CATALOGUE OF ARABIC MANUSCRIPTS.
A CATALOGUE
OF THE
ARABIC MANUSCRIPTS
IN THE
LIBRARY OF THE INDIA OFFICE.

35737

BY
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PREFACE.

EARLY in 1870 I was honoured by the Indian Government with the commission to prepare a Catalogue raisonné of the Arabic MSS. in the Library of the India Office. I was engaged on this task, in London, from April 1870 to July 1872. Unfortunately nearly double that time has been spent in carrying the work through the press.

The larger half of the MSS. belong to the great collection of Muhammadan MSS. of the East India House. This collection was formed from the libraries of Warren Hastings, Tipu Sultan, Richard Johnson, the Gaikwar, Dr. Leyden, etc. It comprised above 3000 volumes, which were not even classed according to the different languages (Arabic, Persian, Urdu, Malay, etc.). In 1839 the Arabic portion was picked out, for the first time, by Dr. G. Hoffmann (now Professor in Kiel), who also drew up a list, in which the numbers were arranged according to subjects. The original numeration was left unaltered.

With the exception of the library of Tippu,—of which Major Charles Stewart had prepared a catalogue, whilst it was still in the College of Fort William,*—these Arabic MSS. have remained comparatively little known, and only one has, to my knowledge, been used for an edition.†

The remaining MSS. belong to the Bijapur collection, which consists almost entirely of Arabic books, only a few being Persian. A full account of the discovery of this collection, and of the transactions connected with its removal from Bijapur, may be found in the Bombay Government Records, No. XLII., New Series, pp. 210 sqq. It was once the Royal Library of the ‘Adil-Shahs, but was subsequently removed to the Asar Mahall اسر مهالل, an ecclesiastical establishment, which owed its name to the possession of some relics of the Prophet. There the library was still to be found in 1849, when the attention of the Government of Bombay was drawn to it by a report of Mr. H. B. E. (now Sir Bartle) Frere (see Bomb. Govt. Rec., i.e., pp. 215 sqq.). This gentleman also prevailed on a learned Muhammadan, named Hamid Ali-bin Hakim, to prepare a catalogue in Urdu, which was translated by Mr. Erskine (Bomb. Govt. Rec., i.e., pp. 221 sqq.). After being removed, in

* A Descriptive Catalogue of the Oriental Library of Tipoo Sultan of Mysore, etc. etc. Cambridge, 1899. These MSS. are now described partly as MSS. of Tippe, and partly as MSS. of the College of Fort William.
† 1442 Johnson (No. 382 of this Catalogue).
1851, to Satara, the whole collection was finally sent to London in 1853. Here it was examined, and a catalogue of it drawn up, in Arabic, by Mr. Rizkallah Hassoun, in 1869. In order to distinguish these MSS. from those of the old stock, the letter B has been prefixed to their numbers.

These Bijâpûr MSS. were, on the whole, in a sad condition. Damp, vermin, and habitual neglect, had combined to do their work of destruction on the treasures of the Asar Mâhâlll. They were generally deprived of their bindings; most of them were defective and in disorder; some were mere bundles of rubbish. However, I did not spare time and trouble in ascertaining the doubtful fragments, in re-arranging the leaves, and in noting the sometimes numerous defects. Now that they have been duly bound and mended, these MSS. will, I hope, still be considered a valuable portion of the Library.

In most of these MSS. there is a note, stating the dates at which they were incorporated with the Library of Bijâpûr; to which the names of the former owners are frequently added. I have usually quoted these statements at the foot of the single articles, with the abbreviation Bij. Libr. Subsequently to the taking of Bijâpûr by Aurângzîb, a.h. 1097 (= a.d. 1686), the Library of the Asar Mâhâlll was inspected by an officer of the latter, named Kâbil Khân. It was again surveyed, by order of Aṣâf Jâh, a.h. 1146 (= a.d. 1733). Identical notes (and seals) to this effect being in most of the books, I have not taken any special notice of them. As to the Catalogue Hakim-Erskine, it was easy to identify most of its items, by means of the inscriptions, however inaccurate, which Hakim himself had given to the fragments. This is the meaning of the abbreviation Catal., or Cat., which will usually be found at the end of the articles.

In the literary notes, I have referred, as far as possible, to Häjji Khalîfah's Bibliographical Dictionary, as edited by Fluenhe. (H. Kh.), and to the printed Catalogues of various collections; but I have avoided needless quotations.

A list of Addenda et Corrigenda which occurred to me, after the respective sheets were printed, will be found on a subsequent page.

In conclusion, I have to express my best thanks to Dr. Ross, the Librarian of the India Office Library, who first conceived the plan of cataloguing all the collections under his charge; and to Professor Wm. Wright, for his kindness in reading a proof of each sheet as it passed through the press, in order to correct faults of style and idiom. That in doing so he also saved me from some more material errors need scarcely be said.

O. Loth.

Leipzig,
December 2, 1876.
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ADDENDA ET CORRIGENDA.

10a. 2, "مَطَأولا..", read مَطَأولا.."
21a. 4, "Khusayhal" Khushayhal.
23a. 12, ""Ammur" "Ammur.
37a. 8, ""Nawar" "Nawar.
20, ""Mas'ud" "Mas'ud.
38a. 27, ""Yahsabi" "Yahsabi.
58a. 19, 25, ""Khushayhal" Khushayhal.
61a. 12, "omit commonly called.
65a. 20, "for 93 read 101.
71a. 9, for Cf. H. Kh. iv. 369 read It is entitled عمون المسائل المهمة. Cf. H. Kh. iv. 292 sq., 363.
86a. 1, "omit probably.
97a. pen. "the words: (probably .. 950)
98a. 8, "for the al-حُمَرَة.. in the جَرَاء.. read.
pen. "omit ins.
122a. 7, "add:"
Cf. H. Kh. v. 517, e. v. 517. vi. 82, e. v. 82, according to H. Kh., the name of the author is Ahmed b. Muhammad Mersi (d. a.H. 818), and the commentary is the work of Ahmed b. Muhammad b. Abd al-Salam (d. a.H. 931). It is entitled تكرار المفردات.
128a. 18, "add:"
See, regarding the author, Zeitschrift der D.M.G. xxix. 676 sq.
134a. 25, "for ii. read iii.
140b. 12, ""Mahmoud" "Muhammad.
155a. 6, The name is more probably, ILAHAD.
158a. 8, "for the same author read BAYGA DAMAD.
164a. note, "The name is more probably
"Nafis.
170a. 8, "add:"
and also Zeitschrift der D.M.G. vi. 436 sqq.
176b. 23, "for the grammatical "read" phrase.
179b. 25, "for not mentioned read Muhammad Shuria. See no. 1062, vi.
26, "omit the sentence: A treatise ... 483.
193b. 6, "for which is... Shadhilli read The author is Abu'l-mawahib Muhammad b. Ahmad Shadhilli. See no. 1049, xix.
212b. 26, "for (2) بَنِي read"
213a. 8, "for some kind of burning-glasses read parabolic burning-mirrors.
"12, "for... glasses read -mirrors.
220b. 15, "for 'Amuli the عامل read 'Amili.
22, "add:"
and also Zeitschrift der D.M.G. xxix. 677 sq.
228b. note 2, "add:"
Cf. Intorno al Liber Karastanis, lettera di M. Steinschneider a D. B. Boncompagni, Roma 1863. It is the Greek χαρπετίς.
241a. 29, "for 'Amuli read 'Amili.
272b. 31, ""Ajurrum" "Ajurrum.
274b. 20, ""Urdu" "Persian.
279a. 7, ""Mawdoo" "Mawdoo.
" iv.
298a. 33, "'Amuli "'Amili.
299a. 19, "b. 2, "'Amuli "'Amili."
ARABIC MANUSCRIPTS.

THE KORAN.

KUFIC FRAGMENTS.

1. 38 A. Size 3½ in. by 5 in.; foll. 64. Five lines in a page.

A Kufic MS. on parchment, containing fragments of Sūras 38-39, viz. (foll. 2r–6) Sū. 36, 26-40; (foll. 13-18, 7-8) 47-71; (foll. 9-11) 74 to the end; (foll. 12, 19-20) Sū. 37, 1-15; (foll. 21-28) 20-64; (foll. 29-31) 71-90; (foll. 32-38) 102-145; (foll. 39-47) 151 to Sū. 38, 13; (foll. 48-59) 16-50; (foll. 60-61) 49-65; (foll. 62) 85 to the end, and the title of Sū. 39; (foll. 63, in four lines and in another handwriting) Sū. 39, 31-52, with the words كتب حسن بن علي (sic).

Round characters; wide spaces; occasional red dots for vowels. Verses divided by gold ornaments; every tenth verse likewise marked by larger ones. The titles of the Sūras have not been filled in. The whole MS. has more recently been bordered with thick paper, which is entirely gilt and ornamented. At the beginning (foll. 1 and 2r.) Sūra 1; at the end the usual epilogue، صداق الله العـ، both within ornaments. Bound in leather, and covered with silk.

This MS. is said to have been "brought into Hindostan by Tamerlane, and sent from Lahore to Paris."

1 The first eighteen leaves have been misplaced in binding.

2. 39 A. Size 4 in. by 6 in.; foll. 52. Three lines in a page.

Another Kufic fragment, containing (foll. 1-54) Sū. 2, 254-282, and (foll. 35-51) Sū. 3, 14-32.

Large characters, rather cursive; the ٣ flourished in a peculiar way. A few red dots for vowels. Verses marked in the same way as in the preceding MS. Bordered with paper, highly ornamented and gilt. The last leaf—on the back of which are also Kufic characters, but nearly effaced—bears on the leaves, within ornaments, the words كتب حسن بن علي (sic).

On some pages the letters have vanished; the margin is slightly injured. Bound in gilt leather.

3. 40 A. Size 4¾ in. by 7 in.; foll. 46. Nine lines in a page.

Another Kufic fragment, containing Sū. 1, 6 تَعْبَدُ اللّهُ ۖ ۤكَبْرٍ; large, long-shaped characters; vowel-points red, green, or yellow, in a few cases also blue. Sometimes, as if to indicate various readings, small lines are added on ٣, in green or red, instead of dialectical points. Verses divided by gold ornaments; every tenth marked by larger ones, which contain the number. The title of Sū. 2 is on a gold ground.
One leaf is missing between fol. 7 and 8, and two
between foll. 22 and 33.

The last leaf, which is half destroyed, belongs to another frag-
ment (in five lines). Both this and the first page have been
entirely gilt. In a leather binding, covered with silk. Some one
has noted that the MS. was written by Ali (fol. 46).

4. 41 a. Size 6 in. by 8½ in.; foll. 20. Ten lines in
a page.

Another Kiff MS., containing the following parts
of Sūrah 6 and 7: (fol. 138) Sū. 6, 57-61; (fol. 58) 69-74;
(fol. 11) 80-84; (fol. 49 and 98) 91-96; (fol. 2) Sū. 7, 23-33;
(fol. 14) 32-42; (fol. 1) 45-47; (fol. 60, 78, 17, 6, 14, 16, 10, 16, 3) 55-94;
(fol. 19, 16, 12) 156-166.

The last leaf (six lines) contains parts of Sū. 7, 168, 169, with the colophon كتبه علي بن جهان on the
recto.

Clumsy characters, rather curious. Mostly red, sometimes
green dots for vowels. Verses divided in the same way as in the preceding MSS. On several pages
the writing has nearly disappeared.

The last page bears six seals, with signatures: viz. of two
Safavi kings named Isma'il and Abbas; of Akbar; of two
servants of Shāhjāhān, Iskandar Khan and Bāqī Khan; and of
Muhammad Khan, a servant of Akbar. On the first page is written
a treaty between several chief of Sindh, dated 25 Jumāda 1, 1584,
in Persian. This MS. belonged to the Sind Prize property, and
was presented to the Library of the East India House by Lord
Dalhousie, 1853.

5. 42 a. Size 6½ in. by 9½ in.; foll. 181. Sixteen lines
in a page.

A large fragment of a Kifīr Koran, containing (fol.
13-20) Sū. 5, 112—6, 98; (fol. 25-34) 6, 108—7, 63;
(fol. 36) 7, 104-129; (fol. 37-38) 7, 138-160; (fol. 35)
8, 20-34; (fol. 39) 9, 7-19; (fol. 21) 9, 36-51; (fol. 41)
9, 74-86; (fol. 42) 9, 108-118; (fol. 24) 10, 12-23; (fol.
22) 10, 34-50; (fol. 23) 11, 29-44; (fol. 1-4) 15,
99—16, 70; (fol. 5-12) 20, 34—21, 68; (fol. 66-75,
116-125, 166-195, 76-85) 21, 88—31, 38; (fol. 40,
44-51, 43, 58, 140-147, 56, 63) 34, 18—38, 63;
(fol. 57-64) 41, 20—43, 37; (fol. 65, 54, 134-135) 43,
86—43, 11; (fol. 137-139, 53, 126) 46, 35—48, 26;
(fol. 163-166, 162) 50, 1—33, 7; (fol. 133, 127-129,
148-151, 130-132, 152-161, 106-115, 167-176) 53,
36—89, 3; (fol. 177-181) 88, 10 to the end.

Written in rather slender characters, approaching to
Naskh. Frequent red dots for vowels. Titles of Sūrah,
in a still more cursive character, and in red, are
regularly inserted, but often differ from the usual names,
being always derived from the first word. Every tenth
verse is marked with the letters serving for figures,
according to the older or Maghrībi order. Also every
two hundredth verse is marked on the margin.

At the end, in the same hand, كتبه علي بن جهان.

Seal and signature of Akbar and others on the last page.
"Presented to the Library of the East India House by Major
Rawlinson, C.B., the Hon. Company's Political Agent in Turkish
Arabia, and H.M.'s Consul at Baghdad, March, 1845."

NASKH COPIES.

6. 1371. Size 7¾ in. by 5½ in.; foll. 318. Fourteen
lines in a page.

Neatly written and richly ornamented. With marks
of pauses, sections, etc. Ends with the usual epilogue,
صدح الله افغأي. Notes for practical use, in Persian, are
added on the margin.

Preceded by a Persian introduction (fol. 1-16), com-
piled by order of Tippu.

It contains—
1. Foll. 1-13. Tables stating the place of revelation,
the number of verses, words, letters, and
and the peculiarities, of every Surah.

2. Foll. 13. A table showing how often each letter
of the alphabet occurs in the Koran.

4. Fol. 15. A list of grammatical mistakes in reciting the Koran, which would be blasphemous.

5. Fol. 16. Some mnemonic verses, enumerating the verses which treat of certain subjects.

This introduction is written in Shikastah.

In the original binding, which is highly gilt, both outside and inside, and bears the favourite inscription:

لا يمسه إلا المعطرون

[Tipu.]

7.

35 A. Size 8 in. by 5 in.; fol. 522. Eleven lines in a page.

A splendid copy; gilt throughout, with double front ornaments. Marks of pauses, sections, etc.

On the last page is the prayer usually recited after perusing the Koran, with an introduction in Persian.

Well written, "under royal auspices," by Hajji 'Abdallah.

This copy was intended for the special use of Tipu, as is stated in a note at the end (fol. 320). Various notes and directions, in different hands, on the margin, very often resembling those in the preceding MS. Proceed, also, by the same introduction.

One leaf is missing after fol. 22. Fol. 25 is much torn.

In a red leather binding, bearing all the marks and inscriptions mentioned in Stewart's Catalogue, Pref. p. v.

8.

996. Size 8½ in. by 5½ in.; fol. 341. Thirteen lines in a page.

Well written, highly ornamented and gilt. Marks of sections, etc.

At the end the following colophon:

تمت ...

1 Sura 56, 78 and 79.

The last two pages have been filled up with a prayer in a different hand.

[Tipu.]

9.


Beautifully written on a dyed ground, sprinkled with gold. The first, middle, and last lines in Thulth. Tastefully ornamented throughout. Marks of pauses, sections, etc.

In a red leather binding, bearing the inscription:

لا يمسه إلا المعطرون

[Tipu.]

10.

1267. Size 11½ in. by 6½ in.; fol. 31. Forty-one lines in a page.

A remarkable specimen of penmanship, written on dyed paper, in minute characters. Each line begins with an ١٠٠٠٠, which is in red. Every two pages contain exactly one of the thirty sections (١٠٠٠٠). Highly ornamented and gilt.

Seal of Dhu'l-faakhir Khāz, A.H. 1141.

[Tipu.]

11.

1376. Size 17 in. by 9½ in.; fol. 31. Thirty-nine lines in a page.

Another thirty-leaved copy. Arranged and executed like the preceding MS.

[Tipu.]

12.

26 A. Size 12½ in. by 7½ in.; fol. 31. About fifty lines in a page.

Another thirty-leaved copy; closely written in minute characters. Fol. 7-10 should be placed after fol. 29.

According to a note on the fly-leaf, this copy formerly belonged to Tipu.

[East India College.]
18.
14 b. Size 6¾ in. by 4 in.; fol. 322. Fifteen lines in a page.
Imperfect at the beginning, the first leaf commencing with ببديل، the last word of St. 2, 111. Neatly written, marks of pauses, etc. On the first thirty leaves glosses are added, in the same hand, extracted from different works on orthography and on the various readings of "the Seven." Concluding: 

\[\text{جميل} \text{بدن عبيد} \text{علي} \text{الله} \text{الله}

Various notes in different hands on the margin.

In a red leather binding. Inscriptions prove that the MS. formerly belonged to Tipper's Library.

[East India College.]

1475. Size 6 in. by 4 in.; fol. 418. Eleven lines in a page.

Written in small characters, with marks of pauses, sections, etc. Ornamented and gilt. The leaves have been misplaced in binding. Fols. 145-148 should stand between 136 and 137; after fol. 286 the following is the correct order of the leaves: 295, 296, 288-293, 297, 294, 287, 298; after fol. 308 they should stand thus: 310, 311-315, 309, 316; and after fol. 388, thus: 389-398, 387, 388.

According to a note on the fly-leaf, this is the Koran on which Shujâ' al-dinulah "swore to the treaty of 1708." It was "given to J. Cartier, Esq., and by him presented to the Library through the hands of Sir H. Ingla." The first leaf bears the seal of Shujâ' al-dinulah, and on it are written, in somewhat illegible Shikastâh, the terms of a treaty of alliance with the English, but dated 1201 H. (=2 March, 1770).


Written in very large characters; the first letter of every line in red. Marks of pauses, sections, etc.; ornamented and gilt.

Transcribed by Hâdî al-Lukman.

[East India College.]
19.
Elegantly written; highly gilt and ornamented.
Marks of pauses, sections, etc.
Transcribed by Abūnād b. Muḥammad, a.h. 1094.
Fol. 22 and 23, fol. 286-288, and fol. 312-315 have been misplaced in binding.
In the original cover, with the inscription "لا يَعْضُهُ الْعَلّ.

[Johnson.]

20.
24 A. Size 12½ in. by 7¼ in.; fol. 62. Thirty-one lines in a page.
A sixty-leaved copy; but the distribution of each section on four leaves is not quite exactly maintained.
Written in small characters, each line beginning with an l. Marks of pauses, sections, etc. Each page within lines of gold, the first four and the last highly gilt and ornamented.
At the end the words "تَمُّتُ القران" followed by a long prayer.

[East India College.]

21.
A splendid copy, with various ornaments in colours and gold. Marks of a double division, viz. the usual one into thirty sections (٣٠), and another into seven portions (٧), with the subdivisions (fourths) of both; notes of pauses, etc. Readings of Abu Bakr.
Dated a.h. 1141.
The binding is of green velvet, worked with silver thread.

22.
Arranged on sixty pages, each four of which contain a section (٣٠). Each line begins with an l, written in red. Marks of pauses and sections.

[Johnson.]

23.
The First Part of the Koran, to Sū. 18, 2 (last words "وَبِيَاسِر").
Plainly written; marks of pauses, sections, etc.
Modern. Much used; pencil notes in a European hand.

[Johnson.]

24.
1593. Uniform with the preceding MS.; fol. 346.
The Second Part of the Koran, from Sū. 18, 2 (اللهوميين), to the end.

[Johnson.]

25.
18 A. Size 9 in. by 5½ in.; fol. 394. Twenty-four lines in a page.
Plainly written, marks of pauses, etc. With a Persian interlinear translation, written in a small Nastaʿlīk, in red. Ornamented and gilt.
Fol. 256 and 257 should be transposed; likewise fol. 260 and 261.
The signature of R. Johnson (in Persian) on the title-page.

[East India College.]

26.
17 A. Size 9½ in. by 6¼ in.; fol. 437. Eleven lines in a page.
Plainly written; ornamented and gilt. Marks of pauses, etc.; various readings of "the Seven."
Some glosses in the same hand, and others in Persian, in a different hand, concerning the division of the verses.
Names of R. Johnson, Brinsley Fitzgerald, and a succession of later owners, down to 1848.

[East India College.]

The Koran, with Persian interlineation and glosses. Written in a Persian hand, the interlineation in red. Marks of sections, etc. Ornamented and gilt.

Fol. 191 should follow 201. At the end a prayer, and rules for obtaining omens (الÎa) from the Koran; written in Nastâlîk (except the Arabic passages), and highly gilt.

In the original binding, with the usual inscription. [Johnson.]


An elegant copy, transcribed by one Muhammad, a.h. 1267. Marks of pauses, sections, etc.; Persian glosses.

"Received from Dr. Royle, July, 1850." 1

29. 3 A. Size 7 1/2 in. by 4 1/2 in.; fol. 364. Fourteen lines in a page.

Resembles the preceding MS. Copied apparently by the same scribe, who here calls himself Muhammad Kâzim.

30. 10 A. Size 10 in. by 5 1/2 in.; fol. 438. Twenty-four lines in a page.

The Koran, with a Persian interlinear translation. Written and ornamented almost like the preceding MS, but in larger characters. The translation is in small Nastâlîk, in red.

Scribe, Muhammad Kâzim; date, a.h. 1266. At the end a short prayer.

31. 5 A. Size 7 1/2 in. by 4 1/2 in.; fol. 336. Fifteen lines in a page.

Similar to the preceding copy, and evidently written by the same scribe. Fol. 280-284 have been misplaced in binding.

---

32. 2 A. Size 10 3/4 in. by 6 in.; fol. 144. Twenty-five lines in a page.

An elegant copy. Every sixth line in larger characters and between green lines. The first two pages contain only Sūr 1, in two small circles, all the rest being ornament. Written evidently by the same scribe as the preceding MSS.

33. 6 A. Size 6 1/2 in. by 4 in.; fol. 281. Seventeen lines in a page.

Neatly written and ornamented like the preceding MSS.

In an illuminated binding.

34. 13 A. Size 12 1/2 in. by 7 1/2 in.; fol. 30. About fifty lines in a page.

Well written in minute characters, excepting the first, middle, and last lines of each page. Marks of sections. Highly gilt. Persian glosses. Dated a.h. 1268.

Scribe, Wall.

35. 36 A. Size 4 1/2 in. by 2 1/2 in.; fol. 382. Fifteen lines in a page.

Written in a minute but very legible character, with marks of pauses, sections, etc.; ornamented and gilt.

Dated Jumâda I, 1101.


Written in a minute character, without division of verses; ornamented. The scribe names himself Mirzâ 'Ali, the secretary of Yazd, a resident of Shirâz.

A defect after fol. 256; the following leaves (to fol. 270) have been bound upside down.

In an elegant binding, illuminated in the inside, and in a double case of diügree and stone.
THE KORAN.


Written in a minute but very legible character, with marks of pauses, etc. The first four pages bear golden ornaments. Part of the margin has been cut off.

Bound in green leather, with a gold clasp.

38. 3090. Size 7½ in. by 5½ in.; foll. 10. Fourteen lines in a page.

A fragment of the Koran, between blank leaves. Well written, with marks of pauses, etc.

It contains the end of the 11th and nearly the whole of the 12th section, i.e. Sh. 10, 107—12, 48; the rest of the 12th section (to v. 52) has been supplied in a clumsy modern hand.

On a page near the beginning is a note in Persian, stating that the title of this incomplete Arabic book could not be found out (sic).


The 23rd and 24th of the Koran (Sh. 36, 27-41, 46). Plainly written in a Malay hand.


Sūrah 18 of the Koran. Mostly without division of verses. Vowel-points are but seldom added.

KORANIC SCIENCE.

41. B 270. Size 6½ in. by 4½ in.; foll. 89. Sixteen lines in a page.

كتاب التفسير لمنفوت مذاهب القراء السبع الآخ

The celebrated treatise on the Seven Versions of the

Koran, by Aṣwā‘ Aḥmad b. Sa‘d b. ‘Othmān Dānī (d. a.h. 444). Cf. H. Kh. ii. 487; Cat. Mus. Brit. 69; Bodl. ii., No. LXXXIV, 4 (where is the same title as in this MS.); Nöldeke, Gesch. d. Qurān, p. 337.

Neatly written; concluding (fol. 87v). نظر ودعاك للนอกจาก

On one of the fly-leaves is a list of the ten readers, 10 , written in the same hand.

As the reads for the different readers (مذهب القراء في السعاده), followed by a Persian tract on fasting in Ramadan, beginning: قال النبي عم للعمás رقام لياليها... إن سأدي... كح شمة أزنت أو شنيدى جحيم مي فُرماءذ, written in the same hand.

On the last of which is a new title, written by لعجم بن عبد الزمان, who bequeathed the MS. to the Bijapur Library, a.h. 1028. Catalogue, p. 234, Tojwood i.

42. B 269. Size 6 in. by 5 in.; foll. 114. From twelve to fifteen lines in a page.

Another copy of the Tafsir, imperfect both at the beginning and end. Clearly written; of the 10th century of the Hijrah.

It begins with the words: ام لم تذراهم وشبعه ورس (sic) (fol. 12 of the preceding MS.), and ends with (ees) (sic) (fol. 78 of the preceding MS.)

Injured by damp, especially near the beginning. There is written, upon the edge, معصر تزيات السمة (sic) (Catal. 224, v.)

Fol. 87r. The form of the sūra, as given by the different readers (مذهب القراء في السعاده), followed by a Persian tract on fasting in Ramadan, beginning: قال النبي عم للعمás رقام لياليها... إن سأدي... كح شمة أزنت أو شنيدى جحيم مي فُرماءذ, written in the same hand.

| Various reading ليليا. |
ARABIC MANUSCRIPTS.


Well written in a large hand, with vowel-points. The first two pages ornamented with red lines. Interlinear and marginal notes.

II. Several tracts on the versions of the Koran:

Fol. 93r. The first Sūrah, with all the unusual readings, inscribed سورة الناقة بقراءة الشافعية; written in a large character.


Fol. 95r. A list of the ten readers and their disciples.

Fol. 96r. The beginning of a treatise on Orthoepy, ascribed to Muhammad Samarqandi. It commences: هذه رسالة مرتبطة من مصطلحات شافعية محمد سمرتني الأول في تجويف ناقة الكتاب. All the general principles of reading are exemplified from the first Sūrah, as usual. Abbreviations are used for the names of the readers, according to the system of Shatibi. Some confusion begins on fol. 103v., where a passage from fol. 105v. (الوقت على الوجه الأُم) is repeated, but with a different conclusion on fol. 107r., where the MS. abruptly ends. After some blank leaves, it recommences in the middle of fol. 108r. with the heading ذكر ذالذان which is also added as a catch-word to the former passage. It remains, however, doubtful whether this latter fragment belongs to the same treatise. Badly written.


44. B 272 a. Size 7½ in. by 4½ in.; foll. 158. Eight lines (hemistichs) in a page.

Another copy of the Shatibiyyah. Well written, with vowel-points; has the following colophon:

تعمت بحمد الله و وليست توأمة عبيد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله، ولما وعَمِلنا لتعمت بحمّد الله, ولما وعَمِلنا لتعمت بحمّد الله, ولما وعَمِلنا لتعمت بحمّد الله, ولما وعَمِلنا لتعمت بحمّد الله, ولما وعَمِلنا لتعمت بحمّد الله, ولما وعَمِلنا لتعمت بحمّد الله, ولما وعَمِلنا لتعمت بحمّد الله, ولما وعَمِلنا لتعمت بحمّد الله, ولما وعَمِلنا لتعمت بحمّد الله. Inscribed on the edge: رساله ق Void.

45. B 274. Size 7 in. by 5 in.; foll. 58. Nineteen lines in a page.

I. (foll. 16-46). A treatise on the Readings of Narri, as handed down by his two pupils Kalun and Warsh; derived from Shatibi.

Beginning:

أَحْمَدُ اللَّهُ الَّذِي قَلَّ عَلَى النَّاسِ الْعَرَبِ.

...وَأَجْمَعُتُ فِي بِيَانِ قَرَاءَةِ الْأَقْبَالِ الْبَالِغَةِ.

النِّتَحَةُ إِبْلِيْمُ نَادَعُ المَدْخَلَةَ رَجْحَةٍ بِبِرَاءَةِ النَّاسِ قَالَ بِهِ مَرْشَدُ.

على ما راءَ الْأَقْبَالِ الْبَالِغَةِ وَلَى اللَّهِ اِبْنُ الْقَانِمِ الشَّافعِي رَجْحَةٍ.

In two chapters: the first treating of the general principles of Narri (السأل), and the other giving a detailed account of his Readings, following the order of the Sūrah (في فرض العروف). Preceded by an introduction on technical terms: ميزة هذه في بيان اصطلاحات أهل القراءة.

II. (foll. 50-58). A list of passages or words of the Koran (styled حرف), according to the order of the Sūrah, the purpose of which is not indicated.

There is no preface. Beginning, after the Bismillah:

سورة البقرة فيه هدى و بل يفتم الدعا.

Plainly written. Inscribed in a later hand: رسل الله.

There precedes a fragment of a Persian treatise on the Reading of the Koran.
46.

879. Size 9 in. by 5½ in.; foll. 158. Fifteen lines in a page.

A List of the Paus to be observed in Reading the Koran, according to the system of Sajwandi (Muhammad b. Taifur, sixth century). This is probably an abridgment of the fundamental work of Sajwandi, who is quoted at the beginning (fol. 3). The real author, perhaps, is introduced immediately afterwards, viz.: إِنَّهُ اللَّهُ الْعَلِيُّ الْقَرِينُ 

The seal of Muhammad Nadim Allah (a.h. 1180), with several Persian poems of his; an explanation of the different kinds of pauses and their signs, in Persian couplets; a dialogue between Abu Bakr and 'Ali, intended to show the equality of their dignity; and various other notes are on the blank pages at the beginning and end.

[Coll. Fort William, 1825.]

48.

1435. Size 9 in. by 6 in. Twelve lines in a page.

Written in large characters, by Muhammad Baki (?) b. 'Abd-al-latif. All the signs of pause, the marks of every fifth and tenth verse, the superscriptions, in red. Red lines round the pages. Some notes.

A list of the abbreviations used for the names of the principal on the title-page. The book is wrongly ascribed to Sajwandi himself, who, moreover, is thereby confused with a renowned name sake, viz. Muhammad b. Muhammad b. 'Abd-al-arshid S. So also in Stewart's Catal. p. 173.

[Tippa.]

49.

2165. Size 9½ in. by 5½ in.; foll. 92. Seventeen lines in a page.

Another copy of the preceding work, well written. The following Persian couplet is written twice at the beginning:

بُنيَمُ آسم بصر ومروم

The rest of the volume contains Persian treatises on similar subjects.—See Persian MSS.

[Johnson.]

49.

B 273. Size 9½ in. by 5¼ in.; foll. 72. Twenty-two lines in a page.


This Commentary is not mentioned anywhere. It begins:

الحمد لله الذي أدرى جواهر المعاني البينانية...
50.

784. Size 9½ in. by 6½ in.; fol. 271. Twenty-one lines in a page.


Imperfect at the beginning. The name of the author, as given above, appears at the commencement of Sū. 2 (fol. 1r). This commentary, which 'may be regarded as the fundamental work of Shi‘ah Tafsil, is, on the whole, concise; only the causes (مسباب) of several revelations are related at greater length. It is founded chiefly on alleged sayings of the Imams Abu Ja‘far (Muhammad Bākīr), and Abu ‘Abdallah (Ja‘far Ṣādiq), quoted either directly (by قال) or by an İnadd, which always begins with the author’s father.

The first words are: عن النفر سيد وكان بن حفص محمد بن عبد لله وذلك لمراعاة سنود السماح (sic) على الكتاب المبارك خصوصا يوم الامام بن. . . .

On the last fol. begins a treatise or extract, باب ما يعابد (sic) ونذكر.

Clearly written, about the tenth century of the Hijrah. Worm-eaten.

51.

B 301. Size 10½ in. by 6½ in.; fol. 263. Twenty-five lines in a page.


This commentary is merely mystical, quoting even mystical poetry, but always without naming the authors.

Only the beginning of the passages commented is given, introduced by القول تعالى. This volume concludes with Sū. 18, and is imperfect at the beginning. The first words are:

jum‘al wa zm‘al almansari.

Written in a bad Naṣali‘ handwriting; red lines round the pages. Worm-eaten and injured by damp.

Cat. p. 233, xvii.

52.

1113. Size 12½ in. by 7½ in.; fol. 534. Forty-one lines in a page.


Well written; finished on 23 Dhul-hijjah, 977, by ‘Abd al-‘ādīr b. Zain al-dīn Karāfi Azhari, of Makkah. Coloured lines round the pages. The first fol. has been supplied in a more modern hand; the last fol. is mutilated. One leaf is missing after fol. 6. Foll. 28 and 37 should be transposed.

[Johnson.]

53.

563. Size 14 in. by 7½ in.; fol. 796. Twenty-nine lines in a page.


54.

B 275, 276, 277, 278. Size 12½ in. by 7½ in.; fol. 726. Twenty-six lines in a page.

Another copy of the Kusaih, including the whole text of the Koran. Well written. Dated Shawwal, 921.

This MS. has been spoiled by damp. It has also many defects, which were supplied in a later hand; but since then a number of leaves of both sets have again fallen out. Originally in four volumes. The first concludes with Sūra 6 (fol. 184); the second with Sū. 18 (fol. 376); the third with Sū. 38 (fol. 559r.). The beginning of the fourth, being in the second hand, is on the same page.

Cat. p. 219, i.

1 The beginning of the colophon, containing the name of the scribe, has been erased.
55.

B 280. Size 11½ in. by 8½ in.; fol. 237. Thirty-one lines in a page.

The First Part of the Kasahof, imperfect both at the beginning and end. The first words are 
والکشف (p. 1 Lec.), and it ends with س. 8, 54.

Written in two different hands. Coloured lines round the pages. Many illegible glosses in the first portion.

58.


The third quarter of the Kasahof, comprising س. 19-37.

Beautifully written, of about the ninth century. The final portion, however, has been supplied in a more modern hand.

The first leaf and the last but one are wanting. Much injured by insects.

57.


The last quarter of the Kasahof; beginning with س. 18. Beautifully written, of about the eighth century. Rubrics sometimes omitted. At the end the author's epilogue. In two volumes, the first ending with س. 48 (fol. 99). Both the beginning and (in a less degree) the end are injured by damp.

An edition of the Kasahof "mixed" with the text of the Koran, entitled كاشف الكشف. The Editor, who calls himself D. W. Wish, says in his short Preface:

"The first quarter of the Kasahof is imperfect, as is also the second, and the end is missing. The third quarter is well written, and the final portion, however, has been supplied in a more modern hand. The first leaf and the last but one are wanting. Much injured by insects."

This is the First Part, concluding with س. 16.

Well written. Foll. 256 and 263 should be transposed.

[Hastings.]

59.


Beginning:

"The last quarter of the Kasahof; beginning with س. 18. Beautifully written, of about the eighth century. Rubrics sometimes omitted. At the end the author's epilogue. In two volumes, the first ending with س. 48 (fol. 99). Both the beginning and (in a less degree) the end are injured by damp.

1 This inscription was written on the title-page of Ehlal I., 921. The name of the owner who wrote it has been erased.

Cat. p. 221, i. 8 (?)."
ARABIC MANUSCRIPTS.


Cf. H. Kh. v. 187.


Bij. Libr. A.H. 1003. Cat. 221, i. 2.

61. 598. Size 10½ in. by 6 in.; foll. 510. Twenty-five lines in a page.

The First Part of a large Commentary on the Koran, entitled يَتَعَبِّدُ مَعَ الْبِينَاءَلِلْقُرْآنِ. The author, who is not named here, is Abu 'Ali al-Hasan b. al-Hasan b. al-Hasan al-Tabarî, a Shi'ite (d. A.H. 548).

Cf. Catal. Mus. Brit. 671; Boll. i. 50, and below, No. 64. H. Kh. v. 400 sq. confounds the author with the well-known Tusi (d. A.H. 460).

The Preface has a double Hamdalah, beginning بِسْمِ اللَّهِ الرَّحْمَانِ الرَّحِيمِ and يَتَعَبِّدُ مَعَ الْبِينَاءَلِلْقُرْآنِ and ends on fol. 3r. The author says afterwards (fol. 3v.): قَدْ تَقَدَّمَ فِي مَعْلُومِ كُلِّ سُؤْلِ مَثَابَهُ وَمِدْنِيَةَ ثُمَّ ذَكَرَ الْأخْتَاطَافِ فِي أعْمَادِ شُيَامِهَا وَذَكَرَ تَوْاَلَةَهَا وَذَكَرَ الْأخْتَاطَافِ فِي الْقُرَآنَّ وَذَكَرَ الْعُلُّ وَالْأحْيَآتِ وَذَكَرَ الْأخْتَاطَافِ فِي الْقُرَآنَّ وَذَكَرَ الْعُلُّ وَالْأحْيَآتِ وَذَكَرَ الْأخْتَاطَافِ فِي الْقُرَآنَّ وَذَكَرَ الْعُلُّ وَالْأحْيَآتِ وَذَكَرَ الْأخْتَاطَافِ فِي الْقُرَآنَّ.

In three volumes, bound together; the second begins on fol. 240, the third on fol. 427; it terminates abruptly at the beginning of Surah 7. Plainly written; the second volume in a different hand. Coloured lines round the pages.

[Johnson.]

62. 599. Uniform with the preceding MS.; foll. 448.

The Second Part of the same work, continuing the preceding MS. with the words فَنَفَّذُوا فِي كُلٍّ بُعْدَ جَمِيعَةٍ. It also consists of three separate volumes; the first concludes on fol. 120, and in the colophon is called الجزء الأوسط; the second ends with fol. 306, after which something seems to be wanting. The third terminates abruptly in the commentary on Surah 18, 59-63. The greater part of it has been collated and emended.

Written in the same hand as the first and third volumes of the preceding MS. [Johnson.]

63. 600. Size 10½ in. by 6 in.; foll. 770. Twenty-five lines in a page.

The Third Part of the same work, continuing the preceding MS. with the words فَنَفَّذُوا فِي كُلٍّ بُعْدَ جَمِيعَةٍ. A sixth volume concludes on fol. 441v. The colophon contains the author's epilogue, viz.: يَا خَرَّكَاتَ مَعَ الْبِينَاءَلِلْقُرْآنِ حَكَائِهَا خَطَاطُ الحَمَّامِ وَقَدْ نَجَبَتْ النَّجَبَةَ وَنَأَثِرَ عَلَى تَسْبِيلُهَا وَتَبَيَّنَرَ وتَقَدَّرَ النَّفَعَ مِنَ النَّفَعِ الْمَتَسْمِيَّ Макَتِبُ الْبِينَاءَلِلْقُرْآنِ مَنْ تَسْمَى ذَيَّ الْقَدَرَةِ وَمَنْ يَنَضِجُ مَنْ يَنَضِجُ، وَيَسْتَخْدَمُهَا مَنْ يَسْتَخْدَمُهَا وَيَسْتَخْدَمُهَا مَنْ يَسْتَخْدَمُهَا وَيَسْتَخْدَمُهَا مَنْ يَسْتَخْدَمُهَا وَيَسْتَخْدَمُهَا مَنْ يَسْتَخْدَمُهَا وَيَسْتَخْدَمُهَا مَنْ يَسْتَخْدَمُهَا وَيَسْتَخْدَمُهَا مَنْ يَسْتَخْدَمُهَا وَيَسْتَخْدَمُهَا مَنْ يَسْتَخْدَمُهَا وَيَسْتَخْدَمُهَا مَنْ يَسْتَخْدَمُهَا وَيَسْتَخْدَمُهَا مَنْ يَسْتَخْدَمُهَا.

Written in the same hand as the preceding MS.; but foll. 1-70 have been supplied by a later hand. [Johnson.]

64. 1790. Size 11½ in. by 7½ in.; foll. 399. Twenty-five and twenty-seven lines in a page.

Another, more concise Commentary on the Koran, by Tabarî, called كتاب جامع الجوامع, and composed in A.H. 542 and 543. Cf. H. Kh. ii. 638, جامع الجوامع, and also v. 401. His statements are, however, very incorrect.

[1] Here the words وَنَأَثِرَ عَلَى تَسْبِيلُهَا seem to have fallen out. See Cat. Mus. Brit. 672 b.

[2] His full name, as given above, is found in the colophon.
The Preface begins: ‘الحمد لله الذي أكرمنا بكتابة الكريم، وبأعنا بالسمع والعلم وإلكزام العظيم؛ وما نعمة من أسراب الذكر الحكيم.’ The author relates that, after finishing his first book, he read for the first time Zurr al-Aqra’s \textit{Kasabshi}, and made extracts from it, which he afterwards published as a separate book, serving as a Supplement to his first work, entitled ‘الثناء في السامغي.’ Finally, at the instance of his son, Abu Naṣr al-Hasan, he combined the contents of both in a third and more abridged work, the present one. As to the time of its composition, the author writes as follows in the Epilogue (fol. 398v): ‘وكان أبديت في كتابة سنة ستين وأربعين وخمسة في يوم السبت السابعة عشر من صفر وفرازي، منه بدون الله ونصيباً نصيحاً من العذر الآثري الذي اختبر في شهد العام، وردت نموذج الرواة الخمسة في سلف الإسلام.’

This MS. consists of two volumes of the same paper, executed by different hands. The first (to Su. 18) is well written, and has some marginal notes. The two following lines have been added at the end (fol. 196r): ‘فلما أزعم الله وانقلب’ together with the following notice: ‘هذا الكتاب من أولئك إلى سمات التفسير العالميين يكتب به محمد بن علي بن محمد بن محمد بن أحمد المعلم غفر الله له وولده. نأخذه كما كتبه يوم الاثنين من شهر شعبان أحد شهور سنة ست وثمانين.’

The second volume, from Su. 18 to the end, is likewise well written. The scribe was also a Shi‘ite, for at the end he blesses ‘Ally and all the Imāms.

Fol. 21 should follow fol. 15, and fol. 48 should come after fol. 8.

Seals and notes of several owners on the title-page, one of them of A.H. 963.

\[\text{Hastings.}\]

65.

43 a. Size 25 in. by 15\(\frac{3}{4}\) in.; fol. 503. Fifty lines in a page.

The First Part (to Su. 18) of the large Commentary on the Koran, properly styled مفاتيح التفسير الكبير، by Fakhr al-Dīn Abūl-fadl Muḥammad b. ‘Omar Rāzī (d. a.H. 608), who finished it in a.H. 602. Cf. H. Kh. vi. 5; Ibn Khalikān, ed. Wüstenfeld, No. 111; and Cat. Bodl. ii. 701.

It begins with a long and detailed explanation of the first Sūrah, which forms a separate book. The first words are (fol. 9): ‘الحمد لله الذي أكرمنا بكتابة النعمة في يوم السبت السابعة عشر من صفر وفرازي من nuôi لله ونصيباً نصيحاً من العذر الآثري الذي اختبر في شهد العام.’

The second volume, from Su. 18 to the end, is likewise well written. The scribe was also a Shi‘ite, for at the end he blesses ‘Ally and all the Imāms.

Fol. 21 should follow fol. 15, and fol. 48 should come after fol. 8.

Seals and notes of several owners on the title-page, one of them of A.H. 963.

1 See Su. 4, 16.

\[\text{Cf. Ibn Khallik, no. 111, p. 173, l. 16.}\]
66.

A portion of the same work, containing Sūrah S to 9. Plainly written.
Fol. 414-15 and 424-25 should be transposed.

[Johnson.]

67.

971. Size 13½ in. by 8 in.; foll. 532. Thirty-three lines in a page.
A portion of a Commentary on the Koran, styled التفسير الكبير, from Sūrah 32 to the end; apparently belonging to the preceding work, or rather to one of its continuations, either by Najm al-din Kamāl (d. a.h. 737), or by Shihāb al-din Khuwāyī (d. a.h. 639). See H. Kh. vi. 5.

Beginning: "لما ذكر الله نى السورة: سورة الحديدة ...

Well written. Colophon: "تعمت هذا الكتاب التفسير الكبير المفصل الحزام على الذكر في النص الأخر وهو الشرع وختم السورة بها بل (sic) ليبيان الرسالة على هذه السورة من إيمان يا رب العالمين.”

The first pages are highly ornamented and gilt; gold and coloured lines round each page.

[Johnson.]

68.

B 308. Size 8½ in. by 6 in.; foll. 398. Twenty-five lines in a page.
The first half of a Commentary (مخروج) on the Koran (to Sūrah 18); without any title, but, as it appears from a comparison with the following MS., belonging to the same group of Najm al-din Abu Bakr ʻAbdallah b. Muḥammad Asādī Rāzī, commonly called Dāyah (d. in Rabī‘ I., 618). Cf. H. Kh. ii. 17, and iv. 282.

There is no introduction but the simple title مخرج

الحمد للرب العالمين

وسلمة على محمد وآله وال آل محمد.
The work begins with a very extensive and detailed interpretation of Sūr. 1 (foll. 17):

The name of the author is not mentioned; but the chain of his authorities is more than once given at full length, leading up to the celebrated Abu 'Ishāk Tha'labī (d. A.H. 427) in this way:

1. The author.
3. Al-Abbas b. Muhammad Tūsī.
5. Tha'labī.

Written in different hand-writings, partly in Nasta'liḵ. Red lines round the pages.

69.

B 312. Size 10½ in. by 5¼ in.; foll. 595. Seventeen lines in a page.

An indifferent copy, boldly written, with the following colophon:

An indifferent copy, boldly written, with the following colophon:

Catal. p. 222, x.

70.

B 279. Size 10 in. by 7½ in.; foll. 570. Twenty-five, twenty-three, and twenty-one lines in a page.


Complete in one volume; written in a good Persian hand, of the ninth century. With numerous notes. The first leaf is wanting; both the beginning and end of the MS. are injured, and it is also stained by damp.

Fol. 567, which was taken for the final one, bears the correct title. The three following leaves were erroneously attributed to the Bānāwī's Commentary in two volumes. The second begins with Sūr. 19, on fol. 287. Numerous extracts from the Glosses of 'Abd al-Ḥakīm, Iṣām, Khaṭīb, etc., and from other works, have been added on the margin. Coloured lines round the pages; an ornament on the first page.

Foll. 18 and 24 should be transposed; likewise foll. 60 and 61.

Injured by damp both at the beginning and end.


71.

593. Size 11 in. by 6¾ in.; foll. 531. Twenty-three lines in a page.

Bānāwī's Commentary in two volumes. The second begins with Sūr. 19, on fol. 287. Numerous extracts from the Glosses of 'Abd al-Ḥakīm, Iṣām, Khaṭīb, etc., and from other works, have been added on the margin. Coloured lines round the pages; an ornament on the first page.

Foll. 18 and 24 should be transposed; likewise foll. 60 and 61.

Injured by damp both at the beginning and end.


1 See fol. 5.
334. Size 11\(\frac{1}{2}\) in. by 7\(\frac{1}{4}\) in.; foll. 534. About twenty-five lines in a page.

Bāḥrāwī's Commentary in two volumes. The second begins on fol. 303, with Sū. 19. Written in Nasta'lish, chiefly by two hands. The following account of the MS. is given in the colophon:

وَلَّقدْ بَعْطَتْ فِي كُلِّ اِمْلَامٍ رَسُوْمَةً

(Sū. 16, 38).

Foll. 283 and 284 should come after foll. 288.

[Tippu.]

369. Uniform with the preceding MS.; foll. 294.

The latter portion of the same copy; beginning with the words أَنَّ الْأَمْمَ أَنْتَ أَيُّهَا الْأَيَّامُ. On fol. 49 ends the original first volume. The second volume begins with Sū. 19, on fol. 41 v., which bears an ornament.

Both volumes have been wrongly described as تُفْسِرُ حُسَيْنٍ.

73.

2042. Size 9\(\frac{1}{2}\) in. by 5\(\frac{1}{2}\) in.; foll. 612. Twenty-seven lines in a page.

Another copy of the preceding work.

At the end the epilogue of the author, as contained in Prof. Fleischer's edition, followed by the words:

تَمَّ الْكِتَابُ بِحَمْدِ اللَّهِ وَبِنَبِيعَةِ مُحْمَرَةِ الله

An ornament on the first page, coloured lines round the others.

[College of Fort William.]

74.

592. Size 11\(\frac{1}{2}\) in. by 7 in.; foll. 676. Twenty-five lines in a page.

Another copy of the same work. Well written and ornamented.

A short prayer is added at the end.

75.

380. Size 10\(\frac{1}{2}\) in. by 6 in.; foll. 312. Twenty-nine lines in a page.

The first portion of an elegant copy of Bāḥrāwī's Commentary. Neatly written, much ornamented and gilt. Many corrections on the margin. It ends with the words "وَلَّقدْ بَعْطَتْ فِي كُلِّ اِمْلَامٍ رَسُوْمَةً" (Sū. 16, 38).

Foll. 283 and 284 should come after foll. 288.

76.

B 291. Size 10\(\frac{1}{2}\) in. by 7 in.; foll. 314. Twenty-five lines in a page.

The First Part of Bāḥrāwī's Commentary, as far as Sū. 18. Well written; gold and blue lines round the pages, and an ornament at the beginning. Revised.

The first portion has numerous glosses, chiefly from Ḥāʾilī and interlinearations. A defect after foll. 30.

"Alawi b. 'Abdallah is noted as owner on the title-page.

Cat. p. 222, iii. 2.

78.

B 292. Size 10\(\frac{1}{2}\) in. by 6\(\frac{1}{2}\) in.; foll. 366. Twenty-one lines in a page.

The Second Part of the same work, from Sū. 19 to the end. Well written; finished, as is stated in a long colophon, on Wednesday, 20 Safar, 1107, by Ḥāʾilī Fath Muhammad b. Ḥāʾilī Muhammad Sharīf b. Shaikh Ilāh-baksh, at [Blank].

Ornamented like the preceding MS.

Cat. p. 222, iii. 2.
THE KORAN.

70. 2679. Size 11 in. by 6$\frac{3}{4}$ in.; foll. 353. Twenty-three lines in a page.

The first half of BarDaawi's Commentary, to Sûrâ 18. Plainly written in A.H. 1069.

Celophon: ند اكمن تجربة الجلد الأول من تقسيم: انوار..... في الترة الأول من شهر رمضان العمارس. تين وسناء والشفة سنة بيد الله النعمان النخيف. اللطف المأهلي إلى رحمة الله تعالى فقوم حافظ أبو بكر بن حافظ. خذم سلمان بن خذم جعفر مدرس بين خذم بعد الدين الألغ.

Coloured lines round each page. Marginal notes of 'Ishâm, 'Abd al-'Ja'far, and others, in the first portion.

Bibl. Leydeniana.

80. B 292a. Size 11$\frac{1}{4}$ in. by 6$\frac{3}{4}$ in.; foll. 50. Twenty-one lines in a page.

A fragment of BaiDaawi's Commentary, from Sûrâ 2, 181, to 3, 95. Plainly written, in two hands, of the tenth century. Eight leaves are missing after fol. 20, and two after foll. 30.


I. Foll. 1-107. A fragment of a Hâshiyya on BaiDaawi's Commentary, by Shams al-din Muhammad Amâk, commonly called Amâk Bâshânâ, Husaini Bukhârî (a resident of Makkah, who flourished at the end of the eighth century). See H. Kh. i. 479.

Ends: تمت الحاشية المنسوبة إلى سيدنا وموانا العالم لظ النجاة بعد النبي هم الدنيا. جمّد أمنه الشهير بإنشاء البخاري في النسخة إلى أواخر سورة النسخ.

II. Foll. 108-115. Some leaves of 'Iyâ's, للغثام, on the excellency of the Prophet (see No. 163). Injured by insects.

82. B 284. Size 10$\frac{1}{4}$ in. by 7$\frac{3}{4}$ in.; foll. 633. Twenty or seventeen lines in a page.


The author relates in his long and very polemical preface (fol. 2v.) that he compiled his work chiefly from the glosses on the Kashshâhâf, and from several grammatical works, viz. the two Tâdker, by Abu 'Alî Fîrisâ and by Ibn Hishâm, some treatises of Ibn Jinnî, the A'mâl of Ibn Shâjrâî and of Ibn Hâjîb, and others. He is very prolix in the beginning of his work. The annotations on Sûrâh 1-11, on which the author used to lecture during the years A.H. 880-890, occupy more than three quarters of the volume.

Plainly written in two different hands. The first leaf is wanting. Beginning: . The final leaves are much injured.

Cat. p. 221, i. 6.

83. B 297. Size 9$\frac{3}{4}$ in. by 6 in.; foll. 395. Twenty-seven lines in a page.

Marginal notes on BaiDaawi's Commentary, by Aw'âr, the Khârî (Kâzarî), who died about A.H. 940). Cf. H. Kh. i. 474.

Beginning without a preface: .

أعهد الله الذي تزل .. نذيراً قال صاحب التشبيه في خطبة أحمد للذين انزل القرآن كما صلنا منصما وقال التشريف العلماء في حاشية سورة التبليغ والمملكة الذي.

Written in Jum. 1, 996. Coloured lines round the pages. Slightly injured near the beginning and the end.

Cat. p. 222, iii. 6.

84. 752. Size 11 in. by 6$\frac{3}{4}$ in.; foll. 412. Twenty-one lines in a page.

Marginal notes on BaiDaawi's Commentary, as far as Sûrâh 6, by 'Ishâm al-dîn (Ibrâhim b. Muhammad b.

1 The MS. (fol. 2v.) has شواهد.
ARABIC MANUSCRIPTS.

18

[Aralebíh Isfári'tí, d. A.M. 948]. See H. Kh. i. 477, and Codd. Havn. ii. p. 44.

This MS. begins with the last words of the preface:

رجاء أن يبدينه إلى صرانته مستقيم قول الجمجم للذي نذيرناه نافذة خذلية مما نقوله تعالى تأرك

الذي نزل القرآن.

Well written in Nast'ílk, by Muḥammad Fādíl.

In the original binding of Tipu's library.

[Tippu.]

85.

B 286. Size 9½ in. by 6 in.; fol. 335. Twenty-seven lines in a page.

Annotations on the latter portion of Bai'dawi's Commentary (from Su' 11), by Mulla Chalânî\(^1\) (i.e. Su'dallah b. ʿĪsà, commonly called Su'di Chalâbî, d. A.M. 945). See H. Kh. i. 477; De Jong, Catal. Codd. Acad. 160.

The beginning of the present copy is wanting. It commences with the 12th sheet (جزء), at Su' 18, 10:

قال المؤلف وتقع: وجوز أن يكون الكاف

الاختتام بعين الملك المذهب المعلم.

Additional notes of the author on the margin.

Neatly written. Coloured lines round each page.

Much injured by insects.


86.

B 293. Size 9½ in. by 6½ in.; fol. 575. Thirty-one lines in a page.

Glosses on Bai'dawi's Commentary, by Muḥammad b. Jamâl al-dîn b. Râmadân Su'irwâni. Cf. H. Kh. i. 475.\(^2\)

The author says:

 flavored this meat, in accordance with the grace of God.

\(^1\) See Stewart's Catal., Pref. p. v.

\(^2\) Thus the author is called in the inscriptions of the single sheets.

\(^3\) These glosses must not be confounded with those of Muḥammad Amin Sharwâni, on which see H. Kh. i. 479.

87.


The first part of Su'irwâni's Glosses, as far as Su' 5. It appears, however, from a small blank on fol. 385r., that the whole portion from Su' 2, 255, to 4, 28, has been omitted.

Bij. Lib., a.e. 1088.

88.


The second part of Su'irwâni's Glosses, from Su' 6 to the end.

Carelessly written. Coloured lines round each page.

Injured both at the beginning and the end.

Cat. 222, iii. 5.

89.

B 296. Size ab. 9½ in. by ab. 5½ in.; fol. 456. Twenty-one lines in a page.

A fragment of the latter portion of the preceding...
Glosses, imperfect at the beginning and, slightly, at the end. Well written, but much injured by insects.

It begins in Sü. 17, with the words [النَّذِرِيُّاتِ], The title is found on the edge of the book.

90.

B 288. Size 10½ in. by 6 in.; foll. 403. Twenty-three lines in a page.


One leaf is missing at the beginning. The first words are: [حَتَّى جَذِبْ ضَيِّعٍ (سَيْ) وَجَمع شَنَادِث] Ṣūrah Dālāla.

The preface dwells upon the merits, and especially the orthodoxy, of Shāh Jahān (ابو المنذر شهاب الدين محمد شاه جهان بادشاḥ), to whom the author dedicated his work as soon as it had reached the end of the first page of the text of Baiqāwī. The MS. ends abruptly with the words قَوْلُ الْجَمْهُورِ أَمَّا أَكْثَرُ اُلْقِيَّةٍ عَلَى يَأْتِي أَنِّمَلُ بَلَا شَخَافَةً.

This may be the end of the work, which, according to H. Kh., remained unfinished.

Well written. Single leaves are missing after foll. 58, 182, 261.

Wrangled described on fol. 103 as a commentary on the Kāshāf. Cf. Catal. 221, i. 7.

91.

B 2220. Size 9 in. by 5 in.; foll. 348. Twenty-four, afterwards twenty-one, lines in a page.

Another copy of the Annotations of Siyālānī, imperfect at the beginning. The first words are: [تُولَى وَقِيلَ لِلْأَصْلَاءَ لَعَلَّهُ اِلْأَصْلَاءَ لَعَلَّهُ اِلْجِمْهُورِ]. The end is somewhat earlier than that of the preceding MS.

Written in two different Ṣūṣṭʿānī hands. Coloured lines round the pages.


[Coll. Fort William, 1825.]

92.

B 289. Size 11½ in. by 6½ in.; foll. 168. From twenty-one to twenty-six lines in a page.

A fragment of a Ḥāshīyah on Baiqāwī’s Commentary, by an unknown author. Imperfect both at the beginning and the end, and with many other defects. It comprises only the first two Ṣūrahās. The first words are: [قَوْلُ الْجَمْهُورِ أَمَّا أَكْثَرُ اُلْقِيَّةٍ عَلَى يَأْتِي أَنِّمَلُ بَلَا شَخَافَةً]

This is the rough copy of the author, written in Nastaʿlīq, in the tenth or eleventh century. Sundry passages are crossed or emended; numerous additions on the margin. The text of the Koran is added throughout.

93.

B 309. Size 8 in. by 5½ in.; foll. 181. Twenty-one lines in a page.

Short Notes on select passages of Baiqāwī’s Commentary, imperfect both at the beginning and end. The author cannot be ascertained.

The present fragment begins at Sü. 3, 106, with the words [مَرَّمُ خَالِفِ (سَيْ) ذَلِكَ أَيَّ كَانُوا آمِنِينَ بِالسَّمِيْنِ وَالْمَكْرِ وَالْيَدِينِ], in the margin, in the text, or in the first line.

There is a defect after fol. 188, comprising nearly the whole of Ṣūrah 60-70. The end is also wanting.

Carelessly written; the titles of the Ṣūrahās are often omitted or misplaced in the latter portion. Coloured lines round each page.

Inscribed on fol. 97: [تَنْسِيرُ الْقُرْآنِ. Cf. Catal. 222, xiii.]

94.


التفسير النببوي

A large Commentary on the Koran, properly entitled [خَاقَبَ الْقُرْآنِ وَطَالَبَ الْقُرْآنِ], by al-Ḥasan b. Muḥammad Kumain, commonly called Nimān Nisānī (a

1 Cf. i. p. 7, l. 2 of Fleischer's edition.

2 i. p. iv., l. 21 Fleischer.
pupil of Naṣīr al-dīn Ṭūsī; flourished at the beginning of the eighth century). See H. Kh. iv. 306 for an abridgment of the introduction and of the epilogue, in which the author mentions his authorities. His chief authority is the monumental work or the narrações do grande de Fakhr al-dīn Rāzī (see No. 65). The explanation of the single passages of the Koran usually consists of two parts, and the narrações, preceded by two paragraphs on the reading and on the pauses of the narrações.

The last words of the epilogue are wanting in this MS., which ends with the words

Well written in a small hand; with some marginal notes.

Splendidly ornamented and gilt. Two leaves are missing after fol. 568.


The first portion of a concise Commentary on the Koran, called مدارک النزیل و حقوق النور, by Ḥāfiz al-dīn Abūl-barakāt ‘Abdallāh b. Ṣa‘īd b. Ṣulaymān ibn ʿAbd al-Majīd al-Ḥasānī (d. A.H. 710).

The introductory remarks of the author on the purpose of his work are almost verbally reproduced by H. Kh. v. 470. Cf. Cat. Mus. Brit. p. 64. The work has been printed at Bombay, A.H. 1279.

Begins:  the author’s lifetime. Foll. 34-41 and 42-48 should be transposed.

The following note is found on the title-page:

The first sheet of another copy of the preceding work. Plainly written. Ends at St. 2, 1.


B 299. Size 10½ in. by 6¾ in.; fol. 690. Twenty-three lines in a page.

A Commentary on the Koran, entitled مراعی المفسرین و تفسیر المتنان بعض ما يشبه إلى عجائب القرآن, and ascribed by H. Kh. ii. 182, to Zain al-dīn ‘Ali b. Ahmad b. ‘Ali b. Ahmad Umāwī Hanbalī, “who died in A.H. 710.” This date, however, is incorrect. For it appears from the preface that the work was written in A.H. 831.

The author says, alluding to the first Muhammadan conquerors (fol. 1v.):

جئتوا أخرون إلى المعارنة بالمحورين (2) إلى المناورنة والسوسون، فاحتملا بذلك الفعل، فلم يعارضه (2). Cf. Cat. Bodl. i. 47 and ii. 556. Printed at Dehli, A.H. 1286.

This commentary is preceded by a long introduction (foll. 1–6). It begins:  اولى الألباب، ليحيا به مع عقوله طريق الصواب.

Written in two different hands, of the tenth century.

1 See the abridgment in H. Kh. p. 308, l. 9.
THE KORAN.

Red lines round each page. One leaf is wanting after fol. 32. The first few leaves are worm-eaten.

Seal and signature of Mūhammad 'Ādil Shāh of Bijāpur, on the title-page. The MS. belonged previously to Kāşi Khūshbū (A.H. 1030), and before him to Ibrāhīm b. Dā'ūd (A.H. 981).


98.

B 300. Size 9½ in. by 6 in.; fol. 113. Twenty-one lines in a page.

A fragment of the preceding work, from the beginning to the words: بِنَّاءُ السَّلَامِ (Sh. 2, 250).

Well written in a Persian hand of the tenth century. Several leaves near the beginning have been supplied by more modern hands. The first page ornamented in various colours, the others within coloured lines.


99.

B 304. Size 9½ in. by 6 in.; fol. 315. Twenty-three lines in a page.

کتاب تفسیر القرآن الكريم تأليف الشافعي الأئمہ العظام الخالفين الكابلين، حيث وسعتنا وشيدنا جلال الدين السبطي الشافعي مولف النص الأول والشافعي جلال الدين الجامع الاحمدي مولف النص الثاني من أول سورة الكفرون إلى آخر سورة التوبة نفعنا الله تعالى بهما أمين.


The share of each author in the work is correctly defined in the above inscription.1 This appears from Suyūṭī's epilogue, at the end of Sh. 17.

Englished by T. Nasir al-Din, by the Māhālī, the brother of Mahallī, given on the authority of Shaikh Muḥammad b. Abu Bakr Khāṭīb.

Written in a small clear hand, by Abdullah, the son of Muhammad Maqdisī, at Sīrāj al-Dīn. With marginal and interlinear notes.

100.

1361. Size 8½ in. by 5½ in.; fol. 419. Seventeen lines in a page.

Another copy of the Tafsīr al-Jalālīn.

In two volumes, the first of which contains the portion by Suyūṭī, preceded by Mahallī's exposition of Sh. 1. At its end (fol. 194) the same epilogue as in the preceding MS. Next to this the account of a vision of Kamāl al-dīn, the brother of Mahallī, given on the authority of Shaikh Muḥammad b. Abu Bakr Khāṭīb.

The first part of another Commentary on the Koran by Suyūṭī, entitled الدراة المتنور في تفسير الامام. Cf. H. Kh. iii. 192, and Bibl. Speneri. 444.

1 H. Kh. ii. 365, is wrong.
This commentary consists entirely of traditions. The author relates in his preface that he abridged it from another work of his called ترجمان القرآن, by omitting the Inādāt, with the sole exception of his own immediate authorities and of the author of each tradition. Accordingly, the explanation of Su. 1 begins: نورة فلنتورة الكتاب وننثر بإحراقه العبد حمید عدن الله فمُنَبِّئ نور فلنتورة الكتاب وما التفاسير على القرآن فننثر بإحراقه. Only the first words of the passages to be explained are given.

The present MS. ends with Su. 5. It is well written and ornamented. Foll. 77-80 and 81-84 should be transposed. Injured, especially near the end, the leaves having stuck together.

[Hastings.]

102.


ابداء العقل السلم إلى مؤرخ الكتاب الكريم

A large Commentary (معریق) on the Koran, by Abu'll-fud Muhammad b. Muhammad 'Imādi (d. a.h. 982), being the most valued after those of Zamakhshari and Rāzī, upon which it chiefly depends. It is dedicated to the Turkish Sultan Sulayman I. See H. Kh. i. 249; Fleischer, Cat. Dresd. 368; Cat. Lugd. iv. 41. Printed at Bālāk, a.h. 1285.

Begins: ملأ التفاوت عن الله غسلاً بالله في الأمر التالى:

In two volumes bound together; well written in a small hand; richly ornamented and gilt. The first volume ends with Su. 12, and has the following colophon: كتبنا الكتابه عبد الله شيخ جمال الدين حافظ أبي النجاح عبد الملك أحمد مذهب السماوي عقيدة القادرية طبيباً الهندى مولاً المجد مولانا علي عينه. The second volume concludes with the author's epilogue.

Foll. 33-36 are misplaced. Worn-eaten.

[Johnson.]

103.

B 290. Size 9½ in. by 6 in.; foll. 485. Twenty-five lines in a page.

A Commentary (معریق) or Paraphrase of the Koran, by Muhammad b. Ahmad b. Nashr, styled التفسير المحقق, and composed in a.h. 981-2, according to the author's conclusion, which runs as follows: وقد اتى النعمة هذا التفسير الشامل على بني آدم إلا أن القرآن أو الشعلاء في يوم الدين وأصال الله سبحانه أن يعلم فنوع الناس ويدفع عليهم من نوره من البشر والشعلاء وكان عبد الدعاء في شهر رمضان في السنة 172 النسماة والinden والملامبيل.

The preface begins: المحقق للذي أزل على عهد الكتاب مجري نافع على أمر الدور.


104.

896. Size 10½ in. by 6½ in.; foll. 530. Twenty-one lines in a page.

A Commentary (معریق) on the Koran, entitled سياسات النادم, by Abu'l-fud b. Mubarak, commonly known by the poetical name of Farpi (born a.h. 854, at Agra, died a.h. 1004). Cf. H. Kh. iii. 629; Cat. Lugd. iv. 42; and Spranger Cat. MSS. Oudh, p. 127.

A very curious composition, in which all letters with discritical points are avoided. The author began it at the suggestion of his father Mubarak (d. a.h. 1001), and having been interrupted in his labours by a political mission in the service of Akbar, completed it in a.h. 1002 at Lahore.

1 The rest of the name, which occurs in the preface, is mutilated; the following words are still legible: المعرف كم يلاحظ بيت مخبر.

2 Apparently his mission into the Dekhan. See Elphistone's India, p. 534.
THE KORAN.

The preface begins: 

333. Size 10½ in. by 6½ in.; foll. 251. Twenty-seven lines in a page.

The first part of a Shi'ah Commentary on the Koran, entitled Nūr al-nabīlīn Hawrīzī, who completed it in A.H. 1065 at Shiraz, as appears from the following conclusion (foll. 251):

In the preface, the author speaks as follows on the purpose and principles of his present composition:

He also apologizes for inaccuracies in quoting his two chief authorities, the commentary of 'Ali b. Ibrāhīm, and the commentary of Tabārānī.

The whole work is a mere compilation from these and from other Shi'ah books, such as the Khūtba al-amīm.

The first part of the preceding Commentary is written at the beginning with S. 2. It now begins with S. 4, thus: ‘Wherever the Khaliq is, there is no light, and terminates abruptly near the end of S. 15. Finally written.


This MS. is imperfect and mutilated at the beginning. The title and the author cannot be ascertained.

The first part of a Mystical Commentary, or rather the first part of a Mystical Commentary on the Kotorn, imperfect both at the beginning and the end. The first words are: ‘Wherever the Khaliq is, there is no light. Finally written.


The first part of the preceding Commentary is written at the beginning with S. 2. It now begins with S. 4, thus: ‘Wherever the Khaliq is, there is no light, and terminates abruptly near the end of S. 15. Finally written.


This MS. is imperfect and mutilated at the beginning. The title and the author cannot be ascertained.
combined with the legendary history (القصة) of Joseph. It is ascribed to the celebrated Ghazzālī (d. a.h. 505).

Begins (fol. 2r): تفسير سورة يوسف و قصة يوسف ( (: عليه السلام) وال سورة مكة بجماعهم و قد أخذت عشرة آلاف فتى و ستة و ثلاثون آية نزلت و ستة و ثمانية و ستة و رستون آية نزلت في سبع زوايا.

This is not a real commentary, but rather a kind of homily on the double text aforesaid, illustrating it with moral stories, sentences, poetry, etc. It ends with v. 102. The rest of the Surah is given with the Persian Commentary of Hūsain Kāshī, introduced by the following words (fol. 288): تمت تفسير القرآن من: تمت تفسير سورة يوسف عليه السلام (Somewhat) من: يزني الصدين على الله تعالى و ما نبى من السورة يفسر من تفسير حسن

Ends: الملك العزيز المعلم.

Written in a large, plain hand. Coloured lines round each page.

The first two pages contain a prayer.

B 314. Size 8 in. by 4 1/4 in.; foll. 49. Thirteen lines in a page.

A short treatise on the abrogated verses of the Koran (الحجة والمسموع), following the order of the Surahs, by an unknown author. The beginning is wanting; the first words are: حمّا هذا التفسير يكون حكم المئات به: حمّا نبئا غير مسموع.

At the end a computation, according to which there are 150 abrogated (منسوخ) and 86 abrogating verses (ناجم) in the Koran.

Plainly written. A defect after fol. 17.

B 331. Size 8 1/2 in. by 6 in.; foll. 281. Seventeen lines in a page.

A fragment of a work on the ordinances of law and religion which are derived from the Koran. It belongs to the kind usually called (see
ARABIC MANUSCRIPTS.

H. Kh. i. 178). As the MS. is imperfect at the beginning, the title and the name of the author cannot be ascertained. The latter lived, however, as appears from his quotations, not earlier than the tenth century. He goes over the whole Koran, selects those verses which contain ordinances of the said kind, and illustrates them at some length.

Begins: صورة النافحة أم الفرات واسمه ورئيسي تشمل اجعلا عبلة ما في القرآن، تنفسان لا يكتب من (sie, r.) يعرف بعبادة ودبيحة فحني شبهة (ثانية) أحكام الفقه وتوزيع الأصول ومسائل الكلام.

After enumerating the various ordinances derived from the first Sūrah, the author proceeds to Sū. 2, and in the first place explains v. 27 as an illustration of the question, مسألة أن الإباحة أصل في الشيء.

Imperfect at the end, terminating at Sū. 16, 77.

Plainly written on European paper, in the middle of the twelfth century.


TRADITION.

117.

347. Size 11¾ in. by 8½ in.; fol. 478. Twenty-eight lines in a page.


A good copy, transcribed by a scholar, probably at Damascus, of the latter part of the eighth century. The text has been collated with several copies of note. An account of these is given in a note on the title-page, which, however, is partly obliterated, the beginning and the end of the MS. having suffered from damp. eFol. 474 should stand after 476.

A former owner, Muhammad Sharaf al-dīn, ascertained with the aid of one 'Abd al-Ra'ūf of Dakhī, that this copy was complete.

[Tippu.]

118.

1004. Size 9¾ in. by 6 in.; fol. 646. Twenty-five lines in a page.

Another copy of the preceding work, very neatly written on thin paper stained brown. Headings in larger characters, and in various colours, or in gold. Originally in four parts, each having an ornament at the beginning.

Several passages, including the beginning and the end, have been supplied by a later hand. The whole MS. is bordered with thick, modern paper. Foll. 80-96 should stand between foll. 60 and 81.

[Hastings.]

119.

588. Size 11 in. by 7¾ in.; foll. 852. Twenty-one lines in a page.

Another copy of the same work, in two volumes, bound together. Well written, and richly ornamented, but incorrect. Frequent emendations on the margin of the first portion.

It begins with the following Iṣnāḍ of an old copy:

It begins with the following Iṣnāḍ of an old copy:

الله وحده لا شريك له الله محمد رسول الله

TRADITION.

120.

B 96. Size 12 in. by 9 in.; foll. 609. Twenty-nine lines in a page.

Another copy of the same work, plainly written, of the tenth century. Ornamented. The first pages covered with interlinear and marginal notes, the latter taken from commentaries. The last folio is wanting. The beginning is much injured.

According to the inscription, this MS. was once the property of ʿAbd al-bāqī Tabrīzī Ḥusainī. Seal of Muḥammad ʿAdil Shāh. Bij. Libr. A.H. 1059.

Cat. p. 223, i. 6.

121.

B 94, 95. Size 11½ in. by 8 in.; foll. 363. Twenty-one lines in a page.

The first half of the Sahih. With frequent marginal notes, taken from the commentaries. The various readings of the first editors of the work are added in the beginning portion. A list of the abbreviations used for their names is on the title-page. The first part has several defects, as may be seen from the original pagination.

Plainly written in different hands. At the end the following note:

اين كتاب مبارك حضرت خان علی الشان حضرت أحمد خان... بن خداأند عبد الله خان... خضت لله ون له نواب اللد أدند... خضت لله تخشش...


The first quarter of the Sahih, beginning with the same Ismaʿil as No. 119. Clearly written. Extracts from various commentaries (chiefly those of ʿOthmān and ʿAʿīn, besides those of Kamānī and Kaṣṭānī, and the ʿAffār) in different hands on the margin and between the lines.

Cat. 223, i. 2.

123.

B 98. Size 7 in. by 5½ in.; foll. 221. Twenty-one lines in a page.

The final portion of the same work, commencing with كتاب اللباس. The first folio is wanting; begins:

صلوات فرايا.

Written in a small, good hand. Dated Sunday, 19 Jun. II., 919. Injured by damp, especially fol. 2.

Cat. 223, i. 5.

124.

732. Size 13½ in. by 8½ in.; foll. 127. Twenty-five lines in a page.


[Tippu.]

125.

B 101. Size 10½ in. by 7½ in.; foll. 270. Thirty-one lines in a page.


This introduction was written in A.H. 813, and entitled هدى الساري. It is divided into ten sections.
It contains the last quarter, beginning with the chap.

١٤٠٩. Size ١١½ in. by ٦½ in.; f. ٣٣٠. Thirty-one lines in a page.

A fragment, apparently belonging to the preceding commentary.

Plainly written. It contains from near the beginning of كتاب الإباضات (fol. ٢٩) to the end of كتاب الإباضات (fol. ٣٣٠), and also (beginning afresh) part of the book next following, كتاب الإباضات والسير. This latter has been placed by mistake at the commencement (fol. ١-٢٨). A defect after fol. ١٣٢. Fols. ١٨-١٨ are mutilated.

[Johnson.]

١٣٩. Size ١٢½ in. by ٥ in.; fol. ٣٧٥. Thirty-one lines in a page.

A Commentary on the Sahih, entitled نظر إلى رد النصوص، and also in the first portion, a commentary by Saiyid 'Abd al-awwal. There precedes (fol. ٢-٦) an introduction in nine sections (فصل), treating in general of the science of tradition, of Bukhari, of the names and chronology of traditionists, etc. The commentary itself consists of annotations on single passages of the text, the first words of which are only given, introduced by تولى.

Begins:

١١٢٨. It contains the last quarter, beginning with the chap.

١١٨٧.

١٢٧.

٢٦٥٠. Size ١١½ in. by ٧½ in.; fol. ٤٧٩. Thirty-three lines in a page.

The final portion of a Commentary (منقوط) on the Sahih, by Shihab al-din Ahmad b. Muhammad Kashtalashi (d. a.h. ٩٢٣), entitled إرشاد الساري إلى النصوص. Cf. H. Kh. ii. ٥٦٥ sq. This commentary was printed at Bulaq, a.h. ١٢٢٥, and at Lakhm, a.h. ١٢٨٦.

١٩١. An extract of it may be read in H. Kh. ii. ٥٦٤ sq.

١٩٢. See for an account of him, Quatremére, Sult. Manil. i. ٢, p. ٢١٩ sqq.
TRADITION.

130.
B 100. Size 10½ in. by 5½ in.; foll. 896. Twenty-one lines in a page.


131.
2390. Size 9 in. by 5 in.; foll. 313. Fifteen lines in a page.

Well written, of the twelfth century. Ornamented in colours. The copy was made by a calligrapher for the use of the author, who revised it afterwards, and wrote the above title. Two leaves (foll. 134 and 135) were also inserted by him as a supplement. A list of contents on foll. 1–3.

[Sir Charles Wilkins.]

132.
641. Size 9½ in. by 6½ in.; foll. 280. Twenty-three lines in a page.


This part contains from the Supplement 15 leaves.

Well written, by Ghalib bin Muhammad Shah bin Muhammad bin Muhammad Shah, or the companion of the author. Collated with another MS. in Shabban, 791. Coloured lines round the pages. Foll. 1–37 have been supplied by a modern hand. Foll. 95, 157, and 235 have been misplaced in binding; they should stand after foll. 86, 154, and 227 respectively.

[Tippu.]

133.


1. Thus the author names himself in his preface. His native place is Nahrwalah, or Patan, in Gujarât.

2. See H. Kh. ii. 631.

3. See these terms, H. Kh. ii. 634.
Plainly written. Conclusion:  تَمِ الكِتابِ صِرِّينَا وَتَمِمْ
التورَابِ جَمِيلٌ كَانَبَ الْأَرْضِ خَصَّ الأَرْضِ مِدْفُونَ النَّطْخ
بيِّنَ زَمَانِهِ بَعْدُ كَانِبِهِ.
Seal of Nuṣrat Jang.

[Coll. of Fort William, 1825.]

135.

B 69 a. Size 7½ in. by 5 in.; foll. 64. Nine lines in a page.

Some fragments of a copy of the Shâmdîl. The first (foll. 1-8) contains the end of chap. 8 (لَبَاسٍ), chap. 9 (عَبْيَش), and the greater part of chap. 62 (عَبَيَش), which follows next. The second fragment (foll. 9-32) comprises from chap. 24 (كَلَالٌ) to chap. 35 (جَمَاعَةٌ); the third (foll. 33-64), from chap. 39 (نَومٌ) to chap. 50 (جَمَاعَةٌ).

Well written and collated. Vowel-points and various glosses in Arabic and Persian have been added subsequently.

136.

B 69. Size 10 in. by 6 in.; foll. 167. Twenty-eight lines in a page.

A copious Commentary on the Shâmdîl, by Ibn Hajar Haithami (Shihâb al-dîn Ahmad Makkî), d. A.H. 973. It was composed in Ramdân, 949, and entitled  إِلَى تِمُوِّنِ الْأَشْرَافِ الْأَشْرَافِ عِنْدَ الْمُهَمِّدِ للهِ وَسَلَّمُ. armored مَرْحِبَةٌ لِلنَّا"

The text consists entirely of traditions. It is introduced by the following words only:  عَلَى عَبَيَّةٖ الَّذِينَ أُعِطَوْا.


The verso of the last folio contains several sayings of Muḥammad, relating to eating, etc., compiled by Abû’l-Wâsârân Aḥmad al-Tâhirî.

[Tippe.]

134.

2115. Size 7 in. by 4 in.; foll. 120. Eleven lines in a page.

Another copy of the preceding work, with the same introduction as in the preceding MS.

For the sake of brevity, only the names of the subjects are given, instead of the full phrase introducing each chapter, viz.  بَابِ مَا جَآءَنَّ ۖ رَسُولُ اللَّهِ.
It has no preface. The before-mentioned commentary of Ibn Hajar is quoted in it.

Well written, by Jamál 'Ali, for his own use. The final portion is worm-eaten.

[Coll. of Fort William, 1825.]

138.

1662. Size 11½ in. by 7½ in.; foll. 18. Nine lines in a page.

صلّى الله على أبي علي


Beginning:

بيتى منكن اين نور جوهر مردام

A splendid copy on tinted paper, sprinkled with gold. The words of 'Ali written in the Thulṭ character, alternately in gold and blue, with all the vowel-points, the Persian paraphrase in Nastaliḳ. With gold and coloured borders; the first and final pages richly illuminated and gilt.

Concluding:

الله اثر أخواتي البهية، وشجعي الفداحة,

Seals of 'Abd al-wahhab Khan, a servant of Muhammad Shah, A.H. 1107, and 'Abd al-rasul Khan, A.H. 1187, on the title-page. The following is written, in large Nastaliḳ, on a vacant page near the end:

Inscribed on the title-page: "كمprehend your own religion; then, if you worship the God of all the worlds, He is well aware of what you do."

Seal of Nusrat Jang, A.H. 1174. [Tippu.]

139.


صد كلمة امبري الطريقين على أبي allele

Another copy of the preceding text, well written, the Arabic text in the Thulṭ, the Persian verses in the Naskh character, with all the vowel-points. At the end an address to 'Ali. Transcribed by Jamál al-dīn Turkumān. Ornamented and gilt. The first page is injured by damp.

[Coll. of Fort William, 1825.]

140.


The same Hundred Sayings of 'Ali, with another paraphrase in Persian couplets. Beginning:

A plain copy. Each page contains three Arabic lines, with the second half of one couplet above, two complete couplets between, and the first half of a fourth couplet below them.

Inscribed on the title-page: "كمره وهو عين الله عن متحف منظوم، ازكرب تاني، در سلوك واخلاص."

Seal of Nusrat Jang, A.H. 1174. [Tippu.]

141.


صلّى الله على أبي علي

The Hundred Sayings of 'Ali and his Testamentary Advice to his son Husain, with a Persian interlinear translation.

Cf. Stewart's Cat. p. 80. [Tippu.]
ARABIC MANUSCRIPTS.

The testamentary advice begins:

The Imams are always spoken of collectively (الإمامية) and the work vindicates the boldest Shi'ah doctrines regarding them. Its chief authorities are 'Ali, Abu Ja'far (Muhammad Bākīr), and Abu 'Abdallah (Ja'far Sādik) themselves. The connexion of the Imam with the compiler is generally not expressed.1

Beginning:

In four separate parts (قاطع). Part II. begins on fos. 94; III. on fos. 186; IV. on fos. 250. Well written, the titles in gold, and the names of the authorities in red. Gold lines round the pages. An ornament at the beginning.

Fol. 64-77 should be placed between fol. 190 and 191, in the following order: 64, 66-77, 65.

Fol. 302 contains extracts from the Rasa'il al-Anwār, and from the Rasa'il al-Ra'jā. See Tūsī, p. 588.2

The work is divided into chapters (باب), each headed by a brief sketch of its contents.

1 The words in brackets are added in the titles of Parts III. and IV.

2 Tūsī, however, in speaking of the works of the author, only mentions a زيادة كتاب بчерائ الدراجات of his. See below.

144.

568. Size 11½ in. by 8½ in.; fol. 884. Twenty-nine lines in a page.

The famous Collection of Shi'ah Traditions, entitled al-Kutub al-Kubi,
TRADITION.

XIII. (fol. 414); XIV. (foll. 446-474); XV. (fol. 566); XVI. (fol. 581r); XVII. (fol. 587v); XVIII. (fol. 588v).

A few extracts from the work are to be found in Cat. Mus. Brit., p. 452, vi.; and a commentary on it in De Jong, Cat. Bibl. Acad. Reg. Scient., p. 174.

The preface begins: 

The work is divided into twenty-nine or thirty books, according to the subjects. Their order in the present copy differs from that of Tusi. Besides, some portions are in a strange state of confusion, of which the owner of this copy must have been conscious, and which he tried to conceal by spoiling the text at the end and at the beginning of several books with ornaments. 4

Owing to the identity of their first words, foll. 287 sqq. and 555 sqq. have been misplaced, but they cannot be re-arranged properly, in the present condition of the MS. The only way of making the whole run coherently is to break the connection of another book (foll. 474 and 475). Then the books would stand in the following order:

I. (fol. 7v); II. (fol. 22v); III. (fol. 45v); IV. (fol. 155v); V. (fol. 251v); VI. (foll. 289-286, 555, 556); VII. (foll. 557-565); VIII. (foll. 476-474, 286-302); IX. (fol. 302v); no title (the prologur); X. (fol. 318); XI. (fol. 325); XII. (fol. 338v).

1. Read " אל " instead of " אל " in the text in question.
2. I am informed by Prof. Wright, of Cambridge, that there is another copy in the library of Trinity College, Dublin.
3. A gross mistake occurs also in the concluding words on fol. 302v: " אל " instead of " אל " in the text in question.
4. In reality this is the end of " אל " in the text in question.
5. This book, which is entirely detached, is inserted here according to the table of contents. It does not occur in Tusi's list.

A very elegant copy, transcribed by order of a Sa'di of Isfahân, by Muhammad Husain b. Hâjî Jalâl ad-din Shirazi. Dated Friday, 1 Jamâda II., 1162. The names of the original authorities (Muhammad and the Imâms) in gold, and those of the Shi'ahs of the author in red. The titles in red, but the words in gold. The beginning of each book is ornamented and gilt. Gold and blue lines round the pages.

The table of contents (foll. 1-7) comprises only Books I—VII, and is inscribed accordingly:

The chapters are said to be 498 in number.

[Johnson.]


The work is—apparently without a system—divided into numerous chapters, illustrative of single points of
Shi'ah theology. Each of them begins ... مه ... مه ... مه. The present volume contains about 170 of these chapters. A complete list of them is found on the fly-leaves. According to this list and to the conclusion, this is only the first part (ج.ك) of the work.

Begins: ... أبو بكر الكتب المباني الذي: صح في هذا الكتاب كتاب مباني الأخبار (sic) بالغين ونبر بن على بن الحسين بن موسى بن نابوي بن الفقهاء والمدعين إلى الرأي (أرض الزرية). صنف هذا الكتاب رغبة حقدنا ابن محمد بن أحمد بن السبعة على الله.

Clearly written in Nastalik, of the eleventh century. A rich ornament on the first page, gold lines round the others. With marginal notes, partly in the same, and partly in a different hand, the latter being in Persian, and written in red ink. Injurious by insects.


[Johnson.]

146.
975. Size 13 in. by 7 in.; fol. 428. Fourteen lines in a page.

عيون الأخبار الزرني

An account of the life and the alleged sayings and doctrines of Ali Rida, the eighth Imam of the Shi'ites, ascribed to Ibn Bahrawi Kurnat. Cf. Catal. Mus. Brit. 75; Auner, Hdr. Munchen, p. 188; and also H. Kh. iv. 270; عيون الأخبار الزرني; it is not mentioned by Tusi.

A beautiful copy, written in a bold hand, of the latter part of the eleventh century. Ends: ثم الكتاب وهو كتاب عيون الأخبار الزرني عليه إفتد انصر المصلى والبلد.

The first two pages are richly ornamented and gilt; gold lines round the other pages.

In a rich native binding.

[1] It is followed (fol. 2r.) by the beginning of an index to the second part: (sic) فهيرت جلد ثان مختصر المعاني.

147.

A work on Morals, founded upon the Tradition, entitled تنبخ الاله ... by Abu'l-Lajih Nasîh b. Muhammad b. Turâhîn b. al-Khattâb Sâmâranî (d. A.H. 338 or 375). Cf. H. Kh. ii. 428, and Flügel, Hdr. Wien, iii. 268, no. 1837, which, however, appears to be a different and incomplete version.

This Ms., agreeing with H. Kh., contains ninety-four chapters, a list of which is on the last page. They are: 1. في دول الموت في الخالد (fol. 2); 2. في دول الموت (fol. 7r); 3. في عذاب الغفر (fol. 12r); 4. في عذاب الغفر (fol. 19r); 5. صمغة الامام في المجرم (fol. 25r); 6. صمغة الامام في المجرم (fol. 30r); 7. يمكن (fol. 32r); 8. يمكن (fol. 39r); 9. يمكن (fol. 42r); 10. The same (fol. 48r); 11. في نص الشارب (fol. 50r); 12. يمكن (fol. 56r); 13. يمكن (fol. 60r); 14. يمكن (fol. 62r); 15. يمكن (fol. 65r); 16. يمكن (fol. 67r); 17. يمكن (fol. 73r); 18. يمكن (fol. 75r); 19. يمكن (fol. 80r); 20. يمكن (fol. 82r); 21. يمكن (fol. 86r); 22. يمكن (fol. 89); 23. يمكن (fol. 90r); 24. يمكن (fol. 92r); 25. يمكن (fol. 97v); 26. يمكن (fol. 101r); 27. يمكن (fol. 104v); 28. يمكن (fol. 106r); 29. يمكن (fol. 113r); 30. يمكن (fol. 117v); 31. يمكن (fol. 122r); 32. يمكن (fol. 124r); 33. يمكن (fol. 131r); 34. يمكن (fol. 133r); 35. يمكن (fol. 134r); 36. يمكن (fol. 135r); 37. يمكن (fol. 137v); 38. يمكن (fol. 139v); 39. يمكن (fol. 143r); 40. يمكن (fol. 145v); 41. يمكن (fol. 151r); 42. يمكن (fol. 152r); 43. يمكن (fol. 152r).

1 The Ms. has, incorrectly, .
A number of traditions in Persian, relating to the use of the tooth-brush, an advice how to pray for the release of a prisoner, and various notices are added at the end (fol. 274 sqq.).

[Coll. Fort William.]

674. Size 8 in. by 5½ in.; foll. 38. Fifteen lines in a page.

One thousand Sentences of the Prophet, without the Iṣnāds. The book was originally inscribed: 

أُجْزَىُ ٌ ٍ مِّنْ ٍ شِهَابِ الْبَخْيَرِ شَبَابُ الْبَخْيَرِ

and although this title has been cancelled afterwards, it appears to be correct, when compared with H. Kh. iv. 83. The author, then, would be Abu 'Abdallah Muhammad b. Salamah Kūfī (d. A.H. 454). See for other MSS. of his work, Cat. Lugd. iv. 61, and Cat. Bodl. ii. 592, and for commentaries, Cat. Mus. Brit. 115 (cf. 767) and 406.

The present text is not divided into chapters, as is noticed in H. Kh. (l. c.), nor does it contain the appendix mentioned there. It concludes with the following sentence:

أَجَدَنَّ النَّاسَ مِنْ جَادٍ بِنَسَى فِي سَبِيلِ اللَّهِ فَلْنَخْلِ النَّاسَ مِنْ بَيْنِ اللَّهِ وَالْمَلَائِكَةِ

Plainly, but indecorously written. The final portion is injured by fire.

The book bears the erroneous title: 

الْقُدُّودُ الْقُروْئِيْدُ كَلَّمَةُ مِنْ الْحِكَّاحِ

the latter being words of the preface.  

[Tippe.]

149.

B 103 A. Size 9½ in. by 6½ in.; foll. 296. Nineteen lines in a page.

كتَبُ مَصِيبَ الْدَّجَيْفَي مَنْ صَحِيحُ حَدِيثِ المَصْطَفَى

تَلِيْفُ الأَمْامِ ٱلْعَلَمِ ٱلْهَيْدَرِ الْمُحَبِّ مَأَمُّ بِنْسَيَتِهِ

ٍۢمِلْسِمُ الْبَعْقُوِيْنِ نَسْلُ خِيَلِ يَعْتُبُرُ وَالَّذِينَ كَانُوا مَهَّدِيْنَ بِهِ

The celebrated Collection of Traditions of al-Ḥusain b. Mas'ūd Bāghawi (d. A.H. 510 or 516), who compiled it from the seven canonical collections of Bukhārī,
ARABIC MANUSCRIPTS.

Muslin, (Abu Dâ'd) Sejastâni, Nasâ'i, Tirmidh, (Ibn Majâh) Kâzwinî, and Dârimî. Cf. H. Kh. v. 564; Flügel, H. d. W. ii. 85; Cat. Lugd. iv. 74, etc.

Written in a good hand, the diacritical points often omitted; of about the eighth century. The transcriber names himself 'Abdulhassan b. 'Abdallah b. Muhammad b. Abu'l-Kasâim Gharâhîi. Much worn. The earlier portion is covered with marginal and interlinear notes. The vacant leaves at the end are filled up with various extracts and notices. On the last fol. begins a table of contents.

Signature of Muhammad 'Adî Skhâ. Frequent impressions of a seal which offers no name, on the title-page. Cf. Cat. 223, iii. 1.

150.


Another good copy of the preceding work, imperfect and much injured at the beginning. Boldly written, with many vowel-points. Numerous marginal notes, derived from Jarâjârî's (d. A.H. 746) commentary, in the first portion. Has the following colophon, written in a cursive style, difficult to read:

تم الكتاب ورنا ومحموذه عليه المكرم والغالي والجميل
علي الله والذى معمود ما اخترع راحان وأوراق وناعماء
فوقع الراق من تحرير سنة الشهرين واللدنجين واصبح
في العشر الآخر من شعبان الماضي واتقط النهدة فتير
بشير حساب الله تعالى من نسم اً البنك هدشاً بشرح
الموائد الفصل المكنة والمجري الجريرى حرس الله
فياً إلى أهل كتابه من نسم قينهو اً حفر
فياً المجموعة العامة
وقعد التعلى المبدو الكاتب ليستجدة وكتب حضاية فيه المرجو وما
التوهين على النية أن حال القبر على خالد ذاك
الموتقى من الويل الجبر عبد اللطيف ابن علامة أي تلمعه
وكتب ويايا في تصحيح وتحسيبه وناف عابد التعين
الصغير إلى رحمة ربي اللطيف عبد العظيم بك محمد

1 One word doubtful.
2 One word obliterated.

151.

B 106. Size 10½ in. by 6½ in.; fol. 68. Twenty-five lines in a page.

A fragment of a concise Commentary on Baghawi's
الصحيح, by an unknown author, containing about one-third of the whole. It begins with
باب الأمام, from
مناقب على
كتاب المعجم
of the last book.

Of the original text, only the passages to be explained are given, usually preceded by
وف حديث. The commentary is introduced by
قال الشافعي.

Boldly written, the diacritical points frequently omitted; of about the tenth century. Single leaves are missing after fol. 22, 39, and 52.

Erroneously inscribed:
أوامر شرح مشاكل شريف أزاي
الصحيح

Cf. Cat. 223, iii. 2.

152.


The first volume of the
 المشاكل المصليبة, i.e. the
المصليبة, by Walî al-Dîn Abu 'Abdallah Muhammad b.
Abdallah Khâṭîb Tanâzî, who completed it on Friday, the last of Ramadân, 737. Cf. H. Kh. v. 567. It has been translated into English by Capt. Matthews, Calcutta, 1899-10. It was printed at Dehli, a.H. 1268, and at Bombay, a.H. 1865.

It begins:

الحمد لله الحمد ونعمة ونعمة ونعمة
بالله من شؤون انسان.

An elegant but incorrect copy. Preceded by a list of the chapters.

[College of Fort William, 1825.]
TRADITION.

153.
2122. Uniform with the preceding MS.; foll. 334.

The second volume of the *Misbāḥ*, from the collection to the end. It contains the date of the author as given above.

The copy is dated a.h. 1085. It was transcribed by Jālāl al-dīn b. 'All, a student at the Mausoleum (الرضعة السويرة) of Ibrāhīm Adilshāh (بديجسر). Frequent marginal notes in the first portion. Preceded by a list of contents.

[College of Fort William, 1825.]

154.
2143. Size 10½ in. by 6½ in.; foll. 712. Eleven, fifteen, and seventeen lines in a page.

Another, plain copy of the preceding work, completed at the beginning of Rabi‘ I, 1094, at Shāhjahān-ābād. Red lines round the pages. Numerous notes. Foll. 684-691 have been supplied by a different hand.

[College of Fort William, 1825.]

155.
2237. Size 11 in. by 6½ in.; foll. 504. Twenty-one lines in a page.

Another copy of the same work, written in several hands.

Colophon: وَقَامَ النَّورُ مِن كِتَابِهِ فِي قَمَرِ الرِّبَا: وَقَتَلَ الْقَصَرُ مِن أَئِنَّ وَعَضْرَينِ فِي جَعَلَى الْأَلْفَ سَنَةَ الْفَُرْغَانِ وَعَضْرَينَ عَشْرُ مِنَ الْحَفْرَةِ الْسِّبْطِيَّةِ مِثْلًا سَنَةً. حَلَّتُ الْحَلَّةُ عَلَى بَنِي عَلَمِي سَلَّمَهُمُ اللَّهُ وَذَلِكَ عَلَى يَدَ أَعْمَلَ الْعَلَمَاءَ حَتَّى أَحْقَرُ مُعَلِّمِينَ الْلَّهِ بِمَلِيْنَا مَا دُعِيَّ مَعْمُودُ بِنَبَّاءٍ الْمَعْمُودُ المَعْمُودُ كَانَ الْجَلَّاءُ كَانَ مَعْمُودُ الْجَلَّاءَ كَانَ تَحْلُّ عَلَى أَعْمَلَاءِ الْمَعْمُودِ مَعْمُودًا مَعْمُودًا.

Notes in the first portion. Foll. 170 should be placed after foll. 165.

Preface is an index to the contents of an entirely different work on law.

Seal of Nusrat Jung, a.h. 1175.

[College of Fort William, 1825.]

156.

A fragment of the *Misbāḥ*, beginning in the chapter of al-‘Alī the eponym of the successors; the rest complete.

Well written, with all the vowel-points, and with frequent marginal notes. Some leaves, containing extracts from the *Misbāḥ*, have been recently inserted to serve as supplements to single chapters. Slightly injured both at the beginning and end.

[Johnson.]

157.
B 113, 114. Size 11½ in. by 7 in.; foll. 323. Twenty-seven lines in a page.

The final portion of a Commentary on the *Misbāḥ*, by Ḥusayn b. Muḥammad Ta‘īrī (d. a.h. 743), entitled الكافش من حقائق السنن. Cf. H. Kh. v. 561.


158.
313. Size 14½ in. by 9 in.; foll. 598. Thirty-seven lines in a page.

The first volume of a large Commentary on the *Misbāḥ*, by ʻAlī b. Sulṭān Muḥammad Harwī Karī, a Ḥāfīzite (d. a.h. 1014). It is entitled منوانة مُؤذَّنَة بِمَعْتَضَبَةِ المُشْكَّةَ. Cf. H. Kh. v. 568.

The preface begins: الَّذِي نَحْجَلَ الْعَلَامَةَ، وَشَرَحَ صُدُورَ الْعُرَفَةِ بِمَعْتَضَبَةِ الْمُشْكَّةَ.

The author says in it that he began to read the *Misbāḥ* with several Shaikhs of Makka (مَكَّةَ) in the month of the hajj, but found them neither critical nor in possession of a good text. He therefore exerted himself in collecting a number of correct and authentic
ARABIC MANUSCRIPTS.

copies, of which he gives an account. From these he has made a new, and what he hopes will become the standard edition of the text. To write also a commentary he was induced by the consideration, that almost all the labour bestowed upon the work was due to the Shâfîites.

This volume concludes with [Johnston.]

well as whole chapters, are omitted. It begins: 'الحمد لله رب العالمين وسلام على النبي محمد وآله وصحبه أحمد بن موسى ابراهيم بن إسماعيل فهم الله فضلهم '. Next comes a tradition of 'Omar, taken from the end of the introduction of the Mishkât, then begins كتّاب الامام.

The title and the name of the author cannot be found.

Plainly written. All rubries emitted after fol. 20. A list of the chapters precedes.

[Guikwar.]

159.

314. Uniform with the preceding MS.; fol. 580.

The second volume of the preceding commentary, from كتاب الكمال to the end.

No date. Occasional blanks in the text seem to indicate that the original MS. was mutilated.

The leaves after fol. 9 should stand thus: 11, 12, 10, 15, 13, 14, 16; and after fol. 63, thus: 103, 102, 98-101, 97, 96, 104. Fol. 120 and 127 should be transposed.

[Johnson.]

160.


A fragment of the same commentary, containing about one-third of the whole, viz. from كتاب الكمال باب: الرواية, where it ends abruptly.

Plainly written; coloured lines round the pages.

Seals of Ḥāfiz Khân (A.H. 1179) and Nusrat Jaqān (A.H. 1186). Bound in red leather, which is highly gilt.

[Tippu.]

161.

1053. Size 7¼ in. by 4¾ in.; fol. 252. Eleven lines in a page.

A Collection of Traditions, apparently an abridgment of the Mishkât. The order of the books and chapters is the same as in that work, but many traditions, as

1 The MS. has كتاب.
Coloured lines round the pages. Glosses in Arabic and Persian. Somewhat injured by insects. Foll. 1-26 have been supplied by a different hand.

[Gaikwar.]

164.

B 71. Size 10\(\frac{3}{4}\) in. by 6 in.; foll. 301. Seventeen lines in a page.

Another copy of the preceding work, executed by two hands. Colophon: كتبه الكاتبان اوليهم ناصح شيخ المعاف، آخربهم علاء الملك خلف الله فخر الدين تمام الكتاب في صلح عصر الله جمع سنة أربع.

Frequent marginal notes, taken from different commentaries on the present and on other works. Nine leaves are missing after foll. 38.

Cat. 224, xiv.

165.

2312. Size 8\(\frac{1}{4}\) in. by 6 in.; foll. 197. Twenty-three lines in a page.

Another copy of the Shiddi.


After several other owners, whose signatures are to be found on the title-page, the MS. came into the possession of Haji Jalal al-din, of Palamboh, in a.H. 1177. A notice in Malay on the fly-leaf refers to his pilgrimage to Makkah, which was performed in the years 1175-6.

[College of Fort William, 1825.]

166.

1302. Size 10 in. by 6 in.; foll. 225. Twenty-three lines in a page.

An account of the various controversies between the twelve Imams and their opponents, according to the Shi'ah tradition. It is in all probability the كتاب الاحتجاج of Abu 'Ali al-Fadl b. al-Hasan Tabarsi (d. A.H. 548).\(^1\)

Although, as a rule, the Isna'ads are omitted, yet that leading up to the eleventh Imam, al-Husayn (A.s.), is given at full length at the beginning of the work (fol. 2r). It runs thus:

ما حدثني بن السيد العام: بعد أن جعفر مهدى بن أبي حرب الخاصن المرخص

بقرة نال حديثه الشيخ الصدوق أبو عبد الله جعفر بن

محمد بن أحمد الدوربي رجحه نال حديثه أبو عوف

محمد بن أحمد نال حديثه الشيخ السعيد أبو جعفر

محمد بن علي بن الصنعان بن بابوه الفقيه رجحه

نال حديثه أبو العباس بن جعفر قصد المفسر

محمد بن علي بن الجعفر بن محمد بن زيد بن

الحسين بن علي بن محمد بن سبارا، وكأنه من الشيعة الإمامية

نال حديثه أبو محمد الفصين بن علي العسسي علئهم

السلام.

Another Isnâd connects the author with Abu Jafar Tusi (d. A.H. 460), in the following way (fol. 2v):

ما حدثني بن السيد العام أبي جعفر مهدى بن أبي حرب الخاصن رجحه نال حديثه-immortal

بقرة نال حديثه Abu حديثه قصد المفسر

روحة الله المعطى عن صنات

المعلمين.

The author complains of the slackening spirit of his sect. The author, by way of introduction, what is said in favour of religious contention in the Koran, to which he subjoins an account of the various disputes of the Prophet with idolaters, Jews, and Christians. He then proceeds to relate at great length the claims and arguments of 'Ali, and subsequently those of the other Imams in succession. Each of them is represented as pleading his cause in speeches and disputations, or in letters. The work is accordingly divided into sections (فصل), each of which is inscribed ١... الاحتجاج. The "pleading" of the twelfth Imam, al-Mahdi (المحسن)...

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\(^1\) Only A.H. 1084 agrees with the rest of the date.

\(^2\) See regarding him No. 61. On the title-page we find the inscription: ١... الاحتجاج طبرسي.
ARABIC MANUSCRIPTS.

B 88. Size 10 in. by 7 in.; f. 135. Twenty-five lines in a page.


An old copy, carefully written in a firm hand, with constant distinction of the un-pointed letters. Concludes (f. 133): صحف ابتدائى ردت على الرحمى انها صحية ديني الراوي، and some poetry alluding to him, fill up the vacant space at the end.

A list of the chapters of the work has been added on the first and last pages in two different hands. It concludes (f. 135c):

Amer (I.c.), fairly agrees with the number of the chapters marked in the present text.


Cat. p. 223, iv.

168.

B 77. Size 8 3/4 in. by 4 3/4 in.; f. 313. Twenty-one lines in a page.

Another copy of the same work, ill written; headings in red. Concludes: الدار عندโทษ العواقل من ردودا (sic) وهما لحاديث الصالحين، حدثا النفي، القديم (sic).

A list of the chapters of the work (264 in this MS.) is inserted after the preface (f. 3–9). Notes in the earlier portion.


169.

2294. Size 8 in. by 5 in.; f. 372. From fifteen to twenty lines in a page.


Cf. H. Kh. i. 241, and Stewart's Catal., p. 158, iii.

The author says in his preface: ولذى اللى يذكروا شكراً يعرف روايتها ويبذلها ويعبر مشكلاً ويصبر على بعض ما ينفض منها من الأصول والقواعد والدمع والدمعة في إثاره الإحالة، رجاء النبأ والإكثار لعله اشتمل عليه من بذاك العواء والؤراء.

Ill written, by Saiyid 'Omar b. Muhammad.

Dated 1st Rabii' I, 1151.

Seal of Napat Jang.

[College of Fort William, 1825.]
TRADITION.

170.

Another, imperfect copy of the same Commentary. Clearly written in Nastā'liq.

Single leaves are missing after foll. 59, 96, 217, and 223, and the last fol. is lost.

Cat. 223, xiii.

171.
B 87. Size 9 in. by 5 in.; foll. 331. Fifteen lines in a page.

A diffuse treatise on the state of the soul after death, inscribed on the title-page: كتب روح الراحل في تحقيق أحوال ما بعد الموت أو الخارة والجزاء. The author does not give his name; but as he professes to be a disciple of the famous Ibn Taimiyyah Ḥanbal (d. A.H. 728), he is very probably Shams al-dīn Muḥammad b. Abu Bakr Dimishki Ḥanbalī, commonly called Ibh Kātīb al-Jaujītarā (d. A.H. 751). A work of this author, with the title كتب روح الراحل, is mentioned by H. Kh. v. 88; and with this the present treatise appears to be identical. It is based on twenty-one questions, though by mistake only nineteen are counted in the present MS. It was compiled from the tradition and from old authors, e.g. Ibn Abī'l-Dunya (d. A.H. 281), whose kitāb is quoted, Muḥammad b. Ṣār Marwārī (d. A.H. 294), Ibn Ḥāzn, the author of the al-balūl fil-walīl, etc.

The twenty-one questions are:

I. (fol. 2r.)
II. (fol. 2v.)
III. (fol. 24r.)
IV. (fol. 45)
V. (fol. 51)
VI. (fol. 69v.)
VII. (fol. 92)
VIII. (fol. 108)
IX. (fol. 121)
X. (fol. 137v.)
XI. (fol. 140)

Written in a cursive hand, except the preface and the list of the chapters, which are executed in a fine Naskh. Coloured lines round the pages. Some marginal notes. A table of abbreviations on the title-page. Worm-eaten.

[Gaikwar.]

1 Thus he is always called; the above form of the name is evidently incorrect.
ARABIC MANUSCRIPTS.


2296. Size 8 in. by 4½ in.; fols. 500. Seventeen lines in a page.

Another copy of the preceding work. Well written, by Jamāl ʿAlī.

The epilogue of the author varies from the preceding MS. The date is also different, and apparently correct, namely Sunday, 14 Ramaḍān, 855.

[Coll. Fort William, (1809) 1825.]

175.


A portion of the same work, containing the 3rd and 4th chapters of the first part. Clearly written.

178.

829. Size 7½ in. by 4½ in.; fols. 415. Mostly nine lines in a page.

A detailed description of the world to come, founded upon the Koran and the tradition, and entitled

TRADITION.

Beginning: قال الشيخ الإمام العالم العالمة جلال الدين إبن سيدنا الشيخ الإمام العالم كمال الدين إلى بكر السبطي الشافعي نعما الله تعالى ببركه ورحم صلى الله عليه الذي خلق السماء والأرض. وجعل الظلمات والشمس.

In about a hundred and forty chapters, a list of which precedes (foll. 1–8). The first treats of the end of the world (النهاية والخاتم في الصور).

The author's epilogue contains no date.

Clearly written in Nastā’īk, breadthways like Sanskrit books. The colophon runs as follows: وتوقيقية الكتابة السرية الجلبة المسمى بدور السافرة في أحوال الآخرة من تأليف الشيخ الإمام العالم الفاضل شيخ جلال الدين السبتي بعد غفرانه في سبع وعشرين من شهر شوال يوم الجمعه سنة 611 في بلدة دار السرور بكردستان حريمه الله من الآفات والشرور بيد تصرف العالم الرازي إلى رحمة الله تعالى الباد. فنصح تلبي الدين، وله محمد سعد الصوفي البرهنوري إبن شهباز (؟) خان غفر الله لحماً أخ.

Explanatory notes, drawn from various works, on the margin.

One leaf is wanting after fol. 411.

Seal of Amjad Khān, a servant of ‘Alanjir II.

[Johnson.]

177.


ألف المرجان في الحكمة (ه) إلى تأليف الدين العالم العالمة الرحلة الهامة المحققة لله أحمد البرهنوري إبن الفضل جلال الدين السبتي رحمه الله تعالى.

A treatise of Suvri on the nature and history of demons and the devil, according to the tradition, properly styled ألف المرجان في اختيار الأجان.

Cf. H. Kh. v. 328, and Cat. Lugd. iv. 257. It is an abstract (الرحم) of Badr el-din Shawi’s (d. a.h. 769) work on the same subject, entitled آلام المرجان في اختيار الأجان, on which see H. Kh. i. 386.

This treatise begins with a succession of short paragraphs, ذكر خلفهم, ذكر رجوعهم, etc., and concludes with two long chapters, جامع من اختيار الأجان and جامع من اختيار الشيطان.

Well written. Dated 5 Shawwal, 1115 (شهر خمسة سنة خمس عشرة سنة الف). Preceded by a list of contents. Worm-eaten. The leaves have been misplaced in binding; they should stand in the following order: foll. 1–9, 26–57, 18–25, 10–17, 58–116.

[Bibli. Leydeniana.]

178.

B 82. Size 8 in. by 5 in.; foll. 12. Fifteen lines in a page.

In what manner Muhammad, and the other prophets, remain alive in their graves. A discussion by Suvri, being in answer to a question which was put to him on that subject. It is entitled, according to the conclusion, انبياء الأنبياء، جامع الآباء. See H. Kh. i. 443, and Bibl. Sprenger. 1960.

Begins: قال رحمه الله وسلام على عبده الدين إبن الصفي وفروع المؤرخ قد اشرب كان الذي ملؤي معه في قبره وورد أنه السلام نازل ما من أحد يسلم عليه، إلا الله على روحه حتى ارر عليه السلام نظره مفتش الرجوع له في بعض الوجبات نفيده جميع وهو سوء الحسن يحتاج إلى النظر والتأمل فقول حياة الناس ملأ في قبرهم هو وصائر الدنيا معلومة عندنا علماً فطعاً.

Well written, of the twelfth century.

179.
351. Size 11½ in. by 6½ in.; f. 334. Thirty-one or thirty-three lines in a page.

A Biography of Muhammad, compiled by Meshab al-din Ahmad Kasrulani (d. a.h. 923), and entitled 
المؤلفة اللاتينية بالمنح الجامعية. Cf. H. Kh. vi. 245; Flügel, Hist. Wien, ii. 344; Cat. Mus. Brit. 98. 
Printed with the commentary of Zarangi, at Bulak, a.h. 1278, in 8 vols.

The author's conclusion is wanting. Written alternately in two small hands, on tinted paper. Coloured 
lines round the pages.

Seal of Nasr ibn Ja'far, a.h. 1175. [Tipu.]

180.

Another copy of the same work, containing at the end the author's conclusion. He completed his work 
on the 2nd Shawwal, 898, and finished the fair copy on the 15th Shawal, 899. The original of the present 
copy was dated 10th Safar, 904, Makkah.

Well written. Some notes. Preceded by indices.

On the first fol., is a sketch of the life of the author, taken from 
the biographical history of the tenth century, by Ibn 'Abdul. 
According to this, Abu'l-'Abbas Ahmad b. Muhammad b. Abu 
Bakr Kaisi Kasrulani Muqri Shafi'i was born at Cairo on the 12th 
Dhu'l-Qa'dah, 851, and became a pupil of Khadij Abart, Sakhawi, 
and others. His controversy with Sayuti, alluded to by H. Kh. 
(i.e.), is also related here.

The MS. has once been a 

181.
2264. Size 8½ in. by 6 in.; f. 191. Twenty-three lines in a page.

A defence of the orthodox doctrine on the Khalifate, 
or the righteousness of the three predecessors of 
'Ali, against Shi'as and heretics, by Meshab al-din 
Ahmad b. Hajar Haithami Makki (d. a.h. 973).

It is entitled 

الصور السائرة في اختصار أهل السنة والجماعة.
TRADITION.

Plainly written, on European paper, of the middle of the twelfth century.

Inscribed:

Ain Rasoleh dar takhfeen khilafat sheikhin dar

 علم كلمة


185.


كتاب الزواج من افراد الكبار تصنف الامام العالم

العالم العالم الفارف بالله الدهم أحمد بن حجر الأبنسي

مصنف الناحية وسرها فت

A diffuse treatise on mortal sins, founded upon the tradition, by Ahmad b. Hujain Haithami. It has been printed at Bulaq, A.H. 1284. Cf. Stewart’s Catal. 151.

The author, who does not give his name, tells us that he began this treatise in A.H. 953, at Makkah, and that he made use of a work of Abu 'Abdallah Dhahabi (d. A.H. 748). The treatise consists of an introduction (مقدمة), on the definition of mortal sin, etc., and two parts (باب), one (fol. 23) treating of the “internal” or mental sins (الكبار الباطنة), and the other (fol. 108) of the “external” sins, or crimes in practice (الكبار الظاهرة). The latter is divided into special chapters, according to the system of the law-books. باب الظاهرة, etc. The appendix (المقدمة, fol. 436) treats of four subjects: I. of penitence (الآمتنة); II. (fol. 440) of the day of judgment; III. (fol. 448c) of Hell; and IV. (fol. 458) of Paradise, and it concludes with a prayer.

Well written. Dated as follows:

عشبة يوم العصيف,

وعدان FIAT us, من شرح المحرم عاشورا سنة الف

ويلة والي عشر من أجرة.

This copy was made by 'Abd al-ra'man b. Sulaiman 1... Bâ Fadil, by order of Wajih al-dîn Saiyid 'Abd al-ra'man b. 'Alawi b. Ahmad al-‘Aidara b. 'Alawi Husain.

The signature of Wajih al-dîn is at the end and on the title-page; the above title is also in his handwriting.

Cat. 223, x.

1 The following word is effaced.

184.


A fragment of the same work, containing the preface and part of Chap. I.

neslab, 10 Rajab, 995. An index to the work is on the title-page.

The last pages (fol. 188v–191) are filled with extracts from Suyuti’s معلومات السنة, etc., ill written.

The book bears only a modern inscription, which begins: كتاب المراعون المحررة لآفاق الشيطان والابداع والضلال

بالنبوذة تأليف الإمام أحمد

In an Oriental binding of brown leather.

[Coll. Fort William, 1825.]

603. Size 10½ in. by 6½ in.; fol. 221. Seventeen lines in a page.

Another copy of the preceding work, which appears to have been made for Prince 'Aqim, the son of Auranur. Well written. Dated 6 Ramaḍan, year 43 of 'Alamgir (A.H. 1111). Prefixed is a detailed list of contents, which, however, seems to be simply copied from the original MS. This latter was dated Thursday (يوم الجمعة, sic), 7 Safar, 1078. Worm-eaten.

Seal of a servant of 'Aqim Shâh, and of Arshad Khan, a servant of Shâh 'Alam, A.H. 1120.

[Johnson.]

183.


An incomplete copy of the same work, written in various Naṣīḥah hands.

The beginning is wanting, and there are defects after fol. 58, 64, 94, and 148. The work terminates on fol. 151v, l. 1, where it is immediately followed by an extract from Abu'l-Sa'ādat [Ibn] al-Atfān’s كتاب

الأخبار في مناقب الأخبار. Imperfect at the end. Fol. 167, a stray leaf, probably belongs to the same extract.

Cat. 226, xxxvi.

182.

B 600. Size 10½ in. by 6½ in.; fol. 221. Seventeen lines in a page.

Another copy of the preceding work, which appears to have been made for Prince 'Aqim, the son of Auranur. Well written. Dated 6 Ramaḍan, year 43 of 'Alamgir (A.H. 1111). Prefixed is a detailed list of contents, which, however, seems to be simply copied from the original MS. This latter was dated Thursday (يوم الجمعة, sic), 7 Safar, 1078. Worm-eaten.

Seal of a servant of 'Aqim Shâh, and of Arshad Khan, a servant of Shâh 'Alam, A.H. 1120.

[Johnson.]

183.


An incomplete copy of the same work, written in various Naṣīḥah hands.

The beginning is wanting, and there are defects after fol. 58, 64, 94, and 148. The work terminates on fol. 151v, l. 1, where it is immediately followed by an extract from Abu'l-Sa'âdat [Ibn] al-Atfān’s كتاب

الأخبار في مناقب الأخبار. Imperfect at the end. Fol. 167, a stray leaf, probably belongs to the same extract.

Cat. 226, xxxvi.

184.


A fragment of the same work, containing the preface and part of Chap. I.
ARABIC MANUSCRIPTS.

2222. Size 7½ in. by 4½ in.; foll. 54. Fifteen lines in a page.

A short Collection of Traditions and Sentences, for devout purposes, styled عن يد. It is ascribed here (and also in Stewart’s Catal. 159, xi.) to Sa’d b. ‘Ali, commonly called Ibn Hajar, but elsewhere to Ahmad b. Muhammed Hajar. See H. K. vi. 161, and Catal. St. Petersb., 213, 5 (where the patronymic is pronounced ‘Ibn Hajar’). Which form of the name is correct, and whether one of the two famous Ibn Hajar is to be understood, is not ascertained. The work is divided into ten chapters, arranged by the numbers 1–10, so that the sentences contained in each chapter have a relation to its number by their structure and partition, or enumerate as many things, etc.

This copy begins:

"الحمد لله الذي علم بالقلم علم الإنسان ما لم يعلم بالقلم والسلم على نبي محمد سيد العرب والقمر هدا الكتاب المسمى بالمعبّات. تسبّب في الشبيخ السلام (sic) العالم العلامة زين النضاعة شارح إحاديث النبي صلى الله عليه وسلم بن علي المنور بابن سفيان رحمة الله على (sic) وجميع المسلمين. فلما هذا مبّات على السماحة لم يوم المعاد فان مصّت وثب (sic) وربما إلى عشر فاما ما يكون مصّت فمه ما روي عن النبي."

As the exordium differs from that quoted in H. Kh., and from that of the following MS., none of them seems to be authentic.

Well written, by one Ya’qub; of the twelfth century.

The last pages contain a saying of the Prophet, concerning the visits of the spirits of the deceased to their old haunts; an explanation of the word سريعة, in Persian, extracted from the کشف الفضائع, etc.

[Coll. Fort William.]

2. ما يكون is added on the margin.

186.

1242. Size 8½ in. by 4½ in.; foll. 31. Mostly fifteen lines in a page.

Another copy of the preceding work, somewhat abridged.

Begins:

"الحمد لله في كل حسن وؤقات والصلاة والسلام على رسول الله إسحاق ومحمد أبّة اثنان صنّفه صفي (sic) معمدا للنصب والوداد مما صنّفه الصنيع في النقض رحمه الله تعالى فإنا ما يكون مصّت مصّت نذل ثلاث إلى تمام العشر.

The concluding portion is omitted. Boldly written.

The colophon runs as follows:

"کتب في قترب حمور يكره برست خاخاني دريتشان حتى جانبه محمد ولد محدود حسن علي أدام الله . . . يوم السبت في وقت الظهر بيتار 1170 شهري بريئ الأول سنة 1175."

Additions to the text in the same hand, and various Persian notes and interlinings. The title-page is filled with several apophthegms of the Prophet.

[Tippu.]

188.

B 111. Size 10½ in. by 7 in.; foll. 140. Twenty-five lines in a page.

A fragment of a large Collection of Traditions. The name of the author is not to be found, the first leaf being wanting. It appears, however, from the detailed index to the whole book which fills up the first eleven leaves, and from recent inscriptions, running اكمال and مساج أعمال and اجرا مساج أعمال and the supplement to it, that this is the work of "Abu 'Abd Allah Muhammad al-Muttaqi (d. A.H. 975), described in H. Kh. iii. 553 and 616, as a combined and newly arranged edition of Suyuti's اجرا مساج أعمال and the supplement to it. It is entitled مساج الأعمال ف في سنان الإذار.

The single books (كتاب) are arranged alphabetically, and subdivided into chapters (حجاب) and sections (نص). Each of the latter has a double appendix, inscribed اکمال and انّال. The books from which the tradi-
TRADITION.

189.


The author says in the preface that his work is an abridgment of the Ma'ād al-musīfī, a work written in Persia, by (Sa'īd al-dīn) Muḥammad b. Mas'ūd Kāzarūnī (d. a.h. 758), to which he added extracts from the Ma'ām al-ṣirrātī, and from the Kābūl book by Kiwām al-sunnah Abūl-Kāsim Ismā'īl b. Muḥammad b. al-Fadl Isḥāqī (d. a.h. 535), and also from Ibn Kutbūkhān (i. a.h. 276) al-shī'ah, and ‘Īyāq’s book on al-ma‘ārif. The arrangement he adopted was from Kāzarūnī's work. The first part contains seven chapters, the second and the third eight, and the fourth eleven.

1 See H. Kh. iii. 550.
2 Cf. H. Kh. vi. 167, where it is called B. Kh. iii. 337.
3 Perhaps the same as the B. Kh. iii. 227.
4 Instead of eight, as stated in H. Kh.
5 Instead of nine, as H. Kh. has.

190.

B 107. Size 10½ in. by 6½ in.; fol. 82. Fifty lines in a page.

A treatise on the ascent of Muḥammad, by 'Alam al-lah b. 'Abd al-rassāl Makki Hānafī.

The preface begins: 'Amūd al-lah al-dīnī al-masīhī al-ṣirrī, with an account of the author's life. The author relates in it that he had been driven from his former dwelling-place, and had wandered about for some time, he was invited to the court of a prince, whom he calls (fol. 2). To him he dedicates the present work, which he had begun several years before.

The treatise commences (fol. 3v.)
ARABIC MANUSCRIPTS.

191.

2341. Size 8 in. by 6 in.; foll. 46. Fifteen lines in a page.

I. Foll. 1-2: A prayer for Muḥammad, supposed to have been communicated by him to Mahmūd of Ghaznīū in a dream.

Begins: إِنَّ دُرِّ مِنْ مَعْمَنَ مَعْرُوفِ رَأْيِ رَأْيَ

II. Foll. 3-44: A Collection of Traditions from the Prophet, entitled: "الرَّبَّ الْأَخْبَارِ" by Ahmad b. ‘Abdallāh.

It is divided into forty chapters, each of which contains ten traditions. The Isnāds are generally omitted. Each tradition is followed by a Persian translation. This collection was printed at Bombay, A.H. 1280. Cf. Stewart’s Catal. 164, xlv.

Beginning: الجَمَعُ اللَّهِ رَبُّ الْعَالَمِينَ "تَمِّمَ السَّمَاوَاتِ وَالْأَرْضِ". The first chapter is inscribed: الْبَابُ الأوْلِي فِي فَنِيْلاً الْعَالَمِ وَالْأَرْضِ. A list of all the chapters is inscribed after the preface.

Dated 1 Muharram, 1157.


Well written.

Seal of Tipu on the first page.

[Coll. Fort William, 1825.]

192.

2340. Size 8½ in. by 5¼ in.; foll. 8. Thirteen lines in a page.

Forty Sayings of the Prophet, with a paraphrase in Persian verse, preceded by a preface also in Persian.

Cf. Stewart’s Catal. 158.

The preface begins: صَحِيحُ تَرِينَ حَدِيثَ كَ كَ رَأْيَانَ،. The first tradition is: "مَجَالِدُ دَوَامَ". The second tradition is: "تَحْتَ حَيَّةَ لَمْ يَحْبَسْ لَهُ".

Conclusion: تَعْبِدُ تَرَجِيحَةَ الأَرْضِينَ بِتَوْفِيقِ مِنْهُ،


[Coll. Fort William, 1825.]

193.

630. Size 9½ in. by 6 in.; foll. 8. Eleven lines in a page.

Another elegant copy of the same work, without the preface. The text of the traditions written in Thulth, the paraphrase in Naskh. Tastefully ornamented in colours.

Seal of Nūsab Jang.

[Tippu.]

194.

2040. Size 11½ in. by 7½ in.; foll. 8. Thirteen lines in a page.

Another copy of the same, also without the preface. Well written in Thulth and Nastā‘īk, and ornamented in gold and blue. Scribe: خَذَّنَ اللَّهُ وَلَدَ سَلَطَانِ مَجَالِدَ وَالْأَخْبَارِ.

Seal of ‘Abd al-Qādir Khān Dilār Jang, a.H. 1189.

[Coll. Fort William, 1825.]

195.


A selection of Traditions from the Prophet, made by order of Tippu, by ‘Abd al-Rahmān b. ‘Abd al-Mālik. It is derived from the six canonical collections, and divided into ninety-two chapters, according to the numerical value of the name ١٥٨٠ and, hence entitled the "jahām al-amādī". Cf. Stewart’s Catal. 157, xcviii. (?) The text is accompanied by a Persian interlinear translation.

Begins: .......
The first chapters treat of the holy war.

Written in a large plain hand, the Persian interlineation in Nasta’liq. Preceded by a list of contents in Persian (foll. 1–2).

[College of Fort William, 1825.]

SCIENCE OF TRADITION.

186.
B 86. Size 10 in. by 6 in.; foll. 65. About twenty lines in a page.

A treatise on Discrepancies in Traditions, by Mahmud b. Taher b. al-Mu'taffar Sanjari.

This MS. is imperfect at the beginning and end; it commences now with the following verses, which belong to the preface:

كتاب المعنى من مسائل الحديث

...translated, the one by another, the opposite by the opposite, and the solution by the solution. The author dedicated his work to the emirs of the time, for whom he had already written a treatise on Koranic science.

Written in different hands, of about the tenth century. Much is wanting at the end. Single leaves are also missing after foll. 7, 10, and 11. Fol. 3 is much torn.

Wrongly inscribed. Cf. Cat. 226, xxi.ii.

197.
2347. Size 7½ in. by 5½ in.; foll. 44. Thirteen lines in a page.

النهاية

A treatise in verse on the Science of Tradition, by 'Abd al-rāhīm b. al-Husain Athari Ta'ākī (d. a.h. 806), composed in a.h. 768. It is chiefly an abstract of the works of Ibn al-Salih (d. a.h. 643). Cf. H. Kh. i. 416, and Flügel, Hād. Wien, iii. 82.


Seal of 'Ubayd al-Dīn[College of Fort William, 1825.]
ARABIC MANUSCRIPTS.

198.

B 104. Size 7½ in. by 5½ in.; fol. 147. Twenty-one lines in a page.


These glosses begin with the preface (خطية) of Ibn al-Salah. The last heading which occurs is (fol. 142): القسم الثاني (العشير معزة الغلوب) (this is from the end). It would appear that the work was never continued beyond this first volume.

Written in a good small hand, probably transcribed from the author's own copy. The passages commented are preceded by the (ب) (where or غ) written over it, in order to distinguish the original text and the annotations of 'Irak. Several blanks, intended in the author's copy for the full text of some quotations, which were never inserted, appear likewise in the present MS.


199.


A Commentary on the preceding work, probably that of 'Ali Kandi (h. Sultan Muhammad Harawi, d. A.H. 1914), which is entitled مفصل أدل الأثر على شرح كتاب الفكر. Cf. H. Kh. vi. 316, and Bibl. Spener. 485.

This commentary contains the complete text of Ibn Hajar. Begins: أصل الله حمدنا يواف نعمة وركاه مزيده.

Well written. The colophon runs as follows: نسخة: [ mająf] عبد الله شريف صف الله في المغرور المرحم شريف (Ibn al-musulmon al-muhammad sharif, the chief of the Musulmons) محدث الطيب المكي بن المبشر المكون (s) شاه محمد خادم بيت الله الحرام عناب الله له... وكان رغبة في بلاد الدكن يدور في ربع الثاني سنة 1451.

Some marginal notes.

Fol. 102e. An account of the seals of Muhammad and his three successors, and of those of Abu Hanifah, Abu Yusuf, and Shajani, beginning: في البسن لا يلتقي ثم مختصر الوقائة: (sic).

Cat. 224 (Osoule Hudeeth), ii.

200.


An indifferent copy of the same work, apparently transcribed from the preceding MS. The last sheet but one is missing (after fol. 147).

Cat. 224 (Osoule Hudeeth), iii.

1 Sic. ١ صبيحة or صبيحة.
LAW.

HANAFITES.

202.


I. Foll. 1-4. A short treatise in explication of the following eight law terms: سنة، واجب، فرض، فرض، ممدد، جر، مسح، مستحب، in as many chapters. According to the conclusion, the materials were taken from the following works: الممدد للمدفوع، بدء من الأعمال الكاملة، الفتاوى التجميعية، الكبير، واصطحاب لله... أعلمنا أن الحمد لله مبينًا... مبينًا.

It appears from a work printed at Delhi (about A.D. 1870), which contains glosses on the present treatise, that the name of its author is Tujaj-din al-Kalali, and it seems to be entitled معجم الممدد، or merely الممدد. See H. Kh. v. 451; Ameer, Hds. Munch. 84; Fleischer, Cat. Lips. 477, etc. Printed at Delhi, 1847, and subsequently.

This MS. begins: أحمد بن محمد بن محمد بن عبد الله بن عبد الله بن تيمروس لله وروى القاضي تيمروس...


Library of Faizabad (Oudh). Seal of Mir Muhammad Asad Khan, A.H. 1185.

["Tippu" (Johnson?)]

The text is very inaccurate.

203.

2050. Size 8½ in. by 6 in.; fol. 97. From fifteen to twenty-two lines in a page.

Another copy of the same treatise, somewhat differing from the preceding.

It begins: هذا كتاب الطبارة يا إبنا الذين آمنوا, and concludes with two Perasan verses. Boldly written. Occasional notes. Interleaved with European paper, the first few pages of which contain notes and explanations in English.

This MS. came into the possession of A. Lockst, at Bagdad, A.D. 1811. The following note is on the title-page:

جاء أن نقل في نقل توالي من أفعال عبد الله بن عبد الله بن أحمد من أفعال جامع, and some notes in Turkish, in the same hand, are on the last page. The MS. had been a work.

[Coll. Fort William, 1826.]

204.


A portion of the ابسوأ, or system of Hanafite Law, by Shams al-sinimah Abu Bakr Muhammad b. (Ahmad b.) Abu Sahil Sarathri (d. A.H. 490 or 390), who dictated the whole work during his imprisonment at Uzjand. See on it H. Kh. v. 263, and on the author, Flügel, Class. d. hanafit. Rechsegen., p. 303, and also Hds. Wien, iii. 201.

This seems to be the only fragment of the work extant. It is said to be the ninth volume, and contains the following books, each of which is subdivided into chapters: العین في المرفوع المحسن (fol. 53); فواتين المحسن (fol. 57v); فواتين الشرط (fol. 57v); حساب الشروط (fol. 57v); الشرط (fol. 57v); النسبة (fol. 59r); الزنا (fol. 60v); وال الزنا (fol. 169v); et al. The name of the author
ARABIC MANUSCRIPTS.

is introduced at the commencement of each book, together with the notice, that it is his dictate. The last book is dated Thursday, 22nd Jun. II., 477.

Beginning: كُتْبُ الْقَرَأَةِ وَالْعَلماءُ قَالَ الْفَلِيفُ الْأَبَّةُ، الْكُتْبُ الْأَبَّةُ، شَهَّدَ الْأَبَّةُ الْكُتْبُ الْأَبَّةُ، يَكُونُ مِنْهُ الْكُتْبُ الْأَبَّةُ، رَجَعَ الْأَبَّةُ الْكُتْبُ الْأَبَّةُ، إِنَّ الْأَبَّةُ الْكُتْبُ الْأَبَّةُ، أَجَلُّ الْأَبَّةُ الْكُتْبُ الْأَبَّةُ، فَكُتْبُ الْأَبَّةُ الْكُتْبُ الْأَبَّةُ، إِنَّ الْأَبَّةُ الْكُتْبُ الْأَبَّةُ، رَجَعَ الْأَبَّةُ الْكُتْبُ الْأَبَّةُ.

Written in a large hand. Dated 25th Jun. I., 1150. The beginning and end are worm-eaten.

[Hastings.]

205.

B 349. Size about 10½ in. by about 7¾ in.; foll. 229. Between twenty-four and twenty lines in a page.

The first part of a work on details of Ḥanafite Law, entitled خِلاَلَةَ النَّالِيَةِ، by ʿIṣḥāq b. ʿAynānī (d. A.H. 522). Cf. H. Kh. ii. 140 and 136; Flügel, Class. hanef. Rechtesd. 318; and Stewart's Catalogue, 148.

This is a concise manual for judges, which the author wrote subsequently to his larger works خِلاَلَةَ النَّالِيَةِ, and which may be considered as a supplement to the latter. The preface begins: أَحْظَرَ الْأَبَّةُ الْكُتْبُ الْأَبَّةُ، فَكُتْبُ الْأَبَّةُ الْكُتْبُ الْأَبَّةُ، رَجَعَ الْأَبَّةُ الْكُتْبُ الْأَبَّةُ.

The present volume contains the following books, each subdivided into sections (فصل), which are numbered: صُلْيَةُ الْأَبَّةُ الْكُتْبُ (fol. 22); غُلَيْلَةُ الْأَبَّةُ الْكُتْبُ (fol. 64); رَجَعَ الْأَبَّةُ الْكُتْبُ (fol. 97); إِنَّ الْأَبَّةُ الْكُتْبُ الْأَبَّةُ (fol. 128); إِنَّ الْأَبَّةُ الْكُتْبُ الْأَبَّةُ (fol. 168). The present volume ends: أَحْظَرَ الْأَبَّةُ الْكُتْبُ الْأَبَّةُ، فَكُتْبُ الْأَبَّةُ الْكُتْبُ الْأَبَّةُ، رَجَعَ الْأَبَّةُ الْكُتْبُ الْأَبَّةُ.

Exquisitely written. Several portions, including the commencement and the end, restored by more modern hands. A lacuna on fol. 57. The first leaves much injured.

Erroneously inscribed خِلاَلَةَ النَّالِيَةِ, etc. Cf. Catal. 258, xvii.

206.

976. Size 14½ in. by 9 in.; foll. 596. Twenty-nine lines in a page.

The first half of a Ḥanafite law-book, styled خِلاَلَةَ النَّالِيَةِ, of H. Kh. v. 433, 1247, or one of the editions of the work of Ṣaʿīd b. Ṣaʿīd ibn ʿAmmar (d. A.H. 544). See also H. Kh. v. 431 sq., and Flügel, Class. hanef. Rechtesd. 317.

The authenticity of this work has been questioned from the very beginning, and it has also been confounded with the خِلاَلَةَ النَّالِيَةِ (H. Kh. v. 431)—the latter certainly without reason, as both works are very clearly distinguished in H. Kh. i.c. The identity of the present text with the خِلاَلَةَ النَّالِيَةِ is proved from the beginning and extracts of the preface as given by H. Kh. Less certainty may be attributed to his statement, that this is the larger edition in ten vols. The present text, at least, is complete in two vols. No other copy of the work is known to exist.

The present volume extends from خِلاَلَةَ النَّالِيَةِ to خِلاَلَةَ النَّالِيَةِ, The order of arrangement differs much from that usually followed in Ḥanafite law-books. Plainly, but not carefully, written in different hands. There is a colophon on fol. 305, according to which the preceding portion was finished at the beginning of Shaʿban, 24 Jumādā. Coloured lines round the pages. Foll. 560r. and 561r. have been left blank by mistake.

[Johnson.]

207.

977. Uniform with the preceding MS.; foll. 464.

The second volume of the preceding work, extending from خِلاَلَةَ النَّالِيَةِ to خِلاَلَةَ النَّالِيَةِ.

Written in the same way as the preceding MS. Gold and blue lines round the pages. Rubrics occasionally omitted. Foll. 342-3 should stand after 347, and foll. 400-1 after 407.

Inscribed on the title-page: مَسِبَبُ الْأَبَّةِ مَسِبَبُ الْأَبَّةِ. Both this volume and the preceding bear a note of A.H. 1196, in which the work is styled خِلاَلَةَ النَّالِيَةِ.

[Johnson.]
A Commentary on a work on Hanafite Law, imperfect at the beginning, and without title. The author of the original work is only alluded to by the words 'السيد الإمام المصنف'; however, from occasional quotations of other works, especially his المنشور, he appears to be Saiyid Nāsir al-dīn Abū Kāsim Mūhammad b. Ya‘qūb Samarkandi Madani (d. a.h. 553), and the work commented on here, his الأذكار النانج. Cf. H. Kh. vi. 291; Fleischer, Cat. Lips. 477 sq.; and Aumor, Hes. Münch. 94.

The author of the commentary is the well-known Abūl-barakāt ‘Abdallāh b. Ahmad Nasafī (d. a.h. 711). This commentary is described by H. Kh. (l.c.), who also gives an abstract of the epilogue. It is probably entitled the المستنسي. The chief authority of Nasafī is Badr al-dīn Kardārī (Mūhammad b. Māhmūd), commonly called Khwānārīzādah (d. a.h. 651), the nephew of that Kardārī (Shams al-sinmā Mūhammad b. ‘Abd al-sattār, d. a.h. 642) who is mentioned in the epilogue. Very likely, therefore, the "commentary by a disciple of Kardārī," subsequently noted by H. Kh., is not different from the present work. Cf. Flügel, Class. 323.

Only the first words of the passages commented are given (with تولا), but the books, chapters, and sections of the original work are marked throughout. Hence it would appear that the Leipzig MS. is incomplete. The following headings are to be inserted into the list given in Fleischer's Catal. 478. After No. 11. الطهار; after No. 14. الإجذاد. Some editors believe that only one "chapter" (باب) is to be added at the beginning; after No. 34. الإجذاد. The beginning of this MS. (20 foll.) has been wanting for at least two centuries. The final portion has been partly destroyed by white-ants. Still, the MS. is valuable enough, as it is written in a very good hand, though without critical points, and as far as can be made out from the conclusion, seems to have been transcribed by the author himself. Unfortunately, the passage is much injured. After a short prayer, the author says:

"أنا العبد الصالح... إجذاد نسفي... رتب هذا...! أتفر الرد؟! التحكر."

Then follows the statement quoted by H. Kh. The last fol. is lost.

Corrections and additions in the same hand, but of different dates. Indistinct characters have been occasionally rendered clear on the margin (marked with إجلاء), and various readings added from another MS.

Inscribed 2239. Size 11½ in. by 6½ in.; fol. 392. Twenty-five lines in a page.

This commentary has been compiled from 120 works, such as commentaries on the Koran, collections of traditions, law-books, works on morals, dictionaries, grammars, etc. A list of them is given at the end of the work.

Well written. The colophon runs as follows: "Al-Imam al-Mahdi al-Dimahiri, to whom belongs the name of the author, has written this. The original work commences (fol. 4v.) "الحمد لله الذي داننا على الطريق والشواهد والأعلام."

A list of the sections of the "شريعة الإسلام" is written on the fly-leaves. Worm-eaten.

[Coll. Fort William, 1825.]

211.

605. Size 10½ in. by 7 in.; fols. 385. Twenty-one lines in a page.

The first half of Burqān al-Bīn Abūl-Hassan 'Abd b. Abū Bakr b. 'Abd al-jahāl Mallānānī's (d. A.H. 583) Baydā, which is a commentary on his own Baydā al-mubdī, on Hanaṭe Law. See H. Kh. vi. 479; Flügel, Hâss. Wien, iii. 262 sqq., and Class. 316. The work was printed at Calcutta, A.H. 1234, and translated into English by G. Hamilton, London, 1791, and this translation edited for the second time by S. G. Grady, London, 1870.


A table of contents is on the fly-leaves. Foll. 1 and 2, which are of a much smaller size, belong to a Persian treatise.

A splendid ornament, in gold and blue, is on the title-page (fol. 6v.), containing the following inscription: "النَّصُف الأول من أنباء العالم يوجد في الجليل المغزى (sic) رحمه الله.

According to notes at the end and on fol. 3, the book had been taken from Muhammad ibn-Bilār, and came into the Royal Library of Bijapur, in A.H. 1029. Seals of Muhammad Khwājā Jāhān, and 'Abd al-majid Khan (A.H. 1146). In a rich Oriental binding.

[Tippu.]

212.

146. Size 12 in. by 7 in.; fols. 373. Seven lines in a page.

The first part of the Hidāyah, concluding with كتاب الكلما.

Plainly written in three different hands, Naskh and Naskhī, with frequent marginal notes.

[Tippu.]

213.

147. Uniform with the preceding MS.; foll. 419. The second part of the same, from كتاب النكاح to كتاب الوقف.
Written in different hands, Nasta'lik prevailing, with numerous notes. Preceded by a table of contents.

Both this volume and the preceding bear the seal of Khān Jahān. Cf. Stewart's Catal. 144, i.

[Tippu.]

214.

1776. Size 12½ in. by 8 in.; foll. 174. Twenty lines in a page.

The first half of the Hidayah.

Mostly written in an inelegant Nasta'lik hand, approaching Shīkastah. Dated 25th Rabi' I., 1017.

Colophon: "\text{كما تمت هذه النسخة بعلوم الملكة المصنعة
في علم الفقه من مذهب الشافعية النافغ إلى
رحمة الله تعالى وسعى زمنه} (بما ما يحش في
يوم الثالثة في... الغامض والعروض بن شهري ربع الأول

سنه\text{\textsuperscript{117}}

Covered with notes. On fol. 174 recipes.

Signature of R. Johnson.

215.


The second half of the same work, from the beginning to the end.

Mostly written in a bold Nasta'lik hand; not quite finished, though a conclusion has been added, with the date, A.H. 1052. Copious marginal notes. Some portions supplied in two different hands.

[Johnson.]

216.

B 343a. Size 11½ in. by 7 in.; foll. 387. Eleven, afterwards nine lines in a page.

The first portion of the Hidayah, as far as كتب البينوع, with copious notes.

Plainly written in a Persian hand, of about the tenth century. Imperfect at the beginning and end; single leaves are missing after foll. 47 and 96. Injured on the margin and stained.

\footnote{Forty-five foll. are wanting.}

217.

B 343b. Uniform with the preceding MS.; foll. 244.

Another fragment of the same, extending from كتب اللقه إلى the end of the text, with copious notes.

Written in two different hands. Imperfect at the beginning and end, and in many other places. Stained. Part of fol. 124 torn off.

This MS. and the preceding had been mixed together in utter confusion. Fol. 280 of the latter is inscribed: \text{جُزَاءَ شُرِّعَتِ هُدایا} (Cf. Catal. 227, i, 7, 8 (?)).

218.

1393. Size 12 in. by 8 in.; foll. 335. Twenty-nine and twenty-one lines in a page.

The first part of a copious Commentary on the Hidayah, entitled \text{ الشيخات في شرح البداية}. The author is Ḥusayn al-dīn al-Ḥusayn b. 'Ali Ṣāḥib b. (d. A.H. 711), who completed his work in A.H. 700. See H. Kh. vi. 480, and Flügel, Class. 327. Cf. Stewart's Catal. 144, iii. No other copy seems to be extant.

This is the first commentary that was written upon the Hidayah. The author began it at the exhortation of his Shaikh, 'Ali al-dīn Mūḥammad b. Ahmad b. 'Omar al-sāhirī. Of the two Insāds connecting him with Marghānī, the one consists of three, and the other of two intermediate persons. He can by no means be called his pupil, as he is by H. Kh. (i.e.). The original text is distinguished by the word تولت.

The present volume consists of two separate portions. The first (foll. 1-183) contains the books \text{الكتاب إسماء} and \text{الكتاب الزلول}, and the second (foll. 184-335) the books \text{الكتاب الصوت}, \text{الكتاب البينوع}, and \text{الكتاب}. Plainly written. Two blanks on foll. 270 and 271, intended for drawings of the Mosque of Makkah, have never been filled up. Worm-eaten.

Seal and signature of a Suijīd named Ashraf b. 'Abdallah, who bought this MS. of Nūr Mūḥammad b. Sa'īd, and seals of Fat'āl Ḥusayn (A.H. 1174), and Mūḥammad Kālīq Khān (A.H. 1191).

[Tippu.]
ARBIC MSUARISCTS.

219.
778. Size 8½ in. by 5¼ in.; foll. 539. Twenty-seven lines in a page.

The first part of a Commentary on the Hidayah, entitled "Al-Ghayb," by Muhammad b. MAJED b. Ahmad Hanafi (Kmac al-din Barakat, d. A.H. 786). Cf. H. Kh. vi. 485; Cat. St. Petersburg 40; and Flügel, Class. 334 sq. The work was printed at Calcutta, A.H. 1247, in four vols.

This is also a commentary by "Al-Ghayb." The present volume comprises the first half of the Hidayah, or the first two volumes of the aforesaid edition, and concludes: "By the grace of Allah..." but the beginning of the second part is not marked.

Inelegantly written; the first two leaves restored by a more modern hand. Owing to the bad quality of the ink, the leaves have stuck together, and often could not be separated without injuring the writing.

This MS. was once a gift. [Hastings]

220.

Another Commentary (by "Al-Ghayb") on the Hidayah, called "Al-Ghayb," by Burhan al-Shar'iah Majeed b. Ubaidallah b. MAJED TAJ al-Shari'ah Mahbubi, who flourished at the beginning of the eighth century (see the following MS.). Cf. H. Kh. vi. 483. The work was printed, together with the Hidayah, at Calcutta, A.H. 1249, in four vols., and also at Bombay, A.H. 1280.

Originally in two separate volumes, each containing two of the Calcutta edition. Written in different hands, part of the second volume in a bad Nastaliq. Vol. I. (as far as fol. 297) is revised throughout, and concludes with the date of the original copy (Ramadan, 832). It is preceded by a different commentary on the preface of the Hidayah (foll. 4-8), which, after an introductory line, begins : "By the grace of Allah..." Both vols. have tables of contents, in a modern hand. One leaf is wanting after fol. 21, and six after fol. 48. Vol. 39 is much injured. Stained.

Vol. I has the correct title, but vol. II is inscribed: "Al-Ghayb." [Cat. 227, ii., and i. 4.

221.
2555. Size 10 in. by 6 in.; foll. 329. Twenty-one or nineteen lines in a page.

A Commentary on Burhan al-Shari'ah, entitled "Al-Ghayb," or abridgment of the Hidayah, compiled by his grandson Sabir al-Shari'ah (Ubi'd Allah b. MAJED b. TAJ al-Shari'ah b. Sabir al-Shari'ah (d. A.H. 747 or 748), who completed it in A.H. 743. It is called simply "Burhan al-Shari'ah," but also goes by the name of its author, viz., "Burhan al-Shari'ah." See H. Kh. vi. 460; Flügel, Hds. Wien, iii. 209; Cat. Mus. Brit. 119, etc. Copies are frequent.

Written in different styles. Date, A.H. 965. Scribe, 'Abd al-nabim (b.) 'Omar. Frequent marginal notes; the margin, however, is injured. Stained.

Foll. 1-9 and 320-329 are filled with various extracts and notes.

Signature of Muhammad Asaf al at the end. [Bibl. Leydeniana.]

222.

Another copy of the "Al-Ghayb." Well written, and finished on the 2nd Dhul-hijjah, 1055, by Nazar Muhammad b. Molla Muhammad Khuwarzmi. Notes have been frequently added on the margin by different hands.

Frequent impressions of the seal of 'Abd al-majid Khān (A.H. 1146).

[Coll. Fort William, 1825.]
LAW.

223.


Another copy of the same.

Well written in Nasta'lik. The colophon runs as follows:

قد وقع الفراج من تحرير هذا الكتاب المسمى
شرح الوقاية في بلاد البيضور (؟) بيد فقير أطعمني
محمد بن شرخ بن محمد بن ذي الجمل. 

This copy is stained with damp.

224.


Another copy of the same.

Well written in Nasta'lik. The colophon runs as follows:

قد وقع الفراج من تحرير هذا الكتاب المسمى
شرح الوقاية في بلاد البيضور (؟) بيد فقير أطعمني
محمد بن شرخ بن محمد بن ذي الجمل.

This copy is stained with damp.

225.


Another copy of the same.

Well written in Nasta'lik. The colophon runs as follows:

قد وقع الفراج من تحرير هذا الكتاب المسمى
شرح الوقاية في بلاد البيضور (؟) بيد فقير أطعمني
محمد بن شرخ بن محمد بن ذي الجمل.

This copy is stained with damp.

226.


Another copy of the same.

Well written in Nasta'lik. The colophon runs as follows:

قد وقع الفراج من تحرير هذا الكتاب المسمى
شرح الوقاية في بلاد البيضور (؟) بيد فقير أطعمني
محمد بن شرخ بن محمد بن ذي الجمل.

This copy is stained with damp.

227.


Another copy of the same.

Well written in Nasta'lik. The colophon runs as follows:

قد وقع الفراج من تحرير هذا الكتاب المسمى
شرح الوقاية في بلاد البيضور (؟) بيد فقير أطعمني
محمد بن شرخ بن محمد بن ذي الجمل.

This copy is stained with damp.

228.


Another copy of the same.

Well written in Nasta'lik. The colophon runs as follows:

قد وقع الفراج من تحرير هذا الكتاب المسمى
شرح الوقاية في بلاد البيضور (؟) بيد فقير أطعمني
محمد بن شرخ بن محمد بن ذي الجمل.

This copy is stained with damp.

1. Compare the colophon of the following MS.
2. One word erased. A note on the fly-leaf referring to the lady owner is also partly erased.
The preface begins:

The name of the manuscript is "Sharh al-Furū'ah" by 'Abd al-Malik al-Anbarī. In the epilogue, the author styles himself as a student of the great 'Abd al-Malik al-Anbarī, and dates his work as follows:

This copy was transcribed for, and apparently in part by, a 'azz al-dīn Muhammad b. Shaikh Abu'l-Ma'ali. Worm-eaten towards the end.

Another copy of the work.

Well written, but not very correct. It was transcribed in A.H. 1029, at Burhānābād, for Kāmil Khāshāh, who wrote the following note at the end:

A similar note is on the title-page.

An incomplete copy of the same work, indifferently written, and in some places supplied by another hand.

Defects after fol. 38, 60, 61, 62, 86, 87, 89, and 162.

Cat. 227, viii. 6 and 228, xx.

1 He evidently alludes to the retreat of the Moghul army before Malik 'Anbarī. See Elphinstone's India, 5th edition, p. 562.
An Abridgment of the Wihâynh, commonly called
حكّبى الرايا, by (Sâir al-shârî'î) 'Ubaïdullah b.
Mas'ûd b. Tâj al-shârî'î, the author of the preceding
commentary. It is sometimes styled
الرايا, though this title is not mentioned in the author's
It has been published by Mirza Kazem-Beg, Kazan, a.h. 1260
(=A.D. 1645).

Well written in a large hand, by Molla Muhammad
Copious notes have been added in some places, and
occasionally written on leaves inserted for the purpose.
Fol. 1, which is in a different hand, is reversed.
Slightly injured by damp.

[Johnson.]

235.

826. Size 8 in. by 4½ in.; fol. 154. Eleven
lines in a page.

Another copy of the same work, well written, with
copious notes on the margin.

The vacant pages at the end (from fol. 138) are filled
up with various extracts, written partly in Shikastah,
viz., كتاب الفراء; a devotional formula, explained in
Persian; some glosses by Shumâni and others; extracts from the
نداء الشريعة; short regulations for purification, prayer,
alms, fasting, and 'adab, etc.

Seal of 'Abd al-ülma' Khân Bâhidur Dilûr Jang, a.h. 1185.

Tippu.

236.

1697. Size 9½ in. by 5½ in.; fol. 839. Fifteen
lines in a page.

A copious Commentary (موادجه) on the preceding
work. The author is, according to H. Kh. vi. 374,
Abû'l-Makârim b. 'Abdallah b. Muhammed, who com-
pleted it in a.h. 967. See also Aumeur, Hâss. Münch.,
p. 93, no. 283.

Boldly written. Some blanks on the first pages.

Seal of Nasrât Jang, a.h. 1174.

[Johnson.]

237.

2158. Size 10 in. by 5½ in.; fol. 296. Twenty-
five lines in a page.

The first part of another Commentary (موادجه) on
the same work, styled جامع الرؤوس, by Shams al-din
Muhammed Khurâsânî Khânsâni (d. a.h. 962 or 950),
who completed it in a.h. 941. Cf. H. Kh. vi. 374;
121. Printed at Calcutta, 1858, by Col. W. Nassau
Lees.

This vol. extends to the end of

كتاب الإيمان. It

begins: (sic) أصول محسوب
الجامع الكبير

Plainly, but not carefully written. Conclusion: (sic)

أول شرح حكّبى الرايا (أول) بشرح نهم شهر جمادى

الأول سنة 3.

Fol. 210 and 215 should be transposed.

Seals of 'Abd al-majid Khân (a.h. 1146) and 'Abd al-klâlik
Khân, a.h. 1162.

[College of Fort William, 1825.]

238.

B 345, 346. Size 11½ in. by 8 in.; fol. 299.
Nineteen, twenty-one, and twenty-three lines
in a page.

'Abdallah b. Majîrî b. Manaîîs d'Allî (d. a.h. 683, at Baghâdad) Commentary on
his own القتص, or Abstract of Hanânî Law. It is
titled الختيار. Cf. H. Kh. v. 436; Cat. Lugd. iv.
126; Aumeur, Hâss. Münch. 96; and Flügel, Class. 326.

The original text is distinguished by

قائلي.

In two volumes. Well written, with numerous
notes, but imperfect and injured both at the beginning
and end. The first volume, of which 30 fol. are
wanting, commences in the
كتاب الأبلس, with the
words, and concludes with the
كتاب المباذة. The colophon runs as follows:

تم النصيف الأول
من هذا الكتاب بعون الملقب الوهاب على يد أنفف
اللباط اسم الملقب بعثًا جان بن مولانا احمد بن

Tippu.

[Johnson.]
ARABIC MANUSCRIPTS.

60

... مولاً حبيب الله بن مولانا مریمان (؟) خنفر الله ... نارخه سنة سبعين وسعتمائة الهج.

Foll. 169e. and 170 contain two prayers and دعاء إستخاره (دعاء قُطْنُ) with explanations, and various notes.

The second volume (fol. 171) is inscribed: هذا نصف الاختيار لصاحب الخِ막 للشيخ الإسلام العلامة جمال الدين عبد الله بن محمَّد بن موسى بن بلخجي، رحمه الله. It begins with the Kātib al-nukhâb and terminates in the Kātib al-dīn. Two leaves are wanting after fol. 297.

The first vol. is erroneously inscribed "Cf. Catal. 227, i. 10 (or 11 f)."

239.

B 56. Size 8½ in. by 6 in.; fol. 108. Twenty-three lines in a page.


It was edited by Sir W. Jones, Calcutta, 1792.


Beginning: الإمامة للبيب (الفرائس) والصلوة على خير

محمَّد ولد أحمد بن قعل العلوي الشّيخ الإمام

سراج السلافة والدين الهlices.

Both treatises are neatly written, by محمد بن خالد وليد هانafi for his own use. The former is dated beginning of شعبان, 995, and the latter, Thursday, 14th Jun. II., 1001.

On the last page is an ٍفیز for the present volume, dated end of Shawwal, 1029.


Cat. 228, xiv. 1.

240.

1153. Size 10½ in. by 6 in.; fol. 111. Twenty-seven and twenty-three lines in a page.


II. (foll. 7-111). The Commentary of SAVID SHARI' on the preceding work.

Mostly written in a hurried Nasta'ilik. The colophon runs as follows: تمام شديد كتاب شريف كه در علم فارس است بوت چاگشت بتاريخ دهم شهر جمادى الآخرة سنة 55 جلسه والا مثالان سنة 111. فجري در قصه سيره شريف سنبل خط نغيم حكيم. محمد بن شيخ محمد ساكن قصه برناو صوبه دار الخلافه شاه جهان أباد.

[Johnson.]

241.

B 463. Size 6½ in. by 4½ in.; fol. 60. Seven lines in a page.

Another copy of the سریری, imperfect at the beginning.

Written in a bold character, in دهشtl-bijjah, 944, at Lahore, for one تـٰثير "Abd Allah. Numerous notes in the first portion.

The first ten leaves are wanting. Begins: للواحدة. One leaf is also missing after fol. 36.

Inscribed (foll. 2) رساله في علم فارس. Cf. Cat. 229, xxiv.

One word doubtful.
B 62. Size 7\(\frac{2}{4}\) in. by 5 in.; foll. 28. Nine lines in a page.

A good copy of the Sīrājīyāh, but imperfect both at the beginning and end. It commences: وان سفلت: اوران. مصاح الحجي در علم نراقين.

Erroneously inscribed

B 61. Size 8\(\frac{3}{4}\) in. by 5\(\frac{1}{4}\) in. Fifteen lines in a page.

(Fol. 1-13) The Sīrājīyāh.

Well written, with marginal notes. Defects after foll. 1 and 5.

The remainder is in Persian. See Persian MSS.

B 63c. Size about 9\(\frac{1}{2}\) in. by about 5\(\frac{1}{2}\) in.; foll. 101. Fifteen lines in a page.

A fragment of the Commentary on the Sīrājīyāh, by Sayyid Sharif Jibrīnī.

Well written, partly in Nastāʾīlīk, and partly in Shīkāstah. A portion supplied by a later hand.

The beginning is wanting. The first words are: على العربية أو حكما اوران فراغن.

Fol. 93 bears the inscription

B 60. Size 9\(\frac{1}{2}\) in. by 6\(\frac{1}{2}\) in.; foll. 114. From seventeen to twenty-four lines in a page.

Another Commentary on the Sīrājīyāh, imperfect at the beginning. According to the inscription, which is repeated on the first leaf of each quire, it is 'نوه السراج or or معلومات by (Shams al-dīn Abu'l-ʿalā) Maḥmūd b. Abu Bakr b. Abu'l-ʿalā Bukhārī Kāshānī (d. a.h. 700), who completed his work in a.h. 676. See H. Kh. iv. 121, 404, and Cat. Bodl. i. 82 sq.

The text of the Sīrājīyāh is introduced by قال. The commentary is concluded by an appendix on different questions (فصل في لواحق الكتاب, fol. 109), which is not mentioned by H. Kh.¹ No date or epilogue is found in this MS.

Clearly written, of the tenth century. Some notes. The first sixteen foll. are missing. Begins: النسية ومؤلی العائقة.

B 57. Size 7 in. by 5 in.; foll. 50. Twenty-three lines in a page.


The preface begins: العبد الله الذي تقره عينه. The text and the commentary are distinguished by تان and اند. Well written in Nastāʾīlīk, the diacritical points often omitted. Dated Friday, 26th Rabīʿ I., 959. Revised and collated. Injured by insects.

Bij. Libr., A.H. 1023, from Shaikh 'Alam Allah.
Cf. 228, xiv. 2.

B 58. Size 7\(\frac{1}{2}\) in. by 5 in.; foll. 62. Twenty-three lines in a page.

Another copy of Abūʾl-ʿalā's Commentary, written in a similar style, but inferior to the preceding copy. A few marginal notes. Injured by damp.

Various pieces of Persian poetry have been written on the vacant spaces at the beginning and end of the book.

B 59. Size 7\(\frac{3}{4}\) in. by about 5 in.; foll. 58. From twenty-one to twenty-three lines in a page.

Another copy of the same Commentary, imperfect at the end.

¹ He mentions, however, such an appendix with another commentary on the work, iv. 400.
² The author calls himself اوران. Thus the author calls himself ainsi.
³ Another MS. (no. 248) has بحکمت.
Plainly written, probably of the tenth century. The copyist seems to have been short of paper, as he used occasionally leaves already filled with writing on one side, or such as are of a much smaller size than the rest. A defect after fol. 7.

Cat. 228, xiv. 3 (?).

249.


كتاب جميع البحرين وعملتي النورين

تصنيف الشهير الإمام العلامة الحكيم المقرن الفيما مظفر الدين أحمد بن علي بن تغلب بن أبي النسيب الساعاتي العليكي أصا الغدات منشأ تفعمة الله برحمته.

The celebrated work on Hanafite Law, by Ibn al-Sā‘īrī (d. A.H. 694). Cf. H. Kh. v. 396; Cat. Mus. Brit. 118; Flügel, Hidāy. iii. 265; Cat. Lugd. iv. 182 sq., etc.

A good copy, neatly written, with vowel-points frequently inserted. It was transcribed by Ahmad b. ‘Omar al-marwī (المريدي), for his own use (على نفسه اليد الفائقة للوقي), and dated Friday, 23rd Rajab, 338. It was also collated with a copy written by the author himself, the variants of which are marked with أخطأ.

At the beginning is a table of contents.

[Gaikwar.]

250.

B 355. Size 11½ in. by 9 in.; fol. 348. Thirty-one lines in a page.


Well written; the text of the Wafi not distinguished.
Conclusion: 

تلم الكتاب الجلد الثاني للكاف الشيرах في يوم الأول عن سنة 1292

The beginning and end are worm-eaten.

Cat. 227, v. 2.

253.


The third part of the same work, from كتاب البیوع to كتاب الباب.

Written in the same hand as the preceding MS.; the text of the میاه marked here with red lines. Conclusion: 

تم الكتاب الثالث من الكتاب في يوم الیوم (sic) من شهر ذی الفطر (sic!). Some marginal notes. Slightly imperfect at the beginning. The first words are: على الوجود لا سماحة. Much injured by insects towards the end.

Cat. 227, v. 4 (?).

254.

B 358. Uniform with the preceding MS.; foll. 271.

The fourth part of the same work, from كتاب البیوع to the end.

Written like the preceding MS. Conclusion: 

تم الكتاب الجلد الثالث من كتاب الكاف ويبعد يمام الكتاب كتيب هذه التجربة ومالك هذا الكتاب حسن بن مسعود الله رضي الله عنه ووالده مأزاخة الربیعة النائب والثاني من شهر ربيع الآخر في سنة 686 وسبعين والهة من حجرة من عليه من الصفات افضلها ومن الطابع اكملها.

Worm-eaten at the beginning.

Cat. 227, v. 3.

255.


Another work on Ḥanāfī Law by Abu’l-barakāt Naṣafi, entitled Kanz al-dawātīn al-wāziq. Cf. H. Kh. 250; Flügel, H. Wien, iii. 206; Stewart’s Catal. 146, etc. Copies are frequent. Printed at Delhi, a.h. 1287.

A fine copy, carefully written in a large character, with vowel-points. The broad margin is divided into three columns, the outermost of which is filled with a Persian translation.

It concludes: 

الحمد لله الذي وقف على ترجمة هذا الكتاب والصواب على رسوله ﷺ ورفّ بن فهد فضيل حاكم بمعبد امير المواد ﷺ معهد امير عبد الله ابن شيخ مرضع ابنا عبد الوهاب ابنا أبو سعيد ابن ملكش جاهان شاه المعروف بالكرّن آمين. ازکریائیات تحکم الله تعالى وتقواهیت علم. تقدم او.

Occasional glosses. The latter portion has been partly destroyed by white-ants.

Bi'. Libr., a.h. 1033.

Cat. 227, iii.

256.


Another copy of the Kanz al-dawātīn al-wāziq.


257.

2123. Size 14 in. by 8½ in.; foll. 346. Seven lines in a page.

Another copy of the same work.

Well written in a large hand. Dated 2nd Jun. II., 1108 (or 1106?)1. It was transcribed by Shaikh Ahmad, by order of Khwājah Shikib, at Barhān pūr.

Copious marginal notes.

[Coll. Fort William, 1825.]

1 Evidently.

2 Originally ... عام نظائر, but as a correction.
258.


Another copy of the Kitāb al-dā'i'īn, with numerous glosses.

Beautifully written on yellow and red paper, the text in a bold round hand, and the glosses in a small character. At the beginning a table of contents.

[Johnson.]

259.

2125. Size 12½ in. by 9 in.; fol. 222. Seven lines in a page.

Another copy of the same work.

Well written in a large hand, furnished with notes, and preceded by a table of contents. The first page of the text, and the latter part of the index, are, however, missing. Beginning:

عبد الله بن أحمد:

[Coll. Fort William, 1825.]

260.

1891. Size about 11½ in. by 6½ in.; fol. 408.

Seven lines in a page.

Another copy of the same work.

Written alternately in two bold hands of similar appearance. Several portions, including the beginning and the end, restored in different hands. Numerous notes. Coloured lines round the pages, and a rich ornament at the beginning.

[Johnson.]

261.

B 338. Size 11 in. by 7 in.; fol. 394. Nine or seven lines in a page.

Another copy of the same work, made up of three different fragments, in inelegant Persian hands, and completed by a later hand. Copious notes. A defect after fol. 14.


262.

B 336. Size 10½ in. by 6 in.; fol. 394. Seven lines in a page.

Another copy of the same work, defective and injured both at the beginning and end. Well written, with vowel-points. Occasional notes. Most of the pages within red lines.

Beginning: وعلي آلا. Fol. 33-40 mutilated. A slight defect after fol. 44.

263.

B 337. Size 9¾ in. by 5½ in.; fol. 114. Seven lines in a page.

The first part of the preceding work, imperfect at the end.

Well written, with vowel-points added, and with copious notes. Of the tenth century. Ends in the Kitāb al-dā'i'īn.


264.


The latter portion of a large Commentary on the Kitāb al-dā'i'īn, beginning with the Kitāb al-dā'i'īn. If a recent inscription on fol. 73 may be trusted, this is the Kāmil of Fakhr al-dīn ʿOthmān b. ʿAli Zailaʾi (d. A.H. 743). Cf. H. Kf. v. 250; Aumer, Hds. Münch. 99 sq.; and Flügel, Class. 332.

The text of the Kanz is introduced by تال.

Indifferently written, of the eleventh century. The first leaf is wanting. Beginning: واسم الفاعل مدعى.

Other defects after fol. 38, 39, 480, 544, 597, 607, and 666. Several leaves mutilated.

Erroneously described as the second volume of the Nihāyat. Cf. Cat. 227, i. 11 (?).

265.

2126. Size 12½ in. by 7½ in.; fol. 239. Twenty-six, afterwards between twenty-nine and thirty-one lines in a page.

A Commentary (tamażuq) on the Kitāb al-dā'i'īn, by (Badr al-dīn) Abu Muḥammad Mahmūd b. Ahmad
268.


The first part of a copious Commentary on the same work, by Zain al-'Abidin b. Ibrāhīm Mīrī, commonly called AAI NAJIM (d. A.H. 970), who entitled it al-Jawhar al-'Aqiq. Cf. H. Kh. v. 250.

This is a commentary by himself. The author, in compiling it, made use of numerous works, which he enumerates in his preface. Amongst the earlier commentaries on the Kass he prefers that of Zaila'i.

This part extends to a commentary. Well written, by Muḥammad Latif (?). Some leaves worm-eaten.


269.

B 339. Size 8¼ in. by 6 in.; foll. 245. Twenty-five lines in a page.

This Ǧawhār al-Qubūsī is the work of the same author as the preceding. Well written, by Muḥammad Miskin (Muḥammad al-Muhammād Harawi). Cf. H. Kh. v. 251. Gloses on it are to be found in Aumer, Hdns. München, p. 93.

This commentary begins without a preface, and is written in a small hand, and dated 18th Jun., 1011. The scribe gives his name as Muhammad b. Ahmad al-Durr al-Shalīlī Ḥanafī. Gold and blue lines round each page. Notes in the earlier portion. A slight defect after fol. 33, and a larger one after fol. 177. Fol. 43 mutilated. Injured by damp.

Cat. 228, xiii.

270.

B 571. Size 12½ in. by 6½ in.; foll. 228. Twenty-one lines in a page.

Another copy of the preceding Commentary. The commencement is wanting, and several blanks have been left in the first pages, the original copy having apparently been mutilated. Begins: 宝石(=foll. 49, of the preceding copy). Plainly
written; the original text not distinguished in the latter portion. Worm-eaten, and stained by damp.

Described by mistake as 'هداية اللغة' by the former owner, R. Johnson.

271.

567. Size 11½ in. by 7½ in.; fol. 224. Twenty-five lines in a page.

Two fragments of the "كتاب النزى" (Book of Decision), or Collection of Legal Decisions, by (Hafs al-Din) Muhammad b. Muhammad Kardari, commonly called "Isa al-Bazzazi" (d. A.H. 827). It is also called "النظام" (the system), and "الآلاعِب" (the game of interest), and was composed in A.H. 812. See H. Kh. ii. 49 and iv. 367; Flügel, Hds. Wien, iii. 243; and Aumer, Hds. Münch. 104.

The first fragment (fol. 2-151), which is very well written, contains the beginning of the work, viz. the spiritual law, besides the following books, "النظام" (the system), "الآلاعِب" (the game of interest), and "الآلاعِب" (the game of interest), in which it ends abruptly. The first leaf is mutilated.

The second fragment (fol. 153-224) begins with "كتاب الدعوى" (Book of Suit), and breaks off abruptly in the following book, "كتاب الإئزاز" (Book of Triumph). It is written in a larger and more cursive hand than the first portion.

Fol. 1 contains the beginning of an index of contents, in a different hand.

[Johnson.]

272.

1871. Size 8½ in. by 4½ in.; fol. 357. Seventeen lines in a page.

Ibn Nāṣir's (d. A.H. 970) "كتاب النزى" (Book of Decision) on Hanafite Law. Cf. H. Kh. i. 309; Cat. Mus. Brit. 124; Cat. St. Petersburg, 42, etc. Printed at Calcutta, 1826.

This copy was made for 'Abdallah b. Shihab Muḥammad Tāhir Fārūqī, at Cambay (see fol. 6). Well written. Notes in the latter portion. Prefixed is an index to the contents. Fol. 1-5 are filled with various notes. Two leaves are wanting after fol. 184. Fol. 170 should be placed after 177, and fol. 203 after 205.

[Hastings.]

273.


The first half of a Digest of Ḥanafite Law, styled "كتاب النزى" (Book of Decision), with a Commentary ("مرجع"), both by Shams al-Din Muhammad b. 'Abdallah Trāwārsī of Ghaznah (d. A.H. 1005). The commentary is entitled " فمن اللهات بشرح "كتاب الابزار" (Book of Triumph). See H. Kh. ii. 453; Stewart's Catal. 148; Cat. Mus. Brit. 128; and Aumer, Hds. Münch. 100.

Beginning Ḥā'ir. this manuscript bears the mark of the copyist and the scribe. The author relates that before commencing the work he received a direct inspiration from the Prophet, who appeared to him in a dream, at Ghaznah.

In two volumes, the first comprising the spiritual law, and the second (fol. 279) containing from "كتاب النزى" to "كتاب الوقت". Clearly written in different hands.

The colophon runs as follows: "كتب النزى بعميد الله... ليلة الرب". Written and corrected by Ed. Shams al-Din Muhammad b. Shams al-Din Muhammad. Notes. Each part is preceded by an index. Fol. 3 contains an account of the author, taken from "تاريخ الشيخ" (History). Foll. 3 and 4 should be transposed.

274.


The second half of the same work, from "كتاب النزى" (Book of Decision) by Shams al-Din Muhammad b. 'Abdallah Trāwārsī of Ghaznah, on the Hanafite Law. Cf. H. Kh. i. 309; Cat. Mus. Brit. 124; Cat. St. Petersburg, 42, etc. Printed at Calcutta, 1826.

The second half of the same work, from "كتاب النزى" (Book of Decision) by Shams al-Din Muhammad b. 'Abdallah Trāwārsī of Ghaznah, on the Hanafite Law. Cf. H. Kh. i. 309; Cat. Mus. Brit. 124; Cat. St. Petersburg, 42, etc. Printed at Calcutta, 1826.

1 Only the above names occur in the preface. The pedigree proceeds as follows: b. Ahmad b. Muhammad b. Ibrāhīm. The surname "الصوفي" is derived from the celebrated saint Timurtash, of whom the author was either a descendant or a follower.
to the end. The epilogue contains the date of composition, viz. a.h. 997.

Clearly written, probably in Syria. Dated 1st Safar, 1091. Concludes with the following verses:

\[
\begin{align*}
\text{يا ناظرا فيه سل بالله مرهمة} \\
\text{على المصنف واستعفر لاحجه} \\
\text{وأتلب لتسكن من خير تريد به} \\
\text{وبعد ذلك غفرا لكاتبه}
\end{align*}
\]

An index has been added on a fly-leaf.

The signatures of two later owners, Sayyid Hāshim b. S. Kāsim b. S. Muḥammad Iḥān Zātim, and Sayyid Muḥammad, Muḥī at Ḥalab (?), a.h. 1109, on the title-page.

[College of Fort William, 1825.]

275.

584. Size 11\(\frac{3}{4}\) in. by 6\(\frac{1}{4}\) in.; fol. 153. Twenty-five lines in a page.

The first part of the 

القرناء العلمية، or Legal Decisions compiled by order of Aurangzib, by Shaikh Niẓām and other Indian lawyers. The work was printed at Caleutta, a.h. 1248, and at Bālāhā, a.h. 1282. Cf. Baillie, Mochummadan Law of Sale, p. v.

Beginning: 

المحد الله خليفة الخلافة... كتاب الظهارة...

The present volume comprises five books on the spiritual law. Clearly written in Nastaʿlīq, by one ʿAbd-Allah. Dated 1st Rabīʿ II, 1161. Injured by damp.

[Hastings.]

276.

B 359. Size 9\(\frac{3}{4}\) in. by 5\(\frac{1}{2}\) in.; fol. 376. Twenty-five lines in a page.

A work on details of Ḥanafite Law, entitled علامة الروايات. The author, whose name does not occur, is, according to H. Kh. iii. 135, Kāḏī (Juggān ?)\(^1\) Hindī, of ʿOra ṣāh, in Gujarāt.

This is a mere compilation from various works on law, rites, and morals, which are frequently quoted. Most of these date from the sixth, seventh, and eighth centuries, though the compiler certainly belongs to a more modern period. The order of arrangement is the common one, save that a كتاب الإحصاء has been added at the beginning, and a كتاب الموضع is followed by a rather long كتاب الاستحسان والكراهة (fol. 317), with which the present MS. concludes. This, therefore, appears to be the first part only.

Plainly written in different hands. Of the eleventh century. Red lines round the pages.

Catal. 228, x.

277.

B 360. Size about 10\(\frac{3}{4}\) in. by 6 in.; fol. 92. Nineteen lines in a page.


This fragment contains the beginning of the work (fol. 1-29), and the concluding portion (fol. 30-49), the latter being defective after fol. 37. The first chapter is on the definition of the terms and الاحصاء, and gives a detailed account of the duties connected with the latter office. The last chapter is the sixtieth. Conclusion: 

قد نعتت كتاب هذا الكتاب

السمي بنصيب الإحصاء.

Plainly written in two hands. Notes in the first portion.

There follows another fragment (fol. 50-92), written in the first of the two hands aforesaid, which treats of the same subject, although it is doubtful whether it belongs to the above treatise. It begins:

في تفسیر مصباح

مصباح الإحصاء, and is preceded by a vacant leaf, which has been inscribed

مصباح الإحصاء, and subsequently,

 предназ، كتاب أعمال الإحصاء. All headings omitted. Frequent blanks.

\(^1\) This name occurs in Sprenger, Catal. Libr. Oudh, p. 246.
SHÁFI’ITES.

278.
B 366. Size 12 in. by 9 in.; foll. 158. Thirteen lines in a page.

A system of Sháfi’ite Law, being, according to the inscription, by Abú l-Kásim ʿAbd al-Karim b. Muḥammad Rázi al-Kazwíní (d. a.h. 623), on which compare II. Kh. v. 419, and Cat. Bodl. i. 78.

There is no special preface in this MS. It begins: ʿAbdalláh ibn al-Wában... Khatib al-ṭabará, kal mašúr al-láh tawállu wa-ʾanárítu min al-ṣamáʾa ał-ghulam.

In the colophon, the work is ascribed to Nawawi (Talíf al-ṣaḥab al-amr al-májíd ʿAlí al-dín ʿAlí). This is, however, evidently incorrect. That it is really Sháfi’i, is proved by its near relation to Nawawi’s teachings, which is an abridged edition of that work.

The following books occur in this MS.: ʿAlí al-dín b. Ibráhím. Numerous notes. Defects after foll. 88 and 96. The margin injured in the earlier portion.

Signature of Sayyid ʿAbd al-Rahmán b. ʿAláwí al-ʿAṣSURID ʿAbdalláh at the end and on the title-page.

Cat. 227, vi. (2).

279.
B 354. Size 12½ in. by 7½ in.; foll. 313. Forty-two or forty-three lines in a page.

The second part of a Commentary on Nawawi’s abstract of Sháfi’ite Law, by Kamál al-Dín Muḥammad b. Múna Dámirí (d. a.h. 803), who completed it a.h. 786, and entitled it ʿAṣm al-májíd. Cf. II. Kh. vi. 208; Cat. Bodl. i. 77, and ii. 573; and also Wüstefeld, das Leben und die Schriften des al-Nawawi, p. 50.

This part extends from Kayb al-naklá to the end. The text of the Mináḥíj is introduced by Qal al-ḥakam.

Plainly written, finished in Rajab, 895 (Yámuḥ al-Ráḥmán), by Záin al-Dín b. Múna id-Dín b. Hājjí Muḥammad Khuní. The last leaves are injured.

Signatures of several owners on the title-page, the earliest that of Sayyid ʿAbdalláh, “a descendant” of Abu ʿAbdalláh, the author of ʿAláwíyya” (i.e. of Najm al-Dín ʿAbd al-Sháfi’árí al-Kazwíní, d. a.h. 665).” Bij. Libr., a.h. 992.

Cat. 227, iv. 2.

280.

The first half of a large Commentary on the same work, styled ʿAṣm al-májíd. The author does not give his name, but he says in his preface that he began his work on 12th Muharram, 958. In a more modern inscription, which proves to be correct, he is called Ahmad b. Hājjí, i.e. Ahmad b. Muḥammad b. Hājjí al-Dámirí Makkí (d. a.h. 973). This commentary was printed at Cairo, a.h. 1232, in four vols.

Beginning: Muhammad al-Dín al-ṣaḥab kal manṭúla.

In two volumes, the first of which concludes with ʿAṣm al-májíd (al-Mínáḥíj), and is dated a.h. 1013, and contains the last of the Commentary. The second begins (fol. 255v) with ʿAṣm al-májíd, and concludes (fol. 454r) with ʿAṣm al-májíd, the latter part of which appears to be by a different hand.

On the last page begins the third volume with ʿAṣm al-májíd.

Clearly written, the text of the Mináḥíj in red. Numerous notes in the earlier portion. Foll. 30-65 have been supplied by a different hand.

The above-mentioned inscription is in the hand of the owner, Abd al-Rahmán b. Sayyid ʿAláwí b. ʿAbdalláh al-AṣSURID ʿAbdalláh.

Cat. 227, iv. 1.

1 See the following MS. 

2 See J. Kh. iii. 5, and below, no. 286.
281.
B 370. Size about 10 1/2 in. by 6 in.; fol. 233.
Twenty-five lines in a page.

The first part of Abu Yahya Zakariya b. Muhammed Anqani’s (d. A.H. 926) Commentary on his own writing, which is an abridgment of Nawawi’s Minhaj. Cf. H. Kh. vi. 299, and Cat. Mus. Brit. 186.

This part concludes with a commentary. It is plainly written in two hands, the second being superior, with some notes. The first five foll. are filled with various notes and extracts.

Signature of ‘Abd al-rahman b. Sa’id al-Aidara Husain.

282.
B 371. Uniform with the preceding MS.; fol. 228.

The second part of the same work, from the fr. of the first to the end. Written in the second hand of the preceding MS.

Of Cat. 239, ix.

Signature of ‘Abd al-rahman . . . al-Aidara. The present MS. and the preceding formed originally one volume.

283.
B 373. Size 10 in. by 6 1/2 in.; fol. 63. Twenty-one lines in a page.

The first portion of the same work, ending abruptly in a commentary. It is also defective after fol. 40, and injured at the beginning.

Well written, with copious notes. The title-page contains some poetry in praise of “the two Shaikhs” (Nawawi and Ilah’i), in the same hand.

Cat. 228, xix. (?)

284.
2924. Size 11 1/2 in. by 8 1/2 in.; fol. 275. Generally thirty-three or thirty-five lines in a page.

Various fragments of Commentaries on Nawawi’s Minhaj al-tabsirin, and on another work on Shafi’ite Law, written in different hands and at different dates, and in a desperate state of confusion. By forging catchwords, however, or by altering the first words of the leaves, the appearance of being consecutive and complete has been given to the whole. It begins with the commentary on the second work, which appears to have originally formed the beginning of a separate volume. Hence the whole book has been styled Kitab al-ranin in one inscription, and in another is further described as follows:

الرحي من كتاب الرحمن من شرح أبو الحسن الجاحظ للعلامة بالله عليه السلام . . . الله عليه آمين

There is a Shafi’ite law-book with the title mentioned by H. Kh. iv. 179, though neither the name of its author nor the existence of a commentary on it seems known to him.

According to the above inscriptions, the book has been described by an English owner as “Kitab al-Rihan,” etc., and lettered on the book “Kitab Rihan.”

285.
B 368. Size about 7 1/2 in. by about 4 in.; fol. 268.

Thirty-five lines in a page.

Kitab al-majhab in Sharh al-lubab

للصنبور وهو الإمام الفاضل رضي الله عنه终生 الخيرات

والدين عبد الفادح القروي صاحب الحاوى الصغير.

Najm al-din ‘Aid al-Ghaffar (b. Abd al-kuram) Kazwini’s (d. A.H. 665) Commentary on his own abstract of Shafi’ite Law, imperfect at the end. Cf. H. Kh. v. 302, regarding the original work.

This commentary is not mentioned anywhere. Only, select passages of the original work are explained in it. The preface, if there was any, is wanting. Begins:

باب رائع الصدف والغيباء السامحات، أي رائع

الحذاء وكذا رائع الصبية.

Beautifully written, mostly in a minute Nashk, but towards the end in Nasta’lik; of the ninth or tenth

1 To this has been added by a later hand:
من تصنيف خواجه موسى مسلم بالحروف المصاحبة

2 Effaced.

3 This title is in a later hand.
century. The text and the commentary are distinguished from each other in various ways. Ends in باب الأجم. The upper portion of the book has been destroyed by white-ants.

Seal of Ibrāhīm Nāṣir (ʿAbd Shāh II).
Cat. 228, xiv.

286.

A work on details of Shāfiʿite Law, entitled كتاب التواتير لجمال الدين البربر (d. a.h. 799). See H. Kh. i. 484, who gives an abstract of the preface.

It begins here:

الحمد لله الحمد الوحيد المخصوص:

The following is a list of the books:

- النجم: الرياح
- التحية: الرياح
- الن恫ك: النوم
- السفه: النوم
- المنتسم: النوم
- الجرب: النوم
- الوصي: النوم
- السماح: النوم
- الشراكة: النوم
- القلب: النوم
- الضم: النوم
- القصبة: النوم
- الفص: النوم
- النظم: النوم
- الهوى: النوم
- الحماية: النوم
- الماء: النوم
- الشياطين: النوم
- القصبة: النوم
- النظم: النوم
- الهوى: النوم
- الحماية: النوم
- الماء: النوم
- الشياطين: النوم

Well written in a large hand. Dated Saturday, 10th Jun. 1189 (H. 511). It was transcribed by Muhammad b. Ahmad b. Muhammad, probably in Southern Arabia.

288.

A popular work on religious duties, according to the Shāfiʿite rite, concerning purification, prayer, funerals, alms, fasting, pilgrimage, and contracts. The author is not known. Beginning:

الحمد لله ربي علاني، واللهم إن في هذا تحية نبأ لا بد لكل مسلم من معرفته بفرض الطهارة والصلاة وغيرها من الأمر.


I. Foll. 1-223. A treatise on the differences between the four orthodox Imāms, entitled رحمة الأمة في اختلاف الأئمة. The author, who is not mentioned, is, according to H. Kh. iii. 351, either ʿAbd al-Dīn Abu ʿAbdallāh Muhammad b. ʿAbd al-Rahmān Dimisheki Othmān, who wrote in a.h. 780, or Abu l-Hassāb ʿAbd al-Rahmān Dimishki

Beginning:

الحمد لله الذي أجله إنسانًا، وإنزل: تراثًا، وثبت في قواعد دينه وأركانه. The order of
arrangement is that of the Šáhíte law-books. As a rule, only the dissenting doctrine is given in cases where the rest agree.

II. Foll. 224-288. The Collection of Fatwas of Nawawi, as arranged and augmented by his pupil Ālā al-dīn ‘Alī b. Ibrāhīm Dimiṣški, commonly called Iṣā al-‘Āyān (d. a.h. 724). Cf. H. Kh. iv. 369; Wüstenfeld, das Leben des al-Nawawi, p. 53 sq. and 31; and also Orientalia, ii. 339.

The editor states in his preface that he added to the original collection other "questions" (مسائل) collected by him from the lectures of Nawawi. On the other hand, those of the original Fatwas which did not refer to the law were placed by him at the end of the work.

Well written. The copyist gives his name at the end of the first treatise, as Muḥammad Khurib, of India.

The second treatise is inscribed الجواب الأول من منصف التوارث الربوبية الشهامة. The book was once in the possession of Jamāl ‘Alī.

[College of Fort William, 1825.]

SHI’ITES.

289.

1449. Size 10 in. by 6½ in.; foll. 372. Twenty-one lines in a page.


Beginning: الله اني احمدك وشكرت ولا معنى عليك وانتوكل عليك. In four separate parts (which conclude with foll. 95, 175, 236, and 339 respectively), the first two comprising the spiritual law. Each part is subdivided into chapters (باب).

The author gives in an appendix a full account of the Imāds which have been omitted in the course of the work. A second appendix (fol. 356r.) contains the same Imāds alphabetically arranged by Mirzā Muḥammad Asfarāsfārdi.

Well written in a small hand, the last portion, however, in a different style. Collated by the owner, Muḥammad Sa‘īd Ashraf, in a.h. 1097. The greater part of the first appendix, which is written in a hurried Nasta‘līq, has the same date.

Foll. 82-89 and 91-96 should be transposed, and foll. 354-372 should be arranged as follows: 354, 356-358, 355, 362, 359-361, 364-371, 363, 372.

[Hastings.]

290.

1103. Size 13 in. by 7½ in.; foll. 608. Twenty-five lines in a page.

A system of Shi‘ah Law, entitled معارج المدن, by Muḥammad ibn Ahmad ibn ‘Abd al-Rasul, who compiled it for the use of his son, Muḥammad Iyās, and completed it in a.h. 1079, at Maḥshad.

The rhymed preface begins: أحمدك الهم با خالق يي واشكرك الهم با زرتني. The author complains in it of hard times, the decay of learning, etc. His work contains fifty-nine books, which are enumerated on fol. 3, as follows: كتاب النبالة فالفاحة الفالكهة فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح فالفامح

These books are arranged under the four heads usual with the Shi‘ites, namely, الفائدة والدعاية والنعي، and the الأحكام. There precedes (fol. 3-43) a long intro-
ARABIC MANUSCRIPTS.

291.

2838. Size 12½ in. by 7 in.; foll. 235. Thirteen lines in a page.

A treatise on the dogmas and the spiritual law (فروع الدين) and the Shi'ites, also by Muhammad al-din ʿAbd al-Rida, who wrote it during a stay in India, for Nawwāb Muhammad Amin Khān, son of Nawwāb Muhammad Khān, in a.h. 1084, at Ahmadābād (Gujarat).

Beginning: أَمَّا بعِدَ الْحَمَّامِ لَوْليَةَ وَآهَلَهُ، وَالْفَضْلَةَ عَلَى نَفْسِهِ، وَمَا تَوَفَّدَ الْعَايِضِ بَيْنَ الْوَصَّائِفِ (لداني) وَلَعَلَّكَ لَيُؤْمِنَ أَحَدُ الصُّحَابَاءَ مِنْهُمُّ. 

After the dedication, which is written in a high-flowing style, the first part begins (fol. 3): قَآتِلُ شَمَسُ الأَّمْوَٰلِ عِنْدَهُ كَوْكَبٌ الأَّمْوَٰلِ. It gives a short account of the fundamental dogmas of the Shi'ites, each under the heading (كَوْكَبٌ). The second part begins (fol. 4): قَمْرُ الشَّمْوِ عَدْدُهُ شَجَوَّمُ النَّزَعُ (النداء). It comprises the following books, each under the symbol of a star (نجوم), and subdivided into various metaphorical headings (such as: 

The date of the author runs as follows (fol. 234v): أَتَعَلَّمُ أَنْ هَذَا بِمَثَلِ مَشَقَّةٍ مُّنْصِفَ أَوْلِ الدِّينِ الثَّانِي من شَهْرِ المِلْلَةِ بِفَرَاغٍ مِّنْهَا مَسْتَيْنُ أَنْتُهَا النَّصَافَ نَصَافٌ منْهَا مَسْتَيْنُ. 

See regarding these terms, N. von Tornau, das Moslemische Recht, pp. 5, 18, 26.

1 See regarding him, Īṣā, p. 537.

1 i.e., = 1009.
PRINCIPLES OF JURISPRUDENCE.

292.


Beginning: قال الشيخ الإمام الوليد العالم صدر الكبير خزيمة لسان الملة تاج الدين حبة الإسلام سلطان المكلمين ملك الخلق حسین، يظهر الناظر (؟) أبو النفاث يجمع بين الحسن الروم ومحمد في عمره ونع للأخير بأن الغ،

The following is a list of the principal headings:

- الكلام في اللغات (fol. 2).
- الكلام في التقدمات (fol. 9).
- الكلام في المعموم (fol. 29).
- الكلام في الدور والواضح (fol. 50).
- والخلاص (fol. 60).
- الكلام في النص والمستنى (fol. 71).
- الكلام في الاعمال (fol. 74).
- الكلام في الاختيار (fol. 81).
- الكلام في الاجماع (fol. 93).
- الكلام في التعامل (fol. 109).
- الكلام في التبشير (135).
- والترجمة (139).

A beautiful copy, written in a bold hand, apparently by the author himself. Dated 2nd Safar, 1091. Revised. A rich ornament at the beginning; coloured lines round the pages. Fol. 105 and 110 should be transposed.

Seal and signature of the author on the title-page. This copy was bought afterwards by Nāṣr al-dīn, a "slave" (خانیه زان) of ʿAlāḏīr. Seals of H. Vansittart and C. Bodenham, with the signature of the latter ("Calcutta, May 1st, 1787") and an English title.

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293.


After a few introductory words, the treatise begins: فإن اصول الشرع ثلاثة الكتب والسنن وأجماع المنهج، والصلة الرابع القواسم المستنبطة من هذه الأصول.

The headings occurring in the course of the work are almost the same with those of the ألمى as given by Flüschler, Cat. Lips. 475 sq.

Boldly written, furnished with copious notes. Date, Dhu'l-ka'bah, 821. The margin is injured.

294.  

Another copy of the preceding work.

Well written in a large, current hand, with many notes, but worn and injured by damp towards the end. The colophon is nearly destroyed; but the date, A.H. 914, is still legible. Several leaves are missing after fol. 296, and fol. 1-17 have been supplied by a different hand.

[Johnson.]

295.
B 328. Size 9 in. by 6½ in.; fol. 123. Seven lines in a page.

Another well written copy of the same work, with copious glosses. It was transcribed in India, A.H. 992. The last fol., with the colophon, is mutilated. One leaf is missing after fol. 24, and the first fol. has been supplied by a different hand.

Bij. Libr., A.H. 1628, from Mella Fayyadah.

Cat. 229, iii. 1.

296.

Another copy of the same work.

Well written in different hands, with copious glosses. Red lines are placed at the end of the first few pages. Much injured by insects.

Seal of Ibrahim Nauras (Abul Shah II.) on the first page.

Cat. 229, iii. 2.

297.
662. Size 8½ in. by 5½ in.; fol. 119. Five lines in a page.

Another copy of the same work, written partly in Nasta'liq, and partly in Na'kh, breaking off abruptly.

Notes.

Wreathly inscribed by a later hand. [Johnson.]

298.
B 320. Size 8½ in. by 4½ in.; fol. 46. Thirty-two or thirty-three lines in a page.

Ibn Hāji's (Jamāl al-dīn Abu 'Amar 'Othmān b. 'Omar Mālik) (d. A.H. 646), or Principles of Jurisprudence, being an abridged edition of his "Minhāj al-sūl...". See H. Kh. vi. 170 sqq.

Begins: A Thāmil yāb al-adīn.

Concludes: "Alf dhāl min strategē "al-sālih Ismā'īl bin 'Abdullāh, Mālik, born Khudayr, the last of the Mālikī school of law."

Written in a small hand, of the ninth century. The first leaf and the concluding portion supplied by more modern hands.


299.
B 323. Size 9 in. by 4½ in.; fol. 49. Twenty-nine lines in a page.


The original text and the commentary are distinguished by the words "Qāl" and "‘Allu'

This is only the commencement of the work, the rest of the MS. having been lost. Closely written in a small Nasta'liq hand, with marginal notes. Stained by damp.

An ornament at the beginning contains an inscription, according to which this MS. was part of the plunder brought from Mūhammadbāb-Bīlār, and came into the Bijāpūr Library in A.H. 1627.

Signature of Ibrahim Nauras (Abul Shah II.), with a seal bearing the inscription "‘Abdulrahim ibn Qutayba al-abdūrīyīn.

Cat. 229, v. 5.
300.


Another copy of the same Commentary, imperfect at the beginning. Well written, by Shihab Burhan; containing the complete text of Ibn Hajar. The upper margin of the first portion has been eaten by white ants.

The first entire paragraph begins: قال مسللة

الواجب على الكفاية.

Catal. 229, v. 1 (?).

301.


Another fragment of the same Commentary, containing the concluding portion.

Neatly written. At the end we find the date of the author, 26th Shawwal, 784, and after it the following colophon: فرغ العبد الصغير الراجي إلى رحمة_shot the copyist's name on the front of the volume. This copy has the entire volume of Jami's Commentary, with the addition of the book on the miracles of the Prophet at the end. The first complete paragraph begins:

نال الخصر الأول.

The leaves have been misplaced in binding; they should stand thus: 1, 3–102, 177–201, 153–176, 2, 202.

302.

B 333n. Size 7 in. by 5½ in.; fol. 369. From fifteen to seventeen lines in a page.


The greater part of this copy is written in a very cursivissimo, but the concluding portion in a plainer, Nas-
ARABIC MANUSCRIPTS.

314.

B 318. Size 11½ in. by 6½ in.; f. 238. Twenty-seven lines in a page.

A copious Commentary (تذكير) on the Manār, the title and author of which are not to be found, this MS. being slightly imperfect both at the beginning and end. It appears, however, from the general terms of the work, and from a comparison of several quotations on the margin of the Lakhnau edition of the Manār, that we have here another commentary by Nasā’ī himself, entitled كشاف الأسرار. Cf. H. Kh. vi. 121, and Ibn Katūshuga, ed. Flügel, 22. There precedes a short introduction, on the sciences of religion and law in general. After this, the commentary begins as follows (fol. 2v.):

Legibly written, of the tenth century; the text often not distinguished from the commentary. Injured at the beginning and in several other places.

Cat. 229, i. 2.

315.

1742. Size 8 in. by 4½ in.; f. 96. Generally nineteen lines in a page.

A concise Commentary (تذكير) on the Manār, entitled دائر الحق إلى علم الأصول and being an abridged and easier version of another commentary by the author, called مدار الأصول. The latter is, according to H. Kh. vi. 125, the work of Muʿīn (al-dīn) Abu ʿAbdALLAH Muḥammad b. MuḥarrAK Shāh Harawi. It occurs in Stewart's Catal. 150, alxi. Cf. Bibl. Sprenger. 600 (?)

The preface begins: 

Legibly written in various styles of Nastaʿlīq, without distinction of the text in the latter portion. The colophon runs as follows:

تدع نور النور من تذكير نبوءة لمحمد بن محمد بن النور_walks, and the margin of the Lakhnau edition of the Manār, that we have here another commentary by Nasā’ī himself, entitled كشاف الأسرار. Cf. H. Kh. vi. 121, and Ibn Katūshuga, ed. Flügel, 22. There precedes a short introduction, on the sciences of religion and law in general. After this, the commentary begins as follows (fol. 2v.):

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There precedes a short introduction, on the sciences of religion and law in general. After this, the commentary begins as follows (fol. 2v.):

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تدع نور النور من تذكير نبوءة لمحمد بن محمد بن النور

There precedes a short introduction, on the sciences of religion and law in general. After this, the commentary begins as follows (fol. 2v.):

Legibly written, of the tenth century; the text often not distinguished from the commentary. Injured at the beginning and in several other places.

Cat. 229, i. 2.
320.

1574. Size 9½ in. by 6 in.; fol. 107. From twenty-four to twenty-seven lines in a page.

Another copy of the same work.

Closely written in Nastaliq, by Ḥāfiz ‘Ali Muḥammad. The text and the commentary are marked with and respectively. Some notes. The margin is partly cut away.

[Flower.] 321.


Another copy of the same work, imperfect at the beginning and end, and in many other places. Begins:

هذا الحكم

Well written, text and commentary marked with and Notes. Partly injured by damp.

Erroneously inscribed (fol. 64) شرح عمل اليوم والليل.

322.


A super-commentary on the preceding work, entitled the work of a Persian scholar. The colophon runs as follows:

فإن شاء الله نشر هذا responsus الخلاف من المنهجLV AND the author's name appears at the end of the manuscript. Printed at Delhi, A.H. 1267, and at Lakhnau, A.H. 1281.

Well written, the text of the Twelvth in red. The colophon runs as follows:

ختمت هذا كتاب توقيع روز... and the author's name appears at the end of the manuscript. Printed at Delhi, A.H. 1267, and at Lakhnau, A.H. 1281.

Occasional notes. Fol. 134 mutilated.

On fol. 289 is a list of contents, and on its back an English title.


[College of Fort William, 1825.]

1 See Bibl. Springer. 692.
ornament of the first page has been cut out. Fol. 17 is much injured.

The leaves have been misplaced in binding. They should stand in the following order: fol. 1–18, 135–138, 178, 156–177, 139–145, 147, 146, 148–155 (after which is a slight defect), 19–134, 205–206, 184–200, 202–204, 201, 179–183, 257–478, 480–483, 479, 484–563. Foll. 553 and 554 are not consecutive, notwithstanding that the catch-word would imply it. The defect, accordingly, existed already in the original MS.

Signature of the owner, Hai'dar 'Ali b. Rustam 'Ali, at the end.

Cat. 229, xi.

323.

2089. Size 6\(\frac{1}{2}\) in. by 5\(\frac{1}{2}\) in.; foll. 318. Twenty-five lines in a page.

Another copy of the Tabaqah.

Nestly written in Nasta'llik, but the first portion (to fol. 67) supplied by two different hands. Notes. The book having been injured, it was bordered with new paper; hence the catchwords were often lost, and the latter portion misplaced in re-binding. Foll. 258–318 should be placed in the following order: 258, 291–310, 314–317, 259–290, 311–313, 318. A defect after fol. 162. A blank on fol. 130.

Seals of 'Abd al-aunum, Henry Vansittart, and Charles Boddam, and signature of the latter, "Calcutta, May 1st, 1787."

324.

922. Size 8\(\frac{1}{2}\)-in. by 5\(\frac{1}{2}\) in.; foll. 142. Nineteen lines in a page.

An incomplete copy of the same work.

Nestly, but legibly written in Nasta'llik, with many notes. It breaks off abruptly. [Hastings.]

325.

B 187. Size 8\(\frac{1}{2}\) in. by 5 in.; foll. 299. Seventeen lines in a page.


The first gloss begins: قولاً محمد للذين أحكموا بنكاحه أصول الشرعية، إن الخلاف في الكتاب في اللغة كالكتاب.

Nestly written. The colophon runs as follows: تما كتب حكيم حسن جمل على كتاب النور نزل إلى ملك الأعلام ابن عالم الفاضل مولانا دهليت محمد بن كمال محمد غنر الله له... تحريقو النازح الخمس عشر من شهر المارك لسال سنة 113.

Frequent additions by the author (مента) on the margin of the first portion. Blue lines round the pages. The first leaf mutilated. Defects after foll. 35, 51, and 297.

Cat. 226, xxiii.

326.

B 188. Size 9 in. by 5 in.; foll. 96. Eleven lines in a page.

Glosses (تعليقات) on a passage of the Tabaqah, viz. the paragraph (نص) on the Good and the Bad (الخونس) ماب تقدمت, and especially on the four sects of Shâd ar-shari'ah (corresponding to foll. 250 sqq. of no. 322), by 'Abd al-Hakîm b. Shams al-dîn (Siyâkhtû, d. about A.H. 1106). See, for another commentary and the subject in general, Flügel, Hdss. Wien, ii. 618, and also H. Kh. vi. 448.

The preface begins: حامداً ونصر كتابه التحقم

The first gloss is: (r. c.) مين فما بالشرع (قضايا الشرع) هو يعني أن هذا الحكم مما يثبت بالشرع إلا بحکم رمدة مقدمات نتیج

Plainly written in a large hand.

On the last page is written: ابن كتاب حاكم عبد الحكم بمقدمات توج.

Cat. 226, xxii. (?).

327.

3095. Size 8\(\frac{1}{2}\) in. by 5\(\frac{1}{2}\) in.; foll. 135. Nineteen lines in a page.

Glosses on the Tabaqah, entitled 그렇게 بإغراض النازح: ما شرعت باللعب (اللعب باللقب), son of 'Abd al-jakim Siyâkhtû. These glosses were
written by the author in his early youth, under the superintendence of his father, and include the glosses of the latter, described under the preceding no. Cf. Stewart's Catal. 148, xxix. (2).

Beginning: 

The first gloss is: (قوله) أو تصميم مذهبه: (اللغة)

Neatly written in Nasta’liq. Imperfect at the end, and injured by insects.

Seals of H. Vassallart and C. Bodman, with several inscriptions in the handwriting of the latter.

328.

1286. Size 10¼ in. by 6 in.; fol. 283. From twenty-three to twenty-six lines in a page.

Glosses on the Talhah, by an unknown author, imperfect at the end.

Beginning: (قوله) احوال الشرعية الظاهر ان الولد

بالقائمة الكلية أو الأجسامية.

Written in a current Nasta’liq hand, the first portion on reddish paper. Frequent additions (marked with (ح)), corrections (marked with (ذ) or (ب)) notes of the author (من كرة) and various readings are on the margin. It would appear that this MS. was copied from an earlier edition of the work, and revised according to an enlarged one.

Fol. 30v. has been left blank. Slightly injured.

Inscribed: حاشية كتابة هاء در علم اصول اللغة.

Seal of Sheikh al-islam Mahammed (of the twelfth century).

[Johnson.]

329.

B 325. Size about 8½ in. by 5½ in.; fol. 110.

Twenty-five lines in a page.


Beginning: 

The work consists of two inductive chapters, and seven books: I. (fol. 21) (fol. 95); II. (fol. 97); III. (fol. 105); IV. (fol. 105); V. (fol. 110); VI. (fol. 110); VII. (fol. 111). Each of these books comprises a series of questions (مقللة), which are generally subdivided into chapters. The work concludes as follows:

A valuable copy, made by Mahâmed b. 'Othman al-azrâ'.

The work was transcribed from a MS., into which all the additions made by the author on a final revision had been entered by Dârâm Dînîyatî, in Rabû 11, 772, at Makkah. It was also collated, immediately after its completion, with another MS., which had been collated with the author's own copy.

Several Tâdâls for the works of Isawî are on the title-page, and a poem in praise of that author is at the end, all in the handwriting of the transcriber. The margin is injured. A defect after fol. 5.

330.

B 326. Size about 8½ in. by 5½ in.; fol. 64.

Twenty-five lines in a page.

A treatise by the same author, on the Grammatical Elements of Jurisprudence, being a sort of supplement to the preceding work, during the progress of which it was begun. See H. Kh. v. 263 sq., and also ii. 424.

1 From Isawî, in Upper Egypt.
2 Supposed to be the inscription of the author's copy.
ARABIC MANUSCRIPTS.

The date of the author runs as follows: A.M. 771 an-nâma "And the year (of the death) in the era of the second caliph and twelve years after the Hijra."

Written by the same hand as the preceding MS., to which it corresponds in all particulars of origin and authenticity. The original copy had been revised by Ibrahim Dimyath, A.H. 771, and declared by the author to contain the standard version. Date, Monday, 16th Rabi' II, 794.

Various poems in praise of the author are at the beginning and end of the book, in the same hand.

331.

B 330a. Size about 11½ in. by about 7½ in.; fol. 341. Eleven lines in a page.


Beginning: "Qal sa'dan hulul an shafii an-nam al-amir, al-tähir" (see i.e. dear and forever, the great name of the author).

The author states in his preface that his work comprises both the Hanafi and Shafi'i systems. It consists of an introduction, and three books, containing three parts, whose subjects are: the madhabs, the madhabs, and the madhabs, and the madhabs, and the madhabs, and the madhabs, and the madhabs.

PRAYERS AND CHARMS.

334.

831. Size 8½ in. by 4½ in.; f. 198. Twenty-eight lines in a page.

The Prayer-book of 'Ali Zain al-Abîdîn, the fourth Imam of the Shi'ites (A.H. 94 or 92), transmitted to posterity by al-Mutawakkil b. Harun Thâqafî, on the authority of two grandsons of 'Ali. It is called the Khilaf al-Kamâl. Cf. Tûsî, p. 127, who is, however, inaccurate, and H. Kh. iii. 100. The work was printed at Calcutta, A.H. 1248, according to Bibl. Sprenger, 699; and it seems also to be contained in Cat. St. Petersb. 33, lxii.

The present text is given on the authority of Najm al-dîn Abu'l-Hassan Muhammad b. al-Hassan ... 'Alawi Husunî, who had it from Abu 'Abdallah Muhammad b. Ahmad b. Shahrîyâr, guardian of the mausoleum of the Khalîf 'Ali, in Rabî' l. 516, etc. The Ismād goes back to Mutawakkil, who gives the following account of the origin of the book. He was returning to Khorasan from the pilgrimage, when he met with Yahya b. Zaid b. 'Ali, and received from him a copy of these prayers, on the authority of his father, Zaid the Martyr. Subsequently, after Yahya had been killed (A.H. 123), he went again to Madinah, where he showed his copy to Ja'far al-Sâdiq, who found it identical with a book in his possession, which had been written by his father, Muhammad b. 'Ali. From this Mutawakkil took a copy, Ja'far himself dictating. The book consisted originally of seventy-five chapters, but eleven were lost by him, so that he only kept some sixty chapters.

With the exception of the last statement, the same story is given with another Ismād, which, in Ibn Mutûbîhar, joins that of Tûsî (l.c.). According to this version, the book contained only fifty-four prayers,

1 From the margin.
2 He appears to have confused the names of Mutawakkil and his son 'Umair.
which are enumerated, and are exactly the same as those found in the present MS. There is, however, an appendix (fol. 175), which was offered by several MSS. It is introduced by the first Īṣād, and contains seven more prayers, and formulae for each day of the week.

Well written, with vowel-points. Accompanied by an interlinear translation, and many useful notes, in Persian. Gold lines round the pages. An ornament at the beginning.

[Johnson.]

335.
2324. Size 8½ in. by 5½ in.; fol. 65. Ten lines in a page.

Prayers for the week, beginning with Friday. According to the introduction, these prayers were communicated by the Prophet to Mūhammad b. Uṣāmah, when he was imprisoned at Iṣfahān, for being suspected of Ḳarmātism; and he regained his liberty through their influence.

Beginning: حکم من محمد بن إسحاق رضي الله عنه أنه آتى النكاح،-aged, another mother, a daughter, and ten sūfarā and ṭan. The prayer of each day consists of a qurān and a fāsūdā, and other religious duties.

Well written, with vowel-points.

[College of Fort William, 1826.]

336.
1531. Size 10½ in. by 6½ in.; fol. 236. Fourteen lines in a page.

A Shi'ite book on religious duties, especially prayer, imperfect at the beginning. It appears from quotations of other works that the author is Aḥṣā b. Ḳān Tūṣī (Mūhammad b. al-Ḥasan, d. a.h. 469). It is very probably his Kitāb al-wuqūḍ wa al-ʿibādāt, mentioned in his own Fihrist, p. 349, l. 18.

Beginning: امتد فارتان ان النصر نالت اجمع منه. The first paragraph, which is inscribed in Persian, gives an outline of the present work. The five principal duties

of the Shi'ites are prayer, almsgiving, fasting, pilgrimage, and holy war. The author begins with prayer, as that duty which is to be performed every day, and treats of it circumstantially in a separate part, ʿibādāt al-bāyḍ bīlālā. This part is introduced by a treatise on ablution and other preparations for prayer.

The second part (fol. 100c.) treats briefly of the remaining duties, according to their occurrence in the course of the year. It begins with Ramaḍān, the time for fasting, and concludes with Rajab. The rites of the pilgrimage are mentioned under Dhuʿl-hijjah.

Then follow those duties which are not connected with a particular time (fol. 209v.). They are either personal, as charity, or penitential, as praying, or rnisionary, as almsgiving, the latter, for the author's support and the latter, for the former's benefit.

The work concludes (fol. 213c.) with three sets of prayers, recommended for special times, viz. morning and evening prayers, prayers for each day of the week, and such for the twelve hours of the day. For particulars the author refers to his Fihrist.

There are added (fol. 231) a charm, rules for the Nauruz, and a prayer.

According to the colophon (fol. 232v.), this copy was transcribed from that of Mūhammad b. Manṣūr b. Abūd b. Idris ... 'Ījī, which had been written in a.h. 570, and had been collated with the author's own copy. It is well written and emended. It has also been collated with the copy of one Aḥṣā al-Ḥusnān.

At the end is a prayer, styled ʿAšrā, and ascribed to ʿAli. It is in a different hand, and is dated a.h. 1018. Fol. 234 should be placed after 228. Worm-eaten.

[Johnson.]

1 See his Fihrist, p. 141.
2 i.e. مصلحة الإيجيد, ss. 288, l. 8.
PRAYERS AND CHARMS.

337.
B 229. Size 10½ in. by 6 in.; foll. 63. Twenty-five, afterwards twenty-one lines in a page.


At first written in a small clear hand, but continued (from fol. 337) in an inelegant Nasta'lik. The colophon runs as follows: 

تم كتاب المفسد الاقوي في معاني

اسم الله تعالى المسمى بزهائم

ال fattah إلى زمة الله تمم

حاسد بن إبنا. متن

في شرح المارك ذو التهج. من بح (sic). Marginal notes.

A prayer, inscribed with directions in Persian, is added at the end.

The title-page is filled with various extracts, amongst them a fragment of a preface, which begins: 

الحمد لله الذي لا يستور النور عليه، and ends abruptly with the first few words after the hundred and the names of the Apostles. From these it would appear that we have here only a variation of the original exordium of the present treatise.

Worn-eaten and stained.

337.
B 438. Size 6 in. by 4¼ in.; foll. 36. Eleven or twelve lines in a page.


Beginning:

ورد ليلة الأول من أوقات الشعائر.

الله الذي تبلى عرفة قدس الله رحمة الله الرحمن الرحيم.

Then follow the nocturnal prayers for the remaining week-days, and after them the diurnal prayers (ورد يوم, the hundred and the names of the Apostles, etc.) in each case.

Well written, on European paper, with notes referring to the quotation of some of these prayers in the (of Eshati, d. A.H. 588; see H. Kh. iii. 200). Red rulings.

Cat. 233 (Duwat), ii. 1.

340.

This is a manuscript of the prayer to the blessed day in the month of Shadha. The author is Abu'l-Abbas Ahmad Buxi (d. A.H. 622), the same as that described by Flügel, Hdes. Wien, ii. 566, 3.

Written in a large bold hand, of about the tenth century. Two leaves are wanting at the beginning. The first words are: 

نوبي نور السما. Defective after foll. 6, 14, and 83, and at the end. Much injured.

That part which treats of the names of God (see Flügel, loc.) has its own title (fol. 33), and the name of the author is introduced at the beginning of it. It is probably mentioned as a separate work, in H. Kh. iv. 24, under

شرح اسم الله المصفى, in the third place.

The part just spoken of had been placed at the beginning of this volume, and inscribed

شرح اسم الله الحسنى. Cf. Catal. 234, viii. 2 (?).

339.
The author confines himself chiefly to traditions from the five canonical collections of Bukhārī, Muslim, Abu Dā'ud, Tirmidhī, and Nasā’ī. He generally omits the Imāms. The work begins with a succession of introductory paragraphs (فصل).

The date of the work is given at the end as follows: نال مصنفه الشيخ العالم الإمام المحقق المحقق مع محدث الدين أبو زكريا الموتى تحنين بن شرف بن مروي (س) عفا الله عنه فرغت من جمهور سنة تسع وستين، ونعتانة سوا آخره التهتة بعد ذاك راجعه راجا لجميع المسلمين.

About one-third of this copy was written by Khwājah Rukn al-dīn Rūzbahān b. Manṣūr b. Yahya b. Shākih Rukn al-dīn Manṣūr Ṭastūrī, in a good hand, about the ninth century. The rest, including also the first leaf, has been supplied by a descendant of his, named 'Abd al-rāhām b. Jumād b. Ṭastūrī, in a more hurried character, towards the end of the tenth century.

Prefixed is a list of the chapters of the work (foll. 1–6), followed by a little tract in Persian, on the lawfulness of using vinegar (خل). It concludes: هذا المحقق لوالعالم الخير. The name of the author, however, is not given. This tract was copied in A.H. 991, by Ḥādar b. ‘Ali, who succeeded the transcriber in the possession of this MS. Worm-eaten. Several leaves stained.


341.

2821. Size 7 1⁄2 in. by 5 1⁄4 in.; foll. 112. Seventeen lines in a page.

كتاب انيام الخطر

A Vade-mecum for Travellers, comprising prayers and ceremonies to be performed, and amulets and remedies to be used by them for their safety. It was compiled by Rāpī al-dīn Abīl-Kāsim ‘Ali b. Mūsa b. Ja‘far b. Mūhammad b. Mūhammad b. Tā‘ūs (Ṭā‘ūs) ‘Alawi Fātīmī, a Shī‘ite and chief (نائب) of the

Sāyids, who probably lived in the latter part of the seventh century. This treatise is properly entitled كتاب الإمام من اختبار السفر الانكر. Cf. H. Kh. i. 433.

Begins: يقول مروي الأفضل الامام الزهري:...

In thirteen chapters, each subdivided into sections (فصل), a list of which is inserted in the preface. The chapters are on the following subjects: I. فيما ذكره عن كتب النظر والذارية للسفر وما يحتوي عليه قبل الأخر في المسكن والغبار في�ذكر الإمام معه في السفر بالسلامة من اختبار وإكدرة فيما ذكره مما (24) فيما ذكره الإسلام معه في السفر بالسلامة، ونغام والطعام في سفر عشرين، فيما ذكره من آداب labs المسجد والتعل والصيام عند السفر في اثاث ثلاثة في أمال مما (87) فيما ذكره من استعداد (87) فيما ذكره من استعداد. الموارن والركوب عند السفر والبلاد في استعداد الإمام، فيما ذكره مما (45) فيما ذكره مما (58) فيما ذكره مما (60r) فيما ذكره لما (70) فيما ذكره مما. الفيلفاءة بما يقل عن ابنه في خشيته من الدار للسفر وما يقل عن ابنه، فيما ذكره مما (39) فيما ذكره مما (39) فيما ذكره مما (39) فيما ذكره مما (39) فيما ذكره مما (39). This treatise begins: الأجد لله هو أهله.
PRAYERS AND CHARMS.

The work contains eleven chapters: I. (fol. 6) in the Gladiator; II. (fol. 11) in the Slavonic; III. (fol. 14) in the Arabic; IV. (fol. 16) in the Hebrew; V. (fol. 17) in the Slavonic; VI. (fol. 43) in the Hebrew; VII. (fol. 88) in the Slavonic; VIII. (fol. 60) in the Arabic; IX. (fol. 72) in the Hebrew; X. (fol. 76) in the Slavonic; XI. (fol. 184) in the Arabic; XII. (fol. 248) in the Hebrew.

Bibliography:

342.

343.

B429n. Size 10 in. by 6½ in.; fol. 37. Twenty-seven lines in a page.

An explanation of the Epithets of God.

The following is an abstract of the preface:

2. Cf. Tafsir, Tafsir. p. 188, and H. Kh. v. 585. See also no. 326.
ARABIC MANUSCRIPTS.

in question runs as follows (fol. 87):

Written in a good Persian hand, with vowel-points. Numerous marginal notes. Several leaves supplied in a later hand. Slightly injured on the margin and stained. Fol. 21–61 and 79–96 should be transposed.

[College of Fort William, 1825.]

346.

Size 9 in. by 4\(\frac{1}{4}\) in.; fol. 113. Thirteen lines in a page.

Another copy of the preceding work.

It begins:

This is the authentic commencement, according to the commentary of 'Ali Kâri (see below).

Plainly written, by Khân Muhammad, in Rajab, 1115. Ornamented. Same notes.

A key to the work, in Persia, is on fol. 1.


347.

Size 8\(\frac{3}{4}\) in. by 5 in.; fol. 208. From six to sixteen lines in a page.

Another copy of the same work.

Begins:

Written in a large hand, partly with vowel-points. Numerous notes. One or two leaves wanting at the end.

From fol. 191 follow various other prayers, the first imperfect at the beginning. Carelessly written in different hands.

In an elegant Oriental binding. Seal of Nûrât Jâng.

[College of Fort William, 1825.]

1 From the margin.
PRAYERS AND CHARMS.

348.

A copious Commentary (متعزج) on the preceding work, by 'Ali b. Sultan Muhammad (Harawi Kāri), d. A.H. 1016, at Makka. According to H. Kh. iii. 78, it was composed in A.H. 1008, and entitled "الحروف على الألفاظ والاسماء ورقمهم." Cf. Stewart's Cat. 175, ii.

It begins with the explanation of the introductory words of Ibn Jazari, بسم الله الرحمن الرحيم اللهم صل على سيدنا محمد وعلى آله وسلم. Then follow, as the authentic text, the words given at the beginning of no. 546. The usual beginning, الله الحسن... (see no. 345), is mentioned here only as the reading of some MSS.

Well written. Slightly injured by insects.

[College of Fort William, 1825.]

349.
D 423. Size 9 in. by 4½ in.; fol. 65. Twenty-one and nineteen lines in a page.

I. Foll. 1-28. Extracts from a cabbalistic treatise called كتاب الشمسم الأفلاق في علم الحروف والألوفات, newly arranged in four sections (فصل), and entitled "الحروف في الألفاظ والإسماء والألوفات." They are attributed here to Abu'l-'Abbās Bûnî (d. A.H. 622), but unless we have in the treatise itself a work of Bûnî hitherto unknown, this statement cannot be true. The only work with the title كتاب الشمسم الأفلاق, that is known, was written more than two centuries after the death of Bûnî, by 'Abd al-malām b. Muhammād Bīsāndī (d. A.H. 838; cf. H. Kh. iv. 73, Cat. Mus. Brit. 344, and Cat. Lugd. iii. 176). Perhaps the statement of the present MS. is founded upon a confusion of the treatise in question with a work of Bûnî, called كتاب الشمسم العدارف (see H. Kh. iv. 75, and Cat. Lugd. iii. 171), from which the author himself made similar extracts under the title كتاب الشمسم المدارف. Cf. H. Kh. iv. 449.

Beginning: العادم لله... تأل النعيم أبو العباس... البونى قدس الله روحه اما بعد هذئ نذة منشوله من حوصل به الفقوذ.

The four sections are described as follows: I. في معرفة; II. في جواهر الأسماء وعائدها; III. في تصرفات الحروف; IV. الألفاظ على الحروف والاسماء وتكويناتها.

Plainly written, but incomplete. There are defects after foll. 16, 18, 20, and at the end.

II. Foll. 29-65. The concluding portion of a treatise on the properties of the letters of the Abjad. The author is not known, but he quotes Bûnî and Shāhīlī (d. A.H. 660).

This fragment begins in the seventeenth section, which is devoted to the letter ف; the first words are: تعلمون ف. The twenty-eighth section, on the letter ض, is followed by other sections, not numbered, and the treatise concludes with the words تمم الرسالة. Then follow some magic squares.

350.

The celebrated Prayers for Muhammad, called دول الله علي ولخليجات, by Abu 'Abdallah Muhammad b. Sulayman Jazālī (Simlah Sharif Hasani, a Maghrībi saint, who died on 18th Rabī' I, 870, at Fâs), 1 Cf. H. Kh. iii. 235; Flügel, Hds. Wien, iii. 146; Cat. Bodl., ii. 86; Cat. Sp. Petersb. 33; and Stewart, 175, iv.

The work was printed at St. Petersburgh, 1842.

Well written in a large hand, with vowel-points. Marginal notes, mostly derived from the commentary of Fāsî, in the earlier portion. The drawings of the Mosque of Madīnah are wanting, but there is a description in words instead.


[Tippu.]

1 These statements are from the commentary of Fāsî (see no. 364). Jorālah is a Berber tribe in the Ḡāzūlī. It is also spelled (see Edrisi, Description de l'Afrique, par Dozy et De Geeste, v, 1, 10). Simlah is a branch of the same tribe.
351. 4a. Size 7 in. by 4½ in.; fol. 106. Eleven lines in a page.

Another copy of the Dalāl al-tāhārāt.

Well written, with vowel-points. Richly illuminated and gilt. It contains two pictures, representing the Mosques of Makkah and Madinah.

"Received from Dr. Boyle, July, 1858."

352. 2618. Size 7½ in. by 6 in.; fol. 68. Eleven lines in a page.

Another copy of the same work.

Plainly written in a Malay hand, with vowel-points. The drawings are omitted. At the end (fol. 67r.) is an epilogue, addressed to the author. It begins:...لَمْ يَكُنُّ وَلَدٌ مِّنَ الْمَلَائِمِ إِلَّا أَنْ فَرَضَنَّهَا نَفْسَهَا..."

353. B 443. Size 4½ in. by 3 in.; fol. 165. Seven lines in a page.

I. Foll. 1-102. Another copy of the Dalāl al-tāhārāt, imperfect at the beginning; the first words are: في العلماء. Plainly written, with vowel-points.

II. Foll. 104-165. Another fragment of the same work, written in a similar style.

Slightly injured.


Beginning: يَقُولُ الْعَبِيدُ الْمَتَّفَقِيَّ الْلَّهُ مِنْ سَبَعِ الْرَّافِعِينَ...

The author says in his preface that this is an abridged version of a still more ample commentary which he had written before.

Well written. Has the following colophon:...ئَدْ مَنْ نَفْسَهَا إِلاَّ أَنْ فَرَضَنَّهَا نَفْسَهَا..."

Slightly injured by damp.

Seals of Anwar al-dīn Khān and his son 'Usrat Jung (A.H. 1174).

[Tippu.]


I. Foll. 1-89. The Dalāl al-tāhārāt of Jāmī, without the introduction.

Beginning: اللَّهُ صَلَّى عَلَى ابْنِهِ وَرَضَى إِنَّهُ..."

Plainly written; vowel-points occasionally added.

II. Foll. 91v-101. A prayer for Muhammad, styled دُرَّةٌ أَكْرَم.

It begins: وَإِنَّا نَسِيَتَنَا إِنَّهُ إِلَّا اللَّهُ وَحِدهُ... and is preceded by a Persian introduction, اسْنَاد دُرَّةٌ أَكْرَم.

Plainly written, with all the vowels. It was transcribed by Shaikh Muhammad b. 'Abd al-lāh b. Malik Yakūt, Salābath Khān.

The vacant pages between these two pieces are filled with a prayer for Muhammad, written in a very large hand, and at the foot of the second is a charm, ascribed to 'Ali, in Persian, written in Shikastah.


Beginning: بِسْمِ اللَّهِ رَحْمَةً وَبَرَاءَةً وَمَعَالِيّ الْلَّهِ..." amat rā'i.

Well written in a large hand.

For the rest of the volume, see Urdu and Persian MSS.

[College of Fort William, 1825.]

1 Effaced.
PRAYERS AND CHARMS.

356.
B 439. Size 9½ in. by 6½ in.; fol. 32. Nineteen lines in a page.

A fragment of a Book of Prayers for Muhammad, consisting of extracts from Jazuli's with paraphrase and explanations, and a few original additions, so as to form a sort of commentary on that work. The author, Saiyid Mufarre Varz, of Madinah, was still alive when this MS. was written, i.e. A.H. 1107.

Beginning (fol. 1r): فصل ثم أدرج في قصة عضبة بقرة الدعاء المنزورة والصلوات العمودية من الكتاب المشهور نسبي بالألام الخرابات. The division of the division into quarters and thirds is also marked here. The first quarter ends on fol. 6. At the end, as additions by the author, are two prayers for Muhammad, ascribed to Abu Bakr and Ali, and after these a drawing of the three tombs in the Mosque of Madinah.

The colophon offers a different title:

"أقول وقد تم: حمد الله ونفيه الكتاب المسمى بـ "ب/service" من الجاثية من الشريعة إن كسرت الذين ينفعون حفظه الله تعالى فتنهى علوا ويركز وربما كثر الأمام عند التقا يذل اللئلال والديمة التي حافظ [هنها] العلامة" من كتاب دلال الخرابات والشريعة المتممة ما نقل ودلل المنهج ناج الدین والمفسد على الله عز وجل."1

Well written, with vowel-points, but injured and defective in several places. Leaves are wanting after fol. 3, 5, 28, 29, and 30.

Cat. 233 (Daawat), iii. 1.

357.
2168. Size 9½ in. by 6 in.; fol. 88. Eleven and thirteen lines in a page.

SAD AL-DIN KASHGARI'S Instruction in Prayer and Purification, according to the Hanafite rite, entitled

1 Effaced.

358.
1162. Size 9½ in. by 6½ in.; fol. 71. Twelve, afterwards up to eighteen lines in a page.

Another copy of the preceding work.

Ill written in two hands, Nasta'lik and Naskh. The former ends confusedly on fol. 68r., and has the date, a.h. 1169. The remaining portion has been added by the Naskh hand. The colophon mentions 'Ali Muhammad as the transcriber, and a note below, Molla Faqir Akhun as the owner of this copy.

Coloured lines round the pages of the earlier portion. Fol. 7 should be placed after fol. 9.

A few lines in Pashu are on the fly-leaf.

359.

I. Foll. 9-200. A Commentary (معرور) on the preceding work, by Ibrahim b. Muhammad b. Ibrahim Halabi (d. a.h. 936). This is the abridgment which the author made from his larger commentary, called شرح سنة الغزلي المتمم. It is simply named شرح سنة الغزلي المتمم. See H. Kh. vi. 228; Anmer, Hds. Münch. 50 sq.; and Flügel, Hds. Wien. iii. 118 sq.

Neatly written. Dated Tuesday, 17th Safar, 1096. Numerous marginal notes, extracted from the larger commentary, and from various other works. A small ornament on the first page, and coloured lines round the others.

The vacant leaves at the beginning and end of this piece are filled with various extracts, traditions, Fatwas, etc., written in the same hand. Amongst them is a list of the sections of the present work (foll. 3r.-4r.).

Foll. 205r.-208. Short Rules of Inheritance, written like the preceding.
Foll. 209–210. Various extracts, amongst them (fol. 210r.) one from the Persian treatise on dress, and, on the margin of the same page, another from the Persian treatise on dress, both of some length.

Foll. 211–223. A Persian treatise on dress. It is imperfect at the beginning, but it is described as at the end as an extract from Kābūb Jāmī.

Foll. 224–227 are vacant, but enclosed with coloured lines like the rest.


Begins: Imperfect at the end. Plainly written in a large hand, with numerous notes. This part of the volume being of a smaller size, the single sheets of it have been bound higher and lower alternately, so as to fit the size of the rest. Part of the margin of it has been cut off.

Both parts of this volume bear the seal of Naṣrī Ḫān, the first also a note stating that it was bought of Sayyid Ḫusain ʿAlī Ḫān, at Malāsār. Cf. Stewart's Catal. 151, liii.

360.


A fragment of a treatise on pious charms and remedies, arranged in 100 paragraphs (fādālāt), and probably entitled Kitab manāhī al-wadād.

The author is not mentioned. He frequently quotes ʿAbd al-Ḥamīd b. Mūsā ʿIṣāmī, Ḫosrow Ṭirzābī (i.e. Frināč, d. a.h. 617), and various old authorities. One of his Ṣhāfīkhīs was Sulaimān b. ʿĪbrahīm al-ʿAlawi. He also mentions (fol. 4) that he wrote at an earlier period a treatise with the title al-tariqa al-ḥafiqa li-ʾalāʾ al-fādīrātah.

This MS. is imperfect at the beginning. The first words are: ʿAbd al-Ḥamīd b. Mūsā ʿIṣāmī, which treats of the magic powers of the Basmah. The second fādālāt (fol. 4) is inscribed: Surah al-fādīrātah.

The latter portion, from the sixty-second paragraph, is wanting. Only the last fol. is preserved, which concludes as follows:

The last three pages contain an amulet for horses, with directions in Turkish.

Cat. 293, 5.

361.

604. Size 10 in. by 5¾ in.; fol. 75. Thirty-one and eighteen lines in a page.

An abridgment of the preceding work.

It begins: An anonymous treatise on the Law of Inheritance.

Written partly in a small Nastaʿlīq, and partly in a large Nāṣīkh character. The portion in Nastaʿlīq has corrections, and indications of the contents, on the margin. It is on thin paper, and injured in some places. Red lines round the pages.

Inscribed by a later hand.

[Tippa.]

362.


The Prayer-book of ʿArī b. Sulṭān Muḥammad ʿAṣūrī (d. a.h. 1016), called al-ṭabīq al-tamam al-ʿālāmī. See H. Kh. iii. 156; Flügel, HDs. Wien, iii. 148; and Aumer, HDs. München. 53 sq.

Written in a large plain hand, with vowel-points. A Persian translation is added between the lines, and prefixed (fol. 1–6) is an introduction in Persian, by one ʿAbd al-Ḥamīd b. ʿAbd al-ḥamīd, containing rules for forty days of devotion. Both were made for the use of one Shāh Ḥāshim, at Makkah. The introduction begins:

The last two pages contain another prayer. It begins:

The Arabic text was collated subsequently by Muḥammad Ḫusain b. ʿAbdullāh Multānī Makki Ḫādīrī.
PRAYERS AND CHARMS.

363.
1460. Size 9½ in. by 5 in.; f. 378. Twenty-three lines in a page.

A copious Commentary on a Religious Manual by "Shihib al-din." The commentator styles himself 'Ali b. Ahmad Ghurt, of Khozestan (?), a disciple of Shaikh Rukn al-lin, and he entitles his work "Kanz al-umāmah in Sharh al-owrād." See H. Kh. v. 254, who identifies the author of the manual with the celebrated "Omar Subhwardi" (d. A.H. 632). This work is written in Persian, but the commentary is in Arabic. The latter was compiled from various works in both languages, on rhetoric, lexicography, grammar, and law. The passages to be explained are introduced by "Qul.

Begins: أعلم أن الله كريمنا المضارع
على رضيع الكريم، فابن هذا شرح الأوراد للشيخ
الجلي الكبير، معي السماحة البدهة.

Well written in two hands; terminating abruptly. The beginning is much injured. Fols. 72 and 73 should be transposed. A defect after f. 270.

Cf. Stewart's Catal. 176, xi.

[Tippe.]

364.
2391. Size 8¼ in. by 4¾ in.; f. 213. Twenty-one lines in a page.

Another copy of the same Commentary, more incomplete than the preceding MS.

Neatly written. Coloured lines round the pages. Much injured by insects. Fol. 213 should be placed after 206.


365.

Fragments of the Prayer-book of Ahmad b. 'Omar al-Hindiwan, who lived about the middle of the twelfth century.1

The book contains forms of prayer for the different times of the day, viz., morning, noon, afternoon, and evening.

Begins: يسrices للقرآن الكريم إلى آخر السورة.

Plainly written, the first quire in a different hand from the rest. Defects after fols. 22 and 47.


366.

A Prayer for Muhammad, mentioning all his bodily and mental qualities, and styled accordingly (f. 6r.), جوارج العنانية في حلية خير الرينة. The author gives his name as "Hasan al-imam al-shafi'i." He compiled his work from (Tabrizi's), (Tirmidhi's), (al-shafa'i), and (Iyad's) sources.

The introduction commences: اسدي تفاح أحمد
والوفيات مروية في حضرات السيد��." The prayer begins (f. 6v.):

الله صل وسلام على سيدنا وولياني:

أعلم الذي كان تخما في نفس محسوب في الصدور.

Well written, with vowel-points. Red rulings.

Inscribed: "Imam Darwish Hash." [Sir Charles Wilkins.]

367.

A fragment of a large Collection of Prayers for Muhammad and his family, the title and author of which are not ascertained. It is not the "Dafr al-umara," as is supposed in a recent inscription. It is divided into chapters and sections (fals).

Well written in a bold hand, with vowel-points. Rubrics omitted in the latter portion. Imperfect both at the beginning and end, and injured in several places.

Cat. 284, ix. (?).

1 See above, no. 169.
2 From Safidan, in the district of Sehind.
368.
2349. Size 6½ in. by 3½ in.; fol. 16. Eleven lines in a page.

Forms of prayer, called وُصُولُ الثُّقُيَّة; beginning with the words استغفر الله العظيم, which are thrice repeated, and concluding (fol. 12) with a short prayer, which commences: اللَّهُمَّ يا مَالِكُ الْزَّوْلَامَ.

In an edition of these prayers, published at Lakhnau, A.H. 1257, the author is called سَمِيْد ‘أَذِي حَمَادَانِي (d. A.H. 786); and this would agree with the brief statement of H. Kh. i. 492. Cf. Stewart’s Catal. 176, and Cat. Lugd. iv. 341.

Well written, with all the vowels. Dated ‘A.H. 81 (i.e. 1181?).

The last two pages contain an enumeration of the names of God, added by a different hand. It begins: هو الله الذي لا إله هو.

[College of Fort William.]

369.
5. Size 14 in. by 8½ in.; fol. 63. Seven lines in a page.

I. Foll. 1-19. الْوَرَاءُ الْفَتِحَة. The same prayers as in the preceding MS.

II. Foll. 20-33. Forms of prayer, founded upon the Koran; beginning with the first Surah. With some Persian notes.

III. A few سُنَّاَت of the Koran, viz. Sú. 36, 48, 78, 73, and 67.

Beautifully written in a large character, with all the vowel-points. Richly ornamented and gilt.

The following name is written at the end of the prayers: اَنْفِعُ الْعَبَادُ فَقِيرُ الْحَكْمِ شَكَرُ شِجَاعٌ رَحِيمُ الله سَلَمَهِ الله تَعَالَى.

[Johnson.]

370.

Selections from the Koran, to be used as prayers.


Written in a large plain hand. Of the twelfth century.

[Tippu.]

371.
473. Size 4½ in. by 8½ in.; fol. 400. Usually ten lines in a page.


The following is a list of the principal contents:

I. Foll. 1-11. Benedictions on Muhammad, beginning: اللَّهُمَّ صَلِى عَلَى مُحَمَّدِ وَسَلَّمَ الْمُسْلِمِينَ, and proceeding in the same style, only the concluding words of each benediction being varied. A Persian introduction precedes.

II. Foll. 16-22. Some prayers, ascribed to ‘Azh; with Persian introduction and interlinear translation.

III. Foll. 23-75, on paper sprinkled with gold, and all written in the same hand, contain:


b. Foll. 28-54. The great ‘Coat-of-mail Prayer,” دعاءُ الجِهَوِّش الصُّغِير, handed down by ‘أَذِي زَانْ أَلْ-جَمَّانِ, from the Prophet, to whom it was communicated by Gabriel, in one of his campaigns.

Begin: اللَّهُمَّ أَنَّى أُسْأَلُكَ بَعْضَكَ يَا اللَّهُ يَا رَحِيمَ.

It is divided into one hundred sections (فِيل), and preceded by an introduction. Cf. Cat. Mus. Brit. 77, and Cat. Lugd. iv. 345.

At the end of the introduction is the following note: فِيل مِن حِجَاهِي الصِّبَاعُ لِكِتَابِ اللَّهِ. The seal of Fakhri al-din Muhammad Husain (a.h. 1099) is impressed below.

C. Foll. 64-75. The little “Coat-of-mail Prayer,” دعاءُ الجِهَوِّش الصُّغِير, ascribed to the Imam Mosá Kájím (d. A.H. 183), from whom it descended to Abu Ja’far Táshí (d. a.H. 460). The present text was collected during the years A.H. 503-514, from four different authorities, who received it from Táshí, in Ramadán, 458, at the mausoleum of ‘Ali Riála, near Táshí. Their names are, Abu ‘Ali al-Hasán b. Muhammad b. ‘Ali Táshí, Abu’l-wáfi ‘Abd al-jabbár ... Bázi, Najm al-din Abu’l-Fadl ...
PRAYERS AND CHARMS.

Husaini, of Jurjan, and Abu Abdallah Muhammad b. Ahmad b. al-Shahriyar, guardian of the mausoleum of 'Ali.

The introduction, which contains the above statements, begins:

And with this description of the prayer, the prayer commences:

Alebi mën men aza anضم علي السيف معاونته.

At the end of it (fol. 73r.) is added a charm, in several versions.

This copy is derived from a MS. of Mir Muhammad Bakir Darmad, by whom the charm was added. It is very neatly written, and was transcribed by Muhammad b. Husaini Astaraabadi, for Mir 'Abd al-wahhab Husaini Sammak Astaraabadi, at Ahmadsagar (Bibl. Ahmadkhor, 3rd. ed. by J. D.), in A.H. 1095.

Between the two pieces last mentioned (foll. 64-64) the Durudak has been inserted, written across the pages.

The remainder, which, with the exception of the concluding portion, is written in one hand, contains:

IV. Foll. 76-106. Several prayers, ascribed to 'Ali.

a. Fol. 76. A prayer in verse, from the Diwan of 'Ali, as edited by Saiyid Radh al-din. It begins:

لاك الصمد بدأ الجريد والعلم
نباذك تعالي من تشه وتنعم

With interlineation, notes, and introduction, in Persian.

b. Fol. 80. Another prayer in five-lined strophes, beginning:

ويا ساعد الفئاء
ويا رافع السماء
ويا دائم البلاء
ويا رافع العطاء
لذى الثقة المعلمه.

There follows an advice how to use these two prayers, in Persian.

1 See no. 39a.

e. Fol. 87v. A morning prayer, beginning:

The prayer begins:

اللهم يا مس دللس

with a Persian interlinear translation.

d. Fol. 163. A miraculous prayer, said to have been recited by 'Aziz before the battle of Nahrawan. It was subsequently communicated by the Imam Mahdi to Sadiq.

It begins:

تارجيش في تفسير خمسة موسى (Su. 20, 70).

The introduction is in Persian.

This piece was copied at Lahore, in Khamdan, 1098 (year thirty-one of Aurangzeb), from a MS., which had been transcribed at Tahirah, A.H. 1090, from the copy of Mirza Ibrahim, Wazir of Azarniyyin. The latter copy was derived from a MS. in the handwriting of Shaikh Mufid (d. A.H. 418).

V. Foll. 109-121. A long prayer without title, beginning:

أطمن البنك الإلهية لملس

and to which is added (fol. 121v) سن وطيار (121v), and (fol. 122) اختتام جميع النسبيه (122), the latter ascribed to 'Ali.

Hence it would appear that the first prayer is the prayer itself. This prayer seems to be also attributed to 'Aziz, and is mentioned in Cat. Boll. ii. 393, 6; Cat. Mus. Brit. 382s; Fligel, Hds. Wien, iii. 165, etc.

VI. Foll. 129s.-129. An advice how to use the حزب البحر, in Persian.

VII. Foll. 130-152. A long prayer, beginning:

ألي مس هذا إلى دوام كلمة نجمه.

It is preceded by a note in Persian, in which it is called a دعاى لولى مصرى, and its origin related as follows. Muhammad b. 'Ali Alawi Husaini Miraft, persecuted by a tyrannical governor, fled to Karbalah. Here the Imam Mahdi appeared to him in a dream, and taught him this prayer, which on its first recital caused the instant death of the tyrant.

VIII. Foll. 155r.-163. Prayers for Muhammad and the twelve Imams, to be recited on the seven week-days as follows: on Saturday, the prayer for Muhammad; on Sunday, the prayer for 'Ali; on Monday, the prayers for Hasan and Husain; on Tuesday, those
for Zain al-'Abidin, Muhammad Bakir, and Ja'far Shadiq; on Wednesday, those for Musa Karim, Ali Riha, Muhammad Taqti, and Ali Nakht; on Thursday, the prayer for Hassan Askari; and on Friday, that for Mahdi Sahl al-Zaman. Each prayer represents a visit to the respective sanctuary.

Beginning:

The 1st prayer is for Muhammad, Ali, and Fatimah; the second for Hassan and Husain; and each following one for one of the other Imams, including Askari himself, and his successor, Mahdi Sahl al-Zaman. Each prayer represents a visit to the respective sanctuary.

Beginning:

Mahdi. It was revealed to Abu'l-Hasan Darra Isfahani, at Makkah.

The Isnad of this prayer is omitted for brevity's sake.

It begins:

The prayer for Mahdi, the Imam who is to come, derived from 'Aziz Rida by Yusuf b. 'Abd al-Rahman.

Beginning:

The prayer for Abu Ali Muhmmad b. Humam, etc.

Beginning:

A Kasidah in praise of the Prophet and his family, by Saitd Himsik (Abu Husein Ismail b. Muhammad, d. a.h. 179 or 171), the same as Cat. Mus. Brit. 462, xi.

It is preceded by an introduction, which begins:

From this we learn that the Kasidah was composed by the poet in Heaven, and that it was first made known to the world by 'Aziz Rida, who learned it in a dream.

With an interlinear Persian translation.

A prayer for 'Ali. It begins:

Beginning:

The first prayer is for Muhammad, 'Ali, and Fatimah; the second for Hassan and Husain; and each following one for one of the other Imams, including Askari himself, and his successor, Mahdi Sahl al-Zaman. Each prayer represents a visit to the respective sanctuary.

Beginning:

A prayer for Muhammad and his family, attributed to

1 See his Ekbat, p. 174, 175, and above, no. 342.

1 See regarding him That, p. 174.
Notes in Persian are on the margin. According to one of them, this piece is derived, through two successive copies, from a MS. of Mir Muhammad Bākīr Dāmād.


Begins:

الله يساح كل مسجع.

It is preceded and followed by other prayers, charms in Persian, etc., which are rather illegibly written.

IV. Foll. 68-114.

a. A long prayer for Muhammad, beginning: اللهم صلى على النبي امزي العابض.

The rest of the MS. contains chiefly selections from the Koran.

XVII. Foll. 385-389, of different paper, and added at a somewhat later date, contain:

a. Prayers for Muhammad and the twelve Imāms, beginning: اللهم صلى على النبي امزي العابض.

The first has been written in the Palmerston hand; the second, in Dr. F. G. W. Little's hand.


Begins:

The last two words are repeated at the end of every verse.

V. Foll. 115-131. Various Persian notes and tracts, mostly illegibly written. At the end is a list of the names of God.

Seal of Tippu on the first page.

[College of Fort William, 1825.]
Muḥammad Miṣrī, d. about A.H. 950), and are described thus:

One prayer is by ʿAbd al-Ḥādir Gilānī (fol. 6). Others are taken from the جهود الفلك وتحفة أهل العلم, by Muḥammad b. Ṭaḥā, who derived them from ʿAbd al-ʿAzīz Manṣūrī, etc.

Of the prayers by ʿAbd al-Ḥādir b. Junayd, entitled الكربات في الحصائر السواقة على النبي ﷺ, which begin on fol. 10, only the first few lines remain, the rest having been lost.

III. Foll. 11-19. Various pieces, in different hands. Foll. 11 contains the end of a prayer, styled الصلاة المشهورة للمستقبل مصلى الفقراء سلطان العرب.

Foll. 16. A hawan, by Abu Bakr ʿAbdān (?) son of ʿAbd Allah al-ʿAlūdı.

At the end are written the ninety-nine names of God.

374.

2284. Size 8 in. by 5½ in.; foll. 122. Twenty-one lines in a page.

I. Foll. 1-13e. A treatise on augury, imperfect at the beginning. It gives a description of twenty-four omens (قائم), connected with the names of as many prophets, the last being Muḥammad.

The first heading is: فبالثورة ﷺ. Fol. 1v. gives a table of contents.

II. Foll. 13e-29. A treatise on lawful magic (العلم الروحاني) by an unknown author. It has the superscription:

The preface begins: الحمد لله الذي كتب الآيات

ودبر الزمان.

III. Foll. 31-43. كتيب شرح المفهومة الدنيا إلى المفهومة النبوية لسيد بن محمد ابن حسن عرف بابن زروق الماكسي مذهب الهد.


It begins: الحمد لله رب العالمين قال نافذة...

and it ends abruptly in the chapter on the letter ج.

The rest of this MS. consists of a variety of amulets, charms, magic circles and squares, and also some prayers, mostly written continuously.

Slightly injured by damp.

On the title-page is a note in Turkish, and at the foot of it another note, partly effaced, with the signature of Ḥājī Sulaimān b. Muḥammad, and the date, A.H. 1102.

[College of Fort William, 1825.]
PRAYERS AND CHARMS.

376.

2261. Size 8 1/4 in. by 4 1/2 in.; fol. 81. Eleven lines in a page.

I. Foll. 1-34. A work on the nativity of Muhammad (مولد النبي), in the legendary style, mixed with prayers and poetry. The author is not known.

It begins with the first Sûrah; next follow the words: هذا كتاب مولد النبي صلى الله عليه وسلم. The book concludes with the words: ﷺ تأميم القدر. It is followed by a prayer.

II. Foll. 35-64. Another work of the same kind. It begins also with the first Sûrah, after which follow the words: هذا كتاب صلى الله عليه وسلم. It concludes with the words: ﷺ تأميم القدر, and is followed by a prayer.


Well written in a large hand. Ornamented with red lines.

Seal of Nusrat Jaâg.

[College of Fort William, 1825.]

377.

2819. Size 8 in. by 5 1/2 in.; fol. 160. Eleven lines in a page.

I. Foll. 1-8. A description of the personal appearance of the Prophet (صلى الله عليه وسلم), ascribed to ‘Abî, which is to serve as a talisman.

Begins: قال على ابن أبي طالب كرم الله وجهه صلى الله عليه وسلم يقال يا عليه ما من عبد مؤمن يكتب سنة اذكه. This last line is inserted as a memorial.

II. Foll. 8c.-120. Abu ‘Abdallah Muhammad b. Sulaimân Jâzîrî’s (d. a.M. 870) دلائل الخبرات.

Ends: ختم هذا الكتاب دلائل الآخرة في الليل خمس (sic).

III. Foll. 121-138. Various prayers and pious ejaculations, with introductions and explanations in Javanesse written in the Arabic character.

IV. Foll. 139-160. A prayer-book, containing invocations of God by every Sûrah of the Koran in succession, etc.

Begins: اللهم اكتب تعال سرٍ.

Ends: تتم كتاب كُبرُ العرس.

Written in different large and inelegant hands, apparently in Java.

378.

2939. Size 11 1/2 in. by 8 in.; fol. 305. Number of lines varying.

I. Foll. 7-72. Jâzîrî’s دلائل الخبرات, terminating abruptly. The earlier portion is accompanied by an interlinear translation in Javanesse in the Arabic character.

II. Foll. 72-251. Tracts in Javanesse of the same kind, between vacant leaves.

III. Foll. 251v.-257.

a. Some verses of the Koran, inscribed in Javanesse.

ب. The personal description of the Prophet, attributed to ‘Abî; the same as in the preceding no.

IV. Foll. 257v.-261. A short prayer in commemoration of ‘Abd al-kâdhîr Gilânî, followed by a long prayer, inscribed.

V. Foll. 265v.-279. Extracts from a work of Bûzî (الإمام البوي), on the names of God.

Beginning: الجلالة تعالى والあって عين في نواهد اسماء

With an interlinear Javanesse translation.

VI. Foll. 281-305. Special prayers, forms of daily prayer, and selections from the Koran, mixed with tracts in Javanesse.

Written in a large inelegant character, the Arabic portions with vowel-points, but incorrect.
ARABIC MANUSCRIPTS.

379.
B 441. Size 8 in. by 4½ in.; fol. 28. Twenty-four lines in a page.

I. Fol. 1. The beginning of a treatise by Nasir al-Din Tusi (d. A.H. 672), on a method of taking omens. It is said to have been revealed to him in a dream, by the Imam Mahdi, صاحب الزمان.

Beginning:  "امَّا بَعْدَ فَتَرَى اَنْفَسَ الْعَالِمَانَ كَانَ مَتَمَرَّكَ فِي بَعْضِ الْأَرْوَابِ فِي عَمَلِ شَيْءٍ عَلَى سبيل التالى الإ.

II. Foll. 2-8. The concluding portion of a cabbalistic treatise on the letters of the alphabet. With several magic circles.
Written in a small current hand. Dated 22nd Ramadhan, 1011.

III. Fol. 15r.-16. A treatise in verse (Rajaz) on the fourteen letters called حرف التوبة, namely:
فُرَّأَمُ یَ عُم وَدَكَّعَ فَدَ
Beginning:  "يا سَلِیلَالْحَرْفِ التَّعِمَرِ،
Fol. 28r. The beginning of a treatise on the properties of the names of God.
The rest of the volume is in Persian.

SCHOLASTIC THEOLOGY.

380.
B 201. Size 7¾ in. by 5 in.; fol. 59. Mostly seventeen lines in a page.

A Commentary (معلول) on the الفقه الکبر, or Principles of Muhammedan Faith, by Abd al-Awwal ibn Abi al-Khayum Mūsawī, who wrote it A.H. 1064, at Samarkand. This commentary was not known to H. Kh. (see iv. 458), nor is it found elsewhere.

See on the الفقه الکبر, which is commonly (and also by the present commentator) ascribed to Abu Hanifah (d. A.H. 150), Cat. Lugd. iv. 227, and A. von Kremmer, Geschichte der herrschenden Ideen des Islams, p. 39 sqq. It was printed, with a Hindustani translation, at Lakhnau, A.H. 1260.

The preface begins:  "المحمد لله الواجب وجوداً لذلك.
The author says in it that no labour deserving the name of a commentary had been bestowed upon the work before him (fol. 2); ولكي لم أبلغ له شريحاً شياً من:
مجعلته وحالة عادة من مشكاته إلى لم أجد له ما ت badaً عداد الشرح إل. He quotes in his commentary the principal works on the Kalām down to (Dawwání's) شرح العنانيد الصنيدة.

It concludes in the following manner:
الحمد لله على إعمال شرح كتاب النحو والصوت والصامت على سيد أئمة العلماء وما يصفونه في ذلك أخلاقه。
The present MS., the greater part of which (from fol. 20) is written in a legible Nasta'liq hand, though almost without diacritical points, and with no distinction of text and commentary, was transcribed during the author's lifetime. It bears corrections, additions, and some notes by the author (marked with سمحة الله والابناء) on the margin. The first portion is ill written by a different hand. It bears similar corrections, and a few additions (marked with اسمه) have been inserted in it on separate slips of paper. Fol. 19r., which remained vacant, has been filled with trials of the pen.

Cat. 226, xx.
SCOLASTIC THEOLOGY.

381.
2906. Size 10½ in. by 8½ in.; fol. 9. Twelve lines in a page.


Begins: 

الاسم لله قال الشهيد مسكاً إذا قيل لك ما إيان.

With an interlinear Malay translation. Written in a large hand.

The rest of the volume consists of treatises in Malay.

382.

كتاب العمل والحلل


A rather incorrect copy. It has already been described by Cureton in the preface to his edition of this work (vol. ii, p. vi).

[Johson.]

383.
1011. Size 9½ in. by 5½ in.; fol. 27. Sixteen lines in a page.

A fragment, containing the beginning of the preceding work (as far as p. 10 of Cureton's edition).

Prefixed is an outline of the contents, inscribed in Persia in كتاب المال والحلل, which extends to the commencement of the account of the Shi'ah sects. It begins: 

الاسم لله صحو البشير والصلة الجل.

Clearly written in Nasta'lika. [Johson.]

384.
2323. Size 8 in. by 5 in.; fol. 89.

Principles of Muhammadan Faith, entitled في بيان التوحيد ودية لكل مستند ورشيد, by Abu Sa'id Sâlimî, i.e. Muhammad b. 'Abd al-saiyid b.


The author, who belonged to the old orthodox school, lived in the latter part of the fifth century. He says (fol. 78a): 

أو وضعت المؤلفة في السنة والجماعة مع السنة والجماعة وتحتقت من مشايخنا الأمهان في البهية في بلاد الشام والقين من فقه

هارسون وما رأوا في النهر والبحر غزنة وديار الترك الخ،

وسعتم على شهيب الخويص الأ);} رجب الله تعالى في سنة

سيف وسنت وأربع مائة كتب متضمنة عدد وغلت به منه

كتاب السيرة ونمره لله. He commonly quotes the opinions of Abu Hanifah, Ash'ari, the Mu'tazilites, and the Philosophers.

The work begins: 

قال المهدي أبو بشكرو سالم وهو محمد بن عبد السيد بن شعبان ترح الله الذي

ذا النعم والخالد والملكية ونالوا أنCors... فبعد فقد سالى بعض (sio) أخواتي ان اتبتهم اسم الصرفة

وتوحيد مقدار ما يكشف بالعبارة ويدرك بالإشارة الجل.

The chapters are inaccurately marked. The following titles occur here: fol. 1r, العقل والعقلاء; fol. 8, الأسماء والعلوم; fol. 14, الأسماء والعلوم; fol. 20, الأسماء والعلوم (on fol. 40 is marked as given by another MS., S); fol. 65, الخلافة وال",

الملاك والطاعة; fol. 71, الخلافة وال",

الاسم والجماعة والزن إلى البدعة.

Each chapter is subdivided into paragraphs, which invariably begin with the words 

السيرة ونمره لله. The name of the author, as given at the beginning, occurs often in the course of the work.

Clearly written; only a few (generally two) lines at the top, in the middle, and at the foot of each page, are straight, dividing it into two squares. The rest run diagonally. Persian notes are on the margin.

1 See on this surname, Abu'l-fadili, Homonyma, ed. De Jong, 144, 15; Liber as-Sejetti de nomin. rel., ed. Veth, 184, and Yâkût, iv. 554 and 555.
A statement of the answer given by the Imam Abu Hafs (Nasafi) to four questions, which were put to the divines of Transoxania by those of Khurasan, in Persian, is written on the title-page. Another note, beginning مسالة أوزار هفط نوم اند, is on the fly-leaf.

[College of Fort William, 1825.]

385.

B 190. Size 9½ in. by 6½ in.; fol. 56. Twenty-one and twenty-three lines in a page.

Sa'd al-din Mas'ud b. 'Omar Tarrāzānī's Commentary on the Creed, er Fundamental Articles of the Muhammadan Creed, by Najm al-din Abu Hafs 'Omar b. Muhammad Nasafi (d. A.H. 537). This commentary was written in A.H. 768. Cf. H. Khl. iv. 219; Flügel, Hess. Wien, iii. 92; Cat. St. Petersburg. xix, etc. It was printed at Calcutta, A.H. 1244, and at Constantinople, A.H. 1260. The text of the 'Abd al-Rahman was published by Cureton, as an appendix to the "Pillar of the Creed of the Sunnites," London, 1843. A translation of it, with extracts from the commentary, is to be found in Mouradgea d'Ollson's Tableau de l'Empire Ottoman, vol. i.

Well written, with marginal notes.


386.

B 189. Size 7½ in. by 5 in.; fol. 82. From thirteen to sixteen lines in a page.

Another copy of Tarrāzānī's Commentary.

Well written, with many marginal notes. It concludes: أتى علی الائشة مساعدة السهولة المبسطة على تأليف علم الكلام المسموع إلى العتام... على بد العديد المصنف نادر باي زيد بن 1. على ابن طويل بن يوسف بن شكر جال بن محمد شكر بن جلال الدين البخاري. This colophon is extended to the foot of the page, only a few letters being in a line. It is followed by two Persian complements.

On the recto of the first fol. is the beginning of a different treatise on logic.

The margin is injured by insects.

387.


Another copy of the same work, with many interlinear and marginal notes, derived from Khayyāli, Izzi, etc. Much used and soiled. A defect after fol. 49. The lower part of the last fol., with the conclusion, is torn off.

388.

2275. Size 7½ in. by 3½ in.; fol. 115. Twelve lines in a page.

Another copy of the same work, clearly written in Nastaʿlīk, with a broad margin, but no notes. It breaks off abruptly, though the last words are written in the form of a conclusion.

There follows (fol. 107v) an incomplete Persian treatise, on the Principles of Tradition, beginning: بدأنا هذه دراسة تأليف محتاج.

فأزالة الخطي من الرق وخبر.

[College of Fort William, 1825.]

389.

B 217 A. Size 11½ in. by 6½ in.; fol. 44. Nineteen lines in a page.

A very incomplete copy of the same work.

Plainly written. Has the following colophon: تم الكتاب على يد الفيفر مهارف بن (؟) غيفر با حيدة على الله عز وجل والدية ومصالحة المسلمة أنمهم يوم اننها ورده (ه) ودغشين من نرجبه سنة أربع عشرة وثمانية والثني من الوراقة النبوية إلى...

Marginal notes at the beginning.

The first leaf is wanting, and there are defects after fol. 8, 9, 10, 11, 13, 31, 40, 41, 42, and 43.

The following problem is added at the end:

اذا كان رجل واحد باملي
وخسما اهنت تلع بدهم
فان كنت في علم الناس مكمل
فخذي لي من الجنسيين رجلًا بدرهم

1 See below, no. 434. 2 One word doubtful.
SCHOLASTIC THEOLOGY.

390.
15a. Size 9½ in. by 5 in.; fol. 45. Twenty-two lines in a page.


These glosses were written in a.h. 862. Consequently, the author was not already dead a.h. 860, as is usually stated. The preface contains a long dedication to the great Maḥmūd Pāshā.

Legibly written. Dated Tuesday, 3 Ša'ārī, 1189.

Seal of Nūṣrāt Jang.

391.
1219. Size 8 in. by 4½ in.; fol. 92. Thirteen lines in a page.

Another copy of the preceding Glosses, without the preface.

Beginning: "نام الشاهد الإخبار عامه الله بلطفه "

Written in Nastā'īlī, by Saiyid Ibrāhīm b. Saiyid Sharīf, at Shāhjāhnābad. Date, Friday, 12 Muḥarram, 1089. This copy was made in seven days (see fol. 92). Marginal notes in the earlier portion.

Fol. 84v. is left blank. A defect after fol. 47.

[Hastings.]

392.
1218. Size 8 in. by 4½ in.; fol. 95. Thirteen lines in a page.

Another copy of the same Glosses, without the preface.

Clearly written, with the following colophon:

"هذة حاشية مولانا خالی على شرح العقائد النسفية"

Marginal notes, written in Shikastah.

[Hastings.]

393.
B 193a. Size 7½ in. by 5½ in.; fol. 50. Mostly seventeen lines in a page.

The Glosses of Khayālī.

Well written, with additions by the author on the margin. Defective after fol. 8 and at the end.

Errorously inscribed "حاشیه خالی على عقائد در علم اصول". Cf. Cat. 229, v. 7.

394.
B 193. Size 7½ in. by 4½ in.; fol. 80. Five and thirteen lines in a page.

Another copy of the same Glosses, consisting of various fragments in Nastā'īlī and Shikastah.

The preface is omitted, as in the preceding MSS. The concluding portion was written by Muḥammad 'Ādil, resident of Shāhjāhānbad, on Sunday, 10 Rabi' II, 1097. One portion has marginal notes.

Cat. 225, x. 7.

395.

A fragment of the same Glosses, plainly written, with marginal notes.

The beginning is wanting. The first entire gloss is: "قوله بالله. There is a considerable defect after fol. 8.

396.
B 199. Size 10½ in. by 6½ in.; fol. 179. Twenty-one lines in a page.

The Glosses of Khayālī, with additional notes by Kārā Kamāl (Kamāl al-dīn Ismā'īl Karamāsī, contemporary of Sultan Muḥammad the Conqueror). See H. Kh. iv. 223 and 221.

The work begins: "إلى الله المولى النور، عن النور من النور، عن النور في الآب، عن الآب في الآب، عن الآب في الآب، and so on, to the end of the first gloss of Khayālī, which concludes with the words "هذا كلام. It is followed by
a note of Kara Kamal, which runs thus:

Written in Nasta’lik, by Nūr Muḥammad ...1 at Agra. Marginal notes.

Extracts from these glosses, marked جيد, are to be found on the margin of an Indian lithographed edition of Taftazan’s commentary (s.l.).


These annotations include Khayyāl’s preface.

Clearly written in Nasta’lik. Foll. 1-5 have been supplied in a very close hand-writing, which mostly runs diagonally.

400.

B 198. Size 9 in. by 5 in.; foll. 68. Nineteen lines in a page.

Glosses on Taftazan’s Commentary, ascribed on the title-page to Molla ‘All al-Dīn. Two authors of this surname wrote such glosses, according to H. Kh. iv. 220 and 221, viz. ‘All Muṣannafu (d. A.H. 875), and ‘All Arabi (d. A.H. 901).

The Basalāṣ is followed by the words وون كان وبد مع الاستعانة في التسهيل for which the first gloss begins: قوله قال أهل المي قوله (نول). The author frequently refers to the aforesaid glosses of ʿAbd al-Malik al-Daṭṭātī.

This copy breaks off abruptly, though the last words are drawn up in the form of a conclusion. It extends over about one-third of the original work.

Written in Nasta’lik, without diacritical points, and completed on 3 May 1623, by Ḥusain b. Jalāl Ḥusain Bukhārī.

401.

B 196. Size 8 3/4 in. by 5 in.; foll. 129. From twenty-three to twenty-five lines in a page.

القرآن في حل شرح العقائد

Glosses on Taftazan’s Commentary, by Kamāl al-Dīn Muḥammad b. ʿAbu Shams Muḥammad Shamsī. See H. Kh. iv. 226.

1 The rest of the colophon is rather illegible. It would appear that the scribe was a native of Sīlah, Parganah Gāgri, Wilāyat Bhukār.
The first gloss begins: 

"..." 

Written in Nasta'īlīk. The colophon runs as follows: 

"..." 

Closely, but legibly written. A considerable defect occurs after fol. 7.

404.

B 329. Size 9½ in. by 6¼ in.; foll. 130. Twenty-five lines in a page.

The Leading Dogmas of Islam, arranged in forty "questions" (سجع،), by Fakhr al-Din Muhammad b. Omar Razi (d. a.h. 696). The work is entitled كتاب البرعین. It was composed by the author for the use of his eldest son, Muhammad. Cf. H. Kh. i. 242, and Cat. Bodl. ii. 567 ad no. lxxxvi.

The author's preface begins:

"..." 

He says subsequently:

"..." 

The first question is in حدوث العلم; the second in حدوث العلم في النعم، etc. Each question has subdivisions, such as "...".
ARABIC MANUSCRIPTS.

405.
1190. Size 8 in. by 6 in.; foll. 18. Twenty-one lines in a page.

A Compendium of Metaphysics and Muhammadan Faith, usually styled تجريد التواضع 
Boll. i. no. cxxix., which also bears the above title.

This MS. begins, slightly differing from the common version:

أَمَّا بَعْدَ الْحَكِيمَ وَاجْبُ الْوَجْدَ عَلَى نَعْمَانَةٍ
وَالصِّلَاةَ عَلَى سَبِيلِ النَّبِيَّةَ وَكَرَمُ اَحَيَاَةٍ فَأَجْبِت
لَيْنَ مُقْتَلَتِ إِلَى مَا نَكُونَ

Plainly written; completed on Wednesday, 17th Rajab, 1100, by Saiyid Mahmūd Ḥanāfī Kādūrī. Notes in the earlier portion.

[Gaikwar.]

406.
B 207. Size 7½ in. by 5½ in.; foll. 228. Twenty-one lines in a page.

A Commentary on the Tājīrād, commonly called الشمال،

This is a commentary by تَّالِىَـهْ... تَوْلَى... Tālī li-l, it includes the whole text of the Tājīrād. The preface, quoted in H. Kh., i.e., is wanting. Begins: . . . . . .

تَوْلَى ما أَبْدَى جَدًّا

على سنة مقتبى ينوا لَمَا كَانَ كَمُلاَنَ (بِعَدَةُ) عَن

أَمْرَهُمَّ وَمَا مَعَهُ وَمَا مَعَهُ مِنَ الْجَمِيعِ إِلَى الْمَلَأِ

Well written, by ʿAbd Allāh place, š, etc. b. Shu‘ābil Hanafī; of the tenth century. Some notes. Thin paper. Foll. 178, 184, 188, and 193 are injured. Single leaves are missing after foll. 195, 203, 205, 209, 214, and 216. Several foll., including the beginning, have been supplied by a later hand.


1 Added by a later hand.

407.

Glosses on the preceding Commentary of Iṣḥāqī, by Saiyid Shākir Ḥusainī (d. a.h. 816). They are commonly called حاشية التجرید. Cf. H. Kh. ii. 195, and Casiri, i., no. ccxxv. Annotations on these Glosses are to be found in Fleischer, Cat. Lips. 388.

The work extends only over the first two chapters (مقدم), or the philosophical part, of the Tājīrād. It begins with the preface of Tūsī, instead of that of Iṣḥāqī, as follows: تَوْلَى ما أَبْدَى جَدًّا

The first gloss on words of Iṣḥāqī is: تَوْلَى ما أَبْدَى جَدًّا

Well written, by ʿAbd Allāh place, for Saiyid Shams al-dīn Muḥammad Ṭāhir. Date, a.h. 1082. Corrections and notes are on the margin.

Cat. 223, viii. 1 (?)

408.
B 158. Size 8½ in. by 5½ in.; foll. 225. Twenty-four lines in a page.

Another copy of the same Glosses, imperfect both at the beginning and end. The first complete gloss is:

تَوْلَى فِي جَبَلِ النَّوَرَدَ أَنَّ الْوَجْدَ

Ill written, on European paper.

Erroneously described as glosses of Molla ʾĪsām on a work on logic. Cf. Cat. 236, xiii.

409.
865. Size 10½ in. by 6½ in.; foll. 348. Twenty-one lines in a page.

A Commentary (مُحْرِّج) on the Tājīrād, by ʿAlā al-dīn ʿAlī b. Muḥammad Kūsūrī (i.e. the Falconer, d. a.h. 879, at Constantinople). It is commonly called الشرج الجديد, and was dedicated by the author to Sulṭān Muḥṣīth al-dīn Abu Sa‘īd Gurgan (گورکانی), the Timuride. See H. Kh. ii. 198; Catal. St. Petersb.

1 Compare Casiri, l.c.
The work was printed in Persia (s.l.), A.H. 1274.

The commentary begins:

اَمَا بعَدْ سَجَدَ رَاجِبٌ

الَّذِي، اِلَهَ حَمَّاهُ عَلَى اللَّهَ وَعَمِلَهُ اِلَى الْحَكِيمَةِ الْبَالِغَةِ

Beautifully written. Dated Rab′ 1, 874. With additional notes by the author (marked with صل الله علیه). Gold lines round the pages.

There precedes a detailed list of contents, of later origin (foll. 1–4).

410.


Another copy of Kšmīr’s Commentary, imperfect at the beginning. The first words are:

فَمَا مَظِهرَتْ

One leaf is also missing after foll. 2.

Neatly written, with a broad margin, but no notes. Chapters I. and II. form a separate part, which has the following colophon (foll. 380v.):

قد وَقَعَتْ رُبَّمَا سَفَاهَتُ اِلْإِجْلاَمَةِ وَالْبِعْرَضَ مِنْ شَرْحُ الْتَجْرِيد

لِلْعَلَّامَةِ الْفِيْضِيَةِ فِي شَهْرِ رَيْبَعٍ ثَانِيَةِ الْئَنْسَ وَتَسْمِعُ

تَسْمِعَةُ الْمَنْتَسِبُةِ فِي بَلَدِ الْعِبْدِ بِكَأْتَابٍ حِرْمَا اللَّه

عِنْ الْفَتْحَاتِ وَالْبِلَائِيَتِ وَبَيْنَ مَسْحَا بِنَائْتِ الْخَانِقَ مَالٍ

بِمَيْلَةٍ وَالْأَرْضَ إِلَى اللَّهِ تَعَالَى أَبِي يَشَارِفِ الْقَبْرِ الْأَلَّهِ

Cat. 226, xxvi.

411.

2969. Size 9½ in. by 6 in.; foll. 409. Nineteen lines in a page.

Another copy of the same Commentary.

Well written, of the eleventh century; with corrections and a few notes. An ornament on the first page, and gold lines round the others. Injured by insects. The margin has been mended with new paper. The colophon is mutilated.

Seals of Dāvār, H. Vaino, and C. Raddan, and signature of the latter, Calcutta, 1787. The book is wrongly described as the commentary of Isfahānī.

412.


Another copy of the same work, without the preface. Written in different hands, Nasta‘īlīk and Shihāstah. With the same notes as no. 409.

413.

B 233. Size 8 in. by 6 in.; foll. 376. Seventeen lines in a page.

A fragment of the same work.

It begins:

"للسباق زيداً كمال للمسبيق (= fol. 44r. of no. 409). There are slight defects after foll. 122 and 128, and a larger one after foll. 240; a few leaves are also wanting at the end.

Plainly, but indelicately written, of the twelfth century.

Errorously inscribed: "اجْزِئِ حَاشِيَةُ تَدْيُمَ". Cf. Cat. 226, xxvii.

414.

1839. Size 8½ in. by 5½ in.; foll. 305. Nineteen and eighteen lines in a page.

The first part of the same work, consisting of three separate portions.

I. Foll. 1–136. Chapter (مقدمة) I., without the preface. Written in Nasta‘īlīk. According to the Persian colophon, it was transcribed from a bad copy in eight days between 10th Dhu‘l-hijjah, 1068, and 1st Muḥarram, 1064, by Muḥammad Mu‘īn Khalil. It was, however, collated subsequently with a copy which had been revised by the author.

II. Foll. 136v.–213. The first four sections of Chapter (مقدمة) II. Transcribed, "in haste," by the same hand as the preceding. Dated 5th Rab‘ 1, 1063. Collated with the aforesaid copy. Marginal notes, chiefly taken from the glosses of Shadr al-din.1

Foll. 147–150 are misplaced. Two leaves are missing after foll. 200.

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1 See below, no. 424.

[Hastings.]

415.

B 208. Size 6½ in. by 3½ in.; foll. 133. Seventeen lines in a page.

The second part of Kūshī’s Commentary, containing Chapter II., in the Nasta’līk script, but imperfect at the end.

Illegibly written in Shīkastāh, with some marginal notes.

Bij. Libr., a.d. 1028.

416.

2334. Size 6½ in. by 4 in.; foll. 184. Fifteen lines in a page.

شرح البیات تجرید بالحاشیه خفیف بر شرح مکتوب

I. Foll. 1–120. The concluding portion of Kūshī’s Commentary on the Tajrīd, from Chapter III. (الشاذ) to the end. With marginal notes at the beginning.

II. Foll. 121–184. Annotations on the commencement of the preceding portion, by Muhammad b. Ahmad Khāfarī, a pupil of Taftāzānī; see Cat. Bodl. ii., p. 606). Other glosses on the commentary of Kūshī, by the same author, are to be found in Cat. Mus. Brit., p. 107, no. clxxx, 3.

The author says in his short preface:

الطینالیج المانی محمد بن أحمد البیات تجرید (تبلیغات) انفیت منی على شرح البیات التجرید قد جمعت لها تذكرة لم نقل الغبر.

The annotations begin:

قوله استاد على وجه: الواجب تعالى اختبار الصد况且ریة البیات، والواجب مجمع الحكماء، الدیسیم الرب

417.

B 243. Size 8 in. by 4½ in.; foll. 147. Twenty-two lines in a page.

A Gloss on Kūshī’s Commentary, by Jalāl al-Dīn Muhammad b. As‘ad Siddīqī Dawání (d. a.h. 907 or 908). This is the first of the three glosses which he wrote to that commentary. It is commonly called the اضطروا. See II. Kh. ii. 200 sqq.; and on the author, Catal. St. Peterab. 83, and Sprenger, Catal. Libr. Oudh, 73.

The work begins with commenting on the first additional note of Kūshī’s, as found in the above MSS. (e.g. on fol. 8 of no. 409): قوله تعالى: نظر إلى السماء، وانفیت منی على شرح البیات التجرید.

The last annotation refers to the words:

قوله تعالى: نظر إلى السماء، وانفیت منی على شرح البیات التجرید (fol. 161 of no. 409).

There is prefixed, but only in the present MS., the author’s preface (foll. 2–4), beginning:

نذكر على وجه: الواجب تعالى اختبار الصدق ﯾا، وانفیت منی على شرح البیات التجرید.

It contains a dedication to Sultan Abūl-fath Khalīl Beg Bahādūr Khān, son of Sultan Abūl-naqār Ḥasan Beg (or Uzun Ḥasan), the second prince of the Bāyānduriyā Dynasty, or Turkmans of the White Ram, who reigned from a.h. 883 to 884.

Written in Nasta’līk, mostly without diacritical points; with marginal notes by the author (marked with a م). It was copied by Mughīth al-dīn Muḥammad Ḥusainī, for his own use. Of the tenth century.


Cat. 226, xii.

The second note refers to words of Kāshjī, thus:

قوله نعم لا لم يجعل الكرز. (referring to words from fol. 120 of no. 417)

Written in different hands, partly in an illegible Shīkastāh, with numerous marginal notes by the author. The colophon runs as follows:

Two leaves are missing after fol. 7, and twenty-six after fol. 51.

The seal (A.H. 1013) and signature of the owner, Khushbūd, are on the title-page. On the last fol. is a list of twenty-four books, which he had with him at Burhānābād.

Cat. 226, xix.

1001. Size 9½ in. by 5¼ in.; fols. 304. Twenty-one lines in a page.

I. Foll. 1-15. Some notes to the earlier portion of the preceding work of Mirzā Ḥājī, terminating abruptly.

Beginning:

تلخيص التهذيب التفصيلي للحلالة الأولى على

الواثق وهو النسجى قد اوربدت عليه في الجواهيش ان بعد

تثبيت السجل بزومان الم.
The words of Mirzā Ján referred to here are found at the end of fol. 9r. of the preceding no.

II. Foll. 18-304. Glosses extending over the whole work of Mirzā Ján, as contained in no. 421. They are followed by some notes referring directly to the work of Dāwūd, who is styled المحتق النبطي, and to that of Kāšī.

According to notes on the two title-pages, the name of the author is Aqā Husain خان خاتا. Additional notes by the same are on the margin.

Closely written in a small, but clear Nastaliq hand, by Kāshīn Husainī. The second piece is dated Tuesday, 15th Rābi’ I., 1072. Gold lines round the pages.

The first piece is wrongly inscribed

 trọng الأحاشية


424.

B 172. Size 9½ in. by 5½ in.; foll. 422. Twenty-one lines in a page.

Another Gloss on Kāshī’s Commentary, by Mir Ṣadr al-dīn Abū Naṣr Muḥammad Ḥusain Shirāzī (d. A.H. 908). This is the second gloss by the author, written in reply to the second gloss (أعمال الخلق) of Dāwūd. It is dedicated to the Ottoman Sultan Bāyazīd II. (who reigned from A.H. 894 to 918). See H. Kh. ii. 206, and Aumeer, Hddss. Münsch. 296. Cf. Cat. Mus. Brit. 452.

The first annotation begins: ... تولى على . . . محبوبه قال الشيخ فيما كتب على الأشمية قبل لم برد به معينا الأغ. . .

This MS. terminates abruptly in a note to the words راجع الأشمية على ما اختصره, from the fourth to the fifth of the second (fol. 189 of no. 409). It is written in various hands, of the beginning of the eleventh century. The first quire and the last were written by Nūr Allah Yazdī. Corrections on the margin. Wormesten.


Cat. 225, xii. 2.

425.

B 298. Size 10½ in. by 5½ in.; foll. 164. Twenty-seven lines in a page.

A fragment of the preceding work, imperfect at the beginning and end.

The first complete paragraph begins: تولى على المعرفة المحتق النبطي (fol. 10v. of the preceding no.).

Well written, of the twelfth century. A defect after fol. 72. Several leaves are injured.

Erroneously inscribed: حاشية جليلي بر بينارى دروى. Cf. Cat. 222, iii. 7.

426.

B 203, 234. Size 9½ in. by 6½ in.; foll. 178. At first from eleven to fifteen, afterwards about thirty lines in a page.


Well written in a bold hand. With numerous glosses, which are chiefly derived from a commentary, for which the abbreviation صد is used; this is perhaps the commentary by ‘Abd al-ṣamad Farābī, mentioned in H. Kh. iv. 169.

Fourteen leaves are missing after fol. 34.

II. Foll. 90r.—94r. A Commentary by Taftāzānī (d. A.H. 792), on the Exordium (الخطبة) of Marghtānī’s الهدابية (see no. 211).

Written in a smaller character than the preceding. Dated 10th Muḥarram (يوم عاشورا), 798.

III. Foll. 94r. and 95r. An explanation of the Exordium (الخطبة) of Bāzīwī’s طولج النور, taken from the commentary of Ṣafāhānī (see the following no.).


The text and the commentary are distinguished by
the words and says that ... the commentary begins: 

The whole volume was written by Muhammad b. Shihab al-Wakiki, who was a pupil of Taffazani. 

Fol. 1-3 are filled with Persian poetry and various extracts from Arabic works, partly in the original hand. Fol. 4r. bears an ornament intended to contain the title. 

This MS. was brought from Muhammad Abid-Bishr, and came into the Bij. Libr. A.H. 1028. Seal of Mahmud Khwajah Jahan. 

Cf., on this and the following nos., Cat. 224, ii. 223, xvi. 2, 3, 4, xvii., xlvii. 427.

B 206. Size 9 1/2 in. by 6 1/2 in.; fol. 156. Twenty-five lines in a page. 


This copy contains the author’s preface, in which he dedicates his work to Sultan Nasir of Egypt. 

The commentary begins:

Written in a good small hand, with frequent omission of the diacritical points. It was transcribed by A‘ta Allah b. Muhammad Husaini, at Samarkand, at the beginning of Rajab, 829. There is a considerable defect after fol. 26. 

Bij. Libr., a.h. 1028, from Molla Fuyadah Muhammed. 

428.

B 223a. Size 11 in. by 6 1/2 in.; fol. 296. Twenty-one lines in a page. 

Another copy of the preceding Commentary. It does not contain the author’s preface, but includes the complete text of the Tawari’.

Beautifully written in Nastaliq, with a separate space for glosses, which have been occasionally added by the original hand. The word تاعريج ia invariably written in gold, and الهية in blue. Each page is between gold lines. 

The colophon runs as follows: 

وقد تم بأسماء الملك الكرم الوداء، فنظرة الشريعة واللمد العلمية المشتركة، حكمة الكتاب المبارك من خلق الله تعالى بالكمالات الملكية، والرياضة الأنسية، دفعت كلمة الله تعالى، بكمرا (850) بالغانية والوداء، فامتنع تفسير النصرة المطلوبة، حكمة توحيد الله تعالى، النجاح والعلماء، فتمكن الإلهاء والانتقادات، أمام اللغة واللغة الراسخة، سلطان السادات، والمناخ في العالمين.

كريم كه در كامش أهل جبانا 
جهان اكاملس وجامع إمامي، 
مظفر الثواب الملك المهمشيم، الله أكبره الباري السيد
السند يحيج بحبيب الحق ونجل الدين، شام حسب
الله تعالى في تصميم مبانى الدين، مآثر فاضته، 
وخلات، وأوجس على كافه المسلمين من خيار رحمته ورفاهية، كهية احتفاله، ورضا إقامة، جعفر بن جعفر الزعيم
القربي الحسن، تجاوز الله عنه في يوم الأحد الثالث، 
من ربيع الأول عام إحدى وستين، ومعلمة الحمبرية.

Two seals of the above-mentioned owner, Muhibb Allah b. Khulul Allah Husaini, are on this title-page, which also has an ornament in gold and colours, intended to contain the title of the work. Seal of Ibrahim Nasr (‘Adil Shah II) on the first page.
429.
B 223. Size 7 in. by 4¾ in.; fol. 199. Twenty-one lines in a page.
Another copy of Is̲ārān̲ī's Commentary on the Ta̲wālid̲, without the preface.
Closely written in various Nasta'liq hands, with marginal notes added by the last hand. Of the ninth century. The beginning is much injured, and a few leaves are wanting at the end.
Bij. Libr., a.h. 1054, from Kādī Khushjāl. Seals of Muḥammad ʿAṣūl Shāh, and of ʿAbd al-rāḥmān Muḥammad, who bought this MS. at Ahmadābād, a.h. 992.

430.
An incomplete copy of the same Commentary.
Written in different Nasta'liq hands, of about the tenth century. Marginal notes. Numerous leaves are missing, especially in the portion from fol. 60 to 88, and others are injured, owing to the bad quality of the paper.
Bij. Libr., a.h. 1026, from Shāh Nawāz Khān.

431.
The first portion of the same Commentary, comprising about one-half of it. It ends with the following passage:
"Then the two became equal in the judgment of the witnesses." (And) is given in this MS.
Written in a small Shīkastāh. After fol. 55 a few leaves are missing. Fol. 100 should be placed after 106.
Seal of H. Vansitter (a.h. 1194).

432.
It begins:
"Then a great multitude of men entered the house and the grief of the people of Jūrām (sc. the Meccans) became very great." (And)
It comprises an introduction (maddhama) and three chapters: I. (fol. 3) in the Arabic (mattab); II. (fol. 18) in the Sūrah of the Meccans; III. (fol. 25) probably in the same.
This MS. is not quite complete, but terminates abruptly in the paragraph in the Asma' (sc. the name). Marginal notes.

II. Foll. 32-40. The beginning of a Commentary on the preceding work, by the author himself.
Begins: B241. Size 9 in. by 6 in.; fol. 56. Seven lines in a page.

Another copy of the same work, probably older than the preceding. The first leaf of it is missing. It begins:  

Ahl al-'ilm.

Written in a large inelegant hand, with many glosses. The name of the copyist is erased. A defect after fol. 47. The beginning and end are injured, and the whole is stained.


كتاب عقيدة الحافظية

Another copy of the same work, beginning: قال الصدر الإمام حافظ السنة، والدين أبو المركات الخ. 

Well written, with many glosses.

Colophon: تمت الكتاب بين الله الملك الروابط في شهر ذي الحجة العام سنة 1171 بيد التقي على الله الرحمن ربي شيخ سليمان العباسي فغفر له في التاريخ 110.

[College of Fort William.]

437.


A Refutation of the Theology and Legal System of the Sunnites, entitled تجهم الحجم وكسف الصدق. The author, who is not mentioned, appears to be \(^1\) Jamāl al-dīn Abū Maṣṣūr Ḥasan b. Yūsuf, commonly called Ibrāhīm al-Muṭahhar Ḥillī, a great Shīʿī divine and pupil of Tūsī, who died A.H. 726. See regarding him, Cat. Mus. Brit. 452 and 455. The present work is mentioned in Stewart's Catal., p. 141. It is dedicated to Sultan Ghiyāth al-dīn Ūjādū Khudābāndah Muḥammad of Persia (A.H. 703-716).

The preface begins: فColumnInfo=ب]]

\(^1\) See the conclusion of no. 471, ii.
divine for their utter disregard of intuitive and natural knowledge, which in his opinion leads them to conclusions quite unacceptable to the sound mind. He says:

("Ali b. Muhammad, d. a.h. 816) on the کتاب المواهب في علم الكلام, or System of Scholastic Theology, by 'Afdal al-din ëj (Abd al-rahmân b. Ahmad, d. a.h. 758).

This work was printed at Constantinople, a.h. 1239. Books V. and VI. have also been edited by Seerenen (Leipzig, 1848), from the Dresden MS., on which see Fleischer, Cat. Dresden., no. 379. Cf. H. K. vi. 236, Cat. Lugd. iii. 376, and regarding ëj, Cat. St. Petersb. 65. The latter dedicated his work to a statesman, whom he names Jamâl al-dîn Abu Isâhâk.

Jurjânî completed his commentary in Shawwâl, 867, at Samarqand, and dedicated it, in a special preface, to Sultan Ghiyâth al-dîn Pir Muhammad (son of Jehângir and grandson of Timûr, dethroned a.h. 869). This preface begins:

وكانا افليس في المصون متوكل على الله만(...)

The commentary commences:

وكانا افليس في المصون متوكل على الله万(...)

A valuable copy, dated a.h. 869. It was transcribed from a MS. which had been written by a pupil of the author, and revised throughout. The colophon runs as follows:

ثم الكتاب بحمد الله... (وكان الفرق) من تعلقه بعد سلاطة الفرس... (وكان الغزير) من تعلقه بعد سلاطة الفرس... (وكان الفرق) من تعلقه بعد سلاطة الفرس... (وكان الفرق) من تعلقه بعد سلاطة الفرس...

Well written in Nasta'liq. Dated a.h. 1072.

Inscribed: Cf. Cat. 229, ii.

No. 471, ill. reads:

The Commentary (of Sâyid Shâkir Jurjânî)

B 231, 245. Size 10¾ in. by 7 in.; fols. 343.

Twenty-seven lines in a page.

كتاب شرح المواهب للشيخ الإمام العلماء علم العلوم... (وكان الفرق) من تعلقه بعد سلاطة الفرس... (وكان الفرق) من تعلقه بعد سلاطة الفرس... (وكان الفرق) من تعلقه بعد سلاطة الفرس... (وكان الفرق) من تعلقه بعد سلاطة الفرس... (وكان الفرق) من تعلقه بعد سلاطة الفرس... (وكان الفرق) من تعلقه بعد سلاطة الفرس... (وكان الفرق) من تعلقه بعد سلاطة الفرس... (وكان الفرق) من تعلقه بعد سلاطة الفرس... (وكان الفرق) من تعلقه بعد سلاطة الفرس... (وكان الفرق) من تعلقه بعد سلاطة الفرس... (وكان الفرق) من تعلقه بعد سلاطة الفرس... (وكان الفرق) من تعلقه بعد سلاطة الفرس... (وكان الفرق) من تعلقه بعد سلاطة الفرس... (وكان الفرق) من تعلقه بعد سلاطة الفرس... (وكان الفرق) من تعلقه بعد سلاطة الفرس... (وكان الفرق) من تعلقه بعد سلاطة الفرس... (وكان الفرق) من تعلقه بعد سلاطة الفرس... (وكان الفرق) من تعلقه بعد سلاطة الفرس... (وكان الفرق) من تعلقه بعد سلاطة الفرس... (وكان الفرق) من تعلقه بعد سلاطة الفرس... (وكان الفرق) من تعلقه بعد سلاطة الفرس... (وكان الفرق) من تعلقه بعد سلاطة الفرس... (وكان الفرق) من تعلقه بعد سلاطة الفرس... (وكان الفرق) من تعلقه بعد سلاطة الفرس... (وكان الفرق) من تعلقه بعد سلاطة الفرس... (وكان الفرق) من تعلقه بعد سلاطة الفرس... (وكان الفرق) من تعلقه بعد سلاطة الفرس... (وكان الفرق) من تعلقه بعد سلاطة الفرس... (وكان الفرق) من تعلقه بعد سلاطة الفرس... (وكان الفرق) من تعلقه بعد سلاطة الفرس... (وكان الفرق) من تعلقه بعد سلاطة الفرس... (وكان الفرق) من تعلقه بعد سلاطة الفرس... (وكان الفرق) من تعلقه بعد سلاطة الفرس... (وكان الفرق) من تعلقه بعد سلاطة الفرس... (وكان الفرق) من تعلقه بعد سلاطة الفرس... (وكان الفرق) من تعلقه بعد سلاطة الفرس... (وكان الفرق) من تعلقه بعد سلاطة الفرس... (وكان الفرق) من تعلقه بعد سلاطة الفرس... (وكان الفرق) من تعلقه بعد سلاطة الفرس... (وكان الفرق) من تعلقه بعد سلاطة الفرس... (وكان الفرق) من تعلقه بعد سلاطة الفرس... (وكان الفرق) من تعلقه بعد سلاطة الفرس... (وكان الفرق) من تعلقه بعد سلاطة الفرس... (وكان الفرق) من تعلقه بعد سلاطة الفرس... (وكان الفرق) من تعلقه بعد سلاطة الفرس... (وكان الفرق) من تعلقه بعد سلاطة الفرس... (وكان الفرق) من تعلقه بعد سلاطة الفرس... (وكان الفرق) من تعلقه بعد سلاطة الفرس... (وكان الفرق) من تعلقه بعد سلاطة الفرس... (وكان الفرق) من تعلقه بعد سلاطة الفرس... (وكان الفرق) من تعلقه بعد سلاطة الفرس... (وكان الفرق) من تعلقه بعد سلاطة الفرس... (وكان الفرق) من تعلقه بعد سلاطة الفرس... (وكان الفرق) من تعلقه بعد سلاطة الفرس... (وكان الفرق) من تعلقه بعد سلاطة الفرس... (وكان الفرق) من تعلقه بعد سلاطة الفرس... (وكان الفرق) من تعلقه بعد سلاطة الفرس... (وكان الفرق) من تعلقة...
Well written, but without diacritical points. Marginal notes. The preface of Jurjānī is prefixed to the book in a different hand.

This MS. consisted originally of 360 fol. A lacuna in the middle of it was restored by two more modern hands, but part of this modern portion (after fol. 172) is now also lost, and part is much injured by insects. The defect comprises the end of Book (موفق) III. The MS. is also damaged at the end.

Bij Libr., A.H. 922.

The second part of this copy, which begins with fol. 173, is wrongly inscribed شرح الشرح شرح تعايدة. Ct. Catal. 225, vii. 1 and 226, xviii.

439.

B 214. Size 9½ in. by 7 in.; fol. 353. From twenty-one to thirty-three lines in a page.

Another copy of the same work, said to have been transcribed from the author's own copy, A.H. 909. Well written, in several hands, with marginal notes. Imperfect at the end. Book (موفق) III. left unfinished (see fol. 169).

The preface of Jurjānī is wanting. Begins: أقول


440.

1300. Size 9¾ in. by 6 in.; fol. 400. Twenty-nine and twenty-seven lines in a page.

Another copy of the preceding work.

The greater part of it is written in a legible Nastaʿlīk, though often without diacritical points. The remainder has been supplied by two more modern hands. Marginal notes. Injured by damp.

Foll. 315 and 316, and fol. 319 and 320 should be transposed.

[Streeter, W.]

441.


Another copy of the same work, with the preface and the epilogue.

Written in Nastaʿlīk. It was transcribed for

The caliph (بلاط) of the dynasty of the Ottomans, at Lahore. Collated, and with some notes.

Two leaves are missing after fol. 67. [Johnson.]

442.

425. Size 9½ in. by 5½ in.; fol. 505. Twenty-five lines in a page.

The same work.

Written in Nastaʿlīk, the concluding portion in a different hand from the rest. Three leaves are missing after fol. 1. Injured by insects.

Seal of ʿAbd al-subḥān, a servant of Muḥammad Shāh (A.H. 1147). [Johnson.]

443.

B 225. Size 11½ in. by 6½ in.; fol. 306. Twenty-five lines in a page.

The first part of the same work, to Book (موفق) IV. Begins: حسب خطبة كبا عبد الله.

Well written in Nastaʿlīk; completed at the end of Shavwil, 1015, by Nūh b. al-Ḥājī Muṣṭafā. With numerous marginal notes.

Prefixed is a detailed index, which extends also over the remaining portion of the work. The first leaf of it, however, is wanting, and it is injured at the beginning.

444.


The first part of the شرح المواقف, to Book IV. The name of Ghiyāth al-dīn Pir Muḥammad, to whom the work is dedicated in the preface, is preceded here by that of Jalāl al-dīn Iskandar (جلال الدولة والدinen), which perhaps was substituted, for it subsequently.

Well written in Nastaʿlīk, by two hands. Gold lines round the pages. The first two pages are richly ornamented. Book IV. (fol. 345) formed originally a separate volume.

This copy was made for ʿAbd al-ʿaṣīm Hanṣafi, according to a note at the end, which is dated 22nd Jun. II, 48th year of
1686. Size 9 ½ in. by 6 in.; fol. 283. Twenty-five lines in a page.

The first portion of the شرح المواقين, extending nearly to the end of Book III. The name of Jalāl al-din Iskandar is inserted in the preface as in the preceding MS.

Plainly written. Coloured lines round the pages. Foll. 30 and 25 should be transposed. [Hastings.]

446.

B 220. Size 7 ½ in. by 5 ½ in.; foll. 184. Twenty-one lines in a page.

Glosses on the شرح المواقين, ascribed to Molla Ḥasan Chalaki (b. Muḥammad Shāh Fanārī, d. a.h. 886). See H. Kh. vi. 236, and Casiri I., nos. 1495, 1532, and 1673.

Beginning: (قوله) فيبَسمل أولاً تبَنما، ذا كان تنفس ليس

بسبب مدخل في الشارة المهذوبة و

Closely written, in different hands, mostly Shikastah, and difficult to read. It ends abruptly in Book (موقف) III. The latter part of a preface, which probably belongs to the present work, is on the title-page. It begins: (موقف) III.

Bij. Libr., a.h. 1096, from Shāh Nawāz Khān.

Cat. 226, xiv. (†).

447.

B 186. Size 10½ in. by 6 in.; foll. 149. Twenty-four lines in a page.

Various fragments of the preceding Glosses, extending from Book II. to Book VI.

The first entire gloss is: (قوله) وهو تصرح بِمَا أَتَى ال

الواضحة لم يَتَمَهْ أَيْنَهْ;

and the last gloss begins: (قوله) والجنس:

Written in a small hand. Injured on the margin.

448.

B 231. Size 8 ½ in. by 5 ½ in.; fol. 186. Twenty-one lines in a page.

Glosses on Book II. of the شرح المواقين, which is on the universal (الثواب الثواب), by Molla Maṣūd (Shaṛwālī Kuṭb al-din, d. a.h. 905). See Casiri I., p. 521, no. 1495; Aumur, Hsss. München. 307 sq., and H. Kh. i. 207.

Beginning: (نُولِعُ مَعَ النَّفَّاسِ بَنَاءٍ وَاجِبَ الرَّجُلٍ)

Written in Nastaʿlīk. The leaves are alternately white and yellow. Imperfect at the end. Four leaves are missing after fol. 184.

Cat. 225, vii. 4.

449.


Two fragments of the Annotations on the شرح المواقين by 'Abd al-Malik b. Shams al-din (Ṣayyid Ḥusayn, d. about a.h. 1060). Cf. H. Kh. vi. 241. The author wrote these annotations while reading the book with his son 'Abdallah Labbāb.

The first fragment contains the commencement of the work, with the preface, which begins as follows: (الله

كَانَ تَحْكَمَ فِي النَّاسِ يُنْصَدِيَ . . . وَبَعْدَ نَفَّاتِ وَالْمَرْقُوفَ بِنَاءٍ عَلَى شَرْحِ المواقين لَمْ يَتْسَكَنَ وَأَنْفَلَ أَثْرَى عَلَى شَرْحِ المواقين عَلَى نَفَّاتِ وَالْمَرْقُوف.)

(الله) بِنَاءٍ عَلَى شَرْحِ المواقين لَمْ يَتْسَكَنَ وَأَنْفَلَ أَثْرَى عَلَى شَرْحِ المواقين عَلَى نَفَّاتِ وَالْمَرْقُوف.

It breaks off on fol. 102cb, soon after the commencement of Book (موقف) II.

The second fragment begins with the words (fol. 103cb), "(الله) من وُلَّى الْمَلَكَةَ وَاختُبِرَ أَحَبَابُهُ.)" from the third fragment of the first مره of Book II., and extends to the end of the same book.

Well written in Nastaʿlīk. Injured by insects.

Cat. 225, vii. 5.

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1 The statement of H. Kh. vi. 239 is incorrect.
2 See above, nos. 118 and 317.
450.

Another copy of the Annotations of Sirāj al-Dīn, extending nearly to the end of the second volume. The concluding portion is wanting.

Written in Nastā’līk. Red lines round the pages. Injured by damp and by insects.

Fol. 74–83 should be placed in the following order: 74, 76, 79, 77, 81, 82, 80, 78, 83; fol. 148 should come after 140; and fol. 181–7 should stand thus: 181, 187, 184, 182, 183, 185, 186.

[Johnson.]

451.
B 237. Size 10 in. by 5½ in.; fol. 56. Twenty-four and twenty-five lines in a page.

Glosses on Book II. of the Shārḥ al-Mawāfaq, by Mūṣṭafā Zāhīd (Muhammad Zāhid b. Muhammad Aslam Ḥasanī Ḥanswī). The first portion of these glosses was printed at Lakhnau, a.h. 1263.

The preface, in which the author dedicated his work to Aurangzib, is wanting in this MS. It begins:

قوللي: ...

Closely written in Shikastah. Has the following colophon:

وقد وقع النزاع من تسمية المبارة المحورين مزراً (sī). أخذت المبارة على شرح المواقف في تاريخ الوعد من شرّ النسل في سنة ألف ومائة وعشر من هجرة خانم النبلاء بينده خوريم الطلبين غَيْف الهدى، وفَرَّ شاه دَاوَنِيَ وَلَدِ جَاهِنْدَم، ولد حَمَدَم، وفَرَّ شاه دَاوَنِيَ وَلَدِ جَاهِنْدَم مما هو من أحد نفَد بطل دَاوَنِيَ.

452.
1347. Size 7½ in. by 5½ in.; fol. 100. Fourteen lines in a page.

Another copy of the preceding Glosses.

Well written in Nastā’līk. Colophon: 

[The MS. has been written in Arabic.

453.

Annotations on the preceding glosses of Mr. Zāhid, ascribed to Kādī Muḥārreṣ.

Beginning:

قوللي: ...

Well written in Nastā’līk, of the twelfth century; terminating abruptly.

[Johnston.]

454.
B 232. Size 7½ in. by 5 in.; fol. 65. Twenty-one lines in a page.

Notes on the commencement of Book II. of the Shārḥ al-Mawāfaq, ascribed to Mūṣṭafā Skārṣ.

Beginning:

المكتف الثاني هو في الأصل متعلق من المكتف الثالث. It is written in Nastā’līk, without diacritical points. Corrections, and some additions by the author (marked with shemā), are on the margin.

Cat. 225, vii. 2.

455.
B 215. Size 8 in. by 5 in.; fol. 75. From fifteen to nineteen lines in a page.

A Commentary (مَحِيطُ) on Aqīdah al-dīn Ţīl’s (d. a.h. 756) Articles of Faith (عَقَائِد), by (Jalāl al-dīn) Muḥammad b. Asʿad Ṣīdālī Dāwāxī (d. a.h. 907 or 908). Cf. H. Kh. iv. 217, and Catal. St. Peterb. 225. This work was printed, together with a commentary on it, at Constantinople, a.h. 1233.

The author's preface begins:

يا من وفدت لتقديم العقائد الإسلامية، وعصمنا من التقلید في الأصول والفرع.

The commentary, omitting Ţīl’s preface, begins with the words:

ثالث النبي ﷺ
Plainly written, by Ilyâs b. Shaikh Farid, of Fathpur-Sikri (ق بئل الديونير المعروف بتصرير), for his own use. Date, end of Rabî' I., 990.
Catal. 225, x.

458.
949. Size 8½ in. by 5½ in.; foll. 78. Seventeen lines in a page.
Another copy of Dawwâni's Commentary. Written in Nasta'îk, with extracts from the glosses of Molla Yûsuf, and from other works on the margin.
A slight defect after fol. 82. Injured by damp.
The following note of an owner is written at the end of the book:
مانان بن شيخ الديونير محمد الجعفر مأمون موسى ليا الكهف شاهين سنبل موعد دار الخلافة شاه جهان نابذ در قصة مراداباد سنه 17 مهدي دانية.

[Johnson.]

457.
1246. Size 8½ in. by 5 in.; foll. 115. Thirteen and seventeen lines in a page.
Another copy of Dawwâni's Commentary. It gives at the end the author's date as follows: Jairûn, Wednesday, 18th Rabî' I., 905.¹
Well written in two different hands, with the glosses of 'Abd al-Ḥakim Sīraykhî on the margin of the first eight leaves. These glosses are preceded by a preface, which begins: بأسمة اللهم ربي ابتدأ.

In the original binding of Tippe's library.

[Tippe.]

458.
I. Foll. 1–43. Another copy of Dawwâni's Commentary, neatly written in Nasta'îk.
Colophon: تعنت الكتاب بين الملك الذهبي على: يد عبد الصدف الرازي مير رست ابن مير عبد خان ناهي القيم أغر للكتب وقارة للأل.
Some notes.

II. Foll. 44–189. A Persian treatise on the Muhammadan Creed.

Begins: ابن سالم اسکا در وابق اکل حلی است تریپ تیرتیب قائد برای مقدم اول در زبان وجد ذات وتزییات حق.

The second (fol. 123) treats of the prophets, and the third (fol. 139) of the Khalifate.
Written in two small Nasta'îk hands. Indications of the contents are on the margin.

459.
B 213. Size 8½ in. by 6 in.; foll. 127. Fifteen lines in a page.
Glosses on Dawwâni's Commentary, by Molla Yûsuf (b. Muhammad Jân Karabaghî Muhammedâhî, who died after A.H. 1030).
The first fol. being wanting, the book begins with the following words:
والملد والدین محمد بن بعوض الصدفی الدوائي روح الله فتوحه ویاحمها على غرر النرائت الأهل.

The author says towards the end of his preface:
خواصت به خدمت العبد لعولا (کی) العتبة العلیة ...
کمینه جمعه وظوله فطل كامل ...
معین الذين اب حکم خلیل الله سلما، والله وابناء ... ولما استعملت بهذه السعاده في بلدة مسیرین في البقية المباركة المیمونة خان ناهی حننة الفضیلیة الف광یة السبعیة الأعظمیة ... هدو خدمه 

مدینا سیمیته بالخلاناهی ...

This is the first of his two glosses, as mentioned by H. Kh. (iv. 217). It does not extend over the last portion of the main text. The author finished it in Rabî' I., 1000.
Catal. 226, xxiv.

¹ See no. 380.
460.
B 240. Size 9\(\frac{3}{4}\) in. by 6\(\frac{1}{2}\) in.; foll. 248. Twenty-one lines in a page.

Annotations on the preceding Glosses, written by the author, Mulla Yüsuf himself. He makes reference in them to the glosses of Khalkhâlit, which had appeared in the mean time. See H. Kh. iv. 217 sq., according to whom the present work was finished in Shawwâl, 1033, at Buhârā.

The preface quoted in H. Kh. is omitted. Beginning:

(ثواب) کبیر لا اجز وکیف ایجاد اطلاع لوجب الحمد
بسبب الليم وتظفما الغ

Well written. At the end is the following Persian distich:

ماشیت نبود قدم آنهک بود درکوی دوست
رو نگردنداز اگر شمسی بارن در درش.

461.
B 184. Size 11\(\frac{1}{4}\) in. by 8 in.; foll. 278. Twenty-nine lines in a page.

Sād al-dīn Mas'ūd b. 'Omar Ta'fīzānî's (d. 22nd Muḥarram, 792, at Samarqand) Commentary on his own Compendium (محضر) of Metaphysics and Muhammadan Theology, the maqâṣid. This commentary was written in Diwâ'l-ka'īd, 784. Cf. H. Kh. vi. 48.

The elaborate preface begins:

تمتمات کا یا به بیابه
مکتوب کل شی در افتخاره، و روز عده ایبادا کل
حقی، والله معاذه.

The author says subsequently:

و بعد فاقد کنست فی
اذن الشرع ومتونه الامر... سرح النظرة العلم لطیبة
لا زهارها، وانوارها، وشرح الكتب، وفنونه كشفها استراحه
عن اسرارهاالغ.

The text and the commentary are distinguished by the words قال والله، but only a few words are given from the former in each case. Copies of the Maqāsîd seem to be rare. It consists of the following

six chapters (محضر) I. (fol. 3r.)
II. (fol. 24v.)
III. (fol. 74r.)
IV. (fol. 117v.)
V. (fol. 173r.)
VI. (fol. 222r.)

Written in a good small hand. The colophon runs as follows:

لقد زیر ما برس کالبیژر من العلب والهدی
میادی طرق السباب (sic) حرة حرب بی احمد المشهیر
بسبب السلام بمحبة هرودمین، من الامکانات في
المشراناح من المانیة الناشئة.

Then follows a list of the works of Ta'fīzānî, with their respective dates, derived from the author himself.

Two blanks are left on foll. 138 and 152 for diagrams. Foll. 137-172 are in a different hand.

On the last page is the note of an owner, named Muhammad b. 'Alī b. Sād, who read and collated this volume several times, and intended to write a commentary on it. This note is dated A.H. 503.

Bij. Libr., A.H. 992 (Nauras). In the original binding, which is tastefully ornamented.

Cat. 224, iv.

462.
B 183. Size 11\(\frac{1}{4}\) in. by 8 in.; foll. 534. Nineteen lines in a page.

Another copy of the preceding work.

Beautifully written, but rather incorrect. Many emendations are on the margin. Date, 27th Rajab, 961.

Bij. Libr., from Amin Khan. Seal of 'Abd al-Mu'min Nauras (Abd al-Shāh II).

463.
B 183. Size 9\(\frac{3}{4}\) in. by 6\(\frac{1}{2}\) in.; foll. 444. Twenty-two, afterwards twenty-five lines in a page.

Another copy of the same work, without the preface.

Begins:

لک الليم الحمد والممتنة الق

Bij. Libr., A.H. 992; brought from Būlār by 'Āṭa Allah. Seal of 'Ali 'Abd al-Shāh.

464.
1407. Size 11\(\frac{1}{4}\) in. by 6\(\frac{1}{2}\) in.; foll. 286. Thirty-three lines in a page.

Another copy of the same work.

Well written. Slightly imperfect at the end. Many corrections are on the margin.

1 This word, though no blank is left for it in this MS., must be supplied, the author commenting here on the preface of his first work.
The title-page contains an *Ijazah* of Taftazānī, dated Dhu'l-hijjah, 790, which was given for this and for other works, to one Ghiyath al-din, from whose copy the present one seems to be derived. Injured by insects.

[College of Fort William, 1825.]

**466.**

1636. Size 9¾ in. by 5 in.; fol. 172. At first fifteen, afterwards usually nineteen lines in a page.

I. Foll. 4-102. Dawwānī’s Commentary on the *al-Ghāzālī’s Commentary on the* *Ijazah* of Taftazānī. With many notes. Some lacunae occur towards the end. Concludes: ُالْعِبْرَةَ مِنَ الْتَوْقُودِ (sic) ُالْعِبْرَةَ عَلَىِ الْخَلَّوَةِ (sic) ُالْعِبْرَةَ عَلَىِ الْخَلَّوَةِ (sic) ُالْعِبْرَةَ عَلَىِ الْخَلَّوَةِ (sic)

**467.**

B 212, 244, 103n. Size 9 in. by 5½ in.; fol. 34. Usually twenty-five lines in a page.

I. Foll. 1-38. Abu'l-Barakāt Nasā’î’s (d. a.h. 710) Articles of the Muḥammādān Creed, called here the *al-Ghāzālī’s Commentary on the* *Ijazah* of Taftazānī. Well written in Nasta’ilīq, with numerous glosses by Ahmad Jandā and others.

A short treatise on the Orthodox Faith, by Muwaffak al-dīn Abūd-dīn (sic) ُالْعِبْرَةَ مِنَ الْتَوْقُودِ (sic) ُالْعِبْرَةَ عَلَىِ الْخَلَّوَةِ (sic) ُالْعِبْرَةَ عَلَىِ الْخَلَّوَةِ (sic) ُالْعِبْرَةَ عَلَىِ الْخَلَّوَةِ (sic) ُالْعِبْرَةَ عَلَىِ الْخَلَّوَةِ (sic) ُالْعِبْرَةَ عَلَىِ الْخَلَّوَةِ (sic) ُالْعِبْرَةَ عَلَىِ الْخَلَّوَةِ (sic)

The *Hanbalah* leads directly to the first subject, the nature and attributes of God. The peculiar doctrines of the Hanbalites are prominently discussed.

Conclusion: ُالْعِبْرَةَ مِنَ الْتَوْقُودِ (sic) ُالْعِبْرَةَ عَلَىِ الْخَلَّوَةِ (sic) ُالْعِبْرَةَ عَلَىِ الْخَلَّوَةِ (sic) ُالْعِبْرَةَ عَلَىِ الْخَلَّوَةِ (sic) ُالْعِبْرَةَ عَلَىِ الْخَلَّوَةِ (sic) ُالْعِبْرَةَ عَلَىِ الْخَلَّوَةِ (sic) ُالْعِبْرَةَ عَلَىِ الْخَلَّوَةِ (sic)

1 Illegible.
SCOLASTIC THEOLOGY.

Concludes (fol. 7r.).

Both tracts were written on the same day, the last of Jum. I., 793, by Mahmūd b. 'Othmān b. al-kūrūsī
al-Ḥarrānī, commonly called Ibn Taiyīyāh (a Ḥanbalite, d. a. H. 728), to a question put to him regarding the "attributes of perfection" (ṣawāfī khamsī).

This question is prefixed to it. It begins: اما بعد فقد أذن الإسلام للعامة شهادة.atum. In the middle of the text, it is mentioned that Ibn Taiyīyāh begins (fol. 9r.):

The reply of Ibn Taiyīyāh begins (fol. 9r.):

Conclusion:

Written by the same person as the preceding. Dated Friday, 10th Rābi' I., 797.

III. Fol. 80-84. A general Jāḥiq (or authorization to use his books), given by the celebrated Fāṭihah al-Majd al-dīn Abū Tāhir Muḥammad b. Sirāj al-dīn

Ya'kūb b. Ṣadr al-dīn Muḥammad (d. a. H. 817), to the aforesaid Muḥammad b. 'Othmān b. Abū Bakr al-kūrūsī, and at the same time to his four brothers and some other persons.

Cat. 226, xxix., xxviii.

468.

B. 246. Size 8 in. by about 6 in.; fol. 56. Seventeen lines in a page.


The name of the author is given in the preface as follows: (r. f. 890. the author's name is written in the preface in the middle of the page).

The following is a list of the twelve sections (qiftāt) of the work:

I. (fol. 2r.) In the name of Allah, the Most Merciful, the Most Compassionate.

II. (fol. 8r.) I ask Allah the Most Merciful, the Most Compassionate, to forgive me, His servant, and to guide me to the path of truth and righteousness, and to guide me to the path of truth and righteousness.

III. (fol. 9r.) In the name of Allah, the Most Merciful, the Most Compassionate.

IV. (fol. 10r.) I ask Allah the Most Merciful, the Most Compassionate, to forgive me, His servant, and to guide me to the path of truth and righteousness, and to guide me to the path of truth and righteousness.

V. (fol. 11r.) In the name of Allah, the Most Merciful, the Most Compassionate.

VI. (fol. 11v.) In the name of Allah, the Most Merciful, the Most Compassionate.

VII. (fol. 12r.) In the name of Allah, the Most Merciful, the Most Compassionate.

VIII. (fol. 13r.) In the name of Allah, the Most Merciful, the Most Compassionate.

IX. (fol. 13v.) In the name of Allah, the Most Merciful, the Most Compassionate.

X. (fol. 14r.) In the name of Allah, the Most Merciful, the Most Compassionate.

XI. (fol. 14v.) In the name of Allah, the Most Merciful, the Most Compassionate.

XII. (fol. 15r.) In the name of Allah, the Most Merciful, the Most Compassionate.

It concludes (fol. 27r.) with the words quoted by H. Kh. (1. 6) as referring to the work in general. They run here somewhat differently, thus:

No title or name occurs in the preface. The MS. is imperfect at the end. The following is a list of the fourteen sections (qiftāt) which occur here:

فِي أَيْبَاءٍ وَجْرَجْرَةٍ لَدَّاهُ

This section begins with the words quoted by H. Kh. (1. 6) as referring to the work in general. They run here somewhat differently, thus:

١ See no. 329.
It is entitled "Kitāb al-fikr fi sharī'at al-'ulamā'" (sic) (A Thorough Examination of the Law of the Sciences), being the same as Cat. Mus. Brit., i.e., ii.

II. Foll. 22-54. A Commentary (mawzū'ī) on the "Sixty Questions" of Ahmad b. al-'Abbās, the ascetic, concerning the religious duties of the Shi'ah. The commentator is not named. The same work is to be found in Cat. Mus. Brit., i.e., iii.

III. Foll. 55v-86. Articles of Faith, with a Commentary, both blended together, and apparently by the same author. Entitled the "Kitāb al-fikr fi sharī'at al-'ulamā'" (sic) (A Thorough Examination of the Law of the Sciences). Cf. Cat. Mus. Brit., i.e., v.

Ends: تمت كتاب المعمّر بن علي رضي الله عما صنفت (sic) (Ends: The work of the author is complete.)

IV. Foll. 86r-98. A treatise in Javanese, bound upside down.

V. Foll. 98v-130. A logical demonstration of the principal articles of faith, the same as Mus. Brit., i.e., vi. The author is not mentioned.

Ends: وتمت كتاب المعمّر بن علي (sic) (Ends: The work of the author is complete.)

VI. Foll. 130v-170. Muhammad b. 'Umar b. 'Uthmān al-Tīmī's Commentary (mawzū'ī) on the Articles of Faith by Muhammad b. Yūnus al-Sanā'ī (d. a.h. 895), the same as Mus. Brit., i.e., vii.

Ends: تمت الكتاب المعمّر بن علي رضي الله عما صنفت (sic) (Ends: The work of the author is complete.)

Indifferently written, with frequent interlinear notes in Javanese written in the Arabic character. The vacant leaves are filled with various notes and scribblings.

471.


A valuable collection of Shi'ah works on theological subjects.

I. Foll. 1-27. كتاب شاہد مکي (sic) (Book of Evidence), more accurately the shahādat al-makī, in which theACES of the shahādat al-makī are treated. A treatise written in refutation of another treatise, called the "Tawālid al-makī fi 'azd 'alā at-ta'alād" (A Treatise on the Conditions of the Evidence), the latter being an essay towards clearing the foundations of the Shi'ah religion and law of
unsound traditions and placers of Mujahids which were contrary to the "Catholic" faith and to the doctrines of the Imam.

The names of both authors are unknown; but the time of the second is fairly defined by his dedication of this work to Sultan 'Abdallah Kuth Shâh (of Goleondah, who reigned from a.h. 1020 to 1082); while the first mentions in a passage quoted on fol. 3v., that his last Shaikh was Mirzâ Muhammad Astarabadî, whose lectures he attended between a.h. 1015 and 1020, at Makkah. The same speaks of his studies and of his present task as follows (fol. 1v.):

The passage continues:

This copy was finished on Saturday, 27th June, 1154 = 24th year of Muhammad Shâh. It was subsequently collated with the original copy.

III. Foll. 50-60. "Kitâb Manahij al-karama." A concise vindication of the Shî'ah doctrine on the Imamate, fully styled "Manahij al-karama in Murta'da al-amâma." See for a description of it, Fleischer, Cat. Sen. Lips. 475. The author is not named, but from its being, like the preceding treatise, dedicated to Úljâitû, it may be concluded that it is also by Hîlî.

Some notes.

IV. Foll. 60v.-77. "Kitâb Kifsh al-lyqin." A short treatise on the excellency of 'Ali, entitled "Kifsh al-lyqin in Fushâl 'Alî, Amir al-mum'inîn." It was compiled by order of Úljâitû Khudâbandah. The author is probably also Ibn al-Mu'tahhar Hîlî.

Begins:

The refutation by the second author begins:

He says that he was chiefly offended with the self-conceit and the rude polemics of his predecessor, though he is not willing to follow his bad example, in depreciating the real merits of his work. His object, therefore, is only to defend the divines of the later church, such as Hîlî and others, against his exaggerations and false imputations.

The passages selected for refutation are given at full length, under the heading "Nâl;" and they are followed by the refutation, which is introduced by "Nâl.

Imperfect at the end. A few notes by the author are on the margin.

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1 According to the table of contents and to the original pagination, one treatise has fallen out here, viz., "Kitâb Sharh Nawâm" in the Arabic.
ARABIC MANUSCRIPTS.

The author concludes as follows:

The text and commentary are distinguished by: A copious Commentary on a similar work. The title of the latter is not mentioned, but it appears from quotations in the commentary that it is also by Hilli.

The name of the commentator is not given. He quotes the opinions of the Muta'allises, and Aab'ari; the Scholastics; the Philosophers, especially Ibn Sinâ and Tüs; and the doctrines of his own sect, the Imâmiyyah.

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Scholastic Theology.

125

The commentator concludes with a prayer, which he ascribes to the Prophet, on the authority of Ibn Bābawāh. It begins:

"الله أحد جنا لا ينافي على وجه وجود... أما بعد فنا كان كمال الإيمان..." (fol. 162a)

The author says in it that he compiled this work from both Shi'ite and Sunnite authorities. It contains arguments logical and scriptural, traditions, poetry, etc.

In the first introduction he offers a list of works which he quotes from actual inspection—

1. سند الله صم بسم الله الرحمن الرحيم أتت عادة الصنف بالآية في أوائل كتبهم بذكر
   2. الاستنباط لل الشيخ الطوسي.
   3. المفصل لل طوسي.
   4. تلخيص الفناني للطوري.
   5. المفصل للطوري.
   6. المفصل للطوري.
   7. المفصل للطوري.
   8. المفصل للطوري.
   9. المفصل للطوري.
   10. المفصل للطوري.
   11. المفصل للطوري.
   12. المفصل للطوري.
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   15. المفصل للطوري.
   16. المفصل للطوري.
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   27. المفصل للطوري.
   28. المفصل للطوري.
   29. المفصل للطوري.
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   34. المفصل للطوري.
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   46. المفصل للطوري.
   47. المفصل للطوري.
   48. المفصل للطوري.
   49. المفصل للطوري.
   50. المفصل للطوري.
   51. المفصل للطوري.
   52. المفصل للطوري.

The second (fol. 161r) gives an epitome of the contents of the work. It is divided into seventeen chapters; their subjects are, as the author states,
already indicated by the words of the preface. They are: II. (fol. 162) في الأئت الوثج وصفته IV. (fol. 166) في النبي المداني أعلده VI. (fol. 170) في الكرامات المرجية VII. (fol. 175) في شرائه VIII. (fol. 178) في شئ من فصل للله.

Imamate, in terms of astonishment (بابا من اغْطاء) العلماء أورد الشيخ رضي الله عن علي طريق التعجب (مثمنهم). His friend, therefore, desired him to write, in the same style, a special and detailed treatise on that subject. Accordingly, he gives a series of discussions, all introduced by the words مَمَضِبٌ أَمَرَاهُ وَلَوْ أَغْطِيَتْهُ, and subdivided according to the subjects into sections, which are usually inscribed ... فصل في اغْطِيَتْهُم في .

The above title does not occur in the work. The author scarcely quotes any authorities, but he mentions once (fol. 263v) that he was told by كَذِبُ أَبِّي، حَسَنْ أَبَنِي، إِبْرَاهِيم سُلَامَي, that he met Ibn al-Nahhâs (d. A.H. 376),1 at Miṣr, etc.

X. Foll. 268-282. كتاب نجات الأديبة.

A polemical treatise, in which it is proved that it is lawful to curse the Sunnites like unbelievers. It is fully entitled لِحَجَات الأديبة في أَنَجَات الأديبة والطاغوَت.

The author is ‘Abd al-‘Alî (اللَّهُ يَزِيدُهُ مُثْلَا هَذَا, sic), who completed it in Dhu’l-hijjah, 917, at Mashhad. “I deduced it to (Shah Isâ’il) the founder of the Safawi dynasty. Another work of this author is to be found in Cat. Lugd. iv. 116.

The numerical value of the four letters marked is 854.

IX. Foll. 258-267. كتاب القَبِل.* A treatise in refutation of erroneous opinions entertained regarding the Imâmàte. The author, who is not mentioned by name, lived in the fifth century.

The preface begins: الأئمَّة أَتَأْمَدُكَ بِمَا أنْعَمَتِ وَاعْتَيْتَ, وَنَشْكُرُكَ لِمَا وَلَيَتَ أْسْدِيَتِ. The author relates that a friend of his read a work of مُحَمَّد b. مُحَمَّد b. النَّعَمَان, d. A.H. 413),1 on the Imâmàte, called أَطْرَافُ الدَّائِلَةُ وَأَوْلِيَاءُ المتَّلِ، and was particularly struck with its last chapter, which treated briefly of the common errors regarding the

The work consists of an introduction (مَقَدِّمَة), on the meaning of cursing, and of seven sections, which contain arguments in support of the above assertion. Five of them refer to passages of the Koran, one to the Sunnah, and the seventh to the Shi’âh (Imâmîyah) tradition.

The appendix comprises two discussions, one regarding A'ishah, and whether she deserves to be cursed, the other treating of the diverging principles of the law of the two sects.

XI. Foll. 283-316. كتاب كشف الدرجات. A treatise on the Leading Dogmas of Islam, entitled كتاب كشف الدرجات (Kātib Kāfš al-Dhīrāt), with a copious Commentary on it, both by Muḥammad b. ʿAbd al-Samad dāl al-Dīrāsī, and by ʿAlī b. Ibrahīm b. ʿAbd al-Samad dāl al-Dīrāsī. The author gives it a circumstantial account of the origin of both works. He states, first, that he had already written several other works on theology (specified in a note on the margin as كتاب مغامرة etc.). He then proceeds to relate that, A.H. 877, he made the pilgrimage to Makkah, and after it visited ʿAli b. ʿAbd al-Samad dāl al-Dīrāsī, (i.e., Madina, according to a marginal note). He then went into Irāq, and visited the tombs of the Imāms there, and finally travelled into Kūfah, in order to pay him his devotion to the tomb of ʿAli b. ʿAbd al-Samad dāl al-Dīrāsī, at Mashhad. On his way thither he commenced the treatise, at the request of a travelling companion, and completed it after his arrival at Mashhad. Having subsequently made there the acquaintance of a distinguished Sāyīd and descendant of ʿAli b. ʿAbd al-Samad dāl al-Dīrāsī, named Ghiyāth al-Dīn Muḥsin b. Muḥammad b. ʿAbd al-Samad dāl al-Dīrāsī, he was induced by him to write a commentary on the said treatise. He completed this commentary, as we learn from the conclusion, on Wednesday, 17th Dhūl-Qa‘dah, 878, at the mansion of the Sāyīd.

The original text and the commentary are distinguished by the name of Ali and the original, and the former is given in full. It begins: الجمجمة للمرافع بوجود{: ...} بعد هذا رسالة شاملة على ما يجب على المكلف اعتقاده من العقائد الكلامية والمسائل الاصولية, and is divided into seven sections: I. (foll. 284v) في الصفات (foll. 287v) في الصفات السلبية (foll. 291v) في الصفات المتصلة (foll. 295v) في المعاد (foll. 299v) في الإمامة (foll. 302v); VII. (foll. 313v) في الإمامة (foll. 318v). In the commentary the author displays a great deal of learning. He always speaks of himself in the third person.

Frequent marginal and interlinear notes, the latter in red.

XII. Foll. 317-318. رسالة العقائد. The Minimum of Tenets indispensable to the Shi'a; by the same author, who completed his work on Monday, 25th Muḥarram, 889, at Mashhad.

begins: المأخوذ للحَرْجِ إذا... وبعد هذه رسالة تشكل على كل ما يجب على المكلف من العلم بالاصول الدينية.

Additions by the author are on the margin.

XIII. Foll. 319-331. كِتَابُ شِرحِ فَصْوَال. A Commentary on a short treatise by Abu Jaʿfar Muhammad b. al-Hassan ʿAṣ̄īq (d. a.H. 460), on the fundamental dogmas (اصول) of the Shi'a creed, which is called here الفصوال. The author of the commentary is not named. The latter is entitled منتهي السول في شرح الفصوال.

begins: المأخوذ للحَرْجِ نظام الأصول، ومُتَحْرَرّتِبُ الفصوال. The passages to be explained are introduced by the name of the author, and the commentary by the name of the commentator. The preface of the original work is omitted. It consists of four sections: I. (foll. 324v) في التوحيد (foll. 326v) في الفصوال (foll. 328v); II. (foll. 327v) في الإمامة (foll. 330v); III. (foll. 332v); IV. (foll. 337v). Each section comprises sundry dogmas (اصول). Marginal and interlinear notes, the latter in red.

XIV. Foll. 332-378. كتاب شرح تجريد. A Commentary on Naṣīr al-Dīn ʿĀṣ̄īq's (d. a.H. 672) تجريد (foll. 362v) تجريد (foll. 372v) (see no. 405). The author is not named; there is, however, no doubt that it is the commentary of Ibn al-Muṣṭafār Hillā (Hasan b. Yūsuf, d. a.H. 726) mentioned in H. Kh. II. 194. It is true, the first words quoted there do not agree with this MS., which

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1 See also below, xviii.

2 In a recent inscription it is erroneously ascribed to ʿIṣ̄āḥānī (cf. no. 406).
begins: The first gloss is:

The author styles the work of Tusi, and he entitles his commentary, accordingly, "Tajrid al-Imam Tusi," which comprises the fifth month on the Imamat, by Nur al-Din b. Sharif Imami Husaini.

Glosses on that part of Kashfi's Commentary on the Tajrid, which comprises the fifth month on the Imamat, by Nur al-Din b. Sharif Imami Husaini.

It comprises only that part of the debate which turned on fundamental questions, such as the superiority of the Imams, the principles of the evidence, etc., leaving the minor topics, which were discussed afterwards, when the opponent was already convinced.

It is divided into two "Orients" (تصريخ). The first, which is dogmatical, consists of an introduction (هندوسية), knowledge, and five chapters: I. (fol. 391) in the first month; II. (fol. 392) in the second month; III. (ib. v.) in the third month; IV. (fol. 393) in the fourth month; V. (fol. 395r.) in the fifth month.

The second, which is parentheses (تصريخ), comprises three chapters: I. (fol. 396) in the first month; II. (ib. v.) in the second month; III. (ib. v.) in the third month, in which Mirkhond's (d. a.H. 903) treatise on the Jami' al-Usul, on which see H. Kh. vi. 406.

1 Quoted in the "Biography.

See no. 409.

2 From the collection of the Jami' al-Usul, on which see H. Kh. vi. 406.
colophon:  "XIX. Foll. 401-439. Aphorisms of Abu 'Abdallah Muhammad b. Muhammad b. al-Nu'man, commonly called Mufid (d. A.H. 413; cf. Ta'liq, p. 257), extracted from two works, viz., the written record of his lectures and disputations (majalis), and his ammun teaches and al-majalis (mentioned by Ta'liq, p. 256). The compiler, who does not give his name, made this selection for the use of a friend. It would appear that he was a contemporary of Mufid, and that the latter was still alive, when this selection was made. Probably it is the work of Abu Ja'far Tusi (d. A.H. 460).

Begins:  "الامام الله محمد بن أبي بكر... سألت أبي كثير الله أن أجعل له هذا نصاً من كتاب صاحبة المجد أبي عبد الله محمد بن محمد بن النجاح في الجماعات وكتابه من كتاب المعرف بالعبوين والجماعات. لست ينتمي في فنادق.

These aphorisms bear on various Shi'a doctrines and points of controversy, but chiefly on the Imamite. Mufid is usually denoted by the 

XX. Foll. 440-450.

A treatise proving Shi'ism to be the only true creed. It was composed by an unknown author, A.H. 1152. The above title does not occur in the work.

Begins:  "الامام الله الذي جعلنا من الممنونين نوصية: رسول الله موسى عليه السلام والطيبين كتاب الله وأمهاء الرضوان. . . . أما بعد فأعلموا يا أخواتي في الدين. . . . إنها قد نقل الأمر في تعميم الفرقة الناجية من بين الفرق الإسلامية.

The author demonstrates his thesis from the Koran, from the Sunnah, of which he quotes all the standard works down to Suyuti, and by argumentation.

The epilogue begins:  "وجدنا من اتبعنا هذه الرسالة ونهاية الجماعة السادسة عشر من شهرومان المبارك سنة الفجر والدين والدين الخمسين من التركة وحنيسة في المنام. رويا النبي وأصدقوه السلام.

The author relates a vision, in which he learned from the Prophet and 'All that of the later Imams, Bakir, Kaziim, and Ri'ida were those upon whose worship salvation depended.
PHILOSOPHY.


A treatise on Natural Philosophy, ascribed to the sage Barisius (i.e. Apollonius of Tyana), who received it from Hermes Trismegistus. It was translated (into Syriac) by the priest Sakhrits (i.e. Zachneus, in this MS.), and is called Sakhristes Scholars, or, originally, Al-Biruni's. See De Sacy in Notices et Extraits des Manuscrits de la Bibliothèque Nationale, iv. 107 sqq., cf. Cat. Lugd. iii. 166; Mus. Brit. 203; Upsal. 228; and Leclerc in Journal Asiatique, 1869, p. 111 sqq.

This MS. does not contain the introduction of the translator. It begins: " subsidized the king with the gift of the land of Bidei." Compare De Sacy, l.c., 138 sqq.

Neatly written in Nastaliq. Richly ornamented and gilt.

One of the fly-leaves has the erroneous inscription " line 538, which appears to be taken from the concluding words of the work.

[Johnson.]

473. Size 8 in. by 4¾ in.; fol. 59. Fifteen lines in a page.

A treatise on Elixirs and Talismans, called *Dhikhrat al-Asfandar*. Cf. Stewart's Catal. 121 sqq.

Preceded by an introduction by Muhammad b. Khalid, the geographer, giving an account of the alleged origin of the work, which is said to have been translated from the "Greek and Roman languages" (the Monumental and Romain) by the Khalif al-Muttaqim. The original work was discovered by the writer of this introduction in a Christian church at Amorium, after the capture of that place. It consisted of 360
leaves, being entirely of gold, and was deposited in a chest of the same material, and declared to be "the Treasure of Alexander"—ذِخْرَتِ السَّكِّيْدِ النَّافَلُ، (sic) لَدَيْ الْعَمَّارِيْنِ. It had been buried there, after his death, by his disciple Antiochus (أِنتِيُوْخِس) مَلَكُ الْبَيْتِ الْمَلِكِيَّ مَلَكُ الْمَلِكِيَّ مَلَكُ الْبَيْتِ الْمَلِكِيَّ مَلَكُ الْبَيْتِ الْمَلِكِيَّ. The original preface is by Aristotle (أَرِسُتُولِوْلاس) and contains a dedication to Alexander. It begins (fol. 4r.) بَسَمُ الْوَاحِدِ الْوَاجِبِ الْوَجُودُ. We are told in it that this is a work of Hermes (الْمَلِكُ) جُوُّوْسُ الكِبرِيْنِ, which was discovered by Balnás (أَبِي سُلْطَانُ أَبِي سُلْطَانُ، see the preceding no.), and made over by him to Aristotle.

It consists of ten chapters: I. (fol. 5r.) ذِكْرُ الأَمَامِ عِلْمَةُ وَمَقْدُومَاتُ ذِكْرُ الأَمَامِ عِلْمَةُ وَمَقْدُومَاتُ II. (fol. 12v.) ذِكْرُ أَمَامِ السَّمعَةَ وَتَدْعُوْيَةَ ذِكْرُ أَمَامِ السَّمعَةَ وَتَدْعُوْيَةَ III. (fol. 23r.) ذِكْرُ الكِرْبَاتِ السَّمِيعَةَ ذِكْرُ الكِرْبَاتِ السَّمِيعَةَ IV. (fol. 30r.) ذِكْرُ الصَّنْعَةِ ذِكْرُ الصَّنْعَةِ V. (fol. 33r.) ذِكْرُ الأمُانِةِ ذِكْرُ الأمُانِةِ VI. (fol. 36r.) ذِكْرُ الكُلْبِ ذِكْرُ الكُلْبِ VII. (fol. 40r.) ذِكْرُ خُوَّاتِ الكَوْاِبِ ذِكْرُ خُوَّاتِ الكَوْاِبِ VIII. (fol. 48r.) ذِكْرُ جُقْنَتِ مِنِّ الطَّلَمْسَاتِ ذِكْرُ جُقْنَتِ مِنِّ الطَّلَمْسَاتِ IX. (fol. 52r.) ذِكْرُ غَيْبَةِ الذِّكْرُ غَيْبَةِ الذِّكْرِ تَوْلِيفُ الطَّلَمْسَاتِ تَوْلِيفُ الطَّلَمْسَاتِ X. (fol. 54v.) ذِكْرُ الطَّلَمْسَاتِ ذِكْرُ الطَّلَمْسَاتِ and it concludes with an epilogue which was added by Alexander.

Well written, with all the vowel-points. Illustrated with drawings. Dated 1st Dhul-kadah. Scribe, Imámwardí (إِمَامْ وَرْدَي). Another talisman has been added on the last page.

474.

2770. Size 9⅛ in. by 6 in.; foll. 173. Twelve lines in a page.

The twenty-first of the treatises of the Ikhwán al-Ṣafí, on the dispute between the animals and man. It has been printed at Calcutta, 1812 and 1846, and translated into German by Dieterici, Berlin, 1858. Cf. Auner, Hiss. Münch. 205.

The preface is omitted. Begins: في سبيل بدء الخلق.—ينقل أنه لم تؤدته 것은 the Músích MS.

Well written in Nasta'ílí. All rubries omitted.

Bibliotheca Leydeniàna.]

475.


This Franq من المنطق من كَبْرُ العُلَمَاء المُتَحْقِقِين عَدِيدًا في القُوَّةِ المُتَحْقِقِين مَعْلَمُ الرَّئِيسُ حَضْبًا هُكَمًا أبو على حسَن بن عبد الله ابن سَيْنَأ.

The first part of the Isin Sinâ's (d. A.H. 428) System of Aristotelian Philosophy, called الأشنة, on Logic. See Cat. Lugd. iii. 315, sqq.; cf. H. Kh. iv. 62.

This part comprises the first four fascicules of the work. It is divided into nineعيز, viz., 1. (fol. 8) without title (Isagoge); 2. (fol. 24v.) في العقولات (προς άνθρωπος); 3. (fol. 81v.) في الذهن (προς άνθρωπος); 4. (fol. 107v.) في الذهن (προς άνθρωπος); 5. (fol. 201v.) في البيرو (προς άνθρωπος); 6. (fol. 272v.) في النحل (προς άνθρωπος); 7. (fol. 336v.) في الحب (προς άνθρωπος); 8. (fol. 355v.) في الفنتازيا (προς άνθρωπος).


اِنَّ اَلْمَهْرُوفَاتُ مَنْ مُنْتَهِيَ إِلَى اللَّهِ الْغَفُورُ رَحْمَتُهُ. A splendid ornament on the first page, and gold lines round the others. There precede (fol. 1 and 2), the life of the author, taken from the بحر the introduction of Abu 'Ubayd (which is given at full length in Cat. Lugd., l.c.), transcribed from the original MS., where it had been added by Sharif b. 'Abd al-lahif Hasani, A.H. 891; and an incomplete list of contents.

In an elegant binding of red leather, with gold ornaments.
ARABIC MANUSCRIPTS.

476. 1796. Size 11½ in. by 6½ in.; fol. 313. Thirty lines in a page.

The second part of the preceding work, on Physics. The eight titles of this part are: 1. في السماع الطبيعى; 2. (fol. 94r.) في صناعة الطبيعيات (الكون والفساد); 3. (fol. 109r.) في التعال والانفعال; 4. (fol. 133) في كتاب النفس; 5. (fol. 144v.) في الأثير المخلووس; 6. (fol. 161r.) في السباع; 7. (fol. 214) في النبات; 8. (fol. 222) في الصور.

Like the preceding MS.; the colophon gives the same names of the transcriber (adding the surname الأزدي الأزدي), and of his employer. Dated Kashmir, Sha'ban, 1150.

Foll. 24-31 are to be placed in the following order: 24, 27, 25, 26, 29, 36, 28, 31. Slightly injured by insects.

Bound in green leather, with gold ornaments.

[Johnson.]

477. 1811. Size 11½ in. by 6½ in.; fol. 286. Thirty lines in a page.

I. Foll. 1-264. The remaining portion of the preceding work, written in the same hand, and arranged in the following manner:—

1. (foll. 1-44) Geometry; without title, but concluding: تمكن البديهية.

2. (foll. 47-131) Astronomy. Concludes: في الذي البديهية. Then follows the colophon of the original copy, which begins: تمكن الدفائر النواحي وهو ثاني الرياضيات. This copy had been written by 'Abd al-ṣāiyyūm b. al-Husain b. 'Ali Fāris, a.h. 642.


Conclusion:

4. (foll. 152-174) Music. Begins: في الطوائف عشر من الرياضيات من كتاب النساخ وهو في الموسيقى. And the coda:

Fol. 174v. contains an epilogue to this part by the aforesaid Sayyid Muhammad. Date, a.h. 1152.

Each of the preceding parts was copied from "an old MS.," and collated with another which had been written at Maqṣīl, a.h. 852.


This part concludes also (foll. 264) with an epilogue by Sayyid Muhammad. It was transcribed from a copy of a.h. 897. The aforesaid Muhammad Sadīq finished it at Shāhjahanabad on 2nd Rabī' I., a.h. 1164. In the hands of the current owner, the original has been lost from the middle of the tenth folio (of two for each folio). He concludes with a poem in praise of the work, beginning:

و�크ول راجب

Each of the above parts has an ornament on its first page; the vacant leaves between them are ornamented with gold lines.

II. Foll. 265-286. The first part of the author's abridgment of the preceding work, called the تحليل, on Logic. This work has been printed at Rome, 1593, as an appendix to Ibn Sinā's Kāmina. Cf. H. Kh. vi. 363.

Begins: قال الشيخ الراى أبو على بن (sic) الحسن: ابن عبد الله بن سينا رحمه الله أما بعد حسن الله واللهم عليه بما هو الهي ومستحثه الف.
PHILOSOPHY.

478.


Very well written, probably by (or for) Abu'l-fath b. 'Abd al-razzaq, whose seal is at the end of the MS. Of the end of the tenth century.

Foll. 15 and 24 should be transposed. Foll. 64-85 should stand in the following order: 64, 74, 66-73, 65, 84, 76-85, 75, 86. Injured by insects.

This MS. was bought at Shahjahahbad, by Muhammad Hadi Hussain, a "servant" (murid) of Avrageib, for the use of his son Muhammad Ibrahim, A.H. 1089.

479.

1867. Size 8½ in. by 5 in.; fol. 313. Twenty-three lines in a page.

A Commentary on Ibn Sina's, by Fakhr al-din Razi (d. A.H. 606). Part of this commentary is contained in Cat. Bodl. I. no. CCCCCXX. Cf. H. Kh. i. 301, and also Cat. Lugd. i. 320.

This copy is imperfect at the beginning; the first words of Ibn Sina's which occur are (fol. 2v.): هذا العام انما لى الزيادة... This is from the first part of the second part, on Physics. The comments of Razi are, in the first portion, invariably introduced by the words قال رفيق الله عنه... His epilogue, which follows that of the author, begins (fol. 312v.): قال الامام الداعي محمد... This is imperfect at the end; the last words are (fol. 313): اين حرى الرفيق... The book concludes (fol. 313v.): إن شاء الله أن نستطيع أن نذكر في هذا الشرح... An indifferent copy. All the rubries are omitted. A defect after fol. 19; fol. 48-55 are left blank. Injured by insects.

[Hastings.]

480.

B 175, 176. Size 9 in. by 6 in.; fol. 251. Seventeen lines in a page.

Another Commentary (by Fakhr) on Ibn Sina's elsharaat, and the nishahat, by Nasir al-din Tusi (d. A.H. 672). It was composed A.H. 644, and entitled elsharaat wa elnimahat. It is in two large folios, in the original. See H. Kh. i. 302; Cat. Lugd. iii. 321; and Cat. St. Petersb. 60.
This work is dedicated to a patron, who is styled
المجلس الرازي ربيب الدولة وشهب العلة ندرة
العجماء 조감담. It is partly written
in refutation of the critics of Rāzī, who is here called
ضره الله احمر الله على حسن توفيقه وسأله عادة طريقه
وإليه الحق بتحقيقه. افاذ النادر الشارح أن هذه
العبانى将是.

The present copy consists of three separate volumes.
Vol. I. (foll. 1–87) contains the first part, on Logic.
II. (foll. 88–163) gives the first three volumes of the
second part, on Physics. It begins: قال الشارح: هذه
الاضنات إلى أصول وتبيليات على جملة الف.
III. (foll. 164–251) contains the remaining seven
volumes of the second part, on Metaphysics, but is slightly imperfect at the end.

Carefully written in three hands. Of the eighth or
nineth century. Vols. II. and III. are revised throughout.
The following note is at the end of Vol. I.:
وتفت وظهرت بكتاب كيمت (sic) في سنة خمس
وثمانين وستمئة. لكن ما افصل المقابلة وتصحيم من
كرة الشغل والقلة حثوراً لله احتلف أصولنا: حقائق
والعال. كتبنا صغير الدين حمود الطيب الطالبي
في نهية الطالبي جعmana. (sic) في سنة 185.

Injured by insects.

This MS. belonged to Ibrahim Khalid Shih II. (Nauras).
Cat. 226, xxv.

481.
520. Size 7½ in. by 3½ in.; foll. 350. Nineteen
lines in a page.

The second part of the preceding Commentary, on
Physics and Metaphysics.


Neatly written, of the eleventh century. Foll. 160
and 165 should be transposed.

[Hastings.]

482.
2283. Size 9 in. by 5½ in.; foll. 168. Fifteen
lines in a page.

A Commentary (by علی) on Tāṣ’s Commentary to
the first part, or Logic, of Ibn Sīnā’s
المشئات والتبيليات.

The author is not named. His preface begins:
ما اقتضاء إلى جناة قدست
هذا الإخريج كتابي في شرح الشرح برين من المختصر
سليم (fol. 2) من البحر عمر وقبل مملسم سويج
مفترجم وازن في نفس الشربين الغ.

The commentary commences:
حمس الله أكرمه الله الذي وفقنا أن نصف المقال
بحميده لحظ في هذه المجلة كلم الشيخ في خلقته
حيث جهد الله على التوقيع الواضح.

The following date is given at the end:
هذا آخرما اردنا إبراهيم في قسم المنطق في هذا الكتاب، والله يؤمن
للتور ولا تصف ليلة الأضحي سنة 589، وخمسين
وبعثاته.

From this it would appear that this is the first part
of the commentary of Kūb al-dīn Muḥammad b.
Muḥammad Rāzī or Taʿṣarī (d. a.d. 766; see Cat. Bodl.
ii. 354), which, on account of its purpose, to decide
the controversies of Tāṣ and Rāzī, is often called
المشئات. It is mentioned by H. Kh. ii. 302, though
his statements do not agree with the preface of this
MS. The second part seems to be contained in Cat.
Lugd. iii. 322, no. MCCCCLV.

Plainly, but incorrectly written; of the twelfth
century.

Seal of Nusair Jang.

[College of Fort William, 1825.]

483.
2105. Size 8½ in. by 6 in.; foll. 107. Twenty-
two lines in a page.

Glosses to Tāṣ’s Commentary on the Physics of
المشئات, and to the corresponding portion of Tāṣ’al’s
These glosses are dedicated to the Safawi Shah Isma'il II. The glosses refer only to the latter work, with the words "الخاكم" (i.e. "الخاكم"). In the preface allusion is made to the names of the author and the commentators, and their respective works, as follows:

The conclusion begins as follows:

Closely written in Nasta'liq, with notes by the author.

The title-page, which is covered with various notes, bears the seal of a "servant" of Muhammad Sháh.

[College of Fort William, 1825.]

484.

1233. Size 8 in. by 4 1/2 in.; foll. 174. Twenty-nine lines in a page.

Another Commentary on Ibn Sina's "al-Nafs", by 'Izz ad-din b. Mansur, commonly called Ibn Kammunah, a Jewish philosopher (d. A.H. 676). See H. Kh. i. 303, and regarding other works of this author, Ct. Bedil. ii. 562, Plüglé, Hds. Wien, ii. 605, Cat. Lugd. iii. 349, etc.

In two parts: the first of which (foll. 1-59) contains the "Logie," and begins, without an introduction, as follows:

1 These words of Ibn Sina are wrongly cited by H. Kh., as the beginning of the present work.

1 Erased.
in the text of this MS., as in Flügel, i.e., but on the margin is added the name of 'Aḍud al-dīn Abū Saʿīd Gurgan (the Timuride, d. A.H. 573) as a variant.'

Written in a not very clear Naṣṭalīk hand, with additions by the author on the margin. The end is wanting.

The fly-leaf contains a notice regarding the death of a person at Yazd, which took place A.H. 1176. [Tippu.]

488.

2350. Size 6 ½ in. by 4 in.; foll. 11. Ten lines in a page.

The beginning of Shams al-dīn Muḥammad b. Ashraf Ḥusaini Sarabandī's (d. about A.H. 600) treatise on Dialectics, styled Ādab al-ḥukm. Cf. H. Kh. i. 207, and Fleischer, Cat. Lips. 351.

The introductory words are omitted. Begins: رِبّ انتِمّت نِزْوَةً رِسَالَةً في آداب الحُكْم يُسَمِّي كُلّها آذَن. Well written. Imperfect at the end. Worm-eaten.

[College of Fort William, 1825.]

487.

B 164. Size 7 ¾ in. by 4 ½ in.; foll. 111. Seventeen lines in a page.


This commentary was printed at Calcutta and at Lakhnau. According to a note at the end of the latter edition, it was composed A.H. 880.

The preface begins: اللُّبَادِيَّة اِمْرَاسِنِ لَدَيْنِ وَكُلُّ شَيْءٍ يَعْوَد الْحَيَّة. The author mentions in it that this is his first work. The first part of the Ḥidāyah, on Logic, having been disused in his time, he excluded

it from his present task. He also omitted these passages which had already been sufficiently explained by earlier commentators.

The two parts (قسم) of the Ḥidāyah comprised in this commentary are subdivided into the following chapters (فَصْل): Part II. 部副حیا: 1. (fol. 571): فَصْل في الأجزاء (in ten); 2. (fol. 36) في الأجزاء (in eight); 3. (fol. 54) في القصص (in six); Part III. 部副حیا: 1. (fol. 72-104); 2. (fol. 87) في السؤال (in seven); 3. (fol. 97c) في الأجوبة (in ten); 4. (fol. 10) في الملاحظة (خاتمة); To this follows an appendix (صفح), fol. 104.

Well written in Naṣṭalīk, with marginal notes, partly derived from the author. Dated Rajab, 1005. Foll. 1-17 have been supplied by a different hand.

Bij. Libr., A.H. 1023, from Molla Peymandeh.

Cat. 238, i.

488.

2260. Size 8 ¾ in. by 4 ½ in.; foll. 111. At first ten; afterwards always seventeen lines in a page.

Another copy of Maḥbudī's Commentary on the Ḥidāyah.

It begins: "منْتَاحُ الْحَكْمِ الْبَدارِيَّةِ" (sic).

Written in Shīkhastah, with marginal notes. Of the beginning of the twelfth century.

[College of Fort William.]

489.

B 160b. Size 8 ¾ in. by 6 in.; foll. 78. Seventeen lines in a page.

I. Foll. 1-75. A fragment of the same Commentary, written in Naṣṭalīk, with marginal notes.

The first portion is wanting (to fol. 25 of the original pagination). Begins: جَازَانَ تَكُونُ مُسْتَحِيْلَة. There are slight defects after fol. 73 and at the end.

II. Foll. 76-78. Three leaves of another copy of the same work, corresponding to fol. 2 sqq.

1 Cf. Stewart, 122.
2 Vitet Alcorh.
3 From Malabah, near Yazd, according to the glosses described under no. 490.
Clearly written, the greater part in Nasta'liq. The colophon runs as follows:

The colophon runs as follows:

B 168. Size 6½ in. by 4½ in.; foll. 48. Twenty-one lines in a page.


This is only the commencement of the work. The author mentions in it that the rough draft of this work was made long before the present edition.

Clearly written, often without diacritical points; in narrow columns, more than half the page remaining vacant; with some marginal notes by the author.

The margin is injured by insects.

Inscribed: حاشیه فی قیسائها بر شرح هدیه حکمت. Cf. Cat. 230, i. 7 (f).

B 169. Size 8½ in. by 4½ in.; foll. 77. At first seventeen, afterwards as many as twenty-three lines in a page.

Another Commentary on the Physics and Metaphysics of Abhárát's al-Badi'a, by Muhammad b. Mubarak Shah Bukhário, commonly called Miráx; who probably lived in the eighth century.

This is a commentary by one... making, with the exception of the first passage (fol. 2), only allusions to the text. The author says in his preface, after a simple Hamdanah:

B 54. Size 8½ in. by 6 in.; foll. 143. Fifteen and seventeen lines in a page.

The concluding portion of the same Glosses.

Begins: قال (الاصغى في النجاح في الفلكات أي (في الحالات الممنوحة إلى الفلكات الغ ( = fol. 116 of the preceding MS.).

1 Marked with علم. 2 Afaça Husaini.

3 The beginning given by H. Kh. vi. 474, is from the author's commentary on the حكمه العین

4 Another MS. reads احماس.
Legibly written; with various marginal notes, among which are glosses of Saiyid Sharif. Fol. 1 has been supplied carelessly by a different hand.

494.
B 153. Size 8½ in. by 5½ in.; foll. 77. Nineteen lines in a page.

Another Commentary on the Physics and Metaphysics of the Hidāyah, which was composed, according to H. Kh. vi. 473, by Abū Ahmad b. Muhammad Harawi al-Shihrūzī, commonly called Mawlānāzādah. Cf. Cat. Lugd. iii. 364.

Another copy of this commentary, in the Bodleian Library (Catal. I. no. ccxxvi.), was written A.H. 810. The author, therefore, must have lived as early as the eighth century. He says in his preface: اما بعد نهيدن جلالة مسجدة على شرّ ما سوى النطق من المختصر الموسعٍ باستاكيّة للائم الأحدث والفيلسوف المحدثي الإليري. أمستت (sic) مع تلة البساطة، بالمعاص طاقة من الحبال، حيث لم يقع له شرّ يكشِف لهم عن وجود نقودٍ نقاها الله.

This copy is in a peculiar, not always clear, handwriting. As appears from several notes on the margin of the last page, it was transcribed by 'Ali b. Hajj Mir (?), 'Ali b. Mas'ūd, for his own use, A.H. 881. Numerous marginal notes. Defects after fol. 16, 18, and 22. The first folio is supplied by a modern hand.

495.
965. Size 6¾ in. by 3½ in.; foll. 236. Twenty-one lines in a page.

I. Foll. 1-140. Two Persian treatises on Astronomy.

II. Foll. 143-230. Another copy of Mawlānāzādah's Commentary on the Hidāyah, with glosses.

Very neatly written. Of the end of the ninth century. The remaining pages are filled with various extracts, in the same hand, viz.:—

Foll. 231-232. An extract from the Kitāb al-Manājid, on the halo and the rainbow.

Fol. 233. A short extract from the Sharh al-Muḥad. This is from an unknown work, on cause and effect.

Fol. 234r. Another extract from the Hidāyah. The relation of a vision of Abu Yazīd Bīrīshī.

The lower part of fol. 233 is destroyed.

Fol. 235. An extract from an unknown work, on cause and effect.

[Johson.]

496.

A copious Commentary (Fīmuzāj) on the second and third parts of the Hidāyah, compiled by (Mr) ʿAbd al-ʿAzīz Muhammad b. Ibrahim Bīrīshī (d. A.H. 909). Cf. Stewart's Catal. 117, ii. Part of this commentary, comprising the first part of the Physics, was printed in Oudh (?), A.H. 1262.

The preface, which is without interest, begins: اللهم صلّى على محمد وآل محمد. It is followed by an introduction to philosophy in general. There is also a long epilogue, which begins: لا إنك هذا آخر ما نيسر لنا في شرح هذا الكتاب مسجودين بعبه الصواب: عند تلائم امور الهموم وتراكم توارج الهموم، وللوص الديار، ومن يعرف قدر غواص السراي، وعلم الابر، يرى في هذا النزوان الذي اضطنا فيه داور المكثة.

Nestly written in Nastaliq. This copy was transcribed at Haidarābād (in Sindh), probably from the author's own copy, by a native of Siwistān. With some marginal notes of the author.

The last two pages contain tables, in the same handwriting, on the influences of the stars, derived from Inv. Sīhā, تأثير الأفلاط في العالم من نخل الشده، which are followed by some notes and Persian verses. Conclusion: كتبه هاني السفيجح (الصفحتين) آمراجع اتاء العزر الفاعل اللحكم الأكبر مولانا محمد جعفر... وآتِئل العيسا ابن محمد علي بن محمد رضي الله

1 This appears from a note on the title-page, which, however, is partly illegible.
PHILOSOPHY.

497.

1756. Size 8 in. by 5 in.; foll. 72. Five and nine lines in a page.


Written in a large hand. Dated 5th Muḥarram, 1096 (=27th year of Aurangzib). It was transcribed by Rukn al-din b. Saiyid 'Abdallah Husaini, of Farid-ābād (?), for his own use.

Vowel-points and notes have been added in the earlier portion. Fol. 7 should stand after fol. 4.


It is here called "Istisâwâr", because it was written down by the author in one day. Cf. H. K. i. 503; Flügel, Kdes. Wien, ii. 603; Cat. St. Petersb. 74 (where it is, however, taken for a different work). It was printed at Constantinople, A.H. 1235.

Written in a large stiff hand, by Dāniyâl b. 'Abd al-ṭâv Shabâni, for his own use. Date, 4th Rabi' II., 1055. Notes. [Hastings.]

498.


شرح حكم判的 العين


The preface begins: "أما بعد جد الله فاطر دوات العقول النبوية... فإن العملي البقاء ملك الامتنعات... فنفس المخلوق شمس الله والادن... ثم مارضتاد... بِثر البدنة مضحكة يقول تَدَ النص منى بعض... ما هو الكريم العين المعرفة..."

The author says in it that his commentary contains, besides extracts from other works, the entire glosses (al-Hāshi) of Katibi al-din Shârîf (d. A.H. 710).

The first part of Katibi's work (al-Muqaddimah) consists of four: 1. مقالة في الأصول العادة. (fol. 5); 2. مقالة في العدل والأخلاق (fol. 57v); 3. مقالة في الثواب والجحش والذنوب (fol. 69); 4, مقالة (fol. 130). The second part (al-Aqâb) comprises five: 1. مقالة في العلم الطبيعي (fol. 159r); 2. مقالة في الحكمة (fol. 163); 3. مقالة في مايام الحكمة (fol. 190); 4. مقالة في النفس النباتية والحيوية (fol. 261).

The greater part of this MS. (from fol. 76 to the end) is well written, by 'Abdallah b. Mâsû. Date, Saturday, 15th Shabâni, 993. Red lines round the pages. The first portion is supplied by a different hand. It has numerous marginal notes, which are chiefly extracts from the glosses on this commentary by Saiyid Sharîf. Fol. 3 ought to be placed after fol. 7. Injured by insects. [Johnson.]

499.

2068. Size 9½ in. by 5½ in.; foll. 146. Twenty-three lines in a page.

An imperfect copy of the preceding Commentary.

It ends soon after the commencement of Part II. After fol. 134 is a large lacuna, which comprises the end of the third and the whole of the fourth book (fol. 134) of Part I.

Written in various hands, of the tenth century. Long extracts from Saiyid Sharîf are on the margin. Fell. 90 and 91 ought to be placed before fol. 86. Injured by damp and by insects.

500.

811. Size 8½ in. by 6 in.; foll. 152. Fifteen lines in a page.

The first portion of the same Commentary, written in an incoherent Nastâ'liq, with numerous extracts from Saiyid Sharîf on the margin.

It ends abruptly in the third part (fol. 152). Its
last words are, however, written in the form of a real conclusion, and followed by a colophon, according to which it was finished by Mir Muḥammad Amin, at Shāhjahānābād (?), on a Wednesday in Jumāda 1...1

Cf. Stewart's Catal. 119.


Annotations on the preceding Commentary of Mirah, and on its حرامي, by Muḥammad Ḥasan, a physician. They are entitled كشف الشروح عن حكمة العلم.

The long preface begins: حكماء علماء، وشرع بنفسه صدر النساء. The author states in it that he compiled these annotations only for private use, not for publication. He made use of the glosses (التعلقات) of Masūd Shārūnī,2 while he usually took no notice of the popular glosses of (probably Kuṭb al-dīn, see no. 498). The preface concludes with a long invocation of 'Allī.

These annotations end with the first book (مقالة) of حكمة العلم. The passages commented on are introduced by قول أو قال. Well written. Coloured lines round the pages.

Seals of Muḥammad Ḥāfīz Khān and Faid Ḥāfiz Khān (A.H. 1174).


The celebrated treatise on Logic by Najm al-dīn Alī b. Omar Kātīrī Kārimī (d. A.H. 673). It is entitled الرسالة التمثيلية, from its being dedicated to the Wazīr Shams al-dīn Muhammad Juwainī (d. A.H. 681). Cf. H. Kh. iv. 76; Cat. St. Petersb. 83; Cat. Lugd. iii. 369; and the edition of Dr. Sprenger (Bibli. Indicae, First Appendix to the Dictionary of the Technc. Terms, etc.), Calcutta, 1834.

1 The year is wanting.
2 Not Shīrāzī, as Ḥ. Kh. iii. 163 has. He died A.H. 905. See no. 448.

Well written, of the beginning of the twelfth century. The preface is omitted. Begins: كشف الشروح عن حكمة العلم. A defect after fol. 17. Fol. 18 belongs to a Persian treatise on the same subject.

Signature of Abūlāh b. Muḥammad Mirak b. 'Abd al-ḥamīd, and seal of Ananāt-dīr Khān (A.H. 1131). This MS. was originally part of a larger volume.


The Commentary of Kuṭb al-dīn Maḥmūd b. Muḥammad Rāzī Taḏrāsī (d. A.H. 766) on the Shamsīyah. This is a commentary by that of Taḏrīsī.2 It is entitled تحریر التواقف المتعلقین فشرح الرسالة التمثیلیة, but is often simply called قاضی. The author dedicated it to Amīr Aḥmad Sharaf al-dīn.3 Cf. Cat. Bodl. ii. 354; Fleischer, Cat. Lips. 348; Casiri, i. 180. The work was printed in 1815, at Calcutta, and also, with glosses, in A.H. 1263, s.l. (Lahmān?)

A valuable copy, dated 28th Rajab, 777. It was transcribed by Muḥammad b. Aḥmad Muḥyī al-dīn, in the Madrasah of Amir Musha at Lārmand ( флоренск, the capital of Ḵaramān. Marginal notes.

The first few leaves are wanting. Begins: تعریفه له وانعی عرف. Well written. Coloured lines round the pages.

Foll. 125 and 126, inserted by a later hand, repeat the contents of the preceding fol., but with the full text of the Shamsīyah.

There is added (foll. 130v.-132) Aṯmīr Al-dīn Abhari’s يسایاوجی (see no. 497), closely written in the same hand. Then follow various notes.

Slightly injured by damp.

Cat. 236, vi. 2.


Another copy of the preceding Commentary.

The preface begins: إن أرأموى تطهیب بناء السیار. Written by two hands, the first in Nastaʿrī. The

1 Possibly the same person.
2 The statement of Ḥ. Kh. is incorrect.
latter portion (from fol. 85) was transcribed by 'Aṭā Allah b. Jamāl al-dīn Aḥmad, in Rabī' I., 1014. Numerous marginal notes in the earlier portion. The diagrams near the end of the work have not been filled in. Seals of 'Aṭā Allah, Mustafa Khān, and Mūhammad 'Ādil Shāh. Cat. 236, vi. 4.

505.

1588. Size 9 in. by 5½ in.; foll. 326. From nine to eleven lines in a page.

Another copy of the same Commentary, with many marginal notes. Well written, on thin paper. Slightly injured by insects. The last fol. is mutilated.

506.

1088. Size 8½ in. by 4½ in.; foll. 152. Fifteen and nineteen lines in a page.

Another copy of the same work, well written by several hands.

507.


Glosses to Kāthul-dīn's Commentary on the Shamṣīyah, by Sa'īd Shāhīzī (d. a.h. 816). Cf. H. Kh. iv. 76, Fleischer, Cat. Lips. 348, and Stewart, 119. This work was printed at Calcutta, a.h. 1261.

Well written, with copious marginal notes both at the beginning and end. The colophon runs as follows:
قد تم هذة وقعت البصرة من يوم السمت 20 مم 10 سنة 1088 م. يمسى محذوفاً عنده.
قد وقع الضرر من يوم الحواشي من أول.
مجلد التصاوي إلى هنا وباقي تعبد سنة 1598.

Ornamented. Fol. 258 should be placed before 250.

508.


Another copy of the same Glosses. Neatly written in Nastā'īk, with numerous notes.

Fol. 75 should stand after 83, fol. 84 after 77, and fol. 99 after 95. The last fol. is wanting.

Seal of Nūrāt Jang.

[College of Fort William, 1825.]

509.

411. Size 10 in. by 6 in.; foll. 64. Twenty lines in a page.

The same Glosses.

Clearly written in Nastā'īk. Red lines round the pages. Notes.

On the fly-leaf is a Persian mnemonic verse, on the ten categories, with explanations. It is ascribed to Molla Jalāl Dāwwūnī.

510.


Another copy of the same Glosses, well written in Nastā'īk.

Colophon:

كَمِ الْمُلْكَ لَهُمْ نَعْمَانَّ فِي كَتَابَتَهُنَّ
هَذِهَا نِسْخَةٌ شَرِيفَةٌ فِي شَرِيحٍ شَمْسِيَّةٍ فِي تَارِيخ
يَوْمِ الْأَحْدَاثِ رَبِيعِ النَّاَئِيِّ سَنَةٌ 1598.

Defects after foll. 64 and 70. Worm-eaten towards the end.

511.

B 149. Size 9 in. by 5½ in.; foll. 78. Mostly seventeen or twenty-two lines in a page.

الجُزِيَّةُ الْأَوْلِيّةَ مِنْ حَافِظةِ السَّيِّدِ الشُّرِيف
على النَّجَاحِ النَّهُمِّيَّةِ

Another copy of the same Glosses, written by several hands, with numerous marginal notes.

Injured at the beginning. A few leaves are wanting after fol. 43 and after fol. 46.

512.

B 186. Size 7½ in. by 5 in.; foll. 71. Fourteen lines in a page.

An imperfect and damaged copy of the same Glosses.

i.e. a.h. 1672.
Clearly written. Red lines round the pages. Notes.

The beginning is wanting. The first gloss is

ولل ن 홈페이지

There are defects after fols. 6, 20, 22, 28, and 29.

513.

1492. Size 7¾ in. by 4¾ in.; fol. 160. Mostly
thirteen lines in a page.

The preceding Glosses of Sa‘yid Shari‘f, introduced
here by the words:

الحمد لله على جزيل نوائه والصلاة

على رضوله محمد ﷺ.

They are accompanied, on the margin, by two suc-
cessive explanations:—

‘Ali Fārābī,1 which extend over the first
.of the
Shamṣiyah, and refer both to Sa‘yid Shari‘f’s glosses
and to the commentary of Kutb al-dīn.

The date runs as follows:

هذا آخر ما أدرنا إيراده

في هذا الكتاب والحمد لله...

In homage to the first

Shamṣiyah of Sa‘yid Shari‘f, and refer both to his glosses
and to the commentary of Kutb al-dīn.

The author’s preface is written on the title-page
of this volume. It begins:

رحمتكم يا من انطلس لسان:...

2. Fol. 121r–160. The Glosses of Khalīl b. Mu-
ḥammad b. Badawī (Karamānī) on the remaining part
of the work, viz.,

التصحيفات, or the glosses and the glosses,

as H. Kh. styles it (iv. 78 sq., where he gives an abstract
of the preface). These glosses also refer both to those
of Sa‘yid Shari‘f and to the commentary itself.

Very neatly written, of the eleventh century. Both
the text and the margin are bordered with red lines.

514.

B 147. Size 7 in. by 4½ in.; fol. 65. At first
from nineteen to twenty-two, latterly sixteen
lines in a page.

The Glosses of ʿImād before mentioned, written in
Skikastah and Nastāʿīq, of the tenth century.


Cat. 236, vi. 1.

515.

2313. Size 9¾ in. by 5 in.; fol. 117. Fifteen
lines in a page.

Another copy of the same Glosses.

Clearly written, with a broad margin. The passages
to be explained are written in red.

Seals of Iṣṭīdar Khān (a. H. 1170) and Nusrat Jang.

[College of Fort William.]

516.

1709. Size 7¾ in. by 4¾ in.; fol. 156. Mostly
eighteen lines in a page.

Annotations to the Glosses of Sa‘yid Shari‘f, by
Molla (Ḵān) Dā‘ūn, a pupil of Taftāshān. See H. Kh.
iv. 77.1

These annotations extend only over the first
.of the Shamṣiyah. They begin:

خمدت بر زرتهم علي

مقدمت ألبند آرولاً يوش كند جمارة (فاضر).

Carelessly written in Nastāʿīq. Dated Friday, 1st
Dhu‘l-ka‘dah, 1044. The name of the copyist is erased.
Fols. 50–55 should be placed between fols. 1 and 2.


517.

438. Size 9¼ in. by 5 in.; fol. 197. Fifteen
lines in a page.

Another copy of the Annotations of Molla Dā‘ūn,
written in the same hand as no. 515.

Seals of Iṣṭīdar Khān (a. H. 1170) and Nusrat Jang.

[Tip]pu.]

1 So the author gives his name in the preface.

1 Compare, however, Catal. St. Petersb., p. 66, xii.
PHILOSOPHY.

518.
B 152. Size 8 3/4 in. by 4 3/4 in.; fol. 108. Twenty-
one lines in a page.

Notes to the earlier portion of the above Glosses of Saiyid Sharif, by ‘Abd al-‘alākim b. Shams al-din Syrākūrī (d. soon after a.h. 1060). These notes have been printed at Delhi, 1870.

The preface begins: إِلَيْنَا مَنْ تَسْمَعُ بِهِ لِسَانُهُ

The author states in it that he wrote these notes by the advice of his father, and he dedicates his work to Shahjahān.

The first note is: قُلْ لَكُنَّا مَعَنَّاكَ أَهْلُ الْأَلْبَابِ

Well written, but left unfinished. The last note begins: فَهُماٍ إِلَّا فِي ذَلِكَ سَيْلٍ.

Cat. 236, ii.

519.
B 158. Size 8 3/4 in. by 5 3/4 in.; fol. 80. Twenty-
one lines in a page.

Another copy of the Notes of Syrākūrī, more complete than the preceding, but imperfect at the end. Written in Shikastāh, by different hands.

The first fol. is missing. Begins: شَاهِدُ حَاجَةُ بَحَدَاشَةٍ

A defect after fol. 73. Eroneously inscribed (fol. 29) حًاشَيْة مِلَّ عَصَامٌ بَرُ: cf. Cat. 236, v. 3.

520.

Other Notes to the Glosses of Saiyid Sharif, by an unknown author.

Very incomplete. Both the beginning and end are wanting. There are defects after fol. 24, 71 (both slight), 102, 110 (considerable), 126 (slight), 142 (large), and 156. The first complete note begins:

(تَوَلَّى) وَيَعَادَةً أَخْرَى.

Plainly written. Date, about a.h. 1100. Injured by insects in some places.

521.
B 223n. Size 7 in. by 4 3/4 in.; fol. 30. Twenty-
one lines in a page.

The concluding portion of other Glosses on Kūth al-dīn’s Commentary on the Shamsīyāh. It appears from the quotations on the margin of the Lakhnāwā edition of this commentary that the author of these Glosses is Tshām al-dīn (Ibrāhīm b. ‘Arabshāh Isfahānī, d. a.h. 943). Cf. H. Kh. iv. 78.

Imperfect at the beginning. The first entire gloss is:

قُلْ لَكُنَّا الْبَيْنَانِ

Written in a small Nastālīk hand, mostly without discritical points. Colophon: هذا آخره وما وُقِعَتُ بصيغتِهِ من هذه الوريق من فنفس النيان . . . . . وَقَدْ وَقَعَ التَّفَرَّغُ مِن كَتَاِبِ هَذِهِ النَّسَبَةِ الشَّرِّيْعَةِ بِطَرِيقِ التَّسْوِيْدَ عِنْرَ المَلِكِ الْمُجَجِّدِ عَلَى يَدٍ عِبَادِ النَّصِيفِ خَايِنَ الْجَمْعِ سنة 948.

Injured by damp, and worm-eaten at the beginning.

522.

A Commentary (معْرِج) on the beginning of an Explanation of the Shamsīyāh by ‘Abūl-Qād al-dīn (d. a.h. 766). The author of the explanation is not named. He quotes Kūth al-dīn (d. a.h. 766), and is here spoken of as being dead. The present work extends only over his preface and his explanation of the preface of the Shamsīyāh.

Begins: تَمْلَّكُ الْفَوْقَةَ الْفَنْمَانِ . . . . ردَّتْ فِي هَذِهِ

تَحْفَةٌ مَّرْجاَةٌ إِلَى كِلَّ طَلَّابِ كِلَّ زَمَانٍ . كَتَحْفَةٌ الْنَّعْمَةِ إِلَى

Handsome Suleiman.

This copy was transcribed by ‘Ali b. Hajī Mir (?). ‘Ali b. Mas‘ūd, a.h. 878. Marginal notes.

 SEAL and signature of Muhammad ‘Abd al-Shah.

523.

A Commentary on the first part, or Logic, of Sirāj al-dīn Abūl-thāna Maḥmūd b. Abu Bakr Urmawī's
The text and commentary are distinguished by the text and the commentary. The former is fully given in the earlier portion. There is no preface to this commentary. It begins:

قل قولنا لله نافع ليلاً ونهارًا:

The earlier portion of this MS. is written in an inellegant small Nast'ihatik, and the remainder (from fol. 58) in a neat Naskh in the margin. We find the following date: ثم الكتاب في رجب المرجب سنة ست وخمسين، وسبعة.

Bij. Libr., a.h. 1095, from Musaâfa Khan. Seal of the latter, 'Abd Allah, and Muhammed 'Abd Shâh.

Cat. 296, xvi. 4 (?); cf. 236, viii.

524.

B 157. Size 9 1/4 in. by 6 in.; foll. 237. Twenty-one lines in a page.

Another Commentary (by the author) on Urduan's, imperfect at the beginning. This is the commentary by Kuth al-Din Muhammad b. Muhammad Rizâ Târâfî (d. a.h. 766). See on it H. Kh. v. 595, and Cat. Bodd. ii. 582.

Almost the whole of the first part of the commentary (الصورات) is missing. Part II begins on fol. 188. It is slightly imperfect at the end.

Written in an inellegant and not always clear hand, with several drawn tables. Marginal notes. Some leaves are supplied by a more modern hand. Soiled. The latter portion is much injured by insects.

525.

B 181A. Size 7 1/4 in. by 5 1/4 in.; foll. 173. Seventeen lines in a page.

Glosses on the preceding Commentary of Kuth al-Din, by Saiyid Sharif Jurnâni (d. a.h. 816). See H. Kh. v. 595, and Casiri, i. 188, no. dccccviii; cf. Cat. Lugd. iii. 373. These glosses extend in this, as well as all the following copies, and also in the MS. of Casiri, only over the first part of the Logie, on the apprehensions,

 قال فريد عمر ووجه رمزان: أتعمد الله نافع ليلاً ونهارًا.

The single glosses are not introduced by تولاه, as usual, but only to which they refer is marked with red lines.

Neatly written, by Taki al-Din, who died a.h. 881, according to a note on the title-page, which was written by the subsequent owner of this copy. Marginal notes.

The last two fol. are filled with various notes and tracts, viz.:

a. An arithmetical rule, which begins:

b. A short tract by Jurnâni on the definition of الدورود, and other words. It is inscribed the هجرية للهجرة الشريفية قدّس سرها.

c. (fol. 173) A list of the "seventy and odd" articles of the Creed, beginning:

d. Another tract on the Creed. At the end of the signature of 'Ali b. Mahfud Gilânî.

Bij. Libr., a.h. 1056. Seal of Ibrahim Naurâ (Âmil Shâh II.). On the title-page is an ornament in colours, which contains the title of the book, and a note, according to which it was presented by Mîr Zâhid, a.h. 994.

526.

B 181B. Size 7 1/4 in. by 3 1/4 in.; foll. 254. Seventeen lines in a page.

Another copy of the Glosses of Saiyid Sharif, beginning:

قَالَ وَحِيدُ مَنْ تَعَمَّدُ اللَّهُ بِغَفَرَانِ

Very neatly written; finished on 3rd Rabî' II., 984, by 'Abd Allah Muhammad b. Ahmad. An ornament on the first page, and gold and blue lines round the others. The beginning is much injured by insects.

Bij. Libr., a.h. 1026, from Shâh Nawâz Khân. The seal of the latter is on the title-page.

1 This commencement slightly varies from the following copies and Casiri, I.e.
529.
1730. Size 8½ in. by 5¼ in.; foll. 135. From twenty to twenty-five lines in a page.

The same Glosses, inelegantly written, with marginal notes.

528.

Notes on the preceding Glosses of Saiyid Sharif, ascribed to Saiyid 'Ali ('Ajami, d. a.h. 860). See H. Kh. 597.

Begins: تولى الفضائل الوليد أبا الى الفضائل الذي
بمئتي العام انتهى السيف الاحب.
The last note is:

Irregularly written in Nasta'liq. According to a note on the title-page (which begins من كتب من كتب
الصوف) this copy was transcribed by Fakhr al-din
'Ali b. Darwish Muhammad b. 'Abdallah, for his own use. Many additional notes by the author, and some
by the transcriber, are on the margin.

On the last page are noted the birth-days of three children of one Mustafa, all of which have the surname of Shuh, at the beginning of the tenth century.

Bij. Libr., a.h. 1025, from Shuh Nawaz Khan.

Cat. 236, i.

530.
1054. Size 9½ in. by 5⅛ in.; foll. 44. Twenty-five lines in a page.

Other Notes on the Glosses of Saiyid Sharif.

The author is not named. He quotes Bawardi (who wrote notes on the same glasses; see Cat. Lugd. iii.
878), Dawwand, etc.

Begins: المجد لله. . . تولى الفضائل الوليد أصل
الباحثة ظاهره ان الفضائل اما بمعنى الوليد استعارة.

Plainly written, with additional notes by the author, and others marked with حافظ, on the margin. Worn-
eaten.

531.
B 160c. Size 8½ in. by 5 in.; foll. 8. From nineteen to twenty-nine lines in a page.

حاشية مازال مراحل بر تصديقات مطالع
The commencement of Glosses on the second part of Kuth al-din's Commentary on the مطالع النزور, ascribed to Minzâ Jân (d. a.h. 994).

Begins: (تولى) اى المجلولات التصديقات فسر;
التصديقات بالمجلولات التصديقات.

This MS. ends with fol. 8r.; the back of this fol. is left blank and marked with بيفاض صميم; the remainder, however, is missing. Written in Nasta'liq of varying size. Additional notes by the author on the margin.

Cat. 237, xiv.

532.
B 46. Size 10 in. by 6 in.; foll. 171. Twenty-nine lines in a page.

Uzaidallah b. Mas'ud b. Tij al-Shafii's (d.
A.H. 747) Commentary on his own Encyclopaedia of the

1 Cf. no. 529.
Philosophical and Natural Sciences, called "Tadil al-'ulum". Cf. H. Kh. ii. 315.

The preface begins: "العموم للذين جعل مدنية". The author says subsequently: "إلى فداء أن أعدل الميزان تعديلًا... واختير في هذا العلم برامج بديعة... ثم أزيل على شرّ الصرّ العقلية... وأ meis هذا الجمهور تعيدل الميزان (العلوم) ثم لا تعدل الميزان... شرحه كأسفا مكشوفاً أخ.".

The main text is given in full. It begins: "العموم للذين حل بالكلام عتال عقيلة العقول..."

This volume comprises the first three parts of the work.

I. Foll. 61r. Logic (to fol. 61v.).

Concludes: "فرّ من تحليل الفنون الأول من تعيدل العلم في مصالح الميزان نهار التجميع أوان منتصف من (60)."

II. Foll. 61r.-129. Metaphysics.

Begins: "العموم للذين رب العالمين... هذا شرح الفنون الثاني من كتاب تعديل العلم وهو علم الكلام شرحه مؤلف الكتب البغدادي اليمن.".


This part is to be found in Catal. Mus. Brit. 190.

It is doubtful whether more of the work has ever been written, as the third part is, in the Brit. Mus. MS., dated a.h. 747, the year in which the author died. H. Kh. does not even know this third part.

Neatly written in Nastālīk. Has the following colophon: "إلى كتاب بدر شحذ من شرح صريح سنه جردي يهوز ويكيد ويجوز، إذ تدخل شريف محمد على درمقام دار التفكير في غير قلمي شد."

533.

B 143. Size 9 in. by 5½ in.; fol. 31. Nineteen lines in a page.

The Glosses of Muḥammad Zāhid b. Muḥammad Aslan Harawi (commonly called Maš Za‘īd, a contemporary of Aurangzib) on Kūf al-dīn Rasūlī (Muḥammad b. Muḥammad Taḥtānī, d. a.h. 709) treatise on Apprehension and Affirmation, the执法人员 and the مبحد. Cf. II. Kh. iii. 377, and Cat. Lugd. iii. 377. This treatise and the present glosses were printed, with the addition of notes on the latter, a.h. 1264, probably at Lakhnau.

Begins: "العموم للذين المحكمة بالله ومعница الساحة..."

Written in Shikastah, with marginal notes, which are partly derived from the author. The colophon runs as follows: "تتم هذه الرسالة النسب بالشام بعيدًا مزاح، متعلق على الرسالة النسب بالشام بعيدًا التصور والتصديق للعلم مخالب بين المشايخ والمغامب، بما قلبه الدين علامة يبدي، خديع’m الملاحظة عندت: الله عرف شه داد تنوجي..."

Of the beginning of the twelfth century.

Two extracts from the author's glosses on the مبحد (see no. 401) are written on the title-page.

534.


The first part of Sa'd al-dīn Mā'sūd b. Omar Tarrāzānī’s (d. a.h. 792) تهذيب المنطق والكلام, which treats of Logic. See H. Kh. ii. 479, and Cat. Lugd. iii. 378. Printed at Lakhnau.

Well written, in narrow columns, with frequent glosses of various dates.

On the last three pages are added the Greek names of the parts of the Logic, and some extracts from (Suhrawardī’s) كتب المشايخ والمطرادات, and from other works. Foll. 23 and 26 should be transposed.

This copy was made for Abū al-al-dīn Juwar Husaini Astārābādī, apparently near the end of the eleventh century. It became subsequently the property of Kāshi ‘Abd al-kābī b. ‘Abd al-rasūl (a.h. 1139).

535.

B 135. Size 7¼ in. by 5 in.; fol. 28. Three lines in a page.

Another copy of the same text, with numerous glosses in the earlier portion.

1 This MS. has اشتريتاز.}

2 Cf. Cat. Lugd. iii. 325.
Very well written. Dated 28th Jun. II. Defects after foll. 3 and 20. The latter portion is injured by damp.
Cat. 336, i. 1.

538.
1866. Size 9½ in. by 5 in.; fol. 23. Seven lines in a page.
The same work, well written in Nasta‘līk.

537.
1177. Size 8 in. by 5 in.; fol. 55. Three lines in a page.
The same work, well written and ornamented. Foll. 26-37 should be placed after fol. 19.
[Gaikwar.]

538.
1052. Size 7 in. by 5 in.; fol. 146. Nineteen lines in a page.

A copious Commentary on the first part of the Tadhkhir, by Muḥyī al-dīn (Muḥammad b. Sulaimān) Kāfīrī (d. A.H. 879). Cf. H. Kh. ii. 482, and regarding the author and his surname, Liber As-Sojutii de nomin. relat., ed Veth, p. 118. This commentary is apparently also to be found in Ameer, Hdd. Munch., p. 304, no. 673, 2.
This is a commentary by ibn al-Tālī and al-Qādī, and it contains the full text of the Tadhkhir. Begins: "الحمد لللله آلدanan il-Wādī alī il-Wādī alī. Weiser iast Sankt. Marnah. "

Plainly written, but left unfinished. Slight defects, which are indicated by blank leaves, occur after foll. 49 and 68; another defect, after fol. 76, has been supplied from "a different commentary." In the latter portion several blanks, intended for diagrams and rubrics, have not been filled in. Slightly injured by damp.

1 The year is omitted.

The following note regarding the author is on the title-page:

This MS. was the property of Muhammad Abul-Faṣl Kūṭb al-dīn. Nahrwālī Ḥanafī.

[Gaikwar.]

539.
B 149. Size 7½ in. by 4½ in.; fol. 32. Seventeen lines in a page.

Another Commentary (by Quln) on the first part of the Tadhkhir, by Jalāl al-dīn Muḥammad b. As'ad Dāwānī (d. A.H. 907 or 908). See H. Kh. ii. 480, and Cat. St. Petersb. 67 sq. The first portion of it was printed (at Lakhnāw) A.H. 1924.

Very neatly written in Nasta‘līk, by Muḥammad Rūgā b. Ismā'īl, at Shirāz, about A.H. 1000. Additions by the author, and other notes, are on the margin.

Bij. Libr., A.H. 1024, from the Nawwāb (Shāh Nawāz Khān).

540.
1370. Size 7¾ in. by 4 in.; fol. 66. Twelve lines in a page.

Another copy of the preceding Commentary.
[Johnson.]

541.
1201. Size 9 in. by 5 in.; fol. 56. Fifteen lines in a page.

Another copy of the same Commentary.
Clearly written, with numerous notes. Dated 24th Safar, 1132. It was transcribed by Saiyid Fād Allah, for Saiyid Muḥibb Allah.

[Gaikwar.]

542.
2902. Size 9½ in. by 5½ in.; fol. 50. Fifteen lines in a page.
The same work, written in Shikastāh, of the twelfth century.

[College of Fort William, 1825.]
543.
B 160a. Size 8\(^{1/2}\) in. by 5\(^{1/2}\) in.; fol. 71. Twenty-six lines in a page.
Glosses on Dawudni's Commentary on the Tahdhib.
The author is Mr. Abu'l-Ḫayr Sa'idi (d. about A.H. 950).
See H. Kh. ii. 480, and Cat. St. Peterb., p. 69, xxiv. 2.

Begins: 
الحمد لله على تهذيب المنطق والكلام
والصلاة والسلام على آدمٍ محمدٍ بنٍ عيسىٍ عليه السلام، وآل
النبي (النبي) الموصلي إلى كل مسلمٍ قُوله هو الوصف
بالجعيل أَلَى النبا، أما تحقبه بالوصف.

The epilogue, to which H. Kh. alludes, begins here:
هذا آخر ما يتعلق بقسم المنطق من هذا الكتاب، ولعل
ما فيه من المباحث والأفكار، وقد نقصه قسم الكلم
معلاً، بالجعيل أَلَى النبا، فوجدت نسخة منه.

Written chiefly in a clear Naskh, towards the end
of the tenth century,\(^1\) with marginal notes. Scribe, Abd
al-Mu'min. According to an ill-written note at the
end, this copy, text and notes, was taken from a MS.
which had been revised by the author.

The text of fol. 15–17 is in a state of confusion.
There are slight defects after fol. 2 and 44.

The title-page has the following inscription:
هذا شرح على
حواق للعامة الدواني، في تحقيق العراضي عن التهذيب
والعاصمة التي تقدمه الشارح الجاجر والمحمد على التوفيق.
The book is, however, wrongly described as
'Shrēj al-Jellâl in fi Ḥaḏâ al-Muḥaddith wa-sulk
drawn by a Naskh hand; cf. Cat. 232, xxiii.

544.
B 171. Size 9\(^{1/2}\) in. by 5\(^{1/2}\) in.; fol. 32. From twenty-two to twenty-four lines in a page.
Other Glosses on Dawudni's Commentary on the
Tahdhib, by Mīr Zāhid (Muḥammad Zāhid b. Muḥammad
Aslam Harawi, who flourished under Aurangzib).
Part of this work has been printed at Lakhnaud,
A.H. 1264.

It begins: 
قوله الصدري، والحمد لله، ونصبه على الشفعاء

\(^1\) The text of the following passage is rather incorrect.
\(^2\) On the title-page we find the date, 4th Rabi' I, 988, which
apparently refers to the completion of this copy.

545.
B 141. Size 8\(^{1/2}\) in. by 5 in.; fol. 85. Seventeen lines in a page.
Glosses on Dawudni's Commentary, by Molla 'Abd
allah Yazdi. These glosses are not mentioned by
H. Kh., but they are often quoted on the margin of the
Lakhnaud edition of the commentary, under the name
of "مُؤَذَّنَة".

The preface begins:
เก้าة تهذيب الكلم، محمد الله
العذرب الالم.

The first gloss is:
قوله تهذيب المنطق والكلام:
تهذيب التجريد والمفهوم.

This MS. terminates abruptly, though a formal
conclusion has been added to it, running as follows:
تعمد العادة الشريفة التي صنفتها الناس الكامل
المحتف المدقق مولانا عبد الله البصيري (البصيري) الطالق
نغرافه تعالى له ولوديه ثم.

Nestly written in Nastaliq, but rather incorrect;
of the eleventh century. Injured by insects.

This MS. was once in the possession of Bahá al-din b.
Muhammad Lahi Jazdri.
Cat. 236, iii. 2, or 4.

546.
B 138. Size 7\(^{1/2}\) in. by 5\(^{1/2}\) in.; fol. 49. From thirteen to twenty-three lines in a page.
An imperfect copy of the preceding Glosses, extending
as far as fol. 62 of the preceding no.
Written partly in Shikastah. Much injured by
insects.

547.
B 142. Size 6\(^{1/2}\) in. by 4 in.; fol. 94. Fifteen lines in a page.

كتاب حاشية مولانا عبد الله

Another Commentary (by "تُلُوَّل") on Tīfāzādu'l's
تهذيب الممتنع, by Najm al-din 'Abdallah b. Shihāb al-din,
PHILOSOPHY.

who appears to be identical with the preceding author. He completed his work on 27th Dhu'l-qa'dah, 967. See H. Kh. ii. 481, and Cat. St. Petersb., p. 69, xxiv. 3. This commentary was printed at Calcutta, A.H. 1243.

The author's conclusion runs as follows:

 Fragments of the Tadhkhir (Tadhkhir, r) to which Muhammad (Samad, r) has added some notes, are added on the margin of the earlier portion. Date, A.H. 1205 (Susa, 1205).


548.

2328. Size 7½ in. by 4½ in.; foll. 72. Thirteen lines in a page.

Another copy of the preceding Commentary.


[College of Fort William.]

549.


فَلَجَّ الْأَمْلِيَّةَ مَنْ حَبَّبَ مَعَ اللَّهِ بِذِكْرِهِ... تَحْذِيْرٌ مَّلَتِّيْلِلْعَالَّمِ صَدَدِ الْدِّينِ النَّفْزِ.

Another copy of the preceding Commentary.

Well written; both the beginning and end in a different hand. Foll. 41 and 42 should be placed after foll. 7.

[Guikwar.]

550.

2085. Size 8½ in. by 4½ in.; foll. 48. Thirteen and fifteen lines in a page.

Another copy of the same Commentary.

Well written, but left unfinished. The text of the Tadhkhir and numerous notes are added in the earlier portion. Of the eleventh century.

Seals of Khân Jahân, and Nūrât Jang. Cf. Stewart's Cat. ii. 119, xvi.

551.

1616. Size 7 in. by 4½ in.; foll. 69. Thirteen lines in a page.

Another copy of the same work, imperfect at the end.

Well written, of the eleventh century. All rubrics omitted. Notes in the earlier portion. The date of the author, as given in no. 547, is written on the title-page.

[Guikwar.]

552.

B 137. Size 8½ in. by 6 in.; foll. 129. Twenty-three lines in a page.

A diffuse Commentary (Ma'zūj) on the first part of the Logic of the Tadhkhir. The name of the author is not given. He quotes Yazdi.

Begins: الحَمْدُ لِلَّهِ افْتَقَرَ مَلِيْقَاءٌ... لِلَّهِ عَلَى الْكِتَابِ العَلِيمِ وَالْاِخْتِبَاطِ التَّعْمِي.

Plainly written, on European paper, of the middle of the twelfth century.

Inscribed (Sharḥ ʿaṣr iyyāt al-tadhkhir). Cf. Cat. 237, xvi.

553.

1468. Size 5½ in. by 3½ in.; foll. 90. Thirteen lines in a page.

A series of explanations of that section of the Tadhkhir which begins: (Tadhkhir, r) (= fol. 20 in no. 534). These explanations are either special treatises, or only extracts from scholia on the Tadhkhir.

I. Foll. 1-5. The Glosses of Mîr Abru'l-Fath (see no. 549).

II. Foll. 6-11. The Commentary of Molla 'Abdallâh Yazdi (see no. 547).

Begins: تال رحمه الله تعالى وضابطة...... إلى
دلت المعفاء بما أورد به المعاف العام
Conclusion: هذا ما خطر بالبي في شرب هذا المقاوم
من غير مراجعة إلى كتاب آخر
IV. Foll. 22-36. The Commentary of Shah Fa'iz
Allah Siwani, a disciple of Tustazhan.
Begins: ضابط شراطش الاشكال بplers بالشراطش
في المذكرة في هذه الرسالة مفصلاً
V. Foll. 37-44. The Commentary (مختصر) of
Siyid Sahu Mir (Hibat Allah Husayn). Cf. H. Kh.
ii. 482.
Begins: وقد وقع الناس الحكيم باحنام نابي نام.
VI. Foll. 45r. A Note on the subject, beginning:
أعلم أن جناب الاستاذ كلية مختصرة جامعة الى الاشكال
where is written: تلقوا نظم الله تعالى
An explanation of it is written round the margin.
It begins: بيان هذه القاعدة من الوسط، and ends:
لا أحد وقعت الله تعالى بهـ
VII. Foll. 46-48. A Commentary on the passage in
question, inscribed: شرح تابئية تذيع مفتاح استاذ
العلماء مولاناً. قد قدم سره وواصل البينا برة.
The author appears to be 'Imad al-Din (see no. 888, iv).
Begins: قال قدس سره ونابية.... نال الاصر:
قال بإذن الوصفي حسن الله أنه لم يبقي كل نزرو او
VIII. Foll. 59-90. Another special Commentary, by
Ahmad ibn Sulaiman (probably Gujarati, who is quoted
in no. 634, fol. 23).
Prefixed is a preface, which begins: يا من فعل
الأهلا ومع كونه أصغر مشتملاً على العالم الآخر.
The author states in it that he wrote this Commentary at
the request of a friend, Abu'l-`as'ad Suyid Abid
al-Tali. The work concludes with a long epilogue,
which begins: وهذا أخر ما تمدح احمر الخطبية احده
اب سلامه.
Some additions by the author are on the margin.
Neatly written, of the eleventh century.
[Gaikwar.]

1581. Size 8½ in. by 5 in.; foll. 65. Seventeen
lines in a page.

554. 

الداب الباقية

or, more correctly (fol. 4), A Commentary
by 'Abd al-Rahman b. Ghauth al-Sadiq, on
the treatise on Dialectics,
الرسالة الباقية في علم أداب
by Saiyid Sharif Jurjani (d. A.H. 816).
The author of this commentary was a pupil of
Mahmud Faruki, of Jaunpur, of whom he speaks in
the following terms (fol. 3): كنت مستفيضاً لآمر
شريمة على من جناب النفس الندى التي ليس
كما هما احدهما في الهند والسند بل في التوارح والإيران...
مولانا المجبر (الجبرونوي مولانا الفاروسي محتدا
مد الله تحمه في الملل الغناء.
He composed his commentary for the use of students, in Ramdan, 1060.
The preface begins: سبحانها يا جميب دعاء
جلالاء بالمنام ومغاربه
and the epilogue runs as follows: هذا ا хрام الكلام بتوغيم الملك المعاف، وقد
طويل في هذا الشرح ما نقصه لي في اذن تاليه على
الشرح الباقية الجبرونوي ليเพศ أفعال الوقت وان
ساعدي النزرو فقد ادرى له شرحنا آخراً وما رأي به
استدي به المستاد الجبروئي بعلي كل انشا
The treatise of Jurjani commences: ما بعد قال هذه تواضع البكاء.
It consists of a nine disticha, a مقدمة, and a
خاتمة.

Clearly written in Nasta`iik, of the twelfth century.
It was transcribed by Muhammad Failand Kanaui
(محيتي), by order of Mir Saiyid Lutf Ali, son of Mir
Saiyid Ibrahimi. Marginal and (Persian) interlinear
notes in the earlier portion.

On the title-page are seventeen Persian disticha, in
scribed, and attributed to Jamali.

[Hastings.]
555.
B 180. Size 8½ in. by 5 in.; foll. 48. From seventeen to twenty-two lines in a page.

Another copy of the preceding Commentary, somewhat varying in the preface; where, for instance, the name and the predicates of Mahmūd are omitted in the text, and added subsequently in a marginal note (منتهى). It has also a different epilogue, which runs as follows:

"And the statement of the period is true; and the text is followed by the explanatory note. Then he added his own notes, and the text is followed by his own notes."

From this we can see that the present copy represents a later edition of the work. The author states in a marginal note that the ḍālim al-ḥāmiyya, the commentary mentioned also in the epilogue of the preceding no., is the work of ʻAbd al-rahim Jaunfūrī—""the master..."" and the rest of the explanation.

Written in Shīkastāh, with marginal additions by the author (منتهى).

The last few pages (foll. 46r–48) are filled with the following texts.


2. An "appendix" (خاتمة) on certain principles of commenting and glossing. Begins: "Ammāt aš-šarḥ wa-l-ḥisāb al-adīl..."

3. (Fol. 47) A Persian tract, inscribed to Shaikh ʻAbd al-rahim Dimashqī.

4. (Fol. 48) A short mystical treatise, ascribed to Shaikh ʻAbdīn Dimashqī.

556.
B 184. Size 9½ in. by 4½ in.; foll. 93. Thirteen lines in a page.

Another copy of ʻAbd al-rāḥim's "dāb al-baqiyya," agreeing with the preceding MS.

Written in Nastāʻī, by Ḥabīb, at Aurangābād, in Rāba' II., 1061, or twenty-third year of Aurangābād. Foll. 36–38 are to be placed after foll. 30.

There follow, written by the same hand:

1. (Fol. 82–84r.) The same tracts as nos. 1 and 2 of the preceding MS.

2. (Fol. 84v–89r.) A logical treatise, by Māmid b. Nūrī al-ʿAllāh Bihārī, the same as no. 559.

Begins: "Ammāt aš-šarḥ wa-l-ḥisāb al-adīl..." Then follows a discussion of the meaning of the text, and the explanation.

It is incomplete at the end. The latter part of it is written across the pages.

[Johnson.]

557.
B 170. Size 8½ in. by 5 in.; foll. 110. Thirteen lines in a page.

I. Foll. 2–3. The same tracts as ʻAbū al-dīn ʻĪsā, and ʻAlī b. ʻAlī, as in the two preceding nos.

Written in Nastāʻī.


Plainly written. Dated 10th Shāban, 1193.

III. Foll. 10–110. "Dāb al-baqiyya." The Commentary on the preceding treatise, with the epilogue of no. 554. Written in the same hand as I.


[Tippen.]
Well written in two Nasta’lik hands. Dated 1st Muḥarram, 1013 (?). Injured by insects.

This MS. was made for the use of students, by its owner, Murziz al-Dīn Muḥammad Turṣūrī, commonly called Malak ‘Anbar, being witness thereto. This appears from a note on the title-page, which seems to be written by Malak ‘Anbar himself.

Erronously inscribed حاشية ملا مرزاجان بن شرخ مطاع.

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201. Size 9½ in. by 5½ in.; fol. 129. Mostly twenty-one lines in a page.

I. Foll. 1–102. An unfinished System of Philosophy, accompanied by a Commentary; both by the celebrated Indian philosopher Maḥmūd Ja‘fārī Fārūqī, who flourished in the eleventh century. The original text (المحقق) and the commentary (المحقق) were printed at Lakhnau, A.H. 1280. See regarding the author Afsūn’s Ārūish-i-mahbūl, Calcutta, 1809, p. 14. Compare no. 554.

The preface begins: 1. The author wrote it during his last illness. He gives in it an account of his work. It was to extend over all the parts of Philosophy, viz., Logic, Physics, and Metaphysics; but only the Physics had been worked out to a certain point, while the other two parts, the third in particular, remained in an unfinished state.

The author disposed at the same time of some materials which he did not use for the present work; namely, discussions regarding the elements المباحث (المباحث) and many other matters which are to form a separate treatise under the title الثبوت والصرارة والملاحيئة.

In accordance with the above statements, we have here only the physical (or second) part of the work, as far as it was finished. The original text as given in portions, introduced by ‘Allūd and known, and the commentary follows it with تأويل المباحث المكانية.

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560.

B 166. Size 9 in. by 5½ in.; fol. 15. Twenty-three lines in a page.

A treatise on Theoretic Existence, by Abū-l-Ḥasan B. Ahmad.

Begins: عز ممن على اكل كيّه . . . ولقد نُقل أخوج الإبل . . . أبو الحسن بن أحمد خم الله بالحسين لَمْ تآمل في مباحث المجازات والمناذير والنظر الشهداي.

It consists of an introductory syllogism and two Ashrāq. In the first of the latter (fol. 3v.) the author mentions nine difficult questions, which had been unsatisfactorily discussed by preceding philosophers; and in the second (fol. 6) he undertakes to ascertain the truth regarding them.

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1 I do not transcribe all the errors of the MS.

2 The MS. has حمود من علم الله.

---

1 The figures are not quite clear.
PHILOSOPHY.

The first is the *auscultatio physica*, the *sama* (ملغة), the first of which treats of the elements, and the second (fols. 18c.) of the accidents, the *wahim* (جنة), of the *alma* (د.أ.ر. 87a.). The third (fols. 98c.) of the *fuhm* (ذكاء), is unfinished.

Some words from the preface are explained in *Persian*, on the upper margin of fols. 1r. Fols. 79 should be placed after 76, and fols. 82 and 83 should be transposed.

II. Fols. 103–129. A treatise by the same author, on the *First Matter*, is unfinished.

Begins: *أعلم أن من أخذ يوم في نظم الراضى على وجود الن(stdinلى الأولى في الأجسام مقدمة منها بنظم الراضى*.

These two pieces are written alternately in two hands, *Nastaʿlīq* and *Shikastah*, difficult to read. The second has the following postscript: *

**عَدَّلَهُمَا مَعَاءَلهَا إِلَى نَمَزَجَتَهَا ِفِي عِدَالَتَهَا وَسُلَأَهَا*.*

**عَدَّلَهُمَا مَعَاءَلهَا إِلَى نَمَزَجَتَهَا ِفِي عِدَالَتَهَا وَسُلَأَهَا*.*

Ends: *بِسْمِ اللَّهِ رَحْمَةَ النَّبِيِّ.*

Revised and emended. Slightly injured by insects.

Seal of Ḥāfiz Raḥmat Khān (d. 1134).

562.

1875. Size 7½ in. by 5 in.; fols. 218. Twenty lines in a page.

Glosses on *الشمس البارزة*, ascribed to Molla ʿAbd Allāh ʿAbd Allāh; unfinished.

---

1 This word has been subsequently altered into مَرْجَعُ، i.e., مَرْجَعِيَّة.

2 The next words are illegible.

563.

1528. Size 11 in. by 6½ in.; foll. 40. From eleven to fourteen lines in a page.

A treatise on *Logio*, styled *سُلَمُ العلم* b. ʿAbd al-shakūr Bahārī (d. A.H. 1119). This treatise and its commentaries have been printed in India. Cf. Bibl. Sprenger, nos. 1757–1791, and also Stewart's Catal. 123, 1.

Begins: َبِسْمِِ اللَّهِ رَحْمَةَ النَّبِيِّ.*

Well written in *Nastaʿlīq*, with many notes. Has the following colophon:

**عَدَّلَهُمَا مَعَاءَلهَا إِلَى نَمَزَجَتَهَا ِفِي عِدَالَتَهَا وَسُلَأَهَا*.*

Ends: *بِسْمِ اللَّهِ رَحْمَةَ النَّبِيِّ.*

564.

1576. Size 10 in. by 5½ in.; foll. 74. Generally six or seven lines in a page. Another copy of the preceding treatise.

Written in various hands, mostly *Shikastah*. The colophon runs as follows:

**عَدَّلَهُمَا مَعَاءَلهَا إِلَى نَمَزَجَتَهَا ِفِي عِدَالَتَهَا وَسُلَأَهَا*.*

Numerous notes. Several leaves supplied by different hands. The margin mended with modern paper.

---

1 The name is destroyed.
ARABIC MANUSCRIPTS.

565.

B 154. Size 10 in. by 5½ in.; fol. 42. Generally nine lines in a page.

Another copy of the Sullam.

Written in Nasta‘ilik and Shikastah, with numerous notes. The first leaf is wanting. Begins: "وَلَمَّا بَدَأَ رَسُولُ اللَّهِ نَزُولًا..."

Cat. 236, ix.

566.

B 155. Size 8½ in. by 6 in.; fol. 47. Eleven lines in a page.

The same work, plainly written, on European paper.

567.


A Commentary on the Sullam, by (Kādi) Muḥammad Mūḥammad b. Maḥammad Bā'imin Adhami Fārūqī al-kufa'i. The first part of it (التصورات) has been printed at Lakhnau, A.H. 1265.

The preface commences: "سُهْبَانُ اللَّهِ اِنْتَخَبُوتُوُمَّا..."
The commentary begins: "وَلَمَّا بَدَأَ رَسُولُ..." The text is written by a different hand. Well written. Dated A.H. 1182.

[Hastings.]

568.

2669. Size 9½ in. by 6 in.; fol. 201. Fifteen and sixteen lines in a page.

Another copy of the same Commentary.

Written in Nasta‘ilik. Many additions by the author on the margin. Of the twelfth century.

Seal of Nūrāt Jumān. [Tippi.] 569.

B 181 a. Size 9 in. by 6 in.; fol. 46. Nineteen lines in a page.

The second and concluding part of the same Commentary.

Begins: "وَلَمَّا بَدَأَ رَسُولُ..." The text is written by a different hand. Well written. Dated A.H. 1182.

570.


A fragment of the same Commentary, written in Shikastah, of the twelfth century.

It contains the beginning of the work, complete to fol. 22. Fols. 23 and 24 repeat the contents of preceding pages. After them is a lacuna, and the MS. is imperfect at the end.

Cat. 236, ix. 4.

571.

2154. Size 10½ in. by 5½ in.; fol. 82. Thirty lines in a page.

Another Commentary (معجم) on the Sullam, by Muḥammad ‘Abūl-Mu‘āmin al-kufa'i. The preface begins: "سُهْبَانُ اللَّهِ اِنْتَخَبُوتُوُمَّا..." The text is written by a different hand. Well written, of the twelfth century, not quite finished. Fol. 17 should stand after 7. The last few leaves are injured.

[College of Fort William, 1825.]
PHILOSOPHY.

155


Another Commentary (مَعْرَج) on the Sallam, by Muhammad 'Ali Muḥarrar Muḥammadi Jānsfūrī, who entitled it مَعْرَج الفَهْرُوس فِي شِرح سَلَم الْعَلَوم.

The preface begins: الله محمد جمع تجلائه الذاتية فاعلم أن المقصود ما: the commentary تيمن بالبَلْسَلة انتفاها ورود في الأخبار وتدخان: by طريقة الاختيار قال سباته الله سقطت تسحيحا إلى.

Added to this:—

a. Foll. 213–14. A short tract on the definition of الكل اللفظي, by Molla 'Abd Al-Rażīq Jānsfūrī (see no. 554). It begins: إن العلم أن العقيدة اختفت في أن الكل اللفظي الأخ and is followed immediately by two other notices, the first of which begins: فأعلم أنه وقع الاختلاف بين السيد صدر الدين محمد والخديو جلال الدين رضي الله تعالى في أن الوجوب حقيقة ولم, and the second: رأى أن المفيد على وجهين:


c. Foll. 215. An argument against the infinitude (الإنتهائية) of the world, derived from Mīnā Jān, and two other extracts.

Written in several Nasta'īl and Shikastah hands, of about a.H. 1100. Some marginal notes.

[Hastings.]


A concise treatise on Logic, by an unknown author. It is called الشمة (ف الميزان), or more commonly, حصر الميزان. It was printed at Lakhnau; cf. Bibl. Sprenger. 1781.

Written in a large character, with vowel-points. Numerous glosses. Of the eleventh century. The first leaf has been restored by a later hand.

[Gaikwar.]

2104. Size 9 in. by 5½ in.; foll. 20. Five lines in a page.

Another copy of the preceding work, well written, and, with the exception of the last portion, furnished with vowel-points.

[College of Fort William, 1825.]

577.

545. Size 7 in. by 4½ in.; foll. 82. Fifteen and thirteen lines in a page.

أجزاء الأول من الزيدة شرح النسبة في علم الميزان

A Commentary (مَعْرَج) on the preceding treatise, by

1 From Tholucki (Teolubu) in the Panjab, according to a note in the Lakhnau edition.
ARABIC MANUSCRIPTS.

1339. Size 8½ in. by 5 in.; foll. 61. Mostly seventeen lines in a page.

The preface begins:

"The emendation of the text is an important task for the scholar. The old manuscripts provide valuable information about the history of the text."

A table of abbreviations (علامات حواشي) is on the title-page, as in the preceding MS.

[Johnson.]

579.

2290. Size 9 in. by 5 in.; foll. 119. Thirteen and eleven lines in a page.

Another copy of the same work is written in large character, by Sa'd b. Sa'iid Abu Bakr, A.H. 1150. The main text is not distinguished from the commentary.

[College of Fort William, 1825.]

580.

1321. Size 9½ in. by 5 in.; foll. 331. Nineteen lines in a page.

The preface begins:

"The first part of a voluminous work on Metaphysics, entitled "the clear horizon," by Muhammad b. Muhammad, commonly called Bāyram Dākā (المطلب بأبرار الداكن) Husaini.

The signature of the owner, 'Abd al-razzāq b. 'Abd al-karim, of Cambay, is stamped in the margin of the first page."

Signature of the owner, 'Abd al-razzāq b. 'Abd al-karim, of Cambay, who made this MS. a present to Colton, Esq., 19th November, 1818."

1 See Sir H. Elliot's Hist. of India, i. 229 and 224, and Briggs's Periplus, iv. 126.
2 There should probably be read.
3 The following words are added by a different hand, and partly written over the original colophon.
4 The two words are uncertain.
5 From Surah 61, 29.
The author speaks of the origin and subject of this work as follows (fol. 173v.):

The sixth book begins (fol. 184v.):

The work is written in a bombastic and rather obscure style. It comprises both the Greek and the Muhammadan systems. Ibn Sinâ is frequently quoted.

Well written, of about A.H. 1000. Collated, and furnished with marginal notes, which are written in a minute Shikastah. Originally in two volumes, the second of which began with fol. 184. The beginning and end of the first volume, and the last leaf of the second, have been supplied by a more modern hand.

[Johnson.]

581

3003. Size 9½ in. by 5 in.; foll. 197. Twenty-one and nineteen lines in a page.

A collection of philosophical treatises, mostly by Bâkîr Dâmî. The leaves have been misplaced in binding. It consists of the following pieces:

I. Foll. 179v.-179, 2-35, 38-41, 36, 37, 42-74. The beginning of a treatise on the connexion between the Infinite and the finite, or God and the world, by Bâkîr Dâmî. The title, which does not occur here, appears to be "البرق الغني في نجوم الكعبة والثوب" (see II).

II. Foll. 76-82. The beginning of the second book of the same work, inscribed "البرق الغني في نجوم الكعبة والثوب" (see II).

It begins without a preface:

The reader is referred to the beginning of the work for the title and contents. The colophon is transcribed:

Incorrect. Plainly written in Nasta'îlîk.

Written in a close and indistinct Nasta'îlîk, approaching to Shikastah. Terminates abruptly before the end of the first book.

III. Foll. 111-165. A theosophic work, by the same author, styled in the colophon "كتاب تحقيم" (see II).

It begins without a preface:

The reader is referred to the beginning of the work for the title and contents. The colophon is transcribed:

The author speaks of the origin and subject of this work as follows (fol. 173v.):

The sixth book begins (fol. 184v.):

The work is written in a bombastic and rather obscure style. It comprises both the Greek and the Muhammadan systems. Ibn Sinâ is frequently quoted.

Well written, of about A.H. 1000. Collated, and furnished with marginal notes, which are written in a minute Shikastah. Originally in two volumes, the second of which began with fol. 184. The beginning and end of the first volume, and the last leaf of the second, have been supplied by a more modern hand.

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Incorrect. Plainly written in Nasta'îlîk.

Written in a close and indistinct Nasta'îlîk, approaching to Shikastah. Terminates abruptly before the end of the first book.

III. Foll. 111-165. A theosophic work, by the same author, styled in the colophon "كتاب تحقيم" (see II).

It begins without a preface:

The reader is referred to the beginning of the work for the title and contents. The colophon is transcribed:

1 In a gloss, taken from the Sâhâb, is added a gloss meaning "door" (باب) and "door-keeper" (بابکر) or "meadow" (روهیة), or "step, grade" (درجه).
omitted. Imperfect at the beginning, and ending abruptly.

Fol. 170. An extract from the same work, written in a similar style, but more hurriedly.

Fol. 171. An extract from Mirzâ Allah Bahârî's رساله النظرة الألفية; ill written in a small hand.


Begins: أعلم أن الحركة تتعلق على معنين أحدهما.

Conclusion: تمت الرسالة الباقية في تحقيق الحركة من مصنفات ميرزاقرائيس (sic).

VI. Fol. 181r.-185, 192, 194, 186, 187. A treatise on time, evidently by the same author.

Begins: الجهد لله. أعلم أن في الزمان مفاضب: في الناس من نغي ووجود مطلاع عينه وذاها.

Imperfect at the end. Terminates in the fourth discussion.

VII. Fol. 188-192, and, probably, 196 and 195r. Glosses by Bâkî Dâmân, on a passage of an unknown philosophical work, concerning the simple bodies.

Begins: سحتننا يا من أحكمنا بدليل حكمه ...

It cannot be decided whether this conclusion or the above beginning is inaccurate, and whether, accordingly, this MS. contains the complete work, or not.

Written in a loose Naṣaṭîk hand, approaching to Shikastah. The copyist gives his name as شهیم الإسلام بن محمد فخر الدين. He transcribed this MS. in a few days, from an incorrect copy, "whose very sight would have frightened and sickened others," لوظفت عليه لويت - عنها فنارا وقدمت منها سبعًا. Date, probably a.h. 1127. A defect after fol. 131.

IV. Fol. 166-169. A fragment of the preceding work, on red paper. It contains the end of the second and the beginning of the fourth part. Written in Shikastah, mostly across the pages. The headings are

1 The words next following are indistinct.
2 The words of the inscription are partly corrupted.
3 This date is partly destroyed.

1 A blank.
2 See nos. 482 and 483.
3 The following words are effaced.
VIII. Foll. 195v. and 197. A fragment of Muhammed b. As'ul Siddiki's (Dawwaz, d. a.h. 907 or 908) Commentary on Nasir al-din Tusi's treatise on the immaterial and self-existing intellect, inscribed: 

"الرسالة التي اخترعها .." نص الرسالة نصت كلمة ودلل
محمد بن العلس الطوسسي ردًا لله عليه في نبات
الجهر المتناقض المسمى بالعقل الكل (الكل). Cf.
H. Kh. iii. 387, and Cat. Mus. Brit. 453, xx. and xxi.

The beginning of fol. 197 is effaced.


Begins:

سياح دم اللقل ... أما بعد فينقل
المتجر في معرفة نفسه فكانا في معرفة البالياء الحجج
الله بن عبد الشرك السخور آبادي الباهري أن مسألة
الجرز الذي لا يتجزى إلا الله.

The author, who belongs to the purely philosophic school, refutes the scholastic doctrine on indivisible atoms.

This treatise ends abruptly with fol. 110v.

Written in Nasta'lik, approaching to Shikastah.

Plainly written, with marginal notes. Stained, and injured on the margin.

II. Foll. 25-72. A fragment of Mirza's Commentary on the Vision (see no. 498).

It begins soon after the commencement of the work, with the words

السدة والصف.

Well written. The margin covered with glosses, and in better preservation than that of I.

584.


I. Foll. 1-71. Sayid Shafir's Glosses on Kutb al-
alchemy's Commentary on the Shamsiyah (see no. 507).

The latter portion wanting. Eight leaves missing after fol. 31.

II. Foll. 72-151. Mirza's Commentary on the

Shamsiyah (see no. 493).

The first leaf missing. Begins:

وتقيع عاملاً

Both pieces are boldly written, by Yusef b. Mu-

hammed b. Yusef Zaurani. The second is dated 4th Safer, 825. Foll. 110 sqq. are worn-eaten, but the text is not injured.

585.

B 162, 454, 173, 168. Size 9 in. by 6 in.;
fol. 22. Nineteen and twenty lines in a page.

I. Foll. 1-10:

a. (Foll. 1-5.) A treatise on the subdivision of knowledge, by Sayid Shafir Juzat.

It is termed in the colophon 

الرسالة السطوية السرينا قسم دور في تقسيم

العلم. Cf. H. Kh. iii. 382 (?).

Begins:

كما هي أهم أن في تقسيم

العلم مذهب من أربعة.

After having explained the four

ways in which knowledge has been divided by the different schools, the author proceeds to say (fol. 4):

اذن عرفت هذا فنقول تقسيم العلم ريم لله لا يضي إلا

This is a gloss on the beginning of the introduction

الشمسية (مقدمة) of the Shamsiyah, which nearly agrees with the latter portion of his gloss on the words of Kutb al-din's commentary (see p. 13 of the Calcutta edition, cf. no. 507). The colophon
bears the double date, 15th Dhul'ka'dah, 932, and Jun. 1, 980.

. b. (foll. 5v.-10.) Glosses on Kūṭh al-dīn's Commentary, and on Jurjānī's Glosses on the aforesaid passage of the Shamsiyah.

Beginning: 

Bism. ... رَبَّ الْعَالمِ وَبِهِدَةٍ اَِرْصَدَةٍ 

التحقيق قَالَ الْمَسِحُ (الشامِرُ) المشهور فيما بين اللغات.

Conclusion: 

ثم التلاطيف (sic) الرسالة يوم الأربعاء ثم الثالث والعشرين من ربيع الآخر سنة تسع ومائتين وتسعمائة تحت الرسالة الجينفية (sic) على ويحص تسمى العلم سنة 980.

The author is perhaps Muḥammad Ḥanafī Tabrizī (cf. H. Kh. i. 210 and 211).

II. Foll. 11-14. A Gloss on a passage near the beginning of Jurjānī's Glosses on Kūṭh al-dīn's Commentary on the Shamsiyah (p. 80, Calouste ed.).

Beginning: 

تأول ريبال التكية ونبدة أوزة التحقين توله ... قبَلَ عَلَى نَيْل هذِهِ اِتْخَاصَال.

The colophon runs as follows: 

تَمَتَّ الرسالة الجينفية على يد حَمَّامَتُ المَشْتَرِكُ في أوساط شهر جمادُ الأول سنة 980. The author, accordingly, seems to be the aforesaid Ḥanafī.

III. Foll. 15-17. Glosses on the passage of Jurjānī, immediately following the preceding one, probably by the same author.

Colophon: 

تَمَتَّ الرسالة الجينفية على يد حَمَّامَتُ المَشْتَرِكُ في أوساط شهر جمادُ الأول سنة 980.

The beginning is wanting; the first words are: الْمَلِكُ مَلِكَ الْمَلِكِ.

IV. Foll. 18-20. A short treatise on argument, styled in the colophon: (sic) الرسالة الجينفية على يد حَمَّامَتُ المَشْتَرِكُ.

It begins: 

بِأَنَا أَنْحَضَرُوا الدلالة النظمية الوحيدة 

في المطابقة والانضمام والدرازيم.

V. Foll. 21-22. This seems to be another edition of the same treatise, differing, however, entirely in the latter portion.

1 Probably the date of the original copy.

Well written in Nasta'lığ; the last piece in a smaller character.

586.


The first part written in a small but legible hand, and the rest in a minute and rather illegible character; the beginning of each gloss marked with an asterisk, instead of a rule. Finished on 8th Ramadān, 628, by Muhammad b. al-Ḥasan Ẓādik Ḥusainī.

Various marginal notes. Two leaves missing after fol. 6. Foll. 55 mutilated.

II. Foll. 100-102. 'Abd al-Rahmān b. Ahmad, d. A.H. 750 (Abd al-Rahmān b. Ahmad, d. A.H. 750) short treatise on Dialectics, the roulette, or more commonly, the roulette of the rhetoric. H. Kh. mentions this treatise under the title of Aadam fi Aadam fi Aadam (iii. 453), but describes it more fully under the title (i. 210). Cf. Krafft, Hiss. Akad. Wien, 165, and Cat. St. Petersb. 221.

It begins here, with the omission of the introductory words, as follows: 

قَالَ الْمُلْكُ عِنْدَ الْمُلْكِ حَامَدَ 

فَخْيَدِينِ هِذِهِ فَائَذَةُ تَطَمِّعُ الْأَمِلَ.

Written by the second hand of the preceding piece, but more plainly. Dated Dhu‘l-ka’dah, 831.

III. Foll. 102r.-139. Glosses on the second part (mabāḥith al-nishāṭid) of Kūṭh al-dīn's Commentary on the Muntalāl al-anwār. The author not mentioned.

Beginning: 

تَلَبيَنَّمَ كَمَا سَفَقَ لَكَ مِن مَعَنِيٍّ.

This piece is written, as is also the remainder of this volume, in the same style as the second part of I. Dated Samarqand, Sha‘bān, 818 (sic I.). Some notes.

1 Words from the commentary (= fol. 16v. of no. 524).
   V. Foll. 142. A short treatise on the three grades of existence. It is inscribed by a different hand, رسالة تسمى موجودات (ممثلات الموجودات) it seems to be identical with the same treatise mentioned by H. Kh. iii. 452, under رسالة في الوجود in the second place, and ascribed to him by Sayyid Shari'; and also with Cat. Lugd. iii. 376, MDXXI, though the latter is ascribed to Molla Lutfi.
   VI. Foll. 142-143. Another treatise on existence, inscribed by the latter hand. رسالة در مباحث ووجود.

The remainder of fol. 143 is filled with a note, which is written in the opposite direction. It begins: العلم أن

   The colophon gives the name of the copyist as above, and the date, Shaban, 828.
   VIII. Foll. 146-155. A treatise on several propositions, author unknown. It is inscribed by the latter hand: رسالة تحقيق مصحوبات.

The colophon gives the name of the copyist as above, and the date, 6th Ramaḍan, 828.

The author appears to be Sayyid Shari' Juzaini.
   Written in a more legible style. Dated A.H. 831.

The book is injured by damp.
ARABIC MANUSCRIPTS.

III. Foll. 71–86. Ahmad b. Sulaiman's Commentary on the passage ضابطة، from the Tadhrib, the same as no. 553, viii.


IV. Foll. 87–95. Another Commentary on the same passage, identical with no. 553, viii., ascribed here to Imad al-Din.

It is followed immediately (foll. 95–97) by the Glosses of Muh. Abi’t-Fahim on the same passage (see no. 543).

Well written. Injured by insects. [Gaikwar.]

589.

2716. Size 8½ in. by 6 in.; fol. 84. Fifteen and seventeen lines in a page.

I. Foll. 1–60. Mulla ‘Abdallah's Commentary on the Tadhrib (see no. 547).

Well written in Nastaliq. The text of the Tadhrib added on the upper margin. Notes.

II. Foll. 61–84. Muh. Allah's (see no. 563). Neatly written in Nastaliq.

[Bibliotheca Leydeniana.]

590.


I. Foll. 1–110. A Persian Commentary (Muzurq) on Tashâdun's Tadbib al-Muntakhab (see no. 534).

Begins: "Imam Ahmad ben Dallah ben Ali ben 'Abd-Allah ben 'Abd Allah al-Muhallabi.

Ends: "Imam Ahmad ben Dallah ben Ali ben 'Abd-Allah ben 'Abd Allah al-Muhallabi.

Well written in Nastaliq.

II. Foll. 113–159. Glosses on the Commentary of Sa'id al-Din Mar'ud Râmi (Sharwânî, who flourished in the ninth century) on Shams al-Din Samarkandî's (d. about A.H. 600) treatise on Dialectics (see no. 456). Cf. Aunier, Hsds. München, 298. The author of these glosses is not ascertained.

The preface begins: "The author says subsequently in this section: "We have written this Letter of Love:..." On the next page is added: "And..."

He dedicates his work to Jalâl al-Din Mahmud. Clearly written. The colophon runs as follows:

"Abd Allah al-Muhallabi has written this letter of love:..."

The title on the top of the page is: "Abd Allah al-Muhallabi has written this letter of love:..."

The author of this treatise is not named. There are additional notes of his on the margin, marked with his name. He was, therefore, alive when this MS. was written, i.e. about A.H. 980.

Written like II. The colophon runs as follows:

"And this treatise is written in the first month of the year 980..."

Partly injured by insects.

Signature of Chas. Badman, Calcutta, May 1st, 1787.

591.

D. In Size 9½ in. by 6 in.; fol. 58. Seventeen lines in a page.

I. Foll. 1–51. A fragment of Glosses on a logical treatise, imperfect at the beginning.


1 According to a gloss of the author's, the authority alluded to is Râfî, in his مساحیبه سهیده.

2 A blank.
APPENDIX.

PHILOSOPHY AND THEOLOGY MIXED.

592.
B 217. Size 9½ in. by 5½ in.; fol. 67. Twenty-nine and twenty-seven lines in a page.
I. Foll. 1–36. Taftazāni's شرح العقائد السنوية (see no. 485).
Written by two hands. The margin covered with notes. Worm-eaten.
Fol. 37. Some prayers and notes in Arabic and Persian.

Neatly written in Nasta’līk. Dated a.h. 982.
Marginal notes in the earlier portion.
In very bad condition. Worm-eaten. The paper dark-brown and crumbling.

593.
B 222. Size 7½ in. by 5 in.; fol. 121. Twenty-one, twenty-four, and twenty lines in a page.
I. Two fragments of the Glosses of Mirāk Jān (Ḥabīb Allah Shirāzī, d. a.h. 994) to Mirāk’s Commentary on the حکمة العین (see no. 498), as well as to Sā’id Shārīf’s Glosses to this commentary. See H. Kh. iii. 108.

a. Foll. 1–55. The first portion, comprising the greater part of the first مقالة imperfect at the end.
Begins: قال الشارح أن الشاملة للمجلع والمبادي... and its sequel.

Additions by the author on the margin.

b. Foll. 56–81. Another fragment, extending from the end of the first to the commencement of the fourth مقالة of Part I., but defective after fol. 63, 71, 72, and 73.
Begins: وقولة لامانه إلى الشيء.
The text of fol. 64–69 is in a state of confusion.

II. Foll. 82–121. A fragment of the Glosses of Mirāk Jān on Dawūdat’s الاحادية (see no. 421).
Begins with مباحث الاحادية. Some additions by the author on the margin. A defect after fol. 83.
Written in three small Nasta’līk hands.
Cat. 226, xvi. 1.

594.
2310. Size 8 in. by 4¼ in.; fol. 108. Seventeen and nineteen lines in a page.
I. Foll. 1–81. Glosses to the beginning of Dawūdat’s الاحادية. The author appears to be a younger contemporary of Dawwānī, and of Ṭāhir Shārīf al-dīn (the Yāmidd; the second Ḥaṣnī who makes frequent reference.
Imperfect at the end. The right corner of fol. 1, with the first words of the text, is torn away. Begins: إن سدد المخالفين من الشرفاء لما رأى أن المعروف في الخطب.

II. Foll. 82–108. The first portion of Mirāk’s شرح حکمة العین, ending in the fourth مقالة of the first مقالة. Marginal notes.
Written in a minute but clear Nasta’līk. Much injured by insects and by damp.
Both pieces bear the seal of Ḥabīl al-rāshīn b. Muhammad Akbar, dated a.h. 1011 and a.h. 1120 respectively.

[College of Fort William, 1825.]

595.
1289. Size 10½ in. by 6½ in.; fol. 103. Twenty-one and twenty-five lines in a page.
I. Foll. 1–24. Glosses on Isfahānī’s مطالب الاظنوار (see no. 427), the same as those described in Flügel, Hds. Wien, ii. 609. The author is Sā’id Shārīf Juvānī. Cf. H. Kh. iv. 168.
The last gloss is: قوله لامانه الجودية إل.
Clearly written in Nasta’līk.
II. Foll. 25–103. Juvānī’s Glosses on Kufb al-dīn’s Commentary on the مطالب الاظنوار, the same as no. 426.
Carelessly written. Dated 7th Dhul-hijjah, 872.
The last foll. are emended.

[Hastings.]
The first annotation is (fol. 1v.

... the glosses on the fatwas of the shaykh in the "Day" of the mullah... The copy was left unfinished.

II. Foll. 82-103. A fragment of Glosses on Dāwud al-Fārī’s Commentary on the mawdu‘at al-‘arba‘a. These glosses were also written by Sīrāj al-Dīn. Extracts from them are to be found on the margin of no. 466.

Begins: B285. 1n. by 6 in.; fol. 156. Twenty-eight lines in a page.


An imperfect copy of Abūl-Kāsim ‘Abd al-Karīm b. Hawāzin Ḥusainī’s (d. a.h. 465) celebrated treatise...
This work is dedicated to Ghiyāḥ al-dīn Muḥammad, the son of the great Rashīd al-dīn, and Wazīr of Abu Saʿīd, the ʿIlkhān (d. a.h. 736). This is the only work of the great Sufi master and statesman who is mentioned in the manuscripts. It is a collection of short treatises on various topics, including ethics, mysticism, and the Quran. The author says at the end (fol. 110):

The author says at the end (fol. 110):

The original copy had been written by Ahmad b. Muḥammad b. Muḥammad Shīrāzī, in Sāfār, 788, and collated with the author's own copy. The present copy, which was transcribed by a sailor (رجل من الملاك), is legibly written, with vowel-points, and belongs to the end of the eleventh century. It has been revised, and furnished with some notes, by the owner, Zain b. ʿAbdallāh Muḥābīb.

Cat. 225, ix.


كتاب منهاج المريدين إلى شرح منازل السائرين

An abridgment of the preceding work. As this is evidently the author's own copy, and as it is written...
in the same hand as no. 670, the author appears to be 'Alawi b. 'AbdAllah, who flourished in the earlier part of the twelfth century.

He says in his preface: "العمد لله الذي مذظل كره... وما بعد ذلك لما رأيت كتاب منازل السادات للعارف بالله قدمة أوليا: الله عبد الله بن محمد النجار الهرمي الشافعي. تقدم الله سره وتمت مرسومه مع شرح الجامع العامل الرازي الفزاعي (sic) حاولين لمعرفة سائرين إلى حصرة سيد السادات. لكان فيما أرسلت الذي لا يناسب حال مردي هذا الزمان ونسبة طريق التجبيب المكان اخذت أن الخصم مع قدر الغلام لزادة ما يناسب من الكلام. بالاقل ماءغ...."

The text and commentary are marked with מ and ש respectively. Corrections and additions by the author are on the margin.

The greater part of the MS. is wanting; it terminates now in fol. 19 of the preceding no.

There is a defect after fol. 18.

602.


The first part (ربع العبادات) of Abu 'AbdAllah Muhammad b. Muhammad Ghiassali (d. a.h. 603) celebrated work on Ethics. See H. Kh. i. 180 sqq.; Hitzig in Zeitschr. d. Deutsch. morgenl. Ges. vii. 173 sqq.; Gesche in Abb. d. K. Akad. Berlin, 1858, p. 253 sqq., etc. This work has been printed at Cairo, a.h. 1278, and at Lakhnau, a.h. 1281.

Well written, of the eleventh century.

603.

B 378. Uniform with the preceding no.; fols. 335.

The second part (ربع العبادات) of the Ihyā.

Clearly written. In the colophons of the single books, the copyist, who does not give his name, prays invariably for his son, "Shaikh 'AbdAllah, who died a martyr." Some marginal notes. Injured by insects towards the end. A list of the contents of the ten books belonging to this part is on the fly-leaf.

604.

B 379. Uniform with the preceding nos.; fols. 417.

The third part (ربع المعانيات) of the same work. Written like the first part (no. 602). Some corrections on the margin. The first fol. injured.

605.

B 380. Uniform with the preceding nos.; fols. 558.

The fourth part (ربع المجمعات) of the same work. Mostly written like the preceding MS. Some corrections on the margin. A few leaves missing at the end. Both the beginning and end injured.

These four volumes form one complete copy; the first three of them bear the same seal, which is, however, now illegible.

Cat. 250, i.

606.

B 381. Size 10½ in. by 6½ in.; fols. 207. At first twenty-three, afterwards mostly twenty-five lines in a page.

The first part (ربع العبادات) of the Ihyā, consisting of two separate volumes. The first, which concludes (fol. 163) with Book viii. (كتاب بالاثرة الروائع), is written in a clear steady hand, though without any vowel-points, of the ninth century. Only fols. 1-58 have been supplied at a modern date.

The second volume, which begins (fol. 164a) with كتاب الإذكار والدعوات, is older than the first, and may belong to the eighth or even the seventh century. It is written in a bold hand, often with vowel-points, and has occasional emendations. The end is slightly injured by insects.

This MS. was once the property of 'Abd al-bāki b. Husain Ḥusaini.

607.

2145. Size 11 in. by 6 in.; fols. 250. Twenty-seven lines in a page.

The first part (ربع العبادات) of the same work.


[College of Fort William.]
608.
749. Size 11½ in. by 7 in.; foll. 439. Thirty-three lines in a page.

The first half, or the first two parts (ربع), of the Iḥyā', slightly imperfect at the end.

Plainly written on European paper, with frequent vowel-points. Ornamented. Revised and emended by different hands. Of the twelfth century.

609.

The second and third parts (ربع) of the same work.

Very neatly written, richly ornamented and gilt. Of the eleventh century. The date, A.H. 982, which is given at the end, evidently belongs to the original copy. Slightly injured by insects. Fol. 295 should be placed after 288.

[College of Fort William, 1825.]

610.

The third and fourth parts of the same work.

Closely written, by Sa'd Allah, the son of Molla Shaiikh Ahmad, a resident of Tatjah (तत्त्व), in Sindb, who completed the fourth part on Saturday, 23rd Dhu'l-hijjah, 1111. Fols. 1-23 are written in a different hand. The rubrics are omitted in the latter portion of the third part. Coloured lines round the pages. A list of contents on the fly-leaf.

Seal of Naṣīr Ja'far.

[College of Fort William, 1825.]

611.
B 455. Size 10 in. by 6 in.; foll. 36. Twenty-five lines in a page.

An anonymous Commentary on select passages of the Iḥyā’, containing explanations of difficult words, and criticisms on traditions quoted in this work. In the latter the author chiefly follows ‘Irāq (d. A.H. 806). He terms Shumurni (d. A.H. 872), whose glosses on the Shifāʾ he quotes on fol. 40, خس رضوًا.

1 H. Kh. iv. 49.

This MS. comprises only the commentary on the second part. It begins: الرحم الثاني كتاب آداب الآداب والفلسفة والفرائض وحول الذبابة الخ، and ends abruptly.

Well written. The upper part of the last fol. is torn away.

[Inscribed: كتب كلمات غزالي في علم وفظ.

612.
B 382. Size 10 in. by 5½ in.; foll. 15. About twenty lines in a page.

كتاب الرسالة المدنية للإمام جمعة الإسلام محمد بن محمد بن محمد الغزالي الوصلي الخ.

A short treatise of Ghazālī (d. A.H. 505), in which he claims for ‘Ṣūfism’ (العلم الديني) the name of a science (علم). He also gives a general classification of the Muhammadan sciences. Cf. H. Kh. iii. 436, who gives an abstract of the preface.

The author says in conclusion: وشرابنا النقر نحضر في رسالة أخرى ... وقالنا ولما كتبنا هذه الرسالة فإن في هذه الكلمات كتاباً لاهلها ورسالة لم يجعله الله لنوراً فما نصل نوراهه إلى التوفيق وعلى الدلال.


An unfinished notice of Khalil b. Ahmad, and some poetry, are on the last page.

The birth-days of two sons of Saiyid ‘Omār Fāghi are noted on the title-page; viz., ‘Aidārūs, born on 29th Ramaḍān, 1067, and Saiyid, born on 3rd Dhu'l-Ḥijjah, 1069.

Cat. 232, xviii.

613.
B 228. Size 7½ in. by 6½ in.; foll. 40. Fifteen lines in a page.

كتاب مشكلة الإماره ومصنفة الإسرار تأليف الشافعي الإمام إبن حامد محمد بن محمد بن أحمد الغزالي.

A treatise on Mystical Theology, by Ghazālī. See regarding it, H. Kh. v. 558; Cat. Bodl. ii. 567; Gosche in Abh. d. K. Akad. Berlin, 1858, p. 263.
Inelegantly written, with vowel-points, rather incorrect. It was revised by the Imam al-mutif yadd al-lasbin, or 1st Rabi' I, 1013, and it was collated subsequently with the original copy (al-muluk) and another MS. Hence numerous corrections on the margin.

The last page is filled with a rather illegible gloss on a passage of this work. Begins:

"مُحَمَّدُ كَانَ هَذَا الْلَّهُ تُقَلِّبَ إِلَى الْعَيْنِ أَوْلِيِّاً بَيْنَ الْمُتَّقَانِ".

Signature of 'Abd al-rashid b. al-'Adar b. Husain on the title-page.

614.

B 393. Size 8½ in. by 6 in.; fols. 32. Seventeen lines in a page.

Another copy of the preceding work, imperfect at the end.

Plainly written, on European paper, of the twelfth century.

615.

2529. Size 11½ in. by 8 in.; fols. 105. Nine lines in a page.

The Arabic version of Ghazâlî's al-mulûk, or Advice to Kings. See Cat. Boll. ii. 99, and H. Kh. vii. 352 sq. According to the latter, the work is entitled al-muluk al-masbûk. The name of the translator is not known. The Persian original, which was dedicated to the Saljûq Sultan Muhammad b. Malikshâh, is lost.

Written in a large hand, with vowel-points. The greater part of the text is accompanied by a Javânese translation, written in the Arabic character.

The rest of the volume contains tracts in Javânese, written in the Arabic character.

616.

1865. Size 7½ in. by 5 in.; fols. 94. Fifteen lines in a page.

هذّه رَبَّانِي مَعِيّنَةِ الْمُسْمَى بِنَحْوَاتِ الْغَمَّ بِمَعِيّنَةِ الْمُسْمَى بِنَحْوَاتِ الْغَمَّ بِمَعِيّنَةِ الْمُسْمَى بِنَحْوَاتِ الْغَمَّ بِمَعِيّنَةِ الْمُسْمَى بِنَحْوَاتِ الْغَمَّ بِمَعِيّنَةِ الْمُسْمَى بِنَحْوَاتِ الْغَمَّ بِمَعِيّنَةِ الْمُسْمَى بِنَحْوَاتِ الْغَمَّ بِمَعِيّنَةِ الْمُسْمَى بِنَحْوَاتِ الْغَمَّ بِمَعِيّنَةِ الْمُسْمَى بِنَحْوَاتِ الْغَمَّ B 393 a. Size 8½ in. by 6 in.; fols. 32. Seventeen lines in a page.

Well written, with marginal and interlinear notes. Ornamented and gilt. Colophon: "بَقِيَ حَتَّى كُتِبَ إِلَى النَّفَرِ المَعِيّنَةِ بِنَحْوَاتِ الْغَمَّ بِمَعِيّنَةِ الْمُسْمَى بِنَحْوَاتِ الْغَمَّ بِمَعِيّنَةِ الْمُسْمَى بِنَحْوَاتِ الْغَمَّ B 393 a. Size 8½ in. by 6 in.; fols. 32. Seventeen lines in a page.

Each rule is introduced by the words, "تأمل رئيسي لله عند أرضنا (عما)."

Well written, with marginal and interlinear notes. Ornamented and gilt. Colophon: "بَقِيَ حَتَّى كُتِبَ إِلَى النَّفَرِ المَعِيّنَةِ بِنَحْوَاتِ الْغَمَّ بِمَعِيّنَةِ الْمُسْمَى بِنَحْوَاتِ الْغَمَّ بِمَعِيّنَةِ الْمُسْمَى بِنَحْوَاتِ الْغَمَّ بِمَعِيّنَةِ الْمُسْمَى بِنَحْوَاتِ الْغَمَّ B 393 a. Size 8½ in. by 6 in.; fols. 32. Seventeen lines in a page.

1447. Size 10 in. by 6 in.; fols. 358. Eighteen lines in a page.

A large work on Religious Duties, by 'Abd al-kâhin Jâ'âni.

This work comprises also theological matter, treats at great length of the properties of the single months and days of the week (اللَّهُ يَعْلَمُ الْغَمَّ بِمَعِيّنَةِ الْمُسْمَى بِنَحْوَاتِ الْغَمَّ B 393 a. Size 8½ in. by 6 in.; fols. 32. Seventeen lines in a page.

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This work comprises also theological matter, treats at great length of the properties of the single months and days of the week (اللَّهُ يَعْلَمُ الْغَمَّ B 393 a. Size 8½ in. by 6 in.; fols. 32. Seventeen lines in a page.

A large work on Religious Duties, by 'Abd al-kâhin Jâ'âni.

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A large work on Religious Duties, by 'Abd al-kâhin Jâ'âni.

This work comprises also theological matter, treats at great length of the properties of the single months and days of the week (اللَّهُ يَعْلَمُ الْغَمَّ B 393 a. Size 8½ in. by 6 in.; fols. 32. Seventeen lines in a page.

A large work on Religious Duties, by 'Abd al-kâhin Jâ'âni.

This work comprises also theological matter, treats at great length of the properties of the single months and days of the week (اللَّهُ يَعْلَمُ الْغَمَّ B 393 a. Size 8½ in. by 6 in.; fols. 32. Seventeen lines in a page.
SUFISM AND ETHICS.

619.

2050. Size 9¾ in. by 6 in.; foll. 374. Fifteen lines in a page.

A collection of Sermons of 'Abd al-kadîr Gilâni.

These sermons were held by him in the years 545 and 546, partly in the Academy, and partly in the dwelling-house of the Safi (bâshîyâ), at Baghdad. They are followed here by other sayings of 'Abd al-kadîr, which conclude with an account of his death. As appears from the latter, this collection was made by a person who was acquainted with the sons of 'Abd al-kadîr. It is called in this and the following MSS, ملظّة. It seems to be identical with the جملة المحترم mentioned in H. Kh. ii. 605 sq., though the two dates do not agree. The sermons are here not in the chronological order. Cf. Stewart's Cat. 46.

Begins: نسَبِّبُ سيِّدَة الْإِلَهِ عَزَّ وَجَلِّ الْعَزِيزِ أَبِي...[

Plainly written. Completed on Saturday, 17th Dhu'l-ka'dah, 1169, at Muhammedpur-Arkât. (The year 1169.) An interlinear Persian version is added to a few passages.

Seal of 'Abd al-wahhâb Khân (Nûsîrat Jang). In the original binding of Tippu's library.

[Tippu.]

618.

B II7. Size 9 in. by 5 in.; fol. 347. Twenty-three lines in a page.

Another copy of the preceding work.

Plainly written. The colophon begins as follows (fol. 347v.):

فرغ من كتابه: محمد الله وتوقيعه الغد: النحاسى الى (sic) محمّد الدين النادر بن أحمد كرمه كارى في سنة بعد التف من هجرة النبوة.

Cat. 230 (Vaz., xiii.

The last sermon is dated Friday, the last of Rajab, 546.

The appendix begins (fol. 283r.):

بسم الله الرحمن الرحيم...} [Khwâja 'Abd al-kadîr Gilâni.]

Well written, with all the vowels. Ornamented and gilt. On the margin are numerous notes, amongst them constant indications of the contents of the text, which begin... In red, and are written in red. An index to these, and also extracts from the معارف, and from other works, are written on the fly-leaves.

Seal and signature of Faqîh 'Ali Khan, dated a.h. 1191. Seal of Muhammed Khâr Khân.

[College of Fort William, 1825.]

1 Added on the margin.
620.

1631. Size 8½ in. by 4½ in.; fol. 320. Fifteen lines in a page.

Another copy of the preceding work.

Well written, with many vowel-points. The sermons are here inscribed جلسهٔ, and numbered (60). Frequent indications of the contents, and notes of striking passages, are on the margin. Numerous passages in the latter portion are marked with red lines. Fol. 317 should stand after 319.

This copy was made for Jamāl ‘Ali, who collated it subsequently.

Seal of Naṣr al-Daulah Nasut Jang. [Tippu.]

621.

2243. Size 12 in. by 7½ in.; fol. 365. Twelve lines in a page.

An elegant copy of the same work, well written in a bold hand. Ornamented and gilt.

It is stated in the long colophon, that this copy was made for ʿAbd al-Ḥamīd Khān Miyāmah, son of Nawwāb ʿAbd al-Nabi Khān, by Saiyid Muḥammad b. Muḥammad Riḍa Bahārī, at Sidhaut (در قلعة مصموت). Date, Tuesday, 23rd Dhu’l-Ḥijjah, 1163.

[College of Fort William.]

622.

B 464. Size 10½ in. by 7½ in.; fol. 45. Twenty-five lines in a page.

A collection of various short Essays on Sūfism, by ʿAbd al-Ḵādir Gīlānī, concluding with a biographical notice. The name of the compiler is not mentioned.

Well written, but imperfect both at the beginning and end. The first words are وَقَتُ علَیه ﷺ. The essays are introduced by the words وَنَال رضَنۂ.

Fol. 43-45. Another fragment, written in the same hand, containing notices of eminent Shaikhs and theologians.

623.


The author states that after two earlier compositions, viz. خلاصة المقامات, and مصباح الجناة ومقاتل الجناة, he compiled the present work from more than seventy books, by order of a prince named Bur-hān al-dīn—ملخصًا من نيف وسمعين حفظًا مما صنف في علامة الدين; زمن مراسيم الناسخ، وذلك لافرازات كتاب العلاج جلسه مولانا وسديدا صدر العالم أكرم بن آدم; فهان الفدية والدین; سفين الإسلام والمسلمين; رض المولود والʌسلمين الأئمة.

A list of the fifty chapters of the work is inserted after the preface. They treat of faith, religious duties, ethics and Sūfism, and also of death and the resurrection, of the Prophet, the Koran, and the Tradition, etc. As is stated at the end of this list, each section (فصل) of a chapter is arranged so as to contain: 1. Definitions (حدود); 2. Traditions (الأخبار والآثار); 3. Sentences and anecdotes (معناوات ونظارات ومخلوقات).

At the end (fol. 287) the author gives an alphabetical list of the books which he used in compiling his work. They are: 1. صاحب الحفاظات, by Naṣīr al-dīn Abūl-Kāsim b. Yūsuf; 2. Ghazzāli's الاحسان, by Abūl-Ḥasan b. ʿAlī Muḥaddib; 3. الاحسان, by Abūl-Ḥasan b. al-Faḍl Sarakhsi; 5. الاحسان, by Qāḍī Abūl-Faḍl Muḥammad . Marwazi; 6. الزوار, by Abu Bakr ... Samarqandī; 7. إجاق اليقين, by Abūl-Kāsim ... Nishābūrī; 8. بساتين المذكرات, by Abuṣayf ... Had. 9. البستان, by Abūl-Laith Samarqandī; 10.

1 This MS. has خلاصة الحفاظات.

2 Several errors of the MS., which are not mentioned here, have been corrected according to H. Kh. and the following MS.
SUFISM AND ETHICS.


by Rukn al-din .. Shahidi (sic); 15.

by Bukhari's .. Harawi; 17.

by Bayan al-akr .. Nisaburi; 18.

by Nasafi's .. Suhrabi; 19.

by Abu Bakr .. Shahidi; 20.

by Abi Ishaq Ishaq b. Muhammad Manusil; 21.

by al-Husayn .. Nisaburi; 22.

by Muhammad b. Zaid Baghdadi; 23.

by Abu Nu'aim Isfahani; 24.

by Bayan al-akr (see 16); 25.

The author's own .. Isfahani; 26.

by Abu Ahmad Isma b. al-Husayn Nisabi; 27.

by Isma'il b. Abi Thalib; 28.

by Mustaghfi Nisaburi; 29.

by the same; 30.

by 'Abd al-Rahman .. Bukhari; 31.

by Zamakhshari's .. Razi; 32.

by al-Khwarizmi's .. al-Razi; 33.

by Abu 'Abdallah b. al-Mubarak Marwazi; 34.

by Razi .. Na'ir al-din Samarqandi; 35.

by Muhammad b. Abu Hafs Bukhari; 36.

by Yusuf .. Sumay'i; 37.

by Abu 'Abbas Saghani; 38.


by Tirmidhi's .. Shamo; 40.

by Ma'n al-din .. Nisaburi; 41.

by the author's own .. Sahl .. Tustari; 42.

by Abu Daud; 43.

by the author's own .. Juzar al-amri; 44.

by Abu Ishaq Kalkabadi; 45.

by 'Abd al-Malik b. Abu 'Othman; 46.

by Tirmidhi's .. Kudai; 47.

by Jaufari's .. Nisaburi; 48.

by al-Faqi b. Salamah; 49.

by Abu 'Abd al-Rahman Salami; 50.

by 'Abd al-Karim Samani; 51.

by Abu Sa'id 'Abd al-malik b. Abu 'Othman; 52.

by Tahir Haddadi; 53.

The author concludes with nine verses (rather incorrect in this MS.), in which he gives the date of his work, as mentioned by H. Kh., namely, A.H. 597.

They begin:

by Muhammad .. 54.

by Ibn al-Salami; 55.

by Abu 'Ubaid Harawi; 56.

by Shirvayn b. Shahrdar Hamadani; 57.

by 'Abd al-Jabbar Baha'i; 58.

by Nisaburi; 59.

by Ahmad Thalib (sic); 60.

by Nisaburi; 61.

by Abu 'Abd al-malik b. Abu 'Othman; 62.

by Nisaburi; 63.

by Dhiya al-din Bistami; 64.


by Baghawi's .. Hafiz Isfahani; 66.

by Abi 'Abd al-rahman Salami; 67.

by Abu Bakr Wasi; 68.

by Nisaburi; 69.

by Abu Yazid Bistami; 70.

by Nisaburi; 71.

by Muhammad .. Farghani; 72.

by Nisaburi; 73.

by Ahmad .. Sarakhsi.

This list has been used by H. Kh., who occasionally also mentions the author of the work as his authority.

There is added a general Juma'ah of the author for the present work.


Cat. 230, iii.

432. Size 9 in. by 5 1/2 in.; foll. 432. Twenty-three lines in a page.

Another copy of the preceding work.
Well written by ‘Abd al-rāḥmān, son of Shaikh Naṣār Muhammad. Emendations, and some extracts from other works, are on the margin. The concluding verses are incomplete.

The first two folios are supplied by a later hand. Foll. 296 and 297 should be transposed.


625.

B 90. Size 9¾ in. by 6¾ in.; foll. 232. Twenty-one and twenty-three lines in a page.

كتاب عوارف المعرف تشتختا سلطان المحققين شيخاء الحق الذين أحسى عمر بن محمد بن عبد الله السهريدي الإله


At the end is the signature of Saiyid Zain b. ‘Abdallah Maqābil, who also wrote the above title. It is followed by some statements regarding the author of this work. He was born in Rājāb, 339, went to Baghdaḍ A.H. 556, adopted the ascetic life A.H. 566, and died on Wednesday, 1st Muḥarram, 632.

Cat. 230 (Var), ii.

626.

437. Size 9½ in. by 6 in.; foll. 254. Seventeen lines in a page.

ترجمه عوارف المعرفة في حياة الشيخ شهاب الدين سهريدي

Another copy of the preceding work, well written in Naṣṭ. (var).

Seal of Anwar al-dīn Khān, dated A.H. 1145.

627.


An imperfect copy of the same work, plainly written by Fath Muḥammad. Dated 14th Dhu‘l-Ḥijjah, sixth year of Muḥammad Shāh (≈A.H. 1136).

The beginning is wanting. The first words are: "عن لذهب (from the preface). Slight defects after foll. 3, 5, 11, 27, 35, 37, and 68, a larger one after foll. 52, and a considerable lacuna after foll. 168.

628.

1378. Size 15½ in. by 10 in.; foll. 423. Twenty-three lines in a page.


The first fragment (foll. 1-175) gives the beginning of the work as far as chapter 41. A blank at the beginning of foll. 40. A defect after foll. 65. Foll. 31 should be placed after 28.

The second fragment (foll. 176v.) begins with chapter 4, the bab al-sabūr wa l-ṣawān wa wānān in Muqāra al-zahāb, and ends in chapter 304.

Well written in a large hand, of the eleventh century.

Cf. Stewart's Catal. 132.

629.

B 385. Size 10 in. by 6 in.; foll. 469. Twenty-nine lines in a page.

الربع الثاني من كتاب الفتوحات الكبيرة

للشيخ الأكبرLEYHMEN B. QABIBI

The second quarter of the preceding work, from chapter 73 to chapter 275.

It comprises the following parts: (‘aṣb) of another division of the work. Part VI. (foll. 1-112), or chapter 73. Part VII. (foll. 112), or chapters 74-176.

Part VIII. (foll. 232), or chapters 177-197, and part of chapter 198. Part IX. (foll. 449-448), or the remainder of chapter 198, and chapters 199-259. Foll. 449-469 contain the beginning of Part X., or chap. 270.

Plainly written. Dated Thursday, 1st Ramadān, 1091. This copy was transcribed by Zain (b.) ‘Abdallah Maqābil, who also collated it subsequently with a copy superior to that which he had had before him.

Cat. 232, ii.
B 386, 387. Size 10 in. by 6 in.; fol. 606.
Twenty-nine and thirty lines in a page.
The same work, from chapter 276 to chapter 557.
Written, like the preceding MS., by Zain b. 'Abdallah Mūṣābīl. Dated Bījāpūr (بِئْر ٱلْكُرَام) (أرض الدكَّر), Monday, 10th Bahā' I., 1097. Revised. On fol. 428-430 are drawings, representing Paradise, Hell, etc. A blank on fol. 72 is intended for another drawing.
This volume was subsequently divided into two, which are described as the second and third parts (جزء) of the work. The latter begins with fol. 359. Both of them are injured at the beginning and end.

B 388. Size 9¾ in. by 5½ in.; fol. 396. Twenty-three lines in a page.

The concluding portion of the same work, from chapter 558 to chapter 560.
Plainly written by the same hand as the two preceding MSS., but at an earlier period. Chapter 558, which ends on fol. 144, is dated Sunday, 7th June I., 1076, and the remainder was completed on 10th Dhu'l-Hijjah, 1077. Revised.
The transcriber intended to add to this MS. an extract from the author's preface, but after writing a few lines relinquished his task.

10. Size 11¼ in. by 7¾ in.; fol. 606. Twenty-nine lines in a page.
The second volume of the ḥawāsib, from chapter 74 (الْبَاب الرَّاجِعِ والسَّبِيعُ) to chapter 390.
Ends with the inscription of chapter 381:

"mezīl al-ʻatīrāt."

Plainly written, of the twelfth century. Coloured lines round the pages. Injured by insects.

The first portion of the same work, slightly imperfect at the commencement, and incomplete at the end.
Begins: مكِيمٌ وقد علم الوُلِي. Ends in the middle of chapter 49.
Clearly written, on European paper, of the middle of the twelfth century.

B 383d. Size 8½ in. by 6¾ in.; fol. 64. Seventeen lines in a page.
The beginning of another volume of the ḥawāsib, written like the preceding.
It begins with chapter 53, and ends in the middle of chapter 65. A defect after fol. 66.

Two fragments of the same work, written like the two preceding MSS.
I. Foll. 1-79. The concluding portion of the second part, containing the end of chapter 69, on prayer.
Imperfect at the beginning. The first words are: زَجَّدَ حَمَّامَةُ الْإِلْدِنَاءِ مَنْ كَتَبَ الْقُلُوبَاتِ: في الأَلْدِنَاءِ (sic). Dated Thursday, 13th June II., 1144.
II. Foll. 80c.-341. A separate volume, comprising chapters 70, 71, and 72, which treat of alms, fasting, and pilgrimage. A lacuna on fol. 338.

Some fragments of the same work.
I. Foll. 1-86. From chapter 206 to the middle of chapter 265. Imperfect at the end.
II. Foll. 87c.-352. A separate volume, comprising from chapter 276 to part of chapter 337. Ends abruptly.
Single leaves are missing after foll. 268 and 214.
III written, on European paper, of the middle of the twelfth century.
637.
B 393. Size 8½ in. by 6 in.; foll. 437. Seventeen and eighteen lines in a page.
Another fragment of the same work, containing from chapter 351 to chapter 383.
Imperfect at the beginning. The first words are: مسجلا قد فشست. Ends (fol. 437r.) in the inscription of chapter 384.
Plainly written. The text of foll. 175–191 is repeated on the leaves next following, as far as fol. 207. It would appear that this copy was transcribed from no. 680.
Foll. 113–127, and also 380–382, are much injured.
Defects after foll. 127 and 151.

638.
Another fragment of the same work, containing from chapter 384 to chapter 512.
Imperfect both at the beginning and end. The first words are: منازل العلوم. Written like the preceding MS.

639.
B 456. Size 8½ in. by 4½ in.; foll. 40. Twenty-one lines in a page.
(Foll. 1–8) the beginning, and (foll. 9–40) another fragment of chapter 69 of the same work, الباب التاسع والستون في معرفة اسرار الصلاة.
Plainly written, of the twelfth century.

640.
B 459. Size 7¼ in. by 4½ in.; foll. 56. Eighteen, nineteen, and seventeen lines in a page.
Two fragments of the same work.
Foll. 1–48. From the end of chapter 126 to the middle of chapter 148.
Foll. 49–66. The end of chapter 168 and the commencement of chapter 169.
Plainly written, of the twelfth century.

The second fragment is erroneously inscribed رسالة مظائرات العارفين.

641.
B 392. Size 8½ in. by 4½ in.; foll. 80. Twenty lines in a page.
A fragment of the same work, comprising chapter 177 and part of chapter 178.
Plainly written, with vowel-points.

642.
Beginning: إذا نزل سُرٌ.
II. Foll. 236–265. Another fragment, containing chapters 296, 297, and 298.
Plainly written, of about a.h. 1100.

643.
B 393. Size 8 in. by 5½ in.; foll. 153. From fifteen to nineteen lines in a page.
Another fragment of the same work.
It begins near the end of chapter 328, and ends in the middle of chapter 349.
Plainly but inelegantly written, of the twelfth century. Slight defects after foll. 2 and 139.

644.
B 391. Size, partly 7½ in. by 4 in., and partly 8½ in. by 4½ in.; foll. 157. Mostly nineteen lines in a page.
Chapter 559 of the same work, imperfect both at the beginning and end.
Plainly written.

645.
1583. Size 9 in. by 5½ in.; foll. 278. Nine lines in a page.
Ibn 'Abani's mystic work, Fnsos elmkm, with a Periplus Commentary on the margin. See H. Kh. iv. 424, Fligel, Hds. Wien, iii. 333 sqq., etc.
Beginning: قال الشيخ الإمام العالم الرامح الفرد: المحققين (sio) كمبي العلاء الد.
SUFISM AND ETHICS.

Well written, the text in Nasta'lik, with all the vowel-points added in red ink, and the commentary in Shikastah.

[Johnson.]

646.
B 406. Size 13½ in. by 7 in.; foll. 44. Twenty-five lines in a page.

Another, incomplete, copy of the Naskh.

Well written, with vowel-points. The first fol. is wanting. Begins:

«ال령 تعالى لِما سمع عدائي».

There is a defect after fol. 24, one leaf is missing after fol. 41, and the end is lost. The last few leaves are injured.

647.

A Commentary on the Naskh, by 'Abd al-rahmân b. Ahmad Jâmi (d. A.H. 898), the renowned poet, who completed it, according to the epilogue, A.H. 896. Cf. H. Kh. iv. 426.

Well written, the beginning in a different hand from the rest. Marginal notes. The colophon runs as follows:

وفقد تزف بِثابام كُتابه هذا المُتَفَصِّل السَّرَاح العبد افْتُقَرَ السَّرَاح عبد الصمد ابن نزار عبد الرحمن عِمٍّ نُهُب لله تعالى على مَلَك الصدقة والسداد في العمل والولاء والعدالة ونجله من اسمه المعروف المرحوم و sprzęt مولانا موسى شريف الحسيني ونجل كاتب هذه النسخة من الكتب الذي كان يخط الصنف قدم الله سرُه وفقاً علمنا نبأه يُشَرِّد شهد هذا

بَارُي بِبِراك بِعَمَانِ دُخُلَ سباه

Defects after foll. 178, 184, and 262.

There precedes (foll. 1-3r.) the concluding portion of a mystic treatise by Ibn 'Arabi. It contains a table, which is much like that described in Flügel, Hiss. Wien, iii. 357 sq. The author says in conclusion:

فِي هذا أُولى الشنوع عين الله وسبب الخ

تم في مُؤخَر جُمَد أَخْرِسَتْ سِت عُشِر.»

Fol. 3r. gives, as derived from Jâmi's autograph, the quatrains (رباعي) which he made on the birth of his second son, Saif al-din Muhammad, A.H. 880:

فَرَزَّدَ صَفَفَ دَينِ مَهْمُودُ كَجِهَان

شَدْ زَنَدَهُ بَإِنَّ نَزَادَتْ بَجِهَان

جَيْرَ شَدَ بَجِهَانُ أَنَّ نَزَادَتْ بَجِهَان

شَدْ سَالَ وَلَادِتْ مِنْ فَرَزَّدَ صَفَفَ-

—the numerical value of the word فَرَزَّدَ being 880. Then follows the chronogram, referring to the subsequent death of the boy, A.H. 881: يَنْتَيْ حَيَاتَيْن مَا بَاِداَتْ.

Cf. Von Rosenweig, Biographische Notizen über Mewlana Abdurrahman Dechami (Wien, 1849), p. 32 (d. 8). Cat. 231, vi. 2.

648.
2049. Size 10 in. by 6 in.; foll. 212. Twenty-one lines in a page.

Another copy of Jâmi's Commentary on the Naskh...

Carlessly written in Nasta'lik, excepting foll. 1-13, which are transcribed in a plain Naskh. Blue lines round the pages. The two pages 161r. and 162r. have been copied in wrong order. Fol. 138 should be placed after 140. Slightly injured by insects.


[College of Fort William, 1825.]

649.
B 414r. Size 13 in. by 8 in.; foll. 224. Twenty-seven lines in a page.

Another Commentary on the Naskh, slightly imperfect at the beginning. The author not ascertained.

Begins:

وَلَيْدُ يَقُولُ: تَفَصِّلْ التَّفَصِّلَة

حَيْلَةً لِيُبَاسِلَ الْكَالِمِينَ وَتَفَصِّلْ سَبِيلَ المُتَوَجِّهِينَ الَّذِينَ يَقِيمُونَ الْمَوْقِعَ الَّذِي أَرْضَاهُ وَمَنْهُ السَّوْدَانَ وَلِلْمَعَادِ وَهَذَا أَخْبَرْنَا بِهِ وَاللَّهُ عَلَى الْمَوْقِعِ

Hands: 18m. Plainly written in several hands, with frequent
vowel-points. Corrections on the margin. A slight defect after fol. 54.

The vacant space at the end of the book (foll. 222–224) is filled with a miscellaneous collection of charms, mystic and moral aphorisms, and a Ghazal by 'Ayyāb, which begins:

إي دردرون جامان وجاني از أنبي خبر

There is also added, by a different hand, a Persian poem by Shāh 'Abd al-Rahmān of Jaunpūr:

إي خدا يكتب لهما ما را رونما اللع

650.

B 401. Size 9 in. by 6 in.; foll. 390. From seventeen to twenty-five lines in a page.

Another Commentary (مفسر) on the same work, by an unknown author. It is entitled خصوص النعم في شرح فصول الحكم.

The preface begins: 'المجلس اللذي نور أسوار إيمانه، باذن الله فعلى نسب صفاته وجوهر أسسه، لا ينسى مين، من شرح الكتاب لم يعدهوا في أكثر المواضع من الصواب، ولم يميزوا نشره من اللباب، ولم ينكمروا في رفع ما يتعم عليه من الكفر والبدعة الباطلة.

A considerable portion is wanting at the end. A defect after fol. 150. The MS. is written by several hands, and the different portions do not always join exactly. The text of foll. 236v–244 is repeated, with another commentary, on the following foll. (245–252).

Seal of Muhammad Kuli Kâṭeb Shâh, dated a.H. 1012.

651.


An anonymous Commentary (مفسر) on the introductory part of the Fud̤ūs al-'Ummāmāt. It is dedicated to Nawwâb Anwar al-Dîn Khân (of the Carnatic, who died a.H. 1162).

 Begins: 'الحمد لله الذي جعل مفاتيح قلب ذرى الهم، قابله لنشق فصول الحكم.

The author says subsequently (fol. 2v):)

'أما بعد ابن كلمان. جد است نسب أرباب خصوص

مشرف مكتوب في اللثام كشف كامل مكمل.

أو اذكر في... إزكاب فصول الحكم كخاتم مصنفات


The title-page has the following inscription:

كتاب هديه

لله لامير النفحات، نواب عبد الوظيف، خليفة الرومان

[Tippu]

652.

B 422. Size 9 in. by 4½ in.; foll. 39. Twenty and nineteen lines in a page.

The commencement of another Commentary (مفسر) on the Fud̤ūs al-'Ummāmāt, by an unknown author. It begins without a preface, and even without a Basmalah, as follows: اللهم صلى على محمد وآله وسلم... بالطيب (sic); (stale) كلمة.

Plainsly written, but incorrect. Ends abruptly. The text of the Fud̤ūs is not always distinguished. A defect after fol. 10. The margin is injured by insects.

653.

676. Size 8½ in. by 5 in.; foll. 236. Thirteen and twenty-one lines in a page.


Cf. H. Kh. vii. 380; Von Rosenzweig, Biographische Notizen, no. 4. The work is also to be found in Flügel, Hiss. Wien, iii. 336, no. 1990, where, however, the introduction is omitted. This introduction is of considerable length (to fol. 45). It begins: 'الحمد لله... إما: ...

The author says subsequently (fol. 2v):

... في بعض:... إزكاب فصول الحكم كخاتم مصنفات

1 H. Kh. gives these words erroneously as the beginning of Ibn 'Arabi's abridgment.
SUFISM AND ETHICS. 177

He gives his name in the epilogue, which concludes with a Persian poem. Very neatly written in Nastālīḫ, in narrow columns. Ornamented and gilt. Emendations and some notes on the broad margin. The first two leaves pasted on modern paper.

II. Foll. 209–248. A Commentary (مذوع) on Ibn 'Arabī's رسالة الغوث, or, as the same as no. 655. The beginning is wanting. The first words, باوجب الحدث السدئ, are from the preface. The commentary begins with an explanation of the Basmalah, as follows: أَيَّاءُ بِأَسْمَالِ اللَّهِ الَّذِي عَبَّارٍ عَنَّ الْجَاهَلِيَّةَ.

Well written in Nastālīḫ; the text not accurately distinguished. A defect after fol. 214. There follow some tracts in Persian.

The first piece (1.) was purchased by Muhammad Muḥsin, at Shāhjahādbīšāh, and brought to Lakhnau.

[Johnson.]

654.
B 414 E. Size 9½ in. by 6 in.; foll. 89. Seventeen lines in a page.

Another copy of Jāmi’s نقد النصوص, imperfect at the end.

Cat. 232, xxxv.

655.
B 420b. Size 8½ in. by 5 in.; foll. 47. Mostly twenty-two lines in a page.

A Commentary (مذوع) on Ibn 'Arabī's رسالة الغوث, or, by an unknown author. See no. 653; cf. II. Kh. iii. 423; Flügel, Hdes. Wien, iii. 498; and Cat. Mus. Brit. 341.

This MS. is imperfect at the beginning. The first words of the text of Ibn 'Arabī are: عَقَبَ جَعَلَهِ اللَّهُ أَبْنَائِ الْإِنْسَانِ مُطَّلِقَةً وَجَعَلَ لَهَا سَائِرَ الأَكْثَارِ مَطَّلِقَةً. In the conclusion the work is wrongly ascribed to ʿAbd al-ʿlādīr Jilānī, who also wrote a treatise with this title (see H. Kh., i.e.).


656.
B 420c. Size 7½ in. by 4½ in.; foll. 57. Seventeen lines in a page.

A fragment of the preceding work, plainly written. A few leaves are missing both at the beginning and end. Begins: لَانَّ عَبَّارَةَ عَنَّ الفَضْلَ. There are defects after foll. 6, 7, 39 (slight), and 53.
Cat. 232, xix. 1, 3.

657.
B 409. Size 9 in. by 4½ in.; foll. 69. Twenty lines in a page.

Various treatises of Ibn 'Arabī, being part of a larger collection.
I. Foll. 1-10. وهذه رسالة أخرى له قدس الله سره. The text of this MS. is imperfect. At the end, Be regarding it Flügel, Hdes. Wien, iii. 323.

III. Foll. 17v.–23. وهذه رسالة نسيب الخلقية للشيخ الكبير الغزالي.

"The lineage of his holy mantle," a document, by which Ibn 'Arabī bequeathes this mystic garment, representing and involving his spiritual powers, to his disciple, Kamāl al-dīn Aḥmad b. 'Abdallah, a descendant of Imām Husain. He gives, as an authorization, the whole line of his predecessors from whom the mantle descended to himself. He had received several investments of the present kind. That which he mentions first, the "mantle" of his Shaikh, Jamāl al-dīn Yūsuf 'Abdallāh Ḳasgārī, had, among others, passed through the hands of Shībīl and Junāīd, and originated with 'Aḥmad another, which he had received from two Shaikhs, originated with Uways, and two with al-Khaṭrī.

1 His pedigree is given in full on fol. 22.
2 These are mentioned in Jāmi's Naṣīḥah, ed. Less, p. 174.
These statements are preceded by a general treatise on the meaning of the investment in question, and the preparation required for it.

Begins:

نصبة خردة العبد الطالب إلى الله تعالى محمد عليه السلام بن أبي بكر الصديق الراطي الأنصاري أو محمد بن علي بن أبي طالب نائب للنبي للذين خرج على عبيده إلها.

Ends:

والي هذه انتهى خط الشيخ رفيق الله عنه. وتكرر هذا الجزء ونصب الخردة المعززة على موله عليه السلام محمد بن عيسى بن محمد بن أبي طالب نائب للنبي للذين خرج على عبيده إلها.

This treatise on the properties of the seven days of the week, based on the words of the Koran (Sh. 55, 29), IT is probably mentioned by H. Kh. (iii. 418) as رسالة الشأب.

Begins:

يا مالك يوم الدين يا عبد يا إياك نسجح قات العالم الشهير العالم الزائر أبو عبد الله محمد لله خير الشخرين العالم الظلم فسق الغرور الذي هو كريم في شان . . . (fol. 24) وما يعد هذا كتاب صمته كتاب إيمان الشاب وما ما يحدث في إمامة فق ر العائدات وأنماطه من تكيب وتحليل وتنسيق وإرادة وإشاد.

Ends:

منذ مثلا هذا كله في كتاب الفتوحات المكية فليست هنا فاني هذه السجح لا تحملها لفتن الوضع ولله يبنها بالعلم الأع.

Next follow two other extracts, viz.:

V. Foll. 34v–38v.

 كتاب الفرق السبعة البائدة وذكر مدخدها. A notice of the six erring sects, viz., theราชية, المرجية, القيمة, الجيزة, الكبيرة, والخارجة.

1 The last four words are misplaced by the copyist; they should stand thus.

2 This date has been crossed out subsequently.

Plainly written, of the twelfth century.
658.
B 414 c. 376. Size 8¾ in. by 5¼ in.; foll. 151. 
Nineteen lines in a page. 

A collection of mystic treatises, probably all by Ibn ‘Arabi.


Begins: 
الحمد لله رب العالمين... قال الله تعالى

Each attribute is explained from the threefold point of view of the اكتشاف, العثور, and الفتح.

II. Foll. 22r.–29r. A treatise by Ibn ‘Arabi, on the nature of the human heart and its gradual perfection, probably the same as the رسالة الدين القلب of H. Kh. iii. 429.1

Begins: 
الحمد لله لقد أنيمت الريح للقلب

The author distributes his matter into about forty questions, termed حلل, which he discusses subsequently in a succession of فصول.

Plainly written, by two hands. Imperfect at the end. The text is corrupt, especially in the latter portion.

III. Foll. 30–55. A fragment of the كتاب الفتح الحكيم, by the same author. See, regarding this work, H. Kh. i. 461, and Flügel, Hdas. Wien, iii. 357.

Slightly imperfect at the beginning; the first words are: بوسكا من الحكيم تعالى الكبد.

Incomplete at the end. Fol. 56, a stray leaf, seems to belong to the same treatise.

1 The text of H. Kh. is inaccurate.

2 There must be a lacuna here. Nothing is to be found in confirmation of the statement of H. Kh. that this work was addressed to Fakhr al-din Râsi.

IV. Foll. 57–63r. The concluding portion of the كتاب الألف, on Unity, by the same author. See, regarding it, H. Kh. v. 50, and Cat. Mus. Brit. 402, xxi.

Begins: 
ورة الإبادة.


Begins: 
قال الله تعالى ﷺ

VI. Foll. 133–137. Forty traditions collected by the same author. See H. Kh. v. 557.

Begins: 
قال الله تعالى ﷺ

The greater part of the work is wasting in this Ms., which terminates with fol. 74, in the sixteenth tradition. The latter portion is injured by fire.

Bound with this is another small collection, which contains:

VII. Foll. 138–144. A short treatise on the first سورة, i.e. sentences ascribed to ‘Azi (see Von Krieff, Hdas. d. or. Akad. Wien, 183).

Begins: 
الحمد لله الذي اخرج من النجوم ما ادرج

Well written. The diagrams are omitted.

On fol. 138r. ends the آية, i.e. sentences ascribed to ʿAzi (see Von Krieff, Hdas. d. or. Akad. Wien, 183).

VIII. Foll. 145. A praise of God, probably the ekphrasis of a mystic treatise. Begins: 
الحمد لله

The whole is small and the handwriting very ill.

IX. Foll. 146, inscribed on the leaves, gives a short extract from that work, treating of a mystic circle, which, however, has not been drawn here.
ARABIC MANUSCRIPTS.

X. Foll. 147-150.  An extract from Ibn 'Arabî's introduction to his own creed, entitled 'Rasâlah al-qods,' (see below), in a clumsy handwriting, and (fol. 10v-11) an extract from Ibn 'Arabî's 'Kifsh al-rahîn min wa'id al-shi'â' (sic)—see H. Kh. v. 204—is written on the title-page.

Bound round this is:

II. Foll. 12-26. An extract from Ibn 'Arabî's above-mentioned treatise, 'Rasâlah al-qods.' See, regarding this work, H. Kh. iii. 427, and Cat. Bodl. i. 91.

This extract is inscribed: "Kifsh al-rahîn min wa'id al-shi'â' (sic)—see H. Kh. v. 204 is written on the title-page.

It begins:

"lll. Injured by insects.

The latter part of this volume is wrongly inscribed (fol. 133)  Râsâlah 'Abîn al-kâmîl.


659.


I. Foll. 1-11.  A treatise by Ibn 'Arabî, on the knowledge of God. It was written in answer to the question of a friend. An account of it is given by Flugel, Hdas. Wien, iii. 356.

Plainly written, with frequent omission of the digraphical points. The whole text is spotted with red dots and strokes. Emended.

It is followed (fol. 26) by another short extract from the same treatise, which begins:

"lll. A treatise on the duties of the novice (al-'arîdî), evidently by Ibn 'Arabî, and identical with the previous volume, mentioned by H. Kh. iii. 435.

It begins:

"lll. It is followed (fol. 10) by a Fataea, which begins:

"lll. This introduction is followed by a succession of rules,
SUFISM AND ETHICS.

B 449. Size 8 in. by 6 in.; fol. 59. Twenty-five lines in a page.

A fragment of a work on Ethics and Politics, which, according to its subdivisions, seems to be 'Abd al-Razzaq Kāshāni's (d. A.H. 662). Cf. H. Kh. iv. 232; Cassir i. 215; Catal. Mus. Brit. 650.

This fragment begins near the end of the first part, with the words: فلما رأى ند تقرت منه. Fol. 58 begins the second part as follows: القاعدة الثانية في السلسلة والواليات. A defect after fol. 47. The rest complete.

Written alternately by two hands. Corrections, and the various readings of another MS., are added on the margin.

Signature of 'Abd al-rahmān b. al-Aidarūs on the last page.

662. 2311. Size 8½ in. by 5½ in.; fol. 54. Nineteen and twenty lines in a page.

The Technical Terms of the Sūfis, estilāḥāt al-Sūfīyah, by 'Abd al-Razzaq Kāshāni (d. A.H. 730). See H. Kh. i. 325, and Flügel, Hāss, Wien, iii. 371. The first part of this work has been edited by Dr. Sprenger, Calcutta, 1845.

Well written, in two different styles. Ends abruptly. Injured by insects.

[College of Fort William, 1825.]

663. B 235. Size 11½ in. by 7½ in.; fol. 278. Twenty-one lines in a page.

Another, larger, Dictionary of Sūfi Terms, entitled estilāḥ al-tanīḥ in aṣārāt adh-dhalīl. According to

H. Kh. (v. 315, no. 1111), the author is also 'Abd al-Razzaq Kāshāni. The same work is described in Cat. Lugd. i. 86, where it is, however, attributed to Ibn 'Arabi.

The name of the author does not occur in this work, nor is any reference made to the preceding one. Ibn 'Arabi, Omar b. al-Fārid, and others are quoted. It is arranged alphabetically, according to the first two consonants of the words. A list of all the terms explained here is inserted in the preface (fol. 2v.), but it is not complete in this MS. The first article is al-rūmān.

Written in a bold Persian hand. Red lines round the pages. Various marginal notes. The end is missing. Fol. 2, which had been placed at the end, by mistake, is much injured; so are also foll. 276 and 277.

The title-page is inscribed as follows: اسم هذا الكتاب للفاتح العلم الأعلى في ملكت عبد الحكيم الفقيم إلى الله السعيد العلي ميره حضرت سلالات الأولية جمع رحمة يجاورها على سنة رسول الله صلى الله عليه وسلم وناخبه الأئمة عليهم السلام والمنحة والرفوان.

Cat. 230, viii.


This treatise is divided into eight chapters, which are inscribed as follows: I. (foll. 2-15) في ذكر مجيء

1 H. Kh. calls him Abu Sulīm M. b. T. Kāshāni Nišābūrī, the Wazīr. Cassir gives his name as Shams al-dīn Abu 'Abdallāh M. b. T. Miṣr Shāfī.
The remaining chapters are: IV. (fol. 29) تَلْبِيْسَةٌ. صِيْغَةٌ مِنْ تَلْبِيْسَةٍ كُلْ مَوْجُودٍ مَّرَازِيَّةٌ. وَبِيْعَةٌ نِسْبةٌ في شَرْطَةٍ تَلْبِيْسَةٍ. V. (fol. 31r) تَلْبِيْسَةٌ مِنْ تَلْبِيْسَةٍ. VI. (fol. 33r–34r) في كِتَابٍ الْعَلَّاقَةِ. VII. (fol. 38r) في مَلْعَةٍ في مَلْعَةٍ. VIII. (fol. 40r) الصُّنْعَةُ الطَّرِيدَةُ.

Badly written, on European paper, by the hand of Saiyid 'Abd al-Hakim. Of the twelfth century.

The two parts bear separate, but erroneous, inscriptions, viz., مَرَازِيَّةٌ المَعْرِفَةٍ في مَلْعَةٍ. and روَاحُ الْأَمْمِ. 

665.

B 419. Size 8½ in. by 6 in.; fol. 13. From nineteen to twenty-four lines in a page.

A treatise on the forty principal grades of existence from the Divine to the human nature. The author appears to be 'Abd al-Karim Fazī. No title found.

It is called مَرَازِيَّةٌ الْمَعْرِفَةٍ by H. Kh. v. 486, and inscribed كتاب اربعين مراتب in this MS.

The author, in the introduction, treats of the means of acquiring divine knowledge, and especially of the use of books for this purpose. He proceeds to say (fol. 3v): 

"ثم ان اعلم ان معرفة الله تعالى معرفة بمعرفة هذا الوجود.
فمن لا يعترف الوجود لا يعوز الوجود... ثم ان هذا الوجود يجمع اسرارا حقيقية وأسرارا خفية (خليفة)."

Focusing to ذلك الاسم والفراغ... ولان جميعا هم عيون ترتيب اربعين مرتبة من مراتب الوجود... ردب كل مرتبة من هذه المراتب المكروهة وغير الأخرى مراتب ضرورة.

Focusing تحت اساسا فلا لاجل ذلك اقتضى على ذكر هذه الاربعين لأنها اصول المراتب وقد انا اذكروا.

1 This work is to be found in no. 665, vii.
This work consists of thirty books or parts, each of which refers to one of the letters of the alphabet (ا and ل included). The introduction, which begins on fol. 10v., treats of the mysteries of the diacritical point, and forms also a separate book, Kābāt al-nūn. It is subdivided into ten chapters, viz.:

1. في التحقيبة الأولى من a. 2. في حقائق التحقيبة. 3. في مراتب التحقيبة. 4. في فرائض التحقيبة. 5. في الشروط المحددة والموضوعية. 6. في توحيد التحقيبة. 7. في متناقل التحقيبة وقيقة تزيد ناقلة. 8. ونهاية تواترة التحقيبة. 9. في الإمساك بالتحقيبة وفراية التحقيبة. 10. في الوقوف المخصص بالتحقيبة.

The contents of the thirty books into which the work itself is divided, are expounded in general on fol. 9v. The appendix (خاتمة) consists of ten chapters, on vowels, words, etc. A list of these is given on fol. 10.

The introduction concludes as follows:

تبت المقدمة من كتاب حقائق التحقيبة وهو جزء من ثلاثين جزءًا (sic) والحمد لله أن من كتاب حقائق التحقيبة.

Well written and emended.

A list of the works of 'Abd al-karīm Jīlī has been added at the end, by a different hand. It runs as follows:

شرح مسائل المشاكل المكية تظلم الاجزاء وفلك الازمات. ملكة الازمات الموجبة في النشأة الإنسانية. الازمات الكامئة، الكمالات اللائية في النشأة المكية. في شرح إسم الله الحسنى. كتاب انسان. كتاب الله، هو جزء من ثلاثين جزء من كتاب حقائق التحقيبة. الكتب والتملّيفات التي في شرح الناس الرحيم. الكتاب المرقم في شرح التوحيد المبهم. المقام المطلق المروف في واحد المتمّ المرامب. الوجد المطلق المروف في واحد المتمّ المرامب.

The present work.

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1 Cf. H. Kh. v. 267, and below (II.).
Written by the same hand as I. and II. Slightly injured near the end.

A note on the meaning which has with the Sufis, fills the title-page of this volume.

Wrongly inscribed.

Cf. Cat. 291, ii. 4.

667.

B 400. Size 10 in. by 6 in.; fol. 50. Twenty-three lines in a page.

A Commentary on five chapters (from 50 to 54) of the al-kharr al-mustakbal, by Ahmad b. Muhammad b. 'Abd al-nabi Madani (d. a.h. 1071). The author wrote it at the request of Jamail al-din Muhammad 'Ali b. Allān b. Sādiq b. Makkah, and completed it on 21st Ramadān, 1056, at Madinah. See, for a full account of Jill's work, Flügel, Hds. Wien. i. 376 sq., where also the titles of the chapters here commented on are given (p. 377). Cf. H. Kh. i. 459.

The preface begins:

The author says subsequently:

The principles of the author are those of orthodox Sūfism.

Ends:

1 Or, Muhammad b. 'Ali Allān, so fol. 49v.
SUFISM AND ETHICS.

Chapter 50 begins on fol. 2, chap. 51 on fol. 8r., chap. 52 on fol. 28r., chap. 53 on fol. 36r., and chap. 54 on fol. 40.

Plainly written, of the end of the eleventh century. Emended.

A note at the end, in the handwriting of Zain b. 'Abdallah Muṣṣaibil, gives the date of the work as written above, and it also states that the present copy was taken from one which had been revised by the author, in Shawwal, 1056. He also wrote the above title, with the addition of some notes and an extract from Suyūṭi's al-budur al-sa'āfia, which had been written in the author's own copy.

668.


رسالة خضر

An account of al-Khīḍr, the patron saint of the Sūfis; the author is not named.

Begins: 

This treatise is a mere compilation. It is divided into five chapters, as follows: I. (fol. 2) في ذكر نسبه الّذي خضر من حسرة الخضراء; II. (fol. 5r.) في ألبس حسرة الّذي خضر في النهايات (twenty traditions); III. (fol. 11r.) في ألبس حسرة الّذي خضر (also twenty); IV. (fol. 14) في ذكر نسبه الّذي خضر; V. (fol. 19) في ذكر نسبه الّذي خضر.

According to a statement on fol. 4, this treatise was written in a. h. 860; therefore, it is probably that of ʿĪsā al-Kāmilīyān (Kanāl al-dīn Muḥammad Shāhī, d. a. h. 874), mentioned in H. Kh. iii. 393.

Well written in Nasta'lis, of the eleventh century. Marginal notes. Slightly injured by insects.

669.

B 416. Size 10 in. by 6 in.; foll. 10. Twenty-one lines in a page.

Salih al-qanawī, named lawrence and deceased. Between his own 


Begins: 

B 428. Size 6½ in. by 4½ in.; foll. 325. Thirteen lines in a page.

A treatise on Sufism in five books, entitled al-qawā'id al-qawā'id, by Abūl-muṣāfayd Muḥammad b. Khaṭīr al-dīn, commonly called al-Ghaṭaib, a celebrated saint, who was born a. h. 906, and died probably a. h. 970, and was buried at Gwalior. See H. Kh. ii. 643; iii. 52, and Herklots' Qanawī-e-Islām, p. 305 sqq. The

Persian version of this work is mentioned in Stewart's Catal. 38. See regarding the author, Garcin de Tassy, Mém. sur la relig. musulm. 46 (according to the 
{
\text{\textit{Dr'd-\'ah-e-Mahfi}.}}

The author was a descendant of Khwājah Farīd al-dīn ʿĀṭār. He gives his name in the preface as follows (fol. 3r): 
{
\text{محمد بن خضر الدين 1 باپرید} 
\text{بنا خواجا فرید الدين العطار}}

but it is given more accurately in the Persian version of this work (no. B 426), thus: 
{
\text{محمد بن خضر الدين} 
\text{بنا خواجا فرید الدين}}

The preface begins: 
{
\text{The author relates in it that he was for a long time the pupil of the great Shaikh Zuhur (al-din) Hájí Hunūr, and subsequently retired for more than thirteen years (?)}
\text{to the mountains of}}
\text{نفعہ أجل (}}
\text{where he compiled the present work. At}}
\text{an ensuing meeting with his Shaikh, he offered it to him, and met with his highest approbation. He was then only twenty years of age (!). He went afterwards to Gujarrat, where his work gained great popularity. At the request of many students, he made a new and better arranged edition of it,—the present one. He completed this A.H. 956, being then fifty years old.}}

The five parts (جوهر) of this work, which represent the gradual progress of the Șoft, are enumerated in H. Kh. They are inscribed here, more fully, as follows:

I. (fol. 5) 

II. (fol. 44v) 

III. (fol. 68r) 

IV. (fol. 284v)

on the spiritual exercises and practices of the order of the Shufā'īyah, to which the author belonged. The "pedigree" (سلسلة) of this order is given at the beginning of this part (fol. 234v): it originates with 'Ali and his immediate descendants, down to Ja'far Shāhī. From 'Abdallah al-shufā'ī, the real founder, it descends at last to the aforesaid Zuhūr, and to the author, who is called here the sheikh al-kalīm al-nawshīl al-zamān al-muwallid. The author, who is called here the sheikh al-kalīm al-nawshīl al-zamān al-muwallid, and from him it is further continued as follows:

 وهو لق نص شيخ الغفر بالله تعالى سلطان الصوفية صاحب التربيعية والطريقة والقيمة والمرارة والدين اسماً الامام المتخرجين سرّج بالملة والدين الشيخ روحي الدين وهو لق التقرر العقيم ليس مشياً غريب الله في ارضه وسماً صيغة الله علیه تعالى عنه ومن اسماه اخ. See, regarding these two persons, no. 684. It would appear that Sibḥat Allah wrote the copy from which this and the following one were taken. V. (fol. 310v)

ف في بيان اشغال وزنة الحق (رب عمل المعافين وطريقته) on esoteric tenets. This is the last and highest stage.

An indifferent copy, of about A.H. 1100, with tables and diagrams. Imperfect at the end. Slightly injured by insects.

Cat. 233 (Duaawat), I.

672.

B 427. Size 10½ in. by 6 in. ; fol. 209. Twenty-three lines in a page.

Foll. 1-171. Another copy of the same manuscript, which was probably transcribed from the same copy as the preceding, but more carefully. It is written in a hurried small Nasta'liq. Date, A.H. 1082. Slightly imperfect at the beginning. The first words are:

الزكاة على الروح المقدس

\footnote{This title is taken from the list of contents on fol. 5.}

There are slight defects.

\footnote{1} This title is taken from the list of contents on fol. 5.

\footnote{2} "Shootrees, descendants of Shah Aboollah Shooch-e-Nak"—Qanoon-e-Islam, p. 290.

\footnote{3} The words in brackets are taken from the list on fol. 5.
after fol. 22, 30, 118 (here a blank), and 168. The same diagrams as in the preceding no.

II. Foll. 172–209. A fragment of another copy of the same work, written in the same hand as I. It contains from the end of Part III. to the middle of Part IV. (=foll. 119–155), and begins with the passage for which the blank on fol. 118 is left.

The first and several other leaves are injured.

673.

1815. Size 9\(\frac{3}{4}\) in. by 5\(\frac{1}{2}\) in.; foll. 214. Twenty-one lines in a page.

A Collection of Moral Sentences, entitled جواةم

الحكم, by ('Ala al-din, or Nār al-din)

'Ali b. Husain al-din (Hindi Makkī), commonly called Murtāzī, a Hanafite (of Burhānpūr, d. a.h. 975, at Makkah). Cf. Cat. Mus. Brit. 756 n.; H. Kh. ii. 553, etc.

The preface begins: محمد الله الذي نوى قلب

فارغاتين نفسيتمنا، كلاماً كلامه، كلام رسول أخر، وجهة

المعاني والإشارات.

The author states that this collection consists of about 3000 sentences (حكم), viz. 500 اقتباسات, or sentences mixed with quotations from the Koran; 500 تifsibiyyat, or traditions which, on account of their conciseness, are preceded by an introductory and explanatory phrase, rhymed with them; 300 sentences of Ibn 'Ata (see below, no. 696), and 100 of his "disciple" تلميذه, i.e. according to a marginal note, داود بن باخا (بسم کلام السلف).

These materials, which follow invariably in the order just mentioned, are distributed under some eighty heads, which are arranged alphabetically, as باب في الحسنات, باب في الإيمان, and so forth. A list of them is inserted after the introduction (مقدمة).

which treats of the definition of حكمة. As to the general character of the work, the author remarks

کمال لذة هذا التأليف موثوق على أن يكون:

الشخص حافظًا مشتركًا وعذباً، وأن يكون له ذوق من علم الصوفية.

The conclusion اعتمات الكتاب حمادًا مدليًا.

واما الفضول على المنتفق الراجح من الله الطياب والبهاء.

وهو الذي يقتل أهل النوبة من عباده يعفو عن السيناء.

Well written, of the eleventh century. Emended. Numerous marginal notes, some of which are derived from the author. An omission has been supplied by a different hand (foll. 15–17). Folls. 150–152 and 148–149 should be transposed. Slightly injured by insects.

674.

B 116. Size 8 in. by 4\(\frac{3}{4}\) in.; foll. 271. Seventeen lines in a page.

Another copy of the preceding work.

Well written, of the eleventh century. The author's conclusion is wanting.

Cat. 236, vi.

675.

2051. Size 9\(\frac{3}{4}\) in. by 6\(\frac{3}{4}\) in.; foll. 360. Nineteen lines in a page.

'Abd al-wahhab b. Ahmad Sha'ban's (d. a.h. 976) بحوث والجواهري في بيان عفائد الأكار

البيان, or System of Mystic Theology, which he composed a.h. 945. It has been fully analysed by Flügel in Zeitschr. d. Deutsch. morgenl. Gesellsch. xx. i sqq.; see also Hds. Wien, iii, 391, and Cat. Mus. Brit. 106. The work was printed at Cairo, a.h. 1277.

This copy is preceded by an index. It is written in Nasta'liq. Date, Sha'ban, 1097. The paper is dim and injured in several places.

Some leaves are misplaced in binding: foll. 102–7 should be placed after foll. 85, and foll. 101 between foll. 138 and 139; foll. 337 and 342 should be transposed.

[College of Fort William, 1825.]
This work is divided into five chapters, each of which is inscribed in a single line. Each rule is introduced by the words "اخذ علينا العهود." The author's conclusion runs as follows: "قال ذاک وكتبنا عضع عبد اللّه تعالى وأقليم استعداداً ليوم عبد الوداد بن أحمد بن علي الشعراوي حامداً مصلحاً مسماً في نادي شوال سنة إحدى وأربعين، وتسعماً بعصر الحربية واللّه حسبه.

It is followed by four testimonies of approval, which had been written in the original copy: one by Shihâb al-dîn Ahmad b. 'Abd al-nasîr Futâhî Hanbulb, commonly called Ibn al-Najjâr; another by Nasîr al-dîn b. Hasan Lâkâni Mâlikî; the third by Shihâb al-dîn Ahmad b. Yûnus Hamâfî, commonly called Ibn al-Shihâb; and the fourth by Shihâb al-dîn Ahmad b. Ahmad b. Hânzuh Ramîl Anşâri Shâfî. These testimonies are alluded to in another work of the author, quoted by Flügel in Zeitschr., i.e.

Plainly written in a large hand, by Muhammâd b. al-Junâd b. Omar al-Harûn. Dated Monday, 24th June, 1089. Collated in the same year. The birthdays of two sons of the copyist (A.H. 1087 and 1088) are noted at the end.

II. Foll. 181-215. كتاب درر القواس على فتاوى سيدى على الخوارزم جميع سيدنا وولداه... الشيخ عبد الوداد بن أحمد بن علي الشعراوي الاصغر سيد أحمد بن الصفي أبي تمام على ابن أبي طالب.

Decisions of 'Ali Khawwâd, the principal Shâfî of Sha'rárn, given in answer to questions of the latter, and collected by him.—Another work of Sha'rárn concerning the same Shaik, the jihâwâl al-dîrî, is mentioned by H. Kh. iii. 650. Cf. Zeitsehr. d. Deutsch. morgenl. Ges. xx. 1.

Begins: "الحمد لله رب العالمين... واعف فهذة نبذة... صاحب من فتاوى شيخنا ودوننا إلى الله تعالى الكامل والراحم السليم السامدم سيد على الخوارزم... التي سألته عنها... جمعت لها فعنى بعضها

---

1 See H. Kh., loc. cit., and Zeitsehr. d. Deutsch. morgenl. Ges. xi. 2.
SUFISM AND ETHICS.

677.

B 238. Size 10 1/4 in. by 5 1/4 in.; fll. 119. Thirteen lines in a page.

Tenets of the Sufis, collected from sayings of celebrated Shaikhs, such as Abu'l-Kásim b. Kusáí, author of 'Kitáb Khull al-Mu'llí'; Ibn 'Arábi; Sa'íd al-dín b. Manšúr; 'Abd al-karím Jílí; and the two masters of the author, Saiýid Muḥmad Wáfi and Saiýid 'Allí Wáfi. The work is entitled (see fo. 3 v.) 'al-Daw'í al-Mu'á Measurements. The author is not named; but from quotations of other works of his, he appears to be 'Abd al-wáháb Shá'írání, and this work is probably identical with the work of the Shá'írání, mentioned in Zeitschr. d. Deutsch. morg. Ges. xxi. 272.

Begins: "Almighty Allah has sent me to you as an offender...

An independent copy. Several blanks.

Fol. 65 has been erroneously inscribed on the top of each page, but the main text is intact.

Cat. 232, xl.

1 See Flügel, Hds. Wien, iii. 401.
2 Both of them are of the Shá'íhí order; see Von Hansemann in Zeitschr. d. Deutsch. morg. Ges. vii. 24.

678.

B 239. Size 9 1/4 in. by 5 in.; fll. 48. Seventeen lines in a page.

Another copy of the preceding work, which seems to have been transcribed from the same MS. as the preceding no., but is more carefully executed.

The latter portion is wanting. A defect after fol. 24.

679.

B 103 b. Size 8 1/2 in. by 6 in.; fll. 31. About thirty lines in a page.

Kitáb Tásqí 'llah al-ma'khirí 'llah al-salákín

An abridgment of Shá'rán's penological work, by Aláwí b. 'Abdalláh, who completed it in Ramadán, 1133. See regarding the work of Shá'rán, H. Kh. ii. 429; Flügel in Zeitschr. d. Deutsch. morg. Ges. xx. 274. It was printed at Cairo, A.H. 1278. The present abridgment is not mentioned anywhere; this MS. is the author's own copy.

Begins: "Almighty Allah has sent me to you as an offender...

This is a collection of moral examples, each introduced by the words in conclusion (fol. 3 v. 31), but it seems to be used as a book of the sacred book and as a book of moral examples. The author concludes (fol. 31).

1 See Flügel, Hds. Wien, iii. 401.
2 Both of them are of the Shá'íhí order; see Von Hansemann in Zeitschr. d. Deutsch. morg. Ges. vii. 24.

Abd al-lah Prum, a brak from the same MS. as the preceding no. but is more carefully executed.

The latter portion is wanting. A defect after fol. 24.

An abridgment of Shá'rán's penological work, by Aláwí b. 'Abdalláh, who completed it in Ramadán, 1133. See regarding the work of Shá'rán, H. Kh. ii. 429; Flügel in Zeitschr. d. Deutsch. morg. Ges. xx. 274. It was printed at Cairo, A.H. 1278. The present abridgment is not mentioned anywhere; this MS. is the author's own copy.

Begins: "Almighty Allah has sent me to you as an offender...

This is a collection of moral examples, each introduced by the words in conclusion (fol. 3 v. 31).
ARABIC MANUSCRIPTS.

880.


A compendious work on Asceticism, called عين العلم. It is not an abridgment of Ghazzâli's Ḥayâd, as is stated by Stewart (Cat. 139), who followed a notice on the margin of this MS. (fol. iv.). The author is not named, but it would appear that he was an Indian scholar. Cf. H. Kh. iv. 282.

The work is introduced by an elaborate preface, which begins: بات رَبَّكَ رَآئَهُ اسْمَكَ اسْمَهَ يَا آبَدَى. The author, imitating the old pecs, complains of the 'departure' of knowledge and science, etc. He dedicates his work to a Saiyid of the Husaini branch, named Ibrahîm. It is divided into an introduction and twenty chapters, which are entitled as follows: الفمدة في العلم (fol. 4r.); Chap. I. في الباب الأول في الزود (fol. 10v.); II. في الدمن والفناة (fol. 29v.); III. في الصم وكسر الشهوة (fol. 39v.); IV. في الحق وكسر الوعر (fol. 47v.); V. في الثواب وكسر الوعر (fol. 55v.); VI. في الحميحة (fol. 60v.); VII. في التصبيحة (fol. 81); VIII. في التصبيحة (fol. 102v.); IX. في النباهة والإعفاء والصبية (fol. 118); X. في النباهة والإعفاء والصدقة (fol. 118); XI. في النباهة والإعفاء والصدقة (fol. 122v.); XII. في النباهة والإعفاء والصدقة (fol. 129); XIII. في التفصيص (fol. 154v.); XIV. في التفاصيل والدنيا والضن. The work concludes with an appendix, مائدة في الامام، والملوك (fol. 206).

Well written in a large hand. Dated Ramadan 1037. The titles are in gold, and the formula which introduces the traditions quoted by the author (ورع) and the like) is always in blue. Frequent explanations, extracted from a commentary and from other works, are added on the margin; others are written between the lines. Many ornaments. Foll. 144, 169, and 170 are injured.

Seal of Ṣâd ibn ʿAbd al-Qâdim Khân Bahâdur Dîlîr Jang, dated a.H. 1189.

881.

R 410. Size 6¾ in. by 3½ in.; foll. 84. Seventeen lines in a page.

الجهز الأولى من عين العلم في علم السلوط

Another copy of the preceding work, with numerous extracts from commentaries on the margin. The greater part of these are marked شج جدید, i.e. شج جدید. Neatly written. Dated 16 Muḥarram, 1028. Collected. A list of contents is added on the title-page. The margin is injured by insects.

Cat. 230, v.

682.

1672. Size 9½ in. by 5¾ in.; foll. 183. Eleven lines in a page.

Another copy of the same work, well written in a large Nastaʿlîk.

This copy was made by Muḥammad Najîb Khân, for his own use, at Sâkkûl, near Haidarâbâd. Date, 1 Jun. I., 1149.

[Tippe.]
B 75. Size 9\(\frac{1}{2}\) in. by 6\(\frac{3}{4}\) in.; fol. 572. Twenty-three lines in a page.

A large Commentary on a letter on mystic subjects, which Saiyid Ḥātim b. Ḥaḍīm al-Nāṣir Mokha (d. in Muḥarram, 1013) wrote, a.h. 1004, to the author of this Commentary, who was his pupil. The name of the letter occurs on fol. 45\(\frac{1}{2}\), viz., Ābd al-Kādir b. Shaikh al-‘Adwarūn. He belonged to the ‘Alawi family, was born a.h. 978, and died a.h. 1038, at Ahmadābād.¹ He wrote this commentary after the death of Ḥātim, a.h. 1016, and entitled it (fol. 29v.) the ‘alāmāt al-‘alām, and dedicated it to the late Master, with the following inscription:

The preface begins:

أفتح الورق نبتق منا أنك

The commentary is preceded by a long memoir of Ḥātim, which contains numerous extracts from his writings and poems; also another short letter of his, addressed to Shaikh ʿAbd al-walāh b. Hindi, with ample comments; and (fol. 41v.) a full account of his correspondence with the author, who was miraculously continued after his death. It concludes on fol. 50, as follows:

The commentary begins with the Brownādākh. The first words of the letter are (fol. 59):

The commentary, which is much swelled by extracts from other works and long quotations of poetry, ends, after discussing (from fol. 435) the very signature of the letter, on fol. 466, as follows:

In the remaining part of the work the author treats in a very prolix manner of Sufism and Saints in general; he also gives an account of his Shaikhs and his spiritual pedigree. In the appendix he speaks of the asking of forgiveness (al-ṣawā’ir), and winds up with a long Kaṣīdah, each verse of which begins:

The date of the work (fol. 572) runs as follows:

The author, a. h. 983, was a pupil of a man who lived from a.h. 910 to 998, and was the pupil of Shaikh Muhammad b. Khāṣīr al-dīn Ḥusainī, commonly

¹ These statements are derived from a biographical history of the ‘Alawi family, which will be described under no. 717. There the name of the author is given in full, as follows: Ṣāḥib al-ṣādir b. Shaikh b. ‘Abdallah b. Shaikh b. ʿAbdallah al-‘Adwarūn (fol. 121).
Each of those days was devoted to a special subject, and the work is arranged accordingly, as follows:

1. The second day is devoted to the ‘Abd al-Rahmân b. Saiyid Muḥammad Khwâjâ Khaṇûjî Bâbâl-dîwân. This MS. is imperfect at the commencement. It begins with what seems to be the end of a general introduction.

2. The first letter commences as follows: 

   * latino*
SUFSM AND ETHICS.

688.


Mystic Aphorisms, termed (fol. 2r.) رسالة نونات حكم
الشرق إلى كل الصرينة وجمع الأفان

begins:

The work consists of fourteen, preceded by

a canons, which are words

from the preface. Cf. Cat. 233, xlviii.

689.

B 131. Size 8½ in. by 6 in.; foll. 104. Twenty-one lines in a page.

Eulogies of Prophets, Saints, and mystic Shaikh, written in a poetic style, without any subdivision. Title and author unknown. The beginning is wanting. The first words are:

Indifferently written, on European paper. Of the twelfth century. Frequent emendations and indications of the contents are on the margin.

A defect after fol. 8. The last leaf is lost.

Inscribed:

1 According to a note on the first page, only one leaf is wanting.
The text is introduced by a commentary, and the commentary by an unknown author. The former, which was to be written in red, has, however, never been filled in.

B 397. 444. 418. Size 8 in. by 6 in.; fol. 83. Seventeen and twenty-one lines in a page.

I. Foll. 52-83. This is the treatise on ʿAbd Al-Karim Jili, ascribed to ʿAbd al-Karim Jili (d. a.h. 811).

The author's preface begins:

Ibn ʿArabi is written in red, and occasionally in green.

II. Foll. 52-61. It treats of the first Sūrah of the Koran, which is considered to be the perfect expression of the Divine "greatness." It is divided into seven chapters, each of
which refers to a section of the Sūrah, including the Basmalah.

Begins:  
الحمد لله مبدع الثناء في المعاني.  

Ends:  
... مكى والحمد لله.  

68. Foll. 62r-73. A theosophic treatise on the mysteries of the diacritical point, styled at the end, 
البيان المقدس في أسرار النقطة الحاسمة إلى أسرار الهوية الغيبية.  
The author is, according to H. Kh. iii. 427 and i. 283, Saiyid 'Ali b. Suhān (al-dīn) Ḥamadānī (d. a.h. 786). Cf. Naḥḥāt al-ʿUns, ed Lees, p. 419, and also Cat. Mus. Brit. 406.

Begins:  
الحمد لله الذي ظهر بما شاء لمن شاء، وسمى ما شاء، ودمت من شاء، واستمر في ما شاء، واستمر في شهيرة النصرة، ...  

The author proceeds to say (fol. 68) that the me'era of Aṣār al-ḥurūf is derived from this point made by the author and is later referred to by the masters of the sciences. 

THE AUTHOR'S WORKS  

The author in the course of this letter frequently quotes the Koran and the Tradition. He says in conclusion:  
وإياكم يا أخوي، إن أباك أن تخرج من مكة، فلا لم يدخل عليك الآيات من حلال كن تكن خيرا، لكي من أن يدخل عليك في غيرها اللان.  

Carefully written in a good hand, probably by Ibrāhīm b. Maḥmūd b. Ibrāhīm, whose seal (a.h. 1037) is at the end.

II. Foll. 6r-11. A tract on Aṣceticism, by Ḥabīb 'Arāf, entitled حضرة الإبدال وما يظهر منها من المعرف والمعرف، for an abstract of the preface.

It treats of the four "columns" of the ascetic life:  
silence, solitude, hunger, and watching (الصمت، السهر، الجوع، العزلة).

Written in a hurried hand.

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1 See end of article.
III. Foll. 11r.-14. A Persian treatise on the recitation of the words
لا لله إل الله. It is entitled
بداية الذكرى.

Begins: كتاب التحمس اللط. 

The author, whose name does not occur, mentions at the
beginning his son Darwish 'Atâ Allah.

Clearly written. Imperfect at the end.

IV. Foll. 15-46. A fragment of a concise work on
Ethics and Asceticism, founded upon alleged sayings
of the Imam Ja'far Sâdiq, whose name occurs at the
beginning of each chapter.

Imperfect at the beginning. Defects after foll. 20
and 28. The first heading is
باب الإكثار.

V. Foll. 45r.-60. كتاب الذات المسمى بالتجريد في
كلمة التوحيد. A mystic treatise in explanation of the
words الله إل الله, by Ahmad b. Muhammad Ghazzâli
(d. a.h. 520), the brother of the great Imam. See
H. Kh. ii. 204, and Gosche in Abb. Akad. Berlin, 1858,
p. 250 and 296.

Begins: قال الشيخ الإمام جمال الدين أحمد بن مُحمَّد بن
الغزالي رضي الله عنه.

It is divided into numerous sections (فصل).

The last two tracts are written in the same hand
as no. I. They stood originally at the beginning of the
volume.

695.

B 414A. Size 8½ in. by 6 in.; foll. 16. About
twenty lines in a page.

I. Foll. 1-3r. Sayings of inspired men, collected
by Ibn 'Arabi.

Begins: قال الشيخ الإمام المحقق أبو عبيد
الله محمد بن علي بن محمد بن العربي الثاني الأحمدي
رضي الله عنه. This book, perhaps the last of this
author, is divided into three sections: "الله
".

These sayings amount to about 260, and are divided
into chapters, according to the subjects, as follows:

696.

B 200. Size 9½ in. by 6 in.; foll. 349. Seventeen
and nineteen lines in a page.

I. Foll. 1-3r. A commentary on (Abûl-Fadl Tâj al-din Ahmad b.
Muhammad b. 'Abd al-karim) Ibn 'Atâ Allah Iskandar's
(d. a.h. 709) Aphorisms, by Muhammad b.
Ibrahim Nâfzi (of Ronda, in Spain, d. a.h. 796). See
Cat. Mus. Brit. 466, 404; Anmer, Hds. Münch. 36;
and also (regarding 'Atâ Allah) Flügel, Hds. Wien,
ii. 276; Casiri, i. 222; H. Kh. iii. 82 sq. The work
was printed at Bâlik, a.h. 1285.

It can only be regarded as a mistake when, in this
MS., the following has subsequently been inserted after
the بما بالله: وعلي الله... كا نوع لله... أمين الله...

It would appear that the
author is confounded here with another commentator, who is mentioned immediately after him in H. Kh., l.e. 83.

The preface begins: 
العمد للذين المختصر (بالمنظمة الل....
Well written. Dated Thursday, 22nd Shawwal, 1092.

Various notes and extracts are on the margin, as well as on the fly-leaf and the title-page.


Begins: 
العمد للذين المختصر (بالمنظمة الل....

It is followed by some definitions.

Written like no. 1. Various notes and extracts are on the margin, and on the following fol. (245).

III. Foll. 246-349. كتاب سماع الت träeger auf dem Weltteil genannt, von einem der ältesten Muslünstler, who, according to no. 684, was born a.h. 991, and died a.h. 1071, at Madiinah. Cf. no. 667.

Begins:
العمد للذين المختصر (بالمنظمة الل....

A diffuse treatise on the spiritual pedigrees of the Sufi orders, by Shihab al-din Ahmad b. Muhammad Madani (who, according to no. 684, was born a.h. 991, and died a.h. 1071, at Madiinah. Cf. no. 667).

Begins:
العمد للذين المختصر (بالمنظمة الل....

The author treats first at great length the initiation of the novice (البيعة, تلقي الذكر, etc.). He then gives a full account of his own pedigree, professing to be the heir of the spiritual powers (الرثية) of Shaikh Shuja' al-din 'Omar b. Ahmad Jabaril (fol. 278), and of Ahmad b. 'Ali b. 'Abd al-kaddus . . . 'Abbasil, of the Shinnawi order (see no. 684). He styles the latter (fol. 282) جامع السلاسل单纯的 وفالها (الرثية) والراثية والفقهية والفقهية والفقهية والفقهية والفقهية والفقهية والفقهية والفقهية والفقهية والفقهية والفقهية والفقهية والفقهية والفقهية والفقهية والفقهية والفقهية والفقهية والفقهية والفقهية والفقهية والفقهية والفقهية والفقهية.

Ends: 
تم الكتاب اليوم بالم jewel المجلد مع ما زيد أشياء可以获得 في رواية وأخرى من رواية ستام .

Written like no. 1. Various notes and extracts are on the margin, and on the following fol. (245).

Plainly written.

Some rules for novices are added on the vacant space at the end, and a few extracts from the رسلانة ابن the title-page are written on the title-page.

697.

B 84. Size 10 in. by 6 in.; foll. 485. Twenty-two, nineteen, and ten lines in a page.

I. Foll. 1-443. 'Omar b. 'A'id al-Wahhab's (Kadiri 'Urj al-Habab Makkii, d. a.h. 1024) Commentary on his own mystic Kaşida. It is entitled لينف اللمع وذلك الفذ (fol. 292) نينف السعادة ورثة الفذ (fol. 291 sq., who, however, gives the title somewhat differently.

The name of the author does not occur in this MS.

It begins: 
العمد للذين المختصر (بالمنظمة الل....

1 See above. The full name of the author is also given there, but with some strange variants, or rather inaccuracies.

2 Added on the margin.
المبين، واصطفى آدم ونوح، وإبراهيم وعمران.

The whole Kasidi is inserted after the preface. The commentary is very copious; numerous other verses are quoted in it. It concludes with a Kasidi by the author, each verse of which is devoted to one letter of the alphabet. It begins:

الف اللوحة أول الأجداد وتباعها لجواهم الأذراد.

It is also accompanied by a commentary.

II. Foll. 443-466v. This appears to be a fragment of Muhammed b. 'Abd al-Jabbar's (see no. 597).

Begins: مؤقتاً اصطلح على بساط الخلق.

II. Foll. 466v.-485. Forty sayings of the Prophet, each illustrated by a hemispheric; entitled the انتقال لذل الاستحلاق. According to H. Kh. ii. 286, this collection was made by Jazir.

The preface begins: المعتمد لله منزل الكتاب، ومعلم السواب... وبعد نان فضل الإنسان بعلن لله.

Imperfect at the end.

 המורה הוא זכר אללואזא, שכתוב על החשור שלה, שנ utilisateur de la langue arabe est erroné et inscrit错误の行は次の通りです: juga 大学での研究者: Cf. Cat. 233, xiii. and 232, xvii.

698.

B 393v. Size 8 in. by 5½ in.; foll. 37. Seventeen lines in a page.

I. Foll. 1-22v. A mystic treatise, entitled (fol. 2v.) משכתא יבנהו בממיסת חסיפה וحوا הידיאן והיוו הידיאן. The author is unknown.

This treatise is divided into seven sections, as follows:

1. במען ווהב חסיפה האדניי ועם עולם התתע. 2.

II. Foll. 443-466v. A Commentary on an obscure passage of Ibn 'Arabi's אומר الحكممبرיט; on which see Flügel, Heds. Wien, iii. 350 seqq. The passage commented on, which belongs to the concluding portion, is quoted there, p. 352. It begins: מחבר המחבר קולתיו. The author of the commentary is Ahmadd b. 'Abd al-Kabir.

Begins:这两 الكلمات المشكولات المكورة في كتاب

III. Foll. 488v.-37. A mystic treatise on Eternity.

No title found.

Begins: المعتمد لله رب العالمين... وما بعد فان

The second leaves, which bear the correct title, had been separated from the rest, and the latter erroneously inscribed

This treatise ends with fol. 36. It is followed by a postscript and a poem by the author, on fol. 37.

An indifferent copy. Of the middle of the twelfth century.


1 Hence the inscription of this MS.; see below.
2 These verses are rather corrupt.
699.

B 128. Size 5\frac{1}{2} in. by 4\frac{1}{4} in.; fol. 172. Twenty-five lines in a page.

A defective MS., misplaced in binding. It contains:

I. Foll. 1-36. A Commentary on 'Onar b. al-Fārid's (d. a.h. 632) (النحاسة) preceding by an introduction, which begins:  

العمد للذّي نظم عقود أعمال

جماله في ستينات درة تأصيل جلاله.

The author is not named, but it is stated at the end that he wrote this commentary in the course of a.h. 814.


On the margin of this and the following text is written a Persian commentary on the Tâ'īyah; imperfect at the beginning.

II. Foll. 36-38, 39-54, 81. The beginning and two other fragments of a Commentary on a treatise (رستاق) on Mystic Theology (النحاسة), by Abu Hamíd al-Mu'addab. This commentary was written by a grandson of his, whose name is not mentioned. It is entitled:  

كتاب الموروثات تاء تاء تاء

في خيشانة التوحيد.

In the preface the author polemizes against the philosophers. It begins:  

العمد للذّي جعل مكاس

بالزال جلاله... تعالى أنور جماله... أما بعد فان مسألة التوحيد حسب ما حفظه المشاهدين قبل... وناظر.

This is a commentary by 

III. Foll. 67r.-79, 90-172. A rather obscure theosophic treatise, founded upon the allegorical meaning of the letters and numbers. The author, who is not named, completed it at the beginning of Shab'bān, 829. He relates (fol. 68) that, in pursuit of mystic knowledge, he and his friend Sharaf al-dīn 'Ali Yazdi (d. a.h. 850) repaired to مصر ولية والبداية أسني، السدة السنية السيدية, etc.

It is divided into a succession of paragraphs, termed فجع; hence the inscription كتاب الموروثات, which is added by another hand on the first page. Each of these paragraphs has a special attribute, as نوري وحذي, etc.

Begins:  

العمد للذّي اعطى عدوان عقائد فلهم جمال

مراده بالنزول إعداد بينات الكتاب.

Dated Ramadan, 870.

This piece is preceded (foll. 69, 62-69, 55-67r.), and accompanied on the margin, by fragments of several Persian treatises on similar subjects, and also the beginning of a Persian commentary on Ibn al-Fārid's (النحاسة), probably the same as that mentioned under no. I.

Neatly written, but injured by damp, and frequently mutilated on the margin.

Inscribed:

ابن كتاب شرخ تفصصه تابية وشخر مكاسباته

در علم معاوی ويبان.

Cf. Catal. 237, xii. xiii. (?).

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BIOGRAPHY AND HISTORY.

700.

2554. Size 10\frac{1}{2} in. by 7 in.; fol. 223. Twenty-five lines in a page.

الجزء الثاني من كتاب مسروح النحاس

العمد للذّي نظم عقود أعمال

The Second Part of Abu'l-Hasan 'Ali b. al-Husain Mas'udī's (d. a.h. 346) Historical Encyclopaedia.

It begins with the heading

ذكر جواحي من الأخبار

and the first words of the text are:  

ذكر ذكر الرواية ابن عمر بن الخطاب رضّه (= vol. iii. p. 123 of the edition of Barbier de Meynard and Pavet de Courteille).

It concludes with the reign of Abu'l-Abbas al-Saffāh, as follows:  

ARABIC MANUSCRIPTS.

Well written; the titles very large and often in red.
Dated Wednesday, the last of Şafr, 824.1

The beginning is injured by damp. A defect after fol. 219. The last fol. has been reversed in binding.
[Bibl. Leydeniana.]

701.

تاریخ الفیض

The History of the first two Ghaznavides, Subuktigin and Maḥmūd, by Abu Naṣr Muḥammad b. ‘Abd al-Jabār ‘Urmī (d. about A.H. 427).

This work was published by Maulawi Mamlūk al-‘Arif and Dr. Spranger, at Dehli, 1847. Cf. Sir H. Elliot, Hist. of India, ed. Dowson, ii. 14 sqq.; Cat. Mus. Brit. 152, 651, etc.

A valuable copy, beautifully written, with vowel-points. Both the beginning and end have been supplied by a more modern hand. Injured by insects.

Fol. 23 should be placed after 18, fol. 134 after 188, and fol. 204 after 198.

Seals of H. Vansittart and C. Bodley; signature of the latter, Calcutta, 1737.

702.
B73. Size 9½ in. by 7½ in.; foll. 156. From nineteen to twenty-three lines in a page.


The author of the present abridgment, whose name is not found in it, seems to know no other contents of the مسند ابن الامام عبد الله بن مسلم بن عواض السراي than the biography of ‘Abd al-Ḵādir. After the introduction, which begins: أ输送 لله اسمه غضب وسمامنة ونورها بالله من شروق امنسنا ونبات اعمالنا, he proceeds to say: بعد هذين جمل من...

Fol. 156 contains two verses of Rabī‘ah ‘Adawiyah (d. A.H. 135), and the beginning of a Kasidah of ‘Abd al-Raḥmān. Another poem is written on the margin, alternately in red and blue.

Written in a bold hand, which varies in size. Red lines round the pages. Injured at the end.

Seals of several servants of Shāhjahān.
Cat. 230 (Suyur), ii.

703.
1809. Size 10½ in. by 6½ in.; foll. 599. Twenty-seven lines in a page.

وفيات الاعيان

The Biographical Dictionary of Shams al-dīn Ahmad b. Muḥammad, commonly called Ibn Ḫallūqān (who died on Saturday, 26th Rajab, 681, at Damascus).1

Cf. the editions of Wüstenfeld and De Slane, and the translation by the latter.

Neatly written. Dated Wednesday, 29th Sha'bān, 1104. The copy was made for Mir Muḥammad b. Ḥājjī ‘Alī al-dīn.

An ornament on the first page. Coloured lines round the others. Some notes.

A biographical notice of the author (fol. 11–13), and a list of the names occurring in the present work (fol. 2–10), have been subsequently prefixed by different hands.

[Johnson.]

1 This is stated by his son; see no. 705, fol. 333.
BIOGRAPHY AND HISTORY.

704.
1056. Size 9 in. by 6 in.; f01. 161. Twenty-three lines in a page.

The first part of the same work.
Plainly written. Imperfect at the end. It extends to the beginning of the article of Abūl-yūnūn (no. 248, ed. Wüstefeld). The last leaf is fol. 152, which has been misplaced, as has already been remarked by a reader. Fol. 161, which contains a list of names beginning with عبّد, does not belong to this volume.

Worm-eaten.

[Gaikwar.]

705.
2151. Size 10 in. by 7 1/2 in.; f01. 333. Twenty-one lines in a page.

الحَمَّارُ وَفِيَّاتِ الْأَلْبَانِ الْأَخْبَاهُ

An Abrégement of Ibn Khallikān’s Biographical Dictionary, made by his son Māsā, for his private use, during the years 701 and 702 a.H.

This is the author’s rough copy, consisting originally of two volumes. The earlier portion of the first volume, however, is lost. It begins now with the eighteenth quire (ةَكَرَة), which has been inscribed (ةَكَرَة). The first article is ‘Alī b. Aslāh (no. 487, ed. Wüstefeld). It ends with the thirty-second quire, in the notice of Zamakhshari (ed. Wüstefeld, no. 721), the last portion being also lost. The second volume (fol. 161), (كَرَةُ الْأَلْبَانِ), has a particular title, written by the author himself. It begins with the fourth fascicle of the original work (al-Mu‘āza — no. 737, ed. Wüstefeld), and contains the rest of the book. It consists of twenty-three quires, but it has now several defects, especially in the twelfth and eighteenth quires; some leaves of the latter are also misplaced in binding.

The author states at the beginning of the second volume, that he began it on Sunday, 2nd Dhu’l-Qi‘dah, 701, at Balbe, and he adds in the postscript (fol. 331r. كَلَّمَ الْأَمْهَامُ كَانَهَا روَقُّ بِهِ ۚ تَفْعِيلُ اللَّهِ بِهِ كَلَّمَ), that he continued his work at Damascus, where he arrived from Balbe on Sunday, 20th Rābī’ I., 702, and completed it on Sunday, 3rd Rābī’ II. of the same year. At the end is written the epilogue of Ibn Khallikān, to which the author added, in a second postscript, a short memoir of his father and an account of his own work.

This rough copy is written in a hurried hand, without discretionary points, and is often difficult to read.

On the title-page are the signatures of several recent owners and readers. One of these, ‘Abd al-ra‘ūf al-Halabi, whose seal is also added, wrote the title to the first volume.

[College of Fort William, 1826.]

706.

Annals of Islam, as far as a.H. 750, by (Abūl-‘sa‘īd) ‘Abd al-Mu‘īyār ‘Abdullāh b. ‘Abd al-Dīn ‘Ali ‘Yāṣir (a native of al-Ya‘mān, of the Himyarite tribe of Yāfī‘), who resided, from a.H. 718, alternately at Makkah and Madinah, and died at the former place, on Sunday, 20th Jun. II., 768.1 He entitled his work مرآة الأئمة وCKERة الْبَلَّاءَةِ فِي مَعْرَفة الْحَوَالَاتِ الْزَّمَانِ وَاِذْتِلَفِ اَحْوَالِ الْإِلَانَمِ وَاِذْتِلَفُ اَحْوَالِ الْإِلَانَمِ وَاِذْتِلَفُ اَحْوَالِ الْإِلَانَمِ (al-MMānī). See regarding this work H. Kh. v. 481; and Flügel, Hist. d. Perser, ii. 43. Cf. Stewart’s Catal. 32. The valuable part of it are the biographies, especially those of learned men and Sa‘īdīs. Besides Ibn Khallikān, the author used, for matters relating to his native country, the مَعْرَفَةُ وَاِذْتِلَافةِ الْحَوَالَاتِ الْزَّمَانِ and the ﻣَعْرَفَةُ وَاِذْتِلَافةِ الْحَوَالَاتِ الْزَّمَانِ of Ibn Samerah (‘Omar b. ‘Ali Ja‘fī al-Ya‘māni, d. a.H. 588).2 A supplement to the latter work is given in an appendix (ةَتْنِفِيِّهِ), fol. 556 sqq.

Plainly written by two hands. A few leaves are missing at the end. The original fol. 248-255 have been misplaced, and stand now as fol. 49-56.

[Tippa.]

707.
1399. Size 11 3/4 in. by 6 1/2 in.; f01. 520. Twenty-seven lines in a page.

Another copy of the preceding work.

Well written, by ‘Abd al-rāzāk b. Ḥasan Muḥam-

1 The statements in parentheses are taken from Ja‘fī al-dīn’s مَعْرَفَةُ وَاِذْتِلَافةِ الْحَوَالَاتِ (see no. 709, fol. 164), and from Ja‘fī’s مَعْرَفَةُ وَاِذْتِلَافةِ الْحَوَالَاتِ (as quoted on the first page of no. 707).

2 See H. Kh. iv. 156.
ARABIC MANUSCRIPTS.

mad (sic), at Ahmadabād. Dated 24th Safar, 1034. The original copy appears to have had several defects, for which blanks were left. All of these have been subsequently filled up in a hand.

On the fly-leaves of this MS. (foll. 44–49) are added, by different hands, the commencement of an alphabetical list of all the persons whose deaths are mentioned in the present work; and a notice of Taftāzānī, and the dates of his various works, said to be the inscription of his tomb. A later owner, Muhammad Riḍā b. Ghulām Muhammad, who bought the MS. A.H. 1146, prefixed to it a list of the events and persons mentioned under each year (foll. 2–43).

Foll. 1 gives the two notices of the author mentioned already under the preceding no. (note 1).

Foll. 76, 77, and 398 are misplaced in binding, as may be seen from the original pagination.

[Hastings.]

708.

629. Size 9½ in. by 5½ in.; foll. 455. Nineteen lines in a page.

Two works of ‘Aflī al-dīn ‘Abdallah b. As‘ad Yāfī Yamaṇī (d. A.H. 768), viz.—

I. Foll. 1–328.

روض الراحمين في حكايات الساقيين.
also called by the author, the

ذإبب الإعفوطل وتحفة

equivalent to the author, the

النواب المأمور في حكايات الساقيين والإلهاء الآثام.
It contains notices of five hundred saints. See H. Kh. iii. 488, and v. 322; Cat. Lugd. ii. 299; Stewart’s Catal. 31.

Begins: انتمي رايت ان أردت الكتاب المذكور ببانيين من

الحكايات عربية (ﬁrst) المشتملة على

الحكايات العربية (...). The

appendix (خاتم) consists of two sections: I. (foll. 292)

1 In the latter place the second title is erroneously given to an abstract of the present work.

II. Foll. 329–455. A supplement to the preceding work, containing two hundred stories, which mostly refer to ‘Abd al-‘ādīr Jīlānī. The author terms it

خالصة المفاخر في اختصار مناقب الشيخ عبد القادر...

and it concludes with the

توحيد (fol. 316), خاتمة

الرسن.


The author dwells subsequently on the approbation with which his earlier work had met from several Shāikhs, and speaks as follows of the present one (fol. 330c):

نام انتمي رايت ان أردت الكتاب المذكور ببانيين من

الحكايات عربية (ﬁrst) المشتملة على

الحكايات العربية (...). The

appendix (خاتم) consists of two sections: I. (foll. 292)

The author dwells subsequently on the approbation with which his earlier work had met from several Shāikhs, and speaks as follows of the present one (fol. 330c):

لأجل الشاب السالم، أضيعه العالم العلامة العارف.

بلا الله عظيف الدين عبد الله بن أحمد الباقي رضى

الْهاء من الدسوقي الشرفاء خرفة الله له.... اما

بأنا جميع الله الذي خصص لسلطان عظمته كل شيء.

The author dwells subsequently on the approbation with which his earlier work had met from several Shāikhs, and speaks as follows of the present one (fol. 330c):

بلا الله عظيف الدين عبد الله بن أحمد الباقي رضى

الْهاء من الدسوقي الشرفاء خرفة الله له.... اما

بأنا جميع الله الذي خصص لسلطان عظمته كل شيء.

The author dwells subsequently on the approbation with which his earlier work had met from several Shāikhs, and speaks as follows of the present one (fol. 330c):

بلا الله عظيف الدين عبد الله بن أحمد الباقي رضى

الْهاء من الدسوقي الشرفاء خرفة الله له.... اما

بأنا جميع الله الذي خصص لسلطان عظمته كل شيء.

The author dwells subsequently on the approbation with which his earlier work had met from several Shāikhs, and speaks as follows of the present one (fol. 330c):

بلا الله عظيف الدين عبد الله بن أحمد الباقي رضى

الْهاء من الدسوقي الشرفاء خرفة الله له.... اما

بأنا جميع الله الذي خصص لسلطان عظمته كل شيء.

The author dwells subsequently on the approbation with which his earlier work had met from several Shāikhs, and speaks as follows of the present one (fol. 330c):

بلا الله عظيف الدين عبد الله بن أحمد الباقي رضى

الْهاء من الدسوقي الشرفاء خرفة الله له.... اما

بأنا جميع الله الذي خصص لسلطان عظمته كل شيء.

The author dwells subsequently on the approbation with which his earlier work had met from several Shāikhs, and speaks as follows of the present one (fol. 330c):

بلا الله عظيف الدين عبد الله بن أحمد الباقي رضى

الْهاء من الدسوقي الشرفاء خرفة الله له.... اما

بأنا جميع الله الذي خصص لسلطان عظمته كل شيء.
The whole is preceded by special notices of Shafi'i and his immediate followers and disciples.

This MS. begins: اخترنا غير واحد مشافية ومكانية

عنه علامة جمال الدين ال

العبد التقدير

إلى مولى الغناء به عسم بناء محمد الدعو عوئد (sic)

محمد بن محمد بن أبي الخير محمد بن فيد الباشمي

العلوي المكي الثري.

Hurriedly written, often without diacritical points.

The beginning of each article is written in red, and repeated on the margin, also in red.

Signature of 'Abd al-rahma' b. 'Abdallah b. Fahd Hashim 'Alawi, who also wrote the above title.


الاعتراد اللؤلؤية في أخبار الدولة السلوية


See regarding the dynasty in question, Johansen, Hist. Jemenae, p. 156. No other copy of the present history is known. The author is not named at the beginning, but often in the course of the work. Cf. on him and his other works, H. Kh. ii. 159, and Catal. Lugd. ii. 173, 196.

Begins:

في ذكر

انساب الملوك في السوهل وكيف انسب في

دفنهما بيدهم واستقلالهما فيها

d, and treats of the ancient kings of al-Yaman, and of the Ghassanides of Syria, from whom the founder of the Rasulid dynasty traced his descent. Each of the following chapters comprises the reign (ديوان) of one of the Rasulid kings; viz., II. (fol. 24) al-Mansur; III. (fol. 48) al-Musaaffar; IV. (fol. 159) al-Ashraf I. (الدولة الأشرافية الصغرى, in opposition to the longer reign of the second al-Ashraf); V. (fol. 161) al-Mu'ayyad; VI. (fol. 238) al-Mujahid; VII. (fol. 282) al-Afjal; VIII. (fol. 298) al-Ashraf II. (الدولة الأشرافية الكبرى).

The account of the last reign, with
which the author was contemporary, is said to be only partial. He, however, relates the death of al-Ashtar, which happened on 19th Rabii' I., 893, and concludes with an elegy on that prince.

An elegant and accurate copy, with vowel-points. Headings in larger characters, and often in red. Red dots mark stops. Ornaments have been added on the title-page and over the last lines, which latter have thereby become illegible. Slightly injured by damp and insects, especially in the latter portion. The end seems to be wanting.

This MS. was once in the possession of Mu'tamad Khân 'Alamgirî, and passed from him to Kamar al-din Khân, Wadîr to Muhammad Shâh.

[Stedman.]

711.
2926. Size 8 in. by 6 in.; fol. 99. Twenty-one lines in a page.

عجائب الشرق وغُرب من اخبار تيمور

The famous History of Taimur, by Shihâb al-dîn 'Abd al-Malik 'Abâsî (d. A.H. 854). This work was edited and translated into Latin by Manger, 1767, and a more correct edition of it was printed at Calcutta, 1818.

Clearly written in Nasta'îlîk, of about the tenth century. Some leaves have been supplied by a different hand. Single leaves are missing after fol. 6 and 45.

[College of Fort William, 1825.]

712.
3016. Size 9½ in. by 6 in.; fol. 250. Fourteen lines in a page.

Another copy of the preceding work.

Well written in Nasta'îlîk, of the end of the twelfth century. The copy from which this was made, was finished on the last of Shawwal, 556. On fol. 236 is a table of the Uigur alphabet. Some notes are added in the earlier portion.

713.
B 83. Size 10½ in. by 6½ in.; fol. 300. Seventeen lines in a page.

The second part of طبقات الهولة, properly entitled, طبقات النوبة طبقات السادة الخير.


To these the author added a list of Shâiks of his own (the Shââî) sect, each of whom he characterizes in a few words. This list is confined to the less known names, as is stated at the end.

The original of this MS. was finished by 'Ali Hamowî, a disciple of Shawrâwî, on 26th Shawrân, 954. The present copy is dated Sunday, 17th Rabî' II, 1109. The first portion of it is written in a plain Naskh, and the rest in Nasta'îlîk.

On the first two pages are some extracts from the طبقات النوبة of Tâj al-dîn Subki.

The last leaves are injured.

Cat. 231, iv.

714.
2799. Size 7½ in. by 5 in. Thirteen lines in a page.


The preface and the introductory chapter are omitted. The MS. begins : فصل في بدا ظهور السلام في ملبور. It is also imperfect at the end.

Well written in Nasta'îlîk. Of the twelfth century.

Inscribed: أحوال امکان ملبور.[Bibl. Leydeniana.]

1 This form of the name is now usual (instead of Shawrâwî); see Zeitschr. d. Deutsch. morgenl. Ges. xx. 25; cf. re. 679.
The history of Jesus includes eschatological matters, relating to his imminent return. Then follows an account of the events which happened after his ascension. It ends abruptly on fol. 281, where there is a lacuna. The rest of the MS. gives the history of St. George (جرجس) and concludes as follows:

وقدما كان من حديثهم والله أعلم بذلك.

Plainly written. It was copied between 6th Dhu’l-ka‘dah and 14th Dhu‘l-hijjah, 1049, by Hasan... B. ‘Ali. Cat. 320 (Scerur), i.

591. Size 10½ in. by 6 in.; fol. 282. Twenty-one lines in a page.

The Dictionary of the Authorities of the Shi‘ah Tradition, compiled from the standard works on this subject, by Tusi (d. A.H. 460), Najashi (d. A.H. 460), Shahristānī (d. A.H. 588), Husī (d. A.H. 726), and others. The author does not give his name. He is called Mirzā Muhammad Astarābādī in the inscription on the title-page, which runs as follows:

كتاب رجال أوسط (ع) من تصنيف مرزا محمد استرابادي كتاباً الكسر. As he states at the end, his shortest "way" to Hilli is through six Shaikhs. He begins with an account of the arrangement of the book, and of the abbreviations which he used in it. This passage has been given in full in a letter of M. de Chanykov, printed in the Zeitschrift der Deutschen morganl. Geselsch. x. 817. See regarding the MS. of M. de Chanykov, Bulletin de l'Acad. Impér. de St.-Petersbourg, xii. 121.

Begins:

أما بعد هذا تلخيص المقال في تحقيق أحوال الرجال فقد البست في الأسماء على ترتيب حروف المعجم.

Most of the articles in this dictionary are short: they give the full name and genealogy, the Shaikhs,

1 The following word is indistinct.
2 See regarding these works, Sprenger's preface to his edition of the Fibrist of Tusi.
3 This word is wanting in the MS. of M. de Chanykov.
and sometimes dates. At the end of each stand the abbreviations for the books from which it is taken. The work concludes with a "Great Master," who was the spiritual heir of the Shaikh Abu Madyan Shu'ub b. al-Hassan Maghrīb Andalusi. This appendix concludes:

Written in a large inelegant hand, of the twelfth century. Carefully revised and emended. The beginning and some other leaves are supplied by a different hand. Several leaves are misplaced in binding. Fols. 92-94 should be placed after 101, fol. 123 after 129 before 122, fol. 134 before 131, fol. 152 and 153 after 162, fol. 275 before 268, and fol. 281 before 279. A defect after fol. 181.

[College of Fort William (1809), 1825.]

718.

2504. Size 7½ in. by 5 in.; fols. 77. Thirteen lines in a page.

الفضائل الباهتة في حمام مصر والقاهرة

A succession of paragraphs relating to the history and topography of Egypt and Cairo, preceded by an introduction on patriotism in general. The name of the author is not mentioned. In his preface he alludes to the old rivalry between Cairo and Damascus, and represents himself as belonging, as it were, to both places, being a native of a country near to both of them. The work seems to be the same as Cod. Goth. 346, Möll. If so, the author would be Ahmad b. Zuhairī, a native of Makkah.

Begins: محمد الله الذي فازت بين البلاد في فصله: ورسالتها.

A survey of the Egyptian dynasties ends with Sultan Kansah Ghuri (fol. 28); after this there is a blank, which was also in the original copy. On the margin, however, the list of sovereigns has been continued as far as (Murad) the son of Salm I, as in the Gotha MS.

This MS. ends abruptly in the appendix (الخاتمة).

Written in a clear Nasta'liq; modern.

On the last fol. begins a Persian poem.

[Bibl. Leydeniana.]
718.

26A. Size 8 ½ in. by 6 ½ in.; fol. 139. Eighteen lines in a page.

Personal narrative of the travels of Ḫ盂s Ḭanna Maspil, a Chaldean priest, in various parts of western Europe, and in Peru (الميرو) and Mexico (مكسيكينيا), during A.D. 1668-1683; followed by a historical account of Peru, which was compiled during a prolonged stay in that country.

After the prologue (دبيحة), which begins:

العمد: الله الذي خلق الرايا يحكمه كتاب ساحة الغيورا فيلماس: ابن تسس هذا الوسيلي من مدينة بيت عموك الكندائي.

The author set out from Baghdād, A.D. 1668, on a pilgrimage to Jerusalem, and afterwards went to Europe by Iskenderin and Venice. In A.D. 1675 he started for South America, whence he returned to Spain in 1683. He appears to have been still resident in Spain when he completed the present work.

The account of Peru (fol. 61 sqq.) refers to the conquest and the early history of that country, and was compiled from Spanish books. It is divided into seventeen sections (فطل). The last of these contains a report presented by Padre Francisco Romero (روماريو), of the order of St. Augustine, a missionary in the West Indies, to Charles II., King of Spain, A.D. 1698.

Well written. This copy was transcribed in the East, and is dated 8th Kānūn I., 1751. The original copy was finished at Puerto de Santa Maria in Spain, A.D. 1699. This appears from the colophon, which runs as follows (fol. 138):

قد تكلم هذا الكتاب بعون الله: الوهاب في بورق سالما ماريا التي هي مقام لعينة كادس على يد العظيم السالوادو المقدسي عبد الله الكندي في أول يوم شهاد المبارك سنة الله وستمئدة وتسعة وسبعة مسحيحة في أول ناسخة والنسخة الثانية في شهر كانو في النيرت asc. 353 مسحيحة وأعيد للدائم.

The last three pages give a list of the contents.

At the end of the book is a note in the handwriting of Mūsā, stating that he paid to editing this volume, twenty-nine half-ling, or three and a half per

quire. On the title-page is a note of purchase, dated A.D. 1786. There are also written on it the following words, in the Estrangalā character: بسم الله تبهنا وتبادر بذكر النادر.

720.

1280. Size 11 in. by 6 in.; fol. 667. Twenty and nineteen lines in a page.

The Historical Books of the Old Testament and the Apocrypha.

In two parts, the first of which comprises the Pentateuch, Joshua, Judges, Ruth, Kings I.–IV., and Chronicles I. and II.; and the second (fol. 538), Tobit, Judith, Esther, and Maccabees I. and II.

Well written, by ʻIzzat Allah Kābulī. Both parts are dated A.H. 1185.

From Lakhman. [Johnson.]

721.

2355. Size 12 in. by 8 ½ in.; fol. 294. Twenty, twenty-four, and eighteen lines in a page.

A historical collection, comprising:


Plainly written. At the end is a short notice of the author.

Inscribed:

تاريخ الخلافات:

II. Foll. 139-144. Lives of the Timūrids and various other princes. Mostly written in Nasta’īlīk.

Imperfect at the end.


Plainly written, with vowel-points.

On the last page is a list of the Circassian Sultans.

IV. Foll. 223-268. كتاب المقاتلين وهو الثاني.

The fifth book of Maccabees.

Plainly written in Nasta’īlīk.

V. Foll. 269-294. Lives of various Sultans of Turkey, Egypt, Arabia, Gujarāt, etc. Written like no. I. Of the twelfth and thirteenth centuries.

Injured by white-ants.

This collection belonged once to Ḫidayat ‘All.

[Bibl. Leydeniana.]
GEOGRAPHY AND COSMOGRAPHY.

722.

617. Size 10 in. by 8 in.; fol. 118. Twenty-seven lines in a page.

كتاب البلدان

تأليف أبي الحسن علي بن جعفر الشّرّقي نَدَس الله

An abridgment of an old work on Geography, of which two other copies are mentioned in Cat. Bibl. Sprenger. 2, and Cat. Mus. Brit. 182 (cf. Add. et Corr. 772). As is already stated there, the original work was written near the end of the reign of the Khalif al-Mu'tadid billah (d. a.H. 289); and Sprenger's assertion, that we have here an abstract of the Ktib al-bldan of IBN AL-Fā'IL HAMADANI (Abu Bakr Ahmad b. Muḥammad b. Ishāq, who flourished at the end of the third century), is especially confirmed by a comparison of the passages quoted from that author in Yākūt's Dictionary. Cf. Wüstenfeld's edition, i. v. and the index, vi. 300; and also Sprenger's Post- und Reiserouten des Orients, p. xvii.

Sprenger is, however, wrong, in ascribing this abstract to one Shari or Sharti; he read or or by mistake, instead of the correct title,2 and 'Ali b. Ja'far b. Ahmad Shaizari (from Shaizari in Syria) was merely the scribe, who, a.H. 431, wrote (تَفَكَّر) the copy, from which the Cod. Sprenger was taken. This appears from the colophon of the latter, which is given by Chavelson in a letter published in the Zeitschrift der Deutschen morgenl. Gesellschaft, xxii. 241. The present copy, too, must have been derived from the MS. of Shaizari, whose name, also spelt Shari, is inscribed on it as the author of the book (see above). No mention is made of him in the British Museum MS. There is no positive proof that this abridgment was made by the author himself, but it is very probable.

It begins with some general aphorisms, as follows:

قَال قَال الْفَطِيل بِن يِحيى النَّاس أَرْبَعٌ طِبقات اللَّه

These are followed by some remarks of the author concerning his present task, which are to be found in Cat. Mus. Brit. 182 (نُهِي مِن كَتَاب الْإِخْبَار). Sprenger and others have already observed that Ibn al-Fā'il was more of a literary character, than an exact geographer. The plan of his work is, at least as far as the present abridgment goes, neither systematic nor in any way complete. It is, however, rich in details. After a few introductory chapters, on the formation of the earth (fol. 2), and on the seas (fol. 3), and a comparison between the Chinese and Indian nations, there comes a description of the Arabian peninsula (fol. 6v.-12). Next follow two literary digressions, viz. (fol. 12)

باب في تصريف الجد إلى البلد، والبلد إلى الجد (fol. 14).

In these digressions the author describes (fol. 17) Egypt; (fol. 24) al-Maghrib; (fol. 25) the Berber country; (fol. 28) Syria and Palestine; (fol. 36) a special chapter on the rivalry between the people of Damascus and al-Baṣrah; (fol. 139) Aṣyūr and Mesopotamia; (fol. 142) the Roman empire, with a digression (fol. 47) in the Roman empire; (fol. 49) in the Roman empire; (fol. 50) al-Irāk, and especially (50) al-Kūfah, and especially (50) al-Baṣrah; (fol. 52) a special chapter, al-Baṣrah; (fol. 59) Baghdad is not even mentioned.

On fol. 61r. begins the second part, preceded by a Basmalah, a list of contents, and a special introduction, commencing: وَقَد كَانَتِ الْإِخْبَارُ في أَوْلِ الْكُتَابِ. This part comprises the different provinces of Iran, with the adjacent countries, as follows: (fol. 63) Fārs; (fol. 66) Karman, etc.; (fol. 67) Media, and especially Karmāsh. On fol. 70-85 the author gives a

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1 The MS. has لَنِزْب (sic).
2 As others who used the Cod. Sprenger have already read, e.g. Wetzstein in Zeitschrift für allgem. Erdkunde, 1865, p. 18.
long and poetical account of his native place, Hamadân, and of its environs, with several digressions, one of which is (fol. 77)
في حسب الإيرانية. Then follow (fol. 86) Nahâwând; (fol. 85v.) Ishâbân; (fol. 88) al-Rayy and the Dumbâwand; (fol. 92) Kazvin, Abhar, and Zanjan; (fol. 92r.) Astarâbâbî; (fol. 93v.) Armenia and the Caucasus; (fol. 99v.) Tabaristan; (fol. 104) Khurâsân and the Turks.

Conclusion (fol. 109).

The title of the book, which is given above, is followed by four lines in the same hand, written alternately in black and red, as follows:

اشعرا هذا الكتاب المبارك العبد القدير إلى رؤية رحمة الجاذب عنده
وفي أنجح الجملة الناصرة مقدم المعالمات السلطانية كمهمه تعالى والمصداق بقية الكرم.

This note must have been transcribed, as well as the title, from the MS. from which this copy was made. When the chief Mamlûk and Khâzinlûr, Mukhtâr, who appears to have written the latter, lived, and which of the several al-Malik al-Nâşîr he served, I have not been able to ascertain.

Notes of several later owners, one of which is dated a.h. 963.

[Hastings.]

723.

845. Size 14½ in. by 10½ in.; fol. 256. Twenty-two lines in a page.

Zakariyyâ b. Muhammad b. Maḥmûd Kâwûni's (d. a.h. 682) Natural History, عجائب الخلقات وغرائب الموجدات; being the first part of his Cosmography, which was edited by Wustenfeld, Göttingen, 1848-49, and partly translated into German by Dr. Ethé, Leipzig, 1868. Cf. II. Kh. iv. 188; Flügel, Hâss. Wien, ii. 505; Aumer, Hâss. Münch. 192; etc.

An elegant copy, with numerous illustrations.

Beautifully written, but without vowel-points. Colophon: وقد تم هذا الكتاب المسنن بعجائب ... على: يد بعثه عبد الله الملك الكونيزي ابن كامل الدين، حسن علي همها وفتر ذذوبها في منتصف شرارة الله السب رحب المرضب ... سنة نسع وبعس ...

Two splendid ornaments inclose the text of the first

1 The MS. gives كروسم (sic).
2 Compare the following no.
two pages; gold and coloured lines are round the others. Worm-eaten.

The leaves of the first portion have been misplaced in binding; they should stand in the following order: 1-49, 47-70, 45-46, 41-44, 71, etc.

Seals of Ṭāriq al-Iṣbānī, a “slave” of Shāh ʿĀlam, and Muḥammad Kāsim Husain Māzandarānī.

[Johnson.]

724.

1377. Size 14½ in. by 10½ in.; foll. 226. Twenty-two lines in a page.

Khazwī’s جهانیب المخلوقات

This is a twin copy of the preceding MS., written by the same hand, and with the identical colophon. It is also ornamented in a similar style, and has almost the same illustrations. The latter are, however, not quite finished.

Seals of ʿAbbās Muṣṭafāšāhī (the servant of Prince Muṣṭafā, afterwards Shāh ʿĀlam I), and Kābul Khān, a servant of ʿĀlamgūr. In the original binding.

[Johnson.]

725.

2683. Size 11½ in. by 8 in.; foll. 288. Twenty-three lines in a page.

هذا كتاب جهانیب المخلوقات و خوارج الموجودات تأليف سيدنا ... محمد ابن عبد الله النزوان (sic) نغنا الله به الله به

Another copy of the same work.

Written in a plain but inelegant hand, by Ḥājjī ʿAllī, the manumitted slave of one ʿAbd al-Ḥāy (العاجي على من عفتاء المرجوم عبد الحج), who completed it on 17th Šafar, 1176. With numerous spaces for illustrations, which, however, have not been added.

Fol. 275–282 should be placed between fol. 11 and 12. The recto of fol. 283 is occupied by a letter from ʿAbdallāh b. Ṣaʿīd b. Muḥammad b. ʿAbdallāh b. Amid, to ʿAbd al-Mutawakkil b. Ṣaʿīd b. Ṣamad, in a large and inelegant handwriting.

[Johnson.]

726.

1734. Size 8½ in. by 6½ in.; foll. 272. Seventeen lines in a page.

Sirāj al-Ḥādī ‘Abdallāh al-Wardi’s Cosmography, خریج جهانیب, composed a.h. 822. See Cat. Mus. Brit. 106, 611; Amner, Hs. München. 461; etc. Part of this work was edited by Tornberg, under the title, Fragmentum libri Margarita mirabilium, etc., Upsala, 1835–39.

This MS. has the same appendix as the Munich and Upsala copies, and of the drawings, the table of the earth and the sketch of the Kaʿbah. A good copy, written in a clear hand. Both the beginning and the end are wanting. A defect after fol. 167. On fol. 1, which is more modern, is a notice in Persian of Khāndāsh Kābulī.

Seal of Muḥammad Ḥādī Hussain, a servant of ʿĀlamgūr, who bought the book a.h. 1103.

[Johnson.]

727.

2660. Size 11 in. by 7½ in.; foll. 137. Twenty-five lines in a page.

Another copy of the preceding work.

It also has the appendix, with the exception of the last piece, the poem on chess; and it gives only the picture of the Kaʿbah.

Written in a large plain hand. Dated Friday, the last of Jumāda I., 1030. Stained by damp. Two leaves are missing after fol. 1.

“Hon. Geo. Keene, Jan. 1803—the gift of Wm. Oliver.”

[Johnson.]

728.

2440. Size 13 in. by 9 in.; foll. 309. Seventeen lines in a page.

I. Foll. 1–208. The Geography of Muḥammad b. ʿArūs, entitled ʿAjāʾib al-ʿajāʾib, and composed a.h. 922.

Cf. Ḥ. Kh. vi. 344; Cat. Mus. Brit. 165; Cat. Lugd. II. 134. A full account of the work, with extracts, has been given by Langlois, in Notices et Extraits, viii. 1 sqq.

Begins: ُالحمد لله رب العالمين والاعضاء للمتقين.
Well written in Nastaldık. Colophon (fol. 130):

جيوم اسل اين كاتب مخطوط زياده از حيد بود ازین
باص مخطوطات دردين نسیه زياده از حيد خواهد بود
اما هره از نقل نوري نوشته آمدي بهبود طاقت
بيشري در مقاتلات ان تصورى نزنده وابن نسنه نقل
کردى شد در سن جوزيف جوايس وبيطاوى كه از كتابت
ابن نسنه فراغ حاص الم بوخ دو پاس وساخت
تجموى مساح جزيره كه نامى رنتم ويو است واين
نام اونو است ولا نه اين اين ويان محلي يكست مهربان
يعود قرب يكست هوا جايس بيد نخزي في
التاريخ بين مشه ماه جمادى الثاني سنه
1841 هجري قديسه.

Foll. 131–208 should be placed between 88 and 89.

Imperfect at the beginning. The appendix is less complete than in the other MSS. Written in different Nasta’lik hands, about the same time as no. I. At the end is written: 
جهنه كايي ظله ابن كاتب نورسه شت.
A defect after fol. 274. Worm-eaten and mended.


[Ribl. Leydeniana.]

2449. Size 8½ in. by 6 in.; foll. 89. Nineteen
and more lines in a page.

A popular account of Modern Russia, composed, as it seems, by a Greek priest, a.d. 1756, during the reign of the Empress Elizabeth.2

It begins with a list of contents. 

six of which are geographical, whilst the rest treat briefly of the physique and manners of the people, of the government, civil and military organization, religion, emperors and patriarchs, schools, etc., of Russia.

Plainly written, in several hands. The following note is at the end:
بلغ مقاتله بخير في اليوم
التالى عصر اشياوى سنة 1819 مسيحية.

730.

29A. Size 12½ in. by 8½ in.; foll. 169. Twenty-five lines in a page.

A Christian work, partly theological and partly descriptive, on the creation, man, and the world. It was translated from the Syrian by ‘A’bd al-nur Amir, a Syrian monk, راهب سوريا.

It seems to be identical with the Karahunic MS. described in Cat. Bodl. i. (Chushum.), p. 17, lxxx.

Begins: بسم الله واحب الرحمن وهوى ترمى ورحالم.

The work was intended to contain nine books, though only seven are to be found both in this and the Bodl. MS. These books have no special titles. Each consists of a succession of paragraphs (فصل), a complete list of which is given at the beginning of the work.

Written in a large plain hand. The colophon runs as follows:

وقد احتم بكتابه هذه النسخة نع المكرم
والعزيز المنقح، الموسوع العقلي، والمسيحي الفلازلي
القوم الباسق، والقوم الزاهد، الفرخاجي المبتجل، والفاروق
الموكح الفرخاجي جرير بن الموسوع الفرخاجي الرئيسي
يحسن العلمي ... وقد صار خير بيد التعب شمس
الله بين قضيس عبد الله الموصلي سنة 199 في أوائل شهر
اذار هجريه سنة 1339.
MATHEMATICS AND ASTRONOMY.

731.
2389. Size 9¼ in. by 6½ in.; fol. 119. Eighteen and nineteen lines in a page.

A Description of the Constellations, entitled صور الكواكب, by Abu'l-Husain 'Abd al-rahmân b. 'Omar Şârî (d. A.H. 376), who wrote it for 'Aḍâd al-daulah, the Büyide. Cf. H. Kh. iv. 113; Cod. Hafn. 67; Cat. Mus. Brit. 188; etc. A full translation of this work has been published by M. Schjellerup (Description des étoiles fixes, St. Petersb. 1874).

Begins: قال عبد الرحمن بن عمر المعروف بأبي القيس السوق بعد ابن سعد الله النج.

Clearly written in Nasta’îlîk, with figures and tables. A ticket, with a short description of the book, is attached to the outside of the binding.

[Sir Charles Wilkins.]

732.
621. Size 9½ in. by 5¾ in.; fol. 179. Seventeen lines in a page.

Another copy of the preceding work, very neatly executed. 

Begins: بعمن الله الواحد المعدل قال عبد الرحمن بن.

[Johnson.]

733.
2168. Size 9½ in. by 6¼ in.; fol. 18. From twenty-three to twenty-five lines in a page.

I. Fol. 1–17. The fifth book of an Introduction to Astrology, entitled المدخل في الحكام, and ascribed to Abu'l-Husain Şârî. This work is possibly identical with Casiri i., p. 260, no. cmxxv., but it is not mentioned elsewhere.

The present fragment seems to be the concluding portion of the work.

Begins: المقالة الاختام على المدخل في الحكام الذي صنفه الفلكي العالم أبو الجماد عبد الرحمن بن محمد (sic) الصوق وهي سبعة فصول القبل الأول في ممارجات الكواكب وذكر طريق الاحكام.


II. Fol. 17r.–18. Another fragment, probably belonging to the same work. It comprises sections 2 and 3 of book iv.

Begins: النصل الثاني من المقالة الرابعة في مطرح الشعاع.

The third section is inscribed: من المقالة الرابع (sic) في مطرح شعاع الكواكب على مذهب بطلميوس.

Written like no. I.

Cf. Stewart's Catal. 165, xvii.

[College of Fort William, 1825.]

734.


Begins: أن الأوائل قد اختالفوا في سنة الشمس.

The first leaf is mutilated. Several blanks.

II. Fol. 10. A small tract, inscribed: استخراج بعد ما بين المركزين من المجسطي الناصري لاتي تصريف (sic) عراق (sic).

Then follow various treatises of al-Hasan b. al-Hasan b. al-Haytham (Başiri, d. A.H. 430). Compare, in general, Casiri i. 414 sqq., and Woepcke, l'Algèbre d'Omar Alkhayyâmi, p. 73 sqq., where most of these treatises are mentioned. They are as follows:—

XI. Foll. 56r-60. The mensuration of parabolic solids.

The preface begins:

| The author says that he had met with |
| two earlier works on the subject, one by Thābit b. Kurrah, which was rather large and difficult, and the other by Abu Sahl Kūhi, which was limited to the easier of the two species of solids in question.

XII. Foll. 70-78. On the segments of the circle. This is an enlarged and improved edition of a short treatise which he had written for a friend at an earlier date.


XIV. Foll. 87-100. Demonstrations of select Propositions of Euclid, ascribed to Abu Sa'id Ahmad ibn Muhammad ibn 'Abd al-Jalīl (Sijzi, who flourished in the fourth century).


The preface begins:

| The preface begins: |
|.qal nam zil kifīr min 'asāhab: |
| al-ta'allūm min an-nafir fī 'ulum al-himām fādhū 'adārat ḥaqqān. |

1 Both of these editions are mentioned by Woepcke, l'Algèbre d'Omar Alkhayyāmī, second list, p. 74, nos. 20 and 21.

2 See Woepcke, l.c., p. 117.
ARABIC MANUSCRIPTS.

An Arimedes bin 3ele al-musawr al-
mubarak al-din Qudma.

Well written in a small hand, with numerous neatly drawn diagrams. Of about the tenth century. Worm-eaten.

[Johnson.]

735.

637. Size 9½ in. by 6½ in.; foll. 205. Twenty-three lines in a page.

A work on Astrology, in eight books, entitled
al-ba'ar in 'akham al-najam, by Abu'l-Hasan 'Ali b. Abu'l-Hasan Shab što, the secretary (a Maghribi, who flourished in the earlier part of the fifth century). Cf. H. Kh. ii. 4; Cat. Mus. Br. 623; Stewart, 104. An old Latin translation of this work, with the title “Albachzani Haly filii Abruacel libri de judiciis astro-
rum,” was printed at Basil, 1551. Cf. Zeitschr. der Deutsch. morgenl. Ges. xviii. 155 sq.

It is preceded (foll. 1-4r.) by a detailed list of the contents, which begins:

يشمل هذا الجزء على ثمانية:
أجزاء من الكتاب البأرب في احكام النجوم تأليف على
ابن أبي الرجال الكابن والذى في الجزء الأول من
هذا الجزء من جملة عدد الأولواب ستون بابًا.

After this the work commences as follows (foll. 4r.):

بسم... قال على ابن أبي الرجال السبانين الكابن
النجب للواحد الطيب بما يجري.

The first chapter (foll. 5) treats of the Signs of the

Zodiac, in 388 of the Zodiac.

Well written. Date, a Friday, A.H. 1122.

[Tippa.]

736.

1282. Size 6½ in. by 4 in.; foll. 156. Seventeen lines in a page.

The Elements of Euclid in Arabic, as edited by
Našir al-Din Tūsī (d. A.H. 672).

This work is commonly called

ناشیر اقلیدس. See


Cf. H. Kh. ii. 213; Wenrich, de auctor. Graeco-
versionibus, p. 305; etc. This version is different from
that printed at Rome, 1594. According to Auner, it was printed at Constantinople, 1801 (a.h. 1216). Part of it, comprising six books ( Abilities), was also published by the Calcutta School Book Society, 1824.

Written in a small cursive hand. Dated a.h. 933. At the end is added the date of the editor, 22nd Shab‘an, 646. On the first two fol. are various notes. Worm-eaten.

737.

1437. Size 7 in. by 4½ in.; fol. 204. Sixteen lines in a page.

Another copy of the preceding work.

Written in a small Nastalik hand. The diagrams well executed. Of the tenth century. Notes in the earlier portion.

[Tippa.]

738.

1327. Size 9½ in. by 5¼ in.; fol. 124. From eighteen to twenty-four lines in a page.

Another copy of the same work.

The first portion is written in a small Nashk, and the rest in a bolder Nastalik, which, however, is almost without diacritical points. Notes.

Seal of Imám al-din Nurání, who bought this MS. at Burhánpur (a.h. 1076).

739.

B42. Size 7½ in. by 5¼ in.; fol. 208. Fifteen lines in a page.

Another copy of the same work, well written, with copious notes.

Colophon: "قد ترجمه النحاس على أن افترض ذلك من مكتب الكتاب هو "سر به"... سأب دل غناه عبد الكاتب بهد فداه وعهد رضوان بالله.

The book has been much injured by insects, especially in the latter portion.

Seal of Muhammad ‘Adil Shah. Note of the library of ‘Alamgir, a.h. 1069.

Cat. 237 (Handussah), I.

1 Destroyed.

740.

1328. Size 9½ in. by 6½ in.; fol. 269. Eleven lines in a page.

Another copy of the same work.

Plainly written. Dated Monday, 12th Rabí‘ I., a. 3 of ‘Alamgir II. The diagrams are omitted in the latter portion. At the beginning are marginal notes.

Appended is a letter of Mr. Vassall regarding the MS., dated Lakhnau.

[Johnson.]

741.

1148. Size 9½ in. by 6 in.; fol. 135. At first-thirty-two and thirty-three, afterwards about sixty, and lastly thirty-three lines in a page.

I. Foll. 1-62. NAŠIR AL-DIN TOSÁ’s edition of the Arabic version of PTOLEMY’s Ρυκύς ομηπίας, or Almagest. It is entitled تحرير الجيشه. See H. Kh. v. 387; Cat. Mus. Brit. 187, 620, 745; Wenrich, 228.

The author says in his preface: "واعد فنذ كتبه ثُريه من الزمان، عامًا على أن أحرز لنفسه سلسار طلاة العلم من الأخوان. كتب المُجيسي المنسوب إلى بطلوس تقُوَّد الذي هو الدستور العام، إضاح صاحة البيئة والتهجيم، تحريرًا لا يفوته مقالات ذلك الكتاب النظريّة، ومناهجه العملية، حتى ترتيب التصور وإجابات الحساب ومسح الجداول ووضع النشاط.

A valuable copy, closely written in a small hand, without diacritical points. It was completed on Tuesday, 6th Muharram, 722, at Sulthaniyah, by Hamzah b. ‘Ali b. Hamzah Kazwini Ba‘aki, commonly called Sa‘d (al-din) Khurasani. He transcribed it from a copy which had been taken from the author’s own copy. He collated it with another MS., in Muharram of the following year, also at Sulthaniyah, in the Madrasah Bashidiyah.

Worm-eaten. One leaf is wanting after fol. 32.

It is followed (foll. 62c–63) by two supplements, written in the same hand. The first of these is
in the shape of the second half of the century. The other begins: 

This edition is not mentioned anywhere. The alleged 

Very closely and almost illegibly written, in a minute 


This is a commentary by Taqī. It is founded upon glosses on the same work, which the author wrote at an earlier period. He speaks of the commentary of

742.

681. Size 8½ in. by 4¼ in.; foll. 368. Twenty-nine lines in a page.


This is a commentary by Taqī. It is founded upon glosses on the same work, which the author wrote at an earlier period. He speaks of the commentary of

Nisām al-Dīn al-Ḥasan Nisāfūrī as being too short and insufficient.

Written in a small hand.

Seal of Taqī (?), a servant of Muḥammad Shāh (a.h. 1135).

[Johnson.]

743.

1249. Size 8½ in. by 4¼ in.; foll. 240. Twelve lines in a page.

Versions of various treatises by Greek authors, edited by Naṣīr al-Dīn Ṭūsī. Compare in general, Ḥ. Kh. ii. 218, v., 171, 173, 174, and Cat. Bodl. i. 188 sq., 194, 208, and ii. 260.

I. Foll. 1-35. "Iṣbāḥ fi-muṣṭaṣfā bi al-madīna".

This edition is not mentioned anywhere. The alleged editor appears to be the father of Yahya b. M. b. A. Sh., the well-known astronomer, who flourished in the seventh century (see no. 760). See, for other editions of the work of Menelaus, Cat. Lugd. iii. 49 sq.; Ḥ. Kh. i. 390 (v. Arābī), ii. 213, iii. 48; Wenrich, 210.

Very closely and almost illegibly written, in a minute character, of about the same date as no. I.


Seals of Fāṭimah Khān and Iḥāyā Khān, two servants of Shah-Jalāl.

[Johnson.]

742.

681. Size 8½ in. by 4¼ in.; foll. 368. Twenty-nine lines in a page.


This is a commentary by Taqī. It is founded upon glosses on the same work, which the author wrote at an earlier period. He speaks of the commentary of
and completing the preceding one. Cf. H. Kh. and Cat. Bodl., as before mentioned.

It contains:

1. Foll. 1-10. Ἀριστεράκχος περὶ Ιωάννη καὶ Σελίνης, translated by Κυστά b. Λυκᾶ, and revised by Κυνδί. See H. Kh. v. 152; Cat. Lugd. iii. 79; Wenrich, 210.

Conclusion:


Revised on 18th June. I.


Revised on 18th June. I.

An elegant copy, written in Nasta'īlīk, of the twelfth century. The treatises II.--V. were revised between 9th and 11th Jamāda I.² The first two pages are richly ornamented and gilt. Gold and coloured lines round the other pages.

[Hastings.]

744.

923. Size 8¾ in. by 4¾ in.; foll. 101. Twelve lines in a page.

Another collection, apparently of the same origin.
EUCLID'S treatise on Heavy and Light (de gravi et levī), in the version of Thābit b. Qurrah. Cf. Wenrich, 184; Fihrist, ed. Flügel, 211, 16.

Begins:

الجُرُمُ المُسَئِلُ في العَظَمِ هُمُ ما يَعْمَلُ مُكَامًا مَعْنَانِ

Written and ornamented like the preceding no.

745. 924. Size 8½ in. by 5½ in.; foll. 204. Eleven lines in a page.


Begins:

لا يقارب في عظيم، من كتاب الأبلونيوس في المخروجات ستون شكل في الحبل، والثامن بين رأس المخروج إلَّا نصف من القدر

This first Maḥāla concludes (fol. 42) as follows:

تَمَتَّتُ المَقَاضَةُ الْأَوْلَى مِنْ كِتَابِ الأِبِلُونِيوُسِ نَقَلَ عَنْ نَسْخَةٍ

After which the second begins thus:

الماسبة الثانية ليست شكل في نسخة، بين موسي.

An elegant copy, executed like the two preceding nos. Dated 21st Ramadān, 1198. Rubries omitted in the concluding portion.

[Hastings.]

746. 1763. Size 8 in. by 5 in.; foll. 110. Twenty-six lines in a page.

A Commentary (مَعْرِج) on Naṣr al-dīn Tūsī's (d. a.h. 672) الْتَذَكَّرَةُ (The Elements of Astronomy, by Sāyyid Sharīf Jarrānī (d. a.h. 816). See H. Kh. ii. 268; Cat. Bodl. ii. 293; Bibl. Sprenger. 1844.

According to the conclusion, the author completed this commentary on Tuesday, 15th Dhu'l-hijjah, 811, at Shirāz.

Written in a small Naṭa'allīk hand, by Maḥmūd b. Molla Jām, a physician. Headings and diagrams in gold.

[Hastings.]

747. 1715. Size 8½ in. by 4½ in.; foll. 258. Twenty-one lines in a page.

Another Commentary (مَعْرِج) on Tūsī's الْتَذَكَّرَةُ, styled the commentaire, by Shams al-dīn Muḥammad b. Ahmad Ḥāfīzī, who completed it in Muḥarram, 932. It includes the commentary of Ḥajīdādī before mentioned. Cf. H. Kh. ii. 259, and Cat. Bodl. i. 221, ii. 606.

Begins:

تَالِيًا: يا ذا العَظَمِ السَّيِّدُ وَمَا عَظَمَ شَانَكَ

Well written; the last portion supplied by a different hand. The colophon runs as follows:

قد وقع النزاع (sic) عن تَكِمِيل الْتَذَكَّرَةِ الذي صنفها شمس الدين الحفرى (sic) شرحاً للْتَذَكَّرَةِ من مصنفه تَحْمَرُ الْدِينِ اللَّيْلِيَّ على يد الفَقْهِيَّةِ للْهُمُّ النَّحَّى غَلَامُ حَمَّادُ بْنِ رَايْب وَاشْنَوْرُ شَهِيدُ الْنَّحَّى بِعُمْرَةِ الْجَمَاعَةِ رَفِضَتْ بعَدَّ نَمَّاذِ الْجَمَاعَةِ.

Probably of the eleventh century. The first fol. is slightly injured.

Seal of a servant of Al'lamgrī.

[Johnson.]

748. B 49. Size 8¼ in. by 4½ in.; foll. 83. Fifteen lines in a page.

A treatise on Arithmetic, by al-Ḥasan b. Muḥammad Niṣābūrī Niẓām (al-dīn, who flourished at the beginning of the eighth century; cf. no. 742). No title found. See for a full account of the work, Cat. Bodl. ii. 290 sq.

Begins:

الحَجَّةُ الْلَّهُ الْعَزِّ الْقَهَّارِ، الْمَلاَكُ الْإِنْدُلُسُ، يَا نُورُ الْمَشْرُوحَ.

Written in a large plain hand. Dated Tuesday, 29th Rabi' I., 1136. Defects after fol. 37, 41, and 58.


749. B 63A. Size 7½ in. by 4¾ in.; foll. 96. Fifteen lines in a page.

I. Foll. 1-74. Another edition of the preceding treatise. The name of the author is omitted; instead,
the preface contains a dedication to Shams al-din 'Abd al-laṭīf, son of the great Waṣṣir, Rasheed al-din. From this the treatise is called الراية النمسية. It is mentioned under this title, the النمسية في الصص in H. Kh. iv. 76. This is probably the original edition, and the dedication was omitted after the fall and death of Rasheed al-din, A.H. 718.


II. Foll. 80–96. Various tables, the purport of which I am unable to state. They are without any inscription or explanation.

750.

B 63n. Size 10½ in. by 5½ in.; foll. 88. Twenty-five lines in a page.

A fragment of a Commentary (مَعَزْزِيج) on the Arithmetic of Ṣaḥāḥ al-Naḥṣār, by an unknown author. Imperfect both at the beginning and end. The first words of the text are (fol. 1r)

الباب الثاني من النسب

الثاني في مباحث الأصول والحساب.


Fol. 86, a stray leaf, which had been placed at the beginning of the volume, bears the inscription

اجزءا شمس المبادر علم مهندس

Cf. Catal. 238 (Headis), v.

751.

B 52. Size 7½ in. by 4½ in.; foll. 119. Fifteen lines in a page.

A Commentary (مَعَزْزِيج) on Jāhānšī’s Compendium of Astronomy, called علم الأفلاطون; by Mūsā b. Maḥmūd Ḫān, who dedicated his work to Ulugh Beg, grandson of Timūr, A.H. 815. See H. Kh. vi. 113; Cat. Bodl. ii. 247; Cat. St. Petersb. 110 seqq.; Codd. Hafn. 68; Cat. Mus. Brit. 180.

Clearly written in a small Nasta’līk hand. Transcribed by Fāṭima b. Ṣādir b. Ṭulnār al-Zirārī, for his own use. Frequent marginal notes. Of the tenth century. Several passages have been supplied by a more modern hand.

On fol. 114r, follow various extracts, partly in the same, and partly in a different hand; one from Khawd

razi’s commentary, concerning the fixed stars; another from Faṭīm al-din’s glosses on the present commentary, etc.

752.

B 51. Size 8½ in. by 5½ in.; foll. 124. Fifteen lines in a page.

Another copy of the preceding Commentary. Plainly written. Of about A.H. 1000.


Catal. 238 (Hucet), i.

753.

1489. Size 7½ in. by 4½ in.; foll. 91. Fifteen lines in a page.

Another copy of the same work, legibly written in Nasta’līk.

Seal of Sālīḥ Muḥammad (A.H. 1159).

[Hastings.]

754.

B 53. Size 7½ in. by 4½ in.; foll. 144. Fifteen lines in a page.


Plainly written by two hands. A defect after fol. 8.

Cat. 238 (Hucet), i. 2.

755.

622. Size 9 in. by 6 in.; foll. 16. Twenty-nine lines in a page.

A treatise on the Size and Distance of the Planets and Fixed Stars, by Ghiyāth al-din Jamāḥ b. Mas’ūd b. Maḥmūd Kāshī, who flourished in the

1 Cf. H. Kh. vi. 114.
earlier part of the ninth century. It is called سم السمع، and also الرسالة الكمالية، from its dedication to the Wazir Kamil al-din Mahmud. Cf. H. Kh. iii. 610; Cat. Lulgii. iii. 133; Stewart, 104.

This treatise consists of eight books (مطالعه) and a conclusion. The conclusion begins: ولن يكون هذا آخر ما أوردنا في هذه الرسالة الكمالية.

Legibly written in a small Nasta’lik hand. Dated end of Shawwal, 850.

Foll. 3 and 5 belong to an astronomical treatise in Persian, and were inserted at a later date. [Tippu.]

756.

1039. Size 0½ in. by 5½ in.; foll. 122. Eighteen lines in a page.


Dated Rabii I, 1041. Scribe, Muhammad Amin b. Mirza Muhammad Faqil Allah Khashani.

Fol. 1 contains a note in Arabic, on multiplication (توضيح).

Then follows, written in the same hand. —

II. Foll. 15–122. A treatise on Arithmetic, entitled مختصر الصبر, by Ghiyath al-din Jamshid b. Mas’ud b. Mahmud Kastavi, who dedicated his work to Ulugh Beg. See H. Kh. vi. 12; Cat. Mus. Brit. 199; Cat. St. Peterob. 118; Cat. Lulgii. iii. 75; Bibl. Sprenger. 1834. Cf. the preceding no.

Begins: وتماينة نعيمكم يا كريم احمد للذى توجده خير.

Mostly well written, with tables and diagrams.

Marginal notes.

In the original binding of Tippu’s library. Cf. Stewart’s Catal. 100. [Tippu.]

757.

1210. Size 6½ in. by 4½ in.; foll. 10. Twenty lines in a page.

An abridgment of the مختصر الصبر, made by the author himself, and entitled تلخيص المختصر. It is mentioned in H. Kh. vi. 12.

Begins: ستة الله الواحد القسم من الصبر. It consists of thirty sections (فصل).

Written in a small Nasta’lik, with tables and diagrams. Worm-eaten. The last two leaves are injured. Part of the margin has been cut away, whereby several diagrams and notes have been mutilated.

[Gaikwar.]

758.

1748. Size 9 in. by 5 in.; foll. 26. From thirteen to nineteen lines in a page.

A Compendium of Arithmetic, called خلالة الصبر, by Bahá al-din Muhammad b. Husain ‘Amuli (d. a.h. 1030 or 1031).

Printed, with a Persian translation and commentary, at Calcutta, 1812, and also at Constantinople, a.h. 1268. Edited in German by Prof. Nesselmann, Berlin, 1843; and translated into French by M. Aristide Marre, Rome, 1864 (2nd edit.). Cf. H. Kh. iii. 168; Cat. Mus. Brit. 622; Cat. St. Peterob. 230.

The preface contains a dedication to a Safawi prince, styled السلطان ابن السلطان ابن السلطان ابن القادر الباعظ يعمر الخان, which is in none of the other copies. At the end is given the date of the original copy, Safar, 1004. The present copy is dated Saturday, Rabii I., 1056. The scribe gives his name as غلام محمد عبد القادر إبالي. Legibly written in Nasta’lik, written with copious notes. Stained by damp.

On the title-page is a table of the “Indian numerals,” أحاد اسما، اسما، اسما, as follows: يزن (meaning اسما), دجن (meaning عشرات), etc. [Tippu.]

1 So according to a note at the end of this MS.

2 Variant حمد. This appears to be the correct reading, the person in question being Amir Hamzah, son of Muhammad Khabbdanah, and grandson of Shah Taimur.
MARGINAL NOTE: 1 Marginal note: مَعْرِبُ كِلِّهِ بِكَانِ فَارسِيّينّ.
has a special conclusion, in which the name of the author is given as above.

Legibly written in Shikastah. Additional notes by the author are on the margin. A lacuna extends from the end of fol. 15 over the whole of fol. 16.

Cat. 238 (Hendussah), iii. 2 (?).

764.


This is the rough copy of the translator, as is stated in a note which was written on the first leaf by his son, Mirzā Muḥammad. This note begins: مسند كتاب المقاملين الذي صنفه كلاويس الزيجمي بلسان لاتين وترجمه والدئ ردة بلسان عربي في.

There is no preface to this work. It commences as follows: الماء الأول نريد أن نرسم دستورا. The above title, and the name of the author of the original work occur, however, at the commencement of each following book (مقالة).

Clearly written in Nasta'liq, with numerous diagrams. Slightly injured by damp.

The following note is written on a fly-leaf, apparently by R. Johnson: "Upon Dialling. A work of Clavius in Latin, translated into Arabic by Mas'umkh Khan, who went to Portugal in the time of Aurungzebe. This is the original 'foil copy of the translation in the hand of the translator.'"

[Johnson.]

765.

1400. Size 7½ in. by 5 in.; fll. 34. Fifteen lines in a page.

A Commentary on Abu Muḥammad 'Abdallah b. Ḥājjāj Yāsāmani's (or Ibn al-Yasmine's) Algebra in verse, the al-juz' al-yasmaniyyah. The name of the commentator is not mentioned.

\(^1\) Geonomica libri cetera. Rome, 1581; see Cat. Mus. Brit. 443 n.

\(^2\) The MS. has الباسمني.

Cf. H. Kh. i. 246; Cat. Bodl. i. 224, 210, 256; and Bibl. Speerger. 1832.

Begins: الحمد لله الذي جرب قرب اولاه حسب المقابلة يوم الحساب. The author says subsequently:

اما بعد فمها تعليل خصص سبب نفع ان شاء الله تعالى وضعه سرحا على الأرجوزة الباسمنية (sic) في علم الجبر نظام الشيخ الع.

The text of Yāsāmini begins as follows:

على ثلاثة يدبر الحفر الصغر والوالدئ ثم نص الباء.

Plainly written. Colophon: وكان الزئغ من مشتهله يوم المجمس أحد عشر مخشي من عاشوراء سنة 1,81.

اول الله كتبها إلى مراده الم. [Johnson.]

766.

B78. Size 12 in. by 8½ in.; fll. 44. Thirty lines in a page.

Various fragments of a treatise on Astrology, with an ephemeris for the solar year beginning with 13th Shawbān, 1006. The author is not mentioned.

Begins: يا من تفرد بالحداثية ورصد جميع الموجودات.

Well written; headings in various colours. Many tables.

767.

461. Size 9 in. by 5½ in.; fll. 208. Twelve lines in a page.

I. Foll. 1–7. A treatise without title on the use of the Astrolabe. It is inscribed on the title-page to Nasir al-Dīn Tusi (رستالدین ایس توسی) رمارة در عمل اسطログ (سرچ). II. Kh. iii. 366 mentions a Persian treatise by this author on the subject.

Begins: الأزل في تسمية أجزاها.

The copy was revised on 14th Shawwal, 1198.

II. Foll. 8–34. مقالة للحمص بن الحمص بن الهبة في صورة المرور. A treatise on the Eclipse of the Sun, by al-Ḥasan b. al-Ḥasan b. al-Hāfīthī Bagrī (d. A. H. 430), the same as no. 734, xiii.
III. Foll. 35-180. A revised and abridged edition of a work on Algebra (أجمار المGratis) by Sharaf al-Din al-Ma'mūsi, Muhammad Tusi (who flourished about A.H. 606). The name of the editor is not mentioned. It is entitled المerais.

Begins:

أما بعد يأبة الله تعالى النعمة عليه والصلاة: على سره محمد والأنثبط قصائد في هذا الكتاب.  
تجمع سنة الجهر والمقابلة، وتذهب ما وصل إلى
من كام الفائل الفيلسوف الأعظم شرف الدين الأخر.

IV. Foll. 182-189. رسالة في حمل ضعيب المعصم
النسباة الاضلاع في الدائرة لابي سهل الكوامي. How to draw an equilaterial segment in a circle; a treatise by Abu Sahl Kūhī (Wa'jian b. Rastam, who flourished towards the end of the fourth century). Cf. Cat. Lugd. iii. 57; Casiri, i. 444 infra; Flügel, ii. 184, 2.

Begins: 

أمام اتحاب العالم فكلم قالون بفضل:
ارشديودون ونقده دعوى في غربر من تقدمه في.

This treatise is intended to carry out an unfinished design of Archimedes. It was written for Abū'l-Fawâ’irs b. ‘Aṣad al-daulah, the Bûyâde.


Begins: 

تجعل الخطيب اب مسج.

VI. Foll. 191v.-197. كتاب إبراهيم بن سام بن
ثابت في مساحة قطع النمبرات المعئافي.

A treatise by Ibrâhim b. Śinan b. Thâbit b. Kûraib (d. a.H. 336) on the measurement of parabolas.

Begins: 

قد كنت عملت كتابا في مساحة هذا القطع.

This is the third edition of the treatise, the two earlier editions having been lost. The author also mentions the labours of his grandfather Thâbit, and of Mâhâni, on this subject.

VII. Foll. 198-208. A treatise by Thâbit b. Kûrah (d. a.H. 288), on the weighing-machine called the coruscator.

Begins: 

كل خط نسم قسم قسمين.

Ends: 

هذا آخر ما أتلمه أبو الحسن ثابت بن ثابت في تحليل أجزاء الضرور و المؤثر.

An elegant copy in Nasta'îlî, executed like no. 744.

768. 

1747. Size 8½ in. by 5½ in.; foll. 70. Eleven lines in a page.


Dated Wednesday, 9th Sha'ban, 1176 (من العصر الثامن من العادة الثانية من الهجرة الناثي)

II. Foll. 40-45. The second book of the same work, imperfect, terminating abruptly.

III. Foll. 48-70. Kâpîzârî's Commentary on Jaghâm's المحيط.

Imperfect, terminating abruptly. Diagrams omitted.

Neatly written in Nasta'îlî. Of the twelfth century.

[Johnson.]

769. 


Begins: 

قال مولانا العالم العالمية افتاح المناقشين: 

Lic. al-ملة. والدكية لـ: محمد بن أبي الشكر

المجري إنا لله فإنما ذلك هي

كيفية تداول سن العالم الأخ.


II. Foll. 89-118. كتاب احکام (الحكم) على تزئنات الكواكب في اليوم الثاني عشر.

A treatise by the same author on the conjunctions of the planets in the different signs of the Zodiac, identical with Cat. Mus. Brit. 197, cccxxiv. ii.

III. Foll. 118r.-127. من نهاية الأدارات في درة

An extract from an astronomical work of KUTB AL-NIN SINN SINN (d. A.H. 710), bearing on chronology and various eras.

Begins: فاعلنا إنما كان أشهرجمال السماوية الذين.

Cf. regarding the work in question, H. Kh. vi. 396, and Cat. Mus. Brit. 189.

IV. Foll. 128-130. في الاعتبارات من مدخل

An extract from Abu Nasr KURNAS introduction to Astrology, which was written A.H. 867. Cf. H. Kh. v. 472.

Begins: إن العلم في كل حادثة اجتماع المثيرين

Then follow two Persian pieces—

V. Foll. 130r.-151. باب اسم از فن سهم دراحام

والميثاقات, followed by Chapter IV. of the same work.

VI. Foll. 152-169. On the conjunctions of the planetes, which took place in various years of the eleventh and twelfth centuries.


Well written in Nastsilık. Dated 29th Sha'ban, 1185.

[Tippu.]

770.

B 47. Size 7 in. by 5½ in.; fol. 80. Twenty-three lines in a page.

I. Foll. 2-11. A treatise on Arithmetic, called تَلْخِيص اعمال الجماد, by Abu'l-Abbás Ahmad b. Abu 'Abdallah Muḥammad b. Othmán Aẓīl İn A-[.]

BANZĀ Marrākūshi (founded in the seventh century).

Cf. H. Kh. ii. 400; Cat. Mus. Brit. 198.

Begins: قال الشيخ الامام العلّامي أبو العباس... رَحْمَة


The MS. has

This piece is dated Thursday, 13th Ramaḍān, 866, and the copyist gives his name as Muḥammad b. 'Abdallah Tūrānī al-ṭarānī.

III. Foll. 19-69. A Commentary on the تَلْخِيص اعمال الحساب (see no. I.), entitled by 'Abd al-ʿAzīz b. ʿAlī b. Dāʾūd Ḥawārī, who wrote it with the sanction of the author, and dedicated it to Abu Muḥammad 'Abdallah b. Abu Madyan.
Wazir to Abu Ya'qūb (Yūsuf, the Almohade?). Cf. H. Kh. ii. 400; Casiri, i. 380 sq.;1 Catal. Bodl. i. 76.

Begins: قال العهد المخالج... العصرات عن الله عزّه من النوم. The author says subsequently: وعند الدعاء لمولانا أمير المسلمين: ابن أمير المسلمين عن يومه بالدمار العزيز من عند. وبعد أتلال الله ناقة سيدنا الوزير المعظم... سراح الديلة المونة بإل (إلى) سيد الله عزّ وسلام. إعفاد الله عزّ وسلاماً ودعنا الشهير الفي القلماء... الأشياء مفروضية.

The text is marked with ١، and the commentary with ٢.

Written like nos. i. and ii. Dated end of Jun. i. 836.

IV. Foll. 70v–76. An extract from Shirāz al-dims Irn al-Hāfiz’s (Ahmad b. Muhammad, died probably a.h. 815) Commentary on his own treatise on Inheritance. It bears on vested inheritances (الملاحم-التبية).

Begins: المحم وللله العلمن... قال الشهير: شهاب الدين بن الفام قد الله رحمة في ابنته شوته على ألفية في علم المورب في الكلم على المناخات فيكلم عن علم المناخات على الجدول هوي من الصناعة البديعة. الجميلة تقليلها من استفاده الف (أي) النصي الجائز روحت العين.

The work in question is perhaps identical with the كتاب النورفانت، or كتابة الفينيقية، ascribed to the author in H. Kh. v. 218 and 219 sq.

This piece is written by the same hand as the preceding, but in a somewhat different style. It is dated a.h. 890. The colophon runs as follows: بقال المعهد القبر إلى الله تعالى حمد الراتب الإهزي الشافعي ليقيم درايب.2 بتاريخ شهر شعبان من شهر سنة ٨٠.

Many tables.

V. Foll. 76v–79. A short treatise on planes, without title.

Begins: نبدي بعد جهاد الله بالخطط الذي ينبط به خطاب واحد ثم بالذي ينبط به خطاب وكذا على توازي الأعداد.

Inconveniently written in a small character, with rough diagrams. Transcribed by Abu Yazid Sharwāni, a.h. 860.

The vacant spaces at the beginning and the end of the treatises are usually filled with various extracts, anecdotes, etc.

Seal of Ibrāhīm Nauras (Âdil Shâh II).

Cat. 237 (Hendussih), ii.

771.

B 43. Size 10 ½ in. by 6 in.; foll. 50. Seventeen lines in a page.


Begins: صلى الله على الرجاء أبو علي العسین: ابن عبد الله ابن سينا عقا الله ورغي عنه المحم وللله رب العالمين... أما بعد فان أددفني سالى أن أمس علىهم أشياء يتالىون بتحذيرها لغ.

II. Foll. 15–50. Books II–V. of a work on Mathematics, entitled النواك صاحبة في الفوائد الحسابية، by Iyad al-dins ‘Abdallah b. al-Khadhâm (Baghdâdi), Cf. H. Kh. iv. 471. They are inscribed as follows:—

a. Foll. 15–29. المقالة الثانية في المعاملات ونوانين السمس وهي مشتملة على نصول عمليات وتصنيفات. On contracts and sales.

b. Foll. 26v–33. المقالة الثالثة في المساحات. On the mensuration of planes and solids.


The latter part concludes as follows : آخر الفصل.
ARABIC MANUSCRIPTS.

772.
1048. Size 8 in. by 5½ in.; fol. 38. Twenty-five, twenty-three, and twenty-one lines in a page.

I. Foll. 1-20. Calculations of various astronomical problems, by an unknown author. Entitled كتابة الفلكية للخليفة. The work was completed on 23rd Dhu'l-ka'bah, 883.

Begins: 
الخليفة...

II. Foll. 21-30. A geometrical treatise, entitled الدقة في وضع خطوط نقاط الدائرة بالطرق الهندسية.

Well written. The single lines are generally separate. The sixth has the following colophon: 

The copy was completed in Rajab, A. 2 Julis, by the same Kāzin.

Prefix is a list of the contents, by a different hand.

MEDICINE.

773.


Begins: 
الخليفة...

The sixth has the following colophon:

The copy was completed in Rajab, A. 2 Julis, by the same Kāzin.

Prefix is a list of the contents, by a different hand.

1 Of Shāh ʿAlām I., i.e. A.H. 1119.
1802. Size 10½ in. by 6½ in.; fol. 179. Sixteen lines in a page.

Some portions of the first or theoretic part of 'Ali al-din 'Ali b. al-'Abbas Marzûq's (d. a.h. 364) System of Medicine, entitled كالم النصعة الملكي. It is also often called the "royal" book, from its dedication to 'Aqil al-daulah, the Buyida. See H. Kh. v. 25; Cat. Lugd. iii. 236; Cat. Mus. Brit. 631; Aumer, Hds. Münch. 357; etc. Cf. Wüstefeld, Gesch. d. arab. Ärzte, p. 59. Latin translations of the work were printed at Venice, 1492, and at Leyden, 1523.

This MS. comprises the fifth, sixth, seventh, and tenth books (مالة), all separate, and bound in the following order: (fol. 1) المالة النصعة (بالنفي)؛ البيل والبراز واللثة والفرك؛ المالة المذكرة من الجزء الأول في سنة عيلات (48)؛ المالة المذكرة من الجزء الأول في السنة 94؛ المذكرة من الجزء الأول في سنة 136. The work was printed at Rome, 1593.

Plainly written. Of the twelfth century. The end is injured by damp. Foll. 168 and 175 should be transposed. [Johnson.]

1310. Size 10½ in. by 6½ in.; fol. 45. Sixteen lines in a page.

The fourth or practical part of the preceding work.

Begins: المالة الرابع (بالنفي) من الجزء الثاني من كتاب كامل النصعة الملكي. المذكرة المذكرة من الجزء الثاني إلى السنة 136. The work was printed at Rome, 1593.

Legibly written in Nastaliq, approaching to Shikastah. Some portions are in a different hand.

The colophon runs as follows: "تعام شد بیت‌خ بیست دوم شهر جمادی الول روی شبه شیر کری روز ماند." [College of Fort William, 1825.]

1 This inscription varies from that given in Cat. Lugd., i.e.


The fifth, sixth, seventh, eighth, and ninth books (مالة) of the second part of the same work.

Begins: المالة المذكرة من الجزء الثالث من كتاب كامل الصناعة الملقى على بن عباس المتعلق بهما في التاجیة. الدول في وحدة وخمسون بابا.

Well written. Of the eleventh century. [College of Fort William, 1825.]

2176. Size 9½ in. by 5½ in.; fol. 507. From twelve to sixteen lines in a page.

The third part of (Abu 'Ali Husain b. 'Abdullah) Jân Siuthi's (d. a.h. 428) القانون, en Anatomy and on local complaints. Cf. H. Kh. iv. 496; Cat. Mus. Brit. 221, 744; Cat. Lugd. iii. 239; Flügel, Hds. Wien, ii. 551.

The work was printed at Rome, 1593.

Begins: الكتاب الثالث من القانون، في الأمراض، جزئية الوقعة باختصار الإنسان الخ. لجينة.

Well written. Of the eleventh century. [College of Fort William, 1825.]


The fourth part of the كنساس، en general complaints.

Begins: الكتاب الرابع من القانون وهو سعادة دنون.

Well written. Of the eleventh century. [College of Fort William, 1825.]
779.

854. Size 10½ in. by 6½ in.; foll. 775. Twenty-three and twenty-five lines in a page.

Part of a large Commentary (مَنْزِر) on the first book of the Ka'da (الكتاب), by Kutb al-Din Manhûb b. Mas'ûd b. Muslih Sa'îzî (I. a. H. 710). Cf. H. Kh. iv. 498; Casiri, i. 291; Cat. Bodl. ii. 160. This commentary is called the حَمَّامْ السَّمَيْدَة, from its dedication to Sa'd al-Dîn, Wazîr to Sultan Khudâbandah.

The preface begins: 

آن اللى ما انشنه به خطابخ
وكتة على رأسه
After fol. 387 is a lacuna. Foll. 262-269 should be placed in the following order: 262, 266, 263, 264, 267, 268, 265, 269.

[Johnson.]

780.


The preface begins: 

الحمد لله الذي ودت حمته
في خلقت الإنسان. The author, after mentioning the commentaries of Râzi, Afqi ul Khūnajî, and Kuranbi, lauds that of his master, Kutb al-Dîn Shirâzî,1 to which the present work is intended as a supplement, especially as regards anatomical matters. He dedicates it to a prince, whose name is not mentioned. 'Ali Gîlânî, in the introduction to his commentary (see the following no.), says that âmulî—he calls him Muhammâd—wrote his work for the use of some princes (أولد أهل الدول), who had come from remote countries, in order to read with him the Ka'da, and that it was written in haste, without much care and preparation.

The text of the Ka'da is introduced by Nâl, and the commentary by Aol. This MS. is imperfect at the end. It terminates in the commencement of the second Qan.

Legibly written in Nasta'liq. [Johnson.]

1 See the preceding no.

781.

1519. Size 12½ in. by 6½ in.; foll. 598. Twenty-nine lines in a page.


This commentary is preceded by a long preface, in which the author criticizes the works of his predecessors, Kutb al-Dîn Shirâzî (تَطْبِيق الصَّفَة), Âmulî, and Ibn Nafis Kuranbi, and recommends his own work, on which he spent thirty years of his life. It begins: 

ابن المسالك فكل خرفا حتى أحمد بن ماجك.

The name of the author is indicated by the following passage: 

ابنه بعد علي بن الخطاب بن عبد العزيز، مبتكره.

The surname Gîlânî is given to him here in an inscription of recent date. As he mentions (fol. 4) the sherîh al-tâjîldîl (الشريحة الجديدة للتجريد), he must have lived at least as late as the ninth century. The preface is followed by a detailed list of the contents of the Ka'da.

This volume comprises only the first book (الكتاب). It concludes as follows: 

تم شرح الكتاب الأول من: كتب الثانوي محمد الله. وتبقيه الله تعالى شرح الكتاب الثاني الذي في الأدبية المفردة.

Well written. On the margin are additions by the author, and extracts from different commentaries.

[Johnson.]

782.


A Commentary (مَنْزِر) on the second book of the Ka'da, on simple medicines. It is ascribed to 'Ali Gîlânî, the author of the preceding no.

The book begins: 

قال الشيخ السياسي وبعد جد الله وفدا عليه:

The text is imperfect at the end. It follows the second Qan.

[Johnson.]

1 From this it would appear that this commentary is not identical with that of 'Ali Asturâbâdî (H. Kh. iv. 498), as is asserted in Cat. Mus. Brit., i.e.

2 See no. 499.
230

ARABIC MANUSCRIPTS.

788.
766. Size 10½ in. by 6 in.; foll. 354. Eighteen
and nineteen lines in a page.

Another copy of the
شرح الإسباب والعلامات.
Clearly written in Nasta'liq. Dated a.h. 1154
(62 هـ). One hundred and eighty lines.

[Johnson.]

789.
2018. Size 10½ in. by 6½ in.; foll. 568. Twenty
lines in a page.

Another copy of the same work.

Plainly written. Red lines round the pages.

[College of Fort William.]

790.
1142. Size 10 in. by 6 in.; foll. 550. Twenty-
one lines in a page.

Ibn Barīn's (Abdallah b. Ahmad Mālikī, d. a.h.
646) Materia Medica, called 
جامع مخدرات الأعشاب.

Cf. H. Kh. vi. 34; Casiri, i. 275 sqq.;
arab. Aerzte, p. 180. This work has been translated
into German by Dr. Joseph von Sontheimer (two vols.,
morgenl. Ges. xxiii. 183.

Begins:

اللهم

An elegant copy, written in a small hand, by ʿAbd al-
Ḥusain b. Māḥmūd Kamāl. Dated Friday, 922
Shawwāl, 925. An ornament at the beginning. Gold
and blue lines round the pages. Injured in several
places.

[Johnson.]

791.
1217. Size 8 in. by 4½ in.; foll. 140. Seven lines
in a page.

A Compendium of Medicine, called 
تلاوت وجمجم، by Sharaf al-dīn Māḥmūd b. ʿOmar Jauhari.
See H. Kh. iv. 495, and Cat. Mus. Brit. 226, where the name of
iii. 241. Printed at Calcutta, 1827.1

792.
2111. Size 8 in. by 4½ in.; foll. 42. Seventeen
lines in a page.

Another copy of the preceding work.

The preface runs as follows:

Begins:

اللهم

An elegant copy, written in a small hand, by ʿAbd al-
Ḥusain b. Māḥmūd Kamāl. Dated Friday, 922
Shawwāl, 925. An ornament at the beginning. Gold
and blue lines round the pages. Injured in several
places.

[Johnson.]

793.
1920. Size 10½ in. by 6½ in.; foll. 277. Twenty-
one lines in a page.

The first part of Darūd b. ʿOmar ʿAjnawi's
نذر أولاً الألباب، entitled 
al-ʿAjāib. See H. Kh. ii. 290;
Casiri, i. 274; Cat. Boll. ii. 137; Cat. Lugd. iii. 270;
Cat. Mus. Brit. 459; etc.

This MS. contains the first three chapters of
the work. Plainly written by two hands, but incorrect.
Many emendations by a different hand in the earlier
portion.

Seals of a servant of ʿAlāmgir and others.

[Johnson.]

794.
1132. Size 10 in. by 7 in.; foll. 171. Twenty-one
lines in a page.

The first portion of a large work on diseases
and their remedies, entitled

[Not quite legible.]

1 Not quite legible.
Neither the above title nor the name of the author occurs in the work. The latter calls himself a pupil of Jamâl al-dîn al-kuwârî. 

Begins: 

آحمدلللخوائخالجسمومايرغضلادخلالدماموالمصرور...وبعدفانعلمالطبضرورييتشهد

 Clearly written by two hands. Dated 21st Shawwal, 1038.

On the last few pages (from fol. 44v.) are various extracts, remedies, prayers, etc.

796.


The beginning of a Manual (تذكرة) of Medicine, written by an unknown author for his own use. It consists of seven books and twenty-three chapters.

Begins: 

بحمدلللذالكلأخصبمضصلةالدشاقوبقياس...وبعدفائدكانالنبيستعلىاللهعليهوالله محمدبن

Clearly written. Of the twelfth century. Ends in the third chapter.

Inscribed at a later date: (sic) (sic) (sic)

حقيق

[College of Fort William, 1825.]

797.

2274. Size 7½ in. by 5½ in.; fol. 32. Seventeen lines in a page.

A fragment of a treatise on medicines, imperfect at the beginning, and ending abruptly. Plainly written. Of the twelfth century.

The first heading which occurs here is (fol. 2v.): 

الفصل في كتاب الأحراز الأقل.

On fol. 31 begins 

البلاط المقطعة في المركبات

Inscribed:

الجلال أحمد بن محمد بن صالح حنفي

[College of Fort William, 1825.]

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1 Added on the margin.

2 Compare the following note.
MEDICINE.

Ends: 

873.
1380. Size 16 in. by 10½ in.; fol. 130. Forty-nine lines in a page.

The third part of the same Commentary, comprising Book III., on Anatomy and on local complaints.

Well written in a small hand, with corrections and notes. Imperfect at the end. It terminates in the tenth leaf. Slightly injured and mended. On the fly-leaf is a list of the contents.

[Johnson.]

784.
1428. Size 10½ in. by 6½ in.; fol. 211. Twenty-nine lines in a page.

The concluding portion of the same work, or explanation of Book V. of the Kânûn, on compound medicines, (al-ga'âlîn), with additions by the author.

Written in various Nasta'ilîk hands. Of the eleventh century. The end is wanting.

Foll. 210-211. A fragment of a treatise on the law of inheritance.

[Johnson.]

785.
1418. Size 10½ in. by 6½ in.; fol. 420. Twenty-two lines in a page.

A Commentary (al-muzhir) on 'Alâ al-dîn 'Ali b. Abu'l-Ha'am Kurashi's (commonly called Ibn al-Naftis, d. a.h. 687) Mowjûr al-gâlon, or abridgment of the Kânûn of Ibn Siûn. The author, whose name is not mentioned, appears to be Burhân al-dîn Nâris b. 'Iwâd Karmâni, who completed his work a.h. 841, at Samarqand. Cf. H. Kh. vi. 252; Stewart's Catal. 114 sq.; Cat. Bolll. ii. 686; and regarding the original work, Cat. Lugd. iii. 239, and the edition of Calcutta, 1826.

Begins without a preface:

قال الشيخ الإمام البخار

874.
1044. Size 9 in. by 5½ in.; fol. 269. Seventeen lines in a page.

Yahya b. 'Isa ibn Jazlah's (d. a.h. 493) Materia Medica, entitled: Muhâja li'l-bayan. See II. Kh. vi. 200; Cat. Lugd. iii. 245; Aumer, Hds. Münch. 361; Cat. Mus. Brit. 222; Wüstenfeld, Gesch. d. arab. Aczate, p. 84.

Well written. Revised and collated. The end is wanting. Injured by insects.

[Gaikwar.]

786.
1181. Size 8½ in. by 5½ in.; fol. 508. Seventeen lines in a page.


Well written in Nasta'ilîk. The colophon runs as follows:

تمت تمام شه هذا الكتاب مسمى شرح

أعشاب العلامات مع مقدمة يشرح بتاريخ توزيعهم شهر

رجب المرجع يه كتبه جلير جالع الشهير

نور الدين محمد بن علي

An ornament at the beginning. Coloured lines round the pages.

[Johnson.]
POETRY AND ELEGANT PROSE.

798.

1151. Size 10 in. by 6½ in.; foll. 75. Eight lines (hemistichs) in a page.

The Seven Ma'allaḳat.

Boldly written, with all the vowel-points, but very incorrect. Some of the grossest errors have been corrected on the margin. The first two pages are splendidly ornamented. Dated Sha'bân, 1196. A defect after fol. 6.

[Johnson.]

799.

2056. Size 10½ in. by 7½ in.; foll. 102. Eight, fifteen, and twelve lines in a page.

I. Foll. 1–75. Another copy of the Ma'allaḳat, evidently taken from the same MS. as the preceding.

Well written in a large hand. The beginning is tastefully ornamented. Gold lines round the pages.

II. Foll. 76s–97. The Burdah of Buṣīṭt (d. A.H. 694), with an interlinear translation and glosses in Persian. See below, no. 817.

Plainly written. Foll. 76–86 are in a different hand. The glosses are written in a very good Nasta'liḳ.

III. Foll. 97v–99. A devout poem in ten verses. Begins:

جٰذبَ بِلْطَكَ بِهِ الْهَيْبَ مَنْ لَزَى نَالْثٰ.

IV. Foll. 100v–102. Some fragments of the Ma'allaḳat, viz. the concluding verses of Lādin, and verses 1, 2, 47–53 of 'Antarah, with short explanations in Persian.

Injured by insects.

In a very elegant binding of red leather; gilt. Signature of Chas. Bodman, Calcutta, 1787.

800.

B 122. Size 10 in. by 5½ in.; foll. 61. From twenty-eight to thirty lines in a page.

A concise Commentary on the Ma'allaḳat, ascribed to Abu'l-Hasan Muḥammad b. Ahmad, commonly called Ibrāhīm Kābīn, the grammarian (d. probably A.H. 329). It is mentioned neither in the Fihrist (ed. Flügel, 8r), nor in H. Kh.

This commentary is intended for the use of beginners. It gives rather short explanations of obscure words, and a paraphrase of each verse. The former are introduced by the word المعجم, and the latter by the word الفسر. Special grammatical questions are occasionally discussed in an appendix, which the superficial reader is advised to skip.

The preface begins: 

الحمد لله وصلب على النبي محمد ورحمة الله أجمعين قال أبو الحسن محمد بن اسمع بني النجاشي النجاشي يوحنا غزير بله في بصائر المسلمين 

The first scholium is introduced by the words:

تال التعالي قال لنا أبو الحسن (sic). Thā'libi is accordingly supposed to have handed down the work from the author; he was born, however, thirty years after the death of the latter (A.H. 330).

Plainly written. Completed and collated on Thursday, 14th Rabi' II., 1098, by Zain b. 'Abdallah Mu'ajibil.

801.

692. Size 6¾ in. by 3¼ in.; foll. 234. Fifteen lines in a page.


It breaks off in the Ma'allaḳah of 'Amr b. Kuṭurn. The last verses of this poem are, however, added at the end, with a conclusion (تعمت الغياس).

II. Foll. 162–203. The remaining Ma'allaḳahs of 'Antarah and al-'Hārith, with another commentary. One leaf is missing after fol. 180, with the end of the
POETRY AND ELEGANT PROSE.

former, and part of the introduction to the latter, poem. The commentary appears to be an abridgment of Tabrizi’s commentary.\(^1\) As in the latter, there follow here three other poems, which are not unfrequently added to the “Seven,” viz.:

a. Foll. 204–212. The Kašīdah in ب of ‘Arîn b. al-Abrās, which, as is also stated here, stands occasionally in the place of the Mu’lla’ka of al-Harith. It is preceded by a historical introduction on the authority of Muḥammad b. ‘Amr Shāibānī, which is also found in Tabrizi.\(^2\)

b. Foll. 213–222. The Kašīdah in د of al-Nā’īnah, or no. 1 of the Diwān, as edited by H. Derozbourg (Paris, 1869). It was published by De Sacy in his Chrestomathie Arabe, vol. ii.

c. Foll. 224–237. The Kašīdah in ل of al-Aṣ̄īh. It was published by De Sacy, I.c.

III. Foll. 238–270. A Commentary on the Kašīdah لاممیة العجم, of al-Husain b. ‘Alī Tūghrādī (d. about A.H. 514). This is an abridgment (تخيص) of the commentary of Jamāl al-dīn Muḥammad b. Mūsā Dāmārī (d. A.H. 808). The author gives his name at the end as Muḥammad b. al-Khāliṭ Kāzarūnī, of al-Aḥsā.

IV. Foll. 270–284. The celebrated Kašīdah لاممیة العرب, attributed to al-Shaftārā. It was published by De Sacy, I.c.

Many glosses. Verses 51–54, which are omitted in their proper place, are added at the end.

Neatly written in Nastaʿlīk, the text of the poems in Nāšk and in red. The copy was made by Muḥammad Mu’āṣṣim Husainī Shīrāzī Maṣḥūrī, son of Niṣām al-dīn Aḥmad Dāshṭakī, for his own use. Dated A.H. 1072. Injured by insects.

[Johson.]

802.

2280. Size 7½ in. by 5½ in.; foll. 85. Twenty-one lines in a page.


II. Foll. 78–84. A Commentary on Kaḥb b. Zuhair’s Kašīdah in praise of Muḥammad, ٞبِنَسَ مَعَاد.

This commentary is different from that published by Lethe and Freytag. Tabrizi (d. A.H. 502) is quoted at the beginning of the introduction, on the authority of his pupil Jawālīkī (d. A.H. 539) ٞاَخْبَرُوا النَّمَّٰمَة ِبِنَسَ مَعَاد ٞبِنَوْنُورُمْوَدَبَ بُنَيْنِ ٞبِنَ رَمَثِبُرُتْ رَفَعَهُ اللَّهُ عَلَى لَزَائِمَهُ النَّعْمَة.

The relation of Tabrizi is founded on the following Imaḍah:


This commentary, therefore, may be the work of Tabrizi, or rather an abridgment of it. Cf. Cat. Mus. Brit. 316, flock, no. ii.

Closely written in Nastaʿlīk; the first ten fol. by a different hand.

On the last fol. are two facetious poems, describing woman in various ages, from ten to a hundred years. The first of these poems begins:

منى تلقى فتى الشعراء بنان نديم.

Written in a clumsy Nāšk hand.

[College of Fort William, 1832.]

803.

918. Size 9 in. by 5½ in.; foll. 137. Eight, seventeen, and nineteen lines in a page.


Plainly written, by Muḥammad ʿArīf Mangakītī, A. H. 1184, at Dehli (نِبِلَةُ دَارِ الطَّغْيَانِ), Marginal notes. The MS. is much injured by damp, and has partly become illegible.

1 MS. ٞبِنَ هُوب;
2 MS. الْمَرْيٰ.
This collection is probably identical with the ديوان تيم بن عامر الجموح mentioned in H. Kh. iii. 302. It is chiefly founded on the authority of Abu Bakr Wâlîbî, who is mentioned at the beginning as follows:

ق آب بكر الله كن الهمين بن حديد مخون العامر وليل العامر الع.

As appears from fol. 33v., Wâlîbî get his information from the famous Iašâk b. Ibrâhim Mašâṣî (d. a.h. 234).

Conclusion: هذا ما تناهى النliga من اختيار الجموح وشاعر ما كان خارجًا عامًا لم تكنه فائلاً متحونة عليه من قصيدة أو خبر.

Quite a modern copy, clearly written, but very incorrect. It was apparently taken from a mutilated MS. On fol. 15v., 19v., and 20 are lacunae.

[Bibl. Leydeniana.]

805.

37A. Size 11½ in. by 7½ in.; foll. 46. Six lines in a page.

Some extracts from the حماده. The first of them are from the beginning of the work.

Well written in a large hand, without vowel-points. Tastefully ornamented. Injured by insects.

In an elegant gilt binding. Seal and signature of Charles Beddam, Calcutta, 1787.

806.

2959. Size 10 in. by 6 in.; foll. 212. Twenty-three lines in a page.

دوان أبي تمام الظائي

The Diwân of Abu Tamâm Ḥabîb b. Aus Tâ’î (d. a.h. 231), as arranged by Abu Bakr Sûlî (d. a.h. 335 or 336). Cf. Cat. Bodl. i. 269; Cat. Mus. Brit. 276 sq.; Cat. Lugd. ii. 45 sq.

It is divided into eight chapters, as follows: I. (foll. 1-133) المديح, the first poem in praise of Ibn Yûsuf Ta’îzî; II. (foll. 133-161) المرنى; III. (foll. 161-171) الغزل; IV. (foll. 171-180) المعانيات; V. (foll. 180-191) كتب الظائي (Bâlîk edition, i. 11v.).

1 It is, however, entirely different from the article on Majnûn in the كتب الظائي (Bâlîk edition, i. 11v.).
and again to Ibu Jinni. The other copy had been verified by Mutanabbi' himself. This text was subsequently collated with three copies, which were apparently arranged on the chronological principle.

"Ex libris A. Lockett, Bagdad, 1811."

[College of Fort William, 1825.]

808.


Well written in a large hand, with vowel-points.

Dated end of Rajab, 991. The copy was made by Rābi‘ b. Sulaimān b. ‘Alī Barāhī, for Majd al-dīn Khānī Yāmānī.

This MS. came, A.H. 1112, into the possession of Muhammad Chelebi . . ., commonly called Tīryāḵī, of Būlāk, who collated it with three other copies. One of these had been collated with the archetype, A.H. 654. This latter collation is noticed at the end of each Mak̄amāt. Some explanations were transcribed from the same copy. Tīryāḵī finished his collation at the end of Safar, 1118. He also added the epilogue of Harīrī, and his al-rasāla al-sinnīyya.

A notice of the author is written on the fly-leaf.

[Bibl. Leydeniana.]

809.


A fine old copy of the Mak̄amāt, written in a bold hand, with all the vowel-points. Of the sixth or seventh century.

Incomplete. Twenty-two leaves are wanting at the beginning. The first words are "لكن توس الخطر ب", from the eighth Mak̄amāt. One leaf is missing after

1 As in De Sacy's edition.
2 The same has been added to the Mak̄amāt in the Munich MS. 555, Aumer.
ARABIC MANUSCRIPTS.

fol. 19, and one after 28; ten leaves are missing after 88, five after 97, ten after 107, and several at the end. Marginal notes of later date.

Cat. 226, xxxii.

810.

1307. Size 9½ in. by 6½ in.; fol. 287. Eleven lines in a page.

Another copy of the Māḥāmāt.

Well written, with vowel-points and various glosses in Persian and Arabic. It was transcribed, collated, and furnished with the original (Persian) glosses, in Rajab, 1060 — first year of ʿĀlamgir, by order of Nurān al-dīn Śiddikī. Ornamented and gilt.

To this has been added (fol. 284) a mystic treatise, which begins: ٍنْ وَقُلْ أَنَّا مَّسَأَلُونَ، أَنَّ هَذِهْ تَذْكِرَةٌ. Plainly written, by one Sirāj al-dīn.

[Johnson.]

811.


Another copy of the same work.

Well written in a large hand, with vowel-points. Many interlinear and marginal notes.

The first and the last seven leaves have been supplied by a later hand, but the MS. is still incomplete at the end.

Seal and signature of Muhammad Khādir Khān (a. H. 1191).

[College of Fort William, 1825.]

812.


Another copy of the same work.

Plainly written; titles very large. Dated Thursday, 17th Safar, 1061. Vowels, and both interlinear and marginal notes, have been added as far as fol. 122. Red lines round the pages.

All the vacant leaves before and after the text — the title-page included — are filled with various poems, stories, etc., in different hands. Some of them are dated a. H. 1119.

[College of Fort William, 1825.]

813.

1155. Size 10 in. by 5½ in.; fol. 135. Twenty-five lines in a page.

كتاب كمامة الزهر ومدنة الدرر في شرح الفصيدة (sic) المطلقة بطرق العمامة. وشرحها الفقه
الكامل للأديب عبد الملك أبي (ابور) مروان عبد الملك
ابن عبد الله بن بدر بن العضمي السليبي (sic) شكر الله
سعيع الله.


Although this MS. is revised throughout, it appears to be not more accurate than other copies of this work. Moreover, in the passages referring to ʿAli, ʿHasan, etc., there are many interpolations, which are apparently due to a Shīʿite copyist. The exordium is also different from the common one. It begins as follows:

الحمد لله الملك القديم المعين، الصمد
القدير المعصوم.

The beginning is ornamented, and the other pages are within coloured lines. On the title-page is a round ornament in gold, with an inscription, which latter is, however, nearly effaced.

814.

B 133. Size 8½ in. by 6 in.; fol. 386. Twenty-one lines in a page.

A large Commentary on ʿOsman Ibn al-Fāriḍ’s (d. a. H. 632) renowned Kaṣidah al-nailah. This commentary is chiefly mystic Kaṣidah. It is ascribed to Fargūstānī (Muḥammad b. Almād, d. about a. H. 700), the earliest interpreter of the Td'īyāk. Cf. H. Kh. ii. 86.

Plainly written, of the tenth century. Red lines round the pages.

This MS. is imperfect both at the beginning and the

end, and has other defects besides. The leaves are misplaced in binding; they should stand in the following order: 1–38 (beginning at verse 2 of the Kaşidah), 286, 164–285 (here some leaves missing), 49–55 (here a slight defect), 377–386 (here a larger defect, extending over 19 verses), 56–163, 316–376, 287–296, 39–48, 297–313, ending at verse 758. The rest is wanting. Much injured by insects.

The book has been wrongly inscribed as a commentary on a Kaşidah of Sa'dî (see fol. 1); cf. Catal. 224, xix.

815.

B127. Size 8½ in. by 5 in.; fol. 100. Twenty-one lines in a page.

Theosophic poems in erotic form, styled ترجمان البايوق by Muhâjir al-dîn Muḥammad b. 'Ali, commonly called Ibn 'Arabi (d. A.H. 638), with a commentary by the same.

See, for particulars, H. Kh. iii. 276; Cat. Lugd. ii. 75; and Aumer, Hds. Münch. 218.

Plainly written. Imperfect at the end.

Cat. 232, xxii.

816.

B125. Size 7 in. by 5½ in.; fol. 102. Twelve lines in a page.

Amplifications (تجمیس) of Muḥammad b. Abū Bakr b. Rashîd Bağdâdî’s (d. A.H. 662) Kaşidâhs in praise of the Prophet, styled تجمیس. See regarding these Kaşidâhs, H. Kh. vi. 422. Whether one of the two mentioned there is identical with this MS., cannot be ascertained.

There is no introduction. The first تجمیس begins:

بَيْدا تَبْذِرُ الْهَلَّ مَدَّحًا مَنْ تَدَجَّأ
وَلَنَّي بِجَمَالِ الْجَلَّ شَكْرًا مَعَطًا
وَلَخَمَتُ تُولِى بِالْصِّلَاوَةِ وَاتَّمَّا
أَصِلَّ صَلَاوَةُ نَعَا الرَّزِّيَّ وَالسُّفَا عَلَى مَنِ لَّهُ أَمَّا الْعَلِيَّ مَتَبِّهَة.

Well written, with vowel-points. Red lines round the pages. Many marginal notes. The end is missing.

817.

2110. Size 7½ in. by 5½ in.; fol. 7. Thirteen lines in a page.

Muḥammad b. Sa’dî’s Bâṣârî (d. A.H. 694) celebrated Kaşidah in praise of the Prophet, called آذانا. Cf. the editions of von Rosenzweig (Wien, 1824), and Râfs (Wien, 1860); Catal. Mus. Brit. 75; etc.

Well written, with vowel-points. The signature of the copyist on the title-page is effaced.

Injured by damp.

[College of Fort William.]

818.


An elegant copy of the Burdah.

Well written, with all the vowel-points. The first, middle, and last lines written in Thuluth. An ornament at the beginning. Gold and coloured lines round the pages.

[College of Fort William, 1832.]

819.

2114. Size 7¼ in. by 4½ in.; fol. 20. Eight lines in a page.

Another copy of the Burdah.

Well written, on tinted paper, ornamented and gilt, but incorrect. End: تَمَتْ تَعْمَامُ شَد رَوْزَجُهُم.

[College of Fort William, 1825.]

820.


The Burdah, with Persian interlineation, preceded by an introduction, also in Persian, which enumerates the properties of each verse as far as v. 56.

The text is legibly written in Nashk, with all the vowel-points added. The Persian portion is written in a small Nasta’îlîk.

[College of Fort William, 1825.]

1 So according to ‘Aṣkalânî, but Makrizi says that he died A.H. 696 or 697. Both these statements are mentioned in Ibn Hajar’s Commentary on the Hanâfiyah, see below, no. 624.

2 Cf. Râfs, die Burda, p. 23.
821.


Another copy of the Burdah.

Boldly written, on a tinted ground. Spaces are left for a Persian interlinearisation, which, however, has been added to the first verse only.

Seal and signature of Mr Muhammad Asad Khan, dated Bijapur, A.H. 1185.

[Tipu.]

822.

2289. Size 7½ in. by 5¾ in.; foll. 56. Twenty-one lines in a page.

كتاب شرح بردف الصدمة للعالم العالم الكشخ خالد الأزهر البحري الغ


The preface begins: اما بعد حمد الله المستحسن التحمة: The author gives in is an account of the origin of the poem. The text is given in portions, according to the connexion of the verses. The commentary is very circumstantial at the beginning. It consists usually of three sections: explanation of words, grammatical analysis (الغراض), and general interpretation (معنى الاسم).

This copy is rather carelessly executed, and only the earlier portion of it has been emended. A Persian translation of the verses is added on the margin, by a different hand. The writing is much injured by damp.

[College of Fort William.]

823.

B 126. Size 7½ in. by 4 in.; foll. 31. Fifteen lines in a page.

Another Kāsidah by Būṣīnī, on the excellency and the miracles of Muḥammad. It is entitled أم الغریب, but it is more commonly called from its rhyme, ام الغریبة.

See H. Kh. iv. 537.1 Cf. Cat. Bodl. i. 254, ii. 339.

Plainly written, with vowel-points, by one Șādīk.

824.

B 70. Size 10½ in. by 7 in.; foll. 241. Twenty-one lines in a page.

A copious Commentary on the Hanafīya, by Shihāb al-dīn Ahmad b. Ḥājar Hādamī Makki (d. A.H. 973). It is entitled, and also افضل القرى لقرأً أم المنهج العظیم القری. It was composed A.H. 966. Cf. H. Kh. iv. 557.

Prefixed to it is a long preface (foll. 1–6), which begins: الحمد لله الذي اختص نبياً مصطفى بتكب اخر الفضلاء، وأجر حاله. The date of the author runs as follows (foll. 239):

وقت الفاسحة مهرب قريب نصف ليلة التجمیدة ثانی جمادی الأولى سنة سبع وستین وتسعتمانة.

Well written. Dated Monday, the last of Jumāda I, 991. Various marginal notes in the earlier portion. On foll. 340 and 341 are added an extract from the Tafsīl في بيان الشجرة النبویة, and some notes قائد.

Slightly injured.

825.

B 121. Size 10½ in. by 6 in.; foll. 291. Twenty-two lines in a page.

Another copy of the preceding Commentary.


826.

2291. Size 9 in. by 5½ in.; foll. 205. Twenty-five lines in a page.

Foll. 1–186. Another copy of the same Commentary.

The complete text of the Kāsidah is added on the margin. Emendations and various glosses.

1 The statement of H. Kh. regarding the name is taken from Ibn Ḥajjār's commentary. See the following no.

2 See H. Kh. ii. 383.
Foll. 187–194. A long poem in praise of Muhammad, beginning:

_prefixed (foll. 1–7) two anonymous poems of a very ingenious design. The first of them begins:

_prefixed (foll. 1–7) two anonymous poems of a very ingenious design. The first of them begins:

_prefixed (foll. 1–7) two anonymous poems of a very ingenious design. The first of them begins:

Prefixes are (foll. 1–7) two anonymous poems of a very ingenious design. The first of them begins:

Prefixes are (foll. 1–7) two anonymous poems of a very ingenious design. The first of them begins:

Prefixes are (foll. 1–7) two anonymous poems of a very ingenious design. The first of them begins:

The other, which is inscribed

The other, which is inscribed

The other, which is inscribed

It consists of twenty verses. All of these, as well as single sections of them, which are written in red, may be transposed, and the poem may thereby be varied in 360, or, as is added in a postscript, rather in millions of ways.

Cat. 228, xi.


Cf. no. 802.


Well written, in a large hand, with vowel-points, but incorrect. Much ornamented and gilt.

[College of Fort William, 1825.]

829.

2505. Size 8 in. by 5 in.; foll. 154. About twenty lines in a page.


It is arranged alphabetically. Begins:

Not very clearly written. The diacritical points are often omitted, but the "unpointed" letters are frequently marked. The titles are written in yellow. The copy was made for Wajih al-dīn...\[...

II. Foll. 69–100. Religious and Mystic Poems by various authors, such as Imam al-Fārīd (d. 632),...
Ja'far (Barhān al-din Ibrāhīm b. 'Omar, d. a.h. 732), 'Abd al-Lātīf Bakkī, etc. Many of the poems are anonymous.


Written in a small hand, resembling that of the preceding piece. Headings in yellow and red.

IV. Foll. 143–150. A fragment of a Poetical Collection. Many of the poems contained in it are of the kind called خسیس.

Written like the preceding piece.

The remaining leaves of the volume are filled with various poems, which were added from time to time, by different hands.

Fol. 116 is a stray leaf, which does not belong to any of the above collections.

[College of Fort William, 1825.]

882.


An imperfect copy of the same work, in two parts, the first of which concludes with Chapter 42 (fol. 166).

Plainly written. Of the twelfth century. The beginning is wanting, and there is a considerable defect after fol. 6.

The first words are: وعده صلُّم ونصب مسلم بن...

from Chapter 1. At the end is the same tetradactyl as in the preceding MS., introduced by the words وما احصى ما قبل.

Cat. 230 (Vaz), x.

883.

2873. Size 12½ in. by 7½ in.; fols. 119. Twenty-one lines in a page.

The first part of Muḥammad b. Ḥanīfah b. Dā'in's (flourished about the beginning of the tenth century, in Egypt) اشعار الخراب من أشعار الخراب, that is, a selection from his Diwān (which is entitled اشعار الخراب), preceded by five dissertations (مقدمة), which are inscribed as follows:

I. في فصل الغزل وما ورد في شفته من النقل.

II. في علم الأدب وما ورد فيها من النقل المختب

III. فيما رأت فيه إنشابه من الجديد وترجت في نبذة مما أوتيته من منه التقدم بالجديد.

IV. بعض النصائد والمقاطع الجسان التي هي في الجيد.
Enschede: W. J. Hoek, 1882.

This, however, appears to be the colophon of the copy from which this MS. was taken.

Ends: This part of the same copy.

Beginnings: This part of the same copy.

Conclusion: This part of the same copy.
839.

B 79. Size 9½ in. by 6½ in.; foll. 552. Twenty-one lines in a page.

Another copy of the Kashkul, complete in one volume.

Well written. The fourth part is dated Tuesday, beginning of Muḥarram, 1085 (see fol. 447).

Conclusion: Thus the date of transcription of the copy. No sixth volume of the work is known to exist.

[1 Johnsen.]

840.

2227. Size 11½ in. by 6½ in.; foll. 315. Twenty-five lines in a page.

Another copy of the Kashkul in one volume, resembling, as it seems, the MS. described by Flügel, i.e. Written in Nastaliq, the lines running in various directions. Coloured lines round the pages. Of the twelfth century.

It concludes with the colophon of the original copy, which begins: Thus the date of transcription of the copy. No sixth volume of the work is known to exist (see fol. 69v.); the conclusion of the former is different from the common one, and something is omitted at the beginning of the latter, which commences: Thus the date of transcription of the copy. No sixth volume of the work is known to exist.

Foll. 310 and 311 should be placed between 306 and 307.

On the title-page are added: a tract proving the existence of God; a note regarding the anthropomorphism of various sects, which is derived from the author's own copy (transl. of Johnsen); and the names of the Seven Sleepers, the latter by a different hand.

In a strong binding of blue leather, with gold ornaments, and with frequent impressions of the mark (E) on the back.

[College of Fort William, 1825.]

841.

1169. Size 8½ in. by 6 in.; foll. 98. Seventeen lines in a page.

Kitab al-ḥadd al-manṣūba fī fanār maqāta al-muhajjirah. This MS. is a copy of the work, ascribed to Abū-l-Hasan Bakrā, probably by Shams al-Ḥusn Muhammad b. 'Abd al-rāhman Mîšrī, who died about 1495 (see H. Kh. Assim). It was printed at Cairo, A.H. 1282.

Beginning: Makkah, which are the places of the holy shrine; but it is not possible to mention them all. As a result, there is no place to mention the holy shrine....

The progress of the recitation is frequently marked by the words Tawâhir al-ḥāfat. A special authority is not introduced.

Plainly written, by 'Omar ibn Ḥiṣâjī. Dated Thursday, 23rd June, 1069. The copy was made for Shâhk, Shâkh of the Hâfiz Arabs, in al-Ṣa'dīl. A special authority is not introduced.

The single parts of the work form separate volumes...
POETRY AND ELEGANT PROSE.

842. 2699. Size 10½ in. by 7 in.; foll. 398. Fifteen lines in a page.

The first part of the Thousand and One Nights, ending with the 281st night (the Story of Prince Қamar al-zaman).

Beginning:

Well written in Nasta‘īlī. Rubrics often omitted. Quite modern.

843. 444. Size 9 in. by 5¼ in.; foll. 128. Eleven lines in a page.

The first portion of the Thousand and One Nights. Imperfect at the end, terminating in the fortieth night.

Beginning: 

Written in a large plain hand.

844. 1187. Size 10½ in. by 6½ in.; foll. 109. From twenty to twenty-five lines in a page.

A Collection of Tales and Romances, partly from the Thousand and One Nights.

Imperfect at the beginning. The first fragment relates the adventures of Amir Mūsā, governor of Africa under ‘Abd al-mallik, in search of the demons of Solomon. The remaining tales are inscribed as follows:—

Fol. 31. حكاية السندباد الأخرى وما جرى له من الأدوار والجنايئ الغريبة.

Fol. 39. قصة مارية والعباس ابن سلطان اليعن ومنبت ملك بغداد وما جرأ بينهما.

Fol. 50v. حكاية سليمان توم نزع الله منه الملك,

Fol. 59v. وما جرى عليه من المصائب والمحاني.

Fol. 64. حكاية دقيانوس والقبيبة احصاح الكفيف.

Fol. 65v. والرقيم وما جرى له.

Fol. 66v. حكاية بولل رحلة من كتاب الآمال عن ابن بابوية المتعمق.

Fol. 67v. من كتاب المرحوم حسین بن عبد الحكمة الثالثة.

Fol. 68v. والرحيون فيها على وجانب الله من الحالات.

Fol. 69v. الحكایة الرابعة والعشرون في يوم الولدين من كتاب المرحوم

Fol. 70v. أيضا هذه الحکاية من كتاب المرحوم حسین.

Fol. 71v. باشا ابن علی باشا.

Fol. 72v. قصة دلال المدنى وما جرى له مع النبي صلى.

Fol. 73v. موطقة ببولس لابورون الشيد وما كان منها.

Fol. 74v. قصة بشر ومحمد وما جرى بينهما من المراسلات.

Fol. 75v. والمحاسب.

Fol. 76v. قصة السليم وما جرى له مع النبي صلى.

Fol. 77v. قصة تنورات مكة زادها الله شرفًا وتعظيمًا.

Fol. 78v. وتكرى.

Fol. 79v. حکاية العادبة وابنها مظفرين رسى الله عنهما

Fol. 80v. إجتمع.

Fol. 81v. حکاية القلدرة (tie) أواء السادات ثلاثة.

Plainly written. Of the eleventh century. Conclusion (fol. 92).

Fol. 93. A poem in strophes of five lines, ascribed to یس اب‍-‍شیم (یس ابن ابی الشمائل).

Beginning: 

On fol. 2 is a story of Solomon; the following fourteen leaves are left blank.

According to the conclusion on fol. 92, the book is inscribed:

قصة قرندليه.
PROSODY.

845.
1077. Size 7 in. by 4¾ in.; foll. 75. Seventeen lines in a page.

A Commentary on Shadr al-din Muhammad Sada’s Kasidah on Metre and Rhyme. This is a commentary by al-Talib. The author, who is not mentioned, is, according to H. Kh. iv. 204 (v. عرعر الساور), ‘Ubaidallah b. ‘Abd al-Kafi b. ‘Abd al-majid ‘Ubaidi, and this is his second and shorter commentary. Cf. H. Kh. v. 21, 296; and Catal. Mus. Brit. 202, b.


A table of the metres and their varieties is on the title-page.

[Railkwar.]

RHETORIC.

846.
B 266. Size 11¾ in. by 7 in.; foll. 295. Eleven lines in a page.

A fragment of the third part of Siyāj al-din Abu Ya’qub Yusuf b. Muhammad Sakkari’s (d. A.H. 626) encyclopaedic work called مفتاح العلم. This part treats of Rhetoric (علم المعنى والبيان). It has become the basis of all the later works on that science. See H. Kh. vi. 15; Cat. Lgd. i. 124 sqq.; Cat. Mus. Brit. 253; Aunour, Hs. Munch. 309; etc.

Boldly written, with numerous notes. Of the tenth century. Section II. begins on fol. 201. It is inscribed الفصل الثاني في علم البيان من القسم الثالث من الكتاب. Ten fol. are wanting at the beginning. The first words are: للسعادة أو إذا قال الله. Two fol. are missing after fol. 266. The latter portion is much injured by damp. Imperfect at the end.

Erroneously inscribed نشر مغنى لبيب; cf. Catal. 234 (Nehow), i. 3.

847.
2156. Size 10 in. by 6 in.; foll. 260. Twenty-nine lines in a page.

A Commentary (by أدول) on the third part of the مفاتح العلم by Sa’id al-din Mas’ud b. Omar Taftazani (d. A.H. 792). See H. Kh. vi. 16.

This commentary is very rare. It is one of the latest works of Taftazani, which he wrote at the request of his friends, having been previously engaged in writing glosses on the Kasidah. He completed it in Shawwal, 787.

Carefully, but inelegantly written in a Persian hand, somewhat difficult to read. Has the following colophon:

وقد اتّفق التارَمَعّ مِن كتابَهُ هذه النسخة
وكتب يحمِّل الله وحسن تسيره على يد العبد
الضَّمَّ يعُمِّرُ المُفتَاحَ إلى مغْنَيَة النَّبي
بدَرَّ بِحنم مَعْمَد

These glosses remained unfinished.

1 According to a note at the end of this MS., and to the list in no. 849.
Many marginal notes in the first portion. At the end are added some moral tracts (foll. 252v.-253). Injured by damp and by insects.

Bound with this is—

Foll. 254-257. A short treatise on the Metres, ascribed to Abu'l-Kasim Muhammed (sic) b. 'Ali Kairidi. Begins:

{page break}

Written in Nasta'liq, of the tenth century. Some notes. It is followed by a list of Arabic names of stars, explained in Persian, and two astronomical tables.

[College of Fort William, 1825.]

848.

B 237. Size 10¾ in. by 7¾ in.; foll. 228. Mostly thirty-one lines in a page.

Another copy of Taftazani's Commentary, slightly imperfect at the beginning.

Clearly written in a cursive hand. Completed on Thursday, 29th Shaban, 822, by 'Ubayd b. Hamid al-din al-samasi (?). Emended. Some notes. The beginning is written in a different, large hand.

The first complete gloss begins (foll. 5 of the preceding no.). Injured by insects.


849.

1596. Size 9 in. by 4¾ in.; foll. 142. Seven lines in a page.


Petersb. 216; etc. This work was printed at Calcutta, 1815, and at Constantinople, a.h. 1260. Part of it has also been published in Mehran's Rhetorik der Araber.

Well written in Nasta'liq. The colophon runs as follows:

Крома 3-ека махбута тариях мензакан ви: "

A ticket, which is attached to the end of the colophon, contains the erroneous statement that this is a work of Taftazani, written by him, a.H. 787, at Samarqand. It is followed, on the next page, by a list of Taftazani's works, with their respective dates, derived from Taftazani himself.

The error arose from confounding the present work with that described under the preceding nos.

A list of the contents is added at the beginning of the volume.

850.


I. Foll. 4-36. Kaswoni's. See the preceding no.

II. Foll. 39-196. A larger work on Rhetoris, by the same author, arranged like the preceding one, to which it serves as a commentary. It is entitled "al-muhaba.

This work is of rare occurrence. See H. Kh. ii. 404, 409; cf. Mehran, Rhetorik, p. 8. As the author states in the preface, it contains also the materials of "Miftah" which are omitted in his "Tahqiq al-ilm," as well as those of the "Jalal ad-din" (d. A.H. 474), which had not been incorporated with the "Miftah.

Carefully written in the hand of a scholar, often with distinction of the "unpointed" (فم) letters. Of the eighth century. The second treatise has been revised, and collated with another MS. On the margin of it are notes and extracts from earlier commentaries on the "Miftah," and from other works.

All the available vacant spaces of this volume are filled with various notes and extracts, in Arabic and Persian. Injured by damp and by insects.

1 The MS. has {sic}.
851.

B 446. Size 6 in. by 4½ in.; foll. 115. Thirteen lines in a page.

A Commentary on the *Idāḥ*, intended to confute the unjust criticisms made in this work on Sakkātī. The author is (Ismāʿīl al-dīn) Yaḥyā b. ʿAḥmad Kāshānī (who, according to H. Kh. i. 208, flourished in the tenth century). This commentary is mentioned occasionally in H. Kh. vi. 18. It is dedicated, in the preface, to Wazir Ghiyāth al-dīn.

The passages of the *Idāḥ* referred to are introduced by “تَال صاحب الابنام,” and they are followed by the author's refutations, marked by “اِذْ.”

Neatly written. The first folio is wanting. Begins: الله خلصة جماله.

Imperfect at the end.

852.

B 251. Size 10½ in. by 7 in.; foll. 197. Twenty-one lines in a page.

A Commentary (مَعْرِيض) on the *Tafsīr al-ʾUthmānī* by ʿAlī b. ʿAbdullāh al-ʿAlawī al-Karīm, Sultan of Harat. See H. Kh. ii. 491; Flügel, H. d. p. 310; Mehren, R. d. p. 8; etc. This work was printed at Constantinople, a.h. 1260. The first portion of it was also printed at Lakūnā, a.h. 1265.

Carefully written. The colophon runs as follows:

أم الكتاب المبارك بعون الله تعالى رحمه عليه يد المعلم الماهر هزهه (sic) باحاج خليل وجرهن الأولى خمادى (sic) بالأولى من شهر شعبان، ومثنى ومثنى ماله.

The earlier portion (foll. 46-52) of this volume is in a different hand, but of about the same date. The author's preface, which had been omitted, has been subsequently added from an old MS. (foll. 1-3). Notes.

853.

B 253. Size 9½ in. by 6½ in.; foll. 251. Twenty-one lines in a page.

Another copy of the same work.

At the end is the author's date, as given elsewhere. He began his work on Monday, 2nd Ramaḍān, 742, at Jārāgītah, and completed it on Wednesday, 11th Safar, 746, at Harat.

Well written, by ʻAbd al-karim b. Dāʾūd Ṣiddīkī Ǧanaqji, for Ḥāfiz Muhammad b. Muḥammad Sharīf. The latter states in a note at the end that he revised the copy and added the copious glosses which are to be found on the margin, during five months of the year A.H. 1063, at Ǧanaqji.

A list of the contents is on the fly-leaf.

855.

B 249. Size 11½ in. by 7½ in.; foll. 195. Thirty-one lines in a page.

Another copy of the same work.

Plainly written. Revised. The last folio are mutilated.
856.
Another copy of the same work.
Plainly written. Frequent marginal notes. Worm-eaten.
[Bibl. Leydeniana.]

857.
148. Size 12½ in. by 7½ in.; fol. 503. Seventeen lines in a page.
An elegant copy of the same work.
Boldly written in Nastaliq. Has the following colophon:
"تمت كتاب مطول أكتب بأمر خواجه بابا دارهم خان. مصادره شهر مركز أسد يد طول الله عمر روزان دوله رفعه فقير حقيق خانزاد ندري نصرا لله تاريخ." 17

The beginning is ornamented. The other pages are within gold and red lines, and have a double space for glosses, which have been added in several places, invariably from the Ḥashiya of Ḥarawi.
Foll. 293-296 should be placed after fol. 286.

858.
47A. Size 9½ in. by 7 in.; fol. 254. Generally twenty-one lines in a page.
Another copy of the same work. Written in various hands. Copious marginal notes. Slightly injured by damp.
[Johnson.]

859.
Another copy of the same work.
Plainly written; the end in different hands. Numerous notes. Defects after foll. 20, 39, and 297.
The beginning soiled.
Seals of Iktiṣār Khān, Nasr Jang, etc., on the title-page.
Cf. Stewart's Catal. 118.
[Tippana]

860.
B 252. Size 10½ in. by 6 in.; fol. 345. Twenty-one lines in a page.
Another copy of the same work, imperfect and much injured at the beginning. Eight leaves are missing.

861.
1087. Size 7 in. by 4½ in.; fol. 141. Seventeen lines in a page.
The first gloss is:
"قلو ويدا يظهر الفرح"
Very neatly written in Nastaliq. The colophon runs as follows:
"وقد وقع النفل من تسميم الصايمة السفاحية قديس مؤلفها في شهر حجة العرام المنتظم في سلك شهر ثمان من سبتمبر ونعمين وتسعماء كتبها أغضب عبد الله عبد الله بن لطيف الله غفر دنونهما."

Additional notes by the author, and numerous other glosses, on the margin. An ornament at the beginning. Gold and blue lines round the pages. Slightly injured by damp.
[Hastings.]

862.
The same Glosses.
Closely written. Revised. Marginal notes. Slight defects after foll. 31 and 33.
Cat. 237, vi. 2 (?).

863.
Another copy of the same Glosses.
Plainly written. Colophon:
"تمت هذه الزلالة تصنيف خلافة أبا عبد الله مصطفى صلِم مرت السيد"
864.
2134. Size 9½ in. by 5½ in.; fol. 191. Seventeen lines in a page.

Another copy of the same Glosses, plainly written.
The title of the work is added at the end by another hand.

Seal of Nusrât Jang.

[College of Fort William, 1825.]

865.


The commentary begins: ُالله الخ اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَل اَا
B 256. Size 9 in. by 6 in.; fol. 418. Twenty-one lines in a page.

Another copy of the same Glosses, imperfect at the beginning.

Plainly written. Has the following colophon:

الكتاب المعقل بالضعف بين السياق للقائم
أثران بالعلم والذين يرغبون في تحسين الكمالات
بغير النسيء، هو الوحيد بين طلائفه المسنى يحمي
جلال الله ول والذي ونذبه واحفظه عن خانة
الأسر بحومة سيده العرب والليطمة
في غلسفين العتبر والمسك مسليل
في لطفية للشهداء(Student)
تدع ملك كل حلوة شغفا
الجنس إلى الجنس كما يقول

Then reads the following:

أتم ورجال عن إنسان هذا الكتاب وعون الملك
الطيب على نداد القرآن للغنى مدع بن سيد
لم تدع الله البديع في مكان المشترى يوم الإعفاء الناموس
بضع من العبان سنة إحدى وتسعين مائة (54)

A few corrections and readings of another MS. are on the margin. Only one leaf seems to be wanting at the beginning. The first complete gloss is:

قوله وكسمنا ميدان الإضاءة

869.

1759. Size 8 in. by 4½ in.; fol. 192. Twenty-five lines in a page.

Another copy of the same Glosses.

Well written. The colophon runs as follows:

الكتاب المعقل بالضعف بين السياق للقائم
أثران بالعلم والذين يرغبون في تحسين الكمالات
بغير النسيء، هو الوحيد بين طلائفه المسنى يحمي
جلال الله ول والذي ونذبه واحفظه عن خانة
الأسر بحومة سيده العرب والليطمة
في غلسفين العتبر والمسك مسليل
في لطفية للشهداء(Student)
تدع ملك كل حلوة شغفا
الجنس إلى الجنس كما يقول

870.

B 257. Size 10 in. by 5½ in.; fol. 360. Twenty-four and twenty-six lines in a page.


Bij. Libr., A.H. 1025, from Shâh Nawâs Khan. Cat. 237, iv. (?).

871.

2086. Size 9½ in. by 5½ in.; fol. 309. At first twenty-three, afterwards twenty-nine lines in a page.


[College of Fort William, 1825.]

872.

B 255. Size 9½ in. by 6½ in.; fol. 220. Twenty-five lines in a page.

Another copy of the same Glosses.

Well written. Dated 4th Safar. An ornament on the first page, gold and coloured lines round the others.

Bij. Libr., A.H. 1026, from Shâh Nawâs Khan.

873.

2335. Size 6½ in. by 3 in.; fol. 392. Twenty-one lines in a page.


The author, in his preface, refers to the glosses of Jurjânî, which he had read with his grandfather, in his early youth.

Plainly written. Carefully revised in 1115. Red lines round the pages.

[College of Fort William, 1825.]

1 The following words are doubtful.
874.
1459. Size 9 in. by 5¼ in.; fol. 279. Twenty-one lines in a page.

Another copy of the preceding Glosses. Well written. [Hastings.]

875.
B 259. Size 7¾ in. by 5 in.; fol. 243. At first sixteen, afterwards from twenty-one to twenty-three lines in a page.

Another copy of the same Glosses, imperfect at the beginning.

The greater part of it is written in a plain Naskh, but the beginning and the concluding portion are in a minute Nasta'lik character.

Frequent additions by the author are written on the margin. Colophon: ملك عاد الله مولى بدر

_partitioned the work he saw; in the end a series of short passages written in a small hand.

Sixty-three foll. are wanting at the beginning. The last leaves are slightly injured by insects.

876.
1282. Size 10½ in. by 6 in.; fol. 344. Twenty-one lines in a page.

Glosses on the المولى, by 'Abd al-Hakim Siyalki (d. soon after A.H. 1060). Cf. H. Kh. vii. 798. These glosses have been printed at Constantinople, A.H. 1227 and 1241.3

Beginning: قوله افتح كتابة الله أي كتابة المقدّر في الذن daha.

Plainly written in Nasta'lik, by Ḥāfiz Muhammad 'Ali. Revised. Some notes. Foll. 8–9 and foll. 10–11 should be transposed. [Hastings.]

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877.

The shorter Commentary of Tārīkhānī on the اخترص المفتاح, commonly called اخترص المفتاح. It was completed A.H. 756, and dedicated to Sultan Jalāl al-dīn Aḥmad Bāzūr Maḥmūd Jān Beg Khan. Of H. Kh. ii. 404; Cat. St. Petersb. 189; Von Kruft, Hdd. orient. Akad. 22; etc. This commentary has been frequently published in India, first at Calcutta, 1813. It was also printed at Constantinople, A.H. 1259.

Extracts from it are given in Meherun's Ρητορικ der Araber.

Well written in a small hand. Of about the ninth century. Covered with notes of various origin. The beginning of the work is here in two copies, the first of which breaks off on fol. 3. The vacant pages at the beginning and at the end of the book are filled with various extracts in Arabic and Persian.

Bijur Libr., a. H. 1628.
Cat. 237, viii.

878.

Another copy of the preceding Commentary.

Well written in Nasta'lik. Dated 1st Jum. II., 877. Frequent extracts from "the Glosses" (of Khudāi, see no. 886) are on the margin. Both the beginning and end are injured by insects.

Cat. 235, viii. (?).

879.
2107. Size 8½ in. by 5½ in.; fol. 174. From fifteen to twenty-one lines in a page.

Another copy of the same work.

Written in Nasta'lik. Completed on Sunday, 30th Rabī' II., 1070, by Shaikh Farid b. Shaikh Ibrāhīm Chishti, at Bijapur. Some notes. A list of the contents is on the title-page. Foll. 38–42 should be placed between 19 and 20.

On the fly-leaf we find the spiritual pedigree of the...
RHETORIC.

aforesaid Shaikh Farid (Kadiri order—نشر طالان—المردان قادرة)، written by Husein b. Muhammad, a.h. 1083, at ... مسلم البيئة ... [College of Fort William, 1825.]

880.

Another copy of the same work.
Written in Nasta’līq, with numerous notes. Dated Ramadān, 1015. The first fol. is wanting. Begins: 

On fol. 171-5 are various extracts.
Cat. 287, i. 5.

881.

2024. Size 11½ in. by 6 in.; fols. 208. Fifteen lines in a page.
Another copy of the same work.
Well written, by ابراهيم بن ملا البدناء عرف لاك موضع موضع كبتجي. Dated Ramadān, 1119.
Copious notes in the earlier portion.
Seal of ‘Abd al-wahhāb Khan, dated a.h. 1168.
[College of Fort William, 1825.]

882.

434. Size 10 in. by 5½ in.; fols. 207. Seventeen lines in a page.
Another copy of the same work.
Written by the same hand as no. 856. Fol. 180 has been left blank, something being wanting. The first fol. is supplied by a more modern hand. A few notes.

[Johnson.]

883.

2997. Size 7 in. by 5½ in.; fols. 139. Seventeen lines in a page.
Another copy of the same work, imperfect at the beginning. The first words are: بالبغد والفراغ.
Written in a small cursive hand. Of the ninth century. Red lines round the pages. Frequent interlinear and marginal notes. Injured by damp in several places. Slight defects after fols. 3 and 31.

884.

1040. Size 9½ in. by 5½ in.; fols. 88. Twenty-three lines in a page.
Another copy of the same work, incomplete at the end.
Legibly written in Nasta’līq, with notes. Injured by damp.

885.

Another copy of the same work, neatly written, with numerous notes, but very defective.
Fols. 1 and 50 are injured.

886.

2206. Size 8 in. by 4½ in.; fols. 91. Fifteen lines in a page.
Glosses on المختصر, by Maulānāzādah (Khuttā‘), who flourished in the ninth century). These glosses are also to be found in Catal. St. Petersb. p. 191, no. 100. They were printed at Calcutta, a.h. 1256 (149 pp.).

The surname of the author is given here according to the Calcutta edition. It is elsewhere spelled ختتاء. He is probably identical with the Nizām al-dīn ‘Othmān Khaṭṭāt (d. a.h. 901, sic), or Maulānāzādah ‘Othmān Khaṭṭāt, mentioned in I. Kh. ii. 407 sq., 447. The glosses mentioned ib. p. 408 seem to be different from these.

Begins: "حمدلك اللهم على ما أعطيتنا من سوايغ ... النعم ..."

Legibly written in Nasta’līq and Shikastah, occasionally across the pages. Marginal notes. The text of the Makhtasār is partly added on the upper margin. This copy was made by ‘Abd al-razzāq Husaini, ... at ... a.h. 1092.

The earlier portion of this MS. has been misplaced in binding. The leaves should stand thus: fols. 1-6

1 We read in the editor’s conclusion, p. 127: المنسوب إليه: ياتٌ وفّر ...
ARABIC MANUSCRIPTS.

(here a slight defect), 7–8 (another defect), 9–20, 22, 23, 21, 25, 26, 24, 30, 27–29, 38, 32–37, 31, 39–41, 43, 42, 44 to the end.

[College of Fort William, 1825.]

887.

B 261. Size 9½ in. by 6 in.; fol. 448. Twenty-three lines in a page.

Another Commentary (مَعْرُوج) on the تَنْخِيص of the المنَاح, by Ibrāhīm b. Muḥammad b. 'Arabāhāh

ISFARĀ'IKY (Iṣām al-dīn, d. A.H. 943). It is commonly called الأَلْوَل, on account of its being even larger than Taftāzānī's المُتَصَلَح. Cf. H. Kh. ii. 410.

Plainly written by several hands. A lacuna after fol. 271 is indicated by two blank leaves. Some portions are much injured by insects, and the end is in a ruinous condition.

Rij. Libr., A.H. 1014, from Amin Khān.
Cat. 237, ii. (?).

GRAMMAR.

888.

420. Size 9¾ in. by 6½ in.; fol. 211. Twenty-five lines in a page.

A remarkable work on Syntax, the author of which is not named. He is later than Zamakhsharī, but is wont to quote and compare the oldest authorities, such as Khalīl, Shabwārī, Aḥfāsh, Māzānī, and the schools of al-Rāṣrāh and al-Kūfī in general. Classical poetry is also frequently cited and explained in his work. The title of it is not to be found, nor can anything be learnt from the preface, the beginning of which is, moreover, mutilated. The first words are: فَعَلَتِ الوَلَدُ ﻟَوْ أَعْلَى الْآثَرُ ﻟِمَعِيَّنَةَ كَلِمَةَ اللَّهِ نَأَجَّرُ إِلَيْهِ. Another passage, shortly after Verse 1, runs as follows:

The treatise begins with explanations of grammatical terms, such as the كَلِمْ, الفُظْلْ, النِّطَاق, etc. The first chapter commences as follows (fol. 5): بَيْنِي وَبَيْنِي ِلَكَمْ وَبَيْنِي وَبَيْنِي ِلَكَمْ مَيْدَانِ ٰالْعَبَدُ وَالْحُمِّيَةُ; the second (fol. 12) is inscribed بَيْنِي وَبَيْنِي ِلَكَمْ مَيْدَانِ ٰالْعَبَدُ وَالْحُمِّيَةُ; the third (fol. 17) is inscribed بَيْنِي وَبَيْنِي ِلَكَمْ مَيْدَانِ ٰالْعَبَدُ وَالْحُمِّيَةُ, etc.

Carefully written in a good hand. Of the seventh or the eighth century. Imperfect at the end. The first and last leaves are mutilated; several others are injured by insects and unskillfully mended. Foll. 11 and 14 should be transposed.

The book is wrongly inscribed مَغْنِيَّ سَقْرَمْ خَوْرَ, by a later hand.

[Johnson.]

889.

108. Size 9½ in. by 5½ in.; fol. 32. Ten lines in a page.


Begins: الجَمِيعُ لِلْهَادِيِّ رَبِّ الْعَالَمِينَ... فَالشَّمْعُ الْأَمَامُ.

The treatise begins with explanations of grammatical terms, such as the كَلِمْ، الفُظْلْ، النِّطَاق، etc. The first chapter commences as follows (fol. 5): بَيْنِي وَبَيْنِي ِلَكَمْ وَبَيْنِي وَبَيْنِي ِلَكَمْ مَيْدَانِ ٰالْعَبَدُ وَالْحُمِّيَةُ; the second (fol. 12) is inscribed بَيْنِي وَبَيْنِي ِلَكَمْ مَيْدَانِ ٰالْعَبَدُ وَالْحُمِّيَةُ; the third (fol. 17) is inscribed بَيْنِي وَبَيْنِي ِلَكَمْ مَيْدَانِ ٰالْعَبَدُ وَالْحُمِّيَةُ, etc.

Carefully written in a good hand. Of the seventh or the eighth century. Imperfect at the end. The first and last leaves are mutilated; several others are injured by insects and unskillfully mended. Foll. 11 and 14 should be transposed.

The book is wrongly inscribed مَغْنِيَّ سَقْرَمْ خَوْرَ, by a later hand.

[Johnson.]

890.

B 9. Size 7½ in. by 5 in.; fol. 49. Seven lines in a page.

Nāṣir b. ʿAbd al-sayyiḍ Muḥammad's (d. A.H. 610) Grammar, entitled المُعَلَّج. See H. Kh. v. 582; Cat. 855.

1. Alias Muḥammad b. Ahmad, see H. Kh. vii. 858.

A Commentary (by تولى) on the preceding work, entitled تأويل by Tāj al-dīn (alias Sirāj al-dīn) Muḥammad b. Muḥammad b. Ahmad b. al-Ṣaḥīḥ Mayrānī (flourished about the end of the seventh century). Cf. H. Kh. v. 583; Flügel, Hds. Wien, i. 158; Cat. Bodl. ii. 436; Amor, Hds. München. 317; etc. It was printed at Lakhnau, about A.D. 1856, with glosses and a preface, which is wanting in all the MSS.

Clearly written in Nastaʿlīk. The colophon runs as follows:

إذا المَلَأَي بعبود مَعِنْ مَهْمَعَ كِتَابُ هَذِهِ النَّسْمَةِ المسماً في شرِّ النَّسْمَةِ المصْحَاب

بيِّر شِبَع مَعِنْ جَلَّ شَبْعٍ خَيْرٍ للهِ أَبِي شِبَعٍ عَدُّ الْوَلَدُ النَّوْعِي الْفَطْحِي الْفَارِوْقِي مَالِكُهُ هُوَ الَّذِي كَتَبَ هَذِهِ النَّسْمَةَ الخَيْرَ.

Some notes. Coloured lines round the pages. Injured by insects.

[Seal of Nāṣrāt Jāng.]

293. Size 8½ in. by 4½ in.; fol. 280. Eleven lines in a page.

Another copy of the same Commentary, plainly written, by Muḥammad Jaʿfar, A.H. 1189.

[Seal of Khān Jahān.]


Another Commentary (مَعَوْجِ) on the same work, inscribed إلى. It is identical with the commentary described in Flügel, Hds. Wien, i. p. 161, no. 169, under the supposed title الإصْحَاب. The author is not ascertained. Extracts from a commentary with the title إلى are to be found in Fleischer, Cat. Lips., p. 340, no. xiv. 2. Cf. Stewart's Catal., p. 127, xxxii.

Boldly written, of the twelfth century.

Seal of 'Abd al-samad Khān Dilīr Jāng, A.H. 1185.

[B32. Size 7 in by 5 in.; fol. 38. Eleven lines in a page.

A fragment, containing the concluding portion of the grammatical treatise للباب, by Tāj al-dīn Muḥammad b. Muḥammad b. Ahmad b. al-Ṣaḥīḥ Mayrānī, the author of the preceding work. See H. Kh. v. 302; Flügel, Hds. Wien, i. 173.

The text is accompanied by copious glosses, which were compiled by an unknown author, a.H. 736, at Niṣābūr.

Carefully written, finished at the beginning of Rabi' I., 799, by Muḥammad b. Muḥammad b. Ahmad b. 'Abdallah, مُوَدَّةُ النَّمَسَبَبَرِي اسْتَطْلَف

The first words are: تَحَلُّ رأَيْتُ النَّمَسَبَبَر

On the last two pages is added a short treatise on the meaning of the grammatical term للباب. It begins: هذه

The lessons contain twelve glosses.

Well written, by a different hand, with marginal notes. Worm-eaten.

1. It would appear, from the beginning of this commentary, that it is not identical with الإصْحَاب in Cat. Lugd. i. 35 sq.
2. From fol. 93 of the original pagination.
3. H. Kh., however, confounds this work with the see no. 896.
4. See regarding him, H. Kh. iii. 362, iv. 445.
895.

Cf. H. Kh. v. 303; Cat. Lugd. i. 42; Casiri. i. 61, ccxxv.

Beginning as in H. Kh. The conclusion is omitted.


Bij. Libr., a.h. 1024, from Ḥasan b. Kāsim, the physician, whose seal and note (dated a.h. 970) are on the title-page.
Cat. 235, ii. 1.

896.
B12. Size 9½ in. by 6 in.; foll. 207. Twenty-seven lines in a page.

Another copy of the preceding Commentary.

It gives Fāṭiḥ's conclusion, but not the date.

Written in various styles; finished on 18th Dhu'l-ḥaḍād, 832, by Abu Yūsuf b. Bahā al-dīn Sīghābī (السماق). Marginal notes.


897.
B25. Size 6½ in. by 5½ in.; foll. 103. Twenty-three lines in a page.

A fragment of the same Commentary, imperfect both at the beginning and end.

It corresponds to foll. 106r.-115 of no. 893. The first words are: كَرْحَل وَرِجَال.

Written in a small hand, difficult to read. Frequent marginal notes. Injured by white-ants.

Erroneously inscribed اَجِزَاء حَاْيِض مَلا عِضَام; cf. Cat. 235, iii. 19(?).

898.

Another Commentary (مَرْجُو) on the Lūdāb. The author is not mentioned.

It begins, without a preface: تَال الْسِّنَانِ الأَخْلَقِينَ وَالْإِمَامِ المَدْفَنِ تَلَّى الْمَلَكَةِ وَالْجَهَيْرِ... The author is not mentioned.

Well written. Frequent notes in the earlier portion. Imperfect at the end. The last few leaves are much worm-eaten. The beginning is also injured.

On the title-page is a fine square ornament, containing the inscription, according to which the MS. was captured at Muḥammadābād-Būdar, and became part of the library of the Būdar Aṭā Syāh (II.), a.h. 1027. The seal of the latter, bearing the inscription عَنْبَة الْرَّيْبَةُ كَفَّانَةُ الْأَبْدَيْنَةِ, is impressed on the first page.
Cat. 235, xviii.

899.

A concise Grammar, entitled (fol. 5r. اَلْجَلْبُ الْيَلَبْ) في علم الأَرْبَاب. The author of it is not mentioned, but, according to the beginning, it appears to be identical with the work mentioned in H. Kh. v. 306, no. 117r. H. Kh. ascribes it first to Tāj al-dīn Isfārā'īnī, but quotes subsequently the contradictory statement of a Commentary, in which the author is named SHAMS AL-DĪN 'ABD AL-MUN'IM B. MUḤAMMAD BAR-RIWĀDI. The latter statement is more probable, as H. Kh. evidently confounds the present treatise with Isfārā'īnī's Al-lābāb, before mentioned (no. 894). This would appear from his general description of the latter work (p. 302) which is in fact taken from the preface of the present treatise.1 The author of it cannot be later than the eighth century. He dedicates his work to a Wāzīr (مَالِكْ دَاووُوْن), named Shams al-dīn. No other copy known.

The preface begins:...

1 Hence arose the incoherences noticed by Flügel, Hdas. Wien, i. 173, note 4.
The text given is in portions, which are explained successively (by قوله).

This copy is in two volumes, the first of which concludes on fol. 171, as follows:

The second vol. begins (fol. 174v.)

Footnote:
1 Erased.
904.
Another copy of the Kāfyah.
Well written in a large hand. Completed on 8th Rabi' I., 1168, by Muhammad Fādīl. Marginal notes. Coloured lines round the pages.

[Johnson.]

905.
1381. Size 10 in. by 5½ in.; fol. 89. Five lines in a page.
Another copy of the same work.
Well written in Nasta'liq. Copious notes. The scribe gives his name as محمد أمير نظم الدين.

[Tippu.]

906.
Another copy of the same work.
Well written. Some notes at the beginning.

907.
2614. Size 8½ in. by 5½ in.; fol. 127. At first three, afterwards five lines in a page.
Another copy of the same work.
Well written. Completed on Sunday, 19th Dhu'il-hijjah, 1191, by سيد حسن مرب عرب جنر لد سيد محمد عرب جنر.

[Bibl. Leydeniana.]

908.
Another copy of the same work.
Well written, with vowel-points. Completed on 16th Jumāt I., 1194, by Muhammad Ismā'īl. Slightly injured by damp, and mended.

[Bibl. Leydeniana.]

909.
Another copy of the same work.

Plainly written in Nasta'liq. Dated A.H. 1209.
Notes in Arabic and Persian. Prefixed is a list of contents.

[Bibl. Leydeniana.]

910.
2595. Size 10 in. by 6½ in.; fol. 132. Five lines in a page.
Another copy of the same work.
Boldly written. Date, A.H. 1217. This copy was made by a student, named Muhammad b. Ahmad, under the superintendence of his teacher, 'Ali Hasanl. Notes in the earlier portion.
On fol. 1 are various extracts, by the same hand, amongst them a poem ascribed to 'Aṭi, which begins:

لبيك لبيتك أنت مولاه.

[Bibl. Leydeniana.]

911.
Another copy of the same work.
Plainly written in a large hand.

[Sir Charles Wilkins.]

912.
381. Size 10½ in. by 7 in.; fol. 217. Thirty-five lines in a page.

¹ It is not contained in Cod. Lugd. lxvii, as is stated in Catal. Lugd. I., p. 37, following Weijers, Orientalia, i. 355 seq. The work in question is a commentary by the author himself. Compare Aumer, no. 714.
1. From the margin.

2. A gloss on the margin says: "منصب إلى قرأ وهي المشهد الرؤوي. Then the place would be Mashhad in Khurasan.

3. This word is scored out, and the figure * written over it.

4. E.g., as far as fol. 216v. in no. 913.

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Vol. 2 (fol. 191r.) begins as the St. Petersburg MS. Various defects in the earlier portion, including the first quire, have been supplied by later hands. The latter portion (from fol. 220) is written in a small clear hand of about A.H. 1000.

A small ornament at the beginning. Blue lines round the pages. Worm-eaten.

Cat. 235, iii. 3.

914.

1953. Size 10 1/4 in. by 5 1/2 in.; fol. 583. Twenty-five lines in a page.
Another copy of the same work, in two volumes.

The first gloss begins here: تولى الكلمة... علم أن الكلمة مفردة للكلم مثل تمرة وتمر الخ. The first vol. concludes (fol. 253) as follows:

Cedroph: من اسماء ومحمده الله العامان من بين هذا الكتاب الأزهار وهو محمد بن عبد الله الامام الخokes: ثمانين وسبعين سنة.

The second vol. begins as in the preceding MS. The appendix is omitted. Instead of the date of the author, we find that of the transcription, viz. في شهر رمضان من عصر كرم الصليبيицы عبد الله الشافعي

Well written. Coloured lines round the pages.
Fol. 579 should be placed after 582.
Seals of a Safawi Khān and of Nusrat Jang.

[Tippu.]

915.

The first part of the same work, extending, however, beyond the ordinary first volume. The last gloss is:

The first gloss begins as in the preceding no.
Written in a small but clear Nasta’ālik character.
Frequent marginal notes. Conclusion: " مما النجع اللور من شرح الكاتب للمنطقي الإسلام صدر فتاعلي نظم الملية والذين رفع الإسلام والمسلمين مصطفى بن خسرو (sic) لابن اسحاق تقد الله رحمة الرزاق.

Slightly injured by damp and by insects. Fol. 100 mutilated.

Bij. Lbr., a. h. 992.
Cat. 233, iii. 9 (?).

918.
2798. Size 8½ in. by 5½ in.; fol. 96. Twenty-five lines in a page.
A fragment of the same work.
Well written. Imperfect both at the beginning and end. Much injured by insects.

This volume contains also some fragments of a Persian commentary on the Koran.

[Inb. Leydeniana.]

917.
1797. Size 11 in. by 6 in.; fol. 223. Seventeen lines in a page.

Another Commentary (by زعج) on the كوفية, by رحمان الد شاهي Hassan b. Muhammad Astarbādī Hasuni (d. a. h. 717 or 715). It is called the مستند الوانى, or the ملتئم الوانى, being the middle-sized of the author's three commentaries. Cf. H. Kh. v. 7; Cat. Lugd. L. 38 sqq.; Fleischer, Cat. Lips. 341; Aumer, Hds. Münch. 321; and above, no. 280.

The commentary begins: "قلا الكلمة لفظ ومعنى مقرر علم أن معرفة هذا الامام.

Well written. Numerous glosses, chiefly by the two Saiyid Sharif, are added in the earlier portion. Colophon (fol. 218): "تمت الكتاب المتوسط بعهن الله رضوانه، وتعليم عبد التفعيل، محمد عاقب ابن اسمى عبد الغفور بن مغفور، مرحوم عبد اللطيف الخ."

Fol. 2 should be placed after 4.

Fol. 219-223. A Persian treatise inscribed در دیان و نار ان بنا عاد از جامع.

Fol. 223v. The beginning of a collection of traditions, سنار للشفيع. Seal of Quṣair Jang.—"College of Fort William, 1801."

[Tippu.]

918.
2128. Size 8½ in. by 5½ in.; fol. 195. Thirteen and fifteen lines in a page.
Another copy of the preceding Commentary.

Closely written. Dated a. h. 1011. The scribe names his father: "أصف الماء محمد نا ماراد (sic) و خصى محمد بن سيد محمد صيداً معرشى.

Frequent glosses, by Saiyid and others, in the earlier portion. The first fol. is wanting. Begins: "توضيح إل الالله. The last fol. is injured. Fol. 10 and 13, fol. 44 and 75, and foll. 46 and 47 should be transposed.

[College of Fort William, 1825.]

919.

Another copy of the same work.

Plainly written by two hands. There is a lacuna on fol. 265, which is followed by six blank leaves. The end is injured by insects.

Bij. Lbr., a. h. 1054, from Khāshī, who had purchased the M. S. in a. h. 1039. Seal of Muhammad 'Ali Shah.

Cat. 233, iii. 7.

920.
1478. Size 7 in. by 4½ in.; fol. 135. Seventeen lines in a page.

A concise Commentary (منظم) on the كوفية, identical with that described in Aumer, Hds. Münch., p. 323, no. 717, i.e. the الموضوع of خاشف (Shams al-dīn Muhammad b. Abu Bakr, who flourished in the seventh or eighth century). Cf. H. Kh. v. 8;


Written in a small clear hand. Dated 23rd Ramaḍān, 888. Several leaves are wanting after fol. 1.

On the fly-leaf is written: "شرح كاتب النثر لملا جلال دریایی."
921. Size 9½ in. by 5 in.; foll. 205. Seventeen lines in a page.

A Commentary (مذویج) on the Kifayah, by the celebrated 'Abd al-Rahman Jami (d. a.H. 888), who wrote it a.H. 897, for the use of his son Dhiya al-din. Hence it is entitled the "Kifayah". It is also frequently styled Sharh al-Kifayah. Cf. H. Kh. v. 10; Cat. St. Peterab. 158; Fleischer, Cat. Lips. 342. Copies are frequent. Printed at Calcutta, a.H. 1233; at Constantinople, a.H. 1235; at Lakhnau, a.H. 1265; etc.

Clearly written in Nastaliq. Has the following colophon:
قد حصل الغاية من تسوية هذا الكتاب بعين الملك الوداب على يد العبّد... جميل خان امجد (T.) في دار الانتفاضة نيبارز بن تفتهم شيزم فلوك وثالث الملك وغيرها.
عياض خان ابن إبراهيم خويشكي.

Coloured lines round the pages. A few notes on grammatical and other subjects are added on the last page.

922.

2959. Size 7½ in. by 5½ in.; foll. 187. Twenty-one lines in a page.

النقادxFD(ALFAD) النسأتاتية لمعد عبد الرحمن الجامي بذول الله في علم النحو على الكافية في الحاجب بذول الله مكافاة آدم.

Another copy of the preceding Commentary.


Collated with another MS., in Shawwal of the same year.

There is added the chronogram of Jami's death:

ربك وتع، ونعم خلقك، والهاك آدم... (988).

Red lines round the pages.

[College of Fort William, 1825.]

1 Added over the line.

923. Size about 9 in. by about 6 in.; foll. 159. At first seventeen, afterwards fifteen lines in a page.

Another copy of the same work. Plainly written. Dated 26th Rajab, 988. Scribe, Muhammad Sa'id b. Saiyid Ahmad...

At the end is the same chronogram as in the preceding no.

The last page contains a mystic poem, beginning:

أنا المولود فاطببيني تجدني
فان طالب (sic) نعوي لم تجدني.

924.

1546. Size 10½ in. by 6 in.; foll. 326. Fifteen lines in a page.

Another copy of the same work.

Plainly written. Copious notes by 'Abd al-Abbas, 'Abd al-Aziz, and Tugab al-Ma'ali, are added at the beginning and in the concluding portion. Red lines round the pages. The first fol. has been supplied by a different hand.

The fly-leaves contain various notes. On fol. 265, we find a notice of the death of two daughters of Naṣr al-Jang.-- "College of Fort William, 1801."

Cf. Stewart's Catal. 126.

[Tippu.]

925.

1678. Size 11½ in. by 6½ in.; foll. 131. Nineteen lines in a page.

Another copy of the same work.

Well written in Nastaliq. Colophon:

فان تجر هذا الكتاب بذول الملك الغيبر خمس عشر من شيزم ربع الثاني في وقت العش، من يوم عدنية ندب بعين حسيب عامد ابن حسد نابل.

Some notes. The first two leaves have been supplied at a later date.

[Johnson.]

[1 The following names are doubtful.
926.

The first part of the same work.
Plainly written in Nastaliq.
The last fol. gives a list of the contents.

[Warehouse.]

927.
1558. Uniform with the preceding no.; foll. 223.

The second part of the same work, continuing the preceding MS., with which it formed originally one volume.

Dated 4th Shaw'ban, 1211, (Camp Fathgarh?).
Prefix is a list of contents.

[Warehouse.]

928.

Glosses on Jami's Commentary, by his pupil, 'Abd al-ghafar Lālā (d. a.H. 912). Cf. H. Kh. v. 11, and Cat. St. Petersb. 232. This work was printed at Constantinople, a.H. 1253. Another edition, which includes a continuation of the work (تمامه) by 'Abd al-ha'kim (Siylkūtī?), was printed a.H. 1254 (place not named—Calcutta?), in small quarto, pp. 728.

The glosses extend to the paragraph امس (foll. 120r. in no. 921).

To this is added:—

Foll. 149r.-151. A Shi'ah Legend, illustrating the miraculous powers of 'Ali. Begins: خبر عن خزازة موئلنا متنزف الطاعة على التخلت اجمعين أمير المؤمنين عم حديثنا إبراهيم الله بن زكريا عن أبي جعفر بن إمود عن محمد بن عبد اللهسابق (يفرعه إلى سلسلة النصري رضي الله عنه) قال لنا حسن مولانا أمير المؤمنين.

The last portion of it is written on the margin, from the end backwards.

Clearly written. Of the tenth century.


Cat. 235, iii. 1.

929.

Another copy of the same Glosses.
Plainly written. Coloured lines round the pages. Imperfect both at the beginning and the end. The first gloss is: قوله أو خفف الله ( = fol. 7r. in the preceding no.). A few leaves are wanting after fol. 4.

Cat. 235, iii. 13.

930.
1706. Size 8¼ in. by 5½ in.; foll. 255. Seventeen lines in a page.


Begins: قول الهند مدصر المعلوم بكونه معدرة من حسنة. Plainly written.

Seals of Ištīdar Khān (1179), and Nayrat Jang.

[Tippu.]

931.
B 22. Size 8½ in. by 5½ in.; foll. 293. Seventeen lines in a page.

Another copy of the same Glosses, imperfect at the beginning.

Written by different hands, mostly in Nastaliq.
The first gloss is: قوله (تقول) ان علامة (علامة) (r. = fol. 64v. in the preceding no.).
Inscribed.

This was a book written in Persian. Cf. Catal. 235, iii. 16.

932.
B 21. Size 9 in. by 5 in.; foll. 228. From twenty-one to twenty-four lines in a page.

Glosses on Jami's Commentary, by Ibrāhim b. Muḥammad b. 'Arabshāh Isfākā'īnī 'Īṣām al-Dīn (d. a.H.
933.


Another copy of the preceding Glosses.

Written in a small Nasta‘īk hand, which, however, becomes larger and irregular towards the end. The colophon runs as follows:

أفت فهم الكتابة عبد المطلب السفري السفري ابن عم محمد محمد بن في الدين شرارة عبد رايع المنظمة في شهر مضيق ونسعماه من حجنة السفري عليه أثني إلى العائلات، وقالت من الأبحاث المكتوبة إلى آخر الكتاب من نسبه لا تخلو من السلم والغلم للدم وبناء على وجه النص.

Corrections and glosses, which are marked שמה, are added at the beginning.

Then follow:

a. Foll. 168v.-160. A short treatise ( رسالة) on the syntax of the "اسم المفصله".


c. Foll. 174r.-175. The commencement of a logical treatise by Abu Ṭāhir b. Abūl-fath Husaini.

Begins:

الحمد لله رب الغلبات...علم أن لفت...

Ends abruptly.

d. Fol. 175r. A fragment of glosses on a grammatical subject.

All the latter pieces are indifferently written.

934.


Another copy of ʿIṣām al-dīn’s Glosses.

Well written. Dated Thursday, 7th Dhul-ka’dah, 1025. Red lines round the pages.

Bij. Libr., a.h. 1054, from Kāfī Khushbāl. Seal of Muḥammad ʿĀdil Shāh.

Cat. 235, iii. 10 (?).

935.


Another copy of the same Glosses, concluding as no. 932.

Well written, of the eleventh century. Notes at the beginning. The lower part of the MS. is much injured by insects.

936.

2286. Size 8 in. by 6 in.; foll. 218. Mostly seventeen lines in a page.

A Commentary (معلق) on the ʿIṣām al-dīn, ascribed on the title-page to Muḥammad b. ʿIzz al-dīn Mufli‘ī, and styled in another inscription, at the end, مصباح الراغب. Both these statements, however, are doubtful.

Begins:

الحمد لله رب السفريين...علم أن لفت...

Indifferently written, by several hands; only the concluding portion carefully executed. Of the twelfth century. Marginal notes. The last fol. wanting.

The above two statements regarding the title and the author are combined in an English inscription. The name "Elliott" is written on the binding.

[College of Fort William.]

1 Where it is called المطلوبة على الكاتبة.
937.

2061. Size 9 in. by 5½ in.; foll. 346. From eleven to fifteen lines in a page.

An abridged and improved edition of Shihāb al-dīn b. Shams al-dīn b. ‘Omar al-‘Askari’s Daulatābādī’s Glosses (={`hawāší Sharḥ Muḥājir}) on the Kāfīyah. The author is not mentioned. See Cat. St. Petersh. 161 sq. (where, however, the work is described as glosses on Daulatābādī), and Casiri, i. 20. Cf. H. Kh. v. 9, 18.

The commentary begins: أنتِ لا بدَّ أن تَشْهَرْ رَجَأ نَحْلَةَ عَلِيَّةٍ فِي هَذِهِ الرَّسَالَةِ حَمَدُ اللَّهِ. Plainly written. Of the eleventh century. Imperfect at the end. On the margin are the glosses of Mirzā Irān (mīrān ilāhād). Slightly injured by insects. Foll. 2 and 3 should be transposed.

The title-page has the inscription المجلوّ الأول من نافل (fol. 3). Daulatābādī is styled (fol. 3).

938.

B 29. Size 10½ in. by 8½ in.; foll. 321. From twenty-three to twenty-seven lines in a page.

A large Commentary (by 4qāyah) on the Kāfīyah, in which reference is made to Ibn Ḥājib’s own commentary on that work. The author is not ascertained; perhaps he is Nāṣr al-dīn Sa’īn ‘Ajamī, who, according to H. Kh. v. 9, wrote a voluminous commentary on that of the author. There are also cited in this work, Ibn Ḥājib’s commentary on his (that is, the versification of the Kāfīyah, mentioned in H. Kh. v. 7), and on the مَلَكَة (which probably means the same work), but most frequently his commentary on Zamakhsharī’s Muṣṭaṣ’al al-masā’il). Ruṭn al-dīn Ḥādīthi, who wrote a commentary on the Kāfīyah, Zanjānī (d. a.h. 655), Ibn Mālīk (d. a.h. 672), and Jārābūdī (d. a.h. 746), are also quoted.

A good copy, written in a current hand, of the eighth century. Emended and collated with another MS.

939.

459. Size 9 ½ in. by 5 in.; foll. 128. Sixteen lines in a page.

A grammatical analysis of the text of the Kāfīyah, styled تَكْرِيبِ الكَانِيَةِ. The author is not mentioned. It was printed at Calcutta, A.H. 1261. Cf. Stewart’s Catal. 127, xxvi.


940.

B 33. Size 7 ½ in. by 4 ½ in.; foll. 48. Eleven lines in a page.

A fragment of the same work, imperfect both at the beginning and end.

The first words are: النَّكَرَةُ مَنْعِلًا مَا لَمْ يَضْمِ فَعَلاً. Nedly written.

941.

1406. Size 11 in. by 6 in.; foll. 132. Five lines in a page.


Begins: أحمد لله رب العالمين... أما بعد نهانداً مَنْصِرُ مَنْصِرَةٍ فِي النَّحوِ جَمِيعَتُهُ مُبْعَدَاتُ النَّحوِ. On تَرْكِيبِ الكَانِيَةِ.

1 Cf. H. Kh. v. 7, and Asmer, Hds. Münch., no. 714.
2 See H. Kh. vi. 37, and Asmer, no. 693.
3 H. Kh. v. 19.
Boldly written. Of the twelfth century. Foll. 128-131 belong to a different treatise.
Seal of Nusrat Jang.

942.
229. Size 8½ in. by 4½ in.; foll. 86. Eleven lines in a page.
Another copy of the same work.
Plainly written. Dated A.H. 1189. The first ten leaves are mutilated.
Seal of Khan Jahan, dated A.H. 1174.

943.
II. Foll. 54-109. The ممثليت النحو before mentioned.
Well written, by Muhammad Halim Kurashi. Date, 9th Jam. I, sixth year of Muhammad Shāh = A.H. 1136. Red lines round the pages.

944.
525. Size 8½ in. by 5½ in.; foll. 100. Nine lines in a page.
I. Foll. 1-48. Two Persian treatises on Arabic grammar. The first treat of the forms of the Arabic verb. The second is the ممثليت النحو (see above).
Written in Nasta’līq. Dated Rabi’ II, 1164 (?).

945.
501. Size 6½ in. by 5½ in.; foll. 171. Five lines in a page.
Ibn Hazm’s (d. A.H. 646) ممثليت النحو, or treatise on Etymology and Orthography, which is a supplement to his کشیش. See H. Kh. iv. 1; Cat. St. Petersb. 154 sq.; Cat. Mus. Brit. 642; etc. Printed at Calcutta, A.H. 1266.
Boldly written, in two hands. Copious notes. Has

the following colophon:

أَبِنُ مُحَمَّدٍ التَّمْعَلُّ مُمَعْلُوًّا وَهَدَّنَا مُحَمَّدٌ سُنُودُ مُسْعُودُ
ابن محمد المدعو برزيد الدين في يوم الاثنين وقتم
الله سماه وسماحة.

[Tippu.]

946.
197. Size 9½ in. by 5 in.; foll. 61. Eleven lines in a page.
Another copy of the same work.
Beautifully written, with all the vowel-points added.
Dated A.H. 1096. Rubrics omitted in the earlier portion.

[Tippu.]

947.
20A. Size 8½ in. by 6½ in.; foll. 206. Five lines in a page.
Another copy of the same work.
Well written. Copious glosses. The upper margin has been eaten away by white-ants.

[Tippu.]

948.
Another copy of the same work.
Written in a large plain hand. Notes at the beginning.

[Bibl. Leydeniana.]

949.
1573. Size 9½ in. by 5½ in.; foll. 118. Twenty-one lines in a page.
See H. Kh. iv. 4; Flügel, Hs. Wien, i. 172; Cat. St. Petersb. 163; Cat. Mus. Brit. 234, 642. Printed at Calcutta, A.H. 1262.
Clearly written in Nasta’līq. The colophon runs as follows:

تمتعام شاه شرمه جابر إشري

1 The last three words have been subsequently scored out.
2 أَخْسُم in this MS. and others; أَخْسُم in the Calcutta edition, p. 548, and in the Vienna MS.
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264

of Raš' al-dīn Astarābādī (Muḥammad b. al-Ḥasan, seventh century, cf. no. 912). This work was printed at Lakhnau, l.h. 1262. H. Kh., iv. 5, confines it with the commentary of Rakn al-dīn (see the preceding no.).

B 950.


The first portion of the same Commentary, plainly written in Nasta'li̇k.

Cat. 194 (Sur), ii.


Another Commentary (by حرف) on the Shafī'ah, by Rūkh al-dīn Ḥasan b. Muḥammad Astarābādī (Ḥasanī, d. a.h. 717 or 718). See Cat. St. Petersb. 164, and above, no. 917. A commentary of Rakn al-dīn is mentioned by H. Kh. iv. 5, who, however, erroneously ascribes the present work to Raš' al-dīn.²

Begins: اما بعد حمد الله تعالى والسلام ... فقد

عمرت على أن اشرح مقدمة ابن الحامض رجح الله

الحسن في التصريف والتخطيط والكلام في شرحها كما في شرح

اختها بصبر البيضاء...

Neatly written, of the eleventh century. Ends abruptly on fol. 28c. Foll. 13 and 14 should be transposed.

953.


Another fragment of the same Commentary.

Very neatly written in Nasta'li̇k. Of the ninth or tenth century. Both the beginning and the end are wanting, and there is a defect after fol. 9. The first few leaves are injured by damp, and the concluding portion is worm-eaten.

Iascibed: رفيق دار علم نجد:

954.

1932. Size 8 in. by 5½ in.; fol. 213. At first sixteen, afterwards from twenty-five to twenty-seven lines in a page.

كتاب المئات الواقف صمود في الديانة السماوية

في حمل مشكلات معاني السماوية تأليف الشيخ البار أحمد بني محمد بن أحمد بن إبراهيم بن إبراهيم

الحبيب الكباري في المدارس للفلكي

A Commentary (ممزوج) on the Shafī'ah, by Lūṭf Allah b. Muḥammad b. al-Ǧihyāth. This commentary is not mentioned anywhere. The name of the author and the above title do not actually occur in it, as there is no preface.

Begins, after a prolonged Ǧasmatli̇ah: (sic) قد جرت عادة كثير من العلماء، أنما كانوا في فن

من فنون العلم أن يقتدوا على الشرع فيه مقدمة تعين

طالب الأخ.
Plainly written in different styles. The colophon runs as follows (fol. 210):

The copy was collated in Dhu’l-ka’dah, 1085. A cousin of the aforesaid Fudail (?) read the MS. before his mother Fatimah bint al-Hasan, in two sittings, a.h. 1088. Much used. Numbers notes. Headings in large characters and often in yellow.

To this is added the Kašlah of al-Shanfara, with notes, written by the same hand.

The vacant leaves at the beginning (foll. 1–8) and at the end of the book are filled with various extracts, in poetry and in prose. Amongst them are some passages from the Kitab al-ulama’ of Saiyid Muḥammad b. Isāwīx Mukuṭa, and a rhymed treatise on the Arabic metres, by Safi al-ṣīn hillī (fol. 5).

On the fly-leaf is a modern inscription, both in Arabic and English.

[College of Fort William, 1825.]

1073. Size 9 in. by 4½ in.; foll. 23. Thirteen lines in a page.

A treatise on Conjugation, by ʿizz al-dīn ʿAbd al-wahhāb Zanjānī (d. about a.h. 655). It is called al-ṭarīq, or the ʿarzī. See H. Kh. iv. 208; Flügel, Hidās Wien, i. 179; Cat. Mus. Brit. ii. 238; etc. Copies are frequent. The work was published by Raymondus, Rome, 1610. It was also printed at Constantinople, a.h. 1233, etc.

In the title of the book the author is called Zanjānī, and it is inscribed in a more modern hand.

[Gaikwar.]

This word is indistinct.
Written in a small hand, of about the tenth century. Emended. Worm-eaten. Several portions, including the beginning and the end, were supplied by 'Abd al-raḥmān b. Fāyatūk b. 'Ali, in A.H. 1214. [College of Fort William, 1825.]

961.


A fragment of another Commentary (مذخر) on the Alfiyyah. The beginning, as far as the paragraph الناقة, is wanting. This commentary is ascribed on the fly-leaf to 'Abd al-raḥmān b. 'All Makani, and this statement proves to be correct. Cf. H. Kh. i. 409; Časiri, i. 3, no. vi. (according to whom the author died, A.H. 807, at Fās); Cat. Mus. Brit. 237; and Anmer, Habs. Münch. 325. It was printed at Cairo, A.H. 1279.

The text is generally introduced by the words ثم نال, or by قوله, the latter being always in connexion with the preceding comments.

Conclusion: قال الوكيل خار الله له طلبت به قد اتبتنا على ما أردنا جميع من الشرح والاعراب واستفينا ما وجدنا به في أول الكتاب فقرأ شرحاً مكمل المغادد سبيل المعان والتوارد ينتفع به البادي ويسكرمه الشاذ المخالف لما ورد من مصدري إزاء من اختصار وقصصنا فأجاد الله على ما كان من التسري والتسهيل.

Written in a current hand, the last few fol. different from the rest. The text and the commentary not distinguished in the latter portion. Emended and collated with another MS. A note to the effect, that Ibn Ḥajar made this copy from Ramdān to 1st Shawwāl, at Makkah, which has been added at the end, at three different times, is hardly trustworthy. It is a correct copy, which was probably made in Arabia, in the ninth or tenth century. It has been in its present fragmentary state for more than two centuries.

Rij. Libr., A.H. 1036, from Shāh Nawāz Khān.
Cat. 235, v.

1 Compare with this H. Kh., l. 8.
962.
2272. Size 8 1/2 in. by 6 in.; fol. 206. Fifteen lines in a page.

I. Foll. 1–171. A Commentary (مذوّج) on the
Alfiyâh, entitled, the مذوّج, by Jâlî al-dîn
Sâvîrî (d. a.h. 911). Cf. H. Kh. i. 408 sq.; Cat.
Mus. Brit. 237; Cat. St. Petersb. 175.
Well written, with a broad margin, but no notes.

II. Foll. 172–206. A Persian treatise, in explanation
of the verses quoted in the preceding commentary, by
Nizâm al-dîn B. Âshâd Âzâdâbî.

Begins:
جدنس گوید انفراد نظام الدين... كا
اربین كلمات جدید است ست نوشنده توضیح
ایرانی که در شرح سبیل است ایغ.

Written by the same hand as no. I. Dated a.h. 1223.

"A. Lockett, Isfâhan, July 28th, 1811."

[College of Fort William, 1825.]

963.
B 5. Size 9 1/2 in. by 6 1/2 in.; fol. 113. Thirteen
and fifteen lines in a page.

Another Grammar by Iân Mâlik, being a new
edition of his تدبرتوخویه
والواهر وکمل المقاسد. Cf. H. Kh. ii. 290, iv. 479;
Casiri, i. 16, 33.

Begins:
تأل الشیاام الامام حجیة العرب جمال
الديم او عبد الله محمد بن عبد الله بن مالک الطائی
الیجیانی قدس الله روحه ونور امیره حادیدا لله... هذ
کتاب ف النحو جعله خضداد الله مستوفیا لاصول
مستوفیا على ادواره ونصوله الز.

The work is divided into chapters, the first of
which commences as follows:
باب بشرح الكلمة والکلم: و وما يختصین به الكلمة لنفظ دال مستقل بالونص
تحقيقا أو تقدرنا اذ.

Beautifully written, with vowel-points added. Of
about the eighth century. The first fol. and the last
are supplied by a later hand. Both the beginning
and end are worm-eaten, and fol. 2 is much injured
by damp. The first few pages are covered with notes.
Bij. Libr., a.h. 992.
Cat. 235, vi.

964.
999. Size 9 1/2 in. by 5 in.; fol. 328. From seven-
teen to twenty-five lines in a page.

A large Commentary (مذوّج) on the preceding
work, entitled, تملیک النراد, by (Badr al-dîn) Mu-
HAMMAD B. Abu Bakr B. 'OMAR MAKHÜMÎ (مذوّج
DAMâMINI (d. a.h. 828). Cf. H. Kh. ii. 292, who
gives an extract from the preface.

The author, who was a native of Egypt, wrote
this commentary at Cambay, in Gajratâ, whither he
came a.h. 820, and he dedicated it to SULTân Nâgîr
al-dîn Abu'l-fath Âshâd Shâh b. SULTân MUMHAMMAD
Shâh b. SULTân MâZAFAR Shâh (who reigned from
a.h. 814 to 846). The work begins with a bi-
graphical notice of IBN MâLîk.

جمال الدين أبو عبد الله محمد بن عبد الله
ابن مالک

Ibn Mâlik was born at Jaen,
a.h. 600; he lived afterwards at Hamat, and at
Damascus. He died in Shābān, 672, and was buried
on Mount Kâsiyûn.

The authorities who handed down the text of the
Tashîlî to DAMâMINI are mentioned by him as follows:
باب وان اروى كتاب التسهيل هذا عن سیختنا برؤ
المدين ابرهم بن احمد بن عبد الواحد السهابي
المفكر جامع الاقتران من الناحية المعرفی كن رحی
لا أخبرنا به اجراة تال الخبتین الشیطان الرجلین
ابو حبان

Clearly written in Nasta'îlî, by different hands.
Slightly injured by insects. Foll. 5 and 8 should be
transposed.

1 So the name is spelt in a marginal note derived from the
author. H. Kh. gives the well-known patronymic
املخورجی.
ARABIC MANUSCRIPTS.

965.


This verseification is in the metre Bajīs. The above date is given at the end of the work as follows (fol. 14):

الشريعة في سبيل الحكمة

The author calls himself (ibid.):

The author, ”El Futayn.”

Plainly written with vowel-points. Of the twelfth century.

[Galvar.]

966.

2218. Size 8½ in. by 6 in.; foll. 443. Seventeen lines in a page.


The greater part of the work, as far as fol. 316, is well written; the remainder is executed in an inferior style, by one ʿAbd al-bākī, who finished his task in Bajīs, 1156. Notes in the earlier portion.

The first leaf supplied by a modern hand.

[College of Fort William, 1825.]

967.

B7. Size 11½ in. by 7½ in.; foll. 443. At first twenty-one, afterwards from nineteen to twenty-three lines in a page.


The preface begins as in Aumur, no. 472. The commentary commences as follows:

الكلمة بفتح الكاف

وكسر اللام أخ.

Plainly written. Completed on Sunday, 22nd Dhul-ī-

1 This MS. has ام لبأ; see, however, no. 964.
969.

B134. Size 8½ in. by 5½ in.; fol. 15. Nine lines in a page.

The first portion of a treatise in explanation of various verses of puzzling grammatical construction, or analagies. No title found. The author calls himself حسن بن (حسن) السبب جمال الأورنی and dedicates his work to Abu'l-fawâris Shâh Shujâ (the Muzaffarîde, of Fârs, d. a.h. 788).

"... منظومات فیا من جهة الاعراط تشکیکات..." (fol. 2)

The first verse explained is,

"... حدلنوی آن زیب دماکا نائل فی حب حسنت نفخف..."

Well written. Ends abruptly.


970.

B 3. Size 9 in. by 6 in.; fol. 201. Five and seven lines in a page.

A treatise on Syntax, called the السلیمی by Muhammad b. ʻOthmân b. ʻOmar Balkhi (who lived at least as early as the eighth century, see no. 972). Cf. H. Kh. vi. 419. No other copy besides this and the following MS. is known. The name of the author occurs in the preface, and allusion is made in it to the above title, by the words (fol. 5)

"... هذا رأی تحل الفائیة..."

The preface begins:

"... الحوال والحمف وحمر مقدرات ذوى الاموال..."

972.


A copious Commentary (معجز) on the preceding work, entitled the المجلد الاصفی, by Muhammud b. Abu Bakr b. ʻOmar Makhâmi (d. a.h. 823). See H. Kh. vi. 419; cf. Stewart's Catal. 127, xxxiv., and above, nos. 964 and 967.

The author wrote this commentary a.h. 825, when he was on the way to Ahsanabad (=Gulnargh), where he intended to present it to Ahmad Shâh Bahmani, the ruler of Tabas and the Abbasids in the conclusion.

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1 Added as a correction (صحی).
He praises this king accordingly in his preface.

The work is dated as follows: 

Some leaves are mutilated. The beginning and the concluding portion, and several other leaves, are supplied by a later hand.

[College of Fort William, 1825.]

974.

228. Size 8 in. by 5½ in.; fol. 98. Five lines in a page.

A concise Grammar, entitled, the arishad (al-din Almad) b. Shams (al-din) b. 'Omar Zawuli1 Daulatabbād 2 (or Hindi, flourished about the ninth century). See H. Kh. i. 255; Cat. Mus. Brit. 242; Cat. Lgl. i. 47 sq.

After the preface, the treatise begins as follows:

Well written, with copious glosses, but incomplete.

This book was the property of Muhammad b. Shaikh Miyān b. 'Abd al-ghaffer b. Ma'lāsā 'Omar Shāh.

[Hastings.]

975.

B30b. Size 7½ in. by 4½ in.; fol. 127. Seven lines in a page.

Another copy of the same work, imperfect both at the beginning and end.

Boltly written, of about the ninth century. Marginal notes. A defect after fol. 2. Worm-eaten at the end.

Begins: الموكدة وما المصدّرة (- fol. 7r. in the preceding MS).

Erroneously inscribed: كتاب مختصر ابن حاجب.

The first fol. is wanting, and the next two fol. are much injured. A defect after fol. 43.

Pagination in Nāgari figures.

Cat. 235, xvii. 2.

976.

1525. Size 12 in. by 7 in.; fol. 244. Mostly seventeen lines in a page.

A Commentary (مُفَارِج) on the preceding work, by Wājīh b. Naṣr Allāh b. 'Imād 'Alawi, who wrote it

1 This MS. has الزلالي, but the commentary (no. 976) gives الزولائي, i.e. a native of Zawuli

2 Daulatābbād is, according to the same commentary, بلاد جنوبية.
during the reign of Mahmud Shah (III.) b. Lu'tif b. Muzaffar Shah, of Gujarât (A.H. 944-961). A commentary by Wajih al-din, of Gujarât, is mentioned in the Leyden MS. of the original work (Cat. Jugl. i. 48a.).

The work has no special preface. It begins, after a Basmalah and the shortest possible Hamdalah:

The author concludes as follows:

Clearly written in Nasta'lik, the beginning different from the rest. The colophon runs as follows:

Notes in the earlier portion. Foll. 107 and 108 should be transposed.

The first six leaves contain various notes and extracts, amongst them the Kashidah of Tanjârâni (on which see no. 863, i.).

Fol. 4 should be placed after fol. 1. Worm-eaten.

597. Size 10½ in. by 6½ in.; foll. 278. Thirty-five lines in a page.


The author says in his preface that this is a new edition of a work which was written more than ten years previously, but was never published. It is founded on the same principles as certain modern law-books, some of which have the same title; and it follows especially the plan of Taj al-din Subki's al-Asbâb wa-l-Nisâbûrî.
ARABIC MANUSCRIPTS.

979.
2288. Size 9½ in. by 5½ in.; foll. 58. Fifteen lines in a page.
I. Foll. 2–38. Ibn Mâlik's al-Ádâb (see no. 958).

It is followed (foll. 277v–278) by a short treatise of Suqûţî, on the grammatical construction of the words of the Prophet, سجع الله رزق عرض ورضى عن نفسه وحدود خلقه ووداد كلامه في نصب الزلزغ.

It is entitled: الحمّام للذين لا تأخذهم سنة...

Begins: "أعمل الله الذي لا تأخذهم سنة... وهو قد كثر السؤال عن وجه النصب في قولهم صلى الله عليه.

Written by the same hand.

A former owner, ʿAbd b. Sulâímân, acquired this MS. at Madinâh, a.h. 1084.

978.
1211. Size 7½ in. by 5½ in.; foll. 9. Twenty-five lines in a page.

سوا السبيل إلى أعراز حسبنا الله ونعم الوكيل، تجري إسناذنا الكلمة. الحمّام للأمة...

The author concludes: "النهاية على منعمة الجريمة. لشجع عبد الله الكامل، تعمده الله برزخه.

A Commentary (مَعْوِج) on a treatise on Grammar, which professes to be a supplement to Ibn Ajurrûmî’s well-known book. This treatise is the work of Shams al-dîn Muḥammad b. Muḥammad Ru’a’înî Makki, commonly called al-Ḥaṭîbih. The name of the commentator, ʿAbdAllâh Fâkîrî, does not occur.

1 See H. Kh. vi. 390.

980.
2219. Size 8 in. by 5½ in.; foll. 185. Twenty and twenty-three lines in a page.
I. Foll. 1–143. al-Ádâb (Sû. 3, 167), by Muḥammad b. ʿAbd al-Rasûl Barzanî, who compiled it, a.h. 1094, at Madinah.

Begins: "الحمد لله رب العالمين... أم امّا إذا سوا السبيل... أعلم أنهم اختلّوا في جوار عطلة... لينهاة على منعمة الجريمة..."

The author concludes: "النهاية على منعمة الجريمة. لشجع عبد الله الكامل، تعمده الله برزخه."
in the text. He completed the first copy (إنهد مؤلفه) on Sunday, 10th Rajab, 956.

Begins:

أمس الله على نعمة... وبعد هذا تعديل:

The original treatise commences: |الحمد لله رب العالمين... |and this last sentence in the Arabic: |معلومة في علم العربية مسمى للأشكال العربية يكون (sic) واسطية بينهما وبين غيرهما.

Plainly written. Corrections, various readings, and some notes, on the margin.

II. Foll. 149v–163. A Commentary (منهج) on Sa'd al-din Mas'ud b. 'Omar Tafsidzini's *d.a.h. 792* Grammar, by Muhammad E. Sharif Husaini (son of the celebrated Jurjani), who wrote it 823. See H. Kh. i. 254; cf. Flügel, Hdb. Wien, i. 189.

This Commentary is entitled: |الرسالة في شرح الأرباش.

Plainly written. Imperfect at the end.

"Purchased in Isphas, July 29th, 1811." [College of Fort William, 1825.]

983.

Grammatical Regests, by 'Abd al-Karim Jurjani (d. a.h. 471 or 474). Cf. the editions of Baillie (Five Books on Arabic Grammar, Calcutta, 1892), and Lockett (Calcutta, 1814).

On the last page begins a Persian treatise.


The preface begins: |الحمد لله الذي تنز بالعظمة. The name of Sajjandawi does not occur. His work is only spoken of as |الخصصر الميزان. This last chapter is omitted.


982.

2971. Size 9½ in. by 7 in.; fll. 60. Seventeen and more lines in a page.

I. Foll. 1–21. A Commentary (منهج) on 'Abd al-Karim Jurjani's *d.a.h. 982* Grammar, by Muhammad Maudid b. Rafi' al-din Husaini, who completed it on 10th Muharram, 1090, at Ujain (?). II. Foll. 22. A poem ascribed to Ibn Hajib (d. a.h. 649), in which all the nouns substantives which are feminine by usage are enumerated, titled: |جامعة القواعد.

Begins: |تملك يا من جعلت علم الأحرف ميزان

Plaintly written in Nasta'lik, by Muhammad Maudid b. Rafi' al-din Husaini, who completed it on 10th Muharram, 1090, at Ujain (?). II. Foll. 22. A poem ascribed to Ibn Hajib (d. a.h. 649), in which all the nouns substantives which are feminine by usage are enumerated, entitled: |جامعة القواعد.

Begins:

الحمد لله رب العالمين... قال الشعيب: |المية عامل. |الخصصر الميزان, a treatise on Logic (see no. 575).

Written by different hands. Ends abruptly.

On the last page begins the *الخصصر الميزان.*

529. Size 7½ in. by 4½ in.; fll. 164. Eleven lines in a page.


36
ARABIC MANUSCRIPTS.

Begins:


Well written. Dated a.h. 1082.

III. Foll. 42–76. An Arabic Grammar in Persian. It was printed at Lakhnau, a.h. 1260. This copy is dated a.h. 1081.

IV. Foll. 76–80. "Uwaḥal . The treatise mentioned under no. II.


V. Foll. 81–82. A shorter version of the same treatise.

Well written. Marginal notes.

[Johnson.]

984.

1881. Size 8½ in. by 5 in.; foll. 74. Five and seven lines in a page.

I. Foll. 1–60. The Grammar (see no. 956), with notes.

II. Foll. 62–68. A Persian versification of the مائة عام, identical with no. 983, I.

Dated 12th Rabī' I., 1194. Marginal notes.

III. Foll. 69–71. A short treatise on the different kinds of sentences. It is termed in the colophon:

جمل دعبل نجو.

Begins: علم أن إصل المجلطة على أريعة أوجد.

Marginal notes.


Numerous notes.

Plainly written in Nastaliq, nos. III. and IV. by the hand of Ra'fat Allah Janpurī.

[Johnson.]

985.

524. Size 8 in. by 5½ in.; foll. 82. Mostly twelve lines in a page.

I. Foll. 2–24. A Persian treatise on Conjugation, inscribed "مسألة (sic); followed (fol. 7v) by a commentary (شرح امالة).


Well written. Dated a.h. 1082.

III. Foll. 42–76. An Arabic Grammar in Persian. It was printed at Lakhnau, a.h. 1260. This copy is dated a.h. 1081.

IV. Foll. 76–80. "Uwaḥal . The treatise mentioned under no. II.


V. Foll. 81–82. A shorter version of the same treatise.

Well written. Marginal notes.

[Johnson.]

986.

2739. Size 8½ in. by 5½ in.; foll. 99. At first five, afterwards from twelve to seventeen lines in a page.

I. Foll. 1–52. The Diwan of Nāṣrī 'Aṭī, in Urdu.

II. Foll. 53–78. Ibn Ḥājī's (الكابي) (see no. 901).

Written in a large hand. Ends abruptly.

III. Foll. 79–99. Mutakābī's المصباح (see no. 890).

Plainly written.

[Bibl. Leydeniana.]

987.

2903. Size 11 in. by 7½ in.; foll. 140. Number of lines varying.

I. Foll. 1–7. Paradigms of the Arabic Verbs, with Sanskrit interlineation, in the Arabic character.

II. Foll. 8–35. 'Iz al-dīn Zanjānī's (d. a.h. 655)

كتاب التصرف. See no. 955.

III. Foll. 36–40. 'And al-Khāfir Jurjānī's (d. a.h. 471 or 474)

مائه عام. Cf. no. 965.

IV. Foll. 41–59. Ibn Ajurēm's (d. a.h. 723) treatise on Grammar, called 

الجرومية 

الجرومية. Cf. no. 965.

V. Foll. 62–88. A Commentary (معزووج) on the مائه عام. The author is not named.

Begins: ان أولى ما تلطفت به الماء النائم.
VI. Foll. 89–131. Müazzar’s (d. a. h. 610).
See no. 890.

VII. Foll. 131r.–137. Prayers.
Written in various inelegant hands, occasionally with notes and titles in Arabic.
The vacant pages are filled with single notes and tracts in Arabic, mostly in the Arabic character.

988.
2624. Size 8¼ in. by 6 in. Five, seven, and thirteen lines in a page.

The preface begins:

The author concludes as follows:

This MS. appears to have been transcribed from the author's own copy. It is neatly written in Nasta‘lik, and has corrections and notes by the author on the margin; the latter conclude invariably with ممَّا مَنَّ عَلَى مَعْرِفَة، only the first note has ممَّا مَنَّ عَلَى مَعْرِفَة instead.

Two prayers are added on the title-page by the original hand. Worm-eaten.

990.
2392. Size 7½ in. by 4½ in.; foll. 175.

The remainder of the volume is in Persian and Urdu.

2393. Size 8¼ in. by 5 in.; foll. 34.

A Commentary (مَعْرِفَة) on Abu‘l-Kāsim Maḥmūd b. ‘Omar Zamakhsharī’s (d. a. h. 538), or treatise on Particles and the Inflection of Nouns, by Muḥammad Ismā‘il Allah b. Maḥmūd Ni‘mat Allah Buxkānī, who wrote it a. h. 945.

As the author states himself, the treatise commented on is only a portion of Zamakhsharī’s مَعْرِفَة, i.e. تَحْمِيلِ الدِّمَامَة; and it comprises Parts III. and IV. of this work. See regarding the latter, H. Kh. vi. 76; Cat. Bodl. ii. 186; Fleischer, Cat. Lips. 332; etc. The first three parts of it have been edited by Dr. Wetzstcin (Zamakhsharī Lexicon Arabicum Persicum, etc., Lips. 1850, autographed).

The preface begins:

1 Read محمد. Cf. H. Kh. v. 11.
Dictionaries.

991. 2457. Size 10 in. by 7 in.; foll. 376. From twenty-two to twenty-four lines in a page.

A concise Dictionary of the Arabic Language, entitled "جمال الله," by Abû 'l-Husain Aḥmad b. Fāris b. Zakariyā Kāzwīnī (d. a.h. 395). See H. Kh. iv. 406; Cat. Mus. Brit. 754; Cat. Lugd. i. 66; Weijers in Orientalia, i. 357; etc.

Beginning:

قال ابن العمّيّ أحمد بن زكريا رزه الله إما بعد ولكث الله الغ

Plainly, but not carefully written, by different hands. Of the twelfth century. Rubrics are often omitted. Many leaves are more or less injured. Hence the first portion is in a state of confusion.

[Bibl. Leydeniana.]

992. 832. Size 8 in. by 5½ in.; foll. 297. Twenty-six lines in a page.

A Dictionary to the Koran and the Traditions, by Abû 'Usaid Abiham b. Muḥammad Harāwī (d. a.h. 401). Cf. H. Kh. iv. 338, 327, and Ibn Khalīkān, ed. Wüstenfeld, no. 30. Copies of this valuable work seem to be rare. The second part of it is to be found in the Rifā′iyah Collection at Leipzig, no. 69.

Begins:

قال الفاخرين عبد أحمد بن محمد البروي رزه الله سبحانه من له في كل شيء شاهد بأنه الله واحد الغ

After long praises of God and the Prophet, the author proceeds to say (fol. 2):

إنما يحتاج اليها لمعينة غريبة القرن، وأحاديث رسول صلى الله عليه وسلم والهجرة والتابعين الغ.

The dictionary is arranged and subdivided according to the first and second letters of the words to be explained, but always the whole passage in which the word occurs is given. The first book begins (fol. 2r):

كتاب البحرة بمسم الله الرحمن الرحيم قالت والله النوريد اللين من العرب الغان النفوذ ومهمزة ومهمزة لا تخوم نفسها انها جعلت صوتها الفا لبناء البحرة. إنما تظهر وإنما تظهر.

Beautifully written in a very small hand, with most of the vowel-points inserted, on a brownish paper. Dated a.h. 610. The colophon runs as follows:

وعين

1 This word is omitted by H. Kh. in quoting this passage.
DICTIONARIES.

referred in the first place to the Koran, next to the Traditions, and lastly to ancient poetry. It is arranged in the same manner as the preceding work, and like this without any illustrative quotations.

Boldly written, the Arabic words with vowel-points. Probably of the eighth century. Slightly imperfect at the end and somewhat damaged.

The MS. was carried to Bijapur from Muhammadabad (Bihar). Seal of Khvājā Jahān.

B37. Size 11½ in. by 7½ in.; fols. 376. Seventeen lines in a page.

Another copy of the preceding work.

Boldly written. A few leaves wanting at the end.

The first fol. injured.

Bij. Libr., a.h. 1029, from Muhammadabad (Bihar). Cat. 233 (Loghut), i.

996.

B 38. Size 11¾ in. by 9¾ in.; fols. 327. Seventeen lines in a page.

A larger Dictionary of Infinitives, with explanations in Persia, entitled تاج المصادر; by Abu `Ali Muhammad b. Ahmad Marāḵi’s (d. a.h. 518) Vocabulary. السامى في الأساسي. See no. 1027, III., for a complete copy.

Well written in a large hand, but imperfect at the

1 Supply التَّمِيم.

2 This word has no diaritical points.
commencement. It begins (fol. 2) in the chapter on garments, from Part II, which concerns animate beings. There are defects after fol. 27 and 91. The last fol. is in a different hand, and the upper part of it is torn off. It is dated 22nd Sha'ban, 762.

Fol. 1, also in a different hand, does not belong to the same work, but gives the introduction to a selection from it, by an unknown author. It begins:

الحمد لله حق حمد... أما بعد فقد صلى الله في الجماعة على أن استخرج له من كتاب السامي في الأسماى ما لم ينصح له من الألفاظ العربية المعتادة بين أهل الدرب.

The book was already in its present condition, A.H. 1024, when it came into the Bijapur Library.

998.

1436. Size 10½ in. by 6½ in.; foll. 641. Twenty-five lines in a page.

A Dictionary of the Arabic Language, which is an abridgment of a larger work, called "العلوم المفصلة من لوح القوام النفيضي". The author is not known.

The larger work in question was composed by Naschud b. Sa'da Hitayr (d. A.H. 573), whose son, according to H. Kh. iv. 74, also made an abridgment of it, with the title, "نفيض الكلام".

Begins: "الحمد لله الذي فضل الأرض على سائر السماوات.."

The author restricts himself to lexicology, leaving aside all the literary and descriptive matter of the original work. He says regarding the latter:

...لكن كان محتوى على ذكر ملوك العرب والمشتغل على بعض قولهم علم الكلام وله كل شئ من مافئ الأشياء والطاعون المحتال على بعض ما يتعلق بالحادىت والخبر، وله تفسير بعض الأيات وتهييم بعض الفلاحيات وتفسير بعض النصات.."

The alphabetical arrangement is the usual one, only all reduplicated stems stand first in each letter. The nouns are separated from, and precede, the verbs.

The letter Alif begins: "كتاب الفَم باب البِناء وِما بعدها من الآية المضاعف، فإن بعضها ينصح الله يتكلم بِناء المُعَبَّر في الأَنَّة الثُّقة وهو أيَّام وِلَد يَنْثِي النَّهَاء.

It is in two parts, the first of which ends with the letter ش (fol. 221).

Plainly written. Of the eleventh century. Coloured lines round the pages.

A key to the "العلوم المفصلة" and its two abridgments, the first and the present one, is to be found on the first page.

Bought at Lakhnau. [Johnson.]

999.

1498. Size 13½ in. by 7½ in.; foll. 196. Thirty-three lines in a page.


This work is partly founded upon the dictionary of Harawi above mentioned (no. 992).

This part begins: "باب النسيم مع النَّهَاء في حديث أسفر في قوله تعالى "تأخرج شئًا فنان بالله" وربعه الله.."

Well written, but not quite finished. The last paragraph is reversed, in which the MS. ends abruptly. Worm-eaten. Foll. 4 and 5, and also 6 and 7, should be transposed.


1 A copy of this work is in the Wetstein Collection of the Royal Library at Berlin, i. no. 149.

2 Cf. Bibl. Sprenger. 971.
1000.
756. Size 10½ in. by 6 in.; foll. 254. Twenty-three lines in a page.
An abridgment of the preceding work, by Jalāl al-dīn ʿAbd al-rażmān Sūyūṭī (d. A.H. 911), who completed it on the 22d of Tab, A.H. 907, and entitled it al-dīr al-nafṣ. See H. Kh. iii. 196, iv. 463; Cat. Bodl. ii. 177; Cat. Mus. Brit. 756.
Clearly written, in a current hand. Dated, as it seems, A.H. 969. The colophon runs as follows: وَكَانَ الْفَرَاشُ مِنْ كِتَابِ هَذِهِ النُّسْخَةِ الْمُبَارَكَةِ فِي الْبُيُوتِ الْحَدِيثَ المَبِارَكَةِ نَآمِ عَشَرِ مِنْ شَهْرِ مُحَرَّمِ الْبُخَارِيِّ الْأَخَرِ غَيْرَ عَمُّ تَسْعَى وَحَمْسُونَمَّ أَلْفَ وَتَسْعَمَا مُنْهَا مِنْ الْجَمْعِ النُّبُوِّيِّ إِلَيْهِ.
The words explained in the dictionary are repeated on the margin in red. Blue lines round the pages. Notes. Injured by insects.

1001.
B35. Size 8 in. by 5 in.; foll. 302. Twenty-one lines in a page.
A Dictionary of unfamiliar words and phrases occurring in books of Traditions and Law, entitled al-muḥākāt al-maṣūma, by Abu'l-faḍḥ Nāṣir b. ʿAbd al-sāviḍ Muṭṭarrī (d. A.H. 610). See H. Kh. v. 948; Weijers in Orientalia, i. 378; Cat. Lugd. i. 82; Cat. Mus. Brit. 229; etc.
Of the grammatical appendix (dīl) to the work, only the introduction is given. Plainly written, in Shābān, 990, by ʿAbd b. Sāliḥ b. ʿAbd b. ʿUmar. Blue lines round the pages. Imperfect at the beginning; the first few leaves much injured.
Inscribed (fol. 4) مَنْهُ فِي حَلَلَتِ الْمُعْرِضِ: ef. Catal. 234 (Loghorus), iv.

1002.
2775. Size 9 in. by 6 in.; foll. 358. Twenty-one lines in a page.

b. Muḥammad b. ʿAli Fārūqī al-Mukri Shāfī, who completed it A.H. 754. As the title indicates, this work was originally intended only to explain unusual words occurring in Rājī's (d. A.H. 623) commentary on Ghazzālī's digest of Shāfīʿī law. A full account of it is given by Mehem in Zeitschrift der D.M.G. xxvii. 204–210, according to the Bālāk edition of A.H. 1281. Cf. H. Kh. v. 586; Cod. Hafn. 118; Lane's Arabic Lexicon, i. preface, p. xvi.

Begins: قَالَ ٱلدَّارِيُّ ٱلْفَرِيق ٱللهُ تَعَالَى ۖ أَسْمَعُنَّ ۚ أَسْمَعُنَّ ذَٰلِكَ لِللهِ عَنْهُۥ أَلَمَّ.

At the end is stated, in rather incorrect language, that this MS. was transcribed from a copy which had been written by the author himself, and completed by him near the end of Dhul-bajjah, A.H. 737.1
Legibly written in small Nastaʿlīq. Dated Thursday, 26th June. 1287. It was copied by ʿAbd b. Nāṣir b. ʿAbd b. Nāṣir b. ʿAbd b. ʿUmar, for the use of Shaikh Shams al-dīn Muḥammad b. al-Najmī.2 Worm-eaten.
Foll. 121 and 130 should be transposed.

Among the successive owners of the book, whose names are written in it, we remark Fādil Khān, a servant of Khānqāh, and a "poet-laureate" (ملك الشعر), named Mir Kūmar al-dīn.

1003.
2047. Size 10½ in. by 6½ in.; foll. 303. Twenty-five lines in a page.
This is the shorter version, in which part of the poetical quotations, and also the whole digression at the word al-awz, are omitted. The preface is the usual one.
Well written. Somewhat injured by damp. Defects

1 The MS. has ʿUṣūmat ʿUṣūmat, but must be read.
2 The next name is indistinct.
at both ends are supplied by more modern hands, but there is another defect after fol. 208. Fol. 302 should stand after 298.

Seal of Nusrat Jang.

[College of Fort William, 1825.]

1004.


كتاب حياة العيون مذهب من حياة العيون الكبرى تاليف السيد ومؤلّف الشيخ الإسلام والأخير الباجي العاملي العمدت محمد بن عيسى الحنائي مسعود بن عبد القادر بن مسعود الدميري الشافعي رحمه الله تعالى.

A selection from the حياة العيون, arranged in the same manner, by Muhammad b. 'Abd al-Kâbir b. Muhammad Danîrî (Hanâfi). This work is not generally known. H. Kh., iii, 5, just mentions the title of it.

The preface begins:

الحمد لله الذي خلق الإنسان: وفضل نفسيلا.

The author, after praising the original work (كتاب حياة العيون الكبير), speaks of his present task as follows:

فانتخب من هذا الكتاب غرور والنفس ينتمي من جحر دود وآذن ذاك على حروف المجامع كأسأل الله.

His selection comprises the digression at الزبر, and more of the poetical quotations than the preceding MS. It has also an original appendix, which treats of the properties (فنائال) of Sûrah 97.

A good copy, probably made in Egypt, about a.h. 900, but injured by damp, and defective after foll. 150, 229, and 249, and at the end.

[Johnson.]

1005.

2233. Size 11½ in. by 7¼ in.; fol. 676. Twenty-eight lines in a page.


Well written by several hands, with frequent vowel-points. Divided into four parts, according to the partition of the archetype. The first part, which goes as far as رجد (fol. 140), concludes with the date of the author, viz. Dhul'hijjah, 768, after which comes the date of transcription, Tuesday, 20th Ramadan, 955. Part II. ends with ساع (fol. 331), and is dated Friday, 18th Rabî I, 965. Part III. ends with مال (fol. 492), and is dated Sunday, 28th Safar, 976. Part IV. is not quite complete.

[College of Fort William, 1825.]

1006.

2031. Size 11 in. by 6¾ in.; fol. 505. Thirty-seven lines in a page.

Another copy of the Kûdâb.

Neatly written, with frequent vowel-points. Completed on Saturday, 10th Safar, 1033, by Ahmad b. Muhammad al-Shârsâ. Revised throughout and emended. Two ornaments at the beginning. Coloured lines round the pages.

Some verses in praise of this work, and various notes, are on the fly-leaves.

This MS., which apparently was written in Arabia, belonged successively to several Imâms of al-Yaman, such as al-Mutawakkil, al-Mu'ayyad, etc.

"Ex libr. A. Loeket. Purchased in Isfahan, 17 August, 1811."

[College of Fort William, 1825.]

1007.

466. Size 12 in. by 7½ in.; fol. 507. Thirty-three lines in a page.

Another copy of the Kûdâb.

Well written as far as fol. 54, where an inferior handwriting begins. Dated al-Ṭâ'îf, 6th Rajab, 1072. Fol. 432r. blank.

An ornament on the first page, red lines round the others.
1008.

565. Size 13½ in. by 7½ in.; fol. 650. Twenty-seven lines in a page.

Another copy of the Kāmūs.

Well written. Coloured lines round the pages. Of the eleventh century. At the end is the following "bill," written on the margin:

أجرة الجلد والجدول
ثلثة وأجرة الكتاب مع التراث السماحية والمساحة وآلف
كتابoids مغلفب أربعة أربعة.

On the last page is added a poem on the nouns substantive which are feminine by usage (المونوات السماحة), the same as no. 982, II.

Fol. 305-312 are misplaced in binding. They should be arranged as follows: 305, 307, 308, 306, 311, 309, 310, 312.

Seal of one Muhammad... dated A.H. 1686, at the end.

[Hastings.]

1009.

1924. Size 10¼ in. by 5½ in.; fol. 719. Twenty-seven and twenty-five lines in a page.

Another copy of the Kāmūs, in three parts, the second of which is not quite complete (see fol. 376).

Well written by two hands. A rich ornament at the beginning; gold and blue lines round the pages. Of the eleventh century.

Fol. 692 and 695 should be transposed.

This MS. belonged to the libraries of 'Alamgrīd (Aurangzīb) and Shaḥ 'Alam I.

[Johnson.]

1010.

11A. Size 13 in. by 8 in.; fol. 516. Twenty-nine lines in a page.

An elegant copy of the Kāmūs, which was made for Molla Muhammad Sa'id b. Muhammad Sāliḥ Māzandarānī, commonly called Ashraf, a court poet of the time of Aurangzīb. According to a note in his own handwriting, this copy was completed at the beginning of Dhul-khūd, 1111, at Dehlī.

fi مسند نجاح عبد الله.

Nestly written, on tinted paper. Titles in gold. A tasteful ornament at the beginning. Gold and blue lines round the pages. Some notes.

A biographical notice of Ashraf, drawn from the سر آزان, has been added at the end.

Seal of Sayyid Husain, a servant of 'Alamgrīd. Signature of Richard Johnson, Hyderābad, 1785. Ticketed "Haileybury Library."

1011.

44A. Size 11¼ in. by 6½ in.; fol. 368. Twenty-five lines in a page.

The first half of the Kāmūs, as far as صاع. In two parts, the first of which ends with ذياب (fol. 186).

Well written, with occasional vowel-points. Coloured lines round the pages. Of the twelfth century. The MS. being somewhat worm-eaten, the recto of every leaf has been covered with oil-paper. Fol. 6 and 7 should be transposed.

In an elegant English binding. "Purchased from the executors of the Marquess of Hastings."

1012.

45A. Size 10½ in. by 5½ in.; fol. 368. Twenty-seven lines in a page.

The continuation of the preceding no., from the letter ش (شيدع) to the end. Part III. ends on fol. 153.

The greater part, from fol. 100, is supplied from another copy, which is written by various hands.

Coloured lines round the pages. Worm-eaten.

Fol. 2 and 3, and also 6 and 7, should be transposed.

Bound like the preceding no. and marked as vol. 2. "Purchased from the executors of the Marquess of Hastings."

1013.

30A. Size 12 in. by 7½ in.; fol. 277. Twenty-nine lines in a page.

The first half of the Kāmūs, as far as صاع. In two parts, the first of which concludes (fol. 147) with ذياب.

A good copy, carefully written, with frequent vowel-points. Emended throughout and collated.

Notes. Coloured lines round the pages. Worm-eaten.

1 See for this Tazkirah, Spranger, Catal. Oueh, p. 143.
<table>
<thead>
<tr>
<th>Arabic Manuscripts</th>
<th>English Description</th>
</tr>
</thead>
</table>
| **1014.**         | Size 12 in. by 7¼ in.; foll. 354. Twenty-seven lines in a page.  
The latter half of the *Kāmās*; from the Arabic version.  
Part III. concludes on f. 205, with the titles.  
Negligent handwriting. At the end is the following date:  
تم الوراق الجديدة يوم التحضيض التاسع من ربيع الأول.  
Coloured lines round the pages.  
Bound like the preceding MS.; marked as vol. 2. |
| **1015.**         | Size 11¾ in. by 6 in.; foll. 405. Twenty-five lines in a page.  
A Dictionary of the Arabic Language, with explanations in *Persian*, entitled *Al-Qalām al-jāmi*; by 'Abd-Allāh b. Muḥammad b. Ḫālid, commonly called  
Jamāl Kūrānī. It professes to be an extract from *Jahānlī* (d. A.H. 398).  
Of H.Kh. iv. 102;  
Cat. Lugd. i. 69; Cat. Mus. Brit. 467; Stewart's Cat. 133.  
An elegant copy, written, as it seems, A.H. 1013.  
Colophon:  
وقد رفع الفرات، في وقت النصيغ في الشهر:  
قذف الفريد في عام الفتر بعد ثلاثة عشر (sic).  
The first two pages are richly ornamented and gilt; the others are within blue and gold lines.  
[Johnson.] |
| **1016.**         | Size 10½ in. by 6½ in.; foll. 236. Twenty-seven lines in a page.  
Another copy of the *Surāh*.  
Well written. Has the following colophon:  
تمت هذه النسخة المبكرة المعزة من اللغة النهائية  
والحروف الرفيعة المسماة بالصرف المنتسب إلى  
النسيم في شهر ربيع الثاني 1232 م. م.  

Coloured lines round the pages.  
“Allahabad, 10th November, 1765. Andrew Dower. Price 40 Rupees.”  
[Johnson.] |
| **1017.**         | Size 10 in. by 6 in.; foll. 414. Twenty-one lines in a page.  
Another copy of the *Surāh*.  
Well written in Nasta‘īlīq, the Arabic words with vowel-points. Completed on Monday, 26th June 12.  
1097, by ‘Abd al-walid, at Akhrābād.  
A key to the work is on the fly-leaf.  
Seal of Mirzā Muḥammad, a “servant” of Muḥammad Shāh (dated A.H. 1150).  
[Sir Charles Wilkins.] |
| **1018.**         | Size 11 in. by 6½ in.; foll. 421. Twenty-five lines in a page.  
Another copy of the same work.  
Well written. Of the eleventh century. Colophon:  
تم الكتاب المسماء صلح في عام التحضيض النبات المعاني  
مرتوم من الإسادة اسمه ملاك الله محمد أبهم كاتبة  
 وبسطة (sic).  
Corrections and notes in the earlier portion.  
Worm-eaten.  
[Johnson.] |
| **1019.**         | Size 11½ in. by 7½ in.; foll. 279. Thirty-one lines in a page.  
Another copy of the same work.  
Well written. Of the eleventh or twelfth century.  
Prefixed is an index, by a different hand.  
[Johnson.] |
| **1020.**         | Size 10 in. by 6½ in.; foll. 459. Twenty-one lines in a page.  
Another copy of the same work.  
Plainly written. Of the twelfth century.  
[Hastings.] |
| **1021.**         | Size 10½ in. by 6½ in.; foll. 316. Thirty-one lines in a page.  
Another copy of the same work, written in small Nasta‘īlīq.  

1 Erased.
DICTIONARIES.

283.

The following is written at the head of the first page: 

"الجبر الأول مس صلح اللغة سيت في نحر بين يوم "

The following is written at the head of the first page:

الجبر الأول مس صلح اللغة سيت في نحر بين يوم

A key to the work is to be found on the title-page.

Seal of Saiyid Ali Rida (A.H. 1224).

[College of Fort William.]

1022.


The latter portion of the Surah begins with غ. 

Clearly written in two Nastaliq hands. The upper part of the first fol. is cut off.

1023.

1789. Size 12 in. by 6½ in.; fol. 804. Twenty-five lines in a page.


This work is partly based upon Ibn al-Thir's Dictionary (mentioned in No. 999). It consists of three parts, each of which has its own Hamdalah and conclusion. The first part (foll. 1-263), which goes as far as Ruh, is dated Patan, 26th Ramadán (year omitted); the second (foll. 264-539, from رح إلى Ruh), 11th Ramadán, 976; the third (foll. 540-867), Safar, 978. The work concludes with a Hamdalah (foll. 8676-894), on various subjects of the science of tradition, which was finished on 12th Rabi'-I (probably also A.H. 978). Then comes the preamle to an appendix (ذيل, mentioned by H. Kh.), which latter is, however, not given.

Well written in Nastaliq. In the conclusions of the single parts the author is invariably styled محمد ابن عبيد المحدث العلامة الحنفي شيخ الكُتَّاب.

Part II is dated A.H. 1049.

In some places, near both ends, the upper part of the MS. has been destroyed, and restored by another hand.

[Johnson.]

1024.

2171. Size 9½ in. by 6 in.; fol. 369. Fifteen lines in a page.


 Begins: 

"ولا أعلم إجمد لأنه أمتحن تحقيق: 

دفائن اللغات العربية."

This work was compiled from various medical books and dictionaries. Twenty of these are enumerated in the preface, amongst them works as late as the Khamis and the Surah. Some of the explanations are in Persian.


Fol. 366. The names of the weights and measures, derived from Insi Siya, and a similar list, alphabetically arranged, which is taken from the روئه روؤ (see No. 764).

[College of Fort William, 1825.]

1025.


Another copy of the preceding Dictionary.

Written in a small clear hand. Dated 26th Ramadán ... (year omitted). Of the eleventh century.

Fol. 88-97 should be placed as follows: 88, 96, 91-94, 89, 95, 90, 97.

[Johnson.]

1 Cf. Bibl. Spranger, 993.

2 It is also wanting in the MS. of the British Museum.
ARABIC MANUSCRIPTS.

1026.
1690. Size 9¼ in. by 6¼ in.; fol. 238. Seventeen lines in a page.

Another copy of the ḥadr al-mawā'in. Well written.
Seal of ʿAbd al-wahhāb Khān (d. a.h. 1163).

[Tippu.]

1027.
1793. Size 11½ in. by 6½ in.; fol. 625. Twenty-one and twenty-three lines in a page.

I. Foll. 2-31. A classification of the auxiliary parts of speech, the adverbs, with explanations in Persian. Entitled al-nādi al-muḥād. The author is Abūʾl-ḥaṣan Ahmad b. Muhammad Māshānī (d. a.h. 518). Cf. H. Kh. vi. 403, and also Cat. Boll. ii. 607.

The preface begins: aṣ ṣ aby la ilā hādhiʿ al-mashfa. The author says that he was requested to write this treatise after completing his al-mawāʿin al-sāmā in the same school. He dedicates it to Kāqī Abūʾl-ḡasim Maḥmūd b. Ahmad b. Saʿīd. The treatise comprises not only the particles, but also the adverbs, pronouns, auxiliary verbs and nouns, etc. It is accordingly divided into three parts (قسم): 1. Nouns, in twelve chapters; 2. Verbs, in four chapters; 3. Participles (الحروف), in ten chapters.

Conclusion: تمت كتابة كتاب الهادي للصادق في الآدوات المعدودة (السائدة) بالمداني. II. Foll. 315-44. An explanation of the names of God. The author is not mentioned.

Begins: aṣ aby ṣ aby al-ʿalām amma baʿd fahad maṣṭūr fi ʿāṣama ʿalā dahn wa sifahatul fațl ko nāžala ʿalā ʿaṣama muwat al-fāzara al-ghāʾib.

Both this piece and the preceding are beautifully written in Nastaʿlīq, with frequent vowel-points.

III. Foll. 40-131. An Arabic Vocabulary explained in Persian, entitled al-sāmā in the same. The author, who is not mentioned here, is the aforesaid Māshānī. See H. Kh. iii. 375; Cassir, i. 175; Cat.

 Lugd. i. 76; and Weijers in Orientalia, i. 368 sqq. Another fragment, no. 997.

The author dedicated his work to Saʿīd Abūʾl-bakr ʿAli b. Māshānī b. Ismāʿīl.

Clearly written in Nastaʿlīq, the Arabic words with vowel-points. Dated 26th Rajab, 965.


The preface begins: aṣ aby la ilā hādhiʿ al-mashfa. The author says that, in reading the ʿabāda, he made an abridgment of it, omitting the poetical quotations (الشواهد), etc.; and that he was induced to publish it by Muḥamad al-dīn Abū Ṭālib Muḥammad b. son of Abū ʿAli al-Ḥasan b. Muhammad b. Abūl-hājāj.

Well written in Nastaʿlīq, but imperfect at the end.

V. Foll. 438-623. A Dictionary Arabic and Persian, the beginning and end of which are wanting. It is arranged according to the first and second letters. It is preceded by an explanation of the names of God, and concludes with a special chapter (باب في آخر الكتاب) (بائ في آخر الكتاب) in which the numbers, the names of the measures and weights, etc., are mentioned in succession.

Written in two good Nastaʿlīq hands. The last fol. mutilated. Foll. 606-618 reversed.

An index to no. II. is on the fly-leaf.

Seal of Muḥamad Hādi, a servant of Abūmīṣīr (a.h. 1130).

[Johnson.]

1 See below, no. III.

The word ʿam is omitted, but must necessarily be supplied here.
ENCYCLOPEDIA.  

1028. 

Foll. 5–12. An encyclopedic treatise, by Hasib Allah Mirzâ Jan Sinâlî (d. A.H. 994), written for a friend named Muhammad (سُمَّى حبيب الله صلَّمَ).

It gives specimens of nine sciences, with critical remarks on them; viz., 1. النجاح الأول من التنسيق; 2. الكلام; 3. السيل; 4. البین المعنی; 5. العلم; 6. الایین; 7. المعاني; 8. العلم الطبيعي; 9. المنطق.

Begins: بل ولا مس نخمر عنقل العارفين في كنه جمالا.

Written in a good Nasta'lik hand, but without discrinsic points. Long notes on the margin. Dated A.H. 1000.

It is preceded by—

Foll. 1–4. A Commentary on the verse of the Koran, ص. 2, 256; styled in the conclusion الرسالة الشرفة لخمرت حائط كونكري (sic).

Begins: الله لا هو الله اسم عزيز الله.

Legibly written.

1029.
1622. Size 9 in. by 4½ in.; foll. 50. Eight lines in a page.

A fragment of an encyclopedic treatise on the Muhammadan Sciences, which, from the headings, appears to be Surwâ's (d. A.H. 911) النظيرة. See regarding this work, H. Kh. vi. 372; Cat. Mus. Brit. 213; Flügel, Hidss. Wien, i. 22.

Well written, but damaged and in disorder. Both the beginning and end are wanting. Foll. 1–7 are really the last of this fragment, and fol. 8 begins in what would be the first paragraph of the treatise. The last leaf gives the conclusion of a Persian tract.

[Johnson.]

MISCELLANIES.  

1030. 
B 353. Size 10 in. by 6 in.; foll. 254. Twenty-five lines in a page.

I. Foll. 1–99. The beginning and two other fragments of a Gloss on the Baidâvi's Commentary on the Koran (see no. 221). The author is, according to the modern inscription, Shâh Wâjih al-Dîn.

Begins: العبد لله رب العالمين... فَلَوْ سَعَد جَدَد الْيَتِّى بِالْعَابِضِ وَالْفَاحِشَةَ... جَدَدَ الْيَتِّى بِالْعَابِضِ وَالْفَاحِشَةَ.

Ends in the آدم. The first fragment inelegantly, the others well written.

Bound with this is—

II. Foll. 100–254. A fragment of a Gloss on Baidâvi's Commentary on the Koran (see no. 70), which is also ascribed to the aforesaid Shâh Wâjih al-Dîn.

It extends from س. 2 to س. 13, and is imperfect both at the beginning and end. The first words are: كَيْفَ تَكَفَّرُونَ.

Written like the latter portion of no. I. Defects after foll. 113, 123, and 238.

Much worm-eaten, but carefully mended.

Cat. 227, viii. 3.
1031.
B 85. Size 10 in. by 6 in.; foll. 57. Twenty-three and twenty-nine lines to the page.

I. Foll. 1-41. Advice to Kings, entitled 
رشاقه بالله ورسالة الاختيار ورسالة المعرفة
by Muḥammad b. Afif al-din Muḥammad b. Nār al-din Muḥammad
العسکری القوی الیه رساله، روضة الیہ الرضا، ورسالة المعرفة
راسبی الیه رساله، ورسالة المعرفة
The work is dedicated to a
Sultan whose name is not mentioned.

Begins: 
الهمد لله رب العالمین الرحمن الرحیم
ما كانت يوم الدين الملك العدل العظیم.

It is divided into three parts, each of which is based
on about forty traditions from the Prophet (fol. 2v).

The work comprises various extracts and sentences,
and also some poems of the author. He calls Ibn
Hajar his Shaikh, but it does not appear which of
the two authors of that name is meant.

Clearly written. Revised by Zain b. ʿAbdallah Muḥaibi,
who also wrote the inscription, which begins:
كتاب نصبه الانهاد وتبریم وسماع مؤلفه محمد الله
بمشیاش بالله ورسالة الاختصار

II. Foll. 42-57. 
An account of the Mahdi and of his coming at
the end of time, by ʿAli b. Ḥusain al-din Muṭṭakri
(d. A.H. 970).¹

The author tells us that his work is only a new
arrangement of the traditions collected in
Suḥratī’s (d. A.H. 911)
العربية الیه رساله، to which he added some
extracts from the
جمع الموائع of the same author,²

¹ A Persia treatise by this author, on the same subject, is
mentioned in H. Kh. iii. 417.
² Cf. H. Kh. iv. 197.
³ H. Kh. ii. 614 sq.

and from the مدارس في الخیار المهدی منتظر
(author not mentioned). These extracts are marked
with جماعة and with مهدی respectively.

The work is divided into thirteen chapters, a detailed
account of which is given at the beginning, after the
 الشرقية القوی الیه رساله
العسکری القوی الیه رساله
It begins:
II. في حمیل
III. في حمیل
IV. في حمیل
V. في حمیل
VI. في حمیل
VII. في دولة اسراری
VIII. في دولة اسراری
IX. في دولة اسراری
X. في دولة اسراری
XI. في دولة اسراری
XII. في دولة اسراری
XIII. في دولة اسراری

The appendix, fol. 61, is inscribed
في تحقيق مدة الدنيا
comprises the whole treatise of
Suḥratī on this subject, which is entitled
کشف في مجاورة هذه الأمة الطاف

This piece was written by Zain b. ʿAbdallah Muḥaibi
himself. It is dated Wednesday, 14th Jun. I.,
1095. It was collated with the original copy
(الیہ)

1032.
B 420a. Size 10½ in. by 6 in.; foll. 58. About
thirty lines to a page.

A collection of treatises copied by Zain b. ʿAbdallah
Muḥaibi for his own use (compare the preceding no.).

I. Foll. 1-95.  سلسلة العدل الداوم (d. A.H.
907) Commentary on Suḥratī’s (d. A.H. 587)
العربية الیه رساله.  See no. 485.

A considerable defect after fol. 8, corresponding to
foll. 29-43 of no. 485. The rest complete.

The epilogue of the author begins as follows:
واو نفی القیاس إلى عمرو بن النعیم محمد بن عسکر
المهدی بجلال الیه القیاس
 WHAT IS THIS LINGUISTIC NOUN?
See Flügel, Gesch. der. Wien, iii. 97.

¹ Cf. H. Kh. v. 211, and Flügel, Gesch. Wien, iii. 97.
mentioned by H. Kh. iii. 315, who died A.H. 809.

The author entitles it مرآة العارفين في ملمسات زين الدين العاديين, without explaining what he means by the latter words.

The preface begins:

الله المعرج في الفهم الإلهي.

VI. Foll. 51r.-58. 'Abd al-Karim Jizī's (d. A.H. 811) مراجب الوجود. See no. 665.

The last page of the MS. is wanting, although the treatise ends with fol. 58. Corrections and notes.

Cat. 252, xx.

1033.

2430. Size 12½ in. by 8½ in.; foll. 177. Twenty-one lines in a page.


Ends : تمت الكتب المسمى بالشريعة المغنى في يوم: (sic) الأربع في وقت الصبح ثبت الله إيمان صاحب: (sic).

II. Foll. 64v.-167. Abu Sаukrt Sалмі’s Principles of the Muhammadan Faith, entitled التعدید في بيان التوحید, identical with no. 384.


Conclusion: تمت الكتب المسمى بالعميد في شهر: (sic) في الرسالة في دلالة المرة: في يوم السبت في وقت تجميع: ثبت الله إيمان صاحب هذا الكتاب في الدنيا والآخرة:

طول الله عمر كتب هذا الكتاب.

III. Foll. 171-177. A fragment of a Commentary (مزوج) on a short treatise on Religious Duties. This
ARABIC MANUSCRIPTS.

Treatise begins: 

This piece has been reversed in binding.

Plainly written on rice-paper. Occasional interlinear and marginal notes in Jawanise, written in the Arabic character. All the vacant pages are filled with various extracts, chiefly from books on law.

1034.

2502. Size 8\frac{1}{4} in. by 6 in.; fol. 389. From thirteen to nineteen lines in a page.

I. Foll. 1-10. كتب الذبح والاصطياد المنتخب من كتب الشوكينج، ويوجد المناصرين ﷺ للتحقيق والاجتهاد.

A treatise on Butchering and Hunting, according to the Shāfi‘ite rite; probably by Su‘ūrī (d. A.H. 911). Begins:

اَللّٰهُ الَّذِي ﺃَحْلَلَ لَنا الْطَّيِّبَاتَ مُصَدَّقَةً وَذِبيحةً.

This treatise was partly compiled from the works of the "two Shaikhs" (Ghazālī and Rāsān), and of later authorities, such as Nawawi; but most of its materials were taken directly from the "Kitāb al-mahājir" (of Sirāj al-dīn Omar b. al-Mu’ākkin, d. A.H. 884). 1

II. Foll. 11-18. An episode from the legendary history of Muḥammad. The hero of it is Sham‘ūn b. Khālid.

Imperfect at the beginning. The first words are:

أخرجنا عن العلم واحده.

Dated 12th Jumāda I., 1214.

III. Foll. 19-34. A legendary account of Muḥammad’s expeditions to the Syrian frontier, and particularly of the expedition to Tabuk; imperfect at the end.

The narrative, though rather fabulous, begins with quoting old authorities, as follows:

وعهد الحملدة: قال علما: السريين الخبار منهم: ﷺ، وتهج إلى ﷺ، وتهج إلى ﷺ، وتهج إلى ﷺ، وتهج إلى ﷺ.

Dated Sunday, 4th Jumāda I., 974.

1 Cf. H. Kh. vi. 205.

IV. Foll. 35-224. كتاب شرح الصدر بشرح حال الموتى والنبور.

An account of the state of the soul between death and the resurrection, drawn from the Traditions, and arranged in chapters, by Sūrūrī. Cf. H. Kh. iv. 39.

Incomplete at the end. Defects after foll. 134 and 177.

V. Foll. 225-337. كتاب التأولوان نوار النبي المعتاق.

A legendary history of the birth and early life of Muḥammad, concluding with his marriage with Khadijah (a so-called Mawlid), by Abū’l-Ḥasan Bakrī. Cf. H. Kh. i. 483, who gives the work a somewhat different title.

It is imperfect at the commencement, but apparently only a little is wanting. Begins:

من الذي وصت: ﷺ، ﷺ، ﷺ، ﷺ، ﷺ.

One leaf is missing before fol. 247; the contents of it are, however, supplied on the margin of that folio.

VI. Foll. 338-389. Some other episodes of the life of Muḥammad, narrated in a legendary or rather romantic style:—his marriage with ‘Ā’ishah, the wedding of ‘Ali and Fāṭimah, etc. They are introduced and followed by a chronological survey of the events of the first eleven years of the Hijrah; and the whole concludes with an account of the death of the Prophet, which, however, ends abruptly on the next folio.

Begins:

ذكر بعض الأمور المشهورة بعد الفجر عليه ﷺ ترتيب السنين.

Written in various inelegant hands, apparently in Malabar. 1

[Note: Leydeniana.]

1035.

B 74. Size 10\frac{1}{4} in. by 7 in.; fol. 56. Twenty-three lines in a page.

I. Foll. 1-3. رسالة في أبي النبي.

A short treatise in answer to the question, whether the parents of Muḥammad died as unbelievers; by Shams al-dīn Al-mad b. Sulaimān b. Kamāl, commonly called Ibn Kamāl-rāsā, or Kamālpāshāzādah (d. A.H. 941). See Flügel, Hds. Wien. i. 381, no. 4.

Dated 14th Jumāda I., 974.

1 A note in Malayalam is on the fly-leaf.
MISCELLANIES.

II. Foll. 4-27r. مسالك العمنا في الكلام على أبوى المصطفى.


Begins, without a preface :

مسألة الحكم في أبوى الذين سلم أنتما ناجيان وليس في النار شيء بذلك جمع مع العلماء وقدم في تقرير ذلك مسالك المسالك الأول أنتما مانانا قبل العبة النبو.

The question is answered in three different ways (مسالك), after which follows a خاتمة.

Dated Monday, 17th Rabī' II., 974.

III. Foll. 27c.-30. A tract on the blessings of reciting the Basmalah; various questions and riddles, followed by their solutions; and some stories relating to worship and to private life.

Dated Tuesday, 29th Rabī' II., 974.

IV. Foll. 31-46. كتاب الهبة السنية في الهيئة السنية. The Universe as conceived in the Traditions, by Jalāl al-dīn Syyūṭī. Cf. H. Kh. vi. 506. Extracts from this treatise are to be found in Aumer, Hdb. München, no. 183.

It is divided into thirteen sections as follows—

- fol. 31v. اللوج والظلم; fol. 34v. الشمس والقمر والنجوم; fol. 37v. السموات والآجر; fol. 40v. العلما واللزيمة.
- fol. 42v. السماوتم والمطر; fol. 43v. الأسماوب والماء; fol. 44v. الجزاء والجحيم.
- fol. 46v. النيل.

Dated Tuesday, 15th Rabī' II., 974.

The last three pieces are written by one hand. The name of the copyist, 'Abd al-jallāl, is to be found at the end of no. II. (fol. 27r.)

V. and VI. Foll. 47-49 and 50-51. Two short chronological sketches of the history of Musalman Egypt, with lists of all the governors and Sultans, as far as Maḥmūd Pāshā (a. H. 963), under whom the first

tract was written. Both are continued, by other hands, down to Sinān Pāshā (a. h. 976). The first begins:

ودبطة في تاريخ مصر فتحت مصر عام عشر:.

The second commences:

مصر من دولة الساحة الساحبة إلى (sic) اللان الم.

VII. Foll. 52-56. Definitions of various legal terms.

Begins:

الحمد لله ... بيان العهد الأبد هو الصنع:

لغة الجل.

Well written.


1036.

1586. Size 8 1/2 in. by 4 1/4 in.; fol. 255. From fifteen to twenty-three lines in a page.

I. Foll. 3-80. Dawūrī's Commentary on the فتاوى (see no. 455), with the date of the author as given in no. 457.


II. Foll. 81-96. The Miracles of the early Prophets compared with those of Muhammad, by an unknown author.

Begins:

الحمد لله ... هذا كتاب لذكر فيه مميزات الأنبياء عليهم الصلاة والسلام مميزات أدوم تم سمعة

وأيديان أنقى.

Ends:

فذا ما حضر عندها مميزات المزاعية:

في الاحترام والابتعاد التحجيل من الأنبياء صلى الله عليهم أجمعين.

Written in small Nasta'īk.


Written by two Nasta'īk hands. Numerous marginal notes. On the title-page is added a chain of the authorities who handed down Bukhārī's Sahīh.

Begins: 

الحمد لله... قال الشيخ الإمام... فكنت...

Written like no. II.

V. Foll. 155-193. 'Abr al-Bakī's Commentary on al-Farāk's treatise on Dialectics (الدابب البائقة), the same version as no. 554. Written in small Nasta'liq. Some notes. Foll. 156 and 161 should be transposed.

VI. Foll. 194-206. A treatise on Death and Burial, by Muḥammad Ya'qūb Bānāsī (العيناء), entitled Kābiyat al-umur min dar al-gurr. Some notes. It is divided into chapters, the last of which is illustrated by some stories, after which the author concludes as follows (foll. 205v.):

منقول عن أحيان العلوم المهم لخلق الله وراء الله.

Then comes a chapter in PERSIAN, inscribed in the same way.

Well written. The numbers of the chapters, which were to have been added in red, are omitted.

VII. Foll. 207-255. A Commentary on the 12th Sūrah of the Koran, compiled by Muḥammad Kāshif Hanāfī, under the auspices of Aurang-zib, in Dhu'l-Hijjah, 1101.

Prefixed is a long preface, which begins: 

الحمد لله... مظاهر المكونات عن سرادق الدم العذ.

They begin as follows:

1. يأ رسل الله يا اهل الوفا
2. يا عظم الخلق يا حمدي السفا
3. يا حمدي يا جمع في حماة
4. يا سبئيا يا سبئي يا عمدتي

They are followed (foll. 91v.-92) by a prayer in

1. SIC. Cf. H. Kh. ii. 367, iii. 550.
These are four tables, according to the four seasons, the first inscribed فصل الربيع وهو المسمى عذر أهل العامه والصيف, and so forth.

b. Foll. 8–11. Tables for reducing Hijrah years to those of the aforesaid eras, from A.H. 1012 to 1138.

c. Foll. 12–13. A table showing the entrance of the sun into the successive signs of the Zodiac, from A.H. 1069 to 1089. It was prepared by Ahmad b. 'Omar b. Muzahim, a pupil of Muhammad b. 'Abdallah al-Aidarís.

begins: أحمد الله أصل التمادم واتم على كل حال.

These tables are all by one hand, and apparently made in Hadramaut.


d. Fol. 19r and
e. Fol. 22. On the drawing of magic squares.

f. Foll. 23–34. A longer treatise on the same subject, inscribed في معرفة وضع الوقت الرباعي.

Written in a large hand.


أعلم أن التصور حصول معنى في الذهن الْه.،

Well written in a large hand.

V. a. Fol. 45. Some verses of the Koran.

b. Fol. 45v–46. Shadhili's حزب الزهر. See no. 373, I.

c. Foll. 47v–52. هذه رسالة في العمل بالربع الحج. A treatise on the use of the quadrant for ascertaining the times for prayer, the direction of the Kiblah, etc., by...
JAMÁL AL-DIN MUHAMMAD B. AHMÁD BÁ FADL HADRAMÍ, of 'ADH.

Plainly written, by Zain b. 'Abdallah Muṣābil, at Náṣr (sic). Dated Tuesday, 22nd Ramadān, 1073.

VI. Foll. 55r.-57. A critical letter, written in reply to one which was addressed to the author by Sayyid al-Ḥasan b. al-Kásim. It treats chiefly of the righteousness of the companions of the Prophet, and of the Sunnah. The author is Zain b. 'AbdAllah b. Shaikh b. 'AbdAllah al-‘Aidarús, "who is buried at Tarim."

Begins: 

الحمد لله على الخير، وسلام على الرسول


Begins: 

قال شمسكم نفسيه... وما بعد الله على جزيئ الفضل... فبذا فصيح في سورة سيدنا رسول الله صلى الله عليه وسلم جمعته من كتب في المعزاز والسير.

Dated Friday, 6th Rabī‘ II, 1076.


زيادة المر، في نداء نقطان

Dated Thursday, 29th Rajab, 1076.

IX. a. Foll. 66r.-71. An account of the seventy-three Muḥammadan sects, taken from Li’s (see no. 438).

Begins: 

هذا تذيل الفرق الذي أشار إليه الرسول

X. Foll. 72r.-75. The commencement of a curious composition, which, when read in the usual way, is a treatise on law, beginning: 

Dated Tuesday, 22nd Ramadān, 1073.

The first and last letters of each line, and two other perpendicular columns in the middle of the page, are written in red, and offer, when read from above downwards, four different treatises. The first is on Prosody, and begins as follows:

أَمَرُ يَدَّلُفُ نَفْسِي، وَسُلْطَانُ مَلُكَ الْأَشْرَف

The second treatise gives an account of the Rasūl dynasty of al-Yaman. The third is on Grammar; and the fourth on Rhyme.

According to the first of these treatises, the work was composed by order of al-Malik al-Asḥraf Ismā’īl b. al-‘Abbās, the seventh king of the Rasūl dynasty of al-Yaman (A.H. 778-803).

It appears from a comparison with a lithographed edition (Lakhnau, A.H. 1272), that this is the second of the two editions of Shāfā al-dīn İbn al-Muṣṭafā (d. A.H. 837). Cf. H. Kh. iv. 272.

This MS. ends abruptly, the抄ist having apparently become weary of his task.

XI. Foll. 77r.-91. a. تَوْابُ النَّاسِ مِنْ الصَّمَادُ

Begins:

A treatise on Pilgrimage, by Nawāwī (d. A.H. 676), apparently identical with H. Kh. i. 508.

As the author mentions in the preface, this is an extract from a larger work of his on the same subject.

Begins:

الحمد لله على الأرجوم والكرم، وفَضل الله وحقَّ الله.

Dated Thursday, 29th Rajab, 1076.

A moral Ḷaṣīdah, by ‘Iṣān Ghafrī, i.e. probably İbn al-‘Ula’yīf (Shihāb al-dīn Ahmad b. Ḥusayn); see H. Kh. vii. 1226.

Begins:

أرثت ونساً نك أن تهار، على النجاح الفضول كأزور.

Begins: 
القصائد لله وكنى...وعبد شهد والمولى انه.
It is followed by two tetrastics of Abu'l-Fath Būṭi (see above, no. VIII.).

XIII. a. Foll. 97r.-104. كتاب صيحة التلميذ تأليف الشيخ العام حبة الإسلام إلى حامد محمد بن محمد الغزالي الفلاسي فهله الله به المغفرة.
Ghazzālī's (d. a.h. 505) celebrated paraphrastic treatise. Published in Arabic and German, by Hammer-Purgstall, Wien, 1838. Cf. H. Kh. i. 519.

Begins: 
الجهم لله إلى...أعلم أن واحد من:
فهله الله بالغفرة.
Dated Wednesday, 12th Shawāb, 1076.

It is followed by the beginning of Nashrān b. Sa'īd Himyārī's (d. a.h. 573) famous Kāshādah, inscribed:


Begins: 
فهد (sic) ذكر سنة الإمام الغزالي.
Dated Tuesday, 12th Shawāb, 1076.

XIV. Foll. 105r.-106. Moral advice, given by Shihāb al-'inn Sarhawardī (d. a.h. 632) to his son.

Begins: 
الله لله...قال الشئ...لوهلله يا بين


Begins: 
فهر يدل على لسان من الله إلى محسن

Begins: 
قال الشئ...عجل الزين المتاج بنايد الله
Cf. Foll. 110. A tract on Asceticism, by (Shihāb al-'inn)

Omar b. Muḥammad Sarhawardī (d. a.h. 632).

Begins: 
قال الشئ...عجل الزين المتاج بنايد الله
Cf. Foll. 111. An extract from a work of Nawawī, on the same subject.

XX. Foll. 170r.-180. Ibn Ebribād's (Abū Bakr Muḥammad b. Ĥasan Azdī, d. a.h. 321) Kāshādah on

2. Fol. 111v. A prayer ascribed to Ibn Abīl-Ḡasīf (Muḥammad b. Ismā'īl Tamani, d. a.h. 609).

كتاب فئات الأعمال التي تقرب إلى الله سجدة و تعالى وتبع من سخائه.
An anonymous treatise on the spiritual merit of good actions.

Begins: 
الحمد لله الذي أعرضت على تغلى الحمادنة في طاعة:
Dated Friday, 21st Shawāb, 1076.

XVII. Foll. 115r.-120. The Tenets of the Naṣkhbandī Order, by Tāj al-dīn b. Zarkhāyī Othmānī Naṣkhbandī (b. Sulṭān Hindi, d. a.h. 1050).

Begins: 
الحمد لله...أعلم أن تفتك الله تعالى أن

معدل السادات المشهودة قدام الله تعالى اسارد

هو معدل أهل السنة والجماعة.

It is followed by another short tract of the same author.

XVIII. Foll. 120r.-143. A treatise by the same author, on the duties of novices, etc.

Begins: 
الله خليما عن الأشغال بالملامح...أما:

وهو هذه رسالة في آداب المشیخة والمريدین الطالبين

وشرافها.

XIX. Foll. 143r.-179. كتاب رسالة تأليف حكيم

الشعراء إلى كل سوفه جمع الكل تأليف الشيخ...

الله إذا الدين أين الشجاع محمد بن أحمد بن محمد

التونسي الثانى الفارق من المكر المثير

لأي العبادات نعة الله به أسمع.


This treatise is identical with no. 688, where the author was not ascertained. Cf. no. 669.

Copied on Tuesday, 27th Dhu'l-ka'dah, 1076.

1 Several treatises with this title are noticed in H. Kh. iv. 446.
the nouns ending in a and d, accompanied by a short commentary. Cf. H. Kh. v. 157; Aumeer, Hs. Munch. 239.


XXII. Foll. 203-210. A treatise on Magic and on Talismans, imperfect at the commencement. It begins, after a blank: الوجه الجديد قدسية

On foll. 206 begins the second part, where a number of specifics are given.

XXIII. Foll. 211-296. كتاب نسيم إبراهيم السلام.

A mystic treatise of 142 folios, containing a commentary on the life of 'Abd al-Karim b. Iskandar Kilani.

Contributions to the better understanding of the transcendent language of Sufi liturgy, by 'Abd al-Karim Kilani.

Begins: الجملة للذات الاسم في مقام الرب اقدم الرجال.

The author says subsequently (foll. 212v): أما بعد فانى لما رأيت نصاً نصاً من النفوس على ظاهر الطبع.

The author treats in the introduction (مقدمة) of the different classes of devotees; and, in three chapters, illustrates in their various applications to the said classes: 1. One hundred single words, used in Sufi poetry; 2. Ten entire hymns or Kasidahs; 3. Forty technical terms for the various states of the spiritual life.

Dated Tuesday, 13th Dhu'l-ka'dah, 1076.

There are added to the author's copy seven verses of his, according to which he was born on 1st Muharram, 767, at Calcut, in Indies, and went afterwards with his father to 'Adan, where he arrived at manhood, and where his father died.

Then follows the date of his death, which had been written by his son 'Omar in a copy of the Anisan al-kamil; viz., Saturday, 26th Jun. II., 811.

XXIV. Foll. 296r.-298. Two extracts (فادلة) from Abd al-rahman b. Mu'hammad b. Inaji's لواء لبيل الوجد في حضره الشيخ, which is a commentary on his own السنسن شارب أهل التعب. The first extract gives a mystic definition of love.

All the pieces from no. V. onward, with the exception of some portions of no. XIX. and the greater part of no. XXIII., are written by the above-mentioned Zain himself.

1039.

2820. Size 7½ in. by 4½ in.; foll. 212. From thirteen to seventeen lines in a page.

I. Foll. 1-24. Badr al-din Muhammed Siwy Mahribini's (d. A.H. 934) Commentary on a treatise in (Roja) verse, on the Law of Inheritance, styled the المقدمة الرحبية. Cf. H. Kh. iv. 398 sq., according to whom the treatise is properly entitled بعية الباحث. The author of it is not known. It begins in this MS. as follows:

 اوأ ما نسففت المقال باذكير ربي تعالى

The commentary commences: قال الشيخ الامام...

Dated Saturday, 29th Muharram, 1080.


Begins: الأسس للذات الاسم السعار يعبر العداد.

It is divided into five chapters, as follows: 1.

1 He did not, however, mention it under this title, as he suppose.
MISCELLANIES.

Dated 17th Shaban... (year omitted). Transcribed by Shaikh Ibrahim, for his own use. The colophon is introduced by two Persian distichs.

A defect after fol. 32.

III. Foll. 41-172. Another work on Morals, probably entitled سراج القلب. It was compiled from the traditions and various books, by an unknown author.

Begins: المعلم على ما ارتدان الفضالة... (fol. 1b). It consists of a number of sections, the first of which is inscribed in the following words: تصلما الباحث الباحث في علم النحات. Ghazzali, Yafi, Damiri, and others, are frequently quoted.

Completed on Thursday, 14th Shaban, 1056, by Hafiz Ahmad. Notes.

IV. Foll. 173-175. A moral Kasidah, beginning: إيا طالب الزيز المبين، ودفع تعاونه وس شردناه ثم أخرى سلامه. Cf. no. VI. It has the erroneous superscription كتاب السنن, which belongs to the next piece.


b. Foll. 176 and 177. Various extracts.

VI. Foll. 177b-196. A collection of Prayers drawn from the Tradition. Author unknown.

In two parts: 1. Daily prayers, which are the original of the prayers in the books (الصلاة). 2. Prayers for special occasions, such as the night of Laylah al-Wad (ليلة القدر). Begins: لاحته محمد بذا نون وبك الجم وعلي تباركك نعم نحن ونعم

With a Persian interlinear translation, also in verse. It is followed by various alleged sayings of the Prophet.

Written by various hands.

The seal of Hafiz Ahmad (see no. III.) is impressed on most of the text.

[Note: Bibli. Leydeniana.]

1 The beginning of this chapter is lost.
2 Correction from the margin; the text has.
3 Margin.
### 1040.

B 450. Size 7½ in. by 5 in.; fol. 75. Number of lines varying.

I. Foll. 1–3. 'Abd al-Shafīr Lāhī's (d. a.h. 912) Glosses on Jāmi's preface to his Commentary on the Kitāb al-Insān (see no. 298).

Well written. Framed with red lines.

II. Foll. 5–12. Glosses on the passage of Jāmi's Commentary which treats of the "specification" of the "existence" (al-tāmittaz), by Muḥammad Kāshīf.

Begins:

ان أحس ما يعمسك في الوصول إلى

Clearly written in Nastaliq.

III. Foll. 13–14. Two short treatises on Existence, identical with no. 586, V. and VI.

Written in a minute character.

IV. Foll. 15r. A note on Apprehension, by Jalāl al-Dīn Dawwānī (d. a.h. 907), identical with that described in Cat. Lugd. iii. 380.

V. Foll. 15v. A note on Necessity, beginning:

ان النصورة هي استباحة أنفكت نسبة الحصول إلى

Incomplete.

VI. Foll. 16–18. Notes on a passage of Saiyid Ḥabīb Jarrādī's Glosses on Kutb al-Dīn's Commentary on the Shamsiyah, identical with no. 585, II. They are ascribed here to Ḥanfī (؟).

At the end is a note, beginning:

كل مدمغ ثابت

ascribed to Ahmad Jandī, i.e. Ahmad Jandī?

VII. Foll. 19–22. A short logical treatise, proving the necessary to be only one. According to the inscription, this is a letter to a group of men. The author, who does not give his name, is, according to the inscription on the title-page, Shams al-Dīn Muḥammad Khāṣṣānī. Cf. II. Kh. vi. 80. The work is dated a.h. 952. The author wrote it in Transoxiana.

Begins:

الحمد لله الذي رزقناه رزنا

Incomplete.

### 1041.

1810. Size 11½ in. by 6½ in.; fol. 299. Twenty-three lines in a page.

I. Foll. 1–97. Kutb al-Dīn's (d. a.h. 766) Commentary on the Shamsiyah. See no. 503.

Copious glosses in the latter portion.

II. Foll. 98–162. Jāmi's Glosses on the preceding Commentary (see no. 509).

Incomplete.

Marginal notes.
MISCELLANIES.

III. Foll. 164-253. A Commentary (سلاطين) on مولود b. معاویة (sic) Jâghânî's Compendium of Medicine, تأويله (see no. 791), by حسین b. معاویة s. معاویة عطاران, who completed it on Thursday, 17th Ramadán, 831, at حمّ, and dedicated it to أمير مرتضى.

Begins: 

المصاب بالدم العنصر و divisive... اما بعد فقد دلّت البرهان العقلية والشرعیة (الثواب) 

The work is divided into ten chapters, which are inscribed as follows: 1. في الحج على علم الضراعات 2. في النبات صعقة الطب 3. في اسم الطب 4. في حد الطب 5. في دقة الطب 6. في طب الطب 7. في تعديد الطب 8. وقد ينطبق صعقة الطب 9. وقد ينطبق صعقة الطب 10. في العبارات والписать الطب. The last chapter, which is the longest, is subdivided into twelve parts, according to the branches of the medical science.

Well written. Dated 14th مهرم 41, apparently a.h. 1141.

1043.

824. Size 7½ in. by 5½ in.; f. 250. Seventeen lines in a page.

Collectanea of Molla مولود b. سلامة the greater part in Arabic, the remainder in Persian. Inscribed:

نقل بيان حضرت ّ أحمد بن مولى سلامة نسخ سرا لله أجمعى المانين.

This collection contains complete treatises, extracts, and notes (فادفة), bearing chiefly on mathematical and philosophical subjects. Of longer extracts or more remarkable works, the following may be noticed.

I. Foll. 26-35. مقالة ابن قتادة أحمد بن أحمد البسروي في راشبات البند.

Or, al-Husain, as in this MS.
ARABIC MANUSCRIPTS.

VI. Foll. 113e.-123. A treatise on Astronomy, called "Tashrîh al-âlîm" by Bahâ al-dîn 'Amlî. See Cat. Mus. Brit. 244.

It consists of five sections (فصل).

Additional notes by the author on the margin. Diagrams omitted.

VII. Foll. 125-128. Amsârât. In the account of the world, by Husain b. Ibrahim.

VIII. Foll. 131 and 146. A Kašîdah ascribed to the Khalif Yazid b. Mu'awiyyah, to be read with the Amsârât, on the place of the world, by Hâfiz Ibn Mu'âwiyah. Various readings on the margin.

Dated 20th Jum. II., 1135.

IX. Foll. 140a.-142. An extract from the fifth treatise of the Ikhwân al-ṣafâ', on Music.

X. Foll. 143-145. A treatise of Archimedes, inscribed to the Khalif Yazid b. Mu'awiyyah (?). Various readings on the margin, identical with that noticed in Cat. Bodl. ii. 608, ad cmlx.

Diagram omitted.

XI. Foll. 184-191. A theosophical treatise, by Muhammad 'Abâr al-dîn, a Shi'te, who wrote it at Mashhad (the wâliyât al-fikr), for the use of his pupils.

This treatise has no special title. It is preceded by a long introduction, which begins: "Ama bâd fî al-kalûm." This sentence, the first paragraph, commences as follows: "Al-kalûm al-mas'ulî fî al-kalûm." and concludes "Allah mâyâh". The author quotes Dâwânâni, Amir Fâkhîr al-dîn Astarâbâdî, Abu'l-'Hasan Kâshî, and others.

Imperfect at the end.

1 The latter fol. has been misplaced in binding.

2 There, however, the name of the figure is written "بستمانسیون" (بستمانسیون).
MISCELLANIES.

XI. Foll. 191-194. مقالة للفضيلة بن لوقا في البرجاء على: حساب الخلافتين وهو الباب العام الذي يستخرج به جميع مسائل الحساب التي ليس لها

A treatise by Kusrta b. Luqa (d. about a.h. 311), on the regula falsi.

A revised edition of this treatise, by Jabir b. Ibrahīm Sābī, seems to be contained in Cat. Lugd. iii. 59.

XII. Foll. 235-239. An extract from (Alī b. Aḥmad) Ibn Ḥaṣan Andalusi Zāhirī's (d. a.h. 450) work on Shafiite law, for which see H. Kh. v. 428.

This extract bears on the law of inheritance. It is accompanied by the glosses of Molla Aḥmad.

Collated on 7th Dhu'l-hijjah, 1140.


The collection concludes with the conclusion of 'Abdullāh's خاتمة أصحاب

This copy belonged to a grandson of the compiler, Muḥammad Ridā b. Ghulām Muḥammad b. Aḥmad b. Sulaimān. It is dated Dhu'l-hijjah, 1134. On the last page is a poem, beginning:

(ṣic)

لقد مارقلي بالواحده جزيرة

which was written by the owner on 18th Ramaḍān, 1141, at Sūrat (بالبيرد لمسمو بكرت).

An extract from Kūf Al-Dīn Shīrāzī's نزهة الغرب, about the parentage of Ziyād b. Abu Sufyān, and a method of divination, both derived from Aḥmad b. Sulaimān, have been prefixed to the original volume by a later hand (foll. 1-3).

[Gaikwar.]

1044.

2807. Size 8 in. by 6 in.; foll. 309. From thirteen to nineteen lines in a page.

I. Foll. 1-60. Notes on select passages of the Koran, in answer to questions, which are put in Persian.

Imperfect both at the beginning and end. The first words are: "فإن قبل قوله تعالى "أَلَمْ تَرََُونَ" يَفْتَرُونُ" قبله أُحَرَّمَتْ نَفْسُهَا وَأَرْجَعْتُ لِلْغَدِير طَمَّرَتْهَا...". The author is not ascertained.

II. Foll. 61-62r. and foll. 63r.-65. Two fragments on moral subjects, the latter being the end of a treatise.

III. Foll. 71-80. The beginning of a general introduction to the sciences, entitled تاحة العلم. Author unknown.

The preface begins:

وَرَمَيْتُ لِلنَّجَاحِ بِكَتَابِ

This treatise consists of seven chapters (بایانات), of which only the first and the beginning of the second are given in this MS. The former is inscribed وَفِي تَحْقِيقِ النَّيْةِ فِي طَلْبِ الْعَلَم, and the latter.

IV. Foll. 81-104. A fabulous account of the first settlement of the Muḥammadans in Malabar, under king Shakhruṭ of Kollkör (Cranganore), a contemporary of Muḥammad, who was converted to Islam by the miracle of the division of the moon.

Begins: نَرِى مَجِيدَ بْنَ مَالِكَتْ عِنِّي بْنَ مالكَتْ عِن


Begins: "وَالله الَّذِي أَظَهرُ دِينَ الْعَلَامَةَ عَلَيْ كُلٍّ

VI. Foll. 152-173. A poetical account of the struggles of the Zamorin (الاسمي) of Calicut with the Portuguese under Vasco da Gama, a.h. 903. In about five hundred Rājā verses. The author, Muḥammad b. 'Amr Al-Jazīrī ḫāṭirī, was contemporary with the events narrated. He entitled his poem الفَتْح العَمِيمُ للسَّامِرِيَّ الَّذِي يَحْبُبُ المُسَلِّمِينَ.

1 See 2, 5.
It begins:

الحمد لله القادر والملك المعزّي العلي الغادر

Verse 7 sqq.

XIII. Foll. 272-273. A religious poem, which is commonly called the "al-Fatiha". Cf. H. Kh. iv. 551; Cat. Mus. Brit. 86; Cat. Bodl. ii. 88. The author is Abu'l-Fadl Yusuf b. Muhammad Tazari, usually named Ibn al-Najwi.

XIV. Foll. 274-278. Another poem of the same kind, beginning:

بدت باسم (sic) الله في أول السطر

معلومة (sic) منبت مثابۃ الضرر.


Prefixed is a preface, which begins:

The poem commences as follows:

مَسَاءً نَفْسَكَ يَا مَيْرَةٌ ذَا الْأَلْفَ.

Dated 1 January, 8th Rajab, 937. Transcribed by 'Abd al-Salām b. 'Abd al-Wālid.

XVI. Foll. 303-309. A Tākhīts of Ka'b b. Zubayr's Kasidah, by an unknown author. Begins:

جددت اسم النوى في شرحة

Plainly written, by various hands, in Malabar.

[Bibl. Leydeniana.]

1045.

2483. Size 9½ in. by 4½ in.; fol. 366. Number of lines varying.

Several MSS. bound together.

I. Foll. 2. The ninety-nine names of God.

II. Foll. 2r.-10. A description of the personal appearance of the Prophet, attributed to 'Ali (see no. 377, i.)

Well written, with vowel-points.

III. Foll. 11-13. A treatise on Weights and Measures.

أَسْتَغْفِرُ اللَّهَ حَرَّمَهُ وَأَعْفَأَ بِهِ...، وَبَعْدَ هَذِهِ رَسْالَةٍ

مَا مَرْفَعَةٌ الْجَلَّ الْمَعْلُومَ الْعَزْزِ يَأْتِي الْمَدْرَسَةَ وتُقَتَّلُانِ

XII. Foll. 263-271. A legendary account of the death of Muḥammad; beginning:

فَنَفْسُ نَفْسَ وَفَاتَ...
IV. Foll. 13r.-19. Various extracts bearing on ritual and legal questions.

Begins:

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The two latter pieces are written in Nasta’līk, diagonally.

V. Foll. 19r.-43. Various extracts in Arabic and Persian, such as prayers, charms, legal questions, etc. Irregularly written in Nasta’līk and Shikastah.


The date of the composition, as given at the end of this MS, viz. end of Dhul-hijjah, 811, does not agree with the statement of H. Kh. iv. 401.

Begins:

| نَالْ الشِّيْخْ إِبْنُ لإِبْنُ عُلَيْ | لِلْمَلَأَ وَالْحَدِيثُ |

Numerous glosses. Closely written in Nasta’līk. The copist calls himself Saiyid Shahr Muhammad b. Saiyid Ibrahîm Husaini, a “servant” (خادم, رفيع) of Shah Jalâl Bakhârî. He completed this copy on 3rd Jum. I., A. 30 July. The corresponding year of the Hijrah is omitted.

VII. Foll. 149r.-211. A work on various parts of Hanâfi Law, entitled دیرصت القِضاء. It was compiled by Šadr b. Rashîd b. Šadr Tabrizî, commonly called Kâpi Khwâjah.

Begins:

| الحَمْدَ لِلَّهِ الَّذِي إِنَّا عَلَى جَمْعِ هَذِهِ | المَسَائِلِ |

It is divided into twenty-two chapters, a list of which is inserted after the preface. They are as follows: 1. الطَّارِقُ; 2. السَّلَة; 3. السُّلُطَة; 4. السُّلُطَة; 5. السُّلُطَة; 6. الإِجْرَاء; 7. السَّلَة; 8. السُّلُطَة; 9. السُّلُطَة; 10. السُّلُطَة; 11. السُّلُطَة; 12. السُّلُطَة; 13. السُّلُطَة; 14. السُّلُطَة; 15. السُّلُطَة; 16. السُّلُطَة; 17. السُّلُطَة; 18. السُّلُطَة; 19. السُّلُطَة; 20. السُّلُطَة; 21. السُّلُطَة; 22. السُّلُطَة.

Inelegantly written in Nasta’līk.


The preface begins:

| لَسَان حَالٍ وَتَرْجِمَٰنَ مَتَّالٍ |

The Kâsidah commences as follows:

| يَا حَادِي الْوَلُوْدٍ عَيْنٍ بَيْنِيَّ وَقِبِيْنَ |

The commentary consists of short explanations of the words (الْغَفَّاء) in Arabic, and a general interpretation (الترجمة).

Well written in Nasta’lîk.

X. Foll. 254r.-366. The Diwan of Mutanabbi’ (see no. 807), arranged chronologically.

Neatly written in Nasta’lîk, often diagonally. The beginning and end missing.

Begins:

| وَقَالَ إِنَّا |

Worm-eaten.

The remainder of the volume is in Persian.

[Bibl. Loydoniana.]

1046.

2686. Size 10½ in. by 7¼ in.; foll. 222. Fourteen lines in a page.

I. Foll. 1-11. Samarqandî’s Catechism (see nos. 381 and 470, i.).

Begins:

| تَمَتَّعُ الْكَتَابُ السَّمِيعُ بِسَرِّندَى غَفْرٍ اللَّهِ |

| ذَبَّلَ مِنْ كَبْرٍ هَذَا الْجَلِّ |

II. Foll. 12-32. Ahmad b. Al-‘Abbâs’s Sixty Questions (see no. 470, ii).


IV. Foll. 38-63. Saxîsi’s Articles of Faith (see no. 470, vi.).
V. Foll. 64-78. Elements of Faith, the same as no. 470, iii., but without the commentary.

VI. Foll. 79-99. A mystic treatise on Religious Duties.

Begins: 

VII. Foll. 100-118. A short treatise on Prayer.

Begins:

VIII. Foll. 119-140. A treatise on Sūfism.

Begins:

IX. Foll. 141-169. A tract of the same kind.

Begins:

X. Foll. 170-186. A similar tract.

Begins:

XI. Foll. 189-222. Another mystic treatise, imperfect at the end.

Begins:

All these tracts are accompanied by an interlinear translation in Javanese, written in the Arabic character.

Written in a large plain hand, on rice-paper.

The last word is corrupt. It might also be 

1047.

2446. Size 9½ in. by 7½ in.; foll. 120. Fourteen lines in a page.

I. Foll. 4-24. A mystic treatise, called 

Begins:

In six chapters.

II. Foll. 25-51r. A System of Theosophy, entitled 

Begins:

The single paragraphs of the work are invariably introduced by .

The last few leaves are injured.

III. Foll. 51r.-60r. An anonymous treatise on Prayer and its redeeming powers, etc.

Begins:

IV. Foll. 60r.-62r. Some traditions of various contents.

V. Foll. 62r.-103r. A treatise without title, on the merits of Ramadān, and on the various religious acts which are to be performed in that month, and also on some other subjects.

Begins:

Bain on : 

VI. Foll. 103r.-106r. A short tract, beginning :

Terminating abruptly.

VII. Foll. 106r.-120. Various moral and mystic aphorisms, attributed to the Prophet.

Begins:

All these tracts are written in a large plain hand, with vowel-points, but rather incorrect. A Javanese
transliteration in the Arabic character is added between the lines.

The rest of the volume is in Javanese in the Arabic character.

1048.

2448. Size 9½ in. by 7½ in.; fol. 126. From nine to eleven lines in a page.


Begins: ٨٠١٧،١ (80:17, 1).

II. Foll. 24v–65. A treatise in Javanese, in the Arabic character; which, according to the Arabic conclusion, is on the same subject as the preceding.

III. Foll. 66–70r. Another Javanese treatise, on the first Sūrah.

IV. Foll. 70v–126. Jazuli's دليل الطیارات (see no. 350).

Written in a large hand, apparently in Java.

KARSHUNIC:

1049.


I. Foll. 1–67. A collection of 164 fables, styled in the conclusion كتاب المثال التعاليم, or Fables of Foxes. These fables are of Syrian origin; they were also popular with the Jews (cf. Zeitschrift der D.M.G. xii. 151 seq.).

The beginning is wanting. The first words are: الحجة التي في فئة, from the second fable.

Slight defects after foll. 16, 31, 34, and 34.

II. Foll. 67r–83. Various stories, amongst which are legends (عمومية) of the Virgin Mary, and also two alleged letters of the same. The second of these letters concludes as follows:

كانت هذه الرسالة نهر الخمين في مدينة ارشيليم من مريم المجرى السابق اسمها سنة اثنين وأربعين من ابنتها في الهجرة الأول يوم الثالث من شهر جزائر السابع والعشر من الشهر.

It begins as follows:

بسم الله وآبائنا وروح القدس

1 The Syriac characters of the MSS. have here been transcribed into Arabic for convenience sake.

The first story is inscribed:

أولًا عن خبر الراهبة

وكيف خلصها مريم المجرى من عذاب المعبه.

The upper part of fol. 164 is torn off. Single leaves are wanting after fol. 163 and 179.

Then follow some astronomical and medical tracts, viz.:

Fol. 187. A list of the planets, the signs of the Zodiac, and the Syrian months.
ARABIC MANUSCRIPTS.


Dietetical rules for every month of the year. There is a defect after fol. 187, just at the beginning of this treatise.

Fol. 192. On the four temperaments.

1. Foll. 1-10v. An admonitory discourse addressed to priests, translated from the Syriac.

Begins: "Sem... Tregem..."

Foll. 10v.-32. The life of St. Zechariah, son of Simeon and Helena, of Syria, who was born in the year 620 of Alexander, and died 122 years of age.

III. Foll. 33-35v. Answers given by a teacher to his pupils on the subject of God's living in the creation.

Begins: "One day, record from the earlier books, a man named..."

IV. Foll. 36r.-36. A short dialogue between master and pupil, on asceticism.

V. Some stories, viz.:

a. Foll. 37r.-37. "The shepherd of the sheep who..."

b. Foll. 37v.-40. "A story of the poor man who..."


Begins: "A few days and a halt, we come to the life of St. John..."

This "golden Gospel" was given to the boy John by his father, when he went to read the Gospel with a monk.


Begins: "The holy child, who..."

Ends: "And in his flight..."

VIII. Foll. 73v.-87. The account of the ascetic, in which he speaks of himself, his life, and his works. From the Syriac.

An epistle said to have been sent down from heaven, for the purpose of enjoining a stricter observation of the Lord's Day. See Cat. Mus. Brit. i. 110; cf. Praetorius, Mazhaba Tomar (Leipzig, 1869), p. 5 sq., for other versions of this Apocryphon.

1 Afterwards.
The colophon is in Arabic characters, as follows:

The life of St. Elias Hadithi.¹

This piece is written in the Arabic character, in a large plain hand.

The first of them begins:

They refer to the month or the year. Some have Syriac inscriptions,—

Fol. 106r. ١٢٣٢/١٩٠٠

with the date of composition, A. Gr. 1837 = A.D. 1526.

Fol. 107v. ١٢٣٢/١٩٠٠

Dated A. Gr. 1910 = A.D. 1599.

Fol. 109r. ١٢٤٢/١٩١٠

¹ His native place is Jibràn, i.e., Jibrán.

² This word stood originally; it was afterwards changed into Nibyé.

A leaf of an old Syriac MS., in the Estrangelo character, has been used for the binding of this volume.
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[The numerals refer to the MSS. as numbered in this Catalogue. The works from which only short extracts are given are marked with the asterisk. Commentaries, glosses, etc., are mentioned with the original works.]

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