers on Muslim philosophy (Brockelmann, i, 213-214).

The MS. should have contained thirteen treatises of the first *ḳism*, called في العلم الرياضي, but it is defective, and has many misplaced leaves and treatises.

Ff. 1-19 contain the first *risālah*, on Arithmetic: في العدد وهو الارتباط في تهذيب النفس واصلاح الاخلاق. The treatise is perfect, except that some diagrams are omitted on ff. 5a, 7b, 14a, 16a.

Ff. 20-23 contain the tenth *risālah*, on Logic: في بيان اصلاح الاخلاق في المنطق. This treatise is imperfect and wants about eight or ten leaves at the end.

Ff. 24-64 contain the fourth *risālah*, on Music. The three leaves apparently lost at the beginning are misplaced further on (ff. 155-157) but there are gaps between ff. 26 and 27, 29 and 30. The red heading on fol. 155b is: الرسالة الرابعة من الرياضيات في علم الموسيقى.

Ff. 65-82 contain the fifth *risālah*, on Geography: الرسالة الخامسة من الرياضيات في جغرافيا يعنى صورة الارض والاقاليم. The treatise is perfect, but with blanks for nearly all the diagrams on ff. 68a, 72b, 73b-74a, 75, 76, 77b-78a.

Ff. 83-94 contain the sixth *risālah*, on the

Relation of Numbers : فى النسبة العددية . The treatise is perfect.

Ff. 95-106 contain the seventh *risālah*, on the Theoretical Sciences : فى الصنائع العلمية . The treatise is perfect.

Ff. 108-126 contain the eighth *risālah*, on the Practical Arts : فى الصنائع العملية . The treatise wants a leaf between ff. 107-108, 109-110, 115-116, and 120-121 ; by inadvertence it has also علمية instead of عملية in its intitulation, and ثمانية instead of ثمانية in its colophon.

Ff. 127-154 contain the third treatise on Astronomy : فى النجوم . The treatise is perfect, but a diagram has been overlooked on fol. 128a. The last line is carried over to the first page of fol. 155, on the second page of which begins the *risālah* on Music.

Ff. 155-157 contain part of the treatise on Music (ff. 1, 2, 3) as mentioned above.

Ff. 158-202 contain the ninth *risālah*, on Ethics : فى بيان اختلاف الاخلاق . The treatise is deficient at beginning and end, and wants probably some twenty leaves.

No date. The writing is an Indian Nasta'liq of about A.D. 1750. Red headings.

The volume is damaged by worms, and many words have been covered over with white slips of paper.

[Hamilton.]

377 [464]

280 × 155 mm. 356 leaves, fifteen lines to the page.

The second section or *ḳism* of the treatises of the *Ikhwānu ṣ-Ṣafā* called فى العالم الجسماني الطبيعى . The manuscript is entitled on the fly-leaf : كتاب اخوان الصفا

Begins : القسم الثانى الذى فى الرسائل الجسمانية الطبيعية فيشتمل على سبعة عشر رسالة الرسالة الاولى منها هى رسالة فى الهوى والصورة وماهيةهما.

وهذه الرسالة تختم رسائل هذا القسم وتتلوها :
رسائل القسم الثالث الذى هو فى الرسائل النفسانية العقلية ويشتمل على عشرة رسائل الاولى منها هى رسالة المبادئ العقلية على رأى الفيتاغورين.

The volume contains the seventeen *risālahs* of the second section as follows (the numbers accompanying each treatise refer to those in the Brit. Mus. MS. No. 708, which comprises fifty-one treatises):—

Ff. 1-4: A preface and analytical table.

Ff.	Risālah.
5-16	i: Physics (Treatise 14).
16-31	ii: Heavens and Spheres (Treatise 15).
31-36	iii: Existence and Decay (Treatise 16).
36-50	iv: Meteorology (Treatise 17).
51-61	v: Nature and its Activity (Treatise 19).
62-83	vi: Mineralogy, Mines, Gems (Treatise 18).
84-97	vii: Botany (Treatise 20).
98-199	viii: Zoology (Treatise 21).
This consists almost entirely of the celebrated apologue on the dispute between the animals and mankind.	
200-211	ix: Human Anatomy (Treatise 22).
211-223	x: Senses and their Functions (Treatise 23).
224-249	xi: Growth of the Embryo (Treatise 24).
249-262	xii: Meaning of the Aphorism that man is a Microcosm (Treatise 25).
262-268	xiii: Development of Individual Souls (Treatise 26).
269-276	xiv: Limitations of Human Knowledge (Treatise 27).

Ff. *Risālah.*

- 277-286 xv: Knowledge concerning Death and Life (Treatise 28).
 286-303 xvi: Mental and Bodily Pleasure and Pain (Treatise 29).
 304-356 xvii: Varieties of Language and Writing (Treatise 30).

It will be seen that this is more than four times the length of the corresponding treatise in the Brit Mus. copy.

No rubrications. The headings, which had to be written in red, have been overlooked, and the space left for them is blank.

No date. The writing is a careless Indian Nasta'liq of about A.D. 1780. Many grammatical mistakes. Fol. 30b wholly blank.

On fol. 1a there is a large black seal containing many Shi'ah saints with the date 1268/1851.

[Hamilton.]

378 [372]

183 × 117 mm. 210 leaves, nineteen lines to the page.

The thirteenth *fann* of the philosophical encyclopædia, entitled:

الشفاء

by Ibn Sīna (Avicenna), or الحسين بن عبدالله ابو علي, who died in 428/1037.

Begins: وحسبنا الله ونعم الوكيل . . . الفن الثالث : عشر من كتاب الشفاء في الالهيات العقالة الاولى فصل في ابتداء طلب موضوع الفلسفة.

This division of the work is *fann* xiii, dealing with Divine things, and is therefore a part of the third section (Metaphysics). The numeral is evidently so framed as to indicate that this is the thirteenth volume of Parts 2 and 3 combined. The first section is Logic, in nine *fanns*; the second Physics, in eight *fanns*; the third Metaphysics, besides Geometry, Astronomy, Arithmetic and Music. As the Music and the Metaphysics were marked as

fann xii and *fann* xiii, they were evidently intended to run in continuation to the eight parts of Physics.

The thirteenth *fann* contains ten *maḳālahs*, subdivided into *faṣls*, and corresponds (with some changes) with Berlin 5045. For *maḳālah* 1, see above; the remaining nine are:

Fol. 24b: (2) في تعريف الجوهر; fol. 40b: في (3) الاشارة الى ما ينبغي ان يبحث عنه الخ في الامور العامة: fol. 83a: (4) في المتقدم والمتوخر (5) وكيف وجودها (not في اقسام العلل: fol. 108a: (6) واحوالها as in Berlin) fol. 132a: في لواحق (7) الواحدة من الهوية واقسامها في معرفة: fol. 143b: (8) المبدأ الاول, differs in Berlin; fol. 165b: (9) في صدور الاشياء عن التدبير الاول في المبدأ والمعاد.

Ends (fol. 210a): وهو سلطان العالم الارضى وخليفة الله فيه. ولله الحمد والمنة الخ.

No date. The writing is a good Indian Nasta'liq of about A.D. 1700. Ff. 1, 8-11, 16-21, 24-35, 38-45 are supplied in a modern hand, about 1820. Broad margins. Rubrications.

There are three seals on fol. 2 and three on the last leaf which bear the name حسن علي, and the dates 1240, 1241. The fourth seal on the last leaf reads simply الرحيم with the date 1157.

[Hamilton.]

379 [283]

293 × 175 mm. 182 leaves, generally twenty lines to the page.

A

Ff. 1-138a: Ibn Sīna's (Avicenna's) compendium of his own work *ash-Shifā'* (see the preceding No. 378 [372]).

Title : النجاة , or more fully : مختصر في النجاة الشفاء.

The *Najāt* is more than an abridgment of the *Shifā'*. It is rather to be considered as an original work based upon that Encyclopædia. It is in itself an encyclopædia, divided into three parts : Logic, Physics and Metaphysics.

Begins : قال الشيخ الرئيس ابو علي الحسين بن عبدالله بن سينا اما بعد حمد الله سبحانه وتعالى واثناء عليه . . . فان طبقة من الاخوان.

Ends : وهو انسان متميز عن سائر الناس . . . تم كتاب النجاة وهو ثمانية اصول . . . من تصنيف ابو علي حسين ابن عبدالله بن سينا.

Ff. 1-28 contain the first part (Logic, المنطق); ff. 29-80 the second part (Physics, الطبيعيات); and ff. 90-138a the third part (Metaphysics, الالهيات).

The second part is subdivided into six maḳālahs :

Fol. 29 : لواحق ; موضوع هذا العلم ; fol. 33a : تعريف ; fol. 49b : الامور الطبيعية ; fol. 55a : العناصر الاربعة ; fol. 57b : الاشارة الى الاجسام الاولى ; fol. 60a : النفس

The third part has three maḳālahs :

Fol. 81a : تعريف ; موضوع هذا العلم ; fol. 93b : ترتيب وجود العقول والنفوس ; fol. 119a : واجب الوجود السماوية.

B

Fol. 139b contains the short introduction of Ibn Sīna to the above *Najāt* ; its text is similar to that of fol. 1b.

C

Ff. 139-174b : The treatise on Music which constitutes the twelfth fann of Ibn Sīna's philosophical encyclopædia, entitled *ash-Shifā'*.

Begins : الفن الثاني عشر من كتاب الشفاء وهو في علم الموسيقى وفيه ست مقالات.

The treatise is incomplete. The maḳālahs begin on ff. 139a, 148a, 155b (called *the fourth*), 173a (called *the third*). Out of six maḳālahs the MS seems to contain only four.

D

Ff. 175-182 : The second maḳālah of the third fann of the first jumlaḥ of Ibn Sīna's above work, called *ash-Shifā'*. It treats of Logic.

Begins : المقالة الثانية من الفن الثالث من الجملة الاولى في المنطق.

Ends : . . . فيها ان يصدق معا . تم الفن الثالث من الجملة الاولى في المنطق الخ.

Dated in Persian 1103/1691, corresponding with the third year of the reign of Aḥmad Shah (fol. 138a) :

روز شنبه تاريخ هشتم رجب سنه هجرى يكهزار ويكصد وسه وسنه جلوس احمد شاه سنه ۳ تمام شد . بخت (sic) . . . سيد شاه علي آزاد تحرير يافت.

If Aḥmad Shah mentioned in this colophon is Aḥmad Shah Mujāhid ad-Dīn Muḥammad abu n'Naṣr, who became emperor of Dihli in 27th Rabi' 11, A.H. 1161 (15th April, A.D. 1748), the word شست (sixty) might have been inadvertently dropped by the copyist immediately before the number 3 in the year 1103, which might have stood for 1163.

Written in a rather ugly Naskhi. Ff. 1-28 and 55-59 are supplied in an Indian Ta'lik of about A.D. 1820. The headings are in red or overlined in red, but the part written in Ta'lik has mostly blanks for headings. Broad margins. Ff. 1b, 138b, 139a and 182b have impressions of the seal of 'Alī Ḥasan Khān Bahādur, bearing the date 1264/1847. Slightly

wormed. A few damaged words towards the end.

[Hamilton.]

380 [310]

160 × 90 mm. 309 leaves, twenty-one lines to the page.

Title :

شرح عيون الحكمة

COMMENTARY ON THE FOUNTAINS OF WISDOM

The above philosopher, Ibn Sīna (Avicenna), wrote a general work on Logic, Physics, and Metaphysics entitled *عيون الحكمة*, *Fountains of Wisdom*. The present manuscript contains a commentary on this work by the well-known *ابن سينا*, who died in 606/1209.

In the work Ibn Sīna is referred to by the phrase *قال الشيخ*, but in the first part of the book a later hand has changed it into *قال ابن سينا*. The commentator Rāzi is introduced by *قال*, *قال المفسر*, or *قال الامام*, or *قال رض*, generally preceded by the word *التفسير* written in red.

A transcript of the preliminary matter (perhaps made for Col. Hamilton), on a thin folded leaf, is loosely inserted at the beginning; it simply contains a copy of the first four pages of the book.

Begins: *قال مولانا الامام . . . ابو عبدالله محمد بن عمر بن الحسن الرازي . . . اللهم يا قاطر السموات والارض . . . اما بعد فان كتاب عيون الحكمة كتاب اخباره سطرت في صحائف المفاخر وكتبت على جبهة الفلك الدائر وهو في الحقيقة كالصدفة.*

Ends: *المسئلة الرابعة في ضبط المعرفة التي بها تكمل السعادة الانسانية وهي آخر الكتاب.* قال الشيخ والسعادة

هي الانقطاع . . . قال الامام الانسان يشارك النبات والحيوان . . . ان تغفر لي خطيئتي يوم الدين وان لا تجعلني من الهالكين يا ارحم الراحمين.

The work is divided into three parts : منطقي , الهي , and طبيعي

The last forty leaves were missing when the book was in Col. Hamilton's possession, and were supplied for him by a neatly written transcript made from an original copy dated 733/1332. The colophon to this original copy is : *يجز كتاب شرح عيون الحكمة وبالله العون والعصمة : يوم الاثنين التاسع والعشرين من شهر المبارك جمادى الآخرة سنة ثلث وثلثين وسبعمائة على يدى اضعف خلق الله . . . احمد بن الحاج عبد الرحمن بن ابي بكر بن عثمان العفاني الملقب بفخر الهمداني . . . بمدينة تبريز بالربع الرشيدى.*

This last copyist has left in his transcript many blank spaces to be filled up with the words which he was unable to read.

No date. The writing is a beautiful minute Naskhi of about A.D. 1600. The first leaf seems to have been missing about A.D. 1700, and was apparently supplied in an imitative hand of that period, but not in full.

Some rubrications, which are, however, omitted on ff. 157-194. Some notes also by former owners, one of which dated 1132/1719, and another 1252/1836, are to be found on the back of the first page. The owner of the last inscription informs us that he bought the MS. for four rupees.

[Hamilton.]

381 [309]

268 × 170 mm. 227 leaves, seventeen lines to the page.

Title :

شرح الاشارات

A COMMENTARY ON THE ISHĀRĀT

The same Avicenna wrote a work on general Philosophy, entitled :

الإشارات والتنبهات

HINTS AND REMARKS

The present manuscript contains a commentary on this work by the above Fakhr ad-Dīn Muḥammad b. 'Umar ar-Rāzi. Avicenna's work comprised two parts: Logic, علم المنطق, and Philosophy (Physics), علم الحكمة. Our MS. however, contains only the commentary on the second part.

Begins: قال النمط الاول في تجوهر الاجسام. التفسير. النهج الطريق والنمط ضرب من البسط.

Ends: لكثرة ما فيه من الحقائق الدقيقة والمباحث العميقة ونسال الله تعالى ان يجعل ما كتبناه حجة لنا . . . تمت النسخة المسماة بشرح الاشارات للامام الهمام فخر الدين الرازي . . . على ايدي العباد الضعيفين من جلتهم. (The proper names of the scribes have been omitted.)

Ibn Sīna is spoken of as الشيخ, and his text is introduced by قال الشيخ or by قوله and is overlined sometimes in red, and the word التفسير is generally prefixed to Rāzi's commentary.

The headings more in evidence are the following: قسم, (of which there are ten), تذييل, وهم وإشارة, وهم وتنبيه, إشارة, تنبيه, بحث, مسألة, تكملة وإشارة, تذكير.

No date. The writing is a careless Indian Nasta'liq of about A.D. 1750. Rubricated. Broad margins containing a few corrections and omissions. Ff. 161-162 have nineteen to twenty lines to the page.

It is known that Rāzi's commentary is somewhat hostile to Avicenna's great work, and for this reason it has sometimes been called "Damaging of (the book of) *Ishārāt*."

[Hamilton.]

382 [263]

240 × 150 mm. 217 leaves, twenty-three lines to the page.

Title :

حلّ مشكلات الاشارات

EXPLANATION OF THE DIFFICULTIES OF THE *ISHĀRĀT*

Another commentary upon Ibn Sīna's philosophical work entitled *al-Ishārāt wat-Tanbīhāt* by نصير الدين محمد بن محمد الطوسي, who died in 672/1073. The title above given is taken from the ordinary books of reference (see Brockelmann, i, 454), because our manuscript does not bear a special title, and from a note found at the end of the first part (fol. 106a) it has simply been lettered by Col. Hamilton's cataloguer as :

شرح الاشارات

COMMENTARY ON THE *ISHĀRĀT*

The commentary is complete and embraces both parts of Avicenna's work, i.e. Logic and Philosophy. In the commentary, Avicenna is spoken of as الشيخ and Rāzi as الشارح or الفاضل الشارح, and Tūsi is friendly to Avicenna as against Rāzi. The headings are similar to those of the preceding MS., but the word *ishārah* predominates.

Begins: احمد الله على حسن توفيقه واساله هداية طريقه . . . ايها الحريص على تحقيق الحق انى مهد اليك في هذه الاشارات.

Ends: ولا يتسلل ذلك بل يقطع بانقطاع الاعتبار. تمت الكتاب بعون الملك الوهاب.

The main headings of Ibn Sīna's first part are called نهج, of which there are ten.

At the end of this part there is the following colophon (fol. 106a): تم الفن المنطقي من الاشارات: مع الشرح . . . للامام الهمام الشهير العلامة خواجه نصير الدين طوسي بيد الفقير . . . غلام شقى بن سليمان.

Ff. 106b and 107a are blank, and ff. 107b-217 contain the commentary on the second part of Ibn Sīna's book, the main division of which is in *namaṭs*. It begins:

قال الشيخ هذه اشارات الى اصول وتنبهات . . . اعلم
ان هذين النوعين من الحكمة النظرية اعنى الطبيعى والالهى
عن انغلاق شديد واشتباه عظيم.

In this second part the red headings are often omitted by the scribe and the space devoted to them is left blank. In the first part the words commented upon are generally overlined in red.

No date. The writing is in a clear but careless Indian hand of about A.D. 1750. Bound with gilt edges and ornaments. Occasional corrections and glosses on the margins.

[Hamilton.]

383 [784]

230 × 120 mm. 366 leaves, nineteen and twenty-one lines to the page. The manuscript contains the two following works:

A

Ff. 1-332: No title apart from the word

محاکمات

DECISIONS

written by a later hand at the top of fol. 1a, but a comparison between the second part of Berlin 5033 shows that the work is the:

محاکمات بين الامام والنصير فى شرح الاشارات

The MS. contains, therefore, the *Muḥākamāt*¹ of قطب الدين محمد بن محمد الرازى التتائى, who died in 766/1364, upon the divergencies between the two above commentaries on the

¹ This title has been used on account of Taḥṭānī's desire to *decide* between the controversies of Ṭūsī and Rāzī.

philosophical work of Ibn Sīna (*al-Ishārāt*), which were written by Fakhrū d-Dīn Muḥammad b. 'Umar ar-Rāzī and Naṣīru d-Dīn Muḥammad aṭ-Ṭūsī.

The present *Muḥākamāt*, however, embrace only eight *namaṭs* of the second part of Ibn Sīna's book.

Begins: لقد اتينا على القسم الاول من شرح الشرح
موفين حقه من التحرير منظمين لآليه فى سمط التقرير
فحرى بنا الآن ان نفيض فى شرح الطبيعيات.

Ends (fol. 332a): فالفن الذي اوجب الشيخ فى
كتابه فهو بهذا الفن اوجب والنهى عن اضاعته واذاغته الى
الجاهل . . . وفقنا الله وجميع طالبى الحكمة لدرك الحق.

Ibn Sīna is spoken of as الشيخ, and Rāzī as الامام, and Ṭūsī as شرح الشرح

تمت الكتاب بعون: 1087/1676 (fol. 332a)

الملك الوهاب فى يوم الاثنين ذو القعدة سنة ١٠٨٧.

Well rubricated. Red headings on the margins. Written in various hands, mostly in Indian Naskhi. Some notes on the margins.

B

Ff. 332-365 contain an anonymous حاشية upon the above *muḥākamāt*. These glosses begin without any formalities of opening and without a preface, and this consideration, in addition to any other, suggests that they embrace only the second part of Taḥṭānī's book. As the glosses are also incomplete and end abruptly, no further light is thrown on their nature from a possible final inscription or colophon.

The book has no rubrications and no headings of any kind. Here and there one finds فى الحاشية and المح or المحاكم. Without certain means of identification, we may presume that it is the

حاشية ملا ميرزا جان على محاکمات التتائى

written, as the name implies, by حبيب الله الشيرازي, who died in 994/1586 (see Berlin 5054; Ind. Off. 483, etc.).

Begins: المحاكم قد علمت فيما سبق ان الاشارات
... في قول الشيخ هذه اشارات الى اصول اذ يكون
بالمعنى المصدري وعلى تقدير ان يكون الاشارة في الفصول
... فيما يتشكل من ان كلام المح يدل على ان الاشارة
من الحكم وكلام الشيخ على مغايرتهما.

On fol. 334b is the following sentence:
محشي اورد عليه المحقق الشريف الى آخر ما ذكره
محشي. To all appearance
Mirza Jān's (?) glosses embrace only little
more than a *namat*.

The MS. is marked in some places (in Persian)
as waḳf, وقف اولاد, by محمد الطيب, who seems to have been also the founder of
the waḳf that comprises [775-786]. His seal
on ff. 1a and 33a bears the date of 1127/1715.
[Crawford.]

384 [460]

270 × 160 mm. 96 leaves, mostly twenty-five lines to the page.

A

Ff. 1-2: A metaphysical treatise on the classification of the different beings, with special relation to letters, by the above Ibn Sīna or Avicenna.

The work is entitled at the end:

الرسالة النبروزية

and on the margin at the beginning:

رسالة في تفسير مقطعات السور

Begins, without any preamble: الفصل الاول
في ترتيب الموجودات والدلالة على خاصية كل مرتبة وانه
مبدع المبدعات.

ولا يمكن ان يكون للحرف دلالة غير هذا
البتة ثم بعد هذا اسرار تحتاج الى المشافهة . . . تمت
الرسالة النبروزية والحمد لله الخ.

The treatise is divided into three faṣls.

B

Ff. 2-3: A metaphysical treatise on existence, with special reference to the soul, by the same Ibn Sīna or Avicenna. We may entitle it:

رسالة في مكن الوجود

(Cf. Brockelmann, i, 454, 19.)

The treatise is in the form of a letter to one
ابو عبيد الجوزجاني called

رسالة كتبها الشيخ الرئيس ابو على الحسين
بن سينا البخاري الى تلميذه ابي عبيد الجوزجاني وسلب
المسئلة والمعاودة في امر النفس.

Ends: وليس كل ما ليس وجوده من ذاته يجوز ان
يزول وجوده وهو الذي ليس فيه التركيب المذكور والحمد
لواهب العقل تمت الرسالة.

C

Ff. 3-7: A treatise, by the same Ibn Sīna, on the soul. We may entitle it:

رسالة في النفس

The principal aim of the treatise is to prove that the soul is an essence (جوهر) with a happy future in the next world. Avicenna believes also that the heavenly bodies have reason.

Begins: لو صرف العاقل الى صرف المعروف عن
المعارف خصوصا اذا كان المعروف الخ.

Ends: وتقبل نصيحة اخيك ووليك وترك الاغترار
بزخارف هذه الدار وتقبل على كسب خيرات الدار الآتية
... تمت الرسالة.

D

Ff. 8-9. A treatise, by the same Ibn Sīna, containing his answer to ten questions.

Entitled at the end :

رسالة المسائل العشرة

Begins : سئل الشيخ العالم الفيلسوف الرئيس ابو على الحسين بن سينا البخارى رح مسائل عشرة فاجاب عن الجميع.

Ends : والفعل والفاعل فى القابل لاجل الغاية لتحصل الصورة. تمت الرسالة للمسائل العشرة للشيخ الرئيس.

The ten questions are about : (a) العلة الاولى (b) الشمس (c) حقيقة النفس الكلية (d) حقيقة الطبع (e) هل يجوز ان يكون القديم (f) والقمر وسائر الكواكب (g) الفرق بين (h) الوجود الواحد (i) عدم (j) فعل الارادة وفعل الطبع (See Brit. Mus. Cat., ii, 450 (No. xxxv).)

E

Ff. 9b-13a : A treatise by the same Ibn Sīna on the nature of the celestial bodies. Entitled :

رسالة فى جوهر الاجسام السماوية

Begins : فصل قالوا ان الاجسام الطبيعية تنحصر فى قسمين قسم مركب وقسم بسيط.

The treatise has the following faṣls which begin :

Fol. 10a : فصل ان الالهى منهم لقن الطبيعى ان الاجسام البسيطة حاصلة الوجود.

Fol. 11a : فصل ثم ان الطبيعيين فى درجتهم لاحت لهم اصول اخرى فلزم لهم.

Fol. 11b : فصل فى ان القوة التى تسمى طبيعية قد تكون فى الاجرام البسيطة.

Fol. 12b : فصل فلنقرر الآن مما تجمر عليه راي الاول فى جوهر الفلك.

F

Ff. 13b-18 : A treatise by the same Ibn Sīna on the nature and attributes of God. Title :

الرسالة العرشية

Begins : الحمد لله والحمد من نعمه . . . اما بعد فقد سالتى بعض من ينتمى الى ان اذكر له رسالة مشتملة على حقايق علم التوحيد.

Ends : اللهم افض من نور هدايتك علينا والى اسرار ولايتك الينا برزق جوارك فى المقام الاعلى والالتذاذ بمشاهدة جمالك . . . تمت الرسالة العرشية.

The treatise has three faṣls : (a) فى اثبات واجب (b) فى نفي العلل عنه (c) فى وحدانيته (d) فى الوجود

G

Ff. 18-23 : A treatise by the same Ibn Sīna on Love, addressed to a certain a. 'Abdallah al-Maṣari. Title :

رسالة العشق

Begins : سالت اسعدك الله يا ابا عبدالله المعصرى ان اجمع لك رسالة تتضمن ايضاح القول فى العشق على سبيل الايجاز.

Ends : واذا قد بلغنا هذا المبلغ فلنختم الرسالة حامدين الله.

The work is divided into seven faṣls.

On ff. 20b and 21b the author refers to two of his treatises entitled التحفة and كتاب السماع respectively.

H

Ff. 23-24 : A commentary by محمد بن محمد بن طرخان الفارابى , who died in 339/950, on a treatise by the philosopher Zenon. We may entitle the work :

شرح رسالة زينون للفارابى

اعن في جميع الاحوال والاقوال . . . قال : Begins :
الحكيم ابو نصر الفارابي . . . رايت لزينون الكبير تلميذ
ارسطاطاليس وللشيخ اليوناني رسائل قد شرحها النصاري
شروحا تركوا بعضها وزادوا فشرحت انا ما وجب على الشارح.

The treatise of Zenon commented upon
contained the following points : (a) الدلالة في
في (c) ; الكلام في صفاته (b) ; على وجود المبدأ والمعاد
; في الشرع (e) ; الكلام في النبوة (d) ; نسبة الاشياء الى الله
(f) في المعاد

The copyist states at the end that the
manuscript from which he was transcribing
was in the handwriting of الميرزا ابراهيم الهمداني
سيد المدققين ولسان الحكماء المتكلمين whom he calls

I

Ff. 24b-26 : A treatise on the creation of
the world by God. From the final words it
may be entitled :

رسالة في حدوث العالم

The author quotes Plato, Aristotle, Fārābī
and Ibn Sīna. Fārābī's work quoted is الجمع
(fol. 25a), and Ibn Sīna's is كتاب بين الرايين
(fol. 24b). The treatise is anonymous,
but on fol. 25a the author quotes one of his
earlier books entitled الصراط المستقيم, from which
we infer that he was محمد بن محمد باقر الداماد
الحسيني, who died in 1041/1631 (date from
Muḥibbi's *Khulāṣat*, iv, 302, Cairo edition,
1284) see [686 A].

Begins : احمد الله ربي . . . اقول المشهور لدى
العلماء والحكماء ان القول بان العالم باسره متعلق الصنع.
Ends : وبالجملة تسوية الامر وايضاح القول في مسألة
حدوث العالم . . . والله ذو الفضل العظيم.

J

Ff. 26-27. A treatise by the above Ibn
Sīna containing a metaphysical commentary
upon the last two Sūrah's of the Qur'ān. We
may entitle it :

شرح المعوذتين

Begins : قوله جل جلاله قل اعوذ برب الفلق فالتى
ظلمة المدم بنور الوجود وهو المبدأ الاول الواجب الوجود.
(Cf. Brit. Mus., ii, 451, etc.)

K

Ff. 27b-30 : An anonymous treatise on the
subject of God being the creator of every-
thing. The work is mostly of a traditional
character in which occur the names of Bukhārī,
Muslim, Aḥmad b. Ḥanbal, and the author
of the *Mishkāt*. The author quotes also the
ابن شيرويه بن شهردار (fol. 28a), of كتاب الفردوس
حلية, who died in 509/1115, and the
ابو نعيم احمد بن عبدالله الاصفهاني (ibid.) of الاولياء
who died in 430/1038.

In the philosophical section are quoted the
التعليقات and the كتاب الشفاء of Ibn Sīna (fol.
29a), and the commentary by السيد الشريف
حاتية على المطالع (d. 816/1413), entitled المطالع
مطالع الانوار upon the philosophical work called
of Sirāj ud-Dīn Urmawī, who died in 682/1283
(fol. 29b).

Begins : قال عز من قال ان من شي الآ يسبح بحمد
ربه اي من شي من الانوار القاهرة والاضواء القدسية
الباهرة.

Ends : ان الروح جسم والنفس ليست بجسم وان الروح
اذا فارقت جمل والنفس لا تبطل ذاتها بل تبطل افعالها
الخاصة بالبدن.

The textual connexion between the different parts of the work is loose. Half of fol. 29b is written in Persian.

L

Ff. 30-36 contain an anonymous treatise beginning without any introductory words. It treats of subjects dealing with astronomy, astrology, alchemy, talismans, poisons, elixir, physiology, and natural history.

The work is divided into ten fanns, sometimes subdivided into faşls. The fanns are:

- (a) الفن الاول في ذكر اصول ومقدمات يحتاج الى علمها
(b) الثالث (c) الثاني في ذكر صفات وتديرات الاكسيرات
الرابع في الترياقات المخلصة (d) في تركيب السمومات
الخامس في صفة الحرية الطلسمية النافعة (e) من السموم
السادس في خواتم الكواكب السبعة السيارة (f) للامراض
الثامن (h) السابع في ذكر فنون اشخاص الطلسمات (g)
التاسع في ذكر خواص تتعلق بالنباتات (i) في البخورات
العاشر في ذكر خواص اعضاء الحيوان (j) المستحيلة
ولا يفارقه ليلا ونهارا فانه منذ وقت ربط في
عنقه يتبدى مرضه في الانحطاط والتخلل حتى لا يبقى منه
شي.

M

Ff. 37-38: A treatise by جلال الدين محمد بن اسعد الدواني, who died in 907/1501, in which is a discussion whether Pharaoh was a believer or not, according to Sūrah x, 90, of the Kūr'ān. The opinion discussed is that of the famous mystic محيى الدين ابن العربي, who died in 638/1240.

The treatise is entitled at the end:

رسالة التفاضل

TREATISE ON THE DIFFERING IN
SUPERIORITY

but at the beginning it is called, as in Berlin 2111:

رسالة في ايمان فرعون

Begins: الحمد لله قابل توبة عبده اذا تاب . . . اما بعد
فقد سألني من اجابته علي فرض.

Ends: الهمنا معهم منطق الحكمة وعبرة آثار شفيع
القدرة واسارة الدلالة والمعرفة يا ارحم الراحمين. تمت
رسالة التفاضل لجلال الملة والدين الدواني.

The writing of fol. 37 is diagonal. Fol. 38b is blank.

N

Ff. 39-41: A treatise by the above Ibn Sina, on the philosophical divisions. Title:

رسالة في اقسام الحكمة

(Cf. Brockelmann, i, 455, 24.)

Begins: قال الشيخ الرئيس . . . الحمد لله ملهم
الصواب ومميز الاسباب واهب العقل والتكون بالعدل . . .
وبعد فقد التمت مني ان اشير الى اقسام الحكمة.

Ends: فانها برية منهم فلنتمم الآن رسالتنا هذه بالحمد
لواهب العقل الخ.

O

Ff. 42-47: A treatise by the above Ibn Sina on the definition of the metaphysical and physical terms. Title:

رسالة في الحدود

Begins: اما بعد حمد الله . . . فان اصدقاءى سالوني
ان املني لهم حدود اشياء يطالبونني تحديدها فاستعفيت
من ذلك.

The treatise does not end as Berlin 5375, the final words being: كصور المعادن والنباتات
والحيوانات لا كصور العناصر تسمى صور اكمالية.

P

Ff. 48-53 : A treatise by the same Ibn Sīna on the arguments of those who hold that the past has a beginning in time. From the introductory words it may be entitled :

رسالة في حجج المثبتين للماضي مبدأ زمانيا

Begins : قال الشيخ الرئيس . . . هذه رسالة عملتها : فيما تقرر عندى من الحكومة في حجج المثبتين للماضي مبدأ زمانيا.

Ends : فإذا بلغنا هذا المبلغ فلنختم المقالة وههنا شبه : اخرى . . . هذا النمط من الشبه.

The work (as in Brit. Mus., ii, 450, xxxvii) has eleven faṣls.

Q

Ff. 53b-55 : A treatise by the same Ibn Sīna on the metaphysical divisions of science, mostly from a subjective standpoint. From the introductory words we may entitle it :

رسالة في اقسام العلم

Begins : العلم ينقسم الى تصور مطلق كما يتصور الشمس والقمر والعقل والنفس والى تصور مع تصديق كما يتصور كون السماء.

Ends : اذ لو لم تكن تلك الشرور لم تكن الخيرات : الكثيرة . . . كان الشرح أكثر.

R

Fol. 55b : A short treatise by the above Fārābī (see under H) on the spiritual benefits accruing to the man who turns his mind to God. Title :

عيون المسائل

Begins, after the *Basmalah* : اما بعد فان من شمر عن ساق الجد في البلاغ.

Ends : وفقنا اليه ذلك حتى نبلغ منه منزل السكينة بمنه وجوده وسعة رحمته والحمد لله الخ.

The treatise is headed : عيون المسائل للشيخ الكامل والحكيم الفاضل ابي نصر الفارابي رح.

S

Ff. 56-84 : A metaphysical and religious treatise by the above Abu 'Alī ibn Sīna on this world and the world to come. Title :

رسالة في المبدأ والمعاد

Begins : الحمد لله . . . وبعد فاني اريد ان ادل في هذه المقالة على حقيقة ما عند المشائين بين المحصلين من حال المبدأ والمعاد وتقربا به الى الشيخ الجليل ابي احمد محمد بن ابراهيم الفارسي.

Ends : ان يجنبنا الزيف والزلل والاستبداد بالرأى الباطل واعتقاد العجب فيما يرى ويعقل. الحمد لله.

The work is divided into three maḳālahs, subdivided into fifty-two, eleven, and twenty faṣls respectively (see Brit. Mus., ii, 450, xxxiii).

The three maḳālahs bear on the following subjects taken from the first page :

The first (fol. 56a) : في اثبات المبدأ الاول للكل ووحدايته وتعدد الصفات التي تليق به.

The second (fol. 72b) : في الدلالة على ترتيب فيض الوجود على وجوده مبتدئا عن اول موجود فيه الى آخر الموجودات بعده.

The third (fol. 77) : في الدلالة على بقاء النفس الانسانية والسعادة الحقيقية الاخرية.

The black headings in the second part of the work have been omitted by the copyist. The leaf which is now numbered in pencil 73 is misplaced by the binder and ought to be 79, as the Arabic numbers (both red and black) show.

T

Ff. 84-93: A treatise by the same Ibn Sīna on the condition of life in the next world.

Title:

رسالة في حال المعاد

or

الرسالة الاصحوية

THE SACRIFICIAL TREATISE

(Cf. Brit. Mus., ii, 448, iv.)

The treatise is addressed to أبو بكر محمد بن أفاض الله على روح: and begins: عبدالله الشيخ الامين وذلك: and ends: الشيخ الامين في الدين انوار الحكمة لا وجه له الا ان يرمز رمزا كسائر الرموز واذ بلغنا هذا المبلغ فلنختم الرسالة.

The treatise is divided into seven faṣls.

U

Ff. 94-95: A treatise by نصير الدين محمد بن نصر الدين محمد بن الحسن الطوسي, who died in 672/1273, on the state of the soul after the death of the body. Title:

رسالة في بقاء النفس الانسانية

Begins: هذه رسالة صنعها ملك الحكماء المتأخرين نصير الدين محمد الطوسي فيما افاد الحكماء المحققون في بقاء النفس الانسانية بعد خراب البدن قال الموجود ينقسم الى ما له وضع والى ما لا وضع له البتة.

Ends (not as in Berlin 5355): فحل القدر عالم: الملكوت كما ان محل القضا عالم الجبروت وهذه جملة تحتاج الى التفصيل.

The treatise has two faṣls on fol. 95a: في محل and في القضاء والقدر والفرق بينهما وبين العناية القضاء.

The treatises have a Persian numbering at the beginning, and as the Persian inscription to the first treatise is رسالة دوم, it seems that

a treatise is lost at the beginning of the manuscript.

No date. Written in two or three careless Indian Ta'lik hands of about A.D. 1800. Some rubrications. A few illegible words and marginal corrections.

[Hamilton.]

385 [409]

247 × 155 mm. 28 leaves, eleven lines to the page.

A

Ff. 1-13: An anonymous work entitled in the introductory words (see below) as

ميزان المنطق

THE BALANCE OF LOGIC

In the British Museum Catalogue (p. 455, No. dccccclxxxii) there is described a commentary on the *Mizān al-Manṭiq* embodying the text. The first words of the *Mizān* text are given, similar to those of the present manuscript, and that text is stated to be identical with the treatise on Logic known as *الشمسية في المنطق*. Now the *Shamsīya* is usually ascribed to نجم الدين علي بن عمر القزويني, the *الكاتب* (ديبران), who died in 675/1276, but having compared the text of our MS. with that of *Shamsīya* found in Berlin 5256, I have noticed that the two MSS. represented two different texts; consequently the statement in the British Museum Catalogue is erroneous, and *Mizān* and *Shamsīya* are two different books written by two different writers.

Begins: هذه رسالة مترجمة بميزان المنطق مرتبة على فصول. العلم اما تصور فقط وهو حصول صورة الشيء في العقل او تصديق وهو تصور معه حكم.

Ends: وهو الذي يكون الحد الاوسط فيه علته لنسبته: في الذهن.

The work has no special headings. The main points discussed are :

Fol. 2a : في الالفاظ ; fol. 3b : في المعاني المفردة ; fol. 5b : في تعريف القضايا واقسامها ; *ibid.* : في التعريفات ; fol. 7a : في القضايا ; fol. 7b : في العدول والتحصيل ; fol. 10b : في العكس ; *ibid.* : في التناقض ; fol. 11a : في عكس النقيض ; *ibid.* : في التمثيل ; fol. 12a : في الاستقراء ; fol. 12b : في القياس

B

Ff. 13-28 : Another treatise on Logic, written in Persian by نعيم الدين بن محمد فصيح الدين قنوجي.

In the short introduction the author states that he wrote his book at the request of the Maulawis Muḥammad Kādir Bakhsh and Muḥammad 'Alīm ad-Dīn.

Begins : احمد الله حمد الشاكرين . . . اما بعد ميكويد بنده نعيم الدين بن محمد فصيح الدين قنوجي صانه عما شانه كه بحسب ايماء استادي وقلتي الخ.

Ends : واستدعاء از مستفيدان انست كه مولف را بدعاء خبريا دارند . . . رساله هذا در علم منطق من تصنيفات تمام شد.

The work is divided into one *mukaddamah* and two *mabḥaths*.

No date and no rubrications. Written in an Indian Nasta'liq of about A.D. 1780.

[Hamilton.]

386 [401]

218 × 155 mm. 45 leaves, with a varying number of lines to the page.

A

Ff. 1-17 : A treatise on Logic, entitled :

ايساغوجي

THE ISAGOGUE

by اثير الدين مفضل بن عمر الأبهري who died in 663/1264.

Begins : محمد الله على توفيقه ونسالة هداية طريقه . . . اما بعد فهذه رسالة في المنطق اوردنا فيها ما يجب استحضاره.

Ends : والمغالطة قياس مولف من مقدمات كاذبة تشبيه بالحق او بالمشهور او مولف من مقدمات وهمية كاذبة والعمدة هي البرهان لا غير فليكن هذا آخر الرسالة. تمام شد.

Six lines to the page with large interlineal spaces. A few marginal notes or glosses added at the beginning. Clear Indian Naskhi of about A.D. 1780.

B

Ff. 17b-36 : Another treatise on Logic, entitled :

تهذيب المنطق

PURIFICATION OF LOGIC

or according to the words used in the introduction :

غاية تهذيب الكلام في تحرير المنطق والكلام

THE AIM OF PURIFICATION OF DISCOURSE IN THE SETTING-OUT OF LOGIC AND SCHOLASTIC PHILOSOPHY

by سعد الدين مسعود بن عمر التفتازاني who died in 791/1389.

Begins : الحمد لله الذي هدانا لهذا الطريق . . . وبعد فهذا غاية تهذيب الكلام في تحرير المنطق والكلام وتحرير المرام.

Ends : والبرهان اي الطريق الى الوقوف على الحق والعمل به وهذا بالمقاصد اشبه.

The work is divided into a *kism*, a *mukaddamah*, 15 *faṣls*, and a *Khātimah*. Same handwriting and glosses as above.

C

Ff. 36-38: An anonymous treatise on syllogism.

Begins: الشكل الاول ما يكون فيه الاوسط محمول
الصغرى وموضوع الكبرى وفيه اربعة اضرب.

The treatise has four *shikls*.

The writing is an Indian Nasta'liq. Ten and thirteen lines to the pages. No rubrications.

D

Ff. 38b-40: Anonymous glosses on a treatise on syllogism.

Begins: قوله اما من عموم موضوعية الاوسط

Same handwriting as above.

E

Fol. 40b blank: Ff. 41-42: An anonymous treatise of Arabic Syntax.

Begins: اعلم يا بني اطل الله تعالى عمرك واعطاك
علما نافعا المبتدا وخبره مرفوعان.

Ends: والامر والنهي وهما مجزومان نحو اضرب ولا
تضرب. تمام شد نسخة تمة بهارات عربى.

From the word *tatimmah* used in the last sentence we may entitle the work: التمة فى
النحو, "Supplement to Syntax."

No heading. Some interlineal glosses in Persian. Fifteen lines to the page. Clear Indian Ta'liq of about A.D. 1780.

F

Ff. 42b-45: Another anonymous treatise on Arabic Grammar; in Persian.

Begins: بدانکه سخن عربى منقسم بر سه قسم است
اسم وفعل وحرف.

Ends: وآن مخفى است در حال وقف كقوله تعالى
اغنى عنى الخ تمام شد ركن الاعراب.

From the last two words it appears that the title of the treatise is: ركن الاعراب, "Pillar of Grammatical Inflections."

The treatise has four fasls dealing with: (fol. 43a); مرفوعات ومنصوبات; (fol. 42b); در بيان معربات; (fol. 43b); اعراب فعل; (ibid.).

Same handwriting as above.

[Hamilton.]

387 [346]

243 × 163 mm. 209 leaves, in various hands, varying from thirteen to sixteen lines to the page.

A

Ff. 1-42: A commentary on the تهذيب المنطق of سعد الدين مسعود بن عمر التفتازانى, who died in 791/1389. The commentator is stated in a red-letter heading to be Malla Jalāl, ملا جلال, and a comparison with Berlin 5176 establishes the fact that he is جلال الدين محمد بن اسعد الدوانى, who died in 908/1502.

Begins: تهذيب المنطق والكلام توشيحہ بذکر المفضل
المنعم . . . وبعد فهذه عجالة نافعة وعلالة رائعة.

The end differs from Berlin 5176: فهذه البسائط
يعنى المعتبر لامكان اعتبار بسائط اخر . . . الخطين
الخارجين من كليهما الشهيد للضبط المبتدى.

Taftāzāni's text is introduced by قوله in red, which is only written on the first four leaves, and omitted in the whole work, but a blank space which generally shows its place. The first thirteen leaves have many long glosses on their margins, which may be considered as a super-commentary upon Dawwāni's commentary, since the words قوله and اقول alternate in them successively.

Written in an Indian Nasta'liq, with seventeen lines to the page. About A.D. 1760.

Fol. 43 is by a later hand (with twenty-six lines to the page) and contains a long note on Logic. Fol. 44 is blank.

B

Ff. 44-89: A super-commentary by Mir Zāhid or محمد زاهد بن محمد أسلم الهروي (seventeenth to eighteenth century), upon the commentary of قطب الدين محمد الرازي (d. 766/1364), upon the نجم الدين علي بن عمر القزويني of الشمسية في المنطق (ديبران), who died in 675/1276.

This commentary of Harawī is not mentioned by Brockelmann (i, 466), and the author appears to have lived under Aurangzib (A.D. 1659-1707). See also below, under D.

Begins: الحمد لله ذي الحكمة البالغة والحجة الساطعة . . . اما بعد فيقول العبد المستعين بعناية الله القوي محمد زاهد بن محمد اسلم الهروي.

The sentences commented upon are as usual introduced by قوله. The first nine leaves have many marginal notes, and in one of them (fol. 45a), the annotator or the glosser ascribes a sentence to the author, after whom he adds رحمه الله, possibly meaning that the latter had died at a time not very remote from his.

C

Ff. 90-92: Blank. Ff. 93-153 contain the treatise on Logic, entitled

سلم العلوم

THE LADDER OF SCIENCES

by محب الله بن عبد الشكور البهاري who died in 1119/1708.

Begins: سبحانه ما اعظم شانه . . . اما بعد فهذه رسالة في صناعة الميزان سميتها بسلم العلوم.

The work seems to end abruptly as follows: خاتمة اجزاء العلوم وهي المسائل والمبادي من الوسائل. And then on the next leaf follows the colophon which informs us that the manuscript was written in Benares in 1176/1762:

تمت النسخة الشريفة . . . المسماة بسلم العلوم من تصنيف افضل المتأخرين . . . قاضي محب الله البهاري . . . فالكه الفقير الحقير خادم الطلبة حافظ محمد اسلم . . . في يوم الاحد سابع عشر جمادى الثاني وقت فيء الزوال في بلدة البنارس سنة ١١٧٦ منقول عن نقل مسودة المصنف وصحح منه.

Everything in the MS. proves that it is a transcript from the author's autograph as stated in the colophon.

I do not know on what authority an owner calls the work on the title page as الجزء الاول. In its first part the book is full of marginal notes. The writing is a clear Naskhi with thirteen lines to the page, and is well rubricated.

Fol. 124 has been separated from the original leaf 125 by the binder who clumsily inserted between them twenty-three leaves from the following work, and these misplaced leaves are counted as 126-149. Their right place, as the MS. stands now, is between ff. 177-178.

D

Ff. 154-206a contain a commentary upon Malla Jalāl's work spoken of under A, by محمد زاهد بن محمد اسلم الهروي, who flourished under Aurangzib (A.D. 1659-1707).

قوله الحمد لله هو الخ المراد بالحمد المعنى المصدري وهو ما يعبر عنه بالفارسية بستودن.

بالذات والطبقة على جميع المواد الاعتبار العرض

The words commented upon are as usual introduced by قوله in red, but this word has

been omitted on ff. 178-206 and the space devoted to it is left blank.

Written in a good Indian Naskhi bordering on Ta'liq, with sixteen lines to the page. As stated above, twenty-three leaves from this work have been erroneously bound with the preceding treatise described under C.

E

Ff. 206b-209 contain a super-commentary by *Mīr Zāhid* upon *Mā* kām al-dīn described under D. At the beginning of the treatise there is the following Persian note in red: حاشية ملا كمال الدين بر مير زاهد (بر) ملا جلال :

Begins: . . . اعلم ان القول يطلق على معنيين الاول المعنى المصدرى وهو ما يرادف التلفظ والتكلم والثاني بمعنى المقول.

Ends: كذا قالوا في المنطق من اضعف الوسائل لتحصيل الجزم الصدق. تمت حاشية ملا كمال الدين.

The writing is more modern than that of the preceding treatises, with about thirty-three lines to the page. The same hand has written also notes on ff. 43a and b, and 154a, and may also be responsible for many of the marginal notes of all the MS.

On several pages the black seal of *فخر الدين* with the date 1188/1774, is clearly impressed (ff. 1a, 45a, 93a, 154a). At beginning and end are found the three red seals about which see No. 197 [405], and the librarian's entry about which see No. 340 [736].

[Hamilton.]

388 [459]

257 × 150 mm. 152 leaves, with a varying number of lines to the page.

A

Ff. 1-129: A commentary upon *Bihārī's* *Ṣalām al-ʿulūm* (see No. 387 [346]) by the *Kāḍī* *محمد مبارك بن محمد دائم الادهمي الفاروقي الكوفاموي* (cf. *Ind. Off.*, 567 sq.).

On the first pages the work is entitled four times, by different hands, as *شرح سلم قاضي مبارك*, "A Commentary on the *Sullam* (by) *Kāḍī Mubārak*."

Begins: سبحانك اللهم انا نحمدك بالائك ونشكرك بنعمائك . . . اما بعد فيقول . . . محمد مبارك ابن محمد دائم الادهمي الفاروقي مجدا والكوفاموي مولدا.

Ends: واما تصور الموضوع هو من الباري والتصديق من المبعديات كما عرفت. قد تم الشرح بفضل من الله.

As usual the sentence commented upon is introduced by قوله

Written in an Indian Nasta'liq, generally with twenty-one lines to the page. The margins are crammed with glosses. To draw more attention to the word قوله the copyist has written it sometimes in red, and oftener in black, but always with a very thick *hā'*. The six final lines on fol. 129a are by a later hand. About A.D. 1760.

B

Fol. 130 blank. Ff. 131-143: A commentary on the glosses of *Mīr Zāhid* upon the *تهذيب المنطق* of *Tatāzānī*, and the commentary of *Malla Jalāl ad-Dawwānī* (see No. 387 [346] A and D). The commentator's name is not given.

The Persian title given to the treatise is *حاشية بر حاشية مير زاهد*. It begins as follows:

قوله المراد بالعلم التجدد آه اقول فيه . . . المراد بالبعدي اما البعدي الزمانية فيلزم التخصيص مرتين.

Badly written, generally thirty-one lines to the page. Broad margins.

C

Ff. 143b-144a blank. Ff. 144-152: Additional glosses by some other copyists or writers, including a short *Risālah* by مولوي احمد الله (about whom see [369]), entitled متعلق التصديق. This last treatise, which is found on ff. 150-151, begins: اعلم ايها الاخ الذكي انه اذا تردونا في قضية:

The pages of this section are written in a diagonal way.

The usual three red seals (about which see No. 197 [405]), found in Hamilton collection with the black seal of فخر الدين احمد خان, 1188/1774, and the Persian inscription dated 1262/1845 (see No. 340 [736]).

[Hamilton.]

389 [467]

215 × 130 mm. 50 leaves, with a varying number of lines to the page.

A

Ff. 1-8: Glosses on a commentary upon the تهذيب المنطق of the above Mas'ūd b. 'Umar at-Taftāzāni.

The title of the glosses is:

سبعة ابحاث

SEVEN ENQUIRIES

The author does not mention his name in the introduction, but at the end of the treatise there is the following note: شرح تهذيب من مولانا عبد الحلي, which seems to indicate that the glosser's name was عبد الحلي, but since no detailed *Nisbah* or *Kunyah* is given about him, I cannot identify him with certainty with any other writer known to me.

Begins: الحمد لله الذي خلق سبع سموات في ستة ايام بقدرته وجلاله... اما بعد فهذه سبعة ابحاث متعلقة بالسوالب السبع الغير المنعكسة.

Ends: وانما اندفع لما ذكرنا من انا لا نسلم كونه قياسا فهو خارج عن المقسم بين الاقتراني والاستثنائي فلا يكون داخلا في شيء منها تم شرح تهذيب من مولانا عبد الحلي.

The work is divided into seven baḥths, the last of which is: ما اورده الشارح رح في شرحه للمطالع وهو الذي اورده القسطاس نقلا من الامام.

From this statement we may infer that Taftāzāni's commentator, whom the author was trying to annotate, had also written a commentary on the مطالع of Maḥmūd b. Aḥmad al-Urmawī, who died in 682/1283. It is possible, therefore, that this commentator might have been the often-quoted Jalāl ud-Dīn Muḥammad b. As'ad ad-Dawwāni who died in 908/1502, and who is known to have written a commentary on both the *Tahdhīb* and the *Maṭālī'*. The *Kiṣṭās* mentioned in the statement is the قسطاس الميزان of Shams ad-Dīn Muḥammad Samarḳandi, who lived about 690/1291.

The writing is a clear Naskhi with seventeen lines to the page. Rubricated. Broad margins. About A.D. 1730.

B

Fol. 8b blank. Ff. 9-25 contain the commentary of كمال الدين مسعود بن حسين الشرواني الرومي, who lived about 840/1436, upon the الرسالة في "Treatise on the Rules of Controversy" of Shams ad-Dīn Muḥammad b. Ashraf al-Husaini as-Samarḳandi, who flourished about 690/1291. The title of this commentary as found in the colophon is شرح آداب البحث.

الحمد لله رب العالمين . . . وبعد فقد قال : Begins :
 الامام المحقق والهمام . . . شمس الملة والدين السمرقندي
 . . . المنة علينا من من عليه لواهب افضل النعم الذي
 هو نعمة العقل . . . هذه رسالة في آداب البحث وطرق
 المناظرة.

وان لم يكن ذلك التقدير ثابتا في نفس الامر : Ends :
 يلزم ثبوت العلية والا يلزم ارتفاع التقيضين وبها يحصل
 المقصود كما مر في الشق الاول من الترديد المذكور.

قد تم هذا الكتاب المسمى بشرح : Dated 1137/1724 :
 آداب البحث المسعودي في علم المناظرة بتوفيق الملك
 الوهاب يوم الاثنين بعد الظهر من شهر ذي القعدة سنة
 ١١٣٧ كاتبه ومالكة افقر العباد محمد بن (illegible) الغفور
 بن (illegible).

The work is divided into three faṣls.

The writing is a clear Nasta'liq with twenty-two lines to the page. No rubrications. The words commented upon are overlined in black. Fol. 9a has some Persian inscriptions which have no bearing on the subject.

C

Ff. 26-36 contain another commentary upon the آداب البحث of Shams ad-Dīn as-Samar-kāndī.

The work begins abruptly and does not bear the name of its author; it is, however, identical with Berlin 5277 and 5278, and it is possible that the author was عماد الدين يحيى بن احمد الكاشي, who flourished, according to Ahlwardt, about 880/1475 (cf. however, Hāj. Khal., i, 208, who places him in the tenth century of the Hijrah).

The work has also been attributed to ابو الفتح محمد¹ السعدي (cf. Berlin 5277) as we shall pre-

¹ Or Sa'di (see under D).

sently see, under D. About Kāshi, see also No. 390 [812].

Begins : عليه طلب تصحيح النقل ما دام الناقل ناقلا
 احتراز عما اذا انتهض باقامة الدليل فانه يخرج عن كونه
 ناقلا.

All the first chapter and the beginning of the second are missing.

Ends : فظهر ان الجواب عن مسائل هذا المعنى ليس
 الا بطريق الترديد واثبات انه غير مضر كما سبق من
 امثال المنفي الغير المضر في التنبيه السابق فليتذكر.

اتفق الفراغ عن تسويده بعون : Dated 1117/1705 :
 الله وتأييده في يوم الاحد من شهر ذي القعدة سنة الف
 ومائة وسبعة عشر من يد الفقير . . . محمد بن محمد اسحق
 بن محمد علي قوم خواجه في منزلة الشريف خواجه خله
 ترخان.

The writing is similar to that of the preceding treatise and has seventeen lines to the page. No rubrications.

D

Fol. 36b blank. Ff. 37-50 contain the glosses of ابو الفتح السعدي upon the commentary of Kamāl ud-Dīn Mas'ūd ash-Shirwānī ar-Rūmī, described above under B. On fol. 37a the work is called الجزء الاول. This Abu-l-Faṭḥ may be identified with مير ابو الفتح محمد, who flourished about 950/1543 (cf. Hāj. Khal., i, 209, and ii, 408).

Begins : الآداب طريقة المتقربين وذريعة المتضرعين :
 . . . وبعد فهذه حاشية على شرح الآداب المسعودي
 حررها ابو الفتح السعدي.

The first words of the explanation are as in Berlin 5277 : المنة علينا سلك طريق العمل بالحديث :
 معنى لان حقيقة الحمد عند المحققين اظهار الصفات الخ.

The work ends abruptly, the final words being : الاتفاق كوجدان الكنز عند الخروج الى الأماكن

Ff. 37b-44 are written in Nasta'lik with rubrications. Ff. 45-48 (about the middle of the page) are also in Nasta'lik, but without rubrications. Ff. 48-50 are by a later hand, in a script resembling Naskhi, and without rubrications.

There is a difficulty which we have no means of solving concerning the authorship of this treatise and the one which precedes it. Quoting the first words of Kāshi's commentary Haj. Khal. (i, 208), gives the first explanatory words which in our MS. are attributed to Sa'idi's (or Sa'di's) glosses, while the first introductory words that he gives for Sa'idi's glosses (i, 209) are identical with those our MS. itself exhibits for the same author.

Ahlwardt (Berlin 5277-5278) believes both treatises to be identical, and because the beginning of 5278 is missing, he cannot decide as to authorship between Kāshi and Sa'idi. Both treatises are also silent about Ulugh Beg who died in 854/1450 (Brockelmann, i, 468). If both treatises are identical, ff. 26-36 would be a continuation of the matter contained on ff. 37-50.

[Hamilton.]

390 [812]

195 × 140 mm. 165 leaves, with a varying number of lines to the page.

A

Ff. 1-15: The dialectician محمد الدين شمس, who flourished in 690/1291, wrote the work entitled رسالة في "Treatise on the Rules of Controversy" (see No. 389 [467] B). On this work, as stated in No. 389, كمال الدين مسعود بن حسين, who lived about 840/1436, wrote a

commentary which was itself commented upon by عماد الدين يحيى بن احمد الكاشي, who seems to have died in the beginning of the tenth century (cf. Haj. Khal., i, 208, and Goth. 2809). The present manuscript contains glosses upon Shirwāni's and Kāshi's commentary by لطف الله بن شجاع الدين خزيمة, who flourished about the middle of the tenth century (Haj. Khal., i, 209).

Title (by another hand):

حاشية شجاع على حاشية عماد على شرح المسعودي لأدب البحث للسمرقندي

Begins as in Berlin 5281: قال العبد المفتقر الى الله المعين لطف الله بن مولانا شجاع الدين وجهه الله قلبه نحو ما يرضاه.

The work is incomplete at the end, and the missing text should have probably filled the one page and a half which are left blank on fol. 15a and b. As it stands the work ends abruptly: ان ذلك متوقف على ثبوته بالمذكور فنع تلك: الصحة راجع الى منع الثبوت.

The MS. is written at least by two hands.

Ff. 1-11 are in a clear Turkish Naskhi, with قوله and قال in red, and twenty-three lines to the page. No date. About A.D. 1600. The remaining leaves are written by a later hand in a Naskhi bordering on Ta'lik, without any rubrications. Broad margins on which some notes are found. The second of these notes is in the first person, and refers to a Hāshīyah that the author wrote on the Maṭālī', i.e. مطالع الانوار of Sirāj ad-Dīn Urmawī (see [257]). This author may possibly be the father of the present Luṭf Allāh or شجاع الدين الياس الرومي خزيمة, who died in 929/1522, and who, as we learn from Haj. Khal. (v, 596), wrote a commentary on the Maṭālī'; or he may be also Luṭf Allāh

himself, although no record of such a work written by him is found anywhere (see, however, under H). The note, which is in the scribe's hand, may also be due to the fact that it has been copied verbatim from a work lying before the copyist; this seems to be more probable owing to the fact that the first person is also used in some other marginal notes. The writing is contemporary with the author.

B

Ff. 16b-19a: A literary and anonymous composition of an ethical character, written by a modern scribe of about A.D. 1800 in the form of a letter interspersed with poetry.

Headed on fol. 16a: *ارسله بعض الفضلاء لبعض الكبراء وهو من اولاد دحق صار من اعيان في بلاد الروم وجوخ دار لعل آغا قزلار آغا الخ.*

Begins: *لك اللهم اشرف كلمات الحمد والمجد . . . (وبعد) فان احسن كلام تزين به.*

In the middle of fol. 19a there is a long note on comparisons (التشبيه) added by an owner. Modern Syrian Naskhi. Varying number of lines. No rubrications. The function, *جوخدار*, used for the recipient of the letter occurs also under F (below).

C

Ff. 19b-20 blank. Ff. 21-35 contain the glosses (*Hāshīyah*) of جلال on the commentary called *Mas'ūdi* of Mas'ūd Shirwāni (see above under A) upon the *Ādāb* of Samarḳandi (see above).

Title:

حاشية جلال على شرح المسعوى لاداب البحث للسمرقندى

The author called simply Jalāl is the famous جلال الدين محمد بن اسعد الصديق الدواني, who died in 907/1501, and whose work found in Munich

664(3), is mentioned by Haj. Khal., i, 209, who gives also the first words of the text.

Begins (as in Haj. Khal.): *ق المص المنة علينا لوهاب العقل عدل عما هو المشهور وهو الحمد لله واحد الله وغير ذلك.*

Ends: *فلا معنى للتفسير بها بل ادعى كونه كليا. تمت بعون الملك الجبار.*

The word *قوله* is often written ق in red on ff. 19b-27a, but is altogether omitted on ff. 27b-35.

The writing is a clear Ta'lik. Twenty-three lines to the page. Very broad margins. No date. About A.D. 1560.

D

Ff. 36-38: Extracts by a more modern copyist from the work entitled:

كوكب الملك وموكب الترك

written by an unknown writer under the reign of جهان شاه بن قره يوسف of the Turkish dynasty of Karakuyūnlu, who reigned in 841/1437-872/1467. St. Lane-Poole's *Muh. Dyn.*, p. 253. The work is mentioned by Haj. Khal., v, 264, and a copy of it is found in Gotha 1885. The extracts are headed by the copyist: *في ذكر اصطلاح الملوك الجركسية والخلفا في امور الجند واصطلاح الملك والوزير من كوكب الملك على وجه الاختصار.*

The original text begins immediately after this line as follows: *المقصد الاول فيما ما كان يختص به الملك من شعار المملكة ورسومها.*

The work treats of the different habits and customs of the Turks, their spiritual and temporal chiefs, and their various military and civil functionaries.

Written in a careless Syrian Naskhi. No rubrications. Important words overlined in

black. Thirty-four to thirty-six lines to the page. About A.D. 1800.

E

Ff. 39-56: A *Hāshīyah* by عوض on the *Hāshīyah* of 'Imād ad-Dīn Kāshī (see above under A), upon the commentary by Mas'ūd Shirwāni (see *ibid.*), on Samarkāndi's *Ādāb*.

Title :

حاشية عوض على حاشية عماد على شرح المسعودي على
آداب البحث للمسرقي

This عوض is not mentioned by Haj. Khal., i, 207-210, and is not found in Brockelmann, i, 468, as a glosser in connection with Samarkāndi's work. At the end of the treatise (see below) occurs, in the scribe's handwriting, the date 972/1564, but it is very probable that this date refers to the transcription of the work, because it is repeated by the same copyist in the treatise described below under G.

Begins: الحمد لله حمد العاكفين ببابه والصلوة على محمد سيد احبابه وعلى آله الكرام واصحابه الذين تادبوا بآدابه. قوله بالحديث معنى الجر هو تمييز من النسبة الى المفعول.

Ends: ولكنني اكفيت بقدر ما يتنبه به الرجال تجنبنا . . . منه المبدأ واليه المآل تاريخ سنة ٩٧٢. تمت بعون الله الملك الوهاب القادر.

Very broad margins. The word قوله in red. The writing is a clear Ta'lik resembling the first part of the treatise described above under C.

On fol. 56a there are stray notes by an owner or a copyist, one of which deals with the different meanings of the word دين (religion), and another with the difference between صدق and حق

F

Fol. 57a contains thirteen lines of poetry, headed : لمحرره يطالب في سير كان وعد فيه لا يام الورد . Fol. 57b blank. Fol. 58a contains an anti-Turkish treatise, based on the Prophet's saying : اتركوا الترك ما تركوكم

All are written in the same modern handwriting of the owner or the scribe who wrote the letter described under B. Ff. 59-61 contain, in the same scribe's or owner's hand, the letter described under B. It is here more fully headed : صورة مكتوب كتبه لبعض اصحابنا من اهالى دين التمام وكان صار جوخدار على آغا قزلار آغا وكان وعد ببعض وظائف وتذكرة الملازم من شيخ الاسلام بمدينة الاسلام وتحت مملكة الخليفة الهمام.

G

Ff. 62-74 contain the *Hāshīyah* of شمس الدين احمد دنفوز (او ديكقوز او دينقوز) who flourished about 880/1474, upon the commentary of Mas'ūd Shirwāni on the *Ādāb* of Samarkāndi (see above under A).

Title :

حاشية دنفوز على شرح المسعودي لآداب البحث للمسرقي

Begins (as in Berlin 5283) : ان احسن ما يستعان به في الامور الحسان . . . قال من من عليه اقول لا من منه قطعه يقال من عليه.

For the first words commented upon, Berlin 5283 exhibits قوله , but our MS. has اقول—as in Haj. Khal., i, 208.

Ends : لو كان الشيء ممكنا بالامكان الوقوع لم يستلزم المحال.

Dated 972/1564 : تمت الكتاب بعون الملك الوهاب في آخر شهر شعبان سنة ٩٧٢.

The same handwriting and the same peculiarities as in the treatises described above under E and C (first part).

H

Ff. 75-82 : A *Hāshīyah* by عماد الدين يحيى, who seems to have died in the beginning of the tenth century of the Hijrah (see above under A), upon the commentary of Mas'ūd Shirwānī (see *ibid.*), on Samarqandī's *Ādāb*.

Title :

حاشية عماد على شرح المسعودي لأداب البحث السمرقندية

Begins (as in Berlin 5277) : قوله المنة علينا. سلك طريق العمل بالحديث.

The work is incomplete at the end, and the final words are : ومن تابعه في جعلها من اقسام التصديق لكنه غير صادق (قوله) لتحقيق الوجود الذهني . . .

No date. The writing is a beautiful Nasta'liq of about A.D. 1670. Nineteen lines to the page. The word قوله is in the first two pages written in red, but in the remaining leaves it has been omitted, and the space reserved for it is left blank. The broad margins of the first two pages are crammed with notes taken from Shujā', who died in 929/1522, and about whom see under A ; and from Kastali, who died in 901/1495, and about whom see [811 M].

I

Ff. 82b-83a contain in a more modern hand an ethical treatise, the title of which is :

المجالس المختصرة في الفوائد المعبرة

The author who does not mention his name says that he has followed Nasafi.

Begins : الحمد لموهب التوفيق والكرم لكل شي رقيق . . . واعلم انني انبقت هذه الرسالة من كتاب النسفي

. . . وحفلته كاملة على مجالس ليستفيد منه المستفيد المجالس.

I am unable to find any record of the author or the work, which is incomplete at the end. The MS. contains only two Majālis.

J

Ff. 83b-84 blank. Ff. 85-138 :

Title on the fly-leaf (by a later hand) : حاشية على الاصفهاني لافضالي, and on fol. 1a (in the first scribe's hand) : حاشية افضالي ; while on fol. 85a there are the words : حاشية اصفهاني. افضالي written by a later hand.

The philosopher and theologian عضد الدين محمد الجرجاني السيد الشريف, who died in 756/1355, wrote a work on scholastic theology, entitled : "Stations in the Science of Scholastic Theology," which has been commented upon by many authors, the best of whom, علي بن محمد الجرجاني, who died in 816/1413. On Jurjānī's commentary, many glosses have been written by different authors (see Haj. Khal., vi, 236-241; Brockelmann, ii, 208; Ahlwardt in Berlin 1812). The present MS., as gathered from the titles given above, contains a *Hāshīyah* written by a certain افضالي who seems to have died about 930/1523 on the glosses of another author called اصفهاني

None of the above authorities mentions either افضالي or اصفهاني in connexion with Ijī's *Mawāḥif*, and the only Iṣfahānī that I know to whom allusion could here have been made would be محمود بن عبد الرحمان الاصفهاني شمس الدين, but the fact that he died in 749/1348, or nine years after the birth of Jurjānī (born in 740/1339, Brockelmann, ii, 216) would make

it impossible for him to have commented upon any of Jurjāni's works.

Begins: الحمد لله على نواله والصلوة على محمد وآله. ضمن اي جعل هذه الخطبة متضمنة الاشارة الى معظم مقاصد علم الكلام وفيه ايماء الى ان الاحسن ان يقصد باليسمة للتيمن ليكون ذلك مقتداً به فافهم فانه دقيق. قوله براعة الاستهلال من برع الرجل براعة.

It will be seen that the overlined words correspond with Jurjāni's commentary as given in Berlin 1801, and these are the only indications I could obtain for the identification of the contents of the MS., which is devoid of any introductory words and is imperfect at the end.

In the text of the long *Hāshīyah* Ijī is referred to as المصنف, Jurjāni as الشارح, and Iṣfahāni as الفاضل المحشى or المحشى, and the words of the latter are introduced by قوله written in red on ff. 85-129, and omitted on ff. 130-135.

The work ends abruptly, and the final words are: واستغناء عنه فيه متافيان فلا يتصف ذلك الشئ . . .

No date. Written in a clear Ta'lik of about A.D. 1600. Broad margins containing (especially towards the beginning) some notes mostly in Ta'lik. Twenty-three lines to the page. The writing has much in common with that used in the works above described under C and E.

K

Ff. 136-143: Another copy of the *Hāshīyah* by Aḥmad al-Kāshi (see the other copy under H, above), upon the commentary of Shirwāni on Samarkandi's *Ādāb*.

Title:

حاشية عماد على شرح المسعودي لآداب البحث السمرقندية

The beginning slightly differs from that of H. This copy is also imperfect at the end, the final words being: بحسب الماهية لا المعرفة بحسب الوجود كالمعجون والبيت عبارة . . .

The margins and sometimes the space between the lines of the text are crammed with notes taken often from "Shujā'" and "Jalāl," who refer doubtless to ابن جلال الدين, about whom see under A, and الدواني, about whom see under C.

Written in a clear Nasta'lik of about A.D. 1650. The words قال—اقول are written in red on ff. 136-140, and omitted on ff. 141-143. Fifteen lines to the page. Fol. 136a is filled with some grammatical and philosophical notes extracted mostly from عجدوان and افضالى who wrote on metaphysical questions.

Fol. 144 is almost wholly blank with the exception of the two first lines of poetry found on fol. 57b. Fol. 145 has three long medical notes taken from Kuṭb, possibly قطب الدين, who died in 710/1310, and who wrote a commentary upon the كليات of Avicenna or Ibn Sīna (cf. Brockelmann, i, 457).

L

Ff. 146b-165: An anonymous treatise on Logic and Dialectics. An owner has entitled it on the fly-leaf as:

قضايا المنطق

I am unable to identify the text of the work with that of any other MS. described in the printed catalogues that I have at my disposal. The question of identification is rendered more difficult by the fact that the copy is imperfect at the beginning; but some headings used in the MS. seem to be identical with those of Berlin 5123, beginning with fol. 75a and ending with 271a. The text is

there attributed to the often-quoted Ibn Sīna or Avicenna, and the commentary to Fakhr ad-Dīn Muḥammad ar-Rāzi, who died in 606/1209. If these indications are correct, the text of the present MS. would represent a work on Logic written by Ibn Sīna himself.

Begins: المقالة الثانية في القضايا واحكامها وفيها مقدمة وثلاثة فصول اما المقدمة ففي تعريف القضية واقسامها الاولى.

Ends: فخارجه عن موضوعاتها لامتناع ان يكون جزء الشيء مطلوبوا بشوته بالبرهان. وليكن هذا الكلام في هذه الرسالة والله اعلم بالصواب.

The portion of the treatise contained in the MS. is divided into two maḳālahs, one muḳaddamah, and a khātimah. The first maḳālah is subdivided into three faṣls, and the second maḳālah has five faṣls. Both sets of faṣls have minor subdivisions into mabḥaṭhs.

The khātimah (fol. 163a) has two baḥṭhs, fol. 163a: في مواد الاقيسة, and fol. 165a: في اجزاء العلوم.

No date. The writing is a clear Naskhi of about A.D. 1600. Headings in red. Fifteen lines to the page. Some explanatory notes on the margins and between the lines of the text.

The MS. formerly belonged to عبدالله محمد بن كفان الصالحى (بلدا) الحنعى (مذهبا) الحلوتى (طريقة) يوسف بن الشيخ بدر الدين الحنعى الماتريدى and محمد سعيد بن الشيخ to 1053/1643 and in الحلوتى (possibly a grandson of the first owner); then to محمد بن محمد بن عيسى بن محمود الصاطى الحلوتى and in 1071/1660 to جرجس بن عبد الرحمان بن محمد الحسينى to 8th Sept., A.D. 1897.

The MS. is probably formed of many

separate treatises bound up into one book by an early owner.

[Mingana Arab. 221.]

391 [737]

225 × 135 mm. 88 leaves, nineteen to twenty-one lines to the page.

Title:

شرح التهذيب

COMMENTARY ON THE TAHDHĪB

An anonymous commentary in Persian upon the تهذيب المنطق of Mas'ūd b. 'Umar at-Taftāzāni, who died in 791/1389.

Begins: الحمد در لغة وصفيست بجميل اختيارى بر جهة تعظيم وتبجيل نه بطريق سخرية واستهزا ودر اصطلاح فعليست.

Ends: وهذا بالمقاصد اشبه واين كه مذکور شد در ثامن از روس ثمانية بمقاصد اشبه است واين ظاهر شد از بيان مذکور. تمت النسخة شرح التهذيب.

To judge from the first four words at the beginning the contents of this manuscript seem to be identical with those of Ind. Off. 590.

The Arabic words commented upon are overlined in red and sometimes in black. No date. The writing is a mixed Naskhi and Nasta'liq of about 1680-90. Ff. 1-13, 21-23, 29, 38, 40-45, 70-73, 85-88 are in Naskhi, and the remaining leaves in Nasta'liq. Fol. 1a is by a later hand. Broad margins containing some corrections.

[Hamilton.]

392 [369]

240 × 170 mm. 71 leaves, mostly twenty-one lines to the page.

Title:

شرح سلم

A COMMENTARY ON THE SULLAM

A commentary on the *سَلَمُ الْعُلُومِ* of Bihārī (see [346] C) by مولوي حمد الله السنديلي

In this manuscript the author is once called حمد الله (at the end), and twice حمد الله (at the beginning). Brockelmann, ii, 421, adopts the second reading. In [459] the name figures as حمد الله.

The volume wants some leaves—probably five or six—at the beginning, and has the last leaf supplied by a modern hand.

Begins: . . . بحكم منه اجالى آه الظاهر ان المراد من الحكم القضية والاذعان كما يدل عليه تفسيره بالانكشاف وهو اما كيفية ادراكه كما هو المشهور.

Ends: وساعي الى ادراك المسائل وموقوفا عليها كالاجزاء هذا آخر تيسير الله تعالى لهذا العبد الضعيف في شرح هذا الكتاب . . . تمت شرح سلم مولوي احمد الله.

The work has no headings and rubrications of any kind, and the words commented upon are overlined in black.

At the beginning and at the end are the seals described in No. 197 [405] with the Persian inscription dated 1262/1845, about which see No. 390 [736].

No date. Written in an Indian Naskhi (bordering on Nasta'liq) of about A.D. 1760.

Broad margins. Slightly injured by worms. [Hamilton.]

393 [423]

220 × 126 mm. 147 leaves. The volume is written by various hands, with a varying number of lines to the page.

A

Ff. 1-7: An anonymous treatise on Logic and Dialectics, in which, among other writers cited are Jalālu d-Dīn ad-Dawwānī (908/

¹ A word has disappeared.

1502) and Harawī, who flourished under Aurangzīb (A.D. 1659-1707) and who was also called Mīr Zāhid. See Nos. 387 [346] and 388 [459]. The anonymous writer must, therefore, have lived in the eighteenth Christian century.

Begins: الحمد لله على نعمائه . . . وبعد فاعلم ان الماهية بالاشتراك اللفظي على اربعة معان الاول ما به الشيء هو هو وهو هذا المعنى مشهور.

The treatise seems to be incomplete and ends abruptly as follows:

واجيب عنه بان هذان العلمان داخلان في علم الشيء بالوجه وتحرير التقسيم بان العلم.

The writing is an ugly crowded Naskhi bordering on Ta'liq, with twenty-four lines to the page. No date. About A.D. 1760.

Fol. 7b contains six lines of Persian poetry.

B

Fol. 8: The short treatise on the rules of discussion and argument entitled: الرسالة العضدية, "The 'Aḍudiya Treatise," by عضد الدين عبد الرحمن بن احمد الإيجي, who died in 756/1355.

Begins: لك الحمد والمنه وعلى نبيك الصلوة والتحية اذا قلت بكلام ان كنت ناقلا.

Ends: ان الكلام لفى الفواد وانما جعل الكلام على الفواد دليلا. تمت الرسالة الشريفة العضدية مع حواشى السيد قدس سره.

The glosses of which mention is made here as by "Sayid" are three in number.

No date. Well written in a Naskhi hand of about 1750.

C

Ff. 8b-14: A commentary on the preceding *Risāla* of Ijī. The commentator's name is not mentioned, but a comparison with [420] and with Berlin 5296 shows that he is ملا محمد

الحنفى التبريزي, who died in 900/1494. (About this date see Ahlwardt, *loc. cit.*) In [420] the author is called مولانا حنيفة الحريري

Begins: لك الحمد جعل الله تعالى مخاطبا تنبيها على القرب ولان اللائق بحال الحامد ان يلاحظ المحمود.

The work ends abruptly and about a leaf is missing at the end. The final words are :

فكان تفصيلها غير مناسب لهذه الرسالة اقتصرنا على تقرير ما فيها وتوضيحها ولم.

Colonel Hamilton's cataloguer seems to inscribe this commentary as by the Sharīf Jurjāni who died in 816/1413. (See, however, the following treatise.)

Well written in a clear Naskhi with seventeen lines to the page.

D

Ff. 15-22: A treatise on disputation and argument, entitled :

رسالة في المناظرة

TREATISE ON DISPUTATION

The name of the author is not mentioned in the book, but from a commentary upon it found in Berlin 5321, we know that he was السيد الشريف الجرجاني, who died in 816/1413. It is possible, therefore, that the above inscription of Colonel Hamilton's cataloguer refers to this treatise and not to the preceding one.

Begins: الحمد لله الذى لا مانع لحكمه ولا ناقض لقضائه . . . وبعد هذه قواعد البحث متضمنة لما يجب استحضارها في فن المناظرة.

Ends: وفي كلام بما هو وظيفته فلا يتكلم في اليقين بوظائف الظني وبالعكس. تمت الرسالة الشريفة في علم المناظرة.

The work is divided into a muḥaddamah, eight baḥths and a khātimah.

Ff. 15 and 22 are by a later hand in Naskhi. The older part, which is in Ta'liq, is full of glosses on the margins and between the lines, of which ten form a page.

E

Ff. 23-90: A commentary by جلال الدين محمد بن اسعد الدواني, who died in 908/1502, on the شهاب الدين مسعود بن عمر الفتازاني of تهذيب المنطق, who died in 791/1389. For other copies see Nos. 387 [346] and 386 [401]. No title and no author's name are found in the manuscript.

Something is missing at the end, and the treatise closes with an omitted diagram, preceded by the following words :

اسماء النسب الواقعة بين كل واحد من البسائط السبع الاولى مع ما بعدها في السبع الاخيرة وصورة الشكل هذه.

Ff. 37 and 89 are by a later hand; the rest is in a Nasta'liq of about A.D. 1700. Crammed with glosses on the margins and between the lines.

F

Ff. 90-147: An anonymous super-commentary on the part called المنطق of the preceding work.

Begins: فاذا تمت الحواشي الجلية هنالك فلا بأس علينا بعد ذلك ان نكتب على اصل المتن ما يتعلق بحل مواضع المشكلة وكشف مباحثه المفصلة . . . قوله وقد تقيد العامتان الخ الى المشروطة العامة.

Ends: وفيه ما لا يخفى على من كان له قلب والقي السمع وهو شبهته. هذا آخر ما يتعلق بقسم المنطق من هذا الكتاب وحل ما فيه من المباحث.

The author goes on to say that he only commented on the part called المنطق because

he could not find a copy of the part entitled
قسم الكلام.

Written in a neat Indian hand of about
A.D. 1790. Many grammatical mistakes by
the copyist. Fourteen lines to the page.

[Hamilton.]

394 [420]

303 × 197 mm. Six leaves, seventeen lines
to the page.

Title :

الرسالة الحنفية في شرح العضدية

THE HANAFI TREATISE ON THE EXPLANATION OF 'ADUDĪYA

A commentary on الرسالة العضدية of the above
Ijī, who died in 756/1355, by ملا محمد الحنفی
التبریزی, who died in 900/1494. See No. 393
[423], B and C. On fol. 5b the commentator
is called مولانا حنيفة الحریری

Begins as in No. 393 [423], C, and ends as
follows : وبعضها غير موافق فتامل وانصف فان وجدته
حقا فاتبعه والا فاصدحه فان الله لا يضع اجر المحسنين.

The colophon informs us that the book was
transcribed by Aḥmad for Colonel Hamilton
at Dihli in A.D. 1864 :

تمت الرسالة المسماة بالحنفية . . . في واحد من الشهر
الجنوري سنة الف وثمانمائة بعد اربع وستين عيسوية يوم
الجمعة في الدهلي وقد جعلها كاتبها . . . احمد تحفة
بحضرة الامير الأكبر ولیم جارچ هملتن.

Written in a clear Indian Nasta'lik within
blue rulings.

Fol. 6 contains a short treatise on the
divisions of science and art, entitled :

رسالة في تقاسيم العلوم والفنون

"Treatise on the Divisions of Sciences and
Arts."

In the introductory words the work is
said to be an abridgment of the book called
اقسام الحكمة, "Divisions of Philosophy," here
attributed to the famous Ibn Sīna or Avicenna ; but a comparison with Berlin 5076
shows that this very treatise, with slight variations, is there attributed to نصير الدين الطوسي, who died in 672/1273.

Begins : الحمد لله رب العالمين . . . وبعد بيان اقسام
الحكمة على سبيل الاختصار من رسالة الشيخ الرئيس أبي
علي سينا قدس الله روحه. الحكمة قسمان نظري وعملي
والعملي ثلاثة اقسام علم الاخلاق وعلم المنزل وعلم الرئاسة.

The titles of both treatises are written
within some ornamental headings.

[Hamilton.]

395 [334]

215 × 145 mm. 86 leaves, fifteen lines to
the page.

A

Ff. 1-24 : An anonymous commentary on
the Isagoge (ايساغوجي) (see [401]) of اثير الدين
مفضل بن عمر الأبهري, who died about 663/1264.

A comparison with Berlin 5230 shows that
the author of the commentary is حسام الدين
حسن الكاتبي, who died in 760/1359 (Haj. Khal.,
i, 1533, p. 503). The introductory words are,
however, different from those used in Berlin
5230.

Begins : الحمد لله رب العالمين والعافية للمتقين . . .
قال شيخ الامام . . . اثير الدين الابهرى . . . نحمد الله
على توفيقه ونسأله هداية طريقه.

The work seems to end abruptly with a
possible lacuna of one page, left blank in
the manuscript.

Clearly written in Naskhi about A.D. 1750,
with fifteen lines to the page. A note by

Colonel Hamilton's cataloguer attributes the work (I do not know on what authority) to Mīr Sayid Sharīf, i.e. the famous السيد شريف الجرجاني, who died in 816/1413 (see No. 393 [423], D). Occasional glosses. Rubrications.

B

Ff. 25-60: A treatise, also anonymous, containing glosses upon the *Isagoge* of Abhari.

Begins: الحمد لله الذي جعل منطق الانسان مظهر المعلومات . . . اما بعد فلما كان المختصر الموسوم بايساغوجي الشيخ الامام افضل المتأخرين اثير الدين الابهرى . . . كتبت بعون الله تعالى حواشي لتزيل عن المواضع المشكلات.

From this quotation we may entitle the work :

حواشي على ايساغوجي

GLOSSES ON THE ISAGOGE

In the introduction the work is dedicated to the King Ghiāth Muḥammad, who may be identified with Ghiāth ud-Dīn Jalāl Shāh b. Muḥammad Sūr, who reigned in Bengal in A.D. 1560-1563: وتوصلت به الى حضرة . . . غياث الاسلام ومغيث المسلمين الامير ابن الامير محمد لا زالت رايات العلم في ايام دولته عالية.

The grandfather (جد) of the King, to whom reference is also made, may be Shams ud-Dīn Muḥammad, who gave the name of the Sūr dynasty to four kings (A.D. 1552-1563).

There does not seem to be any natural end to the work, the final words of which are :

واليقين هو الاعتقاد الجازم الحالي عن تحريز النقيض المطابق لما هو في نفس الامر الممتنع الزوال واليقينيات اقسام.

About a page and a half are left blank, and these should have contained the end of the work.

No date. Written in an Indian Naskhi of about 1750, with fifteen lines to the page. Occasional glosses and some rubrications.

C

Ff. 61-86: Another commentary on the *Isagoge*.

Begins: حمدا لك اللهم على ما لحصت لي من منح عوارف الافاضل . . . اما بعد فلما لم ينفعني التعلل بلعل وعسى عن اقتراح اخ لي في كل صباح ومساء.

From these introductory words the present commentary is evidently identical with the work of شمس الدين محمد بن حمزه الفناري, who died in 834/1431. A comparison with Berlin 5237 will establish this identification. The work is, therefore, the one known under the title of: "Fanāri's Commentary on the *Isagoge*," or: الفوائد الفنارية, "The Fanārite Annotations," from the occurrence of the word فوائد in the commentator's preface. On the back of the first page the book is called علم الميزان, "Science of Measuring."

The work ends abruptly, the final words being: وان قبول بها الجدلي تسمى مشاغبة فالمغالطة: منحصرة في القسمين السفطة (sic) والمشاغبة.

No date. The writing is an Indian Naskhi of about A.D. 1750, with fifteen lines to the page. Occasional glosses and rubrications.

The title page is full of inscriptions by owners, dated 1181/1767, 1192/1778, 1198/1783, and on the fly-leaf 1293/1876.

The book is also marked with the three red seals, about which see No. 197 [405], and the Persian inscription, about which see No. 390 [736]. On the back of the pages preceding the text of the two last treatises there is the following inscription: مالكة وكتبه نوبت:

which may mean that the copyist's name was Naubat.

[Hamilton.]

396 [257]

285 × 175 mm. 191 leaves, twenty-one lines to the page.

A

Ff. 1-188: Title

لوامع الاسرار في شرح مطالع الانوار

GLITTERINGS OF MYSTERIES IN THE EXPLANATION OF THE MATĀLĪ

The work entitled *المطالع الانوار*, "The Rising of Lights," was written by *سراج الدين*, *محمود بن ابي بكر بن احمد الارموي*, who died in 682/1283. The first part of it, concerning Logic, is the subject of the present commentary which was written by *قطب الدين محمد*, *بن محمد الرازي التيجاني*, who died in 766/1364.

Begins: الحمد لله فياض ذوارف العوارف وملهم حقائق المعارف... وبعد فان العلوم على تشعب فنونها وتكثر سجونها ارفع المطالب وانفع المآرب.

Ends (fol. 188b): لانه لا يكون مستعدا لدرك حقائق الاشياء وكل ميسور لما خلق له... حامدا لله على الاتمام موجهن لحضرة النبوة افضل السلام.

Dated 1106/1694: قد وقع الفراغ من النسخة الموسومة بشرح المطالع... في وقت الصبح من يوم الجمعة من شهر جاد الاول من سنة مائة والف وست (sic) من هجرة النبي.

This date is given in the portion composed of five leaves which has been supplied by a hand of about A.D. 1830, but it was no doubt transcribed from the defective original. The title, *المطالع*, given to the work by the copyist, should be noted, but on the title page

and on the fly-leaf preceding it the original title of the work is preserved.

B

Ff. 188-191 are supplied by a later hand, and contain an anonymous treatise entitled:

رسالة في تحقيق الكليات

TREATISE ON THE VERIFICATION OF THE UNIVERSALS

Begins: الحمد لله مخترع ماهيات الاشياء وهوياتها... والمطلع على كليات الامور وجزئياتها... وبعد فقد التمست مني ايها الحريص على تحقيق الحق... ان احرر لك رسالة في تحقيق الكليات واتلو عليك ما فيها من الآيات والبيّنات.

From Haj. Khal., v, 10854, and from a comparison with Berlin 5134, we learn that the author of the treatise is the often-quoted *السيد* *الشريف الجرجاني*, who died in 816/1413. On the other hand, *Ḳuṭb ud-Dīn ar-Rāzi* is also credited in Berlin 5133 with a work of a similar title.

The manuscript is in this part very faulty, and many words which the copyist could not read are omitted.

Tables for syllogistic propositions are found on ff. 143b, 147b, 150a, 153a and b.

No special colophon, apart from the one quoted above. The writing is an Indian Nasta'liq. Broad margins. Rubrications.

At the beginning and end are the three red seals, about which see No. 197 [405]. There is also the usual black seal of *فخر الدين احمد خان*, with the date 1188/1774, and the ordinary Persian entry dated 1262/1845 (see about it No. 390 [736]).

[Hamilton.]

397 [341]

240 × 140 mm. 160 leaves, twenty-one or twenty-two lines to the page.

Title :

حاشية على شرح المطالع

**GLOSSES UPON THE COMMENTARY ON THE
MATĀLĪ'**

The book contains the glosses of عبد الحكيم بن شمس الدين الهندي السالكوتي, who died after 1060/1650, upon the preceding manuscript the title of which is *Lawāmi' ul-Asrār*. The year 1060/1650 was that of the writing of the book by its author.

The following Persian title is prefixed to the work : حاشيه بر شرح مطالع

Begins : اللهم باسمك ابدى وبزور قدسك اهتدى . . . يقول العبد المسكين عبد الحكيم بن شمس الدين هذه فوائد عالية وفرائد غالية نظمها لقلوب هادئة.

In the Introduction the author says that he wrote his book at the instance of the King Shihāb ud-Dīn Shāh Jahān (1037/1628-1068/1658).

Ends : من الاحساسات المتعلقة بجزءاته اقرب فيكون اعرف وهذا جار في الذات والعرض اذا كان افراده محسوسة.

Dated 1106/1694 : قد وقع الفراغ من تسويد النسخة : الموسومة بحاشية . . . على شرح المطالع للمحقق المشتهر في المشارق والمغارب . . . مولانا قطب الدين رازي في يوم الجمعة . . . في شهر شعبان في سنة الف ومائة وست.

Then follow a few words which have been purposely deleted.

The writing is a careless Indian Nasta'liq. There are numerous additional glosses on the margins of the first third part of the book. Rubrications. Broad margins. Slightly injured by worms.

There are notes by owners on the leaf that precedes the first page dated 1198/1783, 1237/1821, and 1262/1845. There are also seals of Muḥammad Khān dated 1182/1768, and Ḥusain Khān 1230/1814; besides the

often noticed three red stamps, about which see No. 197 [405].

[Hamilton.]

398 [726]

240 × 145 mm. 62 leaves, twenty-one and twenty-three lines to the page.

A

Ff. 1-23 : Glosses or super-glosses upon a commentary on the above *Matāli'* of Urmawī, entitled by Colonel Hamilton's cataloguer :

حاشية شرح مطالع

No author's names or titles are given, and the words commented upon are introduced by قوله written in red. The work begins abruptly :

قوله اي المجهولات التصديقية في التصديقات بالمجهولات التصديقية اه لان التصديق لما كان قسما للعلم المفسر بالصورة الحاصلة كان اكتساب التصديق الخ.

And ends also abruptly : لم يسلم ان امكان النسبة يكفى لصدق الممكن بل التزم انه لا بد فيه من صدق العنوان على الافراد في الفعل على ما مر آنفا وثبوت المحمول حال عدمه الاظهر ان يقول.

No date. The writing is an ugly Indian Ta'liq of about A.D. 1780. Some corrections on the margins. Ff. 17b-23a have no rubrications. Fol. 17a has the marginal heading : بحث الموجهات. Ff. 7-8, 13b (and possibly some other leaves), are written by another contemporary hand.

B

Fol. 23b blank. Ff. 24-62 contain a work on Theosophy with the following Persian note written at the top of the page : چند اجزاء تقويمات منير باقر داماد.

The work is therefore that known under the title of : كتاب التقويم , "Book of Regulation," or تقويم الايمان , "Regulation of the Faith," by the Shī'ah Doctor, محمد بن محمد باقر, the damād al-husaynī, who died in 1041/1631. For the date of the author and for a more complete copy of the work see [686].

Begins abruptly as follows : اعنى الانسان اذا ما صار الى مرتبة العقل وكيف بدء الاشياء منه وعودها اليه اعظم سلطان.

Immediately after the last words there is a seal bearing the words, "Hope in the protection of God," and the date 1198/1783.

The only headings found in the work are تقويم and تصحيح, written in red, but these are mostly omitted in the second half of the book.

Written in the same hand as that of the preceding treatise. Some corrections on the margins.

[Hamilton.]

399 [451]

205 × 133 mm. 33 leaves, seventeen lines to the page.

Title :

النسخة الرشيدية شرح الشريفة في علم المناظرة

THE RASHĪDĪYYA COPY (CONTAINING) A COMMENTARY ON THE SHARĪFĪYYA ON THE SCIENCE OF DIALECTICS

The title is taken from the end of the work (see below).

'Ali b. Muḥammad al-Jurjānī, as-Sayid ash-Sharīf, who died in 816/1413, and whose name occurs frequently in this section, wrote a treatise on Dialectics entitled : قواعد البحث , "Rules of Disputation," or الرسالة الشريفة , "The Sharīfī Treatise." The present manuscript contains a commentary on it, written,

as the name *Rashīdīyya* seems to imply, by محمد عبد الرشيد الجونفوري الفاروقي, who flourished about 1050/1640 (cf. Sprenger's Catalogue, No. 1799; Ind. Off. 558; Brit. Mus. dcccclxxxii).

A shorter title is found on the page preceding that of the text : شرح الشريفة , "A Commentary on the Sharīfīyya."

Begins : الحمد لله بدا بعد التيمن بالتسمية بحمد الله سبحانه اقتداءً باحسن النظام وعملاً على حديث خير الانام.

The final words commented upon are :

فلا يتكلم في اليقنى بوظائف الظني كان يعارض دليل قطعي . . . الطبيعة وخود مشغلة الصريحة. تمت هذه النسخة رشيدية شرح الشريفة في علم المناظرة. مالكة (a proper name purposely deleted).

From fol. 3a we learn that the work is divided into a muḥaddamah, nine baḥths, and a khātimah.

No date. The writing is an Indian Nasta'lik of about 1760.

No rubrications, but the words commented upon are overlined in black. Slightly injured by worms.

[Hamilton.]

400 [340]

204 × 112 mm. 104 leaves, thirty lines to the page. Entitled by Colonel Hamilton's cataloguer :

شرح التلويحات

A COMMENTARY ON THE TALWĪHĀT

The philosopher, شهاب الدين ابو الفتح يحيى بن شهاب, who died in 587/1191, wrote a general work on Logic, Physics, and Metaphysics, entitled : كتاب التلويحات (see Berlin 5062), "Book of Observations," or, as Haj. Khal. (ii, 419) prefers :

تلوّجات في المنطق والحكمة "Observations on Logic and Philosophy."

The present manuscript contains a commentary on this work, written apparently in 667/1268, by عزالدولة سعد بن منصور الاسرائيلي ابن كتمونة, who flourished towards the end of the thirteenth Christian century (cf. Vienna 1531, and Leyden 1496).

The MS. is deficient both at the beginning and at the end, and the order of the book seems to have been much interverted by an Eastern renovator.

The author of the text is named in the commentary simply صاحب الكتاب (fol. 15a) or المصنف (*ibid.*); he is said (*ibid.*) to have written some other book (في غير هذا الكتاب) or books (بعض كتبه 30b). That the work is Suhrawardī's *Talwīḥāt* appears from the fact that the text agrees with the detailed table of contents of the *Talwīḥāt* given by Ahlwardt (Berlin 5062). It will be seen that these passages belong to part iii, Metaphysics; but the folios are in great disorder.

The MS., apart from ff. 8f, 25-30, 52f, 55-62, 71-88, consists of sheets made of loose leaves mended at the inner edge. The catch words المورد الثاني, therefore, at the foot of fol. 62b, possibly do not refer to the second *maurid* of some earlier part of the work, but probably originally immediately preceded fol. 97a.

The main divisions of the work as it stands in the MS. are as in its prototype سؤال, تلويح, مورد, فصل, and مورد.

The first citation of the text upon the first extant page is قال فالنفس اذا كانت في امر تتبعها . . . اقول لما بين ان حركة الخ breaks off with one line of another citation which begins: قال ويحصل عن هذا العقل التغير المواليد كلها.

No date. The writing is a minute Indian Nasta'liq of about 1680. The words of the textual quotations have been vocalised by a later hand. No rubrications.

[Hamilton.]

401 [243]

248 × 150 mm. 341 leaves, seventeen lines to the page.

Title :

شرح حكمة الاشراق

A COMMENTARY ON THE *ḤIKMAT UL-ISHRĀḤ*

The above mystic and philosopher, Shihāb ad-Dīn as-Suhrawardī, wrote in 582/1186 a work on Neo-Platonic philosophy, entitled حكمة الاشراق, "Philosophy of Illumination" (see on this word Bod. ii, pp. 225, 532). The present manuscript contains a commentary on this work by قطب الدين محمود بن مسعود بن المصلح الشيرازي, who died in 710/1310.

The text begins on fol. 7b as in Haj. Khal., جل ذكرك اللهم وعظم قدسك . . . وبعد : iii, 102: اعلموا اخواني ان كثرة اقتراحكم.

The commentary begins on fol. 1b: الاشراق سبيلك اللهم والاشواق دليلك . . . (؟ اما بعد) فان احوج خلق الله اليه محمود بن مسعود بن المصلح الشيرازي . . . يقول ان المختصر الموسوم بحكمة الاشراق للشيخ الفاضل . . . شهاب الملة والدين . . . عمر بن محمد السهروردي.

The work is divided into *kisms* and *maḳālahs*, subdivided into *faṣls*. The passage of Vienna 1521 (of the text), which follows on fol. 4b, and which tells of the division into two *kisms*, falls in our MS. on fol. 155, and from the same MS. of Vienna we may infer that :

Ḳism 1 maḳālah 3 falls on fol. 221

„ 2	„ 2	„ „	21
„ 2	„ 4	„ „	95
„ 2	„ 5	„ „	55

On fol. 155a it is announced that the first ḳism which deals with ضوابط الفكر has only three maḳālahs, but apart from the fifth maḳālah, found above, there is evidently another fifth maḳālah, for at the end of the book there is the following statement on fol. 341a: هذا آخر المقالة الخامسة وبتمامها تم الكتاب

On the other hand, on fol. 77b, the first ḳism ends with the fifth maḳālah and the sentence: قال وقد انتهى به القسم الاول ولنور الانوار: and (ibid.) the second ḳism begins: and لا يتناهى , with the explicit statement that it contains also five maḳālahs.

The state of the MS., which leaves blank spaces for many red headings, does not furnish any satisfactory clue to this confusion. On the whole the MS. is carelessly written, and in great disorder.

No date. The writing is a clear but grammatically very faulty Indian Naskhi of about A.D. 1770. The words commented upon are overlined in red. The headings, when written, are also in red. Slightly wormed.

The MS. was written for some Indian prince or nobleman whom the scribe designates at the end of the MS. as الامير الكبير مشير الوزير راجه , and then forgets to give the name.

On the title page the work is called شرح حكمة ; a title followed on the fly-leaf by Colonel Hamilton's cataloguer.

Fol. 1a has two seals, with the date 1255/1839.

[Hamilton.]

402 [365]

210 × 107 mm. 148 leaves, fourteen lines to the page.

Title :

شرح هياكل النور

A COMMENTARY ON THE TEMPLES OF LIGHT

The work which is of a philosophico-mystical character is somewhat fully described by Flügel (Vienna 1895). It has no special name, the author simply calling it a commentary on the *Hayākil an-Nūr* (fol. 2a): اما بعد فهذا ايها الزكي المتوقد شرح لهياكل النور.

The commentator refers to himself (fol. 146b) محمد بن اسعد بن محمد (المدعو) جلال الدين الصديقي as الدواني, who died in 908/1502, and who, according to Haj. Khal., vi, 505, wrote a commentary on the work entitled هياكل النور of the above Shihab ad-Dīn as-Suhrawardi, who died in 587/1191. The ruler to whom he dedicated his work is (as in Vienna 1895): غياث الملة والدين والدولة والمعالي والدنيا والدين محمود (fol. 3b); but in Ind. Off. 485, the ruler has a different name.

The *Hayākil* of which Kremer seems to have had a copy begins as follows (ff. 4b, 6a and b, 7a): يا قيوم ايدنا بالنور وثبتنا على النور: , واحشرنا الى النور واجعل منتهى مطالبنا رضاك هذه الرسالة: (ff. 9a and b, 10a) هياكل النور قدس الله النفوس القابلات للهدى والعقول المهاديات اليه. الهيكل الاول الخ.

The seven "Temples" are found on ff. 10a, 13a, 53b, 58a, 89a, 123b, 134b, and correspond with those given by Flügel, but in the title of the seventh read المقامات for المقامات. The واسطة and the خاتمة in the fourth *Haykal* are

on ff. 71a, 80a. Flügel seems to have overlooked a خاتمة in the fifth *Haykal* (fol. 120a).

No date. The writing is an Indian Naskhi of about A.D. 1650. The words of the text are overlined in red. A few notes and variants on the margins. On fol. 148a the following inscription is found :
الراقم شيخ سيد مرزا نصرالله

On fol. 1a three illegible black seals and an inscription (partly cut away in binding) in which we are told that the MS. belonged to
محمد بن الشيخ عبدالله ابن مولانا محمد عابد
الحنفي النقشبندى.

Slightly wormed towards the end.

[Hamilton.]

403 [385]

170 × 120 mm. 66 leaves, eleven lines to the page. No special title, but from the words used in the introduction we may call it :

رسالة في النفس

TREATISE ON THE SOUL

A philosophical work on the soul and its properties by ادريس بن حسام الدين البديلى, who died about 930/1523, and who is better known by his historical book on the Turks, written in Persian and entitled بهشت بهشت, about which see Hāj. Khal., vi, 500.

Begins : ان احق ما يفتح به المعال والبق ما يوشح
به كل امر ذى نال . . . وبعد فيقول العبد المترصد
للفيض القدسي ادريس بن حسام الدين البديلى.

The manuscript ends abruptly and wants about a leaf.

The work is divided into an Introduction, six *maḳāṣid*, and a *khātima*.

In the Introduction (fol. 4b) the author dedicates his work to
القاضى صفي الملة والشرعة
والدولة والدين عيسى.

No date. The writing is a fine minute Ta'lik of about A.D. 1500. Rubrications. The margins are not of the same kind of paper as that used for the text.

The two pages preceding the first page are filled with writing by a later hand, containing (a) the خطبة الشيخ الرئيس (i.e. Avicenna), beginning : اللهم ايسر لك شريك ; (b) a quotation from نجم الدين الكاتبى on the different parts of the mind, or intelligence. This Kātibi is to be identified with نجم الدين علي بن عمر القزويني الكاتبى, who died in 675/1276.

Fol. 1a has some Arabic and Persian inscriptions by owners, some of which are cut away in binding. Slightly wormed. Labelled

رسالة ادريس.

[Hamilton.]

404 [408]

207 × 130 mm. 13 leaves, nineteen lines to the page.

Title :

شرح الزوراء

COMMENTARY ON THE ZAURĀ'

The *Zaurā'* is a short mystico-metaphysical treatise written by Jalāl ad-Dīn ad-Dawwānī, whose name occurs so frequently in this section. The present manuscript contains a commentary on this work by the author himself.

Begins : اما بعد [الحمد] لوليه والصلوة على نبيه فاني
لما فرغت من تهذيب الرسالة الموسومة بالزوراء . . .
التمس مني بعض الصادقين . . . ان اكتب عليها حواشي
ترفع عنها عن الغواشي.

Ends : واشركني في صالح دعواتك والصلوة والسلام
على المقدسين خصوصا سيدنا سيد الكل في الكل . . .
تمت رسالة الزوراء تصنيف مولانا جلال الدين الدواني.

In the Introduction, the author states that he wrote his book as a consequence of a vision he had of 'Ali on the banks of the Tigris, and of the entreaties of a friend who was studying with him the *حكمة الاشراق* of Shihāb ad-Dīn Suhrawardī, who died in 587/1191 (cf. Brockelmann, i, 437). See Nos. 400 [340] and 402 [365].

The work has no special divisions but the following headings appear in red: تمهيد (fol. 3a); انارة فهم (fol. 3b); تبصرة and تذكرة واستبصار (fol. 4b); تبصرة and تذكرة (fol. 5a); بسط وطاء (fol. 9a); زيادة كشف (fol. 10b); شك وتحقيق (fol. 11a); ختم ووصية (fol. 12a); تكلمة (fol. 11b); رمز (fol. 12b). In addition the word تنبيه appears on ff. 3b, 4a, 4b, 5b, 9b, 11b.

No date. The writing is an elegant but slightly negligent Indian Nasta'liq of about A.D. 1760.

The text commented upon is overlined in red. Slightly wormed.

[Hamilton.]

405 [453]

265 × 165 mm. 77 leaves, twenty-three lines to the page. No title and no author's name.

The volume was formerly described (by Colonel Hamilton's cataloguer) on the fly-leaf as شرح رسالة منطق شيخ الرئيس, that is, "A Commentary on the Treatise of Logic by Avicenna," but the statement is struck out by a later hand and corrected to اصل رساله در اصول الهيات از محقق دواني, "Principle of the Treatise on Divine Things, from the philosopher Dawwānī."

The manuscript contains glosses on a logical and metaphysical work dealing mostly with المعول and العلة. The author whose work is

commented upon is called المصنف, and we are informed that this muṣannif wrote a commentary on العقائد العضية of 'Aḍud-Dīn 'Abdur-Raḥman al-Ījī, who died in 756/1355 (fol. 2b), and that he wrote also glosses on the work entitled: تجريد العقائد, "Simplification of the Articles of Faith," of Naṣīrud-Dīn Muḥammad b. Muḥammad aṭ-Ṭūsī, who died in 672/1273. Sentences such as the following are frequent in the present work: حاشية شرح التجريد (fol. 77a); شرح التجريد الجديد (fol. 68b); حاشية التجريد (fol. 57a); حواشيه على حواشی شرح التجريد (fol. 62b); قال المصنف في حواشيه على الشرح الجديد للتجريد (fol. 56a); في حواشيه على التجريد (fol. 1b).

In other places the writer refers to the "نسخة المصنف" (copy of the author).

The Tajrīd al-'Al'aḳāid has been commented upon by many writers among whom علاء الدين محمد القوشجي, who died in 879/1474. On this commentary, known as الشرح الجديد, the often-quoted Jalāl ad-Dīn ad-Dawwānī wrote a super-commentary or glosses known under the title of الحاشية القديمة الجلالية; some time after the same Dawwānī wrote a second super-commentary entitled الحاشية الجديدة الجلالية, followed soon after by a third super-commentary, الحاشية الاجد الجلالية (see Haj. Khal., ii, 200-201).

In the work Ṭūsī is referred to by the word الشيخ (fol. 1b, etc.).

From the above data the MS. seems to contain glosses by an anonymous writer upon Dawwānī's glosses on Kūshjī's *Sharḥ*.

Begins: قال المصنف اعلم ان البراهين . . . الا من جهة السبب كما نقل عن الشيخ الرئيس.

Ends: والصلاة على نبيه وآله والحمد لله اولا وآخرا : ظاهرًا وباطنًا وليكن هذا آخر ما اوردناه في الشرح بقدر الوسع لا يكلف الله نفسا الا وسعها . . . واستغفر الله من كل خطأ ونسيان. تم.

The words of the original are overlined in black and set in the midst of the text, which is accompanied by extra super-glosses on the margins.

No rubrications, and apart from the following heading, no division of any kind :

المطلب الثاني ما لم يجب وجوده بعلمه لم : Fol. 75a
يوجد. هذا نفي كفاية.

No date. The writing is a crowded and careless Indian Nasta'liq of about A.D. 1750.

[Hamilton.]

406 [393]

215 × 130 mm. 53 leaves, twenty-two lines to the page.

Title :

تعليقات على شرح الهيات التجريد

NOTES ON THE COMMENTARY UPON THE THEOLOGICAL SECTION OF THE TAJRĪD

The manuscript, however, contains two distinct treatises in the following order.

A

Ff. 1-36a contain the annotations of محمد بن احمد الحفري (or الحفري), who died about 920/1514, upon the commentary, الشرح الجديد, of تجريد الكلام or تجريد العقائد of Naṣīr ud-Dīn aṭ-Ṭūsī (see the preceding MS.).

The above title is taken from the first words of the Introduction, but the colophon, as seen below, gives the better title of "Glosses of Ḥafarī on the Theological section of the *Tajrīd*."

Begins: الحمد لله رب العالمين . . . اما بعد فيقول الفقير الى الله الغني محمد بن احمد الحفري هذه تعليقات اتفقت مني على شرح الهيات التجريد قد جمعتها تذكرة لمن له قلب او القى السمع.

The colophon is somewhat obscure: [تمت] الرسالة الموسومة بحاشية الحفري على الهيات التجريد في يد الفقير . . . محمد مهدي الحفري في التاريخ [. . .] ربيع الثاني سنة ٩٠٠.

As it is not likely that the present MS. is in the author's autograph it is probable that the year 900/1494 is that of the composition of the work by Ḥafarī. In this case Loth's opinion (Ind. Off. 416) that Ḥafarī was a pupil of Sa'd ud-Dīn Mas'ūd Taftāzānī, who died in 791/1389, would be somewhat improbable.

B

Ff. 36b-53 contain the glosses of محمد معصوم الحسيني upon the preceding Annotations of Ḥafarī. Ma'sūm Ḥusaini calls his work in the Introduction: كلمات وتعليقات على حاشية الهيات "Sayings and Notes upon the Glosses on the Theological section of the Commentary on the *Tajrīd*."

Begins: الحمد لله الدال على وجوده بخلقه . . . وبعد فيقول المفتقر الى رحمة الله تعالى محمد الملقب بمعصوم الحسيني . . . هذه كلمات وتعليقات على حاشية الهيات شرح التجريد التي علقها عليه الفاضل الحفري.
Ends: وبذلك التحقيق يندفع السؤال الثالث . . . واجالى بالنسبة الى غيره.

The three seals—of which the only clear impression is that of the collection of Sulaimān Jāh—are found at beginning and end (see No. 197 [405]), with the black seal of احمد خان فخر الدين, dated 1188/1774. The

Persian inscription, dated 1262/1845, which appears in many title pages of the Hamilton collection simultaneously with the red seals, is also found on the title page. See No. 390 [736].

No date. Written in a neat Indian Nasta'liq of about A.D. 1700. No rubrications. Space is reserved for such words as قوله, which had to be written in red. Slightly wormed.

[Hamilton.]

407 [319]

250 × 160 mm. 240 leaves, twenty-one lines to the page. Labelled :

حاشية مرزا جان

GLOSSES OF MIRZA JĀN

On the title page the work is called حاشية مرزا جان بر شرح تجريد جديد. The manuscript contains the super-glosses of ميرزا جان حبيب الله, the شیرازی, who died in 994/1586, on the glosses of Jālāl ad-Dīn ad-Dawwānī (died 908/1502) upon the commentary of 'Alā' ud-Dīn al-Kūshjī on the well-known *Tajrīd al-'Aḳā'id* of Naṣīr ud-Dīn Ṭūsī (died 672/1273).

Begins: قال المصنف رحمه الله اما بعد حمد واجب لطيف على ما سيجيء من ان صفاته تعالى عين ذاته.

Ends: احدهما من مكان مرتفع جدا والثاني من مكان منخفض جدا في منافين متساوين ان يكون الحركة في الاول اشد من الحركة في الثاني.

Ff. 1-44, which had been lost, were supplied by a hand of about A.D. 1760, but ff. 45-240, i.e. the bulk of the MS., were written in the 39th year of 'Ālamgīr, that is to say in A.D. 1698. This is made clear by the following colophon :

تمت هذه الحاشية بعون الله عز وجل فرغت حين الضحى في يوم الاربعاء من جلوس بادشاه عالمكير ثلثين تسع سنة. كاتبه ومالكة غلام محيي الدين ولد عبدالله . . . دهلوي في سنة . . .

The words indicated with dots have completely disappeared.

The writing is a clear Indian Naskhi, without rubrications or headings of any kind. The numerous small blanks seem to refer to the quotation words which should have been written in red, but have ultimately been omitted.

The MS. is badly wormed. On the back of the first leaf there is an extract from Haj. Khal. concerning the book and its author.

[Hamilton.]

408 [333]

201 × 150 mm. 68 leaves, twenty-three lines to the page.

Title :

حاشية على شرح الطوالع

GLOSSES ON THE COMMENTARY ON THE ṬAWĀLĪ

The famous commentator of the Ḳur'ān, عبدالله بن عمر البضاوي, who died in 685/1286, wrote a work on metaphysics entitled : طوالع "Risings of the Lights," which has had two well-known commentators, عبدالله شمس الدين, who died in 743/1342, and محمود الاصفهاني, who died in 749/1348. This last commentator has many glossers, the most important of whom is محمود الجرجاني, who died in 816/1413. The glosses contained in the present manuscript are anonymous, and as the actual first words of the text are lost (see below) we have no means of knowing with certainty who their author was.

Many leaves are defective at the top and badly mended, so that words of the text which have been covered over with brown paper cannot be read. The first of the legible words are :

قوله من اثبات الصانع وصفاته . . . لا البيان بالدليل
لنقد ذلك في الأكثر وان اشار اليه في البعض حيث قال
دل على وجوده ارضه وسماؤه وشهد بوحدانيتها رصف العالم.

There seems also to be no regular ending to the work, the final words of which are :

كذا قال السيد المحقق في حاشية شرح التجريد . . .
وللتغير الدفعي الذي لا يتصور الا في آن وتوسطها يعرض
بمعروضها كالأجسام وتحققها.

If the epithet السيد المحقق found in the above lines refers to Jurjāni, who is called السيد الشريف, he cannot be the author of the present glosses, which at the most would then be super-glosses on his glosses.

The following Persian inscription is written on the margins of the last page : مالک این کتاب :
حافظ نور محمد از سید جند ودکا خرید کرده در کتب
شیخ عینی بن عبد الوهاب.

There are two black seals on the first leaf, of which the only clear words are غلام and محمد, and the date 1156/1743.

No date. Written in a beautiful Naskhi of about A.D. 1650. The diacritical points are sometimes missing. Well rubricated. Broad margins.

[Hamilton.]

409 [384]

256 × 148 mm. 90 leaves, nineteen lines to the page.

Title :

الصراط المستقيم

THE RIGHT PATH

The title is taken from an inscription on the fly-leaf by Colonel Hamilton's cataloguer, and from another one found on fol. 1a in which the manuscript is said to be الجزء الاول (cf. Ind. Off. 581).

A metaphysical and philosophical treatise by the Shī'ah writer, محمد بن محمد باقر داماد الحسيني, who died in 1041/1631.

Begins : البقاء دون افق عزك وجلالك اللهم والثناء
وراء سراق قدسك . . . وبعد فاحوج الخلق الى الرب
الغنى محمد بن محمد المدعو باقر داماد الحسيني . . . قد
طال اقتراحكم معاشر المتعلمين في استكشاف معضلة ارتباط
الحادث بالقديم.

The volume seems to contain only the first part called الترعة الاولى, but what is really meant by the phrase نصفه found on the last page is not clear. The first ترعة is again referred to on fol. 7b :

الميثاق الاول في تقدم ما اريد تقديمه وفيه ترع الترعة
الاولى في ادعية الوجود واحوال الموجودة بحسبها وما
يلتصق بذلك.

The style of the work is obscure and somewhat mystical, and its headings are sometimes incorrect and curious, those on ff. 8-13 are as follows :

(fol. 9a) تبيان ; (ibid.) افصاح ; (fol. 8a) تشديد
تمويج استناري ; (fol. 11a) سياقة ; (fol. 10a) اشارة
تشعيب ; (fol. 12a) ترتيب ; (fol. 11b) احصاء ; (ibid.)
(fol. 12b) تفصيلة فيها تبصرة ; (fol. 12b) ايضاح ; (ibid.)
تنوير ; (ibid.) عقد وحل ; (ibid.) اثره نوني ; (13a)
شك وتكشاف ; (fol. 13b)

The book contains four faṣls which begin on ff. 7b, 17a, 27b, 62b.

On fol. 4a the work is dedicated to شاه عباس, who, from the sentence,

سلطان سلاطين الآفاق كجده وابيه خاقان خناقين كعمه واخيه , seems to be the Ṣafawī Shāh 'Abbās I (A.D. 1588-1629). At the beginning and at the end are the three red seals, about which see No. 197 [405], with the seal of Aḥmad Khān and the librarian's entry, about which see No. 390 [736].

No date. The writing is a careless Indian Ta'lik of about 1750. Rubricated. Many glosses on the margins. Slightly wormed.

[Hamilton.]

410 [383]

185 × 125 mm. 13 leaves, fifteen lines to the page. No special title, but from the first words of the Introduction we may entitle it, after Colonel Hamilton's cataloguer :

خلاصة ما لا بد منه من مسائل المناظرة

THE ESSENCE OF WHAT CANNOT BE DISPENSED WITH IN QUESTIONS OF CONTROVERSY

or more concisely,

خلاصة في مسائل المناظرة

QUINTESENCE OF QUESTIONS OF CONTROVERSY

A short treatise on Logic and on the subject of controversy by محمد بن حسين فخر الدين الحسيني , who died shortly after 968/1560.

Begins : الحمد لله الحكيم الوهاب . . . وبعد فهذه خلاصة ما لا بد منه من مسائل المناظرة لمن فاض في شيء من العلوم حررها الفقير الى عفو الغني محمد بن حسين الشهير بفخر الدين الحسيني اجابة لما ساله بعض الالباء.

Ends : توقف الطلاق على رضا الطرفين بلا واسطة : وهو غير لازم فامل جدا ولتختم الكلام مستعينا بالمفيض العلام مصليا على النبي الخ.

The manuscript is an autograph of the author, who wrote it in 958/1550, and added

to it some complementary matter in 968/1560. This is made clear by the following colophon :

قد تم تحرير الرسالة في شهر صفر من [سنة] ثمان وخمسين وتسعمائة حرره مولفه الفقير الى عفو الغني محمد بن حسين الشهير بفخر الدين الحسيني باضافة بعض المغالطات في رمضان [سنة] ثمان وستين وتسعمائة.

The treatise has no special divisions and headings but the author has written the matter under discussion in red ink on the broad margins of his book. The words which indicate the discussed subjects are : النقض (fol. 3b) ; المعارضة (fol. 5a) ; (ibid.) ; المكابرة (fol. 5b) ; الدور (fol. 6a) ; المصادرة (fol. 6a) ; (ibid.) ; المنازعة (fol. 6a) ; (ibid.) . Then follows a list of eighteen illustrated cases of مغالطة (ff. 6-13), written in red in the middle of the text.

Written in a cursive back slanting Nasta'lik. Many marginal notes by the writer. Well rubricated. Modern binding.

[Hamilton.]

411 [246]

218 × 128 mm. 257 leaves, mostly nineteen lines to the page.

Title :

شرح حكمة العين

COMMENTARY ON THE *HIKMATU L-'AIN*

The book entitled حكمة العين , "Philosophy of the Fount," or "Essential Philosophy," is a work on Physics and Metaphysics by نجم الدين علي بن عمر بن علي القزويني الكاتب ابو الحسن , who died in 675/1276. The present manuscript contains a commentary on it, and although the commentator's name is not specified, from comparisons with other MSS. (e.g. Berlin 5081, Brit. Mus. 726), we know that he was شمس الدين محمد بن مباركشاه البخاري ,

who probably flourished at the beginning of the sixteenth Christian century.

Begins: اما بعد حمد الله فاطر ذوات العقول النورية . . . ومظهر خفيات اسرار الربوبية . . . يقول قد التمس مني بعض اخواني . . . ان اكتب لكتاب حكمة العين من مصنفات المولى العلامة . . . نجم الملة والدين علي بن عمر الكاتب القزويني . . . شرحاً الخ.

The work is divided into two *kisms*, subdivided into five *makālahs* for each *kism*, with many minor subdivisions into *مبحث* or *بحث*.

No date. The writing is a minute Indian hand of about A.D. 1670, with numerous glosses on the margins.

The last seven leaves were deficient but have been supplied in *Ta'lik* by a modern hand, with thirteen lines to the page.

Rubricated. The text commented upon (which is in clauses) is overlined in red.

[Hamilton.]

412 [317]

180 × 120 mm. 96 leaves, fifteen lines to the page. From words found in the colophon we may entitle it:

تعليقة على شرح حكمة العين

GLOSSES ON THE COMMENTARY UPON THE *HIKMATU L-'AIN*

but the volume has simply been lettered: شرح حكمة العين.

A volume of glosses (*Hāshīya*) on the preceding manuscript by حبيب الله الشيرازي ميرزاجان, who died in 994/1586.

The words commented upon are introduced by قال قدس سره, or قوله, or قال الشارح¹, or simply قال, or قال المصنف², written in red.

¹ Written الشر

² Written المص

The former words refer to Mubārak-Shāh al-Bukhārī's commentary, but by the last sentence Kātibi's text is often intended.

Begins: قال الشر الحكمة استكمال النفس الثانية اه الاستملاك مصدر والمصادر قد يطلق ويراد بها المعاني النسبية وقد يطلق ويراد بها الحاصل بالمصدر.

ثم اقول قد افاد بعض المحققين ان صفات المعدومات عندهم معدومة وهذا تظاهراً يناقض ما نقله المحقق عنهم فتأمل.

From the following sentence of the colophon Colonel Hamilton's cataloguer specifies Muḥammad Ma'sūm as the author of the glosses (*Hāshīya*), but it is evident that he was only the copyist, and a resident in India notwithstanding his Persian appellation:

تمت التعليقة على الشرح المعروف بشرح حكمة العين الى هنا وارجو الله تعالى ان اكتب باقيها وانا العبد المذنب محمد معصوم المازندراني.

Mirza Jān's glosses, found in the present MS., extend, therefore, only to the first *kism* of the commentary on the *Hikmatu l-'Ain*, called *الالهى*.

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

On the title page there is also the black seal of فخر الدين احمد خان, and the Persian inscription dated 1262/1845, about which see No. 390 [736].

No headings of any kind and no date. The writing is a careless Indian Nasta'lik of about A.D. 1750. Numerous super-glosses on the margins.

[Hamilton.]

413 [255]

185 × 95 mm. 123 leaves, fourteen and seventeen lines to the page.

Title :

شرح هداية الحكمة

COMMENTARY ON THE *HIDĀYATU*
L-ḤIKMAH

The *هداية الحكمة*, "Guide to Wisdom," is a philosophical work composed by *اثير الدين مفضل*, who died in 663/1264, and consisting of three *kisms*: Logic (*منطق*), Physics (*طبيعي*), and Metaphysics (*لهي*).

The present manuscript contains a commentary upon the two latter parts of this work by *مير حسين بن معين الدين الميمني*, who died shortly after 890/1485.

Begins: *الهداية امر من لديه وكل شيء يعود اليه . . . وبعد فيقول الفقير المعتمد بلطفه الابدی حسين بن معين الدين ميمني . . . ومنه الهداية للمحقق العامل والمدقق الفاضل اثير الملة والدين مفضل بن عمر الابهرى فالتمس مني الخ.*

The text commented upon has two *kisms*, subdivided into three *fanns* for each *kism*, with a number of minor subdivisions into *faṣls* and a *khātimah*.

In the last two lines the author is quoted to the effect that he finished his work in 880/1475:

قال قد فرغت من تأليفه في شوال سنة ثمانين وثمانمائة من الهجرة النبوية.

قد حصل الفراغ من تسويد : 1239/1823
هذه الاوراق المتقدمة والمتاخرة لهذا الشرح المعروف بشرح هداية الحكمة في ظهر السبت الحادى عشر من شعبان [سنة] تسعة وتلثين والف ومائتين.

The writing is a plain Indian Nasta'lik. Rubricated. The words commented upon are overlined in red. Erroneously marked on the title page as الجزء الاول. Many marginal notes.

[Hamilton.]

414 [345]

200 × 110 mm. 340 leaves, fifteen lines to the page. No special title. Labelled صدره, "Ṣadrah." The work is:

شرح هداية الحكمة لملا صدر

Another commentary on the two last parts of Abhari's book entitled *هداية الحكمة*, "Guide to Wisdom," by *محمد بن ابراهيم الشيرازى صدر الدين*, the year of whose death is unknown, but who possibly lived about 1050/1640.

As in the preceding manuscript the commentary embraces only the two last *kisms* of the work, i.e. *قسم الطبيعيات* and *قسم الالهيات*, to the exclusion of *قسم المنطق*.

Begins: *الحمد لله مخترع العقل الفعال ومبدع النفس الكمال . . . وبعد فيقول الفقير الى الله الغنى محمد بن ابراهيم المشتهر بالصدر الشيرازى عفى الله عنهما لما تطابقت القوانين الحكمية والاصول الدينية.*

Ends: *على انى لا ازعم انى بلغت الغاية فيما اورده كلاً فان وجوه الفهم لا ينحصر فيما فهمت ومعارف الحق لا تقيد بما علمت فان الحق اوسع من ان يحيط به عقل واحد واعظم من ان يحصره عقل دون عقل والله اعلم بالصواب.*

The greater part of the book is written about A.D. 1690, but the first four leaves, and ff. 40, 46-47, 68-76, are supplied by a hand of about 1750, and the last four leaves by a modern hand of about 1840.

The MS. is in a bad state of preservation, and is also badly mended. Many words covered with thin paper cannot at present be read.

A few diagrams have been omitted by the copyists, such as that on fol. 129b.

Rubricated. Words commented upon overlined in red. Broad margins containing occasional corrections.

[Hamilton.]

415 [247]

233 × 150 mm. 150 leaves, eleven lines to the page.

Title :

كفاية الحكمة

SUFFICIENCY OF PHILOSOPHY

Another commentary on the two last parts of Abhari's book by عبيد الله خان ترخان, who died about 1170/1756.

Begins: تقدس كبرياء جاعل الحقائق وتكبر جلال خالق الخلائق . . . وبعد يقول احوج افراد نوع الانسان عبيد الله ترخان لا زالت مآثره عن حوادث الدهر مصونة . . . عازما على ان اسميه بعد اتمامه بكفاية الحكمة.

Ends: ليس عذابهم دائما بل يزول بزوال تلك الهيئات شيئا فشيئا. اللهم خاتمة امورنا خيرا ولا تلحق بنا من تبة ضرورنا ضيرا.

The manuscript (as seen from the following colophon) is an autograph of the writer who finished it at Dihli in 1140/1727, at the age of twenty-one.

قد استرحت من كد الانتهاض بنقل هذا الشرح من السواد الى البياض في السابع عشر من شهر جمادى الآخرة سنة الف ومائة واربعين من الهجرة النبوية وكان شروعه في غرة الشهر المذكور من تلك السنة ووقع ذلك ببلدة دهلي ولي يومئذ من العمر احدى وعشرين سنة والمامل من رساء الفضلاء وكبراء العلماء ان يصححوا مواضع الفتور والخلل الخ.

The work is dedicated to Muẓaffar Jang, whom we might identify with the grandson of the celebrated Nizām al-Mulk, the Subadār of Ḥaidarābād; he was assassinated in Rabī' I, 1164/1751, after having been raised to the masnad by the assistance of the French some months previously. The author himself seems to have belonged to the same princely family. The full name of the prince is given as follows :

معتمد الملك مير جله معظم خان خانن خان بهادر مظفر جنك ترخان.

Fol. 1a contains the following title: حاشية صدرا مسماة بكفاية الحكمة.

Written in a bold and clear Naskhi. The words commented upon are overlined in red. Broad margins. Rubricated.

[Hamilton.]

416 [437]

183 × 127 mm. 10 leaves, thirteen lines to the page. No special title, but after Colonel Hamilton's cataloguer we may entitle it :

رسالة في المنطق

TREATISE ON LOGIC

A short treatise on Logic by شمس الدين محمد بن محمد ابو القاسم المغربي.

Begins: قال سلطان الفضلاء علامة العلماء . . . مولانا شمس الدين محمد بن محمد ابي القاسم المغربي الحمد لله الهادي الى اقوم السبل . . . وبعد فهذه وظائف يهتدى بها المبتدى الى علم المنطق.

Ends: او مسلمة كقولك التمثيل حجة او بخيلة كقولك الجيب قر والدرة برد ويسمى شعرية.

The work is divided into three bābs and sixty-six waẓīfahs. The beginning of the former is :

Fol. 2b: الباب الاول في المفردات وهي ثلاث وعشرون وظيفة الوظيفة الاولى اللفظ.

Fol. 5a: الباب الثاني في المركبات وهي ثمانية وعشرون وظيفة الوظيفة الاولى المركب الذي لا يحسن السكوت عليه.

Fol. 9a: الباب الثالث في الحد والاستدلال. العلم اما تصور واما تصديق.

I know little about the author's life, and I cannot positively identify him with الوزير ابو

القاسم المغربي, who died in 418/1027, and who, according to Ibn Khallikān (No. 192 in Wüstenfeld's edit.), wrote a work on Logic entitled: مختصر اصلاح المنطق. In Muḥibbi's *Khulāṣat al-Athar* there are some names of authors which do not seem to be far remote from that of the writer of the present work, but one cannot identify him with any degree of certainty with any of them.

No date. Written in a good Indian Nasta'liq of about A.D. 1700. No rubrications.

The original margins, which had been torn away, have been renovated by a later hand, without any damage to the text.

[Hamilton.]

417 [343]

250 × 147 mm. 149 leaves, eleven lines to the page. Lettered as :

المقالات الثلاثة

THE THREE MAḲĀLAHS

A metaphysical and physical treatise by an anonymous writer who states that it is according to the doctrine of ابو احمد محمد بن ابراهيم الفارسي.

Begins : بسم الله الرحمن الرحيم . . . اما بعد فاني اردت ان ادل في هذه المقالات على حقيقة ما عند المحصلين من حال المبدأ والمعاد تقربا به الى الشيخ الجليل ابي احمد محمد بن ابراهيم الفارسي . . . وقسمت هذه الكتب الى مقالات ثلث.

Ends : فهذا غاية ما اوردنا ان نودعه [في] كتابنا هذا وكان قد وفينا بما وعدنا على سبيل وعلى سبيل اجتناب البراهين الصعبة المبنية على تركيبات كثيرة للقياس . . . ونسأل الله ان يجنبنا الزيف والزلل والاستبداد بالرأى الباطل واعتقاد العجب فيما يرى ويفعل وصلى الله الخ.

The work is divided into three maḳālahs on the nature of existence, the creation, and the division into natural and supernatural endowments, and the qualities of the human soul. There are forty-eight faṣls in the first maḳālah, eight in the second, and eighteen in the third.

No date. The writing is a good and bold Indian Naskhi of about A.D. 1820. Broad margins. Rubrications.

The style of the work is often incorrect and points to a non-Arab writer of a late date.

[Hamilton.]

xii

ETHICS

418 [455]

253 × 148 mm. 40 leaves, seventeen lines to the page.

Title :

سر الاسرار

SECRET OF SECRETS

or, as given in the second fly-leaf, ترجمة اقوال, " Translation of the sayings and speeches of Alexander."

A celebrated book consisting of instructions and speeches addressed by Aristotle to Alexander on ethical subjects, especially on the science of government. On fol. 5a it is stated that Yahya b. Batrik, يوحنا (يحيى), who lived about 200/815, translated it from Greek into Arabic.

Begins : الحمد لله الذي حرك السماء على الامهات الاضداد وسكن الارض بالحبال الاوتاد ورفع اعلامهما بغير عماد.

Ends : ثمانية وتسعة التسعة تغلب الثمانية ثمانية وثمانية المطلوب يغلب الطالب.

القاسم المغربي, who died in 418/1027, and who, according to Ibn Khallikān (No. 192 in Wüstenfeld's edit.), wrote a work on Logic entitled: مختصر اصلاح المنطق. In Muḥibbi's *Khulāṣat al-Athar* there are some names of authors which do not seem to be far remote from that of the writer of the present work, but one cannot identify him with any degree of certainty with any of them.

No date. Written in a good Indian Nasta'liq of about A.D. 1700. No rubrications.

The original margins, which had been torn away, have been renovated by a later hand, without any damage to the text.

[Hamilton.]

417 [343]

250 × 147 mm. 149 leaves, eleven lines to the page. Lettered as :

المقالات الثلاثة

THE THREE MAḤĀLAHS

A metaphysical and physical treatise by an anonymous writer who states that it is according to the doctrine of ابو احمد محمد بن ابراهيم الفارسي.

Begins : بسم الله الرحمن الرحيم . . . اما بعد فاني اردت ان ادل في هذه المقالات على حقيقة ما عند المحصلين من حال المبدأ والمعاد تقريبا به الى الشيخ الجليل ابي احمد محمد بن ابراهيم الفارسي . . . وقسمت هذه الكتب الى مقالات ثلاث.

Ends : فهذا غاية ما اوردنا ان نودعه [في] كتابنا هذا وكان قد وفينا بما وعدنا على سبيل وعلى سبيل اجتناب البراهين الصعبة المبنية على تركيبات كثيرة للقياس . . . ونسأل الله ان يجنبنا الزلزال والاستبداد بالرأى الباطل واعتقاد العجب فيما يرى ويفعل وصلى الله الخ.

The work is divided into three maḥālahs on the nature of existence, the creation, and the division into natural and supernatural endowments, and the qualities of the human soul. There are forty-eight faṣls in the first maḥālah, eight in the second, and eighteen in the third.

No date. The writing is a good and bold Indian Naskhi of about A.D. 1820. Broad margins. Rubrications.

The style of the work is often incorrect and points to a non-Arab writer of a late date.

[Hamilton.]

xii

ETHICS

418 [455]

253 × 148 mm. 40 leaves, seventeen lines to the page.

Title :

سر الاسرار

SECRET OF SECRETS

or, as given in the second fly-leaf, ترجمة اقوال, "Translation of the sayings and speeches of Alexander."

A celebrated book consisting of instructions and speeches addressed by Aristotle to Alexander on ethical subjects, especially on the science of government. On fol. 5a it is stated that Yahya b. Batrik, (يوحنا (بحي), who lived about 200/815, translated it from Greek into Arabic.

Begins : الحمد لله الذي حرك السماء على الامهات الاضداد وسكن الارض بالحيال الاوتاد ورفع اعلامهما بغير عمد.

Ends : ثمانية وتسعة التسعة تغلب الثمانية ثمانية وثمانية المطلوب يغلب الطالب.

It is well known that there are many variants and divergences of all kinds in the different manuscripts containing this work. In the Introduction (fol. 6b) there is a list of ten faṣls, but these are not always clearly marked in the text.

Ff. 39b-40a contain tables on the power of numbers.

Dated 1227/1812: تمت هذه الرسالة في التاريخ
ثلاثة وعشرون من شهر الصفر المظفر سنة ١٢٢٧ هـ
النبي.

The writing is an Indian Ta'lik within gilt rulings. Well rubricated. Much damaged by worms. Signature of Col. Hamilton on the first title page.

At beginning and end are the red seals described in No. 197 [405], with the date 1263/1846.

[Hamilton.]

419 [266]

222 × 125 mm. 42 leaves, seventeen lines to the page.

Title (see below):

بداية الهداية

THE BEGINNING OF GUIDANCE

A work on moral and religious duties, addressed to persons wishing to study the science of the obligations that faith imposes. The author is the often quoted أبو حامد محمد بن أحمد بن محمد بن أحمد الغزالي, who died in 505/1111.

Begins: الحمد لله حق حمده والصلوة على عبده:

ورسوله . . . أما بعد فاعلم أيها الحريص على طلب العلم.

This beginning differs slightly from that of Berlin 3263. The same may be said of the end (fol. 42a): ثم اعلم قط انه لا يصفو لك الملك: في مجلسك . . . ثم يفوت به الملك المقيم والتعيم في جوار رب العالمين والسلام عليك ورحمة الله وبركاته. تمت هداية البداية (sic).

The manuscript contains the two parts (kisms) of Ghazālī's work, which begin on ff. 3b and 23b. No red headings for the second kism are found in the MS.

The colophon reveals the name of the copyist, but gives no date: . . . كته الفقير الحقير
اسحق بن مرحوم ملا الهدنة ولد مرحوم مغفور ملا حافظ
تهسى الخ.

The writing is a clear Indian Naskhi of about A.D. 1700. Red and blue rulings. Wormed. Many leaves slightly torn. Occasional short notes on the margins.

On fol. 1b there is the following intitulation in red: الجزء الاول من كتاب بداية الهداية تأليف الخ. The MS., however, is complete, and contains all Ghazālī's work.

[Hamilton.]

420 [212]

180 × 108 mm. 71 leaves, thirteen lines to the page. Another copy of the preceding work.

The text ends here with a sentence missing in the preceding number: في جوار رب العالمين: يوم لا ينفع مال ولا بنون الا من آتى الله بقلب سليم اعاذ بالله تعالى وإياكم من الهوى ومودات الردى ووفقناكم لما نرته من الهدى وخطبنا في الآخرة والاولى.

No date and no intitulation apart from the modern one written by Col. Hamilton's cataloguer. Finely written in a clear and minute Naskhi of Indian style about A.D. 1660, or some years before the preceding MS.

Except for the first kism (fol. 5a) there are no special headings in the text. A short space is left for these headings, but it has not been filled in. On ff. 1-14 the important words are overlined in red.

The book has a pretty gilt Indian binding.

[Hamilton.]

421 [608]

195 × 128 mm. 25 leaves, fifteen lines to the page.

A third copy of Ghazālī's *Bidāyah*.

There are scribblings by old Turkish owners on the fly-leaves at the beginning, including the name of Nānār 'Alī Efendi and a couple of prayers, one of which to be recited by a 'ālim over the grave of a recently inhumed body. The last fly-leaf and the pasted end-leaf contain forty short *ḥadīths* of the Prophet in Arabic and in red ink, each followed by an explanation in two lines of rhymed Turkish. The last saying and its translation are as follows :

Arabic : الرجل بلا صديق كشمال بلا يمين

Turkish : هر كسنىك صديق كم همنشين اوليه :
شوله اله تشبيه ايدرلر كه يعينى اوليه.

No date. Written in a good, but careless Nasta'liq, with various glosses on the margins, about A.D. 1650. Rubrications. Oriental binding.

[Crawford.]

422 [378]

212 × 145 mm. 38 leaves, twelve lines to the page.

Title :

سر العالمين وكشف ما فى الدارين

THE SECRET OF THE TWO WORLDS AND
THE REVELATION OF WHAT IS IN
THE TWO ABODES

A treatise on the conduct, names, and morals of a king and of every one in authority, attributed to the often-quoted Abū Ḥāmid al-Ghazālī, who died in 505/1111. This attribution, however, must not be taken in a way that every word in the book is actually written down by this famous philosopher, because much of the original composition may be referred to one of his admirers ابو عبدالله الحسین الوزیر بن الحسن القزمرای بن سلامة الموقانی

who may have taken it down from dictation or from notes, or more especially from other hearers and admirers.

A similar copy is found in the Berlin Catalogue (No. 5609), and is simply attributed by Ahlwardt to Ghazālī. This authorship is referred to in a somewhat doubtful manner in the citation printed below. There are also a few discrepancies between the text of this manuscript and that of Berlin.

The copyist was not well versed in Arabic, and his transcription is consequently full of mistakes of different kinds.

In the colophon it is stated that another book was to follow, entitled : تفليس لارباب التواميس (see Berlin 4095), and it is insinuated that there was a series of works with the title *Sirr ul-'Ālamain*.

The beginning of the work and the motive of its composition are set forth as follows :

الحمد لله الاول فى ربوبيته والقسم فى ازلته والحكيم فى سلطنته . . . هذا كتاب سر العالمين تاليف الامام زين الدين حجة الاسلام ابن محامد محمد بن محمد الغزالي نقله الواعظ الفقير الى الله ورحمته ابو عبد الله الحسين الواعظ الجزير بن الحسن القزمرای بن سلامة الموقانی رحم الله من ترحم عليه نقلا صحيحا بقراءة وتدبر وسؤال عن غوامضه عن رجال قراوه على وصفه وصحبوه مدة طويلة مثل الوزير لاجل جحد الدين مروان على بن سلفعه ومثل القاضي الامام عين القضا ابن منصور المعروف بالمراني . . .

قال المصنف [نف] لما رايت اهل الزمان وهمهم فاخرة (sic) عن نيل المقاصد . . . استخرت الله تع فوضعت لهم كتابا وسميته سر العالمين وكشف ما فى الدارين وبوبته ابوابا ومقالات . . . فاؤل ما استنسخه وقراء علي بالمدرسة النظامية . . . بعد رجوعي من السفر رجل من ارض المغرب يقال له محمد بن تومرت من اهل سلمية وتوسمت فيه الملك وهو كتاب عزيز . . . والى ههنا كلام المصنف [نف].

From some other lines which follow, it is evident that the book was written or gathered from different quarters at the request of the vizier, Abu Maṣṣūr Muḥammad b. Ya'qūb.

The text itself begins (fol. 3b) as in Berlin.

The colophon gives the name of the scribe, but no date. *قد كتب هذه النسخة الشريفة . . . محمد على*. Col. Hamilton's cataloguer has written on the fly-leaf at the beginning the date 1275/1858, which is possible.

The first page is illuminated. Broad margins. Two sets of coloured rulings. Red headings. Important words overlined in red. It is possible that the MS. was written in A.D. 1858 for Col. Hamilton.

[Hamilton.]

423 [490]

240 × 182 mm. 183 leaves, twenty-one lines to the page.

Title :

سراج الملوك

THE TORCH OF KINGS

A work on the science of government and the duties of sovereigns and their rules of conduct, illustrated by numerous anecdotes interspersed with poetical extracts, by أبو بكر محمد بن الوليد بن محمد الطرطوشي الفهري, who died in 520/1126, and who is known as *ابن أبي رندة* (see Gotha 1878, and Brockelmann, i, 459).

The manuscript wants the first leaf, which contained the introduction and the beginning of the index. As it now stands it begins with the line of the index referring to the tenth bāb, and proceeds perfectly to the tenth leaf of the final, or the sixty-fourth bāb, wanting, therefore, a leaf, or perhaps two, at the end.

The first words are : *الباب العاشر في معرفة خصال*
ورد الشرع بها فيها نظام الملك والدول.

The final words are : *غضبت عليه لم يغضب وان عريت عليه لم يجب. اكتم من الارض.*

The work is divided into sixty-four bābs.

No date. The writing is a plain, old Naskhi, going back to the century following the author's death, or about A.D. 1250. The diacritical points are frequently omitted, but the vowel-points are often used in difficult words and forms of verbs.

The headings of the chapters are written in thick black letters, but red ink is sometimes used for other minor headings, such as the beginning of a saying or an anecdote, and the end of a poetical verse.

On the fly-leaf preceding the index there are two inscriptions and a black seal by owners. The first owner was a Moroccan, محمد بن احمد العشري, with the date 1240/1824, and the second, محمد بن عبد الجليل, with the date : Muḥarram 1254/1838.

[Crawford.]

424 [242]

270 × 150 mm. 501 leaves, nineteen lines to the page.

Title :

ربيع الابرار

THE SPRING-TIME OF THE JUST

A general work on Ethics, with some digressions on Natural History and Physics, by محمود بن عمر الزمخشري جار الله, who died in 538/1143.

Begins : *الحمد لله الواحد العدل الحمد لله الذي استحمد الى عبادته بموجبات المحامد . . . وهذا كتاب قصدت به اجسام خواطر الناظرين في كشف عن حقائق التنزيل.*

Ends : *صيد العقرب ان تشد جراحة في طرف عود ويدخل في جحرها فتعلق بها ويدخل فيه في خوط كرات فلا يبقى فيه عقرب الا تبعته. تم كتاب ربيع الابرار.*

The book consists mostly of quotations of ancient, wise, witty, and remarkable sayings and anecdotes. It is divided in the present manuscript into three parts, each having separate pagination. The first part has 179 leaves; the second part, 163; the third part, 156. Each part is also preceded by a table of contents written in the same hand as that of the MS., except the first table, which is written on a loose sheet in Nasta'liq.

The main order of the work is in bābs, of which there are ninety-eight. The beginning of each part is marked by a blank page.

No date. Written in a clear Naskhi of about A.D. 1700. Well rubricated. The writing is within blue and red rulings. Broad margins.

At beginning and end is the seal of the last owner, عباس مرزا, with the date 1250/1834. A larger seal which was stamped at the end has been obliterated. Fol. 154 of the last part is written by a later hand.

[Hamilton.]

425 [260]

203 × 145 mm. 142 leaves, seventeen lines to the page.

Title :

روض الآخيار المنتخب من ربيع الأبرار

GARDEN OF THE BEST SELECTED FROM
THE SPRING-TIME OF THE JUST

A selection from the preceding *Rabī'* made by محيى الدين محمد بن قاسم بن يعقوب الاماسى اخوين, who died in 940/1533 or 904/1498. (These dates are from Haj. Khal., ii, 196, and iii, 484.) Concerning the day of his birth, see the quotation below.

Begins : نحمدك اللهم على ما علمتنا من البيان
والهمتنا من البيان . . . فبعد فيقول العبد المتضرع الى

فاتح القلوب وسائر الميوس محمد بن قاسم بن يعقوب . . .
وسميته بروض الآخيار المنتخب من ربيع الأبرار.

Ends : محرده المعترف بالذنوب محمد بن قاسم بن
يعقوب. تفضل علينا يا كثير المواهب بلطف واحسان
لك الحمد والتناء . . . اللهم اجب دعاءنا ولا تخيب رجاءنا.

The *Raud* contains many additions to the *Rabī'*, and it is original in its details, some of which are rather obscene, especially those on ff. 92-99. It is divided into fifty chapters (روضه), the first and the last of which are as follows :

Fol. 2a : الروضة الاولى في الدين وما يتعلق به من
العبادات. عن النبي صلعم الخ.

Fol. 139b : الروضة الخمسون في الموت والوصية والمصيبة :
وما يتصل بذلك الخ.

The manuscript contains good historical notes on the margins referring to the persons mentioned in the work. All difficult words have been vocalised by a later hand, and explained either in Persian or in Arabic between the lines of the text. The historical note concerning the author is found on the first page, and is as follows :

ولد الفقير ابو احمد محمد بن قاسم ايلة الثلاثاء وقت
السحر في السابع والعشرين من شعبان المبارك اربع وستين
ونمائئة في بلدة اماسية وفرغ من قراءة الفروع والاصول
بتوفيق واهب النفوس والعقول سنة ثمان وثمانين ونمائئة.
يروى عن شيخه ووالده وهو عن شيخه سيد احمد بن عطاء
الله القريني وهو عن شيخه مولانا شرف الدين الكرمرى
وهو عن ابيه ناصر الدين البزارى وهو عن جلال الدين
الكرلانى وهو عن حسام الدين السفناقي (the rest illegible).

No date. The writing is an Indian Naskhi of about A.D. 1620. Well rubricated. The beginning of a new saying is marked by a red line on the first word. A leaf is missing at the beginning, which contained the first part of the table of matters which precedes the

work. The table as it stands begins with the twenty-seventh raudāh.

At beginning and end a seal dated 1228/1813 bears the name of سيد حسن

[Hamilton.]

426 [411]

220 × 165 mm. 176 leaves, eleven lines to the page.

Title (as in the text) :

اخلاق المهذبين وخصال المحسنين

MANNERS OF THE EDUCATED AND QUALITIES OF THE BENEFACTORS

The celebrated theologian and moralist, عضد الدين عبد الرحمان بن احمد بن عبد الغافر الايجي, who died in 756/1355, wrote a work on Ethics in general, known as اخلاق عضد الدين, *The Ethics of 'Adud-ud Dīn* (Haj. Khal., i, 203), or الرسالة الضدية (Haj. Khal., iii, 419; cf. Berlin 5293 *et seq.* and 5309 *et seq.*). The present manuscript contains a very detailed commentary on this work.

The author of the commentary is not mentioned in the introduction, but there is good reason to believe that he was Muḥammad Afdal (محمد افضل), as stated in the last words of the text: كاتبه محمد افضل. This doubtless refers to الشيخ محمد بن عبد الرحيم, who used the epithet افضل for his poetical name. He was born in 1038/1628, and died in Allahabad in 1124/1713.

Begins : الحمد لله الذى طهر نفوسنا عن دنس الكفر والتفاق ونور قلوبنا بنور الصدق والوفاء . . . وبعد فهذا شرح الرسالة الضدية فى الحكمة العملية . . . وسميته باخلاق المهذبين وخصال المحسنين.

Ends : ومن الله التوفيق والهداية وبفضله الوصول الى الغاية والصلوة على رسوله سيد الورى الخ.

The work is divided into four maḳālāhs, sub-divided into maḳṣads.

In the last pages (cf. fol. 158b) reference is made to the principles of Ethics of Aristotle as exposed in his letter to Alexander when this latter conquered Persia. Occasionally topics for illustrations are taken from Indian habits and customs, but Arab writers are the ordinary authorities. On fol. 105a a Persian poetical saying is quoted.

The MS. appears to be an autograph of the author. It is written on blue paper in an Indian Naskhi resembling the Nasta'liq script.

No special headings have been adopted by the writer, and no red ink has ever been used by him, but a short space sometimes indicates a paragraph. On the broad margins there are many corrections and a few additions by the author.

Lettered on its Oriental binding as شرح رسالة عضدية.

[Hamilton.]

427 [814]

200 × 140 mm. 187 leaves, mostly twenty-three lines to the page.

The title of the work occurs in the text (fol. 2b) as only :

كتاب البركة

BOOK OF BENEDICTION

but on the title page the book is, in the hand of the copyist, called : كتاب البركة فى السعى والحركة. Haj. Khal. (ii, 45) adds مدح before السعى. A reference to the work is found in Berlin 5636 with a title agreeing with the second form.

A

Ff. 1-186: A kind of encyclopædic work dealing mostly with Ethics, but containing

also sections dealing with prayer, medicine, and other topics, by جمال الدين محمد بن عبد الرحمان الجبشي اليمني, who died in 782/1380.

Begins : الحمد لله الملك الجواد الهادي الى سبيل الرشاد . . . اما بعد فاني لما رايت اهل بلدتنا . . . وسميته كتاب البركة.

Ends (ff. 185b, 186a) : وهذا آخر الكتاب الذي قصدت جمعه لي وللصحاب اتيت به على استعجال وانا مشغول البدن والبال . . . ولا حول ولا قوة الا تم الكتاب.

Dated (fol. 186a) 1084/1673 : وكان الفراغ من كتابته بعد اذان العصر يوم الاحد المبارك السابع والعشرين من شهر شوال المبارك سنة اربع وثمانين والالف مضت من الهجرة.

The work is divided into seven bābs, sub-divided into faṣls. Besides the faṣls the third, the sixth, and the seventh bābs are sub-divided into 40, 40, and 20 kisms respectively. A short khātimah is found on ff. 184a-185.

The main part of the work is found in the third bāb (ff. 29-101) which the author calls (fol. 2a) مقصود الكتاب وعمدة الابواب, and deals with فيما تجلب به البركة

B

Fol. 187 contains the symptoms of healthy or unhealthy slaves, and the precautions that should be taken before buying them. Headed : (كما قيل في) شراء الممالك.

Begins : ينبغي ان يتفقد اولاً لون المملوك بعناية شديدة.

This treatise seems to have been written also by the above Ḥabashi as a complement to his *Barakah*.

The name of the copyist of both works is here mentioned (fol. 187b) : وعمر حروفه وما قبله : من الكتاب الاينق . . . بن محمد يحيى.

C

Fol. 1a contains two prayers, one for the New Year and the other for the last day of the year.

Written in a clear Turkish Naskhi. Profusely rubricated, with the exception of ff. 141-144a, 163-166a, in which the red headings have been omitted. Ff. 2-10 have been supplied by a modern hand in a thinner and whiter paper. Solid modern Oriental binding.

[Mingana, Arab. 86.]

428 [818]

170 × 120 mm. 81 leaves (as numbered, but really 82), seventeen lines to the page.

Title (formed from the introductory words) :

كتاب المحاضرات والمحاورات

A work of an ethical character containing good advices, maxims, and sayings of many eminent men on different subjects.

In the short preface the author simply calls himself محمود بن محمد, without any kunyah or nisbah, but that he was living not earlier than the end of the tenth century of the Hijrah is evident from the fact that he quotes sometimes the famous Jalāl ad-Dīn Muḥammad Dawwānī, who died in 908/1502 (see fol. 29b, etc.). In quoting himself the author uses the expression قال المصنف (fol. 7b).

Ḥaj. Khal. (v, 414) mentions the present work and calls the author محمود بن محمد بن الاورام, but without giving the precise date of his death.

Begins : حمداً اولاً وآخراً للاول والآخ . . . وبعد : فيقول الفقير الى الغنى الصعد محمود بن محمد لما كان علم المحاضرات وفن المحاورات.

Ends : يا غافر الذنب للراجلين بالكرم. فارحم بفضلك : لا تنظر الى ذنبي. ان الكريم كثير الصفو عن خدم.

The work is divided into twenty-three *makālahs*.

Dated 1145/1732 : تم الكتاب . . . على يد اضعف العباد واحقر الطلاب اسماعيل بن عثمان . . . في اواخر سنة خمس واربعين ومائة والف . سنة ١١٤٥ .

The writing is a Turkish Naskhi. Headings in red, and the first words of new sayings overlined in red. A few marginal notes, some of which in Turkish.

The unnumbered fol. 1 contains a table of matters. The MS. belonged, on October 27, 1897, to جرجس صفا of Beyrouth.

[Mingana, Arab. 87.]

429 [42]

200 × 155 mm. 235 leaves, sixteen lines to the page.

A heterogeneous compilation of an ethical character based on traditions in which only the first *rāwī* is mentioned. It contains also chapters on eschatology, jurisprudence, and mysticism. It has no regular beginning and ending.

No authors are referred to in the book, but the expressions قال وهب بن منه , and much more frequently قال الفقيه , are often found. Many mystics, however, are quoted by name.

The work, to which no title is given, begins after the basmalah : وقال وهب بن منه اليماني : طلبت الرفعة فوجدتها في التواضع وطلبت الرياسة فوجدتها في النصيحة وطلبت الفخر فوجدته في الفقر.

The work is divided into *bābs*, but on fol. 7b there is a section headed *kitāb* as follows : كتاب الاخبار اللذيذة عن رواية الوثيقة . باب : في ذكر طلوع الشمس.

In three places (ff. 5b, 7b, and 31b) the work begins with a basmalah as if to introduce a new large section or even a new separate treatise.

Other introductory words are روى عن or روى , mostly written in red and followed by the *rāwī*.

The first five *bābs* are : fol. 4a : باب الاخلاص ; fol. 31b : باب ذكر المدينتين ; fol. 18b : وترك الرياء ; same title as fol. 4a and same text repeated almost *verbatim* ; fol. 35a : باب الموت وشده ; fol. 37b : باب عذاب القبر . Sometimes the matter treated in a *bāb* is not included in the title.

Here and there are sayings and anecdotes attributed to Christ.

Fol. 235 is taken from another work and contains on the obverse rules for the division of inheritance between husband and wife, and on the reverse the story of the marvellous cock (حكاية الديك) which God created under His throne. Incomplete at the end. The work proper ends as follows (fol. 234b) : ثم يقول الله تعالى عظموا صلوة عبدي . . . يكتب نواب

ذلك كله للمصلي على النبي صلعم الى يوم القيمة روضة.

The inside of the covers is crammed with miscellaneous notes, and fol. 1a bears the following signature : " John Jack Karass = 1823 " with a transliteration of the name in Arabic characters, as : يوخانه جاك قاراسلو :

No date. Written in a careless Turkish Naskhi of about A.D. 1670. Many marginal notes, quotations and glosses. Ff. 1-30 have no rubrications, and the important words and headings are in thick letters. Ff. 31-234 are fairly well rubricated.

[Bland.]

430 [274]

215 × 148 mm. 74 leaves, seventeen lines to the page.

Title :

عنوان البيان وبستان الازهان

FRONTISPIECE OF EXPOSITION AND
GARDEN OF INTELLIGENCES

A work on Ethics consisting of good sayings and anecdotes, by عبد الله بن محمد بن عامر الشبراوي, who died in 1172/1758.

Begins : الحمد لله الذى اظهر من مكنونات اسراره : كنوزا . . . وبعد فهذه فرصة انتهز منها يد الامكان . . . وسميته عنوان البيان وبستان الازهان.

Ends : اللهم اخرجنا من ظلمات الوهم الى نور الفهم : واجعلنا ممن يرجوكم ويخشاكم . . . وعلى آله اجمعين وصحابه والتابعين.

A note at the end informs us that the author finished his work in 1123/1711 : قال مولفه : عفا الله عنا وعنه ونفصنا به شيخ شيوخنا . . . فرغت من هذه المسودة في ليلة يفر صبحها عن احدى عشرة ليلة بقين من ربيع الثانى سنة ١١٢٣.

The book is divided into seven *uslûbs* and a *khātimah*.

No date. The writing is an ugly but clear Egyptian Naskhi of about 1740. Well rubricated. Marked by Col. Hamilton's cataloguer as تصوف

There is an indistinct seal-mark on the title page bearing the date 1255/1839, and over it the Persian sentence : معرفت شيخ علي محمد خريده شد.

[Hamilton.]

431 [638]

220 × 135 mm. 68 leaves, twenty-five lines to the page.

Title :

كتاب شرح القصيدة

COMMENTARY ON THE KAŞİDAH

or : " Kaşidah of Ak Ev. " قصيدة اق او :

A *kaşidah* accompanied by a commentary on the sins of the body and how to avoid them. The name of the author of the *kaşidah* is

mentioned once in the text (see below), and another time on the fly-leaf at the beginning as : اق او والى زاده خاتم افندي : appears that he was Khātim Efendi, son of the Governor of Ak Ev. These last two words mean in Turkish " White House."

The author of the commentary is not mentioned, but it is possible that he was ابو المختار ابراهيم طاهر, who appears in the colophon on fol. 62b (see below).

The *kaşidah* is written twice ; once without commentary on ff. 63b-68, and the second time accompanied by its commentary on ff. 1-62.

Begins : بسم الله جاعله والحمد لله طرة الفرة عنوان : شاهده العاقب صلى عليه الله فى الاوائل والعواقب . . . ولعمري احلى ما سبق فى هذه الطريق منظومة خادم بنى آدم اق اولى زاده خاتم.

Ends : فايك وترهات الجهلاء المقلدين بالصوفية الصفية : خصوصا منهم بطلة الدراويش فانهم اشد من الكفار عصمنا الله سبحانه وتعالى واياكم الخ.

Dated 1198/1783 : تم تحريره بقلم العبد الساهر ابو المختار ابراهيم طاهر احسن الله اليه بالفضل الباهر فى ليلى شهر رمضان لسنة تاريخها فروح وريحان وجنة نعيم (١١٩٨) كان الله له ولمن كتب له امين.

The *kaşidah* has 227 couplets, divided into nine sectional headings : Evils of the heart (fol. 2b), of the tongue (fol. 10b), of the ear (fol. 25a), of the eye (fol. 27a), of the hand (fol. 30b), of the belly (fol. 40a), of the vulva (fol. 44b), of the foot (fol. 47b), of the trunk of the body (fol. 52a).

The first line of the *kaşidah* is :

اقول لدى حمد الحميد مصليا : على خاتم ثم الصحابة ان ذا

Neatly written in a minute Turkish Naskhi. Profusely rubricated. Text within red rulings. Broad margins. Fol. 63a blank. At the end of the work the commentator refers the

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