CATALOGUE
OF THE
ARABIC AND PERSIAN MANUSCRIPTS
IN THE
ORIENTAL PUBLIC LIBRARY
AT
BANKIPORE

PREPARED FOR THE GOVERNMENT OF BENGALE UNDER THE
SUPERVISION OF
E. DENISON ROSS, PH.D.
Catalogue of the Arabic and Persian Manuscripts in the Oriental Public Library at Bankipore

Volume IV.

14496

Arabic Medical Works

Prepared by Maulavi 'Azimu'd-Din Ahmad

Calcutta
The Bengal Secretariat Book Depot
1910
PREFACE.

The present volume of the Catalogue of the Arabic and Persian Manuscripts in the Oriental Public Library, Bankipore, deals with the Arabic works on Medicine contained in that collection.

The chief feature of this collection of medical works is that, apart from its being rich in works of ancient Arabian authors, it is even richer in the writings of Indian authors who have done so much for the collection and preservation of older works and the adaptation of the ancient system of medicine to their own surroundings and requirements.

My reason for giving the medical works precedence over the other Arabic collections in the Bankipore Library was the circumstance that the Maulavi whom I selected for the cataloguing of the Arabic Manuscripts was specially qualified to deal with this subject. For apart from his scholarly knowledge of the Arabic language and his general keenness for research, he possesses an intimate acquaintance with the *Hakimi* system of medicine in vogue among the Muhammadans of India, and belongs to a distinguished family of Behar which has practised the system for four generations.

The compiler has endeavoured in every case to ascertain the precise dates of deaths of the authors, and for this he had in most cases to depend on original sources. He has been successful in practically establishing the precise dates of death of Al-Masihî, Mahmûd bin Ilyâs Ash-Shirâzi and 'Alî al-Jilâni, about which there has been much difference of opinion, and he has been able to throw fresh light on the lives of Qustâ bin Lûqâ, Alîmad al-Balâdî, Az-Zahrâwi, Fakhru'ddin al-Khujandî, and many others.

Among the older and rarer Manuscripts in this collection the following deserve special notice:—
2. An old and beautifully illustrated copy of Az-Zahrâwî’s surgical portion.
3. An ordinary but rare copy of Aḥmad-al-Baladî’s Kitābu Taddâ’i’l-Ḥabâlā wa’l-Aṭfâl.
4. A very old copy of the Taḏkiraṭu’l-Kahâlîn of Jesu Haly.
5. An old copy of Al-Qarâhi’s commentary upon the Aphorisms of Hippocrates.
6. A rare copy of Fakhru’d-Din al-Khujandi’s Talwiḥu’ΐ-Ṭibb.
7. A very old and beautifully illustrated copy of the Kitāb u’l-Ḥašâ’īsh of Dioscorides.
10. The second half of the Qarâbādîn of ‘Alawi Khân, the MS. having been copied in the author’s lifetime.
11. A very old copy of the Kitāb u’l-Khayl-i-wa’l-Bayṭarah of Akbi Khirām [or Ḥizâm]-al-Khaylî.

I trust that the standard of scholarship which characterised the first volume of the Persian series will be found to have been maintained, and that whatever the shortcomings of the present catalogue may be it will be remembered that the compiler is practically the first Indian Muhammadan to deal with the subject of Arabic medicinal works on European lines of scholarship. His qualifications are so exceptional that I feel confident his work will be duly appreciated.

The next volume of the Arabic portion of this catalogue will contain the Qur’âns, commentaries on the Qur’ân, and works on Tajwîd and Qirā’at. This volume, which is nearly ready, has also been compiled by Maulavi ‘Azīnu’ddin Aḥmad.

E. DENISON ROSS.

The Madrasah,
CALCUTTA, Dec. 10, 1908.
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ARABIC MANUSCRIPTS.

MEDICINE.

No. I.

foll. 117; lines not fixed; size 3½ × 6; 6½ × 4.

كتاب المشجع

KITÂBU-'L-MUŞHAJJAR.

By Abū Zakariyā Yūḥanna [Yaḥyā] b. Māsawayh, known to Europe as Mesnā, a Syrian Christian whose father, Māsawayh, served as an apothecary in the hospital of Gundeshāpūr for thirty years. Ibn Māsawayh, being an intelligent youth, acquired the science of medicine then in practice. He was at first appointed to superintend the translation of ancient works, by the Caliph Hārūnu'-r-Rashīd, who placed at his service the best scribes of the day. He at last succeeded to the post of Gabriel, son of Bukhtishū', as private physician to the Caliph Al-Manṣūr and his successors down to Wāṣiq, in whose reign in a.H. 243 = a.d. 857, he died. He translated many books from Greek and produced many original works, such as کتاب لزادر الطبيبة (Curiosities of Medicine), which he dedicated to Hunayn b. Ishāq.


VOL. I.
As the title Al-Mushajjar suggests, the work is arranged in tabular form. Ibn Mâsawayh appears to have been the first to write a medical treatise in tables. This form, initiated by our author, reached its maturity at the hands of Ibn Jazlah in his Taqwîmû-1-Abdân, and was subsequently brought to a further state of development by Najîbû-d-Dîn as-Samarqandi in his well-known work, Al-Asbâh wal-'Alâmât.

The whole of the Kulliyât (general rules of the medical art) is tabulated under one bâb, while the Book on Diseases is treated under separate bâbs, as will appear from the contents detailed below.

The Book on Diseases begins on fol. 9r, to which a list of contents is prefixed.

Contents of the Book on Diseases:
- fol. 9r. Diseases of the Head (in 29 bâbs).
- fol. 30r. Diseases of the Eye (in 1 bâb).
- fol. 39r. Diseases of the Palate, Uvula, and different varieties of Quinsey (in 1 bâb).
- fol. 41r. Catarrh (in 1 bâb).
- fol. 42r. Cough (in 1 bâb).
- fol. 44r. Diseases of the Thorax, Chest, Lungs, etc. (in 4 bâbs).
- fol. 50r. Diseases of the Heart (in 1 bâb).
- fol. 52r. Diseases of the Breast (in 1 bâb).
- fol. 53r. Diseases of the Armpit (in 1 bâb).
- fol. 53r. Diseases of the Stomach (in 1 bâb).
- fol. 68r. Diseases of the Liver (in 4 bâbs).
- fol. 86r. Diseases of the Bowels (in 4 bâbs).
- fol. 103r. Diseases of the Kidneys (in 1 bâb).
- fol. 109r. Diseases of the Penis (in 5 bâbs).
- fol. 113r. Diseases of the Uterus (in 1 bâb).
MEDICINE.

fol. 114b. Diseases of the Feet (in 1 bâb).
fol. 116b. Diseases of the Skin (in 4 bâbûl).
The following diseases are mentioned with their Syriac or Greek nomenclatures:—

1. Phrenitis. 2. Should be Καταστράς, Catochus or Coma Vigil. 3. Melancholia.
Hydrophobia. 6. Epilepsy. 7. Should be Τραχώμα, Trachoma. 8. Sycosis.

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Hydrophobia. 6. Epilepsy. 7. Should be Τραχώμα, Trachoma. 8. Sycosis.
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ARABIC MANUSCRIPTS.

fol. 37r.
ضعف البصر يسبب موريايمايس

fol. 38r.
في الطرفة ويسبب باليونانية أوفساغما

fol. 39r.
في الوجه السمي القوسما وهو التفاح الشنيين وتوزمها

fol. 39r.
في الوجه السمي مؤفنيمايس وهو داء يعرض من الولد لا علاج له

fol. 44r.
كريقوتومينا ورم حار يعرض في الوجه

fol. 47r.
في الوجه السمي فيسيس وهو الثقب

fol. 48r.
في الوجه السمي بالسريانية دقارما وهو اليوس

fol. 50r.
الوجه السمي صوئوفي وهو مزود الثقة بغطة

fol. 57r.
في الوجه السمي غوليرا وهو الهبة

fol. 110v.
في الوجه السمي غآمغونا

This work is not noticed by Ibn Abi 'Uṣaybi'ah, nor by Broekelmann among Ibn Māsawayh's works; but Ibnu'-l-Qiftī (Ṭārikhu'-l-Ḥukamā, p. 381) says—

وكتاب المشهر كناسح له قدر

For another copy see Rāmpūr Cat., No. 204, p. 494.
Written in an ordinary Arabic Naskh. A few folios are wanting

1 Amaurosis. 2 Hypophthalmia. 3 Emphysema. 4 Morphi
sia. 5 Peripneumonia. 6 Phthisis. 7 Syncopa. 8 Chole
in the end. Fol. 7 is transposed. Water-stained and worm-eaten throughout.

No. 2.

foll. 199; lines 18 and 23; size 10 × 6½; 7 × 4½, and 10 × 6½; 7½ × 4½.

foll. 1-109.

Kitāb al-‘ṭanīh

KITÂBU-‘L-ÂDIYAH.

(Book of Diets or Aliments.)

By Abū Zayd Ḥunayn b. Ishāq al-‘Ībādī, the celebrated physician who was the most eminent man of his time in the art of medicine. Ibn Abī ‘Uṣaybi‘ah (i. 184) reads ‘Abādī, and says that he was called ‘Abādī because he belonged to one of the many Arab tribes who, adopting Christianity, settled in Hira and were called ‘Abād. Ibn Khallikān (De Slane’s translation, i. 189) reads ‘Ibādī, and says that the Arabs of the desert call him who serves a king ‘Abid (subject); for this reason it was that the people of Hira were called ‘Ibād, because they were obedient to the king of Persia. In whatever way we read it, he no doubt belonged to the Christians of Hira, the ancient city of Arabia, which belonged to the Mundhir family and other Arab princes. Having a natural predilection for learning different languages he completely mastered Greek, Syrian and Persian. He remained for a considerable period at Basrah, where, under the celebrated grammarian, Khālīl b. Aḥmad, he learnt Arabic to an extent that secured for him a considerable reputation as a poet and rhetorician. After completing his studies in Arabic literature he proceeded to Bagdad and commenced his medical studies under Ibn Māsawayh, for whom he translated many Greek works, especially those of Galen, into Syrian and Arabic. He died in A.H. 260 = A.D. 873. Though Ḥunayn, or “Joannitus, the translator and commentator of Hippocrates and Galen” (see Encyclopaedia Britannica, vol. xv., p. 805), was mostly engaged in translating Greek works, still he found time to
compose a great number of useful original treatises on medical subjects, for a detailed list of which see: Ibn Abi 'Ugaybi'ah, vol. i., pp. 197-200; Ibnu'l-Qifti (Tārikhu'l-Ḫukamā'), pp. 171-7; Mukhtaṣar-u'd-Duwal (Oxford edition), p. 263; Ibn Khalikān (De Slane's translation), vol. i., p. 66; Mīr'atū'l-Ǧīnān (Lib. copy), f. 166v; and Brock, vol. i., p. 205.

Begins—

قال عيينة: اليشغصت وجمعت في هذا الكتاب للمثير أدام الله عزه وكرمه كل ما يحتاج إلى معرفته في أمر الأغذية مما قاله جاليليوس في ثلاث مقالات وصف فيها قوى الأغذية وف يقالة وصف فيها ما يولد في البلد دما جيدا وما يولد خطا رديعا الغ

In the preface he gives the names of the authorities he consulted in the preparation of this work as follows:

و ما يحتاج إليه سواء مما قاله جاليليوس مما قاله أتراك، 
و ديسكويروس وروفس وفولوتس، و أورفين، وديوينوس و مونستاسوس الذي من أهل اليونان ونستساوس الذي من أهل فوزيفس وديفلس وبيغاموس وكاسيفراتس وطلس في أمر الأغذية وتدبير بها ونسب كل قول من ذلك إلي قالله وقسمت هذا الكتاب في ثلاث مقالات.

In the same preface the author further states that at first he aimed at describing only those articles of food which the Muḥammadans generally regard as lawful, omitting those which are forbidden by their religion; but in treating the subject from an hygienic point of view he found it necessary to include all articles of diet.
Contents:—
fol. 24:
المقالة الأولى في كل قول عام قاله جالينوس أو غيره في جميع الأغذية أو في جملة مدها

fol. 44v:
المقالة الثانية في ذكر ما يقتلي به من البزور و الشمار

fol. 78v:
المقالة الثالثة في ذكر ما يقتل به من النبات و العيون

Probably the same work noted by Ibn Abi 'Uṣaybi'ah (vol. i., p. 200) as كتاب قوي الأغذية لألف مقالات.

No copy is mentioned in other catalogues.


Written in a clear Arabian Naskh, with diacritical points here and there. The various headings and names of the authorities quoted are written in thick character. This is one of the most valuable manuscripts of the Library. Few folios are wanting at the end. Not dated, but the transcription cannot be later than a.H. 914 = a.d. 1508, as will be evident from the following note by a former owner on the titlepage:—

استعاره من الزمان الفقير الي ربي الصمد عبد الرحمن بن علي بن المريض على عنهم بن عامر السهيم من Bud Kaeiyo سنة أربع عشرة و تسعة هجري بصرفه قسطنطينية

The names of the other owners of the MS. are written on the titlepage. One is حسن ابن عبد الله, dated a.h. 971. The other is مسعودي عيسى بن أمير عوان, dated a.h. 933. The transcription might be earlier, for the paper used is thick brown, a paper generally found in manuscripts of the 6th and 7th centuries a.h.
II.

foll. 90; lines 23; size 10 × 6½; 7½ × 4½.

foll. 110–119.

كنز الفوائد في تنوع الورائد

KANZU-'L-FAWÂ'ID.

A treatise on the preparation of different kinds of foods and medicinal preparations to be taken after food, by أبو زيد حنِينٍ بن إسماعيل العبادي Abū Zayd Ḥunayn b. Ishaq al-Ibādi, d. a.h. 260 = A.D. 873. (For his life see above.)

The treatise begins abruptly at some portion of the fifth bāb as follows:—

بالرجل والعراق و هو مائة و ثلاثون درهما و يليه عليه مائة و خمسون درهما مكرا و عمل نعل . . . صفة عائلية يقطع اللحم الأحمر صغارا و يصلق في الماء، و يضاف إليه كيس من اللحم الأحمر المدقوق على قدر الغ

The sixth bāb begins on fol. 17a as follows:—

الباب السادس في عمل البري و غزن ماء العصر و الليمون

Contents of the remaining bābs:—


فيهما يعمل مع البعوض من العج و غيرها

fol. 22a. Bāb viii.

فيهما إلى الفعل من مزورات البئل

fol. 24a. Bāb ix.

فيهما يعمل مع أصناف السمك من ملائ الولادة

fol. 30a. Bāb x.

في أعمال الهلوي من ملائ انواعها
MEDICINE.

fol. 39r. Bāb xi.
في الجوارشات و المعاجين و الأخرى التي تقدم قبل الطعام و
بعدة

fol. 44r. Bāb xii.
في عمل النقع و غيره
في تلوع الشمس

fol. 49r. Bāb xiii.
في صبة عمل أدوية الفرخ

fol. 51r. Bāb xiv.
في عمل الفرخل اللفيف و العار العريف

fol. 53r. Bāb xv.
في الصلوائب

fol. 56r. Bāb xvi.
فيما يعمل من اللبان من الكوامع و الجاعق وا لزهر
و البران

fol. 62r. Bāb xvii.
في سائر أصناف المخللات من اللقمة

fol. 72r. Bāb xix.
في عمل البوارد

fol. 76r. Bāb xx.
في الطيب وطبع الفائل من الصصاف و من عيدان الصلف

fol. 78r. Bāb xxi.
في البحورات الطبية المفيدة للنفس و القلب و الصلوب المطيية
و أدوية العرق و غير ذلك

fol. 82r. Bāb xxii.
في الدرايز الدوائية و غيرها

fol. 86r. Bāb xxiii.
في خزن الفوائد و ادخالها الى غير أوانها

There is no other evidence, except the following note on the title-
page, that this treatise is a work of Ḥunayn: كتاب كنز الفوائد لعين
شبه سهق في اللغة. The title Kanzū-l-Fawā'id is also given in
the colophon. There is one book noted by Ibn Abi 'Uṣaybi'ah (i., 200) as كتاب التوائم. It is probable that the present treatise and that noted by Ibn Abi 'Uṣaybi'ah are one and the same work.

Written in an ordinary Arabian Naskh.
Not dated, circa 15th century.

No. 3.
fol. 147; lines 24; size $8\frac{1}{4} \times 5\frac{1}{4}$; $6\frac{1}{2} \times 4$.

I.

كتاب المصوري

AL-MANŠÛRÎ.

A complete system of medicine by Abû Bakr Muḥammad b. Zakariya-'r-Râzî, the most eminent of the ancient Arabian physicians and known to Europe by the name of Rhazes. He was born and brought up at Ray, the most northern town of 'Irâq-i-'Ajam. Though in his youth he chiefly devoted himself to music, yet from his very boyhood he was much drawn towards the study of philosophy and Arabian poetry, in which he was sufficiently advanced to compose verses. In his thirty-second year he repaired to Bagdad, where under 'Ali b. Rabban al-Ţabari he commenced his medical studies, for which, later on, he became so justly famous. He was appointed director of the hospital of Ray, in which capacity he served long before his similar appointment to the 'Aḏudiyah hospital of Bagdad. He always meditated, says Ibn Abi 'Uṣaybi'ah, upon the vexed questions of medicine and philosophy, and tried to explain them on rational grounds. When he was asked by 'Aḏud-u'd-Dawlah to select a hospital site in Bagdad he caused pieces of meat to be suspended in different localities, and the building was erected in that place where, after a given time, the least putrefaction was visible. This fact clearly indicates that he recognized the results of microbial infection though its cause remained unknown. (See S. P. Scott's History of the Moorish Empire in Spain, vol. iii., and Ibn Abi 'Uṣaybi'ah, i., 310.) Though he countenanced the study of Alchemy for the purpose of
turning laser metals into gold, yet he re-invented sulphuric acid and aqua vitae. (See Ency. Brit., 9th edition, i., 464.) To him we owe the oldest account that we possess of small-pox and measles.

He was alive, says Ubaydullah b. Jibra'il (quoted by Ibn 'Usaybi'ah, i., 314), when Ibn-"l-Umayd, the teacher of Sâhib b. 'Ibâd, met him; and after Râzi's death Ibn-"l-Umayd, after spending a considerable amount of money in getting it copied and arranged, gave Al-"Hâwi (Continens) to the public in its present form. The story of his blindness having been caused by his being whipped on the head as narrated by Ibn Khalikân, on the authority of Ibn-"l-Juljul, does not seem to be well-founded. Ibn-"l-Qiftî (Târikh u'l-"Hukamâ, p. 272) and Ibn Abî "Usaybi'ah (i., 311) are unanimous in stating that he lost his sight as the result of cataract. When Râzi was asked to have his eyes operated upon he replied, "I have seen so much of the world that I am wearied of it." He died at Ray either in A.H. 311 = A.D. 923, or A.H. 320 = A.D. 932. More than two hundred of his works are enumerated by Ibn Abî "Usaybi'ah. His "Treatise on the Small-pox and Measles" met with the highest European appreciation. Next in reputation comes Al-"Hâwi (the greatest repository of the medical knowledge of the ancients) and Al-Mansûrî.

For further accounts of his life and works see: Ibn Abî "Usaybi'ah, i., pp. 309-21; Ibn-"l-Qiftî, pp. 271-7; Ibn Khalikân (De Slane's translation), iii., pp. 311-14; Mukhtasar-"l-Duwal (Oxford edition), pp. 291-2; Mir'ât-"l-Jinân (Lib. copy), fol. 190°; Brock, i., 233; and C. Huart's History of Arabic Literature.


gal Abu Beker Muhammad bin Zakariyâ' al-Basri, who was appointed by the Caliph Muktafi to be Governor of Ray. He sent his nephew Abû Sâlih Mansûr b. 'Ishâq b. Ahmad b. Asad to govern in his stead. It is for this Mansûr, who remained governor of Ray for six years, that Ar-Râzi composed his Kitâb-"l-Mansûrî.

The work is divided into the following ten maqâlas (chapters), and contains an excellent treatise on the qualities necessary for a physician (فی ممایز الطبيب, on fol. 51°), and a curious chapter on quacks and impostors (فی ممایز المبقيين, on fol. 83°).
Maq. I. On anatomy, on fol. 1ª.

Maq. II. On the diagnosis of the temperaments of the organs, etc., on fol. 16ª.

Maq. III. On the properties of aliments and drugs, on fol. 24ª.

Maq. IV. On the preservation of health, on fol. 40ª.

Maq. V. On cosmatique and the cure of ptyriasis, on fol 51ª.

Maq. VI. On the regimen of travellers, on fol. 65ª.

Maq. VII. On surgery, on fol. 71ª.

Maq. VIII. On mineral, vegetable, and animal poisons and their antidotes, on fol. 84ª.

Maq. IX. On the diseases of the human organs from head to foot, on fol. 93ª.

Maq. X. On fevers, on fol. 120ª.

Cf. H. Khal., v., 245.

Kunnâsh-i-Manṣūrī, also known as Kunnâsh-i-Fâkhir, is wrongly given on the title-page as the title of this work. Kunnâsh-i-Fâkhir is quite a different work. See Ibn Abi 'Uṣaybi'ah, i., 318; and Ahlwardt, Berlin Cat., Nos. 6259 and 6356.
For other copies see: Brock, i., 233; Bat, iii., 231; H. Kh., vi., 186; and Râmpûr, Nos. 202-3, p. 493. For translations see Cat. of Ar. Books in the Brit. Mus., by A. G. Ellis, ii., pp. 281-95.

Written in clear Persian Naskh, within red border lines.
Not dated. Circa 16th century.

II.

foll. 145b-147.

كتاب بر الساعه

BUR‘U‘S-SÂ‘AH.

A pamphlet on diseases which are capable of immediate cure compiled for Wazîr Abîl-Qâsim b. ‘Abdullâh, by Abû Bakr Mu‘jammad b. Zakariya‘r-Râzi (see above).

Begins:—

الحمد لله كثيراً له و مستعمله... هذا كتاب الله مجمع بن
زکریا الرازی في الطب و ترجمه برّ الساعه... قال العکيم
مجمع بن زکریا الرازی التي كتب عند الوزير فجري بيضرة ذكر
شي من الطب الغ

This work is completely described in Ahlwardt Berlin Cat., No. 6343.

Written in the same hand as above.

For copies see: Brit. Mus., p. 221*; Bat, iii., p. 235; and Râmpûr, Nos. 27-8, p. 469.

For the translations of Ar-Râzi’s works into different European languages, see Cat. of Ar. Books in the Brit. Mus., by A. G. Ellis, ii., pp. 281-95. For the Egyptian editions of his work, see Iktifâ, p. 216.
No. 4.

foll. 73; lines 15; size $6\frac{1}{3} \times 4\frac{2}{3}$; $4\frac{4}{3} \times 2\frac{1}{4}$.

كتاب من لا يحضر في الطبيب

MAN LÂ YAHDURUH-U'T-TABÎB.

A compendium on the treatment of diseases, by means of suitable diet and readily accessible medicines, by

أبو بكر محمد بن زكريا الرازي

Abû Bakr Muhammad b. Zakariya'r-Râzî, d. A.H. 311 = A.D. 923. For his life and works see above.

Begins:—

الحمد لله الذي هدانا لهداية و ما كنا لولا أن هدانا الله و نكر له على ما وقفتا الح

The aim and object of this work are explained by the author in the short prefatory note as follows:—

و بعد فيقول الشفّير إلى خير الفنّي محمد زكريا الرازي الله لما راشد الفضلاء، اطبوا في تصفيفهم و ذكروا من الأدوية و الأغذية لا تكاد توجد إلا في خزائين الملوك. احسب أن أجعل مثابة و جيزة في علاج الأمراض بالغذية و الأدوية المشهورة الموجودة عند العام و الطاعم ليكون أعرى أن يفعّل بها أكثر الناس في علتهم و من تعلمهم و قد تساعب سنة سا عنا [منا يصي] شكر معهم في النزل من اعلى البلدان إليه استقل ذاكرا علة علة و عالجا عالجا و سبيتها بين لا يضره الطبيب.

The diseases are treated systematically as they affect different human organs, commencing from the head and continuing downwards. Ibn Abi 'Uṣaybi'ah writes about this work as follows:—

كتاب الذي من ليسته طبيب و غرضه إيضاح الأمراض و توسع في النول و يذكر فيه علة علة و الله يمکن أن يعالج بالإرادة الموجودة و يعرف أيضا كتاب طب الثرواء.
The above-quoted remarks further inform us that Tibb-u′l-Fuqara′ is another name of this work. See Brock, i., 235.
Written in an ordinary Arabian Nasakh.
For copies see: Bat, iii., 235; and Râmpâr, Nos. 242–3, p. 498.
Not dated. Circa 17th century.

No. 5.

foll. 83; lines 15; size $7\frac{1}{2} \times 4; \ 5 \times 2\frac{1}{2}$.

The same.

Another copy of the work mentioned above. Begins as above.
Written in an ordinary Indian Nastâliq.
After the colophon, few compound drugs are copied in Persian language. foll. 54–8 are worm-eaten.
Dated A.H. 1189.
Scribe علامة ولي

No. 6.

foll. 14; lines 21; size $7\frac{1}{2} \times 5\frac{1}{2}; \ 5\frac{3}{4} \times 3\frac{1}{4}$.

كتاب في الوباء و أسبابه

KITÂB-U-FI′L-WABÂ.

A treatise on epidemic diseases and their causes by قسطا بن لوقا البعلبي. Quṣṭa b. Lūqa′-l Ba′labakki, a Christian philosopher of Syria.
He was well acquainted with medicine, mathematics, astronomy, logic, and metaphysics as then in vogue. Being a Greek he was able to translate Greek works, and for this purpose he was called to Iraq. His superior knowledge of Greek enabled him to rectify errors in the translation of Honein and others. He composed many small but useful medical
treatises; and died in Armenia, where a monument was erected to his memory. The period during which he flourished is a subject of controversy. Brockelmann (i., pp. 204-5) places him so early as A.H. 220 = A.D. 833; Ibn u'l-Qifti (Tārīkh u'l-Hukamā, pp. 262-3) makes him a contemporary of the great Arabian philosopher Al-Kindi (Alchendius), who died in A.D. 861; Abu'l-Faraj (Mukhtasar u'd-Duwal, Oxford edition, p. 274) places him among the physicians of the time of Al-Mu'tamad, A.H. 256-79 = A.D. 870-92. Others place his death in A.D. 932. Ibn Abi 'Uṣaybi'ah (i., 244) states, in a manner which indicates his own doubts, that he lived in the time of Muqtadirbillah, A.H. 295-320 = A.D. 908-32, but in his chronological arrangement places him after Abū Naṣr Yahyā b. Jarir (أبو نصر يحيى بن جرير), who was alive in A.H. 472 = A.D. 1079. In the beginning (see below) it is stated that Khwārizm Shāh asked him to compose a treatise on epidemics. This Khwārizm Shāh Abu'l-'Abbās Ma'mūn b. Ma'mūn was killed in A.H. 407 = A.D. 1016.

فِي مَنْحَة مَيْلَة وَمَعْنَى قَطِلْ خَوَارِزم شَاهِ أبُ الْعَبّاسِ مَامُونُ

(See Mukhtasar u'd-Duwal, Oxford edition, p. 334.)

The dedication of this work to Khwārizm Shāh, aided by the place assigned to him by Ibn Abi 'Uṣaybi'ah, leaves hardly any doubt that Qustā flourished in the end of the fourth century A.H., and not in the third century, as is assumed by some writers.

Begins—

قَالَ قَسْطَانِي الْمَلِكَ الْأَمِيرِ السَّيِّدُ الْمَلِكُ العَاذِلُ خَوَارِزم

شَاهِ أبُ الْعَبّاسِ مَامُونُ، مُلَكَ الْأَمِيرِ الْكُلُّويَّينَ، رَحْمَتُ اللَّهِ عَلَيْهِ، لَمْ يُصْفِحْ كَتَابًا، أَجْتَهَكَ فِيهِ امْرَالْوَا. مَا هُوَ وَكَمْ أَصْنَافِهِ وَمَا سَبِبُهُ كَلَّ وَعَدّ دُرُّهُ وَمَا الْعَلَمَاتُ الدَّالَّةُ علَيْهِ وَكَيفُ

التدبير لِلَّحَمْرَاءِ مَنْهَا إِذَا اقْتُدْرَ أَتَّلِهِ إِذَا وَقِعَ

The work is divided into the following four Jumlás:—

fol. 1r.

الجملة الأولى في حاجة الإنسان إلى الهواء، ولزوم الهواء، أيه

ابدا و متدار تأثيره فيه
الجملة الثانية في اختلاف الأموات وإنواع التغيير التي تعرض لها واصحابها الهواء والوى والنشر بالبدن الإنسان واصحابه وسببات هذه البهجة كلها

الجملة الثالثة في معرفة كل واحد من هذه اللعاب وتمييز بعضها من بعض وتعصيل العلامات الدالة علي واحد واحد منها

الجملة الرابعة في تدبير جميع اصناف الوبا على الأطلاق وكل واحد منها خصوصا و وذلك انذارا وتدبير الأبدان الصحيحة حتى لا يقع فيهم ومعالجة من قد وقع فيه

Written in an ordinary Naskh. This manuscript is copied from a copy transcribed in A.H. 749 = A.D. 1348.

وجد بسيلة الأصل نصف المقالة في الوبا علي بن عبد القادر الراجي رحمة الله و غفرت الله الصن بن علي الطبيب في شهر ربيع الأول من سنة تسع و أربعين و سبعمائة

After the colophon the life of the author is given in the words of Ibn Abi 'Uṣaybi'ah. Slightly wormed.

Dated A.H. 1053.

Scribe  علي بن محمد بن محمد الشربيني المنظب

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No. 7.

foll. 19; lines 21; size 7\(\frac{a}{b}\) × 5\(\frac{a}{b}\); 5\(\frac{a}{b}\) × 3\(\frac{a}{b}\).

كتاب في حفظ الصحة و ازالة المرض

A small treatise on the preservation of health and cure of diseases on hygienic principles, by Qusṭā b. Lūqa 'l-Ba'ilabakki (see above).

VOL. I.
لما كانت الصحة عفيفة الصحة و إزالة المرض كان متضني الصحة و الأمور الطبيعية إن عفيف و متضني الأمور الغير الطبيعية إن تزال بالثواب و سرعة الغ

Besides the following note on the binding: There is no other evidence to show that the present pamphlet is the work of Quṣṭa b. Lūqā.

No other copy has been traced.

Written in an ordinary Arabian Naskh. Few folios at the end are wanting. The MS. is worm-eaten and water-stained.

Not dated. Circa 17th century.

No. 8.

fol. 643; lines 17; size 11¼ × 6¼; 8⅝ × 4⅝.

المعالجة البترطية

AL-MUʿĀLJATUʿL-BUQRÂTĪYAH.

A system of medicine on the lines of the Hippocratic school, by

أبو الصين أحمد بن محمد الطبري

Abu-l-Ḥasan Aḥmad b. Muḥammad at-Ṭabarī, a contemporary of ʿAlī b. Abū ʿAbd Allāh al-Majusi (d. a.h. 384), both having been the pupils of Abū Māhir Mūsā b. Sayyār. He was a personal attendant to Ruknū-d-Dawlah Daylamī (d. 320-365), the third son of Buwayh, the founder of the Buwayhid dynasty. (See Lane Poole’s Muḥammadan Dynasties.)

For life see: Ibn Abī ‘Uṣaybi‘ah, i., 231, and Brock, i., 237.

Begins—

The work is divided into the following ten Maqālas (chapters):—
Maq. I. Chapters on subjects of which a preliminary knowledge is necessary for practitioners having no knowledge of philosophy, in fifty bābhs, on fol. 2.

Maq. II. Diseases of the skin of the head and face, in thirty-five bābhs, on fol. 48.

Maq. III. Diseases of the internal parts of the head, in forty-three bābhs, on fol. 83.

Maq. IV. Diseases of the eye; the anatomy and physiology of the eye, in fifty-four bābhs, on fol. 161.

Maq. V. Diseases of the nose and ear, in thirty-four bābhs, on fol. 238.

Maq. VI. Diseases of the mouth and throat, in fifty-eight bābhs, on fol. 262.

Maq. VII. Skin diseases, in sixty bābhs, on fol. 304.

Maq. VIII. Diseases of the chest, in thirty-eight bābhs, on fol. 406.
Maq. IX. Diseases of the oesophagus and stomach, in fifty-two bâbs, on fol. 445.

Maq. X. Diseases of the liver, spleen, and bowels, with the anatomy and physiology of these organs, in forty-nine bâbs, on fol. 534.

Ibn Abi Ḫaṣab (i.e., 321) estimates this work as the best and most useful of its kind. In it, he says, the author has dealt with diseases and their treatments in the most exhaustive manner possible.

The author himself, in the prefatory note, states that in this work the Hippocratic system of treatment is fully expounded; the diseases are classed according to their immediate and remote causes; in the treatment the four stages of diseases, their sudden changes, and their respective symptoms are fully noticed; and the simple and compound medicaments are treated with due regard to their proper doses and the proper time of their administration in each case.

For other copies, see Ind. Office Cat., No. 773; Kâprîlizâdah, No. 980; Râmpur, No. 434, p. 497.

Written in an elegant Nastâ'liq, with a decorated frontispiece, with gold-ruled borders, blue lines round the page. Foll. 561 to the end slightly water-stained.

Dated 20th Rabi' II, A.H. 1150.

Scribe: محمد رضا ابن كل محمد هانسوي

No. 9.

foll. 236; lines 17 to 18; size 9 × 5\frac{1}{4}; 6\frac{1}{2} × 4.

كتاب غني و مني

KITÂB-U-ĞINA-WA-MUNÂ.

A system of medicine, by Alû Maṣûr al-Ḥasan b. Nâḩ al-Qumri, a contemporary of the celebrated Rhazes (Râzî). He was born in Bukhârâ in the beginning
of the fourth century A.H., when the Samanides were supreme there. He acquired such fame in medicine that Amīr Maḥṣūr Sāmānī appointed him his personal attendant, and such a thorough reliance was placed in him that he was entrusted with the charge of treating the inmates of the seraglio. He was alive towards the close of A.H. 830 = A.D. 990, but died shortly after. Ibn Abī 'Uṣaybi‘ah (i., 327), on the authority of 'Abdu'l Ḥamīd al-Khusraw-Shāhī (one of the pupils of Fakhrū'll-Dīn Ar-Rāzī), states that Al-Qumri is the teacher of Avicenna in medicine. See Nāma-i-Dānishwarān-i-Nāṣiri, i., 380, and Brock, i. 239.

Begins—

قال أبو منصور الولى بن نوح الثموري إني لم أزل في صايغ
و منذ غلت احرب العلم الطبيعية و تنازعتي نفسي إليها و
خصوصا علم الطب لما كنت أرى فيه من إرادة الأنفس الع

The work is divided into the following three Maqālas (chapters):—

Maq. I. On diseases of the several organs from head to foot, in 120 bābās, on fol. 2.

في امراض الاعادة من الفرق الي القدم

Maq. II. On external diseases, in forty-three bābās, on fol. 160.

في العلل الظاهرة

Maq. III. On fevers, in twenty-seven bābās, on fol. 192.

في العقبات

Compare H. Khal, iv., 335.

Ibn Abī 'Uṣaybi‘ah speaks of this work as a good compendium in which the author has summed up the ancient practice, especially that adopted by Rāzī.

For other copies see: Gotha, No. 1951; Rāmpūr, No. 170, p. 489. foll. 1-108, written in fine Nasta‘liq, the remainder in an ordinary Nasta‘liq in different hands. 

Not dated. Circa 18th century.
No. 10.

foll. 251; lines 19; size 9½ x 5½; 7⅓ x 4.

The same.

Another copy of the work noted above. Begins as above.

Written in a clear Indian Nasta‘iliq. The first three and the last six folios are written in a later hand. On the fly-leaves various prescriptions are copied from different authors. The name of the owner of this book as put after the colophon is حكيم سيد علي عام.

Worm-eaten.

Not dated. Circa 18th century.

No. 11.

foll. 305; lines 14 to 18; size 11 x 6½; 7½ x 4½.

كتاب تدبير الحبالي و الطفل و الصبيان

KITĀB-U-TADBĪR-Ī'L-HABĀLĀ.

A system of midwifery, by أبو العباس أحمد بن محمد بن فليبي البلدي Abu 'l-Abbās Aḥmad b. Muḥammad b. Yaḥya-ʾl-Baladi, a physician of the fourth century, A.H. He was one of the chief disciples of Aḥmad b. Abī-ʾl-Aṣḥāṣ, under whom he prosecuted his medical studies for a considerable period. Ibn Abī 'Ūṣaybi'ah (i., 247) says that he was well acquainted with his art and had a successful practice. The exact date of his death is not known, but he flourished in the time of Wazīr Abū'lı' Faraj Ya'qūb b. Yāsuf, known as Ibn Kīlīs, the grand wazīr of ʿAzīzbillāh, of Egypt, for whom he compiled the present work. The wazīr died in A.H. 380 = A.D. 990. (See Ibn Ḵhallīkān, De Slane's translation, iv., 359; see Brock, i. 237.)

Begins—

كتاب تدبير الحبالي و الطفل و الصبيان و عقوق صحتهم و مدآوة الأمراض العارضة لفهم . . . صنعته عبد سيدنا الوزير
It is divided into the following three Maqālas:—

Maq. I. On the management of pregnant women, infants, and the fetus, the treatment of the complaints which befall them, and other introductory discussions, in fifty-seven bābs, on fol. 9v.

Maq. II. On the rearing of infants and children, their regimen and the preservation of their health, in forty-eight bābs, on fol. 77v.

Maq. III. On the diseases of infants and children, their cures and the opinion of ancient authorities thereon, in sixty-one bābs, on fol. 102v.

The title-page contains the following title of the work, which is incorrect—

كتاب منتظف الدق الأصلي في تدبير الصبالي و الأطفال و الصبيان

Copies: Gotha, No. 1975; and As. Soc., p. 83.
Written in ordinary Nasta'liq. Worned throughout.
Not dated. Circa 18th century.
No. 12.
fol. 539; lines 33; size 12½ x 8; 9½ x 5½.

كتاب كامل الصناعة الطبية المعروف بالملكي
KÂMILU’S-SANÂ‘AH.

Al-Majusi’s complete system of medicine. The author Alâ’u’d-Din ‘Ali b. ‘Abbâs al-Majusi, a great medical writer of his time, was a pupil of Abû Mâhir Mûsá b. Sayyâr. He died in A.H. 384 = A.D. 994. He composed this work for ‘A düd u’d-Dawlah Abû Shujâ’ Fa’ân Khusraw, the second of the Buwayhids of Fars (A.H. 338-72 = A.D. 949-82). See Lane Poole’s Mohammadan Dynasties, p. 141; II. Kh., v., 25; and Brock, i., 237.

The present manuscript is a complete copy of the work, containing both the theoretical and practical portions.

The theoretical portion begins on fol. 1r thus:—

المقالة الأولى من الجزء الأولي من كتاب كامل الصناعة الطبية المعروف بالملكي تأليف علي بن الاباس الم情趣ي المطبّب تلميذ

بي ماهر موسى بن سوار وهي عسة وعمرون بابا

The practical portion begins on fol. 223v thus:—

بسم الله .. المقالة العادية عشر من الجزء الثاني من كتاب

كامل الصناعة الطبية المعروف بالملكي في حفظ الصحة و هي

احدى و ثلثون بابا

The work is divided into twenty Maqâlas (chapters), for a complete description of which, see Ahlwardt, Berlin Cat., No. 6261.

Copies: India Office, No. 774; Batavæ III, 236; and Râmpür, p. 492.

Written in a clear Arabian Naskh. The MS., with the exception of the last Maqâlah, was transcribed in A.H. 1235, by one ‘Abdu’l-‘Aziz b. Mustafâ. The last Maqâlah was added, later on, probably by the same scribe, in A.H. 1277. A list of contents of the nineteen Maqâlas is supplied in the beginning.
No. 13.

foll. 264; lines 22; size 12½ × 9½; 10 × 5½.

The same.

Vol. I.

The theoretical portion of the work noticed above.
Begins:

عونا يا رضي الله علي محمد و آله و سلم المقالة

الأولي الع

Cf. Berlin Cat., No. 6261.
Written in an ordinary Indian Nasta'liq.
Not dated. Circa 17th century.

No. 14.

foll. 523; lines 19; size 12 × 7½; 7½ × 4½.

The same.

Vol. II.

The practical portion of the above work.
Begins:

المقالة الأولى من الجزء الثاني من كتاب كامل الصناعة الع

Written in a clear Indian Naskh, with a decorated 'unwân, within gold-ruled borders, blue line round the page, water-stained.
Dated, a.h. 1104.
No. 15.

foll. 175; lines 21; size, 13 x 9; 9\(\frac{1}{4}\) x 6\(\frac{1}{4}\).

كتاب الهیئة

KITÂBU 'L-MI'AH.

A complete system of medicine, by Abū Sahl Ţsā b. Yahyā b. Ibrāhīm al-Masḥī, a distinguished medical writer, and supposed by some to be one of the masters of Avicenna. For a time he remained in the service of the State in Khurāsān, leaving which he proceeded to Khwārizm, where he was received with great distinction. He was one of the six great scholars who graced the court of Abu 'l-Abbās Ma'āmūn b. Ma'mūn Khwārizm Shāh. Dr. Sachau (Preface to "The Chronology of Ancient Nations") states that these scholars were carried off to Ghazna "in the spring of A.H. 408," after the murder of Khwārizm Shāh, which took place in A.H. 407. From Chahār Maqālah (Browne's translation, pp. 118-21) and Nāma-i-Dānishwarān-i-Nāṣiri (i., 36), however, we gather that this incident occurred as early as A.H. 401, during the lifetime of Khwārizm Shāh. Māhmūd of Ghazna, a bigoted convert to the Shāfi'i sect, was set against the scholars of Khwārizm, who were represented to him by the orthodox scholars of his court to be holding very liberal opinions on religious dogmas. He, therefore, sent Khwājah Husayn 'Ali Mīkā'il to Khwārizm Shāh to summon these scholars to his court. Before granting audience to the messenger of Māhmūd, Khwārizm Shāh summoned these philosophers to his presence and laid before them the king's letter. Avicenna and Abū Sahl, not consenting to go to Ghazna, left Khwārizm and with the guide sent with them by Khwārizm Shāh set off towards Māzandrān. Abū Rayḥān al-Bīrūnī, Abū Naṣr al-Īrāqi, and Abū'l Hasan al-Khummār accompanied Ibn Mīkā'il to Ghazna. On the fourth day the guide of Avicenna and Abū Sahl lost his way on account of a dust-storm, and brought them to a place where water was scarce. Abū Sahl, unable to bear the scorching heat of Khwārizm, died of thirst, at the age of forty in A.H. 401 = A.D. 1010; while Avicenna, with a thousand hardships and difficulties, reached Abiward, whence he went to Tūs. Abū Sahl is represented in Nāma-i-Dānishwarān (i., 36), on the authority of
Quṭbu’d-Dīn Lāhijī, to have maintained quite original opinions on some important obstetric problems. See Brockelmann (i., 238) who places his death about A.H. 390 = A.D. 1000.

Of the many works he produced his كتاب إظهار عكمة الله تعالى في عقل الإنسان (Book on Exposition of the Wisdom of God in the Creation of Man), according to Ibn Abī ‘Uṣaybī’ah (i., 328), is the best. In this work Masiḥī has summed up the physiological opinions of Galen and others with such clearness and lucidity, and made many modifications, corrections, and valuable additions which give proof of his high attainments. Next to this work, according to the above authority, comes the present work, which is the most famous of all his productions. Amin-n’d-Dawlah ibn ut-Talmaḏ wrote a gloss on Al-Mi’aḥ. For further reference see: Chahār Maqālah (Brown’s translation), pp. 118–21; Nāma-i-Dānighwarān-i-Nāsirī, i., pp. 34–7; Ibn Abī ‘Uṣaybī’ah, i., pp. 3378; Ibn u’l-Qīfī, p. 408; Mukhtāṣar u’d-Duwal (Oxford edition), p. 355; and Brock, i., 238.

Begins:—

قال أبو سهل عيسى بن نضبي الميسعي هذا هو الكتّاب الأول من كتبنا في صناعة الطب وقصدنا فيه أن نتكلم فيما يلي تقيديه قبل نحو دة في علم الطب مما يكون مدعو لله فنقول

As the title suggests, this work consists of one hundred separate books. Subjects which are treated in one chapter by others are separately treated in books in this work. For instance, كتاب علم الغداة (fol. 26r); كتاب الأذى المحرومة (fol. 29v); and كتاب مواءم الأذية المحرومة (fol. 37v) are treated in three separate books, while they are treated by others under the single heading “On Aliments.”

The transcriber, instead of writing كتاب عاجل اعراض البول writes كتاب في عاجل السمن والزغيب والغص on fol. 161r over again, which is the 86th Book treated on fol. 157r, and after reaching the passage و يعني الشراب السفجل السارج ويقنع العلة أو موضوع الكليتين—a passage referring to the subject of the “Book on Urine” and not “On Dysentery.” In the remainder of this book the subject on urine is continued.

Copies: Brock, i., 238; Berlin, No. 6266; Gotha, No. 1988; Cairo, vi., 33; and Rāmār, p. 494.
Written in an ordinary Nasta’liq, with a decorated frontispiece, within coloured border lines. A full table of contents is inserted into the end of the first book.

Dated A.D. 1234.

Scribe روح الله

No. 16.

foll. 494; lines 35; size 10 1/4 × 7 1/2; 8 1/2 × 5.

كتاب التصريف لمس عجز عن التاليف

KITÂBU’-T-TAŞRÎF.

(THE BOOK OF DERIVATION.)

By Khalaf b. ‘Abbâs-az-Zahrâwî, a celebrated physician and surgeon, better known as Albucasis, the surgical portion of whose work has been repeatedly translated into various European languages. Though his fame as a first-rate surgical investigator has come down to us, very little is known about his life. Almost all the Arabian historians of Spain are loud in their praise of his great work and medical skill, but unfortunately give only scanty and meagre details of biographical interest. We know for certain that this wonderful man was born at Az-Zahrâ, the beautiful city near Cordova, founded by ‘Abdu’r Rahmân III., surnamed An-Nâṣir (the greatest of the Spanish Caliphs who spared no amount of skill, taste, energy, and wealth to make this city one of the finest of the world). Az-Zahrâwî is one of the many illustrious characters who graced the court of An-Nâṣir or flourished in his reign (see Al-Makkari’s History of Mohammadan Dynasties in Spain, translated by P. Gayangos, ii., 149). He is stated by Leo the African to have been physician to the great captain Al-Manṣûr, and to have died in the year of the war of Cordova in A.H. 404 = A.D. 1013.

The date of the death of this celebrated author is a subject of great controversy. Pascual de Gayangos, in his translation of Al-Makkari’s History of the Mohammadan Dynasties in Spain, i., 187, translates the passage of Ibn Ḥazm’s epistle, referring to Az-Zahrâwî, as follows:—

“Another valuable work is the Kitâb-al-Tasrîf (The Book of
Derivation), by Abūl Kāsim Khalf Ibn 'Abbās Az-Zahrāwī, whom I knew, and with whom I was on terms of great intimacy; and certainly were I to advance that a more complete work was never written on the medical science, nor one in a better style, nor one showing better practical remedies against all diseases, I should not be far from truth.” The learned translator, in his “Notes and Illustrations” (i., p. 466), adds “Casiri (Bib. Ar. Hisp. Esc., vol. ii., p. 136) places the death of Abū-l-Kāsim in A.H. 500 = A.D. 1106–7; but it must be a mistake, since the author of this epistle died in 456. Hāji Khālfā (voc. Taṣrīf) says that he died after four hundred of the Hijra, which is more likely.”

The original passage in the Arabic text (Nafiḥu't-Tib, Lyden edition, vol. ii., p. 119) runs as follows:—

و كتب التصريف لابي القاسم زلف بن عياش الزهراوي 
وقد ادركاناه و هادهناه ولاتن قدنا الله لم يؤلف في الطب اجمع 
منه ولا حسب للقول و العمل في الطبائع لتصدقي

The learned translator, by a curious oversight, translates أدركاناه و هادهناه as “whom I knew and with whom I was on terms of great intimacy”; while ادركاناه means “I obtained the work,” and هادهناه means “witnessed or saw it.” The above incorrect translation led the translator and subsequent writers to assume that Az-Zahrāwī was a contemporary of Ibn Ḥazm. The passage in the original does not bear out this assumption; it simply indicates that the author of the epistle, hearing of the fame of this great work, obtained a copy of it and saw it. This can be safely assumed, that between Az-Zahrāwī's work and that of the composition of Ibn Ḥazm's epistle a considerable time must have elapsed, sufficient to establish the fame of At-Taṣrīf among the learned society of the Spanish Arabs. This assumption gains further support from the fact that Ibn Ḥazm, towards the end of the same epistle (Nafiḥu't-Tib, ii., 121), speaks of his contemporaries in the present tense:—

ولنام البلغاء احمد بن عبد الملك بن هشيد صديقا و صاحبنا

Leclerc, the learned French Orientalist, in his “Histoire de la Medicine Arabe,” (i., 437) refers to the controversy as to the date of Az-Zahrāwī's death as follows:—

“The time in which he lived has been a subject of controversy. He was at first thought to be a contemporary of Leo the African, who
devotes to him a short notice in his biography. Leo makes him the physician of the great captain Al-Mansur, and fixes his death in the year of the war of Cordova, A.H. 404 = A.D. 1013. We will see shortly that this is scarcely removed from truth." The above-quoted scholarly remark, with that made by Hajji Khalifah (ii., 303), leaves scarcely any doubt that Az-Zahrawi died in A.H. 404 and not in A.H. 500 as assumed by Casiri, Louis Viardot (Histoire des Arabes D'Espagne, vol. ii., p. 94), and others.

Rev. H. J. Rose, in his Biographical Dictionary (vol. i., p. 241), estimates Az-Zahrawi's work in the following terms: "Albucasis, called Albucasa, Buchasis, Bulcaris Gafar, Azaravius, etc., but whose proper name is Aboul-Casem-Khalaf Ben-Abbas, was an Arabian physician of Spain. His celebrity was great; but his work, which consists of thirty-two treatises, and which have been translated by an enthusiastic Jew—Riccio, the physician of Maximilian I.—proves that he was little more than a compiler, and even a plagiarist from Arrasi or Rhazes. He was a surgeon also; and he not only mentions instruments, but gives drawings of them. At Oxford, in 1778, there appeared a new edition of his surgical treatise, 2 vols., 4to., Arabic and Latin." But "Albucasis, the originator of modern surgery," (S. P. Scott's History of the Moorish Empire in Europe, vol. iii., p. 512) cannot be disposed of as a plagiarist. There is scarcely any doubt that his work embodies those very principles that emanated from the Greeks, and after undergoing some slight alterations reached him. But who has ever investigated without getting materials from his predecessors to build upon? The whole of his great work, which consists of thirty treatises only, نجملة هذا الكتاب ثلاثة مقالات (fol. 2), gives indications of his original investigations, which are generally introduced with the words جربنا (I tried). His originality does not wholly lie in the addition of new matters (which are considerable) in the treatment and surgery, but also in handling the materials at his disposal, by abbreviating, classifying, and elaborating, where necessary, the different points, and dropping those hints here and there which were of paramount practical importance. For instance, on fol. 11*, in one فصل he traces the many destinations of the redundant fluids in the different organs:
MEDICINE.

العروق التي في جوف الكبد ثم في العروق التي مادون الكبد في المواضع التي يقال لها المرابط ثم يجري إلى الأفواه العروق التي تتصل بالامعاء حتى تنصب من هناك بمضرجة... .

Again, on concluding the first Maqālah (foll. 28v-29v), he adds fifty-five Fasāls containing hints of practical importance to practitioners فصول عامة تتعلق بها في الطب. In the face of these positive proofs of his originality he cannot be dismissed as "little more than a compiler and even a plagiarist."

Now, let us see what other European scholars say about his surgical production. Francis Adams, in his translation of the work of Paulus Aeginata (vol. ii., p. 247) appreciates Az-Zahrāwī in the following terms: "Albucasis gives more original matter on surgery than any other Arabian author." Clement Huart (History of Arabic Literature, p. 310) calls him "a great surgeon who frequently resorted to cauterisation." But his merit as a distinguished writer and a surgical investigator cannot be expressed in better language than that used in two places in the Encyclopaedia Britannica.

"Either to the tenth or the eleventh century must be referred the name of another Arabian physician who has also attained the position of a classic, Abul Kasim, or Albucasis of El-Zahra, near Cordova, in Spain. His great work At-Taṣrīf, a medical encyclopedia, is chiefly valued for its surgical portion, which was translated into Latin in the twelfth century and was for some centuries a standard, if not the standard, authority in surgery in Europe" (vol. xv., p. 805).

"Their (Arabians) one distinctively surgical writer was Abu 'l-Casim (d. 1122), who is chiefly celebrated for his free use of the actual cautery and of cauteries. He showed a good deal of character in declining to operate on goitre, in resorting to tracheotomy but sparingly, in refusing to meddle with cancer and in evacuating large abscesses by degrees" (vol. xxii., p. 675).

Begins:—

قال الشيخ العالم العالمه... حيكم الله بابن موارد الخير و حيكم مضارة الشهية و حماكم من زوال الإتباع

The work is divided into thirty Maqālas (chapters), a list of which is given by the author on fol. 2.

Contents:—

fol. 2.

المقالة الأولى ضمتها موكلة في الأصطلاحات والأمزجة والأذناء
و تركيب الأدوية و عيون من التشريح و ما أشبه ذلك جميعها

المقالة الثانية في تقاسيم الأمراض و علاماتها و الاضرابات الي

علاجها

المقالة الثالثة في تقاسيم المعاييس القديمة التي تهدن و تدخر

المقالة الرابعة في صناعة الترنيان الكبير و سائر الترياقات و
الأدوية المفردة النافعة من جميع السمو

المقالة الخامسة في صنات الآيراجات القديمة و إدغارها و

تصميرا

المقالة السادسة في صفات الأدوية المستهلة من الصوب المذوبة

لجميع العلل

المقالة السابعة في صفات الأدوية التي تجلب الثي و الصفع و
الفرزنجات و الميافنات

المقالة الثامنة في الأدوية المسهلة للذبحة الطعم الالمولة

المقالة التاسعة في أدوية القلب من الشلفيات و أدوية المساف
و ما أشبه ذلك

المقالة العاشرة في صفة الأطرافان و البنادق المسهلة

fol. 204
fol. 179
fol. 186
fol. 194
fol. 200
fol. 207
fol. 213
fol. 221-224 (incomplete).
fol. 299-300 (incomplete, without beginning).
المقالة العادية عشرة في صفقة الجوارضب والكوبانيات وما

ماثب ذلك

foll. 276–281 (incomplete, without beginning).

المقالة الثانية عشرة في ادوية الباءة والسمنة لإبدان المهزولة

والمدرة ونحو ذلك

foll. 281–296 again, foll. 313–326 (folios transposed).

المقالة الثالثة عشرة في الأشربة والسكنيبيات والهواء

foll. 326–339.

المقالة الرابعة عشرة في اللفعات والمطوعات والنقوعات

المستحيلة وغير المستحيلة

foll. 339–341 (a fragment).

المقالة الخامسة عشرة في المربيات ومنافعها وحكمته وترتيبها

Wanting.

المقالة السادسة عشرة في السفوفات المستحيلة وغير المستحيلة

foll. 296–298 (a fragment).

المقالة السابعة عشرة في الأعراض المستحيلة والممسكة وغير

المستحيلة والممسكة

foll. 255–262 (a fragment).

المقالة الثامنة عشرة في السوئات والبغوارات والقوارة

والدروارات والشرير

foll. 262–270 again, foll. 225–232 (folios transposed).

المقالة التاسعة عشرة في الطبع والزينة وصناعة الخوالي وما

شبهها


المقالة العشرون في الأكمال والعيافات والطروحات
Wanting.

المقالة الصادقة و العشور في السوانات و أدوية الثم و الطلق
وما أعنيه ذلك

foll. 245–253 (incomplete).

المقالة الثانية و العشور في أدوية الصدر و السعال خاصة

foll. 239b–244, foll. 273–275, foll. 348–369 (folios transposed).

المقالة الثالثة و العشور في الشمادان لجميع علل البدين من
الفرق الى القدم

foll. 369.

المقالة الرابعة و العشور في صناعة المراهم النظي و سائر
المراهم لجالبون و لغيره

fol. 378.

المقالة الخامسة و العشور في الدهان و منافعها و إحكام
اختراجها

fol. 388.

المقالة السادسة و العشور في طبائع الأدوية و كافير من الأصتا

foll. 412.

المقالة السابعة و العشور في طبائع الأدوية و الأغذية و
اصلاحها و قواها و غواصها

foll. 461–470 again, foll. 342 (folios transposed).

المقالة الثامنة و العشور في أصلاح الأدوية و حرق الأعمال
المعدنية وما ينصرف في الطب من ذلك

foll. 470–494.

المقالة التاسعة و العشور في تسمية العقاقير باختلاف اللغة
و بدلها و اعماها و اعماركه و غيرها و ضرح الأسماء واقعة
في كتاب الطب و الآكيل و الإذان
MEDICINE.

(See vol. ii. below.)

The first volume consists of twenty-nine bâbâs. By the folio-marks in the list of contents noted above, it will be clear that there are many transpositions of folios; chapters 16th and 21st are wholly wanting, and many chapters are incomplete.


Written in Magribi character, but the writing is not uniform; here and there it is in a superior Magribi, but the greater portion is in ordinary Magribi.

foll. 231, 245, 255-7 are supplied in a later hand. foll. 354 and 481 are left blank. foll. 225, 231, 234-68, 378-87, 388-98, and 405-9 are completely destroyed by damp and the chemical action of the ink used. There is a lacuna in foll. 417. foll. 319-21st spaces reserved for headings are left blank.

The date of transcription, as noted on foll. 221 at the end of the eighteenth Maqâlah, is Rabi‘ II, A.H. 1121 = A.D. 1710.

No. 17.

foll. 240; lines 16; size 10½ x 7; 7½ x 5½.

The same.

Vol. II.

The surgical portion, which is the 30th Maqâlah of At-Taṣrīf. Begins:

قَالَ الْعِكِيمُ الْخَالِصُ غَلِبَ إِنَّ عِبَاسَ الزَّهَرَوِيِّ وَأَضْعَفَ هَذَا الْكَتَابُ رَحْمَةَ اللَّهِ لِمَا كَتَبْتُ لَكَمْ يَا بَيْتُ هَذَا الْكَتَابُ الَّذِي هُوَ جُزُورُ الْعَلَمِ فِي الْتَّبْحَرِ الْكَبِيرِ وَبَلَغَ الْفَاْيَةُ فِيهِ مِنْ وَضُعاً وَمِبَالِغِ رَايِتُ اِنَّ أَكْمَلَ هَذِهِ الْمَتَّلَةُ الَّتِي هِيَ جُزُورُ الْعَلَمِ بَالِيدْ لْاَنَّ الْعَلَمَ بَالِيدْ مُحِسَّنةُ فِي بَلَدِنَا وَفِي زَمَانِنا مَعَدُونُ الْبَقِّةِ العَلَمِ
This Maqālah (or book) is divided into the following three bābān:

al-bāb al-aqwal fī al-kī ṣabil al-kī bāladu. al-ḥad mubīb mūthannī fī al-thārī fi līnaḍ, al-ṣurāb al-aṣki, wa ḫaddīl

al-bāb al-aqhal fī al-saṭa wa al-ṣūd wa al-ṣuṣalā wa l-ṣarqāba wa l-ṣarīa mūthannī fī al-tawwir fi l-ṣur al-aṣki

al-bāb al-aqhal fī al-saṭa wa al-ṣūd wa al-ṣur al-aṣki

Each bāb is subdivided into a large number of chapters, for a complete description of which see Berlin Cat., No. 6254.

For various European translations of this portion see A. G. Ellis's Cat. of Arab. Books in the Brit. Mus., vol. i., p. 842.

Written in an old elegant Arabian Naskh with diacritical points. Neat pictures in colours of surgical instruments are drawn throughout. A complete list of contents is added in the beginning. This is a fairly old copy of the work, having been transcribed in A.H. 584 = A.D. 1190.

And from the first day of the hundred and seventh month were four and twenty and two

No. 18.

foll. 87; lines 21; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6 \times 4$.

تذكرة الكحاليين

TADKIRATU-'L-KUHHÂLÎN.

A treatise on ophthalmic practice by 'Alī b. Isâ [or Isâ b. 'Alî] al-Kuḫhâl, the celebrated
ophthalmic writer known to Europe as Jesu Haly. Ibn u'l-Qifti (p. 247) makes him a pupil of the celebrated Hunayn b. Ishäq (d. 260 = 837), and Ibn Abi 'Uṣaybi‘ah (i. 247) places his death after A.H. 400 = A.D. 1009. Besides the present work he wrote a book entitled

كتاب المندفع التي تستفاد من اعضااء الحيوان (A book on the benefits derived from the bodies of animals), a copy of which exists in the Berlin Library (see Ahlwart, Berlin Cat., No. 6240). For further reference to the author's life see Brock, i., 236.

Begins:

لمتدي بعون الله ... و تكتب رسالة على أبي عيسى الكمال

... إيتها النافذ حفظ اللهم بنافيه ... تُسأل عن جوامع ملته

كمالين في أمراض العين، و علاج كل، واعد منها لن

الأسكريدائيون ذكروا عدد أمراضها و لم يذكروا علاجاتها و قد

رايت ... أن الفلك كتبوا في أمراض العين، الذكر فيه جميع

ما سألت على إياها و اختصاراً

Compare H. Khal., vol. ii., p. 267.

This work is divided into the following three Maqālās:—

I.—On the anatomy and physiology of the eye (in 21 bābās), on fol. 2r.

II.—On the external diseases of the eye, their symptoms and treat-

ment (in 73 bābās), on fol. 9r.

III.—The internal diseases of the eye, their symptoms and treat-

ment (in 27 bābās), on fol. 62r.

The author further states that he made many additions to the works of Galen and Hunayn, of the results derived from personal observations in course of his practice.

For centuries the work was regarded, even in Europe, as indispensable for students of ophthalmic practice.


Copies: Gotha, No. 1992; Ayāsāfiyah, No. 3583; Nūr 'Uスmāniyah, No. 3400; and Wali Uddin, No. 2481.

Written in an ordinary old Arabian Naskh. Dark water-stain on fol. 26-8. Water-stained throughout. This is an old copy of the work, the date of transcription being Rabi‘ II, A.H. 555.

Scribe عيسى بن فضل بن جابر بن سليمان الشتام براعث
No. 19.

foll. 260; lines 26; size 9\(\frac{1}{4}\) \times 6\(\frac{1}{4}\); 7 \times 4\(\frac{1}{4}\).

كتاب القانون

KITÂBU 'L-QÂNÜN.

Vol. I.

The book of the Canon: a medical encyclopaedia, by Abu 'Ali al-'Hasayn b. 'Abdullah b. Sinâ, called Ash-Shaykh (the Reverend) and Ar-Ra'is (the Chief), the most celebrated Arabian philosopher and physician, better known to Europe by the name of Avicenna. He was born at Asfahanah, a hamlet in the district of Bukhârâ, in a.h. 370 = A.D. 980. After the death of his younger brother his family migrated to Bukhârâ, where he was put in charge of a tutor for the study of the Qur'an and Arabian poetry. At the age of ten, as he states in his autobiography, he made so much progress in his studies in theology, poetry and arithmetic that he became the wonder of his neighbours. Under Abu 'Abdullah-an-Nâtîli, a wandering scholar of some repute, who about this time came to Bûkhârâ, he studied logic, Euclid and Al-Majist. The first appointment he secured was that of physician to Nûh b. Mansûr, the Samanide Sultan of Bukhârâ (A.D. 975–97), whom he cured of a dangerous disease. For a time he was court physician to Shamsu'd-Ma'alî Qâbûs b. Washmgir, the Dilemte, and after the dethronement of that sovereign, which occurred in A.D. 1012, he retired to Jurjân, where he began to compose his celebrated Kitâbu'l-Qânûn (Book of the Canon). He next held office as Wazir to Shamsu'd-Dawlah of Hamadân, on whose death he proceeded to Isfahân and secured the post of physician to 'Alâ 'ud-Dawlah, the reigning sovereign of that town. He died of colic in A.H. 428 = A.D. 1037, in his 58th year.

Kitâbu 'l-Qânûn, though not essentially different from Al-Ḥâwi (Continens) of Rhazes and Al-Malikî of Haly Abbas, acquired a greater celebrity than these on account of its methodical treatment and the comprehensive view it afforded of the ancient doctrines. In the enumeration of symptoms and in scholarly arrangement it stands easily first, but in surgical matters it is inferior to the works of Haly Abbas and Albucasis. "He introduced into medical theory the four causes of the Peripatetic System." See Encyclopædia Britannica (9th edition,
iii., pp. 152–5); Baron Carrade vaux Avicenne, pp. 131–56; Nicholson’s Lit. Hist. of Arabia, p. 390; Brock, i., 452; Mukhtasar-u’d-Duwal (Oxford edition), p. 349; Ibn Abi ‘Uṣaybi’ah, ii., pp. 2–20; Ibn-u’il-Qifti, pp. 414–26; Ibn Khallikan (De Slane’s translation), i., p. 440; Mir’at u’il-Jinān (Lib. Copy), fol. 252, and Nāma-i-Dānishwarān-i-Nāsirī (i., pp. 53–83), where Sitārah is mentioned as the name of Avicenna’s mother. In this work there are many interesting biographical accounts not to be met with in other biographies. The author of this work contends that A.H. 363 = A.D. 973 is the real date of Avicenna’s birth, and not A.H. 370 as is adopted by almost all his biographers.

Begins:

الحمد لله رب العالمين محمد الباقرين ... و بعد فئذ التمس
مني بعض غلّص الخوناني الغ

This volume contains the first two books:
General rules of the Medical Art. fol. 1.

الكتاب الأول في الأمور الكلية من علم الطب

On Simple Medicaments. fol. 135ª.

الكتاب الثاني في الأدوية المفردة

A complete list of contents is given in Ahlwardt, Berlin Cat., Nos. 6269–71.

This work, though in itself a vast compendium of medical subjects, yet became the text of many commentaries. The most important of the complete commentaries are: (1) Al-Qarshi’s (Syraeus) and (2) Al-Jilani’s. Of the commentaries on the theoretical portion only, Al-Quṭb-ush-Shirāzī’s Commentary is the most important. Of the many abridgments the most famous are the Mukhtasār of ‘Īlāqī and Al-Mūjaz of Qarṣī (vide infra), see Brock, i., 457, and H. Khal, iv., 497.

For different editions and translations see Cat. of Arab. Books in the Brit. Mus., by A. G. Ellis (i., pp. 664–94) and Iktīfā, p. 218.


Written in a beautiful Persian Naskh, with a sumptuous ‘Unwān and gold border lines.

Scribe Ḥusain b. Muḥammad al-Kurramī
No. 20.

foll. 417; lines and size as above.

The same.

Vol. II.

The second volume of the work noticed above. This volume extends to the whole of the third book on treatment of the diseases of the human body from head to foot.

Begins:

الفن الأول من الكتاب الثالث من الثلاثون و هو خمس
مثالاب الع

And ends in this line:

ورق السرو و مرهم السحوم مع بعر الماعز

The remaining few lines are on the first folio of the third volume. Written in the same manner and in the same hand as No. 19.

No. 21.

foll. 284; lines and size as above.

The same.

Vol. III.

The third volume of the above work. This volume extends to the fourth and fifth books.

Begins:

المثالة الأولى من الفن الأول من الكتاب الرابع الع

fol. 888. (Pharmacopoeia).

الكتاب الخامس في الأدوية المركبة وهو الانتربادين

A.H. 917 = A.D. 1511, is the date of transcription which appears in the colophon of this volume.
All the three volumes taken together make a beautiful, complete, and apparently correct copy of this work. Written in the same manner and same hand as the preceding volumes.

No. 22.

foll. 468; lines 19 to 22; size 12\(\frac{1}{4}\) × 8\(\frac{1}{4}\); 9\(\frac{1}{4}\) × 5\(\frac{3}{4}\).

The same.

Another copy of the work noticed above.

Begins:—

المتاله الأولي في كليات احكام الراص الع

This volume contains the whole of Book III. and Book IV. down to the middle of the chapter on fracture of the nose, leaving the remainder uncopied. This corresponds to Vol. II. and Vol. III. up to fol. 824\(b\) of the copy noticed above.

The MS. breaks off on the passage—

و الأولي ان يكون من الكتاب و الاحياءان يدخل في المنصرين جميعا و ان

Written in ordinary Nasta'liq, excepting foll. 294–306, which are in Naskh. The whole book on Fevers contains marginal notes. foll. 306–332, spaces reserved for headings left blank.

Not dated. Circa 18th century.

(Khurshayd Nawwāb.)

No. 23.

foll. 460; lines 29; size 17\(\frac{3}{4}\) × 10\(\frac{3}{4}\); 12\(\frac{3}{4}\) × 7\(\frac{3}{4}\).

The same.

Another complete copy of the five books of the Qanûn in one volume. The rubrics are wanting on the following folios: 37, 38, 41, 45, 46, 47, 49, 50, 51, 101, 279, 285, 286, 289 and 290.
Contents:
Book I.—General Rules of the Medical Art, on fol. 1.
Book II.—On Simple Medicaments, on fol. 73.
Book III.—Treatment and Symptoms of Organic and Local Diseases from Head to Foot, on fol. 142.
Book IV.—Treatment of External Diseases, Fevers, etc., on fol. 345.
Book V.—Compound Medicaments, on fol. 420.

Written in a clear bold Persian Naskh, the headings being written in a thicker style in red, with a decorated ‘Unwán, and gold and blue ruled border lines.
Not dated. Circa 16th century.

No. 24.
fol. 111; lines 26; size $11 \times 6\frac{3}{4}; 8\frac{1}{2} \times 5$.
The same.
A copy containing the first book of the Qānūn. A complete list of contents of this volume is prefixed.
Written in a beautiful clear Nasta’liq. Worm-eaten here and there.
Not dated. Circa 18th century.

No. 25.
fol. 221; lines 15; size $10 \times 7; 6\frac{3}{4} \times 4\frac{1}{4}$.
The same.
A fragment of the above work. This MS. contains the latter half of the first book beginning from theجملة الثانية في تعداد سبب لكل واحد من العوارض; this is Jumlah II. of Ta’lim III. of Faun II. of Book I. The folios are transposed. The arrangement of folios should be as follows: 1, 191–217, 182–190 and 2–181. This is a fragment of an old copy of the Qānūn, the date of transcription as given in the colophon being A.H. 627.

شهر المبارک المحرم سنة سبع وعشر وثمانية
On the title page the name of the physician for whom this MS. was transcribed is given as follows:

أمر كتابة العُكيم الأجل العالم الأفضل الأرمي جالد الدين سيد
الحكمة فخر الاطلاع أعده بن أسس عيل الطبيب الغيره (sic)

Written in an old Arabian Naskh.

No. 26.

foll. 161; lines 19; size 9 × 5½; 6½ × 4.

شرح كلمات القانون

SHARH-U-KULLĪYĀT-IL-QĀNŪN.

Vol. I.

A commentary upon the Kulliyāt of the Qānūn, by Abū ʿAbd Allāh ʿAbduʾl-Ḥamīd Ibn Mūḥammad Ibn ʿIlām, one of the chief disciples of Fakhruʾd-Dīn Ar-Rāzī (d. A.H. 606), and known in the East as Al-Ḥatab-al-Miṣrī (see Ibn-ul-Ḥatab-al-Muḥammad-al-Sulami, Šeb-i Afsa, 239). He was killed at Nāṣapur in A.H. 618 = A.D. 1221, when the Tartars invaded Persia. He left many works on metaphysics and medicine. See Ibn Abī ʿUsaybīʾah, 30; Šubul-al-Muḥādithah, Lib. Copy, fol. 273; and H. Khal., iv., 408.

Begins:—

الحمد لله المدرر العليم، الدأب العليم الذي خلق الإنسان في

The author states in the preface that while he was studying medicine under Imām Rāzī he made notes of the explanations of
difficult passages and collected materials from other works to elucidate the difficulties of the science, which he now draws up in the form of the present commentary. He then dedicates the work to Muḥammad b. Ahmad-al-Sāwaji.

The comment begins thus, on fol. 2b:—

"مَتَّى أَعْلَمَ أَنَّ الْطُّبَ عِلْمٍ يُعْرِفُ مِنْهُ اِحْوَالَ بَنِي اَلْإِنْسَانِ مِنْ جَمِيْعَ مَا يَصْحِبُ وَيَزْوِلُ عَنْ الْكَثْرَةِ لِيُضْفِقُ حَأْمَلَهُ وَتُسْتَرَدُّ زَالِلَهُ التَّفَهْسِيرَ فَأَلْـا مِلَوْانَا أَنَّ الْطُّبَ فِي لُغَةِ الْأَرْبَعِ الْغَنْدَقِ وَلِلْذَّلِّلِ لَكُلِّ حَاذِقٍ طَبِيبٍ الْغَنْدَقِ"

Thus the text is introduced with the word متين and the comment with التفسير.

This volume extends from the beginning down to the end of Jumlah I. of Ta'lim III. of Fauq II. of the text.

It is a fairly old copy of the work, the date of transcription as stated in the colophon being A.H. 679 = A.D. 1280. The work is mentioned along with the other commentaries upon the Qānūn in the Berlin Cat., No. 6281.

Written in an ordinary minute Nastaʿlīq. Wormed throughout, but serviceable.

Scribe: عبد الصمد بن أحمد بن مسعود التستري

No. 27.

fol. 171; lines and size as above.

The same.

Vol. II.

The second volume of the work noticed above, extending to the end of the Kulliyāt.

Begins:—

"قَالَ الْإِجْمَاعُ الَّذِي يَتَعَرَّفُ مِنْهَا اِحْوَالِ الدَّلِّيْلِ مِسْبِعَ اِقْسَامِ التَّفَهْسِيرِ أَوْلِقُ فِيْلِ الشِّرْوْعِ فِي هَذِهِ اِقْسَامِ تَقْدِيمٌ عَلَيْهِ مِسْاَلِ مَسْأَلَةٌ فِي عَلَمِ التَّفَهْسِيرِ الْغَنْدَقِ"
In this commentary the philosophical side of the subjects is treated according to the then established canons of reasoning. Thus the work though brief represents the manner in which the Arabs discussed medical subjects "philosophically." This sort of explanation has been further developed in Qutb-ush-Shirazi's Commentary (vide infra).

Written in the same hand as No. 26.

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No. 28.

foll. 503; lines 32; size 11\(\frac{3}{4}\) \(\times\) 7\(\frac{1}{4}\); 7\(\frac{3}{4}\) \(\times\) 4\(\frac{3}{4}\).

شرح القانون

SHARHU'-L-QÂNÜN.

Vol. I.

A commentary upon Avicenna's Canon by علاء الدين أبو العصي علي بن أبي الورام الترشي [Kharam] al-Qarshi, the celebrated commentator of the Qânûn known in Europe as Syraxis. He was born at Qarsh, a town of Mawarâ'-un-Nahr, in A.H. 607 = A.D. 1210. He became so famous that Yâ'îî (Mir'ât u'l-Jinân, Lib. Copy, fol. 432) and As-Suyûti (Hûn a'l-Muââdhirah, Lib. Copy, fol. 274) consider him the greatest of the Muhammadian physicians of Egypt, and according to Iktifa (p. 224) his fame is second only to Avicenna in the Islamic medical world. He passed his life in the Mansûri hospital of Cairo, where, after making an endowment of all his properties to that institution, he died at the age of eighty in A.H. 687 = A.D. 1288. He studied medicine under Muhaddib-ad-Din ad-Dakhwar, and wrote not only on medicine but also on jurisprudence and tradition. See Ibn Mulaqqin's Ṭabaqât-u'sh-Shawâfi', Lib. Copy, p. 254; Brock, i., 493; H. Khâl., iv., 497; As-Subki's Ṭabaqât u'l-Kubrâ (Cairo edition), vol. v., p. 120, where is wrongly printed for سبع in the date of his death; and Ibn Shuhba's Ṭabaqât (Asiat. Soc. Copy), fol. 118.

Begins:—

قال الإمام ... إني الورام الترشي الدافعي ... حمد الله رب العالمين وصلوة علي عبادة الصالحين الخ...
The author in the preface describes the arrangement of the work in the following terms:

و قد رتبناه على ترتيب كتاب القانون الا في التشريع و
الاقتراحات فانما رأينا أن نجمع الكلام في التشريع في كتاب
واحد و نرتبه بعد الكلام في مباحث بقية الكتاب الأول من كتب
القانون وهو المعروف بكتاب الكليات وإن ترتيب الاقتراحات
بعد الكلام في مباحث الدواية المفردة و ماسوكي ذلك لنغير
ترتيبه

Hājī Khalīfah (iv., 497) mentions this work with the commentaries upon the Kullīyat, but a close study shows that it extends to the whole of the Qānūn.

The commentary begins on fol. 7 thus:

قال الميظ العالي رو في الأمور الكلية في بد الطب الفصل
الأول من التعليم الأول من الفصل الأول من الكتاب الأول في
الطب الشرح الصغير في اللغة العربية هو الصغير.

Thus the text is introduced by the words قال الميظ وملة الله
the commentary by الشرح. Only the beginning and ending
words of the passage to be explained are quoted.

This volume comprises Book I. and Book III. up to the disease
ذات الصنب (Pleurisy).

Copies: Rāmpūr, p. 483, and Ayāsūfiyah, Nos. 3643, 3648 and
3659-60.

Written in clear minute Persian Naskh within gold-ruled borders. Water-stained in many places.

fol. 140a contains a seal which runs thus:

بندَة شاه نجف سلطان محمد قطب شاه 105

Not dated. Circa 16th century.
No. 29.

foll. 582; lines 33; size $11\frac{1}{4} \times 7\frac{1}{4}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

The same.

Vol. II.

The second volume of the above work.

Begins:—

الفن الرابع في احوال الاثنين

This volume extends from the Diseases of the Ear (Book III.) to the end of the Qānūn.

Contents: Book III. (from Diseases of the Ear), on fol. 1; Book IV. (on External and General Diseases), on fol. 401b; and Book V. (on Pharmacopoeia), on fol. 571.

Written in many hands in clear Persian Naskh. The first folio contains the following marginal note:

جلد دوم از قوهی قانون طب... باب احوال امیر الامرا مرحوم پس و پنجم شهر رجب المرجب... تحویل محمد باقر لیوبه شهد

There are seals and names of previous owners, the earliest date being A.H. 1084.

No. 30.

foll. 515; lines 27; size $13\frac{3}{4} \times 8$; $10\frac{1}{2} \times 5\frac{1}{2}$.

شرح كليات القانون

SHARHU-KULLIYATI-'L-QÂNÜN.

Vol. I.

A commentary on the Kulliyāt of Avicenna's Canon, by قطب الدین مسعود بن مسعود بن مصلح الشیرازی, Quṭb-ud-Din Maḥmūd b.
Mas'ud b. Muslih-ush-Shirazi, known to the East as Al'-Allamah (the most learned). He belonged to a famous family of physicians of Shiraz. After getting an introductory insight into the various branches of Eastern literature, according to the prevailing fashion of the day, from his father and uncle, he went to the celebrated Nasir u'd-Din at-Tusi, and under him completed his philosophical and mathematical courses of study. He was witty, addicted to drinking, and cared little for strict religious dogmas, but he was of charitable disposition and was highly honoured by the Tartar kings. Besides the present work he wrote commentaries on Al-Miftah of Sakkaki, Al-Asrar of Suhrawardi and Al-Mukhtasar of Ibn 'ul-Hajib. He died at Tabriz on the 14th of Ramaḍān, A.H. 710 = A.D. 1310. See Durarul-Kaminah (Lib. Copy, ii., p. 588); Tabaqat-ush-Shawafi of Al-Asnawi (Lib. Copy, p. 283); As-Sukkis Tabaqat u'l-Kubra (Cairo edition), vol. vi., p. 248; Ibn Shuhba's Tabaqat (Asiat. Soc. Copy), fol. 132v; and Mir'at-i-Áftab Numah of Shah Niwáz Khan (Lib. Copy), fol. 214-15. For his other works see Brock, ii., 211.

Begins:—

رب انعمت فرد ان أولي ما افتتح به الفاظ، وأجري ما ابتدي

In the preface, after describing his literary attainments, the author states that he paid particular attention to the study of the Kulliyah of Avicenna's Canon. He learnt it from his father Mas'ud, his uncle Kamal-ud-Din Abu'l Kha'yr Muslih al-Kazaruni; after them from Muhammed b. Ahmad al-Kishti, Sharaf-ud-Din Zaki-al-Baskanin, and finally from Nasir u'd-Din at-Tusi. He then studied its other famous commentaries for himself and travelled through Khurasion, Bagdad, Turkey, and other places, to consult the medical authorities of these places on the subject. Thus he was able to collect much material for the explanation of the difficulties of the Kulliyah which had never been collected by anyone before his time.

After enumerating a large number of works which he consulted in the course of preparing this work, he mentions the following ten commentaries of the Qanun as his groundwork:—

(1) (d. 606 = 1209).

(2) (d. 648 = 1248. See I. A. U., ii., 120).

(3) (See Mukhtasar u'd-Duwal, Oxford edition, p. 521.)

(4)
(d. 618 = 1221).
(6) شرح عملي ابن الجرم الفراشي (d. 687 = 1288).
(7) شرح أبو الفرج يعقوب السحيقي المعروف باللغف (d. 685 = 1286).
(8) شرح يعقوب ابن اسماع السامري (d. 681 = 1282).
(9) شرح سعد الدين الفراشي.
(10) شرح أكمل الدين الإجرايلي.

The arrangement of the work is explained by the author in the following terms, on fol. 3:

و لما اجتمع عندي مالم يجتمع عبد احد في العالم مما يتعلق بحل هذا الكتاب وتمييز ما هو كالشعر من اللباب رأيت ان اشرح له شرحاً يذلل على اللغة صعبه ويكشف عن وجه المعاني فقابل غير مقتصر فيه على حل الفاظه ووضوح معانيه وتصريف بتحليل تركيباته وتفنيد مبانيه بل مجيبداً ايا في تقرير قواعده وتمييز معاقده وتفسير مثاقله وتفهير فرواده وتطبيق موجزه وجلس فلفله وتفادية موضوعه وتفسير مشهده وإشارة إلى جزاته ما اعترض به كل حارع ممليس في مسائل الكتاب باتجاه و الى تلقى ما يتوجه عليها بالاعتراف مرايا في جميع ذلك شريطة الانصاف والتجنب عن البيفي والاعتساق.

This is no doubt the biggest commentary and contains matters of some interest.

This volume extends from the beginning of the text down to Fasl 28th of Jumlah II. of Taˈlim II. of Fann II.

Copies: India Office, No. 799; Gotha, No. 1917; H. Khāl., iv., 498; Ayāsūfīyah, p. 218; Kuprilīzādah, p. 63; and Rāmpūr, p. 484.

Written in ordinary Indian Nastaˈlīq, with decorated frontispiece and coloured borders.

Dated Shaˈbīn a.h. 1072.

Scribe احمد باي
No. 31.

foll. 367; lines and size as above.

The same.

Vol. II.

The second volume of the above work.

Begins:

قد عرفت فيما سلف من اقاويلنا الفرق بين العالمان و العرض
و قد عرفت ان العالمان الغ

This volume contains the commentary from Ta'lim III of Fann II. to the end. The author left the portion of the text from Faṣl 7th of Ta'lim II of Fann II. to Faṣl 9th of Fann IV. uncommented, as appears from the following marginal note on fol. 271b:

همان ترك الاستاد الى الفصل التاسع من النس الرابع

Written in the same hand as above.

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No. 32.

foll. 338; lines 37 and 30; size 12 × 7½; 9⅔ × 5.

شرح كليات القانون

SHARH-U-KULLİYÂT-I'L-QÂNŪN.

Another commentary upon the Kulliyat of Avicenna’s Canon by Muhammad b. Mahmûd al-Âmuli, a learned Shi'a physician and controversialist of the time of Sultan Khudâ Bandah. He died in A.H. 753 = A.D. 1352. An account of his controversy with his well-known Sunni contemporary, Qâdi ‘Aǧud-al-‘Iji,* is given in Majâlis u'l-Mu'minin (Lib. Copy), on fol. 405b.

* The fortress of Īq (or Avil) stood north of Dârân (or Zarkan), the capital of the Dârâbgird province. Mustâwî generally refers to the castle as the Qîlîah Avîl. See Le Strange’s “The Lands of the Eastern Caliphate,” p. 283.
Further reference to his life and works will be found in Haft-Iqlim (Lib. Copy), fol. 309°; Brock, i., 457; and H. Kh., iv., 500.

Begins:—

الحمد لله الذي دقت حكمته في خلقته的女人 و عمّ نعمة

عليهم الحمود

The author, in the preface, states that the present work is condensed from Quṭb-ʾn-ʿal Shīrāzī’s commentary (vide supra), with many additions and improvements; and after dedicating the work to Jamāl-ʾud-Dīn Abū Iḥāq b. Al-Malik-ʾu-ʾs-Saʿīd Maḥmūd Shāh, enumerates the sciences, such as Logic, Mathematics, etc., allied to Medicine.

The commentary begins, on fol. 3°, thus:—

الناف الأول في حد الطب و موضوعاته من الأمور الطبيعية أقول

الثاني إنما يكون على حسب ذات الحالة

From the following note, on fol. 338, from an autograph copy, we learn that the work was composed in a.H. 753 = a.d. 1352:—

حورة على ما فيه النسخة الأصل التي يفط الضمير و يرجم الله تعالى شأنه المضيف هو العبد الضعيف محمد بن محمود الإرملي احسن

الله احواله ان يكون ما كتبه كافيا بمثابة وافيا وإن يرزقه ما يعيبه.... وانفق الفراعان من تصديقه ضحية يوم السبتمبر منصف

المصرح سنة ثلاثين و خمسين و سبعين

In the colophon it is stated that the work was transcribed for Ḥākim Fathullāh Shīrāzī, a physician of the court of Shāh Jahān, for whose life see Mirʿat-i-Aftāb Numā (Lib. Copy), fol. 222°.

Dated 1055 a.h.

Scribe شجاع الدين محمود ابن بیر شمس الدين محمد الیبرازی

14496
No. 33.

Vol. I.

The first volume of Al-Kāzarūnī's commentary upon the Qānūn, containing the whole of that portion of the Kulliyāt which treats of the general rules of the medical art.

Sadīd-u’d-Dīn al-Kāzarūnī, a famous medical writer of the 8th century A.H., seems to have been alive in A.H. 769 = A.D. 1369 (see Vol. II. of this work noted below). The exact date of his death is not known. He compiled the present work in A.H. 745 (see H. Kh., iv., 499, where the term al-qānūn is given as its title. Besides this work he wrote Al-Mugni, the famous commentary on Al-Qarshi’s Mūjaz (vide infra).

Begins:—

In this work the author has followed the method adopted by Al-Qutb-u’sh-Shirāzī in his commentary (vide supra), on which he claims to have made many improvements, and to have rendered his work more complete by commenting upon chapters on Anatomy and others that were left without comment by that celebrated writer (see Vol. II. of this work).
Another copy of this work exists in the Râmpûr Library (see Cat., p. 486).

Written in clear Indian Naskh within coloured borders.

Dated Rabî' II, a.H. 1102.

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No. 34.

foll. 265; lines 25; size 12 x 8; 10 x 5.

The same.

Vol. II.

The second volume of the work mentioned above.

Begins:—

 قال الشيخ رحمه الله و بعد عمد الله و الفتاء عليه ... فإن هذا الكتاب هو ثاني الكتاب الذي صنفه في الطب التي الأولى منها هو في الأحكام الكلية من الطب و الثاني منها هو هذا المجموع في الأدوية المنفرعة الغ

This volume contains the commentary on the second book of the Qânûn, which treats of simple medicaments.

The words ادام الله ظله in the following note of Al-Kâzarûnî, quoted by his pupil, Jâlinûs b. Maḫmûd al-Muṭabbîb-al-Jâli, make it evident that the transcription of the work was commenced during the lifetime of the author, on fol. 3°:—

قال سيدي و شيخي و مهدومي و أستادي و أستاد جميع الورى قدوة أعظم الأطباء و أسوده أكابر الحكمة أفضل المتقدمين و اكمل المتأخرين بثراط الزمان و جالينوس الآوان مديد المكان و الدين الكازرونی ادام الله ظله الوارف علي و على جميع المسلمين ... اقول و أما مديد الكازرونی لمفارغة يتوافق لله تعالى عن اتمام شرح الكتاب الأول الكلي على طريقة شرح قطب المحققين رحمه الله عليه ... و انساب شرح الموضوعين الذين ظفر عنها لعاق
ARABIC MANUSCRIPTS.

The following colophon contains the name of the author's pupil and the date of completing the transcription which occurred in the 'Ur-Khan's Madrasah of Tabriz in A.H. 769 = A.D. 1369:—

قد فرغ من تحريره المفتشر إلى الله الغني جالينوين نع مصود المطبب الجيلبي... في دفعته كبيرة و مدة طويلة مع اختلال حال... الفائني و العشرين من شهر ربيع الأول سنة سبع و سبئين و سبعمائة... بعمرة تمريز في مدرسة اورطان.

On the extra leaves at the end prescriptions for various diseases are copied.
Written in ordinary Nasta’liq.

No. 35.
fol. 210; lines 57; size 16½ x 10½; 13½ x 6½.

شرح القانون

SHARH-U’L-QÂNÜN.

Vol. I.

The second part of a vast commentary on Avicenna's Canon, by حكيم علي الجيلبي. He came from Persia in very straitened circumstances, but soon found employment in Akbar's court. Akbar one day subjected his skill to a very severe test from which he emerged successful, and thereby rose so high in the Moghal Emperor's esteem that he became his friend and intimate, and vied with the richest nobles of the court in wealth and honour. In A.H. 988 = A.D. 1580 he was sent as an ambassador to 'Ali 'Adil Shâh of Bijapur, who received him with great distinction, but on the sudden death of 'Adil Shâh the Hakim returned
to Delhi. In the 39th year of Akbar's reign (A.D. 1595) he constructed the famous reservoir (for a complete description of which see Ma'āṣir
dīl' Umarā, Lib. Copy, fol. 97-98). In the 40th year of Akbar's reign he was raised to the rank of 700 and got the title of Jālinās-a'z-Zamānī
(Galen of the time). He was a learned scholar, excelled his contemporaries in mathematics and medicine, and was admired for his wonderful
cures. His astringent medicines were greatly reputed at Akbar's court.
In A.H. 1017 = A.D. 1608, Jahāngir also visited the reservoir, and raised him to the rank of commander of 2000. This distinction he enjoyed for a short time and died, says Jahāngir in his Maqālāt, on the 14th of Du'll-Hijjah, A.H. 1017 = A.D. 1608 (see Mir'āt-i-Āftāb-Numā,
Lib. Copy, fol. 222). H. Blochmann, however, in his translation of 'Ā'in-i-Akbarī, p. 467, places his death on the 5th of Muharram,
A.H. 1018 = A.D. 1609. See also: Haft Iqlīm (Lib. Copy), fol. 313.
Compare India Office Cat., Nos. 781-84, where Dr. Loth, not finding the life of the author, makes an approximation and places him in the ninth
century A.H.

Begins:

قال الشيخ الرئيس ... و بعد الحمد لله ... فإن هذه الكتب
التي صنفها في الطب التي أول منهجها في الأحكام الكلية من
الطب وقد فرغنا عنه وإنما عبرناها في الكتاب الأول بالأحكام الغ

This commentary is the biggest of its kind, and in point of authority comes next to that of Al-Qarshi.

The portion of this commentary dealing with the Kulliyāt was
lithographed on the margin of Al-Āmuli's commentary in Lucknow in
A.H. 1266.

Written in minute Nasta'liq within coloured border-lines. From
col. 34 to the end of the manuscript each page is divided into various
light-coloured columns. The names of drugs are noted on the margin
in red. Slightly wormed. The MS. contains occasional marginal
corrections and the text is marked with red lines.

A complete copy, in five volumes, exists in Rāmpūr; see Rāmpūr
Cat., Nos. 133-40, p. 485. For other incomplete copies see: Brit. Mus.,
p. 744; and Ind. Office, No. 781.

Not dated. Circa 17th century.
No. 36.

foll. 134; lines 65; size 14½ × 9½; 13 × 5½.

The same.

I.

foll. 1–124. A portion of the third part of the work noticed above, comprising the 9th, 10th and 11th Fann of Book III.
Begins:—

الفن السادس من الكتاب الثاني في أحوال الفم واللسان
من منتفع الفم واللسان وقد مر كثير ما ينبغي تشريحا في
الكتاب الأول...

and ends, on fol. 124v, thus:—

تابعا ليكون الديدان والصياد فعله [فعاليه] بهذا الشرية بليلة
امود وزن درهم... فإنه يخرج الديدان أيضا...

II.

foll. 125–134. A fragment of the fourth part of the above work corresponding to foll. 181v–190 of the volume noticed below.

Written in clear Persian Naskh. foll. 1 and 124 are supplied in a later hand in minute Nasta'liq.
Not dated. Circa 17th century.

No. 37.

foll. 72; lines 57; size 14½ × 9½; 12½ × 5½.

The same.

A portion of the third part of the above work, extending from Maqālah II. of the 19th Fann of Book III. to the end of Book III.
Begins:—

أو يزرق فيه عصارة السداب مع المساف... المثالة الثانية في
The same.

The fourth part of the work mentioned above. This volume comprises the 4th Book of the Qânûn, on general diseases.

Begins:—

الكتاب الرابع من القانون في الأمراض التي لا تختص بعضو دون عضو الخ

Written in a clear bold Naskh, with a double-page 'unwân within coloured border. Corrections are made on the margin. A list of contents in a later hand is attached in the end.

Not dated. Circa 18th century.

Scribe محمد جميل بن فيض الله

No. 39.

foll. 77; lines 51; size 20 × 12; 17¼ × 9.

The same.

The fifth part of the above work. This volume comprises the fifth book of the Qânûn, on compound medicaments.
Begins:—
قال الشيخ الرئيس زعامة الله تعالى لقد فرغنا... للصحة حتی
ان الكتاتب الثاني الذي في احوال الأدوية الخ
and ends, on fol. 12, thus:—
قال صاحب الثامنوس... و الفهم اصلي بتولهم مرهسم و
ولكانت زائدة للثالوا ارهسم

In the end a few chapters are added by the author himself on the
admonitions given to medical practitioners; beginning:—
هذه ابوب في الوضايا التنظيمها من الكتب و كثير منها من
شرح العالمه بعد التشريع و حذف الفكره الخ

Contents of the additional chapters:—
fol. 73º.
باب الأول فيما ينبغي ان يكون الطبيب عليه

fol. 74º.
باب الثاني في العلوم التي لا بد للطبيب منها

fol. 74º.
باب الثالث فيما يجب ان يروض به الطبيب نفسه بعد العلوم
وما يجب أن يتفيده ديدنا و عادة

fol. 75º.
باب الرابع فيما ينبغي ان يختصه الطبيب

fol. 76º.
باب الخامس في إمتنان الطبيب

A list of contents is attached in the end.
Written in the same hand, probably by the same scribe as above,
with a decorated frontispiece. Corrections are made on the margin.
Not dated. Circa 18th century.
No. 40.

coll. 294; lines 21; size 9½ x 6; 6½ x 3½.

غاية الفهم في تدبير المحموم

GÂYAT U'L-FAHÛM.

A commentary on that portion of the Qânûn of Avicenna which treats of Fevers (Fann I. of Book IV.), by اسقين خان ابن اسمعيل خان، Ishaq Khán b. Ismâ'il Khán of Delhi, an Indian physician of the 12th century A.H.

Begins:—

لقد الله سبحانه على ما ارتفع من تعلم حقائق العلل و
ماهيات الأمراض و... و... اسمعيل
الطبيب الخ

In the preface the author states that in this work he proposes to discuss the prognosis and critical days of fevers along with their treatment. To accomplish this purpose he consulted Al-Qarshi's commentary on the Qânûn (vide supra), which, though it contains useful comments, is yet full of futile attacks on Avicenna. He, therefore, referred to Al-Jilâni's commentary (vide supra), which, according to him, contains successful refutations of Al-Qarshi's hostile criticisms, but the practical portion is commented upon at such length that it became too voluminous to be of general utility. This work, he says, is an abridgement of Al-Jilâni's long comments to serve as an introduction to that encyclopedia.

In the colophon the date of composition of the work is stated as A.H. 1182.

وكان ذلك في رابع شهر رمضان الميلاد في شهر سنة الثامن
وثمانين و مائتين و ألف

A copy of this work is noticed in the Râmpûr Cat., p. 486.
Written in an ordinary Nasta'liq, the text being marked with red lines. Copious notes from the author himself, designated by the words
مدة رحمه الله, are noted on the margin.

Dated a.h. 1288.

Scribe  عبدالله

No. 41.

foll. 393; lines 29; size 15 × 8⅔; 11⅔ × 5⅔.

شرح كليات القانون

SHARH-U-KULLİYÂT-I’L-QÂNÜN.

A commentary upon the Kulyiyât of the Qânûn of Avicenna, by حكيم شفافى خان ابن حكيم عبد النافى خان مسيح الملك, Ḥakim Shīfā’ī Khān b. Ḥakim ‘Abdūš-Shāfī Khān Masīḥ u’l-Mulk, an Indian physician who flourished in the reign of Āṣifū’l-Dawlah of Oudh, and after his death served Sa’ādat-‘Alī Khān, his successor to the throne of Oudh.

Āṣifū’l-Dawlah succeeded Šuḫjā’ u’d-Dawlah in a.h. 1188 = a.d. 1774, transferred the seat of his government from Faylābād to Lucknow, and died after a reign of twenty-three years in a.h. 1212 = a.d. 1797. Sa’ādat ‘Alī Khān succeeded him in a.h. 1212 = a.d. 1797 and reigned till a.h. 1229 = a.d. 1808. See Beare’s Biographical Dictionary, p. 81.

 Begins:—

زينا تلك الألسنة عن ذكر الآلهة و عرضة الأفواه عن توصيف نعمالك ... فيقول الشقير ... المفتاط من خليفة الرحمان يحكم شفافى خان ابن حكيم عبد النافى خان مسيح الملك الغ

In the preface the author states that he compiled this work for his son Mirzâ Amün ‘Ali, and dedicates the work in the following terms:—

وَضَعَتِ ذِيَاجِتهُ بِأَسْمَاعِ مَنْ هَوَّها زَلَالِةُ الْأَمْنَى ... وَبِأَسْمَاعِ السَّمَالِكَ مَداَرَ المَهَامِ عَنْدَةَ المَلَكِ اِعْتِمَادَ الدُّنْيَا آَصِفُ جَاهِرُ بِهِمَانِ المَلَكِ
IKHTISÂR-U-KITÂB I'L-QÂNÜN.

An abridgement of the theoretical portion (الكلياء) of Avicenna's Canon by Sīdī Abū ‘Abd Allāh Muḥammad b. Yūsuf Sharaf ud-Dīn al-İlāqi. He was a philosopher and one of the famous disciples of Avicenna. He died about a.h. 460 = a.d. 1068. See Ibn Abī 'Uṣaybi'ah, ii., 20; and Brock, i., 45.

As the work is divided into Fāṣls it became subsequently known as Fuṣūl-u'l-İlāqi. This treatise became very popular. Many commentaries appeared on this work, of which the following four are noted in H. Kh., iv., 434:—


Other commentaries are noticed in Brock, i., 45, and Berlin Cat., No. 6284.

Written in ordinary Nastāʿlīq, with marginal notes and corrections.

fol. 8 supplied in a later hand.

Dated Rajab, A.H. 1245.

No. 43.

foll. 107; lines 20; size 12 1/4 x 8 1/4; 9 x 5 1/4.

كتاب الموجز من القانون

AL-MÛJAZ.

A compendium of medicine, abridged from the Qānūn of Avicenna, by Al-Qarshi, known in Europe as Syrasis, d. A.H. 687 = A.D. 1288. For his life and works see above; also Brit. Mus. Suppl., No. 805.

Begins:—

بعد علم الله عز وجل وصلّت على البيات حضوسًا على علمائهم

محمد ... فقد رتب هذا الكتاب على ارتباط فنون النج

This work became so popular with the Indians that up to this time it is looked upon as an introductory text-book for those who still study and follow the ancient system of medicine. It is divided into four Fann, and is chiefly based on the method followed in the Qānūn.

Copies: Brit. Mus. Suppl., No. 805; Berlin Cat., No. 6275; Brock, i., 459; Gotha, No. 1921; Batavia, iii., 239; Ayāṣāfīyah, p. 224; Nūr 'Uṣmāniyyah, p. 204; Kuprilizāda, pp. 6 and 63; and Râmpûr, p. 498.

For different editions of this work and its commentaries, see Ellis' Cat. of Ar. Books in the Brit. Mus., i. 230.
Written in a clear Nasta’līq by Ismā’īl Khān, the brother of the founder of this Library, and contains occasional marginal notes. Not dated. Circa 19th century.

No. 44.

foll. 371; lines 26 to 20; size 9\(\frac{3}{4}\) x 5\(\frac{1}{2}\); 7\(\frac{3}{4}\) x 3.

كتاب المغني شرح الموجز

**AL-MUGHNĪ.**

A commentary upon Al-Qarshi’s Kitāb-u’l-Mujaz, by Ṣaddīq ud-Dīn al-Kāzarūni, who was alive in a.H. 779 = A.D. 1377. See above; also Brock, i., 457.

Begins:—

الصدح لله الذي أدع بقدرته جواهر عقلية مجريدة ... امابعد

فلا كان اجتياح الغ

In the preface it is stated that the author based this work on Al-Qūṭb-u’l-Shirāzī and Al-Qarshi’s commentaries on the Qānūn and added matters which he gathered from his teacher Burhān-u’d-Dīn al-‘Abru. The following works are enumerated here as authorities:—


The title of the work as quoted above also occurs in the preface:—

و صفية كتاب المغني في شرح الموجز

The commentary proper begins on fol. 2: thus:—

قال المصري بعد الصدح لله ... أربعة فئون و معناه النص الكتاب

في هذه الأربعة الغ

Copies: Brit. Mus. Suppl., No. 806; Berlin Cat., No. 6277; Gotha, No. 1025; Batave, iii., 240; Cairo, vi., 45; As. Soc., p. 84; Walli-u’d-Dīn, p. 143; Ayāşāliyeh, p. 218; and Nur ‘Uṣmāniyeh, p. 20.

The first three folios are written in Naskh, the rest in Shikast Amīz Nasta’liq.

Not dated, circa 17th century.

Scribe بهاء الدين علي ابن المرجوم إبراهيم

No. 45.

foll. 302; lines 21; size 12.5 x 10; 8.5 x 7.5.

التنيسى شرح الموجز

AN-NAFISI.

Another commentary upon Al-Qarshi’s Kitāb-’u’l-Majaz, by ّ

برهان

الدين لفیس إلى عرض الكرماني

Burhān-u’d-Din Nafis b. Twad al-Kirmānī, a Persian physician of the time of Ulūg Beg Mirzā, who died after a.h. 850 = A.D. 1446. See Ḥabib-u’s-Siyar and Brock, i., 457.

Ulūg Beg Mirzā, the grandson of Aḥmār Timūr, was celebrated for his astronomical researches. He succeeded his father in a.h. 850 = A.D. 1446, and was cruelly put to death by his son, Mirzâ Abdu’l Laṭif, in a.h. 853 = A.D. 1449. See Beale’s Biographical Dictionary, p. 407.

Begins:

قال الشيخ الإمام العالم الصبر الكامل عبد الله الدين علي ابن أبي

الضم القرشي المتطلب صيغة تفعل ههنا للمبالغة مثل تقدس و

تمجيد الق

According to Ḥāji Khalifa (vi., 252) it is the best commentary upon Al-Majaz, and was composed in Di-Ḥajj, a.h. 841 = A.D. 1437 at Sana-arqand. By the Indian practitioners of the Greek system of medicine its comment upon the theoretical portion is regarded as a textbook and the standard of rational expositions of the medical theories.

For other copies see: India Office, No. 785; Ross’s Cat. of Pers. and Ar. MSS. in the India Office Library, p. 125; Gotha, No. 1955; As. Soc., p. 86; Cairo, vi., 21; Nūr ʻUsmāniyyah, p. 200; Kuprilizādah, p. 63, and Râmpûr, p. 500.
No. 46.

حاشية النفيسی

HÂSHIYAT-U‘N-NAFİSÎ.

A gloss on An-Nafisi's commentary of Al-Mujaz, by Hakim A'ajib b. Mu'ālij Khân, an Indian physician of the twelfth century a.h. His father was a contemporary of Mu'tamad-u'l-Mulâk Hakim 'Alawi Khân, the famous physician of Muḥammad Shâh of Delhi (vide infra).

Begins:

قوله صيغة التفعل همها للبالغة بناء على أن الفعل من مضاعفات تلزمه المعصم كاجربة العادة به الح

The gloss is compiled with the same unfailing tendency to test every assertion with the established canons of criticism which is peculiar to later Indian writers. It extends from the beginning of An-Nafisi to this leaf, by the title of the chapter on pulse (الトル في البض) corresponding to fol. 1-31 of the manuscript noted above.

The author's name is not mentioned in the body of the work but is stated in the colophon which reads thus:

فريع من كتابة هذه المناشدة على شرح الموجز النبوي بالنفيسی من تأليف الفاعل المشتق الإلمعی وحكيم الدقيق اللوزعی وحيد الدهر فريد العصر جامع المعقول ومصلح جاوي الفروع والاصول ميما في العلوم الطبیعة اعني حكيم أاجیب ابن معالج مان اسكنهما الله في روضات الجنان

VOL. I.
Written in an ordinary Nasta'liq, within coloured border lines. The work ends on fol. 161 and the remaining twenty-four folios are blank. Wormed throughout.
Dated A.H. 1270.
Scribe احمد علي

No. 47.

foll. 298; lines 11; size $8\frac{1}{4} \times 5\frac{3}{4}; 5\frac{3}{4} \times 4$.

The same.

Another copy of the work noted above. Begins and ends in the same manner as the former copy. In the end of this copy there is a خاتمة (epilogue) in Persian, in which the author mentions the name of the patron for whom he composed this work, but unfortunately the portion containing the passage where the name, after a long eulogy, would have occurred is lost.
Written in an ordinary Nasta'liq.
Not dated, circa 18th century.

No. 48.

foll. 373; lines 21; size $11\frac{3}{4} \times 6\frac{1}{2}; 8\frac{5}{8} \times 4$.

حاشية النفسي

HÂSHIYAT-U'N-NAFÎSÎ.

Another gloss on An-Nafisi, by حكيم شريف غان, Ḥakim Sharif Khān of Delhi, a physician of Persian extraction, who settled in India and vied with ʿAlawi Khān, the celebrated physician of Muḥammad Shâh of Delhi (vide infra), in reputation as a successful medical practitioner and Arabic scholar. These two men became the focus, as
it were, of the later Indian physicians who traced their sources of learning either to the one or to the other. The descendants of Sharif Khán still retain a sort of reputation for medical skill at Delhi. He died at Delhi in a.h. 1231 = a.d. 1799.

Begins:

الصد الله و الا الله الا الله و الكل معدوم سواء عم الله و كل عطائه وراء الازوراع

In the preface the author discloses himself and his immediate ancestors in the following manner:

و اسمه اسم حاكم الحرم و مولد رسول الله المكرم و اسم والده محمد اکمل ... و اسم والده محمد واصل الح ان اسم حاكم الحرم الغ

By اسم he means شريف, the title of the governors of Mecca and Medina.

The gloss extends from the beginning of An-Nafisi to the end of the first Fann, corresponding to foll. 1-60 of the copy of An-Nafisi noticed above. It is very popular with the Indian Hákims up to this time, and the later Indian lithographed copies of An-Nafisi usually contains a selection from this gloss on the margin.

Folios 2a-8a contain the gloss on the preface of An-Nafisi, which is not found in many of its copies, and begins on fol. 2a thus:

توجهنا الي جنبات آه التوجه روي بحمزي كردن و يلزم ذلك

الاتفاقيات

Written in a bad Nastaliq, with other marginal notes of the author himself. No distinction between the text and the gloss is made.

Dated a.h. 1245.

Scribe غلام حسين حكيم ابن حكيم كامگار خان
No. 49.

foll. 196; lines 29; size \(9\frac{1}{2} \times 6\frac{1}{2}\); \(7\frac{1}{2} \times 5\).

شارح الموجز

SHARH-U’L-MÛJAZ.

A fragment of a vast commentary on Al-Qarshi’s Mûjaz of unidentifiable authorship.

Begins abruptly from the middle of the diagnostic indications of the sediments of urine:—

انواعه الثالثة الطافي والمتعلق والراسب وال أسود ما كان مالايتة ليست بسواد الع

The first Fann ends (fol. 70+) with the following colophon:—

و هذا آخر ما قصدناه في شرح هذا الفن فمن حقن المتصرف و متعلق معاني ما أقلنا كمانيفي فهو تحقيق بأن يكون في المعاليات و الأعمال الطبية صائباً فإن هذا الكتاب محتمل على زيد كتاب الفين و خروجه و غيرها من الكتب المشهورة و العواشي في هذا الفن الع

The chapter on simple medicaments (Báb II. of Jumlah II. of Fann II.) is very skilfully and exhaustively handled. The author not only gives the Arabic, Persian, Syrian, Latin, and Greek equivalents for the names of drugs, but makes addition of drugs not mentioned in the text and arranges them in alphabetical order.

The author sets forth the plan of executing this and the following chapters in the following terms:—

الباب الثاني في احكام الأدوية المفردة و قد زيد هنا على حروف ابتداء العلم ... لأن الصف ... لم يذكر في هذا الفن ولا في الذي يليه من المفرادات إلا القليل و نص ... نذكر اسم كل مفرد ذكره بالعربية و نرمز له بعده ع ثم بالفارسية و نرمز له
The following twenty bābās are supplemented by the author after completing his comment on the chapter of compound medicines (Bāb II. of JumalⅢ. of Fann II.):

1. On Beverages and Extracts, on fol. 175°.

في الاضرحة والربوب

2. On Electuaries and stomachic medicines, on fol. 178°.

في الهوارشانك ومعاجين

3. On Pills and Ayārijāt (laxative pills), on fol. 182°.

في الصوب والابرازات

4. On Decoctions and Solutions, on fol. 183°.

في المطبوعات والنقوعات

5. On Clysters and Suppositories, on fol. 184°.

في العثا والشفايات والفرارج

6. On Emetics, on fol. 185°.

في ادوية الالة
7. On Lohogs (electuaries or other preparations to be licked), on fol. 185a.

8. Cakes or Tablets, on fol. 186b.


10. Plasters, embrocarions, and preparations for fomentation, on fol. 188b.

11. On Oils, on fol. 189a.

12. On Collyrium, on fol. 191b.

13. On salves and other fine powders to be sprinkled on wounds, on fol. 192b.


15. On Gargles, on fol. 194b.

16. On fruit-preserves, on fol. 194b.

17. On Errhines and Perfumes, on fol. 195b.

18. On preparations to be poured down slowly on the head, on fol. 195b.

19. On preparations for Hair, on fol. 195b.

20. On Weights and Measures used in medical preparations.
The MS. ends abruptly after the words فصل على الأكيال.

This work may be Shihāb u’d-Dīn al-Bal-Bali’s commentary on Al-Mūjaz which is spoken of by Hājī Khaḷīfa (vi, 252) as containing valuable and subtle discussions a knowledge of which is necessary for medical practitioners.

Written in an Arabian Naskh.

Fol. 18* contains a drawing of Jabal-u’l-Qamar, showing its connection with the Equator, Aqlīm I., Aqlīm II., Cairo, Alexandria, and Ashmūn. Not dated. Circa 18th century.

No. 50.

foll. 93; lines 21 to 25; size 9½ x 6; 7 x 3½.

شرح الموجز

SHARH U’L-MŪJAZ.

I.

foll. 1–83. An anonymous commentary upon the theoretical portion of Al-Qarshi’s Mūjaz.

Begins—

مثنواة في بيان شرف الطب والطاعة إليه أن شرف هذا العلم ثابت بالعتل الغ

After a Muqaddimah the commentary proper begins thus, on fol. 2:—

قال المصف رحمه الله تعالى بعد البسمة قد ربيب هذا الكتاب في أكثر النسخ هذا ما أورد العمد والصلاة كاهو متعارف في أوائل الكتاب

The author, after completing the comment (fol. 74), adds the following four Fāsīl (chapters) on the qualifications of physicians and case-taking; and concludes the work with a Khātīmah on admonitions to practitioners, prognostics, and other miscellanies of medicine:—
fol. 74*. Quarifications of physicians.

الفصل الأول فيما يجب اضاف الطبيب به

fol. 74*. Things which he ought to avoid.

الفصل الثاني فيما يجب اجتنابه عنه

fol. 75*. How to visit the sick and proceed with the treatment of the rich and poor.

الفصل الثالث فيما يجب في عيادة المرضى وكيفية المروح في المعالجة اصاف الورى من الفقرا و الاشبياء.

fol. 77*. [sic] مع الصحب من الاشبياء

الفصل الرابع مع اداة مع الصحب من الاشبياء

II.

foll. 83–93.

An anonymous pamphlet on the meaning of the words حرا (heat) and حار (hot), in which the author proceeds to explain the physiology of semen, pregnancy, child-birth, and the property of vital warmth (حرارة غريبة).

Begins—

الحتم لله الواحد الصمد السواد و لامولود و لأولد . . . أما بعد

اعلموا اولاد الروع و اهل الادراك الغ

After the doxology and a short preamble, in both of which letters with diacritical points are studiously avoided, the author states that he composed this work by the order of Sultán 'Abdulláh Qutb Sháh of Golkonda (reigned from a.d. 1611–72). See Lane Poole's Mohommdan Dynasties, p. 318.

Written in ordinary Nasta'liq.

Not dated. Circa 17th century.
AL-QÂNÛNJAH.

A medical compendium condensed from Avicenna's Canon, by Sharaf u'd-Din Muḥammad b. 'Umar al-Jaḡmini, who died in A.H. 745 = A.D. 1344. See Brock, ii., 213.

Begins:—

The work is divided into ten Maqālas, and has been the text of many commentaries, see Brock, i., 457. The contents of the work are completely described in the Berlin Cat., Nos. 6293–4.

For other copies see: Ind. Office, No. 791, and H. Kh., iv., 495.

Written in a clear Nastaliq, with decorated frontispiece, within red border.

Dated 1114 A.H.

Scribe ʿAbd al-Muṭṭahar ibn ʿAbd al-Qâsim al-ṭafṣirī.
No. 52.

foll. 144; lines 23; size 6 × 2¾.

شرح القانوناجه

SHĀRḤ U'Ł-QĀNŪNJAH.

A commentary on Al-Jağmīni's Qānūnjah, by ʿAbd ul-Fattāḥ b. Sayyid Ismāʿīl al-Ḥusaynī.

Begins:—

اما بعد عبد الله مقدر الأمزجة و الاجزا الع

In the preface the author names his teacher in the following terms:—

الحكيم الأعظم و الفيلسوف السباق العلمي العلم

Probably ʿAli is the name of his master.

Commentary begins, on fol. 3, thus:—

الصد هو الوصف بالجمل على قصد التنظيم

Al-Qānūnjah is the introductory text-book of the medical course of study followed by the practitioners of the ancient system in India.

Written in an elegant Indian Naskh, within gold borders. The first eight folios are supplied in a later hand. Wormed throughout but mended.

Not dated. Circa 17th century.
No. 53.

A commentary upon Galen’s work on Anatomy, by Abu l-Faraj ‘Abdullāh b. at-Ṭayyib.

The Author of the text: Claudius Galenus was born at Pergamus, a small town in Mysia east of Constantinople, in A.D. 131 or 132. He received his early education in the various branches of mathematics from his father. In his fifteenth year he was placed under tutors to study logic and elementary philosophy. In his seventeenth year, his father, being influenced by a dream, directed him to study medicine. He commenced his medical studies under Satyrus, a pupil of Quintus (or more correctly, of Numisianus), whence he proceeded to Corinth, a disciple of Quintus, and hearing of the fame of Iphicianus, a priest and physician. In his twenty-eighth year he returned from Alexandria to Pergamus. In his thirtieth year, corresponding to the first year of the reign of Marcus Aurelius Antoninus, he went to Rome for the first time, and remained there for three years. Soon after his return from Rome he was summoned to Aquileia by Aurelius and Verus to accompany them in their expedition against the Germans. In his thirty-seventh year he again visited Rome, and passed there another three years. He had to leave Rome on account of a sudden pestilential outbreak. He was again summoned by Aurelius to accompany him in his expedition to the barbarians, but on the plea of making a pilgrimage to the temple of Æsculapius he was left behind as a medical guardian to Aurelius’ son Commodus. During this period, says Galen, which was prolonged by Aurelius’ unexpected delay in his return to Rome, he enjoyed the greatest leisure and devoted himself solely to the study of medicine and production of his voluminous works, a large number of which were burnt in the
Temple of Peace, at Rome, where they had been deposited. He visited Cyprus and Lemnos Islands to study the drugs peculiar to these places. Finally, he came to Egypt, which he left for Syria and died of diarrhoea, the way in Faramâ* (a fortified town of Egypt on the coast of the Mediterranean; see Ya'qût's Murjam, iii., 882), after attaining a good old age, which has been variously estimated from seventy to ninety. Ibn u'l-Qifî, on the authority of Mubashshir b. Fâtîk, tells us that he learnt medicine from Arminas, and derived his knowledge of the diseases peculiar to women from a woman named Cleopatra, while the author of Târikh-i-Guizidah (Lib. Copy, p. 72) makes him a disciple of Albînus, the celebrated peripatetic philosopher.

It is interesting to note that Ibn Abi 'Usaybi'âh and Ibn u'l-Qifî on the authority of 'Ubaydullah b. Jibrâ'il—who they consider as the best and most reliable authority on the subject—assert that Galen was born in the tenth year of the reign of M. Ulpicius Trajanus (A.D. 98–117), corresponding to A.D. 108. A careful examination of the internal evidence, brought forward from Galen's own work in support of this statement, shows that the learned 'Ubaydullah, by not carefully distinguishing the names of the Roman monarchs, three of whom are designated by the title of "The Antonines," committed a serious blunder. Galen, in his book "On Surgical Operations," states that he wrote a book on surgery during his first visit to Rome, which took place in the first year of the reign of Antoninus. Again, in his work entitled "Phœnix," he tells us that he was thirty years old when he visited Rome for the first time. 'Ubaydullah, mistaking Titus Aurelius Antoninus for Marcus Annius Verus, surnamed Antoninus, concluded that Galen reached his thirtieth year in A.D. 138, the first year of the reign of T. Aurelius Antoninus, and counting backwards he fixed the date of Galen's birth to be A.D. 108, corresponding to the tenth year of Trajan's reign. But another passage from "Phœnix," quoted in support of the result arrived at above, completely turns the scale. Here Galen narrates the course of events which took place soon after his return from Rome, as follows: "When I returned from Rome and intended to return to my native town and wonted pursuits, I received orders from the two

* The Greek authors make no mention of the place of Galen's death. Abu'l-Faraj states that he died in Sicily, Chelély. The place noted here rests on the authority of Mubashshir b. Fâtîk and Al-Mas'ûdi. See Smith's Dictionary of Greek and Roman Biography and Mythology, ii., 299, and Ibn Abi 'Usaybi'âh, i., 82.
kings to proceed to Aquileia, where they had their headquarters and whence they intended to attack the Germans. I at once proceeded in the hope that I would be exempted, for I learnt that one of them, bearing the name of Verus, Ἀυρέλιος Α'

When Antoninus became king after Hadrianus, he nominated Verus as his successor, who, succeeding Antoninus, made a man named Lucius, لأغلا، a sharer in his kingdom, and gave him the surname of Verus, while he himself received the surname of Antoninus. However, when I reached Aquileia a fierce pestilence broke out. The kings, with a number of their companions, returned to Rome, leaving the greater portion of the army behind. From those who remained at Aquileia some died and some survived. They suffered a great deal, not only on account of pestilence but owing to their return in midsummer. Lucius died on the way back, and Antoninus carried his body to Rome for burial.” Histories of Greece strictly corroborate Galen’s narrative. That Aurelius’ original name was Marcus Annius Verus; since his adoption as successor by Antoninus he received the surname of Aurelius, and, after his succession to the throne he assumed the title of Antoninus. That Lucius Verus, son of L. Ceionius Commodus Verus, was nominated by Hadrian to be, with Aurelius, the joint successor of Antoninus Pius. He remained insignificant during Antoninus’ reign, but Aurelius gave him his daughter in marriage and made him a sharer of his throne. That Aurelius and Verus led a campaign against the Gauls in the beginning of A.D. 167, and made Aquileia their headquarters, but on account of the retreat of the barbarians they returned to Rome at the close of the year. That in A.D. 168 they led the second campaign against the Gauls. It was in this campaign that Galen was summoned to headquarters. They again suspended their operations and retraced their steps when Verus fell sick on the road and expired (see Dr. C. Merivale’s History of the Romans under the Empire, vol. iii., chapters lxvi–lxviii, especially pages 334–336). Thus it is evident that by Antoninus Galen means to refer to Marcus Aurelius Antoninus (A.D. 161–180), who succeeded Antoninus Pius in A.D. 161, and in whose reign the Germans were attacked. Now counting backwards, taking A.D. 161–162 to be Galen’s thirtieth year, we see that Galen was born in A.D. 131–132, in the fifteenth year of Hadrian’s reign (A.D. 117–138), and not in A.D. 108, the tenth year of Trajan’s reign.

As to Galen’s merits it is unnecessary to dwell upon them at length, but it will suffice to quote Dr. Dury (History of Rome, v., 659), who has thus well summarised his attainments. He says: “Galen was, next to Hippocrates, the greatest physician of ancient times, by the certainty of his diagnosis, by the importance he attached to anatomy, and, what was a new thing, to experience. He dissected apes and wished that practical demonstrations should furnish verification of the
teaching given; these were the beginnings, still very uncertain and but too quickly arrested, of our experimental method. Some learned men believe that he was very near discovering the circulation of the blood, and that his knowledge of physiology makes him the precursor, almost without intermediaries, of the physiologists of our age. Let us add, to the honour of this great mind, that the historians of philosophy give him a conspicuous place among the philosophers of that time."

(See also Dr. Adam's preface to his translation of Paulus Aeginata.)

Further accounts of his life will be found in Ibn Abi 'Uṣaybi'ah, i., pp. 71-103; Mukhtasar-u'd-Duwal (Birut edition), pp. 122-124; Abūl Fidā’s At-Tawārīkh-u'l-Qadīmah (Fleischer's edition with translation), p. 108; Rawdat-u's-Safā (Nawal Kishore's edition), i., 235; and Ḥabīb-u's-Siyar, i., 94.

For Arabic translations of his work see Kitāb-u'l-Fihrist, pp. 288-91; and Ibn-u'l-Qīfī, pp. 122-132.

For his contributions to the science of medicine and numerous editions of his works see: C. Knight's English Cyclopædia (Biog.), iii., 8; W. Smith's Dictionary of Greek and Roman Biography and Mythology, ii., pp. 207-17; and Encyclopædia Britannica (9th ed.), x., 23.

The Commentator: Abūl Faraj 'Abdullāh b. Aṭ-Ṭayyib of ʿIrāq was a famous physician of Bagdad. He, early in his life, was secretary to Catholikas Elias I., the Catholic, and learnt medicine under Ibn-u'l-Khammār. He was thoroughly acquainted with the works and theories of the ancients. He was a philosopher, but his philosophical opinions were strongly denounced by Avicenna, his great contemporary, who, however, praised his medical works. He wrote commentaries on the Logic and other philosophical works of Aristotle, and on the works of Hippocrates and Galen with great clearness. Ibn u'l-Qīfī (p. 223) is of opinion that he revived what was decaying and brought to light what was in darkness. Ibn Buṭlān, his famous disciple, states that for twenty years he was engaged in writing a commentary upon the Physics, ʿAbdūl-ṭabya, of Aristotle; became seriously ill by constantly brooding over the subject, and narrowly escaped death. He remained for a time the director of the ʿAḍudiyah Hospital, where he delivered lectures on medicine. He lived in the time of Al-Qādirbillah 'Abbāsi, and died in A.H. 435 = A.D. 1043.

For further accounts see: Ibn Abi 'Uṣaybi'ah, i., 239; Ibn u'l-Qīfī, p. 223; Mukhtasar-u'd-Duwal (Berut edition), p. 330; Nāma-i-Dānishwarān-i-Nāṣīrī, i., 224; and Brock, i., 482.

Begins—

تفسير الشيخ أبي الفرج عبد الله بن الطيب لكتاب جالينوس
في العلوم التعليم الأول قال المفسر لما استوفي جالينوس الكلام
The text is divided into the following five Maqālas (sections), which the commentator follows:

Maq. I. On Bones, in 12 ta‘lims, on fol. 1.

Maq. II. On Muscles, in 19 ta‘lims, on fol. 434.

Maq. III. On Nerves, in 5 ta‘lims, on fol. 1044.

Maq. IV. On Veins, in 4 ta‘lims, on fol. 1154.

Maq. V. On Arteries, in 2 ta‘lims, on fol. 1484.

Every fresh passage of Galen, which is introduced only with the opening words, serves as a separate ta‘lim. Few folios are wanting in the end.

Written in a neat Indian Naskh.
Not dated. Circa 18th century.

No. 54.
fol. 275; lines 15; size $8\frac{1}{4} \times 6\frac{1}{2}$; $6 \times 4\frac{1}{4}$.

الجزء الثاني من شرح مسائل حنين

SHARH-U-MASĀ‘IL-I-HUNAYN.

A commentary upon the Kitāb-u‘l-Masā‘il of Ḥunayn (d. a.h. 260 = a.d. 873, see above), by Abu‘l-Qāsim ʿAbdu‘r-Raḥmān b. ʿAli b. ابACC92572Cم عبد الرحمٌن بن علي بن احمد بن ابي سادق الشابوري, ʿAbu‘l-Qāsim ʿAbdu‘r-Raḥmān b. ʿAli b.
Ahmad b. Abi Sādiq an-Naysabūrī, a famous physician of Naysābūr, and one of the chief disciples of Avicenna. He was renowned for his knowledge of rhetoric and metaphysics, and was called a second Hippocrates, بقيرت ثاني. His commentary upon Galen’s Kitāb-u-Manāfi‘i’l-A‘dā, which he has handled with perfect command over the language and great skill, is sufficient to establish his fame as one of the greatest medical writers. In Nāma-i-Dānishwarān-i-Nāsiri, it is stated that he was alive in A.H. 460 = A.D. 1068, but the date of his death is not known. This statement finds confirmation in Ibn Abi Usayb’ah’s Taḥaqāt-u’l-Āṭibbā (ii., 22), where he states that he saw an autograph copy of Ibn Abi Sādiq’s commentary upon “The Aphorismus,” كتب الفصول, of Hippocrates dated A.H. 460.

Further particulars of his life and works will be found from the following works: Ibn Abi Usayb’ah, ii., 22; Nāma-i-Dānishwarān-i-Nāsiri, i., 297; and Brock, i., 484.

Begins:
الفصل السابع الكلم في البيض ما عنون العروق الضوارب
البيض هو دورة مكانيّة... التفسير لتصنيف أن يعلم قلب هذه الرسوم
ان في إدائنا نارا يسمى الحرارة الغريزيّة إل

This is the second volume of this work, and, commencing from the seventh Fasl, extends to the end of the work. The following particulars are gathered from Ḥājī Khalīfā (v. 514):—That the commentary begins: الصمود لله صمد م屇رف بالله شارك لعمال الله. That in the preface Ibn Abi Sādiq has stated that, according to the prevalent opinion, this work should be read at the commencement of the study of medicine, for, being arranged in the most convenient form of questions and answers, it will serve as a valuable introductory text-book. That Hunayn collected the materials for this text but left it unfinished and unarranged, but that it was subsequently arranged with some additions by Ḥubaysh b. Al-Ḥasan, his pupil and nephew. It is for this reason that some copies bear the title Kitāb u’l-Masā’il-li-Hunayn-bi-Ziyādāt-i-Ḥubaysh b. Al-‘amash (see also Ibn-u’l-Qīfī, p. 173 and Kitāb-u’l-Fihrist, p. 294). That Ibn Abi Sādiq has divided his commentary into ten Fasls; and that Sharaf-u’d-Dīn-ar-Ra’jī wrote a gloss on this commentary.

Contents:—

Fasl VII. On the Pulse, on fol. I.
MEDICINE.

Fāṣl VIII. On the division of the science of medicine in a different manner, on fol. 51a.

Fāṣl IX. On fevers and inflammations, on fol. 121a.

Fāṣl X. On the examination of Urine, on fol. 211a.

Al-Khāṭimah, on fol. 275a.
For other commentaries and abridgements of Ḥunayn’s Kitāb u’l-Masā’il, see H. Kh., v., 514, and Brock, i., 206.
Copies: Gotha, No. 1932; Batavia, iii., 230; Ayāḵūfiyāh, p. 218; Bāleian, p. 141, in which the content is fully described; and Rāmpūr, p. 487.
Written in a clear old Arabian Naskhi. The text is introduced by the word the commentary by the title-page, which contains seals of the nobles belonging to the court of Muhammad Shāh of Delhi and the names of previous owners of this manuscript.
Not dated. Circa 16th century.

No. 55.

foll. 232; lines 19; size 10½ x 6½; 7½ x 4½.

كتاب الرشاد لمصالح النفسم و الأجسام

KITĀB-U’L-IRSHĀD.

A complete system of medicine by the sheikh al-Dīn al-Maṭrī Shams al-Ḥusayn b. Zayd b. Ḥasan b. Ya’qūb b. Isma’īl b. Jami’ al-Iṣrā’īli, better known as Ibn Jami’ Isrā’īli. He was born and brought up in Fustath (Old Cairo), and learnt medicine under Abū
Naṣr ‘Adnān b. al-‘Ayn-Zarbī, the greatest physician of the time. Indeed he was regarded by his contemporaries as the greatest of the Egyptian physicians. He was famous for intelligent diagnosis of diseases, of which a curious story is narrated by Ibn Abī ‘Uṣaybī‘ah. Ibn Jāmī was one day sitting in his shop (or dispensary), which was situated near the market of the lamp-sellers in Fustāṭ, when a funeral procession passed along the street. Happening to cast a glance on the corpse, he called aloud to the men accompanying the bier and informed them that the supposed dead was still alive, and that if they were to bury him they would be burying a live man. They stared at him in astonishment and did not believe what he said. Some of them, however, said to the others that there would be no harm in putting his words to the test, for if he was correct in his statement then that was what they wanted, and if his statement was unfounded the situation still remained unchanged. Agreeing so far, they requested him to come to them and asked him to prove his assertion. Then he ordered them to take the body back to the house and remove the shroud. This being done, he asked them to take the body to a bath and pour hot water over it. Thus raising the temperature of the body, he administered errhines which produced slight motion in that apparently lifeless form. This circumstance greatly revived his hopes. He attended the case with the greatest care, and at last, after a few days’ systematic treatment, the supposed dead man was thoroughly cured. His enemies gave out to the public that no such diagnosis was possible according to the established laws of medicine without the help of charms. Hearing this Ibn Jāmī convened an assembly in which his enemies were also present and explained the reason of his diagnosis in the following terms: “When the bier was passing I found the feet of the dead body erect, which led me to suppose that animal life was not wholly extinct. Had it been otherwise the feet must have inclined towards the right or left.” All the physicians present confirmed his statement and praised him for his intelligence and right thinking. At the time when this story, which had considerably increased his fame as a doctor, was current among high and low, he was brought to the notice of ‘Aḍīdibbīlāh ‘Alawi, of Egypt, who was suffering from facial paralysis. Ibn Jāmī thoroughly cured the Caliph, and was in consequence made his personal attendant and became his boon companion. When the famous Al-Malik-u’n-Nāṣir Šalāh u’d-Din succeeded to the dominions of Egypt in A.H. 567 = A.D. 1171, Ibn Jāmī became one of his royal physicians and for him he compounded the celebrated Theriac, الترباق الكبير الفاروق. After this monarch’s death in A.H. 589 = A.D. 1193, he served for a time Saladin’s son Al-Malik-u’z-Zāhir, and died in A.H. 594 = A.D. 1198.

For further reference see: Ibn Abī ‘Uṣaybī‘ah, ii., pp. 113–15; Nāma-i-Dānīshwarān-i-Nāṣiri, i., 393–95; and Brock, i., 489.
The work is divided into the following four Maqālās (sections):

Maq. I. On the general laws of medicine, in 50 faṣls, on fol. 2r.

Maq. II. On simple medicaments and aliments, in 2 faṣls, on fol. 40r.

Maq. III. On the preservation of health and cures of diseases, in 42 faṣls, on fol. 80r.

Maq. IV. On compound medicaments and aliments, in 22 faṣls, on fol. 175r.

For other copies see: Brit. Mus., p. 612r; Brit. Mus. Suppl., No. 797, ii.; Bat., iii., 258; Gottha, No. 1934; Berlin, No. 6287; H. Kh., i., 225; Waliu'ddīn, No. 2466, p. 141; and Ayāṣūfiyyah, No. 3558, p. 212.

Written in a clear Naṣḵ, with red and blue border lines.

Dated 1003 A.H.

Scribe مولا نعمر
No. 56.

foll. 316; lines 27; size 11$\frac{1}{2}$ x 6$\frac{1}{2}$; 8$\frac{1}{2}$ x 4.

KITÂBU'L-MUKHTÂR.

A complete system of medicine by Abû Ibrahîm b. 'Ali b. Al-Harith b. al-Mukhtar b. al-Harith b. 'Ali b. Hubal b. al-Baghdâdî, a learned physician who was born at Bagdad and died in the 13th of Du'l-Qa'dah, A.H. 515 = A.D. 1121. He studied Arabic poetry, style and grammar and medicine from Abîl-Qâsim Ismâ'il b. Ahmad as-Samarqandî. From Bagdad he repaired to Mawâšil, whence he proceeded to Khilât and became the court physician of Shâh Arman of Khilât. After a long stay at Khilât he went to Márdân and served Badr u'd-Dîn Lu' Lu' and An-Nîzâm till their murder by Nasîr u'd-Dîn b. Artaq, King of Márdân. In his seventy-fifth year he lost his sight. He returned to Mawâšil and passed the remaining days of his life in giving instruction in medicine, and died on the 13th of Muharram, A.H. 610 = A.D. 1213. In Brockelmann (i. 490) A.H. 510 is given as the date of his birth, which appears to be a misprint. Comp. Brit. Mus. Suppl., No. 796 ii.

References: Ibn Abî 'U'saybi'ah, i., 304; Brock, i., 490; and Mukhtâsar u'd-Duwâl (Berut Ed.), p. 420, where A.H. 613 is given as the date of his death.

Begins:—

الله الواحد التهار و الملك اليمان مدير الفلک الدوار

The preface demonstrates the necessity and importance of the work. Though the work consists of both the theoretical and practical portions of medicine, yet the subjects are not divided into separate books as is customary with other authors. Every fresh subject is indicated by a فصل. The scribe has, however, divided the work into two volumes, which are in this copy bound in one. The first volume (foll. 1-125) deals with the general principles and simple and compound medicaments. The second volume (foll. 126-316) treats of local and general diseases. Compare with Brit. Mus. Suppl. Cat., No. 796 ii.
MEDICINE.

For other copies see: Brit. Mus. Suppl., No. 796 ii.; H. Kh., v., 436; Cairo, vi., 38; Batave, iii., 252; Ayāsāfiyāh, No. 3571, p. 213; Walī u'd-Dīn, No. 2544; and Nūr ʿUṣmānīyāh, No. 3592, p. 203.

Written in an elegant Indian Naskh. Wormed throughout. foll. 1–34 wormed but mended. The last two folios are supplied in a later hand in Ẓafirāh ʿĀmid Nastaʿlīq by Muhammad Wāḥid ʿAlī in a.h. 1267.

Not dated. Circa 17th century.

No. 57.

foll. 572; lines 27; size $9\frac{1}{4} \times 7$; $8\frac{1}{4} \times 5\frac{1}{2}$.

The same.

Another copy of the above work, and contains the portion treating of local and general diseases, commencing systematically from head downwards. The last Faṣl, numbered 534, treats of fatal symptoms.

Begins:—

كتاب المختار لابن ٍهل رحمة الله تعالى في تعريف الصداع و
إسبابه الصداع الم في احد شتى الرأس و الدماغ الخ

Written in an elegant Arabian Naskh. foll. 1–110 contain dark water-stains. The portion of the colophon containing the date of transcription is torn away.

Not dated. Circa 17th century.

No. 58.

foll. 382; lines 11; size $9 \times 6$; $6\frac{1}{4} \times 3\frac{1}{2}$.

النجميات

AN-NAJĪBĪYĀT.

A collection of four small treatises on medicine, by لجيب الدين
ابو عامد محسن بن علي السمرقندي, Najib u'd-Dīn Abu Ḥāmid
Muḥammad b. ʿAlī as-Samarrqandī, the celebrated author of Al-Asbābu-waʾl-ʿAlāmah. He was a contemporary of Fakhrʾud-Dīn ar-Rāzī, and was killed in the general massacre at Herat by the Tartars in A.H. 619 = A.D. 1222.

Under the heading An-Najibiyāt six treatises are noticed in the Khādīvial Library Catalogue, vi., 46. The first is the Al-Asbābu-waʾl-ʿAlāmah, commentaries on which have been noticed below. The second is Al-Adwiyyatul-Mufridah, which is wanting in this copy, but has been noticed in the Cairo Cat., vi., 46; Batave, iii., 255; and Brock, i., 491.

This copy comprises the following four remaining treatises:

I.

fell. 1–38φ.

العمة المرضي

ATʾIMATUʾL-MARDĀ.

Which treats of the patient's diet.

Begins:—

الحمد لله رب العالمين ... إن اجل العلوم الذي ينفع ... الناس هو علم الطب الخ

It is arranged according to the diseases of the parts of the body, commencing from head downwards.

In the Cairo Cat. (vi., 46) it is noticed with the title الأخذة و الافذة المرضي; while Brockelmann (i., 491) notices it as لاعذة المرضي. See also Batave, iii., 254.

II.

fell. 38θ–106φ.

اصول تركيب الادوية

USÛLU-TARKĪB IʾL-ADWIYAH.

A treatise on the rules of medicinal preparations. It appears to be the first of its kind on this subject.

Begins:—

الحمد لله رب العالمين ... قال الإمام ... نجيب الدين ... إن الواجب علي كل ذي لب ان يتقرب إلي الله الخ

For other copies see: Batave, iii., 255; Berlin, No. 6416; Cairo, vi., 46; and Râmpûr, No. 9, p. 467.
III.

كتاب الغذية والشربة وجميع ما يتعلق الإنسان

KITÂBU’L AĞDIYAH WA’L ÂSHRIBAH WA JAMI’U MA-YATANÂWALUHÜ’L-INSân.

A treatise on the powers of the articles of Food and Drink.

Begins:—

العدد لله رب العالمين... ان الله تبارك و تعالى لى خلق نوع الإنسان الخ

In the Cairo Cat. (vi., 46) it is noticed with the title

الغذية والشرة الأصل; while the Leyden Catalogue (iii., 265) gives its title

كتاب الغذية والشربة; and Brockelmann notices it as كتاب

الغذية والشربة وما يتعلق بها. See also Râmpûr Cat., No. 196, p. 493.

IV.

fol. 232v-382.

كتاب القراباديين السقودني على ترتيب العلل

KITÂBU’L-QARÂBÂDÎN.

Pharmacopia arranged in the order of the diseases.

Begins:—

العدد لله رب العالمين... ان اجل العلوم التي يتبع بها الإنسان الخ

For other copies see: Brock, i., 491; Berlin, No. 6417; Gotha, No. 1999; Bataviae, iii., 255; As. Soc., p. 85; Cairo, vi., 46; and Nûr ‘Uşmânîyah, No. 3461, p. 196.

All transcribed by Miyân Gülâm Qâdir in Faydâbâd in an ordinary Nâsta’liq, within red border lines. Slightly wormed.

Dated a.h. 1235.
No. 59.

foll. 43; lines 17; size 7½ × 5; 6½ × 3½.

اصول التراکب

UŞÛLU'T-TARÂKÎB.

Another copy of As-Samarqandi’s treatise on the rules of medicinal preparations. Begins as that noticed above. For copies see above.

Written in an ordinary Nastaliq. In foll. 27–43 the spaces reserved for the headings are left blank. Slightly wormed.

Dated the twentieth year of the reign of Muḥammad Shâh of Delhi, which corresponds to A.H. 1151 = A.D. 1739.

Scribe احمد بن چانمحمد

No. 60.

foll. 145; lines 16; size 9¼ × 5½; 6½ × 3½.

شرح فصول ابقراط

SHARHU-FUSÛL-I-ABAQRÂT.

A commentary upon the Aphorisms of Hippocrates.

The author of the text: Hippocrates, “the Father of Medicine,” is known to the whole civilized world, but his life, sketched from purely oriental sources, may not be devoid of interest. Brief notices of him are to be found in almost all the biographies (Persian or Arabic) of philosophers, but Ibn Abi 'Uṣaybi‘ah, Ibn u'l Qīṭḥ, and Abul Faraj give sufficient materials to make up a life sketch.

Hippocrates was the son of Heracleides (ایراقیلیس or ایراقیس I.Q.), who was ninth in descent from "King Crisamis," فریسامسیس البلاک, the ninth of the Asclepiadæ family, who probably lived in the ninth and eighth centuries B.C. See W. Smith’s Dictionary
of Greek and Roman Biography and Mythology, i., p. 891. Through his mother (who is called by Ibn Ābī ‘Uṣaybi‘ah, فرسخیا، the daughter of Phœnarite) he traced his descent from Hercules, ایرقس, Thus on both his sides he was of distinguished origin. He was eighteenth (or, according to Soranus, nineteenth) in descent from Ḥesculapius, to whom medicine is indebted for its existence as a science, divested of its superstitious appendages. Ibn Ābī ‘Uṣaybi‘ah states that his place of residence was Cos، مدينا، where, according to Soranus, he was born in n.c. 460. See Smith’s Dict. of Gr. and Rom. Biog. and Myth., ii., 483); while Ibn’ul Qifṭi states that he resided at Feroha، فيروها, which is old name for Aleppo، حمص, in Syria. Leaving Aleppo, says Ibn’ul Qifṭi, he proceeded to Damascus, where he selected a locality abounding in trees for exercise, teaching, and study. In the gardens of Damascus there existed a place known as ضفة البتراء (Bower of Hippocrates), the situation of which was still pointed out in the time of Ibn’ul Qifṭi in the thirteenth century.

As to the exact time when he flourished the Arabian authorities differ. Some say that he flourished about one hundred years before Alexander the Great; some maintain that he lived in the time of the Persian king Artaxerxes or his son Bahman, but they all agree that he flourished in the ninety-sixth year of Nebuchadnezzar، يهت نصر, and was a contemporary of Democritus of Abdera، ذمسوراط من اهل ابديرا. Dr. Smith (see Dic. of Gr. and Rom. Biog. and Myth., ii., p. 433), however, states that the exact day of his birth was known and celebrated in Cos، with sacrifices on the 26th day of the month of Agrianus, but it is unknown to what date in any other calendar this month corresponds.

Ibn Ābī ‘Uṣaybi‘ah says that he learnt medicine from his father and grandfather, but Ibn’ul Qifṭi (p. 93), who evidently copies from Kitāb’ul-Fihrist (p. 287), makes him a disciple of Ḥesculapides II., while the author of Tārikh-i-Guzidah (Lib. Copy, p. 93) considers him to be a disciple of Pythagoras. Before his time there were three rival schools of medicine: (1) The school of Rhodes، رودس, which he found fast decaying; (2) The school of Cnidos، کنیدوس, which had almost ceased to exist; and (3) The school of Cos (the place of his birth), which still existed but in which also signs of decay were visible. This fact led Hippocrates to teach not only the members of his own family but also poor and deserving youths, after binding them to take the celebrated oath known as “The Oath of Hippocrates,” عهد البتراء. According to this oath (for a complete description
of which see Ibn Abi 'Uṣaybi'ah, i., 25), the pupil was bound to consider his teacher as his father, and look upon the teacher's descendants as his brethren whom he had to teach medicine, when desired, without recompense and conditions. He was further bound to use his art only to the benefit of his patients, was strictly forbidden to countenance any conspiracy against the life of his patient, and was bound never to divulge professional secrets. This oath is to this day, in what concerns the dignity of the profession, the great moral code for medical practitioners. It may be mentioned here that the Greek original of this famous oath has been inscribed on the walls of the Medical College, Calcutta. He taught Astronomy along with medicine, in the knowledge of which, according to Galen, he surpassed his contemporaries. He for the first time explained the conditions of diseases and health, and is justly regarded as the first man who based medical science on observation, and cultivated it upon the strict principles of inductive philosophy long before the world credited Lord Bacon with the introduction of this method. His life may be regarded as one continued effort to free medical science from superstition and empiricism. Experience, analogy and reasoning, his guiding principles, were adopted as the chief tests of the medical rules even by the ingenious Arabians, and are regarded as the chief basis of induction up to this day. Hûnayn, in his "Curiosities of Medicine," states that his seal-ring contained the following inscription: "A patient desirous of cure, in my opinion, is more hopeful than a healthy man without any desire." Of the many sayings ascribed to him, a large number of which were collected by Ibn Abi 'Uṣaybi'ah, the following appears to be of some interest: (1) Had human beings been born of the same nature there would have been no disease, for there could have been nothing contrary to health to produce disease. (2) Habit when established becomes second nature. (3) All the diseases of known causes have their remedies in existence.

He died of paralysis after attaining a good old age, which is estimated by the Arabian authorities as ninety-five or ninety. Mr. Clinton, however, places his death B.C. 357 at the age of 104 (see Dr. Smith's Dictionary of Greek and Roman Biography and Mythology, ii., 483). He left two sons (1) Thessalus, تاصلس; (2) Draco مالانا ارم. and a daughter, درا، (probably the wife of Polybus, his celebrated disciple) more accomplished in this art than her brothers. A long list of his disciples and those who commented upon his works is given by Ibn Abi 'Uṣaybi'ah and Ibnul Qifti, both of whom seem to copy from Kitâb u'l-Fihrist (p. 288). Of his many works which were translated into Arabic, the following are noted in Kitâb u'l-Fihrist, p. 288:
(1) The Book of the Oath of Hippocrates (كتاب عهد أيتوط) with Galen's commentary. It was translated by Ḥunayn into Syriac with some additions, and Ḥubayy (حبش) Ḥsá b. Yahyá translated it into Arabic.

(2) The Aphorisms (كتاب القصص) with Galen's commentary. Ḥunayn translated it into Arabic for Muḥammad b. Músá.

(3) The Prognostics (كتاب المعرفة) with Galen's commentary. Ḥunayn translated the text into Arabic, while Ḥsá translated the commentary.

(4) The Acute Diseases (كتاب الأمراض العادة) with Galen's commentary. The original work is in five maqálas, while the Arabic translation of Ḥsá b. Yahyá consists of three maqálas.

(5) On Fractures (كتاب الكسر) with Galen's commentary. Ḥunayn translated it into Arabic for Muḥammad b. Músá in four maqálas.

(6) On Epidemics (كتاب ايبيديميا). Galen commented upon its first maqálah in three maqálas, the second in three maqálas, the third in six maqálas, and the sixth in eight maqálas, while he left the fourth, fifth, and seventh maqálas without any commentary. Ḥsá b. Yahyá translated it into Arabic.

(7) On Humours (كتاب الإلمال) with Galen's commentary. Ḥsá b. Yahyá translated it into Arabic for Muḥammad b. Músá.

(8) The Physician's Establishment or Surgery (كتاب قاططيرون) ( Spending and the physician) with Galen's commentary. Ḥunayn translated it into Arabic for Muḥammad b. Músá.

(9) On Airs, Waters, and Places (كتاب الهواء والنبات والالدام) with Galen's commentary. Ḥunayn translated the text, and Ḥubayy b. al-Ḥasan the commentary.

(10) On the Nature of Man (كتاب خصائص الإنسان) with Galen's commentary. The text was translated into Arabic by Ḥunayn, and the commentary by Ḥsá b. Yahyá.

The Commentator: Muwaffaqu’l-Din Abū Muḥammad ‘Abdun’l-Latīf b. Yūsuf b. Muḥammad b. ‘Alī b. Abī Sa’īd, known as Ibn u’l-Labbād, and chiefly familiar to Europe through his excellent history of Egypt. He was born at Bagdad in A.H. 557 = A.D. 1161. Agreeably to the prevailing code of education he learnt the Qur’ān by heart, and committed to memory the famous Arabic texts on style and grammar. After studying tradition, jurisprudence, history, and metaphysics he was attracted to natural philosophy and Alchemy after the arrival of Ibn’l Fāṭīḥ at Bagdad. Later on in his life he was convinced of the futility of Alchemic pursuits. He commenced his literary career at Damascus, the then residence of Sultān Ṣalāḥ u’d-Din. Soon after Ṣalāḥ u’d-Din’s treaty with the Franks (A.D. 1192) he returned to Syria and got an appointment at the principal mosque of Damascus. After Ṣalāḥ u’d-Din’s death he returned to Cairo, where he produced his celebrated work on Egypt. He then returned to Syria, where for a time he quietly passed his life at the court of Prince ‘Alā’ u’d-Din Dā’ūd of Arzīnjān. In A.H. 624 = A.D. 1227 he went to Aleppo, whence, after three years, he set out on a pilgrimage to Mecca, retracing his route through Bagdad to present some of his works to Caliph Mustansīr, and died there in Muharram, A.H. 629 = A.D. 1231. The author of Fuwāt u’l-Wafayāt (II., 7) says, that though he was a grammarian, traditionist, lexicographer, controversialist, physician, and philosopher, yet his vanity exceeded his knowledge.

Reference to his life and works will be found in the following works: Ṭabaqāt u’sh-Shafi’iyah of Ibn Shuhbāh (Lib. Copy), fol. 73; Al-Iqd u’l-Mudahhab of Ibn u’l-Mulaqqin (Lib. Copy), p. 241; Ḫusn u’l-Muḥādirah of Su‘ūṭī (Lib. Copy), fol. 273; Ibn Abī Uṣaybī‘ah, ii., 201; Brock, i., p. 481; C. Knight’s English Cyclopaedia (Biog., i., 9); and C. Huart’s History of Arabic Literature, p. 305.

Beginns:—

كتاب الفصول لابن عطاء اللطيف بن يوسف بن محمد البغدادي . . . قصدنا النظر في كتاب الفصول لابن عطاء والباب شرحه الغ

Before commencing the commentary, the commentator, in a long preface, accentuates the importance of writing a commentary, and criticises in strong terms the prevalent mode of teaching and the defective knowledge possessed by his contemporaries, and in conclusion he discusses the following eight subjects, which he calls الروس الثمانية (The Eight Heads):—

(1) On fol. 5°.
The commentary begins on fol. 9r as follows:—

"The Aphorisms" is divided into seven maqālas, which the commentator follows. The first maqālah, broadly speaking, deals with the regimen in acute diseases. The second treats of prognosis from sleep, watchfulness, pain, hunger, fatigue, emaciation, repletion, &c. The 22nd Faṣl of this maqālah contains the great principle contraria contrariis curantur, and states, "If a disease occurs, it will cure its opposite." The third treats of time, or seasons of the year. The fourth contains discussions on repletion, excrementum alvi, sweat, fevers, and urine. The fifth deals with local diseases, waters, diseases of women, milk, wounds, &c. The sixth and seventh treat of local and general diseases.

The commentator takes up every aphorism; in the first place he gives its general import, next its application, and finally explains the meaning of the different phrases. In some he shows the connection of one aphorism with the other. The following quotation will sufficiently illustrate the above statement:—

fol. 17r:
The Aphorisms was lithographed in India in A.H. 1270, with an abridgment of Galen’s commentary, and on the margin were selections from the commentaries of (1) Ibn Abi Ṣâdiq; (2) ʿAbduʾl-Laṭīf; and (3) Al-Qarshī.

Written in a beautiful Indian Nastaʿlīq. The words introduce the text, and the commentary. The headings of maqālas are written in thick red.

No other copy found.

Not dated. Circa 18th century.

No. 61.

foll. 121; lines 17; size 6½ × 4½; 4¼ × 2½.

شرح قصور ابترط

SHARḤU-FUSŪL-I-ABAQRĀT.

Another commentary upon the Aphorisms of Hippocrates, by ʿAlāʾ uʾl-Dīn ʿAli b. Al-Ḥazm al-Qarshī, known to Europe as Syrasis, Avicenna’s great expositor, d. A.H. 687 = A.D. 1288.

For his life see above, and Tabaqāt uʾsh-Shafiʿiyah of Ibn Shuhbah (Lib. Copy), fol. 103.
Begins:—
قال مولانا ... علي بن أبي العزم النفيس القرشي ... قد سلف من شروحا لهذا الكتاب فإن نسخه خضع بحسب أعراض الطالبين و هذه النسخة إنما نسخت فيها مانع إلقاء بالشروح و رائقتها في التصريف الع.

Al-Qarshi, while commenting upon an aphorism, discusses its subject independently of the text, and then shows that the aphorism is almost true. The following quotation will illustrate the above statement:—
قال ابتراط إذا كان سائرا على مدرج فعوضت له نافض انطلت بها عندها أقول مادة الصى المصرفة في فم الندين فإنما يعرض عنها النافض إذا انتفض مادتها إلى ظاهر الندين و لم ذلك أنها تفارق بالعرق.

For other copies see: Berlin, No. 6224; Gotha, Nos. 1897–8; Wali u’d-din, No. 2509, p. 143; Kupriliçâdâh, No. 967, p. 63; and Ayâşüfiyah, No. 3644, p. 217.

Written in an elegant Arabian Nasîh. It appears to be a correct and old copy of the work, the date of transcription being A.H. 890. The words أقول ابتراط introduce the text, and Scribe عبد الله بن مروان

No. 62.

foll. 63; lines 21; size $9\frac{1}{2} \times 5\frac{3}{4}$; $7 \times 3\frac{1}{2}$.

The same.

Another copy of the work noticed above.

Begins as above. In the colophon it is stated that the work was transcribed by Ḥakim Mujtaba 'Ali, a pupil of Ḥakim Masâṣhazamân, a well-known physician of India.

Written in an Indian Shafi'ah Âmiz Nasta'liq.
Dated A.H. 1239.
No. 63.

full. 305; lines 17 to 19; size 10 x 6; 63 x 4.

العمدة في صناعة الجراحه

AL-‘UMDAH FÌ SANÂ‘AT I’L-JARÂHAI.

A system of surgery, containing useful practical directions, by
امين الدولة ابوالفرج ين موقف الدین يعقوب بن اسمع المعروف
Abu’l Faraj b. Ya’qūb al-Māshīḥī, better known
as Ibn u’l Quff, a famous Christian physician of Damascus. He was born
at Kark on the 13th of Dul-Qadah, a.h. 630 = a.d. 1232. He was a
disciple of Ibn Abî ‘Uṣaybi‘ah, the author of the well-known history
of the physicians entitled ‘Uyān u’l-’Anbā‘ fi Ṭabaqātī l-’Aṣībā. He
first commenced his medical practice at ‘Ijlawn, عجلون, but subsequently
returned to Damascus, where he continued to practise till the time of
his death in a.h. 685 = a.d. 1286. See Ibn Abî ‘Uṣaybi‘ah, ii., 273,
and Brock, i., 493.

Begins:

قال الفتير الى الله تعالى العلامة ابي الفرج ين يعقوب بن
اسمع المعروف بأبي اللف المطبب السيسي المشهور
العمدة الذي علق الفتق بتذريه وسهل الطريق الى الحق
بحکمته ال

Hâji Khalifah (iv., 257) gives عمدة الراحاه as the title of the
work; but again (iv., 263) he treats the same work with the title
عمدة في صناعة الراح، and states (evidently copying from Ibn Abî
‘Uṣaybi‘ah) that the work contains everything necessary to the practice
of surgery.

The work consists of twenty maqālas (sections), for a complete
description of which see Ahlwardt Berlin Cat., No. 8255.

Copies: Gotha, No. 1900; Cairo, vi., 24; As. Soc., p. 84; and Brit.
Mus., pp. 223, 632, 595c.
Written in a clear Arabian Naskh. foll. 2-7 are wanting. fol. 8 begins إلى الطبيعي ثم الطحال لَأَن حَرِبَ مِن الْعَمْيَة. foll. 8-128 are supplied in a later hand. Last few folios are wanting. Wormed throughout, but mended.

Not dated. Circa 16th century.

No. 64.

foll. 426; lines 22; size 10½ \( \times \) 6¼; 8½ \( \times \) 4¾.

ترويح الروح من علل الامراض

TARWĪH U'L-ARWĀH.

A large work, of uncertain authorship, on diseases and their cures. There has been a great confusion as to the authorship of this work. Ḥāji Khalifa (ii., 285) mentions a Tarwīh u'l-Arwāh fi'Tīb which he ascribes to Ḥākim u'd-Dīn Maḥmūd Tabrīzī. In the Rāmpūr Cat. (No. 38, p. 471) this work is ascribed to one Ḥākim Luṭfullāh b. Sa'd u'd-Dīn al-Fārūqī (d. A.H. 931 = A.D. 1524); while in the Khadevial Library Catalogue (vi., 10) Khwājah Luṭfullāh al-Misrī is the supposed author. In Āsrār u'l-Ḥlaj (see below), probably a work of Ḥākim ʿAlī Sharif of Lucknow, frequent quotations have been made from At-Tarwīh, which is always referred to as a work of Al-Khujandī, the celebrated author of Tanqīḥ u'l-Maknūn.

In the preface the author tells us that when he completed the composition of his commentary upon Talwilu-Tanqīḥ-i'l-Maknūn, he collected this work for his own use. From Ḥāji Khalifa (ii., 451) we gather that Al-Khujandī abridged Al-Maknūn, a work of unknown authorship (but most probably that of Ibn Jamiʿ Isrā'īlī), with the title Tanqīḥu-Muglaq-i'l-Maknūn, which he abridged a second time with the title At-Tarwīh ilā Āsrār-i't-Tanqīḥ. It appears that, after his commentary upon the last-mentioned work, the author composed the present work:

فَلِمَا فَرَغْتَ [عَلِى] تَسْمِيَةٌ شَرْحَ تَلْویَةٌ تَنْقِیحَ الْمَکْنُونِ ۖ مِن مِبَاحِثِ الْسَّمَوَانِ فَقُدْ جَمِیعَ لَنْشَیِ اَوْرَافَ مَجْهُوئةٌ عَلیْ الْتَّعْریفَاتِ الْامْرَاضِ الْمْ
After a full table of contents, inserted in the preface, this copy contains the following passage:—

This Khwajah Luṭfūllāh of the above passage appears to be the son of Sa’d u’d-Dīn Muhammad, the Wazir of Sultān Khudā Bandah (a.h. 703-16). Sa’d u’d-Dīn was murdered on the 10th of Shawwāl, a.h. 711 = a.d. 1311. (See Asār u’l-Wuzara, Lib. Copy, p. 401, and Ḥābb u’l-Siyar, iii., 110.) The other incomplete copy (see below) which this library possesses contains a dedication at some length to a Wazir, the place for whose name has been left blank by the transcriber. After this dedication the author calls himself Aḥāṣāḥ[b] b. Sa’d u’d-Dīn. (Compare with the India Office Cat., No. 794.)

fol. 15b of the other copy:—

انَا اضْعَفَ عِبَادِهِ حَضْرَتَهُ السَّفِيرَة احْتُرَمَ المُطَبِيعينَ و افْتَقَرُ الْطَالِبِينَ

المَسِكِينِ اَلْمُسِكِينِ اَحْلَالِ [sic] يَنْ سَعَد الْدِينِ

Taking everything into consideration I am inclined to consider this work as a production of Al-Khujandī. The time when Al-Khujandī flourished corresponds with that of Sultān Khudā Bandah, and no authority later than Ibn u’l-Baytār, who died in a.h. 646, has been quoted in this work.

Begins:—

الله اَسْتَمَعَ عَلَى اَنْ جَبَلَى بَقَدَرَتُ طَالِبًا لِمَعْرِفة مَاهِيَة مَوَالِيد

الْرَكَانِ الدُّخَلِ

The work is divided into a Muqaddimah (on the general rules of the medical art, in 15 maslak); twenty Aqwāl (on symptoms, causes, and treatment of local and general diseases), and a Khātimah. Of the twenty Aqwāl, each Qawł, قول, deals with a particular part of the body arranged systematically from head to foot, and consists of three Ta’lims. The first treat of the definitions and general symptoms of the diseases peculiar to that organ; the second deals with the simple medicaments used in treating that organ; and the third contains
a detailed account of the diseases of that organ and their respective treatments. The Khātimah consists of five Bahṣ, بحث on the temperament of compound medicaments; the substitutes, إبدال, of some simple drugs; the duration of the power of efficacy of some medicaments; the weights and measures used in medicine and the astrological effects of stars on medicaments.

Copies: India Office, No. 794; Berlin, No. 6356; Cairo, vi., 10; Wall u’d-dīn, No. 2488, p. 142; and Rāmpūr, No. 38, p. 471.

Written in an ordinary Nashkh. Wormed throughout.

Dated A.H. 1114.

Scribe میرفی

No. 65.

foll. 423; lines 15; size 8½ × 5¼; 5¼ × 3.

The same.

Another incomplete copy of the work noticed above. Begins as above, and extends to the end of the diseases of the eye, corresponding to foll. 1–143a of the above copy.

This copy contains in the beginning some marginal notes made by Hakim ‘Ali Sharif of Lucknow. The words الحکم عبد العبد المصور والوفاد العلماء واعتناد المحقق of one of the notes appeared to me very striking, for they are frequently used in Asrār u’l-’Ilāj (see below) of which the author is not known, and made me very much inclined to think that the said Hakim ‘Ali Sharif is the author of that work.

Written in a clear Indian Nashkh, within red and blue border lines. Blue lines round the page. Slightly wormed.

Not dated. Circa 19th century.
No. 66.

foll. 296; lines not fixed; size 11\(\frac{1}{2}\) \(\times\) 7\(\frac{3}{4}\); of the central portion varying.

كتاب تلويح الطب

TALWĪḤ UṬ-TĪBB.

A system of medicine drawn up in tables by Fakhr u'd-Dīn al-Khujiandī, a celebrated author of the 8th century A.H.

Al-Khujiandī abridged Al-Maknūn (abridged from Avicenna's canon) with the title Tanqīḥu-Muqlaq i'l-Maknūn. He again abridged this At-Tanqīḥ with the title At-Talwīḥ, and made additions of great importance to the original matters supplied by Avicenna (see H. Kh., ii., 451). That the present work is identical with that noticed by Hājī Khalīfa appears from the fact that the following passage from At-Talwīḥ of Khujiandī, quoted by Ḥakīm Mahdī in his Ḥilyat u'l-Wāṣifin (vide infra), fol. 250*:

قال الفجندی في التلويح سمبه السفيل إمانة حارة م_VERA]×339.3
تنزل من الرأس إلى الرئة وما تليته ذات واقتراره ومن
امبابة سوء مزاج جميع البعد وكلمة الدم الذي يغدو الرئة
فيجتث له فوهات عروقها ومن اسبابه أيضا الصدمة والضربة
يصيب الصدر فينصح بها عرق أو عركو ويكون سمبا للسل

exactly corresponds with that on the causes of consumption occurring in this work on fol. 171*.

Another passage from At-Talwīḥ, on fatal symptoms, is quoted in Asrār u'l-'Ilaj (vide infra), foll. 45-52, which exactly corresponds to foll. 55-60 of the present copy, leaving scarcely any doubt on the identity of the work.

The exact date of Al-Khujiandī's death is not known, but that he was alive in A.H. 703 = A.D. 1303 appears from the following passage on fol. 222:

سمعت هذا العالج من مجد الدين الرازي في يوم رمضان سنة

ثالث وسبعمائة
Hājī Khalīfah (iv., 510) notices one Majd u'd-Dīn (d. a.h. 750), the author of قوائم الركنية في فروع الطبية. This may be the Majd u'd-Dīn noticed in the above passage. Begins:—

اُما بعد قُدُوم الله سَيَعَاله و تَعَالِيَ ... فَاعْلَم أن بِني علم الطب ومدار امرؤ على معرفة خالق بِن الداَن من الصحة و المرض ... فجعله هذه الأصول و نُشْتَه ورَبِّتَها عِنْصُمٌ ترتُبُهُ باَفْحِضُ بيان و جعلَتْه كُتَابًا مُهَدَّلاً صغير عددٌ عِنْصُمٌ القدر كثير الشَّنَّ غريب النَّظَم كَفِير النَّفع مَفْتَحًا على جميع الأصول و الأعضاَء و المعاني ... و لِتَثْبَت كُتَاب تُوْنل الطَّب الع

The work is divided into three books. The first (in 9 Maqālaṣ) treats of the general rules of the medical art; the second treats of anatomy (f.d. 64b); and the third (fol. 124a) deals with the causes, symptoms, and treatments of the general and local diseases.

The first book, without the least doubt, contains matters not usually found in other works. For details of subjects the author generally refers to Ad-Ḍakhīrat u'l-Khwārizm Shāhiyāh of Zayn u'd-Dīn Ismā'īl b. Ḥusayn al-Jurjānī, d. a.h. 531 = a.d. 1135. (See India Office Pers. Cat., i., 1246.)

Written in bad Nasta'iq. Red lines mark the boundaries of columns. foll. 121b-124a are left blank save a few prescriptions, which are copied from some Persian work. foll. 35 and 39 are transposed. Worm-eaten throughout, but mended. Transcribed in Lucknow.

Dated 19th Rabi', a.h. 1213.

No. 67.

foll. 395; lines 21; size 8¾ × 5; 7½ × 3½.

التحاوي في علم التداوي

AL-ḤĀWĪ.

A treatise on medicine, by أَحْمَد الديني مصمود ابن صائق الديني, Najm u'd-Dīn Maḥmūd b. Ṣā'īn u'd-Dīn Iyās Shīrāzī,
a learned physician. He was a doctor of Muhammadan law, and was familiar with the many branches of literature then prevalent, but being a medical practitioner of considerable reputation he was better known as a physician than as a theologian. He was a man of benevolent disposition, and not only prescribed for the suffering poor but sent men to buy them the necessary drugs, the price of which he paid from his own purse. The author of Shaddūl Izār asserts that he was a Ṣūfī, and supports his assertion by quoting the following two verses of Ibn Ilyās:

۶۰۰۰۰۰۰

He left many valuable works, the most important of which are the following:

(1) شرح الفصول لاكتواق
(2) شرح الرسيدة
(3) كتاب الفشول
(4) كتاب الإذناء والشردة
(5) رسالة الفلسفة
(6) كتاب أسرار التكااح
(7) كتاب الحاوي في الطب

and the most important is the present work—

He died in A.H. 720 = A.D. 1520, and was buried in Maqbarā-i Bāg-i Naw in Shirāz. (See Shaddūl-Izār fi Ḥaṭṭī'l-Awzār of Mu'īn u'd-Dīn Abu'l Qāsim Junayd Shirāzi, fol. 60 of the MS. copy of the Asiatic Society.)

Begins:

الحمد لله الواحد الماجد السبُوح عالِق اليم و اليس رب الملكة و الروح . . . قال . . . نجم الله و الذين اتَّسبوا الموتام السعید صائِق الذين يامس شیرازی . . . اما بعد فل يُبشر على رأس ذوى العقول إن علم الطب اشرف الغ

Compare with Brit. Mus. Suppl., No. 808, where Dr. Rieu quotes the beginning, the words of which slightly differ from those of the present copy, and briefly summarizing the preface gives the contents, but states: “Nothing is known of the author’s life or of his precise
date. He cannot, however, have written this work later than a.h. 737, for a copy bearing that date exists in the Gotha Library."

The work is divided into five chapters, طالع, each of which is subdivided into a large number of Faṣls. A full table of contents is given in the preface.

Written in a fair Indian Naskh, within coloured borders.

For other copies see: H. Kh., iv., 51; Batave, iii., 267; Gotha, No. 1743; Berlin, No. 6324; As. Soc., p. 83; Nūr ʿUṣmāniyāḥ, Nos. 3499–3502, p. 198; Wall ʿuʾd-dīn, No. 2495, p. 142; Kuprilīzādah, No. 197, p. 152; and Rāmpūr, Nos. 64–5, p. 474.

Not dated. Circa 18th century.

No. 68.

foll. 40; lines 17; size $9\frac{1}{2} \times 6\frac{1}{4}$; $6\frac{1}{4} \times 3\frac{1}{4}$.

I.

حقائق أسرار الطب

Haqāʾiq u-Asrār iʿt-Ṭibb, a dictionary of medicine by مسعود ابن مصدس, Masʿūd b. Muḥammad as-Sajāzī. There is no clue to his life, but he cannot be later than a.h. 734 = a.d. 1333, for a copy of that date exists in the Berlin Library.

Begins:—

الحمد لله على إيايه المغتيرة ... و بعد فان العبد مسعود بن مصدس السجزي الطبيب يثول الغ

The work is dedicated to ʿSadruʾd-ʿAzwālah Abīʾl-Mafākhīr Qāsim b. ʿIrāq b. Jaʿfar in the following terms:—

لم ما لدأ إلى هده مولانا الصاحب الأجل صدر الدولة و الذين ات FAAQ السماح في عراق ين جعفر و لقيت يأيهم المتروس ... فيتعب هذا الكتاب باسمه و زينته برمه ... و دعته حقائق أسرار الطب

The first Fann treats of the terms used in the theoretical portion,
the second those of medicaments, and the third of the generalities of medicine. For a complete description of contents, see Ahlwardt, Berlin Cat., No. 6236. The arrangement of this work appears to be peculiar with the author.

Copies: Cairo, vi., 36; Râmpûr, No. 7, p. 467; and H. Kh., iii., 77, where it is noticed with the title Haqâ’îq u’l Âsrâr fi’t Tibb.

Written in a clear Nasta’ilîq.
Dated A.H. 1264.
Scribe ـ الله صلاته
He further prosecuted his philosophical studies under Mubarak Shâh al-Manṭiqî, who highly appreciated his pupil's quick intelligence. It was his own illness which led him to the study of medicine in which he attained such skill that he became director of the Cairo Hospital. He died after A.H. 816 = A.D. 1413, and is included, by the author of Shaqā'iq u'n-Nu'māniyah, among the most learned men who flourished in the time of Sultan Bayazid Khan (Bajazet) I. (A.H. 792–805 = A.D. 1389–1402). Besides Shifâ 'ul-Asqâm and Tashil (an abridgment from Shifâ) he left other works of importance, such as a gloss on Râżî's commentary upon Al-Maṭâli and a commentary upon At-Tawâli, both of which are spoken of in high terms by Sayyid Sharif, the famous and learned commentator of Sharh u'll-Maṭâli. See Shaqā'iq (Cairo edition on the margin of Wafayât u'l-A'yân), p. 57; Hajj Khalifa, iv., 51; and Brock, ii., 233.

Begins:—

الصد الله الذي غلق الإنسان في احس الصور و علمه خواص
الأعماه من النفع و الضرع ... أما بعد فيقول الفقيه المذنب
الأواب عضيب علي الطبيب الغ

The author, after dwelling at some length upon the importance of the subject and the knowledge he gained by serving in different hospitals, especially the Almanṣâri of Cairo, claims that he has revealed facts in connection with medicine which, he says, his predecessors locked up in their bosoms, and made many additions of what he acquired from his master Shaykh Jamâl u'd-Din, better known as Ibn'us Sulki.

اذ لم يكتشف أحد غيري من علوم الآلام عن وجهها
التناول الفعال، ولم يتوجبني شخص قبلني من الأطباء في كتاب
بل كتبنا مرحا قلبا تصب عجاب وزينته بالفوارض التي استثنىها
من مجالس شيخي و باستدي السبق الفاعل و الاستاد الكامل
شيخ جمال الدين المعروف بأبي السولكي

He dedicates the work to 'Isâ b. Muhammed Amir of Aydin, and divides it into the following four Maqâlas:—

(1) On the generalities of medicine, in two Ta'lims, on fol. 24.

في كليات جزئي الطب
(2) On aliments, drinks, and simple and compound medicaments, in two Jumlas, on fol. 133<sup>a</sup>.

(3) On diseases of the special organs, systematically from head to foot, their symptoms and treatment, on fol. 413<sup>a</sup>.

(4) On general diseases, their causes, symptoms and treatment, on fol. 601<sup>a</sup>.

The work is in one volume, but the scribe has separated it into two, bound in one. Vol. i. (foll. 1–412) Theoretical portion. Vol. ii. (foll. 413–673) Practical portion.

For copies see: Berlin, No. 6356; Brock, ii., 233; Gotha, No. 1938; Batavæ, iii., 264; Cairo, vi., 21, where it is stated that the work was composed in A.H. 816 = A.D. 1413; Nûr ‘Usmâniyah, No. 3543, p. 201; Kuprîlîzâdah, No. 974, p. 63; Wâli u’d-dîn, No. 2517, p. 143; Ayâsîfiyah, No. 3667–9, p. 219; and Kâmpûr, No. 160, p. 488.

Written in fair Nasta’liq, within coloured borders. foll. 1, 2, 528 and 673 are supplied in a later hand.

Not dated. Circa 18th century.

No. 70.

foll. 352; lines 25; size 12<sup>3/4</sup> × 7<sup>1/2</sup>; 9<sup>1/4</sup> × 5.

I.

شرح النسباب و العلامات

**SHARH U’L-ASBÂB.**

A commentary upon Najib u’d-Dīn Abû Ḥâmid Muḥammad b. ‘Ali as-Samarqandî’s famous and most popular work entitled Al-Asbâbu wa’l
‘Alámát (The causes, symptoms, and treatment of diseases), by Nafis b. Iwaḍ al-Kirmáni.

As-Samarqandi, the author of the text, was a famous physician and a contemporary of Fáhkru’d-Dín ar-Rázi (d. A.H. 606 = A.D. 1209). He produced many valuable works, and was killed in the general massacre at Herat by the Tartars in A.H. 619 = A.D. 1222. See Ibn Abi ‘Uṣaybi‘ah, ii., 31; Brock, i., 490; and Iktifá ‘ul-Qunúţ, p. 223.

The commentator An-Nafis b. Iwaḍ al-Kirmáni was a writer of the time of Ulugh Beg Mirzá, the grandson of Amir Timúr. He completed this work in A.H. 827 = A.D. 1423. He was of Persian extraction and died after A.H. 850 = A.D. 1446. See Ḥabib u’s-Siyar, iii., 3, p. 159; Brock ii., 213; and H. Kh., i., 269.

Begins:

ال福德 للرب العالمين و الحلوة و السلام الإنسان الأكمل
على من يداوي الأرواح بطلب الطفيفة الغ

In the preface, after describing the occasion of the present composition and establishing the importance of his selection of this text, the author dedicates this work to Ulugh Beg Mirzá in the following terms:

و لما ورد الأمر المطاع باعتباري من كرمان هو أول ارض مس
جلدي نابيها إلى خدمة السلطان بن السلطان ظل الله
على كافة الإنسان مالك رفاب اعظم السلطانين ضرفا و غريبا ناشر
العدل في اقفار الأرضين بًعدا وضرب الموت بالعنايات الرحمانية
النظر النصص بالعظام الرومانية اميرةدا معيش الصداق والدنيا
و الذين الغناء كوكباني صالح العالم ... أهديته إلى حضرته
بهدية تنفسي بأني الدهر

Copies: India Office, Nos. 787-9; As. Soc., p. 84; Cairo, vi., 21;
Ayàşıliyâh, No. 3040-1, p. 217; Nūr ‘Uṣmániyâh, No. 3536, p. 203;
Wâli u’d-dîn, No. 2505, p. 148; Kuprîlîzâdâh, Nos. 964-6, p. 63; and
Râmpûr, Nos. 113-15, p. 482.

For different prints and lithographs see: Cat. of Ar. Books in the
Brit. Mus. ii., 168; and Iktifá, p. 227.

Written in an elegant thick Indian Naskh, within gold borders, with an artistically decorated but slightly faded frontispiece. The MS. contains copious marginal notes and corrections. Repeatedly lithographed in India.
II.

 رسالة في عالج ممن سقى السموم أو نهشة الهواء وغيرها

A pamphlet on poisons and antidotes.

There is no evidence, except the following marginal note, that this pamphlet is a work of As-Samarqandi, the author of Al-Asbâbu wa'l-'Alâmât:—

رسالة در عالج ممن سقى سموم از مصنف اسباب و العالماء

Begins:—

في عالج ممن سقى السموم أو نهشة الهواء وغيرها من غاف ان يصف مما يجب أن يعتز عن الأذى و الأشرة الغالبة الطعوم الخ

and ends thus:—

في عشي الأربعة و الأربعين هو الصيواح المعروف ... عالجه ان يدق هذا الصيواح ... و ربما كفي فيه استعمال الملع و الطل على موضع العضة الخ

Written in the same hand as above.

III.

الثانوزاجة

AL-QÂNÜNJAH.

A compendium of medicine, by Sharaf u'd-Din Muḥammad b. 'Umar al-Jagmuni, d. A.H. 715 = A.D. 1344. See Brock, ii., 213; also see above.

Begins:—

الحمد لله رب العالمين و الصلوة و السلام على نبيه محمد و

الله اجمعين و بعد فهذا المفتصر مشتمل على زيدة ما يجب

استمعارة الغ
The work is divided into ten Maqālas, for a complete description of which see: Berlin Cat., Nos. 293–4.

For the enumeration of the commentaries upon this text, see Brock, i., 457.

For copies see: India Office, No. 791; and H. Kh., iv., 495.

Probably written by the same scribe as above.

Dated A.H. 1114.

No. 71.

fol. 334; lines 20 to 24; size $10 \times 7\; ; 8 \times 4\frac{1}{2}$.

The same.

Another copy of An-Nafs’s commentary upon the Ashābu-wa’l-‘Alāmāt of Samarqandi. Begins as above. The first page contains the text in Naskh, while throughout the text and commentary are in Shafī‘a Amiz Nasta‘liq. Not dated, but cannot be later than A.H. 1253, for a marginal note in the end runs thus:—

منهجرة صمم بقرار کستم حوال روز پیش میت سر حاصل اسفاب

از جانب میرزا صاحب قبله شروع لندم

ارتحل علي

the writer of the note, states that he completed the reading of the work in A.H. 1256, and gives the full name of the Mirzā Śāhib of the above note as میرزا صید محمد ابراهیم صاحب.

No. 72.

fol. 439; lines 20; size $7\frac{1}{2} \times 5\; ; 5\frac{1}{2} \times 2\frac{1}{2}$.

The same.

Another copy of the work noted above. Begins as above.

Written in an ordinary minute Nasta‘liq, with marginal notes, within red and blue border lines. An incomplete list of contents is attached in the beginning, fol. 1–2; lines more separate and writing clearer; and fol. 2, 3, 35–56 more closely and minutely transcribed.
than the rest of the work. A marginal note giving A.H. 827 as the date of composition of the work reads thus:—

وأيضاً في آخر كتاب شهيد مغلوماً بخط التلميد قد فرغ الانتهاء
من تصنيف الكتاب وتنسيقته بعون الله تعالى وحس توفيته
بلدة كرمان حرسها الله تعالى من لوقات الزمان في اواخر صفر

Slightly wormed and water-stained towards the end.
Not dated. Circa 17th century.

No. 73.
fol. 161; lines 22; size $11\frac{3}{4} \times 7\frac{1}{4}$; $8\frac{1}{2} \times 4$.

حاشية شرح أسباب المسمي بكشف الأشكالات

KASHFU'IL-ISHKÂLÂT.

A gloss on An-Nafis' commentary upon the Asbâbu-va'l-'Alâmât, by Muhammad Hâshim b. Ḥakîm Muhammad Aḥsan b. Muḥammad Aфал, who seems to be an Indian author of the 13th century, A.H.

Begins:—

السيد لله الذي هدايا الصراط المستقيم و هو لعيم عظاً فيه
عمار السمع... أما بعد فيقول عبد الله السعيف... محمد هاشم
بن حكيم محمد احسين بن محمد افضل... هذه رسالة مختصرة
رقمنها في ربعان السبعين حين تفضل الكتاب المسمي بشرح
الأسباب والعلاقات الخ

After a short prefatory note on the importance of the subject, as is usual with eastern writers, the author states the title of the work in the following terms:—

From the above passage it is evident that the title is a chronogram which when solved gives the date of composition of the work as A.H. 1184 = A.D. 1770. From the beginning quoted above it appears that the author composed the work in the prime of his youth. Thus it inevitably follows that in A.H. 1184 the author was in his youth.

The gloss extends from the beginning of An-Nafis' commentary to the end of the chapter on Fevers—

The introducing word of the gloss is قوله, while that of the commentary the words قال المصدر.

Written in an ordinary Indian Nasta‘liq.
Not dated. Circa 18th century.

No. 74.

foll. 360; lines 23 to 26; size 12½ × 8½; 9½ × 6.

Hashiya Shurh Asbab Al-Mussim bi Tawaddush ShirifihØ

FAWĀ‘ID-U’SH-SHARĪFĪYAH.

Another gloss on An-Nafis' commentary upon the Asbābu-wa‘l-
‘Alamāt, by Muhammad Sharif b. Ḥādiq u’l Mulk Muḥammad Akmal Khān, a famous Indian physician of the time of Shāh ‘Alam and Akbar II. (A.H. 1173–1253 = A.D. 1759–1837), who became the head of a school of medicine, the followers of which are known among the Indians as Sharif Khānis, as opposed to ‘Alawi Khānis, the followers of the school founded by ‘Alawi Khān (d. 1160 A.H.), the celebrated court
physician of Muhammad Sháh of Delhi. The chief point of difference between the two schools is that the former make free use of mineral oxides (کمیاء جاحض), which are prohibited in the code of the latter. He produced many works (Arabic and Persian) on medicine, the chief of which are the following:—

(1) The present work.

(2) (See above.)

(3) A Pharmacopa in Persian.

(4) On Therapeutics, in Persian.

He died in A.H. 1231 = A.D. 1813.

The prefatory note contains the author's statement that he collected materials for this gloss in his youth, but long neglected to arrange them in the form of a book. The taunts of his friends, however, finally induced him to complete this work. He completed the gloss and added notes on anatomy and commentaries upon those portions of the text which were left without comment by the learned commentator.

The gloss proper begins on fol. 2r thus:—

The work is concluded by a Khátimah, in which the occasion of the compilation of this work is described at some length.

A copy of this work exists in the Rámpúr Library (Cat., No. 58, p. 473).

Written in minute Nasta’liq. Slightly wormed, but mended.
Not dated. Circa 19th century.
AL-JAWHAR-U'N-NAFÎS.


The Urjûzah is in râjz metres, and, though brief, contains, according to Avenzoar (quoted by the commentator on fol. 20) everything with regard to the theory of medicine—

ابو مروان ابن زهر قال انها محيط بجميع كليات الطب و انها افضل من كتب كثيرة

This Urjûzah has been commented upon by many writers, the most important of which is the commentary of Averroes. The scribe mistakes this commentary for that of Ibn Rusâd (Averroes), as the colophon reads thus:—

تمام هذ كتّاب مرح ارجوزة شيخ الرئيسي من تصضيف ابن رشد

But internal evidence proves that this commentary is not the work of Averroes:—

1. The author concludes this work by adding two Fâsîls, in the first of which he treats of the weights and measures used in medicine; and in the second he gives short biographical notices of the authors whom he has quoted as authorities in this work—

الفصل الثاني في تراجم الأطباء الذين وقفت عليهم في هذا المرح ليعرف موالاتهم فيئيق بتولهم

In this second Fâsîl, on fol. 162°, Averroes is mentioned as one of the authorities quoted.
2. Ibn Hazm al-Qarshi is mentioned among the authorities. Al-Qarshi died in A.H. 687 = A.D. 1288, and is a much later writer than Ibn Rushd, who died in A.H. 595 = A.D. 1198.

Begins:—

الحمد لله المختفي بدقائق حكمة البالغة غفل كلفي المظهر
خفيف صنعته ببهاء مصنوعاته وجعل من الماء كلفي حي آله

The preface contains a discussion on the importance of the subject, as is usual, and a statement of how he proposes to treat the subject—

شرحه سرح به صدور الطالب وبرزت معانيها
العامضة في صور الإيضاح بعد الاحتفاظ فالفتح الثقيل من أبوابها
وسهل طريق مغامره لطلابها

The commentary proper, which begins on fol. 5º, is prefaced by three Fasls:—

(1) On the importance of medicine, on fol. 2º.

في هرف الطب

(2) On the origin of the science of medicine, on fol. 3º.

في أول مبدأ علم الطب

(3) A short life of Avicenna, on fol. 4º.

في ترجمة شيخ الرئيس

The commentary begins thus:—

الطب حفظ صحة بر مرض من سبب في الدين منذ عرض
الطب في لغة العرب الغ

Written in clear Nasta'liq, the text throughout being in red. The MS. contains numerous marginal corrections. The space after the colophon contains a copy of the prescription of a collyrium (سومة). Wormed throughout, but mended.

Dated A.H. 1283.
The title of the work means "The return of an old man to his youth." The work deals with the means to be adopted to regain and improve the procreative power.

The author, Shamsu’dd-Din Ahmad b. Sulaymân b. Kamal Rasâh, was the grandson of a wealthy Turkish noble. He passed his childhood in great luxury. One day he saw a man in wretched clothes and of repulsive feature occupying a seat superior to Aḥmad Beg, the first noble of the court of Sultan Salim. Our author was greatly surprised at this singular spectacle and made enquiries as to who the man was. He found out that the man was Mawla Luṭfî, the teacher of the Fâlbâ Madrasah. Thus finding that learning was more honoured than wealth he commenced his studies under the said Mawla Luṭfî, and subsequently prosecuting his studies under Mawla’l-Qasṭallânî, Mawla Khaṭîb-Zâdah, and Mawla Mu’ruf-Zâdah, he at last became professor of the Madrasah of Sultan Bayazid Khân. After serving in the capacity of the Qâdi of Adrianople and that of the ‘Askara’l-Mansûr, he died at Constantinople in A.H. 940 = A.D. 1533 while still holding the position of the Mufti of that place. See Shâqa’iqun-Nu’mâniyâh (Cairo edition, printed on the margin of Ibn-i-Khallikân), i., p. 422; Brock, ii., 449-53; and Beale’s Dictionary of Oriental Biography, p. 169.

In the Cairo Catalogue it is mentioned that in the work entitled Ṣhîfâ fi’t-Tibb this work is ascribed to Aḥmad b. Yusuf at-Tifâshi, the celebrated author of the work on precious stones entitled Aẓhar u’ll-Afkâr, who died in A.H. 651 = A.D. 1253. This statement gains support
when we see that Muḥammad Saʻīd Iṣfahānī, who translated this work into Persian with the same title, also ascribes the authorship of the original to the said ʿAbd al-Tūfāshī (See Risū, Pers. Cat. of the Brit. Mus., ii., p. 471). Ḥājī Khalīfa (iii., 349), however, expressly states that the work was composed by Ibn Kamāl Pāshā at the instance of Sultān ʿAlī Khan.

The preface contains an enumeration of works of the same nature which the author consulted in the course of the compilation of this work.

It is divided into two parts. Part I (f. 1–50') consists of thirty chapters and treats of what concerns the genital organ of men. Part II (f. 50'–96) also consists of thirty chapters, and is devoted to what concerns women.

f. 1–78' are written in clear Nāshī, with the headings in red. f. 79'–96 are supplied in a later hand in Nāṣī, with the spaces for the headings left blank. There are other blank spaces, which are probably due to the fact that the scribe could not make out the words of the original copy from which he made the present transcription. f. 85' is left blank. f. 85'–87' are again in Nāshī, but in a later hand. f. 92' contains passages connected with astrology and having no connection with the work. The last few folios are wanting. The MS. ends abruptly on f. 96' thus:

و اعتقدي ساعة و قصع عنها بلدة عجبلة ما ذاق في زمانى الذ منفها و لم تزل في صعبتي الى ان توفى و لم اصح بعدها امرأة

Other copies: Gotha, No. 2055; Cairo, vi., 16; Berlin, No. 6388, where the contents are fully described; Brock, vols. i., 495, and ii., 449; Ayāṣūfīyah, No. 3622, p. 216; Wāli u'd-dīn, No. 2499 and 2500, p. 143; Kūprīlīzādah, No. 189, p. 157; and Hāmpūr, Nos. 84 and 85, p. 476.

Printed in Cairo in a.h. 1298, also lithographed in Bombay.

Not dated. Circa 18th century.
No. 77.

foll. 366; lines 21; size 8¼ × 5½; 5¾ × 3¼.

تذكرة أولى اللباب و التجامع للعجب العجيب

TADKIRATU-ULI’L-ALBÂB.

VOL. I.

An encyclopaedia of medicine, by Dâ’ûd b. ‘Umar al-Anţâki, the last of the great Arabian physicians. He was born in Antioch. At seven years of age, on account of some nervous disorder he was unable to stand upright or walk properly. While he was in this condition he committed to memory the Qur’ān and the introductory texts of Arabic grammar. At this period a Persian scholar of the name of Muhammad Sharif arrived at Antioch, and people flocked round him to hear his lectures on metaphysics. Dâ’ûd also went to see him, and by him was cured of his malady. Having recovered his health he began a course of studies in logic, mathematics, and other sciences, under the man to whom he owed his recovery. Finally, he intended to learn Persian, but his learned master advised him rather to learn Greek, which, Dâ’ûd tells us, he completely mastered. After his father’s death he proceeded to Cairo, where he remained for a long time. The author of Khulāṣat-ul-‘Aṣar (ii., 140) says that he was the head of the physicians of his time, master of physical and metaphysical sciences, and a wonder of his age. He excelled his contemporaries in sound judgment and rational investigations, and discredited what was unsound and superstitious. He died of diarrhoea in Mecca in a.H. 1008 = A.D. 1599, after staying there for more than a year.

References to his life will be found in the following: Khulāṣat-ul-‘Aṣar, ii., pp. 140–9; ’Iqdul-Jawâhir-i-wa’l-Dur (Lib. Copy), foll. 35–40; Iktifâ-ul-Qunû’, p. 228; Hājî Khalīfa, ii., 260; Brock, ii., 364. Compare with the Brit. Mus. Suppl. Cat., Nos. 809-10.

Begins:

سيطانات مبدع مواد الكائنات بالمكان سبع الإلحاد

The preface contains the author’s statement that, after writing a commentary upon the Qânnûn (المشكل الذي يضعه على نظام القانون), in which he treated the subject exhaustively, he had no intention of
writing further on this subject, but a peculiar idea came into his head, viz., of arranging everything in connection with medicine in alphabetical order. Thus he composed this work, which, he says, will be accessible both to men of high intelligence and also to men of ordinary attainments.

It was the author’s intention to divide the work into a Muqaddimah, four Bābs and a Khātīmah, but he only lived to complete the Muqaddimah and the first three Bābs.

In the Muqaddimah (fol. 3) the sciences in general are enumerated and their relation to medicine is traced. The first Bāb (fol. 9a) deals with the generalities of medicine to serve as an introduction. Under this Bāb the following subjects are discussed:

(1) The four primary elements.
(2) Temperaments.
(3) The four cardinal humours.
(4) The organs of the human body (الأعضاء).
(5) The gases (أرواح) which are the medium of the transmission of energies.
(6) The actions of these energies (الأفعال).
(7) The conditions of health, disease, and the middle state between the two.
(8) The physiological action of things taken internally.

The second Bāb (fol. 31). On canons common to simple and compound medicaments. This Bāb consists of two Fāsūls. In the first Fāsul, before proceeding to the subject he briefly states the extent of the Materia Medica of his predecessors:

(1) Dioscorides, according to him, is the earliest writer on Materia Medica, but he mentioned only a small number, omitting some of the most important drugs, such as Cumin, Scammonium (صمونية), etc.
(2) Rufus (Ephesius, flourished about A.H. 98-117; see W. Smith’s Dict. of Gr. and Rom. Myth. and Biog., iii., 669) is the next writer on this subject, but he did not make any addition.
(3) Paulus mentioned only the medicaments used in ophthalmics, but he also omitted to mention such important drugs as Pearl and Antimony (النحاس).
(4) Andromachus, the younger, only treated of the component drugs of the celebrated Theriac (ثرياق الكبير).
(5) Rāsūl-Baği, surnamed Jālinūs, made additions, but neglected the general properties and dwelt only upon their specific properties.

The subject was then taken up by the Christians. The first man of this epoch who wrote on this subject and translated into the Syrian dialect, was دویدرس البابلي, Duwaydaras al-Bābuli; Ishāq b. Ḥunayn.
was the next man. He translated the Greek and Syrian works into Arabic, and introduced the names of certain drugs which, when administered with the poisons, exerted a palliative influence upon their deadly effects (مصلحت). His son Ḥunayn differentiated between aliments and medicaments. Now Muhammadans took the lead. The first man of this epoch was Muhammad b. Zakariya’r Rāzī. Then came great Avicenna, who devoted the second book of his canon to this subject. Avicenna, according to Anṭākī, is the first man who treated each drug under seven headings. Of the many works composed on the subject, the Minhāju’l-Bayān of Ibn Jazlah, he says, is the best of its kind. The last author who wrote before Anṭākī on this subject was Muḥammad b. ‘Ali aṣ-Ṣūrī, but not a single work is free from defects. Such is the sketch drawn by Anṭākī. He then enumerates the ten headings under which each drug should be treated, and concludes this Faṣl by explaining the general terms used for drugs. The second Faṣl treats of the rules for compounding medicine.

The third Bāb treats of simple and compound medicaments in alphabetical order. Every compound medicament is prefaced by the rules of its preparation and its general uses. While treating of the Electuaries (متعاجين) he gives prescriptions of four electuaries; one for each cardinal humour. The first of these electuaries, according to him, can well serve for all diseases caused by the qualitative or quantitative changes of blood; the second for those caused by the similar changes of the yellow bile; the third for those similarly connected with phlegm; and the fourth for those caused by the like changes of the black bile. Thus he follows the humoral theory to its limits and gives it, as it were, the finishing touch.

The fourth Bāb, which the author only lived to compose up to the letter רגיש, treats of diseases in alphabetical order, and is also prefaced by rules of general import. I translate one to illustrate his mode of reasoning. He says: “That which is variable and the causes producing variation being neither fixed nor secure (مامون), then the preservation of its natural arrangement or form is either difficult or impossible. This necessitates the finding out of laws for the preservation of the natural arrangement or its restoration when changed. It is for this reason the science of medicine is divided into two parts. The first theoretical and general, and the second practical.” Anṭākī’s method of handling the subject was approved of and adopted by later Indian physicians such as ‘Alawi Khān and Sharif Khān.

This volume contains the Muqaddimah and the first three Bābs.

In A.H. 1294 this work with its continuation, due to Anṭākī’s disciples, was printed in Cairo in three volumes; the margin of this edition contained the Kitāb-u’n-Nuzhah of the same author. It was
reprinted with its continuation in Cairo, in A.H. 1302, in two volumes, and again in A.H. 1309, in four volumes. See Iktifa, p. 228.

Copies: Brit. Mus., pp. 459b, 633b and 744b; Brit. Mus. Suppl., Nos. 809-10; Bodleian, p. 133; India Office, No. 798; Batavæ iii., 270; Cairo, vi., 8; Wali u'd-din, Nos. 2479-80, p. 140; Nūr 'Uṣmānīyah, Nos. 3473-8, p. 197; Kuprifizādah, No. 183, p. 151; Rāmpūr, Nos. 33-4, p. 470; and Ellis' Cat. of Brit. Mus., i., 471-2.


Written in a clear Arabian Naskh, with occasional marginal corrections.

Not dated. Circa 17th century.

No. 78.

foll. 158; lines and size as above.

The same.

Vol. II.

The second volume of the work described above.

Begins:—

الباب الرابع ... في تفصيل الأمراض الجزئية ... فان كان بطلالة اصل الخ

This volume contains the fourth Bāb up to the letter كتاب, coming down to which the author died, leaving the work unfinished. Compare with Ḥāfiẓ Khalīfa (ii., 260), where it is stated that, according to some of his works, it appears that he completed this work, but somehow or other the last portion was destroyed. There are lacuna in foll. 15b and 29b. The following folios are newly supplied: 13, 14, 24, 50, 95, 103-6, and 138-56.

Written in the same hand as above.
No. 79.

The continuation of Al-Anṭǎki's Taḍkiraḥ due to some of his disciples.

The preface of the compiler begins:

The work begins:

The Taḍkiraḥ ends at the letter ٌ, while the continuation commences from the letter ی, which is prefixed by a discussion on charms or prayers to enthrall the planets دعاء الكواكب, and is brought down to the letter غ, the last of the Abjad letters. The work is concluded by a Khātimaḥ, in which charms from the traditions of the prophet and the sayings of saints are collected.

Contents:

On fol. ⁴⁺. حرف الیاء
On fol. ⁵⁺. حرف الكاف
On fol. ¹²⁺. حرف الام
On fol. ¹⁴⁺. حرف الميم
On fol. ⁴³⁺. حرف الون

On fol. ⁵⁴⁺. حرف السين
On fol. ⁷²⁺. حرف العين
On fol. ¹³²⁺. حرف الثاء
On fol. ¹⁴³⁺. حرف الحاد
On fol. ¹⁴⁸⁺. حرف الثاف
On fol. 151b

On fol. 175a

On fol. 181b

On fol. 183b

On fol. 184b

On fol. 185b

On fol. 186b

On fol. 187b

On fol. 188b

عائز

سالم بن محمد بن خضر

II.

كتاب لطيف في الطب

A treatise on the exposition of the following three sayings of the prophet:—

1. The stomach is the house of diseases (المعدة بيت الداء).
2. Abstemiousness is the head of cures (الصيحة رأس الدواء).
3. Cold is the chief source of diseases (أصل كل داء البرودة).


Begins:—

قال الشيخ... محمد بن يوسف الشريف السنيسي التلمساني...

الحمد لله المنفرد بالقدم ملتهم الوحيد من العدم الذي نور...

العالمين ببعث من اولي جوامع الكلام ومجله بسر ينير لجميع...

الاسم الخ

Copies: Berlin, No. 6402, and Brock, ii., 252.

Written probably in the same hand as above.

Dated a.h. 1247.
III.

The work is divided into eighty Bābs, each Bāb being devoted to a single disease, and comprises what is treated of in the practical portion of other works. A full table of contents is included in the preface.

IV.

An index of the names of drugs with their well-known and popular designations, arranged in alphabetical order.

V.

Few charms for diseases selected from various sources.

Begins:

فادنة الصداع بسم الله الرحمن الرحيم ذلك تفضيف من رجكم و رحمة الخ
No. 80.

foll. 220; lines 21-24; size $11\frac{1}{2} \times 8\frac{1}{4}; \ 8\frac{3}{4} \times 5\frac{3}{4}$.

I.

كتاب النزهة المبهجة في تشحیذ الأذهان و تعديل الأمرجة

KITÂBU'N-NUZHAT AL-MUBHIJAH.

A system of medicine, by داوود بن عمر الظلمي, داود بن عمر آللقاکی, d. a.h. 1008 = a.d. 1599. For his life see above.

Begins:—

سبطان من مهندنه له جبه الإجرام صاغرة ... و لما كان تنافق النحو من الكاملة الغ

In the preface the author, dwelling upon the importance of the subject, dedicates the work to Darwís Chalpí (an Egyptian nobleman on whose instance, according to حابی خليفة (vi., 332), the work was composed), and states that in this work he has explained the place of medicine among other sciences, and exposed why compounds (مثابین) and other substances (مطلق الباسط) could be traced to their component elements. This, according to him, was essential to make the subject clearer to the reader. He further asserts that for these discussions he has been indebted to no other work, but had to rely on his personal reasoning. The quotation if ever made, he tells us, is either to criticise the statement made therein or to reason it out afresh from his own standpoint.

The work is divided into a Muqaddimah, seven Bâbs, and a Khâtîmah.

Contents:—

fol. 3r. The Muqaddimah. On introductory philosophical discussions and the relation of sciences with each other.
fol. 114. Bāb i. On general rules conducive to health, the limits of this art, its subjects and how it is distinguished from philosophy.


fol. 664. Bāb iii. On the different state of the body.


fol. 1184. Bāb vi. On internal diseases peculiar to each organ, treated systematically from the head to the foot.


fol. 1854. The Khātimah. On subjects referred to in medicine.

The colophon reads thus:

وفاق الفراء من زبر هذا الكتب العظيم صبح يوم العيس
نصف شهر جمادي الأول عام الف و ما تنبين و لالان سنة
1308 م بعثية
سيدي الملك الكرم الهمام النامي العظيم صفي الإسلام و
كتاب الأبدال لما عدم في الحال

A dictionary of simple medicaments collected from the Tadkirah of Anṭāki (see above).

Begins:—

The author does not reveal himself. The colophon reads thus:—

A comparison with the colophon of An-Nuzha shows that the transcriber of this work is the same مصض النفساري.

On the titlepage and after the colophon names of various owners are written.
No. 81.

da. 25; lines 20; size 8\frac{1}{2} \times 5\frac{1}{4}; 6\frac{1}{4} \times 4.

رسالة في المسيل

RISÂLAH FI'L-MUSHIL.

A treatise on the laws, uses, and preparation of purgatives, by 
محمد باقر بن محمود الطبيب
Imād n'd-Din Māhmūd, the father of the present author and a celebrated 
physician of Shīrāz, flourished about the close of the reign of Shāh 
Tāhmāxp (d. A.H. 984 = A.D. 1576), and died about A.H. 1000 = A.D. 1592. 
(See India Office Pers. Cat., i., 396, and Haft Iqlim, Lib. Copy, fol. 74.) 
Thus our author belongs to the beginning of the 11th century, A.H.

Begins abruptly:

هولا، مسیله یعنی الی مالک مجلس یقتصون ذلك مسیله و

The scribe, not being able to follow the original copy, has left the 
place for the beginning lines blank. It appears that the author speaks 
of the importance of the subject, and, after dwelling upon the exposition 
of the ignorance of his co-practitioners, describes his work in the 
following strain: "When I found that such was the state of affairs, it 
came to my mind that I should compile a treatise on the method of 
evacuation and its conditions, the knowledge of purgatives and laxatives, 
their weights, corrections, and rules for their preparation, so that it 
might serve as a memorandum and guide for my co-practitioners, that 
they might know how evacuation should be produced and what drugs 
should be used and what avoided."

The work is divided into a Muqaddimah, twelve Faṣls, and a 
Khātimah.

Contents:

fol. 1\textsuperscript{r}. The Muqaddimah. On the action of purgatives.
fol. 2\textsuperscript{r}. Faṣl i. How to prepare the patient to take purgatives.
fol. 3\textsuperscript{r}. Faṣl ii. On the considerations when administering 
purgatives.
fol. 6\textsuperscript{r}. Faṣl iii. On the concoction of the humours and its 
physiology.
fol. 8°. Faṣl iv. On certain rules in connection with the use of purgatives and the regulation of the diet of those to whom purgatives are administered.

fol. 10°. Faṣl v. On purgatives.

fol. 17°. Faṣl vi. On the causes necessitating the combination of simple medicaments and other rules in connection with them.


fol. 22°. Faṣl viii. Of those on whom purgatives fail to act.

fol. 23°. Faṣl ix. On the symptoms indicating that the action of the purgatives should be stopped.

fol. 23°. Faṣl x. On the treatment of those whom the purgatives affected more than what was desired.


fol. 24°. Faṣl xii. What should be used after the purgatives have produced the desired effect.

fol. 25°. The Khātimah. Practical hints with regard to the use of the purgatives.

This work is the most exhaustive of its kind, and is the chief source from which the author of Ummu'Il-'Ilaj (a more exhaustive work on this subject in Persian) derived his information.

Written in Shafi'i 'Amīn Nastaliq. In the colophon the work is wrongly ascribed to Hākin Aṣgar 'Ali.

Scribe اولاد علي

Not dated. Circa 19th century.

No. 82.

foll. 27; lines 23; size 8½ × 5½; 6 × 4.

النزهة الرفيعة في احكام الحمام الشرعية

و الطبيبة

AN-NUZHATU’Z-ZIHĪYYAH.

A treatise on the medical and religious uses of the bath and its benefits, by عبد الروؤف محمد بن تاج الطبيبة العزيز بن علي بن زيّن

العابدين الباجي السداسي، ‘Abdu’r-Ra‘ūf Muḥammad b.
Táju'l-Árifín b. 'Ali b. Zaynu'l-Ábidín al-Áaddádí al-Munáwi ash-Sháfi'i, a prolific writer famous for his piety and learning. His literary fame fanned the flame of jealousy in the minds of his contemporaries who at last succeeded in administering poison to him. This fruitful author succumbed to its influence after suffering a great deal from its effects, and died on the 13th Safar, a.h. 1013 = a.d. 1604. A complete list of his works will be found in Muhíbib's Khulášatu'l-Ásár (Cairo edition), ii., pp. 412-16. See also Brooik, ii., 305, and 'İdzu'l-Jawáhir-i-wu'l-Durár (Lib. Copy), fol. 95.

Begins:

الله اهد على ما منحت من فعيم القيامه ... و بعد اذكول
... عبد الزؤف إلى مناوي الجناني ... لما رأيت احتجاج
التعاقب والعام وكل مدني بالطبع إلى دخول الصام ... جمعت
هذه النحنة السهية و سهبتها الزهده في احكام الصام
الشرعية والطبيعية

The work is divided into a Muqaddimah (on the literal and secondary meanings of the word حمام, with a short account of its invention), the following three books, and a Khátimah (on the laws pertaining to hot and cold baths, their merits and defects):

fol. 4°. Book I. On the religious observances regarding the bath,
في احكام الشرعية, in 7 Babs.

fol. 12°. Book II. On medical rules in connection with the bath. This book, instead of containing seven Babs as proposed in the preface, contains eight. The eighth Báb treats of the hot and cold baths, a subject which, according to the author's prefatory statement, was to be treated in the Khátimah. The author, however, losing sight of what he stated in the preface, treats it here.

fol. 23°. Book III. On rhetorics and selected verses recited in the Hammam (bath) and the stories narrated there.

Written in clear Arabian Naskh. On the titlepage there is a note to the effect that As-Suyútí's Azhárú'l-Mutaná'irah fi'l Akhbár i't-Tawáturah was bound along with this work, but it is now wanting. Not dated, but cannot be later than A.H. 1093, which is the date of the note of one of the previous owners of the MS.
No. 83.

foll. 71; lines 19; size 7 1/2 x 5 1/2; 5 1/2 x 2 1/2.

كتاب طب الجديدين الكيميائي

KITÂB-U-ŢIBBI'L-JADÎD AL-KÎMIYÂ'I.

A translation of Paraceleus' treatise on chemical medicaments, by Salih b. Naṣrullāh, known as Ibn-Sallūmī, who received the title of Ra'is al-Atibbā' from Sulṭān Muḥammad IV. (a.d. 1648-87) of Turkey. He was born and brought up at Ḥalab, and received his education from the most learned men of that town. He was very witty, and was well acquainted with music. When he repaired to Constantinople Sulṭān Muḥammad summoned him to his court, and, being greatly pleased by his witty replies, made him his companion and appointed him Qādi of Constantinople. He died in a.h. 1080 = a.d. 1669. See Khlāṣatu'l-Âsar, ii., 240, and Brock, ii., 365.

Begins:—

الصد لله رب العالمين و الصلوة و السلام على نبيه الكرم 
الحكيم الذي يعالج مرض الكفر بالفرعية و الثوران العظيم
اما بعد فهذ الكتاب طب الجديدين الكيميائي الذي اخترته الحكم
براكسوس الخ

Compare with Berlin Cat. (No. 6352) which contains a full description of contents, but the beginning quoted there differs from the above.

The work ends on fol. 38° thus:—

هذا ما اخترعناه و نثناه من معروفة الجرماني

The scibre, without drawing a proper line of demarcation, continues after the word الجرماني another treatise entitled Kimiyā'-i-Bāsālqā' of Osw. Crolius (فروليوم), which Ibn-Sallūmī has translated from Latin. This last treatise is described in the Ahlwardt, Berlin Cat., No. 6354.
انما الف في صناعة الطب الكيميائي فصوله كتاباً منصراً
شديدًا لملوك زمنه ويعمل على مختلفين قارناً أن ننشئه من
اللاطينية إلى العربية ليكون عام النفع وسمي هذا المنصرا
كيمياء، بعضاً يعني الكيمياء الملكية

Copies: Gotlia, No. 194; Ayāṣīyāh, No. 3671, p. 219, and Nūr
'Uṣmānīyah, Nos. 3625–3627, p. 205.
Written in an ordinary Nasta'īq.
Dated 1st Muharram, a.h. 1177.
Scribe

مسيف الدين بن السيد محمد بن السيد ابراهيم الرومي

No. 84.

foll. 179; lines, 31; size, 14\frac{1}{2} \times 8\frac{3}{4}; 10\frac{1}{2} \times 5\frac{3}{4}.

الجزء العملي من أكمل الصناعة

AKMAL-U'Š-ŠANĀ'AH.

The practical portion of Akmal-u'š-Šanā'ah, a complete system of
medicine, by Ḥakīm Khāzīm, an Indian physician who got the title of
Hādīqū'l-Mulk. He was the son of the famous Shī'ah Mujtahid, named
Ḥaydār 'Alī at-Tastarī an-Najaffī, and, according to the Rāmpūr Library
Catalogue (No. 14, p. 408), died in a.h. 1149 = a.d. 1736. Beale
(Oriental Biog. Dict., p. 216), however, tells us that he composed his
Farāhāmā-i-Fāţimah in a.h. 1150 = a.d. 1737.

Begins:—

العمد الله التديب النافع في صور الكافي مصوح إبдан الملكة و
الطافي الإيفائيين ... بعد محمد المدعو بكاظم الطبيب المعاطب
يعاذق الملك ابن ... مولانا هيذر علي السنعري التهجي ...
لاشترح لي صدري كتبنا مولانا يحتوي على كليات تحتاج إليها

٩٢
The work is divided into a Maqaddimah (on evil or fatal symptoms), seven Maqālas (on symptoms and treatment of local and general diseases), and a Khātimah (on weights and measures used in medicine). Fol. 56<sup>a</sup> ends abruptly at the following passage:

و قد يكمل هذا العين الذي به البقرة مع النموك بهذا الكحل 
طباشير درهمين سنغ عربي درهم

while fol. 57<sup>a</sup> is left blank.

On fol. 57<sup>b</sup> the third Maqālah begins thus:

العمد الله رب العالمین . . . المثلالة الثالثة في امراض المختصة

beween عوض نعم الراض إلى القدوم

The work is noticed in the Kifś al-jīb wa al-istuwrār 'an āyāl of Ijāz Ḥusayn (Lib. Copy), fol. 42, with the title Jāmi'u-ṣ-Sanā'ah, which seems to be incorrect.

A complete copy of this work exists in the Rampūr Library (Cat., Nos. 14–15, p. 468).

Written in an ordinary Nasta'liq. Wormed throughout.
Not dated. Circa 18th century.

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No. 85.

foll. 174; lines 13 to 17; size 9 \( \times \) 7\( \frac{1}{2} \); 6\( \frac{1}{2} \) \( \times \) 4\( \frac{1}{2} \).

أسرار العالج

ASRARU'L-'ILĀJ.

A treatise on Fevers, probably by Ḥakim 'Ali Sharif of Lucknow (see No. 65), who received the title of Ra'is u'l-Āṭībbā from Ġāziy'ud-Dīn Haydar of Lucknow (see No. 86).
Begins:—

The author does not reveal himself, but after stating that he composed the work for one Mawlawi Mihr ‘Ali, who was a celebrated teacher of logic, philosophy, rhetorics, etc., of his time, calls Mu’tamad u’l-Muluk ‘Alawi Khán (d. A.H. 1162 = A.D. 1749) as his father’s teacher, and narrates the particulars of a case which his father attended in A.H. 1180 (fol. 117v):—

In another place (fol. 130v) he tells us that some of the pupils of ‘Alawi Khán told his father that they saw ‘Alawi Khán prescribing laxatives in a remittent fever (متعابية الأفراد و الأزواج) on the 24th day. His father on hearing this wrote to ‘Alawi Khán, who was then with Muhammad Shah of Delhi, who had marched to punish the Afgáns. ‘Alawi Khán wrote back that he prescribed no such thing. Thus the above facts lead to the conclusion that the author cannot belong to an earlier period than the beginning of the 13th century A.H. That the author belonged to Lucknow appears from the fact that he reduces the weight Astár (a medical weight) into twenty másaas according to the weights used at Lucknow.

The author throughout this treatise shows rare powers of criticism and original investigation such as are not generally to be met with in
other eastern writers. The work strikingly depicts the method of case taking, the mode of reasoning, and the way of investigation peculiar to the Indian physicians of the 12th and 13th centuries A.D.

The work is described on fol. 2-3 in the following strong terms:—

Written in clear Nasta’liq, with copious marginal notes and corrections. Some notes are dictated by the author himself, which are designated by the words منه مد ظله.

Not dated. Circa 19th century.
HILYATUL-WÂSIFÎN.

A treatise on fevers, by Muhammad Mahdi b. 'Ali Asgar b. Nur Muhammad Khan al-Hara'wi. He was Prime Minister of Naširu’d-Dīn Haydar, King of Oudh. He built the iron suspension bridge on the River Kâlinadī near Khudâganj. He was dismissed from his post in A.H. 1248 = A.D. 1832, but was again restored to it by Muhammad 'Ali Shâh in A.D. 1837, and died in A.H. 1253 = A.D. 1837. See Miftahu’t-Tawârikh, p. 587, and Beale’s Oriental Biog. Dict., p. 230.

Begins:—

In the preface the author, after establishing the importance of the subject, names his teacher as ‘Ali Sharif Khân (undoubtedly the author of Asrâr u’l-Ilâj, see No. 85), who received the title of Ra'is u'l-Atibhâ from the then ruling sovereign of Oudh (i.e. Gâziy u’d-Din Haydar), and calls the celebrated Mu'tamadu’l-Mulûk ‘Alawi Khân (d. A.H. 1162 = A.D. 1749) as his teacher’s teacher (استاد الاستاد). He further on states that he composed the work in A.H. 1243 (undoubtedly on the model of Asrâr u’l-Ilâj), and dedicated it to Gâziy u’d-Din Haydar (A.H. 1229-43 = A.D. 1814-27).

The work is divided into a Muqaddimah, nine Maqâlas, and a Khâtimah. The Muqaddimah comprises ten chapters, called Mawqaf, on the following subjects:—

fol. 5ª. Chapter I. On directions as to how a physician should approach a patient.

fol. 10ª. Chapter II. On the nature and division of the causes of the diseases.
Chapter III. On indications in urine.
Chapter IV. On the alvine discharges.
Chapter V. On the pulse.
Chapter VI. On the sweat.
Chapter VII. On oysters.
Chapter VIII. On the definitions of fever and its division.
Chapter IX. On chills, rigors and paroxysms attending fevers.
Chapter X. The periods of fevers and other diseases.
The nine maqālas on the treatment of ephemerals and other fevers.
The Khātimah (in 3 Bābās) on the treatment of consumption, the relapse of diseases—its rules, symptoms and preventives—and the regimen of the weakness caused by diseases.
Written in an elegant Indian Nashk, with an artistically decorated ʿumān within gold and blue borders. The last three folios are much injured. The MS. contains occasional marginal corrections.
Not dated. Circa 19th century.

No. 87.

foll. 303; lines 23; size $12\frac{1}{2} \times 8\frac{1}{4}; 8\frac{1}{2} \times 4\frac{1}{4}$.

ジャミʿ ウル-アマンィ

JĀMIʿ U'L-AMĀNĪ.

A compendium of medicine by محمد إمام بن محمد أفضل البراس الداغشي, Muhammad Aīmān b. Muḥammad Afḍal al-Barās al-Badakhshī, who appears to be an Indian author of the 11th century A.H. Of the many authors mentioned as authorities the latest seems to be Nūr-u'd-Dīn, whose full name is Nūr-u'd-Dīn Muḥammad, son of Ḥakīm ʿAynī'ul-Mulk of Shīrāz, and who flourished in the reign of Shāh Jahān (A.H. 1037-64 = A.D. 1628-58). The author therefore can not be earlier than the middle of the 11th century A.H.

Begins—

الحمد لله الحكيم الصافي و الصولا على محمد الشفيع الكافي
In this work the author proposes to omit unnecessary details, while at the same time to notice all the important points, so that the work may serve as a good text-book of medicine. The work, therefore, is composed on the model of Al-Qarshi’s Mājaz and Al-Jağmini’s Qānūnjah, from both of which the author makes abundant quotations.

The work is divided into twelve Maqālas. The first, third, fourth and fifth Maqālas deal with the generalities of medicine; the second treats of anatomy; the sixth treats of the properties and preparations of the simple and compound medicaments; the seventh on local diseases; the eighth on diseases pertaining to sex; the ninth on fevers; the tenth and eleventh on skin diseases, and the twelfth on poisons and antidotes.

Written in an ordinary Nasta’īq. The MS. contains copious marginal notes.

Dated the fourth year of Bahādur Shāh of Delhi, corresponding to A.H. 1123 = A.D. 1710.

No. 88.

foll. 202; lines 17; size 10 x 7; 6 1/4 x 3 1/4.

كتاب شاف في الطب

KITABU-SHĀFI FI T TIIBB.

A compendium of medicine in the form of Al-Qarshi’s Mājaz. The author cannot be traced. Two works entitled Ash-Shāfi’i are noticed in Hāji Khalifa (iv., 7): (1) by Ibn u’l-Malik; and (2) Ibn u’l-Qaff (d. A.H. 685 = A.D. 1286).

 Begins:—

اعبدك يامن خصص اعدل الأمزجة بينو الإنسان و رخص في بناء تركيبه احسن البيان الع

In the preface the author states that in this work he proposes to mention those facts only which ought to be committed to memory by
the medical practitioners. He further states that he composed his work from reliable sources, especially the Canon of Avicenna.

Like the Qânûn the work is divided into a Muqaddimah and five Fann.

Written in an elegant Indian Naskh. The first few folios contain marginal notes of the author himself. Occasional marginal corrections are found throughout the work. There are many seals on the titlepage and the last page of the MS., the earliest of which runs thus:

محمد اسمعيل بن عثمانNSE

Dated a.h. 1142.

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No. 89.

foll. 21; lines 23; size 8 × 5½; 6½ × 3½.

رساله في السموم

RISÂLAH FI'S-SUMÛM.

An incomplete anonymous pamphlet on poisons and antidotes.

Begins:—

بسم الله الرحمن الرحيم و به لستعين و لعم الوکيل هذه نبذة

الاصطحاب من كتاب متعلق بالسموم و علاجها الغ

The author first gives the anatomy of snakes, and the way in which the poison comes to the teeth of snakes, and then goes on to represent the different stages of the action of their poison on the human system. The rest of the pamphlet deals with scorpions and other animal, vegetable, and mineral poisons, as is usual with the writers on poisons and antidotes. The MS. ends abruptly thus:—

الزنجاب قوي الاخراق ... و علاجه بالتي على العادة بالزبد

أو دهن الورد الى النبيث فيشبي من مطبوخ السرطانات النهرة

Written in an Arabian Naskh.

Not dated. Circa 17th century.
No. 90.

foll. 205; lines 14; size 9$\frac{1}{2}$ x 5$\frac{1}{2}$; 6$\frac{1}{2}$ x 3$\frac{1}{2}$.

كتاب تشريح الأعضاء

KITÂB-U-TASHRÎH I'L-A'DÂ.

An anonymous treatise on human anatomy and physiology. Begins:

الحمد لله الذي خلق العلقم و الإزراق و الخلق و الأفعال و لد
المكر الخ

The author does not reveal himself. Of the many references to authorities, that to Şâhib-u't-Talwîh and Taqîh occurs frequently. The author, therefore, must be later than Fâkhr u'd-Din al Khujiandi, the well-known author of At-Taqi'h u'l-Maknân, and cannot be earlier than the end of the 8th century A.H.

The subject proper is taken up on fol. 21r, while it is prefaced by eight Muqaddimas on the importance of comparative anatomy, human anatomy, and physiology, their sources and benefits.

Various works on anatomy have been noticed in H. Kh., ii., 298, and Berlin Cat., No. 6252; but the beginning of this work does not agree with those quoted there.

Written in an elegant thick Indian Nasîh, within gold border lines. The first and the last folios are supplied in a later hand.

Not dated. Circa 18th century.
Dictionaries of Medicine.

No. 91.

fol. 222; lines 21; size 11½ x 8; 9 x 6½.

كتاب الاحمائي لديستوريديوس

KITÂB U'L-HASHÂ'ISH.

An old and precious copy of the Materia Medica of Pædacus Dioscorides, the great ancient botanist of the town of 'Ayn Zarba, in Cilicia, who flourished about the time of Nero. He was originally a soldier, and travelled through Greece, Asia Minor, and a part of Gaul in search of plants and of information respecting their properties and uses. Ibn Abi 'Uṣaybi'ah (i., 35) tells us that he made personal observations of the specific properties of drugs, and represented them by pictures for the first time. Almost all Arabian authorities agree in giving him the first place as a writer on Materia Medica. According to Galen, quoted by Ibn u'l-Qīfīt (Tārīkh u'l-Ḥukamā, p. 183), his work was the best of the fourteen books which he perused on the subject: thus Dioscorides' work became a model for subsequent ages.

This work in the original was printed at Venice in A.D. 1490. Subsequent editions came out at Venice in A.D. 1518 and 1519; Cologne in A.D. 1478; Lyons in A.D. 1512, and at Paris in A.D. 1516, 1537 and 1549 (see Rose's Biographical Dictionary, vii., 88). A detailed account of the life of Dioscorides and editions of his work in the original will be found in C. Knight's English Cyclopaedia (Biog.) i., 606. See also Ibn Abi 'Uṣaybi'ah, i., 35; Ibn u'l-Qīfīt, p. 183; Mukhtasar u'd-Duwal (Oxford ed.), p. 104, where Dioscorides is professed to have flourished in the time of Ptolemaeus L, King of Egypt, surnamed Soter (the Preserver), but commonly known as the son of Legas (いطموموس فسيطوس و يسمى الفيا موطير); see Smith's Dict. of Gr. and Rom. Biog. and My., iii., 581, and i., 1051.

Stephen, son of Basil, appears to have made the first translation of the work into Arabic, and this was subsequently revised by Ḥunayn b. Isháq. Still many plants were left with their original Greek nomenclature, Arabic equivalents to which were furnished by Niqûlā-Fusal (نقولا فوسيل), who was sent by Armanius (أرمانيوس) to 'Abdu'r
Rahman an-Nasir (d. A.H. 350 = A.D. 961). The work was thoroughly rendered into Arabic by Ibn Juljul (see Ibn Abi 'Usaybi'a, ii., 46, and compare with Kitab ul-Fihrist, p. 293). Our copy is the revised version of Hunayn, which has been further revised and improved by Husayn b. Ibrahim b. Husayn at-Tabari an-Natalli, who adds his own observations here and there (fol. 74).

The colophon of the Leiden Library copy, which appears to be a completed copy, gives the date of An-Natatli's composition as A.H. 380 = A.D. 991. See also Brock, i., 207.

Begins abruptly, first few folios being wanting:

This copy contains the greater portion of Maqalat I, the subsequent four Maqalas and the last two Maqalas, which, according to Kitab ul-Fihrist, p. 293, and Ibn ul-Qifti, p. 183, were added later on. This assertion of the Arabian authorities appears to be correct when we see that all the first five Maqalas are addressed to one of Dioscorides' friends, Arian (an epithet of Dioscorides), while the last two Maqalas are dealt with in a manner quite foreign to the first five Maqalas and are not addressed to Arians.

Contents: fol. 1-32, Maq. I.; fol. 48, Maq. II.; fol. 96, Maq. III.; fol. 136, Maq. IV.; fol. 188, Maq. V.; fol. 212, Maq. VI., and fol. 219, Maq. VII.


Written in an old Arabian Nashk. A portion of the seventh Maqalah is lost, which ends abruptly thus:

The plants are designated by their Greek names written in Arabic characters, excepting a few places where Greek characters are also used. Arabic and occasionally Persian equivalents are given. Plants and a few animals are depicted in neat coloured drawings. Almost every third or fourth folio contains the following note:

which indicates that the present MS. once belonged to the hospital founded by Jalal ul-Din Akhtasun Manuchehir Shirwan Shah, the great
No. 92.
foil 316; lines 17; size 10 × 6\(\frac{1}{2}\); 7\(\frac{1}{2}\) × 5.

MINHĀJ U’L-BAYĀN.

A dictionary of simple and compound medicaments alphabetically arranged by أبو علي يحيى بن عيسى أبي جزلا، Abū ‘Ali Yahyā b. ʻIsā b. Jazlah, the celebrated author of Taqwimun’l-Abdān. He was born of Christian parents, and became converted to Islamism under Abū ‘Abdullāh ad-Dāmīgānī, the Qāḍīyū’l-Quḍāt of Bagdad. He studied medicine under the Christians of Karkh. Finding no good teacher of logic in Karkh he went to Bagdad and became a pupil of Abū ‘Ali al-Walīd, the head of the Mu’tazilites, on whose persuasion he adopted Muhammadianism. He was appointed secretary to the said Qāḍī of Bagdad, and practised his art among his friends and neighbours without ever demanding a fee nor even any payment for the drugs he supplied. He died in A.H. 493 = A.D. 1100.

References: Ibn Abī ‘Uṣaybi‘ah, i., 254; Ibnu’l-Qiftī, p. 365; Ibn Khallikān (De Slane’s translation), iv., 151; Mukhtāṣar u’d-Duwal (Oxford edition), p. 365; Brock, i., 485; Abu’l Fidā, iii., 324; and Huart’s History of Arabic Literature, p. 311.

Begins:

الحمد لله الذي ظهرت بسائر مصنوعاته و بهرت غراب

The preface contains the dedication of the work to Caliph Muqtadī (A.H. 467–87 = A.D. 1075–94) and the explanations of the terms used in this work.

Copies: Brit. Mus., pp. 222 and 613; India Office, No. 786; Berlín, Nos. 6414–15; Batava, iii., 245; As. Soc., p. 85; Ḥūjī Khalīfa, vi.,
200; Walin'uddin, No. 2553, p. 146; Bodleian, p. 130; Ayashfiyab, Nos. 3754-5, p. 224; and Rampur, No. 244, p. 498.
Written in a thick Arabian Naskh.

No. 93.
fol. 279; lines 33; size 16¾ x 11; 12 x 8½.

النجمة

AL-JÂMI'.

A dictionary of simple medicaments alphabetically arranged by
Abu Muhammed 'Abdul-lah bin Ahmad ibn Maliki bin al-Baytar,
Abu Muhammad 'Abdul-lah b. Ahmad Dayen'd-Din al-Maliki b.
al-Baytar, known as Ibnul-Baytar, the greatest of the Arab botanists.
He was born at Malaga (المالقة), and travelled through Egypt, Asia
Minor and Greece for botanical studies and researches. He served
Maliku'l-Kamil as his chief botanist at Damascus. On the death
of his master he removed to Cairo, but soon returned, and died at Damascus
in A.H. 646 = A.D. 1248. With him, says Ibnul-Kutubi (Fuwat u'l-
Wafayát, p. 204), ended the botanical knowledge and researches as to
the sources, names, properties and uses of drugs.
References: Ibn Abi 'Usaybi'ah, ii., 133; Husnul-Mulhidarah
(Lith. Copy), fol. 273; Mir'atul-Jinân (Lith. Copy), fol. 406; Iktifa,
p. 223; Brock, i., 492; and Heart's History of Arabic Literature,
p. 316.

Begins:

الحمد لله الذي اقام بلطيف حكمة بديه الإنسان و اختص بنا
علمه من بدائع البيان الخ

The preface contains the author's dedication of the work to Al-
Maliku's-Salih Najmu'd-Din Ayyub (A.H. 637-644 = A.D. 1240-1249),
whom he served after Al-Maliku'l-Kamil, and a description in six
Garî of the object of his composition.

He names the work as Al-Jâmi', 

Al-Jāmiʻ was translated into German by von Sonthem and into French by Leclerc. See Huart's History of Arabic Literature, p. 613, and Rieu's Br. Mu. Sup. Cat., No. 798.

The work is in two volumes bound in one.

Vol. I. (foll. 1-115b) comprises from 1 to ص ʻالبعض (ص من الصبیاً).

Vol. II. (foll. 152a-279) comprises ص ʻالبعض continued to foll. 135b, 149b, 164 and 228 are left blank as in the original copy from which the present copy is transcribed.

Copies: Br. Mu., pp. 691 and 633b; Br. Mu. Sup., No. 798; Ind. Office, No. 790; Berlin, No. 6418; Gotha, No. 2001; H. Kh., ii. 255; Ellis' Cat. of the Ar. Books in the Br. Mu., i. 7; Cairo, vi. 12; Ayāzūfiyāh, No. 3608, p. 215; Kuprilizādah, Nos. 983-4, p. 64; Nūr ʻUṣmāniyāh, Nos. 3588-9, p. 204; and Rāmpūr, Nos. 52-3, p. 473.

This copy appears to be a correct copy of the work.


Written in various hands in Arabian Nāṣīḥī.

Not dated. Circa 16th century.

No. 94.

foll. 399; lines 19; size 12 × 8; 9½ × 5½.

The same.

Another copy of the work noticed above. Begins as above. Spaces of few lines in foll. 1 and 2 are left blank. There are lacunas throughout. This copy contains the whole of Al-Jāmiʻ in one volume and not in two as above, and has been transcribed in Lucknow.

Written in an elegant Indian Nastaʻlīq, within red and blue borders, and with a beautifully decorated frontispiece.

The names of drugs are written throughout in thick red Nāṣīḥī.

Dated a. h. 1235.

Scribe: میرزا محمد حسن
Kitâb u'l-Mugnî.

A dictionary of simple medicaments arranged according to the diseases of the several parts of the human body systematically from the head to the foot, by 'Abdallâh b. Ahmad b. Muḥammad al-Māliqī al-Khāshib. Ibnul-Baytār d. a.h. 646 = a.d. 1248. For his life see above.

Begins:—

الجديد للذّي انزل لكل دواء. فاستمع لوجود نعمائه على عبادة جمعا وثناء... قال العبد الكبير إلى رحمة ربه عبد الله بن أحمد بن محمد المالكي الصخبا المعروف باين البيطار الغ

After briefly justifying the importance of the subject and the way in which he has approached it, the author entitles the work as Kitābu'l-Mugnî, and dedicates it to Sayfudd-Din Abû Bakr, surnamed Al-Malikû'l-Âdîl II.—the sixth of the Ayyûbîd sovereigns of Egypt who reigned from a.h. 635-637 = a.d. 1238-1240. The dedication of this work to Âdîl II. and that of Al-Jâmi' to Şâlih, who succeeded Âdîl II., clearly shows that this is an earlier composition than Al-Jâmi'. See Br. Mu. Sup., No. 800.

This copy comprises all the twenty Bâbs into which the work is divided.

Contents:—

I. Diseases of the head, fol. 2x.
II. Diseases of the eyes, fol. 33x.
III. Diseases of the ear, fol. 49x.
IV. Diseases of the nose, fol. 53x.
V. Diseases of the mouth, fol. 57x.
VI. Diseases of the throat and chest, fol. 69x.
VII. Diseases of the stomach, liver and spleen, fol. 98x.
VIII. Diseases of the bowels, fol. 124x.
IX. Diseases of the anus, fol. 147x.
X. Diseases of the kidneys, fol. 154x.
XI. Diseases of the bladder, fol. 160ª.
XII. Diseases of the male genital organs, fol. 167ª.
XIII. Diseases of the female genital organs, fol. 175ª.
XIV. Diseases of the joints, fol. 187ª.
XV. Sores and wounds, fol. 204ª.
XVI. Swellings and tumours, fol. 220ª.
XVII. Preservation of the external parts of the body, such as hair, skin, nails, etc., fol. 234ª.
XVIII. Fevers, fol. 257ª.
XIX. Mineral, vegetable, and animal poisons and their antidotes, fol. 263ª.
XX. General properties of some drugs, fol. 283ª.

Copies: Br. Mu. Sup., No. 800; Gotha, No. 2004; Batavæ, iii., 257, and Bodleian, pp. 139 and 144.

Written in an ordinary Nasta'liq. In the following folios the spaces reserved for headings are left blank: 147ª, 148ª, 149ª-151ª and 153ª-156ª. Slightly wormed.
Not dated. Circa 17th century.

No. 96.

follow. 108; lines 9; size 7 x 4 1/2; 4 1/2 x 3.

كتاب الوصلة الي الحبيب في وصف الطيبات و الطيب

KITÂB U'L-WUSLAT-I-ILA'L-HABÎB.

A treatise on perfumes, beverages and the preparation of various kinds of food, by كمال الدين أبو الفاسم عمر بن أحمد بن العديم ámbوئيالطيب، Kamālu'd-Din Abū'l-Qāsim 'Umar b. 'Abdār b. al-'Adīm al-'Aqīlī al-Halabī, known as رئيس الأصحاب الإمام العالم (the chief disciple of the Imam of the world). He was born in Halab in A.H. 588 = A.D. 1193, and became famous as a traditionalist, jurist, rhetorician and historian. When the Arabs were sorely pressed by the Tartars he went to Egypt. He returned to Halab after its sack by the Tartars and composed many odes bewailing its ruin. His ancestors
had held the office of Qāʾil for five generations. He learnt tradition in Damascus, Bagdad and Jerusalem, and died in Egypt in A.H. 660 = A.D. 1262. ʿAli al-Qāʾil, in his Tabaqātun-l-ʾĀhnāf (Lib. Copy, fol. 146b), tells us that he commenced writing a history of Ḥalab which, if completed would have covered forty volumes; but Ibn'l-ʾAdim himself condensed it under the title Zubdat-ʾul-Ḥalab min Tarikhi-ʾul-Ḥalab.

For further particulars, see Abu'l Fidā, iv., 634; Mirʾatul-Jinān (Lib. Copy), fol. 718b; Ḥusnu'l-Muḥādhirah (Lib. Copy), fol. 231b; and Brock, i. 332.

Begins:—

The work is divided into the following ten Bābs:—

I. fol. 3a.  

باب الطب

II. fol. 11a.  

في الأشربة

III. fol. 15a.  

في المياة و صنعتها و كيفية العمل بها و العمل و استفاطره

IV. fol. 18a.  

في صفة ملالي الآلهية

V. fol. 19a.  

في الواعب الدجاج

VI. fol. 42b (after a lacuna).  

المضافات و الشرائح و المضافات التي تكون على وجه الزبادي و في جمل في التضافر

VII. fol. 76b.  

في الصلوة و المصبوغة و ما يجري مجرياً

VIII. fol. 112b.  

في المصلاضات و الملحوظات و صفة عملها

IX. fol. 155b.  

في الاستبان و الصابون الطيب

X. fol. 170b.  

في تصعيد المياة و تنقيب رائحة المثم
foll. 77, 79, 81-82, 86 and 139-148 are injured by the chemical action of the ink used.

Written in a thick flat Arabian Naskh, excepting foll. 131-182 which are written in a different hand.

Copies: Brock, i., 332, and Berlin, No. 5463.

Not dated. Circa 16th century.

No. 97.

foll. 430; lines 23; size $11\frac{3}{4} \times 7\frac{3}{4}$; $8\frac{3}{4} \times 4\frac{3}{4}$.

التذكرة اليدوية والذخيرة الكافية

AT-TADKIRAT U’L-HÂDIYAH.

A dictionary of simple medicaments arranged in the order of the diseases of the several parts of the body attacking systematically from the head downwards, by أبو اسماعيل إبراهيم بن محمد بن طرخان بن السويدي, Abû Ishaq Ibrâhîm b. Muhammâd Ta’khân b. as-Suwaydî, born in a.h. 635 = A.D. 1237 at Damascus. He was a contemporary and friend to Ibn Abî ’Uṣâyihi’ah, the celebrated author of ’Uyun’l-Anbâ’ fi Ṭabaqât i’l-Aṭîbâh, who eulogizes him in an almost poetic strain for his proficiency in medicine and rhetoric. According to Ad-Duraru’l-Kâminah, he died in a.h. 711 = A.D. 1311. Brockelmann (i., 493), however, following Ḥâji Khalîfah (ii., 266), places his death in a.h. 690 = A.D. 1292.

Further references to his life will be found in Ibn Abî ’Uṣâyihi’ah, ii., 296; Ad-Duraru’l-Kâminah (Lib. Copy), ii., 189; Fuwât u'l-Wafyât, p. 31; Brock, i., 493, and H. Kh., ii. 266.

Begins:—

استفتحت بحمد الله وشكر لعمه... وبد جمعة في هذا التذكرة ما استمصتنا من مجريات الحكم، وما اخترته من معاليات العلماء. بصناعة الطب و ما جريته مرارة يعم نفعاً وحسى مروى وسبب كل معالجة إلى قائلها واسمه حتى يثبت على الصفة الواحدة جمعة من الحكماء، وعلماء. بصناعة الطب فذكر أسماء...
Hāji Khalifa (ii., 266) states that this work is very useful because of its arrangement. In this work the author has not only utilized the materials of the ancients, whose names he always quotes, but has mentioned additional medicines the efficacy of which he has himself repeatedly tried. It is, therefore, indispensable to all students of medicine. But as the book, on account of the repeated mention of the names of the authorities, reached an undesirable bulk, Muhammad b. al-Qaṣṣūnī abridged it for general utility. This work has also been abridged by ʿAbduʾl-Wahhāb ash-Shirrānī (d. A.H. 973 = A.D. 1568), which was printed at Cairo in A.H. 1304 and 1311. There is another work of as-Suwaydī on minerals and precious stones, which has not yet been printed. See Iktīfa, p. 225.

Copies: Gotha, No. 1958; Ellis' Cat. of the Arabic Books in the British Museum, i., 732; Brock, i., 493, and Rāmpūr, Nos. 35–36, p. 470.

Ibn Abī ʿUsaybiʿah notes that title which is given above, but the colophon contains the following:

تذكرة السويدية والذخيرة الصميدة

Written in Naskh. A complete list of contents is attached in the beginning, while a list of the names of the authors quoted, alphabetically arranged, is given at the beginning and the end of the MS. It is provided with three beautifully decorated frontispieces, within red and blue border lines. Blue line round the page. It appears to be a very complete and correct copy of the work.

Dated A.H. 1230.

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No. 98.

foll. 371; lines 20; size 8½ × 5¼; 6½ × 3¼.

ما لا يسع الطبب جبله

MĀ LÂ-YASAʿUʾṬ-ṬABĪBU-JAHLUHU.

A dictionary of simple and compound medicaments by جمال الدين بوصف بن أسحيم بن البابس البغدادي الشافعي الجوني. Jamal u'd
Din Yāsuf b. Ismā'īl b. Ilyās al-Juwaynī al-Baḥdādī, better known as Ibn u'l-Kutubi and author of the 8th century A.H. He composed this work in A.H. 711 = A.D. 1311. See Cairo Cat., vi., 31. See also Brock, ii., 169, and Iktifa, p. 224.

Begins:

الحمد لله الذي لا يستحيل حلئاه معروفه العلم و الآلهام...و

The author, after exposing the false notion prevalent among his countrymen about authors and their works, states that Al-Jāmi' of Ibn u'l-Baytār is the best work on the subject, but even this work is not free from defects. This fact led to his present composition, which he divides in a Muqaddimah and two books. The Muqaddimah deals with the generalities of medicine, the first book treats of simple medicaments in alphabetical order, and the second book contains aliments and compound medicaments. This copy contains the Muqaddimah and the first book only. Compare with H. Kh., v., 353.

Copies: Brit. Mus., p. 632; Berlin, Nos. 6422 and 6427; Bodleian, pp. 144 and 155; Batavia, iii., 252; Cairo, vi., 31; Wallis'avin, Nos. 2538-9, p. 145; Kuprilizādah, No. 193, p. 152; Ayāṣufiyah, No. 3718, p. 222; Nūr ʿUṣūnāyih, Nos. 3586-8, p. 203, and Rāmpūr, No. 211, p. 494.

Written in Nastaʿlīq, with occasional marginal corrections.

Dated A.H. 998.

Scribe ʿAbd Allāh Mūẓāfr ʿUṣāfīdī al-Dīn Mūṣīd

No. 99.

foll. 40; lines 17; size 9½ × 6; 6½ × 3½.

مجموع المناخل المبدين

MAJMAʿ U'L-MANĀFI'IL-BADANĪYAH.

An anonymous dictionary of simple medicaments, arranged in the order of the diseases of the parts of the body from the head downwards, and chiefly selected from Mā la Yasa'avatuṬabību-Jahlulu of Ibn u'l-Kutubi.
The author does not reveal himself. The work is divided into forty Babûs. The first twenty Babûs deal with the diseases pertaining to several parts of the body, and the last twenty Babûs treat of general diseases. The 39th Bab comprises medicaments for the diseases of infants and children. Compare H. Kh., v., 353.

It is noticed in the Leiden Library Cat. (iii., 260) with the title Jam'ul-Manâfi'tul-Badâniyâh. See also H. Kh., v., 353.

Written in a clear Indian Nasta'liq, and appears to be a correct copy of the work.

Dated 15th Shawwâl 1246.

Scribe  علماء حسين

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**No. 100.**

foll. 139; lines not fixed; size $11\frac{1}{2} \times 9\frac{1}{4}$; $7\frac{3}{4} \times 5\frac{3}{4}$.

كتاب الفتح في التجاوي من جميع صنوف الأمراض و الشكاوى

KITÂB U'L-FATH FIT-TADÂWI.

A dictionary of simple medicaments drawn up in tables by إبراهيم ابن أبي معبد المطبب المغربي, Ibrâhîm b. Abî Sa'id al-Mutâshâbbib al-Magribî.

Begins:—

An اول ما افتتح به الطبب الف

The dedication of this work runs as follows:—

و اجعله طريقة للتقرب إلى خدمة مولانا الاستهزال الإجل السيد الوعود الكبير العالماظثر المواضير عل الدین مصي
الإسلام ظهير الأيام مجيء الأمام سنة الدولة بها. الله فصر الامة قطب العالم، و المعالي اعتبار الدوّل و الملكات اعتبار العجم و الموت. شجاع الأمرا نبي شجاع ذي القرارين نب عين الدولة بن الامير غازي أمير المؤمنين. عبد الله في صاحب المجد وسمة الج

Compare with Gotha Library Cat., No. 2016.

The author, in the preface, after briefly discussing his method of dealing with the subject, states that he has arranged the index also in tables. For the index he has traced six horizontal columns (قسم)، the first is reserved to contain the number of each folio, and the remaining five contain the medicaments treated in each folio. For each drug sixteen horizontal columns have been drawn. The first contains the name of the drug; the second, its quality (i.e. whether it belongs to the animal, vegetable or mineral kingdom, etc.); the third, its varieties; the fourth, its selection; the fifth, its temperament; the sixth, its general properties; the seventh, its efficacy in the diseases of the head; the eighth, its efficacy in the diseases of the chest; the ninth, its efficacy in the diseases of the alimentary organs; the tenth, its efficacy in the external and general diseases; the eleventh, the method of its medicinal use; the twelfth, the medical measure of its use; the thirteenth, its injurious effects; the fourteenth, the correctives to its injurious effects; the fifteenth, its substitutes; and the sixteenth, its number.

The arrangement described above seems to be peculiar to the author, and to have been suggested to his mind by seeing Ibn Jazla's Taqvim n'il-Abdân.

The work contains a description of five hundred and fifty drugs arranged in Abjad letters. Towards the end of the work an index of medicaments (also arranged in Abjad letters) having two or three names is supplied.

Copies: Berlin, No. 6455; Gotha, No. 2011; Cairo, vi. 16; Bodleian, p. 144, and Rampur, No. 82, p. 476.

Written in an ordinary Nastalîq, the names of drugs being in red. The MS. contains marginal notes selected from As-Sadîdî and other works.

Not dated. Circa 18th century.
No. 101.

foll. 317; lines 25; size 9 × 6; 7¼ × 4¼.

Miṣbāḥ uʾl-Adwiyah.


Ends:

الصد الله الذي أودع يحكمته في المواليد و الاستفحاب مصالح
و منافع و رزقا للعباد الخ

The author, after enlogizing the Tuhfat uʾl-Muʾminin of Muḥammad Muʾmin at-Tinkānābī (see Rieu, Persian Cat., i., 477), states that as the Tuhfat is alphabetically arranged it cannot serve as a memorandum for practitioners. To meet this difficulty a work appeared with the title Taqwil uʾt-Tibb, in which tables of the names of diseases with the names of medicaments used in each disease were drawn up. This work thus being very short did not serve the purpose, and the author, therefore, composed this work. It is divided into six Muqaddimah, thirty Bābs, and a Khātīmah. The six Muqaddimah deal with the generalities of medicine as far as concerns the temperaments of drugs, their doses, etc. The thirty Bābs, like Al-Mugni and others, treat of the medicaments of the diseases of the several parts of the body; the only peculiarity in the arrangement being, that the medicaments under each organ are alphabetically arranged. The Khātīmah comprises discussions on poisons and their antidotes. A complete list of contents is supplied in the beginning.

Written in a clear Indian Naskh, within red border lines, and contains copious marginal corrections throughout.

Not dated. Circa 18th century.
A critical review of a pamphlet of Muhammad Sa'id b. Muhammad Absamu'd-Din al-Farangi of Fathpur on the question whether endive (Cichorium endivia) is injurious for coughs or not. The critic does not reveal himself.

The text begins:

The work is composed in a controversial spirit. The critic harshly condemns the views held in the text, and by quoting later authorities, such as al-Qarshi and the authors of Tuhfat ul-Mu'minin and Makhtzan ul-Adwiyah, comes to a completely reverse conclusion than that arrived at by the author of the text. Sa'id shows that endive is not injurious to cough, while the critic comes to a reverse conclusion, showing that it is very injurious to cough, and its use in such cases is seriously objectionable.

The following quotation of the conclusions arrived at by the writer of the text and the critic will illustrate the above statement.

The author of the text concludes:
The critic concludes:

Written in a clear Indian Nasta'liq. The MS. contains other marginal notes of the critic.

Not dated. Circa 19th century.

No. 103.

fell. 112; lines 13 to 14; size 8 × 5; 5½ × 4½.

A fragment of a treatise on medicine, comprising the following Faæls on the powers of the articles of food (alphabetically arranged) and other necessaries of life:

I. fol. 1.

II. fol. 17.

III. fol. 20.

IV. fol. 33.

V fol. 36.

VI. fol. 40.

في الشكوك
في البئر
في الصوب
في الاصبع والفصل
في الرياحين
في أنواع الطيب
الحمد لله الذي ضر و نفع . . . وبعد فهذا حذرة من الطب وجدته مفردة عن اصلها الغ

The beginning and the short preface have been added by a later owner of the manuscript. The MS. contains notes of different owners. The earliest appears to be that of Muhammad b. 'Abdullah al-Hindi. The handwriting of the note of this first owner closely resembles that of the first page, and it is probable that he supplied the beginning and preface to this fragment. In the preface it is stated that the writer of the preface found this portion only and expresses his desire that any
man who may be fortunate enough to find out its remaining portion may
add it to that.

The work appears to be of a later writer than Avicenna, who is
frequently quoted as an authority.
foll. 1–61 deeply water-stained.
Written in an old Arabian Naskh.
Not dated. Circa 16th century.

**PHARMACOPEIA.**

No. 104.
foll. 149; lines 19; size 9⅓ x 6; 7 x 3½.

**QARÂBÂDIN-AL-QALÂNSÎ.**

Pharmacopeia, by Badru’ddin Muhammad b. Bahrám al-Qalânsî, who lived about a.h. 600. The
exact date of his death is not known. See Ibn Abi ’Usaybi’ah, ii. 31; Brock, i., 489, and Brit. Mus. Suppl., No. 796.

Begins—

قَالِ الْإِمَامِ . . . مُحَمَّدٍ بْنِ بِهْرَمٍ بْنِ الْثَلَّاثِيْنِ . . . الصَّمْدُ لَهُ الْحُكَّمَ

The work is divided into forty-nine Bâbs, a full table of which is
inserted in the preface. For the authorities quoted in the work see:
Brit. Mus. Suppl., No. 796. For other copies see: Berlin, No. 6498,
and Râmpûr, Nos. 190–2, p. 492.

This copy is written in a clear Nasta’líq, contains occasional
marginal notes and corrections, and appears to be a fairly old and
correct copy of the work.

Dated a.h. 782.

Scribe ابوري
No. 105.
fol. 92; lines 21; size 7½ × 6½; 5½ × 3½.

AL-KITÂBU'L-ASHRAF.

A treatise on the properties, uses, ingredients, and preparation of the celebrated Theriac, known to the east as ِتَرِيآظَي الكِبَيِر علي بن يوسف ابن عبد الله بن علي الضروري ِتُرِيآظَي الفَاروقِ, "Ali b. Yûsuf b. 'Abdullâh b. 'Ali at-Tanûkhî al-Maqdisî. He was the grandson of Rašîd-ud-Dîn Abî 'Ali Mašrûr b. Abîl Fadl aš-Šûrî, who prepared the Theriac for Al-Malikul 'Adîl (A.H. 596-615 = A.D. 1199-1218) the fourth of the Ayyûbîd sovereigns of Egypt, and who was a pupil of Abû Ja'far Aḥmad b. Muḥammad al-Gâfîqi (d. A.H. 560 = A.D. 1165), the celebrated Spanish physician and botanist. (See 'Ibn Abî 'Uṣaybi'ah, ii., 52, and Brock, i. 488.)

The author states, fol. 8v, that he was greatly attracted towards the study of Botany. For a knowledge of the uses and powers of drugs he consulted the works of:—(1) Dioscorides; (2) Ga-len; (3) Al-Ǧâšqî; (4) Ibn ul-Wâlid; (5) Ibn Juljul; (6) Ibn ul-ʿAsh'âq; (7) Abû Ḥanîfat-ud-Dînawarî; (8) Aviceenna; (9) Rhazes; (10) Ibn ul-Jazzîr, and others; but knowing the insufficiency of book-knowledge without a practical acquaintance with the subject, he travelled with his teacher and grandfather aš-Šûrî through the mountains and plains of Irâq, Armenia, Sicily, Antioch, Anatolia, and Cyprus and Rhodes Islands to get a practical knowledge of the drugs. During his travels he met with the celebrated botanists of his time, such as Tâj-al-Bîlgârî and Ibn-ul-Baytûr, with the latter of whom he discussed many botanical problems, and found out that he possessed very little practical knowledge. He composed this work in A.H. 656, as will appear from the colophon quoted below.

Begins—

almadallah madhib al-umur alamîm yamiyyun fi azamânhu

This work is dedicated in the following terms:—

waragh bi llahu fil alam min khase min kullahu yamiyy al-amîm
The work all through gives clear indications of the author's practical acquaintance with the subject, which he treats very exhaustively.

Written in an old Arabian Naskh. Entirely worn out by damp, so much so that the paper is perishing. The colophon reads thus:

Not dated. Circa 16th century.

Scribe: علي بن محمد ابن علي الشربيني الشافعي المعطب بدائر المفا المعر

No. 106.

foll. 271; lines 14 and 13; size $8\frac{1}{2} \times 5\frac{4}{5}$; ($5\frac{1}{2} \times 3\frac{4}{5}$ and $7 \times 3\frac{1}{2}$).

I.

MINHÂJ-U'D-DUKKÂN.


Begins without doxology:

After a complete list of the twenty-five Bābs into which the work is divided, the first begins, fol. 2, as follows:

ابن الولام فيما بني من استمتع الناس

الباب الأول... أعلم وفق الله لطاعته الخ...
Contents:

Bāb i. fol. 2r.  Bāb x. fol. 82r.  Bāb xviii. fol. 130r.
Bāb ii. fol. 4r.  Bāb xi. fol. 90r.  Bāb xix. fol. 144r.
Bāb iii. fol. 36r.  Bāb xii. fol. 92r.  Bāb xx. fol. 154r.
Bāb iv. fol. 39r.  Bāb xiii. fol. 100r.  Bāb xxi. fol. 161r.
Bāb vi. fol. 54r.  Bāb xv. fol. 115r.  Bāb xxiii. fol. 196r.
Bāb vii. fol. 69r.  Bāb xvi. fol. 126r.  Bāb xxiv. fol. 197r.
Bāb viii. fol. 69r.  Bāb xvii. fol. 132r.  Bāb xxv. fol. 203r.
Bāb ix. fol. 76r.

The present copy, except wanting the doxology and the preface, is otherwise complete. Compare with Brit. Mus. Cat., No. 801, ii.

The author mentions, fol. 80r, the name of Qādi Fath u'd-Din, who was dead at the time of the composition of the work, but from whom personally he received some prescriptions.

Lacuna occurs in foll. 49r, 175r, and 177r.

Folios 225 and 226 are left blank. Copies: see above.

Written in an elegant Indian Naskhī, and contains occasional marginal corrections and notes. The work is named in the colophon.

Dated a.h. 1143.

Scribe ٍکمال

II.

foll. 227–271. A Persian treatise treating of prescriptions for the diseases of the eye, imperfect at the beginning.

Begins abruptly somewhere in the fourth Bāb on ٍشیافه as follows:

عدد داروحا نه اسب بسایید و بزرگ بیزن و بسیجده غایه
مرغ بسیدد و شیاف کند و بوقت حاچب بکار دارند نسجه دیگر
آز موده نافع اسب مور ساده و ریش را و حورات مفرط را که
در جهش باشد الغ

The work consists of twenty-one Bābs, the last being on the general experience of physicians ٍباب بسیج و یکم در تجارب علماء، A Persian Risalah on opthalmics is noticed in Hajj Khalifa (iii., 432) compiled by Ibn Zayn Muhammad al-Kalbāl and having ٍرساله الكمالین as the title, but it is said to have been divided into twenty-five Bābs.
No. 107.

lines 24; size \(11\frac{1}{2} \times 6\frac{3}{4}; 8 \times 4\frac{1}{4}\).

The first part of a vast pharmacopoeia, by معتصم الملوك حكيم محمد هاشم بن حكيم محمد هادي المعروف بحكيم السيد علوي خان, Mirza Muḥammad Hāshim, who was afterwards distinguished by the title of ‘Alawi Khān and Muṭʿamad u'll-Mulk. He belonged to a distinguished family of physicians of Khurāsān. His grandfather left Khurāsān and settled with his family in Shirāz, where ‘Alawi Khān was born in Ramadān, A.H. 1080 = A.D. 1669. Hakīm Muḥammad Hādī, the father of our author, distinguished himself in medical and surgical practice, and was a good caligrapher. ‘Alawi Khān received his early insight into medicine from his father, and subsequently from Mullā Luṭfullāh, of Shirāz, and ‘Akhund Māsiḥī. In A.H. 1111 = A.D. 1699 he came to India and entered into the service of Awrangzīb, who appointed him as a personal physician to Prince A‘zam Shāh, afterwards known as Shāh ʿAlām Bahādur Shāh, of Delhi. Shāh ʿAlām, after his accession to the throne, bestowed fresh grants upon him and gave him the title of ‘Alawi Khān. After Shāh ʿAlām’s death he treated Muḥammad Shāh with great success, who rewarded his services by giving him the title of Muṭʿamad u’ll-Mulk and raised him to the command of 6,000, with an increase of his pay to Rs. 3,000 per mensem. He was at the zenith of his fame when Nādir Shāh sacked Delhi, and who on his return took him to his capital. He wrote many valuable works, all of which give indications of his encyclopædic mind and spirit of critical investigation, not very common among eastern writers. Many contemporary poets eulogized him, of whom Muḥtashīm ʿAlī Khān, who had the poetical title of Ḥāshmat, writes the following quatrains in his praise:—

ای دمست لوستگان، مرنامه والد
از فیض لو درمان طلبان کامروا.
To thee for comfort kings and beggars fly; 
Helpers of others on thine aid rely.
Men say thou dost perform the work of Christ; 
I say it is the work of God most high.

He died in A.H. 1162 = A.D. 1749, at the age of eighty-two, in Delhi, 
leaving no heir. The author of Miftāḥ u’t-Tawārikh (p. 496) mentions 
the following line which gives the date of his death:—

His properties, at the intervention of Šaftār Jang Bahādur, were 
given to Ḥakīm ‘Ali Naqī Khān, the son of his sister. See Mir‘āt-i- 
ʿĀftāb Numā, of Shāh Nawāz Khān (Lib. Copy), foll. 222v–225.

Begins:—

Before entering into the details of prescriptions the author, in three 
Mqaddimas, describes the causes necessitating the compounding of 
medicaments, the method of finding out how many component drugs 
are required for a particular preparation, and the way of calculating 
their respective weights necessary to produce the desired effect. The 
rest of the work is arranged alphabetically.

The rules of Pharmacopoeia set forth systematically by As-Samargandi 
in his ‘Uṣūl u’t-Tarākhī, and adopted, improved and treated along with 
each preparation by Al-Anṭākī in his Taḍkīrah, find further develop-
ment in this work. Here each preparation is preamble by its rules 
and principal uses, which is followed by its most reliable prescription, 
with a detail of the authentic and important changes made by 
subsequent authorities; and, while concluding, the author, never fails 
to add his own views and the changes he has effected to adapt it to the 
Indian climate. Thus the work is a monumental representation of the 
mode of criticism, observation and adaptation made by the Indian 
physicians. A note on the titlepage runs thus:—

أنقسمت بتصرف الفرق هذا الغزاة في ترتيب الالعاب و هو للطبيب الزياني نواب معتمد الملوك عقلهم علی نظام الشيرازي
The words المدلل العالي in the above passage indicate that the author was alive when this copy was transcribed. The date a.H. 1159 in the colophon supports the above assumption, making it quite evident that the work was transcribed three years before the death of the author.

Written in an elegant Indian Nastäl’iq. Water-stained and slightly wormed.

MIXED CONTENTS, IN MEDICINE.

No. 108.

foll. 322; lines not fixed; size 6½ x 4½.

مجمعه فى الطب

MAJMU‘AH. No. 1.

I.

رسالة ما السبب

RISÂLAT-U-MA‘S-SABAB.

An anonymous pamphlet dealing mostly with physiological expositions of facts connected with medicine.

Begins:—

الحمد وسلمة على محمد وآله ما السبب في اختصاص

الإنسان إن يطول شعر رأسه الغ
The author does not reveal himself; the latest writer among the authorities is Al-Qūṭb-ush-Shirāzī (d. A.H. 710), who is quoted with the title Al-ʿAllāmah.

The pamphlet is in the form of questions and answers, every question beginning with the words ما السبب (What is the cause of?). Though small in bulk, this pamphlet sets forth in a striking manner the problems of physiology as they were known to the Arabs.

Written in an ordinary Nastaʿlīq.
Dated A.H. 1275.
Scribe جعفر

II.

foll. 39v–40v. Simple medicaments for: (1) stopping haemorrhages; (2) killing worms in the bowels; (3) lessening pain; (4) removing large abscesses—their softening and concoction; (5) dispersing wind in the stomach; (6) healing wounds, etc.

Begins:

قاطعات الدم الود اس وبر الأرب وبر للنجح قرن الالي

and ends thus:

مضاد الشوشه ... يفعض بعون الله تعالى

Probably selected by the scribe from other works. Written in the same hand as above.

III.

foll. 41–130.

أرجوزه

The celebrated Urjūzah of Avicenna (d. 428 A.H.). The Muqaddimah is supplied by some later writer. After a short preface by Avicenna himself, the Urjūzah proper begins on fol. 46v.

Begins:

مقدمة لما كاست هذه الرسالة الشريقة منظومة أحببت أن

Ajel Iha M氨基酸ثلث

Avicenna's preface begins on fol. 44v thus:

قال الشيخ لما جرب عادة الحكماء وفضل التركمة، مقدمة

الملوك الغ
The Urjúzah begins on fol. 46v thus:

العبد لله الملك الواحد
رب السماوات العلي الناجد

Avicenna dedicates this work in the following terms:

و البعس من الحكا، فقدمت حضرة ميدانا الفقيد اللالج
التامي السني السجل أطل الله بفاه و أدام عزه و عادة ...

بهذه الأرجوزة المفيدة من الطب على جميعه

The work concludes with an addition of Avicenna's translation of the ode on the preservation of health by Hakim Tayyâlq (ليذويقي)، a celebrated physician of the time of the Umayyads and a court physician to Ḥajjaj b. Yūsuf. (See Ibn ul-Qiftī, p. 105; Fihrist, p. 303; and Ibn Abi 'Uṣaybi'ah, i., 121.)

This ode begins:

توق اذا استطعت ادخال مطعم
على مطعم من قبل فعل اليواسم

و وفر على الجسم الدواء فنافها
لقوة ابدان اصد الدعائم

خشال بها اوعي الحكم تباثق
ائنا العدل لو شروان ملك الاجتماع

With a Persian poetical version beginning:

تاطععنا نذكرن از معده بربالآ آن
هرطعامي كان خوري باشد تراعين زيان

پس بكو تو فيردار و بردين بشور زم
كان بود بهتر مسرون بهر قوام مرمـان

For other copies see Br. Mus. Sup. No. 801; Berlin, Nos. 6268, 6395–99; Batava, iii., pp. 241–2, and 261, 264; Cairo, vi., 2–3; Nûr Uṣmaniyya, No. 3458, p. 196; and Râmpûr, Nos. 2–5, 467. The Urjúzah
has been lithographed in Lucknow A.H. 1261. A commentary upon this Urjûzah has been noted above.

Written in clear thick Nasta‘iliq, with copious marginal notes throughout.
Dated A.H. 1255.

Scribe چنی لعل کبیری

IV.

foll. 131-132°. The prescription of a well-known eloctuary entitled Al-Fulâniyya (الفلونیا), copied with abridgement from Ḥakîm Ḫimad-u’d-Dîn’s pamphlet on the opium. The ingredients of this preparation are described in a highly metaphorical or veiled language, to which explanations are supplied.

Begins :

ذکر السيد عماد الدين ممود المیرازی عثمة معجون الفلونیا في
رسالة الفینا في مخالب الاغمون عبارة هذه قصائدها الع

V.

foll. 133°-137.

رسالة قبریه

The famous Risâlah Qabriyyah of Hippocrates (for life see above) on the twenty-five propositions prognosticating the exact time of death. A commentary on this work will be noted below.

Begins :

هذا فصول في البغور و جنب في قبر ابتكاط في الانذار الموت
وهي خمسة و عشرون فصل الغ

Written in ordinary Nasta‘iliq. Repeatedly lithographed in India.

VI.

foll. 136-137°. Nine Persian verses on a general geography of the world.

Begins :

ا زخد مشرق بغرب را صدا ان گردیده اندا
پروزپ ابادی و ویراناتش را دیده اند
VII.

fol. 137°. Two quaint methods of finding out whether a patient will survive or die.

The first method runs thus:—

Blinae (Albinus, the celebrated peripatetic philosopher) says that if you wish to know whether a patient will survive or not, then take three pieces of salt of the weight of a Danaq or one-half Dirham each, and throw them on a fire lighted in an earthen pot, which should be placed at the door of the house occupied by the patient. Now, if the salt is thrown out of the fire in the direction of the house the patient will survive, if it is thrown away from the house he dies, and if it remains in the fire the disease will be prolonged but the patient will ultimately recover.

The contents of the second are as follows:—

Alexander said that if a patient fell dangerously sick and you want to know whether he will survive or not, then take a little of fermented paste, rub the hands and feet of the patient with it and throw it before a hungry dog. If the dog partake of it the patient will survive, while if he leaves it untouched the patient will die.

After these two peculiar ways of knowing the so-called destiny of the patient a prescription of an opium pill (حب افيون) is copied from Qarabádin-i-Qalánsí.

VIII.

رسالة في الباء

A pamphlet on the procreative power of man, by فتح علي بن حكيم حكيم الله خلف الريحان عبد النافع خان مسح الملك, Fath 'Ali b. Hâkim Hikmatullâh Khán, the eldest son of Hâkim 'Abdu'llâh-Shâh Khán Mash'úl-Mulk, a well-known physician of India of the 12th century A.H.

Begins:—

الجد [sic] والصلاة على نبيه ... اما بعد هذه الصغير النسي
A copy of this work exists in the Râmpûr Library (Cat. No. 93, p. 487).

Written in an ordinary Nasta'lijq.
Dated Şafar 1269.
Scribe چهی لعل

IX.

fol. 163°.

Many notes of general medical import copied from various sources.
Begins:—

الفائدة اعلم ان الطب علم عظم للبع و قدراه ... و نسب في
الشرح الغ

X.

fol. 164°-177°.

الرسالة في الأدوية المركبة

A pamphlet on compound medicaments. It is drawn up in a manner to serve as a dispensary guide and a pocket memorandum.
Begins:—

قال العبد الضبعف ... اسدى علي ان هذه فوائد عجيبة و
فوائد عريضة و نست مجرية لطيفة و تركيب مضرة شريرة من
معمولات النصير المدقق و العين النصفق و الذي و استاده السيف
درويش محمد ... قال رحمة الله هذه الرسالة في الأدوية المركبة
و ما يتوقف عليها

The author, Shaykh Darwis Muhammad, seems to be an Indian writer of the 13th century A.H., because he quotes Hakim Sharif Khan (d. 1231 A.H.) as one of his authorities on fol. 170°.

Contents.

fol. 164°. Faśl i. Points necessary to be remembered before proceeding to treat a patient.

في امور يجب استمصارها قبل المداوات
MEDICINE.

fol. 164°. Faṣl ii. On the canons of compounding medicaments.

في قانون تركيب الأدوية

fol. 165°. Faṣl iii. On the changes made by a physician in the course of treatment.

في تصرفات الطبيب عند الدعاة والمعالجة

fol. 166°. Faṣl iv. On the canons of the weights of medicaments.

في قوانيين أوزان الأدوية

fol. 166°. Faṣl v. On the canons of knowing the degree of the temperament of a compound medicament.

في قانون معرفة درجة الدواء المركب

fol. 166°. Faṣl vi. On the number of compound preparations.

في تعداد الأدوية المركبة

The sixth Faṣl is divided into four Kalimās. Kalimah i. treats of the refrigerants (المطقيات)، the watery essences (العرقيات)، the viscous medicaments (لأعشاب عليبي)، and the juices or milks of plants (في或多或少 والحلويات). Kalimah ii. treats of soaked or boiled liquid preparations (و في جمالة السلقاءات). Kalimah iii. treats of decoctions. Kalimah iv. on powders.

Written in an ordinary Nasta’liq. A copy of this pamphlet exists in the Rāmāpur Library (Cat. No. 99, p. 479).

XI.

رسالة الفصد للفضيلة الرئيس

Avicenna’s pamphlet on venesection. This work is not noted in the list of his works given by his biographers.

Begins:

بسم الله ... رسالة الفصد للفضيلة الرئيس وهي عمرة إبراهيم

The work is divided into the following ten Bābs:

fol. 178°.

الباب الأول في حد الفصد
الباب الثاني في الأعراض المشقودة بالفصد

الباب الثالث في كيفية القصد في الجملة وكيفية فصد السرائنين
و العروق الفائرة

الباب الرابع في معاني حذ القصد عند فصد عرق مابين اليدين
وكيفية الربط الأول والثاني

الباب الخامس في العروق المشقودة على الأكفر وكيفية فصد كل واحد منها

الباب السادس في ذكر العلل التي يفصدها كل واحد من تلك العروق

الباب السابع في العلل التي يفعها الفصد

الباب الثامن في العلل التي تضر بها الفصد

الباب التاسع في تدارك خطأ الفصد

الباب العاشر في شروط الماغذة على الفصد في الفصد

Written in an ordinary Nastāʿīlīq. A copy of this work is noted in the catalogue of the Rāmpūr Library, No. 99, p. 480.

XII.

رسالة في حفظ الصحة للشيخ الرئيس

Avicenna's pamphlet on the preservation of health. This work also has not been noted in the list of his works mentioned by his biographers.
The preface has been omitted by the scribe, the rest consists of the following thirteen Bâbâs:

I. fol. 190ª.

في ذكر الكيفيات

II. fol. 190ª.

في ذكر الاعتدال و تقدمه على سائر الطلباء و الفصول

III. fol. 191ª.

في ذكر الابدان وما يحتاج إليه لحفظ الصحة. ذكرها مجملاً

IV. fol. 191ª.

في تدبير كل يوم

V. fol. 192ª.

في السواد و منفعته و ذكر الاعتدال التي تيديم منها و السنوانيات النافعة لكل مراف

VI. fol. 192ª.

في الرياضة و منفعتها و كيفية استعمالها وما يجب أن يستعمل عند تركها

VII. fol. 192ª.

في هيئة السماء و منفعتها و كيفية استعمالها و التدبير التي يجب فيه و عقلات الخروج منه

VIII. fol. 193ª.

فيتناول الطعام ووقته ومقداره و ما يؤدي إلى قلبه و تأجيجه و ترتيبه

IX. fol. 194ª.

في الشراب و الوعاء و بيان منافعة و معناه و كيفية استعماله وما يستقل به و عالي الصمار

X. fol. 195ª.

في ماهية اليوم و منافعة و كيفية استعماله
XI. fol. 195a.
في القصف والصيحة ومنشعتهما والذالل الموجبة لها، واعتبار اليام والمواعق الموجبة لها وما يستعمل فيها من الاطعمة والشرة.

XII. fol. 196a.
في الأسحال ومنشعتها وتدبير كل استفزاع.

XIII. fol. 197a.
في ذكر اعتبارات اليام

Written in the same hand as above. A copy of this work has been noted in the British Museum Catalogue (p. 455) without the author's name, but the beginning quoted there agrees with that of the present copy.

XIII.

رسالة في هضبة الغب

An anonymous pamphlet on Semitertian fever.

Begins:

بعد جد الله والفتنة عليه كما هو أعلم ومستمع فأول ما يجب على الطبيب أن يبدأ، هو معرفة العلة بجسمها ونوعها ومصدرها.

Written in the same hand as above. Probably the work noted in the Râmpûr Catalogue, No. 98, p. 470, is identical with the present work.

XIV.

رسالة في الحرارة الغزيزة

An anonymous pamphlet on the animal heat of the human body.

Begins:

تروى أصناف الحيوان ونباتات يتم افعالها الغذائية والتوليدية بحرارة مسومة تتوي بقليلها وتعزف بضعفها الغ

Written in the same hand as above.
Medicine.

XV.

 رسولتة غذية

Muḥammad Ibn Zakariyā-ʾr-Raḍī’s pamphlet on aliment. Probably this is the work noticed by Ibn Abī ʿUṣaybi’ah (I 131) in the list of Rhazes’ works, as مقالة في الأغذية مختصرة.

Begins without doxology and preface as follows:—

من لا يريد أن يسمع عليه القلب يجب أن يكون النية الح...

XVI.

رسالتة دربيان حمية مركبة

A pamphlet in Persian, on compound fevers by Ḥakīm Rustam Jurchānī. In the colophon it is stated that Ḥakīm Rustam was originally the court physician of Khān Ahmad of Gilan (probably Kārkiyākhān Ahmad, the king of Jilān, who was, after a reign of thirty-one years, deposed and imprisoned by Shāh Tahmāsp Šafawi in a.H. 974 = a.D. 1566. He was restored to his kingdom in a.H. 985 = a.D. 1577 by Shāh Muḥammad, but had again to abandon it in the time of Shāh ʿAbbās. He appears to have been alive in a.H. 1002 when Haft Iqlīm was composed. See Haft Iqlīm Library copy, fol. 312.) He subsequently left his native place and entered into the service of Sultān Niẓām Shāh of Deccan. (The Niẓam Shāhs remained supreme in Ahmadnagar from a.D. 1490–1595. See Lane Poole’s Muḥammadan Dynasties, p. 320.)

Begins:—

سياس بيتشام حكيمی را که روح لفسانی را از اعصاب دماغی جبهه نس و حکم باعثه بسیطه و مركبة حیوانی زمانی وال...

In the preface it is stated that this work was composed at the time when Niẓām Shāh invaded Bijapore and laid siege to its fortress. By Niẓām Shāh our author probably refers to Burhan Niẓām Shāh I, who led several campaigns against the Ādil Shāhs of Bijapur (see Scott’s Farishta and Muḥammad Ibrāhīm’s Basāṭīn-i-Salāṭīn Library copy).

Tables showing the combinations of the cardinal humours to produce different fevers occupy two opposite pages.

Scribe یصیود
Abul Barakāt's prescription of a well-known electuary entitled Rawḥaṣḥa, with a solution of the language used to express it in Persian.

XVIII.

 رسوله خواص ادویه جدیده

A pamphlet on the properties of the newly introduced medicaments by Ahmad b. Lutfullah al-Maulawi Aūndi.

Begins:

الحمد لله رب العالمين... امابعد فأقول أن طالفة الأفرع

المهمين لصناعة الطب

In the preface it is stated that, when the French found out that in America there are many plants possessing powerful medicinal properties, they introduced them into their Materia Medica. A Turkish physician translated their properties from the French to the Turkish language, which the present author translates into Arabic.

The following medicaments are treated in this treatise:

I. fol. 313a.

II. fol. 217a.

III. fol. 218a.

IV. fol. 220a.

V. fol. 221a.

VI. fol. 222a.

VII. fol. 223a.
This work has been printed in the Qarabādin Kabir in Calcutta. Written in the same hand as above.

Scribe چنی للل

XIX.

foll. 293–283².

診断 the عراق و الاعتراف

Tanqīḥ a-l-Miqāq-i-wa-l-Iḥtirāq, a pamphlet differentiating the diseases arising from burnt humours and from those owing to the infection of the peritoneum by محمد داد al-Tādrī the نفاطي, Muḥammad Dād al-Ḥanafī, a clever Indian physician of the eleventh century A.H.

Begins:—

الصد لله المكيم الذي هو بالجد حقائق . . . اما بعد فيقول 

 محمد داد al-Tādrī the نفاطي البرهاني النوري

لما كان مرضا عراق و الاعتراف من امراض المذهبة في غاية

الاعتيام الع

The colophon contains the enumeration of the authorities consulted. These are the famous authors, such as As-Samarqandi, Al-Qarshi, An-Nāfi, etc. Special mention is made of a Persian pamphlet of Sharaf评论Din Buzurg Ummayd on this subject, which the author says he has wholly translated from Persian into Arabic:—

و حضورا رسالة الفارسية للفاضل المرف المنير يزرك امید 

عاني اوردنها بمثما في هذه الرسالة و تكلما من الفارسية 

الي العربي

A copy of this work is noticed in the Catalogue of the Râmpūr Library, No. 50, p. 472.

XX.

foll. 283². Notes on prognostics, incomplete towards the end.

Begins:—

في العلامات بها يستدل على الحوال المرفي من حمى السامة 

و الفوف قال عالم مورور من مقتضب قوله الغ 

and breaks off abruptly from من تضم.
XXI.

 رسالة المسدي لله العكرمة

TAHDĪB-U‘L-HIKMAH.

A pamphlet treating of pulse and alvine discharges. The author does not reveal himself.

Begins:—

الحمد لله المنفرد الذي علق جميع الأفراد الع

Contents:—

Faṣl i. fol. 283a. On the pulse.

Fi al-bnish.

Faṣl ii. fol. 284b. On the urine.

Fi al-bnul.

Faṣl iii. fol. 286b. On excrementum alvi.

Fi al-braza.

XXII.

رسالة الشيخ في الاسؤلة و الجواب

Avicenna's pamphlet in reply to the fifteen questions of general medical bearing put to him.

Begins:—

هذ هذه مسائل معدودة من املاه الشيخ الرئيس ابي علي بن

سيما الغ

These are the questions which are answered in this pamphlet:—

I. fol. 288a.

 اذا حدث في عضو من الاعضاء، و جع و سبيع سو، مزاج

فلا يمكن ازالة ذلك الوجع الاقطع سبيع فكم الإسباب الموجبة

للوجب من جملة سو المزاج السائح الذي لمادة معه و انكلان سبيع

سو، مزاج مادي فكم عدد الأقسام المتفرقة لكل مادة على

عدد من مجموع او حتى ينadded اقسام العاجل بتعددها

H. ib.

الاورام العارة بان ادوية تعالج من خارج البدين إذا كانت ظاهرة
III. fol. 289a.
ما معنى نضح الذي يكرر استعماله فيما بين الطبيبين، ويضطر إلى معرفته في جميع الأمراض المادية.

IV. ib.
كم هي يعتقد الطبيب عند ليس البشري وماهو.

V. fol. 289b.
إذا أعرض وقع في عضو من الأعضاء، واستعمل تديير مسفنت وتدريب آخر مبرد مثله بشفان بارد فسوف يرجع بعد التدبير المسنين، واتخاذ بعد التعديير المبرد فما تدبير إزالة ذلك الوعج.

VI. fol. 290a.
ما الفرق بين البشري والمتواتر.

VII. fol. 290b.
ما العلة المتوسطة بين الصحة والمرض ولا واسطة بينها في الجلطة تبين ذلك عن حديثها.

VIII. fol. 291a.
ما الفرق بين الرواسب البشري والماء والمدة.

IX. ib.
ما الفرق بين الشغف والصدأ والكزاز.

X. fol. 291b.
ما السبب العطش.

XI. fol. 291c.
اجتمع الاطباء على أن الصم عادة غريبة يشتغل في القلب ويسبح في الشرائين إلى جميع البدن فيشرب بالأفعال الطبيعة، ومرج هذا الجهل مشروحا عندهم مذكور في كتبهم ثم ذكروا جميعا بين أحد منهما الفيالونوس والذين ليسوهما خائفا يبرد الباطن في أحد منهما وظاهرة في الآخر فكيف يكون العليمون وليتعج فيهما العادة إلى جميع البدن.

XII. fol. 292a.
المريض إذا أحس رائعة طيبة فعلى مايعل ذلك.

VOL. I.
امام الطبيب على أن المراة الميلودية من جوزة غلزط
القوم و متوفة إذا عملت فيه المراة و تعدا مشهور عند هم
كيف ذكر الهندبي. بارد و مراة

XIV. fol. 293r.
ما معنى قول يقراط مقدم الطبيب. إن ضمامة أزنا الصيامات
لأنها يكون قبيل السلم و بعده

XV. fol. 293v.
ما معنى لفظ الفاصية التي يكثر استعمالها الطبيب. كما يطولون
ممثل أن الفاوانا نافع من الضرع و ذئل الذيب نافع من القولج
الرفيق الفاصية

Ibn Abi 'Uṣaybi'ah (II. 20) notices among the works of Avicenna
اجوبة لسواي الد، which he says were set by Abu'l Hasan al-'Amiri, and
which consisted of fourteen questions. This work is probably identical
with the one noticed by Ibn Abi 'Uṣaybi'ah.

XXIII.

الرسالة المعوضة بالفصل

A pamphlet entitled "The Aphorisms of Avicenna." In the
colophon it is stated that this pamphlet is based upon the lectures of
Avicenna.

المستفادة من مجلس الشيخ الجليل رئيس الحكمة التي علي
بين سهيب

Begins:---

فصل في معرفة النفس و النبض الع

This treatise consists of seventy-eight Faṣl on the general rules of
the medical art.

The last Faṣl begins:---

كل دوا. يصف بالذلع فهو يسبب اللحم الع
The similarity of handwriting throughout this collection indicates that the whole of this copy was copied by Chunni Lal Khatri.
Dated a.h. 1275.

No. 109.
fol. 69; size 9½ x 6.

MAJMÛ'AH. No. 2.

I.
fol. 1-12.

AS-SÂDIQIYAH.

A commentary upon the celebrated Risâlah Qabriyah of Hippocrates (on twenty-five propositions prognosticating the exact time of the death of a patient) by Muḥammad Yūsuf b. 'Abdul-Laṭif, who composed this work in A.H. 954 = A.D. 1547.

 Begins:—

In the preface it is stated that the work was composed at the instance of Qūṭbūl-Aqṭāb Shaykhūl Islām Muḥammad Ṣâdīq, and the work is therefore entitled Aṣ-Ṣâdiqiyah.
The commentary begins:

قال الامتحان الضعف فضل إذا كان وجه البحر فيه وحجم لائمة
لهم سبب شأن دموما يعرف بعلامائه من عمرة لونه وغیر
ذلك الغ

The colophon reads thus:

قد وقف على تاليف هذا المرح بعون ملك الوهاب الفقير
إلى الله المجيب محمد يوسف بن عبد الله طبيب غفور الله
ذوهما في وسط يوم الاثنين من شهر رمضان المبارك سنة اربع
ونعشون ونسعاية الله اغفر لموئله ومسوده ولثارته وله نظر
فيه بعين الصواب

It is probably the autograph copy of the author, for the paper used
resembles those used in the middle of the 10th century a.d.

Water-stained throughout. Written in an elegant Persian Naḵš.
Folio 12° is left blank. Folio 12° contains three prescriptions copied
from different sources.

II.

فراء الساعة

Rhazes’ celebrated pamphlet on immediate cures. A copy of this
pamphlet has been noticed above.

Begins:

قال الفاضل الفيلسوف الكامل محمد بن زكريا الرازي كتب عند
الوزير أبو الثامن بن عبد الله الغ

Written in an ordinary Shikastḵāniz Naštaḵiḵ.

Fol. 18° is left blank. Fol. 18° contains a note from Galen on the
action of purgatives, and fol. 19–20 comprise miscellaneous of jugglery for
finding out on what finger the ring is. Fol. 21° blank.

III.

كتاب الفصول الضعف

The celebrated Aphorisms of Hippocrates, two commentaries of
which have been noticed above.
Begins:

For a description of this work and its commentaries, see Berlin Cat., Nos. 6221–6226.

Written in an ordinary Nasta’liq.

Lines 11; size 5\(\frac{1}{4}\) x 3\(\frac{1}{2}\). foll. 45–46 are left blank.

fol. 47–53.

رسالة قبريه

The celebrated Risalah Qabriyah of Hippocrates, a commentary of which has been noticed above.

Ibn Abi 'Usaybi'ah (I. 28) tells us that Cæsar (قيصر الملک) visited Hippocrates' tomb, and finding it an ordinary one, ordered for its repair. When the grave was dug open an ivory case containing the twenty-five propositions indicating death was found. This has been translated into Arabic, and has been repeatedly lithographed in India.

A copy of this work has already been noticed above.

Copy: see Berlin, No. 6228 and H. Kh. iv. 245.

Written in an ordinary Nasta’liq.

Lines 8; size 4 x 2. foll. 52a–53a. Prescriptions in Persian from different sources.

V.

الفیال العامل

ASH-SHIFA'-UL 'ÂJIL.

A larger treatise on immediate cures than Rhazes' Bur'us-Sâ'ah, by صدر الدين بن محمد الطبيب, Sadrud-Din b. Muḥammad at-Tabib. This work has not been noticed in other libraries.

Begins:

لقدنا يتلكفنا صدورنا برستخات بحار رجمه و نفكركد ياهادي

قلوبنا بلمعات نزار عكمت الله
The author in the preface states that Rhazes' was the only work found on the subject. But as Razi dealt with only those diseases which he himself tried and cured, the number of such diseases must have been necessarily limited. Our author, on the other hand, condenses everything bearing upon the subject from the ancient and modern authorities, and gives the finishing touch by adding his own experiences. He further states that by immediately curable diseases he means those that can be cured in three days at the latest.

Contents:

182 ARABIC MANUSCRIPTS.

The author in the preface states that Rhazes' was the only work found on the subject. But as Razi dealt with only those diseases which he himself tried and cured, the number of such diseases must have been necessarily limited. Our author, on the other hand, condenses everything bearing upon the subject from the ancient and modern authorities, and gives the finishing touch by adding his own experiences. He further states that by immediately curable diseases he means those that can be cured in three days at the latest.

Contents:

- فصول كالاصول
  - الباب الأول في المعالجات اعتلال مافوق الرقبة (fol. 54a)
  - الباب الثاني في المعالجات امراض الجلد و الات الغذا (fol. 55a)
  - اعتلال العاط (fol. 64a)
  - اعتلال القلب (fol. 65a)
  - اعتلال الكبد (fol. 67a)
  - اعتلال الدم (fol. 68a)

Written in an ordinary Nasta'liq.

---

**No. 110.**

foll. 206; lines not fixed; size 12½ × 8½.

**MAJMÚ‘AH. No. 3.**

This manuscript comprises the following:—
MEDICINE.

I.
fol. 1–7v.
A number of prescriptions copied in a very bad Naskh.

II.
fol. 8–111.

منجا الدكان
MINHÂJ-UD-DUKKÂN.


The first folio is wanting. The work begins abruptly as follows:

من غير استطاقت بل جودا لابطريق الاتفاق جيل نماوة و تقدمست اسماء و اما بعد...

The work is divided into twenty-five Babûs, a full table of which is inserted in the preface. The twenty-third Bab contains his pious admonitions to his son concerning morality and the preparation of medicines. It was composed in a.h. 658 = A.D. 1260.

An incomplete copy of this work is noticed in the Brit. Mus. Sup. Cat., No. 801, ii. Our copy, except wanting a few lines in the beginning, is otherwise complete. For other copies see: Berlin, No. 6423; Gotha, No. 2005; Batavia, iii., 258; Ellis Cat. of the Arabic Books in the British Museum, l., 110; Ayasufiyah, No. 3757–8, p. 223; Walluʿddin, No. 2554, p. 146; and Rânpûr, No. 245, p. 498.

Written in clear thick Arabian Naskhi. Lines between 28 and 33; size 12½ × 8½; 10½ × 6½.

Dated a.h. 1235.

Scribe اب عبد الزراق اليمني الإعالي [sic]

III.

fol. 111 contains few charms.

IV.

fol. 112.

تقوم الإبداع في تدبير الإنسان

The celebrated Taqwîm ul-Abdân of Ibn Jazlah, d. a.h. 493 =
A.D. 1100 (for life see above), in which tables of diseases are drawn up on
the system followed for astronomical tables.

Begins:—

الحمد لله الذي علقت فسوى وقدر فهدل الح

After dedicating the work to Muqṭadi bi-'Amr-illāh, the Abbaside
Khalif, the author proceeds to describe the arrangement adopted for the
work. Matters of general import are treated in one continued chapter,
while for every local and general disease twelve headings or chambers
(ثوبوده) have been drawn up. The first chamber contains the name of
the disease. The second its fatality or curability. The third its
osteology. The fourth its symptoms. The fifth contains directions as
to venesection or other evacuations if necessary. The sixth its treat-
ment with palatable medicaments and aliments especially designed for
the rich patients. The seventh its treatment with easily procurable
medicaments especially meant for the poor sufferers. The eighth,
ninth, tenth and eleventh comprise the temperaments, ages, seasons
and localities in which that disease frequently occurs. The twelfth its
treatment on general principles. The work ends with a Khatimah on
hints for practitioners.

This work appears to be the first production of its kind, and was
followed by many writers, of whom Fakhruddin-al-Khujandi deserves
mention. He, in his At-Talwilh, succeeded in tabulating all the five
Fanns, of which, according to the eastern writers, the medical science
was composed.

For other copies see: Brock, i. 485; Berlin, No. 6415; Bodleian, i.
549; Br. Mus. Sup., No. 792, ii.; Cairo, iv. 10, 36.

Written in a clear Arabian Naskh. The chambers are enclosed in
red lines. Lines not fixed; size 12½ × 8½; 9½ × 6½.

Dated a.h. 1235.

Scribe سليمان بن دهان العتتي الشافعي
No. III.

foll. 155; lines 25; size $7 \times 4\frac{3}{4}$; $5 \times 3\frac{1}{4}$.

MAJMÛ'AH. No. 4.

I.

قرابادین ایضاح مجمعۃ العالج

Qarabādīn, or Pharmacopoeia from the Kitābu-‘Īdal-i-Muḥjat-ul-‘Ilaj of Abīl Ḥusayn Tāhir b. Ibrāhīm b. Muḥammad Ash-Shajārī, who flourished about A.H. 500 = A.D. 1106. See Ibn Abī ‘Uṣaybi‘ah, ii., 23; Brock, i., 486; and Wustenfeld, p. 146.

Begins:

Contents:—

fol. 1r. Bab i. On decoctions.

fol. 2v (few folios lost). Bab ii. On pills.

fol. 4r. Bab iii. On purgative pills.

fol. 5r. Bab iv. On stomachaical electuaries.

fol. 7r. Bab v. On theriaca and electuaries.

fol. 14r. Bab vi. On fruit preserves.


Contents:—

fol. 1r. Bab i. On decoctions.

fol. 2v (few folios lost). Bab ii. On pills.

fol. 4r. Bab iii. On purgative pills.

fol. 5r. Bab iv. On stomachaical electuaries.

fol. 7r. Bab v. On theriaca and electuaries.

fol. 14r. Bab vi. On fruit preserves.

fol. 18a. Bab x. On powders.
fol. 20a. Bab xii. On fomentations or warm bandages.
fol. 21a. Bab xiii. On tepid baths or warm lotions.
fol. 21c. Bab xv. On tooth powders and other preparations for the mouth.
fol. 22a. Bab xvi. On powders to be sprinkled on wounds.
fol. 27a. Bab xxii. On errhines, sternutatory powders, and fumigations.
fol. 27a. Bab xxiii. On seed preparations.

fol. 28a. Bab xxiv. On purgatives.

fol. 28a. Bab xxv. On emetics.


fol. 29a. Bab xxviii. Tepid hip-baths and watery preparations to be sprinkled on the head.

fol. 30a. Bab xxix. Vaginal or uterine suppositories.

fol. 30a. Bab xxx. Medicine for nervine convulsions.


For copies see: Berlin Cat., No. 6338 and Rámpur Cat., Nos. 21 and 189, pp. 469 and 492.

II.

foll. 35a–49.

اطعمة المرضي

AT'IMAT-U'L-MARDÂ.

A treatise on the diet of patients by Najib u'd-dín as-Samarqandí, a copy of which has been noted in the Au-Najibiyát.

The title-page contains a marginal note, in which the five books comprising An-Najiyát are enumerated in the following order:

(1) Al-Ásháb-u-wal-Álámát; (2) Fil-Furûq-i bayna'l-Amrád-i-wa-
'Álámátuhá; (3) Fi Agdiyat-i'l-Mardá; (4) Fi At'ímat-i'l-Mardá; and
(5) Fil Aqrábádín. The treatise Uşul-u't-Tarábík is considered a separate work.
Begins:—

الحمد لله رب العالّيمين... إن أجل العلوم التي ينتفع بها الإنسان هو علم الطب الغ

III.

foll. 50–08.

An incomplete copy of Najib-u'd-Din as-Samarqandi's Pharmacopoeia. A comparison with the complete copy noted in the An-Najibiyat shows that the first folio of this copy is missing and that it begins abruptly from the concluding lines of the folio as follows:—

و ينظر مزاراتا ثم يغزق الرأس به مزاراتا مخروم مع اللين و يشرب ببطنها و يكل يا في السحر. معاو للصداع و الشقيفة العارة الغ

The last folio is also wanting and the work breaks off in the middle of the prescription of Methredates (نسخة المترووداموس) with the words دار فنّرق جيد ييد سطر عصارة لعامة الشعث

IV.

foll. 99–155. An anonymous treatise, without a title, treating of the theoretical portion of medicine, incomplete in the beginning.

Begins somewhere in the discussion on اعتدال as follows:—

النيع و الصف و المخص و القمح بالظلام الى الداعل و الخارج و اما في الأغراق و النسيب الخ

The next fresh Fasl in the same page begins thus:—

فصل أخرى ما في البدين الروح ثم القلب ثم العضي ثم الدم ثم الكبد ثم اللحم ثم العضل الخ

The work is mainly divided into five Fanns, while the subjects of each Fann are treated under separate Fasils.

Contents:—

Fann i. Comprises discussions on temperaments, ages, humours, and the physiology and anatomy of the parts of the body, fol. 99a.
Fann ii. On diseases, their causes and general symptoms, fol. 124a.

فّي الأمراض و الأسباب و الأعراض الكلية
Fann iii. On the preservation of health, fol. 137°.

Fann iv. On the treatment of diseases on general principles, fol. 141°.

Fann v. On fevers, critical days and prognostics, fol. 147°.

Written in a minute Indian Nasta’liq. Wormed and water-stained throughout. 
Not dated. Circa 17th century.

No. 112.

foll. 149; lines not fixed; size 7 × 5.

مجموأله في الطب

MAJMÛ‘AH. No. 5.

I.

نمر اللوا في متتضى الفصد و الدوا

NASHRUL-LIWAH.


Begins:--

الصد لله الذي أظهر الأسرار بالسمات و نمر على مسًريها أردة كالاعلام ... و بعد فهذه الرسالة قد اعجبت على بيان القصد من الفصد و سببته و لواحة و سميتها بنمر اللوا في متتضى الفصد و الدوا الع
The work is divided into a Muqaddimah, nine Faṣlas, and a Khāṭīmah, as follows:—

fol. 2°.

الفصل الأول في مفار سبب العذول عن كل من الفصد و الدواآ إلى قسمية

fol. 3°.

الفصل الثاني في بيان الفصد من الفصد

fol. 8°.

الفصل الثالث في تفضيل الفصد على الدواآ

fol. 9°.

الفصل الرابع في شروط الفصد

fol. 10°.

الفصل الخامس فيما إذا كان الفصد عن كثرة الدم

fol. 11°.

الفصل السادس فيما إذا كان عن قلة الدم

fol. 12°.

الفصل السابع في استياء الصفرة على سمنة البدين عند الفصد

fol. 12°.

الفصل الثامن في العلة التي من أجلها مبتع الاطباء المفسود في يوم الفصد من اليوم

fol. 14°.

الفصل التاسع في مقاومة الأشياء الجامخة للمرار

fol. 15°.

الفائقة في حدود الأمراض عن طول الزمان و في علة طوله

The title-page, besides bearing the notes of the owners such as Shaykh Muḥammad al-Miṣrī al-Khālidi-āt-Ṭabīb, Aḥmad b. Muḥammad-āt-Ṭanbawi, ‘Abdul-Ḥaq Ra’īs ul-Aṭibbas-Sultani (dated a.H. 1252), and others, contains the following note, a portion of which has been cut off by the bookbinder:—
MEDICINE.

Written in a clear Arabian Naskh. Lines 17; size 7 × 5; 4½ × 3½.

II.

foll. 16b–17.
Two prescriptions: (1) A copy of that composed for Sultan Salim Khan (probably Salim I., A.H. 918–926 = A.D. 1512–1520) by the physicians.
Begins:—

(2) Another prescription, fol. 17b, without mention of its uses. Folio 17b is blank.

III.

foll. 18–75a.

دواء النفس من النكس
Begins:—

This treatise is divided into the following Fatâls:—
I. fol. 18a.

في معرفة ماداغل السم

II. fol. 46a.

في الكلام على امزجة السموم والإدوية الفائقة بطرق التفصيل

III. fol. 47a.

في العلاج العام بطرق الإجمال اذالم يعلم أصل السم

IV. fol. 55a.

في علاج السنايا السمومة الميولانية و النباتية و المعدلية

بعد العلم بها و تطليتها
V. fol. 73°.

في طرد الصفرات ومن قعلها ومن شي من عداوة الجوه

The title-page contains the following notes:—

(1) On the margin.

سمعه مَنَ لفظ مولفه [مكانة] الله الجنة محمد بن احمد

بن محمد [من مصاف النيل]

(2) Towards the end of the page:—

قال المولف رحمه الله الفنها بسبب مادم على بعض اصحابي
من السم فواقيته عقب شره فرايز من الدلال قال ما يتضى بسحاء
ما قال المتقدمون مستشفف عليها ولعدم لي ما يعني على
هذا الفن فلقص في الحال على السكان وكان أمر الله قدرا
مند ورا

followed by:—

اذأ وقف الناظر على هذا الكتيب فصلي عرف رتبه مولفه

The colophon, which contains the date of transcription, a.h. 856, is
followed by the following note:—

الحمد لله و جده وجدت دفع طاهر بن يونس بن قاضي الموصل
على ظهر الأصل المنقول منه هذا الكتيب موصورته لكابته طاهر
بن يونس

طالع فيه واستفاد وكتب

[sc] داع لنولا اماه و انضب

معيه طاهر بن يونس

الموصل مولدا و مستسب

فوائدا جميلة من حقها

لوكتب على المركز بالذهب

و من خطه لعل كابته هذه الأحرف محمد بن احمد بن محمد

بن حناف الصنيلي غنفله
fol. 72b. Lacuna of about one line.
Written in clear Arabic Naskh with headings in red. Lines 21; size 4\frac{1}{2} x 3\frac{1}{2}.

fol. 75b-78a. Blank, excepting the words من كتب الثغير أحمد on folio 76b, and two prescriptions on the tops of folios 77b and 78a.

IV.

fol. 78b-81a.
A charm beginning—

سر عظيم محرف صحيح اغْيِبَ الْيَبَاذَيْلَ الْتَّالِبِ الْبَاحِثِ عَلَى الْعَلُوم

إِذَا بَلَغَ هَذَا السَّرَّ الْفَرِيضِ النَّعْمَة

and ending with a table to be made an amulet.
Written in an elegant Magribi with diacritical points.

V.

fol. 81b-143b.

هَذَا كَتَابٌ فِيهِ مِنْ طَبِّ الْعَيْم

A treatise on the generalities of medicine, and comprises for the most part translations from the works of the Roman and Indian physicians.

Begins:

فَمَا سَلَّمَ عَنِّيهِ كَسَرَى بْنُ قِبَادِ مَلِكِ الْفَرِيضِ مَنْ كَانَ فِي قَبْلَهَا وَفِي مَسْكِنِهِ مِنْ أَطْبَاءِ الْرَّوْمَ وَأَطْبَاءِ الْهَنَّدَ وَغَيْرَهُمْ حَيْثُ قُمَّوْبُ الْمَلَكَ عَنْدَهُمْ مِنْ عَلَمِ الطَّبِّ النَّعْمَة

The work contains the answers to the following questions put to his Roman and Indian court physicians by Kisrâ b. Qubad, the king of Persia:

Question i.

فَقَالَ بَيْنَنَا لَيْ مَأَطَعِ بَعِيْدَ عَلَيْهِ جَسَدُ الْأَلْفَسْسَ كَمْ فِيهِ مِنْ عِرْقَةَ وَوَسَلَ وَعَمَلَ وَغَيْرِهِمْ بِهِ النَّبَرِ وَالْعَصَلِ وَالْبَارِدِ وَالْوَطَّبِ وَالْيَابِسِ

Question ii.

وَبَيْنَنَا لَيْ مَا الَّذِي يَوْفِقُ كُلَّ وَاحِدٍ مِنْهُمْ أَيْ ضَعِيفَ مِنَ الدُّوَاءِ وَالْطَّعَامِ وَالْشَّرَابِ وَمَا الَّذِي يَسْكِنُ عَنْهُ وَمَا الَّذِي يَهْيَجُ عَلَيْهِ
Question iii.

fol. 142. Lacuna of about seven lines.

Written in an ordinary Magribi. The paper is darkened by the effects of the mechanical action of the ink used. Lines 18; size $7 \times 5$; $5\frac{1}{3} \times 3\frac{2}{3}$.

Not dated. Circa 16th century.

VI.

fol. 143b-147a.

A pamphlet on prescriptions for diseases without any systematic arrangement. It is written in Magribi, having lines and size the same as Tibb-u'l-Ajam noted above.

Begins:—

بيس الله الرحمن الرحيم و صلى الله على ميدنا محمد و الله صلة دوا لاسمها من أي نوع كان الح


Begins:—

قال الشيخ الفقهي... ابن زيد عبد الرحمن... بن موسى الفارسي...

الحمد لله القديم الباقي
رب العباد هو على الأطلق
أحمده وهو هو المعد
و الفضل و الكرم ثم المعد

Written in ordinary Magribi as the treatises noted above. The whole of this treatise appears to have been transcribed, but the remaining portion is lost.

fol. 148a. Contains the ending lines of the story of the city An-Nūḥās, and the beginning lines of the story of Iram-u-Dāt-il-'Imād in thick flat Naskhi.

The first begins:—

و هو يؤول النوبة يا صليمان يا نبي الله انني لاعود ... و
No. 113.

toll. 51; lines 15 to 17; size 8½ x 7½.

MAJMÚ‘AH. No. 6.

I.

A metrical treatise on the powers of fruits and other articles of food in Rajz metres by Sha‘bàn Abi Salim.

Begins:

عبدا لس انبث اوراق الشجر
وزائتها للكلين بالنمر
و خصا بالها شمي اليوناني
لبيتنا المفتاز خير العرب
على الواد المنام
فاعتلاف في الفنر اللوان
و ما جرى في كلها تفاضل
و ما اوروي فيهما العوام (sic)

The author, while treating of خميشة (poppy-heads), breaks off from the middle, and, after discussing foll. 28⅞-33⅞, the الصيف و البلد (1, 0. 2

This is another complete line from a city of Damascus on the eve and the end.

The second begins:

This is another complete line from Damascus on the eve and the end.

And this is a complete line from Damascus on the eve and the end... said Allah in his glory...
The colophon reads thus:

انتهى نظم نتائج الفكر المعرب عن تفاضل الفراغ للذيب العامل

The colophon reads thus:

The colophon reads thus:

The colophon reads thus:

The colophon reads thus:

The colophon reads thus:

العالم الناضر الناظم شعبان أي مليم رحمه الله تعالى فكان الفراغ من

zebra's head the beginning of the year in the first

foll. 35 left blank without break of content.
foll. 49 and 50a are left totally blank.

II.

مقافرة بين الصرفة والامة

A metrical treatise on the contest for superiority between a free and

slave girl by Sha'ban Abi Salim.

Begins:

من بعد حمد الله والصلاة

على النبي المختار ذي الثالث

فانها وافت الى مثام

خود تعالن البدر في الظلماء

و قالنا الثالث جبال

من اين اقبل للرجل

و اينا تطفئ النفوس

من غير ما يفعله الملعبوس

But the story breaks off at the following verse and is left unfinished:

فقالت الидينة يامعزر وكه

ولاح اصبه اذا متى واه

Written in the same hand as above.
III.

Another incomplete copy of the Al-Manzūmah of Shabān Abī Salīm noticed above. This copy is commenced with a preface in prose not found in the above copy and is brought down to the end of the powers of the jīmūḥ and bāṭīṣ corresponding to fol. 1-10 of the above copy. The preface begins as follows:

الصد الله الذي دل على ذاته بدمع حكمته مما انما بلطيب

حكمة و قدرته الخ

foll. 46 and 51 were misplaced, which are now put in the right place.

foll. 50r-51r contain charms for various purposes.

Begins:

آخر للجماع تاغذ ورق قصدير تكتب فيها بابرة لعاص و تدعها تكتب بالאות بعد أن تجرها بعود و هذا الذي يكتب

Written in a very bad Arabic Naskh.

Not dated. Circa 18th century.

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VETERINARY ART.

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No. 114.

foll. 152; lines 17; size 9½ × 6½; 7 × 6½.

كتاب الخيل والبيطرة

KITĀBU'L-KHAYL-I-WA'L-BAYTİRĀH.

A treatise on horses, their good and bad points, their rearing, their training, their diseases, and the treatment of the same, by Nāṣir-u'd-Dīn

Begins:—

الصد لله ولي الصنم و انت كله و مستضعفه (sic) لنفسه أعده عمد.

من خضع الع

The author in the preface quotes many traditions (عددف) in support of horse-breeding, which he professes to have received orally from [Abū 'Ali] Husayn b. 'Arafa-at-al-'Abdī, who died in A.H. 257 after attaining an age of 107 years (see Muḥammad b. Ad-Dahabī's Tārikhul Islām, Lib. Copy, fol. 79. Compare Br. Mus. Supp., No. 813).

Contents:—

p. 36.

باب رياعة الغيل و المباري

p. 49.

باب القرآن

p. 51.

باب المنازع

p. 55.

باب رياعة الهماليج

p. 59.

باب عمة ما يستصب في اعتداء الفرس من طول و قصر و عرض و دقة و حدة و رقة و غير ذلك

p. 73.

باب الجور

p. 77.

باب الوان الدواب

p. 84.

باب الشهاب و الا و ضاع

p. 86.

باب شبه الثوام و التمجيل

p. 92.

باب اصوات الغيل
The rest of the work treats of diseases and their cures.

For copies see: H. Kh. iv. 82; Br. Mus. Sup., No. 813.

Written in a thick old Arabian Na`khī. This copy contains a picture representing the horse with its defects (pages 67-68). The words, كتاب الفيل, of the title are given in a broad column at the top, decorated in gold and blue, of which the colour is now faded, while a gold circle contains the remaining portion of the title, والبيطرة, and the name of the author in the following terms:

تأليف الإمام العالم الفاضل المجرب في فنه المتنق في علوم
ناصر الدين محمد بن يعقوب بن اعیض غزام الفيلی تعبد الله
برغعته وعفا عنه

Dated a.h. 753.
No. 115.

foll. 110; lines 19; size 9 3/4 x 6; 6 1/2 x 3 1/2.

كتاب الأقوال الكافية والفصل النافية

KITÂB U’L-AQWÂL U’L-KÂFIYAH WA’L-FUŞÜL-U’SH SHÂFIYAH.

A treatise on the selection, management and training of horses, their diseases and cures, by
الملك المجاهد علي بن داوود بن يوسف بن عمر بن علي بن رسول الرسولي
Al-Malik-ul-Mujahid 'Ali b. Dá'ud b. Yúsuf b. 'Umar b. 'Ali b. Rasûl-ar-Rasûli, the fifth of the Rasulids of
Yaman (A.H. 721–64 = A.D. 1321–63). See Lane Poole’s Muhammadian Dynasties, p. 99; Tuhfat-u’z-Zaman fi
Tarikh-i-Sâdât-i’l-Yaman, Lib. Copy, folio 124, and Brock ii. 190.

Begins:—

العمد لله اللطيف بطلقه المتكفل بهم قبل السواك يبلغ رقه
... اما بعد فاني نظرت بناظر التثلب وتبشير الفعل فيما أنعم
الله به على عباده من الدعم الضافية والعم الصافية الغ

The work is completely described in the Br. Mus. Supp. Cat., No. 816,
a comparison with which shows that the present copy is older and more
correct than the one noticed there. A Persian translation of this work,
with the title Kanz-u’l-Hidâyah, has been noticed in the Br. Mus. Pers.
Supp., No. 161.

For another copy see Berlin Cat. No. 6182.

Written in an elegant Arabian Naskhi, with rubrics in Khaṭṭi Śulq
and a frontispiece decorat-ed in gold and blue but now fading.
Dated 24th Muḥarram 992.

Scribe محمد بن أحمد المغربي المكي المالكي
كتاب الاحجار و الخرز و منافعها

KITÂBU'L AHJÂR.

A very precious copy of "The Book of Mineral and Precious Stones," of 'Uṭārid b. Muḥammad, surnamed Al-Ḥāṣib (the Calculator), a famous writer on astronomical problems. The author belongs to the early part of the third century A.H., as he is mentioned in Kitāb-ull-Fehrist, which was composed in A.H. 377. See Ibnul-Qifṭ, p. 251; Fehrist, p. 278; Brock, i. 243; and Huart's History of Arabic Literature, p. 315.

Begins:

الحمد لله رب العالمين ... قال المؤلف رحمه الله تعالى كتب نظرف في كتاب البرائي [sic] و الاحجار لهومس الغ

Written in an elegant thick old Arabian Naskhi with diacritical points throughout. From fol. 17 to the end the manuscript is provided with a Persian interlinear translation in minute Nasta'liq. The headings are written in thick Şuṣ. Another copy of the work exists in the Ayāṣāfiyah Library (Cat. No. 3610, p. 215). Though not dated, the paper and the ink used show that the transcription belongs to the 14th century A.H.
A precious and fairly old copy of Azhâr u'l-Afkâr (Flowers of Thought) on precious stones, by Shâhâb-ud-Dîn Abu'l 'Abbâs Aḥmâd b. Yâsûf at Tîfâshî, who died in a.h. 651 = a.d. 1253. See Brock, i. 495; Br. Mu. Supp. No. 781, and Dastûr-u'l-Ílâm (Lib. Copy), f. 27v.

Begins:—

قال العبد الفقير الى الله عز و جل احمد بن يوسف البيغاشي

This is a book of precious stones: it is a collection of the most valuable jewels.

Every jewel is treated under five headings: (1) Its production in mines; (2) The geography of its mines; (3) Its varieties and the best of its kinds; (4) Its properties and uses; and (5) Its approximate value.

Contents:—

Bâb i. fol. 2v. Bâb vii. fol. 33v.

في الجواهر

في الباذي

Bâb ii. fol. 12v. Bâb viii. fol. 35v.

في الياقوت

في الناس

Bâb iii. fol. 23v. Bâb ix. fol. 39v.

في الاسماد

في عين الهر

Bâb iv. fol. 30v. Bâb x. fol. 41v.

في الزمرد

في عين الهر

Bâb v. fol. 31v. Bâb xi. fol. 54v.

في الزبيرد

في الياقوت

Bâb vi. fol. 32v. Bâb xii. fol. 55v.

في البنقش

في الطير
Bāb xiii. fol. 56v.

Bāb xiv. fol. 57r.

Bāb xv. fol. 60v (folios 68 and 69 ought to be placed after fol. 58).

Bāb xvi. fol. 59v.

Bāb xvii. fol. 62r.

Bāb xviii. fol. 64v.


This work was studied by Ravius at Utrecht in 1788, and by C. Muller in 1868. See C. Huart's History of Arabic Literature, p. 316.

Written in an old Arabian Naskhi, with diacritical points throughout, the headings being always in red. Slightly wormed.

Dated A.H. 839.

No. 118.

foll. 445; lines 33 and 31; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{3}{4}$ or $7 \times 3\frac{3}{4}$ or $3\frac{3}{4}$.

حَيَواَتُ الْحِيَوَانَّ

ḤAYÂT U'L-ḤAYAWĀN.

Two uniform volumes, containing the continuous text and thus forming a very complete copy of Ḥayāt-ul-Ḥayawān (Lives of Animals), bound in one, occupying folios 242 and 243 respectively.
Life of the Author:

Kamil ad-din abu al-bita [a. i. Abu ad-din Muhammad b. Musa b. Isâ b. 'Ali-ad-Damiri, is copied from Manhal- al-nasîf (probably Manhal as-Sâfi wal-Mustawfi bar'al-Wâfî of Jamâl ud-Dîn Abîl Mahâsin Yâsunf b. Tagri Barî az-Zahiri, the well-known historian of Egypt, who died in A.H. 884, see H. Kh. vi. 224) on an extra pasted leaf, on the side facing the title-page of the copy noted below. In this it is stated that ad-Damiri was born in the beginning of A.H. 742 = A.D. 1341. He learnt jurisprudence under (1) Bahâ-ud-Dîn-as-Subki, (2) 'Abdur Rahîm al-Asnawi, and (3) Qâdi Kamâl uddîn an-Nuwayri, who wrote for him an Ijâzah (licence) to teach Fiqh and Hadîq. He then read: (1) Jâmi'-u't-Tirmidî from Al-Muâzaffar-ul-'Attar- al-Mi'iri, (2) Musnad-ul-'Adhâm b. Hanbal from 'Ali b. Ahmad ad-Dimashqi, and (3) Kitâb-ul-Fadil-il-Khayl of Shara'uf-ad-Dîn-ad-Dimyâtî, at Cairo, from Muhammad b. 'Ali-ul-Haszawî and Abdur-Rahman b. 'Abi b. Muhammad-ul-Bârî. He then started on his pilgrimage to Mecca, which he performed five times, in the years A.H. 762, A.H. 768, A.H. 772, A.H. 775 and A.H. 780. This last time he remained at Mecca for twenty years and returned to Cairo in A.H. 800. At Mecca he read 'Abîzul-Hasân from Al-Jamâl Muhammad b. Ahmad b. 'Abd ul-Mu'ttî, the Musnid (Refer to settle points of Religious Ordinances) of that place; and (1) Sunan-ul- 'Abî-i-Majâhî, (2) Musnad-ul-Tayalisî, (3) Musnad of Ash-Shâfi'i, (4) Mu'jam of Al-Qânitî, (5) Ashab-ul-Nuzûl of Wâhidî, and (6) Maqâmât-ul-Hariri, etc., from Kamal ud-Dîn Muhammad b. 'Umar b. Hubayb al- 'Alabî, the Musnid of al- 'Alabî. Ibn-Shuhbah (Tabaqât-ush-Shâfi'iyah, Lib. Copy, fol. 194) states that ad-Damiri commenced his career as a tailor, but soon leaving his profession he placed himself under the instructions of As-Subki. He, further on, tells us, on the authority of Ibn-Hajar's Mu'jam, that ad-Damiri passed the greater portion of his time in religious contemplations and prayers, and kept fasts too often. Since his return to Cairo he selected a place (حَلَّة) in Jami'ul- Azhar, and delivered lectures on diverse religious subjects. He died at Cairo on 3rd Jamâda I. 808 = A.D. 1405. He produced works on different subjects, of which the following are specially noted by his biographers:

(1) al-Diwan fi Sann al-Ma'aj, in 5 vols.
(3) Hay'at al-Sâhiwîn, the present work; and
(4) Khutbat Madâatul Jum'ah wa' Ummatî.

He also composed verses, and when Al-Asnawi composed his
he exchanged verses with him.
For further references, see: Ibn u-Shuhbah, Lib. Copy, fol. 194*; Husn al-Maḥādirah, Lib. Copy, fol. 216*; Brock ii. 138, and Alqabs u'l-Ḥāwī-li-Gurūr-i-Daw 'is-Sakhawi, Lib. Copy, fol. 278.

Begins:—

الصاد لَهِ ذِي خِرفَ نَفْعَ الْأَنْسَانِ بِالْأَصْغَرِينَ الْقُلْبِ وَ الْلَّسْانِ . . وَ بَعْدَ هَذَا كَتَابَ لَمْ يُسَلَّى إِلَّا أَحْدَثُ تَصِيِّفَهُ وَلا كَلِّفَهُ التَّرْيِيْنَةَ تَالِيْفَهُ الحَجَم

The beginning and the preface of all the three copies, which this Library possesses and two of which will be noted below, completely agree with each other. The text, however, differs, not materially but in the omission of certain details. Though Ḥājī Khalīfa (iii. 122) states that the author made two recensions of the work, the one large and the other short

وَ يَجْعَلُ نَسْمَعَ كِبْرِي وَ صَغْرِيَّ فِي كَبِيرَةِ زِيادةِ التَّارِخِ وَ تَعْبِيرَ الرَّوْىَ

a comparison of these three copies shows that the theory as to the large, the middle and the short recensions is not very probable. Ad-Damīrī simply composed one work with the title Ḥayāt-u'l-Ḥayawān, which is unfailingly noticed by all his biographers, immediate or remote, but not one of them makes any mention of the fact that the author made any such recension. It therefore appears highly probable that this work received subsequent abridgments by the mere omissions of certain details, either owing to the imperfection of the copies from which subsequent transcriptions were made, or on account of the taste of the person for whom it was transcribed. The fact that almost all the earlier copies of the work bear حَيْوَةُ الصَّحَابَانِ as title, without the addition of the epithets كِبْرِي or صَغْرِي to it, adds more to the probability of the above assumption.

For subsequent abbreviations, translation and continuation of the work, see: Ḥājī Khalīfa, iii. pp. 123-125; and Brock, ii. 138.


Written in an old minute Shikastah Naskhi. The colophon contains the date of composition of the work, a.h. 773. Double red marginal lines. Water-stained.

Not dated. Circa 16th century.
No. 119.

foll. 256; lines 25 to 27; size \(11\frac{1}{2} \times 8\); \(7\frac{1}{4} \times 5\frac{1}{4}\).

The same.

Another copy of the above work. The text is very much abridged, in an elegant flat Arabian Naṣṣāḥi with occasional diacritical points. The headings are in thick Ṣūq, alternately red and black. The title-page of this copy has also a plain decoration. It is divided into two, upper and lower, and a broad central horizontal column. The upper one contains كتاب حياة الصيوات. The central column contains an octagon made up of eight small semicircles. This octagon contains:

\[\text{تصنيف الأئمة العالم العظام معين المسلمين كمال الدين أبي}\
\text{عبد الله محمد بن الشيخ زكي الدين موصلي بن عيسى الدميري}\
\text{النافعي رضي الله عنه و أرضاه و جعل البيعة مصيرة و مواه}\
\text{انه الجواد الكريم الغفور الرحيم و الصد لله و عده}\
\]

The lower one contains:

\[\text{و صلى الله علي محمد و الله}\
\]

Besides this the title-page contains many notes of the successive owners of this copy. It is in this copy, on an extra pasted leaf, that the author’s life is copied from Al-Manhal-us-Sāfi as noted above. The colophon, which contains the date of transcription, A.H. 997, and the statement that this copy was transcribed for Fākhruḍ-Dīn ‘Abdullāh b. Yahyā b. Mūhammad b. ‘Umar, runs as follows:

\[\text{كان الفرغ من زمن هذا الكتاب المبارك الميمون انها الله}\
\text{العصر عاشر شهر القعدة سنة سبع و تسعين و تسعية و}\
\text{لاذك برسوم القلم العالي المالكي الفضري فور الدين عبد الله}\
\text{أي يتيم ابن محمد بن عمر...}\
\]
No. 120.

foll. 509; lines 27 and 29; size 10½ × 6½.

The same.

Another copy of Ḥayat-u'l-Ḥayawan, in two volumes bound in one, occupying folios 262 and 247 respectively. Begins as the copy noticed above. Vol. i., foll. 1–262, contains names from ʿAm Shiptoṣ to ʿAdī ʿAṣād from the letter ش. It is lately supplied in thick clear Naskhi, but the text is not so full as that of the copy noted above. Vol. ii., foll. 263–509, contains from the letter ی down to the letter ڭ. This portion is fairly old and the text is full. The title-page of this part is decorated, but has faded. It is divided into three horizontal columns. The upper column contains the ғیز الثاني من حياة الحيوان in thick Ṣulḥ in gold. In the cent of the middle column, which is the broadest, there is a circle which contains the name of the Imam al-ʿAdim Mūsā ibn ʿAlī in Naskhi also in gold. The lower column contains the name of Waraqa al-Jamālī ibn al-Sūrāb in thick Sulḥ in gold. The title-page, moreover, contains many seals of the time of Jahāngīr and Ālamgīr, but the earliest runs thus:


The above note clearly indicates that this portion of the manuscript once adorned the Library of Sultan Mahmūd Shah I., known as Sultan Maḥmūd Bayqara of Gujrat, who reigned from A.H. 863–917 = A.D. 1458–1511 (see Farishtah ii. 381, and Lane Poole's Mohammedan Dynasties, p. 313). The colophon, which contains the date of composition A.H. 773 and the date of transcription A.H. 888, runs thus:

وكان الفراج من مسودته في شهر رجب الفرد سنة ثلاثي وسبعين وسبعية و من هذه السنة المباركة سنة ثمانية وثمانين وثمانين مائة ...
Written in a minute learned Shikastah Naakhi. This portion contains occasional marginal notes and corrections, and appears to have twice passed the inspection of some kings, probably those of Delhi, which is indicated by the words, غرض هذه جمادي الأول سنة 914.

And again, غرض هذه ماه رمضان سنة 930, followed by the note صح العرض يوم الاحد في شهرذي الت عده سنة, in a learned hand.

THE END.
"A book that is shut is but a block"

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